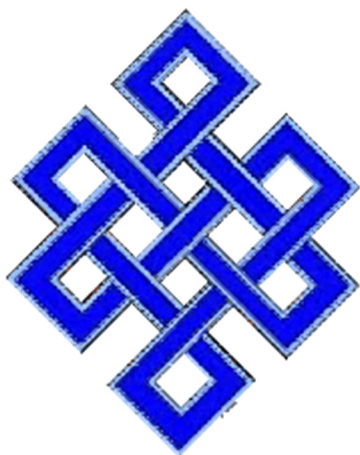


*Buddha's Answer Dispelling
Contradiction in the Sūtras:
Brief Indication*

Jam-yang-shay-pa's
*Great Exposition of the
Interpretable and the Definitive: 3*



William Magee

In collaboration with Lo-sang-gyal-tshan

Edited by Jeffrey Hopkins

UMA INSTITUTE
FOR TIBETAN STUDIES

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Translating texts from the heritage of Tibetan and Inner Asian Buddhist systems, the project focuses on Great Indian Books and Tibetan commentaries from the Go-mang College syllabus as well as a related theme on the fundamental innate mind of clear light in Tantric traditions. A feature of the Project is the usage of consistent vocabulary and format throughout the translations.

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Preface

The text translated here is a portion of Jam-yang-shay-pa Ngag-wang-tson-drü's^a *Great Exposition of the Interpretable and the Definitive / Decisive Analysis of (Tsong-kha-pa's) "Differentiating the Interpretable and the Definitive"*: *Storehouse of White Lapis-Lazuli of Scripture and Reasoning Free from Mistake, Fulfilling the Hopes of the Fortunate*,^b a commentary on Tsong-kha-pa Lo-sang-drag-pa's^c *The Essence of Eloquence*.^d It belongs to the debate-oriented decisive analysis (*mtha' dpyod*) genre and is the textbook (*yig cha*) for the study of Tsong-kha-pa's *The Essence of Eloquence* at Go-mang Monastic College.

This section treats Tsong-kha-pa's analysis of the *Sūtra Unraveling the Thought*, including the Buddha's answer to Bodhisattva Paramārthasamudgata's question regarding an apparent contradiction in Buddha's sūtras. The next volume the Buddha's discussion of character-non-natures.

Readers interested in a detailed discussion of *The Essence of Eloquence* and an overview of Ge-lug-pa^e writings on interpretation of scripture should consult the three volumes of Jeffrey Hopkins' *Dynamic Responses to Dzung-kha-ba's The Essence of Eloquence* devoted to the section of the Mind-Only School:

- *Emptiness in the Mind-Only School of Buddhism* (Berkeley: University of California Press, 1999);
- *Reflections on Reality: the Three Natures and Non-Natures in the Mind-Only School* (Berkeley: University of California Press; 2002);
- *Absorption In No External World: 170 Issues in Mind-Only Buddhism* (Ithaca, N.Y.: Snow Lion Publications, 2005).

The present work is indebted to these three volumes.

EDITIONS CONSULTED

Two basic editions of Jam-yang-shay-pa's *Great Exposition of the Interpretable and the Definitive* were consulted:

1. *drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod 'khrul*

^a *jam dbyangs bzhad pa'i rdo rje ngag dbang brtson grus*, 1648-1721/1722.

^b Written circa 1686. Herein called *Great Exposition of the Interpretable and Definitive*.

^c *tsong kha pa blo bzang grags pa*, 1357-1419.

^d *drang ba dang nges pa'i don rnam par phye ba'i bstan bcos legs bshad snying po / legs bshad snying po*; Peking 6142, vol. 153.

^e *dge lugs pa*.

bral lung rigs bai dūr dkar pa'i ngan mdzod skal bzang re ba kun skong, TBRC W22186.10: 1-288, which is a PDF of: *bla brang bkra shis 'khyil, bla brang brka shis 'khyil dgon*, publishing date unknown. Abbreviated reference: “2011 TBRC *bla brang*.”

2. *drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod 'khrul bral lung rigs bai dūr dkar pa'i gan mdzod skal bzang re ba kun skong*. Published at Go-mang College, date unknown. Abbreviated reference: “1987 Go-mang Lhasa,” so named because of being acquired by Jeffrey Hopkins in Lhasa, Tibet, at Go-mang College in 1987.

Also a codex edition based on the *bla brang* edition was used for convenience:

3. *drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod 'khrul bral lung rigs bai dūr dkar pa'i gan mdzod skal bzang re ba kun skong*. Taipei reprint (published by the Corporate Body of the Buddha Educational Foundation, Taipei, Taiwan, 2008) of the 1999 codex (Mundgod, India: Go-mang Library, 1999) based on the 1995 Mundgod revision (Mundgod, India: Go-mang College, 1995) of the 1973 Ngawang Gelek *bla brang* edition (New Delhi, India: Ngawang Gelek Demo, 1973). Abbreviated reference: “2008 Taipei reprint.”

The digital Tibetan text of Jam-yang-shay-pa's *Great Exposition of the Interpretable and the Definitive* provided in this book was supplied by the Drepung Gomang Library of Go-mang College in Mundgod, Karnataka State, India, which was likely based on the 1999 Mundgod codex. It has been edited in accordance with the “2011 TBRC *bla brang*” and the “1987 Go-mang Lhasa.”

Technical Notes

It is important to recognize that:

- translations and editions of texts are given in the Bibliography;
- the names of Indian Buddhist schools of thought are translated into English in a wish to increase accessibility for non-specialists;
- for the names of Indian scholars and systems used in the body of the text, *ch*, *sh*, and *ṣh* are used instead of the more usual *c*, *ś*, and *ṣ* for the sake of easy pronunciation by non-specialists; however, *cch* is used for *cch*, not *chchh*. Within parentheses the usual transliteration system for Sanskrit is used;
- transliteration of Tibetan is done in accordance with a system devised by Turrell Wylie; see “A Standard System of Tibetan Transcription,” *Harvard Journal of Asiatic Studies*, 22 (1959): 261-267;
- the names of Tibetan authors and orders are given in “essay phonetics” for the sake of easy pronunciation; the system is aimed at internet searchability;
- titles of added subsections are given in square brackets;
- definitions are in bold type.

The Collaborator

Lo-sang-gyal-tshan is a Ge-she at Go-mang College of Dre-pung Monastic University, Mundgod, Karnataka State, India, who also served a six-month term as Disciplinarian at the Tantric College of Lower Lhasa in Hunsur, India. In October, 2015, he assumed the position of Abbot of Go-mang College of Dre-pung Monastic University in Mundgod, India. He has worked with translators of the UMA Institute for Tibetan Studies since 2013. In particular, he provided crucial assistance with filling in the dialectical moves throughout the text and by responding to questions about the meaning.

Jam-yang-shay-pa's
GREAT EXPOSITION
OF THE INTERPRETABLE AND
THE DEFINITIVE: 3
Buddha's Answer Dispelling
Contradiction in the Sūtras:
Brief Indication

Decisive Analysis of (Tsong-kha-pa's) "Differentiating the Interpretable and the Definitive": Storehouse of White Lapis-Lazuli of Scripture and Reasoning Free from Mistake, Fulfilling the Hopes of the Fortunate

༄༅། །དྲང་བ་དང་ངེས་པའི་དོན་རྣམ་པར་འབྱེད་པའི་མཐའ་
དཔྱད་འཇུག་བྲལ་ལུང་རིགས་བེད་ཀར་དཀར་པོའི་གན་མཚོད་
སྐལ་བཟང་རེ་བ་ཀུན་སྐོང་ཞེས་བྱ་བ་བཞུགས་སོ། །

Third in the series: Jam-yang-shay-pa's *Great Exposition of the Interpretable and the Definitive*

1. *Principles for Practice: The Four Reliances*
2. *Questioning the Buddha about Contradictions in his Teachings*
3. *Buddha's Answer Dispelling Contradiction in the Sūtras: Brief Indication*

Key to the colorization: The Tibetan text and the translation are highlighted in three colors: black, blue, and red. Blue colored statements present what Jam-yang-shay-pa considers to be right positions, while red colored statements represent what Jam-yang-shay-pa considers to be wrong positions. Words in black are other information or function structurally. In the Tibetan, turquoise highlight indicates material added in place of ellipses, and magenta highlight sets off the ellipsis indicator when it has been filled in.

b. [Buddha’s] answer dispelling that contradiction

This has two parts: explaining the modes of non-nature in consideration of which [Buddha] spoke of [all phenomena as] natureless [in the Perfection of Wisdom Sūtras] and explaining that in consideration of which he spoke of [all phenomena as] unproduced and so forth [in the Perfection of Wisdom Sūtras].^a

གཉིས་པ་ [འགལ་བ་དེ་སྣང་བའི་ལན་] ། ལ། རོ་བོ་ཉིད་མེད་པར་གསུངས་
 པའི་དགོངས་པ་བཤད་པ་དང་། མ་སྐྱེས་པ་སོགས་སུ་གསུངས་
 པའི་དགོངས་པ་བཤད་པ་གཉིས།

1) EXPLAINING THE MODES OF NON-NATURE IN CONSIDERATION OF WHICH [BUDDHA] SPOKE OF [ALL PHENOMENA AS] NATURELESS [IN THE PERFECTION OF WISDOM SŪTRAS]

This has three parts: a brief indication, an extensive explanation, and showing examples for these.

དང་པོ་ [རོ་བོ་ཉིད་མེད་པར་གསུངས་པའི་དགོངས་པ་བཤད་པ་] ། ལ་མདོར་
 བསྟན་རྒྱས་བཤད་དེ་དག་གི་དཔེ་བསྟན་པ་དང་གསུམ།

A) BRIEF INDICATION [EXPLAINING THE MODES OF NON-NATURE IN CONSIDERATION OF WHICH BUDDHA SPOKE OF ALL PHENOMENA AS NATURELESS IN THE PERFECTION OF WISDOM SŪTRAS]

[The Sūtra Unraveling the Thought (Emptiness in Mind-Only, 82-83) says]:^b

^a See Jeffrey Hopkins, *Emptiness in the Mind-Only School of Buddhism* (Berkeley: University of California Press, 1999), 82.

^b 'phags pa dgongs pa nges par 'grel pa zhes bya ba theg pa chen po'i mdo (ārya-

Paramārthasamudgata, thinking of three non-natures of phenomena—character-non-nature, production-non-nature, and ultimate-non-nature—I said [in the middle wheel of the teaching],^a “All phenomena are natureless.”

དང་པོ་[མདོར་བཟུང་]ནི། དོན་དམ་ཡང་དག་འཕགས་ངས་ཚོས་
 རྣམས་ཀྱི་ངོ་བོ་ཉིད་མེད་པ་ཉིད་རྣམ་པ་གསུམ་པོ་འདི་ལྟ་སྟེ།
 [མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་དང་སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ་ཉིད་དང་དོན་དམ་
 པ་ངོ་བོ་ཉིད་མེད་པ་ཉིད་ལ་དགོངས་ནས་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པའོ། །ཞེས་
 བཟུང་ཏེ་ཞེས་ངོ་བོ་ཉིད་མེད་པ་གསུམ་ག་ལ་དགོངས་ནས་ངོ་བོ་ཉིད་མེད་པར་
 གསུངས་སོ།]ཞེས་སོགས་གསུངས།

In the context of this there are three parts: refuting [mistakes], presentation of our own system, and dispelling objections [to our own system].

འདིའི་སྐབས་སུ་དགག་བཞག་སྣང་གསུམ་ལས།

saṃdhinirmocana-nāma-mahāyāna-sūtra) in *bka' 'gyur (lha sa, 109), 26a.7.*

^a Ta-drin-rab-tan's *Annotations*, 11.6.

1' Refuting [mistakes]

དང་པོ་[དགག་པ་]ལ་

1. Someone says:^a There is a basis in [Buddha's] thought for the statement in the Perfection of Wisdom Sūtras that all phenomena are natureless because in consideration of the three—that imputational natures are character-non-natures, that other-powered natures are production-non-natures, and that thoroughly established natures are ultimate-non-natures—he explained that all phenomena are natureless.

ཁ་ཅིག །ཤེར་ཕྱིན་གྱི་མདོར་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པའི་དགོངས་གཞི་ཡོད་དེ། ཀུན་བཏགས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ། གཞན་དབང་སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ། ཡོངས་སྐྱབ་དོན་དམ་པ་ངོ་བོ་ཉིད་མེད་པ་གསུམ་ལ་དགོངས་ནས་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་བཤད་པའི་སྤྱིར་བཏགས་ཀྱི་ཞུས་པ།

Our response: Well then, it [absurdly] follows that the brief indication explicitly indicates that the three [natures] respectively—imputational natures, other-powered natures, and thoroughly-established natures—are illustrations of the three [non-natures]—character-non-natures, production-non-natures, and ultimate-non-natures because [according to you, your] syllogism:

[there is a basis in Buddha's thought when he indicates in the Perfection of Wisdom Sūtras that all phenomena are natureless because in consideration of the three—that imputational natures are character-non-natures, that other-powered natures are production-non-natures, and that thoroughly established natures are ultimate-non-natures—he explained that all phenomena are natureless]

is logically feasible.

འོ་ན། མདོར་བསྟན་གྱི་གཞུང་འདིས། ཀུན་བཏགས་གཞན་དབང་

^a 2011 TBRC *bla brang*, 20b.5; 1987 Go-mang Lhasa, 16a.3; 2008 Taipei reprint, 27.21. See Hopkins' *Absorption*, 150.

ཡོངས་ཀྱི་གསུམ་རིམ་པ་བཞིན་དུ། མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་
 པ་སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ་དོན་དམ་པ་ངོ་བོ་ཉིད་མེད་པ་གསུམ་
 གྱི་མཚན་གཞིར་སོ་སོར་དངོས་སུ་བསྟན་པར་ཐལ། [ཤར་ཕྱིན་གྱི་
 མདོར་ཚེས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པའི་དགོངས་གཞི་ཡོད་དེ། ཀུན་
 བཏགས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ། གཞན་དབང་སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ། ཡོངས་
 ཀྱི་དོན་དམ་པ་ངོ་བོ་ཉིད་མེད་པ་གསུམ་ལ་དགོངས་ནས་ཚེས་ཐམས་ཅད་ངོ་བོ་ཉིད་
 མེད་པར་བཤད་པའི་ཕྱིར་ཞེས་པའི་]སྒྲིབ་བ་འཐད་པའི་ཕྱིར།

If you [incorrectly] accept [that this passage of the brief indication explicitly indicates that the three natures—imputational natures, other-powered natures, and thoroughly-established natures—respectively are illustrations of the three non-natures—character-non-natures, production-non-natures, and ultimate-non-natures,] it [absurdly] follows that [immediately thereafter] on the occasion of the extensive explanation this passage,^a “Concerning that, what are character-non-natures of phenomena?” does not explicitly ask for illustrations of character-non-natures because you [incorrectly] accept [that this passage of the brief indication explicitly indicates that the three natures—imputational natures, other-powered natures, and thoroughly-established natures—respectively are illustrations of the three non-natures—character-non-natures, production-non-natures, and ultimate-non-natures].^b

[མདོར་བསྟན་གྱི་གཞུང་འདིས། ཀུན་བཏགས་གཞན་དབང་ཡོངས་ཀྱི་གསུམ་རིམ་པ་
 བཞིན་དུ། མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ་དོན་དམ་པ་ངོ་བོ་

^a Chap. 7; Lamotte, *Samdhinirmocana*, 67-68 [44], and 194; Dön-drup-gyel-tsen's *Four Intertwined Commentaries*, 7.1-7.2; and John C. Powers, *Wisdom of Buddha: Samdhinirmocana Sūtra* (Berkeley, Calif.: Dharma, 1995), 99. The passage from the *Sūtra Unraveling the Thought* including the response is as cited in Tsong-kha-pa's *The Essence of Eloquence* (Hopkins, *Emptiness in Mind-Only*, 86):

Concerning that, what are character-non-natures of phenomena? Those which are imputational characters.

