

## 3rd rDo Grubchen Rinpoche's Pure Land Thought ( II )

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### Introduction

Last year, I published two theses<sup>1)</sup> on the biography of 3rd rDo Grubchen Rinpoche (1865-1926) who was a prominent scholar and a practitioner from the Nyingma sect of Tibetan Buddhism. He explained about the Pure Land thought in a book entitled "A Talk on the Land of Bliss (Sukhāvati).<sup>2)</sup>" The first chapter of this is about "Generating aspiration to be born in the Land of Bliss (Sukhāvati)" and I have also written two theses on this chapter last year.

In this paper, I would like to discuss the second chapter.

### I. The explanation of the second chapter.<sup>3)</sup>

(Closing the door to discouragement about being born in the Land of Bliss (Sukhāvati)).

rDo Grubchen Rinpoche writes in the beginning of this chapter(P318. 5):

If somebody possess the doubt that those who are born in the lower realms, it is impossible to attain a birth in the Buddha Land which has a colossal purpose.

This means, some people doubt and advocate that those who are in the lower realms can't be born in the Land of Bliss (Sukhāvati). This is the main theme in this chapter. To remove such doubts, rDo Grubchen Rinpoche explains step by step to those who live in the impure land that they can surely be born in the Land of Bliss (Sukhāvati). So, I will explain them one by one.

First, rDo Grubchen Rinpoche explains the excellent attributes of the Land of Bliss (Sukhāvati) and the defects of the impure lands. So, those who live in the impure land can not take birth in the Land of Bliss (Sukhāvati) by themselves. But Amitābha Buddha has prayed for all sentient beings to be born in the Land of Bliss (Sukhāvati). Thus, by the power of Amitābha Buddha's prayer, all beings in the impure land can be born in the Land of Bliss (Sukhāvati). This is authenticated by quoting from many sūtras. It is logically established and proved by many scholars.

Moreover, rDo Grubchen Rinpoche proves it in this way (p. 319.5-6):

It has been said in "The Larger Sukhāvatīvyūha Sūtra"<sup>4</sup> and "Ārya Karuṇā puṇḍarīka Sūtra"<sup>5</sup>, that except abandoning dharma and committing boundless actions, one can after having heard the name of Tāthāgata Amitābha and by dedicating the root of virtue for the Land of Bliss (Sukhāvati), one can be born in that Land.

So, these two sūtras explain that whoever has not abandoned dharma, not engaged in boundless actions and dedicated the root of virtue to be born in the Land of bliss (Sukhāvati), will definitely be born in the Land of Bliss (Sukhāvati).

To prove who will be able to take birth in the Land of Bliss(Sukhāvati), rDo Grubchen Rinpoche has extracted some lines from the sūtras and śāstras. Here, I will reveal from which text these lines have been taken and where in they appear in the Tibetan Tripitaka, Peking edition.

- (1) Ārya tathāgata jñāna mudrā samādhi sūtra vol. 32. page 67.2.7
- (2) Ārya avaivarta cakṛa nāma sūtra vol. 36. page 126.4.3
- (3) Ārya mahāpariṇāma rāja samantraka vol. 9. page 77.3.2
- (4) Buddhāvataṃsaka nāma mahāvaiṣṭhī sūtra (Samantabhadra) vol. 26. page 320.1.7
- (5) Mahāyānottaratantra śāstra vol. 108. page 32.1.1

(6) Deśanā stava vol. 46. page 98.5.2

Moreover, rDo Grubchen Rinoche said (p. 324.6~325.2) :

(1) hphags pa tiñ ḥdsin rgyal po dañ/(2) za ma tog bkod pa dañ/(3) sman mdo  
brgyad brgya pa dañ/(4) de bshin gśegs pa thams cad kyi thugs rje chen poḥi  
byin rlabs kyi sams can la gzigs śiñ kun tu ston pa dañ/(5) gtsug tor gdugs  
dkar dañ/(6) rnam rgyal maḥi rtog pa dañ/(7) tshe dañ ye śes dpag tu med paḥi  
gzuñs mdo sogs mdo sde dañ rtog pa mañ por bde ba can du skye baḥi phan  
yon gsuñs pa dañ/(8) lhag bsam bskul bar sams bskyed pa rnam pa bcus shiñ  
der skye ba sgrub tshul dañ/

(For the sake of clarity, I have numbered from (1) to (8) and underlined).

The underlined words explain that (1) to (7) etc. show many sūtras and kalpas that explain about the prospects of taking birth in the Land of Bliss (Sukhāvati). (8). This “Ārya adhyāśaya saṃcodana sūtra” explains the method to be born in the Land of Bliss (Sukhāvati) which included ten ways of generating mind.

