


AN ENTRANCE TO THE PRACTICE LINEAGE AS EXEMPLIFIED IN KAḤ
THOG DGE RTSE MAHĀPAṆḌITA'S COMMENTARY ON SA SKYA
PAṆḌITA'S *SDOM GSUM RAB DBYE*¹

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Introduction

ge rtse Mahāpaṇḍita 'Gyur med tshe dbang mchog grub (1761–1829) was a Rnying ma scholar of Tibetan Buddhism, who was the first of the Dge rtse incarnation lineage in KaḤ thog monastery in Khams in eastern Tibet.² Apart from his having produced the Sde dge edition of the *Rnying ma'i rgyud 'bum*,³ little is

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² For biographical information on Dge rtse Mahāpaṇḍita and the first four Dge rtse incarnations, see 'Jam dbyangs rgyal mtshan 1996 and Ronis 2009. Eimer and Tsering 1981 identifies Dge rtse Mahāpaṇḍita in the list of abbots of KaḤ thog monastery.

³ The twenty-sixth volume of the Sde dge edition of the *Rnying ma rgyud 'bum* is Dge rtse Mahāpaṇḍita's own work, entitled *Bde bar gshegs pa'i bstan pa thams cad kyi snying po rig pa 'dzin pa'i sde snod rdo rje theg pa snga 'gyur rgyud 'bum rin po che'i rtogs pa brjod pa lha'i rnga bo che lda bu'i gtam* (henceforth *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che*), in which, as Thondup notes, Dge rtse Mahāpaṇḍita writes a history of the *Rnying ma rgyud 'bum* and its *dkar chag*. See Thondup 1997: 182. For a brief biography of Dge rtse Mahāpaṇḍita based on 'Jam dbyangs rgyal mtshan's *KaḤ thog pa'i lo rgyus mdor bsdus* and for an ana-lysis of Dge rtse Mahāpaṇḍita's *Rnying ma rgyud 'bum dkar chag*, which is the fourth chapter of the *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che*, see Achard 2003: 43-89. Ronis 2009 also includes a study of the biography of Dge rtse Mahāpaṇḍita. For descriptions of the twenty-one different editions of the *Rnying ma 'rgyud bum* including the Sde dge edition and the catalogues of the *Rnying ma rgyud 'bum* by 'Jigs med gling pa and Dge rtse Mahāpaṇḍita, see Thub bstan chos dar 2000, cf. Achard 2002: 63, n. 4, and Achard 2003. For an historical ana-lysis of the transmission and the doxographical structures of the nine extant editions of the *Rnying ma rgyud 'bum* and comparisons between the Gting skyes, Mtshams brag and Sde dge edition of the *Rnying ma rgyud 'bum*, see Derbac 2007 and the THL Tibetan Literary Encyclopedia. A concordance of the various editions of the *Rnying ma rgyud 'bum* are found in Cantwell, Mayer, and Fischer 2002, cf. Cantwell and Mayer 2007. For the Sde dge edition's relationship to 'Jigs med gling pa's edition of the *Rnying ma rgyud 'bum*, see Achard 2003, and also van Schaik 2000: 5. The *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che* is also included in the Gting skyes edition: see Cantwell 2002: 375, and Cantwell and Mayer 2006: 13, n. 13. Dorje and Kapstein point out that Dudjom Rinpoche's *The Nyingma school of Tibetan Buddhism* derives in part from Dge rtse Mahāpaṇḍita's *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che*. See Dorje and Kapstein 1991: 398.

known to us about either Dge rtse Mahāpaṇḍita or his works. The majority of his *Collected Works*, in ten volumes, has yet to be studied.⁴ Doctrinally speaking, his position is the Great Madhyamaka of other-emptiness (*gzhan stong dbu ma chen po*), which he elucidates in various doxographical texts.⁵ His work also brings together the major practice lineages (*sgrub brgyud shin rta brgyad*) of Mantra-yāna in Tibet, such as the Jo nang, the Bka' brgyud, the Sa skya, the early Dge lugs, the Rnying ma, and Zhi byed.⁶ As such, his ecumenical view anticipates the non-sectarian movement (*ris med*) in Khams in the nineteenth to the early twentieth centuries.

This paper will address Dge rtse Mahāpaṇḍita's commentary on Sa skya Paṇḍita's *Sdom gsum rab dbye*, entitled *The Unconditioned Storehouse that Dispels the Debates [caused] by the Sdom gsum rab dbye on the Early Translation School* (henceforth '*Dus ma byas kyi gan mdzod*').⁷ In particular, the essay will analyze the differentiation between the view of Madhyamaka and that of Mantrayāna as it appears in the commentary. Dge rtse Mahāpaṇḍita's discourse touches upon a number of related issues in affirming the superiority of Mantrayāna over the Sūtric path. For example, he discusses the three wisdoms that arise from study, reflection and meditation (*thos bsam sgom gsum*) in relation to their efficacy in bringing about ultimate realization. He also defends the authenticity of the teachings of the Chinese monk Hwa shang, in service of mounting a broad defense of Rnying ma teachings.

Why Dge rtse Mahāpaṇḍita composed his '*Dus ma byas kyi gan mdzod*'

Sa skya Paṇḍita's *Sdom gsum rab dbye* addresses the three vows of *prātimokṣa*, *bodhisattva*, and *mantra*. The work also contains Sa skya Paṇḍita's numerous criticisms about problematic practices amongst his fellow Tibetans, as explained by Rhoton in his scholarship on the text.⁸ According to Dge rtse Mahāpaṇḍita, Sa skya Paṇḍita explicitly

⁴ Among Dge rtse Mahāpaṇḍita's works, two texts on the creation stage are translated into English. See Guenther 1987 and Dharmachakra Translation Committee 2006: 97-151.

⁵ Dge rtse Mahāpaṇḍita's *gzhan stong* doctrine is articulated in the following texts: *Bde gshegs snying po'i rgyan*, *Nges don dgongs gsal*, *Rton pa bzhi ldan gyi gtam*, *Sangs rgyas gnyis pa'i dgongs pa'i rgyan*, and the first chapter of the *Rnying ma'i rgyud 'bum dkar chag lha'i rnga bo che*. For scholarship on Dge rtse Mahāpaṇḍita and *gzhan stong*, see Burchardhi 2007, which situates Dge rtse Mahāpaṇḍita's position amongst various forms of *gzhan stong*. Duckworth 2008 also looks at Dge rtse Mahāpaṇḍita's *gzhan stong* doctrine.

⁶ The *Gdams ngag mdzod* compiled by Kong sprul (1813–1899) encompasses the practice lineages of Tibetan Buddhism; also see Smith 2001: 264.

⁷ The entire title of the text is *Sdom pa gsum gyi rab tu dbye ba'i bstan bcos chen pos snga 'gyur phyogs la rtsod pa spong ba 'dus ma byas kyi gan mdzod*.

⁸ Rhoton 2002: 5; Karmay 1975: 152-153; Karmay 2007: 142, 197-200.

made a point of addressing certain practices, including Rdzogs chen, Mahāmudrā, the teaching-cycle of the non-mental engagement (*yid la mi byed pa*),⁹ the traditions of blessings (*byin rlabs brgyud pa'i bka' srol*),¹⁰ the stage of transferring blessings (*byin rlabs 'pho ba'i rim pa*), the teaching of pure vision (*dag snang*) and the oral transmission (*snyan nas brgyud pa'i chos skor*), the Lama's quintessential instruction (*man ngag*), the single-lineage (*gcig brgyud*),¹¹ the uncommon profound meaning of Mantra (*gsang sngags kyi zab don thun mong ma yin pa rnams*), the explanation which relies on the meaning (*don la rton pa'i bshad pa*), the creation stage of non-elaboration (*b skyed pa'i rim pa spros med*) [of Śamatha], and the profound completion stages of non-characteristics (*mtshan ma med pa'i rdzogs rim zab mo*) [of Vipāśyanā].¹²

One consequence of Sa skya Paṇḍita's *Sdom gsum rab dbye* was that it provoked longstanding, negative opinions about Rnying ma tantric practices amongst Tibetans. For Dge rtse Mahāpaṇḍita, the purpose of the *'Dus ma byas kyi gan mdzod*, as indicated in the title, is to dispel those objections to Rnying ma practices that were generated by the *Sdom gsum rab dbye*.¹³ Dge rtse Mahāpaṇḍita acknowledges that there are statements capable of generating doubts about the Rnying ma tradition in the *Sdom gsum rab dbye*. Nevertheless, Dge rtse Mahāpaṇḍita does not directly criticize Sa skya Paṇḍita for these state-ments, but rather criticizes the interpreters of the *Sdom gsum rab dbye* who have mistakenly understood Sa skya Paṇḍita's intention to have been to discredit Rnying ma teachings and practices. He suggests that these interpreters have misused Sa skya Paṇḍita's treatise in the service of harming the Rnying ma pas.

Dge rtse Mahāpaṇḍita first explains why Sa skya Paṇḍita needed to compose the *Sdom gsum rab dbye*. Dge rtse Mahāpaṇḍita sets the scene by describing some of the Tantric practices present in Tibet shortly after the later diffusion of Buddhism. Amongst Rnying ma practices, whose Tantric teachings were themselves unmistakable,

⁹ According to Jackson, "Amansikāra-Madhyamaka" (*yid la mi byed pa'i dbu ma*) is associated with Maitrīpa. See Jackson 1994: 83.

