Buddha’s Answer Dispelling Contradiction in the Sūtras: Brief Indication

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

William Magee
In collaboration with Lo-sang-gyal-tshan
Edited by Jeffrey Hopkins

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Preface

The text translated here is a portion of Jam-yang-shay-pa Ngag-wang-tson-drü’s\(^a\) *Great Exposition of the Interpretable and the Definitive / Decisive Analysis of (Tsong-kha-pa’s) “Differentiating the Interpretable and the Definitive”: Storehouse of White Lapis-Lazuli of Scripture and Reasoning Free from Mistake, Filling the Hopes of the Fortunate,*\(^b\) a commentary on Tsong-kha-pa Lo-sang-drag-pa’s\(^c\) *The Essence of Eloquence.*\(^d\)

It belongs to the debate-oriented decisive analysis (*mtha’ dpyod*) genre and is the textbook (*yig cha*) for the study of Tsong-kha-pa’s *The Essence of Eloquence* at Go-mang Monastic College.

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

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

- *Emptiness in the Mind-Only School of Buddhism* (Berkeley: University of California Press, 1999);

The present work is indebted to these three volumes.

**Editions Consulted**

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

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

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

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

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

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

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

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

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


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

It is important to recognize that:

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

Lo-sang-gyal-tshan is a Ge-she at Go-mang College of Dre-pung Monastic University, Mundgod, Karnataka State, India, who also served a six-month term as Disciplinarian at the Tantric College of Lower Lhasa in Hunsur, India. In October, 2015, he assumed the position of Abbot of Go-mang College of Dre-pung Monastic University in Mundgod, India. He has worked with translators of the UMA Institute for Tibetan Studies since 2013. In particular, he provided crucial assistance with filling in the dialectical moves throughout the text and by responding to questions about the meaning.
Jam-yang-shay-pa’s
GREAT EXPOSITION
OF THE INTERPRETABLE AND
THE DEFINITIVE: 3
Buddha’s Answer Dispelling Contradiction in the Sūtras:
Brief Indication

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

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

1. Principles for Practice: The Four Reliances
2. Questioning the Buddha about Contradictions in his Teachings
3. Buddha’s Answer Dispelling Contradiction in the Sūtras: Brief Indication
Key to the colorization: The Tibetan text and the translation are highlighted in three colors: black, blue, and red. Blue colored statements present what Jam-yang-shay-pa considers to be right positions, while red colored statements represent what Jam-yang-shay-pa considers to be wrong positions. Words in black are other information or function structurally. In the Tibetan, turquoise highlight indicates material added in place of ellipses, and magenta highlight sets off the ellipsis indicator when it has been filled in.
b. [Buddha’s] answer dispelling that contradiction

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


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

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

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

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a See Jeffrey Hopkins, Emptiness in the Mind-Only School of Buddhism (Berkeley: University of California Press, 1999), 82.
b ’phags pa dgongs pa nges par ’grel pa zhes bya ba theg pa chen po’i mdo (ārya-
Paramārthasamudgata, thinking of three non-natures of phenomena—character-non-nature, production-non-nature, and ultimate-non-nature—I said [in the middle wheel of the teaching], “All phenomena are natureless.”

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

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

a Ta-drin-rab-tan’s Annotations, 11.6.
I. Refuting [mistakes]

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

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

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

is logically feasible.

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If you [incorrectly] accept [that this passage of the brief indication explicitly indicates that the three natures—imputational natures, other-powered natures, and thoroughly-established natures—respectively are illustrations of the three non-natures—character-non-natures, production-non-natures, and ultimate-non-natures,] it [absurdly] follows that [immediately thereafter] on the occasion of the extensive explanation this passage,¹ “Concerning that, what are character-non-natures of phenomena?” does not explicitly ask for illustrations of character-non-natures because you [incorrectly] accept [that this passage of the brief indication explicitly indicates that the three natures—imputational natures, other-powered natures, and thoroughly-established natures—respectively are illustrations of the three non-natures—character-non-natures, production-non-natures, and ultimate-non-natures].²

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

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

² In other words, since Buddha would have said such explicitly in the brief indication, he would not have needed to repeat himself immediately thereafter.
You cannot accept [that (immediately thereafter) on the occasion of the extensive explanation this passage, “Concerning that, what are character-non-natures of phenomena?” does not explicitly ask for illustrations of character-non-natures] because [Buddha’s answer in the extensive explanation,\(^a\)] “Those which are imputational characters” explains that “imputational natures that are imputations in the manner of entity and attribute in terms of the selflessness of phenomena are character-non-natures.”

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

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

\(^a\) Emptiness in Mind-Only, 86, 87, 88, 90.
It is thus: Those [imputational characters] are characters posited by names and terminology and do not subsist by way of their own character.\(^a\) Therefore, they are said to be “character-non-natures.”

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

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

because Tsong-kha-pa’s *The Essence of Eloquence* says:\(^b\)

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

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

\(^b\) Hopkins, *Emptiness in Mind-Only*, 86.
Moreover, it [absurdly] follows that “production-non-natures” in the brief indication thoroughly indicates other-powered natures as illustrations of production-non-natures because you [incorrectly] accept [that this passage of the brief indication explicitly indicates that the three—imputational natures, other-powered natures, and thoroughly-established natures—respectively are illustrations of the three—character-non-natures, production-non-natures, and ultimate-non-natures].

If you [incorrectly] accept [that “production-non-natures” in the brief indication thoroughly indicates other-powered natures as illustrations of production-non-natures], it [absurdly] follows that the statement in the extensive explanation, “What are production-non-natures of phenomena?” does not explicitly ask for illustrations of the production-non-nature because you [incorrectly] accept [that this passage of the brief indication explicitly indicates that the three natures—imputational natures, other-powered natures, and thoroughly-established natures—respectively are illustrations of the three non-natures—character-non-natures, production-non-natures, and ultimate-non-natures].
It is not reasonable to accept [that Buddha’s statement in the extensive explanation, “What are production-non-natures of phenomena?” does not explicitly ask for illustrations of the production-non-nature] because that [statement in the extensive explanation, “What are production-non-natures of phenomena?”] explicitly asks for illustrations of production-non-natures. It follows [that the statement in the extensive explanation, “What are production-non-natures of phenomena?” explicitly asks for illustrations of production-non-natures] because this passage—“Those which are the other-powered characters”—is the explicit means expressing (dngos su ‘chod byed) that “the other-powered are illustrations of those [production-non-natures].”

