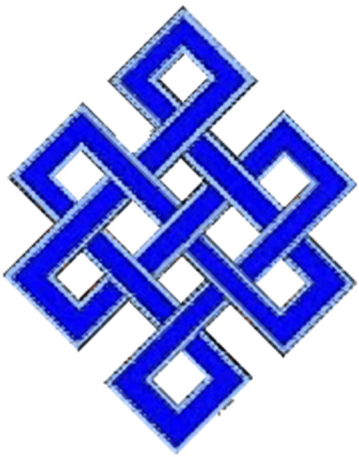
What does Chandrakīrti Add to Nāgārjuna's Treatise?

Jam-yang-shay-pa's *Great Exposition of the Middle: Beginning* 1



Jules Levinson

Edited by Jeffrey Hopkins

With oral comments by

Ngag-wang-leg-dan and Lo-sang-gyal-tshan

UMA INSTITUTE

FOR TIBETAN STUDIES

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UMA Institute for Tibetan Studies
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UMA Great Books Translation Project

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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 Commentators

The late Ngag-wang-leg-dan (1900-1971) was a Ge-she of the Go-mang College of Dre-pung Monastic University and Abbot Emeritus of Gyu-may Tantric College in Lhasa, Tibet. A short biography is available online at: http://uma-tibet.org/haa/archive.php.

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.

Their oral comments are clearly marked with their names and are slightly indented.

Editions consulted

Two basic editions of Jam-yang-shay-pa's *Decisive Analysis of the Middle* were consulted:

1. *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*. TBRC W22186-I1KG10676: 1-442a.3, which is a PDF of: *bla brang bkra shis 'khyil,* a mdo.[a] Abbreviated reference: "2011 TBRC *bla brang*." This edition was originally printed in La-brang-tra-shi-khyil monastery founded by Jam-yang-shay-pa and is the mother edition of four other editions available:

    a. *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*. In the *Collected Works of 'Jam-dbyaṅs-bźad-pa'i-rdo-rje:* Reproduced from prints from Bkra-shis-'khyil Blocks, 15 vols., vol. 9, Gedan Sungrab Minyam Gyun-phel Series. New Delhi: Ngawang Gelek Demo, 1973. Abbreviated reference: "1973 Ngawang Gelek *bla brang*."
    b. *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*. TBRC W21503.9: 1-442a.3, a PDF of: Mundgod, South India: Gomang College, 1997 (revision of the 1973 Ngawang Gelek Demo edition). Abbreviated reference: "1997 revision of Ngawang Gelek *bla brang*."
    c. *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*. Taipei reprint (published by the Corporate Body of the Buddha Educational Foundation, Taipei, Taiwan, 2007) 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: "2007 Taipei codex reprint."
    d. The digital Tibetan text of Jam-yang-shay-pa's *Great Exposition of the Middle* provided in this book was supplied by the Drepung Gomang Library of Go-mang College in Mundgod, Karnataka State, India. It is likely a slightly revised version of the 1999 codex mentioned in item #c. It has been edited in accordance with the "2011 TBRC *bla brang*" and other sources.

2. *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun*

---

[a] This edition was provided to the UMA Institute for Tibetan Studies by the late E. Gene Smith (1936-2010) in 2010.

gsal skal bzang 'jug ngogs. Published at Go-mang College, Lhasa, Tibet, date unknown. Abbreviated reference: "2015 Go-mang Lhasa," so named because of being acquired in Lhasa, Tibet, at Go-mang College in 2015 by Jongbok Yi for the UMA Institute for Tibetan Studies. (To be made available at UMA Institute for Tibetan Studies, uma-tibet.org.)

PART ONE:
Jam-yang-shay-pa's
GREAT EXPOSITION OF THE MIDDLE

The Tibetan text and the translation are highlighted in three colors: black, blue, and red. Blue print presents what Jam-yang-shay-pa considers to be right positions, while red print represents what Jam-yang-shay-pa considers to be wrong positions. Words in black are other information or function structurally. In the Tibetan, a turquoise background indicates material added in place of ellipses, and a magenta highlight sets off ellipsis indicators when the elided part has been filled in.

The translation of Jam-yang-shay-pa's text is at the margin, and the oral commentaries of Ngag-wang-leg-dan and Lo-sang-gyal-tshan are indented.

Decisive Analysis of (Chandrakīrti's) "Supplement to Nāgārjuna's 'Treatise on the Middle'": Treasury of Scripture and Reasoning, Thoroughly Illuminating the Meaning of the Profound, Entrance for the Fortunate

༄༅། །དབུ་མ་འཇུག་པའི་མཐའ་དཔྱོད་ལུང་རིགས་གཏེར་མཛོད་ཟབ་དོན་ཀུན་གསལ་སྒྲལ་བཟང་འཇུག་ངོགས་ཞེས་བྱ་བ་བཞུགས་སོ། །

Namo guru mañjughoṣhāya (Homage to Guru Mañjughoṣha). *Namaḥ svarasvastyai* (Homage to Svarasvastī).

ན་མོ་གུ་རུ་མཉྫ་ঘོ་ཥ་ཡ། ན་མཿস্ব་ར་স্ব་ས্তৈ།

With great respect I prostrate and go for refuge at the feet of the father Tsong-kha-pa[a]—the king of doctrine who is indivisible from the guru and protector Mañjushrīghoṣha[b]—and his children.[c] I supplicate you to take care of me in all births.

བླ་མ་དང་མགོན་པོ་འཇམ་དཔལ་དབྱངས་དང་དབྱེར་མེད་པའི་ཚོགས་ཀྱི་རྒྱལ་པོ་ཅོང་ཁ་པ་ཡབ་སྲས་ཀྱི་ཞབས་ལ་གུས་པ་ཆེན་པོས་ཕྱག་འཚལ་ཞིང་སྐྱབས་སུ་མཆི་བ། །སྐྱེ་བ་ཀུན་ཏུ་རྗེས་སུ་བཟུང་དུ་གསོལ། །

[Homage to Shākyamuni Buddha]

Whose body blazes like a thousand suns amid many so many Children of the Victor as well as gods,
Whose speech opens hundreds of doors to the profound and vast doctrines of dependent-arising with pleasing so pleasing words,
Whose mind of nondual meditative equipoise is free from mistake yet whose lucid so lucid knowledge pervades all,

---

[a] *tsong kha pa blo bzang grags pa,* 1357-1419.

[b] *'jam* ***dpal*** *dbyangs;* Mañjughoṣha in Tibetan is *'jam* ***pa'i*** *dbyangs.*

[c] Gyal-tshab-dar-ma-rin-chen (*rgyal tshab dar ma rin chen*, 1364-1432), and Khay-drub-ge-leg-pal-sang-po (*mkhas grub dge legs dpal bzang po*, 1385-1438).

To the Sun Friend, praised by oceans of Victors as a white lotus,
again and again I bow.

མང་མང་རྒྱལ་སྲས་ལྷར་བཅས་དབུས་ནས་ཉི་མ་སྟོང་བཞིན་འབར་
བའི་རྒྱ།།
ལྷན་ལྷན་ཚོགས་གིས་ཟབ་དང་རྒྱ་ཆེ་རྣོན་འབྱུང་ཚོས་སྒོ་བརྒྱ་
འབྱེད་གསུང་།།
གསལ་གསལ་མཁྱེན་པས་ཀུན་ལ་ཁྱབ་ཀྱང་འཁྲུལ་བྲལ་གཉིས་
མེད་མཉམ་བཞག་ཕྱགས།།
ཡང་ཡང་རྒྱལ་བ་རྒྱ་མཚོས་པད་དཀར་ལྷར་བསྟན་ཉི་མའི་
གཉིན་ལ་འདུད།།

Lo-sang-gyal-tshan: Bodhisattvas are the Children of the Victor. When a thousand suns blaze, everything becomes clear. While generally it is said that the bodies of the gods give off light, in this image it is the body of the Teacher, the Monarch of Subduers[a] to whom praise is offered, that abiding in the center of Bodhisattvas and gods outshines them all, blazing like a thousand suns. Thus this line praises the good qualities of the Teacher's body.[b]

The second line praises the good qualities of the Teacher's speech,[c] which opens many doors of dependent-arising, here characterized as both profound and vast. How many doors? One hundred, but this is not to be mistaken for a precise enumeration, for here it means many.

The third line praises the good qualities of the Teacher's mind,[d] which pervades all objects of knowledge in the sense that it knows them all and does so without error. In the Middle Way School three types of dualistic appearance are spoken of: dualistic appearance of objects and object-possessors [that is, subjects],[e]

---

[a] *thub pa'i dbang po, munīndra.*
[b] *sku'i yon tan.*
[c] *gsung gi yon tan.*
[d] *thugs kyi yon tan.*
[e] *yul yul can gyi gnyis snang.*

dualistic appearance of the obscurational [that is, the conventional],[a] and dualistic appearance of the object of negation [that is, inherent existence].[b] Here "nondual" indicates the absence of such dualistic appearance. Our Teacher, the Buddha Shākyamuni, is spoken of as the Fourth Victor, and the fourth line of this stanza speaks of an ocean of Victors. We should understand "ocean" to mean a great many, and thus many Victors or Buddhas praise our Teacher, which they do by comparing him to a white lotus. Since a white lotus appears only rarely, the image indicates the exceptional rarity of a Teacher such as ours. The stanza concludes with an epithet of the Buddha, "Sun Friend," that refers to the lineage of his clan.

Ngag-wang-leg-dan: The current era is that of Shākyamuni Buddha, whose lineage is traced back to two egg-born children. The eggs formed from semen that dripped onto a sugarcane leaf from a man wrongly accused as a killer. He was strung up for punishment, and having proved his innocence through causing his teacher's very black face to turn golden, his semen dripped down onto a sugarcane leaf. It formed two eggs which were ripened by the sun, and two children hatched, which his teacher nurtured. The children were called Sun Friend[c] and Sugarcane-One,[d] and the lineage from them and eventually Shākyamuni himself came to be known as Sun-Friend and Sugarcane-One.[e]

[Homage to Mañjughoṣha]

May I be sustained by the two Protector Mañjughoṣhas
Who through the mere entry of their sun rays, when recollected,
clear away the darkness of delusion
And bestow the supreme marvel in hundreds of finely drawn
portraits shining brightly

---

[a] *kun rdzob kyi gnyis snang.*

[b] *dgag bya'i gnyis snang.*

[c] Due to the eggs' being ripened by the rays of the sun.

[d] *bu ram shing pa, ikṣvāku.*

[e] For more on this story see George N. Roerich, *The Blue Annals* (Delhi: Motilal Banarsidass, 1976), 5ff.; *deb ther sngon po,* TBRC W1KG5762-I1KG5770, 24.14 (page 62 of 714 in pdf). Ge-dun-lo-drö reported to Jeffrey Hopkins that this and other such stories can be found in *lho brag chos 'byung* (*chos 'byung mkhas pa'i dga'i ston*) *A Scholar's Feast of Doctrinal History,* composed between 1545-1564 by *dpa' bo gtsug lag phreng ba*, according to *The Princeton Dictionary of Buddhism*, 189.

Blossoming a hundred thousand lotus gardens of intelligence.

གང་ཞིག་དྲན་པའི་ཉི་ཟེར་ཞུགས་ཙམ་གྱིས། །
རྨོངས་པའི་མུན་ས་ངམས་ཐོ་གོས་པད་ཚལ་འབྱུམ། །
བཞད་པའི་ལེགས་བྱས་རི་མོ་བརྒྱ་བཀྲ་བའི། །
ངོ་མཚར་མཆོག་སྟེར་འཇམ་མགོན་གཉིས་གྱིས་རྨོངས། །

Lo-sang-gyal-tshan: The word of the Buddha that expresses the profound has descended[a] through Mañjughoṣha. When a ray of sunlight,[b] which serves as a poetic example for remembering or recalling,[c] strikes, darkness suddenly clears. When sick, one takes medicine, and slowly the disease is cured, but rays of sunlight dispel darkness differently; no time is needed. The light of the sun dawns, and at that moment darkness is gone. Like that, merely recalling Mañjughoṣha clears the darkness of ignorance.

As is common in poetry, what has no form is presented in form, and here remembrance is depicted in the form of sunlight. This also explains the genitive particle[d] linking remembrance[e] to sunrays.[f] What serves as an example for remembering Mañjughoṣha? Sunlight entering, which is to say landing or striking. When sunlight strikes, darkness clears. Here, darkness serves as an example for delusion. Just as sunlight has merely to strike for darkness to clear, so we have merely to remember Mañjughoṣha for delusion to be dispelled. What comes of that? Lotus gardens of intelligence blossom. Here the word for intelligence[g] indicates wisdom,[h] and lotus gardens serve as the example for such wisdom. When the rays of sunlight strike a flower, the flower opens. Similarly, when Mañjughoṣha is remembered, the

---

[a] *zab mo' i bka' bab.*
[b] *nyi ma'i 'od zer.*
[c] *yid la dran pa.*
[d] *'brel sgra.*
[e] *dran pa.*
[f] *nyi zer.*
[g] *blo gros.*
[h] *shes rab.*

darkness of delusion is dispelled, and intelligence, wisdom, increases. The line gives the number one hundred thousand[a] but here that means many rather than a specific count. Hundreds of portraits are drawn upon the insides of those flowers and become visible as they open, signifying that when darkness is dispelled, we understand many good things, such as selflessness and emptiness, that bring happiness and well-being, here characterized as marvelous and supreme.

In the fourth line of this stanza Jam-yang-shay-pa speaks of two Mañjughoṣhas, just as he does in his homage to Mañjughoṣha in his *Great Exposition of Tenets;*[b] the opening line of that text identifies them as the white and yellow Mañjughoṣhas.[c] Here the stanza ends with a request: the author asks the two Protector Mañjughoṣhas to sustain him.

[Homage to Svarasvatī]

Svarasvatī, mother skilled in summoning the secret speech of all Victors to the singer's continuum,
Come to the lake of my throat and bestow supreme speech
With the blossoming smile of your hundred-petaled lotus [lips] of compassion
In the lake [of your face] where all that is beautiful in cyclic existence and peace has collected.

སྒྲོ་ཞེའི་མཛོས་ལྡན་མ་ལུས་ཡོངས་འཛིན་མཆོར། །
ཕྱག་རྗེའི་འདབ་བརྒྱ་བཞད་པར་རྒྱལ་གྱུར་གྱི། །
གསུང་གསང་དེ་ཟའི་རྒྱུད་དུ་འགྱུར་མཁས་ཡུམ། །
དབྱངས་ཅན་མཁྱེན་མཆོར་བྱོན་ལ་ངག་མཆོག་སྟོལ། །

---

[a] *'bum.*

[b] It reads:
རབ་འབྱམས་རྒྱལ་བ་ཡོངས་ཀྱི་ཡབ་གཅིག་འཇམ་མགོན་གཉིས་ཀྱི་བྱང་ཆུབ་བར་དུ་སྐྱེང་དགུས་བཞུགས། །

[c] It reads:
ཐུ་མ་དང་ལྷག་པའི་ལྷ་རྡེ་བཙུན་མཁྱེན་པའི་གཏེར་དཀར་སེར་རྣམ་གསུམ་དབྱེར་མེད་པའི་ཞབས་ལ་གུས་པ་ཆེན་པོས་ཕྱག་འཚལ་ཞིང་སྒྲུབས་སུ་མཆི་བ། །

Lo-sang-gyal-tshan: This stanza offers homage to the deity Svarasvatī.[a] The majority of Jam-yang-shay-pa's compositions include a homage to her, for Svarasvatī served as a principal surpassing deity for wisdom[b] for him. Following the previous stanza's offering of homage to Mañjughoṣha, here Jam-yang-shay-pa singles out Mañjughoṣha's consort, Svarasvatī, and offers homage to her. In treatises such as Jam-yang-shay-pa's *Great Exposition of Tenets* as well as in many other among his compositions she appears in a variety of aspects both common and uncommon.

[Homage to Nāgārjuna and sons]

Like the moon amid heavenly bodies
And like the fulfiller of wishes amid trees,
The father Nāgārjuna and his children amid the learned
Are without rival in instructing about dependent-arising, Victors.

རྒྱ་སྐར་དབྱངས་ནི་ཟླ་བ་དང་།།
ཤིང་འཕྲིན་དབྱངས་ནི་ཡོངས་འདུ་བཞིན།།
མཁས་དབྱངས་རྟེན་འབྱུང་འདོམས་པ་ལ།།
ཟླ་བླ་བློ་གྲོས་སྲས་ཡབ་ནས་རྒྱལ།།

Lo-sang-gyal-tshan: Here Jam-yang-shay-pa offers homage to the Protector Nāgārjuna, the master Chandrakīrti, and other eminent figures of the Middle Way School. He does so by comparing them to the moon, which is the brightest[c] in that it gives off the most light[d] and also the most renowned among heavenly bodies and to the most remarkable of trees, the tree that fulfills all of a supplicant's wishes,[e] sometimes called "containing-all,"[f] as it is here. Because trees draw water up through their roots, sometimes they are called "foot-drinkers."[g] Jam-yang-shay-pa uses that name here. Similarly, Nāgārjuna and those who follow his lead achieve

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[a] *lha mo dbyangs can ma.*
[b] *shes rab kyi lhag pa'i lha.*
[c] *gsal shos.*
[d] *'od che shos.*
[e] *dpag bsam gyi shing.*
[f] *yongs 'du.*
[g] *rkang 'thung.*

eminence by teaching dependent related arising,[a] which marks them as the most renowned among the learned. Jam-yang-shay-pa regards them as "without rival."[b] Here the Tibetan term *zla* implies a partner or assistant.[c] For instance, two people must be party to a debate, two elements must be party to a contradiction, and a family's home centers upon husband and wife. In all of these expressions one finds this term that calls for a second. But here father Nāgārjuna stands alone, except for his children. "Father Nāgārjuna and [his] child"[d] usually means Nāgārjuna and Āryadeva. At other times the same expression extends to also include three principal masters of the Middle Way Consequence School: Buddhapālita, Chandrakīrti, and Shāntideva. Of course then one must understand the words to mean "Father Nāgārjuna and [his] children." Other ways of configuring this will involve Bhāvaviveka, who opened the way of the chariot of the Middle Way Autonomy School,[e] and Shāntarakṣhita, who opened the way of the chariot of the Middle Way Autonomy School of Yogic Conduct.[f] However, the extended expression mostly refers to the leading figures of Middle Way Consequence School, and that inevitably leads to a discussion of whether or not Chandrakīrti met Nāgārjuna personally. Had Nāgārjuna left the world and passed away before Chandrakīrti came to the world? Was Chandrakīrti an actual student[g] of Nāgārjuna or not? Such things are analyzed on those occasions.[h] In sum, Jam-yang-shay-pa offers homage to Nāgārjuna and his children by comparing them to the moon among heavenly bodies and to the wish-fulfilling tree among other trees, because in the midst of the learned there are none who can compete with him (or them) in giving guidance about dependent-arising. The

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[a] *rten cing 'brel bar 'byung ba.*

[b] *zla bral.*

[c] *rogs pa.*

[d] *klu sgrub yab sras.*

[e] *dbu ma rang rgyud pa, svātantrika-mādhyamika.*

[f] *rnal 'byor spyod pa'i dbu ma rang rgyud pa, yogācara-svātantrika-mādhyamika.*

[g] *dngos kyi slob ma.*

[h] This topic is raised at the beginning of the sixth chapter in Jam-yang-shay-pa's *Decisive Analysis* in the ninth debate, where evidence is presented that Chandrakīrti was indeed an actual student of Nāgārjuna; see Craig Preston, *Meaning of "The Manifest," Vessels for the Teaching of Emptiness, Nāgārjuna's Lives, and Ten Samenesses: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six, Introduction* (UMA Institute for Tibetan Studies, uma-tibet.org, 2015), Part Two, debate 9.

first two lines express this eminence poetically, the third and fourth lines join the example to the meaning, and the stanza concludes by hailing Nāgārjuna and his children as Victors.

[Homage to Tsong-kha-pa]

I bow to [Tsong-kha-pa,] the Protector Mañjughoṣha, the second Victor, fit as competitor to you,
The Victors of the three times—if you united as one wearing the saffron cloth—
Equal to you in all knowledge, empathy, power, ability, activities, and especially in guidance
On the profound freedom from extremes. At all times remain upon the top of my head.

མཉེན་བརྩེ་མཐུ་ནུས་མཚོད་འཕྲིན་ཀུན་དང་ལྡན་པར་དུ། །
མཐའ་བྲལ་ཟབ་མོ་འདོ�་ལ་དུས་གསུམ་རྒྱལ་རྣམས་ཀྱང་། །
གཅིག་བསྡུས་ངར་སྨྲིག་འཛིན་ན་ཁྱོད་ཀྱི་ཟླར་འོས་པའི། །
འཇམ་མགོན་རྒྱལ་བ་གཉིས་པ་ལ་འདུད་དུས་ཀུན་སྟེ་བོར་
བཞུགས། །

Lo-sang-gyal-tshan: Here Jam-yang-shay-pa offers homage to the Foremost Precious [Tsong-kha-pa].[a] The first line mentions the exalted knowledge, empathy, power, ability, and activities of the Buddhas. Sometimes one sees *nus mthu* (ability and power); here we see *mthu nus* (power and ability). The order reflects the individual writer's choice; the two compounds have the same meaning.

The first three lines of this stanza describe the Foremost Precious [Tsong-kha-pa] as the worthy competitor even in an assembly of the most esteemed: If all the Victors of the three times gathered on one side and the Foremost Precious [Tsong-kha-pa] sitting on the other side were to compete, Tsong-kha-pa would emerge victorious. "Saffron"[b] refers to the robes of the Buddha, the reddish-yellow cloth worn now by the ordained. *zlar* (competitor) in the third line marks the Foremost Precious One as the competition

[a] *rje rin po che,* an epithet of a great lama, in this case Tsong-kha-pa.
[b] *ngur smig.*

in a contest, and the contest should be understood to include knowledge, empathy, power, ability, and activities but most especially the exposition of the profound, which is to say emptiness. Were they all to gather in one place—Buddhas, the learned, and the ordained—to compete in all of those qualities and particularly in the elucidation of freedom from the extremes, emptiness, the Foremost Precious One would prevail.

Since he is an emanation[a] of the glorious Mañjughoṣha, here Jam-yang-shay-pa calls him by that name and honors him also as the second Victor, the first being of course the Buddha who came to India 2500 years ago. In Tibet the Foremost Precious [Tsong-kha-pa] achieved extraordinary distinction and renown, whereby he has come to be known as the second Victor.

[Homage to Khay-drub Ge-leg-pal-sang]

Wielding the power of the Subduer's teachings throughout the four continents
Through your teaching—the golden wheel of Sūtra and Mantra, the profound and the vast—
The all-knowing king of doctrine, Ge-leg-pal,
Beautifies the crowns of all the learned of the three times.

ཁྱོད་བསྟན་མདོ་ལྷགས་ཟབ་རྒྱས་གསེར་འཁོར་གྱིས། །
ཕྱོགས་བསྟན་གླིང་བཞི་ཡོངས་ལ་དབང་བསྒྱུར་བའི། །
ཆོས་ཀྱི་རྒྱལ་པོ་ཀུན་མཁྱེན་དགེ་ལེགས་དཔལ། །
དུས་གསུམ་མཁས་པ་ཡོངས་ཀྱི་གཙུག་ན་མཛེས། །

Lo-sang-gyal-tshan: In the previous stanza Jam-yang-shay-pa offered homage to the Foremost Precious [Tsong-kha-pa], whose teachings elucidate the profound and the vast as those are taught in Sūtra and Mantra and to whom "your" (*khyod*) refers. The four continents are Superior Body in the east,[b] Jambudvīpa in the south,[c] Using Cattle in the west,[d] and Unpleasant Sound in the

[a] *sprul pa.*
[b] *shar lus 'phags po, videha.*
[c] *lho 'dzam bu gling, jambudvīpa.*
[d] *nub ba blang spyod, godānīya.*

north.[a] In this stanza Jam-yang-shay-pa praises Khay-drub Ge-leg-pal-sang[b] as the king of this doctrine[c] and petitions him by his personal name, Ge-leg-pal (Glorious in Virtue and Goodness). Khay-drub Rin-po-che resembles an ornament placed upon the crown of the head, which is where the best ornament goes and where, adorning the heads of the learned of the past, present, and future, he beautifies them.

Generally speaking, it is customary to offer homage to the father, Tsong-kha-pa, and to both of his two principal spiritual sons, Khay-drub and Gyal-tshab.[d] However, here Jam-yang-shay-pa offers homage to Khay-drub Rin-po-che but has not paired that with a homage addressed specifically to Gyal-tshab Rin-po-che. This may stem from the difference in the transmissions that Tsong-kha-pa gave them. To Khay-drub Rin-po-che he transmitted his teaching on Mantra and emptiness with greater force than he did to Gyal-tshab Rin-po-che, upon whom he poured explanations of the Perfection of Wisdom[e] and related matters. Jam-yang-shay-pa offers homage to Gyal-tshab Rin-po-che at the beginning of his treatise on the Perfection of Wisdom; this parallels what we observed above in the second stanza, where he offers homage to Mañjughoṣha rather than to Maitreya, through whom the word of the Buddha pertaining to the Perfection of Wisdom descends.[f] From that viewpoint, it makes sense that in this treatise Jam-yang-shay-pa would offer homage to Khay-drub Rin-po-che but not to Gyal-tshab Rin-po-che.

[Homage to the Fifth Dalai Lama Ngag-wang-lo-sang-gya-tsho]

When contemplating again and again how aside from you neither example nor rival
Is found in the realms of cyclic existence and peace
And how the One Holding the White Lotus sustains this teaching,
Source from which the Ocean of Victors arise, the heart is stirred and hairs of the body rise.

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[a] *byang sgra mi snyan, kuru.*
[b] *mkhas grub dge legs dpal bzang po,* 1385–1438.
[c] *chos kyi rgyal po, dharmarāja.*
[d] Gyal-tshab dar-ma-rin-chen (*rgyal tshab darma rin chen,* 1364-1432).
[e] *phar phyin.*
[f] *phar phyin gyi bka' bab.*

སྲིད་ཞིའི་བམས་ན་དཔེ་ཟླ་རང་ཉིད་ལས། །
རྒྱུད་མེན་རྒྱལ་བ་རྒྱ་མཚོ་འཛིན་བའི་གནས། །
བང་དཀར་འཛིན་པས་བསྟན་འདི་བསྒྲུབས་ཚུལ་ལ། །
ཡང་ཡང་བསམས་ན་སྐྱེང་ནས་བ་སྤུ་ལྡང། །

Lo-sang-gyal-tshan: Jam-yang-shay-pa lived at the time of the Fifth Dalai Lama, Ngag-wang-lo-sang-gya-tsho,[a] to whom this stanza is addressed. The first line in this stanza resembles the praise to the Foremost Precious Tsong-kha-pa in previous stanzas in elevating the Fifth Dalai Lama above all others: in the worldly realms none resemble or compete with him. Ocean of Victors[b] is one of the names of Avalokiteshvara,[c] and the One Holding the White Lotus[d] is another of Avalokiteshvara's names; Four-armed Avalokiteshvara[e] holds a white lotus in one hand, a garland of beads[f] in another, and joins the palms of the other two hands in the gesture of prayer.[g] Many stories tell of how through many births he has compassionately sustained the Buddha's teaching. In this stanza "One Holding the White Lotus" seems to refer immediately to the Fifth Dalai Lama, but from there it expands to embrace the entire garland of the births of Avalokiteshvara. When contemplated, those stories stir one's heart and cause the hairs of the body to rise.

[Homage to Jam-yang-shay-pa's teachers]

I bow respectfully to the assembly of my spiritual guides[h]—

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[a] *ngag dbang blo bzang rgya mtsho,* 1617-1682, http://www.tbrc.org/#!rid=P37. Born in 1648, Jam-yang-shay-pa was considerably younger than the Fifth Dalai Lama, from whom he received final ordination in 1674. See TBRC's entry for Jam-yang-shay-pa (*'jam dbyangs bzhad pa'i rdo rje ngag dbang brtson 'grus,* 1648-1721/1722) at http://www.tbrc.org/#!rid=P423.

[b] *rgyal ba rgya mtsho.*

[c] *spyan ras gzigs, avalokiteśvara.*

[d] *pad dkar 'dzin pa.*

[e] *spyan ras gzigs phyag bzhi pa.*

[f] *phreng ba, mālā.*

[g] *thal mo sbyar ba, añjali*

[h] In the *Great Exposition of Tenets* Jam-yang-shay-pa identifies his tutors as "more than

Whose knowledge and analysis are able to compete with the Treasure of Exalted Knowledge,
Whose goodness is able to compete with the Deity of Compassion,
And whose peace and discipline compete with Upāli—replacements for the Lord of Monarchs.

མཁྱེན་དཔྱོད་མཁྱེན་པའི་གཏེར་ལ་འགྲན་པར་ནུས། །
བཟང་པོས་ཐུགས་རྗེའི་ལྷ་དང་ཞི་དུལ་གྱིས། །
ཕུ་པ་ལིར་འགྲན་བདག་གི་བཤེས་གཉེན་ཚོགས། །
ཐུབ་དབང་ཞལ་སྐྱོན་རྣམས་ལ་གུས་པས་འདུད། །

Lo-sang-gyal-tshan: In this stanza Jam-yang-shay-pa offers homage to his teachers.[a] When he speaks of knowledge and analysis, he means the good qualities of knowledge, an agile mind, and good understanding of the books that comprise the curriculum of study. Treasure of Exalted Knowledge[b] is a name for the Foremost Holy Mañjughoṣha. A treasure[c] cannot be exhausted; for example, the ocean is called the treasure of water,[d] for no matter how much water is taken from it, the ocean is never exhausted of water, and similarly, no matter how many questions one asks of Mañjughoṣha, he never replies that his wisdom has now been exhausted and that we should cease asking questions. Jam-yang-shay-pa describes his teachers' knowledge as able to compete with that of the Foremost Holy Mañjughoṣha.

In goodness they rival the Deity of Compassion,[e] another of Avalokiteshvara's names. In the trilogy of "learnedness, practical application, and goodness,"[f] goodness corresponds to compas-

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thirty scholar-adepts"; see Hopkins, *Maps of the Profound: Jam-yang-shay-ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality* (Ithaca, New York, and Boulder, Colorado: Snow Lion Publications, 2003), 62.

[a] *dge rgan.*

[b] *mkhyen pa'i gter.*

[c] *gter.*

[d] *chu gter.*

[e] *thugs rje'i lha*

[f] *mkhas btsun bzang gsum*

sion, and thus here the qualities of goodness suggest Avalokiteshvara, the deity of compassion.[a] Here goodness points to the decency and kindness of the continuum of Avalokiteshvara's mind.

The conduct of the ordained may be described as peaceful and disciplined[b] when they remain comfortably within the disciplines of body, speech, and mind they have vowed to observe, which includes what they do, how they speak to and look at others, how they go about, and so on. That is what is evoked with the comparison to Upāli, who was renowned as the person supreme in asking questions to the Buddha.[c] The stanza places these teachers in an interesting role, for Jam-yang-shay-pa describes them as "Replacements for the Lord of Monarchs."[d] The key word, replacement,[e] indicates a substitute for something else.[f] Tibetans do not use the word much, but the people of Ladakh use it a lot.[g] If I borrow something from you, I must supply you with something that takes the place of what I have borrowed; this replacement or substitute is called *skyin tshab*. Here Jam-yang-shay-pa means that his teachers serve as the representative[h] of the Buddha, somewhat like an ambassador.[i] In sum, by way of their exalted knowledge, their kindness and decency, and their good external conduct of body and speech, not only are his spiritual guides able to compete with the most exemplary figures of the Buddhist tradition but also are able to stand in as representatives of the Lord of Monarchs—the triumphant, resplendent, transcendent Buddha.[j]

[Promise to compose the text]

I delight in emitting thousands of rays of millions of scriptures

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[a] *snying rje'i lha.*

[b] *zhi zhing dul ba.*

[c] *Questions of Upāli Sūtra, upāliparipṛcchā, nye bar 'khor gyis zhus pa*, Toh. 68, vol. *ca* (*dkon brtsegs*); Dharma, vol. 16.

[d] *thub dbang zhal skyin.*

[e] *skyin*.

[f] *tshab.*

[g] Lo-sang-gyal-tshan, whose father is Tibetan and mother is Indian, was raised in Ladakh, and his family lives there still.

[h] *sku tshab.*

[i] *gzhung tshab*

[j] *sangs rgyas bcom ldan 'das.*

And reasonings that like a jeweled lamp illuminate the paths
Of the profound and the vast, generating joy in those of supreme awareness,
And dispelling the sight-impairing doubt of the lesser and medium.

བློ་མཆོག་རྣམས་ལ་དགའ་སྐྱེད་དམན་འབྲིང་གི།
རབ་རིབ་ཐེ་ཚོམ་བསལ་ཏེ་ཟབ་རྒྱས་ལམ།།
རིན་ཆེན་སྒྲོན་མེ་བཞིན་དུ་གསལ་བྱེད་པའི།།
ལུང་རིགས་བྱེ་བའི་འོད་སྟོང་འགྱེད་ལ་སྟོ།།

In this stanza Jam-yang-shay-pa recommends the good qualities of the treatise we are about to study, his *Decisive Analysis of (Chandrakīrti's) "Supplement to Nāgārjuna's 'Treatise on the Middle'": Treasury of Scripture and Reasoning, Thoroughly Illuminating the Meaning of the Profound, Entrance for the Fortunate,* also called *Great Exposition of the Middle*.[a] In those of supreme awareness,[b] which is to say those whose minds are the best,[c] merely seeing this treatise generates joy. What about persons of inferior or medium awareness, which is to say those of lesser ability? They come plagued by doubt, wondering about all sorts of things. However, the treatise will dispel their doubts. What does the treatise resemble? A jeweled lamp. Before butter lamps and electric lights will emit light, many different substances must be put together in particular ways; however, a lamp composed of jewels emits light naturally, for the light abides innately in the jewels. It is said that such a jeweled lamp can illuminate the one billion worlds of a complete world-system. In this way it resembles a sun that can similarly illuminate the one billion worlds of one complete world-system. Like a jeweled lamp, a prolific explanation of scripture and reasoning sheds enormous light upon the topics explored there. Here the author expresses the joy that composing this text evokes in him.

This decisive analysis of the difficult points of Chandrakīrti's *Supplement*

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[a] *dbu ma chen mo.*
[b] *blo mchog.*
[c] *rig pa yag shos*

to Nāgārjuna's "Treatise on the Middle," a great treatise in which the profound and the vast are clarified without omission, has four parts: the meaning of the title, the obeisance of the translators, the meaning of the text, and the meaning of the conclusion.

དེ་ལ་འདིར་བསྟན་བཅོས་ཆེན་པོ་ཟབ་རྒྱས་མ་ལུས་པ་གསལ་བར་བྱེད་པའི་དབུ་མ་ལ་འཇུག་པའི་དཀའ་གནས་ཀྱི་མཐའ་དཔྱད་པ་ལ། མཚན་དོན། འགྱུར་ཕྱག གཞུང་དོན། མཇུག་གི་དོན་བཞི།

I. The meaning of the title

To set out [the title, the text] says:

> In the language of India: *madhymakāvatāra.*[a]
> In the language of Tibet: *Supplement to Nāgārjuna's "Treatise on the Middle."*

Regarding the meaning of the title, there are three: refutation [of others' mistakes], presentation [of our system], and dispelling [objections to our system].

དང་པོ་[མཚན་དོན་]འཆད་པར། རྒྱ་གར་སྐད་དུ། ནས། [མ་ཌྷ་མ་ཀ་བ་ཏ་ར་ནཱ་མ།] བོད་སྐད་དུ་དབུ་མ་ལ་འཇུག་པ་ཞེས་བྱ་བ། ཞེས་གསུངས། འདིའི་དོན་ལ་དགག་གཞག་སྤངས་གསུམ་ལས།

[a] Jam-yang-shay-pa's treatise elides the Sanskrit title of Chandrakīrti's *Supplement*. I have supplied that in the Tibetan given here. As noted in the annotations to Chandrakīrti's *Supplement* included within the recently published comparative edition (*dpe bsdur ma*) of the *bstan 'gyur*, although the *sde dge* and *co ne* editions of Chandrakīrti's *Supplement* give *ma dhyā ma* ***ka a*** *ba tā ra nā ma* (in Tibetan letters) as the Sanskrit title of the text, the Peking and *snar thang* editions have *ma dhyā ma* ***kā*** *ba tā ra nā ma;* see vol. 60, 578-622; TBRC W1PD95844-I1PD95905, 60-697, note 555. This leaves the troubling *ma dhyā* in all four editions. Poussin's edition of the Tibetan text of Chandrakīrti's *Autocommentary* on his own *Supplement* gives *Madhyamakāvatāra* on the title page and, in Tibetan letters, *ma dhya ma kā ba tā ra bhā ṣhya nā ma* on page 1 of the text of the *Autocommentary;* Louis de la Vallée Poussin, *Madhyamakāvatāra par Candrakīrti* (St. Pétersbourg: Imprimerie de l'Académie Impériale des Sciences, 1912). In filling in the elision in Jam-yang-shay-pa's treatise I have relied upon the comparative edition and Poussin.

A. Refutation [of others' mistakes]

དང་པོ་[དགག་པ་]ལ།

1. Someone says:[a] Here [in Chandrakīrti's title], the middle that is to be supplemented is to be taken as the middle that is the meaning.[b]

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[a] 2011 TBRC *bla brang*, 2b.5; 2015 Go-mang Lhasa, 2b.1; 2007 Taipei codex reprint, 3.10.

[b] Gung-thang Lo-drö-gya-tsho's *Illuminating Sun that Clarifies the Meaning of* (*Jam-yang-shay-pa's*) *Decisive Analysis of* (*Chandrakīrti's*) *"Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Treasury of Scripture and Reasoning*, *Opener of the Eye Viewing the Path of the Profound* (*dbu ma'i mtha' dpyod lung rigs gter mdzod kyi dgongs don gsal bar byed pa'i nyin byed snang ba zab lam lta ba'i mig 'byed*, TBRC W2CZ7918, 2a.3-2b.3, and TBRC W140, 1.12-2.1) provides background on the usages of the term "middle" (*dbu ma*):

> Although in general the middle has to be emptiness, terminologically there are three:
>
> 1. textual middles, which are [texts] teaching the middle as the main of their objects expressed (*dbu ma brjod bya'i gtso bor ston pa'i gzhung dbu ma*)
> 2. path middles, which are paths in [the continuums] of learners explicitly realizing emptiness (*stong nyid dngos su rtogs pa'i slob lam lam dbu ma*)
> 3. fruit middles, which are fruit bodies of attributes (*'bras bu chos sku 'bras bu dbu ma*)
>
> or there is a division into the three middles—basis, path, and fruit:
>
> 1. due to being centers separate from the two extremes, permanence and annihilation, all phenomena are basis middles (*chos thams cad rtag chad kyi mtha' gnyis dang bral ba'i dbus yin pas gzhi dbu ma*)
>
> According to Long-dol Lama's (*klong rdol bla ma ngag dbang blo bzang,* 1719-1794) *List of Terms Concerning the Middle Way School:*
>
> 2. "path middles are the five—paths of accumulation, paths of preparation, paths of seeing, paths of meditation, and paths of no-more-learning that are conjoined with distinctive method and wisdom or that are conjoined with [altruistic] mind-generation, dedication, and awareness realizing emptiness," and
> 3. "fruit middles are paths of no-more-learning, the perfection of pristine wisdom which is the final of the ten perfections, an exalted-knower-of-all-aspects realizing the mode [of being of all phenomena]."
>
> It seems that the last is posited by way of [its] object [emptiness] and that path middles are posited by way of being free from the extremes of mundane existence and [solitary] peace; this should be analyzed.

The passages from Long-dol Lama's text that Gung-thang Lo-drö-gya-tsho has cited will be found in TBRC 30182, 410.1-2 and 412.5-6; TBRC W87, 415.1-2 and 417.5-6; and TBRC W30278, 373.14-17 and 375.16-18. For a full accounting of these texts, see the

ཞི་ཅིག། འདིར་འཇུག་བྱའི་དགུ་མ་དེ་དོན་དགུ་མ་ལ་བྱེད་ཟེར་ན།

> Ngag-wang-leg-dan: This person takes the middle indicated by the title of Chandrakīrti's treatise to be emptiness free from the two extremes, those of permanence and annihilation.[a]

Our response: It [absurdly] follows that the middle to be supplemented here is not to be taken as a textual middle [that is, a text] because [according to you] that [middle to be supplemented here] is to be taken as the object that is expressed, which is to say, the middle that is the meaning [taught by texts]. You have asserted the sign [which is that the middle to be supplemented here is to be taken as the object that is expressed, which is to say, the middle that is the meaning].

འོ་ན། འདིའི་འཇུག་བྱའི་དགུ་མ་དེ་གཞུང་དགུ་མ་ལ་བྱེད་པ་མ་ཡིན་པར་ཐལ། [འདིའི་འཇུག་བྱའི་དགུ་མ་]དེ་བརྗོད་བྱ་དོན་གྱི་དགུ་མ་ལ་བྱེད་པའི་ཕྱིར། [འདིའི་འཇུག་བྱའི་དགུ་མ་དེ་བརྗོད་བྱ་དོན་གྱི་དགུ་མ་ལ་བྱེད་པ་]རྟགས་ཁས།

If you accept [that the middle to be supplemented is not to be taken as a textual middle], it [absurdly] follows that whatever is the referent of the convention "middle" must be the object that is expressed, which is to say, the middle that is the meaning, because you have accepted [that the middle that is to be supplemented here is not to be taken as a textual middle].

[འདིའི་འཇུག་བྱའི་དགུ་མ་དེ་གཞུང་དགུ་མ་ལ་བྱེད་པ་མ་ཡིན་པར་]འདོད་ན། དགུ་མ་ཞེས་པའི་ཐ་སྙད་འཇུག་གཞི་ཡིན་ན་བརྗོད་བྱ་དོན་གྱི་ དགུ་མ་ཡིན་དགོས་པར་ཐལ། [འདིའི་འཇུག་བྱའི་དགུ་མ་དེ་གཞུང་དགུ་མ་ ལ་བྱེད་པ་མ་ཡིན་པར་]འདོད་པའི་ཕྱིར།

Bibliography. As for the main point presently under discussion, the opponent here in Jam-yang-shay-pa's first debate takes the middle indicated by the title of Chandrakīrti's treatise, *Supplement to the Middle,* to be the actual middle, emptiness, whereas, as Jam-yang-shay-pa will explain, he takes it to be a textual middle, a treatise teaching the middle, and specifically Nāgārjuna's *Treatise on the Middle.*

[a] *rtag chad kyi mtha' gnyis dang bral ba'i stong pa nyid.*

You cannot accept [that whatever is the referent of the convention "middle" must be the object that is expressed, which is to say, the middle that is the meaning] because here [on the occasion of Chandrakīrti's *Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"*] "middle" must refer to a treatise from among the three for which the convention "middle" is used—the texts of the middle, the tenets [of the middle], and the persons who proclaim [the middle].

[དབུ་མ་ཞེས་པའི་ཐ་སྙད་འཇུག་གཞི་ཡིན་ན་བརྗོད་བྱ་དོན་གྱི་དབུ་མ་ཡིན་དགོས་པར་]འདོད་མི་ནུས་ཏེ། དབུ་མ་ཞེས་པའི་ཐ་སྙད་དབུ་མའི་གཞུང་དང་། [དབུ་མ་]དེའི་གྲྭབ་མཐའ་དང་། [དབུ་མ་]དེ་སྒྲོག་པ་པོའི་གང་ཟག་གསུམ་ལ་འཇུག་པ་ལས་[དབུ་མ་ལ་འཇུག་པ་ཞེས་པའི་སྐབས་]འདིར་བསྟན་བཅོས་ལ་བྱེད་དགོས་པའི་ཕྱིར།

It follows [that here on the occasion of Chandrakīrti's *Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"* "middle" must refer to a treatise from among the three for which the convention "middle" is used—the texts of the middle, the tenets of the middle, and the persons who proclaim the middle] because the convention ["middle"] is used for those three[—the texts, the tenets, and the persons who proclaim them—]and here [on the occasion of Chandrakīrti's *Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"*] must refer to a treatise.

[དབུ་མ་ཞེས་པའི་ཐ་སྙད་དབུ་མའི་གཞུང་དང་། དེའི་གྲྭབ་མཐའ་དང་། དེ་སྒྲོག་པ་པོའི་གང་ཟག་གསུམ་ལ་འཇུག་པ་ལས་དབུ་མ་ལ་འཇུག་པ་ཞེས་པའི་སྐབས་འདིར་བསྟན་བཅོས་ལ་བྱེད་དགོས་པ་]དེར་ཐལ། [དབུ་མ་ཞེས་པ་]དེའི་ཐ་སྙད་[གཞུང་དང་གྲྭབ་མཐའ་སྒྲོག་པ་པོའི་གང་ཟག]དེ་གསུམ་ལ་འཇུག་པ་གང་ཞེག [དབུ་མ་ལ་འཇུག་པ་ཞེས་པའི་སྐབས་]འདིར་བསྟན་བཅོས་ལ་བྱེད་དགོས་པའི་ཕྱིར།

Ngag-wang-leg-dan: "Here" means in the title of Chandrakīrti's treatise, and thus in that title "the Middle" means Nāgārjuna's *Treatise on the Middle* rather than emptiness or a person.

The first [sign, which is that the convention is used for those three] is established because here [the syllable] *ka* in *madhyamaka*, the equivalent for middle[a] in the original language [Sanskrit], also indicates that which teaches or proclaims that middle because the master Bhāvaviveka says:[b]

> The very center[c] is the middle,[d] a *taddhita* affix forming a derivative noun being used for its own meaning. Due to teaching and proclaiming that middle path, the *ka* [of *madhyamaka*] is stated.[e]

[དེའི་ཕ་སྟངས་དེ་གསུམ་ལ་འཇུག་པ་]དང་པོ་གྲུབ་སྟེ། འདིར་དབུ་མའི་སྐད་དོད་མ་ཆུ་མ་ཀ[f]ཞེས་པའི་ཀ་ཞེས་པས་དབུ་མ་དེ་སྟོན་པའམ་སྒྲོག་པ་ཡང་བསྟན་པའི་ཕྱིར་ཏེ། སློབ་དཔོན་ལེགས་ལྡན་གྱིས། དབུས་ཉིད་དབུ་མའོ་ཞེས་རང་གི་དོན་དེ་ལ་ཕན་པ་བརྗོད་པའོ། ।དབུ་མའི་ལམ་དེ་སྟོན་པར་བྱེད་ཅིང་སྒྲོག་པར་བྱེད་པས་ན་ཀ་ཞེས་བྱ་སྟེ། ཞེས་གསུངས་པའི་ཕྱིར།

[That Bhāvaviveka says:

> The very center is the middle, a *taddhita* affix forming a derivative noun being used for its own meaning. Due to teaching and proclaiming that middle path, the *ka* (of *madhyamaka*) is stated.]

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[a] *dbu ma.*

[b] Bhāvaviveka (*legs ldan 'byed,* c.500-570?), *Commentary on the "Heart of the Middle Way": Blaze of Reasoning* (*madhyamakahṛdayavṛttitarkajvālā, dbu ma'i snying po'i 'grel pa rtog ge 'bar ba*), Peking 5256, vol. 96; *sde dge* 3856, vol. 98; in *bstan 'gyur* (*sde dge*), TBRC W23703, vol. 98, 82-660 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 329a.3–4.

[c] *dbus nyid.*

[d] *dbu ma, madhyama.*

[e] The Tibetan *de phan* translates the Sanskrit *taddhita*. Sir M. Monier Williams explains *taddhita* as "an affix forming nouns from other nouns" and as a "noun formed thus, derivative noun" (*A Sanskrit-English Dictionary*, page 434, column 2). Here, the affix *ma* is added to *madhya* to produce *madhyama*. The Tibetan—*de la phan pa brjod pa*, "an expression of benefit for that"—conforms literally to the Sanskrit, for Monier Williams notes that *taddhita* may mean "his welfare" and that "'good for that or him,' is one of the meanings peculiar to derivative nouns,…." In sum, Bhāvaviveka has explained the *ma* at the end of *madhyama* as an affix, a *taddhita* that amplifies the meaning of "middle" to "middlemost."

[f] Here and in all instances below, correcting མ'ཆུ'མ'ཀ' to མ'ཆུ'མ'ཀ'.

entails [that here the syllable *ka* in *madhyamaka*, the equivalent for middle in the original language (Sanskrit), also indicates that which teaches or proclaims that middle] because *madhyama*—what is left after the *taddhita* affix is added[a]—indicates the *middle*'s own entity, and *ka* is formed from the verbal root for proclaiming, whereby [*madhyamaka*] is used (1) for those who teach [the middle], (2) for the treatises [of the middle], and also (3) for the tenets [of the middle] because Bhāvaviveka says:[b]

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[a] Monier Williams marks the sense of *taddhita* as an affix with "(scil. *pratyaya*)," meaning that one is permitted (*scilicet*) to understand the *taddhita* affix as a *pratyaya*. In the entry for *pratyaya* (page 673, column 3) he gives "an affix or suffix to roots (forming verbs, substantives, adjectives and all derivatives)" as one of the many meanings of this term. Here, Jam-yang-shay-pa has glossed *de phan*, or *taddhita*, as *rkyen*, or *pratyaya*.

