

IS DĪPAṆKARAŚRĪJÑĀNA A MĀDHYAMIKA?

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1 Introduction

In the later Tibetan grub mtha' literature Dīpaṅkaraśrījñāna is classified into the Prāsaṅgika-Mādhyamika school of Indian Buddhism.¹ Recently Jundo Nagashima² also classifies him as such according to his own analysis of the *Satyadvayāvātāra*³ of Dīpaṅkaraśrījñāna and the Tibetan translation of the *Madhyamakaratna-pradīpa* attributed to Bhavya which was translated by Dīpaṅkaraśrījñāna. Of course most of his Mahāyāna works are compiled into the Mādhyamika section of the Tibetan Tanjur and he is said to have written not only the commentary⁴ to the *Bodhicāryāvātāra* of Śāntideva, but also two texts both named the *Madhyamakopadeśa*,⁵ so it may be correct to place him in the Mādhyamika school. But does this reflect his philosophical position in the history of the later Indian

¹ For example, *Grub mtha' thams cad kyi khungs dang 'dod tshul ston pa legs bshad shel gyi me long* of Thu bkhan blo bzang chos kyi nyi ma and *Grub pa'i mtha'i rnam par bzhag pa gsal bar bshad pa thub bstan lhun po'i mdzes rgyan* of ICang skya Rol pa'i rdo rje. See Chattopadhyaya [1967: 395-396], Tachikawa [1973: 71-72], and Mimaki [1982: 29-30].

² See Nagashima [2004]. He treats the interpretation on the two truths by Dīpaṅkaraśrījñāna, but his understanding is obviously based on the tantric idea. For example he mentions in his *Caryāgītivr̥tti* that the ultimate truth (*paramārthasatya*) is related in the *Vajrāsanavajragīti* and the conventional truth (*saṃvṛttisatya*) is related in the *Caryāgīti* (Mochizuki [2006d]). Because the former is a tantric work, it is needed to consider his tantric idea in order to understand his interpretation on the two truths. He states his understanding on the two truths in the beginning of the *Madhyamakopadeśa* like this: "Conventionally, and dealing with all existences (*dharma*) as we see them from this side, all establishments like cause and effect are true, just as they appear. But in the ultimate, and correctly, if man examines and searches this conventional appearance for what it is, using the Great Proofs, he will find that there is nothing to hang onto – no, not so much as a hundred split tip of hair." See also Sherburne [2000: 360-361] and Mochizuki [2002b: 15 and 17].

³ Lindtner [1981]; Ejima [1983]; Salen [1986]; Sonam [2000].

⁴ *Bodhisattvacāryāvātārabhāṣya*. See Mochizuki [1998a and 2005a: 61-91].

⁵ The smaller is called *Madhyamakopadeśa* and the larger is called *Ratnakaraṅḍodghāṭanāma-Madhyamakopadeśa*. See Salen [1986], Mochizuki [2002b], and Miyazaki [1993].

Buddhism correctly?⁶

When I read his works in the Mādhyamika section or his small collection of the Tibetan Tanjur, I noticed that there are more citations from the Yogācāra literature than those of the Madhyamaka. In his most major text, the *Bodhipathapradīpa*, the section on the emptiness (*śūnyatā*) with the discriminating wisdom (*prajñā*) in the Mādhyamika idea is placed in the higher stage, but the calmness (*śamatha*) which arises from the meditation is needed to get the wisdom, and further he places the tantric teaching in the last stage. In its own commentary he mentions Ratnākaraśānti and the Suvarṇadvīpa (gSer gling pa⁷) as the teachers of the Yogācāravijñaptimātravādin and Bodhibhadra as the teacher of Mādhyamika. And about half of his texts and translations are compiled into the Tantric section of the Tibetan Tanjur. Therefore his ideas are an intermingling of those of the Madhyamaka, the Yogācāra, and the Tantra.

In this paper I will try to consider his philosophical standpoint on the basis of the relationship with his teacher Bodhibhadra⁸ and his Mādhyamika idea called “the great Madhyamaka”⁹ in his texts.

2. Bodhibhadra in Dīpaṃkaraśrījñāna's text

In the biographies of Dīpaṃkaraśrījñāna, Bodhibhadra¹⁰ is mentioned as one of his masters of the Mādhyamika school.¹¹

⁶ See Yamaguchi [2004: 225-231].

⁷ Dharmapāla (Chos skyong) or Dharmakīrti (Chos grags). See Ruegg [1981: 110-111] and Saito [2003: 29-30].

⁸ See also Ruegg [1981: 109-113].

⁹ We need to judge with prudence whether this “great Madhyamaka” is same as that of Dol po pa Shes rab rgyal mtshan (1292-1361). Both of them are influenced by the *Dharmadhātustava* of Nāgārjuna and their interpretation of the Mādhyamika idea is similar, but there is no reference to Dīpaṃkaraśrījñāna in the works of Dol po pa. According to sTag tshangs pa (1405-), the Tibetan founder of “the Great Madhyamaka” is Nyi ma grags (1055-). See Matsumoto [1997: 215 and note 12]. On “the great Madhyamaka” in the works of Dol po pa, see also Broide [1989], Stearns [1999], and Hopkins [2006].

¹⁰ We cannot get enough information on his life. In the Tibetan Tanjur there are five works attributed to him, the *Yogalakṣaṇasatya* (D. No. 2458, Zi 132b5-134a3; P. No. 3286, Tshi 166b1-168a3, No. 5450, Gi 186b1-188a1), the *Jñānasārasamuccayanibandhana* (D. No. 3852, Tsha 28a3-45b4; P. No. 5252, Tsha 31a3-53a3), the *Samādhisambhāraparivarta* (D. No. 3924, Ki 76b7-91a6; P. No. 5319, A 87a-100a8), the *Bodhisattvasaṃvaravidhi* (D. No. 3967, Gi 239a4-241b6, No. 4491, 43b5-46a7; P. No. 5362, Khi 276b6-280a4, No. 5404, Gi 54a5-57b1), and the *Bodhisattvasaṃvaraviṃśakapañjikā* (D. No. 4083, Hi 154b3-217b5; P. No. 5584, I 213a2-251a2). Though these texts without the last are compiled into the Mādhyamika section of Tanjur, the last is a sub-commentary to the Śāntarakṣita's text which is a commentary to the Candragomin's text.

¹¹ Eimer [1979: 012, 034, 048].

Dīpaṁkaraśrījñāna mentions in his own commentary to the *Bodhipathapradīpa* [= *BPP*] that he learned the Mādhyamika doctrine from the current teacher, Bodhibhadra. But we cannot trace their direct relationship to Bodhibhadra's texts, therefore I will consider it from Dīpaṁkaraśrījñāna's texts.

In the opening dedicated verse of the *Bodhimārgadīpapañjikā* which is a commentary to his main work, the *Bodhipathapradīpa*, he relates as follows:

1: Bowing down in sincerity to the gurus; Maitreya, Asaṅga, [my] Guru the Suvarṇadvīpa, Mañjuḥṣa, Śāntideva and Bodhibhadra, then I write this commentary just like sunlight.¹²

He refers to the founders of the Yogacāra school and his direct teachers, but not Nāgārjuna, the founder of the Mādhyamika school. He explains this verse as follows:

2: Here the instruction of scattered drops should be gathered following both the gurus and the sutras, faced with my disciple of royal family, Byang chub 'od and my long-standing disciple, Tshul khriṁs rgyal ba, who repeatedly request the drops of instruction like nectar or honey from the holy guru, the Suvarṇadvīpa, and the glorious reverend Bodhibhadra who are like a bottle of jewels.¹³

Dīpaṁkaraśrījñāna relates here that he transmitted the teaching both of his gurus, Bodhibhadra and the Suvarṇadvīpa to his two disciples, Byang chub 'od and Tshul khriṁs rgyal ba. He also explains "teachers" in *BPP* 23-24¹⁴ he relates as follows:

¹² *Bodhimārgadīpapañjikā* (= *BMDP*), D. No. 3948, Khi 241a5-6, P. No. 5344, Ki 277b7-8, Sherburne [2000: 22-23]:

byams pa thogs med bla ma gser gling pa //
'jam dbyangs zhi ba'i lha dang byang chub bzang //
bla ma rnams la dang bas phyag byas nas //
nyi zer lta bu'i dka' 'grel bri bar bya //

¹³ *BMDP*, D. Khi 241b2-4, P. Ki 278a4-6, Sherburne [2000: 24-25]:

