

Nga-wang-pel-den's Word Commentary  
on Jam-yang-shay-pa's *Root Text of Tenets*

Translated by Jeffrey Hopkins

## REMARKS ABOUT THE COMMENTARY

With regard to the format of the commentary:

- The *Root Text of Tenets: Lion's Roar*<sup>1</sup> by Jam-yang-shay-pa Nga-wang-tsön-drü is in bold type, divided into 351 units in accordance with Jam-yang-shay-pa's autocommentary, *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*, also known as the *Great Exposition of Tenets*.<sup>2</sup>
- The *Root Text* is preceded by the running outline<sup>a</sup> found in Jam-yang-shay-pa's *Great Exposition of Tenets*.
- Due to its terseness, the *Root Text* is followed at the margin by the word-commentary by Kalkha Mongolian scholar Nga-wang-pel-den<sup>b</sup> as found at the end of each chapter in his *Annotations for (Jam-yang-shay-pa's) "Great Exposition of Tenets": Freeing the Knots of the Difficult Points, Precious Jewel of Clear Thought*.<sup>c</sup>

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<sup>a</sup> A separate table of contents, titled *Contents of the "Root Text of Tenets: Lion's Roar"* by Jam-yang-shay-pa Nga-wang-tsön-drü (*grub mtha' rtsa ba gdong lnga'i sgra dbyangs zhes bya ba'i tshig 'grel*), was compiled by Ge-she Nga-wang-nyi-ma (*ngag dbang nyi ma*) in 1976.

<sup>b</sup> *ngag dbang dpal ldan*, b. 1797; also known as Pel-den-chö-jay (*dpal ldan chos rje*).

<sup>c</sup> *grub mtha' chen mo'i mchan 'grel dka' gnad mdud grol blo gsal gces nor*. The word-commentary also appears in a separate text as the last item in his *Collected Works*.

*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*

By Jam-yang-shay-pa Nga-wang-tson-drü

## Preamble to the Treatise

The description of the presentations of our own and others' tenets has three parts: beginning, text, and end.

### I. BEGINNING {2}

This section has two parts: expressions of worship and advice to listen along with a promise of composition.

#### ***Namas svarasvatyai* (Homage to Svarasvatī.)<sup>a</sup>**

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<sup>a</sup> *Svarasvatī* has not been edited to *Sarasvatī* because the *sva* spelling occurs consistently in many Tibetan texts and accords more with the Tibetan translation of the name as *dbyangs*, "melody" or "intonation." Jam-yang-shay-pa pays homage to his special deity, the goddess Svarasvatī for bestowing verbal feats to aid in composing the text. Kensur Ngawang Lekden mentioned that Svarasvatī is a special deity for authors, assisting with perfect speech; he said that for this purpose she is imagined as residing on one's tongue, and Mañjuśrī is imagined as residing in one's throat; Jam-yang-shay-pa himself speaks of the two Mañjuśrīs as residing in his heart. See the stanza concluding the section on the history of the Great Vehicle for a

## A. EXPRESSIONS OF WORSHIP {4}

[This section has four parts: obeisance to Buddha and those holding the teaching; obeisance to Mañjuśrī, father of all conquerors; obeisance to Svarasvatī, mother of all conquerors; and obeisance to Tsong-kha-pa and so forth.<sup>a</sup>]

### [1. Obeisance to Buddha and Those Holding the Teaching]

**Obeisance to the lion of Shākya—as well as those in his transmission—who, through limitless deeds of the three secrecies and through limitless multiplications of stable and moving dance, opened many doors of profound and vast doctrine in accordance with the dispositions of trainees and who, with discourse on dependent-arising, showed the path to omniscience.**

*Word Commentary on Root Text:* Homage to the lion of Shākya—as well as the lineage of gurus, the seven of the line of transmission, and so forth—who, through limitless deeds of the three secrecies<sup>b</sup> of exalted body, speech, and mind in accordance with the dispositions, thoughts, and tendencies of high, middle, and low trainees and through limitless multiplications of dancing aspects appearing as varieties of stable environments<sup>c</sup> and moving animate beings, opened many doors of profound and vast doctrine and who in particular, with discourse on profound dependent-arising, intensively showed the clear path proceeding

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further mention of the two Mañjuśrī's and Svarasvatī, 505.

<sup>a</sup> These four headings have been added for the sake of clarity.

<sup>b</sup> They are secret because no sentient being's thought can encompass them.

<sup>c</sup> Physical things.

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

to omniscience.

## [2. Obeisance to Mañjushrī, Father of all Conquerors]

**O you two, the sole father of all Conquerors—simultaneous with raising the sharp sword of incomparable wisdom in the empty sky you destroy the enemy, ignorance; simultaneous with eyes of compassion your lips smiling at beings expound eloquence; and simultaneous with bringing a treasury of doctrine you bestow on those in mindful yoga the ability to answer questions without forgetting. Brightly bestow on me simultaneously supreme intelligence and speech.**

*Word Commentary on Root Text:* O you two, white and yellow Mañjughoḥas:

- simultaneously, all at once, with raising the sword of incomparable wisdom in the sky of emptiness you clear away the enemy of trainees, ignorance
- simultaneously with looking at beings with eyes of compassion your smiling, laughing lips bestow on them a festival of eloquent doctrine
- simultaneously with bringing a treasury of doctrine—books—you bestow on those in mindful yoga, that is, on those trainees who are depending on you as their special god, the retention and confidence that are the ability to hold without forgetting the terms and meanings of those books and the ability to explain them unobstructedly to others

brightly—clearly—bestow on my mental continuum supreme feats of intelligence and speech simultaneously.

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### [3. Obeisance to Svarasvatī, Mother of all Conquerors]

**O Daughter of Brahmā, mountain of white crystal come from an ocean of milk, simultaneous with attractive lips, you smilingly bring about satisfaction through looking askance with blue sapphire eyes,<sup>a</sup> and liberate the dark confinement of mind into a hundred thousand very bright lotuses of discrimination through letting loose the arrows of your blue-lotus,<sup>b</sup> long, drawing eyes on your full moon face.**

*Word Commentary on Root Text:* O Daughter of Brahmā, mountain of white crystal come from, or risen out of, an ocean of milk, simultaneous with lips attractive due to your compassion, smilingly bring about satisfaction through looking askance with your blue, or indranīla, eyes, and liberate the dark confinement of mind into a hundred thousand very bright lotuses of the intelligence of discrimination through letting loose the arrows of your blue-lotus, long, drawing eyes—on your face, the full circle of the moon—looking askance.<sup>c</sup>

### [4. Obeisance to Dzong-ka-ba and so forth]

**Who with discrimination would not respect Īo-sang—the former Conqueror—and his children and the later Conquerors and their children, and so forth, whose appearance is like that of the Monarch of Sages, since when here Sūtra and Mantra as well as the profound and the vast were practiced**

<sup>a</sup> *dbang sngon, indranīla.*

<sup>b</sup> *utpala sngon po.*

<sup>c</sup> Nga-wang-pel-den's identification of the types of poetic figures has been omitted.

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**only alternately like day and night, he emitted the awakened light of the practice of all teachings by the Sage?**

*Word Commentary on Root Text:* Who with discrimination would not respect Ío-sang, the former Conqueror, the great Tsong-kha-pa, and his children and the later Conquerors and their children, and so forth, whose appearance is like of the Monarch of Sages! For at a time when here in the Snowy Land [of Tibet] there was no style of practice of the union of Sátra and Mantra and there was no style of practice of the union of the profound and the vast and those were practiced alternately like day and night, he brought forth a good system—like awakened, or godly, light which does not alternately rise and set—of the practice of all the teachings of the Sage, in one sitting, from the approach of the simultaneous practice of:

- the union of Sátra and Mantra
- the union of method and wisdom
- the union of exposition and practical implementation
- hearing, thinking, and meditating

and so forth.

*B. ADVICE TO LISTEN ALONG WITH [AN IMPLICIT] PROMISE OF COMPOSITION*

**O you with intelligence, happily retain this previously non-existent precious eloquence, lamp illuminating the path to omniscience, which I, having relied on skillful captains of the ship of reasoning through hundreds of fatiguing tasks, gained upon crossing to the end of the ocean of tenets.**

*Word Commentary on Root Text:* O you with intelligence, happily and enthusiastically retain in mind this precious eloquence, this unprecedented lamp clarifying the path to omniscience,

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which no master of tenets could clearly expound and which, having entered on the sturdy great ship of the unmistakable path of reasoning and relying on good skillful captains of the ship of non-erroneous reasoning—wise virtuous friends who had crossed well to the other side of the ocean of our own and others' schools of tenets—I, upon crossing to the end of the ocean of tenets, gained through many hundreds of tiring tasks in order to hear, think, and meditate.

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# 1. General Presentation of Tenets

## II. THE TEXT {3}

This section has three parts: differentiation of outer and inner together with dispelling mistakes, brief indication of outer and inner in terms of the body, and extensive explanation of outer and inner limb by limb.

### *A. DIFFERENTIATION OF OUTER AND INNER TOGETHER WITH DISPELLING MISTAKES {2}*

This section has two parts: identifying the difference between outer and inner and dispelling mistakes with regard to that.

#### 1. Identifying the Difference between Outer and Inner

**Through teaching, teacher, and view there are two, Outer and Inner.**

*Word Commentary on Root Text:* There is a way of establishing Outer [non-Buddhist] and Inner [Buddhist] through whether the teaching abandons harming and hurting sentient beings, whether the teacher has exhausted all defects and has completed good qualities, and whether the view is of self or of selflessness.

#### 2. Dispelling Mistakes with regard to Identifying the Difference between Outer and Inner {2}

This section has two parts: explaining that there is a difference

also by way of view, meditation, and behavior, and indicating that certain professors of tenets are mistaken about the meaning established by those points.

*a. Explaining that there is a Difference between Outer and Inner also by way of View, Meditation, and Behavior*

**By way of views that testify to the word, meditation that is the antidote of cyclic existence, behavior that has abandoned the two extremes, and fruits of separation that are analytical cessations, there is the teaching.**

*Word Commentary on Root Text:* Moreover, the pure teaching of the Insiders, the Buddhists, is established through four—view that is the four seals testifying the word [of Buddha]; meditation that eradicates all cyclic existence, such as the peak of existence and so forth; behavior that abandons the two extremes of indulgence and tiring fatigue; and fruits of separation through the wisdom realizing selflessness, these being fruits that are individual analytical cessations after which [what has been overcome] does not return.

*b. Indicating that Certain Professors of Tenets are Mistaken about the Meaning Established by Those*

**The opposites of the two—pure teaching and a teacher who has exhausted all defects—are the others. Hence, assertions that it is not by refuge and that the teachers are the same are mistaken.**

*Word Commentary on Root Text:* Through the opposites of the

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aforementioned four—view, meditation, behavior, and fruit—it is established that the others' teaching is impure, and through the opposite of a teacher who has extinguished all defects it is established that others' teachers have defects. Hence, you should know that it is mistaken<sup>a</sup> to say that the differentiation of Outer and Inner is not made through refuge and that it is mistaken to assert that the teacher of Outer and Inner is one.

### *B. BRIEF INDICATION OF OUTER AND INNER IN TERMS OF THE BODY {4}*

This section has four parts: assertions of the individual proponents of Outer and Inner tenets, who is respected, how the lower tenet systems serve as pedestals to the higher, and the feature of how they fall or do not fall to subtle extremes.

#### 1. Assertions of the Individual Proponents of Outer and Inner Tenets

**Through proving or refuting the object conceived by a view of a self there are two, Outer and Inner. About the first, by way of the manifest and the obscure there are proponents of annihilation and of permanence. Through asserting and refuting true existence there are Proponents of True Existence and Proponents of No True Existence. Through holding to the outer and the inner there are Proponents of Objects and Proponents of Mind-Only.**

*Word Commentary on Root Text:* The proponents of Outer te-

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<sup>a</sup> Jam-yang-shay-pa's *Great Exposition of Tenets* (Taipei, 43.20) identifies the persons making these mistakes as Tak-tsang Shay-rap-rin-chen and so forth.

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nets are established from the perspective of their affirming that the object conceived by a view<sup>a</sup> of a permanent, unitary, independent self is correct.

*Word Commentary on Root Text:* Proponents of inner tenets are established from the perspective of their refuting such.

*Word Commentary on Root Text:* With respect to Outsiders, those who assert only objects of direct perception are proponents of annihilation, and those who also assert obscure objects are proponents of permanence.

With respect to Inner proponents of tenets, those who assert truly existent entities are Proponents of True Existence [the Great Exposition School, the Sòtra School, and the Mind-Only School], and those who refute such are Proponents of No True Existence that is, the Middle Way School]. With respect to the first, the Proponents of True Existence, those who assert that external objects truly exist [the Great Exposition School and the Sòtra School] are Proponents of Objects, and those who assert that there are no external objects and that internal mind truly exists are the Mind-Only School.

## 2. Who is Respected

**The Teacher and so forth are mostly drawn to their own schools; the respectful are many.**

*Word Commentary on Root Text:* All proponents of Inner tenets draw to their own schools—or, in other words, assert as proponents of their own schools—the Teacher, the Buddha, as well as those who are included in the word “and so forth” in the root text: most of the valid beings who have the eye of doctrine—

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<sup>a</sup> “View” is a mental factor and thus an apprehender of an object; therefore, the word could be translated as “viewer” rather than “view” as is customary.

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Maitreya, Mañjuśrī, the two supreme beings [Shāriputra and Maudgalyāyana], the seven of the line of transmission, and so forth. There also are many later Proponents of Objects who have faith and respect for Nāgārjuna, Asaṅga, and so forth.

### 3. How the Lower Tenet Systems Serve as Pedestals to the Higher

**Each is free of the extremes; imaginary imputations are refuted by the higher. The lower views are also pedestals to the higher.**

*Word Commentary on Root Text:* Those proponents of tenets assert that their own system is a system of the center, free from the two extremes of permanence and nihilism.

*Word Commentary on Root Text:* Uncommon, imaginary imputations by the lower schools are step by step refuted by the higher.

*Word Commentary on Root Text:* Also, knowledge of the views of the lower tenet systems is a pedestal, or method, for understanding the higher views.

### 4. Feature of How They Fall or Do Not Fall to Subtle Extremes

**The others fall to extremes; that free of the extremes is the system of the honorable Nāga.**

*Word Commentary on Root Text:* The other proponents of inner and outer tenets only fall to extremes of either coarse or subtle permanence or annihilation, whereas that free from all extremes is the system of the honorable master Nāgārjuna.

**This has been the first chapter, the section on the general presentation of schools of tenets.**

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# NON-BUDDHIST SYSTEMS

# Introduction to Non-Buddhist Schools of Tenets

## *C. EXTENSIVE EXPLANATION OF OUTER AND INNER LIMB BY LIMB {2}*

This section has two parts: refuting the extremes of permanence and annihilation of others' schools and delineating by stages the coarse and subtle selflessnesses of our own schools.

### 1. Refuting the Extremes of Permanence and Annihilation of Others' Schools {4}

This section has four parts: history of others' individual schools, synonyms, divisions, and individual extensive explanations.

#### *a. History of Others' Individual Schools*

**At the time of incalculable lifespan Kapila composed the texts of the Sāṃkhyas. Through various imaginative imputations regarding differences about a self the systems of Forders split into many. Some explain that from the start there were different teachers and so forth. Some assert that the teacher of all is Arhat. The two sacrifices arose here serially. The Sāṃkhyas are earlier.**

*Word Commentary on Root Text:* According to Prajñāvarman's *Commentary on (Udbhaṭasiddhasvāmin's) "Exalted Praise,"* during the first eon when a lifetime in Jambudvīpa was immeasurable, a Brahmin called Kapila appeared. In retreat he attained a solitary liberation through certain asceticisms. In order to teach the path well to others, he composed the books of the

SâÔkhyas, which mainly teach the twenty-five categories. It is said that depending on various imaginative imputations with regard to small differences, or attributes, of the self described in his compositions, many systems of Forders split off.

Some, thinking that this is the thought of Bhāvaviveka's *Blaze of Reasoning*, say that all Forders individually arose from the start—that is, the beginning—with their own fundamental teachers, different texts, and so forth without depending on the texts of the SâÔkhyas. As is explained in Bhāvaviveka's *Blaze of Reasoning*, according to some texts of the Nirgranthas, the fundamental teacher of all Forders is the sage Arhat. Arhat gathered his retinue together and individually gave to the Forders, such as the SâÔkhyas and so forth, all their tenets, which he had formulated. Afterwards, when Brahmā came, Arhat said, "Great Brahmā, you have come leisurely; you have come very late. Because I have given away all the treatises, use these Vedas."<sup>a</sup>

Initially the pure offerings described in the Vedas spread widely, but at the time of the possession of three [of the ten virtuous deeds by the average being] sages debated about whether the offering of killed animals was either suitable or unsuitable with regard to the statement [in the Vedas] "Various ones are auspicious." Those who wished to eat meat performed impure offerings and even changed the Vedas. Thus, as explained in Bhāvaviveka's *Blaze of Reasoning*, two types of offerings arose gradually.

According to the explanations in the root text of and auto-commentary to Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle,"*<sup>b</sup> it is to be asserted that the SâÔkhyas

<sup>a</sup> This is how the non-Vedic Nirgranthas, or Jainas, put down the Vedas and Vedic systems.

<sup>b</sup> Chandrakīrti's *Supplement* (VI.121) says:

The [S>Ôkhyas] Forders impute a self that is the experiencer [of plea-

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system arose earlier than the other Forder systems.

### *b. Synonyms of Others' Schools*

**Others' Schools, Outsiders, Forders to the End, and so forth are the names.**

*Word Commentary on Root Text:* The synonyms are:

- Others' Schools, because they are schools other than our own
- Outsiders, because they are outside our own systems
- Makers of a Ford to the End, because, as Prajñāvarman's *Commentary on (Udbhaṭasiddhasvāmin's) "Exalted Praise"* explains, they compose treatises teaching paths to high status and liberation and those treatises are called Fords to the End

and so forth.

### *c. Divisions of Others' Schools*

**Though twenty-five are mentioned, those that are clear here are the different houses. It is a mistake that they are five because, unlike our own schools, that they are numerous cannot be refuted. One proponent of annihilation and twelve proponents of permanence are renowned.**

*Word Commentary on Root Text:* The divisions of the Outsiders

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sure, pain, and so forth], a permanent thing,

Non-creator [of transformations], without [the three] qualities [of the nature—mental potency, motion, and darkness—], inactive.

Depending on little little differences in it,

The systems of the Forders became different.

About "non-creator" see 519, fnt. a. The bracketed material is drawn from Nga-wang-pel-den's *Annotations, dbu ma pa, ya*, 29.3.

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are described in Avalokitavrata's<sup>a</sup> *Explanatory Commentary on (Bhāvaviveka's) "Lamp for (Nāgārjuna's) 'Wisdom,'" in Khe-drup-ge-lek-pel-sang's*<sup>b</sup> *Opening the Eyes of the Fortunate: Treatise Brilliantly Clarifying the Profound Emptiness,*<sup>c</sup> and so forth as being the twenty-five Forders who split off from the SâŌkhyas. However, here [in Tibet] the varieties of systems of Forders for which systems of assertions are described clearly in the great texts are the [astrological] "houses," or twelve. Hence, [I] will describe those.

Those who assert that all Forders are included in five—Lokāyatas, SâŌkhyas, Vaiḥḥavas, Aishvaras, and Nirgranthas<sup>d</sup>—are mistaken. For, Others' Schools are not similar to our own, which, though they have many discordant systems of assertions, are included into four schools of tenets. Also, that the Other Sectarians are numerous cannot be refuted because it is renowned and established that there are twelve—one Proponent of Annihilation, the Lokāyatas, and eleven Proponents of Permanence:

SâŌkhyas and Kâpilas

four—Brāhmaḥas, Vaiyākaraḥas, Vedāntins, and Guhyakas

two—Vaiḥnavas and MḥmâŌsakas

<sup>a</sup> *spyān ras gzigs brtul zhugs*; Kensur Ngawang Lekden reported that Avalokitavrata's name means "One who has the Manner of Avalokiteshvara"; when he lost in debate to Bhāvaviveka and they tried to cut his hair as was the custom since he lost the debate and had to become a Buddhist, blood poured from his mouth due to having previously achieved the state of a god for the sake of not losing his non-Buddhist stance. Therefore, he had to let his hair be, like the hair style of Avalokiteshvara.

<sup>b</sup> *mkhas grub dge legs dpal bzang*, 1385-1438.

<sup>c</sup> *zab mo stong pa nyid rab tu gsal bar byed pa'i bstan bcos skal bzang mig 'byed*.

<sup>d</sup> Tak-tsang's *Knowing All Tenets* presents this opinion (Dzongsar Institute, 2.13 and 3.7).

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three—Aishvaras, Vaisheøhikas, and Naiyåyikas  
Nirgranthas.

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## 2. Nihilism

### *d. Individual Extensive Explanations of Others' Schools {2}*

This section has two parts: refuting proponents of annihilation and refuting proponents of permanence.

#### (1) REFUTING PROPONENTS OF ANNIHILATION {2}

This section has two parts: stating the assertions of proponents of annihilation and refuting their assertions.

##### *(A) STATING THE ASSERTIONS OF PROPONENTS OF ANNIHILATION {3}*

This section has three parts: teachers, synonyms as well as dispelling a mistake, and tenets.

#### 1' Teachers of Proponents of Annihilation

##### **Bṛhaspati, Lokachakṣhu, and Juk-ḍop are the teachers.**

*Word Commentary on Root Text:* The teachers are:

- Bṛhaspati,<sup>a</sup> or Devaguru, who is one of the seven planets<sup>b</sup>
- the sage Lokachakṣhu who composed a hundred thousand Ayata texts<sup>c</sup>

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<sup>a</sup> *phur bu*; Jupiter. Thanks to Jeffrey S. Lidke for the identification.

<sup>b</sup> *res gza'*.

<sup>c</sup> Jam-yang-shay-pa (*Great Exposition of Tenets*, 59.2) says, "Avalokiteshvara explains that the sage Lokachakṣhu composed the text [called] *The One*

- his student Juk-«op.<sup>a</sup>

## 2' Synonyms as well as Dispelling A Mistake

**They are Hedonists, Proponents of Annihilation, Proponents of Non-Existence, Barhaspatyas, Ayatas, and so forth. That they are Proponents of Nature as the Cause is mistaken.**

*Word Commentary on Root Text:* The synonyms:

- Because they propound being satisfied with what is merely pleasant here, that is, in this life, they are called Hedonists.<sup>b</sup>
- Because they propound that the continuum of the self is annihilated at death, they are Proponents of Annihilation.
- Because they propound that either former and later births, or the cause and effect of actions,<sup>c</sup> and so forth, or all of these do not exist, they are Proponents of Non-Existence.
- Because they hold B<sub>haspati</sub> to be their teacher, they are Barhaspatyas.
- Because they have gone apart from the correct view, they are Ayatas [literally, Those Who Are Flung Afar].
- The term “and so forth” in the root text includes Daivagurus, Followers of Juk-«op-āen, Proponents of Intrinsicity,<sup>d</sup> Proponents of Nature,<sup>e</sup> and so forth.

*Word Commentary on Root Text:* Because “Proponents of Nature

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*Hundred Thousand.”*

<sup>a</sup> *jug stobs*; Having the Power to Engage. Jam-yang-shay-pa (*Great Exposition of Tenets*, 59.3) identifies him as a contemporary of Dharmakīrti and student of B<sub>haspati</sub>.

<sup>b</sup> *tshu rol mdzes pa, cārvāka*; literally, those for whom it is pleasant here.

<sup>c</sup> *las, karma*.

<sup>d</sup> *ngo bo nyid smra ba*.

<sup>e</sup> *rang bzhin smra ba*.

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as Cause"<sup>a</sup> is a name of the Sâôkhyas, know that applying it to Ayatas is mistaken.

### 3' Tenets of Proponents of Annihilation {2}

This section has two parts: having refuted mistakes, setting forth the divisions and describing the system of the main Proponents of Annihilation.

#### *a' Having Refuted Mistakes, Setting forth the Divisions*

**Because it is explained that some do and some do not assert cause and effect as well as gods and so forth, it is mistaken that former and future lives are utterly non-existent and that there are only the three transmigrations and so forth.**

*Word Commentary on Root Text:* [Some of them] assert that cause and effect, gods and so forth, and former and later births do not exist. However:

- According to the description of the seven Proponents of Annihilation from among the sixty-two bad views, [some] assert gods and so forth.
- Also, in the *Basal Scripture*<sup>b</sup> on the occasion of the ninety-six fantastic ones, [some] are described as asserting former and later births, like the birth of gods as gods [in the next life] and so forth.
- In the root text of and autocommentary to Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle"* [some] are described as asserting the production of the mind from

<sup>a</sup> *rang bzhin rgyur smra ba.*

<sup>b</sup> *lung gzhi.* These are canonical stories exemplifying the conduct to be emulated by Buddha's followers.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

the four elements.

- Bhāvaviveka's *Heart of the Middle* and Avalokitavrata's *Explanatory Commentary* and so forth speak of the way that [some] assert that articles like vases and so forth are produced from causes.

Therefore, you should know that [Tak-tsang Shay-rap-chen<sup>3</sup>] is mistaken to say that whoever is an Ayata asserts that former and later births and cause and effect are utterly non-existent and that there are only three transmigrations—humans, animals, and invisible [spirits].

### *b' Describing the System of the Main Proponents of Annihilation {2}*

This section has two parts: motivations for their tenets and actual explanation of their tenets.

#### 1" MOTIVATIONS FOR THE TENETS OF THE PROPONENTS OF ANNIHILATION

#### **The Logicians and the Meditators are due to being pained by lust and through claiming to help.**

*Word Commentary on Root Text:* According to the explanation in the commentary on the *Basal Scripture*:

- There are those relying on logic,<sup>a</sup> who, for instance, upon seeing that some misers become wealthy and that some donors of charity become poor, hold that giving and so forth [that is, their good effects] do not exist.
- Also, there are those relying on meditative absorption,<sup>b</sup> who

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<sup>a</sup> *rtog ge pa, tārḱika.*

<sup>b</sup> *snyoms 'jug pa, samāpattika.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

through clairvoyance see that some who killed in a former life are born in a longer life and that some who did not kill are born in a shorter life. Then they say that virtue is non-existent and that non-virtue is non-existent.

- There are those who are pained by lust, like the sage Lokachakøhu, who, desiring to lie with his daughter, explained to her that other lives do not exist [and thus she did not need to be concerned about karmic retribution].
- There are those like B,haspati who set forth tenets out of claiming to help.

## 2" ACTUAL EXPLANATION OF THE TENETS OF THE PROPONENTS OF ANNIHILATION

**Because of not being perceived and because of no concomitance, there is no cause and effect. Because the self, which is only body and mind, perishes, there are no former and future lives. Because the minds depend on different bodies, they are not one continuum. The mind is produced from the elements. Nirvāṇa is a non-actuality. Direct perception is valid. Inference is not valid because of being mistaken.**

*Word Commentary on Root Text:* Due to any of these motivations, they assert [at least some of the following]:

- Because a maker [of the eyes of a peacock's feathers or of the sharpness of thorns] is not perceived, there is no cause and effect.
- Because coming from a former life to here and going to a future life from here are not seen, there are no former and later births.
- Because an effect, such as the wealth of a miser, is not the concomitant of a cause, there is no cause and effect.
- Because the self is the body and mind which are only objects

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of the senses, [a self that is not visible to the senses is impossible], and hence at the time of death the self, due to being an entity of the mind, ceases and is extinguished, and due to being a physical entity, perishes and is wasted. Hence there are no former and later births.

- Because the mind of a god and the mind of a human depend on different bodies, they are not one continuum [as would be required for rebirth from god to human].
- Like the production of inebriation from beer and of fire from a fire glass,<sup>a</sup> the mind is produced from the mindless four elements.
- Finally, at the time of death the four inner elements become non-manifest in the four external elements, and the sense powers—eye and so forth—become non-manifest in space, whereby the annihilation of mind and body is nirvāḍa. Therefore, nirvāḍa is a non-actuality.
- Because they see that sense direct perception is non-deceptive, direct perception is valid cognition.
- Inference is not valid cognition because it is mistaken, like inferring being dark-complexioned<sup>b</sup> from being Devadatta's child [like other children of his who are known to be dark-complexioned].<sup>4</sup>

### *(B) REFUTING THE ASSERTIONS OF PROPONENTS OF ANNIHILATION {3}*

This section has three parts: proving that former and future births exist, proving that omniscience and cause and effect exist, and explaining that the root of Ayata reasonings is mistaken.

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<sup>a</sup> That is, a magnifying glass. There is also a water glass that, when exposed to the full moon, yields water.

<sup>b</sup> *sngo bsangs*.

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## 1' Proving that Former and Future Births Exist

**REFUTATION OF NIHILISM: Because of being a mind, a pre-ceder of it is established. Because of moving about and because of memory also.**

*Word Commentary on Root Text:* Because of being a mind, the mind right after birth [that is, conception] has a preceding mind.

*Word Commentary on Root Text:* Former births are established because [beings] move about for the sake of sustenance.

*Word Commentary on Root Text:* Also, former births are established because memory of [former] lives [occurs], and because [children from the same parents] have different behavior, and so forth.

## 2' Proving that Omniscience and Cause and Effect Exist

**Because of clarification through conditioning, omniscience is established. Because of concomitance, cause and effect are established.**

*Word Commentary on Root Text:* Omniscience is established by applying the reason proving that it is possible—by conditioning to wisdom and mercy—to complete clear perception to its fullest.

*Word Commentary on Root Text:* Cause and effect are established through applying the reason proving that the concomitance and non-concomitance of the production or non-production of an effect according to the existence or non-existence of causes and conditions is non-mistaken.

## 3' Explaining that the Root of Ayata Reasonings

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
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## is Mistaken

**The non-existence of those is not an object of direct perception; they refute inference; therefore! Also.**

*Word Commentary on Root Text:* The non-existence of former and later births, of omniscience, and of cause and effect and so forth is not an object of Ayatas' direct perception. Also,<sup>a</sup> Ayatas themselves refute that inference is valid. Therefore, the assertion that those are non-existent is established as mistaken.

**This has been the second chapter, the section intensively refuting the extreme of annihilation.**

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<sup>a</sup> Nga-wang-pel-den places the word "also" in Jam-yang-shay-pa's root text here, but as is seen below in Jam-yang-shay-pa's own commentary, he has something else in mind.

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### 3. SâÔkhya and Kâpila

#### (2) REFUTING PROPONENTS OF PERMANENCE {5}

This section has five parts: refuting the extreme of permanence superimposed by Kâpilas and SâÔkhyas; refuting the extreme of permanence superimposed by Brâhmaòas, Vaiyâkaraòas, Vedântins, and Guhyakas; refuting the extreme of permanence superimposed by Vaiøhòavas and M!mâÔsakas; refuting the extreme of permanence superimposed by Shaivas, Vaisheøhikas, and Naiyâyikas; and refuting the extreme of permanence superimposed by Køhapanas, or Parivrajakas.

#### *(A) REFUTING THE EXTREME OF PERMANENCE SUPERIMPOSED BY KAPILAS AND SAMKHYAS {2}*

This section has two parts: expressing their assertions and refuting them.

#### 1' Expressing the Assertions of the Kâpilas and the SâÔkhyas {4}

This section has four parts: teachers, synonyms, divisions, and assertions.

#### *a' Teachers of the Kâpilas and the Sâmkhyas*

**Kapila, Arhat, Īshvara, and Patañjali are their teachers.**

*Word Commentary on Root Text:* The previously mentioned sage Kapila, the sage Arhat, the great god Īshvara, and the teacher Patañjali are the teachers of the SâÔkhyas.

## *b' Synonyms*

### **Sâmkhyas, Proponents of the Nature as the Cause, Kâpilas, and so forth.**

*Word Commentary on Root Text:* According to the explanation by the master Bodhibhadra, they are called SâÔkhyas [literally, Enumerators] because they advocate a definite enumeration of the causes that produce things. Or, according to Bhāvaviveka's *Blaze of Reasoning*, they are called SâÔkhyas because they assert that beings are released through understanding the enumeration of the twenty-five principles [or categories] or through completely knowing enumeration.

#### TWENTY-FIVE PRINCIPLES<sup>5</sup>

##### CONSCIOUSNESS

1. person (*skyes bu, puruṣa*), or self (*bdag, ātman*), consciousness (*shes pa*), knower (*rig pa*), the sentient (*sems pa can*), knower of the field (*zhing shes pa, kṣetrajñā*)

##### MATTER

2. fundamental nature (*rtsa ba'i rang bzhin, mūla-prakṛti*), or nature (*rang bzhin, prakṛti*), principal (*gtso bo, pradhāna*), generality (*spyi, sāmānya*), general principal (*spyi'i gtso bo, sāmānyapradhāna*)
3. awareness (*blo, buddhi*), or great one (*chen po, mahat*)
4. I-principle (*nga rgyal, ahaṁkāra*)
  - (a) I-principle dominated by motility (*rdul, rajas*)
  - (b) I-principle dominated by darkness (*mun pa, tamas*)
  - (c) I-principle dominated by lightness (*snying stobs,*

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*sattva*)

*Five subtle objects, or potencies of objects, which evolve from the I-principle dominated by motility:*

5. sounds (*sgra, śabda*)
6. tangible objects (*reg bya, sprastavya*)
7. odors (*dri, gandha*)
8. visible forms (*gzugs, rūpa*)
9. tastes (*ro, rasa*)

*Eleven faculties which evolve from the I-principle dominated by lightness:*

*Five physical faculties, or action faculties*

10. speech (*ngag, vāc*)
11. arms (*lag pa, pāṇi*)
12. legs (*rkang pa, pāda*)
13. anus (*rkub, pāyu*)
14. genitalia (*'doms, upastha*)

*Five mental faculties*

15. ear (*rna ba, śrota*)
16. body or skin (*pags pa, sparśana*)
17. tongue (*lce, rasana*)
18. eye (*mig, cakṣu*)
19. nose (*sna, ghrāṇa*)

*One intellectual faculty*

20. Intellectual faculty (*gid, manas*), the nature of which is both mental and physical

*Five elements:*

25. space (*nam mkha', ākāśa*), which evolves from the sound potency
24. wind (*rlung, vāyu*), which evolves from the tangible object potency
23. fire (*me, tejas*), which evolves from the visible form potency
22. water (*chu, āp*), which evolves from the taste po-

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tency  
 21. earth (*sa, pṛthivī*), which evolves from the odor po-  
 tency

Because they advocate that all produced things are produced from their own nature, they are called Proponents of the Nature as the Cause. Because they follow the sage Kapila, they are called Kāpilas. The word “and so forth” in the root text indicates that they are called Principalists<sup>a</sup> because they assert that the non-manifest principal is the cause; and so forth.

*Word Commentary on Root Text:* Those are synonyms.

### *c' Divisions*

**The divisions are the system of the non-theistic Kāpilas of manifestations, and the theistic Sāṅkhyas, Patañjali's system of transformations.**

*Word Commentary on Root Text:* The divisions are the theistic Sāṅkhyas and the non-theistic Sāṅkhyas. The non-theistic Sāṅkhyas are followers only of Kapila and do not take Ēshvara to be a god; hence, they assert that all produced things exist at the time of their causes and are manifested by conditions. The theistic Sāṅkhyas take Ēshvara to be their teacher and assert that, although all causes and effects are the same nature, transformations come to be different in dependence upon Ēshvara's empowerment. Theistic Sāṅkhya is the system of the teacher Patañjali and his followers.

### *d' Kāpilas' and Sāṅkhyas' Assertions {3}*

<sup>a</sup> *gtso bo pa, prādhānaka.*

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This section has three parts: assertions about the basis, path, and fruit.

## 1" KĀPILAS' AND SĀMKHYAS' ASSERTIONS ABOUT THE BASIS {2}

This section has two parts: Kāpilas' assertions about the basis and theistic Sāmkhyas' assertions about the basis.

### a" Kāpilas' Assertions about the Basis {2}

This section has two parts: assertions about valid cognition and assertions about objects of comprehension.

#### *1: Kāpilas' Assertions about Valid Cognition {3}*

This section has three parts: terminologically speaking, assertions about direct valid cognition, inferential valid cognition, and scriptural valid cognition.

#### A: KĀPILAS' ASSERTIONS ABOUT DIRECT VALID COGNITION

**Direct valid cognition is engagement by the senses, of which there are two.**

*Word Commentary on Root Text:* Direct perception is asserted as the five senses—ear and so forth—which, having been empowered by the mental faculty, are engaging in apprehending their objects, sound and so forth. The meaning of “empowerment by the mental faculty” is asserted either as the simultaneous engagement by the mental faculty and the senses in outer objects or as the mental faculty’s knowledge of engagement by the senses.<sup>a</sup>

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<sup>a</sup> The senses engage objects, which are either simultaneously or subsequently identified. The five senses are valid cognitions, but they are not the perceiver of their objects; the person is. Though the person is the perceiver

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With regard to engagement by the senses, there are two modes of assertion—with condition and without condition. The first, with condition, is the following: When iron is burned, even though fire and iron are not one substantial entity, they appear to be the same substantial entity; just so, when the person experiences an outer object, the object and the person are not mixed, but they seem to be mixed due to the appearance—in the mirror of awareness—of the image of the object from the outside and the image of the person from the inside. The second, without condition, is the following: The person, like the light of a lamp, illumines objects but does not seem to be mixed with objects.<sup>a</sup>

#### B: KĀPILAS' ASSERTIONS ABOUT INFERENTIAL VALID COGNITION

**Inference for oneself is from seven relationships. Inference for others is twofold, aspect and clarification.**

*Word Commentary on Root Text:* An inference for oneself is taken as inferring something from depending on perceiving a substratum of one of the seven relationships. The seven relation-

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of the objects, the form of the object does not appear to the person; the form of the object appears to the sense. The person perceives the object through the sense, and thus here “valid cognition” has the sense of the *means* of valid cognition.

<sup>a</sup> The above explanation accords with Jam-yang-shay-pa's own commentary in his *Great Exposition of Tenets*, but Nga-wang-pel-den disagrees, and thus adds:

[However,] according to Jinendrabuddhi's *Explanatory Commentary on (Dignāga's) "Compilation of Prime Cognition,"* “with condition” and “without condition” are taken to mean whether engagement by the senses and the person appear to be mixed or not. Also, in that text it is clear that the meaning symbolized by the light of the lamp is applied to engagement by the senses.

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ships are:<sup>a</sup>

1. the relationship of wealth and owner of the wealth [that is, possession and possessor], like subjects and a monarch, or like the principal and the person
2. the relationship of nature and transformation, like milk and yogurt, or like the principal and the great one
3. the relationship of the entities of effect and cause,<sup>b</sup> like a chariot and its components, or like the five subtle objects<sup>c</sup> and the three qualities
4. the relationship of cause and cause-possessor,<sup>d</sup> like a potter and a pot, or like the person and the principal
5. the relationship of branch and branch-possessor, like branches and a tree, or like the five elements and the five subtle objects
6. the relationship of cooperation, like a male red wild duck and a female red wild duck, or like *rajas* and *sattva* [as well as *tamas* when they are in balance]
7. the relationship of harmed and harmer, like a snake and a mongoose, or like the three qualities [mental potency, motion, and darkness], which become stronger or weaker in strength [in the sense that when one is stronger, it suppresses

<sup>a</sup> For these, see Gerald James Larson and Ram Shankar Bhattacharya, *Sāṃkhya: A Dualist Tradition in Indian Philosophy*, Encyclopedia of Indian Philosophies, vol. 4 (Princeton, N.J. : Princeton University Press, c1987), 95.

<sup>b</sup> This is the relation of material cause and effect.

<sup>c</sup> *de tsam lnga, tanmatra*.

<sup>d</sup> *rgyu mtshan dang rgyu mtshan can*. This is the relation of efficient cause and effect. Jam-yang-shay-pa's *Great Exposition of Tenets* gives these two as *rgyun dang rgyun can* (continuum and possessor of the continuum), but Nga-wang-pel-den's *Annotations (stod, da, 99.1)* indicates that this reading is mistaken. Tak-tsang's *Commentary on "Knowing All Tenets"* (45.19) reads "cause and cause-possessor" (*rgyu dang rgyu can*).

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the others].

The first of the two examples for each are described as examples renowned in the world, and the second are described as examples renowned in treatises.

There are two inferences for others:

- having the aspect of mainly proving one's own position, like a five-membered proof statement [thesis being proven, reason, example, relating the example to the predicate of the thesis, and conclusion]<sup>a</sup>
- eradication,<sup>b</sup> which mainly refutes another's position, like a contradictory consequence.

