

ROOT TEXT OF TENETS

*Presentation of Tenets: Lion's Roar
Eradicating Error, Precious Lamp
Illuminating the Genuine Path to
Omniscience*

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(The respective page numbers in *Maps of the Profound* for the commentary on the root text are at the right margin.)

Translated by Jeffrey Hopkins

- Preamble to the Treatise 58
- Namas svarasvatyai* (Homage to Svarasvat!.) 58
- 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. 59
- 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. 59
- 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, 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, long, drawing eyes on your full moon face. 60

Who with discrimination would not respect Ío-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 Sòtra and Mantra as well as the profound and the vast were practiced only alternately like day and night, he emitted the awakened light of the practice of all teachings by the Sage? 60

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. 63

1. General Presentation of Tenets 68

Through teaching, teacher, and view there are two, Outer and Inner. 68

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. 70

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. 72

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. 72

The Teacher and so forth are mostly drawn to their own schools; the respectful are many. 83

Each is free of the extremes; imaginary imputations are refuted by the higher. The lower views are also pedestals to the higher. 84

The others fall to extremes; that free of the extremes is the system of the honorable Nāga. 88

This has been the first chapter, the section on the general presentation of schools of tenets. 89

Introduction to Non-Buddhist Schools of Tenets 91

At the time of incalculable lifespan Kapila composed the texts of the Sâôkhyas. 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 Sâôkhyas are earlier. 91

Others' Schools, Outsiders, Forders to the End, and so forth are the names. 92

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. 93

2. Nihilism 95

B,haspati, Lokachakøhu, and Juk-«op are the teachers. 95

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. 95

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. 97

The Logicians and the Meditators are due to being pained by lust and through claiming to help. 98

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. Nirvâða is a non-actuality. Direct perception is valid. Inference is not valid because of being mistaken. 98

<i>REFUTATION OF NIHILISM:</i> Because of being a mind, a preceder of it is established. Because of moving about and because of memory also.	100
Because of clarification through conditioning, omniscience is established. Because of concomitance, cause and effect are established.	101
The non-existence of those is not an object of direct perception; they refute inference; therefore! Also.	102
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3. SâÔkhya and Kâpila	104
Kapila, Arhat, Īshvara, and Patañjali are their teachers.	104
SâÔkhyas, Proponents of the Nature as the Cause, Kâpilas, and so forth.	105
The divisions are the system of the non-theistic Kâpilas of manifestations, and the theistic SâÔkhyas, Patañjali's system of transformations.	107
Direct valid cognition is engagement by the senses, of which there are two.	107
Inference for oneself is from seven relationships. Inference for others is twofold, aspect and clarification.	108
The <i>Īshvara Tantra</i> , the <i>Thirty</i> , and so forth are the scriptures.	109
A self that is qualityless, inactive, a non-agent, a permanent thing, consciousness, and the experiencer exists.	110

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- It dwells and does not dwell beside the generality. 111
- Consciousness, knower, person, self, and so forth. 111
- Twenty-four are matter. 111
- 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 action faculties and the five mental faculties, as well as the intellectual faculty. The third drives those two. 111
- Because there are four possibilities, that the twenty-five are included in the principal and the self is very mistaken. 115
- The generality and the self are true existents. The others are false. 115
- The mode of production is that that which earlier exists becomes manifest. 116
- Disintegration is dissolution or quiescence. 118
- 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. 118
- By means of the path—the eight concentrations and
formlessnesses—there is clairvoyance. It views the
principal. And so forth. 119
- There are two liberations—alone and when the
nature is free of the self. 119
- There are fifty characteristics. Bondage and liberation
are each three, and so forth. 120
- 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. 123
- Because it is matter, it does not experience. Because
they are pervasive, being partless is contradictory. 124
- Because it is permanent, it is not mind. How can the
permanent have bondage and release? 124
- This has been the third chapter, the section clearing
away the extreme of permanence superimposed by
the Kâpilas and Sâôkhyas. 125
4. Brâmaõa, Vaiyâkaraõa, Vedânta, and
Guhyaka 126
- Brâhmaõa* 126
- Brahmâ and so forth are the teachers. 126
- Brâhmaõas, Vaidakas, and so forth. 126
- Brahmâ, 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.	127
<i>Vaiyākaraṇa</i>	128
Sadāshiva is their teacher.	128
Vaiyākaraṇas and Shabdakāras, their names.	128
They propound a Sound Brahmā that acts as the basis of the varieties. The syllable, <i>om</i> or long <i>aum</i> , is the nature of all things, partless, and permanent, truly permeating them. Due to cloudiness, it appears as the varieties.	128
External and internal burnt offerings are the path.	129
The bliss of emission is liberation.	129
Valid cognition is only the Vedas. For some there are two.	129
<i>Vedānta</i>	130
Brahmā and so forth are the teachers.	130
Vedāntavādins and so forth.	130
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.	131
<i>Guhyaka</i>	132
Brahmā, and so forth, are the teachers.	132
Vedaguhyakas.	132
The <i>Drop of Ambrosia</i> is the scripture.	132

