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Note to the Reader

that these are all the four-line verses to which the sutra refers many times note that in this translation, the indented parts appear as verses in the original Sanskrit and Tibetan. Please read them with the understanding The Noble Sangháta Sutra that follows was translated into English from the Tibetan edition of this Mahayana discourse by the Buddha. Please

guidance in up with hyphens. This translation follows the Clay Sanskrit Library (CSL) conventions for presenting Sanskrit in English texts. For further For ease in pronouncing longer Sanskrit names, an accent mark appears on the syllable that should be stressed and words have been broken

pronouncing the Sanskrit names, as well as a list of the meanings of those names, please see www.sanghatasutra.net

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accounts of others' experiences with this text, a discussion forum about the Sangháta, and much more. For more information about the Sangháta Sutra, visit www.sanghatasutra.net. This site provides a fuller guide to reading and reciting the sutra,

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(phag pa zung gi do'i chö kyi nam drang

קאקאיטישראים אלקיאאיים אאיקראין

In the language of Tibet:

In the language of India: Ārya Sanghāṭasūtra Dharmaparyāya Sangháta Sutra Dharma-paryáya The Noble Mahayana

How beings in the beings' hell experience such sufferings – greatly fearsome words like these you find no joy in hearing.

For those who do virtuous actions, goodness is what comes to pass. For those who do non-virtuous action that becomes suffering indeed

and by the pain of their bondage to grief. These childish ones will always suffer.

Those who recall the Buddha as supreme, these skillful ones indeed are happy. Those who have faith in the Mahayana too will not go to bad migrations.

Sarva-shura, in just this way, propelled by previous karma, those who have done merely a small deea will experience endless results.

In the buddha field, the supreme field, if one plants a seed, great will be the fruit. Just as many fruits are enjoyed from planting but a few seeds,

Anyone who gives to my teachings an offering of even just a mere hair will for eighty thousand eons have great possessions and much wealth, too

Wherever it is that they are born, they will always be generous. Thus, greatly fruitful is the Buddha, a profound place for giving.

still that merit would not run out.

The Dharma taught by enlightened ones is hard to find, and limitless.

The Blessed One said:

There is no friend to defend us here likewise no father and no mother: What we see is like a wilderness: No vacant house or place to stay.

Nor is there even water here. There are no trees, nor any birds. Here no living beings are seen. With no protector, we feel suffering. Since we do not see the Tathágata, what we experience is greatly unbea

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Tathágata, endowed with compassion, Complete Buddha, supreme among humans, please do what will benefit us. Be the refuge for beings in despair.

He said, "Blessed One, there is not."

He said:

'Since I have done wicked acts, I'm like a cinder, forever burnt. Both in this world not lovely and in the next world, lovely not.

Within the house too, not lovely. Also outside, lovely not. Due to flaws, I did wicked deeds; through them, to lower realms I go

I will suffer too in other lives, in whatever bad state I dwell.'

As he sobbed and choked on tears, even by devas his words were heard:

Alas, to lower realms I go, thus in the life beyond there is no hope."

'Foolish person thinking so! Drop this suffering mind and go: "Father killed and mother killed;

Since five heinous deeds I did, refuge, comrade: none for me; suffering feelings I will have. To the mountain peak I'll go,

Foolish being, do not go. With this mind that would do harn much wickedness was done by you. Do not do this wicked act!

Who does harm unto themselves to the suffering hells will go. They will grieve and cry aloud, and due to that, fall to the ground.

Not by that effort do buddhas come to be nor do bodhisattvas come about. Even a hearer's vehicle is not attained. So by another effort, strive.

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Weeping in sorrow and overcome with

traveling in the three worlds, in despair: Therefore, eat the food I give.'

In order to satisfy the body, the sage gave food.

'After eating this delightful, tasty food, a being will feel extreme joy. The Dharma that purifies all wickedness later I will explain to you.'

Then in one instant he ate that delicious food of his. Having eaten, he washed his hands and circumambulated the sage.

