How Are Hearers and Solitary Realizers Born From Buddhas?

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How Are Hearers and Solitary Realizers Born From Buddhas?

Jam-yang-shay-pa’s
Great Exposition of the Middle:
Beginning 2

Jules Levinson

With oral comments by
Ngag-wang-leg-dan and Lo-sang-gyal-tshan

Edited by Jeffrey Hopkins

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

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Technical Notes

It is important to recognize that:

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

JAM-YANG-SHAY-PA

Jam-yang-shay-pa Ngag-wang-tsön-drú was born in the northeastern Amdo Province of Tibet in the Earth-Mouse year of 1648 east of the Blue Lake. 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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a ‘jam dbyangs bzhad 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 bzhad 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 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.

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 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 Great Exposition of the Middle, a commentary on Tsong-kha-pa Lo-sang-drag-pa’s Illumination of the Thought, Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle.’” 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 Jamyang-shay-pa composed a very lengthy decisive analysis.

**THE COMMENTATORS**

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

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.

Their oral comments are clearly marked with their names and are slightly indented within three-sided boxes.

**EDITIONS CONSULTED**

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

1. *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs.* Published at Go-mang College, Lhasa, Tibet, date unknown. Interlinear reference in the Tibetan text “[G###a/b].” Abbreviated reference: “2015 Old Go-mang Lhasa,” so named because of being acquired in Lhasa, Tibet, at Go-mang College in 2015 by Jongbok Yi for the UMA Institute for Tibetan Studies. This version was likely originally printed at Go-mang College, Lhasa, Tibet, during Jam-yang-shay-pa residence at Go-mang College. (To be made available at UMA Institute for Tibetan Studies, [uma-tibet.org](http://uma-tibet.org).)

2. *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. Interlinear reference in the Tibetan text “[L##a/b].” Abbreviated reference: “2011 TBRC *bla brang,*” so named because of being acquired by E. Gene Smith for the Tibetan Buddhist Resource Center at the request of the UMA Institute for Tibetan Studies in 2010. This edition, which is a revision of the above edition, was originally printed in La-brang-tra-shi-khyil monastery founded by Jam-yang-shay-pa after his return to Am-do. In general, it is the preferred edition, though not always. This edition has spawned other editions such as:


The digital Tibetan text of Jam-yang-shay-pa’s *Great Exposition of the Middle* provided in this book was supplied by the Drepung Gomang Library of Go-mang College in Mundgod, Karnataka State, India. It is likely a slightly revised version of the 1999 codex mentioned in item #c. It has been edited in accordance with the “2011 TBRC *bla brang*” and the “1987 Old Go-mang Lhasa” editions as well as other sources.

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*a This edition was provided to the UMA Institute for Tibetan Studies by the late E. Gene Smith (1936-2010) in 2010.*
PART ONE:
Jam-yang-shay-pa’s
GREAT EXPOSITION
OF THE MIDDLE

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

The translation of Jam-yang-shay-pa’s text is at the margin, and the oral comments of Ngag-wang-leg-dan and Lo-sang-gyal-tshan are indented.
III. THE MEANING OF THE TEXT

This has four parts: (1) expression of worship, (2) the body of the treatise, (3) how the treatise was composed, and (4) dedication of virtue.

A. EXPRESSION OF WORSHIP

This has two parts: (1) praise of great compassion without differentiating [its types] and (2) homage to that compassion within differentiating [its types].

Ngag-wang-leg-dan: This division into two parts reflects the first two stanzas of Chandrakīrti’s Supplement. In the homage to great compassion within differentiating its types, Chandrakīrti describes three types of compassion that correspond to three stages of the path to and including Buddhahood: At first, prior to the generation of the mind of enlightenment, compassion resembles a seed. It indicates in particular the compassion that accompanies high resolve, b the sixth in the sevenfold series culminating in the mind of enlightenment. Then, when the mind of enlightenment has been generated, compassion resembles water. Later, with the accomplishment of Buddhahood, fully ripened compassion resembles an abundance that may be enjoyed for a long time. Were compassion not generated at the beginning, one would not have the wish to achieve Buddhahood in order to free sentient beings from

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a 2011 TBRC bla brang, 12a.4; 2015 Old Go-mang Lhasa, 10a.2; 2007 Taipei codex reprint, 16.12.

b drug pa lhag bsam gyi skabs kyi snying rje.
suffering. When the mind of enlightenment has been generated and one has risen to the level of a Bodhisattva, were compassion not strong, one would not undertake the difficult work of furthering the welfare of others. One would instead fall to the vehicle in which Hearers and Solitary Realizers progress. Similarly, with the ripening of the fruit at Buddhahood, in the absence of compassion a Buddha would not bother to assist others in every way possible.

Lo-sang-gyal-tshan: In the Supplement, Chandrakīrti praises compassion without differentiating its types by stressing the importance of compassion on three occasions: at the beginning of the process that leads to the state of a Buddha, along the way, and at the end of the entire process, which is to say when one has achieved the state of a Buddha. When he does differentiate its types, Chandrakīrti describes compassion observing mere sentient beings, compassion observing phenomena, and compassion observing the unapprehendable. In general, great compassion may be divided in various ways, such as into great compassion that assumes the burden of furthering the welfare of others and great compassion that does not assume that burden.

1. Praise of great compassion without differentiating [its types]

This has two parts: indicating that great compassion is the main cause of Bodhisattvas and indicating that compassion is even the root of the other [two] causes of Bodhisattvas.

Ngag-wang-leg-dan: Compassion is called the Victorious in the

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a sens can tsam la dmigs pa'i snying rje, sattvālambanā-karunā.
b chos la dmigs pa'i snying rje, dharmālambanā-karunā.
c dmigs med la dmigs pa'i snying rje, anālambanā-karunā.
d bcom ldan 'das ma, bhagavatī.
Hearers and Solitary Realizers are born from Buddhas

The sense of designating the principal cause, compassion, with the name of the effect. Great compassion is worthy of praise because, in its absence, Buddhahood cannot be achieved. Therefore, the principal cause is identified. In general it is the cause of Bodhisattvas. This compassion is the sixth, high resolve, which precedes generation of the mind of enlightenment, in dependence upon which one will become a Buddha. In general, compassion is the principal cause of Bodhisattvas, and it is also the root of the other two causes of a Bodhisattva, for it serves as the cause of newly generating a mind of enlightenment and of an awareness realizing emptiness. The latter is an extremely capable intelligence. It will be found in Bodhisattvas whose lineage is definite as the Great Vehicle and whose faculties are sharp, and they are the persons central to the discussion at this point. For such persons, between the generation of high resolve, the sixth in the sevenfold series, and the generation of the mind of enlightenment, the seventh in that series, it will be necessary to generate two valid cognitions. First, the necessity of achieving Buddhahood must be ascertained with valid cognition, and second, the possibility of achieving Buddhahood must be ascertained with valid cognition.

Those of sharp faculties proceed in this manner. Those of lesser faculties proceed in a different manner. They listen to those who explain the doctrine; they study the books that are to be studied; they meditate as well; and before realizing emptiness they adopt the way of the Bodhisattva. However, they do not thoroughly understand the reasons for doing so. They do not thoroughly understand why it would be unacceptable not to achieve Buddhahood. They have not realized the emptiness that is the furthest mode of abiding. Eventually they could slip into a fallacy, go astray, and fall to a lower pursuit. Those of sharp faculties will have given rise to the two valid cognitions prior to generating a mind of enlightenment. Without those two valid cognitions leading the way, even though, having entered the paths of the Great Vehicle one will realize emptiness, the awareness in that person’s continuum that realizes emptiness cannot be said to be a cause of his or her having become a Bodhisattva.

Compassion is the root of the mind of enlightenment. Those

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\[a\] rgyu gtso bo.

\[b\] stong nyid rtogs pa’i blo.

\[c\] theg chen rigs nges dbang po rnon po.
of sharp faculties who are definite in the lineage of the Great Vehicle [proceed through the first six of the seven instructions of cause and effect]: understanding all sentient beings to have been one’s mother innumerable times in the beginningless cyclic existence, remembering their kindness, promising to repay their kindness, love in the sense of finding a pleasantness in all sentient beings, compassion, and high resolve. The compassion that is the root of the mind of enlightenment is the sixth of those six: high resolve. It is powerful. One thinks: “I myself will bring about the separation of all sentient beings from suffering.” Taking this burden upon oneself is special great compassion. “May they be free from suffering”\(^a\) and “They are to be freed from suffering”\(^b\) are lesser. With the sixth, high resolve, one thinks “I will bring about this separation,”\(^c\) taking the burden of ensuring the welfare of all sentient beings upon oneself as something one must do. That resolve, which is special great compassion, is absent from any lesser degree of compassion.

Further along in this treatise, it will be said that Hearers and Solitary Realizers do not have great compassion. There, by great compassion is meant the decisive taking upon oneself the burden of freeing all other sentient beings from suffering [which is special great compassion]. It is asserted that Hearers and Solitary Realizers do have great compassion. They have the compassion expressed in the wish, “May they be free from suffering,” and also the compassion expressed by the words, “They are to be freed from suffering.” However, those two degrees of compassion lie below the compassion spoken of as great compassion. Thus, when Jam-yang-shay-pa and Jang-kya say in their presentations of tenets that Hearers and Solitary Realizers do have great compassion, they mean those two lesser great compassions. The third compassion, called special great compassion, consists of firmly resolving to free all sentient beings oneself. It will not be found apart from high resolve, the sixth in the sevenfold series I mentioned previously. That Hearers and Solitary Realizers lack this great compassion is said in Chandrakīrti’s *Autocommentary* to his *Supplement* as well as in the works of the Foremost Precious [Tsong-kha-pa]. This will be discussed further along in this treatise. When we read

\(^a\) *sdbusngal dang bral bar ’gyur cig.*

\(^b\) *sdbusngal dang bral bar bya’o.*

\(^c\) *bral bar nges byed kyi yin.*
that compassion is the root of the other two causes of Bodhisattvas, we must understand that to mean this special great compassion.

Lo-sang-gyal-tshan: Chandrakīrti identifies the mind of compassion, non-dual awareness, and the mind of enlightenment as the three causes of Bodhisattvas. He says also that, among those three, great compassion is the main cause of Bodhisattvas and that, moreover, it is the root of the other two causes of Bodhisattvas. That is to say, great compassion is the root from which non-dual awareness and the mind of enlightenment develop. For example, a tree’s branches, leaves, and trunk develop from its root, which is to say that when one gets down to the bottom one comes to the root. Similarly, great compassion serves as the root of the non-dual awareness and the mind of enlightenment that serve as the other two causes of Bodhisattvas. All three are the causes of Bodhisattvas, but great compassion serves as the further root of the other two.

a. Indicating that great compassion is the main cause of Bodhisattvas

This has three parts: explaining (1) how the two, Hearers and Solitary Realizers, are born from Monarchs of Subduers, (2) how Buddhas are born from Bodhisattvas, and (3) the three main causes of Bodhisattvas.

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a 2011 TBRC *bla brang*, 12a.5; 2015 Old Go-mang Lhasa, 10a.4; 2007 Taipei codex reprint, 16.15.
b *thub dbang, munindra.*
1) **HOW THE TWO, HEARERS AND SOLITARY REALIZERS, ARE BORN FROM MONARCHS OF SUBDUERS**

To explain how the two, Hearers and Solitary Realizers, are born from Monarchs of Subduers [Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle”* says]:

Hearers and Medium Realizers of Suchness are born from the Monarchs of Subduers.

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

With respect to that, supramundane victorious Buddhas are called “Monarchs of Subduers” because of fulfillment of sovereignty more excellent even than Hearers, Solitary Realizers, and Bodhisattvas due to being endowed with fulfillment of unsurpassed sovereignty of doctrine and having dominion of their word over Hearers and so forth. Hearers and so forth are born from them, that is, they are formed by them. How? Because when Buddhas arise, it is for the sake of engaging in teaching nonerroneous dependent-arising, and also Hearers and so forth through the stages of hearing, thinking, and meditating upon that become thoroughly completed in accordance with their intense inclination.

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*a 2011 TBRC bla brang, 12a.6; 2015 Old Go-mang Lhasa, 10a.4; 2007 Taipei codex reprint, 16.16.


d *rang sangs rgyas*
To eliminate qualms with respect to that [Chandrakīrti says:]a

Indeed although some [Solitary Victors] become skilled in the realization of the ultimate from only hearing the teaching of dependent-arising, they do not achieve nirvāṇa in just that present birth; nevertheless, as is the case with actions whose effects are definite to ripen, in other lifetimes practitioners of the teaching will without fail attain the thoroughly ripened effect that they manifestly desire. In this way, Āryadeva’s Four Hundred explains:b

Though those who know suchness do not attain
Nirvāṇa here, in another birth
They will definitely attain it without striving,
As in the case with actions.

Therefore, Nāgārjuna’s Treatise on the Middle also says:c

Though the complete Buddhas do not appear
And Hearers also have disappeared,
A Solitary Realizer’s pristine wisdom

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a dbu ma la 'jug pa'i bshad pa, 220a.6-221b.1; La Vallée Poussin, Madhyamakāvatāra, 2.11-4.7.

b Āryadeva, bstan bcos bzhi brgya pa zhes bya ba'i tshig le'ur byas pa (catuhṣatakasāstraśāstrakārikā), in bstan 'gyur (sde dge), TBRC W23703097 (Delhi, India: Delhi Karmapa choedhey, Gyalwae sungrab partun khang, 1982–85), 10a.2–3.

c XVI.12. Translation by Hopkins, Illumination of the Thought, 11.
Lo-sang-gyal-tshan: Some object that while Hearers become trainees of the Buddha, listen to the doctrine in the presence of the Buddha, and in this way are born from the Buddha, the same may not be said of Solitary Realizers. They wonder how Solitary Realizers are born from Buddhas, and they have the qualm that perhaps they are not.