### C: KĀPILAS' ASSERTIONS ABOUT SCRIPTURAL VALID COGNITION

#### **The *Īshvara Tantra*, the *Thirty*, and so forth are the scriptures.**

*Word Commentary on Root Text: Īshvarakṛṣṇa's Tantra,*<sup>b</sup> *The Thirty Scriptural Traditions,*<sup>c</sup> *The Fifty Characteristics,*<sup>d</sup> and so forth are asserted to be valid scriptures.

#### *2: Kāpilas' Assertions about Objects of Comprehension {5}*

<sup>a</sup> See Larson and Bhattacharya, *Sāṅkhya: A Dualist Tradition*, 96.

<sup>b</sup> Nga-wang-pel-den's word commentary reads *bsal*; Jam-yang-shay-pa's root text, however, reads *gsal* (clarification). These two spellings correspond to the variations in spelling of the term for "predicate of the thesis" (*bsgrub bya'i chos*) or perhaps also the "thesis" (*bsgrub bya*) of a consequence—*bsal ba* (eradication, or that which is being eradicated since it is wrong) and *gsal ba* (clarification, or that which is being clarified as wrong).

<sup>c</sup> *gzhung lugs sum cu pa*; reference not known. Tak-tsang (Dzongsar Institute, 44.5) refers to thirty synonyms of self.

<sup>d</sup> *mtshan nyid lnga bcu pa*; for the fifty characteristics see 120.

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This section has five parts: Kāpilas' assertions about consciousness and matter; assertions about the four possibilities of nature and transformation; assertions about the two truths; assertions about production; and assertions about disintegration.

#### A: KĀPILAS' ASSERTIONS ABOUT CONSCIOUSNESS AND MATTER {2}

This section has two parts: Kāpilas' assertions about consciousness and assertions about matter.

#### 1\* Kāpilas' Assertions about Consciousness {3}

This section has three parts: Kāpilas' assertions on the definition of consciousness, divisions of consciousness, and synonyms of consciousness.

#### *a\* Kāpilas' Assertions on the Definition of Consciousness*

**A self that is qualityless, inactive, a non-agent, a permanent thing, consciousness, and the experiencer exists.**

*Word Commentary on Root Text:* They say that a personal self that has many attributes exists. It does not have the qualities of motility, darkness, and mental potency.<sup>a</sup> It is inactive because it pervades all transmigrating beings. It is not an agent of virtue and non-virtue. It is a permanent thing because it does not change. It is consciousness because it is not an aggregate [of particles] and so forth. It is the experiencer because it partakes of pleasure and pain.

#### *b\* Kāpilas' Assertions on the Divisions of Consciousness*

**It dwells and does not dwell beside the generality.**

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<sup>a</sup> These are the three qualities (*yon tan gsum, triguṇa*) associated with matter: *sattva*, *rajas*, and *tamas*. See the chart above.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* There are two selves: a self that dwells beside the generality until release from bondage, and a self that, when it has been released from the generality, does not dwell beside the generality.

*c\* Kāpilas' Assertions on the Synonyms of Consciousness*

**Consciousness, knower, person, self, and so forth.**

*Word Commentary on Root Text:* Its synonyms are consciousness, knower, person, self, and those which the phrase “and so forth” in the root text indicates—knower of the field, the sentient, and so forth.

2\* Kāpilas' Assertions about Matter

**Twenty-four are matter.**

*Word Commentary on Root Text:* The twenty-four—the principal and so forth—are aggregations and composites [of particles] and therefore are matter.

B: KĀPILAS' ASSERTIONS ABOUT THE FOUR POSSIBILITIES OF NATURE AND TRANSFORMATION AND THEREUPON A REFUTATION OF A MISTAKE

**The fundamental nature is asserted as the agent, permanent, unitary, pervading all objects, unmanifest, and the qualities in equilibrium; the mode of subsistence and so forth. From it, is the great one, like a mirror; when the two intermingle, there is knowing. The qualities are mental potency, motility, and darkness, or pleasure, pain, and so forth. From the awareness the three I-principles are produced. From the first, the five subtle objects are produced; from the five subtle objects are the five elements. From the second are the five**

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**action faculties and the five mental faculties, as well as the intellectual faculty. The third drives those two.**

*Word Commentary on Root Text:* The fundamental nature is asserted as an object of knowledge that is:

- the agent of virtue, non-virtue, and so forth
- permanent, because it does not disintegrate
- unitary, because it is partless
- an object, because it is the object of enjoyment of the person
- pervading all transformations
- always non-manifest
- the three qualities—motility, darkness, and mental potency—in equilibrium.

*Word Commentary on Root Text:* Gyel-tsap's *Commentary on (Dharmakīrti's) "Ascertainment of Prime Cognition"* speaks of the mode of subsistence of phenomena, the ultimate, and nature as synonyms of the principal. However, the person also is explained to be ultimate and the seven, the great one and so forth, are said to be natures; hence, though they are synonyms,<sup>a</sup> they are not equivalent.<sup>b</sup>

From the fundamental nature the great one, or awareness, is produced. The awareness is like a two-sided glass mirror; in it the images of objects from the outside and of the person from the inside meet or intermingle. That is asserted as the way that the person knows, or realizes, objects.

The synonyms of the three qualities are the three: mental potency, motility, and darkness; or the three: desire, hatred, and

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<sup>a</sup> *mam grangs*; here it has the sense of "loose synonyms," variant names, not limited in meaning to each other.

<sup>b</sup> *don gcig*, "do not have the same connotation." Nga-wang-pel-den is explaining away the discrepancy between what Gyel-tsap says and what has to the case.

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

obscuration; or the three: pleasure, pain, and gloom, and so forth.

From the awareness the three I-principles are produced. From the first, the transforming I-principle, [the subtle natures of] the five—odors, tastes, visible forms, tangible objects, and sounds are produced. Those five respectively produce the five elements—earth, water, fire, wind, and space. From the second, the mental potency I-principle, are produced the eleven senses:

- the five action faculties—the faculties of speech, arms, legs, anus and genitalia
- the five mental faculties—the faculties of eye, ear, nose, tongue, and skin, or body
- the intellectual faculty, which has [both] action and mental natures.

The third, the dark I-principle, is the driver of the former two. This is how they are described in both Tsong-kha-pa's *Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'": Illumination of the Thought* and in Gyel-tsap's *Commentary on (Dharmakīrti's) "Ascertainment of Prime Cognition."* [However,] it is to be analyzed whether the description, according to Avalokitavrata, that the five subtle objects are produced from the I-principle dominated by darkness, and that the I-principle dominated by the motion arising from particles (*rdul, rajas*) is the driver of [the other two I-principles] contradicts or does not contradict Tsong-kha-pa's *Illumination of the Thought*.<sup>a</sup>

The principal is only a nature. The seven—the great one, I-principle, and five subtle objects—are both natures and transformations. The sixteen—the eleven faculties and the five ele-

<sup>a</sup> I take this as Nga-wang-pel-den's polite way of disagreeing with both Tsong-kha-pa and Jam-yang-shay-pa. Avalokitavrata's description also strikes me as more likely, since *rajas* is the most active quality.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

ments—are only transformations. The person is neither a nature nor a transformation.<sup>a</sup>

**Because there are four possibilities, that the twenty-five are included in the principal and the self is very mistaken.**

*Word Commentary on Root Text:* Because those four possibilities [between nature and transformation] are described, you should know that the explanation by someone [that is, Tak-tsang Shayrap-chen<sup>b</sup>] that the twenty-five objects of knowledge are included in the two—the principal and the self, that is, the conscious person—is very mistaken.

C: KĀPILAS' ASSERTIONS ABOUT THE TWO TRUTHS

**The generality and the self are true existents. The others are false.**

*Word Commentary on Root Text:* Because they are unmanifest objects of knowledge, the general principal and the conscious self are things<sup>c</sup> that are truly established. Because the other twenty-three are manifest, they are asserted to be false, or obscurational things.

<sup>a</sup> The third stanza of the *Sāṃkhyakārikā* by Īshvarak, ṣhòà says:

The fundamental nature is not a transformation.

The seven—the great one and so forth—are natures and transformations.

Sixteen are transformations.

The person is not a nature and not a transformation.

<sup>b</sup> Tak-tsang's *Commentary on "Knowing All Tenets"* (46.4) says, "The enumerated twenty-five objects of knowledge are included in the two—the principal and the self, that is, the conscious person—because of being included in the two, nature and non-nature."

<sup>c</sup> *dn̄gos po, bhāva.*

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## D: KÂPILAS' ASSERTIONS ABOUT PRODUCTION

**The mode of production is that that which earlier exists becomes manifest.**

*Word Commentary on Root Text:* The mode of production is that that which exists at the time of the cause is manifested through conditions.

## E: KÂPILAS' ASSERTIONS ABOUT DISINTEGRATION

**Disintegration is dissolution or quiescence.**

*Word Commentary on Root Text:* The mode of disintegration is that an effect dissolves into its own nature, or is pacified in the entity of its nature.

## b" Theistic SâÔkhyas' Assertions about the Basis

**The varieties are not just from the principal because it is mindless. Without a supervisor, there would be no undertakings. The person is not the supervisor because of not knowing. Through the three qualities, which abide in the entity of the nature, there is production, duration, and disintegration. The causes exist, but because the three are serial, there are effects.**

*Word Commentary on Root Text:* The theistic SâÔkhyas say the following. The varieties of environments and animate beings are not produced from just the principal because the principal is mindless. [That the principal is mindless] entails [that the varieties of environments and animate beings are not produced from just the principal] because what is mindless is not suitable to be the supervisor; there is entailment because without a supervisor the initiation of effects is not seen. The person is not suitable to be the supervisor because at that time there is no knowledge,

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since at that time the awareness has not been produced, and since without determination by the awareness there is no realization of objects. Consequently, with the great god Êshvara and the principal mutually dependent, the varieties of effects are produced.

When motion<sup>a</sup> from among the three qualities, which dwell in the entity of the fundamental nature, increases in strength, this acts as the cause of Êshvara's issuing forth all beings. When mental potency<sup>b</sup> increases in strength, this acts as the cause of duration. When darkness increases in strength, that acts as the cause of disintegration. [Therefore] although the two, Êshvara and the principal, which are the causes producing all environments and animate beings, always exist, the serial production, duration, and disintegration of effects is admissible because the three—motion, darkness, and mental potency—increase and diminish serially.

## 2" KÂPILAS' AND SÂMKHYAS' ASSERTIONS ABOUT THE PATH

**By means of the path—the eight concentrations and formlessnesses—there is clairvoyance. It views the principal. And so forth.**

*Word Commentary on Root Text:* When the person wishes to enjoy objects, the principal creates varieties of transformations and acts strongly. However, due to a lessening of desire, the person views objects as faulty, whereby it separates from desire. At this time, the concentrations and formless absorptions are meditatively cultivated in stages. In reliance on concentration, the divine eye is obtained and views the principal.

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<sup>a</sup> *rdul, rajas.*

<sup>b</sup> *snying stobs, sattva.*

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The phrase “And so forth” in the root text contains in general the paths of meditating on the twenty-five principles and in particular the paths of meditating on the self as empty of the principal and on the principal as empty of the self, and so forth.<sup>a</sup>

### 3" KÂPILAS' AND SÂMKHYAS' ASSERTIONS ABOUT THE FRUIT {2}

This section has two parts: assertions on liberation and assertions on the paths to liberation.

#### a" Kâpilas' and SâÔkhyas' Assertions on Liberation

**There are two liberations—alone and when the nature is free of the self.**

*Word Commentary on Root Text:* When that divine eye looks at the principal, the principal, like another's wife [discovered by the actual wife], is ashamed. Consequently, it does not accompany the self and separates from it. At that time, opposite to the stages of production, all the transformations dissolve into the principal. When they have become non-manifest and the self is left alone, that is asserted to be the attainment of liberation. There are two liberations:

- liberation that is the self left alone
- liberation that is the nature's release from the self.

#### b" Kâpilas' and SâÔkhyas' Assertions on the Paths to Liberation

**There are fifty characteristics. Bondage and liberation are each three, and so forth.**

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<sup>a</sup> These are other-emptiness (*gzhan stong*) meditations.

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*Word Commentary on Root Text:* There are fifty characteristics.<sup>a</sup>

*Word Commentary on Root Text:* There are three bondages.

*Word Commentary on Root Text:* There are three liberations.

*Word Commentary on Root Text:* The word “and so forth” in the root text contains features like the assertion that if one knows the twenty-five categories, wherever and however one dwells, one is liberated, and so forth.

## 2' Refuting the Assertions of the Kāpilas and the Sāṅkhyas {3}

This section has three parts: contradictions in Kāpilas' and Sāṅkhyas' assertions on the mode of production, unsuitability of Kāpilas' and Sāṅkhyas' assertions on objects of comprehension and so forth, and unsuitability of theistic Sāṅkhyas' and Kāpilas' assertions on bondage and release.

### *a' Contradictions in Kāpilas' and Sāṅkhyas' Assertions on the Mode of Production*

**REFUTATION: If what exists is nevertheless produced, it would be senseless and endless. It is contradictory for the producers to be permanent and non-diminishing and yet for the effects to disappear.**

*Word Commentary on Root Text:* If what exists at the time of its causes is nevertheless produced again, it [absurdly] follows that [its] production would be senseless and endless.

*Word Commentary on Root Text:* It is contradictory for the twenty-three effects to disappear while the producers are permanent and do not diminish.

<sup>a</sup> See also Larson and Bhattacharya, *Sāṅkhya: A Dualist Tradition*, 56-59.

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*b' Unsuitability of Kāpilas' and Sāṅkhyas'  
Assertions on Objects of Comprehension and so  
forth*

**Because it is matter, it does not experience. Because they are pervasive, being partless is contradictory.**

*Word Commentary on Root Text:* Because awareness is matter, it does not experience pleasure and pain. Because the principal and the self pervade all, it is contradictory for them to be partless.

*c' Unsuitability of Theistic Sāṅkhyas' and Kāpilas'  
Assertions on Bondage and Release*

**Because it is permanent, it is not mind. How can the permanent have bondage and release?**

*Word Commentary on Root Text:* Because the person is permanent, it is not consciousness. When the person is permanent, how can it be bound and free? Such is impossible.

**This has been the third chapter, the section clearing away the extreme of permanence superimposed by the Kāpilas and Sāṅkhyas.**

## 4. Brāhmaṇa, Vaiyākaraṇa, Vedānta, and Guhyaka

### *(B) REFUTING THE EXTREME OF PERMANENCE SUPERIMPOSED BY BRAHMANAS, VAIYAKARANAS, VEDANTINS, AND GUHYAKAS {2}*

This section has two parts: stating the assertions of the four—Brāhmaṇas, Vaiyākaraṇas, Vedāntins, and Guhyakas—and refuting them.

#### 1' Stating the Assertions of the Four— Brāhmaṇas, Vaiyākaraṇas, Vedāntins, and Guhyakas {4}

This section has four parts: stating the assertions of the Brāhmaṇas, Vaiyākaraṇas, Vedāntins, and Guhyakas.

#### *a' Stating the Assertions of the Brāhmaṇas {3}*

This section has three parts: teachers, synonyms, and tenets.

#### 1" TEACHERS OF THE BRAHMANAS

##### *Brāhmaṇa*

**Brahmā and so forth are the teachers.**

*Word Commentary on Root Text:* Brahmā and those included in the phrase “and so forth” in the root text—Lord of All Beings<sup>a</sup> and so forth—are their teachers.

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<sup>a</sup> *skyes dgu'i bdag po, prajāpati.*

## 2" SYNONYMS

**Brāhmaṇas, Vaidakas, and so forth.**

*Word Commentary on Root Text:* Brāhmaḁas,<sup>a</sup> Brahmins,<sup>b</sup> Vaidakas,<sup>c</sup> and so forth are synonymous.

## 3" TENETS OF THE BRAHMANAS

**Brahmā, born from a lotus or an egg, has seven names in the ages. From his four faces and four parts of his body the four Vedas and four castes of humans were produced. He is the creator of the world. The Vedas are self-arisen, and the horse sacrifice is supreme.**

*Word Commentary on Root Text:* There are explanations that Brahmā was born from the opening up of a lotus or an egg<sup>d</sup> emanated by the great god Ēshvara, and so forth. With respect to his names, in another eon he was called Possessing Fortune. In the seven periods of this eon, chronologically he is called Self-Arisen, Brahmā, Prajāpati, One Whose Place of Birth Was a Lotus, Four-Faced, Patriarch, and Golden Womb.

He is asserted to be the creator of the world since he emanated the environment and the beings therein:

- Once Prajāpati arose, the eight mothers of the world were born.

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<sup>a</sup> *tshangs pa pa.*

<sup>b</sup> *bram ze.*

<sup>c</sup> *rig byed pa.*

<sup>d</sup> In another version, Gung-tang (*Difficult Points*, 5.10) reports that Brahmā was born from a golden lotus in the shape of an egg in the midst of a sphere of fire; the egg arose from water, the two halves of which, when they split, became the sky and the earth. This is why Brahmā is called Golden Womb (*gser gyi mngal, hiranyagarbha*).

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- The four Vedas arose from his four faces.
- The four castes of humans were produced from four parts of his body—the priestly caste<sup>a</sup> from his mouth; the royal caste<sup>b</sup> from his shoulders; the merchant caste<sup>c</sup> from his thighs; and the commoner caste<sup>d</sup> from his heels.

The Vedas are self-produced since they were not made by anyone. The *āsvamedha*, that is, horse-sacrifice, which is described in the Vedas, is asserted to be the supreme means of achieving the rank of Brahmā. These are the general assertions of the Brāhmaṇas. Their internal divisions are the Vaiyākaraṇas, Vedāntins, and Guhyakas.

### *b' Stating the Assertions of the Vaiyākaraṇas {3}*

This section has three parts: teacher, names, and assertions.

#### 1" TEACHER OF THE VAIYAKARANAS

##### *Vaiyākaraṇa*

##### **Sadāshiva is their teacher.**

*Word Commentary on Root Text:* Brahmā and Sadāshiva are their teachers.

#### 2" NAMES

##### **Vaiyākaraṇas and Shabdakāras, their names.**

*Word Commentary on Root Text:* Vaiyākaraṇas [Grammarians], Shabdakāras, Proponents of Sound Brahmā, and so forth are

<sup>a</sup> *bram ze, brahmin.*

<sup>b</sup> *rgyal rigs, kṣatriya.*

<sup>c</sup> *rje'u rigs, vaiśya.*

<sup>d</sup> *dmangs rigs, śudra.*

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synonyms.

### 3" ASSERTIONS OF THE VAIYAKARANAS {4}

This section has four parts: assertions on the basis, path, fruit, and valid cognition.

#### a" Vaiyākaraḁas' Assertions on the Basis

**They propound a Sound Brahmā that acts as the basis of the varieties. The syllable, *oḠ* or long *auḠ*, is the nature of all things, partless, and permanent, truly permeating them. Due to cloudiness, it appears as the varieties.**

*Word Commentary on Root Text:* They propound a Sound Brahmā that acts as the basis for the production of the varieties of environments and animate beings. This is the syllable *om*, which is a composite of the three—*a*, *u*, *m*. In some texts a long *aum* also occurs. It is the nature of all things, [spatially and temporally] partless, and permanent.

*Word Commentary on Root Text:* [That sound] truly permeates objects through the force of reality itself. Although all external and internal things are the nature of the sole Sound Brahmā, due to pollution by the cloudiness of ignorance, it appears as the varieties of apprehended-object and apprehending-subject, such as blue, yellow, white, and red.

#### b" Vaiyākaraḁas' Assertions on the Path

**External and internal burnt offerings are the path.**

*Word Commentary on Root Text:* The two:

- external burnt offerings—the burning of cattle in fire, and so forth
- internal burnt offerings—emission of the essential constitu-

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ent [that is, seminal fluid] in the hearth-vagina of a woman are taken to be the path.

### c" Vaiyākaraḥas' Assertions on the Fruit of the Path

#### **The bliss of emission is liberation.**

*Word Commentary on Root Text:* They assert that bliss and emptiness, which is the disappearance of coarse conceptuality at the time of emitting the essential constituent, is liberation.

### d" Vaiyākaraḥas' Assertions on Valid Cognition

#### **Valid cognition is only the Vedas. For some there are two.**

*Word Commentary on Root Text:* [Vaiyākaraḥas mostly assert that] valid cognition is only the Vedas. [Some also assert] the two, direct perception and inferential cognition.

### *c' Stating the Assertions of the Vedāntins {4}*

This section has four parts: teachers, synonyms, divisions, and tenets.

## 1" TEACHERS OF THE VEDĀNTINS

### ***Vedānta***

#### **Brahmā and so forth are the teachers.**

*Word Commentary on Root Text:* Their teachers are Brahmā and so forth.

## 2" SYNONYMS

#### **Vedāntavādins and so forth.**

*Word Commentary on Root Text:* Their synonyms are:

- Vedāntavādins, so called because the propound that they

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- have reached the finality (*mtha', anta*) of the four Vedas
- Parabrahminvādins, so called because they propound that they are the supreme among brahmins
  - Puruøahetuvādins, so called because they propound that only the person described in the Vedas is the cause of the varieties of environments and animate beings

and so forth.

### 3" DIVISIONS OF THE VEDĀNTINS

#### 4" TENETS OF THE VEDĀNTINS

**Only the person—pervasive, subtle, consciousness, permanent, color of the sun, and beyond darkness—creates environments and animate beings, bondage, and so forth. When the golden color is seen, dissolution as part of it is release.**

*Word Commentary on Root Text:* This called:

1. "person"<sup>a</sup> because of having the capacity of being indemonstrable like Mount Sumeru, pervading all environments and animate beings, being as subtle as a hundred thousandth of the tip of a hair, being an entity of consciousness, being permanent in the sense of not disintegrating, and not undergoing disintegration or dissolution
2. "having the color of the sun" because of having various colors
3. "beyond darkness," that is, beyond the three realms

creates the varieties of:

- the production, abiding, and disintegration of environments

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<sup>a</sup> *skyes bu, puruṣa*. For a translation of much of the source material for this section, see V.V. Gokhale, "The Vedānta-Philosophy Described by Bhavya in his *Madhyamakahrdaya*," *Indo-Iranian Journal* 2, no. 3 (1958):165-189.

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and animate beings

- bondage and release of transmigrating beings
- pleasure and pain
- high and low.

*Word Commentary on Root Text:* When, upon meditating on that self, a yogi sees it as the color of gold,<sup>a</sup> the yogi dissolves into just that self. That itself is release.

### *d' Stating the Assertions of the Guhyakas {4}*

This section has four parts: teachers, synonyms, scriptures, and tenets.

#### 1" TEACHERS OF THE GUHYAKAS

##### *Guhyaka*

**Brahmā, and so forth, are the teachers.**

*Word Commentary on Root Text:* Brahmā and so forth are their teachers.

#### 2" SYNONYMS

**Vedaguhyakas.**

*Word Commentary on Root Text:* Vedaguhyaka, Non-Dualists, Proponents of the Brahmā of Consciousness, and so forth are synonyms.

#### 3" SCRIPTURES OF THE GUHYAKAS

**The *Drop of Ambrosia* is the scripture.**

*Word Commentary on Root Text:* Vedas such as the *Drop of Ambrosia* are valid scriptures.

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<sup>a</sup> This is the person, the golden-colored one.

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## 4" TENETS OF THE GUHYAKAS

**They assert a partless self that is consciousness, awareness, permanent, without a second entity, and truly established.**

*Word Commentary on Root Text:* They assert that the Brahmà of consciousness is:

- a partless self that is consciousness, awareness, and permanent
- without a second entity,<sup>a</sup> since an object of knowledge that is a different entity from it does not exist
- a truly existent thing.

## 2' Refuting the Assertions of the Bràhmaòas, Vaiyàkaraòas, Vedàntins, and Guhyakas

**REFUTATION: There are not four castes. All brothers and sisters are doing it. If violence is religious practice, what are the causes of hells? And so forth.**

*Word Commentary on Root Text:* Since all humans are born from Brahmà, the four castes would not exist. Since all male and female humans are born from one father, they are brothers and sisters, and, therefore, when they copulate, all brothers and sisters would be doing it together. In that case, they are engaging in the religion of barbarians, due to which all of the religious systems of the brahmins would be degenerate. If violence, such as killing cattle, is religion, what are the causes of being born in a hell? There would not be any. The term "And so forth" in the root text contains the ways of refuting the sound-Brahmà of

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<sup>a</sup> Nga-wang-pel-den (347.2) says it should be analyzed whether *ngo bo nyid med pa* in Jam-yang-shay-pa's root text is a scribal error. This is his way of suggesting that he prefers *ngo bo gnyis med pa*, and I have taken the root text this way.

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consciousness, the sun-colored person, the Brahmā of consciousness, and so forth.

**This has been the fourth chapter, the section clearing away with valid cognition the extreme of permanence superimposed by the four—Brāhmaṇas, Vaiyākaraṇas, Vedāntins, and Guhyakas.**

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## 5. Vaiṭhàava and Mīmāṅsaka

### *(C) REFUTING THE EXTREME OF PERMANENCE SUPERIMPOSED BY VAISHNAVAS AND MIMAMSAKAS {2}*

This section has two parts: stating the assertions of the Vaiṭhàavas and Mīmāṅsakas and refuting them.

#### 1' Stating the Assertions of the Vaiṭhàavas and Mīmāṅsakas {2}

This section has two parts: assertions of the Vaiṭhàavas and of the Mīmāṅsakas.

#### *a' Describing the Vaiṣṇavas' Assertions {4}*

This section has four parts: teachers, synonyms, scriptures on which they rely, and tenets.

#### 1" TEACHERS

##### *Vaiṭhàava*

**Their teachers are Vasudeva, Chandra, and Taker of Virgins.**

*Word Commentary on Root Text:* Vasudeva, that is, Viṭhòu, Guruchandra, Taker of Girls,<sup>a</sup> and so forth are the teachers of the Vaiṭhàavas.

#### 2" SYNONYMS

**Vaiṣṇavas, Chāndrakas, and Proponents of the Doctrine of**

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<sup>a</sup> *gzhon nu ma len.*

**Songs.**

*Word Commentary on Root Text:* Vaiṭhòavas, Chândrakas, Proponents of the Doctrine of Songs, and so forth are synonyms of Vaiṭhòavas.

## 3" SCRIPTURES ON WHICH THE VAISHNAVAS RELY

***Branches Helping Investigation, The Five Nights, and so forth are the scriptures.***

*Word Commentary on Root Text: Branches Helping Investigation<sup>a</sup> The Five Nights,<sup>b</sup> and so forth are valid scriptures.*

## 4" VAISHNAVAS' TENETS {2}

This section has two parts: attributes of the god and attributes of that god's doctrine.

## a" Attributes of the God Vishnu {4}

This section has four parts: attributes of the abode of the god Viṭhòu and of his retinue, attributes of Viṭhòu's assertions out of pride, assertions on the attributes of the entities [of Viṭhòu], and assertions on Viṭhòu's non-peaceful attributes.

*1: Attributes of the Abode of the God Viṣṇu and of His Retinue*

**Viṣṇu dwells in the Many-Gated surrounded by many women.**

*Word Commentary on Root Text:* It is asserted that Viṭhòu lives

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<sup>a</sup> *rtog pa la phan pa'i yal ga.*

<sup>b</sup> *mtshan mo lnga, pañcarātraka.*

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in the city called Many-Gated<sup>a</sup> in an ocean surrounded by many—sixty thousand—women.

### *2: Attributes of Viṣṇu's Assertions Out of Pride*

**“I am the supreme—sun and so forth. I am the agent by way of the bodies of Brahmins.”**

*Word Commentary on Root Text:* Viṣṇu propounds, “The supreme things of environments and animate beings—the sun and (those which are included in the phrase ‘and so forth’ in the root text:) the moon, the glittering wind, the Kāvya<sup>b</sup> Veda, the foremost of gods Shakra, and so forth—am I.” And “I am also the agent and enjoyer of burnt offering by means of the bodies of Brahmins.”<sup>c</sup>

### *3: Assertions on the Attributes of the Entities of Viṣṇu*

**If, from between the two entities, the peaceful is meditated, liberation is attained.**

*Word Commentary on Root Text:* They assert that one will attain liberation if, from between the two entities of Viṣṇu, one meditates on the peaceful divine substantial entity<sup>d</sup>—which is free from existence, non-existence, neither existence nor non-existence, and not both existence and non-existence.

### *4: Assertions on Viṣṇu's Non-Peaceful Attributes*

<sup>a</sup> *sgo ldan, dvāraka.*

<sup>b</sup> That is, poetry.

<sup>c</sup> Nga-wang-pel-den (*Annotations, stod, nya*, 186.6) adds a textual correction of Jam-yang-shay-pa's root text, reading *mchog nga* instead of *mchog de*.

<sup>d</sup> *rdzas, dravya.*

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**Concerning the non-peaceful, the ten incarnations—fish, tortoise, boar, man-lion, dwarf, two Rāmas, Kṛṣṇa, Buddha, and Kalki—brought out, raised, suppressed, killed, deceived, killed the Ten-Necked, severed the lineage, aided, purified sins, and will tame sentient beings.**

*Word Commentary on Root Text:* With respect to his non-peaceful entities which are on the earth, they assert that Viṭhòu emanates as ten incarnations:

- A fish brought out the four Vedas which had vanished into the ocean.
- A tortoise raised the world which had sunk into the ocean.
- A wild boar suppressed<sup>a</sup> the Brahmā world and below.
- A man-lion killed the demi-god Hiraḍyakashipu.<sup>b</sup>
- A dwarf deceived the demi-god Baliko by begging for the land of two footsteps.
- Rāma killed the ten-necked monster La<sup>o</sup>ka.
- Rāma severed the royal lineage of Arjuna by killing him.
- Kṛṣṇa served the welfare of sentient beings through drawing the four rivers in all directions.
- Buddha purified the sins [of his killing limitless millions of demons as Rāma].
- Kāiki will tame many sentient beings in the future. These are asserted to be the ten incarnations [of Viṭhòu].

## b" Attributes of the God Vishnu's Doctrine {3}

This section has three parts: assertions on the basis, path, and fruit.

<sup>a</sup> *mnan*. Nga-wang-pel-den (*Annotations, nya*, 151.6) indicates that perhaps this should read that the wild boar "raised up the Brahmā world and below."

<sup>b</sup> *'gro skyong gser can*.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

### 1: *Vaiṣṇavas' Assertions on the Basis*

**They assert creators, self, actions, time, natures, qualities, emptiness which is degeneration, and cause and effect.**

*Word Commentary on Root Text:* They assert:

- the existence of partless permanent particles, which are the creators building the world systems
- the existence of a permanent self
- the existence of virtuous and non-virtuous actions done by that self
- the existence of time that is a permanent thing
- the existence of the natures, or substances, of earth and so forth
- the existence of qualities of substances—mental potency, motility, and darkness
- the existence of an emptiness that is the degeneration, or disintegration, of all existents by way of their dissolving into their source
- the existence of causes that give forth the effects of pleasure and pain, made by virtuous and non-virtuous agents.

### 2: *Vaiṣṇavas' Assertions on the Path*

**They assert cultivation of wind, the syllable, and so forth.**

*Word Commentary on Root Text:* One cultivates wind-yoga—which has the six branches of transference, concentration, inhalation and exhalation of wind, retention, subsequent mindfulness, and meditative stabilization<sup>7</sup>—and the threefold *om* syllable.

### 3: *Vaiṣṇavas' Assertions on the Fruit of the Path*

**They assert liberation, an end to cyclic existence.**

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* They assert that if those are cultivated, Viòhòu grants the feat of release. Since they assert a liberation that is the degeneration, or emptying, of cyclic existence, they assert a temporary liberation having an end.

### *b' Describing Mīmāṃsakas' Assertions {3}*

This section has three parts: teachers, names, and tenets.

#### 1" MIMAMSAKAS' TEACHERS

##### *Mīmāṃsā*

##### **Jaimini is the teacher.**

*Word Commentary on Root Text:* Jaimini<sup>a</sup> is the teacher of the Mīmāṃsakas.

#### 2" NAMES

##### **Mīmāṃsakas and Jaiminis.**

*Word Commentary on Root Text:* Mīmāṃsakas<sup>b</sup> and Jaiminis<sup>c</sup> are synonymous.

#### 3" MIMAMSAKAS' TENETS {2}

This section has two parts: assertions on the attributes of the self and on the attributes of doctrines.

#### a" Mīmāṃsakas' Assertions on the Attributes of the Self

##### **The self is awareness, consciousness, permanent, a substantial entity, and so forth.**

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<sup>a</sup> *rgyal dpog pa*; a student of Vyāsa.

<sup>b</sup> *spyod pa pa*.

<sup>c</sup> *rgyal dpog pa*.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* Unlike the Sāṅkhyas, they assert that the self is not different from the awareness but is an entity of awareness. Unlike the Aishvaras, they assert that the self is not matter but is an entity of consciousness. Unlike the Buddhists, they assert that the self is not impermanent but is a permanent entity. Unlike the Ayatas, they assert that the body and mind are not inseparable but that the self exists as a substantial entity separate from the body.<sup>a</sup>

*Word Commentary on Root Text:* Unlike the Naiyāyikas, they assert that the self does not in all respects appear continuously; rather, the entities experiencing pleasure and so forth disappear, whereas the entity of sentience does not disappear at any time and appears at all times.

## b" Mīmāṃsakas' Assertions on the Attributes of Doctrines {2}

This section has two parts: having explained that the Vedas are valid, the general meaning<sup>b</sup> and particular meanings.

*1: Having Explained that the Vedas are Valid, the General Meaning*

*2: Particulars of the Mīmāṃsakas' Doctrines {3}*

This section has three parts: attributes of the fruit, paths for achieving the fruit, and valid cognitions which are the means of comprehension.

## A: ATTRIBUTES OF THE FRUIT IN THE MIMAMSAKAS' DOCTRINES

<sup>a</sup> *lus las yan gar ba'i rdzas yod kyi bdag.*

<sup>b</sup> There is no separate root text for this first section.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**Because defilements are of the nature of the person, there is no omniscient being. High status is asserted as liberation, but.**

*Word Commentary on Root Text:* They assert that because defilements abide in the nature of the person, which is consciousness, there is no omniscient one who has exhausted all defects. They assert that the likes of Brahmā, which is a high status, is liberation because he is released from bad transmigrations, but they do not assert a liberation that is irreversible.

B: PATHS FOR ACHIEVING THE FRUIT IN THE MIMAMSAKAS' DOCTRINES

**They assert forty-eight powers of deeds as causes. They assert four horns, three legs, two heads, seven arms, the triple binding, leader of the herd, and the roar as particulars of the Vedas. They assert offerings of the three or seven of seven, with ghee.**

*Word Commentary on Root Text:* According to Bhāvaviveka's *Blaze of Reasoning*, the forty-eight powers of deeds are the causes of becoming a Brahmana.

*Word Commentary on Root Text:* There are many particulars [of the secret language] of the Vedas like:

- the four horns, which are the four Vedas
- the three legs, which are the three periods—dawn and so forth—or the three fires of burnt offering and so forth
- the two heads, which are the agent of the offering and his wife, or the syllable *om* and euphonic combination
- the seven arms, which are the seven meters
- the triply bound, which are heart, neck, and head
- the leader of the herd, which is the syllable *om*
- the roar, which means making an internal sound.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

Moreover, they assert the three—benedictions, praises, and rites. Or, they assert offerings through seven groups of seven—the seven foods which are the seven substances of burnt offering, the seven tongues which are the seven meters, the seven sages, the seven houses, worshipping seven times on the seven days, and satiation with ghee in the seven birth-places [that is, vessels].

C: VALID COGNITIONS WHICH ARE THE MEANS OF COMPREHENSION IN THE MIMAMSAKAS' DOCTRINES

**There are six valid cognitions, called direct perception, inference, comprehension through analogy, arisen from sound, understanding through an object, and of the non-existent. One says there are reasoning, existence, non-apprehension, renown, thinking, and so forth.**

*Word Commentary on Root Text:* They assert six valid cognitions:

1. direct perception
2. inference
3. comprehension through analogy
4. arisen from sound
5. implicit understanding<sup>a</sup>
6. valid cognition of non-existent things.

*Word Commentary on Root Text:* One—that is, the muni Châraka<sup>b</sup>—[also] asserts:

- reasoning<sup>c</sup>
- non-apprehension<sup>d</sup>

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<sup>a</sup> *don gyis go ba.*

<sup>b</sup> *sman dpyad pa.*

<sup>c</sup> *rigs pa.*

<sup>d</sup> *ma dmigs pa.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

- renown<sup>a</sup>
- occurrence
- thinking

and so forth.

## 2' Refuting the Assertions of the Vaiṭhòavas and MṭmāÔsakas {2}

This section has two parts: refuting Vaiṭhòavas' assertions on the attributes of the god Viṭhòu and refuting MṭmāÔsakas' assertions on omniscience, liberation, and so forth.

### *a' Refuting Vaiṣṇavas' Assertions on the Attributes of the God Viṣṇu*

**REFUTATION: Because Viṣṇu pervades all, his running away is contradictory, and the ten incarnations are false.**

*Word Commentary on Root Text:* Because Viṭhòu pervades all environments and animate beings, his running away is contradictory.

*Word Commentary on Root Text:* Also, the ten incarnations are established as false.

### *b' Refuting Mīmāṃsakas' Assertions on Omniscience, Liberation, and so forth*

**Because abandonment and realization can be completed, abandonment of all defects and omniscience are established.**

*Word Commentary on Root Text:* Through the reasons of the existence of the completion of abandonment and of realization,

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<sup>a</sup> *zhes grags pa.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}



respectively the extinguishment of faults and omniscience are established as existing.

**This has been the fifth chapter, the section clearing away with valid cognition the extreme of permanence superimposed by Vaiṣṇavas and Mīmāṃsakas.**

## 6. Shaiva, Vaisheṣhika, and Naiyāyika

### *(D) REFUTING THE EXTREME OF PERMANENCE SUPERIMPOSED BY SHAIVAS, VAISHESHİKAS, AND NAIYĀYİKAS {2}*

This section has two parts: expressing their assertions and refuting them.

#### 1' Expressing the Assertions of the Shaivas, Vaisheṣhikas, and Naiyāyikas {2}

This section has two parts: explaining the Shaivas' system and explaining the systems of the others, that is, the Vaisheṣhikas, and Naiyāyikas.

#### *a' Explaining the Shaivas' System {5}*

This section has five parts: Shaivas' teachers, names, divisions, scriptures and so forth, and assertions on valid cognition.

#### 1" SHAIVAS' TEACHERS

##### *Shaiva*

**Shiva, the sage Akṣhipāda, and so forth are the teachers.**

*Word Commentary on Root Text:* The Aishvaras' teachers are:

- Shiva—so called because of having attained peace—or Ēshvara
  - the sage Akṣhipāda, who protected the Great God's consort.
- and so forth.

#### 2" NAMES

## **Aishvaras, Followers of the Origin of Existence, and so forth.**

*Word Commentary on Root Text:* Synonyms are:

- Aishvaras
- Followers of the Origin of Existence, so called because they follow the Great God who is the Originator of Existence due to primordially issuing forth existence
- Shaivas

and so forth.

## 3" DIVISIONS OF SHAIVAS

### **When divided, there are three.**

*Word Commentary on Root Text:* When they are divided, there are three—theistic Sāṅkhyas, Vyañjakas (?),<sup>a</sup> and Those who Do Not Pierce their Ears.<sup>b</sup>

## 4" SCRIPTURES OF THE SHAIVAS

### **The *Tantra of Resounding Sound* and the *Tantra of Bhurkuṅkūṭa* are valid scriptures; as explained.**

*Word Commentary on Root Text:* The *Īshvara Tantra of Resounding Sound*,<sup>c</sup> the *Tantra of Bhurkuṅkūṭa*,<sup>d</sup> and so forth are valid scriptures. [Other valid sources of cognition are as explained on the occasion of the individual schools].

## 5" SHAIVAS' ASSERTIONS ON VALID COGNITION {3}

<sup>a</sup> *gsal byed pa.*

<sup>b</sup> *rna ba ma phug pa.*

<sup>c</sup> *dbang phyug sgra bsgrags kyi rgyud.*

<sup>d</sup> *sme brtsegs zhes bya ba'i rgyud.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

This section has three parts: assertions on the god, explaining their tenets, and elimination of qualms.

## a" Shaivas' Assertions on the God Êshvara

### **Îshvara, endowed with eight qualities, dwells on Mount Kailāsa.**

*Word Commentary on Root Text:* It is explained that Êshvara is endowed with eight qualities—he is subtle, light, owner, controller, going everywhere, object of worship, having all wishes, and abiding in joyous pleasure—and abides on the great snow mountain Kailāsa.<sup>a</sup>

## b" Explaining Shaivas' Tenets {3}

This section has three parts: basis, fruit, and path.