¹⁰ Dge rtse Mahāpaṇḍita includes the *nyams len phyin brlabs brgyud pa* in the third lineage of the Pāramitāyāna tradition called the "practice lineage" (*sgrub brgyud don gyi brgyud pa* or *zong men* 宗門), which was transmitted from India to China. See Dge rtse Mahāpaṇḍita, *'Dus ma byas kyi gan mdzod*, 158.1.

¹¹ Dge rtse Mahāpaṇḍita identifies the *gcig brgyud* with the *snying po don gyi bstan pa* transmitted from Bodhidharma to his Chinese disciple Huīke. See Dge rtse Mahāpaṇḍita, *'Dus ma byas kyi gan mdzod*, 160.6-160.7. Also, it is called *don brgyud*, *ibid.*: 161.5. On the term *snying po don* or *snying po don gyi brgyud*, see Seyfort Ruegg 1989: 117-118, n. 224, 226.

¹² Dge rtse Mahāpaṇḍita, *ibid.*: 111.1-5.

¹³ *Ibid.*: 111.1-2.

¹⁶ Dge rtse Mahāpaṇḍita (*ibid.*: 113.2): *dpal ldan zur pa mes dbon gsum sogs mdo dang sgyu 'phrul gyi lam la brten nas bsad pa gso bar nus pa sogs thun mong gi las chen po rnams thogs med du grub ...*; Also see Dalton 2002.

some people misunderstood them and therefore improperly practiced them.¹⁶ Sa skya Paṇḍita thus wrote his treatise to rectify this situation.¹⁷

For Dge rtse Mahāpaṇḍita, Sa skya Paṇḍita's seeming criticisms of rNying ma practices were only on the level of words and were not meant to convey a literal criticism of the practices. Critics of the Rnying ma pas who subsequently relied on Sa skya Paṇḍita's words did not fully understand his intent.¹⁸ What Dge rtse Mahāpaṇḍita claims to do in his own commentary to the *Sdom gsum rab dbye* is to carefully examine Sa skya Paṇḍita's text and establish its author's actual intention.

Dge rtse Mahāpaṇḍita's hermeneutical strategies and means of proof

As mentioned earlier, Dge rtse Mahāpaṇḍita does not criticize Sa skya Paṇḍita. To the contrary, Dge rtse Mahāpaṇḍita uses Sa skya Paṇḍita's controversial treatise to support his own view on *tantra*. Unlike other interpreters, Dge rtse Mahāpaṇḍita emphasizes Sa skya Paṇḍita's status as a Tantric practitioner¹⁹ and tries to show that Sa skya Paṇḍita's views on *tantra* and the path to ultimate realization are entirely in accord with his own views. The following sections of the essay examine the ways in which Dge rtse Mahāpaṇḍita skillfully manages his task of defending Rnying ma tantric practices.

There are four components to his defense. First, Dge rtse Mahāpaṇḍita appeals to the Four Reliances (*rton pa bzhi*) as hermeneutical devices for interpreting Sa skya Paṇḍita's *Sdom gsum rab dbye*. For example, Dge rtse Mahāpaṇḍita shows how a literal reading of the

¹⁷ Dge rtse Mahāpaṇḍita (*ibid.*: 113.5-7): *gong du brjod pa de dag gi don gyi gnas la nor ba mi srid kyang tshig gi spros pa dang phyag len cung zad zor yang du mdzad pas mdo sngags thun mong ba'i shing rta chen po'i lugs srol las bag tsam gyel ba ltar gyur pa gzigs nas chos kyi rje dpal ldan sa skya pa dus skabs der gangs can gyi ljongs 'dir bstan pa'i bdag por mthun snang du grub pas yongs su grags pa'i gzhung lugs chen po rnams la thos bsam gyis 'jug pa'i shing rta'i srol mi nyams pa la dgongs nas rab dbye'i bstan bcos 'di nyid brtsams pa* "Although there are not mistakes in the reality of these [teachings] mentioned earlier [such as the *Mdo*, the *Sgyu 'phrul*, *Phyag chen* and *Rdzogs chen*], the elaboration of words and practice was made a little simple. Therefore, Sa skya Paṇḍita considered the Great Chariot traditions of the common *sūtra* and *mantra* to be slightly neglected. At that time, here in the Snowy Land, the Lord of Dharma, glorious Sa skya pa, was commonly known as the owner of doctrines; therefore, having intended not to damage the tradition of the Great Chariot that [one] enters the widely known great textual traditions through studying and reflection, he composed this very treatise of the [*Sdom gsum*] *rab dbye*."

¹⁸ Dge rtse Mahāpaṇḍita, *ibid.*: 112.4-114.3.

¹⁹ Cf. Sa skya Paṇḍita, *Sdom gsum rab dbye*, III. 650-660, where Sa paṇ himself states that he is endowed with vast knowledge of almost all of the teachings of Buddhism, including Mantra. See Rhoton 2002: 181-182, 328-329.

Sdom gsum rab dbye's words distorts Sa skya Paṇḍita's, as I have already begun to discuss.

The second component of his defence is an appeal to reasoning (*yukti, rigs*) and scripture (*āgama, lung*). In terms of scriptural proof, Dge rtse Mahāpaṇḍita shows us his vast knowledge of Indic sources by frequently quoting *sūtras, tantras* and *śāstras*. The third component of his defence is an effort to authenticate the Rnying ma path's Indic origin. This method of authentication applies in particular to his defence of Chinese Buddhist lineages, whose origin Dge rtse Mahāpaṇḍita traces back to India.²⁰

Finally, the fourth component is a specification of Rnying ma practices that exist in other schools of Tibetan Buddhism, with a particular emphasis applied to defending the Rnying ma *gter mas*.

To begin with, Dge rtse Mahāpaṇḍita repeatedly applies the Four Reliances²¹ to his interpretation of the *Sdom gsum rab dbye*.²² Dge rtse Mahāpaṇḍita quotes the *Sūtra of Repaying Kindness* (Toh. 353), which states two of the four Reliances to be as follows:

Abide by the doctrinal content, but do not abide by following the letters.

Abide by gnosis, but do not abide by following consciousness.²³

²⁰ Cf. Seyfort Ruegg 1989: 12 n. 12, 13, 14.

²¹ For various sources for the Four Reliances, see Mochizuki Bukkyo Daijiten 1967: 1719-1720, s.v. 四依 (シエ), for example. The categories appear in the *Vimalakīrtinirdeśasūtra*, for example. See *Vimalakīrtinirdeśasūtra* (ed. Taisho Daigaku 2004: 484): *arthapratisāraṇatā na vyamjanapratisāraṇatā jñānapratisāraṇatā na vijñānapratisāraṇatā | nitārthasūtrāntapratīśaraṇatā na neyārthasavṛtyabhiniṣeṣaḥ | dharmatāpratisāraṇatā na pudgaladr̥ṣṭyupalambho |*; *don la rton gyi tshig 'bru la mi rton pa | ye shes la rton gyi rnam par shes pa la mi rton pa | nges pa'i don gyi mdo sde la rton gyi drang ba'i don kun rdzob la mngon par ma zhen pa | chos nyid la rton gyi gang zag tu lta ba dmigs par 'dzin pa la mngon par ma zhen pa |*. "To rely on the doctrinal content, but not to rely on the words; to rely on gnosis, but not to rely on consciousness; to rely on the *sūtra* of definitive meaning, but not to adhere to the relative truth of provisional meaning; to rely on the reality, but not to adhere to the view of the individuals, who grasp at referential objects." Also see Waldschmidt 1950–51: 238, 292, in the sentences, 24.2,3,52, with the Sanskrit word *pratisāraṇa*.

²² It is worth remarking that Dge rtse Mahāpaṇḍita's entire discourse revolves around the Four Reliances, which teach that one must rely on gnosis (*jñāna, ye shes*) rather than on consciousness (*vijñāna, rnam shes*). In accordance with this "reliance," Dge rtse Mahāpaṇḍita's treatise shows that the way to attain gnosis is through Mantrayāna. One should therefore enter Mantrayāna from the very begin-ning, since Mantrayāna is unexcelled, and without it one cannot attain the ultimate fruition. See *'Dus ma byas kyi gan mdzod*, 147.3–6: *des na theg pa chen po ni gcig nyid de ... theg chen gcig po de la'ang rgyu dang 'bras bu'i theg pa gnyis su dbye ba'i skabs 'bras bu'i theg pa bla na med pa de nyid ... bla na med pa'i theg pa gcig gang yin pa der gdod 'jug dgos te thob bya'i mthar thug rdzogs pa'i sangs rgyas kyi go 'phang de nyid lam bden mthar thug theg pa mchog nyid las 'byung dgos pa yin na der ma zhugs pas 'bras bu'i mthar thug pa thob par mi nus pa'i phyir |*; *Sangs rgyas gnyis pa'i dgongs pa'i rgyan*, A. vol. 2, fol. 159a3, p. 353.3: *'phags pa'i rtogs pa sngags la ma brten par sgra ji bzhin pa rtogs par mi nus pa*

²³ Dge rtse Mahāpaṇḍita, *'Dus ma byas kyi gan mdzod*, 115.7-116.1: *drin lan bsab pa'i mdo las don la gnas kyi yi ge'i rjes su mi gnas | ye shes la gnas kyi rnam par shes pa'i*

Dge rtse Mahāpaṇḍita uses this principle in his interpretation of both the *Sdom gsum rab dbye* and the Rnying ma tantric path at large, as will be explained below.

