

ON THE COMMENTARY TO THE *BODHIPATHAPRADĪPA* OF ROL PA'IRDO RJE

KAIE MOCHIZUKI

*Introduction*¹

The *Bodhipathapradīpa* (=BPP) is a small text written by Dīpaṃkaraśrījñāna (or Atīśa). He was requested by a Tibetan king to teach Indian Buddhism and wrote it. Because he had a great influence on Tibetan scholars like Tsong kha pa blo bzang grags pa (1357-1419), it is obviously one of the important texts in Tibet. From the web site of the Tibetan Buddhist Resource Center², we can get information on the seventeen commentaries to it. I have been researching into them and discussing its result of my research in papers³, that is to say, on the commentaries by Dīpaṃkaraśrījñāna himself, Blo bzang chos kyi rgyal mtshan (1570-1662), Co ne Grags pa bshad sgrub (1675-1748), Blo bzang dpal ldan bstan 'dzin snyan grags (1849-1904), and Thub bstan chos kyi nyi ma (1883-1937).

This paper also discussed one of the results of my research and I refer to the commentary of ICang skya Rol pa'i rdo rje (1717-1786), the *Byang chub lam sgron ma'i sa bcad mdor bsdus*⁴. And I have attached its romanized texts with synopses by other masters as appendices.

On ICang skya Rol pa'i rdo rje and his works

The second ICang skya, Rol pa'i rdo rje, who was recognized as the reincarnation of the ICang skya ngag dbang blo bzang chos ldan (1642-1714) by dKon mchog 'jigs med dbang po, was born at Lang gru'i sde bzhi'i nub padmo'i sde pa 'brog gnas brag dkar. E. Gene Smith⁵ summarizes his biography written by Thu'u bkwan Blo bzang chos kyi nyi ma⁶ (1737-1802). I

¹ This paper is based on my handout given out at 2008 Korea Conference of Buddhist Studies, May 17, 2008 at Dongguk University in Seoul. Though I had prepared a Japanese version of this paper with a Japanese translation of Rol pa'i rdo rje'i commentary to the *Bodhipathapradīpa*, it is missed in the conference volume in which it has to be published. It can be read now in Web (<http://skb.or.kr/2008/pds/skb041101.pdf>).

² <http://www.tbrc.org/>

³ Mochizuki 2002, 2003, 2004, 2004b, 2005.

⁴ We can easily get access to his collected works through the CD-ROM version made by Tibetan Buddhist Research Centre (No. 28833, *gSung 'bum / Rol pa'i rdo rje*, Pe cin: Krung go bod brgyud mtho rim nang bstan slob gling nang bstan zhib 'jug khang, 1995).

⁵ Smith 2001: 133-146.

⁶ This biography is titled the *Thams cad mkhyen pa rol pa'i rdo rje yi rtogs brjod dge ldan bstan pa'i mdzes rgyan gyi yang rgyan snyan ngag mu tig chen po kun glegs bam rin chen za ma tog*. See Smith 2001: 147-170.

will enumerate some important topics in his life:

- 1717 Birth on the tenth day of the first Mongol month.
- 1724 Chinese emperor ordered that he be conducted to China as a “guest.”
- 1734 He was ordered to accompany the seventh Dalai Lama back to Tibet.
- 1735 The final monastic vows at bKra shis lhun po.
- 1736 He set out for China reigned by his friend, Ch’ien lung and was asked to take the seat of the highest lamaist position (*tham ka bla ma*) in China.
- 1741 Beginning of compilation of the *Dag yig mkhas pa’i ’byung gnas* and the translation of the bstan ’gyur into Mongolian.
- 1744 Establishment of dGa’ ldan byin chags gling in Peking with the emperor.
- 1745 Bestowal of the tantric initiation to the emperor.
- 1746 Beginning to write the *Grub mtha’ nam par bzhag pa gsal bar bshad pa thub bstan lhun po’i mdzes rgyan*.
- 1772 Supervision of the translation of *bka’ ’gyur* into Manchu.
- 1777 He performed the funeral rites for the mother of the emperor.
- 1785 Seclusion at Wu t’ai shan and death there next year.

He was not only one of the great teachers of Gelug pa, but also well acquainted with Mongolian and Manchu as he translated the *bstan ’gyur* into Mongolian and also the *bka’ ’gyur* into Machu⁷.