With respect to that, they achieve the fruit of correct advice, due to which they are Hearers: [they say] “I have done what was to be done; I will not know another birth,” and so forth. Alternatively, having heard from Ones-Gone-Thusa of the supreme among fruits or the path of unsurpassed, thoroughly complete Buddhahood, they proclaim it to those who seek it, due to which they are Hearers. The White Lotus of Excellent Doctrine Sūtra says:

O Protector, today we have become Hearer-Proclaimers.
We proclaim the excellent enlightenment
And also intensively set forth the terms of enlightenment.

\[a\] de bzhin gshegs pa, tathāgata.
\[b\] dam pa'i chos pad ma dkar po zhes bya ba theg pa chen po'i mdo (saddharmapuṇḍarīka), in bka' 'gyur (sde dge par phud, mdo sde, vol. ja), TBRC W22084.51:3-362 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1976-1979), IV.53; Buddhist Sanskrit Texts, No. 6, 82; Peking 781, vol. 30, 23.3.2. Translation by Hopkins, Illumination of the Thought, 170.
Hence we are like adamant Hearers.

Bodhisattvas also are indeed like that, but even so [Hearer-Proclaimers] just proclaim; those who do not accomplish even a mere similitude [of what they proclaim] are Hearers; hence, it would not follow that Bodhisattvas [are Hearers].

This term “buddha” [means] realization of suchness; it applies to all three, which is to say, to Hearers, Solitary Realizers, and unsurpassed, thoroughly complete Buddhas. Therefore, the term “buddha” does denote Solitary Realizers. They surpass Hearers through the feature of an increase of merit and wisdom, and they do not have collections of merit and wisdom, great compassion, omniscience, and so forth, due to which they are inferior to thoroughly complete Buddhas; hence, they are medium. Therefore, pristine wisdom arises without their being taught, and they become enlightened for their own sake, due to which they are self-enlightened.

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\(^a\) Here the Tibetan translation has *sangs rgyas kyi de nyid*, a literal translation for which would be “a Buddha’s suchness.” Tsong-kha-pa writes that this translation does not reflect Chandrakīrti’s intention accurately. He prefers the original Sanskrit, *tattva-buddha*, translated into Tibetan as *de nyid rtogs pa*, which means realization of suchness. For Tsong-kha-pa’s extremely interesting discussion of this point, see his *Illumination of the Thought* (*dbu ma dgongs pa rab gsal*, 5b.1-4); for Hopkins’ translation see below, 171. I have translated the phrase in a way that accords with Tsong-kha-pa’s understanding of Chandrakīrti’s intention, a reading that Jam-yang-shay-pa will defend a little further on in this discussion.
To explain the meaning established in those [passages Chandrakīrti says]:

In the way that has been explained, these Hearers and Solitary Realizers definitely emerge [from cyclic existence] through the One-Gone-Thus having taught the doctrine, because of which they are born from Subduers.

Lo-sang-gyal-tshan: At the conclusion of this dispute, in which an opponent has challenged the assertion that Solitary Realizers are born from Buddhas and Chandrakīrti has answered forcefully, the matter under discussion has been resolved. That is what it means to speak of a meaning that has been established. To some extent this resembles the manner in which people gather formally, engage in a discussion, and eventually reach an agreement that they present in written form. In this case the opponent and the defender meet, debate, and eventually come to a resolution.

Having listened to the Buddha’s teaching, the students meditate upon what they have heard from the Buddha. In this way they bring the meaning of the doctrine into experience, in dependence

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\[\text{a} \quad \text{dbu ma la 'jug pa'i bshad pa, 221b.1; La Vallée Poussin, Madhyamakāvatāra, 4.7-10.}\]

\[\text{b} \quad \text{grub don.}\]

\[\text{c} \quad \text{yig cha.}\]
How Hearers and Solitary Realizers are born from Buddhas

upon which they definitely emerge,\(^a\) which is to say that they achieve liberation. This points toward the definite emergence\(^b\) that is presented as the fourth of the four features of true cessations,\(^c\) which are the third of the four truths.\(^d\) From what do they definitely emerge? From cyclic existence.\(^e\) Generally, one should understand \textit{nges}, translated here as “definite,” to mean decisive\(^f\) and certain.\(^g\) Still, the Sanskrit equivalent, \textit{niscaya}, has been translated into Tibetan in three ways: as certain,\(^h\) as unchanging,\(^i\) and as permanent.\(^j\) Here, definite emergence should not be taken to mean certainty; in this context definite\(^k\) should be understood to mean nirvāṇa.\(^l\) How then should nirvāṇa be understood? As unchanging, or as permanent? One should understand nirvāṇa as unchanging, irreversible emergence.\(^m\) By contrast, some non-Buddhists\(^n\) maintain that although liberation is achieved, it does not endure. One may achieve a temporary liberation, but later one will fall from it. Also, among our own schools, the Proponents of the Great Exposition\(^o\) assert that there are types of Foe Destroyers\(^p\) who fall back into cyclic existence. The higher schools of tenets\(^q\) maintain that the achievement of liberation endures, which is to say that, once achieved, liberation does not change.\(^r\) We should associate the definite emergence mentioned here with nirvāṇa, and here we should understand nirvāṇa to have that meaning.

\(^a\) \textit{nges par 'byung ba}.  
\(^b\) \textit{nges 'byung, nthsara}.  
\(^c\) \textit{'gog bden, niradhasatya}.  
\(^d\) For a discussion of these four features, see Hopkins, \textit{Meditation on Emptiness}, 294-295.  
\(^e\) \textit{khor ba, samsāra}.  
\(^f\) \textit{gtan 'khel ba}.  
\(^g\) \textit{brtan brian}.  
\(^h\) \textit{brtan brian}.  
\(^i\) \textit{mi 'gyur ba}.  
\(^j\) \textit{rgag pa}.  
\(^k\) \textit{nges pa}.  
\(^l\) \textit{myang 'das}.  
\(^m\) \textit{'gyur ldog med pa cig 'byung gi red}.  
\(^n\) \textit{phyi rol pa}.  
\(^o\) \textit{hye brag smra ba, vaibhāṣika}.  
\(^p\) \textit{dggra bcom pa, arhan}.  
\(^q\) \textit{grub mtha', siddhānta}.  
\(^r\) \textit{'gyur ba med pa}. 
This has two parts: the general meaning and the decisive analysis.

**A) THE GENERAL MEANING**

This has four parts: (1) the meaning of Monarch of Subduers, (2) the meaning of Hearer, (3) the meaning of Solitary Victor, and (4) how those two [Hearers and Solitary Victors] are born from Monarchs of Subduers.

1' The meaning of Monarch of Subduers

There are reasons why the subjects, the Enjoyment and Emanation [Bodies] of the triumphant, resplendent, and transcendent Buddhas, are called “Monarchs of Subduers” because

1. They have achieved unsurpassed sovereignty in the activities of body, speech, and mind.
2. They have achieved a flawless and complete sovereignty that surpasses that of Hearers, Solitary Victors, and Bodhisattva Subduers.
3. Their word dominates Hearers and so forth.
Lo-sang-gyal-tshan: A Buddha’s Enjoyment Body \(^a\) resides in the Highest Pure Land \(^b\). “Enjoyment Body” serves as an abbreviation for Complete Enjoyment Body \(^c\). By enjoyments we mean our homes, bodies, food, and all the things we use. People such as ourselves are able to enjoy the use of some things, but there are many things we are not able to use and enjoy. In that sense, our enjoyments are not complete. By contrast, a Buddha’s Enjoyment Body has everything at its disposal. How has this come about? On the occasion of the paths, a Bodhisattva accumulates the two collections, those of merit and wisdom. The practices of giving gifts, maintaining ethics, and cultivating patience mainly function to accumulate the collection of merit \(^d\), in dependence upon which on the ground of a Buddha \(^e\) one achieves the fruitional body that is adorned with thirty-two marks \(^f\) and eighty beauties \(^g\). The completion of all enjoyments gives its name to this body, which is the fruit of having accumulated the collection of merit for three periods of innumerable great eons \(^h\). The bodies emanated in dependence upon that are called Emanation Bodies \(^i\). They are of many types. Some are emanated to the Desire Realm \(^j\), where they teach the doctrine openly displaying the twelve deeds of a Buddha as a Supreme Emanation Body \(^k\); others appear in the aspect of a guru \(^l\) who teaches the doctrine; others further the welfare of sentient beings by appearing in the aspect of a physician \(^m\); or in another sort

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\(^a\) longs sku.
\(^b\) 'og min, akaniṣṭha.
\(^c\) longs spyod rdzogs pa'i sku, sambhogakāya.
\(^d\) bsod nams kyi tshogs, punyasambhāra.
\(^e\) sangs rgyas kyi sa.
\(^f\) mtshan bzang po sum cu tsa gnyis.
\(^g\) dpe byad bzang po brgyad cu.
\(^h\) bskal pa grangs med gsum.
\(^i\) sprul sku / sprul pa'i sku, nirmānakāya.
\(^j\) 'dod pa'i khams, kāmadhātu.
\(^k\) mchog gi sprul sku.
\(^l\) bla ma.
\(^m\) sman pa.
of birth,\(^a\) or as a construction.\(^b\) From among a Buddha’s four bodies, it is the Enjoyment Body and Emanation Bodies that on this occasion are called “Monarchs of Subduers.” A Buddha’s other two bodies—the Pristine Wisdom Body of Attributes\(^c\) and the Nature Body\(^d\)—are not the Monarchs of Subduers of this occasion.

To explain the subject that one wants to understand\(^e\) and the predicate [of the proposition],\(^f\) Chandrakīrti’s Autocommentary says:\(^g\)

The triumphant, resplendent, and transcendent Buddhas are called “Monarchs of Subduers,”

To explain the three corners of the sign serially Chandrakīrti’s Autocommentary says:\(^h\)

because due to possessing fulfillment of unsurpassed sovereignty of doctrine, they have a fulfillment of excellent sovereignty greater than Hearers, Solitary Realizers, and even Bodhisattvas, and their word has dominion over Hearers and so forth.

\(^a\) skye ba sprul sku.
\(^b\) bzo bo sprul sku.
\(^c\) ye shes chos sku, jñāna-dharma-kāya.
\(^d\) ngo bo nyid sku, svabhāvikākāya.
\(^e\) shes ’dod chos can.
\(^f\) bsgrub bya’i chos, sādhyadharma.
\(^g\) dbu ma la ’jug pa’i bshad pa, 220a.5; La Vallée Poussin, Madhyamakāvatāra, 2.5-6.
\(^h\) dbu ma la ’jug pa’i bshad pa, 220a.4-5; La Vallée Poussin, Madhyamakāvatāra, 2.1-5.
Due to restraining the three doors [of body, speech, and mind] from the discordant class, Hearers, Solitary Realizers, and so forth are called “Subduers” (thub pa, muni), and since the Sanskrit original of sovereign, in-dra, is constructed from “idi [which is used] for supreme sovereignty,” as is said in the Sūtra of Verbal Roots, the explanation of sovereign as “excellent sovereignty” or “sublime sovereignty” is attained.

2' The meaning of Hearer

With respect to the subject, persons of the small vehicle, there are two reasons why they are called Hearers because the Sanskrit original for Hearer, srāvaka or srāvaka, is used for both Listener-Hearer (nyan thos) and Hearer-Proclaimer (thos sgrog). There is a reason for calling them Listener-Hearers because having listened to correct instructions in [the presence of] another, at the time of achieving the fruit they cause others to

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a mithun phyogs, vipakṣa.
b dbang po.
c Pūrṇacandrāpāda, hyings kyi mdo (diḥusūtra), in bstan 'gyur (sde dge, 4424), TBRC W23703.211: 44-64; sna tshogs, no (Delhi, India: Delhi Karmapa chodhey, Gyalwae sungrab partun khang, 1982-1985) TBRC W23703-1529, 21b.5. There we find something close to what Jam-yang-shay-pa has written, but the difference is interesting because of the echo in Chandrakīrti’s Autocommentary. The Sūtra of Verbal Roots says i di dbang phyug dam pa la’o, “Idi [means] excellent sovereignty.” Similarly, in the passage cited above, Chandrakīrti writes nyan thos dang rang sangs rgyas dang byang chub sms pa’ rnam pas kyang dbang phyug dam pa phun sum tshogs pa nyid dang.
d 2011 TBRC bla brang, 13a.2; 2015 Old Go-mang Lhasa, 10b.4; 2007 Taipei codex reprint, 17.19.
e Where Tsong-kha-pa has gzhan las nyan nas (4b.5), Jam-yang-shay-pa has gzhan la nyan nas (2011 TBRC bla brang, 13a.4; 2015 Old Go-mang Lhasa, 10b.5; 2007 Taipei codex reprint, 18.1).
hear, “I have done what was to be done; I will not know another existence beyond this,” due to which they are called such; Chandrakīrti’s Autocommentary says:

With respect to that, they cause [others] to hear of the fruit of correct advice, due to which they are Hearers.a

This is an explanation constructed from the verbal root of “listen” (nyan pa’i byings).

Ngag-wang-leg-dan: Seeing the serious flaws of cyclic existence and convinced that to remain in cyclic existence can in no way be acceptable, Hearers work very hard at accomplishing the doctrine. Gradually they purify the origins of suffering. Among those of sharp faculties, some achieve the state of Foe Destroyer after only two more births, but some require many lifetimes. Just before they

a Jam-yang-shay-pa’s citation of Chandrakīrti’s Autocommentary differs from the Autocommentary twice: where the 2007 Taipei codex reprint of Jam-yang-shay-pa’s treatise has de las, or “from him/them,” Chandrakīrti has de la, or “with respect to that,” and where Jam-yang-shay-pa has thos, or “hear,” Chandrakīrti has thob, or achieve. See 13a.4-5/18.1-2 in the Great Exposition of the Middle and 221a.2 in the Autocommentary. Also, the 2007 Taipei codex reprint of Jam-yang-shay-pa’s treatise itself notes that the dbus edition of the treatise has de la yang dag pa’. I have followed the Autocommentary in the first case and Jam-yang-shay-pa’s treatise in the second.
achieve the state of a Foe Destroyer, there remain the latter objects
to be abandoned, the lesser degrees of afflictions. Entering into
equipoise, they achieve a path of release and the state of Foe De-
stroyer. Rising in subsequent attainment,\(^a\) they say words such as
these: “I have listened to the word of the Buddha. I have done what
is to be done. Other than this I will have no births. I will have no
burden to bear. I am released.” Having listened to the doctrine in
the presence of the Buddha, they practice it, knowing what must
be done and the fruit that will come of such practice. Having done
this themselves, they cause others to hear this; thus they are called
Listener-Hearers.\(^b\) Such an account is well renowned.

