

ON THE COMMENTARY TO THE *DHARMADHĀTUSTAVA* BY DOL PO PA (II)

KAIE MOCHIZUKI

Introduction

In the collected works¹ of Dol po pa Shes rab rgyal mtshan (1292-1361²) the *Dharmadhātustava* attributed to Nāgārjuna is included with footnotes carved in small type³. In its cover it is printed that [we] enter into the *Dharmadhātustava* written by the noble Nāgārjuna⁴. Though the text begins with its Sanskrit title and the Tibetan title with footnotes on the next page, there is no information who wrote these notes. Therefore we cannot decide from the text itself if Dol po pa himself gave these footnotes in this text. But we can get a key to the author from the last passage of this text and its colophon:

The highest noble Nāgārjuna, the son of victorious ones, teaches the absolute nature of the Madhyamaka with this *Dharmadhātustava*. Let the asserters of the Madhyamaka who want to follow him later know the Madhyamaka like this.

Through the especially excellent kindness of teachers as the highest teaching this commentary with footnotes decorates mountains of curing waters with victory banner silently and those who exist [there] joy the dharmadhātu by [their] virtues.

The guru, Yon tan bzang po prints [this text] and these prints are kept at the 'Dzam thang in east continent fulfilled with jewels where the teaching of the practice lineage of the Kālacakra is spread in the most excellent place like the second shambala among the Indian continent.

Because here is related “this commentary with footnotes”, this colophon seems to be attributed not to the author but the compiler or the editor⁵. And it is also said that the text itself was printed and stored

¹ Though we know two collected works (*gSum 'bum*), that is to say the 'Dzam thang edition (=Z) and the Paro edition (=P), the latter has not been completed and I cannot see his commentary to the *Dharmadhātustava*. On the contents of both collected works is listed in Kapstein 1992, pp.46-86.

² Or 1292-1361/2. See Kapstein 1992, p. 1, note 2. On his life see also Stearns 1999.

³ *Phags pa klu sgrub kyis mdzad pa 'i chos dbyings bstod pa*. in Z E 1-1 la7.

⁴ This is written also in the Indian language as “*ā ryaḥ nā ga rdzu na tā kṛ la ti dha rma tuḥ u nna ya bi ha ra ti sna //*”

⁵ This means that the colophons of collected works (*gsung 'bum*) of Tibetan masters are attributed not only to the authors but also to the compilers. If this colophon is attributed to Dol po pa, it is also possible that these notes are attributed to others.

in the 'Dam thang temple⁶. Though there is no information about where the orienting block is kept, it seems to be strange that the place where the text is stored is related in the text itself⁷. In any case I interpret here that these notes are attributed to Dol po pa because this text is included to the collection of his works.

Comparing this text with the editions of the Tibetan translation of the *Dharmadhātustava* in the Tanjur⁸ from the viewpoint of the textual tradition, the version which Dol po pa used is mostly the same as that of the Derge edition, therefore he would use the proto version of the Derge edition. Or it is also possible that the Derge edition was revised through this commentary or other editions. As for the style of commentary, the author attaches lacking particles or completes abbreviated terms in the Tibetan translation of the root verse, but does not give detailed explanations to the root verse. In some cases he only indicates what is suggested in similes of root verses, or in other cases he gives only short comments to the root verse. I indicate here some of them.

In vv.2-4 it is related:

Whatever [dharmadhātu] became a cause of cyclic existence (*saṃsāra*) [with entailing ultimate incidental⁹ defilements], its [defilements] are purified [by the path], and then this very purity [of defilements in dharmadhātu] is transcendence of suffering (*nirvāṇa*). Dharma-body is also just this. [2]

[In an example that dharmadhātu is not seen because of mixing with ultimate defilements] refined melted butter is not seen on account of mixing with the milk. Like the [example] dharmadhātu does not appear on account of mixing with the afflictions. [3]

[In the example of the appearance after purifying the defilements] refined melted butter [can be seen] in disappearance of the [obscuring] defilements on account of cleansing from the milk. Like [this example] dharmadhātu can be [obviously] seen as lacking all defilements on account of purifying [and removing] afflictions [by practical path]. [4]

Dol po pa says that dharmadhātu becomes a cause of cyclic existence when it has the defilements and it becomes also transcendence of suffering when its defilements are purified. And it is intended that this dharmadhātu cannot be seen when it is mixed with the defilements and it can be obviously seen

⁶ With reference to this temple built by Rin chen dpal in 1425 it is said in the *Grub mtha' thams cad kyi khungs dang 'dod tshul ston pa legs bshad shel gyi me long* of Thu'u bkwang Blo bzang chos kyi nyi ma. Cf. Taniguchi 1993, p. 24 and Kapstein 1992, pp. 3-4.

⁷ Because there is an information on the storehouse of this text in the text itself, it is also possible that this version is not same as the original one stored at the 'Dzam thang. On the 'Dzam thang see Taniguchi 1993, p. 24.

⁸ On the critical edition of the *Dharmadhātustava*, see Tsuda 2006: 311-322. English translation is in Brunnhölzl 2007, pp. 117-129 with the English translation of the commentary by the IIIrd Karmapa and the Japanese translations are in Hayashima 1987 and Tsuda 2006, pp. 322-330.

⁹ I read "glo bur" for "gro bur gyi".

when the defilements or afflictions are purified and removed.

In vv.5-8 it is related:

Like [the example of sentient beings in the basic stage] a lamp illuminates nothing at all if it is in a vase. Like this [example] dharmadhātu is also not seen when it is in the vase [of] the afflictions. [5]

If man makes a hole [in] the vase [of the afflictions] from any side [of stages and paths in progress], the nature of brightness [of light] will appear from each direction [of the stages and the paths]. [6]

Whenever this [obscuring] vase is [entirely] destroyed by the diamond (*vajra*) of the meditation, [man can get fruit] and then this [dharmadhātu] appears to the limits of all space [and becomes bright as seen]. [7]

[But dharmadhātu does not adhere because it is not a composite which ceases in the occasion of sentient beings and arise in the occasion of the fruit,] dharmadhātu does not [newly] arise [again] and [the essence of dharmadhātu] never disappears [in the occasion of sentient beings]. In the occasion [of the basis, the path and the fruit] there are no afflictions [which become essence], and defilements are removed in the initial occasion [of basis], in the middle [occasion of the path] and the last [occasion of the fruit]. [8]

Dol po pa classifies the practical stages into three, namely basis, path and fruit. Though dharmadhātu cannot be seen in the basic occasion of sentient beings in basic stages, its bright light as the essence of dharmadhātu arises in the occasion of the path and the fruit. We can see this classification based on the three stages also in his main work, the *Ri chos nges don rgya mtsho*.

In vv.11-13 it is related:

[The example that endeavor is significant if the Buddha exists from the beginning is that] we can [obviously] see [and get] the purest of all gold through our work [like choosing stones and so on] if the element [of gold] exists. If there is no element [from the beginning,] we produce no [fruit] but the afflictions [of a weeper] through our work. [11]

[The example that the Buddha does not accomplish his actions when he is obscured even if he exists from the beginning is that] seeds of barley are not wished for [to enjoy] on account of being obscured by peels. Likewise [though the Buddha exists in sentient being as their own dharma from the beginning,] the [defiled] is not considered as “Buddhahood” [in the occasion of sentient beings]. [12]

[The example that the Buddha appears when man is free from defilements is that] seeds

themselves will appear [obviously] when they are free from peels. Likewise Dharma-body [is to] manifested clearly when it is free from the afflictions. [13]

Dol po pa insists that Buddhahood exists from the beginning and it will appear once it is free from afflictions, though it does not appear when it is obscured by defilements.