[b] Bhāvaviveka, *Blaze of Reasoning,* 329a.4–5. Jam-yang-shay-pa's citation of this passage differs slightly from the passage as it appears in the *sde dge bstan 'gyur* and in other editions of the *bstan 'gyur,* such as the *bla brang bkra shis 'khyil* imprint of the *bstan 'gyur* (TBRC W1KG8751-I1KG8766-1-874-any.pdf, 444b.3-4) and the recently published comparative edition (*dpe bsdur ma*) of the *bstan 'gyur* (volume 58, 802.13-15; TBRC W1PD95844-I1PD95903-121-867, 802.13-15), which match the *sde dge bstan 'gyur* letter for letter and word for word. I have transliterated the passage as it appears in those editions of the *bstan 'gyur* here and marked the departures from Jam-yang-shay-pa's treatise in **bold** type:

> *skad kyi* ***dbyings*** *kyi sgra* ***las dbu ma'i*** *bstan bcos* ***zhes*** *bya ba'am/ dbu ma zhes* ***bya ba****'i ming gang la yod pa de ni dbu ma****'o****/ /yang na ka zhes* ***bya ba****'i ming gis brjod pa yin pas dbu ma zhes bya* ***ste****/ dbu ma'i grub pa'i mtha'o/*

The *bstan 'gyur* reads *dbyings* where Jam-yang-shay-pa reads *byings,* a well-known variant when the meaning is "verbal root." Although both Tibetan words translate the Sanskrit term *dhātu,* they convey different meanings in general: *dbyings* suggests either an element in the sense of a structural component, such as a verbal root, or a sphere in the sense of a domain or an expanse, and *byings* only means verbal root, since in Sanskrit verbal roots are "the basis for the formation of a term" (*sgra'i bsgrub gzhi*) given that it is said that even all Sanskrit nouns are built from verbal roots. I speculate that Jam-yang-shay-pa modified the citation deliberately rather than accidentally. By choosing *byings* here as the translation of the Sanskrit *dhātu* he has identified Bhāvaviveka's meaning as limited to "verbal root," thereby directing our attention to the verbal root of the *ka* of *madhyamaka*, a root that means to teach or to proclaim, which then lends to *madhyamaka* the specific sense of teaching or proclaiming the middle (or the middlemost). Both Bhāvaviveka and Jam-yang-shay-pa observe that a treatise, a person, and a system of tenets may all teach and proclaim that middle. The growth of those meanings from the verbal root seems to have been obscured when *las* in the *bstan 'gyur* becomes *la* in Jam-yang-shay-pa's treatise, Bhāvaviveka's meaning being "due to the verbal root for vocalization." Also, Jam-yang-shay-pa's omission of "on the middle" (*dbu ma'i*) both tightens the connection of *ka* to "treatise" (*bstan bcos*) and deprives it of the specific application to a treatise on the middle in general; perhaps he wanted to exclude that Bhāvaviveka meant a specific title, namely, Nāgārjuna's *Treatise on the Middle* (*madhyamakaśāstra, dbu ma'i bstan bcos*) in particular. Bhāvaviveka says that the *ka* of *madhyamaka* causes the term to mean treatise teaching/proclaiming the middle; hence, if we were to restore *dbu ma'i* to Jam-yang-shay-pa's citation of

> Concerning [or due to] the term that is the verbal root for vocalization [*madhyamaka* means] a treatise[a] [on the middle]; or one who has the name "middle" is a *madhyamaka;* alternatively, due to being expressed with a stem having *ka, madhyamaka* is a tenet of the middle.[b]

Bhāvaviveka we would then translate that part of the passage into English as "Concerning [or due to] the verbal root for vocalization [*madhyamaka* means] "a treatise on the middle…." The remaining disparities pertain to structural elements and, so far as I am able to discern, do not change the meaning of this passage.

[a] *bstan bcos, śāstra.*

[b] *dbu ma'i grub pa'i mtha'*. Jam-yang-shay-pa cites this same passage in the *Great Exposition of Tenets* (*grub mtha' chen mo*), 362, and prior to doing so offers an explanation of it:

> The *ka* [of *madhyamaka*] is used with the sense of teaching or proclaiming the center, since, when explained from the viewpoint of the verbal root, it comes to mean that. Thus, a treatise on the middle is *madhyamaka,* and a person who has the name "middle" is a *madhyamaka*. Or, in another way, it is permissible in general to impute *madhyamaka* to tenets of the middle.

After citing the passage from Bhāvaviveka, Jam-yang-shay-pa adds:

> Hence, let us make clear the meaning of those three in brief:
>
> - The subject, the *Fundamental Treatise on the Middle,* is called "*madhyamaka*" because of being a treatise mainly teaching abandonment of the two extremes, the path of the actual middle, just as, for example, texts that take as their object of expression the mother, the perfection of wisdom, are imputed as [that is, are called] perfection of wisdom.
> - The subjects, the father Nāgārjuna and his spiritual sons, are called "*madhyamaka*" ("Proponents of the Middle") because of being persons who mainly explain and hold the middle path that has abandoned the two extremes, just as, for example, those who propound objects of knowledge as cognition-only are called *vijñaptika* ("Proponents of Cognition").
> - The subjects, (1) reasonings proving that the path of the middle has abandoned the two extremes and (2) the basis, path, and fruit, are called "*madhyamaka*" because of being positions or factors that are established by reasoning as free from the two extremes, just as, for example, the midland, which is separated from the chasms, is called the center.

དབུས་དེ་སྨོན་པར་བྱེད་ཅིང་སྒྲོག་པར་བྱེད་པས་ན་ཀ་ཞེས་བྱ་སྟེ། རྩད་ཀྱི་ཕྱིར་རས་ཀྱི་སྒོ་ནས་བཤད་ན་དེ་ལྟར་ཐོབ་པས་སོ། །དེ་ལྟར་ན་དབུ་མའི་བསྟན་བཅོས་དང་། དབུ་མ་ཞེས་པའི་མིང་གང་ལ་ཡོད་པའི་གང་ཟག་ལའང་དབུ་མ་སྟེ། མ་རྒྱ་མ་ཀ་ཞེས་པའམ་ཡང་ན་དབུ་མའི་གྲྭབ་མཐའ་ལ་དབུ་མ་ཞེས་སྨྱོར་བཏགས་ཚོག་པའི་ཕྱིར་ཏེ། ཇི་སྐད་དུ་སློབ་དཔོན་རྒྱ་ཆེན་རྒྱ་ཆུས། དབུ་མའི་ལམ་དེ་སྨོན་པར་བྱེད་ཅིང་སྒྲོག་པར་བྱེད་པས་ན་ཀ་ཞེས་བྱ་སྟེ། རྩད་ཀྱི་ཕྱིར་རས་ཀྱི་སྒྲ་ལ་བསྟན་བཅོས་བྱ་བའམ།

[སྒོམ་དཔོན་ལེགས་ལྡན་གྱིས། དབུས་ཀྱི་དབུ་མའོ་ཞེས་རང་གི་དོན་དེ་ལ་ཕན་པ་བརྗོད་པའོ། །དབུ་མའི་ལམ་དེ་སྟོན་པར་བྱེད་ཅིང་སྒོག་པར་བྱེད་པས་ན་ཀ་ཞེས་བྱ་སྟེ། ཞེས་གསུངས་པ་ཡིན་ན་འདིར་དབུ་མའི་སྐད་དོད་མ་ཏྲ་མ་ཀ་ཞེས་པའི་ཀ་ཞེས་པས་དབུ་མ་དེ་སྟོན་པའམ་སྒོག་པ་ཡང་བསྟན་པས་]ཁྱབ་སྟེ། མ་ཏྲ་མ་ཞེས་པས་ དབུ་མའོ་ཞེས་རང་གི་ངོ་བོ་དེ་སྟོན་པའི་དེ་ཕན་གྱི་རྒྱུན་བྱིན་ཤུལ་ཡིན་ལ། ཀ་ནི་སྒྲོག་པའི་བྱིངས་ལས་བསྒྲབ་པས་ན་སྟོན་ མཁན་དང་བསྟན་བཅོས་དང་གྲུབ་མཐའ་རྣམས་ལ་ཡང་འཇུག་ པའི་ཕྱིར་ཏེ། ལེགས་ལྡན་གྱིས། སྐད་ཀྱི་བྱིངས་ཀྱི་སྒྲ་ལ་བསྟན་ བཅོས་བྱ་བ་འམ། དབུ་མ་ཞེས་པའི་མིང་གང་ལ་ཡོད་པ་དེ་ནི་ དབུ་མ་སྟེ། ཡང་ན་ཀ་ཞེས་པའི་མིང་གིས་བརྗོད་པ་ཡིན་པས་ དབུ་མ་ཞེས་བྱ་བ་དབུ་མའི་གྲུབ་པའི་མཐའོ། །ཞེས་གསུངས་པའི་ ཕྱིར།

དབུ་མ་ཞེས་བྱ་བའི་མིང་གང་ལ་ཡོད་པ་དེ་ནི་དབུ་མ་སྟེ། ཡང་ན་ཀ་ཞེས་བྱ་བའི་མིང་གིས་བརྗོད་ པ་ཡིན་པས་དབུ་མ་ཞེས་བྱ་བ་སྟེ། དབུ་མའི་གྲུབ་པའི་མཐའ་འོ། །ཞེས་སོ། །དེས་ན་དེ་དག་གི་དོན་ གསུམ་གསལ་བ་མདོར་བསྡུས་ན། ཆ་ཤེ་ཆོས་ཅན། དབུ་མ་ཞེས་བྱ་སྟེ། དོན་དབུ་མའི་ལམ་མཐའ་ གཉིས་སྒོང་བ་གཙོ་བོར་སྟོན་པའི་བསྟན་བཅོས་ཡིན་པའི་ཕྱིར། དཔེར་ན་ཡུམ་ཤེར་ཕྱིན་བརྗོད་ ཟླར་བྱེད་པའི་གཞུང་ལ་ཤེར་ཕྱིན་དུ་བཏགས་པ་བཞིན་ནོ། །ཀླུ་སྒྲུབ་ཡབ་སྲས་ཆོས་ཅན། དབུ་མ་ པ་ཞེས་བྱ་སྟེ། མཐའ་གཉིས་སྤངས་པའི་དབུ་མའི་ལམ་གཙོ་བོར་འཛིན་ཅིང་འཇོན་པའི་གང་ཟག་ ཡིན་པའི་ཕྱིར། དཔེར་ན་ཤེས་བྱ་རྣམ་པར་རིག་ཙམ་དུ་སྒྲ་བས་རྣམ་རིག་པ་བཞིན་ནོ། །དབུ་མའི་ ལམ་མཐའ་གཉིས་སྤངས་པར་སྒྲུབ་པའི་རིགས་པ་དང་གཞི་ལམ་འབྲས་གསུམ་ཆོས་ཅན། དབུ་མ་ ཞེས་བྱ་སྟེ། དོན་མཐའ་གཉིས་དང་བྲལ་བར་རིགས་པས་གྲུབ་པའི་ཕྱོགས་སམ་ཆ་ཡིན་པའི་ཕྱིར། དཔེར་ན་གཡང་ཁ་དང་བྲལ་བའི་སའི་དཀྱིལ་གྱི་ཆ་ལ་དབུས་ཞེས་བརྗོད་པ་བཞིན་ནོ། ।

Hopkins, *Maps of the Profound,* 456.

"The verbal root for vocalization"[a] means "the verbal root for proclamation"[b] because vocalization,[c] sound,[d] and proclamation[e] have a common equivalent in the original language [Sanskrit] because the *Sūtra of Verbal Roots* says "*kai, gai, rai* [are used] for sound [that is, vocalization]."[f]

སྐད་ཀྱི་བྱིངས་ཞེས་པ་ནི་སྒྲོག་པའི་བྱིངས་ཞེས་པའི་དོན་ཡིན་ཏེ། སྐད་དང་སྒྲ་དང་སྒྲོག་པ་རྣམས་ལ་སྐད་དོད་ཕྱན་མོང་བ་ཡོད་པའི་ཕྱིར། བྱིངས་ཀྱི་མདོ་ལས། གཱ་གཱ་རཻ་སྒྲ་ལའོ། །ཞེས་གསུངས་པའི་ཕྱིར།

Here [I have] not formed the term.[g]

འདིར་སྒྲ་རྒྱུད་མ་བྱས།

The second [part of the] root sign [which is that *Middle* in the title of Chandrakīrti's *Supplement to the Middle* must refer to Nāgārjuna's *Treatise on the Middle*] is established because Chandrakīrti's *Autocommentary* says,[h] "In order to supplement the *Treatise on the Middle*," and Tsong-kha-pa's *Illumination of the Thought* says:[i]

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[a] *skad kyi byings.*

[b] *sgrog pa'i byings.*

[c] *skad.*

[d] *sgra.*

[e] *sgrog.*

[f] *kalāpadhātusūtra*, *ka lā pa'i byings kyi mdo*. TBRC W23703-1529 (volume 211 of Work W23703), 3.1.

[g] By this Jam-yang-shay-pa means that he has not constructed this term in the way he did *pratītyasamutpāda* in the *Great Exposition of Tenets* (*grub mtha' chen mo*). For his treatment of *pratītyasamutpāda*, see Hopkins, *Meditation on Emptiness*, 163 and 662-668ff., and *Maps of the Profound,* 850-863, and for the corresponding Tibetan see Jam-yang-shay-pa's *Explanation of Tenets* (*grub mtha'i rnam bshad*), (Karnataka State, India: Drepung Gomang Library, 1999), 550.9-556.5.

[h] *Autocommentary on the "Supplement"*(*dbu ma la 'jug pa'i bshad pa*), 2.3; Toh. 3862, *dbu ma*, vol. *'a*, 220a.1; Louis de La Vallée Poussin, *Madhyamakāvatāra par Candrakīrti*, Bibliotheca Buddhica IX (Osnabrück: Biblio Verlag, 1970), 15.7; hereinafter, "La Vallée Poussin, *Madhyamakāvatāra*."

[i] Tsong-kha-pa Lo-sang-drag-pa (*tsong kha pa blo bzang grags pa,* 1357-1419), *Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Illumination of the Thought,* 2b.5-6. Translation by Hopkins, *Illumination of the Thought,* 3.

> Bhāvaviveka's *Lamp for Nāgārjuna's "Wisdom"*[a] also explains that based on the verbal root [of *ka,* which is *kai* meaning proclaim,] of *madhyamaka,* the term *madhyamaka* indicates a middle treatise or middle tenets. Therefore, even though only the word *madhyamaka* appears [in Chandrakīrti's title], it should be understood here as a treatise on the middle.

[འདིར་བསྟན་བཅོས་ལ་བྱེད་དགོས་པ་]རྩ་རྒྱས་གཞིས་པ་གྲུབ་སྟེ། རང་འགྲེལ་ལས། དབུ་མའི་བསྟན་བཅོས་ལ་འཇུག་པར་བྱ་བའི་ཕྱིར། ཞེས་དང་། རྣམ་བཤད་ལས་ཀྱང་། མ་ཎྜ་མ་ཀའི་རྣོད་ཀྱི་བྱིངས་ལས་བརྩམས་ནས་དབུ་མའི་བསྟན་བཅོས་སམ་དབུ་མའི་གྲུབ་མཐའ་ལ་དབུ་མར་བྱས་པར་ཤེས་རབ་སྒྲོན་མེར་ཡང་བཤད་པས་དབུ་མ་ཞེས་པ་ཙམ་ལས་མ་བྱུང་ཡང་། འདིར་དབུ་མའི་བསྟན་བཅོས་ལ་གོ་བར་བྱའོ། །ཞེས་གསུངས་པའི་ཕྱིར།

2. Someone says:[b] The other [treatises included within Nāgārjuna's] *Collections of Reasoning*[c] are the middle that is to be supplemented by this

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[a] *shes rab sgron me, prajñāpradīpa*. Toh. 3853, *dbu ma*, vol. *tsha*, 230b.4; see also Bhāvaviveka's *Blaze of Reasoning* (*dbu ma'i snying po'i 'grel pa rtog ge 'bar ba, madhyamakahṛdayavṛttitarkajvālā*), Toh. 3856, vol. *dza*, 329a.

[b] 2011 TBRC *bla brang,* 3b.2; 2015 Go-mang Lhasa, 3b.4; 2007 Taipei codex reprint, 4.10.

[c] Six texts make up Nāgārjuna's *Collections of Reasoning:*

1. *Treatise on the Middle / Fundamental Treatise on the Middle Called "Wisdom," madhyamakaśāstra / prajñānāmamūlamadhyamakakārikā, dbu ma'i bstan bcos / dbu ma rtsa ba'i tshig le'ur byas pa shes rab cas bya ba*, Peking 5224, vol. 95; sde dge 3824, vol. *tsa.*
2. *Refutation of Objections, vigrahavyāvartanīkārikā, rtsod pa bzlog pa'i tshig le'ur byas pa*, Peking 5228, vol. 95; sde dge 3828, vol. *tsa*
3. *Seventy Stanzas on Emptiness, śūnyatāsaptatikārikā, stong pa nyid bdun cu pa'i tshig le'ur byas pa,* Peking 5227, vol. 95; Toh. 3827, Tokyo *sde dge* vol. 1; sde dge 3827, vol. *tsa*
4. *Sixty Stanzas of Reasoning, yuktiṣaṣṭikākārikā, rigs pa drug cu pa'i tshig le'ur byas pa*, Peking 5225, vol. 95; sde dge 3825, vol. *tsa*
5. *Precious Garland of Advice for the King, rājaparikathāratnāvalī, rgyal po la gtam bya ba rin po che'i phreng ba*, Peking 5658, vol. 129; sde dge 4158; Dharma vol. 93
6. *Treatise Called "The Finely Woven," vaidalyasūtranāma, zhib mo rnam par 'thag pa*

[treatise] because Jayānanda's *Commentarial Explanation* says [in paraphrase]:[a]

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zhes bya ba'i mdo, Peking 5226, vol. 95; sde dge 3826, vol. *tsa*

As Jam-yang-shay-pa says in his *Decisive Analysis of (Maitreya's) "Ornament for the Clear Realizations": Precious Lamp Illuminating All the Topics of the Perfection of Wisdom* (*bstan bcos mngon par rtogs pa'i rgyan gyi mtha' dpyod shes rab kyi pha rol tu phyin pa'i don kun gsal ba'i rin chen sgron me,* 5a.1, *bla brang* edition)

> Nāgārjuna [provides] the six Collections of Reasoning that refute a tru[ly established] actuality, the proposition [taken up by our own and others' Proponents of Truly Established Things] because there are the six:
>
> 1. the *Treatise on the Middle,* refuting [in general the proposition of] tru[ly established] actualities [by our own and others' Proponents of Truly Established Things]*
> 2. the *Refutation of Objections,* an extension of the meaning of the first chapter of that [*Treatise on the Middle*]
> 3. the *Seventy Stanzas on Emptiness,* an extension of the meaning of chapter seven
> 4. and 5. both the *Sixty Stanzas of Reasoning* and the *Precious Garland,* refuting the tru[ly established] actualities [propounded] by our own [Buddhist] parties in particular**
> 6. the *Treatise Called the Finely Woven* [or *Fine Pulverization Treatise*], refuting the logicians' sixteen categories of proofs of tru[ly established] actualities.

* Brackets are from Gung-thang Lo-drö-gya-tsho's *Clarification of Jam-yang-shay-pa's "Decisive Analysis" and Gung-thang Kön-chog-tan-pay-drön-me's "Annotations"* (*'jam dbyangs bla ma mchog gi phar phyin mtha' dpyod rin chen sgron me dang rje di paṃ mtshan can gyi mchan 'grel gnyis kyi dgongs don gsal bar byed pa skal bzang 'jug ngogs*), 6a.5: *rang gzhan gyi sde pa dngos smra ba rnams kyi bsgrub byar byas pa'i bden dngos*.
** Gung-thang Lo-drö-gya-tsho (*Clarification of Jam-yang-shay-pa's "Decisive Analysis" and Gung-thang Kön-chog-tan-pay-drön-me's "Annotations,"* 6a.5) explains that the *Sixty Stanzas of Reasoning* proves that from accustoming to the pristine wisdom realizing the absence of true existence nirvāṇa is attained and that the *Precious Garland* proves that from it omniscience is attained, due to which they are said to refute the truly established actualities propounded by our own Buddhist sects in particular.

When the *Precious Garland* is not included in this list and is only put in the list of *Collections of Guidance* (*gdams tshogs*), there are just five in the *Collections of Reasoning*.

[a] Jayānanda, *dbu ma la 'jug pa'i 'grel bshad* (*madhyamakāvatāraṭīkā*), in *bstan 'gyur* (*sde dge*, 3870), TBRC W23703.104: 4-731 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 1a.5-2a.1. Jam-yang-shay-pa takes Jayānanda's actual statement:

> It supplements the treatises on the middle composed by the honorable Nāgārjuna, the *Fundamental [Treatise Called] "Wisdom"* **and so forth**; therefore, [Chandrakīrti says] "In order to supplement the treatises on the middle." (*klu sgrub zhabs kyis mdzad pa'i rtsa ba'i shes rab* ***la sogs pa*** *dbu ma'i bstan bcos la 'jug pa'o/ de nyid kyi phyir dbu ma'i bstan bcos la 'jug par bya ba'i phyir*).

> There is a middle that is to be supplemented by this treatise because [Nāgārjuna's] treatises on the middle, the *Fundamental Treatise on the Middle Called "Wisdom"* and so forth, are the middle that is to be supplemented by this [treatise].

In addition, the *Sūtras* [*on the Perfection of Wisdom*]—extensive, medium, and so forth—also are asserted as that [middle that is to be supplemented by this treatise].

ཡང་བ་ཅིག རིགས་ཚོགས་གཞན་རྣམས་འདིའི་འཇུག་བྱའི་དབུ་མ་ཡིན་ཏེ། འགྲེལ་བཤད་ལས། བསྟན་བཅོས་འདིའི་འཇུག་བྱའི་དབུ་མ་ཡོང་དེ། རྒྱ་བ་ཤེས་རབ་ལ་སོགས་པའི་དབུ་མའི་བསྟན་བཅོས་རྣམས་འདིའི་འཇུག་བྱའི་དབུ་མ་ཡིན་པའི་ཕྱིར། ཞེས་གསུངས་པའི་ཕྱིར། ཟེར་བ་དང་། མདོ་རྒྱས་འགྲེང་སོགས་ཀྱང་[བསྟན་བཅོས་འདིའི་འཇུག་བྱའི་དབུ་མ་]དེར་འདོད་ཟེར་ན།

> Ngag-wang-leg-dan: The *Sūtra in One Hundred Thousand Stanzas*[a] is extensive, the *Sūtra in Twenty-Five Thousand Stanzas*[b] is medium, and the *Sūtra in Eight Thousand Stanzas*[c] is brief.[d]

Our response: Well then, it [absurdly] follows that there was no need for [Chandrakīrti] to employ disparate modes of mentioning [texts] in his *Autocommentary*—mentioning their own names when citing passages of other [treatises included within Nāgārjuna's] *Collections of Reasoning* but using "from the *Middle*" when citing Nāgārjuna's *Fundamental Treatise*

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and in paraphrase turns it into a syllogistic statement that uses the format of debate.

[a] *Perfection of Wisdom Sūtra in One Hundred Thousand Stanzas* (*śatasāhasrikāprajñāpāramitā, shes rab kyi pha rol tu phyin pa stong phrag brgya pa*), Peking 730, vols. 12–18; Toh. 8, vols. ka-'a ('*bum*).

[b] *Twenty-five Thousand Stanza Perfection of Wisdom Sūtra, pañcaviṃśatisāhasrikāprajñāpāramitā, shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa*, Peking 731, vol. 19.

[c] *Eight Thousand Stanza Perfection of Wisdom Sūtra* (*aṣṭasāhasrikāprajñāpāramitā, shes rab kyi pha rol tu phyin pa brgyad stong pa*), Peking 734, vol. 21.

[d] As Jeffrey Hopkins has related, Ngag-wang-leg-dan held that these three sūtra lengths—100,000, 25,000, and 8,000 written in prose—mean that these sūtras would be as long as texts written in poetry with these many stanzas respectively.

on the Middle Called "Wisdom"—because [according to you] those [disparate modes] are not [employed] for the sake of indicating that the other [treatises included within Nāgārjuna's] *Collections of Reasoning* are not the middle that is to be supplemented by this [treatise].

འོ་ན། རང་འགྲེལ་ལས། འདིར་རིགས་ཚོགས་གཞན་གྱི་ལུང་འདྲེན་ཚ་རང་མིང་ནས་སྨོས་ལ། ཙ་ཤེ་འདྲེན་ཚ་དབུ་མ་ལས་ཞེས་སྨོས་ཚུལ་མི་འདྲ་བ་མཛད་པ་ལ་དགོས་པ་མེད་པར་ཐལ། [སྨོས་ཚུལ་མི་འདྲ་བ་མཛད་པ་]དེ་རིགས་ཚོགས་གཞན་རྣམས་འདིའི་འཇུག་ཐུའི་དབུ་མ་མ་ཡིན་པར་སྟོན་ཆེད་མ་ཡིན་པའི་ཕྱིར།

Ngag-wang-leg-dan: This absurdly follows for the opponent because, according to the opponent, all six of Nāgārjuna's *Collections of Reasoning* serve as the middle that is to be supplemented by Chandrakīrti's treatise.

You have come to assert the sign [which is that those disparate modes of mentioning texts are not employed for the sake of indicating that the other treatises included within Nāgārjuna's *Collections of Reasoning* are not the middle that is to be supplemented by this treatise].

[སྨོས་ཚུལ་མི་འདྲ་བ་མཛད་པ་དེ་རིགས་ཚོགས་གཞན་རྣམས་འདིའི་འཇུག་ཐུའི་དབུ་མ་མ་ཡིན་པར་སྟོན་ཆེད་མ་ཡིན་པ་]རྟགས་སོང་།

Ngag-wang-leg-dan: *rtags song* means *rtags khas blangs song ba* ("You have come to assert the sign.").

It [absurdly] follows [that those disparate modes of mentioning texts are not employed for the sake of indicating that the other treatises included within Nāgārjuna's *Collections of Reasoning* are not the middle that is to be supplemented by this treatise] because [according to you] those [other treatises included within Nāgārjuna's *Collections of Reasoning*] are that [middle that is to be supplemented by this treatise]. You have asserted the sign [which is that the other treatises included within Nāgārjuna's *Collections of Reasoning* are the middle that is to be supplemented by this treatise].

[སྨོས་ཚུལ་མི་འདྲ་བ་མཛད་པ་དེ་རིགས་ཚོགས་གཞན་རྣམས་འདིའི་འཇུག་ཐུའི་དབུ་

མ་མ་ཡིན་པར་སྟོན་ཚད་མ་ཡིན་པ་]དེར་ཐལ། [རིགས་ཚོགས་གཞན་]དེ་རྣམས་[འདིའི་འཇུག་ཐུའི་དགུ་མ་]དེ་ཡིན་པའི་ཕྱིར། [རིགས་ཚོགས་གཞན་དེ་རྣམས་འདིའི་འཇུག་ཐུའི་དགུ་མ་དེ་ཡིན་པ་]རྒྱགས་ཙམ།

It cannot be accepted [that those disparate modes of mentioning texts are not employed for the sake of indicating that the other treatises included within Nāgārjuna's *Collections of Reasoning* are not the middle that is to be supplemented by this treatise] because these [disparate modes of mentioning texts] are [employed] for the sake of indicating that (1) Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is the middle that is to be supplemented by this [*Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"*] and (2) the other [*Collections of Reasoning*, those not including Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"*] are not.

[སྨོས་ཚུལ་མི་འདྲ་བ་མཛད་པ་དེ་རིགས་ཚོགས་གཞན་རྣམས་འདིའི་འཇུག་ཐུའི་དགུ་མ་ཡིན་པར་སྟོན་ཚད་མ་ཡིན་པར་]འདོད་མི་ནུས་ཏེ། [སྨོས་ཚུལ་མི་འདྲ་བ་མཛད་པ་]དེ་ཙ་ཏེ་[དགུ་མ་འཇུག་པ་]འདིའི་འཇུག་ཐུའི་དགུ་མ་ཡིན་ལ། [ཙ་ཏེ་མ་གཏོགས་པའི་རིགས་ཚོགས་]གཞན་རྣམས་མ་ཡིན་པར་སྟོན་ཚད་ཡིན་པའི་ཕྱིར།

It follows [that these disparate modes of mentioning texts are employed for the sake of indicating (1) that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is the middle that is to be supplemented by this treatise and (2) that the others are not] because (1) here [in the *Autocommentary on the "Supplement"*] the qualification [of disparate modes of mentioning texts—mentioning their own names when citing passages of other treatises included within Nāgārjuna's *Collections of Reasoning* but using "from the *Middle*" when citing Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*—] is applied in this way many times and (2) it is not possible that such would be said without any purpose whatsoever.

[སྨོས་ཚུལ་མི་འདྲ་བ་མཛད་པ་དེ་ཙ་ཏེ་འདིའི་འཇུག་ཐུའི་དགུ་མ་ཡིན་ལ། གཞན་རྣམས་མ་ཡིན་པར་སྟོན་ཚད་ཡིན་པ་]དེར་ཐལ། [འཇུག་པའི་རང་

འགྲེལ་]འདིར་ལན་དུ་མར་[རིགས་ཚོགས་གཞན་གྱི་ལུང་འདྲེན་ཚོ་རང་མིང་ནས་སྨོས་ལ། རྒྱ་ཤེ་འདྲེན་ཚོ་དབུ་མ་ལས་ཞེས་སྨོས་ཆུལ་མི་འདྲ་བའི་]ཁྱད་པར་དེ་ལྟར་སྦྱར་བ་གང་ཞིག་དགོས་པ་ཅི་ཡང་མེད་པར་དེ་ལྟར་གསུངས་མི་སྲིད་པའི་ཕྱིར།

> Ngag-wang-leg-dan: By "qualification"[a] we are to understand Chandrakīrti writing only "from the *Middle*" to refer to Nāgārjuna's *Treatise on the Middle*. It is simply not possible that Chandrakīrti would write thoughtlessly and without any reason for doing so.

The first [sign, that here in the *Autocommentary on the "Supplement"* the qualification of disparate modes of mentioning texts—mentioning their own names when citing passages of other treatises included within Nāgārjuna's *Collections of Reasoning* but using "from the *Middle*" when citing Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*—is applied in this way many times] is established because in the *Autocommentary* [passages from the works of Nāgārjuna] are cited in this manner:[b]

> As is said in the *Middle:*[c]
>
> > Though the perfect Buddhas do not appear
> > [And Hearers also have disappeared,
> > A Solitary Realizer's exalted wisdom
> > Arises without support.]
>
> and so forth,

[འཇུག་པའི་རང་འགྲེལ་འདིར་ལན་དུ་མར་རིགས་ཚོགས་གཞན་གྱི་ལུང་འདྲེན་ཚོ་རང་མིང་ནས་སྨོས་ལ། རྒྱ་ཤེ་འདྲེན་ཚོ་དབུ་མ་ལས་ཞེས་སྨོས་ཆུལ་མི་འདྲ་བའི་ཁྱད་པར་དེ་ལྟར་སྦྱར་བའི་རྒྱས་]དང་པོ་གྲུབ་སྟེ། རང་འགྲེལ་ལས། ཇི་སྐད་དུ་དབུ་མ་ལས། རྫོགས་སངས་རྒྱས་རྣམས་མ་བྱུང་ཞིང་། ། [ཉན་ཐོས་རྣམས་ཀྱང་ཟད་པ་ན། །རང་སངས་རྒྱས་ཀྱི་ཡེ་ཤེས་ནི། །རྟེན་པ་མེད་པར་རབ་ཏུ་

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[a] *khyad par.*

[b] *dbu ma la 'jug pa'i bshad pa*, 221a.2. La Vallée Poussin, *Madhyamakāvatāra*, 2.20-3.2.

[c] XVI.12. Translation by Hopkins, *Illumination of the Thought,* 13.

འགྱུར་།།] ཞེས་སོགས་དང་

and:

As is said in Nāgārjuna's *The Precious Garland*:[a]

As long as the aggregates are conceived,
[So long thereby does the conception of I exist
Further, when the conception of I exists,
There is action, and from it there also is birth.]

ཇི་སྐད་དུ་རིན་ཆེན་ཕྲེང་བ་ལས། ཇི་སྲིད་ཕུང་པོར་འཛིན་ཡོད་པ།། [དེ་སྲིད་དེ་ལས་ངར་འཛིན་ཡོད། ।ངར་འཛིན་ཡོད་ན་ཡང་ལས་ཏེ། ।དེ་ལས་ཡང་ནི་སྐྱེ་བ་ཡིན།] ཞེས་སོགས་དང་།

Ngag-wang-leg-dan: Here we see that when Chandrakīrti cites Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* he does not say *"*from the *Fundamental Treatise on the Middle Called "Wisdom;"* rather, he says *"*from the *Middle."* Then, when Chandrakīrti cites Nāgārjuna's *Precious Garland*, he does not say, *"*from the *Middle;"* rather, he writes "from the *Precious Garland*."

and:

As is said in Nāgārjuna's *Sixty Stanzas of Reasoning*:[b]

Through [conceiving phenomena to be inherently] existent they are not released.
Through [conceiving phenomena to be inherently] nonexistent they are not [released] from this cyclic existence.
Through thoroughly understanding things and nonthings
The great ones are released.

ཇི་སྐད་དུ་རིགས་པ་དྲུག་ཅུ་པ་ལས། ཡོད་པས་རྣམ་པར་མི་གྲོལ་

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[a] Nāgārjuna, *Precious Garland of Advice for the King, rājaparikathāratnāvalī, rgyal po la gtam bya ba rin po che'i phreng ba*, Peking 5658, vol. 129; sde dge 4158; Dharma vol. 93. Translation by Hopkins, *Nāgārjuna's Precious Garland*, stanza 35.

[b] Nāgārjuna, *Sixty Stanzas of Reasoning, yuktiṣaṣṭikākārikā, rigs pa drug cu pa'i tshig le'ur byas pa*, Peking 5225, vol. 95; Toh. 3285, vol. *tsa*. TBRC 23703096, 20a.1-22b.5, Stanza 5. Edited Tibetan with Sanskrit fragments and English translation: Christian Lindtner. *Master of Wisdom*. Oakland: Dharma Publishing, 1986.

ཏེ།། [མེད་པས་སྒྲིད་པ་འདི་ལས་མིན། །དངོས་དང་དངོས་མེད་ཡོངས་ཤེས་པས། །བདག་ཉིད་ཆེན་པོ་རྣམ་པར་གྲོལ།།] ཞེས་སོགས་དྲངས་པ་ལྟ་བུ་ཡིན་པའི་ཕྱིར།

The second [sign, which is that it is not possible that such would be said without any purpose whatsoever] is established because here therefore a treatise is needed as the middle that is to be supplemented, due to which it is not suitable [to explain Chandrakīrti's writing "from the *Middle*" in his *Autocommentary* as a reference to] other texts, such as the sūtras on the middle, or to other meanings, such as the threefold middle consisting of the basis, path, and result, whereby [anything] other than the *Fundamental Treatise on the Middle Called "Wisdom"* is not appropriate, because Tsong-kha-pa's *Illumination of the Thought* says:[a]

> Furthermore, when in his commentary Chandrakīrti cites Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* as a source, he says many times, "From the *Middle*." In accordance with this, the *Middle* should be taken as Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* not other texts on the middle[b] or any of the other meanings of *madhyamaka* [such as a person holding the tenets of the middle way or the tenets themselves].[c]

[དགོས་པ་ཅི་ཡང་མེད་པར་དེ་ལྟར་གསུངས་མི་སྒྲིད་པའི་རྒྱས་]གཞན་པ་གྱུར་ནས། དེས་ན་འདིར་འཇུག་བྱའི་དབུ་མ་ལ་བསྟན་བཅོས་གཅིག་དགོས་པས། དབུ་མའི་མདོ་སོགས་གཞུང་གཞན་དང་གཞི་ལམ་འབྲས་བུའི་དབུ་མ་གསུམ་ལྟ་བུ་དོན་གཞན་ལའང་མི་རུང་བས་རྩ་ཤེ་ལས་འོས་མེད་ཡིན་པའི་ཕྱིར་ཏེ། རྣམ་བཤད་ལས། དེ་ཡང་

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[a] *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*), TBRC W22109-3128, 2b.5. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 157.

[b] Jayānanda's view as evidenced in his commentary on Chandrakīrti's *Supplement to the Middle* is that "*Middle*" in this title includes other texts on the middle; see above, 40.

[c] Brackets from Jam-yang-shay-pa's *Decisive Analysis,* 45.

འདིའི་འགྲེལ་བར་རྩ་ཤེ་ཁྱོད་སུ་མཛོད་པ་ན་དབུ་མ་ལས་ཞེས་
མང་དུ་གསུངས་པ་ལྟར་རྩ་ཤེ་ལ་བྱ་ཡི། དབུ་མའི་གཞུང་གཞན་
དང་དབུ་མའི་དོན་གཞན་ལ་མི་བྱའོ། །ཞེས་གསུངས་པའི་ཕྱིར།

3. Someone says:[a] Here, with respect to how the middle that is to be supplemented, Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* is supplemented by this treatise, the author of the *Commentarial Explanation*, Jayānanda, asserts that the two truths are not taught extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* and that the extensive teaching of the two truths in this *Supplement* is how the *Supplement* supplements that [treatise by Nāgārjuna]; Jayānanda's *Commentarial Explanation* says:[b]

> Thus, in Nāgārjuna's *Treatise on the Middle* conventional and ultimate natures are not discussed extensively, but here [in Chandrakīrti's *Supplement to the Middle*] those [conventional and ultimate natures] are taught extensively, whereby this treatise, [Chandrakīrti's *Supplement to the Middle*] supplements [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

and also Tsong-kha-pa's *Illumination of the Thought* says:[c]

> ***About this, someone [Jayānanda] says:*** In that *Treatise* conventional and ultimate natures are not discussed extensively, but here [Chandrakīrti's *Supplement*] teaches these two extensively, whereby it supplements that [*Treatise*].

འདིར་འཇུག་བྱའི་དབུ་མ་རྩ་ཤེ་ལ་བསྟན་བཅོས་འདིས་འཇུག་
ཚུལ་ལ། འགྲེལ་བཤད་མཁན་པོ་ཌ་ཡ་ཥ་ནན্ད་ན་རེ། རྩ་ཤེ་ལས་

[a] 2011 TBRC *bla brang*, 4a.3; 2015 Go-mang Lhasa, 3b.6; 2007 Taipei codex reprint, 5.8

[b] *dbu ma la 'jug pa'i 'grel bshad,* 2b.2-3; with regard to this passage as it appears in TBRC W23703-1420, 2b.2, which is a PDF of the *sde dge bstan 'gyur,* and in the 2007 Taipei codex reprint of *dbu ma chen mo*, the phrase *rgyas par brjod la* requires correction to *rgyas par* ***ma*** *brjod la* in accordance with Jam-yang-shay-pa's speaking of this corruption (*ma dag pa*) in the next debate, 2011 TBRC *bla brang* (4b.3), 2015 Go-mang Lhasa (4a.6), and 2007 Taipei codex reprint (6.1); otherwise, Jayānanda's point is lost.

[c] *dbu ma dgongs pa rab gsal,* 3a.1-2. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 158.

བདེན་གཉིས་རྒྱས་པར་མ་བསྟན་ལ། འཇུག་པ་འདིར་བདེན་
གཉིས་རྒྱས་པར་བསྟན་པ་དེ་འཇུག་པ་དེ་ལ་འཇུག་ཚུལ་དུ་
འདོད་དེ། འགྲེལ་བཤད་ལས། འདི་ལྟར་དགུ་མའི་བསྟན་བཅོས་
སུ་ཀུན་རྫོབ་དང་དོན་དམ་པའི་རང་བཞིན་རྒྱས་པར་མ་བརྗོད་
ལ། [ཀུན་རྫོབ་དང་དོན་དམ་པའི་རང་བཞིན་]དེ་[དགུ་མ་ལ་འཇུག་པ་]འདིར་
རྒྱས་པར་བསྟན་པས་བསྟན་བཅོས་[དགུ་མ་ལ་འཇུག་པ་]འདི་[རྫོ
གས་]དེ་ལ་འཇུག་པར་འགྱུར་བའོ། །ཞེས་དང་། རྣམ་བཤད་ལས་
ཀྱང་། འདི་ལ་ཁ་ཅིག་བསྟན་བཅོས་དེར་ཀུན་རྫོབ་དང་དོན་དམ་
པའི་རང་བཞིན་རྒྱས་པར་མ་བརྗོད་ལ། འདིར་དེ་གཉིས་རྒྱས་
པར་བསྟན་པས་དེ་ལ་འཇུག་གོ། །ཞེས་ཟེར་རོ། །ཞེས་སོ། །

Our response: Well then, it [absurdly] follows that the presentation of the ultimate is not explained more extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* than it is in Chandrakīrti's *Supplement* because [according to you] the thesis [(1) that the two truths are not taught extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* and (2) that the extensive teaching of the two truths in this *Supplement* is how the *Supplement* supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] is logically feasible.

འོ་ན། རྫ་ཤེ་ལས་དོན་དམ་པའི་རྣམ་གཞག་འཇུག་པ་ལས་ཀྱང་
རྒྱས་པར་མ་བཤད་པར་ཐལ། [རྫ་ཤེ་ལས་བདེན་གཉིས་རྒྱས་པར་མ་བསྟན་
ལ། འཇུག་པ་འདིར་བདེན་གཉིས་རྒྱས་པར་བསྟན་པ་དེ་འཇུག་པ་རྫ་ཤེ་ལ་འཇུག་ཚུལ་
གྱི་]དམ་བཅའ་འཐད་པའི་ཕྱིར།

It cannot be accepted [that the presentation of the ultimate is not explained more extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* than it is in Chandrakīrti's *Supplement*] because in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* ultimate truth is delineated by means of limitless forms of reasoning even with respect to each and every basis—the four truths, the two truths, nirvāṇa,

and so forth—through the approaches of applying (1) the three, object, instrument, and agent, (2) appropriator and appropriated, (3) entity and attribute, and so forth individually to them, and it is established by direct perception that Chandrakīrti's *Supplement* is not as extensive to that extent,

[རྒྱ་ཤེ་ལས་དོན་དམ་པའི་རྣམ་གཞག་འཇུག་པ་ལས་ཀྱང་རྒྱས་པར་མ་བཤད་པར་]འདོད་མི་ནུས་ཏེ། རྒྱ་ཤེ་ལས་གཞི་བདེན་བཞི་བདེན་གཉིས་མྱང་འདས་སོགས་རེ་རེའི་སྟེང་དུ་ཡང་བྱ་བ་དང་བྱེད་པ་དང་བྱེད་པ་པོ་གསུམ་དང་། ཉེ་བར་ལེན་པ་ཉེ་བར་བླང་བྱ་དང་ངོ་བོ་ཁྱད་པར་སོ་སོ་ལ་སྦྱར་བ་སོགས་ཀྱི་སྒོ་ནས་དོན་དམ་བདེན་པ་རིགས་པའི་རྣམ་གྲངས་མཐའ་ཡས་པས་གཏན་ལ་ཕབ་ལ། འཇུག་པ་ཚོད་དེ་ཙམ་མི་རྒྱས་པར་མངོན་སུམ་གྱིས་གྲུབ་པའི་ཕྱིར་ཏེ།

> Ngag-wang-leg-dan: This is established by direct perception because it can be seen with one's eyes and heard with one's ears. One does not need to cite proofs.[a] The mention of nirvāṇa[b] should be understood as a reference to emptiness, for in the context of the Consequence School true cessations[c] are emptinesses.

because Tsong-kha-pa's *Illumination of the Thought* says:[d]

> Since the formats of reasoning delineating suchness are far more extensive in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* than in Chandrakīrti's *Supplement,* that explanation is not seen to be good.

རྣམ་བཤད་ལས། དེ་ཁོ་ན་ཉིད་གཏན་ལ་འབེབས་པའི་རིགས་པའི་རྣམ་གྲངས་ནི། འཇུག་པ་ལས་རྒྱ་བ་ཤེས་རབ་ཤིན་ཏུ་རྒྱས་པས་བཤད་པ་དེ་ལེགས་པར་མ་མཐོང་ངོ། །ཞེས་གསུངས་པའི་

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[a] *sgrub byed gtong mi dgos pa.*

[b] *myang 'das.*

[c] *'gog bden, nirodhasayta.*

[d] *dbu ma dgongs pa rab gsal,* 3a.2. Translation from Hopkins, *Illumination of the Thought,* 158.

ཕྱིར།

4. Someone says:[a] It follows that the Foremost [Precious Tsong-kha-pa's] adducing the passage from Jayānanda's *Commentarial Explanation* is not logically feasible because in Jayānanda's *Commentarial Explanation* it is explained that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* the natures of the two truths are expressed extensively, but it is not explained that [the two truths] are not expressed [extensively there] because Jayānanda's *Commentarial Explanation* says:[b]

> Thus, in Nāgārjuna's *Treatise on the Middle* conventional and ultimate presentations are not taught extensively, but here [in Chandrakīrti's *Supplement to the Middle*] those [conventional and ultimate presentations] are taught extensively, whereby this treatise, [Chandrakīrti's *Supplement to the Middle*] supplements [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

དེ་ལ་ཁ་ཅིག་ན་རེ། རྗེ[རིན་པོ་ཆེ]ས་འགྲེལ་བཤད་ཀྱི་ལུང་བསྐྱར་བ་དེ་མི་འཐད་པར་ཐལ། འགྲེལ་བཤད་ལས་རྒྱ་རྒྱས་པར་བདེན་གཉིས་ཀྱི་རང་བཞིན་རྒྱས་པར་བརྗོད་པར་བཤད་ཀྱི་[བདེན་གཉིས་རྒྱས་པར་]མ་བརྗོད་པར་མ་བཤད་པའི་ཕྱིར། འགྲེལ་བཤད་ལས། འདི་ལྟར་དབུ་མའི་བསྟན་བཅོས་སུ་ཀུན་རྫོབ་དང་དོན་དམ་པའི་རྣམ་གཞག་རྒྱས་པར་བསྟན་ལ། [ཀུན་རྫོབ་དང་དོན་དམ་པའི་རྣམ་གཞག་]དེ་[དབུ་མ་ལ་འཇུག་པ་]འདིར་རྒྱས་པར་བསྟན་པས་[དབུ་མ་ལ་འཇུག་པ་]བསྟན་བཅོས་འདི་[རྒྱ་ཆེ་]དེ་ལ་འཇུག་པའོ། །ཞེས་གསུངས་པའི་ཕྱིར་ཟེར་ན།

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[a] 2011 TBRC *bla brang*, 4b.3; 2015 Go-mang Lhasa, 4a.6; 2007 Taipei codex reprint, 6.1.

[b] This passage differs in several details from the corresponding passage in the *sde dge bstan 'gyur* (TBRC W23703.104, *'jug pa'i 'grel bshad,* 2b.2-3*)*: where this one has *rnam gzhag*, *sde dge* has *rang bzhin;* this one has *bstan bcos su* and *sde dge* omits *su;* this one has *rgyas par* ***bstan*** in the first half and *sde dge* has *rgyas par* ***brjod****;* this one has *bstan bcos* ***'di*** and *sde dge* has *bstan bcos* ***'dis***.

Our response: The occurrence [of this passage] in this way in many editions of Jayānanda's *Commentarial Explanation* is a corruption because otherwise [which is to say that if Jayānanda had in fact written that in Nāgārjuna's *Treatise on the Middle* presentations of conventional and ultimate natures are taught extensively], it appears that the term "also" as in "here also" would be necessary, but that does not occur, or because [without that term] it would then be necessary either to dispel the redundancy [that is, explain why Chandrakīrti is doing the same again] or to teach this in a different manner, but that does not occur [either]. Therefore, it is good to assert that the absence of a term of negation, [in the statement in the *Commentarial Explanation* "a presentation of conventional and ultimate natures is taught extensively,"][a] is a corrupt reading.

འགྲེལ་བཤད་ཀྱི་དཔེ་དུ་མ་ལས་དེ་ལྟར་བྱུང་བ་མ་དག་པ་ཡིན་ཏེ། དེ་ལྟར་ན་འདིར་ཡང་ཞེས་པ་ལྟ་བུའི་ཡང་སྒྲ་དེ་དགོས་རྒྱུ་སྣང་བ་ཡང་མ་བྱུང་བའི་ཕྱིར་དང་། ཟློས་སྤོང་ངམ་བསྟན་ཚུལ་མི་འདྲ་བ་གཅིག་དགོས་རྒྱུ་ལ་མ་བྱུང་བས་སོ། །དེས་ན་[འགྲེལ་བཤད་ལས། ཀུན་རྫོབ་དང་དོན་དམ་པའི་རྣམ་གཞག་རྒྱས་པར་བསྟན་ལ། ཞེས་]དགག་སྒྲ་མེད་པ་དཔེ་མ་དག་པར་བཞེད་པ་ལེགས་སོ། །

> Ngag-wang-leg-dan: If it were as this person has argued, then Jayānanda's text should say that a presentation of the two truths is taught extensively in Nāgārjuna's *Treatise on the Middle* and should say that a presentation of the two truths is **also** taught extensively in Chandrakīrti's *Supplement to Nāgārjuna's "Treatise on the Middle,"*[b] but no such term having the meaning of "also" occurs.

5. Also, someone says:[c] One who is renowned as learned says that if [Tsong-kha-pa] has taken [Jayānanda's explanation of the manner in which Chandrakīrti's *Supplement* supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] to mean that the illustration-

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[a] That is to say, it should read "a presentation of conventional and ultimate natures is *not* taught extensively."

[b] *rtsa she rgyas par yin te dbu ma 'jug pa 'dir yang rgyas par bstan.*

[c] 2011 TBRC *bla brang*, 4b.6; 2015 Go-mang Lhasa, 4b.1; 2007 Taipei codex reprint, 6.8.

isolates[a] of the two truths are not taught extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* then the fallacy [exposed by] Tsong-kha-pa's *Illumination of the Thought* does apply to Jayānanda's *Commentarial Explanation,* but if it is in consideration of the self-isolates[b] of the two truths, then the presentation of the two truths is more extensive in Chandrakīrti's *Supplement* than in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* whereby [Tsong-kha-pa's] refutation [of Jayānanda's explanation of the manner in which Chandrakīrti's *Supplement* supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] does not pertain.