There is a reason for calling them Hearer-Proclaimers because having
heard of the supreme among fruits—Buddhahood—or the path to that
from the Buddha, without practicing it themselves they proclaim it to oth-
ers, due to which they are called such, because Chandrakīrti’s Autocom-
mentary says:\(^c\)

Alternatively, having heard from Ones-Gone-Thus of the supreme
among fruits or the path of unsurpassed, genuine, complete Bud-
dhahood, they proclaim it to those who seek it, due to which they
are Hearer-Proclaimers; the White Lotus of Excellent Doctrine
Sūtra says:

O Protector, today we have become Hearer-Proclaimers.
We proclaim the excellent enlightenment
And also intensively set forth the terms of enlightenment.
Hence we are like adamant Hearers.

This is an explanation [derived] from the verbal roots of hear-proclaim
(thos pa sgrog pa ‘i byings).

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\(^a\) rjes thob, prṣṭalabdha.

\(^b\) nyan thos.

\(^c\) dbu ma la ’jug pa ‘i bshad pa, 221a.3-4; La Vallée Poussin, Madhyamakāvīvatāra, 3.5-13.
Ngag-wang-leg-dan: One explanation of the name Listener-Hearer\(^a\) focuses upon their listening \([to the doctrine]\) and then causing others to hear \([of their achievement]\). Another comes from the same Sanskrit equivalent, \(śrāvaka\), which can be represented in Tibetan as Hearer-Proclaimer,\(^b\) which conveys the sense of their proclaiming what they heard. For instance, Ānanda, Shāriputra, and Maudgalyāyana heard the Great Vehicle doctrine in the presence of the Buddha and then went out and explained it to others. For that reason they may be called Hearer-Proclaimers. In this explanation, they tell others of a path to the supreme fruit, a path they do not themselves practice. Thus we have two distinct ways in which practitioners are named \(śrāvaka\).

If someone is a Hearer, these etymologies\(^c\) are not necessarily present \([in him or her]\) because there are Hearers in the Formless Realm\(^d\) and because although the etymology of lake-born\(^e\) is absent in a lotus grown from dry [soil],\(^f\) it is \([nevertheless]\) used.

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\(^a\) nyan thos.
\(^b\) thos sgros.
\(^c\) sgra bshad.
\(^d\) gzugs med khams, ārūpyadhātu.
\(^e\) mtsho skyes, saraja.
\(^f\) skam skyes.
Ngag-wang-leg-dan: Some Hearers achieve the state of Foe Destroyer in the Formless Realm. In that realm, they say nothing; since there is no form, there is no conversation. Therefore, if someone were to argue, “It follows that a Hearer Foe Destroyer who has achieved the state of Foe Destroyer in the Formless Realm does not engage in any conversation whatsoever,” it would be difficult to answer in such a way as to defend the proposition that they cause others to hear anything of what they have done.

3' The meaning of Solitary Victor

With respect to the subjects, the persons of the medium vehicle, there are reasons why they are called Medium Buddhas, that is, Medium Realizers of Suchness, and Solitary Realizers because:

1. they realize suchness, due to which they are called buddhas, that is, tattva-buddha or realizer of suchness, and they surpass Hearers and are inferior to Buddhas, due to which they are called medium;

2. in the Sanskrit original for Solitary Realizer, pratyekabuddha, prati [means] individually, eka means one [or alone], and buddha means enlightened: not depending upon others, individually they abide alone; or, realizing suchness for the sake of themselves alone, they attain the fruit, due to which they are called Solitary Realizers.

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b de kho na nyid khong du chud.
c de nyid rtogs pa.
Ngag-wang-leg-dan: Solitary Realizers do not think, “For the sake of all sentient beings I will become a Buddha.” Rather, they think “I will become a Buddha,” and then they accumulate the collections for one hundred eons. They do not rise higher than a medium vehicle. That is the reason; that is their central reason. “Self-Buddha” means “I myself will become a Buddha.” That’s all; they do not have the third of the three main causes of a Bodhisattva. By the power of that, they abide in a medium vehicle. In the lifetime in which Hearers achieve the state of Foe Destroyer, they must depend upon a teacher. In the lifetime in which Solitary Realizers achieve the state of Foe Destroyer, they do so without relying upon any other person. They do not have to hear the doctrine from anyone. The great amount of the collections they have accumulated previously gives them the power to do this, despite those collections not being the authentic ones [that practitioners of the Great Vehicle accumulate].

The first sign [which is that they realize suchness, due to which they are called buddhas, that is, tattva-buddha or realizer of suchness, and they surpass Hearers and are inferior to Buddhas, due to which they are called medium] is established because Chandrakīrti’s Autocommentary (above,
25) says:\textsuperscript{a}

Therefore, the term “buddha” does denote Solitary Realizers. They surpass Hearers through the feature of an increase of merit and wisdom, and they do not have the collections of merit and wisdom, the great compassion, the omniscience, and so forth [of a Buddha], due to which they are inferior to thoroughly complete Buddhas; hence, they are medium.

The second sign [which is that in the Sanskrit original for Solitary Realizer, \textit{pratyekabuddha}, \textit{prati} (means) individually, \textit{eka} means one, and \textit{buddha} means enlightened: not depending upon others, individually they abide alone; or, realizing suchness for the sake of themselves alone, they attain the fruit, due to which they are called Solitary Realizers] is established because Chandrakīrti’s \textit{Autocommentary} says:\textsuperscript{b}

Therefore, pristine wisdom arises without their being taught, and they become enlightened for their own sake, due to which they are self-enlightened.

\textsuperscript{a} \textit{dbu ma la 'jug pa'i bshad pa}, 221a.6-7; La Vallée Poussin, \textit{Madhyamakāvatāra}, 3.20-4.5.
\textsuperscript{b} \textit{dbu ma la 'jug pa'i bshad pa}, 221a.7-221b.1; La Vallée Poussin, \textit{Madhyamakāvatāra}, 4.5-7.
Lo-sang-gyal-tshan: The verbal convention Medium Buddha is uncomfortable; if Solitary Victors are to be called Medium Buddhas, then Hearers would have to be called Small Buddhas and those of the Great Vehicle would have to be called Great Buddhas. When we replace Medium Buddha with Medium Realizer of Suchness, the term hits the mark nicely.

4' How Hearers and Solitary Realizers are born from Monarchs of Subduers

The subjects, Hearers and Solitary Realizers, are born from the Monarchs of Subduers because they are formed, which is to say, generated, by the speech of those [Monarchs of Subduers]. Chandrakīrti’s Autocommentary says:

Hearers and so forth are born from those, that is, they are formed by them.

There is a way in which they are generated because when the Monarchs of Subduers arise, they teach the profound dependent-arising, and those possessing the lineages of the three vehicles, having gathered, achieve the fruit in accordance with their own inclination by means of the stages of hearing, thinking about, and meditating upon that. Chandrakīrti’s Autocommentary (above, 22) says:

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a. sangs rgyas 'bring.'
b. de nyid rtogs 'bring.'
d. dbu ma la 'jug pa'i bshad pa, 220a.5; La Vallée Poussin, Madhyamakāvatāra, 2.6-7.
e. dbu ma la 'jug pa'i bshad pa, 220a.5-6; La Vallée Poussin, Madhyamakāvatāra, 2.7-11.
How? Because when Buddhas arise, it is for the sake of engaging in teaching nonerroneous dependent-arising, and also Hearers and so forth through the stages of hearing, thinking, and meditating upon that become thoroughly completed in accordance with their intense inclination.
PART TWO:
Ngag-wang-pal-dan’s
WORD COMMENTARY
ON (CHANDRAKĪRTI’S)
“SUPPLEMENT”
III. THE MEANING OF THE TEXT

This has four parts: (1) beginning to compose the treatise, (2) body of the treatise composed, (3) how [the treatise] was composed, and (4) dedication of the virtue of composing [the treatise].

A. BEGINNING TO COMPOSE THE TREATISE

This has two parts: praise of great compassion without individually differentiating [its types] and homage to great compassion within individually differentiating [its types].

1. Praise of great compassion without individually differentiating [its types]

[Chandrakīrti] spoke two stanzas:

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\textsuperscript{a} \textit{dbu ma la 'jug pa'i tshig 'grel legs bshad rjes 'brang}, TBRC W5926-3827, 281-657. This section translates 3a.6.-5a.4.
{I.1}a
Hearers and Medium Buddhas are born from the Monarchs of Subduers.
Buddhas are born from Bodhisattvas;
The mind of compassion, non-dual awareness, and the mind of enlightenmentb
Are the causes of Children of Victors.

{I.2}c
Since empathy alone is asserted like a seed
Of a Victor’s rich harvest,
Like water for development, and like ripeness in a state of long enjoyment,
At the start I praise compassion.

Hearers and Medium Realizers of Suchness, that is, Solitary Victors, are born from the Monarchs of Subduers. Complete Buddhas are born from Bodhisattvas. The three:

- the mind of compassion that will be explained [in the following stanzas]
- the awareness, or wisdom, that realizes the meaning of non-existence as the duality of the extremes of permanence and annihilation, that is to say, the meaning of the voidness of [those] two
- and the mind of enlightenment

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a Stanza I.1; in bstan 'gyur (sde dge), TBRC W23703.102: 403-439 (Delhi, India: Delhi Karmapa chodhey, Gyaltse sunggrab partun khang, 1982-1985), 201a.1-2; in bstan 'gyur (dpe bsdur ma), TBRC W1PD95844. 60: 578-622 (pe cin: krung go'i bod rig pa'i dpe skrun khang, 1994-2008), 60-555, 3-5. Translation by Hopkins, Illumination of the Thought, 10.
b Specifically, the mind of the altruistic intention to become enlightened.
c Stanza I.2; in bstan 'gyur (sde dge), TBRC W23703.102, 201a.2-3; in bstan 'gyur (dpe bsdur ma), TBRC W1PD95844. 60, 555, 5-8. Translation by Hopkins, Illumination of the Thought, 10.
are the main causes of Children of Victors—Bodhisattvas. Compassion is even the root of the other two practices; hence, asserting to teach that compassion is the main [cause of Bodhisattvas, Chandrakīrti] says:

Since empathy alone is asserted like a seed
Of a Victor’s rich harvest,
Like water for development, and like ripeness in a state of long enjoyment,
At the start I praise compassion.

Since empathy is asserted as important like a seed for the initial development of a Victor’s rich harvest, important like water in the middle for development, and important in the end like the ripeness of fruit for long enjoyment by trainees, I, the honorable Chandrakīrti, rather than praising Hearers, Solitary Realizers, Buddhas, Bodhisattvas, or the other two causes of [Bodhisattvas], praise great compassion at the start—at the start of composing the treatise.
There is an etymology of “Listener-Hearer” (nyan thos, śrāvaka) because when they have attained the Hearer enlightenment, the fruit of meditation upon having listened to correct advice from others, they cause others to hear, “I have done what was to be done; I will not know another cyclic existence beyond this,” and so forth, due to which they are called Listener-Hearers.

Or, in accordance with the usage of the original Sanskrit for nyan thos, śrāvaka, also as “hearing and proclaiming” (thos sgrog), they hear about the paths and fruits of the Great Vehicle from the Buddha and then without accomplishing even a mere similitude [of those paths and fruits] themselves, they proclaim it to others, those who have the lineage of the Great Vehicle, due to which they are śrāvaka; a the White Lotus of Excellent Doctrine Sūtra says: b

O Protector, today we have become Hearer-Proclaimers.
We proclaim the excellent enlightenment
And also intensively set forth the terms of enlightenment.
Hence we are like adamant Hearers.

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a According to this etymology, Hearer-Proclaimers.
b dam pa'i chos pad ma dkar po zhes bya ba theg pa chen po'i mdo (saddharmapuṇḍarīka), in bka' 'gyur (sde dge par phud, mdo sde, vol. ja), TBRC W22084.51:3-362 (Delhi, India: Delhi Karmape choedhey, Gyalwae sungrab partun khang, 1976-1979), IV.53; Buddhist Sanskrit Texts, No. 6, 82; Peking 781, vol. 30, 23.3.2. Translation by Hopkins, Illumination of the Thought, 9.
It is said [in Tsong-kha-pa’s *Illumination of the Thought* (below 63) that it is the thought of Chandrakīrti’s commentary] that the former enlightenment [mentioned in the second line of this stanza, “We proclaim the excellent enlightenment,”] is to be taken as the Great Vehicle enlightenment and the latter enlightenment [mentioned in the third line of this stanza, “And also intensively set forth the terms of enlightenment,”] as the path proceeding to it, and Tsong-kha-pa’s *Explanation of (Chandrakīrti’s) Supplement to (Nāgārjuna’s) “Treatise on the Middle”: Illumination of the Thought* (below, 62) says, “Those two reasons are why [these] Bodhisattvas are similar to Hearers, but the actual meaning of hearing and proclaiming [applies] to Hearers.” Therefore, whether there are Bodhisattvas who fulfill both the former and latter etymologies should be analyzed.
As for the advice that is heard by the former [the Listener-Hearers,\(^a\)] it is predominantly the scriptural collections of the Lesser Vehicle; whether there are or are not the scriptural collections of the Great Vehicle should be analyzed because there are many statements that when the Great Vehicle doctrine is taught, the four fruits [Abider in the fruit of Stream-Enterer, Once-Returner, Never-Returner, and Foe Destroyer] are attained, and because of statements such as “Even those who want to train in the grounds of Hearers should train in the perfection of wisdom.”\(^b\) The doctrine to be

\(^a\) Those who when they have attained the Hearer enlightenment, the fruit of meditation upon having listened to correct advice from others, they cause others to hear, “I have done what was to be done; I will not know another cyclic existence beyond this,” and so forth, due to which they are called Listener-Hearers.

\(^b\) nyan thos kyi sa la slob par 'dod pas kyang shes rab kyi pha rol tu phyin pa 'di la bslab par bya'o/. I have not found precisely these words, but in the One Hundred Thousand Stanza Perfection of Wisdom Sūtra I have found something close to them:

Venerable Subhūti, even those who desire to train in the levels of Hearers should listen ardently to this very perfection of wisdom, should embrace it, should bear it in mind, should read it aloud, should understand it thoroughly, and should take it to mind properly (tshe dang ldan pa rab 'byor nyan thos kyi sa la slob par 'dod pas kyang shes rab kyi pha rol tu phyin pa 'di nyid nan tan du mnyan par bya'o/ /gzung bar bya'o/ /bcan bar bya'o/ /klang bar bya'o/ /yongs su chub par bya'o/ /tshul bzhin du yid la bya'o/).

