

Monastic Pedagogy on Emptiness in the Geluk Sect of Tibetan
Buddhism: Intellectual History and Analysis of Topics Concerning
Ignorance According to Svātantrika-Mādhyamika
in Monastic Textbooks by Jamyang Shaypa

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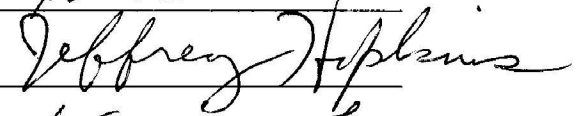
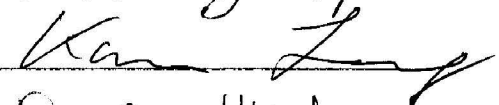
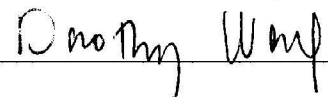
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ABSTRACT

This dissertation is a multifaceted study of an essential genre of Tibetan Buddhist monastic textbooks called Decisive Analysis (*mtha' dpyod*) from historical, intellectual, and pedagogical viewpoints. It focuses on the section on the object of negation in Jamyang Shaypa's *Decisive Analysis of the Middle*, which is the main monastic textbook on the philosophy of the Middle (*madhyamaka, dbu ma*) in Gomang Monastic College of Drepung Monastery.

Chapter 1 of Part I provides a historical overview of the development of monastic textbooks in Gomang Monastic College from 15th century C.E. to 18th century C.E. The development is presented in three phases: Early Monastic Textbooks, Old Monastic Textbooks, and New Monastic Textbooks. This chapter concludes that these monastic textbooks contribute to organizational identity by providing philosophical distinctiveness and hence enhancing the communal solidarity of the monastic college.

Through Chapters 2 – 5, this study looks at the intellectual history recorded in the section on the object of negation in Madhyamaka in Jamyang Shaypa's *Decisive Analysis of the Middle*. These chapters discuss how *Decisive Analysis* not only functions as an authoritative monastic text providing debate skills and strategy, but also is as an arena where historical figures criticize each other through virtual debates conducted in debate style.

The pedagogical aspect of Decisive Analysis is explored in Part II. Decisive Analysis mostly consists of debates except for the part on Establishing Our Own System.

However, if exposition of Jamyang Shaypa's philosophical points is relatively sparse in *Establishing Our Own System*, how can such a Decisive Analysis text function as a main monastic textbook? The tabular presentation in Part II demonstrates an effective way of understanding Decisive Analysis in this regard. Using Jamyang Shaypa's own positions extracted from a series of debates documented in the parts on Refuting Other Systems and Dispelling Objections, this study exposes how these sections implicitly convey Jamyang Shaypa's own philosophical stances. It demonstrates that the monastic textbooks have an explicit pedagogical goal and function indicated clearly in their detailed account of actual debate format and methodology—they teach monks how to debate but also make arguments promoting specific philosophical points.

Dedicated to my late father Bangoo Yi (이반구), my mother Sunhee (임선희),

and to the memory of my friend and teacher Jungnok Park

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INTRODUCTION

Overview

Tibetan religion was historically dominated by monasteries, and one of the main features of Buddhist monasteries was books. Monasticism in Tibet came to centrally involve “monastic textbooks” (*yig cha*), formalized books on a standard range of scholastic topics that presented the positions and doctrinal understanding specific to a given monastery or set of monasteries. These textbooks then formed the curriculum for the multi-year study programs that defined the academic side of Tibetan monasteries. As such, sectarian and intra-sectarian controversies are recorded in these texts, which thus provide invaluable insight into the formation of Buddhist doctrines, especially in later years when large monasteries were dominant. The Geluk tradition of Tibetan Buddhism was a pioneer in monastic textbook production, since from the seventeenth century they were home to the rapid expansion of a large network of state sponsored monasteries. The history of these textbooks, and the process of their creation, deployment and replacement, has barely been written in modern scholarship, much less the history of the rich scholarly dialog and contestation that is articulated within them. These textbooks and their content provide invaluable information on the history of philosophy in Tibet, as well as the way Tibetan authors understood, criticized, and revised intellectual positions both within their own tradition and without.

One of the most famous of monastic textbook authors in the Geluk tradition was Jamyang Shaypa (*'jam dbyangs bzhad pa'i rdo rje*, 1648-1721/1722, P423), who wrote a

series of books that came to replace much of the monastic textbook curriculum for Gomang college of Drepung Monastery in Lhasa, Central Tibet. The present thesis examines a rich philosophical controversy in one of his most famous works—the *Decisive Analysis of the Middle* (*dbu ma'i mtha' dpyod*, or *Great Exposition of the Middle*, *dbu ma chen mo*), which came to be the normative textbook for the study of Madhyamaka philosophy in Gomang College. We will thus begin with offering a review of monastic textbooks in Tibet, and a sketch of the history of such books in Gomang College in particular, as a crucial background to understanding the institutional and intellectual context of such philosophical disputes and the literature in which they were created.

Previous Research

Among scholars of monastic education, José Ignacio Cabezón is a leading figure exploring the scholastic tradition in Indian and Tibetan Buddhist traditions.¹ He is also the editor of a volume which invites other scholars from other religious traditions to discuss the similarities and dissimilarities among scholastic religious traditions in *Scholasticism: Cross-Cultural and Comparative Perspectives*. For example, in his article “The First Meeting of Catholic Scholasticism with dGe lugs pa Scholasticism” in *Scholasticism: Cross-Cultural and Comparative Perspectives*, Robert E. Goss discusses the similar aspects of scholasticism between Catholic and Geluk traditions by looking

¹ José Ignacio Cabezón, *Buddhism and Language: A Study of Indo-Tibetan Scholasticism* (Albany, NY: State University of New York Press, 1994).

into the way Ippolito Desideri (1684–1733), a Jesuit, was able to immerse himself in Geluk scholasticism. He argues that owing to Desideri's training of *lectio*, reading, and *disputatio*, disputation, in Catholic tradition, he was able to use argumentation to absorb the Geluk tenet system and to introduce Christian doctrine to Tibetans.²

Monastic textbooks have also been studied as genres of Tibetan literature. In *Tibetan Literature: Studies in Genre*, Jeffrey Hopkins, Shunzō Onoda, Guy Newland, and Donald S. Lopez, Jr. introduce different genres of monastic textbooks such as Doxography (*grub mtha'*), Collected Topics (*bsdus grwa*), and so on.³ Monastic debate in the Geluk sect has been also researched by a few scholars from sociological and anthropological viewpoints, such as Kenneth Liberman⁴ and Michael Lempert.⁵

The approaches of Georges Dreyfus and Shunzō to monastic education are different from Cabezón's research. As a former Buddhist monk with the highest degree of Geshe Harampa (*dge bshes lha ram pa*) in the Geluk sect, Dreyfus critically presents the Geluk monastic education system from emic and etic perspectives. He sees three layers in educational literature therein - Indian scripture, Tibetan commentaries, and monastic textbooks. Elijah Sacvan Ary also presents three layers of monastic textbooks in his dissertation "Logic, lives, and lineage: Jetsun Chokyi Gyaltsen's ascension and the

² Robert E. Goss, "The First Meeting of Catholic Scholasticism with dGe lugs pa Scholasticism," in *Scholasticism: Cross-Cultural and Comparative Perspectives*, ed. José Ignacio Cabezón (Albany, NY: State University of New York Press, 1998), 65-90.

³ Cabezón, José Ignacio and Roger R. Jackson ed., *Tibetan Literature: Studies in Genre*. Ithaca, NY: Snow Lion Publications, 1996.

⁴ Liberman, Kenneth. *Dialectical Practice in Tibetan Philosophical Culture: An Ethnomethodological Inquiry into Formal Reasoning*. Lanham, Md. :Rowman & Littlefield Publishers, 2004.

⁵ Lempert, Michael. *Discipline and Debate: The Language of Violence in a Tibetan Buddhist Monastery*. Berkeley, CA: University of California Press, 2012.

‘Secret Biography of Khedrup Geleg Pelzang’’: Indian text, central commentaries composed by Tsongkhapa, Gyeltshabje and Khédрупje, and monastic textbooks. I interviewed geshe from different monastic colleges, on the basis of which I would suggest another possible category of monastic educational literature, extracurricular texts which are not clearly mentioned in works of Dreyfus and Ary. In addition, Shunzō explores this topic as a continuous development from the scholastic movement in 12th century C.E. to the present, and presents detailed curricula of major monasteries in the Geluk sect. Also, in his recently published four-volume dissertation of thorough research on Buddhist logic from 12th century C.E. in the Sangphu Ne’utok tradition, Fumihito Nishizawa catalogs monastic curricula of major monastic colleges such as Gomang, Loseling, and so on in the appendix.

In the relation to the previous studies, this dissertation makes two different contributions. First, in Chapter 1 of Part I, I demonstrate the transition of monastic textbooks from “old” to “new” systems in Gomang Monastic College. Ary presents in his dissertation how Jetsün Chokyi Gyaltsen took over the textual authority of Je Monastic College of Sera Monastery from Lodro Rinchen Sengge, the founder of Je Monastic College. According to Ary, by closely connecting himself to Khédрупje’s philosophical system and by writing Khédрупje’s “secret” biography, Jetsünpa was able to achieve his intended goal. This dissertation provides historical context of monastic education from the early stage in 15th century C.E. and Gungru Chökyi Jungné’s Old Monastic Textbook to Jamyang Shaypa’s innovations in the 18th century C.E.

While the above mentioned studies are focused on cross-cultural, historical, and anthropological approaches regarding monastic education, another trend of study on monastic education is analyzing the contents of monastic textbooks themselves. In this field of study, in particular, Jeffrey Hopkins has analyzed, translated, and published a series of books based on monastic textbooks of Gomang Monastic College. For example, in his *Maps of Profound: Jam-Yang-Shay-Ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality*,⁶ Hopkins provides careful translation with annotations on Jamyang Shaypa's *Great Exposition of Tenets* (a monastic textbook of Gomang Monastic College). Guy Newland analyzes the concept of two truths based on Jamyang Shaypa's *Great Exposition of the Middle* (or, *Decisive Analysis of the Middle*).⁷ Derek Maher also presents his dissertation based on the same text.⁸ In addition, Maher provides thorough research on Jamyang Shaypa's biography.

Chapters 2 to 5 in Part I in this dissertation presents the intellectual history surrounding the topic of the object of negation mainly based on the tabular presentation of the section on the object of negation in Jamyang Shaypa's *Great Exposition of the Middle* in Part II. The tabular format translation is designed to display the Tibetan text and its translation in the left column. The right column of the tabular presentation is used to creatively represent Jamyang Shaypa's own positions as they are outlined through this

⁶ Hopkins, Jeffrey. *Maps of Profound: Jam-Yang-Shay-Ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality*. Ithaca, NY: Snow Lion Publications, 2003.

⁷ Newland, Guy. *The Two Truths: In the Madhyamika Philosophy of the Gelukba Order of Tibetan Buddhism*. Ithaca, NY: Snow Lion Publications, 1992.

⁸ Maher, Derek. "Knowledge and Authority in Tibetan Middle Way Schools of Buddhism: A Study of the Gelukba (*dge lugs pa*) Epistemology of Jamyang Shayba (*'jam dbyangs bzhad pa*) in its Historical Context." PhD diss., University of Virginia, 2003.

series of debates with the threefold structure of a section on refuting others' systems (*gzhan lugs dgag pa*), a section on presenting one's own system (*rang lugs bzhaḡ pa*), and a section on dispelling objections (*rtsod pa spong ba*).

Monastic Textbooks in the Geluk Sect

The Tibetan term for monastic textbooks is *yig cha* (yikcha). Etymologically, *yig cha* is composed of two words, *yig* and *cha*. According to the *Great Tibetan-Chinese Dictionary* (*bod rgya tshig mdzod chen mo*) *yig* is an abridged form of *yi ge* (*yige*) meaning letters of alphabets, syllables, words, document, and book, and *cha* means part, portion, and pair, and thus *yig cha* is defined as “1) Books and various types of writings (*dpe cha dang yig rigs sna tshogs*), or 2) books on philosophy (*mtshan nyid yig cha*).⁹ With regards to the general meaning of *yig cha*, both Guy Newland and Sam van Schaik suggest "records" as its translation.¹⁰

When the meaning of *yig cha* is understood in the context of monastic education, in general this term means: monastic textbook(s) and an obligatory curriculum of a tradition or of a monastic institution(s). Ronald Davidson says that *yig cha* is a compendium of texts collected for the sake of monastic education in a particular religious tradition;¹¹ also, E. Gene Smith describes *yig cha* as an obligatory curriculum and

⁹ *bod rgya tshig mdzod chen mo*, s.vv. “*yig*, n.,” “*yi ge*, n.,” “*cha*, n.,” “*yig cha*, n.,” 2563, 2566, 772, and 2567.

¹⁰ Guy Newland, “Debate Manuals (*Yig cha*) in dGe lugs Monastic Colleges,” in *Tibetan Literature: Studies in Genre* (Ithaca, NY: Snow Lion, 1996), 202; Sam van Schaik, “Sun and Moon Earrings: The Teachings Received by ’Jigs-med Gling-pa,” *Tibet Journal* 25.4 (2000): 26n27.

¹¹ Ronald Davidson says “Ngorchen evidently had access to this alternative text, for he mentions a compendium (*yig cha*) of material belonging to this tradition...” See Ronald M. Davidson, *Tibetan*

obligatory texts.¹² Therefore, *yig cha* in this context means obligatory literature adopted, arranged, or composed for the sake of monastic education in a particular religious tradition in Tibet.

Considering that *yig cha* can mean monastic curricula, Georges Dreyfus' classification of the three-layer literatures adopted in monastic education might need reconsideration:¹³

1. Indian scriptures (*rgya gsung*) such as Maitreya's *Ornament for the Clear Realizations* (*mngon rtogs rgyan, abhisamayālaṃkāra*) and Nāgārjuna's *Treatise of the Middle* (*dbu ma rtsa ba shes rab, mūlamadhyamakārikā*)
2. Tibetan commentaries (*bod 'grel*) that were composed between the fourteenth century and sixteenth centuries C.E. providing explanation of difficult points such as Tsongkhapa's *Illumination of (Candrakīrti's) Thought*
3. Monastic manuals¹⁴ (*yig cha*)

Renaissance: Tantric Buddhism in the Rebirth of Tibetan Culture (New York, NY: Columbia University Press, 2005), 183.

¹² E. Gene Smith, *Among Tibetan Texts: History and Literature of the Himalayan Plateau*, ed. Kurtis Scahaeffer (Somerville, MA: Wisdom Publications, 2001), 34.

¹³ Georges Dreyfus, *The Sound of the Two Hands Clapping: The Education of a Tibetan Buddhist Monk* (Berkeley, CA: University of California Press, 2003), 107-109.

¹⁴ However, the translation of *yig cha* as "manual" may not fully convey the traits of *yig cha* to readers since the definition of "manual" is conventionally limited to a handy and compact textbook and/or instruction that do not require mental exertion. For example, the *Oxford English Dictionary* defines manual:

Adjective:

- Of a person or group of people: working with the hands; engaged in work involving physical rather than mental exertion
- Of a book, etc.: of the nature of a manual; intended to be kept at hand for reference.

Also as a noun it is defined:

- *Christian Church*. A book containing the forms to be observed by priests in the administration of the sacraments, etc. Now *hist*.

Among these three kinds of texts used in the monastic education in Tibetan Buddhism, with regard to the monastic manuals, Dreyfus says:¹⁵ “In the third level are found the monastic manuals (*yig cha*), which are used quite extensively... They present easily digestible summaries of the most important points as well as the material for debate. Manuals fall into two broad categories: a genre called General Meaning (*spyi don*) which are effectively summaries and a genre called Decisive Analysis (*mtha’ gcod*) which function as debate manuals. The Collected Topics (*bsdus grwa*) examined in the next chapter are a type of debate manual; they are a Ge-luk specialty, though they are certainly not unknown in other traditions.”

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- *gen.* A handbook or textbook, esp. a small or compendious one; a concise treatise, an abridgement. Also in extended use.
 - A set of instructions or procedures (not necessarily concise) for using a particular piece of equipment or for carrying out a particular operation.

According to these definitions, manual does not seem to be the proper term to indicate the trait of *yig cha*, considering its massive contents and function. In this sense Lempert suggests that *monastic textbooks* would be a more proper translation than *debate manual*:

This gloss could be misleading if by “manual” one envisions a portable text-artifact that supplies readers with denotationally explicit instructions. Put another way, “manual” risks ceding too much autonomy to the book itself. At Sera and other Geluk institutions, extensive extratextual mediation is needed. The *yig cha* literature requires the mediating exegesis of a teacher to render it accessible, and it is enlivened and explored through daily courtyard debate. One should thus view these text-artifacts as one key part of a socially distributed circuit of learning, a circuit that includes oral commentary and daily public argumentation. For these reasons, ‘textbook’ is perhaps a more conservative gloss for *yig cha* (e.g., Hopkins 1999:11), but even here one should hold in mind a type of textbook that presupposes the mediating authority and exegetical prowess of a teacher (e.g., a book that lacks “summary” sections and “self-tests” at the conclusion of each chapter, sections that presuppose the capacity for individuals to learn through solitary reading).

However, Lempert’s criticism might also need reconsideration. Dreyfus employed the term “monastic manual” for the genres of the General Meaning (*spyi don*) and the Decisive Analysis (*mtha’ dpyod*). If Lempert suggests “monastic textbooks” referring to the Decisive Analysis, his term “monastic textbook” cannot include texts used for subjects other than Decisive Analysis. See *The Oxford English Dictionary*, s.vv. “manual,” <http://www.oed.com/view/Entry/113735?redirectedFrom=manual#eid> (accessed November 25, 2012); Michael Lempert, *Discipline and Debate: The Language of Violence in a Tibetan Buddhist Monastery* (Berkeley, CA: University of California Press, 2012), 171-172n7.

¹⁵ Ibid., 108.

According to Dreyfus, monastic manuals include literature in the genres of Collected Topics, Decisive Analysis, and General Meaning, particularly in the Geluk tradition. According to Ngari Geshe Lharampa Tsewang Thinley (*tshe dbang 'phrin las*), for instance, the classes in Gomang Monastic College are as follows:¹⁶

1. <i>bsdus chung 'dzin grwa</i> 2. <i>bsdus chen 'dzin grwa</i> 3. <i>rtags rig 'dzin grwa</i> 4. <i>blo rig 'dzin grwa</i>	The Path of Reasoning (<i>rigs lam</i>)
5. <i>don bdun cu 'dzin grwa</i> 6. <i>gzhung 'og 'dzin grwa</i> 7. <i>gzhung gong 'dzin grwa</i> 8. <i>skabs dang po 'dzin grwa</i> 9. <i>bsam gzugs 'dzin grwa</i> 10. <i>phar phyin 'dzin grwa</i>	The Perfection of Wisdom (<i>phar phyin</i>)
11. <i>dbu gsar 'dzin grwa</i> 12. <i>dbu rnying 'dzin grwa</i>	The Middle (<i>dbu ma</i>)
13. <i>mdzod 'dzin grwa</i>	The Treasury of Knowledge (<i>mdzod</i>)
14. <i>bka' 'og 'dzin grwa</i> 15. <i>bka' gsar 'dzin grwa</i> 16. <i>bka' sbug 'dzin grwa</i>	The Monastic Discipline (<i>'dul ba</i>)

¹⁶ For further information, see Appendix I.

Among these sixteen classes, Collected Topics (*bsdus grwa*), Signs and Reasonings (*rtags rigs*), and Awareness and Knowledge (*blo rig*), and monastic discipline do not use Decisive Analysis. If we apply Dreyfus' three-tier classification of educational literature to the Geluk tradition, and if the texts adopted in these classes in the Geluk monasteries are excluded from the layer of monastic manuals, it seems that the third layer is too narrow to encompass Tibetan indigenous literature adopted for monastic education in the Geluk tradition. Dreyfus also expresses his concern about possible misunderstandings in regards to this narrow definition of *yig cha*:¹⁷

Here again, I am drawing boundaries that are in fact not entirely rigid. Main Tibetan commentaries are sometimes called manuals. For example, members of the Sa-gya tradition often describe Go-ram-ba's commentary on Madhyamaka as their manual. This shift in terminology corresponds to the increasing importance of manuals (particularly in the Ge-luk tradition), a topic to which I will return. But it should be clear that not all manuals are debate manuals, as some scholars imply; this limited meaning of *yig cha* could mislead readers to understand that *yig cha* is only a part of monastic education as opposed to its general meaning as monastic curriculum or monastic textbook(s).

I found an interesting aspect of *yig cha* in the Geluk tradition while interviewing

¹⁷ Dreyfus, *The Sound of Two Hands Clapping*, 358n.28.

Geshes from Gomang Monastic College and Jangtse Monastic College of Ganden Monastery. When I interviewed Geshe Lharampa Tenzin Namkha (*bstan 'dzin nam mkha'*) from Jangtse Monastic College of Ganden Monastery, he said:¹⁸ (brackets mine)

The reason why we read *yig cha* is to have a better understanding of Tsongkhapa's system. For example, in the class for Madhyamaka philosophy, we debate until we reach the extremely subtle philosophical points of Tsongkhapa's *Illumination of (Candrakīrti's) Thought* (*dbu ma dgongs pa rab gsal*). Then when we face these subtle points which are difficult to decide whether accept them or not, it is the moment we need to rely on the monastic textbooks to decide whether we should accept or refute the philosophical points. [The primary goal of] *yig cha* [in the third level of its meaning] is not for the sake of sharpening debate skills, but for the sake of understanding Tsongkhapa's system better. Monastic textbooks consist of general meaning (*spyi don*) and decisive analysis (*mtha' dpyod*) commentaries.

According to his explanation, the category of *yig cha* should be limited to the genres of Decisive Analysis and General Meaning commentaries on Tsongkhapa and his two main disciples' commentaries. In this sense, his classification of *yig cha* is very narrow along the lines criticized by Dreyfus. When I asked him if other texts than these two genres of texts should be excluded from *yig cha*, he did, however, not say that these should *not* be

¹⁸ dge bshas lha ram pa bstan 'dzin nams mkha', *personal interview*, May 6th, 2012.

included in *yig cha*.¹⁹

On the other hand, according to Geshe from Gomang Monastic College, the category of *yig cha* is quite broad compared to the monastic curriculum of Jangtse Monastic College in Ganden Monastery. When I interviewed Geshe Lozang Trashi (*blo bzang bkra shis*) of Gomang Monastic College concerning the history of textbooks and the monastic curriculum of Gomang Monastic College, he listed Candrakīrti's *Supplement to (Nāgārjuna's) 'Treatise on the Middle'* (*dbu ma la 'jug pa, madhyamakāvatāra*) and its commentary by Tsongkhapa, *Illumination of (Candrakīrti's) Thought* (*dgongs pa rab gsal*), along with Jamyang Shaypa's *Decisive Analysis of the Middle* (*dbu ma'i mtha' dpyod* or, *Great Exposition of the Middle, dbu ma chen mo*).²⁰ When I asked Geshe Lozang Gyeltshen with regard to this disagreement about the categories of *yig cha*, he said:²¹

A *yig cha* is written by an authoritative figure of particular monastic college(s).

While Je Monastic College of Sera Monastery and Jangtse College of Ganden Monastery share the same *yig cha*, for these two monastic colleges, the authoritative author is Jetsünpa Chökyi Gyeltshen (*btsun chos kyi rgyal mtshan*, 1469-1544/1546, P477). However, he did not write the Collected Topics (*bsdus grwa*) and the Awareness and Knowledge (*blo rig*). Therefore, in these monastic colleges, the category of *yig cha* can be limited to the genre

¹⁹ Ibid.

²⁰ dge bshas lha ram pa blo bzang bkra shis, *personal interview*, February 7th, 2012.

²¹ dge bshas blo bzang rgyal mtshan, *personal interview*, December 23rd, 2012.

of General Meanings and Decisive Analyses [on the Perfection of Wisdom (*phar phyin*), the Middle (*dbu ma*), and so on]. Thus, from the viewpoint of these two monastic colleges, *yig cha* should be General Meaning and Decisive Analysis. On the other hand, in the case of Gomang Monastic College, Jamyang Shaypa is the authoritative author. Since he wrote books beyond Decisive Analyses, including the Collected Topics (*bsdus grwa*), Awareness and Knowledge (*blo rig*), and Signs and Reasonings (*rtags rigs*), from the view point of Gomang Monastic College, writings on other topics beyond Decisive Analyses, are also considered *yig cha*.

However, as Nishizawa Fumihito reports in his catalogue of the monastic textbooks in Je Monastic College of Sera monastery,²² Jetsun Chökyi Gyeltshen also wrote on other topics such as Valid Cognition (*tshad ma*), Grounds and Paths (*sa lam*), Dependent-Arising (*rten 'brel*), Monastic Discipline (*'dul ba*), and the like. For this reason, I speculate that *yig cha* in Geshe Tenzin Namkha's description includes only the genres of the General Meaning and the Decisive Analysis. In this sense, his definition of *yig cha* seems to be based on two conditions. First, *yig cha* are text(s) written by an authoritative figure of a particular monastery, for instance, Pañchen Sönam Drakpa (*paN chen bsod nams grags pa*, 1478-1554, P101) of Loseling Monastic College, Jamyang Shaypa of Gomang Monastic College in Drepung monastery, Jetsun Chökyi Gyeltshen in Je

²² Nishizawa Fumihito, チベット仏教論理学の形成と展開—認識手段論の歴史的変遷を中心として, vol. 4 (PhD diss., Tokyo University, 2011), 39-62.

Monastic College and Khédrup Tenpa Dargyé (*mkhas grub bstan pa dar rgyas*, 1493-1568, P996) in Mé Monastic College in Sera monastery. Second, among texts written by the authoritative author of the monastic college, the texts written in the form of General Meaning and Decisive Analysis are classified as *yig cha*. In this sense, the role of *yig cha* is to teach monk-students to understand and to resolve subtle philosophical points—as an alternative spelling of the Decisive Analysis, *mtha' gcod*, implies—of Tsongkhapa and his two main disciples' texts, so that they can have a better understanding of Tsongkhapa's philosophical system. The difference regarding the category of *yig cha* among Geluk scholars calls for reconsideration of the meaning of *yig cha* that realizes it varies in different contexts.

In response to Dreyfus's three layers of educational literature: Indian scriptures, Tibetan commentaries, and Monastic manuals, Elijah Ary refines Dreyfus' three-layer classification of educational literature in the context of the Geluk tradition:²³

²³ Elijah Sacvan Ary, "Logic, lives, and lineage: Jetsun Chokyi Gyaltsen's ascension and the 'Secret Biography of Khédrup Geleg Pelzang'" (PhD diss., Harvard University, 2007), 153-154.

Layers	Classifications	Functions
The first layer (outer ring)	The classical works of Indian Buddhists such as Nāgārjuna, Vasubhandu, Śāntarakṣita, and Kamalaśīla	A common scriptural basis for philosophical discussion shared by Tibetan Buddhism
The second layer (middle ring)	Central commentaries considered authoritative only by the Gelukpa tradition such as Tsongkhapa and Gyeltshapje ²⁴ and Khédrupje ²⁵	Doctrinal framework providing the identity of Geluk tradition. Geluk scholars are expected to explore within this framework.
The third layer	Textbooks (<i>yig cha</i>) – commentaries on Tsongkhapa’s works often composed by monastic founders and abbots of particular monastic colleges.	These commentary-textbooks provide the basis for learning Tsongkhapa’s system; however, their authority is not accepted by other monastic colleges.

According to Ary’s classification, *yig cha* as monastic textbooks in the context of the Geluk tradition demonstrate certain traits. First of these is Tibetan indigenous commentaries by Geluk scholars. They are mostly centered on central commentaries written by Tsongkhapa and his two main disciples—Gyeltshapje and Khédrupje. Second, the authority of monastic textbooks in a particular monastic college is often exclusive. In other words, other monastic colleges that own their independent monastic textbooks do not accept the authority of any other such textbooks. This category of *yig cha* is broad enough to include a meaning of *yig cha* that monastic colleges can agree with; however, this third layer of *yig cha* does not cover Indian scriptures and Tsongkhapa’s texts, which are referred to by Geshe Lozang Trashi as *yig cha* in Gomang Monastic College.

²⁴ *rgyal tshab dar ma rin chen*, 1364-1432, P65.

²⁵ *mkhas grub dge legs dpal bzang*, 1385-1438, P55.

According to Geshe Lozang Gyeltshen, there are two levels of *yig cha*: common *yig cha* (*mtshun mong gyi yig cha*) and uncommon *yig cha* (*mtshun mong ma yin pa'i yig cha*). The common *yig cha* include the top two layers of Indian scriptures and Tsongkhapa and his two main disciples' commentaries, while the uncommon *yig cha* are commentaries composed by an authoritative figure of a particular monastery whose authority is not accepted by other monastic colleges that have their own *yig cha*. For example, the *History of Gomang Monastic College* (*bkra shis sgo mang chos 'byung*) tells us that Gome Drakpa Gyatsho (*sgo me grags pa rgya mtsho*, fl. 18th century C.E., P3921)²⁶ sent to Jamyang Shaypa (*'jam dbyangs bzhad pa'i rdo rje*, 1648-1721/1722, P423)²⁷ the *Twenty Saṅgha* (*dge 'dun nyi shu*) by Gungru Chökyi Jungné (*gung ru chos kyi 'byung gnas*, ca. mid. 17th century C.E. – early 18th century C.E., P4925)²⁸ and criticized Jamyang Shaypa saying that Jamyang Shaypa's position is different from what is said in *yig cha*, that is, the *Twenty Saṅgha*, a monastic textbook of Gomang Monastic College. In response, Jamyang Shaypa said that his position is not different from Je Tsongkhapa's *yig cha*, that is, his *Golden Garland of Eloquence* (*legs bshad gser phreng*).²⁹ As this example illustrates, Jamyang Shaypa separates the *yig cha* of Gomang

²⁶ The 12th abbot of the Tantric College in Kumbum monastery (*sku 'bum byams pa gling*, G160) in 1709.

²⁷ The 32nd abbot and the author of the New Monastic Textbooks of Gomang Monastic College (*yig cha gsar pa*), and the 1st abbot of Labrang Trashikhyil (*bla brang bkra shis 'khyil*, G162).

²⁸ The 17th abbot and the author of the Old Monastic Textbooks of Gomang Monastic College (*yig cha rmying pa*).

²⁹ bstan pa bstan 'dzin, *chos sde chen po dpal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung chos dung g.yas su 'khyil ba'i sgra dbyangs* (Mundgod, India: Drepung Gomang Library, 2003), 67.

སྐུ་བའི་བླ་མཆོག་སྒོ་མེ་གྲགས་པ་རྒྱ་མཆོས་དགེ་འདུན་ཉི་ཤུ་བཏང་ནས་ཡིག་ཆ་དང་མི་མཐུན་ཟེར་ནས་ངར་ངར་
བྱས་ཀྱང་གཞོན་བྱེད་མ་ཐོངས། དེ་དག་ནི། བཀའ་རྩིས་ལས། དགུན་ཆོས་པར་བྱིན་སྟོན་མའི་དམ་བཅའ་

Monastic College which is an uncommon *yig cha*, and Tsongkhapa's *yig cha* which is a common *yig cha*.

In addition, while the texts composed by an authoritative author are called *yig cha*, there are other texts also used as textbooks in the monastic curriculum. When *yig cha* is used to refer to all these textbooks in the monastic curriculum, I speculate that these texts that are not written by the main monastic textbook author of the monastic college, but rather are classified as *yig cha* due to their adoption within the curriculum. For example, in the 3rd class of Signs and Reasonings (*rtags rigs 'dzin grwa*) in Gomang Monastic College, the *Great Treatise on Valid Cognition: Ornament of Reasoning* (*tshad ma'i bstan bcos chen po rigs pa'i rgyan*) written by the first Dalai Lama Gédündrup (*dge 'dun grub*, 1391–1474, P80) is also adopted. Therefore, these textbooks by other scholastic monks of the monastic college need to be included in the category of *yig cha*. In this sense, if I restate the meaning and translation of the term, *yig cha*, along with Ary's categorization, it has four parts:

1. A monastic curriculum: all three layers including Indian scriptures, Tibetan commentaries by authoritative figures such as Tsongkhapa, and monastic textbooks whose authority is exclusively accepted by particular monastic college(s).

སོགས། །རྩི་ཡི་ཡིག་ཆ་དང་མཐུན་ཚད་མས་བླངས། འོན་ཀྱང་འཇིག་རྟེན་མིངས་ཡུལ་གནའི་སྒྲིལ་གྱི། །བླ་མེན་
ཡུར་བར་ཞེན་པའི་ཉལ་འགོ་རྒྱུགས། །ཞེས་སོ།

2. Monastic textbook(s): the third layer, monastic textbooks other than Indian scriptures and Tibetan commentaries by authoritative figures such as Tsongkhapa
3. The genres of General Meaning (*spyi don*) and Decisive Analysis (*mtha' dpyod*): they are written by a representative figure of a monastic college for the sake of guiding and improving monk-students' understanding of subtle philosophical points.
4. Other monastic textbooks composed by other authors that are adopted in the curriculum of a monastic college.

Two pedagogical approaches to the use of monastic textbooks in Tibetan Buddhism

With regard to the development of monastic textbooks in Tibetan Buddhism, Dreyfus explains that there were two major pedagogical approaches: the dialectical approach and the rhetorical or commentarial approach. The dialectical tradition was developed in the late 11th century C.E. by Ngok Lotsāwa Loden Sherab (*rngog blo ldan shes rab*, 1059-1109, P2551) and Chapa Chökyi Senggé (*phywa pa chos kyi seng ge*, 1109-1169, P1404) in Sangpu Ne'utok Monastery (*gsang phu ne'u thog dgon pa*, G226). This dialectical literature focused on philosophical analyses and classifications of philosophical topics by

creating indigenous Tibetan commentaries, summaries (*bsdus don*) and divisions of topics (*sa bcad*) of Indian treatises.³⁰ These had the effect of enhancing debating skills.³¹

Another approach to the monastic textbooks can be found in the works of Sakya Paṇḍita Kūnga Gyeltshe (sa skya paṇḍita kun dga' rgyal mtshan, 1182-1251, P1056). He stood for the rhetorical tradition in monastic education, opposing the dialectical tradition of Sangpu Ne'utok Monastery. According to Dreyfus, Sakya Paṇḍita asserted, by emphasizing the importance of literature and poetry, that monastic education should be geared toward the threefold discipline of composition, exposition, and debate.³² According to Dreyfus, it is difficult to make a clear distinction based on these two approaches among the four sects of Geluk, Nyingma (*rnying ma*), Kagyu (*bka' brgyud*), and Sakya (*sa skya*). However, it is evident that the Geluk tradition is more inclined to

³⁰ It seems that, at least in the case of Chapa Chökyi Senggé's writings, they are not distinguishable. For example, Chapa's *Careful Summary of the Meaning of the Ornament of the Middle* (*dbu ma rgyan gyi don legs par bsdus pa*) merely states the subdivisions of the *Ornament of the Middle*:

དབུ་མ་རྒྱ་ལ་དོན་བཞི་སྟེ། མཚན་པར་བཟོད་པ་དང་། རང་གི་བཏན་བཅས་ཀྱི་འབྲས་བུ་དགོས་འབྲས་དང་།
 རང་བཞིན་མེད་པར་སྐྱབ་པ་དང་བཤགས་པའི་བསོགས་ནམས་བཟོ་བའོ། །བསུམ་པ་ལ་བཞི་སྟེ། རང་བཞིན་མེད་
 པར་སྐྱབ་བྱེད་དང་། ལྷགས་དེ་ལ་བདེན་པ་གཉིས་རྣམས་པར་གཞག་པ་དང་། དེ་ལ་བརྟགས་པ་སྤང་པ་དང་།
 ལྷགས་དེ་ལྟར་མོང་མ་ཡིན་པར་བསྐྱབ་པའོ། དབུ་མ་རྒྱ་ལ་དོན་བཞི་སྟེ། མཚན་པར་བཟོད་པ་དང་། རང་གི་བ་
 ཏན་བཅས་ཀྱི་འབྲས་བུ་དགོས་འབྲས་དང་། རང་བཞིན་མེད་པར་སྐྱབ་པ་དང་བཤགས་པའི་བསོགས་ནམས་བཟོ་
 བའོ། །བསུམ་པ་ལ་བཞི་སྟེ། རང་བཞིན་མེད་པར་སྐྱབ་བྱེད་དང་། ལྷགས་དེ་ལ་བདེན་པ་གཉིས་རྣམས་པར་གཞག་
 པ་དང་། དེ་ལ་བརྟགས་པ་སྤང་པ་དང་། ལྷགས་དེ་ལྟར་མོང་མ་ཡིན་པར་བསྐྱབ་པའོ།

See phywa pa chos kyi seng ge, “*dbu ma rgyan gyi don legs par bsdus pa*,” in *dbu ma'i yig cha*, unpublished, 131a.1.

³¹ Dreyfus, *The Sounds of the Two Hands Clapping*, 137-138; E. Gene Smith, *Among Tibetan Texts: History and Literature of the Himalayan Plateau*, ed. Kurtis Schaeffer (Somerville, MA: Wisdom Publications, 2001), 114.

³² Ibid., 138.

the dialectical approach than other sects while the Nyingma sect is closer to the rhetorical, or commentarial tradition.³³

Monastic Textbooks in the Geluk tradition

One trait of the monastic textbooks in the Geluk tradition is that major monastic colleges have their own curricula distinguished from other monastic colleges, and this distinctiveness contributes to the establishment of the identity of the monastic college.³⁴

Onoda Shunzō says:³⁵

Each *grwa tshang* has its own set of school manuals (*yig cha*), which generally speaking comprised works written by a single author. For instance, students in sGo mang college study the works of 'Jam dbyangs bzhad pa'i rdo rje or his disciples; in Blo gsal gling college they use the works of Paṇ chen bSod nams grags pa (1478-1554); in Byes pa College of Se ra monastery, the works of rJes btsun pa Chos kyi rgyal mtshan (1469-1546); and in sMad pa college the works of mKhas grub bsTan pa dar rgyas (1493-1568). ?Sar rtse College and Byang rtse college of dGa' ldan monastery use respectively the same *yig cha* as Blo gsal gling of 'Bras spungs and Byes pa college of Se ra.

³³ Ibid., 132-139.

³⁴ However, it does not mean that the uniqueness of monastic textbooks is the only factor establishing the identity of a monastic college. The monastic rules of a monastery (*bca' yig*) could be another factor contributing to the identity of a monastic college. For more detailed information, see Ter Ellingson "Tibetan Monastic Constitutions: The Bca' Yig," in *Reflections on Tibetan Culture: Essays in Memory of Turrell V. Wylie*, ed. L. Epstein and R. F. Sherburne (Lewiston, ID: Edwin Mellen Press, 1990), 205-230.

³⁵ Shunzō Onoda, *Monastic Debate in Tibet: A Study on the History and Structures of bsDus Grwa Logic*, Wiener Studien zur Tibetologie und Buddhismuskunde (Wien, Austria: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 1992), 26-27.

Major monastic colleges (*grwa tshang*) of the Geluk tradition have their own textbooks that constitute distinctive features of that monastic college; however, as Shunzō states, some monastic colleges adopt the same monastic curriculum:

Monastery	Monastic colleges	Main author of monastic textbooks
Drepung Monastery	Gomang (<i>sgo mang</i>)	Jamyang Shaypa (<i>'jam dbyangs bzhad pa</i> , 1648-1721/22, P423)
	Loseling (<i>blo gsal gling</i>)	Pañchen Sönam Drakpa (<i>paN chen bsod nams grags pa</i> , 1478-1554, P101)
Ganden Monastery	Sartse (<i>sar rtse</i>)	Jetsun Chökyi Gyeltshen (<i>rje btsun chos kyi rgyal mtshan</i> , 1469-1544/6, P477)
	Jangtse (<i>byang rtse</i>) ³⁶	
Sera Monastery	Je (<i>byes</i>)	Khédrup Tenpa Dargyé (<i>mkhas grub bstan pa dar rgyas</i> , 1493-1568, P996)
	Me (<i>smad</i>)	

The differences between textbooks among monastic colleges contribute to the establishment of identity, and thus solidarity, of the monastic college. They often contribute both to the establishment of factionalism and to intercollegiate solidarity as Newland demonstrates:³⁷

Intercollegiate solidarity within the large monasteries tends to be weak. Each functioning college has its own chapel (*'du khang*), staff, and debate manuals.

As Goldstein notes, when monks at Se ra Byes revolted against the central

³⁶ Although it is known that Jangtse Monastic College of Ganden Monastery uses the same monastic curriculum as Je Monastic College in Sera Monastery, according to Geshe Tenzinamkha (*bstan 'dzin nam mkha'*), the textbook for Awareness and Knowledge (*blo rig*) is different from that of Je Monastic College.

³⁷ Guy Newland, "Debate Manuals (*Yig cha*) in dGe lugs Monastic Colleges," in *Tibetan Literature: Studies in Genre*, ed. José Ignacio Cabezón and Roger R. Jackson (Ithaca, NY: Snow Lion Publications, 1986), 206, <http://www.thlib.org/encyclopedias/literary/genres/genres-book.php#!book=/studies-in-genres/b11/all/#ixzz2DIA0Cklo>.

government in 1947, Se ra sMad did not help them; when 'Bras spungs Blo gsal gling quarreled with the Dalai Lama in 1921, 'Bras spungs sGo mang did not take their side. A monk's strongest loyalties are to his college and his regional house (*khang tshan*), a sub-collegiate unit with membership traditionally based on natal province.

Factionalism is based on the identity of main author of their monastic textbook, and sometimes becomes hostile as Dreyfus says:³⁸

Jeffrey Hopkins describes one of his teachers, who was so partial to the manuals of his monastery, Go-mang, that he would turn his head away and pretend to spit on the floor at the mere mention of the manual of Lo-se-ling, the rival monastery in Drepung.

Hopkins often told me that, due to his teachers' disdainful reaction, he was, despite his conscious rejection of such partisanship, surreptitiously led to think that the monastic textbooks by Pañchen Sönam Drakpa—the main author of the monastic textbook in Loseling Monastic College (*blo gsal gling grwa tshang*)—were not as good as the monastic textbooks of Gomang Monastic College, but he later realized that their textbooks are also equally valuable.³⁹ In this sense, the monastic textbooks play a symbolic role representing the identity, and increasing the solidarity, of that monastic college.

³⁸ Dreyfus, *The Sound of Two Hands Clapping*, 128.

³⁹ Jeffrey Hopkins, *personal conversation*, date unknown.

The monastic textbooks of the Geluk tradition form a genre of literature structured by a series of debates.⁴⁰ The monastic textbooks provide basic practical skills that monk-students can apply in the debating court yard. According to Newland, in the case of the Decisive Analysis for the Madhyamaka philosophy in Gomang Monastic College, the contents can be categorized in four ways: (1) the scholars of rival colleges within the Geluk tradition, (2) Indian scholars, (3) Tsongkhapa's Tibetan predecessors, and (4) non-Geluk criticism of Tsongkhapa's system. These topics are debated in order to define one's own philosophical position.⁴¹ The debates are presented in the three parts: Refuting others' systems (*gzhan lugs dgag pa*), establishing our own system (*rang lugs bzhag pa*), and dispelling objections with respect to our own system (*brtsod pa spong ba*). In this thesis, Part I Chapter 3 demonstrates the way Jamyang Shaypa refutes an obvious faulty explanation by his predecessor, Gungru Chökyi Jungné (*gung ru chos kyi 'byung gnas*, ca. mid. 16th century C.E.-early 17th century C.E., P4925)—the author of the Old Monastic Textbooks of Gomang Monastic College—and Jetsün Chökyi Gyeltshen (*rje btsun chos kyi rgyal mtshan*, 1469-1544/1546, P477)—the textbook author of Je Monastic College in Sera Monastery. Also, Part II demonstrates that monk-students can indirectly learn useful information through debates, beyond merely learning debate strategy.

It is often said that the goal of the Decisive Analysis (the third layer of *yig cha*) is to sharpen one's intellect in order to develop debating skills, as Geshe Lozang Gyeltshen

⁴⁰ Newland, "Debate Manuals (*Yig cha*) in dGe lugs Monastic Colleges," 202.

⁴¹ Newland, *The Two Truths*, 24.

explained in answer to my question about the goal of studying the monastic textbooks.⁴² However, the achievement of debating skill seems to be a goal of monastic education in the Geluk tradition, but not the only one.⁴³ The late Geshe Lobsang Gyatsho (*phu khang dge bshes blo bzang rgya mtsho*, 1928-1997, the founder of the Institute of Buddhist Dialectics, P7771) said that mere knowledge or memorization of texts, or reprises of debates already in the monastic textbooks were not highly respected:⁴⁴

The community of learned monks did not rate so highly the person who was able to set out in full the divisions of an argument or the exact way that a particular author went through it. The scholar-monk most highly regarded was the one who had grasped the deeper implications of a topic and could explore those implications in a structured debate without feeling lost when moving away from the specifics of a particular presentation.

According to him, being good at debate is highly rated when the deeper meaning of a topic is presented through the discourse of debate. It implies that insight on the topic and the ability to present subtle meaning through a given scheme is a central goal of debate.

⁴² dge bshes blo bzang rgyal mtshan, *personal communication*, November 20th, 2012.

⁴³ Although Geshe Lozang Gyeltshan (*dge bshes blo bzang rgyal mtshan*) told me that excellent debating skills are a goal of learning, he did not say that one's level of debating skill is the ultimate goal of education. See Geshe blo bzang rgyal mtshan, *personal interview*, November 20th, 2012.

⁴⁴ Phu-khañ dge-bśes Blo-bzang-rgya-mtsho, *Memoirs of a Tibetan Lama* (Ithaca, NY: Snow Lion Publications, 1998), 86.

Geshe Lharampa Tenzin Namkha (*dge bshes lha ram pa bstan 'dzin nams mkha'*) of Jangtse Monastic College in Ganden Monastery told me that a clear and thorough understanding of Tsongkhapa's thought should be the primary goal of the monastic education, and that being skillful in debate is crucial to achieve the primary goal.⁴⁵ With regard to the function of Decisive Analysis, he explains that, when monk-students reach the subtle philosophical points that require a decision of whether or not to accept the position, they should rely on Decisive Analysis literature for the final decision.⁴⁶

Three layers of *yig cha* in the Geluk tradition and extracurricular materials

We have seen the three-tier classification of *yig cha* by Dreyfus and Ary above: Indian scriptures, the works of Tsongkhapa and two main disciples, and commentaries on Indian scriptures or on the works of Tsongkhapa and two disciples. These three tiers of monastic textbooks are standardized by each monastic college, so that all monk-students are obliged to study them. However, there is another layer of texts in the monastic education system: nonstandard or extracurricular texts. According to Nemoto Hiroshi, these extracurricular texts are not listed in the curriculum of a monastic college, and they vary

⁴⁵ dge bshe bstan 'dzin nams mkha', *personal interview*, May 6th, 2012. This is an excerpt from an interview with him in order to obtain the list of monastic textbooks of Jangtse Monastic College in Ganden Monastery; at the end of my interview, I asked the meaning of *yig cha*. At the beginning, he started to explain the goal of *yig cha* in the third level—General Meaning and Decisive Analysis; however, since his statement does not have to be limited to these two literary genres, I am citing him in general sense.

⁴⁶ Newland points out that the subtle philosophical positions—which are different between the authors of monastic textbooks—are sometimes not evident enough to call “philosophical.” See Newland, *The Two Truths*, 24.

from teacher to teacher. For example, the obligatory textbooks for the First Category of the Perfection of Wisdom Sūtras class (*phar phyin skabs dang po'i 'dzin grwa*) are:⁴⁷

- Jamyang Shaypa's *Decisive Analysis of the First Chapter* (*phar phyi skabs dang po'i mtha' dpyod*)⁴⁸
- Tsongkhapa's *Golden Garland of Eloquence* (*legs bshad gser 'phreng*)
- Gyeltshap's *Explanation [of (Maitreya's) "Ornament for the Clear Realizations" and its Commentaries]: Ornament for the Essence/ Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations": Ornament for the Essence*⁴⁹
- Khédrup's *Illumination of the Difficult to Realize: Explanation Illuminating the Meaning of the Commentaries on (Maitreya's) "Treatise of Quintessential Instructions on the Perfection of Wisdom, Ornament for the Clear Realizations": Ornament for the Essence*⁵⁰

and the like

In studying this First Category, according to Nemoto, his teacher Geshe Lozang Tshültrim (*blo bzang tshul khrims*) at Gomang Monastic College recommended that he

⁴⁷ For the full list of the monastic textbooks for the First Chapter of the Mother Sūtras, see Appendix I.

⁴⁸ *bstan bcos mngon par rtogs pa'i rgyan gyi mtha' dpyod shes rab kyi pha rol tu phyin pa'i don kun gsal ba'i rin chen sgron me.*

⁴⁹ *rnam bshad snying po rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad snying po'i rgyan.*

⁵⁰ *rtogs dka'i snang ba; shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan gyi 'grel pa don gsal ba'i rnam bshad rtogs dka'i snang ba.*

read other texts in addition to those obligatory textbooks:⁵¹

- *Carefully Explained Notes Associating the Sūtras with the “Ornament”: the Extensive, Medium-length, and Brief [Perfection of Wisdom Sūtras] and the Root Text, [Maitreya’s] “Ornament for the Clear Realizations”] and its Commentaries Based upon (Haribhadra’s) Clear Meaning Commentary by Gungtang Könchok Tenpé Drönmé (gung thang dkon mchog bstan pa’i sgron me, 1762-1823, P298)⁵²*
- *The Golden Key: Annotations to Jamyang Shaypa’s Textbook on the Perfection of Wisdom by Harha Chödzé Lama Tenpé Drönmé (har ha chos mdzad bla ma bstan pa’i sgron me, P6210)⁵³*

These commentaries of annotations (*mchan 'grel*) are respectively on Haribhadra’s *Clear Meaning Commentary* (*'grel pa don gsal, abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śāstravṛtti/ spuṭhārtha*) and Jamyang Shaypa’s *Decisive Analysis of the First Chapter of the Mother Sūtra*; they seem to be chosen on the basis of a specific teacher’s preference. According to Geshe Lozang Gyeltshen, students are not obliged to read these texts. Also, these are recommended only when the teacher thinks that the position in *Decisive Analysis* is not clear enough to reveal the subtle meaning.

⁵¹ Hiroshi Nemoto, personal communication, February 27, 2012.

⁵² *gung thang dkon mchog bstan pa’i sgron me, 'grel pa don gsal gyi steng nas rgyas 'bring bsduḡ gsum mngon rtogs rgyan rtsa 'grel sogs mdo rgyan sbyar ba’i gzab bshad kyi zin bris*, in *gsung 'bum/_dkon mchog bstan pa’i sgron me (zhol par ma)*. TBRC W22112.1: 341-688 (lha sa, Tibet: zhol par khang gsar pa, 2000).

⁵³ *har ha bstan pa’i sgron me, 'jam dbyangs bzhad pa’i phar phyin gyi yig cha’i mchan 'grel gser gyi lde mig*, TBRC W2CZ8020: 1-558 (New Delhi, India: Mongolian Lama Guru Deva, 1982).

Therefore, although these unstandardized texts cannot be included in the three layers of monastic textbooks in the Geluk tradition, it is worth noting that there are other extracurricular texts that are studied by the teacher's recommendation. Adding the extracurricular texts, if we slightly modify the three-tier model of Dreyfus and its adaptation by Ary, the categories of monastic textbooks in the Geluk tradition would be structured in four layers:⁵⁴

Common <i>yig cha</i> among Tibetan Buddhist sects		First layer	The classical work of Indian Buddhists Example: Maitreya's <i>Ornament for the Clear Realizations</i> and Nāgārjuna's <i>Treatise on the Middle</i>	
Uncommon <i>yig cha</i> to non-Geluk traditions	Common <i>yig cha</i> within the Geluk tradition	Second layer	Central commentaries considered authoritative only by the Gelukpa tradition such as Tsongkhapa and his two main disciples' works Example: Tsongkhapa's <i>Illumination of the Thought</i> .	
	Uncommon <i>yig cha</i> among the monastic colleges in the Geluk tradition	Third layer	Commentaries on Indian scriptures or Tsongkhapa and his two main disciples' works	composed by an authoritative author of a particular monastic college
				composed by another author of a particular monastic college
		Fourth layer	The extracurricular, nonobligatory, texts recommended by a teacher's preference	

⁵⁴ Since the fourth layer is not included in the monastic curriculum, I mark it with broken lines.

The monastic textbooks of Gomang Monastic College are interesting since their history shows that there was a sequence of monastic textbooks from old to new: The Old Monastic Textbooks (*yig cha rnying pa*) by Gungru Chökyi Jungné (*gung ru chos kyi 'byung gnas*, ca. mid-16th century C.E. to early 17th century C.E., P4925) and Jamyang Shaypé Dorjé (*'jam dbyangs bzhad pa'i rdo rje*, 1648-1721/22, P423).

Chapter Summaries

Part I

The five chapters in Part I discuss a monastic textbook on the philosophical system of the Middle written by Jamyang Shaypa. Chapter 1 excavates the history of the formation of monastic textbooks in Gomang Monastic College. Chapter 2, 3, and 4 discuss philosophical foundation of the topic of the object of negation, and the intellectual history of inter- and intra-sectarian debates recorded in the main text. Chapter 5 unfolds the condensed meaning of debate terminology.

Chapter 1: History of Monastic Textbooks in Gomang Monastic College

In order to look into the formation of monastic textbooks in Gomang Monastic College, Chapter 1 divides its history into three phases. The first phase is the early growth of monastic education in Drepung Monastery and Gomang Monastic College. Whether or not Drepung Monastery and Gomang Monastic College had set up formalized monastic

curricula in the early 15th century C.E. is still controversial. The second phase is when the Old Monastic Textbook (*yig cha rnying pa*) was established. Eventually, by the time of Gungru Chökyi Jungné (*gung ru chos kyi 'jung gnas*, mid. 16th century C.E. – early 17th century C.E.), the oral lectures of Gungru Chöjung were turned into a formalized set of monastic textbooks in Gomang Monastic College in early 17th century C.E. In order to understand historical context, I critically introduce a biography of Gungru Chöjung and explain that despite the symbolic punishment of destroying Gungru Chöjung's textbooks in Gomang Monastic College and Japhü Monastery in Kham, his textbooks survived and were used until the advent of the New Monastic Textbook by Jamyang Shaypa. In the third phase, in the late 17th century C.E., Gungru Chöjung's textbooks were replaced by Jamyang Shaypa's newly composed textbooks. In this third phase after briefly looking over the history of textbooks in Gomang Monastic College at Drepung Monastery, I present the way in which literatures were produced and adopted at Gomang Monastic College.

Chapter 2: Tsongkhapa's Identification of the Object of Negation in Svātantrika-Mādhyamika

While the first chapter discusses the development of monastic textbooks in Gomang Monastic College in the history of Tibet, this second chapter examines the way Tsongkhapa coins the concept of the object of negation. While putting great emphasis on the topic of the identification of the object of negation, Tsongkhapa asserts that, without

clearly identifying what veils suchness (or emptiness) one cannot achieve the view of emptiness. Furthermore, Tsongkhapa declares that Kamalaśīla's *Illumination of the Middle* (*madhyamakāloka*, *dbu ma snang ba*) is the only Svātantrika-Mādhyamika text clearly identifying the object of negation in Svātantrika-Mādhyamika.

In this chapter, I critically examine how Tsongkhapa draws out the definitions of the two types of object of negation in the Svātantrika-Mādhyamika. He claims that he has concrete evidence that Kamalaśīla is implicitly describing the cardinal object of negation—the innate apprehension of true existence—in addition to the intellectually imbued apprehension of true existence, in Kamalaśīla's *Illumination of the Middle*. However, I found that his way of explaining the passage requires a rather unique and debateable approach. Thus, in this chapter, I present how Tsongkhapa's (un)intentional modification of the passage leads him to reach his unique conclusion on the passage.

Chapter 3: The Relation between the Two Types of Object of Negation: Refutation of Taktsang, the Translator

In the previous chapter, I discussed the way Tsongkhapa establishes the two types of object of negation in the Svātantrika-Mādhyamika School by means of creatively arguing for the innate apprehension of true existence being in fact identified by Kamalaśīla in his *Illumination of the Middle*. Given that, how do these two types of object of negation—the intellectually imbued and innate apprehensions of true existence—relate to each other? Tsongkhapa asserts that the innate apprehension of true existence cannot be undermined

by only negating the intellectually imbued apprehension of true existence. Regarding Tsongkhapa's two objects of negation, the Translator Taktshang Sherap Rinchen (*stak tshang lotsawā shes rab rin chen*, 1405-?) in the Sakya sect (*sa skya pa*) criticizes this assertion by pointing out two absurdities from his understanding that lay in Tsongkhapa's system of the object of negation:

1. The two modes of apprehension of true existence—the intellectually imbued apprehension of true existence and the innate apprehension of true existence—should be utterly different from each other.
2. Therefore, the reasoning repudiating the intellectually imbued mode of apprehension could not refute the innate mode of apprehension.

In this chapter, I examine Taktshang's criticism from two directions. First, I analyze whether Taktshang's understanding is correct, and if not, how Tsongkhapa could refute him based on his system.

Tsongkhapa's own presentation of the relationship between these two types of object of negation shows that Taktshang's criticism is groundless. Tsongkhapa asserts that the innate apprehension of true existence, is repudiated by the same reasoning that repudiates the intellectually imbued apprehension of true existence. However, these two types of object of negation are very different from each other in term of how they are *identified*. Nevertheless, they are not *utterly* different in the sense that the same reasoning

refuting the intellectually apprehended true existence can also repudiate the innately apprehended true existence.

Second, I examine the way Jamyang Shaypa refutes Taktshang in his *Great Exposition of the Middle* (*dbu ma chen mo* or *Decisive Analysis of the Middle*, *dbu ma'i mtha' dpyod*). When Jamyang Shaypa refutes Taktshang's obvious misunderstanding, he raises an unwanted consequence to deduce self-contradiction within Taktshang's own position. Jamyang Shaypa points out that Taktshang's fault is based on not understanding the significance of “only” in Tsongkhapa's assertion.

Throughout examining Taktshang's criticism with two possible repudiations by Tsongkhapa and Jamyang Shaypa, I conclude that Taktshang's failure originated in not seeing that Tsongkhapa employs two standards—what is refuted and by what these two types of object of negation are repudiated—to explain the relation between these two types of object of negation. According to Taktshang's rigid standards, these two types of object of negation accord with each other, and Tsongkhapa would not have to utterly disagree with this since according to one of the two standards, they accord in terms of the method of repudiation. This sole concordance between the two types of object of negation leads Taktshang to be caught in a logically untenable situation.

Chapter 4: Historico-Intellectual Interaction among Geluk Scholars on the Identification of the Object of Negation from the 15th to 18th Century C.E.

While Chapter 3 examines the intellectual history of inter-sectarian debate documented in the New Monastic Textbook on the Middle in Gomang Monastic College, Chapter 4 illustrates intra-sectarian debate among different monastic textbook authors recorded in Jamyang Shaypa's *Great Exposition of the Middle*. As discussed in Chapter 1, Tsongkhapa is very confident that Kamalaśīla's *Illumination of the Middle* is the only Svātantrika text to identify the object of negation in terms of the innate apprehension of true existence. This assertion, however, could be harmful to Tsongkhapa's scholarship if anyone were to find other examples stating the same in another Svātantrika source text; it would show that Tsongkhapa's scholarship is not flawless. This is a provocative issue that Jamyang Shaypa discusses concerning the identification of the object of negation in Svātantrika-Mādhyamika by refuting an anonymous opponent.

Jamyang Shaypa politely anonymizes those whom he refutes. However, I will prove that Jamyang Shaypa's hypothetical opponent is a merging of at least two historical figures within the Geluk sect: Jetsünpa Chökyi Gyeltshen (*rje btsun pa chos kyi rgyal mtshan*, 1469-1544/1546) of Je Monastic College of Sera Monastery and Gungru Chökyi Jungné (*gung ru chos kyi 'byung gnas*, mid. 16th –early 17th centuries C.E.)—the author of the old monastic textbooks of Gomang Monastic College.

In his *General Meaning Textbook* (*spyi don*) commenting on Tsongkhapa's *Illumination of the Thought*, Jetsünpa directly confronts Tsongkhapa's assertion that Kamalaśīla's *Illumination of the Middle* is the only text *clearly* identifying the object of negation in the Svātantrika-Mādhyamika by pointing out that a stanza in Jñānagarbha's

Differentiation of the Two Truths also very clearly identifies the innate apprehension of true existence. In the meanwhile, Gungru Chöjung cites the same stanza from Jñānagarbha's text and asserts that it *explicitly* identifies the object of negation. By examining these two different assertions challenging Tsongkhapa's scholarship, I explain that these two scholars' assertions are incorrect. That is, these criticisms of Tsongkhapa's erudition are actually meaningless according to Jamyang Shaypa since Jñānagarbha's stanza itself reveals that he intends to explain the two truths, conventional and ultimate, and not conventional establishment and ultimate establishment at all. By finding this mistake in Jetsünpa and Gungru Chöjung's expositions, I conclude that Jamyang Shaypa defends Tsongkhapa's position on the object of negation in terms of innate apprehension of true existence, and thereby his textual authority on this issue.

Chapter 5: Analysis of the Three Spheres of Self-contradiction

In Chapter 5, I try to unfold the significance of the debate terminology of the three spheres of self-contradiction which Jamyang Shaypa often uses to declare that the three aspects of opponent's assertion are logical contradictions. The three spheres (of self-contradiction)—*'khor gsum*—is a logical term that is often used in the course of actual debate in Tibetan Buddhism to indicate a type of a logical contradiction in the opponent's assertion. In its practical usage, this term is not always used to point out a logical contradiction that the opponent makes; rather, it is used to plainly express any fault in the opponent's position that the interlocutor finds out. Then can we also presume that the

interlocutor, Jamyang Shaypa in our case, does not have to prove how the opponent makes self-contradiction in the three aspects?

In the fourth refutation, Jamyang Shaypa repudiates the Āyatas'—an Indian non-Buddhist school—assertion that former and later births are natureless in the sense that they do not exist. If both the Āyatas and the Mādhyamikas use the same term, naturelessness, does it also mean that they are sharing the same philosophical stance? Among the misconceptions Jamyang Shaypa refutes in the general section on the object of negation, I discuss in this chapter how he resolves the following qualm: whether the meaning of the naturelessness of past and future lives is the same or different for the Nihilists and the Mādhyamikas. In unfolding this debate, I explain the meaning of the three spheres of self-contradiction.

In the course of debate, Jamyang Shaypa demonstrates a debate strategy of refuting opponents by situating them in an untenable position. Through introducing parallel consequences that are as problematic as the opponent's assertion, he successfully portrays the opponent as involved in obvious self-contradictions. By introducing other topics that can be plugged into the schema of the three spheres of self-contradiction, he elevates his readers' knowledge by utilizing tenets in other systems while also providing topics that can be practiced in the debate courtyard exchanges.

Part II

Part II provides a complete translation of the general section of the identification of object of negation for the Mādhyamikas in Jamyang Shaypa's *Decisive Analysis of the Middle* (*dbu ma'i mtha' dpyod*, or *Great Exposition of the Middle*, *dbu ma chen mo*). The Tibetan and its English translations are arranged in the format of a table followed by summaries and annotations. The Tibetan text and the translation are highlighted in three colors: black, blue, and red. Blue colored statements present what Jamyang Shaypa considers to be right positions, while red colored statements represent what Jamyang Shaypa considers to be wrong positions. Black words are merely neutral information or function structurally.

Throughout this tabulated presentation of Tibetan text, translation, summaries of Jamyang Shaypa's points, and annotations, I will demonstrate that a series of debates in the genre of Decisive Analysis exists not merely to demonstrate standardized debates, but also to enable monk-students critically acquiring the scholastic stances and skills embedded in those debates. In this sense, the right column displays Jamyang Shaypa's precise positions on a host of issues.

PART I

Chapter 1: History of Monastic Textbooks in Gomang Monastic College

Introduction

Gomang Monastic College (*sgo mang grwa tshang*) is one of seven monastic colleges initially built in Drepung Monastery (*'bras spungs dgon pa*) which is one of three major monastic seats (*ldan sa gsum*) located on a hillside of Mt. Genphel (*dge 'phel*) near Lhasa, Central Tibet.

The formation of monastic textbooks in Gomang Monastic College, Chapter 1 will explain it in three phases. The first phase is the early growth of monastic education in Drepung Monastery and Gomang Monastic College. In this early 15th century C.E., whether or not Drepung Monastery and Gomang Monastic College among the seven colleges in Drepung Monastery had been set up formalized monastic curricula is still controversial. Eventually, by the time of Gungru Chökyi Jungné (*gung ru chos kyi 'jung gnas*, mid. 16th century C.E. – early 17th century C.E., P4925, Gungru Chöjung hereafter), the oral lectures of Gungru Chöjung were turned into a formalized set of monastic textbook in Gomang Monastic College in early 17th century C.E. In order to understand historical context of the establishment of the first monastic textbook of Gomang Monastic College known in the history, I will critically introduce a biography of Gungru Chöjung. This set of textbooks—teachings of Gungru Chöjung—lasted for over a half of century.

In the early 18th century C.E., Gungru Chöjung's textbook was replaced by Jamyang Shaypa's newly composed textbooks. In this third phase, this chapter will rather briefly introduce Jamyang Shaypa's biography since, as I will note later, his biography and the formation of the new monastic textbook written by him is discussed well by Derek Maher in his Ph.D. thesis.⁵⁵ In this chapter, briefly looking over the history of textbooks in Gomang Monastic College at Drepung Monastery, I will present the way in which literatures were produced and adopted at Gomang Monastic College.

The Origins and Early Years of Drepung Monastery

The Founder of Drepung Monastery, Jamyang Chöjé

Drepung Monastery has taken a central role in the history of Geluk monastic scholasticism as well as “politics, economy and culture” as Georges Dreyfus aptly notes.⁵⁶ The monastery was founded by Jamyang Chöjé Trashi Penden (*'jam dbyangs chos rje bkra shis dpal ldan*, 1379-1449, P35), a direct disciple of Tsongkhapa Lozang Drarkpa (*tsong kha pa blo bzang grags pa*, 1357-1419, P64) in 1416.⁵⁷

In the beginning, according to Dreyfus, Jamyang Chöjé—the founder of Drepung Monastery—composed commentaries on Indian treatises and used them as textbooks.⁵⁸

⁵⁵ For the biographical schetch of Jam-yang-shay-pa, see Derek F. Maher, “Knowledge and Authority in Tibetan Middle Way Schools of Buddhis: A Study of the Gelukba (*dge lugs pa*) Epistemology of Jamyang Shayba (*'jam dbyangs bzhad pa*) In Its Historical Context” (PhD diss., University of Virginia, 2003), 169-196.

⁵⁶ Georges Dreyfus, “Drepung: An Introduction,” in *Drepung Monastery*, <http://www.thlib.org/places/monasteries/drepung/essays/#!essay=/dreyfus/drepung/intro/all/>, 2006 (accessed May 4, 2012).

⁵⁷ dge bshes dge 'dun blo gros, “'bras spungs chos 'byung,” in *Geshichte der Kloster-Universität Drepung* (Wiesbaden: Franz Steiner, 1974), 138.

⁵⁸ Georges Dreyfus, “Drepung: An Introduction,” *Drepung Monastery*.

...Jam dbyangs chos rje remained at 'Bras spungs for the rest of his life, functioning as its leader, providing teachings and offering guidance. He established the calendar of the debate sessions throughout the year and oversaw the curriculum. He also wrote commentaries on the great Indian texts, commentaries that functioned as the first textbooks (*yig cha*) of the monastery, though they were later replaced by other texts before being rejected as heterodox...He preferred to devote most of his time to teaching his students at 'Bras spungs. There he gave daily teachings to as many as eight classes per day and hence had numerous students.

Despite Jamyang Chöjé's crucial role as the founder, it is said that his textbooks were rejected later on the basis of suspicions that they propounded the doctrine of other-emptiness (*gzhan stong*), which was completely heterodox for the Geluk tradition, and thus were replaced by textbooks written by later scholars.⁵⁹ Since Jamyang Chöjé's own writings are not available at present, it is difficult to know whether his Madhyamaka view in particular was truly problematic on these doctrinal grounds for the Geluk tradition, or

⁵⁹ Ibid. Since Jamyang Chöjé's works are not available at present, it is difficult to know whether his Madhyamaka view in particular is truly heretical, just an ungrounded popular belief, or is made to be seen in that way for some other reasons. The Gomang Monastic College website also introduces that Musépa Lodrö Rinchen Senggé (*mu srad pa blo gros rin chen seng ge*, fl. 15th century C.E., P4762)—who was the founder of Je Monastic College in Sera Monastery (*se ra byes*, G155) as well as Jamyang Chöjé's student—as a proponent of other-emptiness. For further information, see "History," *Drepung Gomang Monastery*, <http://www.gomang.info/ABOUT%20US/HISTORY.htm> (accessed April 3rd, 2012). This introduction is based on the *History of Gomang Monastic College* (*sgo mang chos 'byung*). For more detailed information about how Musépa left Gomang and established Je Moanistic College of Sera Monastery (*se ra byes*), see dGe bshes bstan pa bstan 'dzin, *chos sde chen pod pal ldan 'bras spungs bkra shis sgo mang grwa tshang gi chos 'byung dung g.yas su 'khyil ba'i sgra dbyangs*, vol. 1 (Mudgod, India: *dpal ldan 'bras spungs bkra shis sgo mang dpe mdzod khang*, 2003), 25-26; Dreyfus, "Drepung: An Introduction."

whether there were other reasons motivating the rejection of Jamyang Chöjé's textbooks.

According to Geshe Lozang Gyeltshen, Jamyang Chöjé's commentaries on Tsongkhapa's works are probably records clarifying difficult points of Indian scriptures and Tsongkhapa's works, and these works of Jamyang Chöjé were banned by Khédrupje Gélek Pelzang (*mkhas grub rje dge legs dpal bzang*, 1385-1438, P55), one of the two spiritual sons of Tsongkhapa as well as the 3rd Throne Holder of Ganden.⁶⁰ Dreyfus reports the existence of tension between Khédrupje and Jamyang Chöjé:⁶¹

The evidence suggests that a certain amount of tension existed between these two figures. Such tension is to be expected in a group like the one that surrounded Tsong kha pa...The situation was different for the second generation of students among whom conflicts may have started to develop. This seems to have been the case for Mkhas grub and 'Jam dbyangs chos rje, two gifted and dynamic scholars who could lay legitimate claims to the succession. It is hard to know what happened since most of the evidence has either disappeared or has been actively suppressed, as is the case of 'Jam dbyangs chos rje's writings, which were sealed at a later date...But one cannot but notice that 'Jam dbyangs chos rje seems to have cut a strikingly different figure from Mkhas grub. Whereas the latter was prone to define and assert forcefully a dominant orthodoxy, 'Jam dbyangs chos rje is presented as

⁶⁰ dge bshes blo bzang rgyal mtshan, personal interview, December 24 2012.

⁶¹ Dreyfus, "Drepung: An Introduction."

holding views that are by now considered as heretical within the Dge lugs traditions. In particular, he is described as holding the view of extrinsic emptiness (*gzhan stong*), a striking position within the tradition of Tsong kha pa, an author who had rejected quite clearly this view in his writings.

This tension between these two figures and Khédruptse's succession to the Throne Holder of Ganden which symbolized the leadership of the Geluk tradition seems to support Geshe Lozang Gyeltshap's explanation that Khédruptse banned Jamyang Chöjé's textbooks. A remaining question is whether his philosophical systems had been continued by his direct disciples or not and whether his texts were actually adopted as textbooks in Drepung Monastery. Due to lack of historical records, it is difficult to determine.

Regarding monastic education in Drepung Monastery in the early period, the 18th century Gelukpa scholar, Tuken Lozang Chökyi Nyima (*thu'u bkwan blo bzang chos kyi nyi ma*, 1737-1802, P170) gives a concise history of Drepung Monastery in his *Crystal Mirror of Philosophical System* (*grub mtha' shel gyi me long*):⁶²

⁶² Blo bzang chos kyi nyi ma, and Roger R. Jackson, *The Crystal Mirror of Philosophical Systems: A Tibetan Study of Asian Religious Thought*, the Library of Tibetan Classics (Boston, MA: Wisdom Publications, 2009), 276. In the same vein, Doboom Tulku of Loseling Monastic College describes how Jamyang Chöjé taught and the seven monastic colleges emerged:

For thirty-two years, the founder himself maintained the monastery as a great institution by giving extensive discourses on the Three Baskets (sDe-snod gsum, Skt. Tripitaka) with respect to sutra studies and on the four classes of tantra with respect to tantra studies. A great assembly of monks gathered who were interested in these excellent teachings and they divided themselves into seven groups, with each having its own teacher to give discourses. Thus, were established the seven great colleges of Gomang (sGo-mang), Losel-ling (Blo-gsal gling), Deyang (bDe-dbyangs), Shagkor (Shag-skor), Gyelwa (rGyal-ba) or Tosamling (Thos-bsam gling), Dulwa ('Dul-ba), and Ngagpa (sNgags-pa).

See L. T. Doboom Tulku, *A Brief History of Drepung Monastery*, tr. by Alexander Berzin and Khamlung Rinpoche,

The great lord Jé [i.e. Tsongkhapa] said to Jamyang Chöjé Tashi Palden (1379-1440), "You should found a fine monastery; from the mother monastery joy will become greatly widespread among the offspring." And, as Jé himself gave Jamyang Chöjé the Dharma conch that had been taken as a treasure from Gokpa Mountain, Neupön Rinsang became the benefactor, and [in 1416] the great monastery of Drepung was founded. Je Rinpoche told Jamyang Chöjé, "Explain a hundred volumes from memory," so the latter memorized all the words and meanings of the 108 volumes of mantra and definition-vehicle texts and explained them. He gave courses of study continuously on the stainless explanatory system of the tradition of Jé Lama regarding Madhyamaka, valid cognition, the perfection of wisdom, and so forth, so that the disciples produced by the teachings, such as Musepa Lodrö Rinchen, were as numerous as constellations in the sky. Each of seven selected Dharma-expounding masters individually gave courses of study, and because of that there came to be seven monastic colleges: Gomang, Losal Ling, Deyangpa, Shakor, Thösam Ling or Gyalwa, Dülwa, and the tantric college. Later, they merged into four: Gomang, Losal Ling, Deyangpa, and the tantric college.

As Dreyfus reports above, the main schema for monastic education in Drepung Monastery was also designed by Jamyang Chöjé. He also set up the yearly schedule for

debate sessions and supervised the curricula of each monastic college. Moreover, according to Tuken Lozang Chökyi Nyima, Jamyang Chöjé initially had selected seven disciples and individually taught them. Then these seven monks taught their disciples according to their own understanding of Jamyang Chöjé’s teaching, and eventually these seven monks’ lineages were developed into the seven monastic colleges as follows:⁶³

Monastic college	Field of study
Gomang (<i>sgo mang</i>)	The Perfection of Wisdom literature and Madhyamaka philosophy
Loseling (<i>blo gsal gling</i>)	
Shakkor (<i>shag skor</i>)	
Tösamling (<i>thos bsam gling</i>) or Gyelwa (<i>rgyal ba</i>) ⁶⁴	
Deyang (<i>bde dbyangs</i>)	Logic and epistemology
Dülwa (<i>'dul ba</i>)	Monastic discipline (vinaya)
Ngakpa (<i>sngags pa</i>)	Tantra: Guhyasamāja, Yamāntaka, and Cakrasaṃvara in particular

Later Shakkor, Tösamling, and Dülwa Monastic Colleges were amalgamated with other colleges and eventually Gomang, Loseling, Deyang, and Ngakpa Monastic Colleges were left. Next, we will examine the history of monastic textbooks in Gomang Monastic College.

Early history of education in Gomang Monastic College

The 1st Abbot Janglingpa Drakpa Rinchen

⁶³ The field of study in the chart is cited from Dreyfus, “Drepung: An Introduction.” With regard to the field of study of Deyang Monastic College, Doboom Tulku describes how Deyang Monastic College focuses on both Sūtra and Tantra while Dreyfus says that Deyang Monastic College mostly studies Buddhist logic and epistemology. See Doboom Tulku, *A Brief History of Drepung Monastery*.

⁶⁴ According to Dreyfus, another name for this monastic college is Gyepa (*rgyas pa*). See Dreyfus, “Drepung: An Introduction.”

The first abbot of Gomang Monastic College, Tsenjanglingpa Drakpa Rinchen (*byang gling pa grags pa rin chen*, fl. 15th century C.E., P8LS12001) was one of the seven direct disciples of Jamyang Chöjé who as a group were responsible for the inauguration of the corresponding seven monastic colleges in Drepung Monastery.

As for the lineage of Drakpa Rinchen, the *Survey on Drepung Monastery* (*'bras spungs dgon gyi dkar chag*) reports that he was a direct disciple of Jamyang Chöjé.⁶⁵ The *History of Gomang Monastic College* reports that he was one of twelve direct disciples of the founder of the Geluk sect, Tsongkhapa Lozang Drakpa.⁶⁶

The first abbot [of Gomang Monastic College] is Jang-ling-pa Drakpa Rinchen who is included among the eight or twelve direct disciples of Tsongkhapa, the upholders of teachings knowledgeable in many scriptures.

In this initial stage of monastic education in Gomang Monastic College, according to the *History of Gomang Monastic College*, the first abbot of Gomang Monastic College, Jang-

⁶⁵ Bod ljongs spyi tshogs tshan rig khang gi chos lugs zhib 'jug tshan pa, *'bras spungs dgon gyi dkar chag* (Beijing, China: Krung go'i bod rig pa dpe skrun khang, 2009), 92. However, Dreyfus notes that Drakpa-rin-chen is not listed as Jamyang Chöjé's main disciples. See Dreyfus, "An Introduction to Drepung's Colleges," <http://www.thlib.org/places/monasteries/drepung/essays/#!essay=/dreyfus/drepung/colleges/s/b1>.

⁶⁶ bstan pa bstan 'dzin, *sgo mang chos 'byung*, vol. 1, 24:

གདན་རབས་དང་པོ་ནི། འཇམ་མགོན་ཙོང་ཁ་པ་ཆེན་པོའི་དངོས་སློབ་གསུང་རབ་མང་དུ་མཁྱེན་པའི་བསྟན་
འཛིན་བརྒྱུད་དམ་བཅུ་གཉིས་ཀྱིས་ནང་ཆོན་བྱང་སྤངས་པ་གྲགས་པ་རིན་ཆེན་ཞེས་གྲགས་པ་དེ་ཉིན་ཡིན་ལ།

As for the lineage of Drakpa Rinchen, the *Survey on Drepung Monastery* (*'bras spungs dgon gyi dkar chag*) reports that he was a direct disciple of Jamyang Chöjé; however, Dreyfus notes that Drakpa Rinchen is not listed among Jamyang Chöjé's main disciples. See Bod ljongs spyi tshogs tshan rig khang gi chos lugs zhib 'jug tshan pa, *'bras spungs dgon gyi dkar chag* (Beijing, China: Krung go'i bod rig pa dpe skrun khang, 2009), 92; Dreyfus, "An Introduction to Drepung's Colleges."

ling-pa Drakpa Rinchen teaching disciples exactly as Jamyang Chöjé taught:⁶⁷

Having come to Gomang Monastic College as an instructor (*slob dpon*), conforming to Jamyang Chöjé's (1379-1449) desire [in terms of teaching content] (*dgongs bzhed*⁶⁸ *dang mthun*), he successively elucidated scriptures and traditions of India and Tibet as extensive as the ocean to vast numbers of students for a long time in the style of setting forth and transmitting the teaching (*bzhag gnang mdzad pa*). Monks in Gomang Monastic College (*sgo mang pa*) took [Tsongkhapa's] *Golden Garland of Eloquence* (*legs bshad gser 'phreng*) as the key, and the two *Illuminations* (*snang ba gnyis*) as the most important Indian commentaries. Furthermore, [their education system] was structured by treatises on *Madhyamaka* and *Pramāṇa* of Tsongkhapa and his [spiritual] sons [Gyeltshap Darma Rinchen and Khédrup Gélek Pelzang]. Also, he made students intensively repeat [the content until they were] well-

⁶⁷ bstan pa bstan 'dzin, *sgo mang chos 'byung*, vol. 1, 24:

དམ་པ་དེ་ཉིད་སྒྲིམ་མཁུ་ཆང་གི་ཐོག་མའི་སྒྲོབ་དཔོན་དུ་མེད་པ་ནས་འཇམ་དབྱངས་ཆོས་རྒྱུད་དེ་དགོངས་བཞེད་
དང་བསྟན་འཕགས་བོད་ཀྱི་གཞུང་ལུགས་ཀྱི་མཆོ་ལྷ་བྱུང་འཆད་ཉན་ཀྱི་ཆེ་ཡུན་རིང་བསྐྱངས་པའི་མཛད་རྒྱུ་ལྟ་
མེད་བཞག་གནང་མཛད་པའི་སྒྲིམ་ལྷ་སྒྲིམ་པ་རྣམས་ལེགས་བཤད་གསེར་གྱི་ཕྱང་བས་ཐེ་མིག་བྱས་ཏེ་སྒྲུབ་བ་
གཉིས་ཀྱིས་གཙོས་པའི་ཀྱི་འབྲེལ་ཉེར་གཅིག་དང་། གཞན་ཡང་རྩིས་ལས་ཀྱིས་མཛད་པའི་དབྱ་ཆད་ཀྱི་བསྟན་
བཅོས་རྣམས་ཀྱིས་ཁོག་ཕུབ། ལྟ་བུའི་འབྲེལ་ཆན་རྣམས་དང་། ས་ཐེ་ལྷ་དང་ཐོམ་རྣམས་གཉིས་སོགས་བྱམས་པ་དང་
འབྲེལ་བའི་ཀྱི་གཞུང་། ཆད་མའི་སྒྲིམ་དང་འདུལ་མཛད་ཀྱི་ཀྱི་གཞུང་རྣམས་ལའང་ཆོས་འདྲིས་ཆ་ཆེ་བར་མཛད་
པའི་སྒྲོལ་ཚུགས་པ་རྣམས་ཀྱི་ཆགས་སུ་གནས་ཤིང་། མཐར་མཁས་མཆོག་སྒྲིམ་ལེབ་པ་སྒྲོབ་དཔོན་དུ་བསྐྱོས་ནས་རང་ཉིད་
བྱུང་བཞག་མཛད་དེ་འཇམ་མགོན་ཙཱ་ཁ་པ་ཆེན་པོའི་དངོས་སྒྲོབ་ལྷ་གཟིགས་གཤགས་པ་ཀྱི་མཆོས་ཕྱག་བཏབ་
པའི་མལ་གྲོ་ཆ་དཀར་དཔོན་དུ་གདན་ཞུས་ཀྱིས་གནས་དེར་ཡང་འཆད་ཉན་བསྐྱངས་ཏེ་བཞགས།

⁶⁸ *dgongs pa bzhed pa* is explained as *blo'i 'dod pa*. See *bod rgya tshigs mdzod chen mo*, s.v. "*dgongs bzhed*."

experienced. This method is established as the style [of study in Gomang Monastic College]. He taught Candrakīrti's Great Commentaries, Indian treatises related to Maitreya—Asaṅga's Five Treatises on the levels and two Summaries, Indian scriptures on the Valid Cognition (*tshad ma, pramāṇa*), Discipline (*'dul ba, vinaya*), and Abhidharma (*mngon mdzod, abhidharmakośa*). In the end, having appointed the profound scholar Galeppa (*sga leb pa*, fl. 15th century C.E.) as an instructor, he retired. He was invited to Meldro Chakargön (*mal gro cha dkar dgon*, G3011) which was founded by a direct disciple of Tsongkhapa, lHazik Drakpa Gyatsö (*lha gzigs grags pa rgya mtsho*) and taught extensively there.

