GETTING INTO EMPTINESS

Jam-yang-shay-pa’s
Great Exposition of the Middle:
Chapter Six, Introduction—
Meaning of “The Manifest,” Vessels,
Nāgarjuna’s Lives, and Sameness

UMA INSTITUTE • EXPANDING WISDOM AND COMPASSION SERIES

Craig Preston
Getting Into Emptiness

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Edited by Jeffrey Hopkins

With Tsong-kha-pa’s Illumination of the Thought
Translated by Jeffrey Hopkins

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

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Version: May, 2018
ISBN 978-1-941381-16-8
Library of Congress Control Number:

Preston, Craig.
Getting into emptiness, meaning of “the manifest,” vessels, nāgārjuna’s lives, and sameness: jam-yang-shay-pa’s great exposition of the middle: chapter six, introduction
Includes bibliographical references.
ISBN 978-1-941381-16-8
Contents

Technical Notes 7

Preface 9
  Jam-yang-shay-pa 9
  Ngag-wang-pal-dan 11
  Tsong-kha-pa 18
  The Consultant 25
  Editions consulted 25

Part One:
  Jam-yang-shay-pa’s
  *Great Exposition of the Middle* 27

Explanation of the sixth ground the manifest {4 parts} 29
  a’ Creative etymology of the ground [“the manifest”] and indication that
    the perfection of wisdom is surpassing (VI.1) 29
    1” Decisive analysis {3 debates} 31
  b’ Praise of the perfection of wisdom (VI.2) 39
  c’ Explanation of the suchness of dependent-arising {5 parts} 41
    1” Promise to explain the meaning of the profound [emptiness] (VI.3)
     41
      a” Decisive analysis {3 parts} 46
       [1: Refutation of mistakes] {4 debates} 47
       2: Our own system 56
       [3: Dispelling objections] {2 debates} 58
    2” Identification of those who are vessels of that [profound emptiness]
       (VI.4-5c) 61
    3” How good qualities arise when the profound emptiness is explained
       to those [who are vessels of it] (VI.5d-7a) 65
    4” Exhortation to listen [to this explanation of the profound emptiness]
       (VI.7bcd) 69
    5” How suchness is explained {3 parts} 71
      a” How the meaning of reality is explained through scripture {2
        parts} 71
      1: Stating how [the meaning of reality] is set forth in scripture 71

Part Two:
  Ngag-wang-pal-dan’s
  *Word Commentary on Chandrakirti’s “Supplement”* 89

2’ Explanation of the sixth ground the Manifest {4 parts} 91
a' Creative etymology of the ground ["the manifest"] and indication that the perfection of wisdom is surpassing (VI.1) 91
b' Praise of the perfection of wisdom (VI.2) 93
c' Explanation of the suchness of dependent-arising {5 parts} 94
   1" [Chandrakīrti’s] promise to explain the meaning of the profound [emptiness] (VI.3) 95
   2" Identification of those who are vessels for the explanation of the meaning of the profound [emptiness] (VI.4-5c) 104
   3" How good qualities arise when it is explained to those [who are vessels of it] (VI.5d-7a) 106
   4" Exhortation to persons who are vessels to listen [to this explanation of the profound emptiness] (VI.7bcd) 109
   5" How the suchness of dependent-arising is explained {3 parts} 110
      a" How the meaning of reality is taught through scripture {2 parts} 110
         1: Stating how [the meaning of reality] is taught in scripture 110

Part Three:
Tsong-kha-pa’s
Illumination of the Thought 115

a' Creative etymology of the ground ["The Manifest"] and indication that the perfection of wisdom is surpassing (VI.1) 118
b' Praise of the perfection of wisdom 125
c' Explanation of suchness in which the profound dependent-arising is seen {5 parts} 128
   1" [Chandrakīrti’s] promise to explain the meaning of the profound [emptiness] (VI.3) 128
   2" Identification of those who are vessels for an explanation of the profound emptiness (VI.4-5c) 146
   3" How good qualities arise when the profound emptiness is explained to proper vessels (VI.5d-7a) 152
   4" Exhortation to persons who are vessels to listen [to this explanation of the profound emptiness] (VI.7bcd) 159
   5" How the suchness of dependent-arising is explained {3} 169
      a" How the meaning of reality is explained through scripture {2} 169
         1: Stating how [the meaning of reality] is set out in scripture 169

Abbreviations 177
Bibliography of Works Cited 179
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 \( sh \) are used instead of the more usual \( c, \dot{s}, \) and \( s \) 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.
Preface

JAM-YANG-SHAY-PA

Jam-yang-shay-pa Ngag-wang-tsőn-drū⁵ was born in the northeastern Amdo Province of Tibet in the Earth-Mouse year of 1648 east of the Blue Lake.³ At the age of five he was blessed by the Fifth Dalai Lama, from whom he later received monastic vows. Having studied the alphabet at age seven with his uncle, who was a monk, he mastered reading and writing and six years later became a novice monk, excelling among his fellow students by his ability quickly to understand texts and disputations. He went to Lhasa at age twenty-one to further his studies at the Gomang College of Dre-pung Monastic University. Arriving in Lhasa in 1668, he offered a presentation scarf to an image of Mañjushrī in the Jo-khang Temple, where the statue reportedly favored the young scholar with a smile, due to which he became known as Jam-yang-shay-pa, “Smiled Upon by Mañjushrī.” Six years later he received full ordination and at twenty-nine entered Gyumay Tantric College. From age thirty-three he spent two years in meditative retreat in a cave near Dre-pung.

At the age of thirty-eight in 1685 he published the first of his major works, Decisive Analysis of (Tsong-kha-pa’s) “Differentiating the Interpretable and the Definitive”: Storehouse of White Lapis-Lazuli of Scripture and Reasoning Free from Mistake, Fulfilling the Hopes of the Fortunate, commonly called Great Exposition of the Interpretable and the Definitive. In 1688 he published another of his great expositions, the Treatise on the Presentations of the Concentrative and Formless Absorptions: Adornment Beautifying the Subduer’s Teaching, Ocean of Scripture and Reasoning, Delighting the Fortunate, commonly called Great Exposition of the Concentrative and Formless Absorptions. He published the Root Text of Tenets: Lion’s Roar in 1689, and published the Great Exposition of Tenets—its prose auto-commentary—ten years later in 1699, and between those two, in 1695, he published the Decisive Analysis of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Treasury of

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¹ jam dbyangs bszad pa ngag dbang brtson grus, 1648-1722. For a longer biography of Jam-yang-shay-pa see Derek F. Maher, “Knowledge and Authority in Tibetan Middle Way Schools of Buddhism: A Study of the Gelukha (dge lugs pa) Epistemology of Jamyang Shayba ( jam dbyangs bszad pa) In Its Historical Context” (Ph.D. diss., University of Virginia, 2003), 169-196.

Scripture and Reasoning, Thoroughly Illuminating the Profound Meaning [of Emptiness], Entrance for the Fortunate also called the Great Exposition of the Middle.

At age fifty-three in 1700 he became abbot of Go-mang College and in 1709 at sixty-two returned to Am-do Province where he founded a highly influential monastery at Tra-shi-khyil\(^a\) in 1710. Seven years later he founded a tantric college at the same place. He wrote prolifically on the full range of topics of a typical Tibetan polymath and, having received honors from the central Tibetan government and from the Chinese Emperor, died at the age of seventy-three or -four in 1721/2.\(^b\)

Partly because of the close connection between Go-mang College and the Mongolian peoples stretching from the Caspian Sea through Siberia, who were predominantly Ge-lug-pa by this time, Jam-yang-shay-pa’s influence on the Ge-lug-pa order has been considerable. His life manifests a pattern typical of many influential Tibetan religious figures—child prodigy, learned scholar, disseminator of the religion, politician, priest to political personages, monastery leader, yogi, magician, popular teacher, and prolific writer.

THE GREAT EXPOSITION OF THE MIDDLE

The text translated here is a portion of Jam-yang-shay-pa Ngag-wangtson-drü’s\(^c\) 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,\(^d\) also called Great Exposition of the Middle, a commentary on Tsong-kha-pa Lo-sang-drag-pa’s\(^e\) Illumination of the Thought, Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle.’”\(^f\) It belongs to the debate-oriented decisive analysis (mtha’ dpyod) genre and is the textbook (yig cha) for the study of Tsong-kha-pa’s The Illumination of the Thought at Go-mang Monastic College. In most Ge-lug-pa colleges there are a separate general-meaning

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\(^a\) bkra shis ’khyil.
\(^b\) See Maher, “Knowledge and Authority in Tibetan Middle Way Schools of Buddhism,” 164.
\(^c\) ’jam dbyangs bzhad pa’i rdo rje ngag dbang brtson grus, 1648-1721/1722.
\(^d\) dbu ma ‘jug pa’i mtha’ dpyod lung rigs gter mdzod zab don kun gsal skal bzang ’jug ngogs/ dbu ma chen mo.
\(^e\) Tsong-kha-pa blo bzang grags pa, 1357-1419.
\(^f\) dbu ma la ‘jug pa’i rgya cher bshad pa dgongs pa rab gsal.
commentary and a separate decisive analysis commentary for seminal texts such as Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle,”* but in the Go-mang Monastic College Tsong-kha-pa’s *Illumination of the Thought* is taken as the general-meaning commentary on Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle,”* and Jam-yang-shay-pa composed a very lengthy decisive analysis.

NGAG-WANG-PAL-DAN

The Khalkha Mongolian scholar Ngag-wang-pal-dan was born in Urga—present day Ulaanbaatar, the capital of Mongolia—in the Fire-Serpent year of 1797. He received monastic training in the Ge-lug-pa college of Drashi-chö-pel and at the age of forty in 1836 was appointed to the seat of Doctrine Master of Urga, and thus he is more commonly known as Pal-dan-chö-jay. He went to Tibet in 1843 in connection with the funeral service of the Fifth Je-tsun-dam-pa, the reincarnation of Tāranātha, the second most important figure of the Jo-nang-pa sect, and in 1847 relinquished the post of Doctrine Master of Urga. It seems that he remained in Tibet at the Go-mang College of Dre-pung Monastery, west of and at that time outside of the city of Lhasa. He also avidly studied and sometimes wrote about the textbook literature of the Lo-sel-ling College of Dre-pung. He composed seven volumes of many works on a wide range of topics.

Ngag-wang-pal-dan’s extraordinary depth is exemplified in his extensive commentary titled *Annotations for (Jam-yang-shay-pa’s) “Great Exposition of Tenets”: Freeing the Knots of the Difficult Points.*

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a This section on Ngag-wang-pal-dan is drawn from Jeffrey Hopkins, *Buddhapālita’s Refutation, Bhāvaviveka’s Criticism, and Avalokiteśvara’s Commentary: Jam-yang-shay-pa’s Great Exposition of the Middle: Chapter Six, Opposite of the Consequences, 1* (UMA Institute for Tibetan Studies, 2017: http://www.uma-tibet.org), Preface.

b chos rje.

c dpal ldan chos rje.

d sgo mang.

e ’bras spungs.

f Jeffrey Hopkins has a vague memory of being told that Ngag-wang-pal-dan was “removed from the comforts of the community” of the Go-mang College fourteen times, which he speculates was due to Ngag-wang-pal-dan’s occasional affinity for the positions of the Lo-sel-ling College.

g 505 folios, Guru Deva edition.
Jewel of Clear Awareness, almost as long Jam-yang-shay-pa’s text itself. The Great Exposition of Tenets, despite being monumental in length, is often cryptic in its references and meaning (atypical for Jam-yang-shay-pa whose style is usually relatively clear); it is also laden with copy-editing problems. Seeing the tremendous value of the Great Exposition of Tenets, Ngag-wang-pal-dan sought to make it more accessible through lengthening, explaining, and identifying source materials and through expanding on issues. He also raises qualms about the relevance of certain source quotes and frequently corrects misprints, faulty citations, and other copy-editing problems in the Central Tibet Go-mang edition, though he forswears trying to make a list of what requires copy-editing. His attention to detail manifests the great value he put on the text, bringing tremendous clarity to what otherwise is an unusually abstruse work. His annotations are a necessary key for the Great Exposition of Tenets through providing rigorous contextualization and non-partisan critique.

The Annotations are invaluable as they reveal the systematic background of Jam-yang-shay-pa’s citations which, without this contextualization, sometimes even seem to be proving the opposite of what the author intends. Until one understands that Jam-yang-shay-pa intends his text to

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a grub mtha’ chen mo’i mchan ’grel dka’ gnad mdud grol blo gsal gces nor, Collected Works of Chos-rje ṇag-dbaṅ Dpal-ladan of Urga, vols. 4-5, 1-401 (Delhi: Guru Deva, 1983).
b 545 folios, bla brang edition.
d Some of his corrections indicate that he did not have the Tra-shi-khyil edition.
e He says (stod, ha, 179.2):

Since, in general, I have not tried to write down the very many mistakes in wording (yig nor) here in Jam-yang-shay-pa’s Great Exposition of Tenets, I have mostly neglected them.

and (dngos, tha, 215.5):

Although in general there are very many tiny mistakes in wording in all of the omniscient Jam-yang-shay-pa’s textbook literature on philosophy and in particular in the Great Exposition of Tenets, such as the genitive case where the instrumental case should be and the instrumental case where the genitive case should be, I have not tried here to write [all of] them down, and hence have mostly neglected them.
function also as lecture notes for a teacher competent in Tsong-kha-pa’s system, many of his citations are baffling. Undoubtedly, Ngag-wang-pal-dan saw this need and provided contextualization. His annotations do indeed untie the knots of a great many difficult points especially by elaborating the meaning of quotations.

When Ngag-wang-pal-dan, evincing independence and intellectual honesty, disagrees with Jam-yang-shay-pa, he usually presents a carefully framed argument, sometimes in great detail.\(^a\) Due to this, in the Go-mang College, which uses Jam-yang-shay-pa’s works as most of their basic textbooks, his Annotations are sometimes described as “not our own system”\(^b\) and even occasionally disparaged as “annotations about misprintings.”\(^c\) To the contrary, they are a necessary key to Jam-yang-shay-pa’s work through providing contextualization and are shining examples of rigorous, nonpartisan application of scholarly principles. Ngag-wang-pal-dan himself adopts a humble attitude; for instance, after thoroughly challenging the relevance of Jam-yang-shay-pa’s citation of a passage, he says:\(^d\)

> These are stated in the manner of raising qualms for those of new awareness. The fact that there is no chance to debate with the explanations by the omniscient patriarch Jam-yang-shay-pa-dor-jay should be known everywhere throughout [my annotations].

With this type of format, or perhaps mask, Tibetan and Mongolian authors critically examine the works of esteemed predecessors. Jam-yang-shay-pa also uses similar formats when he examines—and improves upon—Tsong-kha-pa’s works.

Ngag-wang-pal-dan also wrote a separate text that examines the presentations of the two truths in the four schools of tenets, titled Explanation of Veil Truths and Ultimate Truths in the Four Systems of Tenets.\(^e\) Here he explains the intricacies of veil truths and ultimate truths often in the format of debates. His departure points often stem from Jam-yang-shay-pa’s Great Exposition of Tenets and Great Exposition of the Middle.\(^f\)

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\(^a\) See his opinion on the meaning of “mine,” Hopkins, Maps of the Profound, 869ff.

\(^b\) rang lugs ma yin.

\(^c\) yig nor mchan ’grel.

\(^d\) Annotations, dbu ma pa, ’a, 92.3.

\(^e\) 135 folios, Guru Deva edition.

\(^f\) Great Exposition of the Middle / 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 (dbu ma chen mo / dbu ma ’jug pa’i miha’ dpyod lung rigs mdzod zab don kun gsal skal bzang ’jug
For instance, Jam-yang-shay-pa’s exposition of the two truths in both of these texts eventually bogs down in articulating how veil truths (conventional phenomena), which are necessarily unreal because they appear in an unreal mode as inherently existent to their certifying consciousnesses, can be divided into the real and the unreal. Ngag-wang-pal-dan wades into the implications of framing the issue and resolves it through differentiating the meanings of the terms “in the perspective” (shes ngor) and “in relation to the perspective” (shes ngo la ltos te) of a worldly consciousness, favoring usage of the latter.\(^a\)

Another book, Ngag-wang-pal-dan’s Presentation of the Grounds and Paths of the Four Great Secret Tantra Sets: Illumination of the Texts of Tantra,\(^b\) is twice the length of his lama Yang-jan-ga-way-lo-drö’s\(^c\) Presentation of the Grounds and Paths of Mantra According to the Superior Nāgārjuna’s System of the Glorious Guhyasamāja: Eloquence Serving as a Port for the Fortunate.\(^d\) His lama’s text is solely concerned with Highest Yoga Tantra, whereas Ngag-wang-pal-dan devotes one fifth of his to the modes of progressing on the paths of the three lower tantra sets—Action, Performance, and Yoga Tantras. Also, within Highest Yoga Tantra, Yang-jan-ga-way-lo-drö treats only the Guhyasamāja system, whereas Ngag-wang-pal-dan also includes an exposition of the Kālachakra system. In addition, Ngag-wang-pal-dan from time to time provides interesting nuances in the form of challenges and responses. For instance, on the issue of whether in the Guhyasamāja system Buddhahood can be achieved in one lifetime with one body, Ngag-wang-pal-dan presents the hypothetical challenge that in order to achieve enlightenment in one lifetime an illusory body that is capable of remaining separate from the practitioner’s ordinary


\(^{c}\) dbyangs can dga’ ba’i blo gros, 1740-1827; also known as A-kyo-yong-dzin Lo-sang-don-drub (a kya yongs ’dzin blo bzang don grub); he was the tutor (yongs ’dzin) of A-kyo Hotogtu.

body must be achieved, and thus two bodies are needed, and so Buddhahood cannot be achieved in one lifetime with one body.

In response, Ngag-wang-pal-dan presents a complex defense of the position that Buddhahood can be achieved in one lifetime with one body. He does this by making the refinement that even though it is necessary for the practitioner to switch (brje ba) from the coarse, or ordinary, body to a subtle body, it is not necessary to discard ('dor ba) the ordinary body, since one has the capability to still use it for the sake of others. However, he immediately points out contrary evidence that casts doubt on his own hair-splitting refinement:

Nevertheless, in notes by my lama Yang-jan-ga-lo there also is a statement by Shing-sa Rin-po-che, that the previous Pan-chen [Lama], when bestowing the Guhyasamāja initiation on the members of the Upper Tantric College at Drag-yer-pa, [explained] that when Tibetans asked Atisha, “Could there be full purification in one lifetime in one body?” Atisha said, “Complete purification in one lifetime exists, but complete purification in one body does not exist,” and the Tibetans took this answer to mean that Atisha did not understand, whereas this is speech [indicating] that Atisha understood an important point of Mantra, and therefore his opinion was most expert, and the Tibetans did not understand. Hence, [the position that there is enlightenment in one lifetime in one body] should be analyzed.

Atisha’s point is that a new subtle body is required to achieve enlightenment in one lifetime.

In another work, Ngag-wang-pal-dan compares stances in the textbooks of the Lo-sel-ling and Go-mang Colleges on the phases of study called “Middle Way” and “Perfection of Wisdom.” Among the Five Great Books of Buddhist India:

- the “Middle Way” focuses on Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle,” an exposition of the emptiness of

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a For this topic, see 576.3/29b.3-579.2-31a.2.
b Yang-jan-ga-way-lo-drö.
c shing bza’ rin po che.
d drag yer pa; ten kilometers northeast of Lhasa.
e dbu ma la ‘jug pa, madhyamakāvatāra. Since Chandrakīrti often refers to Nāgārjuna’s Treatise on the Middle (dbu ma’i bstan bcos, madhyamakaśāstra) merely by the appellation madhyamaka, the madhyamaka of “madhyamakāvatāra” is held to refer to a text propounding the middle, specifically Nāgārjuna’s Treatise on the Middle. My translation of
inherent existence, the ten grounds, and so forth

• the “Perfection of Wisdom” focuses on the coming Buddha Maitreya’s [Ornament for the Clear Realizations], a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sutras.

Ngag-wang-pal-dan’s synthetic book, titled Stating the Modes of Explanation in the Textbooks on the Middle Way and the Perfection of Wisdom

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 the explanation by Tsong-kha-pa that Chandrakīrti was filling in holes in Nāgārjuna’s Treatise on the Middle; see Tsong-kha-pa, Kunsur Lekden, and Jeffrey Hopkins, Compassion in Tibetan Buddhism (London: Rider, 1980; reprint, Ithaca, N.Y.: Snow Lion, 1980), 96-99. 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 Ngag-wang-leg-dan:

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 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, svaatantrikamādhyamika), the founding of which is attributed to Bhāvaviveka. During Nāgārjuna’s lifetime, Bhāvaviveka had not written his commentary on the Treatise, nor had he founded his system; 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. This is because some take the Middle Way perspective to be nihilistic. They 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 wrote this supplementary text.


mgon rtogs rgyan, abhisamayālaṃkāra.
The central question is whether according to the Perfection Vehicle (the sūtra systems of the Great Vehicle) Maitreya’s enlightenment during his appearance as a human on this earth is the display of one of the twelve deeds of an already enlightened Buddha (Jam-yang-shay-pa’s position) or an actual case of becoming enlightened during a human life (Paṇ-chen Sō-nam-drag-pa’s position). For Jam-yang-shay-pa, Maitreya is a Bodhisattva in the perspective of common trainees and is a Buddha for uncommon trainees, whereas for Pan-chen Sō-nam-drag-pa the Perfection Vehicle views Maitreya from the common perspective of an actual birth but Mantra Vehicle views Maitreya from the uncommon perspective of a mere display. Nevertheless, both Jam-yang-shay-pa and Pan-chen Sō-nam-drag-pa hold that (1) Shākyamuni Buddha was just making a display of becoming enlightened; (2) Maitreya is the next Buddha to appear in this world to openly enact the twelve deeds of a Buddha; and (3) in terms of the final perspective Maitreya was already a Buddha.

The text translated here in Part Two is a portion of Ngag-wang-pal-dan’s *Word Commentary on (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Following Eloquence*. It belongs to the

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*b* 11b.3/434.3.
word-commentary genre (tshig 'grel) and is utilized as a supplementary textbook (yig cha) for the study of Chandrakīrti’s Supplement, primarily fleshing out Chandrakīrti’s stanzas but also occasionally commenting on issues.

**TSONG-KHA-PA**

The Ge-lug-pa order of Tibetan Buddhism was founded by the yogi-scholar Tsong-kha-pa Lo-sang-drag-pa (1357-1419), the fourth in a family of six sons in the Tsong-ka region of the northeastern province of Tibet called Am-do. He took layperson’s vows at the age of three from the Fourth Karma-pa Röl-pay-dor-jay and novice monastic vows at seven. He studied and practiced in Am-do until age sixteen, when he left for central Tibet, never to return to Am-do. There, Chö-jay Don-drub-rin-chen advised him to study the Five Great Books of Indian Buddhism (described below, 21ff.), which became the basic curriculum of sūtra study in the monasteries that Tsong-kha-pa and his followers established. From childhood, his study and practice was interlaced with tantra, and thus it is only a misimpression outside of Tibetan, Mongolian, and Chinese circles that he was not deeply involved with tantrism.

He studied a great deal with masters of the Ka-gyu and Sa-kyä orders. As Stephen Batchelor says in *The Tibet Guide:*  

Tsongkhapa was born in 1357 in Amdo, the northeastern province of Tibet. During the time of the Third Dalai Lama his birthplace was marked by the erection of the Kumbum Jampa Ling Monas-

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*a tsong kha pa blo bzang grags pa. This section is drawn from Jeffrey Hopkins, *Emptiness in the Mind-Only School of Buddhism* (Berkeley: University of California Press, 1999), 6-12.

*b a mdo.

*c karma pa rol pa’i rdo rje (1340-1383).

*d chos rje rin chen don grub.

*e bka’ brgyud.

*f sa skyā.

tery near Xining. While still very young he was recognized as possessing unusual spiritual qualities and as a young man was sent to Central Tibet to further his understanding of Buddhism in the more cultured region of the country. The first monastery he visited was that of Drigung, where he studied medicine and the doctrines of the Kagyu lineage. From here he proceeded to Netang, Samye, Zhalu, and Sakya monasteries. He met his main teacher Rendawa at Tsechen Monastery just outside Gyantse. For many years he studied the full range of Buddhist philosophy, including the more esoteric tantric systems. He then retreated to Olka, north of the Brahmaputra downstream from Tsetang, and spent the next four years in intense retreat. Upon returning to society he found himself much in demand as a teacher. One place where he taught was the hill in Lhasa on which the Potala was eventually built. Together with Rendawa he stayed for some time at Reting, where he composed his most famous work, *The Great Exposition of the Stages on the Path to Enlightenment*. After another meditation and writing retreat at Chöding Hermitage (above where Sera monastery now is), he founded, in 1409, the famous annual Mönlam (prayer) festival in Lhasa, which, after a twenty-five year hiatus, was reinaugurated in 1986. (In the political unrest that followed the demonstrations of 1987 and 1988, it was canceled in 1989 and by 1994 had not been resumed.)

After the prayer festival Tsongkhapa decided to found his own monastery. He selected Mt. Drokri, a mountain upstream from Lhasa, and called the monastery “Ganden,” Tibetan for “Tushita,” the pure land where the future Buddha Maitreya resides. Within a year seventy buildings had been completed, but it was not until 1417 that the main hall of the monastery was consecrated. Tsongkhapa died at Ganden two years later, in 1419, and shortly before his death passed the mantle of succession to Gyeltshab Je, one of his two chief disciples. Gyeltshab Je held the position of Ganden Tripa (Throne Holder of Ganden) until his own death twelve years later, when it passed to Tsongkhapa’s other chief disciple Khedrup Je. The post of Ganden Tripa was later given to the senior Dharma Master of one of the two main Ganden Colleges, Jangtse and Shartse. It was a five-year post for which to qualify one must first have obtained a geshe degree with highest honors (*lhatrampa*), proceeded to the abbotship of one of the two Lhasa tantric colleges, and from there been appointed Dharma Master of either Jangtse or Shartse college. The tradition has been continued
in India. It is the Ganden Tripa, not the Dalai Lama, who heads the Gelukpa order.

During his lifetime Tsongkhapa was regarded as a remarkable spiritual figure whose genius and saintliness held him above the sectarian differences of his times. Although greatly inspired by the example of Atisha, to the point of attributing authorship of his own major written work to him, and by the spirit of the Kadampa tradition, Tsongkhapa nonetheless studied widely with representatives of all the major orders in Tibet and assimilated their lineages. It is uncertain whether he intended to form his own order, though he must have realized it was liable to happen. He could not have foreseen, though, the dimensions this order (the Gelukpa) would eventually assume and the political power it would wield.

Over the following centuries Ganden Monastery grew to the size of a small township, delicately perched along the high sheltered slopes of the mountain. By 1959 this calm, secluded center of learning and contemplation housed more than five thousand monks, but with the Chinese occupation the monks were forced to scatter, and by the mid-sixties the monastery was nearly deserted. The final blow came with the cultural revolution. Coerced by the Chinese and caught up in the frenzy and terror of the times, the local Tibetans demolished the buildings. For many years only jagged ruins remained. The greater religious freedom permitted after the death of Mao allowed the laborious and gradual reconstruction of the monastery to begin. One by one the buildings emerged from out of the rubble and monks trickled back to their former home. Yet, perhaps because of its symbolic power as the stronghold of the previous spiritual rule as well as its distance from the capital, Ganden has been rebuilt largely through private funds and has received scant support from the government. Four hundred monks are officially allowed to live here now, although there are around six hundred actually in residence.

The construction of seventy buildings in one year and Tsong-kha-pa’s later instruction to two students to build other monastic universities in the Lhasa Valley—Dre-pung coming to have 2,000 monastic residents one year after commencement of construction—suggest that he did indeed in-

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a *lha sa.*
b *bras spungs.*
tend to form a new order. In any case, the writings of his immediate followers, such as Gyal-tshab\(^a\), Khay-drub\(^b\) and the latter’s brother Ba-so-chö-kyi-gyal-tshan\(^c\) clearly indicate the raising of Tsong-kha-pa to the status of saint and founder of a new religious order.