Why? It is thus: Those [imputational characters] are characters posited by names and terminology and do not subsist by way of their own character. Therefore, they are said to be “character-non-natures.”

^b In other words, since Buddha would have said such explicitly in the brief indication, he would not have needed to repeat himself immediately thereafter.

ཉིད་མེད་པ་གསུམ་གྱི་མཚན་གཞིར་སོ་སོར་དངོས་སུ་བསྟན་པ་]འདོད་ན། རྒྱས་
 བཤད་ཀྱི་སྐབས་སུ་དེ་ལ་ཚོས་རྣམས་གྱི་མཚན་ཉིད་ངོ་བོ་ཉིད་
 མེད་པ་གང་ཞེ་ན་ཞེས་པའི་གཞུང་འདིས་མཚན་ཉིད་ངོ་བོ་ཉིད་
 མེད་པའི་མཚན་གཞི་དངོས་སུ་དྲིས་པ་མ་ཡིན་པར་ཐལ། [མདོར་
 བསྟན་གྱི་གཞུང་འདིས། ཀུན་བཏགས་གཞན་དབང་ཡོངས་གྲུབ་གསུམ་རིམ་པ་བཞིན་
 ཏུ། མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ་དོན་དམ་པ་ངོ་བོ་ཉིད་མེད་
 པ་གསུམ་གྱི་མཚན་གཞིར་སོ་སོར་དངོས་སུ་བསྟན་པ་]འདོད་པའི་ཕྱིར།

You cannot accept [that (immediately thereafter) on the occasion of the extensive explanation this passage, “Concerning that, what are character-non-natures of phenomena?” does not explicitly ask for illustrations of character-non-natures] because [Buddha’s answer in the extensive explanation,^a] “Those which are imputational characters” explains that “imputational natures that are imputations in the manner of entity and attribute in terms of the selflessness of phenomena are character-non-natures.”

[རྒྱས་བཤད་ཀྱི་སྐབས་སུ་དེ་ལ་ཚོས་རྣམས་གྱི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་གང་ཞེ་ན་
 ཞེས་པའི་གཞུང་འདིས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པའི་མཚན་གཞི་དངོས་སུ་དྲིས་པ་
 མ་ཡིན་པ་]འདོད་མི་རུས་ཏེ། ཀུན་བཏགས་པའི་མཚན་ཉིད་གང་
 ཡིན་པའོ་ཞེས་པས་ཚོས་གྱི་བདག་མེད་ཀྱི་དབང་དུ་བྱས་པའི་ངོ་
 བོ་དང་ལྷན་པར་ལ་ཀུན་བཏགས་པའི་ཀུན་བཏགས་རྣམས་
 མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཡིན་ཞེས་བཤད་པའི་ཕྱིར།

It follows [that (Buddha’s answer in the extensive explanation,) “Those which are imputational characters,” explains that “imputational natures that are imputations in the manner of entity and attribute in terms of the selflessness of phenomena are character-non-natures,”] because:

- [the rhetorical question] “Why?” is the question for the reason, and
- to explain the answer to the question concerning the reason [Buddha] says:

^a *Emptiness in Mind-Only*, 86, 87, 88, 90.

It is thus: Those [imputational characters] are characters posited by names and terminology and do not subsist by way of their own character.^a Therefore, they are said to be “character-non-natures.”

because in order to indicate the condensed meaning of these [Buddha] says:

Therefore, [that is, due to being posited by names and terminology and not subsisting by way of their own character,] they are said to be character non-natures.

because Tsong-kha-pa's *The Essence of Eloquence* says:^b

Through this clear delineation of the sūtra, the latter two [descriptions of non-nature with respect to other-powered natures and thoroughly-established natures] should also be understood.

[ཀྱུན་བཏགས་པའི་མཚན་ཉིད་གང་ཡིན་པའོ་ཞེས་པས་ཚས་གྱི་བདག་མེད་གྱི་དབང་
 དུ་བྱས་པའི་ངོ་བོ་དང་ལྷན་པར་ལ་ཀྱུན་བཏགས་པའི་ཀྱུན་བཏགས་རྣམས་མཚན་ཉིད་
 ངོ་བོ་ཉིད་མེད་པ་ཡིན་ཞེས་བཤད་པ་]དེར་ཐལ། དེ་ཅིའི་ཕྱིར་ཞེ་ན་ཞེས་
 པས་རྒྱ་མཚན་ངོ་བོ་པ་ཡིན་ལ། རྒྱ་མཚན་དེའི་ངོ་བོ་ལ་འཆད་པ་
 ལ། འདི་ལྟར་དེ་ནི་མིང་དང་བདུས་རྣམ་པར་བཞག་པའི་མཚན་
 ཉིད་ཡིན་གྱི་རང་གི་མཚན་ཉིད་ཀྱི་རྣམ་པར་གནས་པ་ནི་མ་ཡིན་
 པས་དེའི་ཕྱིར་དེ་ནི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་ཅེས་
 བཤད། །ཞེས་གསུངས། དེ་རྣམས་ཀྱི་དོན་བསྟུས་ཏེ་སྟོན་པ་ལ། དེའི་
 ཕྱིར་དེ་ནི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་ཅེས་བཤད། །ཞེས་
 གསུངས་པའི་ཕྱིར་ཏེ། འདི་ཉིད་ལས། མདོའི་དམིགས་འབྱེད་པ་
 འདིས་འོག་མ་གཉིས་ཀྱང་ཤེས་པར་བཤད། །ཞེས་གསུངས་པའི་

^a Hopkins points out that this statement is crucial for identifying that the “character” that imputational natures lack is establishment by way of own character; *Emptiness in Mind-Only*, 86.

^b Hopkins, *Emptiness in Mind-Only*, 86.

ཕྱིར།

Moreover, it [absurdly] follows that “production-non-natures” in the brief indication thoroughly indicates other-powered natures as illustrations of production-non-natures because you [incorrectly] accept [that this passage of the brief indication explicitly indicates that the three—imputational natures, other-powered natures, and thoroughly-established natures—respectively are illustrations of the three—character-non-natures, production-non-natures, and ultimate-non-natures].

གཞན་ཡང་། མདོར་བསྟན་གྱི་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པ་ཉིད་དང་
 ཞེས་པས་གཞན་དབང་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པའི་མཚན་གཞིར་
 ཡོངས་སུ་བསྟན་པར་ཐལ། [མདོར་བསྟན་གྱི་གཞུང་འདིས། ཀུན་བཏགས་
 གཞན་དབང་ཡོངས་སུ་བ་གསུམ་རིམ་པ་བཞིན་ཏུ། མཚན་ཉིད་དོ་བོ་ཉིད་མེད་པ་སྐྱེ་བ་
 དོ་བོ་ཉིད་མེད་པ་དོན་དམ་པ་དོ་བོ་ཉིད་མེད་པ་གསུམ་གྱི་མཚན་གཞིར་སོ་སོར་དངོས་
 སུ་བསྟན་པ་]འདོད་པའི་ཕྱིར།

If you [incorrectly] accept [that “production-non-natures” in the brief indication thoroughly indicates other-powered natures as illustrations of production-non-natures], it [absurdly] follows that the statement in the extensive explanation, “What are production-non-natures of phenomena?” does not explicitly ask for illustrations of the production-non-nature because you [incorrectly] accept [that this passage of the brief indication explicitly indicates that the three natures—imputational natures, other-powered natures, and thoroughly-established natures—respectively are illustrations of the three non-natures—character-non-natures, production-non-natures, and ultimate-non-natures].

[མདོར་བསྟན་གྱི་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པ་ཉིད་དང་ཞེས་པས་གཞན་དབང་སྐྱེ་བ་དོ་བོ་
 ཉིད་མེད་པའི་མཚན་གཞིར་དངོས་སུ་བསྟན་པ་]འདོད་ན། རྒྱས་བཤད་གྱི་
 ཚོས་རྣམས་ཀྱི་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། ཞེས་པས་
 སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པའི་མཚན་གཞི་དངོས་སུ་དྲིས་པ་མ་ཡིན་
 པར་ཐལ། [མདོར་བསྟན་གྱི་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པ་ཉིད་དང་ཞེས་པས་གཞན་
 དབང་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པའི་མཚན་གཞིར་དངོས་སུ་བསྟན་པ་]འདོད་པའི་

ཕྱིར།

It is not reasonable to accept [that Buddha’s statement in the extensive explanation, “What are production-non-natures of phenomena?” does not explicitly ask for illustrations of the production-non-nature] because that [statement in the extensive explanation, “What are production-non-natures of phenomena?”] explicitly asks for illustrations of production-non-natures. It follows [that the statement in the extensive explanation, “What are production-non-natures of phenomena?” explicitly asks for illustrations of production-non-natures] because this passage—“Those which are the other-powered characters”^a—is the explicit means expressing (*dnngos su ’chad byed*) that “the other-powered are illustrations of those [production-non-natures].”

རྒྱལ་བཤད་ཀྱི་ཚེས་རྣམས་ཀྱི་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། ཞེས་པས་སྐྱེ་བ་
 དོ་བོ་ཉིད་མེད་པའི་མཚན་གཞི་དངོས་སུ་དྲིས་པ་མ་ཡིན་པ་]འདོད་མི་རིགས་སྟེ།
 [རྒྱལ་བཤད་ཀྱི་ཚེས་རྣམས་ཀྱི་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། ཞེས་པ་]དེས་སྐྱེ་བ་
 དོ་བོ་ཉིད་མེད་པའི་མཚན་གཞིར་དངོས་སུ་དྲིས་པའི་ཕྱིར། [རྒྱལ་
 བཤད་ཀྱི་ཚེས་རྣམས་ཀྱི་སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། ཞེས་པ་དེས་སྐྱེ་བ་དོ་
 བོ་ཉིད་མེད་པའི་མཚན་གཞིར་དངོས་སུ་དྲིས་པ་]དེར་ཐལ། གཞན་གྱི་དབང་
 གི་མཚན་ཉིད་གང་ཡིན་པའོ། །ཞེས་པའི་གཞུང་འདི་གཞན་
 དབང་[སྐྱེ་བ་དོ་བོ་ཉིད་མེད་པ་]དེའི་མཚན་གཞི་ཡིན་ཅོ་ཞེས་དངོས་
 སུ་འཆད་བྱེད་ཡིན་པའི་ཕྱིར།

It follows [that this passage—“Those which are the other-powered characters”— is the explicit means expressing that “the other-powered are illustrations of those (production-non-natures)"] because:

- this passage, [the rhetorical question] “Why?” is the means expressing the question for the reason that [other-powered natures are production-non-natures], and
- this passage, “It is thus: Those [other-powered characters] arise through the force of other conditions and not by themselves” is the

^a Hopkins, *Emptiness in Mind-Only*, 87.

passage that is the means expressing the answer to the question about the reason,

because in order to indicate the condensed meaning of these [Buddha] says:

Therefore, [that is, due to arising through the power of other conditions and not by themselves,] they are said to be “production-non-natures.”

[གཞན་གྱི་དབང་གི་མཚན་ཉིད་གང་ཡིན་པའོ། །ཞེས་པའི་གཞུང་འདི་གཞན་དབང་སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ་དེའི་མཚན་གཞི་ཡིན་ནོ་ཞེས་དངོས་སུ་འཆད་བྱེད་ཡིན་པ་]དེར་ཐལ། དེ་ཅིའི་ཕྱིར་ཞེ་ན་ཞེས་པའི་གཞུང་འདི་[གཞན་དབང་]དེ་[སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ་]དེ་ཡིན་པའི་རྒྱ་མཚན་གྱི་དྲི་བ་འཆད་བྱེད་དང་། འདི་ལྟར་[གཞན་དབང་]དེ་ནི་རྒྱན་གཞན་གྱི་སྟབས་ཀྱིས་འབྱུང་བ་ཡིན་གྱི་རང་གི་བདག་ཉིད་ཀྱིས་མ་ཡིན་པས་ཞེས་པའི་གཞུང་འདི་རྒྱ་མཚན་དེའི་དྲིས་ལན་འཆད་བྱེད་གྱི་གཞུང་ཡིན་པའི་ཕྱིར་ཏེ། [དྲིས་ལན་]དེ་རྣམས་ཀྱི་དོན་བསྟུས་ཏེ་སྟོན་པ་ན་[རྒྱན་གཞན་གྱི་སྟབས་ཀྱིས་འབྱུང་བ་ཡིན་གྱི་རང་གི་བདག་ཉིད་ཀྱིས་མ་ཡིན་པ་]དེའི་ཕྱིར་དེ་ནི་སྐྱེ་བ་ངོ་བོ་ཉིད་མེད་པ་ཉིད་ཅེས་བྱའོ། །ཞེས་གསུངས་པའི་ཕྱིར།

2. About this formulation someone says:^a It follows that **this brief indication explicitly indicates a character-non-nature that is not related with any substrata** because this [passage of the brief indication] explicitly indicates character-non-natures and does not explicitly indicate imputational natures as character-non-natures.

བྱས་པ་ལ་ཁོ་ན་རེ། མདོར་བསྟན་གྱི་གཞུང་འདིས་བྱུང་གཞི་གང་དང་ཡང་མ་འབྲེལ་བའི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་

^a 2011 TBRC bla brang, 21b.5; 1987 Go-mang Lhasa, 16b.7; 2008 Taipei reprint, 29.6; see Hopkins, *Absorption*, Issue #57, “Does the brief indication explicitly team the three natures with the three non-natures?,” 150.

དངོས་སུ་བསྟན་པར་ཐལ། [མདོར་བསྟན་གྱི་གཞུང་]འདིས་མཚན་
 ཉིད་ངོ་བོ་ཉིད་མེད་པ་དངོས་སུ་བསྟན། ཀུན་བཏགས་མཚན་
 ཉིད་ངོ་བོ་ཉིད་མེད་པར་དངོས་སུ་མ་བསྟན་པའི་ཕྱིར་ཟེར་ན།

Our response: [That this brief indication explicitly indicates character-non-natures and does not explicitly indicate imputational natures as character-non-natures] does not entail [that **the brief indication explicitly indicates a character-non-nature that is not related with any substrata**].

[མདོར་བསྟན་འདིས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་དངོས་སུ་བསྟན། ཀུན་བཏགས་
 མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པར་དངོས་སུ་མ་བསྟན་པ་ཡིན་ན་མདོར་བསྟན་གྱི་གཞུང་
 འདིས་ཟུང་གཞི་གང་དང་ཡང་མ་འབྲེལ་བའི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་
 དངོས་སུ་བསྟན་པས་]མ་བྱུབ།

If you [incorrectly] accept [that **the brief indication explicitly indicates a character-non-nature that is not related with any substrata**], it [absurdly] follows that **the Ornament for the Clear Realizations** teaches aspects without bases because you [incorrectly] accept [that **the brief indication explicitly indicates a character-non-nature that is not related with any substrata**].

