



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Overview of *Suḥṛllekha* (Tib. bShes pa'i spring yig) and the Translation of Sakya Paṇḍita's *Outline of Suḥṛllekha* (Tib. bShes pa'i spring yig gi bsdus don)

Dr. Shedup Tenzin, Department of Indo-Tibetan Studies

Introduction

The comprehensive and fundamental teachings of Buddha's wisdom, *Suḥṛllekha* contains 124 verses is an epistle sent to the King Udayana (Tib. bDe spyod bzang po)¹ by Ācārya Nāgārjuna. The detail accounts of Ācārya Nāgārjuna in Tibetan is found in the Bu-ston's "*The History of Buddhism in India and Tibet*" (Bu-ston chos 'byung)² and more detail is found in *Taranatha's History of Buddhism in India* (Tib. rGya gar gyi chos 'byung)³.

Suḥṛllekha in *Tangyur*

The Sanskrit original text of the *Suḥṛllekha* is no longer extant. However, there are two variant editions of Tibetan translation of the root text of *Suḥṛllekha* incorporated in *Tangyur* in separate volumes of Peking edition i.e. in volume number 103 and 129. Interestingly, both of these two translations were done jointly by the same Paṇḍita and Lotsawa namely Indian Paṇḍita Sarvajñādeva and Tibetan Lotsawa Kawa Paltseg. In the volume number 129 of *Tangyur* Peking edition, a commentary to *Suḥṛllekha* entitled *Vyaktapadā-suḥṛl-lekha-ṭīkā* (Tib. bShes pa'i spring yig gi rgya cher bshad pa tshig gsal ba) by Indian scholar known as Mahāmati (Tib. Blo gros chen po) is also incorporated. The Tibetan translations of all these three texts were attributed to Indian Paṇḍita Sarvajñādeva and Tibetan Lotsawa Kawa Paltseg which were completed during the reign of 38th King Trisong Detsen (Wylie: Khri srong lde btsan, 742-797) in the 8th century.

¹ Chimpa, Lama & Alaka Chattopadhyaya, (trans.) *Tāranātha's History of Buddhism in India*, Delhi: Motilal Banarsidass, p. 111, 1997.

² Bu-ston's *The History of Buddhism in India and Tibet*, Delhi: Sri Satguru Publications, 1996, Pp. 122-130.

³ Chimpa, Lama & Alaka Chattopadhyaya, (trans.) *Tāranātha's History of Buddhism in India*, Delhi: Motilal Banarsidass, p. 106-119, 1997.

Tibetan Commentaries of *Suḥṛllekha*:

There are few Tibetan commentaries to *Suḥṛllekha*, both brief and extensive which are as follows; One of the most extensive commentaries is the commentary of renowned Sakyapa scholar Jetsun Rendawa Zhonu Lodoe (Wylie: rJe btsun red mda' ba gzhon nu blo gros, 1349-1412) entitled *bShes pa'i spring(s) yig gi 'grel pa don gsal zhes bya ba* (A Commentary to *Suḥṛllekha* called Clear Meaning). This commentary of Rendawa is held in high esteem and regarded to be one of the most authoritative by Tibetan scholars⁴. The other important commentaries are the great commentary to *Suḥṛllekha* by Panchen Jampa Lingpa Sonam Gyaltzen (Wylie: Pan chen byams pa gling pa bsod nams rgyal mtshan, 1401-1475) and the commentary to *Suḥṛllekha* by Cone Dragpa Shedup (Wylie: Co ne grags pa bshad sgrub, 1675-1748), Some of the minor commentaries are; the commentary of Sakya Lama Dampa Sonam Gyaltzen (Wylie: Sa skya bla ma dam pa bsod nams rgyal mtshan, 1312-1375), Sakyapa Khenchen Ngawang Choedrag (Wylie: Sa skya pa mkhan chen ngag dbang chos grags, 1572-1641), Venerable Lobsang Jinpa of Gelugpa scholar based in Tashi Lhunpo monastery has to his credit a commentary to *Suḥṛllekha* entitled *bShes pa'i springs yig gi rnam bshad 'phags pa'i dgongs pa kun gsal zhes bya ba bzhugs so* (A Commentary to *Suḥṛllekha* called Illumination of Ārya's Viewpoint). The commentary entitled *Legs par bshes pa'i springs yig gi rnam bshad thar lam bde ba'i them skas zhes bya ba bzhugs so* (A Commentary to *Suḥṛllekha* called a Peaceful Staircase to Liberation) was composed by another noted Sakyapa scholar Rongton Sheja Kunrig (Wylie: Rong ston shes bya kun rig, 1367-1449). The Derge chieftain Sachoe Choglae Namgyal (Wylie: Sa spyod phyogs las rnam rgyal, 1678-1738)⁵ and the great Nyingmapa scholar Ju Mipham Namgyal Gyatsho (Wylie: 'Ju mi pham rnam rgyal rgya mtsho, 1846-1912) have written a concise commentary to *Suḥṛllekha*.