Dge rtse Mahāpaṇḍita understands the *Sdom gsum rab dbye* to be an absolutely correct, unmistaken, authentic teaching, which belongs to the long tradition of the Great Chariots of Nāgārjuna and Asaṅga, which is ultimately the teaching of the Victorious One.²⁴ By relying on the mere words of Sa skya Paṇḍita's treatise, however, some conceited scholars have not understand its meaning and ultimate intention.²⁵ Consequently, these scholars have "stained" the *Sdom gsum rab dbye* through their misunderstanding of Sa skya Paṇḍita's intention.²⁶

This same logic applies to the whole set of teachings of Mantrayāna of the Rnying ma pa (called the path of means: *thabs lam*), a set of teachings which is absolutely genuine, authentic, and unmistaken. Some people have mistakenly practiced them, however, without knowing the meaning of the texts wherein they are taught. All of the problems have been caused by those individuals who have misunderstood Rnying ma teachings.²⁷ These mistakes, like the mistakes of those who have misinterpreted Sa skya Paṇḍita's *Sdom gsum rab dbye*, are therefore examples of people "following the letters" as opposed to following the doctrinal content.

Dge rtse Mahāpaṇḍita's comments on the *Sdom gsum rab dbye* III.275-277, and 282abc

Sdom gsum rab dbye III.275-277 sets forth the claim that the Rnying ma pas regard Yoga, Mahāyoga, Anuyoga, and Atiyoga as vehicles, while the Gsar ma pas regard them only as stages of meditation, not as classes of *tantra*:

Proponents of the early diffusion of Mantra say,

rjes su mi gnas | ; *Thabs mkhas pa chen po sangs rgyas drin lan bsab pa'i mdo*, Q, fol. 192b7-193a1; S, p. 778.2-4: *gzhan yang chos rnam pa bzhi la gnas par bya'o* || *bzhi gang zhe na* | [om | Q] *chos la gnas kyi* | [om | Q] *gang zag gyi rjes su mi gnas pa dang* | *don la gnas kyi* | *yi ge'i rjes su mi gnas pa dang* | *ye shes la gnas kyi* | [om | Q] *rnam par shes pa'i rjes su mi gnas pa dang* | *nges pa'i don gyi mdo sde la ni gnas kyi bkri ba'i don gyi mdo sde la mig gnas pa ste* | *chos 'di brgyad la nan tan byed na drin lan shes pa zhes bya'o* || ; 大方便佛報恩經, T, no. 156, p. 162b23-24.

²⁴ Dge rtse Mahāpaṇḍita, *op. cit.* 187.5-6.

²⁵ Dge rtse Mahāpaṇḍita, *ibid.*: 113.7-114.3, 187.6-7.

²⁶ Dge rtse Mahāpaṇḍita, 'Dus ma byas kyi gan mdzod, 114.3: *skal ba dman pa'i skye bo 'ga' zhig chos spong ba la sbyar ba'i zhar du gzhung 'di nyid kyang dri ma can du byas so* || .

²⁷ For example, *ibid.*: 154.6: *phyis kyi lo tsā ba 'ga' zhig gis rdzogs chen rgya gar du ma grags par bsam pa*

'The four tantra classes of yoga [*rnal 'byor*], great yoga [*rnal 'byor chen po*], further yoga [*rjes su rnal 'byor*], and super yoga [*shin tu rnal 'byor*] are levels of vehicle.'
 They maintain super yoga [*shin tu rnal byor*] to be best among these. (275–276)
 Adherents of the later-diffusion Mantra systems accept yoga, great yoga, further yoga, and super yoga to be stages in meditative concentration, not levels of tantra. (277)
 If this system is rightly understood, the theory of the *Atiyoga*, too, Is seen to be a gnosis [*ye shes*], not a vehicle. (282abc) (Trans. by Rhoton)²⁸

In response to this passage, Dge rtse Mahāpaṇḍita states that some people have misunderstood Sa skya Paṇḍita to have been criticizing the Nine Vehicles of the Rnying ma pa in this passage.²⁹ Sa skya Paṇḍita, however, did not state that the Nine Vehicles of the Rnying ma pas were mistaken.³⁰

Dge rtse Mahāpaṇḍita explains that the Highest Yogatantra of the four *yogas* of the Gsar ma pas is divided into three in the Rnying ma's Nine Vehicles scheme:³¹ the profound, the very profound, and the extremely profound. These three correspond to Mahāyoga, Anuyoga, and Atiyoga, respectively. Atiyoga is further divided into three: the stages of the profound, the very profound and the extremely profound. These three corresponds to the Mind Class (*sems sde*), the Space Class (*klong sde*), and the Instruction Class (*man ngag sde*), respectively.³² Further, the Instruction Class is divided into four classes: the Outer (*phyi skor*), the Inner (*nang skor*), the Secret (*gsang skor*), and the Even More Secret Unexcelled (*yang gsang bla na med pa'i skor*). These stages are increasingly vast and profound. In this way, the wisdom of the upper stages refutes that of the lower ones.³³

For Dge rtse Mahāpaṇḍita, the relationship between gnosis (*ye shes*) and vehicle (*theg pa*) is a relationship between the expressed (*brjod bya*) and the expresser (*rjod byed*), just like the relationship between the content of *Prajñāpāramitā* (*sher phyin*) and the text that teaches it, named *Prajñāpāramitā* (*shes rab kyi pha rol tu phyin pa*).³⁴ To support his reading, Dge rtse Mahāpaṇḍita quotes the Dignāga's *Āryaprajñāpāra-mitāsamgrahakārikā* (Toh. 3809) that states that both

²⁸ Rhoton 2002: 132, 309. Brackets added by the author of the article. Karmay 2007: 147-148 discusses Sa skya Paṇḍita's view regarding these verses.

²⁹ Dge rtse Mahāpaṇḍita, *ibid.*: 153.6-7.

³⁰ *Ibid.*: 149.3-4.

³¹ For an extensive exposition of the Nine Vehicles by Dge rtse Mahāpaṇḍita himself, see the first chapter of the *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che*.

³² *Ibid.*:151.3-4.

³³ *Ibid.*:151.7-152.2; cf. *Bodhicaryāvatāra*, 9.4.

³⁴ Dge rtse Mahāpaṇḍita, *'Dus ma byas kyi gan mdzod*, 153.2-3.

the text and the content (*don*) to be accomplished are called *Prajñā-pāramitā*.³⁵ He also quotes the *Suvikrāntavikrāmipariprcchā Prajñāpāramitāsūtra* (Toh. 14) that states that “the gnosis of the Buddha³⁶ is the Mahāyāna.”³⁷

Dge rtse Mahāpaṇḍita gives a clear definition of the “vehicle” as gnosis in the following statement:

Gnosis is a vehicle. That which becomes a means or a cause of the realization of gnosis is called a vehicle. Based on the distance to see gnosis, the causal and resultant vehicles, or the Lesser and the Great Vehicles are divided.³⁸

By demonstrating this interpretation of gnosis as a vehicle, Dge rtse Mahāpaṇḍita aims to show how Sa skya Paṇḍita’s *Sdom gsum rab dbye* should be read as interpretative (*dgongs pa can*) and of provisional meaning (*drang don*), while those of lower faculty (*blo dman*) mistakenly take it to be of definitive meaning (*nges don*). For them, “it is necessary to meditate on the meaning of his teaching as it is.”³⁹ Dge rtse Mahāpaṇḍita thus applies the teaching of the Four Reliances, to rely on the doctrinal content, but not the words.

Dge rtse Mahāpaṇḍita also applies reasoning to explain the status of the highest Rnying ma *Atiyoga* as both vehicles and gnosis, as follows:

It is established through reasoning as well, like a chariot which has a horse is called a horse-chariot. There is no fault in saying that the vehicle that is endowed with the gnosis is called the vehicle of Atiyoga.⁴⁰

³⁵ Dge rtse Mahāpaṇḍita, *ibid.*: 153.3-4; Dignāga, *Āryaprajñāpāramitasaṃgrahakārikā*, Dpe bsdur ma, 1377.4-5: *shes rab pha rol phyin gnyis med || ye shes de ni de bzhin gshegs || bsgrub bya don de dang ldan pas || gzhung lam dag la de sgras bstan* [Dpe bsdur ma, *de’i sgra yin*] ||.

³⁶ The Stog Palace edition of the *Suvikrāntavikrāmipariprcchā Prajñāpāramitāsūtra* reads “the gnosis of the omniscient”; The Hikata edition reads “all the gnosis.”

³⁷ Dge rtse Mahāpaṇḍita (*ibid.*: 153.5-6): *rab rtsal rnam gnun gyis zhus pa las | sangs rgyas kyi ye shes ni theg pa chen po’o ||*; *Phags pa rab kyi rtsal gyis rnam par gnun pas zhus pa shes rab kyi pha rol tu phyin pa bstan pa*, S, 41.1: *thams cad mkhyen pa’i ye shes ni theg pa chen po’o ||*; *Suvikrāntavikrāmipariprcchā Prajñāpāramitāsūtra*, ed. Hikata 1958: 19.18: *sarvaṃ jñānaṃ mahāyānam*.

³⁸ Dge rtse Mahāpaṇḍita (*ibid.*:153.4-5): *ye shes yin na de nyid theg pa’ang yin te ye shes rtogs byed kyi thabs sam rgyur gyur pa la theg pa zhes brjod de ye shes mthong ba nye ring la ltos nas theg pa che chung rgyu ’bras kyi theg pa so sor phye ba’i phyir |*.

³⁹ *Ibid.*: 153.6-7: *chos kyi rje’i drang don dgongs pa can gyi gsung la blo dman gzhan gyis nges don du ’khrul bar mi bya bar ji ltar bka’ stsal pa’i don nyid la mnyam par bzhag dgos so ||*. Add: Also see Rnying rgyud *dkar chag lha’i rngā bo che*, A, fol. 112b1-3, p. 224.1-3; B, fol. 260a1-2, p. 521.1; C, fol. 173a3-5, p. 345.3-5; TT, p. 331.

