

*Questioning the Buddha
about Contradictions
in his Teachings*

Jam-yang-shay-pa's
*Great Exposition of the
Interpretable and the Definitive: 2*



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 Bodhisattva Paramārthasamudgata's question regarding an apparent contradiction in Buddha's sutras. The next volume will treat the Buddha's reply avoiding contradiction by revealing the thought behind his statements.

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 Dzong-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 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.

^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*.

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 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: 2* on Questioning the Buddha

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་མཛོད་
སྐལ་བཟང་རེ་བ་ཀུན་སྐོང་ཞེས་བྱ་བ་བཞུགས་སོ། །

Continuing from:

Principles for Practice: The Four Reliances

Jam-yang-shay-pa's

Great Exposition of the Interpretable and the Definitive: 1

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.

II. HOW THE INTERPRETABLE AND THE DEFINITIVE ARE DIFFERENTIATED

This has two parts: the position relying on the *Sūtra Unraveling the Thought* and the position relying on *The Teachings of Akṣhayamati Sūtra*.

གཉིས་པ་དང་ངེས་ཇི་ལྟར་འབྱེད་ཚུལ་ལ་གཉིས།^[13b]མདོ་སྡེ་
དགོངས་འགེལ་ལ་བརྟེན་པའི་སྟོགས་དང་། ལྷོ་གྲོས་མི་ཟད་པའི་
མདོ་ལ་བརྟེན་པའི་སྟོགས་སོ། །

A. THE POSITION RELYING ON THE SŪTRA UNRAVELING THE THOUGHT

This has two parts: stating what is said in the sūtra and how Asaṅga and his [half-]brother [Vasubandhu] and so forth commented on its meaning.

དང་པོ་[མདོ་སྡེ་དགོངས་འགེལ་ལ་བརྟེན་པའི་སྟོགས་]ལ་གཉིས། མདོ་སྡེ་
ལས་ཇི་ལྟར་གསུངས་ཚུལ་དང་། ཐོགས་མེད་སྐྱུ་མཆེད་སོགས་
ཀྱིས་དེའི་དོན་བཀའ་ལ་བའི་ཚུལ་ལོ།

1. Stating what is said in the sūtra

This has four parts: a question about dispelling contradiction in the sūtras, the answer dispelling that contradiction, identifying the entities of the three natures, and [Paramārthasamudgata's] offering [to Buddha] the meaning established by these.

དང་པོ་[མདོ་སྡེ་དགོངས་འགེལ་ལ་བརྟེན་པའི་སྟོགས་]ལ་བཞི། མདོ་སྡེ་ལ་
འགེལ་སྦྱང་གི་དྲི་བ། འགེལ་བ་དེ་སྦྱང་བའི་ལན། རོ་བོ་ཉིད་
གསུམ་གྱི་རོ་བོ་ངོས་བཟུང་བ། གྲུབ་པའི་དོན་ལྟུང་ཚུལ་ལོ།

a. A question about dispelling contradiction in the sūtras

དང་པོ་[མདོ་སྡེ་ལ་འགལ་སྦྱང་གི་དྲི་བ་]ནི།

[Tsong-kha-pa paraphrases Paramārthasamudgata's questioning of the Buddha in the *Sūtra Unraveling the Thought*]:^a

The Supramundane Victor [initially] spoke, in many ways, of the own-character of the aggregates. He also spoke of their character of production, character of disintegration, abandonment, and thorough knowledge. Just as he did with respect to the aggregates, so he also spoke with respect to the sense-spheres, dependent-arising, and the foods. In a similar fashion, he also spoke of the own-character of the [four] truths, thorough knowledge, abandonment, actualization, and meditation as well as the own-character of the constituents, the various [eighteen] constituents, and manifold [six] constituents, their abandonment, and thorough knowledge as well as the own-character of the thirty-seven harmonies with enlightenment [their] discordances, the antidotes, production of [virtues or antidotes] that have not been produced, the abiding of those that have been produced, nonloss [of antidotes that have been produced, their] arising again, and increasing and extending.

Also, the Supramundane Victor said [in the middle wheel of the teaching], “All phenomena are natureless; all phenomena are unproduced, unceasing, quiescent from the start, and naturally thoroughly passed beyond sorrow.”

Therefore, I am wondering of what the Supramundane Victor was thinking when he said [in the middle wheel of the teaching], “All phenomena are natureless; all phenomena are unproduced, unceasing, quiescent from the start, and naturally thoroughly passed beyond sorrow.” I [explicitly] ask the Supramundane Victor about the meaning of his saying [in the middle wheel of the teaching], “All phenomena are natureless; all phenomena are unproduced, unceasing, quiescent from the start, and naturally thoroughly passed beyond sorrow.”

བཅོམ་ལྡན་འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་ལུང་པོ་རྣམས་ཀྱི་རང་

^a The following translation of Tsong-kha-pa's paraphrase of the *Sūtra Unraveling the Thought* is taken from Hopkins, *Emptiness in Mind-Only*, 76-78.

གི་མཚན་ཉིད་ཀྱང་བཀའ་སྩལ་ཞེས་པ་ནས། [སྐྱེ་བའི་མཚན་ཉིད་
 དང་། འཇིག་པའི་མཚན་ཉིད་དང་། སྤང་བ་དང་ཡོངས་སུ་ཤེས་པ་ཡང་བཀའ་
 སྩལ། སྤང་བོ་རྣམས་ཀྱི་ཇི་ལྟ་བུ་དེ་བཞིན་དུ་སྐྱེ་མཚན་རྣམས་དང་རྟེན་ཅིང་འབྲེལ་
 བར་འབྱུང་བ་དང་ཟས་རྣམས་ཀྱི་བར་ཡང་བཀའ་སྩལ། དེ་བཞིན་དུ་སྦྱར་ནས་བདེན་
 པ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་དང་ཡོངས་སུ་ཤེས་པ་དང་སྤང་བ་དང་མངོན་དུ་བགྱི་
 བ་དང་བསྐྱོམ་པ་དང་ཁམས་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་དང་ཁམས་སྣ་ཚོགས་པ་
 དང་ཁམས་དུ་མ་དང་སྤང་བ་དང་ཡོངས་སུ་ཤེས་པ་དང་། བྱང་ཕྱོགས་སོ་བདུན་གྱི་
 རང་གི་མཚན་ཉིད་དང་མི་མཐུན་པ་དང་གཉེན་སོ་དང་མ་སྐྱེས་པ་སྐྱེ་བ་དང་སྐྱེས་པ་
 གནས་པ་དང་མི་བསྐྱུད་པ་དང་སྦྱར་ཞིང་འབྱུང་བ་དང་འཕེལ་ཞིང་ཡངས་པ་ཉིད་
 ཀྱང་བཀའ་སྩལ་ལ། བཅོམ་ལྷན་འདས་ཀྱིས་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མ་མཚིས་པ་
 ཚོས་ཐམས་ཅད་མ་སྐྱེས་པ་མ་འགགས་པ་གཞོན་མ་ནས་ཞི་བ་རང་བཞིན་གྱིས་ཡོངས་
 སུ་སྐྱུ་ངན་ལས་འདས་པ་ཞེས་ཀྱང་བཀའ་སྩལ་ལགས་ན། བཅོམ་ལྷན་འདས་ཀྱིས་ཅི་
 ལ་དགོངས་ནས་ཚོས་ཐམས་ཅད་ངོ་བོ་ཉིད་མ་མཚིས་པ་ཚོས་ཐམས་ཅད་མ་སྐྱེས་པ་མ་
 འགགས་པ་བཞོན་མ་ནས་ཞི་བ་རང་བཞིན་གྱིས་ཡོངས་སུ་སྐྱུ་ངན་ལས་འདས་པ་ཞེས་
 བཀའ་སྩལ་སྐྱམ་བཞིན་ལགས་ཏེ། བཅོམ་ལྷན་འདས་ཀྱིས་ཅི་ལ་དགོངས་ནས་ཚོས་
 ཐམས་ཅད་ངོ་བོ་ཉིད་མ་མཚིས་པ་ཚོས་ཐམས་ཅད་མ་སྐྱེས་པ་མ་འགགས་པ་གཞོན་མ་
 ནས་ཞི་བ་རང་བཞིན་གྱིས་ཡོངས་སུ་སྐྱུ་ངན་ལས་འདས་པ་ཞེས་ཀྱང་བཀའ་སྩལ་
 བའི་]དོན་དེ་ཉིད་བཅོམ་ལྷན་འདས་ལ་བདག་ཡོངས་སུ་ལྷུ་ལགས་
 སོ། །ཞེས་པའི་བར་གསུངས།

On this occasion [of a question about dispelling contradiction in the sūtras] there are three parts: refuting [mistakes], presentation of our own system, and dispelling objections [to our own system].

འདིའི་སྐབས་སུ་དགག་བཞག་སྤངས་གསུམ་ལས།

1) REFUTING [MISTAKES]

དང་ལོ་[དགག་པ་]ལ་

I. Someone says:^a There is a way in which Paramārthasamudgata questions the Teacher [Buddha] in order to dispel contradiction because [in the *Sūtra Unraveling the Thought*, Paramārthasamudgata] explicitly questions [Buddha in this way]:

In the first wheel as indicated here [in the *Sūtra Unraveling the Thought*,^b the Supramundane Victor] said that phenomena ranging from forms through to exalted-knowers-of-all-aspects are equally established by way of their own character. In the middle wheel as indicated here, he said that phenomena ranging from forms through to exalted-knowers-of-all-aspects are equally not established by way of their own character.^c Even if, left as they are verbally, these two [statements] are contradictory, the Teacher must be without contradiction, therefore thinking of what did you teach in the middle [wheel of doctrine that all phenomena are equally natureless and so forth]?

[Paramārthasamudgata] implicitly asks of what [Buddha] was thinking when in the first wheel he spoke like that [namely, that phenomena ranging

^a 2011 TBRC *bla brang*, 13b.3; 1987 Go-mang Lhasa, 10b.2; 2008 Taipei reprint, 17.18.

^b Please note that “here” in the phrase “as indicated here” (*’dir bstan*) in this text will always refer to the *Sūtra Unraveling the Thought*; therefore, I often omit the name of the sūtra.

^c This debate corrects an assertion by Pal-jor-hlün-drub (*dpal ’byor lhun grub*, *gnyal [or gnyan] ston*, 1427-1514)—the textbook-author of Se-ra Jay College prior to Jay-tsun Chökyi-gyal-tshan (*rje btsun chos kyi rgyal mtshan*, 1469-1544/1546)—that in the first wheel Buddha pronounced that phenomena ranging from forms through to exalted-knowers-of-all-aspects are established by way of their own character. Pal-jor-hlün-drub’s *Lamp for the Teaching* says:

With respect to the bases posited by this sūtra as interpretable or definitive, there are three because there are the three—the first wheel in which, during the initial period, it is said equally that phenomena exist by way of their own character, the middle wheel in which it is said equally that phenomena do not exist by way of their own character, and the third wheel which teaches having differentiated individually whether the three—imputational natures, other-powered natures, and thoroughly established natures—do or do not exist by way of their own character.

from forms through to exalted-knowers-of-all-aspects are equally established by way of their own character].

ཁ་ཅིག་དོན་དམ་ཡང་དག་འཕགས་ཀྱིས་སྟོན་པ་ལ་མདོ་སྡེ་ལ་
 འགལ་སྔོང་གི་དྲི་བ་ལྟས་ཚུལ་ཡོད་དེ། འདྲིར་བསྟན་འཁོར་ལོ་
 དང་པོར་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་
 མཚན་ཉིད་ཀྱིས་གྲུབ་མཉམ་དུ་གསུངས། འདྲིར་བསྟན་འཁོར་ལོ་
 བར་པར་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་
 མཚན་ཉིད་ཀྱིས་མ་གྲུབ་མཉམ་དུ་གསུངས། འདྲི་གཉིས་སྐྱེ་སོར་
 བཞག་ན་འགལ་ནའང་སྟོན་པ་ལ་འགལ་བ་མི་མངའ་བས། བར་
 བར་[འཁོར་ལོ་བར་པར་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་
 མཚན་ཉིད་ཀྱིས་མ་གྲུབ་མཉམ་དུ་]དེ་ལྟར་གསུངས་པ་དེ་གང་ལ་
 དགོངས་ནས་གསུངས་ཞེས་དངོས་སུ་ལྟས་ནས། དང་པོར་དེ་
 [གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་མཉམ་
 དུ་]ལྟར་གསུངས་པ་དེ་གང་ལ་དགོངས་ནས་གསུངས་ཞེས་དོན་
 ཀྱིས་ལྟས་པའི་ཕྱིར་ཟེར་ན།

Our response: Well then, it [absurdly] follows that in the first wheel indicated here [in the *Sūtra Unraveling the Thought*] all phenomena ranging from forms through to exalted-knowers-of-all-aspects, having been taken as substrata, are explicitly said to be established by way of their own character because [according to you] your way [Paramārthasamudgata] questions [the Teacher] is logically feasible.

འོ་ན་^[14a]འདྲིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་རྣམ་
 མཐུན་གྱི་བར་གྱི་ཚོས་ཐམས་ཅད་ལྟར་གཞིར་བཟུང་ནས་རང་གི་
 མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་གསུངས་པར་ཐལ། ལྟོད་ཀྱི་
 དྲི་བ་ལྟས་ཚུལ་འཐད་པའི་ཕྱིར།

If you [incorrectly] accept [that in the first wheel all phenomena ranging from forms through to exalted-knowers-of-all-aspects, having been taken as substrata, are explicitly said to be established by way of their own character], then it [absurdly] follows that in the first wheel as indicated here the one hundred and eight bases of exposition,^a having been taken as substrata, are explicitly said to be established by way of their own character because you [incorrectly] accept [that in the first wheel all phenomena ranging from forms through to exalted-knowers-of-all-aspects, having been taken as substrata, are explicitly said to be established by way of their own character].

[འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་རྣམ་མཁུན་གྱི་བར་གྱི་ཚོས་ཐམས་ཅད་
 ལྷན་གཞིར་བཟུང་ནས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་གསུངས་
 པ་]འདོད་ན། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་འགྲེས་རྐང་བརྒྱ་
 ཅུ་བརྒྱད་ལྷན་གཞིར་བཟུང་ནས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པར་དངོས་སུ་གསུངས་པར་ཐལ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོར་
 གཟུགས་ནས་རྣམ་མཁུན་གྱི་བར་གྱི་ཚོས་ཐམས་ཅད་ལྷན་གཞིར་བཟུང་ནས་རང་གི་
 མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་གསུངས་པ་]འདོད་པའི་ཕྱིར།

You cannot accept [that in the first wheel as indicated here the one hundred and eight bases of exposition, having been taken as substrata, are explicitly said to be established by way of their own character] because [Buddha], without taking the one hundred and eight bases of exposition as substrata in the explicit rendering of the first wheel as indicated here [in the *Sūtra Unraveling the Thought*], takes a small number of phenomena such as the aggregates and so forth as the substrata because Tsong-kha-pa's *The Essence of Eloquence* says:^b

^a A traditional list of one hundred eight phenomena drawn from the Perfection of Wisdom Sūtras that begins with forms and ends with exalted-knowers-of-all-aspects; for this list of fifty-three impure and fifty-five pure phenomena see Hopkins, *Meditation on Emptiness* (London: Wisdom Publications, 1983; rev. ed., Boston, Ma.: Wisdom Publications, 1996), 201-212.

^b Sarnath gtsang edition (Sarnath, India: Pleasure of Elegant Sayings Press, 1973), 87.15-20. According to Jam-yang-shay-pa, the passage should read:

Initially, at Varanāsi, he spoke of the selflessness of persons; [thus] there is one cycle [of teaching], in which the true establishment of the phenomena of the aggregates and so forth, except for a few, is not refuted and true existence is mentioned frequently.

[འདིར་བསྟན་འཁོར་ལོ་དང་པོར་འགྲེས་རྐང་བརྒྱ་ཙུ་བརྒྱད་ལྷུང་གཞིར་བཟུང་ནས་
 རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་གསུངས་པར་]འདོད་མི་རུས་ཏེ།
 འདིར་བསྟན་འཁོར་ལོ་དང་པོར་དངོས་ཟེན་ལ་འགྲེས་རྐང་
 བརྒྱད་ཙུ་བརྒྱད་ལྷུང་གཞིར་མ་བཟུང་བར་ལུང་སོགས་ཀྱི་ཚོས་
 ཉུང་ཤས་ཤིག་ལྷུང་གཞིར་བཟུང་བའི་ལྷུང་པར་འཐད་པའི་སྤྱིར་
 ཏེ། འདི་ཉིད་ལས། དང་པོར་མ་ན་ཧ་མེར་གང་ཟེག་གི་བདག་
 མེད་གསུངས་ཤིང་། ལུང་པོ་ལ་སོགས་པའི་ཚོས་ལ་ཉུང་ཤས་ཤིག་
 མ་གཏོགས་བདེན་པར་གྲུབ་པ་མ་བཀག་ཅིང་བདེན་པར་ཡོད་པ་
 མང་དུ་གསུངས་པའི་སྐོར་ཞིག་གོ། ཞེས་གསུངས་པའི་སྤྱིར་།

Moreover, it [absurdly] follows that in the first wheel as indicated here [in the *Sūtra Unraveling the Thought*] the twenty emptinesses, having been taken as substrata, are explicitly said to be established by way of their own character because you [incorrectly] accept [that in the first wheel all phenomena ranging from forms through to exalted-knowers-of-all-aspects, having been taken as substrata, are explicitly said to be established by way of their own character].

གཞན་ཡང་། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་སྟོང་ཉིད་ཉི་ཤུ་
 ལྷུང་གཞིར་བཟུང་ནས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་
 སུ་གསུངས་པར་ཐལ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་ནམ་
 མཁུན་གྱི་བར་གྱི་ཚོས་ཐམས་ཅད་ལྷུང་གཞིར་བཟུང་ནས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་

Initially, at Varanāsi, he spoke of the selflessness of persons; [thus] there is one cycle [of teaching], in which the true establishment of the phenomena of the aggregates and so forth—[these being] no more than a few [of the one hundred and eight phenomena]—is not refuted and true existence is mentioned frequently.

པར་དངོས་སུ་གསུངས་པ་]འདོད་པའི་ཕྱིར།

If you [incorrectly] accept [that the twenty emptinesses, having been taken as substrata, are explicitly said to be established by way of their own character], then it [absurdly] follows that the twenty emptinesses are explicitly taught in the literal rendering in the first wheel as indicated here because you [incorrectly] accept [that the twenty emptinesses, having been taken as substrata, are explicitly said to be established by way of their own character].

[འདིར་བསྟན་འཁོར་ལོ་དང་པོར་སྟོང་ཉིད་ཉི་ཤུ་ཁྱད་གཞིར་བཟུང་ནས་རང་གི་
མཚན་ཉིད་གྲིས་གྲུབ་པར་དངོས་སུ་གསུངས་པ་]འདོད་ན། འདིར་བསྟན་
འཁོར་ལོ་དང་པོར་སྟོང་ཉིད་ཉི་ཤུ་སྐྱེས་ཟེན་ལ་དངོས་སུ་བསྟན་
པར་ཐལ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོར་སྟོང་ཉིད་ཉི་ཤུ་ཁྱད་གཞིར་བཟུང་
ནས་རང་གི་མཚན་ཉིད་གྲིས་གྲུབ་པར་དངོས་སུ་གསུངས་པ་]འདོད་པའི་ཕྱིར།

If you [incorrectly] accept [that the twenty emptinesses are explicitly taught in the literal rendering in the first wheel as indicated here], it [absurdly] follows that this [first wheel] explicitly teaches the twenty emptinesses, because you [incorrectly] accept [that the twenty emptinesses are explicitly taught in the literal rendering in the first wheel]. If you [incorrectly] accept [that this first wheel explicitly teaches the twenty emptinesses], it [absurdly] follows that this [first wheel] extensively explicitly teaches emptiness because you [incorrectly] accept [that this first wheel explicitly teaches the twenty emptinesses in the first wheel as indicated here].