Council of Sanskrit-Tibetan Translation project:

In the ancient time in Tibet, during the reign of King Trisong Detsen, a numerous volumes of Indian Sanskrit Buddhist texts were translated into Tibetan. Hence, we understand that a great deal of Indian Paṇḍita visited Tibet during those days at the royal invitation of Tibetan king. Though given the royal support for the training of translation, most of the Tibetan Lotsawa (translator)⁶ belongs to poor families and there were many who at the risk of their own life travelled to the plain India crossing the high terrain and the lofty mountains of Himalayan ranges. One among them was Lotsawa Kawa Paltseg who with the joint effort of Indian Paṇḍita Sarvajñadeva translated *Suḥṛllekha* into Tibetan in the 8th century in Tibet. During those days in ancient Tibet, the certain procedures were to be followed while translating the Indian Buddhist philosophical classics and other genre of literature. Each and every translation of the scripture

⁴ Lozang Jamspal, et. al., *Nāgārjuna's Letter to King Gautamīputra*, Delhi: Motilal Banarsidass, (Foreword), p. xi, 2008.

⁵ Probably, Sachoe Choglay Namgyal was the same person as Sakyong Tenpa Tsering. The date is given here according to the date of Sakyong Tenpa Tsering.

⁶ Lotsawa refers to a professionally trained Tibetan translator who were engaged in the task of Sanskrit-Tibetan translation project and they were well versed in both Sanskrit and Tibetan. Etymologically, Lotsawa is the corrupted form of Sanskrit term "lok cakṣu" literally means "the eye of universe".

must be carried out by duo collaboration of Indian Paṇḍita and Tibetan Lotsawa followed by the thorough editing of the translation to be submitted to the King for final approval of the translation work. Then the Council of editing team which comprises of King, Indian Paṇḍita and the Tibetan Lotsawas will be called for final proof reading and editing. After the completion of this process, then the approval will be given for publish.

During the reign of King Trisong Detsen, among the many Lotsawa, the three prominent Lotsawa are Lotsawa Kawa Paltseg (Wylie: sKa bad pal brtegs), Cogro Lu'i Gyaltzen (Wylie: Cog ro klu'i rgyal mtshan) and Zhang Yeshe De (Wylie: Zhang ye shes sde).⁷ They are collectively known as Ka-cog-zhang-sum or Lotsawa Zhonsum (Tib. Three young Lotsawa).

With regard to the English translation of *Tāranātha's History of Buddhism in India*, Prof. Samdhong Rinpoche mentioned in his foreword of *Tāranātha's History of Buddhism in India* as the age-old tradition of Tibetan translation of treatises with one Paṇḍita (Indian) of the source language (i.e. Sanskrit) and one translator of the destination language (i.e. Tibetan) and a third person for checking and editing has been faithfully preserved in the preparation of this work.⁸

Nāgārjuna, the author of *Suḥrlekhā*

According to Tibetan tradition, Nāgārjuna appeared four hundred years after the Buddha's *Mahāparinirvāṇa*.

Among the two chief pioneers (Tib. Shing rta'i srol 'byed)⁹, that of *Mādhyamaka* school (Tib. dBu ma pa) and *Cittamatra* school (Tib. Sems tsam pa)¹⁰, Ācārya Nāgārjuna is regarded as the pioneer of *Mādhyamaka* school (Tib. dBu ma pa'i shing rta srol 'byed). Ācārya Nāgārjuna fulfill the criteria of being a Pioneer (Tib. Shing rta'i srol 'byed) of *Mādhyamaka* school because he possessed the capacity of revealing the true interpretation of Buddha's view on *Mādhyamaka* philosophy through his own intellectual. He was also prophesied by the Buddha in the *Lankāvatāra sūtra* as follows;

In the Southern Beda,

Will come one renowned as the 'Magnificent' monk.