[མདོར་བསྟན་གྱི་གཞུང་འདིས་ཟུང་གཞི་གང་དང་ཡང་མ་འབྲེལ་བའི་མཚན་ཉིད་ངོ་
 བོ་ཉིད་མེད་པ་ཞིག་དངོས་སུ་བསྟན་པ་]འདོད་ན། མདོར་རྟོགས་རྒྱུན་གྱིས་
 རྣམ་པ་གཞི་མེད་པ་ཞིག་བསྟན་པར་ཐལ། [མདོར་བསྟན་གྱི་གཞུང་
 འདིས་ཟུང་གཞི་གང་དང་ཡང་མ་འབྲེལ་བའི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་
 དངོས་སུ་བསྟན་པ་]འདོད་པའི་ཕྱིར།

It is not reasonable to accept [that **the Ornament for the Clear Realizations indicates aspects without bases**] because [Haribhadra’s *Clear Meaning Commentary*] says,^a “It is not so because [...]”

^a *spuḥārta / abhisamayālaṃkāranāmaprajñāpāramitopadeśaśāstravivṛti, shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba'i 'grel pa; in bstan 'gyur (sde dge, 3793) TBRC W23703.86:158-281, 79b.4-80a.2. Answering a challenge to Haribhadra’s commentary on the homage:*

དེ་ལྟར་ཕྱག་འཚལ་བ་དང་བསྟོད་པ་ཚུན་དུ་འགྲོ་བའི་བསྟན་བཅོས་མདོར་པར་རྟོགས་

[མངོན་རྟོགས་རྒྱན་གྱིས་རྣམ་པ་གཞི་མེད་པ་ཞིག་བསྟན་པར་]འདོད་མི་རིགས་
ཏེ། དེ་ནི་མ་ཡིན་ཏེ་གང་གི་ཕྱིར། ཞེས་གསུངས་པའི་ཕྱིར།

At the juncture of the statement of non-entailment [that is, that this the brief indication explicitly indicates character-non-natures and does not explicitly indicate imputational natures as character-non-natures does not entail that the brief indication explicitly indicates a character-non-nature that is not related with any substrata], we say to you, well then, it [absurdly] follows that the “character-non-natures” of the brief indication explicitly indicate a character-non-nature that is not related with correct proofs because this [brief indication] (1) explicitly indicates a character-non-nature and (2) does not explicitly indicate correct proofs for character-non-natures.

[མངོར་བསྟན་འདིས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་དངོས་སུ་བསྟན། ཀུན་བཏགས་
མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པར་དངོས་སུ་མ་བསྟན་ན། མངོར་བསྟན་གྱི་གཞུང་འདིས་
ཞུང་གཞི་གང་དང་ཡང་མ་འབྲེལ་བའི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་དངོས་སུ་
བསྟན་པས་]མ་བྲུབ་མཚམས་ལ་ཁོ་རང་ལ་འོ་ན། མངོར་བསྟན་གྱི་
མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་ཅེས་པས་སྐྱབ་བྱེད་ཡང་དག་

པའི་རྒྱན་གཞི་དང་གཉེན་པོ་དང་རྣམ་པ་རྣམས་ལས་གང་ཡང་རུང་བ་ཞིག་བསྟན་པ་
མངོད་ནས། ཕྱོགས་དང་པོ་ལྟར་ན་ནི་འབད་པ་དོན་མེད་པ་ཡིན་ཏེ། ཤེས་རབ་ཀྱི་པ་
རོལ་དུ་ཕྱིན་པ་འདི་ལས་ནི་མཚན་ཉིད་ཀྱི་བསྟན་བཅས་དག་ལས་མི་སྣོས་པའི་གཞི་
གང་ཡིན་པ་དེ་འབྱུང་བ་ནི་མེད་དོ། །གཉིས་པ་ལྟར་ན་ཡང་རྣམ་པར་བྱང་བའི་དངོས་
པོ་བསྟན་པའི་ཕྱིར་ཀུན་ནས་ཉོན་མོངས་པའི་དངོས་པོ་མ་བསྟན་པས་འདི་གང་གི་
གཉེན་པོ་ཡིན་པ་ཁོང་དུ་རྒྱུད་པར་མི་འགྱུར་རོ། །གསུམ་པ་ལྟར་ན་ཡང་རྣམ་པ་གཞི་
མེད་པ་ཅམ་ཞིག་བསྟན་པའི་ཕྱིར་དོན་རྟོགས་པ་མེད་པས། རླང་ཟད་ཀྱང་མ་བཤད་
པའི་ཕྱིར་དོན་མེད་པ་ཡིན་ནོ་སྟམ་དུ་གཞན་དག་སེམས་པར་འགྱུར་བ་མ་ཡིན་ནམ་ཞེ་
ན། དེ་ནི་མ་ཡིན་ཏེ། གང་གི་ཕྱིར་ཉན་ཐོས་དང་རང་སངས་རྒྱས་དང་བྱང་ཚུབ་སེམས་
དཔའ་དང་། ལྷ་ན་མེད་པའི་སངས་རྒྱས་རྣམས་ཀྱིས་གོ་རིམས་ཇི་ལྟ་བ་བཞིན་ཐམས་
ཅད་མཐུན་པ་ཉིད་གསུམ་གྱིས་མངོན་པར་རྟོགས་པ་མཐའ་དག་བསྟན་པས་ན་ཕྱོགས་
གསུམ་ཅར་གྱིས་ཀྱང་བསྟན་པའི་ཕྱིར་རོ། །

དང་མ་འབྲེལ་བའི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་དངོས་སུ་
 བསྟན་པར་ཐལ། [མདོར་བསྟན་]དེས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་
 ཞིག་དངོས་སུ་བསྟན། མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པའི་སྐབ་བྱེད་
 ཡང་དག་དངོས་སུ་མ་བསྟན་པའི་ཕྱིར།

You have asserted [that that this brief indication explicitly indicates a character-non-nature and does not explicitly indicate correct proofs for character-non-natures entails that the “character-non-natures” of the brief indication explicitly indicate a character-non-nature that is not related with correct proofs]. If you [incorrectly] accept [that the “character-non-natures” of the brief indication explicitly indicate a character-non-nature that is not related with correct proofs], it [absurdly] follows that a correct proof for the character-non-nature explicitly indicated by this passage [in the brief indication] does not exist because you [incorrectly] accept [that the “character-non-natures” of the brief indication explicitly indicate a character-non-nature that is not related with correct proofs].

[མདོར་བསྟན་དེས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་དངོས་སུ་བསྟན། མཚན་ཉིད་
 བོ་ཉིད་མེད་པའི་སྐབ་བྱེད་ཡང་དག་དངོས་སུ་མ་བསྟན་ན། མདོར་བསྟན་གྱི་མཚན་
 ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་ཅེས་པས་སྐབ་བྱེད་ཡང་དག་དང་མ་འབྲེལ་བའི་མཚན་
 ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་དངོས་སུ་བསྟན་པས་]ཁྱབ་པ་ལས། [མདོར་བསྟན་གྱི་
 མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་ཅེས་པས་སྐབ་བྱེད་ཡང་དག་དང་མ་འབྲེལ་བའི་
 མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་དངོས་སུ་བསྟན་པ་]འདོད་ན། [མདོར་བསྟན་
 གྱི་]གཞུང་འདིས་དངོས་སུ་བསྟན་པའི་མཚན་ཉིད་ངོ་བོ་ཉིད་
 མེད་པའི་སྐབ་བྱེད་ཡང་དག་ཅིག་མེད་པར་ཐལ། [མདོར་བསྟན་གྱི་
 མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་ཅེས་པས་སྐབ་བྱེད་ཡང་དག་དང་མ་འབྲེལ་བའི་
 མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་དངོས་སུ་བསྟན་པ་]འདོད་པའི་ཕྱིར།

Moreover, it [absurdly] follows that the words, “character-non-natures,” explicitly indicate a character-non-nature that is not related with substrata because these [words, “character-non-natures,”] explicitly indicate character-non-natures and do not explicitly indicate imputational natures [as] character-non-natures.

གཞན་ཡང་། མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་ཅེས་པའི་ཚིག་འདིས་
 ལྷན་གཞི་དང་མ་འབྲེལ་བའི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞིག་
 དངོས་སུ་བསྟན་པར་ཐལ། [མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་ཅེས་པའི་ཚིག་]
 འདིས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་དངོས་སུ་བསྟན། ཀུན་
 བཏགས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་དངོས་སུ་མ་བསྟན་པའི་
 ཕྱིར།

[If you incorrectly say that] the latter [reason which is that the words, “character-non-natures,” do not explicitly indicate imputational natures as illustrations of character-non-natures] is not established, it [absurdly] follows that the word “selfless” explicitly indicates forms as selfless because you [incorrectly] accept [the latter reason which is that the words, “character-non-natures,” do not explicitly indicate imputational natures as illustrations of character-non-natures is not established].

ཕྱི་མ་ [མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་ཅེས་པའི་ཚིག་འདིས་ཀུན་བཏགས་མཚན་ཉིད་
 བོ་ཉིད་མེད་པ་དངོས་སུ་མ་བསྟན་པ་རྟགས་]མ་གྲུབ་ན། བདག་མེད་ཅེས་
 པའི་ངག་དེས་གཟུགས་བདག་མེད་དུ་དངོས་སུ་བསྟན་པར་ཐལ།
 [མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་ཅེས་པའི་ཚིག་འདིས་ཀུན་བཏགས་མཚན་ཉིད་ངོ་བོ་ཉིད་
 མེད་པ་དངོས་སུ་མ་བསྟན་པ་རྟགས་ཕྱི་མ་གྲུབ་པ་]འདོད་པའི་ཕྱིར།

3. Also, someone says:^a It follows that this brief indication explicitly indicates the three, imputational natures as character-non-natures and so forth [that is, other-powered natures as character-non-natures and thoroughly established natures as ultimate-non-natures] because this passage in [Vasubandhu’s *The Thirty*]:^b

^a 2011 TBRC bla brang, 22a.5; 1987 Go-mang Lhasa, 17a.6; 2008 Taipei reprint, 29.21. This challenge is treated at length in Hopkins, *Absorption*, Issues #57-64.

^b Vasubandhu, *sum cu pa'i tshig le'ur byas pa (trimsīkākārikā)*, in *bstan 'gyur (sde dge, 4055)*, TBRC W23703.136 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 2b.6. Jam-yang-shay-pa cites only the first line of the Tibetan (the second line in the translation) and “and so forth” which I have filled in.

Thinking of three types of non-nature
 Of the three types of natures
 He taught [in the Perfection of Wisdom Sūtras]^a
 That all phenomena are natureless.

explicitly indicates the three, imputational natures as character-non-natures and so forth.

ཡང་ཁོ་ན་རེ། མདོར་བསྟན་གྱི་གཞུང་འདིས་ཀུན་བཏགས་མཚན་
 ཉིད་ངོ་བོ་ཉིད་མེད་པ་སོགས་། [གཞན་དབང་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་
 དང་ཡོངས་གྲུབ་དོན་དམ་པ་ངོ་བོ་ཉིད་མེད་པ་]གསུམ་དངོས་སུ་བསྟན་པར་
 ཐལ། ངོ་བོ་ཉིད་ནི་རྣམ་གསུམ་གྱི། [ངོ་བོ་ཉིད་མེད་རྣམ་གསུམ་
 ལ། །དགོངས་ནས་ཚེས་རྣམས་ཐམས་ཅད་ཀྱི། ངོ་བོ་ཉིད་མེད་བསྟན་པ་ཡིན།།]ཞེས་
 སོགས་གྱི་གཞུང་འདིས་ཀུན་བཏགས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་
 པ་སོགས་གསུམ་དངོས་སུ་བསྟན་པའི་ཕྱིར་ན་

Our response: [That this passage in (Vasubandhu's *The Thirty*), "Thinking of three types of non-nature," and so forth explicitly indicates the three, imputational natures as character-non-natures and so forth,] does not entail [that this brief indication explicitly indicates the three, imputational natures as character-non-natures and so forth.]

[ངོ་བོ་ཉིད་ནི་རྣམ་གསུམ་གྱི། ཞེས་སོགས་གྱི་གཞུང་འདིས་ཀུན་བཏགས་མཚན་ཉིད་
 ངོ་བོ་ཉིད་མེད་པ་སོགས་གསུམ་དངོས་སུ་བསྟན་ན། མདོར་བསྟན་གྱི་གཞུང་འདིས་ཀུན་
 བཏགས་མཚན་ཉིད་མེད་པ་སོགས་གསུམ་དངོས་སུ་བསྟན་པས་]མ་ཟུབ།

The opponent's rejoinder: Regarding that, it follows that there is entailment [that is, that this passage in (Vasubandhu's *The Thirty*), "Thinking of three types of non-nature," and so forth explicitly indicates the three, imputational natures as character-non-natures and so forth.] does entail [that this brief indication explicitly indicates the three, imputational natures as character-non-natures and so forth] because there is a purpose for [Tsong-

^a Jam-yang-shay-pa's *Great Exposition of the Interpretable and the Definitive*, 45.4; and Ser-shül's *Notes*, 14b.5.

kha-pa's)^a citing this passage ["Thinking of three types of non-nature," and so forth] at the point of [discussing] this [brief indication].

དེ་ལ་ [ངོ་བོ་ཉིད་ནི་རྣམ་གསུམ་གྱི་ཞེས་སོགས་ཀྱི་གཞུང་འདིས་ཀུན་བཏགས་མཚན་
 ཉིད་ངོ་བོ་ཉིད་མེད་པ་སོགས་གསུམ་དངོས་སུ་བསྟན་ན། མདོར་བསྟན་གྱི་གཞུང་
 འདིས་ཀུན་བཏགས་མཚན་ཉིད་མེད་པ་སོགས་གསུམ་དངོས་སུ་བསྟན་པས་]བྱབ་པ་
 ཡོད་པར་ཐལ། [ངོ་བོ་ཉིད་ནི་རྣམ་གསུམ་གྱི་ཞེས་པའི་]ལྷང་དེ་ [མདོར་
 བསྟན་]འདིའི་ཐད་དུ་དྲངས་པ་ལ་དགོས་པ་ཡོད་པའི་ཕྱིར་ན་

Our response: [That there is a purpose for (Tsong-kha-pa's)^b citing this passage ("Thinking of three types of non-nature," and so forth) at the point of (discussing) this (brief indication)] does not entail [that **this brief indication explicitly indicates the three, imputational natures as character-nonnatures and so forth**] because it is for the sake of indicating that the two, sūtras and treatises, are similar in indicating that the basis in [Buddha's] thought for the statements in the Perfection of Wisdom Sūtras that all phenomena are natureless is in consideration of the three natures.