### *1: Shaivas' Assertions on the Basis {2}*

This section has two parts: Shaivas' assertion that Êshvara is the creator of environments and animate beings and the explanation in the *Kālachakra Tantra*.

#### A: SHAIVAS' ASSERTION THAT ÊSHVARA IS THE CREATOR OF ENVIRONMENTS AND ANIMATE BEINGS

**Because things abide differently and so forth and because there would be confusion, he is established as the agent of production and destruction.**

*Word Commentary on Root Text:* It is established that there is a creator of the production and destruction of the world of the environment and of beings therein other than virtuous and non-virtuous deeds:

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<sup>a</sup> *ti se.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

- because of staying still and entering into action as is the case with an arrow,<sup>a</sup> and
- because of possessing particular shapes as is the case with pots and so forth, and
- because of performing functions as is the case with an axe, and
- because confusions such as the sinful having a long life, the virtuous having a short life and so forth, the miserly being rich, and the charitable being poor.

And [the creator] moreover is established to be Ēshvara.

B: EXPLANATION OF SHAIVAS' ASSERTIONS ABOUT ENVIRONMENTS AND ANIMATE BEINGS IN THE KĀLACHAKRA TANTRA

**Creator, self, and so forth; six paths; five principles—constituents, mantra, desire, self, and Shiva. Abiding in the three he joins, disjoins. The twelve knots.**

*Word Commentary on Root Text:* As explained on the occasion of the Vaiṣeṣhikas, they assert a creator of environments and animate beings, a permanent self, action, time, nature, qualities, an emptiness of destruction, and so forth. They also assert:

- the six—the eyes and so forth—that are the paths by which consciousness engages in objects
- the five principles:
  1. the principle of constituents—space, wind, fire, water, and earth
  2. the principle of mantra, which has an essence of vowels and consonants
  3. the principle of desire, which is the sixty-four arts of en-

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<sup>a</sup> *ste'u.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

joying pleasure

4. the principle of self, which is the permanent self
  5. the principle of Lord Shiva, who pervades all.
- Because Lord Shiva abides in the body, speech, and mind of all transmigrating beings, he acts as the cause of joining, or coming together, of the six paths and so forth at birth, and he acts as the cause of disjoining, or separation, from them at the time of death.
  - the twelve astrological houses, that is, twelve great cycles which abide in the body, indicated by the term “knots” [in the root text and in the *Condensed Kālachakra Tantra*].

## *2: Shaivas’ Assertions on the Fruit of the Path*

**They propound that the pristine wisdom of the fourth state is the state of liberation.**

*Word Commentary on Root Text:* They propound that from among four consciousnesses—that is, the pristine wisdoms on the occasions of wakefulness, thick sleep, dream, and copulation—the wisdom of the establishment of the bliss of copulation, the fourth state, is the rank of liberation.

## *3: Shaivas’ Assertions on the Path*

**Yoga of the winds, Rudra’s initiation, and bliss of emission are the path.**

*Word Commentary on Root Text:* They assert that:

- wind yoga as explained on the occasion of the Vaiṣṇavas
- bestowal of initiation from the tip of Rudra’s, that is, Īshvara’s, phallus
- bliss of the emission of the essential constituent upon union with a female śāktī

{KEY: Bold = Jam-yang-shay-pa’s *Root Text*. Headings at left margin = Jam-yang-shay-pa’s outline. Regular text at left margin = Nga-wang-pel-den’s *Word Commentary on the Root Text*.}

and so forth are the path that is the means for attaining liberation.

## c" Elimination of Qualms

**Because their conventions are contradictory, they are not the Vaiṣeṣhikas and so forth.**

*Word Commentary on Root Text:* Although in general there are many Aishvaras, such as Vaiṣeṣhikas, Naiyāyikas, Sāṅkhyas, Brāhmakas, Vaiṣṇavas, and so forth, the Aishvaras [of Shambhala] described in the *Kālachakra Tantra* assert the seven (creator, self, and so forth) but contradict the conventions—and moreover disagree with the meaning—of the assertions concerning the six categories, the twenty-four qualities, and so forth by the widely known Vaiṣeṣhikas and Naiyāyikas. Hence the Aishvaras described in the *Kālachakra Tantra* are not the widely known Aishvaras, Vaiṣeṣhikas, Naiyāyikas, and so forth.

## *b' Explaining the Systems of Vaiṣeṣhikas and Naiyāyikas {4}*

This section has four parts: teachers, synonyms, divisions, and tenets.

## 1" TEACHERS OF VAISHESHİKAS AND NAIYĀYİKAS

### *Vaiṣeṣhika and Naiyāyika*

**The teachers are Uluka, Kaṇāda, and Akṣhipāda.**

*Word Commentary on Root Text:* The teachers of the Vaiṣeṣhikas<sup>a</sup> are the sage Uluka and the sage Kaṇāda, and the teachers of the Naiyāyikas<sup>b</sup> are Akṣhipāda and so forth.

<sup>a</sup> *bye brag pa*; Particularists.

<sup>b</sup> *rig pa can pa*; Logicians.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

## 2" SYNONYMS

**Kāṇādas, Akṣhipādas, Ulukaputrīyas, Āgamamātrins; also more.**

*Word Commentary on Root Text:* The synonyms are Kāṇādas, Akṣhipādas, Aulukyas, Ulukaputrīyas, and also Pgamamātrins, and so forth, as fitting.

## 3" DIVISIONS OF VAISHESHIKAS AND NAIYAYIKAS

**The divisions are Vaisheṣhikas and Naiyāyikas.**

*Word Commentary on Root Text:* The divisions are the two—the Vaisheṣhikas who follow the sūtras composed by Kāṇāda and the Naiyāyikas who follow the treatise composed by Akṣhipāda called *View of Logic*.<sup>a</sup> There also is a description of three, including the Pgamamātrins.

## 4" TENETS OF VAISHESHIKAS AND NAIYAYIKAS {4}

This section has four parts: valid cognition, basis, path, and fruit together with a dispelling of mistake about cyclic existence and nirvāḍa.

## a" Vaisheṣhikas' and Naiyāyikas' Assertions on Valid Cognition {3}

This section has three parts: assertions on direct perception, inference, and scriptural valid cognition.

*1: Vaisheṣhikas' and Naiyāyikas' Assertions on Direct Perception*

**The six categories are comprehended by the four valid cog-**

<sup>a</sup> *rig pa'i lta ba.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}



**nitions. Direct perception is the meeting of sense power and object; there are six. For Vaiśeṣhikas relation is material. For Naiyāyikas a conceptual consciousness from a meeting that apprehends a specificity is a direct perception.**

*Word Commentary on Root Text:* They assert that the six categories<sup>a</sup> are comprehended by four valid cognitions—direct perception, inference, comprehension through analogy, and arisen from sound—as appropriate. Among these, direct perception is the meeting of self, sense power, mentality,<sup>b</sup> and object. When divided, there are six.<sup>c</sup> The Vaiśeṣhikas' system is the assertion that the entity of the meeting [or relation] is matter and is a factuality other than the sense power, object, and so forth. The Naiyāyikas' system is the assertion that a conceptual consciousness<sup>d</sup>, that is, an unmistaken, determinative knower,<sup>e</sup> apprehending a specificity—something not susceptible to being expressed in conventions—produced from the meeting of sense power and object is a direct perception.

## *2: Vaiśeṣhikas' and Naiyāyikas' Assertions on Inference*

<sup>a</sup> *tshig gi don drug, ṣadpadārtha*; literally, the six meanings-of-words. The six categories are substance (*rdzas, dravya*), quality (*yon tan, guṇa*), action (*las, karma*), generality (*spyi, sāmānya*), particularity (*bye brag, viśeṣa*), and inherence (*'du ba, samavāya*). See below, 160.

<sup>b</sup> *yid*.

<sup>c</sup> Nga-wang-pel-den (*Annotations, stod*, 197.1) speaks of two direct relations (*dnegos 'brel*) and four indirect relations (*rgyud 'brel*) as well as (*Annotations, stod*, 197.6) four relations of connection (*sbyor 'brel, samyoga-sambandha*) and two relations of inherence (*'du 'brel, samavāya-sambandha*). Jam-yang-shay-pa (*Great Exposition of Tenets*, Taipei, 127.19) refers only to the latter two types.

<sup>d</sup> *'dzin rtog*.

<sup>e</sup> *ma khrul ba'i zhen rig*.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**Inferences: three, three. Remainder is correct; and so forth. That having five is for others. Comprehension is proof through similarity.**

*Word Commentary on Root Text:* In the Naiyāyikas' system there are three inferences for oneself:

1. inferring an effect from a cause in an inference—that is preceded by direct perception apprehending the reason, the predicate of the probandum, and the specifically characterized relationship between the reason and the predicate of the probandum—is [called] that which has a preponder<sup>a</sup> [that is, that which has, or is like, its cause]
2. inferring a cause from an effect is [called] that which has a remainder [that is, that which has an effect]
3. inferring another, very obscure phenomenon from seeing a phenomenon is [called] that which has general perception.

*Word Commentary on Root Text:* In the Vaiśeṣikas' system, thinking, "This is an ox itself. This is a horse itself," is a direct perception, and an awareness subsequently realizing a phenomenon other than what is seen by direct perception is an inference. It is explained that there are four inferences for oneself:

1. inferring an effect from a cause
2. inferring that which possesses relation from apprehending a relation
3. inferring that which possesses inherence from inherence in one object
4. by means of one wing of a set of contradictories inferring the other contradictory.

However, I wonder whether in the root text here the mention of "three, three" is an inclusion of the [Vaiśeṣikas'] middle two

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<sup>a</sup> *snga ma can.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

into one.

They assert a reasoning having a preponderance—inferring an effect from a cause—as a correct reason [whereas Buddhists do not]. In the root text “and so forth” includes the sixteen categories of logic. The likes of a five-branched proof statement is asserted to be an inference for others. A valid cognition that is a comprehension [through analogy] is, for instance, the proof of [that a certain cattle is] a gayal [which does not have a dewlap] through similarity with an ox [which has a dewlap].

### *3: Vaisheshikas' and Naiyāyikas' Assertions on Scriptural Valid Cognition*

**With respect to those arisen from sound, the tantras by Shiva and the *Lokachakṣhu Sūtra* are scriptures.**

*Word Commentary on Root Text:* Valid means of cognition arisen from sound are of two types—consciousnesses and scriptures. Of these, scriptures are:

- the tantras composed by Shiva, that is, Ēshvara, such as *Shiva's Beautiful Composition*
- the *Sūtra Clarifying Distinctions* composed by Uluka, also known by another name as the *Lokachakṣhu Sūtra*
- the *View of Knowledge* composed by Akṣhipāda.

### b" Vaisheshikas' and Naiyāyikas' Assertions on the Basis {2}

This section has two parts: brief indication and extensive explanation.

#### *1: Brief Indication of Vaisheshikas' and Naiyāyikas' Assertions on the Basis*

**The six categories—substance, quality, activity, generality,**

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**particularity, and inherence—are truly established effective things, or bases.**

*Word Commentary on Root Text:* The six categories—substance, quality, activity, generality, particularity, and inherence—are effective things, or truly established bases.

*2: Extensive Explanation of Vaisheshikas' and Naiyāyikas' Assertions on the Basis {6}*

This section has six parts: assertions on substance, quality, activity, generality, particularity, and inherence.

A: VAISHESHİKAS' AND NAIYAYİKAS' ASSERTIONS ON SUBSTANCE {3}

This section has three parts: assertions on substances in general, on permanence and impermanence, and on self.

1\* Vaisheshikas' and Naiyāyikas' Assertions on Substances in General

**The four elements, mentality, space, direction, self, and time are the nine substances. Five substances are non-pervasive; four are pervasive. The four have four and so forth.**

*Word Commentary on Root Text:* The first of those is substance.

*Word Commentary on Root Text:* There are nine substances: the four elements—earth, water, fire, and wind—mentality, space, direction, self, and time.

*Word Commentary on Root Text:* From among those, five—earth, water, fire, wind, and mentality—are delimited and hence are non-pervasive substances. Four—space, direction, self, and time—are not delimited and hence are pervasive substances.

*Word Commentary on Root Text:* Among the four elements, respectively:

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

- earth possesses four qualities—form, odor, taste, and tangibility
- water possesses three qualities—form, taste, and tangibility
- fire possesses two qualities—form and tangibility
- wind possesses one quality—only tangibility.

## 2\* Vaiśeṣhikas' and Naiyāyikas' Assertions on Permanence and Impermanence

**The others are permanent; quality has two classes; activity is impermanent.**

*Word Commentary on Root Text:* The other categories [substance, generality, particularity, and inherence] are permanent. Quality has both permanent and impermanent factors. Activity is only impermanent. Though [Jam-yang-shay-pa explains it that way, Kamalashīla's *Commentary on the Difficult Points of (Shāntarakṣhita's) "Compendium of Principles"* and Khe-drup's *Great Commentary on (Dharmakīrti's) "Commentary on (Dignāga's) 'Compilation of Prime Cognition'"* explain that substance has both permanent and impermanent factors.

## 3\* Vaiśeṣhikas' and Naiyāyikas' Assertions on Self {2}

This section has two parts: actual indication and ancillary topic.

*a\* Actual Indication of Vaiśeṣhikas' and Naiyāyikas' Assertions on Self*

**They assert a self that is the experiencer, agent, uncompounded, permanent, not conscious, pervasive, and without activity. Respectively, pervasive and minute.**

*Word Commentary on Root Text:* They assert a substantially existent self that is the experiencer of pleasurable and painful effects, agent of virtuous and non-virtuous causes, uncom-

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pounded, permanent in the sense of not disintegrating, non-conscious matter, all-pervasive, and without activity.

*Word Commentary on Root Text:* Some assert that respectively the Vaisheshikas' system is that the self pervades all, and the Naiyāyikas' system is that the self is only the size of a minute particle. However, our own opinion about the difference between them is that the Vaisheshikas assert that the self pervades all, whereas the Naiyāyikas assert that although in general the self pervades all, the self that has the relationship of meeting with and withdrawing from mere mentality has the size of a minute particle.

*b\* Ancillary Topic*

**Mentality is awareness, a permanent effective thing, conceptual, and an object-possessor.**

*Word Commentary on Root Text:* [Jam-yang-shay-pa] explains that the mentality-substance is a permanent effective thing, conceptual, an object-possessor,<sup>a</sup> and awareness.<sup>b</sup> However, I wonder whether there is something to be analyzed here:

- because mentality is described as being a substance, whereas awareness is described as being a quality, and
- because mentality is described as being matter, whereas awareness is described as being consciousness.

B: VAISHESHİKAS' AND NAIYAYİKAS' ASSERTIONS ON QUALITY

**Qualities possess four and are twenty-four or also twenty-five.**

<sup>a</sup> *yul can*. In the division of existents into objects and object-possessors (subjects), this is the latter.

<sup>b</sup> *blo, buddhi*.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* A substance has the three features of possessing activities, possessing qualities, and serving as cause of inherence; however, a quality has four features:

- depending on a substance
- not possessing other qualities
- not acting either as a cause of inherence or as a cause of non-inherence
- not depending on a sign.

*Word Commentary on Root Text:* Kamalashīla explains that, when qualities are divided, there are twenty-four, and there also is an explanation of twenty-five, which are:

- *five:* (1) form, (2) taste, (3) odor, (4) touch, (5) sound
- *four:* (6) heaviness, (7) moisture, (8) heat, (9) oiliness
- *seven:* (10) number, (11) dimension, (12) separateness, (13) conjunction, (14) disjunction, (15) otherness, (16) non-otherness
- *nine:* (17) awareness, (18) pleasure, (19) pain, (20) desire, (21) hatred, (22) momentum, (23) striving, (24) merit, (25) demerit.

#### C: VAISHESHİKAS' AND NAIYAYİKAS' ASSERTIONS ON ACTIVITY

**Activity is fivefold. Part and whole, and so forth, are different substantial entities.**

*Word Commentary on Root Text:* The third category, "activity," is the five: lifting up, putting down, contraction, extension, and going. Similarly, they assert that part and whole, quality and qualificand, definition and definiendum, and so forth are mutually different substantial entities.

#### D: VAISHESHİKAS' AND NAIYAYİKAS' ASSERTIONS ON

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

## GENERALITY

**Factually other than the three is generality. Eight features.**

*Word Commentary on Root Text:* Generality is an object of knowledge that is concomitant with substance, quality, and activity and is factually other than those three.

*Word Commentary on Root Text:* The three—generality, particularity, and inherence—possess eight features: non-production, pervasiveness, permanence, partlessness, absence of activity, dependence on substance, dependence on qualities, and dependence on activity. Though it is explained that way, whatever is any of those three do not necessarily have all eight features because, for instance, a trifling generality that depends on a quality and a particularity that depends on a quality do not depend upon a substance.

## E: VAISHESHIKAS' AND NAIYAYIKAS' ASSERTIONS ON PARTICULARITY

**The presence of difference is particularity.**

*Word Commentary on Root Text:* The apprehended object of a consciousness apprehending that there exists a presence of difference—distinction—of its substratum from others is a particularity.

## F: VAISHESHIKAS' AND NAIYAYIKAS' ASSERTIONS ON INHERENCE {2}

This section has two parts: assertions on inherence and an ancillary topic.

## 1\* Assertions on Inherence

**Inherence: two relations.**

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*Word Commentary on Root Text:* The apprehended object of a consciousness apprehending that a substratum has [such and such] supported [attributes] is inherence. Gyel-tsap's *Commentary on (Dharmakīrti's) "Ascertainment of Prime Cognition"* explains that inherence is twofold—a relationship of possession<sup>a</sup> in which substratum and that which is supported occupy different places and a relationship of inherence<sup>b</sup> in which a substratum and that which is supported do not occupy different places. However, it needs to be examined whether this agrees or disagrees with Khe-drup's *Great Commentary on (Dharmakīrti's) "Commentary on (Dignāga's) 'Compilation of Prime Cognition."*<sup>8</sup>

## 2\* Ancillary Topic

### **Environments and animate beings are by minute particles and Īshvara.**

*Word Commentary on Root Text:* They assert that when the world of the environment and of beings first formed, Īshvara emanated the world from the permanent, partless minute particles of the four elements themselves, which abide individually in space. There is a gradual formation through the attaching of two minute particles of wind, and so forth, from the force of the religious and non-religious karma<sup>c</sup> of sentient beings.

### c" Vaiśeṣhikas' and Naiyāyikas' Assertions on the Path

### **Bathing and so forth are religion. Cyclic existence is inherence of the qualities.**

*Word Commentary on Root Text:* Bathing and those which are

<sup>a</sup> *ldan 'brel.*

<sup>b</sup> *'du 'brel.*

<sup>c</sup> *chos dang chos min gyi las.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
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included in the phrase “and so forth” in the root text—initiation, fasting, pure behavior while living in the guru’s home, and so forth are asserted to be religious practice. Cycling in cyclic existence is as long as the relationship of inherence of the nine qualities—awareness, pleasure, pain, desire, hatred, merit, demerit, momentum, and striving—in the self exists.

d" Vaisheøhikas' and Naiyâyikas' Assertions on the Fruit together with Dispelling a Mistake about Cyclic Existence and Nirvâða

**Liberation—the self separated from inherence with the qualities—is inexpressible. Realizing suchness is a cause of liberation; that it is liberation is mistaken.**

*Word Commentary on Root Text:* Liberation is described as inexpressible. They assert that through the force of cultivating the path the relationship of the inherence of the nine qualities—awareness, pleasure, pain, desire, hatred, merit, demerit, momentum, and striving—in the self is severed and separated, and when the self abides alone,<sup>a</sup> liberation has been attained. It should be known that since realizing suchness is a *cause* of liberation, [Tak-tsang’s]<sup>9</sup> assertion that it is liberation is mistaken.

2' Refuting the Assertions of the Shaivas, Vaisheøhikas, and Naiyâyikas

**REFUTATION: Īshvara would be the cause of pleasure and pain and would perform sins. That which depends on wish does not have capacity. Pervading all and being partless are contradictory. Because he is permanent, things would always be produced or never produced at all.**

<sup>a</sup> *yan gar ba*; 374.3.

{KEY: Bold = Jam-yang-shay-pa’s *Root Text*. Headings at left margin = Jam-yang-shay-pa’s outline. Regular text at left margin = Nga-wang-pel-den’s *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* Since you assert that Ēshvara is the cause bestowing happiness on persons with faith in him and the cause bestowing pain on those who do not have faith in him, he would not be the creator of all environments and animate beings, because it is seen that pleasure and comfort arise for Buddhists who do not respect Ēshvara, and it is seen that pain arises for those respecting Ēshvara, whereas the creator of those [actually] is not Ēshvara.

If Ēshvara was the creator of all non-virtuous karma, then since he acts out very powerful sins, he would immediately afterwards boil in a hell.

If Ēshvara's producing environments and animate beings depends on an awareness wishing to produce environments and animate beings, then since Ēshvara would be under the outside influence of that wish, he would not have the capacity to produce environments and animate beings under his own power. If it did not depend on that wish, this would contradict the assertion that it arises from Ēshvara's wish.

If Ēshvara pervades all stable things and animate beings, this contradicts the assertion that he is partless.

Since Ēshvara is permanent, all environments and animate beings either would always be produced or would never be produced at all.

**This has been the sixth chapter, the section clearing away the extreme of permanence asserted by Shaivas and the two—Vaiṣeṣhikas and Naiyāyikas—making three.**

## 7. Jaina

### *(E) REFUTING THE EXTREME OF PERMANENCE SUPERIMPOSED BY KSHAPANAS, OR PARIVRAJAKAS {2}*

This section has two parts: expressing Køhapanas' assertions and refuting them.

#### 1' Expressing Køhapanas' Assertions {2}

This section has two parts: actual expression of Køhapanas' assertions and the reason for not describing others of lesser import.

#### *a' Actual Expression of Kshapanas' Assertions {4}*

This section has four parts: Køhapanas' teachers, synonyms, divisions, and tenets.

#### 1" KSHAPANAS' TEACHERS

##### **Jinatā, Rṣhabha, and Dong-ri are the teachers.**

*Word Commentary on Root Text:* The master Prajñāvarman<sup>a</sup> says that there are twenty-five teachers of the Naked Ones<sup>b</sup>—the sages Jinatā,<sup>c</sup> Rṣhabha,<sup>d</sup> Dong-ri,<sup>e</sup> Óö-»yi-day,<sup>a</sup> Vardhamāna,<sup>b</sup>

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<sup>a</sup> *shes rab go cha.*

<sup>b</sup> *gcer bu pa, nirgrantha.* The Tibetan literally means "naked"; the Sanskrit literally means "unclothed."

<sup>c</sup> *rgyal ba dam pa.*

<sup>d</sup> *khyu mchog.*

<sup>e</sup> *ldong ris;* I could not find the Sanskrit. Jam-yang-shay-pa (*Great Expositi-*

and so forth.

## 2" SYNONYMS

### **Kṣhapanas, Arahatas, Nirgranthas, and Parivrajakas.**

*Word Commentary on Root Text:* They are called:

- Kṣhapanas,<sup>c</sup> because they assert that one is liberated through exhaustively plucking their hair each day
- Arahatas,<sup>d</sup> because they hold the sage Arhat to be their teacher
- Nirgranthas, because they are without clothes
- Those Having Sky-Clothing<sup>e</sup>
- Parivrajakas,<sup>f</sup> because they beg for alms without accumulating and setting aside food, drink, and so forth
- Pjivikās,<sup>g</sup> either because liveliness is life and life is propounded to be the self, or because they do not consider as their own anything beyond merely the liveliness of the body
- Shameless Ones,<sup>h</sup> because they are not ashamed of nakedness
- Ashen Ones<sup>i</sup>

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*tion of Tenets*, Taipei, 146.10) glosses this with Vardhamāna (*'phel ba*), but Nga-wang-pel-den lists the latter separately as *'phel byed*.

<sup>a</sup> *snod kyi sde*.

<sup>b</sup> *'phel byed*. Also known as Mahāvīra (599-527 B.C.).

<sup>c</sup> *zad byed pa*; "Exhausters."

<sup>d</sup> *mchod 'od pa*.

<sup>e</sup> *nam mkha'i gos can*.

<sup>f</sup> *kun tu rgyu*; "Wanderers."

<sup>g</sup> *'tsho ba pa*; "Those of Liveliness."

<sup>h</sup> *'dzem med pa*.

<sup>i</sup> *thal ba pa*; "Ashen Ones" so called because they smear ash on their bodies.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

and so forth.

### 3" KSHAPANAS' DIVISIONS

#### 4" KSHAPANAS' TENETS {3}

This section has three parts: assertions on self, valid cognitions which are the means of comprehension, and objects of comprehension.

##### a" Kṣhapanas' Assertions on Self

**Life is the size of the body, permanent, self, person, and transmigrator.**

*Word Commentary on Root Text:* They assert that:

- Life<sup>a</sup> is equal to the size of the body.
- Its substantial entity is permanent, but its states are impermanent.
- Self, living being, nourisher, person, being, transmigrator, and so forth are synonyms.

##### b" Kṣhapanas' Assertions on Valid Cognitions which are the Means of Comprehension {3}

This section has three parts: Kṣhapanas' assertions on direct perception, inference, and scriptural valid cognition.

##### *1: Kṣhapanas' Assertions on Direct Perception*

**Non-conceptual and conceptual direct perceptions comprehend generalities and instances.**

*Word Commentary on Root Text:* Although it is explained here

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<sup>a</sup> *srog, jīva.*

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[in Jam-yang-shay-pa's *Great Exposition of Tenets*]<sup>10</sup> that there are two direct valid cognitions—non-conceptual that comprehend generalities and conceptual that comprehend instances—I think that it is necessary to search for a source. Even if [a source] treats it this way, I wonder whether it would be fitting if it is explained that the conceptual comprehends generalities and the non-conceptual comprehends instances. This should be analyzed.

### 2: *Kṣhapanas' Assertions on Inference*

**That which is the three modes is not feasible. Inference has one mode.**

*Word Commentary on Root Text:* That which is the three modes is not feasible as the definition of a correct reason because:

- it is not necessary to have the forward- and counter-entailments
- and the presence of the reason in the subject also is included in the one mode that has the name "otherwise infeasible."

Inferential valid cognition depends on one mode.

### 3: *Kṣhapanas' Assertions on Scriptural Valid Cognition*

**The *Bhāratatārakashāstra* and so forth are the scriptures.**

*Word Commentary on Root Text:* They assert that the *Bhāratatārakashāstra*<sup>a</sup> and so forth are scriptural valid [means of] cognition.

c" Kṣhapanas-Nirgranthas' Assertions on Objects of Comprehension {3}

<sup>a</sup> *rgyas byed skar ma'i bstan bcos*. The Sanskrit is a guess.

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This section has three parts: assertions on the basis, path, and fruit together with proofs.

*1: Kṣhapana-Nirgranthas' Assertions on the Categories of the Basis {3}*

This section has three parts: Nirgranthas' presentation of nine categories, presentation of the difference between substances and enumerations, and presentation of time, substances, and life-possessors.

A: KSHAPANA-NIRGRANTHAS' PRESENTATION OF NINE CATEGORIES {2}

This section has two parts: the system of Arhat in Shambhala and the system of Kṣhapana-Nirgranthas in the Country of Superiors [India].

1\* Presentation of Nine Categories in the System of Arhat in Shambhala

**Living being, the lifeless, contamination, abandonment, restraint, bond, liberation, going, and coming are the nine.**

*Word Commentary on Root Text:* Concerning the nine categories described in the Kālachakra cycle, Jam-yang-shay-pa's *Great Exposition of Tenets* explains that the system of the Nirgranthas of Shambhala is that all objects of knowledge are included within the nine:

- living beings—persons
- the lifeless—non-persons
- contamination—karma
- restraints—the five that are explained below
- abandonment of non-virtue
- bonds—bad views imputed by three hundred sixty-three bad

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proponents

- liberation—which will be explained below
- going from here to the next world [that is, the next life]
- coming from the past world [that is, the past life] to this.

## 2\* Presentation of Nine Categories in the Kōhapana-Nirgrantha System in the Country of Superiors [India]

**Or: living being, contamination, restraint, wearing down, bond, karma, sin, merit, and liberation are the nine.**

*Word Commentary on Root Text:* Concerning the nine categories described in Bhāvaviveka's *Blaze of Reasoning* and Shāntarakōḥita's *Compendium of Principles* as well as Kamalashīla's commentary on the latter, it is explained here that the system of the Nirgranthas of the Country of Superiors [India] is the assertion that all objects of knowledge are included within the nine:

- Living being is the self.
- Contaminations are virtuous and non-virtuous karmas because they are the means of contamination. Moreover, since one travels in cyclic existence by either virtue or non-virtue, both are contaminations.
- Restraint is the cessation itself of contamination; one does not accumulate any new karma.
- Wearing down is the wearing down of all formerly done karmas through restraint itself, not eating food, not drinking, concentration, yoga, tormenting the body, plucking out the hair, and so forth as well as asceticism, since it is the cause of extinguishment.
- Bonds are the wrong views imputed by 363 bad proponents.
- Karmas are of four types—those experienced later, name, bone [that is, lineage], and life.
- Sins are what are discordant with religion.
- Merits are what are concordant with religion.

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- Liberation—due to having consumed all previous actions and due to not accumulating new karma, one goes to what is like an upside down white umbrella at the top of all worlds, called Consummation, white like yogurt and the esculent white water lily. It is an effective thing<sup>a</sup> since it has life, and it is also a non-thing<sup>b</sup> since it is free from cyclic existence.

B: KSHAPANA-NIRGRANTHAS' ASSERTIONS ON THE DIFFERENCE BETWEEN SUBSTANCES AND ENUMERATIONS

**Also concerning all, the substantial entities are permanent, and the enumerations are impermanent.**

*Word Commentary on Root Text:* Also, with respect to all those categories, the substantial entities are permanent, and the enumerations [or states] are impermanent.

C: KSHAPANA-NIRGRANTHAS' PRESENTATION OF TIME, SUBSTANCES, AND LIFE-POSSESSORS

**Three times, six substances, and six or nine life-possessors.**

*Word Commentary on Root Text:* Kalki Può~ar|ka's *Great Commentary on the "Kālachakra Tantra"* explains that past, future, and present times are three substantially existent entities and that living beings, persons, time, space, merit, and sins are the six substances.

The six life-possessors mentioned in the Kālachakra cycle are earth, water, fire, wind, lords of the forest (that is, trees), and grains such as barley. The nine classes of life-possessors mentioned in Bhāvaviveka's *Blaze of Reasoning* and so forth are the five: earth, water, fire, wind, and trees; and the four: worms,

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<sup>a</sup> *dn̄gos po, bhāva.*

<sup>b</sup> *dn̄gos po med pa, abhāva.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

ants, bees, and humans. They say that from among those:

- Earth, water, fire, wind, and trees have one sense power since they are endowed with the sense power of touch.
- Worms, conches, oysters, leeches, and so forth have two sense powers since they are endowed with sense powers of touch and taste.
- Ants, fireflies, and so forth have three sense powers since they are endowed with sense powers of touch, taste, and nose [that is, smell].
- Bees, honey bees, long-lipped bees, and so forth have four sense powers since they are endowed with sense powers of touch, taste, nose, and eye.
- Humans, the four-legged, birds, and so forth have five sense powers since they are endowed with sense powers of touch, taste, nose, eye, and ear.

## *2: Kṣhapana-Nirgranthas' Assertions on the Path of Liberation*

**Five restraints, five modes of conduct, five exalted wisdoms, and thirteen behaviors are asserted to be the path.**

*Word Commentary on Root Text:* The five restraints are:

- restraint of behavior, which is to be naked and so forth
- restraint of speech, which is to vow not to speak and so forth
- restraint of seeking livelihood just through begging alms from others
- restraint of not letting alms be wasted
- restraint of keeping close the screen for filtering bugs, fan, and so forth...<sup>11</sup>

The five modes of conduct are:

1. not harming others

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2. speaking the truth through having abandoned lying
3. taking what [only] is given through having abandoned stealing and so forth
4. behaving purely through having abandoned impure behavior
5. thoroughly giving away everything through not holding onto even clothing.

The five exalted wisdoms are:

1. exalted wisdom of intelligence attained at birth [due to the influence of previous lives]
2. exalted wisdom arisen from hearing
3. [exalted wisdom of] the boundary, which some explain as the boundary of the time of death, and others explain as the exalted wisdom of retreats in four sessions; or in accordance with the frequent translation as “end” it is explained as the exalted wisdom on the occasion of liberation.
4. exalted wisdom of thorough examination of objects of knowledge by mental investigation and analysis
5. exalted wisdom of divination, astrological calculation, and so forth.

The divisions of behavior are thirteen:

- five divisions of modes of conduct described above
- five divisions of restraints explained above
- secrecy of body, which is to make use of five fires [that is, fires in front, back, on both sides, and the sun above to scorch away karmic accretions], to enter the Ganges, and so forth
- repetition of secret mantra and so forth with speech
- meditative cultivation of the path of liberation with the mind.

They assert that these are the paths that are the means of attaining liberation.

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### *3: Kṣhapana-Nirgranthas' Assertions on the Fruit together with Proofs {4}*

This section has four parts: assertions on liberation, features of transmigrations related with liberation and so forth, features of bonds and karmas obstructing liberation, and expression of proofs.

#### A: KSHAPANA-NIRGRANTHAS' ASSERTIONS ON LIBERATION

##### **Liberation is form.**

*Word Commentary on Root Text:* Liberation is a form called Consummation of the World, which was described above.

#### B: KSHAPANA-NIRGRANTHAS' ASSERTIONS ABOUT FEATURES OF TRANSMIGRATIONS RELATED WITH LIBERATION AND SO FORTH

##### **Five transmigrations, five bodies, possessing one sense power, and so forth.**

*Word Commentary on Root Text:* Hell-beings, animals, humans, gods, and liberated transmigrations are the five transmigrations. The "five bodies" are:

- bodies of those who make use of morsels of food
- bodies of light of gods
- bodies of the six—the lords of the forest and so forth—which have a nature of life
- widely renowned bodies of spontaneous birth
- bodies of those who have attained liberation which is the final state.

These transmigrating beings also are included in the groups of living beings described earlier as possessing one sense power and so forth.

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

C: KSHAPANA-NIRGRANTHAS' ASSERTIONS ON FEATURES OF BONDS AND KARMAS OBSTRUCTING LIBERATION

**Three hundred sixty-three bonds. Karmas of life and so forth.**

*Word Commentary on Root Text:* Bonds are the three hundred sixty-three bad views. The four karmas are those of life-span and those included in the phrase "and so forth" in the root text: bone [that is, lineage], name, and later experience.<sup>12</sup>

D: KSHAPANA-NIRGRANTHAS' EXPRESSION OF PROOFS

**Because of not composing and remaining non-committal, it is proven that omniscience does not exist. Because of sleeping, it is proven that trees and so forth possess mind.**

*Word Commentary on Root Text:* Omniscience does not exist:

- because, according to Nirgranthas, [Buddha] did not compose treatises on astrology, and
- because, according to Mîmāṃsakas, [Buddha] did not compose Vedic treatises on burnt offering, political control, and so forth, and
- because, according to both Nirgranthas and Mîmāṃsakas, [Buddha] did not respond about fourteen points and said that a beginning to cyclic existence is not evident.

*Word Commentary on Root Text:* Because trees sleep in the winter and become hyper-active in the summer, trees and those included in the phrase "and so forth" in the root text—earth, water, fire, and wind—are proved to possess mind.

*b' Reason for Not Describing Others of Lesser Import*

**Though there are many quasi, there is little importance.**

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

### **They will not be elaborated here.**

*Word Commentary on Root Text:* Although there are many quasi-schools of tenets—twenty-five schools of Forders and so forth that arose in the Country of Superiors [India] and the Bön School<sup>a</sup> that arose in Tibet—there is little importance, that is to say, purpose, in knowing them. Hence, they will not be elaborated, that is, explained, here in the root text.

## 2' Refuting Kōhapanas' Assertions

**REFUTATION: Substance and enumerations, whether mutually one entity or not, fall apart. Because liberation is a form, the exhaustion of karma is senseless. If it has size, it is impermanent. A single mode is also contradictory.**

*Word Commentary on Root Text:* When substance and enumerations are analyzed as to whether they are mutually one entity or do not exist as one entity, the features of substance and enumerations fall apart.

*Word Commentary on Root Text:* Because liberation is a form that is a conglomeration of minute particles, although karma is exhausted, there is no sense of release.

*Word Commentary on Root Text:* If the self had size like the body, it would be impermanent, due to which the assertion that it is permanent would degenerate.

*Word Commentary on Root Text:* Since a syllogism that has a single mode does not have the capacity to generate an inference realizing a thesis, the assertion of a correct reason having one mode is contradictory, that is, is not feasible.

**This has been the seventh chapter, the section clearing away**

<sup>a</sup> Within most current Tibetan Buddhist circles, attitudes toward Bön and also toward Tibetan schools that are not enumerated among the so-called “four major schools” have changed considerably.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**with valid cognition the extreme of permanence superimposed by Parivrajakas.**

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}



# BUDDHIST SYSTEMS

# Introduction to Buddhist Schools of Tenets

## 2. Delineating by Stages the Coarse and Subtle Selflessnesses of our own Schools {2}

This section has two parts: positing our own schools of tenets as four through scripture and reasoning and the individual assertions of the four schools of tenets.

### *a. Positing our own Schools of Tenets as Four through Scripture and Reasoning {3}*

This section has three parts: positing the correct, refuting mistakes, and how the Great and Lesser Vehicles debate.

#### (1) CORRECT WAY OF POSITING OUR OWN SCHOOLS OF TENETS AS LIMITED TO FOUR THROUGH SCRIPTURE AND REASONING

**Our own schools are limited to four—Great Exposition, Sūtra, Mind-Only, and Middle Way. It is said that here the schools of tenets are not five.**

*Word Commentary on Root Text:* Our own Buddhist schools are limited to four schools of tenets, Great Exposition School, Sōtra School, Mind-Only School, and Middle Way School because many sōtras and tantras and many scholars and adepts say that Shākyamuni Buddha's teaching does not have five schools of tenets or four vehicles [beyond the three—Hearer, Solitary Realizer, and Great Vehicle].

## (2) REFUTING MISTAKES ABOUT POSITING THE NUMBER OF OUR OWN SCHOOLS OF TENETS

**These four are two—Lesser Vehicle and Great Vehicle schools. Inclusion into three vehicles, assertion of three, and division into five are mistaken.**

*Word Commentary on Root Text:* There are two modes, divided and inclusionary. The divided mode is these four just explained, and the inclusionary mode is that two—Great Exposition School and Sòtra School—are Lesser Vehicle schools, and two—Mind-Only School and Middle Way School—are Great Vehicle schools.

Mistaken are:

1. some Tibetans who include them into three vehicles: the Great Exposition School and Sòtra School as persons of the Hearer Vehicle, the Mind-Only School as persons of the Solitary Realizer Vehicle, and the Middle Way School as persons of the Great Vehicle
2. [Tak-tsang Shay-rap-rin-chen] the author of *Knowing All Tenets* who, by including the Sòtra School in the Great Exposition School, asserts three schools of tenets
3. some [Tibetans]<sup>13</sup> who, separating the Vats|putr|yas from the Great Exposition School, divide them into five schools of tenets.

## (3) HOW THE GREAT AND LESSER VEHICLES DEBATE {2}

This section has two parts: controversies between the Lesser and Great Vehicles and the responses.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

(A) *CONTROVERSIES BETWEEN THE LESSER AND GREAT VEHICLES*

**Both Hearer schools do not assert a basis-of-all, afflicted mentality, selflessness of phenomena, ten grounds, three bodies, and so forth. The earlier do not assert the Great Vehicle as the word. It is renowned that later ones accept it.**

*Word Commentary on Root Text:* Both Hearer schools do not assert the following described in the scriptural collections of the Great Vehicle:

- a basis-of-all
- an afflicted mentality
- a selflessness of phenomena that is an absence of true existence or an absence of difference of entity between apprehended-object and apprehending-subject
- the ten Bodhisattva grounds
- the three bodies (truth, complete enjoyment, and emanation bodies) and their many good qualities
- obstructions to omniscience
- and those included in the phrase “and so forth” in the root text—limitless approaches of retentions<sup>a</sup> and meditative stabilizations, and so forth described in the scriptural collections of the Great Vehicle.

In accordance with what is renowned, earlier members of Hearer schools do not assert that the Great Vehicle scriptural collections are [Buddha’s] word, but later members of Hearer schools do assert that the Great Vehicle scriptural collections are [Buddha’s] word.

