བདེ་ལེགས་ཀྱི་ཚིགས་སུ་བཅད་པ།

Verses of Good Fortune

Svastigāthā

· Toh 1101 ·

Degé Kangyur, vol. 101 (gzungs ’dus, wam), folios 271.a–272.b

For referencing Tibetan sources, please see our Scholar’s Edition

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Summary

s.1 In *Verses of Good Fortune*, the Buddha responds to a god's question by offering a series of verses praising the supreme qualities of the Three Jewels (Buddha, Dharma, and Saṅgha). Each stanza concludes with "By this truth, may there be good fortune," invoking these profound truths to bring blessings and auspiciousness.

Acknowledgments

ac.1 This text was translated by the Mahaprajapati Gautami Translation Group under the guidance of Khenmo Karma Yangchen. The text was translated into English by Drupchen Hildt, the English draft translation was revised by Felicia Rosas, and Daniele Vargas created the glossary.

ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Bob Miller edited the translation and the introduction, and Dawn Collins copyedited the text. Sameer Dhingra was in charge of the digital publication process.

Introduction

i.1 *Verses of Good Fortune* is given by the Buddha in answer to a god who asks for a verse he can recite to bring good fortune. The Buddha extols the qualities of the Three Jewels (Buddha, Dharma, and Saṅgha) and mentions how they are more precious than any other jewels found both in this world and in the heavens. Although they be precious and rare, such jewels afford no comparison to the Three Jewels. After each verse of praise, the Buddha declares what he has said is true and that good fortune will result from the reciter's declaring such truths.

i.2 *Verses of Good Fortune* belongs to a wider genre of prayers, often recited at the conclusion of rituals, to bring good fortune and invite auspicious outcomes. In Tibet, the prayer has been held in high esteem and its inclusion in many Tibetan ritual and prayer collections indicate that *Verses of Good Fortune* has been recited as a prayer of auspiciousness in Tibet for many centuries.

i.3 The colophon in the Degé Kangyur recension does not record the translator's name. However, according to the Phukdrak and the Hemis Kangyurs, it was translated by Jinamitra and Bandé Yéshé Dé. The text is also listed in both the Phangthangma and Denkarma catalogs of translated texts,[1] indicating that it was translated into Tibetan no later than the early ninth century CE.

i.4 Because of its widespread use as a prayer of auspiciousness, *Verses of Good Fortune* is found in more than one location in most Kangyurs. In the Degé Kangyur, it is found in the "dedication-aspiration" collection of texts included at the end of the tantra section (Toh 817) and in the "aspiration" section at the end of the dhāraṇī section (Toh 1101).[2] It is also included in the "dedication-aspiration" at the end of the Degé Tengyur (Toh 4400a).

i.5 This translation was made based on the two versions included in the Degé Kangyur in consultation with the Comparative Edition (*dpe bsdur ma*), and the Stok, Phukdrak, and Shey Kangyurs.

The Translation

1.

Verses of Good Fortune

1.1 Homage to the Three Jewels.

1.2 A god approached the Buddha,
Made offerings, and asked,
“Great Buddha, Great Sage,
What should be recited to bring good fortune?”

1.3 Upon hearing these words,
the Friend of the World responded,
“Listen to that which, through constant recitation,
Will lead to good fortune like mine.

1.4 Whatever great and supreme jewels exist
In this world, other worlds, and the higher realms,
Compared to the jewel of a perfect buddha,
They do not match any count, tally, or fraction.

1.5 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of a perfect buddha is supreme in the world!’
Then, by its truth, may there be good fortune!

1.6 There is no equal to the Dharma that
Śākyamuni realized in blissful equipoise,
A sublime ambrosia of peaceful cessation.
After it has been achieved, there is no misery.

1.7 If this unfathomable and amazing marvel

That I speak is true—
‘The jewel of sublime Dharma is supreme in the world!’
Then, by its truth, may there be good fortune!

1.8 The eight types of persons spoken of by the Victorious One,
They are the four pairs of individuals.[3]
These beings worthy of worship are very rare upon this earth,
And offerings made to them yields unfathomable rewards.

1.9 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of the Saṅgha is supreme in the world!
Then, by its truth, may there be good fortune!

1.10 The Blessed One alone knows what is and is not supreme.
He is the foremost bestower of supreme sublimity,
The source of supreme light, and supreme sublime courage,
His is the most sublime of the most sublime knowledges.

1.11 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of a perfect Buddha is supreme in the world!’
Then, by its truth, may there be good fortune!

1.12 The sublime and unobstructed samādhi,
Which the Tathāgata of unbounded mind has taught,
There is no samādhi equal to that samādhi,
Whose stability is exemplified by the vajra.

1.13 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of samādhi is supreme in the world!’

Then, by its truth, may there be good fortune!

1.14 Just as a door firmly closed and secured with a bar
Is not shaken by the four mighty winds,
The skilled person, established in seeing the four truths,
Is unmoved by proponents of worldly views.

1.15 If this unfathomable and amazing marvel
That I speak is true—
'The jewel of the Saṅgha is supreme in the world!
Then, by its truth, may there be good fortune!

1.16 The Blessed One alone eclipses all,
Is all-knowing and all-seeing,
Omniscient and omnipotent, most sublime,
Free from all fear, and knows the aspirations of all.

