

ཐུགས་རྒྱུ

འགྲེལ་བཤེས་ལྟུང་ལཱ་

# TRANSLATION & TRANSMISSION

ཐུགས་རྒྱུ

OCTOBER 2-5, 2014

KEYSTONE, COLORADO, USA

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## *Translating Biographical & Historical Materials*

with Kurtis Schaeffer, Amelia Hall, Dan Martin



Kurtis Schaeffer  
(University of Virginia)

Kurtis R. Schaeffer received an M.A. in Buddhist Studies from the University of Washington in 1995, a Ph.D. in Tibetan and South Asian Religions from Harvard in 2000 and is now an associate professor of Tibetan and Buddhist Studies at the University of Virginia. His books include *Sources of Tibetan Tradition* (2013), *The Tibetan History Reader* (2013), *The Culture of the Book in Tibet* (2009), *An Early Tibetan Catalogue of Buddhist Literature* (2009), *Dreaming the Great Brahmin*, and *Himalayan Hermitess* (2004).

## Kurtis Schaeffer's Presentation

བསྟན་འཛིན་ཚོས་རྒྱལ། བཙེམ་ལྡན་འདས་རྒྱལ་བ་ཤུག་བྱབ་པའི་རྣམ་པར་ཐར་པ་བསྐ  
ལ་བཟང་སྟོན་མ་སྟོང་གི་མཛེས་རྒྱ།

Tenzin Chogyel (1701-1767), *The Ornament for the Thousand-Light Eon, The  
Life Story of Lord Victor Shakyamuni*. in *Masterpieces of Bhutanese  
Biographical Literature*. New Delhi, 1970, pp. 246.1-249.1 at p. 249.1-.5:

།དེ་ལ་ཡང་སྤྱིར་བསྐལ་བ་ལ་སྟོན་མའི་བསྐལ་བ་དང་ལུན་པའི་སྐལ་བ་གཉིས་ལས། སྟོན  
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པས། སངས་རྒྱལ་ཇིག་རྟེན་ཁམས་སུ་འབྱོན་པ་ཆེས་ཤིན་ཏུ་དཀོན་པས་ན། ད་ལྟར་ཐོས་  
བསམ་སྟོན་གསུམ་ལ་བཙོན་པར་བྱ་དགོས་པ་ཡིན་ནོ།།

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MASTERPIECES OF  
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BHUTANESE BIOGRAPHICAL LITERATURE

Accounts of the lives of the Shakyamuni Buddha, the Arhats, Dam-chos-pad-dkar,  
Bstan-'dzin-don-grub, and Chos-rgyal Shes-rab-dbang-phyug

*Reproduced from original manuscripts and blockprints*

NEW DELHI

1970

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<p>འཕྲུལ་</p>	<p>ཐམས་ཅད་ལ་ཕྱིན་པ་ལ་ཕྱག་འཚུངས་ལོ། བཀའ་ཡང་སྒྲོག་སྒྲུབ་དངོས་པོའི་གནས་ལུགས་ཀྱིས། རྒྱལ་པོ་བྱེད་པ་ལ་ཕྱག་འཚུངས་ལོ།</p>
<p>དཔལ་ལྷན་</p>	<p>ལྷོ་བོད་ལ་ཕྱིན་པ་ལ་ཕྱག་འཚུངས་ལོ། རྒྱལ་པོ་བྱེད་པ་ལ་ཕྱག་འཚུངས་ལོ། ཐམས་ཅད་ལ་ཕྱིན་པ་ལ་ཕྱག་འཚུངས་ལོ།</p>
<p>ལྷོ་བོད་ལ་ཕྱིན་པ་ལ་ཕྱག་འཚུངས་ལོ།</p>	<p>ཐམས་ཅད་ལ་ཕྱིན་པ་ལ་ཕྱག་འཚུངས་ལོ། བཀའ་ཡང་སྒྲོག་སྒྲུབ་དངོས་པོའི་གནས་ལུགས་ཀྱིས། རྒྱལ་པོ་བྱེད་པ་ལ་ཕྱག་འཚུངས་ལོ།</p>









PENGUIN  CLASSICS

**TENZIN CHÖGYEL**

*The Life of the Buddha*

Translated by KURTIS R. SCHAEFFER



# CHAPTER ONE

## HEAVEN

### ERAS OF THE UNIVERSE

There are Eras of Light.