See the shes rab kyi pha rol tu phyin pa stong phrag brya pa, śatasāhasrikāprajñāparāmitāsūtra, in bka’ ’gyur (sde dge par phud), TBRC W22084.14: 3-789 (Delhi, India: Delhi Karmapa choedhey, Gyalwae sungr ab partun khang, 1976–1979), 332b.1–2. Given my inability to find the line cited by Ngag-wang-pal-dan, it may be interesting to note that in the course of his discussion of the grounds and paths of the three vehicles of the system of Sūtra, and at the point of identifying the obstructions that Hearers, Solitary Realizers, and Bodhisattvas abandon and the selflessness they realize, Jam-gön-kong-trül-lo-dro-ta-yay (jam dgon kong sprul blo gros mha’ yas, 1813-1899) mentions that:

A Sūtra on the Perfection of Wisdom says, “Even those who want to train in the levels of Hearers should train in the perfection of wisdom” (sher phyin gyi mdo las/ nyan thos kyi sa la slob par ’dod pas kyang shes rab kyi pha rol tu phyin pa ’di la bslab par bya'o/)

See his Encyclopedia (shes bya kun khyab), TBRC W28978-4982-3-1044 (pe cin: mi rigs dpe skrun khang, 2002), 907.24-26. One line further along he identifies this statement as one taken from the “extensive word of the Buddha” (bka’ rgyas), which seems consistent with having found something close to this in the One Hundred Thousand Stanza Perfection
proclaimed by the latter [the Hearer-Proclaimers\textsuperscript{a}] is only the doctrine of the Great Vehicle.

\[\text{The term} \text{ “Medium Buddha” is a flawed translation; hence, they are called “Medium Realizers of Suchness.”} \text{ There are reasons why Solitary Victors are called “Medium Realizers of Suchness” because realization of suchness exists in all three persons [that is, in Hearers, Solitary Realizers, and Bodhisattvas], and Solitary Victors surpass Hearers through their feature of increased reliance on practicing merit and pristine wisdom for a hundred eons, but since they do not have the two collections of merit and pristine wisdom, nor the compassion engaging all sentient beings at all times, nor an exalted-knower-of-all-aspects and so forth, they are inferior to complete Buddhas; hence, they are called “Medium Realizers of Suchness.”}^{b}\]

\textit{of Wisdom Sūtra.} Whatever its origin, the line as given by Ngag-wang-pal-dan appears to resonate widely within Tibetan Buddhist traditions.

\textsuperscript{a} Those who hear about the paths and fruits of the Great Vehicle from the Buddha and then without accomplishing even a mere similitude [of those paths and fruits] themselves, proclaim it to others, who have the lineage of the Great Vehicle.

\textsuperscript{b} Ngag-wang-pal-dan has taken the latter half of this sentence from Tsong-kha-pa’s \textit{Illumination of the Thought}, below, 172. See \textit{dgongs pa rab gsal}, 5b.4-6.
In Gyal-tshab-dar-ma-rin-chen’s Explanation of (Maitreya’s) “Ornament for the Clear Realizations” and (Haribhadra’s) Commentary: Ornament for the Essence\textsuperscript{a} it is explained that the two Congregating [Solitary Realizers], greater and lesser, accumulate the collections [of merit and wisdom] at indeterminate times, but in Tsong-kha-pa’s Golden Rosary of Eloquence it is said that the times at which all three Solitary Victors accumulate the collections [of merit and wisdom] are equal. Tsong-kha-pa’s Illumination of the Thought (below, 67) says that merit and wisdom that fulfill the meaning of holding the fruit in the sense of being a means of unmistakably achieving highest enlightenment are principal collections and that merit and wisdom that do not fulfill this meaning are secondary collections.\textsuperscript{b}

\textsuperscript{a} A commentary by Gyal-tshab-dar-ma-rin-chen (rgyal tshab dar ma rin chen, 1364-1432) on Tsong-kha-pa’s Golden Garland of Eloquence (legs bshad gser phreng). phar phyin rnam bshad snying po’i rgyan / shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mgon par rtogs pa’i rgyan gyi ’gre l pa don gsal ba’i rnam bshad snying po’i rgyan; Tibetan digital reprint edition: In gsung ’bum (rgyal tshab rje). TBRC W1KG15935.2 (PDF of [s.l.]; [s.n.], [2002]; also, TBRC W29194.2:3-710. (PDF of Dharamsala: Sherig Parkhang, 1997).

\textsuperscript{b} dgongs pa rab gsal, 6a.4-5.
The supramundane victorious Buddha is called a Monarch of Subduers because the term Subduer is used also for Hearer and Solitary Realizer Foe Destroyers, and a Buddha has gained an unsurpassed sovereignty of doctrine more excellent than even Hearers, Solitary Realizers, and Bodhisattvas; and in the realm of doctrine the word of the Buddha has dominion those three persons.

There is a way in which the Monarchs of Subduers form Hearers and Solitary Realizers because through the stages of hearing, thinking about, and meditating upon the nonerroneous teaching on the meaning of the profound dependent-arising by the Monarchs of Subduers, those who have the lineages of Hearers and Solitary Realizers attain their respective fruits.

About this, there is an objection and a response.
**Someone says:** That Solitary Victors are born from a Monarch of Subduers is not logically feasible because at the time of their last cyclic existence they achieve a Solitary Victor’s nirvāṇa without depending upon the quintessential instructions of another master—the achievement of a Solitary Victor’s nirvāṇa does not occur in the lifetime in which they hear the doctrine from the Buddha.

**Our response:** There is no fault because although they do not achieve a Solitary Victor’s nirvāṇa in the lifetime in which they hear the doctrine from the Buddha, by means of listening to, thinking about, and cultivating in meditation exactly that meaning heard [from the Buddha], in another birth they will definitely achieve a Solitary Victor’s nirvāṇa; because it is like, for example, that in the very lifetime in which one accumulates an action [whose fruit is] definite to be experienced [at some time], the fruit [of that action] is not experienced, but in another birth [the fruit of that action] will definitely be experienced; Āryadeva’s *Four Hundred* says:

> Though those who know suchness do not attain
> Nirvāṇa here, in another birth
> They will definitely attain it without striving,
> As in the case of actions.

and Nāgārjuna’s *Treatise on the Middle* says:

> Though the perfect Buddhas do not arise
> And Hearers also have disappeared,
> A Solitary Realizer’s pristine wisdom
> Arises without support.

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*a TBRC W5296-3287, 4b.6.

*b bstan bcos bzhig pa zhes bya ba'i tshig le'ur byas pa, TBRC W23703097, 10a.2–3. Translation by Hopkins, *Illumination of the Thought*, 11.*

Praise of Great Compassion Without Differentiating Types 53

གཟུག་མེད་དེན་དེ་དག་སངས་ཀྲས་ཀུན་ཟེར་པོ་ཞེ་་ངོ་ས་

དེ་དག་སངས་ཀྲས་ལས་ཆོས་ཐོས་པའི་ཚǃ་དེ་ལ་རང་ལྟར་གྱི་འདས་མི་འཐོབ་ཀྱང༌།

ཐོས་པའི་དོན་དེ་ཉིད་ཉན་བསམས་བོམས་པས་རྩེ་བ་གཞན་ȭ་རང་ལྟར་གྱི་འདས་

ངེས་པར་འཐོབ་པའི་རི་ཏེ།

དཔེར་ན། ངོང་ངེས་ཀྱི་ལས་དེ་སོགས་པའི་ཚǃ་འདི་ལ་འཐོན་མི་ོང་ཡང༌།

རྩེ་བ་གཞན་ȭ་ངེས་པར་ོང་བར་འཐོབ་པར། ཁོ་བོ་པ་ལས།

དེ་ཉིད་ཤེས་པས་གལ་ཏེ་འཐོབ་ཀྱང༌། རྩེ་བ་གཞན་ȭ་འབད་མེད་པར། །ངེས་པར་ཐོབ་

འཐོབ་ལས་བཞིན་ནོ། །ཞེས་དང༌། །ཐོབ་ལས་ཀྱང༌། །ཐོབ་ལས་ཀྱི་ཡེ་ཤེས་ནི།

ཉན་ཐོས་ཀྱང་ཟེར་པ་ང་། རང་སངས་ཀྲས་ཀྱི་ཡེ་ཤེས་ནི། རེན་པ་མེད་པར་རབ་མཐོང༌།

ཕུན་ཚོགས་པའི་ཐོབ་ལས་ཀྱང༌། །ཐོབ་ལས་ཀྱང༌། །ཁོ་བོ་པ་ལས། །ཞེས་གྲངས་སོ།

ལུགས་ལུགས་པོད་པ། །ཐོབ་ལས་ཀྱང༌། །ཁོ་བོ་པ་ལས། །ཞེས་གྲངས་སོ།

ལུགས་ལུགས་པོད་པ། །ཐོབ་ལས་ཀྱང༌། །ཁོ་བོ་པ་ལས། །ཞེས་གྲངས་སོ།

ལུགས་ལུགས་པོད་པ། །ཐོབ་ལས་ཀྱང༌། །ཁོ་བོ་པ་ལས། །ཞེས་གྲངས་སོ།

ལུགས་ལུགས་པོད་པ། །ཐོབ་ལས་ཀྱང༌། །ཁོ་བོ་པ་ལས། །ཞེས་གྲངས་སོ།
PART THREE:
Tsong-kha-pa’s

ILLUMINATION
OF THE THOUGHT

On how Hearers and Solitary Victors are born from Buddhas

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

Commenting on chapter one of Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle,” stanzas 1-2
III. THE MEANING OF THE TEXT

This has four parts: (1) expression of worship—means of beginning to compose the treatise, (2) actual body of the treatise composed, (3) way that the treatise was composed, and (4) dedication of the virtue of composing the treatise.

A. EXPRESSION OF WORSHIP, MEANS OF BEGINNING TO COMPOSE THE TREATISE

This has two parts: praise of great compassion without individually differentiating [its types] and homage to great compassion within individually differentiating [its types].

1. Praise of great compassion without individually differentiating [its types]

The person, the honorable Chandrakīrti, having assumed the task of composing Supplement to the Middle for the purpose of supplementing the Treatise on the Middle, not only does not state as his object of worship the Hearers and Solitary Victors who are taken as objects of worship in other texts but also indicates that, rather than even Buddhas and Bodhisattvas, it is fitting initially to praise great compassion—the most excellent cause of
Tsang-kha-pa’s Illumination of the Thought

Buddhahood, bearing the character of thoroughly protecting all protectorless sentient beings bound in the prison of cyclic existence, the main cause called by the name of its effect, the Victorious. To indicate this, Chandrakīrti utters two stanzas:

\{1.1\}

Hearers and Medium Buddhas are born from the Monarchs of Subduers.
Buddhas are born from Bodhisattvas;
The mind of compassion, non-dual awareness, and the mind of enlightenment
Are the causes of Children of Victors.

\{1.2\}

Since empathy alone is asserted as the seed
Of a Victor’s rich harvest,
As water for development, and as ripening in a state of long enjoyment,
At the start I praise compassion.


\[\text{a} \text{ bcom ldan 'das ma, bhagavati; the feminine reflects the gender of compassion in Sanskrit, karunā.}\]

\[\text{b} \text{ Tsong-kha-pa cites only the first word “Hearers” and “and so forth.” The citation in Chandrakīrti’s Autocommentary on the “Supplement” is Toh. 3862, dbu ma, vol. ‘a, 220a.3.}\]

\[\text{c} \text{ Stanza I.1; in bstan ’gyur (sde dge), TBRC W23703. 102: 403-439 (Delhi, India: Delhi Karmapa choe dhey, Gyalwae sungrab partun khang, 1982-1985), 201a.1-2; in bstan ’gyur (dpe bsdar ma), TBRC W1PD95844. 60: 578-622 (pe cin: krung go'i bod rig pa'i dpe skrun khang, 1994-2008), 60-555, 3-5.}\]

\[\text{d} \text{ Specifically, the mind of the altruistic intention to become enlightened.}\]

\[\text{e} \text{ Stanza I.2; in bstan ’gyur (sde dge), TBRC W23703. 102, 201a.2-3; in bstan ’gyur (dpe bsdar ma), TBRC W1PD95844. 60, 555, 5-8.}\]
This has two parts: indicating that compassion is the main cause and indicating that compassion is the root of even the other two causes of a Bodhisattva.

\[ a. \text{Indicating that compassion is the main cause of a Bodhisattva} \]

This has three parts: indicating (1) how the two, Hearers and Solitary Victors, are born from Monarchs of Subduers,\(^a\) (2) how Buddhas are

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\(^a\) thub dbang, munīndra. Buddhaguhya (sangs rgyas gsang ba) explains that the term muni (thub pa) means that the person has restrained body, speech, and mind (lus la sogs pa sdams pa ni thub pa zhes bya’o); see his Commentary on the “Concentration Continuation Tantra” (bsam gtan phyi ma rim par phye ba rgya cher bshad pa, dhyānottarapāññatikā), Peking 3495, vol. 78, 70.1.5. Tibetan oral traditions also take thub pa as referring to one who has overcome the enemy that is the affective emotions. Many translators render muni as “sage,” but I choose “subduer” because it conveys the sense of conquest that the term has in Tibetan, for thub pa means “able,” with a sense of being able to overcome someone else. (Śākya, the name of this Buddha’s clan, also means “able” or “potent,” this probably
born from Bodhisattvas, and (3) the three main causes of Bodhisattvas.

1. INDICATING HOW THE TWO, HEARERS AND SOLITARY VICTORS, ARE BORN FROM MONARCHS OF SUBDUERS

Added to Tsong-kha-pa’s text: To indicate this, Chandrakīrti’s “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’” (I.1) says:

Hearers and Medium Realizers of Suchness are born from the Monarchs of Subduers.
Buddhas are born from Bodhisattvas;
The mind of compassion, non-dual awareness, and the mind of enlightenment
Are the causes of Children of Victors.