[འདིར་བསྟན་འཁོར་ལོ་དང་པོར་སྟོང་ཉིད་ཉི་ཤུ་སྐྱེས་ཟེན་ལ་དངོས་སུ་བསྟན་
པར་]འདོད་ན། [འཁོར་ལོ་དང་པོ་]དེས་སྟོང་ཉིད་ཉི་ཤུ་དངོས་སུ་
བསྟན་པར་ཐལ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོར་སྟོང་ཉིད་ཉི་ཤུ་སྐྱེས་ཟེན་ལ་
དངོས་སུ་བསྟན་པར་]འདོད་པའི་ཕྱིར། [འཁོར་ལོ་དང་པོ་དེས་སྟོང་ཉིད་ཉི་ཤུ་
དངོས་སུ་བསྟན་པ་]འདོད་ན། [འདིར་བསྟན་འཁོར་ལོ་དང་པོ་]དེས་སྟོང་
ཉིད་རྒྱས་པར་དངོས་སུ་བསྟན་པར་ཐལ། [འཁོར་ལོ་དང་པོ་དེས་སྟོང་

ཉིད་ཉི་ཤུ་དངོས་སུ་བསྟན་པ་]འདོད་པའི་ཕྱིར།

It is not reasonable to accept [that the first wheel explicitly and extensively teaches emptiness] because those are Lesser Vehicle sūtra [passages].

[འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེས་སྟོང་ཉིད་རྒྱས་པར་དངོས་སུ་བསྟན་
པར་]འདོད་མི་རིགས་ཏེ། དེ་ཐེག་དམན་གྱི་མདོ་ཡིན་པའི་ཕྱིར་
རྟོ།^[14b]

2. About this formulation, someone says:^a It follows that this [first wheel] explicitly teaches that all phenomena from forms through to exalted-knowers-of-all-aspects are established by way of their own character because this [first wheel] explicitly teaches these [phenomena from forms through to exalted-knowers-of-all-aspects]—upon including them in the eighteen constituents—to be established by way of their own character. It follows [that this first wheel explicitly teaches these phenomena from forms through to exalted-knowers-of-all-aspects—upon including them in the eighteen constituents—to be established by way of their own character] because this [first wheel] explicitly teaches these [phenomena from forms through to exalted-knowers-of-all-aspects]—upon including them in eighteen constituents—to be established by way of their own character as the referents of conceptual consciousnesses apprehending them.

བྱས་པ་ལ་ཁོ་ན་རེ། [འཁོར་ལོ་དང་པོ་]དེས་གཟུགས་ནས་རྣམ་མཐུན་
གྱི་བར་གྱི་ཚོས་ཐམས་ཅད་རང་གི་མཚན་ཉིད་ཀྱི་གྲུབ་པར་
དངོས་སུ་བསྟན་པར་ཐལ། [འཁོར་ལོ་དང་པོ་]དེས་[གཟུགས་ནས་རྣམ་
མཐུན་གྱི་བར་གྱི་ཚོས་]དེ་རྣམས་ཁམས་བཅོ་བརྒྱད་དུ་བསྟུས་ནས་
རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པའི་ཕྱིར།
[འཁོར་ལོ་དང་པོ་དེས་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་དེ་རྣམས་ཁམས་བཅོ་

^a 2011 TBRC *bla brang*, 14b.1; 1987 Go-mang Lhasa, 11a.3; 2008 Taipei reprint, 18.19. See Hopkins, *Absorption in No External World*, 56-57 (issues #23 and 24: “When the eighteen constituents are taught, are the one hundred eight phenomena taught?” and “Can this topic be trivialized?”).

བརྒྱད་དུ་བསྐྱུས་ནས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པ་]དེར་
 ཐལ། [འཁོར་ལོ་དང་པོ་]དེས་[གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་
 ཚོས་]དེ་རྣམས་ཁམས་བཅོ་བརྒྱད་དུ་བསྐྱུས་ནས་རང་འཛིན་
 རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་
 བསྟན་པའི་སྤྱིར་ན་

Our response: [That this first wheel explicitly teaches these phenomena from forms through to exalted-knowers-of-all-aspects—upon including them in the eighteen constituents—to be established by way of their own character as the referents of conceptual consciousnesses apprehending them] does not entail [that this first wheel explicitly teaches these phenomena from forms through to exalted-knowers-of-all-aspects—upon including them in the eighteen constituents—to be established by way of their own character].

[འཁོར་ལོ་དང་པོ་]དེས་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་དེ་རྣམས་ཁམས་བཅོ་
 བརྒྱད་དུ་བསྐྱུས་ནས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པར་དངོས་སུ་བསྟན་ན་དེས་དེ་རྣམས་ཁམས་བཅོ་བརྒྱད་དུ་བསྐྱུས་ནས་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པས་]མ་ཁྲུབ།

The reason [that this first wheel explicitly teaches these phenomena from forms through to exalted-knowers-of-all-aspects—upon including them in the eighteen constituents—to be established by way of their own character as the referents of conceptual consciousnesses] is established because it is reasonable to comment on such statements [in the first wheel of establishment by way of its own character] as being of interpretable meaning because Tsong-kha-pa's *The Essence of Eloquence* says:^a

Statements that those two [that is, phenomenon-constituent and phenomenon-sense-sphere] are established by way of their own character without differentiating [from among phenomena what does and does not exist by way of its own character] also require interpretation.^b

^a See Hopkins, *Emptiness in Mind-Only*, 235.

^b With more context, the passage is:

[འཁོར་ལོ་དང་པོ་དེས་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་དེ་རྣམས་ཁམས་བཅོ་
 བརྒྱད་དུ་བསྐྱས་ནས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པར་དངོས་སུ་བསྟན་པ་] ཉུགས་གྲུབ་སྟེ། [འཁོར་ལོ་དང་པོ་]དེས་[རང་གི་
 མཚན་ཉིད་ཀྱིས་གྲུབ་པ་]དེ་སྟར་གསུངས་པ་དང་དོན་དུ་འགྲེལ་རིགས་
 པའི་ཕྱིར། འདི་ཉིད་ལས། མ་ཕྱེ་བར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པར་གསུངས་པ་ཡང་དང་དོན་ནོ། །ཞེས་གསུངས་པའི་ཕྱིར།

Moreover, it [absurdly] follows that [according to you] when teaching the mode of pronouncement in the first wheel as indicated here [in the *Sūtra Unraveling the Thought*], there is no need [for the Buddha] to specify these

Since an imputational factor imputed to phenomena in the manner of entity and attribute is a phenomenon-constituent (*chos kyi khams, dharmadhātu*) and a phenomenon-sense-sphere (*chos kyi skye mched, dharmāyatana*), statements that those two [that is, phenomenon-constituent and phenomenon-sense-sphere] are established by way of their own character without differentiating [from among phenomena what does and does not exist by way of its own character] also require interpretation.

Hopkins notes:

Since these two, as categories, contain instances (such as uncompounded space) that are permanent, the categories themselves are considered to be permanent and hence not established by way of their own character. Tsong-kha-pa's more specific reference is to imputational natures that are factors imputed in the manner of entity and attribute, and when it is taught in the first wheel that all phenomena, without differentiation, are established by way of their own character, these imputational natures, being existent, also are included as being established by way of their own character. Since they exist but actually do not exist by way of their own character, such scriptures also (that is, in addition to those teaching external objects) require interpretation.

Jik-may-dam-chö-gya-tso (*Port of Entry*, 699.6) says that, with respect to the teaching that all phenomena are established by way of their own character, the **factual basis in Buddha's thought** is that other-powered natures and thoroughly established natures are established by way of their own character; the **purpose** is to prevent the annihilationist view of holding that imputational natures do not exist at all; and the **damage to the literal reading** is the reasonings proving that imputational natures are not established by way of their own character.

About the word "also," see *Absorption*, #52, 53.

phenomena ranging from forms through to the thirty-seven harmonies with enlightenment.^a

The Supramundane Victor spoke, in many ways, of the own-character of the aggregates. He also spoke of their character of production, character of disintegration, abandonment, and thorough knowledge. Just as he did with respect to the aggregates, so he also spoke with respect to the sense-spheres, dependent-arising, and the [four] foods. In a similar fashion, he also spoke of the own-character of the [four] truths, thorough knowledge, abandonment, actualization, and meditation as well as the own-character of the constituents, the various [eighteen] constituents, and manifold [six] constituents, their abandonment, and thorough knowledge as well as the own-character of the thirty-seven harmonies with enlightenment.

because [according to you] your thesis [that this first wheel explicitly teaches that all phenomena from forms through to exalted-knowers-of-all-aspects are established by way of their own character] is logically feasible.

གཞན་ཡང་། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་བཀའ་སྩལ་ཚུལ་
སྟོན་པ་ན། [བཅོམ་ལྡན་འདས་ཀྱིས་རྣམ་གངས་དུ་མར་ལུང་པོ་རྣམས་ཀྱི་རང་གི་
མཚན་ཉིད་ཀྱང་བཀའ་སྩལ། རྒྱུ་བའི་མཚན་ཉིད་དང་། འཇིག་པའི་མཚན་ཉིད་
དང་། སྣང་བ་དང་ཡོངས་སུ་ཤེས་པ་ཡང་བཀའ་སྩལ། ལུང་པོ་རྣམས་ཀྱི་ཇི་ལྟ་བུ་དེ་
བཞིན་དུ་རྒྱུ་མཆེད་རྣམས་དང་རྟོན་ཅིང་འབྲེལ་པར་འབྱུང་བ་དང་ཟས་རྣམས་ཀྱི་བར་
ཡང་བཀའ་སྩལ། དེ་བཞིན་དུ་སྦྱར་ནས་བདེན་པ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་དང་
ཡོངས་སུ་ཤེས་པ་དང་སྣང་བ་དང་མངོན་དུ་བཞི་བ་དང་བསྐྱོམ་པ་དང་ཁམས་རྣམས་
ཀྱི་རང་གི་མཚན་ཉིད་དང་ཁམས་སྣ་ཚོགས་པ་དང་ཁམས་དུ་མ་དང་སྣང་བ་དང་
ཡོངས་སུ་ཤེས་པ་དང་། བྱང་སྤྱོད་སོ་བདུན་གྱི་རང་གི་མཚན་ཉིད་ཀྱང་།]ཞེས་
གསུགས་ནས་བྱང་སྤྱོད་སོ་བདུན་གྱི་ཚོས་འདི་དག་དམིགས་
ཀྱིས་བཀའ་ནས་སྦྱོས་པ་ལ་དགོས་པ་མེད་པར་ཐལ། [དེས་གསུགས་
ནས་རྣམ་མཁྱེན་གྱི་བར་གྱི་ཚོས་ཐམས་ཅད་རང་གི་མཚན་ཉིད་ཀྱི་གྲུབ་པར་དངོས་སུ་
བསྟན་པ་]དམ་བཅའ་འཐད་པའི་བྱིར།

^a Translation adapted from Hopkins, *Emptiness in Mind-Only*, 76-77.

3. *Also someone says:*^a There is a way in which [Paramārthasamudgata] questions [the Teacher Buddha] because he asks this question:

In the first wheel as indicated here [in the *Sūtra Unraveling the Thought*, the Supramundane Victor] said that phenomena ranging from forms through to the thirty-seven harmonies with enlightenment are equally established by way of their own character; in the middle wheel as indicated here, [the Supramundane Victor] said that phenomena ranging from forms through to exalted-knowers-of-all-aspects are equally not established by way of their own character,

and so forth.

ཡང་ཁ་ཅིག་ །དྲི་བ་ལྟུང་ཚུལ་ཡོད་དེ། འདིར་བསྟན་འཁོར་ལོ་
 དང་པོར་གཟུགས་ནས་བྱང་སྤྱོད་སོ་བདུན་གྱི་བར་གྱི་ཚོས་
 རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་མཉམ་དུ་གསུངས། བར་བར་
 གཟུགས་ནས་^[15a]རྣམ་མཐེན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་
 མཚན་ཉིད་ཀྱིས་མ་གྲུབ་མཉམ་དུ་གསུངས་ཞེས་སོགས་ཀྱི་དྲི་བ་
 ལྟུང་ཟེར་ན།

Our response: Well then, it [absurdly] follows that the first wheel as indicated here are sūtras explicitly teaching that phenomena ranging from forms through to the thirty-seven harmonies with enlightenment are established by way of their own character because [according to you, your] way [Paramārthasamudgata] questions [the Teacher] is logically feasible.

འོ་ན་འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་གཟུགས་ནས་བྱང་སྤྱོད་
 སོ་བདུན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 བར་དངོས་སུ་བསྟན་པའི་མདོ་ཡིན་པར་ཐལ། དྲི་བ་ལྟུང་ཚུལ་
 འཐད་པའི་སྤྱིར།

^a 2011 TBRC *bla brang*, 14b.6; 1987 Go-mang Lhasa, 11b.1; 2008 Taipei reprint, 19.12. See Hopkins, *Absorption in No External World*, 58-73 (issues #25 through 28, “Does the first wheel teach the actual four noble truths?” and “Does nondeceptiveness require being literally acceptable?”).

If you [incorrectly] accept [that this first wheel as indicated here are sūtras explicitly teaching that phenomena ranging from forms through to the thirty-seven harmonies with enlightenment are established by way of their own character], it [absurdly] follows that this [first wheel as indicated here] is a sūtra explicitly teaching that compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment are established by way of their own character because you [incorrectly] accept [that this first wheel as indicated here are sūtras explicitly teaching that phenomena ranging from forms through to the thirty-seven harmonies with enlightenment are established by way of their own character].^a

[འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་
 རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པའི་མདོ་ཡིན་པ་]འདོད་
 བ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོ་]དེ་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་
 བདུན་གྱི་བར་གྱི་འདུས་བྱས་ཀྱི་ཚས་རྣམས་རང་གི་མཚན་ཉིད་
 ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པའི་མདོར་ཐལ། [འདིར་བསྟན་འཁོར་
 ལོ་དང་པོ་དེ་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་རྣམས་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པའི་མདོ་ཡིན་པ་]འདོད་པའི་ཕྱིར།

If you [incorrectly] accept that [the first wheel as indicated here are sūtras explicitly teaching that compounded phenomena ranging from

^a Jam-yang-shay-pa takes the position that a sūtra explicitly teaching that compounded phenomena are established by way of their own character is non-deceptive and therefore a literally acceptable sūtra. Hence, if the Buddha taught in the first wheel as it is described here in the *Sūtra Unraveling the Thought* that compounded phenomena are established by way of their own character, since the Mind-Only school also asserts this, then it would be literally acceptable and hence definitive, but since first wheel sūtras described here cannot be literally acceptable, he draws the conclusion that the term “own-character” that Paramārthasamudgata uses when describing the first-wheel teaching about all phenomena cannot refer to establishment by way of their own character but must refer to establishment by way of their own character as the referents of their respective conceptual consciousnesses. This type of establishment is refuted by the Mind-Only School for all phenomenon and therefore is not literally acceptable and must be of interpretable meaning. The upshot of Jam-yang-shay-pa’s position is that first wheel sūtras as described here in the *Sūtra Unraveling the Thought* are strictly limited to passages setting forth this wrong type of mode of being of phenomena, and nothing else. See Hopkins, *Absorption in No External World*, 62.

forms through the thirty-seven harmonies with enlightenment are established by way of their own character], then it [absurdly] follows that they are sūtras whose own explicit teaching is suitable to be asserted literally because you [incorrectly] accept [that the first wheel as indicated here are sūtras explicitly teaching that compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment are established by way of their own character].

[འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་གཟུགས་ནས་བྱང་ཚྭ་གས་སོ་བདུན་གྱི་བར་གྱི་
 འདུས་བྱས་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པའི་མདོ་
 ཡིན་པ་]འདོད་ན། རང་གི་དངོས་བསྟན་སྐྱེ་ཇི་བཞིན་པར་ཁས་
 ལེན་དུ་རུང་བའི་མདོར་ཐལ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་གཟུགས་
 ནས་བྱང་ཚྭ་གས་སོ་བདུན་གྱི་བར་གྱི་འདུས་བྱས་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་
 ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པའི་མདོ་ཡིན་པ་]འདོད་པའི་ཕྱིར།

4. Someone says:^a Here there is no entailment [namely, that the first wheel as indicated here are sūtras explicitly teaching that compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment are established by way of their own character does not entail that the first wheel as indicated here are sūtras whose own explicit teaching is suitable to be asserted literally].

ཁ་ཅིག་[འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་གཟུགས་ནས་བྱང་ཚྭ་གས་སོ་བདུན་གྱི་
 བར་གྱི་འདུས་བྱས་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་
 པའི་མདོ་ཡིན་ན་འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་རང་གི་དངོས་བསྟན་སྐྱེ་ཇི་བཞིན་
 པར་ཁས་ལེན་དུ་རུང་བའི་མདོ་ཡིན་པས་]འདིར་མ་ཁྱབ་ཟེར།

Our response: It is not reasonable to accept [that the first wheel as indicated here are sūtras whose own explicit teaching is suitable to be asserted literally] because the first unit of the *Sūtra [Unraveling the Thought]* on the meaning established says:^b

^a 2011 TBRC *bla brang*, 15a.3; 1987 Go-mang Lhasa, 11b.4; 2008 Taipei reprint, 19.20.

^b See Hopkins, *Emptiness in Mind-Only*, 116.

Furthermore, that wheel of doctrine turned [by the Supramundane Victor] is surpassable, affords an occasion [for refutation], requires interpretation, and serves as a basis for controversy.

[འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་རང་གི་དངོས་བསྟན་སྐྱེ་འབྱེད་པར་ཁས་ལེན་དུ་
རུང་བའི་མདོ་ཡིན་པར་]འདོད་མི་རིགས་ཏེ། གྲུབ་དོན་གྱི་མདོ་ཚན་
དང་པོ་ལས། ཚེས་གྱི་འཁོར་ལོ་བསྐྱར་བ་དེ་ཡང་སྐྱེ་ན་མཚིས་བ་
སྐབས་མཚིས་པ། རུང་བའི་དོན་རྩོད་པའི་གཞིའི་གནས་སུ་གྱུར་
པ་ལགས། ཞེས་གསུངས་པའི་ཕྱིར།

Regarding the place [where you asserted] no entailment, it follows that there is entailment [that is, if the first wheel as indicated here are sūtras explicitly teaching that compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment are established by way of their own character, then it must be that the first wheel as indicated here are sūtras whose own explicit teaching is suitable to be asserted literally] because whatever is a sūtra explicitly teaching that compounded phenomena are established by way of their own character also must be a literal sūtra, because a sūtra explicitly teaching that compounded phenomena are impermanent [must be a literal sūtra], because a sūtra explicitly teaching the sixteen [aspects of the four noble truths,] impermanence and so forth, [must be a literal sūtra].

མ་གྲུབ་མཚམས་དེ་ལ་[འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་གཟུགས་ནས་བྱང་
ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་འདུས་བྱས་གྱི་ཚེས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་
དངོས་སུ་བསྟན་པའི་མདོ་ཡིན་ན་འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེ་རང་གི་དངོས་
བསྟན་སྐྱེ་འབྱེད་པར་ཁས་ལེན་དུ་རུང་བའི་མདོ་ཡིན་པས་]གྲུབ་པ་ཡོད་པར་
ཐལ། འདུས་བྱས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་
བསྟན་པའི་མདོ་ཡིན་ན་སྐྱེ་འབྱེད་པའི་མདོ་ཡིན་དགོས་པའི་
ཕྱིར་ཏེ། འདུས་བྱས་མི་རྟག་པར་དངོས་སུ་བསྟན་པའི་མདོ་ལ་[སྐྱེ་
འབྱེད་པའི་མདོ་ཡིན་དགོས་པ་]དེའི་ཕྱིར་ཏེ། མི་རྟག་སོགས་བཅུ་དྲུག་
དངོས་སུ་བསྟན་པའི་མདོ་ལ་[སྐྱེ་འབྱེད་པའི་མདོ་ཡིན་དགོས་པ་]དེའི་

ཕྱིར།

It follows [that a sūtra explicitly teaching the sixteen aspects of the four noble truths, impermanence and so forth, must be a literal sūtra] because a sūtra explicitly teaching the four truths [must be a literal sūtra], because a sūtra that explicitly teaches what is to be discarded and what is to be adopted with respect to the four truths is a correct, concordant example that possesses the two—the reason and the predicate—in a proof that a sūtra teaching very hidden objects of comprehension is non-deceptive with respect to what it teaches by reason of the fact that it is a scripture purified by the three analyses [that is, devoid of contradiction],

[མི་རྟག་སོགས་བརྩུ་བྱུག་དངོས་སུ་བསྟན་པའི་མདོ་ལ་སྐྱ་ཇི་བཞིན་པའི་མདོ་ཡིན་
 དགོས་པ་]དེར་ཐལ། བདེན་བཞི་དངོས་སུ་བསྟན་པའི་མདོ་ལ་[སྐྱ་ཇི་
 བཞིན་པའི་མདོ་ཡིན་དགོས་པ་]དེའི་ཕྱིར་ཏེ། བདེན་བཞིའི་སྤང་དོར་
 དངོས་སུ་བསྟན་པའི་མདོ་དེ་དབྱེད་གསུམ་གྱིས་དག་པའི་ལུང་གི་
 རྟགས་གྱིས་^[15b]གཞལ་བྱ་ཤིན་ཏུ་སྐོག་གུར་སྟོན་པའི་མདོ་རང་གི་
 བསྟན་བྱའི་དོན་ལ་མི་བསྐྱུ་བར་སྐྱུ་བར་བྱེད་པའི་རྟགས་ཚོས་
 གཉིས་ལྡན་གྱི་མཐུན་དཔེ་ཡང་དག་ཡིན་པའི་ཕྱིར།

because Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Valid Cognition"* says:^a

Through thorough ascertainment of just these [teachings]
 On adoption [of true cessations] and discarding [true sufferings]
 as well as [their respective] methods [or causes, that is, true
 paths and true origins of suffering respectively,
 It is established by inference through the force of the object itself
 that Buddha's word] is non-deceptive with respect to the prin-
 cipal meaning [the four noble truths].