ཡང་མཐས་པར་གྱགས་པ་ཁ་ཅིག་ན་རེ། རྩ་ཤེ་ལས་བདེན་གཉིས་གཞི་ཕྱོགས་རྒྱས་པར་མ་བསྟན་བྱས་ན་འགྲེལ་བཤད་ལ་རྣམ་བཤད་ཀྱི་སྐྱོན་དེ་འཇུག་ཀྱང། བདེན་གཉིས་རང་ཕྱོགས་ལ་བསམ་ན་བདེན་གཉིས་ཀྱི་རྣམ་གཞག་རྩ་ཤེ་ལས་འཇུག་པ་རྒྱས་པས་དགག་པ་མི་འགྲོ་ཞེར་རོ།།

Our response: A myriad of reasonings [from the evidence] of direct perception and harm from scripture descends upon this [challenge], as follows: Well then, it [absurdly] follows that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* ultimate truths are not taught extensively from the viewpoint of self-isolates, but ultimate truths are explained by means of limitless forms of reasoning from the viewpoint of illustration-isolates because [according to you] your way of distinguishing the difference is logically feasible. You have asserted the sign [which is that your way of distinguishing the difference is logically feasible].

འདི་ལ་མངོན་སུམ་གྱི་རིགས་པ་དང་ལུང་གི་གནོད་པ་དུ་མ་འབབ་སྟེ་འདི་ལྟར། འོ་ན། རྩ་ཤེ་ལས་དོན་དམ་བདེན་པ་རང་ཕྱོགས་ནས་རྒྱས་པར་མ་བསྟན་ལ། དོན་དམ་བདེན་པ་གཞི་ཕྱོགས་ནས་རིགས་པའི་རྣམ་གྲངས་མཐའ་ཡས་པས་བཤད་པར་ཐལ།

[a] *gzhi ldog, lakṣya-vyatireka.* Illustration-isolates are conceptually isolated illustrations, that is to say, illustrations simpliciter; it is a technical term often used to refer to mere illustrations, isolated from the definition and definiendum which they illustrate.

[b] *rang ldog, sva-vyatireka.*

ཁྱོད་ཀྱིས་ཁྱད་པར་ཕྱེ་ཚུལ་འཐད་པའི་ཕྱིར། [ཁྱོད་ཀྱིས་ཁྱད་པར་ཕྱེ་ཚུལ་འཐད་པ་]རྒྱས་པས།

> Ngag-wang-leg-dan: In speaking of self-isolates, the opponent means that emptiness itself is not explained extensively. In speaking of illustration-isolates, the opponent means that, within identifying a great many [phenomena that are] bases of emptiness, Nāgārjuna sets them out.

If you accept [that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* ultimate truths are not taught extensively from the viewpoint of self-isolates, but ultimate truths are explained there by means of limitless forms of reasoning from the viewpoint of the illustration-isolate], it follows that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* ultimate truths are taught extensively because [ultimate truths] are explained by means of limitless reasonings from the viewpoint of illustration-isolates. You have asserted the sign [which is that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* ultimate truths are explained by means of limitless reasonings from the viewpoint of illustration-isolates].

[རྩ་ཤེ་ལས་དོན་དམ་བདེན་པ་རང་ལྟོག་ནས་རྒྱས་པར་མ་བསྟན་ལ། དོན་དམ་བདེན་པ་གཞི་ལྟོག་ནས་རིགས་པའི་རྣམ་གྲངས་མཐའ་ཡས་པས་བཤད་པར་]འདོད་ན། རྩ་ཤེ་ལས་དོན་དམ་བདེན་པ་རྒྱས་པར་བསྟན་པར་ཐལ། [དོན་དམ་བདེན་པ་]དེ་གཞི་ལྟོག་ནས་རིགས་པ་མཐའ་ཡས་པས་བཤད་པའི་ཕྱིར། [རྩ་ཤེ་ལས་དོན་དམ་བདེན་པ་དེ་གཞི་ལྟོག་ནས་རིགས་པ་མཐའ་ཡས་པས་བཤད་པ་]རྒྱས་པས།

If you accept [that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* ultimate truths are taught extensively], it follows that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* ultimate truths are also taught extensively from the viewpoint of self-isolates because ultimate truths are explained extensively in [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*]. You have asserted the sign [which is that ultimate truths are explained extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

[རྫོ་ཤེ་ལས་དོན་དམ་བདེན་པ་རྒྱས་པར་བསྟན་པར་]འདོད་ན། རྫོ་ཤེ་ལས་དོན་དམ་བདེན་པ་རང་ལྡོག་ནས་ཀྱང་རྒྱས་པར་བསྟན་པར་ཐལ། དེ་ལས་དོན་དམ་བདེན་པ་རྒྱས་པར་བཤད་པའི་ཕྱིར། [དེ་ལས་དོན་དམ་བདེན་པ་རྒྱས་པར་བཤད་པ་]རྣམས་ཁས།

> Ngag-wang-leg-dan: When ultimate truths themselves are explained very extensively, that emptiness itself would not be explained just will not do, will it? Thus, both ultimate truth and the self-isolate of ultimate truth are explained in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom."* Identifying those phenomena that [are to be shown to be] empty, when one has finished explaining all of them from the viewpoint of illustration-isolates, emptiness has been identified in terms of each one, whereby one has explained emptiness itself from the viewpoint of the self-isolate.
>
> Thus it has become clear that an extensive explanation of ultimate truths by means of their illustration-isolates entails an extensive explanation of ultimate truths by means of their self-isolates. The attempt to assert one while denying the other has failed.

Moreover, it [absurdly] follows that with respect to teaching the two truths from the viewpoint of self-isolates, Chandrakīrti's *Supplement* is more extensive than Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* because [according to you] your [way of distinguishing] the difference is logically feasible.

གཞན་ཡང་། བདེན་གཉིས་རང་ལྡོག་ནས་སྟོན་པ་ལའང་རྫོ་ཤེ་ལས་འཕྲག་པ་རྒྱས་པར་ཐལ། ཁྱོད་ཀྱིས་ཁྱད་པར་འཐད་པའི་ཕྱིར།

It cannot be accepted [that with respect to teaching the two truths from the viewpoint of self-isolates Chandrakīrti's *Supplement* is more extensive than Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] because also with respect to teaching the two truths from the viewpoint of self-isolates Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is more extensive than Chandrakīrti's *Supplement*.

[བདེན་གཉིས་རང་ལྡོག་ནས་སྟོན་པ་ལའང་རྫོ་ཤེ་ལས་འཕྲག་པ་རྒྱས་པར་]འདོད་

མི་ནུས་དེ། བདེན་གཉིས་རང་ལྡོག་ནས་སྟོན་པ་ལའང་འཇུག་པ་ལས་ཆ་བེ་རྒྱས་པའི་ཕྱིར།

Ngag-wang-leg-dan: Considering either the self-isolate or the illustration-isolate, Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* explains ultimate truths more extensively than does Chandrakīrti's *Supplement*. Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* explains ultimate truths by identifying an extraordinary enumeration of bases for emptiness. This becomes evident when, for instance, Jam-yang-shay-pa cites these lines from Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom:"*[a]

> If all these were empty [of inherent existence],[b]
> There would be no arising and no disintegration,
> And it would [absurdly] follow for you
> That the four noble[c] truths would not exist.

This person contends that, if all objects of knowledge are empty of inherent existence, they do not exist at all. For him or her, if because of being empty of true establishment phenomena do not exist at all, true sufferings would not arise from the true origins of suffering, and true cessations would not be achieved by way of cultivating true paths. Why? Because due to lacking inherent existence nothing exists at all. To all of this Nāgārjuna replies that if phenomena were not empty of inherent existence nothing at all would be logically feasible. With this he refutes the objection that has been expressed by the opponent, and in the course of doing so he surveys all the phenomena included within the four truths: an extraordinary number of bases for emptiness.

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[a] *gal te 'di dag kun stong na/ /'byung ba med cing 'jig pa med/ /'phags pa'i bden pa bzhi po rnams/ /khyod la med par thal bar 'gyur/* XXIV.1; *dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba* (*prajñānāmamūlamadhyamakakārikā*), in *bstan 'gyur* (*sde dge* 3824), TBRC W23703.96:3-39 (Delhi, India: Delhi Karmapae chodhey, Gyalwae sungrab partun khang, 1982-1985), 14b.4; J.W. de Jong, *Mūlamadhyamakakārikāḥ* (Adyar, India: Adyar Library and Research Centre, 1977), 34: *yadi śūnyam idaṃ sarvam udayo nāsti na vyayaḥ / caturṇām āryasatyānām abhāvas te prasajyate //.*

[b] Jig-may-dam-chö-gya-tsho's *Port of Entry,* vol. 2, 29.5.

[c] *'phags pa, ārya.*

It follows [that also with respect to teaching the two truths from the viewpoint of self-isolates Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is more extensive than Chandrakīrti's *Supplement*] because in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* there are these five modes:

1. The entities of the two truths
2. If one does not understand the two truths, one does not understand the principles of the scriptures
3. The necessity of teaching the two truths
4. The faults of misconceiving the two truths
5. Since it is difficult to realize the two truths, even the Teacher initially did not teach them

and [the two truths] are not explained in this fashion in Chandrakīrti's *Supplement*.

[བདེན་གཉིས་རང་ལྡོག་ནས་སྟོན་པ་ལའང་འཇུག་པ་ལས་ཚ་ཤེ་རྒྱས་པ་]དེར་ཐལ། ཚ་ཤེ་ལས་བདེན་གཉིས་ཀྱི་ངོ་བོ་དང་བདེན་གཉིས་མི་ཤེས་ན་གསུང་རབ་ཀྱི་དེ་ཉིད་མི་ཤེས་པ་དང། བདེན་གཉིས་བསྟན་པའི་དགོས་པ་དང། བདེན་གཉིས་ལ་ལོག་པར་བརྟུང་བའི་ཉེས་དམིགས་དང། བདེན་གཉིས་རྟོགས་དཀའ་བས་སྟོན་པས་ཀྱང་དང་པོར་མ་བསྟན་པའི་ཚུལ་ལྟ་ཡོད་ཅིང། འཇུག་པ་ལས་དེ་ལྟར་མ་བཤད་པའི་ཕྱིར།

> Ngag-wang-leg-dan: Initially the Teacher did not explain the tenets of the Consequence School. Later he did teach them.

The first corner of the sign [which is that the entities of the two truths are taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] is established because Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* says:[a]

> Doctrines taught by the Buddhas
> Entirely depend upon two truths:
> Worldly obscurational truths
> And ultimate truths.

[a] XXIV.8.

[རྒྱ་ཤེ་ལས་བདེན་གཉིས་ཀྱི་ངོ་བོ་བསྟན་པ་]རྒྱགས་ཟུར་དང་པོ་གྱུབ་སྟེ། དབུ་མ་ལས། སངས་རྒྱས་རྣམས་ཀྱིས་ཆོས་བསྟན་པ། །བདེན་པ་གཉིས་ལ་ཡང་དག་བརྟེན། །འཇིག་རྟེན་ཀུན་རྫོབ་བདེན་པ་དང་། །དམ་བཅའ་དོན་གྱི་བདེན་པའོ། །ཞེས་གསུངས་པའི་ཕྱིར།

> Ngag-wang-leg-dan: In whatever doctrines the Buddha spoke, he either taught emptiness explicitly or, when he did not teach emptiness, so that emptiness would be understood, he taught the reasons for emptiness. Therefore, whatever the Buddha spoke he taught for the purpose of students understanding the meaning of the two truths.

The second corner of the sign [which is that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* it is taught that if one does not understand the two truths one does not understand the principles of the scriptures] is established because Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* says:[a]

> Those who do not comprehend
> The difference between these two truths
> Do not know the nature
> Of the Buddha's profound doctrine.

[རྒྱ་ཤེ་ལས་བདེན་གཉིས་མི་ཤེས་ན་གསུང་རབ་ཀྱི་དེ་ཉིད་མི་ཤེས་པ་བསྟན་པ་]རྒྱགས་ཟུར་གཉིས་པ་གྱུབ་སྟེ། དབུ་མ་ལས། གང་དག་བདེན་པ་དེ་གཉིས་ཀྱི། །རྣམ་དབྱེ་རྣམ་པར་མི་ཤེས་པ། །དེ་དག་སངས་རྒྱས་བསྟན་པ་ནི། །ཟབ་མོའི་དེ་ཉིད་རྣམས་མི་ཤེས། །ཞེས་གསུངས་པའི་ཕྱིར།

The third corner of the sign [which is that the necessity of teaching the two truths is taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] is established because Nāgārjuna's *Fundamental Treatise on*

[a] XXIV.9.

the Middle Called "Wisdom" says:[a]

> Without depending on conventionalities,
> One cannot realize the ultimate.
> Without realizing the ultimate
> One cannot attain nirvāṇa.

[རྩ་རྒྱ་ལས་བདེན་གཉིས་བསྟན་པའི་དགོས་པ་བསྟན་པ་]རྣག་གས་རྒྱུར་གསུམ་པ་ གྲུབ་སྟེ། དབུ་མ་ལས། ཐ་སྙད་ལ་མི་མཁྱེན་པར། ཁམ་པའི་དོན་ནི་བསྟན་མི་ནུས། ཁམ་པའི་དོན་ལ་མ་བརྟེན་པར། ཆུ་ངན་འདས་པ་ཐོབ་མི་འགྱུར། ཞེས་གསུངས་པའི་ཕྱིར།

The fourth corner of the sign [which is that the faults of misconceiving the two truths are taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] is established because Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* says:[b]

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[a] Translation by Jeffrey Hopkins, *Maps of the Profound*, 758. In Jam-yang-shay-pa's *Decisive Analysis* (2011 TBRC *bla brang,* 5b.2; 2015 Go-mang Lhasa, 5a.2; and 2007 Taipei codex reprint, 7.8) the third line reads *dam pa'i don* ***la*** *ma* ***brten*** *par,* whereas the *sde dge bstan 'gyur* (TBRC W23703-1412, 15a.2; *sde dge* 3824, vol. 96, 15a.2) has *dam pa'i don* ***ni*** *ma* ***rtogs*** *par*, which agrees with Hopkins' translation. The translation here follows Hopkins, but I have not emended the Tibetan of Jam-yang-shay-pa's *Decisive Analysis*.

[b] XXIV.11; *dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba* (*prajñānāmamūlamadhyamakakārikā*), in *bstan 'gyur* (*sde dge* 3824), TBRC W23703.96:3-39, *dbu ma,* vol. *tsa* (Delhi, India: Delhi Karmapae chodhey, Gyalwae sungrab partun khang, 1982-1985). About these two types, in commentary prior to VI.4 of Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle Way"* Tsong-kha-pa's *Illumination of the Thought* says:

> With respect to how such disaster comes about, some through lack of skill abandon emptiness and thereby go to a bad transmigration [upon rebirth]. Some, erroneously apprehending the meaning of emptiness, which is the non-establishment of inherent existence, think that these phenomena [due to lacking inherent existence] simply do not exist (*med pa nyid*) or are non-existent (*yod pa ma yin*); first they generate the wrong view deprecating all things involving cause and effect and then, not giving it up, increase it more and more.

དོན་མ་ཡིན་པ་ཆེན་པོར་འགྱུར་ཚུལ་ནི། རེས་འགའ་ནི་མི་མཁས་པས་སྟོང་ཉིད་ལྷང་ནས། ངན་འགྲོར་འགྲོའོ། །རེས་འགའ་ནི་རང་བཞིན་གྱིས་མ་གྲུབ་པའི་སྟོང་པའི་དོན་ནི། ཆོས་འདི་རྣམས་མེད་པ་ཉིད་དང་། ཡོད་པ་མ་ཡིན་ནོ་སྙམ་དུ་ཕྱིན་ཅི་ལོག་ཏུ་ངེས་པར་བཟུང་སྟེ། རྒྱུ་འབྲས་ཀྱི་དངོས་པོ་ཐམས་ཅད་ལ་སྐུར་པ་འདེབས་པའི་ལོག་ལྟ་དང་པོར་

If emptiness is viewed wrongly,
Those of little wisdom are ruined,
Like wrongly holding a snake
Or wrongly using a knowledge-mantra [a spell].

[རྒྱ་ཤེ་ལས་བདེན་གཉིས་ལ་ལོག་པར་བཟུང་བའི་ཉེས་དམིགས་བསྟན་པ་]རྒྱས་ཟུར་བཞི་པ་གྲུབ་སྟེ། དབུ་མ་ལས། སྟོང་པ་ཉིད་ལ་བལྟ་ཉེས་ན། ཤེས་རབ་ཆུང་རྣམས་ཕུང་བར་བྱེད། ཇི་ལྟར་སྦྲུལ་ལ་བཟུང་ཉེས་དང་། རིག་སྔགས་ཉེས་པར་བསྒྲུབས་པ་བཞིན། ཞེས་གསུངས་པའི་ཕྱིར།

The fifth corner of the sign [which is that in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* it is taught that since it is difficult to realize the two truths, even the Teacher initially did not teach them] is established because Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* says:[a]

བསྐྱེད་ནས། དེ་ནས་དེ་མི་གཏོང་བར་གོང་ནས་གོང་དུ་འཕེལ་བར་བྱེད་དོ། །

For more context, see Craig Preston, *Meaning of "The Manifest," Vessels for the Teaching of Emptiness, Nāgārjuna's Lives, and Ten Samenesses: Jam-yang-shay-pa's Great Exposition of the Middle: Chapter Six, Introduction* (UMA Institute for Tibetan Studies, 2015: http://www.uma-tibet.org), in the section titled "Identification of those who are vessels for an explanation of the profound emptiness (VI.4-5c)."

[a] XXIV.12; *dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba* (*prajñānāmamūlamadhyamakakārikā*), in *bstan 'gyur* (*sde dge* 3824), TBRC W23703.96:3-39, *dbu ma,* vol. *tsa* (Delhi, India: Delhi Karmapae chodhey, Gyalwae sungrab partun khang, 1982-1985), 15a.3; Sanskrit in de Jong, *Mūlamadhyamakakārikāḥ,* 35: *ataś ca pratyudāvṛttaṃ cittaṃ deśayituṃ muneḥ / dharmaṃ matvāsya dharmasya mandair duravagāhatām //.* Ser-shül Lo-sang-pün-tshog (*Notes,* 9b.6) fleshes out these stanzas:

When the meaning of emptiness is misapprehended, ruination is incurred;
therefore, knowing that it would be difficult
For those of weak intelligence to realize the depth of this doctrine of the profound emptiness,
The mind of the Subduer made a display of turning
Away from teaching this profound doctrine for forty-nine days after being enlightened.

As [the *Extensive Sport Sūtra, mdo rgya cher rol pa* (*lalitavistara-nāma-mahāyāna-sūtra*), in *bka' 'gyur* (*sde dge par phud,* 95), TBRC W22084, vol. 46, 3-434 (Delhi, India: Delhi Karmapae chodhey, Gyalwae sungrab partun khang, 1976-1979); Peking 763, vol. 27, 238.5.6, chapter 25; Buddhist Sanskrit Texts

Therefore, knowing that it would be difficult
For the weak to realize the depth of this doctrine,
The mind of the Subduer turned
Away from teaching doctrine.

[རྩ་ཤེ་ལས་བདེན་གཉིས་རྟོགས་དཀའ་བས་སྟོན་པས་ཀྱང་དང་པོར་མ་བསྟན་པ་ བསྟན་པ་]རྒྱས་རྒྱར་ཕྱ་པ་གྱུར་སྟེ། དགུ་མ་ལས། དེ་ཕྱིར་ཞན་པས་ ཆོས་འདི་ཡི། །གཏིང་རྟོགས་དཀའ་བར་མཁྱེན་གྱུར་ནས། །ཐུབ་ པའི་ཐུགས་ནི་ཆོས་བསྟན་ལས། །རབ་ཏུ་ལོག་པར་གྱུར་པ་ ཡིན། །ཞེས་གསུངས་པའི་ཕྱིར།

Ngag-wang-leg-dan: Understanding that were he to teach this doctrine it would be mistaken for a doctrine of utter nonexistence, the Buddha refrained from teaching it.

The sixth corner of this sign [which is that the two truths are not explained in this fashion in Chandrakīrti's *Supplement*] is established by direct perception.

[འཇུག་པ་ལས་དེ་ལྟར་མ་བཤད་པ་]རྒྱས་རྒྱར་ཏྲུ་པ་མངོན་སུམ་གྱིས་ གྲུབ་བོ། །

Thus, the number of words does not make an explanation extensive; rather such comes by way of a burgeoning of meaning because there are many [books that] despite extensive words do not have extensive meaning, as in the case of explanations by some Tibetans, and despite few words [a book may have] extensive meaning, as in the case of Maitreya's *Ornament for*

No. 1, 286.10)] says:

I have found a truth, profound, peaceful, lacking proliferations,
Radiant, uncompounded, the ambrosia.
Though I taught it, no one would understand.
I should stay without speaking in the forest.

and the *Compendium* says:

Therefore, having found beneficial empathetic enlightenment
But thinking who among the groups of sentient beings would understand, he displayed little urgency.

the Clear Realizations.[a]

དངས་ནས་རྒྱས་པར་བཤད་པ་ནི་ཚིག་མང་ཉུང་གིས་མ་ཡིན་པར་ངོན་སྤྲོ་ཚུལ་གྱི་སྒོ་ནས་ཡིན་ཏེ། ཚིག་རྒྱས་ཀྱང་ངོན་མེ་རྒྱས་པ་བོད་ཁ་ཅིག་གིས་བཤད་པ་ལྟ་བུ་དུ་མ་ཡང་ཡོད། ཚིག་ཉུང་ཡང་ངོན་རྒྱས་པ་མངོན་རྟོགས་རྒྱན་ལྟ་བུ་ཡིན་པའི་ཕྱིར།

Ngag-wang-leg-dan: There are twelve volumes of the *Sūtras on the Perfection of Wisdom*,[b] the mothers that hold an explicit teaching and a hidden meaning. Nāgārjuna clarified the explicit teaching, emptiness; it is in Maitreya's *Ornament for the Clear Realizations* that the hidden meaning, the stages of clear realization whereby a person becomes a Buddha, is delineated thoroughly and completely. The hidden meaning of the *Sūtras on the Perfection of Wisdom* in their entirety is taught solely in Maitreya's *Ornament for the Clear Realizations*, which thus serves as the paramount instance of a few words expressing an extensive meaning.

6. Also, some say:[c] Although the vast is not taught extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* Chandrakīrti's *Supplement*—in the manner of filling in what was not complete [in Nāgārjuna's *Fundamental Treatise*]—describes the three compassions, the ten grounds, and so forth.[d]

[Jam-yang-shay-pa comments:] However, there are many [opinions]—the Foremost Gyal-tshab[e] asserts that the vast is taught extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"*[f] whereas earlier compositions by the Foremost Khay-drub[g] and some of the

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[a] *mngon par rtogs pa'i rgyan, abhisamayālaṁkāra*.

[b] *sher phyin gyi mdo, prajñāpāramitāsūtra.*

[c] 2011 TBRC *bla brang*, 5b.6; 2015 Go-mang Lhasa, 5a.5 2007 Taipei codex reprint, 7.16.

[d] Gung-thang Lo-drö-gya-tsho (*Illuminating Sun that Clarifies the Meaning of (Jam-yang-shay-pa's) Decisive Analysis of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Treasury of Scripture and Reasoning, Opener of the Eye Viewing the Path of the Profound,* TBRC W2CZ7918, 3a.6 and TBRC W140, 3.14) documents how this is the opinion of Jay-tsün Chö-kyi-gyal-tshan, Jay-drung-she-rab-wang-po, Paṇ-chen Sönam-drag-pa, and the old textbook of Go-mang by Gung-ru Chö-jung.

[e] *rgyal tshab dar ma rin chen*, 1364-1432.

[f] The evidence that this is Gyal-tshab's opinion is given below.

[g] *mkhas grub dge legs dpal bzang*, 1385-1438.

Foremost Precious [Tsong-kha-pa's] great sons assert, as is renowned, that [the vast] is not explained in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* and so forth.

ཡང་ཁ་ཅིག་ན་རེ། རྫ་ཤེ་ལས་རྒྱ་ཆེ་བ་རྒྱས་པར་མ་བསྟན་ཀྱང་འཇུག་པས་མ་ཚང་བ་ཁ་སྐོང་བའི་ཚུལ་གྱིས་སྟེང་རྗེ་གསུམ་དང་ས་བཅུ་སོགས་བཤད་ཟེར་ཡང་རྒྱལ་ཚབ་རྗེས་རྫ་ཤེ་ལས་རྒྱ་ཆེ་བ་རྒྱས་བར་བསྟན་པར་འདོད། མཁས་གྲུབ་རྗེས་ལྷ་རྟོམ་དང་རྗེའི་བུ་ཆེན་འགའ་ཞིག་གིས་མ་བཤད་པར་གྱགས་པ་ལྟར་འདོད་པ་སོགས་མང་ངོ། །

Lo-sang-gyal-tshan: What requires explanation is the manner in which Chandrakīrti's *Supplement* does indeed supplement Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* by way of the profound and the vast. Here Jam-yang-shay-pa states and then responds to the proposal by some that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not teach the vast extensively and that Chandrakīrti's *Supplement* supplements Nāgārjuna's treatise by filling in that gap. If one asks these persons what has not been taught extensively in Nāgārjuna's treatise, the partial list includes the three compassions and the ten grounds. These opponents argue that because Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not teach these, it is not complete, and Chandrakīrti augments Nāgārjuna's treatise by teaching the three compassions—those observing sentient beings, phenomena, and the unobservable—and by presenting each of the ten grounds in connection with ten generations of the mind of enlightenment. According to these opponents, although Gyal-tshab asserts that the vast **is** taught extensively in *Nāgārjuna's Fundamental Treatise on the Middle Called "Wisdom,"* in some of his earlier writings Khay-drub asserts that the vast is not explained extensively there, and others among the spiritual sons of Tsong-kha-pa also assert that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not teach

the vast extensively. In our own times, those who follow the curricula set forth by Paṇ-chen Sö-nam-drag-pa[a] and Jay-tsün Chö-kyi-gyal-tshan also maintain that *Nāgārjuna's Fundamental Treatise on the Middle Called "Wisdom"* does not teach the vast extensively.

Ngag-wang-leg-dan: "Three compassions"[b] indicates compassion on three occasions. The first is the time when compassion has been generated but the mind of enlightenment has yet to be produced. This is compassion that induces high resolve.[c] The second is a time when due to compassion the mind of enlightenment[d] also has been generated. The third is the time when through the generation of compassion one has become a Buddha. Through the these three you can see that practitioner must rely on compassion at every phase of the path. Initially, one considers the suffering that sentient beings endure helplessly and how much better it would be if they were to overcome it. To separate them from such misery one must become a Buddha and teach them doctrine. To forsake either sentient beings or that imperative to achieve altruistic Buddhahood would be utterly unacceptable. In this way one generates the altruistic intention to become a Buddha as the means to further the welfare of sentient beings. However, compassion must have preceded engendering this mind directed toward supreme enlightenment. Subsequently, the Bodhisattva's good qualities having reached a high level, in the absence of compassion, which is to say that if compassion does not increase in strength, one will fall from the path of the Bodhisattva to something inferior. Finally, having finished the journey and become a Buddha, although one's own good qualities have been fulfilled, in the absence of the force of compassion one will not engage in the difficulty of furthering the welfare of others. For these reasons compassion must impel the person on all three of these occasions: initially, prior to engendering a mind of enlightenment; in the intermediate phase, during the career of the Bodhisattva; and in the end, when one has become a Buddha, for the purpose of furthering the welfare of sentient beings. These will be discussed below but are mentioned here.

Some of what Khay-drub composed when he was just a

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[a] *paṇ chen bsod nams grags pa,* 1478-1554.

[b] *snying rje gsum.*

[c] *lhag bsam, adhyāśaya.*

[d] *byang chub kyi sems, bodhicitta.*

youth does not quite measure up. Later he wrote extraordinary books, nearly peerless in their scholarship, but the earlier compositions do not come up to the same high level. Later scholars such as Jam-yang-shay-pa, Se-ra Jay-tsün-pa,[a] and others noted those deficiencies and suggested that such works simply be set aside. Khay-drub was merely a youth then, and there is no harm in seeing those compositions in that light. When Jam-yang-shay-pa mentions "the Foremost Precious Tsong-kha-pa's great sons" he means some of his students.[b]

Our response to them: Well then, it [absurdly] follows that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not explain the vast—the modes of positing conventions and the modes of positing the four truths, actions and effects, the eight Enterers and Abiders, the Three Jewels, and so forth, which is to say the modes of positing all of the world and what has passed beyond the world—because [according to you Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] does not teach the vast extensively. You have asserted the sign [which is that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not teach the vast extensively].

དེ་དག་ལ་འོ་ན། རྩ་ཤེ་ལས་རྒྱ་ཆེ་བ་ཐ་སྙད་འཛིན་ཚུལ་དང་། བདེན་བཞི། ལས་འབྲས། ཞུགས་གནས་བརྒྱད། དགེན་མཆོག་གསུམ་སོགས་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པ་ཐམས་ཅད་འཛིན་ཚུལ་མ་བཤད་པར་ཐལ། [རྩ་ཤེ་]དེས་རྒྱ་ཆེ་བ་རྒྱས་པར་མ་བསྟན་པའི་ཕྱིར། [རྩ་ཤེ་ལས་རྒྱ་ཆེ་བ་རྒྱས་པར་མ་བསྟན་པ་]རྟགས་ཡིན།

[That Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not teach the vast extensively] entails [that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not explain the vast—the modes of positing conventions and the modes of positing the four truths, actions and effects, the eight Enterers and Abiders, the Three Jewels, and so forth, which is to say all of the world and what has passed beyond the

[a] *se ra rje btsun chos kyi rgyal mtshan,* 1469-1544/1546.
[b] *slob ma.*

world—] because if such are taught, the vast is necessarily taught extensively.

[རྒྱ་ཤེ་ལས་རྒྱ་ཆེ་བ་རྒྱས་པར་མ་བསྟན་ན་རྒྱ་ཤེ་ལས་རྒྱ་ཆེ་བ་ཐ་སྙད་འཛིན་རྫོགས་ཀྱི་དང་། བདེན་བཞི། ལས་འབྲས། ཞུགས་གནས་བཀྲད། དགེན་མཆོག་གསུམ་སོགས་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པ་ཐམས་ཅད་འཛིན་རྫོགས་མ་བཤད་པས་]ཁྱབ་སྟེ། དེ་ལྟར་བསྟན་ན་རྒྱ་ཆེ་བ་རྒྱས་པར་བསྟན་དགོས་པའི་ཕྱིར།

Lo-sang-gyal-tshan: Jam-yang-shay-pa wants to establish that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does teach the vast extensively. He therefore draws out the implications of the position the opponent has taken and names the topics that constitute the vast: the four truths, actions and effects, the eight Enterers and Abiders, the Three Jewels, and so forth. If one were to set all of those aside, what would there be that could be posited as the vast? Generally speaking, the verbal convention "profound" refers to the class of emptiness and the verbal convention "vast" refers to the class of the obscurational, the conventional. Emptiness is difficult to realize. However, when one has realized a pot's emptiness and then turns to a pillar's emptiness, the emptiness of true sufferings, the emptiness of true paths, and so on, apart from the increase in the number of subjects qualified by emptiness the way in which emptiness itself dawns to one's awareness does not differ. By way of contrast, if one turns from the class of the profound to the class of the vast and considers first a pot and then turns one's attention to a pillar, the reasoning about a pot does not carry over to a pillar. In any language—English, Tibetan, Sanskrit, Chinese, and so on—the class of phenomena that constitute the vast contains more members. The class of emptiness is difficult to realize but not to enumerate. Thus whether or not the vast has been taught comes down to whether or not a presentation of the obscurational, the conventional, has been taught.

It follows [that if the modes of positing conventions and the modes of positing the four truths, actions and effects, the eight Enterers and Abiders, the Three Jewels, and so forth, which is to say all of the world and what has passed beyond the world, are taught, the vast is necessarily taught extensively] because if [the modes of positing conventions and the modes of positing the four truths, actions and results, the eight Enterers and Abiders,

the Three Jewels, and so forth, which is to say all of the world and what has passed beyond the world] are taught, the three—bases, paths, and fruits—must be taught within distinguishing each of them individually, and if [to teach the modes of positing conventions and the modes of positing the four truths, actions and results, the eight Enterers and Abiders, the Three Jewels, and so forth, which is to say all of the world and what has passed beyond the world] were not to teach the vast extensively, then [to teach the vast extensively] it would be necessary to indicate the number of insects [in the world].

[ཐ་སྙད་འདོག་ཚུལ་དང་། བདེན་བཞི། ལས་འབྲས། ཞུགས་གནས་བརྒྱད། དགོན་མཆོག་གསུམ་སོགས་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པ་ཐམས་ཅད་འདོག་ཚུལ་བསྟན་ན་རྒྱ་ཆེ་བ་རྒྱས་པར་བསྟན་དགོས་པ་]དེར་ཐལ། [ཐ་སྙད་འདོག་ཚུལ་དང་། བདེན་བཞི། ལས་འབྲས། ཞུགས་གནས་བརྒྱད། དགོན་མཆོག་གསུམ་སོགས་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པ་ཐམས་ཅད་འདོག་ཚུལ་]དེ་སྟར་བསྟན་ན་གཞི་ལམ་འབྲས་གསུམ་རེ་རེའང་ཕྱེ་ནས་བསྟན་དགོས་པའི་ཕྱིར་དང་། [ཐ་སྙད་འདོག་ཚུལ་དང་། བདེན་བཞི། ལས་འབྲས། ཞུགས་གནས་བརྒྱད། དགོན་མཆོག་གསུམ་སོགས་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པ་ཐམས་ཅད་འདོག་ཚུལ་བསྟན་པ་]དེས་རྒྱ་ཆེ་བ་རྒྱས་པར་བསྟན་པར་མི་འགྱུར་ན་སྲིན་བུའི་གྲངས་བསྟན་དགོས་པར་འགྱུར་བའི་ཕྱིར་རོ།།

Lo-sang-gyal-tshan: If teaching all of that were not to suffice as teaching the vast, then to do so it seems one would have to identify the number of ants, birds, and dogs there are in the world, the number of steps they take in one minute, and so on. That absurdity is expressed here: “Is that what it would take? Would we have to count all the insects?”

Ngag-wang-leg-dan: Some seem to think that one could assign a number, but in fact the number of insects is utterly beyond limits and thus impossible to count.

Therefore, although in Nāgārjuna’s *Fundamental Treatise on the Middle Called “Wisdom,”* [the vast] has explicitly been taught extensively, it has

not been taught upon having been treated as a principal object taught.

དེས་ན་ཚ་ཤེ་ལས་[རྒྱ་ཆེ་བ་]འདི་རྒྱས་པར་དངོས་སུ་བསྟན་ཀྱང། བསྟན་བྱའི་གཙོ་བོར་བྱས་ནས་མ་བསྟན་པའི་ཕྱིར།

Lo-sang-gyal-tshan: The substance of what is taught can be qualified in various ways. Something may be taught explicitly,[a] implicitly,[b] as the principal subject that is taught,[c] as the principal among the subjects that are taught explicitly,[d] and so on. In the end all of those qualifications are contingent upon what one desires to express.[e] Whether something is taught explicitly, implicitly, as the principal subject that is taught, not as the principal subject that is taught, and so on is contingent not upon how many words are given to it or whether or not it is set out separately in the letters but rather upon the wish to teach it.[f] Someone teaches because in dependence upon his or her doing so others will understand that subject. It is with this in mind that Jam-yang-shay-pa makes a fine distinction: in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* the vast is taught explicitly but is not taught through having made it the principal subject. What is the principal subject taught explicitly in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*? The class of the profound, the class of emptiness.

Gyal-tshab's *Commentary on the Precious Garland* says:[g]

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[a] *dngos su bstan pa.*

[b] *shugs la bstan pa.*

[c] *bstan bya'i gtso bor byas nas bstan pa.*

[d] *dngos bstan bya'i gtso bor byas nas bstan pa.*

[e] *brjod 'dod.*

[f] *bstan 'dod la rags las pa.*

[g] *rin chen 'phreng ba'i dar ṭik*. In that title, *dar* indicates that *dar ma rin chen*, the Precious Gyal-tshab, composed this commentary on Nāgārjuna's *Middle Way Precious Garland* (*dbu ma rin chen 'phreng ba*). The title that appears on the first page of Gyal-tshab's treatise is *dbu ma rin chen 'phreng ba'i snying po'i don gsal bar byed pa, Clarification of the Essential Meaning of (Nāgārjuna's) "Middle Way Precious Garland*." Among several editions of the treatise at TBRC, I relied mainly upon TBRC W23692, where this passage is on page 297 of that volume, page 4a.2-3 in the internal numbering of the treatise, published by the *sku 'bum byams pa gling par khang* of *sku 'bum* monastery. Jam-yang-shay-pa's citation of this passage omits one particle that appears in Gyal-tshab's treatise: where Jam-yang-shay-pa has *rtsa ba shes rab kyis theg pa chen po'i lam gyi rim pa rgyas par bstan par*, Gyal-tshab's treatise has *rtsa ba shes rab kyis* ***kyang*** *theg pa chen po'i lam gyi rim pa*

rgyas par bstan par. In translating the passage I have however followed Jam-yang-shay-pa and have not added the particle that his version lacks.

The sentence that Jam-yang-shay-pa has cited comes from Gyal-tshab's preliminary remarks in regard to Nāgārjuna's *Middle Way Precious Garland* and concludes his outline of the roles played by the treatises that compose Nāgārjuna's *Six Collections of Reasonings*. In assessing Nāgārjuna's *Middle Way Precious Garland* Gyal-tshab writes:

> Unlike the two other treatises [that is, Nāgārjuna's *Refutation of Objections* and *Seventy Stanzas on Emptiness**], this [treatise, the *Middle Way Precious Garland*,] is not a mere extension of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom";* rather, it is a treatise the body of which is thoroughly complete. Indeed, although in this treatise the causes and effects concerning high status also are taught extensively, a principal [point] is that it delineates extensively that having entered into the paths of either the Great or the Small Vehicle, one achieves liberation, but [in either case] it is necessary to realize the emptiness of inherent existence of the person and the aggregates. These are in terms of principal [topics] delineated; if it were otherwise [that is, if one were to hold that Nāgārjuna's *Precious Garland* extensively teaches the stages of the paths of the Great Vehicle whereas his *Fundamental Treatise on the Middle Called "Wisdom"* does not extensively teach the stages of the paths of the Great Vehicle, this would be mistaken] because Chandrakīrti's *Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"* fulfills the extensive teaching of the stages of the paths of the Great Vehicle by Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* (*'di ni bstan bcos gzhan gnyis ltar/ dbu ma rtsa ba shes rab kyi 'phros don ma yin pa'i bstan bcos lus yongs su rdzogs pa'o/ bstan bcos 'dir ni mngon mtho rgyu 'bras kyang rgyas bar bstan mod kyi/ gtso bo ni theg pa che chung gang gi lam du zhugs nas thar pa thob par byed kyang / gang zag dang phung po rang bzhin gyis stong pa rtogs dgos pa rgyas par gtan la phab pa'o/ gtan la 'bebs pa'i gtso bo'i dbang du byas pa yin gyi/ gzhan du na rtsa ba shes rab kyis kyang theg pa chen po'i lam gyi rim pa rgyas par ston par dbu ma la 'jug pa nas bsgrubs pa'i phyir ro/,* 296.6-297.2 / 3b.6-4a.2).

*Just a few lines previously Gyal-tshab identified Nāgārjuna's *Refutation of Objections* and *Seventy Stanzas on Emptiness* as "mere branches that are extensions to Nāgārjuna's *Fundamental Treatise on the Middle Called 'Wisdom.'"* (*rtsod zlog dang / stong nyid bdun cu pa gnyis rtsa ba shes rab la 'phros pa'i yan lag tsam yin gyi/*, 296.1 / 3b.1).

As Gung-thang Lo-drö-gya-tsho (*Illuminating Sun that Clarifies the Meaning of* (*Jam-yang-shay-pa's*) *Decisive Analysis of* (*Chandrakīrti's*) *"Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Treasury of Scripture and Reasoning*, *Opener of the Eye Viewing the Path of the Profound* (*dbu ma'i mtha' dpyod lung rigs gter mdzod kyi dongs don gsal bar byed pa'i nyin byed snang ba zab lam lta ba'i mig 'byed,* TBRC W2CZ7918, 6a.6 and TBRC W140, 6.20) says:

> Although Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* extensively teaches the vast paths and the mode of dependent imputation, it does not speak of these as principal objects of teaching and clearly, Chandrakīrti's *Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Way* provides commentary filling in the gaps about these as principal objects of teaching

These are in terms of principal [topics] delineated; if it were otherwise [that is, if one were to hold that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not extensively teach the stages of the paths of the Great Vehicle, that would be mistaken] because Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle"* fulfills the extensive teaching of the stages of the paths of the Great Vehicle by Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom."*

རིན་ཆེན་འཕྲེང་བའི་དར་ཏིག་ལས། གཏན་ལ་འབེབས་པའི་གཙོ་བོའི་དབང་དུ་བྱས་ཀྱི་གཞན་དུ་ནི་རྒྱ་ཆེན་པོའི་ལམ་གྱི་རིམ་པ་རྒྱས་པར་བསྟན་པར་དགྱེ་མ་ལ་འཇུག་པས་བསྟྲུབས་པའི་ཕྱིར། ཞེས་གསུངས་པའི་ཕྱིར།

Lo-sang-gyal-tshan: Further along in his examination of Chandrakīrti's *Supplement* Jam-yang-shay-pa considers the manner in which Chandrakīrti's treatise supplements Nāgārjuna's *Treatise,* and there he reviews the ways in which others explain this before offering his own conclusion. One person proposes that Chandrakīrti's *Supplement* fills in the gaps in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* by completing what had not been complete.[a] Another proposes that it fills in the gaps by treating extensively what had not been treated extensively.[b] A third suggests that it fills in the gaps by clarifying what had not been clear.[c] Finally, a fourth sees Chandrakīrti's *Supplement* filling in the gaps in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* in the manner of offering extremely extensive treatment of what had not been extremely extensive.[d] Jam-yang-shay-pa takes this fourth position. This puts him precisely in accord with Gyal-tshab, who as we have just seen wrote that Chandrakīrti's *Supplement to (Nāgārjuna's) 'Treatise on the Mid-*

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and clearly in dependence upon the Superior [Nāgārjuna's] quintessential instructions—in the *Sixty Stanzas of Reasoning,* the *Precious Garland,* and so forth.

[a] *ma tshang ba tshang bar kha bskang ba.*

[b] *ma rgyas pa rgyas par kha bskang ba.*

[c] *mi gsal ba gsal bar kha bskang ba.*

[d] *shin tu ma rgyas pa shin tu rgyas pa'i tshul gyis kha bskang ba.*

dle fulfills the stages of the paths of the Great Vehicle that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* extensively indicates.

This is because since these words of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* have great meaning, the bases of emptiness are suitable as explicit teaching in a secondary manner.

རྩ་ཤེའི་ཚིག་འདི་དག་དོན་ཆེན་པོ་ཅན་ཡིན་པས། སྟོང་གཞི་ཕལ་པའི་ཚུལ་དུ་དངོས་བསྟན་ལ་རྒྱང་བའི་ཕྱིར།

The root [consequence, which is that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not explain the vast—the modes of positing conventions and the modes of positing the four truths, actions and effects, the eight Enterers and Abiders, the Three Jewels, and so forth, which is to say all the world and what has passed beyond the world—] cannot be accepted because [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] explains all of those.

[རྩ་ཤེ་ལས་རྒྱ་ཆེ་བ་ཐ་སྙད་འཇུག་ཚུལ་དང་། བདེན་བཞི། ལས་འབྲས། ཞུགས་གནས་བརྒྱད། དགེའ་མཚོག་གསུམ་སོགས་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པ་ཐམས་ཅད་འཇུག་ཚུལ་མ་བཤད་པ་]རྩ་བར་འདོད་མི་བྱས་ཏེ། [རྩ་ཤེ་ལས་]དེ་དག་ཐམས་ཅད་བཤད་པའི་ཕྱིར།

It follows [that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* explains all of those] because in reply to the objection, "If emptiness were asserted in that manner all of those would be unsuitable," it explains that for one who asserts emptiness—a Proponent of the Middle—all of those are suitable, but for one who does not assert emptiness—a Proponent of Things—they are not suitable.

[རྩ་ཤེ་ལས་དེ་དག་ཐམས་ཅད་བཤད་པ་]དེར་ཐལ། སྟོང་ཉིད་འདི་འདྲ་འདོད་ན་དེ་དག་ཐམས་ཅད་མི་རུང་བར་འགྱུར་ཞེས་བརྗོད་པའི་ལན་དུ། སྟོང་ཉིད་འདོད་མཁན་དབུ་མ་པ་ལ་དེ་དག་ཐམས་ཅད་རུང་ལ། སྟོང་ཉིད་མི་འདོད་པའི་དངོས་སྨྲ་བ་ལ་མི་རུང་བར་བཤད་པའི་ཕྱིར།

The first corner of the sign [which is that the opponent's objection is that if emptiness is asserted in that manner then all of those would be unsuitable] is established because that mode of objection is stated in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom":*[a]

If all these were empty [of inherent existence],[b]
There would be no arising and no disintegration,
And it would [absurdly] follow for you
That the four noble truths would not exist.

Since the four noble truths would not exist,
Knowing thoroughly, abandoning,
Meditating upon, and actualizing
Would not be logically feasible.

Since those would not exist,
The four fruits also would not exist.
When the fruits would not exist, Abiders in the Fruit would not exist.
Enterers also would not exist.

If those eight persons did not exist
The spiritual community would not exist.
Because the noble truths would not exist,
The doctrine of the excellent also would not exist.

If the doctrine and spiritual community were not to exist,
How would the Buddhas exist?

and:

When with such speech emptiness is propounded
Harm is done to the Three Jewels, and

The existence of effects,
The proper, the improper,
And the conventions of the world:
Even to all harm is done.

[སྟོང་ཉིད་འདི་འདྲ་འདོད་ན་དེ་དག་ཐམས་ཅད་མི་རུང་བར་འགྱུར་ཞེས་བརྗོད་པ་]རྒྱས་བྱར་དང་པོ་གྲུབ་སྟེ། བརྗོད་ཚུལ་དེ་ཡང་དབུ་མ་ལས།

[a] XXIV.1-6. *sde dge* 3824: vol. 96, TBRC: 23703096, 14b.4-7.
[b] Jig-may-dam-chö-gya-tsho's *Port of Entry,* vol. 2, 29.5.

གལ་ཏེ་འདི་དག་ཀུན་སྟོང་ན། །འགྱུར་བ་མེད་ཅིང་འཇིག་པ་
མེད། །འཕགས་པའི་བདེན་པ་བཞི་པོ་རྣམས། །ཁྱོད་ལ་མེད་པར་
ཐལ་བར་འགྱུར། ཞེས་པ་ནས། [འཕགས་པའི་བདེན་པ་བཞི་མེད་
པས། ཡོངས་སུ་རྫོགས་དང་སྤོང་བ་དང་། ཕྲོག་དང་མངོན་དུ་བྱ་བ་དག །འཕྲད་པར་
འགྱུར་པ་མ་ཡིན་ནོ། །དེ་དག་ཡོད་པ་མ་ཡིན་པས། ।।འབྲས་བུ་བཞི་ཡང་ཡོད་མ་
ཡིན། ।འབྲས་བུ་མེད་ན་འབྲས་གནས་མེད། ।ཞུགས་པ་དག་ཀྱང་ཡོད་མ་ཡིན།] །གལ་
ཏེ་སྐྱེས་བུ་གང་ཟག་བརྗོད། །དེ་དག་མེད་ན་དགེ་འདུན་
མེད། ।འཕགས་པའི་བདེན་རྣམས་མེད་པའི་ཕྱིར། ।དམ་པའི་ཆོས་
ཀྱང་ཡོད་མ་ཡིན། ।ཆོས་དང་དགེ་འདུན་ཡོད་མིན་ན། ।ས་བོན་
རྒྱས་ཤེ་ལྟར་ཡོད་པར་འགྱུར། ।ཞེས་དང་། [དེ་སྐད་སྟོང་པ་ཉིད་སྒྲ
ན། ।དགོན་མཆོག་གསུམ་ལ་གནོད་པ་ནི།] །བྱེད་ཅིང་འཕགས་བུ་ཡོད་པ
དང་། ।ཆོས་མ་ཡིན་པ་ཆོས་ཉིད་དང་། ।འཇིག་རྟེན་པ་ཡི་ཐ་སྙད
ནི། ।ཀུན་ལའང་གནོད་པ་བྱེད་པ་ཡིན། ।ཞེས་དང་།

and the *Buddhapālita Commentary* says:[a]

> Someone says: If all these transmigrators were empty, they therefore would not arise and would not disintegrate. Since those [transmigrators] would not [arise or disintegrate], for you it would [absurdly] follow that the four noble truths would not exist. Since the four noble truths would not exist, thoroughly understanding suffering, abandoning the origins [of suffering], cultivating the paths [that lead to the cessation of suffering and of the origins of suffering], and actualizing the cessations [of suffering and of the

[a] Buddhapālita (*sangs rgyas bskyangs*), *Buddhapālita Commentary on the "Treatise on the Middle," buddhapālitamūlamadhyamakavṛtti, dbu ma rtsa ba'i 'grel pa buddha pā li ta*, Peking 5254, vol. 95; Toh 3842, in *bstan 'gyur* (*sde dge*), TBRC W23703096: 318-563 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 269b.7-270a.5; in *bstan 'gyur* (*dpe bsdur ma*), TBRC W1PD9584457: 471-792 (pe cin: khrung go'i bod rig pa'i dpe skrun khang, 1994-2008), 717.4-718.1.

origins of suffering] would not be logically feasible. Since thoroughly understanding suffering, abandoning the origins [of suffering], cultivating the paths [that lead to the cessation of suffering and of the origins of suffering], and actualizing the cessations [of suffering and the origins of suffering] would not exist, the four fruits of those engaged in virtuous endeavors also would not exist. If the fruits of those engaged in virtuous endeavors did not exist, the eight persons who abide in and enter the fruits also would not exist. If those eight persons did not exist, the aspirants to virtue would not exist. Also, moreover, because the noble truths would not exist, the excellent doctrine would not exist. If the doctrine and the aspirants to virtue did not exist, how would the Buddha exist? If in such language [these] are propounded to be empty, harm is done to the Three Jewels. Also, moreover:[a]

When with such speech emptiness is propounded,
Harm is done to the Three Jewels, and

The existence of effects,
The proper, the improper,
And the conventions of the world:
Even to all harm is done.

