

# **A WATERDROP FROM THE GLORIOUS SEA**

A concise account of the advent of Buddhism in general  
and the teachings of the Sakyapa tradition in particular

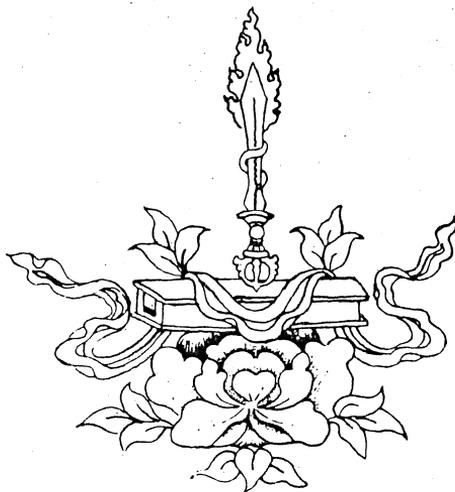


Compiled by

**SHERAB GYALTSEN AMIPA**

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Ārya Mañjuśrī



# FOREWORD

*Translation:*

This text called *A Waterdrop from the Glorious Sea* is a history of the Sakyapa teachings and their preservation, compiled by the Sakyapa Sherab Gyaltzen, a resident of the Tibetan Institute in Rikon, Switzerland. I am confident that it will freshly enlighten one's threefold faith in the Buddhadharmā in general and the Sakyapa tradition in particular. It will widely open the door of understanding to its perceptive readers.

The Dalai Lama

## PREFACE

The teachings of Lord Buddha first began to flourish in Tibet during the seventh century A.D. Although the Buddhadharmā first appeared in India, it gradually spread to many countries to the east and west, and eventually Tibet became a chief sanctuary for these blessed teachings. This occurred because many Tibetan *lotsāvas* journeyed to India and translated a vast number of discourses by the Buddha and treatises by Indian *paṇḍits* and *siddhas* from Sanskrit and other languages into Tibetan. Although these works were translated into numerous other languages, none of these translations were equal to those of the *lotsāvas*. These *lotsāvas* did not translate on the basis of their own whims or personal interpretations. Rather, they followed the Tibetan kings' command that translations be made by teams of qualified Indian *paṇḍits* working together with skilled Tibetan *lotsāvas*. These *lotsāvas* were, in fact, emanations of *buddhas* and *bodhisattvas*. Their finished translations were presented to many Tibetan and Indian *paṇḍits* for them to inspect, and they were not included in the Kangyur or Tängyur until they were found to be flawless.

Another reason for the superior quality of these translations is that the Tibetan written language was constructed on the basis of Sanskrit and Pāli specifically in order to translate the Buddha's discourses and the later Indian treatises. The individual words and phrases of the original manuscripts were then directly translated into Tibetan without vagueness or uncertainty. Upon this solid foundation the entire body of the Buddha's Hīnayāna, Mahāyāna and Vajrayāna discourses and the treatises of later Indian Buddhist *paṇḍits* were translated into Tibetan.

In this text I have written a concise account of the advent of Buddhism in general and the teachings of the Sakyapa tradition in particular on the basis of texts on this subject by great masters of the past. Some of the sources I have relied upon are the following:

*An Account of the Indian and Tibetan Guru*

*Lineage of "The Path and Its Fruits"*

*A History of Mahākāla* by Jamgön Kün-ga Sönam

The teachings of Tsharchen

Ngagchang's history called *The Marvellous Ocean*

The religious history by the Fifth Dalai Lama  
A religious history written by a group of *lamas*  
at the Sakya Ghunguru Monastery in Darjeeling  
on the basis of a number of authentic historical manuscripts

I have relied entirely upon these texts without resorting to any personal interpretations or additions. This text was written with the pure intent to increase interest in Tibetan culture. Upon its completion, it was shown to the venerable Sakya abbot in Darjeeling, and after he corrected it, it was presented to His Holiness the Fourteenth Dalai Lama.

Since its original publication in Tibetan in 1970, many people have asked that it be translated into English. The opportunity for this occurred when Gelong Jhampa Kelsang accepted the task and completed the translation under my guidance during the autumn of 1975. May this work be a cause of happiness of all living beings!

Oct. 27, 1975, The Day  
Commemorating  
Lord Buddha's Descent from Tuṣita

Rabjampa Sherab Gyaltzen Amipa  
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