

[The following selection is from the *Greater Compendium of All the Sutras* (*Mahstrasamuccaya, mDo kun las btus-pa chen-po*), compiled by Lord Atisha (982-1052), ff. 20A-22A.]

,DE BZHIN GSHEGS PA DE YONGS SU MYA NGAN LAS 'DAS NAS LO
STONG DU DAM PA'I CHOS GNAS PAR GYUR TE, DE PHYIN CHAD SGRA
DE DAG KYANG SHING DE DAG LAS 'BYUNG BA MED PAR GYUR TO,

[Lord Buddha is speaking to his disciples, and describing a Buddha who had come before him:]

"The holy Dharma survived in the world for a thousand years after this Buddha, the One Gone Thus, had passed into his final nirvana. After that, those special sounds that came from the trees and spoke the Dharma to people disappeared as well.

,RIGS KYI BU DE BZHIN GSHEGS PA DGRA BCOM PA YANG DAG PAR
RDZOGS PA'I SANGS RGYAS RI RAB LTAR MNGON PAR 'PHAGS PA'I
RGYAL PO DES YANG DGE SLONG CHOS SMRA BA SPYOD PA RNAM PAR
DAG PA ZHES BYA BA DAM PA'I CHOS YONGS SU 'DZIN PAR BSKOS NAS,
YONGS SU MYA NGAN LAS 'DAS PAR GYUR TO,

"Listen, o child of noble family. That Buddha--the One Gone Thus, the Destroyer of the Foe, the Totally Enlightened One whose name was 'Towering like the Mountain at the Center of the World'--passed into his final nirvana only after he had appointed a certain monk, a teacher of the Dharma by the name of 'Pure Life,' to protect the teachings in this world.

,DE'I TSE DGE SLONG SPYOD PA'I BLO GROS ZHES BYA BA ZHIG BYUNG
STE, DE NI TSUL KHRIMS KYI PHUNG PO SHIN TU RNAM PAR DAG PA
DANG LDAN ZHING , 'JIG RTEN PA'I MNGON PAR SHES PA LNGA THOB
PAR GYUR TE, 'DUL BA'I SDE SNOD LA'ANG MNGON DU BYANG BAR
GYUR TO,

"In those days there came another monk, one whose name was 'Intellect of Action.' He was possessed of a veritable mountain of morality, and had as well attained the five different kinds of worldly clairvoyance. He was moreover well versed in the scriptural collection concerning the subject of vowed morality.

,DGE SLONG DE NI DKA' THUB KYI MCHO G DANG LDAN, NGAN NGON

LA MOS PA 'KHOR GYI NANG NA SPYOD PA STE, DES GTZUG LAG
KHANG CIG BRTZIGS NAS DE NA GNAS SHING DE'I 'KHOR DU GYUR PA
RNAMS KYANG , TSUL KHRIMS KYI PHUNG PO SHIN TU DAG PA LA
BKOD PAR GYUR TE, SBYANGS PA'I YON TAN KYI SDOM PA LA MOS PAR
GYUR TO,

"This monk lived with a group of followers who were the highest masters of an
ascetic way of life, and who had found joy in living with nothing but the worst of
food and lodging. They all built themselves an abbey in which to stay, and there
Intellect succeeded in bringing his followers to a very high and pure level of
moral living. They came to have a deep love for the way of vows, for the way of
life that leads of purification.

,DGE SLONG DE NI BRTZON 'GRUS BRTZAMS SHING RTAG PAR BYANG
CHUB KYI SEMS LA GNAS PAR GYUR TO, , BYANG CHUB SEMS DPA'
GZHAN DAG KYANG , SPYOD LAM DE NYID LA YANG DAG PAR BSKUL
TE, DMIGS PA CAN GYI LTA BA LA YANG DAG PAR BSKUL LO,

"This monk, Intellect, spent his days making great efforts in the spiritual life, and
in his heart he kept to the Wish for enlightenment. He was continually urging all
the other aspiring bodhisattvas to live this way of life as well, and to keep up a
worldview, a way of looking at things, which was pure and correct.