When emptiness is apprehended, this is harmful to what is improper and to the proper, to the existence of effects made by those, and also to all the conventions of the world, due to which, therefore, since things would not exist, they are not empty.[b]

བདག་པ་ལེ་ཏ་ལས་ཀྱང་། གལ་ཏེ་འགྲོ་བ་འདི་དག་ཀུན་ཐོང་ན་ དེའི་ཕྱིར་འབྲུང་བ་མེད་ཅིང་འཇིག་པ་མེད་དེ། དེ་དག་མེད་པས་ འཕགས་པའི་བདེན་པ་བཞི་པོ་རྣམས་ཁྱོད་ལ་མེད་པར་ཐལ་བར་ འགྱུར་ཏོ། ཞེས་པ་རྣམས། [འཕགས་པའི་བདེན་པ་བཞི་མེད་པས་སྡུག་བསྔལ་ལ་

[a] XXIV.5cd-6; *sde dge* 3824: vol. 96 , TBRC 23703096, 14b.6-7.

[b] Where Jam-yang-shay-pa has *de bas na dngos po med pas stong pa ma yin no,* which I have translated as "this being so, since things [would] not exist [they] are not empty," both the *sde dge* (TBRC 23703096, 270a.4-5) and the comparative (*dpe bsdur ma*; TBRC W1PD9584457, 717.21-718.1) editions of the *Buddhapālita Commentary* have *de lta bas na dngos po thams cad stong pa ma yin no* (TBRC 23703096, 270a.4-5), which I would translate as "Therefore, all things are not empty."

ཡོངས་སུ་རྫོས་པ་དང་། ཀུན་འཇུང་བ་སྦང་བ་དང་ལམ་བསྐོམ་པ་དང་། འགོག་པ་མངོན་སུམ་དུ་བྱ་བ་དག་འཐད་པར་འགྱུར་བ་མ་ཡིན་ནོ། །སྐྱེ་བས་བསྟལ་ཡོངས་སུ་རྫོས་པ་དང་ཀུན་འཇུང་བ་སྦང་བ་དང་། ལམ་བསྐོམ་པ་དང་འགོག་པ་མངོན་སུམ་དུ་བྱ་བ་དེ་དག་ཡོད་པ་མ་ཡིན་པས། དག་སྟོང་གི་འཕས་བུ་བཞི་ཡང་ཡོད་པ་མ་ཡིན་ནོ། །དགེ་སྟོང་གི་འཕས་བུ་རྣམས་མེད་ན། འཕས་བུ་ལ་གནས་པ་དང་ཞུགས་པ་སྐྱེས་བུ་གང་ཟག་བརྒྱད་པོ་དག་ཀྱང་ཡོད་པ་མ་ཡིན་ནོ། །གལ་ཏེ་སྐྱེས་བུ་གང་ཟག་བརྒྱད་པོ་དེ་དག་མེད་ན་དགེ་འདུན་མེད་དོ། །ཡང་གཞན་ཡང་། འཕགས་པའི་བདེན་པ་རྣམས་མེད་པའི་ཕྱིར་ངམ་པའི་ཆོས་ཀྱང་ཡོད་པ་མ་ཡིན་ནོ། ངམ་པའི་ཆོས་དང་དགེ་འདུན་ཡོད་པ་མ་ཡིན་ན། ས་དས་རྒྱས་ཤེ་ལྷར་ཡོད་པར་འགྱུར་ཏེ། དེ་སྐད་དུ་སྟོང་པ་ཉིད་དུ་སྨྲ་ན། དགོན་མཆོག་གསུམ་ལ་གནོད་པ་བྱེད་པ་ཡིན་ནོ། །ཡང་གཞན་ཡང་། སྟོང་ཉིད་འཕས་བུ་ཡོད་པ་དང་། ཆོས་མ་ཡིན་དང་ཆོས་ཉིད་དང་། འཇིག་རྟེན་པ་ཡི་ཐ་སྙད་ནི། ཀུན་ལའང་གནོད་པ་བྱེད་པ་ཡིན།] །སྟོང་པ་ཉིད་བཟུང་ན་ཆོས་མ་ཡིན་པ་དང་ཆོས་ཉིད་དང་། དེ་དག་གིས་བྱས་པའི་འཕས་བུ་ཡོད་པ་དང་འཇིག་རྟེན་པའི་ཐ་སྙད་ཀུན་ལའང་གནོད་པ་བྱེད་པ་ཡིན་པས། དེ་བས་ན་དངོས་པོ་མེད་པས་སྟོང་པ་མ་ཡིན་ནོ། །ཞེ་ན། ཞེས་གསུངས་པའི་ཕྱིར།

The second corner of the sign [which is that for a Proponent of the Middle, who asserts emptiness, all of those are suitable] is established because, in response to that [challenge] and in accordance with the preceding explanation,[a] five attributes of the two truths are explained:

[1. The entities of the two truths
2. If one does not understand the two truths one does not understand the principles of the scriptures
3. The necessity of teaching the two truths
4. The faults of misconceiving the two truths
5. It is difficult to realize the two truths; therefore, even the Teacher initially did not teach them]

[a] This refers to the preceding identification of five modes through which Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* teaches the vast extensively; see above, 55.

through which it is explained that not only are the two truths suitable but also all of the world and what has passed beyond the world are suitable. Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* says:[a]

> For those for whom emptiness
> Is logically feasible, all are logically feasible.

[སྟོང་ཉིད་འདོད་མཁན་དབུ་མ་པ་ལ་དེ་དག་ཐམས་ཅད་རུང་བ་]རྒྱས་བཟང་གཉིས་པ་གྱུབ་སྟེ། དེའི་ལན་དུ་ཐར་བཤད་པ་ལྟར་བདེན་གཉིས་ཀྱི་ཁྱད་པར་ཕྱི་[བདེན་གཉིས་ཀྱི་ངོ་བོ་དང་། བདེན་གཉིས་མི་ཤེས་ན་གསུང་རབ་ཀྱི་དེ་ཉིད་མི་ཤེས་པ་དང་། བདེན་གཉིས་བསྟན་པའི་དགོས་པ་དང་། བདེན་གཉིས་ལ་ལོག་པར་བཟུང་བའི་ཉེས་དམིགས་དང་། བདེན་གཉིས་རྟོགས་དཀའ་བས་སྟོན་པས་ཀྱང་དང་པོར་མ་བསྟན་པའི་ཚུལ་ཕྱི་]བཤད་པས་བདེན་གཉིས་རུང་བར་མ་ཟད་འཇིག་རྟེན་དང་འཇིག་རྟེན་ལས་འདས་པ་ཐམས་ཅད་རུང་བར་བཤད་པའི་ཕྱིར། དབུ་མ་ལས། གང་ལ་སྟོང་པ་ཉིད་རུང་བ། ।དེ་ལ་ཐམས་ཅད་རུང་བར་འགྱུར། ཞེས་དང་།

and the *Buddhapālita Commentary* on that says:[b]

> For whom the emptiness of inherent existence is suitable, all of the world and what has passed beyond the world is suitable.

དེའི་འགྲེལ་པ་བཏགས་པ་ལ་ཡང་། གང་ངོ་བོ་ཉིད་སྟོང་པ་ཉིད་རུང་བ་དེའི་འཇིག་རྟེན་པ་དང་འཇིག་རྟེན་ལས་འདས་པ་ཐམས་ཅད་རུང་བར་འགྱུར་རོ། ཞེས་དང་།

and Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*

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[a] XXIV.24ab. *sde dge* 3824, vol. 96, TBRC 23703096, 15a.4. Translation by Hopkins, *Maps of the Profound,* 522.

[b] *dbu ma rtsa ba'i 'grel pa buddha pā li ta,* 271a.2-3. Where Jam-yang-shay-pa has *gang ngo bo nyid stong pa nyid* the *sde dge* edition of the *Buddhapālita Commentary* has *gang* ***la*** *ngo bo nyid stong pa nyid*. The latter accords nicely with the immediately preceding citation from Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom."* Also, where Jam-yang-shay-pa has *de****'i*** *'jig rten pa* both the *sde dge* (271a.3) and comparative (57-720.3) editions of the *Buddhapālita* have *de* ***la*** *'jig rten pa*.

says:[a]

> One who sees dependent-arising
> Sees suffering,
> Origins, cessation,
> And the paths themselves.

དབུ་མ་ལས། གང་གིས་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་། །མཐོང་བ་དེས་ནི་སྡུག་བསྔལ་དང་། །ཀུན་འབྱུང་དང་ནི་འགོག་པ་དང་། །ལམ་ཉིད་དེ་དག་མཐོང་བ་ཡིན། །ཞེས་དང་།

> Ngag-wang-leg-dan: One who sees dependent-arising identifies true sufferings and their origins. He or she understands that true sufferings arise from the true origins of suffering. To cut the root of suffering and its origin one needs the true cessations that are the abandonment of them. To abandon them requires cultivation of true paths. This is what such a person sees.

and the *Buddhapālita Commentary* on that says:[b]

> One who sees dependent-arising sees the four phenomena called suffering, origins, cessation, and the paths themselves.

དེའི་འགྲེལ་པ་བཏགས་པ་ལ་ཀ་ལས། གང་གིས་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་མཐོང་བ་དེས་ཆོས་བཞི་པོ་སྡུག་བསྔལ་དང་ཀུན་འབྱུང་དང་འགོག་པ་དང་ལམ་ཉིད་ཅེས་བྱ་བ་དེ་དག་མཐོང་བ་ཡིན་ནོ། །ཞེས་བྱུང་།

> Ngag-wang-leg-dan: In what way are they seen? It would not be acceptable not to say a little about this. Suppose one were to ask, “What are the flaws of true sufferings?” Taking birth repeatedly due to the power of actions we suffer in so many ways, burned and cut in the hells, enduring sickness and death over and over. Such terrible things befalling us, from what do they arise? From the true origins of true sufferings, which is to say from actions and afflictions. It is in dependence upon those actions that we are born.

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[a] XXIV.40 *sde dge* 3824, vol. 96, TBRC 23703096, 16a.4-5.

[b] *dbu ma rtsa ba'i 'grel pa buddha pā li ta*, 273a.4.

> From what do actions arise? They are motivated by ignorance afflicting us from time without beginning.[a] What is such ignorance, which has been with us from time without beginning? It is to conceive the mode of abiding in a distorted manner.[b] Rather than understand phenomena to be merely designated by thought,[c] one has conceived them to be established from their own side[d] and thus truly established.[e] Because one has mistakenly conceived them to be truly established, one must therefore realize their way of abiding, which is their lack of true existence. It is through realizing emptiness in direct perception that one identifies the nature of the four truths well. Subject to ignorance from time without beginning, the root of it all, one apprehends the way in which objects of knowledge abide in a distorted manner, for nonestablishment from their own side is their mode of abiding, and they are empty of true establishment. Thus, one needs to understand emptiness.

The third corner of the sign [which is that for one who does not assert emptiness—a Proponent of Things—the modes of positing conventions and the modes of positing the four truths, actions and results, the eight Enterers and Abiders, the Three Jewels, and so forth, which is to say all the world and what has passed beyond the world—are not suitable] is established because Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* says:[f]

> For those for whom emptiness
> Is not logically feasible, all are not logically feasible.

and so forth, and because therefore in accordance with the explanation in Tsong-kha-pa's *Illumination of the Thought of (Nāgārjuna's) "Treatise on the Middle": Ocean of Reasoning*[g] that [Nāgārjuna] put this very chapter

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[a] *thog med ma rig pa.*

[b] *gnas tshul phyin ci log tu 'dzin pa.*

[c] *rtog pas phar btags pa tsam.*

[d] *rang ngos nas grub pa.*

[e] *bden par grub par 'dzin pa.*

[f] XXIV.24cd., *sde dge* 3824, vol. 96, TBRC 23703096, 15a.4. Translation by Hopkins, *Maps of the Profound,* 522.

[g] Tsong-kha-pa, *Explanation of (Nāgārjuna's) "Fundamental 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 rnam bshad rigs pa'i rgya mtsho/rtsa shes ṭik chen,* Peking 6153, vol. 156; 2009, 2 volumes: TBRC W1KG15936-I1KG15945-1-460 and TBRC W1KG15936-I1KG15946-1-427; *bla brang* par ma, TBRC W22273-I1KG2250-5-622.

beneath all the preceding chapters, this very chapter is text proving object, instrument, and agent, and so forth, as logically feasible within the emptiness [taught] in all the preceding chapters.

[སྟོང་ཉིད་མི་འདོད་པའི་དངོས་སྒྲ་བ་ལ་མི་རྟང་བར་བཤད་པ་]རྒྱགས་རྒྱར་གསུམ་པ་གྲུབ་སྟེ། གང་ལ་སྟོང་ཉིད་མི་རྟང་བ། ཁྱེ་ལ་ཐམས་ཅད་རྟང་མི་འགྱུར། ཞེས་སོགས་གསུངས་པའི་ཕྱིར་དང་། དེས་ན་རྣམ་བཤད་རིགས་པའི་རྒྱ་མཚོར་ལེའུ་འདི་ཉིད[a]ལེའུ་སྔ་མ་ཐམས་ཅད་ཀྱི་གཤམ་དུ་གྱུར་པར་བཤད་པ་ལྟར། འདི་ཉིད[b]ལེའུ་སྔ་མ་ཐམས་ཅད་ཀྱི་སྟོང་ཉིད་ལ་བྱ་བྱེད་བྱེད་པ་པོ་སོགས་འཐད་པར་སྒྲུབ་པའི་གཞུང་ཡིན་པའི་ཕྱིར།

Ngag-wang-leg-dan: The *Ocean of Reasoning* is the Foremost Precious Tsong-kha-pa's commentary on Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom."* This chapter in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* comprises an exchange in which objections are stated and responses are offered. In the course of the opponent's identifying all the objects of knowledge that would be swept away by such a thorough-going emptiness, the opponent says that since these are empty of inherent establishment, they would be utterly nonexistent. Such is argued by the Proponents of the Great Exposition[c] against the Proponents of the Middle, to which the Proponents of the Middle respond that if objects of knowledge were not empty of inherent establishment—if they were established under their own power[d]—one could not repair them at all.[e] Thus these two

[a] Correcting *'di gnyis* appearing twice in 2011 TBRC *bla brang* (7a.4) to *'di nyid* in accordance with the case made in Gung-thang Lo-drö-gya-tsho's *Illuminating Sun that Clarifies the Meaning of* (*Jam-yang-shay-pa's*) *Decisive Analysis of* (*Chandrakīrti's*) *"Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Treasury of Scripture and Reasoning, Opener of the Eye Viewing the Path of the Profound*, 5a.4.

[b] Correcting the second appearance of *'di gnyis*.

[c] *bye brag smra ba, vaibhāṣika.*

[d] *rang dbang du grub song na.*

[e] *bzo bcos gtong ba rtsa nas med pa byed.*

sides dispute in the twenty-fourth chapter of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* which is to be applied to all the preceding chapters.

Emptiness is taught in all twenty-seven chapters of Nāgārjuna's *Fundamental Treatise*. Whatever the Autonomy School and Consequence School explain in discordant ways meets back to how they explain those chapters, but the root and origin of the matter is this: If these phenomena were not empty, that would not do, not at all, for then these would be established in their own right and would not allow modification or alteration.

Enough profuse elaboration.

ཤེན་ཏུ་སྨོས་པས་ཚོགས་གོ།

7. About this formulation, someone says:[a] It follows that it is not logically feasible that the paths of the vast and the class of the vast are taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* because except for the class of the profound [emptiness], the paths of the vast are not taught in that [*Fundamental Treatise on the Middle Called "Wisdom"*] because Tsong-kha-pa's *Illumination of the Thought* says:[b]

> Although Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* except for the class of the profound [emptiness], does not teach the Great Vehicle's features of the vast,

བྱས་པ་ལ་གོ་ན་རེ། རྒྱ་ཤེ་ལས་རྒྱ་ཆེ་བའི་ལམ་དང་རྒྱ་ཆེ་བའི་ཕྱོགས་བསྟན་པ་མི་འཐད་པར་ཐལ། དེ་ལས་ཟབ་མོའི་ཕྱོགས་མ་གཏོགས་རྒྱ་ཆེ་བའི་ལམ་མ་བསྟན་པའི་ཕྱིར་ཏེ། རྩམ་བཤད་ལས། རྒྱ་ཤེ་ལས་ཟབ་མོའི་ཕྱོགས་མ་གཏོགས་རྒྱ་ཆེ་བའི་ཐེག་ཆེན་གྱི་ཁྱད་ཚོས་མ་བསྟན་ཀྱང་། ཞེས་གསུངས་པའི་ཕྱིར་ན

> Ngag-wang-leg-dan: To speak of the paths of the vast is to talk about the various stages of the paths. To speak of the profound is to discuss emptiness, which resembles something extremely deep in the sense that what is realized initially may not tell the whole

[a] 2011 TBRC *bla brang,* 7a.4; 2015 Go-mang Lhasa, 6a.6; 2007 Taipei codex reprint, 9.15.
[b] *dbu ma dgongs pa rab gsal,* 3b.2-3. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 161.

story—one still has a long way to go. This person thinks that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* explains emptiness but does not explain the stages of the paths that constitute the vast.

Our response: [That Tsong-kha-pa's *Illumination of the Thought* says, "Nāgārjuna's *Fundamental Treatise on the Middle Called 'Wisdom,'* except for the class of the profound (emptiness), does not teach the Great Vehicle's features of the vast"] does not entail [that except for the class of the profound (emptiness) the paths of the vast are not taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] because [this passage from Tsong-kha-pa's *Illumination of the Thought*] means "Those are not principally taught explicitly."

[རྒྱས་བཤད་ལས། རྩ་ཤེ་ལས་ཟབ་མོའི་ཕྱོགས་མ་གཏོགས་རྒྱ་ཆེ་བའི་ཐེག་ཆེན་གྱི་ཁྱད་ཆོས་མ་བསྟན་ཀྱང་། ཞེས་གསུངས་ན་རྩ་ཤེ་ལས་ཟབ་མོའི་ཕྱོགས་མ་གཏོགས་རྒྱ་ཆེ་བའི་ལམ་མ་བསྟན་པས་]མ་ཁྱབ་སྟེ། དེ་དག་གི་ཚོ་བོར་དངོས་སུ་མ་བསྟན་ཞེས་པའི་དོན་ཡིན་པའི་ཕྱིར་རོ། །

Well then, it [absurdly] follows that Tsong-kha-pa's *Illumination of the Thought* has internal contradictions because:

1. [according to you] it is the thought of [Tsong-kha-pa's *Illumination of the Thought*] that, except for the class of profundity, the vast and the paths are not taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*
2. and that the vast is taught [in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] has already been explained,[a] and moreover that the paths are taught in [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] is the thought of Tsong-kha-pa's *Illumination of the Thought*.

འོ་ན། རྒྱས་བཤད་ལ་ནང་འགལ་ཡོད་པར་ཐལ། རྩ་ཤེ་ལས་ཟབ་མོའི་ཕྱོགས་མ་གཏོགས་རྒྱ་ཆེ[7b]བ་དང་ལམ་མ་བསྟན་པ་[རྒྱས་བཤད]དེའི་དགོངས་པ་གང་ཞིག རྒྱ་ཆེར་བསྟན་པར་བཤད་ཟིན་

[a] Above (69ff.), this was explained by Jam-yang-shay-pa through citing Nāgārjuna's lengthy exposition in chapter 24 of the *Fundamental Treatise on the Middle Called "Wisdom."*

ལ། [རྫོ་ཁེ]དེར་ལམ་བསྟན་པ་ཡང་རྣམ་བཤད་ཀྱི་དགོངས་པ་ཡིན་པའི་ཕྱིར།

You have asserted the first sign [which is that it is the thought of Tsong-kha-pa's *Illumination of the Thought* that except for the class of profundity the vast and the paths are not taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

[རྫོ་ཁེ]ལས་ཟབ་མོའི་ཕྱོགས་མ་གཏོགས་རྒྱ་ཆེ་བ་དང་ལམ་མ་བསྟན་པ་རྣམ་བཤད་ཀྱི་དགོངས་པ་ཡིན་པ་]རྒྱས་དང་པོ་ལས།

The second [sign, that it is the thought of Tsong-kha-pa's *Illumination of the Thought* that the paths are taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] is established because with respect to the paths on the occasion [in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] of explaining that the four truths are logically feasible, there are the stages of paths constituting the vastness of the Great Vehicle, ranging from the three practices on the ground of a common being—compassion and so forth—up to the ground of the effect, an exalted-knower-of-all-aspects.[a]

[རྫོ་ཁེ]དེར་ལམ་བསྟན་པ་ཡང་རྣམ་བཤད་ཀྱི་དགོངས་པ་ཡིན་པ་རྒྱས་]གཉིས་པ་གྲུབ་སྟེ། དེར་བདེན་བཞི་འཐད་པར་བཤད་པའི་སྐབས་ཀྱི་ལམ་ལ་ཐེག་ཆེན་གྱི་རྒྱ་ཆེ་བའི་ལམ་གྱི་རིམ་པ་ས་སོ་སྒྲེའི་སའི་སྟེང་རྟེ་ས་གསལ་ཆོས་གསུམ་ནས་འབྲས་བུའི་ས་རྣམ་མཁྱེན་གྱི་བར་ཡོད་པའི་ཕྱིར།

Ngag-wang-leg-dan: The three practices on the ground of a common being are compassion, nondual awareness realizing emptiness free from the two extremes, and generation of the mind toward supreme enlightenment; an exalted-knower-of-all-aspects is the ground of a Buddha.[b] These are not taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* as principal explicit teachings, and for that reason Chandrakīrti's *Supplement*

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[a] *rnam pa thams cad mkhyen pa, sarvākārajñatā.*

[b] *sangs rgyas kyi sa.*

> must identify them as principal,[a] which it does below. Were it not to do so, then someone looking at[b] Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* might decide that they are not particularly important.[c] If it were to teach them implicitly[d] or ancillarily,[e] then someone would think it okay to set them aside as something of, at best, minor importance. Therefore, Chandrakīrti identifies them clearly.

It follows [that with respect to the paths on the occasion in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* of explaining that the four truths are logically feasible, there are the stages of paths constituting the vastness of the Great Vehicle, ranging from the three practices on the ground of a common being, compassion and so forth, up to the ground of the effect, an exalted-knower-of-all-aspects,] because although the paths explained there [in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] have such divisions [ranging from the three attributes of the ground of a common being, compassion and so forth, up to the ground of the effect, an exalted-knower-of-all-aspects], that Chandrakīrti's *Supplement* extensively teaches the **divisions** of those [paths set forth in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] that do not emerge in the words there [in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] is a way Chandrakīrti's *Supplement* supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the viewpoint of the vast. For, Tsong-kha-pa's *Illumination of the Thought* says:[f]

> Thus [Chandrakīrti thought that] it would be very good if the gaps in the paths taught in that text [Nagarjuna's *Treatise on the Middle*] were filled in with the other Great Vehicle paths of vastness by way of the quintessential instructions of the Superior [Nāgārjuna].[g]

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[a] *gtso bor ngos zin dgos yod red.*

[b] *lta mkhan.*

[c] *gal chen po rang mi 'dug.*

[d] *shugs la bstan pa.*

[e] *zhar byung la bstan pa.*

[f] *dbu ma dgongs pa rab gsal*, 3b.5-6. Translation by Hopkins, *Illumination of the Thought*, see below, Part Three, 163.

[g] As found, for instance, in his *Precious Garland* and *Compendium of Sūtra* (*mdo kun las btus pa, sūtrasamuccaya* (Peking 5330, vol. 102).

and:[a]

> Hence, the supplementation to the paths of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the viewpoint of the vast in dependence upon this text is the second way it supplements the *Middle* [that is, Nāgārjuna's *Treatise on the Middle*].

[That Tsong-kha-pa's *Illumination of the Thought* says such] entails [that that Chandrakīrti's *Supplement* extensively teaches the **divisions** of those (paths set forth in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*) that do not emerge in the words there (in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*) is a way Chandrakīrti's *Supplement* supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the viewpoint of the vast] because the paths [to which Tsong-kha-pa alludes when he says, "the gaps in] the paths taught in that text [were filled in with the other] Great Vehicle paths of vastness" and "the paths of Nāgārjuna's *Fundamental Treatise on the Middle Called 'Wisdom'*" each exist, and it is not that among those paths are not ones without divisions [that is, they have divisions].

[དེར་བདེན་བཞི་འཕྲད་པར་བཤད་པའི་སྒྲས་ཀྱི་ལམ་ལ་ཕེག་ཆེན་གྱི་རྒྱ་ཆེ་བའི་ལམ་གྱི་རིམ་པ་སོ་སྐྱེའི་སའི་སྟོང་ཟླ་སོགས་ཚོས་གསུམ་ནས་འཕྲས་བྱའི་ས་རྣམ་མཁྱེན་གྱི་བར་ཡོད་པ་]དེར་ཕལ། [ཙ་ཤེ]དེར་བཤད་པའི་ལམ་ལ་དབྱེ་བ[སོ་སྐྱེའི་སའི་སྟོང་ཟླ་སོགས་ཚོས་གསུམ་ནས་འཕྲས་བྱའི་ས་རྣམ་མཁྱེན་གྱི་བར་]དེ་ལྟར་ཡོད་ཀྱང་། [ཙ་ཤེ]དེར་ཚོག་ལ་མ་ཐོན་པ་འཇུག་པས[ཙ་ཤེ་ལས་བཤད་པའི་ལམ]དེའི་དབྱེ་བ་རྒྱས་པར་སྟོན་པ་དེ་འཇུག་པ་ཙ་ཤེ་ལ་རྒྱ་ཆེ་བའི་སྒོ་ནས་འཇུག་ཚུལ་ཡིན་པའི་ཕྱིར་ཏེ། རྣམ་བཤད་ལས། དེ་ལྟ་ན་གཞུང་དེར་བསྟན་པའི་ལམ་ལ་ཕེག་པ་ཆེན་པོའི་རྒྱ་ཆེ་བའི་ལམ་གཞན་འཕགས་པའི་མན་ངག་གིས་ཁ་བསྐང་ན་ཤིན་ཏུ་ལེགས་པས་ཞེས་དང་། དེའི་ཕྱིར་གཞུང་འདི་ལ་བརྟེན་ནས་ཙ

[a] *dbu ma dgongs pa rab gsal*, 4a.3. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 164.

ཤེའི་ལམ་ལ་རྒྱ་ཆེ་བའི་སྒོ་ནས་འཇུག་པ་ནི་དབུ་མ་ལ་འཇུག་
པའི་ཚུལ་གཉིས་པའོ། །ཞེས་གསུངས་པའི་ཕྱིར།[རྣམ་བཤད་ལས་དེ་
ལྟར་གསུངས་ན་དེར་ཚོག་ལ་མ་ཐོན་པ་འཇུག་པས་དེའི་དབྱེ་བ་རྒྱས་པར་སྟོན་པ་དེ་
འཇུག་པ་རྙ་ཤེ་ལ་རྒྱ་ཆེ་བའི་སྒོ་ནས་འཇུག་ཚུལ་ཡིན་པས་]ཁྱབ་སྟེ། གཞུང་དེར་
བསྟན་པའི་ལམ་ལ་ཐེག་པ་ཆེན་པོའི་རྒྱ་ཆེ་བའི་ལམ་ཞེས་དང་། ཤ་ཤེའི་ལམ་ལ་ཞེས་པ་དག་གི་ལམ་རེ་ཡོད་པའི་ཕྱིར་དང་། ལམ
ངེ་ལ་དབྱེ་རྒྱ་མེད་པ་གཅིག་མ་ཡིན་པའི་ཕྱིར་རོ།

Ngag-wang-leg-dan: "In the words" means literally.[a] Some insist that certain topics are not discussed by Nāgārjuna. To them we say that something's not having been mentioned by name does not mean that it has not been explained at all. Jam-yang-shay-pa's text delineates what Tsong-kha-pa's *Illumination of the Thought* means; otherwise, its intent can be lost, and problems can be faced when debating.

Some understand "fill in gaps"[b] to mean supplying what was not complete; however, it also means clarifying what was not clear and identifying as principal what had not been identified as such. Thus here it has the sense of identifying important topics that had not been taught explicitly[c] or not explained principally[d] and clearly identified them to be principal.

Tsong-kha-pa himself says that there are the paths taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* doesn't he? Chandrakīrti made them clearer; he clarified what already existed in Nāgārjuna's text—by showing their divisions. It is not that those paths were indivisible.[e]

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[a] *tshig zin/ tshig gis zin pa,* "held by the words."
[b] *kha bskang.*
[c] *dngos su ma bstan pa.*
[d] *gtso bor ma bshad pa.*
[e] *dbye ba 'byed rgyu med pa ma yin pa.*

B. Presentation of our system[a]

གང་ཞིག་པ་རང་ལུགས་[གཞུང་པ་]ནི།

Whatever is the middle to be supplemented that is indicated here [in the context of Chandrakīrti's *Supplement to the Middle*] must be Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* because many scriptures and reasonings establish that:

1. Although in general there are many "middles," whatever is this [middle] explained on this [occasion of Chandrakīrti's *Supplement to the Middle*] must be a textual middle.
2. Between the two, a sūtra and a treatise, moreover, this [textual middle] must be a treatise.
3. Moreover, since it is not suitable that this [treatise] be another from among Nāgārjuna's *Collections of Reasonings,* it must be the *Fundamental Treatise on the Middle Called "Wisdom."*

[དབུ་མ་ལ་འཇུག་པ་ཞེས་པའི་རྒྱས་འདིར་བསྟན་པའི་]འདིར་བསྟན་འཇུག་བྱའི་དབུ་མ་ཡིན་ན་རྩ་ཤེ་ཡིན་དགོས་ཏེ། སྤྱིར་དབུ་མ་ཞེས་པ་ལ་དུ་མ་ཡོད་ཀྱང་[དབུ་མ་ལ་འཇུག་པ་ཞེས་པའི་རྒྱས་]འདིར་བཤད་པའི་[དབུ་མ་]དེ་ཡིན་ན་དབུ་མའི་གཞུང་ཡིན་དགོས། དེ་ཡང་མདོ་བསྟན་བཅོས་གཉིས་ཀྱི་བསྟན་བཅོས་ཡིན་དགོས། དེ་ཡང་རིགས་ཚོགས་གཞན་ལ་མི་རྟང་བས་རྩ་ཤེ་ཡིན་དགོས་[8a]པར་ལུང་རིགས་དུ་མས་གྲུབ་པ་དེའི་ཕྱིར།

Ngag-wang-leg-dan: There are many middles that could be supplemented. Here the middle that is to be supplemented is a text, and the text to be supplemented by Chandrakīrti's *Supplement* is Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom."*

Sūtras are the word given by the Buddha.[b] Treatises are taught by someone who is not a Buddha but rather a sentient being.

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[a] 2011 TBRC *bla brang*, 7b.5; 2015 Go-mang Lhasa, 6b.5; 2007 Taipei codex reprint, 10.11.

[b] *sangs rgyas kyis bka' gnang ba red.*

> The text to be supplemented by Chandrakīrti's *Supplement* is not a sūtra; it is a treatise. It is in particular a text composed by Nāgārjuna, a Bodhisattva. Nāgārjuna composed many treatises, but on this occasion it would not be suitable for the treatise supplemented by Chandrakīrti's *Supplement* to be another from among Nāgārjuna's *Six Collections of Reasonings*. The sign proving this has already been explained: when in his *Autocommentary* Chandrakīrti cites other texts from among Nāgārjuna's *Six Collections of Reasonings,* he gives their names, such as *Sixty Stanzas on Reasoning*, but when he cites the *Fundamental Treatise on the Middle Called "Wisdom,"* he merely says "from the *Middle.*"[a]

With respect to the subject, the *Middle,* the *Fundamental Treatise on the Middle Called "Wisdom,"* there are two ways that it is supplemented by Chandrakīrti's *Supplement* because there are these two:

1. It not being suitable to explain [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] in a manner that accords with the Middle Way Autonomy School[b] or the Proponents of Cognition,[c] there is the way in which two explanations supplement it by way of the profound, and
2. Having divided the paths that are explained in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* by way of their branches, to fill in the gaps very extensively by means of the three practices on the ground of a common being, the ten grounds of Superiors, and the ground of the effect is a way of supplementing [Nāgārjuna's *Treatise*] from the viewpoint of the vast.

because Tsong-kha-pa's *Illumination of the Thought* says:[d]

> Our own system is that there are two ways that [Chandrakīrti's *Supplement*] supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* from the viewpoints of the profound and of the vast.

དབུ་མ་རྩ་ཤེ་ཚོས་ཅན། ཁྱོད་ལ་འཇུག་པས་འཇུག་ཚུལ་གཉིས་
ཡོད་དེ། དབུ་མ་རང་རྒྱུད་པ་དང་རྣམ་རིག་པ་དང་མཐུན་པར་

[a] *dbu ma las.*

[b] *dbu ma rang rgyud pa, svātantrika-mādhyamika.*

[c] *rnam rig pa, vijñaptika.*

[d] *dbu ma dgongs pa rab gsal*, 3a.2-3. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 159.

བཤད་མི་རྒྱང་བར་བཤད་པ་གཉིས་ཟབ་པས་འཇུག་ཚུལ་དང་། རྒྱ་ཆེ་ལས་བཤད་པའི་ལམ་དེ་ལ་ཡན་ལག་གི་སྒོས་ཕྱེ་ནས་སོ་སྐྱེའི་སའི་ཆོས་གསུམ་དང་། འཕགས་པའི་ས་བཅུ་དང་། འཕྲས་བུའི་ས་རྣམས་ཀྱིས་ཤིན་ཏུ་རྒྱས་པར་བསྟོན་བ་དེ་རྒྱ་ཆེ་བའི་སྒོ་ནས་འཇུག་ཚུལ་ཏེ་གཉིས་ཡོད་པ་དེའི་ཕྱིར། རྣམ་བཤད་ལས་རང་གི་ལུགས་ནི། རྒྱ་བ་ཤེས་རབ་ལ་འཇུག་པའི་ཚུལ་གཉིས་ཡོད་དེ། ཟབ་པ་དང་རྒྱ་ཆེ་བའི་སྒོ་ནས་སོ། ।ཞེས་གསུངས་པའི་ཕྱིར།

Ngag-wang-leg-dan: In what ways does Chandrakīrti's treatise supplement Nāgārjuna's? By way of the profound and by way of the vast. Here he is concerned with the meaning of the profound, which is to say, emptiness.[a] The Proponents of Cognition are the Proponents of Mind-Only.[b] According to the system of Chandrakīrti's *Supplement,* which is that of the Middle Way Consequence School,[c] if you are going to meditate on the actual emptiness, that is to say, if you want to meditate in accordance with the final thought of Buddha, the Supramundane Victor, this must be in terms of the level of the explicit teaching of the *Perfection of Wisdom Sūtras,* which is the meaning to be understood in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* and it will not suffice to meditate on the emptiness taught by the Autonomy School or the emptiness taught by Mind-Only; you will need to meditate on the emptiness in this, the system of the Consequence School. The presentation of this is how Chandrakīrti supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the viewpoint of the profound.

According to the Mind-Only system, apprehended-object and apprehending-subject are asserted to be empty of being substantial entities that are other than one another,[d] and this is asserted to be emptiness. Such is not asserted in the Consequence School; in

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[a] *zab mo stong pa nyid kyi don.*

[b] *sems tsam, cittamātra.*

[c] *dbu ma thal 'gyur pa, prāsaṅgika-mādhyamika.*

[d] *gzung 'dzin rdzas gzhan gyis stong pa.*

fact, the Consequence School asserts that external objects are established,[a] and thus apprehended-object and apprehending-subject are different substantial entities. According to the Autonomy School, phenomena are empty of true establishment, but they say that phenomena are established from their own side,[b] established by their own characteristics,[c] and inherently established; this is not fitting.

In sum, unlike them, the Consequence School asserts: The subjects, dependent-arisings, are not established from their own side because of being established upon meeting something other than themselves,[d] upon relying upon others,[e] and upon depending upon others.[f] Phenomena are established not from their own side. So, that is how Chandrakīrti supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the viewpoint of the profound.

From the viewpoint of the profound, there are two ways [in which Chandrakīrti's *Supplement*] thus supplements [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] because:

1. Supplementing Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the approach that all phenomena are not established from their own side and, for that reason, not asserting autonomy, asserting the apprehension of true establishment as an afflictive obstruction, and so forth is a way in which Chandrakīrti's *Supplement* supplements [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] that is not in common with the Autonomy School.[g]
2. The non-assertion—due to the lack of establishment [of objects] in that manner [from their own side]—of a basis-of-all, self-cognition, the nonexistence of external objects, and so forth is a way of supplementing [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] that is not in common with the Mind-Only School.[h]

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[a] *phyi rol don tu grub pa.*
[b] *rang ngos nas grub.*
[c] *rang mtshan gyis grub.*
[d] *gzhan la phrad nas grub.*
[e] *gzhan la bltos nas grub.*
[f] *gzhan la brten nas grub.*
[g] *rang rgyud pa, svātantrika.*
[h] *sems tsam pa, cittamātrin.*

3. The ascertainment of the meaning of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* that is in accordance with the explanation here [in Chandrakīrti's *Supplement*] and is not in common with the two, the Mind-Only School and the Autonomy School, is the measure of having supplemented Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the approach of this [profundity].

ཟབ་པའི་སྒོ་ནས་དེ་ལྟར་འཇུག་ཚུལ་གཉིས་ཡོད་དེ། ཆོས་ཐམས་ཅད་རང་ངོས་ནས་མ་གྲུབ་ཅིང་དེའི་རྒྱུ་མཚན་གྱིས་རང་རྒྱུད་མི་བཞེད་པ་དང་། བདེན་འཛིན་ཉོན་སྒྲིབ་ཏུ་འདོད་པ་སོགས་ཀྱི་སྒོ་ནས་རྩ་ཤེ་ལ་འཇུག་པ་དེ་རང་རྒྱུད་པ་དང་ཐུན་མོང་མ་ཡིན་པར་འཇུག་ཚུལ་ཡིན། [རང་ངོས་ནས་]དེ་ལྟར་གྲུབ་པ་མེད་པའི་རྒྱུ་མཚན་གྱིས་ཀུན་གཞི་རང་རིག་ཕྱི་དོན་མེད་པ་སོགས་མི་འདོད་པ་དེ་ཐེམས་ཙམ་པ་དང་ཐུན་མོང་མ་ཡིན་པར་འཇུག་ཚུལ་ཡིན། ཐེམས་ཙམ་པ་དང་རང་རྒྱུད་པ་གཉིས་དང་ཐུན་མོང་མ་ཡིན་པའི་རྩ་ཤེའི་དོན་[འཇུག་པ་]འདིར་བཤད་པ་ལྟར་ངེས་པ་དེ་[ཟབ་པ་]འདིའི་སྒོ་ནས་རྩ་ཤེ་ལ་ཞུགས་པའི་ཚད་ཡིན་པའི་ཕྱིར།

Ngag-wang-leg-dan: In the system of the Autonomy School, the conception of true establishment is held to be an obstruction to omniscience.[a]

The first [which is that supplementing Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the approach that all phenomena are not established from their own side and, for that reason, not asserting autonomy, asserting the apprehension of true establishment as an afflictive obstruction, and so forth is a way in which Chandrakīrti's *Supplement* supplements [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] that is not in common with the Autonomy School] is established because Chandrakīrti's *Autocommentary* says:[b]

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[a] *shes sgrib, jñeyāvaraṇa.*

[b] Chandrakīrti's *Autocommentary on the "Supplement,"* 315.19; Toh. 3862, *dbu*

> Scholars should ascertain "This system is uncommon."

and Tsong-kha-pa's *Illumination of the Thought* says:[a]

> in order to show that the meaning of the middle that he delineated is not shared with other Proponents of the Middle.

[ཚོས་ཐམས་ཅད་རང་དོས་ནས་མ་གྲུབ་ཅིང་དེའི་རྒྱུ་མཚན་གྱིས་རང་རྒྱུད་མི་བཞེད་པ་
དང་། བདེན་འཛིན་ཉོན་སྒྲིབ་ཀུ་འདོད་པ་སོགས་ཀྱི་སྒོ་ནས་རྩ་ཤེ་ལ་འཇུག་པ་དེ་རང་
རྒྱུད་པ་དང་ཐུན་མོང་མ་ཡིན་པར་འཇུག་ཚུལ་ཡིན་པ་]དང་པོ་གྲུབ་སྟེ། རང་
འགྲེལ་ལས། ལུགས་འདི་ནི་ཐུན་མོང་མ་ཡིན་པའོ་ཞེས་མ་གས་པ་
རྣམས་ཀྱིས་ངེས་པར་བྱའོ། །ཞེས་དང་། རྣམ་བཤད་ལས། རང་
གིས་དབུ་མའི་དོན་གཏན་ལ་ཕབ་པ་དེ་དབུ་མ་པ་གཞན་དང་
ཐུན་མོང་མ་ཡིན་པར་བསྟན་པ་དང་། ཞེས་གསུངས་པའི་ཕྱིར།

> Ngag-wang-leg-dan: In Chandrakīrti's *Autocommentary* "uncommon" means not common to the Consequence School and Mind-Only as well as not common to the Consequence School and the Autonomy School. In Tsong-kha-pa's *Illumination,* the "other Proponents of the Middle" are those of the Middle Way Autonomy School.

The second [which is that the non-assertion—due to the lack of establishment (of objects) in that manner (from their own side)—of a basis-of-all, self-cognition, the nonexistence of external objects, and so forth is a way of supplementing (Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*) that is not in common with the Mind-Only School] is established because Tsong-kha-pa's *Illumination of the Thought* says:[b]

> [Chandrakīrti] says that he composed the *Supplement to (Nāgārjuna's) "Treatise on the Middle"*[…]in order to indicate the determination that it is not suitable to explain the meaning of [Nāgārjuna's] *Treatise* in accordance with Cognition-Only.

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ma, vol. *'a,* 347a.7; La Vallée Poussin, *Madhyamakāvatāra,* 407.1.

[a] *dbu ma dgongs pa rab gsal*, 3a.4-5. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 159.

[b] *dbu ma dgongs pa rab gsal*, 3a.5-6. Translation by Hopkins, *Illumination of the Thought*, see below, Part Three, 159.

[དེ་ལྟར་གྱུབ་པ་མེད་པའི་རྒྱུ་མཚན་གྱིས་ཀུན་གཞི་རང་རིག་ཕྱི་དོན་མེད་པ་སོགས་མི་འདོད་པ་དེ་སེམས་ཙམ་པ་དང་ཐུན་མོང་མ་ཡིན་པར་འཇུག་ཚུལ་ཡིན་པ་]གཉིས་པ་གྱུབ་སྟེ། རྣམ་བཤད་ལས། བསྟན་བཅོས་ཀྱི་དོན་རྣམ་པར་རིག་པ་ཙཾ་དང་མཐུན་པར་བཤད་དུ་མི་རུང་བ་ལ་ངེས་པ་བསྟན་པར་བྱ་བའི་ཕྱིར་དུ་དབུ་མ་ལ་འཇུག་པ་བརྩམས་པར་གསུངས་ཏེ། ཞེས་གསུངས་པའི་ཕྱིར།

> Ngag-wang-leg-dan: "Cognition-Only"[a] means the Mind-Only School.

The third [which is that the ascertainment of the meaning of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* that is in accordance with the explanation here (in Chandrakīrti's *Supplement*) and is not in common with the two, the Mind-Only School and the Autonomy School, is the measure of having supplemented Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* from the approach of this (profundity)] is established because Tsong-kha-pa's *Illumination of the Thought* says:[b]

> Therefore, good determination—in dependence upon this text—of the meaning of the *Treatise* from the viewpoint of these two purposes is one way in which this text supplements the *Middle*.

[སེམས་ཙམ་པ་དང་རང་རྒྱུད་པ་གཉིས་དང་ཐུན་མོང་མ་ཡིན་པའི་རྩ་ཤེའི་དོན་འདིར་བཤད་པ་ལྟར་བདེན་པ་དེ་འདིའི་ཐོ་ནས་རྩ་ཤེ་ལ་ཞུགས་པའི་ཚད་ཡིན་པ་]གསུམ་པ་གྱུབ་སྟེ། རྣམ་བཤད་ལས། དེའི་ཕྱིར་གཞུང་འདི་ལ་བརྟེན་ནས་དགོས་པ་དེ་གཉིས་ཀྱི་ཐོ་ནས་རྩ་ཤེའི་དོན་ལེགས་པར་ངེས་པ་ནི་གཞུང་འདིས་དབུ་མ་ལ་འཇུག་པའི་ཚུལ་གཅིག་གོ། ཞེས་གསུངས་པའི་ཕྱིར།

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[a] *rnam par rig pa tsam, vijñāptika.*

[b] *dbu ma dgongs pa rab gsal*, 3b.1. Translation by Hopkins, *Illumination of the Thought*, see below, Part Three, 161.

> Ngag-wang-leg-dan: Lack of commonality with the Autonomy School and the Mind-Only School are the two. Thus, this first way of supplementing Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* has two parts.

The way [in which Chandrakīrti's *Supplement*] also supplements [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] from the viewpoint of the vast is in accordance with the earlier explanation because:

1. to very extensively fill in the gaps in the paths [indicated in] Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is needed in that way, and
2. also at the time of contemplating and meditating upon the meaning of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* to take to mind a composite of the two, the profound and the vast, in accordance with the way in which gaps are filled is the second purpose for [Chandrakīrti's] composition of the *Supplement*.

རྒྱ་ཆེ་བའི་སྒོ་ནས་འཇུག་ཚུལ་ཡང་ཐར་བཤད་པ་དེ་ལྟར་ཡིན་ཏེ། རྩ་ཤེའི་ལམ་ལ་ཤིན་ཏུ་རྒྱས་པར་ཁ་བསྐང་རྒྱུ་ཡང་དེ་ལྟར་དགོས་ལ། རྩ་ཤེའི་དོན་ཡིད་ལ་སེམས་པ་དང་སྒོམ་པའི་ཚེ་ཡང་ཇི་ལྟར་ཁ་བསྐང་བ་ལྟར་ཟབ་རྒྱས་གཉིས་ཚོགས་གཅིག་ཡིད་ལ་བྱེད་པ་དེ་འཇུག་པ་བརྩམས་པའི་དགོས་པ་གཉིས་པ་ཡིན་པའི་ཕྱིར།

The first [sign, which is that to very extensively fill in the gaps in the paths indicated in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is needed in that way] is established because Tsong-kha-pa's *Illumination of the Thought* says:[a]

> in order to fill these [gaps Chandrakīrti] set forth:
>
> 1. the three practices on the ground of a common being
> 2. the ten grounds of a Learner Superior
> 3. the effect ground [of Buddhahood]
> 4. the meditative cultivation of special insight—that through individual analytical wisdom investigates suchness, the two selflessnesses [the selflessness of persons and the selflessness

[a] *dbu ma dgongs pa rab gsal*, 3b.6-4a.2. Translation by Hopkins, *Illumination of the Thought*, see below, Part Three, 163.

of phenomena], in dependence on calm abiding, the entity of concentration—by way of[a] the steps of the fifth and sixth grounds.

[རྩ་ཤེའི་ལམ་ལ་ཤེན་ཏུ་རྒྱས་པར་ཁ་བསྐང་རྒྱུ་ཡང་དེ་ལྟར་དགོས་པ་]དང་པོ་གྲུབ་ཟིན། རྣམ་བཤད་ལས། དེ་སྐོང་བ་ལ་སོ་སྐྱེའི་སའི་ཚོས་གསུམ་དང་སློབ་པ་འཕགས་པའི་ས་བཅུ་དང་འབྲས་བུའི་ས་དང་ས་ལྔ་པ་དང་བྲག་པའི་གོ་རིམ་གྱིས་བསམ་གཏན་གྱི་ངོ་བོ་ཞི་གནས་ལ་བརྟེན་ནས། བདག་མེད་པ་གཉིས་ཀྱི་དེ་ཁོ་ན་ཉིད་ལ་སོ་སོར་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་དཔྱོད་པའི་ལྷག་མཐོང་སྒོམ་པ་རྣམས་གསུངས་སོ། །ཞེས་གསུངས་པའི་ཕྱིར།

Ngag-wang-leg-dan: The three practices on the ground of a common being[b] are:

1. compassion
2. view of nonduality that, unlike the Autonomy School, does not fall to the extreme of permanence which here means to superimpose[c] inherent existence where there is no inherent existence and also does not fall to the extreme of annihilation, and thus abides in the center, emptiness
3. generation of the [altruistic] mind of enlightenment.[d]

The second [sign, which is that also at the time of contemplating and meditating upon the meaning of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* to take to mind a composite of the two, the profound and the vast, in accordance with the way in which gaps are filled is the second purpose for (Chandrakīrti's) composition of the *Supplement*] is established because Tsong-kha-pa's *Illumination of the Thought* says:[e]

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[a] Correcting *go rim* ***gyi*** in *dbu ma chen mo* (2011 TBRC *bla brang*, 8b.5; 2015 Go-mang Lhasa, 7b.1; 2007 Taipei codex reprint, 11.17) to *go rim* ***gyis*** in accordance with *dbu ma dgongs pa rab gsal* (TBRC W22109-3128, 4a.1).

[b] This topic will be treated in detail in the next book in this series.

[c] *sgro btags.*

[d] *sems bskyed.*

[e] *dbu ma dgongs pa rab gsal*, 4a.2-3. Translation by Hopkins, *Illumination of the Thought*, see below, Part Three, 164.

> Therefore, if when one takes to mind the meanings of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* one does not take to mind the stages of the path that are a composite of both the profound and the vast upon becoming mindful of these [meanings] set forth in Chandrakīrti's *Supplement,* the two purposes of the composition of the *Supplement* are lost for such a person.

