

༄༅། །སྐྱུ་རི་རྒྱལ་པོ་རྒྱ་མཚོས་བྱས་པ།

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## The Questions of the Nāga King Sāgara (3)

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*Sāgaranāgarājaparipṛcchā*

འཕགས་པ་ལྷུ་འུ་པོ་ལྷུ་མཚོས་ལུས་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ།

*'phags pa klu'i rgyal po rgya mtshos zhus pa zhes bya ba theg pa chen po'i mdo*

The Noble Mahāyāna Sūtra “The Questions of the Nāga King Sāgara”

*Āryasāgaranāgarājaparipṛcchānāmamahāyanasūtra*

· Toh 155 ·

Degé Kangyur, vol. 58 (mdo sde, pa), folios 205.a–205.b

TRANSLATED INTO TIBETAN BY

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co.

## TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgments
- i. Introduction
- tr. The Translation
  - 1. The Questions of the Nāga King Sāgara
- c. Colophon
- ab. Abbreviations
- n. Notes
- b. Bibliography
- g. Glossary

s.

## SUMMARY

- s.1 In this very short sūtra, the Buddha explains to a nāga king and an assembly of monks that reciting the four aphorisms of the Dharma is equivalent to recitation of all of the 84,000 articles of the Dharma. He urges them to make diligent efforts to engage in understanding the four aphorisms (also called the four seals), which are the defining philosophical tenets of the Buddhist doctrine: (1) all compounded phenomena are impermanent; (2) all contaminated phenomena are suffering; (3) all phenomena are without self; (4) nirvāṇa is peace.

ac.

## ACKNOWLEDGMENTS

ac.1 Translated by the Sakya Pandita Translation Group (Tsechen Kunchab Ling Division), comprising Venerable Khenpo Kalsang Gyaltzen and Reverend Dr. Chodrung Kunga Chodron.

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i.

## INTRODUCTION

i.1

In the Tibetan canon there are three sūtras entitled *The Questions of the Nāga King Sāgara* (*Sāgaranāgarājaripṛcchā*): a long version (Toh 153),<sup>1</sup> one of middle length (Toh 154),<sup>2</sup> and a short sūtra (Toh 155).<sup>3</sup> They have quite different contents and are all to be found in a group of sūtras in the Kangyur entitled “The Questions of...” (*...paripṛcchā*), including *The Questions of Brahmā*, *The Questions of Mañjuśrī*, *The Questions of an Old Lady*, and several others. There is also another nāga king whose questions were the occasion for a sūtra in this group, entitled *The Questions of the Nāga King Anavatapta* (*Anavataptanāgarāja-paripṛcchā*), Toh 156.<sup>4</sup>

i.2

The text translated here is the shortest of the three *Sāgaranāgarājaripṛcchā* sūtras. The Buddha’s teaching of this very brief sūtra to an assembly of monks is presumed—from the title—to be in response to a question or questions put to him by a king of the supernatural beings known as nāgas, serpents who guard the Dharma, although in this sūtra the questions themselves are not explicitly stated. The Buddha explains that recitation of the four aphorisms of the Dharma is equivalent to recitation of all of the 84,000 articles of the Dharma, and that they constitute the inexhaustible doctrine of the bodhisattvas. The four are:

i.3

all compounded phenomena are impermanent (*anitya*);  
all contaminated phenomena are suffering (*duḥkha*);  
all phenomena are without self (*anātman*);  
nirvāṇa is peaceful/peace (*śānta/śānti*).

i.4

These four aphorisms, or tenets—also called the four seals—are central to Buddhist philosophy and characterize the Buddhist view of the nature of reality. The Buddha stated that any doctrine characterized by these four seals is genuinely in accord with the philosophical view of Buddhism, just as a document purportedly written by a king that has the proper seals is known as genuine. Because the concepts of *anitya*(*tva*), *duḥkha*, *anātman*, and *nirvāṇa*



are central to the Buddhist philosophical view, over the centuries, countless commentaries and elaborations on these concepts have been written by scholars from every Buddhist tradition.<sup>5</sup> Various sūtras and commentaries focus on one, two, three, or all four of the concepts.<sup>6</sup>