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<sup>a</sup> *gzungs, dhāraṇā.*

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(B) *RESPONSES*

*b. Individual Assertions of the Four Buddhist Schools of Tenets {2}*

This section has two parts: systems delineating coarse and subtle selflessnesses of persons and systems delineating coarse and subtle selflessnesses of phenomena.

(1) SYSTEMS DELINEATING COARSE AND SUBTLE SELFLESSNESSES OF PERSONS {2}

This section has two parts: describing a school of tenets delineating the non-existence of a permanent, unitary, and self-powered self and describing a school of tenets delineating the non-existence of a substantially existent self.

# *LESSER VEHICLE SYSTEMS*

## 8. Great Exposition School

*(A) DESCRIBING A SCHOOL OF TENETS  
DELINEATING THE NON-EXISTENCE OF A  
PERMANENT, UNITARY, AND SELF-POWERED SELF  
{3}*

This section has three parts: etymology, divisions, and system of tenets.

### 1' Etymology of Vaibhāḥhika

**Because of mainly propounding the *Great Exposition of Particulars* and because of propounding particulars of substantialities, they are called Proponents of the Great Exposition or Proponents of Particulars.**

*Word Commentary on Root Text:* Because they propound tenets mainly following Vasumitra's *Great Exposition of Particulars*,<sup>a</sup> they are called Vaibhāḥhikas [Proponents of the Great Exposition], or because they propound that the three times [that is, past, present, and future objects] are particulars of substantialities<sup>b</sup> or propound many substantially established phenomena like the Forder Vaisheḥhikas, they are called Vaibhāḥhikas [Proponents of Particulars].

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<sup>a</sup> *mahāvibhāṣā, bye brag bshad mtsho [or mdzod] chen mo* (*Ocean or Treasury of Great Exposition*). It was translated into Tibetan from the Chinese (T 1545) by the Chinese monk-scholar Fa Zun (aka *blo bzang chos 'phags*) only in 1949 but is, as yet, unpublished.

<sup>b</sup> *rdzas, dravya*.

## 2' Divisions of the Great Exposition School<sup>a</sup> {2}

This section has two parts: correct divisions and refuting mistakes.

### *a' Correct Divisions of the Great Exposition School* {4}

#### **The modes of splitting off are two and so forth.**

*Word Commentary on Root Text:* There are two ways in which eighteen schools split off:

- from four basic schools
- from two basic schools.

as well as those included in the phrase “and so forth” in the root text:

- from one basic school
- from three basic schools.

This section has four parts: mode of splitting off from four basic schools, from one basic school, from two basic schools, and from three basic schools.

## 1" MODE OF SPLITTING OFF FROM FOUR BASIC SCHOOLS {2}

This section has two parts: the general system of splitting off from four basic schools according to Vin'tadeva and so forth and Padma's system.

### a" General System of Splitting off from Four Basic

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<sup>a</sup> For more elaboration on this topic, see André Bateau, *Les sectes bouddhiques du Petit Véhicule* (Saigon: 1955).

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Schools according to Vinṭadeva and so forth

**From the Sarvāstivādins, Mahāsaṃghikas, Sthaviras, and Saṃmitīyas there are seven, five, three, and three.**

*Word Commentary on Root Text:* With respect to the ways in which eighteen schools split off from four basic schools, there are two systems—that described by Vinṭadeva and described by [Padma who is] the author of the *śrāmaṇera-varṣāgra-prcchā* and *bhikṣu-varṣāgra-prcchā*.<sup>14</sup> Vinṭadeva's *Compendium Showing the Different Sects*<sup>a</sup> says that from the four basic schools—Sarvāstivādins, Mahāsaṃghikas, Sthaviras, and Saṃmitīyas—respectively seven, five, three, and three split off.<sup>15</sup>

b" Splitting off from Four Basic Schools according to Padma's System

2" MODE OF SPLITTING OFF FROM ONE BASIC SCHOOL

3" MODE OF SPLITTING OFF FROM TWO BASIC SCHOOLS

**Or, the Mahāsaṃghikas have eight schools, and the Sthaviras ten.**

*Word Commentary on Root Text:* There are also two ways in which they split off from two basic schools. The first is that the Mahāsaṃghikas split into eight schools (see chart 3) and the Sthaviras split into ten, as in clear in *sdoms logs* [?].

<sup>a</sup> *gzhung tha dad pa rim par klag pa'i 'khor lo las sde pa tha dad pa bstan pa bsduṣ pa, samayabhedoparacanacakre nikāyabhedopadeśanasamgraha; P5641, vol. 127.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Chart 1: Vinītadeva's Rendition of the Eighteen Sub-Schools of the Great Exposition School from Four Basic Schools*

*Chart 2: Padma's Rendition of the Eighteen Sub-Schools of the Great Exposition School from Four Basic Schools*

*Chart 3: Bhāvaviveka's First Rendition of the Eighteen Sub-Schools of the Great Exposition School from Two Basic Schools (as found in his Blaze of Reasoning)*

*Chart 4: Bhāvaviveka's Second Rendition of the Eighteen Sub-Schools of the Great Exposition School from Two Basic Schools (as found in his Blaze of Reasoning)*

*Chart 5: Vasumitra's Rendition of the Eighteen Sub-Schools of the Great Exposition School from Two Basic Schools*

*Chart 6: Bhāvaviveka's Rendition of the Eighteen Sub-Schools of the Great Exposition School from Three Basic Schools (as found in his Blaze of Reasoning)*

*Word Commentary on Root Text:* [The second way in which they split off from two basic schools is set forth in Bhāvaviveka's *Blaze of Reasoning* (see chart 4), and yet another is found in Vasumitra's *Wheel Stating the Distinctions of the Systems*<sup>a</sup> (see chart 5)].

#### 4" MODE OF SPLITTING OFF FROM THREE BASIC SCHOOLS

### *b' Refuting Mistakes regarding the Divisions of the Great Exposition School*

**That all those are the Great Exposition School and that there are two schools are contradictory. Mere inclusion is**

<sup>a</sup> *gzhung lugs kyi bye brag bkod pa'i 'khor lo, samayabhedoparacanacakra*; P5639, vol. 127.

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**too narrow since the Great Vehicle is explained; moreover. The five Saṃmitīya schools propound an inexpressible self, but they are similar to all concerning the non-existence of a self endowed with the three; they are not other.**

*Word Commentary on Root Text:* Tak-tsang's assertions that:

- all those eighteen schools are the Great Exposition School
- Mahāshasakas, Dārśhāntikas, and so forth are Proponents of Sōtra, and thus the two Hearer schools [that is, the Great Exposition School and the Sōtra School] are included in the eighteen schools

are contradictory. With respect to how Proponents of Sōtra might be included among Proponents of the Great Exposition:

- If this is taken as [meaning] merely that full-fledged and novice monastics who are Proponents of Sōtra are included among full-fledged and novice monastics of any of the four basic schools [Sarvāstivādins, Mahāsaṅghikas, Sthaviras, and Saṅghīyas], this would incur the fault of including too little because full-fledged and novice monastics who are Proponents of the Middle and Proponents of Mind-Only also are included among full-fledged and novice monastics of any of those four basic schools.
- Not only that, but also, since Bhāvaviveka and Avalokitavṛata explain that even the scriptural collections of the Great Vehicle are included in the texts of the eighteen schools, it would incur the fault of including too little.

*Word Commentary on Root Text:* From among the ten Sthavira schools described in Bhāvaviveka's *Blaze of Reasoning* on the occasion of the first mode of division from two root schools into eighteen, five schools—Saṅghīya and so forth—propound that a self that is inexpressible as either substantially existent or imputedly existent, or as the same entity as or a different entity

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from the aggregates, and so forth, exists. However, they are the same as all Inner schools of tenets in:

- asserting the non-existence of a self endowed with the three—the permanence of not disintegrating, the unity of not having parts, and being self-powered such that it does not depend on anything else—
- and valuing dearly the Subduer’s scriptural and realizational teaching.

Hence they are utterly not Other Schools. Since they are Our Schools and propound that uncompounded phenomena—space and so forth—are substantial entities and effective things, they are also not any tenet system except the Great Exposition School.

### 3' Assertions of Tenets by the Great Exposition School {2}

This section has two parts: general indication of their assertions and detailed explanation.

#### *a' General Indication of the Assertions of Tenets by the Great Exposition School {3}*

This section has three parts: presentations of the basis, path, and fruit.

#### 1" PRESENTATION OF THE BASIS BY THE GREAT EXPOSITION SCHOOL

**Two truths, aggregates, constituents, sense-spheres, five transmigrations, foods, the contaminated, the uncontaminated, compounded phenomena, and three uncompounded phenomena. Space is illumination or darkness. Subtle par-**

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Regular text at left margin = Nga-wang-pel-den’s *Word Commentary on the Root Text*.}

**ticles do not have parts and do not touch.**

*Word Commentary on Root Text:* With regard to their presentation of the basis, they assert:

- two truths—conventional and ultimate
- five aggregates—forms, feelings, discriminations, compositional factors, and consciousnesses
- twelve sense-spheres—eye, ear, nose, tongue, body, and mental sense spheres and form, sound, odor, taste, tangible object, and phenomena sense spheres
- eighteen constituents—supports (eye, ear, nose, tongue, body, and mental sense powers), objects (forms, sounds, odors, tastes, tangible objects, and phenomena), and those supported (eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mental consciousness)
- five transmigrations—hell-beings, hungry ghosts, animals, humans, and gods
- foods—morsels, contact, intention, and consciousness
- the contaminated—that which is suitable to increase contaminations by way of either being an object of observation or mental accompanier
- the uncontaminated—that which is not suitable to increase contaminations by way of either being an object of observation or mental accompanier
- compounded phenomena—the five aggregates (forms and so forth)
- three un-compounded phenomena—un-compounded space, analytical cessations, non-analytical cessations
- The space constituent that is in the first of six groups among the sixty-two constituents is a form-sense-sphere having an essence of either illumination or darkness.
- Subtle substance-particles do not have parts and do not

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touch each other [when aggregated].

## 2" PRESENTATION OF THE PATH BY THE GREAT EXPOSITION SCHOOL

**Direct perception and inference are the valid cognitions. Five paths. Enlightenment, and so forth. Six perfections.**

*Word Commentary on Root Text:* With respect to object-possessors [that is, subjects], direct perception and inference are the valid cognitions.

With respect to paths there are:

- Five paths—accumulation, preparation, seeing, meditation, and no more learning
- Six perfections—giving, morality, patience, effort, concentration, and wisdom.

## 3" PRESENTATION OF THE FRUIT BY THE GREAT EXPOSITION SCHOOL

**Twenty aspirants to virtue. Eight Approachers to and Abiders in the fruit. When the twelve deeds in two parts are completed, Buddha is finished. Severance of the continuum of matter and mind in all three without remainder is the fruit.**

*Word Commentary on Root Text:* With regard to their presentation of the fruit, they assert:

- twenty aspirants to virtue:<sup>a</sup>
  1. Eighth Superior
  2. Approacher to Stream Enterer of dull faculties
  3. Approacher to Stream Enterer of sharp faculties

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<sup>a</sup> *dge 'dun, saṅgha*. There are various presentations of these.

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4. Abider in the fruit of Stream Enterer of dull faculties
  5. Abider in the fruit of Stream Enterer of sharp faculties
  6. Stream Enterer who will be reborn from a god lineage into a god lineage
  7. Stream Enterer who will be reborn from a human lineage into a human lineage
  8. [Special Abider in the fruit of Once Returner] with one life intervening [who will take rebirth once more in the desire realm before passing from sorrow]
  9. Never Returner who passes from sorrow in the intermediate state
  10. Never Returner who passes from sorrow from just rebirth [once in the form realm]
  11. Never Returner who passes from sorrow with [great] exertion
  12. Never Returner who passes from sorrow without [great] activity
  - 13.-15. Three Never Returners who rise [to the highest land in the form realm]
  16. Never Returner who goes to finality of the peak of cyclic existence
  17. Never Returner who goes to the formless realm
  18. Never Returner who attains peace in the life [during which the path of seeing is attained, this being on the basis of a life-support of the peak of cyclic existence]
  19. Never Returner with the manifest corpus [of the eight meditative liberations which have been attained and have not degenerated]
  20. Rhinoceros-like Solitary Realizer.
- eight Approachers to and abiders in the fruit:
    1. Approacher to Never Returner
    2. Abider in the fruit of Never Returner

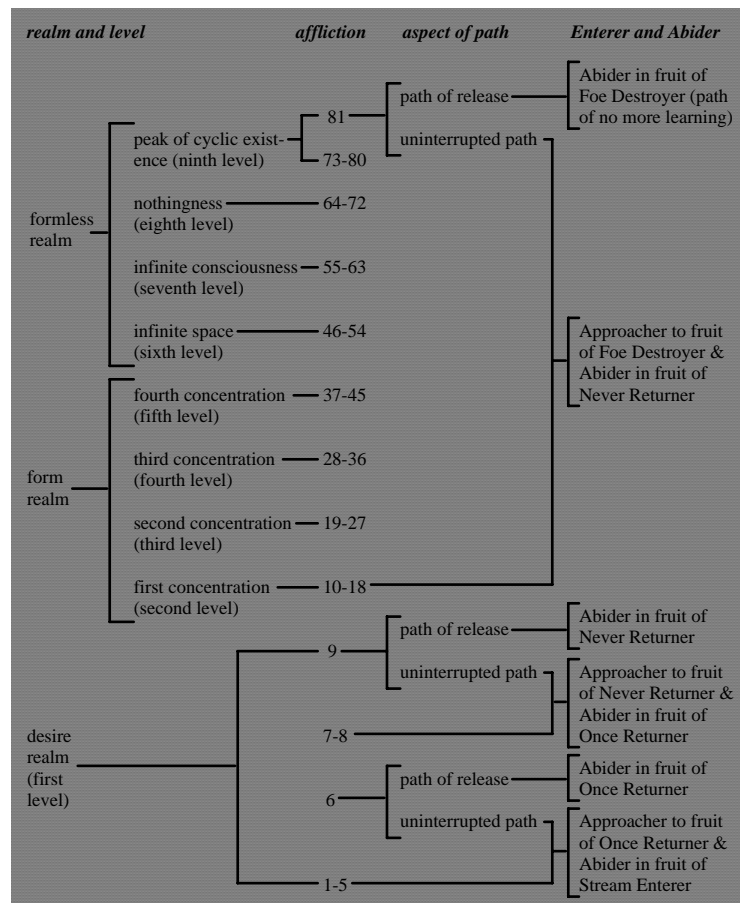
{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

3. Approacher to Once Returner
4. Abider in the fruit of Once Returner
5. Approacher to Never Returner
6. Abider in the fruit of Never Returner
7. Approacher to Foe Destroyer
8. Abider in the fruit of Foe Destroyer

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*Chart 7: Path of Meditation*  
(read from bottom to top)



*Word Commentary on Root Text:* The twelve deeds of a Buddha are divided into two classes [three different ways]:

- those of a householder [that is, the first five] and those of one who has left the household [that is, the last seven]

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- those of a common being [that is, the first nine] and those of a Superior [that is, the last three]
- those of a Bodhisattva [that is, the first nine] and those of a Buddha [that is, the last three].

They assert that when those are completed, the activities of the actual exalted body of a Buddha are finished.

They assert that in all three actualizations of nirvâòas without remainder by Hearers, Solitary Realizers, and Buddhas the continuums of matter and mind are severed, whereupon only the sphere of peace remains.

### *b' Detailed Explanation of the Assertions of Tenets of the Great Exposition School {7}*

This section has seven parts: assertions on the two truths, scriptural collections, divisions of direct perception, cause and effect and non-revelatory form, aspects of consciousness and five basic categories, features of a Buddha, and unique features of individual schools.

#### 1" ASSERTIONS ON THE TWO TRUTHS IN THE GREAT EXPOSITION SCHOOL

**Phenomena such that awareness is cancelled or is not cancelled due to breaking up or separation are respectively conventional truths and ultimate truths.**

*Word Commentary on Root Text:* A phenomenon such that an awareness apprehending it is cancelled due to actually breaking it up or mentally separating it into its individual parts is a conventional truth.

*Word Commentary on Root Text:* A phenomenon such that an awareness apprehending it is not cancelled due to actually breaking it up or mentally separating it into its individual parts

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is an ultimate truth.

## 2" ASSERTIONS ON SCRIPTURAL COLLECTIONS IN THE GREAT EXPOSITION SCHOOL

**Because there are three, the Seven Treatises are the word. Scriptures are compositional factors.**

*Word Commentary on Root Text:* If the Seven Treatises of Manifest Knowledge were not the word [of Buddha], there would be no scriptural collection of manifest knowledge, but since [Buddha] said, "Monastics, the third scriptural collection...", the Seven Treatises are the word [of Buddha]. Because scriptures and treatises are sound-generalities<sup>a</sup> that are composites of the three—letter, stems, and words—they are non-associated compositional factors.<sup>b</sup>

## 3" ASSERTIONS ON THE DIVISIONS OF DIRECT PERCEPTION IN THE GREAT EXPOSITION SCHOOL

**Direct perceptions: sense, mental, and yogic. Self-cognizing consciousnesses do not exist.**

*Word Commentary on Root Text:* With respect to direct perceptions, even though three—sense, mental, and yogic direct perceptions—are asserted, there are no self-cognizing consciousnesses.<sup>c</sup>

<sup>a</sup> *sgra spyi, śabdāsāmānya*; less literally, generic images of terms.

<sup>b</sup> *ldan min 'du byed, viprayuktasamskāra*. In the other Buddhist systems, generic images are not asserted to be non-associated compositional factors, which are impermanent, but instead are asserted to be permanent in the sense of not disintegrating but not in the sense of always existing.

<sup>c</sup> *rang rig, svasaṃvedana*. A self-cognizing consciousness is, roughly speaking, a mind's awareness of itself simultaneous with its awareness of an object.

#### 4" ASSERTIONS ON CAUSE AND EFFECT AND NON-REVELATORY FORM IN THE GREAT EXPOSITION SCHOOL

**Simultaneous cause and effect exist. Non-revelatory form is form.**

*Word Commentary on Root Text:* There are many [types of] fully qualified simultaneous cause and effect—those which have association [such as minds and their accompanying mental factors], simultaneously arisen causes and effect [such as a pot and the eight substance-particles<sup>a</sup> that exist in its collection], and so forth. Non-revelatory form is fully qualified form.<sup>b</sup>

#### 5" ASSERTIONS ON ASPECTS OF CONSCIOUSNESS AND FIVE BASIC CATEGORIES IN THE GREAT EXPOSITION SCHOOL

**Sense-consciousnesses do not have the aspect. The five categories are things and substantially established.**

*Word Commentary on Root Text:* Sense consciousnesses actually know objects without the aspect of a representation.

*Word Commentary on Root Text:* There are five basic categories:

1. appearing forms<sup>c</sup>
2. main minds<sup>d</sup>

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<sup>a</sup> The eight are earth, water, fire, wind, form, odor, taste, and tangible object.

<sup>b</sup> Non-revelatory forms are, for example, the subtle form of the absence of a vow as in the case of the subtle form of non-virtuous deeds that a butcher would always possess even when not actually engaged in killing.

<sup>c</sup> *gzugs, rūpa.*

<sup>d</sup> *sems, citta.*

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3. accompanying mental factors<sup>a</sup>
4. states of compositional factors not associated [with either minds or mental factors]<sup>b</sup>
5. uncompounded phenomena<sup>c</sup>

*Word Commentary on Root Text:* All five basic categories are asserted to be effective things.

*Word Commentary on Root Text:* All five basic categories are asserted to be substantially established.<sup>d</sup>

## 6" ASSERTIONS ON FEATURES OF A BUDDHA IN THE GREAT EXPOSITION SCHOOL

**The form aggregate is not; a Buddha is the attributes of non-learning.**

*Word Commentary on Root Text:* The form aggregate of a Buddha is not a Buddha. The Buddha that is the object to which one goes for refuge is asserted to be only the attributes of non-learning.

## 7" ASSERTIONS ON THE UNIQUE FEATURES OF THE INDIVIDUAL SCHOOLS

**For many unique, look at the texts of Bhāvaviveka and so forth.**

*Word Commentary on Root Text:* For many unique assertions of the individual schools look at the texts of the master Bhāvaviveka—the *Heart of the Middle* and its autocommentary, the *Blaze of Reasoning*—and those included in the phrase “and so forth”

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<sup>a</sup> *sems byung, caitta.*

<sup>b</sup> *ldan pa ma yin pa'i 'du byed, viprayuktasaṃskāra.*

<sup>c</sup> *'dus ma byas, asaṃskṛta.*

<sup>d</sup> *rdzas grub, dravyasiddha.*

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in the root text, Avalokitavrata's *Commentarial Explanation of (Bhāvaviveka's) "Lamp for (Nāgārjuna's) 'Wisdom,'"* Vasumitra's *Wheel Stating the Distinctions of the Systems,*<sup>a</sup> and Vinīṭadeva's *Compendium Showing the Different Sects,*<sup>b</sup> and you will know them.

**This has been the eighth chapter, the section on the Great Exposition School which, having refuted the extreme of permanence, propounds the three times as particulars of substantial entities.**

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<sup>a</sup> *gzhung lugs kyi bye brag bkod pa'i 'khor lo, samayabhedoparacanacakra; P5639, vol. 127.*

<sup>b</sup> *gzhung tha dad pa rim par klag pa'i 'khor lo las sde pa tha dad pa bstan pa bsdus pa, samayabhedoparacanacakra nikāyabhedopadeśanasamgraha; P5641, vol. 127.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

## 9. Sòtra School

### *(B) DESCRIBING A SCHOOL OF TENETS DELINEATING THE NON-EXISTENCE OF A SUBSTANTIALLY EXISTENT SELF<sup>a</sup> {3}*

This section has three parts: meaning of the term, divisions, and description of tenets.

#### 1' Meaning of the Term Sautrāntika

**Because of propounding the sets of sutras as valid, Propo-  
nents of Sūtra.**

*Word Commentary on Root Text:* Because of being a Hearer school propounding tenets upon taking mainly the sets of sòtras<sup>b</sup> to be valid, the convention “Proponents of Sòtra” is designated.

#### 2' Divisions of the Sòtra School

**The divisions are Followers of Scriptures and Followers of Reasonings. By way of aspect, three.**

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<sup>a</sup> This is what Jam-yang-shay-pa originally calls this section, but at this point he switches to “the Sòtra School delineating the subtle selflessness of persons.”

<sup>b</sup> *mdo sde, sūtrānta*. This is not the sets of discourses among the three scriptural collections—discipline (*'dul ba, vinaya*), sets of discourses (*mdo sde, sūtrānta*), and manifest knowledge (*chos mngon pa, abhidharma*) but sòtras from any of these three collections, which Jam-yang-shay-pa specifies as those cited in “Vasubandhu’s *Treasury of Manifest Knowledge*, his commentary, and so forth.”

*Word Commentary on Root Text:* The divisions are the two, Followers of Scriptures described in Vasubandhu's *Treasury of Manifest Knowledge*, his commentary, and so forth and Followers of Reasonings described in Dharmakīrti's Seven Treatises on Prime Cognition<sup>a</sup> and so forth.

*Word Commentary on Root Text:* By way of assertions on aspect there are three, Proponents of an Equal Number of Apprehended-Objects and Apprehending-Subjects, Non-Pluralists, and Sequentialists (see also 277).

### 3' Description of the Tenets of the Sūtra School {2}

This section has two parts: general indication of their tenets and detailed explanation.

#### *a' General Indication of the Tenets of the Sūtra School {3}*

This section has three parts: presentations of the basis, path, and fruit.

#### 1" THE SUTRA SCHOOL'S PRESENTATION OF THE BASIS {2}

This section has two parts: their presentations of the two truths and of the aggregates, constituents, and sense spheres.

#### a" Presentation of the Two Truths by the Sūtra School [Following Reasoning]<sup>b</sup>

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<sup>a</sup> *tshad ma sde bdun.*

<sup>b</sup> The Sūtra School Following Scripture assert the two truths in the same way as the

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**The two truths are and are not truly able to perform functions.**

*Word Commentary on Root Text:* An ultimate truth is a phenomenon able to perform a function ultimately.

*Word Commentary on Root Text:* An obscurational truth is a phenomenon unable to perform a function ultimately.

b" The Sōtra School's Presentation of the Aggregates, Constituents, and Sense Spheres

**Aggregates, constituents, sense spheres, compounded phenomena, and un-compounded phenomena. Those are the basis.**

*Word Commentary on Root Text:* Their assertions on the five aggregates, the eighteen constituents, and the twelve sense spheres mostly agree with the Great Exposition School.<sup>a</sup>

*Word Commentary on Root Text:* The compounded are the five aggregates, and there also are conventions of three un-compounded phenomena [namely, un-compounded space, analytical cessations, and analytical cessations] or four un-compounded phenomena [including thusness].

*Word Commentary on Root Text:* However, un-compounded phenomena are not limited to those since there are many un-compounded phenomena such as term-generalities, meaning-generalities, generality, common locus, one, different, past ob-

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Proponents of the Great Exposition.

<sup>a</sup> Nga-wang-pel-den continues with a point that is not in Jam-yang-shay-pa's root text:

However, it may be that since [the Sōtra School] asserts that an aggregate is imputedly existent, they assert that form and form aggregate are not mutually inclusive and that eye and eye-constituent have four possibilities.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

jects, future objects, and so forth.

*Word Commentary on Root Text:* That is their presentation of the basis.

## 2" THE SUTRA SCHOOL'S PRESENTATION OF THE PATH

**The harmonies with enlightenment, the liberations, the serial, mercy, and so forth are the path.**

*Word Commentary on Root Text:* About the path there are:

### *THIRTY-SEVEN HARMONIES WITH ENLIGHTENMENT*

- I. Four mindful establishments
  1. Mindful establishment on the body
  2. Mindful establishment on feeling
  3. Mindful establishment on mind
  4. Mindful establishment on phenomena
- II. Four thorough abandonings
  5. Thoroughly abandoning thorough afflictions already generated
  6. Not generating thorough afflictions not yet generated
  7. Increasing pure qualities already generated
  8. Generating pure qualities not yet generated
- III. Four legs of magical manifestation
  9. Aspiration
  10. Effort
  11. Contemplation
  12. Analysis
- IV. Five faculties
  13. Faith
  14. Effort
  15. Mindfulness
  16. Meditative stabilization
  17. Wisdom

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

- V. Five powers<sup>a</sup>
  - 18. Faith
  - 19. Effort
  - 20. Mindfulness
  - 21. Meditative stabilization
  - 22. Wisdom
- VI. Seven branches of enlightenment
  - 23. Correct mindfulness
  - 24. Correct discrimination of phenomena/doctrine
  - 25. Correct effort
  - 26. Correct joy
  - 27. Correct pliancy
  - 28. Correct meditative stabilization
  - 29. Correct equanimity
- VII. Eightfold path
  - 30. Correct view
  - 31. Correct realization
  - 32. Correct speech
  - 33. Correct aims of actions
  - 34. Correct livelihood
  - 35. Correct exertion
  - 36. Correct mindfulness
  - 37. Correct meditative stabilization.

#### *EIGHT MEDITATIVE LIBERATIONS<sup>b</sup>*

1. liberation of the embodied looking at a form: [yogis consider themselves to be beings with a body and cultivate any of the

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<sup>a</sup> These are stronger than the preceding five.

<sup>b</sup> These eight are called “liberations” not because they liberate beings from cyclic existence but because they free beings from the manifest activity of specific afflictive emotions. They are to be distinguished from complete cessations of afflictive emotions which involve the conquest of both the manifest appearance and the predisposing potencies for the afflictive emotions.

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

four concentrations, which are included in the form realm].<sup>16</sup>

2. liberation of the formless looking at a form: [yogis consider themselves to be beings without a body and cultivate any of the four concentrations, which are included in the form realm].
3. liberation of beautiful form: [yogis consider themselves to have an attractive body and cultivate any of the four concentrations, which are included in the form realm. These first three are prerequisites for making physical manifestations and thus are called three paths of manifestation.]
4. liberation of limitless space: [yogis concentrate solely on space and imagine that it is infinite].
5. liberation of limitless consciousness: [yogis concentrate solely on consciousness and imagine that it is infinite].
6. liberation of nothingness: [yogis imagine that there is nothing to be apprehended and no apprehender].
7. liberation of peak of cyclic existence: [yogis imagine that there are no coarse objects to be apprehended but that there are subtle objects of apprehension].
8. liberation of cessation: [yogis enter a state of meditative equipoise that is an absence of manifest activity of the six consciousnesses].

#### *NINE SERIAL ABSORPTIONS*

1. meditative equipoise of the first concentration
2. meditative equipoise of the second concentration
3. meditative equipoise of the third concentration
4. meditative equipoise of the fourth concentration
5. meditative equipoise of limitless space
6. meditative equipoise of limitless consciousness
7. meditative equipoise of nothingness
8. meditative equipoise of peak of cyclic existence
9. meditative equipoise of cessation.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* Although the type of realization [of selflessness] does not differ, the Great Vehicle is considered to be supreme due to mercy, compassion, and so forth, as well as the [Bodhisattva] grounds, perfections, and so forth.

*Word Commentary on Root Text:* That is their presentation of the path; it mostly accords with Vasubandhu's *Treasury of Manifest Knowledge*.

### 3" THE SŪTRA SCHOOL'S PRESENTATION OF THE FRUIT

#### **The two with Approachers and Abiders, Solitary Realizers, and perfect Buddhas.**

*Word Commentary on Root Text:* In agreement with Vasubandhu's *Treasury of Manifest Knowledge*, they assert:

- the two—Hearers and Solitary Realizers—who have the eight Approachers and Abiders
- two types of Solitary Realizers—congregating and rhinoceros-like
- and also perfect Buddhas.

That is the presentation of the fruit.

#### *b' Detailed Explanation of the Tenets of the Sūtra School {10}*

This section has ten parts: assertion that things are momentary, assertions on scripture, assertions about the features of forms such as minute particles, assertions about the features of imputed existents, assertions about the aspect of consciousness, assertion about cause and effect, assertion that Foe Destroyers do not fall from abandonments and realizations, assertion about the branches of concentrations, assertion about direct perception, and assertion about Great Vehicle Superiors.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

## 1" THE SUTRA SCHOOL'S ASSERTION THAT THINGS ARE MOMENTARY

### **Things are momentary.**

*Word Commentary on Root Text:* Things made upon the collection and aggregation of causes and conditions are momentary.

## 2" SUTRA SCHOOL'S ASSERTIONS ON SCRIPTURE

### **The Seven Treatises are not taken to be the Word. Manifest knowledge is the descriptions of the specific and the general residing in the sets of discourses and discipline. Scripture is words, form.**

*Word Commentary on Root Text:* The scriptural division of manifest knowledge within [Buddha's] word is the sōtra passages residing in the scriptural collections of the sets of discourses and the discipline that describe here and there the specific and general characters of phenomena. Scriptures such as [Buddha's word,] treatises, and so forth have a nature of words, and hence are included in form.

## 3" SUTRA SCHOOL'S ASSERTIONS ABOUT THE FEATURES OF FORMS SUCH AS MINUTE PARTICLES

### **Minute particles have parts, and are partless. The non-revelatory is not form. The physical are not valid cognitions.**

*Word Commentary on Root Text:* There are two assertions with regard to minute particles—as having parts and as partless.

*Word Commentary on Root Text:* Non-revelatory forms<sup>a</sup> [such as a vow of individual liberation] do not substantially exist.

*Word Commentary on Root Text:* A physical eye sense power is

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<sup>a</sup> *mam par rig byed ma yin pa'i gzugs, avijñaptirūpa.*

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not a valid cognition.

#### 4" SUTRA SCHOOL'S ASSERTION ABOUT THE FEATURES OF IMPUTED EXISTENTS

**Non-products are non-things. Compositional factors are not material, but imputed.**

*Word Commentary on Root Text:* Uncompounded phenomena do not exist as effective things, and non-associated compositional factors are imputed existents that are not material, that is to say, do not substantially exist.

#### 5" SUTRA SCHOOL'S ASSERTIONS ABOUT THE ASPECT OF CONSCIOUSNESS

**Sense consciousnesses are aspected. The three systems are equal number of apprehended-objects and apprehending-subjects, equal number apprehended serially, and the varieties as one aspect: the systems of the schools of Scripture and Reasoning.**

*Word Commentary on Root Text:* Sense consciousnesses possess a representation of the object.

*Word Commentary on Root Text:* There are three systems:

1. Proponents of an Equal Number of Apprehended-Objects and Apprehending-Subjects<sup>a</sup> assert that when looking at a mottle of colors, many eye consciousnesses of similar type equal in number to the aspects apprehended—blue, yellow, white, red, and so forth—are produced simultaneously.
2. Serial Pluralists<sup>b</sup> assert that when looking at a mottle of col-

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<sup>a</sup> *gzung 'dzin grangs mnyam.*

<sup>b</sup> *sna tshogs rim 'byung.*

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ors, many eye consciousnesses of similar type equal in number to the aspects apprehended—blue, yellow, white, red, and so forth—are produced serially.

3. Non-Pluralists<sup>a</sup> assert that when looking at a mottle of colors, it is not contradictory for the various colors of the mottle to appear to one consciousness, and hence a single consciousness having the aspects [of the colors] of the mottle is produced.

*Word Commentary on Root Text:* [Jam-yang-shay-pa] explains that there are both Followers of Scripture and Followers of Reasoning among Proponents of an Equal Number of Objects and Subjects and that Serial Pluralism is the system of only the Sōtra School Following Scripture. However, since he does not clearly set forth proofs for this, it should be examined.

## 6" SUTRA SCHOOL'S ASSERTION ABOUT CAUSE AND EFFECT

### **Cause and effect are not simultaneous.**

*Word Commentary on Root Text:* The non-simultaneous are needed for fully qualified cause and effect.

## 7" SUTRA SCHOOL'S ASSERTION THAT FOE DESTROYERS DO NOT FALL FROM ABANDONMENTS AND REALIZATIONS

### **No falling from abandonments and realization.**

*Word Commentary on Root Text:* Foe Destroyers necessarily do not fall from their abandonments [of obstructions] and realizations [of selflessness].

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<sup>a</sup> *sna tshogs gnyis med.*

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## 8" SUTRA SCHOOL'S ASSERTION ABOUT THE BRANCHES OF CONCENTRATIONS

### **A body consciousness is suitable as a branch.**

*Word Commentary on Root Text:* The bliss that is a branch of the first three concentrations is a feeling that is a body consciousness; hence, a body consciousness generated by the power of meditation is suitable as a branch of a concentration.

## 9" SUTRA SCHOOL'S ASSERTIONS ABOUT DIRECT PERCEPTION

### **Direct perceptions are the four—sense, mental, yogic, and self-cognizing. An appearing-object of direct perception is impermanent; selflessness is implicit.**

*Word Commentary on Root Text:* With respect to direct perceptions there are four: sense direct perceptions, mental direct perceptions, yogic direct perceptions, and self-cognizing direct perceptions. Because the appearing-object of a sentient being's direct perception must be impermanent, a yogic direct perception realizing selflessness explicitly realizes compositional phenomena that are devoid of self and implicitly realizes selflessness.

## 10" SUTRA SCHOOL'S ASSERTIONS ABOUT GREAT VEHICLE SUPERIORS

### **Bodhisattva Superiors are in meditative equipoise. The two, truth and form, are Buddha.**

*Word Commentary on Root Text:* That Bodhisattva Superiors are necessarily in meditative equipoise accords with the system of Vasubandhu's *Treasury of Manifest Knowledge*, but the assertion that both the truth and form bodies of a Buddha are Buddha is different

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**This has been the ninth chapter, the section on those who, having refuted a permanent self and substantialities, propound the sūtras as valid.**

# *GREAT VEHICLE SYSTEMS*

# Introduction to Great Vehicle Schools of Tenets

## (2) MIND-ONLY AND MIDDLE WAY SYSTEMS DELINEATING COARSE AND SUBTLE SELFLESSNESSES OF PHENOMENA {2}

This section has two parts: general indication and individual explanations.

### *(A) GENERAL INDICATION OF THE MIND-ONLY AND MIDDLE WAY SYSTEMS DELINEATING COARSE AND SUBTLE SELFLESSNESSES OF PHENOMENA {2}*

This section has two parts: how the thought of the Subduer is commented upon and brief indication of the uniqueness of the two Great Vehicle schools of tenets.

### 1' How the Thought of the Subduer is Commented Upon {2}

This section has two parts: (1) explaining the difference between the mere thought of the Subduer and the final thought of the Subduer and (2) two modes of opening chariot-ways.

### *a' Explaining the Difference between the Mere Thought of the Subduer and the Final Thought of the Subduer*

**They assert that because the Proponents of Objects are po-**

**sited in accordance with the meaning of the first wheel, and the two, the Middle Way and Mind-Only Schools, in accordance with the systems of the middle and final wheels, even the four tenet systems are the thought of the Subduer, inferior and superior.**

*Word Commentary on Root Text:* Scholars assert that because:

- the two Proponents of [Truly Existent External] Objects [that is, the Great Exposition School and the Sōtra School] are posited in accordance with the meaning of the first wheel as indicated here [in the *Sūtra Unraveling the Thought*], and
- the two, the Middle Way School and the Mind-Only School, are posited in accordance with the systems of the middle and final wheels as indicated here [in the *Sūtra Unraveling the Thought*],

even all four tenet systems are the thought of the Subduer's scriptures. They also assert that there are differences of inferiority and superiority in the thought of the Subduer's scriptures.

**The features are included into Great Vehicle Sūtra and Mantra. Each also is expounded by scholars in the systems of the Middle Way School and the Mind-Only School.**

*Word Commentary on Root Text:* The many features present in the Great Vehicle that differ from the Lesser Vehicle are included by scholars into two systems of Great Vehicle Sōtra and Great Vehicle Mantra because Sōtra and Mantra each also are expounded by scholars in the manner of the Middle Way School and the Mind-Only School.

### *b' Two Modes of Opening Chariot-Ways*

**The two great chariots prophesied by the Conqueror newly opened the ways of the Middle and of Mind-Only through**

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**the kindness of Mañjuḥṣa and Maitreyaṅātha in accordance with the *Teachings of Akṣhayamati Sūtra* and the *Sūtra Unraveling the Thought*. The widespread opinion of four is not feasible. It is asserted that three are suitable.**

*Word Commentary on Root Text:* [Nāgārjuna and Asaṅga,] the two great chariots prophesied by the Conqueror, newly opened the chariot-ways for [respectively]:

- the Middle Way School through the kindness of the foremost holy Mañjuḥṣa in accordance with the *Teachings of Akṣhayamati Sūtra*
- and the Mind-Only School through the kindness of the regent Maitreyaṅātha in accordance with the *Sūtra Unraveling the Thought*.

*Word Commentary on Root Text:* The opinion, widespread among earlier generations of Tibetans, that there are four openers of chariot-ways—Nāgārjuna, Asaṅga, Vasubandhu, and Dignāga—is not feasible.

*Word Commentary on Root Text:* In our own system scholars assert that three openers of chariot-ways are suitable—Nāgārjuna, Asaṅga, and the foremost holy Maitreya.

## 2' Brief Indication of the Uniqueness of the Two Great Vehicle Schools of Tenets

**Mostly the vast paths are concordant, not the profound.**

*Word Commentary on Root Text:* Assertions by the Mind-Only School and the Middle Way School with regard to vast paths [of compassionate method] mostly are in accord. Their assertions on the profound are not in accord.

*(B) INDIVIDUAL EXPLANATIONS OF THE MIND-  
ONLY AND MIDDLE WAY SYSTEMS DELINEATING  
COARSE AND SUBTLE SELFLESSNESSES OF  
PHENOMENA {3}*

This section has three parts: indicating the Mind-Only system, the Middle Way system, and, as an offshoot, an elimination of qualms about the fruit vehicle.

## 10. Mind-Only School

### 1' Indicating the Mind-Only System {3}

This section has three parts: definition together with etymologies, divisions, and tenets.

#### *a' Definition of the Mind-Only School*

**Since they propound that the three realms are cognition itself and mind-only, they are called Proponents of Cognition and Proponents of Mind-Only.**

*Word Commentary on Root Text:* Since they propound that all three realms are cognition itself and mind-only, they are called Proponents of Cognition and Proponents of Mind-Only.

#### *b' Divisions of the Mind-Only School*

**The divisions are Followers of Scripture and Followers of Reasoning; True Aspectarians and False Aspectarians.**

*Word Commentary on Root Text:* The divisions are:

- Followers of Scripture, such as Asaṅga's Treatises on the Grounds and so forth, and Followers of Reasoning, set forth in [Dignāga's *Compilation of Prime Cognition* and]<sup>17</sup> Dharmakīrti's Seven Treatises
- True Aspectarians,<sup>a</sup> who assert that the apprehended aspect in sense consciousnesses truly exists, and False Aspectarians,<sup>b</sup> who assert that the apprehended aspect of sense consciousnesses is false (see 415ff.)