They assert a partless self that is consciousness, awareness, permanent, without a second entity, and truly established. 132

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. 133

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. 133

5. Vaiṣṇava and Mīmāṃsaka 134

Vaiṣṇava 134

Their teachers are Vasudeva, Chandra, and Taker of Virgins. 134

Vaiṣṇavas, Chāndrakas, and Proponents of the Doctrine of Songs. 134

Branches Helping Investigation, The Five Nights, and so forth are the scriptures. 134

Viṣṇu dwells in the Many-Gated surrounded by many women. 135

“I am the supreme—sun and so forth. I am the agent by way of the bodies of Brahmins.” 135

If, from between the two entities, the peaceful is meditated, liberation is attained. 136

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. 136
- They assert creators, self, actions, time, natures, qualities, emptiness which is degeneration, and cause and effect. 137
- They assert cultivation of wind, the syllable, and so forth. 137
- They assert liberation, an end to cyclic existence. 137
- Mīmāṃsā* 138
- Jaimini is the teacher. 138
- Mīmāṃsākas and Jaiminis. 138
- The self is awareness, consciousness, permanent, a substantial entity, and so forth. 138
- Because defilements are of the nature of the person, there is no omniscient being. High status is asserted as liberation, but. 141
- 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. 142
- 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. 143
- REFUTATION:* Because Viṣṇu pervades all, his

- running away is contradictory, and the ten incarnations are false. 147
- Because abandonment and realization can be completed, abandonment of all defects and omniscience are established. 148
- This has been the fifth chapter, the section clearing away with valid cognition the extreme of permanence superimposed by Vaiṣṇavas and Mīmāṃsakas. 150
6. Shaiva, Vaiṣṇavika, and Naiyāyika 151
- Shaiva* 151
- Shiva, the sage Akṣhipāda, and so forth are the teachers. 151
- Aishvaras, Followers of the Origin of Existence, and so forth. 152
- When divided, there are three. 152
- The *Tantra of Resounding Sound* and the *Tantra of Bhurkumkūṭa* are valid scriptures; as explained. 152
- Īshvara, endowed with eight qualities, dwells on Mount Kailāsa. 153
- Because things abide differently and so forth and because there would be confusion, he is established as the agent of production and destruction. 154
- 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. 155
- They propound that the pristine wisdom of the

- fourth state is the state of liberation. 155
- Yoga of the winds, Rudra's initiation, and bliss of emission are the path. 156
- Because their conventions are contradictory, they are not the Vaisheṭhikas and so forth. 156
- Vaiśeṣika and Naiyāyika* 157
- The teachers are Uluka, Kaḍāda, and Akṛhipāda. 157
- Kāḍādas, Akṛhipādas, Ulukaputrīyas, Ṭgamamātrins; also more. 157
- The divisions are Vaisheṭhikas and Naiyāyikas. 157
- The six categories are comprehended by the four valid cognitions. Direct perception is the meeting of sense power and object; there are six. For Vaisheṭhikas relation is material. For Naiyāyikas a conceptual consciousness from a meeting that apprehends a specificity is a direct perception. 158
- Inferences: three, three. Remainder is correct; and so forth. That having five is for others. Comprehension is proof through similarity. 158
- With respect to those arisen from sound, the tantras by Shiva and the *Lokachakṣhu Sūtra* are scriptures. 160
- The six categories—substance, quality, activity, generality, particularity, and inherence—are truly established effective things, or bases. 160
- 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. 162
- The others are permanent; quality has two classes;