[རྒྱ་ཤེའི་དོན་ཡིད་ལ་སེམས་པ་དང་སྒོམ་པའི་ཚེ་ཡང་ཇི་སྐད་བཤད་པ་ལྟར་བསྐང་བ་ལྟར་ཟབ་རྒྱས་གཉིས་ཚོགས་གཅིག་ཡིད་ལ་བྱེད་པ་དེ་འཇུག་པ་བརྩམས་པའི་དགོས་པ་གཉིས་པ་ཡིན་པ་]གཉིས་པ་གྲུབ་སྟེ། རྣམ་བཤད་ལས། དེའི་ཕྱིར། རྒྱ་ཤེའི་དོན་ཡིད་ལ་བྱེད་པའི་ཚེ་འཇུག་པ་ལས་གསུངས་པ་འདི་རྣམས་དྲན་ནས་ཟབ་པ་དང་རྒྱ་ཆེ་བ་གཉིས་ཀ་ཚོགས་པའི་ལམ་གྱི་རིམ་པ་ཡིད་ལ་བྱེད་པ་མ་བྱུང་ན་གང་ཟག་དེ་ལ་དབུ་མ་ལ་འཇུག་པ་བརྩམས་པའི་དགོས་པ་གཉིས་སྤོར་བ་ཡིན་ནོ། །ཞེས་གསུངས་པའི་ཕྱིར།

This implicitly explains that if such occurs [that is, if when one takes to mind the meanings of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* one takes to mind the stages of the path that are a composite of both the profound and the vast upon becoming mindful of these (meanings) set forth in Chandrakīrti's *Supplement,*] the two purposes [of Chandrakīrti's having composed the *Supplement*] have arisen.

འདིས་ཤུགས་ལ་[རྒྱ་ཤེའི་དོན་ཡིད་ལ་བྱེད་པའི་ཚེ་འཇུག་པ་ལས་གསུངས་པ་འདི་རྣམས་དྲན་ནས་ཟབ་པ་དང་རྒྱ་ཆེ་བ་གཉིས་ཀ་ཚོགས་པའི་ལམ་གྱི་རིམ་པ་ཡིད་ལ་བྱེད་པ་]དེ་ལྟར་བྱུང་ན་དགོས་པ་གཉིས་བྱུང་བར་བཤད་པ་ཡིན་ནོ། །

C. Dispelling objections [to our system]

གསུམ་པ་རྩོད་སྤོང་ལ་

8. Someone says:[a] It follows that it is not logically feasible that the mode of dependent imputation is explained extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* because since that [mode of dependent imputation] is not explained extensively there [in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] it must be understood from Chandrakīrti's *Supplement* because Chandrakīrti's *Clear Words* says:[b]

> The mode of dependent imputation is to be sought in the *Supplement to (Nāgārjuna's) "Treatise on the Middle."*

ཁོ་ན་རེ། རྩ་ཤེ་ལས་བརྟེན་ནས་བཏགས་པའི་ཚུལ་རྒྱས་པར་བཤད་པ་མི་འཐད་པར་ཐལ། [བརྟེན་ནས་བཏགས་པའི་ཚུལ་]དེ་[རྩ་ཤེ་]དེར་རྒྱས་པར་མ་བསྟན་པས་འཇུག་པ་ལས་ཤེས་དགོས་པའི་ཕྱིར་ཏེ། ཚོགས་གསལ་ལས་བརྟེན་ནས་བཏགས་པའི་ཚུལ་དབུ་མ་ལ་འཇུག་པ་ལས་བཙལ་བར་བྱའོ། །ཞེས་གསུངས་པའི་ཕྱིར་ན།

> Ngag-wang-leg-dan: Dependent imputation describes the manner in which one thing arises in dependence upon another thing. For instance, long depends upon short, and high depends upon low.

Our response: [That Chandrakīrti's *Clear Words* says:

> The mode of dependent imputation is to be sought in the *Supplement to (Nāgārjuna's) "Treatise on the Middle"*]

does not entail [that it is not logically feasible that the mode of dependent imputation is explained extensively in (Nāgārjuna's) *Fundamental Treatise on the Middle Called "Wisdom"*] because [the mode of dependent imputation] is explained [in Nāgārjuna's *"Fundamental Treatise on the Middle Called 'Wisdom'*] extensively, but not clearly, due to which it is explained [in Chandrakīrti's *Clear Words* that:

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[a] 2011 TBRC *bla brang*, 9a.2; 2015 Go-mang Lhasa, 7b.4; 2007 Taipei codex reprint, 12.4.

[b] *dbu ma rtsa ba'i 'grel pa tshig gsal ba, mūlamadhyamakavṛttiprasannapadā;* Toh. 3860, *dbu ma,* vol. *'a,* 23a.6; TBRC W23703102, 23a.6. Chandrakīrti's treatise says:

> This presentation of dependent imputation, moreover, is taught extensively in the *Supplement to (Nāgārjuna's) "Treatise on the Middle,"* due to which it is to be sought there (*brten nas brtags pa'i rnam par gzhag pa 'di yang dbu ma la 'jug pa las rgyas par bstan pas de nyid las yongs su btsal bar bya'o*).

The mode of dependent imputation is to be sought in the *Supplement to (Nāgārjuna's) "Treatise on the Middle"*].

[ཚིག་གསལ་ལས་བརྟེན་ནས་བཏགས་པའི་ཚུལ་དབུ་མ་ལ་འཇུག་པ་ལས་བཙལ་བར་བྱའོ། །ཞེས་གསུངས་ན་རྩ་བ་ལས་བརྟེན་ནས་བཏགས་པའི་ཚུལ་རྒྱས་པར་བཤད་པ་མི་འཐད་པས་]མ་ཁྱབ་སྟེ། [བརྟེན་ནས་བཏགས་པའི་ཚུལ་རྩ་བ་]དེར་རྒྱས་པར་བཤད་ཀྱང་མི་གསལ་བས[ཚིག་གསལ་ལས་བརྟེན་ནས་བཏགས་པའི་ཚུལ་དབུ་མ་ལ་འཇུག་པ་ལས་བཙལ་བར་བྱ་བ་]དེ་ལྟར་བཤད་པ་ཡིན་པའི་ཕྱིར།

Ngag-wang-leg-dan: It is not explained clearly in the sense that it is not what is as if explicitly indicated.[a] Doing so would have required discussion of the three—meeting, reliance, and dependence.[b]

9. Someone says:[c] It follows that the true establishment [asserted] in the system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* because true establishment is extensively refuted in terms of each and every base[d] in [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

ཡང་ཁོ་ན་རེ། རྩ་བ་ལས་རྣམ་རིག་པའི་ལུགས་ཀྱི་བདེན་གྲུབ་བཀག་པར་ཐལ། [རྩ་བ་]དེ་ལས་གཞི་རེ་རེའི་སྟེང་ནས་བདེན་གྲུབ་རྒྱས་པར་བཀག་པའི་ཕྱིར།

Ngag-wang-leg-dan: The distinctive assertions of Mind-Only—a mind-basis-of-all, self-cognition, and the nonexistence of external objects[e]—had not achieved much notice at the time when Nāgārjuna composed his *Treatise on the Middle* because Mind-Only had not yet spread extensively.

You have asserted the sign [which is that true establishment is extensively

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[a] *dngos bstan 'dra po ma bshad pa.*

[b] *phrad ltos rten gsum.*

[c] 2011 TBRC *bla brang*, 9a.3; 2015 Go-mang Lhasa, 7b.5; 2007 Taipei codex reprint, 12.8

[d] That is, substratum, or phenomenon.

[e] *kun gzhi'i rnam shes rang rig phyi don med pa.*

negated in terms of each and every base in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

[(ངག་ཤེ་)དེ་ལས་གཞི་རེ་རེའི་སྟེང་ནས་བདེན་གྲུབ་རྒྱས་པར་བཀག་པ་]རྣམས་ཁས།

> Ngag-wang-leg-dan: Previously in this text it has been said that when emptiness is explained extensively in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* the true establishment of all things and all objects of knowledge is refuted. This opponent takes that to mean that the Mind-Only School's assertion of true establishment has thereby been refuted.

If you accept [that the true establishment asserted in the system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*], it follows that the system of Cognition-Only is refuted in [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] because [you have] accepted [that the true establishment asserted in the system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

[ངག་ཤེ་ལས་རྣམ་རིག་པའི་ལུགས་ཀྱི་བདེན་གྲུབ་བཀག་པར་]འདོད་ན། [ངག་ཤེ་]དེ་ལས་རྣམ་རིག་པའི་ལུགས་བཀག་པར་ཐལ། [ངག་ཤེ་ལས་རྣམ་རིག་པའི་ལུགས་ཀྱི་བདེན་གྲུབ་བཀག་པར་]འདོད་པའི་ཕྱིར།

> Ngag-wang-leg-dan: The name "Mind-Only" is not mentioned, but the meaning of the true establishment they assert is refuted, and thus their system is in effect refuted.

If you accept [that the system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*], it follows that the uncommon system of Cognition-Only is refuted in [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] because [you have] accepted [that the system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

[ངག་ཤེ་དེ་ལས་རྣམ་རིག་པའི་ལུགས་བཀག་པར་]འདོད་ན། [ངག་ཤེ་]དེ་ལས་རྣམ་རིག་པའི་ཐུན་མོང་མ་ཡིན་པའི་ལུགས་བཀག་པར་ཐལ། [ངག་ཤེ་དེ་ལས་རྣམ་རིག་པའི་ལུགས་བཀག་པར་]འདོད་པའི་ཕྱིར་ན་

Our response: [That the system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] does not entail [that the uncommon system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

[རྒྱ་ཤེ་ལས་རྣམ་རིག་པའི་ལུགས་བཀག་ན་རྒྱ་ཤེ་ལས་རྣམ་རིག་པའི་ཐུན་མོང་མ་ཡིན་པའི་ལུགས་བཀག་པས་]མ་ཁྱབ།

> Ngag-wang-leg-dan: In Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* all true establishment has been refuted, and thus all those who assert true establishment have been refuted. However, the thorough negation of true establishment does not entail that the distinctive positions taken by the Mind-Only School have been specifically identified and then refuted. In sum, if one were to ask whether or not Mind-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* it must be answered Nāgārjuna does not speak of Mind-Only in that treatise, but his treatise does refute all those who assert true establishment.[a] "But," someone asks, "doesn't he refute the uncommon system of Mind-Only as a main task?"[b] Well, no. The implication of Mind-Only in the broad refutation of true establishment and consequent refutation of the system of Mind-Only comes by way of identifying special cases[c] to which the larger argument applies.

It cannot be accepted [that the uncommon system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] because in that [*Fundamental Treatise on the Middle Called "Wisdom"*] the truly [established] things asserted by the Hearer Schools[d] are principally refuted and also the true establishment asserted by Mind-Only is rejected ancillarily but not in a refutation focused upon Mind-Only.

[(རྒྱ་ཤེ་)དེ་ལས་རྣམ་རིག་པའི་ཐུན་མོང་མ་ཡིན་པའི་ལུགས་བཀག་པར་]འདོད་མི་རུས་ཏེ། [རྒྱ་ཤེ་]དེ་ལས་ཉན་ཐོས་སྡེ་པས་འདོད་པའི་བདེན་བདེས་གཙོ་བོར་འགོག་ཅིང་ཐེམས་ཙམ་པས་འདོད་པའི་བདེན་གྱུར་

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[a] *bden sgrub khas len mkhan sgang ga*

[b] *dngos gzhi du bzos.*

[c] *dmigs bsal.*

[d] The Great Exposition School and the Sūtra School.

ཀྱང་ཞར་ལ་ཁེགས་པ་ཡིན་གྱི། སེམས་ཙམ་པ་ལ་དམིགས་ནས་ དགག་པ་མ་བཏང་བའི་ཕྱིར།

> Ngag-wang-leg-dan: What is the position that cannot be accepted? One may accept that the system of Cognition-Only is refuted in Nāgārjuna's *Treatise,*[a] but one may not accept that the uncommon system of Cognition-Only is refuted in that *Treatise*.[b] Let us put this in formal terms: If someone says, "It follows that the uncommon system of Cognition-Only is refuted in that *Treatise,*"[c] then one must reply, "Why?"[d] We should state the non-entailment precisely: "It follows that the system of Cognition-Only is refuted there. It follows that the uncommon system of Cognition-Only is refuted there because you have accepted that the system of Cognition-Only is refuted there. No entailment. That the system of Cognition-Only is refuted does not entail that the uncommon system of Cognition-Only is refuted. It cannot be accepted that the uncommon system of Cognition-Only is refuted in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* because, as we are about to read,…[e]

It follows [that in that (*Fundamental Treatise on the Middle Called "Wisdom"*) the truly (established) things asserted by the Hearer Schools are principally refuted and also the true establishment asserted by Mind-Only is rejected ancillarily but not in a refutation focused upon Mind-Only] because at the time of [Nāgārjuna's] composing the *Fundamental Treatise on the Middle Called "Wisdom"* Mind-Only had still not arisen in the Land of Superiors.

[(རྩ་ཤེ)ད་ལས་ཉན་ཐོས་སྡེ་པས་འདོད་པའི་བདེན་དངོས་གཙོ་བོར་འགོག་ཅིང་ སེམས་ཙམ་པས་འདོད་པའི་བདེན་གྲུབ་ཀྱང་ཞར་ལ་ཁེགས་པ་ཡིན་གྱི། སེམས་ཙམ་པ་

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[a] *de las rnam rig pa'i lugs bkag par 'dod .*

[b] *de las rnam rig pa'i thun mong ma yin pa'i lugs bkag par 'dod lab chog gi ma red.*

[c] *de las rnam rig pa'i thun mong ma yin pa'i lugs bkag par thal zer na.*

[d] *ci'i phyir;* this indicates disagreement with the statement.

[e] *rnam rig pa'i lugs bkag par thal/ rnam rig pa'i thun mong ma yin pa'i lugs bkag par thal/ rnam rig pa'i lugs bkag par 'dod pa'i phyir/ ma khyab/ rnam rig pa'i lugs bkag bzhag na rnam rig pa'i thun mong ma yin pa'i lugs bkag pas ma khyab/ rtsa she las rnam rig pa'i thun mong ma yin pa'i lugs bkag par 'dod mi nus ste de las nyan thos sde pas...sems tsam pa la dmigs nas dgag pa ma btang ba'i phyir//*

ལ་དམིགས་ནས་དགག་པ་མ་བཏང་བ་]དེར་ཐལ། རྒ་ཤེ་རྩོམ་དུས་ད་དུང་ སེམས་ཙམ་པ་འཕགས་ཡུལ་དུ་མ་བྱུང་བའི་ཕྱིར།

> Ngag-wang-leg-dan: There are those who feel less than comfortable with this formulation. They say that Mind-Only had indeed arisen but had not disseminated widely.[a] To have been disseminated widely would be described as "the chariot-way having been opened."[b] Buddha did teach Mind-Only in the *Sūtra Unraveling the Thought,*[c] for it is clear that he is thinking of Mind-Only in that sūtra. However, this does not amount to his having opened the way for a chariot of this system, for that would have required him to set it apart. In India, to open the way for a chariot, one made a better road. Someone would ask, "What will be driven along this road?" One may then answer, "On this road a chariot will be driven." Similarly, when one opens the way for a system, someone asks, "What is this system?" In reply one says, "This is Mind-Only," giving it a name. In the past one spoke of chariots and the driving of chariots. Now one would talk about cars, trains, and those who drive them. In any case, at the time of Nāgārjuna's composing his *Fundamental Treatise on the Middle Called "Wisdom,"* the way for the chariot of Mind-Only had not yet been opened.

This is because the time of the second from among the Superior Nāgārjuna's proclamation of three great pronouncements of doctrine,[d] which is to say proclaiming the discourse concerning emptiness [in treatises] such as the *Fundamental Treatise on the Middle Called "Wisdom,"* is about four hundred years after the Teacher had passed, due to which the Mind-Only School had yet to arise, and for that reason, Buddhapālita and even Chandrakīrti did not specify the Mind-Only School as the opponent[e] in commenting [upon Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

འཕགས་པ་ཀླུ་སྒྲུབ་ཀྱིས་ཆོས་ཀྱི་སྒྲ་ཆེན་པོ་གསུམ་བསྒྲགས་པའི་

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[a] *sems tsam pa de 'byung yod red/ sems tsam pa rgyas pa de 'byung yod ma red//*

[b] *shing rta srol phye pa.*

[c] *saṃdhinirmocanasūtra, dgongs pa nges par 'grel pa'i mdo.*

[d] *chos kyi sgra.*

[e] *phyogs sngar.*

གཉིས་པ་རྩ་བ་སོགས་སྟོང་པ་ཉིད་ཀྱི་གཏམ་སྒྲོག་དུས་སྟོན་པ་འདས་ནས་ལོ་བཞི་བརྒྱ་རྩོགས་པའི་རྗེས་ཙམ་ཡིན་པས་ཕེམས་ཙམ་པ་མ་བྱུང་ལ་དེའི་རྒྱུ་མཚན་གྱིས་གང་ཟག་བསྟན་བཅོས་བྱས་པས་ཀྱང་འགྲེལ་པར་ཕེམས་ཙམ་པ་ཕྱོགས་ཐར་མ་བླངས་པ་ཡིན་པའི་ཕྱིར་ཏེ།

> Ngag-wang-leg-dan: Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not direct its refutation at the Mind-Only School, making it into an opponent. Nor in their commentaries upon Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* do Buddhapālita and Chandrakīrti identify the Mind-Only School as an opponent of Nāgārjuna's treatise. This is because when Nāgārjuna composed that treatise Mind-Only had yet to be formulated as a system. Nevertheless, by the time of Chandrakīrti's coming to the world, the system of Mind-Only had disseminated extensively; thus, in his *Supplement* and *Autocommentary*, Chandrakīrti sets the system of the Middle Way in opposition to Cognition-Only and refutes it.

This is because Tsong-kha-pa's *Illumination of the Thought* says:[a]

> Refutation of the Cognition-Only system, which is not extensive in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* or in Chandrakīrti's *Clear Words,* is extensive here in the *Supplement*.

and his *Explanation of (Nāgārjuna's) "Treatise on the Middle": Ocean of Reasoning* says:[b]

> The presentation by the Yogic Practitioners[c] of a treatise in which things are propounded to be truly [established] comes after the author of the root [text, Nāgārjuna's *Treatise*],[d] due to which, even

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[a] *dbu ma dgongs pa rab gsal*, 3a.6-3b.1. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 161.

[b] *rnam bshad rigs pa'i rgya mtsho,* TBRC W1KG15936-I1KG15946-1-427, 7.11-17, and TBRC W22273-I1KG2250-5-622, 165b.4-6.

[c] *rnal 'byor spyod pa, yogācāra.*

[d] Correcting ***rtsab*** *mkhan po* in 2007 Taipei codex reprint (12.20) to ***rtsa ba*** *mkhan po* in accordance with 2011 TBRC *bla brang* (9b.3) and 2015 Go-mang Lhasa (8a.3), as well as

here, when our own schools are taken as opponents, the two proponents of [truly established] objects[a] are taken as the opponents. Also, when scripture is shown to damage them, this is done by just what occurs in the scriptural collections of the Lesser Vehicle. Nevertheless, when their assertions are refuted, the assertion of things as truly [established] by the Yogic Practitioners will also be rejected, due to which the reasonings refuting [the true establishment of things] are only common.

རྣམ་བཤད་ལས། རྣམ་རིག་པའི་ལུགས་དགག་པ་རྩ་ཤེ་དང་ཚོག་གསལ་མི་རྒྱས་པ་[འཇུག་པ་]འདིར་རྒྱས་པའི་ཕྱིར་རོ། །ཞེས་དང་། རྣམ་བཤད་རིགས་པའི་རྒྱ་མཚོ་ལས། རྣལ་འབྱོར་སྤྱོད་པ་པས་དངོས་པོ་བདེན་པར་སྒྲུ་བའི་བསྟན་བཅོས་ཀྱི་རྣམ་གཞག་བྱས་པ་ནི་རྩ་བ་མཁན་པོའི་རྗེས་སུ་བྱང་བས་འདིར་ཡང་རང་སྡེ་ཕྱོགས་སྡར་ལེན་པ་ན་དོན་སྒྲ་གཉིས་ཕྱོགས་སྡར་མཇད་ལ། དེ་དག་ལ་ལུང་གིས་གནོད་པ་སྟོན་པ་ནའང་ཐེག་དམན་གྱི་སྡེ་སྣོད་ནས་འབྱུང་བ་ཉིད་ཀྱིས་མཇད་དོ། དེ་ལྟ་ནའང་འདི་དག་གི་འདོད་པ་བཀག་པ་ན་རྣལ་འབྱོར་སྤྱོད་པ་པས་དངོས་པོ་བདེན་པར་འདོད་པ་ཡང་ཁེགས་པར་འགྱུར་བས་འགོག་པའི་རིགས་པ་ནི་ཐུན་མོང་བ་ཙམ་ནོ། །ཞེས་གསུངས་པའི་ཕྱིར།

Ngag-wang-leg-dan: The Great Exposition School[b] and the Sūtra School[c] are the two Buddhist schools to which Tsong-kha-pa refers. These schools belong to the Lesser Vehicle and do not regard the sūtras of the Great Vehicle as the word of the Buddha. If one were to cite those sūtras to them as sources, they would not see them as credible. For this reason, in addressing them one must draw upon sūtras of the Lesser Vehicle, which they do regard as

in the two editions of *rnam bshad rigs pa'i rgya mtsho* cited two notes above.

[a] *don smra ba gnyis,* that is, the Great Exposition School and the Sūtra School.

[b] *bye brag smra ba, vaibhāṣika.*

[c] *mdo sde pa, sautrāntika.*

the word of the Buddha. Thus, we can understand that the refutation in Nāgārjuna's *Treatise* is directed at the proponents of Lesser Vehicle tenets. Had there been a Mind-Only School, Nāgārjuna would not found it necessary to confine citations of sūtra to the sūtras of the Lesser Vehicle because the Mind-Only School belongs to the Great Vehicle. Were he addressing Mind-Only, it would have been fine for him to draw from the sūtras of the Great Vehicle. That Nāgārjuna did not cite the sūtras of the Great Vehicle is a sign that he was not refuting Mind-Only as a school. Nāgārjuna's refutations of true establishment in the *Fundamental Treatise on the Middle Called "Wisdom"* do not mention Mind-Only by name or identify it as a proponent of true establishment. However, the reasonings directed at the two proponents of objects, the Great Exposition School and Sūtra School, apply to Mind-Only as well.

Also, with respect to the time of [Nāgārjuna's] composing this *[Treatise on the Middle],* in the *Explanation of Tenets*[a] I have already explained in detail the thoughts expressed in Tsong-kha-pa's *Explanation of (Nāgārjuna's) "Treatise on the Middle": Ocean of Reasoning*:[b]

> Therefore, the explanation that he will come in four hundred years is to be explained as the second mode of [Nāgārjuna's] arising in South [India].

and so forth; hence, I will not elaborate here.

འདི་བརྩམ་[c]པའི་དུས་ཀྱང་རྣམ་བཤད་རིགས་པའི་རྒྱ་མཚོ་ལས་ཀྱང་དེས་ན་ལོ་བཞི་བརྒྱ་ན་འབྱོན་པར་བཤད་པ་ནི་ལྷོ་ཕྱོགས་སུ་འབྱུང་ཚུལ་གཉིས་པར་བཤད་པའི་དགོངས་པ་སོགས་འདི་དག་ཞིབ་པར་ཁོ་བོས་གྲུབ་མཐའི་རྣམ་བཤད་དུ་བཤད་ཟིན་པས་འདིར་མི་སྐྱོར། །

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[a] See Hopkins, *Maps of the Profound,* 467-469.

[b] *rigs pa'i rgya mtsho rtsa shes ṭik chen* (Sarnath: Pleasure of Elegant Sayings Press, n.d.), 4.18.

[c] 2011 TBRC *bla brang* (9b.5) reads *brtsam pa,* which is the future tense; 2015 Go-mang Lhasa (8a.4) and 2007 Taipei codex reprint (13.4) read *brtsams pa,* which is the past tense.

10. Someone says:[a] It follows that it is not logically feasible that the vast paths are taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* because it was necessary for Chandrakīrti's *Supplement* to fill in the gaps in the vast paths in that [*Fundamental Treatise on the Middle Called "Wisdom"*].

ཡང་ཁོ་ན་རེ། རྒྱ་ཆེ་བའི་ལམ་བསྟན་པ་མི་འཐད་པར་ཐལ། འཇུག་པས་[རྒྱ་ཆེ་]དེ་ལ་རྒྱ་ཆེ་བའི་ལམ་ཁ་བསྐང་དགོས་པའི་ཕྱིར་ན་

Our response: [That it was necessary for Chandrakīrti's *Supplement* to fill in the gaps in the vast paths in that (*Fundamental Treatise on the Middle Called "Wisdom"*)] does not entail [that it is not logically feasible that the vast paths are taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*].

[འཇུག་པས་(རྒྱ་ཆེ་)དེ་ལ་རྒྱ་ཆེ་བའི་ལམ་ཁ་བསྐང་དགོས་ན་རྒྱ་ཆེ་ལས་རྒྱ་ཆེ་བའི་ལམ་བསྟན་པ་མི་འཐད་པས་]མ་ཟློག

> Ngag-wang-leg-dan: The vastness of the Great Vehicle is indeed taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* and it is taught there extensively. Chandrakīrti's *Supplement* does fill in gaps, but not in the manner of teaching what is not taught there.

The opponent's rejoinder: It follows [that that it was necessary for Chandrakīrti's *Supplement* to fill in the vast paths in that (*Fundamental Treatise on the Middle Called "Wisdom"*)] does entail [that it is not logically feasible that the vast paths are taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] because a mode of filling in those gaps exists.

[འཇུག་པས་(རྒྱ་ཆེ་)དེ་ལ་རྒྱ་ཆེ་བའི་ལམ་ཁ་བསྐང་དགོས་ན་རྒྱ་ཆེ་ལས་རྒྱ་ཆེ་བའི་ལམ་བསྟན་པ་མི་འཐད་པས་]ཟློག་པར་ཐལ། ཁ་སྐོང་ཚུལ་ཡོད་[10a]པའི་ཕྱིར་ན་

Our response: [That a mode of filling in those gaps exists] also does not

[a] 2011 TBRC *bla brang*, 9b.6; 2015 Go-mang Lhasa, 8a.5; 2007 Taipei codex reprint, 13.6.

entail [that it is not logically feasible that the vast paths are taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] because concerning those [modes of filling in gaps], among the many modes of filling in gaps that there are—filling in what is not complete and extensively filling in what is not extensive—here [in Chandrakīrti's *Supplement*] gaps are filled in the manner of [treating these topics] principally, far more extensively than in that [*Fundamental Treatise on the Middle Called "Wisdom"*].[a]

[ཁ་སྐོང་ཚུལ་ཡོད་ན་རྩ་ཤེ་ལས་རྒྱ་ཆེ་བའི་ལམ་བསྟན་པ་མི་འཐད་པས་ཁྱབ་པས་]ཡང་མ་ཁྱབ་སྟེ། [ཁ་སྐོང་ཚུལ་]དེ་ལ་མ་ཚང་བ་ཁ་སྐོང་ཚུལ་དང་། མི་རྒྱས་པ་རྒྱས་པར་ཁ་སྐོང་ཚུལ་དུ་མ་ཡོད་པ་ལས་[འཇུག་པ་]འདིར་[རྩ་ཤེ]དེ་ལས་ཀྱང་ཤིན་ཏུ་རྒྱས་པར་གཙོ་བོར་ཁ་སྐོང་བའི་ཕྱིར།

> Ngag-wang-leg-dan: Generally, there are two ways in which to fill in gaps. One may either complete what was incomplete or treat extensively what had not been treated extensively. Chandrakīrti's *Supplement* fills in gaps in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* by clarifying what had not been taught clearly, emphasizing what had not been taught principally, and doing so extensively. It does not fill in gaps by teaching what had not been taught at all in Nāgārjuna's treatise. Moreover, what has been taught extensively[b] can be taught extremely extensively.[c]

11. About this formulation, someone says:[d] It follows that those [vast paths] are not taught extensively in that [*Fundamental Treatise on the Middle Called "Wisdom"*] because the gaps are filled in even more extensively here [in Chandrakīrti's *Supplement*] than in that [*Fundamental Treatise on the Middle Called "Wisdom"*].

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[a] From Kön-chog-jig-may-wang-po's *Commentary:* "With respect to modes of filling in the gaps, between the two that there are—the mode of filling in what is not complete and the mode of filling in what is not extensive—here, it is in the context of the latter that gaps are filled" (5b.4-5).

[b] *rgyas par.*

[c] *shin tu rgyas par.*

[d] 2011 TBRC *bla brang*, 10a.1; 2015 Go-mang Lhasa, 8a.7; 2007 Taipei codex reprint, 13.10

བྱས་པ་ལ་ཁོ་ན་རེ། [རྩ་ཤེ་]དེར་[རྒྱ་ཆེ་བའི་ལམ་]དེ་རྒྱས་པར་མ་བསྟན་པར་ཐལ། [འཇུག་པ་]འདིར་[རྩ་ཤེ་]དེ་ལས་ཀྱང་རྒྱས་པར་ཁ་སྐོང་བའི་ཕྱིར་ན་

Our response: [That the gaps are filled in even more extensively here (in Chandrakīrti's *Supplement*) than in that [*Fundamental Treatise on the Middle Called "Wisdom"*] does not entail [that those (vast paths) are not taught extensively in that [*Fundamental Treatise on the Middle Called "Wisdom"*] because although [the vast paths] are taught extensively in that [*Fundamental Treatise on the Middle Called "Wisdom"*], they are unclear and are not taught principally, due to which, in order to counter the notion that the intended trainees of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* do not need to principally practice those paths, here [in Chandrakīrti's *Supplement*] they are explained, within filling in gaps, clearly and principally.

[འཇུག་པ་འདིར་རྩ་ཤེ་དེ་ལས་ཀྱང་རྒྱས་པར་ཁ་སྐོང་ན་རྩ་ཤེ་དེར་རྒྱ་ཆེ་བའི་ལམ་དེ་རྒྱས་པར་མ་བསྟན་པས་]ཡང་མ་ཁྱབ་སྟེ། [རྩ་ཤེ་]དེར་[རྒྱ་ཆེ་བའི་ལམ་]དེ་རྒྱས་པར་བསྟན་ཀྱང་མི་གསལ་བ་དང་གཙོ་བོར་མ་བསྟན་པས་རྩ་ཤེའི་ཆེད་དུ་བྱ་བའི་གཏུལ་བྱས་ལམ་དེ་དག་གཙོ་བོར་ཉམས་སུ་ལེན་མི་དགོས་སྙམ་པ་རྟོག་ཆེད་དུ་[འཇུག་པ་]འདིར་གསལ་བར་དང་གཙོ་བོར་ཁ་བསྐང་ནས་བཤད་པའི་ཕྱིར།

Ngag-wang-leg-dan: That Chandrakīrti wrote even more extensively about these topics than had Nāgārjuna does not mean that Nāgārjuna had not written about them extensively. In his *Fundamental Treatise on the Middle Called "Wisdom,"* Nāgārjuna wrote principally about emptiness rather than about the stages of the paths, and he did so not only for the students who were his contemporaries but also for anyone who would later assert[a] his *Treatise on the Middle.* Realizing that some would think that because Nāgārjuna did not explain these topics clearly and also did not write principally about them it would be acceptable to relegate

[a] *khas len*

them to an ancillary position, Chandrakīrti identified them clearly and wrote about them extensively in order to steer practitioners away from such a fallacious understanding.

12. Someone says:[a] It follows that whatever is any of the three middles—a base, a path, or a fruit—must be a middle because whatever is an established base must be a center free from the two extremes.

ཡང་གོ་ན་རེ། གཞི་ལམ་འབྲས་བུའི་དབུ་མ་གསུམ་གང་རུང་ཡིན་ན་དབུ་མ་ཡིན་དགོས་པར་ཐལ། གཞི་གྲུབ་ན་མཐའ་གཉིས་དང་བྲལ་བའི་དབུས་ཡིན་དགོས་པའི་ཕྱིར་ན་

Ngag-wang-leg-dan: The base is presented in the two truths. The path is presented in method and wisdom. The fruit is presented in the two bodies of a Buddha, which are the body of attributes and form bodies. Any existent must be a center[b] free from the two extremes. A table, for instance, is free from the extreme of permanence—that is, not truly established, not established from its own side— and it also does not fall to the extreme of annihilation in that it is not utterly nonexistent even conventionally. .

Our response: [That whatever is an established base must be a center free from the two extremes] does not entail [that whatever is any of the three middles—a base, a path, or a fruit—must be a middle].

[གཞི་གྲུབ་ན་མཐའ་གཉིས་དང་བྲལ་བའི་དབུས་ཡིན་དགོས་ན་གཞི་ལམ་འབྲས་བུའི་ དབུ་མ་གསུམ་གང་རུང་ཡིན་ན་དབུ་མ་ཡིན་དགོས་པས་]མ་ཁྱབ།

Ngag-wang-leg-dan: That they are free from the two extremes does not make tables and books into actual middles[c] because an actual middle is an emptiness. Treatises teaching emptiness are

[a] 2011 TBRC *bla brang*, 10a.3; 2015 Go-mang Lhasa, 8b.1; 2007 Taipei codex reprint, 13.14.

[b] *dbus.*

[c] *dbu ma ngo thog.*

called middles, and a person who asserts emptiness is called a person of the middle.[a] Other centers that are free from the two extremes are not middles[b] in the strict sense of the term. A chariot is not a middle, and a table is not a middle.

The sign [which is that whatever is an established base must be a center free from the two extremes] is easy [to establish].

[གཞི་གྲུབ་ན་མཐའ་གཉིས་དང་བྲལ་བའི་དགེ་ཡིན་དགོས་པ་]རྟགས་སྟ།

Ngag-wang-leg-dan: Any and all existents are free from the two extremes.

If you accept [that whatever is any of the three middles—a base, a path, or a fruit—must be a middle], then with respect to each of the individual subjects, the assertion that former and later births do not exist and the assertion that a self is permanent, it [absurdly] follows that the views apprehending them in exactly that way are views of the middle because [according to you] they are middles.

[གཞི་ལམ་འབྲས་བུའི་དགེ་མ་གསུམ་གང་རུང་ཡིན་ན་དགེ་མ་ཡིན་དགོས་

པར་]འདོད་ན། སྐྱེ་བ་སྔ་ཕྱི་མེད་པར་ཁས་ལེན་པ་དང་བདག་རྟག་

པར་ཁས་ལེན་པ་རེ་རེ་ནས་ཚོས་ཅན། ཁྱོད་ཇི་ལྟ་བ་བཞིན་འཛིན་

པའི་ལྟ་བ་དེ་དགེ་མའི་ལྟ་བར་ཐལ། ཁྱོད་དགེ་མ་ཡིན་པའི་ཕྱིར།

Ngag-wang-leg-dan: One cannot deny that there are those who assert such. The Diverged Afar,[c] that is, Nihilists, deny former and later births. The assertions themselves are centers free from the two extremes, but the assertions are certainly neither the middle nor middle views.

It cannot be accepted [that the views apprehending the assertion that former and later births do not exist and the assertion that a self is permanent in exactly that way are views of the middle]. [If the assertion that former and later births do not exist and the assertion that a self is permanent are middles] it would be entailed [that the views apprehending the assertion

[a] *dbu ma pa'i gang zag.*
[b] *dbu ma.*
[c] *rgyang 'phen pa, āyata.*

that former and later births do not exist and the assertion that a self is permanent in exactly that way are views of the middle] because if a base is a middle, then the view in whose perspective that base, having dawned, is apprehended is necessarily one that apprehends [this base] within blocking the two extremes of permanence and annihilation in an exclusionary elimination.[a] It follows [that if a base is a middle, then the view in whose perspective that base, having dawned, is apprehended is necessarily one that apprehends this base within blocking the two extremes of permanence and annihilation in an exclusionary elimination] because sūtra says:[b]

> Kāshyapa, "existence" is one extreme. "Nonexistence" is the second extreme. That which is the center between those two extremes is unviewable, unseeable.

and so forth.

[སྐྱེ་བ་སྔ་ཕྱི་མེད་པར་ཁས་ལེན་པ་དང་བདག་རྟག་པར་ཁས་ལེན་པ་ཇི་ལྟ་བ་བཞིན་འཇོག་པའི་ལྟ་བ་དེ་དག་མའི་ལྟ་བར་]འདོད་མི་རུས་ལ། [སྐྱེ་བ་སྔ་ཕྱི་མེད་པར་

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[a] *rnam bcad, viccheda.*

[b] Chandrakīrti cites this passage in the *Commentary on (Nāgārjuna's) "Treatise on the Middle:" Clear Words:*

> Kāshyapa, "existence" is one extreme; "non-existence" is the second extreme. That which is the center between these two is unanalyzable, indemonstrable, not a support, imperceptible, unknowable, and placeless. Kāshyapa, this is called the middle path, correct individual analysis of phenomena.

The Sanskrit (*mūlamadhyamakavṛttiprasannapadā;* La Vallée Poussin, 118; La Vallée Poussin's translation is *Muséon*, n.s. v.12, 238):

> *tathāstīti kāśyapa eko 'ntaḥ / nāstīti kāśyapa ayam eko 'ntaḥ / yad enayor antayor madhyam tad arūpyam anidarśanam apratiṣṭham anābhāsa[m] aniketam avijñaptikam / iyam ucyate kāśyapa madhyamāṃ pratipad bhūtapratyavekṣā iti*

The Tibetan (*dbu ma rtsa ba'i 'grel pa tshig gsal ba; sde dge dbu ma, 'a,* 91b.1-2; Peking 5263, vol. 98, 133.5.2):

> འོད་སྲུང་ཡོད་ཅས་བྱ་བ་དེ་ནི་མཐའ་གཅིག་གོ། །མེད་ཅས་བྱ་བ་དེ་ནི་མཐའ་གཉིས་སོ། །དེ་གཉིས་ཀྱི་དབུས་གང་ཡིན་པ་དེ་ནི་དཔྱད་དུ་མེད་པ། བསྟན་དུ་མེད་པ། རྟེན་མ་ཡིན་པ། ཐུང་བ་མེད་པ། རྣམ་པར་རིག་པ་མེད་པ། གནས་མེད་པ་སྟེ། འོད་སྲུང་འདི་ནི་དབུ་མའི་ལམ་ཚོས་རྣམས་ལ་ཡང་དག་པར་སོ་སོར་རྟོག་པ་ཞེས་བྱའོ།

See also Nāgārjuna's rendition, VI.83 (Peking 5262, vol. 98, 103.1.8).

[ཁས་ལེན་པ་དང་བདག་རྐྱ་པར་ཁས་ལེན་པ་དེ་དབྱ་མ་ཡིན་ན་ཕྱོད་ཇི་ལྟ་བ་བཞིན་འཛིན་པའི་ལྟ་བ་དེ་དབྱ་མའི་ལྟ་བས་]ཁྱབ་སྟེ། གཞི་དེ་དབྱ་མ་ཡིན་ན་དེ་རང་གི་ངོར་ཤར་ནས་བརྟུང་བའི་ལྟ་བ་དེས་རྐྱ་ཆད་ཀྱི་མཐའ་གཉིས་རྣམ་བཅད་ལ་ཞེགས་ནས་བརྟུང་བ་གཅིག་དགོས་པའི་ཕྱིར། [གཞི་དེ་དབྱ་མ་ཡིན་ན་དེ་རང་གི་ངོར་ཤར་ནས་བརྟུང་བའི་ལྟ་བ་དེས་རྐྱ་ཆད་ཀྱི་མཐའ་གཉིས་རྣམ་བཅད་ལ་ཞེགས་ནས་བརྟུང་བ་གཅིག་དགོས་པ་]དེར་ཐལ། མངོ་ལས། འོད་སྲུང་ཡོད་ཅེས་བྱ་བ་ནི་མཐའ་གཅིག་གོ །མེད་ཅེས་བྱ་བ་ནི་མཐའ་གཉིས་སོ། ।མཐའ་དེ་གཉིས་ཀྱི་དབྱས་གང་ཡིན་པ་དེ་ནི་བལྟར་མེད་པ། མཐོང་དུ་མེད་པ་ཞེས་སོགས་གསུངས་[10b]པའི་ཕྱིར།

II. Obeisance of the Translators

གཉིས་པ་འགྱུར་ཕྱག་ནི།

Homage to the youthful Mañjushrī.

འཕགས་པ་འཇམ་དཔལ་[གཞོན་ནུར་གྱུར་པ་ལ་ཕྱག་འཚལ་ལོ།] སོགས་བྱུང་།

Ngag-wang-leg-dan: One offers obeisance and goes for refuge to Mañjushrī in order to accomplish three purposes: (1) at the time of translating the text, the translators offer obeisance so as to avoid errors in making the translation; (2) later, after the text has been translated, to avoid faults at the time of teaching the translated text; and (3) to ensure that when reading the text to others one makes no mistakes. For these reasons it is necessary to offer obeisance both when one translates the text and also when one presents it to others.

On this occasion, from among the three, [refutation of others' mistakes, presentation of our system, and dispelling objections to our system], with respect to the first:

A. Refutation [of others' mistakes]

འདི་འི་སྐབས་སུ་[དགག་གཞན་སྒྲུབ་]གསུམ་ལས། དང་པོ་[དགག་པ་]ལ་

13. Someone says:[a] The scriptural collection[b] of manifest knowledge of phenomena[c] and the sets of discourses[d] are mutually exclusive.[e]

ཁ་ཅིག་ན་རེ། མདོ་ན་པའི་ལྷོ་ལྷོད་དང་མདོ་ལྷ་འགལ་ཟེར་ན།

Ngag-wang-leg-dan: The word of the Buddha is divided into three scriptural collections: the scriptural collection of discipline,[f] the scriptural collection of the sets of discourses, and the scriptural collection of manifest knowledge of phenomena. When the codes governing translation were formulated, it was decided that translations of works concerned with discipline would begin with obeisance to the Omniscient One,[g] that translations of the sets of discourses would begin with obeisance to the Buddha and the Bodhisattvas, and that translations of works concerned with manifest knowledge of phenomena would begin with obeisance to Mañjushrī. We say that the *Perfection of Wisdom Sūtras,*[h] Nāgārjuna's *Six Collections of Reasonings,*[i] Chandrakīrti's *Supplement,* and so forth belong to both the scriptural collection of manifest knowledge of phenomena and the scriptural collection of the sets of discourses, but the opponent takes the obeisance of the translators to mean that Chandrakīrti's *Supplement* belongs only to the scriptural collection of manifest knowledge of phenomena.

Our response: It [absurdly] follows that the three, the extensive, medium, and brief [*Perfection of Wisdom Sūtras*], are not scriptural collections of

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[a] 2011 TBRC *bla brang*, 10b.1; 2015 Go-mang Lhasa, 8b.4; 2007 Taipei codex reprint, 14.3.

[b] *sde snod, piṭaka.*

[c] *chos mngon pa, abhidharma.*

[d] *mdo sde, sūtrānta.*

[e] *'gal ba.*

[f] *'dul ba sde snod, vinayapiṭaka.*

[g] *thams cad mkhyen pa.*

[h] *sher phyin gyi mdo.*

[i] *rigs tshogs drug.*

manifest knowledge of phenomena because of being scriptural collections of the sets of discourses.

རྒྱས་འབྲིང་བསྡུས་གསུམ་མངོན་པའི་སྡེ་སྣོད་མ་ཡིན་པར་ཐལ། མདོ་སྡེའི་སྡེ་སྣོད་ཡིན་པའི་ཕྱིར།

> Ngag-wang-leg-dan: The extensive, medium, and brief *Perfection of Wisdom Sūtras* are the *Perfection of Wisdom Sūtras* in one hundred thousand stanzas, twenty-five thousand stanzas, and eight thousand stanzas, respectively.

The reason [which is that the three, the extensive, medium, and brief *Perfection of Wisdom Sūtras,* are scriptural collections of the sets of discourses] is renowned to all, whereby it is established, and also it follows [that the three, the extensive, medium, and brief *Perfection of Wisdom Sūtras,* are scriptural collections of the sets of discourses] because of being high sayings that mainly teach limitless forms of higher meditative stabilization.

[རྒྱས་འབྲིང་བསྡུས་གསུམ་མདོ་སྡེའི་སྡེ་སྣོད་ཡིན་པ་]རྩགས་ཀུན་ལ་གྲགས་པས་ཀྱང་གྲུབ་ཅིང་། [རྒྱས་འབྲིང་བསྡུས་གསུམ་མདོ་སྡེའི་སྡེ་སྣོད་ཡིན་པ་]དེར་ཐལ། ལྷག་པ་ཏིང་ངེ་འཛིན་གྱི་རྣམ་གྲངས་མཐའ་ཡས་པ་གཙོ་བོར་སྟོན་པའི་གསུང་རབ་ཡིན་པའི་ཕྱིར།

The root [consequence, which is that the three, the extensive, medium, and brief *Perfection of Wisdom Sūtras,* are not scriptural collections of manifest knowledge of phenomena] cannot be accepted because of being either of the two, conventional or ultimate scriptural collections of manifest knowledge of phenomena.

[རྒྱས་འབྲིང་བསྡུས་གསུམ་མངོན་པའི་སྡེ་སྣོད་མ་ཡིན་པ་]རྫ་བར་འདོད་མི་ནུས་ཏེ། ཀུན་རྫོབ་དང་དོན་དམ་པའི་མངོན་པའི་སྡེ་སྣོད་གཉིས་པོ་གང་རུང་ཡིན་པའི་ཕྱིར།

It follows [that the three, the extensive, medium, and brief *Perfection of Wisdom Sūtras,* are either of the two, conventional or ultimate scriptural

collections of manifest knowledge of phenomena] because of being scriptural collections of ultimate manifest knowledge of phenomena.[a]

[རྒྱས་འབྲིང་བསྡུས་གསུམ་ཀྱིས་རྫོགས་དང་དོན་དམ་པའི་མངོན་པའི་སྡེ་སྣོད་གཉིས་པོ་གང་རུང་ཡིན་པ་]དེར་ཐལ། དོན་དམ་པའི་མངོན་པའི་སྡེ་སྣོད་ཡིན་པའི་ཕྱིར།

> Ngag-wang-leg-dan: Emptiness is the explicit teaching[b] of all three sets of *Discourses on the Perfection of Wisdom*.

It follows [that the three, the extensive, medium, and brief *Perfection of Wisdom Sūtras,* are scriptural collections of ultimate manifest knowledge of phenomena] because of being scriptural collections of manifest knowledge of phenomena which mainly delineate the appropriate ultimate specific and general characteristics of phenomena.

[རྒྱས་འབྲིང་བསྡུས་གསུམ་དོན་དམ་པའི་མངོན་པའི་སྡེ་སྣོད་ཡིན་པ་]དེར་ཐལ། ཆོས་རྣམས་ཀྱི་དོན་དམ་པའི་རང་སྤྱིའི་མཚན་ཉིད་ཅི་རིགས་པ་གཙོ་བོར་གཏན་ལ་འབེབས་པའི་མངོན་པའི་སྡེ་སྣོད་ཡིན་པའི་ཕྱིར།

The sign [which is that the three—the extensive, medium, and brief *Perfection of Wisdom Sūtras*—are scriptural collections of manifest knowledge of phenomena which mainly delineate the appropriate ultimate specific and general characteristics of phenomena] is established because of being scriptural collections in which the three, manifestation, repetition, and causing realization from the viewpoint of delineating thus [mainly the appropriate ultimate specific and general characteristics of phenomena] are complete because Avalokitavrata's *Explanatory Commentary on (Bhāvaviveka's) "Lamp for (Nāgārjuna's) 'Wisdom'"* says:[c]

> This itself is ultimate manifest knowledge of phenomena, for this posits and brings about thorough realization of the ultimate characteristics of phenomena, and this manifests nirvāṇa and causes

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[a] *don dam pa'i chos mngon pa, paramārtha-abhidharma.*

[b] *dngos bstan.*

[c] Avalokitavrata (*spyan ras gzigs brtul zhugs,* seventh or eighth century), *shes rab sgron ma rgya cher 'grel pa, prajñāpradīpaṭīkā,* Peking 5259; TBRC 23703099, 39b.6.

the attainment of nirvāṇa.