,DE'I 'DU BYED THAMS CAD MI RTAG PA ZHES BYA BAR 'DZIN DU BCUG
GO, 'DU BYED THAMS CAD SDUG BSNAL ZHES BYA BAR 'DZIN DU
BCUG GO, 'DU BYED THAMS CAD BDAG MED CES BYA BAR 'DZIN DU
BCUG GO, DGE SLONG DE NI TING NGE 'DZIN LA MKHAS PAR GYUR TO, ,
BYANG CHUB SEMS DPA'I SPYOD PA LA MKHAS PA MA YIN ZHING DGE
BA'I RTZA BA DANG LDAN PAR GYUR TO,

"He succeeded in bringing the others to believe in that part of the view which
states that all things with causes are impermanent. He succeeded in bringing
them to believe that all things with causes are suffering. He succeeded in
bringing them to believe that nothing with a cause has any nature of its own. He
became a great master of single-pointed meditation. He became a great master of
the deeds of a bodhisattva, and he came to possess a great store of good karma
within him.

[Our reading here reverses the negative particle ma in the Tibetan, which seems
to be a printing error, given the context.]

,DGE SLONG CHOS SMRA BA SPYOD PA RNAM PAR DAG PA DE NI, SEMS CAN RNAMS KYI DBANG PO MCHOG DANG THA MA SHES PA LA MKHAS PAR GYUR TE, DE'I 'KHOR DU GYUR PA JI SNYED PA DE DAG KYANG , SBYANGS PA'I YON TAN GYI SDOM PA LHUR LEN PAR GYUR TE, MI DMIGS PA'I BZOD PA CAN THABS LA MKHAS PA DAG TU GYUR TO,

"Now that other monk named 'Pure Life,' the teacher of the Dharma, came to be a great master in being able to understand the needs of other living beings, whether they were of the very highest or the very lowest of intellectual capacity. He and every one of his followers reached a point of true fluency in the way of life which leads to purification: they became well versed in the meaning of the invisible [that is, emptiness], and learned as well the art of acting in unexpected ways to help others.

,RIGS KYI BU DE NAS CHOS SMRA BA SPYOD PA RNAM PAR DAG PA 'KHOR DANG BCAS TE, DGE SLONG SPYOD PA'I BLO GROS GANG NA GNAS PA'I GTZUG LAG KHANG DER PHYIN NAS DE NA GNAS PAR GYUR TE, DE GTZUG LAG KHANG DE NAS YANG DANG YANG SEMS CAN RNAMS LA SNYING BRTZE BA'I PHYIR, GRONG DU 'GRO ZHING DE DAG TU ZAS KYI BYA BA BYAS NAS PHYIR 'ONG BAR GYUR TO, , DES DE DAG TU RIGS BRGYA STONG DU MA DAD PAR BYAS PAR GYUR TO,

"Listen, o child of noble family. There came a day when the teacher, Pure Life, came with his followers to the abbey where the monk Intellect was staying. They took up residence there. Pure Life, out of compassion for those living in the nearby towns, would often leave the abbey and go to take his food with the people. Then he would return home to the abbey. There in the homes of the people he was able to bring many hundreds, nay--many thousands, of families to have faith in the Dharma.

,DE'I 'KHOR JI SNYED PA DE DAG KYANG TSUL LA MKHAS PAR GYUR TO, , DE DAG KYANG DE DAG TU DONG ZHING SEMS CAN RNAMS LA CHOS STON TE, DE DAG GIS KYANG SROG CHAGS BRGYA STONG MANG PO BLA NA MED PA YANG DAG PAR RDZOGS PA'I BYANG CHUB TU BKOD PAR GYUR TO,

"All of Pure Life's followers came to be masters too in this way of helping others. They would also go to the towns, and teach the Dharma to the beings who lived there. They too brought many hundreds, nay--many thousands, of living

creatures to the unsurpassed state of a purely and totally enlightened being.

,DGE SLONG SPYOD PA'I BLO GROS KYI 'KHOR DE DAG NI BSAM GTAN
LHUR LEN CING GRONG DAG TU YANG 'KHOR BAR MI 'DONG NGO, , DE
NAS DGE SLONG SPYOD PA'I BLO GROS KYIS BYANG CHUB SEMS DPA'
GZHAN DAG LA MA DAD PA'I SEMS BSKYED NAS, DE DAG NI GRONG DU
YANG DANG YANG 'JUG GO ZHES DES GñId'A BRDUNGS TE, DGE SLONG
GI DGE 'DUN BSDUS NAS BCA' BA BYAS PA,

"All the followers of the monk Intellect devoted themselves to meditating, and never went into the towns. There came a time when the monk Intellect began to lose his faith in those other bodhisattvas. He began to talk about how they were always going into the towns, and finally ordered that the gandi stick be beaten, to announce an assembly of the community of monks. When they had all come together, he gave the following order:

BDAG CAG GI NANG NAS SUS KYANG GRONG DU 'JUG PAR MI BYA'O, ,
KHYOD NI SHES BZHIN MED PAR SPYOD PA YIN TE, NYUNG NGU SMRA
BA MA YIN GYIS KHYOD GRONG DU 'GRO BAS KYANG CI ZHIG BYA STE,
DGON PA LA GNAS PA NI, BCOM LDAN 'DAS KYIS GNANG ZHING
BSNGAGS PA YIN GYI KHYOD GRONG DU MA 'DONG BAR BSAM GTAN
GYI BDE BAS RNAM PAR SPYOD CIG CES BSGO'O, ,

" 'None of us is allowed to go to the towns any more,' he said. 'You are behaving carelessly. And what need is there anyway for those who are supposed to speak little to go to town? Staying in the monastery is an activity which Lord Buddha has clearly allowed us, and which He has recommended for our way of life.

"And so did he command them: 'You must stop going into the towns now. Spend your days here, wrapped in the pleasure of meditation.'

RIGS KYI BU DE NAS SPYOD PA RNAM PAR DAG PAS DE'I 'KHOR GYIS DE
ZER BA LTAR MA MNYAN TE, YANG DANG YANG GRONG DAG TU
'DONG BAR GYUR TO, , RIGS KYI BU DE NAS DGE SLONG DE DAG NAM
GRONG NAS PHYIR 'ONGS PAR GYUR PA DE'I TSE, DGE SLONG SPYOD
PA'I BLO GROS KYIS YANG GñId'A BRDUNGS NAS, DGE SLONG GI DGE
'DUN BSDUS TE, 'DI SKAD DU GAL TE DA PHYIN CHAD KHYOD GRONG
DU 'DONG DANG , KHYOD GTZUG LAG KHANG 'DI NA MA GNAS ZHES
BSGO'O, ,

"Listen, o child of noble family. Pure Life and his followers refused to follow the order, and continued to go frequently into the towns. Once, when they had returned to the abbey, the monk Intellect again had the gandi stick beaten, calling an assembly of the monks. There in the assembly, Intellect made the following declaration: 'From now on, anyone who goes to town is prohibited from staying in our abbey.'

RIGS KYI BU DE NAS DGE SLONG CHOS SMRA BA SPYOD PA RNAM PAR
DAG PAS, DGE SLONG DE'I SEMS BSRUNG BA'I PHYIR RANG GI 'KHOR
RNAMS BOS TE 'DI SKAD DU, KHYED GRONG DU SU YANG MA 'DONG
CIG CES SMRAS SO, ,

"Listen, o child of noble family. The monk Pure Life--this teacher of the Dharma--determined that he would try to protect Intellect from wrong thoughts, and so he called together all his followers, and said to them, 'Now none of you should go to town.'

DE NAS DE'I TSE DGE SLONG DE DAG GIS SEMS CAN GANG JI SNYED CIG
SMIN PAR BYAS PA DE DAG DGE SLONG DE DAG DANG MA PHRAD PAS,
SHIN TU MI DGA' BAR YANG GYUR, DGE BA'I RTZA BA YANG YONGS SU
'GRIBS PAR GYUR TO, ,

"But then came a problem with all the people whom these monks had sought to develop spiritually. Because they no longer had any contact with the monks, these people began to be very upset, and a dark cloud began to form over all the good karma they had collected up to that time.

RIGS KYI BU DE NAS DGE SLONG CHOS SMRA BA SPYOD PA RNAM PAR
DAG PA ZLA BA GSUM PO DE DAG 'DAS NAS, GTZUG LAG KHANG DE
NAS GTZUG LAG KHANG GZHAN DU 'PHOS NAS, GRONG DANG ,
GRONG KHYER DANG , LJONGS DANG , YUL DANG , RGYAL PO'I PHO
BRANG 'KHOR DAG TU 'GRO ZHING , SEMS CAN DAG LA CHOS STON
PAR GYUR TO, ,

"Listen, o child of noble family. Three months passed this way, and then the monk, that teacher of the Dharma, Pure Life, moved away from this abbey and went to live in another. From there he would go to the towns, and to the cities, and to whole areas and other lands, and so too among those who lived in the palaces of kings, and taught the Dharma to the people.