The name of those sūtras (1) to (7) about how one can be born in the Land of Bliss (Sukhāvati), according to the Tibetan Tripitaka, Peking edition as:

- (1) Ārya samādhirāja sūtra vol. 31. page 276.3.3. and page 300.5.2
- (2) Ārya karaṇḍavyūha sūtra vol. 30. page 95.5.3 and page 96.3.6
- (3) Ārya sapta tathāgata pūrva prañidhāna viśeṣa vistara nāma sūtra<sup>6)</sup>  
vol. 6. page 131.5.1
- (4) Ārya sarvatathāgata adhiṣṭhāna sattvālokena buddhakṣetra nirdeśa  
vyūha sūtra vol. 27. page 273.4.2 and page 274.3.8
- (5) Ārya sarvatathāgatoṣṇiṣasitāpatrā nāma aparājitāpratyaṃgira ma-  
hāvidyārājñi vol 7. page 176.2.6
- (6) Sarvatathāgatoṣṇiṣa vijaya nāma dhāraṇī kalpa sahitā vol. 7. page  
166.5.2
- (7) Ārya aparimitāyur jñānaḥṛdaya nāma dhāraṇī vol. 7. page 305.5.5

Now, I will reveal the ten ways of mind generation which are explained in "The Ārya adhyāśaya saṃcodana sūtra":

- (1) generating mind of love (byams pa) to all sentient beings by abandoning all violence (ḥtshe ba) completely.
- (2) generating mind of compassion (sñiñ rje ba) to all sentient beings.
- (3) generating mind to guard sublime dharma even at the cost of body and life.
- (4) generating mind of extremely desiring sublime dharma because of certainty to the forbearance to the profound.
- (5) generating mind of completely pure thought without the pollution of gift and services.
- (6) generating mind of assuming omniscients as a precious gem by forgetfulness.
- (7) generating mind to respect all sentient beings as Guru, without discouragement.
- (8) generating mind not to enjoy one sided concentration on pleasure and firm believe in parts of Bodhi.
- (9) generating mind of various kinds of unmixed root virtues.
- (10) generating mind of meditating on recollecting Buddha without signs.

Here the question arises of what is the purpose of citing from many sūtras, where as one sūtra is enough to prove our possibility of birth in the Land of Bliss (Sukhāvati)?

For this, rDo Grubchen Rinpoche explained that Buddha preached in many sūtras according to the range of intelligence and inclinations of the mind of his followers. The wisdom of all the sentient beings is not same at all, so, Buddha skillfully taught in different sūtras in accordance with their different mental powers.

Therefore, those who dwell in the impure land must not harbour the doubt of not having the potentiality to be born in the Land of Bliss (Sukhāvati). But if one makes prayers to be born in the Land of Bliss (Sukhāvati) with full devotion, it is definitely possible to be born in the

Land of Bliss (Sukhāvati).

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- 1) "3rd rDo Grubchen Rinpoche's Pure Land Thought (Ⅰ)".

Journal of Indian and Buddhist studies, vol. 43, No. 1. 20th, December 1994, pp. 498-492.

"A study of 3rd rDo Grubchen Rinpoche's Thought about Rebirth in the Land of Bliss (Sukhāvati) (Ⅰ)".

Setsudai Review of Humanities and Social Sciences No. 2, 1995.2, Setsunan University pp.189-216.

- 2) "The Collected Works of rDo Grubchen 'Jigs med Bstan pa'i ña ma". The fourth volume, pp.307. to 376.

In May 1994, "bDe smon phyogs bsgrigs"(祝詞集) first and second volume is published by Sichuan people's publishing house (四川民族出版社) in Chengdu (成都) in China. "A talk on the Land of Bliss (Sukhāvati)" is the second of "bDe smon phyogs bsgrigs." It covers pages 392 to 446.

- 3) "The Collected Works of rDo Grubchen 'Jigs med Bstan pa'i ñi ma. The fourth Volume, pp.318.5 to 327.5

- 4) The Tibetan Tripitaka, Peking edition, vol. 22, page 113.3.8

- 5) The Tibetan Tripitaka, Peking edition, vol. 29, page 211.2.3

- 6) This sūtra does not explain about how we could be born in the Buddha Land, it rather deals with the excellent attributes of Bhaiṣajya guru vaidūrya prabharāja's Buddha Land, which has the same attributes as the Land of Bliss (Sukhāvati). Moreover, this sūtra explains that faithful noble sons and noble daughters make prayers to be born in this Buddha Land.

- 7) The Tibetan Tripitaka, Peking edition, vol. 24, page 63.3.2

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