[རྒྱས་འབྲིང་བསྡུས་གསུམ་ཚོས་རྣམས་ཀྱི་དོན་དམ་པའི་རང་སྤྱིའི་མཚན་ཉིད་ཅི་རིགས་པ་གཙོ་བོར་གཏན་ལ་འབེབས་པའི་མངོན་པའི་སྒྲོ་སྐོད་ཡིན་པ་]རྒྱས་གྱུར་ཏེ། [ཚོས་རྣམས་ཀྱི་དོན་དམ་པའི་རང་སྤྱིའི་མཚན་ཉིད་ཅི་རིགས་པ་གཙོ་བོར་]དེ་ལྟར་གཏན་ལ་ཕབ་པའི་སྒོ་ནས་མངོན་དུ་བྱེད་པ་དང་ཡང་ཡང་དང་རྟོགས་པར་བྱེད་པ་གསུམ་པོ་ཚང་བའི་སྒྲ་སྐད་ཡིན་པའི་ཕྱིར་ཏེ། ཤེས་རབ་སྒྲོན་མེའི་འགྲེལ་བཤད་ལས། འདི་ཉིད་དོན་དམ་པའི་ཆོས་མངོན་པ་ཡིན་ཏེ། འདི་ལྟར་འདིས་ཆོས་རྣམས་ཀྱི་དོན་དམ་པའི་མཚན་ཉིད་རྣམ་པར་འཇོག་ཅིང་ཡོངས་སུ་རྟོགས་པར་བྱེད་ཅིང་འདི་ཉིད་ཀྱིས་མྱ་ངན་ལས་འདས་པ་མངོན་དུ་བྱེད་ཅིང་མྱ་ངན་ལས་འདས་པ་ཐོབ་པར་བྱེད་དོ། །ཞེས་གསུངས་པའི་ཕྱིར།

> Ngag-wang-leg-dan: "This itself"[a] refers to the extensive, medium, and brief *Perfection of Wisdom Sūtras*. The afflictive obstructions[b] and the predispositions[c] constitute misery[d] and cause one to suffer miserably. In putting an end to them one passes beyond misery.[e]

[That such is said] entails [that the three—the extensive, medium, and brief *Perfection of Wisdom Sūtras*—are scriptural collections of manifest knowledge of phenomena which mainly delineate the appropriate ultimate specific and general characteristics of phenomena] because by way of the three, "manifestation," "characteristics of the ultimate," and "causing thorough realization" [the extensive, medium, and brief *Perfection of Wisdom Sūtras*] contain the meaning of [this passage from Maitreya's] *Ornament*

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[a] *'di nyid*
[b] *nyon sgrib.*
[c] *bag chags.*
[d] *mya ngan.*
[e] *mya ngan las 'das, nirvāṇa.*

for the Great Vehicle Sūtras:[a]

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[a] XI.3; *abhimukhato'thāmīkṣṇādabhibhabhavagaitito'bhidharmaśca; mahāyānasūtrālaṃkāra, theg pa chen po'i mdo sde'i rgyan gyi tshig le'ur byas pa,* Peking 5521, vol. 108; *sde dge* 4020; Dharma vol. 77; TBRC 23703, 123, 13a.6. Ngag-wang-pal-dan's *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*) explains the four features of manifest knowledge of phenomena as meaning:

1. being a door for manifestly approaching nirvāṇa
2. manifestly delineating again and again the general and specific characters
3. manifestly overwhelming opponents
4. manifestly realizing the meaning of the sūtras.

ཐྱང་འདས་ལ་མངོན་དུ་ཕྱོགས་པར་བྱེད་པའི་སྒོ་དང་། རང་སྤྱིའི་མཚན་ཉིད་ཡང་ཡང་དུ་མངོན་པར་གཏན་ལ་འབེལས་པ་དང་། ཕས་ཆོལ་མངོན་པར་ཟིལ་གྱིས་གནོན་པ་དང་། མདོའི་དོན་མངོན་པར་རྟོགས་པ་སྟེ་བཞི་བོ། །

Applying these to Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Valid Cognition"* Jam-yang-shay-pa's *Great Exposition of Tenets* says:

> It is undeniable that it fulfills repeated [delineation] and overwhelming [opponents] by way of the specific and general characters, entities, enumerations, and so forth of objects and object-possessors—the two selflessnesses and so forth. With regard to how it makes selflessness manifest, it teaches the system common to the Sūtra School and the Mind-Only School—how to meditate after having delineated selflessness through hearing and thinking on the occasion of the paths of accumulation and preparation and, from that, how to manifest the specifically characterized mode of subsistence of the four truths on the occasion of the paths of seeing and meditation:
>
> - initially how to rely on a spiritual guide, and thereupon to engage in hearing and thinking…
> - how to analyze by means of hearing and thinking…
> - the necessity also during the time of hearing and thinking to recognize that the root of all defects such as pain and so forth is the apprehension of self…
> - whether or not great compassion—the means of separately differentiating the three vehicles—is meditatively cultivated, and if it is meditatively cultivated, how its increase becomes limitless, and so forth…
> - how the selflessness of phenomena is meditated
> - yogic direct perception
> - how the obstructions are individually abandoned.

བདག་མེད་གཉིས་སོགས་ཡུལ་ཡུལ་ཅན་གྱི་རང་སྤྱིའི་མཚན་ཉིད་ངོ་བོ་དང་རྣམ་གྲངས་སོགས་ཀྱིས་ཡང་ཡང་བཤད་པས་ཡང་ཡང་དང་ཟིལ་གནོན་ཚང་བར་བསྟོན་ས་མེད་ལ། བདག་མེད་མངོན་དུ་འགྱུར་ཚུལ་ཡང་མདོ་སེམས་ཕྱན་མོང་གི་ལུགས་ཚོགས་སྒོར་

Because of approaching, and again and again, and overwhelming,
And realization there is manifest knowledge of phenomena.

[དེ་ལྟར་གསུངས་ན་རྒྱས་འབྲེང་བསྡུས་གསུམ་ཚོས་རྣམས་ཀྱི་དོན་དམ་པའི་རང་སྟོའི་མཚན་ཉིད་ཅི་རིགས་པ་གཙོ་བོར་གཏན་ལ་འབེབས་པའི་མངོན་པའི་སྒྲ་སྣོད་ཡིན་པས་]ཁྱབ་སྒྲ། མངོན་དུ་བྱེད་ཅེས་པ་དང་། དོན་དམ་པའི་མཚན་ཉིད་ཅེས་པ་དང་། ཡོངས་སུ་རྫོགས་པར་བྱེད་ཅེས་པ་གསུམ་གྱིས། མདོ་སྡེ་རྒྱན་ལས། མངོན་དུའི་ཕྱིར་དང་ཡང་ཡང་དང་། །ཟིལ་གནོན་རྫོགས་ཕྱིར་མངོན་པའི་ཚོས། །ཞེས་པའི་དོན་ཚང་བའི་ཕྱིར་རོ། །

Ngag-wang-leg-dan: These three sets of *Perfection of Wisdom Sūtras* are taught in order that ultimate truth may be realized. What is taught so that ultimate truth may be realized is manifest knowledge of phenomena.
Lo-sang-gyal-tshan: These three correspond to the paths of seeing, meditation, and no-more-learning.

14. Also, some scholars say:[a] "Since on this occasion [of the Middle Way

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སྐབས་སུ་ཐོས་བསམ་གྱིས་གཏན་ལ་ཕབ་སྟེ་སྒོམ་པ་ལས་མཐོང་ལམ་སྐབས་སུ་བདེན་བཞིའི་གནས་ལུགས་རང་མཚན་མངོན་དུ་འགྱུར་ཚུལ།...ཐོག་མར་བཤེས་གཉེན་བསྟེན་ནས་ཐོས་བསམ་བྱེད་ཚུལ་དང་། ཐོས་བསམ་གྱིས་དགྱོད་ཚུལ་...དེ་ལྟར་ཐོས་བསམ་གྱི་ཚེ་ནའང་སྒྲུག་བསྔལ་སོགས་ཉེས་པ་ཐམས་ཅད་ཀྱི་རྩ་བ་བདག་འཛིན་དུ་ངོ་ཤེས་པར་བྱེད་དགོས་པ་...ཡང་ཡང་བཤད་པ་རྣམས་དང་། བརྩེ་བ་སྙིང་རྗེ་ཆེན་པོ་ཐུག་གསུམ་སོ་སོར་འབྱེད་བྱེད་བསྐལ་བ་དུ་མར་སྒོམ་མི་སྒོམ་དང་བསྒོམ་ན་འཕེལ་བ་རབ་ཀྱིས་མཐར་འགྲོ་ཚུལ་སོགས།...ཚོས་ཀྱི་བདག་མེད་ཀྱི་སྒོམ་ཚུལ་དང་རྣལ་འབྱོར་མངོན་སུམ་ཡང་དག་པ་དང་བཅས་པས་རྒྱས་པར་བཤད་དེ།...གཞན་ཡང་། སྒྲིག་པ་སོ་སོར་སྦྱངས་ཚུལ་སོགས་རྒྱས་པར་བཤད་ལ།

See Hopkins, *Maps of the Profound,* 680-681.

[a] 2011 TBRC *bla brang,* 11a.1; 2015 Go-mang Lhasa, 9a.3; 2007 Taipei codex reprint, 14.16.

School] an ultimate manifest knowledge of phenomena is asserted thusly [as necessarily a scriptural collection of manifest knowledge of phenomena which mainly delineates the appropriate ultimate specific and general characteristics of phenomena], the higher and lower manifest knowledges of phenomena are not scriptural collections of manifest knowledge of phenomena," and "The [higher and lower manifest knowledges of phenomena][a] are not thoroughly pure scriptural collections of manifest knowledge of phenomena."

ཡང་མཐས་པ་དག་ན་རེ། [དབུ་མ་པའི་]སྒྲབས་འདིར་དོན་དམ་
པའི་ཚོས་མངོན་པ་[ལ་ཚོས་རྣམས་ཀྱི་དོན་དམ་པའི་རང་སྤྱིའི་མཚན་ཉིད་ཅི་
རིགས་པ་གཙོ་བོར་གཏན་ལ་འབེབས་པའི་སྡེ་སྣོད་ཅིག་དགོས་པ་]དེ་ལྟར་འདོད
པས་ན་མངོན་པ་གོང་འོག་མངོན་པའི་སྡེ་སྣོད་མིན་ཟེར་བ་དང་།
མངོན་པའི་སྡེ་སྣོད་རྣམ་དག་མིན་ཟེར།

Ngag-wang-leg-dan: According to these scholars, if the extensive, medium, and brief *Perfection of Wisdom Sūtras* and Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* are asserted to be scriptural collections of manifest knowledge of phenomena, then Vasubandhu's *Treasury of Manifest knowledge of phenomena*,[b] which is the lower manifest knowledge of phenomena, and Asaṅga's *Summary of Manifest knowledge of phenomena,*[c] which is the higher manifest knowledge of phenomena, do not qualify as scriptural collections of manifest knowledge of phenomena. Vasubandhu's *Treasury* conforms to the Great Exposition School and Sūtra School. Asaṅga's *Summary* expresses the outlook of Mind-Only. These two treatises are called the higher and lower manifest knowledges of phenomena, yet according to these scholars in their manner of teaching conventional truths and

[a] Added from Kön-chog-jig-may-wang-po's commentary, 6b.3: ***de gnyis*** *mngon pa'i sde snod rnam dag min zer*.

[b] Vasubandhu (*dbyig gnyen,* fl.360), *abhidharmakośakārikā, chos mngon pa'i mdzod kyi tshig le'ur byas pa*, Peking 5590, vol. 115.

[c] Asaṅga (*thogs med,* fourth century), *Summary of Manifest knowledge of phenomena, abhidharmasamuccaya, chos mngon pa kun btus*, Peking 5550, vol. 112, Toh. 4049; in *bstan 'gyur* (*sde dge*), TBRC W23703, 134: 89-241 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982–1985).

ultimate truths they would not fulfill the meaning of repetition,[a] overwhelming,[b] and causing realization, the criteria for manifest knowledge of phenomena given in the passage from Maitreya just cited. Thus, since Vasubandhu's *Treasury* and Asaṅga's *Summary* would not serve as methods for realizing ultimate truth and emptiness, it then follows that they do not qualify as manifest knowledge of phenomena. Thus, we have been presented with two options: either the treatises of Asaṅga and Vasubandhu are not scriptural collections of manifest knowledge of phenomena or the scriptural collection of manifest knowledge of phenomena is lousy.[c]

Our response: Well then, with respect to those two [original opinions], it [absurdly] follows that three common scriptural collections do not exist because [according to you] the scriptural collection of manifest knowledge of phenomena among the three common scriptural collections does not exist.

དེ་གཉིས་ལ་འོ་ན་ཐུན་མོང་གི་ལྷ་སྡེ་གསུམ་མེད་པར་ཐལ། ཐུན་མོང་གི་ལྷ་སྡེ་གསུམ་གྱི་ནང་གི་མངོན་པའི་ལྷ་སྡེ་མེད་པའི་ཕྱིར།

Ngag-wang-leg-dan: One may identify scriptural collections of discipline, sets of discourses, and manifest knowledge of phenomena that are common to the Lesser Vehicle and Great Vehicle. What the higher systems of tenets assert in contrast to the lower systems, such as the *Perfection of Wisdom Sūtras,* are then uncommon.[d] Here, "common scriptural collection"[e] means the scriptural collection in common to the vehicles.[f]

It follows [that the scriptural collection of manifest knowledge of phenomena among the three common scriptural collections does not exist] because the higher and lower manifest knowledges of phenomena are not [scriptural collections of manifest knowledge of phenomena among the three

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[a] *yang yang.*
[b] *zil gnon.*
[c] *sdug chags.*
[d] *thun mong ma yin pa.*
[e] *thun mong gi sde snod.*
[f] *theg pa thun mong gi sde snod.*

common scriptural collections].

[ཕྱན་མོང་གི་ཐེ་སྐོང་གསུམ་གྱི་ནང་གི་མངོན་པའི་ཐེ་སྐོང་མེད་པ་]དེར་ཐལ། མངོན་པ་གོང་འོག་[ཕྱན་མོང་གི་ཐེ་སྐོང་གསུམ་གྱི་ནང་གི་མངོན་པའི་ཐེ་སྐོང་]དེ་མ་ཡིན་པའི་ཕྱིར།

It follows [that the higher and lower manifest knowledges of phenomena are not scriptural collections of manifest knowledge of phenomena among the three common scriptural collections] because [according to you your first] thesis [which is that the higher and lower manifest knowledges of phenomena are not the scriptural collection of manifest knowledge of phenomena] is logically feasible. You have asserted the sign [which is that according to you your first thesis—that the higher and lower manifest knowledges of phenomena are not the scriptural collections of manifest knowledge of phenomena—is logically feasible].

[མངོན་པ་གོང་འོག་ཕྱན་མོང་གི་ཐེ་སྐོང་གསུམ་གྱི་ནང་གི་མངོན་པའི་ཐེ་སྐོང་དེ་མ་ཡིན་པ་]དེར་ཐལ། [མངོན་པ་གོང་འོག་མངོན་པའི་ཐེ་སྐོང་མིན་ཟེར་བའི་]དམ་བཅའ་འཐད་པའི་ཕྱིར། [མངོན་པ་གོང་འོག་མངོན་པའི་ཐེ་སྐོང་མིན་ཟེར་བའི་དམ་བཅའ་འཐད་པ་]རྟགས་ཁས།

If you accept [that the higher and lower manifest knowledges of phenomena are not scriptural collections of manifest knowledge of phenomena among the three common scriptural collections], then it [absurdly] follows that the scriptural collection of conventional manifest knowledge of phenomena does not exist because you have accepted [that the higher and lower manifest knowledges of phenomena are not scriptural collections of manifest knowledge of phenomena among the three common scriptural collections].

[མངོན་པ་གོང་འོག་ཕྱན་མོང་གི་ཐེ་སྐོང་གསུམ་གྱི་ནང་གི་མངོན་པའི་ཐེ་སྐོང་དེ་མ་ཡིན་པར་]འདོད་ན། ཀུན་རྫོབ་པའི་ཚོས་མངོན་པའི་ཐེ་སྐོང་མེད་པར་ཐལ། [མངོན་པ་གོང་འོག་ཕྱན་མོང་གི་ཐེ་སྐོང་གསུམ་གྱི་ནང་གི་མངོན་པའི་ཐེ་སྐོང་དེ་མ་ཡིན་པར་]འདོད་པའི་ཕྱིར།

[That you have accepted that the higher and lower manifest knowledges

of phenomena are not the scriptural collection of manifest knowledge of phenomena within the three common scriptural collections] en

tails [that the scriptural collection of conventional manifest knowledge of phenomena does not exist] because whatever is [a scriptural collection of manifest knowledge of phenomena] within the three [common scriptural collections] must be [a conventional scriptural collection]. It follows [that whatever is a scriptural collection of manifest knowledge of phenomena within the three common scriptural collections must be a scriptural collection of conventional manifest knowledge of phenomena] because Avalokitavrata's *Explanatory Commentary on (Bhāvaviveka's) "Lamp for (Nāgārjuna's) 'Wisdom'"* says:[a]

> What occurs in the three scriptural collections is conventional manifest knowledge of phenomena because there the conventional characteristics of phenomena—obstructive, moistening, warming,[b] and so forth—are taught, and the ultimate is not taught.

[མདོ་བ་ཤོང་འགྱུར་ཕྱན་མོང་གི་ཐེ་ལྟོད་གསུམ་གྱི་ནང་གི་མདོ་བའི་ཐེ་ལྟོད་དེ་མ་ཡིན་པར་འདོད་ན་ཀུན་རྫོབ་པའི་ཚོས་མདོ་བའི་ཐེ་ལྟོད་མེད་པས་]ཁྱབ་སྟེ། [ཕྱན་མོང་གི་ཐེ་ལྟོད་]དེ་གསུམ་གྱི་ནང་ཚན་གྱི་[མདོ་བའི་ཐེ་ལྟོད་]དེ་ཡིན་ན་[ཀུན་རྫོབ་པའི་ཚོས་མདོ་བའི་ཐེ་ལྟོད་]དེ་ཡིན་དགོས་པའི་ཕྱིར། [ཕྱན་མོང་གི་ཐེ་ལྟོད་དེ་གསུམ་གྱི་ནང་ཚན་གྱི་མདོ་བའི་ཐེ་ལྟོད་དེ་ཡིན་ན་ཀུན་རྫོབ་པའི་ཚོས་མདོ་བའི་ཐེ་ལྟོད་དེ་ཡིན་དགོས་པ་]དེར་ཐལ། ཤེར་སྒྲོན་འགྲེལ་བཤད་ལས། ཐེ་ལྟོད་གསུམ་ལས་བྱུང་བ་ནི་ཀུན་རྫོབ་པའི་ཚོས་མདོ་བ་ཡིན་ཏེ། འདི་ལྟར་དེར་ནི་ཚོས་རྣམས་ཀྱི་ཐ་སྙད་པའི་མཚན་ཉིད་སྲ་བ་དང་གཤེར་བ་དང་དྲོ་བ་ལ་སོགས་པ་དག་བསྟན་ཅིང་དོན་

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[a] *shes rab sgron ma rgya cher 'grel pa,* 39b.6-7. Where Jam-yang-shay-pa has *tha snyad* the *sde dge* edition of Avalokitavrata's treatise has *tha dad*. Where one edition of Jam-yang-shay-pa's treatise has *ngo bo* (2007 Taipei codex reprint, 15.4), two others have *dro ba* (2011 TBRC *bla brang*, 11a.4, and 2015 Go-mang Lhasa, 9a.6). Also, after *sra ba dang gsher ba dang dro ba* the *sde dge* edition of Avalokitavrata's treatise adds *dang g.yo ba*, or "and moving." I have taken *tha snyad* and *dro ba* to be the better readings but have not added *g.yo ba* to Jam-yang-shay-pa's citation of Avalokitavrata.

[b] These three are the characteristics of earth, water, and fire respectively.

དངམ་པ་མ་བསྟན་པའི་ཕྱིར་རོ། །ཞེས་གསུངས་པའི་ཕྱིར་དང་།

Ngag-wang-leg-dan: The profound emptiness is not taught in the higher and lower manifest knowledges of phenomena. Vasubandhu's *Treasury* speaks of the selflessness of persons but not of subtle emptiness. Asaṅga's *Summary* presents the system of Mind-Only; as such, it argues for true establishment rather than for a [profound] selflessness, a lack of true establishment, or an absence of the establishment of phenomena from their own side.

and because much damage, such as it [absurdly] following that the frequent explanations by the father [Tsong-kha-pa] and his spiritual sons [Khay-drub and Gyal-tshab], Nāgabodhi,[a] the honorable Chandrakīrti, and so forth [drawn] "from the manifest knowledge of phenomena" are not logically feasible, would occur [if the scriptural collection of manifest knowledge of phenomena within the three common scriptural collections were not a conventional scriptural collection of manifest knowledge of phenomena].

Enough elaboration.

རྩེ་ཡབ་སྲས་དང་གླུ་བྱང་དང་ཟླ་བའི་ཞབས་སོགས་ཀྱིས་མངོན་པ་ལས་ཞེས་ཡང་ཡང་བཤད་པ་རྣམས་ཀྱང་མི་འཐད་པར་ཐལ་བ་སོགས་གནོད་བྱེད་དུ་མ་འབྱུང་བའི་ཕྱིར་རོ། ། སྒྲོས་པས་ཆོག

Ngag-wang-leg-dan: When they cite the fundamental texts, they repeatedly refer to the higher and lower manifest knowledges of phenomena. This means that they do assert books that present the manifest knowledge of phenomena, and they must be asserting a common manifest knowledge of phenomena, for the Consequence School asserts the formation of the world that is explained in Vasubandhu's *Treasury,* the lower manifest knowledge of phenomena: the formation of the lands,[b] Mt. Meru, the four continents, the one billion worlds of this world system, and so forth. They assert the same presentation, even if they do not view this in the way that the lower manifest knowledge of phenomena does, for the Consequence School does not assert the true establishment of those things. However, in their own way they do assert the same

[a] *klu'i byang chub.*
[b] *lung pa chags stangs.*

structure and formation of the world.

With respect to the second thesis [that the higher and lower manifest knowledges of phenomena are not thoroughly pure scriptural collections of manifest knowledge of phenomena], it [absurdly] follows that whatever is not literal is necessarily not thoroughly pure because of [your] assertion [that the higher and lower manifest knowledges of phenomena are not thoroughly pure scriptural collections of manifest knowledge of phenomena.]

[མངོན་པ་གོང་འོག་མངོན་པའི་ཐེ་སྐོང་རྣམ་དག་མིན་ཟེར་བ་]དམ་བཅའ་གཉིས་པ་ལ། ཐུན་ཏེ་བཤད་པ་མ་ཡིན་ན། རྣམ་དག་མ་ཡིན་པས་ཁྱབ་པར་ཐལ། [མངོན་པ་གོང་འོག་མངོན་པའི་ཐེ་སྐོང་རྣམ་དག་མིན་]འདོད་པའི་ཕྱིར།

Ngag-wang-leg-dan: If one may not assert the literal words just as they are stated, must the text in question be judged impure? Do we not interpret texts whose words we cannot assert literally, texts that we then regard as pure once we have changed the meaning that requires interpretation?[a] Do we reject those books?

B. Presentation of our system

གཉིས་པ་རང་ལུགས་[གཞུག་པ་]ལ།

Furthermore,[b] the scriptural collections of the sets of discourses and the manifest knowledge of phenomena are not mutually exclusive because the three, the extensive, medium, and brief [*Perfection of Wisdom Sūtras*] and the commentaries on their thought, such as this *Supplement,* are suitable as both.

མདོ་མངོན་གྱི་ཐེ་སྐོང་ཀྱང་མི་འགལ་ཏེ། མདོ་རྒྱས་འབྲིང་བསྡུས་གསུམ་དང་དེའི་དགོངས་འགྲེལ་འཇུག་པ་འདི་ལྟ་བུ་གཉིས་ཀར་རུང་བའི་ཕྱིར།

[a] *drang don, neyārtha.*

[b] 2011 TBRC *bla brang*, 11a.6; 2015 Go-mang Lhasa, 9a.7; 2007 Taipei codex reprint, 15.8

Ngag-wang-leg-dan: The *Perfection of Wisdom Sūtras* are both, as is Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* which is of course a treatise rather than a sūtra. The same is so with respect to Chandrakīrti's *Supplement*, and that extends as well to Tsong-kha-pa's *Illumination of the Thought*, which is a commentary on Chandrakīrti's *Supplement*. Scriptural collections[a] are not limited to the speech of the Buddha;[b] the speech of the Buddha, the treatises that comment on those discourses, and the commentaries that explain those treatises are all scriptural collections.

We speak of treatises[c] on discipline, treatises on the sets of discourses, and the treatises on manifest knowledge of phenomena. They are to be distinguished from sūtras[d] on discipline, sūtras on the sets of discourses, and sūtras on manifest knowledge of phenomena. Thus, there are scriptural collections of sūtras[e] and scriptural collections of treatises.[f]

What is set forth here as our own system[g] is that the scriptural collection of the sets of discourses and the scriptural collection of manifest knowledge of phenomena are not mutually exclusive because there are works that are both: the *Perfection of Wisdom Sūtras* and the commentaries on their thought are both scriptural collections of the sets of discourses and scriptural collections of manifest knowledge of phenomena. However, there are no works that are both scriptural collections of discipline and scriptural collection of the sets of discourses, and there are no works that are both scriptural collection of discipline and scriptural collections of manifest knowledge of phenomena. Therefore, the scriptural collection of discipline and the scriptural collection of manifest knowledge of phenomena are mutually exclusive, and the scriptural collection of discipline and the scriptural collection of the sets of discourses are mutually exclusive.

The scriptural collection of discipline must be either the word of the Buddha or commentary upon the word of the Buddha in

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[a] *sde snod.*
[b] *sangs rgyas kyi gsung.*
[c] *bstan bcos, śāstra.*
[d] *mdo, sūtra.*
[e] *mdo'i sde snod.*
[f] *bstan bcos kyi sde snod.*
[g] *rang lugs.*

> regard to discipline. In the scriptural collection of discipline we find the many rules[a] governing the lives of the ordained—two hundred and fifty-three for fully ordained monks,[b] three hundred and sixty-four for fully ordained nuns,[c] those for novices, and so on—rules set in place by the Buddha. These were spoken by the Buddha himself,[d] not by others who were disciples.[e] These rules arose individually in response to particular circumstances during the time that the Buddha resided here among human beings. One does not find teachings other than those rules in the scriptural collection of discipline; the scriptural collection of discipline was set forth separately.[f]

On this occasion, with respect to the scriptural collections of manifest knowledge of phenomena, there are two because there are the two, the scriptural collections of conventional and of ultimate manifest knowledge of phenomena, and the meanings to be understood about these two as well as the sources have already been explained, because the *Sūtra Unraveling the Thought* also says:[g]

> Mañjushrī, those in which I have explained, differentiated, and indicated the eleven aspects of characteristics are called "foundational."[h]

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[a] *khrims*

[b] *dge slong, bhikṣu.*

[c] *dge slong ma, bhikṣuṇī.*

[d] *sangs rgyas rang gis gsungs.*

[e] *gdul bya.*

[f] *zur du.*

[g] *mdo dgongs pa nges par 'grel, saṃdhinirmocana-sūtra,* in *bka' 'gyur* (*lha sa*), TBRC W26071, vol. 51, 5-178; *lha sa: zhol bka' 'gyur par khang,* 79b.2; also, http://www.asianclassics.org/reader.php?collection=kangyur&index=109#79B, 79b.2. Where Jam-yang-shay-pa has ***gang du ngas*** *mtshan nyid rnam pa bcu gcig bshad pa,* both *lha sa* and ACIP have ***ngas gang du*** *mtshan nyid rnam pa bcu gcig bshad pa.*

[h] *ma mo, mātṛkā.* This passage continues in John C. Powers' translation:

> "With respect to that, [145] what are the eleven types of characteristics? They are: (1) the conventional character; (2) the ultimate character; (3) the characteristics of objects of observation of the phenomena that are the [thirty-seven] harmonies with enlightenment; (4) the characteristic of aspects; (5) the characteristic of nature; (6) the characteristic of the fruits of that; (7) the characteristic of describing the experience of that; (8) the characteristic of phenomena that are interruptions of that; (9) the characteristic of phenomena that are concordant with that; (10) the characteristic of disadvantages of that; and (11) the characteristic of benefiters of that.

"Mañjushrī, with respect to [the first,] you should view the conventional character as being of three types: (1) thoroughly teaching persons; (2) teaching the imputational nature; and (3) teaching the movements, activities, and actions of phenomena.

"With respect to [the second,] the ultimate character should be viewed in terms of the teaching of suchness in seven aspects. The characteristic of objects of observation should be viewed in terms of teaching all aspects of phenomena that are objects of knowledge.

"The characteristic of aspects should be viewed in terms of teaching the eight types of analytical procedure. What are the eight types of analytical procedure? [They are analytical procedures concerning:] (1) truth; (2) positings; (3) faults; (4) [good] qualities; (5) modes; (6) engagement; (7) reasoning; and (8) condensing and elaborating.

"With respect to that, truth is whatever is suchness. Positings are: (a) positing persons; [146] or (b) positing the entityness of imputations; or (c) positing categorically, differentiatingly, or answering after having asked a question; or (d) positing a position; or (e) positing an answer to the secret and to the differentiated. Faults are the disadvantages of thoroughly afflicted phenomena that I have indicated in many forms [of explanation]. [Good] qualities are the benefits of purified phenomena that I have indicated in many forms [of explanation].

"Modes should be known in terms of six aspects: (1) the mode of the meaning of suchness; (2) the mode of attainment; (3) the mode of explanation; (4) the mode of abandoning the two extremes; (5) the mode of the inconceivable; and (6) the mode of [Buddha's] thought. Engagement [refers to] the three times [i.e., past, present, and future], the three characteristics of compounded phenomena, and the four conditions.

"Analytical procedure should be known in terms of four aspects: (1) analytical procedure [looking into] dependence; (2) analytical procedure [looking into] performance of functions; (3) analytical procedure [looking into] logical correctness; and (4) analytical procedure [looking into] the nature.

"With respect to that, regarding analytical procedure [looking into] dependence: Those which serve as causes and those which serve as conditions that produce compounded phenomena and [bring about] subsequent designation of conventions are [the focus of] analytical procedure [looking into] dependence. Those which serve as causes and those which serve as conditions that bring about appropriation of phenomena, or [their] establishment, or [their] performance of functions after being produced [147] are [the focus of] analytical procedure [looking into] performance of functions. Those which serve as causes and those which serve as conditions for proving meanings that have been made into theses and propounded and for causing these to become known are [the focus of] analytical procedure [looking into] logical correctness.

"Moreover, in brief, there are two types [of analytical procedure looking into logical correctness]: (1) pure and (2) impure. With respect to those, the characteristics of the correct [type] are five-fold. The characteristics of the incorrect [type] are seven-fold.

"What are the characteristics of the correct [type? They are:] (a) the characteristic of directly observing something; (b) the characteristic of directly observing a basis of something; (c) the characteristic of associating an example of its

སྐབས་འདིར་མངོན་པའི་སྟོ་སྨོད་ལ་གཉིས་ཡོད་དེ། ཀུན་རྫོབ་
ངང་དོན་དམ་པའི་མངོན་པའི་སྟེ་སྨོད་གཉིས་ཡོད་ཅིང་། དེ་
གཉིས་ཀྱི་གོ་དོན་ཤེས་བྱེད་ངང་བཅས་པ་བཤད་ཟིན་པའི་ཕྱིར་
ཏེ། དགོངས་འགྲེལ་ལས་ཀྱང་། འཇམ་དཔལ་གང་དུ་ངས་མཚན་
ཉིད་རྣམ་པ་བཅུ་གཅིག་བཤད་པ་དང་། རྣམ་པར་ཕྱེ་བ་དང་

type; (d) the characteristic of thorough establishment; and (e) the characteristic of teaching in the manner of delineating very pure scriptures.

"With respect to that, directly observing in the world: (i) the impermanence of all compounded phenomena; (ii) the suffering [inherent in] all compounded phenomena; (iii) the selflessness of all phenomena; or (iv) things that are concordant with such constitute the characteristic of directly observing something.

"[The characteristic of directly observing a basis of something is] directly observing: (i) analytical procedure [looking into] impermanence that is based on the fact that all compounded phenomena are momentary, the existence of another world [i.e., future lives], and non-wastage of virtuous and non-virtuous actions; (ii) directly observing that various sentient beings are based on various karmas; [148] or (iii) directly observing that the happiness or suffering of sentient beings is based on their virtuous or non-virtuous actions. By means of these, one makes inferences with respect to what is not observed directly. These and [reasonings] concordant with such constitute the characteristic of directly observing a basis of something.

"Furthermore, you should know that [the following things constitute] the characteristic of associating an example of [a thing's] own type: (i) associating [examples] of what is renowned in all worlds concerning observations about the disintegration and arising of internal and external compounded phenomena; (ii) associating [examples] concerning observations about the arising and so forth of suffering; (iii) associating [examples] concerning observations about their lack of autonomy; (iv) associating [examples] of what is renowned in all worlds concerning observations about the fortunes and troubles of others; and (v) things that are concordant with such.

"You should know that — because the characteristic of directly observing something, the characteristic of directly observing a basis of something, and the characteristic of associating an example of its type are definite as one in terms of what is to be established by them — these constitute the characteristic of thorough establishment.

"Mañjushrī, you should know that the characteristic of teaching in the manner of delineating very pure scriptures consists of explanations by omniscient persons, such as, 'Nirvāṇa is peace' and things that are concordant with such. [149] Thus, by way of these five characteristics, analytical reasonings are thoroughly purified. Because they are thoroughly purified, you should rely on them."

བློ་བཟང་རྒྱལ་མཚན་པ་དེ་ནི་མ་མོ་ཞེས་བྱའོ། །ཞེས་གསུངས་པའི་ཕྱིར།

> Lo-sang-gyal-tshan: Here the verbal convention used for the manifest knowledge of phenomena is *ma mo*. It has the sense of mother and refers to what is truly important. For instance, the things one must take along when one travels or moves to another place, the things that one simply must steadily watch over carefully are called *ma mo*. Thus it refers to things that one considers to be of real importance. Mostly one sees this verbal convention in treatises concerned with the discipline followed by the ordained.

C. Dispelling objections [to our system]

རྩོད་སྤོང་ལ་

15. Someone says:[a] It follows that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* and Chandrakīrti's *Supplement* principally teach the training in higher wisdom because Tsong-kha-pa's *Illumination of the Thought* says:[b]

> [The translators'] homage to Mañjushrī is made in accordance with the earlier decree [of three types of homage for the three scriptural collections—discipline, sets of discourses, and manifest knowledge of phenomena] since this text [Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle"*] presents ultimate manifest knowledge of phenomena and hence the training in wisdom is principal.

If you accept [that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* and Chandrakīrti's *Supplement* principally teach the training in higher wisdom], then it follows that [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* and Chandrakīrti's *Supplement*] principally explicitly teach [the training in higher wisdom] because [you have] accepted [that Nāgārjuna's *Fundamental Treatise on the Middle*

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[a] 2011 TBRC *bla brang*, 11b.2; 2015 Go-mang Lhasa, 9b.3; 2007 Taipei codex reprint, 15.14.

[b] *dbu ma dgongs pa rab gsal*, 4a.4-5. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 164.

Called "Wisdom" and Chandrakīrti's *Supplement* principally teach the training in higher wisdom].

ཁོ་ན་རེ། རྩ་ཤེ་དང་འཇུག་པས་ལྷག་པ་ཤེས་རབ་ཀྱི་བསྟན་པ་གཙོ་བོར་སྟོན་པར་ཐལ། རྣམ་བཤད་ལས། འཇམ་དཔལ་ལ་ཕྱག་འཚལ་བ་ནི། གཞུང་འདི་དོན་དམ་པའི་ཆོས་མངོན་པར་རྣམ་པར་བཞག་པ་ཡིན་པས་ཤེས་རབ་ཀྱི་བསྟན་པ་གཙོ་བོར་གྱུར་པའི་ཕྱིར། ཐོན་ཀྱི་བཀས་བཅད་པ་དང་མཐུན་པར་མཛད་པའོ། །ཞེས་གསུངས་པའི་ཕྱིར། [རྩ་ཤེ་དང་འཇུག་པས་ལྷག་པ་ཤེས་རབ་ཀྱི་བསྟན་པ་གཙོ་བོར་སྟོན་པར་]འདོད་ན། [རྩ་ཤེ་དང་འཇུག་པས་ལྷག་པ་ཤེས་རབ་ཀྱི་བསྟན་པ་]གཙོ་བོར་དངོས་སུ་བསྟན་པར་ཐལ། [རྩ་ཤེ་དང་འཇུག་པས་ལྷག་པ་ཤེས་རབ་ཀྱི་བསྟན་པ་གཙོ་བོར་སྟོན་པར་]འདོད་པའི་ཕྱིར་ན

Ngag-wang-leg-dan: As indicated by the translators' homage, Chandrakīrti's *Supplement* belongs to the scriptural collection of manifest knowledge of phenomena and must therefore principally teach the training in higher wisdom.

Lo-sang-gyal-tshan: Here *bkas bcad pa* means the rules or decree[a] set in place by the king.

Our response: [That Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* and Chandrakīrti's *Supplement* principally teach the training in higher wisdom] does not entail [that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* and Chandrakīrti's *Supplement* principally explicitly teach the training in higher wisdom.]

[རྩ་ཤེ་དང་འཇུག་པས་ལྷག་པ་ཤེས་རབ་ཀྱི་བསྟན་པ་གཙོ་བོར་སྟོན་ན་རྩ་ཤེ་དང་འཇུག་པས་ལྷག་པ་ཤེས་རབ་ཀྱི་བསྟན་པ་གཙོ་བོར་དངོས་སུ་བསྟན་པས་]མ་བྱས།

Lo-sang-gyal-tshan: It is accepted that the training in higher wisdom is principally taught. However, if it is said that the training in higher wisdom is taught both principally and explicitly, one must

[a] *khrims.*

object.[a] The training in higher wisdom can be taught principally without being taught explicitly because for it to be taught explicitly emptiness and the absence of true establishment must be taught explicitly. The training in higher wisdom itself is a conventional phenomenon.

16. Someone says:[b] It follows [that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* and Chandrakīrti's *Supplement*] do not teach [the training in higher wisdom principally] because [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] does not teach anything at all concerning the paths. It follows [that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not teach anything at all concerning the paths] because in the Foremost Ren-da-wa's *Explanation of (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"*[c] it is said that since [Nāgārjuna's *"Fundamental Treatise on the Middle Called 'Wisdom'"*] does not teach [anything at all concerning the paths] it is a treatise of the common vehicle.

ཡང་བ་ཅིག [རྩ་རྒྱ་དང་འཇུག་པས་ལྷག་པ་རྣམ་རབ་ཀྱི་བསྟན་པ་གཙོ་བོར་]དེ་ལྟར་མ་བསྟན་པར་ཐལ། [རྩ་རྒྱ་]འདིས་ལམ་གྱི་སྐོར་གཏན་ནས་མ་བསྟན་པའི་ཕྱིར། [རྩ་རྒྱ་འདིས་ལམ་གྱི་སྐོར་གཏན་ནས་མ་བསྟན་པ་]དེར་ཐལ། [ལམ་གྱི་སྐོར་གཏན་ནས་]དེ་ལྟར་མ་བསྟན་པས[རྩ་རྒྱ་]འདི་ཐེག་པ་ཕྱུན་མོང་གི་བསྟན་བཅོས་ཡིན་པར་རྗེ་རིང་མདའ་བའི་རྩ་རྒྱ་རྣམ་བཤད་དུ་གསུངས་པའི་ཕྱིར་ན་

Lo-sang-gyal-tshan: According to the system of the Consequence School, both those of the Lesser Vehicle and those of the Great Vehicle must meditate upon emptiness. In his commentary upon Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* Ren-da-wa, from whom the Foremost Precious Tsong-kha-pa heard teachings about the Middle Way School, classifies this

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[a] *ci'i phyir.*

[b] 2011 TBRC *bla brang*, 11b.4; 2015 Go-mang Lhasa, 9b.3; 2007 Taipei codex reprint, 15.18.

[c] Ren-da-wa Shön-nu-lo-drö (*red mda' ba gzhon nu blo gros,* 1349-1412), *dbu ma rtsa ba'i 'grel pa 'thad pa'i snang ba,* TBRC W23629-3504, 155-478.

treatise as belonging to the common vehicle. He reasons that because Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* mainly teaches emptiness, and because Hearers, Solitary Realizers, and those of the Great Vehicle must meditate upon emptiness, therefore the treatise must be considered to belong to the common vehicle. Were it to teach the uncommon paths of the Great Vehicle, it could not be regarded as a treatise of the common vehicle. However, according to him it does not, and for that reason it may be regarded as a treatise of the common vehicle.

Our response: [That in the Foremost Ren-da-wa's *Explanation of (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"* it is said that since Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not teach anything at all concerning the paths it is a treatise of the common vehicle] does not entail [that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does not teach anything at all concerning the paths] because although the statement in [the Foremost Ren-da-wa's] *Explanation of (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"* that [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is a treatise of the common vehicle] is not good, to take [Ren-da-wa] as an opponent[a] and refute him would not be suitable, due to which both [of Tsong-kha-pa's] *Explanations*, [his *Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Illumination of the Thought* and his *Explanation of (Nāgārjuna's) "Treatise on the Middle": Ocean of Reasoning*] have established [Nāgārjuna's *"Fundamental Treatise on the Middle Called 'Wisdom'"*] as an uncommon treatise of the Great Vehicle by way of the manner in which the view is taught.

[ལམ་གྱི་སྐོར་གཏན་ནས་མ་བསྟན་པས་རྒྱ་ཆེ་འདི་ཐེག་པ་ཐུན་མོང་གི་བསྟན་བཅོས་ཡིན་པར་རྟེ་རེད་མདའ་བའི་རྒྱ་ཤེའི་རྣམ་བཤད་དུ་གསུངས་ན་རྒྱ་ཆེ་འདིས་ལམ་གྱི་སྐོར་གཏན་ནས་མ་བསྟན་པས་]མ་ཁྱབ་སྟེ། [རྟེ་རེད་མདའ་བའི་]རྣམ་བཤད་དེ་ལས་[རྒྱ་ཆེ་འདི་ཐེག་པ་ཐུན་མོང་གི་བསྟན་བཅོས་ཡིན་པ་]དེ་ལྟར་གསུངས་པ་མི་ལེགས་ཀྱང་ཕྱོགས་སྔར་བླངས་ནས་འགོག་པ་མི་རིགས་པས་[རྒྱ་ཆེ་རྣམ་བཤད་དང་འཇུག་པའི་]རྣམ་བཤད་འདི་གཉིས་

[a] *phyogs sngar.*

ཀླག་ལྡན་བ་ལྷོན་ཚུལ་གྱི་ཐོ་ནས་[ཙ་ཀེ]ཐེག་ཆེན་ཐུན་མོང་མ་ཡིན་པའི་བསྟན་བཅོས་ཡིན་པར་བསྟུན་པས་པའི་ཕྱིར་རོ།

Ngag-wang-leg-dan: Ren-da-wa was Tsong-kha-pa's teacher. To have attacked him directly would have been unseemly. Tsong-kha-pa's treatises show Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* to be an uncommon treatise of the Great Vehicle and not one shared in common by the Great Vehicle and Small Vehicle. The view is taught there in an uncommon manner that is characteristic of the Great Vehicle. Ren-da-wa thinks that in the system of Consequence School, all three—Hearers, Solitary Realizers, and practitioners of the Great Vehicle—meditate *equally* upon emptiness, but it is not so. Emptiness is taught in the Lesser Vehicle, but Hearers and Solitary Realizers meditate upon emptiness only in a brief manner, whereas those of the Great Vehicle meditate upon emptiness extensively. For that reason, in the discourses of the Lesser Vehicle, emptiness is taught in a brief manner, whereas in the books of the Great Vehicle, emptiness is taught extensively, and therefore, emptiness is presented extensively in the *Perfection of Wisdom Sūtras*. Ren-da-wa does not understand this, but the Foremost Rin-po-che declined to refute him.

Lo-sang-gyal-tshan: "Both of these *Explanations*" means Tsong-kha-pa's *Illumination of the Thought* and his *Ocean of Reasoning*. In his *Illumination of the Thought* Tsong-kha-pa addresses the qualm of whether Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is to be regarded as a belonging to the scriptural collection of the Great Vehicle or to the scriptural collection of the Lesser Vehicle. He identifies it as not only belonging to the scriptural collection of the Great Vehicle but also belonging to the uncommon scriptural collection of the Great Vehicle.[a] How does he comes to and defend this position? This brings us to the passage from Tsong-kha-pa's *Illumination of the Thought* that Jam-yang-shay-pa cites at this point.

This is because Tsong-kha-pa's *Illumination of the Thought* says:[b]

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[a] *theg chen thun mong ma yin pa'i sde snod.*

[b] *dbu ma dgongs pa rab gsal,* 3b.2-4. Translation by Hopkins, *Illumination of the Thought,* see below, Part Three, 161.

> Although Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* except for the class of the profound [emptiness], does not teach the Great Vehicle's other features of the vast,[a] that text was composed in terms of the Great Vehicle from between the two vehicles, Great and Lesser:
>
> 1. because extensive teaching of the selflessness of phenomena through limitless formats of reasoning is done solely in terms of Great Vehicle trainees, and
> 2. because [the selflessness of phenomena] is taught this way in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom."*

and Tsong-kha-pa's *Explanation of (Nāgārjuna's) "Treatise on the Middle": Ocean of Reasoning* also says:[b]

> Although in this text [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*], features of the Great Vehicle except for the view are not taught, the selflessness of phenomena is extensively taught, due to which there is a difference with respect to the trainees for whom it is intended.

Therefore, as for how [the paths] are taught or not taught in this text, this is an occasion for debate about being taught principally explicitly, due to which it must be taken as not taught principally explicitly because there is context.

རྣམ་བཤད་ལས། རྒྱ་ཆེ་ལས་ཟབ་མོའི་ཕྱོགས་མ་གཏོགས་པ་རྒྱ་
[12a]ཆེ་བའི་ཐེག་ཆེན་གྱི་ཁྱད་ཚོས་གཞན་མ་བསྟན་ཀྱང་གཞུང་དེ་
ནི་ཐེག་པ་ཆེ་ཆུང་གཉིས་ཀྱི་ནང་ནས་ཐེག་ཆེན་པའི་དབང་དུ་
མཛད་པ་ཡིན་ཏེ། རིགས་པའི་རྣམ་གྲངས་མཐའ་ཡས་པས་ཚོས་

[a] Jam-yang-shay-pa's previous citation of this passage (see above, 78) from Tsong-kha-pa's *Illumination of the Thought* (2011 TBRC *bla brang*, 7a.5-6; 2015 Go-mang Lhasa, 6a.7; 2007 Taipei codex reprint, 9.17) reads *theg chen gyi khyad chos ma bstan kyang*. This second citation of the passage has an additional word, *gzhan*, which means "other," yielding *theg chen gyi khyad chos* ***gzhan*** *ma bstan kyang* (2011 TBRC *bla brang*, 11b.6-12a.1; 2015 Go-mang Lhasa, 9b.6; 2007 Taipei codex reprint, 16.3-4). For the original in Tsong-kha-pa's *Illumination of the Thought*, see *dbu ma dgongs pa rab gsal*, 3b.2-3. See also Hopkins, *Illumination of the Thought*, Part Three, 161.

[b] *rnam bshad rigs pa'i rgya mtsho,* TBRC W1KG15936-I1KG15945, 23.13, and TBRC W22273-I1KG2250, 12b.4.

ཀྱི་བདག་མེད་རྒྱས་པར་བསྟན་པ་ནི་ཐེག་པ་ཆེན་པོའི་གདུལ་བྱ་ཁོ་[a]ནའི་དབང་དུ་མཛད་པའི་ཕྱིར་དང་རྩ་ཤེར་དེ་བཞིན་དུ་བསྟན་པའི་ཕྱིར་རོ། །ཞེས་དང་། རྣམ་བཤད་རིགས་པའི་རྒྱ་མཚོ་ལས་ཀྱང་། གཞུང་འདིར་ལྷ་བ་ལས་མ་གཏོགས་པའི་ཐེག་ཆེན་གྱི་ཁྱད་ཆོས་མ་བསྟན་ཀྱང་ཆོས་ཀྱི་བདག་མེད་རྒྱས་པར་སྟོན་པས་ཆེད་དུ་བྱ་བའི་གདུལ་བྱ་ལ་ཁྱད་པར་ཡོད་དོ། །ཞེས་གསུངས་པའི་ཕྱིར། དེས་ན་གཞུང་འདིར་བསྟན་མ་བསྟན་གྱི་ཚུལ་ཡང་གཅོ་བོར་དངོས་སུ་བསྟན་པ་ལ་རྩོད་པའི་སྐབས་ཡིན་པས་གཅོ་བོར་དངོས་སུ་མ་བསྟན་པ་ལ་བྱེད་དགོས་ཏེ། སྐབས་དོན་ཡོད་པའི་ཕྱིར།

Ngag-wang-leg-dan: The view is taught extensively, but the paths are not explained clearly. Still, the manner of teaching selflessness marks Nāgārjuna's *Treatise* as uncommon.

Lo-sang-gyal-tshan: Previously (78) we saw an opponent who asserted that the class of the vast is not taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom."* Jam-yang-shay-pa responded that if Nāgārjuna had not presented the paths that constitute the class of the vast in the *Fundamental Treatise on the Middle Called "Wisdom,"* it would make little sense to say that Chandrakīrti filled in the gaps in the presentation of paths that Nāgārjuna had made in his *Fundamental Treatise on the Middle Called "Wisdom"* by relying upon other from among Nāgārjuna's quintessential instructions. From that one may conclude, Jam-yang-shay-pa argues, that Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* does teach the class of the vast. If one asks how Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* was composed in terms of the Great Vehicle, it

[a] Correcting *gdul bya* ***lon pa'i*** *dbang du mdzad pa'i phyir* in 2011 TBRC *bla brang* (12a.2) to *gdul bya* ***kho na'i*** *dbang du mdzad pa'i phyir* in accordance with 2015 Go-mang Lhasa (9b.6), 2007 Taipei codex reprint (16.6), and Tsong-kha-pa's *dbu ma dgongs pa rab gsal,* 3b.4.

is answered that emptiness is taught by way of limitless variations of reasoning. This is to say that not only is emptiness taught but also the selflessness of phenomena is taught extensively by way of limitless variations of reasoning. Such extensive teaching of the selflessness of phenomena by way of limitless variations of reasoning is done only in the context of the Great Vehicle; it is not done in the context of the Lesser Vehicle where it is not necessary to teach emptiness by way of limitless varieties of reasoning. Do those of the Lesser Vehicle meditate upon emptiness? They do; they attend to a presentation of emptiness, develop an understanding of it, take that as the basis for their practice of meditation upon emptiness, and when they have realized emptiness, then that and that alone suffices for their purposes. Not so for those of the Great Vehicle. For practitioners of the Great Vehicle, when they consider, for instance, a pot's lack of true establishment, they consider a great many varieties of reasoning. They study many points of view from which it lacks true establishment: by way of causes, entity, effects, activity, agency, and so on. Only those of the Great Vehicle will consider something's lack of true establishment from so many angles. Those of the Lesser Vehicle do not need to do so and do not do so. That Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* approaches emptiness from so many perspectives demonstrates conclusively that it belongs to the literature of the Great Vehicle rather than to the texts of the Lesser Vehicle.[a]

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[a] In an aside Lo-sang-gyal-tshan ruminated on an issue of spelling:

> In this treatise we see Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* called *rtsa she,* whereas in other treatises it is called *rtsa shes*. One may reasonably wonder why this is so. If one thinks of *Fundamental Treatise on the Middle Called "Wisdom"* (*dbu ma rtsa ba'i* ***shes*** *rab*) as the title of Nāgārjuna's treatise, it makes sense to think that the suffix (*rjes 'jug sa*) is necessary. Not long ago when I was in Ladakh for a conference on the Middle Way School, someone asked about these two ways of abbreviating the title of the treatise, which is to say omitting the suffix in one case and using it in the other. Another person replied that these are merely two different ways of writing the word and that the meaning is the same in both. The first person pushed back a little by asking how and on what basis an individual decides to write the word one way or the other. Neither of the two were able to offer a clear or persuasive explanation. However this may be, I have noticed the shorter version in many books, not only in Jam-yang-shay-pa's treatise but also in many other books as well. Often we see *rtsa sher,* where a *la don* particle has been added; this abbreviation means "in Nāgārjuna's *Fundamental Treatise on the Middle Called 'Wisdom'"* (*rtsa*

Who are the trainees for whom Nāgārjuna's treatise is intended? Those of the Great Vehicle. Therefore, the treatise itself must be placed with the scriptural collection of the Great Vehicle.