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<sup>a</sup> *mam bden pa, satyākāravādin.*

<sup>b</sup> *mam brdzun pa, alīkākāravādin.*



## *c' Tenets of the Mind-Only School {2}*

This section has two parts: texts on which their tenets rely and actual tenets described in those texts.

### 1" TEXTS ON WHICH THEIR TENETS RELY {3}

This section has three parts: source texts for the interpretable and definitive, from what approaches the interpretable and definitive are differentiated, and how texts are divided into the interpretable and definitive through that way.

#### a" Source Texts for the Interpretable and Definitive in the Mind-Only School

**Good differentiation is definitive. The other two require interpretation.**

*Word Commentary on Root Text:* From among the three wheels of doctrine indicated here in the *Sūtra Unraveling the Thought*, the wheel of doctrine of good differentiation is definitive in the sense of being literal, and the other two wheels of doctrine require interpretation in the sense that they are not literal.

#### b" From what Approaches the Interpretable and Definitive are Differentiated in the Mind-Only School

**The interpretable and definitive are divided by way of four reliances, four reasonings, four thoughts, and four indirect intentions.**

*Word Commentary on Root Text:* By what are the interpretable and the definitive differentiated? Words and meanings are differentiated by the four reliances and the four reasonings; the interpretable and the definitive are differentiated with respect to

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scriptures<sup>a</sup> by the four thoughts and the four indirect intentions.

### c" How Texts are Divided into the Interpretable and Definitive through that way in the Mind-Only School {3}

This section has three parts: how the Followers of Scripture differentiate the interpretable and the definitive, how the Followers of Reasoning differentiate the interpretable and the definitive, and how the interpretable and the definitive are differentiated common to the Sôtra School and the Mind-Only School.

#### *1: How Mind-Only Followers of Scripture Differentiate the Interpretable and the Definitive {2}*

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<sup>a</sup> Gung-tang makes a critical difference between *gsung rab **kyi** drang nges 'byed pa* and *gsung rab **la** drang nges 'byed pa*; I translate the former as "differentiating the interpretable and definitive **within** the scriptures" and the latter as "differentiating the interpretable and definitive **with respect to** the scriptures"; admittedly, the English is no clearer than the Tibetan. According to Gung-tang (*Difficult Points*, 38.4), the former, "differentiating the interpretable and definitive **within** the scriptures," means to identify what are interpretable and what are definitive scriptures from among the scriptures (*gsung rab **kyi nang nas** drang don gyi gsung rab dang nges don gyi gsung rab gang yin so sor ngos bzung ba la byed*) whereas the latter "differentiating the interpretable and the definitive **with respect to** the scriptures," means to differentiate the interpretable and the definitive with respect to the *meaning* of the scriptures, this requiring extensive delineation of the presentation of the two truths, which itself requires realization of emptiness. Therefore, the latter cannot be required for realization of emptiness, whereas the former can. The latter is called (37.7) "differentiating the interpretable and the definitive on the level of the meaning that is expressed within the scriptures" (*brjod bya don gyi drang nges 'byed pa*) whereas the former is called (38.5) "differentiating the interpretable and the definitive on the level of the words that are the means of expression" (*rjod byed tshig gi drang nges 'byed pa*). See *Reflections on Reality*, 99.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

This section has two parts: how Followers of Scripture explain that the first wheel requires interpretation and how Followers of Scripture explain that the middle wheel requires interpretation.

#### A: HOW MIND-ONLY FOLLOWERS OF SCRIPTURE EXPLAIN THAT THE FIRST WHEEL REQUIRES INTERPRETATION

**The first requires interpretation because of scripture and the non-existence of external objects. In consideration of the appearance of objects, it is for the sake of entry.**

*Word Commentary on Root Text:* The first wheel of doctrine indicated here [in the *Sūtra Unraveling the Thought*] is of non-literal interpretable meaning:

- because of being damaged by:
  1. scriptures teaching that imputational natures are not established by way of their own character and teaching that apprehended-object and apprehending-subject are not established as separate substantial entities, and
  2. reasoning proving that imputational natures are not established by way of their own character and proving that external objects do not exist
- and because it is in consideration that imputational natures conventionally exist and that consciousnesses having appearance of external objects arise in dependence upon predispositions making the appearance of external objects
- and because it is for the sake of trainees who for the time being are unfit to be taught the selflessness of phenomena, so that they will enter into realization of the selflessness of persons.

#### B: HOW MIND-ONLY FOLLOWERS OF SCRIPTURE EXPLAIN THAT THE MIDDLE WHEEL REQUIRES INTERPRETATION {3}

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
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This section has three parts: the thought behind the statements that [all phenomena] are natureless, the thought behind the statements that [all phenomena are] unproduced and so forth, and the thought behind the explanation of forbearance with respect to the doctrine of non-production.

1\* Thought behind the Statements that [All Phenomena] are Natureless {2}

This section has two parts: the basis in [Buddha's] thought and damages to the explicit teaching.

*a\* Basis in [Buddha's] Thought behind the Statements that [All Phenomena] are Natureless*

**The middle, the Great Vehicle sūtras on the profound, are not literal because of being in consideration of the non-natures of the three characters.**

*Word Commentary on Root Text:* The middle wheel of doctrine indicated here [in the *Sūtra Unraveling the Thought*], the Great Vehicle sūtras extensively teaching the profound path, is not literal because the statement that all phenomena are natureless is in consideration of the naturelessness of the three characters.<sup>a</sup>

*b\* Damages to the Explicit Teaching that [All Phenomena] are Natureless*

**It is not suitable to be literal; this would deprecate.**

*Word Commentary on Root Text:* The middle wheel of doctrine indicated here [in the *Sūtra Unraveling the Thought*], the Great Vehicle sūtras extensively teaching the profound path, is not lit-

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<sup>a</sup> See the reasoning in the next section.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

eral also<sup>a</sup> because the statement that all phenomena are natureless is not suitable to be literal and because if the statement that all phenomena are natureless is held to be literal, this would deprecate all three characters.

2\* Thought behind the Statements that [All Phenomena are] Unproduced and so forth

**Because of not being produced and so forth in that way, they are unproduced and so forth.**

*Word Commentary on Root Text:* Because the three characters are unproduced and so forth [that is, unceasing, quiescent from the start, and naturally thoroughly passed beyond sorrow] in just the way that they are natureless, [Buddha] spoke of [all phenomena] as unproduced and so forth.

3\* Thought behind the Explanation of Forbearance with respect to the Doctrine of Non-Production

**Forbearance with respect to the doctrine of non-production is by way of eight—itsself, other, and so forth.**

*Word Commentary on Root Text:* The statements [in sūtra] about attaining forbearance with respect to the doctrine of non-production<sup>b</sup> are by way of eight bases in [Buddha's] thought:

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<sup>a</sup> Continuing from the word commentary in the immediately previous section.

<sup>b</sup> A-ku Ío-drö-gya-tso (*Precious Lamp*, 223.2) takes “attaining forbearance with respect to the doctrine of non-production” as referring to attaining forbearance, that is, facility, with respect to the meaning of the selflessness of phenomena. Jik-may-dam-chö-gya-tso (*Port of Entry*, 505.6) adds that through ascertaining the meaning of the non-production of phenomena upon taking the eight non-productions as reasons, one attains forbearance with respect to the doctrine of non-production, that is, selflessness.

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1. No production of a beginning to cyclic existence
2. No production again—of what was produced before—as itself
3. No new production of other [sentient beings] who did not exist earlier [and no production of other phenomena that did not exist earlier since something of similar type to what ceased earlier is produced]<sup>a</sup>
4. No production of imputational natures by way of their own character
5. No production of other-powered natures under their own power [without relying on their respective conditions]
6. No production of change in thoroughly established natures
7. No production of afflictive emotions in [Foe Destroyers] who have attained knowledge of the extinction [of afflictive emotions]
8. No production of enhancements in a truth body.<sup>b</sup>

*Word Commentary on Root Text:* The term “and so forth” [in the root text] is explained as including the bases in [Buddha’s] thought for the statement that there is one final vehicle, for the

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<sup>a</sup> Production is a case of the cause’s ceasing and something of a similar type being produced.

<sup>b</sup> Gung-tang (*Annotations*, ’u, 114.3) explains that Maitreya’s reasons for choosing merely these eight are threefold:

1. To dispel contradictions adduced by the Proponents of Truly Existent External Objects who attempt to prove that the Perfection of Wisdom Sôtras are not the word of Buddha, by claiming that the Perfection of Wisdom Sôtras deprecate the presentations of entry into cyclic existence and reversal into nirvâḍa
2. To refute the Proponents of Non-Nature who claim that the Perfection of Wisdom Sôtras are literally acceptable
3. To answer the argument by the Proponents of Non-Nature that the Proponents of Mind-Only deprecate the non-production that is the object with respect to which forbearance is attained.

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statement that [phenomena] are not existent, are not non-existent, and so forth.

*2: How Mind-Only Followers of Reasoning Differentiate the Interpretable and the Definitive {2}*

This section has two parts: how Followers of Reasoning explain that the first wheel requires interpretation and how Followers of Reasoning explain that the middle wheel requires interpretation.

A: HOW MIND-ONLY FOLLOWERS OF REASONING EXPLAIN THAT THE FIRST WHEEL REQUIRES INTERPRETATION

[There is no root text for this section.]

B: HOW MIND-ONLY FOLLOWERS OF REASONING EXPLAIN THAT THE MIDDLE WHEEL REQUIRES INTERPRETATION

**For the master Dharmakīrti also, in consideration of the non-existence of apprehended-object and apprehending-subject as other substantial entities it was explained there.**

*Word Commentary on Root Text:* For the master Dharmakīrti also, in consideration of<sup>a</sup> the non-existence of apprehended-object and apprehending-subject as other substantial entities it was explained there [in the Perfection of Wisdom Sūtras] that all phenomena do not truly exist.

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<sup>a</sup> In his commentary Jam-yang-shay-pa himself applies the one phrase “For the master Dharmakīrti also, in consideration of ” to both this section and the next, and thus I have repeated it in both root texts and in both word-commentaries. Also, Jam-yang-shay-pa repeats the term “specifically characterized” (*rang mtshan*) when citing the root text in this section and in the next section despite its occurring only once, but as Nga-wang-pel-den says, Jam-yang-shay-pa does not use the term when commenting on either of the two, and also it does not seem to make particular sense in either of them; therefore, I have not included it.

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Regular text at left margin = Nga-wang-pel-den’s *Word Commentary on the Root Text*.}

*3: Way the Interpretable and the Definitive are Differentiated Common to the Sūtra School [Following Reasoning] and the Mind-Only School*

**For the master Dharmakīrti also, in consideration of the object and agent of cause and effect, definition and definiendum, and so forth it was explained there.**

*Word Commentary on Root Text:* For the master Dharmakīrti also, in consideration of the absence of true existence of the factors of object and agent in cause and effect, definition and definiendum, and so forth it was explained there [in the Perfection of Wisdom Sūtras] that all phenomena do not truly exist.

## 2" ACTUAL TENETS DESCRIBED IN THOSE TEXTS {2}

This section has two parts: stating the roots of this tenet system's texts and individual explanations of their meaning.

### a" Stating the Roots of this Mind-Only Tenet System's Texts

[There is no root text for this section.]

### b" Individual Explanations of their Meaning in the Mind-Only School {3}

This section has three parts: presentations of the basis, paths, and fruit.

#### *1: Presentation of the Basis in the Mind-Only School*

This section has two parts: describing the system of the general Mind-Only School and describing the systems of its individual

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components.<sup>a</sup>

#### A: DESCRIBING THE SYSTEM OF THE GENERAL MIND-ONLY SCHOOL WITH RESPECT TO THE BASIS {8}

This section has eight parts: presentation of lineage, the support for entry into the path; how the two extremes are abandoned; presentation of the three characters; as an off-shoot of those, the unique features of the environment and beings in it, the aggregates, and constituents; presentation of the two truths; prime cognitions confirming the two truths; detailed explanation of the suchness of cognition-only, and how ideation is overcome through refuting that.

##### 1\* Presentation of Lineage in the Mind-Only School {2}

This section has two parts: the system of the Mind-Only School Following Scripture and the system of the Mind-Only School Following Reasoning.

##### *a\* Presentation of Lineage in the Mind-Only School Following Scripture*

**According to the former, because the basic constituent is de-**

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<sup>a</sup> The second heading does not appear later; it likely that it ended up as the second sub-division of the eighth topic, "How Ideation is Overcome through Refuting that," which at the actual exposition changes to "How Ideation is Overcome through Refuting that, along with an Off-Shoot," which has the two sections, "How Ideation is Overcome through Refuting that" and "An Off-Shoot." Nga-wang-nyi-ma's *Outline*, therefore, drops the division of the eighth topic into two and revives its second topic as the second topic here, "describing the systems of its individual components." However, given that Jam-yang-shay-pa discusses the two main components in various places during the eight topics and that when the topic finally surfaces, it is only concerned with True and False Aspectarians, I think that it is preferable to leave Jam-yang-shay-pa's outline as is, despite the hole.

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**finite as capacities and is truly established, the lineages of the three vehicles are definite, and although those whose lineage is severed get involved by way of hearing and so forth, they do not at all generate discouragement and so forth and the intention to leave.**

*Word Commentary on Root Text:* The former, the Proponents of Mind-Only Following Scripture, assert that because the basic constituent,<sup>a</sup> that is, lineage, is definite as separate capacities and is truly established:

- the lineages of the three vehicles are definite as separate, and
- although persons whose lineage is severed get involved by way of hearing and so forth, they do not at all generate discouragement and so forth and the intention to leave cyclic existence.

*b\* Presentation of Lineage in the Mind-Only School Following Reasoning*

**According to the latter, because they are impermanent, there are methods, those knowing them exist, there are teachers, and seeking occurs, one vehicle is also established.**

*Word Commentary on Root Text:* According to the latter, the Proponents of Mind-Only Following Reasoning, because:

- obstructions are impermanent
- there are methods overcoming obstructions
- those knowing those methods exist
- there are teachers of those methods,
- generation of seeking those methods occurs,

one vehicle is also established.

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<sup>a</sup> *kham*s, *dhātu*.

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## 2\* How the Two Extremes are Abandoned in the Mind-Only School {2}

This section has two parts: actual way two extremes are abandoned and refuting mistakes about that.

### *a\* Actual Way the Two Extremes are Abandoned in the Mind-Only School {2}*

This section has two parts: identifying the two extremes and the middle path free from the two extremes.

### 1# THE THREE NATURES IN THE MIND-ONLY SCHOOL'S IDENTIFICATION OF THE TWO EXTREMES

**That imputational natures are truly established is a superimposition. That the other two are not truly established is a deprecation.**

*Word Commentary on Root Text:* [A consciousness] conceiving that imputational natures are truly established is a superimposition, and [a consciousness] conceiving that the other two characters [that is, other-powered natures and thoroughly established natures] are not truly established is a deprecation.

### 2# MIDDLE PATH FREE FROM THE TWO EXTREMES IN THE MIND-ONLY SCHOOL

**The opposite is the middle path.**

*Word Commentary on Root Text:* The path realizing that phenomena are not established by way of their own character as foundations of terms and conceptual consciousnesses—the opposite of those [extremes]—is the middle path.

### *b\* The Mind-Only School's Refutation of Mistakes about the Way the Two Extremes are Abandoned*

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**If all effective things are truly established, why it is said that even agents exist conventionally? There are two modes of existing as the two truths. The first is the existence and the non-existence about which Proponents of the Middle and Proponents of Mind-Only debate. About the second, being or not being suitable to give rise to thorough afflictions and being or not being bases of conventions are just called existing conventionally and existing ultimately. Because there are also two with respect to the substantial and the imputed, that effective things are falsely established is mistaken.**

*Word Commentary on Root Text:* If all effective things are truly established, what is the meaning of the statement that [even] agents, persons, exist conventionally? There are two modes of existing as the two truths—or existing conventionally and ultimately. From between these, the first is the ultimate existence and conventional existence in the debates by the Proponents of Mind-Only and the Proponents of the Middle about existing and not existing ultimately. The second is merely a case of:

- calling being suitable to give rise to thorough afflictions “conventionally existing” and calling not being suitable to give rise to thorough afflictions “ultimately existing”
- calling being entities imputed by names and terminology and being bases of signs of imputing conventions “conventionally existing” and calling not being entities imputed by names and terminology and not being bases of signs of imputing conventions “existing ultimately.”

*Word Commentary on Root Text:* Because there are also two and more divisions with respect to substantially existing and imputed existing, the assertion—upon citing dry words—that effective things are falsely established is mistaken.

### 3\* Presentation of the Three Characters in the Mind-Only School {3}

This section has three parts: presentation of imputational natures, other-powered natures, and thoroughly established natures.

#### *a\* Presentation of Imputational Natures in the Mind-Only School*

**Factors of superimposition are imputational. There are two, completely nihil and enumerative. Non-existents and unproduced conventionalities are posited respectively as them.**

*Word Commentary on Root Text:* Factors of superimposition by terms and conceptual consciousnesses, not being the mode of subsistence, are imputational. When divided, there are two, imputational natures of completely nihil character and enumerative imputational natures. Non-existents and unproduced conventionalities are posited respectively as those two.

#### *b\* Presentation of Other-Powered Natures in the Mind-Only School*

**Bases of mistake and mistake are other-powered natures. The pure and the impure are respectively non-conceptual exalted wisdoms and afflictive emotions.**

*Word Commentary on Root Text:* Bases of mistaken dualistic perception or entities of mistaken dualistic perception are other-powered natures. When divided, there are two—pure other-powered natures and impure other-powered natures. Respectively, non-conceptual exalted wisdoms and afflictive emotions are posited as pure other-powered natures and impure other-powered natures.

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*c\* Presentation of Thoroughly Established Natures in the Mind-Only School*

**The emptinesses of the superimposed two selves are thoroughly established natures, the two selflessnesses, and even each has twenty and so forth. Terminologically, there are three—object, attainment, and practice ultimates.**

*Word Commentary on Root Text:* A thusness that is an emptiness of establishment in accordance with superimpositions as [either of] the two selves is a thoroughly established nature. When thoroughly established natures are divided, there are the two selflessnesses, and even each of those has twenty emptinesses and so forth. When divided terminologically,<sup>a</sup> there are three—emptiness which is the object-ultimate, nirvāṇa which is the attainment-ultimate, and true paths which are the practice-ultimate.

4\* As an Off-Shoot of those, the Unique Features of the Environment and Beings in it, Aggregates, and Constituents in the Mind-Only School {2}

This section has two parts: describing the similarities and elaborating on the differences.

*a\* Describing the Similarities*

**The formation, abiding, destruction, and so forth of the environment and beings in it are partially similar.**

*Word Commentary on Root Text:* The formation, abiding, de-

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<sup>a</sup> The word “terminologically” implies that not all the divisions are actual thoroughly established natures, or ultimates; only the object-ultimate and the attainment-ultimate are actual thoroughly established natures and actual ultimates.

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struction, and so forth of the environment and beings in it [according to the upper manifest knowledge as presented in Asa<sup>o</sup>ga's *Summary of Manifest Knowledge* and so forth] are partially similar to the lower manifest knowledge [as presented in Vasubandhu's *Treasury of Manifest Knowledge* and so forth].

*b\* Elaborating on the Differences*

**However, the thirty-six of the desire realm and the eighteen of the form realm, the shape of the mountains, and so forth are not similar. There are differences with respect to the purification of definite actions, the ways of dividing the aggregates, virtues, and so forth, also.**

*Word Commentary on Root Text:* However, the thirty-six of the desire realm and the form realm of eighteen abodes, the shape of the mountains, and so forth are not similar.

*Word Commentary on Root Text:* Also, as explained earlier, there are many differences, such as the purification of actions [the effects of which are] definite [to be experienced] and so forth, the way of dividing the aggregates and so forth, virtues, and so forth.

5\* Presentation of the Two Truths in the Mind-Only School

**Objects of knowledge are divided into the two truths as one entity and different isolates. An object of observation suitable to generate thorough afflictions is a conventional truth; synonyms are convention truth and so forth; when divided, there are three. A final object of observation of a path of purification is an ultimate truth; synonyms are noumenon, suchness, and so forth; the divisions have been explained.**

*Word Commentary on Root Text:* Objects of knowledge are di-

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vided into the two truths as one entity and different isolates.

*Word Commentary on Root Text:* From among them, a conventional phenomenon posited from the viewpoint of being an object of observation suitable to generate thorough afflictions is the entity of a conventional truth. Synonyms are convention truth, basal phenomenon,<sup>a</sup> and so forth. When divided terminologically, there are three:

- imputational natures, imputational conventionalities
- other-powered natures, mental conventionalities
- thoroughly established nature, verbal conventionalities.

*Word Commentary on Root Text:* A final object of observation of a path of purification is the entity of an ultimate truth. Synonyms are noumenon, suchness, and so forth. The divisions have been explained earlier.

#### 6\* Prime Cognitions Confirming the Two Truths in the Mind-Only School

**Due to manifest and obscure, there are two prime cognitions, direct and inferential. Four direct perceptions; lower sense direct perceptions are mistaken.**

*Word Commentary on Root Text:* Due to their objects of comprehension being manifest and obscure, prime cognitions are divided into the two, direct perception and inference.

*Word Commentary on Root Text:* With respect to direct perception, according to the [Proponents of Mind-Only] Following Reasoning, there are four: sense direct perceptions, mental direct perceptions, yogic direct perceptions, and self-cognizing direct perceptions. According to the [Proponents of Mind-Only] Following Scripture, the four—sense direct perceptions, mental direct perceptions, worldly direct perceptions, and pure

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<sup>a</sup> *gzhi'i chos.*

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direct perceptions—are asserted.

*Word Commentary on Root Text:* Sense direct perceptions included in the continuum of those on a ground lower [than Buddhahood] are mistaken because apprehended-object and apprehending-subject appear to be separate substantial entities.

7\* Detailed Explanation of the Suchness of Cognition-Only

**Because an awareness does not exist prior, that it is the nature of that is contradictory. Because of having many names, one object being many essences is contradictory. Because a name is not limited in usage to one object, that essences are mixed is contradictory.**

*Word Commentary on Root Text:* That phenomena are not established by way of their own character as foundations of language is proven by:

1. the reasoning of the contradiction that [the name] would be in the nature of a phenomenon, this being contradicted by the fact that prior to associating the name [with the phenomenon] an awareness thinking “That is a pot” with regard to a bulbous thing<sup>a</sup> is not generated
2. the reasoning of the contradiction that one object would have many essences because the names of that phenomenon are manifold, and
3. the reasoning of the contradiction that [various] essences would be mixed because one name is not limited in usage for only one object.<sup>b</sup>

<sup>a</sup> “Bulbous thing” is an abbreviation for the definition of pot: that which is bulbous, flat-based, and able to hold water [that is, fluid] (*lto ldir zhab zhum chu skyor gyi don byed nus pa*).

<sup>b</sup> For the passage from Asa<sup>o</sup>ga’s *Summary of the Great Vehicle* and Tsongkha-pa’s commentary in *The Essence of Eloquence* see 326.

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**Because when investigated by way of the four thorough examinations in that way, this does not exist in those.**

*Word Commentary on Root Text:* Because of not existing when investigated by way of the four thorough examinations—examination into names, examination into objects, examination into imputing entities, and examination into imputing attributes—this establishment by way of its own character does not exist in those foundations of a name [that is, phenomena are not established by way of their own character as foundations of names].

**Because of the certainty of simultaneous observation, they are not other.**

*Word Commentary on Root Text:* Because of the certainty of simultaneous observation, blue and a consciousness apprehending blue are not other substantial entities.

**When a minute particle is encircled, if the eastern side does not face the western direction, it has parts. If it faces, they would not become a mass. Despite being minute, what contradiction is there in not being those of the Proponents of the Great Exposition?**

*Word Commentary on Root Text:* When one minute particle is encircled by six minute particles—from the four directions and above and below—if the eastern side of the center particle does not face the western direction, it has parts. If [the eastern side of the center particle] faces [the western direction], the western particle also would exist on the area of the eastern particle, whereby no matter how many particles accumulate, they would not become a mass.

*Word Commentary on Root Text:* Although a particle is minute, what contradiction is there in its not being partless as the Proponents of the Great Exposition assert?

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**Because of being refuted by many, it is mistaken that Proponents of the Middle and of Mind-Only assert those.**

*Word Commentary on Root Text:* Because of being refuted by many scholars, it is mistaken to say that Proponents of the Middle and of Mind-Only assert those partless particles.

**Because of not existing in the perspective of meditative equipoise, because of many mentalities about one thing, because pleasant and unpleasant, because of yogic appearances and so forth, and because of being similar to dreams and so forth, objects do not exist; they are true as only mind. Since objects do not exist as referents of conceptual consciousnesses, their appearance to non-conceptual consciousnesses that way is mistaken; hence it is refuted that they are different substantial entities from those.**

*Word Commentary on Root Text:* Because there are many different modes of perception by the mentalities, that is, minds, of karmically endowed beings such as gods, humans, and hungry ghosts with respect to one thing such as a bowl filled with what is wet and moistening, external objects do not exist.<sup>18</sup>

*Word Commentary on Root Text:* Because one being's face appears in many ways—unpleasant and pleasant—to enemies and friends, external objects do not exist.

*Word Commentary on Root Text:* Because [the appearance of external objects is] similar to dreams and so forth, external objects do not exist.

*Word Commentary on Root Text:* Because to yogis earth appears as water in accordance with their imagination, and so forth, external objects do not exist. If external objects exist, they must exist in the perspective of the exalted wisdom of meditative equipoise, but they do not exist in the perspective of the exalted wisdom of meditative equipoise; therefore, external objects do

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not exist.

*Word Commentary on Root Text:* Therefore, external objects do not exist; forms and so forth truly exist as only of the entity of mind.

*Word Commentary on Root Text:* Since objects—forms and so forth—do not exist by way of their own character as referents of conceptual consciousnesses, their appearance to non-conceptual consciousnesses as established by way of their own character as the referents of terms and conceptual consciousnesses is established to be mistaken; hence it is refuted that forms and so forth are different substantial entities from those sense consciousnesses.

#### 8\* How Ideation is Overcome through Refuting that, along with an Off-Shoot {2}

This section has two parts: (1) how ideation is overcome through refuting that and (2) an off-shoot, the difference between True and False Aspectarians.

##### *a\* How Ideation is Overcome through Refuting That*

**Because of being their support, removing this overcomes a hundred ideations and so forth.**

*Word Commentary on Root Text:* Because a consciousness conceiving a self of phenomena is the support, or final foundational root, of all that are to be abandoned, when this conception of a self of phenomena is overcome, a hundred—that is, many—ideations included within afflictive obstructions and obstructions to omniscience as well as their seeds and predispositions included within the term “and so forth” [in the root text] all are overcome.

##### *b\* An Off-Shoot, the Difference between Mind-Only True*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*and False Aspectarians {4}*

This section has four parts: the mode of debate by True Aspectarians and False Aspectarians with respect to which basis of debate, meaning of the individual divisions, dispelling mistakes about mind-only, and ways the number of consciousnesses is asserted.

1# THE MODE OF DEBATE BY MIND-ONLY TRUE  
ASPECTARIANS AND FALSE ASPECTARIANS WITH RESPECT TO  
WHICH BASIS OF DEBATE

**Gross appearances to operative consciousness are the basis of debate. About the controversy, True and False Aspectarians debate whether true or not true, existing or not existing, or not polluted or polluted by obscuration—not about truth or falsity as Proponents of the Middle Way and Proponents of Mind-Only debate, or existence, effective thing, and so forth.**

*Word Commentary on Root Text:* Appearances as gross objects to operative consciousness<sup>a</sup> are the basis of debate by True Aspectarians and False Aspectarians. About the mode of debate, True and False Aspectarians debate because they disagree about:

- whether [blue, yellow, and so forth] are true or not true—that is, exist or do not exist—in accordance with how they appear
- or whether those appearances as gross objects are not polluted or are polluted by obscuration, that is, ignorance.

They do not debate about whether:

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<sup>a</sup> The term “operative consciousness” eliminates self-cognizing consciousness.

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- [appearances as gross objects]<sup>19</sup> are true or false [that is, truly established or falsely established]<sup>20</sup> as on the occasion of debates by Proponents of the Middle Way and Proponents of Mind-Only [since, according to Gyel-tsap's exposition,<sup>a</sup> all Proponents of Mind-Only agree that appearances as gross objects are truly established and not merely imputed by conceptuality]
- [blue, yellow, and so forth]<sup>21</sup> exist or do not exist in general [since all Proponents of Mind-Only agree that blue, yellow, and so forth exist]
- [the apprehended-aspect of a sense consciousness, that is, the sense consciousness itself]<sup>22</sup> is or is not an effective thing in general [since both True and False Aspectarians assert that the apprehended-aspect is the sense consciousness<sup>23</sup> and that sense consciousnesses are effective things]

and so forth.

## 2# MEANING OF THE INDIVIDUAL DIVISIONS {2}

This section has two parts: True Aspectarians and False Aspectarians.

### a# Mind-Only True Aspectarians

**With respect to True Aspectarians, there are three—Split-Eggists, Proponents of an Equal Number of Apprehended-Objects and Apprehending-Subjects, and Non-Pluralists. Respectively, Brahmin asserts that the apprehended-object and the apprehending-subject of consciousness are different; Shākyabuddhi asserts aspects equal in number to apprehended-objects; the honorable Dharmakīrti asserts that there is a single aspect of consciousness of the various.**

<sup>a</sup> But not Khe-drup's exposition.

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* When True Aspectarians are divided, there are three—Split-Eggists, Proponents of an Equal Number of Apprehended-Objects and Apprehending-Subjects, and Non-Pluralists. With respect to those three respectively:

1. Split-Eggists, such as Brahmin Shaōkarānanda, assert that the apprehended-object and the apprehending-subject [of the single entity] of consciousness are different substantial entities [in terms of when they are produced].
2. Proponents of an Equal Number of Apprehended-Objects and Apprehending-Subjects, such as Shākya-buddhi [in his commentary on Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Prime Cognition"*], assert that many minds—having the aspects of the number of apprehended-objects—are produced simultaneously.
3. Non-Pluralists, such as the honorable Dharmakīrti, assert that a single apprehended-aspect of consciousness [that is, a single consciousness] is generated in the aspects of the various objects that are appearing.

b# Mind-Only False Aspectarians

**With respect to False Aspectarians, there are two. It is reputed that they are Tainted and Untainted since a Conqueror does or does not have taints of dualistic appearance.**

*Word Commentary on Root Text:* With respect to False Aspectarians, there are two. It is *reputed* that they are [called] Tainted and Untainted since [respectively] they assert that a Conqueror does or does not have taints of dualistic appearance. However, our own system is that there are two—Tainted and Untainted—since they assert that the entity of the mind is polluted or is not polluted by taints.

3# DISPELLING MISTAKES ABOUT MIND-ONLY {2}

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

This section has two parts: dispelling mistakes and the meaning of mind-only.

#### a# Dispelling Mistakes

**For False Aspectarians there are effects of prime cognitions that take external objects as objects. § That is not correct. If external objects are established, what is Mind-Only? If it is said to be in the perspective of conceptual consciousness, it is the same for True Aspectarians; that is mistaken. Saying all phenomena are mind also is an incorrect crudeness. There would be many fallacies—defects and good qualities, cyclic existence and nirvāṇa would be one, and so forth.**

*Word Commentary on Root Text:* A certain [Tak-tsang] says that in the system of the False Aspectarians there are effects of prime cognitions that take external objects as objects. § That is not correct, for if external objects are established, what is the meaning of “mind-only”? It would not have any meaning.

*Word Commentary on Root Text:* If this is said to be taken as the existence of external objects in the perspective of conceptual consciousness apprehending external objects, then since such an assertion is the same in the system of True Aspectarians, applying this only to False Aspectarians is mistaken.

*Word Commentary on Root Text:* Saying all phenomena are mind [also] is incorrect crude talk because there would be many fallacies—defects and good qualities would be one, cyclic existence and nirvāṇa would be one, and so forth.

#### b# Meaning of Mind-Only

**What is the meaning of mind-only? Just as in a dream an appearance as a human is not said to be a mind and hence is not a mind and is not other, those which appear and are re-**

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**nowned are not minds and are not substantial entities other than minds.**

*Word Commentary on Root Text:* Well then, what is the meaning of “mind-only”? Just as in a dream an appearance as a human is not said to be a mind and hence is not a mind and is not a substantial entity other than a mind, phenomena that appear and are renowned to minds are not minds and are not substantial entities other than minds.

4<sup>#</sup> WAYS THE NUMBER OF CONSCIOUSNESSES IS ASSERTED IN THE MIND-ONLY SCHOOL

**The basis-of-all is a non-defiled and neutral mind—subtle, obscure, and possessing all seeds. The afflicted mentality has the specific feature of observing it and thinking “I.” Eight collections of consciousness are asserted by the brothers and followers. For those not setting it forth there are not eight because two conceptual consciousnesses are not simultaneous, and so forth; six collections is the system of the Seven Treatises and followers.**

*Word Commentary on Root Text:* With respect to the mind-basis-of-all, its entity is a non-defiled and neutral mind that, due to being difficult to realize, is subtle and obscure and, due to being the basis of infusion of various virtuous and non-virtue predispositions, is the possessor of all seeds.

*Word Commentary on Root Text:* The afflicted mentality has the specific features of observing it and thinking “I.”

*Word Commentary on Root Text:* Eight collections of consciousness are asserted by the master Asa<sup>o</sup>ga and his brother [Vasubandhu] as well as their followers. Those not setting forth a mind-basis-of-all do not assert eight collections of consciousnesses because of many scriptures and reasonings, such as that

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two conceptual consciousnesses having different modes of apprehension are not manifest simultaneously, and so forth; [six collections] is the system of Dharmakīrti's Seven Treatises of Prime Cognition and followers.

## *2: Presentation of the Paths in the Mind-Only School {2}*

This section has two parts: explanation from a beginner through the path of preparation and explanation of the features of the ten grounds and the perfections.

A: EXPLANATION FROM A BEGINNER THROUGH THE PATH OF PREPARATION

**Skill in methods of meditation, mental contemplation, and in meditative observation is needed. Hence there are the seven actual mental contemplations, the other forty, and the objects of observation—that is, signs—four and thirty-two. When condensed, there are two, or the nine minds also as well as abandoning the five and so forth.**

*Word Commentary on Root Text:* Skill in mentally applying methods of cultivating meditative stabilization and in meditative observation is needed.

*Word Commentary on Root Text:* Hence, you should know:

- the seven actual mental contemplations ranging from the mental contemplation of individual knowledge of the character through to the mental contemplation which is the fruit of final training
- the other forty mental contemplations
- the objects of observation—that is, signs. When divided, there are four signs—observation (the aspect of realizing things that are objects of knowledge),<sup>24</sup> basis (causes such as prerequisites for meditative stabilization), those that are to

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be thoroughly abandoned (signs of laxity, excitement, distraction, and attachment), and those that are to be depended upon (for instance, the antidotes to those four). Moreover, there are also thirty-two signs described in Asa<sup>o</sup>ga's *Actuality of the Grounds*, ranging from the signs of one's own mind through to the signs of manifest achievement.

- When those mental contemplations are condensed, there are two, taking imagination to mind and taking suchness to mind. Or they are also included in the explanation of the nine mental abidings<sup>a</sup>—setting the mind only internally and so forth.

*Chart 9: States and Factors in Achieving Calm Abiding*  
(Read from bottom to top.)

| <i>Six Powers</i> | <i>Nine Mental Abidings</i> | <i>Four Mental Engagements</i> |
|-------------------|-----------------------------|--------------------------------|
| 6. familiarity    | 9. Setting in equipoise     | 4. spontaneous engagement      |
|                   | 8. Making one-pointed       | 3. uninterrupted engagement    |
| 5. effort         | 7. Thorough pacifying       |                                |
|                   | 6. Pacifying                |                                |
| 4. introspection  | 5. Disciplining             |                                |
|                   | 4. Close setting            |                                |
| 3. mindfulness    | 3. Resetting                | 2. interrupted engagement      |
| 2. thinking       | 2. Continuous setting       |                                |
| 1. hearing        | 1. Setting the mind         | 1. forcible engagement         |

- Furthermore, one should know how to abandon the five

<sup>a</sup> *sems gnas dgu, navākārā cittasthiti.*

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faults and how to possess the eight antidotes.

*Chart 10: Faults of Meditative Stabilization and their Antidotes*

| <i>Faults</i>                                  | <i>Antidotes</i>                           |
|--|--|
| laziness                                       | faith<br>aspiration<br>exertion<br>pliancy |
| forgetting the instruction                     | mindfulness                                |
| [non-identification of ] laxity and excitement | introspection                              |
| non-application                                | application                                |
| application                                    | desisting from application                 |

*Word Commentary on Root Text:* The term “and so forth” [in the root text] indicates that one should be skilled in the four objects of observation of calm abiding and should know how to associate those mental contemplations with whichever of the five paths, and so forth.

B: EXPLANATION OF THE FEATURES OF THE TEN GROUNDS AND THE PERFECTIONS IN THE MIND-ONLY SCHOOL

**Twelve, four, so forth are the features of the grounds and perfections.**

*Word Commentary on Root Text:* You should know the features of the grounds and perfections through:

- the twelve groups of qualities
- the four features of advance in the number of qualities, advance in power, advance in the surpassing perfection, and

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advance in fruitional births<sup>a</sup>  
so forth.

### *3: Presentation of the Fruit of Buddhahood in the Mind-Only School*

**Twelve sets of one hundred; transformations of eye and so forth; four, five, and so forth exalted bodies; ten and two exalted activities and so forth are described in Maitreya's two Differentiations, Maitreya's Ornament for the Great Vehicle Sôtras, and the Sôtra Unraveling the Thought, and so forth.**

*Word Commentary on Root Text:* You should know:

- the twelve sets of one hundred qualities that arise individually with respect to all five senses
- attainment of seven fortunes through seven transformations
  1. through transformation of the five senses (eye and so forth), the fortune of [each] engaging all five objects<sup>b</sup>
  2. through transformation of mentality,<sup>c</sup> the fortune of pure non-conceptual exalted wisdom
  3. through transformation of apprehensions together with objects, the fortune of pure lands
  4. through transformation of conceptuality, the fortune of exalted wisdom and exalted activities unimpeded at all times
  5. through transformation of the support, the fortune of non-abiding nirvâḍa
  6. through transformation of sex,<sup>d</sup> the fortune of abiding in

<sup>a</sup> For these, see the description of the Consequence School, 975ff.

<sup>b</sup> The five senses become cross-functional.

<sup>c</sup> *yid.*

<sup>d</sup> This does not mean gender; it refers to modes of sexual enjoyment such

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bliss and so forth

7. through transformation of the discrimination of space, the fortune of the sky-treasury and so forth.
- four exalted bodies—nature body, wisdom truth body, enjoyment body, and emanation body; five exalted bodies—body of attributes, enjoyment body, and three emanation bodies [that is, artisan, incarnation, and great enlightenment emanation bodies]; and so forth<sup>a</sup>
  - twelve deeds<sup>b</sup>
  - ten exalted activities and the two exalted activities of setting [trainees] in high status and definite goodness described in Maitreya's *Ornament for the Great Vehicle Sūtras*; twenty-seven exalted activities described in Maitreya's *Ornament for Clear Realization*; thirty-two exalted activities described in the *King Dhāraṇīśvara Sūtra*<sup>c</sup>
  - and, furthermore, features of the basis, path, and fruit—not explained here—that are described in Maitreya's *Differentiation of the Middle and the Extremes*, *Differentiation of the Noumenon and Phenomena*, and *Ornament for the Great Vehicle Sūtras* and in the *Sūtra Unraveling the Thought*, Asa<sup>o</sup>ga's *Summary of the Great Vehicle* and its commentaries [by Vasubandhu and Asvabhāva], and so forth.

**This has been the tenth chapter, the section on the Propo-  
nents of Cognition who, having refuted a coarse self of phe-  
nomena—external objects and so forth—prove a selflessness  
of phenomena.**

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as looking, smiling, holding hands, and intercourse.

<sup>a</sup> For these, see the description of the Consequence School, 991-1002.

<sup>b</sup> See 232.

<sup>c</sup> See 1007ff.

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# Introduction to the Middle Way School

## 2' Indicating the Middle Way System of the Supreme Scholars {5}

This section has five parts: definition, etymology, divisions, history, and individual assertions.

### *a' Definition*

**They propound a middle free from extremes and propound naturelessness.**

*Word Commentary on Root Text:* They propound a middle that is free from the extremes of permanence (that is, that phenomena ultimately exist) and annihilation (that is, that phenomena do not exist conventionally), and they propound the non-existence of a nature—true establishment.