RIGS KYI BU DE NAS DGE SLONG SPYOD PA'I BLO GROS KYIS CHOS SMRA
BA SPYOD PA RNAM PAR DAG PA YANG DANG YANG DU 'GRO BA YANG
MTHONG , DE'I 'KHOR RNAMS KYANG SPYOD LAM THA MAL PA CAN
DU MTHONG NAS DES KYANG DE LA MA DAD PA'I SEMS BSKYED PAR
GYUR TE, DGE SLONG 'DI NI TSUL KHRIMS 'CHAL PA CAN, TSUL KHRIMS
LOG PA CAN TE, 'DIS BYANG CHUB GA LA 'THOB, DGE SLONG 'DI'I
BYANG CHUB NI RGYANG RING NGO , , DGE SLONG 'DI NI 'DU 'DZIR
GNAS PA'O ZHES 'GRO BA MANG PO DAG LA DE SKAD CES BRJOD DO, ,

"Listen, o child of noble family. The monk Intellect saw the teacher of the
Dharma, Pure Life, going out all the time. He also saw this teacher's followers
acting in ways that seemed worldly to him, and he began to lose faith in them as
well. And then he began to criticize the monk widely, in the following words:
'This monk has lost his morality; he is corrupt. How could he ever achieve
enlightenment this way? He goes further and further from enlightenment. There
he is, living in the hustle and bustle of the everyday world.'

RIGS KYI BU DE NAS DUS GZHAN ZHIG NA DGE SLONG SPYOD PA'I BLO
GROS DE 'CHI BA'I DUS BYAS PAR GYUR NAS, DE DE LTAR 'CHI BA'I DUS
BYAS PA DANG , LAS DE'I RNAM PAR SMIN PAS MNAR MED PA'I SEMS
CAN DMYAL BA CHEN POR LHUNG NGO , ,

"Listen, o child of noble family. Later on there came a day when this monk
named Intellect breathed his last. As soon as he died, the karma of his actions
ripened, and he dropped to the hell we know as 'No Respite.'

DE BSKAL PA BYE BA KHRAG KHRIG DGU BCU RTZA DGUR SEMS CAN
DMYAL BA CHEN POR SDUG BSNAL GYI TSOR BA MYONG BAR GYUR
NAS, TSE RABS DRUG CUR MI SNYAN PAR BRJOD PA THOB PAR GYUR
TO, , TSE RABS STONG PHRAG SUM CU RTZA GNYIS SU RAB TU BYUNG
BA LAS PHYIR BABS PAR GYUR TO, ,

"Intellect remained in this great hell, experiencing each of its torments, for 99
periods that each went on for a hundred billion periods of ten million eons each.
Then he spent sixty lives constantly slandered by others. And for 32,000 lifetimes
he was a monk who lost his robes.

LAS KYI SGRIB PA DE NYID KYI LHAG MAS, DE BZHIN GSHEGS PA DGRA
BCOM PA YANG DAG PAR RDZOGS PA'I SANGS RGYAS 'OD 'PHRO DRI
MA MED PA'I GSUNG RAB LA RAB TU BYUNG BAR GYUR TO, , DE RAB TU

BYUNG NAS LO BYE BA BRGYA STONG PHRAG DRUG TU MGO'I THOD LA
ME 'BAR BA LTAR RNAM PAR SPYAD KYANG , MTHUN PA'I BZOD PA
TZAM YANG MA THOB STE, TSE RABS BRGYA STONG MANG POR DBANG
PO RTUL POR GYUR TO, ,

"When all these karmic obstacles had befallen him, there was some karma still remaining. These led him to a birth in the days when the Destroyer of the Foe, the Totally Enlightened One, the Buddha named Immaculate Shining Light, was teaching in the world, and he took ordination in His way. He made incredible efforts, exerting himself with the same effort that a person would if his hair had caught on fire, for sixty thousand periods each made of a hundred periods of ten million years each. And yet he was unable to reach even the level known as 'mastery,' which leads into the realization of selflessness. He spent many hundreds and thousands of lifetimes as a person with the dullest of intellect.

RIGS KYI BU DE'I TSE DE'I DUS NA, DGE SLONG CHOS SMRA BA SPYOD
PA RNAM PAR DAG PA ZHES BYA BA DE GZHAN YIN PAR SEMS NA DE
LTAR MI BLTA STE, DE CI'I PHYIR ZHE NA, DE BZHIN GSHEGS PA MI
SGUL BA NI, DE'I TSE DE'I DUS NA DGE SLONG CHOS SMRA BA SPYOD PA
RNAM PAR DAG PA ZHES BYA BAR GYUR TO, ,

"Listen, o child of noble family. You may think that the one monk, the teacher of the Dharma, the one named Pure Life in those days, was just any person at all. But don't think that way. Why do I say this? Because it is the One Gone Thus, the Buddha whom we know as Unshakable, who was in those days that monk, the teacher of the Dharma, by the name of Pure Life.