i.5 Indian texts speak of the four aphorisms of the Dharma as well as of the four seals. The Sanskrit of the four aphorisms can be extracted from Vasubandhu's commentary to verse XVIII.80 of the *Mahāyānasūtrālaṅkāra* of Asaṅga (fifth century CE):

i.6 *sarvasaṃskārā anityāḥ* (all compounded phenomena are impermanent);  
*sarvasaṃskārā duḥkhāḥ* (all compounded phenomena are suffering);  
*sarvadharmā anātmānaḥ* (all phenomena are without self);  
*śāntaṃ nirvāṇaṃ* (peaceful is nirvāṇa).<sup>7</sup>

i.7 The same four aphorisms are listed and described in chapter 17 of Asaṅga's *Bodhisattvabhūmi*.<sup>8</sup> The only minor difference in these formulations of them, compared to the four aphorisms as set out in the present sūtra, is that here the second aphorism does not speak of "all contaminated phenomena," but simply "all compounded phenomena."<sup>9</sup>

i.8 Although this sūtra's Sanskrit original is no longer extant, the colophon to the Tibetan translation of the sūtra tells us that it was translated from Sanskrit to Tibetan by the Indian preceptor Surendrabodhi and the Tibetan editor-translator Yeshé Dé (*ye shes sde*). We can thus infer that this sūtra was translated from Sanskrit to Tibetan sometime during the late eighth to early ninth century.

i.9 This sūtra is also included in the Chinese Buddhist canon (Taishō 599).<sup>10</sup> Both the Tibetan and Chinese versions of the sūtra are very similar in their brevity, meaning, and story line, although there are a few minor differences between them.<sup>11</sup> A twelfth-century fragment containing this sūtra in the Tangut, or Xixia,<sup>12</sup> language was discovered, among other pieces of the Tangut canon, at Khara-khoto along the ancient Silk Road by the British explorer Sir Aurel Stein during his 1913–16 journey.<sup>13</sup> Now in the British Museum, the Tangut version is very close to the Chinese version, indicating that it was likely translated from the Chinese.<sup>14</sup>

i.10 There are two other notable English translations from the Tibetan: one by Geshe Lhakdor in 2010 for a workshop presented at the India Habitat Centre in Delhi under the auspices of the Foundation for Universal Responsibility,<sup>15</sup> and the most recent translation by Peter Skilling, along with helpful notes, in his 2021 anthology *Questioning the Buddha: A Selection of Twenty-Five Sutras*.<sup>16</sup>

i.11 The present translation from Tibetan is based on the version in the Degé (*sde dge*) Kangyur, with reference to the differences between this and various other versions noted in the Pedurma (*dpe bsdur ma*) comparative edition of

the Degé Kangyur.

**The Noble Mahāyāna Sūtra  
The Questions of the Nāga King Sāgara**

1.

## The Translation

1.1

[F.205.a] Homage to all buddhas and bodhisattvas.

1.2

Thus did I hear at one time. The Bhagavān [F.205.b] was dwelling at the place of the nāga king Sāgara together with a great assembly of 1,250 bhikṣus as well as a multitude of bodhisattva mahāsattvas. At that time the Bhagavān said to the nāga king Sāgara:

1.3

“Lord of the nāgas, if one utters these four aphorisms of the Dharma, in uttering them one is expressing all of the 84,000 articles of the Dharma. What are the four? They are as follows:

1.4

“To fully engage in understanding the inexhaustible doctrine of the bodhisattva mahāsattvas that all compounded phenomena are impermanent; to fully engage in understanding the inexhaustible doctrine of the bodhisattva mahāsattvas that all contaminated phenomena are suffering; to fully engage in understanding the inexhaustible doctrine of the bodhisattva mahāsattvas that all phenomena are without self; and to fully engage in understanding the inexhaustible doctrine of the bodhisattva mahāsattvas that nirvāṇa is peace.<sup>17</sup>

1.5

“Lord of the nāgas, if one utters these four aphorisms of the Dharma, in uttering them one is expressing all of the 84,000 articles of the Dharma.”