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

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

\(^a\) Hopkins, *Emptiness in Mind-Only*, 87.
passage that is the means expressing the answer to the question about the reason,

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

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

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

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ª 2011 TBRC bla brang, 21b.5; 1987 Go-mang Lhasa, 16b.7; 2008 Taipei reprint, 29.6; see Hopkins, Absorption, Issue #57, “Does the brief indication explicitly team the three natures with the three non-natures?,” 150.
Our response: [That this brief indication explicitly indicates character-non-natures and does not explicitly indicate imputational natures as character-non-natures] does not entail [that the brief indication explicitly indicates a character-non-nature that is not related with any substrata].

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

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

—

a spuṭhārta / abhisamayālaṃkāraṇāmaprajñāpāramitopadeśāsāstraṃvatīrti, shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan zhes bya ba'i 'grel pa; in bstan 'gyur (sde dge, 3793) TBRC W23703.86:158-281, 79b.4-80a.2. Answering a challenge to Haribhadra’s commentary on the homage:
At the juncture of the statement of non-entailment [that is, that this the brief indication explicitly indicates character-non-natures and does not explicitly indicate imputational natures as character-non-natures does not entail that the brief indication explicitly indicates a character-non-nature that is not related with any substrata], we say to you, well then, it [absurdly] follows that the “character-non-natures” of the brief indication explicitly indicate a character-non-nature that is not related with correct proofs because this [brief indication] (1) explicitly indicates a character-non-nature and (2) does not explicitly indicate correct proofs for character-non-natures.
You have asserted [that that] this brief indication explicitly indicates a character-non-nature and does not explicitly indicate correct proofs for character-non-natures entails that the “character-non-natures” of the brief indication explicitly indicate a character-non-nature that is not related with correct proofs. If you [incorrectly] accept [that the “character-non-natures” of the brief indication explicitly indicate a character-non-nature that is not related with correct proofs], it [absurdly] follows that a correct proof for the character-non-nature explicitly indicated by this passage [in the brief indication] does not exist because you [incorrectly] accept [that the “character-non-natures” of the brief indication explicitly indicate a character-non-nature that is not related with correct proofs].

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

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

3. Also, someone says:

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

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

b Vasubandhu, sum cu pa'i tshig le'ur byas pa (trimśikākārikā), in bstan 'gyur (sde dge, 4055), TBRC W23703.136 (Delhi, India: Delhi Karmanae choedhey, Gyalwae sungrab partun khang, 1982-1985), 2b.6. Jam-yang-shay-pa cites only the first line of the Tibetan (the second line in the translation) and “and so forth” which I have filled in.
Thinking of three types of non-nature
Of the three types of natures
He taught [in the Perfection of Wisdom Sūtras]\(^a\)
That all phenomena are natureless.

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

\(\text{ཡང་ཁོ་ན་རེ།} \) \(\text{མདོར་བȬན་གྱི་གང་འདིས་ཀུན་བཏགས་མཚན་} \)
\(\text{ཉིད་ངོ་བོ་ཉིད་མེད་པ་སོགས་} \)
\(\text{གཞན་དབང་མཚན་} \)
\(\text{ངོ་བོ་ཉིད་མེད་པ་} \)
\(\text{གཞན་དབང་མཚན་} \)
\(\text{ཐལ།} \)
\(\text{ངོ་བོ་ཉིད་ནི་ȷམ་གཞན་} \)
\(\text{ལ།} \)
\(\text{དགོངས་ནས་ཆོས་ȷམས་ཐམས་ཅད་ཀྱི་} \)
\(\text{ངོ་བོ་ཉིད་མེད་པ་} \)
\(\text{ཞེས་} \)
\(\text{སོགས་ཀྱི་གང་འདིས་ཀུན་བཏགས་མཚན་} \)
\(\text{ཉིད་ངོ་བོ་ཉིད་མེད་} \)
\(\text{པ་} \)
\(\text{སོགས་གཞན་} \)
\(\text{བོན་པ་} \)
\(\text{མདོར་བȬན་} \)
\(\text{གྱི་} \)
\(\text{བཏགས་} \)
\(\text{མཚན་} \)
\(\text{ཉིད་} \)
\(\text{ཉིད་} \)
\(\text{མེད་} \)
\(\text{པ་} \)
\(\text{སོགས་} \)
\(\text{གཞན་} \)
\(\text{དངོས་} \)
\(\text{ི་བȬན་} \)
\(\text{པའི་} \)
\(\text{ིར་} \)
\(\text{ན་} \)
\(\text{མདོར་} \)
\(\text{བȬན་} \)
\(\text{གྱི་} \)
\(\text{བཏགས་} \)
\(\text{མཚན་} \)
\(\text{ཉིད་} \)
\(\text{ངོ་} \)
\(\text{བོ་} \)
\(\text{ཉིད་} \)
\(\text{མེད་} \)
\(\text{པ་} \)
\(\text{སོགས་} \)
\(\text{གཞན་} \)
\(\text{དངོས་} \)
\(\text{ི་བȬན་} \)
\(\text{པར་} \)
\(\text{མ་} \)
\(\text{ཁྱབ།} \)

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

\(\text{ངོ་བོ་ཉིད་ནི་ȷམ་གཞན་} \)
\(\text{ཞེས་} \)
\(\text{སོགས་ཀྱི་} \)
\(\text{གང་འདིས་} \)
\(\text{ཀུན་} \)
\(\text{བཏགས་} \)
\(\text{མཚན་} \)
\(\text{ཉིད་} \)
\(\text{ངོ་} \)
\(\text{བོ་} \)
\(\text{ཉིད་} \)
\(\text{མེད་} \)
\(\text{པ་} \)
\(\text{སོགས་} \)
\(\text{གཞན་} \)
\(\text{དངོས་} \)
\(\text{ི་} \)
\(\text{བȬན་} \)
\(\text{པས་} \)
\(\text{མ་} \)
\(\text{ཁྱབ།} \)