Drakpa Rinchen seems not to have composed monastic textbooks for Gomang Monastic College. Instead, according to the *History of Gomang Monastic College*, he adopted Indian scriptures and commentaries by Tsongkhapa and his two spiritual sons into the curriculum. In addition, this gives us a glimpse of the curriculum of Gomang Monastic College in this early period when the curriculum based on these Five Great Books (*gzhung chen bka' pod lnga*) was taught:

- a. Valid Cognition (*tshad ma, pramāṇa*)
- b. Perfection of Wisdom (*phar phyin, prajñāpāramitā*)
- c. The Middle (*dbu ma, madhyamaka*)
- d. Treasury of Knowledge (*mngon mdzod, abhidharmakośa*)
- e. Discipline (*'dul ba, vinaya*)

For the study of the Perfection of Wisdom literature (*phar phyin*, or *sher phyin*,⁶⁹ *prajñāpāramitā*), it says that Tsongkhapa's *Golden Garland of Eloquence*⁷⁰ was the key to understanding the twenty one Indian commentaries on Maitreya's *Ornament of Clear Realizations*.⁷¹ The *Madhyamaka* and *Pramāṇa* curricula were based upon commentaries by Tsongkhapa and his two spiritual sons Gyeltshapje and Khédрупje. Furthermore, Drakpa Rinchen taught Candrakīrti's commentaries for the *Madhyamaka* course. Also, for the Grounds and Paths (*sa lam*), Asaṅga's Five Treatises on the Grounds and two Summaries were taught.⁷²

Asaṅga's Five Treatises on the Grounds:

- (1) *Grounds of Yogic Practice* (*rnal 'byor spyod pa'i sa, yogācārya-bhūmi*)
- (2) *Compendium of Ascertainments* (*gtan la phab pa bsdu ba, nirṇayasamgraha*
or *vinīścayasamgrahanī*)
- (3) *Compendium of Bases* (*gzhi bsdu ba, vastusamgraha*)
- (4) *Compendium of Enumerations* (*rnam grangs bsdu ba, paryāyasamgraha*)

⁶⁹ *sher phyin* is an abridged form of *shes rab kyi pha rol tu phyin pa*.

⁷⁰ The full title is: *Golden Garland of Eloquence: Extensive Explanation of (Maitreya's) "Ornament for Clear Realization, Treatise of Quintessential Instructions on the Perfection of Wisdom" as Well as its Commentaries* (*legs bshad gser 'phreng / shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan 'grel pa dang bcas pa'i rgya cher bshad pa legs bshad gser gyi phreng ba*). According to Elizabeth Napper, Gyeltshabje disagrees with Tsongkhapa's position stated in the *Golden Garland of Eloquence*. For example, about Tsongkhapa's classification of Śāntarakṣita and Kamalaśīla as Reason-Established Illusionists (*rgy ma rigs grub pa*), Gyeltshabje explains that Tsongkhapa's description of Śāntarakṣita and Kamalaśīla as Reason-Established Illusionists should be understood as Tsongkhapa's report about the previous scholars' wrong position on this topic. See Elizabeth Napper, *Dependent-arising and Emptiness: A Tibetan Buddhist Interpretation of Mādhyamika Philosophy Emphasizing the Compatibility of Emptiness and Conventional Phenomena* (Somerville, MA: Wisdom Publications, 2003), 417-418.

⁷¹ For the list of twenty one commentaries on the *Ornament for the Clear Realization*, see appendix II.

⁷² *Tibetan-Sanskrit-English Dictionary*, ed. Jeffrey Hopkins, s.v. "*sa sde*."

(5) *Compendium of Explanations* (*rnam par bshad pa bsdu ba, vivaraṇasaṃgraha*)

Asaṅga's Two Summaries:

(1) *Summary of Manifest Knowledge* (*chos mngon pa kun btus, abhidharmasamuccaya*)

(2) *Summary of the Great Vehicle* (*theg pa chen po bsdus pa, mahāyānaṃgraha*)

Additionally, Vasubhandu's *Manifest Knowledge* (*mngon mdzod*), Vasubhandu's *Treasury of Knowledge* (*chos mngon pa'i mdzod, abhidharmakośa*) was taught.

The last direct disciple of Jamyang Chöjé in Gomang Monastic College: the 8th Abbot Penden Lodrö

According to the *History of Gomang Monastic College*, the 8th abbot of Gomang Monastic College was still Jamyang Chöjé's direct disciple. In his abbotship together with the 9th abbot Shérab Lodrö (*shes rab blo gros*, fl. 15th century C.E.), the 8th abbot Penden Lodrö (*dpal ldan blo gros*, fl. 15th century C.E., P34) is recorded as a direct disciple of Jamyang Chöjé as well as Musepa Lodrö Rinchen Senggé (*blo gros rin chen seng ge*, fl. 15th century C.E., P4762):⁷³

⁷³ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 29-30:

གདན་རབས་བརྒྱད་པ། དཔལ་ལྷན་སྒོ་གྲོས་དང་། གདན་རབས་དགུ་པ། ཤེས་རབ་སྒོ་གྲོས་གཉིས་འཆད་ཉན་སྒོ་བ་
དཔོན་ཏུ་མཉམ་བསྐྱོས་བྱས་པས་ཕན་ཚུན་འགྲན་བཤད་ཀྱི་ནམ་པས་འཆད་ཉན་གོང་འཕེལ་བྱུང་བའི་གཏན་
ཆོག་སུ་བྱ་སྒོ་བ་ཏུ་སྒོ་བ་དཔོན་དཔལ་ལྷན་འོད་ཟེར་དང་སྒོ་བ་དཔོན་དགོན་མཆོག་བཟང་པོ་གཉིས། དཀའ་བཅུ་

The 8th abbot Penden Lodrö and 9th abbot Shérap Lodrö were appointed together as instructors. Therefore, by developing teaching through provoking and explaining to each other, they produced many learned and accomplished geshees such as two of the 11th abbot, Penden Özer (*dpal ldan 'od zer*) and the 12th abbot Könchok Zangpo (*dkon mchog bzang po*), the 13th abbot, Gungru Kachupa Rinchen Jangchup, and Nyewar khor (*nye bar 'khor*), Sönam Lhündrup (*bsod nams lhun grub*), Ngakwang Jungné (*ngag dbang 'byung gnas*) and so forth.

In particular, the Great scholar Penden Lodrö stayed close to mainly Jamyang Chöjé, and the wise Musepa Lodrö Rinchen Senggé. Many great scholars—the 10th Throne Holder of Ganden Yeshe Zangpo (*ye shes bzang po*, 1415-1498, P28), the 11th Throne Holder of Ganden Dartön Lozang Drakpa (*'dar ston blo bzang grags pa*, 1422/1429-1511, P390), the 8th abbot of Drepung, Lekpa Chöjor (*legs pa chos sbyor*, 1429-1503, P4352), the 9th abbot of Drepung, Tönpa Chöjé (*thon pa chos rje*),⁷⁴ the founder of the Upper

འཛིན་པ་རིན་ཆེན་བྱང་ཆུབ་དང་ཉེ་བར་འཁོར་གཉིས། དཀའ་བསུ་པ་བཙོན་འགྲུས་རྒྱལ་མཚན་དང་། བསོད་
ནམས་ལྷན་གྲུབ་གཉིས། སློབ་དཔོན་དག་དབང་འབྱུང་གནས་སོགས་མཁས་ཤིང་གྲུབ་པའི་དགེ་བཤེས་མང་དུ་ཐོན།
ལྷག་པར་མཁན་ཆེན་དཔལ་ལྷན་སློབ་གྲོས་ནི། གཙོ་བོར་འཇམ་དབྱངས་ཆོས་རྗེ་དང་མཁས་པ་ལྷན་སྐད་པ་སློབ་གྲོས་
རིན་ཆེན་སེང་གེ་གཉིས་བཞུན་ནས་མཁས་པ་ཆེན་པོར་གྱུར་ཏེ། ཆོས་ཀྱི་ཁྲི་ཆེན་པོར་དབང་བའི་སློབ་མ་དགའ་ཁྲི་
བསུ་པ་ཡེ་ཤེས་བཟང་པོ་དང་། དཀའ་ཁྲི་བསུ་གཅིག་པ་འདར་སྟོན་སློབ་བཟང་གྲགས་པ། འབས་ལྷུངས་ཆོས་རྗེ་
བརྒྱད་པ་ལེགས་པ་ཆོས་འབྱོར་དང་། དགུ་པ་ཐོན་པ་ཆོས་རྗེ། ལྷན་སྟོན་ཕྱག་འདེབས་པ་པོ་ལྷན་ཆེན་ཀུན་དགའ་
དོན་གྲུབ་སོགས་མཁན་ཆེན་འདི་ཉིད་ལས་དབྱེ་པར་འདུལ་མངོན་ཚད་མ་སོགས་གསན་པ་མང་ངོ་།

⁷⁴ According to the *Survey of Drepung Monastery*, the 9th abbot of Drepung Monastery is Khétsün Yönten Gyatso (*mkhas btsun yon tan rgya mtsho*, 1442-1521, P426). So, Tönpa Chöjé could be his alias.

Tantric College (*brgyud stod*), the Great Tantrika Künga Döndrup (*kun dga' don grub*, 1419-1486, P995) and so forth—directly learned *Madhyamaka*, *Prajñāpāramitā*, *Vinaya*, *Abhidharmakośa*, *Pramāṇa* and so forth.

In particular, Penden Lodrö had produced several influential figures such as the Throne Holders of Ganden, abbots of Drepung Monastery, and the founder of the Upper Tantric College, not to mention the abbots of Gomang Monastic College:

Table 1. list of Throne Holders and abbots under the influence of Jamyang Chöjé before the 13th abbot of Gomang Monastic College.

Place	Abbotship	Name	Date
Throne Holders of Ganden	10 th	Yeshe Zangpo	1415-1498
	11 th	Dartön Lozang Drakpa	1422/1429-1511
Drepung Monastery	8 th	Legpa Chöjor	1429-1503
	9 th	Tönpa Chöjé	?
Gomang Monastic College	8 th	Penden Lodrö	ca. 15 th century C.E.
	9 th	Shéráp Lodrö ⁷⁵	ca. 15 th century C.E.
	11 th	Penden Özer	?
	12 th	Könchok Zangpo	?
	13 th	Gungru Rinchen Jangchup	?
The Upper Tantric College	Founder	Künga Döndrup	1419-1486

As we can see from the list of those who were under the influence of Jamyang Chöjé's thought, it seems that Jamyang Chöjé's lineage was very influential during the 15th century C.E. Among these direct disciples, furthermore, the 8th abbot of Gomang Monastic College, Penden Lodrö tutored many influential figures, such as Penden Özer (11th abbot), Könchok Zangpo (12th abbot), and Gungru Rinchen Jangchup (13th abbot)

⁷⁵ The 10th abbot of Gomang Monastic College, Yéshe Drakpa (*ye shes grags pa*, P2916) did not stay long despite his excellent teaching of doctrines. See *bstan pa bstan 'dzin, sgo mang chos 'byung*, 30.

together with the 9th abbot Shérap Lodrö. Particularly, as I will explain later, Gungru Rinchen Jangchup is reported to be a teacher of Gungru Chöjung, the author of the Old Textbook of Gomang Monastic College.

The 13th Abbot of Gomang Monastic College, Gungru Rinchen Jangchup

The 13th abbot, Gungru Kachupa Rinchen Jangchup (*gung ru dka' bcu pa rin chen byang chub*, fl. 16th century C.E., P4776) is the last person—in the abbatial succession of Gomang Monastic College—who is mentioned to have studied under a direct disciple of Jamyang Chöjé, namely the 8th abbot Penden Lodrö. Since his date gives an important clue to dating the textbook author of the *Old Textbooks* (*yig cha rnying pa*) of Gomang, Gungru Chöjung, I will briefly introduce his life.

The 18th century C.E. Geluk scholar Tuken Lozang Chökyi Nyima (*thu'u bkwan blo bzang chos kyi nyi ma*, 1737-1802, P170) describes the renowned scholar-monks during 16th to 17th century C.E. in Drepung Monastery in his *Crystal Mirror of Philosophical System* (*grub mtha' shel gyi me long*):⁷⁶

Were I to write on the line of lamas of each individual monastic college, it would become excessive, so I will discuss just some of the main ones. At Losal ling, as already mentioned, there was the pair of Jamyang Lekpa Chöjor and Panchen Sönam Drakpa; at Deyang, there was Drachung Yonten Gyaltsen;

⁷⁶ Blo bzang chos kyi nyi ma, and Roger R. Jackson, *The Crystal Mirror of Philosophical Systems: A Tibetan Study of Asian Religious Thought*, the Library of Tibetan Classics (Boston, MA: Wisdom Publications, 2009), 277.

at Shakor there was Narthangpa Rapchok; at Thösam Ling there was Nyenpo Shakya Gyaltsen; those were the especially illustrious ones. At Gomang, there were Rinchen Jangchup, Jampa Lhündrup, Shukhangpa Gelek Lhündrup, Gungru Sangyé Tashi, and in particular, Gungru Chökyi Jungne, whose textbooks and courses of study were better than others.

According to the *History of Gomang Monastic College*, Gungru Rinchen Jangchup was a renowned author of the *Great Exposition of the General Meaning of the Perfection of Wisdom Sūtra* (*phar phyin spyi don chen mo*) and a commentary on Dharmakīrti's *Pramāṇavārttika* (*tshad ma rnam 'grel*) and so forth;⁷⁷ however, according to Tuken's record, it seems that Rinchen Jangchup's commentaries were not officially adopted as the monastic textbooks.

In addition to his reputation as a famous author-scholar, Rinchen Jangchup was introduced as one who converted Pembar Monastery (*dpal 'bar dgon*) into the Geluk tradition.⁷⁸ According to the *History of Ganden: Yellow Beryl* written by the regent of the Fifth Dalai Lama—Dési Sanggyé Gyatso (*sde srid sangs rgyas rgya mtsho*, 1653-1705, P421)—this monastery was initially built by Kublai Khan's (1215-1294) order on the advice of Chögyel Pakpa Lodrö Gyeltsen (*chos rgyal phags pa blo gros rgyal mtshan*, 1235-1280, P1048) when he became Kublai Khan's imperial preceptor in 1260. Thereafter, this monastery was managed by Sakya masters until Rinchen Jangchup took

⁷⁷ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 31.

⁷⁸ *ibid.*

over the monastery.⁷⁹ Since Pembar Monastery was sponsored by Kublai Khan, the conversion of the affiliated religious sect from Sakyapa to Gelukpa probably required an important reason to do so.

This transfer of ownership of Pembar Monastery probably happened in or after 1578 when the Third Dalai Lama, Sönam Gyatso (*bsod nams rgya mtsho*, 1543-1588, P999) and Altan Khan (1543-1583) revived the relationship of the preceptor and the patron, like Chögyel Pakpa and Kublai Khan.⁸⁰ Alex McKay explains:⁸¹

By the mid-sixteenth century Altan Khan (1543-83), chief of the Turned tribes, had become the most powerful Mongol leader. In 1577, he invited Sonam Gyatso, who had acquired a wide reputation as a scholar and teacher, to his court. There the two leaders reactivated the 'patron-priest' relationship that had

⁷⁹ sde srid sengs rgyas rgya mtsho, *dga' ldan chos 'byung baiDU r+ya ser po*, TBRC W8224 (Beijing, China: krunq go bod kyi shes rig dpe skrun khang, 1989, 1998 printing), 319-320, [http://tbr.org/link?RID=O1GS97909|O1GS979094CZ1655\\$W8224](http://tbr.org/link?RID=O1GS97909|O1GS979094CZ1655$W8224):

དཔལ་ལྷན་སྐྱེ་པའི་ཆོས་བརྒྱུད་བཟུང་ནས་ལྷ་རབས་ཁ་ཤས་སོང་བའི་ཆོ་གུང་ཅུ་རིན་ཆེན་བྱང་ཆུབ་པས་འཇམ་
མགོན་ཆོས་གྱི་རྒྱལ་པོ་བཙུང་ཁ་པ་ཆེན་པོའི་རིང་ལུགས་རྩ་མཛད་པ་འདི་ཉིད་ལ་སྦྱགས་དང་གསེར་འབྲུར་གྱི་དེབ་
བཞིན་ལེགས་པར་བསྐྱར།

⁸⁰ For detail contents of their meeting, see Shakabpa Tsepon Wangchuk Deden, *One Hundred Thousand Moons: An Advanced Political History of Tibet*, translated and annotated by Derek Maher, vol. 1 (Leiden, Netherland: Brill, 2010), 298-303.

⁸¹ Alex McKay, *The History of Tibet*, vol. 2 (New York, NY: RoutledgeCurzon, 2003), 18. McKay states that this event happened in 1577. On the other hand, Dharmatāla gives a different year, 1578:

Then Gyalwang Rinpoche went on with the journey. Thumen the eldest son of Tarisan Khuting, who ruled only Hor for 21 years, met the August Lama with appropriate ceremonies, to the sounds of skya-reng and trumpets, and in the company of the highest (Mongolian) nobles, on the 15th day of the 5th month of the Earth Male Tiger Year, the 12th year of the 10th Rabjung (= 1578).

See Damchö Gyatsho Dharmatāla, *Rosary of White Lotus: Being the Clear Account of How the Precious Teaching of Buddha Appeared and Spread in the Great Hor Country*, transl. and annot. Piortr Klafkowsky, supervised Nyalo Trulku Jampa Kelzang Rinpoche (Wiesbaden, German: O. Harrassowitz, 1987), 224.

been created by Kublai Khan and the Sakya lama Phagpa. In an exchange of titles, Sonam Gyatso was designated as 'Dalai' (a translation into Mongolian of the name Gyatso, meaning 'ocean' in Tibetan), from which came the term 'Dalai Lama', generally translated as 'Ocean (of Wisdom)'⁸².

Besides this political relation between priest and king, their relation is strongly supported by the Buddhist worldview as Thomas Laird describes:⁸³

Altan Khan and the Third Dalai Lama ascribed a singular worldview to their actions as they founded a spiritual empire: belief in reincarnation was an absolute given. The biography of the Third Dalai Lama indicates that his visit to Mongolia was predestined by past karmic connections. Mongolians believe that the Third Dalai Lama, on meeting Altan, said, "The khan and I have the signs that, because we have performed meritorious deeds in our former lives, we will meet and together propagate the religion [in this life]."... The Third Dalai lama publicly proclaimed that he was a reincarnation of the priest Phagpa and that Altan was a reincarnation of Kublai Khan.

Laird's description of the strong religious bond between two is also described by Damchö Gyatsho Dharmatāla:⁸⁴

In particular, in days of old, he was Sakya (Paṇḍita) Kunga Gyentshen and

⁸² Hopkins commented that it is probable that "Dalai Lama" initially meant the Ocean of Merit.

⁸³ Thomas Laird and bsTan 'dzin rgya mtsho, *The Story of Tibet: Conversations with the Dalai Lama* (New York, NY: Grove Press, 2006), 145.

⁸⁴ Dharmatāla, *Rosary of White Lotuses*, 222.

held the Preceptor-Protector bond with King Chingis the Turner of the Wheel of Power. He thus started the spread of Teaching in the land of Hor. By (the power of) his compassion, this spread has been ever-progressing, greater and greater, and has continued until this day. This process, however, had its ups and downs, as the Mongols continued to worship, and make sacrifices with killing to the Ongkwod. In order to terminate these abominable customs, he took birth as Gyalwa Sonam Gyatsho, went to Hor, and entered the Preceptor-Protector bond with king Althan, thus causing a great flourishing of the Teaching.

In this way, considering that Pembar Monastery was built by Kublai Khan on the advice of Chögyel Pakpa, this preceptor-protector relationship between the Third Dalai Lama and Altan Khan—with religious support as reincarnations of Chögyel Pakpa and Kublai Khan—probably forced Rinchen Jangchup take over the monastery in 1578 or shortly after. This date enables us to speculate when Gungru Chöjung was flourished.

The Old Textbooks of Gomang Monastic College by Gungru Chökyi Jungné

Gungru Chöjung's life

As the *Crystal Mirror* briefly explains, Gungru Chöjung (P4925) was a renowned scholar famous for his textbooks adopted in Gomang Monastic College. Also, he could be the first textbook author of Gomang Monastic College who is explicitly documented. According to the *History of Gomang Monastic College*, Gungru Chöjung was born in Gungru in Kham and studied sūtras and tantras at Japhü Dargäling (*bya phud dar rgyas*

gling) in his youth. Afterwards, he moved to Gomang Monastic College and learned from Gungru Rinchen Jangchup. After mastering the five major sciences and the five minor sciences, he was widely renowned as "the Great Omniscient (*kun mkhyen chen po*)."⁸⁵

He was also titled the Leader of Chanters from Gungru (Gungru Yangpön, *gung ru dbyangs dpon*) by the Third Dalai Lama. When the 4th Dalai Lama Yönten Gyatso (*yon tan rgya mtsho*, 1589-1617, P177), a grandson of Altan Khan, turned the age of fourteen in 1603,⁸⁶ he was invited to Tibet for his education.⁸⁷ Gungru Chöjung was at the tea offering in Chökhorgyel Métoktang (*chos 'khor rgyal me tog thang*, G4634) near Lhasa.⁸⁸ At that time according to the *History of Gomang Monastic College* the Fourth

⁸⁵ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 33:

གདན་རབས་བཅུ་བདུན་པ། གུང་ཅ་ཀུན་མཁུན་ཆོས་ཀྱི་འབྱུང་གནས་ཀྱི་འབྲངས་ཡུལ་ནི། མདོ་སྟོང་གུང་ཅའི་ས་
 ཆར། བར་ཁམས་དབང་ཤོད་ཀྱི་མངའ་ཁོངས་ར་སྤྱོད་གཉིས་པར་གྲགས་པ་བྱ་ཕྱད་ཅེས་པ་ཡིན་ལ་གནས་འདི་ཡི་
 བྱད་པར་བྱར་ཅོམ་ནི་འོག་ཏུ་འཆད་དོ། །ཁོང་གཞིན་གྱི་དུས་ནས་བྱ་ཕྱད་མདོ་སྟོན་དར་རྒྱས་སྤྱོད་དགོན་པར་
 རབ་ཏུ་བྱུང་། དེ་ནས་རིམ་གྱིས་དབུས་སུ་ཕེབས་ནས་ཆོས་ལྷན་ཆེན་པོ་དཔལ་ལྷན་འབྲས་སྤྱངས་སྟོ་མང་གྲ་ཚང་ཏུ་
 ལྷགས་ཏེ་ལྷང་དང་རྟོགས་པའི་བང་མཛོད་གུང་ཅ་ཅིན་ཆེན་བྱང་ཆུབ་བསྟན་ཏེ། མདོ་སྟོན་རིག་གནས་དང་
 བཅས་པར་སྤྱངས་པ་མཐར་ཕྱིན་ནས་ཀུན་མཁུན་ཆེན་པོ་ཞེས་པའི་སྟན་གྲགས་ཀྱིས་བྱུང་།

⁸⁶ There is disagreement about when the Fourth Dalai Lama was invited to Tibet. According to *White Conch Encyclopedia* (*dung dkar tshig mdzod chen mo*), he arrived in Lhasa in 1601; however, other sources such as *History of Gomang Monastic College* and *gangs ljongs lo rgyus thog gi grags can mi sna* report that he arrived in Lhasa in 1603. See Dung dkar bLo bzang 'phrin las, *Dung dkar tshig mdzod chen mo* (Beijing, China, krung go'i bod rig pa dpe skrun khang, 2002), 2328-2329; bstan pa bstan 'dzin, *sgo mang chos 'byung*, 33; Don rdor, and bsTan 'dzin chos grags, *Gangs ljongs lo rgyus thog gi grags can mi sna* (Lha sa, Tibet: bod ljongs mi dmangs dpe skrun khang, 1993), 641.

⁸⁷ Rachel M. McCleary and Leonard W. J. van der Kuijp, "The Market Approach to the Rise of the Geluk School, 1419-1642," *The Journal of Asian Studies*, doi: 10.1017/S0021911809991574, Published online by Cambridge University Press 02 March 2010: 171.

⁸⁸ This monastery is located 90 miles southeast of Lhasa. It was built by the 2nd Dalai Lama, Gendün Gyatso (*dge 'dun rgya mtsho*, 1476-1542, P84). Shabkabpa describes this:

In 1509, the victorious Gendün Gyatso founded the Chökhör Gyel Metok Tang Monastery about ninety miles to the southeast of Lhasa. About five miles to the northeast of that monastery, in the Yatso Mountains, there is a divine lake in which the course of future events is clearly displayed.

Dalai Lama recognized him at first sight as the Leader of Chanters from Gungru, as the Third Dalai Lama Sönam Gyatsho (P999) often called him. By request of the Fourth Dalai Lama, Gungru Chöjung chanted *the Windmill of [Buffalo-headed] Yamarāja* (*gshin rje rlung 'khor ma*) in the style of melodious chant (*rta*) which made the Fourth Dalai Lama pleased.⁸⁹

Moreover, in the Supplication for the Lineage [of the Geluk sect] instead of saying "a profound scholar (*mkhas pa'i mchog gyur*)" and the like, it says "powerful lord." When it is as mentioned in such-and-such text:

When the Fourth Dalai Lama was invited from Mongolia [to Tibet] at the age of fourteen, he arrived at Chö-kor-ling, the place of a series of tea (*ja gral*) [where] Gungru Chöjung was. At that time, the Fourth Dalai Lama suddenly said "It is wonderful to meet the Leader of Chanters! Please chant with your beautiful voice like before!" When [Gungru Chöjung] offered a chant in a style of melodic chant (*rta*),⁹⁰ *the Windmill of*

See Shakabpa Tsepon Wangchuk Deden, *One Hundred Thousand Moons: An Advanced Political History of Tibet*, 295.

⁸⁹ Ibid. 33:

བརྒྱུད་འདེབས་ནང་། མཁས་པའི་མཆོག་གྱུར་ཅེས་པ་ལྟ་བུ་མ་སྟོས་པར་མཐུ་སྟོབས་དབང་ཕུག་ཅེས་འབྱུང་བ་ནི།
 ཆོས་འབྱུང་ཉིད་རྒྱལ་མཆོག་ཡོན་ཏན་རྒྱ་མཚོ་རྒྱ་ནག་ནས་དགུང་གངས་བཅུ་བཞིའི་ཐོག་གདན་དྲངས་སྐབས་
 ཆོས་འཁོར་རྒྱལ་དུ་ཇ་གཤམ་གྱི་སར་ཐེབས་པར་དབྱངས་དཔོན་པ་འབྱོར་བ་ལགས། སྤར་གྱི་དབྱངས་སྟན་པོ་དེ་གྱིས་
 དང་ཞེས་ཐོས་བྱུང་དུ་གསུངས་པར་གཤིན་རྗེ་རྒྱུད་འཁོར་མའི་རྟ་ཞིག་ཕྱལ་བར། དེ་ག་ཡིན། ངས་ཀྱང་བྱེད་
 གསུངས་ནས་ཤིན་ཏུ་བརྗེད་ཆགས་པ་ཞིག་མཛད། ཅེས་འབྱུང་བ་ལྟར་ན་སྟོ་གོང་མ་ལྟུང་མཆོག་བསོད་ནམས་རྒྱ་
 མཚོ་དང་། ཐུགས་ནང་ཤིན་ཏུ་གཤིན་པའི་སྟོབ་མ་ཡིན་འདུག་ཅིང་། གསུང་ཞབས་པ་རྣམས་ཀྱི་དབྱངས་དཔོན་
 མཛད་དམ་གང་ལྟར་དེ་སྐབས་གྱུར་བྱ་དབྱངས་དཔོན་ཞེས་པའི་མཚན་ཡང་ཐོགས།

⁹⁰ Melodic chant (*rta*) is a style of chant along with 'don and dbyangs:

[*Buffalo-headed*] *Yamarāja* (*gshin rje rlung 'khor ma*)."⁹¹ Then, [the Fourth Dalai Lama said] "As you were!" Having said "I will also chant," [the Fourth Dalai Lama] magnificently chanted.

Therefore, [Gungru Chöjung] was the heart disciple of the previous reincarnation, [Third Dalai Lama] Sönam Gyatso. He possibly led the leader of chanting with chanter [of the Fourth Dalai Lama]. At that time, he was also entitled as "the Leader of Chanters from Gungru."

Gungru Chöjung was a disciple of the Third Dalai Lama Sönam Gyatsho (1543-1588). In addition, he was also the main disciple of Gungru Rinchen Jangchup who probably took over Pembar monastery around 1578. The Third Dalai Lama was fully ordained in 1563. He might have been able to teach students in between 1563-1577. Also, since the Third Dalai Lama called him the Leader of Chanters, Gungru Chöjung would have been fully grown to be in that position. Therefore, I speculate that Gungru Chöjung was born around the middle 16th century C.E.

rta refers to chants with distinct, consciously patterned "melodies" (*rta*). Unlike 'don, the sound patterns of their intonation are relatively independent of their texts; hence, also unlike 'don, they are considered relatively "melodic" and "musical." However, as with 'don, their manner of performance is called *sungs*, "speaking." In Tibetan terms, their melodies make use primarily of 'dren pa (especially *drang po* "straight" tones), with varying mixtures of 'gyur, *bkug*, and *ldeng*. In Western terms, the melodies are strophic in organization, and are composed of "scales" of discretely-separated pitches. More simply, *rta* are much like the "melodies" used in Western and other non-Tibetan performing traditions.

See Ter Ellingson, "Don Rta Dbyangs Gsum: Tibetan Chant and Melodic Categories," *Asian Music* 10:2 (1979): 112-56.

⁹¹ A chant text for Buffalo-headed protector deity DamChen Chögyel (*dam chen chos rgyal*, *Yama Dharmarāja*) of the Geluk sect; Damchen Chögyel gyi Kasöl (*dam chen chos rgyal gyi skang gsol*).

The advent of the Fourth Dalai Lama in Lhasa fortified the political power—and religious power—of the Geluk tradition by assuring the patronage of the Mongols in favor of the Geluk tradition. The arrival of a large scale Mongolian army under the pretext of escorting the Fourth Dalai Lama triggered the civil war that lasted about 20 years, and the war between the governor of Tsang and the Geluk tradition continued until Gusri Khan's army defeated Karma Tenkyong Wangpo (*kar ma bstan skyong dbang po*, P1366) in 1642. Rachel McCleary and Leonard van der Kuijp says:⁹²

The rebirth of the Third Dalai Lama in a great-grandson of Altan Khan raised the political-religious stakes. In 1603, the Fourth Dalai Lama, Yönten Gyatso (1589-1616), was brought at around the age of 14 or 15 from Inner Mongolia to Drepung Monastery by a large Mongol escort. It appears that the Mongols were reluctant to have the Dalai Lama live in Tibet, but the abbots of the Geluk monasteries were concerned over the Lama's education and his potential deviation from monastic celibacy...the ruling family in Shigatse, the so-called Tsangpa dynasty, and its political supporters, in particular the 6th Zhamar incarnate (1584-1630), took steps to consolidate its authority over Central Tibet. From 1603 to 1621, Tibetan politics deteriorated into a civil war.

The *History of Gomang Monastic College* reports that Gungru Chöjung was involved in

⁹² Rachel M. McCleary and Leonard W. J. van der Kuijp, "The Market Approach to the Rise of the Geluk School, 1419-1642," *The Journal of Asian Studies* 69.1 (2010): 27-28.

this civil war as a fierce tantrika. However, the *History of Gomang Monastic College* seems to provide a confused timeline.⁹³

A little later, in the 7th month of 1618, the Governor of Tsang, Karma Püntsok Namgyel (*karma phun tshogs rnam rgyal*, 1597-1632, P1366) and his son, Karma Tenkyong Wangpo (*karma bstan skyong dbang po*, 1606-1642, P1377) desired to suppress the teaching—that is, religious-political power—of Gelukpa; in the seventh month of the year of Earth Horse (1618), when monks of Sera and Drepung revolted, [they] killed thousands of citizens and monks in Lhasa [discarded their bodies in the foothills of the mountain] behind of Drepung Monastery. When he was [previously] in Sera monastery, he listened many instructions from Pañchen Lozang Chökyi Gyeltsen (*blo bzang chos kyi rgyal mtshan*, 1570-1662, P719), Taklung Drakpa Lodrö Gyatso (*stag lung brag pa blo gros rgya mtsho*, 1546-1618, P715)⁹⁴ and Gyüchen Sanggyé

⁹³ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 34:

དེའི་རྩིས་ཅིམ་གཙང་རྒྱལ་ཀླུ་མ་ཕུན་ཚལ་ནུས་རྒྱལ་དང་། དེའི་བྱ་ཀླུ་བསྟན་སྐྱོད་དབང་པོ་བཅས་ཀྱིས་དག་
བསྟན་བསྟུང་པར་འདོད་དེ། ས་རྟ་ལའི་རྟོར་ཟླ་བདུན་པར་སེར་འབྲས་སྒྲིང་ལོག་བཏང་སྟེ་ལྷ་ས་དང་འབྲས་ལྷངས་
ཀྱི་རྒྱལ་རིར་མི་སྟོང་ཕྱག་དུ་མ་བསད་པ་སོགས་བྱས་དུས། གདན་ས་སེར་རྒྱལ་མཆོག་ཡོན་ཏན་རྒྱ་མཚོ་དང་།
ཐུབ་པའི་དབང་ཕྱུག་ལམ་པ་རབ་འབྱམས་པ་བསོད་ནམས་གཤམ་པ་ཞེས་གཞུང་པ་རབ་འབྱམས་པ་དག་ལོགས་
ལྷན་སྐྱབ་ལས་རབ་དུ་བྱུང་བ། པཎ་ཆེན་ཆོས་རྒྱན་དང་། ཁྱི་སྟག་ལྷང་བྱག་པ། རྒྱུད་ཆེན་སངས་རྒྱས་རྒྱ་མཚོ་
སོགས་ལས་གདམས་པ་མང་དུ་གསན་པ་དེས་འཛིགས་བྱེད་ཀྱི་འཕྲུལ་འཁོར་གྱི་ལས་སྦྱོར་དང་།...མགོན་པོ་ཞལ་
དང་། ཆོ་འཆར་གྱི་སྐྱབ་པ་བཅུགས་ཏེ། ཐུབ་ཁག་སོ་སོར་གཏོར་ཐོར་འཕེན་ཐུབ་དུས་མེན་དུ་རྒྱང་འཕྲུབ་དང་
གནམ་ས་ལལ་བ་ལྷ་བུའི་ཐོག་སེར་སོགས་མངོན་སྦྱོང་གྱི་ལྷས་འཕྲུལ་དུ་བྱུང་ཞིང་གཙང་པ་སྟན་བདུན་གྱི་ཆོ་སོག་
ལྷ་ལམ་དུ་བཏང་།

⁹⁴ He is also recorded as Gungru Chöjung's student, so it is probable that Gungru Chöjung and Taklung Drakpa were both teachers and disciples to each other.

Gyatso (*rgyud chen sang rgyas rgya mtsho*,)⁹⁵ and so forth, and then scrutinized thoroughly the instructions from many *kha yod lag yod* mantra holders such as the fierce ritual of the Circle of Yamāntaka...Therefore, at the time, he [could] perform the sorcery of blue-faced Mahākāla and life shortening ritual (*tshe 'char*).⁹⁶ When they cast hurling tormas at night, the omen of fierce activities and so forth, hail and thunderbolts such as unseasonal strong cold storms, [became dark] as if places [like earth and sky] had been torn apart, and [due to that] seven relatives of *Tsangpa* (*gtsang pa spun bdun*) were cast away to the fifth path (that is, death).⁹⁷

The *History of Gomang Monastic College* describes Gungru Chöjung as performing fierce tantric rituals for revenge on the Governor of Tsang and his son when they invaded Lhasa in 1618. However, Gungru Chöjung probably led the fierce rituals in 1611, not 1618. Furthermore, it is possible that he was not even at Gomang Monastic College in

⁹⁵ According to Lozang Chökyi Nyima, Gyüchen Sanggyé Gyatsho succeeded in the lineage of Guhyasamāja from Tsongkhapa, Shérab Senggé (*shes rab seng ge*, 1383-1445, P2093), Dülnakpa Penden Zangpo (*'dul ngag pa dpal ldan bzang po*, 1402-1473, P3158). Therefore, it is possible that Gungru Chöjung also received the teaching of the Circle of Guhyasamāja Tantra. See bLo bzang chos kyi nyi ma, *The Crystal Mirror of Philosophical Systems: A Tibetan Study of Asian Religious Thought*, trans. Roger R. Jackson (Boston, MA: Wisdom Publications, 2009), 285-288.

⁹⁶ It seems that an alternative spelling for *tshe 'char* is *tshe 'chal* which literally means to make one lose control of one's life, and thereby means to shorten one's life.

⁹⁷ *Inga lam*—the fifth path—implies death. Ho-Chin Yang explains in his book, *The Annals of Kokonor*:

1. chastity (*tshangs spyod pa*)
2. living the life of a householder (*khyim na gnas pa*)
3. forest dwelling (*nags su gnas pa*)
4. homeless wanderer (*kun tu rgyu ba*)
5. death (*'chi ba*)

See gsum pa mkhan po ye shes dpal 'byor, *The Annals of Kokonor*, trans. Ho-Chin Yang (Bloomington, IN: Indiana University, 1969), 67n.64.

1618 as I will explain below.

In 1605, Yargyapa Dūdül Drakpa (*yar rgyab pa bdud 'dul grags pa*) and Karma Püntsok Namgyel attacked the Mongolian army camped at Kyishö (*skyid shod*).⁹⁸

The conflict that raged in Central Tibet had steadily been built up. The 'Bri-gung-pa, after their "defeat" in providing the Fourth Dalai Lama candidate, had mustered their troops and were assisted by the gTsang forces along with conscripts from Zho-dkar and -nag (i.e. the Zho-rong district of 'Bri-gung gTsang-po) and by that of the Phag-mo-gru-pa. By joint efforts, they defeated the sKyid shod pa army in 1605 in a battle fought in 'Phan-yul and eliminated many of the latter's troops (cf. *DL4* 41a3f.).

At this time, the Paṇchen Lozang Chökyi Gyeltsen (*blo bzang chos kyi rgyal mtshan*, 1570-1662, P719) sent a letter requesting tantric rituals against Yargyapa and Karma Püntsok Namgyel to the Fourth Dalai Lama, who had returned to Drepung Monastery after receiving many teaching from him.⁹⁹ As the Paṇchen Lama stated in his letter, Lampa Rapjampa Sönam Drakpa (*lam pa rab 'byams pa bsod nams grags pa*, 17th century C.E. P1730) led a series of tantric rituals. It is highly probable that since Gungru Chöjung had already learned many such rituals, he participated in this spiritual war along

⁹⁸ Per K. Sørensen and Guntram Hazod. *Rulers on the Celestial Plain: Ecclesiastic and Secular Hegemony in Medieval Tibet: A Study of Tshal Gung-Thang [in Includes facsimiles in Tibetan.]*, vol. 1 (Wien: Australia, Verlag der Österreichischen Akademie der Wissenschaften, 2007), 536; Sharkabpa, *One Hundred Thousand Moons*, 314.

⁹⁹ Damchö Gyatsho Dharmatāla, *Rosary of White Lotuses, Being the Clear Account of How the Precious Teaching of Buddha Appeared and Spread in the Great Hor Country*, Piotr Klafkowski trans. and Nyalo Trulku Jampa Kelzang Rinpoche supv. (Wiesbaden, Germany: Otto Harrassowitz, 1987), 238.

with Lampa Rapjampa Sönam Drakpa and other monks against these two feudal lords:¹⁰⁰

Rapjampa Sönam Drakpa conducted the ceremonies. For rituals propitiating deities, several high-ranking monks and scattered senior monks from Pende Lekshelingpa Monastery formed one assembly, performing the Torma Offering ritual. Moreover, Yanggön Rinpoche and others performed many different types of rituals. The loud beating of drums resounded throughout the entire region. One old man called Kaju Akyak who was an expert in philosophy said, "The Subduer Buddha tamed demons by generating a meditative stabilization on love. Whose practice is this, which is like a nomad praying to gods?"

Each individual group of ritualists performed the rite in which an offering object is thrown. Many signs emerged from these rites, such as strong tornados in the west.

It seems that this description matches with Gungru Chöjung's powerful rituals noted in the *History of Gomang Monastic College*.¹⁰¹

When they cast hurling tormas at night, the omen of fierce activities and so forth, hail and thunderbolts unseasonal strong cold storm, [became dark] as if

¹⁰⁰ Shakabpa, *One Hundred Thousand Moons*, 314.

¹⁰¹ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 34:

ཐུབ་ལག་སོ་སོར་གཏོར་བོར་འཕེན་ཅུབ་དུས་མེན་དུ་རྒྱང་འཛུབ་དང་གནམ་ས་རལ་བ་ལྷ་བུའི་ཐོག་སེར་སོགས་
མངོན་སྲོད་ཀྱི་ལྷས་འཕམ་དུ་བྱུང་ཞིང་གཙང་བ་སྐྱུན་བདུན་གྱི་ཆོ་སོག་ལྷ་ལམ་དུ་བཏང་།

places [like earth and sky] were torn, and [due to that] seven relatives of *Tsangpa* were cast away to the fifth path.

This description of hurling tormas rituals is analogous to Damchö Gyatsho's record:¹⁰²

Accordingly, the Rabjamapa was the acting head of the assembly of celebrants of the offerings to the Sixty-Formed One. The monastery's abbot and monks performed the rites of the Lord of Four Arms. At night, all the officiating (monks) threw the offerings up into the air and an untimely hurricane started, terrifying all. Heaven seemed to have been torn apart, and a dragon-like roar and appearances like tongues of fire lit the sky. A heavy hailstorm started. All these (omens) occurred behind the walls of the Potala Castle, indicating that a time of great unrest was to come.

The Fourth Dalai Lama's biography by the Fifth Dalai Lama, which is the source text of this description by Damchö Gyatsho, clearly mentions Gungru Chöjung's name as one of tantrikas who participated in the spiritual war against these two kings of Yargyapa and Karma Püntsok Namgyel.¹⁰³

After the ritual performance, the Fourth Dalai Lama went to Drepung Monastery and performed other tantric rituals. The Fourth Dalai Lama's biography says that when he

¹⁰² Damchö Gyatsho, *Rosary of White Lotuses*, 238-239.

¹⁰³ ngag dbang blo bzang rgya mtsho, "'jig rten dbang phyug thams cad mkhyen pa yon tan rgya mtsho dpal bzang po'i rnam par thar pa nor bu'i phreng ba (gu Na pA da rnam thar)," in *gsung 'bum/_ngag dbang blo bzang rgya mtsho*, TBRC W2CZ5990.8 (Dharamsala, India: nam gsal sgron ma, 2007), 42b.3, [http://tbrc.org/link?RID=O1GS138506|O1GS1385061GS138542\\$W2CZ5990](http://tbrc.org/link?RID=O1GS138506|O1GS1385061GS138542$W2CZ5990).

was skeptical about the hurling torma ritual for Penden Lhamo Maksorma (*dpal ldan lhamo mag sol ma*) Gungru Chöjung insisted that the ritual for the Penden Lhamo should be performed:¹⁰⁴

Having been skeptical, [the Fourth Dalai Lama] was arguing about whether or not the hurling torma rituals were permissible. [At that time] Yangpönpa [Gungru Chöjung] got upset and said “I have thoroughly scrutinized all quintessential instructions of this protector deity [Penden Lhamo Maksorma] sitting side by the [your] predecessor [Third Dalai Lama] and Baso Jedrung [Lhawang Chökyi Gyeltsen (*lha dbang chos kyi rgyal mtshan*, 1537-1603, P4362)¹⁰⁵]. I have completed the recitation of mantra and meditation practices of this protector deity. I recited the mantra [of the protector deity] over ten million times.... If we do not perform the fierce ritual [for Penden Lhamo] at this time, when can we do? I will guarantee your safety up to three years....”

Anonymously citing the Fourth Dalai Lama's biography, the *History of Gomang Monastic College* states that Gungru Chöjung came back to Drepung Monastery, and performed a series of rituals to curse Yargyapa, Karma Püntsok Namgyel, and Kurrapa

¹⁰⁴ Ibid., 43a.5-43b.1. Shakabpa seems to cite the same passage, but the contents are slightly different. See Shakabpa, *One Hundred Thousand Moons*, 314-315:

ཐུགས་ཐེ་ཙམ་དུ་གྱུར་ནས་གཏོར་ཟོར་འཕངས་པ་འགབ་མི་འགབ་ཀྱི་ཐེབས་སྒོ་གནང་བས་དབྱངས་དཔོན་པ་
ཐུགས་ལུང་ཏེ། དེས་ཆོས་སྒྲིབ་འདིའི་མན་ངག་ཐམས་ཅད་རྗེ་གོང་མ་དང་བ་སོ་རྗེ་དུང་གི་སྐུ་གཞུགས་སུ་ཞུན་ཐར་
བཅད། བཞེན་སྐབ་ཆད་དུ་འཁྱུལ་བར་བྱས། བཟུངས་པ་རྒྱུད་པ་ཡང་བྱེ་བ་ལྷག་སོང་བ་ཡིན། ...ཆོད་འདི་ལ་ལས་
སྒྲོར་མི་བྱེད་ན་ག་ཙན་བྱེད། ལོ་གསུམ་ཚུན་གྱི་སྐུ་ཁག་དང་རང་གིས་འཁྱུར། ...

¹⁰⁵ The 4th reincarnation of Baso reincarnation lineage.

(*skur rab pa*):¹⁰⁶

Furthermore, at Drepung monastery, the Leader of Chant [Chökyi Jungné] himself performed [a ritual] establishing hurling tormas of "throwing a pair of dice (*she la 'debs pa*)" and "writing [one's name] upon a red tablet (*byang dmar la bcug pa*)" of Penden Lhamo Maksorma (*dpal ldan lha mo dmag zor ma*),¹⁰⁷ among the names of commander Yargyapa (*yar rgya pa*), Tsangpa Gyelpo (*gtsang pa rgyal po*), and Kurrapa (*skur rab pa*) written [on the red inscription], the name of Yargyapa Dūdül Drakpa (*yar rgya pa bdud 'dul grags pa*)¹⁰⁸ dropped first.¹⁰⁹ Thus, the sign became clear [who should be punished first]. At this time, [by this event] he was renowned as the Powerful Lord from Gungru, Tutop Sangwé Wangchuk (*mtshu stob gsang ba'i dbang*

¹⁰⁶ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 34; ngag dbang blo bzang rgya mtsho, 'jig rten dbang phyug thams cad mkhyen pa yon tan rgya mtsho dpal bzang po'i rnam par thar pa nor bu'i phreng ba, 43b.1-43b.2:

སྐར་ཡང་འབྲས་སྤྲུངས་ཀྱི་དབྱངས་དཔོན་པ་ཉིད་ཀྱིས་དཔལ་ལྷན་ལྷ་མོ་དམག་ཐོར་མའི་གཏོར་ཐོར་སྒྲུབ་པར་
མཛད་དེ་ཤོ་ལ་འདོབས་པ་དང་། བྱང་དམར་ལ་བཅུག་པའི་ལས་སྒྲུབ་མཛད་པས་ཡར་གཙང་སྐར་གསུམ་ཞལ་དོ་
ནམས་ཀྱི་མེད་བྱང་ནས་ཡར་རྒྱབ་ཞབས་བྱང་བདུད་འདུལ་གྲགས་པའི་མཚན་ཐོག་མར་བོར་ཏེ་རྟགས་མཛན་སྒྲུམ་
དུ་བྱུང་། དུས་སྐབས་དེར་ཁོང་གི་མཚན་ལ་གྲུང་བྱའི་དབྱངས་དཔོན་མཐུ་སྒྲོབས་གསང་བའི་དབང་ལྷག་ཅེས་
གྲགས།

¹⁰⁷ Penden Lhamo Maksölma is also called Penden Maksor Gyelma (*dpal ldan dmag zor ma*). According to Khen Rinpoche Ngawang Dorje (*ngags dbang rdo rje*), the torma of throwing dice is to identify wicked persons and their whereabouts, and writing one's name upon the red tablet is sorcery to curse one to death. In Penden Lhamo's thanka, in general, a pair of dice and a load of red tablets are depicted adjacent to her leg in the form of Maksorma among various forms of Penden Lhamo. ngags dbang rdo rje, personal interview, June 25, 2012; René de Nebesky-Wojkowitz, *Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities* (Kathmandu, Nepal: Book Faith India, 1996), 26.

¹⁰⁸ The king of the Chu ring valley. See "Bamda Dechen Samten Ling Introduction," The Tibetan and Himalayan Library, <http://places.thlib.org/features/23564/descriptions/1473>.

¹⁰⁹ Both Yargyapa and Kurapa are feudal lords of Yar lung valley. See Shakabpa, *One Hundred Thousand Moons*, 308.

phyug), and at that time also the Nyingma sect (*rnying ma pa*) called him Rindzin Khorlö Wangchuk (*rig 'dzin 'khor lo'i dbang phyug*).

According to this explanation, his tantric ritual revealed that Yargyapa Dödül Drakpa was the one who should be punished first. This description also accords with the Fourth Dalai Lama's tantric rituals performed at Drepung Monastery in 1611:¹¹⁰ (brackets mine)

Then he [that is, the Fourth Dalai Lama] went to Drepung and performed numerous purification rites in its Tantric Hall. At one instance, when Yangpönpa was engaged in wrathful rites, the omens became (clearly) visible. The All-Knowing Panchen came to Drepung and gave the initiation of the Thunderbolt Rosary. In that year, many of the (former?) supporters of Tsang came back to this side. The headman and the nobles of Yargyapa had to stay

¹¹⁰ There is disagreement about when the Fourth Dalai Lama performed sorcery at Drepung Monastery. While Shakabpa states it is 1611, Klafkowski translates in the *Rosary of White Lotus* that it happened in the same year (1605). With regard to this, Glenn Mullin agrees with the latter with saying:

The Panchen Lama sent a letter to the Fourth Dalai Lama in which he stated that the Yarpa and Tsangpa kings were killing Gelukpa monks and destroying monasteries in Tsang, and that the Fourth should do some tantric rituals to mitigate the harm. All the Gelukpa monasteries of central Tibet began an intense regimen of wrathful tantric rituals. The Fourth Dalai Lama's rituals were very successful, and after that he became known as Tutob Yonten Gyatso, or "Yonten Gyatso the Great Shaman."

Also, *gangs ljongs lo rgyus thog gi grags can mi sna* also describes the Fourth Dalai Lama's tantric ritual was performed in 1611:

ལྷགས་པག་(ཁྱི་ལོ་1611)ལོ་འབྲས་སྤངས་སུ་བཞུགས་ཏེ་བཤ་ཆེན་རིན་པོ་ཆེན་གདན་ཞུས་ཀྱིས་དོ་མེ་ཕྱེང་བ་
 སྐྱེས་ཆོས་འབྲུལ་གྱི་ཆེན་གསལ། ལོ་དེར་གཙང་བ་དཔོན་ཞང་ཐུགས་འདོད་མ་མཉམ་པར་བརྟེན་གཙང་དཔུང་
 གཏོད་ཆེ་བ་ཡར་རྒྱབ་ཏུ་འབྱོར། ཡར་རྒྱབ་ཞབས་བྲལ་དག་དབང་བདུད་འདུལ་གྲགས་པ་དཔོན་སྟོན་གསལ་སྐལ་
 གྱི་ཏིང་ཏུ་བཞུགས་དགོས་པའི་ནང་ཞིག་རྟགས་ཐོན་བྱུང་རྒྱུན་རྒྱལ་བ་རིན་པོ་ཆེདི་མཆོན་ལ་མཐུ་སྟོབས་གྱི་མཆོ་
 ཞེས་བསྒྲུབ།

See Glenn H. Mullin, *The Fourteen Dalai Lamas: A Sacred Legacy of Reincarnation* (Santa Fe, CA: Clear Light Publishers, 2001), 181; Don rdor and bsTan 'dzin chos grags, *gangs ljongs lo rgyus thog gi grags can mi sna* (lha sa, Tibet: bod ljongs mi dmangs dpe skrun khang, 1993), 642.

(in Ü?) to become Sölkal (*gsol skal*). (Yargyapa) then changed the title of [the Fourth Dalai Lama] to Tutop Gyatsho.

Thus, it is clear that Gungru Chöjung returned to Drepung Monastery with the Fourth Dalai Lama, and performed another ritual in 1611. After this series of tantric rituals Gungru Chöjung became the 17th abbot of Gomang Monastic College by the order of the Fourth Dalai Lama in the same year.¹¹¹

Right after that, by the order of the [4th] Dalai Lama, he came to Gomang Monastic College as the [17th] abbot and taught extensively. There are many wise and renowned disciples [such as] his main disciples Zhungkhang Rapjampa Gélek Lhündrup (*gzhung khang rab 'byams pa dge legs lhun grub*, the 20nd abbot, P3609) who filled the land with glory, the [30th] Throne Holder of Ganden, Taklung Drakpa Lodrö Gyatso (P715).¹¹² Particularly, the 30th Throne Holder of Ganden Lodrö Gyatso recorded Chöjung's lectures and made them the monastic textbook of Gomang Monastic College. When his [textbooks] extensively increased the benefit of beings, he was called the Omniscient Chöjung.

¹¹¹ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 35:

དེ་རྗེས་ཙམ་རྒྱལ་དབང་མཆོག་གི་བཀའ་སློབ་མང་གི་མཁན་ཁྲིམ་པའི་ཤིང་འཆད་ཉན་རྒྱ་ཆེར་མཛད། ཉིད་ཀྱི་སློབ་མའི་གཙོ་བོ་གཞུང་ཁང་རབ་འབྱམས་པ་དགེ་ལེགས་ལྷན་གྲུབ་ཅེས་སྟན་གསལ་གྱིས་ས་སྟངས་ལྷུན་པ་དེ་དང་། ཁྱིལ་གྱི་ལྷན་ལྷན་པ་སྟོན་གྱིས་མཆོག་ལོགས་སྟོན་མ་མཁན་གསལ་ཅན་ཆེས་མང་ཞིང་། ལྷན་པར་ཁྱིལ་གྱི་ལྷན་ལྷན་པས་ཆོས་འབྱུང་གི་གསུང་བཤད་ཡི་གེར་བཀོད་པ་རྣམས་ཀྱི་ཚང་གི་ཡིག་ཆར་མཛད་དེ་འགྲོ་དོན་རྒྱ་ཆེར་འཕེལ་བ་ན་ཀུན་མཁྱེན་ཆོས་འབྱུང་ཞེས་པའི་མཆོན་ཆགས།

¹¹² He was a teacher of the Fourth Dalai Lama and the 30th Throne holder of Ganden from 1615-1618.

If Gungru Chöjung became Abbot of Gomang Monastic College in 1611 and left soon after that, I speculate that he left at least three years later (1614), two years before the death of the Fourth Dalai Lama, since he said that he would guarantee peace for three years. Also, according to this record, the first textbooks for Gomang Monastic College were adopted around 1611. Furthermore, these first textbooks of Gomang Monastic College were not written down by the author himself, but the 30th Throne Holder of Ganden, Taklung Drakpa Lodrö Gyatso (*stag lung brag pa blo gros rgya mcho*, 1546-1618, P715) ordered that Gungru Chöjung's lectures be transcribed.¹¹³

Having served as the 17th Abbot of Gomang Monastic College, and despite his reputation as an erudite scholar as well as a powerful tantrika in Central Tibet, according to the *History of Gomang Monastic College*, he could not endure the reign of the governor of Tsang. He resigned the abbotship and returned to Japhü monastery located in his native town. In Japhü monastery, Gungru Chöjung taught using his textbooks from Gomang Monastic College.¹¹⁴ However, considering that he was brought forward as the

¹¹³ According to the *History of Gomang Monastic College*, he also taught Gungru Chöjung. Therefore, it seems that Gungru Chöjung and Taklung Drakpa were in a mutual teacher-disciple relationship. See bstan pa bstan 'dzin, *sgo mang chos 'byung*, 34.

¹¹⁴ Ibid., 35:

Then, since he was not pleased to endure staying under the reign of Tsang pa [administration—that is, Pün-tsok-nam-gyel and his son, Karma Ten-kyong-wang-po], shortly after he resigned the abbotship [of Go-mang], and having come to his Ja-phü Monastic College in Kham. In the monastic college where he extensively taught the five sciences, he contributed his textbooks which were extensively cherished. What [the passage] "The Powerful Lord Chö-kyi-jung-nä and..." in the supplications to the masters of the lineage means is due to these aforementioned [illustrations].

དེ་ནས་གཙང་པའི་མངའ་འོག་ཏུ་བཞུགས་བཟོད་མ་བདེ་བས་མི་རིང་པར་གྱི་ལས་བཤོལ་ཏེ་རང་དགོན་ཁམས་བྱ་
ལུང་ཆོས་ཟེར་བྱོན་ནས་དེར་བཀའ་སྲོད་ཐུ་ཡི་འཆད་ཉན་རྒྱ་ཆེར་ཡོད་མཁས་ཁར་རང་བརྒྱམས་ཡིག་ཆ་དེ་ཉིད་

17th Abbot of Gomang Monastic College around 1611, and took the position just for a few years, it is probable that he left Gomang Monastic College even before the Fourth Dalai Lama's death in 1616.

In 1618, the Governor of Tsang, Karma Püntsok Namgyel and Karma Tenkyong Wangpo took over Lhasa, and massacred many monks from Drepung and Sera monasteries who revolted against the Governor of Tsang as stated above:

A little later, in the 7th month of 1618, the Governor of Tsang, Karma Püntsok Namgyel (*karma phun tshogs rnam rgyal*, 1597-1632, P1366) and his son, Karma Tenkyong Wangpo (*karma bstan skyong dbang po*, 1606-1642, P1377) desired to suppress the teaching—that is, religious-political power—of Gelukpa; in the seventh month of the year of Earth Horse (1618), when monks of Sera, Drepung revolted, [they] killed thousands of citizens and monks in Lhasa behind Drepung Monastery.

With regard to this massacre in 1618, Shakabpa explains that Karma Püntsok Namgyel attacked the Mongolian army camped in Lhasa in the same year and subdued the revolt of monks from Drepung and Sera monasteries and massacred many citizens of Lhasa and monks from these two monasteries.¹¹⁵

The governor of Tsang, Dési Püntsok Namgyel, was inclined toward the

འཕྲུག་པ་མཛད་དེ་རྒྱ་པར་བསྐྱུངས། གོང་གི་ཚུལ་དེ་ལྟ་བུའི་གནད་ཀྱིས་ཐ་བརྒྱུད་གསོལ་འདེབས་ལས། མཐུ་
སྟོབས་དབང་ཕྱག་ཚོས་ཀྱི་འབྱུང་གནས་དང་། །ཞེས་བྱང་དོན་དེ་ཡིན།

¹¹⁵ Shakabpa, *One Hundred Thousand Moons*, 327-328.

Dakpo Kagyü School. In particular, having offered to be the principal patron of the Karmapa and his disciple, he built a new monastery for the Kagyüpas and Nyingmapas in between Trashi Lhünpo and Zhikatse... Ultimately, a host of Mongolian Chokhurs who had come to Ü on pilgrimage that year retaliated by stealing all of the Karmapa's herds of cattle.

As a result, in the seventh month of 1618, the army of Upper Tsang and large contingents from Dakpo and Kongpo under the leadership of Kurap Namgyel marched on Lhasa. ...

The following day, the Tsangpas established a military camp even larger than before on the banks of the Kyichu River. The Mongolian forces were frightened and began to flee. Suddenly, there was chaos among the Sera and Drepung monks and the local lay people, including Governor Kyishö. People fled to Penyül and northern Taklung. Dakpo and Tsangpa troops looted Sera and Drepung monasteries, killed countless monks and lay people on the hill behind Drepung, and captured all the Kyishö estates. Even the governor of Kyishö Chöjé and his son had to go to Tsokha. Many Gelukpa monasteries were converted [to Kagyü institutions].

Chöjé Taklung sought a resolution, and thereby Sera and Drepung monks were permitted to live in their monasteries as before. As a ransom for the monasteries, Drepung Monastery was to give two hundred gold coins, and Sera Monastery was to give one hundred. Ganden Podrang's representative,

Sönam Chöpel, had to go to Tsang in order to present the ransom. Sera and Drepung monasteries, having been attacked in the war, were unable to pay the ransom because the resources of each had been exhausted. It is said that the gold had to be taken from the previous Dalai Lama's secret treasury in Gyel.

Later, the uncle of the Governor of Tsang heard that Gungru Chöjung and Rapjampa Sönam Drakpa had performed tantric rituals against them. According to the *History of Gomang Monastic College*, the Governor of Tsang castigated Rapjampa Sönam Drakpa and then planned to punish Gungru Chöjung. At that time, however, Gungru Chöjung had already left for Khams, Eastern Tibet. Thus, Tenkyong Wangpo gathered textbooks by Gungru Chöjung and buried them underground, and banned monks in Gomang Monastic College from studying his textbooks:¹¹⁶

Again, the Governor of Tsang, Karma Tenkyong Wangpo (P1377) reigned over the whole Ü and Tsang provinces for 20 years. His uncle and the Governor of Tsang heard that fierce rituals were performed by both Lampa

¹¹⁶ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 35-36:

ད་དུང་ཡང་གཙང་རྒྱལ་ཀླུ་ལྷ་མོ་བཟུང་སྟོང་གིས་དབུས་གཙང་ཡོངས་ལ་ལོ་ཉི་ཤུའི་རིང་དབང་བཟུང་སྟབས། རབ་
འབྱུང་མས་པ་བསོད་ནམས་གྲགས་པ་དང་། གྲང་བུའི་དབྱངས་དཔོན་ནམ་མཚན་གཞན་ཀུན་མཆོན་ཆོས་འབྱུང་
གཉིས་ཀྱིས་ལྷ་མོ་མཛད་སྟོང་མཛད་པའི་རྒྱལ་དེ་གཙང་རྒྱལ་གྱི་ཞང་བཀྲ་ཤིས་ཅེ་བས་ཐོས་ནས་རབ་འབྱུང་མས་པ་
བསོད་ནམས་གྲགས་པའི་སྤྱན་དང་ལྷགས་ལ་གཞོན་པ་བྱས་ཀྱང་དེ་རྗེས་ཁོང་ནས་ཐུགས་རྒྱུད་ཀྱི་ཡོན་ཏན་དོན་
ཆེད་སྤྱོད་སྤྱོད་ལྷགས་སོར་རྒྱུད་པར་མཛད་དེ་ལྷང་ཁྱིད་ཀྱང་ཆོས་ཆེར་གནང་བར་གྲགས། ལས་སྤྱོད་མཛད་པ་བོ་
ལམ་པ་རབ་འབྱུང་མས་པ་གྲུབ་པའི་དབང་ཕྱུག་བསོད་ནམས་གྲགས་པ་དང་། ཀུན་མཆོན་ཆོས་འབྱུང་གཉིས་ཀ་སྟོ་
མང་པ་ཡིན་སྟབས་གཙང་པའི་ཞེ་ལ་ཕྱག་ཏུ་། མགོན་པོའི་སྤྱོད་མཛོའི་ནང་དུ་དུག་བཏབ། སྤྱོད་མགོར་ཨན་
བཅགས། ཆོས་གྲ་གོང་མའི་ནང་གི་མགོན་པོའི་སྤྱོད་མཛོའི་ལའང་དུག་བཏབ། ཆོས་འབྱུང་གི་ཡིག་ཆ་བསྐྱུས་ཏེ་ས་འོག་
དུ་སྐྱུས་ནས་ཡིག་ཆ་དེ་ཉིད་ལྷ་མོ་ཆོག་པའི་དབྱང་མཚམས་ཏིང་གཞོན་བཏང་།

Rapjampa Drupchen Sönam Drakpa (P1730)¹¹⁷ and the Leader of Chanters from Gungru, or the Omniscient Chöjung, Trashitse (*bkra shis rtse*), an uncle of the Governor of Tsang [Karma Tenkyong Wangpo], damaged the eyes and tongue of Rapjampa Sönam Drakpa... The fact that both the performers of the fierce rituals—Lampa Rapjampa, Mahāsiddha, Sönam Drakpa and the Omniscient Gungru Chöjung—are from Gomang Monastic College hit the heart of [Karma Tenkyong Wangpo]. Thus [he] scattered poison into the Protector Lake, Lhatsho, broke *Arga* on the top of the sacred mountain, and put poison into the Protector sacred trees in the upper area of Gomang Monastic College. [And more,] having gathered textbooks written by Chöjung and buried them under the ground, [he] made a rule banning access to his textbooks.

The author of the *Annals of Kokhonor*, Sumpa Khenpo Yeshe Penjor (*sum pa mkhan po ye shes dpal 'byor*, 1704-1788, P339) records that they changed the doctrines of the Geluk tradition during the three years from 1618 to 1621:¹¹⁸

In the earth-horse year (1618), the King of Gtsang also took over Dbus of Tibet and executed hundreds of monks and laymen on the mountains behind Lhasa and 'Bras-spungs; moreover, he caused the teachings of Dge-lugs-pa to

¹¹⁷ Although *bod rig pa'i tshigs mdzod chen mo* indicates that one of his student, Lozang Ngakwang (*blo bzang ngag dbang*, 1591-1663) became a *khenpo* (*mkhan po*) of Go-mang Monastic College before 1650 since he became the abbot of Gönlung Jampaling (*dgon lung byams pa gling*) from 1650 to 1651. The list of the abbots of Gomang Monastic College does not list him as an abbot.

¹¹⁸ ye shes dpal 'byor, *The Annals of Kokonor*, 31.

be changed.

This record seems to confirm that Karma Püntsok Namgyel prohibited use of Gungru Chöjung's textbooks in Gomang monastery from 1618 to 1621, severely punished Rapjampa Sönam Drakpa and destroyed Gomang monastery. Since Gungru Chöjung had left Gomang monastery before 1618, they could not take revenge on Gungru Chöjung. Therefore, troops were dispatched to retaliate against Gungru Chöjung who had stayed in Japhü monastery. Having heard the news in advance, Gungru Chöjung fled to Amdo before Karma Tenkyong Wangpo's army arrived there:¹¹⁹

[When] Gungru Chöjung heard [news on] this situation in Khams, he secretly fled for a shelter to Amdo. Then, shortly after, the troops of the governor of Tsang arrived at Japhü monastery, Kham, and killed many commoners and nobles in that area, gathered all of [Gungru Chöjung's] textbooks, put them in a room, sealed it off, and then commanded that this monastery must not study Buddhist doctrines (*mtshan nyid*), and put a crossed vajra [instead of the wheel of dharma] on the top of the monastery.¹²⁰

¹¹⁹ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 36:

གནས་ཚུལ་དེ་ཁམས་ཕྱོགས་སུ་ཐོས་མཚམས་ཚས་འབྱུང་ཉིད་གསང་སྒྲུབས་ཀྱིས་མདོ་སྨྱད་ཕྱོགས་སུ་ཉེན་གཡོལ་ལ་
ཐེབས་རྒྱུ་མི་རིང་པར་གཙང་ལྷེ་སྲིད་ཀྱི་དཔུང་དམག་ཁམས་བྱ་ཕུད་ཚས་ལྷེར་འབྱོར། དུལ་མི་གཙོ་བོ་དཔུང་མང་པོ་
བསད། དེ་ཁྱེད་ཐམས་ཅད་བསྐྱུས་ཏེ་ཁང་པ་གཅིག་གི་ནང་བཅུག་ཅིང་སྒྲོ་ལ་དམ་འབྱུར་བཡས། ཕྱིན་ཆད་མཚན་
ཉིད་ལྟ་མི་ཚགས་པའི་བཙན་བཀའ་བཏང་། ཁང་ཐོག་གི་གསེར་འབྲུའི་ཆེར་དོ་རྩེའི་རྒྱ་གྲུ་བཞག།

¹²⁰ It implies that Karma Tenkyong Wangpo's army took over the monastery and banned studying Buddhist doctrines.

Then, the army killed the nobles of the village and buried his textbooks and banned using them as was done in Gomang Monastic College. As we can see, the punishment of Gungru Chöjung shows an interesting feature. That is, when he was not present, his textbooks became the object of revenge instead of him. It seems that this punishment of textbooks was not only for the sake of damaging the religio-philosophical system of the Geluk tradition, but also a symbolic execution of Gungru Chöjung in order to abolish Gungru Chöjung's existence in history. In this sense, the textbooks composed by Gungru Chöjung were regarded as his incarnation.

Although the *History of Gomang Monastic College* does not clearly mention it, the textbooks were probably restored after 1618. In 1618, Mongolian troops counterattacked the Tsang troops in Lhasa. At this time, with the mediation of Panchen Lama, Tsang troops and Mongolians made an agreement to leave Lhasa under the jurisdiction of Ganden Palace (*dga' ldan pho brang*).¹²¹ Furthermore, as Chapter 3 of Part I recounts, Jamyang Shaypa's criticism of Gungru Chöjung's challenge to Tsongkhapa proves that Jamyang Shaypa actually read Gungru Chöjung's texts. Thus I speculate that Gungru Chöjung's *Old Monastic Textbooks* were restored after 1618 and were used until Jamyang Shaypa's *New Monastic Textbooks* gradually replaced them.¹²²

¹²¹ Shakabpa, *One Hundred Thousand Moons*, 330-331.

¹²² Only *Twenty Saṅgha* (*dge 'dun nyi shu*) by Gungru Chöjung is still adopted in the curricula in Gomang Monastic College at present as the Appendix I, the curricula documented by Longdöl Lama Ngakwang Lozang (*klong rdor bla ma ngag dbang blo bzang*, 1719-1794, P22) still listed Gungru Chöjung's textbooks as the *Old Monastic Textbooks*.

Karma Tenkyong Wangpo, the son of Karma Püntsock Namgyel who died from smallpox in 1632, surrendered to the Mongolian army in 1632;¹²³ his revolt in 1636 was again subdued by Gusri Khan in 1637 and eventually he was executed in 1642.¹²⁴ However, according to the *History of Gomang Monastic College*, Gungru Chöjung did not return to Lhasa, but taught in Amdo extensively and passed away there in the age of 79.¹²⁵ As I have mentioned above, Gungru Chöjung was probably born in the mid-16th century C.E., and since he lived 79 years, he probably lived till around 1630.

The list of the Old Monastic Textbooks

The *History of Gomang Monastic College* lists Gungru Chöjung's textbooks. These are also called "Old Monastic Textbooks of Gomang Monastic College".¹²⁶

¹²³ Ibid., 333-334. However, Shakabpa does not explicitly note who the governor of Tsang was at that time. On this matter, Franz-Karl Ehrhard reports that Karma Zhamarpa met the ruler Kama Ten-kyong-wang-po around 1628. Therefore, it is possible that Karma Ten-kyong-wang-po was the governor of Tsang in 1632. See Franz-Karl Ehrhard, "The Lands are like a wiped golden basin": The Sixth Zhva-dmar-pa's Journey to Nepal," in *Les Habitants Du Toit Du Monde: En Hommage, à Alexander W. Macdonald*, Samten Gyaltsen Karmay, Philippe Sagant and Alexander W. Macdonald ed. (Nanterre, France: Société d'ethnologie, 1997), 127.

¹²⁴ Damchö Gyatsho describes Gushrī Khan's conquer of Karma Ten-kyong-wang-po and other anti-Geluk traditions:

In the winter of that same Dragon Year (=1640) the king and his great army entered U-Tsang and defeated the forces of Tenkyong Wangpo, the son of the Governor of Tsang. On the 8th day of the 1st Horse month of the Water

Horse Year (=1642) the chief of Samdrubtse and others, thirteen in all, were taken. On the 25th day of the 11th month the Governor of Tsang was captured. It was not (Gushrī's) original intention to kill him. However, he had set up a Karmapa monastery just by the side of Tashi Lhumpo, built a high enclosure with watch-towers behind it, and named the whole thing "Tashi's Defeat". When he came to know about it, enraged Gushrī had him sewed up in leather. Then he went on to establish the famous thirteen "Jewel" colleges.

See Damchö Gyatsho, *Rosary of White Lotus*, 136.

¹²⁵ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 37.

¹²⁶ Ibid., 37-38:

༡ བར་ཕྱིན་སྐབས་བརྒྱད་ཀྱི་མཐའ་དཔྱད་ལ་བསྐྱེམས་ཤོག་གངས་.....༤༡

1. *Decisive Analysis of the Eight Chapters [of Maitreya's Ornament for the Clear Realizationthe Perfection of Wisdom Sūtras]*
2. *Explanation through the General Meaning of the Middle: The Lamp Illuminating the Meaning of the Thought of (Tsongkhapa's) Illumination of the Middle*
3. *Decisive Analysis of the Middle: The Entrance for the Fortunate*
4. *Decisive Analysis of (Tsongkhapa's) Differentiating Interpretable and Definitive Meanings: The Essence of Eloquence*
5. *Note on Oral Transmission of the Interpretable and Definitive Meanings*

༢ དབུ་མའི་སྤྱི་དོན་གྱིས་རྣམ་བཤད་དགོངས་པ་རབ་གསལ་གྱི་དགོངས་དོན་གསལ་བའི་སྒྲོན་མེ་སྟོང་ཆ་
ལ་ཤོག་གངས་.....༡༩༢

༣ དབུ་མའི་མཐའ་དཔྱད་སྐལ་བཟང་འཇུག་དགས་སྒྲུང་ཆ་ལ་ཤོག་གངས་.....༢༧༩

༤ དང་ངེས་ལེགས་བཤད་སྟོང་པོའི་མཐའ་དཔྱད་བད་མ་དཀར་པོའི་ཕྱང་བ་ལ་ཤོག་
གངས་.....༡༣༤^[vol.1: 38]

༥ དང་ངེས་གསུང་རྒྱན་ཟེན་བྲིས་ལ་ཤོག་གངས་.....༥༧

༦ རྟེན་འབྲེལ་གྱི་རྣམ་གཞག་རིན་ཆེན་ཕྱང་བ་ལ་ཤོག་གངས་.....༣༢

༧ བསམ་གཟུགས་གྱི་རྣམ་གཞག་མཁས་པའི་མགུལ་རྒྱན་ལ་ཤོག་གངས་.....༤༣

༨ དགེ་འདུན་ཉི་ཤུའི་རྣམ་གཞག་སྒྲོ་གསལ་བྱང་བའི་དགའ་སྟོན་ལ་ཤོག་གངས་.....༧༧

༩ ཕར་ཕྱིན་བསྐྱས་པ་ཟེར་བ་ཞིག་ཡོད་འདུག་ཀྱང་དཔེ་མ་མངལ་བས་དེ་ཙམ་བྱས།

དེ་རྣམས་ལ་སྒྲོ་མང་གྲ་ཚང་གི་ཡིག་ཆ་རྟེང་བ་ཞེས་ཀྱང་ཟེར། མདོ་སྟོད་སྒྲུང་དང་རྒྱ་སྐད་གི་ཡུལ་གྱི་ཐམས་ཅད་ལ་
བྱབ་པས་འགོ་དོན་ཤིན་ཏུ་ཆེ།

6. *Presentation of Dependent Arising: The Precious Garland*
7. *Presentation of the Concentrations and Formless Absorptions: Necklace of the Wise*
8. *Presentation of the Twenty Saṅgha: Feast for Bees of Clear Intelligence*
9. Although there is another text, "*Summary of the Perfection of Wisdoms*," since I have not encountered an edition, [I] am merely listing [the title].

These are called "The *Old Monastic Textbooks*." There were greatly beneficial to [Gomang Monastic College as well as monasteries in] Amdo, Kham, China and Mongolia.

The scholars who attained perfection relying on these monastic textbooks are:¹²⁷

- Loppön Sanggyé Trashi (*slob dpon sangs rgyas bkra shis*, 23rd abbot of Gomang Monastic College, ca. 18th century C.E. P8LS12019)¹²⁸

¹²⁷ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 38:

ཡིག་ཆ་དེ་དག་ལ་བརྟེན་ནས་མཁས་པའི་ཡང་ཆེར་སོན་པ་སྡེ་འདིའི་སློབ་དཔོན་སངས་རྒྱས་བཀའ་ཤིས་དང་། རྒྱ་
ཡག་པ། བསམ་སྒྲུབ་པ། སྒྲ་རྩ་བ། ཉར་སྒྲིན་གྲོལ་ཆས་ཀྱི་རྒྱལ་པོ། ལྷ་འབུམ་ཁྱི་སློབ་གྲས་རྒྱ་མཚོ། རྒྱ་མཚོའི་མཚན་ཅན་
གཞན་རྣམས་པ་གཉིས། ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པ་དག་དབང་བཙུན་འགྲུས་སོགས་དང་། གཞན་ཡང་
ཁྱི་སློབ་ལྷ་འབུམ་པ་དང་། ཁྱི་ཆེན་སྒྲིན་པ་རྒྱ་མཚོ། ལྷ་འབུམ་དབང་ཆས་ལྷན་སོགས་མཐའ་ལྷན་པ་བྱང་ཡང་
མཐའ་དག་འབྲི་བར་མ་ལང་།

Hopkins found Gungru Chöjung's *Decisive Analysis of "(Tsong-kha-pa's) Interpretable and the Definitive: The Essence of Eloquence," Rosary of White Lotus (drang nges legs bshad snying po'i mtha' dpyod pa d+ma dkar po'i phreng ba)* in Kumbum Monastery (*sku 'bum dgon pa*, G160) in Amdo, which was founded by the Third Dalai Lama in 1583.

- Gyayakpa Gélek Penjor (*rgya yag pa dge legs dpal 'byor*, ca. 18th century C.E., 24th abbot of Gomang Monastic College, P8LS12020)
- Samgangpa Lozang Ngakwang (*bsam sgang pa blo bzang ngag dbang*, 1591-1663, 25th abbot of Gomang Monastic College, P1727)¹²⁹
- Garupa Ngakwang Penjor (*sga ru pa ngag dbang dpal 'byor*, ?-1669. 26th abbot of Gomang Monastic College in 1640, P8LS12021)
- Hormindröl Chökyi Gyelpo Trinlé Lhündrup (*hor smin grol chos kyi rgyal po 'phrin las lhun grub*, 1622-1699, 27th abbot of Gomang Monastic College in 1652, P8LS12022)
- Lubum Tri Lodrö Gyatso (*klu 'bum khri blo gros rgya mtsho*, 1635-1688, 28th abbot of Gomang Monastic College in 1665, 44th Throne Holder of Ganden from 1682-1685, P1574)
- Orö Döndrup Gyatso (*o rod don grub rgya mtsho*, ca. 18th century C.E., 29th abbot of Gomang Monastic College in 1673, P8LS12023)
- Naktsang Döndrup Gyatso (*nag tshang don grub rgya mtsho*, 1655-1727. 30th abbot of Gomang Monastic College in 1682, The Throne Holder of Ganden in 1702-1707, P2757)

¹²⁸ He was the abbot of Gomang Monastic College when the Fifth Dalai Lama visited Drepung Monastery for the first time. See bstan pa bstan 'dzin, *sgo mang chos 'byung*, vol. 1, 43-45.

¹²⁹ He was the abbot of Gomang Monastic College before 1650. See Ko zul Grags pa 'byung gnas, rgyal ba bLo bzang mkahs grub, *'gangs can mkhas grub rim byon ming mdzod* (Kansu'u, China: Kan su'u mi rigs dpe skrun khang, 1992), 1162-1163.

- Künkhyen Jamyang Shaypa Ngakwang Tsöndrü (*kun mkhyen 'jam dbyangs bzhad pa ngag dbang brtson 'grus*, 1648-1721/1722, 32nd abbot of Gomang Monastic College in 1690-1709, P423) and so forth

And more,

- Taklung Drakpa Lodrö Gyatso (*stag lung brag pa blo gros rgya mtsho*, 1546-1618, 30th Thorne holder of Ganden in 1615-1618, P715)
- Jinpa Gyatso (*sbyin pa rgya mtsho*, 1629-1695, 46th Throne Holder of Ganden in 1692-1695, P3451)
- Changkya Ngakwang Lozang Chöden (*lcang skya ngag dbang blo bzang chos ldan*, 1642-1714, P209)

This list of direct disciples of Gungru Chöjung contains highly influential figures through the early 18th century C.E. They were the Abbots of Gomang Monastic College and the Throne Holders of Ganden and the like. This demonstrates that Gungru Chöjung was influential until the early 18th century.

As we have seen, Gungru Chöjung lived and taught amid volatile political and religious circumstances when the Geluk tradition had been gradually emerging as the religious-political center of Tibet. He witnessed the rise of the Geluk tradition with the support of the Mongols and the fall of the Geluk tradition through the hostility of non-Geluk traditions such as Marpa Kagyu (*dmar pa bka' brgyud*) while he lived in Ü, or Central Tibet. In this unstable situation, Gungru Chöjung's lectures were recorded and turned into

the first monastic textbooks in Gomang Monastic College, and these textbooks were used until Jamyang Shaypa's textbooks replaced them. This transition of textbooks from Gungru Chöjung to Jamyang Shaypa demonstrates a different development in the history of monastic textbooks in the Geluk monastic education systems compare to the history of monastic textbooks in Je Monastic College of Sera Monastery.¹³⁰

The New Textbooks of Gomang Monastic College by Jamyang Shaypa

Jamyang Shaypa was a prolific and prominent scholar who wrote the New Textbooks of Gomang Monastic College. He was born in Amdo, Eastern Tibet in 1648 and started to study at Gomang Monastic College in 1668.¹³¹ He wrote a series of textbooks that were officially adopted as the textbooks of Gomang Monastic College replacing the previous textbooks written by Gungru Chöjung. Since Derek Maher thoroughly researched the life of Jamyang Shaypa, I will not present his religious and political life at Gomang Monastic College. Instead, I will focus my discussion on the way Jamyang Shaypa wrote the New Monastic Textbooks of Gomang College.¹³²

As I will explain in detail in Chapter 3 of Part I, Jamyang Shaypa criticizes Gungru Chöjung for criticizing Tsongkhapa based on Gungru Chöjung's

¹³⁰ Ary, "Logic, lives, and lineage: Jetsun Chokyi Gyaltsen's ascension and the 'Secret Biography of Khédруп Geleg Pelzang'," 150-182.