'dir bla ma dam pa gser gling pa dang bla ma dam pa rje btsun dpal byang chub bzang po'i
zhal rin po che bum pa lta bu nas / bdud rtsi lta bu dang / sbrang rtsi lta bu'i man ngag
gi thigs pa rgyal rigs kyi slob ma byang chub 'od dang / dus yun ring por nye bar bsten pa'i
slob ma dge slong tshul khriṁs rgyal ba gnyis kyi yang dang yang du gsol ba btab pa'i
ngor man ngag gi thigs pa 'thor ba rnams 'dir bla ma'i zhal snga nas dang / mdo sde la
sogs p'i rjes su 'brangs nas bsdu bar bya'o //

¹⁴ Eimer [1978: 106]:

bla ma rnams kyi bstan pa yi //
yang dag thabs ni bshad par bya //

3: “Teachers (*bla ma rnam*)” in the root verse are the glorious reverend Bodhibhadra, the reverend [from] Suvarṇadvīpa and so on.¹⁵

Further in the commentary to *BPP* 46¹⁶ on the enlightenment thought (*cittotpāda*) he relates as follows:

4: Then the excellent Ācārya Nāgārjuna, the excellent Ācārya Asaṅga and the excellent Ācārya Śāntideva are all in accord on this manner to wish the enlightenment and my recent teacher the glorious reverend Bodhibhadra and the reverend [from] Suvarṇadvīpa also follow their system and further I follow these reverend teachers, therefore you should understand that my presentation of the small manners of ritual which I composed at the request of a group of my disciples is the opinions of Ārya Nāgārjuna, Ārya Asaṅga and Ārya Śāntideva.¹⁷

Because he refers Bodhibhadra as “my recent teacher (*da ltar bdag gi bla ma*)”, Bodhibhadra seems to be a contemporary teacher of Dīpaṃkaraśrījñāna and this means that the latter directly learned Buddhism from the former.

Next in the commentary to *BPP* 79-82¹⁸ on the monastic rule (*prātimokṣa*) he refers to Bodhibhadra and cites his *Bodhisattva-saṃvaraviṃśakapañjikā* which is a commentary to the *Samvara-viṃśakavṛtti* of Śāntarakṣita. The opposite criticizes him that Dīpaṃkaraśrījñāna refers to superior persons who are looking for the highest enlightenment in *BPP* 20-22¹⁹ but here only the person with

15 BMDP, D. Khi 242b6, P. Ki 279b3, Sherburne [2000: 30-31]:
*de la bla ma rnam ni rje btsun dpal byang chub bzang po dang / rje btsun su wa rṇa dvī²
pa la sogs pa'o //*

16 Eimer [1978: 108]:
byang chub sems ni bskyed par bya //

17 BMDP, D. Khi 250b1-4, P. Ki 288b4-7, Sherburne 2000, pp.76-77:
*de la 'dir re zhiḡ slob dpon 'phags pa klu sgrub dang / slob dpon 'phags pa thogs med
dang/ slob dpon 'phags pa shān ta de ba dag smon pa byang chub kyi sems bskyed pa'i cho
ga'i tshul 'di la tha dad pa med cing mthun pa dang / da ltar bdag gi bla ma rje btsun dpal
byang chub bzang po dang / bla ma rje btsun su warṇa dwī pa dag kyang 'phags pa de dag
gi rjes su 'brang ba dang / bdag kyang bla ma rjes btsun de dag gi rjes su 'brang ba yin pas
bdag la slob ma'i tshogs kyi gsol ba btab nas byas pa'i cho ga'i thabs cung zhiḡ bdag gis
bkod pa ni 'phags pa klu sgrub dang / 'phags pa thogs med dang / 'phags pa shān ta de ba
dag gi lugs yin no zhes khong du chud par bya'o //*

18 Eimer [1978: 114]:
*so sor thar pa ris bdun gyi //
rtag tu sdom gzhan ldan pa dag /
byang chub sems dpa'i sdom pa yi //
skal pa yod kyi gzhan du min //*

19 Eimer [1978: 106]:
skyes bu de ni mchog yin no //

the monastic rule is fit for the vow of Bodhisattva. He answers to it, citing this text as follows:

5: This meaning is related in the *Bodhisattvasaṃvaraviṃśakapañjikā*²⁰ by [my] glorious reverend Guru, Bodhibhadra as follows:

The vows of the monastic rule have become the bows of members of the bodhisattva and should be known as a part of the whole. Therefore this means that those who have other vows of the monastic rule come to take the bodhisattva vows correctly and these words of practice also should be given. There is no other ritual to refrain from killing and so on, and they refrain also them. Though they became the fit vessel for taking the bodhisattva vows, [they] does not exist.²¹

Further, on the sorts of the monastic rule, he says that they are seven in *BPP* 83-86.²² On the basis of the *Yogacārabhūmi* compiled by Asaṅga he criticizes the opinion of the Abhidharma texts in which they are eight, and cites again the *Bodhisattvasaṃvaraviṃśakapañjikā*:

6: If man dislikes and doubts a great person like this [= Asaṅga], he will make himself ruined. It is also related in the *Bodhisattvasaṃvaraviṃśakapañjikā*²³ by [my] glorious reverend Guru, Bodhibhadra as follows:

And the vow of the obligation is taken in the seven kinds of the monastic rule. Those in the monastic life are five, namely *bhikṣu*, *śramaṇa*, *bhikṣuṇī*, [etc] and those in the lay life are two with a distinction between *upāsaka* and *upāsikā*. Because the practice of one day is not an ascetical practice, not adulterous and a nonsexual stoic, it

sems can dam pa byang chub mchog //
'dod par gyur pa de dag la //

20 Tib. D. No. 4083, Hi 186b4-6, P. No. 5584, Ku 215a8-b2, Hujita [2002: 56].

21 *BMDP*, D. Khi 258a7-b2, P. Ki 297b8-298a2, Sherburne [2000: 112-115]:

'di'i don bla ma rje bstun dpal byang chub bzang pos sdom pa nyi shu pa'i 'grel par gsungs te /

'di skad du so sor thar pa'i sdom pa ni byang chub sems dpa'i sdom pa'i yan lag tu gyur pa yin te / phyogs gcig nyid du shes par bya'o // de'i phyir so sor thar pa'i sdom pa gzhan dang ldan pa 'dis byang chub sems dpa'i sdom pa yang dag par len pa'i snod du gyur pa la / bslab pa'i tshig 'di yang sbyin par bya zhes pa'i don to // 'di la srog gcod pa la sogs pa las ldog pa'i cho ga gzhan pa nyid ma yin zhing de rnam las kyang ldog pa yin pa la ni byang chub sems dpa'i sdom pa len pa'i snod du gyur pa yang yod pa ma yin no

zhes gsungs so //

22 Eimer [1978: 114]:

so sor thar pa ris bdun du //
de bzhin gshegs pas bshad pa la //
tshangs spyod dpal ni mchog yin te //
dge slong sdom pa dag tu bzhed //

23 Tib. D. Hi 186b2-4, P. Ku 215a5-8, Hujita [2002: 56].

is not taught as an unsuitable practice of the monastic rule.
Because he is a great guru who keeps the discipline of the bodhisattva scriptures and receives the instruction transmitted from Ārya Nāgārjuna and Ācārya Śāntideva, man should follow this great scholar.²⁴

Dīpaṃkaraśrījñāna understands Bodhibhadra as a follower not only of Asaṅga, the founder of the Yogācāra school, but also of Nāgārjuna, the founder of the Mādhyamika school. Based on Bodhibhadra's same text, Dīpaṃkaraśrījñāna explains not only the monastic rule of Śrāvakayāna in this section but also the obligation (*saṃvara*) of the perfect vehicle (*pāramitāyāna*) in the next section. He cites this same text five times here. At first he explains the ritual to receive the obligation of the bodhisattva without guru in *BPP* 95-98²⁵ and cites the *Mañjuśrībuddhakṣetrālamkārasūtra*²⁶ in *BPP* 99-128.²⁷