His name will be Nāga

And everywhere he will destroy

The concepts of existence and non-existence.

He will elucidate to all the world

My path, the peerless Mahayana,

He will attain the 'Stage of the Joyous One' (name of the 1st Bhumi)

And will transmigrate to the 'Blissful Realm'.

⁷ These three Lotsawa are among the nine supreme Lotsawa known as "Lotsawa rab dgu" during the reign of King Trisong Detsen.

⁸ Chattopadhyaya, Debiprasad (ed.). *Tāranāth's History of Buddhism in India*, Delhi: Motilal Banarsidass, (Foreword), p. xv. 1997.

⁹ The two pioneers of Buddha's teachings are i) Ācārya Nāgārjuna, the pioneer of *Mādhyamaka* philosophy and ii) Ācārya Asaṅga (fl. 4th century C.E), the pioneer of *Cittamatra* school.

¹⁰ Synonyms are Vijñānavāda (Tib. rNam rig smra ba, The Doctrine of Consciousness) and Yogācāra (Tib. rNal 'byor spyod pa, Yoga Practice School).

Identification of Nāgārjuna's Friend

As mentioned above, there are two different versions of the root text of *Suhr̥llekha* in the *Tangyur* Peking edition i.e. in volume number 103 and 129. In the colophon of *Suhr̥llekha* that preserved in volume 103 of *Tangyur* Peking edition read thus,

“bShes pa’i spring yig slob dpon chen po ’phags pa klu sgrub kyis mdza’ bo bde spyod bzang po la bskur ba rdzogs so/ rGya gar gyi mkhan po sarvajñādeva dang/ zhus chen gyi lo tsva ba bande dpal brtsegs kyis bsgyur cing zhus te gtan la phab pa’o/

English translation:

(Here ends the *Suhr̥llekha* of great Ācārya Nāgārjuna sent to his friend *bde spyod bzang po*. The Indian Abbot Sarvajñādeva and the great editor Lotsawa Bande Paltseg have translated, edited and finalized).

Whereas in the colophon of *Suhr̥llekha* that preserved in volume 129 of *Tangyur* Peking edition read thus,

“bShes pa’i phrin yig slob dpon ’phags pa klu sgrub kyis mdza’ bo rgyal po bde spyod la bskur ba rdzogs so/ rGya gar gyi mkhan po sarvajñā deva dang zhu chen gyi lo tsva ba bande dpal brtsegs kyis bsgyur cing zhus te gtan la phab pa’o/

English translation:

(Here ends the *Suhr̥llekha* of Ācārya Nāgārjuna sent to his friend *bde spyod*. The Indian Abbot Sarvajñādeva and the great editor Lotsawa Bande Paltseg have translated, edited and finalized).

Hence, from these two colophons, we understand that the name of Nāgārjuna's friend is *bDe spyod bzang po* (Phonetic: De-choe Sang-po) which is the literal translation of Udayāna Bhadra¹². or simply *bDe spyod* (Phonetic: De-choe) is an equivalent to Udayi.¹³

It is mentioned in the introduction part of *Nāgārjuna's Letter to King Gautamīputra* that Ācārya Nāgārjuna lived sometime during the last quarter of the first century C.E. and the first quarter of the second century C.E. This is evident from his acknowledged friendship with a king of the Śātvāhana line of Andhra. The king, Gautamīputra Śātakarṇi, son of queen Bala Śri, was the only one of his line to embrace Buddhism, and it was for him that Ācārya Nāgārjuna wrote the *Suhr̥llekha* and *Ratnāvalī*.¹⁴

¹¹ Tsonawa, Lobsang Norbu. *Indian Buddhist Pundits from "Jewel Garland of Buddhist History"*, Dharamsala: Library of Tibetan Works and Archives, Pp. 1-2, 2005.

¹² Tsonawa, Lobsang Norbu. *Indian Buddhist Pundits From "Jewel Garland of Buddhist History"*, Dharamsala: Library of Tibetan Works and Archives, p. 7, 2005.