Because when they have attained the Hearer enlightenment, the fruit of meditation upon having listened to correct advice from others, they cause

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being the reason why the name śākyamuni was translated into Tibetan as śākya thub pa, with the first part of the compound in transliterated Sanskrit and the second in Tibetan.) The term dbang po (indra) means “supreme one,” “powerful one,” “lord,” and more loosely “king or monarch”; Shākyamuni is depicted as the supreme among Subduers.

a Tsong-kha-pa does not cite the root text, Chandrakīrti’s Supplement itself, here; rather, he immediately provides commentary on it; he briefly cited it above although he usually does not even do this. The root text is added to the translation for the sake of convenience in following Tsong-kha-pa’s commentary.
others to *hear* about that fact, they are [called] Listener-Hearers; with re-
spect to how they cause [others] to hear [about this], it is as frequently
occurs in the high sayings, “I have done what was to be done; I will not
know another existence beyond this,” and so forth. Although there are
some Hearers—such as those in the Formless Realm—whom this etymol-
ogy does not cover, there is no fault because the features of an etymology
do not have to cover all instances for a term to be used as an actual name,a
as is the case, for example, with using “lake-born”b as an actual name for
a lotus grown from dry [soil].

Or, in accordance with the usage of the original Sanskrit for nyan thos,
śrāvaka, also as “hearing and proclaiming” (thos sgrogs), they *hear* (thos)

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a dngos ming.
b mtho skyes, saraja. In his Clear Words Chandrakīrti gives three such examples:

1. aranyetilaka (dgon pa’i thig le), which literally means “sesame in the forest” but is
   conventionally used to mean anything not answering to one’s expectations
2. saraja (mtho skyes), which literally means “lakeborn” but is also used for a lotus
   grown on dry earth
3. mahisa (sar nyal), which literally means “lying on the ground” but is also used for a
   buffalo that is standing.

See Hopkins, Maps of the Profound, 864.
from Buddhas about the supreme fruit or the path proceeding to Buddhahood and then proclaim (sgrog) it to those of the Great Vehicle lineage seeking that path, due to which they are śrāvaka;\(^a\) the White Lotus of Excellent Doctrine Sūtra (above, 24\[^{Error! Bookmark not defined.}\] Error! Bookmark not defined.) says:\(^b\)

O Protector, today we have become Hearer-Proclaimers. We proclaim the excellent enlightenment And also intensively set forth the terms of enlightenment. Hence we are like adamant Hearers.

Those two reasons are why [these] Bodhisattvas are similar to Hearers, but the actual meaning of hearing and proclaiming [applies] to Hearers.

\(^a\) According to this etymology, Hearer-Proclaimers.

\(^b\) dam pa'i chos pad ma dkar po zhes bya ba theg pa chen po'i mdo (saddharmapuṇḍarīka), in bka' 'gyur (sde dge par phud, mdo sde, vol. ja), TBRC W22084.51:3-362 (Delhi, India: Delhi Karmapa choedhey, Gyalwae sungrab partun khang, 1976-1979), IV.53; Buddhist Sanskrit Texts, No. 6, 82; Peking 781, vol. 30, 23.3.2. Jam-yang-shay-pa’s Great Exposition of the Middle, 17b.4; for Jayānanda’s reading, see Great Exposition of the Middle, 17a.6. See also Chandrakīrti’s Autocommentary on the “Supplement,” 3.14.
Although someone [Jayānanda] indeed says that because the word “excellent” (dam pa) is absent in the third line [of the quote from the White Lotus], the former enlightenment is the Great Vehicle enlightenment and the latter the Hearer enlightenment, the thought of Chandrakīrti’s commentary is that the first is to be taken as the Great Vehicle enlightenment and the second as the path proceeding to it.

Objection: Even Bodhisattvas would [absurdly] have to be [Lower Vehicle] Hearer-Proclaimers because they hear the path of Buddhahood from Buddhas and proclaim it to trainees.

Response: There is no such fault because the thought is that [Hearer-Proclaimers] just proclaim the Great Vehicle path, but do not themselves achieve even only a similitude of it.

[About the translation of “Medium Realizers of Suchness” into Tibetan as “Medium Buddhas” (sangs rgyas ’bring):] In accordance with the meaning of Chandrakīrti’s saying in his commentary that the term tattva-buddha applies to all three persons [that is, Hearers, Solitary Victors, and...]

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a Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’” (madhyamakāvatāraṭī, dbu ma la ’jug pa ’i ’grel bshad), P5271, vol. 99; Toh. , dbu ma, ra, 7a.2.

b The latter part of this sentence is quoted from Chandrakīrti’s Autocommentary (Toh. 3862, dbu ma, vol. ’a, 221a.4).

c Chandrakīrti’s Autocommentary on the “Supplement,” 4.2; Toh. 3862, dbu ma, vol. ’a, 221a.5.
It is good [to take this term] as in the identification by some that \textit{tattva-buddha} (realization of suchness) applies to all three. For, when in accordance with the statement that “\textit{tattva} is suchness (\textit{de kho na nyid, tathatā}), and \textit{buddha} is realization (\textit{khong du chud pa}),” it is taken that “realization of suchness” (\textit{de nyid rtogs pa}) is the meaning of the term \textit{[tattva]buddha}, this applies to all three persons, and hence the term “realizers of suchness” (\textit{de nyid rtogs pa}) also denotes “Solitary Realizers” (\textit{rang sans rgyas}). Whereas this is the case, it was translated [into Tibetan] as \textit{sangs rgyas (buddha)}. Although in general the term \textit{buddha} is translatable as \textit{sangs rgyas (“Buddha”)}, it is inappropriate in this context. Since it is also explained that the term \textit{buddha} is used for the “spreading of lotus petals” and “awakening from sleep,” it is not necessary to translate it only as “Buddha.”

\begin{quote}
\begin{center}
\textit{sangs rgyas} \(\rightarrow\) \textit{buddha} \\
\textit{buddha} \(\rightarrow\) \textit{sangs rgyas (“Buddha”)}
\end{center}
\end{quote}

\footnotesize{\textsuperscript{a} Jam-yang-shay-pa (\textit{Great Exposition of the Middle}, 2011 TBRC \textit{bla brang}, 21a.2; 2015 Old Go-mang Lhasa, 16a.7; 2007 Taipei codex reprint, 28.13) takes this as referring to these three who are on their respective path of no-more-learning.

\textsuperscript{b} Jam-yang-shay-pa (\textit{Great Exposition of the Middle}, 2011 TBRC \textit{bla brang}, 15b.3-4; 2015 Old Go-mang Lhasa, 12b.3-4; 2007 Taipei codex reprint, 21.10-12) refers to Chandrakīrti’s \textit{Seventy Stanzas on the Three Refuges} and his \textit{Commentary on (Āryadeva’s) “Four Hundred Stanzas on the Yogic Deeds of Bodhisattvas”} as well as the \textit{Great Drum Sūtra (rnga bo che chen po ’i le’u’i mdo, mahābherīhārakaparīvarṣaśūtra)}, P888, vol. 35.}
With respect to the meaning of “medium,”

Solitary Victors (rang rgyal) surpass Hearers through their feature of increased reliance on practicing merit and pristine wisdom for a hundred eons, but since they do not have the two collections of merit and pristine wisdom, nor the compassion engaging all sentient beings at all times, nor an exalted-knower-of-all-aspects and so forth, they are inferior to complete Buddhas; hence, they are medium.a

A certain [Jayānanda’s]b proposition that the meaning of Solitary Victors’ surpassing Hearers in terms of pristine wisdom accords with the statement in Maitreya’s Ornament for the Clear Realizations,c “abandoning conceptualization of apprehended-objects [as external objects], not abandoning conceptualization of apprehenders [as truly existent], and the support.

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a This sentence is a close paraphrase of Chandrakīrti’s Autocommentary on the “Supplement,” Toh. 3862, dbu ma, vol. ‘a, 221a.5.

b The identification and parenthetical explanation in the quote are from Jam-yang-shay-pa’s Great Exposition of the Middle, 2011 TBRC bla brang, 15b.4-16a.1; 2015 Old Gomang Lhasa, 12b.4-6; 2007 Taipei codex reprint, 21.12-19; see Jayānanda’s Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’,” Toh., dbu ma, ra, 7b.3.

c II.8a; the stanza is:

It is to be known that the paths of the rhinoceros-like
Are included completely within abandoning conceptualization
Of apprehended-objects [as external objects], not abandoning conceptualization
Of apprehenders [as truly existent], and the support.
conceptualization of apprehended-objects” is not reasonable because here in the [Consequentialist] system it is said that the realization that all phenomena do not inherently exist occurs in both Hearers and Solitary Victors and because even the one who proposes the above, [namely, Jayānanda] himself asserts this tenet [when later he says that Hearers and Solitary Victors realize the emptiness of all phenomena].

Ngag-wang-pal-dan’s meaning-commentary is:

**It is to be known** by Bodhisattvas that the paths of Solitary Realizers, as illustrated by the rhinoceros-like, are included completely within the three features of (1) abandoning conceptualization of apprehended-objects such as forms and so forth as external objects, (2) not abandoning conceptualization of apprehenders, that is, adhering to consciousnesses as truly existent, and (3) the person who is the support that is the achiever [practitioner] or the support that is the noumenon, the object of observation of achieving.


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*Jam-yang-shay-pa’s Great Exposition of the Middle, 2011 TBRC bla brang, 16a.4-6; 2015 Old Go-mang Lhasa, 13a.2-4; 2007 Taipei codex reprint, 22.6-10.*
Therefore, in his commentary Chandrakīrti\(^a\) says that a Solitary Realizer’s pristine wisdom surpasses in its increase [that of a Hearer]; this “increase” should be taken to mean that progress on the path advances higher and higher. Moreover, Solitary Victors are intent on cultivating merit and pristine wisdom over a hundred eons; unlike the Hearers, they are not unable to lengthen cultivation of the path.

\[\text{\ldots}\]

[Chandrakīrti\(^b\) says that Solitary Victors do not have the two collections of merit and pristine wisdom; however, they do have secondary or imputed collections.] Although there are indeed cases of using the mere term “collection” for merit and pristine wisdom in general, the principal usage of the term “collection” is for merit and pristine wisdom that fulfill the meaning as in the statement in Haribhadra’s *Clear Meaning Commentary* that a collection is what holds the fruit in the sense of being a means of unmistakenly achieving highest enlightenment:\(^c\)

By being entities of thorough achievement, they hold the great enlightenment; therefore, great compassion and so forth are collections.

The two [merit and pristine wisdom] that do not fulfill this meaning are

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\(^{a}\) Chandrakīrti’s *Auto commentary on the “Supplement,”* 4.5; Toh. 3862, *dbu ma*, vol. ’a, 221a.6.

\(^{b}\) Chandrakīrti’s *Auto commentary on the “Supplement,”* 4.7.

\(^{c}\) ’grel pa don gsal / shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mgon par rtogs pa’i rgyan ces bya ba’i ’grel pa, spuṣṭhārtha / abhisamāyālamkāranāma-prajñāpāramitopadesāstravyārtti; Toh. *sher phyin*, ja, 91a.7. This is one from among the so-called twenty-one Indian commentaries on Maitreya’s *Ornament for the Clear Realization* contained in the Translation of the Treatises (*bstan ’gyur*).
secondary collections. This moreover is the meaning when the original Sanskrit for collection sambhāra is explained by way of a contextual etymology. [With letters added, sam turns into “thorough achievement,” bhā “entity,” and ra “bearing.”]

Because [Solitary Victors’] progress in merit and pristine wisdom greatly exceeds that of Hearers, they are able to generate the pristine wisdom of a Foe Destroyer during their final lifetime in the Desire Realm.

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a Jam-yang-shay-pa’s Great Exposition of the Middle, 2011 TBRC bla brang, 21b.2; 2015 Old Go-mang Lhasa, 16b.4-5; 2007 Taipei codex reprint, 29.5-6.
b dgra bcom pa, arhan. With respect to the translation of arhan (dgra bcom pa) as “Foe Destroyer,” I do this to accord with the usual Tibetan translation of the term and to assist in capturing the flavor of oral and written traditions that frequently refer to this etymology. Arhans have overcome the foe which is the afflictive emotions (nyon mongs, kleśa), the chief of which is ignorance, the conception (according to the Consequence School) that persons and phenomena are established by way of their own character.

The Indian and Tibetan translators were also aware of the etymology of arhant as “worthy one,” as they translated the name of the purported founder of the Jaina system, Arhat, as mchod ’od, “Worthy of Worship” (see Jam-yang-shay-pa’s Great Exposition of Tenets, ka, 62a.3). Also, they were aware of Chandrakīrti’s gloss of the term as “Worthy One” in his Clear Words:

sadevamāṇaṣāsurāl lokāt paṇārhatvād arhannityuchyate (Poussin, 486.5), lha dang mi dang lha ma yin du bcas pa’i ’jig rten gyis mchod par’os pas dgra bcom pa zhes brjod la (409.20, Tibetan Cultural Printing Press edition; also, P5260, vol. 98, 75.2.2): “Because of being worthy of worship by the world of gods, humans, and demigods, they are called Arhats.”
How Hearers and Solitary Victors are Born from Buddhas

without relying on another master’s teaching, and moreover they become enlightened—that is to say, have attained or are in the process of attaining the state of a Foe Destroyer—for their own sakes alone (rang gcig pu’i phyir), due to which they are called “self-enlightened” (rang sangs rgyas) and also “self-arisen” (rang byung).

Also, they were aware of Haribhadra’s twofold etymology in his Illumination of the Eight Thousand Stanza Perfection of Wisdom Sūtra; in the context of the list of epithets qualifying the retinue of Buddha at the beginning of the Sūtra (see Unrai Wogihara, ed., Abhisamayālaṃkāralokā Prajñā-pāramitā-vyākhyā, The Work of Haribhadra [Tokyo: The Toyo Bunko, 1932-5; reprint ed., Tokyo: Sankibo Buddhist Book Store, 1973], 8.18), Haribhadra says:

They are called arhant [=Worthy One, from root arh “to be worthy”] since they are worthy of worship, of religious donations, and of being assembled together in a group, and so forth (Wogihara, 9.8-9.9: sarva evātra pūjā-dakṣinā-gana-parikaraṇād-vratatīrtharhantāḥ; P5189, 67.5.7: ‘di tham gub kyang mchod pa dang // yon dang tshogs su ’dub la sogs par ’os pas na dgra bcom pa’o’).

Also:

They are called arhant [= Foe Destroyer, arihan] because they have destroyed (hata) the foe (ari). (Wogihara, 10.18: haṭārivād arhantāḥ; P5189, 69.3.6: dgra rnams bcom pas na dgra bcom pa’o).