In vv.16-17 it is related:

[For example a result arises when a cause exists], all seeds produce results which match their causes. Who can accomplish awareness that there are [their] fruits without seeds? [16]

[Likewise it is impossible that a result is accomplished without cause,] this basic element [of Buddhahood] which becomes the seed [of Dharma-body] is recognized [by Nāgārjuna and me] as the basis of all dharma in cyclic existence and its transcendence [which exists from the beginning]. Through its purification [of entering defilements] by gradual [stages and paths] man can attain the state [of] Buddhahood [free from defilements]. [17]

Dol po pa relates that Nāgārjuna, the author of the *Dharmadhātustava*, and he himself acknowledge the eternity of the Dharmadhātu.

In vv.23-25 it is related:

[It is impossible for dharmadhātu to disappear in the ultimate sense. For example] water in the earth exists without defilements [of essence]. Likewise wisdom in afflictions [is never suitable for non-existence and always] exists without afflictions. [23]

[Therefore an implication of sūtras in which emptiness is taught is that “self (*ātman*)” of the relative sense is emptiness in the ultimate sense but dharmadhātu is not emptiness. If man thinks dharmadhātu itself as “self” when it exists in the ultimate sense], dharmadhātu is not “self” [of the relative sense], neither a woman [of the relative sense] nor a man [of the relative sense]. Free from all that could be grasped [in the relative sense], how could man consider [and grasp dharmadhātu] as “self” [through his understanding] [24]

As for all dharma without desire [in the ultimate sense] we can think the birth [of] a woman¹⁰ [in the relative sense]. In order to guide those tormented by desire [in the relative] “men” and “women” are taught [to exist as] wisdom [and means]. [25]

Dol po pa refers to the theory of the two truths and insists that “self” is empty in the relative truth, but

¹⁰ Because the text read “*bud med [kyi] skyes*”, Dol po pa does not read “*bud med skyes*” of DDS “men” and “women”.

dharmadhātu is not empty in the ultimate truth. This understanding is based on his original doctrine named “other-emptiness”.

In vv.38-39 it is related:

[Well, if it is thought that dharmadhātu is known from something,] in dependence on eye and form [of the essence and dharmadhātu] appearances of [bright lights] without defilements occur in yoga. [Seeing the mind of the bright light as] unborn and unceasing, and then it is well known from¹¹ dharmadhātu [or discriminating wisdom]. [38]

Depending on sound and ear [of dharmadhātu], the three wisdoms [of object, subject and self cognition] purifying [apprehended and apprehender] are dharmadhātu without signs [in the relative sense] and those who have [wisdom of discriminating] knowledge will hear. [39]

Dol po pa understands that dharmadhātu as appearances of bright lights occurs in yoga and it has no signs and is grasped through wisdom of discriminating wisdoms.

Further in regard to object of dharmadhātu it is related in v.44:

Seeing, hearing, smelling, tasting and touching [objects of dharmadhātu from the inside of the eighteen sense spheres in ultimate truth], yogins realizes [completely non-conceptual wisdom of meditation] and then the characteristics [of truth in dharmadhātu] are complete. [44]

That is to say, the characteristics of dharmadhātu can be complete after acquiring non-conceptual wisdom in meditative practice.

In v.48 it is related:

Due to the distinction of knowledge [of wisdom] and ignorance [of consciousness], all [arise and are contained in] this very body [of cyclic existence and its transcendence]. [The transcendence] is bound by our own conceptions, but knowing the nature [of the transcendence through wisdom of self cognition], we are free [from discursive thought]. [48]

Dol po pa understands the distinction of knowledge (*shes*) and ignorance (*mi shes*) as wisdom (*ye shes*) and consciousness (*nam shes*). Though cyclic existence and its transcendence accompany us from the beginning, the transcendence which is bound to our conceptions is free through wisdom of self cognition (*rang rig ye shes*).

In vv.57-59 Dol po pa refers to the doctrine of three bodies:

¹¹ Though DDS reads “*chos kyis dbyings ni*”, Dol po pa reads “*chos kyi dbyings las*”.

[If they call this completely pure dharmadhā itself the [dharma body of] a supreme abode of Maheśvara, [the enjoyment body of] Akaniṣṭha himself or [the emanation body of] beauty, I, Nāgārjuna], say that three knowledges [of three bodies] fuse into one [taste]. [57]

[And the same things are] [the emanation body of] omniscience among the childish, [the enjoyment body of] the diversity among the noble and [the dharma body of] infinite life of Maheśvara. [58ab]

Further he refers to ten perfections (*pāramitā*) in vv.66-68, three vehicles (*yāna*) in v.72 and ten stages (*bhūmi*) in vv.78-87 based on the root verses. And he concludes the text in the theory of dharma body:

In the stainless dharma body, staying in the sea of wisdom [continually impossible to be filled], like various jewels [to which all desire rain down], welfare [of all sentient beings] is [immediately and spontaneously] fulfilled from this [dharma body] and [the activity] to be done [arises as long as you are caught in cyclic existence]. [101]

This construction of explanation seems to be similar to the contents of the *Abhisamayālaṅkārikā* of Maitreya, by whom Dol po pa is influenced very much.

To sum up the above commentary, Dol po pa asserts that dharmadhātu exists from the beginning forever. Though Nāgārjuna does not refer to it in the root verse, we can know the strong mind of Dol po pa in it. Reference to the doctrine of the two truths seems to suggest his intention to emphasize that he is a Mādhyamika, but it is based on the theory of other-emptiness. He cites the *Dharmadhātustava* also in his *bDen gnyis gsal ba'i nyi ma*¹² in order to express this theory. He classifies an appearance of dharmadhātu on the basis of the doctrine of basis, path and fruit. It is the basis construction of his *Ri chos nges don rgya mtsho* and it means that he understands the construction of the *Dharmadhātustava* in the same way, or he would depend on it to establish his theory of these three steps to enlightenment.

Though Dol po pa does not cite the *Dharmadhātustava* as much as the five works of Maitreya in his works, the *Dharmadhātustava* seems to be one of the important texts in the establishment of his own philosophical ideas¹³. He calls himself a Mādhyamika, but his ideas are a hybrid of the Madhyamakavāda and the Vijñaptimātravāda. The *Dharmadhātustava* attributed to Nāgārjuna is also a hybrid of the Madhyamaka and the Tathāgatagarbha idea. Therefore its authorship by Nāgārjuna is doubted, but this is very convenient for Dol po pa who advocates the idea of the great Madhyamaka

¹² A Japanese translation is in Mochizuki 2006 and the critical edition of the Tibetan text is in Mochizuki 2007b. On the citations from the *Dharmadhātustava* in it and his *Ri chos nges don rgya mtsho* see also Mochizuki 2008.

¹³ See Hakamaya 1989 and Mochizuki 2008.

(*dbu ma chen po*) harmonizing the Madhyamaka idea with the Yogacāra idea or the Tathāgathagarbha idea¹⁴. Dol po pa is obviously aware of its utility value¹⁵ and he probably wrote this commentary accordingly.

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¹⁴ See also Mochizuki 2006b.