- activity is impermanent. 163
- They assert a self that is the experiencer, agent, uncompounded, permanent, not conscious, pervasive, and without activity. Respectively, pervasive and minute. 164
- Mentality is awareness, a permanent effective thing, conceptual, and an object-possessor. 166
- Qualities possess four and are twenty-four or also twenty-five. 167
- Activity is fivefold. Part and whole, and so forth, are different substantial entities. 170
- Factually other than the three is generality. Eight features. 170
- The presence of difference is particularity. 172
- Inherence: two relations. 173
- Environments and animate beings are by minute particles and Īshvara. 173
- Bathing and so forth are religion. Cyclic existence is inherence of the qualities. 173
- Liberation—the self separated from inherence with the qualities—is inexpressible. Realizing suchness is a cause of liberation; that it is liberation is mistaken. 174
- 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. 174

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. 175

7. Jaina 176

Jinatā, Ṛṣhabha, and Dong-ri are the teachers. 176

Kṛhapanas, Arahatas, Nirgranthas, and Parivrajakas. 176

Life is the size of the body, permanent, self, person, and transmigrator. 177

Non-conceptual and conceptual direct perceptions comprehend generalities and instances. 178

That which is the three modes is not feasible. Inference has one mode. 178

The *Bhāratatāraḥśāstra* and so forth are the scriptures. 179

Living being, the lifeless, contamination, abandonment, restraint, bond, liberation, going, and coming are the nine. 179

Or: living being, contamination, restraint, wearing down, bond, karma, sin, merit, and liberation are the nine. 180

Also concerning all, the substantial entities are permanent, and the enumerations are impermanent. 181

Three times, six substances, and six or nine life-possessors. 181

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

the path.	182
Liberation is form.	183
Five transmigrations, five bodies, possessing one sense power, and so forth.	183
Three hundred sixty-three bonds. Karmas of life and so forth.	184
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.	184
Though there are many quasi, there is little importance. They will not be elaborated here.	187
<i>REFUTATION:</i> 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.	187
This has been the seventh chapter, the section clearing away with valid cognition the extreme of permanence superimposed by Parivrajakas.	190
Introduction to Buddhist Schools of Tenets	192
Our own schools are limited to four—Great Exposition, Sòtra, Mind-Only, and Middle Way. It is said that here the schools of tenets are not five.	192
These four are two—Lesser Vehicle and Great Vehicle schools. Inclusion into three vehicles, assertion of three, and division into five are mistaken.	192

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. 194

8. Great Exposition School 208

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. 208

The modes of splitting off are two and so forth. 209

From the Sarvāstivādins, Mahāsaṅghikas, Sthaviras, and Saṅghīyās there are seven, five, three, and three. 209

Or, the Mahāsaṅghikas have eight schools, and the Sthaviras ten. 210

That all those are the Great Exposition School and that there are two schools are contradictory. Mere inclusion is too narrow since the Great Vehicle is explained; moreover. The five Saṅghīya 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. 218

Two truths, aggregates, constituents, sense-spheres, five transmigrations, foods, the contaminated, the uncontaminated, compounded phenomena, and three un-compounded phenomena. Space is illumination or darkness. Subtle particles do not