- 24 *BMDP*, D. Khi 259b6-260a3, P. Ki 299b2-7, Sherburne [2000: 120-121]:
yang mgon po mi pham pa la mgon sum du sde snod malus pa gsan pa yin pa 'di la su zhig
the tshom za / de lta bu'i sems can chen po de la yid sdang zhing the tshom za na rang nyid
phung bar zad do // rje btsun bla ma dpal byang chub bzang pos kyang sdom pa nyi shu
pa'i 'grel pa las / ji skad du /
de la sdom pa'i thusl khirms ni so sor thar pa'i ris bdun gyi sdom pa blangs pa'o // de la
dge slong dang dge tshul dang / dge slong ma'i rab tu dbye bas rab tu byung ba'i phyogs
ni rnam pa lnga'o // khyim pa'i phyogs gnyis te / dge bsnyen dang / dge bsnyen ma'i dbye
bas so // nyin zhag gi bslab pa ni dka' ba spyod pa ma yin pa dang / 'dod pa las g-yem
pa ma yin pa'i phyir dang / yun ring por rjes su mi 'brel pa'i phyir 'di ni so sor thar pa'i
ris su mi 'os pas ma bstan to
zhes gsungs te / bla ma de ni byang chub sems dpa'i sde snod kyi 'dul ba 'dzin pa chen po
yin pa dang / 'phags pa klu sgrub dang slob dpon shānta de ba'i gcig nas gcig tu brgyud
pa'i bka'i gdams ba yod pa'i phyir mkhas pa chen po de'i rjes su 'brang bar bya'o //
- 25 Eimer [1978: 116]:
de la 'bad pas 'di 'dra ba'i //
gal te bla ma ma rnyed na //
de las gzhan sdom nod pa yi //
cho ga yang dag bshad par bya //
- 26 See also *Śikṣāsamuccaya*, Bendall [1977: 14] and Eimer [1978: 117].
- 27 Eimer [1978: 116-120]:
de la sngon tshe 'jam pa'i dpal //
a mba rā dzar gyur pa yis //
ji ltar byang chub thugs bskyed pa //
'jam dpal gyi ni sangs rgyas zhing //
rgyan gyi mdo las bshad pa ltar //
de bzhin 'dir ni rab gsal bri //
mgon po rnams kyi spyān snga ru //
rdzogs pa'i byang chub sems bskyed cing //
'gro ba thams cad mgon du gnyer //
de dag 'khor ba las bsgral lo //
gnod sems khro ba'i sems nyid dang //
ser snga dang ni phrag dog nyid //
dengs nas bzung nas byang chub dag /
thob kyi bar du mi bya'o //
tshangs par spyod pa spyad bya zhing //

7: Though in the *Śikṣāsamuccaya* the ritual to receive from a guru is related, I relate the ritual taking with guru on the basis of the chapter on ethics (*śīlapāṭala*) [in the *Bodhisattvabhūmi*] and the ritual without guru on the basis of the *Śikṣāsamuccaya* because I follow both method [of Asaṅga and Śāntideva] Śāntideva treats the whole sutra as a practice by three types of person. These are a higher practice in the great vehicle (*mahāyāna*), a middle practice and a lower practice. On the higher practice he writes in the *Śikṣāsamuccaya*:

The obligation of the bodhisattva comes from Mahāyāna in detail.²⁸

And he says also in the *Bodhicaryāvatāra*:

There is no practice which the sons of the victor do not learn.²⁹

And the glorious Guru, Bodhibhadra, also says [in *Bodhisattvasaṃvara-viṃśakapañjika*]:³⁰

The basic practice of bodhisattva is summarized as a actual appearance like this. Further because the practice of bodhisattva is measureless and endless, therefore you should follow what is taught and know what became a fault and what do not.³¹

sdig dang 'dod pa spang bar bya //
tshul khrims sdom pa la dga' bas //
sangs rgyas rjes su bslab par bya //
bdag nyid myur ba'i tshul gyis ni //
sems can gcig gi rgyu yis ni //
phyi ma'i mu mihar gnas par bgyi //
tshad med gsam gyis mi khyab pa'i //
zhing dag nram par sbyang bar bya //
ming nas gzung ba byas pa dang //
phyogs bcu dag ti nram par grags //
bdag gis lus dang ngag gi lus //
thams cad du ni dag par bya //
yid kyi las kyang dag bya ste //
mi dge'i las rnams mi bya'o //

28 *Śikṣāsamuccaya* 3ab. Bendall [1977: XXXIX]:

[... mahāyānād] bodhisattvasya saṃvaraḥ /

29 *Bodhicaryāvatāra* 5.100ab. Bhattacharya [1960: 77]:

na hi tad vidyate kiñcid yan na śikṣyam jinātmajaiḥ /

30 Tib. D. Hi 217a3-b4, P. Ku 250a5-7, Hujita [2002: 102].

31 *BMDP*, D. Khi 265b2-266a1, P. Ki 306a6-b5, Sherburne [2000: 154-157]:

bslab pa kun las btus par ni 'dis bla ma las blangs pa'i cho gar gsungs mod kyi / 'on kyang
bdag ni lugs de gnyis ka'i rjes su 'brang bas na bla ma las blangs pa'i cho ga tshul khrims
kyi le'u la brten zhing bkod la / bla ma med pa'i cho ga ni bslab pa kun las btus pa la bretn
zhing bkod pa yin no // slob dpon zhi ba'i lhas ni mdo sde ma lus pa gang zag gsum
gyi bslab pa mdzad de / 'di ltar theg pa chen po la goms pa che ba dang / goms
pa 'bring dang / goms pa chung ba'o // goms pa che ba'i dbang du mdzad nas bslab pa kun
las btus pa nas /

byang chub sems dpa'i sdom pa ni //

rgyas par theg pa che las 'byung //

zhes 'byung ba dang / spyod 'jug las kyang /

rgyal sras rnams kyi mi bslab pa //

'ga' yang yod pa ma yin no //

zhes gsungs so // bla ma dpal byang chub bzang po'i zhal nas kyang /

'di ltar byang chub sems dpa' rnams kyi bslab pa'i gzhi rnams dngos su byung ba 'di dag

ni mdor bsdu pa ste / gzhan yang byang chub sems dpa' dag gi bslab pa ni dpag tu

Further he cites the same text to explain the causes of forsaking the vow on basis of the manner of Asaṅga and Śāntideva:

8: The causes of forsaking the vow are, according to the explanation of Ārya Asaṅga, to forsake the wish for the great enlightenment and to be ensnared in great avarice. The former is to be weary of benefiting creatures, to think of going away from the enlightenment, and to make a wish to be a Śrāvaka, Pratyekabuddha and non-Buddhist. The latter are also to be shameless and regretless, to lose the thought without repentance and to give back the vow in the presence of anyone capable of understanding.³²

The explanation of Ācārya Śāntideva is not to abandon the fourteen damages related in the *Śikṣāsamuccaya*, namely the damage caused by Māra and the damage caused by not preserving the excellent teaching, and so on, and to injure mindfulness, not to acknowledge laziness, indifference and the moral fall and to be shameless and regretless. [My] guru also says in the *Bodhisattvasaṃvaraviṃśakapañjikā*:³³

[These are] not to acknowledge the basis of practice, not to remember it, to mistake it and not to respect it.³⁴

And on the benefits of discipline he cites the chapter on ethics in the *Bodhisattvabhūmi* of Asaṅga and the *Śikṣāsamuccaya* of Śāntideva and says:

9: They are related also in the *Adyāśayasamcodana*, the *Praśāntaviniścaya-*

*med cing mthar thug pa med pa'i phyir / de dang de dag tu bstan pa'i rjes su 'brangs nas
nyes par 'gyur ba dang / nyes par mi 'gyur ba dag rig par bya'o
zhes gsungs so //*

32 See *Bodhisattvabhūmi*, Wogihara [1971: 159-160].

33 Tib. D. Hi 202a4-5, P. Ku 233a2-3, Hujita [2002: 85].

*gang yang byang chub sems dpa' 'di bslang ba'i (BMDP: bslab pa'i) gzhi rnams la ma
byang ba'am / dran pa med pa dang / 'khrul pa'am / gus pa med pas...*

34 BMDP, D. Khi 266a4-7, P. Ki 307a1-6, Sherburne [2000: 158-159]:

*de la sdom pa gtong ba'i rgyu ni 'phags pa thogs med kyi lugs kyi ni 'di ltar byang chub
chen por smon lam btab pa btang ba dang / kun nas dkris pa chen pos pham pa byung
ba'o // de la snga ma ni sems can gyi don la skyo ba dang / byang chub thag ring bar sems
pa dang / nyan thos dang rang sangs rgyas dang phyi rol par smon pa skyes pa'o // de la
phyi ma yang ngo tsha ba dang khrel med par gyur cing de la 'gyod pa med par sems kyi
btang ba dang / mi brda phrad pa'i drung du bslab pa'i gzhi phul ba'o // slob dpon zhi ba
lha'i lugs ni bslab pa kun las btus pa'i bdud kyi las gnod pa dang / dam pa'i chos mi 'dzin
pa'i gnod pa la sogs pa bcu bzhi po rnams mi spong ba dang / yang na dran pa nyams pa
dang le lo dang bag med pa dang lung ba la mi mkhas pa dang ngo tsha med pa dang khrel
med pa'o // bla ma'i zhal nas ni </>*

*bslab pa'i gzhi rnams la mi mkhas pa dang / dran pa med pa dang 'khrul ba dang ma gus
pa'o*

zhes sdom pa nyi shu pa'i 'grel pa las gsungs so //

The BMDP reads the first word of the citation from Bodhibhadra's text as "bslab pa", not "bslang ba" and this seems to be caused by the similarity of the Tibetan letters between both words. Therefore the scribe would have made a mistake to transcribe the Tibetan texts.

pratihārya, the *Candrapradīpa* and the *Ratnameghasūtra*. [My] guru also says in the *Bodhisattvasaṃvaraviṃśakapañjikā*.³⁵

If man acts like this, he will instantly cut off transmigration to the lower realm and not be reborn there.

