

c.

Colophon

- c.1 This was translated and revised by the Indian upādhyāyas Jinamitra and Surendrabodhi and by the chief editor Lotsawa Bandé Yeshé Dé and others.²²³²

· Tibetan Editor's Colophon ·

Tashi Wangchuk

- c.2 *A Multitude of Buddhas* is the marvelous essence of the final, ultimate, definitive wheel from among the three wheels of the Sugata's teaching. It has many other titles, such as *The Mahāvaiṣṭhī Basket*, *The Earring*, *The Lotus Adornment*, and so on.
- c.3 It has seven sections:²²³³ *A Multitude of Tathāgatas*,²²³⁴ *The Vajra Banner Dedication*,²²³⁵ *The Teaching of the Ten Bhūmis*,²²³⁶ *The Teaching of Completely Good Conduct*,²²³⁷ [F.362.b] *The Teaching of the Birth and Appearance of the Tathāgatas*,²²³⁸ *The Transcendence of the World*,²²³⁹ and *Stem Array*.²²⁴⁰ These are subdivided into forty-five chapters.
- c.4 According to Butön Rinpoché and others, it contains thirty-nine thousand and thirty verses, a hundred and thirty fascicles, and an additional thirty verses. In the Tshalpa Kangyur edition there are a hundred and fifteen fascicles, the Denkarma edition has a hundred and twenty-seven fascicles,²²⁴¹ and present-day editions have various numbers of fascicles.²²⁴²
- c.5 This sūtra was first received from Ārya Nāgārjuna by Paṇḍita Buddhahadra and Paṇḍita Śikṣānanda (652–710), and they both translated it into Chinese. It is taught that Surendrabodhi and Vairocanarakṣita became principal editors for a Chinese translation.
- c.6 As for the lineage of the text, there is the lineage from China: The perfect Buddha, Ārya Mañjuśrī, Lord Nāgārjuna, the two paṇḍitas mentioned above, and Heshang Tushun. Then the lineage continued through others until Ūpa

Sangyé Bum received it from Heshang Gying-ju. Then that lineage was passed on through Lotsawa Chokden and has continued up to the present time.

c.7 The lineage from India is as follows:

It was passed from Nāgārjuna to Āryadeva, and then Mañjuśrīkīrti, and so on, until Bari Lotsawa received it from Vajrāsana. It is taught that the lineage then continued through Chim Tsöndrü Sengé, the great Sakya Lord,²²⁴³ and so on.

c.8 However, I have not seen any other text or history of a translation made by any other lotsawa or paṇḍita other than those listed in the colophon to this translation into Tibetan.

c.9 The king of Jangsa Tham²²⁴⁴ had a complete Kangyur made that was based on the Tshalpa Kangyur. At the present time this is known as the Lithang Tshalpa Kangyur (1609–14). I considered this to be a reliable source and so have made it the basis for this edition. However, it has many omissions, accretions, and misspellings, and therefore I have at this time corrected it by seeking out many older editions.

c.10 There are variant Indian texts and conflicting translations, and I have not been able to ascertain from them a definitive single meaning or correct words. Nevertheless, this text is nothing but a valid edition.

c.11 There are varying translations of terms that have been left unrevised, as there is no contradiction in meaning. For example, it has *rgyan* instead of *bkod pa*,²²⁴⁵ *'byam klas* instead of *rab 'byams*,²²⁴⁶ *so so yang dag par rig pa* instead of *tha dad pa yang dag par shes pa*,²²⁴⁷ *thugs* for *dgongs pa*,²²⁴⁸ [F.363.a] *nyin mtshan dang zla ba yar kham mar kham dang* instead of *nyin mtshan dang yud du yan man dang*,²²⁴⁹ and *tha snyad* instead of *rnam par dpyod pa*.²²⁵⁰

c.12 Sanskrit words have many cases and tenses, so that although the Tibetan lotsawas and paṇḍitas, who had the eyes of the Dharma, translated their meaning, their tenses, cases, and so on are difficult to discern. Those are the majority of the examples of uncertainty, and there are also a few other kinds, but they are nevertheless in accord with Tibetan grammar.

c.13 In most texts there are many archaic words, so that the meaning of the translation is not clear, but there is a consistency when those words are all in archaic Tibetan. However, there appears to have occurred in later times a strong adulteration of the text so that there is a mixture of archaic and modern forms. There are also unreliable placements of the *shad* mark that differentiates clauses, but all these have been left as they are because these faults are few and minor. Therefore, this revision has been diligently edited without becoming analogous to knocking down the ancient megaliths of the southern regions.

- c.14 May this remain for the entire kalpa within the circle of the Cakravāla Mountains, as bright as the sun and moon, as the glory of the merit of nonsectarian beings and the precious teaching of the Buddha.
- c.15 This was printed in the water tiger year called *dge byed* (1722),²²⁵¹ in the presence of Tenpa Tsering (1678–1738), the divine Dharma king who rules in accordance with the Dharma, who has the vast, superior wealth of the ten good actions, and who is a bodhisattva as a ruler of humans and the source of happiness in the four regions of greater Tibet.
- c.16 This was written by the attendant Gelong Tashi Wangchuk, who in the process of revision was commanded to become its supervisor.
- c.17 *Ye dharmahetuprabhavā hetun teṣān tathāgato hy avadat. Teṣāñ ca yo nirodha evaṃ vādī mahāśramaṇaḥ.*
(The Tathāgata has taught those causes that are the causes for the arising of phenomena, and the great Śramaṇa, in that way, taught that which is their cessation.)