Regarding his works 206 texts are listed by Lokesh Chandra in his *Materials for a History of Tibetan Literature*⁸. Among them I refer some texts that are related to the *Bodhipathapradīpa*. The text which I consider in this paper is the sixth:

3814: *Byang chub lam sgron ma’i sa bcad mdor bsdu*.

The fifth is a commentary to the *Bhadracārīprañidhāna*:

3813: *’Phags pa bzang spyod smon lam gyi nam bshad kun bzang dgongs pa gsal bar byed pa’i rgyan*.

Dīpaṃkaraśrījñāna cites the *Bhadracārīprañidhāna* at the first section of the *Bodhipatha-*

⁷ Yamaguchi 2007: 120-122. On the tradition of his pre-existence, see Everding 1985.

⁸ Lokesh Chandra 1963: 192-199 (Nos. 3809-4014).

pradīpapañjikā in order to explain a way of offering (*pūja*)⁹. Therefore the commentary to the *Bodhipathapradīpa* seems to come next to it. But no mahāyāna works, but many tantric works, follow them. We can see only six mahāyāna or mādhyamika works in his collected works:

- 3915: *dBu ma 'i lta ba nyams su len tshul de kho na nyid snang bar byed pa 'i sgron me.*
 3929: *Byang chub sems dpa 'i bslab bya bsdus pa gzhan phan bdud rtsi 'od 'phreng.*
 3930: *rGyal ba 'i bstan la ji lta slob pa 'i rim pa mdo tsaṃ brjod pa gzhan phan bdud rtsi 'i snying po.*
 3931: *bSlab bya gsal ba 'i sgron me.*
 3933: *bSlab bya bdud rtsi yang zhun.*
 3990: *Byang chub lam gyi rim pa 'i dmigs nmams yid la bya tshul shin tu bsdus pa gnod don gsal ba.*

Because I have not researched them in detail, I cannot refer to their contents here. From their titles, no.3915 seems to be a text on the Mādhyamika view, nos.3929-3933 seem to be texts on the disciplines which are familiar with the *Śikṣāsamuccaya* of Śāntideva and no.3990 seems to be a text on the stages of the path to the enlightenment which is familiar with not only the *Bodhipathapradīpa* of Dipaṃkaraśrījñāna but also the *Lam rim chen mo* of Tsong kha pa. It can be said that all of these texts are secondly related to the *Bodhipathapradīpa* because their main subjects are the same as those of the *Bodhipathapradīpa*. But I think that it does not seem to have a great influence on his philosophical view because he seems to be more interested in tantric works than in those of mahāyāna.

He is famous as a writer of the texts on the philosophical systems (*grub mtha'*) of Buddhism:

- 3977: *Rang dang gzhan gyi grub pa 'i mtha' rgya mtsho lta bu 'i mnam bzhag gsal bar bshad pa thub bstan lhun po 'i mdzes rgyan legs bshad kyi gter chen po las sems tsaṃ pa 'i grub mtha' yan chad.*
 3978: *dBu ma rang rgyud pa 'i mtha' yan chad.*
 3979: *Grub mtha' i mnam bzhag thub bstan lhun po 'i mdzes rgyan gyi smad cha.*
 3980: *Grub mtha' mnam bzhag thub bstan lhun po 'i mdzes rgyan rgya nag spar ma 'i yig skyon sogs gyi dogs sel zhu lan du gnang ba.*

⁹ Mochizuki 1988.

Many studies on these texts¹⁰ have been published and it is reported that they are closely related to the texts of philosophical tenets by Sum pa mkhan po ye shes dpal 'byor (1704-1788), dKong mchog 'jigs med dbang po (1728-1791) and Thu'u bkwan blo bzang chos kyi nyi ma (1737-1802)¹¹. Though I do not know how Rol pa'i rdo rje evaluate the author of the *Bodhipathapradīpa* in these texts. Though it needs more detailed research, Dīpaṃkaraśrījñāna does not seem to be treated as one of mādhyamika masters in them¹².

On the Byang chub lam gyi sgron ma'i sa bcad mdor bsdus

As this text is named in its title 'synopsis (*sa bcad*)', it is a small text only in five leaves (1-5b1) to classify the contents of the *Bodhipathapradīpa* with their synopsis. Therefore we can see his original words only in headings and the colophon. On a style of writing the author relates headings at first and cites, though their numbers are not fixed, the first four syllables and the last three syllables of root verses with the word "from (*nas*)". Therefore there is no explanation of passages of the root verse, so we cannot call this text a commentary to the *Bodhipathapradīpa*. But we can know how he understands its structure or contents from this synopsis.