¹³¹ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 64.

¹³² For the biographical schetch of Jam-yang-shay-pa, see Derek F. Maher, "Knowledge and Authority in Tibetan Middle Way Schools of Buddhis: A Study of the Gelukba (*dge lugs pa*) Epistemology of Jamyang Shayba (*'jam dbyangs bzhad pa*) In Its Historical Context" (PhD diss., University of Virginia, 2003), 169-196.

misunderstanding of a passage. According to Newland, the textbook authors had these goals:¹³³

Each individual scholar finds the balance between faith and analysis at a slightly different point, according to personal inclination and the circumstances of the era. In their textbooks on Mādhyamika, Paṇ-chen Sö-nam-drak-pa, Jay-dzun Chö-gyi-gyel-tsen, and Jam-yang-shay-ba share three main goals: (1) to provide a basis for instruction in the fundamentals of Mādhyamika philosophy, (2) to confirm the fundamental coherence of Tsongkha-pa's system, and (3) to refute and refute contrary interpretations. Jam-yang-shay-ba has at least two additional concerns: (1) to demonstrate Tsongkha-pa's fidelity to his Indian source, and (2) to reconcile apparent contradictions among Tsongkha-pa, Kay-drup, and Gyel-tshap.

If we expand these goals of textbook composition to all monastic textbooks, textbooks in general are prepared in order to deliver fundamental information of related topics and to present the coherence of Tsongkhapa's system, and to repudiate criticism by other sects.

As Chapter 3 of Part I explains, Tsongkhapa confidently posits that Kamalaśīla's *Illumination of the Middle* (*dbu ma snang ba, madhyamakāloka*) is the only Svātantrika-Mādhyamika text identifying the object of negation. However, Jetsün Chökyi Gyeltshen and Gungru Chöjung object to Tsongkhapa's assertion by proving that two stanzas in

¹³³ Guy Newland, *The Two Truths: In the Mādhyamika Philosophy of the Ge-luk-ba Order of Tibetan Buddhism* (Ithaca, NY: Snow Lion Publications, 1992), 23.

another Svātantrika-Mādhyamika text, Jñānagarbha's *Differentiation of the Two Truths* (*bden gnyis rnam 'byed, satyadvayavibhaṅga*), identify the object of negation. However, Jamyang Shaypa disproves them by showing that they misread the context of these stanzas. Jamyang Shaypa's method of criticism of his predecessors is analogous with Newland's explanation that Jamyang Shaypa aims to prove Tsongkhapa's fidelity to his Indian sources.

However, Jamyang Shaypa did not always criticize his predecessors. In the section of Establishing Our Own System (*rang lugs bzhaḡ pa*), after clarifying the difference between the objects of negation by a correct reasoning and by a correct sign, he says:¹³⁴

Because correct reasoning (*rigs pa yang dag*) and correct sign (*rtags yang dag*) are not equivalent, the objects of negation by [a correct reasoning and a correct sign] are also not equivalent, and it is proper that, in accordance with statements by the lords of scholars [Gungru] Chökyi Jungné and Taklung Drakpa [Lodrö Gyatsho]¹³⁵ that the objects of negation by correct signs do not exist because there are the manifold scriptures and reasonings, those [cited] earlier and so forth.

¹³⁴ See Part II, Our own system:

རིགས་པ་ཡང་དག་དང་རྟགས་ཡང་དག་དོན་མི་གཅིག་པས་དེ་དག་གི་དགག་བྱ་ཡང་དོན་མི་གཅིག་ལ། རྟགས་
ཡང་དག་གི་དགག་བྱ་མེད་པར་མཁས་དབང་ཚོས་འབྱུང་དང་རྟག་ལུང་གྲགས་པའི་གསུང་རྒྱུ་ལྟར་ལྟས་ཏེ། སྤར་གྱི་
ལུང་རིགས་དེ་དག་སྟོན་མང་བའི་བྱིར་རོ། །འདིར་ཡང་དེའི་དབང་དུ་བྱས་སོ། །

¹³⁵ stag lung grags pa blo gros rgya mtsho (1546-1618, P715). He was the 30th Throne holder of Ganden. Gungru Chöjung was his master and the vice versa.

Here, he agrees with his predecessors, Gungru Chöjung and Taklung Drakpa on the difference between a correct reasoning and a correct sign, not because they were authoritative figures, but because their positions accorded with Tsongkhapa's statement. In the 8th wrong idea—namely, that correct reasoning (*rigs pa yang dag*) and correct sign (*rtags yang dag*) are the same—in the section of refuting other's system in Part II, after refuting an opponent in the same refutation, he cites Tsongkhapa's *Great Stages of the Path*.¹³⁶

because [Tsongkhapa's] *Great Stages of the Path* says:¹³⁷

These also are, for instance, refutations of inherent existence—that is to say, establishment from [the object's] own side—with respect to persons and phenomena by the sign of dependent-arising. This object of negation is necessarily something that does not exist among objects of knowledge because whatever exists cannot be refuted.

¹³⁶ 'jam dbyangs bzhad pa, *Decisive Analysis of the Middle*, 254-255.

¹³⁷ Tsong kha pa, *The Great Exposition of Stages of the Path* (*byang chub lam rim chen mo*), in *gsung 'bum/_tsong kha pa (bkras lhun par rnying / d+ha sar bskyar par brgyab pa/)*, TBRC W29193.13 (Dharamsala, India: sherig parkhang, 1997), 420a.3-420a.4, http://tbrc.org/#library_work_ViewByVolume-W29193%7C5135%7C13%7C1%7C1080. An alternative translation of this passage is:

For instance, dependent-arising refutes the essential or intrinsic existence of persons and phenomena. This latter object of negation cannot be among objects of knowledge because, if it did exist, then it could not be refuted.

ལམ་རིམ་ལས། འདི་ཡང་རྟོག་འབྲེལ་གྱི་རྟགས་ཀྱིས་གང་ཟག་དང་ཚེས་གྱི་སྟེང་དུ་^[253]རང་གི་ངོས་ནས་གྲུབ་པའི་
རང་བཞིན་ཡོད་པ་འགོག་པ་ལྟ་བུ་རྣམས་ཡིན་ནོ། །དགག་བྱ་འདི་ནི་ཤེས་བྱ་ལ་མེད་པ་གཅིག་དགོས་ཏེ། ཡོད་ན་
དགག་བར་མི་རུས་པའི་ཕྱིར་རོ། །ཞེས་གསུངས་པའི་ཕྱིར།

See Tsong-kha-pa, *The Great Treatise on the Stages of the Path to Enlightenment: Volume Three*, tr. the Lamrim Chenmo Translation Committee, ed. Joshua W. C. Cutler and Guy Newland, vol. 3 (Ithaca, NY: Snow Lion Publications, 2002), 204.

As these examples demonstrate, he accepts Gungru Chöjung's assertion because Gungru Chöjung's position was correct according to Tsongkhapa's system.

In some cases, Jamyang Shaypa composed his monastic textbook by requests. According to Hopkins, Jamyang Shaypa's *Great Exposition of Tenets* was written as his response to the Fifth Dalai Lama's suggestion.¹³⁸

Two centuries later, the Fifth Dalai Lama suggested that a scholar refute Tak-tsang, and the First Paṇchen Lama composed a forty-five folio text, *Response to Objections by the Sanskritist Shay-rap-rin-chen: Roar of the Lion of Scripture and Reasoning* in which he quotes Tak-tsang's eighteen indictments one by one and gives his responses, sometimes along with invective, perhaps in response to Tak-tsang's several outbursts. Jamyang Shaypa, undoubtedly aware of the First Paṇchen Lama's text, weaves a broader response into the *Great Exposition of Tenets*, providing a sustained refutation of Tak-tsang's presentation of tenets, citing various parts of Tak-tsang's root text and commentary, but then devoting a section that is more than an eighth of his own book to detailing twenty-seven contradictions in Tak-tsang's own work.

Also, the *History of Gomang Monastic College* narrates why Jamyang Shaypa also wrote his *Decisive Analysis of (Dharmakīrti's) Commentary on (Dignāga's) "Compilation of*

¹³⁸ Jeffrey Hopkins, *Maps of the Profound: Jam-yang-shay-ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality* (Ithaca, NY: Snow Lion Publications, 2003), 15-16.

Prime Cognition” (*tshad ma rnam 'grel mtha' dpyod*):¹³⁹

In 1700, when he was 53 years old, the regent [of the Fifth Dalai Lama], Seng-ge Gyatsho (*seng ge rgya mtsho*, 1653-1705, P421), with the intention of refuting Khédrupje, exhorted [Jamyang Shaypa] to compose a textbook on the Master Dharmottara’s *The Correct, Commentary on (Dharmakīrti’s) “Ascertainment of Valid Cognition (pramāṇaviniścaya)”* based on (Dharmakīrti’s) *Commentary on (Dignāga’s) “Compilation of Valid Cognition”* (*tshad ma rnam 'grel gyi tshig le'ur byas pa, pramāṇavārttikakārikā*). Having composed the *Decisive Analysis: The Entrance for the Fortunate* on the first chapter, [Jamyang Shaypa] offered [it to the regent Sengge Gyatsho] for review. [However,] because the [textbook] cited many parts from Khédrupje, [the regent Sengge Gyatsho] was not pleased with it [for Jamyang Shaypa agreed with Khédrupje]. Thus, he did not ask him compose any more. It is well known that [Jamyang Shaypa] wrote the full commentary on the second chapter, and the beginning of the *Decisive Analysis* on the third chapter.

¹³⁹ bstan pa bstan 'dzin, *sgo mang chos 'byung*, 73:

དགུང་ལོ་ང་གསུམ་པ་ལྷགས་འབྱུག་ལ།...ཟླ་མིང་སངས་རྒྱལ་ནས་མཁས་གྲུབ་རྗེ་དགག་འདོད་ཀྱི་བསམ་པས་སློབ་
དཔོན་ཆོས་མཆོག་གི་འཐད་ལྡན་གཞིར་བཞག་གི་རྣམ་འགྲེལ་ཡིག་ཆ་རྩོམ་པར་བསྐྱལ་བར་རྣམ་འགྲེལ་ལེན་དང་
པོའི་མཐའ་དཔྱད་སྐལ་བཟང་འབྱུག་དོགས་བརྩམས་ནས་གཟིགས་སུ་ལུལ། དེར་མཁས་གྲུབ་རིན་པོ་ཆའི་གསུང་
མང་དུ་བྲངས་པ་ལ་ཁོང་གྲགས་མ་མཉེས་པར་ལེན་ཕྱི་མ་རྣམས་རྩོམ་པའི་རྟེང་བསྐྱལ་མ་མཛད་ཀྱང་། ཟུ་མཐུད་
ལེན་གཞིས་པའི་མཐའ་དཔྱད་ཆ་ཚང་དང་། ལེན་གསུམ་པའི་མཐའ་དཔྱད་རྩོམ་འཕྲོ་བཅས་མཛད་པར་གྲགས།

Jamyang Shaypa started to compose the textbooks on Dharmakīrti's *Ascertainment of Valid Cognition* at the request of the Regent of the Fifth Dalai Lama, Senggé Gyatsho. However, despite the expectations of the Regent, Jamyang Shaypa's *Decisive Analysis on (Dharmakīrti's) Commentary on (Dignāga's) "Compilation of Valid Cognition,"* agreed with Khédrupje on many points. In addition, although the displeased Regent did not ask him to write more, Jamyang Shaypa completed his *Decisive Analysis* on the second chapter and the beginning of the third chapter. This anecdote also demonstrates that his scholastic stance was not influenced by a political agenda.

An interesting aspect of the New Monastic Textbooks is that Jamyang Shaypa did not entirely negate the Old Monastic Textbooks. A striking example of this attitude is reflected in Jamyang Shaypa's *Decisive Analysis of (Tsongkhapa's) "Differentiating the Interpretable and the Definitive"* (*drang ba dang nges pa'i don rnam par 'byed pa'i mtha' dpyod*), or *Great Exposition of the Interpretable and the Definitive* (*drang nges chen mo*). By comparing Gungru Chöjung's *Decisive Analysis* on the same topic with Jamyang Shaypa's, Hopkins found that many portion of Gungru Chöjung's passages were used without any indication of a different author.¹⁴⁰ Jamyang Shaypa's *Great Exposition of the*

¹⁴⁰ gung ru chos kyi 'byung gnas, *drang nges mtha' dpyod* (Hopkins Collection, unpublished), 4b.5-5a.1; 'jam dbyangs bzhad pa'i rdo rje, *drang nges mtha' dpyod* (Hopkins Collection, unpublished), 13b.2-13b.6: (the same passage between two texts are marked in gray.)

a) Gungru Chöjung's *Decisive Analysis of (Tsongkhapa's) "Differentiating the Interpretable and the Definitive"*

[4b.4] དང་པོ་ནི། བཅོམ་ཕྱན་འདས་ཀྱིས་རྣམ་གྲངས་དུ་མར་ཕུང་པོ་རྣམས་ཀྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་སྤྱུལ།
ཞེས་པ་ནས། དོན་དེ་ཉིད་བཅོམ་ཕྱན་འདས་ལ་བདག་ཡོངས་སུ་བྱུང་གས་སོ། ཞེས་པའི་བར་གསུངས། གཞན་

[4b.5] ལྷགས་དགག་པ། རང་ལྷགས་བཞག་པ། ཚྱོད་པ་སྤྱོད་བ་གསུམ། དང་པོ་ལ། ཁ་ཅིག་འདིའི་སྐབས་སུ་དགག་

Interpretable and the Definite looks as though he copied certain portion of Gungru Chöjung's text and pasted it into his text. According to Hopkins, a substantial portion of Gungru Chöjung's *Decisive Analysis of the Interpretable and the Definite* is overlapping with Jamyang Shaypa's *Great Exposition of the Interpretable and the Definite*, but Gungru Chöjung's name is not mentioned at all.¹⁴¹

This early work of Jamyang Shaypa shows interesting points. First, despite the fact that Jamyang Shaypa copied a substantial portion of Gungru Chöjung's text, Jamyang Shaypa claimed himself as the author of this newly made textbook. Second,

བཞག་ཐུང་གསུན་ཁས། དང་པོ་ལ་ཁ་ཅིག་གིས། རྟོན་དམ་ཡང་དག་འཕག་གིས་སྟོན་པ་ལ་མདོ་སྡེ་ལ་འགལ་སྟོང་གི་བྱི་བ་ལྷན་ཚུལ་ཡོད་དེ། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་རྣམ་མཁྱེན་^[4b.6]གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་མཉམ་དུ་གསུངས། འདིར་བསྟན་འཁོར་ལོ་བར་གཟུགས་ནས་རྣམ་མཁྱེན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་གྱིས་མ་གྲུབ་མཉམ་དུ་གསུངས་པ་འདི་གཉིས་སྟོན་སོར་གཞག་ན་^[5a.1]འགལ་ནའང་སྟོན་པ་ལ་འགལ་བ་མི་མངའ་བས། བར་བར་དེ་ལྟར་གསུངས་པ་དགོངས་གཞི་གང་ལ་དགོངས་ནས་གསུངས་ཞེས་དངོས་སུ་ཞུས། དང་པོར་དེ་ལྟར་གསུངས་པ་དགོངས་གཞི་གང་ལ་དགོངས་ནས་གསུངས་ཞེས་དོན་གྱིས་ཞུས་པའི་ཕྱིར་ཟེར་ན། འོ་ན།

b) Jamyang Shaypa's *Decisive Analysis of (Tsongkhapa's) "Differentiating the Interpretable and the Definitive"*

^[13b.2]དང་པོ་ནི། བཅོམ་ཐུན་འདས་གིས་རྣམ་གྲངས་དུ་མར་^[13b.3]ཕུང་པོ་རྣམས་གྱི་རང་གི་མཚན་ཉིད་ཀྱང་བཀའ་རྩལ། ཞེས་བ་ནས། རྟོན་དེ་ཉིད་བཅོམ་ཐུན་འདས་ལ་བདག་ཡོངས་སུ་ཁྱེལ་གསུངས། འདིའི་སྐབས་སུ་དགག་བཞག་ཐུང་གསུན་ཁས། དང་པོ་ལ་ཁ་^[13b.4]ཅིག་ རྟོན་དམ་ཡང་དག་འཕག་གིས་སྟོན་པ་ལ་མདོ་སྡེ་ལ་འགལ་སྟོང་གི་བྱི་བ་ལྷན་ཚུལ་ཡོད་དེ། འདིར་བསྟན་འཁོར་ལོ་དང་པོར་གཟུགས་ནས་རྣམ་མཁྱེན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་མཉམ་དུ་གསུངས་^[13b.5]འདིར་བསྟན་འཁོར་ལོ་བར་གཟུགས་ནས་རྣམ་མཁྱེན་གྱི་བར་གྱི་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་གྱིས་མ་གྲུབ་མཉམ་དུ་གསུངས། འདི་གཉིས་སྟོན་སོར་གཞག་ན་འགལ་ནའང་སྟོན་པ་ལ་འགལ་བ་མི་མངའ་བས། བར་བར་དེ་ལྟར་^[13b.6]གསུངས་པ་དེ་གང་ལ་དགོངས་ནས་གསུངས་ཞེས་དངོས་སུ་ཞུས་ནས། དང་པོར་དེ་ལྟར་གསུངས་པ་དེ་གང་ལ་དགོངས་ནས་གསུངས་ཞེས་དོན་གྱིས་ཞུས་པའི་ཕྱིར་ཟེར་ན། འོ་ན།

¹⁴¹ Hopkins, *personal conversation*, May 25, 2011.

although it is hardly possible that the community in Gomang Monastic College did not notice this method of writing new textbooks, it seems that Jamyang Shaypa's authorship was accepted by the monastic community at that time. The facts of Jamyang Shaypa's method of composition require us to change our definitions of "old" and "new" monastic textbooks. That is, in the case of the sequence of textbooks in Gomang Monastic College, "new" textbooks could also mean improved revisions of "old" monastic textbooks.

Conclusion

In conclusion, monastic textbooks in Gomang Monastic College are explained as having developed in three phases. The first phase of monastic textbooks was in line with the development of monastic education in Drepung Monastery. As one of the seven monastic colleges, Janglingpa Drakpa Rinchen, the first abbot of Gomang Monastic College, taught monk-students in Gomang Monastic College as the founder and first abbot of Drepung Monastery Jamyang Chöjé instructed.

The monastic education of Gomang Monastic College opened a new phase as Gungru Chökyi Jungné's teachings were established as the first monastic textbooks of Gomang Monastic College. Through examining Gungru Chöjung's biography, I found that the first monastic textbooks of Gomang Monastic College took form in the middle of volatile religio-political sectarian war raised by Karma Tenkyong Wangpo and his son, Karma Püntsock Namgyel. Gungru Chöjung actively participated in this sectarian war as a powerful tantrika supporting the 4th Dalai Lama.

An interesting aspect of the monastic education of Gomang Monastic College is that the education of monk-students continued even in the middle of civil war, during which even the first monastic textbook was dictated from Gungru Chöjung's oral teachings. I speculate that it is possible that Gungru Chöjung became the 17th abbot of Gomang Monastic College in 1611 and left to Japhü monastery in Kham in 1614, 2 years before the 4th Dalai Lama's mysterious death. When Karma Püntsok Namgyel took over Lhasa in 1618, he banned Gungru Chöjung's textbooks in Gomang Monastic College and dispatched his army to Japhü monastery to punish Gungru Chöjung; however, since Gungru Chöjung fled to Amdo beforehand, his textbooks were demolished in lieu of Gungru Chöjung himself.

Despite religious persecution and banning of his textbooks for 3 years, it seems that his textbooks were restored as soon as the political situation became stable. However, in the third phase, Jamyang Shaypa replaced Gungru Chöjung's textbooks by installing his own textbooks.

Why were Gungru's textbooks burnt, buried under the ground, and banned by Karma Püntsok Namgyel in the absence of Gungru Chöjung? Why did monk-students in Gomang Monastic College form their first textbooks in the middle of sectarian war? Why were they restored after enduring the three years of Karma Püntsok Namgyel's oppression? To understand this, we have to understand that identity of a monastic college cannot be explained by a single aspect. We can divide the aspects of the identity of a monastic college into both functional and symbolic aspects. Particular rules, events, the

daily timetable of a monastic college, location, and so forth can be considered as functional aspects of a monastic college. At the same time, monastic textbooks are one of the most central symbolic aspects of the identity of a monastic college, along with the unbroken lineage of teachings from Tsongkhapa and so on. The symbolic persecution and restoration of Gungru Chöjung's textbooks thus points to how monastic textbooks constitute a crucial part of the identity of a monastic college.

Chapter 2: Tsongkhapa's Identification of the Object of Negation in Svātantrika-Mādhyamika

Introduction

In this chapter, I will present Tsongkhapa's presentation of the identification of object of negation in the Svātantrika-Mādhyamika. Tsongkhapa (*tsong kha pa blo bzang grags pa*, 1357-1419), the founder of the Geluk sect, puts great emphasis on the topic of the identification of the object that should be negated—also known as the object of negation—since, according to Tsongkhapa, without clearly identifying what veils suchness (or emptiness) one cannot achieve the view of emptiness.¹⁴² Moreover, the Geluk sect's presentation of the Svātantrika understanding of the object of negation—that is to say, what is rejected in the view of emptiness—is an important feature providing

¹⁴² Tsongkhapa says:

With regard to delineating the absence of true existence in phenomena, if you do not understand well just what true establishment is, as well as how [phenomena] are apprehended as truly existent, the view of suchness will definitely go astray.

Translated by Jeffrey Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, ed. by Kevin Vose (Ithaca, NY: Snow Lion Publications, 2008), 186. The Tibetan is:

ཆོས་རྣམས་བདེན་མེད་དུ་གཏན་ལ་འབེབས་པ་འདི་ལ། བདེན་པར་གྲུབ་ཚུལ་དེ་ཇི་འདྲ་ཞིག་ཡིན་པ་དང་། བདེན་པར་འཛིན་ཚུལ་ལགས་པར་མ་ཤེས་ན། དེ་ཁོ་ན་ཉིད་ཀྱི་ལྟ་བ་ངེས་པར་འཕྱག་ཏུ།

See Tsong kha pa blo bzang grags pa, *Illumination of the Thought of (Candrakīrti's) "Entrance to the Middle"* (*'jam mgon tsong kha pa chen po'i gsungs dbu ma la 'jug pa'i rgya cher bshad pa dongs pa rab gsal zhes bya ba bzhugs so*) (N. Kanara, India: Drepung Loseling Library Society, 1992), 128-29.

crucial justification for their division of Mādhyamika into two subschools of Svātantrika-Mādhyamika and Prāsaṅgika-Mādhyamika as Tillemans says:¹⁴³

Undoubtedly, one of the major issues of Mādhyamika philosophy for Tsong kha pa is the question of precisely what and how much Mādhyamikas should deny if they are to avoid reification of entities, yet preserve conventional truth. How one stands on this matter—in particular, how one 'recognizes the object to be negated' (*dgag bya ngos 'dzin*)—is argued to have very wide-ranging consequences.

In addition to this philosophical aspect, the identification of the object of negation provides a distinctive feature that justifies the Geluk sect's criticism of other Tibetan Buddhist sects for their negligence of the necessity of precisely and accurately identifying the object of negation.

Tsongkhapa introduces the two types of objects of negation in the Svātantrika School through his creative explanation of the meaning of a passage in Kamalaśīla's *Illumination of the Middle*. He posits his view of the object of negation in terms of the innate apprehension of true existence first, and then secondly explains the object of negation in terms of the intellectually imbued apprehension of true existence. This chapter will analyze Tsongkhapa's *creative* interpretation of a certain passage in Kamalaśīla's *Illumination of the Middle*, and demonstrate the way Tsongkhapa imputes

¹⁴³ *Routledge Encyclopedia of Philosophy*, s.v. "Tsong kha pa Blo bzang grags pa (1357-1419)."

his understanding upon the text while excluding an alternative way of understanding the passage. Through these analyses, I will explain the uniqueness of Tsongkhapa's, and the Geluk sect's unique system concerning the object of negation.

The two types of objects of negation in the Mādhyamika School

Before examining other topics in following chapters, I will introduce Tsongkhapa's presentation of two types of objects of negation in the Mādhyamika School in general. Tsongkhapa speaks of two objects of negation—the object of negation in terms of the intellectually imbued apprehension of true existence and the object of negation in terms of the innate apprehension of true existence:¹⁴⁴

Furthermore, mere identification of (1) a true establishment that is superficially imputed by proponents of tenets and (2) [the consciousness] apprehending such true establishment is not sufficient. Because of this, it is most essential to identify well the innate apprehension of true establishment that has operated beginninglessly and exists both in those whose awarenesses have been affected through [study of] tenets and in those whose awarenesses have not been affected in this way, and to identify the true establishment apprehended by this [innate misapprehension].

དེ་ཡང་གྲུབ་མཐའ་སྣ་བས་འཕྲུལ་དུ་གྱུན་བརྟགས་པའི་བདེན་གྲུབ་དང་། བདེན་འཛིན་ངོས་ཟེན་པ་

¹⁴⁴ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 186. The Tibetan is from Tsong kha pa, *Illumination of the Thought*, 129.

ཅམ་གྱིས་མི་ཚག་པའི་བྱིར། ཐོག་མ་མེད་པ་ནས་རྗེས་སུ་འཁྱུགས་པ། གྲུབ་མཐས་སྒོ་བསྐྱར་མ་བསྐྱར་
གཉིས་ཀ་ལ་ཡོད་པའི་ལྷན་གྱི་བདེན་འཛིན་དང་། དེས་བཟུང་བའི་བདེན་གྲུབ་ལེགས་པར་ངོས་ཟེན་
བ་ནི་གནད་ཤིན་ཏུ་ཆེ་སྟེ། དེ་ངོས་མ་ཟེན་པར་རིགས་པས་དགག་བྱ་བ་ཀག་གྱང་། ཐོག་མ་མེད་པ་ནས་
འཁྱུགས་པའི་བདེན་ཞེན་ལ་ཅི་ཡང་མི་གཞོད་པས་སྐབས་དོན་སྟོང་བར་འགྱུར་བའི་བྱིར་རོ།¹⁴⁵

A distinctive difference between the intellectually imbued apprehension of true establishment and the innate apprehension of true establishment¹⁴⁶ is, according to the above passage, that the latter commonly occurs both in those who have studied and in those who have not studied; that is to say, at some point everyone is subject to the innate misapprehension while those who apprehend the intellectually imbued ultimate establishment are limited to those who are educated to see in that way. This pair of objects of negation is a dominant framework in Tsongkhapa and later Geluk scholars' presentations of tenet systems.

The uniqueness of Kamalaśīla's Illumination of the Middle in the discussion of objects of negation in Tsongkhapa's Svātantrika system

Tsongkhapa introduces the two types of objects of negation in the Svātantrika School through his creative explanation of the meaning of a passage in Kamalaśīla's *Illumination of the Middle*. Tsongkhapa posits his view of the object of negation in terms of the innate

¹⁴⁵ Ibid.

¹⁴⁶ The repetition of this term is used throughout for the sake of clarity. The term has been coined to explain the two aspects of true existence, as true establishment or existence cannot be explained alone without explaining its connection with consciousness.

apprehension of true existence first, and then secondly explains the object of negation in terms of the intellectually imbued apprehension of true existence. He acknowledges that the latter type of object of negation seems to be more widely discussed among Svāntarikas, including Kamalaśīla, and was dissatisfied with other Tibetans' understanding of Kamalaśīla's passage. For these reasons, here we will examine the two objects of negation in reverse order, starting with the object of negation in terms of the intellectually imbued apprehension of true existence.

The identification of the object of negation in terms of the intellectually imbued apprehension of true existence

At the end of Tsongkhapa's description of the object of negation in terms of the innate apprehension of true existence, a hypothetical opponent challenges Tsongkhapa by referring to another type of ultimate existence that Tsongkhapa himself accepts:¹⁴⁷

Implicit to the statement in Kamalaśīla's *Illumination of the Middle*:¹⁴⁸

"Ultimately production does not exist" is to be explained as "these [things] are not established by a correct consciousness¹⁴⁹ as produced."¹⁵⁰

is an explanation that to be ultimately existent and ultimately produced is to

¹⁴⁷ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 192-193.

¹⁴⁸ Kamalaśīla, *Illumination of the Middle* (*dbu ma snang ba*), in *bstan 'gyur* (*sde dge*), TBRC W23703.107 (Delhi, India: Delhi karmapae choedhey, gyalwae sungrab partun khang, 1982-1985), 229b.3, [http://tbrc.org/link?RID=O1GS6011|O1GS60111GS36145\\$W23703](http://tbrc.org/link?RID=O1GS6011|O1GS60111GS36145$W23703).

¹⁴⁹ *yang dag pa'i shes pa* might also mean "consciousness of reality."

¹⁵⁰ Alternative translation of this passage could be:

"Ultimately production does not exist" is to be explained as "a correct consciousness does not establish these [things] as produced."

be established—as existent and as produced—by a rational consciousness understanding suchness.

|...སྒྲུབ་པ་ལས། དོན་དམ་པར་སྐྱེ་བ་མེད་དོ་ཞེས་བྱ་བ་ནི། འདི་དག་ཡང་དག་པའི་ཤེས་པས་སྐྱེ་བ་
མ་གྲུབ་བོ་ཞེས་བཤད་པར་འགྱུར་རོ། །ཞེས་གསུངས་པའི་ཤུགས་ཀྱིས་དོན་དམ་པར་ཡོད་པ་དང་། སྐྱེ་
བ་ནི་དེ་ཁོ་ན་ཉིད་ལ་འཇུག་པའི་རིགས་ཤེས་ཀྱིས་སྐྱེ་བར་དང་ཡོད་པར་གྲུབ་པ་ལ་བཤད་པ་...¹⁵¹

In this passage, Kamalaśīla explains that "ultimately there is no production" means that "these [things] are not established by a correct consciousness as produced." Thereby, he indicates that "ultimately" means "by a correct consciousness," and that "production does not exist" means that "things are not established as produced." To unpack the meaning of this statement, let us consider the terms used.

Ultimately (don dam par). In an earlier statement, Kamalaśīla explains the meaning of *ultimate*:¹⁵²

The statements also that production and so forth do not ultimately exist are asserted to mean the following: All consciousnesses arisen from correct hearing, thinking, and meditating are non-erroneous subjects; hence, they are called "ultimates" because of being the ultimate among these [consciousnesses].

གང་ཡང་དོན་དམ་པར་སྐྱེ་བ་མེད་ཅེས་བྱ་བ་ལ་སོགས་པ་སྒྲུབ་པ་དེ་ལ་ཡང་དོན་ནི་འདི་ཡིན་པར་

¹⁵¹ Tsong kha pa, *Illumination of the Thought*, 132.

¹⁵² Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 345-46; Kamalaśīla, *Illumination of the Middle*, 229b.1-229b.2.

འདོད་དེ། ཡང་དག་པའི་ཐོས་པ་དང་། བསམས་པ་དང་། བསྒྲམས་པ་ལས་བྱང་བའི་ཤེས་པ་ཐམས་
 ཅད་ནི་ཕྱིན་ཅི་མ་ལོག་པའི་ཡུལ་ཅན་ཡིན་པའི་ཕྱིར་དོན་དམ་པ་ཞེས་བྱ་སྟེ། འདིའི་དོན་དམ་པ་ཡིན་
 པའི་ཕྱིར་རོ།

A correct consciousness (*yang dag pa'i shes pa*) is any of three wisdoms acquired through correct hearing, thinking, and meditating on reality. These correct consciousnesses are qualified as ultimate because they are non-erroneous apprehenders and are supreme among all non-erroneous consciousnesses.

Production does not exist (skye ba med do). Right before the above quote from scripture "ultimately production does not exist," Kamalaśīla says:¹⁵³ (bold mine)

Through the power of those [correct consciousnesses], all these things are understood to be only not produced. Therefore, "**ultimately production does not exist**" is to be explained as "these [things] are not established by a correct consciousness as produced."

དེ་དག་གི་དབང་གིས་དངོས་པོ་འདི་དག་ཐམས་ཅད་མ་སྐྱེས་པ་ཁོ་ནར་ཤེས་སོ། །དེས་ན་
 འདི་སྐད་དུ་དོན་དམ་པར་སྐྱེ་བ་མེད་དོ་ཞེས་བྱ་བ་ནི། འདི་དག་ཡང་དག་པའི་ཤེས་པས་སྐྱེ་
 བ་མ་གྲུབ་པོ་ཞེས་བཤད་པར་འགྱུར་རོ།

¹⁵³ Kamalaśīla, *ibid.*, 229b.2.

By means of "only" he specifies that all things are understood to be only not produced when they are observed through the power of these correct consciousnesses. Conversely, if things are not investigated through the power of these correct consciousnesses, they are misunderstood to be produced.

These ('di dag). This statement just quoted also indicates that "these ('di dag)" in "these are not established by a correct consciousness as produced ('di dag yang dag pa'i shes pas skye ba ma grub bo)" means "all these things (*dngos po 'di dag thams cad*)."

Does not exist (ma grub bo). Kamalaśīla glosses "does not exist (*med*)" in "ultimately production does not exist" with "is not established (*ma grub*)." "Is not established" here means that production is not confirmed to exist by a correct consciousness.

Thus, with regard to the ultimate-non-existence mentioned in the passage "Ultimately production does not exist," Kamalaśīla explicitly explains that all things are only not established by a correct consciousness as produced—that is, by an ultimate consciousness in the sense of a non-erroneous and supreme apprehender arisen from correct hearing, thinking, or meditating.

In order to understand this type of ultimate consciousness, it is necessary to understand the two types of ultimate consciousness presented in Bhāvaviveka's *Blaze of*

Reasoning (dbu ma'i snying po'i 'grel pa rtog ge 'bar ba, madhyamaka-hṛdayavṛtti-tarkajvālā). With regard to the two types of ultimate consciousness, he says:¹⁵⁴

The ultimate [that is to say, the highest consciousness] is of two types. One is the uncontaminated supramundane [consciousness] that operates without [conceptual] activity and is without the proliferations [of dualism]. The second is called "mundane pristine wisdom" which operates together with [conceptual] activity, is a concordant [result] of the collections of merit and wisdom, and involves the proliferations [of dualism]. Here, that [latter type] is held as the qualification ["ultimately"] in the thesis [that earth and so forth ultimately do not exist as entities of the elements].

དོན་དམ་པ་རྣམ་པ་གཉིས་ཏེ། དེ་ལ་གཅིག་ནི་མངོན་པར་འདུ་བྱེད་པ་མེད་པར་འཇུག་པའི་འཇིག་
 ཉིན་ལས་འདས་པ་ཟག་པ་མེད་པ་སྒྲིས་པ་མེད་པའོ། །གཉིས་པ་ནི། མངོན་པར་འདུ་བྱེད་པ་དང་
 བཅས་པར་འཇུག་པ་བསོད་ནམས་དང་ཡེ་ཤེས་ཀྱི་ཚྭས་ཀྱི་རྗེས་སུ་མཐུན་པ་དག་པ་འཇིག་ཉིན་
 པའི་ཡེ་ཤེས་ཞེས་བྱ་བ་སྒྲིས་པ་དང་བཅས་པ་སྟེ། འདིར་དེ་དམ་བཅས་པའི་ཁྱད་པར་ཉིད་ཏུ་བཟུང་
 བས་ཉེས་པ་མེད་དོ།

The two types of ultimate consciousness are the uncontaminated supramundane

¹⁵⁴ Bhāvaviveka, *Blaze of Reasoning (dbu ma'i snying po'i 'grel pa rtog ge 'bar ba)*, in *bstan 'gyur (sde dge)*. TBRC W23703.98 (Delhi, India: delhi karmapae choedhey, gyalwae sungrab partun khang, 1982-1985), 60b.4-60b.5, [http://tbrc.org/link?RID=O1GS6011|O1GS6011|GS36103\\$W23703](http://tbrc.org/link?RID=O1GS6011|O1GS6011|GS36103$W23703). Translated by Jeffrey Hopkins, unpublished manuscript. Tibetan and English are also found in Iida Shotarō, *Reason and Emptiness: A Study in Logic and Mysticism* (Tokyo, Japan: Hokuseido Press, 1980), 86-87.

consciousness which is the exalted wisdom of meditative equipoise (*mnyam gzhag ye shes, samāhitajñāna*), and the mundane pristine wisdom that is achieved through correct hearing, thinking, and meditating.¹⁵⁵ With regard to the second type of ultimate consciousness that is a correct consciousness (*yang dag pa'i shes pa*),¹⁵⁶ he explains that it is a concordant result of the collection of merit and wisdom and that it involves "activity," the latter being the conceptual activity of ultimate analysis such as the

¹⁵⁵ Lopez explains these three wisdoms (*shes rab gsum*) by citing Zhwamar Gendün Tenzin Gyatsho's (*zhwa dmar dge 'dun bstan 'dzin rgya mtsho*, 1852-1912) *Lamp Illuminating the Profound Thought, Set Forth to Purify Forgetfulness of the Difficult Points of (Tsongkhapa's) "Great Exposition of Special Insight"* (*lhag mthong chen mo'i dka' gnad rnams brjed byang du bkod pa dgongs zab snang ba'i sgron me*):

Thus, all wisdom consciousnesses ranging from those of hearing and thinking which analyze suchness through to inferential reasoning consciousnesses in the continuum of a Superior are categorized as concordant ultimates. A wisdom arisen from hearing is produced in dependence on a sign that arises from remembering the three modes due to hearing the statement of another person. Wisdom arisen from thinking refers to an inferential consciousness that understands the meaning to be inferred in dependence on a correct proof which is arrived at through the power of one's own correct thought without relying on its being set forth by someone else.

See Donald S. Lopez, *A Study of Svātantrika* (Ithaca, NY: Snow Lion Publications, 1987), 138.

¹⁵⁶ Kamalaśīla explains this type of ultimate consciousness:

Also, with regard to the proposition that "[All things are] not ultimately produced," it is asserted that the meaning is this.

It is said that because all consciousnesses arisen from correct (*yang dag pa'i*) hearing, thinking, and meditating are non-perverse subjects/object-possessors (*phyin ci ma log pa'i yul can*), all these are called ultimate, because of being the ultimate here [in ultimate truth].

There are distinctions created by direct and indirect [cognitions]; all these actualities are cognized as only not produced by the power of those [ultimate consciousnesses from correct hearing, thinking, and meditating.]

[D.229b.1] གང་ཡང་དོན་དམ་པར་[D.229b.2] རྒྱུ་བ་མེད་ཅེས་བྱ་བ་ལ་སོགས་པ་སྣམ་པ་དེ་ལ་ཡང་དོན་ནི་འདི་
ཡིན་པར་འདོད་དེ། ཡང་དག་པའི་ཐོས་པ་དང་། བསམས་པ་དང་། བསྟོམས་པ་ལས་བྱུང་བའི་ཤེས་པ་ཐམས་ཅད་
ནི་བྱིན་ཅེ་མ་ལོག་པའི་ཡུལ་ཅན་ཡིན་པའི་བྱིར་དོན་དམ་པ་ཞེས་བྱ་སྟེ། འདིའི་དོན་དམ་པ་ཡིན་པའི་བྱིར་
རོ། མངོན་སྟུང་[D.229b.3] དང་བརྒྱད་པས་བྱས་པའི་བྱུང་པར་ནི་ཡོད་དེ། དེ་དག་གི་དབང་གིས་དངོས་པོ་འདི་
དག་ཐམས་ཅད་མ་རྒྱུས་པ་ཁོ་ནར་ཤེས་སོ།

See Kamalaśīla, *Illumination of the Middle*, 229b.1-229b.3.

tetralemma (*mu bzhi*, *catuṣkoṭika*) and the vajra nodes (*rdo rje gzegs ma*). Since this second type of ultimate consciousness is any of the three wisdoms (*shes rab gsum*) of hearing, thinking, and meditating, which are engaged by way of ultimate analysis, it is also called a conceptual rational consciousness by Geluk scholars as opposed to a non-conceptual rational consciousness, which is the ultimate consciousness of the exalted wisdom of meditative equipoise.¹⁵⁷

Tsongkhapa is saying that by Kamalaśīla's explicitly explaining that nothing can withstand ultimate analysis by the correct consciousnesses of the three wisdoms stated above, this passage implicitly conveys the meaning of the ultimate establishment that this correct consciousness negates. Kamalaśīla's explicit statement:

These [things] are not established by a correct consciousness as produced.

implicitly indicates what ultimate establishment means—establishment by a correct consciousness—when the negative is removed:

These [things] are established by a correct consciousness as produced.

[དངོས་པོ་]འདི་དག་ཡང་དག་པའི་ཤེས་པས་སྐྱེ་བ་བྱུང་བོ།

This establishment is, therefore, a type of object of negation that in Geluk scholarship is described as a thing “being established as withstanding ultimate analysis by a rational consciousness” (*rigs shes kyis dpyod bzod du grub pa*).

¹⁵⁷ For more detailed explanation on the two types of rational consciousness, see Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 346.

Up to this point, both Tsongkhapa and those he is criticizing are in agreement. Although Tsongkhapa and his opponents agree that Kamalaśīla's passage implicitly identifies ultimate establishment, their stances on whether or not it is the only ultimate existence differ.¹⁵⁸ While the opposing party insists that being able to withstand ultimate analysis by a rational consciousness is the only ultimate existence, Tsongkhapa argues that it is just the kind of ultimate existence that is the object of negation in terms of the intellectually imbued apprehension of true existence.

Tsongkhapa makes the provocative point that since this type of ultimate existence means a conception that a thing can withstand ultimate analysis by a rational consciousness, it is clear that this type of rational consciousness cannot be a consciousness that ordinary sentient beings innately have from beginningless time. Therefore, from Tsongkhapa's viewpoint, it is just a type of conception of existence that is not subtle enough to explain why all beings innately see things as truly established. For this reason, he describes this type of apprehension of existence as an intellectually imbued apprehension of true existence, because it is acquired through intellectual endeavor:¹⁵⁹

Therefore, although whatever exists ultimately in the latter sense [that is, as

¹⁵⁸ It seems that although the opponent would agree that Kamalaśīla's passage is implicitly stating an ultimate establishment, it does not appear that the opponent would agree with Tsongkhapa that it is an object of negation that should be refuted by a rational consciousness. Rather, the opponent might posit that that which can withstand ultimate analysis is the mode of existence of emptiness. Further issues on this topic will be discussed in another study.

¹⁵⁹ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 193-194. The Tibetan is from Tsong kha pa, *Illumination of the Thought*, 131-132.

apprehension of true existence—from another specific passage in Kamalaśīla's *Illumination of the Middle*.

Identification of the object of negation in terms of the innate apprehension of true existence

The source of the controversy centers on Tsongkhapa's declaration that he has found the other wing of the pair—the object of negation in terms of the innate apprehension of true existence—"clearly" but implicitly stated in Kamalaśīla's *Illumination of the Middle*. We see here that Tsongkhapa speaks with very strong confidence that only Kamalaśīla's text, among the entire range of treatises composed by Svātantrikas, "clearly" identifies the object of negation in terms of the innate apprehension of true existence:¹⁶⁰ (bold mine)

A **clear** identification of the object of negation [in terms of the innate apprehension of true existence]¹⁶¹ does not emerge in other reliable sourcebooks of the Svātantrika School, but the existence that is the opposite of the mode of conventional existence described in Kamalaśīla's *Illumination of the Middle* is to be known as ultimate or true existence, and, therefore, let us explain it that way.

རང་རྒྱུད་པའི་གཞུང་ཁྱད་སྤངས་སྤུས་གཞན་ལས་ཁདེན་འཛིན་ལྷན་སྦྲེས་ཀྱི་དབང་དུ་བྱས་པའི་དགག་
བྱ་ངོས་འཛིན་གསལ་བར་མི་འབྱུང་ལ། དབུ་མ་སྣང་བ་ལས་ཀྱན་རྫོབ་དུ་ཡོད་ཚུལ་བཤད་པའི་བསྐྱོག་

¹⁶⁰ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 189.

¹⁶¹ The bracketed material is provided from context.

ཐུགས་ཀྱི་ཡོད་པ་ནི་དོན་དམ་པར་རམ་བདེན་ཡོད་ཏུ་ཞེས་པས་དེ་ལྟར་བཤད་ན།¹⁶²

In this short description preceding a passage from Kamalaśīla's *Illumination of the Middle*, Tsongkhapa makes three points:

- Conventional existence: Tsongkhapa asserts that the object of negation in terms of the innate apprehension of true existence is found in Kamalaśīla's text only in a specific discussion of the mode of conventional existence of phenomena.
- Clearly but implicitly: From Tsongkhapa's viewpoint, this type of object of negation is "clearly" stated in this passage, but can only be found by taking the opposite of a specific statement—that is, he sees it as stated implicitly—within the cited passage about conventional existence.
- Uniqueness of Kamalaśīla's *Illumination of the Middle*: Tsongkhapa is very confident that Kamalaśīla's *Illumination of the Middle* is the only text among all Svātantrika texts that contains a "clear" identification of the object of negation in terms of the innate apprehension of true existence.

These three points constitute all of the necessary conditions for Tsongkhapa to prove that the identification of the innate apprehension of true existence is "clearly" discovered only in Kamalaśīla's *Illumination of the Middle*. However, Tsongkhapa's research would be undermined if a passage that similarly discusses the conventional mode of existence can be found in any Svātantrika text other than Kamalaśīla's treatise. This potential weakness

¹⁶² Tsong kha pa, *Illumination of the Thought*, 130.

of Tsongkhapa's argument is where Jetsünpa and Gungru Chöjung's criticisms and Jamyang Shaypa's argument against them center, as we will see in Chapter 3.

Let me explain the source of the dispute by describing how Tsongkhapa adapts the passage from Kamalaśīla's text to his thought about the object of negation in terms of the innate apprehension of true existence. This is the passage that Tsongkhapa cites from Kamalaśīla's *Illumination of the Middle*.¹⁶³

A mistaken awareness that superimposes—on things that in reality [or ultimately] are natureless—an aspect opposite to that [naturelessness] is called an "obscurer" (*kun rdzob, samvṛti*) because it obstructs [itself] from [perception of] suchness or because it veils [other awarenesses] from

¹⁶³ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 191. The Tibetan is from Tsong kha pa, *Illumination of the Thought*, 130. The cited passage in Tsongkhapa's *Illumination of the Thought* is compared with Kamalaśīla, *Illumination of the Middle*, 228b.1-228b.3. The passage Tsongkhapa cites is slightly different from the passage from Kamalaśīla's *Illumination of the Middle* in the Dege edition (*sde dge*) edition (See *ibid.*, 228a.7-228b.3.). I mark Tsongkhapa's unique reading with bracketed inserts. I see two possibilities as to Tsongkhapa's unique citation. First, he may have relied on his memory, producing insignificant changes in the quotation: for example, *bzlog pa* → *ldog pa*. Second, he un/intentionally inserted a few words and modified the tense if necessary so that the passage supports his system and helps readers to agree with him. For example, he inserts *mthong ba* (to see) after *nye bar bstan pa* and *nye bar ston pa*, and changes the tense of *nye bar ston pa*, present tense to *nye bar bstan pa*, past participle:

དངོས་པོ་ཡང་དག་པ་ལོ་བོ་ཉིད་མེད་པ་དག་ལ་ཡང་དེ་ལས་བསྐྱུག་པ་[→སྐྱུག་པ་]འི་རྣམ་པར་སྒྲོ་འདོགས་པར་
འཁྱུལ་པའི་སྒྲོ་གང་ཡིན་པ་དེ་ནི་ཀུན་རྫོབ་ཅས་བྱ་སྟེ། འདིའམ་འདིས་དེ་ཁོ་ན་ཉིད་ཀུན་ཏུ་སྒྲིབ་པ་ལྟ་བུར་བྱེད་
འགོགས་པ་ལྟ་བུར་བྱེད་པའི་ཕྱིར་རོ། །དེ་སྐད་དུ་མདོ་ལས་ཀྱང་། དངོས་རྣམས་སྒྲོ་བ་ཀུན་རྫོབ་ཏུ། །དམ་པའི་དོན་ཏུ་
རང་བཞིན་མེད། །རང་བཞིན་མེད་ལ་འཁྱུལ་པ་གང་། །དེ་ནི་ཡང་དག་ཀུན་རྫོབ་འདོད། །ཅས་གསུངས་སོ། །དེ་ལས་
བྱུང་བའི་ཕྱིར་དཔེ་ཉེ་བར་བསྟན་པ་[མཐོང་བ་]འི་དངོས་པོ་བརྟན་པ་ཐམས་ཅད་ནི་ཀུན་རྫོབ་པ་ཁོ་ནའོ་ཞེས་
བྱའོ། །དེ་ཡང་ཐོག་མ་མེད་པའི་འཁྱུལ་པའི་བག་ཆགས་ཡོངས་སུ་སྦྱིན་པའི་དབང་གིས་བྱུང་ལ། དེས་ཀྱང་སྟོག་
ཆགས་ཐམས་ཅད་ལ་ཡང་དག་པར་དངོས་པོའི་དོན་ཉིད་[→བདག་ཉིད་]ལྟ་བུར་ཉེ་བར་སྟོན་
པར་[→ཉེ་བར་བསྟན་པ་མཐོང་བ་]འཁྱུར་ཏེ། དེའི་ཕྱིར་དེ་དག་གི་བསམ་པའི་དབང་གིས་དངོས་པོ་བརྟན་པའི་
དོན་ཐམས་ཅད་ནི་ཀུན་རྫོབ་ཏུ་ཡོད་པ་ཁོ་ནའོ་ཞེས་བྱའོ།

perception of suchness. [The *Descent into Laṅkā*] *Sūtra* also says:

The production of things [exists] conventionally/obscurationally (*kun rdzob tu, saṃvṛtyā*);

Ultimately it lacks inherent existence.

That [consciousness] mistaken with regard to the lack of inherent existence

Is asserted as the obscurer of reality (*yang dag kun rdzob, satyaṃ saṃvṛti*).

All false things seen [by sentient beings] displayed by that [mistaken awareness] due to having arisen from it are called "just obscurational." Moreover, that [mistaken awareness] arises through the maturation of predispositions [established] by beginningless mistake. Also by means of that [mistaken awareness] all living beings see [phenomena] displayed as if they had an inherent nature in reality. Therefore, all entities of false things—[existing] through the power of those [living beings'] mentations—are said "only to exist conventionally/obscurationally."¹⁶⁴

དངོས་པོ་ཡང་དག་པར་ངོ་བོ་ཉིད་མེད་པ་དག་ལ་ཡང་དེ་ལས་ཚྲོག་པའི་ནམ་པར་སྒྲོ་འདོགས་པའི་
འབྲུལ་པའི་སྒྲོ་གང་ཡིན་པ་དེ་ནི་ཀུན་རྫོབ་ཅེས་བྱ་སྟེ། འདིའམ་འདིས་དེ་ཁོ་ན་ཉིད་སྒྲིབ་པ་ལྟ་བུར་

¹⁶⁴ "To exist conventionally" can be read in two ways: Established by conventional valid cognitions or established by ignorance.

བྱེད། འགེབས་པ་ལྟ་བུར་བྱེད་པའི་ཕྱིར་རོ། །དེ་རྒྱུ་དུ་མདོ་ལས་ཀྱང། དངོས་ནམས་སྐྱེ་བ་ཀུན་རྫོབ་
 ཏུ། །དམ་པའི་དོན་དུ་རང་བཞིན་མེད། །རང་བཞིན་མེད་ལ་འབྱུལ་བ་གང་། །དེ་ནི་ཡང་དག་ཀུན་
 རྫོབ་འདོད། །ཅེས་གསུངས་སོ། །དེ་ལས་བྱུང་བའི་ཕྱིར་དེས་ཉེ་བར་བསྟན་པ་མཐོང་བའི་དངོས་པོ་
 བརྩན་པ་ཐམས་ཅད་ནི་ཀུན་རྫོབ་པ་ཁོ་ན་ཡིན་ཞེས་བྱའོ། །དེ་ཡང་ཐོག་མ་མེད་པའི་འབྱུལ་པའི་བག་
 ཆགས་ཡོངས་སུ་སྒྲིན་པའི་དབང་གིས་བྱང་ལ། །དེས་ཀྱང་སྟོག་ཆགས་ཐམས་ཅད་ལ་ཡང་དག་པར་
 དངོས་པོའི་ངོ་བོ་ཉིད་ལྟ་བུར་ཉེ་བར་སྟོན་པར་འགྱུར་ཏེ། །དེའི་ཕྱིར་དེ་དག་གི་བསམ་པའི་དབང་གིས་
 དངོས་པོ་བརྩན་པའི་ངོ་བོ་ཐམས་ཅད་ནི་ཀུན་རྫོབ་ཏུ་ཡོད་པ་ཁོ་ནའོ་ཞེས་བྱའོ།

In this passage, Kamalaśīla uses three terms around which Tsongkhapa bases his creative construction of a subtler object of negation.

Mistaken awareness ('*khrol ba'i blo*). According to Kamalaśīla, this mistaken awareness is congenitally embedded in all sentient beings "through the maturation of predispositions [established] by beginningless mistake." Since this mistaken awareness veils living beings from seeing the suchness of things, it is also named "obscurer" (*kun rdzob*), and the things falsely superimposed by this obscurer are called "obscurationals" (*kun rdzob pa*).

All false things (*dnegos po brdzun pa thams cad*). Kamalaśīla explains that the false things are "obscurationals" (*kun rdzob pa*) because their reality has been obscured through the power of mistaken awareness since beginningless time. Hence, he explains that these obscurationals are "displayed as if they had an inherent nature in reality,"

which is the description of true existence in the system of the Geluk sect. Although it appears that Kamalaśīla discusses the beginningless interactions between obscurer and obscurational in this passage, the two meanings of "exist conventionally" prompt two quite different explanations of the last sentence.

The last statement in the passage from Kamalaśīla's treatise:

Therefore, all entities of false things—[existing] through the power of those [living beings'] mentations—are said "only to exist conventionally/obscurationally."

is, for Tsongkhapa's Svātantrika system, the crucial part since he brings out the identification of the object of negation in terms of the innate apprehension of true existence by means of reversing the meaning of this sentence.

In order to know the meaning of "exist conventionally" in the above statement, it is essential to know where and in which context the passage is located among the many topics that Kamalaśīla presents in his *Illumination of the Middle*. According to Ichigō's synopsis, the passage is located at the beginning of a series of discourses regarding the meaning of "conventional,"¹⁶⁵ refuting the Cittamātrins who criticize the Mādhyamikas as

¹⁶⁵ Jamyang Shaypa also opines that Kamalaśīla examines the meaning of "conventional" in twelve ways. The twelve meanings of "conventional" according to Ichigō's synopsis are: (D. means *sde dge* edition)

1. That all do not ultimately exist [in the sense of not truly existing] is called conventionally existing...D.228a.6-.
2. Existing inherently is called conventionally existing...D.229a.7-.
3. Not having done analysis is called conventional...D.229b.5-.
4. The world's renown [that is, consensus in the world] is called conventional, and established by the world's renown is called conventionally existing...D.230a.2-.

nihilists for their assertion "All things do not exist."¹⁶⁶ In response, Kamalaśīla explains that the existence of false things, or obscurationals, is acceptable as long as they are not analyzed, when, after the passage cited above, Kamalaśīla goes on to say:¹⁶⁷

Also, these [obscurationals] are not natures of actualities in reality because appearances in that manner [that is, as if they had a nature in reality] are not suchness. Furthermore, [obscurationals] are also not utter non-existents, like the horns of a rabbit, because of appearing as acceptable (*dga' ba*) aspects when not analyzed.

དངོས་པོ་བརྒྱན་པའི་ངོ་བོ་ཐམས་ཅད་ (or ཀུན་རྫོབ་ཏུ་ཡོད་པ་ཁོ་ན་)། འདི་དག་ཡང་དག་པར་
དངོས་པོའི་ངོ་བོ་ཉིད་ཀྱང་མ་ཡིན་ཏེ། ཇི་ལྟར་སྣང་བ་དེ་ཁོ་ན་ཉིད་མ་ཡིན་པའི་ཕྱིར་རོ། རི་བོང་གི་

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5. Illusion is called conventional, and established as like an illusion is called conventionally existing...D.230a.6-.
 6. Mere name and term are called conventional, and merely posited by name and term is called conventionally existing...D.230b.3-.
 7. Sound-generalities [or generic images based just on terms] are called conventional, and existing as a sound-generalality is called conventionally existing...D.231b.2-.
 8. Meaning-generalities [or generic images based on the meaning of a term] are called conventional, and existing as a meaning generalality is called conventionally existing...D.232a.6-.
 9. Instability due to not remaining for more than a moment is called conventional, and existing that way is called conventionally existing...D.232b.2-.
 10. Untrue is called conventional, and existing that way is called conventionally existing...D.232b.6-.
 11. Valid cognition or non-valid cognition is called conventional, and established that way is called conventionally existing...D.233a.2-.
 12. Forms, feelings, and so forth are called conventional, and existing as them is called conventionally existing...D.233a.6-233b.1.

See Jeffrey Hopkins, *Maps of the Profound: Jam-Yang-Shay-Ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality* (Ithaca, NY: Snow Lion Publications, 2003), 367-368; Ichigō Masamichi, "カマラシーラ著『中観の光』和訳研究(1) (A Study and Annotated Japanese Translation of the *Mādhyamaka-Āloka* of Kamalaśīla (1))," *Acta Humanistica et Scientifica Universitatis Sangio Kyotensis* XX, no. 2 (March, 1991): 265-272.

¹⁶⁶ Kamalaśīla, *Illumination of the Middle*, 228a.6-228a.7.

¹⁶⁷ *Ibid.*, 228b.3-228b.4.

ར་བཞིན་དུ་གཏན་མེད་པའི་ངོ་བོ་ཉིད་ཀྱང་མ་ཡིན་ཏེ། །མ་བརྟགས་ན་དགའ་བའི་རྣམ་པར་སྤང་
བའི་བྱུང་རོ།

In this passage, Kamalaśīla explains that "exist conventionally/obscurationally" has two ramifications. On the one hand since obscurationalists are in a disguised mode of appearance, they are not suchness; on the other hand, they are not utterly non-existent because when they are not analyzed, they are acceptable.

Since Kamalaśīla's first response among a series of examinations of the meaning of "conventional" is to refute the Cittamātrins' misunderstanding that the Mādhyamikas deny the existence of anything, this may be a key to seeing why Tsongkhapa creatively reads it the way he does. About “mentations,” he says:¹⁶⁸

The "mentations" of those living beings are not just conceptual consciousnesses but also are to be taken as non-conceptual consciousnesses.

སྒྲིག་ཆགས་དེ་དག་གི་བསམ་པ་ནི་རྟོག་པ་ཁོ་ན་མིན་གྱི། རྟོག་མེད་གྱི་ཤེས་པ་ལ་ཡང་བྱ་རྟེ།

Here, he indicates that mentations are conceptual and non-conceptual awarenesses, and in a later passage he adds that they are not harmed by valid cognitions:¹⁶⁹

Moreover, those posited through the force of an awareness that are not damaged by valid cognition are asserted as existing in conventional terms.

¹⁶⁸ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 192.

¹⁶⁹ Hopkins, *ibid.*, 198. The Tibetan is from Tsong kha pa, *Illumination of the Middle*, 134.

དེ་ཡང་ཚད་མས་མི་གཞོན་པའི་སྒྲིབ་དབང་གིས་བཞག་པ་རྣམས་ཐ་སྙད་དུ་ཡོད་པར་འདོད་ཀྱི།

Therefore, according to him, mentations are awarenesses that cannot be damaged by valid cognition and are conceptual and non-conceptual consciousnesses.¹⁷⁰ In this way, Tsongkhapa reformulates Kamalaśīla's last statement:

Therefore, all entities of false things—[existing] through the power of those [living beings'] mentations—are said "only to exist conventionally/obscurationally."

to reveal what he sees as Kamalaśīla's actual meaning:

Therefore, all entities of false things [existing] through the power of those [living beings'] non-conceptual and conceptual awarenesses that are not damaged by valid cognitions are said "only to exist conventionally."

¹⁷⁰ Therefore, these awarenesses include prime cognitions (*tshad ma*, *pramāṇa*) and subsequent cognitions (*bcad shes*, *paricchinna-jñāna*), but whether correctly assuming consciousnesses (*yid dpyod*) can be valid cognitions needs to be analyzed. A 19th century Mongolian scholar Ngag-wang-khe-drup (*ngag dbang mkhas grub*, 1779-1838) explains that mentations are:

The six collections of consciousness that are undamaged awarenesses positing forms and so forth...

སྒྲིབ་ཆགས་དེ་དག་གི་གཟུགས་སྒྲིབ་པའི་སྒྲིབ་ཀྱི་རྣམ་ཤེས་ཚགས་དུག་སྟེ་བསམ་པའི་དབང་གིས་

See *ngag dbang mkhas grub*, *The Lamp of Words Clarifying the Challenges by the Mind-Only School and Responses by the Middle School Stemming from the Mode of Conventional Existence and Clarifying the Eleven Modes of Conventional Existence Briefly Explained* [by 'Jam dbyang bzhad pa] (*dbu sems kyis kun rdzob tu yod tshul las brtsams pa'i rtsod lan dbu ma snang ba las byung ba rnam dang bsdus nas bshad pa'i kun rdzob tu yod tshul bcu gcig gsal bar byed pa'i tshig gi sgron ma*), in *gsung 'bum/_ngag dbang mkhas grub*, TBRC W16912.5 (Leh, India: S. W. Tashigangpa, 1972-1974), 4b.6, [http://tbrc.org/link?RID=O1JT599|O1JT5991JT736\\$W16912](http://tbrc.org/link?RID=O1JT599|O1JT5991JT736$W16912).

However, it seems that Tsongkhapa's ascription of the meaning of "exist conventionally" differs from Kamalaśīla's thought in his second presentation of the meaning of *saṃvṛti* (*kun rdzob*).¹⁷¹ Just three sentences later, Kamalaśīla offers this explanation:

Also, with regard to the proposition that "[All things are] conventionally/obscurationally produced" and so forth [that is to say, "and are not ultimately produced"], it is asserted that the meaning is this:

Because the aforementioned mistaken entity—the obscurer (*kun rdzob, saṃvṛti*)—displays all things as if produced even though in reality they are not produced, it is said that due to the power of [all living beings'] mentations things are conventionally/obscurationally produced.

Therefore, the Buddha [in the *Descent into Laṅkā Sūtra*] says "The production of things [exists] conventionally/obscurationally (*kun rdzob tu, saṃvṛtyā*)."

ཁག་ཡང་ཀུན་རྫོབ་ཏུ་སྐྱེ་ཞེས་བྱ་བ་ལ་སོགས་པ་སྤྲུལ་བ་དེ་ལ་ཡང་དོན་ནི་འདི་ཡིན་པར་བརྟེན་པར་
འདོད་དེ། ཁག་གི་ཕྱིར་ཀུན་རྫོབ་འབྱུང་པའི་ངོ་བོ་རི་སྐད་བཤད་པས་དངོས་པོ་རྣམས་ཡང་དག་པར་
སྐྱེ་བ་མེད་ཀྱང་། སྐྱེ་བ་ལྟ་བུར་ཉེ་བར་སྟོན་པར་བྱེད་པ་དེའི་ཕྱིར་དེ་དག་གི་བསམ་པའི་དབང་གིས་
དངོས་པོ་རྣམས་ཀུན་རྫོབ་ཏུ་སྐྱེའོ་ཞེས་བྱའོ། །དེ་ཉིད་ཀྱི་ཕྱིར་བཙམ་ལྡན་འདས་ཀྱིས། དངོས་རྣམས་སྐྱེ་
བ་ཀུན་རྫོབ་ཏུ། ཞེས་གསུངས་སོ།

¹⁷¹ Kamalaśīla, *Illumination of the Middle*, 229a.7-229b.1.

While explaining the meaning of "all things are conventionally/obscurationally produced," Kamalaśīla attributes the meaning of “mentations” and "exist conventionally/obscurationally" quite differently from Tsongkhapa's reading. In the reason clause, Kamalaśīla says that the obscurer—that is, the mistaken entity—deceivingly projects all things as if they are produced, although they are not produced in reality. Because of that, it is said that through the power of the mentations of all living beings, all things are obscurationally seen as if they are produced. He seems to be saying that the validly established existence of all false things—obscurationals—can be denied since he seems to be saying that they exist conventionally (or obscurationally) from only the viewpoint of an obscurer—a mistaken awareness.¹⁷²

¹⁷² I have found another piece of counter-evidence disagreeing with Tsongkhapa's reading of Kamalaśīla's passage in his *Illumination of the Middle*; it is from his *Difficult Points of [Śāntarakṣita's] Ornament for the Middle (dbu ma rgyan gyi dka' 'grel)* where he explicates stanza 63ab in Śāntarakṣita's text:

Therefore, these things hold
 Only the character of the conventional.
 དེ་ཕྱིར་དངོས་པོ་འདི་དག་ནི།
 ཀུན་རྫོབ་ཁོ་ནའི་མཚན་ཉིད་འཛིན།

Expanding on the meaning of the stanza, Kamalaśīla says: (emphasis mine)

[Someone] thinks: If these things ultimately do not have an inherent nature, well then implicitly what is their character?

[Answer: Śāntarakṣita] states "Therefore, these things..." and so forth. Since mistaken awarenesses obstruct the suchness of things, all mistaken awarenesses are obscurers. Because of abiding as entities imputed through the power of mentations that are mistaken awarenesses, those that exist in this way are obscurationals.

གལ་ཏེ་དངོས་པོ་འདི་དག་དོན་དམ་པར་རང་བཞིན་མེད་ན། འོ་ན་ཤུགས་ཀྱིས་འདི་དག་གི་མཚན་ཉིད་ཅི་ཞིག་
 ཡིན་པར་འགྱུར་སྟེ་མ་ལ། དེའི་ཕྱིར་དངོས་པོ་འདི་དག་ནི་ཞེས་བྱ་བ་ལ་སྟགས་པ་སྟོན་ཏེ། འཁྱུལ་པའི་སྟོན་དངོས་
 པོའི་དེ་ཁོ་ན་ཉིད་བསྐྱབས་པས་སྟོ་འཁྱུལ་བ་ཐམས་ཅད་ནི་ཀུན་རྫོབ་ཡིན་ནོ། འཁྱུལ་པའི་སྟོའི་བསམ་པའི་དབང་
 གིས་བརྟགས་པའི་བདག་ཉིད་དུ་གནས་པའི་ཕྱིར་དེ་ལ་ཡོད་པ་ནི་ཀུན་རྫོབ་པ་ཡིན་ནོ།

Despite Kamalaśīla's own reading of the statement in his *Illumination of the Middle*, interestingly enough, Tsongkhapa ignores Kamalaśīla's explanations. Rather, he puts stress on his own presentation which is opposite from Kamalaśīla's stance in his second explanation. For in explaining what he claims is Kamalaśīla's position, Tsongkhapa says:¹⁷³

False things—that do not exist ultimately but are posited as existing through the force of those two [conceptual and nonconceptual consciousnesses]—exist only conventionally. This is the meaning of the statement in the [*Descent into Laṅkā Sūtra*], "The production of things [exists] conventionally/obscurationally (*kun rdzob tu, saṃvṛtyā*).\" Moreover, this does not mean that [such falsities] exist conventionally in the sense of existing for an obscurer (*kun rdzob, saṃvṛti*) that is an apprehender of true existence.

དེ་གཉིས་ཀྱི་དབང་གིས་ཡོད་པར་བཞག་པའི་དོན་དམ་བར་ཡོད་པ་མིན་པའི་དངོས་པོ་བརྟུན་པ་
 རྣམས་ཀྱན་རྫོབ་ཁོ་ནར་ཡོད་པ་ནི། དངོས་རྣམས་སྐྱེ་བ་ཀྱན་རྫོབ་ཏུ། ཞེས་པའི་དོན་ཏེ། དེ་ཡང་བདེན་
 འཛིན་གྱི་ཀྱན་རྫོབ་ཏུ་ཡོད་པའི་དོན་མིན་ནོ།

Here, Tsongkhapa is warning strongly that the reading of the line of the stanza from the

Here again, Kamalaśīla calls "mentations" "mistaken awarenesses" leaving no room for identifying them as "non-conceptual and conceptual awarenesses that are not damaged by valid cognitions" as Tsongkhapa does. For the Tibetan text, see Śāntarakṣita and Kamalaśīla, *Madhyamakālamkāra of Śāntarakṣita: With His Own Commentary or Vṛtti and with the Subcommentary or Pañjikā of Kamalaśīla*, critically ed. by Ichigō Masamichi (Kyoto, Japan: Kyoto Sangyo University, 1985), 196-197.

¹⁷³ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 192. The Tibetan is from Tsong kha pa, *Illumination of the Thought*, 131.

Descent into the Laṅkā Sūtra—that is, "exist conventionally/obscurationally"—should not be read as a description of a false mode of positing the existence of things. Whereas Kamalaśīla in his second explanation identifies mentations as mistaken awarenesses, or obscurers, that display things as produced in reality, Tsongkhapa identifies mentations as conceptual and nonconceptual awarenesses that are not damaged by valid cognitions, perhaps in accord with Kamalaśīla's first explanation where he says that things are not non-existent.

Although Tsongkhapa speaks as though his discovery is firmly grounded in passages from Kamalaśīla's *Illumination of the Middle*, he neither cites nor adopts the meaning of the passage from the *Descent into the Laṅkā Sūtra* as explained by Kamalaśīla. Rather, muting Kamalaśīla's voice by means of not citing his explanation of this sūtra passage discordant with his own system, now Tsongkhapa can conveniently make the statement in dependence upon his own reading of "mentations" that Kamalaśīla's *Illumination of the Middle* "clearly" shows exactly what he wants to see.

Extracting the object of negation in terms of the innate apprehension of ultimate/true existence

Tsongkhapa is confident that the passage he cites from Kamalaśīla's *Illumination of the Middle* contains all the conditions necessary to satisfy the description of an innate apprehension of true existence. According to him, only this passage discusses conventional existence such that its implicit reading yields a picture of the object of negation in terms of the innate apprehension of true existence. This innate mode of

apprehension of true existence is not acquired through studying scripture or reasoning, since all living beings innately apprehend things as truly existent "through maturation of predispositions by beginningless mistake," as Kamalaśīla himself puts it.

To prove that this passage from Kamalaśīla's *Illumination of the Middle* states the object of negation in terms of the innate apprehension of true existence, Tsongkhapa casts the aforementioned controversial statement:

All entities of false things—[existing] through the power of those [living beings'] mentations—are said "only to exist conventionally/obscurationally."

དེ་དག་གི་བསམ་པའི་དབང་གིས་དངོས་པོ་བརྟུན་པའི་ངོ་བོ་ཐམས་ཅད་ནི་ཀུན་རྫོབ་ཏུ་ཡོད་པ་ཞི་
ནའོ་ཞེས་བྱའོ།

into his own terms so that the implicit meaning of the statement—that is, the object of negation in terms of the innate apprehension of true existence—can be articulated. He says:¹⁷⁴

Since this is the case, [in the Autonomy School] "existing in the manner of an objective mode of abiding without being posited through appearing to an awareness, or through the force of an awareness" is to truly exist, to ultimately exist, and to exist as [the object's own] reality, and apprehending such is an innate apprehension of true existence.

¹⁷⁴ Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 192. The Tibetan is from Tsong kha pa, *Illumination of the Thought*, 131.

དེ་ལྟར་བྱས་ན་སྒོ་ལ་སྤང་བའམ་སྒོའི་དབང་གིས་བཞག་པ་མེན་པར་དོན་གྱི་ཚོད་ལྷགས་སུ་ཡོད་པ་ནི།
 བདེན་པ་དང་དོན་དམ་དང་ཡང་དག་པར་ཡོད་པ་དང་དེར་འཛིན་པ་ནི་བདེན་འཛིན་ལྟན་སྟེས་སོ།

Tsongkhapa's statement can be explained in two parts: the subject's side and ultimate/true existence. First, when we compare the description of the subject's side from both Kamalaśīla's statement about conventional existence and Tsongkhapa's reformulation about ultimate/true existence as the chart below shows, the way that Tsongkhapa deploys Kamalaśīla's statement to reveal the identification of the object of negation in terms of the innate apprehension of true existence becomes evident.

The subject's side:

Kamalaśīla	དེ་དག་གི་	བསམ་བཞི་	དབང་གིས་	X	x
	through the power of those [living beings'] mentations				
Tsongkhapa	X	སྒོ་ལ་སྤང་བའམ་སྒོའི་	དབང་གིས་	བཞག་པ་	མེན་པར་
	without being posited through the force of appearing to an awareness, or through the force of an awareness				

Without being posited through the force of appearing to an awareness, or through the force of an awareness (*blo la snang ba'am blo'i dbang gis bzhang pa min par*). The independence of the object—its true existence—is indicated by "without being posited through the power of appearing to an awareness, or through the force of an awareness." It is as if one's awareness does not influence the existence of the object at all.

The word "without (*min par*)" makes Tsongkhapa's restatement opposite from Kamalaśīla's exposition that things only exist conventionally/obscurationally through the power of mentations. Tsongkhapa understands mentations as Kamalaśīla's prerequisite

for explaining all things as conventionally/obscurationally existing; that is, *without* the power of mentations, nothing would exist conventionally/obscurationally. He does this by changing "through the power of mentations" in Kamalaśīla's statement to "through the power of appearing to an awareness, or through the power of an awareness," thereby emphasizing that mentations are not mistaken awarenesses since they allow things to conventionally exist.

True existence is the very opposite of this conventional existence. Conventional existence itself depends upon the force of mentations—conceptual and non-conceptual awarenesses. On the contrary, true establishment seemingly excludes the role of awarenesses from its appearance. In this way Tsongkhapa signifies that true existence is seemingly dissociated from what appears to an awareness.¹⁷⁵ By bringing in "posited," Tsongkhapa explains that the role of mentations, or awarenesses, is to posit, or certify things as conventionally existent. It means, on the other hand, that true existence is not certified as valid by an awareness.

To construct what ultimate existence would be for Kamalaśīla, Tsongkhapa takes the above meaning of conventional existence and extracts its opposite. Through drawing out the implicit meaning of Kamalaśīla's statement about conventional existence, Tsongkhapa finds a "clear" indication of Kamalaśīla's position on the object of negation in terms of the innate apprehension of true existence.

¹⁷⁵ It does not mean that he excludes all types of consciousness from the appearance of true existence because as Kamalaśīla would agree, true existence appears through the power of an obscurer, or mistaken awareness.

Tsongkhapa's reformulation into ultimate/true existence and its innate apprehension:

Kamalaśīla	དངོས་པོ་བརྒྱན་པའི་ངོ་བོ་ཐམས་ཅད་ནི་	ཀུན་རྫོབ་ཏུ་ཡོད་པ་ཁོ་ནའོ་ཞེས་བྱའོ།	x
	All entities of false things... are said "only to exist conventionally."		
Tsongkhapa	དོན་གྱི་སྣང་ལྷགས་སུ་ཡོད་པ་ནི་	བདེན་པ་....ར་ཡོད་པ་	དང་དེར་འཛིན་པ་ནི་བདེན་འཛིན་ལྷན་སྐྱེས་སོ་
	"existing in the manner of an objective mode of abiding..." is to truly exist...and apprehending such is an innate apprehension of true existence.		

To exist in the manner of an objective mode of abiding (don gyi sdod lugs su yod pa).

Tsongkhapa also converts the status of the object in Kamalaśīla's statement, "All entities of false things... are said 'only to exist conventionally'" into its opposite. He converts "All entities of false things" into the mode of true existence: "existing in the manner of an objective mode of abiding." Also, he converts Kamalaśīla's "only to exist conventionally" into its opposite: "to truly exist." Then, he adds "apprehension of such is an innate apprehension of true existence" to summarize his point.

This converted statement underlines the seeming independence of the object—its true existence—by stating that true existence objectively and independently exists by itself. While a pot exists only in dependence upon an awareness, or a mentation according to Tsongkhapa's reading, a truly existent pot would not depend on any valid awareness, or mentation, but on a mistaken awareness, or an obscurer. Thus we can speculate that for Tsongkhapa, the implicit way of strictly reading Kamalaśīla's statement would be:

All entities of [non-]false things—[without being posited] through the power of those [living beings'] mentations—are said "only to exist [truly]."

ཁྱོག་ཆགས་ཐམས་ཅད་ཀྱི་དག་གི་བསམ་པའི་དབང་གིས་བཞག་པ་མ་ཡིན་པར་དངོས་པོ་བརྟན་པ་
མ་ཡིན་པའི་དོ་བོ་ཐམས་ཅད་ནི་བདེན་པར་ཡོད་པ་ཁོ་ནའོ་ཞེས་བྱའོ།

This reading of Tsongkhapa merely reflects just one aspect of the meanings of "exist conventionally" in Kamalāśīla's system, but for Tsongkhapa, this is what Kamalāśīla subconsciously intended to explain by the statement. Unlike the object of negation in terms of the intellectually imbued apprehension of true existence that is only apprehended in dependence upon scriptures and/or reasonings, this type of true existence is innately and beginninglessly apprehended by all beings. Due to this, Tsongkhapa says that this innate apprehension of true existence is a subtler mode of misapprehension, and its object can be called the object of negation in terms of the innate apprehension of true existence.

Conclusion

To summarize, in Kamalāśīla's *Illumination of the Middle* Tsongkhapa finds, or creates, a second object of negation in the Svātantrika School through arguing for an implicit meaning of the passage discussed above. As we have seen, Tsongkhapa explains that Kamalāśīla describes the object of negation in terms of the intellectually imbued apprehension of true existence as part of an implicit meaning of his statement on the

ultimate-non-establishment of things. However, this type of object of negation cannot explain why ordinary sentient beings who do not learn tenet systems cannot achieve full enlightenment. As explained above, Tsongkhapa asserts through his unique reformulation of a particular statement that only Kamalaśīla "clearly" identifies the innate misapprehension of true existence—the cause preventing all living beings from seeing suchness.

Tsongkhapa is confident that his examination of Kamalaśīla's *Illumination of the Middle* is the only place where the object of negation in terms of the innate apprehension of true existence can be found. This assertion, however, could damage Tsongkhapa's authority if anyone were to find other examples identifying the same concept in another Svātantrika source text; it would show that Tsongkhapa's scholarship was not flawless. This is the issue that three Geluk monastic textbook authors - Jetsun Chökyi Gyeltsen, Gungru Chökyi Jungné, and Jamyang Shaypa—debate through the unique textual-educational traditions preserved in the monastic colleges in Drepung and Sera monasteries.

Chapter 3: The Relation between the Two Types of Object of Negation: Refutation of Taktshang, the Translator

Introduction

In the previous chapter, I discussed the way Tsongkhapa establishes the two types of object of negation in the Svātantrika-Mādhyamika School by means of creatively arguing for the innate apprehension of true existence being in fact identified by Kamalaśīla in his *Illumination of the Middle*. Given that, how do these two types of object of negation—the intellectually imbued and innate apprehensions of true existence—relate to each other? Is the intellectually imbued apprehension of true existence utterly different from the innate apprehension of true existence, or not? In the seventh refutation in the part of refuting others' system in the general section on the identification of object of negation in the Mādhyamikas, Jamyang Shaypa answers this question through refuting the Translator Taktshang Sherap Rinchen's (*stag tshang lotswā shes rab rin chen*, 1405-?).

Tsongkhapa asserts that by only negating the intellectually imbued apprehension of true existence the innate apprehension of true existence cannot be undermined. Based on Tsongkhapa's assertion, Taktshang criticizes that if these two types of object of negation are utterly separate, the negation of the intellectually imbued apprehension of true existence cannot help to damage the innate apprehension of true existence, and hence, Tsongkhapa's assertion is not logically feasible. Regarding this criticism, Jamyang

Shaypa points out that Taktshang does not understand the significance of “only” in Tsongkhapa’s statement.

When a debate is introduced in a treatise written for a particular sect like Jamyang Shaypa’s *Decisive Analysis of the Middle*, the opponent’s assertion often does not accurately represent the actual position of the opponent. However, by presenting Tsongkhapa’s position and Taktshang’s criticism in each other’s texts, I will examine and demonstrate how Tsongkhapa’s presentation of the object of negation is misunderstood by Taktshang, and how Taktshang’s assertion is accurately dealt with in Jamyang Shaypa’s refutation. Tsongkhapa does not assert that the two types of misapprehension of true existence are *utterly* different in the sense that the innate apprehension of true existence can be negated by the same reasoning repudiating the intellectually imbued apprehension of true existence. However, this is (intentionally or unintentionally) misunderstood by Taktshang. In this seventh debate, which is the focus of this chapter, Jamyang Shaypa points out Taktshang’s logical fallacy stemming from his negligence of “only” in Tsongkhapa’s position. In presenting the course of debate, I will also reveal Jamyang Shaypa’s strategy of logically deducing an unwanted consequence that Taktshang is logically forced to accept from Taktshang’s own assertion.

In this seventh refutation of the General Section of the identification of the object of negation,¹⁷⁶ Jamyang Shaypa presents how Taktshang in his *Freedom from Extremes through Knowing All Tenets* (*grub mtha' kun shes nas mtha' bral sgrub pa*) incorrectly describes Tsongkhapa's idea of the object of negation:¹⁷⁷

Moreover, with respect to the statement in Tsongkhapa's *Explanation* [of (*Candrakīrti's*) "*Entry to (Nāgārjuna's) 'Treatise on the Middle'*"] and so forth that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly, the Translator Taktshang [incorrectly] says that **this is not logically feasible** because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.

[*Our response:*] There is no entailment [that if even among innate awarenesses there are apprehensions of permanence and of former and later (phenomena) as one, **Tsongkhapa's statement that** refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly **is not logically feasible,**] because there is something eliminated by "only." Well, for

¹⁷⁶ This seventh refutation corresponds to Jamyang Shaypa's seventeenth and eighteenth replies in his Great Exposition of Tenets to Taktshang's criticism of Tsongkhapa's system regarding the object of negation.

¹⁷⁷ According to Maher, Jamyang Shaypa composed his root text for the *Great Exposition of Tenets* in 1689 and finished its commentary in 1699. Also the main text of this dissertation, the *Decisive Analysis of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle',"* is written in 1695. Therefore, it is possible that Jamyang Shaypa composed the *Great Exposition of Tenets* and the *Decisive Analysis* simultaneously. See Derek Frank Maher, "Knowledge and Authority in Tibetan Middle Way Schools of Buddhism" (PhD diss., University of Virginia, 2003), 123-126.

him, it [absurdly] follows that whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent because an innate apprehension of permanence apprehends in that way [that is to say, in accordance with the Forders' superimposition that the self is permanent]. You have accepted the reason [that an innate apprehension of permanence apprehends in that way, that is to say, in accordance with the Forders' superimposition that the self is permanent].