As he sat with his legs crossed, whatever he'd done that was wrong, he told. Tather killed and mother killed and stupa destruction I have done.
I blocked a bodhisattva in his pursuit of enlightenment.'
When he heard these words of his the sage then spoke these words of his the sage then spoke these words, oh my, you are not virtuous.
Make a conferring of the wirked acts,

Who will be my protector?

Since I have done wicked acts I will undergo suffering.

All the wicked deeds I've done and ordered done, I now confess. May they not bring wicked results. May I not experience suffering.

Let me become close to you. Sage, please become my refuge. Make me without regret and at pea and thus pacify my bad karma.

"That one said, 'I have not heard it at all."

The Dharma that swiftly sets you free I shall explain, so listen well:

'If just a single four-line verse is explained in a continual stream, all wickedness will be purified, and stream-entry will be attained. From all wickedness, one is released.

With this solemn utterance, suffering beings are completely freed from the bondage of the fear of hell.

Then the man rose from his seat, placed his palms together as he prostrated to him with head bent dow

He approved by saying 'excellent.'

He said, "Blessed One, that cannot be."

He said:

The speech of buddhas is profound; Sarva-shura, listen to me:

The Sangháta sutra is a teacher, manifesting in the form of a sage. The Sangháta manifests, out of kindness, even bodies of buddhas.

As many grains of sand as the Ganges hol in just that many forms it teaches. It teaches in the form of a Buddha. It teaches even the essence of Dharma.

Who wishes to see a Buddha, Sangháta is equivalent to a Buddha Wherever the Sangháta is, always there the Buddha is

He asked, "Blessed One, what are they?"

'That one's parents will say:

"Child! The greatly territying thing that is illness cannot come about. How could that be? Although those who are dying fear sickne: in your case, son, there is no death. From the fear and terror of disease

'My consciousness is ceasing. My body too is badly damaged. All my limbs are in pain. I am coming to see my death.

My eyes do not see, and my ears do not hear. Nor will anything reach my nose. My body has no endurance.

My body is pained from limb to lim Just like a tree, I am mindless. Saying my death is not nearing, Mother, please just cheer me up.'

'The mother said:

Son, it is not right that you say that. Do not frighten me so badly. Since your body is wracked with a plague you will see all sorts of things.

The son said:

'But I see no plague in my body. I have no sickness and no pain. I see extremely unbearable death. My beloved body will be destroyed Since I have seen my whole body overpowered by suffering, to whom will I go for refuge? Who will be my protector?'

"The parents said, 'Son, a deva must be punishing you, but if offerings are made to the devas, after that, you will recover.'

"The son said:

Whatever will make me recover, I ask you please to do just that. Please go quickly and make haste, and make inquiries to the priest.

'He said: "Blessed One, I ask. Sugata, I ask."

"He said, 'Great King, indeed, it is true."

The king said:

these words of yours are hard to believe. No such thing has been seen or heard.'

"At that, the man placed palms togethe and spoke these words before the king: 'Kindly go, and plant a tree yourself. Please watch as the roots take hold.'

A king's enjoyment is of no use to me, nor have I need of wealth or grain. Since in the buddhas I have faith, among humans may I become supreme!

May I go where the Tathágata is, to the sphere of nirvana, which is peace. The Dharma that leads home to nirvana: That should be explained to you.

Seating himself cross-legged, He then made this avowal:

Due to actions I did in the past, I came to be in the king's jail.

But by uttering this prayer, may my karma be depleted.

'They uttered human speech:

When you, O King, cut that tree, the deed that you did was not good. In place of a hundred million trees, there came to be just twenty-four.

You did not know what sort of being is the one who planted this tree.

Due to this wicked act, you will later undergo unpleasant results.

The king said: I do not know the meaning of this. Thus, Great Ascretic, please explain.

"The birds said:

It is he who illuminates the world and will become its guide. From the prison that is samsára, he liberates all beinos.

The person whose tree did not grow that second person, who was he?

What wicked action did he do? Twice-Born Birds, let it be told.