1.17 If this unfathomable and amazing marvel
That I speak is true—
'The jewel of a perfect Buddha is supreme in the world!'
Then, by its truth, may there be good fortune!

1.18 That which arrests cyclic existence, is unmoving, without change,
The flawless liberator from all fears,
Brings to cessation, excellence, and release,[4]
Is utterly stainless, pacific, and undistracted.

1.19 If this unfathomable and amazing marvel
That I speak is true—
'The jewel of sublime Dharma is supreme in the world!'
Then, by its truth, may there be good fortune!

1.20 The conscientious who have seen the truths,

That reveal great suffering and lead to happiness,
Have no doubts about the jewels of the truths,
And they shall not take an eighth birth thereafter.

1.21 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of the Saṅgha is supreme in the world!
Then, by its truth, may there be good fortune!

1.22 The most sublime among the sublime, the knower of the sublime,
The knower of what is and is not supreme, striver for the ultimate,
The one who comprehends and realizes the sublime impervious to others,
Is the best friend to those who suffer.

1.23 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of a perfect Buddha is supreme in the world!’
Then, by its truth, may there be good fortune!

1.24 Engaged in yoga, having roused the aspiration,
Always undertaking Gautama’s teachings, liberated and peaceful,
They, who are impervious to others’ misdirection, have touched peace.
Those who have reached that are beyond count.

1.25 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of the Saṅgha is supreme in the world!
Then, by its truth, may there be good fortune!

1.26 One out of a hundred who have seen the truths may
Forget and commit a certain misdeed.
However, it would be remiss to call their insight corrupted

Because they are established in and do not move from this reality.

1.27 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of the Saṅgha is supreme in the world!
Then, by its truth, may there be good fortune!

1.28 In all of the worlds of gods and humans,
The Buddha has no equal or superior.
He is the unsurpassed teacher of gods and humans,
The supreme teacher, guide, and physician.

1.29 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of a perfect Buddha is supreme in the world!’
Then, by its truth, may there be good fortune!

1.30 The sublime Dharma that the Sage discovered
In the dense forest, in the first month of summer,
Has no equal or superior.
There are none that amount to this.

1.31 If this unfathomable and amazing marvel
That I speak is true—
‘The jewel of sublime Dharma is supreme in the world!’
Then, by its truth, may there be good fortune!

1.32 Those who have exhausted old misdeeds and not committed new ones
Are immune to the plague and so free from danger and sorrow.
Having arrested the root, they feel no craving
And blaze like beacons of the Teachings.

1.33 If this unfathomable and amazing marvel

That I speak is true—
‘The jewel of the Saṅgha is supreme in the world!
Then, by its truth, may there be good fortune!”

1.34 *This completes the “Verses of Good Fortune.”*

Notes

1. See Herrmann-Pfandt 2008, p. 275 (no. 480).

2. This text, Toh 1101, and all those contained in this same volume (gzungs ’dus, wam), are listed as being located in volume 101 of the Degé Kangyur by the Buddhist Digital Resource Center (BDRC). However, several other Kangyur databases—including the eKangyur that supplies the digital input version displayed by the 84000 Reading Room—list this work as being located in volume 102. This discrepancy is partly due to the fact that the two volumes of the gzungs ’dus section are an added supplement not mentioned in the original catalog, and also hinges on the fact that the compilers of the Tōhoku catalog placed another text—which forms a whole, very large volume—the Vimalaprabhānāmakālacakra-tantraṭīkā (dus ’khor ’grel bshad dri med ’od, Toh 845), before the volume 100 of the Degé Kangyur, numbering it as vol. 100, although it is almost certainly intended to come right at the end of the Degé Kangyur texts as volume 102; indeed its final fifth chapter is often carried over and wrapped in the same volume as the Kangyur dkar chags (catalog). Please note this discrepancy when using the eKangyur viewer in this translation.

3. The eight types of person divided into four pairs are: (1) The person on the path to stream-entry and the stream-enterer, (2) The person on the path to once-returning and the once-returner, (3) The person on the path to non-returning and the non-returner, and (4) The person on the path to arhatship and the arhat.

4. “Release” (Tib. *nges par ’byung*; Skt. *niryāṇa*) is a synonym for *nirvāṇa*.

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Glossary

Blessed One

bcom ldan ’das

བཅོམ་ལྡན་འདས།

bhagavat

Use standard definition.

buddha

sangs rgyas

སངས་རྒྱས།

buddha

The Indic term buddha means “awakened one,” and is used in Buddhism as an epithet for fully awakened beings in general and, more specifically, for the historical buddha, Siddhārtha Gautama, also known as the Buddha Śākyamuni. The word buddha is the past participle of the Sanskrit root budh, meaning “to awaken,” “to understand,” or “to become aware.”

Dharma

chos

ཆོས།

dharma

Use standard definition.

Śākyamuni

shAkya thub pa

ཤཱཀྱ་ཐུབ་པ།

śākyamuni

Use standard definition.

samādhi

ting nge ’dzin

ཏིང་ངེ་འཛིན།

samādhi

Use standard definition.

Saṅgha

dge ’dun

དགེ་འདུན།

saṅgha

Use standard definition.

tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Use standard definition.

Three Jewels

dkon mchog gsum

དཀོན་མཆོག་གསུམ།

triratna

Use standard definition.

Victorious One

rgyal ba

རྒྱལ་བ།

jina

An epithet for the Buddha.