¹³ Chimpa, Lama & Alaka Chattopadhyaya, (trans.) *Tāranātha's History of Buddhism in India*, Delhi: Motilal Banarsidass, Pp. 9 & 111, 1997.

¹⁴ Jamsal, Venerable Lozang et. al., "Introduction", *Nāgārjuna's Letter to King Gautamīputra*, Delhi: Motilal Banarsidass, Pp. xiii-xiv, 2008.

From the Tibetan accounts, we come to know that the King to whom Nāgārjuna has written and sent his *Suḥr̥llekha* was King Udayāna Bhadra which in Tibetan is rendered as *bDe spyod bzang po*. It is said that while Nāgārjuna was on his way to *Uttarakuru* (Tib. Byang sgra mi snyan)¹⁵ located in the Northern Continent (according to Buddhist cosmology), he came across some children playing, and he read the palms of those children and predicted that one of the children would become a king in the future. Nāgārjuna after returning back from *Uttarakuru* to the Southern Continent (refer here to this world), he found that the child to whom he had prophesied long back become a King called Udayāna Bhadra. Nāgārjuna became his personal tutor for about three years.¹⁶

The Subject Matter of *Suḥr̥llekha*

The core subject matter of the *Suḥr̥llekha* is briefly condensed into following four points.

- 1) Exposition regarding the necessity of committing the Virtuous Actions (Tib. dGe ba) by abandoning the Ten Non-virtuous actions (Tib. Mi dge ba bcu)¹⁷ and
- 2) Exposition regarding the practice of Virtuous deeds should be done only through our physical base, a precious human body (Tib. Dal 'byor gyi lus rten)¹⁸
- 3) Exposition regarding the necessity of turning back one's craving for economical glory of *Samsara*, no matter how wholesome it may appear but it is not beyond the nature of suffering
- 4) Exposition regarding the necessity of accomplishment of *Nirvana* having contemplating on the benefits of *Nirvana*.

These above points are commonly practiced by the Buddhist practitioners. This text serves as the manual for beginner who aspire to learn fundamental knowledge of Buddhism. If one becomes well-versed in the meaning of each and every technical terms or Buddhist terminologies employed in *Suḥr̥llekha*, then certainly one will be able to grasp the rudimentary knowledge on Buddhist philosophical concept.

In brief, one will have the clear understanding and impression of Buddhism as the chief advocacy of mind-based philosophical tradition (Tib. Sems gtso smra ba'i ring lugs).

¹⁵ There are four continents according to Buddhist cosmological concept namely i) Pūrva videha to the east (Tib. Shar lus 'phags po), ii) Jambudvīpa to the south (Tib. lHo 'dzam bu gling), iii) Avaragodāniya to the west (Tib. Nub ba lang spyod), iv) Uttarakuru to the north (Tib. Byang sgra mi snyan).

¹⁶ Tsonawa, Lobsang N., *Indian Buddhist Pundits "From Jewel Garland of Buddhist History"*, Dharamsala: Library of Tibetan Works and Archives, p. 7, 2005.

¹⁷ Ten non-virtuous actions (Daśākuśalāni) are i) Killing, ii) Stealing, iii) Sexual misconduct, iv) Lying, v) Slander, vi) Harsh speech, vii) Idle gossip, viii) Covetousness, ix) Malicious intent, and x) Wrong view.

¹⁸ There are 18 qualities of human birth according to Buddhism. The Tibetan term for precious human body is "Dal byor". The word *Dal 'byor* is made of two words i.e. *Dal* and *'byor*. *Dal* refer to "leisure" and *'byor* refer to "endowment".

Leisure are eight in number namely i) not holding wrong views (heretic), ii) not born as a barbarian, iii) not born in a place where there does not exist Buddha's teachings, iv) not born as a dumb or foolish, v) not being born in the hell realm, vi) not being born as a hungry ghost, vii) not being born as an animal, viii) not being born as a long-lived gods.

The ten endowments are i) being a human being, ii) being born in a central realm (where Buddhist monks exist), iii) having sound sense organs, iv) being free from extreme deeds, v) having faith in the Holy Dharma, vi) Appearance of Buddha in the world, vii) Buddha's having taught the Holy Dharma, viii) the existing of Buddha's teachings, ix) there being a follower of Buddha's teachings, and x) having a constant compassionate heart towards others.