[ལྷང་དེ་འདིའི་ཐད་དུ་དྲངས་པ་ལ་དགོས་པ་ཡོད་ན། མདོར་བསྟན་གྱི་གཞུང་འདིས་
 ཀུན་བཏགས་མཚན་ཉིད་མེད་པ་སོགས་གསུམ་དངོས་སུ་བསྟན་པས་]མ་བྱབ་སྟེ།
 མདོ་བསྟན་བཅོས་གཉིས་ལས། ཤེར་ཕྱིན་གྱི་མདོར་ཚེས་ཐམས་
 ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པ་དེ་དགོངས་གཞི་མཚན་ཉིད་
 གསུམ་ལ་དགོངས་པར་སྟོན་པ་ལ་མཚུངས་པར་སྟོན་པའི་ཆེད་དུ་
 ཡིན་པའི་ཕྱིར།

The root reason above [which is that this passage in (Vasubandhu's *The Thirty*):

Thinking of three types of non-nature
 Of the three types of natures

^a Hopkins, *Emptiness in Mind-Only*, 83; for discussion of Tsong-kha-pa's seemingly untimely citation of Vasubandhu's passage see Hopkins, *Absorption*, Issues #61-64.

^b Hopkins, *Emptiness in Mind-Only*, 83.

He taught (in the Perfection of Wisdom Sūtras)^a
That all phenomena are natureless.

explicitly indicates the three, imputational natures as character-non-natures and so forth,] is established because:

- 1. “three types of natures” explicitly indicates the three, the naturelessness of the imputational and so forth
- 2. “three types of non-nature” explicitly indicates those three [imputational natures, other-powered natures, and thoroughly established natures] as illustrations of the three, character-non-nature and so forth [production-non-nature and ultimate-non-nature]
- 3. “thinking...He taught in the Perfection of Wisdom Sūtras / That all phenomena are natureless” indicates that thinking of the three non-natures and the three modes of naturelessness [Buddha] said in the perfection of Wisdom Sūtras, “All phenomena are natureless.”

[ངོ་བོ་ཉིད་ནི་རྣམ་གསུམ་གྱི། ཞེས་སོགས་ (ངོ་བོ་ཉིད་མེད་རྣམ་གསུམ་ལ། །དགོངས་
 རྣམ་ཚེས་རྣམས་ཐམས་ཅད་ཀྱི། །ངོ་བོ་ཉིད་མེད་བསྟན་པ་ཡིན། །) གྱི་གཞུང་འདིས་ཀུན་
 བཏགས་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་སོགས་གསུམ་དངོས་སུ་བསྟན་པ་] བོད་གི་
 ཚ་ཏྟགས་གྲུབ་སྟེ། ངོ་བོ་ཉིད་ནི་རྣམ་གསུམ་གྱི། ཞེས་པས། ཀུན་
 བཏགས་སོགས་ངོ་བོ་ཉིད་མེད་པ་གསུམ་པོ་དངོས་སུ་བསྟན། ངོ་
 བོ་ཉིད་མེད་རྣམ་གསུམ་ལ། ཞེས་པས་ [ཀུན་བཏགས་གཞན་དབང་ཡོངས་
 གྲུབ་] དེ་གསུམ་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་སོགས་གསུམ་གྱི་
 མཚན་གཞིར་དངོས་སུ་བསྟན། དགོངས་རྣམ་ཚེས་རྣམས་ཐམས་
 ཅད་ནི། །ངོ་བོ་ཉིད་མེད་བསྟན་པ་ཡིན། །ཞེས་པས་ངོ་བོ་ཉིད་
 མེད་པ་གསུམ་དང་ངོ་བོ་ཉིད་མེད་ཚུལ་གསུམ་ལ་དགོངས་རྣམ་
 ཤེར་ཕྱིན་གྱི་མདོར་ཚེས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་
 པར་བསྟན་པའི་ཕྱིར།

^a Jam-yang-shay-pa’s *Great Exposition of the Interpretable and the Definitive*, 45.4; and Ser-shül’s *Notes*, 14b.5.

2' Presentation of our own system

གཉིས་པ་རང་ལུགས་ནི།

There is a basis in [Buddha's] thought for the statements in the Perfection of Wisdom Sūtras that all phenomena are natureless because in consideration of the three—character non-natures, production non-natures, and ultimate non-natures—[the Buddha] said that all phenomena that all phenomena are natureless.

ཤེར་ཕྱིན་གྱི་མདོར་ཚེས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་
པའི་དགོངས་གཞི་ཡོད་དེ། མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ། སྐྱེ་བ་
ངོ་བོ་ཉིད་མེད་པ། དོན་དམ་པ་ངོ་བོ་ཉིད་མེད་པ་གསུམ་ལ་
དགོངས་ནས་ཚེས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པའི་
སྟེན།

3' Dispelling objections

གསུམ་པ་རྩོད་པ་སྤོང་པ་ལ།

4. The Omniscient Jo-nang-pa [Döl-po-pa Shay-rab-gyal-tshan] says:^a

It follows that this mode of explanation [that there is a basis in (Buddha’s) thought for the statements in the Perfection of Wisdom Sūtras that all phenomena are natureless because in consideration of the three—character non-natures, production non-natures, and ultimate non-natures—(the Buddha) said that all phenomena are natureless] is not logically feasible because the three non-natures are not the basis in [Buddha’s] thought in the Perfection of Wisdom Sūtras. It follows [that the three non-natures are not the basis in (Buddha’s) thought in the Perfection of Wisdom Sūtras] because the statements in the Perfection of Wisdom Sūtras that all phenomena are natureless (1) are made in consideration of conventional phenomena and (2) are not made in consideration of ultimate phenomena.

The first [which is that the statements in the Perfection of Wisdom Sūtras that all phenomena are natureless are made in consideration of conventional phenomena] is established because conventional phenomena are self-empty, because those [conventional phenomena] are empty of their own truly established entity.

The second [which is that the statements in the Perfection of Wisdom Sūtras that all phenomena are natureless are not made in consideration of ultimate phenomena] is established because ultimate phenomena are other-empty, because [Shay-rab-gyal-tshan] says that “those [ultimate phenomena] have truly established own-entity and are empty of the other, that is, conventional phenomena,” for Tsong-kha-pa’s *The Essence of Eloquence* [reports] the explanation [by Döl-po-pa Shay-rab-gyal-tshan]:^b

The statements in the Perfection of Wisdom Sūtras, and so forth, that all phenomena are natureless are in consideration of all conventional phenomena but are not in consideration of the ultimate.

གུ་མ་ཕྱིན་ཇོ་ནང་པའི་གསུང་ན་རེ། [ཤེར་ཕྱིན་གྱི་མདོར་ཚཱ་ཐམས་
ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པའི་དགོངས་གཞི་ཡོད་དེ། མཚན་ཉིད་ངོ་བོ་ཉིད་

^a 2011 TBRC *bla brang*, 22b.6; 1987 Go-mang Lhasa, 17b.5; 2008 Taipei reprint, 30.17.
^b Adapted from Hopkins, *Emptiness in Mind-Only*, 83.
^c 2011 TBRC *bla brang*, 22b.6, reads *jo nang ba'i*; 1987 Go-mang Lhasa, 17b.5, *jo nang pa'i*.

མེད་པ། རྒྱུ་བ་དོ་བོ་ཉིད་མེད་པ། དོན་དམ་པ་དོ་བོ་ཉིད་མེད་པ་གསུམ་ལ་དགོངས་ནས་
 ཚེས་ཐམས་ཅད་དོ་བོ་ཉིད་མེད་པར་གསུངས་པ་]འཆད་ཚུལ་དེ་མི་འཐད་
 པར་ཐལ། དོ་བོ་ཉིད་མེད་པ་གསུམ་པོ་དེ་ཤེར་ཕྱིན་གྱི་མདོའི་
 དགོངས་གཞི་མ་ཡིན་པའི་ཕྱིར། [དོ་བོ་ཉིད་མེད་པ་གསུམ་པོ་དེ་ཤེར་ཕྱིན་
 གྱི་མདོའི་དགོངས་གཞི་མ་ཡིན་པ་]དེར་ཐལ། ཤེར་ཕྱིན་གྱི་མདོར་ཚེས་
 ཐམས་ཅད་དོ་བོ་ཉིད་མེད་པར་གསུངས་པ་དེ་ཀུན་རྫོབ་པའི་
 ཚེས་རྣམས་ལ་དགོངས་པ་ཡིན་གྱི། དོན་དམ་པའི་ཚེས་ལ་
 དགོངས་པ་མ་ཡིན་པའི་ཕྱིར། དང་པོ་[ཤེར་ཕྱིན་གྱི་མདོར་ཚེས་ཐམས་
 ཅད་དོ་བོ་ཉིད་མེད་པར་གསུངས་པ་དེ་ཀུན་རྫོབ་པའི་ཚེས་རྣམས་ལ་དགོངས་པ་
 ཡིན་]ཟུབ་ཞེ། ཀུན་རྫོབ་པའི་ཚེས་རྣམས་རང་སྟོང་ཡིན་པའི་ཕྱིར་
 ཏེ། [ཀུན་རྫོབ་པའི་ཚེས་]དེ་རྣམས་རང་གི་དོ་བོ་བདེན་ཟུབ་གྱིས་སྟོང་
 པའི་ཕྱིར། གཉིས་པ་[ཤེར་ཕྱིན་གྱི་མདོར་ཚེས་ཐམས་ཅད་དོ་བོ་ཉིད་མེད་པར་
 གསུངས་པ་དེ་དོན་དམ་པའི་ཚེས་ལ་དགོངས་པ་མ་ཡིན་པ་]ཟུབ་ཞེ། དོན་དམ་
 པའི་ཚེས་རྣམས་གཞན་སྟོང་ཡིན་པའི་ཕྱིར་ཏེ། [དོན་དམ་པའི་
 ཚེས་]དེ་རྣམས་རང་གི་དོ་བོ་བདེན་པར་ཟུབ་ཅིང་ཀུན་རྫོབ་པའི་
 ཚེས་གཞན་གྱིས་སྟོང་པའི་ཕྱིར། ཞེས་གསུངས་ཏེ། འདི་ཉིད་ལས།
 གང་དག་ཤེར་ཕྱིན་ལ་སོགས་པའི་མདོ་རྣམས་ལས་ཚེས་ཐམས་
 ཅད་དོ་བོ་ཉིད་མེད་པར་གསུངས་པ་ཀུན་རྫོབ་གྱི་ཚེས་ཐམས་
 ཅད་ལ་དགོངས་གྱི་དོན་དམ་ལ་དགོངས་པ་མ་ཡིན་མོ། །ཞེས་
 བཤད་པ་ནི། ཞེས་གསུངས་པའི་ཕྱིར།

Our response: It follows that such statements [by the Omniscient Döl-po-pa that statements in the Perfection of Wisdom Sūtras and so forth that all phenomena are natureless are in consideration of all conventional phenomena but are not in consideration of the ultimate] are not logically feasible

because such assertions [that statements in the Perfection of Wisdom Sūtras and so forth that all phenomena are natureless are not in consideration of the ultimate]:

1. are contradictory with the *Sūtra Unraveling the Thought*,
2. are also contradictory with the system of Asaṅga and his [half-]brother [Vasubandhu], and
3. are also outside the system of the Superior Nāgārjuna, the father, and his spiritual children.

དེས་ན་ [ཀུན་མཁྱེན་ཇོ་ནང་པས་ཤེར་ཕྱིན་ལ་སོགས་པའི་མདོ་རྣམས་ལས་ཚོས་
 ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པ་ཀུན་རྫོབ་ཀྱི་ཚོས་ཐམས་ཅད་ལ་དགོངས་
 ཀྱི་དོན་དམ་ལ་དགོངས་པ་མ་ཡིན་པ་]དེ་ལྟར་གསུངས་པ་མི་འཐད་པར་
 ཐལ། [ཤེར་ཕྱིན་གྱི་མདོར་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པ་དོན་དམ་
 ལ་དགོངས་པ་མ་ཡིན་པ་]དེ་ལྟར་འདོད་པ་དགོངས་འགྲེལ་དང་ཡང་
 འགལ། ཐོགས་མེད་སྐྱེ་འཆེད་ཀྱི་གཞུང་དང་ཡང་འགལ།
 འཕགས་པ་སྐྱེ་སྐྱབ་ཡབ་སྐུས་ཀྱི་ལུགས་ལས་ཀྱང་ཕྱི་རོལ་ཏུ་གྱུར་
 པའི་ཕྱིར།

The first [part of the reason which is that assertions that statements in the Perfection of Wisdom Sūtras and so forth that all phenomena are natureless are not in consideration of the ultimate are contradictory with the *Sūtra Unraveling the Thought*] is established because the *Sūtra Unraveling the Thought*, upon including all phenomena in the three non-natures,^a indicates the thought of the Perfection of Wisdom Sūtras and you [Döl-po-pa Shay-rab-gyal-tshan] do not assert this. The first [part of the reason which is that the *Sūtra Unraveling the Thought*, upon including all phenomena in the three non-natures, indicates the thought of the Perfection of

^a Hopkins (*Emptiness in Mind-Only*, 84) glosses “three non-natures” (*ngo bo nyid med pa gsum*) with “three natures” (*ngo bo nyid gsum*) and indicates in footnote g that he does this following Ta-drin-rab-tan (*Annotations*, 13.4). Hopkins has since indicated the perspective for doing this comes from the teaming of the three natures with the three non-natures, but that this is not the concern here; rather, the topic here is the basis in Buddha’s thought behind his saying that all phenomena are natureless, this being the three non-natures, which indeed are teamed with the three natures. Thus, the glossing of “three non-natures” with “three natures,” as is confirmed by the citations below from Asaṅga’s *Compendium of Ascertainments* and Vasubandhu’s *The Thirty*.

Wisdom Sūtras] is established because when [the *Sūtra Unraveling the Thought*] includes all phenomena in the three non-natures and explains the modes of non-nature of those, due to ease of understanding it includes them in that way, whereupon it establishes the thought of the Perfection of Wisdom Sūtras. The reason why it establishes [the thought of the Perfection of Wisdom Sūtras] that way is that it is for the sake of commenting on the thought of the statements in the Perfection of Wisdom Sūtras of the [five] aggregates, the [eighteen] constituents, and the [twelve] sense-spheres as natureless and, in particular, the statements [in the Perfection of Wisdom Sūtras] mentioning all the terminological variants of the ultimate—emptiness, the element of [a Superior’s] attributes, thusness, and so forth—as the three non-natures in accordance with the explanation here [in the *Sutra Unraveling the Thought*]; hence, who with intelligence would propound that the ultimate is not among the phenomena about which it is said in these [Perfection of Wisdom Sūtras] that phenomena are natureless! That is, such a proposition would be unreasonable because Tsong-kha-pa’s *The Essence of Eloquence* says:^a

Therefore, who with a mind would propound that the ultimate is not among the phenomena about which it is said in these sūtras that phenomena are natureless!

དང་པོ་ [ཤེར་ཕྱིན་གྱི་མདོར་ཚེས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པ་དོན་
 དམ་ལ་དགོངས་པ་མ་ཡིན་པར་འདོད་པ་དགོངས་འགྲེལ་དང་འགལ་བ་] གྲུབ་སྟེ།
 དགོངས་འགྲེལ་གྱིས་ཚེས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པ་གསུམ་དུ་
 བསྟུས་ཏེ་ཤེར་ཕྱིན་གྱི་མདོའི་དགོངས་པར་བསྟན་པ་གང་
 བྱིན། །སྤྱོད་དེ་མི་འདོད་པའི་ཕྱིར། དང་པོ་ [དགོངས་འགྲེལ་གྱིས་ཚེས་
 ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པ་གསུམ་དུ་བསྟུས་] གྲུབ་སྟེ། ཚེས་ཐམས་ཅད་ངོ་
 བོ་ཉིད་མེད་པ་གསུམ་དུ་འདུ་བེད་དེའི་ངོ་བོ་ཉིད་མེད་ཚུལ་
 བཤད་ན་གོ་སླ་བའི་རྒྱ་མཚན་གྱིས་དེ་ལྟར་བསྟུས་ཏེ་ཤེར་ཕྱིན་གྱི་
 མདོའི་དགོངས་པར་སྐྱབ་པའི་ཕྱིར། དེ་ལྟར་སྐྱབ་དགོས་པའི་རྒྱ་

^a Hopkins, *Emptiness in Mind-Only*, 85. Since the point being made is so obvious, Ge-lug-pa scholars have explored at length Tsong-kha-pa’s meaning; see Hopkins, *Absorption in No External World*, Issues#63-65.