There are Eras of Darkness.

In Eras of Light a Buddha appears.

In Eras of Darkness no Buddha appears.

In an Era of Light, the Era of Good, one thousand or one thousand and five Buddhas appear. After this there are sixty Eras of Darkness. After this comes the Era of Light called the Great Reknown, during which ten thousand Buddhas appear. After ten thousand Great Eras of Darkness pass, the Era of Light called the Starlike Era comes, during which eighty thousand Buddhas appear. After this come three hundred Eras of Darkness, and after this comes the Era of Light known as the Array of Good Qualities, during which eighty-four thousand Buddhas appear. This is all taught in the *Scripture of the Era of Good*.

The appearance of the Buddha in this world is extremely rare. So at this very moment you must make an effort to learn. Contemplate. Meditate.

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# BUTÖN'S HISTORY OF BUDDHISM

IN INDIA AND ITS SPREAD TO TIBET



A TREASURY OF  
PRICELESS SCRIPTURE

Translated by  
LISA STEIN & NGAWANG ZANGPO



## 2. A GENERAL HISTORY OF BUDDHISM IN THIS WORLD AND IN INDIA

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### IV. The Historical Background of the Teachings

**T**HIS SECTION has two parts: (1) a general history of Buddhism in this world [and its development in India], and (2) the specific history of Buddhism in Tibet.

#### 1. The Appearance of Buddhism in This World and Its Development in India

When a bodhisattva perfects the accumulations of merit and wisdom or of aspirations and purifies the buddha realms, and when disciples' roots of virtue ripen, a buddha appears and teaches the sacred doctrine. This section has three parts: (1) aeons in which buddhas appear, in general, (2) buddhas' appearance during this specific Fortunate Aeon, and (3) Buddha Shakya-muni's specific appearance in our world-system, Endurance.

##### A. Aeons in Which Buddhas Appear

In general, among two types of aeons, of light and of darkness, buddhas appear during aeons of illumination, whereas no buddhas appear during dark aeons. *The Fortunate Aeon Discourse* teaches that in [our current] aeon of light, **called** Fortunate, 1000 or 1,005 buddhas will appear, followed by sixty great aeons of darkness. The ensuing aeon of light, **called** Famous, will see the appearance of ten thousand buddhas. Eighty thousand dark aeons will then pass before the next aeon of light, Starlike, at which time eighty thousand buddhas will appear. This will be succeeded by three hundred dark aeons, and those aeons by the aeon of light **called** Array of Positive Qualities, during which eighty-four thousand buddhas will appear.

Materialien zur Kunde des Buddhismus

Herausgegeben von

Dr. M. WALLESER, Prof. a. d. Univ. Heidelberg

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# History of Buddhism

(Chos-hbyung)

by

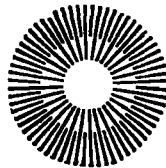
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I. Part

## The Jewelry of Scripture

Translated from Tibetan by

Dr. E. Obermiller



Heidelberg 1931

In Kommission bei O. Harrassowitz, Leipzig

Nor accumulated the factors (for attaining salvation), —  
has written down.

May he (nevertheless) by (the force of) previous virtues,  
After his death, which will soon take place,

Partake of Maitreya's religious feast in the regions of Tuṣita.  
Finished the investigation of the methods of study and teaching,  
the first chapter of the History of Buddhism, entitled "The  
Jewellery of Scripture".

## Book II. (Part IV). [39 a. 2.]

### The History of Buddhism.

The main subject of this fourth subdivision will be the history  
of Buddhism, — (a description of): —

IV A. The way, in which the Doctrine took its origin in this world  
in general, and —

IV B. How it appeared in the country of Tibet — particularly.

IV A. The Rise of Buddhism and its Development in  
India.

When the Bodhisattva brings to accomplishment the accumulation of merit, or, otherwise, when the sphere of his activity (as a Buddha<sup>774</sup>) has become completely pure, and when the roots of virtue in the converts have attained maturity, then the Buddha appears (in his chosen world) and expounds his Doctrine.

(There are many Buddhas, that have already appeared during the different aeons, and many that are still to come, so we have to distinguish): —

- a) The aeons, in which the Buddhas appear — in general,
- b) The rise of Buddhas during the Fortunate Aeon<sup>775</sup>),
- c) The appearance of the Highest of Sages (the Buddha Çākyaṃuni) in this world of suffering,<sup>776</sup>) — the most particular (subject of our narrative).