1.6

When the Bhagavān had spoken in this way, the bhikṣus and bodhisattvas rejoiced and greatly praised the teachings of the Bhagavān.

1.7

*This completes The Noble Mahāyāna Sūtra, “The Questions of the Nāga King Sāgara.”*

c.

## Colophon

c.1 Translated and finalized by the Indian preceptor Surendrabodhi and the senior editor-translator Bandé Yeshé Dé.

ab.

## ABBREVIATIONS

*C* Choné Kangyur

*D* Degé Kangyur

*K* Peking Kangyur

*N* Narthang Kangyur

*T* Taishō Tripiṭaka (Chinese Buddhist canon)

## NOTES

n.

- n.1 See Dharmachakra Translation Committee, trans., *The Questions of the Nāga King Sāgara (1)* (<https://read.84000.co/translation/toh153.html>) (Toh 153), 84000: Translating the Words of the Buddha, 2021.
- n.2 See Dharmachakra Translation Committee, trans., *The Questions of the Nāga King Sāgara (2)* (<https://read.84000.co/translation/toh154.html>) (Toh 154), 84000: Translating the Words of the Buddha, 2020.
- n.3 They correspond respectively to the Chinese translations Taishō 598, 601, and 599.
- n.4 See Dharmachakra Translation Committee, trans., *The Questions of the Nāga King Anavatapta* (<https://read.84000.co/translation/toh156.html>) (Toh 156), 84000: Translating the Words of the Buddha, 2024.
- n.5 For a modern presentation in English, see Khyentse 2007.
- n.6 Stanley 2009, pp. 149–54.
- n.7 Sanskrit in Lévi 1907, 1911, tome I, p. 149. For an English translation, see Jamspal et al. 2004 (the commentary is to verse XVIII.81 in that translation). Note that *saṃskāra* / 'du byed in these contexts and in the four seals is not being used to mean “formative factors” or “karmic conditioning,” but seems to be used in the same sense as *saṃskṛta* / 'dus byas, i.e., “compounded phenomena.” Edgerton had noticed this usage of *saṃskāra*. See Edgerton 1985, s.v. *saṃskāra*, *saṃskṛta*. Cf. also Jamspal et al. 2004, who translate the term as “creations.”
- n.8 Sanskrit in Dutt 1978 and Wogihara 1978. For a recent English translation, see Engle 2016, pp. 454–63.

- n.9 Note that the Pāli Dhammapada includes the first three concepts in verses 277, 278, and 279: *sabbe saṅkhārā aniccā' ti...sabbe saṅkhārādukkhā' ti...sabbe saṅkhārā anattā' ti...*
- n.10 The Chinese version was translated during the Tang dynasty by Yijing (635–713; his name is also variously transliterated as I-Tsing, I-Ching, and Yi-Tzing). An English translation of the Chinese version by an unattributed translator is posted on the internet by Fodian (see bibliography).
- n.11 On Yijing, see Keown 2004.
- n.12 The Western Xia (Xixia), or Tangut Empire (1038–1227), was a Buddhist empire located in what are now the Chinese provinces of Ningxia, Gansu, Eastern Qinghai, and Northern Shaanxi, as well as parts of Xinjiang and Inner Mongolia. It was known as *Minyak* (*mi nyag*) in Tibetan. The Tanguts adopted Buddhism from both Chinese and Tibetan sources. The language, which has its own very elaborate script, has been partially deciphered by modern scholarship.
- n.13 Grinstead 1967.
- n.14 Nie 2007.
- n.15 Lhakdor 2010.
- n.16 Skilling 2021, pp. 235–46.
- n.17 DNK: *zhi ba* (“peace /peaceful”) C: *zhes bya* (“known as”).



b.