མཚན་ཤེར་ཕྱིན་གྱི་མདོར་ལུང་ཁམས་སྐྱེ་མཆེད་ཀྱི་ཚོས་རྣམས་ལ་
 རང་བཞིན་མེད་པར་གསུངས་པ་དང་། རྒྱད་པར་དུ་སྟོང་ཉིད་
 དང་ཚོས་ཀྱི་དབྱེངས་ཚོས་ཀྱི་དབྱེངས་དེ་བཞིན་ཉིད་ལ་སོགས་
 པའི་དོན་དམ་པའི་རྣམ་གྲངས་ཐམས་ཅད་སྟོས་ནས་རང་བཞིན་
 མེད་པར་གསུངས་པ་རྣམས། [དགོངས་འགྲེལ་]འདྲིར་བཤད་པ་ལྟར་
 གྱི་ངོ་བོ་ཉིད་མེད་པ་གསུམ་དུ་དགོངས་པར་འགྲེལ་པའི་ཆེད་
 ཡིན་པའི་ཕྱིར་ན། དེར་ཚོས་རྣམས་རང་བཞིན་མེད་པར་གསུངས་
 པའི་ནང་ན་དོན་དམ་པ་མེད་དོ་ཞེས་སྟོ་གྲོས་དང་ལྡན་པ་སུ་
 ཞིག་གིས་སྟེ་སྟེ་མི་རིགས་པའི་ཕྱིར་ཏེ། འདི་ཉིད་ལས། མདོ་དེ་
 དག་ལས་ཚོས་རྣམས་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པའི་ཚོས་ཀྱི་
 རང་ན་དོན་དམ་མེད་དོ་ཞེས་སེམས་དང་ལྡན་པ་སུ་ཞིག་སྟེ།
 ཞེས་གསུངས་པའི་ཕྱིར།

The second root reason [which is that assertions **that statements in the Perfection of Wisdom Sūtras and so forth that all phenomena are natureless are not in consideration of the ultimate** are also contradictory with the system of Asaṅga and his (half-)brother (Vasubandhu)] is established because (1) Asaṅga and his [half-]brother [Vasubandhu] assert that in consideration of all three non-natures, [Buddha] in the Perfection of Wisdom Sūtras spoke thusly [that all phenomena are natureless] and (2) you [Dölpo-pa Shay-rab-gyal-tshan] do not assert this [namely, that (Buddha) in the Perfection of Wisdom Sūtras spoke thusly that all phenomena are natureless].

[ཤེར་ཕྱིན་གྱི་མདོར་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པ་དོན་དམ་ལ་
 དགོངས་པ་མ་ཡིན་པར་འདོད་པ་ཐོགས་མེད་སྐྱེ་འཆེད་ཀྱི་གཞུང་དང་འགལ་བ་]ཙུ་
 ཏྟགས་གཉིས་པ་གྲུབ་ལྟེ། ངོ་བོ་ཉིད་མེད་པ་གསུམ་ག་ལ་དགོངས་
 བས་ཤེར་ཕྱིན་གྱི་མདོར་[ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པ་]དེ་ལྟར་

གསུངས་པར་ཐོགས་མེད་སྐྱེ་མཆེད་བཞིན་པ་གང་ཞིག། [ཀྱུན་མཁྱེན་
 རྩོད་པ་]ཉོད་ཀྱིས་[ངོ་བོ་ཉིད་མེད་པ་གསུམ་ག་ལ་དགོངས་ནས་ཤེར་ཕྱིན་གྱི་
 མདོར་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པ་དེ་ལྟར་གསུངས་པ་]དེ་མི་འདོད་པའི་
 ཕྱིར།

The first [part of the reason which is that Asaṅga and his (half-)brother (Vasubandhu) assert that in consideration of all three non-natures, (Bud-dha) in the Perfection of Wisdom Sūtras spoke thusly that all phenomena are natureless] is established because Asaṅga's *Compendium of Ascertainments* says:^a

Question: Thinking of what did the Supramundane Victor say [in the middle wheel] that all phenomena are natureless?

Answer: Here and there he said such through the force of tam-
 ing [trainees], thinking of three types of non-nature.

and Vasubandhu's *The Thirty* says:^b

Thinking of three types of non-nature
 Of the three types of natures
 He taught [in the Perfection of Wisdom Sūtras]
 That all phenomena are natureless.

དང་བོ་[ངོ་བོ་ཉིད་མེད་པ་གསུམ་ག་ལ་དགོངས་ནས་ཤེར་ཕྱིན་གྱི་མདོར་ཚོས་
 ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པ་དེ་ལྟར་གསུངས་པར་ཐོགས་མེད་སྐྱེ་མཆེད་བཞིན་
 པ་]གྲུབ་སྟེ། བསྐྱུ་བ་ལས། བཅོམ་ལྷན་འདས་ཀྱིས་ཅི་ལ་དགོངས་
 རས་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་ཞེ་ན། སྐྱེས་པ་
 འདུལ་བའི་དབང་གིས་དེ་དང་དེར་ངོ་བོ་ཉིད་མེད་པ་རྣམས་པ་

^a Asaṅga, *rnam par gtan la dbab pa bsdu ba (yogācārabhūmi viniścayasamgrahaṇī)*, in *bstan 'gyur (sde dge)*, 4038.02), TBRC W23703.130: 4-579 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 16b.5. This and the next citation are in Tsong-kha-pa's *The Essence of Eloquence*; see Hopkins, *Emptiness in Mind-Only*, 83.

^b Vasubandhu, *sum cu pa'i tshig le'ur byas pa (triṃśikākārikā)*, in *bstan 'gyur (sde dge)*, 4055), TBRC W23703.136 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 2b.6.

གསུམ་ལ་དགོངས་ནས་གསུངས་ཏེ། ཞེས་དང་། ལྷན་ལྟ་བུ་ལས་
 གྲུང་། རྩོམ་ཉིད་ནི་རྣམ་གསུམ་གྱི། རྩོམ་ཉིད་མེད་རྣམ་གསུམ་
 ལ། དགོངས་ནས་ཚོས་རྣམས་ཐམས་ཅད་ནི། རྩོམ་ཉིད་མེད་
 བསྟན་པ་ཡིན། ཞེས་གསུངས་པའི་བྱིས།

The third root reason [which is that assertions that statements in the Perfection of Wisdom Sūtras and so forth that all phenomena are natureless are not in consideration of the ultimate are also outside the system of the Superior Nāgārjuna, the father, and his spiritual children] is established because you [Döl-po-pa Shay-rab-gyal-tshan] assert ultimate truth as truly established and Nāgārjuna, the father, and his spiritual children explain that this [assertion that ultimate truth is truly established] is an incorrigible view, because Nāgārjuna's Fundamental Text Called "Wisdom" says:^a

Since the compounded are thoroughly not established [inherently],

How could the uncompounded be established [inherently]?

and:^b

^a Nāgārjuna, *dbu ma rtsa ba'i tshig le'ur byas pa shes rab (prajñā-nāma-mūlamadhya-kakārikā)* in *bstan 'gyur (sde dge, 3824)*, TBRC W23703.96: 3-39 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 5b.6. These three passages are cited in Tsong-kha-pa's *The Essence of Eloquence*; see Jeffrey Hopkins, *Emptiness in the Middle Way School of Buddhism: Mutual Reinforcement of Understanding Dependent-Arising and Emptiness*, Dynamic Responses to Tsong-kha-pa's *The Essence of Eloquence*, Volume 4 (UMA Institute for Tibetan Studies, 2016, uma-tibet.org), 70-72. Hopkins, *Absorption In No External World*, endnote 135 page 498 says:

All three passages are given in Jam-yang-shay-pa's *Great Exposition of the Interpretable and the Definitive*, 48.1-48.3, but not in Gung-ru Chö-jung's *Garland of White Lotus*. The first is cited in A-ku Lo-drö-gya-tsho's *Precious Lamp*, 71.4. The second is cited with the preceding two lines in Jig-may-dam-chö-gya-tsho's *Port of Entry*, 162.6, along with a stanza from Āryadeva's *Four Hundred*. The first stanza is *mūlamadhya-kakārikāḥ VII.33cd* (J.W. de Jong, ed. [Madras: The Adyar Library and Research Centre, 1977], 11): *samskṛtasyāprasiddhau ca katham setsyaty asaṃskṛtam* // The second stanza is *mūlamadhyamakakārikāḥ XIII.8cd* (de Jong edition, p. 18): *yeṣāṃ tu śūnyatādr̥ṣṭis tān asādhyān babhāṣire* //.

^b Nāgārjuna, *dbu ma rtsa ba'i tshig le'ur byas pa shes rab (prajñā-nāma-mūlamadhyamakakārikā)* in *bstan 'gyur (sde dge, 3824)*, TBRC W23703.96: 3-39 (Delhi, India: Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 8a.6-7. As Ser-shül Lo-sang-pün-tshog (*Notes*, 8b.3) explains, "Those beings who view emptiness as truly established are

Whoever view emptiness [as truly established]
Are said to be irredeemable.

and Nāgārjuna's *Supramundane Praise* says:^a

Since the ambrosia of emptiness was taught
For the sake of abandoning all conceptualizations,
You [Buddha] have greatly derided
Those who adhere to it [as truly established].

[ཤིང་ཕྱིན་གྱི་མདོར་ཚོས་ཐམས་ཅད་དོ་བོ་ཉིད་མེད་པར་གསུངས་པ་དོན་དམ་ལ་
དགོངས་པ་མ་ཡིན་པར་འདོད་པ་འཕགས་པ་སྐྱུ་སྐྱུ་ཡབ་སྲས་ཀྱི་ལྷགས་ལས་ཀྱང་ཕྱི་
རོལ་ཏུ་གྱུར་པ་]ཙྴ་རྟགས་གསུམ་པ་གྲུབ་སྟེ། བྱིད་ཀྱིས་དོན་དམ་
བདེན་པ་བདེན་གྲུབ་ཏུ་འདོད་ཅིང་། སྐྱུ་སྐྱུ་ཡབ་སྲས་ཀྱིས་[དོན་
དམ་བདེན་པ་བདེན་གྲུབ་ཏུ་འདོད་པ་]དེ་གསོར་མི་རུང་གི་ལྟ་བར་བཤད་
བའི་ཕྱིར། ཙྴ་ཤེས་ལས། འདུས་བྱས་རབ་ཏུ་མ་གྲུབ་པས། འདུས་
མ་བྱས་ཚོས་ཇི་ལྟར་འགྲུབ། ཅེས་དང་། གང་དག་སྟོང་པ་ཉིད་ལྟ་
བ། དེ་དག་སྐྱུ་ཏུ་མེད་པར་གསུངས། །ཞེས་དང་། འཇིག་རྟེན་
ལས་འདས་པར་བསྟོད་པ་ལས། ཀུན་རྟོག་ཐམས་ཅད་སྤང་བའི་
ཕྱིར། སྟོང་ཉིད་བདུད་ཙྴ་སྟོན་མཛད་ན། །གང་ཞིག་དེ་ལ་ཞེན་
གྱུར་པ། དེ་ནི་བྱིད་ཀྱིས་ཤིན་ཏུ་སྤང། ཅེས་གསུངས་པའི་ཕྱིར་རོ།

5. *Also someone says:*^b It follows that in the Perfection of Wisdom Sūtras imputational phenomena are indicated as not established by way of their own character because you accept [that in consideration of the three non-natures, [the Buddha] said that all phenomena that all phenomena are natureless]. If you accept [that in the Perfection of Wisdom Sūtras imputational phenomena are indicated as not established by way of their own

said to be irredeemable as long they do not discard this bad view.

^a Nāgārjuna, 'jig rten las 'das par bstod pa (lokāitastava), in bstan 'gyur (sde dge, 1120), TBRC W23703.1: 138-140 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 69b.1. Sanskrit in Lindtner, *Master of Wisdom*, 161: sarvasaṃkalpanāśāya sūnyatāmṛtadeśanā / yasya tasyām api grāhas tvayāsāv avasāditah //.

^b 2011 TBRC bla brang, 24a.3; 1987 Go-mang Lhasa, 18b.5; 2008 Taipei reprint, 32.11.

character] it follows that [the Perfection of Wisdom Sūtras] are literally acceptable because you accept [that in the Perfection of Wisdom Sūtras imputational phenomena are indicated as not established by way of their own character].

ཡང་ཁོ་ན་རེ། ཤེར་ཕྱིན་གྱི་མདོར་ཀུན་བཏགས་གྱི་ཚོས་རྣམས་
 རང་གི་མཚན་གྱིས་མ་གྲུབ་པར་བསྟན་པར་ཐལ། [ངོ་བོ་ཉིད་མེད་པ་
 གསུམ་ལ་དགོངས་ནས་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མེད་པར་གསུངས་པ་]འདོད་
 པའི་ཕྱིར། [ཤེར་ཕྱིན་གྱི་མདོར་ཀུན་བཏགས་གྱི་ཚོས་རྣམས་རང་གི་མཚན་གྱིས་མ་
 གྲུབ་པར་བསྟན་པ་]འདོད་ན། [ཤེར་ཕྱིན་གྱི་མདོ་སྐྱེ་ཇི་བཞིན་པར་ཐལ།
 [ཤེར་ཕྱིན་གྱི་མདོར་ཀུན་བཏགས་གྱི་ཚོས་རྣམས་རང་གི་མཚན་གྱིས་མ་གྲུབ་པར་
 བསྟན་པ་]འདོད་པའི་ཕྱིར་ན་

Our response: [That in the Perfection of Wisdom Sūtras imputational phenomena are indicated as not established by way of their own character] does not entail [that the Perfection of Wisdom Sūtras are literally acceptable] because by reason of the fact that [Buddha] was not merely indicating thusly [that imputational phenomena are not established by way of their own character] but was explicitly indicating emphatically there [in the Perfection of Wisdom Sūtras] that all phenomena ranging from forms through exalted-knowers-of-all-aspects lack establishment from their own side, inherent establishment, and so forth, [the Perfection of Wisdom Sūtras] are not asserted to be literal, because Tsong-kha-pa's *The Essence of Eloquence* says:^a

Also, with respect to the need for [Buddha's] doing thus, in the Mother Sūtras [that is, the Perfection of Wisdom Sūtras] and so forth, all phenomena—the five aggregates, the eighteen constituents, and the twelve sense-spheres—are described as without thingness, without an inherent nature, and natureless.

[ཤེར་ཕྱིན་གྱི་མདོར་ཀུན་བཏགས་གྱི་ཚོས་རྣམས་རང་གི་མཚན་གྱིས་མ་གྲུབ་པར་
 བསྟན་ན། ཤེར་ཕྱིན་གྱི་མདོ་སྐྱེ་ཇི་བཞིན་པ་ཡིན་པས་]མ་བྱུང་བྱེ། [ཀུན་བཏགས་

^a Hopkins, *Emptiness in Mind-Only*, 85.