RIGS KYI BU DE'I TSE DE'I DUS NA, DGE SLONG CHOS SMRA BA SPYOD
PA'I BLO GROS ZHES BYA BA DE GZHAN ZHIG YIN PA SNYAM DU SEMS
NA DE SNYAM DU MI BLTA STE, DE CI'I PHYIR ZHE NA, NGA NI DGE
SLONG CHOS SMRA BA SPYOD PA'I BLO GROS ZHES BYA BAR GYUR TE,
NGA YANG DE LTA BU'I THABS PHRA MOS DE LA MA DAD PA'I SEMS
BSKYED DE, LAS KYI SGRIB PA MNGON PAR 'DU BYAS PAS SEMS CAN
DMYAL BA DAG TU LHUNG BAR GYUR TE,

"Listen, o child of noble family. You may think that the other monk, the one named Intellect, also a teacher of the Dharma, was just any person at all. But don't think that way. Why do I say this? Because it is I myself who was that teacher, the one named Intellect. And it was I who--due to some small incident--came to lose my faith. It was I who created the karmic obstacle. And it was I

who, because of it, fell down to hell.

RIGS KYI BU DE LTAR PHRA BA NI LAS KYI SGRIB PA YIN GYI, RIGS KYI BU LAS KYI SGRIB PA DE LTA BU MI 'DOD PA DE DAG GIS GZHAN GYI SPYOD PA LA KHONG KHRO BAR MI BYA'O, , DE'I SPYOD PA THAMS CAD LA YID CHES PAR BYA'O, , 'DI SNYAM DU PHA ROL GYI SEMS NI BDAG GIS MI SHES TE, SEMS CAN GYI SPYOD PA NI SHES PAR DKA'O, , DE SNYAM DU SEMS BSKYED PAR BYA'O, ,

"Listen to me, o child of noble family. Speaking in a way that will split up other people is a great karmic obstacle. Listen, o my child. Anyone who wants to avoid this obstacle must never feel anger about what others may do. They must trust in all that others do. They must think to themselves, 'I cannot know what this other person is really thinking. It is a difficult thing to understand all that others do.' They must come to develop this way of thinking.

DON GYI DBANG DE GZIGS NAS DE BZHIN GSHEGS PAS 'DI SKAD DU CHOS BSTAN TE, GANG ZAG GIS GANG ZAG GI TSOD GZUNG BAR MI BYA'O, , GANG ZAG GIS GANG ZAG LA TSOD BZUNG NA, RMA 'BYUNG BAR 'GYUR TE, NGA 'AM GZHAN YANG NGA DANG 'DRA BA DAG GIS GANG ZAG LA TSOD BZUNG BA'O, ,

And because He had grasped this king of all ideas, the One Gone Thus then spoke the following, and thus taught the holy Dharma:

No person should ever judge another. Those who do try to judge another will only hurt themselves. Only I, or someone like me, is able to judge another.

RIGS KYI BU SU BDAG BSRUNG BAR 'DOD PA DES GZHAN SU'I SPYOD PA LA YANG BRTAG PAR MI BYA'O, , DE DAG LA 'DI NI 'DI 'DRA'O, , 'DI NI 'DI 'DRA'O ZHES DPYA BAR MI BYA'O, , NYIN MTSAN DU SANGS RGYAS KYI CHOS LA BRTZON PAR BYA'O, ,

"Listen, o child of noble family. Those who wish themselves well should never spend their time examining what anyone else at all is doing. They should never criticize another, saying 'Those people are doing this and that. This person is doing such and such.' Rather they should spend all their day, and all their night, in trying to practice the teachings of the Buddha.

RIGS KYI BU CHOS LA BSGOM PA'I YID KYIS BSAM PA THAG PA NAS
YANG DAG PAR ZHUGS PA'I PHYIR, BYANG CHUB SEMS DPA' NI GZHAN
LA DPYA BAR BRTZON PAR MI GNAS SO, ,

"Listen, o child of noble family. A bodhisattva should never spend his time working to criticize others, for he or she must devote their whole heart to living in a pure way themselves, immersed in thoughts of the Dharma."