⁴⁰ *Ibid.*: 153.7.

The *Sdom gsum rab dbye* III.255

Sdom gsum rab dbye III.255 addresses the position that there is no difference between the view of Madhyamaka and Mantrayāna in the following statement:

If there existed any theory higher than
the elaborationlessness [*spros bral*] of the Perfections system,
that theory would become possessed of an elaboration.
If they are elaborationless,
They are without difference. (Trans. by Rhoton)⁴¹

Dge rtse Mahāpaṇḍita refutes the position, seemingly articulated in the *Sdom gsum rab dbye*, that there is no difference in view between Madhyamaka and Mantrayāna, and holds the position that there is a difference in view between them. This position does not originate with Dge rtse Mahāpaṇḍita, however, but rather constitutes the Rnying ma pas' unbroken position throughout the ages. As Rhoton has noted, Go rams pa makes clear that Rnying ma pas maintain that each one of the Nine Vehicles has its own unique view (*lta ba*).⁴²

Dge rtse Mahāpaṇḍita explains that although Sa skya Paṇḍita asserted the two meanings of the view in Sūtric and Tantric context respectively, later interpreters failed to see that:

[People] did not understand that the Lord of Dharma asserted the two occasions of how the view is placed: 1) an occasion in which he placed emptiness being the mere freedom from elaboration as the view of the general phenomena, and 2) the other occasion in which he placed the gnosis of reality in [one's own] experience as the view of uncommon Mantra. The later people who were very much accustomed to logic analysed that the view of Sūtra and Mantra are one and the same, having been based on the word of "view" (*lta ba*). Because of that, [they] considered the experiential gnosis (*nyams myong gi ye shes*) to be mere freedom from elaboration of the non-implicative negation (*med dgag gi spros bral tsam*). While the gnosis of empowerment [*de kho na nyid kyi ye shes*] should be directly experienced, they maintained that it should be part of conceptual analysis, having been depending on a mere name of the "view." Therefore, having blocked a little bit the profound vital point of Vajrayāna, [they] did not consider the

⁴¹ Dge rtse Mahāpaṇḍita, *ibid.*: 114-5; Rhoton 2002: 129, 308; Dge rtse Mahāpaṇḍita also quotes this verse in *ibid.*: 123.4: *dbu ma las lhag lta yod na* || *lta de spros pa can du 'gyur* ||. The wording of this slightly differs from that of Rhoton's edition, however. In the passage (*ibid.*: 114.5-6) Dge rtse Mahāpaṇḍita quotes the same wordings of the *Sdom gsum rab dbye* as in the Rhoton's edition; *ibid.*: 123.7.

⁴² Rhoton 2002: 189, n. 56; in the first chapter of the *Rnying ma rgyud 'bum dkar chag lha'i rnga bo che*, Dge rtse Mahāpaṇḍita explains in detail the Nine Vehicles system, in which each one of the vehicles has its own ultimate truth. He refutes each position in succession as he ascends the scale, until he reaches the highest vehicle, i.e., the Instruction Class of Rdzogs chen.

conceptual analysis to be the means to realize the view.⁴³

For scriptural proof, Dge rtse Mahāpaṇḍita cites the *Cakrasaṃvaraguhyācintyatantrarāja*, which states that Vajrayāna is superior in its pith-instruction on the fifteen points, including the view.⁴⁴ Dge rtse Mahāpaṇḍita states that as for the “freedom from elaboration” (*spros bral*), only the name is the same in the Causal Vehicle of Sūtra and the Resultant Vehicle of Mantra, while the intention is different between the two.⁴⁵ Here again, Dge rtse Mahāpaṇḍita questions the doctrinal content (or intention), but not the word. According to Dge rtse Mahāpaṇḍita, *spros bral* in the Sūtric system means not-having any theses at all, or emptiness of non-implicative negation (*stong nyid med dgag*). In the Mantrayāna, however, *spros bral* is great bliss and reflexive awareness (*so so rang gi rig pa*).⁴⁶

This differentiation of the doctrinal content of *spros bral* is a focal point in Dge rtse Mahāpaṇḍita’s reply to a question about whether the gnosis at the time of empowerment is the same as or superior to the view that arises out of study:

The author of this treatise (i.e., Sa skya Paṇḍita), too taught that the emptiness measured by studying and reflection is the poisonous view of the Causal [Vehicle]. The view of studying and reflection is

⁴³ Dge rtse Mahāpaṇḍita, *ibid.*:114.6-115.2: *chos kyi rjes stong nyid spros bral tsaṃ la chos spyi’i lta bar bzhaḡ pa’i gnaṣ skabs gcig dang | nyams myong de kho na nyid kyi ye shes la gsang sngags thun mong ma yin pa’i lta bar bzhaḡ pa’i gnaṣ skabs gnyis so sor bzhed pa ma rtogs pa dang | phyis kyi rtog ge la ches goms pa dag gis lta ba zhes pa’i tshig ‘di la brten nas mdo sngags gnyis ka’i lta ba gcig tu dpyad | des nyams myong gi ye shes kyang med dgag gi spros bral tsaṃ du bsaṃ | lta ba’i ming tsaṃ la brten nas dbang gi ye shes mngon sum nyams su myong byar yod bzhin du rtog dpyod yan lag tu dgos par ‘dod pas rdo rje theḡ pa’i zab gnad la cung zad bsgribs te rtog dpyod de lta ba rtogs pa’i thabs yin pa la ma bsaṃs so | |.*

⁴⁴ Dge rtse Mahāpaṇḍita, *‘Dus ma byas kyi gan mdzod*, 133.3-5; *Cakrasaṃvaraguhyācintyatantrarāja*, Q, fol. 16a3-5; S, fol. 465a2-4, p. 929.2-4. However, the use of the scriptural proof of the *Cakrasaṃvaraguhyācintyatantrarāja* in order to prove the superiority of the view of Mantrayāna does not originate with Dge rtse Mahāpaṇḍita. Jigs mes gling pa in his *Rtogs pa brjod pa* cites the same passage from the *Cakrasaṃvaraguhyācintyatantrarāja*. Furthermore, the textual evidence suggests the possibility that Dge rtse Mahāpaṇḍita quoted the citation directly from the *Rtogs pa brjod pa* of Jigs med gling pa, since the cited passage in both scholars differ in the same way from that of the Bka’ gyur. See Jigs med gling pa, *Rtogs pa brjod pa*, fol. 276a-6, p. 553.4-6. Also see *Rtogs pa rjod pa*, fol. 107b4-108b2, pp. 216.4-218.2. *Cakrasaṃvaraguhyācintyatantrarāja* (Q, fol. 16a3; S, fol. 465a2) reads *nyan thos la sogs theḡ chen*, whereas *‘Dus ma byas kyi gan mdzod* and *Rtog pa brjod pa* read *nyan thos la sogs theḡ chung*. Also see a parallel in the *Rnying rgyud ‘bum dkar chag lha’i rnga bo che* has different enumerations with the seventh difference being the level (*bhūmi*, *sa*) and the eleventh difference being the benefits of oneself and others. See *Rnying rgyud dkar chag lha’i rnga bo che*, A, vol. 7, fol. 47a2-4, p. 95.2-4; B, fol. 44a6-7, p. 87.6-7; C, fol. 77b3-5, p. 154. 3-5; TT, vol.1, 189-190. Also, the term *rdzogs pa chen po* is found in the *Cakrasaṃvaraguhyācintyatantrarāja*, Q, 15b7; S fol. 464b4-5, pp. 928.4-5: *bskyed dang rdzogs sogs mi gnaṣ shing | | rdzogs pa chen por [po S] gang ‘dod pa | |.*

⁴⁵ Dge rtse Mahāpaṇḍita, *ibid.*: 124.1-2.

⁴⁶ *Ibid.*: 123.7-124.1.

not sufficient for the experience, because the view that is to be experienced as the gnosis at the time of empowerment is of the same essence as the gnosis on the level of the Buddha.⁴⁷

Dge rtse Mahāpaṇḍita differentiates between the emptiness reached by studying and reflection and the emptiness experienced in meditation, and he believes that Sa skya Paṇḍita would have asserted the same position, even though Sa skya Paṇḍita used the same phrase “freedom from elaboration” for both Sūtra and Mantra.

Dge rtse Mahāpaṇḍita further affirms that having abandoned the emptiness of nothingness (*ci yang med pa'i stong pa nyid*), one meditates on the emptiness that is more profound than that. The former is referred to as the self-emptiness that analyses aggregates (*phung po rnam dpyad kyi rang stong*); the latter is “the other mode of emptiness which is more profound than self-emptiness.”⁴⁸ The other mode of emptiness applies to the Mantrayāna, where “the secret” or “the great secret,” as the synonym of the ultimate emptiness, is taught by Vajradhara. This ultimate emptiness is not “self-emptiness” (*rang stong*).⁴⁹ Although Dge rtse Mahāpaṇḍita does not explicitly use the word “other-emptiness” (*gzhan stong*) for the “other mode of emptiness,” it is implied in this context. Thus, while the name *spros bral* is shared in both the Causal Vehicle (*rgyu'i theg pa*) and the Resultant Vehicle (*'bras bu'i theg pa*), the intention of the term is different in the two vehicles. This distinction between the meanings of *sprol bral* corresponds to the distinction between the two modes of emptiness (*rang stong* and *gzhan stong*).