### *b' Etymology*

**They are called Proponents of the Middle and Proponents of Non-Nature.**

*Word Commentary on Root Text:* [For those two reasons respectively] they are called Proponents of the Middle and Proponents of Non-Nature.

### *c' Divisions {2}*

This section has two parts: divisions and explanation of these as Proponents of the Middle.

## 1" DIVISIONS

**The divisions are two, Consequence School and Autonomy School; the others are only names.**

*Word Commentary on Root Text:* The divisions are two, Consequence School and Autonomy School, and those claiming to be Proponents of the Middle other than those two are only imputed with the name “Proponents of the Middle”; in fact, they are not suitable as Proponents of the Middle.

2" EXPLANATION OF THESE AS PROPONENTS OF THE MIDDLE

**Both are Proponents of the Middle, similarly refuting the extreme of non-existence, which is not to exist even conventionally, and the extreme of permanence, which is true establishment, and thereupon asserting as the middle dependently arisen phenomena. However, that free from all subtle extremes is the system of the Consequentialists.**

*Word Commentary on Root Text:* Both Consequentialists and Autonomists are Proponents of the Middle because they are similar in refuting

- the extreme of non-existence, which is that nothing exists even conventionally
- and the extreme of permanence which is that [phenomena] are truly established

and thereupon asserting as the middle a non-affirming negative that is a mere elimination of the true existence of dependently arisen phenomena. However, that which is free from all extremes of subtle permanence and annihilation—such as establishment from its own side and the non-establishment as external objects—is the system of the Consequentialists.

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### *d' History of the Great Vehicle Teaching*

**With respect to the history, four hundred years after the Subduer, Nāgārjuna brought the Great Vehicle and opened the way of commenting on it as the middle.**

*Word Commentary on Root Text:* With respect to the history of the commentators on the thought of the Perfection of Wisdom Sōtras, the Great Vehicle teaching, four hundred years after the Teacher, Sovereign of Subduers, passed away, the glorious protector Superior Nāgārjuna brought the Great Vehicle—the Mother *One Hundred Thousand Perfection of Wisdom Sūtra* and so forth—from Nāga Land, and thereupon opened the chariot-way of commenting on the thought of the Mother Sōtras as the middle that has abandoned the two extremes.

**At nine hundred years Asaṅga opened the way of mind-only.**

*Word Commentary on Root Text:* When nine hundred years had passed [since Buddha's passing away] the Superior Asaṅga opened the chariot-way of commenting on the thought of the Mother sōtras as mind-only.

**Buddhapālita commented on the *Fundamental* by way of consequences.**

*Word Commentary on Root Text:* Buddhapālita commented on the *Fundamental* by way of consequences.

**Bhavya, apprehending fallacies, opened the way of the Autonomy Middle Way School.**

*Word Commentary on Root Text:* The master Bhavyakara<sup>a</sup> (*legs ldan 'byed*), apprehending fallacies in those [consequences presented by Buddhapālita], opened the chariot-way of commenting on the thought of Nāgārjuna's *Fundamental Treatise on the*

<sup>a</sup> That is, Bhāvaviveka.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Middle Called “Wisdom”* in the manner of the system of the Autonomy Middle Way School.

**Chandrakīrti, having refuted Bhāvaviveka well, established it as not shared.**

*Word Commentary on Root Text:* The master Chandrakīrti, having refuted Bhāvaviveka’s system well, established the thought of Nāgārjuna’s *Fundamental Treatise on the Middle Called “Wisdom”* as not shared with the Autonomy School and below.

**After that, Shāntarakṣhita made the second Autonomy School.**

*Word Commentary on Root Text:* After that, the master Shāntarakṣhita made the second Autonomy School, the Yogic Middle Way Autonomy School.

### *e' Individual Assertions {2}*

This section has two parts: refuting the mistaken and individual explanations of the meaningful Middle Way systems.

#### 1" REFUTING THE MISTAKEN {2}

This section has two parts: general refutation of the divisions of the mistaken and particular refutation of a pile of self-contradictions.

##### a" General Refutation of the Divisions of the Mistaken

**Those fallen to extremes—utter non-existence, propounding an other-empty permanent self, not asserting the two truths, no system, nothing established by valid cognition, and so forth—claim to be Proponents of the Middle, but are not.**

*Word Commentary on Root Text:* With respect to those who have fallen to extremes of permanence and annihilation, some, mis-

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taking [the statement that phenomena] are not established as able to bear analysis by a rational consciousness, say that all phenomena do not exist at all.

*Word Commentary on Root Text:* Some, in dependence upon the literal reading of sōtras teaching a permanent stable matrix, propound a permanent self called “matrix-of-One-Gone-to-Bliss” that is empty of other, that is to say, empty of conventional phenomena.

*Word Commentary on Root Text:* Some do not assert that the two truths exist since [according to them] existing conventionally does not fulfill the role of existing.

*Word Commentary on Root Text:* Some, mistaking the statement that autonomous theses do not exist, say that Consequentialists have no system of their own.

*Word Commentary on Root Text:* Some, mistaking the statement that an innate worldly awareness is not valid with respect to suchness, say that in the system of the Consequence School valid cognition does not exist and hence there is no establishment by valid cognition.

## b" Particular Refutation of a Pile of Self-Contradictions {3}

This section has three parts: brief indication, extensive explanation, and identifying the causes of his mistakes.

### *1: Brief Indication*

**In particular, boasting the system of Chandrakīrti but in all ways taking omniscience as a foe, you have many contradictions and mistakes.**

*Word Commentary on Root Text:* In particular, boasting that you hold Chandrakīrti's system but in all ways taking the omnis-

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cient great Tsong-kha-pa<sup>a</sup> as the foe, you—Translator Tak-tsang—have many contradictions and mistakes.

*2: Extensive Explanation Refuting a Pile of Self-Contradictions {27}*

This section has twenty-seven parts.

FIRST CONTRADICTION: [ASSERTING THAT A BUDDHA KNOWS ALL BUT DOES NOT KNOW THE DIVERSITY]

**Knowing all but not knowing the diversity are contradictory.**

*Word Commentary on Root Text:* What are [Tak-tsang's contradictions and mistakes?] Contradictory are:

- the assertion that a Supramundane Victor Buddha knows all
- and the assertion that a Supramundane Victor Buddha does not know the diversity—that is, obscurational truths.

SECOND CONTRADICTION: [ASSERTING THAT A BUDDHA HAS NO MIND]

**That it does not exist is to mistake the bad system of the Kṣhapanas and the Mīmāṃsakas to be the Middle Way.**

*Word Commentary on Root Text:* Saying that on the Buddha ground mind does not exist is a case of mistaking—as the Middle Way system—the bad system of the Kṣhapanas and Mīmāṃsakas who assert that omniscience does not exist.

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<sup>a</sup> As can be seen from the paraphrase of Jam-yang-shay-pa's own commentary just below, the foes are Indians and Tibetans who hold that omniscience exists. Nga-wang-pel-den's identification of Tsong-kha-pa as the foe is too narrow.

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THIRD CONTRADICTION: ASSERTING THAT THE MEANING OF VALID ESTABLISHMENT IS SELF-INSTITUTING ESTABLISHMENT

**That the ultimate is a dependent-arising and is established as self-instituting is very contradictory.**

*Word Commentary on Root Text:* Very contradictory are:

- the assertion that the ultimate is a dependent-arising
- and the assertion that the ultimate is established as self-instituting.

FOURTH CONTRADICTION: NOT ASSERTING THAT THE SIX TYPES OF TRANSMIGRATING BEINGS HAVE VALID COGNITION IN THEIR CONTINUUMS

**Asserting effects of actions and the utter non-existence of fruitions is contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion of virtuous and non-virtuous actions and their effects, pleasure and pain
- and the assertion of the utter non-existence of fruitions—that is, sense direct perceptions of hungry ghosts partaking of pus and blood and of gods partaking of ambrosia.

FIFTH CONTRADICTION: NOT ASSERTING THAT HAVING-DISINTEGRATED IS AN EFFECTIVE THING AND ASSERTING THAT AN EFFECT IS PRODUCED ALTHOUGH IN THE PERSPECTIVE OF [NON]ANALYSIS<sup>a</sup> A KARMA HAS NOT

<sup>a</sup> Both the Taipei edition (416.5) and its principal source, the Mundgod edition (706.6), read *dpyad ngo'i las*, whereas the Dalama edition (*ca*, 28b.6) reads *dpyad pa'i las*. All these seems to be to be incorrect; Nga-wang-pel-den's word-commentary (*dbu ma pa, tsha*, 106.5) more cogently reads

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## DISINTEGRATED

**That a non-disintegrated action produces an effect is mistaken; they would be simultaneous.**

*Word Commentary on Root Text:* If, mistaking the statement in Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle"*:

Because a shoot is not other than the seed,  
At the time of the shoot the seed has not disintegrated.

one asserts that in the perspective of innate non-analytical awareness a cause remains at the time of its effect without having disintegrated, and hence an action that has not disintegrated over many eons produces an effect, then cause and effect would be simultaneous. Consequently, [that a cause remains at the time of its effect without having disintegrated] is mistaken.<sup>a</sup>

## SIXTH CONTRADICTION: DENIAL OF THE OBVIOUS

**Actions not having disintegrated for eons and this being the Middle Way are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion of actions that have not disintegrated for eons

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"in the perspective of innate *non-analytical* awareness" (*ma brtags pa'i blo lhan skyes gyi ngor*), and Tak-tsang's root text, which Jam-yang-shay-pa cites just below, says, "In the perspective of a mistaken, *non-investigatory* [consciousness] a cause remains at the time of the effect," and Tak-tsang's own commentary says, "in the perspective of a mistaken, *non-investigatory* [consciousness] apprehending the former and later [parts of a] continuum to be one." Jam-yang-shay-pa may mean that Tak-tsang is forced by reasoning to assert this in the perspective of analysis, but he does not explicitly make the case for such.

<sup>a</sup> Jam-yang-shay-pa explains this contradiction together with the next one.

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- and the assertion that this is the system of the Middle Way School.

SEVENTH CONTRADICTION: MODE OF ASSERTING  
CONVENTIONALITIES AND DIVISIONS OF  
CONVENTIONALITIES

**The Middle Way and non-assertion of the profound and the vast in one's own system are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- not asserting the profound and the vast in one's own system since obscurational truths exist in the perspective of the world but not for Consequentialists
- and asserting that this is the system of the Proponents of the Middle skilled in presenting the two truths.

EIGHTH CONTRADICTION: THE BASIS OF DIVISION OF THE  
TWO TRUTHS

**That the unanalyzed is the basis of the division and that an analyzed meaning is a division are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion that mere objects of knowledge in the perspective of non-investigation and non-analysis are the basis of the division of the two truths
- and the statement that an object found in the perspective of an investigatory and analytical rational consciousness is a division.

NINTH AND TENTH CONTRADICTIONS: IDENTIFICATION  
OF EMPTINESS AND MODE OF MEDITATION ON EMPTINESS

**That a non-emptiness is the path of liberation and that there**

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**is no second door to peace are contradictory. Not meditating on anything and meditating on emptiness are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion that, although the emptiness of true existence has not been realized, this which is called “free from proliferations”<sup>a</sup> in the perspective of good analysis by a rational consciousness is the path of liberation
- and the assertion in accordance with Consequentialist texts that there is no second door to peace.

*Word Commentary on Root Text:* Contradictory are:

- the assertion of not meditating on anything—that is, not taking anything to mind
- and the assertion that this is meditation on emptiness.

ELEVENTH CONTRADICTION: ASSERTING PRODUCTION FROM OTHER

**Asserting production from other merely due to their being other and not asserting production from self merely due to asserting a self are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- asserting production from other merely due to seed and shoot being other
- and not asserting production from self merely due to asserting that a self exists conventionally.

TWELFTH AND THIRTEENTH CONTRADICTIONS: NOT ASSERTING THAT OMNISCIENCE KNOWS, YET HAVING A

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<sup>a</sup> *spros bral.*

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## SYSTEM OF PROGRESSING ON THE PATH

**That one trains in all topics for many eons but at the time of the fruit does not know even one of the diversity is to mistake the stages of the path. That the remainderless is the utter non-existence of form and knowledge and that there are four exalted bodies are contradictory.**

*Word Commentary on Root Text:* That one trains in all topics of knowledge for many periods of countless eons but at the time of the fruit, Buddhahood, does not know even one of the diversity is the mistake of being deluded about the stages of progression on the path. Contradictory are:

- the assertion that for a Buddha's own-appearance, having attained the remainderless nirvâḍa, there is utterly no form or knowledge
- and the assertion that there are four exalted bodies.

I wonder whether those are forced by reasoning [and not actual contradictions] because the opponent [Tak-tsang] asserts that [the four exalted bodies] are equally non-existent in Buddhas' own-appearance and equally existent in others' perspectives.

## FOURTEENTH AND FIFTEENTH CONTRADICTIONS: NOT ASSERTING VALID ESTABLISHMENT

**Asserting the two—direct perception and inference—and not asserting valid cognition are contradictory. That there are proofs and that there is no valid establishment are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion of the two—direct perception and inference

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

- and the non-assertion of valid cognition.<sup>a</sup>

Contradictory are:

- the assertion that there are reasonings that are proofs
- and the assertion that there are no validly established things.

These also are forced by reasoning because the opponent [Tak-tsang] asserts that these equally exist in the perspective of non-analytical mistaken consciousness and equally do not exist in the Consequentialists' own system.

#### SIXTEENTH CONTRADICTION: POSITING THREE ACTUAL CYCLIC EXISTENCES THAT DO NOT ACCORD WITH ANY SÛTRA OR MANTRA

**That the unshared and the powers have been attained and that one is a perfect Buddha in cyclic existence are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion that the eighteen unshared attributes, the powers, and so forth of a Buddha as described in the Perfection Vehicle have been attained
- and the assertion that at that point one is a perfect Buddha who has not abandoned the 21,600 karmic winds that are the mounts of conceptual consciousnesses which are a root of cyclic existence.

#### SEVENTEENTH AND EIGHTEENTH CONTRADICTIONS: THE WAY THE OBJECT OF THE VIEW OF SELF IS REFUTED

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<sup>a</sup> Tak-tsang (560) makes the case that even a yogic consciousness realizing the impermanence of compounded phenomena is direct perception but not a valid cognition. Therefore, Nga-wang-pel-den's statement, just below, that this position is forced on Tak-tsang does not appear to be right.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**Proving and refuting the conceived object of the view of the transitory are contradictory. That the two views of the coarse and subtle selflessnesses have one object is contradictory.**

*Word Commentary on Root Text:* When you refute the assertion that the modes of apprehension by the artificial and innate views of the transitory [as real I and mine] are discordant, you have to assert that the modes of apprehension by the two—the artificial view of the transitory that conceives “I” to be permanent, unitary, and self-powered and the innate view of the transitory that conceives “I” to be truly established—are concordant. In that case, it [absurdly] follows that our own schools from the Mind-Only School on down both prove and refute the conceived object of the view of the transitory, and hence this is contradictory. Also, since the objects of the mode of apprehension by the two views realizing the coarse and subtle selflessnesses would be one object, this comes to be an intersection of contradictions.

NINETEENTH CONTRADICTION: ASSERTION OF A MIND-BASIS-OF-ALL

**Asserting that a basis-of-all exists and asserting external objects are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion that a mind-basis-of-all exists
- and the assertion that external objects exist.

TWENTIETH AND TWENTY-FIRST CONTRADICTIONS: HIS YOGIC DIRECT PERCEPTION OF THE COARSE AND SUBTLE SELFLESSNESSES

**That the ultimate is established by reasoning and that there**

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
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**is no object of meditative equipoise are contradictory. That it is not yogic direct perception and that selflessness is manifest are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion that the ultimate truth is an object established by a rational consciousness
- and the assertion that there is no object of the mode of apprehension of an exalted wisdom of a Superior's meditative equipoise.

*Word Commentary on Root Text:* Contradictory are:

- the assertion that an awareness directly realizing the selflessness described in Manifest Knowledge is not a yogic direct perception
- and the assertion that the selflessness described in Manifest Knowledge is manifestly realized.

TWENTY-SECOND CONTRADICTION: HIS MENTAL FABRICATION OF THREE CYCLIC EXISTENCES AND THREE ROOTS OF CYCLIC EXISTENCE

**That there are three roots of cyclic existence and that the doors of peace are the same are contradictory.**

*Word Commentary on Root Text:* Contradictory are

- the assertion that there are three roots of cyclic existence:
  1. a root of coarse cyclic existence, afflictive ignorance
  2. a root of subtle cyclic existence, the ground of predispositions of ignorance
  3. a root of very subtle cyclic existence, karmic winds and the desire of emitting the constituent
- and the assertion that the doors of peace are the same.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

TWENTY-THIRD CONTRADICTION: HIS EXPLANATION ON THE OCCASION OF TOPICS OF KNOWLEDGE THAT DHARMAKĪRTI'S *COMMENTARY* IS A TREATISE COMMON TO OUTSIDERS AND INSIDERS AND NOT INNER KNOWLEDGE

**That treatises refuting those are the system of those is contradictory.**

*Word Commentary on Root Text:* Since he refutes that Dignāga's *Compilation of Prime Cognition* and Dharmakīrti's Seven Treatises on Prime Cognition are treatises of inner knowledge, it must be that he asserts them to be Forders' treatises, and in that case his assertion that treatises refuting Forders' systems are treatises of those Forder systems is contradictory.

TWENTY-FOURTH AND TWENTY-FIFTH CONTRADICTIONS: HIS REASONING DELINEATING THE TWO TRUTHS

**That despite being devoid of logicity they are suitable and reasonable is contradictory. That all bases do not exist and that there are substrata and bases of imputation are contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion that obscurational truths are devoid of logicity
- and the assertion that nevertheless the four truths, Enterers and Abiders, and so forth are suitable and reasonable.

*Word Commentary on Root Text:* Contradictory are:

- the assertion that all bases do not exist—that is, are baseless and rootless
- and the assertion of substrata of impermanence and so forth and bases of imputation and so forth.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

TWENTY-SIXTH AND TWENTY-SEVENTH  
CONTRADICTIONS: HIS MODE OF PROGRESSING TO THE  
END OF THE PATH

**Being a perfect Buddha and entering again from the path of accumulation are contradictory. That one who has extinguished all obstructions to omniscience has predispositions of emission is contradictory.**

*Word Commentary on Root Text:* Contradictory are:

- the assertion that someone is a perfect Buddha of the Perfection Vehicle
- and the assertion that this very person enters again from the path of accumulation of the Mantra Vehicle.

Contradictory are:

- the assertion that a person has extinguished all obstructions to omniscience
- and the assertion that predispositions of emission of the essential constituent exist in the continuum of that person.

*3: Identifying the Causes of his Mistakes*

**Labels such as voidness of predication and bad meditations are the causes of your mistakes.**

*Word Commentary on Root Text:* Labels such as being devoid of predication, transcending awareness, not an object of awareness, and so forth and bad meditation manuals that accord with Hwa-shang's manuals are the causes of your mistakes.

# 11. Autonomy School

## 2" INDIVIDUAL EXPLANATIONS OF THE MEANINGFUL MIDDLE WAY SYSTEMS {2}

This section has two parts: describing the system of the Autonomists and the system of the Consequentialists.

### a" Describing the System of the Autonomists {3}

This section has three parts: the meaning of the name together with the definition, divisions, and individual systems.

#### *1: Meaning of the Name together with the Definition*

**Because autonomous sign and own-powered sign are the same, Autonomists are those who state a sign proving a thesis through the three modes and the subjects being own-powered as appearing in common.**

*Word Commentary on Root Text:* Because autonomous sign [that is, reason] and own-powered sign are equivalent, Autonomists are those who assert that a thesis must be realized through the force of (1) the sign's three modes,<sup>a</sup> (2) the subject [of the thesis] sought to be known, and (3) the subject of the example [all] having been previously established—under their own-power from the factual mode of abiding—as appearing in common to both opponents.

#### *2: Divisions of the Autonomy School*

**There are two, Sūtra and Yogic Middle Way Autonomy**

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<sup>a</sup> Presence of the reason in the subject, forward-pervasion, and counter-pervasion.

## **Schools.**

*Word Commentary on Root Text:* When the Autonomy School is divided, there are two, Sòtra Middle Way Autonomy School and Yogic Middle Way Autonomy School.

### *3: Individual Systems within the Autonomy School {2}*

This section has two parts: explaining the system of the Sòtra Middle Way School and explaining the system of the Yogic Middle Way School.

#### A: EXPLAINING THE SYSTEM OF THE SUTRA MIDDLE WAY SCHOOL

This section has two parts: how mind-only is refuted and their own system.

#### 1\* How Mind-Only is Refuted in the Sutra Middle Way School {4}

This section has four parts: refuting that the [three] characters of the proponents of true existence is the meaning of [any] sàtra, explaining their own system's meaning of the three characters, features of how the collectors of the great and small vehicles and the two selflessnesses are taught, and how the non-existence of external objects is refuted with scripture and reasoning.

*a\* The Sùtra Middle Way Autonomy School's Refutation that the [Three] Characters of the Proponents of True Existence is the Meaning of [Any] Sùtra*

### ***Sòtra Middle Way Autonomy School***

**External objects are established by the former and refuted by the latter. They assert that the three characters are estab-**

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}



**lished by way of their own character. However, in consideration of the absence of true existence it was said that these and those do not exist.**

*Word Commentary on Root Text:* From between those two, the former [the Sôtra Middle Way School] prove that external objects are correct, and the latter [the Yogic Middle Way School] refute external objects.

*Word Commentary on Root Text:* Proponents of the Sôtra Middle Way Autonomy School<sup>a</sup> assert that the three characters are established by way of their own character.

*Word Commentary on Root Text:* However, [Autonomists] assert that in consideration of three non-natures:

- character-non-nature, that is, that truly existent imputational natures do not have a nature of character [that is, lack being established by way of their own character]
- production-non-nature, that is, that other-powered natures do not have a nature of ultimate production, and
- ultimate-non-natures, that is, that thoroughly established natures are the ultimate and also are thoroughly distinguished by a mere absence of the nature that is the self of phenomena

in the Perfection of Wisdom Sôtras it is said that these and those phenomena—ranging from forms through omniscient consciousnesses—are natureless.

### *b\* Explaining the Meaning of the Three Characters in the*

<sup>a</sup> As is evident in the commentary immediately below, Jam-yang-shay-pa takes this assertion as being shared by both branches of the Autonomy School, not just the Sôtra Autonomy Middle Way School; it is likely that Nga-wang-pel-den mentions only the Sôtra Autonomy Middle Way School because the discussion comes in the course of explaining this branch and utilizes only Bhāvaviveka's *Lamp for (Nāgārjuna's) "Wisdom."*

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Sūtra Middle Way Autonomy School's own System*

**Bases of emptiness, factors of superimposed true establishment, and emptinesses of that are respectively other-powered natures, imputational natures, and thoroughly established natures because of not being under their own power, because of being imputed, and because of being the mode of subsistence.**

*Word Commentary on Root Text:* The subjects—things that are the bases of emptiness, factors of superimposed true establishment, and the emptiness of that true establishment—are respectively posited as other-powered natures, imputational natures, and thoroughly established natures because respectively of being produced through the power of other causes and conditions and not being produced ultimately or under their own power, and because of being superimposed factors not in the mode of subsistence, and because of being the final mode of subsistence.

*c\* Features of how the Collectors of the Great and Small Vehicles and the Two Selflessnesses are Taught in the Sūtra Middle Way Autonomy School*

**The collectors are not the same; they do not realize. Because the Great Vehicle has meaning, the selflessness of phenomena is not in the Lesser sūtras. Just as fear of a snake with respect to a coiled rope is cleared away by an awareness apprehending it as a vine, obscuration is overcome by realizing selflessness; it is not the mode of subsistence.**

*Word Commentary on Root Text:* Although the three Hearer scriptural collections—discipline, manifest knowledge, and discourses—were collected by the three, Upāli, Kāshyapa, and Pṇanda, the three Great Vehicle scriptural collections were col-

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lected by Maitreya, Mañjuḥṣa, and Vajrapāṇi. Hence, the collectors of the Word of the Great and Lesser Vehicles are not the same in being Hearers because Hearers do not realize in full the 84,000 behaviors of sentient beings and the meanings of the 84,000 bundles of doctrine set forth in accordance with them.

*Word Commentary on Root Text:* Because the separate setting forth of the Great Vehicle scriptural collections has a meaning, or purpose, the selflessness of phenomena is not explicitly taught in Lesser Vehicle sūtras.

*Word Commentary on Root Text:* Just as fear in apprehending a coiled rope as a snake can be cleared away by an awareness apprehending “That is not a snake; it is a vine,”<sup>a</sup> afflictive obscuration can be overcome by directly realizing the selflessness of persons and thereupon meditating on it. Hence, liberation from cyclic existence upon abandoning afflictive emotions as well as their seeds does not necessarily require realizing the selflessness of phenomena, the final mode of subsistence of phenomena.

*d\* How the Non-Existence of External Objects is Refuted with Scripture and Reasoning in the Sūtra Middle Way Autonomy School*

**It is said that external objects do not exist ultimately. Saying that the sole mind is the abodes, bodies, and so forth is with respect to the aspects. The term “mind-only” refutes an agent; therefore, the non-existence of apprehended objects is not the meaning of sūtra. Sense consciousnesses are aspected. Apprehended-object and apprehending-subject are cause and effect sequentially. Aggregations of the separate—an army and so forth—are imputedly existent. Composites of particles of concordant type also are substantially ex-**

<sup>a</sup> *lcug ma*; a creeper.

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Regular text at left margin = Nga-wang-pel-den’s *Word Commentary on the Root Text*.}

**istent. Even each is suitable as an observed-object-condition. The appearance of a double moon in dependence upon a single moon would not be produced if external objects did not exist, and it would be a deprecation. Because there is no appearance of an object, self-cognition of an object-possessor is not.**

*Word Commentary on Root Text: The Descent into Lan̄kā Sūtra* says:<sup>25</sup>

[Objects] do not exist as external objects as perceived.  
 The mind appearing variously  
 As like bodies [senses], enjoyments [objects of senses],  
 and abodes [physical sense organs and environments],  
 I describe as mind-only.

The statement that “[Objects] do not exist as external objects as perceived” says that external objects do not exist *ultimately*. Then the statement that the sole mind becomes abodes, bodies, and so forth says that the mind is generated altered by the aspects of those objects, like a shadow. The term “mind-only” in the statement “I describe as mind-only,” and the statement [in the *Sūtra on the Ten Grounds*]<sup>26</sup> that “These three realms are mind-only” refute an agent accumulating karma and an experiencer of fruitions that are other than the mind; therefore, the non-existence of external apprehended objects is not the meaning of [any] sātra.

*Word Commentary on Root Text:* Sense consciousnesses possess the aspect of the object. Apprehended-objects such as forms and so forth and apprehending-subjects such as eye consciousnesses, ear consciousnesses, and so forth are cause and effect, and hence are established sequentially.

*Word Commentary on Root Text:* Aggregations of separate objects having discordant types—that are designated as armies,

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forests, and so forth—are aggregations<sup>a</sup> and are imputedly existent. Individual particles and also composites<sup>b</sup> of many particles of concordant type that depend on a single basis are substantially existent. Even each minute particle of a composite is suitable to be an observed-object-condition of a sense consciousness.

*Word Commentary on Root Text:* The appearance of a double moon in dependence upon a single moon—that is, with a single moon serving as the basis of appearance—and so forth would not be produced if external objects did not exist, and [the absence of external objects] would be a deprecation explicitly of two thirds of the eighteen constituents and implicitly of all objects of knowledge.

Because there is no appearance of a separate object, self-cognition experiencing a subject, that is, a consciousness, is not a consciousness.

## 2\* The Sōtra Middle Way School's Own System {6}

This section has six parts: identification of the object of negation; reasonings refuting the object of negation; presentation of the two truths, the bases delineated by reasoning; valid cognitions ascertaining the two truths; the features of the time of attaining the fruit and the entities of the fruit; and features of the paths, the means for attaining those fruits.

### *a\* Identification of the Object of Negation in the Sūtra Middle Way Autonomy School*

**Whatever truly exists must exist in the perspective of reasoning because of being truly established. But what exists for that is not necessarily truly established, like the noumenon.**

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<sup>a</sup> *'dus pa.*

<sup>b</sup> *bsags pa.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**Although there are objects found by a rational consciousness, what is able to bear analysis by it must stand to be truly established because true establishment is being analyzed. Establishment as bearing analysis by a rational consciousness is true establishment, the object of negation here.**

*Word Commentary on Root Text:* If phenomena are truly established, they must exist in the perspective of a rational consciousness because a rational consciousness analyzes whether or not phenomena are truly established and [according to you] phenomena are truly established. You have asserted the latter reason. However, whatever exists in the perspective of a rational consciousness is not necessarily truly established, as is the case with the noumenon, which exists in the perspective of a rational consciousness but is not truly established. Although there are objects found by a rational consciousness, if something were established as bearing analysis by that rational consciousness, it must stand to be—that is, it would necessarily be—truly established because a rational consciousness analyzes it within considering whether it is truly established or not. Establishment as bearing analysis by a rational consciousness is the measure of true establishment and, in this context, is the measure of establishment as the self of phenomena, the object of negation [in terms of artificial misconception of true establishment].

*b\* Reasonings Refuting the Object of Negation in the Sūtra  
Middle Way Autonomy School*

**Because a similar example possessing the sign and predicate of the probandum is easier, mostly signs of a negative phenomenon that are observations of a contradictory object are stated. They state, for example: Because of being a physical sense power, an eye sense power does not ultimately see forms, as is the case with an ear sense power; and so forth.**

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* Because it is easier to prove a similar example possessing the sign and the predicate of the thesis,<sup>a</sup> Bhāvaviveka's root text, *Heart of the Middle*, and autocommentary mostly state syllogisms using signs of a negative phenomenon that are observations of a contradictory object. Let us state an example: Because of being a physical sense power, an eye sense power does not ultimately see forms, as is the case, for example, with an ear sense power.

*c\* Presentation of the Two Truths, the Bases Delineated by Reasoning in the Sūtra Middle Way Autonomy School*

**Among objects of knowledge there are the two truths. “Ultimate” is an uncontaminated awareness; “object” is what is found by that; because of being non-deceptive, it is a “truth.” Due to obstructing, it is obscurational, and because of being truths in its perspective, they are other. Because phenomena that are able and unable to function as they appear are conventional truths, obscurational truths are divided into the real and unreal; the first are effective things, and the second are reflections and so forth.**

*Word Commentary on Root Text:* Objects of knowledge, having been taken as the basis of division, are divided into the two, obscurational truths and ultimate truths.

*Word Commentary on Root Text:* In ultimate-object-truth (*don dam bden pa, paramārthasatya*):

- Ultimate (*dam pa, parama*) is a Superior's uncontaminated awareness of meditative equipoise.
- Object (*don, artha*) is the object found by that uncontaminated awareness.

<sup>a</sup> *bsgrub bya'i chos*; also translated as “predicate of the probandum.”

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- It is a truth (*bden pa, satya*) because of being non-deceptive,<sup>a</sup> since its mode of appearance and mode of subsistence agree.

Thereby it is the ultimate-object-truth [or ultimate truth].

*Word Commentary on Root Text:* In obscurational truth (*kun rdzob bden pa, samvrtisatya*):

- Obscurational [or obscurer] (*kun rdzob, samvrti*) is so called due to obstructing suchness; it is the ignorance conceiving true existence.
- Since conventional phenomena such as forms and so forth are truths in the perspective of that obscurational awareness, they are called obscurational truths, which are other than the ultimate.

*Word Commentary on Root Text:* Obscurational truths have a division into real and unreal conventionalities because:

- phenomena—renowned in the world as real—that are illustrated by those able to perform a function in accordance with their appearance to the awarenesses to which they clearly appear
- and objects—posited from the viewpoint of being renowned in the world as unreal—that are illustrated by those unable to perform a function in accordance with how they appear

have differences of truth and falsity in accordance with conventions. Illustrations of real obscurational truths are effective things such as forms, sounds, and so on, and illustrations of unreal obscurational truths are reflections and so forth.

*d\* Valid Cognitions Ascertaining the Two Truths in the Sūtra Middle Way Autonomy School*

### **The two, direct perception and inference; and three and four**

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<sup>a</sup> *mi bslu ba.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}



**direct perceptions respectively.**

*Word Commentary on Root Text:* Valid cognitions are twofold, direct perceptions and inferential cognitions. The Sōtra Middle Way Autonomy School and Yogic Middle Way Autonomy School differ with respect to direct perceptions; the Sōtra Middle Way Autonomy School asserts three—sense, mental, and yogic direct perceptions—and the Yogic Middle Way Autonomy School asserts four, those three and self-cognizing direct perceptions.

*e\* Features of the Time of Attaining the Fruit and the Entities of the Fruit in the Sūtra Middle Way Autonomy School*

**Those of definite lineage simultaneously extinguish the two obstructions and are completely enlightened. The three bodies, three mysteries, three hundred unshared.**

*Word Commentary on Root Text:* That those definite in the Great Vehicle lineage simultaneously abandon exhaustively the predispositions of the two obstructions and attain enlightenment is the system of the Sōtra Middle Way Autonomy School. That those definite in the Great Vehicle lineage simultaneously abandon exhaustively the two obstructions and attain enlightenment is the system of the Yogic Middle Way Autonomy School.

*Word Commentary on Root Text:* Concerning attributes of the fruit there are:

- The three bodies—truth, complete enjoyment, and emanation
- the qualities of the inconceivable mysteries of exalted body, speech, and mind
- a Buddha's three hundred unshared attributes

and so forth.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*f\* Features of the Paths, the Means for Attaining those Fruits  
in the Sūtra Middle Way Autonomy School*

**The three poisons are the afflictive obstructions. The obstructions to omniscience are the cycles of true existence. The paths of Hearers and Solitary Realizers agree; the differences are by way of time and fruit.**

*Word Commentary on Root Text:* The three poisonous afflictive emotions together with their seeds are the afflictive obstructions. The obstructions to omniscience are the nine cycles of consciousnesses conceiving true existence together with their seeds. The paths—namely, the type of realization [of selflessness]<sup>a</sup>—of Hearers and Solitary Realizers agree [in that both meditate on the subtle selflessness of persons]; differences are distinguished by way of different features of attaining the fruit:

- length of time—for instance, three lifetimes [of practice for Hearers at the fastest] and one hundred great eons [at least for Solitary Realizers]
- relying or not relying on the quintessential instructions of another master during the last lifetime
- attaining or not attaining a similitude of the marks and beauties [of a Buddha's body]
- teaching doctrine to others with or without using sounds and so forth.

**B: EXPLAINING THE SYSTEM OF THE YOGIC MIDDLE WAY SCHOOL {4}**

This section has four parts: divisions, assertions on the definitive and the interpretable and the three wheels, reasonings refuting the object of negation, and features of the path and so forth.

<sup>a</sup> "Path" here refers only to the type of realization of selflessness.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

## 1\* Divisions of the Yogic Middle Way School {2}

This section has two parts: divisions and individual explanations.

### *a\* Divisions*

#### ***Yogic Middle Way Autonomy School***

**The second Autonomists are twofold, those who accord with True Aspectarians and those who accord with False Aspectarians.**

*Word Commentary on Root Text:* The second Autonomists [the Yogic Middle Way Autonomy School] are twofold, those who accord with True Aspectarians and those who accord with False Aspectarians.

### *b\* Individual Explanations of the Divisions of the Yogic Middle Way Autonomy School {2}*

This section has two parts: explaining the True Aspectarian [Yogic] Middle Way School and explaining the False Aspectarian [Yogic] Middle Way School.

## 1# EXPLAINING THE TRUE ASPECTARIAN [YOGIC] MIDDLE WAY SCHOOL

**For the first—Shāntarakṣhita, the father, and his spiritual son—aspects are effective things.**

*Word Commentary on Root Text:* From between those two [that is, those who accord with True Aspectarians and those who accord with False Aspectarians], the first—Shāntarakṣhita, the father, and his spiritual son [Kamalashīla]—assert that the aspects of blue, yellow, and so forth are effective things.<sup>a</sup>

<sup>a</sup> For discussion about True and False Aspectarians in the Mind-Only

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
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## 2<sup>#</sup> EXPLAINING THE FALSE ASPECTARIAN [YOGIC] MIDDLE WAY SCHOOL

**For the second, including Haribhadra, aspects are non-effective. Jetāri accords with Tainted False Aspectarians. Kambala accords with Untainted False Aspectarians.**

*Word Commentary on Root Text:* The second are the master Haribhadra and so forth who assert that aspects are non-effective. Also, there are two types of those who accord with False Aspectarians, from among which Jetāri and so forth accord with Tainted False Aspectarians, and Kambala—that is, Lwa-ba-pa<sup>a</sup>—and so forth accord with Untainted False Aspectarians.

2\* Assertions on the Definitive and the Interpretable and the Three Wheels in the Yogic Middle Way Autonomy School

**The system of the *Sōtra Unraveling the Thought* is that the *One Hundred Thousand Stanza Perfection of Wisdom* and so forth are of definitive meaning and that those in which “ultimate” is not affixed are similar in being the second wheel but are of interpretable meaning. The mode of the three characters is similar. External objects do not exist. The two meanings—principal and secondary—in the *Sōtra on the Heavily Adorned*, *Sōtra Unraveling the Thought*, *Descent into La<sup>o</sup>kā Sōtra*, and so forth are respectively the systems of the Middle Way School and the Mind-Only School.**

*Word Commentary on Root Text:* [The Autonomy School] asserts that the system of the *Sūtra Unraveling the Thought* is that:

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School, see 311ff. and 416ff.

<sup>a</sup> *lwa ba pa.*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

- the middle wheel, like the *One Hundred Thousand Stanza Perfection of Wisdom Sūtra* and so forth, in which the qualification “ultimately” or the like is affixed to the object of negation, either explicitly or implicitly, are sōtras of definitive meaning
- and middle wheel sātras, like the *Heart of Wisdom Sūtra*, in which the qualification “ultimately” is not affixed to the object of negation either explicitly or implicitly, are similar in being second wheel but are sōtras of interpretable meaning.

*Word Commentary on Root Text:* Although the way the three characters are posited is similar to that explained above [regarding the Sōtra Middle Way Autonomy School], the assertion [by the Yogic Middle Way Autonomy School] that external objects do not exist is a feature of dissimilarity from the former.

*Word Commentary on Root Text:* This [Yogic Middle Way Autonomy School] asserts that there are two modes of teaching meanings expressed in the context of such sōtras as the *Sūtra Unraveling the Thought*, *The Heavily Adorned*, and *Descent into Lañkā Sūtra*:

1. occasions of explaining to the principal trainees—who are able to realize that all phenomena do not truly exist—that all phenomena lack a nature of true establishment, this being the system of the Proponents of the Middle
2. occasions of teaching to secondary trainees—who are temporarily unable to realize that all phenomena are without true existence and must be led by stages—that external objects do not exist and that mind truly exists, this being the system of the Proponents of Mind-Only.

### 3\* Reasonings Refuting the Object of Negation

**It is agreed that not being posited through appearing to a non-defective awareness is the object of negation. They**

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mostly state signs that are non-observations of related objects because of being set forth in the *Descent into Laṅkā Sūtra* and the *Meeting of Father and Son Sūtra*. Forms and so forth do not truly exist because of lacking being a truly established one or many, as is the case, for example, with a reflection. Whatever is true is limited to the two, whereby the entailments are established. Regarding the presence of the reason in the subject, it is not one because of having parts; it is not many because one does not exist. The vajra nodes, refutation of production of the existent and the non-existent, refutation of production of the four alternatives, and the sign of dependent-arising are chief.

*Word Commentary on Root Text:* The two Autonomists agree in asserting that

existence by the power of the object's own mode of subsistence without being posited through the force of appearing to an awareness that is not harmed by another valid cognition with respect to [the object's] appearing to be established by way of its own character

is the object of negation in the non-existence of true existence.

*Word Commentary on Root Text:* Because Shāntarakṛhita's *Auto-commentary to the "Ornament for the Middle"* sets forth the reasoning of the lack of being one or many from citing the *Descent into Laṅkā Sūtra* and the *Meeting of Father and Son Sūtra*, Shāntarakṛhita and his spiritual son [Kamalaśīla] mostly state applications of signs [or syllogisms] that are non-observations of related objects.<sup>a</sup>

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<sup>a</sup> For an excellent extensive presentation of the reasoning of the lack of being one or many, see Lopez, *A Study of Svātantrika*, 167-191 and 356-379.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* To state an example: Because of lacking being a truly established one or many, forms and so forth do not truly exist, as is the case, for example, with the reflection of a face in a mirror. Whatever is truly established is limited to the two, truly existent one or many, whereby the forward-entailment and counter-entailment are established. Regarding the way the presence of the reason in the subject is proven, it is not a truly established one because of having parts; it is not a truly established many because a truly established one does not exist.