#### *The different Aeons.*

IV Aa. The different aeons are to be divided into the bright and the dark ones. The former are those, that are marked by the appearance of Buddhas, and the latter, those, during which

no Buddhas arise. In the bright aeon, which is called the Fortunate (that, in which we live), the (number of) Buddhas (that have already come and are still to appear), is 1000 or 1005.<sup>777</sup>) (The Fortunate Aeon) is to be followed by 60 great dark aeons. Then there will come a great bright aeon, named Mahāyaças<sup>778</sup>) and during it 10,000 Buddhas (will arise). Thereafter 10,000 dark aeons will pass away, and will be succeeded by the bright aeon, call the Starlike, with 80,000 Buddhas. 300 dark aeons will then follow, and, after they have passed away, the bright age named Guṇavyūha<sup>779</sup>) will come, during which 84,000 Buddhas are to appear. So says the *Bhadrakalpika-sūtra*.<sup>780</sup>)

*The rise of Buddhas during the Fortunate Aeon.*

IV A b. (Here we meet with) two (versions): —

- a<sub>1</sub>) The rise of 1005 Buddhas according to the *Karuṇā-puṇḍarīka*<sup>781</sup>) [39 b], and
- b<sub>1</sub>) That of 1000 Buddhas according to the *Tathāgata-acintyaguhyā-nirdeṣa*.<sup>782</sup>)

*The version of the Karuṇāpuṇḍarīka.*

IV Aba<sub>1</sub>. In olden times, when the great aeon named Dhāraṇa<sup>783</sup>) was lasting in this world, there lived a king, whose name was Araṇemi,<sup>784</sup>) — a universal sovereign,<sup>785</sup>) ruling over all the four continents. (This king) had a thousand sons, Animiṣa<sup>786</sup>) and the rest, and was the Lord Paramount of 84,000 tributary sovereigns. His chief household priest<sup>787</sup>) was the Brāhmaṇa Samudrareṇu,<sup>788</sup>) who had 80 sons and 1000 young Brāhmaṇas for his pupils. One of (the eighty) sons, the Brāhmaṇa Samudragarbha,<sup>789</sup>) attained Supreme Enlightenment (and became) a Buddha, known by the name of Ratnagarbha.<sup>790</sup>) The great sovereign Araṇemi worshipped (this Buddha uninteruptedly) for three months and so did each of his 1000 sons, 250 years and 3 months having passed away in this manner.

Then (the Buddha's) father, the Brāhmaṇa Samudrareṇu worshipped him for seven years, and after having heard the Doctrine from him, he had a dream.<sup>791</sup>) He saw, that the king Araṇemi was eating (the flesh of) many living beings and was (finally) himself devoured by wild beasts, tigers etc.<sup>792</sup>) He saw likewise some (of the king's) ministers who, mounted on chariots, were intending to travel by a wrong way.<sup>793</sup>) Having

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BOOKS TWO - THREE - FOUR

The Treasury of Knowledge  
JAMGÖN KONGTRUL  
BUDDHISM'S JOURNEY TO TIBET



Translated and introduced by Ngawang Zangpo  
KALU RINPOCHÉ TRANSLATION GROUP

his enlightenment, and (5) a supplementary explanation of bodhisattvas' levels of capability.

*Distinguishing Our Teacher from Buddhas in General* [I]

**Among infinite numbers of victors, guides of this world,  
In the midst of this Fortunate Age's thousand buddhas,  
One was praised as like a white lotus: the incomparable King  
of the Shakyas.**

As long as the element of space exists, the realms of sentient beings to be guided to enlightenment will continue endlessly. During that time, enlightened beings' compassion, aspirations, and activity will be inexhaustible. Therefore, in the ten directions' measureless world-systems, those celebrated with the titles of "victor," "leader who guides the way," and "supreme human being," such as Transcendent Buddha Moon of Humanity and Transcendent Buddha Jewel Heart, have appeared in the past in inexpressible numbers. At present, incalculable buddhas live and impart the teachings, such as Buddha Unshakable in the world-system Truly Joyous, Buddha Infinite Light in the world-system Blissful, and Buddha Splendid Excellence in the world-system Lotus Splendor. In the future, indeterminable numbers of inconceivable guides, lions of humanity, will appear in succession, such as wondrous Transcendent Buddha All-Seeing Lord in the world-system called Perfect Collection Without Particles.