I will pick up here some passages to be noted. In the beginning of the text there is a passage of homage to Dīpaṃkaraśrījñāna and his descendants:

Homage to those who have the tradition of the glory great master Atisha and his sons¹³.

I cannot judge whether this is attributed to the author of this text, Rol pa'i rdo rje, or its compiler, but the author of the *Bodhipathapradīpa* is called "Aisha" in honorific title, not Dīpaṃkaraśrījñāna. And "those who have the tradition of the glory great master Atisha and his sons" could mean scholars not only of Kadam pa but also of Gelug pa to which Rol pa'i rdo rje belongs. It is expressed in this passage that the author or the compiler follows the teaching of these traditions.

We can see his words in two sections of this commentary. The first comes in the commentary to BPP 73-74:

¹⁰ Sautrāntika chapter: Klein 1986, 1988; Vaibhāṣika chapter: Ikeda 1979; Svātantrika Chapter: Lopez 1987, Saito 1981; Prāsaṅgika chapter Hopkins 1983b, Cozort 1998.

¹¹ See Kawasaki 2007: 14-17. We must refer to also the *Grub mtha' chen mo (Grub mtha' mam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mthso skye dgu'i re ba kun skong)* by 'Jam dbyang bzhad pa ngag dbang brtson grus (1648-1722). See Hopkins 1983, 2003, esp. 2003: xxxiv-xxxvi.

¹² According to Cozort 1998: 35, note 10, Dīpaṃkaraśrījñāna is classified into Prāsaṅgika by Blo bzang dkon mchog in his *Grub mtha' rtsa ba'i tshig tik shel dkar me long*. But he, though Dīpaṃkarabhadra, is also classified into Svātantrika by 'Jam mgon Kong sprul blo gros mtha' yas in his *Theg pa'i sgo kun las btus pa gsung rab rin po che'i mdzod bslab pa gsum legs par ston pa'i bstan bcos shes bya kun khyab*. See Callahan 2007: 219.

¹³ Tib.: *jo bo chen po dpal a ti sha yab sras brgyud par bcas pa la phyag 'tshal lo //*

The former is also related in [these] words¹⁴.

Though he classifies BPP 47-74 into five, the fourth and the fifth are united under the same heading:

The fourth on not renouncing sentient beings with conceptual mind and the fifth on the discipline of reason to remember in another birth are from “this is birth” to “to protect completely¹⁵”.

Blo bzang chos kyi rgyal mtshan and also Co ne Grags pa bshad grub classify BPP 73 into the fourth and BPP 73-74 into fifth in their commentaries and BPP 73 is repeated. Therefore Rol pa'i rdo rje accepts the classification of previous commentaries and explains a reason for the combination of two headings with his words. Please compare it with their synopses in appendices.

The second comes in the commentary to BPP 87-90:

These two verses for each simile come out of order¹⁶.

This means that BPP 91-94 comes before BPP 87-90 and the order of the root verses are reversed in this commentary. This disorder appears also in the commentary by Blo bzang chos kyi rgyal mtshan and Co ne Grags pa bshad grub, so Rol pa'i rdo rje seems to follow their interpretation. These two comments are not explanation of the root verse, but indication of the structural irregularities of contents. He acknowledges that these irregularities appear also in the previous commentaries and he must explain why this disorder comes in his commentary.

The text ends its analysis with the last heading:

The meaning of conclusion as the third runs from “the *Bodhipathapradīpa*” to “edited and this teaching was composed at the Tho-ling temple of Zhang-zhung¹⁷”.

But this number of headings is a miscount. We cannot find “the meaning of conclusion” as the

¹⁴ Tib.: *snga ma 'ang gi sgras bstan no* //

¹⁵ Tib.: *bzhi pa sems can blos mi spang ba dang / Inga pa skye ba gzhan du dran pa'i rgyur bslab pa ni / 'di ni skye ba nas yongs su bsrung* / [73-74]

¹⁶ Tib.: *dpe la lar tshigs bcad 'di gnyis go ldog tu 'byung ngo* //

¹⁷ Tib.: *gsum pa mjug gi don ni / byang chun lam gyi sgron ma nas / gtan la phab pa chos 'di ni zhang zhung gi tho ling gtsug lag khang du mdzad pa* /

third topic in the text so I read it as “the fourth”.