And again:

He is not reborn in the lower realm, and even if he is reborn a hundred times, he does not experience severe suffering or become free from it and mature others when he stay there.³⁶

And he explains accomplishment of equipment for enlightenment by the obligation of discipline in the commentary to *BPP* 133-136³⁷ and cites the *Bodhisattvasaṃvaraviṃśakapañjikā* again:

10: By the word “those who are bound by vows” I indicate both the bodhisattva vow in the tradition of Ārya Asaṅga and the bodhisattva vow in the tradition of Ācārya Śāntideva. If you strive to go on the path of two great vehicles like this, you will accomplish both the equipments of merit and knowledge. Gurus relate that you will obviously get the perfect enlightenment. [My] guru also says in the *Bodhisattvasaṃvaraviṃśakapañjikā*.³⁸

These three practices of conduct are virtuous because to take and keep them correctly become good, benefit and happiness for one’s self and others. They are measureless because they comprise the measureless practice of bodhisattvas. They are useful because they accomplish the benefit and happiness of all creatures. Man should know that they have great effect because man gets the effect of the supreme and perfect enlightenment through them.³⁹

35 Tib. D. Hi 194b6-195a2, P. Ku 224b4-8, Hujita [2002: 72].

36 *BMDP*, D. Khi 266b7-267a2, P. Ki 307b8-308a3, Sherburne [2000: 160-163]:
de yang 'phags pa lhag pa'i bsam pa bskul ba dang / rab tu zhi ba cho 'phrul dang / zla ba sgron ma dang / dkon mchog sprin gyi mdo rnams der bkod pa yin no // bla ma'i zhal nas kyang

de ltar na 'di ni de'i mdo la ngan song du 'gro ba rnams bcad cing skye bar 'gyur ba ma yin no

zhes pa dang /

yang de ni ngan song du skye ba ma yin la / brgya la skyes na yang sdug bsngal drag po mi myong ba dang / myur du thar pa dang / der gnas pa na yang gzhan yongs su smin par byed do

zhes sdom pa nyi shu pa'i 'grel pa las gsungs so //

37 Eimer [1978: 122]:

de bas rnam dag rdzogs byang chub //

sems dpa'i sdom pa'i sdom dag ni //

'bad par byas pas rdzogs byang chub //

tshogs ni yongs su rdzogs par 'gyur //

38 Tib. D. Hi 186a6-b1, P. Ku 215a1-4, Hujita [2002: 55].

39 *BMDP*, D. Khi 267b1-4, P. Ki 309b5-310a2, Sherburne [2000: 168-171]:

sdom pa'i sdom dag ni zhes pa ni 'phags pa thogs med kyi lugs la gnas pa'i byang chub sems dpa'i sdom pa dang / slob dpon zhi ba'i lha'i lugs la gnas pa'i byang chub sems dpa'i sdom pa'o // de lta bu'i shing rta chen po'i lam gnyis la gnas nas 'bad pa dang / brtson par

And in the conclusion of this section he cites the *Bodhisattvasaṃvara-viṃśakapañjikā* again.

11: Therefore a yogin who does not practice day and night without any purpose has three perfect equipments. [My] guru says as follows [in the *Bodhisattvasaṃvaraviṃśakapañjikā*]:⁴⁰

You will be in touch with happiness by means of three perfect equipments. These equipments are practice, intension and prior cause. Perfect equipments of practice are not to continue moral faults of body, speech and mind and to break sins. Perfect equipments of intension are to motivate oneself by intention of true teaching and not to motivate by untrue teaching like wrong livelihood. I will strive for great enlightenment, but not strive for worldly happiness. Perfect equipment of prior cause are to have made merit in previous lives, not to be impoverished in clothing, food and the necessities in this life and to be disposed to share them with others.⁴¹

In the section on the meditation (*samādhi*) by which man can have the superknowledges (*abhijñā*) Dīpaṃkaraśrījñāna cites the *Samādhisambhāraparivarta* of Bodhibhadra four times.⁴² He relates that the Buddha had accepted the equipment both of merit and knowledge to cause the superknowledges in *BPP* 137-140⁴³ and cites

*byas na bsod nams dang ye shes kyi tshogs gnyis rdzogs par byas te / mngon par rdzogs par
byang chub par 'gyur ro zhes bla ma dag gsungs pa yin no // bla ma'i zhal nas
de lta bu'i tshul khriims kyi bslab pa gsum ni yang dag par blangs pa dang / rjes su
bsrungs pas bdag dang gzhan gyi don dang / phan pa dang bde bar 'gyur ba'i phyir dge
ba'o // byang chub sems dpa'i bslab pa dpag tu med pa bsodus pa'i phyir dpag tu med
pa'o // sems can thams cad la phan pa dang bde ba mngon par bsgrub pa'i phyir
phan 'dags pa'o // bla ma med pa yang dag par rdzogs pa'i byang chub kyi 'bras bu len
par byed pa'i phyir 'bras bu che bar rig par bya'o
zhes sdom pa nyi shu pa'i 'grel pa las gsungs so //*

40 Tib. D. Hi 217a4-b2, P. Ku 250a7-b6, Hujita [2002: 113-114].

41 *BMDP*, D. Khi 271b2-6, P. Ki 313a8-b5, Sherburne [2000: 182-185]:
*de bas na de lta bu'i nyin dang mtshan du don med par mi gnas pa'i rnal 'byor pa de ni
phun sum tshogs pa gsum dang ldan te / bla ma'i zhal nas 'di skad du /
phun sum tshogs pa gsum gyis bde ba la reg par 'gyur te / 'di ltar sbyor ba dang / bsam
pa dang / sngon gyi rgyu phun sum tshogs pa'o // de la sbyor ba phun sum tshogs pa ni
lus dang ngag dang yid kyi nyes pa rgyun du mi byed la sdig pa 'chags pa'o // bsam pa
phun sum tshogs pa ni 'di ltar bdag chos kyi bsam pas yin gyi log par 'tsho ba la sogs pa
chos ma yin pas ni ma yin no // bdag kyang byang chub chen po don du gnyer ba yin
gyil 'jig rten pa'i bde ba don du gnyer ba ma yin / de la sngon gyi rgyu phun sum tshogs
pa ni des sngon gyi dus su bsod nams byas shing / dge ba byas pas da ltar gos dang zas
dang yo byad rnams kyis phongs par ma gyur pa yin zhing / gzhan la yang bgo bsha'
byed pa'i ngang tshul can yin no
zhes gsungs so //*

42 There is a small text named also *Samādhisambhāraparivarta* attributed to Dīpaṃkaraśrījñāna. See Ramesh [1992: 72-75] and Mochizuki [2005b: 75-76].

43 Eimer [1978: 122]:

the *Adyāśayasamcodanasūtra* and the *Samādhisambhāraparivarta* in the commentary to *BPP* 141-144:⁴⁴

12: [My] guru also says in the *Samādhisambhāraparivarta*:⁴⁵

The bodhisattvas who have heard [the dharma] should refrain from preaching dharma. As long as they do not acquire the superknowledges, it is not taught [in the scriptures] to benefit others only by hearing [the dharma].

And it is also said in the same text:⁴⁶

Therefore the dharma should be not preach only by those who have heard many scriptures and they should benefit others only after acquiring the superknowledges.