The birds said:

The person whose tree did not grow, that was the foolish Deva-dátta. Not having done even slight virtues, how is a person's tree to grow?

He said, "Blessed One, I do not see them."

He said, "But, Blessed One, how is that?"

The Conqueror's field is a wondrous field a wholesome field and well-prepared. Any seed planted in it will not go to waste at all.

The Conqueror's field is a pure land. The teachings of the Buddha are praised. In order to embrace all beings, the Teacher also makes the means

Though he abides in the sphere of nirvan he appears upon the face of the earth. After perpetually pacifying the world, Buddha purifies the objects given.

He liberates the young beings. He liberates the old ones, too.

From the three realms, gradually, he frees all beings completely.

He closes the doors to the hells. He liberates animals and pretas. Having made peace in this world, he creates happiness in the next.

It is excellent to see those who are excellent, and seeing buddhas is excellent. The holy Dharma, a field of qualities – this also is excellent. To see the Sangha assembled is excellent. The teaching of the Sangháta is also excelle Destroying misdeeds is excellent.

"Child of the lineage, come down."

You have seen a tathágata aríse and heard the beating of the gong. You have heard the teaching of Dharma that goes to the peace of nirvana. Nevertheless, you did not act.'

"At that, the man spoke in reply:

'I was of a childish mind, coming under the sway of wicked friends With a mind befuddled by desire, I committed wicked acts

I followed my desires as well, and took the lives of living beings.

I wasted even what belongs to the Sang Unbearable is the fruit that comes from With a mind that would do harm, I caused the destruction of stupas, I caused the destruction of stupas, I uttered too abusive words, I uttered too abusive words, I uttered too abusive words, I uttered too abusive body I uttered too abusive body Of what I did with my body the shortcomings I recognize.

In the great Hell of Lamenting, extremely unbearable rebirths I see. I will feel the sensations of Crushing Hell. Likewise I will experience sensations in the Extremely Hot Hell, and in unbearable Mahavici.

After they are killed, hell beings again will see those frightful things. Over and over, they will fall one hundred vojanas into great dangers and they will not find any way out. Later, they will plunge into darkness. In the hell that bears the name 'Razor,' a thousand razors will arise.

They will be born in front of razors, in the hundreds of thousands of millions

Due to faulty deeds I have done, my body will be sliced by them.

The body will be destroyed completely by unbearable great and churning wina Continually in hells like these I will experience suffering. All these beings will see me, my body in tremendous pain.

I took away others' wealth, as wel in order to sustain my household. O my sons and my daughters, brothers and sisters, similarly, father, mother likewise too, many friends and relatives, and servants and laborers,

and cattle, livestock and assistants: I went astray toward aims that were bad.

For vessels of gold and silver, and likewise for soft, fine garments, and setting out to make a home: through all of these, I went astray. A very splendid house I built, with men and women, lounging about.

Body, you are mindless, but for your sake I went astray.

In the future, not one sole being will become my protector, when a great and churning wind unbearably ravishes my body.

Likewise I ate exquisite tasty foods, savoring variety with my tongue. Around my head were bound extremely many well-made garlands, lovely ones.

By beauty my eyes were led astray. There is no protection for the eyes. The eyes are the cause of those misdeeds I committed after I had seen. My ears are the cause for which hands were torn and cut by diamonds

On both my arms were fastened bracelets. Rings were placed upon my fingers. About my throat were strands of pearls. Even both legs were heavily adorned.

Chain anklets were fashioned for them, and on them too there rested gold. My body had diverse gems upon it, and likewise too were bands of gold.

Amusing myself with my great wealth, my mind became extremely attached. Once I had touched very smooth things, with strong craving, I kept them close.

I also placed my body atop a variety of carpets and beddings.

After bathing in excellent fragrant waters I anointed my body with fragrance.

I scented the air with incense of divine camphor and sandalwood. I beautified my complexion. I daubed myself lavishly with musk.

Because I did not know of future lin I committed wicked acts like these. I ate the flesh of other beings, and thus this suffering of mine will become unbearable. But I did not understand death. I was of a childish mind, I was of a childish mind, and so I nourished my body.