^a Translation by Hopkins, *Absorption in No External World*, 64. Chapter 1, stanza 217 (Miyasaka's III.217, pp. 146-147): *heyopādeyatattvasya sopāyasya prasiddhitaḥ / pradhānārthāvisaṃvādād anumānaṃ paratra vā //*; the bracketed material in the last two lines is drawn from Khay-drub's commentary, 135b.6. The Dalai Lama cites the last two lines in his *The Buddhism of Tibet and The Key to the Middle Way* (London: George Allen and Unwin, 1975; reprint, Ithaca, N.Y.: Snow Lion, 1987), 83.

Therefore, [due to similarity] it is to be inferred that [Buddha's word is non-deceptive] also with respect to other [very obscure topics as well].

ནམ་འགྲེལ་ལས། ལྷང་དང་དོར་བྱའི་དེ་ཉིད་ནི། །ཐབས་བཅས་
རབ་ཏུ་ངེས་པ་ཡིས། །གཙོ་བོའི་དོན་ལ་མི་སྦྱུའི་ཕྱིར། །གཞན་
ལའང་རྗེས་སུ་དབག་པ་ཡིན། །ཞིས་དང་།

and Āryadeva's *Four Hundred* says:^a

Whoever has generated doubt
Toward what is not obvious in Buddha's word,
Will believe that only Buddha [is omniscient]
Based on [his profound teaching of] emptiness.

བཞི་བརྒྱ་པ་ལས། མངས་རྒྱས་ཀྱིས་གསུང་སྐོག་གྱུར་ལ། །གང་ཞིག་
ཐེ་ཚོམ་སྐྱེ་འགྱུར་བ། །དེ་ཡིས་སྣང་པ་ཉིད་བསྟན་ཏེ། །དེ་ཉིད་ལོ་
ནར་ཡིད་ཆེས་བྱ། །ཞིས་གསུངས་པའི་ཕྱིར།

Moreover,^b it [absurdly] follows that **the Paramārthasamudgata Chapter is not a sūtra of definitive meaning** because [according to you] it is not [a sūtra of definitive meaning] by reason of explicitly teaching within differentiating the true establishment and non-true establishment among the three natures. It [absurdly] follows [that the Chapter of Paramārthasamudgata is not a sūtra of definitive meaning by reason of explicitly teaching within differentiating the true establishment and non-true establishment among the three natures] because [according to you] a sūtra that explicitly teaches within differentiating the true establishment and non-true establishment among the three natures is not necessarily a sūtra of definitive meaning. It [absurdly] follows [that a sūtra that explicitly teaches within differentiating the true establishment and non-true establishment among the three natures is not necessarily a sūtra of definitive meaning] because

^a *bstan bcos bzhi brgya pa zhes bya ba'i tshig le'ur byas pa, catuḥśatakaśāstrakārikā*; Peking 5246, vol. 95; stanza 280 which occurs in Chapter 12; parenthetical additions are from Gyel-tsab's commentary, 90b.3-91a.2; see *Yogic Deeds of Bodhisattvas: Gyel-tsap on Āryadeva's Four Hundred*, commentary by Geshe Sonam Rinchen, translated and edited by Ruth Sonam (Ithaca, N.Y.: Snow Lion Publications, 1994), 241-242.

^b See Hopkins, *Absorption in No External World*, 68, 74, and also 84, Issue #28: "Does non-deceptiveness require being literally acceptable?"

[according to you] a sūtra that explicitly teaches that other-powered natures are established by way of their own character is not necessarily a sūtra of definitive meaning because [according to you] your mode of apprehending the boundaries of non-entailment is logically feasible.

གཞན་ཡང་དོན་དམ་ཡང་དག་འཕགས་ཀྱི་ལེན་ངེས་དོན་གྱི་
 མདོ་མ་ཡིན་པར་ཐལ། དེ་མཚན་ཉིད་གསུམ་ལ་བདེན་པར་གྲུབ་
 མ་གྲུབ་ཀྱི་བྱད་པར་བྱེ་ནས་དངོས་སུ་བསྟན་པའི་རྒྱ་མཚན་གྱིས་
 མ་ཡིན་པའི་བྱེད། [དེ་མཚན་ཉིད་གསུམ་ལ་བདེན་པར་གྲུབ་མ་གྲུབ་ཀྱི་བྱད་པར་
 བྱེ་ནས་དངོས་སུ་བསྟན་པའི་རྒྱ་མཚན་གྱིས་མ་ཡིན་པ་]དེར་ཐལ། མཚན་ཉིད་
 གསུམ་ལ་བདེན་པར་གྲུབ་མ་གྲུབ་ཀྱི་བྱད་པར་བྱེ་ནས་དངོས་སུ་
 བསྟན་པའི་མདོ་ལ་ངེས་དོན་གྱི་མདོས་མ་བྱུང་པའི་བྱེད། [མཚན་
 ཉིད་གསུམ་ལ་བདེན་པར་གྲུབ་མ་གྲུབ་ཀྱི་བྱད་པར་བྱེ་ནས་དངོས་སུ་བསྟན་པའི་མདོ་
 ལ་ངེས་དོན་གྱི་མདོས་མ་བྱུང་པ་]དེར་ཐལ། གཞན་དབང་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པའི་མདོ་ལ་[ངེས་དོན་གྱི་མདོས་
 མ་བྱུང་པ་]དེའི་བྱེད་ཏེ། བྱུད་ཀྱི་མ་བྱུང་མཚམས་འཛིན་ཚུལ་འཐད་
 པའི་བྱེད།

Moreover,^a it [absurdly] follows that compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment are established by way of their own character is a meaning of the literal rendering of first wheel as indicated here [in the *Sūtra Unraveling the Thought*] that is literal [and thus to be interpreted] because [according to you] your way [Paramārthasamudgata] questions [the Teacher] is logically feasible. If you [incorrectly] accept [that compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment are established by way of their own character is a meaning of the literal rendering of first wheel as indicated here in the *Sūtra Unraveling the Thought* that is

^a See Hopkins, *Absorption in No External World*, 63, 75.

literal], then it [absurdly] follows that [the reasoning in Asaṅga's *Summary of the Great Vehicle*]:^a

Because an awareness does not exist prior to name,
 Because manifold, and because unrestricted,
 There are the contradictions of being in the essence of that, of
 many entities,
 And of the mixture of entities. Therefore, it is proven.^b

refutes that those [compounded phenomena] are established by way of their own character^c because (1) you have [incorrectly] accepted [that compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment are established by way of their own character is a meaning of the literal rendering of first wheel as indicated here in the *Sūtra Unraveling the Thought that is literal*] and (2) this scriptural passage ["Because an awareness does not exist prior to name," and so forth] is text demonstrating damage to the literality of the literal rendering of the first wheel as indicated here [in the *Sūtra Unraveling the Thought*]. If you [incorrectly] accept [that the passage, "Because an awareness does not exist prior to name," and so forth refutes that those compounded phenomena are established by way of their own character], it very absurdly follows that compounded phenomena are not established by way of their own character.

^a This reasoning refutes the acceptability of the literal rendering of the first-wheel sūtras; see Hopkins, *Emptiness in Mind-Only*, 208.

^b With commentary (Hopkins, *Emptiness in Mind-Only*, 324), the stanza is:

There are the contradictions that if a bulbous flat bottomed thing able to hold fluid, for instance, were established through the force of its own mode of subsistence as the referent of the verbal convention "pot":

1. the imputational nature would exist in the essence of that bulbous thing because an awareness of the name of an object would have to exist prior to learning its name;
2. one object that has many names would have to be many entities because many names are used for one object; and
3. the entities of many objects that have the same name would be mixed because a name is not restricted to one object.

Therefore, it is proven (that objects are not established by way of their own character as the referents of terms and conceptual consciousnesses).

^c According to Jam-yang-shay-pa this reasoning shows that objects are not established by way of their own character as the referents of their respective terms and conceptual consciousnesses.

གཞན་ཡང་། གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་
 འདུས་བྱས་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ་
 འདིར་བསྟན་འཁོར་ལོ་དང་པོ་སྐྱས་ཟེན་སྐྱ་ཇི་བཞིན་པའི་དོན་
 ཡིན་པར་ཐལ། བྱོད་གྱི་དྲི་བ་ལུས་ཚུལ་འཐད་པའི་ཕྱིར། [གཟུགས་
 ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་འདུས་བྱས་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་
 ཀྱིས་གྲུབ་པ་དེ་འདིར་བསྟན་འཁོར་ལོ་དང་པོ་སྐྱས་ཟེན་སྐྱ་ཇི་བཞིན་པའི་དོན་ཡིན་
 པ་]འདོད་ན། མིང་གི་སྣ་རོལ་སློ་མེད་ཕྱིར། ཞེས་སོགས་ཀྱིས་[འདུས་
 བྱས་གྱི་ཚོས་]དེ་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ་བཀག་
 པར་ཐལ།^[16a] [གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་འདུས་བྱས་གྱི་ཚོས་
 རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ་འདིར་བསྟན་འཁོར་ལོ་དང་པོ་སྐྱས་ཟེན་སྐྱ་
 ཇི་བཞིན་པའི་དོན་ཡིན་པ་]འདོད་པ་གང་ཞིག །[མིང་གི་སྣ་རོལ་སློ་མེད་ཕྱིར།
 ཞེས་སོགས་]ལྟངས་འདི་འདིར་བསྟན་འཁོར་ལོ་དང་པོའི་སྐྱས་ཟེན་སྐྱ་
 ཇི་བཞིན་པ་ལ་གཞོན་བྱེད་སྟོན་པའི་གཞུང་ཡིན་པའི་ཕྱིར། [མིང་
 གི་སྣ་རོལ་སློ་མེད་ཕྱིར། ཞེས་སོགས་ཀྱིས་འདུས་བྱས་གྱི་ཚོས་དེ་རྣམས་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པ་དེ་བཀག་པ་]འདོད་ན། འདུས་བྱས་རང་གི་མཚན་
 ཉིད་ཀྱིས་མ་གྲུབ་པར་ཐལ་ལོ།

Moreover, it [absurdly] follows that the five aggregates' establishment by way of their own character is the own-character pronounced^a as being established with the five aggregates on the occasion of the statement, "The Supramundane Victor spoke, in many ways, of the own-character of the aggregates,"^b because [according to you, your] way [Paramārthasamudgata] questions [the Teacher] about the first wheel as indicated here [in the *Sūtra Unraveling the Thought*] is logically feasible. If you [incorrectly] accept [that the five aggregates' establishment by way of their own character is the own-character pronounced as being established with the five

^a Or: announced, declared.

^b See Hopkins, *Emptiness in Mind-Only*, 76.

aggregates on the occasion of the statement, “The Supramundane Victor spoke, in many ways, of the own-character of the aggregates,”] it [absurdly] follows that the five aggregates’ establishment by way of their own character is the nonexistent nature of character mentioned on the occasion of [the Buddha’s rhetorical question], “Concerning that, what are character-non-natures of phenomena?”^a because you [incorrectly] accepted [that the five aggregates’ establishment by way of their own character is the own-character pronounced as being established with the five aggregates on the occasion of the statement, “The Supramundane Victor spoke, in many ways, of the own-character of the aggregates,”] and the literal readings of the two—this sūtra passage [“Concerning that, what are character-non-natures of phenomena?” that is, phenomena’s absence of establishment by way of their own character as the referents of their respective terms and conceptual consciousnesses] and the first wheel explicitly indicated on the occasion of “spoke of the own-character of the aggregates” [that is, the aggregates’ establishment by way of their own character as the referents of their respective terms and conceptual consciousnesses] are

^a In answering Paramārthasamudgata’s question, Buddha (*Emptiness in Mind-Only*, 86) asks a rhetorical question and answers it:

Paramārthasamudgata, concerning that, what are character-non-natures of phenomena? [That is, what are natureless in terms of being established by way of their own character?] 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.”

According to the Go-mang tradition, if in the first wheel, when Buddha speaks of the “own-character” of the five aggregates, he were speaking of the aggregates as being established by way of their own character as Jay-tsun Chö-kyi-gyal-tshan and Pañ-chen Sö-nam-drags-pa claim he is, then it would absurdly come to be that here in his answer the establishment of the mental and physical aggregates by way of their own character would be the character-nature that is non-existent!

Gung-ru Chö-jung and Jam-yang-shay-pa’s point is that this passage speaking of the character-non-nature demonstrates damage to the acceptability of the literal rendering of the first-wheel sūtras mentioned earlier by Paramārthasamudgata, and thus the literal meanings of the two passages must be contradictory. For the latter to damage the former, the “character-nature” of the latter (Buddha’s answer) and the “own-character” of the former (Paramārthasamudgata’s question) must be referring to the same thing. However, “character-non-nature” cannot refer to the five aggregates’ not being established by way of their own character simply because there is agreement that in the Mind-Only School they are established by way of their own character. Rather, according to Gung-ru Chö-jung and Jam-yang-shay-pa, the “character-nature” that is said to be non-existent in the latter passage is the establishment of objects by way of their own character as the referents of conceptual consciousnesses, and hence, the “own-character” mentioned in Paramārthasamudgata’s question must also be the same.

contradictory because the sūtra passage later [in Buddha's rhetorical question] is a sūtra passage demonstrating damage to the literal reading of the literal rendering of the first wheel indicated on the occasion of the earlier sūtra passage [in Paramārthasamudgata's question].

གཞན་ཡང་། སྤང་པོ་ལྔ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ་
 བཅོམ་ལྷན་འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་སྤང་པོ་རྣམས་ཀྱི་རང་
 གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པའི་སྐབས་ཀྱི་སྤང་པོ་ལྔའི་
 རྟེན་དུ་གྲུབ་པར་བཀའ་སྡུལ་པའི་རང་མཚན་ཡིན་པར་ཐལ།
 འདིར་བསྟན་འཁོར་ལོ་དང་པོ་ལ་དྲི་བ་ཞུས་ཚུལ་འཐད་པའི་
 ཕྱིར། [སྤང་པོ་ལྔ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ་བཅོམ་ལྷན་འདས་ཀྱིས་རྣམ་
 གྲངས་དུ་མར་སྤང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པའི་སྐབས་
 ཀྱི་སྤང་པོ་ལྔའི་རྟེན་དུ་གྲུབ་པར་བཀའ་སྡུལ་པའི་རང་མཚན་ཡིན་པ་]འདོད་ན།
 སྤང་པོ་ལྔ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ། དེ་ལ་ཚོས་རྣམས་
 ཀྱི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། ཞེས་པའི་
 སྐབས་ཀྱི་མེད་རྒྱུའི་མཚན་ཉིད་ཀྱི་ངོ་བོ་ཡིན་པར་ཐལ། [སྤང་པོ་ལྔ་
 རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ་བཅོམ་ལྷན་འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་སྤང་པོ་
 རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པའི་སྐབས་ཀྱི་སྤང་པོ་ལྔའི་རྟེན་དུ་
 གྲུབ་པར་བཀའ་སྡུལ་པའི་རང་མཚན་ཡིན་པ་]འདོད་པ་གང་ཞེས་མདོ་
 འདི་དང་སྤང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་
 ཞེས་པའི་སྐབས་ནས་དངོས་སུ་བསྟན་པའི་འཁོར་ལོ་དང་པོ་
 གཉིས་ཀྱི་སྐྱེས་ཟིན་སྐྱ་ཇི་བཞིན་པ་འགལ་བའི་ཕྱིར། མདོ་ཕྱི་མ་
 [དེ་ལ་ཚོས་རྣམས་ཀྱི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། ཞེས་པ་]འདི་
 མདོ་ལྔ་མ་[སྤང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པ་]འི་
 སྐབས་ནས་བསྟན་པའི་འཁོར་ལོ་དང་པོའི་སྐྱེས་ཟིན་སྐྱ་ཇི་བཞིན་

པ་ལ་གཞོན་བྱེད་སྟོན་པའི་མདོ་ཡིན་པའི་ཕྱིར།

It is not reasonable to accept [that the five aggregates’ establishment by way of their own character is the nonexistent nature of character mentioned on the occasion of [the Buddha’s rhetorical question], “Concerning that, what are character-non-natures of phenomena?”] because the distinction—that although it is reasonable to take the five aggregates’ establishment by way of their own character as the nonexistent nature of character mentioned on this occasion [of (the Buddha’s rhetorical question), “Concerning that, what are character-non-natures of phenomena?”], it is not reasonable to take the five aggregates’ establishment by way of their own character that way—is logically feasible. For, *The Essence of Eloquence* says:^a

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

and:^b

The rest of it indicates the mode of imputation. The imputation as, “This is a form aggregate,” is the mode of imputation of an entity, and the imputation as “[This] is the production of a form aggregate,” and so forth is the mode of imputation of particulars, or attributes.

[ཕུང་པོ་ལྔ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ། དེ་ལ་ཚོས་རྣམས་ཀྱི་མཚན་ཉིད་ངོ་བོ་
ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། ཞེས་པའི་སྐབས་ཀྱི་མེད་སྐྱུའི་མཚན་ཉིད་ཀྱི་ངོ་བོ་ཡིན་
པར་]འདོད་མི་རིགས་ཏེ། ཕུང་པོ་ལྔ་རང་འཛིན་རྟོག་པའི་ཞེན་
གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ་[དེ་ལ་ཚོས་རྣམས་ཀྱི་མཚན་
ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། ཞེས་པའི་]སྐབས་འདིའི་མེད་སྐྱུའི་
མཚན་ཉིད་ཀྱི་ངོ་བོ་ལ་བྱེད་རིགས་ཀྱང་ཕུང་པོ་ལྔ་རང་གི་མཚན་
ཉིད་ཀྱིས་གྲུབ་པ་དེ་ལྟར་མི་བྱེད་པའི་བྱེད་པར་འཐད་པའི་ཕྱིར།
འདི་ཉིད་ལས། ^[16b]མེད་སྐྱུའི་མཚན་ཉིད་ཀྱི་ངོ་བོ་ཉིད་མི་རང་གི་

^a See Hopkins, *Emptiness in Mind-Only*, 86.
^b See Hopkins, *Emptiness in Mind-Only*, 104.

མཚན་ཉིད་ཀྱིས་གྲུབ་པའམ་གནས་པ་ལ་བྱའོ། །ཞེས་དང་། དེ་
 མན་ཚད་ཀྱིས་ཀུན་ཏུ་བཏགས་ཚུལ་སྟོན་ཏེ་འདི་གཟུགས་ཟུང་ངོ་
 ཞེས་ངོ་བོར་དང་གཟུགས་ཟུང་སྐྱེའོ། །ཞེས་སོགས་སུ་བཏགས་པ་
 བྱི་བྱེ་བྲག་གམ་ཁུད་པར་དུ་བཏགས་ཚུལ་ཡིན་ཏེ། ཞེས་གསུངས་
 པའི་ཕྱིར།

5. *Also, someone says:*^a It follows that **this sūtra passage,**^b “The Supramundane Victor also spoke, in many ways, of the own-character of the aggregates,” explicitly teaches that the five aggregates are established by way of their own character as the referents of conceptual consciousnesses **apprehending them** because it is reasonable to take the “own-character” that is part of phrase “speaks also of own-character” as “established by way of their own character as the referents of conceptual consciousnesses apprehending them.”

ཡང་ཁ་ཅིག་། བཅོམ་ལྡན་འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་ཟུང་པོ་
 རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པའི་མདོ་
 འདིས་ཟུང་པོ་ལྡ་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པར་ཐལ། རང་གི་མཚན་
 ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པའི་ཚིག་ལྟར་གྱི་རང་གི་མཚན་ཉིད་
 དེ་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པ་ལ་བྱེད་རིགས་པའི་ཕྱིར་ན་

Our response: [That it is reasonable to take the “own-character” that is part of phrase “speaks also of own-character” as “established by way of their own character as the referents of conceptual consciousnesses apprehending them”] does not entail [that **this sūtra passage,** “The Supramundane Victor also spoke, in many ways, of the own-character of the aggregates,” explicitly teaches that the five aggregates are established by way

^a 2011 TBRC *bla brang*, 16b.2; 1987 Go-mang Lhasa, 12b.5; 2008 Taipei reprint, 21.18.