Dge rtse Mahāpaṇḍita's Thesis on the Three Wisdoms (*thos bsam sgom*)

It is of paramount importance for understanding Dge rtse Mahāpaṇḍita's works to bear in mind his thesis that one can attain the ultimate realization exclusively through meditation practice (*sgom*), and not through studying and reflection (*thos bsam*). This thesis gives a theoretical foundation for the whole practice of the path of Mantrayāna. It might be surprising that in the *'Dus ma byas kyi gan mdzod*, Dge rtse Mahāpaṇḍita actually uses the *Sdom gsum*

⁴⁷ *Ibid.*: 125.1-2: *bstan bcos 'di nyid mdzad pa pos kyang | thos bsam gyis gzhal ba'i stong nyid la rgyu dus kyi lta ba dug can du gsungs nas | des nyams myong gi go ma chod par dbang gi ye shes la nyams su myong bya'i lta ba sangs rgyas kyi sa'i ye shes dang ngo bo gcig par bzhed 'dug pa'i phyir ro | |*

⁴⁸ *Ibid.*: 131.3-4: *zhes ci yang med pa'i stong pa de spangs nas slar de las zab pa'i stong pa nyid la goms su yod par gsungs pa'i phyir dang khyad par gsang sngags kyi theg pa bar khas len bzhiin du phung po rnam dpyad kyi rang stong kho na las ches zab pa'i stong pa nyid kyi tshul gzhan mi 'dod pa ltar na*

⁴⁹ *Ibid.*: 131.7-132.1: *khyad par rdo rje 'chang chen pos rgyud sde rin po che rnams su gsang ba zhes pa dang | gsang chen zhes pa la sogs pas stong nyid mthar thug gi rnam rang gsungs pa gang yin pa rang stong la dgongs pa ni ma yin*

rab dbye as a scriptural proof to establish his thesis on *thos bsam sgom*. Dge rtse Mahāpaṇḍita quotes the verses III.127bc and 128 of the *Sdom gsum rab dbye* for this purpose:

... and wishes to cultivate the Mantra system,
 one must unerringly obtain the four initiations.
 One should cultivate in meditation
 The two processes without mistake
 And become well versed in the Great Seal,
 The gnosis that rises from these. (Trans. by Rhoton)⁵⁰

To that, Dge rtse Mahāpaṇḍita comments as follows:

Since Sa skya Paṇḍita taught thus, he did not accept that the prerequisites of studying and reflection are indispensable with respect to the gnosis of Mantra.⁵¹

Dge rtse Mahāpaṇḍita further argues:

Furthermore, [at the time of the causal vehicle] it is necessary to know that it is intended that the beginners will realize [the innate gnosis (*lhan skyes kyi ye shes*)] in the manner of vague meaning, initially having relied on studying and reflection. It is necessary to accept that the view of general phenomena through studying and reflection is realized in the mode of inference. When one who realized it enters into Mantra, by relying on a means (*thabs*) such as the time of empowerment and so forth, the meditative absorption of the direct experience arises. When the meditative absorption arises, the previous theoretical understanding, which abided in the manner of a seed, jumps up to the experiential wisdom. On the other hand, even though one does not go through studying and reflection, when one enters Mantra, one will be liberated through the direct realization of the wisdom of the unmistaken view through the means of the third empowerment, for example. It is indisputable that this is the distinguished feature of this swift path of Vajradhara, because we can know that through the biography of the *Siddhas* of the noble country such as Indraabhūti and here in Tibet also, the Venerable Mi la ras pa (1052/1040-1135/1123) and Gling ras⁵² (1128-1188) together with their followers. The essence of the assertion of this very treatise [i.e. the *Sdom gsum rab dbye*] also is definitive in this regard.⁵³

⁵⁰ Rhoton 2002: 112.

⁵¹ Dge rtse Mahāpaṇḍita (*ibid.*: 126.3-4): ... *zhes gsungs pas sngags kyi ye shes de la thos bsam gyi rgyu tshogs med ka med kyi yan lag tu bzhed pa ma yin no* | |.

⁵² TBRC P910.

⁵³ Dge rtse Mahāpaṇḍita (*ibid.*: 126.5-127.3): *des na dpyad pas gtan la 'bebs par bstan pa thams cad rgyu'i theg pa'i skabs kho na dang de yang las dang po pas thog mar thos bsam la brten nas don 'ol spyi'i tshul du rtogs par 'gyur ba la dgongs par shes dgos | thos bsam gyis chos spyi'i lta ba rjes dpag gi tshul du rtogs pa zhig sngags la zhugs na dbang dus sogs kyi thabs la brten nas mngon su ma nyams myong gi ting nge 'dzin skyes pa'i tshes sngar gyi go yul sa bon gyi tshul du gnas pa de nyid nyams myong gi ye shes su na 'phar ba zhig la 'dod dgos shing | gzhan du thos bsam sngon du ma song ba*

Dge rtse Mahāpaṇḍita argues that Sa skya Paṇḍita affirmed that the gnosis that arises in the practice of the Mantrayāna does not resort to that which arises out of preliminary study and reflection. Therefore one should strictly follow the method of Mantrayāna, such as the empowerments and so forth.

Although Dge rtse Mahāpaṇḍita does not completely reject studying and reflection for the sake of the beginners, he believes that the best thing to do for the attainment of the ultimate realization is to enter the extraordinary Mantrayāna, as exemplified in the hagiographies of Indrabhūti and Mi la ras pa. This position seems to be in agreement with David Jackson's understanding of Sa skya Paṇḍita as someone who gained "direct experience" and who was "a highly accomplished practitioner of tantric meditation."⁵⁴ One can see that Dge rtse Mahāpaṇḍita is concerned with Sa skya Paṇḍita in the Tantric context, a context which might normally be ignored when studying Sa paṅ's work.

Dge rtse Mahāpaṇḍita affirms the same position in his *Khrom thog sprul sku'i dris lan du gsol ba*, where he quotes the *Sdom gsum rab dbye* III.110:

Thus none of the adepts was liberated
through singular techniques. They were all
liberated by the dawning of the gnosis
that issues from initiation and the two processes. (Trans. by
Rhoton)⁵⁵

Dge rtse Mahāpaṇḍita comments as follows on this verse:

Therefore, since the self-arisen gnosis of the view is generated in mind by relying on the swift path of empowerments and two stages [of creation and completion], the primal cause for accomplishing the supreme accomplishment is not asserted to be only study and reflection.⁵⁶

The *Sdom gsum rab dbye* III.111df, also quoted by Dge rtse Mahāpaṇḍita, reads as follows:

yang sngags la zhugs pa'i tshes dbang gsum pa lta bu'i thabs kyis lta ba ma 'khrul pa'i ye shes mngon sum du rtogs pas yul bar 'gyur ba rdo rje 'chang gi myur lam 'di'i khyad par gyi chos su rtsod pa med de i ndra bhū ti sogs 'phags yul gyi grub thob rnam dang l bod 'dir yang rje btsun mi la dang gling ras rjes 'brangs dang bcas pa'i rnam thar gyis kyang shes bar nus pa'i phyir bstan bcos 'di nyid kyi bzhed pa'i snying po yang der nges

⁵⁴ Jackson 1990: 52, 56, 57-59.

⁵⁵ Rhoton 2002: 110, 300; Dge rtse Mahāpaṇḍita, *Khrom thog sprul sku'i dris lan du gsol ba*: 192.6-7; Dge rtse Mahāpaṇḍita, *Dus ma byas kyi gan mdzod*: 127.3-4.

⁵⁶ Dge rtse Mahāpaṇḍita, *Khrom thog sprul sku'i dris lan du gsol ba*: 192.7-193.1.

It is through the sustaining power of initiation and the correlations established in the cultivation of the two processes that one realizes Gnosis and becomes liberated. (Trans. by Rhoton)⁵⁷

To that, Dge rtse Mahāpaṇḍita comments as follows:

Therefore, it is indisputable that [Sa skya Paṇḍita] taught that one can be liberated through relying on only the experience of the primordial wisdom of Mantra.⁵⁸

Dge rtse Mahāpaṇḍita further denigrates the emptiness that is realized (as a mere concept) at the time of study and reflection by appealing to Śākya mchog ldan (1428-1507):

Śākya mchog ldan says that “the emptiness at the time of studying and reflection is not the true abiding mode [of the reality], because it is explained that since its subject is nothing other than concepts, its cultivation is poisonous.”⁵⁹ Thus, [Śākya mchog ldan] explained that the view to be experienced, which is the self-arisen gnosis (*rang 'byung gi ye shes*), is free from repairment (*bzo bcos bral*).⁶⁰

Thus Dge rtse Mahāpaṇḍita tries to affirm that the ultimate intention of Sa skya Paṇḍita with respect to gnosis is in accord with his own thesis on *thos bsam sgom gsum*:

Therefore, the view that is analysed through studying and reflection is a mere theoretical understanding, but not the abiding mode [of the true reality] as it is. The view that is experienced at the time of empowerment is the abiding mode [of the true reality] as it is: the self-arisen primordial wisdom. This is the unmistakable assertion of the Venerable Sa skya [Paṇḍita] together with his followers, [and] should be known as the definitive [meaning] by a pure mind straight-forwardly.⁶¹

The *Sdom gsum rab dbye* III.167-175

Dge rtse Mahāpaṇḍita goes on to discuss *Sdom gsum rab dbye* III. 167-175 with respect to the Chinese monk Hwa shang's practice and its relationship to Rdzogs chen and Mahāmudrā:

From [stanza] “the present-day Great Seal and the Great Perfection (rDzogs-chen) of the Chinese tradition ...”⁶² up to [stanza] “Are

⁵⁷ Dge rtse Mahāpaṇḍita, *'Dus ma byas kyi gan mdzod*, 128.4-5; Rhoton 2002: 110, 300.