Now that death has come to me today, I have no one at all as a protector.

All you friends and relatives, why do you look into my face?

My body has become the food of jackals, dogs, crows and birds. It is of no use to nourish this body.

It is the property of the serpent of death, and thus a person will continually be born.

The medicine that frees one from this fear – that is the sort of medicine to take. The medicine that the doctors gave: that is not of use to me. Give me now, at my dying time, the medicine of Dharma that sets one free from the serpent of the delusions. Do not give flesh to me.

Do not give flesh to me. Though this body has been nurtured so, it will be destroyed, inevitably. Since it bestows suffering, why take up this heap of wickedness?

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This body, though tended with great care, will engage in vicious acts.

Son and daughter, for what reason do you gaze upon me with your eyes? Protect me from this illness! O my son and my daughter, Why do you weep pointlessly? Do nothing unworthy for my sake. In order to support you, I even plundered others' wealth.

Now that my death time has arrived, it is hopeless. What to do?

I am terrified of birth and lower realms. I am completely crushed by dying as well.

I feel acutely the sense of touch, of discrimination, sensations and conditioned mental factors

Due to craving, childish beings wander and reach unbearable results. Birth into bad families: There too one is bound to grief.

Due to ignorance, childish beings wander where there is no liberation. Not knowing the meaning of liberation,

Due to delusions, childish beings wander, their minds continually disturbed. In the body that has various types of bonds, fire blazes and burns it up.

In places where there is no happiness confused, the body utterly wanders. It does not know that happiness from which utter happiness arises.

ethical conduct that is true ethics: These are the pure voice of the Tathágata."

By committing wicked acts, they fall into sentient beings' hells. They will be dressed in burning garments. In their thirst, they will drink molten iron.

Burning embers will fall on their bodies. Once burnt, in the extremely unbearable

greatly terrifying hells, their bodies will be set ablaze.

Those who have faith and ethics in abundance possess wisdom and great austerity, and associate with virtuous friends – these will swiftly become a tathágata.

To arise as a buddha in the world, supreme joyful effort must be made, all sentient beings held within one's care, and one must teach the Dharma of virtuous

Seeing liberation, and enlightened, and the leader whose speech is acclaimed, and the father and the mother of the world: He is called 'bodhicitta.'

Those who are respectful toward the peaceful buddhas' heirs

will also become the protectors of the world, releasing all sentient beings.

They said, "Blessed One, we see them."

These many young sentient beings today will attain dháranis.

In order to attain the ten grounds, they will come to fully know all dharmas, and they will attain those ten grounds. They will perform the activities of a buddha.

They will turn the wheel of the Dharma. They will release a rain of Dharma. Thus, since beings have gathered, my teaching will be delightful.

Devas and nagas and pretas, and terribly unbearable ásuras will be established on the ten grounds. They will proclaim the sound of the Dharma

They will beat the Dharma gong. They will sound the Dharma conch. These young sentient beings also will have the power of joyful effort.

Just as the Tathágata attained it, so will they attain the Dharma today.

Since there is no end found to bondage within samsára, the body is a heavy burden, Blessed One, greatly fearful, unbearable.

We find no path whatsoever. Indeed no path is seen, and thus, Protector, since we are blind, we ask you to gather us in.

To you, the Hero, we make requests. May the Guide teach the Dharma. We were born with little wisdom and find no happiness at all.

Please do teach the Dharma to us. From unbearable suffering, set us free Wherever it is that we are born, may we see a Buddha there.

Have something to eat. Have some wonderful tasting drink Later when your fear has gone, listen to the Dharma fearlessly.

They said:

Venerable elder, who are you? We ourselves do not know you. We see that you are beautiful, your form is serene and your fame of

We see a vessel in your hand, made of seven precious substances, and a cord of jewels on your body, ormamented with a mass of radiance

To the words spoken by you who are peace, we are unable to offer any reply. We do not need any food, Nor do we need delicious drinks.