His followers eventually came to have great influence throughout a vast region stretching from Kalmyk Mongolian areas, where the Volga empties into the Caspian Sea (in Europe), to Outer and Inner Mongolia, and the Buryat Republic of Siberia, as well as to most parts of Tibet and Ladakh. Tsong-kha-pa established a system of education centered in large monastic universities—eventually in three areas of Tibet which became some of the prime centers of religious education.

The form Buddhism took in Tibet was greatly influenced by the highly developed form of the religion present in India through the twelfth century and even later; the geographic proximity and perhaps relatively undeveloped culture of the region provided conditions for extensive, systematic transfer of highly developed scholastic commentaries and systems of practice. Unlike many of its East Asian counterparts, Tibetan Buddhism is centered not on Buddha’s word as found in sūtras and tantras but on Indian commentaries, many of which never made their way to East Asia. Scholasticism, therefore, often (but not always) occupies a more central place in aspects of Tibetan culture than it does farther east.

These Ge-lug-pa colleges came to share a curriculum that is based on Five Great Books of Buddhist India\(^d\)—a program of study that begins around age eighteen and lasts for about twenty-five years—but they use different textbooks that are commentaries on those Great Books. To prepare students for study of these texts, the curriculum begins with a class on introductory debate that serves to establish the procedure of outwardly combative but inwardly probing analysis used throughout the course of

\(^a\) *rgyal tshab dar ma rin chen*, 1364-1432.
\(^c\) *ba so chos kyi rgyal mtshan*, born 1402.
\(^d\) In his condensation of Tsong-kha-pa’s biography, Geshe Ngawang Dhargey (“A Short Biography,” 9, 11) speaks of the Five Great Books as if such a category predates Tsong-kha-pa; this is possible, although it necessary to pursue whether Geshe Ngawang Dhargey is overlaying a system of education that developed based on Tsong-kha-pa’s advice or a system that his successors founded. For a list of the seventeen texts that Tsong-kha-pa taught in a three-month teaching, see Geshe Ngawang Dhargey, “A Short Biography,” 13-14.
study. The debate format is at once individualistic, in the aim to win one-on-one debates, and group-stimulated, in the sense that information and positions are acquired from fellow debaters in an ongoing network of communication and shared appreciation of insight. As further preliminaries, the classes study Awareness and Knowledge,\textsuperscript{a} which is basic psychology, and Signs and Reasonings,\textsuperscript{b} which is basic reasoning. Then begins the first of the Five Great Books: the coming Buddha Maitreya’s *Ornament for Clear Realization*,\textsuperscript{c} a rendering of the hidden teaching on the path structure in the Perfection of Wisdom Sūtras, which, according to the tradition, were spoken by the Buddha of this age, Shākyamuni. In the standard Ge-lug-pa educational curriculum, six years are spent studying Maitreya’s *Ornament for the Clear Realizations*—a highly elaborate compendium on the paths that is not practiced in Tibet in its own form. Rather, the long period of study is used to enrich understanding of a complex structure of spiritual development that provides an all-encompassing worldview daunting in its intricacy. Though the structure of the path, as it is presented in this text, does not provide an obvious rubric of practice, much of its import is brought over to “stages of the path” literature, the practical implementation of which is certified by the great number of short texts in this genre aimed at daily meditation. The more complex system is dauntingly elaborate, such that it provides a perimeter within which the more practical teachings can be implemented.

Classes on Maitreya’s text (and the others) meet with a teacher for about two hours daily and then for two sessions of debates, each about two hours. Every year throughout the twenty-five-year program, time is taken out for pursuit of the second of the Great Books, Dharmakīrti’s *Commentary on (Dignāga’s) “Compilation of Valid Cognition”*\textsuperscript{d}—largely epistemological and logical studies.

Having settled the path structure through the study of Maitreya’s *Ornament for the Clear Realizations*, the class passes on to the third Great


\textsuperscript{b} Translation of a typical text with commentary can be found in Katherine Rogers, *A Tibetan Manual of Logic: An Introduction to Reasoning in the Ge-lug-pa Monastic Educational System*, (Ann Arbor, Mich.: University Microfilms, 1993).

\textsuperscript{c} *mgon rtogs rgyan, abhisamayālāṃkāra*; Peking 5184, vol. 88. A notable exception is the curriculum at the monastery of the Pañ-chen Lama, Tra-shi-lhün-po Monastic University (* bkra shis lhun po*), where Dharmakīrti’s *Pramāṇavārttika* is the topic of this initial long period of study.

\textsuperscript{d} *tshad ma rnam ’grel, pramāṇavārttika*; Peking 5709, vol. 130.
Preface

Book, Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle,” to explore for two years the emptiness of inherent existence. Emptiness is the primary content of path consciousnesses and is the explicit teaching of the Perfection of Wisdom Sūtras.

\[ \text{dbhū ma la 'jug pa, madhyamakāvatāra; Peking 5261, Peking 5262, vol. 98. Since Chandrakīrti often refers to Nāgārjuna’s Treatise on the Middle (dbhū ma’i bstan bcos, madhyamakaśāstra) merely by the appellation madhyamaka, 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 the explanation by Tsong-kha-pa that Chandrakīrti was filling in holes in Nāgārjuna’s Treatise on the Middle; see Tsong-kha-pa, Kensur Lekden, and Jeffrey Hopkins, Compassion in Tibetan Buddhism (London: Rider, 1980; reprint, Ithaca, N.Y.: Snow Lion, 1980), 96-99. 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-surs Nga-wang-lek-den:

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 Middle. He wanted to make clear that the Treatise should not be interpreted according to the Mind-Only system or according to the Middle Way Autonomy School (dbhū ma rang rgyud pa, svatantrikādhyamika), the founding of which is attributed to Bhāvaviveka. During Nāgārjuna’s lifetime, Bhāvaviveka had not written his commentary on the Treatise, nor had he founded his system; therefore, it was necessary later to supplement Nāgārjuna’s text to show why it should not be interpreted 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. This is because some interpret the Middle Way perspective as nihilistic. They 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—wrote this supplementary text.


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The next Great Book is Vasubandhu’s *Treasury of Manifest Knowledge,* a compendium of the types and natures of afflicted phenomena and their causes as well as the pure phenomena that act as antidotes to them and the states of cessation brought about by these antidotes; this takes two years. The last Great Book is Guṇaprabha’s *Aphorisms on Discipline,* again studied for two years. At the end, there are several years for review and preliminary rounds of debate in preparation for the yearly debate competition.

Tsong-kha-pa wrote commentaries on Maitreya’s *Ornament for Clear Realization* and Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle,”* and his two main students, Gyal-tshab and Khay-drub, wrote commentaries on Dharmakīrti’s *Commentary on (Dignāga’s) “Compilation of Valid Cognition.”* Gyal-tshab also wrote a commentary on Maitreya’s text, which is said to reflect Tsong-kha-pa’s more mature thinking later in his life.

These commentaries by Tsong-kha-pa and his two chief disciples are used by the colleges, along with Tibetan commentaries by Chim Jam-pay-yang and the First Dalai Lama, Gen-dün-drub, on Vasubandhu’s *Treasury of Manifest Knowledge* and Tsho-na-wa’s and the First Dalai Lama’s commentaries on Guṇaprabha’s *Aphorisms on Discipline,* but Tsong-kha-pa’s works are not the chief textbooks in the monastic colleges. Given that the basic structure of the monastic university is to divide into camps that stimulate intellectual exchange, the main textbooks are sub-sub-commentaries written by prominent scholars, which present the aforementioned commentaries in a clearer format and attempt to resolve issues unclear (or confused) in those texts. These commentaries, called the college’s “textbook literature,” are the main focus, elevated even to a status of primary concern and adherence. Despite being dubbed “sub-sub-commentaries,” their significance in the community is focal.

In most Ge-lug-pa colleges there are a separate general-meaning commentary and a decisive-analysis commentary for seminal texts such as Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle,”* but in the Go-mang Monastic College Tsong-kha-pa’s *Illumination of the*

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*a chos mgon pa’i mdzod, abhidharmakośa; Peking 5590, vol. 115.*

*b ’dul ba’i mdo, vinayasūtra; Peking 5619, vol. 123.*

*c mchims ‘jam pa’i dbyangs.*

*d dge ’dan grub; 1391-1475, retrospectively called the First Dalai Lama when Sö-nam-gya-tso, the reincarnation of his reincarnation, received the title of Dalai.*

*e mtsho na wa rin chen bsang po.*

*f yig cha.*
Thought is taken as the general-meaning commentary on Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle,” for which Jam-yang-shay-pa composed a very lengthy decisive analysis.

THE CONSULTANT

Lo-sang-gyal-tshan is a Ge-she of the 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.

Lo-sang-gyal-tshan resolved many issues and edited and contributed to the interpolations into the Tibetan text.

EDITIONS CONSULTED

A single basic edition of Jam-yang-shay-pa’s Decisive Analysis of the Middle was consulted:


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 utilized:


3. *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, which is a PDF of: Mundgod, South India: Gomang College, 1997 (revi-

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


5. 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 #4. It has been edited in accordance with the “2011 TBRC bla brang” and other sources.
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 represents 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 an ellipsis indicator that has been filled in.
Explanation of the sixth ground the manifest \{4 parts\}

The explanation of the second, the sixth ground the Manifest, has four parts: 1) creative etymology of the ground and indication that the perfection of wisdom is surpassing, 2) praise of the perfection of wisdom, 3) explanation of the suchness of dependent-arising, and 4) conclusion.

\[\text{Creative etymology of the ground \["the manifest"\] and indication that the perfection of wisdom is surpassing (VI.1)}\]

In the root text [Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle”] there is one stanza:

{VI.1}b

[Bodhisattvas] on the Approaching—abiding in the mind of equi

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\(a\) 2011 TBRC bla brang 175a.6; Mundgod 2007, 239.14. Page and line numbers inserted into Jam-yang-shay-pa’s text (dbu ma ’jug pa’i mtha’ dpyod lung gter mdzod zab don kun gsal skal bzang ’jug ngogs / dbu ma chen mo) are keyed to the 2011 TBRC bla brang.

\(b\) Stanza VI.1; Louis de la Vallée Poussin, Madhyamakāvatāra par Candrakīrti, Bibliotheca Buddhica IX (Osnabrück: Biblio Verlag, 1970), 73.2-73.5; hereinafter, “La Vallée Poussin, Madhyamakāvatāra.” Tsong-kha-pa’s commentary on the stanza in his Illumination of the Thought: Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’” (Sarnath: 2009), 141.7; hereinafter, “Illumination, Sarnath 2009.” See also the translation of Chandrakīrti’s root text by Jeffrey Hopkins and Anne C. Klein, in Anne C. Klein Path to the Middle, 149.

Jam-yang-shay-pa quotes only a few initial words when he cites Chandrakīrti’s Supplement and Autocommentary; to make the translation of his text more comprehensible, a full translation of the root stanzas and the Autocommentary have been inserted into the translation.
Approaching the attributes of a complete Buddha—
Abide in wisdom through seeing the suchness
Of arising-dependent-upon-this, whereby they attain cessation.

To explain the meaning of this, Chandrakīrti’s *Autocommentary* says:

Bodhisattvas—*abiding in the mind of meditative equipoise through* having attained the thoroughly pure perfection of concentration on the fifth Bodhisattva ground and *seeing the suchness of* the profound dependent-arising—*attain* on the sixth ground [*the meditative absorption of*] cessation through the thoroughly pure perfection of wisdom, but not before, because they did not have the surpassing perfection of wisdom. [*The meditative absorption of*] cessation cannot be attained [*merely*] through possessing the fully developed perfections of giving and so forth [*ethics, patience, effort, and concentration*]. Because:

1. the reflection-like noumenon is *understood* [or *made manifest*],
2. on the fifth Bodhisattva ground Bodhisattvas *observe* true paths, and
3. [*Bodhisattvas*] are *approaching the attributes of a complete Buddha*,

this ground is called “The Manifest” [or “The Approaching”].

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\[\text{La Vallée Poussin,}\ Madhyamakāvatāra,\ 73.9-73.16.\]
1" DECISIVE ANALYSIS {3 DEBATES}

1. Someone\(^a\) says: It follows that it is not logically feasible that [the passage in] Chandrakīrti’s *Autocommentary*, “attain [the meditative absorption of] cessation through the thoroughly pure perfection of wisdom, but not before,”\(^c\) explains that prior to the sixth ground a person definite in the Great Vehicle lineage does not attain a meditative absorption of cessation because that [meditative absorption of cessation] is attained beginning from the occasion of peak trainings on the path of seeing\(^d\) because the

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\(^a\) Gung-thang Lo-drö-gya-tsho’s *Day-making Illumination Clarifying the Meaning of the Thought of (Jam-yang-shay-pa’s) “Decisive Analysis of the Middle: Treasury of Scripture and Reasoning”: Opening the Eye Viewing the Path of the Profound* (dbu ma’i mtha’ dpyod lung rigs gter mdzod kyi dgongs don gcig bar byed pa’i nyin byed snang ba zab lam lia ba’i mig byed, 90.11) identifies this as “the father Jay-tsün Chö-kyi-gyal-tshan and son(s)” who cite this very passage from a Mother Sūtra.

\(^b\) 2011 TBRC bla brang, 352.2; Mundgod 2007, 239.18. Kön-chog-jig-may-wang-po, *dbu ma la ‘jug pa’i mtha’ dpyod lung rigs sgron me zhes bya ba ’jam dbyangs bzhad pa’i rdo rje’i gsung rgyun, in gsung ’bum/ _dkon mchog ‘jigs med dbang po (bla brang par ma)*, TBRC W2122.6 (bla brang bkra shis ’khyil, bla brang dgon pa, [1999]), 92a.5ff.

\(^c\) Louis de la Vallée Poussin, *Madhyamakāvatāra*, 73.9-73.10.

\(^d\) For discussion of path-of-seeing peak trainings, see the 46\(^b\) Topic in Jeffrey Hopkins and Jongbok Yi, *Ngag-wang-pal-dan’s Explanation of the Treatise, Ornament for the Clear Realizations From the Approach of the Meaning of the Words: The Sacred Word of Maitreyanātha* (UMA Institute for Tibetan Studies, 2014: http://www.uma-tibet.org), in the course of which Maitreya’s *Ornament for the Clear Realizations* V.22-23 are cited:

Those that are contained within
The forbearances of simultaneous period—
That are mutually contained in giving and so forth individually—
Are here the path of seeing.
They differentiate the eight liberations and the nine serial meditative absorptions and enter into meditative absorption in the lion’s sport meditative stabilization.

Our response: [That the (Twenty-Five Thousand Stanza Perfection of Wisdom) Sūtra says, “They differentiate the eight liberations and the nine serial meditative absorptions and enter into meditative absorption in the lion’s sport meditative stabilization.”] does not entail [that a meditative absorption of cessation is attained beginning from the occasion of peak

Having entered into absorption
In the lion’s sport meditative stabilization,
Then they investigate the forward process
And reverse process of dependent-arising.

\(^{a}\) nyi khri / shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa (\textasciitilde{pa}nti\textasciitilde{c}avim\textasciitilde{s}at\textasciitilde{i}s\textasciitilde{h}asrik\textasciitilde{a}praj\textasciitilde{n}\textasciitilde{\aa}p\textasciitilde{r}am\textasciitilde{i}t\textasciitilde{\aa}) in bka’\textasciitilde{'}gyur (lha sa), TBRC W26071.28 (lha sa: zhol bka’\textasciitilde{'}gyur par khang, [194-], 132b.3-132b.4. This quote is also found in Haribhadra’s Commentary on the “Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra” / The Eight Chaptered, shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa (\textasciitilde{p}a\textasciitilde{c}avim\textasciitilde{s}at\textasciitilde{i}s\textasciitilde{h}asrik\textasciitilde{a}praj\textasciitilde{n}\textasciitilde{\aa}p\textasciitilde{r}am\textasciitilde{i}t\textasciitilde{\aa}) in bstan \textasciitilde{'}gyur (sde dge), TBRC W23703.84 (Delhi, India: Delhi Karmpae choedhey, Gyalwae sungrab partun khang, 1982-1985), 123a.7-123b.1.
trainings on the path of seeing]; this [sūtra passage] merely indicates that [such a Bodhisattva on the path of seeing] enters into meditative absorption upon attaining a similitude of the liberation [of the equipoise] of cessation and a similitude of a meditative absorption of cessation, whereas it has already been explained\(^a\) that otherwise it would contradict the Superior Sūtra on the Meeting of Father and Son, the Sūtra on the Ten Grounds, and so forth.\(^b\)

\(^a\) This topic is treated in connection with I.8 of Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” in Jam-yang-shay-pa’s Decisive Analysis, 80b.5ff.

\(^b\) Kön-chog-jig-may-wang-po (Decisive Analysis of the Middle, TBRC W2122.6, 184.3) adds that a person definite in the lineage of the Great Vehicle cannot attain an equipoise of cessation prior to the sixth ground because, to attain such, it is necessary to attain the surpassing form of the perfection of wisdom and this is only gained with the sixth ground. This draws out the meaning of Chandrakīrti’s saying, “…attains [the absorption of] cessation through the thoroughly pure perfection of wisdom, not before, because he did not have the surpassing form of the perfection of wisdom.”
2. Also, some\(^a\) say: It follows that the ninth [serial] meditative absorption is a meditative stabilization on emptiness and that the common meditative absorption of cessation that is alternated in the upwards moving leapover [meditation] is a nonassociated compositional factor because otherwise the ninth and the alternated phenomenon would not differ.

Our response: [That otherwise the ninth meditative absorption and the alternated phenomenon would not differ] does not entail [that the ninth meditative absorption is a meditative stabilization on emptiness and that the common meditative absorption of cessation which is alternated in the upwards moving leap-over meditation is a nonassociated compositional factor] because in the systems of even either the Mind-Only School or the Middle Way School, using a ninth [serial] meditative absorption as the phenomenon alternated and then leaping over one and thereupon entering into a meditative absorption of cessation, or leaping over two and thereupon entering into a meditative absorption of cessation, and so forth, are for the sake of training in [meditative] dexterity.\(^c\)

\(^a\) Gung-thang Lo-drö-gyap-tsho’s Day-making Illumination Clarifying the Meaning of the Thought of (Jam-yang-shay-pa’s) “Decisive Analysis of the Middle” (90.11-93.16) discusses at length the opinions of Jay-tsun Chö-kyi-gyal-tshan, Pan-chen Sö-nam-drag-pa, and the author of the old Go-mang textbooks Gung-ru Chö-jung on this complicated topic. It appears that all three hold that the common meditative absorption of cessation is a nonassociated compositional factor.

Kön-chog-jig-may-wang-po (Decisive Analysis of the Middle, TBRC W2122.6, 184.5) identifies the absorption of cessation as an exalted wisdom that realizes emptiness within coarse feeling and discrimination having ceased. Since the absorption of cessation is a wisdom, it cannot be a non-associated compositional factor—something that is neither form nor consciousness. The lower schools’ calling it such is just due to the faults of their own tenet systems. Thus, the absorption of cessation does not take cessation as its object, for emptiness is its object. “Cessation” means that coarse levels of feeling and discrimination have stopped during meditative equipoise.

\(^b\) 2011 TBRC bla brang, 175b.5; Mundgod 2007, 240.5.

\(^c\) For a discussion of this type of leapover meditation see the explanation in Jeffrey Hopkins and Jongbok Yi, Ngag-wang-pal-dan’s Explanation of (Maitreya’s) Treatise “Ornament for the Clear Realizations” from the Approach of the Meaning of the Words: Sacred Word of Maitreyanātha (uma-tibet.org, 2014); see Ornament V.24-25. Ngag-wang-pal-dan
Furthermore, it follows that your saying that this is explained in many sūtras is not logically feasible because although that [cessation] is explained as emptiness, it is merely commented upon as a nonassociated compositional factor due to modes of assertion of tenets. This has been explained earlier.a

1. leaping over one [that is, setting aside the first concentration], entering into absorption in the first concentration and then entering into absorption in cessation, and
2. leaping over two [that is, setting aside the first concentration and the second concentration], entering into absorption in the second concentration and then entering into absorption in cessation, and
3. leaping over three, entering into absorption in the third concentration and then entering into absorption in cessation, and
4. leaping over four, entering into absorption in the fourth concentration and then entering into absorption in cessation, and
5. leaping over five, entering into absorption in limitless space and then entering into absorption in cessation, and
6. leaping over six, entering into absorption in limitless consciousness and then entering into absorption in cessation, and
7. leaping over seven, entering into absorption in nothingness and then entering into absorption in cessation, and
8. leaping over eight, entering into absorption in the actual peak of cyclic existence and then entering into absorption in cessation.

Then, one manifests again [the meditative absorption of] the peak of cyclic existence and thereupon the mind of the Desire Realm that is taken as the boundary of ascending and descending [through the nine meditative absorptions].

a As noted above, this topic is treated in connection with I.8 of Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” in Jam-yang-shay-pa’s Decisive Analysis, 80b.5ff.
Also, someone says: The meaning of Chandrakīrti’s Autocommentary is that on this [sixth ground Bodhisattvas] enter into meditative absorption on the true cessations of having abandoned what are abandoned by the sixth ground and below.

Our response: Well then, it [absurdly] follows that a meditative equipoise directly realizing all phenomena as not truly existent is not attained even from the path of seeing because [according to you] your thesis [that the meaning of Chandrakīrti’s Autocommentary is that on this sixth ground Bodhisattvas enter into meditative absorption on the true cessations that are abandonments of what are abandoned by the sixth ground and below] is logically correct. You cannot accept that a meditative equipoise directly realizing all phenomena as not truly existent is not attained even from the path of seeing because direct realization of the noumenon of [all phenomena] does not entail the direct realization of the bases of emptiness. The rest [of this section of Chandrakīrti’s Autocommentary] has already been explained.

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a 2011 TBRC bla brang, 176a.2; Mundgod 2007, 240.12.
ཆོས་ཉིད་མངོན་ཐོགས་ན་ཞིང་བཀའ་མཐོམ་སྣང་དོན་ཟོགས་
གནས་བུ་བི་ཐིང་བཟང་།}
b' Praise of the perfection of wisdom (VI.2)

There is a stanza in the root text [of Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle’” and Autocommentary.]

Now to indicate that the collections of good qualities other than that [wisdom] just depend on the perfection of wisdom, [the root text says]:

{VI.2}b

Just as all in a blind group are easily led by a single sighted person
To the place where they want to go,
So here also awareness, taking hold of qualities
That lack the eye [of wisdom], goes to the state of a Conqueror.

a La Vallée Poussin, Madhyamakāvatāra, 73.17-74.10.
b Stanza VI.2; La Vallée Poussin, Madhyamakāvatāra, 73.17-74.10; Illumination, Sarnath 2009, 143.4. See also Klein, Path to the Middle, 151. With bracketed commentary from Tsong-ka-pa’s Illumination of the Thought (143.8-143.13) this stanza reads:

Just as, for example, someone endowed with sight easily leads an entire blind group to the where they want to go, similarly here, in the context of the path, through awareness—the perfection of wisdom—qualities such as generosity for which the eye viewing suchness has degenerated are led, thoroughly, to the rank of the fruit of a Conqueror because the perfection of wisdom unerringly sees what are, and what are not, correct paths.
Just as someone with eyes easily leads an entire group of blind persons to the place where they wish to go, so the perfection of wisdom also, taking hold of the qualities of the perfections other than it, ascends to the ground of a One-Gone-to-Bliss called Complete Light because it has the nature of seeing what are and what are not correct paths.
c' Explanation of the suchness of dependent-arising {5 parts}

This has five parts: 1) Chandrakīrti’s promise to explain the meaning of the profound [emptiness], 2) identification of those who are vessels of it, 3) how good qualities arise when it is explained to those who are vessels of it, 4) exhortation to listen, and 5) how suchness is explained.

In Chandrakīrti’s Supplement there is one stanza:

{VI.3}b
Since with scriptures as well as reasonings
[Nāgārjuna taught] how those [sixth ground Bodhisattvas] realize
The very profound doctrine, I [Chandrakīrti] will speak in accordance
With the system as it resides in the texts of the Superior Nāgārjuna.

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a 2011 TBRC bla brang, 176a.4; Mundgod 2007, 240.17.
b Stanza VI.3; La Vallée Poussin, Madhyamakāvatāra, 75.17-75.20; Illumination, Sarnath 2009, 145.12-145.15. Translation of Chandrakīrti’s root stanza by Hopkins and Klein in Klein, Path to the Middle, 153.
c Text correction from chos, La Vallée Poussin, Madhyamakāvatāra, 75.17, to ches is confirmed by Illumination, Sarnath 2009, 145.12 and Tsong-kha-pa’s later gloss of ches zab with shin tu zab pa, 145.16.
To explain this through commentary prior [to the stanza], Chandrakīrti’s Autocommentary says:

Question: [You said] above [in stanza VI.1cd]:

And seeing the suchness of arising-dependent-upon-this
[Bodhisattvas] abide in wisdom, whereby they attain ces-
sation.

How is it that when Bodhisattvas see the dependent-arising of phe-
nomena, they see the suchness of dependent-arising in depend-
eence on this [particular phenomenon]?

Answer: The entity of that [suchness of dependent-arising,
that is to say, the emptiness of inherent existence,] is not an object
for us whose mental eye is completely covered by the thick cata-
racts of ignorance; it is an object for those who dwell on the
higher grounds—the sixth and so forth. Therefore, this question
should not be put to us. You should speak with Bodhisattvas and
Buddhas, Supramundane Victors, whose undefiled mental eye is
devoid of the dimming cataracts of ignorance due to having
treated with the eye medicine of the non-erroneous perception of
emptiness [thereby] overcoming the cataracts of ignorance.

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a Commentary prior [to the stanza], snga 'grel; commentary afterwards is called phyi 'grel.
b La Vallée Poussin, Madhyamakāvatāra, 74.10-75.16.
c Thick cataracts of ignorance, ma rig pa'i ling thog mthug po.
d Dimming cataracts of ignorance, rab rib kyi ling thog. [Maps seems to translate rab rib
as eye disease. Is this correct? Here rab rib is translated as dimming and it seems to work
well.]
e Overcoming, 'joms.
Question: Does it not say in sūtras such as the Superior Perfection of Wisdom Sūtras, the Superior Sūtra on the Ten Grounds, and so forth how Bodhisattvas practicing the perfection of wisdom see the suchness of dependent-arising? Therefore, it would be reasonable to give an explanation following sūtra [rather than Nāgārjuna’s Treatise].

Answer: This also is not so. Because it is difficult to ascertain the thought of scripture, someone like myself [Chandrakīrti] is unable to teach suchness even through scripture. [I] say this in terms of [my giving] an independent [explanation]; however, [I] have ascertained the thought of scripture from seeing a treatise done by a valid being [Nāgārjuna] that unerringly explains scripture. Therefore: [Chandrakīrti now presents stanza VI.3 given just above].

and in explanation through the approach of commentary subsequent [to
stanza VI.3] Chandrakīrti’s *Autocommentary* says:

In the *Treatise on the Middle* the Superior Nāgārjuna, with unerr- ing knowledge of the scriptures, taught very clearly—through rea- soning and scripture—the real essential nature of phenomena which has the character of the absence of inherent existence, just as it is, in accordance with how a Bodhisattva practicing the per- fection of wisdom sees the essential nature of phenomena. There- fore, I will speak in accordance with just how the suchness of phe- nomena is taught through reasoning and scripture by Presence, the Superior Nāgārjuna, just as it resides in the system that he taught.