In the colophon it is said:

Likewise, thinking that this *Analytical topic outline of the Bodhipathapradīpa* is useful for zealous students like the young student, Gu shrī Blo bzang nor bu, who has faith, effort and discernment, ICang skya rol pa'i rdo rje writes [it]¹⁸.

Though it is not clear who wrote this colophon, it expresses the motivation to write this text and the author wrote it for his students. Therefore it is written as a handbook or guidebook of the *Bodhipathapradīpa* and he seems to have no positive motivation to explain or interpret passages of the root verse from his own point of view, so he indicates only this analytical topic of outline of the root verse. And the structural analysis is similar with that of Blo bzang chos kyi rgyal mtshan and it means that Rol pa'i rdo rje follows the traditional analysis of the *Bodhipathapradīpa*. Therefore we cannot get his original reading of the *Bodhipathapradīpa* from this text.

Conclusion

As the Tibetan text is just a list of headings, I can very little comment upon his interpretation to the *Bodhipathapradīpa*. My first impression is that he classifies the root verse on the basis of the commentary by Blo bzang chos kyi rgyal mtshan as Co ne Grags pa bshad sgrub also does in his commentary. Of course I must research previous commentaries to that of Blo bzang chos kyi rgyal mtshan and make clear on which text Blo bzang chos kyi rgyal mtshan depends. Synopsis is usually used to analyze the contents of a main text in Tibetan Buddhism. Though Rol pa'i rdo rje also uses this system of synopsis to understand contents of the main text as previous masters do, he does not give his own explanations. Because the *Bodhipathapradīpa* is a short text in 276 pāda (68 or 69 verses), it is not easy to make original different interpretations of commentators from other commentaries of previous masters. Because Rol pa'i rdo rje also has no intention to take an extreme interpretation of contents of the root verses, he would follow the traditional reading.

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¹⁸ Tib.: *de lta yang chub lam gyi sgron me'i sa bcad mdor bsdus pa 'di yang slob bu dad brtson nam dpyod dang ldan pa na'i man gyi gu shrī blo bzang nor bu sogs don gnyer can 'ga' zhig la phan par bsams nas lcang skya rol pa'i rdo rjes bris pa'o//*

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The Tibetan Text of the *Byang chub lam gyi sgron ma'i sa bcad mdor bsdus*

Byang chub lam gyi sgron ma'i sa bcad mdor bsdus bzhugs so

(1b) jo bo chen po dpal a ti sha yab sras brgyud par bcas pa la phyag 'tshal lo //

0. 'dir byang chub lam gyi sgron me 'chad pa la don bzhi ste mtshan don / 'gyur phyag gzhung gi
don / mjug gi don no //

1. dang po ni / *rgya gar skad du nas sgron me* / [title]

2. gnyis pa ni / *byang chub sems dpa' nas phyag 'tshal lo* //

3. gsum pa la gsum / bstan bcos la 'jug pa'i sgo / 'jug bya bstan bcos kyi rang bzhin / bstan bcos
mthar phyin pa'i bya ba'o //

3.1. dang po la gnyis / mchod par brjod pa dang / rtsom par dam bca' ba gnyis /

3.1.1. dang po ni / *dus gsum rgyal ba nas phyag 'tshal te* / [1-2]

3.1.2. gnyis pa ni / *slob ma bzang po nas gsal bar bya* / [3-4]

3.2. gnyis pa la gnyis / skyes bu gsum gyi lam mdor bstan pa dang / rgyas (2a) par bshad pa'o //

3.2.1. dang po ni / *chung ngu 'bring dang nas bri bar bya* / [5-8]

3.2.2. gnyis pa la gnyis / skyes bu chung 'bring che gsum gyi lam gyi rim pa bshad pa dang /
bye brag tu skyes bu chen po'i lam rgyas par bstan pa'o //

3.2.2.1. dang po la gsum las

3.2.2.1.1. skyes bu chung ngu'i lam gyi rim pa bshad pa ni / *gang zhig thabs ni nas tha mar
shes* / [9-12]

3.2.2.1.2. skyes bu 'bring gi lam gyi rim pa bshad pa ni / *srid pa'i bde la nas 'bring zhes bya* /
[13-16]