གྲི་ཚོས་རྣམས་རང་གི་མཚན་གྲིས་མ་གྲུབ་པ་]དེ་ལྟར་བཟུང་ན་པ་ཅམ་མ་ཡིན་
 པར་[ཤེར་ཕྱིན་གྱི་མདོ་]དེར་གཟུགས་ནས་རྣམ་མཁུན་གྱི་བར་གྱི་
 ཚོས་ཐམས་ཅད་ལ་རང་ངོས་ནས་གྲུབ་པ་དང་རང་བཞིན་གྲིས་
 གྲུབ་པ་སོགས་མེད་པར་བརྩམས་ཏུ་བཏོན་ནས་དངོས་སུ་བཟུང་
 པའི་རྒྱ་མཚན་གྲིས་སྐྱེ་ཇི་བཞིན་པར་ཁས་མི་ལེན་པའི་ཕྱིར་ཏེ།
 འདི་ཉིད་ལས། དུམ་གྱི་མདོ་ལ་སོགས་པར་སྤང་བོ་ལྔ་ཁམས་བཙོ་
 བརྒྱད་སྐྱེ་མཚེད་བཅུ་གཉིས་གྲི་ཚོས་ཐམས་ཅད་ལ་རེ་རེ་ནས་
 དངོས་པོ་མེད་པ་དང་རང་བཞིན་མེད་པ་དང་ངོ་བོ་ཉིད་མེད་
 པར་གསུངས་ཤིང་། ཞེས་གསུངས་པའི་ཕྱིར།

Abbreviations

“1973 Ngawang Gelek *bla brang*” = *Collected Works of 'Jam-dbyaṅs-bzhad-pa'i-rdo-rje*, vol. 14 (entire). New Delhi: Ngawang Gelek Demo, 1973.

“1987 Go-mang Lhasa” = *drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod 'khrul bral lung rigs bai dūr dkar pa'i gan mdzod skal bzang re ba kun skong*. Named “1987” because of being acquired in Lhasa, Tibet, at Go-mang College in 1987; published at Go-mang College, date unknown. (Complete edition, available at UMA Institute for Tibetan Studies, uma-tibet.org.)

“2000 Taipei reprint of 1999 Mundgod” = *grub mtha' chen mo / grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong*, Mundgod, India: Drepung Gomang Library, 1999; rpt. Taipei, Taiwan: The Corporate Body of the Buddha Educational Foundation, n.d. [this edition is based on the Tra-shi-khyil blockprint].

“2008 Taipei reprint” = *drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod 'khrul bral lung rigs bai dūr dkar pa'i gan mdzod skal bzang re ba kun skong*. Taipei reprint (published by the Corporate Body of the Buddha Educational Foundation, Taipei, Taiwan, 2008) of the 1999 codex (Mundgod, India: Go-mang Library, 1999) based on the 1995 Mundgod revision (Mundgod, India: Go-mang College, 1995) of the 1973 Ngawang Gelek *bla brang* edition (New Delhi, India: Ngawang Gelek Demo, 1973).

“2011 TBRC *bla brang*” = *drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod 'khrul bral lung rigs bai dūr dkar pa'i ngan mdzod skal bzang re ba kun skong*, TBRC W22186.10: 1-288, which is a PDF of: *bla brang bkra shis 'khyil, bla brang brka shis 'khyil dgon*, publishing date unknown.

“*lha sa*” = *lha sa bka' 'gyur*. TBRC W26071, which is a PDF of: *Zhol bka' 'gyur par khang*, Lhasa, Tibet, 1934.

“*Great Exposition of the Interpretable and the Definitive*” = Jam-yang-shay-pa's *Great Exposition of the Interpretable and the Definitive / Decisive Analysis of (Tsong-kha-pa's) “Differentiating the Interpretable and the Definitive”*: *Storehouse of White Lapis-Lazuli of Scripture and Reasoning Free from Mistake, Fulfilling the Hopes of the Fortunate (drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod 'khrul bral lung rigs bai dūr dkar pa'i ngan mdzod skal bzang re ba kun skong)*.

“Peking” = *Tibetan Tripiṭaka: Peking Edition kept in the Library of the Otani University, Kyoto*. Edited by Daisetz Teitarō Suzuki. Tokyo, Kyoto, Japan: Tibetan Tripiṭaka Research Foundation, 1955-1961.

“sde dge” = *sde dge bstan ’gyur. sDe dge Tibetan Tripiṭaka—bsTan ḥgyur preserved at the Faculty of Letters, University of Tokyo*. Edited by Z. Yamaguchi, et al. Tokyo: Tokyo University Press, 1977-1984. The catalogue numbers are from *Complete Catalogue of the Tibetan Buddhist Canons*. Edited by Hukuji Ui. Sendai, Japan: Tohoku University, 1934. And *A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism*. Edited by Yensho Kanakura. Sendai, Japan: Tohoku University, 1953. TBRC W23703, which is a PDF of: Delhi: Karmapae Chodhey, Gyalwae sungrab partun khang, 1977.

“TBRC” = Tibetan Buddhist Resource Center (<http://www.tbrc.org>).

“Tenets” = Jam-yang-shay-pa’s *Great Exposition of Tenets / Explanation of “Tenets”: Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others’ Tenets and the Meaning of the Profound [Emptiness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Beings* (*grub mtha’chen mo / grub mtha’i rnam bshad rang gzhan grub mtha’kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu’i re ba kun skong*).

Bibliography

Sūtras are listed alphabetically by English title in the first section; the terms “glorious” and “supreme” at the beginning of titles are often dropped in the Bibliography. Indian and Tibetan treatises are listed alphabetically by author in the second section; other works are listed alphabetically by author in the third section. Works mentioned in the first or second sections are not repeated in the third section.

1. SŪTRAS

Condensed Perfection of Wisdom Sūtra

prajñāpāramitāsañcayagāthā

shes rab kyi pha rol tu phyin pa sdu pa tshigs su bead pa

Tibetan digital reprint edition: In *bka' 'gyur (sde dge par phud, 13)*. TBRC W22084.34:3-40 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

P735, vol. 21.

Sanskrit and Tibetan: Akira Yuyama. *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A): Edited with an Introduction, Bibliographical Notes and a Tibetan Version from Tunhuang*. London: Cambridge University Press, 1976.

Sanskrit: E. E. Obermiller. *Prajñāpāramitā-ratnaguṇa-sañcayagāthā*. Osnabrück, Germany: Biblio Verlag, 1970. Also: P. L. Vaidya. *Mahāyāna-sūtra-saṃgraha*. Part I. Buddhist Sanskrit Texts, 17. Darbhanga, India: Mithila Institute, 1961.

English translation: Edward Conze. *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*. Bolinas, Calif.: Four Seasons Foundation, 1973.

Eight Thousand Stanza Perfection of Wisdom Sūtra

aṣṭasāhasrikāprajñāpāramitā

shes rab kyi pha rol tu phyin pa brgyad stong pa

Tibetan digital reprint edition: In *bka' 'gyur (sde dge par phud, 12)*. TBRC W22084.33:3-573 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 734, vol. 21.

Sanskrit: P. L. Vaidya. *Aṣṭasāhasrika Prajñāpāramitā, with Haribhadra's Commentary called Alokā*. Buddhist Sanskrit Texts 4. Darbhanga, India: Mithila Institute, 1960.

English translation: Edward Conze. *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*. Bolinas, Calif.: Four Seasons Foundation, 1973.

Five Hundred Stanza Perfection of Wisdom Sūtra

āryapañcaśatikāprajñāpāramitā

'phags pa shes rab kyi pha rol tu phyin pa lnga brgya pa

bka' 'gyur (sde dge par phud, 15). TBRC W22084. 103 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

P0738, vol. 21.

English translation: Edward Conze. *The Short Prajñāpāramitā Texts*. London: Luzac, 1973.

One Hundred Fifty Modes of the Perfection of Wisdom

prajñāpāramitānayaśatapañcāśatikāsūtra

shes rab kyi pha rol tu phyin pa'i tshul brgya lnga bcu pa'i mdo

Tibetan digital reprint edition: In *mdo sde spyi'i rnam bzhag*. TBRC W1PD76588.438-439 (PDF of Pe cin: mi rigs dpe skrun khang, 2006).

P121, vol. 5.

English translation: Edward Conze. *The Short Prajñāpāramitā Texts*, 184-195. London: Luzac, 1973.

One Hundred Thousand Stanza Perfection of Wisdom Sūtra

śatasāhasrikāprajñāpāramitā

shes rab kyi pha rol tu phyin pa stong phrag brgya pa

Tibetan digital reprint edition: In *bka' 'gyur (co ne)*. TBRC W1PD96685.9:603-621 (PDF of co ne rdzong: [co ne dgon], 1926).

P730, vols.12-18.

Condensed English translation: Edward Conze. *The Large Sūtra on Perfect Wisdom*. Berkeley: University of California Press, 1975.

One Letter Perfection of Wisdom Sūtra

ekākṣarīmātānāmasarvatathāgataprajñāpāramitāsūtra

de bzhin gshegs pa thams cad kyi yum shes rab kyi pha rol tu phyin pa yi ge gcig ma'i mdo

Tibetan digital reprint edition: In *mdo sde spyi' i rnam bzhag*. TBRC W1PD76588.440-440 (PDF of Pe cin: mi rigs dpe skrun khang, 2006).

P741, vol. 21; Dharma vol. 12.

Perfection of Wisdom in Few Letters

svalpākṣaraprajñāpāramitāsūtra

shes rab kyi pha rol tu phyin pa yi ge nyung ngu

In *bka' 'gyur (lha sa)*. TBRC W26071.34:513-518 (PDF of Lhasa: zhol bka' 'gyur par khang, [194-]).

P159, vol. 6.

English translation: Edward Conze. *The Short Prajñāpāramitā Texts*, 144-147. London: Luzac, 1973.

Twenty-five Thousand Stanza Perfection of Wisdom Sūtra

pañcaviṃśatisāhasrikāprajñāpāramitā

shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa

Tibetan digital reprint edition: In *bka' 'gyur (sde dge par phud, 9)*. TBRC W22084.28:3-763 (PDF of Delhi, India: Delhi Karmapae chodhey Gyalwae sungrab partun khang, 1976-1979).

Peking 731, vol. 19.

English translation (abridged): Edward Conze. *The Large Sūtra on the Perfection of Wisdom*. Berkeley: University of California Press, 1975.

Verse Summary of the Perfection of Wisdom

prajñāpāramitāsañcayagāthā

shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa

Tibetan digital reprint edition: In *bka' 'gyur (sde dge par phud, 13)*. TBRC W22084.34:3-40 (PDF of Delhi, India: Delhi Karmapae chodhey Gyalwae sungrab partun khang).

Peking 735, vol. 21; sde dge 13, vol. ka (*shes rab sna tshogs*)

Sanskrit and Tibetan: Akira Yuyama. *Prajñā-pāramitā-ratna-guṇa-saṃcaya-gāthā (Sanskrit Recension A): Edited with an Introduction, Bibliographical Notes and a Tibetan Version from Tunhuang*. London: Cambridge University Press, 1976.

Sanskrit: E. E. Obermiller. *Prajñāpāramitā-ratnaguṇa-sañcayagāthā*. Osnabrück, Germany: Biblio Verlag, 1970. Also: P. L. Vaidya. *Mahāyāna-sūtra-saṃgraha*. Part I. Buddhist Sanskrit Texts, 17. Darbhanga, India: Mithila Institute, 1961.

English translation: Edward Conze. *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*. Bolinas, Calif.: Four Seasons Foundation, 1973.

White Lotus of Excellent Doctrine Sūtra

dam pa'i chos pad ma dkar po zhes bya ba theg pa chen po'i mdo

saddharmapuṇḍarīka

Tibetan digital reprint edition: In *bka' 'gyur (sde dge par phud, 113)*. TBRC W22084 103 vols (PDF of Delhi, India: Delhi Karmapae chodhey Gyalwae sungrab partun khang, 1976-1979).

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aṣṭasāhasrikāprajñāpāramitāvṛttimarmakaumudī

shes rab kyi pha rol tu phyin pa bgyad stong pa'i 'grel pa gnad kyi zla 'od

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Āryavimuktisena (*phags pa rnam grol sde, ca. 6th century C.E.*)

Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the 'Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra': Ornament for the Clear Realizations"

pañcaviṃśatisāhasrikāprajñāpāramitopadeśasāstrābhisamayālamkāravṛtti

'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa; abbr. nyi 'khri snang ba

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āryapañcaviṃśatisāhasrikāprajñāpāramitopadeśasāstrābhisamayālamkārikārikāvṛttika

nyi khrid nam 'grel / 'phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i rnam par 'grel pa

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Asaṅga (*thogs med, fourth century*)

Commentary on (Maitreya's) "Sublime Continuum of the Great Vehicle" / Explanation of (Maitreya's) "Sublime Continuum of the Great Vehicle"

mahāyānottaratantraśāstravyākhyā

theg pa chen po'i rgyud bla ma'i bstan bcos kyi rnam par bshad pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4025)*. TBRC W23703.123:150-259 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

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rnam grangs bsdu ba

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2. *Compendium of Ascertainments*

nirṇayasamgraha / viniścayasamgrahaṇī

rnam par gtan la dbab pa bsdu ba

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4038)*. TBRC W23703.130:4-579 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5539, vols. 110-111.

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vastusamgraha

gzhi bsdu ba

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4039)*. TBRC W23703.131:255-671 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5540, vol. 111.

4. *Compendium of Enumerations*

paryāyasamgraha

rnam grang bsdu ba

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4041)*. TBRC W23703.132: 46 – 96 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

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5. *Compendium of Explanations*

vivaraṇasamgraha

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Peking 5259, vol. 96-97; Peking 5543, vol. 111.

Two Summaries

1. *Summary of Manifest Knowledge*

abhidharmasamuccaya

chos mngon pa kun btus

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4049)*. TBRC W23703.134:89-241 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

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Atisha (*dīpaṅkaraśrījñāna, mar me mdzad ye shes*, 982-1054)

Lamp Summary of (Maitreya's) "Perfection of Wisdom"

prajñāpāramitāpiṇḍārhapradīpa

shes rab kyi pha rol tu phyin pa'i don bsdu sgron ma

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3804)*. TBRC W23703.89:462-481 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5201, vol. 92.

Lamp for the Path to Enlightenment

bodhipathapradīpa

byang chub lam gyi sgron ma

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Bodhibhadra (*byang chub bzang po*)

Connected Explanation of (Āryadeva's) "Compilation of the Essence of Wisdom"

jñānasārasamuccayanāmanibandhana

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Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3852)*. TBRC W23703.97:57-92 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Buddhashrījñāna

Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Supramundane Victorious Mother Perfection of Wisdom: Ornament for the Clear Realizations": Wisdom Lamp Garland

abhisamayālamkārabhagavatīprajñāpāramitopadeśaśāstravṛttiprajñāpradīpāvali

bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa shes rab sgron ma'i phreng ba

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3800)*. TBRC W23703.88:4-153 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5198, vol. 91.

Commentary on the Difficult Points of the "Verse Summary"

sañcayagāthāpañjikā

bsdus pa tshig su bcaad pa'i dka' 'grel

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3798)*. TBRC W23703.87:233-380 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5196, vol. 91.