*Word Commentary on Root Text:* Moreover, the vajra nodes, refutation of production of the existent and the non-existent, refutation of production of the four alternatives, and the sign of dependent-arising are the chief reasonings refuting true establishment in this system.

#### 4\* Features of the Path and so forth

**They agree about the presentations of the selflessness of persons and of the two truths. The subtle obstructions to omniscience are consciousnesses conceiving true existence, and the coarse obstructions to omniscience are apprehended-object and apprehending-subject, and so forth. The sixteen aspects of the truths, the emptiness of duality, and the absence of true existence are the different types of realization of the paths of Hearers, Solitary Realizers, and Great Vehicle. Both agree about the features of there being meditative equipoise and subsequent realization on seeing and meditation.**

*Word Commentary on Root Text:* The assertions of both Autonomy Schools agree about the presentation of the selflessness of persons and of the two truths.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* [According to the Yogic Middle Way Autonomy School] the subtle and coarse obstructions to omniscience are respectively consciousnesses conceiving true existence as well as their seeds and awarenesses conceiving apprehended-object and apprehending-subject as different substantial entities as well as their seeds, and so forth.

*Word Commentary on Root Text:* [According to the Yogic Middle Way Autonomy School] the sixteen aspects of the four noble truths, the emptiness of duality of apprehended-object and apprehending-subject, and the absence of true existence are respectively the objects of comprehension of the three types of realization by the paths of Hearers, Solitary Realizers, and those of the Great Vehicle; hence, those are the different types of realization of the three vehicles.

*Word Commentary on Root Text:* The assertions of both Autonomy Schools agree with respect to features such as there being both exalted wisdoms of meditative equipoise and exalted wisdoms of subsequent realization on the path of seeing and on the path of meditation, and so forth.

**This has been the eleventh chapter, the section on the Autonomy School which, having cleared away the extreme of truly established things, establishes the middle.**



## 12. Consequence School

### b" Describing the System of the Middle Way Consequentialists {6}

This section has six parts: definition along with an etymology; synonyms; divisions; texts on which they rely; texts of definitive meaning and those requiring interpretation; and tenets.

#### *1: Definition along with an Etymology*

**Because they do not assert autonomous inferences but mainly state consequences contradicting assertions by the other party, they are Consequentialists.**

*Word Commentary on Root Text:* Not asserting autonomous syllogisms, they assert the statement mainly of consequences expressing contradictions in their opponents' assertions for the sake of generating in them the view of the Middle Way. Therefore, they are called Middle Way Consequentialists.

#### *2: Synonyms*

**They are renowned as Consequentialists, Only-Appearance Proponents of the Middle, and Non-Abiding Proponents of the Middle.**

*Word Commentary on Root Text:* Their synonyms are:

- Consequentialists
- Only-Appearance Proponents of the Middle, so called because they are able to posit phenomena as existing conventionally from the viewpoint of their only appearing to one's own awareness when the object imputed is not sought
- Thoroughly Non-Abiding Proponents of the Middle, so

called because they do not abide in any of the coarse or subtle extremes of permanence and annihilation.

### *3: Divisions of the Consequence School*

**Their divisions are three—model, partisan, and non-partisan.**

*Word Commentary on Root Text:* There are three divisions [of the Consequence School]: Proponents of the Middle of the model texts—the superior father [Nāgārjuna] and son [Pryadeva]; partisan Middle Way Consequentialists such as Buddhapālita, Chandrakīrti, and Shāntideva; and non-partisan Middle Way Consequentialists such as Nāgabodhi and Shākyamitra.

### *4: Texts on which Consequentialists Rely*

**The texts are the profound sūtras, the Collections of Reasoning, *The Four Hundred, Engaging in the Deeds*, the two—*Compendium of Sōtra* and *Compendium of Learnings*—*Lamp for the Path*, and so forth.**

*Word Commentary on Root Text:* The texts are:

- the profound Perfection of Wisdom Sōtras
- Nāgārjuna's Six Collections of Reasonings [that is, *Fundamental Treatise on the Middle*, *Sixty Stanzas of Reasoning*, *The Finely Woven*, *Seventy Stanzas on Emptiness*, *Refutation of Objections*, and *Precious Garland of Advice to the King*]
- Aryadeva's *The Four Hundred*, Shāntideva's *Engaging in The Bodhisattva Deeds*, Nāgārjuna's *Compendium of Sūtra*, Shāntideva's *Compendium of Learnings*, Atisha's *Lamp for the Path to Enlightenment*, and so forth.

### *5: Texts of Definitive Meaning and those Requiring Interpretation*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**Sūtras teaching the two truths are respectively those to be interpreted, because they must be interpreted otherwise, and the definitive, because the mode of subsistence is definite there. There are two modes of interpretation: because even the literal meaning is not suitable and because the literal meaning, though established, is not the final mode of subsistence. The first and last wheels require interpretation. The middle are definitive sūtras. Five sūtra sections in the *Descent into La<sup>o</sup>kā*, *Unraveling the Thought*, and *The Heavily Adorned*—in consideration that there is no other creator and in consideration of emptiness—teach mind-only, no external objects, a permanent matrix, the existence of a basis-of-all, the true existence of other-powered natures and of thoroughly established natures, and three final vehicles. These five teachings are proved to require interpretation.**

*Word Commentary on Root Text:* Sōtras<sup>a</sup> that teach through taking obscurational truths as their main objects of explicit instruction are sōtras requiring interpretation because the final mode of subsistence of the phenomena [discussed therein] must be interpreted as other than what is explicitly indicated. Sōtras that teach through taking ultimate truths as their main objects of explicit instruction are definitive sōtras because the final mode of subsistence of the phenomena [discussed therein] is definite as what is explicitly indicated.

*Word Commentary on Root Text:* There are two modes of interpretation:

- one when interpretation is necessary because it is not suitable to assert the passage literally

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<sup>a</sup> “Sōtra” here does not necessarily mean an entire sōtra; it can refer to a sōtra passage.

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Regular text at left margin = Nga-wang-pel-den’s *Word Commentary on the Root Text*.}

- and one when interpretation is necessary because the literal meaning, though established by valid cognition, is not the final mode of being [of the phenomena discussed].

*Word Commentary on Root Text:* The first and last wheels of doctrine as set forth in the *Sūtra Unraveling the Thought* are non-literal sūtras requiring interpretation. The middle wheel of the doctrine as set forth there are literal definitive scriptures. Therefore, on this occasion [of the Consequence School] it is not suitable to assert what requires interpretation and what is definitive according to their differentiation in the *Sūtra Unraveling the Thought*.

*Word Commentary on Root Text:* Five types of passages in the *Descent into Lañkā Sūtra*, *Sūtra Unraveling the Thought*, *Sūtra on the Heavily Adorned*, and so forth in consideration that:

1. there is no creator other than the mind
2. forms and so forth are only posited by the Brahmā of consciousness without existing inherently
3. emptiness
4. the two—other-powered natures and thoroughly established natures—have a conventional existence that is not posited by names and terminology according to how the Yogic Practitioners assert being posited by names and terminology
5. lineages [of spiritual potential of sentient beings] are temporarily different

and so forth, say:

1. these three realms are mind-only
2. there are no external objects, only mind
3. a permanent, stable matrix of One-Gone-Thus and a mind-basis-of-all exist
4. other-powered natures and thoroughly established natures are truly established
5. there are three final vehicles.

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These five types of passages are established as requiring interpretation and non-literal.

*Word Commentary on Root Text:* However, in the root text Jam-yang-shay-pa, upon enumerating six sōtra passages,<sup>a</sup> establishes that five sōtra passages require interpretation. This is because the teaching of mind-only for the sake of refuting that there is another creator is literal and hence there are five sōtra passages to be commented upon as requiring interpretation.

*Question:* Then, the explanation that the non-existence of a creator other [than the mind] is the basis in [Buddha's] thought<sup>b</sup> [for this type of teaching of mind-only] would be incorrect [since, if this teaching has a basis in his thought, this means that it requires interpretation].

*Answer:* I think that probably it should be explained that "He set forth mind-only *for the sake of understanding* that there is no other creator," and not that "He set forth mind-only *within considering*<sup>c</sup> that there is no other creator."<sup>27</sup>

## 6: Tenets {3}

This section has three parts: presentations of the basis, paths, and fruits.

### A: PRESENTATION OF THE BASIS {5}

This section has five parts: the features of the object of negation, of the reasonings refuting the object of negation, of the basal two truths, of unique features, and of the valid cognitions certifying those as well as an elimination of error.

<sup>a</sup> Those teaching mind-only, no external objects, a permanent matrix, the existence of a basis-of-all, the true existence of other-powered natures and of thoroughly established natures, and three final vehicles.

<sup>b</sup> *dgongs gzhi.*

<sup>c</sup> *dgongs nas.*

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## 1\* Object of Negation {2}

This section has two parts: measure of what is negated and correctness of this measure.

*a\* Measure of what is Negated*

**All of cyclic existence and nirvāṇa appearing and renowned—the diversity and the mode of being—are posited by innate non-analysis according to the conventions of the world. Therefore, existing objectively not imputed to there by conceptuality, substantially existing, established by way of its own character, established from its own side, truly established, inherently established, and so forth are equivalent as what is negated.**

*Word Commentary on Root Text:* All phenomena—the forms and so forth<sup>a</sup> of cyclic existence (the afflicted class) and of nirvāṇa (the pure class)—included within the mode of being and the diversity appearing and renowned, that is, dawning, to awareness must be posited as existing according to the world's conventions by innate non-analytical and non-investigatory awareness. Therefore:

- established objectively without being only imputed to there by term and conceptuality
- substantially existing
- established by way of own character
- established from its own side
- truly established
- inherently established

and so forth are equivalent as what is negated.

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<sup>a</sup> For a list of these 108 phenomena, see Hopkins, *Meditation on Emptiness*, 201-212.

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*b\* Correctness of the Measure of what is Negated*

**Positing all actions and agents in this non-existence from their own side and imputation there by name and conceptuality is the middle, free from extremes. Anything coarser or finer than this is an extreme of permanence or annihilation.**

*Word Commentary on Root Text:* The wise who know how to posit all phenomena—without blemish and without fissure—all the actions, objects, and agents of cyclic existence and nirvāḍa in this non-existence from [the object's] own side and imputation there by name and conceptuality are the Proponents of the Middle. Aside from this way of positing [phenomena], any other assertions—either coarser, such as the establishment from their own side, or finer, non-existence even as only imputed by name and conceptuality—fall to extremes of permanence and annihilation.

2\* Reasonings Refuting Inherent Existence {2}

This section has two parts: brief indication and extensive explanation.

*a\* Brief Indication of the Reasonings Refuting Inherent Existence*

**There are the two selves of persons and phenomena. The non-existence of these there is asserted as the two selflessnesses. A self of phenomena is refuted by the four—the vajra nodes and so forth. A self of persons is refuted by the five-fold and sevenfold. Both also by dependent-arising.**

*Word Commentary on Root Text:* The two selves—the inherent existence of persons and the inherent existence of [other] phe-

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nomena—are respectively the self of persons and the self of other phenomena. Hence, the non-existence of those there is respectively asserted to be the selflessness of persons and the selflessness of other phenomena. The self of [other] phenomena is refuted by four reasonings:

- the vajra nodes
- the refutation of production of the four extreme types—existent effects, non-existent effects, both, and neither
- the refutation of production of the four alternatives
- dependent-arising.

Also, the self of persons is refuted by two—the five-fold and seven-fold reasonings. Also, both selves are refuted by the reasoning of dependent-arising itself.

*b\* Extensive Indication of the Reasonings Refuting Inherent Existence {2}*

This section has two parts: reasoning refuting a self of phenomena and reasoning refuting a self of persons together with an elimination of error.

1# REASONING REFUTING A SELF OF PHENOMENA {4}

This section has four parts: the diamond slivers; simultaneous refutation of production of the four extremes and production of the existent, the non-existent, both, and neither; refutation of production of the four alternative types; and the reasoning of dependent-arising making known [the absence of true existence in] all phenomena, along with an elimination of error.

a# Vajra Nodes {2}

This section has two parts: statement of the reasons and proofs for the modes of the reasons.

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### 1<sup>^</sup> *Statement of the Reasons*

**Because they are not produced from self, other, both, or causelessly, inherently established production does not exist.**

*Word Commentary on Root Text:* Inherently established production of eyes and so forth does not exist because they are not produced from self, from other, from both, and causelessly.

### 2<sup>^</sup> *Proofs for the Modes of the Reasons {4}*

This section has four parts: refuting production from self, from other, from both, and causelessly.

#### A<sup>^</sup> REFUTING PRODUCTION FROM SELF

**If produced from themselves, it would be senseless and endless. That which exists is not from itself. Causes and effects would always be seen. It would contradict the world's perception. All agents and objects would be one.**

*Word Commentary on Root Text:*

- If [eyes and so forth] are produced from themselves, production would be senseless and would be endless.
- That which exists in something is not produced from that, like yogurt that exists in a bell-metal bowl.
- If the two, a seed and its resultant shoot, were one entity, the seed that is the cause and the effect that is the shoot would always be seen.
- Although the cause—the white seed—has disintegrated and is non-existent, the effect—the produced green shoot—is seen; therefore, if the seed and the shoot were one entity, it would contradict the world's perception.
- The agents and objects of cause and effect would all be one.

and so forth.

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## B^ REFUTING PRODUCTION FROM OTHER {2}

This section has two parts: actual exposition and elimination of error.

## 1) Actual Exposition Refuting Production from Other

**If produced from other, then darkness would arise from a flame, and all would arise from all, both causes and non-causes. Because other, they could not be one continuum, like wheat and barley. They would have to be simultaneous, but it is not so. How could another be produced from another?**

*Word Commentary on Root Text:* If produced from other:

- It [absurdly] follows that thick darkness is produced from a tongue of flame.
- What are and are not effects would all equally arise from what are and are not causes.
- Because of being others that are established by way of their own character, a seed and its shoot would not be suitable to be one continuum, as is the case, for example, with wheat and barley.
- Because whatever are established by way of their own character never disappear, a seed and its shoot would necessarily exist simultaneously, but a seed and its shoot do not exist simultaneously.

Therefore, how could there be production of an effect from another cause established by way of its own character? It does not exist.

## 2) Elimination of Error concerning the Refutation of Production from Other

**Refuting temporally different others, a mass exactly the**

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**same, and so forth are mistaken. Because it is explained that the four extremes are not asserted and that production from other is non-existent even in the world, its assertion here is a dance of the insane.**

*Word Commentary on Root Text:* It should be known that the following, and so forth, are mistaken:

- Certain Tibetans say that temporally different others are refuted because a cause is necessarily former and an effect is necessarily later and what is other must be simultaneous.
- Many Tibetans assert coercion by an army [of many reasons] of exactly the same [type].<sup>a</sup>

Because it is explained [in Chandrakīrti's autocommentary to the *Supplement to (Nāgārjuna's) "Treatise on the Middle"*] that production from the four extremes is not asserted and that production from other does not exist even in the terminology of the world, Tak-tsang's assertion<sup>b</sup> that in this context [of the Conse-

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<sup>a</sup> They cite the mere reason of not being other over and over again with respect to various subjects in order to show that there is no production from other. They themselves call this "coercion by an army [of many reasons] of exactly the same [type]." In his commentary on Chandrakīrti's *Supplement* (P6143, vol. 154, 37.4.1ff.), Tsong-kha-pa indicates that for him their very usage of this name indicates their lack of good reasoning and, rather, a resorting to bombastic coercion.

<sup>b</sup> As I mentioned earlier, Tak-tsang himself does not assert production from other or that the "other" of production from other exists, since Tak-tsang does not hold that seed and shoot are merely other substantial entities conventionally. However, Jam-yang-shay-pa feels that Tak-tsang is forced to accept the principle that Tak-tsang aptly and correctly describes as belonging to Tsong-kha-pa, namely, that seed and shoot exist, and since they are not one substantial entity, they must be other substantial entities. Tak-tsang, in fact, does not accept this principle, but Jam-yang-shay-pa feels that he must do so in order to make any sense, and thus he forces on him these conclusions. See 547 and 617.

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quence School] there is production from other is like a dance of the insane.

C<sup>^</sup> REFUTING PRODUCTION FROM BOTH SELF AND OTHER

**Because of not being from self and other separately, production from both is also perforce refuted.**

*Word Commentary on Root Text:* Because production from self and production from other do not exist, production from both is also perforce refuted.

D<sup>^</sup> REFUTING CAUSELESS PRODUCTION

**If produced causelessly, striving would be senseless. It would contradict perception. All would also be produced from all.**

*Word Commentary on Root Text:* If [things] are produced causelessly:

- the planting of seeds, buying and selling, and so forth for the sake of the arising of effects would be senseless
- it would contradict the world's perceptions
- all effects would also be produced from all things.

b<sup>#</sup> Simultaneous Refutation of Production of the Four Extremes and of the Existent, Non-Existent, Both, and Neither

**If produced from other, consider existent, non-existent, both, or neither. What use for the existent? The non-existent lacks object and agent. These refute being both. What could they do for what lacks both?**

*Word Commentary on Root Text:* With respect to refuting production from others upon distinguishing effects as four alternatives, if [things] are produced from others, one should consider, or analyze, what is produced by those causes—an inherently ex-

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istent effect, an utterly non-existent effect, an effect that is both existent and non-existent, or an effect that is neither existent nor non-existent. Concerning those:

- Of what use is a cause—a producer—to an effect that inherently exists?
- The utterly non-existent is devoid of objects and agents, produced and producer.
- An effect that both inherently exists and is utterly non-existent is refuted by the former reasonings.
- For an effect that lacks both—that is, is neither—what would a cause, a producer, do? There would be no need for a cause.

#### c<sup>#</sup> Refutation of Production of the Four Alternatives {2}

This section has two parts: actual exposition and elimination of error.

##### *1<sup>^</sup> Actual Exposition of the Reasoning Refuting Production of the Four Alternatives*

**Things are not truly produced by causes. One does not produce one, nor many one, nor one many, nor also many many.**

*Word Commentary on Root Text:* Things are not truly produced by causes because ultimately one cause does not produce one effect, ultimately many causes do not produce one effect, ultimately one cause does not produce many effects, and ultimately many causes also do not produce many effects.

##### *2<sup>^</sup> Elimination of Error concerning the Refutation of the Four Alternatives*

**Because it is established that one produces one and because**

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**the others are suitable, not affixing here a qualification of what is negated is mistaken.**

*Word Commentary on Root Text:* Because it is established that one cause produces one effect and because the production of one effect by many causes, and so forth, are suitable—that is, exist—it should be known that not affixing the qualification “ultimately” to these four reasons is mistaken.

d<sup>#</sup> Reasoning of Dependent-Arising Making Known [the Absence of True Existence in] All Phenomena {2}

This section has two parts: actual exposition and refutation of errors.

*1<sup>^</sup> Actual Exposition of the Reasoning of Dependent-Arising*

**Because phenomena that are not dependent-arising do not exist here, and dependent-arising is only established upon meeting, in reliance, and in dependence, all phenomena are not self-instituting and are not established from their own side. Profound and vast, eradicating the two extremes, this is the monarch of reasonings.**

*Word Commentary on Root Text:* Because:

- phenomena that are not dependent-arising do not exist in this system
- and dependent-arising is [that is, means] only established upon meeting, established in reliance, and established in dependence,

all external and internal phenomena—forms and so forth—are not self-instituting and are not established from their own side. Because:

- practice of the profound is fulfilled in taking to mind the

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meaning of what is being proven [that is, all external and internal phenomena—forms and so forth—are not self-instituting and are not established from their own side]

- practice of the vast is fulfilled in taking to mind the meaning of the reason [that is, phenomena that are not dependent-arising do not exist in this system and dependent-arising is only established upon meeting, established in reliance, and established in dependence]
- and respectively those two clear away the two extremes of permanence and annihilation,

this is the monarch of reasonings.

### *2^ Elimination of Error concerning Dependent-Arising*

**Therefore, that the ultimate is self-instituting is to eat space. No one takes “validly established” and “self-instituting” as equivalent.**

*Word Commentary on Root Text:* Therefore, Tak-tsang’s assertion (579ff.) that “ultimate,” “validly established,” and “self-instituting” are equivalent is like asserting that space can be eaten because no proponent of tenets takes “validly established” and “able to establish itself” as equivalent.

### 2# REASONING REFUTING A SELF OF PERSONS TOGETHER WITH AN ELIMINATION OF ERROR {2}

This section has two parts: actual exposition and elimination of error.

#### a# Actual Exposition of the Reasoning Refuting a Self of Persons

**A self under its own power does not exist because the aggregates are not it; the person is not other, is not the base of the aggregates, also does not depend on the aggregates, and does**

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**not possess the aggregates; the shape is not it; and the collection is not it, like a chariot. Apply this to all phenomena.**

*Word Commentary on Root Text:* Except for only being imputed [in dependence] upon the aggregates that are its base of imputation, there is no self existing under its own power because:

- the aggregates that are its basis of imputation are not the person
- the person is not an entity other than the aggregates that are its basis of imputation
- the person is not the base of the aggregates that are its basis of imputation
- the person also does not ultimately depend on the aggregates that are its basis of imputation
- the person ultimately does not possess the aggregates
- the person is not the shape of the aggregates that are its basis of imputation
- and the person is not the collection of the aggregates that are its basis of imputation.

For example, if a chariot is sought as before (700), a chariot existing under its own power is not found. The root text and autocommentary of Chandrakīrti's *Supplement*<sup>28</sup> say that this sevenfold analysis is to be applied to delineating the absence of true existence of all phenomena—such as pot, woolen cloth, buckler, army, forest, and so forth.

b# Elimination of Error

**They assert that on some occasions there is valid establishment with the three modes commonly appearing and that there are mere reasons. However, since the self-powered is not valid, they do not assert autonomy. Autonomy in this system is mistaken.**

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*Word Commentary on Root Text:* On some occasions when Consequentialists critically investigate certain meanings of the profound and the vast, they assert that the three modes are established by valid cognition within common appearance and that mere commonly appearing reasons exist. However, since they do not assert that these are established by self-powered valid cognition, they do not assert autonomous syllogisms. Therefore, Tak-tsang's assertion that here in this system autonomy [that is, autonomous syllogisms] conventionally exist is mistaken.

### 3\* Features of the Basal Two Truths {2}

This section has two parts: actual exposition<sup>a</sup> and ancillary topics.

#### *a\* Actual Exposition of the Features of the Basal Two Truths {10}*

This section has ten parts: basis of division, meaning of the divisions, definitions, etymologies, individual divisions, difference between method and what arises from method, purpose of teaching the two truths as well as a dispelling of mistakes, order of overcoming bad views, stages of meditation on the profound which are the means of overcoming bad views, and subsequent attainment as well as union.

#### 1# BASIS OF DIVISION INTO THE TWO TRUTHS

**The basis of division is objects of knowledge. The divisions are the two truths, no more. If less, non-inclusion. They are limited in number to those.**

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<sup>a</sup> For a thorough discussion of the two truths in the Consequence School see Guy Newland, *The Two Truths* (Ithaca, N.Y.: Snow Lion Publications, 1992).

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*Word Commentary on Root Text:* The basis of division is objects of knowledge.

*Word Commentary on Root Text:* In them exist the divisions, the two truths—obscurational truths and ultimate truths. There is no need for more than those, and if less, they would not be inclusive. Hence, they are limited in number to those two truths.

## 2<sup>#</sup> MEANING OF THE DIVISIONS

**Because it would be unsuitable as the mode of subsistence and all would directly perceive it, and so forth, the two truths are an indivisible entity, distinguished by their isolates.**

*Word Commentary on Root Text:* Because there are the fallacies that:

- If the two truths were different entities, the absence of true existence of forms would be unsuitable to be the mode of subsistence of forms, and so forth.
- If the two truths were one isolate, the ultimate truth would be an object of operation of all ordinary beings' direct perception, and so forth.

the two truths are an indivisible entity, distinguished as different by way of their isolates.

## 3<sup>#</sup> DEFINITIONS

**Definitions: That with respect to which an awareness—a rational consciousness—comes to distinguish the ultimate and that which is found by it. That with respect to which a conventional awareness comes to distinguish a conventionality and that which is found by it.**

*Word Commentary on Root Text:* Definitions of the two truths:

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- An object with respect to which a rational consciousness comes to be a valid cognition distinguishing the ultimate and which is found by that valid cognition is the meaning of an ultimate truth.
- An object with respect to which a conventional awareness comes to be a valid cognition distinguishing a conventionality and which is found by that valid cognition is the meaning of a conventional truth.

#### 4# ETYMOLOGIES

**An ultimate truth is because of being an object, ultimate, and also truth. An obscurational truth is because of being a truth for the perspective of the obscurational due to concealing.**

*Word Commentary on Root Text:* It is called ultimate truth because of being:

- an object of knowledge
- the supreme or ultimate of objects
- non-deceptive, or true, in that the mode of appearance and mode of abiding are in accord.

Due to concealing perception of the mode of subsistence, ignorance conceiving true existence is obscurational (*kun rdzob, samvrti*), and obscurational truths are so called because of being true for the perspective of that obscuring awareness.

#### 5# INDIVIDUAL DIVISIONS

**Two, four, sixteen, and so on divisions of ultimate truth. The two—awarenesses of common beings and of Superiors as well as their objects—are enumerative and other. Real and unreal conventionalities are not in the Middle Way's own system. In the perspective of a worldly consciousness a**

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**human and a reflection and so forth are true and untrue, mere real and unreal.**

*Word Commentary on Root Text:* The divisions of ultimate truths are two:

1. selflessness of persons
2. selflessness of phenomena

and four:

1. emptiness of effective things
2. emptiness of non-things
3. emptiness of own-entity
4. emptiness of others' entity

and sixteen:<sup>a</sup>

1. emptiness of the internal
2. emptiness of the external
3. emptiness of the internal and external
4. emptiness of emptiness
5. emptiness of the great
6. emptiness of the ultimate
7. emptiness of the compounded
8. emptiness of the uncompounded
9. emptiness of what has passed beyond extremes
10. emptiness of what is beginningless and endless
11. emptiness of the indestructible
12. emptiness of nature
13. emptiness of all phenomena
14. emptiness of definitions

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<sup>a</sup> For identifications of these, see the list of eighteen emptinesses in Hopkins, *Meditation on Emptiness*, 204-205. Nga-wang-pel-den gives the first four of the sixteen; the last twelve are from Jam-yang-shay-pa's *Great Exposition of Tenets* (Taipei, 576.13).

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15. emptiness of the unapprehendable
16. emptiness of the inherent existence of non-things.

Included in the phrase “and so forth” in the root text are the eighteen emptinesses and the twenty emptinesses.

When divided terminologically:

- common beings’ awarenesses realizing emptiness through the route of generic images<sup>a</sup> as well as [the emptinesses that are] their objects are enumerative ultimates<sup>b</sup>
- Superiors’ awarenesses directly realizing emptiness as well as [the emptinesses that are] their objects are other, that is to say, non-enumerative ultimates.<sup>c</sup>

*Word Commentary on Root Text:* A division of obscurational truths into real and unreal conventionalities does not exist in the Middle Way’s own system. However, in the perspective of a worldly consciousness,<sup>d</sup> a human face and a reflection of a face, and so forth, are suitable to receive the conventions “true” and “untrue,” and hence respectively are mere real conventionalities and mere unreal conventionalities.

## 6# DIFFERENCE BETWEEN METHOD AND WHAT ARISES FROM METHOD

**The conventional are preceders and assisters of a rational consciousness—the means and that arisen from the means.**

*Word Commentary on Root Text:* Conventional consciousnesses are preceders and assisters of a rational consciousness because

<sup>a</sup> *don spyi, arthasāmānya*; literally, “meaning-generalities.”

<sup>b</sup> *rnam grangs pa’i don dam*; also called concordant ultimates (*don dam rjes su mthun pa*).

<sup>c</sup> *rnam grangs ma yin pa’i don dam*.

<sup>d</sup> As will be seen below, Nga-wang-pel-den refines this to mean “relative to conventional valid cognition.”

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conventional consciousnesses are the means and a rational consciousness is that arisen from the means.

#### 7# PURPOSE OF TEACHING THE TWO TRUTHS, AS WELL AS A DISPELLING OF MISTAKES

**The purpose is for the sake of overcoming all views and for the sake of discarding and adopting. Therefore, in the third phase a freedom from proliferations that is not emptiness is mistaken.**

*Word Commentary on Root Text:* The purpose of teaching emptiness is for the sake of overcoming all bad views and so on and for the sake of discarding awarenesses conceiving true existence and adopting awarenesses realizing the absence of true existence. Therefore, Dak-tsang's assertion that in the third phase, or stage, one meditatively cultivates freedom from proliferations<sup>a</sup> that is not emptiness is mistaken.

#### 8# ORDER OF OVERCOMING BAD VIEWS

**Sūtra and Mantra assert that initially the non-meritorious is overcome through actions and their effects, and so forth; in the middle the two selves are overcome through impermanence and so forth; finally all views as well as defilements are overcome through the stages of actualizing suchness.**

*Word Commentary on Root Text:* With regard to the stages of the teacher Buddha's leading trainees, Sūtra and the four tantra sets in Mantra as well as commentators on them assert that [trainees] are made into suitable vessels for the path through:

- initially overcoming the non-meritorious, the causes of bad transmigrations, by way of teaching a substantially existent

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<sup>a</sup> *spros bral.*

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self that accumulates actions and experiences their effects, and so forth

- in the middle overcoming the two selves—a permanent, unitary, and self-powered self as well as a substantially existent self—by way of teaching the emptiness and selflessness and so forth that are among the sixteen attributes [of the four truths], impermanence and so on
- and thereupon finally overcoming all coarse and subtle views of permanence and annihilation and the defilements of afflictive emotions, such as desire as well as their predisposing latencies, through the stages of teaching how to realize and how to actualize the very subtle thusness and so forth.

#### 9# STAGES OF MEDITATION ON THE PROFOUND WHICH ARE THE MEANS OF OVERCOMING BAD VIEWS

**There are five stages of meditation. Look at the statements of the wise.**

*Word Commentary on Root Text:* Look in detail at the scriptures of the powerful ones among the wise, such as the Foremost Great Being [Tsong-kha-pa] and so forth, for the five modes of meditation:

- a beginner's mode of developing experience with respect to emptiness
- mode of meditatively cultivating a similitude of special insight in dependence upon a similitude of calm abiding
- mode of meditatively cultivating actual special insight in dependence upon actual calm abiding
- mode of meditation directly realizing emptiness
- mode of meditation on emptiness by the great bliss of Highest Yoga Mantra.<sup>a</sup>

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<sup>a</sup> These five are described in detail in Hopkins, *Meditation on Emptiness*,

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## 10# SUBSEQUENT ATTAINMENT AS WELL AS UNION

**Like emptiness, the borderline of positing conventionalities is difficult. Whichever of the two truths one falls from, one is ruined and falls to an extreme; therefore, it is unsuitable to be lopsided with respect to those two. Cherish their union.**

*Word Commentary on Root Text:* Just as emptiness that is non-establishment from the object's own side is difficult to realize, so the borderline of positing conventionalities in which all activities and agents are feasible within name-only is very difficult. If one falls from either obscurational truths or ultimate truth, it is like being ruined and like falling to an extreme; therefore, it is unsuitable to be lopsided with respect to those two—existing conventionally and not existing ultimately. Hence, knowing and meditating both of those in union is to be cherished greatly.

*b\* Ancillary Topic: Three Characters*

**The three characters are similar. It is asserted that for the childish the nature is superimposed on the other-powered, but for Conquerors the nature is thoroughly established.**

*Word Commentary on Root Text:* The way the three characters are posited is similar to the explanation on the occasion of the Autonomy School. They assert that:

- Since a snake is non-existent in a rope, [its existence in a rope] is a superimposition, but in an actual snake it is thoroughly established, not superimposed, and similarly the basic disposition, or nature, is superimposed on other-powered, produced dependent-arising, but is thoroughly es-

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43-115.

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established in the noumenon.<sup>a</sup>

- Also, that the basic disposition, or nature, exists among the objects known by a common being's non-conceptual consciousness is a superimposition, but its being the object of a Conqueror's exalted wisdom knowing the mode [of being of phenomena] is thoroughly established.

#### 4\* Unique Features {2}

This section has two parts: brief indication and extensive explanation.

##### *a\* Brief Indication*

**Because of not asserting establishment by way of the object's own character even conventionally, there are many unique features—eight and so forth.**

*Word Commentary on Root Text:* Because of not asserting establishment by way of the object's own character even conventionally, there are many unique features of assertions—eight and so forth.<sup>b</sup>

##### *b\* Extensive Explanation {11}*

This section has eleven parts: existence of external objects and

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<sup>a</sup> For elaboration on this, see 820ff.

<sup>b</sup> An excellent book-length treatment of the topic of the Consequence School's unique tenets is available in Daniel Cozort, *Unique Tenets of the Middle Way Consequence School* (Ithaca, N.Y.: Snow Lion, 1998), which includes a complete translation of this topic in Jam-yang-shay-pa root text and commentary as well as Nga-wang-pel-den's *Annotations*, 283-423. The book is an extension of Cozort's Ph.D. thesis at the University of Virginia. I have made extensive use of it throughout this section. Jam-yang-shay-pa's list of eight pairs of unique features is in contrast to Tak-tsang's list of five (572).

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non-existence of a mind-basis-of-all; distinctions about the two selflessnesses; distinctions about subsequent cognitions as valid cognitions and about the conventional; distinctions about mental direct perception and yogic direct perception; distinctions about assertions on the aspects of the four truths and on the three times; having-disintegrated is an effective thing and the feasibility of effects, as well as a dispelling of objections; non-assertion of autonomy and self-cognition; distinctions about *pratyakṣa* and true cessations; distinctions about nirvāḍas with and without remainder; distinctions about the two obstructions and how they are abandoned; and distinctions about how the two extremes are cleared away, along with subsidiary topics.

#### 1<sup>#</sup> EXISTENCE OF EXTERNAL OBJECTS AND NON-EXISTENCE OF A MIND-BASIS-OF-ALL

**They assert that because of not being refuted by an awareness distinguishing conventionalities, external objects exist, and they assert that because of not being established by an awareness distinguishing conventionalities, a basis-of-all does not exist.**

*Word Commentary on Root Text:* They assert that:

- Because of not being refuted by an awareness distinguishing conventionalities, external objects exist.
- Because of not being established by an awareness distinguishing conventionalities, a mind-basis-of-all does not exist.

#### 2<sup>#</sup> DISTINCTIONS ABOUT THE TWO SELFLESSNESSES

**Conceiving true existence, one is not liberated. That is afflictive. The selflessnesses are equal.**

*Word Commentary on Root Text:* Since it is said that while having an awareness conceiving that truly established things exist,

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one does not have attainment of liberation, a consciousness conceiving true existence is an afflictive obstruction. Because the selflessness of persons and the selflessness of phenomena are posited by way of their bases of emptiness [that is, persons and other phenomena], they are equally subtle.

### 3<sup>#</sup> DISTINCTIONS ABOUT SUBSEQUENT COGNITIONS AS VALID COGNITIONS AND ABOUT THE CONVENTIONAL

**It is established that because there are none unpolluted, all consciousnesses of childish persons are mistaken, and it is established that because new realization is unsuitable, subsequent cognitions are valid cognitions.**

*Word Commentary on Root Text:* Because among consciousnesses in the continuums of sentient beings, except for the exalted wisdom of non-conceptual meditative equipoise, there are none not polluted by predispositions of consciousnesses conceiving true existence, all consciousnesses of childish—that is, common—persons are mistaken.

*Word Commentary on Root Text:* Because it is not suitable to make an analysis of new realization (280 and 948) with respect to the mode of realization by valid cognition (*tshad ma, pramāṇa*), subsequent cognitions are established as valid cognitions.

### 4<sup>#</sup> DISTINCTIONS ABOUT MENTAL DIRECT PERCEPTION AND YOGIC DIRECT PERCEPTION

**They assert that because feeling is mental direct perception, there is conceptual mental direct perception, and they assert that because one who has actualized the sixteen aspects of the truths nevertheless is not necessarily a Superior, there are common beings who actualize the sixteen.**

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Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* They assert that because feelings that have the aspect of a conventionality<sup>a</sup> are mental direct perceptions, there is conceptual mental direct perception.

*Word Commentary on Root Text:* They assert that although some who are described as Foe Destroyers in the lower and upper manifest knowledges have actualized the sixteen aspects of the truths, they are not [actually] Superiors, and hence there are common beings who actualize the sixteen aspects of the four truths—impermanence and so forth.

#### 5<sup>#</sup> DISTINCTIONS ABOUT ASSERTIONS ON THE ASPECTS OF THE FOUR TRUTHS AND ON THE THREE TIMES

**They assert that because special insight regarding emptiness and the path of preparation are simultaneous, direct perception of the sixteen has not reached even the path of preparation, and they assert that because having-disintegrated is an effective thing, the three times are effective things.**

*Word Commentary on Root Text:* They assert that:

- Because special insight observing emptiness and [the beginning of] the path of preparation are simultaneous, merely through directly realizing the sixteen aspects of the truths one has not reached even the path of preparation.
- Because having-disintegrated is an effective thing, the three times are effective things.

#### 6<sup>#</sup> HAVING-DISINTEGRATED IS AN EFFECTIVE THING AND THE FEASIBILITY OF EFFECTS, AS WELL AS A DISPELLING OF OBJECTIONS

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<sup>a</sup> This excludes the mental factor of feeling accompanying a consciousness realizing emptiness.

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**Because of being produced, having-disintegrated is an effective thing. Although much passes after an action ceases, effects issue forth even though acquisition, a continuum, and non-wastage do not exist. The mere propounding that having-disintegrated is an effective thing is without analysis, like pots being effective things. If harsh speech of a long time ago appeared to an innate awareness without having disintegrated, why are all previous deeds not remembered?**

*Word Commentary on Root Text:* Because aging and having-died are produced by conditions, having-disintegrated is an effective thing.

*Word Commentary on Root Text:* Therefore, although many eons pass after a virtuous or non-virtuous action ceases, it is feasible that effects issue forth even though acquisition, a continuum [such a mind-basis-of-all or subtle, neutral mental consciousness in which predispositions are infused (432)], and non-wastage do not exist.

*Word Commentary on Root Text:* Like propounding that pots are effective things, the mere propounding that having-disintegrated is an effective thing is not from having analyzed the object imputed.

*Word Commentary on Root Text:* If it is asserted that an action of harsh speech done a long time ago appears to an innate [awareness] without having disintegrated, what is the reason why all previously done actions of the three—body, speech, and mind—are not remembered?

#### 7# NON-ASSERTION OF AUTONOMY AND SELF-COGNITION

**Because of not being without analysis, autonomy and self-cognizing consciousness do not exist.**

*Word Commentary on Root Text:* Because of not being positable

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without analysis, autonomy [that is, an autonomous syllogism]<sup>a</sup> does not exist (820), and self-cognizing consciousness does not exist.

#### 8<sup>#</sup> DISTINCTIONS ABOUT *PRATYAKSHA* AND TRUE CESSATIONS

**When related, the manifest (*mngon sum, pratyakṣa*) is for objects, not subjects. True cessations are the element of attributes. Superiors perceive the absence of true existence.**

*Word Commentary on Root Text:* When object and subject are mutually related, the fully qualified manifest (*mngon sum, pratyakṣa*) are objects and not subjects.

*Word Commentary on Root Text:* True cessations are the element of attributes.

*Word Commentary on Root Text:* Superiors<sup>b</sup> directly perceive the absence of true existence.<sup>c</sup>

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<sup>a</sup> This complex issue, crucial to the distinction between the Consequence and Autonomy Schools, is discussed at length in Hopkins, *Meditation on Emptiness*, 441-530. Briefly: Autonomous syllogisms are ones in which the subject, reason, example, and so forth of a syllogism are inherently existent. Consequentialists do not accept that these elements of a syllogism are similarly established, or certified, in the systems of Consequentialists and non-Consequentialists. For the Consequentialists, a valid cognition that seems to an opponent to establish these is non-existent in the way that the opponent asserts it because a non-Consequentialist views a valid cognition as certifying that these are inherently existent, but for a Consequentialist nothing inherently exists. In this way, there can be no common establishment. In other words, in the system of the opponent, the consciousness that certifies the existence of the subject and so forth certifies it as existing from its own side; hence there cannot be something established by valid cognition that exists in common appearance in the systems of the two parties.

<sup>b</sup> This means all Superiors, whether of the Lesser Vehicle or Great Vehicle.