If you accept [that whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent], it [absurdly] follows that in the continuums of those who are not involved in tenet systems such as animals and so forth, there is apprehension that the self is permanent in the sense of not being produced from causes and conditions because [in the continuums of those who are not involved in tenet systems such as animals and so forth,] there is apprehension that the self is permanent in the sense of not disintegrating until death. The reason [that is, that in the continuums of those who are not involved in tenet systems such as animals and so forth there is apprehension that the self is permanent in the sense of not disintegrating until death,] is easy [to establish]. If you accept [that in the continuum of animals not engaged in tenet systems, there is apprehension that the self is permanent in the sense of

not being produced from causes and conditions], it [absurdly] follows that it is not logically feasible for [Candrakīrti's] the root text [*Entry to (Nāgārjuna's) Treatise on the Middle*] to say:¹⁷⁸

This non-produced permanent [self imputed by Forders] is not
perceived

By those spending many eons as animals,

[Yet consciousnesses conceiving "I" are seen to operate in them.

Hence, there is no self other than the aggregates].

Moreover, it [absurdly] follows that although the Vaibhāṣikas and the Sautrāntikas and so forth have not entered the Madhyamaka [view], they can harm the conceived object of the apprehension of true existence because [according to you] your thesis [that Tsongkhapa's statement—"Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly"—is not logically feasible] is logically feasible.

¹⁷⁸ VI.125ab. Hopkins, *Maps of the Profound*, 648. Citation is lengthened in order to contrast two different views of permanence. The whole stanza is:

VI.125

གང་དག་དུད་འགྲོ་བསྐལ་མང་བརྒྱལ་གྱུར་པ།
 དེས་ཀྱང་མ་སྐྱེས་རྟག་འདི་མ་མཐོང་ལ།
 ངར་འཛིན་དེ་དག་ལ་ཡང་འཇུག་མཐོང་སྟེ།
 དེས་ན་སྤང་བོ་ལས་གཞན་བདག་འགའ་མེད།

See Candrakīrti, *dbu ma la 'jug pa*, in *bstan 'gyur (sde dge)*, TBRC W23703.102 (Delhi, India: Delhi karmapae choedhey, gyalwae sungrab partun khang, 1982-1985), 210a.7-210b.1, [http://tbr.org/link?RID=O1GS6011|O1GS60111GS36114\\$W23703](http://tbr.org/link?RID=O1GS6011|O1GS60111GS36114$W23703).

ཡང་ན་མ་བཤད་སོགས་ལས་ཐུ་སྟེགས་པ་དང་གྲུབ་མཐའ་སྤྲོ་བ་ཁོ་ནས་བཏགས་པའི་ཡུལ་བཀག་

པས་ཐོགས་མེད་ནས་ཞུགས་པའི་ལྷན་སྟེས་ཀྱི་བདེན་འཛིན་ལ་མི་གཞོན་གསུངས་པ་¹⁷⁹ལ། ལྷག་ཚང་

བ་ན་རེ། ཐུ་སྟེགས་པ་དང་གྲུབ་མཐའ་སྤྲོ་བ་ཁོ་ནས་བཏགས་པའི་ཡུལ་བཀག་པས་ཐོགས་མེད་ནས་

ཞུགས་པའི་ལྷན་སྟེས་ཀྱི་བདེན་འཛིན་ལ་མི་གཞོན་པ་དེ་མི་འཐད་པར་ཐལ་། ལྷན་སྟེས་ཀྱི་སྒོ་ལའང་

¹⁷⁹ It seems that Jamyang Shaypa summarizes Tsongkhapa's introduction to the object of negation in his *Illumination of the Thoughts*:

With regard to delineating the absence of true existence in phenomena, if you do not understand well just what true establishment is, as well as how [phenomena] are apprehended as truly existent, the view of suchness will definitely go astray. Śāntideva's *Engaging in the Bodhisattva Deeds* says that if the thing imputed, the generality [or image] of the object of negation, does not appear well to your awareness, it is impossible to apprehend well the non-existence of the object of negation:

Without making contact with the thing imputed,
The non-existence of that thing is not apprehended.

Therefore, unless true establishment (which is what does not exist) and the aspect of the object of negation (which is that of which [phenomena] are empty) do not appear—just as they are—as objects of [your] awareness, good ascertainment of the lack of true establishment and of the entity of emptiness cannot occur.

Furthermore, mere identification of (1) a true establishment that is superficially imputed by proponents of tenets and (2) [the consciousness] apprehending such true establishment is not sufficient. Because of this, it is most essential to identify well the innate apprehension of true establishment that has operated beginninglessly and exists both in those whose awarenesses have been affected through [study of] tenets and in those whose awarenesses have not been affected in this way, and to identify the true establishment apprehended by this [mind]. For if you have not identified these, even if you refute an object of negation through reasoning, the adherence to true establishment that has operated beginninglessly is not harmed at all, due to which the meaning at this point would be lost.

See Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 186. The Tibetan is:

ཆོས་རྣམས་བདེན་མེད་དུ་གཏན་ལ་འབེབས་པ་འདི་ལ། བདེན་པར་གྲུབ་ཚུལ་དེ་ཇི་འདྲ་ཞིག་ཡིན་པ་དང་། བདེན་པར་འཛིན་ཚུལ་
ལེགས་པར་མ་ཤེས་ན། དེ་ཁོ་ན་ཉིད་ཀྱི་ལྷན་བ་དེས་པར་འཕྱག་སྟེ། སྤྱོད་འཕྱག་ལས། བཏགས་པའི་དངོས་ལ་མ་རེག་པར། །དེ་ཡི་
དངོས་མེད་འཛིན་མ་ཡིན། །ཞེས་བཏགས་པའི་དངོས་པོ་སྟེ་དགག་བྱའི་སྟེ་ལེགས་པར་སྒོ་ལ་མ་ཤར་ན། དགག་བྱ་དེ་མེད་པ་ལེགས་
པར་འཛིན་མི་ཉུས་པར་གསུངས་པས། མེད་ཚུའི་བདེན་གྲུབ་དང་། གང་གིས་སྟོང་པའི་དགག་བྱའི་རྣམ་པ་སྒོ་ཡུལ་དུ་ཇི་ལྟ་བ་
བཞིན་མ་ཤར་ན། བདེན་མེད་དང་སྟོང་པའི་ངོ་བོ་ལེགས་པར་དེས་པ་མི་བྱིད་དོ། །དེ་ཡང་གྲུབ་མཐའ་སྤྲོ་བས་འཕལ་དུ་ཀུན་
བཏགས་པའི་བདེན་གྲུབ་དང་། བདེན་འཛིན་དོས་ཟེན་པ་ཙམ་གྱིས་མི་ཆོག་པའི་ཕྱིར། ཐོག་མ་མེད་པ་ནས་རྗེས་སུ་ཞུགས་པ། གྲུབ་
མཐས་སྒོ་བསྐྱར་མ་བསྐྱར་གཉིས་ག་ལ་ཡོད་པའི་ལྷན་སྟེས་ཀྱི་བདེན་འཛིན་དང་། དེས་བཟུང་བའི་བདེན་གྲུབ་ལེགས་པར་དོས་ཟེན་
པ་ནི་གཞན་ཤིན་ཏུ་ཆེ་སྟེ། དེ་དོས་མ་ཟེན་པར་རིགས་པས་དགག་བྱ་བཀག་ཀྱང་། ཐོག་མ་མེད་པ་ནས་ཞུགས་པའི་བདེན་ཞེན་ལ་ཅི་
ཡང་མི་གཞོན་པས་སྐབས་དོན་སྟོར་བར་འགྱུར་བའི་ཕྱིར་རོ།

See Tsong kha pa, *Illumination of the Thought*, 128-129.

ཉག་འཛིན་དང་ཐུ་བྱི་གཅིག་འཛིན་ཡོད་པའི་ཕྱིར་ཟེར་ན་[ལྷན་སྐྱེས་ཀྱི་སློ་ལའང་ཉག་འཛིན་དང་
 ཐུ་བྱི་གཅིག་འཛིན་ཡོད་པ་ཡིན་ན་ཐུ་སྐྱེས་པ་དང་གྲུབ་མཐའ་སྤྲོ་བ་ཁོ་ནས་བཏགས་པའི་ཡུལ་
 བཀག་པས་ཐོགས་མེད་ནས་ཞུགས་པའི་ལྷན་སྐྱེས་ཀྱི་བདེན་འཛིན་ལ་མི་གཞོན་པ་དེ་མི་འཐད་
 པས་]མ་ཁྱབ་སྟེ། ཁོ་ན་ཞེས་པའི་ནམ་བཙད་ཡོད་པའི་ཕྱིར། ཁོ་རང་ལ་འོ་ན་ཉག་འཛིན་ཡིན་ན་
 དེའི་ཡུལ་ཐུ་སྐྱེས་པས་བདག་ཉག་པར་སློ་བཏགས་པ་ལྟར་བཟུང་བས་ཁྱབ་པར་ཐལ། ལྷན་སྐྱེས་ཀྱི་
 ཉག་འཛིན་གྱིས་ཐུ་སྐྱེས་པས་བདག་ཉག་པར་སློ་བཏགས་པ་དེ་ལྟར་བཟུང་བའི་ཕྱིར། [ལྷན་སྐྱེས་
 ཀྱི་ཉག་འཛིན་གྱིས་ཐུ་སྐྱེས་པས་བདག་ཉག་པར་སློ་བཏགས་པ་དེ་ལྟར་བཟུང་བར་]ཉགས་ཁས།
 [ཉག་འཛིན་ཡིན་ན་དེའི་ཡུལ་ཐུ་སྐྱེས་པས་བདག་ཉག་པར་སློ་བཏགས་པ་ལྟར་བཟུང་བས་ཁྱབ་
 པར་]འདོད་ན། དུད་འགོ་སོགས་གྲུབ་མཐར་མ་ཞུགས་པའི་རྒྱུད་ལ་བདག་རྒྱ་རྒྱུན་གང་ལས་མ་སྐྱེས་
 པའི་ཉག་འཛིན་ཡོད་པར་ཐལ། དུད་འགོ་སོགས་གྲུབ་མཐར་མ་ཞུགས་པའི་རྒྱུད་ལ་བདག་མ་གྱི་
 བར་དུ་མི་འཇིག་པའི་ཉག་འཛིན་ཡོད་པའི་ཕྱིར། དུད་འགོ་སོགས་གྲུབ་མཐར་མ་ཞུགས་པའི་རྒྱུད་
 ལ་བདག་མ་གྱི་བར་དུ་མི་འཇིག་པའི་ཉག་འཛིན་ཡོད་པར་]ཉགས་སྟེ། [དུད་འགོ་སོགས་གྲུབ་མཐར་
 མ་ཞུགས་པའི་རྒྱུད་ལ་བདག་རྒྱ་རྒྱུན་གང་ལས་མ་སྐྱེས་པའི་ཉག་འཛིན་ཡོད་པར་]འདོད་ན། ཅུ་བར།
 གང་དག་དུད་འགོར་བསྐྱལ་མང་བསྐྱལ་གྱུར་པ། དེས་ཀྱང་མ་སྐྱེས་ཉག་འདི་མ་མཐོང་ལ། ཁྱེས་
 གསུངས་པ་མི་འཐད་པར་ཐལ་ལོ། གཞན་ཡང་བྱེ་མདོ་སོགས་ཀྱིས་དབུ་མར་མ་ཞུགས་ཀྱང་བདེན་
 འཛིན་གྱི་ཞེན་ཡུལ་ལ་གཞོན་པ་ཐུབ་པར་ཐལ། ཐུ་སྐྱེས་པ་དང་གྲུབ་མཐའ་སྤྲོ་བ་ཁོ་ནས་བཏགས་

པའི་ཡུལ་བཀག་པས་ཐོགས་མེད་ནས་བྱུགས་པའི་སྣེ་སྒྲིབ་ཀྱི་བདེན་འཛིན་ལ་མི་གཞིན་པ་དེ་མི་
འཐད་པའི་ཉ་དམ་བཅའ་འཐད་པའི་བྱུང་།

This debate starts with Tsongkhapa's position that undermining the intellectually imbued apprehension of true existence is not sufficient to undermine the innate apprehension of true existence. Jamyang Shaypa criticizes an opinion held by the Translator Taktshang:

The Translator Taktshang [incorrectly] says that this is not logically feasible because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.

Taktshang himself says in his *Knowing All Tenets*:¹⁸⁰

Though there are many forms of divisions of others' and our own tenets, when they are collected by way of what are discarded and what are adopted, they are included into two because they are included into (1) those who adhere to extremes of either permanence or annihilation and (2) those who are free from extremes. The reason is that they are included into the two, those who prove and those who refute the mode of apprehension by innate mistaken awareness. Illustrations are Proponents of [Truly Existent] Things among our own and others' schools—these being other than the honorable Nāgārjuna's system—

¹⁸⁰ Adapted from Hopkins, *Maps of the Profound*, 646. Brackets are from Taktshang's auto-commentary. See stag tshang lo tsA ba, *grub mtha' kun shes kyi rtsa 'grel (Knowing All Tenets)* (pe cin, China: mi rigs dpe skrun khang, 1999), 1.16-2.2, and 31.16-31.21.

and the system itself of the glorious protector [Nāgārjuna].

།རང་།དང་།གཞན་གྱི་སྤྱད་མཐའ་དབྱེ་བ་རྣམས་ཀྱི་མང་ཡང་། །ཞུང་བྱ་དང་དྲོམ་བྱའི་ཚུལ་གྱིས་
བསྐྱུ་ན་གཉིས་སུ་འདུས་ཏེ། ཏྲག་ཆད་གང་རུང་གི་མཐའ་¹⁸¹ལ་ཞེན་དང་མཐའ་བྲལ་སྤྱོད་བར་འདུས་
པའི་བྱིར་ཏེ། རྒྱ་མཚན་ནི་སྒོ་ལྟན་སྤྱོད་འཁུལ་བའི་འཛིན་སྤངས་སྤྱོད་པར་བྱེད་པ་དང་།འགོག་
པར་བྱེད་པ་གཉིས་སུ་འདུས་པའི་བྱིར་རྒྱུ། །མཚན་གཞི་ནི། རྒྱ་སྤྱོད་ཞབས་ཀྱི་ལྷགས་ལས་གཞན་
པར་རང་གཞན་གྱི་སྤྱེ་བ་དངོས་པོར་སྤྱོད་པ་རྣམས་ཀྱི་དང་།དབལ་མགོན་འཕགས་པའི་ལྷགས་ཀྱི་དེ་ཉིད་དོ།

A little later Taktshang comments:¹⁸²

This explanation that even all views of the Proponents of True Existence are posited in dependence upon innate mistaken [awareness] refutes well two great wrong conceptions:

- the assertion that the two—the innate and the intellectually imbued modes of apprehension—are utterly discordant
- and the assertion that the reasoning refuting the intellectually imbued mode of apprehension does not refute the innate mode of apprehension

because it is indicated that the main modes of apprehension concord, and it is indicated that repudiating the intellectually conceived object greatly damages

¹⁸¹ *sogs* in his commentary is replaced with a line from the root verse.

¹⁸² Adapted from *ibid.*, 646. The Tibetan is from sTag tshang, *Knowing All Tenets*, 36.

the innate[ly conceived object].

དེ་ལྟར་དངོས་པོར་སྤྲོ་བའི་ལྟ་བ་ཐམས་ཅད་ཀྱང་ལྟན་སྤྲོས་འབྲུལ་བ་ལ་བརྟེན་ནས་བཞག་པར་
 བཤད་པ་འདིས་ནི། ལྟན་སྤྲོས་དང་ཀྱན་བརྟགས་གཉིས་འཛིན་སྤངས་གཏན་མི་མཐུན་པར་འདོད་
 བ་དང་། ཀྱན་བརྟགས་འགོག་པའི་རིགས་པས་ལྟན་སྤྲོས་མི་ཁེགས་པར་འདོད་པའི་ལོག་རྟོག་ཆེན་པོ་
 གཉིས་ལེགས་པར་བཀག་སྟེ། འཛིན་སྤངས་ཀྱི་གཙོ་བོ་མཐུན་པར་བསྟན་ཅིང་། ཀྱན་བརྟགས་ཀྱི་ཞེན་
 ལུལ་སྤུན་སྤྱང་བས་ལྟན་སྤྲོས་ལ་ཤིན་ཏུ་གཞོད་པར་བསྟན་པའི་ཕྱིར་རོ།

Here, Taktshang asserts that if all tenets are classified by what is discarded and what is accepted by the Mādhyamikas, there are two, those who cling to the extremes of either permanence or annihilation, and those who are free from extremes. The former is indicated as the Proponents of True Existence who are non-Buddhist schools and Buddhist schools—The Cittamātrins and below, while the latter is called those who follow the teaching of Nāgārjuna—the Mādhyamikas. In his commentary, Taktshang explains that his method of classifying the Proponents of True Existence as being in dependence upon innate mistaken awareness helps to refute two misunderstandings presented by Tsongkhapa, for instance. The first misunderstanding is that the two modes of apprehension of true existence (the intellectually imbued apprehension of true existence and the innate apprehension of true existence) should be utterly different from each other. The second misunderstanding is that, therefore, reasoning refuting the intellectually imbued mode of apprehension could not refute the innate mode of

apprehension. Taktshang refutes these wrong understandings because "it is indicated that the main modes of apprehension concord, and it is indicated that disproving the intellectually conceived object greatly damages the innately conceived object." That is, according to Taktshang's classification, since the tenets of the Proponents of True Existence are also in dependence upon innate mistaken awareness, refuting their tenets will help to damage the innate mistaken awareness unlike what he thinks Tsongkhapa asserts, and therefore, reasoning refuting the intellectually imbued mode of apprehension also can damage the innate mode of apprehension.

How does Tsongkhapa present the two types of objects of negation?

Before proceeding to Jamyang Shaypa's refutation, I will explain how Tsongkhapa presents the difference between the two types of objects of negation since it will lead to easier understanding of Jamyang Shaypa's refutation.

Is the innate mode of apprehension of true existence different from the intellectually imbued mode of apprehension of true existence?

With regard to Taktshang's first presentation that Tsongkhapa asserts that the innate apprehension of true existence is "utterly discordant" from the intellectually imbued apprehension of true existence, let us consider evidence in Tsongkhapa's own writings. In his *Illumination of the Thought: Extensive Explanation of (Candrakīrti's) 'Entry to (Nāgārjuna's) 'Treatise on the Middle',* Tsongkhapa distinguishes the innate

apprehension of true existence from the intellectually imbued apprehension of true existence:¹⁸³

Furthermore, mere identification of (1) a true establishment that is superficially imputed by proponents of tenets and (2) [the consciousness] apprehending such true establishment is not sufficient. Because of this, it is most essential to identify well the innate apprehension of true establishment that has operated beginninglessly and exists both in those whose awarenesses have been affected through [study of] tenets and in those whose awarenesses have not been affected in this way, and to identify the true establishment apprehended by this [innate apprehension]. For if you have not identified these [the innate apprehension of true existence and the true establishment apprehended by this innate apprehension], even if you refute an object of negation through reasoning, the adherence to true establishment that has operated beginninglessly is not harmed at all, due to which the meaning at this point would be lost.

དེ་ཡང་གྲུབ་མཐའ་སྣ་བས་འཕྲལ་དུ་ཀུན་བརྟགས་པའི་བདེན་གྲུབ་དང་། བདེན་འཛིན་ངོས་ཟེན་པ་
 ཅམ་གྱིས་མི་ཆོག་པའི་ཕྱིར། ཐོག་མ་མེད་པ་ནས་རྗེས་སུ་ཞུགས་པ། གྲུབ་མཐའ་ལྗོ་བསྐྱར་མ་བསྐྱར་
 གཉིས་ག་ལ་ཡོད་པའི་ལྟན་སྐྱེས་ཀྱི་བདེན་འཛིན་དང་། དེས་བཟུང་བའི་བདེན་གྲུབ་ལེགས་པར་ངོས་

¹⁸³ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 186. The Tibetan is from tsong kha pa blo bzang grags pa, *dbu ma la 'jug pa rgya cher bshad pa dgongs pa rab gsal* (Karnataka, India: Drepung Loseling Library Society, 1992), 129.

ཟེན་པ་ནི་གནད་ཤིན་ཏུ་ཆེ་སྟེ། དེ་ངོས་མ་ཟེན་པར་རིགས་པས་དགག་བྱ་བཀག་ཀྱང་། །ཐོག་མ་མེད་
 བ་ནས་ཁྱགས་པའི་བདེན་ཞེན་ལ་ཅི་ཡང་མི་གནོད་པས་སྐབས་དོན་སྟོར་བར་འགྱུར་བའི་ཕྱིར་
 རོ། །དེ་ཡང་ཐོག་མར་རང་གི་རྒྱུད་ཀྱི་བདེན་འཛིན་ངོས་ཟེན་ནས། དེའི་ཡུལ་སྤྱན་འབྱིན་པ་ལ་རིགས་
 བ་རྣམས་དངོས་དང་བརྒྱུད་པས་འགོ་ལྷགས་ཤེས་དགོས་ཀྱི། ཁ་ཕྱིར་སྟོང་འབའ་ཞིག་གི་དགག་སྒྲུབ་ནི་
 བན་ཤིན་ཏུ་རྒྱུད་བའི་ཕྱིར།

This quote establishes that even if these two wrongly conceived modes of existence are both called true existence, they are very different. Tsongkhapa identifies the two modes of apprehension of true existence. If one grasps an object as truly, or inherently, existent based on one's education in tenets and/or scriptures, it should be classified as an intellectually imbued mode of apprehending the object as truly existent. However, identification of this type of apprehension of true existence as an object of negation and refutation of it are not sufficient to harm "the adherence to true establishment that has operated beginninglessly." If this type of misapprehension is the only object to be negated, it would absurdly follow that those who have neither learned any tenets nor any scriptures should have already been liberated. Since this is not the case, there should be a mode of apprehension of true existence that both educated and uneducated sentient beings commonly and beginninglessly have. Thus Tsongkhapa differentiates that this deeply rooted way of apprehending things as inherently established is the innate

apprehension of true existence, and thus different from the intellectually imbued apprehension of true existence.¹⁸⁴

In his *Medium-Length Exposition of the Stages of the Path*, Tsongkhapa also explicates how these two modes of apprehension of true existence differ. After explaining that the innate apprehension of true existence is the root ignorance,¹⁸⁵ he says that this innate misapprehension:¹⁸⁶

...is not an intellectually imbued apprehension of a self of persons or an intellectually imbued apprehension of a self of phenomena, as in the assertions of the truth of:

- a person that is permanent, unitary, and under its own power
- external objects of apprehension that are minute particles which are partless in terms of directions—east and so forth—or that are gross objects which are composites of directionally partless minute particles

¹⁸⁴ However, Tsongkhapa does not explicitly say that one is coarse and the other is subtle.

¹⁸⁵ Tsongkhapa says:

Hence, he [Candrakīrti] asserts that:

- [a consciousness] apprehending an object as truly existent is an ignorance
- and this itself is afflictive ignorance.

Therefore, between the two modes of positing the apprehension of a self of phenomena as an afflictive emotion or as an obstruction to omniscience, here [in the Prāsaṅgika School] it is the former.

ཡུལ་ལ་བདེན་པར་འཛིན་པ་མ་རིག་པ་དང་། དེ་ཉིད་ཉོན་མོངས་ཅན་གྱི་མ་རིག་པར་བཞེད་པས་ཚས་ཀྱི་བདག་
འཛིན་ལ་ཉོན་མོངས་དང་ཤེས་སྒྲིབ་ཏུ་འཛིན་པའི་ཚུལ་གཉིས་ཡོད་པ་ལས། འདྲིར་ནི་སྤྲོ་མ་ལྟར་རོ།

Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 44. The Tibetan is from Tsong kha pa blo bzang grags pa'i dpal, *lam rim chung ngu*, in *gsung 'bum/_tsong kha pa (bkras lhun par rnying / d+ha sar bskyar par brgyab pa)*, TBRC W29193.14 (Dharamsala, India: sherig parkhang, 1997), 169a.3-169a.4, [http://tbrc.org/link?RID=O2DB2379|O2DB23792DB2518\\$W29193](http://tbrc.org/link?RID=O2DB2379|O2DB23792DB2518$W29193).

¹⁸⁶ Ibid., 169b.6-170a.5.

- internal apprehending consciousnesses that are partless moments of consciousness which are temporarily partless—there being no earlier or later portions, and so forth—or a continuum of consciousness which is a series [of temporally partless moments]

- self-consciousness which is non-dualistic in the sense of being empty of such apprehended object and apprehending subject

these being imputed by the uncommon assertions of the non-Buddhist and [non-Consequentialist] Buddhist systems of tenets. Rather, [the ignorance described above refers to] the two innate apprehensions of self, which all those whose minds are and are not affected by tenets have in common and which have operated beginninglessly without depending on the mind's being affected by tenets. Just that [innate ignorance] is here held to be the root of cyclic existence...[B]ecause artificial ignorance occurs only in proponents of tenets, it is not feasibly the root of cyclic existence.

གཉིས་པ་ནི། དེ་ལྟར་བདག་གཉིས་སུ་འཛིན་པའི་མ་རིག་པ་ལྔ་བཤད་པ་དེ་ཡང་། ཕྱི་ནང་གི་གྲུབ་
མཐའ་སྤྱོད་པ་རྣམས་ཀྱི་འདོད་པ་ཐུན་མོང་མ་ཡིན་པས་བཏགས་པའི་གང་ཟག་རྟག་གཅིག་རང་
དབང་ཅན་དང་། གཟུང་བ་ཕྱིར་རྩོལ་གྱི་དོན་ཤར་ལ་སོགས་པའི་ཚུགས་ཀྱི་ཆ་མེད་ཀྱི་རྩལ་སྤྲོ་རབ་
དང་། དེ་བསགས་པའི་རགས་པ་དང་། འཛིན་པ་ནང་ཤེས་རིག་ལྔ་ཕྱི་ལ་སོགས་པའི་དུས་ཀྱི་ཆ་མེད་
པའི་ཤེས་པ་སྒྲིབ་ཅིག་ཆ་མེད་དང་། དེ་འཐུང་པའི་ཤེས་པའི་རྒྱན་དང་། དེ་འབྲུག་པའི་གཟུང་འཛིན་
གྱིས་སྒྲོང་བའི་གཉིས་མེད་ཀྱི་རང་རིག་བདེན་པར་འདོད་པའི་ཀུན་བཏགས་ཀྱི་གང་ཟག་དང་། ཆོས་

གྱི་བདག་འཛིན་མིན་གྱི། གྲུབ་མཐས་སློ་བཞུར་མ་བཞུར་ཐམས་ཅད་ལ་བྱམ་མོངས་དུ་ཡོད་པ། གྲུབ་
 མཐས་སློ་བཞུར་པ་ལ་མི་སྟོས་པར་ཐོག་མ་མེད་པ་ནས་རྗེས་སུ་ཞུགས་པ་ལྟན་སྟེས་གྱི་བདག་འཛིན་
 གཉིས་ཡིན་ལ། དེ་ཉིད་འདྲིར་འཁོར་བའི་རྩ་བར་གཟུང་སྟེ།...ཀུན་བརྟགས་གྱི་མ་རིག་པ་ནི་གྲུབ་
 མཐའ་སློ་བ་དེ་དག་ཁོ་ན་ལ་ཡོད་པས་འཁོར་བའི་རྩ་བར་མི་འཐད་པའི་བྱིར་རོ།

He explains that the innate apprehension of true existence is a way of apprehending the inherent existence of persons and phenomena, and is universally operating in all living beings from beginningless time. Furthermore, it is the root cause of cyclic existence (*'khor ba, saṃsāra*)—the first of the twelve links of dependent-arising. Tsongkhapa clearly distinguishes the intellectually imbued apprehension of true existence from the innate misapprehension, for this acquired ignorance is merely based on "the uncommon assertions of the non-Buddhist and [non-Consequentialist] Buddhist systems of tenets," for instance, seeing a person as "permanent, unitary, and under its own power (*rtag gcig rang dbang can*)." This type of intellectually imbued misapprehension cannot be the innate ignorance—that is, the root cause of cyclic existence—"because intellectually imbued ignorance occurs *only* in proponents of tenets."

The difference between this innate mode of misapprehension and the intellectually imbued misapprehension is clarified by an explanation in Tsongkhapa's *The Essence of Eloquence*:¹⁸⁷

Question: Then apprehending what constitutes apprehending establishment by way of [the object's] own character?

Answer: Concerning this, I will speak first about how proponents of tenets [intellectually apprehend true establishment]. All of our own schools from the Vaibhāṣikas through the Svātantrikas similarly assert that:

Upon examining the meaning of the imputation of the convention, person, in the imputation of the [verbal] convention, "This person did this action [and] will undergo this effect," examining whether his/her own aggregates themselves are the person or whether an object other than them is the person, an accumulator of karma (*las gsog pa po*) and so forth can be posited if a place [or way] of positing the person arises through finding any of the positions—being the same, being a different object, and so forth. If such [that is, being the same, being different, and so forth] is not found, they cannot posit [an accumulator of karma] and so forth. Therefore, when, not being satisfied with just the imputation of the [verbal] convention "person," [the person] is posited upon analyzing and examining the status of

¹⁸⁷ Hopkins, *Emptiness in the Consequence School of Buddhism: Dynamic Responses to Tsong-kha-pa's The Essence of Eloquence: Volume 4*, unpublished manuscript, 24-25. The Tibetan is from Tsong kha pa, *drang nges legs bshad snying po*, 66b.1-68b.3.

the basis of imputation to which that [verbal] convention is imputed, it is being posited that the person is established by way of its own character. All of our own schools from the Vaibhāṣikas through the Svātantrikas similarly assert such.

This is similarly the case with compounded phenomena such as forms, feelings, and so forth and is also suitable with respect to uncompounded phenomena [as in] the Sautrāntikas positing the non-affirming negative—that is the mere elimination of obstructive tangible objects—as space, on up [through the positing of other uncompounded phenomena in these systems]. When all that is asserted as established as by valid cognition is posited as existent, if—when they examine how an object that is a basis of the affixing of the respective nominal convention is established—there is no object found by that [examination], they cannot posit it as existent. Hence, they posit the opposite of that as existent [that is, they can posit as existent only something that is findable under such analysis, and thus for them whatever exists is established by way of its own character].

དང་པོ་ནི། འོ་ན་ཇི་འདྲ་ཞིག་ཏུ་བཟུང་ན་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པར་བཟུང་བ་ཡིན་ཞེ་ན།
 འདི་ལ་ཐོག་མར་གྲུབ་མཐའ་སྒྲིབ་པའི་ལུགས་བརྗོད་པར་བྱ་སྟེ། གང་ཟག་འདིས་ལས་འདི་བྱས་
 སོ། །འབྲས་བུ་འདི་ཚྱོད་ངོ་ཞེས་པའི་ཐ་སྙད་བཏགས་པ་ལ་རང་གི་ཕྱང་པོ་འདི་ཉིད་གང་ཟག་ཡིན་
 བཅ་འོན་ཏེ་དེ་དག་ལས་དོན་གཞན་ཞེས་གང་ཟག་གི་ཐ་སྙད་བཏགས་པ་དེའི་དོན་བཅས་ཏེ། དོན་

གཅིག་པའི་དོན་ཐ་དད་ལ་སོགས་པའི་ཚྱུགས་གང་རུང་ཞིག་རྟེན་ནས་གང་ཟག་དེ་འཛོགས་སྤྱད་ན་
 ལས་གསོག་པ་པོ་ལ་སོགས་པར་འཛོག་ཅུས་ལ། མ་རྟེན་ན་འཛོག་མི་ཅུས་པས་གང་ཟག་གི་ཐ་སྟངས་
 བཏགས་པ་ཙམ་གྱིས་མི་ཚམས་པར་དེའི་ཐ་སྟངས་གང་ལ་བཏགས་པའི་བཏགས་གཞི་དེ་ཇི་ལྟར་ཡིན་
 དཔུང་ཅིང་བཙལ་ནས་འཛོག་ན་གང་ཟག་རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་པར་འཛོག་པ་ཡིན་ཏེ། རང་
 རྩེ་བྱེ་བྱག་ཏུ་སྤྲོ་བ་ནས་དབྱུ་མ་རང་རྒྱུད་པའི་བར་ཐམས་ཅད་གྱིས་དེ་བཞིན་ཏུ་འདོད་དོ། །དེ་བཞིན་
 ཏུ་གཟུགས་དང་ཚོར་བ་ལ་སོགས་པའི་ཚོས་འདུས་བྱས་དང་། འདུས་མ་བྱས་ཀྱི་ཚོས་ཐ་ན་མདོ་སྤྲོ་
 བས་ཐོགས་པའི་རེག་བྱ་རྣམས་པར་བཅད་ཙམ་གྱི་མེད་དགག་ལ་ནམ་མཁར་བཞག་པ་ཡིན་ཆད་ཀྱང་
 རུང་སྟེ། ཚད་མས་གྲུབ་པར་འདོད་པ་ཐམས་ཅད་ཡོད་པར་འཛོག་པ་ན་རང་རང་གི་མིང་གི་ཐ་སྟངས་
 འཇུག་པའི་འཇུག་གཞིའི་དོན་དེ་ཇི་འདྲ་ཞིག་ཏུ་གྲུབ་པ་བཙལ་བ་ན་དེས་རྟེན་པའི་དོན་མེད་ན་
 ཡོད་པར་འཛོག་མི་ཅུས་པས་དེ་ལས་བསྐྱོག་པ་ལ་ཡོད་པར་འཛོག་གོ།

Tsongkhapa gives as examples of the intellectually imbued misapprehension by Proponents of Buddhist tenets from the Vaibhāṣikas to the Svātantrikas. The theory of karma requires an agent who accumulates and receives karmic retribution; they analyze "whether his/her own aggregates themselves are the person or whether an object other than them is the person." Through this analysis, if they can find a person—that is, the agent of karma—through such analysis, that means that this person is established by way of its own character (*rang gi mtshan nyid kyis grub pa*).

As we have seen, Tsongkhapa clearly presents that the two modes of misapprehension are very different from each other in terms of how they are identified.¹⁸⁸

Here is a summary:

Name	Holder	Identity
Innate apprehension of true existence	All living beings	Root ignorance (<i>ma rig pa</i> , <i>avidyā</i>)
Intellectually imbued apprehension of true existence	Only those who are polluted by learning tenets and/or scriptures	Secondary ignorance (Misapprehension upon analysis by reasoning)

¹⁸⁸ A remaining issue with regard to presenting the difference between the innate apprehension of true existence and the intellectually imbued apprehension of true existence is about the difference in terms of object of observation (*dmigs pa*), or the basis of conjuring (*sprul gzhi*) between the two misapprehensions. For example, Tsongkhapa says in his *Great Exposition of the Stages of the Path to Enlightenment*:

Regarding a conception of self that is an intellectually imbued view of the perishing aggregates [as I and mine], it does not appear to be definite, as in the case of some Saṃmitīya schools, which [propound] a conception of self upon observing the aggregates. However, regarding an innate view of the perishing aggregates [as I and mine], Candrakīrti's *Supplement to (Nāgārjuna's) "Treatise on the Middle Way"* refutes that the aggregates are the object of observation and his *[Auto]commentary on the Supplement to (Nāgārjuna's) "Treatise on the Middle Way"* says that the dependently imputed self is the object of observation. Hence, [an innate view of the perishing aggregates as I and mine] does not take the aggregates as its object of observation, but rather observes the mere person.

འཇིག་ལྷ་གུན་བརྟགས་ཀྱི་བདག་འཛིན་ལ་མང་པོས་བཀུར་བའི་སྡེ་བ་འགའ་ཞིག་གིས་སྤང་བོ་ལ་དམིགས་ནས་བདག་ཏུ་འཛིན་པ་
ལྷར་ངས་པ་མི་སྣང་ཡང་འཇིག་ལྷ་ལྷན་སྦྲེས་ནི་འཇུག་པར་སྤང་བོ་དམིགས་པ་ཡིན་པ་བཀག་ཅིང་འགྲེལ་པར་བརྟེན་ནས་བདགས་
པའི་བདག་དམིགས་པར་གསུངས་པས་སྤང་བོ་ལ་དམིགས་པར་མི་བྱེད་ཀྱི། གང་ཟག་ཙམ་ཞིག་དམིགས་པའོ།

See Tsong kha pa, *Selections from The Great Exposition of the Stages of the Path to Enlightenment by Tsong-ka-pa Lo-sang-drak-pa: Fulfilling the Prerequisites for Special Insight: Identifying Scripture Requiring Interpretation and Scriptures of Definitive Meaning, the History of Commentary on Nāgārjuna's Thought, and How to Settle the View of Emptiness*, tr. Elizabeth Napper, unpublished manuscript, 208. The Tibetan is from tsong kha pa blo bzang grags pa, "lam rim chen mo," In *gsung 'bum/ tsong kha pa/ bkras lhun par rmying / d+ha sar bskyar par brgyab pa*. TBRC W29193.13 (Dharamsala, India: Sherig parkhang, 1997), 426b.5-426b.6,

[http://tbcrc.org/link?RID=O2DB2379|O2DB23792DB25162DB29922DB2993\\$W29193](http://tbcrc.org/link?RID=O2DB2379|O2DB23792DB25162DB29922DB2993$W29193).

Another remaining issue is how to explicate the division between the innate view of the transitory collection of the aggregates (*'jig lta lhan skyes*) and the intellectually imbued view of the transitory collection of the aggregates (*'jig lta kun brtags*).

Tsongkhapa does indeed hold that the two—innate and intellectually imbued modes of apprehension—are discordant, but are they *utterly* discordant?

Can the refutation of the intellectually imbued apprehension of true existence harm the innate apprehension of true existence?

In Tsongkhapa's system, the discordance between the intellectually imbued apprehension of true existence and the innate apprehension of true existence does not necessarily mean that these two modes of apprehension of true existence are *utterly* discordant. That is, it is not that negation of the intellectually imbued misapprehension of true existence does not influence the refutation of the innate misapprehension. As cited above, in his *Illumination of the Thought*, he describes that mere identification of the intellectually imbued apprehension of true existence is not sufficient (see page 137):¹⁸⁹

Furthermore, mere identification of (1) a true establishment that is superficially imputed by proponents of tenets and (2) [the consciousness] apprehending such true establishment is not sufficient.

Yet, in his *Medium-Length Exposition of the Stages of the Path*, Tsongkhapa describes that refuting the intellectually imbued misapprehension is a part of process to stopping the innate misapprehension:¹⁹⁰

Just that [innate ignorance] is here held to be the root of cyclic existence:

¹⁸⁹ See page 5.

¹⁹⁰ Adapted from Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 47. The Tibetan is from Tsong kha pa, *lam rim chung ngu*, 170a.3-170b.3.

- because through the reasoning of the statement in Candrakīrti's *Entry to (Nāgārjuna's) "Treatise on the Middle"*:

This non-produced permanent [self imputed by false systems] is not
perceived

By those spending many eons as animals,

Yet consciousnesses apprehending "I" are seen to operate in them.

[it can be understood that] what binds sentient beings in cyclic existence is
innate ignorance, and

- because artificial ignorance occurs only in proponents of tenets, it is not
feasibly the root of cyclic existence.

Gaining discerning ascertainment about this is crucial. If you do not understand this, you will not know, when delineating [emptiness] through the view, to hold as chief the ascertainment that objects as apprehended by innate ignorance are non-existent and that the objects of intellectually imbued apprehensions are repudiated as a branch of this [process]. If the two selves are negated within neglecting to refute the mode of apprehension by innate ignorance, you will ascertain merely a selflessness that negates imputations only by proponents of tenets mentioned above. Consequently, even during meditation you will have to meditate only on such, since delineation by way of the view is for the sake of meditation.

Therefore, even if [the emptiness of such an artificially apprehended self] were made manifest through meditating on it and even if familiarization with it were brought to completion, it would be subsumed within being only that. And, it would be very absurd to assert that through seeing the nonexistence of the two selves merely as imputed by such intellectually imbued apprehensions, the innate afflictive emotions are overcome.

དེ་ཉིད་འདིར་འཁོར་བའི་རྩ་བར་གཟུང་སྟེ། འཇུག་པ་ལས། གང་དག་དུང་འགྱོར་བསྐྱེད་མང་བསྐྱེད་
གུར་པ། །དེས་ཀྱང་མ་སྐྱེས་ཏྱ་ག་འདི་མ་མཐོང་ལ། །ངར་འཛིན་དེ་དག་ལ་ཡང་འཇུག་མཐོང་སྟེ། ཞེས་
གསུངས་པའི་རིགས་པས་སེམས་ཅན་ཐམས་ཅད་འཁོར་བར་འཆིང་བ་ནི་ལྷན་སྐྱེས་ཀྱི་མ་རིག་པ་
ཡིན་པའི་ཕྱིར་དང་། ཀུན་བརྟགས་ཀྱི་མ་རིག་པ་ནི་གྲུབ་མཐའ་སྤྲོ་བ་དེ་དག་ཁོ་ན་ལ་ཡོད་པས་འཁོར་
བའི་རྩ་བར་མི་འཐད་པའི་ཕྱིར་རོ། །འདི་ལ་ངས་པ་དམིགས་ཕྱིད་པར་རྟེན་པ་ཤིན་ཏུ་གལ་ཆེ་སྟེ། དེ་
ལྟར་མ་ཤེས་ན་ནི་ལྟ་བུས་གཏན་ལ་འབབས་པའི་དུས་སུ་ལྷན་སྐྱེས་ཀྱི་མ་རིག་པས་ཇི་ལྟར་བཟུང་
བའི་དོན་མེད་པར་གཏན་ལ་འབབས་པ་གཙོ་བོར་བཟུང་ནས་དེའི་ཡན་ལག་ཏུ་ཀུན་བརྟགས་ཀྱི་
འཛིན་པའི་ཡུལ་རྣམས་སུན་འབྱེན་པ་མི་ཤེས་པར་ལྷན་སྐྱེས་ཀྱི་མ་རིག་པའི་འཛིན་སྟངས་སུན་
འབྱེན་པ་དོར་ནས་བདག་གཉིས་འགོག་པ་ན་སྤར་བཤད་པ་ལྟར་གྱི་གྲུབ་མཐའ་སྤྲོ་བ་རྣམས་ཁོ་ནས་
བརྟགས་པ་རྣམས་བཀག་པའི་བདག་མེད་ཙམ་ཞིག་གཏན་ལ་འབབས་པས། སྒོམ་པའི་ཆོ་ཡང་དེ་
ཙམ་ཞིག་སྒོམ་དགོས་ཏེ། ལྟ་བུས་གཏན་ལ་ཕབ་པ་ནི་སྒོམ་པའི་དོན་དུ་ཡིན་པའི་ཕྱིར་རོ། །དེའི་ཕྱིར་
བསྒོམས་ནས་མངོན་དུ་གྱུར་པ་དང་། གོམས་པ་དེ་མཐར་ཐུག་ན་ཡང་དེ་ཙམ་ཞིག་ཏུ་ཟད་ལ། དེ་

ལྷོ་ལྷོ་བཏགས་ཀྱི་འཛིན་པས་བཏགས་པ་ཙམ་གྱི་བདག་གཉིས་མེད་པར་མཐོང་བས། ལྷོ་ལྷོ་
 ཀྱི་ཉན་མོངས་ནམས་ལྷོ་ལྷོ་པར་འདོད་ན་ཏེ་ཙམ་ཐལ་ཏེ།

Here, Tsongkhapa describes that the repudiation (*sun 'byin pa*) of the innate misapprehension is primary, and that the negating of the intellectually imbued apprehension is subsidiary in the process of repudiating the innate misapprehension. With regard to the procedure of repudiating the two selves, he warns not to neglect identifying the innate misapprehension. Otherwise, if only the intellectually constructed self of persons and self of phenomena are negated through analysis and meditation, one will be confined to negating the intellectually constructed misapprehension with the prime target still left to be negated. Thus, one should not be content only with negation of the intellectual misapprehension, but step forward to identify and repudiate the innate misapprehension. Nevertheless, Tsongkhapa sees the repudiation of the intellectually imbued apprehension as a branch of the process of repudiating the innate misapprehension. Thus, it seems that the two are not *utterly* disconnected.

In a similar context, in his *The Essence of Eloquence*, Tsongkhapa brings up an introductory question based on three points that are crucial to Tsongkhapa's system: That is, (1) since the intellectually imbued apprehension of true existence—apprehending objects *upon analysis* as existing inherently in the sense of being established by way of their own character—is not the innate apprehension of true existence, and (2) since that which binds sentient beings in cyclic existence is just the innate misapprehension, (3)

therefore the innate misapprehension of true existence must mainly be what is refuted by the reasoning. Tsongkhapa says:¹⁹¹

Question: Apprehending [objects] as existing inherently in the sense of being established by way of their own character upon *analyzing* the meaning of conventions is not the mode of apprehension by an innate consciousness apprehending self. Rather, that which binds sentient beings in cyclic existence is just the *innate* [apprehension of self, that is, objects as existing inherently in the sense of being established by way of their own character]; therefore, just it must mainly be what is refuted by the reasoning. Hence, what is its mode of apprehension?

Answer: It apprehends external and internal phenomena as not just posited through the force of conventions but as existing by way of their own entities. Furthermore, when such is apprehended with respect to persons—Devadatta and so forth—it is an apprehension of a self of persons, and when such is apprehended with respect to phenomena—an eye, an ear, and so forth—it is an apprehension of a self of phenomena. Through those, the two selves [of persons and of phenomena] also should be understood [as the inherent existence of persons and the inherent existence of phenomena].

Apprehension in this manner is not apprehension upon analyzing what

¹⁹¹ Hopkins, *Emptiness in the Consequence School of Buddhism: Dynamic Responses to Tsong-kha-pa's The Essence of Eloquence: Volume 4*, 32. The Tibetan is from Tsong kha pa, *drang nges legs bshad snying po*, 70a.1-70b.2.

the meaning of a convention is; nevertheless, if an object as apprehended by this [sort of unanalytical misapprehension] did exist, it would have to be found by an analytical [consciousness] when it analyzes how the place imputed with that convention exists. Therefore, it is not contradictory that the unanalytical innate apprehension of self as well as its objects is the main object of reasoned refutation but that in the texts only analytical refutation occurs. Hence, do not hold that only intellectually imbued apprehensions as well as their objects are refuted.

དེ་ལྟར་ཐ་སྐྱད་ཀྱི་དོན་ལ་དབྱུང་ནས་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པའི་རང་བཞིན་ཡོད་པར་འཛིན་
 པ་ནི་བདག་འཛིན་ལྟན་སྐྱེས་ཀྱི་འཛིན་ཚུལ་མིན་ལ། སེམས་ཅན་འཁོར་བར་འཆིང་བ་ནི་ལྟན་སྐྱེས་
 ཉིད་ཡིན་པས་དེ་ཉིད་རིགས་པ་རྣམས་ཀྱིས་གཙོ་བོར་དགག་དགོས་པས་དེའི་འཛིན་ཚུལ་ཇི་ལྟར་
 ཡིན་ཞེ་ན།

དེ་ནི་ཕྱི་ནང་གི་ཆོས་རྣམས་ཐ་སྐྱད་ཀྱི་དབང་གིས་བཞག་པ་ཙམ་མིན་པར་རང་གི་ངོ་བོའི་སྒྲོན་ནས་
 ཡོད་པར་འཛིན་པ་སྟེ། དེ་ཡང་མཚན་སྐྱེན་ལ་སོགས་པའི་གང་ཟག་ལ་དེ་ལྟར་འཛིན་ན་གང་ཟག་གི་
 བདག་འཛིན་དང་མིག་རྣམས་སོགས་པའི་ཆོས་ལ་དེ་ལྟར་འཛིན་ན་ཆོས་ཀྱི་བདག་འཛིན་ཡིན་ལ་དས་
 བདག་གཉིས་ཀྱང་ཤེས་པར་བྱའོ། །འདི་ལྟར་བཟུང་བ་དེས་ཐ་སྐྱད་ཀྱི་དོན་གང་ཡིན་དབྱུང་ནས་
 བཟུང་བ་མིན་ཀྱང་འདིས་བཟུང་བ་ལྟར་ཀྱི་དོན་དེ་ཡོད་ན། དེའི་ཐ་སྐྱད་བཏགས་པའི་བཏགས་ས་དེ་
 ཇི་ལྟར་ཡོད་དབྱུང་པ་ན་དཔྱད་བྱེད་ཀྱིས་རྟེན་དགོས་སོ། །དེས་ན་མ་དབྱུང་པའི་ལྟན་སྐྱེས་ཀྱི་བདག་

འཛིན་ཡུལ་དང་བཅས་པ་རིགས་པའི་དགག་བྱའི་གཙོ་བོ་ཡིན་པ་དང་། གཞུང་ནམས་ནས་དབྱེད་
 རས་འགོག་པ་ཤ་སྟག་འབྱུང་བ་ཡང་མི་འགལ་བས་ཀུན་བརྟགས་ཀྱི་འཛིན་པ་ཡུལ་བཅས་ཁོ་ན་
 འགོག་གོ་སྟམ་དུ་མི་བབྱུང་ངོ་།

Tsongkhapa describes that the innate misapprehension is unanalytical as opposed to the intellectually imbued misapprehension. For that reason, phenomena are merely conceived by this innate misapprehension "as existing by way of their own entities."

Innately misapprehended true existence is of two types: true existence of persons and true existence of phenomena, which are called a self of persons and a self of phenomena. Although these two types of true existence have discordant substrata, the mistaken consciousnesses apprehending them have the same mode of misapprehension, which is to apprehend these as truly existent. Therefore, these two types of true establishment are differentiated by which substratum is misapprehended. For example, if a person like Devadatta is apprehended as inherently existent, this misconceived inherent existence is a self of persons whereas if an eye, an ear, and so forth are mistakenly apprehended as inherently existent, this misconceived inherent existence is a self of phenomena.

In usual circumstances, when, for example, one sees a chariot or a car, one does not analyze whether this chariot is produced from itself and so forth, but, without analysis, apprehends it as truly existent, or inherently existent, or in other words existing by way of its own character. That is, an apprehension of a chariot as an inherent existent does not

require analysis to apprehend it in that way; therefore, this mode of apprehension is non-analytical, and thereby it can be the innate misapprehension. Nevertheless, Tsongkhapa makes nonanalytical analysis relevant to analytical refutation by making the crucial distinction that if the object *did* exist so concretely, it would have to exist in one of these analytical ways: for instance, produced from self, both, other, or neither; or, be found in one of the seven ways that Candrakīrti lists.¹⁹² For example, if a chariot truly exists:¹⁹³

- (1) the chariot should be inherently the same entity as its the parts that are its basis of imputation, or
- (2) the chariot should be inherently other than its own parts, or
- (3) the chariot's parts should inherently depend on the chariot, or
- (4) the chariot should inherently depend on its parts, or
- (5) the chariot should inherently possess its parts, or
- (6) the chariot should be just the composite of its parts, or
- (7) the shape of the composite of the parts should be the chariot.

¹⁹² The list of Candrakīrti's sevenfold reasoning is adapted from Jeffrey Hopkins, *Meditation on Emptiness* (Boston, MA: Wisdom Publications, 1996), 178-179. According to Hopkins, this sevenfold reasoning is developed from Nāgārjuna's fivefold reasoning:

The fivefold reasoning as stated in Nāgārjuna's *Treatise on the Middle Way* is:

The self does not inherently exist because of (1) not being the aggregates, (2) not being other than the aggregates, (3) not being the base of the aggregates, (4) not depending on the aggregates, and (5) not possessing the aggregates. An example is a chariot.

The reason is fivefold, and thus it is called the fivefold reasoning. Chandrakīrti added two more 'corners' to the reason:

(6) not being the shape of the aggregates, and (7) not being the composite of the aggregates.

¹⁹³ Adapted from Hopkins' explanation of the seven fold reasoning. See *ibid*, 180.

In this way, Tsongkhapa says that the innate misapprehension—that which binds sentient beings to cyclic existence—is what is *mainly* refuted by reasoning. In addition, although the intellectually imbued misapprehension as well as its object is not the main object of negation by reasoning, it also is refuted by the same reasoning.

This exposition of the two types of object of negation is different from what Taktshang presents as Tsongkhapa's idea. I will cite the second part of Taktshang's characterization of Tsongkhapa's position again for our discussion:

- the assertion that the reasoning refuting the intellectually imbued mode of apprehension does not refute the innate mode of apprehension.

According to this, Tsongkhapa should assert that this reasoning can negate the intellectually imbued misapprehension, but cannot refute the innate misapprehension; however, Tsongkhapa's own presentation posits the opposite position, namely, that the innate misapprehension is the *main* object of negation by reasoning, and the intellectually imbued misapprehension is the secondary object negated by reasoning. Therefore, we can conclude that Taktshang's understanding of Tsongkhapa's point here is either defective or deliberately twisted.

In summary, Tsongkhapa does not say, unlike Taktshang's claim, that this type of reasoning only refutes the intellectually imbued apprehension of true existence because of the discordance between the innate misapprehension and the intellectually imbued misapprehension. Among the two claims that represent how Taktshang understands Tsongkhapa:

- the assertion that the two—the innate and the intellectually imbued modes of apprehension—are utterly discordant
- and the assertion that the reasonings refuting the intellectually imbued mode of apprehension do not refute the innate mode of apprehension

Tsongkhapa would likely agree with the former in the limited sense that these two types of misapprehension are discordant, but not *utterly*. However, it is clear that he would deny the latter; rather, he would agree with Taktshang that the innate misapprehension should be refuted by the same reasoning. To show how the two types of misapprehension are linked, let us present Tsongkhapa's assertion in a chart.

Table 2: Discordant aspects of the two types of misapprehension of true existence

	<i>Innate misapprehension and its objects</i>	<i>Intellectually imbued misapprehension and its objects</i>
<i>Mode of apprehension</i>	Non-analytical: apprehending as not posited through the force of conventions but as existing by way of their own entities ¹⁹⁴	Analytical: apprehending as being able to bear analysis ¹⁹⁵
<i>Priority as being refuted by reasoning</i>	Main object refuted by reasoning	Secondary object refuted by reasoning
<i>Identity</i>	Root ignorance	Secondary ignorance (Misapprehension upon analysis by reasoning)
<i>Bearer of the misapprehension</i>	All living beings	Only those who are polluted by learning tenets

¹⁹⁴ ཐ་སྐྱོད་ཀྱི་དབང་གིས་བཞག་པ་ཙམ་མེན་པར་རང་གི་ངོ་བོའི་སྒོ་ནས་ཡོད་པར་འཛིན་པ།

¹⁹⁵ རིགས་པས་དཔྱད་བཟོད་དུ་གྱུབ་པར་འཛིན་པ།

Table 3: Concordant aspects of the two types of true existence

	<i>Innately misapprehended true existence</i>	<i>Intellectually misapprehended true existence</i>
<i>Mode of refutation</i>	Reasoning	Reasoning
<i>Necessity to be established as able to bear analysis by reasoning</i>	Despite not being apprehended as being able to bear analysis, if it <i>did</i> exist in the way it is apprehended, it must be established as able to bear analysis ¹⁹⁶	Since it is apprehended as being able to bear analysis, it must be established as able to bear analysis ¹⁹⁷

Having identified that Taktshang does not correctly reflect Tsongkhapa's presentation of the connection between the two types of misapprehension, now let us examine how Jamyang Shaypa refutes Taktshang in the seventh refutation.

Jamyang Shaypa's refutation of Taktshang's criticism of Tsongkhapa's thought

Does Jamyang Shaypa really convey Taktshang's criticism?

As quoted at the beginning of this chapter, Jamyang Shaypa briefly presents

Tsongkhapa's idea of the two types of misapprehension and Taktshang's criticism of it:

Moreover, with respect to the statement in Tsongkhapa's *Explanation* [of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle'"] and so forth that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly, the Translator Taktshang [incorrectly] says that **this** [that is, Tsongkhapa's assertion that refutation of objects imputed only by Forders and

¹⁹⁶ རིགས་པས་དཔྱད་བཟོད་དུ་གྱུབ་པར་མི་འཛིན་ཀྱང་འཛིན་ཚུལ་ནང་བཞིན་ཡོད་ན་རིགས་པས་དཔྱད་བཟོད་དུ་གྱུབ་དགོས།

¹⁹⁷ རིགས་པས་དཔྱད་བཟོད་དུ་གྱུབ་པར་འཛིན་པས་རིགས་པས་དཔྱད་བཟོད་དུ་གྱུབ་དགོས།

Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly] is not logically feasible because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.

Jamyang Shaypa epitomizes Tsongkhapa's system of the two types of misapprehension by saying "Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly." As I showed above, we find this information in Tsongkhapa's several statements cited above such as from his *Illumination of the Thought*:

Because of this, it is most essential to identify well the innate apprehension of true establishment that has operated beginninglessly and exists both in those whose awarenesses have been affected through [study of] tenets and in those whose awarenesses have not been affected in this way, and to identify the true establishment apprehended by this [mind]. For if you have not identified these, even if you refute an object of negation through reasoning, the adherence to true establishment that has operated beginninglessly is not harmed at all, due to which the meaning at this point would be lost.

Tsongkhapa explains that identification of the innate misapprehension and of the true establishment misapprehended in this way is most essential since it is universal to both those who are influenced by tenets and those who are uneducated. Since an intellectually

imbued misapprehension is a type of misapprehension only by those whose minds are influenced by tenets, it cannot be universal, and thus even after refuting its object which is a type of falsely imagined true establishment, the actual aim, damaging the innate misapprehension, has not occurred. Reflecting this description, Jamyang Shaypa's statement "Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly" means that mere refutation of objects imagined by the intellectually imbued misapprehension does not damage the innate misapprehension, since the root ignorance is still active. Thus, if one is satisfied only with refutation of objects imputed by non-Buddhist Indian proponents of tenets (called Forders) and Buddhist Proponents of Tenets lower than the Prāsaṅgika-Mādhyamikas and if one stops pushing forward one's reasoning to identify the innate misapprehension and the true establishment apprehended by it, the fundamental misapprehension of phenomena cannot be rooted out.

Against this, Taktshang asserts, according to Jamyang Shaypa, that Tsongkhapa's presentation is wrong "because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one." Let us convert Taktshang's criticism of Tsongkhapa into a thesis and a reason:

Jamyang Shaypa's rendition of Taktshang:

Thesis: **Tsongkhapa's opinion**—that is, that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly—is not

logically feasible

Reason: because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.

Does Jamyang Shaypa's rendition of Taktshang's criticism reflect Tsongkhapa's position correctly? Tsongkhapa says in his *Illumination of the Thought*.¹⁹⁸

Furthermore, mere identification of (1) a true establishment that is superficially imputed by proponents of tenets and (2) [the consciousness] apprehending such true establishment is not sufficient.

Since Tsongkhapa clearly points out that a true establishment *superficially* imputed by proponents of tenets and its way of apprehension is not sufficient, the word "only" that Jamyang Shaypa interpolates is implied by the context. Therefore, Jamyang Shaypa depicts Tsongkhapa's position well.

Then, does Jamyang Shaypa present Taktshang's rendition of Tsongkhapa's position correctly? Jamyang Shaypa claims that Taktshang depicts Tsongkhapa as saying:

Moreover, with respect to the statement in Tsongkhapa's *Explanation [of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle'"]* and so forth that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly, the Translator Taktshang [incorrectly] says that this [that is,

¹⁹⁸ Hopkins, *Final Exposition of Wisdom*, 186.

Tsongkhapa's assertion that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly] is not logically feasible...

Since as mentioned above (see page 134), Taktshang says:¹⁹⁹

This explanation that even all views of the Proponents of True Existence are posited in dependence upon innate mistaken [awareness] refutes well two great wrong conceptions:

- the assertion that the two—the innate and the intellectually imbued modes of apprehension—are utterly discordant
- and the assertion that the reasoning refuting the intellectually imbued mode of apprehension does not refute the innate mode of apprehension because it is indicated that the main modes of apprehension concord, and it is indicated that repudiating the intellectually conceived object greatly damages the innate[ly conceived object].

Jamyang Shaypa's depiction of Taktshang's position is correct. "Refutes" in Taktshang's statement justifies "not logically feasible" in Jamyang Shaypa's rendition, and the discordance between the two types of true existence in Taktshang's statement justifies "objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly."

Then, does Jamyang Shaypa correctly present Taktshang's reason for this thesis?

Jamyang Shaypa says:

¹⁹⁹ Adapted from Hopkins, *Maps of the Profound*, 646. The Tibetan is from sTag tshang, *Knowing All Tenets*, 36.

because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one

Jamyang Shaypa's depiction of Taktshang's reason is correctly reflected in Taktshang's *Knowing All Tenets* where he says immediately after the previous quote:²⁰⁰

Otherwise, there is much damage because:

It [absurdly] follows that a person whose awareness has not been affected by tenets does not have apprehension of last year's self and this year's self as one and does not have apprehension of oneself who went to the east and oneself who went to the west as a partless whole.

གཞན་དུ་ན་གཞོན་པ་མང་སྟེ། སྤྱི་མཐུན་སྟོན་པ་བཞུགས་པའི་གང་ཟག་ལ་ན་ནིང་དང་ད་ལོའི་བདག་

གཅིག་དུ་འཛིན་པ་དང་། ཤར་དང་རྒྱབ་དུ་ཕྱིན་པའི་བདག་གཉིས་རིལ་པོ་ཆ་མེད་དུ་འཛིན་པ་མེད་

པར་ཐལ་བ་དང་།

In Taktshang's statement, "a person whose awareness has not been affected by tenets" justifies Jamyang Shaypa's depiction of "innate awarenesses," and Taktshang's "last year's self and this year's self as one" justifies Jamyang Shaypa's usage of the same. Thus, at least here Jamyang Shaypa correctly presents Taktshang's position in both thesis and reason.

If we convert the reason clause of Taktshang's passage above into Taktshang's position, it becomes:

A person whose awareness has not been affected by tenets has apprehension

²⁰⁰ Hopkins, *Maps of the Profound*, 646. The Tibetan is from Taktshang, *Knowing All Tenets*, 36.11-36.14.

of last year's self and this year's self as one and has apprehension of oneself who went to the east and oneself who went to the west as a partless whole.

This statement describes that a person who has not studied tenets also has two types of misapprehensions of permanence: 1) temporally permanent "I" and 2) spatially unitary "I" as a partless whole. Beings experience these two types of misconception regardless of influence by tenet systems, and hence, these two types of misapprehensions are innate. Because these two misapprehensions of permanence are innate, Taktshang asserts that "even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one." Jamyang Shaypa undoubtedly agrees with this; however, these two innate misapprehensions of permanence would not seem to be innate misapprehensions of true existence.

According to Tsongkhapa, the innate misapprehension of true existence in Prāsaṅgika can be identified as it was above:²⁰¹ (brackets mine)

It [that is, the innate misapprehension] apprehends external and internal phenomena as not just posited through the force of conventions but as existing by way of their own entities.

དེ་ནི་ཕྱི་ནང་གི་ཚུལ་རྣམས་ཐ་སྟད་ཀྱི་དབང་གིས་བཞག་པ་ཙམ་མེན་པར་རང་གི་ངོ་བོ་འི་

སྒོ་ནས་ཡོད་པར་འཛིན་པ་སྟེ།

²⁰¹ Hopkins, *Emptiness in the Consequence School of Buddhism: Dynamic Responses to Tsong-kha-pa's The Essence of Eloquence: Volume 4*, 32. The Tibetan is from Tsong kha pa, *drang nges legs bshad snying po*, 70a.3.

Through this innate misapprehension, from beginningless time all living beings mistakenly apprehend inner and outer phenomena as though they exist by way of their own entities, that is, truly exist without penetrating them as existing merely through the force of conventions. In this light, although Taktshang's example is two types of innate misapprehension, it cannot be the innate misapprehension of true existence. For, the innate misapprehension of permanence is *not* the misapprehension of true existence. For instance, even if one perceives oneself today as being the same with yesterday and as a partless whole, this is not the innate misapprehension of oneself as existing by way of one's own entity. Could it be that Taktshang did not realize the difference in subtlety between the innate misapprehensions of permanence and the innate misapprehension of true existence? It is difficult to think that Taktshang did not recognize the difference. How could Taktshang make this seemingly obvious mistake? But, then what is his purpose in raising these issues about the innate misapprehensions of permanence?

There might be two ways to understand Taktshang's thought. First, he might draw a parallel between the repudiation of the innate misapprehensions of permanence and of true existence. Even though Taktshang would recognize that those two types of innate misapprehension of permanence are not the innate misapprehension of true existence, nevertheless just as refuting the intellectually imbued misapprehension of permanence can damage the innate misapprehension of permanence, so refuting the intellectually imbued misapprehension of true existence can also damage the innate misapprehension of true existence. In this way, Taktshang might intend to draw a parallel between the

repudiation of the innate misapprehension of permanence and the repudiation of the innate misapprehension of true existence.

Second, through linking the innate misapprehensions of permanence to the intellectually imbued misapprehension of true existence as an integral part of it, Taktshang might think that the refutation of the intellectually imbued misapprehension of true existence can greatly damage the innate misapprehension of true existence.

However, since Taktshang did not give any further evidence, it is difficult to come to a decision without doing more research which is not possible here. For this reason, I will focus on how Jamyang Shaypa leads Taktshang to contradict himself. We will return to these two possibilities later after walking through Jamyang Shaypa's refutation of Taktshang.

Jamyang Shaypa's criticism of Taktshang

In order to present Jamyang Shaypa's strategy against Taktshang, I will recount this debate from the beginning:

Moreover, with respect to the statement in Tsongkhapa's *Explanation [of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle'"]* and so forth that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly, the Translator Taktshang [incorrectly] says that **this is not logically feasible** because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.

Jamyang Shaypa starts by presenting Tsongkhapa's position that the mere refutation of the intellectually imbued misapprehension of true existence does not harm the innate misapprehension of true existence. Taktshang opposes Tsongkhapa's position because "even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one."

With regard to Taktshang's objection Jamyang Shaypa responds:

There is no entailment [that if even among innate awarenesses there are apprehensions of permanence and of former and later (phenomena) as one, Tsongkhapa's statement that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly is not logically feasible,] because there is something eliminated by "only."

While Jamyang Shaypa accepts that the misapprehensions of permanence and of former and later phenomena as one can be innate, he points out that the possible innateness of the misapprehensions of permanence and the innate misapprehension of former and later phenomena as one does not disprove Tsongkhapa's position. As Jamyang Shaypa emphasizes, the crucial difference between Tsongkhapa's and Taktshang's positions is "only" in Tsongkhapa's statement according to Jamyang Shaypa's summary:

Refutation of objects imputed *only* by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly

As indicated above (page 137), Jamyang Shaypa accurately describes Tsongkhapa's position in his *Illumination of the Thought: Extensive Explanation of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle'"*:

For if you have not identified these [the innate apprehension of true existence and the true establishment apprehended by this innate apprehension], even if you refute an object of negation through reasoning, the adherence to true establishment that has operated beginninglessly is not harmed at all, due to which the meaning at this point would be lost.

In Jamyang Shaypa's presentation of Tsongkhapa's thought, "objects imputed *only* by Forders and Proponents of Tenets" includes the intellectually misapprehended true existence, and therefore, as Jamyang Shaypa posits, Tsongkhapa states that mere refutation of the intellectually misapprehended true existence cannot damage the innately misapprehended true existence.

Then how does Jamyang Shaypa disprove Taktshang with "only"? Jamyang Shaypa develops his argument in two ways. First, he draws Taktshang into an absurd consequence that Taktshang would not want to accept but, according to Jamyang Shaypa, must accept:

Well, for him, it [absurdly] follows that **whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent** because **an innate apprehension of permanence apprehends in that way [that is to say, in accordance with the**

Forders' superimposition that the self is permanent]. You have accepted the reason [that an innate apprehension of permanence apprehends in that way, that is to say, in accordance with the Forders' superimposition that the self is permanent].

Jamyang Shaypa takes Taktshang's objection and reduces it to a statement with which Taktshang would not agree, placing it as the thesis of the unwanted consequence (*mi 'dod pa 'i thal 'gyur*):

Well, for him, it [absurdly] follows that whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent.

Since this is not Taktshang's own assertion, but Jamyang Shaypa's logical deduction, I will speculate as to how Jamyang Shaypa extracts it from Taktshang's objection to refute him. As explained above (page 158), Taktshang's initial objection according to Jamyang Shaypa's rendition is:

Thesis: Tsongkhapa's opinion—that is, that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly—is not logically feasible

Reason: because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.

Thus, it seems that Taktshang's own assertion according to this rendition is:

Thesis: It is logically feasible that the refutation of objects imputed by Forders
and Proponents of Tenets can also harm the apprehension of inherent
existence that has operated beginninglessly

Reason: because even among innate awarenesses there are apprehensions of
permanence and of former and later [phenomena] as one.

The thesis implicitly means that the mode of innate apprehension and the mode of intellectually imbued apprehension of inherent existence are utterly similar because refuting the latter repudiates the former. This is what Taktshang himself claims about the apprehension of inherent existence as explained above (page 134):²⁰²

because it is indicated that the main modes of apprehension concord, and it is indicated that repudiating the intellectually conceived object greatly damages the innate[ly conceived object].

Jamyang Shaypa is using Taktshang's own assumption that the two modes of apprehension are utterly similar. Thus, by extension, the thesis implicitly means that the mode of innate apprehension of permanence and the mode of intellectually imbued apprehension of permanence are utterly similar. Since Taktshang himself accepts that refuting the one refutes the other and thus implicitly accepts that the mode of

²⁰² Adapted from Hopkins, *Maps of the Profound*, 646. The Tibetan is from stag tshang, *Knowing All Tenets*, 36.

apprehension of the one is exactly the same as the other, and thus the two modes of apprehension are the same, the innate mode of apprehension has to be exactly like the intellectually imbued mode of apprehension. That is, the innate mode of apprehension and the intellectually imbued mode of apprehension are mutually inclusive. Even if Taktshang would not want to accept it, Jamyang Shaypa can logically force him to accept this by pointing out that the reason is proposed by Taktshang himself:

You have accepted the reason [that **an innate apprehension of permanence apprehends in that way, that is to say, in accordance with the Forders' superimposition that the self is permanent**].

It has already been shown above that Taktshang should accept it. Thus, Jamyang Shaypa says:

If you accept [that **whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent**], it [absurdly] follows that **in the continuums of those who are not involved in tenet systems such as animals and so forth, there is apprehension that the self is permanent in the sense of not being produced from causes and conditions** because [in the continuums of those who are not involved in tenet systems such as animals and so forth,] there is apprehension that the self is permanent in the sense of not disintegrating until death.

If the misapprehension of the permanent self as asserted by Forders were the innate mode

of misapprehension, then by its definition, all living beings such as an animal must also have the misconception of a permanent self in the sense of not being produced from causes and conditions. This however is repudiated by Jamyang Shaypa through scriptural evidence; he cites Candrakīrti's *Entry to (Nāgārjuna's) Treatise on the Middle*:

This non-produced permanent [self imputed by Forders] is not perceived

By those spending many eons as animals,

Yet consciousnesses conceiving "I" are seen to operate in them.

Hence, there is no self other than the aggregates.

Citing Candrakīrti's stanza, Jamyang Shaypa points out that the misapprehension of a permanent self in the sense of not being produced from causes and conditions is not innate since animals do not perceive themselves as being permanent this way while a delusional apprehension of self is nevertheless still operating in them. In this sense, Candrakīrti indicates that animals have a misapprehension of "I" that is subtler than the misapprehension of a permanent "I" in the sense of not being produced from causes and conditions.

Second, Jamyang Shaypa again refutes Taktshang's neglect of the significance of "only" in Tsongkhapa's statement by flinging an absurd consequence:

Moreover, it [absurdly] follows that although the Vaibhāṣikas and the Sautrāntikas and so forth have not entered the Madhyamaka [view], they can harm the conceived object of the apprehension of true existence because [according to you] your thesis [that Tsongkhapa's statement—"Refutation of

objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly"—is not logically feasible] is logically feasible.

According to this criticism, if "only" is omitted in Jamyang Shaypa's summary of Tsongkhapa's statement:

Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly.

Taktshang's assertion means that, if one repudiates the intellectually imbued misapprehensions by Forders and Buddhist proponents of tenets lower than Mādhyamikas, one is also successfully repudiating the innate misapprehension of true existence.

The elimination of "only" opens a question. That is, without "only," this could mean that among the proponents of tenets lower than Mādhyamikas, for instance, if the Sautrāntikas refute the intellectually imbued apprehension of true existence asserted by Vaibhāṣikas, this refutation of an intellectually imbued misapprehensions of true existence asserted by a lower system than Sautrāntikas could make the Sautrāntikas effectively repudiates the innate apprehension of true existence according to the Madhyamaka view.

From this viewpoint, Jamyang Shaypa criticizes Taktshang:

It [absurdly] follows that although the Vaibhāṣikas and the Sautrāntikas and so forth have not entered the Madhyamaka [view], they can harm the conceived object of the apprehension of true existence

This means that even the Vaibhāṣikas could repudiate the innate apprehension of true existence by refuting intellectually imbued misapprehensions maintained by non-Buddhist tenet systems. However, this is not acceptable even for Taktshang since Taktshang proposes in his *Knowing All Tenets*:²⁰³

Though there are many forms of divisions of others' and our own tenets, when they are collected by way of what are discarded and what are adopted, they are included into two because they are included into (1) those who adhere to extremes of either permanence or annihilation and (2) those who are free from extremes. The reason is that they are included into the two, those who prove the mode of apprehension by innate mistaken awareness and those who refute it. Illustrations are Proponents of [Truly Existent] Things among our own and others' schools—these being other than the honorable Nāgārjuna's system—and the system itself of the glorious protector [Nāgārjuna].

རང་[དང་]གཞན་[ཀྱི་]ཐུབ་མཐའི་དབྱེ་བ་རྣམ་[བ་]མང་ཡང་། །[སྤང་བ་]དང་དོར་བྱའི་

²⁰³ Adapted from Hopkins, *Maps of the Profound*, 646. Brackets are from Taktshang's auto-commentary. See stag tshang, *Knowing All Tenets*, 1.16-2.2, and 33.17-33.23.

ཚུལ་གྱིས་བསྟུན་གཉིས་སུ་འདུས་ཏེ། ཏྲག་ཆད་གང་རུང་གི་]མཐའ་²⁰⁴ལ་ཞེན་དང་མཐའ་
 བལ་སྟེན་བར་འདུས་[པའི་ཕྱིར་ཏེ། རྒྱ་མཚན་ནི་སྟོ་]ལྟན་སྟེས་འབྱུང་བའི་འཛིན་སྟངས་སྟབ་
 [པར་བྱེད་པ་དང་]འགོག་[པར་བྱེད་པ་གཉིས་སུ་འདུས་པའི་]ཕྱིར་[རོ།] [མཚན་གཞི་ནི།]
 ལྷ་སྟབ་ཞབས་[ཀྱི་ལྷགས་ལས་གཞན་[པ་རང་གཞན་གྱི་སྟེ་པ་དངོས་པོར་སྟེ་བ་ནམས་]དང་
 [དཔལ་མགོན་འཕགས་པའི་ལྷགས་]དེ་ཉིད་དོ།

According to Taktshang's twofold systemization of philosophical systems, the one group that falls to extremes of permanence and annihilation is the Proponents of True Existence among non-Buddhist and Buddhist tenet systems, and they cannot be the followers of Nāgārjuna's system. More importantly, he says that those Proponents of True Existence prove the innate mode of misapprehension of true existence. That is, according to this assertion by Taktshang, the innate mode of misapprehension of true existence cannot be equivalent to the intellectually imbued mode of misapprehension of true existence. This assertion contradicts another assertion made by him. As explained above, Taktshang asserts that the intellectually imbued mode of misapprehension of true existence and the innate mode of misapprehension of true existence are concordant. (See page 168) If the Proponents of True Existence—that is, the Cittamātrins and below—do not repudiate the innate mode of misapprehension of true existence, but refute the intellectually imbued

²⁰⁴ *sogs* in his commentary is replaced with a line from the root verse.

mode of misapprehension, his criticism of Tsongkhapa—that is, that the two modes of misapprehension of true existence are concordant—will be consequently disproved. Furthermore, for instance, if the Sautrāntikas’ reasoning is capable of repudiating the innate apprehension of true existence, just as the Mādhyamikas do, through repudiating the intellectually imbued apprehension of true existence by the Vaibhāṣikas, this position will undermine the foundation of his twofold system, separating all philosophical systems into two—Proponents of True Existence versus Proponents of the Middle following Nāgārjuna. In this way, by indicating the meaning of "only" in Tsongkhapa's assertion of the two modes of misapprehension of true existence, Jamyang Shaypa points out Taktshang's own self-contradiction.

Conclusion

In this chapter, I examined Taktshang’s criticism of Tsongkhapa’s system of the two types of object of negation, and Jamyang Shaypa’s criticism of Taktshang’s criticism. Tsongkhapa asserts that by only negating the intellectually imbued apprehension of true existence the innate apprehension of true existence cannot be undermined. Taktshang criticizes this assertion by Tsongkhapa for having two misunderstandings:

3. The two modes of apprehension of true existence—the intellectually imbued apprehension of true existence and the innate apprehension of true existence—should be utterly different from each other.
4. Therefore, the reasoning repudiating the intellectually imbued mode of apprehension could not refute the innate mode of apprehension.

However, Tsongkhapa's own presentation of the relationship between these two types of object of negation shows that Taktshang's criticism is groundless. Tsongkhapa asserts that the innate apprehension of true existence, is repudiated by the same reasoning that repudiates the intellectually imbued apprehension of true existence. In this sense, Tsongkhapa seems to say that one should not be content *only* with negation of the intellectual misapprehension, but step forward to identify and repudiate the innate apprehension of true existence. These two types of object of negation are very different from each other in term of how they are *identified*. However, they are not *utterly* different in the sense that the same reasoning refuting the intellectually apprehended true existence can also repudiate the innately apprehended true existence.

When Jamyang Shaypa refutes Taktshang's obvious misunderstanding, he raises an unwanted consequence to deduce self-contradiction within Taktshang's own position. Jamyang Shaypa points out that Taktshang's fault is based on not understanding the significance of "only" in Tsongkhapa's assertion. Polemic often does not accurately represent the actual position of the opponent, but, in this case, as I indicated, Jamyang Shaypa accurately represents Tsongkhapa's position as well as Taktshang's criticism. Taktshang's failure originated in not seeing that Tsongkhapa employs two standards—what is refuted and by what these two types of object of negation are repudiated—to explain the relation between these two types of object of negation. According to Taktshang's rigid standards, these two types of object of negation accord with each other, and Tsongkhapa would not have to utterly disagree with this since according to one of the

two standards, they accord in terms of the method of repudiation. This sole concordance between the two types of object of negation leads Taktshang to be caught in logically untenable situation.

Chapter 4: Historico-Intellectual Interaction among Geluk Scholars on the Identification of the Object of Negation from the 15th to 18th Centuries C.E

Introduction

As discussed in Chapter 1, Tsongkhapa is very confident that Kamalaśīla's *Illumination of the Middle* is the only Svātantrika text in which the object of negation in terms of the innate apprehension of true existence is identified. This assertion, however, could be harmful to Tsongkhapa's scholarship if anyone were to find other examples stating the same in another Svātantrika source text; it would show that Tsongkhapa's scholarship is not flawless. This is a provocative issue that Jamyang Shaypa discusses concerning the identification of the object of negation in Svātantrika-Mādhyamika by refuting an anonymous opponent.

As we will see later (page 191), despite Jamyang Shaypa's polite anonymization of those whom he refutes here, I have found that the opponent is a merging of at least two historical figures within the Geluk sect: Jetsünpa Chökyi Gyeltshen (*rje btsun pa chos kyi rgyal mtshan*, 1469-1544/1546, Jetsünpa hereafter), the author of the monastic textbooks of Je Monastic College of Sera Monastery, and Gungru Chökyi Jungné (*gung ru chos kyi*

'byung gnas, mid. 16th –early 17th centuries C.E.), the author of the old monastic textbooks of Gomang Monastic College.²⁰⁵

In his *General Meaning Textbook* (*spyi don*) commenting on Tsongkhapa's *Illumination of the Thought*, Jetsünpa directly confronts Tsongkhapa's assertion that Kamalaśīla's *Illumination of the Middle* is the only text *clearly* identifying the object of negation in the Svātantrika-Mādhyamika by pointing out that a stanza in Jñānagarbha's *Differentiation of the Two Truths* also *very clearly* identifies the innate apprehension of true existence. In the meanwhile, Gungru Chöjung cites the same stanza from Jñānagarbha's text and asserts that it *explicitly* identifies the object of negation. By examining these two different assertions challenging Tsongkhapa's scholarship, I will explain that these two scholars' assertions are incorrect. First, I will examine the meaning of the stanza according to Jñānagarbha and his commentator, Śāntarakṣita. Second, I will present the way that Jamyang Shaypa criticizes those two by aptly indicating their misreading through exposing a logical fallacy.

²⁰⁵ According to Derek Maher, Jamyang Shaypa studied the monastic textbook (*yig cha*) composed by Gungru Chöjung while he resided in Gomang Monastic College; however, Gungru Chöjung's textbook was substituted by Jamyang Shaypa's one, and is called "Old textbook (*yig cha snying pa*).” See Derek Maher, Maher, "Knowledge and Authority in Tibetan Middle Way Schools of Buddhism: A Study of the Gelukba (*dge lugs pa*) Epistemology of Jamyang Shayba (*'jam dbyangs bzhad pa*) in its Historical Context" (PhD diss., University of Virginia, 2003), 94: 155n.

Jetsünpa and Gungru Chöjung: The Search for the Possible Existence of Another Svātantrika Source Text Identifying the Measure of the Object of negation in terms of the Innate Apprehension of True Existence

At the beginning of the section on the identification of object of negation in the Svātantrika School of the old Gomang textbook on the Mādhyamika written by Gungru Chöjung, a hypothetical opponent presents an opinion that is a slightly modified version of a statement from Tsongkhapa:²⁰⁶

Tsongkhapa:

A **clear** identification of the object of negation [in terms of the innate apprehension of true existence] does not emerge in other reliable sourcebooks of the Svātantrika School, but the existence that is the opposite of the mode of conventional existence described in Kamalaśīla's *Illumination of the Middle* is to be known as ultimate or true existence. Therefore, let us explain it that way.
(emphasis mine)

Gungru Chöjung:

Someone [incorrectly] says: An identification of the object of negation [in terms of the innate apprehension of true existence] by correct reasoning is not **explicitly** set forth in other reliable source texts except for [Kamalaśīla's] *Illumination of the Middle*. (emphasis mine)

²⁰⁶ gung ru chos kyi 'byung gnas, *dbu ma'i mtha' dpyod skal bzang 'jug ngogs*, vol. 1 (Mundgod disst, Karnataka State, India: Drepung Gomang Gungru Khangtsen, 2006), 199.