Chandrakīrti (*zla ba grags pa*, seventh century)

Autocommentary on the "Supplement to (Nāgārjuna's) 'Treatise on the Middle'"

madhyamakāvātārabhāṣya

dbu ma la 'jug pa'i bshad pa / dbu ma la 'jug pa'i rang 'grel

Peking 5263, vol. 98; Toh. 3862, vol. 'a. Also: Dharmasala, India: Council of Religious and Cultural Affairs, 1968.

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madhyamakāvātāra

dbu ma la 'jug pa

Peking 5261, P5262, vol. 98; Toh. 3861, Toh. 3862, vol. 'a

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See also references under Chandrakīrti's *Autocommentary on the "Supplement."*

Chim Jam-pay-yang (*mchims 'jam pa'i dbyangs or mchims nam mkha' grags*, died 1289 / 1290)

Commentary on [Vasubandhu's] "Treasury of Manifest Knowledge": Ornament of Manifest Knowledge

chos mngon mdzod kyi tshig le'ur byas pa'i 'grel pa mngon pa'i rgyan

Tibetan digital reprint edition: No TBRC entry found.

Buxaduor, India: Nang bstan shes rig 'dzin skyong slob gnyer khang, n.d.

Dharmakīrti (*chos kyi grags pa*, seventh century)

Seven Treatises on Valid Cognition

1. *Analysis of Relations*

sambandhaparīkṣā

'brel pa brtag pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4215)*. TBRC W23703.174:513-523 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5713, vol. 130

2. *Ascertainment of Prime Cognition*

pramāṇaviniścaya

tshad ma rnam par nges pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4211)*. TBRC W23703.174:305-462 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5710, vol. 130

3. *Commentary on (Dignāga's) "Compilation of Prime Cognition"*

pramāṇavārttikakārikā

tshad ma rnam 'grel gyi tshig le'ur byas pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4210)*. TBRC W23703.174:189-304 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5709, vol. 130.

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4. *Drop of Reasoning*

nyāyabinduprakaṛaṇa

rigs pa'i thigs pa zhes bya ba'i rab tu byed pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4212)*. TBRC W23703.174:463-477 In *bstan 'gyur (sde dge)*. TBRC W23703. 174: 463 – 477 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5711, vol. 130.

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5. *Drop of Reasons*

hetubindunāmaprakaṛaṇa

gtan tshigs kyi thigs pa zhes bya ba rab tu byed pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4213)*. TBRC W23703.174:477-511 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5712, vol. 130.

6. *Principles of Debate*

vādanyāya

rtsod pa'i rigs pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4218)*. TBRC W23703.175:654-712 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5715, vol. 130.

7. *Proof of Other Continuums*

saṃtānāntarasiddhināmaprakaraṇa

rgyud gzhan grub pa zhes bya ba'i rab tu byed pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4219)*. TBRC W23703.175:712719 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5716, vol. 130.

Dharmakīrtishrī (*chos kyi grags pa dpal / gser gling pa*)

Explanation of (Haribhadra's) "Commentary on (Maitreya's) 'Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations'": Illumination of the Difficult to Realize

prajñāpāramitopadeśaśāstrābhisamayālamkāravṛttidurbodhālokānāmaṭīkā

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa rtogs par dka' ba'i snang ba zhes bya ba'i 'grel bshad

In *bstan 'gyur (dpe bsdur ma)*. TBRC W1PD95844.52:395-684 (Pe cin/: krung go'i bod rig pa'i dpe skrun khang /, 1994-2008).

Peking 5192, vol. 91.

Dharmamitra (*chos kyi bshes gnyen*)

Explanation of (Haribhadra's) Commentary on (Maitreya's) "Ornament for the Clear Realizations": Very Clear Words

abhisamayālamkārikārikāprajñāpāramitopadeśaśāstrāṭīkāprasphuṭapadā

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi tshig le'ur byas pa'i 'grel bshad tshig rab tu gsal ba

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3796)*. TBRC W23703.87:4-221 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5194, vol. 91.

Dharmashrī

Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra"

śatasāhasrikāvivarāṇa

stong phrag brgya pa'i nman par bshad pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3802)*. TBRC W23703.88:409-541 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5203, vol. 92.

Key to the Treasury of the Perfection of Wisdom

prajñāpāramitopadeśaśāstrābhisamayālamkāravṛttidurbodhālokānāmaṭīkā

shes rab kyi pha rol tu phyin pa'i mdzod kyi lde mig

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3806)*. TBRC W23703.90:457-471 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5204, vol. 92.

Döl-po-pa Shay-rab-gyal-tshan (*dol po pa shes rab rgyal mshan; 1292-1361*)

The Great Calculation of the Doctrine, Which Has the Significance of a Fourth Council

bka' bsdu bzhi pa'i don bstan rtsis chen po

Tibetan digital reprint edition: In *mkhyen brtse'i 'od snang*. TBRC W1PD105890. 1 vol. (PDF of Lhasa: bod ljongs mi dmangs dpe skrun khang, 2010).

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Mountain Doctrine, Ocean of Definitive Meaning: Final Unique Quintessential Instructions

ri chos nges don rgya mtsho zhes bya ba mthar thug thun mong ma yin pa'i man ngag

Tibetan digital reprint edition: In *gsung 'bum (shes rab rgyal mtshan)*. TBRC W21208.3:173-190 (PDF of 'dzam thang: [s.n.], 199-?).

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Gen-dün-drub, First Dalai Lama (*dge 'dun grub*, 1391-1474)

Commentary on (Guṇaprabha's) "Aphorisms on Discipline" / Essence of the Entire Discipline, Eloquent Holy Doctrine

legs par gsungs pa'i dam chos 'dul ba mtha' dag gi snying po

In *gsung 'bum (dge 'dun grub pa)*. TBRC W759.1:11-536 (PDF of Gangtok: Dodrup Lama Sangye, 1978-1981).

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Explanation of [Vasubandhu's] "Treasury of Manifest Knowledge": Illuminating the Path to Liberation

dam pa'i chos mngon pa'i mdzod kyi rnam par bshad pa thar lam gsal byed

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Gen-dün-gya-tso, Second Dalai Lama (*dge 'dun rgya mtsho*, 1476-1542)

Lamp Illuminating the Meaning / Commentary on the Difficult Points of "Differentiating the Interpretable and the Definitive" from the Collected Works of the Foremost Holy Omniscient [Tsongkha-pa]: Lamp Thoroughly Illuminating the Meaning of His Thought

rje btsun thams cad mkhyen pa'i gsung 'bum las drang nges rnam 'byed kyi dka' 'grel dgongs pa'i don rab tu gsal bar byed pa'i sgron me

- Tibetan digital reprint edition: In *gsung 'bum (dge 'dun rgya mtsho)*. TBRC W861.2:607-817 (dkar mdzes par ma: [s.n.], 199-).
n.d. [blockprint borrowed from the library of H.H. the Dalai Lama and photocopied] volume 'a
- Guṇaprabha (*yon tan 'od*)
- Aphorisms on Discipline*
vinayasūtra
'dul ba'i mdo
Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4117)*. TBRC W23703.159:3-201 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
Peking 5619, vol. 123
- Gung-ru Chö-jung / Gung-ru Chö-kyi-jung-nay (*gung ru chos 'byung / gung ru chos kyi 'byung gnas*; fl. mid 16th to early 17th centuries)
- Garland of White Lotus / Decisive Analysis of (Tsong-kha-pa's) "Differentiating the Interpretable and the Definitive, The Essence of Eloquence": Garland of White Lotus*
drang ba dang nges pa'i mam par 'byed pa legs bshad snying po zhes bya ba'i mtha' dpyod padma dkar po'i phreng ba
No TBRC data found.
sku bum, Tibet: sku bum Monastery, n.d. [blockprint obtained by Hopkins in 1988].
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- Presentation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise*
bden bzhi'i rnam gzhag thar 'dod 'jug ngogs mkhas pa'i dga' ston
Tibetan digital reprint edition: In *gsung 'bum (dkon mchog bstan pa'i sgron me / bla brang par ma)*. TBRC W22185.2:687-726 (PDF of bla brang bkra shis 'khyil: bla brang dgon pa, [199-]).
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- Gung-tang Lo-drö-gya-tsho (*gung thang blo gros rgya mtsho, 1851-1928/1930*)
- Annotations to (Haribhadra's) Small Clear Meaning Commentary on (Maitreya's) "Ornament for the Clear Realizations": Clearing Away the Darkness for Those Wanting Liberation*
mngon rtogs rgyan gyi 'grel chung don gsal ba'i mchan 'grel kun bzang zhing gi nyi ma thar 'dod mun sel
Tibetan digital reprint edition: In *phar phyin (skabs gsum pa phyogs bsgrigs)* TBRC W30083. 24 – 61 (PDF of lan kru'u: kan su'u mi rigs dpe skrun khang, 2001).
TBRC W00EGS1017126 (PDF of Lhasa?: dge ldan legs bshad gsung rab 'grem spel khang, 2006).
- Commentary on the Difficult Points of (Tsong-kha-pa's) "Treatise Differentiating Interpretable and the Definitive Meanings, The Essence of Eloquence": A Precious Lamp*
drang ba dang nges pa'i don rnam par 'byed pa'i bstan bcos legs bshad snying po'i dka' 'grel rin chen sgron me
TBRC W2CZ6655 (PDF of bla brang bkra shis 'khyil par khang, republished by: N. Kanara, Karnataka State, India: Kesang Thabkhes, 1982).
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- Commentary on (Maitreya's) "Sublime Continuum of the Great Vehicle" / Commentary on (Maitreya's) "Treatise on the Later Scriptures of the Great Vehicle"*
theg pa chen po rgyud bla ma'i 'ikka
Tibetan digital reprint edition: In *gsung 'bum (rgyal tshab rje)*. TBRC W22110.3:5-464 (PDF of bkra lhun par rnying bskyar par ma, New Delhi, India: Ngawang Gelek Demo, 1980-1981).
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Explanation of (Āryadeva's) "Four Hundred": Essence of Eloquence

bzhi brgya pa'i nam bshad legs bshad snying po

TBRC W1KG4465. 1 vol (PDF of Sarnath, India: dge lugs dge ldan dge slob khang, 1971).

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Commentary by Geshe Sonam Rinchen, translated and edited by Ruth Sonam. Ithaca, N.Y.: Snow Lion Publications, 1994.

Explanation of (Shāntideva's) "Engaging in the Bodhisattva Deeds": Entrance for Conqueror Children

byang chub sems dpa'i spyod pa la 'jug pa'i nam bshad rgyal sras 'jug ngog

Tibetan digital reprint edition: In *gsung 'bum (gyal tshab rje)*. TBRC W29194.4:5-330. PDF of Dharamsala: Sherig Parkhang, 1997).

Sarnath: Pleasure of Elegant Sayings Printing Press, 1973

Illumination of the Essential Meanings of (Nāgārjuna's) "Precious Garland of the Middle Way"

dbu ma rin chen 'phreng ba'i snying po'i don gsal bar byed pa

Tibetan digital reprint edition: In *gsung 'bum (rgyal tshab rje)*. TBRC W22110.1:353-508 (PDF of New Delhi: Ngawang Gelek Demo, 1980-1981).

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Illumination of the Path to Liberation / Explanation of (Dharmakīrti's) Commentary on (Dignāga's) "Compilation of Prime Cognition": Unerring Illumination of the Path to Liberation

thar lam gsal byed / tshad ma rnam 'grel gyi tshig le'ur byas pa'i rnam bshad thar lam phyin ci ma log par gsal bar byed pa

Tibetan digital reprint edition: In *tshad ma rnam 'grel gyi rnam bshad*. TBRC W665:11-548 (PDF of Zhang kang: Zhang kang then ma dpe skrun kung zi, 2000).

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Notes [on Tsong-kha-pa's Teachings] on the Eight Difficult Topics

dka' gnas brgyad kyi zin bris rje'i gsung bzhin brjed byang du bkod pa

Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa)*. TBRC W22273.15:623-658 (PDF of bla brang: bla brang bkra shis 'khyil, [199?]).

Haribhadra (*seng ge bzang po*, late eighth century)

Clear Meaning Commentary / Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations"

spuṭhārtha / abhisamayālamkāranāmaprajñāpāramitopadeśaśāstravṛtti

'grel pa don gsal / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan ces bya ba'i 'grel pa

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- Commentary on the Difficult Points of the "Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]"*
bhagavatīratnaguṇasamcayagāthāpañjikāsubodhinīnāma
bcm idan 'das yon tan rin po che sdus pa'i tshig su bcad pa'i dka' 'grel
Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3790)*. TBRC W23703.86:4-157 (PDF of: Delhi, India: Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985). Peking 5190.
- [*Commentary on the*] "*Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra*"
pañcaviṃśatisāhasrikā-prajñāpāramitā
shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa
Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3790)*. TBRC W23703.82:4-631 (PDF of: Delhi, India: Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985). Peking 5188.
- Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Illumination of (Maitreya's) "Ornament for the Clear Realizations"*
aṣṭasāhasrikāprajñāpāramitāvyaḥkāyānābhisamayālamkāṛālokā
shes rab kyi pha rol tu phyin pa brygad stong pa'i bshad pa mngon par rtogs pa'i rgyan gyi snang ba
Tibetan digital reprint edition: In *bstan 'gyur (sde dge)*. TBRC W23703.85: 4-683 (PDF of: Delhi, India: Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985).
- Jam-yang-shay-pa Ngag-wang-tson-drü ('*jam dbyangs bzhad pa'i rdo rje ngag dbang brtson grus*, 1648-1721/1722)
- Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita*
dngos po brygad don bdun cu'i nram bzhag legs par bshad pa mi pham bla ma'i zhal lung
Tibetan editions:
1973 Ngawang Gelek bla brang: *Collected Works of 'Jam-dbyaṅs-bḥad-pa'i-rdo-rje*, vol. 15. New Delhi, India: Ngawang Gelek Demo, 1973.
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1987 Go-mang Lhasa (second printing): *don bdun cu'i mtha' spyod mi pham bla ma'i zhal lung gsal ba'i legs bshad blo gsal mgul rgyan*. 3a-20a. Go-mang College: Lha-sa, Tibet: n.d. (PDF of incomplete printing available at UMA Institute for Tibetan Studies, <http://www.uma-tibet.org>.)
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drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod 'khrul bral lung rigs bai dūr dkar pa'i ngan mdzod skal bzang re ba kun skong
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grub mtha' chen mo / grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong
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Excellent Means Definitely Revealing the Eight Categories and Seventy Topics, the Topics of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations," the Stainless Oral Transmission of Jay-tsun-chö-kyi-gyal-tshan
bstan bcos mngon par rtogs pa'i rgyan gyi brjod bya dngos brgyad don bdun cu nges par 'byed pa'i thabs dam pa rje btsun chos kyi rgyal mtshan gyi gsung rgyun dri ma med pa
 Tibetan digital reprint edition: Indian block-print, n.d.
dnogs po brgyad don bdun cu'i rnam gzhag
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stong thun chen mo / zab mo stong pa nyid rab tu gsal bar byed pa'i bstan bcos skal bzang mig 'byed

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dnogs brgyad don bdun cu'i rnam bzhag bsdu pa

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grub pa'i mtha'i rnam par bzhag pa rin po che'i phreng ba