And it is also said in the same text with its source:⁴⁷

Without acquiring the superknowledges, they are incapable of maturing disciples and will die. Ācārya Śāntideva also says [in the *Bodhicāryāvātāra*]:⁴⁸

Though creatures have various admirations and even the victor is not pleased by them, why can a bad man like me be so? Therefore give up the idea of pleasing the world.⁴⁹

*bsod nams ye shes rang bzhin gyi //
tshogs ni yongs su rdzogs pa yi //
rgyu ni sangs rgyas thams cad dag /
mngon shes bskyed pa nyid du bzhed //*

44 Eimer [1978: 122]:

*ji ltar 'dab gshog ma rgyas pa'i //
bya ni mkha' la 'phur mi nus //
de bzhin mngon shes stobs bral bas //
sems can don byed nus pa min //*

45 Tib. D. Ki 82a1-2, P. Gi 168b7-8, Tsering [2004: 42-43].

46 Tib. D. Ki 82a7-b1, P. Gi 169a7-8, Tsering [2004: 45].

47 Tib. D. Ki 84a2-3, P. Gi 171a2-4, Tsering [2004: 55].

48 *Bodhicaryāvātāra* 8.22, Bhattacharya [1960: 141]:

*nānādhimukikāḥ sattvāḥ jinair api na toṣitāḥ //
kiṃ punar mādrśair ajñais tasmāt kiṃ loka-cintayā //*

49 *BMDP*, D. Khi 273b6-274a2, P. Ki 316a3-7, Sherburne [2000: 198-201]:

*bla ma'i zhal nas kyang /
de ltar thos pa dang ldan pa'i byang chub sems dpas chos smra ba las ldog par bya ste /
mngon par shes pa ma thob par du thos pa tsam gyis gzhan la phan gdags par ma gsungs
te*

*zhes pa dang / yang gsungs pa /
de bas na mang du thos pa tsam gyis chos smra bar ni mi bya ste / mngon par shes pa
thob nas gzod gzhan gyi don bya ste /*

*zhes pa dang / yang de nyid las /
mngon par shes pa ma thob par slob ma yongs su smin par mi nus kyi rang nyid 'chi bar
zad de / slob dpon zhi ba'i lha'i zhal nas /*

*sems can mos pa sna tshogs pa //
rgyal bas kyang ni mi mgu na //
bdag 'dra ngan pas smos ci dgos //
de bas 'jig rten bsam pa btang //*

zhes khungs dang bcas nas ting nge 'dzin gyi tshogs kyi le'u las gsungs so //

Further he explains that man needs to accomplish calmness (*samatha*) in order to cause these superknowledges and cannot accomplish the concentration (*samādhi*) without calmness in 157-160⁵⁰ and cites the *Samādhisambhāraparivarta*:

13: “The limbs of calmness” are ninefold, which begins with to be abandoned in the *Samādhisambhāraparivarta* written by [my] guru. The other passage [of the root verse] is easily understood. Because man can accomplish the calmness by spoiling these limbs, my reverend Guru Bodhibhadra says these nine limbs in his *Samādhisambhāraparivarta*⁵¹ as follows:

These are [1] to be abandoned, [2] preparation, [3] to be rejected, [4] to cut off desire, [5] to be depressed, [6] mindfulness of benefits, [7] diligence, [8] integrating, and [9] means of staying. Besides learning such limbs, man must remain them.

You should read the *Samādhisambhāraparivarta* itself for these meanings.⁵²

This same meaning is already related in his root verse, *BPP* 161-162,⁵³ and he cites it again:

14: Here I will write a little on the last meaning. [My] guru says in his *Samādhisambhāraparivarta* as follows:⁵⁴

If a man who acquires these eight limbs like this has provided himself with suitable food for location, suitable clothing for practice and suitable companions, he should settle in his mind.

50 Eimer [1978: 124]:
zhi gnas yan lag rnam nyams pas //
rab tu 'bad de bsgoms byas kyang //
lo ni stong phrag dag gis kyang //
ting nge 'dzin 'grub par mi 'gyur ro //

51 Tib. D. Ki 80a3-4, P. Gi 166b6-7, Tsering [2004: 32].

52 *BMDP*, D. Khi 274b3-6, P. Ki 317a3-6, Sherburne [2000: 204-205]:
zhi gnas yan lag ces pa ni bla mas mdzad pa'i ting nge 'dzin tshogs kyi le'u yi spang bar
bya ba la sogs pa dgu'o // gzhan ni go sla'o // de bas na yan lag nyams na zhi gnas mi 'grub
pa de'i phyir bdag gi bla ma rje bstun dpal byang chub bzang pos ting nge 'dzin gyi tshogs
kyi le'u las yan lag dgu gsungs pa ni /
'di ltar spang bar bya ba dang / sngon du 'gro ba dang / ldog par bya ba dang / gdung
ba gcad pa dang / yid 'byung bar bya ba dang / yon tan rjes su dran par bya ba dang /
brison par bya ba dang / 'brel par bya ba dang / gnas pa'i thabs zhes bya'o // de lta bu'i
yan lag rnamshes par byas la de la legs par gnas par bya'o
zhes bla ma gsung ba yin no // de rnamshes kyi don ni ting nge 'dzin gyi tshogs kyi le'u de nyid
du blta bar bya'o //

53 Eimer [1978: 124]:
de phyir ting 'dzin tshogs le'u las //
gsungs pa'i yan lag la legs gnas //

54 Tib. D. Ki 87a7-b1, P. Gi 174b6-7, Tsering [2004: 77].

And he says again:⁵⁵

If he does not settle his mind, he should strive for equipment of merit by reading the *Prajñāpāramitāsūtra*, [making] miniature conical figures molded of clay, circumambulations and so on.

And again:⁵⁶

A man who wishes to settle his mind should cultivate eight practices to avoid [the evils]. The opposition to them is [related in the *Madhyāntavibhāga*]⁵⁷ as follows:

The five moral faults are laziness, forgetfulness of instruction, dullness and agitation, non-application and application. These are the five moral faults.

The eight opposite applications to be avoided are also [related in it]:⁵⁸

[They are] this state, to remain in it, the cause, and the result, mindfulness to the object, awareness of dullness and agitation, and carrying out the avoiding.⁵⁹

Dīpaṁkaraśrijñāna cited here not only the *Samādhisambhāra-parivarta* of Bodhibhadra but also the *Madhyāntavibhāga* of Maitreya

55 Tib. D. Ki 89b3, P. Gi 177a5, Tsering [2004: 90-91].

56 Tib. D. Ki 90a1-3, P. Gi 177b3-6, Tsering [2004: 92-93].

57 *Madhyāntavibhāgakārikā* 4.4, Nagao [1964: 51]:
kausīdyam avavādasya saṁmoṣo laya uddhataḥ /
asaṁskāro 'tha saṁskāraḥ pañca doṣā ime matāḥ /

58 *Madhyāntavibhāgakārikā* 4.5, Nagao [1964: 51-52]:
āśrayo 'thāśritas tasya nimittaṁ phalam eva ca /
ālambane 'saṁmoṣo layāuddhatyānubuddhyanā /
tad-apāyābhisāṁskāraḥ śāntau praśaṭha-vāhitā //

59 BMDP, D. Khi 274b6-275a3, P. Ki 317a6-b4, Sherburne [2000: 204-207]:
'dir yang lag tha ma'i don cung zhiḡ bri bar bya'o ste / bla ma'i zhal nas ting nge 'dzin gyi
tshogs kyi le'u las 'di skad du /
de ltar yan lag brgyad dang ldan pa des / gnas rjes su mthun par kha zas dang spyod lam
rjes su mthun pa dang gos dang grogs rjes su mthun pa dang ldan par byas la / sems
mnyam par gzhag par bya'o
zhes pa dang / yang gsungs pa </>
des mnyam par ma bzhaḡ pa na yang shes rab kyi pha rol tu phyin pa bklag pa dang /
tsha tsha dang / bskor ba la sogs pa bsod nams kyi tshogs la 'bad par bya'o
zhes pa dang / yang gsungs pa /
sems mnyam par 'jog 'dod pa des spong ba'i 'du byed brgyad bsgom par bya ste / de'i
mi mthun pa'i chos ni 'di dag go //
nyes pa lnga ni le lo dang //
gdams ngag brjed dang bying dang rgod //
'du mi byed dang 'du byed dang //
'di dag nyes pa lngar 'dod do //
de dag gi gnyen po spong ba'i 'du byed brgyad dag kyang /
gnas dang de la gnas pa dang //
rgyu dang 'bras bu nyid du'o //
dmigs pa brjed par ma gyur dang //
bying dang rgod pa rtogs pa dang //
de spong mngon par 'du byed dang //
zhi tshe rnal du 'jug pa'o //
zhes gsungs so //

which is cited in the former. And he cites the *Madhyamakahrdayakārikā*⁶⁰ of Bhavya to explain the word, “calmness” in *BPP* 163-164⁶¹ and cites the same text of Bodhibhadra again.

15: On “a single [object] which is suitable” [in *BPP* 163] it means calmness with signs or calmness without signs. It is also said in the *Samādhisambhāraparivarta*.⁶²

Here calmness is twofold: with signs and without signs. [Calmness] with signs is twofold: seen in [one’s] internal and seen in external. Internal signs are two: objects on the body and objects depending on the body. The objects on the body are three: to grasp the body itself as the aspect of deva, to grasp the skeletons and so on as the impure aspect, and to grasp a trident and so on as a distinctive character. The objects depending on the body are five: to grasp the breath, to grasp the subtle character, to grasp the sperm, to grasp the limbs of light, and to grasp happiness and pleasure. External signs are two: the special and the ordinary. The special are two: the objects on the body and the objects on the words. These are limbs to enter calmness.