ལ་ཅིག་ན་རེ། དབྱ་མ་སྒྲུང་བ་མ་གཏོགས་རང་རྒྱུད་པའི་གཞུང་ཁྱུངས་སྤྱབ་གཞན་ལས་
 རིགས་པ་ཡང་དག་གི་དགག་བྱ་ངོས་འཛིན་དངོས་སུ་མ་གསུངས་ཟེར་ན།

The opponent whom Gungru Chöjung criticizes insists that Kamalaśīla's *Illumination of the Middle* is the *only* explicit source identifying the object of negation in terms of the innate apprehension of true existence among all Svātantrika source texts. The only difference in the opponent's statement is that he switches the term "clear (*gsal ba*)" in Tsongkhapa's description to "explicitly (*dngos su*)."

In order to disprove the opponent's idea that Kamalaśīla's text is the only Svātantrika text *explicitly* presenting the identification of the object of negation in terms of the innate apprehension of true existence, Gungru Chöjung presents another source that *explicitly* presents the object of negation in terms of the innate apprehension of true existence:²⁰⁷

It [absurdly] follows that the statement in [Jñānagarbha's] *Differentiation of*

²⁰⁷ gung ru chos kyi 'byung gnas, *dbu ma'i mtha' dpyod skal bzang 'jug ngogs*, 199. For Jñānagarbha's stanza 3cd, see Malcolm David Eckel, *Jñānagarbha's Commentary on the Distinction between the Two Truths: An Eighth Century Handbook of Madhyamaka Philosophy*, SUNY series in Buddhist studies (Albany: State University of New York Press, 1987), 156. At least, the quote in the Dege and Peking editions are different from what Gungru Chöjung and Jamyang Shaypa quote. The Dege edition reads:

3.

ཀྱུན་རྫོབ་དང་ནི་དམ་པའི་དོན། ཁ་དེན་གཉིས་སྤྱབ་པས་གསུངས་པ་ལ།

ཁྱིམ་སྒྲུང་བ་འདི་ཁོ་ན། ཀྱུན་རྫོབ་གཞན་ནི་ཅིག་ཤོས་ཡིན།

With respect to the sage's teaching the two truths,

The meanings of conventional and ultimate,

Only these in accordance with how they appear

Are conventional; the others are the counterpart.

the Two Truths:

Only these appearances to awarenesses are
Conventional; the others are the counterpart.

is not logically feasible because [according to you]:²⁰⁸

1. The passage "Only these appearances to awarenesses are [conventional]" does not indicate that "establishment as being only posited through the force of appearing to a non-defective awareness" is the measure of conventional establishment
2. and the passage "The others are the counterpart" does not indicate that existence from the side of the object's own uncommon mode of abiding without being only posited through the force of appearing to [an awareness] that is other than [a non-defective awareness] is "the other," that is, the measure of ultimate establishment...

དབུ་མ་བདེན་གཉིས་ལས། གློ་ལ་སྒྲུང་བ་འདི་ཁོ་ན། ཀྱུན་རྫོབ་གཞན་ནི་ཅིག་ཤོས་སོ། ཞེས་
གསུངས་པ་མི་འཐད་པར་ཐལ། གློ་ལ་སྒྲུང་བ་འདི་ཁོ་ན། ཞེས་པས་གོ་དཔེ་མེད་ལ་སྒྲུང་
བའི་དབང་གིས་བཞག་ཅམ་དུ་བྱུང་བ་ཀྱུན་རྫོབ་དུ་བྱུང་བའི་བྱུང་ཚད་དུ་བསྟན་པ་དང་།
གཞན་ནི་གཅིག་ཤོས་སོ་ཞེས་པས་ དེ་ལས་གཞན་དེ་ལ་སྒྲུང་བའི་དབང་གིས་བཞག་ཅམ་མ་

²⁰⁸ gung ru chos kyi 'byung gnas, dbu ma'i miha' dpyod skal bzang 'jug ngogs, 199.

ཡིན་པར་ཡུལ་རང་གི་ཐུན་མོང་མ་ཡིན་པའི་ཚེད་ལྷགས་ཀྱི་ངོས་ནས་ཡོད་པ་དེ།...ཐུར་རོ།

Since this unwanted consequence (*mi 'dod pa'i thal 'gyur*) is deliberately stated in a way that neither the opponent nor Gungru Chöjung would ever agree with, when it is restated to indicate Gungru Chöjung's position:

1. The passage "Only these appearances to awarenesses are [conventional]" indicates that "establishment as being only posited through the force of appearing to a non-defective awareness" is the measure of conventional establishment,
2. and the passage "The others are the counterpart" indicates that existence from the side of the object's own uncommon mode of abiding without being only posited through the force of appearing to [an awareness] that is other than [a non-defective awareness] is "the other," that is, the measure of ultimate establishment,

because the statement in [Jñānagarbha's] *Differentiation of the Two Truths*:

Only these appearances to awarenesses are

Conventional; the others are the counterpart.

is logically feasible.

In this opposite reading of the unwanted consequence, Gungru Chöjung asserts that because Jñānagarbha's stanza is logically feasible, the first part of the stanza explicitly

states the measure of conventional establishment—established through the power of an awareness—and that the second part also explicitly indicates the opposite of the measure of conventional establishment, that is, ultimate establishment—"existence from the side of the object's own uncommon mode of abiding without being only posited through the force of appearing to [an awareness] that is other than [a non-defective awareness]." Since the second part of the stanza reveals the identification of ultimate establishment through being opposite from the first part, a question could arise, why the mode of extraction of the meaning of this part is not considered to be implicit, but let me explain how Gungru Chöjung understands the meaning of "implicitly" and "explicitly" later. (see page 190) Since Jñānagarbha's stanza is another Svātantrika text explicitly stating the meaning of ultimate establishment—the object of negation in terms of the innate apprehension of true existence—the opponent's assertion that Kamalaśīla's *Illumination of the Middle* is the only text *explicitly* stating the measure of that ultimate establishment turns out to be false. Therefore, the opponent has to accept that his position is unfounded.

It appears that the opponent whom Gungru Chöjung refutes in this argument can be identified coincidentally or intentionally with Jetsünpa's position on this topic. In the equivalent section on the object of negation in the Svātantrika School in his *General Meaning Clarifying the Difficult Points of [Tsongkhapa's] "Explanation of (Candrakīrti's)*

'Entry to (Nāgārjuna's) "Treatise on the Middle," "Illumination of the Thought": Necklace for Fortunate Ones, Jetsünpa states:(emphasis mine)²⁰⁹

Therefore, this explanation by the foremost [Tsongkhapa] and his spiritual sons [Khédrupje and Gyeltshapje] that:

establishment from the side of the object's own uncommon mode of abiding without being posited through the force of appearing to awarenesses is the object of negation of a [logical] sign of [reasoning] analyzing the ultimate

is the final thought of Svātantrika texts because it is **very clear** in Svātantrika texts such as [Jñānagarbha's *Differentiation of the Two Truths*]:

3cd.

Only these in accordance with how they appear

Are conventional; the others are the counterpart.²¹⁰

And,

²⁰⁹ rje btsun chos kyi rgyal mtshan, *bstan bcos dbu ma la 'jug pa'i rnam bshad dgongs pa rab gsal gyi dka' gnad gsal bar byed pa'i spyi don legs bshad skal bzang mgul rgyan*, Tibetan Buddhist Philosophical Series (Mysore, India: Ser byes dpe mdzod khang, 2004), 200-201.

²¹⁰ It seems that Jetsünpa and Gungru Chöjung have reason to believe that this half stanza supports Tsongkhapa's view. After stating the conventional existence, Kamalaśīla says:

འདི་དག་ཡང་དག་པར་དངོས་པོའི་ངོ་བོ་ཉིད་ཀྱང་མ་ཡིན་ཏེ། ཇི་ལྟར་སྒྲུང་བ་དེ་ཁོ་ན་ཉིད་མ་ཡིན་པའི་ཕྱིར་
རྟོ། །འི་བོང་གི་རུ་བཞེན་དུ་གཏུན་མེད་པའི་ངོ་བོ་ཉིད་ཀྱང་མ་ཡིན་ཏེ། མ་བརྟགས་ན་དགའ་བའི་རྣམ་པར་སྒྲུང་
བའི་ཕྱིར་རོ། །ཇི་སྐད་བཤད་པའི་ཀུན་རྫོབ་པ་ནི་དངོས་པོའི་ངོ་བོ་ཉིད་ཀྱང་མ་ཡིན་ཏེ། ཕྱིན་ཅི་ལྟག་པའི་རྣམ་པར་
ཉེ་བར་འཛིན་པར་སྒྲུང་བའི་ཕྱིར་རོ། (228b.3-4)

21ab.

Because of being entity in accordance with how they appear,

Analysis does not apply to them.

དེས་ན་སྒྲོ་ལ་སྒྲུང་བའི་དབང་གིས་བཞག་པ་མ་ཡིན་པར་ཡུལ་རང་གི་སྔོན་ལྷགས་ཀྱི་ངོས་
ནས་གྲུབ་པ་དོན་དམ་དཔྱད་བྱེད་ཀྱི་ཉགས་ཀྱི་དགག་བྱ་ཡིན་པར་རྗེ་ཡབ་སྐུ་གིས་བཤད་
བ་འདི་རང་རྒྱུད་པའི་གཞུང་གི་དགོངས་པ་མཐར་ཐུག་ཡིན་ཏེ། ཇི་ལྟར་སྒྲུང་བ་འདི་ལོ་
ན། ཀྱུན་རྒྱུ་གཞན་ནི་ཅིག་ཤོས་སོ། ཞེས་དང། ཇི་ལྟར་སྒྲུང་ཞེན་ངོ་བོའི་བྱིར། འདི་ལ་
དཔྱད་པ་མི་འཇུག་གོ། ཞེས་སོགས་རང་རྒྱུད་པའི་གཞུང་ལས་**ཆེས་གསལ་བའི་བྱིར།**

According to Jetsünpa, the identification of the object of negation in terms of the innate apprehension of true existence in the Svātantrika School is *very clear* in Jñānagarbha's stanzas. Given that Tsongkhapa confidently declares that a particular passage in Kamalaśīla's *Illumination of the Middle* is the only place where he managed to find the identification of the same type of true establishment among all Svātantrika texts, it seems that Jetsünpa refutes and/or supplements Tsongkhapa's research on this topic by providing another example. And more, Gungru Chöjung and Jetsünpa show conflicting ideas about how to understand the way the true establishment is identified in Jñānagarbha's stanza. Whereas Gungru Chöjung says the stanza explicitly shows it, Jetsünpa says it is clearly presented.

These opposing ideas between them make us wonder for what they argue. In order to understand how Gungru Chöjung disproves Jetsünpa's position, let me explain how Gungru Chöjung proves the similarities between Tsongkhapa's definition of the object of negation in terms of the innate apprehension of true existence and Jñānagarbha's stanza and also evidences that Jñānagarbha's stanza explicitly, not clearly, states the identification of the true establishment.

Since both Gungru Chöjung and Jetsünpa agree that the stanza states the two establishment, except for the conflicting ideas on explicit versus implicit, let me explain how they see the parallel between Jñānagarbha and Tsongkhapa's identification of the two establishments. The first part of the stanza *explicitly* states, according to Gungru Chöjung, the definition of conventional establishment that Jetsünpa should agree with:

Being only posited through the force of appearing to a non-defective awareness is the measure of conventional establishment

སྒྲོ་གཞི་དམེད་ལ་སྣང་བའི་དབང་གིས་བཞག་ཅམ་དུ་གྱུབ་པ།

When this definition of conventional establishment is compared with Tsongkhapa's, as in the table below, it appears that their assertion could be right since the measure of conventional establishment seemingly does not change much from the stanza.

Table 4: Comparison between Jñānagarbha and Tsongkhapa's view on conventional establishment according to Gungru Chöjung's understanding.

Conventional establishment (ཀུན་རྫོབ་ཏུ་ཡོད་པ་) ²¹¹			
Jñānagarbha	སྒྲོ་ལ་སྣང་བ་	འདི་ལོ་ན་	ཀུན་རྫོབ་
	Only these appearances to awarenesses are conventional;		
Tsongkhapa	སྒྲོ་གཞི་དུ་མེད་ལ་སྣང་བའི་དབང་གིས་	གཞག་ཅམ་ཏུ་གྲུབ་པ་	[ཀུན་རྫོབ་ཏུ་གྲུབ་པ་ཡིན།]
	Establishment as being only posited through appearing to an awareness, or through the force of an awareness, is the measure of conventional establishment		

In this line, according to them, Jñānagarbha says that mere appearances of objects to awarenesses are conventional existences in the first part of the stanza. "Appearing to awareness" is refined by adding "non-defective (*gnod med*)" in order to show that these sense consciousnesses are free from the four superficial causes of error.²¹² Also, the phrase "only these ('*di kho na*)" is extended to say "only posited through (*gzhag tsam du grub pa*)" in Tsongkhapa's definition of the object of negation in terms of the innate apprehension of true existence.

This description of conventional establishment reminds us of Kamalaśīla's explanation on conventional existence:

All entities of false things—[existing] through the power of those [living beings'] mentations—are said "only to exist conventionally."

²¹¹ This definition of conventional and ultimate establishment is effective to both Gungru Chöjung and Jamyang Shaypa.

²¹² According to Lopez, these four superficial causes of error represent a difference between the Prāsaṅgika and Svātantrika Schools. While the proponents of the Svātantrika School accept that sense consciousnesses are able to perceive an object as existent without these errors, the proponents of the Prāsaṅgika School posit that perceiving objects as existing by its own character is erroneous. Thus, this "non-defective" is necessary in the definition of true establishment in the Svātantrika School. See Donald S. Lopez, Jr., *A Study of Svātantrika* (Ithaca) 67-68.

དེ་དག་གི་བསམ་པའི་དབང་གིས་དངོས་པོ་བརྟན་པའི་ངོ་བོ་ཐམས་ཅད་ནི་ཀུན་རྫོབ་ཏུ་

ཡོད་པ་ཁོ་ནའོ་ཞེས་བྱའོ།

Kamalaśīla says that, if things are seen without interception of mistaken awareness ('*khrol ba'i blo*), their mode of existence is only conventional. If Jñānagarbha's stanza is read in the same vein, according to them, Jñānagarbha could say that, if appearances of things are merely seen by awarenesses without intervention of mistaken awareness, they merely appear to be conventional existences.

Furthermore, if the second part of Jñānagarbha's stanza is compared with the measure of ultimate existence that is discovered by Tsongkhapa in Kamalaśīla's *Illumination of the Middle*, Tsongkhapa's definition of ultimate existence seems to be just the opposite from the measure of conventional existence as Gungru Chöjung and Jetsünpa find out in Jñānagarbha's stanza.

Table 2: Comparison between Jñānagarbha and Tsongkhapa's view on ultimate establishment according to Gungru Chöjung's understanding.

	The 2 nd line of Jñānagarbha's stanza	→	Ultimate establishment
Jñānagarbha	གཞན་ནི་ཅིག་ཤོས་སོ།		སློལ་སྒྲུང་བ་འདི་ཁོ་ན་མ་ཡིན་པ་བདེན་གྱུ་བ།
Tsongkhapa	<p>སློལ་སྒྲུང་བའམ་སློའི་དབང་གིས་བཞག་པ་མིན་པར་དོན་གྱི་སྟོན་ལྷགས་སུ་ཡོད་པ།</p> <p>Existence from the side of the object's own uncommon mode of abiding without being only posited through the force of appearing to a non-defective awareness</p>		

"The others are the counterpart," according to Jetsünpa and Gungru Chöjung, *explicitly*

leads us to read the opposite meaning of the first line explaining that the objects do not appear as they are supposedly perceived by the awarenesses. This way of understanding Jñānagarbha's text appears to be very similar to the definition of ultimate establishment. That is, as Gungru Chöjung says, his stanza also states that the object is seen to independently exist apart from the apprehender's apprehension. If Jñānagarbha's text is another text that identifies the measure of the object of negation in terms of the innate apprehension of true existence as Gungru Chöjung and Jetsünpa insist, the existence of an alternative source could disprove Tsongkhapa's declaration of the uniqueness of Kamalaśīla's passage.

As stated above, Jetsünpa criticizes Tsongkhapa by positing Jñānagarbha's stanza as an example clearly stating the definition of the object of negation. Against him, Gungru Chöjung proves that how to identify the true existence is not clear, but explicit. If Jñānagarbha's stanza is an explicit, not clear, source for identification of the object of negation in terms of the innate apprehension of true existence as Gungru Chöjung asserts, he could give Tsongkhapa a room to make an excuse by means of emphasizing the difference between the meaning of clear identification and explicit identification. That is, one could say that, although Tsongkhapa already knows the existence of the explicit source, Jñānagarbha's *Differentiation of the Two Truths*, he just states a source clearly identifying the object of negation in terms of the innate apprehension of true existence. Thereby Tsongkhapa's position is still unharmed. Now, since the issue between them is

about the mode of defining the object of negation in terms of the innate apprehension of true existence: explicit versus clear.

Does Jñānagarbha's stanza Identify the Measure of the Object of negation in terms of the Innate Apprehension of True Existence?

As mentioned earlier, according to Gungru Chöjung, Jñānagarbha's stanza explicitly poses identifications of both conventional and ultimate establishments. Although both Jetsünpa and Gungru Chöjung would agree that the identification of ultimate existence is given in the second line of the stanza—"The others are the counterpart," they disagree on whether it is *very clearly* or *explicitly* identified.

I will speculate on why Gungru Chöjung says that Jñānagarbha's stanza explicitly identifies the object of negation in terms of the innate apprehension of true existence. In Jñānagarbha's stanza, conventional establishment is straightforwardly indicated in the first line. Although ultimate establishment—the object of negation in terms of the innate apprehension of true existence—is not explained word by word, according to Gungru Chöjung, the stanza *explicitly* provides clues to find it. As I mentioned earlier, "The others are the counterpart" *explicitly* leads a reader to see the opposite side of the definition of conventional existence. On the other hand, Kamalaśīla's passage, "All entities of false things—[existing] through the power of those [living beings] mentations—are said 'only to exist conventionally'," is hard to read as Tsongkhapa does for the identification of the object of negation in terms of the innate apprehension of true existence since there is no explicit indication or clue for how to delve into this in-depth

meaning of the sentence. In short, it seems to me that according to Gungru Chöjung since the passage unambiguously provides a clue ("The others are the counterpart") for how to see the extended meaning, the identification of the object of negation in terms of the innate apprehension of true existence in the stanza can be called "explicit." In this way, it seems to me that Gungru Chöjung may be criticizing Jetsünpa for his overboard characterization that Jñānagarbha's stanza *very* clearly indicates the measure of ultimate existence since it is clear and explicit. Both Gungru Chöjung and Jetsünpa may be suggesting that Tsongkhapa missed this identification of the object of negation in terms of the innate apprehension of true existence in Jñānagarbha's stanza.

Nevertheless, this hypothetical discussion on the nature of Jñānagarbha's statement—very clear versus explicit—is entirely inappropriate according to Jamyang Shaypa because he says that it does not indicate the measure of the object of negation in terms of the innate apprehension of true existence clearly or explicitly at all.

Jamyang Shaypa's Presentation

Jamyang Shaypa skillfully and carefully merges other thinkers' incorrect presentations of Tsongkhapa's thought into an unwanted consequence:²¹³

It follows that it is not logically feasible that [Tsongkhapa says that] the measure of ultimate establishment is not *clearly* explained in reliable texts of the Svātantrika School except for [Kamalaśīla's] *Illumination of the Middle*,

²¹³ 'jam dbyangs bzhad pa ngag dbang brtson grus, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*, in *kun mkhyen chen po 'jam dbyangs bzhad pa'i rdo rje'i gsung 'bum* (India: Drepung Gomang Library, 2007), 256.

because both the measure of conventional establishment and the measure of ultimate establishment are indicated by this statement in [Jñānagarbha's]

Differentiation of the Two Truths:

Only these appearances to awarenesses are

Conventional; the others are the counterpart.

ཡང་གཞན་སྟོགས་པ་ཁ་ཅིག་ན་རེ། དབྱ་མ་སྣང་བ་མ་གཏོགས་པའི་རང་རྒྱུད་པའི་གཞུང་
 ལྷངས་སྐྱབ་ནས་དོན་དམ་དུ་སྐྱབ་ཚད་གསལ་བར་མ་བཤད་པ་མི་འཐད་པར་ཐལ། བདེན་
 གཉིས་ལས། གློ་ལ་སྣང་བ་འདི་ཁོ་ན། གྲུན་རྫོབ་གཞན་ནི་ཅིག་ཤོས་སོ། ཞེས་གསུངས་པ་
 འདིས་གྲུན་རྫོབ་དུ་སྐྱབ་ཚད་དང་དོན་དམ་དུ་སྐྱབ་ཚད་གཉིས་ཀ་བསྟན་པའི་སྤྱིར་བཏགས་ལ།

This opponent's opinion is that Tsongkhapa's assertion that Kamalaśīla's *Illumination of the Middle* is the only source clearly identifying the measure of true existence is incorrect because Jñānagarbha's *Differentiation of the Two Truths* also clearly indicates the measure of two establishments. This assertion exactly reflects what Jetsünpa states above. In addition, Jamyang Shaypa chooses a rendition of Jñānagarbha's stanza which is the same as the one Gungru Chöjung cites in his *Decisive Analysis* (see the table below).

Table 3: Different versions of two lines of a stanza from Jñānagarbha's *Differentiation of the Two Truths*.

Jetsünpa	རི་ལྟར་སྣང་བ་འདི་ཁོ་ན། གྲུན་རྫོབ་གཞན་ནི་ཅིག་ཤོས་སོ།
	Only these in accordance with how they appear are conventional; the others are the counterpart.

Gungru Chöjung	ལྷོ་ལ་སྒྲུང་བ་འདི་ལོ་ན། ཀླུན་རྩོམ་གཞན་ནི་ཅིག་ཤོས་སོ།
	Only these appearances to awarenesses are conventional; the others are the counterpart.
Jamyang Shaypa	ལྷོ་ལ་སྒྲུང་བ་འདི་ལོ་ན། ཀླུན་རྩོམ་གཞན་ནི་ཅིག་ཤོས་སོ།
	Only these appearances to awarenesses are conventional; the others are the counterpart.

As shown in table 3, it seems to me that Jamyang Shaypa carefully chooses an opinion on which Jetsünpa and Gungru Chöjung would agree, namely that the measure of ultimate establishment is *clearly* explained in a reliable text of the Svātantrika School other than [Kamalaśīla's] *Illumination of the Middle*, but quotes a different version of Jñānagarbha's stanza from the same section in the old textbook of the Gomang Monastic College written by Gungru Chöjung. It is hard to know what Jamyang Shaypa originally intended; however, we can speculate that he tries to refute both historical figures' positions by means of combining these together. In addition to those two, Jamyang Shaypa indirectly criticizes one of Jetsünpa's students, Jedrung Sherap Wangpo (*rje drung shes rab dbang po*, ?-1586):²¹⁴

Also, Jedrung Sherab Wangpo's [work] on the Middle [that is, *dbu ma'i spyi don dgongs pa yang gsal*] also says "Such a teaching is good," but some of our own later scholars have said "[This should be] analyzed."

Since Jedrung Sherap Wangpo, who is also a textbook author of Jé Monastic College of Sera Monastery, praises Jamyang Shaypa's opponent's position, he could be added to the list of opponents refuted by Jamyang Shaypa. And more, this short statement can be a

²¹⁴ Ibid.

taken as a clue that Jamyang Shaypa criticizes Jetsünpa because Jedrung Sherap Wangpo is a direct disciple of Jetsünpa who supposedly agrees with Jetsünpa's opinion. Also, as we have seen, Jamyang Shaypa cites the stanza as Gungru Chöjung does which is different from what Jetsünpa quotes, and Jetsünpa insists that Jñānagarbha's *Differentiation of the Two Truths* states *very clearly* the measure of ultimate existence; therefore, it seems to me that Jamyang Shaypa is refuting at least these three scholars within the Geluk sect: Jetsünpa, Jedrung Sherap Wangpo, and Gungru Chöjung.

Jamyang Shaypa's Refutation

According to Jamyang Shaypa, these opponents' readings of the stanza are plainly based on misreading the passage. Jamyang Shaypa has three types of evidence showing that this stanza is not about the two establishments, but about the two truths: 1) two lines in the same stanza prior to Jetsünpa's and Gungru Chöjung's citation, 2) Śāntarakṣita's explanation of the stanza, and 3) Jñānagarbha's *Auto-commentary*:

1) Jñānagarbha's stanza:

With respect to the sage's teaching **the two truths**,

The meanings of conventional and ultimate,

Only these in accordance with how they appear

Are conventional; the others are the counterpart. (emphasis mine)

ཀུན་རྫོབ་དང་ནི་དམ་པའི་དོན།

ཁདེན་གཉིས་ཐུབ་པས་གསུངས་པ་ལ།

ཇི་ལྟར་སྒྲུང་བ་འདི་ཁོ་ན།

ཀྱུན་རྫོབ་གཞན་ནི་ཅིག་ཤོས་ཡིན།

2) Śāntarakṣita says in his Commentarial Explanation on the Differentiation of the Two Truths:²¹⁵

With respect to teaching "the meaning of the division of **the two truths**," the teaching "Only these appearances to awarenesses" is for the sake of indicating that "[These appearances] are not in exact accordance with reasoning (*rigs pa*)." [Jñānagarbha's] statement of "conventional" means **conventional truths** (*kun rdzob kyi bden pa*) because a final term [that is, *bden pa*] is drawn forth from within it [that is, *kun rdzob*]. "Others" are other than the mode of appearance. Therefore, this indicates "exact

²¹⁵ Śāntarakṣita is commenting on Jñānagarbha's auto-commentary. The corresponding passage is:

གཞན་ནི་ཡིད་ལ་བསམས་པ་བཞིན་དུ་རེ་བ་ཡོངས་སུ་རྫོགས་པར་འགྱུར་རོ། ཀྱུན་རྫོབ་དང་ནི་དམ་པའི་
དོན། བདེན་གཉིས་སྐབ་པས་གསུངས་པ་ལ། མདོ་དེ་དང་དེར་ཞེས་བྱ་བ་ནི་ཆོག་གི་སྒྲག་མདོ། ཇི་ལྟར་སྒྲུང་བ་
འདི་ཁོ་ན། ཀྱུན་རྫོབ་གཞན་ནི་ཅིག་ཤོས་ཡིན། དོན་དམ་པའི་བདེན་པ་ཞེས་བྱ་བའི་ཐ་ཆོག་གོ། (Jñānagarbha,
bDen pa gnyis rnam par 'byed pa'i 'grel pa (*Satyadvayavibhaṅgavṛtti*), Derge ed., vol. Sa,
4a.1-3.)

There are discrepancies between Śāntarakṣita's text and Jamyang Shaypa's citation. Śāntarakṣita's text goes as follows:

བདེན་པ་གཉིས་རྣམ་པར་དབྱེ་བའི་དོན་ཀྱང་བྱའོ་ཞེས་སྟོན་པ་ལ། ཇི་ལྟར་སྒྲུང་བ་འདི་ཁོ་ན་ཞེས་བྱ་བ་བསྒྲན་པ་
ནི་རིགས་པ་ཇི་ལྟར་བཞིན་དུ་མ་ཡིན་ནོ་ཞེས་བསྒྲན་པའི་ཕྱིར་རོ། ཀྱུན་རྫོབ་སྟོས་པ་ནི་ཀྱུན་རྫོབ་ཀྱི་བདེན་པ་སྟེ་
ཆོག་ཐ་མ་ཁོང་ནས་དབྱུང་བའི་ཕྱིར་རོ། གཞན་ནི་ཞེས་བྱ་བ་ནི། ཇི་ལྟར་སྒྲུང་བ་ལས་གཞན་པའོ། དེའི་ཕྱིར་
འདིས་ནི་རིགས་པ་ཇི་ལྟར་བཞིན་ཉིད་ནི་དོན་དམ་པའི་བདེན་པའོ་ཞེས་སྟོན་གྱོ། (Śāntarakṣita, *bDen pa*
gnyis rnam par 'byed pa'i dka' 'grel (*Satyadvaya-vibhaṅga-pañjikā*), Derge ed., vol. Sa,
17b.3-4.)

accordance with reasoning, **ultimate truth.**" (emphasis mine)

བདེན་པ་གཉིས་ནས་པར་དབྱེ་བའི་དོན་ཡང་བྱའོ། །ཞེས་སྟོན་པ་ལ་ཇི་ལྟར་སྒྲུང་བ་འདི་ལོ་
ན་ཞེས་པ་བསྟན་པ་ནི་རིགས་པ་ཇི་ལྟར་བཞེན་དུ་མ་ཡིན་འོ། །ཞེས་བསྟན་པའི་ཕྱིར་
རོ། །ཀུན་རྫོབ་སྟོས་པ་ནི་ཀུན་རྫོབ་ཀྱི་བདེན་པ་སྟེ་ཆོག་ཐ་མ་ཁོང་ནས་དབྱུང་བའི་ཕྱིར་
རོ། །གཞན་ནི་ཞེས་བྱ་བ་ནི་ཇི་ལྟར་སྒྲུང་བ་ལས་གཞན་པའོ། །དེའི་ཕྱིར་འདི་ནི་རིགས་པ་ཇི་
ལྟར་བཞེན་ཉིད་ནི་དོན་དམ་པའི་བདེན་པའོ་ཞེས་སྟོན་ཏོ།

3) Jñānagarbha's Auto-commentary also says:

Only these in accordance with how they appear

Are conventional; the others are the counterpart.

["The others" (of conventional truth)] is the equivalent of saying **ultimate truth**. Whatever shepherdeses and above see abide as **true conventionally** in that way, but not [true] **really**. (emphasis mine)

ཇི་ལྟར་སྒྲུང་བ་འདི་ལོ་ན། །ཀུན་རྫོབ་གཞན་ནི་ཅིག་ཤོས་ཡིན། །དོན་དམ་པའི་བདེན་པ་
ཞེས་བྱ་བའི་ཐ་ཆོག་གོ། །ཇི་ལྟར་བཤད་རྒྱུ་ལ་སྟོན་པ་ཡན་ཆད་ཀྱིས་མཐོང་བ་དེ་ལྟར་
ཀུན་རྫོབ་དུ་བདེན་པ་ནས་པར་གནས་ཀྱི་ཡང་དག་པར་ནི་མ་ཡིན་ཏེ།

The whole stanza and Śāntarakṣita's commentary explain that the two truths are basically indicated, not the two establishments. Also, Jñānagarbha's auto-commentary clearly states that it is about the two truths. So, it is obvious that Jetsünpa and Gungru Chöjung misread the stanza because they did not consider the context.

Since all phenomena including ultimate truths are conventionally established, the topics of conventional truths and conventional establishment are not the same. Since ultimate truths are not ultimately established, the topics of ultimate truths and ultimate establishment are also obviously not the same. A *Perfection of Wisdom Sūtra* that Jamyang Shaypa cites says:²¹⁶

a Mother Sūtra, [a Perfection of Wisdom (*shes rab kyi pha rol tu phyin pa'i mdo*, *prajñāpāramitāsūtra*),] says that forms and so forth exist terminologically, but not exist ultimately.

ཡུམ་གྱི་མདོ་ལས། གཟུགས་སྟགས་འཇིག་རྟེན་ཐ་སྙད་དུ་ཡོད་ཀྱི་དོན་དམ་པར་མེད་པར་
གསུངས་པའི་རྒྱ་མཚན་ལས་ཤེས་པའི་ཕྱིར།

Therefore, these two topics are radically different.

²¹⁶ 'jam dbyangs bzhad pa ngag dbang brtson grus, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*, 265.

Conclusions

To summarize, despite Tsongkhapa's confidence in his discovery that Kamalaśīla's *Illumination of the Middle* is the only text that *clearly* identifies the measure of the object of negation in terms of the innate apprehension of true existence, Jetsünpa writes in his monastic textbook on Mādhyamika that Jñānagarbha's aforementioned stanza *very clearly* indicates the identification of the object of negation in terms of the innate apprehension of true existence. This view is also supported by his direct disciple Jedrung Sherab Wangpo. However, this criticism of Tsongkhapa's position itself is criticized by Gungru Chöjung in the old monastic textbook of Gomang Monastic College. According to him, the stanza *explicitly* identifies the object of negation in terms of the innate apprehension of true existence. In this way, Gungru Chöjung leaves room for Tsongkhapa's point that Kamalaśīla's *Illumination of the Middle* *implicitly* and *clearly* states the identification, whereas Jñānagarbha's stanza *explicitly* states it.

Nonetheless, these criticisms of Tsongkhapa's erudition are actually meaningless according to Jamyang Shaypa since Jñānagarbha's stanza itself reveals that he intends to explain the two truths, conventional and ultimate, and not conventional establishment and ultimate establishment at all. By finding this mistake in Jetsünpa and Gungru Chöjung's expositions, Jamyang Shaypa defends Tsongkhapa's position on the object of negation in terms of innate apprehension of true existence, and thereby his textual authority.

However, Tsongkhapa's identification of that object of negation has its own problem. Let me summarize what was presented at the beginning of this essay. In his *Illumination of the Thought [of Candrakīrti's] "Entry to (Nāgārjuna's) 'Treatises on the*

Middle'," Tsongkhapa identifies the two types of objects of negation in the Svātantrika-Mādhyamika: the object of negation in terms of the intellectually imbued apprehension of true existence and the object of negation in terms of the innate apprehension of true existence. Tsongkhapa explains that apprehensions of such true existence obstruct the view of suchness, and therefore should be negated. Among these two types of what is to be negated, the object of negation in terms of the intellectually imbued apprehension of true existence is, as its name implies, dependent upon scripture and reasoning, and if it is the only object of negation in the Svātantrika School, then this implies that those who do not study tenet systems do not have any obstructions to seeing suchness, and such a system cannot answer the serious soteriological challenge why other living beings who do not study tenet systems are not enlightened. The object of negation in terms of the innate apprehension of true existence thus has to be subtler and more essential because the system has to explain how all sentient beings falsely apprehend things as if they are ultimately established. Tsongkhapa finds only one passage that clearly satisfies his criteria from Kamalaśīla's *Illumination of the Middle*:

All entities of false things—[existing] through the power of those [living beings'] mentations—are said "only to exist conventionally/obscurationally."

Tsongkhapa says that the object of negation in terms of the innate apprehension of true existence according to the Svātantrika School can only be seen clearly through an implicit reading of this passage which transforms it into:

All entities of false things [existing] through the power of those [living beings']

non-conceptual and conceptual awarenesses that are not damaged by valid cognitions are said "only to exist conventionally."

In order to present the passage this way, Tsongkhapa fixes meanings of two terms in Kamalaśīla's original statement: "mentations" and "exist conventionally." It seems to me likely that Tsongkhapa, seeing the next passage in Kamalaśīla's text explaining that the meaning of conventional existence is, unlike the horns of a rabbit, not an utter non-existence, (1) drew out the meaning of "exist conventionally" as a "valid conventional mode of existence of things," and (2) since "exist conventionally" does not mean utter non-existence, took mentations not as mistaken awarenesses or obscurers of suchness, but as conceptual and non-conceptual consciousnesses undamaged by valid cognitions.

This way of reading Kamalaśīla's original statement as a description of a valid conventional mode of existence is then converted by Tsongkhapa to present a description of ultimate existence which he describes as:

"Existing in the manner of an objective mode of abiding without being posited through appearing to an awareness, or through the force of an awareness" is to truly exist...apprehending such is an innate apprehension of true existence.

This statement underlines the independence of the object—its true existence—by stating that true existence objectively and independently stands by itself. Tsongkhapa points out that apprehending things in this way from beginningless time is the innate apprehension of true existence. By reconstructing the implicit opposite meaning of Kamalaśīla's

statement, Tsongkhapa discovers a "clear" identification of the object of negation in terms of the innate apprehension of true existence. In this way, he appears to be successful in finding such an object of negation in Kamalaśīla's text.

However, Tsongkhapa's "discovery" is, as Chapter 1 points out, controversial because he seems to deliberately ignore the counter-evidence. That is, just three sentences later, Kamalaśīla identifies the two terms—"mentations" and "exist conventionally"—quite differently from Tsongkhapa's reading. When Kamalaśīla says:

Because the aforementioned mistaken entity—the obscurer (*kun rdzob, samvṛti*)—displays all things as if produced even though in reality they are not produced, it is said that due to the power of [all living beings'] mentations things are conventionally/obscurationally produced.

he identifies mentations as obscurers, or mistaken awarenesses. Hence, it seems that for him "exist conventionally" means "exist obscurationally." Considering that this statement could damage Tsongkhapa's construction of the Svātantrika object of negation, we can speculate that he might deliberately ignore this counter-evidence that does not fit into his system of the object of negation by decontextualizing the passage so that it only supports the reading of the given passage.

Despite this potential evidence that could damage Tsongkhapa's system of the object of negation in the Svātantrika School, to my knowledge it seems that his half-blind

evidence has not been questioned in the Geluk tradition.²¹⁷ Instead, the later generations focus their criticisms on Tsongkhapa's declaration that Kamalaśīla's particular statement is the one and only passage describing the object of negation in terms of the innate apprehension of true existence.

²¹⁷ In later research, I will examine whether Tsongkhapa reacts Kamalaśīla's commentary on Śāntarakṣita's stanza stating the meaning of "conventional" in his *Note Purifying Forgetfulness about [Śāntarakṣita's] "Ornament for the Middle"* (*dbu ma rgyan gyi brjed byang*) and how later Geluk scholars explain this commentary.

Chapter 5: Analysis of the Three Spheres of Self-contradiction

Introduction

The three spheres [of self-contradiction]²¹⁸—*'khor gsum*—is a logical term that is often used in the course of actual debate in Tibetan Buddhism to indicate a type of a logical contradiction in the opponent's assertion. In its practical usage, as Georges Dreyfus describes, this term is not always used to point out a logical contradiction that the opponent makes. Rather, it is used to plainly express any fault in the opponent's position that the interlocutor finds out.²¹⁹ According to Michael Lempert, this term *'khor gsum* is often used along with other terms as “taunts.”²²⁰ In this causal usage, the interlocutor does not have any obligation to prove what elements of the three spheres conflict with each other in the opponent's position.²²¹ Then, can we also presume that the interlocutor, Jamyang Shaypa in our case, does not have to prove how the opponent makes self-contradiction in the three aspects?

In the fourth refutation, Jamyang Shaypa repudiates the Āyatas'—an Indian non-Buddhist school—assertion that former and later births are natureless in the sense that

²¹⁸ The brackets are used here in order to indicate that “the three spheres” is implied by its meaning.

²¹⁹ Georges B. Dreyfus, “What is Debate for? The Rationality of Tibetan Debates and the Role of Humor,” *Argumentation* 22:1 (2008), 50.

²²⁰ Michael P. Lempert, *Discipline and Debate: The Language of Violence in a Tibetan Buddhist Monastery* (Berkeley, CA: University of California Press, 2012), 69-70.

²²¹ mkhan po ngag dbang rdo rje, personal interview, date unknown, 2012.

they do not exist. If both the Āyatas and the Mādhyamikas use the same term, naturelessness, does it also mean that they are sharing the same philosophical stance? Among the misconceptions Jamyang Shaypa refutes in the general section on the object of negation, this chapter will discuss how he resolves the following qualm: whether the meaning of the naturelessness of past and future lives is the same or different for the Nihilists and the Mādhyamikas (4th wrong idea, page 282). In unfolding this debate, I will explain the meaning of the three spheres of self-contradiction.

The procedure of the refutation of the opponent's misconception

In his *Decisive Analysis*, Jamyang Shaypa presents a challenge by a fellow Mādhyamika that since both the Āyatas and the Mādhyamikas use the vocabulary that former and later births are natureless, and since for a Mādhyamika the naturelessness of former and later births is the final mode of subsistence, this seems to result in an unwanted consequence (*mi 'dod pa'i thal 'gyur*) for the Mādhyamika.²²²

Someone [incorrectly] says: It follows that the view in the Āyatas' [mental] continuum that former and later births are natureless is the Madhyamaka view because the naturelessness of former and later births is the final mode of subsistence.

Jamyang Shaypa responds and then gives a parallel absurd consequence:

²²² 'jam dbyangs bzhad pa, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*, in *kun mkhyen chen po 'jam dbyangs bzhad pa'i rdo rje'i gsung 'bum* (Mundgod, Karnataka, India: Drepung Gomang Library, 2007), 250.

[*Our response:* That the naturelessness of former and later births is the final mode of subsistence] does not entail [that the view in the Āyatas' mental continuum that former and later births are natureless is the Madhyamaka view.] Well then, it [absurdly] follows that the view in the Vaibhāṣikas' [mental] continuum that a [Buddha's] enjoyment body (*longs sku, saṃbhogakāya*) is natureless is the Madhyamaka view because the naturelessness of a [Buddha's] enjoyment body is the final mode of subsistence. [You have asserted] the three spheres [of self-contradiction]. Likewise, know how to apply [this mode of refutation] to the Cittamātrins' view that the imputational nature is not established by way of its own character.

If Jamyang Shaypa applied the mode of reasoning used in his previous refutation (the 3rd wrong idea, see page 271), he could say that because the Āyatas' concept of the naturelessness of past and future lives is nothing but their nonexistence, it cannot qualify as the Mādhyamikas' concept of the naturelessness of past and future lives, and therefore, also cannot qualify as the mode of subsistence in the Madhyamaka system. However, he does not take this tack but causes the opponent to realize his own fault by stating back to him an egregiously unacceptable but parallel consequence.

The opponent knows that Jamyang Shaypa accepts the reason (that the naturelessness of former and later births is the final mode of subsistence), and thinks that he should accept the entailment (that the naturelessness of former and later births is the final mode of subsistence entails that the view in the Āyatas' mental continuum that

former and later births are natureless is the Madhyamaka view), and hence he would be forced to accept the unwanted "thesis"²²³ of the opponent's consequence (that the view in the Āyatas' mental continuum that former and later births are natureless is the Madhyamaka view). However, Jamyang Shaypa does not accept the entailment, and therefore, he does not have to accept the unwanted "thesis." Therefore, he responds "*ma khyab*" which usually means that there is no entailment between the reason and the predicate of the "thesis" of the consequence, but here means the non-establishment of entailment between the reason and the "thesis" of the consequence because there is no separate subject (*chos can*):

That the naturelessness of former and later births is the final mode of subsistence does not entail that the view in the Āyatas' [mental] continuum that former and later births are natureless is the Madhyamaka view.

སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་ན་རྒྱུ་པན་རྒྱུ་ཀྱི་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་
མེད་པར་རྟ་བ་དབུ་མའི་རྟ་བ་ཡིན་པས་མ་བྱེད།

Jamyang Shaypa only agrees with the reason—that the naturelessness of former and later births is the final mode of subsistence. A consequence is designed to draw an unwanted conclusion from the opponent's reason and entailment as Hopkins explains:²²⁴

²²³ "Thesis" is in quotation marks since it is a quasi-thesis; see the definition of *bsal ba* in footnote 229.

²²⁴ Hopkins, *Meditation on Emptiness*, 444-445. Although '*khor gsum*' is theoretically used to reveal the self-contradiction in the three aspects so that the opponent is forced to accept the unwanted consequence, '*khor gsum*' is frequently used to express that the defender of the debate is wrong in the actual debate court yard.

Consequences (*prasaṅga*) are used to generate in an opponent a consciousness that infers a thesis. Unwanted consequences that contradict an opponent's position and arise from his position are frequently used. Employing a reason and a pervasion approved by the opponent, a consequence of his views which contradicts another of his views is presented to him.

Applying this explanation, if we extract the reason and the entailment from the opponent's consequence, they are:

The reason: The naturelessness of former and later births is the final mode of subsistence.

རྟགས། སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་གནས་ལྷགས་མཐར་ཐུག་ཡིན་པ།

The entailment: That that the naturelessness of former and later births is the final mode of subsistence entails that **the view in the Āyatas' [mental] continuum that former and later births are natureless is the Madhyamaka view.**

ཁྱབ་པ། སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་གནས་ལྷགས་མཐར་ཐུག་ཡིན་ན་རྒྱང་པན་རྒྱད་ཀྱི་སྐྱེ་བ་ལྔ་
ཕྱི་རང་བཞིན་མེད་པར་སྟོབ་དབུ་མའི་སྟོབ་ཡིན་པས་ཁྱབ་པ།

As mentioned above, since Jamyang Shaypa does not accept the entailment, the opponent has failed to refute him.

After saying "*ma khyab*" in response, Jamyang Shaypa uses the opponent's consequence as his own schema to refute the opponent. The opponent's consequence is:

It follows that the view in the Āyatas' mental continuum that former and later births are natureless is the Madhyamaka view because the naturelessness of former and later births is the final mode of subsistence.

Jamyang Shaypa mimics the opponent's consequence and introduces a parallel consequence that is as problematic and unpersuasive as the opponent's consequence:

It follows that the view in the Vaibhāṣikas' mental continuum that a Buddha's enjoyment body is natureless is the Madhyamaka view because the naturelessness of a Buddha's enjoyment body is the final mode of subsistence.

If we underline the unshared parts between the case of the naturelessness of former and later births in the Āyata and the Madhyamaka systems and the new case of the naturelessness of a Buddha's enjoyment body in the Vaibhāṣika and the Madhyamaka systems:

It [absurdly] follows that the view in (a) the Āyatas' [mental] continuum that (b) former and later births are (c) natureless is the Madhyamaka view because (c) the naturelessness of (b) former and later births is the final mode of subsistence.

(a) རྒྱུ་པ་ལྟ་བུ་གྱི་ (b) རྒྱུ་བ་སྣ་ལྟ་བུ་ (c) རྒྱུ་བ་ཞིན་མེད་པར་སྟོབ་དབུ་མའི་སྟོབ་ཡིན་པར་ཐུག། (b) རྒྱུ་བ་སྣ་ལྟ་བུ་ (c) རྒྱུ་བ་ཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་པའི་བྱིར།

The underlined parts can be left blank so that the new case can be applied:

It [absurdly] follows that the view in (a) _____ [mental] continuum that (b) _____ are (c) _____ is the Madhyamaka view because (c) _____ of (b) _____ is the final mode of subsistence.

(a) _____ རྒྱུད་ཀྱི་ (b) _____ (c) _____ ལྟ་བུ་དབུ་མའི་ལྟ་བུ་ཡིན་པར་ཐལ། (b) _____ (c) _____ གནས་ལུགས་མཐར་ཐུག་ཡིན་པའི་ཕྱིར།

Conditions:

- (a) _____ is a system other than the Mādhyamikas.
- (b) _____ is a term that is acceptable to the Mādhyamikas, but is not necessarily acceptable to other party.
- (c) _____ is a status that is the final mode of subsistence acceptable to the Mādhyamikas.

If we apply the topic of the naturelessness of a Buddha's enjoyment body in the Vaibhāṣika and the Madhyamaka systems to the above schema, it is:

It follows that the view in (a) the Vaibhāṣikas' [mental] continuum that (b) a [Buddha's] enjoyment body is (c) natureless is the Madhyamaka view because (c) the naturelessness of (b) a [Buddha's] enjoyment body is the final mode of subsistence.

(a) བྱེ་སྤྱིའི་རྒྱུད་ཀྱི་ (b) རྒྱུད་སྤྱི་ (c) རང་བཞིན་མེད་པར་ལྟ་བུ་དབུ་མའི་ལྟ་བུ་ཡིན་པར་ཐལ། (b) རྒྱུད་སྤྱི་ (c) རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་པའི་ཕྱིར།

In this way, Jamyang Shaypa makes his own consequence as lousy as the opponent's in order to reveal the logical flaw in the opponent's consequence.

In Jamyang Shaypa's consequence, since the Vaibhāṣikas do not assert a Buddha's enjoyment body, for them a Buddha's enjoyment body is natureless in the sense that it does not exist.²²⁵ Thus, the naturelessness of a Buddha's enjoyment body in the context of the Vaibhāṣika system cannot be considered to be the same naturelessness of the enjoyment body in the Madhyamaka system and therefore cannot be the mode of subsistence in the Madhyamaka system. For this reason, that the view in the Vaibhāṣikas' mental continuum that a Buddha's enjoyment body is natureless is the Madhyamaka view is obviously false.

²²⁵ The three bodies of a Buddha are the truth body (*chos sku, dharmakāya*), the enjoyment body (*longs sku, saṃbhogakāya*), and the emanation body (*sprul sku, nirmāṇakāya*). According to Jamyang Shaypa, Khédrupje (*mkhas grub rje*) says in his *Great Commentary on (Dharmakīrti's) "Commentary on (Dignāga's) 'Compilation of Prime Cognition'"* that, "In the system of the Hearers [that is, the Great Exposition School and the Sūtra School] a "complete enjoyment body" is utterly not asserted..."; see Hopkins, *Maps of the Profound*, 243-244.

However, we should notice that according to Xing, the Sarvāstivāda, one of the Vaibhāṣikas, asserts two bodies of a Buddha: the truth body (*chos sku, dharmakāya*) and the emanation body (*sprul sku, nirmāṇakāya*). In addition, according to him, the initial development of the concept of a Buddha's enjoyment body can also be found in the Mahāsaṃghika which is also a Vaibhāṣika school, although they do not use the term "enjoyment body." See Guang Xing, *The Concept of the Buddha: Its Evolution from Early Buddhism to the Trikāya Theory*, RoutledgeCurzon Critical Studies in Buddhism (London; New York: RoutledgeCurzon, 2005), 101-135.

The question of why the Hīnayānists—the Vaibhāṣikas and the Sautrāntikas—do not accept the enjoyment body of a Buddha is discussed as a part of the reason why the Hīnayānists do not accept the Mahāyāna as a Buddha's teaching. Hopkins explains:

Many of the Hīnayāna schools do not even accept the Mahāyāna sūtras as being Buddha's word, thinking that many Mahāyāna teachings contradict the four seals. For instance, the teaching that a Buddha's Enjoyment Body abides forever without disintegrating contradicts the first seal that all products are impermanent.

See Hopkins, *Meditation on Emptiness*, 344-345; also, for a full list of why the Hīnayāna denies the Mahāyāna as Buddha's teaching and Ngagwang Peldan's (*ngag dbang dpal ldan*) eloquent responses, see Hopkins, *Maps of the Profound*, 195-206.

In this respect, like Jamyang Shaypa, the opponent who is a fellow Mādhyamika also cannot accept the "thesis" in this consequence. Let us examine Jamyang Shaypa's consequence to see how it triggers the opponent to realize his own fault. Does the opponent accept the reason?:

The reason: The naturelessness of a [Buddha's] enjoyment body is the final mode of subsistence.

རྟགས། རྣམས་སྐྱུ་རང་བཞིན་མེད་པ་གནས་ལྷགས་མཐར་ཐུག་ཡིན་པ།

Yes, the opponent surely accepts the reason—that the naturelessness of a Buddha's enjoyment body (as understood in the Madhyamaka fashion) is the final mode of subsistence. Then, does he accept the entailment?

The entailment: That the naturelessness of a [Buddha's] enjoyment body is the final mode of subsistence entails that **the view in the Vaibhāṣikas' [mental] continuum that a [Buddha's] enjoyment body is natureless is the Madhyamaka view.**

ཁྱབ་པ། རྣམས་སྐྱུ་རང་བཞིན་མེད་པ་གནས་ལྷགས་མཐར་ཐུག་ཡིན་ན་བྱེ་སྤྱིའི་རྒྱུད་ཀྱི་རྣམས་སྐྱུ་རང་བཞིན་མེད་པར་རྟ་བ་དབྱ་མའི་རྟ་བ་ཡིན་པས་ཁྱབ་པ།

No. As Jamyang Shaypa did in the opponent's consequence, the opponent does not accept the entailment in Jamyang Shaypa's consequence. At this point, since the opponent is situated in the exactly same situation where Jamyang Shaypa was, the opponent should

also say "*ma khyab*" just like Jamyang Shaypa did.

By using the same schema as the opponent's unsuccessful consequence, Jamyang Shaypa's consequence has a rhetorical function to make the opponent reflect on his own consequence and realize one's own fault. To prompt this, Jamyang Shaypa immediately says "*'khor gsum!*" (the three spheres of self-contradiction) to declare the absurdity of the opponent's consequence.

Identifying the three spheres of self-contradiction ('khor gsum)

With regard to the meaning and function of "the three spheres of self-contradiction (*'khor gsum*, the three spheres henceforth)" in actual debate, Dreyfus reports that:²²⁶

There are also gestures used at more particular occasions, such as when, for example, a respondent gives an answer that the questioner holds to be clearly false. The latter must then signal that he understands the mistake by circling three times his opponent's head with his right hand while screaming in a loud and shrill voice "these are the three circles" (*'di 'khor gsum*).

In addition, he explains the two meanings of the three spheres in the actual debate:²²⁷

The "three circles" refer to three conditions that the consequence must satisfy to check-mate the respondent. In the example "it follows that the subject the sound is not produced since it is permanent," such a consequence is appropriate only to

²²⁶ Georges B. Dreyfus, "What is Debate for? The Rationality of Tibetan Debates and the Role of Humor," *Argumentation* 22, no. 1 (2008), 50.

²²⁷ *Ibid.*, 50n.3.

a person who fulfills three conditions: he admits that the sound is permanent, holds that whatever is permanent is not produced and that the sound to be produced. Such a person has completed the three circles and hence cannot give a correct answer without contradicting himself. In practice, the expression is used to signal any mistake in the respondent's answer and not just the ones that satisfy to these three criteria.

His explanation highlights the two aspects of the three spheres that we will examine in this chapter: the three elements of the three spheres and the two different functions of the three spheres. First, as he explains, in general, the three spheres are composed of three elements: the (opponent's) assertion of the reason (*rtags khas lang pa*), the (opponent's) assertion of the entailment (*khyab pa khas lang pa*), and the (opponent's) assertion of the opposite of "thesis"²²⁸ of the consequence (*bsal ba'i*²²⁹ *bzlog phyogs khas lang pa*). Since the opponent has asserted or is forced to assert the reason and the entailment, the opponent has to accept the consequence; however if the opponent also asserts or is forced to assert the opposite of the consequence, then the opponent is caught in a self-contradiction.

Among these elements of the three spheres, in terms of "you have asserted" (*khas blangs pa*) in first two elements, the assertions of the reason and the entailment can be

²²⁸ "Thesis" is in quotation marks since it is a quasi-thesis; see the definition of *bsal ba* in footnote 229.

²²⁹ There are two ways of spelling "thesis" of the consequence" in the Tibetan: *bsal ba* and *gsal ba*. Hopkins reports that the late Gyume Khensur Ngawang Legden (*rgyud smad mkhan zur ngag dbang legs ldan*) described a controversy concerning the spelling of this term as to whether or not it should be *gsal* or *bsal*. If it is spelled as *gsal ba*, it means that the "thesis" needs to be *clarified* or to be *made manifest*, whereas if it is spelled as *bsal ba*, it means that the "thesis" should be eliminated.

varied in accordance with whether or not the reason and the entailment have been explicitly stated by the opponent; therefore a distinction is made between whether the opponent has explicitly asserted them (*dnegos su khas blangs pa*) or has come to assert them (*khas blangs song ba*). For instance, if a non-Buddhist asserts that a sound is permanent because of not being produced (*sgra chos can rtag pa yin te ma byas pa yin pa'i phyir*), a possible unwanted consequence (*mi 'dod pa'i thal 'gyur*) against the opponent would be:

It [absurdly] follows that the subject, a sound, is not produced because of being permanent.

སྒྲ་ཚེས་ཅན་མ་བྱས་པར་ཐལ་རྟག་པ་ཡན་པའི་བྱིར།

For this unwanted consequence, the reason is the opponent's own assertion that a sound is permanent. In addition, the opponent will accept the entailment that whatever is permanent is necessarily not produced. Since these are *explicitly* asserted by him, the first two elements of the three spheres can be presented as:

The assertion of the reason: You have *explicitly* asserted the reason—that a sound is permanent.

རྟག་པ་ལས་སྒྲངས་པ། སྒྲ་རྟག་པ་ཡིན་པ་དངོས་སྤྱུ་ལས་སྒྲངས་པ།

The assertion of the entailment: You have *explicitly* asserted the entailment—that whatever is permanent is necessarily not produced.

བྱིར་པ་ལས་སྒྲངས་པ། རྟག་པ་ཡིན་ན་མ་བྱས་པ་ཡིན་པས་བྱིར་པ་དངོས་སྤྱུ་ལས་སྒྲངས་པ།

Since the opponent accepts the reason and the entailment, he has to accept the consequence that a sound is not a product; however, due to the obvious experience that sound is made from snapping fingers he also has to accept the very opposite of the consequence—that a sound is produced. This untenable situation has led him to face the opposite of one's own argument as stated in the third element of three spheres of self-contradiction:

The assertion of the opposite of "thesis" of the consequence: You have asserted (or, have come to assert) the opposite of "thesis" of the consequence—that a sound is produced.

བསལ་བའི་བསྐྱེད་ཕྱགས་ཁས་ལྷངས་པ། སྒྲ་བྱས་པ་ཡིན་པ་བསལ་བའི་བསྐྱེད་ཕྱགས་ཁས་ལྷངས་པ་
(ཡང་ན་ཁས་ལྷངས་སྟངས་པ་)།

Since the opponent is forced by commonsense experience to assert the contradictory argument, the third element can be also stated as "you have come to assert, or you have been forced to assert" (*khas langs song ba*) to clarify that it is not his original assertion, but is irresistibly pushed to assert due to one's own reason and entailment.

Among the three spheres, let us also clarify the meaning of "thesis" in the third element—the assertion of the opposite of the "thesis" of the consequence (*bsal ba'i bzlog phyogs khas langs pa*). Here the Tibetan word translated as the "thesis" (*bsal ba*) literally means "to be eliminated." Tsongkhapa defines it in his *Introduction to the Seven*

*Treatises on Prime Cognition: Clearing Away the Mental Darkness of Seekers (sde bdun la 'jug pa'i sgo don gnyer yid kyi mun sel):*²³⁰

The definition of that which is to be eliminated (*bsal ba*, *pratyākhyā*²³¹) is a quasi-thesis the opposite meaning of which is established by valid cognition.

བསལ་བའི་མཚན་ཉིད་དམ་བཅའ་ལྟར་སྤང་གང་ཞིག་ཁྱོད་ཀྱི་ཐོག་ཕྱགས་ཀྱི་དོན་ཚད་མས་གྲུབ་པ།

"The opposite meaning of which is established by valid cognition" connotes two aspects. First it means that the "thesis" of the consequence is contradicted by valid cognition. For instance, in the above consequence—that a sound is not produced because of being permanent—the "thesis"—that a sound is not produced—is disproved by the obvious valid experience of making a sound by snapping fingers. Second, it also means that the third element of the three spheres—the opposite of the "thesis" of the consequence, that is, a sound is produced—is proved by valid cognition.

As we have seen from the above example, the last element of the three spheres—the opposite of the "thesis" of the consequence—is established by valid cognition according to Tsongkhapa's definition. Nevertheless, there is another usage of the three

²³⁰ tsong kha pa, "Introduction to the Seven Treatises on Prime Cognition: Clearing Away the Mental Darkness of Seekers (*sde bdun la 'jug pa'i sgo don gnyer yid kyi mun sel*)" in *gsung 'bum/_tsong kha pa (zhol)*. TBRC W635.18 (New Delhi, India: Mongolian Lama Guru Deva, 1978-1979), 21b.1, [http://tbrc.org/link?RID=O2CZ7209|O2CZ72092CZ7419\\$W635](http://tbrc.org/link?RID=O2CZ7209|O2CZ72092CZ7419$W635).

Dreyfus translates *bsal ba* as "pseudo-predicate." He says, "A consequence looks superficially similar to a statement of proof. It has three terms: the subject (*chos can*), the (pseudo-)predicate (*bsal ba*; lit., "that which is to be eliminated"), and the reason (*rtags, līṅga*)." See Georges B. J. Dreyfus, *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk* (Berkeley, CA: University of California Press, 2003), 208.

²³¹ The Sanskrit for *bsal ba* is taken from Alex Wayman, *A Millennium of Buddhist Logic: Volume One*, trans. Alex Wayman (Delhi, India: Motilal Banarsidass Publishers, 1999), 324; see Wayman's flawed translation of this definition in Tsongkhapa's *Introduction to the Seven Treatises on Prime Cognition* (ibid.)

spheres that simply indicates that the opponent's position is mistaken as Dreyfus explained.

With this as background, let us examine Jamyang Shaypa's unwanted consequence flung back at the opponent's consequence at the beginning of this chapter (on page 205):

It [absurdly] follows that the view in the Vaibhāṣikas' [mental] continuum that a [Buddha's] enjoyment body is natureless is the Madhyamaka view because the naturelessness of an enjoyment body is the final mode of subsistence [of a Buddha's enjoyment body].

བྱེ་སྤྱིའི་རྒྱུད་ཀྱི་ལོངས་སྤྱོད་རང་བཞིན་མེད་པར་ཉ་བ་དབུ་མའི་ཉ་བ་ཡིན་པར་ཐལ། ལོངས་སྤྱོད་རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་པའི་བྱིར།

The three spheres of Jamyang Shaypa's consequence are:

Assertion of the reason: You have asserted the reason—that the naturelessness of a [Buddha's] enjoyment body is the final mode of subsistence [of a Buddha's enjoyment body].

རྟགས་ཁས་ལྷངས་པ། ལོངས་སྤྱོད་རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་པ་ཁས་ལྷངས་པ།

Assertion of the entailment: You have asserted (are forced to assert) the entailment—that that the naturelessness of a [Buddha's] enjoyment body is the final mode of subsistence [of a Buddha's enjoyment body] entails that the view

That is, the nonexistence of true existence—naturelessness—of a Buddha's enjoyment body is the final mode of subsistence. Even though the Vaibhāṣika reading of the naturelessness is unacceptable to the opponent, the Prāsaṅgika-Madhyamaka reading is acceptable, and thereby, the opponent has explicitly accepted the reason (*dngos su khas blangs pa*).

Second, although the opponent will not want to accept the entailment—that that the naturelessness of a Buddha's enjoyment body is the final mode of subsistence (of a Buddha's enjoyment body) necessitates that the view in the Vaibhāṣikas' mental continuum that a Buddha's enjoyment body is natureless is the Madhyamaka view—he would have to accept it because it is parallel to the entailment that he used in his original statement:

It follows that the view in the Āyatas' mental continuum that former and later births are natureless is the Madhyamaka view because the naturelessness of former and later births is the final mode of subsistence of former and later births.

Because the opponent is *forced* to assert the entailment (*khyab pa khas blangs song ba*), and the opponent has accepted the reason, he must accept the "thesis" of the consequence—that the view in the Vaibhāṣikas' continuum that a Buddha's enjoyment body is natureless is the Madhyamaka view, that is to say:

The view in the Vaibhāṣikas' continuum that (b) a [Buddha's] enjoyment body is (c) nonexistent is the Madhyamaka view.

However, the opponent also asserts the opposite of the "thesis" of the consequence—that the view in the Vaibhāṣikas' mental continuum that a Buddha's enjoyment body is natureless is not the Madhyamaka view, and therefore the opponent is caught in a self-contradiction.

Thus, when Jamyang Shaypa declares "The three spheres," it fully performs its goal of locating the opponent in an untenable situation. Furthermore, the opposite of the "thesis" of the consequence is established by valid cognition as Tsongkhapa explains. Therefore, this case of the three spheres of self-contradiction that Jamyang Shaypa presents here is not a case of simply indicating an opponent's mistake.

Application of parallel consequence (1): The nonexistence of the imputational nature as the final mode of subsistence according to the Cittamātra system

After refuting the opponent by means of throwing back a parallel consequence that he obviously cannot accept, Jamyang Shaypa provides another example:

Likewise, know how to apply [this mode of refutation] to the Cittamātrins' view that the imputational nature is not established by way of its own character.

དེ་བཞིན་དུ་སེམས་ཅམ་པའི་ཀུན་བདག་སང་གི་མཆོན་ཉིད་ཀྱིས་མ་གྲུབ་པར་སྟོབ་སོགས་ལ་སྦྱོར་
ཤེས་པར་བྱ།

Since this example gives three items: (a) the Cittamātrins, (b) the imputational nature, and (c) non-establishment by way of its own character, let us deploy these into the above schema:

It [absurdly] follows that the view in (a) _____ [mental] continuum that (b) _____ are (c) _____ is the Madhyamaka view because (c) _____ of (b) _____ is the final mode of subsistence.

(a) _____ རྒྱུད་ཀྱི་ (b) _____ (c) _____ ར་སྒྲ་བ་དབྱ་མའི་སྒྲ་བ་ཡིན་པར་ཐལ། (b) _____ (c) _____ གནས་ལྷགས་མཐར་སྒྲུག་ཡིན་པའི་ཕྱིར།

It [absurdly] follows that the view in (a) the Cittamātrins' [mental] continuum that (b) the imputational nature is (c) not established by way of its own character is the Madhyamaka view because (b) the imputational nature's (c) non-establishment by way of its own character is the final mode of subsistence.

(a) མེམས་ཙམ་པའི་རྒྱུད་ཀྱི་ (b) གུན་བདགས་ (c) རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པར་སྒྲ་བ་དབྱ་མའི་
སྒྲ་བ་ཡིན་པར་ཐལ། (b) གུན་བདགས་ (c) རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པ་གནས་ལྷགས་མཐར་
སྒྲུག་ཡིན་པའི་ཕྱིར།

In this parallel consequence, Jamyang Shaypa states as the reason—that the imputational nature's non-establishment by way of its own character is the final mode of subsistence. The imputational nature here means the object of negation, the object of negation (*dgag bya*). As this consequence involves the meaning of the imputational nature in the Cittamātra and the Madhyamaka systems, it is important to identify how these two systems differently view the imputational nature as the object of negation in their

respective systems.

With regard to the object of negation in the Cittamātra system, Könchok Jikme Wangpo (*dkon mchog 'jigs med dbang po*, 1728-1791) describes the opposite of the object of negation in the Cittamātra system in his *Precious Garland of Tenet* (*grub mtha' rin chen 'phreng ba*). He explains that the final mode of subsistence, that is, the subtle selflessness of phenomena has two meanings:²³²

Both (1) the emptiness—of a form and a valid cognition apprehending the form—as other substantial entities and (2) the emptiness of form's establishment by way of its own character as the referent of a conceptual consciousness apprehending form are the subtle selflessness of phenomena.

གཟུགས་དང་གཟུགས་འཛིན་ཚད་མ་རྩམ་གཞན་གྱིས་སྤྲོང་བ་དང་། གཟུགས་གཟུགས་འཛིན་ཏྲོག་
བའི་ཞེན་གཞིར་རང་གི་མཚན་ཉིད་གྱིས་བྱུང་བས་སྤྲོང་བ་གཉིས་ཚས་ཀྱི་བདག་མེད་སྤྲོས་
འདོད།²³³

Since the opposite of those two meanings of the subtle selflessness of phenomena is the object of negation in the Cittamātra system, those two would be:

²³² See also the translation in Sopa and Hopkins, *Cutting Through Appearances: Practice and Theory of Tibetan Buddhism* (Ithaca, NY: Snow Lion Publications, 1989), 271; for more detailed information, see Jeffrey Hopkins, *Reflections on Reality: The Tree Natures and Non-Natures in the Mind-Only School: Dynamic Responses to Dzong-kha-ba's The Essence of Eloquence: Volume 2* (Berkeley, CA: University of California Press), 42-44 and 393-408.

²³³ dkon mchog 'jigs med dbang po, "The Precious Garland of Tenets (*grub mtha' rin chen 'phreng ba*)," in *Miscellaneous Word Commentary on the Precious Garland of Tenets* (*grub mtha' rin chen phreng ba'i tshig 'grel thor bu*) (Beijing, China: mi rigs dpe skrun khang, 1996), 32-33.

(1) The existence—of a form and a valid cognition apprehending the form—as other substantial entities (*gzugs dang gzugs 'dzin tshad ma rdzas gzhan*²³⁴ *du yod pa*).

(2) Form's establishment by way of its own character as the referent of a conceptual consciousness apprehending form (*gzugs gzugs 'dzin rtog pa'i zhen gzhir rang gi mtshan nyid kyis grub pa*).

For instance, a pot falsely appears to an eye consciousness as if it exists as a separate entity from it. Thus, the pot's establishment as a different entity from the eye consciousness is taken to be an imputational nature that must be negated in the Cittamātra system.

On the other hand, the object of negation in Prāsaṅgika-Mādhyamika is different. Könchok Jikme Wangpo says:²³⁵

The two subtle selflessnesses [of persons and of phenomena] are differentiated from the viewpoint of the bases that are predicated by emptiness [persons and phenomena]; they are not differentiated from the viewpoint of the object of negation. This is because true existence is the object of negation, and a negative of true existence—the object of negation—in relation to a person as a base of

²³⁴ With regard to the first definition, the existence as other substantial entities (*rdzas gzhan du yod pa*), or the existence as different substantial entities (*rdzas tha dad du yod pa*) is stated for impermanent phenomena such as a form. For permanent phenomena such as uncompounded space, the existence as other natures (*ngo bo gzhan du yod pa*) is used instead: the existence—of uncompounded space and valid cognition apprehending the uncompounded space—as other natures (*'dus ma byas kyis nam mkha' 'dus ma byas kyis nam mkha' 'dzin tshad ma ngo bo gzhan du yod pa*).

²³⁵ Adapted from Hopkins, *Cutting Through Appearances*, 315.

negation is a subtle selflessness of persons and a negative of true existence—the object of negation—in relation to a mental or physical aggregate or the like as a base of negation is a subtle selflessness of phenomena.

ཁང་ག་མེད་པ་མ་གཞིས་སྤྱོད་གཞིའི་སྒྲིབ་ནས་འབྱེད་པ་ཡིན་གྱི། དགག་བྱའི་སྒྲིབ་ནས་མི་འབྱེད་དེ།
 གཞི་གང་ཟག་གི་སྤྱོད་དུ་དགག་བྱ་བདེན་གྲུབ་བཀག་པ་གང་ཟག་གི་བདག་མེད་པ་མ་དང་། གཞི་
 ལུང་སྐྱེས་གྱི་སྤྱོད་དུ་དགག་བྱ་བདེན་གྲུབ་བཀག་པ་ཆོས་ཀྱི་བདག་མེད་པ་མ་ཡིན་པའི་ཕྱིར། གང་
 ཟག་གི་བདག་མེད་པ་མ་དང་། ཆོས་ཀྱི་བདག་མེད་པ་མ་གཞིས་ལ་སྤྱོད་རགས་མེད་ཅིང་གནས་ལྷགས་
 མཐར་ཐུག་དུ་འདོད་དོ།²³⁶

Since Könchok Jikme Wangpo clearly states here that the object of negation—the imputational nature (*kun btags*)—is true existence (*bden par grub pa*), or inherent existence (*rang bzhin gyis grub pa*) in the Prāsaṅgika-Madhyamaka system, it is very different from the Cittamātrins' identification of the imputational nature.

Like Jamyang Shaypa's earlier refutation of the opponent's quasi-consequence by means of a parallel consequence, the current example should also force the opponent to be caught in a self-contradiction. Let us plug into the schema the Cittamātrins' identification of the imputational nature.²³⁷

²³⁶ dkon mchog 'jigs med dbang po, *grub mtha' rin chen 'phreng ba*, 45.

²³⁷ Although the Prāsaṅgika-Mādhyamikas do not use the expression "Established by way of its own character (*rang gi mtshan nyid kyis grub pa*)," Jamyang Shaypa deliberately uses this expression according to the *Sutra Unraveling the Thought* (*'phags pa dgongs pa nges par 'grel pa zhes bya theg pa che po'i mdo*, *saṃdhinirmocana-sūtra*):

It [absurdly] follows that the view in (a) the Cittamātrins' [mental] continuum that (b) the imputational nature is (c) not established by way of its own character is the Madhyamaka view because (b) the imputational nature's (c) non-establishment by way of its own character is the final mode of subsistence.

(a) མེས་པོ་ལོ་རྒྱུད་ཀྱི་ (b) གཞན་བརྟགས་ (c) རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པར་སྟབས་དབུ་མའི་
སྟབས་ཡིན་པར་ཐལ། (b) གཞན་བརྟགས་ (c) རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པ་གནས་ལུགས་མཐར་ཐུག་
ཡིན་པའི་བྱིར།

Just as Jamyang Shaypa declared the three spheres of self-contradiction after flinging the earlier unwanted consequence on the naturelessness of a Buddha's enjoyment body, we can draw out the three spheres of self-contradiction from this example:

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

དེ་ལ་ཆོས་རྣམས་ཀྱི་མཚན་ཉིད་ངོ་བོ་ཉིད་མེད་པ་ཉིད་གང་ཞེ་ན། གཞན་བརྟགས་པའི་མཚན་ཉིད་གང་ཡིན་
 པའོ། །དེ་ཅིའི་བྱིར་ཞེ་ན། །འདི་སྟབས་དེ་ནི་མིང་དང་བཅས་རྣམས་པར་བཞག་པའི་མཚན་ཉིད་ཡིན་གྱི། རང་གི་མཚན་
 ཉིད་ཀྱིས་རྣམ་པར་གནས་པ་ནི་མ་ཡིན་པས་དེའི་བྱིར།

The *Sūtra Unraveling the Thought* explains that imputational natures are posited by names and terminology and do not subsist by way of their own character (*rang gi mtshan nyid kyis nam par nas pa*). Although the *Prāsaṅgikas* may not say the imputational natures in their system is "not established by way of its own character," it seems that Jamyang Shaypa states imputational natures in that way following the sutra with replacing "subsist (*nam par mi gnas pa*)" with a similar but more familiar term, "establish (*grub pa*). See *Sūtra Unravelling the Thought* (*phags pa dgongs pa nges par 'grel pa zhes bya theg pa che po'i mdo* , *ārya-saṃdhinirmocana-sūtra*), Toh. 106, *mdo sde*, vol. ca, 26a.7-26b.1; Jeffrey Hopkins, *Emptiness in the Mind-Only School of Buddhism: Dynamic Responses to Dzong-kha-ba's the Essence of Eloquence: I* (Berkeley, CA: University of California Press, 1999), 86.

Assertion of the reason: You have asserted—that the imputational nature's non-establishment by way of its own character is the final mode of subsistence.

རྟགས་ཁས་སྒྲུབ་པ། གུན་བཏགས་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པ་གནས་ལུགས་མཐར་ཐུག་
ཡིན་པ་ཁས་སྒྲུབ་པ།

Assertion of the entailment: You have asserted (or are forced to assert) the entailment—that the imputational nature's non-establishment by way of its own character is the final mode of subsistence entails that the view in **the Cittamātrins' [mental] continuum that the imputational nature is not established by way of its own character is the Madhyamaka view.**

ཁྱེད་ཀྱི་ཁས་སྒྲུབ་པ། གུན་བཏགས་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་
ན་སེམས་ཅམ་པའི་རྒྱུད་ཀྱི་གུན་བཏགས་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པར་ལྟ་བུ་མའི་ལྟ་བ་ཡིན་
པས་ཁྱེད་ཀྱི་ཁས་སྒྲུབ་པ་(ཡང་ན་ཁས་སྒྲུབ་སྟངས་པ་)།

Assertion of the opposite of the "thesis" of the consequence: You have asserted (or, are forced to assert) the opposite of the "thesis" of the consequence—that the view in **the Cittamātrins' [mental] continuum that** the imputational nature is not established by way of its own character is not the Madhyamaka view.

བསལ་བའི་བསྐྱོག་ཕྱོགས་ཁས་སྒྲུབ་པ། སེམས་ཅམ་པའི་རྒྱུད་ཀྱི་གུན་བཏགས་རང་གི་མཚན་ཉིད་
ཀྱིས་མ་གྲུབ་པར་ལྟ་བུ་མའི་ལྟ་བ་ཡིན་པ་བསལ་བའི་བསྐྱོག་ཕྱོགས་ཁས་སྒྲུབ་པ་(ཡང་ན་ཁས་
སྒྲུབ་སྟངས་པ་)།

The Cittamātrins assert that the nonexistence, that is, non-establishment by way of its own character, of the imputational nature is its final status, and the nonexistence of the imputational nature is also a Prāsaṅgika-Madhyamaka position. According to the Cittamātrins, this means:

(b) the existence—of a form and a valid cognition apprehending the form—as other substantial entities' (c) non-establishment by way of its own character is the final mode of subsistence.

According to the Prāsaṅgika-Madhyamaka this means:

(b) true existence's (c) non-establishment by way of its own character is the final mode of subsistence.

That is, the nonexistence of true existence is the final mode of subsistence. Even though the Cittamātra reading of the imputational nature is unacceptable to the opponent, the Prāsaṅgika-Mādhyamika reading is acceptable, and therefore, the opponent has explicitly accepted the reason.

Second, although the opponent will not want to accept the entailment, he would have to accept it because it is parallel to the entailment that he used in his original statement:

It follows that the view in the Āyatas' [mental] continuum that former and later births are natureless is the Madhyamaka view because the naturelessness of former and later births is the final mode of subsistence.

Because the opponent is *forced* to assert the entailment (*khyab pa khas blangs song ba*), and the opponent has accepted the reason, he must accept the "thesis" of the consequence—that the view in the Cittamātrins' mental continuum that the imputational nature is not established by way of its own character is the Madhyamaka view, that is to say:

The view in the Cittamātrins' [mental] continuum that the existence—of a form and a valid cognition apprehending the form—as other substantial entities is not established by way of its own character is the Madhyamaka view.

However, the opponent also asserts the opposite of the "thesis" of the consequence—that the view in the Cittamātrins' mental continuum that the imputational nature is not established by way of its own character is not the Madhyamaka view. Hence, again the opponent is in an untenable position of self-contradiction, and thus Jamyang Shaypa can also declare "the three spheres of self-contradiction" with regard to the current consequence.

Application of parallel consequence (2): The Āyatas' idea about the naturelessness of former and later births is not factually concordant

In the fifth debate, Jamyang Shaypa provides another exercise refuting the difference between naturelessness as understood by the Āyatas and the Mādhyamikas by using a parallel consequence:

Moreover, *someone [incorrectly] says*: It follows that such a view in the Āyatas' continuum [that former and later births are natureless] is a factually concordant conceptual consciousness (*rtog pa don mthun*) because of the previous reason [that is, that the naturelessness of former and later births is the final mode of subsistence].

[*Our response*: That the naturelessness of former and later births is the final mode of subsistence] does not entail [that such a view in the Āyatas' continuum that former and later births are natureless is a factually concordant conceptual consciousness].

Well then, it [absurdly] follows that the view in a Vaibhāṣika's continuum that a [Buddha's] enjoyment body is such [that is, natureless] is a factually concordant conceptual consciousness, the reason is as before, [that is, because the naturelessness of an enjoyment body is the final mode of subsistence.]

[You have asserted] the three spheres [of self-contradiction.]

This short debate provides another way to disprove the opponent's assertion that the Āyatas' assertion of the naturelessness of former and later births is equal to that of the Mādhyamikas. This refutation is different from the fourth wrong idea (see page 282) in the sense that this refutation mainly focuses on whether or not a Nihilist's view that the naturelessness of former and later births is a factually concordant conceptual consciousness. In this debate, the opponent throws an absurd consequence to Jamyang Shaypa:

It follows that such a view in the Āyatas' continuum that former and later births are naturelessness is a factually concordant conceptual consciousness because the naturelessness of former and later births is the final mode of subsistence.

In this opponent's consequence, the crucial point that the opponent forces on Jamyang Shaypa is that the naturelessness of former and later births as asserted in the Āyata system is factually concordant. Thus, in order to understand this, it is important to understand what a factually concordant conceptual consciousness (*rtog pa don mthun*) is.

According to Shunzō Onoda, a factually concordant conceptual consciousness is a member of a division of conceptual consciousnesses pairing with a factually discordant conceptual consciousness (*rtog pa don mi mthun*).²³⁸ With regard to a factually concordant conceptual consciousness, Ann Klein explains:²³⁹

²³⁸ The conceptual consciousnesses can be explained in the three groups:

1.
 - a. a conceptual consciousness only apprehending sound-generality (*sgra spyi kho na 'dzin pa' i rtog pa*)
 - b. a conceptual consciousness only apprehending meaning-generality (*don spyi kho na 'dzin pa' i rtog pa*)
 - c. a conceptual consciousness apprehending both sound-generality and meaning-generality (*sgra don gnyis ka 'dzin pa' i rtog pa*)
2.
 - a. a conceptual consciousness joined with a name (*ming sbyor rtog pa*)
 - b. a conceptual consciousness joined with an object (*don sbyor rtog pa*)
3.
 - a. a factually concordant conceptual consciousness (*rtog pa don mthun*)
 - b. a factually discordant conceptual consciousness (*rtog pa don mi mthun*)

See Shunzō Onoda, *Monastic Debate in Tibet: A Study on the History and Structures of Bsdus Grwa Logic*, *Wiener Studien Zur Tibetologie Und Buddhismuskunde* (Wien, Australia: Arbeitskreis für Tibetische und Buddhistische Studien Universität Wien, 1992), 151.

²³⁹ Anne C. Klein, *Knowledge and Liberation: Tibetan Buddhist Epistemology in Support of Transformative Religious Experience* (Ithaca, NY: Snow Lion Publications, 1986), 139.

The thought consciousness having an image as its appearing object is factually concordant if its image corresponds with an actual object, or more technically, if the referent object exists.

If the conceived object (*zhen yul*, *adhyavasāya*, Klein's "referent object"), the actual object, exists, then the conceptual consciousness is considered to be factually concordant, or concordant with its object (*don dang mthun pa*).

The problem is that in the Āyatas' system former and later births are natureless in the sense that they do not exist. (See footnote 258 in page 269) Thus, when the opponent insists that Jamyang Shaypa should accept the consequence:

Such a view in the Āyatas' continuum that former and later births are natureless is a factually concordant conceptual consciousness because of the previous reason—that is, that the naturelessness of former and later births is the final mode of subsistence.

Jamyang Shaypa only agrees with the reason, that is, that the natureless of former and later births is the final mode of subsistence, and therefore, he denies the entailment between the reason and the "thesis" of the consequence (*ma khyab*):

That the naturelessness of former and later births is the final mode of subsistence does not entail that such a view in the Āyatas' continuum that former and later births is natureless is a factually concordant conceptual consciousness.

And immediately after indicating the non-entailment, Jamyang Shaypa flings back a consequence:

It [absurdly] follows that the view in a Vaibhāṣika's continuum that a [Buddha's] enjoyment body is natureless is a factually concordant conceptual consciousness because the naturelessness of a [Buddha's] enjoyment body is the final mode of subsistence.