^b See Hopkins, *Emptiness in Mind-Only*, 76.

of their own character as the referents of conceptual consciousnesses apprehending them].

[རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྐྱེལ་ཞེས་པའི་ཚོག་བྱར་གྱི་རང་གི་མཚན་ཉིད་དེ་རང་
འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་ལ་བྱེད་རིགས་ན་བཙོམ་
ལྡན་འདས་ཀྱིས་རྣམ་གངས་དུ་མར་ལུང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་
སྐྱེལ་ཞེས་པའི་མདོ་འདིས་ལུང་པོ་ལྔ་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་
ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པས་]མ་བྱེད།

You cannot accept [that this sūtra passage explicitly teaches that the five aggregates are established by way of their own character as the referents of conceptual consciousnesses apprehending them] because this sūtra passage [“The Supramundane Victor also spoke, in many ways, of the own-character of the aggregates”] does not indicate such [that is, it does not explicitly indicate that the five aggregates are established by way of their own character as the referents of conceptual consciousnesses apprehending them]. It follows [that this sūtra passage (“The Supramundane Victor also spoke, in many ways, of the own-character of the aggregates”) does not explicitly indicate that the five aggregates are established by way of their own character as the referents of conceptual consciousnesses apprehending them] because the distinction is logically feasible that:

- while **this [sūtra passage** (“also spoke of the own-character of the aggregates”) **does not indicate** such [that is, does not explicitly indicate that the five aggregates are established by way of their own character as the referents of conceptual consciousnesses apprehending them],
- **the first wheel indicated here** [in the *Sūtra Unraveling the Thought*] when teaching on this occasion [of “also spoke of the own-character of the aggregates”] **does indicate** such [that is, does explicitly indicate that the five aggregates are established by way of their own character as the referents of conceptual consciousnesses apprehending them].

It follows [that while **this sūtra passage** (“also spoke of the own-character of the aggregates”) **does not indicate** such, **the first wheel indicated here** on this occasion (of “also spoke of the own-character of the aggregates”) **does indicate** such] because “spoke” (*bka' stsal*) indicates “spoken there in that first wheel indicated here,” [simply] because there is a meaning of “spoke.”

[མདོ་འདིས་ལུང་པོ་ལྔ་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་

པར་དངོས་སུ་བསྟན་པ་]འདྲོད་མི་རུས་ཏེ། [བཅོམ་ལྷན་འདས་ཀྱིས་རྣམ་གྲངས་
 དུ་མར་ལུང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པའི་]མདོ་
 འདིས་[ལུང་པོ་ལྔ་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པར་དངོས་སུ་]དེ་ལྟར་མ་བསྟན་པའི་ཕྱིར། [བཅོམ་ལྷན་འདས་ཀྱིས་རྣམ་
 གྲངས་དུ་མར་ལུང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པའི་]མདོ་
 འདིས་[ལུང་པོ་ལྔ་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པར་དངོས་སུ་མ་བསྟན་པ་]དེར་ཐལ། [ལུང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་
 བཀའ་སྡུལ་ཞེས་པའི་མདོ་]འདིས་[ལུང་པོ་ལྔ་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་
 གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་]དེ་ལྟར་མ་བསྟན་པར་[ལུང་པོ་རྣམས་
 ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པ་]འདིའི་སྐབས་ནས་བསྟན་
 པའི་འདིར་བསྟན་འཁོར་ལོ་དང་པོས་[ལུང་པོ་ལྔ་རང་འཛིན་རྟོག་པའི་
 ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་]དེ་ལྟར་བསྟན་པའི་
 བྱུང་པར་འཐད་པའི་ཕྱིར། [འདིས་དེ་ལྟར་མ་བསྟན་པར་འདིའི་སྐབས་ནས་
 བསྟན་པའི་འདིར་བསྟན་འཁོར་ལོ་དང་པོས་དེ་ལྟར་བསྟན་པ་]དེར་ཐལ། བཀའ་
 སྡུལ་ཞེས་པ་འདིར་བསྟན་འཁོར་ལོ་དང་པོ་དེར་བཀའ་སྡུལ་བ་
 དེ་སྟོན་པ་ཡིན་པའི་ཕྱིར་ཏེ། བཀའ་སྡུལ་ཞེས་པའི་དོན་ཞིག་ཡོད་
 པའི་ཕྱིར།

Moreover, it follows that “spoke” (*bka’ stsal*) is to be taken as the mode of pronouncement here [in the Paramārthasamudgata Chapter] in the *Sūtra Unraveling the Thought* because you [incorrectly] accept [that **this sūtra passage**—“**The Supramundane Victor spoke, in many ways, of the own-character of the aggregates**”—explicitly teaches that the five aggregates are established by way of their own character as the referents of conceptual consciousnesses]. If you accept [that “spoke” (*bka’ stsal*) is to be taken as the mode of pronouncement here (in the Paramārthasamudgata

Chapter) in the *Sūtra Unraveling the Thought*] it follows that the *Sūtra Unraveling the Thought* is a sūtra of interpretable meaning because you [correctly] accepted [that “spoke” (*bka' stsal*) is to be taken as the mode of pronouncement here (in the Paramārthasamudgata Chapter) in the *Sūtra Unraveling the Thought*]. [Extrapolate] in this way for later lines [of the text]; enough elaboration.

གཞན་ཡང་། བཀའ་སྡེ་ལེས་པ་དེ་དགོངས་འབྲེལ་འདིར་
 བཀའ་སྡེ་ཚུལ་ལ་བྱེད་པར་ཐལ། [བཅོམ་ལྷན་འདས་ཀྱིས་རྣམ་གཤངས་དུ་
 མར་ཕུང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡེ་ལེས་པའི་མདོ་འདིས་ཕུང་
 པོ་ལྔ་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་
 བཟུང་བར་]འདོད་པའི་ཕྱིར། [བཀའ་སྡེ་ལེས་པ་དེ་དགོངས་
 འབྲེལ་འདིར་བཀའ་སྡེ་ཚུལ་ལ་བྱེད་པ་]འདོད་ན། དགོངས་
 འབྲེལ་དང་དོན་གྱི་མདོར་ཐལ། [བཀའ་སྡེ་ལེས་པ་དེ་དགོངས་
 འབྲེལ་འདིར་བཀའ་སྡེ་ཚུལ་ལ་བྱེད་པ་]འདོད་པའི་ཕྱིར། དེ་
 བཞིན་དུ་ཚོགས་རྒྱུ་མ་རྣམས་ལ་སློབ་པས་ཚོགས་གོ།

6. *Also someone says:*^a It follows that in first wheel sūtras as indicated here it is explicitly taught that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character because in middle wheel sūtras as indicated here it is explicitly taught that all phenomena ranging from forms to omniscient consciousness equally are not established by way of their own character. It follows [that in middle wheel sūtras as indicated here it is explicitly taught that all phenomena ranging from forms to omniscient consciousness equally are not established by way of their own character] because *The Essence of Eloquence* says:^b

The bases being posited as interpretable or definitive are the three—the statements [in the first wheel] that phenomena equally have nature in the sense of being established by way of their own character, the statements [in the middle wheel] that phenomena

^a 2011 TBRC *bla brang*, 16b.6; 1987 Go-mang Lhasa, 13a.2; 2008 Taipei reprint, 22.10.

^b Translation taken from Hopkins, *Emptiness in Mind-Only*, 127.

equally do not have such, and the good differentiation [in the final wheel] of those [phenomena] that have [such establishment] and those that do not.

ཡང་ཁོ་ན་རེ། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་

[17a] བྱང་ཕྱོགས་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་གྱིས་

གྲུབ་པར་དངོས་སུ་བསྟན་པར་ཐལ། འདིར་བསྟན་འཁོར་ལོ་བར་

པར་གཟུགས་ནས་རྣམ་མཁུན་གྱི་བར་གྱི་ཚོས་ཐམས་ཅད་རང་གི་

མཚན་ཉིད་གྱིས་མ་གྲུབ་མཉམ་དུ་དངོས་སུ་བསྟན་པའི་ཕྱིར།

[འདིར་བསྟན་འཁོར་ལོ་བར་བར་གཟུགས་ནས་རྣམ་མཁུན་གྱི་བར་གྱི་ཚོས་ཐམས་ཅད་

རང་གི་མཚན་ཉིད་གྱིས་མ་གྲུབ་མཉམ་དུ་དངོས་སུ་བསྟན་པ་]དེར་ཐལ། འདི་

ཉིད་ལས། ཚོས་རྣམས་ལ་རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་པའི་ངོ་བོ་

ཉིད་ཡོད་མཉམ་དུ་གསུངས་པ་དང་། མེད་མཉམ་དུ་གསུངས་པ་

དང་ཡོད་མེད་ལགས་པར་སྐྱེ་བ་གསུམ་ཡིན་པ་ནི། ཞེས་གསུངས་

པའི་ཕྱིར་ན་

Our response: [That *The Essence of Eloquence* says, “The bases being posited as interpretable or definitive are the three—the statements (in the first wheel) that phenomena equally have nature in the sense of being established by way of their own character, the statements (in the middle wheel) that phenomena equally do not have such, and the good differentiation (in the final wheel) of those (phenomena) that have (such establishment) and those that do not” does not entail [that in middle wheel sūtras as indicated here it is explicitly taught that all phenomena ranging from forms to omniscient consciousness equally are not established by way of their own character] because that [statement by Tsong-kha-pa] means:^a

The first wheel equally has statements of the words, “Phenomena ranging from forms to the thirty-seven harmonies with enlightenment have the nature of being established by way of their own character,” and the middle wheel equally has statements of the

^a See Hopkins, *Absorption in No External World*, 100.

words, “Phenomena ranging from forms to exalted-knowers-of-all-aspects do not have the nature of being established by way of their own character.”

[འདི་ཉིད་ལས། ཚོས་རྣམས་ལ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་ཉིད་ཡོད་མཉམ་དུ་གསུངས་པ་དང་། མེད་མཉམ་དུ་གསུངས་པ་དང་ཡོད་མེད་ལེགས་པར་བྱེ་བ་གསུམ་ཡིན་པ་ནི། ཞེས་གསུངས་ན། འདིར་བསྟན་འཁོར་ལོ་བར་བར་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་རྣམས་ཅད་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་མཉམ་དུ་དངོས་སུ་བསྟན་པས་]མ་གྲུབ་སྟེ། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་ཕྱོགས་གྱི་བར་གྱི་ཚོས་རྣམས་ལ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་ཉིད་ཡོད་ཅེས་པའི་ཚིག་ཡོད་མཉམ་དང་། བར་བར་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་རྣམས་ལ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་ཉིད་མེད་ཅེས་པའི་ཚིག་ཡོད་མཉམ་དུ་གསུངས་ཞེས་པའི་དོན་ཡིན་པའི་སྟེན།

7. Also someone says:^a There is a way in which [Paramārthasamudgata] questions [the Teacher] because he asks this question:

In the first wheel as indicated here [in the *Sūtra Unraveling the Thought*, the Supramundane Victor] said that phenomena ranging from forms through to the thirty-seven harmonies with enlightenment are equally established by way of their own character as the referents of conceptual consciousnesses apprehending them; in the middle wheel as indicated here, [the Supramundane Victor] said that phenomena ranging from forms through to exalted-knowers-of-all-aspects are equally not established by way of their own character as the referents of conceptual consciousnesses.

and so forth.

ཡང་ཁ་ཅིག་ཀྱི་བ་ལུས་ཚུལ་ཡོད་དེ། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་ཕྱོགས་གྱི་བར་གྱི་ཚོས་རྣམས་རང་

^a 2011 TBRC *bla brang*, 17a.4; 1987 Go-mang Lhasa, 13a.6; 2008 Taipei reprint, 22.19. See Hopkins, *Absorption in No External World*, Issue #28, 63-71.

འཇིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་མཉམ་
 དུ་གསུངས། བར་པར་གཟུགས་ནས་རྣམ་མཐུན་གྱི་བར་གྱི་ཚོས་
 ཐམས་ཅད་དེར་མ་གྲུབ་མཉམ་དུ་གསུངས་ཞེས་སོགས་ཀྱི་བ་ལྷས་
 ཟེར་ན།

Our response: Well then, it [absurdly] follows that in the second wheel [as indicated in the *Sūtra Unraveling the Thought*] it is explicitly taught that all phenomena, forms and so forth, are not established by way of their own character as the referents of conceptual consciousnesses because [according to you your] way [Paramārthasamudgata] questions [the Teacher] is logically feasible.

འོ་ན་འདིར་བསྟན་འཁོར་ལོ་བར་པར་གཟུགས་སོགས་ཚོས་
 ཐམས་ཅད་རང་འཇིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་
 ཀྱིས་མ་གྲུབ་པར་དངོས་སུ་བསྟན་པར་ཐལ། བར་པའི་ཀྱི་བ་ལྷས་
 ཚུལ་^[17b]འཐད་པའི་ཕྱིར།

If you [incorrectly] accept [that in the second wheel as indicated here it is explicitly taught that all phenomena, forms and so forth, are not established by way of their own character as the referents of conceptual consciousnesses], it [absurdly] follows that the statement in the second unit of the *Sūtra [Unraveling the Thought]* on the meaning established, “is surpassable, provides an opportunity” is not logically feasible because you [incorrectly] accept [that in the second wheel as indicated here it is explicitly taught that all phenomena, forms and so forth, are not established by way of their own character as the referents of conceptual consciousnesses] and because it [absurdly] follows that even the statement, “Thinking of what did you say?” has no relevance [that is, is senseless] because there is no mode of the explicit teaching by the middle wheel sūtras exceeding the mode of explicit teaching by the middle wheel sūtras indicated here [since the explicit teaching by the middle wheel sūtras indicated here would be literally acceptable, since all phenomena, forms and so forth, are indeed not established by way of their own character as the referents of conceptual consciousnesses].

[འདིར་བསྟན་འཁོར་ལོ་བར་པར་གཟུགས་སོགས་ཚོས་ཐམས་ཅད་རང་འཇིན་རྟོག་

པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པར་དངོས་སུ་བསྟན་པ་]འདོད་
 བླ་གྲུབ་དོན་གྱི་མདོ་ཚན་གཉིས་པ་ལས། སླ་ན་མཚིས་པ་སྐབས་
 མཚིས་པ་ཞེས་གསུངས་པ་མི་འབྲད་པར་ཐལ། [འདིར་བསྟན་འཁོར་ལོ་
 བར་པར་གཟུགས་སོགས་ཚོས་ཐམས་ཅད་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་
 མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པར་དངོས་སུ་བསྟན་པ་]འདོད་པའི་ཕྱིར་དང་། ཅི་
 ལ་དགོངས་ནས་གསུངས་ཞེས་པའང་འབྲེལ་མེད་པར་ཐལ།
 འདིར་བསྟན་འཁོར་ལོ་བར་པས་དངོས་སུ་བསྟན་ཚུལ་ལས་སྟག་
 བསྟན་དུ་མེད་པའི་ཕྱིར།

8. *Also someone says:*^a [Paramārthasamudgata] asks the question:

In the first wheel as indicated here [in the *Sūtra Unraveling the Thought*, the Supramundane Victor] said that forms and so forth are established as external objects and said in the middle wheel that they are not established in that way [as external objects].

and so forth.

ཡང་ཁ་ཅིག །འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་སོགས་
 ཕྱི་རོལ་དོན་དུ་གྲུབ་པར་གསུངས། བར་བར་དེ་ལྟར་མ་གྲུབ་པར་
 གསུངས་ཞེས་སོགས་ཀྱི་དྲི་བ་ཞུས་ཟེར་ན།

Our response: Well then, it [absurdly] follows that the explanation, Unraveling “[The Supramundane Victor] also spoke [in many ways] of the own-character [of the aggregates],” is not logically feasible because [according to you] the distinction is not logically feasible that:

- even though in the first wheel as indicated here [in the *Sūtra Unraveling the Thought*] it is explicitly indicated that forms and so forth are established by way of their own character as the referents of conceptual consciousnesses apprehending them,^b
- establishment as an external object is not explicitly taught

^a 2011 TBRC *bla brang*, 17b.2; 1987 Go-mang Lhasa, 13b.2; 2008 Taipei reprint, 23.6.

^b For this stance, see above in debate 5, 123.

Because [according to you your] way [Paramārthasamudgata] questions [the Teacher] is logically feasible.

འོ་ན་ [བཅོམ་ལྷན་འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་ཕུང་པོ་རྣམས་
 ཀྱི་]རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་བཤད་པ་མི་འཐད་
 པར་ཐལ། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་སོགས་རང་
 འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་
 དངོས་སུ་བསྟན་ཀྱང་། ཕྱི་རོལ་དོན་དུ་གྲུབ་པར་དངོས་སུ་མ་
 བསྟན་པའི་བྱད་པར་མི་འཐད་པའི་སྤྱིར་ཏེ། རྩི་བ་ལྷས་ཚུལ་
 འཐད་པའི་སྤྱིར།

Moreover, it [absurdly] follows that it is reasonable to take own-character in the statement “[The Supramundane Victor] also spoke [in many ways] of the own-character [of the aggregates],” as establishment as an external object” because you accept [that (Paramārthasamudgata) asks the question:

In the first wheel as indicated here (in the *Sūtra Unraveling the Thought*, the Supramundane Victor) said that forms and so forth are established as external objects and said in the middle wheel that they are not established in that way (as external objects).

and so forth. If you [incorrectly] accept [that it is reasonable to take own-character in the statement, “The Supramundane Victor also spoke in many ways of the own-character of the aggregates,” as establishment as an external object] it [absurdly] follows that this sūtra passage explicitly indicates the mode of pronouncement of establishment as an external object because you [incorrectly] accept [that it is reasonable to take own-character in the statement, “The Supramundane Victor also spoke in many ways of the own-character of the aggregates,” as establishment as an external object].

གཞན་ཡང་། [བཅོམ་ལྷན་འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་ཕུང་པོ་རྣམས་
 ཀྱི་]རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་བཤད་པའི་རང་མཚན་དེ་
 ཕྱི་རོལ་དོན་དུ་གྲུབ་པ་ལ་བྱེད་རིགས་པར་ཐལ། [འདིར་བསྟན་འཁོར་

ལོ་དང་པོར་གསུགས་སོགས་ཕྱི་རོལ་དོན་དུ་གྲུབ་པར་གསུངས། བར་བར་དེ་ལྟར་མ་
 གྲུབ་པར་གསུངས་ཞེས་སོགས་ཀྱི་དྲི་བ་ལྟུང་བར་]འདོད་པའི་ཕྱིར། [བཅོམ་ལྡན་
 འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་ལུང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡེལ་
 ཞེས་པའི་རང་མཚན་དེ་ཕྱི་རོལ་དོན་དུ་གྲུབ་པ་ལ་བྱེད་རིགས་པ་]འདོད་ན། མདོ་
 དེས་ཕྱི་རོལ་དོན་དུ་གྲུབ་པར་བཀའ་སྡེལ་ཚུལ་དངོས་སུ་བསྟན་
 པར་ཐལ། [བཅོམ་ལྡན་འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་ལུང་པོ་རྣམས་ཀྱི་རང་གི་
 མཚན་ཉིད་ཀྱང་བཀའ་སྡེལ་ཞེས་པའི་རང་མཚན་དེ་ཕྱི་རོལ་དོན་དུ་གྲུབ་པ་ལ་བྱེད་
 རིགས་པ་]འདོད་པའི་ཕྱིར།

If you [incorrectly] accept [that this sūtra passage explicitly indicates the mode of pronouncement of establishment as an external object], it [absurdly] follows that the terms expressing “establishment by way of its own character as the referent of a conceptual consciousness apprehending it” explicitly express “establishment as an external object” because you [incorrectly] accept [that this sūtra passage explicitly indicates the mode of pronouncement of establishment as an external object]. If you [incorrectly] accept [that the terms expressing “establishment by way of its own character as the referent of a conceptual consciousness apprehending it” explicitly express “establishment as an external object”], it [absurdly] follows that a conceptual consciousness apprehending in that way [establishment by way of its own character as the referent of a conceptual consciousness] is that [that is, perceives (its object) as established as an external object] because you [incorrectly] accept [that these terms expressing “establishment by way of own character as the referent of a conceptual consciousness” explicitly express “establishment as an external object”].