And calmness without signs are said in the same text.⁶³

Non-discursive knowledge of penetrative insight without signs arises from discriminating wisdom of calmness without signs.

And it is said in the same text.⁶⁴

It is recommended that non-discursive knowledge is developed from grasping calmness without signs depending calmness with signs. For if the place is firmly established, the afflictions are cleaned away and subdued by calmness, so it is a suitable cause for such a result.

And it is said in the same text.⁶⁵

I do not describe here how to cultivate, for fear of enlarging this text, but because it is right to depend the instruction experienced by a collect guru, and because the instruction to cultivate is hard to understand with letter and because it should be explained in detail after teaching calmness and penetrative insight.

Guru says that such a yogin who has achieved calmness will without doubt gain the five supereknowledges explained before.⁶⁶

60 *Madyamakahrdayakārikā* 3.16. Ejima [1980: 272273]; Bahulkar [1994: 6]; Lindtner [2001: 9]; Heitmann [2004: 108]:

*nibadhyālaṃbanastambhe smṛtirajivā manogajaṃ //
unmārgacārīṇaṃ kuryāt prajñāṅkuśavaśaṃ śanaiḥ //*

61 Eimer [1978: 124]:

*dmigs pa gang rung gcig la yang //
yid ni dge la gzhaḡ par bya //*

62 Tib. D. Ki 90a3-7, P. Gi 177b6-178a2, Tsering [2004: 93-94].

63 Tib. D. Ki 90b5, P. Gi 178a6-178b1, Tsering [2004: 96].

64 Tib. D. Ki 91a3-4, P. Gi 178b8-179a1, Tsering [2004: 98].

65 Tib. D. Ki 90a7-b1, P. Gi 178a2-4, Tsering [2004: 94-95].

66 *BMDP*, D. Khi 275a7-b6, P. Ki 318a1-b3, Sherburne [2000: 206-209]:

Dīpaṁkaraśrījñāna cites the *Bodhisattvasaṁvaravimśakapañjikā* of Bodhibhadra to explain the obligation of bodhisattva and continuously cites his *Samādhisambhāraparivarta* to explain calmness. Next he refers to Bodhibhadra again to explain the discriminating wisdom and emptiness (*sūnyatā*) as follows:

16: [My] glorious Guru Bodhibhadra says as follows:

The Victor has explained that the means (*upāya*) are all the equipments of virtue, starting with the perfection of giving, up to, but excluding, that of the discriminating wisdom (*prajñā*).

[This is] written down in my root verse [= *BPP* 181-184].⁶⁷

This verse is not the original words of Dīpaṁkaraśrījñāna, but consists of citation from Bodhibhadra's text.⁶⁸ And he enumerates Indian

gang rung cig dag la zhes pa ni / mtshan ma dang bcas pa'i zhi gnas dang / mtshan ma med pa'i zhi gnas so // de yang bla ma'i zhal snga nas ting nge 'dzin gyi tshogs kyi le'u las 'di skad du /

'dir zhi gnas ni gnyis te / mtshan ma dang bcas pa dang mtshan ma med pa'o // mtshan ma dang bcas pa la gnyis te / kha nang du btas pa dang / kha phyir btas pa'o // nang du btas pa la gnyis te / lus la dmigs pa dang / lus la brten pa la dmigs pa'o // lus la dmigs pa'i rnam par dmigs pa dang / keng rus la sogs pa la mi sdug pa'i rnam par dmigs pa dang / kha tswān ga la sogs pa mtshan ma khyad par can la dmigs pa'o // lus la brten pa la lnga ste / dbugs la dmigs pa dang / mtshan ma phra mo la dmigs pa dang / thig le la dmigs pa dang / 'od zer gyi yan lag la dmigs pa dang / dga' ba dang bde ba la dmigs pa'o // kha phyir btas pa la gnyis te / khyad par can dang / phal pa'o // khyad par can la gnyis te / sku la dmigs pa dang / gsung la dmigs pa'o // 'di dag ni zhi gnas la 'jug pa'i yan lag go

zhes pa dang / mtshan ma med pa'i zhi gnas ni / yang de nyid las
mtshan ma med pa'i zhi gnas so sor rtog pa'i shes rab nyid las / mtshan ma med pa'i lhag mthong rnam par mi rtog pa'i ye shes 'byung zhes te

zhes pa dang / yang de nyid las
mtshan ma dang bcas pa'i zhi gnas la brten pa pas ni mtshan ma med pa'i zhi gnas la dmigs nas lhag mthong skyed pa'i phyogs 'di bsgags te / de la gnas pa brtan pa dang / zhi gnas 'ba' zhig gis nyon mongs pa sel ba dang / rab tu gnon par 'gyur bas de ni 'bras bu dang rjes su mthun pa'i rgyu yin pa'i phyir ro

zhes gsungs so // yang de nyid las </>
ji ltar bsgom pa ni 'dir mi brjod de gzhung mangs pa'i 'jigs pa dang / bla ma dam pas nyams su myong ba'i man ngag la brten par rigs kyi / bsgom pa'i man ngag ni yi ger gnas pas shes par dka' ba'i phyir dang / zhib tu ni zhi gnas dang lhag mthong bstan pa las bshad pa'i phyir ro

zhes gsungs so //

67 BMDP, D. Khi 278a3-4, P. Ki 321a5-6, Sherburne [2000: 224-225]:

bla ma dpal byang chub bzang po'i zhal nas 'di skad du /
shes rab pha rol phyin spangs pa'i //
sbyin pa'i pha rol phyin la sogs //
dge ba'i tshogs rnams thams cad dag /
rgyal ba rnams kyi thabs su bshad // [BPP 181-184]
ces gsungs pa de bdag gi rtsa bar bkod pa yin no //

68 When he explains the root verses which consist of citation from other texts in his *Bodhi-mārgadīpapañjikā*, he uses the word “wrote down or arranged (*bkod pa*)”. See Miyazaki [2006: 61].

masters to explain the lineage of Śūnyatāvādin as follows:

17: Scholars of India are as follows: Explaining the category of teaching by Ārya Asaṅga, he taught the meaning of the perfection of insight as the mind-only (*viññaptimātra*) and the present day Guru of Suvaruṇadvīpa and Guru Śāntipa (= Ratnākaraśānti) also intend the same meaning. Explaining the essence of the teaching by Ācārya Nāgārjuna, he taught the meaning of the perfection of insight as the meaning of the great Mādhyamika which transcends the existence and non-existence and this is related also in the tradition of other scholars. [My] Guru Bodhibhadra and the venerable Kusulupa also intend like this:

The nectar of Ārya Nāgārjuna fills Āryadeva, Candrakīrti, Bhavya and Śāntideva down to Bodhibhadra and a little is sprinkled on me.

And thus non-arising of all existence (*dharmā*) is proved with the four great reasons and you should follow these former ācāryas and hold the teaching of the great Madhyamaka.⁶⁹

It is said here that Bodhibhadra is one of the Mādhyamika masters and Dīpaṃkaraśrījñāna succeeds the teaching of Nāgārjuna from him. And Dīpaṃkaraśrījñāna explains this lineage from Nāgārjuna to Bodhibhadra as follows:

18: Because Bodhibhadra is a guru who receives the excellence by instruction of Ārya Nāgārjuna, obtains authorization from Ārya Mañjughoṣa, acquires the superknowledges, understands simultaneously the intent of all the Tantras, Sūtras and Vinayas, succeeds consecutively from those who saw the truth, you should follow this [guru].⁷⁰

⁶⁹ BMDP, D. Khi 280a4-7, P. Ki 323b4-324a1, Sherburne [2000: 236-237], Hakamaya [1989: 131-132], Nagashima [2004: 83]:

'dzam bu'i gling na mkhas pa dag ni 'di skad du / 'phags pa thogs med kyis bstan pa'i rnam grangs bshad pa / des shes rab kyi pha rol tu phyin pa'i don rnam par rig pa tsam du gsungs shing / da ltar bla ma su wa rñña dwī pa dang / bla ma shān ti pa yang de ltar dgongs so // slob dpon klu sgrub kyis ni bstan pa'i snying po bshad de / des shes rab kyi pha rol tu phyin pa'i don yod pa dang med pa las 'das pa'i dbu ma chen po'i don thugs su chud cing / mkhas pa gzhan gyi rgyud la yang de ltar gsungs so // de ltar bla ma byang chub bzang po dang / rje btsun ku su lu pa yang de ltar dgongs so //

'phags pa klu sgrub zhal gyi bdud rtsi des //

ārya de ba zla grags bha bya dang //

zhi ba'i lha dang byang chub bzang po'i bar //

tshim par gyur pa bdag la 'ang cung zhig 'thor //

de ltar gtan tshigs chen po bzhi dag gis //

chos rnam thams cad skye med bsgrub byas te //

sngon gyi slob dpon rnam kyis rjes 'grangs nas //

dbu ma chen po' grub mthar gnas par bya //

⁷⁰ BMDP, D. Khi 282a2-3, P. Ki 325b8-326a2, Sherburne [2000: 245-247]:

'phags pa klu sgrub kyi man ngag gis dngos grub brnyes nas 'phags pa 'jam pa'i dbyangs kyi gñang ba 'thob pa / mngon par shes pa brnyes pa / rgyud thams cad dang / mdo sde thams cad dang / 'dul ba'i lung ma lus pa'i dgongs pa dus gcig tu thugs la gsal ba bden pa

And he says this again in the following verse:

19: When you follow Bodhibhadra who belongs to the lineage of Ārya Nāgārjuna prophesied by the Omniscient One, you should not hold any excellence more.⁷¹

In these nineteen references to Bodhibhadra or his texts in the *Bodhimārgadīpapañjikā*, we can count twenty-two references to his name (nine from them are not his name but guru), eight citations from the *Bodhisattvasaṃvaraviṃśakapañjikā* and eleven citations from the *Samādhisambhāraparivarta*. The first is in the section of homage to gurus in the beginning of the text and the section of the discriminating wisdom where the author relates the lineage of the Mādhyamika teachers. The second is in the section of the obligation of bodhisattva and the third is in the section of the calmness.

Dīpaṃkaraśūjīnāna refers to Bodhibhadra not only in the *Bodhipathapradīpa* 161-162, 181-184 and the *Bodhimārgadīpapañjikā* but also in his other small texts. In the *Bodhisattvādhikarmikamārgāvatāradeśanā* he refers to the *Samādhisambhāraparivarta*:

20: You should know the nine limbs related in the *Samādhisambhāraparivarta* written by Bodhibhadra and practice the yoga of calmness and insight.⁷²

And he refers to the same text also in the *Mahāyānapathasādhana-varṇasaṃgraha* 319:

21: Cultivate the yoga of calmness and insight which are the whole essence of means and wisdom. It is said that the entire reality of the mundane and supra-mundane are the fruit of those two.

In order to enter upon the unconditioned path and exercise the superknowledges, you should first produce the calmness. If the equipment for

gzigs pa des na gcig nas gcig tu brgyud pa'i bla ma ni dpal byang chub bzang po 'di yin pas 'di'i rjes su 'brang par bya'o //

71 BMDP, D. Khi 283a6-7, P. Ki 327b1-2, Sherburne [2000: 252-253]:

*thams cad mkhyen pas lung bstan pa'i //
'phags pa klu sgrub nas brgyud pa'i //
byang chub bzang po'i rjes 'brangs nas //
grub mtha' gang yang gzung mi bya //*

72 *Bodhisattvādhikarmikamārgāvatāradeśanā*, Tib. D1. No. 3952, Khi 297a2, P1. No. 5349, Ki 345b5, P2, No. 5390, Gi 27b6-7, Sherburne [2000: 424-425]:

bla ma rje btsun dpal byang chub bzang pos bkod pa'i ting nge 'dzin gyi tshogs kyi le'u las gsungs pa'i yan lag dgu po shes par byas la / zhi gnas dang lhag mthong gi rnal 'byor bsgom par bya ste /

calming is weak, it will not happen, even with long striving.

You should correctly study the *Samādhisambhāraparivarta* and reject all false concentrations.⁷³

Dīpaṃkaraśrījñāna emphasizes the practice of meditation in which man should first acquire the calmness and this is formed on the basis of the teaching of Bodhibhadra. Though this introduction of the meditation from the Yogācāra system to the Mādhyamika style is seen also in the *Bhāvanākrama* of Kamaraśīla and Dīpaṃkaraśrījñāna seems to have read this text,⁷⁴ he refers not to Kamaraśīla but to the *Samādhisambhāraparivarta* of Bodhibhadra, who seems to be his direct teacher.

There is not a clear reference to him, but Dīpaṃkaraśrījñāna writes the *Dharmadhātudarśanagīti* on the basis of the *Jñānasārasamuccayakārikā* of Āryadeva and its commentary by Bodhibhadra. Though the first part of this text consists of citations from the *Dharmadhātustava* of Nāgārjuna, the second consists of citations from many philosophical texts in order to describe the teachings of Buddhist and non-Buddhist schools. The order begins with the Madhyamaka, the Yogācāra, the Vaibhāṣika, the Sautrāntika and ends with the non-Buddhist school that argues the spontaneity (*ahetuvādin*). Though it is based on the root verse of Āryadeva, he cites the summarized verses of the non-Buddhist idea from its commentary by Bodhibhadra.⁷⁵

⁷³ *Mahāyānapathasādhanaṣaṃgraha* 310-325, D1. No. 3954, Khi 302a5-7, D2 P1. No. 5351, Ki 351b5-8, P2. No. 5393, Gi 34a7-b1, Sherburne [2000: 456-459]:

thabs dang shes rab snying po gang //
zhi gnas lthag mthong rnal 'byor bsgom //
'jig rten 'das dang 'jig rten gyi //
chos kun de gnyis 'bras bur gsungs //
mngon shes mthu dang ldan bya dang //
zag med lam ni bskyed pa'i phyir //
dang po zhi gnas bskyed par bya //
zhi gnas tshogs ni nyams pa yis //
ring du 'bad kyang 'grub mi 'gyur //
ting 'dzin tshogs la legs par bslab //
ting 'dzin gnod pa kun spangs te // 320

⁷⁴ In the *Bodhimārgadīpaṃjīkā* he cites the *Pāramitāyānabhāvanākramopadeśa* of Jñāna-kīrti to explain the relationship between the means (*upāya*) and the discriminating wisdom, and these sentences consist of the citation from the *Bhāvanākrama*. Cf. Mochizuki [2003: 5-8, note 11].

⁷⁵ See Mochizuki [2006c] [2007].

3. The Great Madhyamaka

In the *Bodhimārgadīpapañjikā* the author mentions Ratnākaraśānti and the Suvarṇadvīpa as the teachers of the Yogācāra and Bodhibhadra as the teacher of Madhyamaka. At first I will consider how Ratnākaraśānti, one of the teachers of Dīpaṁkaraśrījñāna, understands the founder of the Mādhyamika school, Nāgārjuna.

He refers to the name of Nāgārjuna with that of Maitreya or Asaṅga who are both the founders of the Yogācāra school and emphasizes the identity of his philosophical opinion or the legitimacy of the lineage of the Mahāyāna idea.⁷⁶ And he cites Nāgārjuna to assert his philosophical opinion in the Yogācāra and writes the commentary to the *Sūtrasamuccaya* attributed to Nāgārjuna⁷⁷ and the texts called the *Madhyamakālaṁkāravṛtti* and the *Madhyamakālaṁkāropadeśa*.⁷⁸

Another of his teachers of Yogācāra, the Suvarṇadvīpa, writes the summaries to the *Bodhicāryāvātāra* of Śāntideva and Dīpaṁkaraśrījñāna also writes sub-commentary to them. But he refers not to the Mādhyamika idea in it but to the *Abhisamayālaṁkārikā* attributed to Maitreya. Because they cite not only the Yogācāra literature but also the Mādhyamika to assert their philosophical idea equally, it seems that they disregard the difference between the Yogācāra and the Madhyamaka or they try to mix them.

I found this also in the texts of Bodhibhadra who is mentioned as the teacher of the Madhyamaka. He writes not only a commentary to the text of Āryadeva but also a sub-commentary to the text of Candragomin compiled into the Yogācāra section of the Tanjur. His *Samādhisambhāraparivarta* compiled into the Mādhyamika section is written to assert the Yogācāra practice with citations from the Tantric texts. Bodhibhadra never rejects the opinion of the Yogācāra. What is in common between these teachers is that they write also Tantric texts or they are all Tantrist.

Can we call Dīpaṁkaraśrījñāna a Mādhyamika or did he himself recognize as a Mādhyamika when he wrote the *Bodhipathapradīpa*

76 See Umino [2002: 14-21].

77 *Sūtrasamuccayabhāṣyaṁ Ratnālokālaṁkāra*. See Mochizuki [1993] [1994] [1995].

78 *Madhyamakālaṁkāravṛtti madhyamakapratipadāsiddhi and Madhyamakālaṁkāropadeśa*. See Umino [2002: 117-188].

and its own commentary? If he recognized himself as a Mādhyamika, what is a Madhyamaka as he had intended? The clue to solve these questions seems to be the term, “the great Madhyamaka (*dbu ma chen po*)”.