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prajñāpāramitāpiṇḍārtha

shes rab kyi pha rol tu phyin pa'i don bsdus pa

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Long-döl Ngag-wang-lo-sang (*klong rdol ngag dbang blo bzang*, 1719-1794)

Vocabulary Occurring in the Perfection of Wisdom

phar phyin las byung ba'i ming gi rnam grangs

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Explanation of the First Category in the Ocean of Good Explanation Illuminating the Essence of the Essence of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations"

shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi snying po'i snying po gsal bar legs par bshad pa'i rgya mtsho las skabs dang po'i rnam par bshad pa

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mahāyānottaratantrasāstra

theg pa chen po rgyud bla ma'i bstan bcos

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2. Differentiation of Phenomena and Noumenon

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chos dang chos nyid nam par 'byed pa

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dbus dang mtha' nam par 'byed pa

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mngon par rtogs pa'i rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan shes bya ba'i tshig le'ur byas pa

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theg pa chen po'i mdo sde rgyan gyi tshig le'ur byas pa

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śūnyatāsaptativṛtti

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madhyamakabhramaghāta

dbu ma 'khrul pa 'joms pa

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chos kyi dbyings su bstod pa

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acintyastava

bsam gyis mi khyab par bstod pa

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Six Collections of Reasoning

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Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3824)*. TBRC W23703.96:3-39, vol. tsa (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

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rtsod pa bzlog pa'i tshig le'ur byas pa
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Annotations for (Jam-yang-shay-pa's) "Great Exposition of Tenets": Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought
 grub mtha' chen mo'i mchan 'grel dka' gnad mdud grol blo gsal gces nor
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 grub mtha' bzhi'i lugs kyi kun rdzob dang don dam pa'i don rnam par bshad pa legs bshad dpyid kyi dpal mo'i glu dbyangs
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 drang ba dang nges pa'i don rnam par bzhag pa legs par bshad pa'i snying po'i zab nos skabs kyi zin bris mdo tsam du bkod pa
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Lamp for the Teaching / Commentary on the Difficult Points of (Tsong-kha-pa's) "The Essence of Eloquence": Lamp for the Teaching
 legs bshad snying po'i dka' 'grel bstan pa'i sgron me
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 gsung rab kun gyi drang ba dang nges pa'i don rnam par 'byed pa legs par bshad pa'i snying po brgal lan gyis rnam par 'byed pa utpa la'i phreng ba
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 phar phyin spyi don/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rnam bshad snying po rgyan gyi don legs par bshad pa yum don gsal ba'i sgron me
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abhisamayālamkāravṛttipiṇḍārtha

mngon par rtogs pa'i rgyan gyi 'grel pa'i bsdus don

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Commentary on (Nāgārjuna's) "Compendium of Sūtra," Ornament Sparkling with Jewels

sūtrasamuccayabhāṣyaratnālokālamkāra

mdo kun las btus pa'i bshad pa rin po che'i snang ba'i rgyan

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Peking 5331, vol. 102

Commentary on the Difficult Points of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": The Supreme Essence

ārya-aṣṭasāhasrikāprajñāpāramitāpañjikāsārottamā

phags pa shes rab kyi pha rol tu phyin pa brgyad stong pa'i dka' 'grel snying po mchog

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Pure Commentary on (Maitreya's) "Ornament for the Clear Realizations"

abhisamayālamkārakārikāvṛtṭisuddhamatīnāma

mngon par rtogs pa'i rgyan gyi 'grel pa'i tshig le'ur byas pa'i 'grel pa dag ldan

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Quintessential Instructions on the Perfection of Wisdom

prajñāpāramitopadeśa

shes rab kyi pha rol tu phyin pa'i man ngag

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Shāntideva (*zhi ba lha*, eighth century)

Compendium of Instructions

śikṣāsamuccaya

bslab pa kun las btus pa

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Smṛtijñānakīrti

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prajñāpāramitāmātrikāśatasāhasrikābrhacchāsana-

pañcaviṃśatisāhasrikāmadyaśāsanāṣṭādaśasāhasrikālaghuśāsanāṣṭasamānārthaśāsanayum shes rab kyi pha rol tu phyin pa brgyas par bstan pa 'bum dang 'bring du bstan pa nyi khri lnga stong dang bsdus te bstan pa khri brgyad stong pa mams mthun par don brgyad kiyis bstan pa

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Tshe-chog-ling Ye-shay-gyal-tshan (*tshe mchog gling ye shes rgyal mtshan*, 1713-1793)

Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa's) "Stages of the Path to Enlightenment." Correlating the "Eight Thousand Stanza Perfection of Wisdom Sūtra" with (Maitreya's) "Ornament for Clear Realization": *Lamp Illuminating the Perfection of Wisdom* sher phyin stong phrag brgyad pa dang mngon rtogs rgyan sbyar te byang chub lam gyi rim pa'i gnad mams gsal bar ston pa'i man ngag sher phyin gsal ba'i sgron me
Tibetan digital reprint edition: TBRC W1022.7: 8-174 (PDF of: New Delhi, India: Tibet House, 1975).

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Explanation of (Nāgārjuna's) "Treatise on the Middle": Ocean of Reasoning / Great Commentary on (Nāgārjuna's) "Treatise on the Middle"

dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba'i nram bshad rigs pa'i rgya mtsho / rtsa shes tik chen

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 dbu ma la 'jug pa'i rgya cher bshad pa dgongs pa rab gsal
 Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa, bla brang par ma)*. TBRC W22273.16:5-582 (PDF of bla brang: bla brang bkra shis 'khyil, [199?]).
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 lam rim mchan bzhi sbrags ma/ mnyam med rje btsun tsong kha pa chen pos mdzad pa'i byang chub lam rim chen mo'i dka' ba'i gnad nmams mchan bu bzhi'i sgo nas legs par bshad pa they chen lam gyi gsal sgron
 Tibetan digital reprint edition: In *lam rim mchan bzhi sbrags ma (bla brang bkra shis 'khyil par ma)*. TBRC W29037.1:3- 978 (PDF of bla brang bkra shis 'khyil edition printed from the 1807 bla brang bkra shis 'khyil blocks in 1999?).
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- Golden Garland of Eloquence / Extensive Explanation of (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations" as Well as Its Commentaries: Golden Garland of Eloquence*
 legs bshad gser 'phreng / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rgya cher bshad pa legs bshad gser gyi phreng ba
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 sngags rim chen mo / rgyal ba khyab bdag rdo rje 'chang chen po'i lam gyi rim pa gsang ba kun gyi gnad nmam par phyed ba
 Tibetan digital reprint edition: TBRC W2CZ7854. 1 vols. (PDF of Lhasa: dpal Idan, date unknown).
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lam rim chen mo / skyes bu gsum gyi nyams su blang ba'i rim pa thams cad tshang bar ston pa'i byang chub lam gyi rim pa
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sde bdun la 'jug pa'i sgo don gnyer yid kyi mun sel
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skyes bu gsum gyis nyams su blang ba'i byang chub lam gyi rim pa / skyes bu gsum gyi nyams su blang ba'i byang chub lam gyi rim pa bring po sa bcad kha skong dang bcas pa / lam rim 'bring / lam rim chung ngu
- Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa, bla brang par ma)*. TBRC W22273.14:5-474 (PDF of bla brang: bla brang bkra shis 'khyil, [199?]). Peking 6002, vol. 152-153.
- Also: Mundgod, India: dga' ldan shar rtse, n.d. (includes outline of topics by Trijang Rinbochay); Bylakuppe, India: Sera Je Library, 1999 (includes outline of topics by Trijang Rinbochay); Dharmasala, India: Tibetan Cultural Printing Press, 1968; Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.
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Praise of Dependent-Arising / Praise of the Supramundane Victor Buddha from the Approach of His Teaching the Profound Dependent-Arising: The Essence of Eloquence / Praise of the Supramundane Buddha from the Viewpoint of Dependent-Arising

rten 'brel bstod pa / sang rgyas boom ldan 'das la zab mo rten cing 'brel bar 'byung ba gsung ba'i sgo nas bstod pa legs par bshad pa'i snying po

Tibetan digital reprint edition: TBRC W8LS16232 (no publication data).

Peking 6016, vol. 153. Also: Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.

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Three Principal Aspects of the Path

lam gts'o rnam gsum

Tibetan digital reprint edition: In *bka' 'bum (thor bu: tsong kha pa)*, volume kha. TBRC W486.1:356-369 (PDF of Zi Ling: mtsho sngon mi rigs dpe skrun khang, 1987).

Peking 6087, Vol. 153.

Treatise Differentiating Interpretable and Definitive Meanings: The Essence of Eloquence

drang ba dang nges pa'i don rnam par phye ba'i bstan bcos legs bshad snying po

Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa)*. TBRC W29193.14:483-720 (PDF of Dharmasala: Sherig Parkhang, 1997).

Peking 6142, vol. 153.

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Ye shes thabs mkhas. *shar tsong kha pa blo bzang grags pas mdzad pa'i drang ba dang nges pa'i don rnam par 'byed pa'i bstan bcos legs bshad snying po (The Eastern Tsong-kha-pa Lo-sang-drag-pa's "Treatise Differentiating Interpretable and Definitive Meanings: The Essence of Eloquence")*. Tā la'i bla ma'i 'phags bod, vol. 22. Part Two, 125.1-145.13. Varanasi: Central Institute for Higher Tibetan Studies, 1997.

Vasubandhu (*dbyig gnyen*, fl. 360)

Commentary on (Asaṅga's) "Summary of the Great Vehicle"

mahāyānasamgrahabhāṣya

theg pa chen po bsdu pa'i 'grel pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4050)*. TBRC W23703.134:244-381 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5551, vol. 112

Commentary on (Maitreya's) "Differentiation of the Middle and the Extremes"

madhyāntavibhāgaṭīkā

dbus dang mtha' nram par 'byed pa'i 'grel pa / dbus mtha'i 'grel pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4027)*. TBRC W23703.124:4-55 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5528, vol. 108

Sanskrit: Gadjin M. Nagao. *Madhyāntavibhāga-bhāṣya*. Tokyo: Suzuki Research Foundation, 1964. Also: Ramchandra Pandeya. *Madhyānta-vibhāga-śāstra*. Delhi: Motilal Banarsidass, 1971.

Commentary on the "Sūtra on Dependent-Arising"

praṭīyasamutpadādivibhaṅganirdeśa

rten 'brel mdo 'grel/ rten cing 'brel par 'byung ba dang po dang rnam par dbye ba bshad pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3995)*. TBRC W23703.115:4-123 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5496, vol. 107

Commentary on the "Sūtra on the Ten Grounds"

daśabhūmivyākhyāna

sa bcu'i rnam par bshad pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3993)*. TBRC W23703.113:208533 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5494, vol. 104

Commentary on the "Teachings of Akṣayamati Sūtra"

āryākṣayamatīnirdeśaṭīkā

'phags pa blo gros mi zad pas bstan pa rgya cher 'grel pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3994)*. TBRC W23703.114:4-539. (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Explanation of (Maitreya's) "Ornament for the Great Vehicle Sūtras"

sūtrālamkārahāṣya

mdo sde'i rgyan gyi bshad pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4026)*. TBRC W23703.123:260-521 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5527, vol. 108

Sanskrit: S. Bagchi. *Mahāyāna-Sūtrālamkāra of Aṣaṅga* [with Vasubandhu's commentary]. Buddhist Sanskrit Texts 13. Darbhanga, India: Mithila Institute, 1970.

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Extensive Explanation of the Superior One Hundred Thousand Stanza, Twenty-five Thousand Stanza, and Eighteen Thousand Stanza Perfection of Wisdom Sūtras / Conquest Over Objections about the Three Mothers^a

āryaśatasāhasrikāpañcaviṃśatisāhasrikā-aṣṭadaśasāhasrikāprajñāpāramitābhrāṭṭīkā

'phags pa shes rab kyi pha rol tu phyin pa 'bum pa dang nyi khri lnga stong pa dang khri bryad stong pa'i rgya cher bshad pa / yum gsum gnod 'joms

No TBRC data found.

^a This text is attributed by Tsong-kha-pa to Damṣṭasena (*damṣṭasena*).

Peking 5206, vol. 93

Principles of Explanation

vyākhyayukti

rnam par bshad pa'i rigs pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4061)*. TBRC W23703.136:59-270 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5562, vol. 113.

The Thirty / Treatise on Cognition-Only in Thirty Stanzas

triṃśikākārikā / sarvavijñānamātradesakatriṃśakakārikā

sum cu pa'i tshig le'ur byas pa / thams cad rnam rig tsaṃ du ston pa sum cu pa'i tshig le'ur byas pa

bstan 'gyur (sde dge, 4055). TBRC W23703.213 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5556, vol. 113

Sanskrit: Sylvain Lévi. *Vijñaptimātratāsiddhi / Deux traités de Vasubandhu: Viṃśatikā (La Vingtaine) et Triṃśikā (La Trentaine)*. Bibliothèque de l'École des Hautes Études. Paris: Libraire Honoré Champion, 1925. Also: K. N. Chatterjee. *Vijñapti-Mātratā-Siddhi (with Shīramati's Commentary)*. Varanasi, India: Kishor Vidya Niketan, 1980.

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The Twenty

viṃśatikā / viṃśikākārikā

nyi shu pa'i tshig le'ur byas pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4056)*. TBRC W23703.136:7-9 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5557, vol. 113

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Treasury of Manifest Knowledge

abhidharmakośa

chos mngon pa'i mdzod

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Peking 5590, vol. 115

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The text translated here is from the third section of Jam-yang-shay-pa Ngag-wang-tson-drü’s *Great Exposition of the Interpretable and the Definitive*, more formally called *Decisive Analysis of (Tsong-kha-pa’s) “Differentiating the Interpretable and the Definitive”*: *Storehouse of White Beryl of Scripture and Reasoning Free from Mistake, Fulfilling the Hopes of the Fortunate*, a commentary on Tsong-kha-pa Lo-sang-drag-pa’s *The Essence of Eloquence*. Published in 1686, the *Great Exposition of the Interpretable and the Definitive* is used at Go-mang Monastic College and related institu-



tions throughout inner Asia as a textbook for the study of interpretation of scripture. Although *The Essence of Eloquence* is considered to be Tsong-kha-pa’s most difficult treatise, Jam-yang-shay-pa’s penetrating analysis clarifies his discussion of the *Sūtra Unraveling the Thought* on the Mind-Only School. Through logical debates and prose exposition, Jam-yang-shay-pa explores Tsong-kha-pa’s analysis of the Bodhisattva Paramārthasam-

udgata’s question to Buddha regarding an apparent contradiction in Buddha’s sutras and then Buddha’s replay to that question.

The interchange goes to the heart of the Mind-Only presentation of reality. Within that context, Jam-yang-shay-pa’s carefully crafted debates expose logical problems his Tibetan predecessors encounter in explaining Tsong-kha-pa’s discussion of the *Sūtra*. His arguments skillfully resolve questions about the relationship between non-deceptiveness and literality, the meaning of the term “own-character,” and its relationship to the externality refuted by the Mind-Only School.

The first volume in this series—available for download on the UMA Institute website as *Principles for Practice*—treats the topic of the Four Reliances. The second volume focuses on Paramārthasamudgata’s presentation of the apparent crucial contradiction in the Buddha’s teachings, and this third volume discusses the Buddha’s reply, avoiding contradiction by revealing the purpose and thought behind his statements.