The opponent’s rejoinder: Regarding that, it follows that there is entailment [that is, that this passage in (Vasubandhu’s The Thirty), “Thinking of three types of non-nature,” and so forth explicitly indicates the three, imputational natures as character-non-natures and so forth,] does entail [that this brief indication explicitly indicates the three, imputational natures as character-non-natures and so forth] because there is a purpose for [Tsong-\(^a\) Jar-yang-shay-pa’s Great Exposition of the Interpretable and the Definitive, 45.4; and Ser-shül’s Notes, 14b.5.]
Refuting Mistakes about the Answer 29

kha-pa’s\textsuperscript{a} citing this passage (“Thinking of three types of non-nature,” and so forth) at the point of [discussing] this [brief indication].

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

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

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

\textsuperscript{a} Hopkins, Emptiness in Mind-Only, 83; for discussion of Tsong-kha-pa’s seemingly untimely citation of Vasubandhu’s passage see Hopkins, Absorption, Issues #61-64.

\textsuperscript{b} Hopkins, Emptiness in Mind-Only, 83.
He taught (in the Perfection of Wisdom Sūtras)\(^a\)
That all phenomena are natureless.

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

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

\(^a\) Jam-yang-shay-pa’s Great Exposition of the Interpretable and the Definitive, 45.4; and Ser-shül’s Notes, 14b.5.
2' Presentation of our own system

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

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

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

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

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

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

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a 2011 TBRC bla brang, 22b.6; 1987 Go-mang Lhasa, 17b.5; 2008 Taipei reprint, 30.17.
b Adapted from Hopkins, Emptiness in Mind-Only, 83.
c 2011 TBRC bla brang, 22b.6, reads jo nang ba'i; 1987 Go-mang Lhasa, 17b.5, jo nang pa'i.
Our response: It follows that such statements [by the Omnipotent Döl-po-pa that statements in the Perfection of Wisdom Sūtras and so forth that all phenomena are natureless are in consideration of all conventional phenomena but are not in consideration of the ultimate] are not logically feasible.
because such assertions [that statements in the Perfection of Wisdom Sūtras and so forth that all phenomena are natureless are not in consideration of the ultimate]:

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

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

\(^a\) Hopkins (Emptiness in Mind-Only, 84) glosses “three non-natures” (ngo bo nyid med pa gsum) with “three natures” (ngo bo nyid gsum) and indicates in footnote g that he does this following Ta-drin-rab-tan (Annotations, 13.4). Hopkins has since indicated the perspective for doing this comes from the teaming of the three natures with the three non-natures, but that this is not the concern here; rather, the topic here is the basis in Buddha’s thought behind his saying that all phenomena are natureless, this being the three non-natures, which indeed are teamed with the three natures. Thus, the glossing of “three non-natures” with “three natures,” as is confirmed by the citations below from Asaṅga’s Compendium of Assurances and Vasubandhu’s The Thirty.
Wisdom Sūtras] is established because when [the Sūtra Unraveling the Thought] includes all phenomena in the three non-natures and explains the modes of non-nature of those, due to ease of understanding it includes them in that way, whereupon it establishes the thought of the Perfection of Wisdom Sūtras. The reason why it establishes [the thought of the Perfection of Wisdom Sūtras] that way is that it is for the sake of commenting on the thought of the statements in the Perfection of Wisdom Sūtras of the five aggregates, the eighteen constituents, and the twelve sense-spheres as natureless and, in particular, the statements [in the Perfection of Wisdom Sūtras] mentioning all the terminological variants of the ultimate—emptiness, the element of [a Superior’s] attributes, thusness, and so forth—as the three non-natures in accordance with the explanation here [in the Sutra Unraveling the Thought]; hence, who with intelligence would propound that the ultimate is not among the phenomena about which it is said in these [Perfection of Wisdom Sūtras] that phenomena are natureless! That is, such a proposition would be unreasonable because Tsong-kha-pa’s The Essence of Eloquence says.a

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

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a Hopkins, Emptiness in Mind-Only, 85. Since the point being made is so obvious, Ge-lug-pa scholars have explored at length Tsong-kha-pa’s meaning; see Hopkins, Absorption in No External World, Issues#63-65.
The second root reason [which is that assertions that statements in the Perfection of Wisdom Sūtras and so forth that all phenomena are natureless are not in consideration of the ultimate are also contradictory with the system of Asaṅga and his (half-)brother (Vasubandhu)] is established because (1) Asaṅga and his [half-]brother [Vasubandhu] assert that in consideration of all three non-natures, [Buddha] in the Perfection of Wisdom Sūtras spoke thusly [that all phenomena are natureless] and (2) you [Döl-po-pa Shay-rab-gyal-tshan] do not assert this [namely, that (Buddha) in the Perfection of Wisdom Sūtras spoke thusly that all phenomena are natureless].
The first [part of the reason which is that Asaṅga and his (half-)brother (Vasubandhu) assert that in consideration of all three non-natures, (Buddha) in the Perfection of Wisdom Sūtras spoke thusly that all phenomena are natureless] is established because Asaṅga’s *Compendium of Ascertainties* says: a

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

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

and Vasubandhu’s *The Thirty* says: b

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

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

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

Since the compounded are thoroughly not established [inherently],
How could the uncompounded be established [inherently]?

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All three passages are given in Jam-yang-shay-pa’s \textit{Great Exposition of the Interpretable and the Definitive}, 48.1-48.3, but not in Gung-ru Chö-jung’s \textit{Garland of White Lotuses}. The first is cited in A-ku Lo-drö-gya-tsho’s \textit{Precious Lamp}, 162.6, along with a stanza from Āryadeva’s \textit{Four Hundred}.