(My thanks to Gareth Sparham for the references to Haribhadra.) Thus, we are not dealing with an ignorant misconception of a term, but a considered preference in the face of alternative etymologies—“Foe Destroyer” requiring a not unusual i infix to make ari-han, ari meaning enemy and han meaning to kill, and thus “Foe Destroyer.” Unfortunately, one word in English cannot convey both this meaning and “Worthy of Worship”; thus, I have gone with what clearly has become the predominant meaning in Tibet. (For an excellent discussion of the two etymologies of arhat in Buddhism and Jainism, see L.M. Joshi’s “Facets of Jaina Religiousness in Comparative Light,” L.D. Series 85 [Ahmedabad: L.D. Institute of Indology, May 1981], 53-58.)
the term “subduer” (thub pa, muni) is indeed also used for Hearer and Solitary Realizer Foe Destroyers, but since they are not Monarchs of Subduers, only Buddhas are called “Monarchs of Subduers” because Buddhas have found an excellent sovereignty of doctrine unsurpassed by Hearers, Solitary Victors, or even Bodhisattvas and because the word of Buddha has dominion over these three in the sphere of doctrine. That Hearers and Solitary Victors are born from Monarchs of Subduers [means] that they are formed by them.

How do Monarchs of Subduers form Hearers and Solitary Victors? When Buddhas come to the world:

- they engage in teaching dependent-arising without error, and
- those bearing the lineage of Hearers and Solitary Victors listen to the modes [of dependent-arising], think about what they have heard, and meditate on the meaning of what they have thought, and
- through such stages the desires of those two [Hearers and Solitary Victors] are completed in accordance with the fruit to which they aspire, whereby Monarchs of Subduers form those two.
Objection: Although many having the Hearer lineage actualize enlightenment in the very life in which they listen to the doctrine from a Buddha, those having the Solitary Victor lineage do not actualize their enlightenment in that very lifetime; hence, it is not logically feasible that their desires are fulfilled through hearing, thinking, and meditating on meanings set forth by a Subduer.

Response: There is no fault:

- because although some bearing the lineage of a Solitary Victor—become skilled in realizing the ultimate from only hearing the Teacher’s setting forth dependent-arising, they indeed do not attain the nirvāṇa of a Solitary Victor in just that present life during which they listen to

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\[\text{rang rgyal gyi rigs can kha cig.}\]

By this Tsong-kha-pa may mean “some, that is to say, those bearing the lineage of a Solitary Victor,” intending to gloss Chandrakīrti’s mere mention of “some.” However, Jam-yang-shay-pa (Great Exposition of the Middle, Tibet 2004, 19.9; 2011 TBRC bla brang, 18b.6; 2015 Old Go-mang Lhasa, 14b.7; 2007 Taipei codex reprint, 25.15; see above, page 88) explains that even among persons having the lineage of a Solitary Victor who hear doctrine from a Buddha, there could be cases of persons having the indefinite lineage of a Solitary Victor who actualize the nirvāṇa of a Hearer upon hearing doctrine from a Buddha in their final cyclic existence though not the nirvāṇa of a Solitary Victor. He says that these are what are excluded and included in Tsong-kha-pa’s saying “some bearing the lineage of a Solitary Victor,” whereby some having the Solitary Victor lineage, having indefinite lineage, do indeed become Foe Destroyers in the presence of a Buddha, albeit as Hearer Foe Destroyers.
the doctrine; nevertheless, even though Solitary Victor practitioners to whom a Buddha has taught dependent-arising do not attain nirvāṇa in this lifetime, they will just definitely attain nirvāṇa in another life, as is the case with the fact that although one who has accumulated an action the effect of which must be experienced does not experience the effect in just that life when the karma was accumulated, nevertheless the effect will definitely be experienced in another birth, and

- because since Solitary Victors perform the three—hearing, thinking, and meditating on just the doctrine formerly taught by a Buddha, the explanation that their desires are fulfilled is not given in consideration of this life only. In this way moreover, Āryadeva’s *Four Hundred* says:

> Though those who know suchness do not attain<br>   Nirvāṇa here, in another birth<br>   They will definitely attain it without striving,<br>   As in the case with actions [whose effects are definite to be obtained].

and Nāgārjuna’s *Treatise on the Middle* says:

> Though the complete Buddhas do not appear<br>   And Hearers also have disappeared,<br>   A Solitary Realizer’s pristine wisdom<br>   Arises without support.

\[7a\]

\[\text{Dzོནམེད་དེ། གལ་ཏེ་རང་Ȅལ་གྱི་རིགས་ཅན་ཁ་ཅིག} \]

\[\text{Ȧེནའを作る} \text{བར་ཉན་པ་ཁོ་ན་ལས།} \]

\[\text{Dོན་དམ་པ་Ȧོགས་} \]


\[\text{b XVI.12.} \]

\[\text{c Ngag-wang-leg-dan (based on Jam-yang-shay-pa’s Great Exposition of the Middle, 2011 TBRC bla brang, 19a.2-19b.4; 2015 Old Go-mang Lhasa, 15a.1-15b.1; 2007 Taipei codex reprint, 25.20-26.18) explained that Hearers who have the simultaneous mode of abandonment, passing through the path of meditation in nine steps rather than eighty-one as in gradual abandonment, can become Solitary Realizers if it so happens that in their last lifetime they do not meet with a Buddha. That situation is the referent in this quote from Nāgārjuna.} \]
With respect to the meaning of the statement in Chandrakīrti’s commentary “Some moreover” and so forth:

Some moreover who, though they have become skilled in realizing the ultimate from only listening to the teaching of dependent-arising, indeed do not attain nirvāṇa in just this lifetime; nevertheless, it is certain that practitioners of the teaching will attain a fruition of the desired effect in another lifetime, as is the case with the effect [of an action] the fruition of which is definite. Āryadeva (VI.22) says:

Though those who know suchness do not attain
one [Jayānanda]⁶ asserts that it indicates an answer to “It is apparent that though dependent-arising is taught, some do not achieve the states of Hearers and so forth; hence, Hearers and so forth will not fulfill [their desired aim, attainment of Foe Destroyer,]⁵ through the teaching of dependent-arising.”

and others [that is, Tibetans]⁷ explain that this indicates an answer to “Whereas it would be reasonable for that fruit to arise immediately after practicing the meaning of dependent-arising/nonproduction, it does not, and, therefore, the fruit also will not be produced later.”

These are explanations by those who have not understood the meaning of this section because since there are greater qualms about the Monarchs of Subduers giving birth to Solitary Victors, [qualms about this] should be Nirvāṇa here, in another birth
They will definitely attain it without striving,
As in the case of actions [whose effects] are definite to be obtained.

Therefore, Nāgārjuna’s [Treatise on the] Middle (XVI.12) also says:
Though the complete Buddhas do not appear
And Hearers also have disappeared,
A Solitary Realizer’s pristine wisdom
Arises without support.

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⁶ Jam-yang-shay-pa’s Great Exposition of the Middle, 2011 TBRC bla brang, 16b.1; 2015 Old Go-mang Lhasa, 13a.4; 2007 Taipei codex reprint, 22.13; see above, 62.
⁷ Jam-yang-shay-pa’s Great Exposition of the Middle, 2011 TBRC bla brang, 16b.2; 2015 Old Go-mang Lhasa, 13a.4; 2007 Taipei codex reprint, 22.14: rang gi ’dod bya rdzogs pa ste dgra bcom thob pa; see above, 62.
⁸ Jam-yang-shay-pa’s Great Exposition of the Middle, 2011 TBRC bla brang, 16b.5; 2015 Old Go-mang Lhasa, 13a.7-13b.1; 2007 Taipei codex reprint, 23.1; see above, 65.
singled out and eliminated but they did not do so.\(^a\)

Ngag-wang-leg-dan (based on Jam-yang-shay-pa’s *Great Exposition of the Middle*, 2011 TBRC *bla brang*, 17a.4ff; 2015 Old Go-mang Lhasa, 13b.4ff; 2007 Taipei codex reprint, 23.11ff.; above, 70) described the three types of Solitary Victor:

1. Rhinoceros-like Solitary Realizers (*bse ru lta bu’i rang rgyal*) who are definite in that lineage accumulate the collections of merit in the presence of a Buddha for a hundred great eons on the path of preparation, but then in one lifetime actualize the remaining four paths of preparation, seeing, meditation, and no-more-learning without relying on a Buddha or other teacher. During their last lifetime they attain the four fruits of Stream Enterer, Once Returner, Never Returner, and Foe Destroyer.

2. greater congregating Solitary Realizers (*tshogs spyod che ba*) attain the first three fruits—Stream Enterer, Once Returner, and Never Returner—in the presence of a Buddha and then in their last lifetime actualize the fruit of Foe Destroyer alone without relying on a Buddha or other teacher.

3. lesser congregating Solitary Realizers (*tshogs spyod chung ba*) attain the first three of the four levels of the path of preparation—heat, peak, and forbearance—but not the fourth, supreme qualities, in the presence of a Buddha and then actualize the remaining paths (including the four fruits) alone.

As Jam-yang-shay-pa (*Great Exposition of the Middle*, 2011 TBRC *bla brang*, 17a.4; 2015 Old Go-mang Lhasa, 13b.4; 2007 Taipei codex reprint, 23.11ff.; above, 70) says, “Hence, the main places with respect to which qualms need to be eliminated are Solitary Victor, and among them these are Solitary Victor Foe Destroyers.” The reason simply is that Buddhas are not present when Solitary Victor Foe Destroyers are born; as Jam-yang-shay-pa (*Great Exposition of the Middle*, 2011 TBRC *bla brang*, 18a.4; 2015 Old Go-mang Lhasa, 14a.7-14b.1; 2007 Taipei codex reprint, 24.17-19; above, 78) puts it:

If Solitary Victor are given birth by Buddhas, there are great qualms thinking, “It is not logically feasible that they are called ‘Self-arisen’ (*rang byung*) nor is the earlier explanation of Solitary Victor (*rang rgyal*) logically feasible or that they are called ‘Realizers of Conditionality’ (*rkyen rtogs*) due to understanding the meaning by way of mere conditionality (*rkyen tsam gyis don*).”

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\(^a\) Tsong-kha-pa’s problem with these two explanations of the challenge that Chandrakīrti is answering is that they view the challenge and therefore the response as concerned with *both* Hearers and Solitary Realizers whereas Tsong-kha-pa views Chandrakīrti’s concern as being only with Solitary Realizers, since they necessarily do not become Foe Destroyers in the presence of Buddhas.
པར་འདོད་པ་པོས་ཞིག་ད་ང་། གཞན་དག་Ȧེན་འɐེལ་Dzེ་མེད་ཀྱི་དོན་ཉམས་r་ɒངས་མ་ཐག་ȣ་འɐས་ɍ་དེ་འɏང་རིགས་པ་ལས།
དེ་མེད་པས་ན། གིས་ཀྱང་འɐས་ɍ་དེ་མི་Dzེད་དོ་ཞེས་པའི་ལན་Ȫོན་པར་འཆད་པ་ནི། ǰབས་ཀྱི་དོན་མ་Ȧོགས་པའི་བཤད་པ་Ȫེ། Ȭབ་དབང་གིས་རང་Ȅལ་བǵན་ɰལ་ལ་དོགས་པ་ཆེ་བས་དེ་ལ་དམིགས་ཀྱིས་བཀར་ནས།
དོགས་པ་གཅད་དགོས་པ་མ་བཅད་པར་འȭག་པའི་ɉིར་རོ། །

[7b]
2. Indicating how Buddhas are born from Bodhisattvas

Question: If the two, Hearers and Solitary Victors, are born from Monarchs of Subduers, from what are the Monarchs of Subduers born?

Response: The complete Buddhas are born from Bodhisattvas.

Objection: Are Bodhisattvas not called “Children of Victors” because they also are born from being taught by Buddhas? Since Bodhisattvas are Children of Victors, how is it reasonable that Buddhas are born from Bodhisattvas? It is like the fact, for example, that it is not reasonable that the father of a child be born from that child.

Response: That Bodhisattvas are the children of certain Victors is indeed true; however, there are two reasons why Bodhisattvas are causes of Buddhas. Concerning this:

• The way Bodhisattvas are causes of Buddhas from the feature of state is because the state of a One-Gone-Thus is the fruit of a state of a Bodhisattva. This indicates that a Bodhisattva is a cause of a Buddha by way of a continuity of substantial causes in the same continuum as [this] Buddha in that “All whatsoever attained states of a Buddha are attained only through formerly having developed the states of a Bodhisattva on the path of learning.”

• The way Bodhisattvas are causes of Buddhas from encouraging thorough apprehension is that, as it says in sūtra, the foremost holy Mañjushrī as a Bodhisattva caused our own Teacher and Buddhas other than him to take hold of the [altruistic] mind of enlightenment at the very beginning. This establishes that Buddhas are born from Bodhisattvas from the viewpoint that a Bodhisattva, who is of a different continuum from the Buddha that another Bodhisattva will attain, acts as a cooperative cause of that Buddha.
Tsong-kha-pa’s Illumination of the Thought

ཐབ་པ་ནི་ལ་སེམས་ཅན་གྱི་བར་བའི་སོས་ཐོག་མེད་པའི་རིང་་ར་ཟེར་གཞན་པའི་གནས་ཐོབ་བཞི་ནས་དེ་ལ་སེམས་ཀྱི་ཐོབ་ཆོས་པར་ལས་ཐོབ་པ་ཡིན་ནོ།

ཡང་དག་པར་འཛིན་འོག་པ་ལས་སེམས་ཀྱི་ཐོབ་པ་ཐོབ་པ་ཡིན་དེ་ལེན་ལས་དེའི་བདེན་ཅིག་མེད་

དེ་ལས་བཞིན་དེའི་སོས་ཐོག་མེད་པའི་རིང་་ར་ཟེར་གཞན་པའི་གནས་ཐོབ་བཞི་ནས་དེ་ལ་སེམས་ཀྱི་ཐོབ་ཆོས་པར་ལས་ཐོབ་པ་ཡིན་ནོ།

འདིས་ནི་སོས་ཐོག་མེད་པའི་ཟེར་ལེན་གྱི་འོི་ནས་སེམས་ཀྱི་ཐོབ་པ་ཐོབ་པ་ཡིན་ནོ།

ཡུལ་བའི་རས་ཐོད་པ་མ་ཡིན་ནམ།

གཤེགས་པའི་གནས་ཐོབ་པ་གང་ཡིན་ཐམས་ཅད།

ཞེས་སོས་ཀྱི་བདེན་ཅིག་མེད་པའི་ཉེར་ལེན་གྱི་འོི་ནས་སེམས་ཀྱི་ཐོབ་པ་ཐོབ་པ་ཡིན་ནོ།
Objection: Here [Chandrakīrti states the position of] of an objector who says that since Bodhisattvas are Children of Victors, it is reasonable for Bodhisattvas to be born from Victors, but to propound the opposite is not reasonable. [In response Chandrakīrti] says that “It is indeed true that Bodhisattvas are Children of Victors,” [thereby] indicating that he also asserts such. Though it is necessary to indicate the reason why despite asserting this, there is no contradiction in saying that Buddhas are born from Bodhisattvas, it is unreasonable that Chandrakīrti—without indicating such—proves that Buddhas are born from Bodhisattvas, because since a qualm about proving such has already arisen, that qualm has not been eliminated.

