

Praise to Satisfying Sentient Beings

In Indian language,
Sata Ah Ra Dana Ta Bam

In Tibetan language,
Sem cen mgu bar bya bai bstod pa

In English language,
Praise to Satisfying Sentient Beings

Homage to Manjushri.

1. Respecting me is not other than respecting sentient beings.
Whoever does not give up compassion is respecting me.
Those who fall and abide by giving up compassion,
Can be pulled from there by compassion, but not others.
2. Whoever subsequently abides in compassion for sentient beings,
They please me and also carry the responsibility of the teachings.
Moralties, hearing, compassion, wisdom and clarity
Possessed by anyone is always an offering to the One Thus Gone.
3. This accomplishment of benefiting sentient beings I obtained,
Only for the sake of sentient beings, I perfectly hold this {truth} body.
Those minds that harm sentient beings, for whatever reason,
Since {they do} not respect me, they will not be taught the meaning.
4. Though it is a small benefit to sentient beings, it can become an offering;
Satisfying their [sentient beings'] minds becomes an offering.
Having a nature of harmful thought or thoroughly harming others,
Though offered in a very good way will not become an offering.
5. With compassion, I completely gave up for them
Wives, sons, wealth, kingdom and power,
Flesh, blood, fat, eye and even bodies.
Thus, harming them becomes harming me.

6. Hence, if you benefit sentient beings, that is the best of offerings to me;
If you harm sentient beings, that is the worst of harming me.
Since I and sentient beings experience happiness and suffering equally,
How can you be my disciple while you harm sentient beings?

7. By depending on sentient beings, you please Buddhas and cultivate virtue.
For the sake of sentient beings, you achieve well-abiding perfections.
By striving for the sake of sentient beings, you overcome the power of mental demons.
Practicing towards sentient beings in such and such way, thus I {become} Buddha.

8. There are no beings who are not family-like [this life's mother], for whom you do not have strong affection from life to life.
Through compassion and love for those beings, the goal will certainly be accomplished.
Equanimity, joy and so forth, for the object of things [sentient beings], and emancipation and so forth,
Meditate for a long time on patience with a mind of strong effort out of compassion for their sake.

9. I have given many migrating beings {things} such as elephants and so forth.
For sentient beings to become suitable vessels, I attracted them with generosity.
Sentient beings, {tortured} by various things [problems] increased my compassion.
If not to protect sentient beings, then for what reason do you achieve the two purposes?

10. If there were no sentient beings {with karma and delusions}, there would be no continuum of life with incomparable harms from the very many unbearable delusions in samsara;
By depending on them, actualize this benefit.
If I, Magnanimous One Gone to Bliss, the Very Splendid One who is the ornament of cyclic existence,

Don't have affection for sentient beings, {then} for whose sake is
{enlightenment} achieved definitely?

11. For as long as this, my teaching benefiting sentient beings,
blazes,

For that long you, wishing to supremely benefit others, should
remain.

Through studying, I practiced well and never felt discouraged for the
sake of sentient beings; study likewise.

Without grief, extract the essence from this body.

Colophon:

Buddha gave teachings to the Sixteen Great Hearers from the Sutra on the
Baskets of Teachings of Bodhisattvas called "The Ocean." This completes
the compiling of "Satisfying Sentient Beings" into verses by Nagarjuna. It
was translated [into Tibetan] by the great abbot Dipamkarashrijnana [Lama
Atisha] and the translator Bhikshu Tsultrim Gyalwa.

Translated into English by the Venerable Geshe Tsulga and Thubten
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be accurate and beneficial. With apologies for any mistakes found within.

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Master Nagarjuna

On the occasion of
Khensur Rinpoche Jampa Tegchok's
commentary
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