The first stanza is \textit{mūlamadhyamakārikāḥ VII.33cd (J.W. de Jong, ed. [Madras: The Adyar Library and Research Centre, 1977], 11): \textit{samskritasyāprasiddhau ca katham setsyaty asamskritam} ///////////////////////////////////////////////////////////////////////////. The second stanza is \textit{mūlamadhyama-kārikāḥ XIII.8cd (de Jong edition, p. 18): yeṣām tu śānyatādyṛṣīs tān asādhyān babhāṣire} ///////////////////////////////////////////////////////////////////////////.\]

\[ Nāgārjuna, \textit{dbu ma rtsa ba’i tshig le’ur byas pa shes rab (prajñā-nāma-mūlamadhyamakārikā)} in \textit{bstan ‘gyur (sde dge, 3824)}, TBRC W23703.96: 3-39 (Delhi, India: Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985), 8a.6-7. As Ser-shül Lo-sang-pün-tshog (\textit{Notes}, 8b.3) explains, “Those beings who view emptiness as truly established are
Whoever view emptiness [as truly established] 
Are said to be irredeemable.

and Nāgārjuna’s Supramundane Praise says:

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

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

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

b 2011 TBRC bla brang, 24a.3; 1987 Go-mang Lhasa, 18b.5; 2008 Taipei reprint, 32.11.
character] it follows that [the Perfection of Wisdom Sūtras] are literally acceptable because you accept [that in the Perfection of Wisdom Sūtras imputational phenomena are indicated as not established by way of their own character].

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

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

\[\text{\textit{Hopkins, Emptiness in Mind-Only, 85.}}\]
ཅིི་མཛོད་རང་ལེ་དེའི་མཚན་ཀྱིས་མ་doi་པ།  
[དད་དང་ཐོན་]དེས་གནང་ཐམ་མ་ཐུན་པོ་ཐུན་པོ་
ཆེན་པོངས་ཆེ་ལ་རང་ངོས་ནས་doi་པ་དང་རང་བཞིན་
doi་པ་སོགས་མེད་པར་བཅལ་doi་སོགས་མི་ལེན་པའི་ཐོར་ལྡེ།
འདི་ཉིད་ལ་མ་གྱི་མདོ་ལ་སོགས་པར་ཐོག་པ་རོ་ཁམས་བཅོ་
བདེ་ཆེ་མཆེད་བོ་གཉིས་ཀྱི་ཆོས་ཐམས་ཅད་ལ་རེ་རེ་ནས་
དངོས་པོ་མེད་པ་དང་རང་བཞིན་མེད་པ་དང་ངོ་བོ་ཉིད་མེད་
པར་ངེས་པ།  
ཞེས་ངེས་པའི་ཐོར་ལྡེ།
Abbreviations


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

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


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

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

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


P735, vol. 21.


Eight Thousand Stanza Perfection of Wisdom Sūtra

aṣṭasāhasrikāprajñāpāramitā

shes rab kyi pha rol tu phyin pa brgyad stong pa


Peking 734, vol. 21.


Five Hundred Stanza Perfection of Wisdom Sūtra

āryapañcaśatikāprajñāpāramitā

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


P0738, vol. 21.


One Hundred Fifty Modes of the Perfection of Wisdom

prajñāpāramitānayaśatapañcāśatikāsūtra

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


P121, vol. 5.


One Hundred Thousand Stanza Perfection of Wisdom Sūtra
śatasāhasrikāprajñāpāramitā
shes rab kyi pha rol tu phyin pa stong phrag brgya pa
Tibetan digital reprint edition: In bka’ ‘gyur (co ne). TBRC W1PD96685.9:603-621 (PDF of co ne rdzong: [co ne dgon], 1926).

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de bozhin gshegs pa thams cad kyi yum shes rab kyi pha rol tu phyin pa yi ge gcig ma’i mdo
P741, vol. 21; Dharma vol. 12.

Perfection of Wisdom in Few Letters
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In bka’ ‘gyur (bka sa). TBRC W26071.34:513-518 (PDF of Lhasa: zhol bka’ ‘gyur par khang, [194-]).
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pañcaviṃśatisāhasrikāprajñāpāramitā
shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa

Verse Summary of the Perfection of Wisdom
prajñāpāramitāsañcayagāthā
shes rab kyi pha rol tu phyin pa sdud pa tshigs su bcad pa


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

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shes rab kyi pha rol tu phyin pa byrgyad stong pa’i ’grel pa gnad kyi zla ’od
Peking 5202, vol. 92.

Ornament to the Subduer’s Thought
munimatāṃkāra
thub pa’i dgongs rgyan

Āryavimuktisena (’phags pa rnam grol sde, ca. 6th century C.E.)
Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the ‘Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra’: Ornament for the Clear Realizations”
pañcaviṃśatisāhasrikāprajñāpāramitopadeśābhisamayālaṃkāravṛtti
’phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa’i man ngag gi bstan bcos mngon par rtsogs pa’i rgyan gyi ’grel pa; abbr. nyi ’khris snang ba
Peking 5185, vol. 88.


[Sub]commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the ‘Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra’: Ornament for the Clear Realizations”
āryapañcaviṃśatisāhasrikāprajñāpāramitapadesāśāstrābhisamayālaṃkārkārikāvārttika
nyi khrid nam ’grel / ’phags pa shes rab kyi pha rol tu phyin pa stong phrag nyi shu lnga pa’i man ngag gi bstan bcos mngon par rtsogs pa’i rgyan gyi tshig le’ur byas pa’i rnam par ’grel pa
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**Lamp Summary of (Maitreya’s) “Perfection of Wisdom”**

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6. **Principles of Debate**

vādanyāya


Peking 5715, vol. 130.

7. **Proof of Other Continuums**

saṃtānāntarasiddhināmaprakaraṇa

rgyud gzhan grub pa zhæs bya ba’i rab tu byed pa


Peking 5716, vol. 130.

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

*Explanation of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations’”: Illumination of the Difficult to Realize*

prajñāpāramitopadeśasāstrābhisamayālaṃkāravṛttidurbodhālokānāmaṭīkā

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


Peking 5192, vol. 91.