ཅེ་སྤྱི་རྒྱུད་ཀྱི་ལོངས་སྤྱོད་རང་བཞིན་མེད་པར་སྟ་བ་རྟོག་པ་དོན་མཐུན་ཡིན་པར་ཐལ་ལོངས་སྤྱོད་རང་
བཞིན་མེད་པ་གནས་ལུགས་ཐར་ཐུག་ཡིན་པའི་བྱིས།

For the Vaibhāṣikas, a Buddha's enjoyment body is natureless in the sense that it does not exist, since the Vaibhāṣikas do not assert the enjoyment body of a Buddha.²⁴⁰ Therefore, it is impossible that the view in a Vaibhāṣika's continuum that a Buddha's enjoyment body is natureless is a factually concordant conceptual consciousness.

By returning this incisively unacceptable parallel consequence, Jamyang Shaypa declares the three spheres of self-contradiction (*'khor gsum*). The three spheres of self-contradiction in this case would be:

Assertion of the reason: You have accepted the reason—that the naturelessness of a [Buddha's] enjoyment body is the final mode of subsistence.

རྟོགས་ཁས་སྤངས་པ། ཅེ་སྤྱི་རྒྱུད་ཀྱི་ལོངས་སྤྱོད་རང་བཞིན་མེད་པར་སྟ་བ་རྟོག་པ་དོན་མཐུན་ཡིན་
པར་ཐལ་ལོངས་སྤྱོད་རང་བཞིན་མེད་པ་གནས་ལུགས་ཐར་ཐུག་ཡིན་པ་ཁས་སྤངས་པ།

²⁴⁰ See footnote 225 in page 112.

The *nonexistence of inherent nature* of a Buddha's enjoyment body is the final mode of subsistence.

The nonexistence of inherent existence—naturelessness—of a Buddha's enjoyment body is the final subsistence in the Madhyamaka system. Although the Vaibhāṣikas' reading of the naturelessness of a Buddha's enjoyment body is not acceptable to the opponent, the Prāsaṅgika-Madhyamaka reading is acceptable, and therefore, the opponent has explicitly accepted the reason.

Second, although the opponent will not want to accept the entailment—that is, that the naturelessness of a [Buddha's] enjoyment body is the final mode of subsistence entails that the view in the Vaibhāṣikas' continuum that a [Buddha's] enjoyment body is natureless is a factually concordant conceptual consciousness—he would have to accept it because it is parallel to the entailment that he used in his original statement:

It follows that such a view in the Āyatas' continuum that former and later births are natureless is a factually concordant conceptual consciousness because the naturelessness of former and later births is the final mode of subsistence.

Because the opponent is *forced* to assert the entailment, and he has accepted the reason, he must accept the "thesis" of the consequence—that is, that the view in the Vaibhāṣikas' idea about the naturelessness of a Buddha's enjoyment body is a factually concordant conceptual consciousness. However, the opponent also asserts the opposite of the "thesis" of the consequence—that is, that the view in the Vaibhāṣikas' idea about the naturelessness of a Buddha's enjoyment body is not a factually concordant conceptual

consciousness, and therefore the opponent is caught in a self-contradiction. Because they are irresistibly asserting two mutually contradicting assertions, he is caught in an untenable situation. In this way, as Jamyang Shaypa has demonstrated also in the two cases above, by means of throwing back an equally absurd consequence that the opponent cannot resist accepting and inducing him to be situated in the three spheres of self-contradiction, Jamyang Shaypa refutes the opponent's original attack.

Conclusions

Jamyang Shaypa thus demonstrates a debate strategy of refuting opponents by situating them in an untenable situation. Through introducing parallel consequences that are as problematic as the opponent's assertion does, he successfully portrays the opponent as involved in obvious self-contradictions. By introducing other topics that can be plugged into the schema of the three spheres of self-contradiction, he elevates his readers' knowledge by utilizing tenets in other systems while also providing topics that can be practiced in the debate courtyard exchanges.

PART II

Part II provides a complete translation of the general section of the identification of object of negation for the Mādhyamikas in Jamyang Shaypa's *Decisive Analysis of the Middle* (*dbu ma'i mtha' dpyod*, or *Great Exposition of the Middle*, *dbu ma chen mo*). The Tibetan and its English translation are arranged in the format of a table followed by summaries and annotations.

The tabular format translation is designed to display the Tibetan text and its translation in the left column. The right column of the tabular presentation is used to creatively represent Jamyang Shaypa's own positions as they are outlined through this series of debates with the threefold structure of a section on refuting others' systems (*gzhan lugs dgag pa*), a section on presenting one's own system (*rang lugs bzhag pa*), and a section on dispelling objections (*rtsod pa spong ba*). If Jamyang Shaypa positively puts forward his own position, then that is simply repeated in the right column; if he presents an opponent's position the negative of which is his own position, then the inverse of the opponent's position is stated in the right column.

As will be seen, the information in the part of presenting one's own system (*rang lugs bzhag pa*) is actually quite sparse. The section on the presenting one's own system mainly explains the precise usage of, and distinction between logical terms. The role of the other two sections—refuting others' systems and dispelling objections—is not merely to demonstrate standardized debates, but also to enable monk-students to critically

acquire the scholastic stances and skills embedded in those debates. In this sense, the right column displays Jamyang Shaypa's precise positions on a host of issues.

Also, the Tibetan text and the translation are color-coded in three colors: black, blue, and red. Blue colored statements present what Jamyang Shaypa considers to be right positions, while red colored statements represent what Jamyang Shaypa considers to be wrong positions. Black words are merely neutral information or function structurally.

I. Identifying the Object of Negation

I.1. Refuting Other Systems: Refuting quasi-identifications by Tibetans of the object of negation in connection with the reasons for identifying the object of negation

1st Wrong idea: Many earlier Tibetan elders hold that without having identified the object of negation the non-dawning of any object to one's awareness is realization of reality

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>སྒྲོལ་གྱི་བོད་ཆུན་མང་པོ་ན་རེ། གྲི་བ་སྒྲུག་ བསམ་རབ་དཀར་དུ་གསུངས་པ་ལྟར་ དགག་བྱ་ངོས་མ་ཟིན་ཀྱང་ཡུལ་ཅི་ཡང་སྒྲོ་ ལ་མ་ཤར་ཞིང་མ་བསམ་པ་དེ་གནས་ ལྷགས་མཐོང་བ་དང་རྟོགས་པ་སོགས་སུ་སྒྲུ་ བ་མང་ངོ།</p> <p>Many earlier Tibetan elders, as Tsongkhapa's <i>Questions on Points of Virtuous Endeavor: Shining Intention</i> says, propounded that even though one has not identified the object of negation, the non-dawning of any object to one's awareness and not thinking anything is to see, to realize the mode of substance, and so forth.</p>	<p>དགག་བྱ་ངོས་མ་ཟིན་ན་ཡུལ་ཅི་ ཡང་སྒྲོ་ལ་མ་ཤར་ཞིང་མ་བསམ་ པ་དེ་གནས་ལྷགས་མཐོང་བ་དང་ རྟོགས་པ་མ་ཡིན་ནོ།</p> <p>If one has not identified the object of negation, the non-dawning of any object to one's awareness and not thinking anything is not to see and realize the mode of substance.</p>

In the course of debate, Jamyang Shaypa makes the following point:

- If one has not identified the object of negation, the non-dawning of any object to one's awareness and not thinking anything is not to see, to realize the mode of substance.

In this general section of the identification of the object of negation in the Svātantrika (*rang rgyud pa*) and the Prāsaṅgika (*thal 'gyur pa*) Schools among the Proponents of the

Middle (*dbu ma pa, mādhyamika*), Jamyang Shaypa brings in various issues related with non-dawning of objects as we will see. The section on the refutation of others' systems (*gzhan lugs dgag pa*) starts with a discussion brought up by Tsongkhapa in his *Questions on Points of Virtuous Endeavor: Shining Intention*, where the opponents are identified as Tibetan scholastic monks from an earlier period. According to Jamyang Shaypa's depiction of the assertion of this group of earlier Tibetan elders, an identification of any object of negation is not only unnecessary but also is a step that one should not take during meditation because, when no object dawns to one's awareness in meditation, that state can be considered as confirming the true nature of phenomena.

Against this stance of considering the non-emergence of any object in meditation as realizing the mode of subsistence, Jamyang Shaypa refutes it from seven different aspects that will lead us to see why Tsongkhapa and later Geluk scholars came to consider the identification of the object of negation momentous.

1st refutation: Non-view ignorance would realize emptiness

The first refutation offered by Jamyang Shaypa is the unwanted consequence (*mi 'dod pa'i thal 'gyur*) that one would realize the reality of all things that she or he does not know:

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
དེ་དག་ལ་འོ་ན། རང་གིས་མི་ཤེས་པའི་ འཛིག་རྟོན་ཁམས་ཀྱི་བརྟན་གཡོ་དེ་དག་ ཐམས་ཅད་ཀྱི་གནས་ལུགས་ཁྱོད་ཀྱིས་	རང་གིས་མི་ཤེས་པའི་འཛིག་ རྟོན་ཁམས་ཀྱི་བརྟན་གཡོ་དེ་ དག་ཐམས་ཅད་ཀྱི་གནས་ལུགས་

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>རྟོགས་པར་ཐལ། ཟླ་ཀྱི་སྒོ་ལ་ཡུལ་དེ་དག་གི་རྣམ་པ་ཅི་ཡང་མི་^[248]འཆར་ལ། དེ་མ་ཤར་བ་ཡུལ་དེ་དག་གི་གནས་ལྷགས་མཐོང་བའི་དོན་ཡིན་པའི་བྱེད།</p> <p>Well, for them, it [absurdly] follows that you realize the mode of subsistence of all the stable and the moving [that is to say, the inanimate and the animate] in worldly realms that you yourself do not know because aspects of those [that is, all the stable and the moving in worldly realms] do not dawn to your awareness and [according to you] the non-dawning of those is the meaning of seeing the mode of subsistence of these objects.</p>	<p>ཟླ་ཀྱིས་རྟོགས་པ་མ་ཡིན་སྟེ།</p> <p>It is not that you realize the mode of subsistence of all the stable and the moving [that is to say, the inanimate and the animate] in worldly realms that you yourself do not know.</p> <p>ཟླ་ཀྱི་སྒོ་ལ་ཡུལ་དེ་དག་གི་རྣམ་པ་ཅི་ཡང་མི་འཆར།</p> <p>Aspects of those [that is, all the stable and the moving in worldly realms] do not dawn to your awareness.</p> <p>དེ་མ་ཤར་བ་ཡུལ་དེ་དག་གི་གནས་ལྷགས་མཐོང་བའི་དོན་མ་ཡིན།</p> <p>The non-dawning of those is not the meaning of seeing the mode of subsistence of these objects.</p>
<p>[རང་གིས་མི་ཤེས་པའི་འཛིག་རྟོན་ཁམས་ཀྱི་བརྟན་གཡོ་དེ་དག་ཐམས་ཅད་ཀྱི་གནས་ལྷགས་ཟླ་ཀྱིས་རྟོགས་པར་]འདོད་ན། ལྷ་མེན་གྱི་མ་རིག་པ་ཡིན་ན་སྟོང་ཉིད་རྟོགས་པས་བྱབ་པར་ཐལ་ལོ།</p> <p>If you accept that [you realize the mode of subsistence of all the stable and the moving, that is to say, the inanimate and the animate, in worldly realms that you yourself do not know], it very [absurdly] follows that whatever is a non-view ignorance (<i>lta min gyi ma rig pa</i>) necessarily realizes emptiness!</p>	<p>ལྷ་མེན་གྱི་མ་རིག་པ་ཡིན་ན་སྟོང་ཉིད་རྟོགས་པས་མ་བྱབ་པར་ཐལ།</p> <p>It follows that whatever is a non-view ignorance (<i>lta min gyi ma rig pa</i>) necessarily does not realize emptiness!</p>

In the course of debate, Jamyang Shaypa makes the following points:

- It is not that you realize the mode of subsistence of all the stable and the moving [that is to say, the inanimate and the animate] in worldly realms that you yourself do not know.
- Aspects of those [that is, all the stable and the moving in worldly realms] do not dawn to your awareness.
- The non-dawning of those is not the meaning of seeing the mode of subsistence of these objects.
- It follows that whatever is a non-view ignorance (*lta min gyi ma rig pa*) necessarily does not realize emptiness!

The underlying idea of this opponent's position appears to be that an object of negation does not have to be identified and that non-appearance of anything in meditation is to realize reality. However, according to Jamyang Shaypa's reasoning, the opponent then has to say that the non-dawning of anything to one's consciousness signifies that one has realized its mode of subsistence. Therefore, against the opponent's position, Jamyang Shaypa draws out the absurdity of the opponent's assertion by stating that, in that case, ignorance of specific objects means that one knows the reality of those objects. However, it is obvious that the non-appearance of objects does not mean to see the reality of those objects. For example, if a piece of amber is buried under the ground, according to the opponent's position, since the gem does not appear to one's awareness, this does not mean that one has realized the reality of the amber. Instead, this state of non-appearance of the

amber to one's awareness is simply not knowing its existence, but not understanding the mode of existence of the amber under the ground. Hence, Jamyang Shaypa indicates that this state is simply ignorance which is specified as non-view ignorance (*lta min gyi ma rig pa*)²⁴¹ because it is not an active misconception.

Through this route, Jamyang Shaypa reduces the opponent's position to a type of ignorance instead of being a realization of reality. In this way, Jamyang Shaypa thereby refutes the confusion of the non-dawning of any object as realizing suchness.

2nd refutation: The negative of the object of negation would not dawn

In the first refutation, we saw that not seeing any object dawning to one's awareness is criticized by Jamyang Shaypa as being mere non-view ignorance rather than seeing the mode of subsistence. Now, in this second debate, this opposing party changes its position slightly from the first debate in the sense that this one accepts the *dawning* of the aspect of emptiness; however, the meaning of the appearance of the aspect of emptiness is, as we will see, different from what Jamyang Shaypa understands.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
ཁ་ཞེན་ཡང་སྤོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བའི་ཆོ་ རང་གི་དགག་བྱ་བཀག་པའི་རྣམ་པ་མི་འཆར་	སྤོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བའི་ཆོ་ རང་གི་དགག་བྱ་བཀག་པའི་རྣམ་པ་

²⁴¹ There are the six root afflictive emotions: desire (*'dod chags*, *rāga*), anger (*khong khro*, *pratigha*), pride (*nga rgyal*, *māna*), ignorance (*ma rig pa*, *avidyā*), doubt (*the tshom*, *vichikitsā*), and afflicted view (*lta ba nyon mongs can*, *drṣṭi-saṃkleśa*). Among those, non-view ignorance is the fourth. It is any kind of ignorance that is not included among any of the five view ignorances. See Kensur Lekden and Tsong-ka-pa, *Compassion in Tibetan Buddhism*, trans. and ed. Jeffrey Hopkins (Ithaca, NY: Gabriel / Snow Lion, 1980), 253 n.69; Jeffrey Hopkins, *Meditation on Emptiness* (rev. ed., Boston, MA: Wisdom Publications, 1996), 255-260; The Dalai Lama, *Kindness, Clarity, and Insight*, trans. and ed. Jeffrey Hopkins, co-ed. Elizabeth Napper (rev. ed., Ithaca, NY: Snow Lion Publications, 2006), 149.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>བར་ཐལ། སློལ་ཅི་ཡང་མ་ཤར་བ་དེ་སྟོང་ཉིད་ ཉྱུགས་པ་ཡིན་པའི་ཕྱིར། [སློལ་ཅི་ཡང་མ་ཤར་ བ་དེ་སྟོང་ཉིད་ཉྱུགས་པ་ཡིན་པར་] ཉྱུགས་པས། Furthermore, it [absurdly] follows that, when the aspect of emptiness dawns [to an awareness], the aspect of the negative of its object of negation does not dawn because [according to you] the non-dawning of anything to an awareness is a realization of emptiness.²⁴² You have accepted the reason [that according to you the non- dawning of anything to an awareness is a realization of emptiness].</p>	<p>འཆར། When the aspect of emptiness dawns [to an awareness], the aspect of the negative of its object of negation dawns. སློལ་ཅི་ཡང་མ་ཤར་བ་དེ་སྟོང་ཉིད་ ཉྱུགས་པ་མ་ཡིན། The non-dawning of anything to an awareness is not a realization of emptiness.</p>
<p>[སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བའི་ཆོ་རང་གི་ དགག་བྱ་བཀག་པའི་རྣམ་པ་མི་འཆར་ བར་]འདོད་ན། [སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་ བ་]དེའི་ཆོ་རང་གི་དགག་བྱ་བདེན་གྲུབ་བཀག་ པའི་ཆ་དེ་མི་འཆར་བར་ཐལ། [སྟོང་ཉིད་ཀྱི་ རྣམ་པ་འཆར་བའི་ཆོ་རང་གི་དགག་བྱ་བཀག་ པའི་རྣམ་པ་མི་འཆར་བར་]འདོད་པའི་ཕྱིར། If you accept [that when the aspect of emptiness dawns to an awareness, the aspect of the negative of its object of negation does not dawn,] it [absurdly] follows that at that time [when the aspect of emptiness dawns,] the factor that is the negative of the object of negation—true establishment—does not dawn because you accepted [that when the aspect of emptiness dawns to an awareness, the aspect of the negative of its object of negation does not dawn].</p>	<p>སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བའི་ཆོ་ རང་གི་དགག་བྱ་བདེན་གྲུབ་བཀག་ པའི་ཆ་དེ་འཆར། When the aspect of emptiness dawns, the factor that is the negative of the object of negation—true establishment—dawns.</p>

²⁴² It is questionable whether the opponent would really assert that realization of emptiness requires dawning of the *aspect* of emptiness.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>[སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བ་དེའི་ཆོ་རང་གི་ དགག་བྱ་བ་དེན་གྱུ་བ་བཀག་པའི་ཆ་དེ་མི་ འཆར་བར་]འདྲོད་མི་རུས་ཏེ། [སྟོང་ ཉིད་]བདེན་གྱུ་བ་བཀག་པའི་མེད་དགག་ཡིན་ པའི་ཕྱིར།</p> <p>You cannot accept [that at that time the factor that is the negative of the object of negation, true establishment, does not dawn] because [emptiness] is a non-affirming negative that is a negative of true establishment.</p>	<p>སྟོང་ཉིད་བདེན་གྱུ་བ་བཀག་པའི་ མེད་དགག་ཡིན།</p> <p>Emptiness is a non-affirming negative that is a negative of true establishment.</p>
<p>[(སྟོང་ཉིད་)བདེན་གྱུ་བ་བཀག་པའི་མེད་ དགག་ཡིན་ན་སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བའི་ ཆོ་རང་གི་དགག་བྱ་བ་བཀག་པའི་རྣམ་པ་མི་ འཆར་བར་འདྲོད་མི་རུས་པས་]ཁྱུ་བ་སྟེ། མེད་ དགག་རྣམས་ཀྱི་དོན་སྟེ་འཆར་བའི་ཆོ་རང་གི་ དགག་བྱ་དངོས་སུ་བཀག་ནས་ཆོས་གཞན་ དངོས་ཤུགས་གང་ལ་ཡང་མ་འཕངས་པ་ གཅིག་དགོས་ལ། དེ་ལ་སྟོན་དུ་དགག་བྱའི་དོན་ སྟེ་སྟོ་ལ་མ་ཤར་བར་དེ་བཀག་པའི་དངོས་མེད་ སྟོ་ལ་མི་འཆར་བའི་ཕྱིར།</p> <p>There is an entailment [that if (emptiness) is a non-affirming negative that is a negative of true establishment, you cannot accept that, when the aspect of emptiness dawns, the factor that is the negative of the object of negation—true establishment—does not dawn] because when meaning-generalities (<i>don spyi</i>, <i>arthasāmānya</i>, or <i>sāmānyalakṣaṇa</i>) of non-affirming negatives dawn in dependence upon explicitly refuting their objects of negation, it is necessary that</p>	<p>སྟོང་ཉིད་བདེན་གྱུ་བ་བཀག་པའི་ མེད་དགག་ཡིན་པས་སྟོང་ཉིད་ཀྱི་ རྣམ་པ་འཆར་བའི་ཆོ་རང་གི་དགག་ བྱ་བཀག་པའི་རྣམ་པ་འཆར་དགོས།</p> <p>Since emptiness is a non-affirming negative that is a negative of true establishment, the factor that is the negative of the object of negation—true establishment—must dawn when the aspect of emptiness dawns.</p> <p>མེད་དགག་རྣམས་ཀྱི་དོན་སྟེ་འཆར་ བའི་ཆོ་རང་གི་དགག་བྱ་དངོས་སུ་ བཀག་ནས་ཆོས་གཞན་དངོས་ ཤུགས་གང་ལ་ཡང་མ་འཕངས་པ་ གཅིག་དགོས།</p> <p>When meaning-generalities of non-affirming negatives dawn in dependence upon explicitly refuting their objects of negation, it is necessary that another phenomenon is not projected explicitly or implicitly.</p>

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>another phenomenon is not projected explicitly or implicitly, and with regard to that without the meaning-generality of the object of negation previously dawning to an awareness, the nonexistence that is the negative of that does not dawn to an awareness.</p>	<p>དེ་ལ་སྒྲིམ་དུ་དགག་བྱའི་དོན་སྤྱོད་ ལ་མ་ཤར་བར་དེ་བཀག་པའི་དངོས་ མེད་སྒྲིམ་མི་འཆར།</p> <p>With regard to that, without the meaning-generality of the object of negation previously dawning to an awareness, the nonexistence that is the negative of that does not dawn to an awareness.</p>
<p>སྤྱོད་འཇུག་ལས། བཏགས་པའི་དངོས་ལ་མ་ རྟོག་པར། །དེ་ཡི་དངོས་མེད་འཛིན་མ་ ཡིན། །ཞེས་གསུངས་པའི་བྱུང།</p> <p>This is because Śāntideva's <i>Engaging in the Bodhisattva Deeds</i> says:²⁴³ Without making contact with the thing imputed, The nonexistence of that thing is not apprehended.</p>	<p>(left side retained)</p> <p>སྤྱོད་འཇུག་ལས། བཏགས་པའི་ དངོས་ལ་མ་རྟོག་པར། །དེ་ཡི་དངོས་ མེད་འཛིན་མ་ཡིན། །ཞེས་གསུངས་ པའི་བྱུང།</p> <p>This is because Śāntideva's <i>Engaging in the Bodhisattva Deeds</i> says: Without making contact with the thing imputed, The nonexistence of that thing is not apprehended.</p>

In the course of debate, Jamyang Shaypa makes the following points:

- When the aspect of emptiness dawns [to an awareness], the aspect of the negative of its object of negation dawns.
- The non-dawning of anything to an awareness is not a realization of emptiness.

²⁴³ IX. 139ab.; Śāntideva (*zhi ba lha*, fl. 8th century C.E.), *"Engaging in the Bodhisattva Deeds (byang chub sems dpa'i spyod pa la 'jug pa)"*, in *bstan 'gyur (sde dge)*, TBRC W23703.105 (Delhi, India: delhi karmapae choedhey, gyalwae sungrab partun khang, 1982-1985), 36a.6, [http://tbrc.org/link?RID=O1GS6011|O1GS6011|GS36127\\$W23703](http://tbrc.org/link?RID=O1GS6011|O1GS6011|GS36127$W23703); see also Shantideva, *A Guide to the Bodhisattva's Way of Life*, trans. Stephen Batchelor (Dharamsala, India: Library of Tibetan Works & Archives, 1979), 161. This stanza is a part of the conclusion of a debate against the Sāṃkhya system.

- When the aspect of emptiness dawns, the factor that is the negative of the object of negation—true establishment—dawns.
- Emptiness is a non-affirming negative that is a negative of true establishment.
- Since emptiness is a non-affirming negative that is a negative of true establishment, the factor that is the negative of the object of negation—true establishment—must dawn when the aspect of emptiness dawns.
- When meaning-generalities of non-affirming negatives dawn in dependence upon explicitly refuting their objects of negation, it is necessary that another phenomenon is not projected explicitly or implicitly.
- With regard to that, without the meaning-generality of the object of negation previously dawning to an awareness, the nonexistence that is the negative of that does not dawn to an awareness.
- This is because Śāntideva's Engaging in the Bodhisattva Deeds says:

Without making contact with the thing imputed,

The nonexistence of that thing is not apprehended.

According to Jamyang Shaypa's presentation of the opponent's idea, the non-appearance of anything to the mind constitutes realization of emptiness, and therefore, the negative of the object of negation by emptiness does not appear to that mind.

From Jamyang Shaypa's viewpoint, the dawning of the aspect of emptiness means that the negative of true existence—the object of negation—appears. Thus, according to

him, realizing emptiness means that the aspect of the absence of the true existence of a selected object dawns to one's awareness. He makes four points:

- (a) Without the meaning-generality (or generic image, this being a conceptual image) of the object of negation previously dawning to the mind, the nonexistence that is the negative of that object of negation does not appear to the mind.
- (b) Emptiness is a non-affirming negative that is a negative of true establishment.
- (c) Therefore, when the aspect of emptiness dawns, the factor that is the negative of the object of negation—true establishment—must dawn.
- (d) When meaning-generalities of non-affirming negatives appear in dependence upon explicitly refuting their objects of negation, it is necessary that another phenomenon is not projected explicitly or implicitly.

3rd refutation: The mere non-dawning of appearances of coarse conventionalities is not sufficient

In the first refutation, Jamyang Shaypa pointed out that in the earlier period Tibetan elders' misunderstanding that nothing dawning to one's awareness is in danger of falling into a category of non-view ignorance realizing emptiness. In the second refutation, Jamyang Shaypa says that those elders hold that the image of the negative of true establishment does not dawn. In that refutation, Jamyang Shaypa indicates that emptiness is a non-affirming negative and that it must dawn as the negation of the true establishment of phenomena which is falsely believed. Now, this third refutation serves to further explain the second by explaining why the mere non-appearance of things is not

sufficient. As we will see below, Jamyang Shaypa indicates that the opponent's assertion of the mere non-appearance of coarse conventionalities while denying the need for the appearance of the generic image of the negative of true establishment makes the Mādhyamikas indistinguishable from the Nihilists.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>གཞན་ཡང་སྟོང་ཉིད་རྟོགས་པ་ལ་ཡུལ་ཀུན་ རྫོག་རགས་པའི་སྤང་བ་མ་ཤར་བ་ཙམ་གྱིས་མི་ ཚོག་པར་ཐལ། [སྟོང་ཉིད་རྟོགས་པ་]དེ་ལ་ཡུལ་ དེ་དག་གི་ངོ་བོ་ཉིད་མེད་པའི་རྣམ་པ་ཤར་བ་ གཅིག་དགོས་ཀྱི་དེ་མ་ཤར་བར་ཡུལ་དེ་དག་མི་ སྤང་བ་ཙམ་གྱིས་མི་ཚོག་པའི་ཕྱིར།</p> <p>Moreover, it follows that with regard to realization of emptiness, the mere non-dawning of appearances of coarse conventionalities is not sufficient because with regard to that [realization of emptiness] a dawning of an aspect [that is, a generic image] of the naturelessness of those objects is necessary, but without its dawning the mere non-appearance of those objects is not sufficient.</p>	<p>སྟོང་ཉིད་རྟོགས་པ་ལ་ཡུལ་ཀུན་ རྫོག་རགས་པའི་སྤང་བ་མ་ཤར་བ་ དང་ཡུལ་དེ་དག་གི་ངོ་བོ་ཉིད་མེད་ པའི་རྣམ་པ་ཤར་བ་གཅིས་ཀ་དགོས།</p> <p>With regard to realization of emptiness, both (1) the non-dawning of appearances of coarse conventionalities and (2) a dawning of an aspect—that is, a generic image—of the naturelessness of those objects are necessary.</p>
<p>[(སྟོང་ཉིད་རྟོགས་པ་)དེ་ལ་ཡུལ་དེ་དག་གི་ངོ་ བོ་ཉིད་མེད་པའི་རྣམ་པ་ཤར་བ་གཅིག་དགོས་ ཀྱི་དེ་མ་ཤར་བར་ཡུལ་དེ་དག་མི་སྤང་བ་ཙམ་ གྱིས་མི་ཚོག་པ་]དེར་ཐལ། དཔེར་ན་སྐྱེ་བ་ལྔ་ཕྱི་ ལྟ་བུ་ལ་དེ་ལྟར་དགོས་པར་སློབ་དཔོན་སངས་ རྒྱལ་བསྐྱེད་སྤྱོད་པ་གང་ཞིག་སྐྱེ་བའི་འབས་ ཀྱང་དེ་ལྟར་བཞེད་པའི་ཕྱིར།</p> <p>It follows that [with regard to that (realization of emptiness) a dawning of an aspect (that is, a</p>	<p>སྐྱེ་བ་ལྔ་ཕྱི་གི་སྟོང་ཉིད་རྟོགས་པ་ལ་ དེ་དག་གི་ངོ་བོ་ཉིད་མེད་པའི་རྣམ་ པ་ཤར་དགོས་པར་སློབ་དཔོན་ སངས་རྒྱལ་བསྐྱེད་སྤྱོད་པ་ གང་ཞིག་སྐྱེ་བའི་འབས་ཀྱང་དེ་ ལྟར་བཞེད།</p> <p>(1) Buddhapālita asserts that for realization of the emptiness of former and future births, a dawning</p>

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
generic image) of the naturelessness of those objects is necessary, but without its dawning the mere non-appearance of those objects is not sufficient,] because (1) Buddhapālita asserts that for former and future births, for example, such is needed; and (2) the glorious Candrakīrti also asserts such.	of an image of the naturelessness of those is necessary; and (2) the glorious Candrakīrti also asserts such.
<p>དང་པོ་[དཔེར་ན་སྐྱེ་བ་ལྔ་ཕྱི་ལྔ་བྱུང་ལ་དེ་ལྟར་ དགོས་པར་སྒོ་བ་དཔོན་སངས་རྒྱལ་བ་སྐྱུངས་ བཞིན་པར་]གྲུབ་ཏེ། བྱུང་བ་ལི་ཏ་ལས། དེ་ གཉིས་ལ་ཁྱད་པར་ཆེ་བ་དེ་བཞིན་དུ། འདི་ལ་ ཡང་འཇིག་རྟེན་འདི་མེད་དོ་ཞེས་བྱ་བ་ལ་ སོགས་པ་དེ་ལྟར་མཐོང་བ་ནི་མ་རིག་པས་ཀུན་ ཏུ་མྱོངས་པའི་སེམས་པ་དང་ལྔ་ན་པ་ཡིན་གྱི་ དངོས་པོ་ཐམས་ཅད་ངོ་བོ་ཉིད་སྟོང་པའི་ཕྱིར་ མ་སྐྱེས་པ་དང་མ་འགག་པར་མཐོང་བ་ཅིག་ ཤོས་ནི་ཤེས་པ་ཚྲོན་དུ་བཏང་བ་ཡིན་པས་དེ་ གཉིས་ལ་ཁྱད་པར་ཤིན་ཏུ་ཆེད། ²⁴⁴ ²⁴⁵ །ཞེས་ གསུངས་པའི་ཕྱིར།</p>	<p>(left side retained)</p> <p>བྱུང་བ་ལི་ཏ་ལས། དེ་གཉིས་ལ་ཁྱད་ པར་ཆེ་བ་དེ་བཞིན་དུ། འདི་ལ་ཡང་ འཇིག་རྟེན་འདི་མེད་དོ་ཞེས་བྱ་བ་ ལ་སོགས་པ་དེ་ལྟར་མཐོང་བ་ནི་མ་ རིག་པས་ཀུན་ཏུ་མྱོངས་པའི་སེམས་ པ་དང་ལྔ་ན་པ་ཡིན་གྱི་དངོས་པོ་ ཐམས་ཅད་ངོ་བོ་ཉིད་སྟོང་པའི་ ཕྱིར་མ་སྐྱེས་པ་དང་མ་འགག་པར་ མཐོང་བ་ཅིག་ཤོས་ནི་ཤེས་པ་ཚྲོན་ དུ་བཏང་བ་ཡིན་པས་དེ་གཉིས་ལ་ ཁྱད་པར་ཤིན་ཏུ་ཆེད། །ཞེས་</p>

²⁴⁴ Buddhapālita (*sangs rgyas bskyangs*, ca. 470-540), *Buddhapālita Commentary on (Nāgārjuna's) "Treatise on the Middle" (dbu ma rtsa ba'i 'grel pa buddha pā li ta, buddhapālita-mūlamadhyamakavṛtti)*, Toh. 3842, dbu ma, vol. tsha, 243a.6-243a.7; see also Akira Saito, "A study of the *Buddhapālita-Mūlamadhyamakavṛtti*" (PhD diss., Australian National University, Australia, 1984), 252-253. This passage is a part of Buddhapālita's commentary on stanza 7cd in Nāgārjuna's *Fundamental Treatise on the Middle, Called "Wisdom" (dbu ma rtsa ba shes rab, prajñānāmamūlamadhyamakakārikā)* in Chapter XVIII, Analysis of Self (*bdag brtag pa, ātmaparīkṣā*) where he first cites the Treatise and then gives his commentary:

[243a.1] མ་སྐྱེས་པ་དང་མ་འགག་པ།

ཆོས་ཉིད་ལྟ་དང་འདས་དང་མཚུངས།

...སྒྲིམ་པ། གང་འཇིག་རྟེན་འདི་མེད་དོ། །འཇིག་རྟེན་པ་རྣམས་མེད་དོ། །སེམས་ཅན་རྩལ་ཏེ་སྐྱེ་བ་མེད་དོ། །ཞེས་བྱ་
བ་ལ་སོགས་པར་^[243a.4] ལྟ་བུ་དེ་དང་། གང་དངོས་པོ་ཐམས་ཅད་མ་སྐྱེས་པ་དང་མ་འགགས་པ་ཞེས་བྱ་བར་ལྟ་བུ་
དེ་གཉིས་ལ་ཁྱད་པར་ཅི་ཡོད།

བཤད་པ། དེ་གཉིས་ལ་ཁྱད་པར་ཤིན་ཏུ་ཆེ་ན། ཁྱོད་ནི་སྣང་བ་ཉིད་ཀྱི་དོན་རྣམས་པར་མི་ཤེས་ནས་དེ་གཉིས་འདྲ་འོ་
སྒྲིམ་དུ་སེམས་སོ། །འདི་^[243a.5] ལ་སོ་སོར་མ་བརྟགས་པར་བཏང་སྒྲིམས་བྱེད་པ་གང་ཡིན་པ་དང་། སོ་སོར་
བརྟགས་ནས་བཏང་སྒྲིམས་བྱེད་པ་གང་ཡིན་པ་དེ་གཉིས་བཏང་སྒྲིམས་བྱེད་པར་ནི་འདྲ་མོད་ཀྱི་སོ་སོར་མ་
བརྟགས་པར་བཏང་སྒྲིམས་བྱེད་པ་ནི་མ་རིག་པའི་ཀུན་ཏུ་སྐྱེར་བ་དང་ཕན་པར་བརྟན་ལ། བཏང་སྒྲིམས་
^[243a.6] བྱེད་གཅིག་ཤོས་ནི་སངས་རྒྱས་བཙུགས་པའི་ཕན་འདས་རྣམས་ཀྱིས་ཀུན་ཏུ་བརྟན་པ་ཡིན་པས། དེ་གཉིས་ལ་
ཁྱད་པར་ཤིན་ཏུ་ཆེ་བ་དེ་བཞིན་དུ། འདི་ལ་ཡང་འཇིག་རྟེན་འདི་མེད་དོ་ཞེས་བྱ་བ་ལ་སོགས་པ་དེ་ལྟར་མཐོང་བ་
ནི་མ་རིག་པས་ཀུན་ཏུ་མོངས་པའི་སེམས་དང་ཕན་པ་^[243a.7] ཡིན་གྱི། དངོས་པོ་ཐམས་ཅད་དོ་བོ་ཉིད་ཀྱིས་སྣང་
པའི་ཕྱིར་མ་སྐྱེས་པ་དང་མ་འགགས་པར་མཐོང་བ་ཅིག་ཤོས་ནི་ཤེས་པ། སྒྲིམ་དུ་བཏང་བ་ཡིན་པས།

²⁴⁵ This is a response against the Nihilists' assertion that nonexistence and emptiness are equivalent. Their assertion and the first part of Buddhapālita's refutation go as follows:

[The Nihilists say:] "This world or life does not exist as an effect of past lives. A future world does not exist. Also, spontaneously born sentient beings such as hell-beings do not exist," and so forth. What is the difference between their view and the view of the Proponents of the Middle that all things are not produced and do not cease?

[Answer of Buddhapālita:] There is a great difference between these two. Not knowing the meaning of emptiness, you think that these two are similar. Acting with equanimity [that is, indifference] when one has not analyzed [to find that all sentient beings should be valued equally] and acting with equanimity when one has so analyzed are similar only in that both can be characterized as acting with equanimity. However, acting with equanimity but without analysis is involved in the entwinements of ignorance. Acting with equanimity when one has analyzed [is the result of knowledge and] is used by the Supramundane Victors.

See Jeffrey Hopkins, *Maps of the Profound: Jam-yang-shay-ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality* (Ithaca, NY: Snow Lion Publications, 2003), 825.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>The first [that Buddhapālita asserts that for former and future births, for example, such is needed] is established because the <i>Buddhapālita [Commentary]</i> says:²⁴⁶</p> <p>Just as these two differ very greatly, so here also the perceptions [found in the texts of the Nihilists] such as, "This world does not exist," [meaning that this life is not the effect of other lives] are thoughts beclouded with ignorance. However, the others [that is, the Proponents of the Middle]—who see that all phenomena are not [inherently] produced and do not [inherently] cease because they are empty of inherent existence—have preceded their conclusion with the mind of analysis. Therefore, these two [Nihilists and Proponents of the Middle] are very different.</p>	<p>གསུངས་པའི་ཕྱིར། because the <i>Buddhapālita [Commentary]</i> says: Just as these two differ very greatly, so here also the perceptions [found in the texts of the Nihilists] such as, "This world does not exist," [meaning that this life is not the effect of other lives] are thoughts beclouded with ignorance. However, the others [that is, the Proponents of the Middle]—who see that all phenomena are not [inherently] produced and do not [inherently] cease because they are empty of inherent existence—have preceded their conclusion with the mind of analysis. Therefore, these two [Nihilists and Proponents of the Middle] are very different.</p>
<p>[བློ་ལྡན་པ་ལྟ་བུ་གྱིས་འདི་འདྲས་གསུངས་པ་ཡིན་ན་(སྟོང་ཉིད་རྟོགས་པ་)དེ་ལ་ཡུལ་དེ་དག་གི་ངོ་བོ་ཉིད་མེད་པའི་རྣམ་པ་ཤར་བ་གཅིག་དགོས་</p>	<p>མེད་ལྟ་བུ་བས་དེ་ལྟར་མཐོང་བ་མ་རྟོག་པའི་དབང་དང་དབྱུ་མ་པས་དངོས་པོ་ཐམས་ཅད་ཀྱི་ངོ་བོ་ཉིད་</p>

²⁴⁶ This is a response against the Nihilists' assertion that nonexistence and emptiness are equivalent. Their assertion and the first part of Buddhapālita's refutation go as follows:

[The Nihilists say:] "This world or life does not exist as an effect of past lives. A future world does not exist. Also, spontaneously born sentient beings such as hell-beings do not exist," and so forth. What is the difference between their view and the view of the Proponents of the Middle that all things are not produced and do not cease?

[Answer of Buddhapālita:] There is a great difference between these two. Not knowing the meaning of emptiness, you think that these two are similar. Acting with equanimity [that is, indifference] when one has not analyzed [to find that all sentient beings should be valued equally] and acting with equanimity when one has so analyzed are similar only in that both can be characterized as acting with equanimity. However, acting with equanimity but without analysis is involved in the entwinements of ignorance. Acting with equanimity when one has analyzed [is the result of knowledge and] is used by the Supramundane Victors.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p> གྱི་དེ་མ་ཤར་བར་ཡུལ་དེ་དག་མི་སྣང་བ་ཅམ་ གྱིས་མི་ཚོག་པས་]བྱབ་སྟེ། མེད་ལྟ་བུ་བས་དེ་ལྟར་ མཐོང་བ་མ་རིག་པའི་དབང་དང་དབྱུ་མ་པས་ དངོས་པོ་ཐམས་ཅད་གྱི་ངོ་བོ་ཉིད་མེད་པའི་རྒྱ་ མཚན་གྱིས་མ་སྟེས་པ་སོགས་སུ་ལྟ་བུ་བས་བྱད་ པར་ཆེ་བ་བཤད་པའི་ཕྱིར་རོ། [Buddhapālita's statement] entails [that with regard to the realization of emptiness a dawning of an aspect (that is, a meaning-generalty) of the naturelessness of those objects is necessary, but without its dawning the mere non-appearance of those objects is not sufficient] because it explains that [the Nihilists and the Proponents of the Middle] are very different due to the fact that the Nihilists' seeing such is from the power of ignorance and the Proponents of the Middle see [phenomena] as not [inherently] produced and so forth by reason of the nonexistence of the inherent nature of all phenomena. </p>	<p> མེད་པའི་རྒྱ་མཚན་གྱིས་མ་སྟེས་པ་ སོགས་སུ་ལྟ་བུ་བས་བྱད་པར་ཆེ་བ་ བཤད། [The Nihilists and the Proponents of the Middle] are very different due to the fact that the Nihilists' seeing such is from the power of ignorance and the Proponents of the Middle see [phenomena] as not [inherently] produced and so forth by reason of the nonexistence of the inherent nature of all phenomena. </p>
<p> །གཉིས་པ་[རྒྱ་བའི་འབས་ཀྱང་དེ་ལྟར་བཞེད་ པར་]བྱབ་སྟེ། ཚོག་གསལ་ལས། འདིར་ཁ་ཅིག་ དབྱུ་མ་པ་ནི་མེད་པ་བ་དང་བྱད་པར་མེད་པ་ ཡིན་ཏེ། ²⁴⁷ [249] །གང་གི་ཕྱིར་དགོ་བ་དང་མི་ དགོ་བའི་ལས་དང་། བྱེད་པ་པོ་དང་། འབས་སུ་ དང་། འཇིག་རྟེན་ཐམས་ཅད་རང་བཞིན་གྱིས་ ལྟོང་པར་སྐྱབ་པ་ཡིན་ལ། མེད་པ་བ་དག་ཀྱང་དེ་ </p>	<p> (left side retained) ཚོག་གསལ་ལས། འདིར་ཁ་ཅིག་ དབྱུ་མ་པ་ནི་མེད་པ་བ་དང་བྱད་ པར་མེད་པ་ཡིན་ཏེ། གང་གི་ཕྱིར་ དགོ་བ་དང་མི་དགོ་བའི་ལས་དང་། བྱེད་པ་པོ་དང་། འབས་སུ་དང་། འཇིག་རྟེན་ཐམས་ཅད་རང་བཞིན་ </p>

²⁴⁷ The text reads *zhes pa nas* which I have replaced with the omitted part of the quote according to Candrakīrti's *Clear Words*. See Candrakīrti (*zla ba grags pa*, fl. 7th century C.E.), *Clear Words, Commentary on (Nāgārjuna's) "Treatise on the Middle"* (*dbu ma rtsa ba'i 'grel pa tshigs gsal ba, mūlamadhyamakavṛttiprasannapadā*), Toh. 3860, *dbu ma*, vol. 'a, 117b.6.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>དག་མེད་དོ་ཞེས་སྣ་བར་བྱེད་པ་ཡིན་པ་དེའི་ བྱིན། དབུ་མ་པ་ནི་མེད་པ་པ་དང་བྱེད་པར་ མེད་དོ་ཞེས་སྣ་ལ་པར་བྱེད་དོ། དེ་ལྟར་ནི་མ་ ཡིན་ཏེ། དབུ་མ་པ་དག་ནི་རྟེན་ཅིང་འབྲེལ་བར་ འབྱུང་བ་སྣ་བ་ཡིན་ལ། རྟེན་ཅིང་འབྲེལ་བར་ འབྱུང་བའི་བྱིན་འཇིག་རྟེན་འདི་དང་འཇིག་ རྟེན་པ་རོལ་ལ་སོགས་པ་ཐམས་ཅད་རང་བཞིན་ མེད་པར་སྣ་བར་བྱེད་དོ། མེད་པ་བ་དག་གིས་ བྱིན་དེ་ལྟར་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཡིན་ པའི་བྱིན། རང་བཞིན་གྱིས་སྣང་ཉིད་ཀྱི་སྒྲོ་ནས་ འཇིག་རྟེན་པ་རོལ་ལ་སོགས་པ་དངོས་པོ་མེད་ པར་རྟོགས་པ་མ་ཡིན་ཏེ། ²⁴⁸ ཞེས་གསུངས་པའི་ བྱིན།</p> <p>The second reason [that is, that the glorious Candrakīrti also asserts such] is established because [Candrakīrti's] <i>Clear Words</i> says:²⁴⁹</p> <p>Here some say, "The Proponents of the Middle are indistinguishable from Nihilists because</p>	<p>གྱིས་སྣང་པར་སྣ་བ་ཡིན་ལ། མེད་ པ་པ་དག་གྲུང་དེ་དག་མེད་དོ་ཞེས་ སྣ་བར་བྱེད་པ་ཡིན་པ་དེའི་བྱིན། དབུ་མ་པ་ནི་མེད་པ་པ་དང་བྱེད་ པར་མེད་དོ་ཞེས་སྣ་ལ་པར་བྱེད་དོ། because [Candrakīrti's] <i>Clear Words</i> says: Here some say, "The Proponents of the Middle are indistinguishable from Nihilists because they propound that virtuous and non-virtuous actions, agents, fruits, and all worlds [that is, lives] are empty of inherent existence, and the Nihilists also say that these are nonexistent. Therefore, the Mādhyamikas are indistinguishable from Nihilists." It is not so. "How?" Proponents of the Middle are proponents of dependent-arising; they say that due to arising dependent on, or reliant on, causes</p>

²⁴⁸ Ibid., 117b.4-117b.7. This is Candrakīrti's commentary on Nāgārjuna's *Treatise*, XVIII.7cd, on which Buddhapaṇita comments in the above citation. The corresponding passage in Sanskrit is:

atraike paricodayasi | nāstikāviśiṣṭā mādhyamikā yasmātkuśalākuśalaṃ karma kartāraṃ ca phalaṃ ca sarvaṃ ca lokaṃ bhāvasvabhāvasūnyamiti bruvate | nāstikā api hotannāstīti bruvate | tasmānnāstikāviśiṣṭā mādhyamikā iti |

naivam | kutaḥ | pratīyasamutpādayādino hi mādhyamikā hetupratyayān prāpya pratītya samutpannatvātsarvamevehalokaparalokaṃ niḥsvabhāvaṃ varṇayanti | yathā svarūpavādino naiva nāstikāḥ pratīyasamutpannatvādbhāvasvabhāvasūnyatvena na paralokādyabhāvaṃ pratipannāḥ |

See Louis de La Vallée Poussin, *Mūlamadhyamakakārikās de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti*, Bibliotheca Buddhica 4 (Osnabrück, Germany: Biblio Verlag, 1970), 368.4-368.10.

²⁴⁹ Adapted from Hopkins, *Maps of the Profound*, 826.

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<p>they propound that virtuous and non-virtuous actions, agents, fruits, and all worlds [that is, lives]²⁵⁰ are empty of inherent existence, and the Nihilists also say that these are nonexistent. Therefore, Proponents of the Middle are indistinguishable from Nihilists."</p> <p>It is not so. "How?"</p> <p>The Mādhyamikas are proponents of dependent-arising; they say that due to arising dependent on, or reliant on, causes and conditions all—this world, the next, and so forth—lack inherent existence. The Nihilists do not realize²⁵¹ future worlds [that is, future lives] and so forth as non-things²⁵² because of being empty of inherent existence due to being dependent-arisings.</p>	<p>and conditions all—this world, the next, and so forth—lack inherent existence. The Nihilists do not realize future worlds [that is, future lives] and so forth as non-things because of being empty of inherent existence due to being dependent-arisings.</p>
<p>ལྷང་ལྷ་ཕྱི་འདི་གཉིས་ཀྱིས་ལྷ་བ་རྟོགས་ཚད་ ཀྱང་ཤེས་པར་གྱིས།</p> <p>Through these former and latter passages [by Buddhapālita and Candrakīrti], understand the measure of realizing the view!</p>	<p>ལྷ་བ་རྟོགས་ཚད་ནི་རྟོན་ཅིང་ འབྲེལ་བར་འབྱུང་བ་ཡིན་པའི་ཕྱིར། རང་བཞིན་གྱིས་སྟོང་ཉིད་ཀྱི་སྒྲོ་ ནས་འཇིག་རྟོན་པ་རོལ་ལ་སོགས་ པ་དངོས་པོ་མེད་པར་རྟོགས་པ་ ཡིན།</p> <p>The measure of realizing the view is realization that future lives and so forth do not truly exist because of being empty of inherent existence due to being dependent-arisings.</p>

²⁵⁰ Lives as fruits of moral actions.

²⁵¹ Skt. *pratipannāḥ*.

²⁵² "Non-things" (*dn̄gos po med pa, abhāva*) could be translated as "without thingness." Since Candrakīrti states that the Mādhyamikas assert that this world and so forth lack inherent existence when he says, "The Mādhyamikas are proponents of dependent-arising; they say that due to arising dependent on, or reliant on, causes and conditions all—this world, the next, and so forth—lack inherent existence," "non-things" needs to be understood in the context of the previous passage. That is, "non-thing" does not mere nonexistence or non-effective thing, but the absence of inherent or true existence.

In the course of debate, Jamyang Shaypa makes the following points:

- With regard to realization of emptiness, both (1) the non-dawning of appearances of coarse conventionalities and (2) a dawning of an aspect—that is, a generic image—of the naturelessness of those objects are necessary.
- Buddhapālita asserts that for realization of the emptiness of former and future births, a dawning of an image of the naturelessness of those is necessary; and (2) the glorious Candrakīrti also asserts such.
- because the Buddhapālita [Commentary] says:

Just as these two differ very greatly, so here also the perceptions [found in the texts of the Nihilists] such as, "This world does not exist," [meaning that this life is not the effect of other lives] are thoughts beclouded with ignorance. However, the others [that is, the Proponents of the Middle]—who see that all phenomena are not [inherently] produced and do not [inherently] cease because they are empty of inherent existence—have preceded their conclusion with the mind of analysis. Therefore, these two [Nihilists and Proponents of the Middle] are very different.

- [The Nihilists and the Proponents of the Middle] are very different due to the fact that the Nihilists' seeing such is from the power of ignorance and the Proponents of the Middle see [phenomena] as not [inherently] produced and so forth by reason of the nonexistence of the inherent nature of all phenomena.

- because [Candrakīrti's] Clear Words says:

Here some say, "The Proponents of the Middle are indistinguishable from Nihilists because they propound that virtuous and non-virtuous actions, agents, fruits, and all worlds [that is, lives] are empty of inherent existence, and the Nihilists also say that these are nonexistent. Therefore, the Mādhyamikas are indistinguishable from Nihilists."

It is not so.

"How?"

Proponents of the Middle are proponents of dependent-arising; they say that due to arising dependent on, or reliant on, causes and conditions all—this world, the next, and so forth—lack inherent existence. The Nihilists do not realize future worlds [that is, future lives] and so forth as non-things because of being empty of inherent existence due to being dependent-arisings.

- The measure of realizing the view is realization that future lives and so forth do not truly exist because of being empty of inherent existence due to being dependent-arisings.

Jamyang Shaypa proposes two necessary conditions for the realization of emptiness. First, appearances of conventionalities should not dawn, and second, a generic image of naturelessness—emptiness—the negation of true establishment must dawn. The opponent

accepts the first as the only necessary condition of the realization of emptiness and denies the appearance of a generic image of the negation of true establishment to one's mind. Jamyang Shaypa suggests that the opponents' understanding is close to the view of the Nihilists. To indicate the fallacy of the opponent, Jamyang Shaypa cites two instances of Indian Mādhyamika scholars' differentiating themselves from the Nihilists: Buddhapālita and Candrakīrti.

First, Buddhapālita propounds the difference between Mādhyamikas and Nihilists with regard to the assertion, "This world does not exist." He points out that the Mādhyamikas realize the non-production and non-cessation of all things through reasoning by analytical thinking, whereas the Nihilists' conclusion of the nonexistence of phenomena is based on ignorance. For Mādhyamikas "does not exist" means "to not *inherently* exist" whereas for Nihilists it simply means nonexistence.

This distinction between the two schools is explained further by Candrakīrti who appears to be elaborating on Buddhapālita's commentary on the same stanza (7cd) of Nāgārjuna's *Fundamental Treatise on the Middle, Called "Wisdom"* (*dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba, prajñānāmamūlamadhyamakakārikā*) with regard to the necessity of reasoning to realize emptiness. Candrakīrti responds against the misunderstanding that Mādhyamikas and Nihilists are not different in terms of asserting that virtuous and non-virtuous actions and so forth do not exist by pointing out that the Mādhyamikas ascertain that things exist in a particular way—as dependent-arising—in order to negate that things are *truly* existent. That is, they ascertain that:

Thesis: Future worlds [future lives] and so forth do not truly exist,

Reason: because of being empty of inherent existence,

Sub-reason: due to being dependent-arising.

In this way, Candrakīrti shows that Mādhyamikas admit the existence of things in dependence upon causes and conditions unlike the Nihilists. Whereas Buddhapālita merely mentions the necessity of analytical investigation, here Candrakīrti details this very investigation.

By means of providing examples from Buddhapālita's and Candrakīrti's accounts on the difference between the two schools, Jamyang Shaypa indirectly argues (1) that the Tibetan elders' assertions in the earlier period have the possibility of diminishing the difference between the Nihilists and the Mādhyamikas and (2) that the generic image of the absence of true establishment, a non-affirming negative, must dawn in order to realize emptiness. Moreover, these series of three refutations on the topic represent, as Jamyang Shaypa will summarize later, the difference between the Geluk presentations of the object of negation versus these other opinions. That is, whereas the Geluk sect delimits a particular mode of appearance as the object of negation, other sects represented by Tibetan elders in the earlier period indiscriminately negate all appearances of conventional phenomena which Geluk sect criticizes as a too broad range of the object of negation.

In this sense, the next refutation, that of the Translator Taktshang, is also of a too broad negation.

2nd Wrong idea: The Translator Taktshang holds that valid establishment of conventionalities (kun rdzob) is not necessary for realizing emptiness

In his refutation of the first wrong idea above, Jamyang Shaypa addressed a precondition for realizing emptiness—the necessity of understanding or identifying what true establishment is. In this second wrong idea, held by the Translator Taktshang Sherab Rinchen (b.1405, Taktshang henceforth) of the Sakya sect,²⁵³ Jamyang Shaypa proposes another precondition—that conventionalities should be validly established prior to realizing emptiness. According to Jamyang Shaypa, Taktshang says that the valid establishment of conventionalities is not necessary for realizing emptiness. In response, Jamyang Shaypa makes the case that Taktshang's assertion is similar to Indian materialists.

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²⁵³ For detailed information on the Translator Taktshang's list of 18 contradictions of Tsongkhapa which is followed by 27 refutations by Jamyang Shaypa, see Hopkins, *Maps of the Profound*, 15-17, 527-694.

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<p>ཡང་སྒྲག་ལོན་རེ། བ་སྒྲད་ལ་ཞིབ་མོ་མི་ཤེས་ ཀྱང་སྒྲོང་ཉིད་རྟོགས་རྒྱུ་ལས་སྒྲོང་ཉིད་རྟོགས་ པ་ལ་བ་སྒྲད་ཚད་གྲུབ་མི་དགོས་ཏེ། རྟོན་དམ་ པ་ཀུན་རྫོབ་ལས་གཞན་ཡིན་པའི་ཕྱིར་²⁵⁴ ཟེར་ བ།</p> <p>Moreover, the Translator Taktshang says, "Since, despite not knowing the details with regard to conventions (<i>tha snyad</i>, <i>vyāvahāra</i>), one can realize emptiness, conventions do not have to be validly established because the ultimate is other than conventionalities (<i>kun rdzob</i>)."</p>	<p>བ་སྒྲད་ལ་ཞིབ་མོ་མི་ཤེས་པར་སྒྲོང་ ཉིད་རྟོགས་མི་ཐེད།</p> <p>Without knowing the details with regard to conventions, one cannot realize emptiness.</p> <p>བ་སྒྲད་ཚད་གྲུབ་དགོས།</p> <p>Conventions have to be validly established.</p> <p>རྟོན་དམ་པ་ཀུན་རྫོབ་ལས་གཞན་ ཡིན།</p> <p>The ultimate is other than conventionalities.</p>

²⁵⁴ It is hard to know what "other (*gzhan*)" actually means. If it means different entity (*ngo bo gzhan*), the Geluk sect would not agree. If it means just other (*gzhan*), that is to say, different, then the Geluk sect would agree with it because the relation between the two truths is the same entity but different isolates (*ngo bo gcig la ldog pa tha dad*).

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<p>ཐ་སྟོང་ཚད་གྲུབ་འཛིག་མི་ཤེས་པར་རང་ བཞིན་མེད་པ་རྟོགས་མི་མྱོད་པར་ཐལ། ཚད་ གྲུབ་འཛིག་མི་ཤེས་པར་རང་བཞིན་མེད་པར་ བཟུང་བས་སྟོང་ཉིད་རྟོགས་པར་འཛིག་མི་སྟབ་ པའི་ཕྱིར། [ཚད་གྲུབ་འཛིག་མི་ཤེས་པར་རང་ བཞིན་མེད་པར་བཟུང་བས་སྟོང་ཉིད་རྟོགས་ པར་འཛིག་མི་སྟབ་པ་]དེར་ཐལ། སྟེ་བ་ལྷ་ཕྱི་ལྟ་ ལ་[ཚད་གྲུབ་འཛིག་མི་ཤེས་པར་སྟེ་བ་ལྷ་ཕྱི་ རང་བཞིན་མེད་པར་བཟུང་བས་སྟེ་བ་ལྷ་ཕྱི་འི་ སྟོང་གི་སྟོང་པ་ཉིད་རྟོགས་མི་སྟབ་པ་]དེའི་ ཕྱིར།</p> <p>It follows that without knowing [how to] posit the valid establishment of conventions it is impossible to realize naturelessness because without knowing [how to] posit valid establishment, it cannot be posited that emptiness is realized through holding that [phenomena] are natureless. It follows [that without knowing how to posit valid establishment, it cannot be posited that emptiness is realized through holding that phenomena are natureless] because [without knowing how to posit valid establishment,] with regard to former and later births [it cannot be posited that the emptiness of former and later births is realized through holding that former and later births are natureless].</p>	<p>ཐ་སྟོང་ཚད་གྲུབ་འཛིག་མི་ཤེས་པར་ རང་བཞིན་མེད་པ་རྟོགས་མི་མྱོད། Without knowing how to posit the valid establishment of conventions it is impossible to realize naturelessness. ཚད་གྲུབ་འཛིག་མི་ཤེས་པར་རང་ བཞིན་མེད་པར་བཟུང་བས་སྟོང་ ཉིད་རྟོགས་པར་འཛིག་མི་སྟབ། Without knowing how to posit valid establishment, it cannot be posited that emptiness is realized through holding that [phenomena] are natureless. སྟེ་བ་ལྷ་ཕྱི་ལྟ་ལ་ཚད་གྲུབ་འཛིག་ མི་ཤེས་པར་སྟེ་བ་ལྷ་ཕྱི་རང་བཞིན་ མེད་པར་བཟུང་བས་སྟེ་བ་ལྷ་ཕྱི་འི་ སྟོང་གི་སྟོང་པ་ཉིད་རྟོགས་མི་སྟབ། Without knowing how to posit valid establishment, with regard to former and later births it cannot be posited that the emptiness of former and later births is realized through holding that former and later births are natureless.</p>

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<p>[སྐྱེ་བ་ལྔ་ཕྱི་ལྔ་བྱ་ལ་ཆད་གྲུབ་འཛོག་མེ་ཤེས་པར་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་བཟུང་བས་སྐྱེ་བ་ལྔ་ཕྱི་ལྔ་སྤྲོད་གི་སྤྲོད་པ་ཉིད་རྟོགས་མེ་ཐུབ་པ་]དེར་ཐལ། དཔེར་ན། རྒྱུང་ཕན་པས་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་བཟུང་བ་དེ་སྤྲོད་ཉིད་ཀྱི་ལྔ་བ་མ་ཡིན་པའི་ཕྱིར།</p> <p>It follows that [without knowing how to posit valid establishment with regard to former and later births it cannot be posited that the emptiness of former and later births is realized through holding that former and later births are natureless,] because the Āyata²⁵⁵ holding former and later births as natureless, for example, is not a view of emptiness.</p>	<p>དཔེར་ན། རྒྱུང་ཕན་པས་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་བཟུང་བ་དེ་སྤྲོད་ཉིད་ཀྱི་ལྔ་བ་མ་ཡིན།</p> <p>The Āyatas' holding former and later births as natureless, for example, is not a view of emptiness.</p>
<p>[རྒྱུང་ཕན་པས་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་བཟུང་བ་དེ་སྤྲོད་ཉིད་ཀྱི་ལྔ་བ་མ་ཡིན་པ་]དེར་ཐལ། དེ་ཆད་ལྔ་ཡིན་ལ་དབུ་མ་པས་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་བཟུང་བ་དེ་ལྔ་བ་ནམ་དག་ཡིན་པའི་རྒྱ་མཚན་རིམ་བཞིན་དུ་ཐ་སྟོད་དུ་གྲུབ་པ་མི་འདོད་པ་དང་། འདོད་པའི་དབང་གིས་ཡིན་པའི་ཕྱིར་ཏེ།</p> <p>It follows [that the Āyatas' holding former and later births as natureless is not a view of emptiness] because the reason why the [Āyatas' view] is a view of annihilation but the Middle Proponents' holding former and later births as</p>	<p>དེ་ཆད་ལྔ་ཡིན་ལ་དབུ་མ་པས་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་བཟུང་བ་དེ་ལྔ་བ་ནམ་དག་ཡིན་པའི་རྒྱ་མཚན་རིམ་བཞིན་དུ་ཐ་སྟོད་དུ་གྲུབ་པ་མི་འདོད་པ་དང་། འདོད་པའི་དབང་གིས་ཡིན།</p> <p>The reason why the [Āyatas' view] is a view of annihilation but the Middle Proponents' holding former and later births as natureless is a pure view is respectively due to [the Āyatas'] not asserting but [the Middle Proponents']</p>

²⁵⁵ *rgyang phan pa* (āyata) also called *lokāyata* ('jig rten rgyang phan pa). According to a Tibetan oral etymology (*ngag dbang legs ldan*), *lokāyata* ('jig rten rgyang phan pa) etymologically means "Flung Afar from the world" and is pejorative as Jamyang Shaypa says, "Because they have gone apart from the correct view, they are Ayatas [literally, Those Who Are Flung Afar]." They are moral Nihilists. See Hopkins, *Maps of the Profound*, 96.

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natureless is a pure view is respectively due to [the Āyatas'] not asserting but [the Middle Proponents'] asserting establishment in conventions.	asserting establishment in conventions.
<p>ཚིག་གསལ་ལས། གལ་ཏེ་དེ་ལྟ་ན་ཡང་དེ་དག་གི་དངོས་པོའི་རང་བཞིན་གྱི་ངོ་བོར་ཡོད་པ་མིན་པ་ཉིད་དུ་རྟོགས་པའི་ཕྱིར་རེ་ཞིག་ལྟ་བུ་འདྲིའི་སྒོ་ནས་མཚུངས་པ་ཡོད་དོ་ཞེ་ན་མེད་དེ་དབུ་མ་པ་དག་གིས་ཀུན་རྫོབ་དུ་ཡོད་པར་ཁས་སྐྱོངས་པའི་ཕྱིར་ལ། དེ་དག་གིས་ཁས་མ་སྐྱོངས་པའི་ཕྱིར་མི་མཚུངས་སོ། །ཞེས་གསུངས་པའི་ཕྱིར།</p> <p>This is because [Candrakīrti's] <i>Clear Words</i> says: [Objection:] Even if that is the case because [the Āyatas'] realize that the entity of the nature of those is not existent, at this point, they are similar by way of this view. [Answer:] They are not because the Proponents of the Middle assert them as conventionally existent, and because those [that is, the Āyatas] do not assert [such]. Hence they are not similar.</p>	<p>(left side retained)</p> <p>ཚིག་གསལ་ལས། གལ་ཏེ་དེ་ལྟ་ན་ཡང་དེ་དག་གི་དངོས་པོའི་རང་བཞིན་གྱི་ངོ་བོར་ཡོད་པ་མིན་པ་ཉིད་དུ་རྟོགས་པའི་ཕྱིར་རེ་ཞིག་ལྟ་བུ་འདྲིའི་སྒོ་ནས་མཚུངས་པ་ཡོད་དོ་ཞེ་ན་མེད་དེ་དབུ་མ་པ་དག་གིས་ཀུན་རྫོབ་དུ་ཡོད་པར་ཁས་སྐྱོངས་པའི་ཕྱིར་ལ། དེ་དག་གིས་ཁས་མ་སྐྱོངས་པའི་ཕྱིར་མི་མཚུངས་སོ། །ཞེས་གསུངས་པའི་ཕྱིར།</p> <p>because [Candrakīrti's] <i>Clear Words</i> says: [Objection:] Even if that is the case because [the Āyatas'] realize that the entity of the nature of those is not existent, at this point, they are similar by way of this view. [Answer:] They are not because the Proponents of the Middle assert them as conventionally existent, and because those [that is, the Āyatas] do not assert [such]. Hence they are not similar.</p>
<p>རྗེ་རིན་པོ་ཆེས་ལྟ་བུ་མ་རྟོག་བར་དུ་རང་བཞིན་མེད་པ་དང་མེད་པའི་བྱུང་པར་མི་ཕྱིད་གསུངས་པས་ཀྱང་ཤེས་སོ། །</p> <p>Also, from Tsongkhapa's saying that until the</p>	<p>རྗེ་རིན་པོ་ཆེས་ལྟ་བུ་མ་རྟོག་བར་དུ་རང་བཞིན་མེད་པ་དང་མེད་པའི་བྱུང་པར་མི་ཕྱིད་གསུངས་པས་ཀྱང་</p>

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view [of emptiness] is found, the difference between naturelessness (<i>rang bzhin med pa</i>) and nonexistence (<i>med pa</i>) is not distinguished, it is known [that without knowing how to posit the valid establishment of conventions it is impossible to realize naturelessness (<i>tha snyad tshad grub 'jog mi shes par rang bzhin med pa rtogs mi srid pa</i>)].	ཤེས་སྟོན། Also, from Tsongkhapa's saying that until the view [of emptiness] is found, the difference between naturelessness (<i>rang bzhin med pa</i>) and nonexistence (<i>med pa</i>) is not distinguished, it is known [that without knowing how to posit the valid establishment of conventions it is impossible to realize naturelessness].

In the course of debate, Jamyang Shaypa makes the following points:

- Without knowing the details with regard to conventions, one cannot realize emptiness.
- Conventions have to be validly established.
- The ultimate is other than conventionalities.
- Without knowing how to posit the valid establishment of conventions it is impossible to realize naturelessness.
- Without knowing how to posit valid establishment, it cannot be posited that emptiness is realized through holding that [phenomena] are natureless.
- Without knowing how to posit valid establishment, with regard to former and later births it cannot be posited that the emptiness of former and later births is realized through holding that former and later births are natureless.
- The Āyatas' holding former and later births as natureless, for example, is not a view of emptiness.

- The reason why the [Āyatas' view] is a view of annihilation but the Middle Proponents' holding former and later births as natureless is a pure view is respectively due to [the Āyatas'] not asserting but [the Middle Proponents'] asserting establishment in conventions.
- because [Candrakīrti's] Clear Words says:

[Objection:] Even if that is the case because [the Āyatas'] realize that the entity of the nature of those is not existent, at this point, they are similar by way of this view.

[Answer:] They are not because the Proponents of the Middle assert them as conventionally existent, and because those [that is, the Āyatas] do not assert [such]. Hence they are not similar.
- Also, from Tsongkhapa's saying that until the view [of emptiness] is found, the difference between naturelessness (rang bzhin med pa) and nonexistence (med pa) is not distinguished, it is known [that without knowing how to posit the valid establishment of conventions it is impossible to realize naturelessness].

According to Jamyang Shaypa, Taktshang asserts that it is possible to realize emptiness without validly establishing conventionalities. In the root text *Freedom from Extremes through Knowing All Tenets* (grub mtha' kun shes nas mtha' bral grub pa zhes bya ba'i bstan bcos) and its autocommentary, *Explanation of "Freedom from Extremes through Knowing All Tenets": Ocean of Eloquence* (grub mtha' kun shes nas mtha' bral grub pa

analysis that [all] whatsoever conventionalities are falsities and that among them there are common loci of the two:

1. being a falsity, and
2. being a non-deceptive [phenomenon] that is validly established in the perspective of consciousnesses that are not polluted by superficial causes of mistake even conventionally, and therefore, it [the Middle School of Rational Establishment] has a nature of being a combination of contradictions.

Therefore, it is not an actual upholder of an extreme, but, since it does not assert that phenomena withstanding analysis by reasoning are ultimate, it conventionally asserts non-deceptive conventionalities objectively, and hence it is similitude [of an upholder of an extreme].

ལྷགས་[གསུམ་པས་]ནི་ཀུན་རྫོབ་གང་ཡིན་རྒྱན་པ་ཡིན་པ་དང་། [དེའི་]ནང་ནས་ཐ་སྐད་དུ་ཡང་
 འཕལ་གྱི་འཁྲུལ་རྒྱས་མ་བསྐྱད་པའི་རིག་པ་ཚད་གྲུབ་གྱི་བསྐྱེད་མེད་ཀྱི་གཉིས་[གཞི་མཐུན་དུ། དཔྱད་
 བས་སྒྲིམ་པས་འགལ་འདྲའི་རང་བཞིན་]ལྟར། འདི་ནི་དོན་དམ་དུ་རིགས་པས་དཔྱད་བཟོད་གྱི་ཆོས་མི་
 འདོད་པས་མཐར་འཛིན་དངོས་མ་ཡིན་ཡང་། ཐ་སྐད་དུ་ཡུལ་སྟངས་ནས་མི་བསྐྱེད་པའི་ཀུན་རྫོབ་ཁས་
 རྒྱུ་པས་རྗེས་སུ་མཐུན་པའོ།

According to Taktshang, this sect holds the contradiction that conventionalities are false but at the same time are non-deceptive due to being validly established.

Jamyang Shaypa's point in his refutation of the second wrong idea is that conventionalities such as tables, chairs, eye consciousness, and so forth have to be validly established by means of conventional consciousnesses prior to identifying the object of negation. In other words, if one understands those conventional objects to be validly existent, one can also know that some further misapprehended status of them is to be refuted because something that is validly established cannot be refuted. For example, if one knows where a door is in one's room, a practical function can be performed through that knowledge.

This valid establishment of conventionalities—knowing the details with regard to conventions—is, according to Jamyang Shaypa, a crucial step to realize emptiness as a precondition to the identification of the object of negation. He explains that without refuting the fraudulent status—that is, the object of negation—and thereby seeing the discrepancy between the misapprehended mode of appearance and the mode of existence, the realization of naturelessness is impossible. And prior to doing that, one has to realize with conventional valid cognition that conventionalities are validly established as existent.

Then, what if conventionalities are also taken as objects of negation? Since nothing can withstand ultimate analysis, this absolute negation of all existence without discriminative selection of what needs to be negated could fall into the extreme view of annihilation. That is, all existence will be regarded as the object of negation by ultimate

analysis such as the *tetralemma* (*mu bzhi*, *mtha' bzhi*, *catuṣkoṭika*), neither-one-nor-many (*gcig du 'bral gyi gtan tshigs*), and so forth. In this vein, Jamyang Shaypa makes the case that Taktshang's assertion could be regarded to be a position similar to that of the Āyatas, the Indian Nihilists.²⁵⁸

According to Candrakīrti, although the Āyatas hold that former and later births are natureless, this should not be considered as a view of emptiness because they do not accept that things exist conventionally. This absolute negation of all conventional existence is, according to Jamyang Shaypa, what Taktshang might reach as his conclusion since he also does not value that conventionalities can be validly established.²⁵⁹ In this way, by filtering out what does not have to be negated, one can

²⁵⁸ According to Jamyang Shaypa, the Āyatas can be divided into three groups:

- those who assert former and future lives
- those who do not assert former and future lives but assert that since the mind and so forth arise from the four elements, the four elements are the causes of the mind and so forth
- those who do not assert former and future lives and do not assert that the four elements are the causes of the mind and so forth although the mind and so forth are produced from the four elements.

Among them, the first subdivision of the Āyatas, who are perhaps the Meditators (*snyoms 'jug pa*, *samāpattika*) that Jamyang Shaypa mentions separately, should be excluded from this refutation since they believe in former and future lives. The other two groups of Āyatas are likely the Logicians (*rtog ge pa*, *tārtika*) who assert that past and future lives, the cause and the effect of actions, and so forth do not exist. See Hopkins, *Maps of the Profound*, 97.

²⁵⁹ Taktshang asserts that the ultimate is established by valid cognition, and is non-deceptive (*bslu med*), self-instituting (*tshugs thub tu grub pa*, or *tshugs thub tu yod pa*), while conventionalities are the opposite:

However, [Tsongkhapa and his followers] wrote again and again, not just once, that, unlike this, a fire's performing the function of burning exists merely conventionally in the context of the object, non-deceptively and self-instituting, due to which those two [emptiness and appearance] must induce mutual ascertainment, whereas if the performance of function were posited merely in the perspective of mistaken [consciousness], it would not be reliable. This is their main contradiction because in the Great Middle Way there is not the slightest inherent nature to be refuted beyond self-instituting performance of function from the object's side. (579)

Objection: We did not say "self-instituting."

effectively and precisely face the object of negation and apply ultimate analysis to realize emptiness without falling into the extreme view of annihilation.

To enhance his point, Jamyang Shaypa cites Tsongkhapa asserting that the difference between naturelessness and nonexistence is discernable after realizing emptiness. It could be shown as a logical fallacy of circular reasoning. That is, it could be understood that one should discern the difference between naturelessness and nonexistence prior to realizing emptiness with validly establishing conventionalities, but it is only possible to distinguish naturelessness from nonexistence after realizing emptiness. According to Tsongkhapa one does not have to and cannot realize the difference between them without grasping the meaning of. The issue is whether knowing the difference between two is necessary to validly establish conventionalities prior to identifying the object of negation. It seems to me that knowing the difference of them before realizing emptiness is a belief philosophized through education and that knowing

Answer: It is contradictory for what is not self-instituting to be established by valid cognition because the meaning of being established by valid cognition is non-deceptive, and the meaning of non-deceptive does not pass beyond self-instituting. (586)

See Hopkins, *Maps of the Profound*, 529-530. The Tibetan passage is:

འདིར་དེ་ཡང་མི་སྒྲིབ་བར་ཡུལ་སྤང་ན་རང་བཞིན་ནམ་ངོ་བོ་གང་ཡང་མེད་ལ། མེད་ཐོག་པའི་བྱ་བ་བྱེད་པ་ལྟ་བུ་
 བྱི་སྒྲིབ་བཏགས་ཀྱང་པ་མ་ཡིན་པར། ཡུལ་སྤང་ན་ཐ་སྐད་ཅམ་དུ་བསྐྱེད་མེད་ཚུགས་སྤྱབ་ཏུ་ཡོད་པས། དེ་གཉིས་
 བན་ཚུན་ངམ་པ་འདྲེན་པ་དགོས་ཀྱི་བྱ་བྱེད་འབྲུལ་ངོ་ཅམ་དུ་འཛོག་ན་ཡིད་བརྟན་མི་རུང་ངོ་ཞེས་ལན་ཅིག་མ་
 ཡིན་པར་ཡང་དང་ཡང་དུ་བྲིས་པ་ཉིད་འགལ་འདུའི་གཙོ་བོ་ཡིན་ཏེ། དབྱ་མ་ཆེན་པོ་ལ་ཡུལ་ངོས་ནས་ཚུགས་
 སྤྱབ་ཏུ་བྱ་བ་བྱེད་པ་ལས་ལྷག་པའི་རང་བཞིན་དགག་ཀྱི་ཅུང་ཟད་ཀྱང་མེད་པའི་ཕྱིར་རོ། །ཚུགས་སྤྱབ་མ་སྤྱོད་སོ་
 ཞེ་ན། རང་ཚུགས་མི་སྤྱབ་ན་ཚད་མས་གྲུབ་པ་འགལ་ཏེ། ཚད་གྲུབ་ཀྱི་དོན་ནི་བསྐྱེད་མེད་དང་བསྐྱེད་ཀྱི་དོན་ནི་
 ཚུགས་སྤྱབ་ལས་མ་འདས་པའི་ཕྱིར་རོ།

See stag tshang, *Knowing All Tenets*, 215. Contrary to Taktshang's assertion, in the Geluk sect conventionalities are certified by valid cognition that are non-deceptive with respect to their main object (*yul gyi tso bo la mi bsul ba*), but mistaken with respect to their appearing-object (*snang yul la 'khrul ba*).

the difference between them after realizing emptiness is the fact that is proven through realization of reality.

3rd Wrong idea: The Āyatas and the Mādhyamikas have the same view and mode of holding that former and later births are natureless

This third wrong idea branches out from the refutation of the second wrong idea in order to explain **the difference between the Mādhyamikas and the Āyatas**; however, the topic of the difference between them is considered in the three subsequent refutations without reference to Taktshang. In the first of these three Jamyang Shaypa distinguishes the Mādhyamikas from the Āyatas by way of citing Buddhapālita and Candrakīrti.