3.2.2.1.3. skyes bu chen po'i lam gyi rim pa bshad pa ni / *rang rgyud gtogs pa'i nas mchog
yin no* / [17-20]

3.2.2.2. gnyis pa la gsum / smon sems bslab bya dang bcas pa bshad pa dang / 'jug sems
bslab bya dang bcas pa bshad pa dang / sngags la 'jug tshul mdo tsam bstan pa'o //

3.2.2.2.1. dang po la gnyis / bshad par dam (2b) bca' ba dang / dngos so //

3.2.2.2.1.1. dang po ni *sems can dam pa nas bshad par bya* / [21-24]

3.2.2.2.1.2. gnyis pa la gsum / sbyor ba dang / dngos gzhi / mjug bslab bya la slob tshul
lo //

- 3.2.2.2.1.2.1. dang po la gsum / tshogs gsog pa / skyabs 'gro bya ba / byams pa dang
snying rje bskyed pa'o //
- 3.2.2.2.1.2.1.1. dang po ni / *rdzogs sangs bris sku nas bdun dag kyang* / [25-30]
- 3.2.2.2.1.2.1.2. gnyis pa ni / *byang chub snying po'i nas lan gsum bya* / [31-36]
- 3.2.2.2.1.2.1.3. gsum pa ni / *de nas sems can nas 'dod pa yis* / [37-44]
- 3.2.2.2.1.2.2. gnyis pa ni / *ldog pa med par nas bskyed par bya* / [45-46]
- 3.2.2.2.1.2.3. gsum pa la lnga las /
- 3.2.2.2.1.2.3.1. dang po phan yon dran pa la bslab pa ni / *de ltar smon pa'i nas rab tu
bshad* / [47-50]
- 3.2.2.2.1.2.3.2. gnyis pa lan drug bskyed pa la bslab pa ni / *de yis mdo klog nas ma
mchis so* / [51-70]
- 3.2.2.2.1.2.3.3. gsum pa tshogs bsags la bslab pa ni / *byang chub smon pa'i nas spel bya
zhing* / [71-72]
- 3.2.2.2.1.2.3.4-5. bzhi pa sems can blos mi spang ba dang / lnga pa skye ba gzhan du
dran pa'i rgyur bslab pa ni / *'di ni skye ba nas yongs su bsrung* / [73-74]
snga ma 'ang gi sgras bstan no //
- 3.2.2.2.2. gnyis pa 'jug sems bslab bya dang bcas pa bshad pa la bzhi / 'jug sems bskyed
dgos pa'i rgyu mtshan / 'jug sdom len pa'i rten / len pa'i cho ga / blangs nas bslab
bya la bslab tshul lo //
- 3.2.2.2.2.1. dang (3a) po ni / *'jug sems bdag nyid nas nges par blang* / [75-78]
- 3.2.2.2.2.2. gnyis pa la gnyis / rten khyad par bstan pa dang / dge slong gi sgom ldan rten
gyi mchog tu bstan pa'o //
- 3.2.2.2.2.2.1. dang po ni / *so sor thar pa nas gzhan du min* / [79-82]
- 3.2.2.2.2.2.2. gnyis pa ni / *so sor thar pa ris bdun nas sdom pa dag tu bzhed* / [83-86]
- 3.2.2.2.2.3. gsum pa la gnyis / bla ma yod pa'i cho ga dang / bla ma med pa'i cho ga'o //
- 3.2.2.2.2.3.1. dang po la gnyis / bla ma'i mtshan nyid bstan pa dang / dngos so //
- 3.2.2.2.2.3.1.1. dang po ni / *sdom pa'i cho ga nas shes par bya* / [91-94]
- 3.2.2.2.2.3.1.2. gnyis pa ni / *byang chub sems dpa'i nas sdom pa blang* / [87-90] dpe la
lar tshigs bcad 'di gnyis go ldog tu 'byung ngo //
- 3.2.2.2.2.3.2. gnyis pa la bzhi las /
- 3.2.2.2.2.3.2.1. dang po bshad par dam bca' ba ni / *de la 'bad pas nas bshad par bya* /

[95-98]