¹⁵ Dīpaṃkaraśrījñāna also use the *Dharmadhātustava* to refer the theory of dharmadhātu. See Mochizuki 2006c.

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(On the abbreviation in the footnotes of the following Tibetan Text, C, D, P and N mean the edition of the *Dharmadhātustava* in the tanjur and they are Cone, Derge, Peking and Narthang.)

The Tibetan Text of the *Dharmadhātustava* with Footnotes by Dol po pa

// ā ryaḥ nā ga rdzu na ṭā kṛ la ti dha rma tuḥ u nna ya bi ha ra ti sna //

// 'phags pa klu sgrub kyis mdzad pa'i chos dbyings bstod pa bzhugs so //

(1b) # // rgya gar [gyi] skad du / dharmah dhā tu sto tra / [zhes pa 'di] bod [kyi] skad du [bsgyur na] / chos
kyi dbyings su bstod pa [zhes pa'o] //

[dpal gyi 'byung gnas] 'jam dpal gzhon nur gyur pa la [lo paṅ la sogs pa mams kyis] phyag 'tshal lo //

gang zhig [nor gcig ye shes kyis] kun tu ma shes na //

[snod kyi 'jig rten] srid pa gsum du rnam [par] 'khor ba //

[bcud kyi 'jig rten] sems can [de snod bcud] kun la [khyab byed du] nges [par] gnas pa'i //

chos kyi dbyings la phyag 'tshal lo // 1

[chos dbyings] gang zhig [glo¹ bur gyi dri ma mtha' dag dang bcas pas] 'khor ba'i rgyur gyur pa //

de nyid [lam gyis dri ma] sbyangs pa² las //

[chos dbyings dri ma] dag pa de nyid mya ngan [las] 'das [pa ste] //

chos kyi sku yang de nyid do // 2

[dri ma mtha' dag dang 'dres (2a) pas chos dbyings mi mthong ba dper na] ji ltar 'o ma dang 'dres pas //

mar gyi snying po mi snang ba /

[dpe] de bzhin [du] nyon mongs [kun] dang 'dres pas //

chos kyi dbyings kyang mi mthong ngo // 3

[dri ma sbyangs pa las mthong dpe] ji ltar 'o ma rnam³ [par] sbyangs pas //

mar gyi snying po [sgrib pa'i] dri [ma] med [pa mthong bar] 'gyur //

[dpe] de bzhin [du lam gyis /] nyon mongs rnam⁴ [par] sbyangs [shing zad par byas] pas //

chos dbyings shin tu dri med [mngon sum du mthong par] 'gyur // 4

1 Text reads *gro*.

2 DDS *sbyang ba*.

3 DDS PNCS *mams*.

4 DDS PNCS *mams*.

[gzhi sems can gyi dus su dpe] ji ltar mar me bum nang gnas //
cung zhig snang bar mi 'gyur ba //
[dpe] de bzhin [du] nyon mongs [kyi] bum [pa'i] nang [na] gnas //
chos kyi dbyings kyang mi mthong ngo // 5

[lam gyi dus su sa lam bgrod pa'i] phyogs ni gang dang gang dag nas //
[nyon mongs] bum pa (2b) [la] bu ga btod¹ gyur pa //
[sa lam] de dang de yi phyogs nyid nas //
'od [gsal] kyi rang bzhin 'byung bar 'gyur [ba'i mthar thug pa] // 6

gang tshe ting [nge] 'dzin rdo rje yis //
[sgrib pa'i] bum pa [ma lus pa] de ni bcag [par] gyur pa [na] //
['bras bu thob pa] de [yi] tshe [chos dbyings] de ni nam mkha' yi //
mthar thug par du snang [zhing mthong la gsal] bar byed // 7

[o na chos dbyings sems can gyi dus na 'gags pa lam dang 'bras bu'i dus su skyes pa'i 'dus byas min na ma
zhen] chos kyi dbyings ni [gsar du] skye [ba'ang] ma yin //
[sems can gyi dus su] nam yang [chos dbyings kyi ngo bo] 'gag par 'gyur ba med //
[gzhi lam 'bras bu'i] dus rnams kun tu [rang bzhin du gyur pa'i] nyon mongs med //
thog ma [gzhi'i dus dang] bar [ma lam gyi dus dang] mtha' [ma 'bras bu'i dus su rang bzhin gyi] dri ma
[ye nas] bral // 8

[gal te chos dbyings dus nam yang skye 'gag med par 'od gsal bar yod na sems can dang byang sems dang
sangs rgyas thams cad kyis khyad par med par 'od gsal du mi mthong ba ci zhe na] ji ltar rin chen bai
dūrya //
dus mam² kun tu 'od gsal [bar yod na] yang //
[sgrib byed kyi] rdo yi nang na gnas gyur na //
de yi 'od ni [sus kyang] gsal ma yin // 9

1 DDS PNCS *gtod*.

2 DDS *mams*.

[dpe] de bzhin [du] nyon mongs kyis bsgribs pa'i //
chos dbyings [rang bzhin gyi] shin tu dri [ma] med [pa 'od gsal] pa'ang //
[nyon mongs kyi] 'khor bar [mya ngan gyi nang na de'i] 'od ni [sus yang] gsal ma yin //
mya ngan [las] 'das na [mngon sum du] 'od gsal [bar] 'gyur [ro] // 10

[dang po nas sangs rgyas yod na 'bad pa don can de dpe gser (3a) gyi] khams yod na ni [brag la sogs pa
la bsko ba sogs kyi] las byas pas //
[gser gyi] sa le sbram dag [mngon sum du] mthong [zhing thob] par¹ 'gyur //
[dang po nas] khams med na ni las byas na² //
[ang / 'bras bu med par du ba ba'i] nyon mongs 'ba' zhig skye bar³ zad // 11

[gdod nas yod kyang bsgribs pa'i tshe sangs rgyas kyi bya ba mi byed pa dpe] ji ltar sbun pas g-yogs
gyur pas //
so ba 'bras bur [longs spyod du] mi 'dod [pa] ltar //
de bzhin [dus yens sems can la rang chos su yod pa'i sangs rgyas kyang] nyon mongs kyis g-yogs
pas //
[dri bcas] de ni [sems can gyi dus na] sangs rgyas zhes mi brtag // 12

[dri ma las grol na sangs rgyas su snang ba dpe] ji ltar sbun pa las grol na //
'bras [bu] nyid [mngon sum du] snang bar 'gyur ba ltar //
de bzhin nyon mongs las grol na //
[ye nas bzhugs pa'i] chos kyis sku nyid rab tu gsal [ba yin] // 13

chu shing [gi sdong po la] snying po med do zhes //
'jig rten na ni [snying po med pa'i] dper byed kyang //
['bras bu med pa ma yin te chu shing] de yi 'bras bu snying po nyid //
mngar po [yod pa] za bar byed pa ltar // 14

1 DDS *bar*.

2 DDS PNCS *na 'ang*.

3 DDS D *bskyed par*, DDS PNCS *skyed par*.

[rang gi ngo bo yin pa'i] snying po med [par grags] pa'i 'khor ba [sangs rgyas kyi snying po can] las /
nyon mongs gzeb dang bral gyur na //
[skyes bu] de yi [bral ba'i] 'bras bu snying po [sangs rgyas] nyid [thob nas] //
lus can kun gyi [skye rga na 'chi sel ba'i] bdud rtsir 'gyur // 15