**Question:** How is it [determined] that the Superior Nāgārjuna himself unerringly ascertained scripture?

**Answer:** From scripture; the *Superior Sūtra on the Descent into Laṅkā* says:

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**Footnotes:**

a La Vallée Poussin, *Madhyamakāvatāra*, 76.1-77.17.

b Real essence of phenomena, *chos rnams kyi bdag nyid yang dag pa*.

c spyod.

d zhal snga nas.

e *lang kar gshegs pa'i mdo (laṅkāvatārasūtra)* in *bka’ gyur (lha sa)*, TBRC W26071.51 (lha sa: Zhol bka’ gyur par khang, [194-]), 265a.4-265a.6. Translation by Hopkins, *Buddhist Advice for Living and Liberation*, 10-11; Hopkins, *Maps of the Profound*, 298-299. For an extended discussion of the religious significance of Nāgārjuna’s biography in Tibet,
In the south, in the area of Vidarbha
Will be a monk known widely as Shrīmān
Who will [also] be called Nāga.
Destroying the [extreme] positions of [inherent] existence
and [conventional] non-existence,
He will thoroughly teach in the world
The unsurpassed Great Vehicle—my vehicle.
Having done this, he will achieve the Very Joyful\(^a\) ground
And then go to the Blissful [Pure Land upon passing away].

Also, the Superior Great Cloud Sūtra of Twelve Thousand Stanzas
says:\(^b\)
Ānanda, four hundred years after I [Shākyamuni Buddha] pass away, this Licchavi youth\(^c\) Liked-When-Seen-By-All-the-World\(^d\) will become a monk known as Nāga and will disseminate my teaching. Finally, in the land known as Very Pure Light\(^e\) he will become a One-Gone-Thus,\(^f\) a Foe Destroyer,\(^g\) a completely perfect Buddha named

\(^a\) Very Joyful, rab tu dga’ ba, pramūḍita; this is the first Bodhisattva ground.
\(^b\) Translation by Hopkins, Buddhist Advice for Living & Liberation, 12.
\(^c\) Licchavi youth, li tsa byi gzhon nu.
\(^d\) Liked-When-Seen-By-All-the-World, sens can thams cad kyi s mthong na dga’ ba, sarvalokapriyadāśā.
\(^e\) Very Pure Light, rab tu dang ba’i ‘od. Poussin (Muséon 11, 275) gives the Sanskrit as “Suvisuddhaprabhābhūmi,” whereas Obermiller (History of Buddhism by Bu-ston, 129) gives “Prasannaprabhā.”
\(^f\) One-Gone-Thus, de bzhin gshegs pa, tathāgata.
\(^g\) Foe Destroyer, dgra bcom pa, arhan. For a discussion of the translation of arhan / arhant
Light-Which-Is-a-source-of-All-Wisdom.\textsuperscript{a}

Hence, these establish that [Nāgārjuna] unerringly ascertained scripture [because to attain the first ground such is necessary].\textsuperscript{b}

A" DECISIVE ANALYSIS \{3 PARTS\}\textsuperscript{c}

\textsuperscript{a} Light-Which-Is-a-source-of-All-Wisdom, ye shes 'byung gnas 'od. Both Poussin (Muséon 11, 275) and Obermiller (History of Buddhism by Bu-ston, 129) give the Sanskrit as Jñānakaraprabha.

\textsuperscript{b} Hopkins and Klein report that “Jam-yang-shay-pa makes this point in the Four Interwoven Annotations to (Tsong-kha-pa’s) ‘Great Exposition of the Stages of the Path’ (lam rim mchan 'lzhi sbrags ma), (New Delhi: Chophel Lekden, 1972), 153.3.” Klein, Path to the Middle, 260, n. 40.

\textsuperscript{c} Perhaps ངོ་ would be more appropriate.

\textsuperscript{d} Jam-yang-shay-pa’s text (176a.6) indicates that his intended citation from Chandrakīrti’s Autocommentary continues through to:

Therefore, a teacher should explain the view of emptiness to listeners upon hav- ing ascertained the particulars of [their] tendencies.

However, the remainder, as confirmed by Tsong-kha-pa’s Illumination which is the organizing force behind Jam-yang-shay-pa’s text, is appropriate to the next section on “identification of those who are vessels of the meaning of the profound,” and thus has been moved there at the suggestion of Lo-sang-gyal-tshan.

\textsuperscript{e} 2011 TBRC bla brang, 176a.6; Mundgod 2007, 241.2. Kön-chog-jig-may-wang-po begins his analysis at Decisive Analysis of the Middle, TBRC W2122.6, 92a.5.
With respect to the [correct] statement by many earlier Tibetan scholars that the Great Cloud Sūtra explains that Nāgārjuna will appear when four hundred years have passed after the Teacher [Buddha] passed away,

4. In the speech of [Bu-tön], omniscient in this age of controversy, it is said: It follows that [the explanation in the Great Cloud Sūtra that Nāgārjuna will appear when four hundred years have passed after the Teacher (Buddha) passed away] is not logically feasible because that period of time [“after four hundred years”] is not mentioned in the Great Cloud Sūtra translated into Tibetan.

Our response: [That four hundred years are not mentioned in the Great Cloud Sūtra translated into Tibetan] does not entail [that the explanation in the Great Cloud Sūtra that Nāgārjuna will appear when four hundred years have passed after the Buddha passed away is not logically feasible].

a sprin chen po'i mdo / 'phags pa sprin chen po zhes bya ba theg pa chen po mdo (āryamahāmeghanānāmāhānānasūtra), in bka' 'gyur (lha sa), TBRC W26071.64 (lha sa: zhol bka' 'gyur par khang, [194-]).

b Kön-chog-jig-may-wang-po, Decisive Analysis of the Middle, TBRC W2122.6, 93a.2. That Jam-yang-shay-pa calls Bu-tön Rin-chen-drub (bu ston rin chen grub) “omniscient” and then refutes him does not necessarily imply ironic humor; it is somewhat common in Tibet to call great scholars who have acquired a great amount of knowledge “omniscient” even if they are not considered actually to be omniscient. This is much like calling the incarnations of lamas and scholars “emanation bodies” (sprul sku, nirmāṇakāya) even though they are not necessarily considered to be such because only Buddhas and not less evolved beings manifest emanation bodies.

c 2011 TBRC bla brang, 176a.6; Mundgod 2007, 241.4.
You cannot accept [that the explanation in the Great Cloud Sūtra that Nāgārjuna will appear when four hundred years have passed after the Teacher (Buddha) passed away is not logically feasible] because although in the Tibetan [translation of the] sūtra four hundred is not mentioned, Chandrakīrti quotes here the statement [of such] in the Great Cloud Superior Sūtra of Twelve Thousand Stanzas.

5. Someone says: It follows that this master [Nāgārjuna] appeared at a time when the [average] lifespan was eighty years and stayed no more than one hundred years because the Great Drum Sūtra says, “Then, when the [average] lifespan is eighty years at a time of the degeneration of the teaching” and so forth.

a Chandrakīrti’s citation is:

Ānanda, four hundred years after I [Shākyamuni Buddha] pass away, this Licchavi youth Liked-When-seen-by-All-the-World will become a monk known as Nāga and will extend my teaching widely [in the world]. Finally, in the land known as Very Pure Light he will become a One-Gone-Thus, a Foe Destroyer, a completely perfect Buddha named Light-Which-Is-A-source-of-All-Wisdom.

The Great Cloud Superior Sūtra of Twelve Thousand Stanzas that Chandrakīrti cites is not the same rendition as the Great Cloud Sūtra that was translated into Tibetan; thus, since he was using a different text, he cannot be faulted for the fact that a mention of the specific time of Nāgārjuna’s appearance as four hundred years is absent in the version translated into Tibetan.

b 2011 TBRC bla brang, 176b.2; Mundgod 2007, 241.7.

c Translation by Hopkins, Buddhist Advice for Living & Liberation, 15. The cited passage continues:

Then, when the [average] lifespan is eighty years at a time of the degeneration of the teaching after the Protector [Shākyamuni Buddha] has passed away in that worldly realm, you—having become the monk called Mindful, will bring out this sūtra without concern for your own life. Then, dying after a hundred years pass,
Our response: [That the Great Drum Sūtra says, “Then, when the [average] lifespan is eighty years at a time of the degeneration of the teaching” and so forth,”] does not entail [that Nāgārjuna appeared at a time when the average lifespan was eighty years and stayed no more than one hundred years] because [this passage in the Great Drum Sūtra] is prophesying the time of the master [Nāgārjuna’s] final of three comings a to south [India], because Tsong-kha-pa’s Ocean of Reasoning, Explanation [of (Nāgārjuna’s) “Treatise on the Middle”] says: “It is said [in a verse summary in the Great Drum Sūtra itself]b that the prophecy of such in the Great Drum Sūtra is of [his] final emergence in south [India].”

If you [incorrectly] accept the root [consequence that Nāgārjuna appeared at a time when the average lifespan was eighty years and stayed no more than one hundred years], it [absurdly] follows that at this time the master [Nāgārjuna] was not at a point of advanced age because [according

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a Final of three comings, lan gsum phebs pa’i tha ma.
b Peking 888, vol. 35, 99.4.6:

That is his final emergence
In the southern direction.
to you] this time was his time of birth. You have asserted the reason [which is that this time—that is, when Nāgārjuna appeared at a time when the average lifespan was eighty years and stayed no more than one hundred years—was his time of birth].

You cannot accept [that at this time the master [Nāgārjuna] was not at a point of advanced age] because, in accordance with Tsong-kha-pa’s Explanation of [Nāgārjuna’s] “Treatise on the Middle”: Ocean of Reasoning, this [Great Drum] Sūtra itself says (1) that at that time he was of advanced age, (2) that he began lecturing\(^a\) on the Great Drum Sūtra and lectured on this sūtra for one hundred years, and (3) that this is the period of the final of his three proclamations of the great sound of doctrine. For, the Great Drum Sūtra says,\(^b\)

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\(^a\) Began lecturing, ‘chad pa’i mgo tshugs.

\(^b\) \*rnga bo che chen po’i le’u’i mdo (mahābherīhārākaparivartasūtra), in bka’ ’gyur (lha sa), TBRC W26071.63 (lha sa: zhol bka’ ’gyur par khang, [194-]), 166a.2-166a.3. Translation by Hopkins, Buddhist Advice for Living & Liberation, 15. Shākyamuni Buddha is reporting a much earlier prophecy by a previous Buddha called Lamp-Maker who was speaking to a prince that in a later birth came to be in the retinue of Shākyamuni Buddha, at which time he was called Liked-When-Seen-by-All-the-World.

\(^c\) Disappearance, nub pa.

\(^d\) Mindful, blo ’chang.
and that [Great Drum] Sūtra says:\(^a\)

As a third [proclamation of doctrine] he will expound discourse\(^b\) examining the basic constituent\(^c\) [that is, the Buddha nature] of sentient beings and will discourse on the Great Drum. He will beat the great drum of the great doctrine. He will blow the great conch of great doctrine. He will plant the victory banner of doctrine. He will put on armor as my presence.\(^d\) Later, having heard this sūtra, at a time of great age he will discourse on this sūtra for a hundred years, making the rain of doctrine fall. After a hundred years pass, he will display a great magical emanation\(^e\) among humans in the south and will display thorough passing beyond sorrow.

\(^a\) rnga bo che chen po'i le'u'i mdo, TBRC W26071.63, 166a.2-166a.3. Translation by Hopkins, Buddhist Advice for Living & Liberation, 16-17. Ellipses from lha sa bka’ ’gyur, section: mdo sde, vol. tsa, 202a.1-202a.4.
\(^b\) Will expound discourse, gtam smra har ’gyur.
\(^c\) Basic constituent, khams, dhātu.
\(^d\) Meaning unclear; perhaps “becoming like me.”
\(^e\) Will display a great magical emanation, rnam par ’phrul po chen pos rnam par ’phrul.
You should know that this refutes many wrong ideas of Tibetans.\textsuperscript{a}

6. Also, someone asserts:\textsuperscript{b} The master [Nāgārjuna] proclaimed those proclamations of doctrine individually over three lifetimes; hence, that is the meaning of the prophecy of his proclaiming three proclamations of doctrine, and he proclaimed the latter two proclamations of doctrine in his latter two lifetimes here in Tibet.

Our response: This assertion is not feasible because it is explained that, at the beginning of that birth in the body of the master [Nāgārjuna], he proclaimed (1) the proclamation of doctrine in which he disposed of great points of unsuitability [at Nālanda by eradicating wayward behavior of monks],\textsuperscript{c} (2) then during the second [phase] the proclamation of doctrine of discourse on the Great Vehicle emptiness, and (3) during the third [phase] the proclamation of doctrine examining the basic constituent of sentient beings, whereupon he then passed away from sorrow. For, the Great Cloud Sūtra says:\textsuperscript{d}

\textsuperscript{a} In his Great Exposition of Tenets (Hopkins, Maps of the Profound, 463) Jam-yang-shay-pa gives a further fallacy:

If [Nāgārjuna] did not live more than one hundred years, one [absurdly] would have to assert that even the master Bhāvaviveka was never contemporaneous with the master [Nāgārjuna].

\textsuperscript{b} 2011 TBRC bla brang, 177a.3; Mundgod 2007, 242.3.

\textsuperscript{c} Kön-chog-jig-may-wang-po, Decisive Analysis of the Middle, TBRC W2122.6, 93b.5.

\textsuperscript{d} sprin chen po’i mdo / ‘phags pa sprin chen po zhes bya ba theg pa chen po mdo (āryamahāmeghanāmamahāyānasūtra), in bka’ gyur (lha sa), TBRC W26071.64, 299a.1-299a.2. The sūtra itself (TBRC W26071.64, 297a.1-297a.3) gives the specific wish:

Moreover, consider the greatness of the monk [Nāgārjuna] similar in name to the One-Gone-Thus. For, that monk made a promise and planted wishes in the presence of the One-Gone-Thus, Lamp-of-the-Nāga-Lineage. Having made [the promise and wish], “I will give my life to protect the excellent doctrine also during the teaching of the Supramundane Victor Shākyamuni,” he will manifestly
Furthermore, look at the greatness of my hearer [Nāgārjuna], a monk concordant in name with the One-Gone-Thus [in that he will be a member of the Shākya clan], who will manifestly proclaim three times great proclamations of doctrine and then the time of death will come.

and it is extremely clear in the *Great Drum Sūtra.*


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b Correcting *por* in Mundgod 2007 (242.4) to *bod* in accordance with 2011 TBRC bla brang (177a.4).
7. Also, someone says: This master [Nāgārjuna] is a first grounder because Avalokitavrata explains that whereas he initially was a common being, later he attained the first ground.

Our response: [That Avalokitavrata explains that whereas Nāgārjuna initially was a common being, later he attained the first ground] does not entail [that Nāgārjuna is a first grounder] because that is a mere explanation of a display of appearance. The reason [which is that Avalokitavrata explains that whereas Nāgārjuna initially was a common being, later he attained the first ground] is established. You cannot accept the root [consequence that this master (Nāgārjuna) is a first grounder] because in terms of the actual status of things it must be asserted that originally [in that lifetime] he was a seventh grounder and that during that lifetime gained the eighth ground. For the Great Drum Sūtra says: “Having set him on

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a 2011 TBRC bla brang, 177b.1; Mundgod 2007, 242.11. Kön-chog-jig-may-wang-po, Decisive Analysis of the Middle, TBRC W2122.6, 93a.6.
b Perhaps in his Explanatory Commentary on (Bhāvaviveka’s) “Lamp for (Nāgārjuna’s) ‘Wisdom’” (shes rab sgron ma rgya che’ grel pa, prajñāpradīpikā), in bstan ’gyur (sde dge), TBRC W23703.99 (Delhi: India, Delhi karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985.
c Common being, so skye/so sor skyes bu. A common being is one who has not yet realized emptiness directly.
d Explanation of a display of appearance, de snang ba tshul bstan gvi bshad pa tsam.
e Actual status of things, dngos po’i gnas tshod.
f rnga bo che chen po’i le’a’i mdo, TBRC W26071.63, 201b.3-201b.4. Hopkins describes the context:

Shākyamuni Buddha himself is speaking—in the presence of a group of Bodhisattvas including Liked-When-Seen-by-All-the-World—to Mahākāśyapa about the future rebirth of Liked-When-Seen-by-All-the-World as Nāgārjuna. He speaks of Nāgārjuna as actually being a seventh ground Bodhisattva but of assuming the aspect of a common being who newly attains the first Bodhisattva ground in that lifetime. He also speaks of Nāgārjuna’s three proclamations of doctrine and their content, as well as his death, which, given his high spiritual attainments, is merely a display.
the seventh ground, I will bless\(^a\) him as an ordinary being.\(^b\) Then, when the [average] lifespan is eighty years...” and so forth.\(^c\)

[The sūtra’s saying “Having set him on the seventh ground, I will bless him as an ordinary being. Then, when the (average) lifespan is eighty years...” and so forth,] entails [that Nāgārjuna was a seventh grounder who gained the eighth ground] because there is meaning in its saying “as an ordinary being.”\(^d\)


\(^a\) Bless, *byin gvis brlabs*.

\(^b\) Ordinary being, *mi phal pa*. This means that Nāgārjuna was blessed, or empowered, to seem to be an ordinary being. The passage continues:

Then, when the [average] lifespan is eighty years at a time of the diminishment of the teaching after the Protector [Shākyamuni Buddha] has passed away in that worldly realm, you—having become the monk called Mindful, will bring out this sūtra without concern for your own life. Then, dying after a hundred years pass, [you will be born in the worldly realm of the Blissful Pure Land].

\(^c\) See Hopkins, *Buddhist Advice for Living and Liberation: Nāgārjuna’s Precious Garland*, 16-17 for the complete passage.

\(^d\) In other words, a seventh grounder appeared as if he was an ordinary being. For purposes of instructing others, Nāgārjuna *seemed* to be an ordinary being who attained the first ground during that life; nevertheless, according to the sūtra system he was a seventh ground Bodhisattva who attained the eighth.
This master [Nāgārjuna] appeared three times in the southern area of the country of Superiors [India] during a single lifetime and proclaimed three proclamations of doctrine. For, in accordance with the Mañjushrī Root Tantra and the Great Cloud Sūtra,

1. He was born when four hundred years had passed after the Teacher passed away, [he became a monk under Saraha at which point he was given the name Glorious Mindful One].

2. Then he proclaimed the first proclamation of doctrine [protecting the monks at Nālanda from famine through alchemy, exhorting the indolent, and expelling the wayward].

3. Then, having gained adeptness, somewhere between his fiftieth and hundredth years he went to Nāga Land and, bringing back the [One Hundred Thousand Stanza] Perfection of Wisdom [Sūtra], appeared in the south a second time.

4. Having composed the Fundamental Treatise on the Middle Called “Wisdom” and so forth, he proclaimed the second proclamation of the doctrine of emptiness of the Great Vehicle for up to five hundred years.

5. Then, he went to [the northern continent called] Unpleasant Sound and again appeared in the south for a third time.

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a 2011 TBRC bla brang, 177b.4; Mundgod 2007, 242.18.
b Jam-yang-shay-pa wrote a more extensive explanation of Nāgārjuna’s three proclamations of the doctrine in his Great Exposition of Tenets, Taipei, 365.8, a translation of all of which is included in Hopkins, Maps of the Profound, 460-471.
c Glorious Mindful One, dpal ldan blo ’chang, *buddhidhara.
d For more on Nāgārjuna’s first proclamation of doctrine, See Hopkins, Maps of the Profound, 466-467.
e For more on Nāgārjuna’s second proclamation of doctrine, see Hopkins, Maps of the Profound, 467-469.
6. During this final period, having brought back the Great Drum Sūtra, the Great Cloud Sūtra, and so forth, he proclaimed the third proclamation of doctrine,\textsuperscript{a} discourse examining the basic constituent [in which he taught about the presence of the essence of a One-Gone-Thus\textsuperscript{b} in all sentient beings in such works as the Praise of the Element of Attributes\textsuperscript{c}], for a hundred years.

In accordance with the Mañjushrī Root Tantra and the Superior Sūtra on the Descent into Laṅkā, in terms of the mode of appearance he displayed the mode of an ordinary being’s attaining the Very Joyful ground in that lifetime, but in terms of actual fact he was a seventh grounder because such is established by many scriptures and reasonings. These points have been explained at length in [my] Explanation of “Tenets,” Treasure-House

\textsuperscript{a} For more on Nāgārjuna’s third proclamation of doctrine, see Hopkins, Maps of the Profound, 469-472.

\textsuperscript{b} Essence of a One-Gone-Thus, de bzhin gshegs pa’i snying po, tathāgatagarbha.

\textsuperscript{c} Nāgārjuna, chos kyi dbyings su bstod pa (dharma-hārānastotra), in bstan ’gyur (sde dge), TBRC W23703.1 (Delhi: India, Delhi karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985).
of Scripture and Reasoning Illuminating All of the Subduer’s Teaching.\(^a\)

Therefore, even Chandrakīrti was a student [of Nāgārjuna] in the later period of [Nāgārjuna’s] life because the Great Elder [Atisha] says: \(^b\) “Chandrakīrti, a student of Nāgārjuna.”

\[^3: \text{Dispelling objections}] \{2 debates\}

8. Also, someone says:\(^c\) Āryadeva lived one generation after Nāgārjuna.

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\(^a\) Jam-yang-shay-pa’s explanation is found in the Introduction to the Middle Way School at the beginning of the section on the History of the Great Vehicle Teaching (365.7-371.19 Taipei edition), translated in Hopkins, Maps of the Profound, 459-472; a synopsis of this explanation is given in Hopkins, Meditation on Emptiness, 356-359.

\(^b\) Atisha’s Introduction to the Two Truths (bden pa gnyis la ’jug pa, satyadvayāvatāra, 15-16ab), giving advice on whose explanation of the Middle Way School should be followed, says:

Through whom should emptiness be realized?
Chandrakīrti, the student of Nāgārjuna who was
Prophesied by the One Gone Thus
And who saw the truth, reality.
Through quintessential instructions transmitted from him
Reality, the truth, will be realized.

\(^c\) 2011 TBRC bla brang, 178a.3; Mundgod 2007, 243.9.
Our response: This is not logically feasible because the master Bodhibhadra says that these two, the master [Nāgārjuna] and [Āryadeva], arrived together.

9. About this someone says: It follows that Chandrakīrti was not an actual student of the master [Nāgārjuna] because it is explained that at the time of Chandrakīrti’s composing the Autocommentary the masters Vasubandhu, Dharmapāla, Dignāga, and so forth had earlier passed away.

Our response: [That it is explained that at the time of Chandrakīrti’s composing the Autocommentary the masters Vasubandhu, Dharmapāla, Dignāga, and so forth had earlier passed away] does not entail [that Chandrakīrti was not an actual student of the master Nāgārjuna] because the master’s [Nāgārjuna’s] third proclamation of doctrine, Asaṅga, his brother [Vasubandhu], Dignāga, and so forth were roughly contemporaneous, and that Shūra [Ashvaghoṣha] composed the answers in Dignāga’s Interwoven Praise and that the honorable Chandrakīrti lived for three hundred years appear in Vajrāsana’s Sayings.

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a 2011 TBRC bla brang, 178a.4; Mundgod 2007, 243.11.

b spel mar bstod pa (misrakastotra), in bstan 'gyur (sde dge), TBRC W23703.1 (Delhi: India, Delhi karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).

c That Chandrakīrti lived for three hundred years provides time for his lifespan to overlap with Nāgārjuna’s six hundred year span. What Ashvaghoṣha’s composition has to do with the topic is difficult to fathom.

d rdo rje gdan pa. Jam-yang-shay-pa mentions Vajrāsana twice in the Great Exposition of Tenets. The first is in the Introduction to the Middle Way School at the end of Jam-yang-shay-pa’s autocommentary to the Root Text on Tenets saying, “Chandrakīrti, having refuted Bhāvaviveka well, established it as not shared.” Jam-yang-shay-pa mentions Vajrāsana’s
explanation, saying:

And he overcame [others’] adherence to true existence upon milking a cow in a painting, and even his coarse body resided in lands of humans for three hundred years, and having gained a rainbow body resides [here] even now, as is explained in the speech of lama Vajrāsana, translated by Pa-tshab, and so forth.

Taipei 480.8; Hopkins, Maps of the Profound, 694.

Jam-yang-shay-pa’s second mention of Dor-jay-dan-pa arises in the context of discussing Tag-tshang’s misunderstanding of synonyms of the noumenon without dualistic appearance such as “non-apprehension” and the related “contemplation of the non-apprehendable.” In listing the causes of Tag-tshang’s “mistakes,” Jam-yang-shay-pa includes “identifications by certain great personages such as Dor-jay-dan-pa.” Taipei 480.8; Hopkins, Maps of the Profound, 694.
Chandrakīrti’s Supplement and Autocommentary says:  

Furthermore, this Treatise [by Nāgārjuna], which has the fruit of teaching the correct dependent-arising just as it is, is to be taught only to those who through prior cultivation have deposited seeds [for the realization] of emptiness in their continuums, not to others, for even if they have heard about emptiness, they are involved in the disaster\(^b\) of having thoughts wrongly oriented with respect to emptiness.

It is thus: Some, through lack of skill, abandon emptiness and thereby go to a bad transmigration [upon rebirth]. Some, erroneously make the determination, “The meaning of the emptiness is nonexistence,”, and having been generated the wrong view deprecating all things, increase it. Therefore, a teacher should explain the view of emptiness to listeners upon having ascertained the particulars of their tendencies.\(^c\)

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\(^a\) 2011 TBRC bla brang, 178a.6; Mundgod 2007, 243.17. Stanzas VI.4-6 and Autocommentary; La Vallée Poussin, Madhyamakāvatāra, 77.6-78.18; Illumination, Sarnath 2009, 149.6-150.18. Jam-yang-shay-pa cites merely the two stanzas and does not give the boundaries of Chandrakīrti’s Autocommentary, which has been added as determined from Tsong-kha-pa’s Illumination.

\(^b\) Disaster, don ma yin pa chen po.

\(^c\) Particulars of their tendencies, mos pa’i khyad par.
Question: How can one ascertain what is difficult to ascertain—that since certain ones are suitable for being taught emptiness, emptiness should be taught to them?

Answer: Since this can be ascertained through external signs, to indicate those marks [Chandrakīrti’s Supplement] says:

{VI.4}b
Those who even while ordinary beings, on hearing about emptiness
Intense joy arises again and again internally,
Tears arising from intense joy moisten the eyes,
And the hairs of the body stand on end,

{VI.5abc}c
Have the seed of the awareness of a complete Buddha.
The vessels for the teaching of suchness are those.
The ultimate-object-truth should be taught to them.

[The ultimate truth] has a character which will be explained [later in the chapter].

a La Vallée Poussin, Madhyamakāvatāra, 77.14, reads skur 'debs.
b Stanza VI.4; La Vallée Poussin, Madhyamakāvatāra, 78.2-78.5; Illumination, Sarnath 2009, 149.6-149.9.
c Stanza VI.5abc; La Vallée Poussin, Madhyamakāvatāra, 78.6-78.8; Illumination, Sarnath 2009, 149.6-149.11.
བོན་པར་ཅི། སོགས་པ་འགེལ་ང་།
3" How good qualities arise when the profound emptiness is explained to those [who are vessels of it] (VI.5d-7a)

Chandrakīrti’s Supplement and Autocommentary say:¹

The striving of a teacher of suchness for the sake of such listeners will not be fruitless. Why? It is as follows:

{VI.5d}²

The good qualities that follow upon it will arise.

Not only will those listeners not incur the disaster generated by erroneous conception of emptiness, but also the good qualities that have hearing about the view of emptiness as their cause will arise. How? They consider hearing about the view of emptiness as like finding a treasure, and to prevent it from deteriorating:

{VI.6}³

Having correctly adopted ethics, they abide in ethics.
They give gifts, sustain compassion, meditatively cultivate patience,
And fully dedicate the virtue of these toward enlightenment

For the sake of releasing transmigrating beings.

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¹ Stanzas VI.5d-7a, and Autocommentary; La Vallée Poussin, Madhyamakāvatāra, 78.13-80.1; Illumination, Sarnath 2009, 150.11-152.16.
² Stanza VI.5d; La Vallée Poussin, Madhyamakāvatāra, 78.13; Illumination, Sarnath 2009, 150.11-150.18.
³ Stanza VI.6; La Vallée Poussin, Madhyamakāvatāra, 78.18-80.1; Illumination, Sarnath 2009, 151.5-152.16.
They respect the perfect Bodhisattvas.