Ages during which buddhas appear are called ages of illumination. Ages when none appear are called dark ages. Dark ages are very numerous; ages of illumination are rare. After this present Fortunate Age has passed, sixty-five great ages of darkness will elapse until an illuminated age called Great Fame, during which ten thousand buddhas will appear. Eighty thousand dark ages will ensue, after which eighty thousand buddhas will appear during an illuminated age called Star-like. Then, after three hundred dark ages have elapsed, eighty-four thousand buddhas will appear in an illuminated age called Array of Qualities. These details are presented in *The Fortunate Age Discourse* and serve here to illustrate this point.

Some believe that among the infinite [buddhas] mentioned within the scriptures of the Buddha's word, an undetermined number of so-called buddhas of the interval will appear during our specific Fortunate Age, which was heralded by the [gods'] sight of one thousand lotuses. Never-

THE LIBRARY OF TIBETAN CLASSICS

# MIND TRAINING

*The Great Collection*

Translated by Thupten Jinpa

## 37. Supplement to the “Oral Tradition”<sup>819</sup>

*Könchok Gyaltsen (1388–1469)*

### PART ONE

[293] To the conquerors and their spiritual children,  
I respectfully pay homage through all three doors;  
I shall present here briefly the four preliminaries,  
Which are the bases of the path of Mahayana mind training.

The presentation of the four preliminary practices, which constitute the basis of Mahayana mind training, has four parts.

#### *A. Reflection on the difficulty of obtaining a human existence of leisure and opportunity*

First, reflection on the difficulty of obtaining a human existence of leisure and opportunity is as follows: In order to become liberated from the ocean of cyclic existence and attain the state of omniscience, you need to engage in its cause, which is the perfect Dharma practice that unites method and wisdom, and to engage in such Dharma practice it is necessary to possess as its support the perfect human existence of leisure and opportunity. *Letter to a Student* states:

That which illuminates the Sugata’s path and helps you embark on  
saving beings,

A powerful, courageous spirit found by humans:

Gods, nāgas, or demigods cannot find this path,

Nor can garuḍas, smell-eaters, human-or-what, or belly-crawlers.<sup>820</sup>

Therefore, as stated above, we should contemplate by cultivating the thought “It is extremely difficult to obtain this human existence of leisure



4. You possess complete sensory faculties
5. You possess faith in the sacred objects<sup>822</sup>

(1) It is rare for a buddha to appear in the world. Generally speaking, an era during which a buddha appears is called an “era of light,” while an era during which [a buddha] does not appear is called an “era of darkness.” As a thousand buddhas will appear in our present era, it is called a “fortunate era of light.” It is said that after this will come sixty eons of darkness; after that, one light era called the “array of enlightened attributes,” after which will come ten thousand eons of darkness. After that will come one light eon called the “greatly famed one”; after this, three hundred eons of darkness; after which will appear one light era known as the “exemplary starlike eon.” Thus during four eras of light, it is said, will appear 10,360 eras of darkness. Even within an era of light, which has two parts—one part when the life spans of the people are on the rise and the other when they are on the wane—it is said that the buddhas do not appear when the life span is on the rise. The *Individual Liberation Sutra* states:

The appearance of a buddha in the world is once in a million.<sup>823</sup>

Also the *Enlightenment of Vairocana* states:

The appearance of an omniscient in the world  
Is like the blossoming of an *udumbara* flower.  
If at all, it occurs once in a hundred eons,  
Never to reappear again.<sup>824</sup>

(2) It is also rare that a buddha has revealed the Dharma. Even following his full awakening, it is stated that the teacher required repeated supplications to turn the wheel of Dharma.

(3) It is rare, too, for his teaching to remain extant. Even this fortunate era contained an extremely long gap when the teaching was not present between the completion of the period of Buddha Krakucchanda’s teaching and the emergence of the teaching of Buddha Kanakamuni. Similarly, in the interval between the cessation of the teaching of an earlier buddha and the emergence of the teaching of a later buddha, almost always the teaching remains absent. So most times go by without the abiding of the teaching.

(4) It is also rare for there to be others who continue to follow the teaching.