⁵⁸ *Ibid.*: 128.5.

⁵⁹ *Ibid.*: 129.6-130.1. The quoted Śākya mchog ldan's text is yet to be identified.

⁶⁰ *Ibid.*: 130.

⁶¹ *Ibid.*: 130.3-4.

⁶² Translated by Rhoton 2002: 118.

virtually [the same as] the Chinese religious system.” (Trans. by Rhoton)⁶³

It is widely understood that Sa skya Paṇḍita rejected Mahāmudrā and Rdzogs chen because of their resemblance to the Chinese monk Hwa shang’s system of practice that was defeated by Kamalaśīla at the Bsam yas debate in the eighth century. To the contrary, Dge rtse Mahāpaṇḍita argues Sa skya Paṇḍita merely reserved the practice of Mahāmudrā and Rdzogs chen to those who are of sharp-faculty. If one does not restrict these practices to select practitioners, then the gradualist path cannot be established as an authentic alternative.

[Sa skya Paṇḍita’s] intention (*dgongs gzhi*) is to establish the followers of the Great Chariot, i.e., the tradition of the gradualist (*rim gyis pa’i lugs*), as authentic. [Sa skya Paṇḍita’s] speech is interpretative (*dgongs pa can*) because although it is unmistakable that what is known as the simultaneist (*cig car ba*) is of definitive meaning, [he] refuted whosoever, be sharp or dull, enters that path, because it is the path of only those of the sharp faculties.⁶⁴

What sometimes goes wrong is an individual’s understanding of (simultaneist) teachings like those of Hwa Shang, but never the teachings themselves, Dge rtse Mahāpaṇḍita continues:

The immature of the later period, who knew only the Tibetan alphabet *ka kha*, and so forth, considered Hwa shang’s teaching wrong and erroneously originated from heretics and barbarians.⁶⁵

In order to dispel this wrong notion, Dge rtse Mahāpaṇḍita investigates whether the teachings of the Chinese *mkhan po* (Hwa Shang) are correct or not in two steps. First, he explains that Chinese Buddhism originated in India and possesses unbroken transmissions of Buddhist doctrines. Second, he explains that there are no faults in Hwa shang’s tradition, specifically.⁶⁶

Dge rtse Mahāpaṇḍita accounts for the three traditions of Buddhism (Vinaya, Mantrayāna, and Pāramitāyāna) in China that were

⁶³ Dge rtse Mahāpaṇḍita, *ibid.*: 155.3-4: *da lta’i phyag rgya chen po dang* || *rgya nag lug kyi rdzogs chen la* | *zhe pa nas* | *phal cher rgya nag chos lugs yin* || *zhes pa’i bar gyis bstan* ||; Sa skya Paṇḍita, *Sdom gsum rab dbye*, III.167bc, III.175bc in Rhoton 2002: 118, 303-4; also see Karmay 2007: 142, 197-200. Also, Dge rtse Mahāpaṇḍita extensively accounts on Rdzogs chen and Hwa shang are found in the *Rnying ma rgyud ’bum dkar chag lha’i rnga bo che*, A, vol. 8, fols. 106a1–113b4, p.211.1–226.4; B, fol. 254b4–261a1, pp. 510.4–523.1; C, vol. 36, fol. 162a6–175a3, p. 323.6–349.3; TT, vol. 2, pp. 306–335. Also see, Dge rtse Mahāpaṇḍita, *Bde gshegs snying po’i rgyan*, p.94.2-3.

⁶⁴ *Ibid.*: 155.5-6.

⁶⁵ *Ibid.*: 155.6: *’on kyang phyis su byis pa ka kha shes pa yan chad kyes hwa shang gi chos log ces mu stegs dang kla klo tsam du nor ba’i khungs byed pa zhig ’dug*

⁶⁶ *Ibid.*: 155.6-7: *thog mar rgya nag mkhan po’i chos de nor ba yang dag pa yin min la dbyang dgos pas* | *chos de’i khungs bshad pa dang* | *de nyid skyon med par bstan pa’o* ||.

transmitted from India as follows. First is the Vinaya tradition that is in accord with the explanation of Dge 'dun go cha and Kumārajīva.⁶⁷ Second is the Mantrayāna tradition, with the three lower Tantras (*kriyā-*, *caryā-*, *yoga-*) transmitted to China but not the Highest Yoga Tantra.⁶⁸ Third, the Pāramitāyāna traditions, which are further divided into three. First, the lineage of the vast conduct (*rgya chen spyod pa'i brgyud pa*) that follows Maitreya-Asaṅga and the Last Turning of the Wheel of the Teachings, as well as the Chinese translator Xuang zang (玄奘). This lineage corresponds to Yogācāra.⁶⁹ Second, the lineage of the profound view (*zab mo lta ba'i brgyud pa*) that follows Mañjuśrī, Nāgārjuna, Bhāviveka, and Candrakīrti, and corresponds to Madhyamaka. The third is the *sgrub rgyud don gyi brgyud pa*.⁷⁰

With respect to the lineage of the profound view in China, Dge rtse Mahāpaṇḍita discusses a Chinese monk of this lineage named Ṭi ce dashi⁷¹ who classified the Buddha's teachings as the five periods and eight entrances into the teachings (五時八教). This monk composed many treatises on the *Prajñāpāramitā*, the *Lotus sūtra* and so forth. The eight entrances of teachings are 1) the entrance to the simultaneous (頓教, *gcig car 'jug pa'i sgo*), 2) the entrance to the gradual (漸教, *rim gyis 'jug pa'i sgo*), 3) the entrance to the uncommon secret (秘密教, *gsang ba thun mong min pa'i sgo*), 4) the entrance to the indefinite (不定教, *ma nyes pa'i sgo*), 5) the entrance to the Tripiṭakas (三藏教, *sde snod kyi sgo*), 6) the entrance to the common teaching (通教, *rigs pa'i sgo*), 7) the entrance to distinct or gradual teaching (別教, *rnam par dbye ba'i sgo*), 8) the entrance to the total perfection (圓教, *yongs su rdzogs pa'i sgo*). As we see here, Ṭi ce dashi (and by extension Dge rtse Mahāpaṇḍita) understands both the simultaneous and the gradual means to be part of the lineage of the profound view of the Pāramitāyāna.⁷²

The third lineage of the Pāramitāyāna-traditions, that of the *sgrub rgyud don gyi brgyud pa*,⁷³ is identified with the following: "practice lineage" (*tsung men*, *zong men* 宗門),⁷⁴ the lineage of the Buddha's teaching (*bka' brgyud pa*), the lineage of the blessing of practice (*nyams len phyin brlabs brgyud pa*), and the Mahāmudrā of the unity

⁶⁷ *Ibid.*: 156.5.

⁶⁸ *Ibid.*: 156.5-6; note that the *Hevajratāntra* (Taisho no.892) translated into Chinese in the mid-eleventh century.

⁶⁹ *Ibid.*: 157.1-3.

⁷⁰ Dge rtse Mahāpaṇḍita, *ibid.*, 158.1.

⁷¹ Ṭi ce dashi is might be referred to the Chinese Tiantai master Zhiyi (智顛, 538–597), because of the doctrinal affiliation with the category of "the five periods and the eight entrances into the teaching." Dge rtse Mahāpaṇḍita, *ibid.*: 157.4–158.1; Cf. Thukun Losang Chökyi Nyima 2009: 360-362; Yu-Kwan 1993: 1; Liu, Ming-Wood 1994: 197-217.

⁷² Dge rtse Mahāpaṇḍita, *ibid.*: 157.3-158.1.

⁷³ Dge rtse Mahāpaṇḍita, *ibid.*: 156.4-157.1.

⁷⁴ See Meinert 2004: 44, n. 86.

of awareness and emptiness (*rig stong phyag rgya chen po*), which is also known in Tibet as *snying po don gyi bstan pa* or *snying po don gyi brgyud*.⁷⁵ This teaching lineage is traced back to Nāgārjuna.⁷⁶ In this *sgrub brgyud don gyi brgyud pa*, Dge rtse Mahāpaṇḍita places Chinese Chan Buddhism, which originated from the Indian master Bodhidharma (ca. 440 CE. - ca. 528 CE.) and included Hwa shang, into this tradition.⁷⁷ Dge rtse Mahāpaṇḍita describes how Bodhidharma taught Mahāmudrā to his Chinese disciples and repeatedly stressed the importance of the practice of meditation, disregarding study and reflection:

There was a risk that [Bodhidharma's] way of showing his teaching might not be transmitted (lit. "get lost") to the theoretical understanding of those who are irresponsive (*dred po*). [His way of teaching] was not like [the way of learning] the Tibetan alphabets *ka kha*. The quintessential instruction of Mahāmudrā was bestowed in the way that, to the symbols (*brda*) [a master] shows [students], they reply with answers, by means of which [the master] makes [students] think of the meanings. It is not a mere theoretical understanding of the explanatory *tantra*, in which, when the insight arisen from reflection (*bsam byung gi shes rab*) grows up, [students] enter meditation. [In this *Mahāmudrā* quintessential instruction], having turned inwards, one applies oneself to the only meaning of meditation (*sgom*). This story is in agreement with what Great Lord [Atiśa] taught:

"[One] won't know [the truth of reality] through studying, but will know [it] through meditation."⁷⁸

All discourses risen from the meditation of the Mahāyāna are nothing other than the abiding mode [of the true reality], because the Blessed One taught that this teaching is far beyond words and letters, not the object of speech and logic, not established through examples and reasoning.⁷⁹

⁷⁵ Dge rtse Mahāpaṇḍita, *ibid.* 158.1-2: *gsum pa sgrub rgyud don gyi brgyud pa 'dir tsung men zhes bya ste | bka' brgyud par bsgyur du rung ba | nyams len phyin brlabs brgyud pa dang | rig stong phyag rgya chen por yang bod chog pa snying po don gyi bstan par grags...*; Cf. Jackson 1994: 11-12, n. 21, where the term *sgrub brgyud* is found; Jackson 1990: 68.