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
<p>དེ་ལ་ཁོ་ན་རེ། རྒྱུ་ཕན་པས་སྐྱེ་བ་ལྔ་ཕྱི་རང་ བཞིན་མེད་པར་བཟུང་བ་ཆད་ལྟ་མ་ཡིན་པར་ ཐལ། [རྒྱུ་ཕན་པ་]དེས་སྐྱེ་བ་ལྔ་ཕྱི་རང་ བཞིན་མེད་པ་]དེ་ལྟར་མ་རྟོགས་ཀྱང་དབྱ་མའི་ ལྟ་བ་དང་བཟུང་ཚུལ་མཐུན་པའི་ཕྱིར། [རྒྱུ་ ཕན་པ་དེས་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་དེ་ ལྟར་མ་རྟོགས་ཀྱང་དབྱ་མའི་ལྟ་བ་དང་སྐྱེ་བ་ ལྔ་ཕྱི་རང་བཞིན་མེད་པར་བཟུང་ཚུལ་མཐུན་ པ་]དེར་ཐལ། སྐྱེ་བ་ལྔ་ཕྱི་ལ་རང་བཞིན་མེད་པ་</p>	<p>རྒྱུ་ཕན་པས་སྐྱེ་བ་ལྔ་ཕྱི་རང་ བཞིན་མེད་པར་བཟུང་བ་ཆད་ལྟ་ ཡིན། The Āyatas' holding that former and later births are natureless is a view of annihilation. རྒྱུ་ཕན་པ་དེས་སྐྱེ་བ་ལྔ་ཕྱི་རང་ བཞིན་མེད་པ་ནི་ཀུན་རྫོབ་ཆད་མས་ གྲུབ་ཚུལ་ཤེས་པའི་དབྱ་མ་པ་རང་ བཞིན་མེད་པ་དེ་ལྟར་མ་རྟོགས།</p>

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
<p>གང་ཞིག དེ་གཉིས་ཀས་[སྐྱེ་བ་ལྔ་ཕྱི་]དེ་རང་ བཞིན་མེད་པར་བཟུང་བའི་ཕྱིར་ན་</p> <p>With regard to the [difference between the Āyatas and the Proponents of the Middle on naturelessness and nonexistence,] someone [incorrectly] says: It [absurdly] follows that the Āyatas' holding that former and later births are natureless is not a view of annihilation because although they do not realize [naturelessness] as [the Proponents of the Middle do within knowing how to posit the valid establishment of conventions], the Middle view and mode of holding [that former and later births are natureless] accord with [the Āyatas' holding that former and later births are natureless]. It follows that [the Middle view and mode of holding that phenomena are natureless accord with the Āyatas' holding that former and later births are natureless] because (1) former and later births are natureless and (2) both of them hold that those [former and later births] are natureless.</p>	<p>The Āyatas do not realize naturelessness as the Proponents of the Middle do within knowing how to posit the valid establishment of conventionalities.</p> <p>དབྱ་མའི་ལྟ་བ་དང་སྐྱེ་བ་ལྔ་ཕྱི་རང་ བཞིན་མེད་པར་བཟུང་ཚུལ་རྒྱུང་ ཕན་པའི་དེ་དང་མཐུན་པ་མེད།</p> <p>The Middle view and mode of holding that former and later births are natureless do not accord with that of the Āyatas.</p> <p>དབྱ་མ་པ་དང་རྒྱུང་ཕན་པ་གཉིས་ ཀས་སྐྱེ་བ་ལྔ་ཕྱི་དེ་རང་བཞིན་མེད་ པར་བཟུང་།</p> <p>Both of them hold that former and later births are natureless.</p>
<p>[སྐྱེ་བ་ལྔ་ཕྱི་ལ་རང་བཞིན་མེད་པ་གང་ཞིག་ (རྒྱུང་ཕན་པ་དང་དབྱ་མ་པ་)དེ་གཉིས་ཀས་ (སྐྱེ་བ་ལྔ་ཕྱི་)དེ་རང་བཞིན་མེད་པར་བཟུང་བ་ ཡིན་ན་(རྒྱུང་ཕན་པ་)དེས་(སྐྱེ་བ་ལྔ་ཕྱི་རང་ བཞིན་མེད་པ་)དེ་ལྟར་མ་རྟོགས་ཀྱང་དབྱ་མའི་ ལྟ་བ་དང་བཟུང་ཚུལ་མཐུན་པ་ཡིན་པས་]མ་ བྱུང་། དུལ་སྐྱེ་བ་ལྔ་ཕྱི་ལ་རང་བཞིན་མེད་ པར་མཚུངས་ཀྱང་རྟོགས་པ་པོའི་སྒྲིའི་ཞེ་ ཕྱག་ཐ་དད་པའི་དབང་གིས་དབྱ་མའི་ལྟ་བ་ ཡིན་མིན་སོ་སོར་བཞག་པའི་ཕྱིར།</p> <p>[Our response: That (1) former and later births</p>	<p>དབྱ་མ་པ་དང་རྒྱུང་ཕན་པ་གཉིས་ ཀྱི་ལྷགས་ལ་ཡུལ་སྐྱེ་བ་ལྔ་ཕྱི་ལ་རང་ བཞིན་མེད་པར་མཚུངས་ཀྱང་ རྟོགས་པ་པོའི་སྒྲིའི་ཞེ་ཕྱག་ཐ་དད་ པའི་དབང་གིས་དབྱ་མའི་ལྟ་བ་ཡིན་ མིན་སོ་སོར་བཞག</p> <p>Although they are similar [in holding that] the objects, former and later births, are natureless, whether it is the Middle view or not is posited separately due to differences in the inner modes of the realizers' awarenesses.</p>

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<p>do not have nature and (2) both of them hold that those former and later births are natureless] does not entail [that the Middle view and mode of holding that phenomena are natureless accord with the Āyatas' holding that former and later births are natureless] because although they are similar [in holding that] the objects, former and later births, are natureless, whether it is the Middle view or not is posited separately due to differences in the inner modes of the realizers' awarenesses.</p>	
<p>[ཡུལ་སྐྱེ་བ་ལྔ་ཕྱི་ལ་རང་བཞིན་མེད་པར་ མཚུངས་ཀྱང་རྟོགས་པ་པོའི་སྒྲིའི་ཞེ་སྤྱག་ཐ་ དད་པའི་དབང་གིས་དབྱ་མའི་ལྷ་བ་ཡིན་མིན་ སོ་སོར་བཞག་པ།]དེར་ཐལ། དཔེར་ན་མི་རྒྱན་ མར་ངོ་ཤེས་མ་ཤེས་གཉིས་ཀས་འདི་རྒྱན་མ་ ཡིན་ཞེས་སྒྲུས་ཆོ་རྒྱན་མ་ཤེས་པས་རྒྱན་མ་ངོས་ ཟེན་པ་དང་ཅིག་ཤོས་ཀྱིས་ངོས་མ་ཟེན་པར་ འཇོག་པ་བཞིན་ཡིན་པའི་ཕྱིར།</p> <p>It follows [that although they are similar in holding that the objects, former and later births, are natureless, whether it is the Middle view or not is posited separately due to differences in the inner modes of the realizers' awarenesses] because it is like, for example, that when both someone who identified a man as a robber and another who did not identify such say, "He is the robber," it is posited that the one who knew the robber identified the robber and the other one did not identify the robber.</p>	<p>དཔེར་ན་མི་རྒྱན་མར་ངོ་ཤེས་མ་ ཤེས་གཉིས་ཀས་འདི་རྒྱན་མ་ཡིན་ ཞེས་སྒྲུས་ཆོ་རྒྱན་མ་ཤེས་པས་རྒྱན་ མ་ངོས་ཟེན་པ་དང་ཅིག་ཤོས་ཀྱིས་ ངོས་མ་ཟེན་པར་འཇོག་པ་བཞིན་ ཡིན།</p> <p>It is like, for example, that when both someone who identified a man as a robber and another who did not identify such say, "He is the robber," it is posited that the one who knew the robber identified the robber and the other one did not identify the robber.</p>

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
<p>བུ་རྒྱ་པ་ལི་ཏ་ལས།²⁶⁰ །གཞན་ཡང་དཔེར་ན་ཁ་ ཅིག་ཚུང་པ་ན་[དོན་བདེན་པར་འགྱུར་བ་ལོ་ ན་ལ་ཆེ་བཞི་གཉིས་སྟོན་པར་གྱུར་ལ། དེ་ན་ གཅིག་ནི་དོན་དེ་མངོན་སུམ་དུ་མཐོང་བ་ཡིན་ ལ་གཉིས་པ་ནི་དོན་དེ་མངོན་སུམ་དུ་མཐོང་ བར་གྱུར་པ་མ་ཡིན་ཞིང་མོར་ངོམ་མཛའ་ ངོས་གཉེར་བ་ཞིག་ཡིན་ཏེ། དེ་གཉི་ག་ཡང་ དོན་དེ་ལ་སྒྲུར་བཅུག་པ་ན། དེ་ལ་གཅིག་གིས་ དོན་དེ་ཇི་ལྟར་བདེན་པ་དེ་ལྟར་སྒྲུས་སུ་བྱེན་ གྲུང་དོན་དེ་མངོན་སུམ་དུ་ཡང་མ་གྱུར་པའི་ ཕྱིར་བརྟུན་དུ་ཡང་འགྱུར་ལ་ཆོས་མ་ཡིན་པ་ དང་མི་སྟན་པ་དང་ཡང་ལུན་པར་འགྱུར་ རོ། ཅིག་ཤོས་ཀྱིས་ནི་དོན་དེ་སྒྲུས་པ་ན་དོན་དེ་ མངོན་སུམ་དུ་གྱུར་པའི་ཕྱིར་བདེན་པར་སྒྲུབ་ ཡང་ཡིན་ལ་ཆོས་དང་སྟན་པ་དག་དང་ཡང་ ལུན་པར་འགྱུར་བ་]དེ་བཞིན་དུ། དངོས་པོ་ ཐམས་ཅད་སྟོང་པ་ཡིན་ཞིང་སྟོང་པའི་ཕྱིར་མ་ སྒྲུས་པ་དང་མ་འགགས་པ་དེ་ཡིན་དུ་བྱེན་གྲུང་། དེ་གང་ལ་མངོན་སུམ་གྱིས་²⁶¹ ཤེས་པ་ཡོད་པ་དེ་ ཉིད་ལེགས་པ་དང་ལུན་ཅིང་བཟླགས་པ་ཡིན་</p>	<p>(left side retained)</p> <p>བུ་རྒྱ་པ་ལི་ཏ་ལས། །གཞན་ཡང་ དཔེར་ན་ཁ་ཅིག་ཚུང་པ་ན་[དོན་ བདེན་པར་འགྱུར་བ་ལོ་ན་ལ་ཆེ་ བཞི་གཉིས་སྟོན་པར་གྱུར་ལ། དེ་ན་ གཅིག་ནི་དོན་དེ་མངོན་སུམ་དུ་ མཐོང་བ་ཡིན་ལ་གཉིས་པ་ནི་དོན་ དེ་མངོན་སུམ་དུ་མཐོང་བར་གྱུར་པ་ མ་ཡིན་ཞིང་མོར་ངོམ་མཛའ་ངོས་ གཉེར་བ་ཞིག་ཡིན་ཏེ། དེ་གཉི་ག་ ཡང་དོན་དེ་ལ་སྒྲུར་བཅུག་པ་ན། དེ་ ལ་གཅིག་གིས་དོན་དེ་ཇི་ལྟར་བདེན་ པ་དེ་ལྟར་སྒྲུས་སུ་བྱེན་གྲུང་དོན་དེ་ མངོན་སུམ་དུ་ཡང་མ་གྱུར་པའི་ཕྱིར་ བརྟུན་དུ་ཡང་འགྱུར་ལ་ཆོས་མ་ཡིན་ པ་དང་མི་སྟན་པ་དང་ཡང་ལུན་ པར་འགྱུར་རོ། ཅིག་ཤོས་ཀྱིས་ནི་ དོན་དེ་སྒྲུས་པ་ན་དོན་དེ་མངོན་ སུམ་དུ་གྱུར་པའི་ཕྱིར་བདེན་པར་སྒྲུབ་ བ་ཡང་ཡིན་ལ་ཆོས་དང་སྟན་པ་</p>

²⁶⁰ The brackets are from the *Buddhapālita Commentary* on Nāgārjuna's *Treatise of the Middle*, the chapter on Analysis of Self, XVIII.12 (Toh. 3842, *dbu ma*, vol. *tsha*, 243b.2-243b.6); also see Saito, "A Study of the Buddhapālita," 253-254; Christian Lindtner, "Buddhapālita on Emptiness," *Indo-Iranian Journal* 23, no. 3 (1981):196.

²⁶¹ Lindtner prefers *gyi*.

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
<p>གྲི། ཅིག་ཤོས་ནི་སྟོང་པ་ཉིད་མངོན་སུམ་དུ་མ་ གྱུར་པའི་ཕྱིར་ལྟ་བུའི་སྟོན་གྱིས་ཀྱང་གོས་ལ་ མཁས་པ་རྣམས་ཀྱིས་སྤང་པར་ཡང་འགྱུར་བས། དེའི་ཕྱིར་དེ་གཉིས་ནི་བྱད་པར་ཤིན་དུ་ཆེ་སྟེ་ ཞེས་གསུངས་པའི་ཕྱིར།</p> <p>because Buddhapālita's <i>Commentary</i> says:²⁶²</p> <p>Moreover, for example, at the time of dispute two witnesses testify with regard to what is the true fact. Between them, one directly saw the fact, but the other did not directly see the fact, and is mistaken,²⁶³ or is on the side of a friend.²⁶⁴ When both of them are also made to speak with regard to that, the latter has spoken the fact as it is in truth, but because the fact was not even directly [seen, the latter's testimony] is false and also endowed with impropriety and ill repute. When the other one says speaks the fact, then because the fact was directly [seen], it is a true statement and endowed with propriety and repute.</p> <p>Likewise, although it is a fact that all phenomena are empty and because of being empty are not produced and not ceased, those who [that is, the Proponents of the Middle] have knowledge by direct perception of it [that is, emptiness,] are endowed with goodness and are praised, but because the other [that is, the Āyatas] do not directly [see]</p>	<p>དག་དང་ཡང་ཕན་པར་འགྱུར་ བ་]དེ་བཞིན་དུ། དངོས་པོ་ཐམས་ ཅད་སྟོང་པ་ཡིན་ཞིང་སྟོང་པའི་ཕྱིར་ མ་སྟོས་པ་དང་མ་འགགས་པ་དེ་ ཡིན་དུ་ཟེན་ཀྱང་། དེ་གང་ལ་མངོན་ སུམ་གྱིས་ཤེས་པ་ཡོད་པ་དེ་ཉིད་ ལེགས་པ་དང་ཕན་ཅིང་བཟགས་པ་ ཡིན་གྱི། ཅིག་ཤོས་ནི་སྟོང་པ་ཉིད་ མངོན་སུམ་དུ་མ་གྱུར་པའི་ཕྱིར་ལྟ་ བུའི་སྟོན་གྱིས་ཀྱང་གོས་ལ་མཁས་པ་ རྣམས་ཀྱིས་སྤང་པར་ཡང་འགྱུར་ བས། དེའི་ཕྱིར་དེ་གཉིས་ནི་བྱད་ པར་ཤིན་དུ་ཆེ་སྟེ་ཞེས་གསུངས་པའི་ ཕྱིར།</p> <p>because Buddhapālita's <i>Commentary</i> says:</p> <p>Moreover, for example, at the time of dispute two witnesses testify with regard to what is the true fact. Between them, one directly saw the fact, but the other did not directly see the fact, and is mistaken, or is on the side of a</p>

²⁶² Without Christian Lindtner's translation, I could not have understood this part. See Lindtner, "Buddhapālita on Emptiness," 206-207.

²⁶³ What the mistake is is unclear; it might mean "to be bribed" as Lintner speculates.

²⁶⁴ In a similar context, *mdza'* in Candrakīrti's *Clear Words* means friendly. See Candrakīrti, *Clear Words*, 118a.3.

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
<p>emptiness, they are polluted by the defects of view²⁶⁵ and derided by the wise. Hence, these two are very different.</p>	<p>friend. When both of them are also made to speak with regard to that, the latter has spoken the fact as it is in truth, but because the fact was not even directly [seen, the latter's testimony] is false and also endowed with impropriety and ill repute. When the other one says speaks the fact, then because the fact was directly [seen], it is a true statement and endowed with propriety and repute.</p> <p>Likewise, although it is a fact that all phenomena are empty and because of being empty are not produced and not ceased, those who [that is, the Proponents of the Middle] have knowledge by direct perception of it [that is, emptiness,] are endowed with goodness and are praised, but because the other [that is, the Āyatas] do not directly [see] emptiness, they are polluted by the defects of view and derided by the wise. Hence, these two are very different.</p>
<p>[བློ་བུ་ལི་ཏ་ལས་དེ་འདྲས་གསུངས་པ་ཡིན་ན་དཔེར་ན་མི་རྒྱུན་མར་ངོ་ཤེས་མ་ཤེས་གཉིས་ཀྱིས་འདི་རྒྱུན་མ་ཡིན་ཞེས་སྒྲུབ་ཆོ་རྒྱུན་མ་ཤེས་པས་རྒྱུན་མ་ངོས་ཟེན་པ་དང་ཅིག་ཤོས་ཀྱིས་ངོས་མ་ཟེན་པར་འཇོག་པ་བཞིན་ཡིན་པས་]ཁྱབ་སྟེ། ལྷ་བའི་སྟོན་གྱིས་ཀྱང་གོས་ལ་</p>	<p>ལྷ་བའི་སྟོན་གྱིས་ཀྱང་གོས་ལ་ཞེས་པའི་དོན་ཡོད།</p> <p>The meaning of [his] statement "they are polluted by the defects of view" exists.</p>

²⁶⁵ The view that former and future lives do not exist is the defective view here.

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
<p>ཞེས་པའི་དོན་ཡོད་པའི་ཕྱིར་དང་།</p> <p>[Buddhapālita's saying this] entails [that it is like, for example, that when both someone who identified a man as a robber and another who did not identify such say "He is the robber," it is posited that the one who knew the robber identified the robber and the other one did not identify the robber,] because the meaning of [his] statement "they are polluted by the defects of view" exists,</p>	
<p>ཆོག་གསལ་ལས་ཀྱང་། གལ་ཏེ་དངོས་པོ་[མ་ གྲུབ་པ་] ²⁶⁶ མཚུངས་སོ་ཞེས་ན་གལ་ཏེ་ཡང་ དངོས་པོ་མ་གྲུབ་པ་མཚུངས་པ་ཉིད་ཡིན་པ་དེ་ ལྟ་[ན་]ཡང་རྟོགས་པ་པོ་ཐ་དད་པས་མི་ མཚུངས་པ་ཉིད་དོ། །འདི་ལྟ་སྟེ། དཔེར་ན་རྒྱས་ བྱས་པ་ ²⁶⁷ འི་མི་ཞིག་ལ་། [གཅིག་གིས་ནི་ཡང་</p>	<p>(left side retained)</p> <p>ཆོག་གསལ་ལས་ཀྱང་། གལ་ཏེ་ དངོས་པོ་[མ་གྲུབ་པ་]མཚུངས་སོ་ ཞེས་ན་གལ་ཏེ་ཡང་དངོས་པོ་མ་ གྲུབ་པ་མཚུངས་པ་ཉིད་ཡིན་པ་དེ་ ལྟ་[ན་]ཡང་རྟོགས་པ་པོ་ཐ་དད་</p>

²⁶⁶ The brackets here and the next brackets are inserted according to Candrakīrti's *Clear Words* (Toh. 3860, *dbu ma*, vol. 'a, 118a.2-118a.3) since this material is omitted in Jamyang Shaypa's *Decisive Analysis*. I have confirmed that these parts are also left out in two other editions; see 'jam dbyangs bzhad pa, "dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs," in *gsung 'bum/_jam dbyangs bzhad pa'i rdo rje*, TBRC W21503.9 (South India: Gomang College, 1997), 103a.6-103b.1, [http://tbrc.org/link?RID=O00CHZ010751|O00CHZ01075100JW501034\\$W21503](http://tbrc.org/link?RID=O00CHZ010751|O00CHZ01075100JW501034$W21503); 'jam dbyangs bzhad pa, *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs* (Beijing, China, krung go'i bo rig pa dpe skrun khang, 2004), 187. The corresponding passage in Sanskrit is:

vastutastulyateiti cet// yathyapi vastuo'siddhistulyā tathāpi pratipattṛbhedādatulyatā/ yathā hi kṛtacauryaṃ puruṣamekhaḥ samyagaparijñāyaiva tadamitraperitastam mithyā vyācaṣṭe cauryamanena kṛtamiti/ bhedastathāpi parijñātrbhedādekastatra mṛṣābādityudyate/ aparastu satyavādīti, ekaścāyaśasā cāpuṇyena ca samyak parīkṣyamāṇo yujyate nāparah/

See Poussin, *Prasannapādā Commentaire de Candrakīrti*, 368.16-369.3.

²⁶⁷ In the *sde ge* edition of Candrakīrti's *Clear Words*, for *rkus byas pa* read *rku byas pa*; however, all three editions of Jamyang Shaypa's *Decisive Analysis* that I refer to read it as *rkus byas pa*. See Candrakīrti, "dbu ma rtsa ba'i 'grel pa tshig gsal ba," in *bstan 'gyur (sde dge)*, TBRC W23703.102 (Delhi: Delhi Karmapae Choedhey, gyalwae sungrab partun khang, 1982-1985), 118a.3, [http://tbrc.org/link?RID=O1GS6011|O1GS60111GS36113\\$W23703](http://tbrc.org/link?RID=O1GS6011|O1GS60111GS36113$W23703); 'jam dbyangs bzhad pa, *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*, 250; 'jam dbyangs bzhad pa, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod* (Beijing, China: pe cin nyug hran shin 'gyig par khang, 2004), 187; Jamyang Shaypa, "dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
<p>དག་པར་མི་ཤེས་བཞིན་དུ་དེ་དང་མི་མཛའ་ བས་སྐྱད་ནས་འདིས་བརྟུས་སོ་ཞེས་དེ་ལ་ལོག་ པར་སྐྱབ་བར་བྱེད་ལ། གཞན་ནི་དངོས་སུ་མཐོང་ ནས་སུན་འབྱེན་པར་བྱེད་དོ།²⁶⁸ ཞེས་སོགས་ གསུངས་པའི་བྱིར།</p> <p>and because Candrakīrti's <i>Clear Words</i> also says: [Objection:] They are the same [in holding] that things are not established. [Answer:] Even if they are just similar in holding that things are not established, they are just dissimilar because the realizers are different. It is as follows (<i>de lta ste</i>): For example, with regard to a man who has committed robbery, [without correctly knowing (who the robber is), one, having been incited by disliking him, wrongly says, "This man stole", but another, actually seeing (the robbery), does identify (that this man is the robber)].</p>	<p>པས་མི་མཚུངས་པ་ཉིད་དོ། །འདི་ལྟ་ གྱེ། དཔེར་ན་རྟུས་བྱས་པའི་མི་ཞིག་ ལ། [གཅིག་གིས་ནི་ཡང་དག་པར་ མི་ཤེས་བཞིན་དུ་དེ་དང་མི་མཛའ་ བས་སྐྱད་ནས་འདིས་བརྟུས་སོ་ཞེས་ དེ་ལ་ལོག་པར་སྐྱབ་བར་བྱེད་ལ། གཞན་ནི་དངོས་སུ་མཐོང་ནས་སུན་ འབྱེན་པར་བྱེད་དོ།] ཞེས་སོགས་ གསུངས་པའི་བྱིར།</p> <p>and because Candrakīrti's <i>Clear Words</i> also says: [Objection:] They are the same [in holding] that things are not established. [Answer:] Even if they are just similar in holding that things are not established, they are just dissimilar because the realizers are different. It is as follows (<i>de lta ste</i>): For example, with regard to a man who has committed robbery, [without correctly knowing (who the robber is), one, having been incited by disliking him, wrongly says, "This man stole", but another, actually seeing (the robbery), does identify (that this man is the robber)].</p>

In the course of debate, Jamyang Shaypa makes the following points:

kun gsal skal bzang 'jug ngogs." In *gsung 'bum/ 'jam dbyangs bzhad pa'i rdo rje*, TBRC W21503.9 (South India: Gomang College, 1997).

[http://tbrc.org/link?RID=O00CHZ010751|O00CHZ01075100JW501034\\$W21503](http://tbrc.org/link?RID=O00CHZ010751|O00CHZ01075100JW501034$W21503).

²⁶⁸ The passage in the brackets is inserted in order to assist understanding. See Candrakīrti, *Clear Words*, 118a.2-118a.4.

- The Āyatas' holding that former and later births are natureless is a view of annihilation.
- The Āyatas do not realize naturelessness as the Proponents of the Middle do within knowing how to posit the valid establishment of conventionalities.
- The Middle view and mode of holding that former and later births are natureless do not accord with that of the Āyatas.
- Both of them hold that former and later births are natureless.
- Although they are similar [in holding that] the objects, former and later births, are natureless, whether it is the Middle view or not is posited separately due to differences in the inner modes of the realizers' awarenesses.
- It is like, for example, that when both someone who identified a man as a robber and another who did not identify such say, "He is the robber," it is posited that the one who knew the robber identified the robber and the other one did not identify the robber.
- because Buddhapālita's Commentary says:

Moreover, for example, at the time of dispute two witnesses testify with regard to what is the true fact. Between them, one directly saw the fact, but the other did not directly see the fact, and is mistaken, or is on the side of a friend. When both of them are also made to speak with regard to that, the latter has spoken the fact as it is in truth, but because the fact was not even directly [seen, the latter's testimony] is false and also endowed with

impropriety and ill repute. When the other one says speaks the fact, then because the fact was directly [seen], it is a true statement and endowed with propriety and repute.

Likewise, although it is a fact that all phenomena are empty and because of being empty are not produced and not ceased, those who [that is, the Proponents of the Middle] have knowledge by direct perception of it [that is, emptiness,] are endowed with goodness and are praised, but because the other [that is, the Āyatas] do not directly [see] emptiness, they are polluted by the defects of view and derided by the wise. Hence, these two are very different.

- The meaning of [his] statement "they are polluted by the defects of view" exists.
- and because Candrakīrti's Clear Words also says:

[Objection:] They are the same [in holding] that things are not established.

[Answer:] Even if they are just similar in holding that things are not established, they are just dissimilar because the realizers are different. It is as follows (*de lta ste*): For example, with regard to a man who has committed robbery, [without correctly knowing (who the robber is), one, having been incited by disliking him, wrongly says, "This man stole", but another, actually seeing (the robbery), does identify (that this man is the robber)].

As Jamyang Shaypa's refutation of the second wrong idea pointed out, the Mādhyamikas and the Āyatas both assert that former and later births are natureless; however, the meaning of naturelessness for the Mādhyamikas and the Āyatas is quite different. While for the Āyatas naturelessness means the nonexistence of past and future lives, for the Mādhyamikas it means the absence of truly existent past and future lives. As explained above, the main reason why the Āyatas fall into the extreme view of annihilation is because they assert the nonexistence of past and future lives. In addition to this, in the current discussion, Jamyang Shaypa proposes another reason why the Mādhyamikas should be distinguished from the Āyatas.

Jamyang Shaypa's principal point here is that the Mādhyamikas are different from the Āyatas with respect to the view and mode of holding that former and later births are natureless; he supports his points with evidence from Buddhapālita and Candrakīrti. Buddhapālita takes an example of two people testifying to a robbery; while one testifies based upon what he directly saw, the other did not actually see it. Buddhapālita makes the case that if the latter, despite not witnessing the scene, testifies based on various false reasons such as personal affiliation, assumption, and so forth, it should not be accepted to be true testimony. Although their testimonies look similar to each other, their ways of seeing the event and testifying about the fact are very different because what they actually experienced differs. That is, the former's knowledge is acquired through direct encounter with the event, whereas the latter has no such knowledge. Likewise, although the Mādhyamikas and the Āyatas may look similar since both assert naturelessness, only

the Mādhyamikas understand by directly perceiving the emptiness of all phenomena that all phenomena are empty and thereby are not truly produced and do not truly cease . On the other hand, the Āyatas' assertion is not reliable since they do not directly experience the emptiness of all phenomena due to being "polluted by the defects of view," which is their view of moral nihilism. Jamyang Shaypa comments that the difference between two schools is in dependence upon "the inner modes of the realizers' awarenesses."

Candrakīrti similarly uses the example of two people testifying about a robber. He points out that although the fact of testifying who the robber is could be similar, the motivation of their testimonies cannot be regarded in the same way. That is, being influenced by personal emotion toward one of the suspects, someone could accuse a person whom he dislikes in spite of not having witnessed the robbery, whereas another one testifies who the robber is based on direct experience. In this way, Buddhapālita and Candrakīrti use examples to illustrate that the Mādhyamikas and the Āyatas connote different meanings despite using similar language when they speak of former and later birth as being natureless.

4th Wrong idea: The Āyatas' view of the naturelessness of former and later births is the same as the Mādhyamikas' view (1)

While the two previous refutations by Jamyang Shaypa explain that the assertions by the Āyatas and the Mādhyamikas of the naturelessness of former and later births differ with regard to (1) whether or not former and later births are established by conventional valid cognition and (2) the difference of the view and the mode of asserting naturelessness, the

next refutation focuses on demonstrating that a view that might look like the Madhyamaka view is actually not the Madhyamaka view by drawing parallels with two opinions that are obviously not Madhyamaka views.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>ཁོ་ན་རེ། རྒྱུང་པན་རྒྱུད་ཀྱི་སྐྱེ་བ་སྤྱི་རང་ བཞིན་མེད་པར་ལྟ་བ་དབུ་མའི་ལྟ་བ་ཡིན་པར་ ཐལ། སྐྱེ་བ་སྤྱི་རང་བཞིན་མེད་པ་གནས་ ལྷགས་མཐར་ཐུག་ཡིན་པའི་བྱིར་ན་</p> <p><i>Someone [incorrectly] says:</i> It follows that the view in the Āyatas' [mental] continuum that former and later births are natureless is the Madhyamaka view because the naturelessness of former and later births is the final mode of subsistence.</p>	<p>རྒྱུང་པན་རྒྱུད་ཀྱི་སྐྱེ་བ་སྤྱི་རང་ བཞིན་མེད་པར་ལྟ་བ་ནི་དབུ་མའི་ ལྟ་བ་མ་ཡིན།</p> <p>The view in the Āyatas [mental] continuum that former and later births are natureless is not the Madhyamaka view.</p> <p>སྐྱེ་བ་སྤྱི་རང་བཞིན་མེད་པ་ནི་ གནས་ལྷགས་མཐར་ཐུག་ཡིན།</p> <p>The naturelessness of former and later births is the final mode of subsistence.</p>
<p>[སྐྱེ་བ་སྤྱི་རང་བཞིན་མེད་པ་གནས་ལྷགས་ མཐར་ཐུག་ཡིན་ན་རྒྱུང་པན་རྒྱུད་ཀྱི་སྐྱེ་བ་སྤྱི་ རང་བཞིན་མེད་པར་ལྟ་བ་དབུ་མའི་ལྟ་བ་ ཡིན་པས་]མ་ཁྱེད། འོ་ན་བྱེ་སྤྱི་རྒྱུད་ཀྱི་ལོངས་ སྐྱེ་རང་བཞིན་མེད་པར་ལྟ་བ་དབུ་མའི་ལྟ་བ་ ཡིན་པར་ཐལ། ལོངས་སྐྱེ་རང་བཞིན་མེད་པ་ གནས་ལྷགས་མཐར་ཐུག་ཡིན་པའི་བྱིར་</p> <p><i>[Our response:</i> That the naturelessness of former and later births is the final mode of subsistence] does not entail [that the view in the Āyatas' mental continuum that former and later births are natureless is the Madhyamaka view]. Well then,</p>	<p>བྱེ་སྤྱི་རྒྱུད་ཀྱི་ལོངས་སྐྱེ་རང་བཞིན་ མེད་པར་ལྟ་བ་ནི་དབུ་མའི་ལྟ་བ་མ་ ཡིན།</p> <p>The view in the Vaibhāṣikas' [mental] continuum that a [Buddha's] enjoyment body is natureless is not the Madhyamaka view.</p> <p>ལོངས་སྐྱེ་རང་བཞིན་མེད་པ་ནི་ གནས་ལྷགས་མཐར་ཐུག་ཡིན།</p> <p>The naturelessness of an enjoyment body is the final mode of subsistence.</p>

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
it [absurdly] follows that the view in the Vaibhāṣikas' [mental] continuum that a [Buddha's] enjoyment body (<i>longs sku, saṃbhogakāya</i>) is natureless is the Madhyamaka view because the naturelessness of an enjoyment body is the final mode of subsistence.	
འཁོར་གསུམ། [You have asserted] the three spheres [of self-contradiction].	
དེ་བཞིན་དུ་སེམས་ཅམ་པའི་ཀུན་བདགས་རང་གི་མཆོན་ཉིད་ཀྱིས་མ་གྲུབ་པར་ལྟ་བུ་སྟགས་ལ་སྦྱར་ཤེས་པར་བྱ། Likewise, know how to apply [this mode of refutation] to the Mind-Only Proponents' view that the imputational nature is not established by way of its own character.	དེ་བཞིན་དུ་སེམས་ཅམ་པའི་ཀུན་བདགས་རང་གི་མཆོན་ཉིད་ཀྱིས་མ་གྲུབ་པར་ལྟ་བུ་སྟགས་ལ་སྦྱར་ཤེས་པར་བྱ། Likewise, know how to apply [this mode of refutation] to the Mind-Only Proponents' view that the imputational nature is not established by way of its own character.

In the course of debate, Jamyang Shaypa makes the following points:

- The view in the Āyatas [mental] continuum that former and later births are natureless is not the Madhyamaka view.
- The naturelessness of former and later births is the final mode of subsistence.
- The view in the Vaibhāṣikas' [mental] continuum that a [Buddha's] enjoyment body is natureless is not the Madhyamaka view.
- The naturelessness of an enjoyment body is the final mode of subsistence.

- Likewise, know how to apply [this mode of refutation] to the Mind-Only Proponents' view that the imputational nature is not established by way of its own character.

The procedure of Jamyang Shaypa's refutation through a parallel consequence is explained in Part I, chapter 4 (see page 203).

5th Wrong idea: The Āyatas' view of the naturelessness of former and later births is the same as the Mādhyamikas' view (2)

This fifth refutation is the last of the series of debates stemming from the refutation of the difference between naturelessness as understood by the Āyatas and the Mādhyamikas. In this refutation Jamyang Shaypa demonstrates another way to refute the same idea with a mode of procedure similar to that above.

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
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THE TEXT	JAMYANG SHAYPA'S OWN OPINION
<p>ཡང་ཁོ་ན་རེ། རྒྱུད་པན་རྒྱུད་ཀྱི་[སློབ་པ་ལྟ་བུ་ རང་བཞིན་མེད་པར་ལྟ་བུ་]དེ་འདྲ་དེ་རྟོག་པ་ འོན་མཐུན་ཡིན་པར་ཐལ། རྟགས་སྤར་ཀྱི་[སློབ་ པ་ལྟ་བུ་རང་བཞིན་མེད་པ་གནས་ལུགས་ མཐར་ཐུག་ཡིན་པ་]དེའི་ཕྱིར་ན་ཡང་[སློབ་པ་ལྟ་ བུ་རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ ཡིན་ན་རྒྱུད་པན་རྒྱུད་ཀྱི་དེ་འདྲ་དེ་རྟོག་པ་ འོན་མཐུན་ཡིན་པས་]མ་བྱུང་།</p> <p><i>Moreover, someone [incorrectly] says:</i> It follows that such a view in the Āyatas' [mental] continuum [that former and later births are natureless] is a factually concordant conceptual consciousness (<i>rtog pa don mthun</i>) because of the previous reason [that is, that the naturelessness of former and later births is the final mode of subsistence].</p> <p><i>[Our response:</i> That the naturelessness of former and later births is the final mode of subsistence] does not entail [that such a view in the Āyatas' continuum that former and later births are natureless is a factually concordant conceptual consciousness].</p>	<p>རྒྱུད་པན་རྒྱུད་ཀྱི་[སློབ་པ་ལྟ་བུ་རང་བཞིན་མེད་པར་ལྟ་བུ་]དེ་འདྲ་དེ་རྟོག་པ་འོན་མཐུན་མ་ཡིན།</p> <p>Such a view in the Āyatas' continuum [that former and later births are natureless] is not a factually concordant conceptual consciousness.</p>
<p>འོ་ན་བྱེ་སྤྱོད་རྒྱུད་ཀྱི་ལོངས་སྤྱོད་[རང་བཞིན་མེད་པ་]དེ་ལྟར་ལྟ་བུ་དེ་རྟོག་པ་འོན་མཐུན་ཡིན་པར་ཐལ། [ལོངས་སྤྱོད་རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་པའི་]རྟགས་སྤར་བཞིན།</p> <p>Well then, it [absurdly] follows that the view in a Vaibhāṣika's continuum that a [Buddha's] enjoyment body is such [that is, natureless] is a factually concordant conceptual consciousness, the reason is as before, [that is, because the</p>	<p>བྱེ་སྤྱོད་རྒྱུད་ཀྱི་ལོངས་སྤྱོད་[རང་བཞིན་མེད་པ་]དེ་ལྟར་ལྟ་བུ་དེ་རྟོག་པ་འོན་མཐུན་མ་ཡིན།</p> <p>The view in a Vaibhāṣika's continuum that a [Buddha's] enjoyment body is such [that is, natureless] is not a factually concordant conceptual consciousness.</p>

THE TEXT	JAMYANG SHAYPA'S OWN OPINION
naturelessness of an enjoyment body is the final mode of subsistence].	
འཁོར་གསུམ། [You have asserted] the three spheres [of self-contradiction].	

In the course of debate, Jamyang Shaypa makes the following points:

- Such a view in the Āyatas' continuum [that former and later births are natureless] is not a factually concordant conceptual consciousness.
- The view in a Vaibhāṣika's continuum that a [Buddha's] enjoyment body is such [that is, natureless] is not a factually concordant conceptual consciousness.

For an explanation of this debate, also see Part I, 4 (see page 203).

6th Wrong idea: Gorampa Sönam Senggé holds that any apprehension of forms is an apprehension of the four extremes and hence should be refuted

This 6th refutation discusses an issue by an influential Sakya scholar Gorampa Sönam Senggé (*go rams pa bsod nams seng ge*, 1429-1489) who, from a Geluk point of view, has a too broad scope of the object of negation. As we will see below, he says that the entire scope of conventional truths is to be negated because nothing can withstand analysis by a rational consciousness (*rigs shes*).

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
ཡང་གོ་བོ་ན་རེ། རྗེ་རིན་པོ་ཆེས་རྟོག་པས་གང་ བཟུང་གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་ལ་	རྗེ་རིན་པོ་ཆེས་རྟོག་པས་གང་བཟུང་ གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་ལ་

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>དཔྱད་པའི་རིགས་པས་འགོག་པར་འདོད་པའི་ ལོག་རྟོག་ཐམས་ཅད་སྟོག་^[251]པར་འགྱུར་རོ་ ²⁶⁹གསུངས་པ་མི་འཐད་པར་ཐལ། ཤེར་ཕྱིན་གྱི་ མདོའི་དགོངས་པ་གཟུགས་སྟོང་མི་སྟོང་མཐའ་ བཞི་དང་། དེ་དག་བྲལ་བའི་དབུས་གང་དུ་སྟོས་ བཟུང་བ་མཐར་འཛིན་ཡིན་པས་དགག་དགོས་ པར་བཤད་ལ་བྱེད་རང་བདེན་པ་འབའ་ཞིག་</p>	<p>དཔྱད་པའི་རིགས་པས་འགོག་པར་ འདོད་པའི་ལོག་རྟོག་ཐམས་ཅད་ སྟོག་པར་འགྱུར་རོ་གསུངས་པ་ འཐད། The statement by Tsongkhapa: [When, in that way, you have identified well the apprehension of true existence, you will understand that there are many apprehensions that are not the</p>

²⁶⁹ This passage seems to be from Gorampa's summary of Tsongkhapa's position in his *Distinguishing the Views [of Emptiness]: Moonlight [To Illuminate] the Main Points of the Supreme Path* (lta ba 'i shan 'byed theg mchog gnad kyi zla zer). It is said:

Hence, the mind that understands reality is the apprehension of emptiness alone—that is, of the emptiness of truth [that is arrived at] after having negated truth. If one properly identifies [what it means] to apprehend [things] as true (*bden*, 'dzin), one will come to understand that there are many conceptual thoughts that are neither of the two forms of the grasping at truth [of self and phenomena]. This counteracts all of the mistaken views (*log rtog*) that believe that every object that is apprehended by a conceptual thought is negated by means of the reasoning that analyzes reality.

དེ་ལྟར་བདེན་འཛིན་ལེགས་པར་ངོས་ཟེན་ན་བདེན་འཛིན་གཉིས་མེན་པའི་རྟོག་པ་དུ་མ་ཅིག་ཡོད་པར་ཤེས་པར་
འགྱུར་བས། རྟོག་པས་གང་བཟུང་གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་ལ་དཔྱད་པའི་རིགས་པས་དགག་པར་འདོད་
པའི་ལོག་རྟོག་ཐམས་ཅད་སྟོག་པར་འགྱུར་རོ།

See José Ignacio Cabezón, and Geshe Lozang Dargyay, *Freedom from Extremes: Gorampa's 'Distinguishing the Views' and the Polemics of Emptiness Studies in Indian and Tibetan Buddhism* (Boston, MA.: Wisdom Publications, 2007), 82-83.

This passage is a citation from Tsongkhapa's *Illumination of the thought*:

When, in that way, you have identified well the apprehension of true existence, you will understand that there are many apprehensions that are not the two apprehensions of self. Consequently, all wrong ideas of asserting that reasonings analyzing suchness refute all objects apprehended by conceptuality will be overcome.

།དེ་ལྟར་བདེན་འཛིན་ལེགས་པར་ངོས་ཟེན་ན། བདག་འཛིན་གཉིས་མེན་པའི་རྟོག་པ་དུ་མ་ཅིག་ཡོད་པར་ཤེས་པར་
འགྱུར་བས། རྟོག་པས་གང་བཟུང་གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་ལ་དཔྱད་པའི་རིགས་པས་འགོག་པར་འདོད་
པའི་ལོག་རྟོག་ཐམས་ཅད་སྟོག་པར་འགྱུར་རོ།

See Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 213. The Tibetan is from Tsong kha pa, *Illumination of the Thought*, 144.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>བཀག་ནས་དབུས་ལ་གནས་པར་འདོད་པ་མི་ འཐད་ཟེར་ན།</p> <p>Moreover, Go-bo (<i>go rams pa bsod nams seng ge</i>, 1429-1489) says: It follows that the statement by Tsong-kha-pa:</p> <p>[When, in that way, you have identified well the apprehension of true existence, you will understand that there are many apprehensions that are not the two apprehensions of self. Consequently,] all wrong ideas of asserting that reasonings analyzing suchness refute all objects apprehended by conceptuality will be overcome.</p> <p>is not logically feasible; [for] the thought of the <i>Perfection of Wisdom Sūtras</i> is to be explained as being that howsoever forms are apprehended—as the four extremes of being empty or not empty²⁷⁰ or as the middle free from them—are apprehensions of extremes and hence must be refuted, and [thus] it is not logically feasible that you [Tsongkhapa,] having solely refuted truth [that is, true establishment (<i>bden par grub pa</i>),] assert that [forms] abide in the middle.</p>	<p>two apprehensions of self. Consequently,] all wrong ideas of asserting that reasonings analyzing suchness refute all objects apprehended by conceptuality will be overcome.</p> <p>is logically feasible.</p> <p>ཤེར་ཕྱིན་གྱི་མདོའི་དགོངས་པ་ གཟུགས་སྟོང་མི་སྟོང་མཐའ་བཞི་མ་ ཡིན་པ་དང་། [མཐའ་བཞི་]དེ་དག་ བྲལ་བའི་དབུས་གང་དུ་སྒྲུབ་བཟུང་ བ་མཐར་འཛིན་ཡིན་པས་དགག་ དགོས་པར་མི་བཤད།</p> <p>The thought of the <i>Perfection of Wisdom Sūtras</i> is not to be explained as being that howsoever forms are apprehended—as the four extremes of being empty or not empty or as the middle free from them—are apprehensions of extremes and hence do not have to be refuted.</p> <p>བདེན་པ་འབའ་ཞིག་བཀག་ནས་ དབུས་ལ་གནས་པར་འདོད་པ་ འཐད།</p> <p>It is logically feasible that [Tsongkhapa] having solely refuted truth [that is, true establishment (<i>bden par grub pa</i>),] asserts that [forms] abide in the middle.</p>
འོ་ན་དོན་དམ་དཔྱད་བྱེད་གྱི་རིགས་པས་རང་	དོན་དམ་དཔྱད་བྱེད་གྱི་རིགས་པས་

²⁷⁰ The four extremes (*mtha' bzhi*) are, for instance, forms are empty, not empty, both empty, neither empty nor not empty.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>བཞིན་འགོག་ལ་རྟོག་འབྱུང་སྐྱུ་མ་ལྟ་བུའི་ གཟུགས་སྟགས་མི་འགོག་པའི་བྱང་པར་མི་བྱེད་ པར་ཐལ། རིགས་པ་དེས་ཡུལ་གང་ཡིན་ཐམས་ ཅད་འགོག་པའི་བྱེད་། [རིགས་པ་དེས་ཡུལ་ གང་ཡིན་ཐམས་ཅད་འགོག་པར་]རྟགས་ཁས།</p> <p>Well then, it [absurdly] follows that the distinction that reasoning analyzing the ultimate²⁷¹ refutes inherent existence but does not refute forms and so forth that are illusory-like dependent-arising is not to be made because [according to you] that reasoning refutes all whatsoever objects. You have accepted the reason [that reasoning refutes all whatsoever objects].</p>	<p>རང་བཞིན་འགོག་ལ་རྟོག་འབྱུང་སྐྱུ་ མ་ལྟ་བུའི་གཟུགས་སྟགས་མི་འགོག་ པའི་བྱང་པར་བྱེད་དོ།</p> <p>The distinction that reasoning analyzing the ultimate refutes inherent existence but does not refute forms and so forth that are illusory-like dependent-arising should be made.</p> <p>རིགས་པ་དེས་ཡུལ་གང་ཡིན་ཐམས་ ཅད་མི་འགོག།</p> <p>Reasoning does not refute all whatsoever objects.</p>
<p>[དོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་པས་རང་ བཞིན་འགོག་ལ་རྟོག་འབྱུང་སྐྱུ་མ་ལྟ་བུའི་ གཟུགས་སྟགས་མི་འགོག་པའི་བྱང་པར་མི་བྱེད་ པར་]འདོད་ན། ཆོག་གསལ་ལས། ཁོ་བོ་ཅག་ནི་ ལས་དང་བྱེད་པ་པོ་དང་འབྲས་བུ་ལ་སྟགས་པ་ མེད་དོ་ཞེས་སྒྲ་བ་མ་ཡིན་ཏེ། འོ་ན་ཅི་ཞེ་ན་</p>	<p>ཆོག་གསལ་ལས། ཁོ་བོ་ཅག་ནི་ལས་ དང་བྱེད་པ་པོ་དང་འབྲས་བུ་ལ་ སྟགས་པ་མེད་དོ་ཞེས་སྒྲ་བ་མ་ཡིན་ ཏེ། འོ་ན་ཅི་ཞེ་ན་རང་བཞིན་མེད་ དོ་ཞེས་རྒྱུ་པར་འཛིག་པ་ཡིན་ནོ་ ཞེས་གསུངས་པ་སྟགས་མེད་དང་</p>

²⁷¹ For the reasoning analyzing the ultimate, Thupten Jinpa explains:

He (Tsongkhapa) states that any form of reasoning which examines in the following manner—i.e. whether all things and events such as form, etc. exist in a true mode of being or not (*bden par yod dam med*), or whether they come into being in an essential way or not (*rang gin go bo'i sgo nas grub bam ma grub*)—is an analysis pertaining to the ultimate status of objects in question. Such types of reasoning can also be called the 'analysis of the final status' (*mthar thug dpyod byed*).

See Thupten Jinpa. "Delineating Reason's Scope for Negation: Tsongkhapa's Contribution to Madhyamaka's Dialectical Method." *Journal of Indian Philosophy* 26, no. 4 (1988):282.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>རང་བཞིན་མེད་དོ་ཞེས་རྣམ་པར་འཛོག་པ་ ཡིན་ནོ་ཞེས་གསུངས་པ་²⁷² སྟགས་མདོ་དང་ བསྟན་བཅོས་དུ་མ་དང་འགལ་བར་འགྱུར་རོ།</p> <p>If you [Gorampa] accept [that the distinction that reasoning analyzing the ultimate refutes inherent existence but does not refute forms and so forth that are illusory-like dependent-arising is not made,] you contradict many sūtras and treatises such as [Candrakīrti's] <i>Clear Words</i> which says:</p> <p style="padding-left: 40px;">We are not propounding that "Action, doer, effect, and so forth do not exist." Why? We posit that inherent existence does not exist.</p>	<p>བསྟན་བཅོས་དུ་མ་དང་འགལ་བར་ འགྱུར་རོ།</p> <p>You [Gorampa Sönam Senggé] contradict many sūtras and treatises such as [Candrakīrti's] <i>Clear Words</i> which says:</p> <p style="padding-left: 40px;">We are not propounding that "Action, doer, effect, and so forth do not exist." Why? We posit inherent existence does not exist.</p>

In the course of this debate, Jamyang Shaypa makes the following points:

- The statement by Tsongkhapa:

[When, in that way, you have identified well the apprehension of true existence, you will understand that there are many apprehensions that are not the two apprehensions of self. Consequently,] all wrong ideas of asserting that reasonings analyzing suchness refute all objects apprehended by conceptuality will be overcome.

is logically feasible.

- The thought of the Perfection of Wisdom Sūtras is not to be explained as being that howsoever forms are apprehended—as the four extremes of being empty or

²⁷² Candrakīrti, *Clear Words*, 109a.7-109b.1.

not empty or as the middle free from them—are apprehensions of extremes and hence do not have to be refuted.

- It is logically feasible that [Tsongkhapa] having solely refuted truth [that is, true establishment (*bden par grub pa*),] asserts that [forms] abide in the middle.
- The distinction that reasoning analyzing the ultimate refutes inherent existence but does not refute forms and so forth that are illusory-like dependent-arising should be made.
- Reasoning does not refute all whatsoever objects.
- You [Gorampa] contradict many sūtras and treatises such as [Candrakīrti's] *Clear Words* which says:

We are not propounding that "Action, doer, effect, and so forth do not exist."

Why?

We posit inherent existence does not exist.

This refutation starts with Jamyang Shaypa making a reference to Gorampa's description of Tsongkhapa's position. Gorampa draws on a statement at the end of Tsongkhapa's presentation of the object of negation in his *Illumination of the Thought*:²⁷³

²⁷³ See Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 213. The Tibetan is from tsong kha pa, *Illumination of the Thought*, 144.

When, in that way, you have identified well the apprehension of true existence, you will understand that there are many apprehensions that are not the two apprehensions of self. Consequently, all wrong ideas of asserting that reasonings analyzing suchness refute all objects apprehended by conceptuality will be overcome.

དེ་ལྟར་བདེན་འཛིན་ལེགས་པར་ངོས་ཟེན་ན། བདག་འཛིན་གཉིས་མིན་པའི་རྟོག་པ་དུ་མ་ཅིག་ཡོད་
པ་ཤེས་པར་འགྱུར་བས། རྟོག་པས་གང་བཟུང་གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་ལ་དཔྱེད་པའི་
རིགས་པས་འགོག་པར་འདོད་པའི་ལོག་རྟོག་ཐམས་ཅད་ལྟོག་པར་འགྱུར་རོ།

Gorampa himself in his *Distinguishing the Views [of Emptiness]: Moonlight [To Illuminate] the Main Points of the Supreme Path* (*lta ba'i shan 'byed theg mchog gnad kyi zla zer*) describes Tsongkhapa's position this way:²⁷⁴

Hence, the mind that understands reality is the apprehension of emptiness alone—that is, of the emptiness of truth [that is arrived at] after having negated truth. If one properly identifies [what it means] to apprehend [things] as true (*bden*, *'dzin*), one will come to understand that there are many conceptual thoughts that are neither of the two forms of the grasping at truth [of self and phenomena]. This counteracts all of the mistaken views (*log rtog*) that believe

²⁷⁴ José Ignacio Cabezón, and Geshe Lozang Dargyay, *Freedom from Extremes*, 82-83.

that every object that is apprehended by a conceptual thought is negated by means of the reasoning that analyzes reality.

དེ་ལྟར་བདེན་འཛིན་ལེགས་པར་ངོས་ཟེན་ན་བདེན་འཛིན་གཉིས་མེན་པའི་རྟོག་པ་དུ་མ་ཞིག་ཡོད་
 པར་ཤེས་པར་འགྱུར་བས། རྟོག་པས་གང་བཟུང་གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་ལ་དཔྱད་པའི་
 རིགས་པས་དགག་པར་འདོད་པའི་ལོག་རྟོག་ཐམས་ཅད་སྒྲིག་པར་འགྱུར་རོ།

Jamyang Shaypa accurately paraphrases this with:

Moreover, Gobo (*go rams pa bsod nams seng ge*, 1429-1489) says: It follows that the statement by Tsongkhapa—that he has reversed all of the wrong conceptions asserting that the reasoning analyzing suchness refutes all objects apprehended by conceptual thought—is not logically feasible...

According to Gorampa, Tsongkhapa states that if one identifies well the apprehension of true existence, one will no longer think that the reasoning analyzing suchness refutes all objects apprehended by conceptual thought. From Tsongkhapa's point of view, since the apprehension of true existence does not contain all modes of conceptuality, using the reasoning analyzing suchness to refute all conceptualities is way too broad an identification of the object to be negated, as it is stated in his *Illumination of the Thought*.

However, Jamyang Shaypa sees as Gorampa's source that the *Perfection of Wisdom Sūtras* say that the four extremes and even the middle free from these four extremes are

apprehensions of extremes, and thereby they should be negated.²⁷⁵ According to Sönam Thakchöe, Gorampa asserts that all conventional truths are objects that should be negated due to falling into one of the four extremes:²⁷⁶

This follows, argues Gorampa, from the fact that the Mādhyamikas' investigation over whether certain things are 'true' (*bden pa*), 'existent' (*yod pa*), 'truly established' (*bden grub*), and so forth, pertains to real phenomena rather than conceptually constructed/reified entities, and that a failure to find the truth/reality of things under such analysis must mean, in Gorampa's view, that the positing of conventional truth is erroneous. Gorampa provides us with, perhaps, the clearest defense of his first argument yet. When his imagined interlocutor asks Gorampa this question:

²⁷⁵ Gorampa severely criticizes Tsongkhapa in his *Distinguishing the Views [of Emptiness]*:

It is perfectly correct [for Tsong kha pa and his followers] to maintain that since the grasping at truth—that is, the grasping at the truth of entities—is the root of all faults, it is necessary to negate (*sun phyung*) the object that it constructs (*zhen yul*). However, they believe (a) that emptiness as an absolute negation (*med dgag*)—that is, as the mere negation (*bkag tsam*) of truth, the not finding [of something] when it is searched for by means of reasoning—is the real (*mtshan nyid pa*) ultimate truth, and (b) that thought constructions (*mngon par zhen pa*) in regard to emptiness are not to be negated. [Both of these views] fall outside of the textual tradition of the Madhyamaka.

དེ་ལ་དངོས་པོ་ལ་བདེན་པར་འཛིན་པའི་བདེན་འཛིན་ཉེས་པ་ཐམས་ཅད་ཀྱི་རྩ་བ་ཡིན་པས་དེའི་ཞེན་ཡུལ་སྤྱད་
 ཟུང་དགོས་པ་ཤིན་ཏུ་འཐད་ཀྱང་། [a] རིགས་པས་བཙལ་བའི་ཆེ་མ་རྟེན་པའི་བདེན་པ་བཀག་ཙམ་གྱི་སྟོང་ཉིད་
 མཛད་དགག་དེ་ཉིད་དོན་དམ་བདེན་པ་མཚན་ཉིད་པ་ཡིན་པར་འདོད་པ་དང་། [b] སྟོང་ཉིད་དེར་མཛོན་པར་
 ཞེན་པ་དགག་བྱ་མ་ཡིན་པར་འདོད་པ་དབྱ་མའི་གཞུང་ལུགས་ལས་འདས་ཏེ། ...

See José Ignacio Cabezón, and Geshe Lozang Dargyay, *Freedom from Extremes*, 115. The Tibetan is from *ibid.* 114. For Cabezon's introduction of Tsongkhapa and Gorampa's different views, see *ibid.*, 52-57.

²⁷⁶ Sonam Thakchöe, "Gorampa on the Objects of Negation: Arguments for Negating Conventional Truths," *Contemporary Buddhism* 9, no. 2 (2008): 272.

If indeed that is the case, for you even the conventional truths would become the objects of negation from purview of the ultimate analysis of the reasoning consciousness?’

Gorampa's reply is:²⁷⁷

Yes, absolutely. Since [conventional truths] are not found at all when subjected to ultimate analysis of the reasoning consciousness. (1969a, 392c; 2002, 178)

The fact that conventional truths fail to stand up to the test of logical analyses is, in Gorampa's view, indication that conventional truths are metaphysically eliminated by the rational cognition.

Since one cannot find that anything truly exists as a result of its examination by a rational consciousness analyzing the ultimate, nothing can be "true." Not only are the superimposed appearances of things as truly established objects of negation, but also conventional truths are because nothing can withstand the ultimate analysis by a rational consciousness. Therefore, from Gorampa's viewpoint, Tsongkhapa's assertion—that understanding the object of negation removes all wrong ideas that the reasoning analyzing suchness refutes all objects apprehended by conceptual thought—is too narrow

²⁷⁷ The corresponding Tibetan passage that Thakchöe cites in his citation is:

འོན་ཀྱང་རྫོག་པ་དེན་པ་འང་མཐར་ཐུག་དཔྱད་པའི་རིགས་ངོར་དགག་བྱས་འགྱུར་རོ་ཞེན་ཤིན་ཏུ་འང་འདོད་དེ།
མཐར་ཐུག་དཔྱད་པའི་རིགས་པས་བརྩལ་བའི་ཆེ་མི་རལ་ནེད་པའི་ཕྱིར་རོ།

See *ibid.*, 279 n.28.

(1) since nothing can withstand the analysis of a rational consciousness and (2) since his assertion conflicts with scriptural evidence, specifically the *Perfection of Wisdom Sūtras*.

The position established by Gorampa is, however, still logically not feasible according to Jamyang Shaypa since if the reasoning analyzing suchness should negate all conceptual thoughts, then even illusory-like dependent-arising²⁷⁸ should be negated. What is negated by a rational consciousness analyzing the ultimate should not be existence itself, but the superimposition of inherent existence upon a conventionally existent phenomenon. If even an existent itself—a basis of negation (*dgag gzhi*)—is refuted by a rational consciousness, nothing would be left. If this negation of existence itself were the result of analysis by a rational consciousness, it would be nothing but mere nonexistence which would be an extreme of annihilation, not the absence of true existence. For instance, if one analyzes a cup with a rational consciousness, what one should refute is its false appearance as an inherently existent cup, but not a dependently existent cup.

With his emphasis on the necessity of the precise application of a rational consciousness only to wrong conception, Jamyang Shaypa "disproves" Gorampa's position because his overly broad range of the object of negation conflicts with many sūtras including the *Perfection of Wisdom Sūtras* and treatises such as a passage from Candrakīrti's *Clear Words* which states that what is negated by the Mādhyamikas is the *inherent existence* of action, doer, effect, and so forth, not doer, effect, and so forth themselves:

²⁷⁸ It is said to be illusory-like because they appear to be inherently existent, but are not inherently existent. They appear one way, but exist in the other way like illusions do.

We are not propounding that "Action, doer, effect, and so forth do not exist."

Why?

We posit that inherent existence does not exist.

7th Wrong idea: Taktshang the Translator holds that refuting the intellectually imbued apprehension of true existence through reasoning is sufficient

This seventh refutation is based on Taktshang's (Taktshang Lotsāwa Sherab Rinchen) criticism on the two types of object of negation in Tsongkhapa's system. This debate corresponds to Jamyang Shaypa's seventeenth and eighteenth replies in his *Great Exposition of Tenets* to Taktshang's criticism of Tsongkhapa's system regarding the object of negation.²⁷⁹

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²⁷⁹ According to Maher, Jamyang Shaypa composed his root text for the *Great Exposition of Tenets* in 1689 and finished its commentary in 1699. Also the main text of this dissertation, the *Decisive Analysis of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle',"* is written in 1695. Therefore, it is possible that Jamyang Shaypa composed the *Great Exposition of Tenets* and the *Decisive Analysis* simultaneously. See Derek Frank Maher, "Knowledge and Authority in Tibetan Middle Way Schools of Buddhism" (PhD diss., University of Virginia, 2003), 123-126.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>ཡང་ན་མ་བཤད་སོགས་ལས་སྤྱི་གཞི་ལ་དང་ གྲུབ་མཐའ་སྤྱི་བ་ཁོ་ནས་བདག་པའི་ཡུལ་ བཞག་པས་ཐོགས་མེད་ནས་ཞུགས་པའི་སྤྱི་ སྤྱི་གཞི་བདེན་འཛིན་ལ་མི་གཞོན་གསུངས་པ་ ²⁸⁰ལ།</p> <p>Moreover, with respect to the statement in Tsongkhapa's <i>Explanation [of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle'"]</i> and so forth that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly,</p>	<p>སྤྱི་གཞི་ལ་དང་གྲུབ་མཐའ་སྤྱི་བ་ ཁོ་ནས་བདག་པའི་ཡུལ་བཞག་ པས་ཐོགས་མེད་ནས་ཞུགས་པའི་ སྤྱི་སྤྱི་གཞི་བདེན་འཛིན་ལ་མི་ གཞོན།</p> <p>Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly.</p>

²⁸⁰ It seems that Jamyang Shaypa summarizes Tsongkhapa's introduction to the object of negation in his *Illumination of the Thoughts*:

With regard to delineating the absence of true existence in phenomena, if you do not understand well just what true establishment is, as well as how [phenomena] are apprehended as truly existent, the view of suchness will definitely go astray. Shāntideva's *Engaging in the Bodhisattva Deeds* says that if the thing imputed, the generality [or image] of the object of negation, does not appear well to your awareness, it is impossible to apprehend well the non-existence of the object of negation:

Without making contact with the thing imputed,
 The non-existence of that thing is not apprehended.

Therefore, unless true establishment (which is what does not exist) and the aspect of the object of negation (which is that of which [phenomena] are empty) do not appear—just as they are—as objects of [your] awareness, good ascertainment of the lack of true establishment and of the entity of emptiness cannot occur.

Furthermore, mere identification of (1) a true establishment that is superficially imputed by proponents of tenets and (2) [the consciousness] apprehending such true establishment is not sufficient. Because of this, it is most essential to identify well the innate apprehension of true establishment that has operated beginninglessly and exists both in those whose awarenesses have been affected through [study of] tenets and in those whose awarenesses have not been affected in this way, and to identify the true establishment apprehended by this [mind]. For if you have not identified these, even if you refute an object of negation through reasoning, the adherence to true establishment that has operated beginninglessly is not harmed at all, due to which the meaning at this point would be lost.

See Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 186. For Tibetan text, see song kha pa, *Illumination of the Thought*, 128-129.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>ཉྱུག་ཚང་པ་ན་རེ། [ཟུ་སྟེགས་པ་དང་གྲུབ་མཐའ་སྟེ་བ་ཁོ་ནས་བདག་ས་པའི་ཡུལ་བཀག་པས་ཐོགས་མེད་ནས་ཞུགས་པའི་ལྷན་སྐྱེས་ཀྱི་བདེན་འཛིན་ལ་མི་གཞོན་པ་]དེ་མི་འཐད་པར་ཐལ། ལྷན་སྐྱེས་ཀྱི་སྟོ་ལའང་རྟག་འཛིན་དང་སྟེ་གཅིག་འཛིན་ཡོད་པའི་ཕྱིར་ཟེར་ན་</p> <p>the Translator Taktshang [incorrectly] says that this is not logically feasible because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.</p>	<p>ལྷན་སྐྱེས་ཀྱི་སྟོ་ལའང་རྟག་འཛིན་དང་སྟེ་གཅིག་འཛིན་ཡོད།</p> <p>Even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.</p>
<p>[ལྷན་སྐྱེས་ཀྱི་སྟོ་ལའང་རྟག་འཛིན་དང་སྟེ་གཅིག་འཛིན་ཡོད་པ་ཡིན་ན་ཟུ་སྟེགས་པ་དང་གྲུབ་མཐའ་སྟེ་བ་ཁོ་ནས་བདག་ས་པའི་ཡུལ་བཀག་པས་ཐོགས་མེད་ནས་ཞུགས་པའི་ལྷན་སྐྱེས་ཀྱི་བདེན་འཛིན་ལ་མི་གཞོན་པ་དེ་མི་འཐད་པས་]མ་བྱུང་སྟེ། ཁོ་ན་ཞེས་པའི་རྣམ་བཤད་ཡོད་པའི་ཕྱིར། ཁོ་རང་ལ་འོ་ན་རྟག་འཛིན་ཡིན་ན་དེའི་ཡུལ་ཟུ་སྟེགས་པས་བདག་རྟག་པར་སྟོ་བདག་ས་པ་ལྷར་བཟུང་བས་མ་བྱུང་པར་ཐལ། ལྷན་སྐྱེས་ཀྱི་རྟག་འཛིན་གྱིས་[ཟུ་སྟེགས་པས་བདག་རྟག་པར་སྟོ་བདག་ས་པ་]དེ་ལྷར་བཟུང་བའི་ཕྱིར། [ལྷན་སྐྱེས་ཀྱི་རྟག་འཛིན་གྱིས་ཟུ་སྟེགས་པས་བདག་རྟག་པར་སྟོ་བདག་ས་པ་]དེ་ལྷར་བཟུང་བར་]རྟག་ས་ཁས།</p> <p>[Our response:] There is no entailment [that if</p>	<p>ཁོ་ན་ཞེས་པའི་རྣམ་བཤད་ཡོད།</p> <p>There is something eliminated by "only."</p> <p>འོ་ན་རྟག་འཛིན་ཡིན་ན་དེའི་ཡུལ་ཟུ་སྟེགས་པས་བདག་རྟག་པར་སྟོ་བདག་ས་པ་ལྷར་བཟུང་བས་མ་བྱུང་།</p> <p>Whatever is an apprehension of permanence is not necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent.</p> <p>ལྷན་སྐྱེས་ཀྱི་རྟག་འཛིན་གྱིས་[ཟུ་སྟེགས་པས་བདག་རྟག་པར་སྟོ་བདག་ས་པ་]དེ་ལྷར་བཟུང་མེད།</p> <p>An innate apprehension of permanence does not apprehend in that way [that is to say, in accordance with the Forders' superimposition that the self is permanent].</p>

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>even among innate awarenesses there are apprehensions of permanence and of former and later (phenomena) as one, Tsongkhapa's statement is not logically feasible,] because there is something eliminated by "only." Well, for him, it [absurdly] follows that whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent because an innate apprehension of permanence apprehends in that way [that is to say, in accordance with the Forders' superimposition that the self is permanent]. You have accepted the reason [that an innate apprehension of permanence apprehends in that way, that is to say, in accordance with the Forders' superimposition that the self is permanent].</p>	
<p>[རྟག་འཛིན་ཡིན་ན་དེའི་ཡུལ་ཟུ་སྟེགས་པས་ བདག་རྟག་པར་སྟོང་བཏགས་པ་ལྟར་བཟུང་བས་ བྱུང་པར་]འདོད་ན། དུད་འགྲོ་སོགས་གྲུབ་ མཐར་མ་ཞུགས་པའི་རྒྱུད་ལ་བདག་རྟག་ཀྱི་ གང་ལས་མ་སྐྱེས་པའི་རྟག་འཛིན་ཡོད་པར་ ཐལ། [དུད་འགྲོ་སོགས་གྲུབ་མཐར་མ་ཞུགས་ པའི་རྒྱུད་ལ་]བདག་མ་གྱི་བར་དུ་མི་འཛིན་ པའི་རྟག་འཛིན་ཡོད་པའི་ཕྱིར། [དུད་འགྲོ་ སོགས་གྲུབ་མཐར་མ་ཞུགས་པའི་རྒྱུད་ལ་བདག་ མ་གྱི་བར་དུ་མི་འཛིན་པའི་རྟག་འཛིན་ཡོད་ པར་]རྟགས་སྟེ།</p> <p>[Our response:] If you accept [that whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent], it [absurdly] follows that in the continuums of</p>	<p>དུད་འགྲོ་སོགས་གྲུབ་མཐར་མ་ ཞུགས་པའི་རྒྱུད་ལ་བདག་རྟག་ཀྱི་ གང་ལས་མ་སྐྱེས་པའི་རྟག་འཛིན་ མེད།</p> <p>In the continuums of those who are not involved in tenet systems such as animals and so forth, there is no apprehension that the self is permanent in the sense of not being produced from causes and conditions.</p> <p>[དུད་འགྲོ་སོགས་གྲུབ་མཐར་མ་ ཞུགས་པའི་རྒྱུད་ལ་]བདག་མ་གྱི་ བར་དུ་མི་འཛིན་པའི་རྟག་འཛིན་ ཡོད།</p> <p>[In the continuums of those who are not involved in tenet systems such as animals and so forth,] there is apprehension that the self is</p>

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>those who are not involved in tenet systems such as animals and so forth, there is apprehension that the self is permanent in the sense of not being produced from causes and conditions because [in the continuums of those who are not involved in tenet systems such as animals and so forth,] there is apprehension that the self is permanent in the sense of not disintegrating until death. The reason [that is, that in the continuums of those who are not involved in tenet systems such as animals and so forth there is apprehension that the self is permanent in the sense of not disintegrating until death,] is easy [to establish].</p>	<p>permanent in the sense of not disintegrating until death.</p>
<p>[དུད་འགྲོ་སྐྱེས་གྲུབ་མཐར་མ་ཁྱེས་པའི་ རྒྱུད་ལ་བདག་རྒྱ་རྒྱུན་གང་ལས་མ་སྐྱེས་པའི་ རྟག་འཛིན་ཡོད་པར་]འདོད་ན། ཚུ་བར། གང་ དག་དུད་འགྲོར་བསྐྱེས་མང་བསྐྱེས་གྲུར་ པ། །དེས་ཀྱང་མ་སྐྱེས་རྟག་འདི་མ་མཐོང་ལ། །ཞེས་ ལ། །ཞེས་གསུངས་པ་མི་འཐད་པར་ཐལ་ལོ།</p> <p>If you accept [that in the continuum of animals not engaged in tenet systems, there is apprehension that the self is permanent in the sense of not being produced from causes and conditions], it [absurdly] follows that it is not logically feasible for [Candrakīrti's] the root text [Entry to (Nāgārjuna's) Treatise on the Middle] to say:²⁸¹</p>	<p>ཚུ་བར། གང་དག་དུད་འགྲོར་བསྐྱེས་ མང་བསྐྱེས་གྲུར་པ། །དེས་ཀྱང་མ་ སྐྱེས་རྟག་འདི་མ་མཐོང་ལ། །ཞེས་ གསུངས་པ་འཐད།</p> <p>It is logically feasible for [Candrakīrti's] the root text [Entry to (Nāgārjuna's) Treatise on the Middle] to say:</p> <p>This non-produced permanent [self imputed by Forders] is not perceived By those spending many eons as animals, [Yet consciousnesses conceiving "I" are seen to operate in them.</p>

²⁸¹ VI.125ab. Hopkins, *Maps of the Profound*, 648. Citation is lengthened in order to contrast two different views of permanence. The whole stanza is:

VI.125

གང་དག་དུད་འགྲོ་བསྐྱེས་མང་བསྐྱེས་གྲུར་པ།
 དེས་ཀྱང་མ་སྐྱེས་རྟག་འདི་མ་མཐོང་ལ།
 ངར་འཛིན་དེ་དག་ལ་ཡང་འཇུག་མཐོང་སྟེ།

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>This non-produced permanent [self imputed by Forders] is not perceived By those spending many eons as animals, [Yet consciousnesses conceiving "I" are seen to operate in them. Hence, there is no self other than the aggregates].</p>	<p>Hence, there is no self other than the aggregates].</p>
<p>།གཞན་ཡང་བྱེ་མདོ་སོགས་ཀྱིས་དབུ་མར་མ་ ཞུགས་ཀྱང་བདེན་འཛིན་གྱི་ཞེན་ཡུལ་ལ་ གཞོན་པ་སྐྱབ་པར་ཐལ། །ཟུ་སྟེགས་པ་དང་བྱབ་ མཐའ་སྤྱོད་པ་ཁོ་ནས་བདག་པའི་ཡུལ་བཀག་ པས་ཐོགས་མེད་ནས་ཞུགས་པའི་སྟན་སྟེས་ཀྱི་ བདེན་འཛིན་ལ་མི་གཞོན་པ་དེ་མི་འཐད་ པའི་]དམ་བཅའ་འཐད་པའི་སྤྱིར་།</p> <p>Moreover, it [absurdly] follows that although the Vaibhāṣikas and the Sautrāntikas and so forth have not entered the Madhyamaka [view], they can harm the conceived object of the apprehension of true existence because [according to you] your thesis [that Tsongkhapa's statement—"Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly"—is not logically feasible] is logically feasible.</p>	<p>བྱེ་མདོ་སོགས་ཀྱིས་དབུ་མར་མ་ ཞུགས་པས་བདེན་འཛིན་གྱི་ཞེན་ ཡུལ་ལ་གཞོན་པ་མ་སྐྱབ།</p> <p>Since the Vaibhāṣikas and the Sautrāntikas and so forth have not entered the Madhyamaka [view], they cannot harm the conceived object of the apprehension of true existence. [ཟུ་སྟེགས་པ་དང་བྱབ་མཐའ་སྤྱོད་པ་ ཁོ་ནས་བདག་པའི་ཡུལ་བཀག་ པས་ཐོགས་མེད་ནས་ཞུགས་པའི་ སྟན་སྟེས་ཀྱི་བདེན་འཛིན་ལ་མི་ གཞོན་པ་དེ་མི་འཐད་པའི་]དམ་ བཅའ་མི་འཐད།</p> <p>Your thesis [that Tsongkhapa's statement—"Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly"—is not logically feasible] is not logically feasible.</p>

དེས་ན་སྤང་བོ་ལས་གཞན་བདག་འགའ་མེད།

See Candrakīrti, *dbu ma la 'jug pa*, 210a.7-210b.1.

In the course of debate, Jamyang Shaypa makes the following points:

- Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly.
- Even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.
- There is something eliminated by "only."
- Whatever is an apprehension of permanence is not necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent.
- An innate apprehension of permanence does not apprehend in that way [that is to say, in accordance with the Forders' superimposition that the self is permanent].
- In the continuums of those who are not involved in tenet systems such as animals and so forth, there is no apprehension that the self is permanent in the sense of not being produced from causes and conditions.
- [In the continuums of those who are not involved in tenet systems such as animals and so forth,] there is apprehension that the self is permanent in the sense of not disintegrating until death.
- It is logically feasible for [Candrakīrti's] the root text [*Entry to (Nāgārjuna's) Treatise on the Middle*] to say:

This non-produced permanent [self imputed by Forders] is not perceived

By those spending many eons as animals,

[Yet consciousnesses conceiving "I" are seen to operate in them.

Hence, there is no self other than the aggregates].

- Since the Vaibhāṣikas and the Sautrāntikas and so forth have not entered the Madhyamaka [view], they cannot harm the conceived object of the apprehension of true existence.
- Your thesis [that Tsongkhapa's statement—"Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly"—is not logically feasible] is not logically feasible.

This seventh debate is extensively analyzed in Part I Chapter 2.

Conclusion of the debates from 1st to 7th

བོད་ཀྱི་དགག་བྱ་བྱ་བ་ཆེ་བ་ཐང་སག་པ་དག་དང་བྱ་བ་ཆུང་བ་དག་གི་མཐོང་ལྟ་འདི་དག་ནི་
རྣམ་བཤད་ཀྱི་དངོས་ཟིན་ཅིན་མ་ཡིན་པར་དགོངས་པའི་གཙོ་བོ་བཤད་པ་ཡིན་ནོ།

It is easy to negate Tibetans whose object of negation is too broad such as [Zhang] Thangsakpa [Shönnu Gyeltshen (*zhang thang sag pa gzhon nu rgyal mtshan*)] and whose object of negation is too narrow. These [points that I have made here by seven debates] explain the main thought (*dgongs pa'i gtso bo*) [behind the explicit reading] and not just the explicit reading of [(Tsongkhapa's) *Explanation [of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle'"]*].

8th Wrong Idea: Correct reasoning (rigs pa yang dag) and correct sign (rtags yang dag) are the same

In this debate, Jamyang Shaypa clarifies the confusion between a correct reasoning (*rigs pa yang dag*) and a correct sign (*rtags yang dag*).