<sup>c</sup> It may seem as if here Jam-yang-shay-pa breaks the pattern of having

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## 9# DISTINCTIONS ABOUT NIRVANAS WITH AND WITHOUT REMAINDER

**Because it is explained that extinction of the aggregates is unsuitable and that feelings and discriminations are destroyed, without remainder and with remainder are the extinction and non-extinction of mistaken appearance.**

*Word Commentary on Root Text:* Because it is explained that at the time of remainderless nirvâda extinction of the aggregates is unsuitable and feelings and discriminations are destroyed, the difference between a nirvâda without remainder and a nirvâda with remainder must be posited as the extinction and non-extinction of mistaken appearances, that is, appearances of establishment from the object's own side.

## 10# DISTINCTIONS ABOUT THE TWO OBSTRUCTIONS AND HOW THEY ARE ABANDONED

**Predispositions are obstructions to omniscience. Non-afflictive ignorance is also asserted. Until afflictive emotions are removed, abandonment of obstructions to omniscience is not begun.**

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two points in each of these eleven sections; however, the tenets that true cessations are the element of attributes and that Superiors directly perceive the absence of true existence are connected in the following way and thus constitute one point:

Once true cessations are the element of attributes, that is, the emptiness of inherent existence, then since Lesser Vehicle and Great Vehicle Superiors have attained at least the first level of true cessation, Lesser Vehicle and Great Vehicle Superiors have realized the emptiness of inherent existence. (This has to be direct realization because true cessations are attained only beginning with direct perception of emptiness on the path of seeing, which is the start of being a Superior.)

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*Word Commentary on Root Text:* Predispositions are obstructions to omniscience. Non-afflictive ignorance is also asserted. Without having removed afflictive emotions, the start of abandoning obstructions to omniscience is not begun.

11# DISTINCTIONS ABOUT HOW THE TWO EXTREMES ARE  
CLEARED AWAY, ALONG WITH SUBSIDIARY TOPICS

**Through appearance the extreme of existence is cleared away, and through emptiness the extreme of non-existence is cleared away. For many such uniquenesses and so forth, look in the Middle Way.**

*Word Commentary on Root Text:* Through appearance the extreme of existence is cleared away, and through emptiness the extreme of non-existence is cleared away (see 911ff.).

*Word Commentary on Root Text:* For many such unique [tenets], as well as those included in the phrase “and so forth” in the root text:

- distinctions about the equipoise of cessation
- how the view of the profound is generated
- the basis of infusion of predispositions
- how to posit an illustration of a person

and so forth, look in detail at Middle Way texts by the Superior [Nāgārjuna] and his spiritual sons and the eloquent explanations by the Foremost [Tsong-kha-pa] and his spiritual sons [Gyel-tsap and Khe-drup].

5\* Valid Cognitions Certifying Those as well as an Elimination of Error {2}

This section has two parts: features of valid cognition and eliminating error.

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*a\* Features of Valid Cognition {3}*

This section has three parts: explaining the definiteness of the number of valid cognitions, the features of direct perception, and the features of inference.

1# DEFINITENESS OF THE NUMBER OF VALID COGNITIONS

**Valid cognition is described as fourfold—direct perception, inference, comprehension, and scriptural—but by way of their objects of comprehension there are two, direct perception and inference.**

*Word Commentary on Root Text:* Valid cognition is described as fourfold—direct valid cognition, inferential valid cognition by the power of the fact, valid cognition comprehending through analogy, and scriptural valid cognition. However, by way of the limitation of their objects of comprehension to two—the manifest and the obscure—they are limited to two, direct perception and inference.

2# FEATURES OF DIRECT PERCEPTION

**A consciousness that, without a reason, is non-deceptive with respect to the manifest that is the object of its mode of apprehension is asserted to be a direct valid cognition. The divisions are sense direct perception, mental direct perception, and yogic direct perception.**

*Word Commentary on Root Text:* It is asserted that the meaning [or definition] of direct valid cognition is a consciousness that, without depending on a sign [that is, a logical reason], is non-deceptive with respect to the manifest object of comprehension that is the object of its mode of apprehension.

*Word Commentary on Root Text:* There are three divisions—sense direct perception, mental direct perception, and yogic di-

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rect perception.

### 3<sup>#</sup> FEATURES OF INFERENCE

**That which, in dependence on a reason, is non-deceptive with respect to an obscure object is an inference. Inferences comprehending the obscure, through analogy, and the very obscure are asserted as inference, comprehension, and scriptural.**

*Word Commentary on Root Text:* A consciousness that, depending on a sign, or reason, is non-deceptive with respect to the obscure—that is, an obscure object that is the object of its mode of apprehension—is an inferential valid cognition.

*Word Commentary on Root Text:* It is asserted that when divided [by way of object of comprehension],<sup>29</sup> there are three types of inference:

- inference by the power of the fact, comprehending the slightly obscure
- inference comprehending through analogy, which comprehends an obscure object that is like an analogy [as in apprehending an ox and a gayal as similar, or in apprehending a shoot and a reflection<sup>30</sup> as similarly false]<sup>31</sup>
- scriptural valid cognition, or inference of belief, which comprehends the very obscure [as in realizing the relationship between a Buddha's auspicious physical marks and their causes, such as escorting a guru and so forth, in dependence upon Nāgārjuna's *Precious Garland*<sup>a</sup> which is devoid of contradiction by the three means of analysis<sup>b</sup>].<sup>32</sup>

<sup>a</sup> See Nāgārjuna's *Precious Garland*, stanzas 176-196, in Hopkins, *Buddhist Advice for Living and Liberation: Nāgārjuna's Precious Garland*, 118-120.

<sup>b</sup> The teaching is devoid of contradiction by the three means of analysis, or purified by way of three analyses, in that (1) what it teaches about manifi-

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*b\* Eliminating Error*

**That which induces ascertainment with respect to the object of its mode of apprehension and is free from damage by other valid cognitions about this is non-deceptive with respect to this. Therefore, it is not contradictory to be a valid cognition even though mistaken. The meaning of non-deceptive is explained in many ways according to context and is also used for conventionalities. Hence, like the term “substance,” it is not single.**

*Word Commentary on Root Text:* That which can induce ascertainment with respect to the object of its mode of apprehension and is free from damage by other valid cognitions with respect to this object of its mode of apprehension is the meaning of being non-deceptive with respect to this object. Therefore, it is not contradictory to be a valid cognition with respect to an object even though it is mistaken with respect to that object. The meaning of non-deceptive is explained in many ways according to context [and “non-deceptive” is also used for conventionalities such as the cause and effect of karma, belief, and so forth]. Hence, like the term “substance,” the term “non-deceptive” is not used for just a single meaning.

## B: PRESENTATION OF THE PATHS {2}

This section has two parts: explaining the definiteness of the number of vehicles upon including the meanings of all scriptures in the paths of beings of three capacities and describing the

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est objects is not contradicted by direct perception, (2) what it teaches about slightly hidden objects is not contradicted by usual inference (called inference by the power of the fact), and (3) with respect to very hidden objects, inaccessible to either direct perception or usual inference, there are no internal contradictions within the teachings on those topics.

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features of the individual vehicles.

### 1\* Explaining the Definiteness of the Number of Vehicles upon Including the Meanings of All Scriptures in the Paths of Beings of Three Capacities {2}

This section has two parts: inclusion of all scriptures into the two methods for high status and definite goodness and inclusion of all scriptures into the paths of beings of three capacities, as well as the definiteness of the number of vehicles.

#### *a\* Inclusion of All Scriptures into the Two Methods for High Status and Definite Goodness*

**The means for achieving high status and definite goodness are the two, faith and wisdom. Faith, a prerequisite for wisdom, makes a suitable vessel. Wisdom is the cause of liberation because of achieving the non-conceptual aim.**

*Word Commentary on Root Text:* The means of achieving high status and definite goodness are respectively the two, faith believing in the cause and effect of actions and wisdom realizing selflessness. The practice that is a prerequisite for the wisdom realizing selflessness is faith, which is the root of all wholesome attributes; it makes one into a suitable vessel for the doctrine. Wisdom is the cause of liberation from cyclic existence and the means of achieving the non-conceptual aim.<sup>33</sup>

#### *b\* Inclusion of All Scriptures into the Paths of Beings of Three Capacities, as well as the Definiteness of the Number of Vehicles*

**All doctrinal modes are included in the stages of the path of beings of low, middling, and supreme capacity because of stemming from two aims. Among the middling are the two,**

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**Hearers and Solitary Realizers, and their paths. The Great Vehicle is within the great. There are not four vehicles.**

*Word Commentary on Root Text:* All doctrinal modes set forth by the Conqueror are included in the stages of the path of beings of low, middling, and supreme capacity because all—the Buddha's initial generation of an altruistic intention to become enlightened, his accumulation of the collections [of merit and wisdom] in the middle, and his finally becoming buddhified—only stem from achieving the two aims, temporary and final, of trainees.

*Word Commentary on Root Text:* Among beings of middling capacity are the divisions of the two, Hearers and Solitary Realizers, and their paths. The Great Vehicle is included within beings of great capacity. Hence, the teaching of this Conqueror [Shākyamuni Buddha] does not have a fourth vehicle.

2\* Describing the Features of the Individual Vehicles {2}

This section has two parts: features of Hearer and Solitary Realizer vehicles and features of the Great Vehicle.

*a\* Features of Hearer and Solitary Realizer Vehicles*

**Here the realizations of Hearers and Solitary Realizers are similar. Eight grounds. By length of time and fruits they are differentiated.**

*Word Commentary on Root Text:* Here in this system the types of realizations of Hearers and Solitary Realizers are concordant.<sup>a</sup> They also assert eight grounds of the Lesser Vehicle:

- the ground of lineage

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<sup>a</sup> For a discussion of differences in attitude between Hearers and Solitary Realizers, see Hopkins, *Reflections on Reality*, 59-61.

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- the ground of the eighth
- the ground of seeing
- the ground of diminishment
- the ground of separation from desire
- the ground of realizing accomplishment
- the ground of Hearers
- the ground of Solitary Realizers.

In some texts the ground of Hearers is dropped, and the ground of seeing the wholesome is counted [as the first of the eight].

*Word Commentary on Root Text:* Although the types of realizations of Hearers and Solitary Realizers are similar, the fruits<sup>a</sup> [of practice] are differentiated from the viewpoint of time [spent in practice of the path], three lifetimes or one hundred eons, and so forth.

### *b\* Features of the Great Vehicle {2}*

This section has two parts: features of the grounds of practicing through belief and features of the grounds of Superiors.

#### 1# FEATURES OF THE GROUNDS OF PRACTICING THROUGH BELIEF

**With a stable root—altruistic mind generation—the perfections are the broad branches. Accumulation and preparation are differentiated by qualities, signs, meditations, and entities.**

*Word Commentary on Root Text:* In dependence upon a stable

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<sup>a</sup> Jam-yang-shay-pa's own commentary (see below) does not support Nga-wang-pel-den's reading of the root text such that the fruits of the path are what are differentiated; rather, Hearers and Solitary Realizers are differentiated by length of time spent on the path and the respective fruits of the path.

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root, an altruistic intention to become enlightened, one must achieve the sovereign of trees—the four Buddha bodies—with the full completion of the [broad] branches of the perfections<sup>a</sup> and the four modes of gathering students,<sup>b</sup> the leaves of completion, maturation, and purification, and the fruit of compassion.

*Word Commentary on Root Text:* Moreover, the paths of accumulation and preparation are differentiated by:

1. qualities, such as the individual associations of the first three groups of the thirty-seven harmonies with enlightenment (225 and 258), faculties, and powers
2. individual modes of meditation as explained in Maitreya's *Ornament for Clear Realization*
3. entities of states arisen predominantly from hearing, thinking, or meditating.

## 2# FEATURES OF THE GROUNDS OF SUPERIORS

**There are no divisions with regard to meditative equipoise on the ten grounds. The trainings and the twelve subsequent qualities of activities and so forth advance. Each is also explained by eight—etymologies, divisions, qualities, the sup-**

<sup>a</sup> Giving, morality, patience, effort, concentration, and wisdom.

<sup>b</sup> As Nāgārjuna's *Precious Garland of Advice* (stanza 133) says, the four modes of gathering students are by way of giving gifts, giving doctrine, teaching others to fulfill their aims, and oneself acting according to that teaching:

You should cause the assembling  
Of the religious and the worldly  
Through giving, speaking pleasantly,  
Purposeful behavior, and concordant behavior.

“Speaking pleasantly” is conversation based on high status and definite goodness. “Purposeful behavior” is to cause others to practice what is beneficial. “Concordant behavior” is for one to practice what one teaches others.

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**ported,<sup>34</sup> fruitions, two omens, objects of abandonment, and antidotes.**

*Word Commentary on Root Text:* There are no divisions with respect to how the exalted wisdoms of non-conceptual meditative equipoise on the ten grounds realize emptiness.

*Word Commentary on Root Text:* However, the ten grounds are individually posited by way of trainings in the welfare of trainees or in the perfections and so forth<sup>35</sup> and by way of four differences:

- advance in the number of the twelve groups of qualities subsequent to meditative equipoise—the activities of seeing a hundred Buddhas and so forth
- advance—on the individual grounds—in power for purifying defilements and for progressing on paths
- advance in the surpassing perfection [that is, the perfection of giving on the first ground, morality on the second ground, patience on the third, effort on the fourth, concentration on the fifth, wisdom on the sixth, skill in means on the seventh, prayer wishes on the eighth, power on the ninth, and exalted wisdom on the tenth]
- advance in fruitional births.

*Word Commentary on Root Text:* Each ground is also explained by eight:

1. etymologies for the Very Joyful and so forth
2. divisions in how they train in the three trainings [of morality, meditative stabilization, and wisdom] and in how the five uncontaminated aggregates are purified
3. differences in the twelve groups of qualities (see 975)
4. differences in that which is supported, the surpassing perfection (see 976)
5. differences in taking fruitional births, such as birth as a universal emperor controlling Jambudvīpa [that is, this world]

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6. two omens—signs of irreversibility and omens of the individual grounds
7. differences in the objects of abandonment by the individual grounds
8. differences in purificatory antidotes

These should be known in detail from Tsong-kha-pa's *Golden Rosary*.

### C: PRESENTATION OF THE FRUITS OF THE PATHS {7}

This section has seven parts: signs of the completion of meditative equipoise, modes of perception by the two exalted wisdoms, divisions of Buddha bodies together with an elimination of mistakes, detailed explanation of the four exalted bodies, features of the three mysteries and so forth, infiniteness of the qualities of the powers, and uninterrupted inconceivable activities.

#### 1\* Signs of the Completion of Meditative Equipoise

**Concerning the fruit, meditative equipoise and subsequent attainment do not alternate; they are one entity. The movement of mind—conceptuality—has been thoroughly pacified. Hence, one abides stably, without rising, yet also performs the activities of subsequent attainment.**

*Word Commentary on Root Text:* On the fruitional Buddha ground<sup>a</sup> the exalted wisdom of meditative equipoise and the wisdom of subsequent attainment do not alternate and have become one entity. The movement of mind—that is, all conceptuality—has been thoroughly pacified without exception. Hence, stability of meditative stabilization has been brought to completion, and there is no rising from meditative equipoise as

<sup>a</sup> For a discussion of Buddhahood, mainly based on Ęang-„ya's *Presentations of Tenets*, see Hopkins, *Meditation on Emptiness*, 117-123.

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long as cyclic existence lasts, yet the activities of the wisdom of subsequent attainment, such as teaching various doctrines in accordance with the lot of trainees, are also performed.

## 2\* Modes of Perception by the Two Exalted Wisdoms

**In the perspective of perception of the element of attributes all proliferations have vanished. Nevertheless, without analysis the diversity of phenomena is known, like olives.**

*Word Commentary on Root Text:* In the perspective of an omniscient consciousness's perception of the element of attributes, all proliferations of dualistic appearance, having vanished, do not exist. Nevertheless, without investigation<sup>a</sup> and analysis of the imputed object, all phenomena included within the diversity are known, like olives sitting in the palm of the hand.

## 3\* Divisions of Buddha Bodies together with an Elimination of Mistake

**Because one body or two, three, four, or five bodies are asserted, that Subduers do not have the vast and that it is in the perspective of others are mistaken.**

*Word Commentary on Root Text:* They assert the existence of:

- one body—effect truth body
- two bodies—truth body and form body
- three bodies—truth body, complete enjoyment body, and emanation body
- four bodies—nature body, wisdom truth body, complete enjoyment body, and emanation body

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<sup>a</sup> The interlinear commentary takes this as “without superimposition” (*sgro ma btags par*) rather than “without investigation/analysis” (*ma brtags par*).

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- five bodies—nature body, wisdom truth body, actual complete enjoyment body, imputed complete enjoyment body, and emanation body.

Know that it is mistaken that Sovereigns of Subduers do not have vast form bodies and such must rely on the perspective of others.

#### 4\* Detailed Explanation of the Four Exalted Bodies {4}

This section has four parts: nature body, wisdom truth body, enjoyment body, and emanation body.

##### *a\* Nature Body*

**Purity of the adventitious and natural purity are the nature body.**

*Word Commentary on Root Text:* [With respect to the nature body] there are the nature body that is purity [of adventitious defilements] and the nature body that is natural purity.

##### *b\* Wisdom Truth Body*

**The wisdom truth body is the twenty-one groups, and so forth.**

*Word Commentary on Root Text:* The wisdom truth body is the twenty-one groups of uncontaminated exalted wisdom on the Buddha ground.

*Word Commentary on Root Text:* For these, look at the Perfection of Wisdom Sōtras and the *King Dhāraṇīshvara Sūtra*.

##### *c\* Enjoyment Body*

**Endowed with five and not withdrawing its appearance is complete enjoyment.**

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

*Word Commentary on Root Text:* The complete enjoyment body has the five features of retinue, land, body, doctrine, and activities and does not withdraw appearances of exalted body until cyclic existence is emptied.

#### *d\* Emanation Body*

**Artisan, incarnation, and enlightenment are the three emanation bodies. All of space is filled with speech having the sixty harmonies.**

*Word Commentary on Root Text:* There are three—artisan emanation bodies, incarnation emanation bodies, and great enlightenment emanation bodies displaying the twelve deeds. They fill all the extent of space with pure melodies having the sixty-four branches of speech, pleasant and harmonious.

#### 5\* Features of the Three Mysteries and so forth

**Those having the lot see the sport of the three mysteries pervading all. A moment is transformed into an eon, and vice versa, and the stable and moving are placed in a hair-pore, but like space, do not become larger or smaller.**

*Word Commentary on Root Text:* Those having the lot see the sport of the three inconceivable mysteries of exalted body, speech, and mind pervading all the stable and the moving. A moment is transformed into an eon and vice versa, that is, an eon is transformed into a moment. Although all the stable and moving are placed in a single hair-pore, they are not crowded, like space; the holes of the hair-pores do not become larger, and all the stable and moving do not become smaller.

#### 6\* Infiniteness of the Qualities of the Powers

**Even though all Conquerors engaged in expressing the mar-**

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**velous qualities—ten powers, eighteen unshared with others, and so forth—they would not finish, like the end of space.**

*Word Commentary on Root Text:* Even though all Conquerors engaged in expressing the marvelous qualities—the ten powers such as knowledge of sources and non-sources, the eighteen Buddha attributes unshared with others, and so forth—they would not finish, like [searching for] the end of space.

7\* Uninterrupted Inconceivable Activities

**Spontaneous activities—whatever will tame—are displayed forever.**

*Word Commentary on Root Text:* Activities that are spontaneous and inconceivable deeds appropriate to train respective [trainees] such as deeds pacifying the sufferings of transmigrators and so forth are continuously displayed forever until the end of cyclic existence.

**This has been the twelfth chapter, the section on the Consequence School which, having cleared away all extremes, establishes the great middle.**

## 13. Secret Mantra

### 3' As an Offshoot, an Elimination of Qualms about the Fruit Vehicle {4}

This section has four parts: how the two obstructions are abandoned by Sātra and Mantra as well as a dispelling of mistakes; differences of fast and slow paths; how except for Highest Yoga Mantra very subtle body, speech, and mind are hidden; and establishing through the meaning of those that, in general, Highest Yoga Mantra and, in particular, the king of tantras teaching the three mysteries are supreme.

*a' How the Two Obstructions are Abandoned by Sūtra and Mantra as well as a Dispelling of Mistakes*

**Both Sūtra and Mantra are able to extinguish all afflictive obstructions. Just as the supreme object is taught but the supreme subject is hidden, so the principal defilements are taught but the supreme antidote is hidden. Hence, the subtle small obstructions to omniscience, except for Mantra, cannot be abandoned by Sūtra. Therefore, that the objects of abandonment and antidotes are similarly hidden is mistaken.**

*Word Commentary on Root Text:* Both Sātra and Mantra—that is to say, the paths of the three vehicles described in sātra and the paths of the four tantra-sets within Mantra—are able to extinguish all afflictive obstructions as well as their seeds.

*Word Commentary on Root Text:* However, just as the supreme object, the emptiness of inherent existence, is taught in sātra

and in the [three] lower tantra-sets, but the supreme subject, innate great bliss, is hidden, so the principal defilements, the subtle small obstructions to omniscience, are taught [in sātra and in the three lower tantra-sets] but the supreme antidote [to them], the actual clear light at the end of being a learner, is hidden. Hence, the subtle small obstructions to omniscience, except for being abandoned by the path of Highest Yoga Mantra, cannot be abandoned by the paths of sātra and the [three] lower tantra-sets.

*Word Commentary on Root Text:* Therefore, it should be understood that the assertion by one [Tak-tsang] that the objects of abandonment and the antidotes are similarly hidden is mistaken.

### *b' Differences of Fast and Slow Paths*

**They have many profound methods; hence, the paths also differ greatly in terms of speed.**

*Word Commentary on Root Text:* In addition to completely having the love, compassion, [altruistic] mind of enlightenment, six perfections, four means of gathering students, and so forth described in the Perfection Vehicle—the four tantra sets within Mantra have many surpassing features of profound methods:

- features of vow and pledges
- features of easy and speedy completion of endless collections [of merit and wisdom] through meditating from the start on aspects concordant with the four—abode, body, resources, and deeds of the resultant [state as a Buddha].

Hence, the paths of Mantra and the Perfection Vehicle also differ greatly in terms of speed.

### *c' How except for Highest Yoga Mantra Very Subtle*

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

### *Body, Speech, and Mind are Hidden*

**In order to purify the three—coarse, subtle, and very subtle—in body, speech, and mind, there are advances higher and higher in the vehicles and in sūtra and tantra. The other two are in the lower; however, the third—despite being suitable as a basis of thought—is not in sūtra and in the lower tantras.**

*Word Commentary on Root Text:* In order to purify the three—coarse, subtle, and very subtle—that exist in each of the three, body, speech, and mind, many stages advancing higher and higher are set forth in the Hearer, Solitary Realizer, and Bodhisattva vehicles and in the sātras and the four tantra-sets.

*Word Commentary on Root Text:* The other two—coarse and subtle body, speech, and mind—are described in sātra and in the lower tantra-sets. However, the third, the very subtle—despite being suitable as a basis of thought<sup>a</sup> in Yoga Tantra and below—is not set forth either explicitly or implicitly in any sātra or in any lower tantra-set.

### *d' Establishing through the Meaning of those that, in General, Highest Yoga Mantra and, in Particular, the Monarch of Tantras Teaching the Three Mysteries are Supreme*

**They are clear in Highest Yoga in general and in the monarch of tantras. The path of secrecy of the Conquerors of the three times—the trail of millions of lords of adepts endowed with fortune going to the peak—is established as supreme.**

<sup>a</sup> *dgongs gzhi.*

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*Word Commentary on Root Text:* Such features of the three mysteries are clear in general in Highest Yoga Tantras and in particular in the root tantra and explanatory tantras of *Guhyasamāja*, the monarch of tantras. The path of unsurpassed secrecy on which all the Conquerors of the three times went, go, and will go—the trail of millions of lords of adepts endowed with supreme fortune going to the peak of abandonment [of obstructions] and realization [of selflessness]—is established as the supreme from among all paths of Sātra and Mantra.

**This has been the thirteenth chapter, the section that, upon having distinguished Sūtra and Mantra, establishes Secret Mantra as supreme.**

# Perspective of the Treatise

## III. END {5}

*A. Features of the treatise mentioned by way of metaphors and similes*

**Free from the darkness of mistake, coming from the majestic light of the Smooth Protector's wisdom; arranged pleasantly and beautifully, like spoken by the goddess Svarasvatī; virtuous in the beginning, middle, and also end, like the speech of the Sovereign of Subduers; weighty, like a compilation of the systems of the supreme ornaments of the world.**

*Word Commentary on Root Text:* The features of greatness of this treatise are that it:

- is free from the darkness of mistake, like coming from the majestic light of the foremost holy Smooth Protector's wisdom
- has elegantly arranged phrases of expression, pleasant and beautiful to the ear, like spoken by the goddess Svarasvatī
- is virtuous in the beginning, the middle, and also the end, like the speech of the Sovereign of Subduers [Shākyamuni Buddha]
- and has profound and weighty topics, like a compilation of the systems of the supreme scholar-adepts, such as the six ornaments of the world.<sup>a</sup>

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<sup>a</sup> Nāgārjuna, Pṛyadeva, Asaṅga, Vasubandhu, Dignāga, and Dharmakīrti.

*B. Difference between those in Tibet who claim to be great meditators without having looked at and studied the scriptures, those of low intelligence, and those having merely trained a little and those proficient in all the subduer's teachings*

**Some, blind from not having studied, assert that they have progressed to the distant end; some, mice having low intelligence, take up an elephant's burden; and most are conceited from lifting a tiny hill of a little training. Who is the *kōrma* supporting the container of the jewels of teachings by the Sovereign of Subduers?**

*Word Commentary on Root Text:* Nowadays:

- some persons—whose eye of wisdom is blind from not having studied, that is, trained, in textual systems—assert that they have progressed to the distant end of abandonment and realization
- some—mice having low intelligence both inborn [from previous lives] and learned [in this life]—take up an elephant's burden of composing treatises
- and most are vain and conceited from lifting a tiny hill of training in a little bit of land.

Who among these is the *kūrma*, or tortoise, supporting the whole earth containing the jewels of the scriptural and realizational teachings by the Sovereign of Subduers? No one.

*C. Rarity of realization of a combination of the two subtle features of the profound and vast even in both India and Tibet, as explained earlier<sup>a</sup>*

**Even many in the Land of Superiors and Snowy Tibet,**

<sup>a</sup> See the praise of Tsong-kha-pa in the expression of worship, 60.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**greatly wiser than the wise—in whose mental perspective the profound and the vast, like the feet of rug weavers, were such that sometimes they were uncomfortable—sought everywhere with the walking-staff of scripture and reasoning without finding the path of union of appearance and emptiness.**

*Word Commentary on Root Text:* Even many upholders of the teaching in the Land of Superiors and Snowy Tibet, greatly wiser than even the wise—in whose mental perspective the doctrines of the profound and the vast, like the feet of rope weavers not set at the same time on the ground, were such that sometimes they were uncomfortable with practice—sought repeatedly with the walking-staff of scripture and reasoning without finding the path on which dependently arisen appearances and the emptiness of inherent existence shine in union.

*D. Even all great scholars—Indian and Tibetan, Outsider and Insider—strove at examining the features of Insider and Outsider schools of tenets, as [is evident in] the liberation-stories of, for instance, Dharmakīrti and the glorious sole deity Atisha*

**For the sake of traveling the ocean of tenets—sport of thousands of serpent sovereigns of many of our own and others' scholars, filled with overflowing jewels of help and happiness, and riled with the waves of refutation and proof—skilled captains built all sorts of ships.**

*Word Commentary on Root Text:* For the sake of traveling the great ocean of tenets:

- abode of the sport of hundreds of thousands of serpent sovereigns of many scholars of our own and others' schools

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- filled with overflowing varieties of jewels of benefit from the depths and of temporary happiness
- greatly riled with the waves of refuting others' systems and proving our own system

skilled captains built all sorts of ships of striving and exertion.

*E. In connection with the history of Tak-tsang who did not reach the finality of tenets, an expression of a little haughty talk about my having reached the finality of tenets, relative to him*

**Even some low ones—who, due to striking the first chord mistaking the ship of reasoning, destroyed the mode—have had their arrogance of inflation about having crossed the ocean of tenets reduced, and I have gone to the other side of the ocean of tenets in order to see the two systems.**

*Word Commentary on Root Text:* Even some of low intelligence in different places and times—who, due to striking the first chord of utter non-existence<sup>a</sup> from being mistaken about the ship of reasoning, destroyed the mode of conventional existence—have had their arrogance of inflated attitude and haughtiness thinking they had reached the other side of the ocean of tenets reduced, and I, Jam-yang-shay-pa, have gone to the other side of the ocean of the immensity of tenets in order to see all the coarse and subtle modes of assertion in the two—Outer and Inner—systems.

## Three Stanzas of Special Prayer-Wishes

**May the collections of continuums of poisonous bewilderment and mistake be cleansed by the water—the ancestral**

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<sup>a</sup> *gtan med kyi dang po'i rgyud brdungs pas*; I am guessing that this refers to playing a stringed instrument.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline. Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**tradition of Īo-sang, flow of the three paths, coming from the matted hair of the great god of analysis—washing the defilements of the feet of the god of wealth, degraded and polluted with argumentation.**

*Word Commentary on Root Text:* May the collections of continuums of the sixty thousand children of poisonous kings, persons bewildered and mistaken about the mode of being of phenomena due to innate ignorance, be cleansed by the water of the River Ganges—the ancestral tradition of the Conqueror Īo-sang,<sup>a</sup> flow of the three paths of gods, humans, and those below the ground, coming from inside the matted hair of the great god Ēshvara of analysis—washing the defilements of the feet of Viøhòu, child of the god of wealth, the mind degraded and polluted with bad argumentation, that is to say, bad tenets.

**As long as Mount Meru—heavy with loads of precious substances, with a vibrating girdle of great oceans, and raising the lamps of sun and moon—remains, may also this, heavy with loads of new exposition and waving the banner of fame, serve to illuminate the three grounds with the light of the lamp of eloquence.**

*Word Commentary on Root Text:* As long as Mount Meru—heavy with loads of the four types of precious substances, with a vibrating girdle of great oceans, and raising the lamp of sun and moon—remains, may also this treatise, heavy with loads of new exposition and waving the banner of fame, serve to illuminate the three grounds with the light of the lamp of eloquence.

**Through the force of the element of attributes—the basic disposition—and the Three Jewels, may transmigrating be-**

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<sup>a</sup> Tsong-kha-pa Lo-sang-drak-pa.

{KEY: Bold = Jam-yang-shay-pa's *Root Text*. Headings at left margin = Jam-yang-shay-pa's outline.  
Regular text at left margin = Nga-wang-pel-den's *Word Commentary on the Root Text*.}

**ings progress successively over the grounds like magical creations, and having completely fulfilled—like a full moon— all qualities, quickly attain omniscience shining more brightly than a hundred suns.**

*Word Commentary on Root Text:* Through the force of the element of attributes—the primordially pure basic disposition [of phenomena]—and the non-deceptive magnificent blessings of the three jewels, may infinite transmigrating beings quickly progress successively over the ten grounds and five paths like a Buddha’s magical creations, and having completely fulfilled, like a full moon on the fifteenth day, all qualities of abandonment and realization, quickly attain omniscient exalted wisdom shining far more brightly than even a hundred suns.

### *Colophon*

**Through this *Presentation of Tenets: Lion’s Roar Eradicating Error, Precious Lamp Illuminating the Genuine Path to Omniscience* put together and later slightly edited by Jam-yang-shay-pay-dor-jay, exponent of endless scriptures and tenets,**

**with few words and clear meaning, summary of the extensive, on the fifteenth day of the Miracle Month in the year earth-female-monkey called “White” in the palace of the Sea of Enjoyment of the Great Vehicle Secret Mantra Great Bliss located on Mount Increase of Virtue, the Snowy Land’s second Vulture Peak, gathering place of heroes and sky-travelers**

**in dependence upon texts on tenets by Indians and Tibetans and in particular on the great textual systems of Bhāvaviveka’s *Lamp for (Nāgārjuna’s) “Wisdom,”* Shāntarakṣhita’s *Compendium of Principles* and Kamalashīla’s**

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Regular text at left margin = Nga-wang-pel-den’s *Word Commentary on the Root Text*.}

commentary, *Kālachakra*, and so forth  
**in order to fulfill an earlier request by the learned Śer-kang  
 Chö-jay Guṇamati with fresh flowers of poetry and a later  
 request by the great spiritual guide of all, Pak-pa-rin-  
 chen, whose master was the supreme scholar Jāng-ra and  
 who in an official letter in poetry along with tea, tur-  
 quoise, and a ceremonial scarf wrote, “A very extensive  
 response to Tak-tsang’s refutation is needed,” and espe-  
 cially in order to develop facility in my own mind  
 upon having gained from the Great Scholar, Precious Lord  
 of All Conquerors the religious boon of the three vows  
 and so forth and having taken to the crown of my head  
 the dust of the feet of many holy ones—the four (the fa-  
 ther, Jam-yang Lama, precious Throne-Holder of Gan-  
 den and his spiritual sons), Paṇ-chen Ka-gyur-ba, Dor-  
 jay-chang Min-dröl Chö-g̃yi-gyel-po, Say-dor-jay-chang,  
 great Bodhisattva Nga-wang-lo-drö, and so forth—  
 and upon having gained ascertainment with respect to the  
 Foremost Lama’s Sūtra and Mantra,  
 may the Conqueror’s teaching advance and spread in all di-  
 rections and at all times!**

{KEY: Bold = Jam-yang-shay-pa’s *Root Text*. Headings at left margin = Jam-yang-shay-pa’s outline.  
 Regular text at left margin = Nga-wang-pel-den’s *Word Commentary on the Root Text*.}



## Backnotes

<sup>1</sup> *grub mtha' rtsa ba gdong lnga'i sgra dbyangs / grub pa'i mtha'i rnam par bzhag pa 'khrul spong gdong lnga'i sgra dbyangs kun mkhyen lam bzang gsal ba'i sgron me.*

<sup>2</sup> *grub mtha' chen mo / grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong*

<sup>3</sup> For these assertions see Tak-tsang's *Commentary on "Knowing All Tenets,"* Dzongsar Institute, 41.14-42.3.

<sup>4</sup> See Shāntarakṛṣita's *Compendium of Principles*, text 1370; G. Jha, *The Tattva-saṃgraha of Śāntirakṣita with the Commentary of Kamalaśīla*, Gaekwad's Oriental Series, vols. 50 and 53 (Baroda, India: Oriental Institute, 1937-1939; rpt. Delhi: Motilal Banarsidass, 1986), 683.

<sup>5</sup> The chart is adapted from Hopkins, *Meditation on Emptiness*, 322-323.

<sup>6</sup> This is the *Sāṃkhyakārikā* by Īshvarak, ṛḥa (third century, C.E.). The Sanskrit text is available in *Sāṃkhyakārikā of Īsvara Kṛṣṇa*, edited and translated by S.S. Suryanarayana Sastri (Madras: University of Madras, 1935).

<sup>7</sup> The list is drawn from Nga-wang-pel-den's *Annotations (stod, da, 157.1)*

<sup>8</sup> See Nga-wang-pel-den's *Annotations, stod, 217.4.*

<sup>9</sup> Jam-yang-shay-pa's *Great Exposition of Tenets*, Taipei, 142.11.

<sup>10</sup> Taipei, 147.21.

<sup>11</sup> Nga-wang-pel-den's citation (*Annotations, stod, 239.2*) of alternate renditions of these is omitted.

<sup>12</sup> Nga-wang-pel-den's textual correction (*Annotations, stod, 240.2*) of Jam-yang-shay-pa's *Great Exposition of Tenets* is omitted.

<sup>13</sup> Jam-yang-shay-pa's *Great Exposition of Tenets*, Taipei, 166.3.

<sup>14</sup> *dge tshul gyi dang po'i lo dri ba*; P5634, vol. 127; and *dge slong gi dang po'i lo dri ba*; P5649, vol. 127. I take these two as being the referents of *lo dri*, since Nga-wang-pel-den in the passages cited just below refers to *dge tshul slong gi lo dri ba*.

<sup>15</sup> The charts are taken from Hopkins, *Meditation on Emptiness*, 340, 713-719.

<sup>16</sup> The descriptions are from Hopkins, *Meditation on Emptiness*, 207.

<sup>17</sup> Brackets from Jam-yang-shay-pa (*Great Exposition of Tenets*, Taipei, 236.13).

<sup>18</sup> In this section I have arranged Nga-wang-pel-den's word-commentary so that it corresponds with the order of Jam-yang-shay-pa's commentary, which does not follow the order of his own root text.

<sup>19</sup> Jam-yang-shay-pa's *Great Exposition of Tenets*, 331.4.

<sup>20</sup> *Ibid.*

<sup>21</sup> Nga-wang-pel-den's *Annotations, dngos, tha, 201.1.*

<sup>22</sup> *Ibid.*

<sup>23</sup> Nga-wang-pel-den's *Annotations, dngos, tha, 202.7*; Nga-wang-pel-den is explaining Gyel-tsap's system since his is the system that Jam-yang-shay-pa is explaining.

<sup>24</sup> The parenthetical identifications of these four are from Jam-yang-shay-pa's *Great Exposition of Tenets*, 357.13

<sup>25</sup> P775, vol. 29, 53.4.2, chapter 3; Suzuki's translation is 133 (33). See

Jñānashrībhadrā, P5519, vol. 107, 138.1.8.

The bracketed material is from Nga-wang-pel-den's *Annotations, dngos, 'a, 206.8*. I have added this four-line citation here in order to make the following commentary on them more accessible.

<sup>26</sup> *sa bcu pa, dāsabbūmika*; chap. 6. P574, vol. 25, 263.3.8.

<sup>27</sup> I have omitted a sentence in which Nga-wang-pel-den (*Annotations, dbu ma pa,*

255.5) refers back to an earlier annotation in which he indicates that Jam-yang-shay-pa's explanations agree with Khe-drup, but are difficult to fit together with Tsong-kha-pa's *Illumination of the Thought* and *The Essence of Eloquence*.

<sup>28</sup> VI.166.

<sup>29</sup> Jam-yang-shay-pa's *Great Exposition of Tenets* (Taipei, 611.19).

<sup>30</sup> Reading *gzugs brnyan* for *gzugs can* (ibid., 612.2) in accordance with Jam-yang-shay-pa's *Great Exposition of the Middle* (Gomang edition, 1994, 802.6-803.1, and Ngawang Gelek edition, 804.6-805.1), which speaks of inference through analogy "realizing that a shoot is like a reflection in a mirror in that it is untrue." Thanks to Derek Maher for the emendation. All editions consulted read *gzugs can*, and Nga-wang-pel-den does not offer a correction, but *gzugs can*, while not being impossible, is unusual.

<sup>31</sup> Ibid., 612.1.

<sup>32</sup> Ibid., 612.5.

<sup>33</sup> In the Taiwan edition (14.19 and 613.20), the last line of the root text reads *shes rab grol rgyu mi rtog don sgrub phyir*, whereas the Dalama edition (*cha*, 44a.3) reads *shes rab grol rgyu mi rtog don sgrub byed*, which is reflected in Nga-wang-pel-

den's word commentary (*dbu ma pa, na*, 263.2) *bdag med rtogs pa'i shes rab ni 'khor ba las grol ba'i rgyu dang rnam par mi rtog pa'i don sgrub byed yin no*; the interlinear word commentary included in Jam-yang-shay-pa's Collected Works (24a.3) has a still different reading *shes rab grol rgyu mi rtog don sgrub mkhas*. Jam-yang-shay-pa's commentary does not use any of these and thus does not resolve the issue.

<sup>34</sup> The root text reads "supports" (*rten*), but Jam-yang-shay-pa's own commentary (621.1) and Nga-wang-pel-den's word commentary (*dbu ma pa, na*, 264.4) read "the supported" (*brten pa*).

<sup>35</sup> Nga-wang-pel-den's word commentary (*dbu ma pa, na*, 264.2) reads *gdul bya'i don nam phar byin sogs la spyod pa'i sbyor ba* in an obvious attempt to correct scribal errors in Jam-yang-shay-pa's commentary (619.9) *gdul byas don dam phar byin sogs la spyod pa'i sbyor ba*. The reformulator of Nga-wang-pel-den's word commentary, Ge-she Nam-gyel-kel-den (*dge bshes rnam rgyal skal ldan*, 519.1), mysteriously turns Nga-wang-pel-den's words into *gdul bya'i don rnams nam phar byin sogs la spyod pa'i khyad par sbyor ba* with a grammatically impossible *rnams nam*.