⁷⁶ Dge rtse Mahāpaṇḍita, *ibid.*: 158.1-2.

⁷⁷ Thu'u bkwan Blo bzang chos kyi nyi ma (1737-1802) differentiates Hwa shang's view from that of the general *Zongmen*, although Hwa shang's view is an offshoot of it (Thuken Losang Chökyi Nyima 2009: 366). As for the term *sgrub brgyud* or *zong men* (宗門), see Ruegg 1989: 117, n. 224; Meinert 2004: 44, n. 86.

⁷⁸ The original passage of Atiśa is yet to be identified. Dge rtse Mahāpaṇḍita, *ibid.*: 160.2-4.

⁷⁹ Dge rtse Mahāpaṇḍita, *ibid.*: 160.5-6.

Bodhidharma gave his teaching on Mahāmudrā through signs (*brda*).⁸⁰ However, among his four Chinese disciples, Huike (慧可, 487-593) alone was able to realize the meaning of his teaching.⁸¹ Huike accordingly became the second Patriarch of Chinese Chan Buddhism. With this story, Dge rtse Mahāpaṇḍita illustrates that this way of teaching Mahāmudrā (via signs, *brda*) is not intended for everybody, but only for those of sharp faculties.⁸²

Dge rtse Mahāpaṇḍita asserts that Kamalaśīla, Hwa shang's opponent at the Bsam yas debate, took issue with certain of Hwa shang's teachings, such as his advocacy of mental non-engagement (*yiḍ la mi byed*) and his disregard for the two accumulations (of merit and wisdom), as developed in the perfections (*pāramitā*).⁸³ In defense of Hwa shang's teachings, Dge rtse Mahāpaṇḍita explains that what Hwa shang means by mental non-engagement and the disregard of the two accumulations is to practice with "no references" (*dmigs med*). For Dge rtse Mahāpaṇḍita, there should be no trace of attachment in the ultimate realization. Even the practice of the *pāramitās* such as generosity and so forth should not, at the ultimate level, entail any referential objects.⁸⁴ Hwa shang's emphasis on practicing with "no references" was mistakenly understood to mean "disregarding the two accumulations" *in toto*.

Dge rtse Mahāpaṇḍita explains that Hwa shang's advocacy of mental non-engagement is meant to be a teaching on non-attachment to emptiness:

Meditation holding onto emptiness, thinking that "all phenomena are emptiness" through the mental consciousness, is not free from the mind clinging to emptiness and possessing the continuum of the five aggregates. Therefore, there is no chance to have awareness of genuine reality.⁸⁵

⁸⁰ It seems that Bodhidharma's way of teaching resembles Zen Kōans (公案).

⁸¹ *Ibid.*: 160.6.

⁸² There are various examples of teachings transmitted through the symbolic signs (*brda*): Guenther 1996 on Padmasambhava's teachings; Sanderson (2007) finds a teaching through *saṅketa*, which is a Sanskrit equivalent of *brda* (*Mahāvīyutpatti* 2776), in a much later Kashmirian Śaivite source. The Chapter thirty-six of the *lo rgyus chen mo* of the *Mañi bka' 'bum* says that the Tathāgata's intention cannot be illustrated by means of words and letters, but is experienced through signs (*brda*) or means (*thabs*) (Sde dge ed., f. 66b3, kept at the Library of École française d'Extrême-Orient, Paris): *rigs kyi bu de bzhin gshegs pa'i dgongs pa rnam tshig dang yi ges mtshon par mi nus so || brda'am thabs kyis nyams su myong bar 'gyur bas |*; see His Eminence Trizin Tsering Rinpoche 2007: 175.

⁸³ Dge rtse Mahāpaṇḍita, *ibid.*: 163.6-164.4; Cf. Seyfort Ruegg 1989: 93-95.

⁸⁴ Cf. for example, there are three kinds of compassion (*snying rje*) such as compassion focused on sentient beings (*sems can la dmigs pa'i snying rje*), compassion focused on phenomena (*chos la dmigs pa'i snying rje*) and compassion without referential objects (*dmigs pa med pa'i snying rje*).

⁸⁵ Dge rtse Mahāpaṇḍita, *ibid.*: 168.2-3: *yiḍ kyi rnam par rig pas chos thams cad stong pa nyid do snyam nas de la 'dzin pa dang bcas sgom par byed pa ni stong 'dzin gyi blo dang ma bral zhing phung po lga'i rgyun dang ldan pas gnyug ma'i chos nyid la rig pa'i skabs med....*

It is in this context that Dge rtse Mahāpaṇḍita says that one should not engage in analytical meditation (*dpyad sgom*)⁸⁶ in meditative equipoise (*mnyam gzhag*).⁸⁷ Those who propound that conceptual analysis is a necessary component of the meditative equipoise of the noble (*'phags pa'i mnyam gzhag*) deviate from the Buddhist tradition, he argues.⁸⁸ Dge rtse Mahāpaṇḍita then quotes Saraha's view, which, for him, is equal to Hwa shang's teaching of mental non-engagement.⁸⁹ In this context, Dge rtse Mahāpaṇḍita also points out that the very reason why logicians generate a mistaken view about Rdzogs chen and Mahāmudrā is grounded in their own clinging to concepts (*rnam rtog*).⁹⁰

He also quotes the *Sdom gsum rab dbye* III.174-175:

... some, who based themselves solely
on texts of the Chinese master's tradition,
changed the name of his system secretly to Great Seal. (Trans. by
Rhoton)⁹¹

In response to this accusation, Dge rtse Mahāpaṇḍita comments that later opponents of Hwa shang simply followed what was written in the *Rba bzhed* (namely this accusation), and repeated the words of the *Rba bzhed* like an echo even without seeing Hwa shang's texts.⁹²

⁸⁶ As for the Dge lugs pa's *dpyad sgom* being equated with insight meditation (*vipāṣyanā*, *lhaḡ mthong*), see Geshe Lhundup Sopa 1987: 184-187. According to Guy Newland, the Dge lugs way of approaching emptiness is that "Realization of emptiness depends not only upon prior training in ethics, but upon conceptual mastery of what "emptiness" is and how logic can be used to approach it" (Newland 1996: 204). This approach is what Dge rtse Mahāpaṇḍita tries to invalidate.

⁸⁷ Dge rtse Mahāpaṇḍita, *ibid.*: 169.2-3: *chos nyid ji lta ba mngon sum du mjal bar byed pa ni sgom byung rtog bral gyi shes rab nyid yin pas man ngag rig pa rnams kyis mnyam gzhag la dpyad sgom mi mdzad pa ni man ngag gi gnad gsang bla na med pa mkhyen pa yin....*

⁸⁸ *Ibid.*: 169.3-4: *kha cig 'phags pa'i mnyam gzhag la'ang rtog dpyod dgos par smra ba ni sangs rgyas pa'i lugs las gzhan du gyur pa.*

⁸⁹ *Ibid.*: 170.1-2: ... *zhes pa 'dis ni bsam gtan mkhan po'i dgongs pa la shin tu 'jug cing tshad mar byed pa'i phyir ro | |.*

⁹⁰ *Ibid.*: 170.2-3: *gzhan yang phyis kyi rtog ge pa mngon pa'i nga rgyal can 'ga' zhig gis rdzogs chen dang phyag chen gyi man ngag gi dgongs par 'das pa'i rjes mi bcad | ma 'ongs pa'i mdun mi bsu | da ltar gyi shes pa bzo bcos med par rang babs su 'jog | | ces 'byung ba 'di la dus gsum gyi yid kyi las bkag go snyam pas ha shang chen po'i phyogs su 'khirul ba'i rgyu yang rnam rtog thugs zhen gyis ma thongs pas lan*

⁹¹ Rhoton 2002: 118-119.

⁹² *Ibid.*: 171.1-3. Cf. Wangdu and Diemberger 2000: 78-88.

⁹⁸ Rhoton 2002: 162, 321.

The *Sdom gsum rab dbye* III. 507 and 508

Sdom gsum rab dbye III. 507 is concerned with the *gter ma* (revealed texts) as follows:

To trace back to Vajradhara
volumes originating from treasure-caches,
teachings pilfered from other systems, (III. 507)
teachings that have been composed [as apocrypha],
those that somebody dreamed,
or those that have been obtained through memorization. (III. 508)
(Trans. by Rhoton)⁹⁸

As for the *gter ma* (revealed texts) of the Rnying ma, some scholars claim that *gter mas* are only discovered and accepted by the Rnying ma. In order to refute this allegation, Dge rtse Mahāpaṇḍita shows the authenticity of *gter mas* by referring to Indian sources,⁹⁹ other Tibetan schools such as the Bka' brgyud pa, and even to a Dge lug pa scholar.¹⁰⁰ Thus, Dge rtse Mahāpaṇḍita states:

Through any stories of the *gter mas* like these, it would be very absurd that one asserts that all teachings of treasure texts, all Rnying ma pas and *gter stons* are frauds.¹⁰¹

**Other Rnying ma commentators
on the *Sdom gsum rab dbye* before Dge rtse Mahāpaṇḍita**

Dge rtse Mahāpaṇḍita is not the first Rnying ma pa to comment on the *Sdom gsum rab dbye*. Sog bzlog pa (1552–1624),¹⁰² for example, comments on the following verses of the *Sdom gsum rab dbye*: III. 167, 253, 254, 255, 256, 260, 275, 276, 277, 280, 281, 282, 283, 381, 507, 508, 509, 604, 405, 606, 607, 608, 609, 610.¹⁰³ Dge rtse Mahāpaṇḍita, in contrast, comments on the following verses: III. 110, 111, 127, 128, 167, 174, 175, 257, 258, 259, 260, 276, 277, 280, 281, 282, 283, 381, 507, 508. Therefore, only the following ten verses: 167, 260, 276, 277, 280, 281, 282, 283, 381, 507, and 508 are commented upon by both Sog bzlog pa and Dge rtse Mahāpaṇḍita.