About this, knowing, “If due to the circumstance of degenerate ethics I fall into a bad transmigration [upon rebirth], the continuum of [my] view of emptiness will be severed,” they correctly adopt and thereupon abide in ethics.

Thinking, “Although through proper ethics I am born in a happy transmigration, if I am poor, due to being preoccupied with seeking necessities of life such as food, medicine, religious clothing, and so forth the continuum of hearing about the view will be severed,” they give gifts. Thinking, “The view of emptiness, conjoined with compassion, induces Buddhahood and otherwise does not,” they sustain compassion. Thinking, “Through anger one goes to a bad transmigration and acquires a very bad complexion, due to which Superiors are displeased,” they meditatively cultivate patience.

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a Stanza VI.7a; La Vallée Poussin, Madhyamakāvatāra, 80.3; Illumination, Sarnath 2009, 151.16.
Ethics and so forth that have not been thoroughly dedicated toward [attainment of] omniscience will not become causes of attaining Buddhahood and not give rise to immeasurable effects uninterruptedly. Therefore, they also fully dedicate those roots of virtue toward enlightenment for the sake of releasing transmigrating beings. Having thought, “Except for Bodhisattvas, others cannot teach the nature of the profound dependent-arising as it is,” they greatly respect the perfect Bodhisattvas.
4" Exhortation to Listen [to this Explanation of the Profound Emptiness] (VI.7bcd)

Chandrakīrti’s Supplement and Autocommentary say:

Having in that way indubitably accumulated collections of virtue over a long time without interruption,

{VI.7bcd}c

Beings skilled in the modes of the profound and the vast
Will gradually attain the Very Joyous ground.
Hence, those seeking that, listen to this path!

["Those seeking that"] means those seeking the Very Joyous ground. “This [path]” is the one having the characteristics about to be explained.

Having understood the benefits of this occasion, it is reasonable to make effort at hearing, thinking, and meditating on the meaning of the profound

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a 2011 TBRC bla brang, 178b.1; Mundgod 2007, 243.18.
b Stanzas VI.7bcd and Autocommentary; La Vallée Poussin, Madhyamakāvatāra, 80.1-81.18; Illumination, Sarnath 2009, 157.9. I have provided the cited passage in full.
c Stanza VI.7bcd; La Vallée Poussin, Madhyamakāvatāra, 80.4-80.6; Illumination, Sarnath 2009, 154.7-157.9. Translated with bracketed material from Tsong-kha-pa’s Illumination, Sarnath 2009, 154.7-157.11, the passage reads:

{VI.7bcd}

Beings skilled in the modes of the profound and the vast [as explained above]
Will gradually attain the Very Joyous ground [having amassed the collections of virtue while on the grounds of common beings].
Hence, those seeking that [ground] should listen to this path.
without looking to body or life like the child of the One of Melodious Vocalization (sgra dbyangs sras po)\(^a\) and like in the birth stories of the Supramundane Victor. For, since all of [your] bodies and lives in cyclic existence have been senseless [to date], it is reasonable from now [to make them] meaningful.

\(^a\) Perhaps the name of a Bodhisattva or a name of Avalokiteshvara.
5" HOW SUCHNESS IS EXPLAINED {3 PARTS}

This has three parts: 1) how the meaning of reality is explained through scripture, 2) proving the meaning of scripture through reasoning, and 3) the divisions of the emptiness established by reasoning.

A" HOW THE MEANING OF REALITY IS EXPLAINED THROUGH SCRIPTURE {2 PARTS}

This has two parts: stating how [the meaning of reality] is set forth in scripture and identifying the class discordant with knowledge of suchness.

1: Stating how [the meaning of reality] is set forth in scripture

The Sūtra on the Ten Grounds says:
Those Bodhisattvas enter the sixth Bodhisattva ground;¹ they enter

zhol bka’ ’gyur par khang, [194–], 143b.1-144a.2. Adapted from the translation by Hopkins, Tsong-kha-pa’s Final Exposition of Wisdom, 183; Illumination (Sarnath: 2009), 157.15-158.6. The full version of the sūtra in the Lhasa bka’ ’gyur is as follows:

ཀྱེ་Ȅལ་བའི་ʁས་དག་དེ་Ȅར་ཞིང་། ཆོས་མཉམ་པ་ཉིད་བའི་ལམ་ཡོངས་ salarié།

a Jam-yang-shay-pa (2011 TBRC bla brang, 178b.4; Mundgod 2007, 244.4-244.5) reforms the first line of Tsong-kha-pa’s citation of the sūtra, still leaving it shorter than Chandrakīrti’s citation but making it accord exactly with the sūtra. Tsong-kha-pa was clearly seeking to remove excess verbiage, whereas Jam-yang-shay-pa is seeking literal accuracy within maintaining the advantage of the shorter citation. The three citations, in translation, are:

Tsong-kha-pa: “When fifth grounders enter the sixth ground.”

Chandrakīrti: “O Children of the Victor, those Bodhisattvas who have very thoroughly completed the path on the fifth Bodhisattva ground enter the sixth Bodhisattva ground.”

Jam-yang-shay-pa: “Those Bodhisattvas enter the sixth Bodhisattva ground.”

Given Tibetan syntax, it is possible for Jam-yang-shay-pa to begin his citation in such a way that he, like Tsong-kha-pa, avoids the unnecessary parts of the clause but, unlike Tsong-kha-pa, does not alter this part of the original. It should be noted that although Tsong-kha-pa frequently paraphrases sūtras in his works, he does not thereby twist their meaning; his intention is to abbreviate sūtra citations in order to make them more accessible
by way of the ten samenesses of phenomena. What are the ten? (1) All phenomena are the same in being signless; (2) all phenomena are the same in being characterless, likewise in being (3) productionless, (4) non-produced, (5) void, (6) pure from the very beginning, (7) without proliferations, and (8) non-adopted and non-discarded; (9) all phenomena are the same in being like a magician’s illusions, dreams, optical illusions, echoes, moons in water, reflections, and emanations; and (10) all phenomena are the same in being without the duality of effective things and non-effective things. When in that way they thoroughly realize the nature of all phenomena, through sharp and concordant forbearance they attain the sixth Bodhisattva ground, the Manifest.
There is a way that fifth grounders enter the sixth, for they enter [the sixth ground] upon actualizing the mode of subsistence of dependent-arising by way of the seven samenesses ranging from the sameness in being signless to the sameness in being without elaborations as well as the sameness in being non-adopted and non-discarded, the sameness in accordance with the seven examples of illusion, and the sameness in being without [the duality of] things and non-things.

Tsong-kha-pa’s Explanation [of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”]: Illumination of the Thought says:

[With regard to how the list is taken as ten samenesses] those two samenesses [of being non-adopted and non-discarded] are taken as one, and the seven samenesses of being like an illusion and so forth are taken as one sameness, and the last two [the sameness of being without the duality of things and non-things] are taken as one.

The ten samenesses are identifiable because:

1. that [all phenomena] are the same in that signs of white, red, and so forth do not exist in the perspective of meditative equipoise on thunness is the first [sameness in being signless]

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2. that all phenomena are the same in not existing by way of their own character is the second [sameness in being characterless]
3. that all phenomena are the same in not being produced by way of their own character in the future is the third [sameness in being productionless]
4. that all phenomena of the past and the present are the same in not being produced or ceasing by way of their own character is the fourth [sameness in being non-produced]
5. that things to be produced and things being produced are void, that is, empty, of being established by way of their own character is the fifth [sameness in being void]
6. that all phenomena are the same in being pure of being established by way of their own character, not due to scripture and reasoning, but from the very beginning, that is, from before, is the sixth [sameness in being pure from the very beginning]
7. that all phenomena are without the proliferations of dualistic appearance in the perspective of meditative equipoise on suchness is the seventh [sameness in being without proliferations]
8. that all phenomena are the same in ultimately being without adopting and discarding is the eighth [sameness in being non-adopted and non-discarded]
9. that all phenomena are empty of being inherently established in accordace with the seven examples of illusion is the ninth [sameness in being like a magician's illusions, dreams, optical illusions, echoes, moons in water, reflections, and emanations]
10. that compounded phenomena are the same in not being inherently existent as [effective] things and that uncompounded phenomena are the same in not being inherently existent as non-[effective] things is the tenth [sameness in being without the duality of things and non-things].
Concerning this, the first sameness is that all phenomena are similar in that appearances of [their] dissimilar characteristics do not exist in the perspective of a Superior’s meditative equipoise [on emptiness]. The second is that all phenomena are the same in being without establishment by way of their own character. These two are the general teachings; the other eight are taught within making distinctions in the meanings of the general teachings themselves. “Productionless” (skyed pa med pa) refers to future [production in that all phenomena are the same in not being produced by way of their own character in the future], and “non-produced” (ma skyes pa) refers to the other times [past and present in that all past and present phenomena are the same in not being produced and not ceasing by way of their own character]; moreover, that these are the same, or similar, with respect to all phenomena.

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\(^a\) Translation by Hopkins, *Tsong-kha-pa’s Final Exposition of Wisdom*, 184; (Sarnath: 2009), 158.7-158.9.
should be understood also about the other [samenesses]. Voidness is an emptiness of the produced and the to-be-produced, that is, void of being taken to be qualified by being established by way of their own character as on the context of the second sameness. That such is not created adventitiously by scripture or reasoning but that [all phenomena] abide in such purity from the very beginning is the sixth [sameness]. The seventh [sameness, that all phenomena are the same in] lacking the proliferations of dualistic appearance, should be affixed to the first [sameness in the sense of being that way in meditative equipoise on emptiness], whereas [that all phenomena are] the same in not being proliferated by terms and thoughts should be affixed with the qualification of the second [sameness in the sense that all phenomena are the same in that their being proliferated by terms and thoughts is not established by way of its own character]. Such qualification should also be applied to the eighth sameness [that all phenomena are the same in not involving adopting and discarding that exist by way of their own character]. The ninth [sameness, which is that all phenomena are the same in being empty of establishment by way of their own character in accordance with seven examples of illusion] is many forms of examples for ascertaining the meanings explained earlier. The tenth [sameness] is the similarity of all phenomena in not being inherently existent as things or non-things [that is, as inherently established impermanent effective phenomena or inherently existent permanent non-effective phenomena respectively].
The samenesses have greater and lesser pervasion [among the other samenesses] because the first two [sameness of being signless and sameness of being characterless have] greater pervasion and the remaining eight are merely distinctions of those two. It follows [that the first two samenesses of being signless and being characterless have greater pervasion and the remaining eight are merely distinctions of those two] because the seventh sameness is a distinction of the first [the sameness of being signless]; the third, fourth, and fifth samenesses are distinctions of the second sameness [the sameness of being characterless]; and the rest are distinctions of both.a

Gung-thang Lo-drö-gya-tsho’s Day-making Illumination Clarifying the Meaning of the Thought of (Jam-yang-shay-pa’s) “Decisive Analysis of the Middle” (94.9) holds that Jam-yang-shay-pa’s division of the ten into three groups accords with what is explicitly indicated in the Sūtra on the Ten Grounds, whereas Kön-chog-jig-may-wang-po’s explanation that in general all eight are to be connected to both of the first two is the thought of [Tsong-kha-pa’s] connecting the two, the seventh and the eighth, in two [ways when in the Illumination of the Thought he says:

The seventh [sameness, that all phenomena are the same in] lacking the proliferations of dualistic appearance, should be affixed to the first [sameness in the sense of being that way in meditative equipoise on emptiness], whereas [that all phenomena are] the same in not being proliferated by terms and thoughts should be affixed with the qualification of the second [sameness in the sense that all phenomena are the same in that their being proliferated by terms and thoughts is not established by way of its own character]. Such qualification should also be applied to the eighth sameness [that all phenomena are the same in not involving adopting and discarding] exist by way of their own character].

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For, Tsong-kha-pa’s *Explanation of* (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’: Illumination of the Thought” says:\(^a\)

These two [namely, that all phenomena are the same in being signlessness and characterless] are the general teaching; the other eight are taught within making distinctions in the meanings of the general teachings themselves. “Productionless” refers to future [production in that all phenomena are the same in not being produced by way of their own character in the future], and “non-produced” refers to the other times [past and present in that all past and present phenomena are the same in not being produced and not ceasing by way of their own character]; moreover, that these are the same, or similar, *with respect to all phenomena* should be understood also about the other [samenesses]. Voidness\(^b\) is an emptiness of the produced and the to-be-produced, that is, void of being taken to be qualified by being established by way of their own character as on the occasion of the second sameness.

\(^a\) Translation by Hopkins, *Tsong-kha-pa’s Final Exposition of Wisdom*, 184; *Illumination*; 2009 Sarnath, 158.15-159.1.

\(^b\) Voidness, *dben pa*. 
The seventh [sameness, that all phenomena are the same in] lacking the proliferations of dualistic appearance, should be affixed to the first [sameness in the sense of being that way in the perspective of meditative equipoise on emptiness], whereas [that all phenomena are] the same in not being proliferated by terms and thoughts should be affixed with the qualification of the second [sameness, in the sense that all phenomena are the same in that their being proliferated by terms and thoughts is not established by way of its own character].

and so forth.

Moreover, [in the passage cited from the Sūtra on the Ten Grounds, "When in that way they thoroughly realize the nature of all phenomena, through sharp and concordant forbearance they attain the sixth Bodhisattva ground, the Manifest,"] sharp\(^\text{b}\) is quick wisdom, and concordant is concordant with an eighth grounder’s forbearance with respect to the doctrine of nonproduction. For, there are three [levels] of forbearance that are non-fright with respect to emptiness—the small forbearance [attained at the third level of] the path of preparation, the medium forbearance [attained at] the path of seeing, and the great forbearance [attained at] the eighth ground.

[That there are three (levels) of forbearance that are non-fright with

\(^{a}\) Translation by Hopkins, Tsong-kha-pa’s Final Exposition of Wisdom, 85; 2009 Sarnath, 159.4-159.8.

\(^{b}\) Sharp, rnam ba.
respect to emptiness—the small forbearance (attained at the third level of) the path of preparation, the medium forbearance (attained at) the path of seeing, and the great forbearance (attained at) the eighth ground] entails [that concordant means concordant with an eighth-grounder’s forbearance with respect to the doctrine of nonproduction] because the views of the lower paths of each of those three [the path of preparation forbearance, the path of seeing forbearance, and the eighth ground forbearance] respectively must be taken as the respective concordances. For, Tsong-kha-pa’s Explanation [of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Thought] says:

Regarding this concordant forbearance, there appear to be many different ones due to context.

The identification [of the ten samenesses] are not left as they are in the systems of Asaṅga [in his Grounds of Bodhisattvas\(^b\)] and his brother

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\(^a\) Translation by Hopkins, Tsong-kha-pa’s Final Exposition of Wisdom, 185; 2009 Sarnath, 159.10-11. Tsong-kha-pa’s complete sentence is:

Concordant is concordant with an eighth grounder’s forbearance with respect to the doctrine of nonproduction; regarding this concordant forbearance, there appear to be many different ones due to context.

\(^b\) rnal ’byor spyod pa’i sa las byang chub sems dpa’i sa (yogacaryabhūmau bodhisattvabhūmau), in bstan ’gyur (sde dge), TBRC W23703.129 (Delhi: India, Delhi karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985).
[Vasubandhu in his Commentary on the “Sūtra on the Ten Grounds”] because even the systems of those two [Asaṅga and Vasubandhu] do not agree and the modes of emptiness of them and of this [Consequence] system are utterly not the same.\(^b\) The identifications of those two [Asaṅga and Vasubandhu] do not agree because in Asaṅga’s Grounds of Bodhisattvas those are explained otherwise, and in Vasubandhu’s] Commentary to the “Sūtra on the Ten Grounds” it is explained that the first [signlessness] is the general one and the remaining nine indicate distinctions [of the first].

The first reason [which is that in Asaṅga’s Grounds of Bodhisattvas those are explained otherwise] is established because Asaṅga’s Grounds of Bodhisattvas says:\(^c\)

All phenomena have (1) the sameness of lacking the signs of an

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\(^a\) sa bcu pa'i rnam par bshad pa (daśabhimivākhyāna), in bstn 'gyur (sde dge), TBRC W23703.113 (Delhi: India, Delhi karmapa choedhey, Gyalwae sungrub partun khang, 1982-1985).

\(^b\) Jam-yang-shay-pa is reframing the statement in Tsong-kha-pa’s Illumination after which he explains the background:

With respect to the identification of the ten samenesses, even [Vasubandhu’s] Commentary on the “Sūtra on the Ten Grounds” and Asaṅga’s Bodhisatvab挥 by him: do not appear to agree, and because these two [texts] do not accord with the mode of commenting on emptiness in this [Middle Way Consequence] system, [the ten samenesses] are explained differently here [in the context of Chandrakīrti’s Consequentialist text].

\(^c\) rnal ’byor spyod pa'i sa las byang chub harmed dpal sa (yogacaryabhūma bodhisattvabhūma), in bstn 'gyur (sde dge), TBRC W23703.129, 178a.4-178a.7. The numbers are added based on Jam-yang-shay-pa’s identifying the seventh, eighth, and ninth as associated with the person; two are speculated in “from self and from causes.”
ultimately existing nature; (2) the samenesses of lacking the characters of expression, composition, and appearance; due to being without the characters of those, (3) the sameness of lacking self-production; (4) the sameness of nonproduction also from causes; (5) the sameness of the primordial thorough quiescence of non-production from self and from causes; (6) the sameness of lacking proliferating consciousnesses apprehending existent things; (7) the sameness of being free from the activities of adopting and discarding [by persons]; (8) the sameness in [persons’] voidness due to being free from the afflictions and thorough afflictions of suffering; (9) the sameness [of the absence] of the nature of objects of knowledge as imputed [by persons], like illusions and emanations; (10) the sameness of the nonduality of things and non-things, the nature that is the object of activity of non-conceptual pristine wisdom. These are to be known as the differentiated meanings of the ten samenesses of phenomena.

With respect to the meaning of that statement, nonexistence of differences in the entity of the thoroughly established [nature] is the first [sameness]; nonexistence in accordance with imputation by conceptualization is the second and so forth; the seventh, eighth, and ninth apply to persons.

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a Primordially thoroughly pacified, gzod ma nas shin tu zhi ba.
b The bracketed additions of “persons” in the seventh, eighth, and ninth are from Gung-thang Lo-drö-gya-tsho’s Day-making Illumination Clarifying the Meaning of the Thought of (Jam-yang-shay-pa’s) “Decisive Analysis of the Middle” (94.15-94.17).
c Void, dben pa.
The second reason [which is that in Vasubandhu’s Commentary to the “Sūtra on the Ten Grounds” it is explained that the first (signlessness) is the general one and the remaining nine indicate distinctions (of the first)] is established because Vasubandhu’s Commentary on the “Sūtra on the Ten Grounds” says:

Concerning those, (1) the sameness of the twelve sense-spheres as imputational non-natures is the sameness of all phenomena as signless. Moreover, the antidotes for the different signs differ in nine aspects; with respect to the nine aspects of signs, (2) because of the signs of the specific character of those twelve sense spheres, the sameness of all phenomena as characterless is set forth. (3) Because of the signs of arising from one moment to one moment, the sameness of all phenomena as non-arising is set forth. (4) Be-

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\[ \text{a sa bcu pa'i rnam par bshad pa (daśabhūmīvyākhyāṇa), in bstn 'gyur (sde dge), TBRC W23703.113, 196b.1-196b.7.} \]

\[ \text{b Sense-sphere, skye mched, āyatana.} \]
cause of the signs of arising from one birth to one birth, the same-
ness of all phenomena as birthless is set forth. (5) Because of the
signs of thorough affliction, the sameness of all phenomena as
void is set forth. (6) Because of the signs of thorough purification,
the sameness of all phenomena as pure from the very beginning is
set forth. (7) Because of the signs of conventions, the sameness of
all phenomena as without proliferations is set forth. (8) Because
of the signs of birth and dying-and-transmigrating, the sameness
of all phenomena as non-adopted and non-discarded is set forth.
(9) Because of the signs of manifest adherence\(^a\) to the person, the
sameness of all phenomena as like a magician’s illusions, dreams,
optical illusions, echoes, moons in water, reflections, and emanations
is set forth. (10) Because of the signs of growing and dimini-
ishing, the sameness of all phenomena as without the duality of
effective things and non-effective things is set forth.

\(^a\) Manifest adherence, mgon par zhen pa.
These are spoken in connection with persons and [other] phenomena;¹ those are very easy to realize. Since [I] have also stated this [presentation] to aid in looking at Tsong-kha-pa’s Explanation [of (Chandrakirti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’: Illumination of the Thought], cherish it!²

¹ Gung-thang Lo-drö-gya-tsho’s Day-making Illumination Clarifying the Meaning of the Thought of (Jam-yang-shay-pa’s) “Decisive Analysis of the Middle” (95.1) avers that the fourth and the last three are to be associated with persons and the rest with phenomena, but calls for analysis.

² 2011 TBRC bla brang, 181a.4; Mundgod 2007, 247.13. The next section on identification of the objects of negation in the Autonomy School and Consequence School (247.14-275.13) is available in two volumes in this series by Jongbok Yi, The Opposite of Emptiness in the Middle Way Autonomy School: Jam-yang-shay-pa’s Great Exposition of the Middle: Chapter Six, 2 (UMA Institute for Tibetan Studies, uma-tibet.org, 2014) and The Opposite of Emptiness in the Middle Way Consequence School: Jam-yang-shay-pa’s Great Exposition of the Middle: Chapter Six, 3 (UMA Institute for Tibetan Studies, uma-tibet.org, forthcoming).
How the Meaning of Reality is Set Forth in Scripture
PART TWO:
Ngag-wang-pal-dan’s
WORD COMMENTARY ON
(Chandrakīrti’s) “SUPPLEMENT”
2' Explanation of the sixth ground the Manifest {4 parts}

This has four parts: 1) creative etymology of the ground and indication that the perfection of wisdom is surpassing, 2) praise of the perfection of wisdom, 3) explanation of the suchness of perceiving dependent-arising, and 4) conclusion through the describing the good qualities of the ground.

a' Creative etymology of the ground [“the manifest”] and indication that the perfection of wisdom is surpassing (VI.1)

There is one stanza [in Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle”]:

{VI.1}b

[Bodhisattvas] on the Approaching—abiding in the mind of equipoise—

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a ngag dbang dpal ldan ’jug pa’i tshig ‘grel, W5926-3827-eBook, 24a.5-28b.1.
b Stanza VI.1; Louis de la Vallée Poussin, Madhyamakāvatāra, 73.2-73.5. Illumination, Sarnath 2009, 141.7.
Approaching the attributes of a complete Buddha
And seeing the suchness of arising-dependent-upon-this
Abide in wisdom, whereby they attain cessation.

Because [Bodhisattvas] attain the thoroughly pure perfection of concentration on the fifth ground, they abide in a fully developed mind of meditative equipoise on the sixth ground the Approaching, that is, the Manifest. In dependence on this, those who dwell on the sixth Bodhisattva ground seeing the suchness of dependent-arising abide in the fully developed perfection of wisdom, whereby they attain [an uncommon absorption of] a cessation, but before this they do not, because they do not have the surpassing perfection of wisdom. Because in that way the [four] truths and dependent-arising are made manifest through the surpassing perfection of wisdom and because [Bodhisattvas] are approaching the attainment of the attributes of a complete Buddha, this [ground] is called “the manifest.”

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\(^a\) See below.
It is said that [Bodhisattvas] attain on the fourth ground the wisdom skilled in the harmonies with enlightenment; on the fifth ground the wisdom skilled in the coarse and subtle four truths; and on the sixth ground the wisdom in the forward and reverse processes of dependent-arising. In this way on this [sixth] ground the three trainings in wisdom are completed. Here, due to the full development of wisdom, an uncommon meditative absorption of cessation is attained from this point.

There is one stanza [in Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle”]:

\[ VI.2 \]

Just as all in a blind group are easily led by a single sighted person
To the place where they want to go,
So here also awareness, taking hold of qualities
That lack the eye [of wisdom], goes to the state of a Victor.

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\[ VI.2 \]

\(^{a}\) La Vallée Poussin, *Madhyamakāvatāra*, 73.17-74.10.

\(^{b}\) Stanza VI.2; La Vallée Poussin, *Madhyamakāvatāra*, 73.17-74.10; *Illumination*, Sarnath 2009, 143.4. See also Klein, *Path to the Middle*, 151.
Just as, that is, for example, a single sighted person easily leads all in—that is, an entire—blind group to the place where they want to go, so here also at this point on the path, awareness—the perfection of wisdom—holding, that is, fully taking hold of qualities such as giving that lack the eye viewing suchness, goes to the state of a Victor, the fruit [Buddhahood] because the perfection of wisdom unerringly sees what are and what are not correct paths.\(^a\)

\(^a\) This is almost an exact quotation of Tsong-kha-pa’s commentary, substituting de kho na nyid for de nyid, and yin min for dang de min pa.

c’ Explanation of the suchness of dependent-arising {5 parts}

This has five parts: 1) [Chandrakīrti’s] promise to explain the meaning of the profound [emptiness], 2) identification of those who are vessels for the explanation of the profound meaning, 3) how good qualities arise when it is explained to [those who are vessels of it], 4) exhortation to persons who
are vessels to listen, and 5) how suchness of dependent-arising is explained.

In Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” there is one stanza:

{VI.3}b
Since with scriptures as well as reasonings [Nāgārjuna taught] how those [sixth ground Bodhisattvas] realize The very profound doctrine, I [Chandrakīrti] will speak in accordance With the system as it resides in the texts of the Superior Nāgārjuna.

Since the Superior Nāgārjuna, unerringly knowing scriptures, taught very clearly in the Treatise on the Middle—with scriptures from the sets of scriptures and reasonings.
discourses and beyond that, in addition to scriptures, as well as with reasonings—the suchness of phenomena in accordance with how those sixth grounders realize the very exceedingly profound doctrine [of emptiness], the honorable Chandrakīrti will speak in accordance with only how suchness is taught in the texts of the Superior Nāgārjuna, just as it resides in the system that Nāgārjuna taught.

Question: How is it [determined] that the Superior Nāgārjuna unerringly ascertained the meaning of the definitive scriptures [that is, those

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a “Sets of discourses” (mdo sde, sūtrānta) here must refer to sūtras in general and not just the scriptural collection of sets of discourses (mdo sde ’i sde snod, sūtrāntapiṭaka) since the teaching on emptiness is to be found mainly in the scriptural collection of manifest knowledge (mngon pa ’i sde snod, abhidharmapiṭaka).

b The term dharma (chos) is not limited in meaning to merely the basic categories of things but also refers to such phenomena as bodies, people, and so forth which, although they can be included in these categories called dharma, are also dharmas themselves. The definition of dharma when it refers, not to religious practices, but to phenomena is, as abundantly found in the basic textbooks of the Ge-lug-pa system of education: that which holds its own entity (rang gi ngo bo ’dzin pa). This means that phenomena are one with themselves—that everything is not an indistinguishable mass. Tables, chairs, and so forth fit this definition and thus are dharmas, phenomena.