[rgyu yod na 'bras bu 'byung ba] de bzhin sa bon thams cad las //
[rang rang gi] rgyu dang 'dra ba'i 'bras bu 'byung //
sa bon med par [de'i] 'bras yod par //
shes (3b) [pa dang] ldan [pa] gang gis bsgrub par nus // 16

[rgyu med kyi 'bras bu sgrub par mi nus pa de bzhin du chos sku'i] sa bon [du] gyur pa [sangs rgyas kyi]
khams de nyid //
['khor 'das kyi] chos rnams kun gyi rten du [ye dang po nas dus nam yang yod par klu sgrub kho bos]
'dod //
[sa lam la] rim gyis ['jug pa'i dri ma] sbyangs par gyur pa las /
[dri ma dang bral ba'i] sangs rgyas [kyi] go 'phang thob par 'gyur // 17

[rang bzhin gyis dag kyang sgrib byed kiyis bsgrub pa dper na] dri med nyi ma zla ba yang //
[dod pa'i dpe] sprin dang [gnod sems kyi] khug ma[le lo'i] du ba¹ dang //
[rgod pa'i] sgra gcan gdong dang [the tshom gyi dpe] rdul la sogs //
sgrub pa lnga yis bsgrubs par gyur² // 18

de bzhin [du sems can kun gyi rang bzhin] 'od gsal ba yi sems //
'dod dang gnod sems le lo dang //
rgod pa dang ni the tshom te³ //
sgrub pa lnga yis bsgrubs par gyur⁴ [pa des na stobs sogs kyi yon tan thams cad rang chas su tshad pa'i]
sangs rgyas sems can kun la ye nas yod kyang sgrub pa sel ba'i lam la 'bad pas dri ma zad kyang 'od gsal mi
'dzad pa dpe] // 19

1 DDS PNCS *du ba khug ma*.

2 DDS PNCS *'gyur*.

3 DDS *ste*.

4 DDS PNCS *'gyur*.

ji ltar me yis [dri ma] dag [par byed /] pa'i [rdo dreg gi] gos //
sna tshogs [pa'i] dri ma'i¹ dri ma can [du gyur pa dang] //
ji ltar me yi nang bcug na //
dri ma [mams] tshigs [par] 'gyur [kyang] gos [tshig pa] min [pa] ltar // 20

de bzhin [du sems can gyi rang bzhin] 'od gsal ba yi sems //
'dod chags la sogs dri ma can [du gyur pa de lam gyi] //
ye shes me yis dri ma sregs² [kyang 'od gsal sreg pa ma yin pas 'bras bu thob pa'i tshe lcags (4a) zad
brdar zad kyi tshul du 'od gsal gyi yon tan med pa ma yin pas lam] //
de nyid [kyis] 'od gsal [bsreg pa] ma yin no // 21

[o na rgyal ba'i gsungs pa'i stong pa nyid ston pa'i mdo mams kyi thams cad stong pa nyid du bstan pas 'od
gsal yang yin lugs la bkag pa min nam] stong pa nyid ni ston [byed yum la sogs] pa'i mdo //
rgyal bas ji snyed gsung ba³ ['di gongs pa] gang //
[mdo] de dag kun gyis [bdag 'dzin gyi] nyon mongs ldog [par byed kyi] //
khams de nyams [shing 'gog] par byed [pa ni] ma yin [no] // 22

[don dam par chos dbyings 'gog mi nus pa dper na] sa yi nang na gnas pa'i chu //
[rang bzhin] dri ma med par gnas pa ltar //
nyon mongs nang na ye shes kyang //
de bzhin dri ma med par [nam yang med du mi rung bar rtag tu] gnas // 23

[des na stong nyid ston pa'i mdo mams kyi dgongs pa don dam par kun rdzob kyi bdag gis stong gi chos kyi
dbyings stong pa ni ma yin no don dam par chos dbyings yod na de nyid bdag min nam snyam na] chos
dbyings gang phyir [kun rdzob kyi] bdag ma yin //
[kun rdzob kyi] bud med ma yin [kun rdzob kyi] skyes pa'ang min //
[kun rdzob kyi] gzung ba kun las mam grol ba //
[chos kyi dbyings la] ji ltar bdag ces [rtog pas] brtag [cing gzung] par bya // 24

1 DDS *mas*.

2 DDS D *bsreg*, DDS PNCS *sreg*.

3 DDS *gsungs pa*.

chags pa med [pa don dam] pa'i chos kun la //
[kun rdzob] bud med [kyi] skyes pa dmigs [pa] ma yin //
[kun rdzob] 'dod chags kyis gdungs¹ gdul bya'i phyir //
bud med skyes pa shes rab [dang thabs su yod par] bstan / 25

[mdo las] mi rtag sdug bsngal (4b) stong pa zhes //
bya ba gsum pos [re zhig rtag pa dang bde ba dang bdag gis mi stong par 'dzin pa'i] sems sbyong
byed //
mchog tu sems ni sbyong byed [don dam] pa'i //
chos ni [spros pa'i] rang bzhin med pa yin // 26

[yod kyang sgrib pa ma sbyangs na mi mthong ba'i dpe] ji ltar sbrum ma'i lto na bu //
yod kyang mthong ba ma yin pa //
de bzhin nyon mongs kyis g-yogs pa'i //
chos kyi dbyings [rtag tu bzhugs] kyang mthong [ba] ma yin // 27

[o na sgrib byed gyi rtog pa gang dang gang du rgyu gang las] bdag [tu rtog pa] dang bdag gir² mam
rtog dang //
ming gi 'du shes [kyi rtog pa] rgyu mtshan gyi³ [rtog pa] //
mam rtog bzhi po 'byung ba yang //
'byung [pa] dang 'byung las gyur [pa las byung ba'i sgrib] pas so // 28

[sgrib pa dang bral ba'i chos dbyings] sangs rgyas mams kyi smon lam yang //
[bdag dang bdag 'dzin gyi] snang ba med cing [nam rtog gi] mtshan nyid med //
so so rang rig [ye shes] sbyor [ba dang] ldan [pa] nyid [yin pas] //
sangs rgyas [chos kyi sku] rtag pa'i chos nyid can [no] // 29

[mi rtag pa kun rdzob kyi chos mams shes bya la ma grub ste dper na //] ji ltar ri bong mgo yi rwa //
[zhes ma grub kyang sgro] btags pa nyid de [don la] med pa ltar //
de bzhin [du kun rdzob 'krul ba'i] chos mams thams cad kyang //
[ma rig pas sgro] btags pa nyid de [gshis la] yod ma yin // 30

1 DDS D *ldongs*.

2 DDS *gi*.

3 DDS *gyis*.

[ri bong gi rwar ma zad] phra rab rdul gyi ngo bo [dang rdul yang phyogs cha'i dbye ba] yis //
glang gi rwa yang [gshis la] dmigs¹ ma yin [ba sgyu ma lta bu'i chos mams la] //
ji ltar sngon [skye ba med pa] bzhin [du] phyis ['gag (5a) pa'i dngos po yang] de bzhin [du med pa] //
de la [dngos med kyi rang bzhin] ci zhig brtag par bya [der brtag par bya rgyu med do] // 31