The Free Translation of Sakya Paṇḍita's *Outline of Suḥṛllekha* (Tib. bShes pa'i spring yig gi bsdus don)

Om Swasti (source of all auspiciousness) Siddhi (accomplishment)

I pay homage to my Guru and *Mañjuśrī Ghoṣa*.

There are three points/topics with regard to *Suḥṛllekha*.

They are;

1. Engage in the composition as the preliminary point

- A. Cause of sending an epistle
- B. Instructions for holding the meaning (content) of an epistle
 - a) Deserve/worthy to be hold
 - b) Benefits to be hold

2. Teaching on the nature of Three Trainings

A. Brief exposition with Six Remembrance

- a) General explanation
- b) Specific explanation
 - i) Recollection of giving
 - ii) Recollection moral ethics
 - iii) Recollection of Dharma
 - iv) Recollection of god

B. Detailed exposition through Three Trainings

- a) Training in moral ethics
 - i) Monks and the common instruction
 - i. Accomplishment of instruction
 - a. The instruction of body and speech
 - b. The instruction of mind
 - i. Abandonment of afflictive emotions
 - ii. Accomplishment of modesty/conscientiousness
 - iii. Keeping patience
 - c. General explanation of their instruction
 - i. Trained with analysis of the types of mind
 - ii. Trained with analysis of the types of speech
 - iii. Trained with analysis of the types of person
 - iv. Trained with analysis of the types of moral behavior

ii. Meditation on its antidote

- a. Antidote to afflictive emotions
 - i. Refute by analyzing the non-object of attachment
 - ii. Refute by analyzing the faults and demerits
 - iii. Refute by analyzing the individual part
 - a. Selflessness, b. Devoid of Essence, c. No satisfaction
- b. Antidote to conceptual thought
 - i. Refute by analyzing systematically
 - ii. Its benefits
 - iii. Refute by analyzing the Eight Wordly *Dharmas*

ii) Lay person and the common advice

- i. Not committing non-virtuous deeds for the sake of other
 - a. Not committing the non-virtuous deeds
 - b. The reason for not committing the non-virtuous deeds

ii. Put effort in one's own virtuous action

- a. Accomplishment of the cause of virtue and goodness
 - i. Accomplishment of Seven Treasures of *Ārya* (superior being)¹⁹
 - ii. Abandonment of six causes of bad reputation
 - iii. Taking a wealth of wealthy one
- b. Should not turn attachment into obstacle
 - i. Not turning sexual pleasure into obstacle
 - ii. Not turning material food into obstacle
 - iii. Not turning the sleep of delusion into obstacle

b) Training in concentration

i) Accomplishment of Higher Realms

- i. Meditating on the Four Dharma of virtuous actions
- ii. Subjugated the non-virtuous deeds by meditating on them

ii) Accomplishment of Definite goodness (Liberation)

- i. Abandonment of discordances
- ii. Meditating on the antidotes

a. Meditating on the path of renunciation as an antidote to obscuring the *Nirvana*

i. Meditating on antidote to contradictory view

- i. Meaning of what has been meditated
- ii. Modus operandi of meditating

i. Meditating on antidote

ii. Meditating on philosophical view

- i. Instruction of meditating on the view
- ii. The actual view

i. establishing the perfect view

ii. refutation of conceptual thought in other extreme

i. refutation of six conceptual thought with regard to agent of action

ii. refutation of apprehension of three constant fetters

i. Seeking the perfect path of its cause

i. Meditating on Four Noble Truths

ii. Meditating on Three Trainings

iii. Meditation on unforgettable remembrance

1. Meditating on the demerits of *Samsara* as an antidote to clinging to the three realms

i. Contemplation on the nature of suffering

i. Contemplation of *Samsara* as impermanent

i. Direct impermanence

ii. Ultimately disintegration

iii. Conclusion of points

ii. Contemplating on precious human birth as rare to

¹⁹ Seven Treasures of *Ārya* (Tib. 'Phags pa'i nor bdun) are i) Faith, ii) Moral ethics, iii) Hearing, iv) generosity, v) a sense of shame, vi) a dread of blame, vii) Wisdom