From food what emerges is excrement. Likewise, what is drunk becomes urine. Juices transform into blood. In the same way, from blood comes flesi

Thus, we do not need even nicely prepared food and drinks

nor do we need fine garments of woven silk or woolen cloth.

Golden bracelets we do not need. We have no need of strands of pearls. On our fingers, we need no rings. All these are transient in nature.

We seek a life that does not go to migrations that are bad. We strive for the devas' happiness and for the giving of Dharma.

Virtuous friends are what we need, not to be wheel-turning kings. Having left behind a lovely continent, wheel-turning kings will also die.

Sons will not follow after them, nor will wives or daughters. The seven precious things will be left behind they will not follow after them.

Though they gather many people to them these will not follow along behind. No one will scurry in front of them, nor will it be thus later on.

After being a king for just one life, due to impermanence, they will wander. Due to having done many wicked acts, they will fall into the Howling Hell.

After being surrounded on all four sides by seven jewels and by amazing power,

when the time for the Howling Hell ripens, where will that amazing power be?

We earnestly wish to see him, just like a mother or father. We do not have any mother, nor have we a father or siblings.

The Tathágata is chief in this world. He is father and mother. He is the sun and the moon. He reveals the path to happiness.

He liberates us from samsára, so that we are not reborn later. He is the boat that saves us from the river and the terrifying river of the delusions.

By him, beings are completely freed. They will not come back again. He who shows supreme enlightenment explains the holy Dharma, too.

We do not have need of food. We do not wish the result of a kingdom. Those who fear the realms of hell should not go to the devas' world. The life of a human is hanny.

The life of a human is happy: there the All-Knowing One appears.

Due to harmful actions one has done oneself, one's life is short and one wanders.

They do not know death, but they know kingdoms and the enjoyments they desire. Those deceived by birth and death do not know and have no fear.

Those confused by impermanence do not know the subtle Dharma. They do not perform subtle duties, and do not know the sphere of peac

As they face death, they feel no remorse. Again and again, they are reborn, for a long time, overwhelmed with suffering continually beaten up with sticks, and then they will steal from others, too. Likewise they will be bound and kille Compelled by previous wickedness, they are bound with the five bonds. Their hopes also will be cut off. They will be pierced with pangs of p When their consciousness is ceased, pitifully they will lament: 'Who will be my protector? Gold and silver and crystal – all my wealth I will offer. I will even become a servant. In the way that servants do, I will perform any and all tasks.' We don't need kingdoms or property.

We do not need our own body; those who act badly are not freed This being so, O Elder, we do not have need for food. Those who eat delicious foods, even kings, will also die. Those who drink the best of drin!

Food and drink prepared with skill and of many varied flavors, are placed before the king, and then, with his tongue, he touches them.

Then kings become attached to tastes and commit not minor wicked acts.

attached to transitory tastes that are lacking in essence.

We do not have need of drink, nor do we have need of food. What we need is such Dharma itself that liberates us from suffering.

We wish to go for refuge to the great Sage who protects the world. We also wish to go to prostrate to the one who is joyful for beings to behol

Since we do not know your name, please tell us your illustrious name.

Bhaishajya-séna said:

You and all beings likewise have the wish to hear the name. Young beings in the billions surround the Tathágata.

They said: You are a discipi

You are a disciple of Buddha. Your name is profoundly well renowned. Similarly all beings have the wish to hear your name.

He said:

I am the medicine of sentient beings. The best of all the medicines, that one I will teach to you – the one that pacifies all the sicknesses that have infected sentient beings.

Sentient beings go to hells, and likewise, among pretas and animals. These childish beings possessed by anger: How could they be pacified?

They said:

By hearing this virtuous Dharma, we will be freed from all suffering. We are of childish mind and ignorant, but after being freed from all suffering we abandoned doing wicked acts. May we hear the gift of Dharma. Having given up all wicked acts, we gave up dreadful suffering, too.

May we swiftly see the Perfect Buddha, the doctor who pacifies all sicknesses. He is the king of physicians, curing all those who suffer.