It is not reasonable to accept [that a conceptual consciousness apprehending establishment by way of its own character as the referent of a conceptual consciousness explicitly perceives (its object) as established as an external object] because terms and consciousnesses are eliminative engagers of their own objects.^a

[མདོ་དེས་ཕྱི་རོལ་དོན་དུ་གྲུབ་པར་བཀའ་སྡེལ་ཚུལ་དངོས་སུ་བསྟན་པ་]འདོད་ན།

^a Since conceptual consciousnesses are eliminative in manner, they cannot explicitly know two things at once. See Hopkins, *Absorption in No External World*, 138.

རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པར་བཟོད་པའི་སྐྱ་དེས་ཕྱི་ལོལ་དོན་དུ་གྲུབ་པར་དངོས་སུ་
 བཟོད་པར་ཐལ། [མདོ་དེས་ཕྱི་ལོལ་དོན་དུ་གྲུབ་པར་བཀའ་སྡུལ་ཚུལ་དངོས་སུ་
 བཟོན་པ་]འདོད་པའི་ཕྱིར། [རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པར་བཟོད་པའི་སྐྱ་དེས་ཕྱི་ལོལ་དོན་དུ་གྲུབ་པར་དངོས་སུ་བཟོད་
 པ་]འདོད་ན། [རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པ་]དེ་ལྟར་འཛིན་པའི་རྟོག་པ་ལ་[ཕྱི་ལོལ་དོན་དུ་གྲུབ་པར་སྐྱང་བ་]དེར་
 ཐལ། [རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་བཟོད་
 པའི་སྐྱ་དེས་ཕྱི་ལོལ་དོན་དུ་གྲུབ་པར་དངོས་སུ་བཟོད་པ་]འདོད་པའི་ཕྱིར།
 [རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་འཛིན་པའི་རྟོག་
 པ་ལ་ཕྱི་ལོལ་དོན་དུ་གྲུབ་པར་དངོས་སུ་སྐྱང་བ་]འདོད་མི་རིགས་ཏེ། སྐྱ་
 རྟོག་རང་ཡུལ་^[18a]ལ་སེལ་འཇུག་ཡིན་པའི་ཕྱིར།

Furthermore, it [absurdly] follows that [the passage in the *Sūtra Unraveling the Thought*] “What are character-non-natures of phenomena?” and so forth^a explicitly refutes external objects because you [incorrectly] accept [that these terms expressing “establishment by way of own character as the referent of a conceptual consciousness” explicitly express “establishment as an external object.”] You cannot accept [that “What are character-non-natures of phenomena?” and so forth explicitly refutes external objects], because it is said that without explicitly refuting those [external objects] here [in the Questions of Paramārtasamudgata Chapter], through the force of explicitly refuting establishment by way of [objects’]

^a The passage in the *Sūtra Unraveling the Thought* is:

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.”

own character as the referents of conceptual consciousnesses one enters into Cognition[-only]^a that is an absence of external objects^b and because the distinction that those [external objects] are explicitly refuted in the Questions of Maitreya Chapter [of the *Sūtra Unraveling the Thought*] is logically feasible.

གཞན་ཡང་། ཚེས་རྣམས་ཀྱི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་གང་
 ཞེན་ཞེས་སོགས་ཀྱིས་ཕྱི་དོན་དངོས་སུ་བཀག་པར་ཐལ། [རང་
 འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་བརྗོད་པའི་སྐྱེ་དེས་ཕྱི་
 རོལ་དོན་དུ་གྲུབ་པར་དངོས་སུ་བརྗོད་པ་]འདོད་པའི་ཕྱིར། [ཚེས་རྣམས་ཀྱི་
 མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་གང་ཞེན་ཞེས་སོགས་ཀྱིས་ཕྱི་དོན་དངོས་སུ་བཀག་
 པ་]འདོད་མི་རུས་ཏེ། [དོན་དམ་ཡང་དག་པགས་ཀྱི་ལུང་]འདིར་[ཕྱི་
 དོན་]དེ་དངོས་སུ་མ་བཀག་པར་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་
 རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དངོས་སུ་བཀག་པའི་འགྲུགས་ཀྱིས་
 ཕྱི་དོན་མེད་པའི་རྣམ་རིག་ལ་འཇུག་པར་གསུངས་པའི་ཕྱིར་
 དང་། བྱམས་ཞུས་ཀྱི་ལུང་ལས་[ཕྱི་དོན་]དེ་དངོས་སུ་བཀག་པའི་
 བྱུང་པར་འཐད་པའི་ཕྱིར།

The first corner of the reason [which is that it is said that without explicitly refuting those (external objects) here (in the Questions of Paramārtasamudgata Chapter), through the force of explicitly refuting establishment by way of (objects') own character as the referents of conceptual consciousnesses one enters into cognition(-only) that is an absence of external objects] because Tsong-kha-pa's *The Essence of Eloquence* says:^c

^a *rnam rig tsam, vijñaptimātra.*

^b External objects are not explicitly refuted in the seventh chapter, the Questions of Paramārtasamudgata Chapter of the *Sūtra Unraveling the Thought*, but through the force of the explicit refutation of establishment by way of objects' own character as the referents of conceptual consciousnesses in that chapter, one can understand cognition-only that is an absence of external objects. Nevertheless, it is not that an explicit refutation of external objects is absent from the *Sūtra Unraveling the Thought*, for an explicit refutation of external objects occurs in the eighth chapter, the Questions of Maitreya Chapter.

^c Translation taken from Hopkins, *Emptiness in Mind-Only*, 200-201.

Asaṅga's *Summary of the Great Vehicle* says that entry by way of this [mode of emptiness] is entry into cognition-only.

[འདིར་དེ་དངོས་སུ་མ་བཀག་པར་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པ་དངོས་སུ་བཀག་པའི་ཤུགས་ཀྱིས་ཕྱི་དོན་མེད་པའི་རྣམ་རིག་ལ་
 འཇུག་པར་གསུངས་པ་]རྟོགས་ཟུར་དང་པོ་གྲུབ་སྟེ། འདི་ཉིད་ལས།
 ཐེག་བསྐྱེས་ལས་^aའདིའི་སྣོ་ནས་འཇུག་པ་དེ་རྣམ་པར་རིག་པ་
 ཅོམ་དུ་འཇུག་པར་གསུངས་པའི་ཕྱིར། ཞེས་གསུངས་པའི་ཕྱིར།

The second corner of the reason [which is that the Questions of Maitreya Chapter explicitly refutes external objects] is established because the Questions of Maitreya Chapter says:

Maitreya asks, “Is the image that is the object of activity of meditative stabilization said to be different from the mind or not different?”

[The Supramundane Victor] spoke, “Maitreya, it is not different.”

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

in that sūtra on the occasion of [discussing] calm abiding [in the “Questions of Maitreya Chapter”], a refutation of external objects is clearly set forth.

^a Correcting Jam-yang-shay-pa's citation from Asaṅga's *Grounds of Bodhisattvas* (*byang sa*) in the 2011 TBRC *bla brang* (18a.3) and in the 1987 Go-mang Lhasa (14a.1) to Asaṅga's *Summary of the Great Vehicle* (*theq bsdus*) in accordance with *The Essence of Eloquence* (Hopkins, *Emptiness in Mind-Only*, 200 and 432.5), where indeed both of these texts are mentioned:

In Asaṅga's *Grounds of Bodhisattvas*, this mode of emptiness [set forth in the *Sūtra Unraveling the Thought*] is explained as the object observed by the exalted wisdom purifying the obstructions to omniscience and as the middle path abandoning the two extremes of which there is none higher, and his *Summary of the Great Vehicle* says that entry by way of this [mode of emptiness] is entry into cognition-only. Therefore, this is not already established by the Hearer Schools [that is, the Great Exposition and Sūtra Schools].

For the passage from Asaṅga's *Summary of the Great Vehicle*, see Hopkins, *Emptiness in Mind-Only*, 213-214.

^b See *Emptiness in Mind-Only*, 217; for discussion, *Reflections on Reality*, part 4; and *Absorption in No External World*, #52, #53..

[བྱམས་ལྷན་གྱི་ལཱ་ལས་དེ་དངོས་སུ་བཀག་པ་] ཉམས་ལུས་གཉིས་པ་སྐབ་
 རྟེ། བྱམས་ལྷན་གྱི་ལཱ་ལས། བྱམས་པས་གསོལ་བ་ཉིང་ངེ་འཛིན་
 གྱི་སྲོད་ཡུལ་གྱི་གཟུགས་བརྟན་དེ་སེམས་ལས་ཐ་དད་པ་ཞེས་
 བཟྱི་འཇམ། ཐ་དད་མ་ལགས་ཞེས་བཟྱི། བཀའ་སྐྱེལ་བ་བྱམས་པ་ཐ་
 དད་པ་མ་ཡིན་ནོ། །ཞེས་པ་དང་། འདི་ཉིད་ལས། [བྱམས་ལྷན་གྱི་
 ལཱ་ལས་]མདོ་དེ་ལས་ཞི་གནས་གྱི་སྐབས་སུ་ནི་ཕྱི་རོལ་བཀག་པ་
 གསལ་བར་གསུངས་སོ། །ཞེས་གསུངས་པའི་ཕྱིར།

9. Also someone says:^a It follows that it is reasonable to take “own-character” in the statement, “[The Supramundane Victor] spoke of the own-character” as the unique character because the Chinese *Great Commentary* [on the “*Sūtra Unraveling the Thought*” by Wonch’uk^b] explains it that way [as the unique character].

ཡང་ཁ་ཅིག །རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྐྱེལ་ཞེས་པའི་རང་
 གི་མཚན་ཉིད་དེ་སྐབ་མོང་མ་ཡིན་པའི་མཚན་བྱེད་ལ་བྱེད་
 རིགས་པར་ཐལ། རྒྱ་ནག་འབྲེལ་ཆེན་ལས་[སྐབ་མོང་མ་ཡིན་པའི་མཚན་
 བྱེད་ལ་]དེ་ལྟར་བཤད་པའི་ཕྱིར་ན་

Our response: [That the Chinese *Great Commentary* (on the “*Sūtra Unraveling the Thought*” by Wonch’uk) explains it that way (as the unique character)] does not entail [that it is reasonable to take “own-character” in the statement, “The Supramundane Victor spoke of the own-character” as the unique character]. Although that [Chinese *Great Commentary*] does explain [“own-character” here] that way [as the unique character], it is not reasonable to assert it because Tsong-kha-pa’s *The Essence of Eloquence* says:^c

^a 2011 TBRC *bla brang*, 18a.5; 1987 Go-mang Lhasa, 14a.4; 2008 Taipei reprint, 24.8.

^b Tib. *rdzogs gsal / wen tshig / wen tshigs / wanydzeg*, Ch. *Yüan-ts’u*, 613-696.

^c Adapted from Hopkins, *Emptiness in Mind-Only*, 78-79.

In the Chinese *Great Commentary*, and so forth, the explanation of “own-character” here as the unique character [of the aggregates and so forth] is not reasonable.

[རྒྱ་ནག་འགྲེལ་ཆེན་ལས་དེ་ལྟར་བཤད་ན་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་
 པའི་རང་གི་མཚན་ཉིད་དེ་སྤུན་མོང་མ་ཡིན་པའི་མཚན་བྱེད་ལ་བྱེད་རིགས་པས་]མ་
 བྱུང་སྟེ། [རྒྱ་ནག་འགྲེལ་ཆེན་]དེས་[སྤུན་མོང་མ་ཡིན་པའི་
 མཚན་བྱེད་ལ་]དེ་ལྟར་བཤད་ཀྱང་ཁས་ལེན་མི་རིགས་ཏེ། འདི་
 ཉིད་ལས། འདིར་རང་གི་^[18b]མཚན་ཉིད་ཅེས་པ་རྒྱ་ནག་གི་
 འགྲེལ་ཆེན་སོགས་ལས་སྤུན་མོང་མ་ཡིན་པའི་མཚན་ཉིད་ལ་
 བཤད་པ་ནི་རིགས་པ་མ་ཡིན་ཏེ། ཞེས་གསུངས་པའི་སྟེང་།

If you [incorrectly] accept [that it is reasonable to take “own-character” in the statement, “(The Supramundane Victor) spoke of the own-character” as the unique character], it [absurdly] follows that it is reasonable to take “character” in the phrase “character-non-nature” as unique character because you [incorrectly] accept [that it is reasonable to take “own-character” in the statement, “(The Supramundane Victor) spoke of the own-character” as the unique character]. If you [incorrectly] accept [that it is reasonable to take “character” in the phrase “character-non-nature” as unique character], it [absurdly] follows that the statement in the *Sūtra* [*Unraveling the Thought*], “does not subsist by way of its own character,”^a is not logically feasible because you [incorrectly] accept [that it is reasonable to take “character” in the phrase “character-non-nature” as the unique character]. And because Tsong-kha-pa’s *The Essence of Eloquence* says:^b

^a As is explained just below in connection with the citation from Tsong-kha-pa’s *The Essence of Eloquence*, the sūtra does not speak of does not speak of lacking a unique character; see also *Absorption in No External World*, 94, and *Emptiness in Mind-Only*, 86.

^b Hopkins, *Emptiness in Mind-Only*, 79. The *Sūtra Unraveling the Thought* (*Emptiness in Mind-Only*, 86) says:

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.”

As Hopkins notes:

For the sūtra itself at the point of [speaking about] imputational factors clearly speaks of establishment by way of [the object's] own character [and does not speak of the unique character].

[རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྡུལ་ཞེས་པའི་རང་གི་མཚན་ཉིད་དེ་སྤྱན་མོང་མ་
 ཡིན་པའི་མཚན་བྱེད་ལ་བྱེད་རིགས་པ་]འདོད་ན། མཚན་ཉིད་ངོ་བོ་ཉིད་
 མེད་པ་ཞེས་པའི་ཚོག་ཟུར་གྱི་མཚན་ཉིད་དེ་སྤྱན་མོང་མ་ཡིན་
 པའི་མཚན་ཉིད་ལ་བྱེད་རིགས་པར་ཐལ།]རང་གི་མཚན་ཉིད་ཀྱང་
 བཀའ་སྡུལ་ཞེས་པའི་རང་གི་མཚན་ཉིད་དེ་སྤྱན་མོང་མ་ཡིན་པའི་མཚན་བྱེད་ལ་བྱེད་
 རིགས་པ་[འདོད་པའི་ཕྱིར། [མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཞེས་པའི་ཚོག་ཟུར་
 གྱི་མཚན་ཉིད་དེ་སྤྱན་མོང་མ་ཡིན་པའི་མཚན་ཉིད་ལ་བྱེད་རིགས་པ་]འདོད་ན།
 མདོ་ལས། རང་གི་མཚན་ཉིད་ཀྱིས་རྣམ་པར་གནས་པ་ནི་མ་ཡིན་
 པས། ཞེས་གསུངས་པ་མི་འཐད་པར་ཐལ། [མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་
 པ་ཞེས་པའི་ཚོག་ཟུར་གྱི་མཚན་ཉིད་དེ་སྤྱན་མོང་མ་ཡིན་པའི་མཚན་ཉིད་ལ་བྱེད་
 རིགས་པ་]འདོད་པའི་ཕྱིར། འདི་ཉིད་ལས། མདོ་དེ་ཉིད་ལས་ཀྱང་

Tsong-kha-pa's well-taken point is that the sūtra, when describing how imputational natures are character-non-natures, says that they “do not subsist by way of their own character” (*rang gi mtshan nyid kyis rnam par gnas pa ni ma yin pa, svalakṣaṇena avyavasthitam*: Lamotte, *Samdhinirmocana*, 68 [4], n. 1), that is to say, they are not established by way of their own character; the sūtra does not speak about the defining character of an object.

This clear identification in the sūtra itself is the pivot of Tsong-kha-pa's argument (in his chapter on the Autonomy School) that when Bhāvaviveka says, in the context of criticizing the Mind-Only reading of this earlier passage, that to deny “character” of imputational natures is a deprecation, he indicates that he holds that existent imputational natures, such as uncompounded space, are established by way of their own character. Once Bhāvaviveka holds that even imputational natures are established by way of their own character, he must hold that all phenomena are established this way. It then becomes crucial to determine what Bhāvaviveka means by “establishment by way of its own character,” Tsong-kha-pa's answer being that it means that an object is established from its own side, with the consequence that when it is sought among its bases of designation, it is found.

བཏགས་ཀྱི་སྐབས་སུ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་ལ་གསལ་
བར་གསུངས་པའི་ཕྱིར་དང་། །ཞེས་གསུངས་པའི་ཕྱིར།

Furthermore, it [absurdly] follows that the presentation of the character-non-nature with respect to the imputational nature is not logically feasible because the unique character of the imputational nature exists, because Tsong-kha-pa's *The Essence of Eloquence* says:^a

and since even imputational factors have a unique characterization, there would be the fallacy that the character-non-nature could not be explained with respect to imputational factors.

གཞན་ཡང་། ཀུན་བཏགས་ལ་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པའི་
རྣམ་བཞག་མི་འབྲང་བར་ཐལ། ཀུན་བཏགས་ཀྱི་ཐུན་མོང་མ་
ཡིན་པའི་མཚན་ཉིད་ཡོད་པའི་ཕྱིར་ཏེ། འདི་ཉིད་ལས། ཀུན་
བཏགས་ལ་ཐུན་མོང་མ་ཡིན་པའི་མཚན་བྱེད་ཡོད་པས་མཚན་
ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཀུན་བཏགས་ལ་བཤད་དུ་མི་རུང་བའི་
སྐྱོན་དུ་འགྱུར་བའི་ཕྱིར་རོ། །ཞེས་གསུངས་པའི་ཕྱིར།

^a Hopkins, *Emptiness in Mind-Only*, 79. As Hopkins notes:

Imputational natures have the unique characteristic or definition of being **just imputed by conceptuality** (*rtog pas btags tsam*; Gung-ru Chö-jung's *Garland of White Lotus*, 20a.4). Therefore, if the absence of "character" mentioned in Buddha's answer to Paramārthasamudgata's question when discussing imputational natures merely referred to the non-existence of a unique characterization, such an absence could not be posited with respect to imputational natures, since they do indeed have a unique characterization. However, as is obvious in the next chapter, one of the main points of the *Sūtra Unraveling the Thought* is that imputational natures are non-natures in terms of "character," and thus "character" in that context cannot refer to a unique or uncommon character.

2) PRESENTATION OF OUR OWN SYSTEM

གཉིས་པ་རང་ལུགས་ནི།

There is a way in which Paramārthasamudgata questions the Teacher in order to dispel contradiction in the sūtras^a because Paramārthasamudgata's explicitly asks this question about the middle wheel indicated here:

[Supramundane Victor,] in the first wheel as indicated here, you pronounced^b many times the words of sūtra:

The entities of compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as [their attributes of] production, cessation, and so forth that are established by way of their own character exist, exist.

In the middle wheel of the teaching as indicated here, you pronounced many times the words of sūtra:

Production, cessation, and so forth that are established by way of their own character do not exist, do not exist, in phenomena ranging from forms through exalted-knowers-of-all-aspects.

If those two were left literally as they are, they would be contradictory, but since the Teacher does not have contradiction, of what were you thinking when in the middle wheel indicated here you spoke in that way [that production, cessation, and so forth that are established by way of their own character do not exist, do not exist, in phenomena ranging from forms through exalted-knowers-of-all-aspects]? And this implicitly asks, “Of what were you thinking when in the first wheel indicated here you spoke in that way [that production, cessation, and so forth that are established by way of their own character exist, exist, in compounded phenomena ranging from forms through the thirty-seven harmonies with enlightenment]?”

དོན་དམ་ཡང་དག་འཕགས་ཀྱིས་སྟོན་པ་ལ་མདོ་སྡེ་ལ་འགལ་

^a See Hopkins, *Absorption in No External World*, 143-144.

^b Or: announced, declared.