[des na sgyu ma ltar sngon] brten nas 'byung bar gyur pa² dang //
[phyis kyang] brten nas 'gag par 'gyur bas na //
[ba lang ri bong gi rwa ltar skye 'gag gi dngos po] gcig kyang yod pa ma yin na³ //
[o na rtag chad la zhen pa'i] byis pas⁴ [dbu ma] ji ltar rtogs⁵ par byed [snyam na chad pa] // 32

ri bong [gi rwa rtag pa] ba lang⁶ [gi] rwa [ltar med pa] yi dpe⁷ //
ji ltar bde gshegs [dbu ma'i] chos mams nyid //
[rtag chad de gnyis sel pa'i] dbu ma nyid du [byis pa so skye'i blo ngor] sgrub par byed // 33

[de ltar nyams su blangs pa'i dpe] ji ltar nyi zla skar ma'i gzugs //
dwangs pa'i⁸ snod kyi chu nang du //
gzugs bsnyan mthong bar 'gyur ba ltar //
[dbu ma'i] mtshan nyid rdzogs [par mthong] pa'ang de dang 'dra // 34

thog ma bar dang mthar dge ba //
bslu ba med cing brtan pa yi //
[dbu ma'i chos] gang zhig de ltar [rtag ched kyi] bdag med pa [la] //
ji ltar bdag dang bdag gir brtag [ste brtag cing bdag tu 'dzin pa 'khrul pa'i] phyir don med do // 35

1 DDS PNCS *yod*.

2 DDS PNCS *'gyur ba*.

3 DDS PC *yin no*, DDS NS *yino*.

4 DDS D *pa*.

5 DDS D *rtog*.

6 DDS D *glang*.

7 DDS *dpes*.

8 DDS *dang ba'i*.

[chug cig nyid rgyu rkyen gzhan dang 'brel bas gnas skabs mi gcig ste] ji ltar sos ka'i dus su chu //
dro bo zhes ni brjod par byed //
[chu gcig po] de nyid grang ba'i dus su ni //
grang po zhes ni brjod pa yin // 36

[de ltar bdag med kyang chos dbyings dri bcas dang dri med la sems can sangs rgyas su bstan pa de bzhin du
chos dbyings gcig nyid chos gzhan dang ma bral ba dang bral ba'i dbang gis gnas skabs mi gcig ste chos
dbyings de] nyin mongs dra bas g-yogs pa na // (5b)

[chos dbying] sems can zhes ni brjod par bya [ste chos dbyings] //
de nyid nyon mongs [dang] bral [bar] gyur [pa'i gnas skabs] na //
[chos dbyings] sangs rgyas [yin] zhes ni brjod par bya // 37

[o na chos nyid gang las shes snyam na snying po dang chos nyid kyi] mig dang gzugs la brten nas
ni //

dri ma med [pa 'od gsal] pa'i snang ba [rnal 'byor la] 'byung //
[od gsal gyi sems] skye med 'gag pa med [pa] nyid [mthong ba] las //
chos kyi dbyings nas¹ [sam mi rtog ye shes kyis] rab tu shes // 38

[chos dbyings kyi] sgra dang rna ba la brten nas //
[gzung 'dzin] rnam par dag pa'i [yul yul can rang rig dag pa'i] shes pa gsum //
[kun rdzob kyi] mtshan nyid med pa'i² chos kyi dbyings //
[so sor] rtog [pa'i ye shes] dang bcas pas thos par 'gyur // 39

[chos dbyings kyi] sna dang dri la brten nas [rnal 'byor bas] snoms³ //
de ni gzugs su med pa'i dpe //
de bzhin [chos dbyings kyi] sna yi rnam shes kyis //
chos kyi dbyings la [sor rtog ye shes kyis] rtogs⁴ par byed // 40

1 DDS *ni*.

2 DDS *pa*.

3 DDS *snom*.

4 DDS *rtog*.

[chos kyi dbyings] lce yi rang bzhin [bdag gis] stong pa nyid [chos dbyings kyi] //
ro yi khams kyang dben pa ste //
chos kyi dbyings kyi ngo bo yi¹ //
mnam par shes pa [dngos po'i ngo bor] gnas med pa // 41

[kun rdzob chos kyi] dag pa'i lus kyi [chos nyid kyi] ngo bo dang //
[chos dbyings kyi] reg bya'i rkyen gyi mtshan nyid dang //²
[kun rdzob kyi] rkyen dag las ni grol gyur pa //
[don dam pa'i khams bco brgyad po de] chos kyi dbyings [yin] zhes brjod par bya[o] // 42

[don dam (6a) pa'i] yid [kun tu bzang po] gtsor gyur [pa don dam] pa'i chos nmams la //
[mnyam gzhas zab mo'i skabs su mtshan bcas kyi] rtog dang brtag pa mnam spangs nas //
[don dam kyi] chos nmams [spros pai'] rang bzhin med pa nyid //
chos kyi dbyings su [cir yang 'dzin pa zad pas] bsgom par bya // 43

[don dam pa'i khams bco brgyad po de / de'i ngang nas chos nyid kyi yul] mthong dang thos dang
bsnams pa dang //
myong dang reg par gyur pa dang //
chos nmams de ltar rnal 'byor bas³ //
[mnyam gzhas gi mi rtog ye shes rdzogs par] shes nas [chos kyi dbyings de kho na nyid kyi] mtshan
nyid rdzogs pa yin // 44

[o na de kho na nyid kyi mtshan nyid gang zhe na don dam gyi] mig dang rna ba sna dag dang //
lce dang lus dang de bzhin yid //
skye mched drug po [glu bur kyi dri ma] mnam [par] dag pa //
'di nyid de [kho na] nyid [kyi] mtshan nyid do // 45

[des na dag ma dag las] sems nyid ['ba' zhig 'khor 'das kyi] mnam pa gnyis su mthong //
[mtho tshul] ji ltar 'jig rten ['khor ba dang] 'jig rten [las] 'das [pa mya ngan 'das su mthong ba de yang] //
bdag tu 'dzin las 'khor ba ste //
[bdag med par] so sor rig na [myang 'das] de nyid do // 46

1 DDS D *yin*, DDS PNCS *yi*s.

2 DDS PNCS *dag* /.

3 DDS *pa*.

[de yang dug gsum ma zad par mi thob pas lam gyis] 'dod chags zad pas mya ngan 'das //
zhe sdang gti mug zad pa dang //
[dug gsum] de dag [bag chags dang bcas pa] 'gags pa sangs rgyas nyid //
lus can kun gyi skyabs [gnas thob pa] nyid do // 47

[ye shes kyi] shes [pa] dang [mam shes kyi] mi shes pa dag [gi bye brag] las [med pas da ltar gyi] //
lus 'di nyid las ['khor 'das] thams cad (6b) ['byung zhing tshang] de //
rang gi rnam par rtog pas [myang 'das] bcings //
[myang 'das kyi] bdag nyid [rang rig ye shes kyi] shes nas [mam rtog las] grol bar 'gyur // 48

[de phyir] byang chub [sems can gyi rang rgyud du yod pas thag] ring [ba] min [sangs rgyas rang yin
pas] nye ba'ang [brjod pa] min //
[sems can gyi rang rgyud las gzhan du] 'gro [ba] min [sangs rgyas rang nyid yin pa la mdun du] 'ong ba¹
ma yin zhing //
nyon mongs gzeb gyur [da ltar gyi lus] 'di nyid la //
[byang chub yod par sangs rgyas kyi mngon sum du] mthong ba dang [sangs rgyas yin pa] ni mi²
mthong [ba sems can du 'jog pa'i khyad tsam zhig] yin // 49