**Dharmamitra** (chos kyi bshes gnyen)

*Explanation of (Haribhadra’s) Commentary on (Maitreya’s) “Ornament for the Clear Realizations”: Very Clear Words*

abhisaṃyālamkārikāprajñāpāramitopadeśasāstrābhisamayālaṃkāraptīkāprasphuṭapadā

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


Peking 5194, vol. 91.

**Dharmashrī**

*Explanation of the “Eight Thousand Stanza Perfection of Wisdom Sūtra”*

śatasāhasrikāvivaraṇa

stong phrags brgya pa’i rnam par bshad pa


Peking 5203, vol. 92.

**Key to the Treasury of the Perfection of Wisdom**

prajñāpāramitopadeśasāstrābhisamayālamkāriverṣidurbodhālokānāmaṭīkā

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


Peking 5204, vol. 92.

Dröl-po-pa Shay-rab-gyal-tshan (dol po pa shes rab rgyal mtshan; 1292-1361)
The Great Calculation of the Doctrine, Which Has the Significance of a Fourth Council
bka’ bsdul bzhis pa’i don bstan rtis chen po


Mountain Doctrine, Ocean of Definitive Meaning: Final Unique Quintessential Instructions
ri chos nges don rgya mtsho zhes bya ba mthar thug thun mong ma yin pa’i man ngag
Tibetan digital reprint edition: In gsung ’bum (shes rab rgyal mtshan). TBRC W21208.3:173-190 (PDF of ’dram thang: [s.n.], 199-?).


Also: ’dram thang bsam ’grab nor bu’i gling, n.d.


Gen-dün-drub, First Dalai Lama (dge ’dun grub, 1391-1474)
Commentary on (Gunaprabha’s) “Aphorisms on Discipline” / Essence of the Entire Discipline, Elloquent Holy Doctrine
legs par gsungs pa’i dam chos ’dul ba mtha’ dag gi snying po


Explanation of [Vasubandhu’s] “Treasury of Manifest Knowledge”: Illuminating the Path to Liberation
dam pa’i chos mgon pa’i mdzod kyi rnam par bshad pa thar lam gsal byed
Tibetan editions:


Gen-dün-gya-tso, Second Dalai Lama (dge ’dun rgya mtsho, 1476-1542)
Lamp Illuminating the Meaning / Commentary on the Difficult Points of “Differentiating the Interpretable and the Definitive” from the Collected Works of the Foremost Holy Omniscient [Tsong-kha-pa]- Lamp Thoroughly Illuminating the Meaning of His Thought
rje btsun thams cad mkhyen pa’i gsung ’bum las drang nges rnam ’byed kyi dka’ ’gel dgongs pa’i don rab tu gsal bar byed pa’i sgron me
Tibetan digital reprint edition: In gsung 'bum (dge 'dun rgya mtsho). TBRC W861.2:607-817 (dkar mdzes par ma: [s.n.], 199-)

n.d. [blockprint borrowed from the library of H.H. the Dalai Lama and photocopied] volume 'a

Gunaprabha (yon tan 'ad)

Aphorisms on Discipline

vinayasūtra

dul ba'i mdo


Gung-ru Chö-jung / Gung-ru Chö-kyi-jung-nay (gung ruchos 'byung / gung ru chos ky'i 'byung gnas; fl. mid 16th to early 17th centuries)

drang ba dang nges pa'i ramn par 'byed pa legs bshad snying po zhes bya ba'i mtha' dpyod padma dkar po'i phreng ba
No TBRC data found.
sku bum, Tibet: sku bum Monastery, n.d. [blockprint obtained by Hopkins in 1988].

Gung-tang Kön-chok-tan-pay-drön-me (gung thang dkon mchog bstan pa'i sgron me, 1762-1823)

Presentation of the Four Truths, Port of Those Wishing Liberation: Festival for the Wise
bden bzhis'i ramn gzhag thar 'dod 'jug ngogs mktas pa'i dga' ston
Tibetan digital reprint edition: In gsung 'bum (dkon mchog bstan pa'i sgron me / bla brang par ma). TBRC W22185.2:687-726 (PDF of bla brang bkra shis 'khyil: bla brang dgon pa, [199-]).

Gung-tang Lo-drö-gya-tsho (gung thang blo gros rgya mtsho, 1851-1928/1930)

Annotations to (Haribhadra's) Small Clear Meaning Commentary on (Maitreya's) “Ornament for the Clear Realizations”: Clearing Away the Darkness for Those Wanting Liberation
mngon rtogs rgyan gyi 'grel chung don gsal ba'i mehcan 'grel kun bzang zhing gi ngyi ma thar 'dod mun sel
TBRC W00EGS1017126 (PDF of Lhasa? : dge ldan legs bshad gsung ra b'grem spel khang, republished by: N. Kanara, Karnataka State, India: Kesang Thabkhes, 1982).

Gyal-tshab-dar-ma-rin-chen (rgyal tshab dar ma rin chen, 1364-1432)

Commentary on (Maitreya’s) “Sublime Continuum of the Great Vehicle” / Commentary on (Maitreya’s) “Treatise on the Later Scriptures of the Great Vehicle”

theg pa chen po rgyud bla ma'i tika
Explanation of (Āryadeva’s) “Four Hundred”: Essence of Eloquence
bzhi brgya pa'i rnam bshad legs bshad snying po
TBRC W1KG4465. 1 vol (PDF of Sarnath, India: dge lugs dge ldan dge slob khang, 1971).

Explanation of (Skāntideva’s) “Engaging in the Bodhisattva Deeds”: Entrance for Conqueror Children
byang chub sems dpa’i spyod pa la ’jug pa’i rnam bshad rgyal sras ’jug ngog
Sarnath: Pleasure of Elegant Sayings Printing Press, 1973

Illumination of the Essential Meanings of (Nāgārjuna’s) “Precious Garland of the Middle Way”
dbu ma rin chen ’phreng ba’i snying po’i don gsal bar byed pa
Collected Works, ka. Lhasa: zhol par khang, 15th rab ’byung in the fire rooster year, that is, 1897 (78 folios); also, Collected Works, ka. New Delhi: Guru Deva, 1982 (349-503, 78 folios), “reproduced from a set of prints from the 1897 lha-sa old zhol (dga’ ldan phun tshogs gling) blocks.” [These are two separate editions.]