སྤྱིང་གི་དྲི་བ་ལྟམ་ཚུལ་ཡོད་དེ། འདིར་བསྟན་འཁོར་ལོ་དང་
 ཕོར་གཟུགས་ནས་བྱང་སྤྱོད་སོ་བདུན་གྱི་བར་གྱི་འདུས་བྱས་
 གྱི་ཚོས་རྣམས་ལ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་དང་
 རྩེ་འགག་སོགས་ཡོད་ཡོད་ཅེས་པའི་མདོ་ཚིག་ལན་གྲངས་མང་
 ཕོར་བཀའ་སྩལ། འདིར་བསྟན་འཁོར་ལོ་བར་བར་གཟུགས་
 [19a]ནས་རྣམ་མཁུན་གྱི་བར་གྱི་ཚོས་རྣམས་ལ་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པའི་རྩེ་འགག་སོགས་མེད་མེད་ཅེས་པའི་མདོ་
 ཚིག་ལན་གྲངས་དུ་མར་བཀའ་སྩལ། འདི་གཉིས་སྒྲ་སོར་
 བཞག་ན་འགལ་ནའང་སྟོན་པ་ལ་འགལ་བ་མི་མངའ་བས།
 འདིར་བསྟན་འཁོར་ལོ་བར་བར་[གཟུགས་ནས་རྣམ་མཁུན་གྱི་བར་གྱི་
 ཚོས་རྣམས་ལ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་རྩེ་འགག་སོགས་མེད་མེད་ཅེས་]དེ་
 ལྟར་གསུངས་པ་དེ་གང་ལ་དགོངས་ནས་གསུངས་ཞེས་དངོས་
 ལྟ་ལྟམ་ནས། འདིར་བསྟན་འཁོར་ལོ་དང་ཕོར་[གཟུགས་ནས་བྱང་
 སྤྱོད་སོ་བདུན་གྱི་བར་གྱི་འདུས་བྱས་གྱི་ཚོས་རྣམས་ལ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པའི་ངོ་བོ་དང་རྩེ་འགག་སོགས་ཡོད་ཡོད་ཅེས་]དེ་ལྟར་གསུངས་པ་དེ་གང་
 ལ་དགོངས་ནས་གསུངས་ཞེས་དོན་གྱིས་ལྟམ་པ་དེ་སྐབས་
 འདིའི་དྲི་བ་ལྟམ་ཚུལ་ཡིན་པའི་ཕྱིར།

Paramārthasamudgata does not ask this upon a qualm thinking that the lit-
 eral renderings of the first two wheels are discordant having been gener-
 ated in him, because he asks this in order that such [a qualm thinking that
 the literal renderings of the first two wheels are discordant] which will
 arise in later trainees might be cleared away.

དོན་དམ་ཡང་དག་འཕགས་ལ་འཁོར་ལོ་དང་ཕོ་གཉིས་ཀྱི་

སྐྱེས་ཟིན་མི་མཐུན་སྐྱམ་པའི་དོགས་པ་སྐྱེས་ནས་ལྷུས་པ་མ་
 ཡིན་ཏེ། དོགས་པ་[འཁོར་ལོ་དང་པོ་གཉིས་ཀྱི་སྐྱེས་ཟིན་མི་མཐུན་སྐྱམ་པའི་
 དོགས་པ་]དེ་འདྲ་ཕྱི་རབས་ཀྱི་གདུལ་བྱ་ལ་འབྱུང་བ་སེལ་བའི་
 ཚེད་དུ་ལྷུས་པ་ཡིན་པའི་ཕྱིར།

3) DISPELLING OBJECTIONS

གསུམ་པ་རྗེས་པ་སྤོང་བ་ལ་

10. *Someone says:*^a It follows that the distinction is logically feasible that in the first wheel as indicated here [in the *Sūtra Unraveling the Thought*] it is taught that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them—without explicitly teaching that these [phenomena ranging from forms to the thirty-seven harmonies with enlightenment] are established by way of their own character because such a way of questioning [about the first wheel] is logically feasible. If you accept [that the distinction is logically feasible that in the first wheel as indicated here (in the *Sūtra Unraveling the Thought*) it is taught that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them—without explicitly teaching that these (phenomena ranging from forms to the thirty-seven harmonies with enlightenment) are established by way of their own character], it follows that the Hearer Schools, the intended trainees of that [teaching], assert in that way [that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them] because you accept [that the distinction is logically feasible that in the first wheel as indicated here (in the *Sūtra Unraveling the Thought*) it is taught that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them—without explicitly teaching that these (phenomena ranging from forms to the thirty-seven harmonies with enlightenment) are established by way of their own character].

ཁོ་ན་རེ། འདིར་བསྟན་འཁོར་ལོ་དང་ཕོར་གཟུགས་ནས་བྱང་
སྤྱོད་སོ་བདུན་གྱི་བར་གྱི་ཚས་རྣམས་རང་འཛིན་རྟོག་པའི་ཞིན་
གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན།

^a 2011 TBRC *bla brang*, 19a.4; 1987 Go-mang Lhasa, 14b.6; 2008 Taipei reprint, 25.15. See also *Absorption*, #51, 128-129.

[གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚོས་]དེ་རྣམས་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་མ་བསྟན་པའི་ཁྱད་པར་འཐད་པར་
 ཐལ། [འཁོར་ལོ་དང་པོ་]དེའི་ངོ་བོ་བ་ལུས་ཚུལ་འཐད་པའི་ཕྱིར། [འདིར་
 བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚོས་རྣམས་
 རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་བསྟན།
 དེ་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་མ་བསྟན་པའི་ཁྱད་པར་འཐད་
 པ་]འདོད་ན། **དེའི་ཚེད་དུ་བྱ་བའི་གདུལ་བྱ་ཉན་ཐོས་སྡེ་པ་**
རྣམས་ཀྱིས་[གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་འཛིན་
 རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་]དེ་ལྟར་ཁས་ལེན་པར་
 ཐལ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་
 གྱི་ཚོས་རྣམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་
 དངོས་སུ་བསྟན། དེ་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་མ་བསྟན་པའི་
 ཁྱད་པར་འཐད་པ་]འདོད་པའི་ཕྱིར་ན་

Our response: [That the distinction is logically feasible that in the first wheel as indicated here (in the *Sūtra Unraveling the Thought*) it is taught that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them—without explicitly teaching that these (phenomena ranging from forms to the thirty-seven harmonies with enlightenment) are established by way of their own character] does not entail [that the Hearer Schools, the intended trainees of that (teaching) assert in that way (that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them)].

If you [incorrectly] accept [that the Hearer Schools, the intended trainees of that (teaching), assert in that way that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them] it [absurdly] follows that those [Hearer Schools] assert the eighteen constituents in that way [as established by way of their

own character as the referents of conceptual consciousnesses apprehending them] because you [incorrectly] accept [that the Hearer Schools, the intended trainees of that (teaching), assert in that way that phenomena ranging from forms to the thirty-seven harmonies with enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them]. If you [incorrectly] accept [that those Hearer Schools assert the eighteen constituents in that way as established by way of their own character as the referents of conceptual consciousnesses apprehending them], it [absurdly] follows that [those Hearer Schools] assert the phenomenon-constituent^a in that way [as established by way of its own character as the referent of conceptual consciousnesses apprehending it] because you [incorrectly] accept [that those Hearer Schools assert the eighteen constituents in that way as established by way of their own character as the referents of conceptual consciousnesses apprehending them].

[འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚོས་
 རྣམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་

^a The eighteen constituents (*khams, dhātu*) are the six objects, the six sense powers, and the six consciousnesses, each of which is called a constituent:

The Eighteen Constituents

<i>object</i>	<i>sense power</i>	<i>consciousness</i>
form	eye sense power	eye consciousness
sound	ear sense power	ear consciousness
odor	nose sense power	nose consciousness
taste	tongue sense power	tongue consciousness
tangible object	body sense power	body consciousness
phenomenon	mind sense power	mental consciousness

“Phenomenon-constituent,” the sixth category of objects, refers to *other* phenomena, those that are not sense objects but are objects only of the mental consciousness, such as impermanence and emptiness. Since sense objects are also objects of a mental consciousness, the category “phenomenon-constituent” does not include all objects of a mental consciousness—just its exclusive objects among which mental factors and permanent phenomena, such as un compounded space, are included.

Jam-yang-shay-pa cites “phenomenon-constituent” here because as a category that includes both permanent and impermanent members, the category is considered to be permanent, and since the Hearer Schools do not assert that the permanent are established by way of their own character, they would not *assert* that the phenomenon-constituent is established by way of its own character as the referent of conceptual consciousnesses apprehending it since the very words would violate their own assertions. In the next debate Jam-yang-shay-pa proceeds to show that nevertheless the Hearer Schools come to assert such, that is to say, they are reduced to asserting this.

བསྐྱེད་ དེ་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་དངོས་སུ་མ་བསྐྱེད་པའི་ཁྱད་པར་
 འཐད་ན། དེའི་ཚེད་དུ་བྱ་བའི་གདུལ་བྱ་ཉན་ཐོས་ཟླེ་པ་རྣམས་ཀྱིས་དེ་ལྟར་ཁས་ལེན་
 པས་]མ་བྱུབ། [དེའི་ཚེད་དུ་བྱ་བའི་གདུལ་བྱ་ཉན་ཐོས་ཟླེ་པ་རྣམས་ཀྱིས་གཟུགས་
 རས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་
 གི་མཚན་ཉིད་ཀྱིས་གྲུབ་དེ་ལྟར་ཁས་ལེན་པར་] འདོད་ན། [ཉན་ཐོས་ཟླེ་
 པ་]དེས་ཁམས་བཅོ་བརྒྱད་[རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་
 ཉིད་ཀྱིས་གྲུབ་པ་]དེ་ལྟར་ཁས་ལེན་པར་ཐལ།^[19b] [དེའི་ཚེད་དུ་བྱ་བའི་
 གདུལ་བྱ་ཉན་ཐོས་ཟླེ་པ་རྣམས་ཀྱིས་གཟུགས་རས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚོས་
 རྣམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་དེ་ལྟར་ཁས་
 ལེན་པ་]འདོད་པའི་ཕྱིར། [ཉན་ཐོས་ཟླེ་པ་རྣམས་ཀྱིས་ཁམས་བཅོ་བརྒྱད་རང་
 འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་ཁས་ལེན་པ་]འདོད་
 བ། ཚོས་ཁམས་[རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་
 པ་]དེ་ལྟར་ཁས་ལེན་པར་ཐལ། [དེའི་ཚེད་དུ་བྱ་བའི་གདུལ་བྱ་ཉན་ཐོས་ཟླེ་
 པ་རྣམས་ཀྱིས་ཁམས་བཅོ་བརྒྱད་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་
 ཀྱིས་གྲུབ་པ་དེ་ལྟར་ཁས་ལེན་པ་]འདོད་པའི་ཕྱིར།

It is not reasonable to accept [that those Hearer Schools assert the phenomenon-constituent in that way as established by way of its own character as the referent of conceptual consciousnesses apprehending it] because the distinction is logically feasible that although those [Hearer Schools] do not assert that uncompounded phenomena such as space and so forth are established by way of their own character as the referents of conceptual consciousnesses apprehending them, those [Hearer Schools] assert that those [uncompounded phenomena such as space and so forth] are established through the force of their own measure of subsistence^a as the referents of conceptual consciousnesses apprehending them, because if those [uncompounded phenomena such as space and so forth] are not established through the force of their own measure of subsistence, those [Hearer

^a rang gi gnas tshod kyi dbang gis grub pa; or “established through the force of its own status.”

Schools] do not know how to posit them as existing, and although [the Hearer Schools do not] impute the term “own-character” [that is, “established by way of its own character”] to those [uncompounded phenomena such as space and so forth], according to the Mind-Only School those [Hearer Schools] come to assert that those [uncompounded phenomena such as space and so forth] are established by way of their own character [as the referents of conceptual consciousnesses].^a

[ཉན་ཐོས་ལྡེ་པ་དེས་ཚོས་ཁམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་
 གྱིས་གྲུབ་པ་ཁས་ལེན་པར་]འདོད་མི་རིགས་ཏེ། [ཉན་ཐོས་ལྡེ་པ་]དེས་ནམ་
 མཁའ་སོགས་འདུས་མ་བྱས་ཀྱི་ཚོས་རྣམས་རང་འཛིན་རྟོག་པའི་
 ཞེན་གཞིར་རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་པར་ཁས་ལེན་གྲང་།
 [ཉན་ཐོས་ལྡེ་པ་]དེས་[ནམ་མཁའ་སོགས་འདུས་མ་བྱས་ཀྱི་ཚོས་]དེ་རྣམས་
 རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་གནས་ཚུལ་གྱི་དབང་
 གིས་གྲུབ་པར་འདོད་པའི་བྱུང་པར་འཐད་པའི་ཕྱིར། [ཉན་ཐོས་ལྡེ་
 པ་]དེས་[ནམ་མཁའ་སོགས་འདུས་མ་བྱས་ཀྱི་ཚོས་]དེ་རྣམས་རང་གི་གནས་
 ཚུལ་གྱི་དབང་གིས་མ་གྲུབ་ན་ཡོད་པར་འཛིན་མི་ཤེས་ཤིང་[ནམ་
 མཁའ་སོགས་འདུས་མ་བྱས་ཀྱི་ཚོས་]དེ་ལ་རང་མཚན་གྱི་མིང་མི་འདོགས་
 གྲང་། སེམས་ཅམ་པ་ལྟར་ན་[ཉན་ཐོས་ལྡེ་པ་]དེས་[ནམ་མཁའ་སོགས་
 འདུས་མ་བྱས་ཀྱི་ཚོས་]དེ་རྣམས་རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་པར་
 ཁས་བླངས་སོང་བའི་བྱུང་པར་འཐད་པའི་ཕྱིར་ཏེ།

For, Tsong-kha-pa’s *The Essence of Eloquence* says:^b

The two Proponents of [Truly Existent External] Objects^c do not know how to posit forms and so forth as existing if their being established by way of their own character as the referents of con-

^a This bracketed material is from Hopkins, *Absorption in No External World*, 129.

^b Hopkins, *Emptiness in Mind-Only*, 210.

^c That is, the Great Exposition School and the Sūtra School.

ceptual consciousnesses and as the foundations of imputing terminology is negated. This is not the own-character that is renowned to the Epistemologists.^a

འདི་ཉིད་ལས། དོན་སྣ་གཉིས་ཀྱིས་གཟུགས་སོགས་རྟོག་པའི་ཞེན་གཞི་དང་བརྒྱུ་འདོགས་པའི་གནས་སུ་རང་གི་མཚན་ཉིད་ཀྱིས་སྐྱབ་པ་ཞིགས་ན་དེ་དག་ཡོད་པར་འཇོག་མི་ཤེས་ཏེ། ཚང་མ་པ་ལ་གྲགས་པའི་རང་མཚན་མ་ཡིན་ཅོ། །ཞེས་པ་དང་།

and Khay-drub-ge-leg-pal-sang's *Compilation on Emptiness [Opening the Eyes of the Fortunate]* says:^b

The Proponents of Sūtra themselves do not impute the name “own-character”^c in their assertion that space, nirvāṇa, and so forth are established through the force of space's, nirvana's, and so forth's own measure of subsistence^d as the foundations of reference of the names for space, the extinguishment of contamination, and so forth. However, according to the Proponents of Mind-Only, the Proponents of Sūtra have come to assert the meaning of own-character. This is the meaning [of Tsong-kha-pa's statement]. Realizing this has very great import.

^a *tshad ma pa, prāmāṇika*. Hopkins (*Absorption in No External World*, 129) notes:

According to A-khu Lo-drö-gya-tsho (*Precious Lamp*, 259.2), Tsong-kha-pa is making the point that this sort of own-character is not limited to those objects that perform functions (a category that excludes permanent phenomena) since—according to the Mind-Only School—in the Great Exposition School and the Sūtra School all phenomena, both the permanent (which are **not** able to produce effects) and the impermanent, come to be established by way of their own character as the referents of conceptual consciousnesses and as the foundations of the imputation of terminology. Therefore, in this context “own-character” refers to establishment through the force of objects' own status (*rang gi gnas tshod kyi dbang gis grub pa*) and not to the ability to perform the function of creating an effect, as it does in the system of the “Epistemologists,” which here connotes the Proponents of Sūtra, who assert that the definition of own-character is that which is ultimately able to perform a function (*don dam par don byed nus pa*). In other contexts, “Epistemologists” refers also to the Proponents of Mind-Only that follow Dignāga and Dharmakīrti). See issue #40, 121-124.

^b *m khas grub dge legs dpal bzang, stong thun chen mo* (Madhyamika Text Series, vol. 1, 1972), 58.1-2.

^c That is, “established by way of its own character.”

^d Or, “own status.”

སྟོང་བྱུང་ལས། རྣམ་མཁའ་དང་སྐྱུང་འདས་སོགས་རྣམ་མཁའ་
 དང་ཟག་པ་ཟད་པ་སོགས་ཀྱི་མིང་གང་ལ་འཇུག་པའི་གནས་སུ་
 རྣམ་མཁའ་དང་སྐྱུང་འདས་སོགས་རང་གི་གནས་ཚེད་ཀྱི་དབང་
 གིས་གྲུབ་པར་མདོ་སྡེ་པ་འདོད་པ་དེ་ལ་མདོ་སྡེ་པ་རང་གིས་རང་
 མཚན་གྱི་མིང་མ་བཏགས་ཀྱང་། སེམས་ཅམ་པ་ལྟར་ན་མདོ་སྡེ་
 པས་དེ་ལ་རང་མཚན་གྱི་དོན་ཁས་སྐྱེས་པར་སོང་བའི་དོན་དེ་
 འདི་རྟོགས་པ་ཤིན་ཏུ་གནད་ཆེ་བར་ཡོད་དོ། །ཞེས་གསུངས་པའི་
 ཕྱིར།

II. Also, someone says:^a It follows that the intended trainees of the first wheel as indicated here—the two, Proponents of the Great Exposition and Proponents of Sūtra—do not need to be taught that the phenomenon-constituent is established by way of its own character as the referent of conceptual consciousnesses apprehending it because [both of] those [Proponents of the Great Exposition and Proponents of Sūtra] realize that [the phenomenon-constituent] is not established that way [by way of its own character as the referent of conceptual consciousnesses apprehending it] because [both of] those [Proponents of the Great Exposition and Proponents of Sūtra] assert that [the phenomenon-constituent] is not established that way [by way of its own character as the referent of conceptual consciousnesses apprehending it].

ཡང་ཁོ་ན་རེ། འདིར་བསྟན་འཁོར་ལོ་དང་པོས་རང་གི་ཚེད་ཏུ་
 བྱ་བའི་གདུལ་བྱ་བྱེ་མདོ་གཉིས་^[20a]ལ་ཚོས་ཁམས་རང་འཛིན་
 རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་སྟོན་མི་
 དགོས་པར་ཐལ། །བྱེ་མདོ་གཉིས་པོ་]དེས་[ཚོས་ཁམས་རང་འཛིན་རྟོག་པའི་
 ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་]དེ་ལྟར་ཏུ་མ་གྲུབ་པར་རྟོགས་པའི་

^a 2011 TBRC *bla brang*, 19b.6; 1987 Go-mang Lhasa, 15a.7; 2008 Taipei reprint, 26.15. See Hopkins, *Absorption in No External World*, 130.

ཕྱིར། [བྱེ་མདོ་གཉིས་པོ་]དེས་ [ཚོས་ཁམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པ་]དེ་ལྟར་དུ་ཁས་ལེན་པའི་ཕྱིར་ན་

Our response: [That both of those Proponents of the Great Exposition and Proponents of Sūtra *assert* that the phenomenon-constituent is not established by way of its own character as the referent of conceptual consciousnesses apprehending it] does not entail [that both of those Proponents of the Great Exposition and Proponents of Sūtra *realize* that the phenomenon-constituent is not established by way of its own character as the referent of conceptual consciousnesses apprehending it].

[བྱེ་མདོ་གཉིས་པོ་དེས་དེ་ལྟར་དུ་ཁས་ལེན་ན། བྱེ་མདོ་གཉིས་པོ་དེས་དེ་ལྟར་དུ་མ་གྲུབ་པར་རྟོགས་པས་]མ་བྱུང།

12. Also, someone says:^a It follows that those [Proponents of the Great Exposition and Proponents of Sūtra] realize that the phenomenon-constituent is not established that way [by way of its own character as the referent of conceptual consciousnesses apprehending it] because those [Proponents of the Great Exposition and Proponents of Sūtra] realize that the phenomenon-constituent is not established by way of its own character.

ཡང་ཁོ་ན་རེ། [བྱེ་མདོ་གཉིས་པོ་]དེས་ [ཚོས་ཁམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་]དེ་ལྟར་དུ་མ་གྲུབ་པར་རྟོགས་པར་ཐལ། [བྱེ་མདོ་གཉིས་པོ་]དེས་ཚོས་ཁམས་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པར་རྟོགས་པའི་ཕྱིར་ན་

Our response: [That Proponents of the Great Exposition and Proponents of Sūtra realize that the phenomenon-constituent is not established by way of its own character] does not entail [that Proponents of the Great Exposition and Proponents of Sūtra realize that the phenomenon-constituent is not established by way of its own character as the referent of conceptual consciousnesses apprehending it].