Response: There is no such fault. With respect to the meaning of the indication in the root text that Buddhas are born from Bodhisattvas, on the occasion of the first reason when Chandrakīrti speaks of the attainment of the fruit of Buddhahood through a Bodhisattva’s practice on the path of

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a Jam-yang-shay-pa (Great Exposition of the Middle, 30b.4; Tibet 2004, 27.11) traces this criticism of Chandrakīrti to an unidentified “Tibetan.”

b Chandrakīrti’s Autocommentary on the “Supplement,” 4.14-4.17; Toh. 3862, dbu ma, vol. ‘a, 221b.2.
learning, it is known that Bodhisattvas are not the child of the Buddha that they themselves attain. Hence, how could Chandrakīrti be saying “It is true” about that! [meaning that Bodhisattvas would be born from the Buddhas they become!] Furthermore, although one newly born as a Bodhisattva from the speech of our Teacher is a child of this Buddha, this Buddha is not born from that Bodhisattva. Hence, if one has smarts, why would one not realize in dependence upon the answer given in the Commentary that the objection is from one who has not distinguished these two facts?! Nevertheless, it appears that many senseless explanations have emerged about this.

[Chandrakīrti’s next point] is to be put together [as indicating] that since Bodhisattvas are the principal causes of Buddhas, Buddhas praise Bodhisattvas. There are four purposes for the praise. The first is because this excellent cause of a Buddha is very weighty, that is to say, very precious. The second is because it is in consideration that even through expressing worship to the cause, Bodhisattvas, worship of the fruit, Buddhas, is implicitly projected. The third is because it is taught that just as one who has seen the shoot, trunk, and so forth of a medicinal tree bearing countless
wished-for fruits would, with special cherishing, sustain the leaves of a
tree when they are young and soft, so one should also cherish and sustain
with great striving the state of a novice Bodhisattva—the shoot of the tree
of Buddhahood that nourishes all levels of beings. The fourth is because
those who are in attendance in the presence when Bodhisattvas are praised
and who are set in the three vehicles will definitely get connected just to
the Great Vehicle. The *Pile of Jewels Sūtra* says:¹

Kāshyapa, it is like this: just as, for example, homage is paid to a
new moon and not to the full moon, in the same way, Kāshyapa,
those who have intense faith in me should bow down Bodhisatt-
vases, but not so to Ones-Gone-Thus. Why? From Bodhisattvas
Ones-Gone-Thus arise. From Ones-Gone-Thus all Hearers and
Solitary Victors arise.

This establishes through scripture that Buddhas are born from Bodhisatt-
vases. The two former reasons establish it through reasoning.

¹ *dkon brtsegs / dkon mchog brtsegs pa chen po'i chos kyi rnam grangs le'u stong phrag
brya pa, ratnakūṭa / mahāratnakūṭadharma-paryāśatasāhasrikāraṇtha; P760; Toh.,
cha, 137a.1.*
Thus, that here an expression of worship is not directly made to the two—Hearers and Solitary Victors—or to Buddhas or Bodhisattvas who are renowned as objects of expressions of worship in other books is that he makes an expression of worship to the cause that is their root [compassion]. And the indication by the first two lines [of Chandrakīrti’s root text] beginning with “Hearers”

_Added to Tsong-kha-pa’s text: Chandrakīrti’s “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’” (I.1ab) says:

Hearers and Medium Realizers of Suchness are born from_
that these four [(1) Hearers and Solitary Victors, (2) Buddhas, and (3) Bodhisattvas] are effect and cause respectively is for the sake of identifying their final root cause [compassion]. In this way, though Bodhisattvas are born from teachings by Buddhas, [Chandrakīrti] does not need to explain this as he did for Hearers and Solitary Victors on the occasion of saying that they are born from the Monarchs of Subduers because he taught that those two are born from the Monarchs of Subduers in order to show that when even the root of those two is traced back, it meets back to compassion, and [in the following stanzas] he indicates separately that the root of Bodhisattvas derives from compassion.
3. **INDICATING THE THREE MAIN CAUSES OF BODHISATTVAS**

**Question:** If Hearers and Solitary Victors are born from Monarchs of Subduers and if Monarchs of Subduers are born from Bodhisattvas, what causes Bodhisattvas?

*Added to Tsong-kha-pa’s text: Chandrakīrti’s Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’ (I.1cd) says:*

The mind of compassion, non-dual awareness, and the mind of enlightenment\(^a\)

are the causes of Children of Victors.  

\(^a\) A mind directed toward enlightenment; the mind of the altruistic intention to become enlightened.

**Response:** The three:

- the mind of compassion that will be explained [in the following stanzas]
- the awareness, or wisdom realizing the meaning of non-existence as the duality of the extremes of thingness and non-thingness, that is to say, the meaning of the voidness of [those] two
- and an [altruistic] mind of enlightenment

are the main causes of Children of Victors—Bodhisattvas.
Chandrakīrti says here in his commentary that the [altruistic] mind of enlightenment is as shown in the quoted sūtra: the [Omnipresent Doctrine] Sūtra says:

Rea2lizing the suchness of phenomena, the generation of the mind thinking, “I will cause sentient beings to understand this noumenon of phenomena,” is called an [altruistic] mind of enlightenment.

Since this is cognizance of only one portion of a mind-generation, its objects of intent, it does not fulfill a definition; also when Chandrakīrti’s commentary says:

One definitely generates an [altruistic] mind thinking, “I will relieve all these worldly beings from suffering and will definitely join them to Buddhahood.” it does not have cognizance of the object of attainment, one’s own enlightenment and hence is a partial definition.

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a Chandrakīrti’s Autocommentary on the “Supplement,” 6.20. Poussin (“Madhyamakāvatāra,” Muséon, NS 1907, vol. VI, p. 263, n2) conjectures that the sūtra may be the āryadharmasamgītisūtra. For the quote, see Chandrakīrti’s Autocommentary on the “Supplement,” 6.8-20. Tsong-kha-pa paraphrases the sūtra.

b Chandrakīrti’s Autocommentary on the “Supplement,” 7.17.
Therefore, [later] in Chandrakīrti’s commentary\(^a\) on the occasion of showing that an [altruistic] mind of enlightenment is generated in dependence on compassion, the taking cognizance of the object of attainment, one’s own enlightenment, is clearly set forth:

The cause giving rise to the marvelous taste of ambrosia of the excellent doctrine, this which has the character of the disappearance of all erroneous conceptions, and this having the nature of being the friend of all beings is the thorough wish to attain Buddhahood.

Therefore, the wish to attain highest enlightenment, the object of attainment, for the sake of all sentient beings—the objects intent—is asserted as the complete definition of an [altruistic] mind generation. That such appears in Jayānanda’s *Commentarial Explanation* is good, and there is also no difference between what is said in Maitreya’s *Ornament for the Clear Realizations*\(^b\) and in this system.

\(^a\) Chandrakīrti’s *Autocommentary on the ‘Supplement,’* 10.9-12.

\(^b\) Maitreya’s *Ornament for the Clear Realizations,* I.18ab:

Mind-generation is a wish for thoroughly Complete enlightenment for the sake of others.

Ngag-wang-pal-dan’s meaning-commentary on this is:

Great Vehicle *mind-generation is a special mental cognition wishing for the object of attainment—thoroughly complete enlightenment—for the sake of sentient beings other than oneself.*
Positing these three practices thus as the causes of Bodhisattvas is the system of Nāgārjuna’s *Precious Garland* (174c-175):

If you and the world wish to attain
Unparalleled enlightenment,

Its roots are the altruistic aspiration to enlightenment
Firm like the monarch of mountains,
Compassion reaching to all quarters,
And wisdom not relying on duality.

This passage indicates that these three are the roots of enlightenment but does not explicitly indicate that these are the roots of a Bodhisattva; however, since root means “initial,” Nāgārjuna is indicating the three main causes of the beginning, and since it is an occasion of indicating the three main initial causes, it is known from the context that these are the main causes of Bodhisattvas.

Chandrakīrti’s teaching these three practices as the causes of Bodhisattvas occurs at the time of analyzing, “If Hearers and Solitary Victors are born from Buddhas, and Buddhas from Bodhisattvas, then from what are Bodhisattvas born?” Therefore, these three are not suitable to be causes for positing someone as a Bodhisattva; hence, they are the causes producing a Bodhisattva.

Objection: Is the bottom line of the Bodhisattvas, for whom these three practices are posited as causes, taken or not taken as novice Bodhisattvas who have just entered the path? If they are, then it is not logically feasible to posit the [altruistic] mind generation of the Great Vehicle as a cause because as soon as they attain such a mind generation they are Bodhisattvas. Moreover, it is not logically feasible to posit the pristine wisdom not depending on the two extremes as a cause of Bodhisattvas because Bodhisattvas initially generate a conventional mind of enlightenment and then

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a Tsong-kha-pa paraphrases Chandrakīrti’s Autocommentary on the “Supplement,” 6.2.
train in the Bodhisattva deeds—the six perfections—and hence just from training in such a perfection of wisdom do they train in the pristine wisdom not relying on two extremes. On the other hand, if the bottom line of the Bodhisattvas, for whom these three practices are posited as causes, is not taken as novice Bodhisattvas who have just entered the path, then it would contradict the explanations of them as Bodhisattvas like a new moon and as like the shoot of a medicinal tree.a

Response: Because it would incur the fault as explained above, the second position [which is that the bottom line of the Bodhisattvas, for whom these three practices are posited as causes, is not taken as novice Bodhisattvas who have just entered the path] is not asserted; therefore, the first position [which is that the bottom line of the Bodhisattvas, for whom these three practices are posited as causes, is taken as novice Bodhisattvas who have just entered the path] is asserted. However, the faults stated above do not exist because the “mind generation that precedes a Bodhi-

a Chandrakīrti’s Autocommentary on the “Supplement,” 5.9-.17.
sattva” is in consideration of the time of meditatively cultivating mind generation and not an actual mind generation that has been produced through having cultivated it. Concerning this, the difference between these two mind generations is like that between tasting the bark and tasting the inside of sugar cane; since the mere thought, “I will attain Buddhahood for the sake of all sentient beings” is just verbal understanding, it is like tasting the bark of sugar cane, and although it is called an altruistic mind generation, it is not. In dependence upon having trained in this mind of enlightenment in accordance with quintessential instructions, the generation of special experience that can redirect the mind well is like tasting sugar cane itself; therefore, it is fully qualified as a mind generation; thinking of this, Buddha said in the Questions of Adhyāṣṭaya Sūtra.a

Verbalization is like the bark,
Contemplating the meaning is like the taste.

a adhyāṣṭaya-saṃcādana.
A bearer of the Bodhisattva lineage with sharp faculties first seeks the view of suchness and then generates the altruistic mind; therefore, as will be explained later, the second fault also is nonexistent.

“Non-dual understanding” is not the absence of the dualistic appearance of the two, apprehended-object and apprehending-subject, [which occurs later at the path of seeing]; rather, Chandrakīrti’s commentary explains it as wisdom devoid of the two extremes; it moreover is not contradictory to occur prior to an [altruistic] mind of enlightenment. [Jayānanda’s] explanation that “non-dual understanding” is an ultimate mind generation [which involves the non-appearance of apprehended-object and apprehending-subject and begins with the path of seeing] is very out of place because “non-dual understanding” must also indicate wisdom that is a cause of a Bodhisattva newly entering the path.

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a Chandrakīrti’s Autocommentary on the “Supplement,” 6.7.
b Jam-yang-shay-pa’s Great Exposition of the Middle, 38b.5.
b. **Indicating that compassion is the root of even the other two causes of a Bodhisattva**

Wanting to indicate that since the root of the two, the [altruistic] mind of enlightenment and non-dual pristine wisdom is compassion, it is the chief among the three causes, [Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle”* (I.2)] says:

Since empathy alone is asserted like a seed
Of a Victor’s rich harvest,
Like water for development, and like ripeness in a state of long enjoyment,
At the start I praise compassion.

Since empathy is asserted as important like a seed for the initial development of the rich harvest of a Victor, in the middle like water for increase higher and higher, at the end like the ripeness of fruit in a state of long enjoyment by trainees, I, the honorable Chandrakīrti, rather than praising Hearers, Solitary Victors, Buddhas, Bodhisattvas, or the two other causes of Bodhisattvas, praise great compassion at the start of this treatise.
Moreover, it is not that Chandrakīrti will later praise compassion; the immediately preceding indication of its importance in the beginning, middle, and end with respect to growing the harvest of a Victor is just it. The term “alone” (nyid) [in “empathy along”] indicates that unlike the three individual examples of importance [seed, water, and ripeness] at the beginning, middle, and end for an external harvest, only compassion is important in the beginning, middle, and end for a Victor’s harvest.

The importance [of compassion] in the beginning is like a seed: Those who have great compassion, due to being pained by others’ suffering, in order to protect all suffering sentient beings generate a mind that observes their object of intent [the welfare of others] with the thought, “I will relieve all these sentient beings from the suffering of cyclic existence and definitely establish them in Buddhahood.” Moreover, seeing that [the ability to do] this is contingent upon their own attainment of Buddhahood, they definitely generate a mind observing enlightenment with the thought, “For their sake I will definitely attain highest enlightenment.” Because they understand that such a promise cannot be fulfilled if the practices of giving and so forth—illustrated [in Chandrakīrti’s commentary]a by non-dual pristine wisdom—are forsaken, they definitely engage in these practices.

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a Autocommentary, 7.20.
the chief of which is pristine wisdom; therefore, the seed of all Buddha attributes is great compassion. In consideration of this meaning, Nāgārjuna’s *Precious Garland* (378) says:

Who with intelligence would deride
The explanation in the Great Vehicle
Of deeds motivated by compassion
And of stainless wisdom!