To pay homage to the Tathágata, Elder, please do quickly go. After prostrating, please speak our words to the Leader of the World.

Pacify fully this disease. The whole body is fully ablaze. Pacify this dreadful fire that burns up and destroys our peace.

The burden of the body is a heavy burden, an extremely fierce and sharp burden. For us, who are overwhelmed with suffering Oath-bound Ascetic, have compassion.

Beings bear perpetually the oppressive burden of anger and ignorance.

Not knowing how to be freed of the burden, they shoulder it time and time again.

Those who do not know the path of freedor and who do not see freedom's path, though they are aware of death, still this does not produce fear.

Thinking, 'I will never die,' those who rest comfortably are thoroughly confused. Due to that, although they see their mother die, they are unaw

disturbed by delusions and karma. How in this case are we to eat?

lgnorant and worn out by suffering we are exhausted pointlessly. Suffering like this of yours arises on the basis of ignorance.

Discrimination, sensations and conditioned mental factors are a great fearful, heavy burden.

Due to craving, childish beings wander thoroughly, unaware of Dharma. Surrounded by the burden of the body, they are born into the world meaninglessly

They need clean, exquisite clothes water to bathe in and lotions. They will need delicious food that is gratifying to the body.

The ear likewise makes one seek out the five attractive musical instruments. The eyes makes one attached to figures made of the seven precious substances.

The tongue also makes one search out all the delicious flavors. The body makes one continually seek soft and light objects to touch.

The body attains a flesh-coupling, even with pleasure, and from that,

this mindless body is produced. Who would find pleasure in that?

In wearing very fine footwear, therein my feet do find pleasure. Yet when it comes the time to die, these clothes and lotions offer no protection Since even the body is no protection, no need to speak of clothes and lotion.

What is called 'human' is the body. It will attain breath and great strength, the power to listen and analyze. In that, this body has great qualities.

Formerly I caroused and roamed always accompanied by horses and elephants.

Since I did not know about future lives, for my amusement, I had wickedness done. Again and again I was born. Again and again death came to me.

Again and again I saw sorrow, thoroughly bound by lamentation. I saw also my mothers' deaths. I saw the deaths of my fathers, of companions, sisters, children, wives Since all that is compounded is empty what heing with a mind would be at

But with my mind captive to desire, I thought them to be reliable.

I did not observe the peaceful Dharma. There is no joy whatsoever in death. Due to a mind obscured by desire, I did not make offerings. Thus desire is without equal in wickedness and still it has not been turned away.

Mistaken fully, we were born. Beings are endlessly mistaken. Mistaken fully, we hear sounds, holding on to what is not the holy Dharma

We will not carry the burden of the body.

May we become the chief of beings – buddhas, teachers – for the sake of the world.

All that is compounded is empty. Empty too are riches and wealth. When one sees as empty even oneself, at that point, one has no hopes.

Elder, Bhaishajya-séna, please listen to these words of ours. For the sake of the bodhisattvas, we ask you to go as a messenger.

Recalling all the faults of samsara, bodhisattvas are not fatigued. Endowed with effort and great austerity, they will collect all good qualities.

Please go to where the Teacher is – the Teacher fully awakened into happiness, the Conqueror who is not even slightly tired. For our sake, please go say to him:

'You have conquered Mara and vanquished him despite his strength.

You quickly set ablaze the Dharma that supports and holds all sentient beings.'

Since we have not heard the Dharma by which we will become buddhas, in order to benefit us, Elder, we ask that you go quickly.

We have not seen the Tathágata, endowed with thirty-two marks. Until we do, we will not cross over. Speaking so, we all wait respectfully

3haishajya-séna said: "I ook ahow for a mom

What is it you see up there?"

They looked above and there they saw three thousand and five hundred towering palaces in all, remaining above, all around. They were decorated exquisitely with seven gems and were well adorne with a latticework of jewels. Inside were flowers in full bloom, and divine incense wafted down. At that, they questioned the Elder: "What is this apparition here of towering palaces, with jeweled latticework

Bhaishajya-séna said.