Illumination of the Path to Liberation / Explanation of (Dignāga’s) Commentary on (Dignāga’s) “Compilation of Prime Cognition”: Unerring Illumination of the Path to Liberation thar lam gsal byed / tshad ma rnam ’grel gyi tshig le’ur byas pa’i rnam bshad thar lam phyin ci ma log par gsal bar byed pa

Notes [on Tsong-kha-pa’s Teachings] on the Eight Difficult Topics
da’ gnas brgyad kyi zin bris rje’i gsung bzhin brjed byang du bkod pa

Haribhadra (seng ge bzang po, late eighth century)

Clear Meaning Commentary / Commentary on (Maitreya’s) “Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations”
spuṭhārtha / abhisamayālaṃkāra-śāstra-vṛtti ’grel pa don gsal / shes rab kyi pa’i rol tu phyin pa’i man nag gi bstan bcos mngon par rtogs pa’i rgyan ces bya ba’i ’grel pa
Sanskrit editions:


Commentary on the Difficult Points of the "Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]"

bhagavat ratified nagun asam cayagathā pañjikāsubodhinināma
bcom ldan ’das yon tan rin po che sdu pa’i thsig su bcad pa’i dka’ ’grel

[Commentary on the] "Twenty-Five Thousand Stanza Perfection of Wisdom Śūtra"

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

Explanation of the "Eight Thousand Stanza Perfection of Wisdom Śūtra": Illumination of (Maitreyā’s) "Ornament for the Clear Realizations"

āṣṭasāhasrikāprajñāpāramitāvyākhyaṃābhisaṃyālaṃkārālokā
shes rab kyi pha rol tu phyin pa bryig stod stong pa’i bshad pa mgon par rtogs pa’i rgyan gyi snang ba

Jam-yang-shay-pa Ngag-wang-tson-drü (’jam dbyangs bzhad pa’i rdo rje ngag dhang brtson grus, 1648-1721/1722)

Eloquent Presentation of the Eight Categories and Seventy Topics: Sacred Word of Guru Ajita
dngos po bryig stod don dbun cu’i ram bzhag legs pa bshad pa mi pham bla ma’i zhal lung
Tibetan editions:
1999 Tōyō Bunko CD-ROM: “Tibetan texts of don dbun bcu of ’jam dbyangs bzhad pa and rigs lam ’phrul gyi lde mig of dkon mchog bstan pa’i sgron me.” In the Toyo Bunko Database CD Release II. Tokyo, Japan: Tōyō Bunko, 1999. CD-ROM. (This edition is based on the 1999 Mundgod.)


2011 TBRC bla brang: In kun mkhyen 'jam dbyangs bshad pa'i rdo rje mchog gi gsung 'bum, vol. 14. TBRC W22186.14: 115-178, which is a PDF of: bla brang bkra shis 'khyil: bla brang brka shis 'khyil dgon, publishing date unknown.


Edition cited: TBRC W22186.10: 1-288, which is a PDF of: bla brang bkra shis 'khyil, bla brang brka shis 'khyil dgon, publishing date unknown.

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


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).

Jay-tsun Chö-kyi-gyal-tshan (se ra rje btsun chos kyi rgyal mtshan, 1469-1546)

Excellent Means Definitely Revealing the Eight Categories and Seventy Topics, the Topics of (Maitreya’s) “Treatise of Quincentennial Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations,” the Stainless Oral Transmission of Jay-tsun-chö-kyi-gyal-tshan bstan bcos mngon par rtags pa’i rgyan gyi brjod bya dngos brgyad don bdun cu nges par ’byed pa’i thabs dam pa rje btsun chos kyi rgyal mtshan gyi gsung rgyun dri ma med pa.


Tibetan digital reprint edition: In don bdun cu dang sa lam sogs nyer mkho'i skor phyogs bsgrigs. TBRC W30307.11.54. (PDF of Lan kru'u: kan su’u mi rigs dpe skrun khang, 2001.)

kan su'u, China: mi rigs dpe skrun khang, 2005.

Rje btsun pa'i Don bdun cu: An Introduction to the Abhisamayālākāra
Edited with Introduction by Shunzō Onoda
Kyoto, Japan: The Association of Indian and Buddhist Studies, Nagoya University, 1983.

Khay-drub-ge-leg-pal-sang (mkhas grub dge legs dpal bzang, 1385-1438)
Compilation on Emptiness / Opening the Eyes of the Fortunate: Treatise Brilliantly Clarifying the Profound Emptiness

strong thun chen mo / zab mo stong pa nyid rab tu gsal bar byed pa'i bstan bcos skal bzang mig 'byed

TBRC W1KG15939. 1 vol (PDF of Lha sa: ser gtsug nang bstan dpe mring 'tshol bsgrigs sgrig khang , 2009).


Extensive Explanation of (Dharmakīrtti’s) “Commentary on (Dignāga’s) ‘Compilation of Prime Cognition’”: Ocean of Reasoning tshad ma ram ’grel gi rgya cher bshad pa rigs pa'i rgya mtsho


Kön-chog-jig-may-wang-po (dkon mchog 'jigs med dbang po, 1728-1791)

Condensed Presentation of the Eight Categories and Seventy Topics dngos brya'ad don bdun cu'i ram bzhag bsdu pa


Precious Garland of Tenets / Presentation of Tenets: A Precious Garland grub pa'i mtha' rnam par bzhag pa rin po che'i phreng ba


Tibetan: K. Mimaki. Le Grub mtha’ rnam par bzhag pa rin po che’i phreng ba

Brilliant Ornament of the Three Vehicles

sa lam gyi ram bzhag theg gsam mdzes rgyan


**Thorough Expression of the Natures of the One Hundred Seventy-Three Aspects of the Three Exalted Knowers: White Lotus Vine of Eloquence**

*mkhyen gsum gyi rnam pa brgya dang don gsum gyi rang bzhin yang dag par brjod pa legs bshad padma dkar po'i khri shing*

Tibetan editions:
- In gsung 'bum (dkon mchog 'jigs med dbang po. TBRC W1KG9560.6:636-655 (PDF of New Delhi: Ngawang Gelek Demo, 1971).
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**Kumārashrībhadra**

*Summary of (Maitreya’s) “Perfection of Wisdom”*

prajñāpāramitāpindārtha

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

Tibetan editions:
- Peking 5195, vol. 91.