[བྱེ་མདོ་གཉིས་པོ་དེས་ཚོས་ཁམས་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པར་རྟོགས་ན། བྱེ་

^a 2011 TBRC *bla brang*, 20a.1; 1987 Go-mang Lhasa, 15b.1; 2008 Taipei reprint, 26.18. See Hopkins, *Absorption in No External World*, 130.

མདོ་གཉིས་པོ་དེས་ཚོས་ཁམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་
གྱིས་མ་གྲུབ་པར་རྟོགས་པས་]མ་བྱུང།

The opponent's rejoinder: It follows that [realizing that the phenomenon-constituent is not established by way of its own character] entails [realizing that the phenomenon-constituent is not established by way of its own character as the referent of conceptual consciousnesses apprehending it] because ascertainment that [the phenomenon-constituent] is empty of a generality of imputational phenomena, establishment by way of its own character, entails ascertainment that it is empty of a particular, establishment by way of its own character as the referent of conceptual consciousnesses apprehending it. It follows [that ascertainment that (the phenomenon-constituent) is empty of a generality of imputational phenomena, establishment by way of its own character, entails ascertainment that it is empty of a particular, establishment by way of its own character as the referent of conceptual consciousnesses apprehending it] because ascertainment that products in general are empty of the permanence of sound^a entails ascertainment that products are empty of a particular, the permanence of the sound of a lute.

[ཚོས་ཁམས་རང་གི་མཚན་ཉིད་གྱིས་མ་གྲུབ་པར་རྟོགས་ན། ཚོས་ཁམས་རང་འཛིན་
རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་གྱིས་མ་གྲུབ་པར་རྟོགས་པས་]དེ་ལ་བྱུབ་
པར་ཐལ། ཀུན་བཏགས་ཀྱི་ཚོས་རྣམས་ཀྱི་སྤྱི་རང་གི་མཚན་ཉིད་
གྱིས་གྲུབ་པས་སྟོང་པར་ངེས་ན། བྱེ་བྲག་རང་འཛིན་རྟོག་པའི་
ཞེན་གཞིར་རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་པས་སྟོང་པར་ངེས་པས་
བྱུབ་པའི་ཕྱིར། [ཀུན་བཏགས་ཀྱི་ཚོས་རྣམས་ཀྱི་སྤྱི་རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་
པས་སྟོང་པར་ངེས་ན། བྱེ་བྲག་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་
གྱིས་གྲུབ་པས་སྟོང་པར་ངེས་པས་བྱུབ་པ་]དེར་ཐལ། བྱུབ་པ་དེ་སྤྱིར་སྤྱིར་
རྟོག་པས་སྟོང་པར་ངེས་ན། བྱེ་བྲག་པི་མང་གི་སྤྱིར་རྟོག་པས་སྟོང་
པར་ངེས་པས་བྱུབ་པའི་ཕྱིར་ན་

^a The permanence of sound does not exist.

Our response: [That ascertainment that products in general are empty of the permanence of sound^a entails ascertainment that products are empty of a particular, the permanence of the sound of a lute] does not entail [that ascertainment that (the phenomenon-constituent) is empty of a generality of imputational phenomena, establishment by way of its own character, entails ascertainment that it is empty of a particular, establishment by way of its own character as the referent of conceptual consciousnesses apprehending it]. The reason [which is that ascertainment that products in general are empty of the permanence of sound entails ascertainment that products are empty of a particular, the permanence of the sound of a lute] is established because Gyal-tshab-dar-ma-rin-chen's *Clarifying the Path to Liberation* says:

It is established that ascertainment of the emptiness of a generality entails ascertainment of [its] particulars.

[བྱས་པ་དེ་སྤྱིར་སྐྱའི་རྟག་པས་སྣོང་པར་ངེས་ན། བྱེ་བྲག་པི་མང་གི་སྐྱའི་རྟག་པས་སྣོང་པར་ངེས་པས་འབྲུབ་ན། ཀུན་བཏགས་ཀྱི་ཚོས་རྣམས་ཀྱི་སྤྱི་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པས་སྣོང་པར་ངེས་ན། བྱེ་བྲག་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པས་སྣོང་པར་ངེས་པས་འབྲུབ་པས་]མ་འབྲུབ། [བྱས་པ་དེ་སྤྱིར་སྐྱའི་རྟག་པས་སྣོང་པར་ངེས་ན། བྱེ་བྲག་པི་མང་གི་སྐྱའི་རྟག་པས་སྣོང་པར་ངེས་པས་འབྲུབ་པ་]རྟག་པས་གྲུབ་སྟེ། ཐར་ལམ་གསལ་བྱེད་ལས། སྤྱིས་སྣོང་པར་ངེས་ན་བྱེ་བྲག་གིས་སྣོང་པར་ངེས་པས་འབྲུབ་པ་གྲུབ་པོ། །ཞེས་གསུངས་པའི་བྱིར།

13. Also, someone says:^b It follows that [the Supramundane Victor] in the first wheel as indicated here [in the *Sūtra Unraveling the Thought*] pronounced^c the words of sūtra, “The entities of phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as [their attributes of] production, cessation, and so forth that are established by way of their own character exist” because you accept [that in the first wheel as indicated here (in the *Sūtra Unraveling the Thought*) it is taught that phenomena ranging from forms to the thirty-seven harmonies with

^a The permanence of sound does not exist.

^b 2011 TBRC *bla brang*, 20a.4; 1987 Go-mang Lhasa, 15b.3; 2008 Taipei reprint, 27.2.

^c Or: announced, declared.

enlightenment are established by way of their own character as the referents of conceptual consciousnesses apprehending them].^a If you accept [that (the Supramundane Victor) in the first wheel as indicated here (in the *Sūtra Unraveling the Thought*) pronounced the words of sūtra, “The entities of phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as (their attributes of) production, cessation, and so forth that are established by way of their own character exist”] it follows that [the Supramundane Victor] in the first wheel pronounced, “The entities of phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as [their attributes of] production, cessation, and so forth that are established by way of their own character exist” because you accept [that (the Supramundane Victor) in the first wheel as indicated here (in the *Sūtra Unraveling the Thought*) pronounced the words of sūtra, “The entities of phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as (their attributes of) production, cessation, and so forth that are established by way of their own character exist”].

ཡང་ཁོ་ན་རེ། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་
 བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་རྣམས་རང་གི་མཚན་ཉིད་
 གྱིས་གྲུབ་པའི་ངོ་བོ་དང་སྐྱེ་འགག་ལ་སོགས་པ་ཡོད་ཅེས་པའི་
 མདོ་ཚིག་བཀའ་སྩལ་པར་ཐལ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་
 ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་རྣམས་རང་འཛིན་རྟོག་པའི་ཞེན་གཞིར་རང་
 གི་མཚན་ཉིད་གྱིས་གྲུབ་པར་དངོས་སུ་བསྟན་པ་] འདོད་པའི་བྱིར། [འདིར་
 བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་རྣམས་
 རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་པའི་ངོ་བོ་དང་སྐྱེ་འགག་ལ་སོགས་པ་ཡོད་ཅེས་པའི་མདོ་
 ཚིག་བཀའ་སྩལ་པ་] འདོད་ན། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་
 གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་རྣམས་རང་གི་
 མཚན་ཉིད་གྱིས་གྲུབ་པའི་ངོ་བོ་དང་སྐྱེ་འགག་ལ་སོགས་པ་ཡོད་
 ཅེས་བཀའ་སྩལ་པར་ཐལ། [འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་

^a For this position see the beginning of debate 10, p. 84.

བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚེས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་
 དང་སྐྱེ་འགག་ལ་སོགས་པ་ཡོད་ཅེས་པའི་མདོ་ཚིག་བཀའ་སྩལ་པ་]འདོད་པའི་
 ཕྱིར་ན་

Our response: [That (the Supramundane Victor) in the first wheel as indicated here (in the *Sūtra Unraveling the Thought*) pronounced **the words of sūtra**, “The entities of phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as (their attributes of) production, cessation, and so forth that are established by way of their own character exist”] **does not entail** [that (the Supramundane Victor) in the first wheel pronounced, “The entities of phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as (their attributes of) production, cessation, and so forth that are established by way of their own character exist”)].

[འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚེས་
 རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་དང་སྐྱེ་འགག་ལ་སོགས་པ་ཡོད་ཅེས་
 པའི་མདོ་ཚིག་བཀའ་སྩལ་ན། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་
 ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚེས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་དང་སྐྱེ་
 འགག་ལ་སོགས་པ་ཡོད་ཅེས་བཀའ་སྩལ་པས་]མ་བྱུབ།^[20b]

The opponent's rejoinder: [That (the Supramundane Victor) in the first wheel as indicated here (in the *Sūtra Unraveling the Thought*) pronounced **the words of sūtra**, “The entities of phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as (their attributes of) production, cessation, and so forth that are established by way of their own character exist”] **entails** [that (the Supramundane Victor) in the first wheel pronounced, “The entities of phenomena ranging from forms through the thirty-seven harmonies with enlightenment as well as (their attributes of) production, cessation, and so forth that are established by way of their own character exist”)] **because** [the Supramundane Victor] in that first wheel pronounced the words of sūtra **teaching**, “Those [phenomena ranging from forms through the thirty-seven harmonies with enlightenment] are established by way of their own character,” **because** [the Supramundane Victor] in that first wheel pronounced the words of sūtra, “Entities and so forth—that are established by way of their own character—of those [phenomena ranging from forms through the thirty-seven harmonies with enlightenment]” exist.

[འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་
 རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་དང་སྐྱེ་འགག་ལ་སོགས་པ་ཡོད་ཅེས་
 པའི་མདོ་ཚིག་བཀའ་སྩལ་ན། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་བྱང་
 ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་དང་སྐྱེ་
 འགག་ལ་སོགས་པ་ཡོད་ཅེས་བཀའ་སྩལ་བས་]ཁྱབ་པར་ཐལ། [འཁོར་ལོ་དང་
 པོ་]དེར་[གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་]དེ་རྣམས་རང་གི་
 མཚན་ཉིད་ཀྱིས་གྲུབ་ཅེས་སྟོན་པའི་མདོ་ཚིག་བཀའ་སྩལ་པའི་
 ཕྱིར་ཉེ། [འཁོར་ལོ་དང་པོ་]དེར་[གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་
 ཚས་]དེ་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་སོགས་
 ཡོད་ཅེས་པའི་མདོ་ཚིག་བཀའ་སྩལ་པའི་ཕྱིར་ན་

Our response: [That (the Supramundane Victor) in that first wheel pronounced the words of sūtra, “Entities and so forth—that are established by way of their own character—of those (phenomena ranging from forms through the thirty-seven harmonies with enlightenment) exist,”) does not entail [that (the Supramundane Victor) in that first wheel pronounced words of sūtra **teaching**, “Those (phenomena ranging from forms through the thirty-seven harmonies with enlightenment) are established by way of their own character.”]

Well then, it [absurdly] follows that (the Supramundane Victor) **pronounced** in the *Heart Sūtra*, “Forms and so forth do not exist,” because the words of sūtra, “Those [forms and so forth] do not exist,” exist in that [*Heart Sūtra*]. You have [incorrectly] asserted [that the words of sūtra, “Those [forms and so forth] do not exist,” **existing** in the *Heart Sūtra*] entails [that the Supramundane Victor **pronounced** in the *Heart Sūtra*, “Forms and so forth do not exist.”]

[འཁོར་ལོ་དང་པོ་]དེར་[གཟུགས་ནས་བྱང་ཕྱོགས་སོ་བདུན་གྱི་བར་གྱི་ཚས་]དེ་
 རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་ངོ་བོ་སོགས་ཡོད་ཅེས་པའི་མདོ་ཚིག་བཀའ་
 སྩལ་ན། དེར་དེ་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་ཅེས་སྟོན་པའི་མདོ་ཚིག་བཀའ་
 སྩལ་བས་]མ་ཁྱབ། འོ་ན། ཤེས་རབ་སྣང་པོར་གཟུགས་སོགས་མེད་

ཅེས་བཀའ་སྩལ་པར་ཐལ། [ཤེས་རབ་སྣང་པོ་]དེར་[གཟུགས་སོགས་]དེ་
 རྣམས་མེད་ཅེས་པའི་མདོ་ཚིག་ཡོད་པའི་ཕྱིར། [ཤེས་རབ་སྣང་
 པོ་]དེར་[གཟུགས་སོགས་]དེ་རྣམས་མེད་ཅེས་པའི་མདོ་ཚིག་ཡོད་ན།
 ཤེས་རབ་སྣང་པོར་གཟུགས་སོགས་མེད་ཅེས་བཀའ་སྩལ་པས་]བྱུང་བ་ཁས།

Moreover, it [absurdly] follows that [the Supramundane Victor] pronounced in that [Heart Sūtra] words of sūtra **teaching**, “These [forms and so forth] do not exist,” because (the Supramundane Victor) pronounced in the *Heart Sūtra* the words of sūtra, “These [forms and so forth] do not exist.” You have [incorrectly] asserted [that (the Supramundane Victor) pronouncing in the *Heart Sūtra* the words of sūtra, “These forms and so forth do not exist,”] entails [that (the Supramundane Victor) pronounced in that *Heart Sūtra* words of sūtra **teaching**, “These forms and so forth do not exist.”] Both reasons [which are that the words of sūtra, “Those [forms and so forth] do not exist,” exist in that (*Heart Sūtra*) and that (the Supramundane Victor) pronounced in the *Heart Sūtra* the words of sūtra, “These (forms and so forth) do not exist,” are established because the words of sūtra, “Forms do not exist, sounds do not exist,” exist in the *Heart Sūtra*.

གཞན་ཡང་། [ཤེས་རབ་སྣང་པོ་]དེར་[གཟུགས་སོགས་]དེ་རྣམས་མེད་
 ཅེས་སྟོན་པའི་མདོ་ཚིག་བཀའ་སྩལ་པར་ཐལ། [ཤེས་རབ་སྣང་
 པོ་]དེར་[གཟུགས་སོགས་]དེ་རྣམས་མེད་ཅེས་པའི་མདོ་ཚིག་བཀའ་
 སྩལ་པའི་ཕྱིར། [ཤེས་རབ་སྣང་པོ་]དེར་གཟུགས་སོགས་དེ་རྣམས་མེད་ཅེས་པའི་
 མདོ་ཚིག་བཀའ་སྩལ་ན། ཤེས་རབ་སྣང་པོ་དེར་གཟུགས་སོགས་དེ་རྣམས་མེད་ཅེས་པའི་
 སྟོན་པའི་མདོ་ཚིག་བཀའ་སྩལ་པས་]བྱུང་བ་ཁས། [དེར་དེ་རྣམས་མེད་ཅེས་པའི་
 མདོ་ཚིག་ཡོད་པ་དང་། དེར་དེ་རྣམས་མེད་ཅེས་པའི་མདོ་ཚིག་བཀའ་སྩལ་
 པའི་]རྟོགས་གཉིས་ཀ་སྐྱབ་སྟེ། [ཤེས་རབ་སྣང་པོ་]དེར་གཟུགས་མེད་
 སྐྱེ་མེད་ཅེས་པའི་མདོ་ཚིག་ཡོད་པའི་ཕྱིར།

It is not reasonable to accept the root [consequence that (the Supramundane Victor) pronounced in the *Heart Sūtra* words of sūtra **teaching**,

“Forms and so forth do not exist,”) because there is no need for such a teaching [that “Forms and so forth do not exist.”]

[ཉེས་རབ་སྒྲིང་པོ་དེར་གཟུགས་སོགས་མེད་ཅེས་སྟོན་པའི་མདོ་ཚིག་བཀའ་སྡུལ་
 པ་] ཅུ་བར་འདོད་མི་རིགས་ཏེ། [གཟུགས་སོགས་མེད་ཅེས་]དེ་ལྟར་
 བསྟན་པ་ལ་དགོས་པ་མེད་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].

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prajñāpāramitāsañcayagāthā

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Eight Thousand Stanza Perfection of Wisdom Sūtra

aṣṭasāhasrikāprajñāpāramitā

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Five Hundred Stanza Perfection of Wisdom Sūtra

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pañcaviṃśatisāhasrikāprajñāpāramitopadeśaśāstrābhisamayālamkāravṛtti

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

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

prajñāpāramitāpiṇḍārthapradīpa

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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

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Commentary on the Difficult Points of the "Verse Summary"

sañcayagāthapañjikā

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

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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

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dbu ma la 'jug pa

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

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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*

nyāyabinduprakaraṇa

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*

hetubindunāmaprakaraṇa

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

abhisamayālamkāraṅkārikāprajñāpāramitopadeśaśāstrāṭīkāprasphuṭapadā

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"

śatasāhasrikāvivaraṇa

stong phrag brgya pa'i rnam 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 mtshan*; 1292-1361)
- The Great Calculation of the Doctrine, Which Has the Significance of a Fourth Council*
bka' bsdud zhi pa'i don bstan rtsis chen po
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- Matthew Kapstein. *The 'Dzam-thang Edition of the Collected Works of Kun-mkhyen Dol-po-pa Shes-rab-rgyal-mtshan: Introduction and Catalogue*, vol. 5, 207-252. Delhi: Shedrup Books, 1992.
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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
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- English translation: Jeffrey Hopkins. *Mountain Doctrine: Tibet's Fundamental Treatise on Other-Emptiness and the Buddha Matrix*. Ithaca, N.Y.: Snow Lion Publications, 2006.
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- 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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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 [Tsong-kha-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
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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 rnam 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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bden bzhi'i rnam gzahg 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).
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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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theg pa chen po rgyud bla ma'i ṭikka

Tibetan digital reprint edition: In *gsung 'bum (rgyal tshab rje)*. TBRC W22110.3:5-464 (PDF of bkraś lhun par rnying bskyar par ma, New Delhi, India: Ngawang Gelek Demo, 1980-1981).
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byang chub sems dpa'i spyod pa la 'jug pa'i rnam 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).

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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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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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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"

sputhārtha / abhisamayālamkāraṅāmaprajñāpāramitopadeśaśāstravṛtti

'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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 bhagavatīratnagunasaṃcayagāthāpañjikāsudbodhinīnāma
 bcom ldan '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.
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 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"*
 aṣṭasāhasrikāprajñāpāramitāvyākhyānābhisamayālamkāralokā
 shes rab kyi pha rol tu phyin pa brgyad 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).
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- Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita*
 dngos po brgyad don bdun cu'i nram bzhag legs par bshad pa mi pham bla ma'i zhal lung
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- 1973 Ngawang Gelek bla brang: *Collected Works of 'Jam-dbyaṅs-bzad-pa'i-rdo-rje*, vol. 15. New Delhi, India: Ngawang Gelek Demo, 1973.
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- 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
 Edition cited: TBRC W22186.10: 1-288, which is a PDF of: *bla brang bkra shis 'khyil, bla brang brka shis 'khyil dgon*, publishing date unknown.
- 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 sbye 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 of the Clear Realizations," the Stainless Oral Transmission of Jay-tsun-chō-kyi-gyal-tshan
bstan bcos mngon par rtogs pa'i rgyan gyi brjod bya dnegos 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
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dnegos po brgyad don bdun cu'i rnam gzhag

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Compilation on Emptiness / Opening the Eyes of the Fortunate: Treatise Brilliantly Clarifying the Profound Emptiness
 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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 tshad ma rnam 'grel gyi rgya cher bshad pa rigs pa'i rgya mtsho
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- Kön-chog-jig-may-wang-po (*dkon mchog 'jigs med dbang po*, 1728-1791)
Condensed Presentation of the Eight Categories and Seventy Topics
 dngos brgyad don bdun cu'i rnam bzhag bsdu pa
 Tibetan digital reprint edition: In *gsung 'bum (dkon mchog 'jigs med dbang po)* TBRC W1KG9560.6:618-635 (PDF of New Delhi: Ngawang Gelek Demo, 1971).
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 grub pa'i mtha'i rnam par bzhag pa rin po che'i phreng ba
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Kumārashribhadra

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

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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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Five Doctrines of Maitreya

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mahāyānottaratrantrāsāstra
theg pa chen po rgyud bla ma'i bstan bcos
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2. *Differentiation of Phenomena and Noumenon*
dharmadharmatāvibhaṅga
chos dang chos nyid nam par 'byed pa
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abhisamayālaṃkāra/ abhisamayālaṃkāra-nāma-prajñāpāramitopadeśaśāstrakārikā
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

stong pa nyid bdun cu pa'i 'grel pa

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sūtrasamuccaya

mdo kun las btus pa

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madhyamakabhramaghāta

dbu ma 'khrul pa 'joms pa

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bodhicittavivaraṇa

byang chub sems kyi 'grel pa

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dharmadhātustotra

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acintyastava

bsam gyis mi khyab par bstod pa

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'jig rten las 'das par bstod pa

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Six Collections of Reasoning

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madhyamakāśāstra / prajñānāmamūlamadhyamakakārikā

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2. Refutation of Objections

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rtsod pa bzlog pa'i tshig le'ur byas pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3828)*. TBRC W23703.96:55-59 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

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śūnyatāsaptatikārikā

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Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3827)*. TBRC W23703.96:49-55 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

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yuktiṣaṣṭikārikā

rīgs pa drug cu pa'i tshig le'ur byas pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3825)*. TBRC W23703.96:42-46 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

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5. Precious Garland of Advice for the King

rājaparikathāratnāvalī

rgyal po la gtam bya ba rin po che'i phreng ba

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Japanese translation: Uryūzu Ryushin. *Butten II, Sekai Koten Bungaku Zenshu*, 7 (July, 1965): 349-72. Edited by Nakamura Hajime. Tokyo: Chikuma Shobō. Also: Uryūzu Ryushin. *Daijō Butten*, 14 (1974): 231-316. *Ryūju Ronshū*. Edited by Kajiyama Yuichi and Uryūzu Ryushin. Tokyo: Chūōkōronsha.