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## GLOSSARY

· Types of attestation for names and terms of the corresponding ·  
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 bhikṣu

*dge slong*

དགེ་སློང་།

*bhikṣu*

A fully ordained monk of the Buddhist saṅgha.

g.2 compounded phenomena

*'du byed*

འདུ་བྱེད།

*saṃskāra*

g.3 contaminated phenomena

*zag pa dang bcas pa*

ཟག་པ་དང་བཅས་པ།

*sāsrava*

The phenomena of saṃsāra. Contaminated phenomena are those influenced by the defilements (*kleśa*, *nyon mongs*) and karma. Thus, e.g., even virtues that are under the influence of defilements, like ignorance, are categorized as contaminated in this way.

g.4 four aphorisms of the Dharma

*chos kyi mdo bzhi*

ཚོས་ཀྱི་སྡོམ་བཞི།

*dharmoddānacatuṣṭaya*

The main topic of this sūtra; known also in Tibetan by the synonym *bka' rtags kyi phyag rgya bzhi* ("the four seals of the [Buddha's] teaching"), in Sanskrit *caturmudrā* ("the four seals") or *drṣṭīnimittamudrā* ("the seals that are the marks of the [Buddhist] view").

g.5 four seals

*phyag rgya bzhi*

ཕྱག་རྒྱ་བཞི།

*caturmudrā*

A synonym for the "four aphorisms of the Dharma," q.v. Often seen in Tibetan in the expanded form *bka' rtags kyi phyag rgya bzhi* ("the four seals of the [Buddha's] teaching"), the nearest Sanskrit equivalent being *drṣṭīnimittamudrā* ("the seals that are the marks of the [Buddhist] view").

g.6 impermanent

*mi rtag pa*

མི་རྟག་པ།

*anitya*

g.7 Nāga King Sāgara

*klu'i rgyal po rgya mtsho*

ལྷ་རྒྱལ་པོ་རྒྱ་མཚོ།

*sāgaranāgarāja*

Name of a king of a race of supernatural serpents who protect the doctrine.

g.8 nirvāṇa

*mya ngan las 'das pa*

མྱ་ངན་ལས་འདས་པ།

*nirvāṇa*

*Definition from the 84000 Glossary of Terms:*

In Sanskrit, the term *nirvāṇa* literally means “extinguishment” and the Tibetan *mya ngan las 'das pa* literally means “gone beyond sorrow.” As a general term, it refers to the cessation of all suffering, afflicted mental states (*kleśa*), and causal processes (*karman*) that lead to rebirth and suffering in cyclic existence, as well as to the state in which all such rebirth and suffering has permanently ceased.

More specifically, three main types of nirvāṇa are identified. (1) The first type of nirvāṇa, called nirvāṇa with remainder (*sopadhīṣeṣanirvāṇa*), is when an arhat or buddha has attained awakening but is still dependent on the conditioned aggregates until their lifespan is exhausted. (2) At the end of life, given that there are no more causes for rebirth, these aggregates cease and no new aggregates arise. What occurs then is called nirvāṇa without remainder (*anupadhīṣeṣanirvāṇa*), which refers to the unconditioned element (*dhātu*) of nirvāṇa in which there is no remainder of the aggregates. (3) The Mahāyāna teachings distinguish the final nirvāṇa of buddhas from that of arhats, the latter of which is not considered ultimate. The buddhas attain what is called nonabiding nirvāṇa (*apratiṣṭhitanirvāṇa*), which transcends the extremes of saṃsāra and nirvāṇa, i.e., existence and peace. This is the nirvāṇa that is the goal of the Mahāyāna path.

g.9 peaceful

*zhi ba*

ཞི་བ།

*śānta · śānti*

g.10 suffering

*sdug bsngal ba*

སྤུག་བསྐྱེད་བ།

*duḥkha*

*Definition from the 84000 Glossary of Terms:*

The first of the four truths of the noble ones. The term “suffering” includes all essentially unsatisfactory experiences of life in cyclic existence, whether physical or mental. These comprise (1) the suffering of suffering, i.e., the physical sensations and mental experiences that are self-evident as suffering and toward which spontaneous feelings of aversion arise; (2) the suffering of change, i.e., all experiences that are normally recognized as pleasant and desirable, but which are nonetheless suffering in that persistent indulgence in these always results in changing attitudes of dissatisfaction and boredom; and (3) the suffering of the pervasive conditioning underlying the round of birth, aging, and death.

g.11 without self

*bdag med pa*

བདག་མེད་པ།

*anātman*