- have parts and do not touch. 222
- Direct perception and inference are the valid cognitions. Five paths. Enlightenment, and so forth. Six perfections. 225
- 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. 228
- Phenomena such that awareness is cancelled or is not cancelled due to breaking up or separation are respectively conventional truths and ultimate truths. 233
- Because there are three, the Seven Treatises are the word. Scriptures are compositional factors. 235
- Direct perceptions: sense, mental, and yogic. Self-cognizing consciousnesses do not exist. 236
- Simultaneous cause and effect exist. Non-revelatory form is form. 236
- Sense-consciousnesses do not have the aspect. The five categories are things and substantially established. 236
- The form aggregate is not; a Buddha is the attributes of non-learning. 243
- For many unique, look at the texts of Bhāvaviveka and so forth. 244
- 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.	244
9. Sòtra School	245
Because of propounding the sets of sutras as valid, Proponents of Sòtra.	245
The divisions are Followers of Scriptures and Followers of Reasonings. By way of aspect, three.	245
The two truths are and are not truly able to perform functions.	247
Aggregates, constituents, sense spheres, compounded phenomena, and uncompounded phenomena. Those are the basis.	255
The harmonies with enlightenment, the liberations, the serial, mercy, and so forth are the path.	258
The two with Approachers and Abiders, Solitary Realizers, and perfect Buddhas.	263
Things are momentary.	264
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.	267
Minute particles have parts, and are partless. The non-revelatory is not form. The physical are not valid cognitions.	270
Non-products are non-things. Compositional factors are not material, but imputed.	271
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. 274
- Cause and effect are not simultaneous. 278
- No falling from abandonments and realization. 278
- A body consciousness is suitable as a branch. 279
- Direct perceptions are the four—sense, mental, yogic,
and self-cognizing. An appearing-object of direct
perception is impermanent; selflessness is implicit. 279
- Bodhisattva Superiors are in meditative equipoise.
The two, truth and form, are Buddha. 287
- This has been the ninth chapter, the section on those
who, having refuted a permanent self and
substantialities, propound the sōtras as valid. 289
- Introduction to Great Vehicle Schools of Tenets 292
- They assert that because the Proponents of Objects
are posited 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. 293
- The features are included into Great Vehicle Sōtra
and Mantra. Each also is expounded by scholars in
the systems of the Middle Way School and the
Mind-Only School. 296
- The two great chariots prophesied by the Conqueror
newly opened the ways of the Middle and of Mind-
Only through the kindness of Mañjuḥoṣa and

- Maitreyañātha 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. 296
- Mostly the vast paths are concordant, not the profound. 307
10. Mind-Only School 308
- Since they propound that the three realms are cognition itself and mind-only, they are called Proponents of Cognition and Proponents of Mind-Only. 308
- The divisions are Followers of Scripture and Followers of Reasoning; True Aspectarians and False Aspectarians. 310
- Good differentiation is definitive. The other two require interpretation. 312
- The interpretable and definitive are divided by way of four reliances, four reasonings, four thoughts, and four indirect intentions. 315
- 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. 323
- 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. 329
- It is not suitable to be literal; this would deprecate. 332

- Because of not being produced and so forth in that way, they are unproduced and so forth. 334
- Forbearance with respect to the doctrine of non-production is by way of eight—itsself, other, and so forth. 337
- 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. 343
- 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. 344
- According to the former, because the basic constituent is definite 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. 348
- 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. 359
- That imputational natures are truly established is a superimposition. That the other two are not truly established is a deprecation. 360
- The opposite is the middle path. 362
- 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.

363

Factors of superimposition are imputational. There are two, completely nihil and enumerative. Non-existents and unproduced conventionalities are posited respectively as them.

374

Bases of mistake and mistake are other-powered natures. The pure and the impure are respectively non-conceptual exalted wisdoms and afflictive emotions.

375

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.

377

The formation, abiding, destruction, and so forth of the environment and beings in it are partially similar.

379

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. 381

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. 382

Due to manifest and obscure, there are two prime cognitions, direct and inferential. Four direct perceptions; lower sense direct perceptions are mistaken. 387

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. 391

Because when investigated by way of the four thorough examinations in that way, this does not exist in those. 396

Because of the certainty of simultaneous observation, they are not other. 397

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? 402

Because of being refuted by many, it is mistaken that Proponents of the Middle and of Mind-Only assert those. 404

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. 405

Because of being their support, removing this overcomes a hundred ideations and so forth. 414

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. 416

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. 420

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. 424

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. 426

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 renowned are not minds and are not substantial entities other than minds. 429

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. 432

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. 442

Twelve, four, so forth are the features of the grounds and perfections. 452

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 Sūtras*, and the *Sūtra Unraveling the Thought*, and so forth. 452

This has been the tenth chapter, the section on the Proponents of Cognition who, having refuted a coarse self of phenomena—external objects and so forth—prove a selflessness of phenomena. 453