From the viewpoint of Ge-lug-pa scholarship, the frequent non-traditional explanation of dharma as only referring to the basic categories of phenomena, with the consequence that nothing else exists, is a case of mistakenly assessing the usage of the term. Most likely, the Ge-lug-pa usage represents a scholastic tradition from India. For more discussion on this translation, see Jeffrey Hopkins, *Meditation on Emptiness*, 214-215.
explaining the emptiness of inherent existence]?a

Answer: This is known from scripture because (1) the Descent into Laṅka Sūtra says that Nāgārjuna would comment on the definitive vehicle, free from the extremes of existence and non-existence:

In the south, in the area of Vidarbha
Will be a monk known widely as Shrīmān
Who will [also] be called Nāga.
Destroying the [extreme] positions of [inherent] existence and [conventional] nonexistence,
He will thoroughly teach in the world
The unsurpassed Great Vehicle—my vehicle.
Having done this, he will achieve the Very Joyfulb ground
And then go to the Blissfulc [Pure Land upon passing away].

and (2) the Great Cloud [Superior Sūtra of Twelve Thousand Stanzas] says that four hundred years after the Teacher [Shākyamuni Buddha] pass away, this Licchavi youth Liked-When-Seen-By-All-the-World will become a monk known as Nāga and will disseminate the teaching. Also, in the Mañjushrī Root Tantra the time of his appearance and the name are similar to the Great Cloud, and it explains that [Nāgārjuna] will live for six hundred years.

a This is following Tsong-kha-pa’s Illumination, which expands slightly on Chandrakīrti’s Autocommentary (La Vallée Poussin, Madhyamakāvatāra, 76.1-77.17).
b rab tu dga’ ba, pramuditā. This is the first Bodhisattva ground.
c bde ba can, sukhāvatī.
Bu-tön Rin-po-che says that:

In the *Great Cloud Sūtra* a “a monk called “Nāga” does not occur, but it does say “a monk who holds my name.” Hence, there is no clear mention of “Nāgārjuna,” but this should be analyzed in accord-ance with a certain [scholar’s] assertion that Nāgārjuna’s name was Shākyamitra.

However, Jam-yang-shay-pa’s textbook [Great Exposition of the Middle] b says that although “the monk called ‘Nāga’” does not occur in the *Great Cloud Sūtra* translated into Tibetan, it does occur in the *Great Cloud Superior Sūtra of Twelve Thousand Stanzas* cited by Chandrakīrti, due to which there are no qualms [that the sūtra sets forth a prophecy of Nāgārjuna].

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a *sprin chen po'i mdo / 'phags pa sprin chen po zhes bya ba theg pa chen po mdo (āryāmahāmeghamahāyānasūtra), in bka' 'gyur (lha sa), TBRC W26071.64 (lha sa: zhol bka' 'gyur par khang, [194-]).

b See the footnote at the end debate 4 for the citation from Chandrakīrti (above, 47).
The *Great Drum Sūtra*\(^a\) says that this Licchavi Liked-When-Seen, after the Teacher [Buddha] passed away when [the lifespan] was eighty years and the teaching had degenerated, having become a monk with the name of the Teacher, will disseminate the teaching. Although Chandrakīrti does not cite this prophecy of Nāgārjuna, Tsong-kha-pa’s *Explanation [of (Chandrakīrti’s) ‘Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’: Illumination of the Thought]* says:\(^b\)

That this scripture also prophesies the master (Nāgārjuna even though it does not explicitly mention his name) is asserted by Sthavira Bodhibhadra\(^c\) and the Great Elder [Atisha]; they are relying on the explanation that the Licchavi Liked-When-Seen and Nāgārjuna are of one continuum [that is to say, earlier and later births in a single stream of rebirth].

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\(^{a}\) r̥na bo che chen po'i le'u'i mdo (mahābherīhrākaparivarṣītāra), in bkā’gyur (lha sa), TBRC W26071.63 (lha sa: zhol bkā’gyur par khang, [194–]).

\(^{b}\) *Illumination*, Sarnath, 2009 147.5-147.6. See Klein, *Path to the Middle*, 134.

\(^{c}\) c.1000; a teacher of Atisha.
Teacher [Buddha], because it is said that his ordination name is Glorious Mindful One (dpal ldan blo ’chang) and that his name upon gaining the adepthood is Nāgārjuna, and another name is not seen.

Our response: I think [that the fact that it is said that his ordination name is Glorious Mindful One (dpal ldan blo ’chang) and that his name upon gaining the adepthood is Nāgārjuna, and another name is not seen] does not entail [that the Superior Nāgārjuna does not have a name concordant with the Teacher (Buddha)] because parents and kinfolk designated to that [Bodhisattva Liked-When-Seen-by-All-the-World] a name concordant with the Teacher [Buddha], because the Great Cloud Sūtra says:  

That supreme among humans, the Bodhisattva Liked-When-Seen-by-All-the-World will be born into the great lineage there; he will

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a sprin chen po'i mdo / 'phags pa sprin chen po zhes bya ba theg pa chen po mdo (āryamahāmeghaṁamahāyānasūtra), in bka' 'gyur (lha sa), TBRC W26071.64, 297a.1-297a.3. The complete sentence is (295a.5-295a.7):

He will arise in an area called Dra-go-jan (’bra go can) in a pure great merchant class (rje'u rigs, vaiśya) there; in order for that Licchāvī youth Liked-When-Seen-by-All-the-World of the Shākya lineage to propagate my doctrine, that supreme among humans, the Licchāvī youth, the Bodhisattva Liked-When-Seen-by-All-the-World, will be born into the great lineage there; he will be nominally designated with my name by his parents and kinfolk.
be nominally designated with my name by his parents and kinsfolk.

2. Also, someone says: It follows that the Superior Nāgārjuna did not come four hundred years after the passing of the Teacher [Buddha] because the Great Drum Sūtra says that it was during the eighties.

Our response: [That the Great Drum Sūtra says that it was during the eighties] does not entail [that the Superior Nāgārjuna did not come four hundred years after the passing of the Teacher (Buddha)] because the chronologists\(^a\) explain that the statement in the Great Drum Sūtra was made in terms of the [average] lifespan (tshe ishad) of a human being eighty years.

\(^a\) skabs pa rnams: meaning speculated.
3. **Regarding this someone says:** Well then, it follows that the [average] lifespan of a human at the present time more than 2,700 years after the passing of the Teacher [Buddha] has broken down to forty years because the lifespan of a human at the time 900 years after the passing of the Teacher [Buddha] had become eighty years, because the lifespan of a human at the time of the Superior Nāgārjuna’s final of three comings to the south had become eighty years.

\[\text{Our response: This should be analyzed.}\\]

4. **Also, someone says:** It follows that [Tsong-kha-pa’s] taking “final” in the statement in his *Explanation of (Nāgārjuna’s) “Treatise on the Middle”: Ocean of Reasoning*:

   The prophecy that way in the *Great Drum Sūtra* is said to [refer to] a final emergence in the south; therefore, [Nāgārjuna’s] coming at four hundred years [refers to] [his] second emergence in south [India].

   as the final of the three times in the south is not logically feasible because [“final”] is taken as the final of five hundred Bodhisattvas of the south—Bhadrapala (*bzang skyong*), Guhagupta (*phug sbas*), and so forth—and also because “eightieth year” (*lo brgyad cu pa*) means the passage of

\[\text{a The first appearance in south India is his birth; “second” here refers to the second of two returns to south India.}\\]
eighty years after the disappearance of the Great Vehicle doctrine, because that very sūtra [the *Great Drum Sūtra*] says:

“When eighty years have passed after the disappearance of the excellent doctrine and at the eightieth year, the very last of the five hundred Bodhisattvas of the south—the Bodhisattvas Bhadrapala (*bzang skyong*), Guhagupta (*phug sbas*), and so forth—will come forth. Therefore, search for him.”

[The Buddha] is entreated: “Yes, I have sought [him. He] is this very Licchavi youth Liked-When-Seen-by-All-the-World.”

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a Thus, the objector, who is likely Ngag-wang-pal-dan himself, holds that the passage from the *Great Drum Sūtra* which Tsong-kha-pa reads as:

Then, when the [average] lifespan is eighty years at a time of the degeneration of the teaching after the Protector [Shākyamuni Buddha] has passed away in that worldly realm, you—having become the monk called Mindful—will bring out this sūtra without concern for your own life. Then, dying after a hundred years pass, [you will be born in the worldly realm of the Blissful Pure Land].

should be read as:

Then, at the time *when in the eightieth year* the teaching has degenerated after the Protector [Shākyamuni Buddha] has passed away in that worldly realm, you—having become the monk called Mindful—will bring out this sūtra without concern for your own life.

b *rnga bo che chen po'i le'u'i mdo* (*mahābherihārakaparivartasūtra*), in *bka’ gyur* (*lha sa*), TBRC W26071.63, 194a.5-194a.7.
Our response: This should be analyzed.

2" IDENTIFICATION OF THOSE WHO ARE VESSELS FOR THE EXPLANATION OF THE MEANING OF THE PROFOUND [EMPTINESS] (VI.4-5C)

There are one stanza and three lines:

{VI.4}^a

Those who even while ordinary beings, on hearing about emptiness
Intense joy arises again and again internally,
Tears arising from intense joy moisten the eyes,
And the hairs of the body stand on end,

{VI.5abc}^b

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^a Stanza VI.4; La Vallée Poussin, Madhyamakāvatāra, 78.2-78.5; Illumination, Sarnath 2009, 149.6-149.9.
^b Stanza VI.5abc; La Vallée Poussin, Madhyamakāvatāra, 78.6-78.8; Illumination, Sarnath
Have the seed of the awareness of a complete Buddha.
The vessels for the teaching of suchness are those.
The ultimate-object-truth should be taught to them.

Those who even while beginner ordinary beings, when they hear non-
erro nouse discourse about emptiness, from hearing it intense joy arises
again and again internally with regard to that discourse, and tears arising
from that intense joy moisten the eyes, and the hairs of the body
stand on end have the seed of awareness of a complete Buddha, the
nonconceptual pristine wisdom, called “the seed of the realization of em-
ptiness.” The vessels for the teaching of suchness are those persons.
The ultimate-object-truth, the characteristics about to be explained,
should be taught to them.
3" HOW GOOD QUALITIES ARISE WHEN IT IS
EXPLAINED TO THOSE [WHO ARE VESSELS OF IT]
(VI.5D-7A)

There are one stanza and two lines of Chandrakīrti’s Supplement:

{VI.5d}a
The good qualities that follow upon it will arise for them.

{VI.6}
Having adopted correct ethics, [those listeners] always
abide in them.
They give gifts, sustain compassion, cultivate patience,
And fully dedicate the virtue of these toward enlighten-
ment
For the sake of releasing transmigrating beings.

{VI.7a}
[Those listeners] respect the perfect Bodhisattvas.

Not only will teaching emptiness to listeners such as are described above
not incur fault, but also the good qualities that follow upon it— that are

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a Stanza VI.5d; La Vallée Poussin, Madhyamakāvatāra, 78.13; Illumination, Sarnath 2009,
150.11-150.18.
effects of hearing about the view of emptiness—will arise for them.

Question: How do [these good qualities] arise?

Answer: Those who are vessels [of the teaching of emptiness] consider (sems) hearing about the view of emptiness to be like finding a treasure, and to prevent this view from deteriorating even in other rebirths, having correctly adopted ethics, they always abide in them, thinking that if they fall into a bad migration [of a hell being, hungry ghost, or an animal] the view [of emptiness] will be severed. It is necessary to have adopted ethics previously in order to have degenerate ethics because natural unseemliness discordant with proper ethics also is degenerate ethics.

Thinking, “Even though [I] have been born in a happy migration [as a human, demi-god, or god], still if bereft of necessities, then due to being intent on these the continuum of hearing about the view [of emptiness] and so forth will be severed,” [Bodhisattvas] give gifts. Thinking, “When that view is conjoined with great compassion, it induces Buddhahood, and not otherwise,” they sustain familiarization with great compassion, the root.

Thinking, “Through belligerence one goes to bad migrations, and roots of virtue are destroyed, and because it makes your complexion very ugly, due to this condition Superiors will be displeased,” [Bodhisattvas] meditatively cultivate patience.
Ethics and so forth that have not been dedicated again and again toward attainment of complete enlightenment will not become causes of Buddhahood, and the effects of body, resources, and so forth will not uninterruptedly arise. Therefore, they also fully dedicate the virtue of these ethics and so forth toward enlightenment for the sake of releasing migrators from cyclic existence.

Having seen that Hearers, Solitary Realizers, and so forth are unable to teach the profound dependent-arising as Bodhisattvas do, they deeply respect the perfect Bodhisattvas.
4" EXHORTATION TO PERSONS WHO ARE VESSELS TO LISTEN [TO THIS EXPLANATION OF THE PROFOUND EMPTINESS] (VI.7BCD)

There are three lines from Chandrakīrti’s Supplement:

{VI.7bcd}a
Beings skilled in the modes of the profound and the vast
Will gradually attain the Very Joyous ground.
Hence, those seeking that, listen to this path!

a Stanza VI.7bcd; La Vallée Poussin, *Madhyamakāvatāra*, 80.4-80.6; *Illumination*, Sarnath 2009, 154.7-157.9.
5" HOW THE SUCHNESS OF DEPENDENT-ARISING IS EXPLAINED {3 PARTS}

This has three parts: 1) how the meaning of reality is taught through scripture, 2) proving this meaning of scripture through reasoning, and 3) explaining the divisions of the emptiness established by that [reasoning].

A" HOW THE MEANING OF REALITY IS TAUGHT THROUGH SCRIPTURE {2 PARTS}

This has two parts: stating how [the meaning of reality] is taught in scripture and identifying the class discordant with knowledge of suchness.

1: Stating how [the meaning of reality] is taught in scripture

This is what is cited from the Sutra on the Ten Grounds in Chandrakīrti’s Autocommentary on the Supplement:

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a The translation here includes the first of these three.
b “Identifying the class discordant with knowledge of suchness” has been translated by Jongbok Yi in The Opposite of Emptiness in the Middle Way Autonomy School: Jam-yang-shay-pa’s Great Exposition of the Middle (UMA Institute for Tibetan Studies: 2014, uma-tibet.org).
c phal po che’i mdo (avatamsakasūtra), in bka’’gyur (lha sa), TBRC W26071.43 (lha sa: zhol bka’’gyur par khang, [194-]),143b.1-144a.2. Translation by Hopkins, Tsong-kha-pa’’s Final Exposition of Wisdom, 183; Illumination, Samath, 2009 157.15-158.6.
When those fifth grounders enter into the sixth ground, they enter by way of samenesses of phenomena. What are the ten? (1) All phenomena are the same in being signless; (2) all phenomena are the same in being characterless, (3) likewise in being productionless, (4) non-produced, (5) void, (6) pure from the very beginning, (7) without proliferations, and (8) non-adopted and non-discarded; and (9) all phenomena are the same in being like a magician’s illusions, dreams, optical illusions, echoes, moons in water, reflections, and emanations; and (10) all phenomena are the same in being without the duality of [effective] things and non-[effective] things. When in that way they thoroughly realize the nature of all phenomena, through sharp and concordant forbearance they attain the sixth Bodhisattva ground, the Manifest.

Regarding the identification of the ten samenesses, from among the three modes of how they are explained in Vasubandhu’s *Commentary on the “Sutra on the Ten Grounds,”* in *Asaṅga’s Grounds of Bodhisattvas,*

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\[sa bcu pa'i rnam par bshad pa (daśabhūmīvyākhyāna), in bstan 'gyur (sde dge), TBRC W23703.113 (Delhi: India, Delhi karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985).\]

\[rnal 'byor spyod pa'i sa las byang chub sms dpa'i sa (yogacaryabhūmau bodhisattvabhūmi), in bstan 'gyur (sde dge), TBRC W23703.129 (Delhi: India, Delhi karmapae\]
and by this [Chandrakīrti’s] system, you should look at the first two at length in the textbook [Jam-yang-shay-pa’s Great Exposition of the Middle, see above 81]. According to the third [Chandrakīrti’s system], that all phenomena are the same in being signless [means that] no matter what the phenomenon is, appearances of [their] dissimilar characteristics do not exist in the perspective of a Superior’s meditative equipoise [on emptiness]. That all phenomena are the same in being characterlessness [means that] no matter what the phenomenon is, it is without establishment by way of its own character.

These two are the general teachings; the other eight are taught within making distinctions in the meanings of the general teachings themselves.a That all phenomena are the same in being “productionless” [means that] no matter what the phenomenon is, it is not being produced by way of its own character in the future. That all phenomena are the same in being “non-produced” [means that] no matter what the phenomenon is, past and present [phenomena] are not produced by way of their own character.

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a Jam-yang-shay-pa’s Great Exposition of the Middle (179b.4; see above, 78) explains, “the seventh sameness is a distinction of the first [the sameness of being signless]; the third, fourth, and fifth samenesses are distinctions of the second sameness [the sameness of being characterless]; and the rest are distinctions of both.”
That all phenomena are the same in being void [means that] whatsoever phenomenon is void of to be produced by way of its own character and void of having been produced by its own character. That all phenomena are the same in being pure from the very beginning [means that] whatsoever phenomenon is naturally pure of establishment by way of its own character from the very beginning. That all phenomena are the same in being without proliferations [means that] whatsoever phenomenon is without the proliferations of dualistic appearance in the face of a Superior’s meditative equipoise, or cannot be proliferated by terms or conceptuality ultimately. That all phenomena are the same in being non-adopted and non-discarded [means that] whatsoever phenomenon is without adopting and discarding in the face of a Superior’s meditative equipoise, or without adopting and discarding ultimately. That all phenomena are the same in being like the seven examples [a magician’s illusions, dreams, optical illusions, echoes, moons in water, reflections, and emanations means that] whatsoever phenomenon does not exist inherently like a magician’s illusion and so forth. That all phenomena are the same in being without the duality of effective things and non-effective things [means that] whatsoever phenomenon is without inherent establishment as an effective thing or non-effective thing.
ཐམས་ཅད་འང་དོར་མེད་པར་མཉམ་པ་ཉིད་ནི།
ཆོས་གང་ཡང་འཕགས་པའི་མཉམ་གཞག་གི་ངོར་འང་དོར་མེད་པའམ།
དོན་དམ་པར་འང་དོར་མེད་པའོ།
།ཆོས་ཐམས་ཅད་དཔེ་བȭན་Ȩར་མཉམ་པ་ཉིད་ནི།
ཆོས་གང་ཡང་ི་མ་ལ་སོགས་པའི་དཔེ་བȭན་Ȩ་ɍར་རང་བཞིན་གྱིས་མེད་པའོ།
།ཆོས་ཐམས་ཅད་དངོས་པོ་དང་དངོས་མེད་གཉིས་ར་མེད་པར་མཉམ་པ་ཉིད་ནི།
ཆོས་གང་ལ་ཡང་དངོས་པོ་དང་དངོས་མེད་རང་བཞིན་གྱིས་ǿབ་པ་མེད་པའོ།
།[28b.1]
PART THREE:
Tsong-kha-pa’s
ILLUMINATION OF THE THOUGHT

Translated by Jeffrey Hopkins

*Extensive Explanation of the Great Treatise (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Thought*

Commenting on chapter six of Chandrakīrti’s *Supplement to (Nāgārjuna’s) ‘Treatise on the Middle,’* stanzas 1-7
2' Explanation of the sixth ground the manifest {4 parts}

The explanation\(^a\) of the sixth ground,\(^b\) the Manifest, has four parts: (1) creative etymology of the ground and indication that the perfection of wisdom is surpassing, (2) praise of the perfection of wisdom,

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\(^a\) Four editions of Tsong-kha-pa’s text (dbu ma la ’jug pa’i rgya cher bshad pa dgongs pa rab gsal) were used:

- Tibetan Tripiṭaka (Tokyo-Kyot: Tibetan Tripiṭaka Research Foundation, 1956), Peking 6143, vol. 154, 27.4.6-34.2.1.

Jayānanda’s Commentarial Explanation of Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” (dbu ma la ’jug pa’i ’grel bshad, madhyākāvatāraṭī: Peking 5271, vol. 99, 117.1.3-120.2.7) was also consulted.

\(^b\) The uncontaminated wisdom of meditative equipoise of a Bodhisattva is called a “ground” or “earth” (sa, bhūmi) with the sense that it serves as a basis (gshi) of high qualities of mind just as the earth serves as the basis of myriads of activities. as Chandrakīrti’s commentary (Poussin, Osnabrück, 12.1) says, “When a Bodhisattva’s uncontaminated wisdom, conjoined with compassion and so forth, is divided into parts: each part is called a ‘ground’ because it is a base of qualities.” Tsong-kha-pa comments, “a ‘ground’ (bhūmi, literally ‘earth’) is like the earth because it acts as a source or base of auspicious qualities.” See Tsong-kha-pa, Kensur Lekden, and Jeffrey Hopkins, Compassion in Tibetan Buddhism (London: Rider, 1980; Ithaca: Snow Lion Publications, 1980), 133-134. Although the term “ground” (or the French “terre” used by Poussin and Ruegg) seems awkward and forced in the context of a discussion of spiritual paths in English, Tibetan oral traditions explain that it is employed because of its familiarity and ease of understanding:

The reason why the paths of the three vehicles are called grounds is that they serve as bases of one’s generating higher qualities in one’s own mental continuum. If, in the designation of a name, one employs a term from common usage, then it is easily remembered and used. the term “ground” is known well, for if we are going, wandering, lying down, or sitting, our activities are involved with the ground [or earth]. Thus, through skill in means—using a term that is easy to understand—the term “ground” is used. the reason for designating the paths of the three vehicles as grounds is from the viewpoint of a similarity of function.

(3) explanation of suchness in which the profound dependent-arising is seen, and (4) conclusion by way of expressing the features of this ground.a

a' Creative etymology of the ground ["The Manifest"] and indication that the perfection of wisdom is surpassing (VI.1)

Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” says:b

{VI.1}c

[Bodhisattvas]d on the Approachinge—abiding in the mind of equipoise—

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a The translation here includes all of the first two items and a portion of the third. Like many Tibetan commentaries, Tsong-kha-pa’s provides a table of contents.

b Tsong-kha-pa gives commentary on the stanzas of Chandrakīrti’s Supplement as well as the auto-commentary, but he does not quote the stanzas themselves; to make the translation of his text more comprehensible, the stanzas have been inserted into the translation.

c Stanza VI.1; Louis de la Vallée Poussin, Madhyamakāvatārā, 73.2-73.5. Illumination, Sarnath 2009, 141.7.

d The bracketed material comes from Chandrakīrti’s commentary.

e The name of the sixth ground in Tibetan is either mngon du gyur pa (manifested) or mngon du phyogs pa (approaching). The preferred term in Tsong-kha-pa’s commentary is clearly the former as is indicated by his glossing mngon du phyogs pa (approaching) with mngon du gyur pa (manifested): mngon du phyogs pa ste gyur pa (Tibetan Cultural Printing Press, 62.12). This accords with the predominance in Tibetan of mngon du gyur pa (manifested) over mngon du phyogs pa (approaching). In this stanza the dual meaning of abhimukhī, however, is emphasized when Chandrakīrti explains it as approaching the Buddha attributes and manifesting, or manifestly seeing, the suchness of dependent-arising.

The basic meaning of abhimukhī, given these two etymologies, is “thoroughly facing” in the sense that Bodhisattvas are now faced toward (Poussin, Muséon 11, 272: “tourné
Because of having attained the thoroughly pure perfection of concentration on the fifth ground, [Bodhisattvas] abide in a fully developed mind of meditative equipoise [on emptiness] on the sixth ground, the Approaching, that is, the Manifest, in dependence upon which those abiding on the sixth Bodhisattva ground seeing the profound suchness of mere conditionality—dependent-arising—dwell in the fully developed perfection of wisdom, due to which they attain [an uncommon absorption of] cessation, but prior to this, on the fifth ground and so forth, they did not attain [an uncommon absorption of] cessation because of not having the surpassing form of the fully developed perfection of wisdom. [An uncommon absorption of] cessation cannot be attained merely through the five fully developed perfections of giving, and so forth [that is, ethics, patience, effort, and concentration].

Conditionality here is not limited to the production of effects in dependence upon causes but also includes the establishment of objects in dependence upon their bases of designation. Therefore, conditionality applies to both impermanent and permanent phenomena. Thus, “arising” (byung ba, samutpāda) is not limited to production but also refers to establishment (grub pa, siddhi) or existence (yod pa, sut). For Jam-yang-shay-pa’s (jam dbyangs bzhad pa ngag dbang brtson grus, 1648-1721) exposition of Chandrakīrti’s discussion of the formation, etymology, and meaning of pratītyasamutpāda in his Clear Words see Jeffrey Hopkins, Meditation on Emptiness, 662-676, and Jeffrey Hopkins, Maps of the Profound, 850-864.
Because (1) the reflection-like noumenon has become manifest by way of wisdom that is surpassing in the way [described above], (2) on the fifth ground they observed true paths [and thus they have newly attained complete wisdom with respect to the four truths], and (3) they are approaching attainment of a perfect Buddha’s attributes [in that they now have the surpassing form of the perfection of wisdom], this ground is called “The Manifest” or “The Approaching” (mngon du gyur pa, abhimukhī).\(^a\)

\(^{a}\) Jayānanda (Peking 5271, vol. 99, 117.3.1) glosses “observed” (dmigs pa) with “manifested” (mngon du gyur pa), and thus “observed” is taken to be a variation on “manifest” in that on the sixth ground wisdom regarding the four truths is observed, or apprehended, and thus manifest. We might conjecture that two reasons why the translators into Tibetan settled on mngon du gyur pa (manifest) as the main translation equivalent for abhimukhī are (1) that this second etymology as “observed” is also a variation of “manifest” and (2) that in his commentary Chandrakīrti makes the etymology as “manifest” the first of the three.

\(^{b}\) Jayānanda, Peking 5271, vol. 99, 117.1.5. Except for the initial table of contents, up through this point Tsong-kha-pa has merely expanded slightly on Chandrakīrti’s commentary; the rest of this section, however, has no counterpart in Chandrakīrti’s commentary.
With respect to the meaning of the second reason [which is that on the fifth ground they observed true paths, Jayānanda’s] *Commentarial Explanation*² [incorrectly] explains this [second reason] to be that [Bodhisattvas] manifest a path in which knower and known are not observed. However, that on the fifth ground true paths are observed is a case of [referring to the four truths by way of] mentioning the last of the four truths [true paths]. Hence, since on that [fifth ground, Bodhisattvas] attain skill with regard to the coarse and subtle four truths, on the sixth the wisdom comprised of skill with regard to the four truths is complete. This is what is meant [by Chandrakīrti’s saying that fifth ground Bodhisattvas “observe true paths.” This skill is attained on the fifth ground, but on the sixth one has such skill by way of a fully developed perfection of wisdom.]³

The first reason [which is that the reflection-like noumenon has become manifest by way of wisdom that is surpassing in the way (described above)] indicates that they have completed the training in wisdom consisting of skill in the forward process and the reverse process [of the twelve links] of dependent-arising.⁴ Hence, [the name, the Manifest] means that

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³ Ye-shay-thub-tan, oral commentary.
⁴ The Fourteenth Dalai Lama explains these two procedures in *The Meaning of Life: Buddhist Perspectives on Cause and Effect*, trans. and ed. Jeffrey Hopkins (Boston: Wisdom Publications, 2000), 38-41:
With regard to the twelve links of dependent-arising, there are basically two modes of explanation, one in terms of thoroughly afflicted phenomena and another in terms of pure phenomena. Just as in the four noble truths, which are Buddha’s root teaching, there are two sets of cause and effect, one set for the afflicted class of phenomena and another for the pure class, so here in the twelve links of dependent-arising, there are procedures in terms of both afflicted phenomena and pure phenomena. From among the four noble truths, true sufferings—the first truth—are effects in the afflicted class of phenomena, and true sources—the second truth—are their causes. In the pure class of phenomena, true cessations, the third truth, are effects in the pure class, and true paths, the fourth truth, are their causes. Similarly, when it is explained in the twelve links of dependent-arising that due to the condition of ignorance, action is produced and so forth, the explanation is in terms of the afflicted procedure, and when it is explained that due to the cessation of ignorance, action ceases and so forth, it is in terms of the procedure of the pure class. The first is the procedure of the production of suffering, and the second is the procedure of the cessation of suffering.

To repeat: the twelve links of dependent-arising are laid out in terms of a process of affliction and in terms of a process of purification, and each of these is presented in forward and reverse orders. Thus, in the forward process, it is explained that:

- Due to the condition of ignorance, action arises;
- due to the condition of action, consciousness arises;
- due to the condition of consciousness, name and form arise;
- due to the condition of name and form, the six sense spheres arise;
- due to the condition of the six sense spheres, contact arises;
- due to the condition of contact, feeling arises;
- due to the condition of feeling, attachment arises;
- due to the condition of attachment, grasping arises;
- due to the condition of grasping, the potentialized level of karma called “existence” arises;
- due to the condition of “existence”, birth arises;
- due to the condition of birth, aging and death arise.