- 3.2.2.2.3.2.2. gnyis pa khungs ni / *de la sngon tshe nas rab gsal bri* / [99-104]
- 3.2.2.2.3.2.3. gsum pa dngos ni / *mgon po mams kyī nas las bsgral lo* / [105-108]
- 3.2.2.2.3.2.4. bzhi pa tshul khirms gsum la bslab par khas len pa la gsum
- 3.2.2.2.3.2.4.1. dang po sdom pa'i tshul khirms khas len tshul ni / *gnod sems khro bo'i nas bslab par bya* / [109-116]
- 3.2.2.2.3.2.4.2. gnyis pa sems can don byed kyī tshul khirms la bslab tshul ni / *bdag nyid myur ba'i nas gnas par bgyi* / [117-120]
- 3.2.2.2.3.2.4.3. gsum pa (3b) dge chos sdud kyī tshul khirms la bslab tshul zhar byung dang bcas pa ni / *tshad med bsam gyis nas mi bya'o* / [121-128]
- 3.2.2.2.4. bzhi pa mjug bslab bya la bslab tshul la gsum / lhag pa tshul khirms kyī bslab pa la bslab tshul bshad pa / lhag pa ting nge 'dzin gyī bslab pa la bslab tshul bshad pa / lhag pa shes rab kyī bslab pa la bslab tshul bshad pa'o //
- 3.2.2.2.4.1. dang po la gnyis / dngos dang / de'i che ba'o //
- 3.2.2.2.4.1.1. dang po ni / *rang gi lus ngag nas gus cher 'gyur* / [129-133]
- 3.2.2.2.4.1.2. gnyis pa ni / *de la mam dag nas rdzogs par 'gyur* / [134-136]
- 3.2.2.2.4.2. gnyis pa la gsum / sangs rgyas pa la mngon shes bsgrub dgos par bstan pa dang / mngon shes bsgrub pa la zhi gnas bsgrub dgos par bstan pa dang zhi gnas bsgrub tshul dngos so //
- 3.2.2.2.4.2.1. dang po ni / *bsod nams ye shes nas le los min* / de yang tshigs bcad dang pos [137-140] mngon shes 'grub pas rang don du tshogs rdzogs myur ba dang / gnyis pas [141-144] gzhan don rgya chen 'grub pa dang / gsum pas [145-148] bsod nams mang pos dud pa dang / bhzi pas [149-152] myur du 'tshan rgya bar bstan ces bshad pas gsungs /
- 3.2.2.2.4.2.2. gnyis pa ni / *zhi gnas 'grub pa nas 'bad par bya* / [153-156]
- 3.2.2.2.4.2.3. gsum pa la gsum / zhi gnas kyī tshogs bsten pa / zhi (4a) gnas bsgrub tshul dngos / bsgrub pa'i phan yon no /
- 3.2.2.2.4.2.3.1. dang po ni / *zhi gnas yan lag nas la legs gnas* / [157-162]
- 3.2.2.2.4.2.3.2. gnyis pa ni / *dmigs pa gang rung nas gzhag par bya* / [163-164]
- 3.2.2.2.4.2.3.3. gsum pa ni / *mal 'byor zhi gnas nas 'grub par 'gyur* / [165-166]