These places are for you. Go so that you may see the Buddha. Bow down to the one who is chief, who has passed beyond this world, to the one who illuminates the world.

They said:

But we know no path to him, nor is the Tathágata seen. Since we do not know the path, where shall we go to prostrate?

Bhaishajya-séna said:

Just as space is without bounds and is not susceptible to being touched,

so it is not possible to go to bow before the Teacher, who gives forth nectar.

They said:

Protector of the world, look at us Please fulfill our wishes. We bow down from our hearts to the Teacher, and from that may we attain the fruit.

Bhaishajya-séna said:

The Teacher has no attachment to scents; none to garlands or to lotions. He upholds the cause of sentient beings, and by him they will be set free from conditioned existence.

Those who have subdued their minds and gone for refuge to Buddha

will not be engaged in battle by the supremely terrifying Mara.

They will not come under the power of death. They will quickly attain dhárani. Their minds will be inspired with pure faith, and after that, they will see the Teacher.

After the Blessed One had spoken thus, the bodhisattva, the great being Sarvaásuras and gandhárvas rejoiced, and praised the speech of the Blessed One. shura, the bodhisattva, the great being Bhaishajya-séna, and all the young and old bodhisattvas, along with the entire assembly and the world with its devas, humans

The Noble Sanghata Sutra Dharma-paryaya is completed.

Original Colophon:

Translated and edited by the Indian master Jina-mitra and Dana-shila and the chief editor Lotsawa Pande Yeshe de, and established after correcting with new language

Colophon:This English translation from the Tibetan was prepared by Venerable Damchö Diana Finnegan (Lhundup Damchö), after reading the text with Venerable Geshe Lhundub Sopa and then comparing the Tibetan with the Sanskrit. In addition to the invaluable assistance from Geshe Sopa, this translation was checked against the Tibetan with occasional and then comparing the Tibetan with the Sanskrit. In addition to the invaluable assistance from Geshe Sopa, this translation was checked against the Tibetan with occasional and then comparing the Tibetan with the Sanskrit. In addition to the invaluable assistance from Geshe Sopa, this translation was checked against the Tibetan with occasional and the sanskrit. reference to the Chinese translations by Shenghai (Roy) Li, whose copious suggestions vastly improved this translation. Painstaking proofreading and copy-editing was offered in translator's. The translation was completed on January 25, 2006, in the home of Lama Zopa Rinpoche in Aptos, California. This edition was finalized as of February 19, 2006. the final stage by Venerable Gyalten Mindrol and Sara Blumenthal, FPMT Education Department. Many others generously contributed to this text, but all faults are the

Translator's Dedication:

centuries until now in the world only to benefit, may the Buddhadharma remain for eons more, to bring comfort and aid to all. May the kindness of the Buddha, as embodied within this wondrous sutra, fill the hearts of all beings and turn them all to virtue. Just as this Sangháta Sutra has existed for many

May the supreme jewel bodhichitta That has not arisen, arise and grow; And may that which has arisen not diminish But increase more and more.

Foundation for the Preservation of the Mahayana Tradition



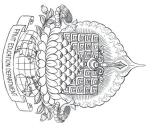
The Foundation for the Preservation of the Mahayana Tradition is an organization devoted to the transmission of the Mahayana Buddhist tradition and values worldwide through teaching, meditation, and community service. We provide integrated education through which people's minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion.

Our organization is based on the Buddhist tradition of Lama Tsongkhapa of Tibet, as taught by our founder, Lama Thubten Yeshe, and spiritual director, Lama Zopa Rinpoche.

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The aim of the Education Department at FPMT International Office is to serve the needs of Dharma centers and individuals in the area of Tibetan Buddhist educational and spiritual materials. This includes prayers and practice texts, retreat sadhanas and other practice materials, a variety of study texts and translations, deity images for meditation, and curricular materials for study programs in FPMT Dharma centers.

One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive, Boston, Massachusetts, which serves as a repository for the commentaries and transcripts of teachings by Lama Zopa Rinpoche and Lama Yeshe.

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