Because this mode describes how suffering is produced, it is an explanation of the sources that produce suffering.

In reverse order it is explained that:

- The unwanted sufferings of aging and death are produced in dependence upon birth;
- birth is produced in dependence upon the potentialized level of action called “existence”;
- “existence” is produced in dependence upon grasping;
- grasping is produced in dependence upon attachment;
- attachment is produced in dependence upon feeling;
- feeling is produced in dependence upon contact;
- contact is produced in dependence upon the six sense spheres;
- the six sense spheres are produced in dependence upon name and form;
the truths and dependent-arising have become manifest by way of their completing these two trainings in wisdom [regarding the four truths and regarding dependent-arising].

name and form are produced in dependence upon consciousness;
consciousness is produced in dependence upon action;
action is produced in dependence upon ignorance.

Here the emphasis is on the first of the four noble truths, true sufferings themselves, which are the effects.

Then, in terms of the process of purification, it is explained that:

When ignorance ceases, action ceases;
when action ceases, consciousness ceases;
when consciousness ceases, name and form cease;
when name and form cease, the six sense spheres cease;
when the six sense spheres cease, contact ceases;
when contact ceases, feeling ceases;
when feeling ceases, attachment ceases;
when attachment ceases, grasping ceases;
when grasping ceases, the potentialized level of karma called “existence” ceases;
when the potentialized level of karma called “existence” ceases, birth ceases;
when birth ceases, aging and death cease.

This explanation is in terms of the purified class of phenomena with the emphasis being on the causes, that is to say, true paths, from among the four noble truths.

In reverse order, it is explained that:

The cessation of aging and death arises in dependence upon the cessation of birth;
the cessation of birth arises in dependence upon the cessation of the potentialized level of karma called “existence”;
the cessation of the potentialized level of karma called “existence” arises in dependence upon the cessation of grasping;
the cessation of grasping arises in dependence upon the cessation of attachment;
the cessation of attachment arises in dependence upon the cessation of feeling;
the cessation of feeling arises in dependence upon the cessation of contact;
the cessation of contact arises in dependence upon the cessation of the six sense spheres;
the cessation of the six sense spheres arises in dependence upon the cessation of name and form;
the cessation of name and form arises in dependence upon the cessation of consciousness;
the cessation of consciousness arises in dependence upon the cessation of action;
the cessation of action arises in dependence upon the cessation of ignorance.

Here, within the process of purification the emphasis is on the effects, true cessations, the third of the four noble truths.
Thus, on this ground they complete the three trainings in wisdom.\(^a\)

Further, as much as calm abiding\(^b\) is enhanced, so much is their special insight\(^c\) enhanced, and on the fifth ground they attained full development of the perfection of concentration whereby, in dependence on it, here [on the sixth ground] their perfection of wisdom is fully developed. Therefore, an uncommon absorption in cessation [that is, a pristine wisdom directly realizing emptiness within the context of the cessation of coarse discrimination and feeling\(^d\)] is attained from this [sixth ground].

\(^a\) Ngag-wang-pal-dan’s Word-commentary on (Chandrakīrti’s) “Supplement” (24b.3) identifies the three trainings in wisdom:

It is said that [Bodhisattvas] attain on the fourth ground the wisdom skilled in the harmonies with enlightenment; on the fifth ground the wisdom skilled in the coarse and subtle four truths; and on the sixth ground the wisdom in the forward and reverse processes of dependent-arising. In this way on this [sixth] ground the three trainings in wisdom are completed.

\(^b\) zhi gnas, śamatha.

\(^c\) lhag mthong, vipaśyanā.

\(^d\) Kön-chog-jig-may-wang-po (dkon mchog ’jigs med dbang po, 1728-91), chosen as the reincarnation of Jam-yang-shay-pa, identifies an absorption of cessation as a pristine wisdom that realizes emptiness and involves a cessation of coarse feeling and discrimination (’tshor ’du rags pa bkag pa ’i stong nyid rtogs pa ’i ye shes). See his Decisive Analysis of the Great Treatise, (Chandrakīrti’s) Supplement to (Nāgārjuna’s) “Treatise on the Middle”: Lamp of Scripture and Reasoning: Oral Transmission of the Omniscient Lama, Jam-yang-shay-pa’i rdo rje (bstan gcos chen po dbyar ma ’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: the Collected Works of dkon-mchog’-jigs-med-dban-po, (New Delhi: Ngawang Gelek Demo, 1972), TBRC W2122.6, 184.5.
Moreover, Nāgārjuna’s Precious Garland (stanzas 451-452) says: a

The sixth is called the Approaching
Because they are approaching the qualities of a Buddha.
Through familiarity with calm abiding and special insight
They attain cessation b and hence are advanced [in wisdom].

Through the maturation of these [qualities]
They become monarchs of the gods [in the land of Enjoying] Emanation.
Because Hearers cannot surpass them,
They pacify those with the pride of superiority.

[In that,] “Emanation” (rab ’phrul) means “Enjoying Emanation” (’phrul dga’, nirmāṇarati). c

b’ Praise of the perfection of wisdom

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a  rgyal po la gtam hya ba rin po che’i phreng ba, rājaparikāthāratnāvalī; see Jeffrey Hopkins, Nāgārjuna’s Precious Garland: Buddhist Advice for Living and Liberation (Ithaca, N.Y.: Snow Lion Publications, 1998), 157.

b  That is, an uncommon absorption of cessation, according to Tsong-kha-pa’s explanation given above.

c  This is one of the levels of gods of the Desire Realm.
To indicate that the collections of giving and so forth—which are other than wisdom—progress to the ground that is the fruit [namely, Buddhahood] in dependence on the perfection of wisdom, Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” says:

\[ \text{VII.2}\]

Just as all in a blind group are easily led by a single sighted person
To the place where they want to go,
So here also awareness, taking hold of qualities
That lack the eye [of wisdom], goes to the state of a Conqueror.

Just as, that is, for example, a single sighted person easily leads all in—that is, an entire—group of blind persons to a place where they want to go, so also at this point on the path awareness—the perfection of wisdom—holding, that is, fully taking hold, of the qualities of giving and so forth that lack the eye viewing suchness, goes to the state of a Victor, the fruit [Buddhahood], because the perfection of wisdom unerringly sees the two, correct and incorrect paths.

\[ \text{VII.2}\]

\^a ‘phags pa sdud pa, saṅgcayaṁadhāparaṁpūramītāsūtra; stanza VII.2; La Vallée Poussin, Madhyamakāvatāra, 73.17-74.10; Illumination, Sarnath 2009, 143.4. See also Klein, Path to the Middle, 151.
Moreover, the Superior Condensed Perfection of Wisdom Sūtra says:\(^a\)

How could billions of blind and guideless persons,
Not even knowing the path, enter the city?
Without the perfection of wisdom, these five sightless perfections
Lack a guide and thus cannot reach enlightenment.

and the Diamond Cutter Sūtra says:\(^b\)

A Bodhisattva who gives gifts upon falling into [misapprehending] things [such as gift, giver, and recipient, as inherently existent] should, for example, be viewed as like a person with eyes who sees nothing upon having entered into darkness.

Subhūti, it is this way: A Bodhisattva who, not having fallen into [such misapprehension of] things, gives gifts should be viewed as like a human with eyes who, when the sun shines at dawn, sees varieties of forms.

The same is so also for ethics and so forth.

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\(^a\) This and the next citation from sūtra are not in Chandrakīrti’s commentary.

\(^b\) rdo rje gcod pa, vajracchedikāsūtra.
c' Explanation of suchness in which the profound dependent-arising is seen {5 parts}

This has five parts: [Chandrakīrti’s] promise to explain the meaning of the profound [emptiness], identification of those who are vessels for an explanation of the profound meaning, how good qualities arise when it is explained to them, exhortation to persons who are vessels to listen, and how the suchness of dependent-arising is explained.a

1" [CHANDRAKĪRTI’S] PROMISE TO EXPLAIN THE MEANING OF THE PROFOUND [EMPTINESS] (VI.3)

[Chandrakīrti begins by indicating that he cannot, on his own, explain emptiness, the profound suchness of dependent-arising. He further points out that since scriptures on this topic are so difficult, he cannot give an

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a The translation here includes the first four items and part of the fifth.
explanation based solely on scripture either; rather, he will base his explanation on the more accessible writings of Nāgārjuna.]

Question: [You said] above [in the first stanza of this chapter] that when sixth ground Bodhisattvas see dependent-arising, they see the suchness of the arising of this [particular phenomenon] in dependence on that [particular phenomenon]. How is this?

Answer to this: Chandrakīrti’s Autocommentary states that:

The entity of that [suchness of dependent-arising, that is to say, the emptiness of inherent existence,] is not an object for us whose mental eye is completely covered by the thick cataracts of ignorance; it is an object for those who dwell on the higher grounds—the sixth and so forth. Therefore, this question should not be put to us. You should speak with just Buddhas and Bodhisattvas whose mental eye is free from the dimming cataracts of ignorance, having been treated with the eye-medicine of the good perception of emptiness that overcomes the cataracts of ignorance.

\[\text{The indented material is a close paraphrase of Chandrakīrti.}\]
\[\text{That the “suchness of dependent-arising” is emptiness is clear from Chandrakīrti’s example of “the eye medicine of the good perception of emptiness” just below. Chandrakīrti actually speaks of “the eye medicine of the non-erroneous perception of emptiness”; Tsong-kha-pa changes “non-erroneous perception” (phyin ci ma log par mthong) to “good perception” (legs par mthong) in his paraphrase.}\]
Since a this indicates that if one asks about making manifest the meaning of suchness, one should definitely ask them, b then just as when eye medicine is applied, one’s eyes become clearer but the eyes are not extracted, so by applying the eye medicine that is perception of emptiness, the mental eye becomes clearer but the eye of pristine wisdom is not extracted. If you understand this, you will not be polluted by the bad view deprecating that there is no pristine wisdom in a Superior’s c meditative equipoise.

a This material, starting from this sentence, is not found in Chandrakīrti’s commentary. It is interesting that the position that Tsong-kha-pa is refuting is presented by his teacher Ren-da-wa (red mda’ ba gzhon nu blo gros, 1349-1412) of the Sa-kya order in his commentary on Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle,” titled Lamp Illuminating Suchness (dbu ma la ’jug pa’i rnam bshad de kho na nyid gsal bai’ sgron ma), (Delhi: Ngawang Topgay, 1974), 77.6-80.1. Ren-da-wa clearly says that the non-conceptual exalted wisdom (rnam par mi rtog pa’i ye shes) cannot be asserted to be a consciousness (shes pa) because otherwise it would not be free from the fictive proliferations of subject and object. Nevertheless, he explains that this position does not entail the fault that suchness is not realized, for the non-conceptual is not the mere stoppage of conceptuality but occurs after analyzing the inherent existence of phenomena and not apprehending even a speck of inherent existence in any phenomenon and then setting one’s mind in such a real nature. He says that through becoming accustomed to this state, the mind becomes of the nature of suchness and does not observe any signs, such as of object known and so forth. He holds that this is merely designated with the convention of the perfection of wisdom but is not an actual consciousness (which would have to be dualistic). Tsong-kha-pa, on the other hand, innovatively asserts that this totally non-dual state is an actual consciousness, as he says earlier in the Illumination of the Thought:

The books of the master Chandrakīrti contain many references to “knowledge” and “wisdom” free from the darkness of ignorance. Therefore, it would be an extremely deprecating denial to link ignorance and the predisposing latencies of ignorance with all knowledge and propound that according to this master’s system wisdom disappears when ignorance and its predispositions are extinguished. These explanations are on a par with the Forder (mu stegs pa, tīrthika) Mimāṃsaka’s assertion that if the pollutions were extinguished, so would the mind. Saying that there is no wisdom in a Superior’s meditative equipoise is also similar.

See Compassion in Tibetan Buddhism, 132.

b The issue, therefore, is the perception of suchness, and thus it would be a mistake to conclude that in Chandrakīrti’s system there is no mind perceiving suchness in meditative equipoise.

c ’phags pa, ārya. A Great Vehicle Superior is someone who has become elevated through attaining at least the Great Vehicle path of seeing and thus the first Bodhisattva ground.
Question: Does it not say in sūtras such as the Mother Sūtras [the Perfection of Wisdom Sūtras], the Sūtra on the Ten Grounds, and so forth that Bodhisattvas practicing the perfection of wisdom see the suchness of dependent-arising? Therefore, give an explanation following scripture [rather than Nāgārjuna’s Treatise].

Response: Because it is difficult even to ascertain the thought of scripture, someone like myself [Chandrakīrti] is unable to teach suchness even through scripture. [I] say this in terms of [being unable to give] an independent [explanation]; however, the thought of scripture can be ascertained through seeing a treatise teaching suchness that was written by a valid being [Nāgārjuna] and that unerringly explains scripture.

To indicate this, Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” says:
Since through scriptures as well as reasonings 
[Nāgārjuna taught] how those [sixth ground Bodhisattvas] 
realize 
The very profound doctrine, I [Chandrakīrti] will speak in 
accordance 
With the system as it resides in the texts of the Superior 
Nāgārjuna.

Also, Poussin does not emend chos zab chos (VI.3a) which he takes as referring to the profound nature of things (“la nature profonde des choses”) and only indicates that ches zab chos is a variant reading which means “the very profound dharma” (“le très profound dharma”). However, Ren-da-wa (Lamp Illuminating Suchness, 80.6) reads ches zab chos which he glosses with ches zab pa’i chos, and Tsong-kha-pa indicates that he accepts the same reading when he glosses it with ches shin tu zab pa’i chos zab mo (literally, “the profound doctrine that is extremely profound”).

c Text correction from chos, La Vallée Poussin, Madhyamakāvatāra, 75.17, to ches is confirmed by Illumination, Sarnath 2009, 145.12 and Tsong-kha-pa’s later gloss of ches zab with shin tu zab pa, 145.16.
Since the Superior Nāgārjuna, unerringly knowing scriptures, taught very
clearly in the Treatise on the Middle—with scriptures from the sets of
discourses\(^a\) and beyond that, in addition to scriptures, as well as with
reasonings—the suchness of phenomena\(^b\) in accordance with how those
sixth grounders realize the very exceedingly profound doctrine [of
emptiness], the honorable Chandrakīrti will speak in accordance with only
how suchness is taught in the texts of the Superior Nāgārjuna, just as it
resides in the system that Nāgārjuna taught.

\(^a\) “Sets of discourses” (mdo sde, sūtrānta) here must refer to sūtras in general and not just
the scriptural collection of sets of discourses (mdo sde’i sde snod, sūtrāntapiṭaka) since the
教学 on emptiness is to be found mainly in the scriptural collection of manifest
knowledge (mngon pa’i sde snod, abhidharmapiṭaka).

\(^b\) The term dharma (chos) is not limited in meaning to merely the basic categories of things
but also refers to such phenomena as bodies, people, and so forth which, although they can
be included in these categories called dharma, are also dharmas themselves. The definition
of dharma when it refers, not to religious practices, but to phenomena is, as abundantly
found in the basic textbooks of the Ge-lug-pa system of education: that which holds its own
entity (rang gi ngo bo ’dzin pa). This means that phenomena are one with themselves—
that everything is not an indistinguishable mass. Tables, chairs, and so forth fit this defini-
tion and thus are dharmas, phenomena.

From the viewpoint of Ge-lug-pa scholarship, the frequent non-traditional explanation of
dharma as only referring to the basic categories of phenomena, with the consequence that
nothing else exists, is a case of mistakenly assessing the usage of the term. Most likely, the
Ge-lug-pa usage represents a scholastic tradition from India. For more discussion on this
translation, see Jeffrey Hopkins, Meditation on Emptiness, 214-215.
Question: How is it [determined] that the Superior Nāgārjuna unerringly ascertained the meaning of the definitive scriptures [that is, those explaining the emptiness of inherent existence]?  

Answer: This is known from scripture; the Descent into Lāṅkā Sūtra says that Nāgārjuna would comment on the definitive vehicle, free from the extremes of existence and non-existence.\(^a\)

In the south, in the area of Vidarbha\(^b\)

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\(^a\) X.165-166; lang kar gshegs pa, lāṅkāvatāra. The Sanskrit, as given in Saddharma-lāṅkāvatārastāram, ed. by Dr. P. L. Vaidya, Buddhist Sanskrit Texts No. 3 (Darbhanga: Mithila Institute, 1963), 118, is:

\[
\text{daśāṅgapathavedalyāṁ bhikṣuḥ śrīmān mahāyaśāḥ/}
\text{nāgāḥvayaḥ sa nāmā tu sadasatpāśadārakaḥ/}
\text{prakāśya loke mādāyaṁ māhāyānamuttaram/}
\text{āśādyā bhūṁīṁ māditāṁ yāsyate 'sau sukhāvatim/}
\]


\(^b\) Poussin (Osnabrück, 76.13), the Dharamsala edition (63.14), and Tsong-kha-pa (Tibetan Cultural Printing Press, 64.12) read be ta, but Ngag-wang-pal-dan (ngag dbang dpal ldan, born 1797) in his 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, Sarnath: Pleasure of Elegant Sayings Press, 1964), dngos, ga, 58a.3/114) gives be da (misprinted as pe da) and identifies the place as Vidarbha (be dar bha). He etymologizes the name as a place where a certain type of grass (identified in Sarat Chandra Das, A Tibetan-English Dictionary [Calcutta, 1902], as Andropogon muricatus) grows (’jag ma skye ba’i yul). Poussin (Muséon 11, 274) also identifies the place as Vidarbha. M. Walleser, in his The Life of Nāgārjuna from Tibetan and Chinese Sources, further identifies (rpt. 6, n. 2) Vidarbha as now called Berar. E. Obermiller, in his History of Buddhism by Bu-ston (Heidelberg: Harrassowitz, 1931), 110, identifies the place as Vedalya, based on the Sanskrit edited by Bunyiu Nanjio (286).
Will be a monk known widely as Shrīmān
Who will [also] be called Nāga.
Destroying the [extreme] positions of [inherent] existence and
[conventional] nonexistence,
He will thoroughly teach in the world
The unsurpassed Great Vehicle—my vehicle.
Having done this, he will achieve the Very Joyful\(^a\) ground
And then go to the Blissful\(^b\) [Pure Land upon passing away].

The late Tibetan scholar Ye-shay-thub-tan (ye shes thub bstan) identified the term as meaning
a place of kuśa grass, which he said is an area near present-day Madras.

Both Poussin (Muséon 11, 274) and Obermiller (110) take dpal ldan (śrīmān) as
adjectival to “monk” (bhikṣuḥ), the former as “illustrious” (illustre) and the latter as
“glorious,” but Ngag-wang-pal-dan (Annotations, dngos, ga, 114.3) takes it as Nāgārjuna’s
name given at ordination (dge slong du gyur ba’i ming dpal ldan zhes grags pa), saying
that he was otherwise known in the world as “Nāga” (de’i ming gzhan ’jig rten na klu zhes ’bod pa ste). This accords with Jam-yang-shay-pa’s statement (Hopkins, Meditation on
Emptiness, Great Exposition of Tenets, ca 5a.4) that the name given at ordination was dpal ldan blo ’chang. Bu-tön refers to Nāgārjuna early in his life as śrīmān (dpal ldan), and
Obermiller (123, n. 891) recognizes this but mistakenly does not carry it over to this
passage in the Descent into Laṅkā.

Ngag-wang-pal-dan (dngos, ga, 114.4) takes “destroying the positions of existence and
non-existence” (yod dang med pa’i phyogs ’jig pa) as modifying “my vehicle”:

Having thoroughly—clearly—explained in this world the final path of the Great
Vehicle of which there is none higher among my vehicles and which destroys—
abandons—the two positions, or extremes, of existence and non-existence which,
when apprehended, bring ruination, he, having achieved the first ground, the
Very Joyful, will go to the Blissful Land.

However, Poussin (Muséon 11, 274) rightly takes “destroying the positions of existence
and non-existence” as referring to Nāgārjuna, as is justified by the Sanskrit sad-asat-paśa-
dārakāḥ (given also in Obermiller, 110 n. 759) which is a nominative whereas the unsur-
passed Great Vehicle (mahāyānamuttaram) is accusative. Jam-yang-shay-pa’s (Great
Exposition of Tenets, ca, 5b.8) reading of the Tibetan (yod dang med pa’i phyogs ’jig cing)
more accurately reflects the Sanskrit in that the particle cing prevents taking “destroying
the positions of existence and non-existence” as modifying “my vehicle,” whereas yod
dang med pa’i phyogs ’jig pa does not do this.

\(^a\) rab tu dga’ ba, pramuditā. This is the first Bodhisattva ground.

\(^b\) bde ba can, sukāhāvati.
He is a rebirth of a Licchavi youth, known as Liked-When-Seen-by-All-the-World, during the time of the Teacher [Buddha] who is mentioned in the *Excellent Golden Light Sūtra*. The Great Cloud Sūtra says:

Four hundred years after I [Shākyamuni Buddha] pass from sorrow [that is, die], this youth [Liked-When-Seen-by-All-the-World] speaks with Kaúndinya about whether Buddha would leave relics upon passing away. Kaúndinya, inspired by Buddha, answers that because a Buddha’s body is not made of blood and bone, there could not be any such relics but that Buddha, out of skillful means, would nevertheless leave relics. (An almost identical conversation is also found in the Great Cloud Sūtra [Peking 898 vol. 35, 250.1.7-250.4.7].) Nāgārjuna is a rebirth of this illustrious youth.

In this sūtra Liked-When-Seen-by-All-the-World speaks with Kaúndinya about whether Buddha would leave relics upon passing away. Kaúndinya, inspired by Buddha, answers that because a Buddha’s body is not made of blood and bone, there could not be any such relics but that Buddha, out of skillful means, would nevertheless leave relics. (An almost identical conversation is also found in the Great Cloud Sūtra [Peking 898 vol. 35, 250.1.7-250.4.7].) Nāgārjuna is a rebirth of this illustrious youth.

The Great Cloud Sūtra (Peking 898, vol. 35, 251.4.3) identifies Kaúndinya as a previous rebirth of the great Buddhist king Ashoka:

Goddess, the prophesied master, the Brahmin Kaúndinya also will be born one hundred twenty years after I pass away in the royal lineage of a half-universal emperor called the Maurya lineage…Goddess, he will become the lay-practitioner (dge bsn yen, upāsaka) King Ashoka. Goddess, that half-universal emperor called Ashoka will proclaim the initial great lion’s roar of the treatises of doctrine and will manifestly make worship.

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*a* *li tsa byi,* Jayānanda’s *Commentarial Explanation* (Peking 5271, vol. 99, 118.2.5) has litstshabi, that is, licchavi. This is the name of a people whose capital was Vaiśāli (Edgerton, *Buddhist Hybrid Sanskrit Grammar and Dictionary*, 462).


*c* *gsér 'od dam pa,* suvānaprabhāsottama. See *Suvānaprabhāsottamasūtra*, *Das Goldglanz-Sūtra*, Text chapter II, 12.13-17.6. Liked-When-Seen-by-All-the-World is mentioned three times in the sūtra (13.2, 14.1, and 16.2). Thanks to Professor Shotaro Iida of the University of British Columbia for providing this edition. Chandrakīrti does not refer to this sūtra.

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*d* *'phags pa sprin chen po zhes bya ba theg pa chen po'i mdo,* āryamahāmeghanāma-mahāyānasūtra; Peking 898 vol. 35. As given in Poussin (*Muséeon* 11, 275) the title is āryadvādāsahasramahāmegha (*)'phags pa sprin chen po stong phrag bcu gnyis pa*), this being how Chandrakīrti cites it.
World \[^a\] will become a monk known as Nāga and will disseminate my teaching. Finally, in the land called Very Pure Light\[^b\] he will become a Conqueror named Light-Which-Is-A-Source-of-All-Wisdom.\[^c\]

Hence it is established that [Nāgārjuna] had unmistaken ascertainment of the definitive scriptures [because such ascertainment is necessary to attain

\[^a\] The identification of his name is in the sūtra itself as cited by Chandrakīrti:

Ānanda, four hundred years after I [Shākyamuni Buddha] pass away, this Licchavi youth Liked-When-Seen-by-All-the-World will become a monk known as Nāga and will disseminate my teaching. Finally, in the land known as Very Pure Light he will become a One-Gone-Thus, a Foe Destroyer, a completely perfect Buddha named Light-Which-Is-A-Source-of-All-Wisdom.

\[^b\] rab tu dang ba'i 'od. Poussin (Muséon 11, 275) gives the Sanskrit as Suviśuddhaprabhūmi, but Obermiller (History of Buddhism by Bu-ston, 129) gives Prasannaprabhā.

\[^c\] ye shes 'byung gnas 'od. Both Poussin (Muséon 11, 275) and Obermiller (History of Buddhism by Bu-ston, 129) give the Sanskrit as Jñānakaraprabha.

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\[^b\] Ye shes 'byung gnas 'od. Both Poussin (Muséon 11, 275) and Obermiller (History of Buddhism by Bu-ston, 129) give the Sanskrit as Jñānakaraprabha.

\[^c\] Poussin (Muséon 11, 275) has Buddha identifying the Licchavi youth as Ānanda (“Prince Licchavi, cet Ānanda, ainsi nommé parce que toute créature se réjouit en le voyant, quatre siècles après le nirvāṇa, sera le bhikṣu nommé Nāga…”), whereas according to Tsong-kha-pa Buddha is talking about the Licchavi youth who is a contemporary of Ānanda. In his condensation Tsong-kha-pa has dropped the reference to Ānanda, but it is clear that he takes it as vocative, that is to say, Buddha is addressing Ānanda and talking about the Licchavi youth. There is considerable justification for Tsong-kha-pa’s reading because his additional reference to the Great Drum Sūtra indicates that Buddha is talking to Ānanda about the Licchavi youth who is called Liked-When-Seen-by-All-the-World (‘jig rten thams cad kyi s mont na dga’ ba, sarvalokapriyadarśana), this phrase constituting his name and not describing Ānanda as Poussin has it. Poussin was perhaps misled into thinking that ‘jig rten thams cad kyi s mont na dga’ ba refers to Ānanda because “Ānanda” means “thoroughly happy.”
the first ground]. Also, in the Mañjushrī Root Tantra the time of Nāgārjuna’s appearance and name are similar to those, and it is explained that he will live for six hundred years.

When four hundred years have passed
After I, the One-Gone-Thus, have passed away,
A monk called Nāga will arise.
Faithful in and helpful to the teaching,
He will attain the Very Joyful ground.
Living for six hundred years,
That great being will also achieve
The knowledge-mantra of Mahāmayūrī (rma bya chen po; Great Peacock).
He will know the meaning of various treatises
And the meaning of no inherent existence (dngos po med pa).
When he leaves that body,
He will be born in the [Pure Land of] Bliss (bde ba can, sukhāvatī).
Finally he will just definitely attain
Thoroughly the state of Buddhahood.

For Obermiller’s translation of this passage, see his History of Buddhism by Bu-ston, 111. He cites it as Kg. RGYUD. XI. 450a.5-6.