[des na] shes rab mar me la gnas nas //
[nyon mongs] mchog tu zhi bar gyur pa yis //
[rang lus la yod pa'i sangs rgyas] bdag la rtag par gnas [par] bya ['o] zhes //
mdo sde'i tshigs las [rgyu mtshan du mas byang chub rang la yod pa de] gsungs pa lags [pas de ltar
gnas par byas nas rang la yod pa'i sangs rgyas] // 50

stobs bcu³ [mnga' ba'i] stobs kyis ['phags par ma gyur pa'i] byis pa nmams [kyang] //
byin [gyis] brlabs [nas sangs rgyas kyi sku] zla ba tshes pa [mthong ba] bzhin [cung zad mthong
ngo] //
nyon mongs can gyi sems can gyis [ni] //
de bzhin gshegs pa [rang la yod kyang] mi mthong ngo // 51

1 DDS C *pa'ang*, DDS PNS *ba'ang*.

2 DDS *ma*.

3 DDS *bcu'i*.

[dpe] ji ltar yi dwags rnams kyis ni //
 rgya mtsho [yod kyang] skams¹ [nas med] par mthong ba bzhin² //
 de bzhin [sangs rgyas yod kyang] mi shes pas bsgribs pa'i³ //
 sangs rgyas rnams ni med par btags⁴ [so de (7a) ni rang gi ngo bo ngan zhing] // 52

dman pa bsod nams [kyang] dman pa la //
 [rang la yod pa'i] bcom ldan 'das kyi⁵ [sku ston pa la sogs pa'i phan pa] ci bgyir mchis [te ma mchis
 so] //
 [bsod nams ma byas pa'i rang la bzhugs pa'i sangs rgyas mi mthong ba dpe] ji ltar dmus long lag pa ru //
 rin chen mchog ni bzhag pa [rang gis mi mthong ba dang] 'dra [o] // 53

sems can [dad pa la sogs pa'i] bsod nams byas [pa] rnams la //
 'od kyis gsal zhing dpal ldan pa⁶ //
 sum cu rtsa gnyis mtshan 'bar ba //
 sangs rgyas de yi mdun na [mngon sum du] bzhugs [so] // 54

mgon po [sangs rgyas] de yi gzugs kyi sku [yin yang] //
 bskal pa mang por [mi 'da' bar] bzhugs nas kyang⁷ //
 gdul bya rnams ni 'dul ba'i phyir //
 [chos kyi] dbyings [kyi sku] nyid [gzugs sku'i mam pa] tha dad [du] gyur pa [rnams] lags [so] // 55

[don dam byang chub] sems kyi yul ni nges [par] rtogs nas //
 [rtogs bya'i ye shes] der ni yul gzhan gyi shes pa [dang ro mnyam du] 'jug par 'gyur //
 [der bzhugs pa'i ye shes] so so rab rig mam dag na //
 sa rnams [kyi ye shes] de yi bdag nyid [du] gnas // 56

1 DDS PNCS *bskams*.

2 DDS *ltar*.

3 DDS *pas*.

4 DDS PNCS *brtags*.

5 DDS *kyis*.

6 DDS *pa'i*.

7 DDS *ni*.

[rnam par dag pa'i chos dbyings de nyid] dbang phyug chen po'i gnas [chos sku] mchog dang //
'og min nyid de ['i longs sku dang] rnam ['gyur sprul sku'o] mdzes pa //
[de dag gang la smra na sku gsum gyi] shes pa gsum po [ro] gcig nyid du //
'dres par gyur la [klu sgrub] bdag smra'o // 57

[yang de nyid] byis pa'i nang na kun mkhyen [sprul sku] dang //
(7b) 'phags pa'i nang na [longs sku] sna tshogs nyid [dang] //
dbang phyug chen po [chos kyi sku] tshe dpag med [do] //
bskal pa¹ [mang por gzugs sku bzhugs pa'i sku] tshe yi rgyu gang yin [snyam na] // 58

phyi rol sems can khams² kyi yang //
dpag tu med pa'i bskal par ni //
tshe yang [sangs rgyas] gang gis bsrungs gyur cing //
srog chags kun gyi srog gnas [par byas] pa'i // 59

[des na sangs rgyas rang gi tshe zhing] rgyu gang [dpag tu med pa'i bskal par] mi zad pa [dang yang
sangs rgyas] de nyid //
[rgyu] gang gis ['khor bar 'jug pa'i] 'bras bu ['phrin las] mi zad [pa] gang [zhig 'jig rten] //
snang pa med pa'i [chos sku] bye brag gis [gzugs kyi sku dag] //
[gdul bya'i] shes rab bskyed³ [pa'i] don⁴ [du] rab tu 'jug [na] // 60

byang chub ['khor ba las thag] ring bar mi bsam zhing //
[sangs rgyas rang nyid yin pa la thag] nye bar yang ni bsam mi bya //
[des na sangs rgyas ni sngar 'khor ba dor nas thag ring la sogs shig tu sod med slar yang sems can gyi don la
ldog nas byon pa yin min gyi 'jig rten las cung zad ma g-yos kyang gzung 'dzin 'khrul ba'i] yul drug snang
ba med par ni //
yang dag ji bzhin ['khor ba'i chos nyid] rig gyur pa⁵ ['o] // 61

1 DDS D pa'i.

2 DDS PNCS mkhas.

3 DDS om.

4 DDS don du.

5 DDS pa'o.

[dper na] ji ltar 'o ma dang 'dres [pa'i] chu //
snod gcig na¹ [lhan gcig tu] ni gnas pa las //
ngang bas 'o ma 'thung byed cing //
chu ni ma yin [lhan gcig tu 'dres nas] de bzhin gnas [kyang 'byed thub pa] // 62

de bzhin nyon mongs kyis g-yogs nas //
ye shes [dang bcas pa'i da ltar gyi] lus 'dir (8a) [ye shes dang mi shes pa gnyis thog ma med pa nas lhan]
gcig gnas kyang //
[dang ba dang 'dra ba'i] rnal 'byor pa yis ['o ma dang 'dra ba'i] ye shes len //
[chu dang 'dra ba'i] mi shes pa ni 'dor bar byed [kyi 'khor ba las logs su 'o ma sgor nas phyi nas med do
'o na 'khor 'das su gang gis 'gyur snyam na] // 63

bdag dang bdag gi zhes 'dzin pas //
ji srid phyi² [rol gyi dngos po'i] rnam [par dben par] sgro³ btags⁴ pa //
[de srid du 'khor ba dang] bdag med rnam pa gnyis [ye shes kyis] mthong na⁵ //
srid pa'i sa bon 'gag [cing mya ngan las 'das] par 'gyur [ro] // 64

gang phyir sangs rgyas [ni] mnya ngan [las] 'das [pa] //
gtsang ba rtag pa dge ba'i gzhi [yin pa de bdag 'dzin gyis] //
dag⁶ [pa de'i] phyir [bdag] gnyis ni byis pas btags //
dre yi [dngos po] gnyis [dngos po] med [pa'i myang 'das] rnal 'byor [pa] gnas [so] // 65