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

*Vocabulary Occurring in the Perfection of Wisdom*

phar phyin las byung ba'i ming gi rnam grangs

Tibetan editions:
- TBRC W87: 343-412 (PDF of khireng tu'u, China: [s.n.], [199-]).

**Lo-sang-chö-kyi-gyal-tshan** (blo bzang chos kyi rgyal mtshan, 1570-1662)

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

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

Tibetan editions:

**Maitreya (byams pa)**

*Five Doctrines of Maitreya*


mahāyānottaratantraśāstra
2. Differentiation of Phenomena and Nousmenon
dharmadharmatāvibhāga
chos dang chos nying ram par byed pa

3. Differentiation of the Middle and the Extremes
madhyāntavibhāga
dbus dang mtha’ nying ram par byed pa


4. Ornament for the Clear Realizations
abhisaṃāyaāraṇākāra/abhisaṃāyaāraṇākāra-nāma-prajñāpāramitopadeśaśāstrakārikā
mngon par rtogs pa’i rgyan/ shes rab kyi pa rol tu phyin pa’i man ngug gi bstun bezs mngon par rtogs pa’i rgyan shes bya ba’i tshig le’ur byas pa
Sanskrit editions:


English translations:


5. *Ornament for the Great Vehicle Sūtras*

mahāyānasūtraśūtras

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


Peking 5521, vol.108; Dharma vol.77.


Nāgārjuna (klu sgrub, first to second century, C.E.)

*Commentary on the “Seventy Stanzas on Emptiness”*

sūnyatāsaptativṛtti

*ston pa nyid bdun cu pa’i ’grel pa*


Peking 5231, vol.95.


*Compendium of Sūtra*

sūtrasaṃuccaya

*mdo kun las btus pa*
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madhyamakabramaghāta
dbu ma 'khrul pa 'joms pa

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bodhicittavivaraṇa
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Praise of the Element of Attributes
dharmadhātustotra
chos kyi dbyings su bstod pa


Praise of the Inconceivable
acintyastava
bsam gyis mi khyab par bstod pa

Peking 2012, vol. 46.

Praise of the Supramundane [Buddha]
lokātītastava
'jig rten las 'das par bstod pa

Peking 2012, vol. 46.

Six Collections of Reasoning
1. Treatise on the Middle / Fundamental Treatise on the Middle, Called “Wisdom”
madhyamakāśāstra / prajñānāmālamadhyamakākārikā
dbu ma'i bstan bcos / dбу ma rтsā бай ’tshing le’ur byas pa shes rab ces bya ba

Peking 5324, vol. 95.


2. *Refutation of Objections*

vīgrahāvyāvartanīkārikā

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*

yuktiṣaṣṭikākārikā

rigs pa drug cu pa’i tshig le’ur byas pa


Peking 5225, vol. 95.


5. *Precious Garland of Advice for the King*

rājaparikātharatnāvalī

rgyal po la gtags bya ba rin po che’i phreng ba


Peking 5658, vol. 129; Dharma vol. 93.

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Explanation of (Maitreya’s) Treatise “Ornament for the Clear Realizations” from the Approach of the Meaning of the Words: Sacred Word of Maitreyanātha grub mtha’ bzhi’i lugs kyi kun rdzob dang don dam pa’i don nam par bshad pa byams mgon zhal lung TBRC W5926-3:221-416 (PDF of: Delhi: Gurudeva, 1983).

English translations:


Explanation of the Obscurational and the Ultimate in the Four Systems of Tenets grub mtha’ ’bzhī’i lugs kyi kun rdzob dang don dam pa’i don nam par bshad pa legs bshad dpyid kyi dpal mo’i glu dbyangs


Ngag-wang-lo-sang-gya-tso (ṅag dbang blo bzang rgya mtsho, Fifth Dalai Lama, 1617-1682)

*Instructions on the Stages of the Path to Enlightenment: Sacred Word of Mañjuśrī*
bhag chub lam gyi rim pa’i ’khrid yig ’jam pa’i dbyangs kyi zhal lung


Pa-bong-ka-pa Jam-pa-ten-dzin-trin-lay-gya-tso (pha bong kha pa byams pa bstan ’dzin ’phrin las rgya mtsho, 1878-1941)

*Presentation of the Interpretable and the Definitive, Brief Notes on the Occasion of Receiving Profound [Instruction from Jo-ne Paṇḍita Lo-sang-gya-tso in 1927] on (Tsong-kha-pa’s) “The Essence of Eloquence”*
drang ba dang nges pa’i don mam par bzhag pa legs par bshad pa’i snying po’i zab nos skabs kyi zin bris mdo tsam du bkod pa
Tibetan digital reprint edition: In gsung ’bum (be chen snying po). TBRC W3834.4:417-494 (Lhasa: [s.n.], [199-]).


Pal-jor-lhün-drub, Nyal-tön (dpal ’byor lhun grub, gnyal [or gnyan] ston, 1427-1514)

*Lamp for the Teaching / Commentary on the Difficult Points of (Tsong-kha-pa’s) “The Essence of Eloquence”: Lamp for the Teaching*
legs bshad snying po’i dka’ grel bstan pa’i sgron me

Pan-chen Sö-nam-drag-pa (paṇ-chen bsod nams grags pa, 1478-1554)

*Distinguishing through Objections and Answers (Tsong-kha-pa’s) “Differentiating the Interpretable and Definitive Meanings of All the Scriptures, The Essence of Eloquence”’: Garland of Blue Lotus

gsung rab kun gyi drang ba dang nges pa’i don mam par ’byed pa legs par bshad pa’i snying po

TBRC W923. 1 vols (dga’ ldan: dga’ ldan rnam par rgyal ba’i gling , 1985).