Nāgārjuna says that all the meanings of the Great Vehicle are contained within the three: general practices induced by (1) [altruistic] mind-generation preceded by (2) compassion, and the particular practice of (3) wisdom without defilements having the two extremes as the focus of observation.
The importance [of compassion] in the middle is like water: Although the seed of compassion initially grows into the shoot of an [altruistic] mind of enlightenment, if later it is not irrigated again and again with the water of compassion, one will not amass the two extensive collections that serve as the causes of the fruit, Buddhahood. In that case one would actualize the nirvāṇa of either a Hearer or Solitary Realizer. However, if the shoot of an altruistic mind of enlightenment is irrigated again and again with the water of compassion, that will not happen; [one will actualize the enlightenment of a Buddha].

The importance [of compassion] at the end is like ripeness: If one attained the state of a Victor but lacked the ripeness of compassion, one will not be a source of enjoyment and use by sentient beings as long as cyclic existence lasts, and the groups of Hearers, Solitary Victors, and Bodhisattva Superiors would not increase in uninterrupted transmission in stages from one to the other. However, when great compassion operates continually in the fruit state [of Buddhahood], the opposite occurs.
Through Chandrakīrti’s commentary on the meaning of these four lines, “Since” and so forth, you should gain firm conviction about the teaching that it is necessary to train in these practices, thinking:

If I wish to make myself into a person of the Great Vehicle, my mind must initially come under the influence of great compassion, and then in dependence on this I must generate from the depths of my heart a fully qualified [altruistic] mind of enlightenment, and once I have generated a mind directed toward enlightenment, I without hesitation need to be resolute about the practices of Bodhisattvas in general and the profound view in particular.
Abbreviations


“2015 Old Go-mang Lhasa” = *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*. Named “2015” because of being acquired in Lhasa, Tibet, at Go-mang College in 2015 by Jongbok Yi for the UMA Institute for Tibetan Studies; published at Go-mang College, date unknown. (To be made available at UMA Institute for Tibetan Studies, uma-tibet.org.)


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


“dpe bsdur ma” = *dpe bsdur ma bstan 'gyur*. Beijing, China: Krung go'i bod rig pa'i dpe skrun khang, 1994-2008.


“*snar thang*” = *snar thang bstan ’gyur*. TBRC W22704.89 (PDF of: Narthang: s. n., 1800?).

“TBRC” = Tibetan Buddhist Resource Center (http://www.tbrc.org).
1. Sūtras and Tantras

Eight Thousand Stanza Perfection of Wisdom Sūtra

*aṣṭasāhasrikāprajñāpāramitā*

shes rab kyi pha rol tu phyin pa brgyad stong pa


Peking 734, vol. 21


Great Drum Sūtra

*mahābherīhārakarpārivartasūtra*

rnga bo che chen po'i le'u'i mdo


Peking 888, vol. 35.

One Hundred Thousand Stanza Perfection of Wisdom Sūtra

*sāhasrākāprajñāpāramitā*

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


Questions of King Dhāranīśvara Sūtra / Sūtra Teaching the Great Compassion of a One-Gone-Thus āryatathāgatamahākarunānirdeśasūtra

de bzhin gshegs pa'i snying rje chen po bstan pa'i mdo / 'phags pa gzungs kyi dbang phyug rgyal pos zhus pa'i mdo


Peking 814, vol. 32.

Sūtra on the Ten Grounds

daśābhimānasūtra
mdo sde sa bcu pa
Peking 761.31, vol. 25.


Teachings of Akṣhayamātī Sūtra
akṣayamatinirdeśa
blo gros mi zad pas bstan pa
Peking 842, vol. 34.

Twenty-five Thousand Stanza Perfection of Wisdom Sūtra
pañcaviṃśatisāhasrikāprajñāpāramitā
shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa


White Lotus of Excellent Doctrine Sūtra
dam pa’i chos pad ma dkar po zhes bya ba theg pa chen po’i mdo saddharmapuṇḍarīka


2. Other Sanskrit and Tibetan Works

Āryadeva (’phags pa lha, second to third century C.E.)
Four Hundred / Treatise of Four Hundred Stanzas
catuḥśatiśaṭāskṛtākārikā
bstan bcos bzhi brgya pa zhes bya ba’i tshig le’ur byas pa
Peking 5246, vol. 95; sde dge 3846, vol. tsha


Italian translation of the last half from the Chinese: Giuseppe Tucci. “Study Mahāyānīcī: La
versione cinese del Catuḥśataka di Āryadeva, confronta col testo sanscrito e la traduzione tibetana.” Rivista degli Studi Orientali 10 (1925): 521-567.

Asaṅga (thogs med, fourth century)

Actuality of the Grounds / Grounds of Yogic Practice
bhūmivastu / yogācārabhūmi
sa'i dngos gzhi / mal 'byor spyod pa'i sa

Grounds of Bodhisattvas
bodhisattvabhūmi
byang chub sems dpa'i sa


Summary of Manifest Knowledge
abhiddharmasamuccaya
chos mgon pa kun brus


Bhāvaviveka (legs ldan 'byed, c. 500-570?)

Blaze of Reasoning / Commentary on the “Heart of the Middle Way”: Blaze of Reasoning
madhyamakādhṛdayavṛttitarkajvālā
dbu ma’i snying po’i ’grel pa rtog ge ’bar ba


Heart of the Middle Way
madhyamakādhṛdayakārikā
dbu ma’i snying po’i tshig le’ur byas pa


Lamp for Nāgārjuna’s “Wisdom,” Commentary on the “Treatise on the Middle”

prajñāpāramitā

shes rab sgron ma


Toh. 3853, dbu ma, vol. tsha

Buddhapālita (sangs rgyas bkshyangs, c. 470-540?)

Buddhapālita Commentary on (Nāgārjuna’s) “Treatise on the Middle”

buddhapālita lam madhyamakavṛtti

dbu ma 'tsa ba'i 'grel pa buddha pa li ta


Peking 5254, vol. 95.


Chandrakīrti (sia ba grags pa, seventh century)

[Auto]commentary on the “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”

madhyamakāvatārabhāṣya

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


Peking 5263, vol. 98.


German translation (chap. 6, stanzas 166-226): Helmut Tauscher. Candrakīrti-Madhya-


Clear Words: Commentary on (Nāgārjuna’s) “Treatise on the Middle”

mūlamadhyamakāvitrīprasannapadā

dbu ma 'tsa ba'i 'grel pa tshig gsal ba


Peking 5260, vol. 98.


**Seventy Stanzas on the Three Refuges**

trisaranāgamanaśaptati

gsum la skyabs su ’gro ba bdun cu pa


Peking 5366, vol. 103.

**Supplement to (Nāgārjuna’s) “Treatise on the Middle”**

madhyamakāvatārā
dbu ma la ’jug pa


Peking 5261, vol. 98.


See also references under Chandrakīrti’s [Auto]commentary on the “Supplement.”

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

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

spuṭhārtha / abhisamayālāṃkārānāmaprajñāpāramitopadesaśāstravṛtti

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

Sanskrit editions:


Tripathi, Ram Shankar. *Slob-dpon Sen-ge-bzang-po mdzad pa’i Mhon-par-rtogs-pa’i-rgyan...*


Jamyang-Shay-Pa Ngag-Wang-Tson-Dru (’jam dbyangs bzhad pa’i rdo rje ngag dbang brtson grus, 1648-1721/1722)


Translation of the section of the distinctive tenets of the Consequence School: Daniel Cozort, Unique Tenets of the Middle Way Consequence School (Ithaca, N.Y.: Snow Lion, 1998).


Tibetan digital reprint edition: In bs tan ’gyur (sd e dge). TBRC W21503.9: 11-894 (PDF of South India?: Gomang College?, 1997?).

Tibetan digital reprint edition: In bs tan ’gyur (sd e dge). TBRC W21503.9: 11-894 (PDF of South India?: Gomang College?, 1997?).

Tibetan digital reprint edition: In bs tan ’gyur (sd e dge). TBRC W21503.9: 11-894 (PDF of South India?: Gomang College?, 1997?).

Jayānanda
Commentarial Explanation of Chandrakīrti’s “Supplement to the Middle”
madhyamakāvatāratkā
dbu ma la ’jug pa’i ’grel bshad
Peking 5271, vol. 99; Toh: 3870

Maitreya (byams pa)
mahāyānottaratantrasāstra
teg pa chen po rgyud bla ma’i bstan bcos
Peking 5525, vol. 108; sde dge 4024, Dharma vol. 77.

Ornament for the Clear Realizations
abhisaṃyālāṃkāra/ abhisamayālaṃkāra-nāma-prajñāpāramitopadeśaśāstra-vrūti
mngon par rtogs pa’i rgyan/ shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan shes bya ba’i tshig le’ur byas pa
Sanskrit editions:

English translations:
Six Collections of Reasoning

1. Treatise on the Middle / Fundamental Treatise on the Middle, Called “Wisdom”

   madhyamakāśāstra / prajñānāmālamadhyamakārikā

   dbu ma’i bstanz hchos / dbu ma’i rtsa ba’i tshig le’ur byas pa shes rab ces hya ba

   (PDF of Delhi, India: Delhi Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985).
   Peking 5224, vol. 95.


2. Refutation of Objections

   vigrahavyāvartanākārikā

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

   Peking 5228, vol. 95


3. Seventy Stanzas on Emptiness

   śūnyatāsaptatikārikā

   stong pa nyid bdun cu pa’i tshig le’ur byas pa

   Peking 5227, vol. 95.


4. *Sixty Stanzas of Reasoning*

*yuktisāstikākārikā*


5. *Precious Garland of Advice for the King*

*rājaparikāthāratnāvalī*


6. *Treatise Called the Finely Woven*

*vaidalyasūtranāma*


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

*Word Commentary on (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Following Eloquence*

*dbu ma la ’jug pa’i tshig ‘grel legs bshad rjes ’brang*


*Pūrṇacandrapāda*
Sūtra on Verbal Roots
dhātusūtra
byings kyi mdo

Tsong-kha-pa Lo-sang-drag-pa (tsong kha pa blo bzang grags pa, 1357-1419)
Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Thought
dbu ma la ’jug pa’i rgya cher bshad pa dgongs pa rab gsal
Tibetan digital reprint edition: In gsung ’bum (tsong kha pa, bla brang par ma). TBRC W22273.16:5-582 (PDF of bla brang: bla brang bkra shis ’khyil, [1997]).
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:
legs bshad gser ‘phreng / shes rab kyi cha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan ‘grel pa dang bcas pa’i rgya cher bshad pa legs bshad gser gyi phreng ba
Also TBRC W22109.3219 (PDF of gedan sungrab minyam gyunphel series, Ngawang Gelek Demo, 1977).

Vimalamitra (bi ma la mi tra, eighth century)
Commentary on Expressing the Names Accurately, Lamp Illuminating the Meaning of the Names
nāmasaṃgītivṛittināmarthaprakacāraṇaṁdīpa
mtshan yang dar par byod pa’i grel ma mtshan don gsal bar byed pa’i sgron ma

Vimuktasena (btsun pa grol sde)
Subcommentary on (Āryavimuktasena’s “Commentary” on Maitreya’s) “Treatise of Quintessential Instructions on the ‘Superior Twenty-Five Thousand Line Perfection of Wisdom Sūtra’: Ornament for the Clear Realizations”
yi khrid mam ’grel / ’phags pa shes rab kyi cha rol tu phyin pa stong phrag nyo shu lnga pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan gyi thig le’ur byas pa’i mam par ’grel pa
Peking 5186, vol. 88.
3. Other Works


Jules B. Levinson graduated from Princeton University in 1975 and soon thereafter began studying at the University of Virginia under the guidance of Dr. Jeffrey Hopkins and the eminent Tibetan scholars invited by the University’s Center for South Asian Studies. In 1994 he received a doctoral degree in Religious Studies from the University of Virginia. His previous publications include *Essential Practice*, a translation of lectures given by Thrangu Rinpoche on Kamalashila’s *Stages of Meditation in the Middle Way School*, and a contribution to *Moon of Wisdom* in which he translated Karmapa Mikyō Dorje’s commentary on Chandrakīrti’s refutation of the Mind-Only School in the latter’s *Supplement to (Nāgārjuna’s) ‘Fundamental Treatise on the Middle Called ‘Wisdom.’”* For many years, he has served as an oral translator for Thrangu Rinpoche, Khen Rinpoche Tsül-trim-gya-tso, and several of the younger teachers whom they educated. At present, he lives in Boulder, Colorado, where he works for the UMA Institute for Tibetan Studies and occasionally teaches seminars at the University of Colorado at Boulder.
This book offers a continuation of the translation of the beginning of Jamyang-shay-pa Ngag-wang-tsøn-drü’s *Decisive Analysis of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”*: Treasury of Scripture and Reasoning, Thoroughly Illuminating the Profound Meaning [of Emptiness], Entrance for the Fortunate, also called *Decisive Analysis of the Middle and Great Exposition of the Middle*. Since its publication in 1695, Jam-yang-shay-pa’s remarkable treatise has served as a textbook crucial to the study of the Middle Way School in the Gomang College of the Drepung Monastery and related institutions throughout Inner Asia. It brings sharply into focus the manner in which the Indian master Chandrakīrti’s momentous *Supplement to (Nāgārjuna’s) “Fundamental Treatise on the Middle Called ‘Wisdom’”* both enhances Nāgārjuna’s reasoned inquiry into the meaning of emptiness and departs from other explanations of Nāgārjuna’s thought. In addition, Jam-yang-shay-pa’s mature and relentlessly uncompromising exploration of the most meaningful themes that Chandrakīrti touches either briefly or at length gradually assembles an exhaustive clarification and vigorous defense of the revolutionary reading of Chandrakīrti’s *Supplement* that Tsong-kha-pa Lo-sang-drag-pa had composed three centuries earlier.

This second volume examines two questions: How do Buddhas give birth to Hearers and Solitary Victors, and how are Buddhas born from Bodhisattvas? The book includes a translation of the Mongolian scholar Ngag-wang-pal-dan’s word commentary on the corresponding portions of Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Fundamental Treatise on the Middle Called ‘Wisdom’”* as well as a translation of the same sections of Tsong-kha-pa’s ground-breaking *Illumination of the Thought*.

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