Dīpaṃkaraśīñāna follows his teacher Ratnākaraśānti and calls Nāgārjuna and Asaṅga “two great vehicles”. This means that he does not recognize the philosophical system of the Madhyamaka as the opposition of the Yogācāra, but he accepts the Yogācāra and the Mādhyamika system in order to establish his original thought of the graded path (*lam rim*). And he calls it also “the great Madhyamaka”. Of course it is possible to assume that this adjective “*chen po*” is used not as the special meaning that indicates his original thought but as an ordinary modifier to “the Madhyamaka (*dbu ma*)”. But he seems to intend a special meaning with it. We can see usages of “the great Mādhyamaka (*dbu ma chen po*)” in the Mahāyāna works attributed to him. Firstly it is said in the monastic rule section of the *Bodhimārga-dīpaṃkārikā* :

22: Then, because the teaching of “the great Madhyamaka” in the Mahāyāna is confirmed, it is said:

No one does exist who does not become a vessel for the Mahāyāna like this. All creatures are the same family and have the embryo of a Tathāgata (*tathāgatagarbha*).

And it is said:

Fortune is not to be non-existent nor existent on the earth, but all creatures are to be Buddhas. Therefore you should not discourage yourself from achieving the perfect enlightenment.⁷⁹

The former citation is obviously based on the thought of Tathāgatagarbha and can develop into the thought that all creatures have the Buddha nature. Though he does not declare it, it is obvious that “the great Madhyamaka” is closely connected with the Tathāgatagarbha theory. Of course these usages are seen in the section on the

⁷⁹ BMDP, D. Khi 258b4-7, P. Ki 298a5-8, Sherburne [2000: 114-115]:
yang na theg pa chen po dbu ma chen po'i grub mtha' brtsan par byas na ni / 'di ltar
theg pa chen p'i snod du ma gyur pa 'ga' yang med do // sems can thams cad rigs gcig
nyid yin te / de bzhin gshegs pa'i snying po can no
zhes bya ba dang /
sa stengs skal med yod min te //
thams cad sangs rgyas 'gyur ba yin //
de'i phyir rdzogs sangs sgrub pa la //
sgyid lug par ni mi bya'o //
zhes gzungs pa'o //

discriminating wisdom where the author expresses his interpretation on the Mādhyamika thought. He explains the lineage of the Yogācā and that of the Madhyamaka and says:

23: Explaining the essence of the teaching by Ācārya Nāgārjuna, he taught the meaning of the perfection of the discriminating wisdom as the meaning of the great Mādhyamika which transcends the existence and non-existence and this is related also in the tradition of other scholars.⁸⁰

The first two topics on the perfection of the discriminating wisdom and the transcendence of the existence and non-existence seem to be the basic opinion of the Madhyamaka, but they are seen not only in the Yogācāra texts like the *Madhyāntavibhāgākārikā* but also in the Tantras like the *Mahāvairocanābhisaṃbodhisūtra* and the *Guhya-samājatantra*. The author obviously acknowledges this and says that “the great Madhyamaka” is related also in the Tantras.

In order to indicate that these words of Nāgārjuna are succeeded to the Mādhyamika masters after Āryadeva he says in the verse:

24: And thus non-arising of all existence (*dharmā*) is proved with the four great reasons⁸¹ and you should follow these former ācāryas and hold the teaching of “the great Madhyamaka”.⁸²

The author mentions that non-substantiality (*niḥsvabhāva*) of all existence is proved by the four great reasons like non-arising and this follows the tradition of the Madhyamaka, but does not refer the definition of the meaning of the “the great Madhyamaka”. He mentions the reason not to refer to it:

25: Here we simply mention that the doctrinal view of “the great Madhyamaka” is like this and I do not write the doctrinal views in details because I give a brief synthesis to those who want to practice yoga, so I say [in the root verse]:

80 *BMDP*, D. Khi 280a5-6, P. Ki 323b6, Sherburne [2000: 236-237]:
des shes rab kyi pha rol tu phyin pa'i don yod pa dang med pa las 'das pa'i dbu ma chen po'i don thugs su chud cing / mkhas pa gzhan gyi rgyud la yang de ltar gsungs so //

81 See Ejima [1980: 240-246] and Miyazaki [2005: 24-29].

82 *BMDP*, D. Khi 280a7, P. Ki 323b8-324a1, Sherburne [2000: 236-237]:
de ltar gtan tshigs chen po bzhi dag gis //
chos rnams thams cad skye med bsgrub byas te //
sngon gyi slob dpon rnams kyi rjes 'grangs nas //
dbu ma chen po'i grub mthar gnas par bya //

I will explain the meaning of the meditative realization (*bhāvanā*).⁸³
The last usage of this term in the same text is like this:

26: Transcending views like existence or non-existence, rejecting continuance and discontinuance and being free from cognition and object of cognition, this is the scriptural system of “the great Madhyamaka”.⁸⁴

We may think that this is based on the *Madhyamakakārikā* of Nāgārjuna, but this is also seen in the *Madhyāntavibhāgākārikā* of Maitreya. Does he understand the difference between the interpretation on emptiness (*śūnyatā*) by the Madhyamaka and the Yogācāra?

Without the *Bodhimārgadīpapañjikā* we can see this term only in the *Sūtrārthasamuccayopadeśa*. He enumerates the fifty metaphors of the teachings for Bodhisattva and says in the thirty-seventh:

27: Something like darkness always exists in the object of “the great Madhyamaka”.⁸⁵

Dīpaṃkaraśrījñāna makes the proposition of “the great Madhyamaka” but seems to avoid the explanation for its definition. “Transcending views like existence or non-existence” would not mean an analysis of existence of things by the discriminating wisdom, but grasping substance of things that transcends expression with language by meditation. This thesis is expressed with the word “Madhya (*dbu ma*)”, but to explain the integration of the Madhyamaka idea and the Yogācāra idea.

83 BMDP, D. Khi 281a4-5, P. Ki 324b7-325a1, Sherburne [2000: 240-241]:
'dir bdag cag dbu ma chen po'i grub pa'i mtha' ni 'di ltar yin no zhes smos pa tsam du zad
kyi / grub pa'i mtha' rgyas par ni ma bris te / rnal 'byor pa nyams su len 'dod pa dag la
nyung du bsdu nas bstan pa yin pas /
bsgom pa'i don du rab tu bshad // [BPP 212]
ces bya ba de yin no //

84 BMDP, D. Khi 283a1, P. Ki 327a2, Sherburne [2000: 250-251]:
yod med lta bu las 'das shing //
rtag dang chad pa rnam par spangs //
shes dang shes bya las rab grol //
'di ni dbu ma chen po'i gzhung //

85 *Sūtrārthasamuccayopadeśa*. Tib. D1. No. 3957, Khi 305b2, P1. No. 5354, Ki 355a8, P2. No. 5395, Gi 38a4, Ramesh [1992: 31-32], Sherburne [2000: 478-47], Mochizuki [2005: 125]:
mun pa lta bu ni dbu ma chen po'i don la rtag tu gnas pa'o //

4. Conclusion

In the *Bodhimārgadīpapañjikā* Dīpaṁkaraśrījñāna mentions Ratnākaraśānti⁸⁶ as one of his teachers on the Yogācāra idea and Bodhibhadra as that on the Mādhyamika idea. Though there is no reference to the store-consciousness (*ālayavijñāna*) or the three aspects of experience (*trisvabhāva*) in the texts of Dīpaṁkaraśrījñāna and those of Bodhibhadra, it is possible to pick up the Yogācāra idea on its meditation system from them and to say that their understanding on the emptiness is based on the interpretation of Yogācāra. All of them write not only Mahāyāna works but also Tantric works.⁸⁷ There seems to be an integration of the Madhyamaka idea and the Yogācāra idea in the basis of their philosophy in common.

Have these integrations of the philosophical systems between the different schools really succeeded in the history of Buddhist idea? Of course the idea of Dīpaṁkaraśrījñāna is widely accepted as the Lamrim idea in the Tibetan Buddhism on the one hand. But this integration seems to water down the criticism of the Madhyamaka on the other hand. It is clear from that his texts are hardly cited in the context on the Mādhyamika idea in the Indian nor Tibetan Buddhism.

In the end of this paper I would like to affirm that Dīpaṁkaraśrījñāna thinks of himself as the Mādhyamika and Bodhibhadra as his teacher on the Mahyamaka, but their philosophical systems are based on the Yogācāra, the Mādhyamika, and the Tantra in the order of the graded path to the enlightenment.

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⁸⁶ His Doctrine has been referred to as the Vijñapti-Madhyamaka. See Ruegg [1981: 122-124].

⁸⁷ On the relationship between the Madhyamaka and Tantra, see Ruegg [1981: 104-108]. Dīpaṁkaraśrījñāna recognizes Candrakīrti not only as a Mādhyamika but also a Tantrist. See also Miyazaki [2005: 29-32].

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