Sog bzlog pa understands that the *Sdom gsum rab dbye* sees contaminated teachings in both the Gsar ma and the Rnying ma.¹⁰⁴ He also points out that past commentators on the *Sdom gsum rab*

⁹⁹ Dge rtse Mahāpaṇḍita, *ibid.*: 184.7.

¹⁰⁰ *Ibid.*: 186.4-6.

¹⁰¹ *Ibid.*: 186.6.

¹⁰² I thank Professor Matthew Kapstein for introducing me to Sog bzlog pa; cf. Karmay 1975: 150-151.

¹⁰³ Sog bzlog pa, *Nges don 'brug sgra*, 493.4-500.3.

¹⁰⁴ *Ibid.*: 493.3-4.

¹⁰⁶ *Ibid.*: 500.2-3: *sdom gsum gyi 'grel mdzad mkhan po dag gis dgongs pa 'di ltar du cung ma bkral kyang phyag rdzogs kyi gzhung lugs la nan tan du ma gzigs pa nyid du*

dbye have given little examination to the actual textual traditions of Mahāmudrā and Rdzogs chen.¹⁰⁶

‘Jigs med gling pa (1729/1730–1789) likewise defends the Rnying ma pa from criticisms originating in the *Sdom gsum rab dbye*.¹⁰⁷ In his *Log rtogs bzlog pa’i bstan bcos*, ‘Jigs med gling pa elaborates the extent to which the Bka’ brgyud pas, including Karma pas such as Dus gsum mkhyen pa (1110–1193), Karma Pakshi (1204–1283), and Rang byung rdo rje (1284–1339), practiced the Rnying ma teachings.¹⁰⁹ In this way, ‘Jigs med gling pa faults the exclusive criticism of the Rnying ma pa.

Conclusion

This essay has tried to show how Dge rtse Mahāpaṇḍita interprets the *Sdom gsum rab dbye* in order to uphold both the *Sdom gsum rab dbye* and the Rnying ma tantric practices as authentic teachings. Having said that, Dge rtse Mahāpaṇḍita’s portrayal of Sa skya Paṇḍita demands some contextualization. In the *‘Dus ma byas kyi gan mdzod*, Dge rtse Mahāpaṇḍita attempts to interpret Sa skya Paṇḍita’s Tantric view as supportive of Rnying ma tantric teachings. Yet in his *Bde gshegs snying po’i rgyan*, Dge rtse Mahāpaṇḍita opposes scholars including Sa skya Paṇḍita who do not consider the original state (*gshis lugs*) to be virtuous.¹¹¹ Further, in his *Rnying ma rgyud ‘bum dkar chag lha’i rnga bo che*, Dge rtse Mahāpaṇḍita disagrees with “some Tibetan scholars” who say that there is no difference in the view between the Pāramitāyāna and Mantrayāna.¹¹² By “some Tibetan scholars,” Dge rtse Mahāpaṇḍita is likely pointing, albeit implicitly, at Sa skya Paṇḍita, without explicitly naming him. It seems that what Dge rtse Mahāpaṇḍita attempts to draw an attention to in the *‘Dus ma byas kyi gan mdzod* is Sa skya Paṇḍita in the tantric context, where he is concerned with achieving

mngon no ||.

¹⁰⁷ See *Rtogs pa brjod pa*, p. 219.3-5.

¹⁰⁹ ‘Jigs med gling pa, *ibid.* p. 684.3; Karma Pakshi received the Rnying ma teachings such as Great Perfection from Kaḥ thog pa Byams pa ‘bum (1179-1252) (*ibid.*: 684.3); Dge rtse Mahāpaṇḍita, *Rnying rgyud dkar chag lha’i rnga bo che*, in A, (vol. 8), fol. 120a5-6, p. 239.5-6; B, fol. 266b2-3, p. 534.2-3; C, fol. 186a3-4, p. 371.3-4.

¹¹¹ Dge rtse Mahāpaṇḍita, *Bde gshegs snying po’i rgyan*: 83.2-3: *gshis lugs dge bar bshad mod de tshul la* || *sa paṅ la sogs bka’ bkyon mdzad mkhan mang* ||.

¹¹² Dge rtse Mahāpaṇḍita, *Rnying ma rgyud ‘bum dkar chag lha’i rnga bo che*, A, fol. 47b5, p. 96.5; B; fols. 44b6-45a1, pp. 88.7-89.1; C, fol. 78b5, p. 156.5; TT, 192.

gnosis through experience. Generally speaking, however, Sa skya Paṇḍita is a *rang stong pa* in the sūtric context.¹¹³

Appendix

An outline (*sa bcad*) of the *'Dus ma byas kyi gan mdzod*

1. bstan bcos mkhan po'i dgongs pa brtag pa [111.1-114.3]
 2. bstan bcos kyi tshig la brten nas gzhan gyi log rtog rnam par sel ba
 - 2.1. bstan bcos kyi tshig la brten nas gzhan gyis dogs pa bslangs pa [114.4]
 - 2.1.1. dngos su gsal ba'i dgag sgrub yod par 'dod pa [114.4-155.2]
 - 2.1.1.1. dbu ma dang gsang sngags lta ba khyad par med par 'dod pa ['i skyon spong] [114.5-132.4] *Sdom gsum rab dbye* III. 255 [114.5-6, 123.4]; III. 127, 128 [126.2-3]; III. 110 [127.3-4]; III. 283 [127.7-128.1, 128.3]; III. 111 [128.3-5];
 - 2.1.1.2. lta sgom shan ma phye bar 'dod pa ['i skyon spong] [132.4-145.2] *Sdom gsum rab dbye* III. 257-260 [132.4]; III. 258 [132.4-5]; III. 259 [132.5]; III. 260 [132.6-7]
 - 2.1.1.2.1. rje btsun 'khrul pa'i dri ma spangs pa grags pa rgyal mtshan [142.1-143.3]
 - 2.1.1.2.2. Chos kyi rje [Sa skya paṇḍita] [143.3-143.6]
 - 2.1.1.3. rgyud sde gong ma gsum theg pa'i rim par mi 'dod pa'i skyon spong
 - 2.1.1.3.1. zhung gis ston tshul [145.2-146.5] *Sdom gsum rab dbye* III. 280, 281, 282 [145.3-5]; III. 275, 276, 277 [146.2-3]
 - 2.1.1.3.2. skyon de spyong ba
 - 2.1.1.3.2.1. spyir theg pa dgu'i grangs la klan ka mi 'jug
 - 2.1.1.3.2.2. bye brag a nu a ti gnyis theg pa dang rgyud
- 2.1.2. zur gyis phog pa yod par 'dod pa sel ba [155.2-181.7]
 - 2.1.2.1. rdzogs chen la hwa shang chen po'i chos lugs 'dres par 'dod pa [sel ba][155.2-181.1] *Sdom gsum rab dbye* III. 167-175 [155.3-4];
 - 2.1.2.1.1. chos de'i khungs bshad pa [155.7-162.2]
 - 2.1.2.1.1.1. rgya chen spyod pa'i brgyud pa [157.1-3]
 - 2.1.2.1.1.2. zab mo lta ba'i brgyud pa [157.3-158.1]
 - 2.1.2.1.1.3. sgrub rgyud don gyi brgyud pa [158.1-162.2]
 - 2.1.2.1.2. de nyid skyon med par bstan pa [162.2-181.1] *Sdom gsum rab dbye* III. 174, 175 [171.4]
 - 2.1.2.2. 'bras bu'i mthar thug 'od gsal du mi 'thad par 'dod pa [sel

¹¹³ Dge rtse Mahāpaṇḍita, *Bde gshegs snying po'i rgyan*: 97.1-3: *sa paṇ ngo bo nyid med 'rang stong smra ba'i dbu ma | bzhed na yang || rang bzhed mthar thug bdag med | snying po'i ye shes kyi bzhugs tshul rgyas par gsung pas 'khor lo tha mthar mthun | bstod 'grel te || gzhan du brtag gnyis rdo rje snying 'grel dang || rgyud 'grel lam skor lam 'bras bcas rnam kyis || rgyu rgyud lam rgyud 'bras rgyud dbye ba dang || sbyang gzhi sbyong byed sbyangs 'bras rnam gsum dang || rgyu yi rdor 'dzin dang po'i sangs rgyas sogs || rang bzhed sngags kyi bskyed rdzogs smin grol lam || ma lus gzhan stong dbu ma las mi gnyis ||.*

- ba] [181.1-6] *Sdom gsum rab dbye* III. 381 [181.1-2]
 2.1.2.3. gter nas byung ba'i chos kyi brgyud pa rdo rje 'chang la
 snyeg pa mi 'thad par 'dod pa'i dogs spong
 [181.6-186.6] *Sdom gsum rab dbye* III. 507, 508 [181.6-7]
 2.2. de lung dang rigs pas sel bas

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