Nevertheless, the stages of the Great Vehicle paths that constitute the vast are taught explicitly. If it is asked whether or not they are taught both principally and explicitly, one must answer that they are not. In affirming this position Jam-yang-shay-pa takes Tsong-kha-pa's having said in his *Ocean of Reasoning* that "in this text [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*], features of the Great Vehicle except for the view are not taught" to mean that the stages of the paths are not taught both principally and explicitly. The sign that he gives here, "because there is context," means that the question of whether or not the stages of the paths that constitute the vast are taught both principally and explicitly in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is the context here [in Tsong-kha-pa's *Illumination* and not merely whether the paths that constitute the vast are taught because they are explicitly taught].

ba'i shes rab tu).

PART TWO:
Ngag-wang-pal-dan's
WORD COMMENTARY ON (CHANDRAKĪRTI'S) "SUPPLEMENT"

Word Commentary on (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Following Eloquence[a]

དབུ་མ་ལ་འཇུག་པའི་ཚིག་འགྲེལ་ལེགས་བཤད་རྗེས་འབྲང་ཞེས་བྱ་བ་བཞུགས་སོ། །

The explanation here of the meaning of the words of Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle,"* a great treatise delineating the composite of the two, the profound and the vast, has four parts: meaning of the title, obeisance of the translators, meaning of the text, and meaning of the conclusion.

འདིར་ཟབ་རྒྱས་གཉིས་ཚོགས་གཏན་ལ་འབེབས་པའི་བསྟན་བཅོས་ཆེན་པོ་དབུ་མ་ལ་འཇུག་པའི་ཚིག་དོན་འཆད་པ་ལ་བཞི། མཚན་དོན། འགྱུར་ཕྱག །གཞུང་དོན། འཇུག་གི་དོན་ནོ། །

I. Meaning of [Chandrakīrti's] title

དང་པོ་[མཚན་དོན་]ནི།

[The text] says:

> In a language of India: *madhymakāvatāra*
> In the language of Tibet: *Supplement to the Middle*

རྒྱ་གར་ནས། [ཤད་དུ། མ་ཌྷ་མ་ཀ་བ་ཏ་ར་མ། བོད་ཤད་ཏུ་དབུ་མ་ལ་འཇུག་པ་]ཞེས་བྱ་བ། ཞེས་བྱའོ། །

The other [elements of the title] are easy to understand; the middle that is what is supplemented by this [treatise, Chandrakīrti's *Supplement,*] is a treatise on the middle, Nāgārjuna's *Fundamental Treatise Called "Wisdom."* From between the two ways this text [by Chandrakīrti] supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* the way it supplements from the viewpoint of the profound is that in dependence upon this text it is ascertained well that the meaning of the thought of

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[a] *dbu ma la 'jug pa'i tshig 'grel legs bshad rjes 'brang*, TBRC W5926-3827, 281-657. This section translates 2b.2-3a.6.

Nāgārjuna's F*undamental Treatise on the Middle Called "Wisdom"* is not suitable to be explained in accordance with the Mind-Only School or the Middle Way Autonomy School because:

1. fifty-three stanzas in Chandrakīrti's *Supplement* (VI.45-97) extensively refute the system of Mind-Only, ranging from:[a]

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[a] *dbu ma la 'jug pa*, VI.45. Ngag-wang-pal-dan's *Word Commentary* (87a.1) on this stanza, which is the first of three stanzas presenting the position of the Mind-Only School on inherently established consciousness without external objects, is:

> **Abiding in**, that is, having entered into, the surpassing perfection of **wisdom, those** sixth ground **Bodhisattvas** meditating on suchness **come to realize suchness as consciousness-only**—realizing suchness through the reasoning by which nonerroneous suchness and apprehended-object and apprehending-subject as not different substantial entities are intensively realized, seen, and understood without superimpositions. Furthermore, "they **come to realize suchness as consciousness-only**" because they realize that since external forms do not exist, minds and mental factors also, without external objects, are only dependently arisen [effective] things.
>
> Moreover, how do these Bodhisattvas come to realize suchness this way? Through the reasoning—to be explained below—that forms and so forth arise from the maturation of internal predispositions, apprehended-objects that are another substantial entity from itself do not exist; these Bodhisattvas **do not see** in the mind **an apprehender** of something that is a factuality other than itself **in** [or due to] **the absence of an apprehended-object** that is another substantial entity from itself, and they **intensively realize that the three existences**—[the desire, form, and formless] realms—**are consciousness-only**, familiarizing for a long time with the suchness of non-duality. From having familiarized with that [the suchness of non-duality], they directly see with self-cognition the actuality inexpressible with terms in reality—the mere entity of nonduality. Hence, through these stages of previous familiarization sixth grounders **come to realize suchness as consciousness-only**.

སེམས་ཙམ་པ་ནི་། ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལྟག་པ་ལ་གནས་པ་སྟེ་བཞུགས་*ནས་དེ་ཉིད་སྒོམ་པར་བྱེད་པའི་བྱང་ཆུབ་སེམས་དཔའ་ས་དྲུག་པ་པ་དེས། རིགས་པ་གང་གིས་དེ་ཁོ་ན་ཉིད་ཕྱིན་ཅི་མ་ལོག་པ་དང་། གཟུང་འཛིན་ཇས་ཐ་དད་དུ་ལྟག་པར་སྒྲོ་མ་བཏགས་པར་རྣོགས་པ་དང་མཐོང་བ་དང་ཚོར་དུ་ཆུད་པ་ནི་དེ་ཉིད་རྣོགས་པ་སྟེ། རྣམ་པར་ཤེས་པ་ཙམ་དུ་དེ་ཁོ་ན་ཉིད་རྣོགས་པར་འགྱུར་ཞེས་རྣམ་པར་སྦྱར་རོ། །དེ་ཡང་ཕྱི་རོལ་གྱི་གཟུགས་མེད་པས་སེམས་དང་སེམས་བྱུང་རྣམས་ཀྱང་ཕྱི་རོལ་གྱི་དོན་མེད་པར་རྟེན་འབྱུང་གི་དངོས་པོ་ཙམ་དུ་རྣོགས་པའི་ཕྱིར། རྣམ་ཤེས་ཙམ་དུ་དེ་ཁོ་ན་ཉིད་རྣོགས་པ་ཞེས་བྱའོ། །ཡང་ཇི་ལྟར་བྱང་སེམས་འདིས་དེ་ཁོ་ན་ཉིད་དེ་ལྟར་རྣོགས་པར་འགྱུར་ཞེ་ན། གང་གི་ཕྱིར་བྱང་སེམས་འདིས་ནང་གི་བག་ཚགས་སྨིན་པ་ལས་

{VI.45}
Because of not seeing an apprehender due to the absence of an apprehended-object
And intensively realizing that the three existences are consciousness-only,
Those Bodhisattvas abiding in wisdom
Come to realize suchness as consciousness-only.

through:[a]

གཟུགས་སོགས་འཇུག་པར་འཚད་པར་འགྱུར་བའི་རིགས་པས་སེམས་ལ་རང་ལས་ཤེས་གཞན་གྱི་གཟུང་བ་མེད་པར་དེ་ལས་དོན་གཞན་པའི་དེ་འཛིན་པར་བྱེད་པ་མ་མཐོང་ཞིང་། སྲིད་པ་ཁམས་གསུམ་པོ་ནི་རྣམ་པར་རིག་པ་ཙམ་མོ་ཞེས་རབ་ཏུ་རྟོགས་ནས། གཉིས་སྟོང་གི་དེ་ཁོ་ན་ཉིད་ལ་ཡུན་རིང་པོར་གོམས་པར་བྱེད་ལ། དེ་གོམས་པ་ལས་ཀྱང་སྒྲས་དེ་ཁོ་ན་ཉིད་དུ་བརྟོད་དུ་མེད་པའི་དངོས་པོ་སྟེ་གཉིས་སྟོང་གི་ངོ་བོ་ཙམ་ཞེག་རང་**རིག་པས་མངོན་སུམ་དུ་མཐོང་སྟེ། དའི་ཕྱིར་ཐོན་དུ་གོམས་པའི་རིམ་པ་འདིས་ས་བྱུག་པ་བས་རྣམ་རིག་ཙམ་དུ་དེ་ཁོ་ན་ཉིད་རྟོགས་པར་འགྱུར་རོ། །

* Correcting *zhugs* (87a.2) to *bzhugs* in accordance with Chandrakīrti's commentary.
** Correcting *dang* (87b.1) to *rang* in accordance with Chandrakīrti's commentary.

[a] *dbu ma la 'jug pa*, VI.97; Jam-yang-shay-pa cites only the last line of the stanza, which has been expanded to the full stanza for more context. In commentary on this stanza, Jam-yang-shay-pa says in the *Great Exposition of Tenets*:

> Through such passages it is explained that the *Sūtra Unraveling the Thought* requires interpretation where it teaches the differentiation of [true] existence and absence of [true] existence of the first two of the three natures of the Mind-Only School [respectively, other-powered natures and imputational natures]:
>
> - because the teaching in the *Sūtra Unraveling the Thought* that effective things truly exist and so forth [which needs to be interpreted as having their conventional existence as the basis in Buddha's thought] is explained by the *Teaching of Akṣhayamati Sūtra* and so forth to require interpretation, and
> - because [Consequentialists] distinguish the existence and non-existence of the three natures in accordance with the "Questions of Maitreya" [chapter] of the *Twenty-five Thousand Stanza Perfection of Wisdom Sūtra,* [saying that] all phenomena from forms through to omniscient consciousnesses do not ultimately exist but exist only in the terminology and conventions of the world. For there it is said in answer to a question about the way that forms and so forth exist (Peking 731, vol. 19, 189.2.1), "They exist according to the terminology and conventions of the world but not ultimately," and thus it is said that all phenomena from forms through to omniscient consciousnesses [only nominally exist].

See Hopkins, *Maps of the Profound,* 820-822. See also Hopkins, *Absorption in No External*

{VI.97}
Having understood the arrangement of scriptures thus,
And realized that even whatsoever sūtras having meanings setting forth
Interpretable meanings that are not suchness, know that these are to be interpreted
And that those having the meaning of emptiness are definitive meanings.

གཞན་རྣམས་གོ་བར་སྟེ་ཞིང་འདིའི་འཇུག་བྱའི་དབྱུ་མ་ནི་དབྱུ་མའི་བསྟན་བཅོས་རྫ་བ་ཤེས་རབ་ཡིན་ལ། གཞུང་འདིས་རྫ་ཤེ་ལ་འཇུག་ཚུལ་ལ་གཉིས་ལས། ཟབ་པའི་སྒོ་ནས་འཇུག་ཚུལ་ནི། གཞུང་འདི་ལ་བརྗེན་ནས་རྫ་ཤེའི་དགོངས་དོན་སེམས་ཙམ་པ་དང་དབྱུ་མ་རང་རྒྱུད་པ་དང་མཐུན་པར་བཤད་དུ་མི་རུང་བར་

World: 170 Issues in Mind-Only Buddhism: Dynamic Responses to Ḍzong-ka-ba's The Essence of Eloquence: Volume 3 (Ithaca, New York: Snow Lion Publications, 2005), 184.

Ngag-wang-pal-dan's *Word Commentary* (133b.2) on this stanza is:

> **Having understood the arrangement**, that is, presentation, **of scriptures thus** as explained in the earlier exposition of the methods for realizing interpretable and definitive meanings in sūtras, **it is realized that even whatsoever sūtras having meanings**—that is, having topics—**setting forth interpretable meanings** that are **not suchness**, not explicitly specifying dependent-arisings qualified by the absence of production and so forth are interpretable meanings; they **are to be interpreted** in the sense that they are to be explained as serving as causes for entry into realizing the absence of inherent existence. And know that whatsoever sūtras **having the meaning**—having explicit expression—**of** the **emptiness** of inherent existence of persons and phenomena **are definitive meanings**.

མདོའི་ངང་འདས་ཀྱི་དོན་རྣོགས་པའི་ཐབས་བཤད་པ། ཐུར་བཤད་པ་དེ་ལྟར་ལུང་གི་ངང་འདས་ཀྱི་ལོ་རྒྱུས་ཏེ་རྣམ་གཞག་ཤེས་པར་བྱས་ཏེ། མདོ་ཐེ་གང་དག་ལ་ནི་ཁེད་ཀྱི་དོན་མ་ཡིན་པ་བཤད་པའི་དོན་ཅན་ཏེ་བརྗོད་བྱ་ཅན། ཐུག་པ་མེད་པ་ལ་སོགས་པས་ཁྱད་པར་དུ་བྱས་པའི་རྟེན་འབྱུང་དངོས་སུ་གསལ་བར་མི་བྱེད་པའི་ངང་དོན་གསུངས་པཱའང་ངང་དོན་དུ་རྣོགས་པར་བྱས་ནས། ངང་པར་བྱ་ཞིང་ཐུ་རེད་མེད་པ་རྣོགས་པ་ལ་འཇུག་པའི་རྒྱུར་འགྱུར་བར་བཤད་པར་བྱ་ཞིང། མདོ་གང་ལས་གང་ཟག་ངང་ཚོས་རང་བཞིན་གྱིས་སྟོང་པ་ཁེད་ཀྱི་དོན་ཅན་ཏེ་དངོས་སུ་བརྗོད་པར་བྱེད་པ་ཅན་དེ་ངེས་པའི་དོན་དུ་ཤེས་པར་གྱིས་ཤིག |ཅེས་པའོ། |

ལེགས་པར་ངེས་པ་དེ་ཡིན་ཏེ། འདི་ཉིད་ལས། གཟུང་བ་མེད་པར་ འཛིན་པ་མ་མཐོང་ཞིང་། ཞེས་པ་ནས། [གྲོང་གསུམ་རྣམ་ཤེས་ཙམ་དུ་ རབ་རྟོགས་པས། ।ཤེས་རབ་ལ་གནས་བྱང་ཆུབ་སེམས་དཔའ་དེས། ।རྣམ་ཤེས་ཙམ་དུ་དེ་ ཉིད་རྟོགས་པར་འགྱུར། ।...དེ་ལྟར་ལུང་གི་ལོ་རྒྱུས་ཤེས་བྱས་ཏེ། ।མདོ་གང་དེ་ཉིད་མ་ ཡིན་པཥད་དོན་ཅན། ।ཁང་དོན་གསུངས་པའང་རྟོགས་ནས་དྲང་བྱ་ཞིང་། ।]སྟོང་ ཉིད་དོན་ཅན་ངེས་དོན་ཤེས་པར་གྱིས། ཞེས་ཚིགས་བཅད་ལྔ་ བཅུ་རྩ་གསུམ་གྱིས་སེམས་ཙམ་པའི་ལུགས་རྒྱས་པར་བཀག་ཅིང་།

2. and four and a half stanzas in the *Supplement* (VI.34-38ab),[a] having singled out the Autonomy School, refute it:[b]

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[a] La Vallée Poussin, *Madhyamakāvatāra,* 117.6-123.16; La Vallée Poussin, "*Introduction au traité du milieu,*" *Muséon* 11 (1910): 311-316.

[b] Jam-yang-shay-pa cites only the first and last lines of the citation, which have been expanded to the full four and a half stanzas for more context. Ngag-wang-pal-dan's *Word Commentary* (73b.2) on VI.34 is:

> **If** the **own-character**—that is, an intrinsically established nature—of forms, feelings, and so forth **were** produced in **dependence** upon on causes and conditions, then when yogis directly realize phenomena as empty of inherent establishment, they would realize emptiness in the manner of **deprecating this** inherent existence of things because meditative equipoise must not observe forms and so forth, but if those [forms, feelings, and so forth] were established by way of their own character, they would have to be observed by meditative equipoise, whereas they are not observed. In that case, those things would become nonexistent. If they are nonexistent, meditative equipoise **would** disintegrate—that is, **destroy**—those **things** in the sense of the formerly existent not existing later. Therefore, since meditative equipoise itself must serve as the cause for such destruction, then just as a hammer and so forth are causes destroying pots and so on, so seeing **emptiness** also **would be a cause destroying** and deprecating the nature of **things**, but **since this is not reasonable,** the establishment by way of their own character of **things** does **not exist**, and hence inherently existent production is not to be asserted at all times.

གལ་ཏེ་གཟུགས་དང་ཚོར་བ་ལ་སོགས་པའི་རང་གི་མཚན་ཉིད་དེ་རང་གི་ངོ་བོ་ཉིད་ ཀྱིས་གྲུབ་པའི་རང་བཞིན་རྒྱུ་དང་རྐྱེན་ལ་བརྟེན་ནས་སྐྱེ་བར་འགྱུར་ན་ནི། རྣལ་འབྱོར་ པས་ཚོས་རྣམས་རང་བཞིན་གྱིས་གྲུབ་པས་སྟོང་པར་མངོན་སུམ་དུ་རྟོགས་པའི་ཚེ། ངངོས་པོའི་རང་བཞིན་དེ་ལ་སྐྱུར་བ་བཏབ་པའི་ཚུལ་གྱིས་སྟོང་པ་ཉིད་རྟོགས་པར་

འགྱུར་ཏེ། མཁས་བཞག་གིས་གཟུགས་སོགས་རྣམས་མ་དམིགས་པ་དགོས་ལ། དེ་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་ན་མཁས་བཞག་གིས་དམིགས་དགོས་པ་ལས་མ་དམིགས་པའི་ཕྱིར། དེའི་ཚེ་དངོས་པོ་དེ་རྣམས་མེད་པར་འགྱུར་རོ། །དེ་མེད་ན་ནི་ དངོས་པོ་ དེ་ རྣམས་མཁས་བཞག་གི་སྦར་ཡོད་པ་ཕྱིས་མེད་པའི་ འཇིག་པ་ ལ་ ཞེག་པར་འགྱུར་ རོ། །དེ་ཡི་ ཕྱིར་ དེ་ལྟར་འཇིག་པ་ལ་མཁས་བཞག་ཉིད་རྒྱུར་འགྱུར་དགོས་པས། ཐོ་བ་ལ་ སོགས་པ་ཐུམ་པ་ལ་སོགས་པའི་འཇིག་རྒྱུ་ཡིན་པ་དེ་བཞིན་དུ། སྟོང་ཉིད་མཐོང་བ་ཡང་ [74a]ངོས་པོའི་རང་བཞིན་ འཇིག་ པ་ ངང་ དེ་ ལ་སྐྱར་ བའི་ རྒྱུར་ འགྱུར་ བ་ ཞིག་ ན། ངེ་ནི་ རིགས་ པ་ ཡང་ ཅིན་ པ་ ངའི་ ཕྱིར་ ངངོས་ པོ་ རྣམས་ ཀྱི་ རང་ གི་ མཚན་ ཉིད་ ཀྱིས་ གྲུབ་ ཕ་ ནི་ ཡོད་ ཕ་ ཅིན་ ཕས། ངུས་ ཐམས་ ཅད་ ཀྱི་ ཚེ་ རང་ བཞིན་ ཀྱིས་ སྐྱེ་ བ་ ཁས་ བླང་ བར་ མི་ བྱའོ།

At this point Chandrakīrti's *Commentary* cites the *Pile of Jewels Sūtra,* "Emptiness does not make phenomena empty; phenomena themselves are empty," and so forth. [Chandrakīrti's *Commentary*] says that if phenomena had a nature established by way of its own character, those phenomena would not be empty from their own side, whereby it would be contradictory with "phenomena themselves are empty," and not having negated that phenomena exist intrinsically, it would have to be shown that phenomena are empty from the viewpoint of being empty due to something else, whereby it would be contradictory with "Emptiness does not make phenomena empty." And it says that this sūtra passage also refutes [the assertions] by Proponents of Cognition (1) that other-powered natures are not empty of establishment by way of their own character and (2) that, due to apprehended-object and apprehending-subject lacking a difference of substantial entity, those [other-powered natures] are empty.

སྐབས་འདིར་འགྲེལ་པར། དགོན་བཅུགས་ལས་གང་སྟོང་པ་ཉིད་ཀྱིས་ཆོས་རྣམས་སྟོང་ པར་མི་བྱེད་དེ། ཆོས་རྣམས་ཉིད་ སྟོང་ པ་ ཉིད་ དང་། ཞེས་ སོགས་ གསུངས་ པ་ དྲངས་ ཏེ། ཆོས་ རྣམས་ ལ་ རང་ མཚན་ ཀྱིས་ གྲུབ་ ཕའི་ རང་ བཞིན་ ཡོད་ ན། ཆོས་ དེ་ རྣམས་ རང་ ངོས་ ནས་ སྟོང་ ཕར་ ཆ་ ཤོང་ བས་ ཆོས་ རྣམས་ ཉིད་ སྟོང་ པ་ ཉིད་ དང་ ཞེས་ པ་ དང་ འགལ་ ལ། རང་ གི་ ངོ་ བོ་ ཉིད་ ཀྱིས་ ཡོད་ པ་ ཆ་ བཀག་ ཕར་ གཞན་ ཞིག་ གིས་ སྟོང་ ཕའི་ ནས་ སྟོང་ ཕར་ བསྟན་ དགོས་ པས། སྟོང་ པ་ ཉིད་ ཀྱིས་ ཆོས་ རྣམས་ སྟོང་ ཕར་ མི་ བྱེད་ ཅེས་ པ་ དང་ འགལ་ ཕར་ གསུངས་ ཤིང་། ཆཆོ་ འདིས་ རྣམ་ རིག་ པས་ གཞན་ དབང་ རང་ མཚན་ ཀྱིས་ མི་ སྟོང་ པ་ དང་། དེ་ གཟུང་ འཛིན་ ཇས་ ཐ་ དད་ མེད་ པས་ སྟོང་ ཞེས་ པ་ ཡང་ བཀག་ ཕར་ གསུངས་ སོ། །

For Tag-tshang Shay-rab-rin-chen's (*stag tshang lo tsā ba shes rab rin chen,* b.1405) assertion that this stanza does not refute the Autonomy School, see Hopkins, *Maps of the Profound,* 549.

{VI.34}

If own-character were dependent,
Deprecating this would destroy things.
Therefore, emptiness would be a cause destroying things,
But since this is not reasonable, things do not exist.

གལ་ཏེ་རང་གི་མཚན་ཉིད་བརྟེན་འགྱུར་ན། ཞེས་པ་ནས། [།དེ་ལ་བསྐུར་པས་དངོས་པོ་འཇིག་པའི་ཕྱིར། །སྟོང་ཉིད་དངོས་པོ་འཇིག་པའི་རྒྱུར་འགྱུར་ན། །དེ་ནི་རིགས་མིན་དེ་ཕྱིར་དངོས་ཡོད་མིན། །

{VI.35}[a]

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[a] Ngag-wang-pal-dan's *Word Commentary* (74a.5) on VI.35 is:

Middle Way Autonomists say: Since production does not ultimately exist, it is indeed reasonable to refute production from self and from other, but it must be asserted that things such as forms, feelings, and so forth are conventionally produced from other.

Our response: **When these things** such as forms, feelings, and so forth **are analyzed** as to whether they are produced from self, or whether they are produced from other, and so forth, **a status aside from**—that is, other than—ultimate nonproduction and noncessation having **the nature of suchness**, a factor of production and so forth, **is not found**. **Therefore, without performing analysis of worldly conventional truths** in aspects such as from self and from other and so forth, you should assert what is seen by the world from the approach of engaging in conventions contingent upon others, the world—merely this: "When this exists, this arises." Āryadeva [*Four Hundred,* VIII.19] says:

> Just as a barbarian cannot be
> Approached with another language,
> So the world cannot be approached
> Except with the worldly.

Here, analysis and nonanalysis are analysis and nonanalysis of suchness. The difference between the Autonomists conventionally asserting and the Consequentialists conventionally not asserting production from other arises due to their different borders on what constitutes analyzing suchness.

དབུ་མ་རང་རྒྱུད་པ་རྣམས་ན་རེ། དོན་དམ་པར་སྐྱེ་བ་མེད་པས་བདག་དང་གཞན་ལས་སྐྱེ་བ་འགོག་པར་རིགས་མོད། གཟུགས་དང་ཚོར་བ་ལ་སོགས་པའི་དངོས་པོ་རྣམས་ཐ་སྙད་དུ་གཞན་ལས་སྐྱེ་བར་འདོད་དགོས་སོ་ཞེ་ན། གང་གི་ཕྱིར་གཟུགས་དང་ཚོར་བ་ལ་སོགས་པའི་**དངོས་པོ་འདི་དག**་ནི། ཅི་བདག་ལས་སྐྱེ་བ་ཞིག་གམ། ཅི་གཞན་ལས་སྐྱེ་[74b]བ་ཞིག་ཅེས་དེ་ལྟ་བུ་ལ་སོགས་པར་**རྣམ**་པར་**དཔྱད**་པ་**ན། དེ**་ཁོ་ན་**ཉིད**་ཀྱི་**བདག**་ཉིད་**ཅན**་གྱི་དོན་དམ་པར་མ་སྐྱེས་པ་དང་མ་འགགས་པ་**ལས་ཚུ་རོལ**་ཏེ་གཞན་དུ་སྐྱུར་

When these things are analyzed,
A status aside from the actuality
That is the nature of suchness is not found. Therefore
Do not perform analysis on worldly conventional truths

གང་ཕྱིར་དངོས་པོ་འདི་དག་རྣམ་དཔྱད་ན། །དེ་ཉིད་བདག་ཅན་དངོས་ལས་ཚུར་རོལ་ཏུ། །གནས་རྟེན་མ་ཡིན་དེ་ཕྱིར་འཇིག་རྟེན་གྱི། །ཐ་སྙད་བདེན་ལ་རྣམ་པར་དཔྱད་མི་བྱ། ||

{VI.36}[a]

པའི་ཚ་སྐྱེ་བ་ལ་སོགས་པ་ཅན་ལ་གནས་པ་རྟེན་པ་མ་ཡིན་ཏེ། དེའི་ཕྱིར་འཇིག་རྟེན་ཐ་སྙད་གྱི་བདེན་པ་ལ་བདག་དང་གཞན་ལས་ཞེས་བྱ་བ་དེ་ལྟ་བུ་ལ་སོགས་པའི་རྣམ་པར་དཔྱད་པར་མི་བྱ་བར། འཇིག་རྟེན་པས་མཐོང་བ་འདི་ཡོད་ན་འདི་འཐུང་ངོ་ཞེས་བྱ་བ་འདི་ཙམ་ཞིག་གཞན་འཇིག་རྟེན་ལ་རག་ལས་པའི་ཐ་སྙད་ལ་འཇུག་པའི་སྒོ་ནས་ཁས་ཟློང་བར་བྱ་སྟེ། འཕགས་པ་ལྟས། ཇི་ལྟར་གློ་ཕྲེ་སྐད་གཞན་གྱིས། །བཟུང་བར་མི་ནུས་དེ་བཞིན་དུ། །འཇིག་རྟེན་པ་ཡི་མ་གཏོགས་པར། །འཇིག་རྟེན་གཟུང་བར་ནུས་མ་ཡིན། ཞེས་གསུངས་སོ། །འདིར་དཔྱད་མ་དཔྱད་ནི་དེ་ཁོ་ན་ཉིད་ལ་དཔྱད་མ་དཔྱད་ཡིན་ལ། ཐལ་རང་གཉིས་ཀྱི་དེ་ཁོ་ན་ཉིད་ལ་དཔྱོད་མཚ�་མི་འདུ་བས་ཐ་སྙད་དུ་གཞན་སྒྲ་འདོད་མི་འདོད་ཀྱི་ཁྱད་པར་འཐུང་བ་ཡིན་ནོ། ||

[a] Ngag-wang-pal-dan's *Word Commentary* (74b.4) on VI.36 is:

> *Also, Middle Way Autonomists say:* Although production does not ultimately exist, it is definitely necessary to assert those among the two, the thoroughly afflicted and the very pure, serving as causes of bondage and release that are produced having a nature of establishment by way of their own character.
>
> *Our response:* Just as **on the occasion of** analyzing **suchness**, the ultimate, **by whatever reasonings production** of forms and so forth **from self and other are not reasonable**, so **also in conventional terms, by those reasonings** production that is established by way of its own character **is not reasonable. Hence, by what** valid cognition **would your production be** established? It would not be. Therefore, while [the Autonomy School] does not assert that production that is established by way of its own character does not exist as either of the two truths, it is indubitably to be asserted.
>
> The opponents on this occasion are Autonomists because Tsong-kha-pa's *Illumination of the Thought* says:
>
> > When such is refuted, the Proponents of the Middle Way who are taken as the opponents are as explained earlier, and Chandrakīrti's *Clear Words* also says:
> >
> > [When analyzed, even with regard to earth and so forth there are indeed

no illustrations different from that which is hard and so on, and also there are indeed no baseless definitions different from illustrations; yet, nevertheless these exist conventionally; therefore, the masters made presentations in which these are established from the viewpoint of being established merely by mutual reliance.] These are indubitably to be only asserted accordingly; if they were not, obscurationals would not be not endowed with logical sustainability, would they! Therefore, these would become suchness, and would not be obscurational. (*pṛthivyādīnāṁ yadyapi kāṭhinyādivyatiriktaṁ vicāryamāṇaṁ lakṣyaṁ nāsti, lakṣyavyatirekeṇa ca lakṣaṇaṁ nirāśrayam, tathāpi saṁvṛtireveti parasparāpekṣayā tayoḥ siddhayā siddhiṁ vyavasthāpayāṁbabhūvurācāryāḥ | avaśyaṁ caitadevamabhyupeyam | anyathā hi saṁvṛtirupapattyā na viyujyeta, tadeva tattvameva syānna saṁvṛtiḥ |*)

When mere imputation of conventions is not sufficient and the positing of conventional objects upon performing analysis searching for objects imputed is blocked, in that case "[Things] would become ultimately existent, and forms and so forth would not be obscurationals (*kun rdzob par*)," this being flung at those who do not assert that forms and so forth are ultimately established and who posit them as obscurationals. Moreover, it is very clear that since this is not with regard to Proponents of [Truly Existent] Things (*dngos por smra ba*), these are Middle Way Autonomists.

Although in most editions *'thad pa dang ldan pa ma yin nam* ("would not be endowed with logical sustainability, would they!") occurs, I think that the reading *'thad pa dang **mi** ldan pa ma yin nam* ("would not be not endowed with logical sustainability, would they!") is likely correct because the meaning is, "It is not that obscurationals do not withstand analysis by reasoning analyzing suchness, huh!"

ཡང་རང་རྒྱུད་པ་ན་རེ། ངོས་དམ་པར་སྒྲ་བ་མེད་ཀྱང་ཀུན་བྱང་གཞན་ཁ་ཅིག་ཀྱི་འཛིང་གྲོལ་གྱི་རྒྱུར་འགྱུར་བ། རང་མཚན་གྱིས་གྲུབ་པའི་བདག་ཉིད་འགའ་ཞིག་ཏུ་སྒྲ་བར་འགྱུར་བ་ཅིག་ངེས་པར་འདོད་དགོས་སོ་ཞེ་ན། ཇི་ལྟར་དེ་ཁོ་ན་ཉིད་དོན་དམ་པ་ལ་དཔྱོད་པའི་སྐབས་སུ་ཇི་སྐད་བཤད་པའི་རིགས་པ་གང་ཞིག་གིས་གཞན་ལས་སྒྲ་བ་རིགས་པ་མེད་པ་དེ་བཞིན་དུ། ཐ་སྙད་དུ་ཡང་རིགས་པ་དེ་ཉིད་ཀྱིས་རང་གི་[75a]མཚན་ཉིད་ཀྱིས་སྒྲ་བར་རིགས་པ་མེད་པས། ཁྱོད་ཀྱི་རང་བཞིན་ཀྱིས་སྒྲ་བ་ཚད་མ་གང་གིས་འགྲུབ་པར་འགྱུར་ཏེ་མི་འགྱུར་རོ། ।དེའི་ཕྱིར་རང་གི་མཚན་ཉིད་ཀྱིས་སྒྲ་བ་ནི་བདེན་པ་གཉིས་ཚར་དུ་ཡང་ཡོད་པ་མ་ཡིན་ནོ་ཞེས་མི་འདོད་བཞིན་དུ་ཡང་གདོན་མི་ཟ་བར་ཁས་བླང་བར་བྱའོ། ।སྐབས་འདིའི་ཕྱོགས་ཐ་སྙད་བ་ནི་རང་རྒྱུད་པ་ཡིན་ཏེ། རྣམ་བཤད་ལས། དེ་འདྲ་བ་དེ་འགོག་པའི་ཚེ་དངུ་མ་པ་ཁ་ཅིག་ཕྱོགས་ཐར་བྱས་པ་ནི་ཐར་བཤད་པ་དང་། ཚིག་གསལ་ལས་ཀྱང། [རྣམ་པར་དཔྱད་ན་ས་ལ་སོགས་པ་དག་ལ་

On the occasion of suchness, by whatever reasonings
Production from self and other are not reasonable,
Also in conventional terms, by those reasonings it is not reasonable.
Hence, by what would your production be?

དེ་ཉིད་རྐྱེན་གྱི་རིགས་པ་གང་ཞིག་གིས། །བདག་དང་གཞན་ལས་སྐྱེ་བ་རིགས་མིན་པའི། །རིགས་དེས་ཐ་སྙད་དུ་ཡང་རིགས་མིན་པས། །ཁྱོད་ཀྱི་སྐྱེ་བ་གང་གིས་ཡིན་པར་འགྱུར། །

{VI.37}[a]

ཡང་སྒ་བ་ལ་སོགས་པ་ལས་ཐ་དད་པའི་མཚན་གཞི་མེད་ལ། མཚན་གཞི་ལས་ཐ་དད་པར་རྟེན་མེད་པའི་མཚན་ཉིད་ཀྱང་མེད་མོད་ཀྱི། དེ་ལྟ་ན་ཡང་འདི་ནི་ཀུན་རྫོབ་ཏུ་ཡོད་དེ། དེ་བས་ན་སྐོབ་དཔོན་རྣམས་ཀྱིས་ཕན་ཚུན་སྟོས་པ་ཙམ་གྱིས་གྲུབ་པའི་སྟོ་ནས་གྲུབ་པར་རྣམ་པར་གཞག་པ་མཛད་དོ། །]འདི་ནི་དེ་ཁོ་ན་ལྟར་གདོན་མི་ཟ་བར་ཁས་བླང་བར་བྱ་སྟེ། དེ་ལྟ་མ་ཡིན་ན་ཀུན་རྫོབ་འཇའ་པ་དང་མི་ལྡན་པ་མ་ཡིན་ནམ། དེས་ན་འདི་དེ་ཁོ་ན་ཉིད་དུ་འགྱུར་གྱི་ཀུན་རྫོབ་ཏུ་མི་འགྱུར་རོ། །ཞེས་ཐ་སྙད་བཏགས་པ་ཙམ་གྱིས་མི་ཚེགས་པར་བཏགས་དོན་བཙལ་བའི་དཔྱད་པ་བྱས་ནས་ཐ་སྙད་པའི་དོན་འཇོག་པ་བཀག་པ་ན། དེ་ལྟ་ན་དོན་དམ་པར་ཡོད་པར་འགྱུར་བ[ད་*]། གཟུགས་སོགས་ཀུན་རྫོབ་པར་མི་འགྱུར་ཞེས་གཟུགས་སོགས་དོན་དམ་དུ་གྲུབ་པར་ཁས་མི་ལེན་པ་དང་། ཀུན་རྫོབ་པར་འཇོག་པ་ཅིག་ལ་འཕེན་ལ། དེ་ཡང་དངོས་པོར་སྒྲ་བ་ལ་མིན་པས་དབྱ་མ་རང་རྒྱུད་པ་ཡིན་པར་ཤེས་ཏུ་གསལ་ལོ། །ཞེས་གསུངས་པའི་ཕྱིར། དཔེ་ཕལ་ཆེར་ལས་ཀུན་རྫོབ་འཇའ་བ་དང་ལྡན་པ་མ་ཡིན་ནམ་ཞེས་འབྱུང་ཡང་། འཇའ་བ་དང་མི་ལྡན་པ་མ་ཡིན་ནམ་ཞེས་པ་ནི་ཡི་གེ་དག་པ་ཡིན་ནམ་སྙམ་སྟེ། ཀུན་རྫོབ་དེ་ཁོ་ན་ཉིད་ལ་དཔྱོད་པའི་རིགས་པས་དཔྱད་མི་བཟོད་པ་མ་ཡིན་ནམ་ཞེས་པའི་དོན་ཡིན་པའི་ཕྱིར་རོ། །

* Tsong-kha-pa's *Illumination,* 267.2.

[a] Ngag-wang-pal-dan's *Word Commentary* (75a.6) on VI.37-38b is:

> *Also, [Middle Way Autonomists] say:* If inherently existent production does not exist even as either of the two truths, then forms and so forth would not exist; in that case, forms and so forth would not appear to eye consciousnesses and so forth, but if that were not so, even the horns of a rabbit and so forth would appear to eye consciousnesses and so forth because the reasons are similar.
>
> *Our response:* **Empty things—**false **reflections and so forth** such as echoes**—reliant**, that is, produced in dependence, **upon collections** of causes and conditions such as a mirror and face, a cave and letting out a sound, and so forth,

Empty things—reflections and so forth—
Reliant upon collections are not not renowned even [in the world].
Just as there [in the world] consciousnesses are produced from
Empty reflections and so forth in the aspects of those reflections

---

are not not renowned, that is, are **even** renowned in the world. **Just as in that** worldly renown eye **consciousnesses** and so forth **are produced from empty**—false—**reflections and so forth** having **the aspects of those reflections and so forth**—consciousnesses having a false aspect are produced from false reflections—**so even though all things are empty** of establishment by way of their own character, effects empty of it **are intensively produced from** causes **empty** of it.

Here [Chandrakīrti] says that from a reflection an eye consciousness apprehending it is generated; hence, it is asserted that a reflection is an external object and a form sense-sphere, and it should be known that an appearance as a double moon, an appearance of falling hairs, the horse and elephant of magical illusion, and so forth are form sense-spheres and echoes are sound sense-spheres. These are said to be uncommon presentations by this excellent system.

གལ་ཏེ་རང་བཞིན་གྱིས་སྐྱེ་བ་བདེན་པ་གཉིས་ཚར་དུ་ཡང་མེད་ན་གཟུགས་སོགས་
མེད་པར་འགྱུར་ལ། དེ་ལྟ་ན་གཟུགས་སོགས་མིག་ཤེས་སོགས་ལ་མི་སྣང་བར་འགྱུར་ཏེ།
དེ་ལྟ་མ་ཡིན་ན་རི་བོང་གི་རྟ་སོགས་ཀྱང་མིག་ཤེས་སོགས་ལ་སྣང་བར་འགྱུར་ཏེ། རྒྱ-
མཚན་མཚུངས་པའི་ཕྱིར་རོ་ཞེ་ན། དེའི་ལན་བཤད་པ། དངོས་པོ་སྟོང་པ་སྟེ་བརྗོད་པ་
གཟུགས་བརྙན་དང་ལ་སོགས་པས་སྒྲ་བརྙན་ལ་སོགས་པ་རྣམས། མེ་ལོང་དང་ཐུང-
བཞིན་དང་། ཟླ་ཕྱུག་དང་སྒྲ་ཕྱུང་བ་སོགས་ཀྱི་རྒྱུ་རྐྱེན་གྱི་ཚོགས་པ་ལ་ལྟོས་པ་སྟེ-
བརྟེན་ནས་སྐྱེ་བ་འཇིག་རྟེན་ན་ཡང་མ་གྲགས་པ་ཡང་མིན་པ་སྟེ་གྲགས་སོ། །ཇི་ལྟར-
འཇིག་རྟེན་ལ་གྲགས་པ་དེར་ནི་གཟུགས་བརྙན་ལ་སོགས་པ་སྟོང་པ་སྟེ་བརྗོད་པ་ལས-
མིག་ལ་སོགས་པའི་ཤེས་པ་གཟུགས་བརྙན་ལ་སོགས་པ་སྟེ་དེ་ཡི་རྣམ་པ་ཅན་སྐྱེ་བར-
འགྱུར་བ་ལྟར། བརྗོད་པའི་གཟུགས་བརྙན་ལས་བརྗོད་པའི་རྣམ་པ་ཅན་གྱི་ཤེས་པ་སྐྱེ-
བ་དེ་བཞིན་དུ། དངོས་པོ་ཐམས་ཅད་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པས་སྟོང་ན་ཡང་།
དེས་སྟོང་པའི་རྒྱུ་དག་ལས་དེས་སྟོང་པའི་འབྲས་བུ་རབ་ཏུ་སྐྱེ་བར་འགྱུར་རོ། འདིར-
གཟུགས་བརྙན་ལས་དེ་འཇོན་པའི་མིག་ཤེས་སྐྱེ་བར་གསུངས་པས། གཟུགས་བརྙན་ཕྱི-
རོལ་གྱི་དོན་དང་གཟུགས་གྱི་སྐྱེ་མཚེད་དུ་བཞེད་པ་ཡིན་ལ། ཟླ་གཉིས་སུ་སྣང་བ་དང-
སྐ་ཤད་དུ་སྣང་བ་དང་སྒྱུ་མའི་རྟ་གླང་སོགས་གཟུགས་ཀྱི་སྐྱེ་མཚེད་དང་། སྒྲ་བརྙན-
སྒྲའི་སྐྱེ་མཚེད་དུ་ཤེས་པར་བྱ་སྟེ། ལུགས་དམ་པ་འདིའི་རྣམ་གཞག་[76a]ཕྱུན་མོང་མིན-
པར་གསུངས་སོ། །

and so forth,

{VI.38ab}

So even though all things are empty,
They are intensively produced from the empty.

དངོས་པོ་སྟོང་པ་གཟུགས་བརྟན་ལ་སོགས་པ། ।ཚོགས་ལ་བློས་རྣམས་མ་བྱགས་པ་ཡང་མེད། ।ཇི་ལྟར་དེར་ནི་གཟུགས་བརྟན་སོགས་སྟོང་ལས། ।རེས་པ་དེ་ཡི་རྣམ་པར་སྒྲུ་འགྱུར་ལྟར། ।དེ་བཞིན་དངོས་པོ་ཐམས་ཅད་སྟོང་ན་ཡང་། ।]སྟོང་ཉིད་དག་ལས་རབ་ཏུ་སྐྱེ་བར་འགྱུར། ཞེས་ཚོགས་བཅད་ཕྱིད་དང་ལྷས་རང་རྒྱུད་པ་དམིགས་ཀྱིས་བཀར་ནས་བཀག་པའི་ཕྱིར།

For, thereby that the uncommon assertions of those two [systems] are not the thought of Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is well ascertained in dependence upon this text [Chandrakīrti's *Supplement*].

དེས་ན་དེ་གཉིས་ཀྱི་ཐུན་མོང་མིན་པའི་འདོད་པ་རྣམས་རྩ་ཤེའི་དགོངས་དོན་མིན་པར་གཞུང་འདི་ལ་བརྟེན་ནས་ལེགས་པར་བདེན་ནུས་པའི་ཕྱིར་རོ། ।

As for the way in which it supplements [Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"*] from the viewpoint of the vast, it is well ascertained in dependence upon this text [Chandrakīrti's *Supplement*] that when the paths of the profound taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* are taken to mind, they must be taken to mind upon having filled in the gaps with other Great Vehicle paths of the vast. For, in this very [*Supplement*] to fill in the gaps in the paths of the profound taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* with the Great Vehicle's paths of the vast, [Chandrakīrti] set forth in dependence upon the Superior [Nāgārjuna's] quintessential instructions in his *Middle Way Precious Garland*:[a]

1. the three practices on the ground of a common being
2. the ten grounds of a learner Superior
3. the effect ground [of Buddhahood]

[a] *dbu ma rin chen 'phreng ba.*

4. and the meditative cultivation of special insight that realizes selflessness in dependence on calm abiding by way of the stages of the fifth and sixth grounds.

རྒྱ་ཆེ་བའི་སྒོ་ནས་འཇུག་ཚུལ་ནི། གཞུང་འདི་ལ་བརྟེན་ནས་རྩ་ཤེར་བསྟན་པའི་ཟབ་མོའི་ལམ་ཡིད་ལ་བྱེད་པའི་ཚེ་ཐེག་པ་ཆེན་པོའི་རྒྱ་ཆེ་བའི་ལམ་གཞན་གྱིས་ཁ་བསྐངས་ནས་ཡིད་ལ་བྱེད་དགོས་པར་ལེགས་པར་ངེས་པ་དེ་ཡིན་ཏེ། འདི་ཉིད་ལས། རྩ་ཤེར་བསྟན་པའི་ཟབ་མོའི་ལམ་ལ་ཐེག་པ་ཆེན་པོའི་རྒྱ་ཆ་བའི་ལམ་གྱིས་ཁ་སྐོང་བའི་ཆེད་དུ། འཕགས་པའི་མན་ངག་དགུ་མ་རིན་ཆེན་ཕྲེང་བ་ལ་བརྟེན་ནས་ས་སྐྱེའི་ས་བཅུ་ཆོས་གསུམ་དང་། འཕགས་པའི་སྟོབ་པའི་ས་བཅུ་དང་། འཕྲས་བུའི་ས་དང་། ས་ལྷ་པ་དང་ཏྲུག་པའི་ཚོ་རིམ་གྱིས་ཞི་གནས་ལ་བརྟེན་ནས་བདག་མེད་རྟོགས་པའི་ལྷག་མཐོང་སྒོམ་པ་རྣམས་གསུངས་པའི་ཕྱིར།

Hence, there are two uncommon purposes for the composition of the *Supplement* because:

- ascertainment that the meaning of the profound taught in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* is not in common with the Autonomy and lower schools [of Buddhist tenets]
- and ascertainment that when meditatively cultivating this meaning of the profound, it must be cultivated in conjunction with other Great Vehicle paths—the paths of the vast such as love, compassion, and the [altruistic] mind of enlightenment—

are those [two purposes].

དེས་ན་འཇུག་པ་བཅུམས་པའི་ཐུན་མོང་མ་ཡིན་པའི་དགོས་པ་གཉིས་ཡོད་དེ། རྩ་ཤེར་བསྟན་པའི་ཟབ་དོན་དེ་རང་རྒྱུད་པ་མན་ཆད་དང་ཐུན་མོང་མ་ཡིན་པར་ངེས་པ་དང་། ཟབ་དོན་དེ་ཉིད་སྒོམ་པའི་ཚེ་བྱམས་སྙིང་རྗེ་བྱང་ཆུབ་ཀྱི་སེམས་སོགས་ཐེག་པ་

ཆེན་པོའི་རྒྱ་ཆེ་བའི་ལམ་གཞན་དང་ཟུང་འབྲེལ་དུ་སྒོམ་དགོས་པར་ངེས་པ་དེ་ཡིན་པའི་ཕྱིར་རོ། །

II. Obeisance of the Translators

Homage to the youthful Mañjushrī.

He has abandoned the stains of harshness and is pervaded by love for all sentient beings; therefore, [he is called] **Mañjushrī**, and [thus the translators] say "**Homage to the** one attired in the manner of a **youth** of sixteen years."

གཉིས་པ་[འཇམ་དཔལ་]ནི། འཇམ་དཔལ་[གཞོན་ནུར་གྱུར་པ་ལ་ཕྱག་འཚལ་བོ།] ཞེས་སོགས་བྱུང་། རྩྭ་རེག་གི་དྲི་མ་སྤངས་ཤིང་སེམས་ཅན་མཐའ་དག་ལ་བྱམས་པས་ཁྱབ་پས། འཇམ་དཔལ་དང། གཞོན་ནུ་བཅུ་དྲུག་ལོན་པའི་ཚ་ལུགས་ཅན་དུ་གྱུར་པ་ལ་ཕྱག་འཚལ་ལོ་ཞེས་པའོ། །

PART THREE:
Tsong-kha-pa's
ILLUMINATION OF THE THOUGHT

Extensive Explanation of the Great Treatise (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Illumination of the Thought

བསྟན་བཅོས་ཆེན་པོ་དབུ་མ་ལ་འཇུག་པའི་རྒྱས་བཤད་དགོངས་པ་རབ་གསལ་བཞུགས་སོ། །

I bow down and go for refuge with great respect to the feet of the foremost holy guru Mañjughoṣha and the father the Superior [Nāgārjuna] and his spiritual sons.