Introduction to the Middle Way School 454

They propound a middle free from extremes and propound naturelessness. 454

- They are called Proponents of the Middle and Proponents of Non-Nature. 455
- The divisions are two, Consequence School and Autonomy School; the others are only names. 457
- 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. 458
- 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. 459
- At nine hundred years Asa^oga opened the way of mind-only. 472
- Buddhapālita commented on the *Fundamental* by way of consequences. 473
- Bhavya, apprehending fallacies, opened the way of the Autonomy Middle Way School. 475
- Chandrakīrti, having refuted Bhāvaviveka well, established it as not shared. 481
- After that, Shāntarakṣita made the second Autonomy School. 500
- 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. 505
- In particular, boasting the system of Chandrakīrti but in all ways taking omniscience as a foe, you have many contradictions and mistakes. 526
- Knowing all but not knowing the diversity are contradictory. 575
- That it does not exist is to mistake the bad system of the Kāhapanas and the Mīmāṃsākas to be the Middle Way. 583
- That the ultimate is a dependent-arising and is established as self-instituting is very contradictory. 586
- Asserting effects of actions and the utter non-existence of fruitions is contradictory. 590
- That a non-disintegrated action produces an effect is mistaken; they would be simultaneous. 596
- Actions not having disintegrated for eons and this being the Middle Way are contradictory. 596
- The Middle Way and non-assertion of the profound and the vast in one's own system are contradictory. 602
- That the unanalyzed is the basis of the division and that an analyzed meaning is a division are contradictory. 608
- That a non-emptiness is the path of liberation and that there is no second door to peace are contradictory. Not meditating on anything and meditating on emptiness are contradictory. 609
- Asserting production from other merely due to their being other and not asserting production from self

- merely due to asserting a self are contradictory. 617
- 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. 620
- 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. 624
- That the unshared and the powers have been attained and that one is a perfect Buddha in cyclic existence are contradictory. 634
- 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. 645
- Asserting that a basis-of-all exists and asserting external objects are contradictory. 654
- That the ultimate is established by reasoning and that there is no object of meditative equipoise are contradictory. That it is not yogic direct perception and that selflessness is manifest are contradictory. 661
- That there are three roots of cyclic existence and that the doors of peace are the same are contradictory. 669
- That treatises refuting those are the system of those is contradictory. 676
- 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. 682

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. 687

Labels such as voidness of predication and bad meditations are the causes of your mistakes. 693

11. Autonomy School 695

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. 695

There are two, Sòtra and Yogic Middle Way Autonomy Schools. 703

Sùtra Middle Way Autonomy School 704

External objects are established by the former and refuted by the latter. They assert that the three characters are established 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. 704

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. 713

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 sÒtras. 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. 716

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 sátra. 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 existent. 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. 731

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. 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.

736

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.

748

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.

753

The two, direct perception and inference; and three and four direct perceptions respectively.

761

Those of definite lineage simultaneously extinguish

the two obstructions and are completely enlightened. The three bodies, three mysteries, three hundred unshared. 761

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. 763

Yogic Middle Way Autonomy School 763

The second Autonomists are twofold, those who accord with True Aspectarians and those who accord with False Aspectarians. 763

For the first—Shāntarakṛhita, the father, and his spiritual son—aspects are effective things. 765

For the second, including Haribhadra, aspects are non-effective. Jetāri accords with Tainted False Aspectarians. Kambala accords with Untainted False Aspectarians. 769

The system of the *Sūtra 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 *Sūtra on the Heavily Adorned*, *Sūtra Unraveling the Thought*, *Descent into Laṅkā Sūtra*, and so forth are respectively the systems of the Middle Way School and the Mind-Only School. 772

It is agreed that not being posited through appearing to a non-defective awareness is the object of negation. They 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.

781

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.

791

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. 793

12. Consequence School 794

Because they do not assert autonomous inferences but mainly state consequences contradicting assertions by the other party, they are Consequentialists. 795

They are renowned as Consequentialists, Only-Appearance Proponents of the Middle, and Non-Abiding Proponents of the Middle. 799

Their divisions are three—model, partisan, and non-partisan. 801

The texts are the profound sòtras, the Collections of Reasoning, *The Four Hundred*, *Engaging in the Deeds*, the two—*Compendium of Sūtra* and *Compendium of Learnings—Lamp for the Path*, and so forth. 804

Sòtras 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 sòtras. Five sòtra sections in the *Descent into Lañkā*, *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. 805

All of cyclic existence and nirvâda 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. 823

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. 825

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 fivefold and sevenfold. Both also by dependent-arising. 828

Because they are not produced from self, other, both, or causelessly, inherently established production does not exist. 830

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. 830

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? 833

Refuting temporally different others, a mass exactly the 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. 837

Because of not being from self and other separately, production from both is also perforce refuted. 839

If produced causelessly, striving would be senseless. It would contradict perception. All would also be produced from all. 839