- 3.2.2.2.4.3. gsum pa shes rab kyi bslab pa la bslab tshul gsum / bslab dgos pa'i rgyu
mtshan / thabs shes zung 'brel la slob dgos par bsgrubs pa / zung 'brel la
slob tshul dngos so //
- 3.2.2.2.4.3.1. dang po ni / *shes rab pha rol nas bsgom par bya* / [167-172]
- 3.2.2.2.4.3.2. gnyis pa la thabs shes zung 'brel la slob pa'i khungs bstan pa / thabs shes
kyi dbye ba bshad pa'i rgyu mtshan / thabs ngos gzung ba / de shes rab
dang 'brel dgos par bstan pa / shes rab ngos gzung dang lnga /
- 3.2.2.2.4.3.2.1. dang po ni / *thabs dang bral ba nas spang mi bya* / [173-176]
- 3.2.2.2.4.3.2.2. gnyis pa ni / *shes rab gang dang nas gsal bar bya* / [177-180]
- 3.2.2.2.4.3.2.3. gsum pa ni / *shes rab pha rol nas thabs su bshad* / [181-184]
- 3.2.2.2.4.3.2.4. bzhi pa ni / *thabs bsgoms dbang gis nas bsgom pas min* / [185-188]
- 3.2.2.2.4.3.2.5. lnga pa ni / *phung po khams dang nas yongs su bshad* / [189-192]
- 3.2.2.2.4.3.3. gsum pa la bdag med gtan la dbab pa dang / de nyid bsgoms tshul /
bsgoms pa'i 'bras bu dang gsum /
- 3.2.2.2.4.3.3.1. dang (4b) po la gnyis / rigs pas gtan la 'bebs pa dang / rgyas par
gzhung gzhan du shes dgos par bstan pa'o //
- 3.2.2.2.4.3.3.1.1. dang po la 'bras bu la dpyod pa yod med skye 'gog gi gtan tshigs /
rgyu la dpyod pa rdo rje gzegs ma'i gtan tshigs / ngo bo la dpyod
pa gcig du bral gyi gtan tshigs so //
- 3.2.2.2.4.3.3.1.1.1. dang po ni / *yod pa skye ba nas 'byung ba min* / [193-196]
- 3.2.2.2.4.3.3.1.1.2. gnyis pa ni / *dngos po rang las nas rang bzhin med* / [197-200]
- 3.2.2.2.4.3.3.1.1.3. gsum pa ni / *yang na chos mams nas nyid du nges* / [201-204]
- 3.2.2.2.4.3.3.1.2. gnyis pa ni / *stong nyid bdun cu'i nas rab tu bshad* / [205-212]
- 3.2.2.2.4.3.3.2. gnyis pa de nyid bsgoms pa'i tshul la gnyis / bden pa bkag tsam gyi
med dgag bsgom bya'i yul du bstan pa dang / bsgom mkhan gyi
shes pa la mtshan 'dzin spang bar bstan pa'o //
- 3.2.2.2.4.3.3.2.1. dang po ni / *de bas chos mams nas bsgom pa yin* / [213-216]
- 3.2.2.2.4.3.3.2.2. gnyis pa ni / *shes rab kyis ni nas de bsgom bya* / [217-220]
- 3.2.2.2.4.3.3.3. gsum pa bsgoms pa'i 'bras bu la shes rab bsgoms pas thar pa 'thob par
bstan pa dang / sangs rgyas 'thob par bstan pa gnyis /
- 3.2.2.2.4.3.3.3.1. dang po la dngos dang / khungs bstan pa'o //

3.2.2.2.2.4.3.3.3.1.1. dang po ni / *mam par rtog las byung nas mchog yin no* /
[221-224]

3.2.2.2.2.4.3.3.3.1.2. gnyis pa ni / (5a) *de ltar yang ni nas 'thob par 'gyur zhes gsungs*
so / [225-230]

3.2.2.2.2.4.3.3.3.2. gnyis pa ni / *lung dang rigs pa nas yun mi ring* / [225-240]

3.2.2.2.3. gsum pa sngags la 'jug tshul phyogs tsam bstan pa la / sngags la 'jug pa'i rten gyi
gang zag bstan pa / dbang 'thob dgos par bstan pa / tshangs spyod dbang gong
ma gnyis dngosu bskur mi rung bar bstan pa / rgyud nyan bshad byed tshul la
dgos pa bcad pa dang bzhi /

3.2.2.2.3.1. dang po ni / *sngags mthu nyid las nas spyod 'dod na* / [241-248]

3.2.2.2.3.2. gnyis pa ni / *de tshe slob dpon nas skal ldan 'gyur* / [249-256]

3.2.2.2.3.3. gsum pa ni / *dang po'i sangs rgyas nas yod ma yin* / [257-268]

3.2.2.2.3.4. bzhi pa ni / *rgyud kun nyan dang nas nyes pa med* / [269-272]

3.3. gsum pa bstan bcos mthar phyin pa'i bya ba ni / *gnas britan mar me nas mdor bsdus byas* /
[273-276]

4. bzhi (sic. *gsum*) pa mjug gi don ni / *byang chun lam gyi sgron ma nas / gtan la phab pa chos*
'di ni zhang zhung gi tho ling gtsug lag khang du mdzad pa /

de ltar byang chub lam gyi sgron me'i sa bcad mdor bsdus pa 'di yang slob bu dad brtson
rnam dpyod dang ldan pa na'i man gyi gu shrii blo bzang nor bu sogs don gnyer can 'ga' zhig la
phan par bsams nas lcang skya rol pa'i rdo rjes bris pa'o //

(5b) 'di kyang 'gro ba thams cad byang chub kyid lam yang dag pa la 'jug par gyur cig //

bkra shis /

Associate Professor
Faculty of Buddhism
Minobusan University
Minobu, Japan