1 DDS PNCS *pas*.

2 DDS *phyi rol*.

3 DDS *om*.

4 DDS D *brtags*.

5 DDS PNCS *nas*.

6 DDS D *gang*.

[gang phyir chos dbyings glo bur gyi dri ma dang bral ba nyid myang 'das yin pas rang bzhin gyi rigs chos
kyi dbyings de phar phyin bcu'i dge ba'i rkyen kyi sa bcu rim pas je 'phel je rgyas su song ba rgyas pa'i rigs
te / de'i phyir zla ba chos pa'i cha 'phel zhing rgyas pa bzhin du sgrib pa'i cha shas ci tsam bri ba bzhin chos
dbyings rim gyis rgyas pa'i rigs su byed pa'i rgyu mtshan ni] dka' spyad¹ [lus kyi sbyin pa la sogs] sna
tshogs sbyin pa dang //

[byang chub sems dpa'i mi dge ba sdom pa'i] tshul khirms [dang] sems can don [byed pa'i tshul khirms
dang dge ba'i chos] sdud [pa'i tshul khirms] dang //

(8b) sems can phan byed bzod pa ste //

[phar phyin] gsum po 'di yis² [chos kyi dbyings rang bzhin rigs kyi /] khams [phel zhing] rgyas [pa'i
rigs su] 'gyur // 66

chos nmams kun la brtson 'grus dang //

bsam gtan la sems 'jug pa dang //

rtag tu shes rab brtan pa ste //

[phar phyin gsum po] 'di yang byang chub [kyi rigs] rgyas byed yin // 67

thabs dang bcas pa'i shes rab dang //

smon lam nam par sbyangs pa dang //

stobs la nges gnas ye shes te //

[chos kyi dbyings kyi] khams [rim gyis] rgyas [par] byed pa'i chos [phar phyin] bzhi po ['o] // 68

[des na byang chub kyi rigs rgyas par byed pa'i] byang chub sems [dpa' la] phyag mi bya zhes //

smra ba [byung na] ngan par smra ba ste //

byang chub sems dpa' ma byung bar //

[sangs rgyas] chos kyi sku ni [dri ma dang bral bar] 'byung ma yin // 69

[dper na] bur shing sa bon la sdang gang [yin pa de la 'bras bu bu ram mi 'byung zhing] //

ka³ ra spyad par 'dod pa des //

bur shing sa bon med par ni //

ka⁴ ra 'byung bar 'gyur ma yin // 70

1 DDS *spyod*.

2 DDS D 'dis ni.

3 DDS *kha*.

4 DDS *kha*.

bur shing sa bon gang [yin pa de] bsrungs nas //
[‘phel ba’i rgyu rkyen] nyer¹ gnas shing la² [rgyas par] bsgrubs pa las //
bu ram ka³ ra hwags mams ni [‘phel zhing rgyas pa] //
de las ‘byung bar ‘gyur ba ltar // 71

byang chub sems ni rab bsrungs nas //
[‘phel ba’i rgyu rkyen] nye bar gnas shing [rigs rgyas par] bsgrubs pa las //
[nyan thos] dgra bcom [pa dang] rkyen rtogs [rang sangs rgyas dang rdzogs pa’i] sangs rgyas [theg pa
gsum gyi ‘bras bu mthar thug pa] mams //
de las [dri bral du] skye zhing ‘byung bar (9a) ‘gyur [ro] // 72

[de ltar brtson pa’i thog ma nas sangs rgyas kyi rjes su ‘dzin pa dper na] ji ltar sā lu’i sa bon sogs //
zhing pas bsrung⁴ bar byed pa ltar //
de bzhin theg mchog [theg chen la] mos [pa tshogs sbyor gyi lam la gnas pa /] mams la’ang⁵ //
‘dren pa mams kyis bsrung bar⁶ mdzad // 73

[mos spyod kyi skabs der chos kyi dbyings cung zad mthong ba dper na] ji ltar mar ngo’i bcu bzhi la //
zla ba cung zhig⁷ mthong ba ltar //
de bzhin theg mchog mos mams la’ang //
[rang gi] sangs rgyas sku ni cung zad mthong⁸ // 74

[sa la zhugs nas chos sku’i rigs rim gyis rgyas pa dpe] ji ltar tshes pa’i zla ba la //
skad cig skad cig rgyas par mthong //
de bzhin sa la zhugs mams kyang //
rim gyis rim gyis [chos sku’i rigs] ‘phel bar⁹ mthong // 75

1 DDS *nye bar*.

2 DDS *om*.

3 DDS *kha*.

4 DDS DN *srung*.

5 DDS PNCS *la*.

6 DDS D *srung bar*, DDS *brung ba*.

7 DDS D *zad*.

8 DDS PNCS *snang*.

9 DDS PNCS *rgyas par*.

ji ltar yang ngo'i bco lnga la //
zla ba rdzogs par [byang chub kyi sems mngon sum du] 'gyur ba ltar //
de bzhin sa yi mthar thug na //
chos kyi sku yang rdzogs shing gsal [lo] // 76

[de lta bas na mos spyod kyi skabs su] sangs rgyas chos dang dge 'dun la //
rtag tu mos pa brtan po yis //
[byang chub kyi] sems de yang dag bskyed byas nas //
[byang chub las] phyir mi ldog [pa'i bsam] pa¹ yang yang 'byung [ba de'i dad nas] // 77

nag po² [mi dge ba'i] gzhi [thams cad] ni yongs [su] spangs nas //
dkar po³ [dge ba'i] gzhi [thams cad] ni rab [tu] bzung bas //
[sa dang po thob pa] de tshe [chos dbyings] de ni nges [shing] rtogs pa //
[sa dang po'i ming ni] dga' ba zhes ni mngon par brjod // 78

[chos kyi dbyings kyi sems sdar 'khor bar] 'dod chags la sogs sna tshogs pa'i //
dri mas rtag tu dri (9a) ma can [du yod pa las] //
[sa gnyis pa 'dir] dri ma med pas gang dag pa //
[sa gnyis pa'i ming ni] dri ma med ces brjod pa yin // 79

[sa gsum par] nyon mongs dra ba rab 'gags nas //
dri med shes rab rab gsal bas //
tshad med pa yi [gti mug gi] mun pa dag /
sel bar byed pas [sa gsum pa'i ming ni] 'od byed pa'o // 80

[sa bzhi par] rtag tu dag pa'i 'od kyis gsal //
'du 'dzi rnam par spang ba⁴ yi //
ye shes 'od kyis rab bskor bas //
sa [bzhi pa] de ['i ming] 'od 'phro can du 'dod // 81

1 DDS DN *par*.

2 DDS *po'i*.

3 DDS *po'i*.

4 DDS *spangs pa*.

[sa lnga par] rig [pa] dang sgyu rtsal bzo gnas kun //
bsam gtan nam pa sna tshogs nyid //
nyon mongs shin tu sbyangs¹ dka' las //
nam par rgyal bas [sa lnga pa'i ming ni] sbyangs² dkar 'dod // 82

[sa drug pa] byang chub nam pa gsum po dang //
phun sum tshogs kun bsdu ba dang //
skye dang 'jigs pa zad³ pa la //
sa [drug pa] de ['i ming ni] mngon du gyur par 'dod // 83

[sa bdun par] 'khor lo'i bkod pa nam kun tu //
'od kyi dra bas rtse ba dang //
'khor ba'i mtsho yi 'dam brgal bas //
[sa bdun pa] de la [ming ni] ring du song zhes bya // 84