རྗེ་བཙུན་བླ་མ་འཇམ་པའི་དབྱངས་དང་།འཕགས་པ་ཡབ་སྲས་རྣམས་ཀྱི་ཞབས་ལ་གུས་པ་ཆེན་པོས་ཕྱག་འཚལ་ཞིང་སྐྱབས་སུ་མཆི་བོ། །

May I always be protected by the Sovereign of Subduers,
Sun of all propounders, treasure of all eloquent exposition
Of the profound and vast, unusual friend of all the world,
Eye revealing the good path to migrators on the three grounds.[a]

ཟབ་ཅིང་རྒྱ་ཆེའི་ལེགས་བཤད་ཀུན་གྱི་གཏེར། །འཇིག་རྟེན་ཀུན་གྱི་མ་འདྲིས་མཛའ་བར་ཤེས་ཏེ། །ས་གསུམ་འགྲོ་ལ་ལམ་བཟང་མཚོན་པའི་མིག །ཐུབ་དབང་སྲས་བའི་ཉེ་མས་རྒྱ་དུ་སྐྱོངས། །

May I always receive the blessed empowerment
By guru Mañjughoṣha, source of profundity
In the retinue of countless Victors, unequalled
In proclaiming the lion's roar of right discourse sublime.

རབ་འབྱམས་རྒྱལ་བའི་འཁོར་དུ་ཟབ་མོའི་གནས། །ཡང་དག་ཕུལ་གྱི་གཏམ་གྱི་སེང་གེའི་སྒྲ། །ཀུན་ནས་སྐྱོག་ལ་མཚུངས་པ་མ་མཆིས་པའི། །འཇམ་དབྱངས་བླ་མས་རྒྱ་དུ་བྱིན་གྱིས་རློབས། །

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[a] According to oral teaching by the late La-ti Jang-chub-tshul-trim (*byang chub tshul khrims*), transmigrators on the three levels are the beings below, on, and above the earth, or those of the desire, form, and formless realms.

Homage from my heart to the prophesied Nāgārjuna,
Who explained as it is the middle path of dependent-arising
Free from extremes, the mind essence of the Ones-Gone-Thus[a]
In the past, present, and future. Hold me with the hook of empathy.

དུས་གསུམ་བདེ་བར་གཤེགས་པའི་ཕྱགས་ཀྱི་བཅུད། །མཐའ་བྲལ་
དབུ་མ་རྟེན་ཅིང་འབྲེལ་འབྱུང་ལམ། །ཇི་བཞིན་འགྲེལ་པར་ལྷུང་
བསྟན་གླུ་སྒྲུབ་ལ། །སྙིང་ནས་འདུད་དོ་བཙུ་བའི་ཐུགས་ཀྱིས་
རྒྱང་། །

Homage to the feet of glorious Āryadeva,
Who having ascended to high rank through that protector’s instructions,
Attained dominion of discourse teaching the good path
Clarifying for migrators what he had realized.

མགོན་དེའི་གང་མས་པས་གོ་འཕང་མཐོར་གཤེགས་ནས། །ཉེད་
ཀྱིས་གཟིགས་གང་འགྲོ་ལ་གསལ་མཛད་པའི། །ལེགས་ལམ་སྟོན་
པའི་གཏམ་ལ་དབང་འཕྱོར་པ། །དཔལ་ལྡན་འཕགས་པ་ལྷ་ཡི་
ཞབས་ལ་འདུད། །

I bow down with my head to the feet of Buddhapālita,
Who accomplished the word of the foremost holy Mañjughoṣha,
Illuminated the final thought of the Superior [Nāgārjuna],
And proceeded to a place of Knowledge Bearer adepts.[b]

རྗེ་བཙུན་འཇམ་པའི་དབྱངས་ཀྱི་བཀའ་གྲུབ་ཅིང་། །འཕགས་
པའི་དགོངས་པ་མཐར་ཕྱིན་གསལ་བར་མཛད། །གྲུབ་པའི་རིག་
འཛིན་གནས་སུ་གཤེགས་གྱུར་པ། །ས་ངས་རྒྱས་བསྐྱངས་ཀྱི་ཞབས་
ལ་མགོས་ཕྱག་འཚལ། །

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[a] *sugata,* that is, Buddhas.

[b] That is to say, he took rebirth in a land favorable to the achievement of Mantra.

Homage to the feet of the honorable Chandrakīrti as well as Shāntideva,
Who thoroughly and completely taught the path
Of the great sage [Buddha], subtle and hard to realize,
The uncommon essentials of Nāgārjuna's system.

ཕ་ལ་རྐོགས་དཀར་དང་ཞོང་ཆེན་པོའི་ལམ། །ཟུང་ཟུང་ལུགས་ཀྱི་ཐུན་མོང་མིན་པའི་གནད། །ཡོངས་སུ་རྫོགས་པར་སྟོན་མཛད་བླ་བའི་ཞབས། །ཞི་བ་ལྷ་དང་བཅས་པའི་ཞབས་ལ་འདུད། །

Having seen well with the eye of stainless intelligence completely
All the meanings of the uncommon essentials
In the tenets of Nāgārjuna and Āryadeva
And commentaries by the three great chariots—[a]

ཟུང་ཟུང་འཕགས་པ་ལྷ་ཡི་གྲུབ་པའི་མཐའ། །ཤིང་རྟ་ཆེན་པོ་གསུམ་གྱིས་བཀླལ་བ་ཉིད། །ཐུན་མོང་མ་ཡིན་གནད་དོན་ཀུན་རྫོགས་པར། །དེ་མེད་བློ་གྲོས་མིག་གིས་ལེགས་མཐོང་ཞིང་། །

In order to remove the corruptions by the pollutions
Of explanations by most who sought to explain this system
And since others have requested it—here I will explain extensively
The *Supplement to the Middle* with exposition thorough and pure.

ཕྱོགས་འདིར་ལུགས་དེ་འཚང་འདོད་ཕལ་མོ་ཆེས། །བཤད་པའི་དེ་མས་ষ্ণགས་པ་བསལ་ཕྱིར་དང་། །གཞན་ཀྱིས་བསྐུལ་ཕྱིར་ཡོངས་དག་བཤད་པ་ཡིས། །དབུ་མ་འཇུག་པའི་རྒྱ་ཆེར་བཤད་པར་བྱ། །

[a] According to oral teaching by the late La-ti Jang-chub-tshul-trim, these are the commentaries on Nāgārjuna's *Treatise on the Middle* by Buddhapālita, Bhāvaviveka, and Chandrakīrti.

The explanation here, in accordance with [Chandrakīrti's] own commentary, of the *Supplement to (Nāgārjuna's) "Treatise on the Middle,"* a great treatise unerroneously delineating the profound and the vast, has four parts: meaning of the title, obeisance of the translators, meaning of the text, and meaning of the conclusion.

འདིར་ཟབ་པ་དང་རྒྱ་ཆེ་བའི་དོན་གཞན། ཕྱིན་ཅི་མ་ལོག་པར་གཏན་ལ་འབེབས་པའི་བསྟན་བཅོས་ཆེན་པོ་དབུ་མ་ལ་འཇུག་པ་རང་གི་འགྲེལ་པ་དང་མཐུན་པར་འཆད་པ་ལ་བཞི། མཚན་གྱི་དོན། འགྱུར་གྱི་ཕྱག ।གཞུང་གི་དོན། མཇུག་གི་དོན་ནོ། ।

I. Meaning of [Chandrakīrti's] title

དང་པོ[མཚན་གྱི་དོན་]ནི།

In Sanskrit, one of the four [major] language groups of India,[a] the title of this treatise is *madhyamakāvatāra-nāma.* Translated into Tibetan, it is *dbu ma la 'jug pa zhes bya ba* (*Supplement to the Middle*) [or more fully as will now be explained, *Supplement to (Nāgārjuna's) "Treatise on the Middle"*[b]]. The "*Middle*" that is supplemented here is Nāgārjuna's *Treatise on*

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[a] Sanskrit (*legs par sbyar ba/ legs sbyar*), Prakrit/*prākṛta* (*pra kṛ ta ni rang bzhin gyi skad/ rang bzhin pa'i skad;* "ordinary language" or "language of ordinary beings"), Apabraṃsha (*a pa bhraṃ sha ni zur chag gi skad;* "corrupted language"), and Paishācī (*pi sha tsi ni sha za'i skad;* perhaps "language of carnivores," or "language of ghouls" because of being a dead language); the last may be an ancient name used for Pāli.

[b] Peking 5261, Peking 5262, vol. 98. As Tsong-kha-pa is about to explain, Chandrakīrti often refers to Nāgārjuna's *Treatise on the Middle* (*dbu ma'i bstan bcos, madhyamakaśāstra*) merely by the appellation *madhyamaka,* and thus the *madhyamaka* of "*madhyamakāvatāra*" is held to refer to a text propounding the middle, specifically Nāgārjuna's *Treatise on the Middle*.

My translation of *avatāra* (*'jug pa*) as "supplement" is controversial; others use "introduction" or "entrance," both of which are attested common translations in such a context. My translation is based on Tsong-kha-pa's explanation below that Chandrakīrti was filling in holes in Nāgārjuna's *Treatise on the Middle.* Among the many meanings of the Tibetan term for *avatāra, 'jug pa* can mean "to affix" or "to add on." To summarize the oral teachings of the late Ken-sur Ngag-wang-leg-dan (*mkhan zur ngag dbang legs ldan*):

> *Avatāra* means "addition" in the sense that Chandrakīrti's text is a supplement historically necessary so as to clarify the meaning of Nāgārjuna's *Treatise on the*

the Middle (*madhyamakaśāstra*) because Chandrakīrti says, "In order to supplement the *Treatise on the Middle*" (*dbu ma'i bstan bcos la 'jug par bya ba'i phyir*).[a] Furthermore, when in his commentary Chandrakīrti cites Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* as a source, he says many times, "From the *Middle*" (*dbu ma las*). In accordance with this, the *Middle* should be taken as Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* not other texts on the middle[b] or any of the other meanings of *madhyamaka* [such as a person holding the tenets of the middle way or the tenets themselves].[c]

རྒྱ་གར་ན་སྐད་རིགས་བཞི་ཡོད་པའི་ལེགས་པར་སྦྱར་བའི་སྐད་

Middle. He wanted to make clear that the *Treatise* should not be explained according to the Mind-Only system or according to the Middle Way Autonomy School (*dbu ma rang rgyud pa, svatantrikamādhyamika*), the disseminator of which is Bhāvaviveka. During Nāgārjuna's lifetime, Bhāvaviveka had not written his commentary on the *Treatise*, nor had his system spread; therefore, it was necessary later to supplement Nāgārjuna's text to show why it should not be explained in such a way. Moreover, it is said that Chandrakīrti sought to show that a follower of Nāgārjuna should ascend the ten grounds by practicing the vast paths necessary to do so since some might take the principal focus solely to be on the wisdom of emptiness. Also, others might see it as a means of refuting the general existence of phenomena rather than just their inherent existence and conclude that it is not necessary to engage in practices such as the cultivation of compassion. Therefore, in order to show that it is important to engage in three central practices—compassion, non-dual understanding, and the altruistic mind of enlightenment—and to ascend the ten Bodhisattva grounds, Chandrakīrti—in reliance on Nāgārjuna's *Precious Garland* and so forth—wrote this supplementary text.

See Jeffrey Hopkins, *Nāgārjuna's Precious Garland: Buddhist Advice for Living and Liberation* (Ithaca, N.Y.: Snow Lion Publications, 1998).

This Tibetanized reading of *'jug pa* as "supplement" accords with the Tibetan term *rtags 'jug* (*liṅgāvaṃtāra* [Sarat Chandra Das, *A Tibetan-English Dictionary* (Calcutta: 1902; reprint, Delhi: Motilal Banarsidass, 1969, 1970; compact reprint, Kyoto, Japan: Rinsen Book Company, 1981], 535), "the **affixing** of gender," referring to the usage of letters—identified by gender in Tibetan grammar—in various positions in a syllable. It also perhaps accords with the fifth meaning given in Vaman Shivaram Apte, *Sanskrit-English Dictionary* (Poona, India: Prasad Prakashan, 1957), 163, "Any new appearance, growth, rise." Of course, such a supplement also serves as an introduction, or means of entry, to Nāgārjuna's *Treatise.*

[a] Chandrakīrti's *Autocommentary on the "Supplement,"* Toh. 3862, *dbu ma,* vol. *'a,* 220a.1; La Vallée Poussin, *Madhyamakāvatāra,* 1.7.

[b] Jayānanda's view as evidenced in his commentary on Chandrakīrti's *Supplement to the Middle* (1a.5-2a.1) is that "*Middle*" in this title includes other texts on the middle; see the second debate in Jam-yang-shay-pa's *Decisive Analysis*, above, 40.

[c] Brackets from Jam-yang-shay-pa's *Decisive Analysis,* above, 45.

དུ་ནི། བསྟན་བཅོས་འདིའི་མཚན་མ་རྩ་མ་ཀ་ཨ་བ་དུ་ར་ནི་ མའོ། །དེ་བོད་ཀྱི་སྐད་དུ་བསྒྱུར་ན། དབུ་མ་ལ་འཇུག་པ་ཞེས་བྱ་ བའོ། །འདིར་གང་ལ་འཇུག་པའི་དབུ་མ་ནི། དབུ་མའི་བསྟན་ བཅོས་ལ་འཇུག་པར་བྱ་བའི་ཕྱིར། ཞེས་གསུངས་པས་དབུ་མའི་ བསྟན་བཅོས་ཡིན་ལ། དེ་ཡང་འདིའི་འགྲེལ་པར་རྩ་ཤེ་ཁྲུངས་སུ་ མཛད་པ་ན་དབུ་མ་ལས། ཞེས་མང་དུ་གསུངས་པ་ལྟར་རྩ་ཤེ་ལ་ བྱའི། དབུ་མའི་གཞུང་གཞན་དང་། དབུ་མའི་དོན་གཞན་ལ་མི་ བྱའོ།

Bhāvaviveka’s *Lamp for Nāgārjuna’s “Wisdom”*[a] also explains that based on the verbal root [of *ka,* which is *kai* meaning proclaim,] of *madhyamaka,* the term *madhyamaka* indicates a middle treatise or middle tenets. Therefore, even though only the word *madhyamaka* appears [in Chandrakīrti’s title], it should be understood here as a treatise on the middle.

མ་རྩ་མ་ཀའི་སྐད་ཀྱི་བྱེ་བྲག་ལས་བརྩམས་ནས། དབུ་མའི་བསྟན་ བཅོས་ནམ་དབུ་མའི་གྲུབ་མཐའ་ལ་དབུ་མར་བྱས་པར་ཤེས་རབ་ ཤྲཱི་མར་ཡང་བཤད་པས། དབུ་མ་ཞེས་པ་ཙམལས་མ་བྱུང་ཡང་། འདིར་དབུ་མའི་བསྟན་བཅོས་ལ་གོ་བར་བྱའོ། །

How does this treatise [by Chandrakīrti] supplement Nāgārjuna’s *Fundamental Treatise on the Middle Called “Wisdom”*?

About this, someone [Jayānanda] says: In that *Treatise* [by Nāgārjuna] conventional and ultimate natures are not discussed extensively, but here [Chandrakīrti’s *Supplement*] teaches these two extensively, whereby it supplements that [*Treatise*].

Response: Since the formats of reasoning delineating suchness are far more extensive in Nāgārjuna’s *Fundamental Treatise on the Middle Called “Wisdom”* than in Chandrakīrti’s *Supplement,* that explanation is not seen

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[a] *shes rab sgron me, prajñāpradīpa*. Toh. 3853, *dbu ma*, vol. *tsha*, 230b.4; see also Bhāvaviveka’s *Blaze of Reasoning* (*dbu ma'i snying po'i 'grel pa rtog ge 'bar ba, madhyamakahṛdayavṛttitarkajvālā*), Toh. 3856, vol. *dza*, 329a.

to be good. Our own system is that there are two ways that [Chandrakīrti's *Supplement*] supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* from the viewpoints of the profound and of the vast.

འོ་ན་རྩ་བ་ཤེས་རབ་ལ་བསྟན་བཅོས་འདིས་འཇུག་ཚུལ་དེ་ཇི་འདྲ་ཞིག་ཅེ་ན། འདི་ལ་ཁ་ཅིག་བསྟན་བཅོས་དེར་ཀུན་རྫོབ་དང་དོན་དམ་པའི་རང་བཞིན་རྒྱས་པར་མ་བརྗོད་ལ། འདིར་དེ་གཉིས་རྒྱས་པར་བསྟན་པས་དེ་ལ་འཇུག་གོ། །ཞེས་ཟེར་ན་ཞིང་གཏན་ལ་འབེབས་པའི་རིགས་པའི་རྣམ་གྲངས་ནི། འཇུག་པ་ལས་རྩ་བ་ཤེས་རབ་ཤིན་ཏུ་རྒྱས་པས། བཤད་པ་དེ་ལེགས་པར་མ་མཐོང་། ।རང་གི་ལུགས་ནི་རྩབ་ཤེས་རབ་ལ་འཇུག་པའི་ཚུལ་གཉིས་ཡོད་དེ། ཟབ་པ་དང་རྒྱ་ཆེ་བའི་སྒོ་ནས་སོ། ।

With respect to the first of those [which is that (Chandrakīrti's *Supplement*) supplements Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* from the viewpoint of the profound], Chandrakīrti's *Autocommentary* says:[a]

> Scholars should ascertain "This system is uncommon."

and:[b]

> Because due to not realizing suchness this profound doctrine is abandoned, [I] put together a supplement to Nāgārjuna's *Treatise on the Middle* for the sake of nonerroneously indicating the suchness of the *Treatise*.

Thus [Chandrakīrti] says that he composed the *Supplement to (Nāgārjuna's) "Treatise on the Middle"* (1) in order to show that the meaning of the middle that he delineated is not shared with other Proponents of the Middle [specifically, Autonomists,] and (2) in order to indicate the determination that it is not suitable to explain the meaning of [Nāgārjuna's]

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[a] Chandrakīrti's *Autocommentary on the "Supplement,"* Toh. 3862, *dbu ma,* vol. *'a,* 347a.7; La Vallée Poussin, *Madhyamakāvatāra,* 407.2-3.

[b] Chandrakīrti's *Autocommentary on the "Supplement,"* Toh. 3862, *dbu ma,* vol. *'a,* 347b.1; La Vallée Poussin, *Madhyamakāvatāra,* 407.3-8.

Treatise in accordance with Cognition-Only[a] because Chandrakīrti's *Clear Words* says,[b] "The mode of dependent imputation can be known from my

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[a] *rnam par rig pa tsam, vijñaptimātra;* this is Mind-Only (*sems tsam, cittamātra*).

[b] *dbu ma rtsa ba'i 'grel pa tshig gsal ba, mūlamadhyamakavṛttiprasannapadā,* Toh. 3860, *dbu ma,* vol. *'a,* 23a.6. I prefer to translate the title *prasannapadā* as *Clear Words* though it would be just as suitable as *The Lucidly Worded,* or *The Clear Worded* as Stcherbatsky has in his *The Conception of Buddhist Nirvana* (rprt Delhi: Motilal Banarsidass, 1978), or *Lucid Exposition of the Middle Way* as Mervyn Sprung has in his condensation of the text (London: Routledge & Kegan Paul, 1979). It strikes me that Chandrakīrti gave his commentary on Nāgārjuna's *Treatise on the Middle* this title in contrast to Bhāvaviveka's commentary, *Lamp for* (*Nāgārjuna's*) *"Wisdom"* (*shes rab sgron me, prajñāpradīpa*) which, due to its brevity and lack of elaboration, is often difficult to fathom and thus unclear. As an example of such difficulty, see Bhāvaviveka's refutation of Buddhapālita's explanation of the refutation of production from self (Hopkins, *Meditation on Emptiness,* 461ff.). Also, in the *Clear Words* Chandrakīrti gives a very clear picture of the movement of Nāgārjuna's refutations by citing the qualm that each step answers, such as in his brilliant commentary on the second chapter of the *Treatise*.

Stcherbatsky, in his *The Conception of Buddhist Nirvana,* indicates that at least for him Chandrakīrti's text is not clear and that the title seems ironic (75, n.1):

> Candrakīrti has given to his commentary the title of "The Clearworded" (*prasanna-padā*) probably not without some dose of irony, since, as Prof. Wassilieff attests, its extreme dialectical subtlety, especially in the first chapter, is equaled by no other work in the whole domain of Northern Buddhist literature.

In the same vein, Mervyn Sprung (xii) says about the first chapter, in defense of his abridgements of the text:

> …[the excisions] are, without exception I believe, concerned with Candrakīrti's controversy with Bhāvaviveka, his rival commentator within the Mādhyamika school, or with his support of Buddhapālita, a commentator he attempts to follow, or else with traditional arguments of the Sāṃkhya school having to do with causation. These controversies are important, obviously. Yet to place them with all their meticulous, Indian love of syllogistic detail, in what is otherwise a finely targeted introduction to the entire *Prasannapadā,* however natural they were to Candrakīrti's contemporaries, is to make access to the work for contemporary readers difficult and discouraging.

In Ge-lug-pa scholastic centers of learning this very controversy between the three masters of the Middle School is used as the means for gaining access to the Middle School, as it is the first major topic of debate in the Middle class of ge-she studies at the point of the sixth chapter of Chandrakīrti's *Supplement to* (*Nāgārjuna's*) *"Treatise on the Middle."* Chandrakīrti's *Clear Words* forms the basis of the study with commentaries that are used to unravel its meaning; it is because of the clarity that I found in using Jam-yang-shay-pa's commentary that this controversy could be included in Part Five of my *Meditation on Emptiness*. Thus, I am not making any claims that Chandrakīrti's words in that section were clear to me on their own; rather, I think that from his own point of view that section, like the rest of his text, was a good deal clearer than Bhāvaviveka's.

Supplement," and refutation of the Cognition-Only system, which is not extensive in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* or in Chandrakīrti's *Clear Words,* is extensive here in the *Supplement*. Therefore, good determination—in dependence upon this text—of the meaning of the *Treatise* from the viewpoint of these two purposes is one way in which this text supplements the *Middle.*

དེའི་དང་པོ་ནི་རང་འགྲེལ་ལས། ལུགས་འདི་ནི་ཐུན་མོང་མ་ཡིན་པའོ། །ཞེས་མཁས་པ་རྣམས་ཀྱིས་ངེས་པར་བྱའོ། །ཞེས་པ་དང་། དེ་ཉིད་མ་རྟོགས་པས་ཚོས་ཟད་མོ་འདི་སྒངས་པས། དེའི་ཕྱིར་བསྟན་བཅོས་ཀྱི་དེ་ཁོ་ན་ཉིད་ཕྱིན་ཅི་མ་ལོག་པར་བསྟན་པར་བྱ་བའི་ཕྱིར། དབུ་མའི་བསྟན་བཅོས་ལ་འཇུག་པ་སྦྱར་བ་ཡིན་ནོ། ཞེས་རང་གིས་དབུ་མའི་དོན་གཏན་ལ་ཕབ་པ་དེ། དབུ་མ་པ་གཞན་དང་ཐུན་མོང་མ་ཡིན་པར་བསྟན་པ་དང་། བསྟན་བཅོས་ཀྱི་དོན་རྣམ་པར་རིག་པ་ཙམ་དང་མཐུན་པར་བཤད་དུ་མི་རུང་བ་ལ་ངེས་པ་བསྟན་པར་བྱ་བའི་ཕྱིར་དུ་དབུ་མ་ལ་འཇུག་པ་བརྩམས་པར་གསུངས་ཏེ། ཚོག་གསལ་ལས་བརྗེན་ནས་བཏགས་པའི་ཚུལ་དབུ་མ་ལ་འཇུག་པ་ལས་ཤེས་པར་བྱ་བར་གསུངས་ཤིང་། རྣམ་རིག་པའི་ལུགས་དགག་པ་རྩ་ཤེ་དང་། ཚོག་གསལ་དུ་མི་རྒྱས་པ་འདིར་རྒྱས་པའི་ཕྱིར་རོ། །དེའི་ཕྱིར་གཞུང་འདི་ལ་བརྗེན་ནས་དགོས་པ་དེ་གཉིས་ཀྱི་སྒོ་ནས་རྩ་ཤེའི་དོན་ལེགས་པར་ངེས་པ་ནི། གཞུང་འདིས་དབུ་མ་ལ་འཇུག་པའི་ཚུལ་གཅིག་གོ། །

With regard to how it supplements the *Treatise* from the viewpoint of the vast, in this system of the Superior [Nāgārjuna] the presence or absence of the wisdom realizing the very profound suchness does not distinguish residing in the two vehicles [Lower Vehicle or Great Vehicle], and alt-

hough Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom,"* except for the class of the profound [emptiness], does not teach the Great Vehicle's features of the vast, that text was composed in terms of the Great Vehicle from between the two vehicles, Great and Lesser:[a]

1. because extensive teaching of the selflessness of phenomena through limitless formats of reasoning is done solely in terms of Great Vehicle trainees, and
2. because [the selflessness of phenomena] is taught this way in Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom."*

Chandrakīrti also says this very clearly in the *Autocommentary on the "Supplement"*:[b]

> It is also just reasonable that the Great Vehicle was taught for the sake of clarifying the selflessness of phenomena because [Buddha] wished to give an extensive teaching [of the selflessness of phenomena]. In the Hearer Vehicle the selflessness of phenomena is merely illustrated only briefly.

This will be explained later.

རྒྱ་ཆེ་བའི་སྒོ་ནས་དབུ་མ་ལ་འཇུག་ཚུལ་ནི། འཕགས་པའི་ལུགས་འདིར་ཐེག་པ་གཉིས་ལ་གནས་པ་ལ། ཤིན་ཏུ་ཟབ་པའི་དེ་བོ་ནི་ཉིན་རྐྱེགས་པའི་ཤེས་རབ་ཡོངས་མེད་ཀྱིས་མི་འབྱེད་ཅིང་། ཚ་ཤེ་ལས་ཟབ་མོའི་ཕྱོགས་མ་གཏོགས་པ་རྒྱ་ཆེ་བའི་ཐེག་ཆེན་གྱི་ཁྱད་ཆོས་མ་བསྟན་ཀྱང་། གཞུང་འདི་ནི་ཐེག་པ་ཆེ་ཆུང་གཉིས་ཀྱི་ནང་ནས། ཐེག་ཆེན་པའི་དབང་དུ་མཛད་པ་ཡིན་ཏེ། རིགས་པའི་རྣམ་གྲངས་མཐའ་ཡས་པས་ཆོས་ཀྱི་བདག་མེད་རྒྱས་པར་བསྟན་པ་ནི། ཐེག་ཆེན་པའི་གདུལ་བྱ་གོ་ནའི་དབང་དུ་མཛད་

[a] Tsong-kha-pa's Sa-kya teacher Ren-da-wa Shön-nu-lo-drö (*red mda' ba gzhon nu blo gros,* 1349-1412) asserts that Nāgārjuna's *Treatise* is common to both Lower Vehicle and Great Vehicle because it does not set forth the Great Vehicle paths; see Jam-yang-shay-pa's *Great Exposition of the Middle,* above, 128.

[b] Chandrakīrti's *Autocommentary on the "Supplement,"* 228a.1-2; Toh. 3862, *dbu ma,* vol. *'a,* 228a.1; La Vallée Poussin, *Madhyamakāvatāra*, 23.8-10.

བདེ་ཕྱིར་དང་། རྒྱ་ཤེར་ཡང་དེ་བཞིན་དུ་བསྟན་པའི་ཕྱིར་རོ། །འདི་ཡང་རང་འགྲེལ་ལས། ཆོས་ཀྱི་བདག་མེད་པ་གསལ་བར་བྱ་བའི་ཕྱིར་ཐེག་པ་ཆེན་པོ་བསྟན་པ་ཡང་རིགས་པ་ཉིད་དེ། རྒྱས་པར་བསྟན་པ་བརྗོད་པར་འདོད་པའི་ཕྱིར་རོ། །ཉན་ཐོས་ཀྱི་ཐེག་པ་ལས་ནི་ཆོས་ཀྱི་བདག་མེད་པ་མདོར་མཚོན་པ་ཙམ་ཞིག་ཏུ་ཟད་དོ། །ཞེས་ཤིན་ཏུ་གསལ་བར་གསུངས་ཏེ་འོག་ཏུ་འཆད་དོ། །

Thus [Chandrakīrti thought that] it would be very good if the gaps in the paths taught in that text [Nagarjuna's *Treatise on the Middle*] were filled in with other Great Vehicle paths of the vast by way of the quintessential instructions of the Superior [Nāgārjuna].[a] Hence, in order to fill these [gaps Chandrakīrti] set forth:

1. the three practices on the ground of a common being
2. the ten grounds of a learner Superior
3. the effect ground [of Buddhahood]
4. the meditative cultivation of special insight—that through individual analytical wisdom investigates suchness, the two selflessnesses, in dependence on calm abiding, the entity of concentration—by way of the steps of the fifth and sixth grounds.

དེ་ལྟར་ན་གཞུང་དེར་བསྟན་པའི་ལམ་ལ་ཐེག་པ་ཆེན་པོའི་རྒྱ་ཆེ་བའི་ལམ་གཞན་འཕགས་པའི་མན་ངག་གིས་ཁ་བཀང་ན་ཤིན་ཏུ་ལེགས་པས། དེ་སྐོང་བ་ལ་སོ་སྐྱེའི་སའི་ཆོས་གསུམ་དང་། འཕགས་པ་སློབ་པའི་ས་བཅུ་དང་། འབྲས་བུའི་ས་དང་། ས་ལྔ་པ་དང་དྲུག་པའི་གོ་རིམ་གྱིས་བསམ་གཏན་གྱི་ངོ་བོ་ཞི་གནས་ལ་བརྟེན་ནས། བདག་མེད་པ་གཉིས་ཀྱི་དེ་ཁོ་ན་ཉིད་ལ་སོ་སོར་རྟོག་པའི་ཤེས་རབ་ཀྱིས་དཔྱོད་པའི་ལྷག་མཐོང་སྒོམ་པ་རྣམས་གསུངས་སོ། །

[a] As found, for instance, in his *Precious Garland* and *Compendium of Sūtra* (*mdo kun las btus pa, sūtrasamuccaya;* Peking 5330, vol. 102).

Therefore, if when one takes to mind the meanings of Nāgārjuna’s *Fundamental Treatise on the Middle Called “Wisdom,”* it does not come about that one takes to mind the stages of the path that are a composite of both the profound and the vast upon becoming mindful of these [meanings] set forth in Chandrakīrti’s *Supplement,* the two purposes of the composition of the *Supplement* are lost for that person. Hence, the supplementation to the paths of Nāgārjuna’s *Fundamental Treatise on the Middle Called “Wisdom”* from the viewpoint of the vast in dependence upon this text is the second way it supplements the *Middle* [namely, Nāgārjuna’s *Treatise on the Middle*].

དེའི་ཕྱིར་རྩ་ཤེའི་དོན་ཡིད་ལ་བྱེད་པའི་ཚེ། འཇུག་པ་ལས་གསུངས་པ་འདི་རྣམས་དྲན་ནས་ཟབ་པ་དང་རྒྱ་ཆེ་བ་གཉིས་ཀ་ཚོགས་པའི་ལམ་གྱི་རིམ་པ་ཡིད་ལ་བྱེད་པ་མ་བྱུང་ན། གང་ཟག་དེ་ལ་དབུ་མ་ལ་འཇུག་པ་བརྩམས་པའི་དགོས་པ་གཉིས་སྟོར་བ་ཡིན་ནོ། །དེའི་ཕྱིར་གཞུང་འདི་ལ་བརྟེན་ནས་རྩ་ཤེའི་ལམ་ལ་རྒྱ་ཆེ་བའི་སྒོ་ནས་འཇུག་པ་ནི། དབུ་མ་ལ་འཇུག་པའི་ཚུལ་གཉིས་པའོ། །

II. Obeisance of the Translators

Homage to the youthful[a] Mañjushrī.

The meaning of the words is easy to understand. [The translators’] homage to Mañjushrī is made in accordance with the earlier decree[b] [of three types

[a] Mañjushrī has the form of a sixteen year old.

[b] Ngag-wang-leg-dan reported that during the rule (815-838) of the Tibetan King Tri-ral-wa-jan (*khri ral pa can*), it was decided to salute Mañjushrī at the beginning of presentations of wisdom—mainly found in the scriptural collection of manifest knowledge of phenomena—because Mañjushrī is the physical manifestation of the wisdom of all Buddhas. It was also decided to salute Buddha and the Bodhisattvas at the beginning of presentations of meditative stabilization—mainly found in the scriptural collection of the sets of discourses—because these were set forth by both Buddha and Bodhisattvas. The Omniscient One is saluted at the beginning of presentations of ethics—mainly found in the scriptural collection of the discipline—because these were set forth only by Buddha since he made the ethical rulings. He added that despite this formulation, the custom was not always followed, many translators choosing to pay homage to their protective deity.

of homage for the three scriptural collections—discipline,[a] sets of discourses,[b] and manifest knowledge of phenomena[c]] since this text [Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle"*] presents ultimate manifest knowledge of phenomena[d] and hence the training in wisdom is principal.

གཉིས་པ་ནི། ཚོགས་གསུམ་དོན་གོ་བར་སྟོ་ལ། འཇམ་དཔལ་ལ་ཕྱག་འཚལ་བ་ནི། གཞུང་འདི་དོན་དམ་པའི་ཚོས་མངོན་པ་རྣམ་པར་བཤད་པ་ཡིན་པས། རྣམ་རབ་ཀྱི་བསྟན་པ་གཙོ་བོར་གྱུར་པའི་ཕྱིར། སྤྱོན་གྱི་བཀས་བཅད་པ་དང་མཐུན་པར་མཛད་པའོ། །

[a] *'dul ba, vinaya.*

[b] *mdo sde, sūtrānta.*

[c] *chos mngon pa, abhidharma.*

[d] *don dam pa'i chos mngon pa, paramārtha-abhidharma.*

Abbreviations

“2004 Beijing” = *dbu ma la 'jug pa’i mtha’ dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs.* Beijing, China: Pe cin yug hran shin 'gyig par khang, 2004.

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“2011 TBRC *bla brang*” = *dbu ma la ’jug pa’i mtha’ dpyod lung rigs gter mdzod zab don kun gsal skal bzang ’jug ngogs*. TBRC W22186-I1KG10676: 1-442a.3 (PDF of: *bla brang bkra shis ’khyil,* a mdo).

“2015 Go-mang Lhasa” = *dbu ma la ’jug pa’i mtha’ dpyod lung rigs gter mdzod zab don kun gsal skal bzang ’jug ngogs*. Named “2015” because of being acquired in Lhasa, Tibet, at Go-mang College in 2015 by Jongbok Yi for the UMA Institute for Tibetan Studies; published at Go-mang College, date unknown. (To be made available at UMA Institute for Tibetan Studies, uma-tibet.org.)

“ACIP” = Asian Classics Input Project (http://www.asianclassics.org/reader.php?collection=tengyur&index).

“*co ne*” = *co ne bstan ’gyur*. TBRC W1GS66030. *co ne dgon chen*: *co ne*, 1926.

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"*snar thang*" = *snar thang bstan 'gyur*. TBRC W22704.89 (PDF of: Narthang: s. n., 1800?).

"TBRC" = Tibetan Buddhist Resource Center (http://www.tbrc.org).

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1. Sūtras and Tantras

Eight Thousand Stanza Perfection of Wisdom Sūtra

aṣṭasāhasrikāprajñāpāramitā

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

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Extensive Sport Sūtra

lalitavistara-nāma-mahāyāna-sūtra

mdo rgya cher rol pa

Tibetan digital reprint edition: In *bka' 'gyur* (*sde dge par phud*, 95). TBRC W22084.46:3-434 (PDF of Delhi, India: Delhi Karmapae chodhey gyalwae sungrab partun khang, 1976-1979)

Peking 763, vol. 27.One Hundred Thousand Stanza Perfection of Wisdom Sūtra

śatasāhasrikāprajñāpāramitā

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

Tibetan digital reprint edition: In *bka' 'gyur* (*sde dge par phud*, 8). TBRC W22084.14:3-789 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1976-1979).

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

Questions of Upāli Sūtra

upāliparipṛcchā

nye bar khor gyis zhus pa

Toh. 68, vol. ca (dkon brtsegs); Dharma, vol. 16.

Twenty-five Thousand Stanza Perfection of Wisdom Sūtra

pañcaviṃśatisāhasrikāprajñāpāramitā

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Sūtra Unraveling the Thought

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Peking 774, vol. 29; sde dge 106; Dharma, vol. 18; *The Tog Palace Edition of the Tibetan Kanjur,* vol. 63, 1-160 (Leh: Smanrtsis Shesrig Dpemzod, 1975-1978)
Tibetan text and French translation: Étienne Lamotte. *Saṃdhinirmocanasūtra: L’explication des mystères*. Louvain: Université de Louvain, 1935.
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Summary of Manifest Knowledge
abhidharmasamuccaya
chos mngon pa kun btus
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Avalokitavrata (*spyan ras gzigs brtul zhugs*)
Commentary on (Bhāvaviveka’s) “Lamp for (Nāgārjuna’s) ‘Wisdom’”
prajñāpradīpaṭīkā
shes rab sgron ma’i rgya cher ’grel pa
Tibetan digital reprint edition: In *bstan ’gyur* (*sde dge*, 3859). TBRC W23703.99:4-575 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
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Heart of the Middle Way

madhyamakahṛdayakārikā

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Buddhapālita Commentary on (Nāgārjuna's) "Treatise on the Middle"

buddhapālitamūlamadhyamakavṛtti

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[Auto]commentary on the "Supplement to (Nāgārjuna's) 'Treatise on the Middle'"

madhaymakāvatārabhāṣya

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

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Clarification of Jam-yang-shay-pa's "Decisive Analysis" and Gung-thang Kön-chog-tan-pay-drön-me's "Annotations"
'jam dbyangs bla ma mchog gi phar phyin mtha' dpyod rin chen sgron me dang rje di paṃ mtshan

can gyi mchan 'grel gnyis kyi dgongs don gsal bar byed pa skal bzang 'jug ngogs
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dbu ma'i mtha' dpyod lung rigs gter mdzod kyi dongs don gsal bar byed pa'i nyin byed snang ba zab lam lta ba'i mig 'byed
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Illumination of the Essential Meanings of (Nāgārjuna's) "Precious Garland of the Middle Way"
dbu ma rin chen 'phreng ba'i snying po'i don gsal bar byed pa
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Jam-yang-shay-pa Ngag-wang-tson-drü (*'jam dbyangs bzhad pa'i rdo rje ngag dbang brtson grus,* 1648-1721/1722)

Great Exposition of Tenets / Explanation of "Tenets": Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others' Tenets and the Meaning of the Profound [Emptiness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Beings
grub mtha' chen mo / grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong
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dbu ma chen mo / dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs
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Illuminating a Little the Presentation of Awareness and Knowledge: Beautiful Golden Garland of Eloquence

blo rig gi rnam bzhag nyung gsal legs bshad gser gyi 'phreng mdzes

Tibetan digital reprint edition: In *gsung 'bum* (*'jam dbyangs bzhad pa'i rdo rje*). TBRC W22186.14:305-376 (PDF of bla brang bkra shis 'khyil: bla brang bkra shis 'khyil dgon, [n.d.]).

Jayānanda

Commentarial Explanation of Chandrakīrti's "Supplement to the Middle"

madhyamakāvatāraṭīkā

dbu ma la 'jug pa'i 'grel bshad

Tibetan digital reprint edition: In *bstan 'gyur* (*sde dge*, 3870). TBRC W23703.104: 4-731 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5271, vol. 99; Toh: 3870

Jig-may-dam-chö-gya-tsho (*'jigs med dam chos rgya mtsho*); poetic name Mi-pam-yang-jan-gye-pay-dor-je (*mi pham dbyangs can dgyes* [or *dges*] *pa'i rdo rje;* 1898-1946)

Port of Entry / Treatise Distinguishing All the Meanings of (Tsong-kha-pa's) "The Essence of Eloquence": Illuminating the Differentiation of the Interpretable and the Definitive: Port of Entry to "The Essence of Eloquence"

drang ba dang nges pa'i don rnam par phye ba gsal bar byed pa legs bshad snying po'i don mtha' dag rnam par 'byed pa'i bstan bcos legs bshad snying po'i 'jug ngogs

TBRC W3621. 1 vol. (PDF of pe cin: krung go'i bod kyi shes rig dpe skrun khang, 1999).

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Kön-chog-jig-may-wang-po (*dkon mchog 'jigs med dbang po,* 1728-1791)

The Great Treatise, the Decisive Analysis of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle,'" Lamp for Scripture and Reasoning: Continuum of the Speech of the All-Knowing Lama Jam-yang-shay-pay-dor-jay

bstan bcos chen po dbu ma la 'jug pa'i mtha' dpyod lung rigs sgron me zhes bya ba kun mkhyen bla ma 'jam dbyangs bzhad pa'i rdo rje'i gsung rgyun

Tibetan digital reprint edition: In *gsung 'bum* (*dkon mchog 'jigs med dbang po / bla brang par ma*). TBRC W1KG9560. 6: 12 - 495 (PDF of bla brang bkra shis 'khyil: bla brang dgon pa, New Delhi, India: Ngawang Gelek Demo, 1971).

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

An Outline of Vocabulary Concerning the Middle Way School that Occurs in the Scriptural Collection of Higher Knowledge of the Great Vehicle

theg chen mngon pa'i sde snod las byung ba'i dbu ma'i skor gyi ming gi rnam grangs

Tibetan digital reprint edition: TBRC W87: 413-454 (PDF of khreng tu'u, China: [s.n.], [199-]).

Tibetan digital reprint edition: TBRC 30182: 408-448 (PDF of *The Collected Works of Longdol Lama*, Parts 1, 2. Reproduced by Lokesh Chandra. Śata-Piṭaka Series, Indo-Asian Literatures, volume 100. New Delhi, India: International Academy of Indian Culture, 1973).

Tibetan digital reprint edition: TBRC W30278: 371-408 (PDF of lha sa: bod ljongs bod yig dpe

rnying dpe skrun khang, 1999).
Maitreya (*byams pa*)
Ornament for the Clear Realizations
abhisamayālaṃkāra/ abhisamayālaṁkāra-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
Sanskrit editions:
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Hopkins, Jeffrey and Jongbok Yi. *Maitreya's Ornament for the Clear Realizations.* Dyke, VA: UMA Institute for Tibetan Studies, 2015: downloadable at uma-tibet.org.
———. *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 Maitreyanātha.* 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.
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———. *Golden Garland of Eloquence: legs bshad gser phreng*, 4 vols. Fremont, CA: Jain Publishing Company, 2008-2010.
Ornament for the Great Vehicle Sūtras
mahāyānasūtrālaṃkāra
theg pa chen po'i mdo sde rgyan gyi tshig le'ur byas pa
Tibetan digital reprint edition: In *bstan 'gyur* (*sde dge,* 4020). TBRC W23703.123:3-80 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
Peking 5521, vol. 108; Dharma vol. 77.
Sanskrit: Sitansusekhar Bagchi. *Mahāyāna-Sūtrālaṃkāraḥ of Asaṅga* [with Vasubandhu's commentary]. Buddhist Sanskrit Texts 13. Darbhanga, India: Mithila Institute, 1970.
Sanskrit text and translation into French: Sylvain Lévi. *Mahāyānasūtrālaṃkāra, exposé de la doctrine du grand véhicule selon le système Yogācāra*. 2 vols. Paris: Bibliothèque de l'École des Hautes Études, 1907, 1911.
Nāgārjuna (*klu sgrub,* first to second century, C.E.)
Six Collections of Reasoning
1. *Treatise on the Middle / Fundamental Treatise on the Middle, Called "Wisdom"*
madhyamakaśāstra / prajñānāmamūlamadhyamakakārikā
dbu ma'i bstan bcos / dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba
Tibetan digital reprint edition: In *bstan 'gyur* (*sde dge*, 3824). TBRC W23703.96:3-39, vol. tsa

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Peking 5224, vol. 95.

Edited Sanskrit: J. W. de Jong. *Nāgārjuna, Mūlamadhyamakakārikāḥ*. Madras, India: Adyar Library and Research Centre, 1977; reprint, Wheaton, Ill.: Agents, Theosophical Publishing House, c1977. Also: Christian Lindtner. *Nāgārjuna's Filosofiske Vaerker,* 177-215. Indiske Studier 2. Copenhagen: Akademisk Forlag, 1982.

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2. *Refutation of Objections*

vigrahavyāvartanīkārikā

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).

Peking 5228, vol. 95

Edited Tibetan and Sanskrit and English translation: Christian Lindtner. *Master of Wisdom*. Oakland: Dharma Publishing, 1986.

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French translation: S. Yamaguchi. "Traité de Nāgārjuna pour écarter les vaines discussion (Vigrahavyāvartanī) traduit et annoté." *Journal Asiatique* 215 (1929): 1-86.

3. *Seventy Stanzas on Emptiness*

śūnyatāsaptatikārikā

stong pa nyid bdun cu pa'i tshig le'ur byas pa

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).

Peking 5227, vol. 95.

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4. *Sixty Stanzas of Reasoning*

yuktiṣaṣṭikākārikā

rigs 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).

Peking 5225, vol. 95.

Edited Tibetan with Sanskrit fragments and English translation: Christian Lindtner. *Master of Wisdom*. Oakland: Dharma Publishing, 1986.

5. *Precious Garland of Advice for the King*

rājaparikathāratnāvalī

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

Tibetan digital reprint edition: In *bstan 'gyur* (*sde dge*, 4158). TBRC W23703.172:215-253 (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

Peking 5658, vol. 129; Dharma vol. 93.

Sanskrit, Tibetan, and Chinese: Michael Hahn. *Nāgārjuna's Ratnāvalī.* vol. 1. *The Basic Texts (Sanskrit, Tibetan, and Chinese).* Bonn: Indica et Tibetica Verlag, 1982.

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English translation of 223 stanzas (chap. 1, 1-77; chap. 2, 1-46; chap. 4, 1-100): Giuseppe Tucci. "The *Ratnāvalī* of Nāgārjuna." *Journal of the Royal Asiatic Society* (1934): 307-325; (1936): 237-52, 423-35.

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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: Fermando 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-chö-jay (*dpal ldan chos rje*)

Word Commentary on (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Following Eloquence

dbu ma la 'jug pa'i tshig 'grel legs bshad rjes 'brang

Tibetan digital reprint edition: In *gsung 'bum* (*ngag dbang dpal ldan*). TBRC W5926.1: 281-658 (PDF of New Delhi, India: Mongolian Lama Gurudeva, 1983).

* Pūrṇacandrapāda

Sūtra on Verbal Roots

dhātusūtra

byings kyi mdo

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Ren-da-wa Shön-nu-lo-drö (*red mda' ba gzhon nu blo gros*, 1349-1412)

Commentary on (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom,'" Illumination of the Logically Feasible

dbu ma rtsa ba'i 'grel pa 'thad pa'i snang ba

In *gsung 'bum* (*gzhon nu blo gros*). TBRC W23629. 2: 155 - 478. Kathmandu, Nepal: sa skya rgyal yongs gsung rab slob gnyer khang, 1999.

Ser-shül Lo-sang-pün-tshog (*blo bzang phun tshogs, ser shul dge bshes;* fl. early twentieth century)

Notes / Notes on (Tsong-kha-pa's) "Differentiating the Interpretable and the Definitive": Lamp Illuminating the Profound Meaning
drang nges rnam 'byed kyi zin bris zab don gsal ba'i sgron me
No TBRC data found..
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Shāntideva (*zhi ba lha,* eighth century C.E.)
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. la (PDF of Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
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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:
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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 rnam bshad rigs pa'i rgya mtsho / rtsa shes ṭik 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.
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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?]).
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Vasubandhu (*dbyig gnyen,* fl. 360)
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 Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).
Peking 5590, vol. 115
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3. Other Works

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Jules B. Levinson graduated from Princeton University in 1975 and soon thereafter began studying at the University of Virginia under the guidance of Dr. Jeffrey Hopkins and the eminent Tibetan scholars invited by the University's Center for South Asian Studies. In 1994 he received a doctoral degree in Religious Studies from the University of Virginia. His previous publications include *Essential Practice,* a translation of lectures given by Thrangu Rinpoche on Kamalashīla's *Stages of Meditation in the Middle Way School,* and a contribution to *Moon of Wisdom* in which he translated Karmapa Mikyö Dorje's commentary on Chandrakīrti's refutation of the Mind-Only School in the latter's *Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom.'"* For many years, he has served as an oral translator for Thrangu Rinpoche, Khen Rinpoche Tsül-trim-gya-tso, and several of the younger teachers whom they educated. At present, he lives in Boulder, Colorado, where he works for the UMA Institute for Tibetan Studies and occasionally teaches seminars at the University of Colorado at Boulder.

This book offers a translation of the beginning of Jam-yang-shay-pa Ngag-wang-tsön-drü's *Decisive Analysis of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Treasury of Scripture and Reasoning, Thoroughly Illuminating the Profound Meaning [of Emptiness], Entrance for the Fortunate*, also called *Decisive Analysis of the Middle* and *Great Exposition of the Middle*. Since its publication in 1695, Jam-yang-shay-pa's remarkable treatise has served continuously as a textbook critical to the study of the Middle Way School in the Gomang College of the Drepung Monastery and related institutions throughout Inner Asia. It brings sharply into focus the manner in which the Indian master Chandrakīrti's momentous *Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"* both enhances Nāgārjuna's reasoned inquiry into the meaning of emptiness and departs from other explanations of Nāgārjuna's thought. In addition, Jam-yang-shay-pa's mature and relentlessly uncompromising exploration of the most meaningful themes that Chandrakīrti touches either briefly or at length gradually assembles an exhaustive clarification and vigorous defense of the revolutionary reading of Chandrakīrti's *Supplement* that Tsong-kha-pa Lo-sang-drag-pa had composed three centuries earlier.

This initial volume looks deeply into two questions: What is the middle that Chandrakīrti's treatise supplements, and how does it supplement that middle? At first glance one would perhaps assume that these questions could be answered simply and without controversy. Jam-yang-shay-pa's tenacious analysis of the evidence reveals otherwise. From there he turns to the obeisance of the translators and the surprising questions about the architecture of Buddhist discourse to which this apparently simple gesture gives rise. The book also includes a translation of the Mongolian scholar Ngag-wang-pal-dan's commentary on the corresponding portions of Chandrakīrti's *Supplement to (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"* as well as a translation of the same sections of Tsong-kha-pa's ground-breaking *Illumination of the Thought*.

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