find

- i. Rare to find
- ii. Obtaining the endowment
- iii. Abandonment of non-leisure/free states
- iii. Contemplating on sentient beings as the nature of suffering
 - i. General explanation
 - ii. Specific explanation
 - i. Pervasive suffering
 - i. Uncertainty
 - ii. Unsatisfactory
 - iii. Endless
 - ii. Suffering of change
 - i. How the changing take place
 - ii. Put effort in virtuous actions
 - iii. Suffering of suffering
 - i. Suffering of lower realms
 - i. Hell
 - ii. Animal
 - iii. Hungry ghost
 - ii. Suffering of higher realms
 - i. God
 - ii. Demi-god
- ii. Instruction on the renunciation of *Samsara*
 - i. A result to be obtained
 - ii. A path to be obtained by whom
 - i. Three precious trainings
 - ii. Seven limbs of enlightenment

c) Training in wisdom

- i) Benefit of mediating on wisdom
- ii) Wisdom possessing benefit
 - i. State of not contemplation
 - ii. A path of concentration
 - i. Concentration on Twelve Dependent Origination
 - i. 12 dependent origination in successive order
 - ii. 12 dependent origination in reverse order
 - iii. Its benefits
 - ii. Concentration on Eight Noble Path of Superior being
 - iii. Concentration on Four Noble Truths
- iii) Instruction on the concentration of wisdom
 - i. Without procrastination
 - ii. Mental perseverance

3. The instructions for training in the end.

- A. Instruction on the proper way of practice
 - a. Instruction on meaningful life by committed virtue
 - b. Instruction on meaning virtue by dedication
- B. Instruction of the result of practiced
 - a. Instruction on how to achieve Form Body (Rūpa kāya)
 - b. Instruction on how to achieve Truth Body (Dharma kāya)

This abridgment of *Suḥṛllekha* was written by Srī Sakya Paṇḍita.

Bibliography

Beale, S. (trans.), “Suhṛllekha from Chinese” *Indian Antiquity*, 1887, pp. 169 ff.

Jamspal, Lozang et. al., *Nāgārjuna's Letter to King Gautamīputra*, Delhi: Motilal Banarsidass, 2008.

Khatipalo, Bhikkhu (trans.),: *The Letter of Kind-heartedness of Ācārya Nāgārjuna*, Bangkok: The Wisdom Gone Beyond, (translation of *Suhṛllekha* from Tibetan) p. 13-44, 1966.

Suzuki, Daisetz Teitaro, *The Laṅkāvatāra Sūtra A Mahayana Text*, Delhi: Motilal Banarsidass, 2003.

Tenzin, Pema (edited Tibetan text, *Suhṛllekha of Nāgārjuna and Vyaktapadaṭīkā* of Mahamati (Sanskrit restoration and critically), Bibliotheca Indo-Tibetica Series; 52, Sarnath: Central Institute of Higher Tibetan Studies, 2002.

Tenzin, Pema (ed. & trans.), *Suhṛllekha of Nāgārjuna: With the Commentary of Jetsun Rendawa* (in Tibetan & Hindi), Sarnath: Central Institute of Higher Tibetan Studies, 1996.

Tharchin, Geshe Lobsang and Artemus B. Engle (trans.), *Nāgārjuna's Letter: Nāgārjuna's Letter to a Friend*, Dharamsala: Library of Tibetan Works and Archives, 2003.

Tsonawa, Lobsang Norbu. *Indian Buddhist Pundits from “Jewel Garland of Buddhist History”*, Dharamsala: Library of Tibetan Works and Archives, 2005.

Wenzel, Heinrich (trans.). *Nagarjuna's Friendly Epistle*, Journal of the Pali Text Society, Vol. II, 1886 pp. 6-32

Tibetan Sources:

Choephel, Ugyen. (ed.), *bShes spring rtsa 'grel*, Xinhua: Bod ljongs mi dmangs pde skrun khang, 2000.

Laṅkāvatāra Sūtra, Kangyur Peking edition, Volume No. 29

Lodoe, Rendawa Zhonu. *bShes pa'i springs yig gi 'grel pa don gsal zhes bya ba bzhugs so*. Ladakh: Organizing Committee of 33rd Kalachakra Initiation, 2014.

Phuntsok, Chabpel Tseten. *Sa pan kun dga' rgyal mtshan gyi gsung 'bum*. Vol. III, Gangs can rig mdzod series, 25, Xinhua: Bod ljongs bod yig dpe rnying dpe skrun khang, 1992.

Tangyur, Peking edition, Vol. 129 and 103