[sa brgyad par] sangs rgyas kyis nges 'di bzung zhing //
ye shes rgya mtshor zhugs pa dang //
'bad med lhun gyis grub gyur pas //
bdud kyi 'khor gyi⁴ [sa brgyad pa'i ming] mi g-yo ba'o [zhes pa'o] // 85

[sa dgu pa la] so so yang dag rig kun la //
chos ston pa yi 'bel ba'i gtam //
rnal 'byor pa de mthar son pas //
sa [dgu pa] de ['i ming ni] legs pa'i blo gros [zhes] 'dod // 86

[sa bcu par] ye shes rang bzhin de yi sku //
dri med nam mkha' dang (10a) mnyam pa //
sangs rgyas mams kyis⁵ 'dzin pa las //
[sa bcu pa'i ming] chos kyi sprin ni kun tu 'byung // 87

1 DDS PDS *sbyang*.

2 DDS *sbyang*.

3 DDS PNCS *zab*.

4 DDS *gyis*.

5 DDS *kyi*.

sangs rgyas mams kyi chos kyi gnas //

[sa'i mthar thug pa na sngar lam la] spyod pa'i 'bras bu [rdzogs par] yongs 'dzin pas //

[chos dbyings dri bcas kyi] gnas ni [dri med du] yongs su gyur pa ste¹ //

[sangs rgyas mams kyi] chos kyi sku zhes brjod pa yin [no] // 88

[chos sku de ci 'dra zhig snyam na 'khor ba'i] bag chags las grol [ba'i spros pa'i blos] bsam mi khyab //

'khor ba'i bag chags [spros pa'i blos kyang] bsam du yod //

[chos sku] khyod ni kun tu bsam mi khyab //

[mtshan bcas kyi blo] gang gis [chos sku] khyod ni [mtha' gcig tu] shes par [mi] nus // 89

[mtshan bcas kyi] ngag gi spyod yul [brjod bya'i dngos po] kun las 'das //

[gzung 'dzin gyi] dbang po kun gyi spyod yul min //

[don dam gyi] yid kyi shes pas rtogs bya ba //

[chos sku la don dam gyi snod bcud la sogs gang yang mi rung ba med pas] gang yang rung la phyag 'tshal bstod // 90

[sa lam la] rim gyis 'jug pa'i lugs [sngar bshad pa de] nyid kyis //

sangs rgyas sras po grags chen [sa bcu pa thob pa] mams //

chos kyi sprin gyi ye shes kyis //

chos nyid [chos kyi dngos po'i] stong pa mthong gyur nas // 91

[sangs rgyas kyi phyag gis dbang bskur ba] gang tshe sems ni rab bskrus pas //

'khor ba'i gzeb las 'das gyur nas //

[ye shes kyi dag pa'i rang snang chos kyi dbyings kyi me tog] padma chen po'i rang bzhin gyis² //

stan la de ni rab gnas 'gyur // 92

[me tog gi] 'dab ma rin chen du ma'i 'od //

[rab tu 'bar bar] 'dod par bya ba'i ze'u 'bru can (10b) //

[chen po de la me tog] padma bye ba du ma yis //

mam pa kun tu yongs su bskor // 93

1 DDS *de*.

2 DDS *gyi*.

[byang chub sems dpa' de] stobs bcu po yis yongs su gang //
mi 'jigs pa [bzhi] yis yang¹ dag ngoms //
bsam mi khyab pa'i sangs rgyas chos //
spros med mams las nyams mi mnga' // 94

[sngar dge ba] legs par spyad pa'i lam kun gyis //
bsod nams ye shes rab bsags pa'i //
[tshogs gnyis kyi] zla ba nya [gang ba] la skar ma yis //
'khor du mam pa kun kyis bskor [nas gnas pa de'i tshe] // 95

sangs rgyas [kyi] phyag gi [mthil ma rig pa'i mun bsel ba'i] nyi ma der //
dri med rin chen 'bar gyur [pa'i phyag] des² //
sras kyi thu bor [sa bcu pa mams] dbang bskur bas //
dbang bskur ba ni kun tu stsol // 96

rnal 'byor chen po [sa bcu pa de dbang bskur ba] der gnas nas //
rmongs pas dman [cing nyon mongs] pa'i 'jig rten mams //
sdug bsngal gyis g-yengs 'jigs pa la //
lha yi spyan gyis gzigs gyur nas // 97

[byang chub sems dpa'] de yi sku las 'od zer mams //
[rtog bcas kyi] 'bad pa med par 'byung 'gyur te //
[gti mug gis] rmongs pa'i mun par ['od zer de mams] zhugs [pas 'jig rten pa] de yi //
[dag pa'i] sgo nam 'byed par mdzad pa ['jig rten pa la phan pa'i 'phrin las] yin [no] // 98

['jig rten las 'das pa la pham pa'i 'phrin las ni] lhag bcas [kyi] mya ngan [las] 'das pa [thob pa] mams //
lhag med [kyi] mya ngan [las] 'das [pa la 'god] par 'dod //
[skabs] 'dir ni mya nga ngan 'das pa nyid //
[gang la zer na] dri ma med par sems gnas³ [pa yongs su 'gyur] (11a) ba'o⁴ // 99

1 DDS D *gang*.

2 DDS D *te*.

3 DDS *gyur*.

4 DDS *pa'o*.

[kun rdzob kyi] sems can kun gyi dngos [po med pa'i] //
ngo bo [sems kyi rang bzhin 'od gsal] de yang [mya 'das] de'i spyod yul //
['od gsal] de [rdzogs par] mthong [ba'i sa bcu pa la dbang bskur ba'i] byang chub semd dpa'o //
[sa bcu pa'i mthar thug pa de nas] shin tu dri med chos kyi sku // 100

dri ma med pa'i chos sku la //

[nam mkha' gang ba zad pa med pa rtag tu] ye shes rgya mtsho gnas gyur nas //
[dod pa thams cad char bzhin du 'bab pa'i] sna tshogs nor bu ji bzhin du //
[chos sku] de las sems can [thams cad kyi] don nmams [cig car du lhun gyis grub par 'khor ba ji srid kyi
bar du] mdzad [pa'i 'phrin las nmams 'byung ngo] // 101

chos kyi dbyings su bstod pa [rdzogs par] slob dpon 'phags pa klu sgrub kyi mdzad pa rdzogs so //
rgya gar gyi mkhan po kṛṣṇa paṇḍī ta dang / lo tsā dge slong tshul khirms rgyal bas bsgyur ba'o //

rgyal ba'i sras po 'phags mchog klu sgrub kyi //
chos dbyings bstod 'dis dbu ma'i yin lugs bstan //
de rjes 'brang 'dod dbu ma khas len nmams //
slan chad dbu ma 'di bzhin mkhyen par mdzod //
chos mchog khyad 'phags bla ma'i bka' drin las //
mchan bus bkrol 'di shes rab rgyal mtshan gyis //
sman chu'i ri khrod dben par bkod pa yin //
gang mchis dge bas chos kyi dbyings la rol // //

bla ma yon tan bzang pos spar bskrun mdzad cing / spar 'di 'dzam bu'i gling gi bye brag sha mbha
la gnyis pa lta bu'i gnas mchog dus kyi 'khor lo'i sgrub brgyud kyi bstan pa dar ba'i shar 'dzam thang
bsam 'grub nor bu'i gling du bzhugs //

Associate Professor
Faculty of Buddhism
Minobusan University
Minobu, Japan