Danish translation: Christian Lindtner. *Nagarjuna, Juvelkaeden og andre skrifter*. Copenhagen: 1980.

6. *Treatise Called the Finely Woven*

vaidalyasūtranāma

zhib mo rnam par 'thag pa zhes bya ba'i mdo

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3826)*. TBRC W23703.96:46-49 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5226, vol. 95

Tibetan text and English translation: Fernando Tola and Carmen Dragonetti. *Nāgārjuna's Refutation of Logic (Nyāya) Vaidalyaprakaraṇa*. Delhi: Motilal Banarsidass, 1995.

Ngag-wang-pal-dan (*ngag dbang dpal ldan*, b.1797), also known as Pal-dan-chō-jay (*dpal ldan chos rje*)

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

Tibetan digital reprint edition: In *gsung 'bum (nga dbang dpal ldan)*. TBRC W5926.177. 3-356 (Delhi, India: Mongolian Lama Gurudeva, 1983).

Sarnath, India: Pleasure of Elegant Sayings Press, 1964. Also: Collected Works of Chos-rje ngag-dbañ Dpal-ldan of Urga, vols. 4 (entire)-5, 1-401. Delhi: Guru Deva, 1983.

Explanation of (Maitreya's) Treatise "Ornament for the Clear Realizations" from the Approach of the Meaning of the Words: Sacred Word of Maitreyañātha

bstan bcos mngon par rtogs pa'i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung TBRC W5926-3:221-416 (PDF of: Delhi: Gurudeva, 1983).

English translations:

Hopkins, Jeffrey and Jongbok Yi. *Ngag-wang-pal-dan's Explanation of the Treatise "Ornament for the Clear Realizations" From the Approach of the Meaning of the Words: The Sacred Word of Maitreyañātha*. Dyke, VA: UMA Institute for Tibetan Studies, 2014: downloadable at uma-tibet.org.

- . (containing 203 of the 274 stanzas) *The Hidden Teaching of the Perfection of Wisdom Sūtras: Jam-yang-shay-pa's Seventy Topics and Kön-chog-jig-may-wang-po's 173 Topics*. Dyke, VA: UMA Institute for Tibetan Studies, 2014: downloadable at uma-tibet.org.
- Explanation of the Obscurational and the Ultimate in the Four Systems of Tenets*
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
Tibetan digital reprint edition: In *gsung 'bum (ngag dbang dpal ldan)*. TBRC W5926.1:9-280 (Delhi: Mongolian Lama Gurudeva, 1983).
New Delhi: Guru Deva, 1972. Also: Collected Works of Chos-rje ñag-dbañ Dpal-ldan of Urga, vol. 1, 3-273. Delhi: Mongolian Lama Gurudeva, 1983.
Translation of the chapter on the Great Exposition School: John B. Buescher. *Echoes from an Empty Sky: The Origins of the Buddhist Doctrine of the Two Truths*. Ithaca, Snow Lion Publications: 2012.
- Ngag-wang-lo-sang-gya-tso (*ngag dbang blo bzang rgya mtsho*, Fifth Dalai Lama, 1617-1682)
Instructions on the Stages of the Path to Enlightenment: Sacred Word of Mañjuśrī
byang chub lam gyi rim pa'i 'khrid yig 'jam pa'i dbyangs kyi zhal lung
Tibetan digital reprint edition: In *gsung 'bum (ngag dbang blo bzang rgya mtsho)*. TBRC W2CZ5990.12:7-206 (Dharamsala: nam gsal sgron ma, 2007).
Thimphu, Bhutan: kun bzang stobs rgyal, 1976.
English translation of the "Perfection of Wisdom Chapter": Jeffrey Hopkins. "Practice of Emptiness." Dharmasala: Library of Tibetan Works and Archives, 1974.
- Pa-bong-ka-pa Jam-pa-ten-dzin-trin-lay-gya-tso (*pha bong kha pa byams pa bstan 'dzin 'phrin las rgya mtsho*, 1878-1941)
Presentation of the Interpretable and the Definitive, Brief Notes on the Occasion of Receiving Profound [Instruction from Jo-ne Paṇḍita Lo-sang-gya-tso in 1927] on (Tsong-kha-pa's) "The Essence of Eloquence"
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
Tibetan digital reprint edition: In *gsung 'bum (bde chen snying po)*. TBRC W3834.4:417-494 (Lha sa: [s.n.], [199-]).
Collected Works of Pha-boñ-kha-pa-bstan-'dzin-'phrin-las-rgya-mtsho, vol. 4, 400-476. New Delhi: Chopel Legdan, 1973.
- Pal-jor-hlün-drub, Nyal-tön (*dpal 'byor lhun grub, gnyal [or gnyan] ston*, 1427-1514)
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
Delhi: Rong-tha Mchog-sprul-rnam-pa-gnyis, 1969.
- Pañ-chen Sö-nam-drag-pa (*pañ chen bsod nams grags pa*, 1478-1554)
Distinguishing through Objections and Answers (Tsong-kha-pa's) "Differentiating the Interpretable and Definitive Meanings of All the Scriptures, The Essence of Eloquence": Garland of Blue Lotus
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
TBRC W923. 1 vols (dga' ldan: dga' ldan rnam par rgyal ba'i gling, 1985).
Collected Works (gsun 'bum) of Pañ-chen Bsod-nams-grags-pa, vol. 5. Mundgod, India: Drepung Loseling Library Society, 1982.
- General-Meaning Commentary on the Perfection of Wisdom/ Good Explanation of the Meaning of (Gyal-tshab's) "Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) 'Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations': Ornament for the Essence": Lamp Illuminating the Meaning of the Mother*

- 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
Tibetan digital reprint edition: In *gsung 'bum (bsod nams grags pa)*. TBRC W23828.3:9-510 (PDF of Mundgod, Karnataka: Drepung Loseling Library Society, 1982-1990).
Buxaduor: Nang bstan shes rig 'dzin skyong slob gnyer khang, 1963.
- Prajñākaramati (*shes rab 'byung gnas blo gros*, 950-1030)
Summary of (Haribhadra's) "Commentary on (Maitreya's) 'Ornament for the Clear Realizations'"
abhisamayālamkāravṛttipīṇḍārtha
mngon par rtogs pa'i rgyan gyi 'grel pa'i bsdus don
Tibetan digital reprint edition: In *bstan 'gyur (sde dge*, 3795). TBRC W23703.86:510-551. (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
Peking 5193, vol. 91.
- Ratnākaraśānti (*rin chen 'byung gnas zhi ba*)
Commentary on (Nāgārjuna's) "Compendium of Sūtra," Ornament Sparkling with Jewels
sūtrasamuccayabhāṣyaratnālokaḥ
mdo kun las btus pa'i bshad pa rin po che'i snang ba'i rgyan
In *bstan 'gyur (sde dge*, 3935). TBRC W23703.110:431-669 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
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
In *bstan 'gyur (sde dge*, 3803). TBRC W23703.89:4-461 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
P5200, vol. 92
- Pure Commentary on (Maitreya's) "Ornament for the Clear Realizations"*
abhisamayālamkārikāvṛttisuddhamatīnāma
mngon par rtogs pa'i rgyan gyi 'grel pa'i tshig le'ur byas pa'i 'grel pa dag ldan
Tibetan digital reprint edition: In *bstan 'gyur (sde dge*, 3801). TBRC W23703.88:152-409. (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
Peking 5199, vol. 91
- Quintessential Instructions on the Perfection of Wisdom*
prajñāpāramitopadeśa
shes rab kyi pha rol tu phyin pa'i man ngag
Tibetan digital reprint edition: In *bstan 'gyur (sde dge*, 4079). TBRC W23703.138:269-326 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
P5579, vol. 114
- Shāntideva (*zhi ba lha*, eighth century)
Compendium of Instructions
śikṣāsamuccaya
bslab pa kun las btus pa
Tibetan digital reprint edition: In *bstan 'gyur (sde dge*, 3940). TBRC W23703.111:7-390 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
Peking 5272, vol. 102
English Translation: C. Bendall and W.H.D. Rouse. *Śikṣā Samuccaya*. Delhi: Motilal, 1971.
Edited Sanskrit: Cecil Bendall. *Śikṣāsamuccaya: A Compendium of Buddhist Teaching*. Bibliotheca Buddhica I. Osnabrück, Germany: Biblio Verlag, 1970.
- Engaging in the Bodhisattva Deeds*

bodhi[sattva]caryāvatāra

byang chub sems dpa'i spyod pa la 'jug pa

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 3871)*. TBRC W23703.105: 84-578, dbu ma, vol. 1a (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Sanskrit: P. L. Vaidya. *Bodhicaryāvatāra*. Buddhist Sanskrit Texts 12. Darbhanga, India: Mithila Institute, 1988.

Sanskrit and Tibetan: Vidhushekara Bhattacharya. *Bodhicaryāvatāra*. Bibliotheca Indica, 280. Calcutta: Asiatic Society, 1960.

Sanskrit and Tibetan with Hindi translation: Rāmasaṃkara Tripathī, ed. *Bodhicaryāvatāra*. Bauddha-Himālaya-Granthamālā, 8. Leh, Ladākh: Central Institute of Buddhist Studies, 1989.

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Marion Matics. *Entering the Path of Enlightenment*. New York: Macmillan, 1970.

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Vesna A. Wallace and B. Alan Wallace. *A Guide to the Bodhisattva Way of Life*. Ithaca, N.Y.: Snow Lion Publications, 1997.

Contemporary commentary:

H.H. the Dalai Lama, Tenzin Gyatso. *Transcendent Wisdom*. Ithaca, N.Y.: Snow Lion Publications, 1988.

H.H. the Dalai Lama, Tenzin Gyatso. *A Flash of Lightning in the Dark of the Night*. Boston: Shambhala, 1994.

Smṛtījñānakīrti

Indicating Through Eight Concordant Meanings the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand, Taught in Medium Length in Twenty-five Thousand, and Taught in Brief in Eight Thousand [Stanzas]

prajñāpāramitāmātrikāśatasāhasrikābṛhacchāsana-

pañcaviṃśatisāhasrikāmādhyasāsanāṣṭādaśasāhasrikālaghuśāsanaṣṭasamānārthasāšana

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

In *bstan 'gyur (sde dge, 3789)*. TBRC W23703.81:365-487 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

P5187, vol. 88.

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 bryad pa dang mngon rtogs rgyan sbyar te byang chub lam gyi rim pa'i gñad 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).

Collected Works, vol. 7. New Delhi, India: Tibet House, 1975.

Tsong-kha-pa Lo-sang-drag-pa (*tsong kha pa blo bzang grags pa*, 1357-1419)

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 nam bshad rigs pa'i rgya mtsho / rtsa shes tik chen

- Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa, bla brang par ma)*. TBRC W22273.15:5-622 (PDF of bla brang: bla brang bkra shis 'khyil, [199?]). Peking 6153, vol. 156.
- Also: Sarnath, India: Pleasure of Elegant Sayings Printing Press, n.d. Also: *rJe tsong kha pa'i gsung dbu ma'i lta ba'i skor*, vols. 1-2. Sarnath, India: Pleasure of Elegant Sayings Press, 1975. Also: Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.
- English translation: Geshe Ngawang Samten and Jay L. Garfield. *Ocean of Reasoning: A Great Commentary on Nāgārjuna's Mūlamadhyamakārikā*. Oxford: Oxford University Press, 2006.
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- Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'"*: *Illumination of the Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'"*: *Illumination of the Thought*
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?]). Peking 6143, vol. 154.
- Also: Dharmasala, India: Tibetan Cultural Printing Press, n.d.; Sarnath, India: Pleasure of Elegant Sayings Press, 1973; Delhi: Ngawang Gelek, 1975; Delhi: Guru Deva, 1979.
- English translation (chaps. 1-5): Jeffrey Hopkins. *Compassion in Tibetan Buddhism*, 93-230. Ithaca, N.Y.: Snow Lion Publications, 1980; the portion of the book that is Tsong-kha-pa's *Illumination of the Thought* (chapters 1-5) is downloadable at: http://uma-tibet.org/edu/gomang/dbu_ma/middle.php.
- English translation (chap. 6, stanzas 1-7): Jeffrey Hopkins and Anne C. Klein. *Path to the Middle: Madhyamaka Philosophy in Tibet: The Oral Scholarship of Kensur Yeshey Tupden*, by Anne C. Klein, 147-183, 252-271. Albany, N.Y.: State University of New York Press, 1994.
- Four Interwoven Annotations on (Tsong-kha-pa's) "Great Exposition of the Stages of the Path" / The Lam rim chen mo of the incomparable Tsong-kha-pa, with the interlineal notes of Ba-so Chos-kyi-rgyal-mtshan, Sde-drug Mkhan-chen Ngag-dbang-rab-rtan, 'Jam-dbyangs-bshad-pa'i-rdo-rje, and Bra-sti Dge-bshes Rin-chen-don-grub*
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 mams mchan bu bzhi'i sgo nas legs par bshad pa theg 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?). Also: New Delhi: Chos-'phel-legs-Idan, 1972
- 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
Tibetan digital reprint edition: In *gsung 'bum/ tsong kha pa (bkra shis lhun po par rnying)*. TBRC W29193.18:5-580 (PDF of Dharmasala: Sherig Parkhang, 1997. Also TBRC W22109.3219 (PDF of gedan sunggrab minyam gyunphel series, Ngawang Gelek Demo, 1977).
- English translation: Sparham, Gareth. *Golden Garland of Eloquence: legs bshad gser phreng*, 4 vols. Fremont, CA: Jain Publishing Company, 2008-2010.
- Great Exposition of Secret Mantra / The Stages of the Path to a Conqueror and Pervasive Master, a Great Vajradhara: Revealing All Secret Topics*
sngags rim chen mo / rgyal ba khyab bdag rdo rje 'chang chen po'i lam gyi rim pa gsang ba kun gyi gnad rnam par phyed ba

- Tibetan digital reprint edition: TBRC W2CZ7854. 1 vols. (PDF of Lhasa: dpal ldan, date unknown).
- Peking 6210, vol. 161. Also: Delhi: Ngawang Gelek, 1975. Also: Delhi: Guru Deva, 1979.
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- Great Exposition of the Stages of the Path / Stages of the Path to Enlightenment Thoroughly Teaching All the Stages of Practice of the Three Types of Beings*
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
- Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa, bla brang par ma)*. TBRC W22273.13:51026 (PDF of bla brang: bla brang bkra shis 'khyil, [199?]). Peking 6001, vol. 152.
- Dharmasala, India: Tibetan Cultural Printing Press, 1964.
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- English translation of the part on the excessively broad object of negation: Elizabeth Napper. *Dependent-Arising and Emptiness*, 153-215. London: Wisdom Publications, 1989.
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- Introduction to the Seven Treatises on Prime Cognition: Clearing Away the Mental Darkness of Seekers*
sde bdun la 'jug pa'i sgo don gnyer yid kyi mun sel
- Tibetan digital reprint edition: TBRC W1KG4466. 1 vol (PDF of Sarnath, India: dge ldan spyi las khang, 1972).
- sde dge, 5416.
- New Zhol Par-khang edition of the collected works of Tsong-kha-pa, Vol. tsha.
- Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities / Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities together with an Outline / Short Exposition of the Stages of the Path to Enlightenment*
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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Jeffrey Hopkins. In *Tsong-kha-pa's Final Exposition of Wisdom*. Ithaca, N.Y.: Snow Lion Publications, 2008.

Robert Thurman. "The Middle Transcendent Insight." *Life and Teachings of Tsong Khapa*, 108-185. Dharmasala, India: Library of Tibetan Works and Archives, 1982.

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Japanese translation: Tsultrim Kelsang Khangkar and Takashi Rujinaka. *The Treatise on the Stages of the Path to Enlightenment by rJe Tsong kha pa: An Annotated Japanese Translation of Byang chub Lam rim chung ba*. Kyoto: Unio Corporation, 2005.

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

rtēn '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.

English translation: Geshe Wangyal. *The Door of Liberation*, 175-186. New York: Maurice Girodias Associates, 1973; reprint, New York: Lotsawa, 1978; rev. ed., Boston: Wisdom, 1995. Also: Robert Thurman. *Life and Teachings of Tsong Khapa*, 99-107. Dharmasala, India: Library of Tibetan Works and Archives, 1982.

Three Principal Aspects of the Path

lam gtsō mam 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 phyē 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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Editions: see the preface to my critical edition of the Introduction and section on the Mind-Only School, *Emptiness in Mind-Only*, 355. Also:

Palden Drakpa and Damdul Namgyal. *drang nges legs bshad snying po: The Essence of Eloquent Speech on the Definitive and Interpretable*, 84.16-103.5. Mundgod, India: SOKU, 1991.

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 bsdus 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"

pratītyasamutpadādivibhaṅganirdeśa

rten 'brel mdo 'grel/ rten cing 'brel par 'byung ba dang po dang nram 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 nram 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 Akṣhayamati 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"

sūtrāḷaṅkārahāṣya

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-Sūtrāḷaṅkāra of Asaṅga* [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

āryasātasāhasrikāpañcavimśatisāhasrikā-aṣṭadaśasāhasrikāprajñāpāramitābḥaṭṭikā

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

No TBRC data found.

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 Kar-mapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5562, vol. 113.

The Thirty / Treatise on Cognition-Only in Thirty Stanzas

triṃśikākārikā / sarvavijñānamātradesakatrimśakakārikā

sum cu pa'i tshig le'ur byas pa / thams cad rnam rig tsam 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 Kar-mapae 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: Librairie 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 Kar-mapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5557, 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: Librairie Honoré Champion, 1925.

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Treasury of Manifest Knowledge

abhidharmakośa

chos mngon pa'i mdzod

Tibetan digital reprint edition: In *bstan 'gyur (sde dge, 4089)*. TBRC W23703.140:3-51 (PDF of Delhi, India: Delhi Kar-mapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

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

Peking 5590, vol. 115

Sanskrit: Swami Dwarikadas Shastri. *Abhidharmakośa and Bhāṣya of Ācārya Vasubandhu with Sphuṭārtha Commentary of Ācārya Yaśomitra*. Bauddha Bharati Series, 5. Banaras: Bauddha Bharati, 1970. Also: P. Pradhan. *Abhidharmakośabhāṣyam of Vasubandhu*. Patna, India: Jayaswal Research Institute, 1975.

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WILLIAM MAGEE, PH.D., Vice President of the UMA Institute for Tibetan Studies and Associate Professor, taught for eight years at the Dharma Drum Buddhist College in Jinshan, Taiwan. Author of *Paths to Omniscience: the Geluk Hermeneutics of Nga-wang-belden* and *The Nature of Things: Emptiness and Essence in the Geluk World* and co-author of *Fluent Tibetan: A Proficiency-Oriented Learning System*, he also published a novel about Tibet *She Still Lives* and a detective novel *Colombo and the Samurai Sword*.

The text translated here is from the second 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 Lapis-Lazuli 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*. Composed in 1686, the *Great Exposition of the Interpretable and the Definitive* is used at Go-mang Monastic College and related institutions 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



Paramārthasamudgata’s question to Buddha regarding an apparent contradiction in Buddha’s sutras.

The Bodhisattva’s question 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. This second volume focuses on Paramārthasamudgata’s presentation of the apparent crucial contradiction in the Buddha’s teachings, and the third volume will discuss the Buddha’s reply, avoiding contradiction by revealing the purpose and thought behind his statements.

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