Jam-yang-shay-pa (Tenets, ca 4a.3, 5b.8, 6b.5) cites the relevant parts of the passage with slightly different readings:

When four hundred years have passed
After I, the One-Gone-Thus, have passed away,
A monk called Nāga will arise…
Living for six hundred years…
He will know many treatises teaching the basic constituent
And the suchness of the meaning of no inherent existence.
The *Great Drum Sūtra* says: a

- that after the Teacher’s passing away, when the [average] life-span is eighty years b and the teaching [of the Great Vehicle] has degenerated,

---

a *phags pa rnga bo che che po i le’u zhes bya ba theg pa chen po i mdo, āryamahābhūhari-harakaparivartaṁānamahāyānasūtra*. The sūtra (which is not mentioned by Chandrakīrti here) is foretelling Nāgārjuna’s third appearance in South India, this being during his third proclamation of the doctrine; see Jam-yang-shay-pa, *Great Exposition of the Middle*, above, 49, and Kôn-chog-jig-may-wang-po, *Lamp of Scripture and Reasoning*, TBRC W2122.6, 185.4-185.6. Tsong-kha-pa himself says in an earlier composition, *Explaination of (Nāgārjuna’s) “Treatise on the Middle”: Ocean of Reasoning* (*dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba'i rnam bshad rigs pa'i rgya mtsho*: Sarnath, India: Pleasure of Elegant Sayings Printing Press, no date, 4.17):

The prophecy that way in the *Great Drum Sūtra* is said to [refer to] the final emergence in the south; therefore, [Nāgārjuna’s] coming at four hundred years [refers] to [his] second emergence in south [India].

When Tsong-kha-pa says that such is “said,” he means, as can be seen from Jam-yang-shay-pa’s annotations to Tsong-kha-pa’s *Great Exposition of the Stages of the Path*, that the *Great Drum Sūtra* itself (Peking 888, vol. 35, 99.4.6) says this in a verse summation of the prophecy later in the sūtra:

That is his final emergence
In the southern direction.

For the Jam-yang-shay-pa reference, see *Four Interwoven Annotations on (Tsong-kha-pa’s) “Great Exposition of the Stages of the Path”! Elegant Explanation from the Approach of Four Annotations on the Difficult Points of the “Great Exposition of the Stages of the Path to Enlightenment” Composed by the Unequalled Foremost Venerable Great Tsong-kha-pa: Clear Lamp for the Great Vehicle Path* (*lam rim mchan bzhi shrags ma/myam med rje btsun tsong kha pa chen pos mdzad pa'i byang chub lam rim chen mo'i dka' ba'i gnad rnas mchan bu bzhi'i sgo nas legs par bshad pa theg chen lam gyi gsal sgron*), (New Delhi: Chophel Lekden, 1972), 153.6.

b Tsong-kha-pa’s text (Tibetan Cultural Printing Press, 64.22) reads *lo brgyad cu'i dus su*
Tsong-kha-pa’s *Illumination of the Thought*

this Licchavi youth Liked-When-Seen-by-All-the-World, having become a monk bearing the Teacher’s name [in the sense of being of the Shākya clan],\(^a\) will disseminate the teaching, and

- that, after one hundred years, he will die and be born in the Blissful [Pure Land].\(^b\)

which could mean “when eighty years [old]”; however, Jam-yang-shay-pa (*Great Exposition of the Middle*, 194b.4) makes it clear that the reference is to lifespan: “…when the [average] lifespan is eighty years” (*tshe lo brgyad cu ’i dus su*).

\(^a\) See 142.

\(^b\) The actual passage in the sūtra (Peking 888, vol. 35, 88.2.4ff.) is:

When the Protector called Shākyamuni emerges in this obdurate (*mi mjed*) world realm, you will become the Licchavi Liked-When-Seen. Then, when the [average] lifespan is eighty years at a time of the diminishment of the teaching after the Protector [Shākyamuni Buddha] has passed away in that worldly realm, you—having become the monk called Mindful (*blo ’chang*), will bring out this sūtra without concern for your own life. Then, dying after a hundred years pass, you will be born in the worldly realm of the Blissful [Pure Land] (*bde ba can, suhkāvatī*). At that time you will emit many great magical emanations. Staying on the eighth ground, you will set one body in the Blissful [Pure Land], and, upon emanating one body, you will set it in the Joyous [Pure Land] (*dga ’ldan, tuṣita*), questioning the Undaunted Protector [Maitreya] about this sūtra.

Jam-yang-shay-pa creatively puts together these passages and many others in the *Great Cloud Sūtra* and *Great Drum Sūtra* in his *Great Exposition of Tenets* (ca 3a.2-6b.7) and *Great Exposition of the Middle* (193a.4-197a.1) into a coherent story. Through these several sources, what emerges is a personal history of tremendous consequence to this world over a very long period of time. I have published elsewhere a detailed analysis of this material and thus give only a summary here:

Nāgārjuna’s marvelous history begins, so to speak, with wishes made in the presence of an earlier Buddha, Lamp-of-the-Nāga-Lineage (*klu rigs sgron me, nāga kalapradipa*), to proclaim three proclamations of the excellent doctrine during the time of the teaching of Shākyamuni. Shākyamuni Buddha himself identifies a Licchavi youth in his audience, called Liked-When-Seen-by-All-the-World (*’jig rten thams cad kyis mthong na dga’ ba*, sarvalokapriyadarśana), as a rebirth of a Nāga King called Nāga-of-Great-Effort (*brtson grub chen po’i klu*) who lived at the time of Lamp-of-the-Nāga-Lineage. Also in his audience are the “goddess” Vimalaprabhā and Kauṇḍinya; Shākyamuni Buddha identifies Vimalaprabhā as the rebirth of the wife of King Nāga-of-Great-Effort and foretells that in the future she will be reborn as a princess in a family of King Udayana (*bde spyod*) in a city that Nāgārjuna will visit. He foretells that Kauṇḍinya will become the great Buddhist king Ashoka.

Also, another Buddha called Lamp-Maker (*mar me mzdad, dipañkarā*) foretells that a prince who is in his audience will later take birth in the Licchavi clan and be called Liked-When-Seen-by-All-the-World, at which time he will come to be in the retinue of Shākyamuni Buddha. the Buddha Lamp-Maker explains that after the death of Shākyamuni and at a time when the teaching of the
Great Vehicle has deteriorated, the prince will take birth (as Nāgārjuna) and take the vows of monkhood, at which point he will be called Mindful (blo ’chang).

In another setting, in the presence of a group of Bodhisattvas including Liked-When-Seen-by-All-the-World, Shākyamuni Buddha speaks to Mahākāshyapa about the future rebirth of Liked-When-Seen-by-All-the-World as Nāgārjuna. He explains that Liked-When-Seen-by-All-the-World will be born in the Shākya clan in the family lineage called Kayāgaurī (ka yo ri) in a village called Base-of-the-Great-Garland (phreng ba chen po rten) in a district called Ayodhyā (dmag gis mi tshugs pa) on the banks of a river in a southern area called Ru mun (?). Shākyamuni explains that Nāgārjuna actually will be a seventh ground Bodhisattva, attaining the eighth ground in that lifetime, but will assume the aspect of a common being who newly attains the first Bodhisattva ground in that lifetime. He also foretells Nāgārjuna’s three proclamations of doctrine and their content, as well as his death, which, given his high spiritual attainments, is merely a display.

In accordance with these prophecies, four hundred years after the Shākyamuni Buddha passed away, the prince Liked-When-Seen-by-All-the-World—to fulfill his earlier wish to assist the teaching made in the presence of the Buddha Lamp-of-the-Nāga-Lineage—took birth in South India (the first of three appearances in South India) and became a monk under Saraha. He was given the name Glorious Mindful One (dpal ldan blo ’chang) and was called Nāgārjuna. In his first proclamation of doctrine Nāgārjuna protected the monks at Nālanda from famine through alchemy, exhorted the indolent, and expelled the wayward. Then, having gained adepthood, somewhere between his fiftieth and hundredth year he went to the land of dragons and, bringing back the One Hundred Thousand Stanza Perfection of Wisdom Sūtra, appeared in South India a second time. Having composed the Treatise on the Middle, the Fundamental Text Called “Wisdom,” he proclaimed the second proclamation of the doctrine of emptiness of the Great Vehicle for up to a hundred years. Then, he went to the northern continent called Unpleasant Sound (sgra mi nyan, kuru), furthering the interests of sentient beings for two hundred years and again appeared in South India for a third time. During this final period, he brought back the Great Drum Sūtra, the Great Cloud Sūtra, and so forth, from the northern continent and proclaimed the third proclamation of doctrine, discourse examining the basic constituent of the Buddha nature. During this final period of a hundred years, he taught about the existence of the Buddha nature in all sentient beings in such works as his Praise of the Element of [Superior] Qualities (chos dbyings bstod pa, dharmadhātustotra).

Shākyamuni foretells that after Liked-When-Seen-by-All-the-World’s life as Nāgārjuna, he will be reborn in the Blissful Pure Land (bde ba can, sukhāvatī), from which he will emit a magical emanation to the Joyous Pure Land (dga’ ldan, tusita) in order to question the Undaunted Protector Maitreya about the Great Drum Sūtra. Shākyamuni then prophesies Nāgārjuna’s enlightenment after more than sixty-two eons in the land known as Very Pure Light (rab tu dang ba’i od, suviśuddhaprabhābhūmi or prasannaprabhā). About the Buddha whom Nāgārjuna will become Shākyamuni says that:

- his lifespan will be fifteen intermediate eons
- he will be born in lands called Manifestly Liking Doctrine and so forth
That this scripture also prophesies the master [Nāgārjuna even though it
does not explicitly mention his name] is asserted by Sthavira Bodhibhadra
and the Great Elder [Atisha]; they are relying on the explanation that the
Licchavi Liked-When-Seen and Nāgārjuna are of one continuum [that is
to say, earlier and later births in a single stream of rebirth].

• those places will be without Hearers, Solitary Realizers, and Forders, will
be without absence of leisure for the practice of doctrine, and will have
many Bodhisattvas and be adorned always with pleasant sounds
• even after that Buddha passes away, his teaching will remain for one thou-
sand ten million years.

The continuum of the being who became Nāgārjuna is thereby said to have had an illustri-
ous history dating back to the earlier Buddha Lamp-of-the-Nāga-Lineage through the time
of Shākyamuni Buddha, through his six hundred year lifetime as Nāgārjuna, and stretching
long into the future when he will become a Buddha. The story emphasizes that spiritual
progress is a long process and emphasizes the importance of extraordinary beings over vast
stretches of history.

That the saga begins with a promise and a wish illustrates the power of intentions, the
epochal importance of individual initiative. That the saga takes place over such a long pe-
riod of time illustrates the doctrine of gradual development over many lifetimes. Individual
lives are thereby put in perspective—showing at once the place of particular lives in a
larger history and the importance of individual continuity. That the purpose of Nāgārjuna’s
activities over so many lives is all for the benefit of others illustrates the boundless extent
of altruism required in the Great Vehicle. That his lives are enmeshed with others in dif-
ferent roles illustrates the changeability of situation over the continuum of lives and the
relativity of the particular relationships of the moment.

That the teaching of emptiness about to be presented comes from this illustrious being
indicates that for this tradition the source of its presentation is no ordinary being but one
whose lives are directed by principle, that Nāgārjuna is not just an intelligent scholar but
also a special being, this very specialness stemming from his altruistic intentions. The re-
ligious value of imagining such a special being and thereby mixing one’s mind with these
qualities is implicit.

a Chandrakīrti quotes the prophecies of Nāgārjuna in the Descent into Laṅkā Sūtra and the
Great Cloud Sūtra, and Tsong-kha-pa refers to but does not quote two more, the Mañjushrī
Root Tantra and the Great Drum Sūtra. Tsong-kha-pa does not explicitly state why he
expands on Chandrakīrti’s citation of prophecies, but the reason is clear when the remarks
of his predecessor, the great scholar Bu-tön Rin-chen-drub (bu ston rin chen grub) of the Bu-lug-pa (bu lugs pa) order, are juxtaposed. Bu-tön questions in his History of Buddhism (see Obermiller, Part Two, 129) the very existence of the passage in the Great Cloud Superior Sūtra of Twelve Thousand Stanzas that Chandrakīrti cites:

Someone [namely, Chandrakīrti] says that the Great Cloud Sūtra explains that “four hundred years after I [Shākyamuni Buddha] pass away, this Licchavi Liked-When-Seen-by-All-the-World will become a monk known as Nāga and will disseminate my teaching. Finally, in the land known as the Very Pure Light he will become a One-Gone-Thus, a Foe Destroyer, a completely perfect Buddha named Light-which-is-a-Source-of-All-Wisdom.” However, what appears in the Great Cloud Sūtra is the following with no clear [mention] of Nāgārjuna:

In the south, in the country called Ṛṣhila (drang srong byi bo’i yul) a king named Vipattichikitsaka (rgud pa gso ba) will emerge. In the eightieth year of his lifespan when the excellent doctrine will have become such that there will be only remnants of its destruction, in an area of the merchant class (rje rigs, vaiśya) Dra-go-jan (’bra go can) on the northern bank of the Sundarabhūti (mdzes ’byor) River of the city called Mahāvāluka (bye ma chen po), [a place] of meritorious beings, the Licchavi youth Liked-When-Seen-by-All-the-World will be born with my name for the sake of bringing out the doctrine of the One-Gone-Thus. Having made a promise in the presence of the Buddha Lamp-of-the-Nāga-Lineage to give his life for the sake of the doctrine during the teaching of [Shākya]muni, he will spread the teaching.

[That this passage prophesies Nāgārjuna] should be analyzed in accordance with a certain [scholar’s] assertion that Nāgārjuna’s name was Shākyamitra [in an attempt to account for the statement that the Licchavi youth Liked-When-Seen-by-All-the-World would have Shākyamuni’s name. The claim] that the Great Drum Sūtra sets forth an extensive prophecy of Nāgārjuna also should be analyzed.

The passage is translated from the bde bar gshegs pa’i bstan pa’i gsal byed gros kyi ’byung gnas gsung rab rin po che’i mdzod, the Collected Works of Bu-ston, Part 24, edited by Lokesh Chandra, (New Delhi, 1971), 833.3-834.1. For E. Obermiller’s translation of the same passage see his History of Buddhism by Bu-ston, Part 2, 129-130; I have taken the Sanskrit equivalents from Obermiller’s translation.

Jam-yang-shay-pa (Great Exposition of the Middle, above, 47) challenges Bu-tön’s qualm that the passage supposedly mentioning Nāgārjuna by name (that is, Nāga) is not to be found in the Great Cloud Sūtra by suggesting that Bu-tön did not realize that Chandrakīrti could have been dealing with an edition of the Great Cloud Sūtra different from the one translated into Tibetan. Thereby Jam-yang-shay-pa weakly dispose of this challenge to Chandrakīrti by saying that its absence in that sūtra as translated into Tibetan does not mean that it is not in the (longer) version that Chandrakīrti cites. This is undoubtedly the reason why Jam-yang-shay-pa cites the title of the text as the Great Cloud Superior Sūtra of Twelve Thousand Stanzas, to distinguish it from the one translated into Tibetan.

Tsong-kha-pa indirectly answers Bu-tön’s challenge that “[the claim] that the Great Drum Sūtra sets forth an extensive prophecy of Nāgārjuna also should be analyzed.” Tsong-kha-pa appeals to authority, simply saying that both Bodhichadra and Atisha accept the Great Drum Sūtra as prophesying Nāgārjuna. When he says about these Indian scholars
The Great Drum Sūtra\(^a\) states that this monk [Nāgārjuna] is a seventh ground [Bodhisattva]. It cannot be established that such an explanation contradicts the former [statement in the Descent into Laṅka Sūtra that Nāgārjuna was a first ground Bodhisattva], for variations among scriptures occur [due to the fact that some scriptures describe how great beings appear to ordinary sight and others describe their actual attainment].\(^b\) In some scriptures, for instance, certain great kings are said to be Stream Enterers whereas in other scriptures they are said to be Buddhas.\(^c\)

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\(^a\) Peking 888, vol. 35, 97.5.4.

\(^b\) Kön-chog-jig-may-wang-po, Lamp of Scripture and Reasoning, TBRC W2122.6, 185.6-186.1. Jam-yang-shay-pa (Great Exposition of the Middle, 195b.6) holds that in fact Nāgārjuna, in that lifetime, was a seventh grounder who gained the eighth. From the viewpoint of Highest Yoga Mantra, he is held to have achieved Buddhahood in that lifetime. See the next note.

\(^c\) Here Tsong-kha-pa answers another objection to accepting the Great Drum Sūtra as a valid prophecy of Nāgārjuna, this being because it says that Nāgārjuna is a seventh grounder whereas the Descent into Laṅka Sūtra indicates that he will become a first
Tsong-kha-pa’s *Illumination of the Thought*  

By cryptically saying that “…variations among scriptures do occur,” Tsong-kha-pa dismisses the objection.

Jam-yang-shay-pa expands on this answer in his *Great Exposition of Tenets* (ca 4a.8-5a.2) and *Great Exposition of the Middle* (195b.4-196b.1) showing that Tsong-kha-pa’s meaning is not that a variety of incompatible expositions are to be found in sūtra but that variations understandable as fitting into a coherent picture are often found in sūtra. After much creatively constructive consideration of sources, Jam-yang-shay-pa concludes that the various prophecies and descriptions fit together well if, from the Sūtra point of view, Nāgārjuna is considered to be a seventh ground Bodhisattva who assumed the manner of an ordinary common being who newly attained the first ground in that lifetime.

From this perspective, the explanation given even by the Indian scholar, Avalokiteśvara, that Nāgārjuna attained the first ground—as well as the prophecies of the same in the *Descent into Lankā* and the *Mañjuśrī Root Tantrā*—are understood as according merely with common appearance and not the actual fact. This explanation is based on the *Great Drum Sūtra* itself (Peking 888, vol. 35, 97.5.4) where it says, “Having set him in the seventh ground, I will bless him as an ordinary being,” indicating that although Nāgārjuna was a seventh grounder (who attained the eighth ground in that lifetime), he appeared to be an ordinary being who attained the path of seeing and thus the first ground in that lifetime.

The seeming conflict in the scriptures is explained by adopting a double view of Nāgārjuna, that is, as a higher being who put on a show of attaining a lower achievement for the sake of helping others. The situation is further complicated because in tantra, as Tsong-kha-pa’s *Explanation of (Nāgārjuna)’s “Treatise on the Middle”: Ocean of Reasoning* (5.1-5.6) reports, Nāgārjuna is considered to have attained Buddhahood in that very lifetime. Tsong-kha-pa refers to Chandrakīrti’s *Lamp Illuminating (Nāgārjuna)’s “Five Stages”* (sgron ma gsal bar byed pa zhes bya ba’i rgya cher bshad pa, pradīpoddyotananāmañjñikā) which says that Nāgārjuna attained the status of a Vajradhara, a Buddha, in that very lifetime through the path of Highest Yoga Tantra. He compares this to Shākyamuni Buddha’s display of enlightenment in this world system even though he had actually attained enlightenment many eons earlier. Thus, in what is considered the final presentation there is a triple view of Nāgārjuna—he made a double display, as a common being who attained the first Bodhisattva ground and as a seventh grounder who attained the eighth whereas actually he attained Buddhahood by practicing Highest Yoga Tantra.
Furthermore, this Treatise\(^a\) [by Nāgārjuna] on the definitive meaning [that is, emptiness] should be taught just to those who through\(^b\) prior cultivation have deposited seeds in their [mental] continuums for the realization of emptiness; it should not be taught to others, for even if they have heard texts that teach emptiness, they have thoughts wrongly oriented with respect to emptiness, and hence [teaching it to them] would be disastrous.

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 (\textit{med pa nyid}) or are non-existent (\textit{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.

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\(^a\) \textit{bstan cos}, \textit{sāstra}; this is an abbreviation for \textit{dbu ma’i bstan bcos} (madhyamakaśāstra).

\(^b\) The Tibetan Cultural Printing Press edition (65.1), the Sarnath edition (119.12), the Peking (28.4.8), and Guru Deva (132.6) read \textit{goms par} whereas Chandrakīrti’s commentary (Poussin, Osnabrück, 77.7 and Dharamsala, 64.7) and Jayānanda (Peking 5271, vol. 99, 119.4.7) read \textit{goms pas}; the latter is preferable.
Furthermore, Chandrakīrti’s *Clear Words*, commenting on [Nāgārjuna’s *Treatise* (XXIV.11)] which says:

Those of little wisdom are harmed  
When their view of emptiness is faulty,  
Just as [harm comes to] those who faultily hold a snake  
Or faultily practice a knowledge-mantra.

says that (1) in order not to fall to the extreme of deprecating convention- 
alities, it is necessary not to undermine actions and their effects which are  
like reflections and (2) in order not to fall to the extreme of superimposing ultimate existence [onto phenomena], it is necessary to see that actions and their effects exist only in things lacking inherent existence. Chandrakīrti describes the opposite of these two [that is, undermining actions and their effects and misconstruing that actions and their effects exist only in inherently existent phenomena] as falling to the extremes of annihilation and permanence [respectively].

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a The material from here up to the question and answer leading into stanza 4 is not found in Chandrakīrti’s commentary. It repeats a theme found throughout Tsong-kha-pa’s writings on the Middle Way School. Jayānanda (Peking 5271, vol. 99, 119.5.8) cites this stanza as well as XXIV.12 from Nāgārjuna’s *Treatise*.

b *tshig gsal, prasannapadā.*
[Chandrakīrti] says that those who consider compositional phenomena as being non-existent have a wrong view; hence, even though there is a verbal difference between “not existent” (med pa) and “not being existent” (yod pa ma yin pa), the appearance to the mind of the aspect of “not existent” (med pa) does not differ at all [from the appearance to the mind of the aspect of “not being existent” (yod pa ma yin pa)] even though one mentally looks into it in detail.b

Therefore, distinctions:

• between the two—that something is not existent (yod pa min pa) and that something does not exist (med pa), and
• between the two—that something is not non-existent (med pa min pa) and that something exists (yod pa)

are reduced to merely being differences in mode of expression. No matter how much one analyzes how the meanings of both of those appear to the mind, there is no difference at all; hence, to propound that one falls or does not fall to extremes through those modes [of expression] is exhausted as fixation on mere words.

See Hopkins, Tsong-kha-pa’s Final Exposition of Wisdom, 195. According to Tsong-kha-pa, such distinctions are made in a futile attempt to propound that an object is not existent, is not non-existent, is not both, and is not either.
In commenting on Āryadeva’s *Four Hundred* where it states:\(^a\)

The one goes just to a bad transmigration [upon rebirth]  
Whereas the non-ordinary\(^b\) goes to peace.  

says:

On hearing the teaching of selflessness, the unwise abandon it or realize it incorrectly, whereby they go just to a bad transmigration [upon rebirth].

Thus [Chandrakīrti] explains that both [those who abandon the teaching of emptiness and those who apprehend it erroneously] go to a bad transmigration [upon rebirth]. To realize [emptiness] erroneously is to apprehend the meaning of emptiness as signifying non-existence. Therefore, when prideful persons—who lack the mental capacity to discriminate very subtle meaning and yet fancy that they have—develop strong quasi-interest in the mere words of the profound meaning which is unsuited to their faculties, this leads to disaster. Consequently, you should take care regarding these points.

\(^b\) Ye-shay-thub-tan (oral commentary) identified the non-ordinary as a person without the conception of inherent existence.
Question: How can one ascertain what is difficult to ascertain—that it is suitable to teach emptiness to this person, and emptiness is not to be taught to that person?

Response: To indicate that this can be ascertained through external signs, Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” says:

\begin{quote}
{VI.4}a
Those who even while ordinary beings, on hearing about emptiness
Intense joy arises again and again internally,
Tears arising from intense joy moisten the eyes,
And the hairs of the body stand on end,
\end{quote}

\begin{quote}
{VI.5abc}b
Have the seed of the awareness of a complete Buddha.
The vessels for the teaching of suchness are those.
The ultimate-object-truth should be taught to them.
\end{quote}

\[\text{Stanza VI.4; La Vallée Poussin, Madhyamakāvatāra, 78.2-78.5; Illumination, Sarnath 2009, 149.6-149.9.}\]

\[\text{Stanza VI.5abc; La Vallée Poussin, Madhyamakāvatāra, 78.6-78.8; Illumination, Sarnath 2009, 149.6-149.11.}\]
Those who even while ordinary beings and beginners, when they hear non-erroneous discourse about emptiness, from hearing it strong joy arises again and again internally with regard to that discourse, and tears arising from that strong joy moisten the eyes, and the hairs of the body stand on end, have the seed of the awareness of a complete Buddha, the non-conceptual exalted wisdom, called “the seed of realizing emptiness.” The vessels for the teaching of suchness by skilled masters are those persons. The ultimate-object-truth, having the characteristics about to be explained, should be taught to them.

If these physical marks are seen to arise when [a person] has the composite of (1) having heard non-erroneous discourse on emptiness and (2) not having misunderstood it, this is an unmistakable sign, but if the meaning

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a The material in this paragraph is not found in Chandrakīrti’s commentary.
is not understood or, even if understood, these marks do not arise, it cannot be determined that [such persons] are vessels of the profound for the time being; still, if they will not depart from the directions of an excellent lama [that is, will not merely follow their own conjecture], they are suitable as vessels for newly infusing many potencies [that will serve as] a causal lineage for [developing] realization of emptiness.

3" How Good Qualities Arise When the Profound Emptiness is Explained to Proper Vessels (VI.5d-7A)

Teaching emptiness to those listeners such as are described above will not be fruitless. Why? Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” says:

The good qualities that follow upon it will arise for them.

Not only will those listeners not incur the disaster generated by erroneous conception of emptiness, but also the good qualities that follow upon it—that are effects of hearing about the view of emptiness—will arise for them.

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\(^\text{a}\) Stanza VI.5d; La Vallée Poussin, Madhyamakāvatāra, 78.13; Illumination, Sarnath 2009, 150.11-150.18.
Question: How do [these good qualities] arise?
Response: Those who are vessels [of the teaching of emptiness] consider hearing about the view of emptiness to be like finding a treasure, and to prevent this view from deteriorating even in other rebirths:

{VI.6}a
Having correctly adopted ethics, they abide in ethics.
They give gifts, sustain compassion, meditatively cultivate patience,
And fully dedicate the virtue of these toward enlightenment
For the sake of releasing transmigrating beings.

{VI.7a}b
They respect the perfect Bodhisattvas.

They correctly adopt and thereupon abide in ethics. Moreover, thinking, “If due to the circumstance of degenerate ethics I fall into a bad transmigration, the continuum of [my] view of emptiness will be severed," they adopt proper ethics and thereupon guard against deterioration. Itc is necessary to have adopted ethics previously in order to have degenerate ethics because natural unseemliness discordant with proper ethics also is degenerate ethics.d

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a Stanza VI.6; La Vallée Poussin, Madhyamakāvatāra, 78.18-80.1; Illumination, Sarnath 2009, 151.5-152.16.
b Stanza VI.7a; La Vallée Poussin, Madhyamakāvatāra, 80.3; Illumination, Sarnath 2009, 151.16.
c The material in this and the next sentence is not found in Chandrakīrti’s commentary.
d It is not necessary to have adopted a code of ethics to fall into degenerate ethics since
Persons who are vessels of the teaching of emptiness also think, “Through having maintained proper ethics I will be born in a happy transmigration; yet, if having become poor, I am bereft of necessitates such as food, drink, medicine, and clothing, then due to being intent on seeking for these, the continuum of hearing about the view, meditating on its meaning, and so forth, will be severed.” Thus, they give gifts to high and low fields [of merit, for such giving acts as a cause of possessing resources in future lives] as explained above [in the section on the perfection of giving].

naturally immoral acts, such as murder, constitute degenerate ethics.

See Tsong-kha-pa, Kensur Lekden, and Jeffrey Hopkins, Compassion in Tibetan Buddhism, 182-191, and Jules Levinson, Title, Translators’ Obeisance, and How Hearers and Solitary Realizers are Born from Buddhas: Jam-yang-shay-pa’s Great Exposition of the Middle: Introduction I (Dyke, VA.: UMA Institute for Tibetan Studies uma-tibet.org), forthcoming.
Thinking, “The view of emptiness conjoined with the great compassion (explained earlier) induces Buddhahood, and not otherwise,” they sustain familiarization with great compassion, the root. Thinking, “Through anger I will go to a bad transmigration [upon rebirth], virtue will be destroyed, and I will acquire a very ugly complexion, and due to this condition Superiors will be displeased,” they meditatively cultivate patience.