*General-Meaning Commentary on the Perfection of Wisdom/ Good Explanation of the Meaning of (Gyal-tshab’s) “Explanation Illuminating the Meaning of the Commentaries on (Maitreya’s) ’Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations’ : Ornament for the Essence”’: Lamp Illuminating the Meaning of the Mother
phar phyin spyi don/ shes rab kyi pha rol tu phyun pa’i man ngag gi bstan bcos mgon par rtogs pa’i rgyan ’gre pha dang bcas pa’i rnam bshad snying po rgyan gyi don legs par bshad pa yum don gsal ba’i sgron me


Prajñākaramati (shes rab ’byung gnas blo gros, 950-1030)

*Summary of [Haribhadra’s] “Commentary on (Maitreya’s) ’Ornament for the Clear Realizations’”*
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śikṣāsamuccaya

Shāntideva (zhi ba lha, eighth century)

Compendium of Instructions

śikṣāsamuccaya


English translations:

Contemporary commentary:

Śrīṭijñānakārtti

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

Prājñāpāramitāmātṛikāśatasāhasrikābṛhacchāsanā-

pañcapramitāśatasāhasrikābṛhacchāsanā-

yum shes rab kyi pha rol tu phyin pa bhrgyad pa bstān pa ’bum dang ’bring du bstān pa nyi khrī


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

*Quintessential Instructions Clearly Teaching the Essentials of (Tsong-kha-pa’s) “Stages of the Path to Enlightenment,” Correlating the “Eight Thousand Stanza Perfection of Wisdom Sūtra” with (Maitreya’s) “Ornament for Clear Realization”: Lamp Illuminating the Perfection of Wisdom sher phyin stong phrag bhrgyad pa dang mgon rtsogs rgyan shyar te byang chub lam gyi rim pa’i gnad mams gsal bar ston pa’i man ngag sher phyin gsal ba’i sgron me*


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

*Explanation of (Nāgārjuna’s) “Treatise on the Middle”: Ocean of Reasoning / Great Commentary on (Nāgārjuna’s) “Treatise on the Middle”*

dbu ma rtsa ba’i tshig le’ur byas pa shes rab ces bya ba’i mam bshad rigs pa’i rgya mtsho / rtsa shes tık chen


Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Extensive Explanation of (Chandrakīrti’s) “Supplement to (Nāgārjuna’s) ‘Treatise on the Middle’”: Illumination of the Thought dbu ma la ’jug pa’i rgya cher bshad pa dgongs pa rab gsal
Tibetan digital reprint edition: In gsung ’bum (tsong kha pa, bla brang par ma). TBRC W2273.16:5-582 (PDF of bla brang: bla brang bkra shis ‘khyil, [1997]).


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sde dbu lha ’jug pa’i sgo don gnyer yid kyi mun sel


sde dge, 5416.

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skyes bu gsum gyi nyams su blang ba’i byang chub lam gyi rim pa / skyes bu gsum gyi nyams su blang ba’i byang chub lam gyi rim pa bring po sa bcad kha skong dang bcas pa / lam rim ’bring / lam rim chung ngu


English translation of the section on special insight:


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

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


*Three Principal Aspects of the Path*

*lam gtso rnam gsum*


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

*drang ba dang nges pa’i don rnam par phyed ba’i bstod bcos legs bshad snying po*


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


Vasubandhu (dbyig gnyen, fl. 360)

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mahāyānasamgrahabhāṣya

theg pa chen po bs dus pa’i ’gre l pa
Commentary on (Maitreya’s) “Differentiation of the Middle and the Extremes”

dbus dang mtha’ rnam par ’byed pa’i ’grel pa / dbus mtha’i ’grel pa

Commentary on the “Sūtra on Dependent-Arising”

reten ’brel mdo ’grel/ reten cing ’brel par ’byung ba dang po dang rnam par dbye ba bshad pa

Commentary on the “Sūtra on the Ten Grounds”

sa bcu’i rnam par bshad pa

Commentary on the “Teachings of Akṣhayamati Sūtra”

‘phags pa blo gros mi zad pas bstan pa rgya cher ’grel pa

Explanatory Notes to the Greater Vehicle Sūtras, Twenty-Five Thousand Stanza, and Eighteen Thousand Stanza Perfection of Wisdom Sūtras / Conquest Over Objections about the Three Mothersa

‘phags pa shes rab kyi pha rol tu phyin pa ’bum pa dang rgya cher / ’bum pa dang rgya cher brgyad stong pa’i rgya cher bshad pa / yum gsum gnod ’joms
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a This text is attributed by Tsong-kha-pa to Damšṭasena (damšṭasena).
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sum cu pa’i tshig le’ur byas pa / thams cad nam rig tsam du ston pa sum cu pa’i tshig le’ur byas pa
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viṃśatikā / viṃśikākārikā
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The text translated here is from the third section of Jam-yang-shay-pa Ngag-wang-tson-drü’s Great Exposition of the Interpretable and the Definitive, more formally called Decisive Analysis of (Tsong-kha-pa’s) “Differentiating the Interpretable and the Definitive”: Storehouse of White Beryl of Scripture and Reasoning Free from Mistake, Fulfilling the Hopes of the Fortunate, a commentary on Tsong-kha-pa Lo-sang-drag-pa’s The Essence of Eloquence. Published in 1686, the Great Exposition of the Interpretable and the Definitive is used at Go-mang Monastic College and related institutions throughout inner Asia as a textbook for the study of interpretation of scripture. Although The Essence of Eloquence is considered to be Tsong-kha-pa’s most difficult treatise, Jam-yang-shay-pa’s penetrating analysis clarifies his discussion of the Sūtra Unraveling the Thought on the Mind-Only School. Through logical debates and prose exposition, Jam-yang-shay-pa explores Tsong-kha-pa’s analysis of the Bodhisattva Paramārthasamudgata’s question to Buddha regarding an apparent contradiction in Buddha’s sutras and then Buddha’s replay to that question.

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

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