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? 840

Things are not truly produced by causes. One does not produce one, nor many one, nor one many, nor also many many. 843

Because it is established that one produces one and because the others are suitable, not affixing here a qualification of what is negated is mistaken. 844

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. 847

Therefore, that the ultimate is self-instituting is to eat space. No one takes "validly established" and "self-instituting" as equivalent. 864

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 not possess the aggregates; the shape is not it; and the collection is not it, like a chariot. Apply this to all phenomena. 864

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. 891

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. 894

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. 896

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. 902

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. 903

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 human and a reflection and so
forth are true and untrue, mere real and unreal. 905

The conventional are preceders and assisters of a
rational consciousness—the means and that arisen
from the means. 911

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. 912

Sòtra 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. 913
- There are five stages of meditation. Look at the statements of the wise. 915
- 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. 925
- 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. 926
- Because of not asserting establishment by way of the object's own character even conventionally, there are many unique features—eight and so forth. 927
- 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. 928
- Conceiving true existence, one is not liberated. That is afflictive. The selflessnesses are equal. 929
- 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. 929

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. 931

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. 932

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? 933

Because of not being without analysis, autonomy and self-cognizing consciousness do not exist. 938

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. 940

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. 942

Predispositions are obstructions to omniscience. Non-afflictive ignorance is also asserted. Until afflictive emotions are removed, abandonment of obstructions to omniscience is not begun. 945

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. 946

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. 948

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. 949

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. 951

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. 954

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. 956

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, Hearers and Solitary Realizers, and their paths. The Great Vehicle is within the great. There are not four vehicles. 969

Here the realizations of Hearers and Solitary Realizers are similar. Eight grounds. By length of time and fruits they are differentiated. 970

With a stable root—altruistic mind generation—the perfections are the broad branches. Accumulation and preparation are differentiated by qualities, signs, meditations, and entities. 972

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 supported,

- fruitions, two omens, objects of abandonment, and antidotes. 974
- 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. 981
- 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. 989
- 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. 991
- Purity of the adventitious and natural purity are the nature body. 993
- The wisdom truth body is the twenty-one groups, and so forth. 995
- Endowed with five and not withdrawing its appearance is complete enjoyment. 997
- Artisan, incarnation, and enlightenment are the three emanation bodies. All of space is filled with speech having the sixty harmonies. 1000
- 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. 1002

Even though all Conquerors engaged in expressing the marvelous qualities—ten powers, eighteen unshared with others, and so forth—they would not finish, like the end of space. 1003

Spontaneous activities—whatever will tame—are displayed forever. 1007

This has been the twelfth chapter, the section on the Consequence School which, having cleared away all extremes, establishes the great middle. 1008

13. Secret Mantra 1009

Both Sátra 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 Sátra. Therefore, that the objects of abandonment and antidotes are similarly hidden is mistaken. 1009

They have many profound methods; hence, the paths also differ greatly in terms of speed. 1011

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 sátra and tantra. The other two are in the lower; however, the third—despite being suitable as a basis of thought—is not in sátra and in the lower tantras. 1014

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. 1015

This has been the thirteenth chapter, the section that, upon having distinguished Sōtra and Mantra, establishes Secret Mantra as supreme. 1016

Perspective of the Treatise 1017

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.

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 *kūrma* supporting the container of the jewels of teachings by the Sovereign of Subduers?

Even many in the Land of Superiors and Snowy Tibet, 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.

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.

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.

May the collections of continuums of poisonous bewilderment and mistake be cleansed by the water—the ancestral tradition of Ío-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.

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.

Through the force of the element of attributes—the basic disposition—and the Three Jewels, may

transmigrating beings 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.

Colophon

1020

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,"* Shāntarakṛṣita's *Compendium of Principles* and Kamalashīla's commentary, *Kālachakra*, and so forth

in order to fulfill an earlier request by the learned ðer-kang Chö-jay Guðamati 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 Jang-ra and who in an official

letter in poetry along with tea, turquoise, and a ceremonial scarf wrote, "A very extensive response to Tak-tsang's refutation is needed," and especially 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 father, Jam-yang Lama, precious Throne-Holder of Gan-den and his spiritual sons), Paò-chen Ka-gyur-ba, Dor-jay-chang Min-dröl Chö-kyi-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 Sátra and Mantra,
may the Conqueror's teaching advance and spread in all directions and at all times!