Ethics and so forth that have not been dedicated again and again toward [attainment of] omniscience will not become causes of attaining Buddhahood, and the immeasurable effects of body, resources, and so forth will not uninterruptedly arise. Therefore, they also fully dedicate the virtue of these ethics and so forth toward enlightenment for the sake of releasing transmigrating beings from cyclic existence. Having seen that, except for Bodhisattvas, others—that is, Hearers, Solitary Realizers,

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\(a\) In the section on compassion; see Tsong-kha-pa, Kensur Lekden, and Jeffrey Hopkins, *Compassion in Tibetan Buddhism*, 101-125, and Jules Levinson, *Title, Translators’ Obeisance, and How Hearers and Solitary Realizers are Born from Buddhas: Jam-yang-shay-pa’s Great Exposition of the Middle: Introduction I* (Dyke, VA.: UMA Institute for Tibetan Studies uma-tibet.org), forthcoming.
so forth—cannot teach the profound dependent-arising as Bodhisattvas do, they deeply respect the perfect Bodhisattvas.

Once\(^a\) pure understandings, such as these explained above, are generated in beings of the Great Vehicle whose understanding of the view of emptiness has arrived at the essential points, they have great respect for achieving the class of extensive [compassionate deeds of giving and so forth]. That [combination of the wisdom of emptiness and practice of compassionate deeds] is a source of great praise, for Nāgārjuna’s *Essay on the Mind of Enlightenment* says: \(^b\)

This resorting to actions and their effects
Upon understanding this emptiness of phenomena
Is more wonderful than the wonderful,
More marvelous than the marvelous.

Such [a combination] comes to those who:

- have abandoned the two faults of the two types of non-vessel—(1) forsaking the view due to disbelief or (2) although having a quasi-belief, [mistakenly] understanding that cause and effect are refuted by the reasoning [establishing emptiness]—and

\(^a\) The rest of this section is not found in Chandrakīrti’s commentary.

\(^b\) *byang chub sems ‘grel, bodhicittavivaraṇa.*
in addition realize, in dependence on the view of the emptiness of inherent existence itself, the great feasibility of all actions and agents.

Otherwise, if something else is taken as the manner of having found the view, all presentations of actions and their effects such as ethics upon having [erroneously] come to be [seen as] like counting the creases in the horn of a rabbit, one [mistakenly] thinks that such [teachings on ethics and so forth] are for the sake of those who have not understood the definitive meaning [that is, emptiness] but are unnecessary for those who have understood it. For, [one mistakenly thinks that] all these [phenomena of cause and effect] are created by conceptuality and that all conceptual consciousnesses apprehend signs—that is, [wrongly] adhere to true existence—and, like the Chinese Hva-shang, one destroys all virtue.

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\[a\] In the late eighth century a Chinese monk by the name of Hva-shang Mahāyāna purportedly presented in Tibet the view that all thought is equally obstructive of enlightenment; at Sam-yay (bsam yas) he lost an important debate to Kamalashīla, an Indian proponent of gradual enlightenment. For bibliography on this debate see Elizabeth Napper, *Dependent-Arising and Emptiness* (London: Wisdom Publications, 1989), 656 n. 36.
Some say that adopting [virtue] and discarding [non-virtue] are done for the time being in the perspective of a mistaken [awareness]; however, if conceptual consciousnesses are [rightly] taken to be of two types—those that do and do not conceive of true existence—it is prattle to say that the reasoning refuting inherent existence refutes all objects. If conceptual consciousnesses are [wrongly] not treated as having those two types, then the two—the conceptual consciousnesses of the view and of the class of [ethical] behavior—[absurdly] would mutually damage each other, like hot and cold [which are such that the one cannot exist unaltered in the presence of the other]; also, there would be no ground for positing (1) the mistaken perspective in which [adopting virtue and discarding non-virtue] are posited, (2) the positor, and (3) those which are posited as such [since all thought would be mistaken]. Hence, such talk is a creation of darkness. Therefore, [those who put forth these notions] are holding the position of the opponents in the above passages [cited from Nāgārjuna and Chandrakīrti, for they misunderstand the reasonings proving emptiness to be negating cause and effect].
Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” says: a

Being skilled in the modes of the profound [meaning of emptiness] and the vast [compassionate deeds]
Will gradually attain the Very Joyous ground.
Hence, those seeking that [ground], listen to this path!

Beings skilled in the modes of the profound and the vast as explained above will definitely accumulate—over a long time without interruption while on the level of a common being—the collections of virtues in the profound and the vast classes, whereupon they will gradually attain the Very Joyous ground. Hence, [Chandrakīrti] exhorts those seeking that Very Joyous ground: “Listen to this profound path about to be explained!”

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a Stanzas VI.7bcd and Autocommentary; La Vallée Poussin, Madhyamakāvatāra, 80.1-81.18; Illumination, Sarnath 2009, 157.9.
Furthermore, Chandrakīrti’s *Commentary on (Āryadeva’s) Four Hundred* says:

When [persons] develop an interest in discourse on the emptiness of inherent existence, they should act so as to increase clarity with respect to emptiness from the approach of achieving conditions concordant with it; they should be very compassionate and grateful to the Supramundane Victors, the Ones-Gone-Thus, and due to wishing to abandon completely the causes for [falling into] the great abyss [of bad rebirths], circumstances interrupting [practice of] excellent doctrine, they should rely on [practicing even] what is frightful and give even what is difficult to give [that is, even their own flesh]; they also should gather [students] through the four modes of gathering; they should intensively teach this excellent doctrine with all endeavor to beings who have become vessels for the excellent doctrine.

Accordingly, it is said that this doctrine must be taught with great endeavor; that is, to those free of the two faults of non-vessels [that is, for-
saking the view due to disbelief and, although having a quasi-interest, mistakenly understanding that cause and effect are refuted by the reasoning establishing emptiness]. Even to those who, though having interest, do not understand properly, it should be explained through using a technique that does not undermine ascertainment of dependent-arising.a

For those explicators who know [this topic] well, there is very great merit in explaining it to those listeners who are suitable vessels, from the minimally qualified on up. Nāgārjuna’s Compendium of Sūtra says:b

Interest in the profound doctrine gathers all virtues; until the

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a This could be done, for example, by leading a student gradually through the views of the Great Exposition School, Sūtra School, Mind-Only School, and Autonomy School before introducing the Consequence School doctrines.

b mdo kun las btus pa, sūtrasamuccaya; Peking 5330, vol. 102, 108.5.4-109.1.4.
achievement of Buddhahood it accomplishes all mundane and supramundane marvels; the Given by the Precious Child\(^a\) Sūtra says:\(^b\)

Mañjushrī, if whoever listens [even] with doubt to this rendition of doctrine generates much greater merit than a Bodhisattva who, lacking skill in means,\(^c\) practices the six perfections for a hundred thousand eons, what need is there to mention a person who listens without doubt!

What need is there to mention a person who upon writing it out, gives a reading transmission, or memorizes it, and or even extensively, intensively teaches it to others!

\(^a\) Translation doubtful.

\(^b\) khye'u rin po ches byin pa'i mdo.

\(^c\) Ye-shay-thub-tan (oral commentary) explained this as meaning lacking understanding of emptiness.
Also, the *Diamond Cutter Sūtra* says:

The Supramundane Victor said, “What do you think, Subhūti? If the banks of the river Ganges themselves became as numerous as the grains of sand on the banks of the Ganges, would their grains of sand be many?”

Subhūti replied, “Supramundane Victor, since even [the banks] which would be as numerous as the grains of sand of the Ganges would be many, what is there to say about the grains of sand on those [banks]!”

The Supramundane Victor said, “Subhūti, I will instruct you; you will understand. If a certain man or a woman completely filled worldly realms as numerous as the grains of sand on those banks of the Ganges with the seven varieties of precious objects and gave these donations to the One-Gone-Thus, would that man or woman on this basis develop much merit?”

Subhūti replied, “Supramundane Victor, it would be manifold; One-Gone-to-Bliss, it would be manifold.”

The Supramundane Victor said, “If someone upon retaining [in memory]a merely a stanza of four lines from this rendition of doctrine also teaches it to others, much more merit than that is generated.”

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*a Ye-shay-thub-tan, oral commentary.*
A living being—who, possessing all these, enters into the doctrine of selflessness and has faith and belief that all phenomena are from the very beginning pure—does not go to a bad transmigration.

and the Chapter on Taming Demons says that:

A monastic—who knows all phenomena as utterly subdued [of inherent existence] and knows that also the initial point of faults is devoid of inherent existence—has cleared away contrition for faults that have occurred and consistently does not commit them, due to which if even deeds of immediate retribution\(^c\) are overwhelmed, what is there to mention the trifling [faults] of wrongly engaging in rites and ethics?

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\(^a\) _de bzhin gshegs pa'i mdzod kyi mdo_; paraphrasing a citation in Nāgārjuna’s _Compendium of Sūtra_ (Peking 5330, vol. 102, 109.2.2-109.3.2). This is perhaps the āryatathāgata-garbhānāmahāyānasūtra referred to as tathāgatākosāgarbhasūtra.

\(^b\) _bdud 'dul ba'i le'u_; paraphrasing the next citation in Nāgārjuna’s _Compendium of Sūtra_ (Peking 5330, vol. 102, 109.3.4-109.3.6). According to Phun-thogs-don-grub (156 n.60), the sūtra itself is sde dge, kha, 251a.2; known also as _’phags pa ’jam dpal rnam par ’phrul pa'i le'u_.

\(^c\) The most vile actions causing rebirth in a hell immediately after death—killing one’s father, killing one’s mother, causing blood to flow from a Buddha’s body with evil intent, killing a Foe Destroyer (dgra bcom pa, arhan), and causing dissent in the spiritual community.
and the *Ajātashatru Sūtra* says:¹

When someone, who has committed a deed of immediate retribution, enters into and has interest in this excellent doctrine upon hearing it, I do not call that deed a karmic obstruction.

Accordingly, these are benefits of having interest in and thinking about the profound meaning [of emptiness] on the occasions of hearing and explaining as well as on other occasions.

There are two requirements for obtaining well the benefits of [giving

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¹ *ma skyes dgra'i mdo, ajātāṣṭrasūtra;* quoting Nāgārjuna’s *Compendium of Sūtra* (Pe-king 5330, vol. 102, 109.4.5-109.4.6). According to Phun-tshogs-don-grub (157 n.61), the sūtra itself is sde dge, mdo sde, tsha, 267b.5.
such] an explanation: (1) a pure motivation—not looking for goods, services, fame, and so forth—and (2) non-erroneous explanation of the meaning of the doctrine to be explained without misapprehending it. For, it is said that an explanation within having either or both of these faults will serve to interrupt [the fruition of] a great deal of merit. The master Vasubandhu’s statement [in chapter four of the auto commentary to the Treasury of Manifest Knowledge]:

Therefore, persons who explain the doctrine erroneously or who—having an afflicted mind—explain it out of desire for goods, services, or fame, cause a large amount of their own merit to degenerate.

is the same also here. It is important that listeners also have a pure motivation for listening and not misapprehend the meaning. Hence, even both [explainer and listener] should each have the minimum qualifications at the time of explaining and listening.

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\(^a\) According to Phun-tshogs-don-grub (156 n.60), sde bstan, mngon pa, ku, 225b.6.
ཀྱང་འཆད་ཉན་གྱི་ȭས་ʀ་མཚན་ཉིད་མ་མཐའ་རེ་དང་Ȳན་པར་Ɏའོ།
5" HOW THE SUCHNESS OF DEPENDENT-ARISING IS EXPLAINED {3}

This section has three parts: how the meaning of reality is explained through scripture, proving the meaning of scripture through reasoning, and explaining the divisions of the emptiness established by those.\(^a\)

\[ \text{A" HOW THE MEANING OF REALITY IS EXPLAINED THROUGH SCRIPTURE} \{2\} \]

This has two parts: stating how reality is set out in scripture and identifying what is discordant with knowing suchness.

1: Stating how [the meaning of reality] is set out in scripture

The Sūtra on the Ten Grounds says: \(^b\)

When those fifth grounders enter the sixth ground, they enter

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\(^a\) The translation here includes the first of these three.

\(^b\) mdo sde sa bcu pa, daśabhūmikāsūtra, chapter VI; Peking 761.31, vol. 25; cited in Chandrakīrti’s Commentary on the “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle,’” commenting on stanza VI.7; Toh. 3862, dbu ma, vol. ‘a; La Vallée Poussin, Madhyamakāvatāra, 80.10-81.3; La Vallée Poussin, “Introduction au traité du milieu,” Muséon 11 (1910): 278.
by way of ten samenesses of phenomena. What are the ten? All phenomena are the same in being signless; all phenomena are the same in being characterless, likewise in being productionless, non-produced, void, pure from the very beginning, without proliferations, and non-adopted and non-discarded; and all phenomena are the same in being like a magician’s illusions, dreams, optical illusions, echoes, moons in water, reflections, and emanations; and all phenomena are the same in being without the duality of [effective] things and non-[effective] things. When in that way they thoroughly realize the nature of all phenomena, through sharp and concordant forbearance they attain the sixth Bodhisattva ground, the Manifest.a

a None of the material after this quote up to the two truths section is found in Chandrakīrti’s text. Chandrakīrti directly proceeds to the refutation of inherently existent production, whereas Tsong-kha-pa has a long excursion on the object negated in the view of selflessness in the Middle Way Schools.
“Likewise” [means that] “all phenomena” is to be applied up to [the eighth
which is the sameness in being] non-adopted and non-discarded. [With re-
gard to how the list is taken as ten samenesses] those two samenesses [of
being non-adopted and non-discarded] are taken as one, and the seven
samenesses of being like an illusion and so forth are taken as one same-
ness, and the last two [the sameness of being without the duality of things
and non-things] are taken as one.a

Thus the ten samenesses are:

1. sameness of all phenomena as signless, or the sameness of all phenomena in the ab-
sence of signs such as white, red, and so on for a consciousness in meditative equi-
poise on the nature of phenomena
2. sameness of all phenomena as characterless, or as free from being established by
way of their own character
3. sameness of all phenomena as productionless, or as free from production in the fu-
ture established by way of its own character
4. sameness of all phenomena as non-produced, or the sameness of all past and present
phenomena as free from production and cessation established by way of their own
character
5. sameness of all phenomena as vacuous, or the sameness of things yet to be produced
and things already produced as void, or empty, of establishment by way of its own character
6. sameness of all phenomena as pure from the start, or as purified of establishment by
way of its own character, not through scripture and reasoning, but from the start
7. sameness of all phenomena as free from the proliferations of conceptuality, or as
free from the proliferations of dualistic perception, for a consciousness in meditative
equipoise on the noumenon
8. sameness of all phenomena in being ultimately non-adopted and non-discarded (as
in adopting virtues and discarding non-virtues)
9. sameness of all phenomena in being like a magician’s illusions, dreams, optical illu-
sions, echoes, moons in water, reflections, and emanations, or in being empty of in-
herent existence as illustrated by these seven examples
10. sameness of all phenomena in not having the duality of things and non-things, or the
sameness of the compounded in not inherently being [effective] things and of the
uncompounded in not inherently being non-[effective] things.
With respect to the identification of the ten samenesses, even [Vasubandhu’s] Commentary on the “Sūtra on the Ten Grounds”\textsuperscript{a} and Asaṅga’s Bodhisattva Grounds\textsuperscript{b} do not appear to agree, and because these two [texts] do not accord with the mode of commenting on emptiness in this [Middle Way Consequence] system, [the ten samenesses] are explained differently here [in the context of Chandrakīrti’s Consequentialist text]. Concerning this, the first sameness is that all phenomena are similar in that appearances of [their] dissimilar characteristics do not exist in the perspective of a Superior’s meditative equipoise [on emptiness]. The second is that all phenomena are the same in being without establishment by way of their own character. These two are the general teachings; the other eight are taught within making distinctions in the meanings of the general teachings themselves.\textsuperscript{c}

\textsuperscript{a} sa bcu’i rnam par bshad pa, daśabhūmi-vyākhyāna; Peking 5494, vol. 104. Jam-yang-shay-pa’s Great Exposition of the Middle (199.2) cites the passage in Vasubandhu’s commentary.

\textsuperscript{b} byang chub sems dpa’i sa, bodhisattvabhūmi; Toh. 4037, sems tsam, vol. dzi. Jam-yang-shay-pa’s Great Exposition of the Middle (199.2) cites the passage in Asaṅga’s Grounds of Bodhisattvas.

\textsuperscript{c} Jam-yang-shay-pa’s Great Exposition of the Middle (179b.4; see above, 78) explains, “the seventh sameness is a distinction of the first [the sameness of being signless]; the third, fourth, and fifth samenesses are distinctions of the second sameness [the sameness of being characterless]; and the rest are distinctions of both.”
“Productionless” (skyey ba med pa) refers to future [production in that all phenomena are the same in not being produced by way of their own character in the future], and “non-produced” (ma skyes pa) refers to the other times [past and present in that all past and present phenomena are the same in not being produced and not ceasing by way of their own character]; moreover, that these are the same, or similar, with respect to all phenomena should be understood also about the other [samenesses]. Voidness is an emptiness of the produced and the to-be-produced, that is, void of being taken to be qualified by being established by way of their own character as on the occasion of the second sameness. That such is not created adventitiously by scripture or reasoning but that [all phenomena] abide in such purity from the very beginning is the sixth [sameness].

The seventh [sameness, that all phenomena are the same in] lacking the proliferations of dualistic appearance, should be affixed to the first [sameness in the sense of being that way in meditative equipoise on emptiness], whereas [that all phenomena are] the same in not being proliferated by terms and thoughts should be affixed with the qualification of the second [sameness in the sense that all phenomena are the same in that their being proliferated by terms and thoughts is not established by way of its own character]. Such qualification should also be applied to the eighth sameness [that all phenomena are the same in not involving adopting and discarding that exist by way of their own character]. The ninth [sameness, which is that all phenomena are the same in being empty of establishment
by way of their own character in accordance with seven examples of illusion] is many forms of examples for ascertaining the meanings explained earlier. The tenth [sameness] is the similarity of all phenomena in not being inherently existent as things or non-things [that is, as inherently established impermanent effective phenomena or inherently existent permanent non-effective phenomena respectively].

Sharp is quick wisdom. Concordant is concordant with an eighth grounder’s forbearance with respect to the doctrine of nonproduction; regarding this concordant forbearance, there appear to be many different ones due to context.ª

Although there are many scriptures with respect to teaching the suchness of phenomena, [the explanation] here is in the context of describing how suchness is realized by a sixth grounder’s wisdom; hence [Chandrakirti] cited a scripture speaking about entry into the sixth ground by

ª Jam-yang-shay-pa’s Great Exposition of the Middle (179b.6) explains:

There are three forbearances that are non-fright with respect to emptiness—the small forbearance [attained at the third level of] the path of preparation, the medium forbearance [attained at] the path of seeing, and the great forbearance [attained at] the eighth ground.
Tsong-kha-pa’s *Illumination of the Thought*

way of the ten samenesses.

ཆོས་ȷམས་ཀྱི་དེ་ཁོ་ན་ཉིད་Ȫོན་པ་ལ་ɾང་ȭ་མ་ཞིག་ཡོད་ཀྱང་།
འདིར་ས་ȯག་པའི་ཤེས་རབ་ཀྱིས་དེ་ཁོ་ན་ཉིད་Ȧོགས་ɰལ་
འཆད་པའི་ǰབས་ཡིན་པས།
ས་ȯག་པ་ལ་མཉམ་ཉིད་བȕས་
འșག་པར་གʀངས་པའི་ɾང་Ȯངས་སོ།

The way of the ten samenesses.
Abbreviations


“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, which is a PDF of: bla brang bkra shis ’khyil, a mdo.

“co ne” = co ne bstan ’gyur. TBRC W1GS66030. co ne dgon chen: co ne, 1926.


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*P121, vol. 5*


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*P730, vols. 12-18; Toh. 8, vols. ka-a (bum); TBRC W22084*


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*P741, vol. 21; D23, Dharma vol. 12*


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*P731, vol. 19; TBRC W22084*


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English translation of 223 stanzas (chap. 1, 1-77; chap. 2, 1-46; chap. 4, 1-100): Giuseppe Tucci.


6. **Treatise Called the Finely Woven**

vaidalyāṣṭūtrānāma

z̀hì b̀o m̀ao m̀àr ‘̀tʰaːŋ p̀a z̀hès b̀yà b̀a ‘̀i m̀̀d̀o


Peking 5226, vol. 95


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

Annotations for (Jam-yang-shay-pa’s) “Great Exposition of Tenets”: Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought

grub mtha’ chen mo’i mechan ‘grel dka’ gnad mdud grol blo gsal gces nor


Explanation of (Maitreya’s) Treatise “Ornament for the Clear Realizations” from the Approach of the Meaning of the Words: Sacred Word of Maitreyaṇātha

bstan bcos mgon par rogs pa’i rgyan tshig don gyi sgo nas bshad pa byams mgon zhal lung


English translations:


Explanation of the Meanings of Veiling (kun rdzob) and Ultimate (don dam) in the Four Systems of Tenets: the Spring Cuckoo’s Eloquent Song

grub mtha’ bzhì’i lugs kyi kun rdzob dang don dam pa’i don nam par bshad pa legs bshad dpyid kyi dpal mo’i gli dbyangs


Translation of the chapter on the Great Exposition School: John B. Buescher. *Echoes from an

Stating the Modes of Explanation in the Textbooks on the Middle Way and the Perfection of Wisdom in the Lo-sel-ling and Go-mang Colleges: Festival for Those of Clear Intelligence

blo gsal gling dang bkra shis sgo mang grwa tshang gi dbu phar gyi yig cha’i bshad tshul bkod pa blo gsal dga’ ston


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Word Commentary on the Root Verses of (Jam-yang-shay-pa’s) “Great Exposition of Tenets”

tshig ‘grel / grub mtha’ chen mo’i mchab ‘grel gyi skabs skabs su mdzad pa’i rtsa ba’i tshig ‘grel zur du bkod pa


grab mtha’ chen mo’i mchab ‘grel dka’ gnad mdud grol blo gsal gces nor, Taipe Edition (see above), includes Ngag-wang-pal-dan’s Word Commentary on the Root Verses.


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 mam bshad rigs pa’i rgya mtsho / rtsa shes tik chen

Tibetan digital reprint edition: In gsung ’bum (tsong kha pa, bla brang par ma). TBRC W22273.15.5-622 (PDF of bla brang: bla brang bkra shis ‘khyil, [199?]).


Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Thought
dbu ma la ’jug pa’i rgya cher bshad pa dgongs pa rab gsal

Tibetan editions:

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?]).


194 Bibliography of Works Cited

Ithaca, N.Y.: Snow Lion Publications, 1980; the portion of the book that is Tsong-kha-pa’s *Illumination of the Thought* (chapters 1-5) is downloadable at:


*Four Intertwoven Annotations on (Tsong-kha-pa’s) “Great Exposition of the Stages of the Path” / The Lam rim chen mo of the incomparable Tsong-kha-pa, with the interlinear notes of Ba-so Chos-kyi-rgyal-ntshan, Sde-drug Mkhan-chen Ngag-dbang-rab-rtan, Jam-dbyangs-bshad-pa’i-rdo-rje, and Bra-sti Dge-bshes Rin-chen-don-grub*

lam rim chen mo of the incomparable Tsong-kha-pa pa chen pos mdzad pa’i byang chub lam rim chen mo’i dka’ ba’i gnad mams mchan bu bzhis’i sgo nas legs par bshad pa theg chen lam gyi gsal sgron

New Delhi: Chos-’phel-legs-ladan, 1972

Tibetan digital reprint edition: In lam rim chen mo of the incomparable Tsong-kha-pa pa chen pos mdzad pa’i byang chub lam rim chen mo’i dka’ ba’i gnad mams mchan bu bzhis’i sgo nas legs par bshad pa theg chen lam gyi gsal sgron


legs bshad gser ‘phreng / shes rab kyi pha rol tu phin pa’i man ngag gi bstun bcos mngon par rtogs pa’i rgyan ‘grel pa dang bcas pa’i rgya cher bshad pa legs bshad gser gyi phreng ba

Tibetan editions:

Tibetan digital reprint edition: In gsung ’bum/ tsong kha pa (bla brang bkra shis ’khyil par ma). TBRC W29037.1-3-978 (PDF of bla brang bkra shis ’khyil edition printed from the 1807 bla brang bkra shis ’khyil blocks in 1999?).


legs bshad gser ‘phreng / shes rab kyi pha rol tu phin pa’i man ngag gi bstun bcos mngon par rtogs pa’i rgyan ‘grel pa dang bcas pa’i rgya cher bshad pa legs bshad gser gyi phreng ba

Tibetan editions:


Great Exposition of Secret Mantra / The Stages of the Path to a Conqueror and Pervasive Master, a Great Vajradhara: Revealing All Secret Topics

sngags rim chen mo / rgyal ba khyab bdag rdo rje ’chang chen po’i lam gyi rim pa gsang ba kun gyi gnad mams par phye ba

TBRC W2CZ7854. 1 vols. (PDF of Dharamsala: dPal ldan, date unknown).


Great Exposition of the Stages of the Path / Stages of the Path to Enlightenment Thoroughly Teaching All the Stages of Practice of the Three Types of Beings

lam rim chen mo / skyes bu gsum gyi nyams su blang ba’i rim pa thams cad tshang bar ston pa’i byang chub lam gyi rim pa

Tibetan editions:


Peking 6001, vol. 152.


**Introduction to the Seven Treatises on Prime Cognition:** Clearing Away the Mental Darkness of Seekers


**Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities / Medium-Length Exposition of the Stages of the Path to Enlightenment to be Practiced by Beings of the Three Capacities together with an Outline / Short Exposition of the Stages of the Path to Enlightenment**

Tibetan editions:


Praise of Dependent-Arising / Praise of the Supramundane Victor Buddha from the Approach of
His Teaching the Profound Dependent-Arising: The Essence of Eloquence / Praise of the Supramundane Buddha from the Viewpoint of Dependent-Arising

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

TBRC W8LS16232 (no publication data).

Three Principal Aspects of the Path

*lam gtsos damgs gsum*


*Treatise Differentiating Interpretable and Definitive Meanings: The Essence of Eloquence*

drang ba dang nges pa’i don nam par phye ba’i bstan bcos legs bshad snying po


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


Vasubandhu (*phyi gnyen*, fl. 360)

Commentary on (Asanga’s) “Summary of the Great Vehicle”

mahāyānasamgrahabhāṣya

teg pa ehen po bsdu pa’i ’gre l pa

Peking 5551, vol. 112

3 OTHER WORKS


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This book is an analyzed translation of the beginning of the sixth chapter in Jam-yang-shay-pa Ngag-wang-tsöndrü’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*. A textbook for the study of the Middle Way philosophy of liberation in the Gomang College of Drepung Monastery, it has been in continuous use since its publication in 1695.

The primary Indian textual source for the study of Middle Way philosophy of liberation for the Ge-lug-pa School is Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle,”* a presentation of the explicit teaching on the emptiness of inherent existence in the Perfection of Wisdom Sūtras. The primary Tibetan textual source for the study of Chandrakīrti’s *Supplement* is Tsong-kha-pa’s *Illumination of the Thought*, a commentary written in 1418 late in his life. Jam-yang-shay-pa’s *Great Exposition of the Middle* is a supplementary text written almost three centuries later, analyzing specific issues often in debate format to correct errors years either by Tibetans who criticized Tsong-kha-pa or by members of his own Ge-lug School with whom he disagreed.

The sections translated here treat issues raised in the context of the first seven stanzas of Chandrakīrti’s 226 stanza treatment of the sixth ground, the Manifest. Jam-yang-shay-pa follows the topical outline of Tsong-kha-pa’s *Illumination*, the translation here being concerned with (1) a creative etymology of the ground and indication that the perfection of wisdom is surpassing, (2) praise of the perfection of wisdom, and (3) stating how the meaning of reality is set forth in scripture.

The book includes Ngag-wang-pal-dan’s commentary on these stanzas of Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle”* as well as the corresponding sections of Tsong-kha-pa’s *Illumination of the Thought*.