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>ཡང་ཐོན་གྱི་ཁ་ཅིག་ན་^[252]རེ། རིགས་པ་ཡང་ དག་གི་དགག་བྱ་ལ་ཡོད་མེད་གཉིས་འཛིག་ལ། རིགས་པ་ཡང་དག་གི་དགག་བྱ་དང་རྟགས་ ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱོག་ཆར་གྱུར་པའི་ དགག་བྱ་དོན་གཅིག་པར་འདོད།</p> <p>Moreover, someone in an earlier period posited that there are two objects of negation by correct reasoning (<i>rigs pa yang dag gi dgag bya</i>)—existent and nonexistent and asserted that object of negation by a correct reasoning (<i>rigs pa yang dag gi dgag bya</i>) and object of negation that is the opposite of the probandum of a correct sign (<i>rtags yang dag gi bsgrub bya'i bzlog zlar gyur pa'i dgag bya</i>) are equivalent.</p>	<p>རིགས་པ་ཡང་དག་གི་དགག་བྱ་ལ་ ཡོད་མེད་གཉིས་འཛིག་།</p> <p>There are two objects of negation by correct reasoning (<i>rigs pa yang dag gi dgag bya</i>)—existent and nonexistent.</p> <p>རིགས་པ་ཡང་དག་གི་དགག་བྱ་དང་ རྟགས་ཡང་དག་གི་བསྐྱབ་བྱའི་ བསྐྱོག་ཆར་གྱུར་པའི་དགག་བྱ་དོན་ གཅིག་མ་ཡིན།</p> <p>Object of negation by a correct reasoning (<i>rigs pa yang dag gi dgag bya</i>) and object of negation that is the opposite of the probandum of a correct sign are not equivalent.</p>
<p>དེ་ལ་ཐོན་གྱི་གཞན་དག་ན་རེ། བདེན་འཛིན་ ཚུལ་ཅན། བདེན་མེད་དུ་སྐྱབ་པའི་རྟགས་ཡང་ དག་གི་དགག་བྱ་མ་ཡིན་པར་ཐལ། རྟགས་ཡང་ དག་གི་བསྐྱབ་བྱ་ཡིན་པའི་ཕྱིར་ན་[རྟགས་ཡང་ དག་གི་བསྐྱབ་བྱ་ཡིན་ན་བདེན་མེད་དུ་སྐྱབ་ པའི་རྟགས་ཡང་དག་གི་དགག་བྱ་མ་ཡིན་ པས་]མ་བྱུང་བེད།</p> <p>With regard to this, another early scholar said: If somebody said to me, "It follows that the subject, the apprehension of true existence, is not an object of negation by a correct sign proving [something] as not truly existent because of being a probandum of a correct sign," I would say "[Whatever is a probandum of a correct sign] is not necessarily [an object of negation by a correct sign proving the absence of true establishment]."</p>	<p>བདེན་འཛིན་བདེན་མེད་དུ་སྐྱབ་ པའི་རྟགས་ཡང་དག་གི་དགག་བྱ་མ་ ཡིན།</p> <p>The apprehension of true existence is not an object of negation by a correct sign proving the absence of true existence.</p> <p>]བདེན་འཛིན་[རྟགས་ཡང་དག་གི་ བསྐྱབ་བྱ་མ་ཡིན།</p> <p>[The apprehension of true existence is] not a probandum of a correct sign.</p> <p>[རྟགས་ཡང་དག་གི་བསྐྱབ་བྱ་ཡིན་ ན་བདེན་མེད་དུ་སྐྱབ་པའི་རྟགས་ ཡང་དག་གི་དགག་བྱ་མ་ཡིན་ པས་]བྱུང་།</p> <p>[Whatever is a probandum of a</p>

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	correct sign] is necessarily [an object of negation by a correct sign proving the absence of true establishment].
<p>དེ་ལ་འོན་དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱའི་ཚུལ་ཡིན་ན་ དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱ་ཡིན་དགོས་པར་ཐལ། བདེན་འཛིན་རྟགས་ཡང་དག་གི་བསྐྱབ་བྱ་ ཡིན་པའི་ཕྱིར། [དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱའི་ཚུལ་ ཡིན་ན་དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱ་ཡིན་དགོས་ པར་]འདྲོད་ན། རོ་མཚར་ཆེ།</p> <p>[Our response:] Well then, with regard to this, it [absurdly] follows that whatever is the predicate of the probandum in a proof of something is necessarily the probandum in the proof of that something because [according to you] the apprehension of true existence is the probandum of a correct sign. If you accept [that whatever is the predicate of the probandum in a proof of something is necessarily the probandum in the proof of that something,] it is very amazing.</p>	<p>དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱའི་ཚུལ་ཡིན་ན་ དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱ་མ་ཡིན་དགོས། Whatever is the predicate of the probandum in a proof of something is necessarily not the probandum in the proof of that something. བདེན་འཛིན་རྟགས་ཡང་དག་གི་ བསྐྱབ་བྱ་མ་ཡིན། The apprehension of true existence is not the probandum of a correct sign.</p>
<p>ཡང་དམ་བཅའ་དང་པོ་[རིགས་པ་ཡང་དག་གི་ དགག་བྱ་ལ་ཡོད་མེད་གཉིས་འཛིན་ལ། རིགས་ པ་ཡང་དག་གི་དགག་བྱ་དང་རྟགས་ཡང་དག་ གི་བསྐྱབ་བྱའི་བསྐྱབ་ཆར་གྱུར་པའི་དགག་བྱ་ དོན་གཅིག་པ་]ལ། བདེན་འཛིན་ཚུལ་ཅན་ རྟགས་ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱབ་ཆར་གྱུར་ པའི་དགག་བྱ་ཡིན་པར་ཐལ། རིགས་པ་ཡང་ དག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར། [བདེན་འཛིན་ ཚུལ་ཅན་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་ པ་]དེར་ཐལ། བདེན་མེད་དུ་སྐྱབ་པའི་རིགས་</p>	<p>བདེན་འཛིན་རྟགས་ཡང་དག་གི་ བསྐྱབ་བྱའི་བསྐྱབ་ཆར་གྱུར་པའི་ དགག་བྱ་མ་ཡིན། The apprehension of true existence is not an object of negation that is the opposite of the probandum of a correct sign. [བདེན་འཛིན་]རིགས་པ་ཡང་དག་ གི་དགག་བྱ་ཡིན། [The apprehension of true existence is] an object of negation by a correct reasoning (<i>rigs pa yang dag</i>). [བདེན་འཛིན་]བདེན་མེད་དུ་སྐྱབ་</p>

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<p>བ་ཡང་དག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར།</p> <p>Also, with regard to the first thesis [that is, that it is posited that there are two objects of negation by correct reasoning (<i>rigs pa yang dag gi dgag bya</i>)—existent and nonexistent,] object of negation by a correct reasoning (<i>rigs pa yang dag</i>) and object of negation that is the opposite of the probandum (<i>sgrub bya, sādhyā</i>) proven by a correct sign (<i>rtags yang dag</i>) are equivalent,] it [absurdly] follows that the subject, the apprehension of true existence, is an object of negation that is the opposite of the probandum of a correct sign (<i>rtags yang dag</i>), because of being an object of negation by a correct reasoning (<i>rigs pa yang dag</i>). It follows that [the subject, the apprehension of true existence, is an object of negation by a correct reasoning] because of being the object of negation by a correct reasoning proving the absence of true existence.</p>	<p>པའི་རིགས་བ་ཡང་དག་གི་དགག་བྱ་ཡིན།</p> <p>[The apprehension of true existence is] the object of negation by a correct reasoning proving [something] as not truly existent.</p>
<p>[བདེན་འཛིན་ཆོས་ཅན་བདེན་མེད་དུ་སྒྱུབ་པའི་རིགས་བ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་]དེར་ཐལ། [བདེན་མེད་]དེ་སྒྱུབ་ཀྱི་འཐད་བ་ཡང་དག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར།</p> <p>[བདེན་མེད་སྒྱུབ་པའི་འཐད་བ་ཡང་དག་གི་དགག་བྱ་ཡིན་ན་བདེན་མེད་དུ་སྒྱུབ་པའི་རིགས་བ་ཡང་དག་གི་དགག་བྱ་ཡིན་པས་]བྱུང་སྟེ། རིགས་བ་དང་འཐད་བ་དོན་གཅིག་ཡིན་པའི་ཕྱིར།</p> <p>It follows [that the apprehension of true existence is an object of negation by a correct reasoning (<i>rigs pa yang dag</i>),] because of being an object of negation by correct reasoning (<i>rigs pa yang dag</i>) proving the absence of true existence. It follows [that an apprehension of</p>	<p>[བདེན་འཛིན་དེ་བདེན་མེད་]དེ་སྒྱུབ་ཀྱི་འཐད་བ་ཡང་དག་གི་དགག་བྱ་ཡིན།</p> <p>[The apprehension of true existence] is an object of negation by correct reasoning proving [something] as not truly existent.</p> <p>[བདེན་མེད་སྒྱུབ་པའི་འཐད་བ་ཡང་དག་གི་དགག་བྱ་ཡིན་ན་བདེན་མེད་དུ་སྒྱུབ་པའི་རིགས་བ་ཡང་དག་གི་དགག་བྱ་ཡིན་པས་]བྱུང།</p> <p>[Whatever is an object of negation by a correct logicity (<i>'thad pa yang dag</i>) proving the absence of true existence] is necessarily [an object of</p>

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<p>true existence is an object of negation by correct reasoning (<i>rigs pa yang dag</i>) proving the absence of true existence,] because of being an object of negation by a correct logicity (<i>'thad pa yang dag</i>) proving [the absence of true existence. Whatever is an object of negation by a correct logicity (<i>'thad pa yang dag</i>) proving the absence of true existence] is necessarily [an object of negation by correct reasoning (<i>rigs pa yang dag</i>) proving the absence of true existence,] because reasoning (<i>rigs pa</i>) and logicity (<i>'thad pa</i>) are equivalent.</p>	<p>negation by correct reasoning (<i>rigs pa yang dag</i>) proving the absence of true existence]. རིགས་པ་དང་འཐད་པ་དོན་གཅིག་ཡིན། Reasoning (<i>rigs pa</i>) and logicity (<i>'thad pa</i>) are equivalent.</p>
<p>[བདེན་མེད་དུ་སྐྱབ་པའི་འཐད་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་ན་བདེན་མེད་དུ་སྐྱབ་པའི་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པས་]མ་ཁྱབ་མཚམས་ཀྱི་[བདེན་འཛིན་ནི་བདེན་མེད་དུ་སྐྱབ་པའི་འཐད་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་]ཉགས་གྲུབ་ཤི། [བདེན་འཛིན་]དེས་བཟུང་བ་ལྟར་མི་འཐད་པས་[བདེན་འཛིན་]དེ་འཐད་པ་ཡང་དག་གི་དགག་བྱར་སོང་བའི་ཕྱིར།</p> <p>At the point of the statement of no entailment [that is, that whatever is an object of negation by a correct logicity (<i>'thad pa yang dag</i>) proving [something] as not truly existent is not necessarily an object of negation by correct reasoning (<i>rigs pa yang dag</i>) proving the absence of true existence,] the sign [that is to say, that the apprehension of true existence is an object of negation by a correct logicity proving the absence of true existence (<i>bden 'dzin de sgrub kyi 'thad pa yang dag gi dgag bya yin pa</i>)] is established because since [the apprehension of true existence] is not logically feasible in accordance with its apprehension, [the</p>	<p>[བདེན་མེད་དུ་སྐྱབ་པའི་འཐད་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་ན་བདེན་མེད་དུ་སྐྱབ་པའི་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པས་]ཁྱབ།</p> <p>Whatever is an object of negation by a correct logicity (<i>'thad pa yang dag</i>) proving the absence of true existence is necessarily an object of negation by correct reasoning (<i>rigs pa yang dag</i>) proving the absence of true existence.</p> <p>[བདེན་འཛིན་ནི་བདེན་མེད་དུ་སྐྱབ་པའི་འཐད་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་]ཉགས་གྲུབ།</p> <p>The reason [that is, that the apprehension of true existence is an object of negation by a correct logicity proving the absence of true existence] is established.</p> <p>[བདེན་འཛིན་]དེས་བཟུང་བ་ལྟར་མི་འཐད་པས་[བདེན་འཛིན་]དེ་</p>

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>apprehension of true existence] comes to be an object of negation by a correct logicity.</p>	<p>འཐད་པ་ཡང་དག་གི་དགག་བྱར་སོང་།</p> <p>Since [the apprehension of true existence] is not logically feasible in accordance with its apprehension, [the apprehension of true existence] comes to be an object of negation by a correct logicity.</p>
<p>[བདེན་འཛིན་དེས་བཟུང་བ་ལྟར་མི་འཐད་པས་བདེན་འཛིན་དེ་འཐད་པ་ཡང་དག་གི་དགག་བྱར་སོང་བ་]དེར་ཐལ། དེའི་རྒྱ་མཚན་གྱིས་[འཐད་པ་ཡང་དག་]དེའི་དགག་བྱ་ལ་བདེན་འཛིན་ཞེན་ཡུལ་དང་བཅས་པ་གཉིས་ཀ་འཛོག་དགོས་པའི་བྱིར།</p> <p>It follows [that since (the apprehension of true existence) is not logically feasible in accordance with its apprehension, [the apprehension of true existence] comes to be an object of negation by a correct logicity,] because for that reason both an apprehension of true existence as well as [its] conceived object [that is, true establishment] must be posited as objects of negation by [a correct logicity].</p>	<p>དེའི་རྒྱ་མཚན་གྱིས་[འཐད་པ་ཡང་དག་]དེའི་དགག་བྱ་ལ་བདེན་འཛིན་ཞེན་ཡུལ་དང་བཅས་པ་གཉིས་ཀ་འཛོག་དགོས།</p> <p>Both an apprehension of true existence as well as [its] conceived object [that is, true establishment] must be posited as objects of negation by [a correct logicity].</p>
<p>ཚད་སྒྲིག་ལས་དེ་ཡང་ན་ཁ་ཅིག་སྒྲུལ་པ་ཡི། བྱད་མེད་ལ་ནི་བྱད་མེད་སྟུང་། ལོག་འཛིན་འབྱུང་བ་སྒྲུལ་པ་ཡིས་དེ་འགོག་བྱེད་འདི་ནི་དེ་ལྟ་ཡིན། ཞེས་མི་ཁ་ཅིག་གིས་སྒྲུལ་པའི་བྱད་མེད་བྱད་མེད་དངོས་གནས་སུ་འཛིན་པ་སྒྲུལ་པས་འགོག་པ་ནི། འགོག་བྱེད་ཅེས་པ་ཡན་ཆད་ཀྱིས་སྟོན་ལ། འདི་ནི་དེ་ལྟ་ཡིན་ཞེས་པས་ཆོག་སྒྲུལ་</p>	<p>(left side retained)</p> <p>ཚད་སྒྲིག་ལས་དེ་ཡང་ན་ཁ་ཅིག་སྒྲུལ་པ་ཡི། བྱད་མེད་ལ་ནི་བྱད་མེད་སྟུང་། ལོག་འཛིན་འབྱུང་བ་སྒྲུལ་པ་ཡིས་དེ་འགོག་བྱེད་འདི་ནི་དེ་ལྟ་ཡིན། ཞེས་མི་ཁ་ཅིག་གིས་སྒྲུལ་པའི་བྱད་མེད་བྱད་མེད་དངོས་གནས་སུ་</p>

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>བ་ལྷ་བྱས་རང་བཞིན་ཡོད་འཛིན་སྒྲིག་པར་ བཤད་པའི་ཕྱིར་རོ།</p> <p>because [Nāgārjuna's] <i>Refutation of Objections</i> says:</p> <p>Or, someone's wrong apprehension thinking that a magically emanated woman is a [real] woman Is negated by [another] magical emanation. This [that is, the apprehension of true existence] is like that [that is, it is refuted by words that are like illusions]. That a man's apprehension of a magically emanated woman as a real woman is negated by [another] magical emanation is indicated by the first three lines, and "This is like that" explains that words like an emanation overcome the apprehension of inherent existence.</p>	<p>འཛིན་པ་སྤྱུལ་པས་འགོག་པ་ནི། འགོག་བྱེད་ཅེས་པ་ཡན་ཆད་ཀྱིས་ སྒྲིག་ལ། འདི་ནི་དེ་ལྷ་ཡིན་ཞེས་པས་ ཚིག་སྤྱུལ་པ་ལྷ་བྱས་རང་བཞིན་ཡོད་ འཛིན་སྒྲིག་པར་བཤད་པའི་ཕྱིར་རོ།</p> <p>because [Nāgārjuna's] <i>Refutation of Objections</i> says:</p> <p>Or, someone's wrong apprehension thinking that a magically emanated woman is a [real] woman Is negated by [another] magical emanation. This [that is, the apprehension of true existence] is like that [that is, it is refuted by words that are like illusions]. That a man's apprehension of a magically emanated woman as a real woman is negated by [another] magical emanation is indicated by the first three lines, and "This is like that" explains that words like an emanation overcome the apprehension of inherent existence.</p>
<p> ཚ་བ། བདེན་འཛིན་རྟགས་ཡང་དག་གི་བསྐྱབ་ བྱའི་བསྒྲིག་ཟླ་ཀྱང་པའི་དགག་བྱ་ཡིན་པ།ར་ འདོད་ན། [བདེན་འཛིན་]དེ་ཚེས་ཅན། མེད་ པར་ཐལ། རྟགས་ཡང་དག་གི་བསྐྱབ་བྱའི་ བསྒྲིག་ཟླ་ཀྱང་པའི་དགག་བྱ་ཡིན་པའི་ཕྱིར་ [བདེན་འཛིན་དེ་རྟགས་ཡང་དག་གི་བསྐྱབ་</p>	<p>[བདེན་འཛིན་]དེ་ཡོད་པ་ཡིན། [The apprehension of true existence] is existent. [བདེན་འཛིན་]རྟགས་ཡང་དག་གི་ བསྐྱབ་བྱའི་བསྒྲིག་ཟླ་ཀྱང་པའི་ དགག་བྱ་མ་ཡིན། [The apprehension of true existence] is not an object of negation that is the opposite of the probandum of a</p>

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<p>བྱེ་བཞོག་ཟླ་མུར་པའི་དགག་བྱ་ཡིན་ པ་]རྟགས་ལས།</p> <p>If you accept the root [consequence that the apprehension of true existence is an object of negation that is the opposite of the probandum of a correct sign,] it [absurdly] follows that the subject, [the apprehension of true existence,] does not exist because of being an object of negation that is the opposite of the probandum of a correct sign. You have accepted the reason [that is, that the apprehension of true existence is an object of negation that is the opposite of the probandum of a correct sign].</p>	<p>correct sign.</p>
<p>[རྟགས་ཡང་དག་གི་བསྐྱབ་བྱེ་བཞོག་ཟླ་ མུར་པའི་དགག་བྱ་ཡིན་ན་མེད་པས་]བྱབ་སྟེ། [རྟགས་ཡང་དག་གི་བསྐྱབ་བྱེ་བཞོག་ཟླ་ མུར་པའི་དགག་བྱ་]དེ་ཡོད་ན་དེ་ལྟར་དགག་ མི་རུས་པའི་ཕྱིར།</p> <p>because if [the object of negation that is the opposite of the probandum proving something] exists, such cannot be negated</p>	<p>[དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱེ་བཞོག་ཟླ་ དགག་བྱ་ཡོད་ན་རྟགས་ཡང་དག་ གིས་དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱ་སྐྱབ་མི་ སྲབ་པས་]བྱབ།</p> <p>[If the object of negation that is the opposite of the probandum in the proof of something exists,] it is entailed that [the probandum in the proof of that something cannot be established]</p> <p>[དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱེ་བཞོག་ཟླ་ དགག་བྱ་]དེ་ཡོད་ན་དེ་ལྟར་དགག་ མི་རུས།</p> <p>If [the object of negation that is the opposite of the probandum proving something] exists, such cannot be negated</p>
<p>ལམ་རིམ་ལས། འདི་ཡང་རྟོན་འབྲེལ་གྱི་རྟགས་ ཀྱིས་གང་ཟག་དང་ཆོས་ཀྱི་སྟེང་དུ་^[253]རང་གི་</p>	<p>(left side retained)</p> <p>ལམ་རིམ་ལས། འདི་ཡང་རྟོན་འབྲེལ་ གྱི་རྟགས་ཀྱིས་གང་ཟག་དང་ཆོས་ཀྱི་</p>

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<p>ངོས་ནས་གྲུབ་པའི་རང་བཞིན་ཡོད་པ་འགོག་ བ་ལྟ་བུ་རྣམས་ཡིན་ལོ། །དགག་བྱ་འདི་ནི་ཤེས་ བྱ་ལ་མེད་པ་གཅིག་དགོས་ཏེ། ཡོད་ན་དགག་ བར་མི་རྒྱས་པའི་ཕྱིར་རོ། །ཞེས་གསུངས་པའི་ ཕྱིར།</p> <p>because [Tsongkhapa's] <i>Great Stages of the Path</i> says:²⁸²</p> <p>These also are, for instance, refutations of inherent existence—that is to say, establishment from [the object's] own side— with respect to persons and phenomena by the sign of dependent-arising. This object of negation is necessarily something that does not exist among objects of knowledge because whatever exists cannot be refuted.</p>	<p>སྟོང་དུ་^[253]རང་གི་ངོས་ནས་གྲུབ་ པའི་རང་བཞིན་ཡོད་པ་འགོག་པ་ལྟ་ བུ་རྣམས་ཡིན་ལོ། །དགག་བྱ་འདི་ནི་ ཤེས་བྱ་ལ་མེད་པ་གཅིག་དགོས་ཏེ། ཡོད་ན་དགག་པར་མི་རྒྱས་པའི་ཕྱིར་ རོ། །ཞེས་གསུངས།</p> <p>[Tsongkhapa's] <i>Great Stages of the</i> <i>Path</i> says:</p> <p>These (should find out what these indicate) also are, for instance, refutations of inherent existence— that is to say, establishment from [the object's] own side—with respect to persons and phenomena by the sign of dependent-arising. This object of negation is necessarily something that does not exist among objects of knowledge because whatever exists cannot be refuted.</p>

In the course of debate, Jamyang Shaypa makes the following points:

- There are two objects of negation by correct reasoning: Existent and nonexistent.

²⁸² Tsong kha pa, *The Great Exposition of Stages of the Path* (byang chub lam rim chen mo), in *gsung 'bum/_tsong kha pa* (bkras lhun par rnying / d+ha sar bskyar par brgyab pa/), TBRC W29193.13 (Dharamsala, India: sherig parkhang, 1997), 420a.3-420a.4, http://tbrc.org/#library_work_ViewByVolume-W29193%7C5135%7C13%7C1%7C1080. An alternative translation of this passage is:

For instance, dependent-arising refutes the essential or intrinsic existence of persons and phenomena. This latter object of negation cannot be among objects of knowledge because, if it did exist, then it could not be refuted.

See Tsong-kha-pa, *The Great Treatise on the Stages of the Path to Enlightenment: Volume Three*, tr. the Lamrim Chenmo Translation Committee, ed. Joshua W. C. Cutler and Guy Newland, vol. 3 (Ithaca, NY: Snow Lion Publications, 2002), 204.

- Object of negation by a correct reasoning and object of negation that is the opposite of the probandum of a correct sign are not equivalent.
- The apprehension of true existence is an object of negation by a correct reasoning.
 - The apprehension of true existence is not an object of negation by a correct sign proving the absence of true existence.
 - The apprehension of true existence is not a probandum of a correct sign.
 - The apprehension of true existence is an object of negation by a correct reasoning proving something as not truly existent.
 - Reasoning (*rigs pa*) and logicity (*'thad pa*) are equivalent.
 - Both an apprehension of true existence as well as its conceived object—that is, true establishment—must be posited as objects of negation by a correct reasoning, which is also called a correct logicity.
 - Since the apprehension of true existence is not logically feasible in accordance with its apprehension, the apprehension of true existence comes to be an object of negation by a correct logicity.
- The apprehension of true existence is existent.
- You cannot negate by means of a correct sign something that exists.
- The predicate of the probandum in a proof of something is not to be confused with the probandum in the proof of that something since a probandum has both a subject and a predicate.

9th Wrong idea: A correct reasoning can refutes substratum

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>བྱས་པ་ལ་ཁོ་ན་རེ། ཏྲགས་ཡང་དག་གི་བསྐྱབ་ བྱའི་བསྐྱོག་ཟླ་དགག་བྱ་ལ་མེད་པས་མ་བྱུང་ པར་ཐལ། ཟུ་གུ་མེད་པ་དེ་ཟུ་གུ་ཡོད་པར་སྐྱབ་ པའི་ཏྲགས་ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་ དགག་བྱ་ཡིན་པའི་ཕྱིར། ཟུ་གུ་མེད་པ་དེ་ཟུ་ གུ་ཡོད་པར་སྐྱབ་པའི་ཏྲགས་ཡང་དག་གི་ བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་དགག་བྱ་ཡིན་པ་]དེར་ ཐལ། ཟུ་གུ་ཡོད་པ་[ཟུ་གུ་ཡོད་པར་བྱུང་པའི་]དེ་ སྐྱབ་ཀྱི་བསྐྱབ་བྱ་ཡིན་པའི་ཕྱིར་ན་ <i>With regard to that, someone says:</i> It follows that there is no entailment that the object of negation that is the opposite of a probandum of a correct sign necessarily does not exist because nonexistence of sprout (ཟུ་གུ་མེད་པ་དེ་) is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists. It follows [that nonexistence of sprout (ཟུ་གུ་མེད་པ་དེ་) is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists] because that a sprout exists is the probandum in the proof of that.</p>	<p>ཏྲགས་ཡང་དག་གི་བསྐྱབ་བྱའི་ བསྐྱོག་ཟླ་དགག་བྱ་ལ་མེད་པས་བྱུང་། The object of negation that is the opposite of a probandum of a correct sign necessarily does not exist. ཟུ་གུ་མེད་པ་དེ་ཟུ་གུ་ཡོད་པར་སྐྱབ་ པའི་ཏྲགས་ཡང་དག་གི་བསྐྱབ་བྱའི་ བསྐྱོག་ཟླ་དགག་བྱ་མ་ཡིན། Nonexistence of sprout is not the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists. ཟུ་གུ་ཡོད་པ་[ཟུ་གུ་ཡོད་པ་]དེ་སྐྱབ་ ཀྱི་བསྐྱབ་བྱ་ཡིན། That a sprout exists is the probandum in the proof of that [a sprout exists].</p>
<p>[ཟུ་གུ་ཡོད་པ་ཟུ་གུ་ཡོད་པར་སྐྱབ་པའི་བསྐྱབ་ བྱ་ཡིན་ན་ཟུ་གུ་མེད་པ་དེ་ཟུ་གུ་ཡོད་པར་སྐྱབ་ པའི་ཏྲགས་ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་ དགག་བྱ་ཡིན་པས་]མ་བྱུང་སྟེ། [ཟུ་གུ་ཡོད་ པར་སྐྱབ་པའི་]དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་ ལ་ཟུ་གུ་མེད་པ་ཡིན་པ་དེ་འཛོག་པའི་ཕྱིར་རོ། <i>[Our response:</i> That that a sprout exists is the probandum in the proof of that] does not entail</p>	<p>[ཟུ་གུ་ཡོད་པ་ཟུ་གུ་ཡོད་པ་དེ་སྐྱབ་ ཀྱི་བསྐྱབ་བྱ་ཡིན་ན་ཟུ་གུ་མེད་པ་དེ་ ཟུ་གུ་ཡོད་པར་སྐྱབ་པའི་ཏྲགས་ཡང་ དག་གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་དགག་ བྱ་ཡིན་པས་]མ་བྱུང་། [That that a sprout exists is the probandum in the proof of that] does not entail [that nonexistence of sprout</p>

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<p>[that nonexistence of sprout (ལྷ་གུ་མེད་པ་དེ་) is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists (ལྷ་གུ་ཡོད་པ་དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱ་ཡིན་ན་ལྷ་གུ་ཡོད་པར་སྐྱབ་པའི་རྟགས་ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱབ་ལྷ་དགག་བྱ་ཡིན་པས་མ་ཁྱབ་)] because that a sprout is nonexistent (ལྷ་གུ་མེད་པ་ཡིན་པ་དེ་) is posited as the opposite of the probandum in the proof [that a sprout exists].</p>	<p>is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists].</p> <p>[ལྷ་གུ་ཡོད་པ་]དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱའི་བསྐྱབ་ལྷ་ལྷ་གུ་མེད་པ་ཡིན་པ་དེ་འཛོག་</p> <p>That a sprout is nonexistent is posited as the opposite of the probandum in the proof [that a sprout exists].</p>
<p>ཁོ་རང་ལ་བདག་ཡོད་པ་དེ། རྟོན་འབྲེལ་གྱི་རྟགས་ཀྱིས་སྤང་པོ་བདག་མེད་དུ་སྐྱབ་པའི་བསྐྱབ་བྱའི་དགག་བྱར་ཐལ་ལོ། ལྷ་གུའི་འདོད་ཚུལ་འཐད་པའི་ཕྱིར། འདོད་ན། ཁྱད་གཞི་ཡང་དགག་རིགས་པར་ཐལ་ལོ།</p> <p>[Our response:] For him, it [absurdly] follows that existence of self (<i>bdag yod pa</i>) is the object of negation of the probandum in the proof that the aggregates are selfless by the sign, dependent-arising, because [according to you, your] mode of assertion with regard to a sprout [that is, that the nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists] is logically feasible. If you accept [that existence of self is the object of negation of the probandum in the proof that the aggregates are selfless by the sign, dependent-arising,] it very [absurdly] follows that it is reasonable to refute even the substratum.</p>	<p>བདག་ཡོད་པ་དེ། རྟོན་འབྲེལ་གྱི་རྟགས་ཀྱིས་སྤང་པོ་བདག་མེད་དུ་སྐྱབ་པའི་བསྐྱབ་བྱའི་དགག་བྱ་མ་ཡིན།</p> <p>Existence of self is not the object of negation of the probandum in the proof that the aggregates are selfless by the sign, dependent-arising.</p> <p>[ཁྱོད་ཀྱི་]ལྷ་གུའི་འདོད་ཚུལ་མི་འཐད།</p> <p>[Your] mode of assertion with regard to a sprout [that is, that the nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists] is not logically feasible.</p> <p>ཁྱད་གཞི་ཡང་དགག་རིགས་པ་མ་ཡིན།</p> <p>It is not reasonable to refute even the substratum.</p>

In the course of debate, Jamyang Shaypa makes the following points:

- The object of negation that is the opposite of a probandum of a correct sign necessarily does not exist.
- Nonexistence of sprout is not the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists.
 - That a sprout exists is the probandum in the proof of that a sprout exists.
 - That that a sprout exists is the probandum in the proof of that does not entail that nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists.
 - That a sprout is nonexistent is posited as the opposite of the probandum in the proof [that a sprout exists].
- Existence of self is not the object of negation of the probandum in the proof that the aggregates are selfless by the sign, dependent-arising.
- Your mode of assertion with regard to a sprout—that is, that the nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists—is not logically feasible.
- It is not reasonable to refute even the substratum.

2.2. Our Own System

རང་ལྷན་སྒྲུབ་ལ།

སྐབས་འདིར་སྟོང་ཉིད་ངེས་པ་ལ་ཐོག་མར་དགག་བྱ་ངོས་ཟིན་དགོས་ཏེ། དེ་ངོས་མ་
 ཟིན་ན་དེ་བཀག་པའི་སྟོང་པ་ངོས་མི་ཟིན་པའི་ཕྱིར། སྦྱར་དགག་བྱ་ལ་ལམ་གྱི་དགག་
 བྱ་དང་རིགས་པའི་དགག་བྱ་གཉིས་ཡོད་པ་ལས་ལམ་གྱི་དགག་བྱ་ལ་ཡོད་པ་གཅིག་
 དགོས་ཏེ། དེ་མེད་ན་སེམས་ཅན་ཐམས་ཅད་རང་གྲོལ་དུ་འགྲོ་བ་དང་། ལམ་སྟོམ་པའི་
 ངལ་བ་དོན་མེད་དུ་འགྱུར་བའི་ཕྱིར་རོ།

On this occasion, in order to ascertain emptiness it is necessary initially to identify the object of negation because if [the object of negation] is not identified, the emptiness that negates [the object of negation] is not identified. In general, there are two [types] of objects of negation: objects of negation by the path and objects of negation by reasoning; among them, within the objects of negation by the path, there must be an existent because if there is not [an existent object of negation by the path], all sentient beings would be self-released, and the hardship of practicing the path would be meaningless.

རིགས་པ་ཡང་དག་གི་དགག་བྱ་ལ་ལོག་འཛིན་དང་ངེས་བཟུང་བའི་ཡུལ་ལ་དགག་
 བྱར་བྱས་པ་གཉིས་ཡོད་དེ། དཔེར་ན་སྟོས་པའི་རིགས་པའི་དགག་བྱ་ལ་དངོས་པོ་རྒྱ་
 རྒྱུན་ལ་མ་སྟོས་པར་བཟུང་བ་²⁸³ དང་དེའི་ཡུལ་གཉིས་ཀ་མི་འཐད་པའམ་མི་རིགས་
 པས་ན་དགག་བྱར་མཛད་པ་ལྟ་བུ་ཡིན་པའི་ཕྱིར།

With respect to objects of negation by correct reasoning, two types are taken as objects of negation—wrong apprehensions and the objects apprehended by them—because it is like, for example, the fact that with regard to objects of negation by the reasoning of dependence, since both (1) the apprehension of a thing as not depending on causes and

²⁸³ By this, Jamyang Shaypa seems to emphasize the action of negation, not consciousness.

conditions and (2) its object [that is, a thing's not depending on causes and conditions] are not logically feasible and not reasonable, they are taken as objects of negation.

རིགས་པ་ཡང་དག་ལ་སྟོན་པའི་དང་འཐད་པ་[ར]་སྐབ་པའི་དང་བྱ་བ་བྱེད་པའི་དང་
 ཆོས་ཉིད་ཀྱི་རིགས་པ་བཞི་ཡོད་ཀྱང་བསྟུན་ན་གཉིས་སུ་འདུ་སྟེ། དོན་དམ་དཔྱད་པ་
 དང་ཐ་སྟོན་དཔྱད་པའི་རིགས་པ་གཉིས་སུ་འདུ་བའི་ཕྱིར། འཐད་པ་དང་རྩང་བ་དང་
 རིགས་པ་དོན་གཅིག་སྟེ། རྣམ་བཤད་རིགས་པར་དེ་ལྟར་གསུངས་པའི་ཕྱིར།

Although there are four [types] of correct reasoning—the reasoning of dependence, of logicality, of the performance of function, and of nature (*chos nyid*)—when summarized, they are included within two [types,] because [these four] are included into the reasoning of analyzing the ultimate and the reasoning of analyzing conventions.²⁸⁴ Logically

²⁸⁴ For the four types of correct reasonings, Tsongkhapa explains in his *Great Exposition of Stages of the Path*:

Searching for reasoning is of four types: (1) the reasoning of dependence is that effects arise in dependence on causes and conditions. You search from the distinctive perspectives of the conventional, the ultimate, and their bases. (2) The reasoning of performance of function is that phenomena perform their own functions, as in the case of fire performing the function of burning. You search, thinking, "This is the phenomenon, this is the function, this phenomenon performs this function." (3) The reasoning of tenable proof is that something is proven without being contradicted by valid knowledge. You search, thinking, "Is this supported by any of the three forms of valid knowledge—perception, inference, and reliable scripture?" (4) The reasoning of reality gives you confidence in the reality of things as known in the world—e.g., the reality that fire is hot and water is wet—or confidence about inconceivable realities, or confidence about the abiding reality; it does not consider any further reason as to why these things are that way.

Hopkins explains:

The four reasonings are general Buddhist approaches to knowledge through investigating causation, function, affirmation or contradiction by valid cognition, and the nature of objects.

1. The reasoning of dependence is from the viewpoint that the arising of effects depends on causes and conditions.

feasible (*'thad pa*), suitable (*rung ba*), and reasonable (*rigs pa*) are equivalent because (Vasubhandu's) *Principles of Explanation* (*rnam bshad pa'i rigs pa*, *vyākhyayukti*) says such.

འཐད་རིགས་དང་སྒོ་རིག་གི་རིག་པ་དོན་མི་གཅིག་སྟེ། བོད་སྐད་ལ་ས་མཐའ་ཡོད་མེད་
མི་འདྲ་ལ། རྒྱ་སྐད་ལ་ཡང་ཡོད་མི་འཐད་རིགས་དང་། བོད་སྐད་ལ་འཇུག་པས་སྒོ་
ཡང་མི་^[254]འདྲ་ལ་དོན་མི་དྲ་བ་ཡང་སྤར་གྱི་དེས་ཤེས་པའི་ཕྱིར། དེས་ན་འཐད་པའི་
བསྒྲིག་སྒྲུབ་ལ་རིགས་པའི་དགག་བྱར་བྱ་སྟེ། རིགས་པ་བཞིའི་བསྒྲིག་སྒྲུབ་མི་རིགས་པ་བཞི་
ལ་དགག་བྱར་བྱེད་པར་རྗེ་ཡབ་སྐུ་གྱི་གསུང་རབ་ཀྱི་ལོ་བསྐྱར་ན་ཐོན་པ་དེའི་ཕྱིར།

The [*rigs pa* of] *'thad rigs* (*'thad pa dang rigs pa* logicity and reasoning)²⁸⁵ and the *rig pa* of *blo rig* (awareness and knowledge) are not equivalent because in Tibetan the presence and absence of the suffix *sa* differ, and in Sanskrit the terms also differ since

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2. The reasoning of performance of function is from the viewpoint that phenomena perform their respective functions, such as fire performing the function of burning.
 3. The reasoning of tenable proof is to prove a meaning without contradicting valid cognition, direct, inferential, or believable scripture.
 4. The reasoning of nature is to examine from the viewpoint of (1) natures renowned in the world, such as heat being the nature of fire and moisture being the nature of water, (2) inconceivable natures such as placing a world-system in a single hair-pore, and so forth.

See Tsong-kha-pa Blo-bzan-grags-pa, *The Great Treatise on the Stages of the Path: four*, tr. the Lamrim chenmo translation committee, ed. Joshua W. C. Cuttler and Guy Newland, vol. 3 (Ithaca, NY: Snow Lion Publications, 2004), 299; Jeffrey Hopkins, *Absorption in No External World: 170 Issues in Mind Only Buddhism* (Ithaca, Snow Lion Publications, 2005), 435.

²⁸⁵ *rigs pa* in the context of *'thad pa*, and the other way around.

*yoṣir*²⁸⁶ is used for [the *rigs pa* of] *'thad rigs* (logicality and reasoning) and *vidya* is used for [the *rig pa* of] *blo rig* (awareness and knowledge), and also that the meanings differ is to be known from the earlier [discussion] (the 8th wrong idea, see 305). Therefore, the opposite of logicality is taken as the object of negation by reasoning because when comparing the high speech (*gsung rab*, *pravācana*) of Tsongkhapa and his spiritual sons [Khédрупje and Gyeltshapje], it turns out that the four non-reasonables [non-reasonable with regard to dependence, non-reasonable with regard to logicality, non-reasonable with regard to the performance of function, and non-reasonable with regard to nature] which are the opposites of the four reasonings [the reasoning of dependence, of logicality, of the performance of function, and of nature] are taken as objects of negation.

རིགས་པ་ཡང་དག་དང་རྟགས་ཡང་དག་དོན་མི་གཅིག་པས་དེ་དག་གི་དགག་བྱ་ཡང་
 དོན་མི་གཅིག་ལ། རྟགས་ཡང་དག་གི་དགག་བྱ་མེད་པར་མཁས་དབང་ཆོས་འབྱུང་
 དང་རྟག་ལྷང་གྲགས་པའི་གསུང་རྟེན་ལེགས་ཏེ། སྤར་གྱི་ལྷང་རིགས་དེ་དག་སོགས་
 མང་བའི་ཕྱིར་རོ། །འདིར་ཡང་དེའི་དབང་དུ་བྱས་སོ། །

Because correct reasoning (*rigs pa yang dag*) and correct sign (*rtags yang dag*) are not equivalent, the objects of negation by [a correct reasoning and a correct sign] are also not equivalent, and it is proper that, in accordance with statements by the lords of scholars [Gungru] Chökyi Jungné and Taklung Drakpa [Lodrö Gyatsho]²⁸⁷ that the objects of

²⁸⁶ The two editions of *dbu ma'i mtha' dpyod* read *yoṣir*. See 'jam dbyangs bzhad pa, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal gyi dkar chag* in the *Collected Works of 'Jam-dbyangs-bzhad-pa'i-rdo-rje: Reproduced from prints from Bkra-shis-'khyil Blocks*, vol. 9 (South India, India: s.n., 1995). 186a.3; 'jam dbyangs bzhad pa, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod* (Beijing, China: pe cin nyug hran shin 'gyig par khang, 2004). 190.3. I was not able to find the corresponding Sanskrit term of *yoṣir*. It could be *yukti*.

²⁸⁷ *stag lung grags pa blo gros rgya mtsho* (1546-1618, P715). He was the 30th Throne holder of Ganden.

negation by correct signs do not exist because there are the manifold scriptures and reasonings, those [cited] earlier and so forth.

ཚུང་སྤང་ལ་

2.3 Dispelling Objections

1st Debate

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>ཁོ་ན་རེ། བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་ཚུང་བ་མི་འཐད། མི་འཐད་པར་ཐལ། རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར། [བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་]རྟགས་ཁས། [བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པར་]འདོད་ན། [བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་]དེ་ཚུང་བ་མི་འཐད། མི་འཐད་པར་ཐལ། [བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་]མི་འཐད་པའི་ཕྱིར་ན་</p> <p>Someone says: It follows that the subject, the apprehension²⁸⁸ of [something] as truly existent by an apprehension of true existence,²⁸⁹ is not logically feasible because of an object of negation by a correct reasoning. You have asserted the reason [that is, that the apprehension of (something) as truly existent by an apprehension of true existence is an object of negation by correct reasoning]. If you accept</p>	<p>བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་མི་འཐད།</p> <p>The apprehension of [something] as truly existent by an apprehension of true existence is not logically feasible.</p> <p>བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་ཀྱང་།</p> <p>བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་མི་འཐད་པ་མ་ཡིན།</p> <p>The apprehension of [something] as truly existent by [a consciousness] apprehending true existence is an object of negation by a correct reasoning; however, it is not that the apprehension of [something] as truly existent by [a consciousness] apprehending true existence does not exist.</p>

²⁸⁸ *bzung ba* means action.

²⁸⁹ consciousness.

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>[that the apprehension of (something) as truly existent by an apprehension of true existence, is not logically feasible,] it [absurdly] follows that the subject, [the apprehension of (something) as truly existent by (a consciousness) apprehending true existence,] does not exist because [the apprehension of (something) as truly existent by an apprehension of true existence] is not logically feasible.</p>	
<p>[བདེན་འཛིན་གྱིས་བདེན་པར་བཟུང་བ་མི་ འཐད་པ་ཡིན་ན་བདེན་འཛིན་གྱིས་བདེན་པར་ བཟུང་བ་དེ་མེད་པ་ཡིན་པས་]མ་ཁྱབ། ཁོ་རང་ ལ། བྱེ་རོལ་པའི་གང་ཟག་གི་བདག་ཡོད་པར་ སྐྱབ་པའི་རིགས་པ་དང་བཤད་ཚུལ་རེ་རེ་ནས་ ཆོས་ཅན། མེད་པར་ཐལ། བྱེ་རོལ་པའི་གང་ ཟག་གི་བདག་ཡོད་པར་སྐྱབ་པའི་རིགས་པ་ དང་བཤད་ཚུལ་]མི་འཐད་པའི་བྱེར། འཁོར་ གསུམ།</p> <p><i>Our response:</i> [That the apprehending (of something) as truly existent by an apprehension of true existence (note: apprehension of true existence here is not action apprehending true existence, but <i>consciousness</i> apprehending true existence) is not logically feasible] does not entail [that the apprehending (of something) as truly existent by an apprehension of true existence does not exist]. For him [that is, for the opponent,] it [absurdly] follows that each of the subjects, the Outsiders' reasonings proving the existence of a self of persons and their modes of explanation, do not exist because [the Outsiders' reasonings proving the existence of a self of persons and their modes of explanation] are not logically feasible. You have asserted the three [spheres of self-contradiction].</p>	<p>བདེན་འཛིན་གྱིས་བདེན་པར་ བཟུང་བ་མི་འཐད་བདེན་འཛིན་ གྱིས་བདེན་པར་བཟུང་བ་ཡོད་པ་ ཡིན།</p> <p>[The apprehending of something as truly existent by a consciousness apprehending true existence] is not logically feasible, but the apprehension of something as truly existent by a consciousness apprehending true existence does exist.</p> <p>བདེན་འཛིན་གྱིས་བདེན་པར་ བཟུང་བ་མི་འཐད་པ་ཡིན་ན་བདེན་ འཛིན་གྱིས་བདེན་པར་བཟུང་བ་དེ་ མེད་པ་ཡིན་པས་མ་ཁྱབ།</p> <p>That apprehending of something as truly existent by an apprehension of true existence is not logically feasible does not entail that the apprehending of something as truly existent by an apprehension of true existence does not exist.</p> <p>བྱེ་རོལ་པའི་གང་ཟག་གི་བདག་ཡོད་ པར་སྐྱབ་པའི་རིགས་པ་དང་བཤད་</p>

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
	<p>ཚུལ་རེ་རེ་ནས་ཡོད།</p> <p>The Outsiders' reasonings proving the existence of a self of persons and their modes of explanation each exist.</p> <p>ཕྱི་རིལ་པའི་གང་ཟག་གི་བདག་ཡོད་པར་སྒྲུབ་པའི་རིགས་པ་དང་བཤད་ཚུལ་མི་འཐད།</p> <p>The Outsiders' reasonings proving the existence of a self of persons and their modes of explanations are not logically feasible.</p>

The three [spheres of self-contradiction] is:

- Assertion of the reason: You have *explicitly* asserted the reason—that, the apprehension of something as truly existent by an apprehension of true existence is the object of negation by a correct reasoning.

རྟགས་ཁས་སྒྲངས་པ། བདེན་འཛིན་གྱི་བདེན་པར་བཟུང་བ་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་
དངོས་སུ་ཁས་སྒྲངས་པ།

- Assertion of the entailment: You have *explicitly* asserted the entailment—that whatever is the object of negation by a correct sign is not logically feasible.

ཁྱབ་པ་ཁས་སྒྲངས་པ། རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་ན་མི་འཐད་པ་ཡིན་པ་དངོས་སུ་ཁས་སྒྲངས་
པ།

- Assertion of the opposite of “thesis” of the consequence: You have asserted (or, have come to assert) the opposie of “thesise” of the consequence—that it is not

that the apprehension of something as truly existence by an apprehension of true existence is not feasible.

བསལ་བའི་བསྐྱོག་ཕྱགས་ཁས་སྒྲངས་པ། བདེན་འཛིན་གྱི་བདེན་པར་བརྒྱུང་བ་མི་འཐད་པ་མ་ཡིན་པ་ཁས་
སྒྲངས་པ་(ཡང་ན་ཁས་སྒྲངས་སོང་བ་)།

In the course of debate, Jamyang Shaypa makes the following points:

- The apprehension of something as truly existent by an apprehension of true existence is not logically feasible.
 - The apprehension of something as truly existent by a consciousness apprehending true existence is an object of negation by a correct reasoning; however, it is not that the apprehension of something as truly existent by a consciousness apprehending true existence does not exist.
 - The apprehending of something as truly existent by a consciousness apprehending true existence is not logically feasible, but the apprehension of something as truly existent by a consciousness apprehending true existence does exist.
- The Outsiders' reasonings proving the existence of a self of persons and their modes of explanation each exist; **however, they are not logically feasible.**
 - The Outsiders' reasonings proving the existence of a self of persons and their modes of explanations are not logically feasible.

2nd debate

THE TEXT	JAMYANG SHAYPA'S OWN SYSTEM
<p>ཡང་ཁོ་ན་རེ། བདེན་འཛིན་ཚུལ་ཅན། འོན་ དམ་དཔྱད་པའི་རྟགས་ཀྱི་དགག་བྱ་ཡིན་པར་ ཐལ། འོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་ཤེས་རྗེས་ དབག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར་ན་</p> <p>Moreover, <i>someone</i> says: It follows that the subject, the apprehension of true existence, is an object of negation of a sign analyzing the ultimate because of being an object of negation of an inference that is a rational consciousness analyzing the ultimate.</p>	<p>བདེན་འཛིན་འོན་དམ་དཔྱད་པའི་ རྟགས་ཀྱི་དགག་བྱ་མ་ཡིན།</p> <p>The apprehension of true existence is not an object of negation of a sign analyzing the ultimate.</p> <p>འོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་ཤེས་ རྗེས་དབག་གི་དགག་བྱ་ཡིན།</p> <p>The apprehension of true existence is an object of negation of an inference that is a rational consciousness analyzing the ultimate.</p>

<p>[དོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་ཤེས་མེས་ དཔག་གི་དགག་བྱ་ཡིན་ན་དོན་དམ་དཔྱད་ པའི་རྟགས་ཀྱི་དགག་བྱ་ཡིན་པས་]ཤིན་དུ་མ་ བྱེད།</p> <p><i>Our response:</i> There is utterly no entailment [that whatever is an object of negation of an inference that is a rational consciousness analyzing the ultimate is necessarily an object of negation of a sign analyzing the ultimate].</p> <p>འོ་ན་[བྱེད་ཀྱི་འདོད་པ་ལྟར་ན།] བདེན་མེད་ རྟགས་པའི་ཤེས་རབ་དེ་བདེན་མེད་དུ་སྒྱུབ་ པའི་རྟགས་ཡང་དག་གི་བསྒྱུབ་བྱ་ར་ཐལ། [བདེན་འཛིན་དོན་དམ་དཔྱད་པའི་རྟགས་ཀྱི་ དགག་བྱ་ཡིན་པའི་]དམ་བཅའ་འཐད་པའི་ བྱེད།</p> <p>Well then, it [absurdly] follows that the wisdom realizing the absence of true existence is a probandum of a correct sign proving the absence of true existence because [according to you your] thesis [that is, that the apprehension of true existence is the object of negation of a sign analyzing the ultimate,] is logically feasible.</p>	<p>[དོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་ ཤེས་མེས་དཔག་གི་དགག་བྱ་ཡིན་ན་ དོན་དམ་དཔྱད་པའི་རྟགས་ཀྱི་ དགག་བྱ་ཡིན་པས་]ཤིན་དུ་མ་བྱེད།</p> <p>There is utterly no entailment that whatever is an object of negation of an inference that is a rational consciousness analyzing the ultimate is necessarily an object of negation of a sign analyzing the ultimate.</p> <p>བདེན་མེད་རྟགས་པའི་ཤེས་རབ་དེ་ བདེན་མེད་དུ་སྒྱུབ་པའི་རྟགས་ཡང་ དག་གི་བསྒྱུབ་བྱ་མ་ཡིན།</p> <p>The wisdom realizing the absence of true existence is not a probandum of a correct sign proving the absence of true existence.</p>
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In the course of debate, Jamyang Shaypa makes the following points:

- The apprehension of true existence is not an object of negation of a sign analyzing the ultimate.
 - The apprehension of true existence is an object of negation of an inference that is a rational consciousness analyzing the ultimate.

- There is utterly no entailment that whatever is an object of negation of an inference that is a rational consciousness analyzing the ultimate is necessarily an object of negation of a sign analyzing the ultimate.
- The wisdom realizing the absence of true existence is not a probandum of a correct sign proving the absence of true existence.

Conclusion

In the preceding, I have reformatted Jamyang Shaypa's *Decisive Analysis of the Middle* (*dbu ma'i mtha' dpyod*) to clearly correlate the elements of his text with the three fundamental aspects of Tibetan debate practice: a refutation of the philosophical positions of others with which he does not agree ("Refuting Other Systems"), a refutation of potential objections that others might raise to his own philosophical positions ("Dispelling Objections to One's Own Position"), and a finally constructive presentation of his own philosophical positions ("Our Own System"). This tabular presentation has the virtue of disentangling those components from the complex back and forth of the original text. Having done so, not only can we clearly see what those points are, but we can also see the relative extent of each of the three components, by which we can begin to understand what such debate texts are hoping to accomplish.

Jamyang Shaypa's general section on the object of negation for Madhyamaka consists of nine refutations on the part of Refuting Other Systems and two debates on the part of Dispelling Objections. Within these refutations and debates, we can further analytically discern individual philosophical points. As I show in tabular form below, my analysis indicates that Jamyang Shaypa indirectly presents 71 points in Refuting Other Systems and 9 points in Dispelling Objection. On the contrary, the numbers of points that Jamyang Shaypa presents in the part on Our Own System presents is remarkably small—only fourteen.

In addition to this discrepancy in numbers, there is also a discrepancy in format. The philosophical points are only indirectly presented in Refuting Other Systems and Dispelling Objections as embedded in debate dialogs, while the part presenting Our Own System involves the direct presentation of philosophical points written in expository prose. As presented below, these points are:

- (1) justifying the necessity of identifying the object of negation
- (2) introducing two different ways of discerning the two types of object of negation
- (3) providing the criteria and subdivisions of the object of negation by correct reasonings
- (4) clarifying easily confused logical terms

When we compare these philosophical points on the identification of object of negation, thus, the difference between indirect and direct presentations is notable. This is characteristic of the genre of Decisive Analysis (*mtha' dpyod*) in monastic textbook literatures, and contrasts sharply with the style of other Tibetan scholastic thinking, which focuses on expository prose to go into detail on philosophical systems and points. The monastic textbooks have an explicit pedagogical goal and function indicated clearly in their detailed account of actual debate format and methodology—they teach monks how to debate. However, we would go astray if we were to conclude that the monastic textbooks take no care for arguing for promoting specific philosophical points.

I conclude that Jamyang Shaypa's *Decisive Analysis of the Middle* aims to teach basic skills and strategies for actual debate practice in the debate courtyard, but also has an additional goal of educating monk-students on crucial philosophical points in the process. Thus the text has a dual focus—on teaching the methodology and practice of debate on the one hand, and then arguing for precise philosophical points on the other hand. While the “Our Own System” section may be relatively modest in extent, when looked at as a whole, all three sections, and the 93 individual points, are tightly marshaled to argue for very specific philosophical positions, while also teaching the students how one goes about debating in general.

The remaining table details precisely the 71 individual points in Refuting Other Systems, the 9 points of Dispelling Objections to One's Own Position, and the 14 points of Our Own System.

Summary of Jamyang Shaypa's points of teaching

Jamyang Shaypa's 71 points in Refuting Other Systems		
1	1 st Wrong idea	If one has not identified the object of negation, the non-dawning of any object to one's awareness and not thinking anything is not to see, to realize the mode of substance.
2	1 st refutation	It is not that you realize the mode of subsistence of all the stable and the moving [that is to say, the inanimate and the animate] in worldly realms that you yourself do not know.
3		Aspects of those [that is, all the stable and the moving in worldly realms] do not dawn to your awareness.
4		The non-dawning of those is not the meaning of seeing the mode of subsistence of these objects.

5		It follows that whatever is a non-view ignorance (<i>lta min gyi ma rig pa</i>) necessarily does not realize emptiness!
6	2nd refutation	When the aspect of emptiness dawns [to an awareness], the aspect of the negative of its object of negation dawns.
7		The non-dawning of anything to an awareness is not a realization of emptiness.
8		When the aspect of emptiness dawns, the factor that is the negative of the object of negation—true establishment—dawns.
9		Emptiness is a non-affirming negative that is a negative of true establishment.
10		Since emptiness is a non-affirming negative that is a negative of true establishment, the factor that is the negative of the object of negation—true establishment—must dawn when the aspect of emptiness dawns.
11		When meaning-generalities of non-affirming negatives dawn in dependence upon explicitly refuting their objects of negation, it is necessary that another phenomenon is not projected explicitly or implicitly.
12		With regard to that, without the meaning-generality of the object of negation previously dawning to an awareness, the nonexistence that is the negative of that does not dawn to an awareness.
13	3rd refutation	With regard to realization of emptiness, both (1) the non-dawning of appearances of coarse conventionalities and (2) a dawning of an aspect—that is, a generic image—of the naturelessness of those objects are necessary. Buddhapālita asserts that for realization of the emptiness of former and future births, a dawning of an image of the naturelessness of those is necessary; and (2) the glorious Candrakīrti also asserts such.
14		[The Nihilists and the Proponents of the Middle] are very different due to the fact that the Nihilists' seeing such is from the power of ignorance and the Proponents of the Middle see [phenomena] as not [inherently] produced and so forth by reason of the nonexistence of the inherent nature of all phenomena.
15		The measure of realizing the view is realization that future lives and so forth do not truly exist because of being empty of inherent existence due to being dependent-arising.
16	2 nd Wrong idea	Without knowing the details with regard to conventions, one cannot realize emptiness.
17		Conventions have to be validly established.

18		The ultimate is other than conventionalities.
19		Without knowing how to posit the valid establishment of conventions it is impossible to realize naturelessness.
20		Without knowing how to posit valid establishment, it cannot be posited that emptiness is realized through holding that [phenomena] are natureless.
21		Without knowing how to posit valid establishment, with regard to former and later births it cannot be posited that the emptiness of former and later births is realized through holding that former and later births are natureless.
22		The Āyatas' holding former and later births as natureless, for example, is not a view of emptiness.
23		The reason why the [Āyatas' view] is a view of annihilation but the Middle Proponents' holding former and later births as natureless is a pure view is respectively due to [the Āyatas'] not asserting but [the Middle Proponents'] asserting establishment in conventions.
24	3 rd wrong idea	The Āyatas' holding that former and later births are natureless is a view of annihilation.
25		The Āyatas do not realize naturelessness as the Proponents of the Middle do within knowing how to posit the valid establishment of conventionalities.
26		The Middle view and mode of holding that former and later births are natureless do not accord with that of the Āyatas.
27		Both of them hold that former and later births are natureless.
28		Although they are similar [in holding that] the objects, former and later births, are natureless, whether it is the Middle view or not is posited separately due to differences in the inner modes of the realizers' awarenesses.
29		It is like, for example, that when both someone who identified a man as a robber and another who did not identify such say, "He is the robber," it is posited that the one who knew the robber identified the robber and the other one did not identify the robber.
30		The meaning of [Buddhapālita's] statement "they are polluted by the defects of view" [when he says, "Likewise, although it is a fact that all phenomena are empty and because of being empty are not produced and not ceased, those who (that is, the Proponents of the Middle) have knowledge by direct perception of it (that is, emptiness,) are endowed with goodness and are praised, but because the other (that is, the Āyatas) do

		not directly (see) emptiness, they are polluted by the defects of view and derided by the wise,"] exists.
31	4 th Wrong idea	The view in the Āyatas [mental] continuum that former and later births are natureless is not the Madhyamaka view.
32		The naturelessness of former and later births is the final mode of subsistence.
33		The view in the Vaibhāṣikas' [mental] continuum that a [Buddha's] enjoyment body is natureless is not the Madhyamaka view.
34		The naturelessness of an enjoyment body is the final mode of subsistence.
35		Likewise, know how to apply [this mode of refutation] to the Mind-Only Proponents' view that the imputational nature is not established by way of its own character.
36	5 th Wrong idea	Such a view in the Āyatas' continuum [that former and later births are natureless] is not a factually concordant conceptual consciousness.
37		The view in a Vaibhāṣika's continuum that a [Buddha's] enjoyment body is such [that is, natureless] is not a factually concordant conceptual consciousness.
38	6 th Wrong idea	The statement by Tsongkhapa: [When, in that way, you have identified well the apprehension of true existence, you will understand that there are many apprehensions that are not the two apprehensions of self. Consequently,] all wrong ideas of asserting that reasonings analyzing suchness refute all objects apprehended by conceptuality will be overcome. is logically feasible.
39		The thought of the Perfection of Wisdom Sūtras is not to be explained as being that howsoever forms are apprehended—as the four extremes of being empty or not empty or as the middle free from them—are apprehensions of extremes and hence do not have to be refuted.
40		It is logically feasible that [Tsongkhapa] having solely refuted truth [that is, true establishment (<i>bden par grub pa</i>),] asserts that [forms] abide in the middle.
41		The distinction that reasoning analyzing the ultimate refutes inherent existence but does not refute forms and so forth that are illusory-like dependent-arising should be made.
42		Reasoning does not refute all whatsoever objects.
42		You [Gorampa] contradict many sūtras and treatises such as [Candrakīrti's] <i>Clear Words</i> which says:

		<p>We are not propounding that "Action, doer, effect, and so forth do not exist."</p> <p>Why?</p> <p>We posit inherent existence does not exist.</p>
43	7 th Wrong idea	There is something eliminated by "only" in the statement that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly.
44		Even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.
45		Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly.
46		Whatever is an apprehension of permanence is not necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent.
47		An innate apprehension of permanence does not apprehend in that way [that is to say, in accordance with the Forders' superimposition that the self is permanent].
48		In the continuums of those who are not involved in tenet systems such as animals and so forth, there is no apprehension that the self is permanent in the sense of not being produced from causes and conditions.
49		[In the continuums of those who are not involved in tenet systems such as animals and so forth,] there is apprehension that the self is permanent in the sense of not disintegrating until death.
50		Since the Vaibhāṣikas and the Sautrāntikas and so forth have not entered the Madhyamaka [view], they cannot harm the conceived object of the apprehension of true existence.
51		Your thesis [that Tsongkhapa's statement—"Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly"—is not logically feasible] is not logically feasible.
52	8 th Wrong Idea	There are two objects of negation by correct reasoning: Existent and nonexistent.
53		Object of negation by a correct reasoning and object of negation that is the opposite of the probandum of a correct sign are not equivalent.

54		The apprehension of true existence is an object of negation by a correct reasoning.
55		The apprehension of true existence is not an object of negation by a correct sign proving the absence of true existence.
56		The apprehension of true existence is not a probandum of a correct sign.
57		The apprehension of true existence is an object of negation by a correct reasoning proving something as not truly existent.
58		Reasoning (<i>rigs pa</i>) and logicity (<i>'thad pa</i>) are equivalent.
59		Both an apprehension of true existence as well as its conceived object—that is, true establishment—must be posited as objects of negation by a correct reasoning, which is also called a correct logicity.
60		Since the apprehension of true existence is not logically feasible in accordance with its apprehension, the apprehension of true existence comes to be an object of negation by a correct logicity.
61		The apprehension of true existence is existent.
62		You cannot negate by means of a correct sign something that exists.
63		The predicate of the probandum in a proof of something is not to be confused with the probandum in the proof of that something since a probandum has both a subject and a predicate.
64	9 th Wrong idea	The object of negation that is the opposite of a probandum of a correct sign necessarily does not exist.
65		Nonexistence of sprout is not the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists.
66		That a sprout exists is the probandum in the proof of that a sprout exists.
67		That that a sprout exists is the probandum in the proof of that does not entail that nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists.
68		That a sprout is nonexistent is posited as the opposite of the probandum in the proof [that a sprout exists].
69		Existence of self is not the object of negation of the probandum in the proof that the aggregates are selfless by the sign, dependent-arising.
70		Your mode of assertion with regard to a sprout—that is, that the nonexistence of sprout is the object of negation that is the

		opposite of the probandum of a correct sign proving that a sprout exists—is not logically feasible.
71		It is not reasonable to refute even the substratum.

Jamyang Shaypa's 9 points of teaching in Dispelling Objections		
1	1st Debate	The apprehension of something as truly existent by an apprehension of true existence is not logically feasible.
2		The apprehension of something as truly existent by a consciousness apprehending true existence is an object of negation by a correct reasoning; however, it is not that the apprehension of something as truly existent by a consciousness apprehending true existence does not exist.
3		The apprehending of something as truly existent by a consciousness apprehending true existence is not logically feasible, but the apprehension of something as truly existent by a consciousness apprehending true existence does exist.
4		The Outsiders' reasonings proving the existence of a self of persons and their modes of explanation each exist; however, they are not logically feasible.
5		The Outsiders' reasonings proving the existence of a self of persons and their modes of explanations are not logically feasible.
6	2nd debate	The apprehension of true existence is not an object of negation of a sign analyzing the ultimate.
7		The apprehension of true existence is an object of negation of an inference that is a rational consciousness analyzing the ultimate.
8		There is utterly no entailment that whatever is an object of negation of an inference that is a rational consciousness analyzing the ultimate is necessarily an object of negation of a sign analyzing the ultimate.
9		The wisdom realizing the absence of true existence is not a probandum of a correct sign proving the absence of true existence.

Jamyang Shaypa's 14 points in Our Own System		
1		In order to ascertain emptiness it is necessary initially to identify the object of negation because if [the object of

		negation] is not identified, the emptiness that negates [the object of negation] is not identified.
2		In general, there are two [types] of objects of negation: objects of negation by the path and objects of negation by reasoning.
3		Among them, within the objects of negation by the path, there must be an existent because if there is not [an existent object of negation by the path], all sentient beings would be self-released, and the hardship of practicing the path would be meaningless.
4		With respect to objects of negation by correct reasoning, two types are taken as objects of negation—wrong apprehensions and the objects apprehended by them
5		It is like, for example, the fact that with regard to objects of negation by the reasoning of dependence, since both (1) the apprehension of a thing as not depending on causes and conditions and (2) its object [that is, a thing's not depending on causes and conditions] are not logically feasible and not reasonable, they are taken as objects of negation.
6		Although there are four [types] of correct reasoning—the reasoning of dependence, of logicity, of the performance of function, and of nature—when summarized, they are included within two [types,] because [these four] are included into the reasoning of analyzing the ultimate and the reasoning of analyzing conventions.
7		Logically feasible (<i>'thad pa</i>), suitable (<i>rung ba</i>), and reasonable (<i>rigs pa</i>) are equivalent because (Vasubhandu's) <i>Principles of Explanation</i> (<i>rnam bshad pa'i rigs pa</i> , <i>vyākhyayukti</i>) says such.
8		The [<i>rigs pa</i> of] <i>'thad rigs</i> (<i>'thad pa dang rigs pa</i> logicity and reasoning) and the <i>rig pa</i> of <i>blo rig</i> (awareness and knowledge) are not equivalent.
9		In Tibetan the presence and absence of the suffix <i>sa</i> in <i>rigs pa</i> and <i>rig pa</i> differ, and in Sanskrit the terms also differ since <i>yoṣir</i> ²⁹⁰ is used for [the <i>rigs pa</i> of] <i>'thad rigs</i> (logicity and reasoning) and <i>vidya</i> is used for [the <i>rig pa</i> of] <i>blo rig</i> (awareness and knowledge), and also that the meanings differ

²⁹⁰ The two editions of *dbu ma'i mtha' dpyod* read *yoṣir*. See 'jam dbyangs bzhad pa, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal gyi dkar chag* in the *Collected Works of 'Jam-dbyangs-bzhad-pa'i-rdo-rje: Reproduced from prints from Bkra-shis-'khyil Blocks*, vol. 9 (South India, India: s.n., 1995). 186a.3; 'jam dbyangs bzhad pa, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod* (Beijing, China: pe cin nyug hran shin 'gyig par khang, 2004). 190.3. I was not able to find the corresponding Sanskrit term of *yoṣir*. It could be *yukti*.

		is to be known from the earlier [discussion].
10		Therefore, the opposite of logicality is taken as the object of negation by reasoning.
11		When comparing the high speech (<i>gsung rab</i> , <i>pravācana</i>) of Tsongkhapa and his spiritual sons [Khédruptse and Gyeltshapje], it turns out that the four non-reasonables [non-reasonable with regard to dependence, non-reasonable with regard to logicality, non-reasonable with regard to the performance of function, and non-reasonable with regard to nature] which are the opposites of the four reasonings [the reasoning of dependence, of logicality, of the performance of function, and of nature] are taken as objects of negation.
12		Correct reasoning (<i>rigs pa yang dag</i>) and correct sign (<i>rtags yang dag</i>) are not equivalent.
13		Because the objects of negation by [a correct reasoning and a correct sign] are not equivalent, correct reasoning (<i>rigs pa yang dag</i>) and correct sign (<i>rtags yang dag</i>) are not equivalent, the objects of negation by [a correct reasoning and a correct sign] are also not equivalent, and it is proper
14		It is proper that, in accordance with statements by the lords of scholars [Gungru] Chökyi Jungné and Taklung Drakpa [Lodrö Gyatsho] that the objects of negation by correct signs do not exist because there are the manifold scriptures and reasonings, those [cited] earlier and so forth.

As can be seen from the table, students learn from the two sections of Refuting Other Systems and Dispelling Objections many more of Jamyang Shaypa's positions than are in Jamyang Shaypa's presentation of his own system.

CONCLUSION

This thesis focuses on two overarching questions: what is a Decisive Analysis as a genre of monastic texts books and how does it work? In the introduction, in order to answer the first question on the nature of a Decisive Analysis, I explore and categorize the four-tier division of monastic textbooks by comparing different opinions on monastic textbooks. For example, while Lharampa Geshe Tenzin Namkha of Jangtse Monastery of Ganden Monastery claims that Decisive Analysis texts uniquely constitute monastic textbooks as a category, Geshe from Gomang Monastic College include other genres such as General Meaning, Collected Topics, and so on within this rubric. I point out that the different categorization of monastic textbooks between these two monastic colleges is based on whether the main author composed different genres of monastic textbooks or not.

In Chapter 1 of Part I, I examine the history of the monastic textbook. Looking into the history of Drepung Monastery and Gomang Monastic College in particular from 15th century C.E. to 18th century C.E., I explain the formation of monastic textbooks in three stages. The first monastic textbooks of Gomang Monastic College were relatively late productions compared to other monastic colleges in the Geluk sect. In addition, the process of the establishment of these “old” monastic textbooks was interesting in the sense that oral teachings of Gungru Chöjung were dictated and adopted as textbooks in midst of political and inter-sectarian war. Subsequently, these Old Monastic Textbooks were replaced by the works of Jamyang Shaypa. However, it is not that Jamyang Shaypa completely erased Gungru Chöjung’s philosophical system in the Old Textbooks. Rather,

he critically overhauled Gungru Chöjung's system by composing and installing his own monastic textbooks in a critical dialog with the older system. I conclude by arguing that the monastic textbooks themselves symbolically contributed to the identity of the monastic college.

Through Chapter 2 to Chapter 4, I look into the intellectual history of the genre of Decisive Analysis based on the section on the object of negation in Madhyamaka philosophy in Jamyang Shaypa's Decisive Analysis of the Middle. In Chapter 2, I prove how Tsongkhapa's (un)intentional misinterpretation of the Indian source text, *Illumination of the Middle* by Kamalāśīla, forces a specific passage of Kamalāśīla's *Illumination of the Middle* to neatly fit into his definition of the object of negation in Svātantrika-Mādhyamikas. In Chapters 3 and 4, I demonstrate that the content of a series of debates in Refuting Other Systems and Dispelling Objections holds refutations of different explanations. I conclude that *Decisive Analysis* along with other monastic textbooks is not merely designed for the sake of monk-students' debate skill, but also is a pedagogical instrument for the sake of transmitting the vibrant intellectual history of Gomang Monastic College as well as the Geluk sect. In Chapter 5, I unfold the condensed meaning of the three spheres of self-contradiction (*'khor gsum*) and demonstrate the relevance of this special debate concept.

Part II answers how *Decisive Analysis* works as a pedagogical tool. Unlike other genres of monastic textbooks, the genre of decisive analysis mostly consists of debates except for the part on Establishing Our Own System. The question arises—if expository

explanation of Jamyang Shaypa's philosophical points are relatively sparse, how can *Decisive Analysis* function as a main monastic textbook presenting a distinctive position for a group? In Part II, I chart Jamyang Shaypa's own positions extracted from a series of debates documented in the Refuting Other Systems and Dispelling Objections sections. If Jamyang Shaypa positively puts forward his own position, then that is simply repeated in the right column; if he presents an opponent's position the negative of which is his own position, then the inverse of the opponent's position is stated in the right column. Through graphing Jamyang Shaypa's philosophical points in debate format, I argue that debate is an important pedagogical tool fulfilling two goals: sharpening one's reasoning through directly learning debate strategies and enriching Jamyang Shaypa's philosophical system by indirectly teaching the opposite of Jamyang Shaypa's criticism.

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This thesis is an initial step towards the study of the intellectual and social history of monastic textbooks in Gomang Monastic College. I could not find enough evidence of the direct and indirect influence of Jamyang Chöjé in the development of monastic textbooks in monastic colleges in Drepung Monastery since Jamyang Chöjé's texts are unavailable at present. In addition, the history of monastic textbooks in Gomang Monastic College is based on the *History of Gomang Monastic College* by the late Lharampa Geshe and 71st Abbot of Gomang Monastic College, Tenpa Tenzin. Although this text contains thorough research by exploring various historical resources, as I proved in Chapter 1, some parts are unclear; however, I used his text as the main source for the

reconstruction of the history of monastic textbooks in Gomang Monastic College since it is the best source we have available. In the near future, however, I plan to expand the scope of my historical research and reexamine the early history of Drepung Monastery and Gomang Monastic College in that context.

Finally, in addition to my present scope limited to the section on the object of negation in Svātantrika-Mādhyamika, I would like to expand to consider how Jamyang Shaypa posits the object of negation in Prāsaṅgika-Mādhyamika. In addition, I will apply the method of tabular presentation to other sections and chapters of Jamyang Shaypa's *Decisive Analysis of the Middle*.

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APPENDIXES

1. Monastic curriculum of Gomang Monastic College in Mundgod,
Karnataka, India
2. 21 commentaries of Maitreya's *Ornament of Clear Realizations*

Appendix 1: Monastic curriculum of Gomang Monastic College in Mundgod, Karnataka, India

List of Textbooks for Individual Classes in Gomang Monastic College of Drepung Monastery

༄༅། །འབྲས་སྤངས་སྒོ་མང་གྲ་ཚང་གི་ཚུལ་རྣམས་འཛིན་གྲ་སོ་སོའི་སྒོ་བ་གཉེར་གྱི་གཞུང་ཚན་ཁག་གཤམ་གསལ།

Compiled by Ngari Geshe Lharampa Tsewang Thinley, Geshe Lharampa Lobsang Gyaltsan, and Jongbok Yi²⁹¹

²⁹¹ Responding my request for the monastic curriculum of Gomang Monastic College, Revered 79th Abbot of Gomang Monastic College Venerable Geshe Lharampa Yonten Dhamchoe asked Ven. Geshe Lharampa Tsewang Thinley to compile the first manuscript of the list of monastic textbooks. Venerable Geshe Lharampa Lobsang Gyaltsan and I conducted proofreading and expanded it to the detailed list of textbooks that I am presenting here.

I also thank to Dr. Fumihito Nishizawa sent me his dissertation that contains the list of textbooks of monastic colleges in Trashi lHun po Monastery (*bkra shis lhun po*), Sera Monastery, and invaluable information about monastic textbooks in Gomang Monastic College. I have also accumulated various resources on curricula of monastic colleges in the Geluk sect; however, since these are beyond the scope of the appendix of this dissertation, I refrain from listing them here.

1. བསྐྱུས་རྒྱུ་འཛིན་གྱི་སྟོང་ཆ།

	མཛད་པ་པོ།	སྟོང་ཆ་ནི་ཕྱག་དཔེའི་མཛན།	ཡོངས་གྲགས་མཛན།
གྲྭ་ཚང་གི་ཡིག་ཆ་ལག་	འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེ།	བསྐྱུས་སྟེར་གྱི་སྟོང་པོ་ཀུན་བསྐྱུས་རིག་པའི་མཛོད།	བསྐྱུས་གྲྭ་ཙ་ཆོག།
	གྲུང་ཐང་དཀོན་མཆོག་བསྐྱུས་པའི་སྟོན་མ།	རིགས་ལམ་འཕུལ་གྱི་ལྷ་མོག་ཞེས་བྱ་བ།	རིགས་ལམ་འཕུལ་ལྷ།
	ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེ། ²⁹²	བསྐྱུས་གྲྭ་རྣམ་བཞག་ལེགས་པར་བཤད་པ། (སྟོང་ཆ།)	ཀུན་མཁྱེན་བསྐྱུས་གྲྭ།
	ཐུགས་སྐྱུ་ལྷ་མོག་དབང་བཟླ་ཤིས། ²⁹³	ཆད་མའི་དགོངས་འགེལ་གྱི་བསྐྱུས་བཅས་ཆེན་པོ་རྣམ་འགྲེལ་གྱི་དོན་གཅིག་ཏུ་དྲིལ་བ་སྟོར་བ་འབྱེད་ཐ་གསུམ་དུ་སྟོན་པ་ལེགས་བཤད་ཆེན་པོ་མཁས་པའི་མགུལ་རྒྱུ་སྐལ་བཟང་རེ་བ་ཀུན་སྟོང་། (སྟོང་ཆ།)	བསེ་བསྐྱུས་གྲྭ།
	འབའ་ལང་དཀོན་མཆོག་ཆོས་འཕེལ།	རིགས་ལམ་ཐོར་བྱའི་རྣམ་བཞག་སྟོན་གསལ་ངང་མོ་འགྲེལ་པའི་ལེགས་བཤད་བསྐྱུས་མཆོ་ཆེན་ཞེས་བྱ་བ། (སྟོང་ཆ།) (འདི་ཟུར་ཉ་ཙམ་ལས་ཡིག་ཆ་མེན།)	འབའ་ལང་བསྐྱུས་གྲྭ།
སྟོང་ཆ་ལྟེན་པ།	འཇམ་དབྱངས་ཕྱོགས་ལྷ་འོད་ཟེར། ²⁹⁴	ཆད་མ་རྣམ་འགྲེལ་གྱི་བསྐྱུས་གཞུང་ཤེས་བྱའི་སྟོང་འབྱེད་ཆོལ་ངན་སྐང་པོ་འཛམས་པ་གདོང་ལྡེའི་གད་རྒྱུངས་རྒྱ་རིག་ལྷ་མོག་ (སྟོང་ཆ།)	ར་སྟོང་བསྐྱུས་གྲྭ།

²⁹² 'jam dbyangs bzhad pa'i rdo rje, 1648-1721/22, P432.

²⁹³ ngag dbang bkra shis, 1678-1738, P410.

²⁹⁴ phyogs lha 'od zer, or mchog lha 'od zer, 1429-1500, P4752.

2. བསྟན་ཆེན་འཛིན་གྱི་གོང་གསལ་གཞུང་ཚན་ཁག་གི་སྤྲད་ཆ།

	མཛད་པ་པོ།	སྟོབ་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
ཁྱ་ཚང་གི་ཡིག་ཆ་ཁག་	འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེ།	བསྟན་སྟུར་གྱི་སྟོང་པོ་ཀུན་བསྟན་རིག་པའི་མཛོད།	བསྟན་གྱི་ཙྰ་ཚོགས།
	གྲུང་ཐང་དགོན་མཚོགས་བསྟན་པའི་སྟོན་མ།	རིགས་ལམ་འཕུལ་གྱི་ཕྱེ་མིག་ཞེས་བྱ་བ།	རིགས་ལམ་འཕུལ་ལྟེ།
	ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེ། ²⁹⁵	བསྟན་གྱི་རྣམ་བཞག་ལེགས་པར་བཤད་བ། (སྤྲད་ཆ།)	ཀུན་མཁྱེན་བསྟན་གྱི་
	ཐུགས་སྒྲུབ་དག་དབང་བཟླ་ཤིས། ²⁹⁶	ཚད་མའི་དགོངས་འགྲེལ་གྱི་བསྟན་བཅོས་ཆེན་པོ་རྣམ་འགྲེལ་གྱི་དོན་གཅིག་ཏུ་དེལ་བ་སྟོར་བ་འབྲིང་ཐ་གསུམ་དུ་སྟོན་པ་ལེགས་བཤད་ཆེན་པོ་མཁས་པའི་མགུལ་རྒྱན་སྒྲུབ་བཟུང་རེ་བ་ཀུན་སྟོང་། (སྤྲད་ཆ།)	བསེ་བསྟན་གྱི་
	འབའ་ལང་དགོན་མཚོགས་ཆོས་འཕེལ་	རིགས་ལམ་ཐོར་བྱའི་རྣམ་བཞག་སྟོན་གསལ་ངང་མོ་འགྲུག་པའི་ལེགས་བཤད་བསྟེན་མཚོ་ཆེན་ཞེས་བྱ་བ། (སྤྲད་ཆ།) (འདི་བྱུང་ལྟ་ཅམ་ལས་ཡིག་ཆ་མེན་)	འབའ་ལང་བསྟན་གྱི་
སྟོན་གཞུང་།	འཇམ་དབྱངས་ཕྱོགས་ལྷ་འོད་ཟེར། ²⁹⁷	ཚད་མ་རྣམ་འགྲེལ་གྱི་བསྟན་གཞུང་ཤེས་བྱའི་སྟོན་འབྲེད་ཆོལ་ངན་སྤང་པོ་འཛོམས་པ་གདོང་ལུང་གད་རྒྱུངས་རྒྱ་རིག་ཕྱེ་མིག་ (སྤྲད་ཆ།)	ར་སྟོན་བསྟན་གྱི་

²⁹⁵ 'jam dbyangs bzhad pa'i rdo rje, 1648-1721/22, P432.

²⁹⁶ ngag dbang bkra shis, 1678-1738, P410.

²⁹⁷ phyogs lha 'od zer, or mchog lha 'od zer, 1429-1500, P4752.

3. ཏྲགས་རིགས་འཛིན་གྱི་

	མཛད་པ་པོ།	སྒྲིབ་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
ཆུ་གཞུང་།	སྒྲིབ་དཔོན་ཆོས་གྲགས་ ²⁹⁸	ཚད་མ་རྣམ་འགྲེལ་གྱི་ཆོག་ལེན་བྱས་པ། ²⁹⁹	རྣམ་འགྲེལ་ཙུ་བ།
དགོ་ཕྱགས་སྒྲིབ་ཞུ་ལག་	རྒྱལ་ཚབ་དར་མ་རིན་ཆེན་ ³⁰⁰	ཚད་མ་རྣམ་འགྲེལ་གྱི་ཆོག་ལེན་བྱས་པའི་རྣམ་བཤད་ཐར་ལམ་ཕྱིན་ཅི་མ་ལོག་པར་གསལ་བར་བྱེད་པ།	རྣམ་འགྲེལ་ཐར་ལམ་གསལ་བྱེད།
	མཁས་གྲུབ་དགོ་ལེགས་དཔལ་འབྱུང་པོ་ ³⁰¹	ཚད་མ་རྣམ་འགྲེལ་གྱི་རྒྱ་ཆེར་བཤད་པ་རིགས་པའི་རྒྱ་མཚོ།	རྣམ་འགྲེལ་རྟེན་ཆེན།
	རྒྱལ་བ་དགོ་འདུན་གྲུབ། ³⁰²	ཚད་མའི་བསྟན་བཅོས་ཆེན་པོ་རིགས་པའི་རྒྱན།	ཚད་མ་རིགས་རྒྱན།
	མཁས་གྲུབ་དགོ་ལེགས་དཔལ་འབྱུང་པོ།	ཚད་མ་ཐེ་བདུན་གྱི་རྒྱན་ཡིད་ཀྱི་ཐུན་སེལ།	ཚད་མ་ཐེ་བདུན།
	རྒྱལ་བ་དགོ་འདུན་གྲུབ།	ཚད་མ་རྣམ་འགྲེལ་ལེགས་པར་བཤད་པ་ཞེས་བྱ་བ་ཐམས་ཅད་མཁྱེན་པ་དགོ་འདུན་གྲུབ་ཀྱིས་མཛད་པ་ལས་རང་དོན་རྗེས་སུ་དཔག་པའི་ལེན་འཛིན་རྣམ་བཤད། ཚད་མ་རྣམ་འགྲེལ་ལེགས་པར་བཤད་པ་ཞེས་བྱ་བ་ཐམས་ཅད་མཁྱེན་པ་དགོ་འདུན་གྲུབ་ཀྱིས་མཛད་པ་ལས་གཞན་དོན་རྗེས་སུ་དཔག་པོ་ལེན་འཛིན་རྣམ་བཤད།	རྣམ་འགྲེལ་རྟེན་ཆུང་།
སྤྱི་ཚང་གི་ཡིག་ཆ་ལག་	ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པའི་རྟོ་རྗེ།	ཏྲགས་རིགས་ཀྱི་རྣམ་བཞག་ཏུང་གསལ་ལེགས་བཤད་གསེར་གྱི་ཐོང་མཛོ།	ཏྲགས་རིགས་ཡིག་ཆ།

²⁹⁸ Dharmakīrti, P6120.

²⁹⁹ Title in Sanskrit: *pramāṇavārttikakārikā*.

³⁰⁰ *rgyal tshab dar ma rin chen*, 1364-1432, P65.

³⁰¹ *mkhas grub dge legs dpal bzang*, 1385-1438, P55.

³⁰² *tA la'i bla ma sku 'phreng dang po dge 'dun grub pa*, 1391-1474, P80.

	<p>ཀུན་མཁུན་འཇམ་དབྱངས་ བཞད་པའི་རྡོ་རྗེ།</p>	<p>ཁོད་མ་རྣམ་འགྲེལ་གྱི་མཐའ་དཔྱོད་ཐར་ལམ་རབ་གསལ་ ཁོད་མའི་འོད་བརྒྱ་འབར་བ་ལས་ལཱ་དང་པོའི་མཐའ་ དཔྱོད་སྟོ་གསལ་མགུལ་རྒྱན་སྐལ་བཟང་འཕྲུག་ངོགས།</p>	<p>རྣམ་འགྲེལ་ཡིག་ཆ།</p>
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4. རྫོང་རིག་འཛིན་གྱི་

	མཛད་པ་པོ།	རྫོང་ཚན་ལྷན་དཔེ་འཛུགས།	ཡོངས་གྲགས་མཚན།
རྒྱ་གཞི	རྫོང་དཔོན་ཚོས་གྲགས་	ཚད་མ་རྣམ་པར་ངས་པ།	ཚད་མ་རྣམ་ངས་
དགོས་པའི་ལྷན་པོ།	མཁས་གྲུབ་དགོ་ལེགས་ དཔལ་བཟང་པོ།	ཚད་མ་ཐེ་བདུན་གྱི་རྒྱུ་ཡིད་ཀྱི་ལུས་སེལ།	ཚད་མ་ཐེ་བདུན།
	རྒྱལ་བ་དགོ་འདུན་གྲུབ།	ཚད་མ་རྣམ་འགྲེལ་ལེགས་པར་བཤད་པ་ཞེས་བྱ་བ་ཐམས་ ཅད་མཁུན་པ་དགོ་འདུན་གྲུབ་ཀྱིས་མཛད་པ་ལས་ཚད་མ་ གྲུབ་པའི་ལེའུའི་རྣམ་བཤད། ཚད་མ་རྣམ་འགྲེལ་ལེགས་པར་བཤད་པ་ཞེས་བྱ་བ་ཐམས་ ཅད་མཁུན་པ་དགོ་འདུན་གྲུབ་ཀྱིས་མཛད་པ་ལས་མཛོན་ སུམ་ལེའུའི་རྣམ་བཤད།	རྣམ་འགྲེལ་ཤིག་ཚུང་།
ལྷན་པོ་ལྷན་པོ་ལྷན་པོ་	ཀུན་མཁུན་འཇམ་དབྱངས་ བཞད་པའི་རྩོམ་	རྫོང་རིག་གི་རྣམ་གཞག་ཉུང་གསལ་ལེགས་བཤད་མཁས་པའི་ མགྲུལ་རྒྱུ།	རྫོང་རིག་ཡིག་ཆ།
	ཀུན་མཁུན་འཇམ་དབྱངས་ བཞད་པའི་རྩོམ་	ཚད་མ་རྣམ་འགྲེལ་གྱི་མཐའ་དཔྱད་ཐར་ལམ་རབ་གསལ་ ཚད་མའི་འོད་བརྒྱུ་འབར་བ་ལས་ལེའུ་གཉིས་པ་དང་། གསུམ་པའི་མཐའ་དཔྱད་རྫོང་གསལ་མགྲུལ་རྒྱུ་ སྐལ་བཟང་ འཇུག་དྲགས།	རྣམ་འགྲེལ་ཡིག་ཆ།
	དཀོན་མཆོག་འཇམ་དབྱངས་མཛད་ དབང་པོ། ³⁰⁴	གྲུབ་མཐའ་རྣམ་བཞག་རིན་པོ་ཆའི་ཕྱིང་བ།	གྲུབ་མཐའ་རིན་ཆེན་ འཕྱིང་བ།
	ཀུན་མཁུན་འཇམ་དབྱངས་ བཞད་པའི་རྩོམ་	གྲུབ་མཐའི་རྣམ་པར་བཞག་པ་འཁྲུལ་སྤོང་གཏོང་ལའི་སྐྱ་ དབྱངས་ཀུན་མཁུན་ལམ་བཟང་གསལ་བའི་རིན་ཆེན་སྐྱོན་ མ།	གྲུབ་མཐའ་ཙ་བ།
	ཀུན་མཁུན་འཇམ་དབྱངས་ བཞད་པའི་རྩོམ་	གྲུབ་མཐའི་རྣམ་བཤད་རང་གཞན་གྲུབ་མཐའ་ཀུན་དང་ ཟབ་དོན་མཚན་ཏུ་གསལ་བ་ཀུན་བཟང་ཞིང་གི་ཉི་མ་ལུང་ རིགས་རྒྱ་མཚོ་སྐྱེ་དགའི་རེ་བ་ཀུན་སྒོང་།	གྲུབ་མཐའ་ཆེན་མོ།

³⁰³ Title in Sanskrit: *pramāṇaviniścaya*.

³⁰⁴ 'jam dbyangs bzhad pa sku 'phreng gnyis pa dkon mchog 'jigs med dbang po, 1728-1791, P169.

5. རོན་བདུན་ཅུ་འཛིན་གྱི།

	མཛད་པ་པོ།	སློབ་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
རྒྱ་གཞུང་ལག	གོང་གི་གྲུབ་མཐའ་ལག་གི་སེམས་ཅན་པ་དང་ཐལ་འགྱུར་པའི་སྟོན།		
	རྩི་ལྷན་བྱམས་པ་མགོན་པོ།	མངོན་རྟོགས་རྒྱན་སྐབས་བརྒྱད་ཀ།	མངོན་རྟོགས་རྒྱན།
	སློབ་དཔོན་སང་གི་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ་གྱི་མཚན་བརྗོད།	འགྲེལ་པ་དོན་གསལ།
དགེ་ཕྱགས་སྡི་གཞུང་ལག	རྩི་ལྷན་ཁ་པ་སློབ་བཟང་གྲགས་པ།	ཤེས་རབ་ཀྱི་པ་ལོ་ཏུ་ཕྱིན་པའི་མན་ངག་གི་བསྟན་བཅས་མངོན་པར་རྟོགས་པའི་རྒྱན་འགྲེལ་པ་དང་བཅས་པའི་རྒྱ་ཆེར་བཤད་པ་ལེགས་བཤད་གསེར་གྱི་ཕྱེང་བ། (ཤིང་རྟ་སྟོལ་འབྱེད་ཀྱི་སྟོན།)	ལེགས་བཤད་གསེར་ཕྱེང་།
སླ་ཚང་གི་ཡིག་ཆ་ལག	དཀོན་མཆོག་འཛིགས་མེད་དབང་པོ་ ³⁰⁵	ས་ལམ་གྱི་རྣམ་བཞག་ཐེག་གསུམ་མཛས་རྒྱན།	ས་ལམ་ཡིག་ཆ།
	འཇམ་དབྱངས་བཞད་པའི་རྩི་རྩི་	དོན་དོན་བཅུའི་རྣམ་བཞག་ལེགས་པར་བཤད་པ་མི་པམ་སླ་མའི་ཞལ་ལྷང་།	དོན་བདུན་ཅུ་ཡིག་ཆ།

³⁰⁵ 'jam dbyangs bzhad pa sku 'phreng gnyis pa dkon mchog 'jigs med dbang po, 1728-1791, P169.

6. གཞུང་འོག་འཛིན་གྱི་

པར་ཕྱིན་དང་ལམ་རིམ་ལག་གི་སྐྱེས་བུ་གསུམ་གྱི་རྣམ་གཞག་དང་། བྱམས་གཞུང་ནས་ཤེར་ཕྱིན་པར་ཕྱིན།

	མཛད་པ་པོ།	སློབ་ཚན་ཕྱག་དཔེའི་མཛན།	ཡོངས་གྲགས་མཛན།
རྒྱ་གཞུང་ལག་	རྩི་ཕྱིན་བྱམས་པ་མགོན་པོ།	མངོན་རྟོགས་རྒྱན། (མཛད་བཅོད་དང་དགོངས་འབྲེལ་དག།)	མངོན་རྟོགས་རྒྱན།
	སློབ་དཔོན་སངས་པོ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ། (མཛད་བཅོད་དང་དགོངས་འབྲེལ་དག།)	འགྲེལ་པ་དོན་གསལ།
	འཕགས་པ་རྣམ་གྲོལ་གྱི་ ³⁰⁶	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་སྤྱད་པའི་ཤུ་ལྷ་པོའི་མན་དག་གི་བསྟན་བཅས་མངོན་པར་རྟོགས་པའི་རྒྱན་གྱི་འགྲེལ་པ། (མཛད་བཅོད་དང་དགོངས་འབྲེལ་དག།)	ཉི་ལྷང་།
	སློབ་དཔོན་སེངྒེ་བཟང་པོ། ³⁰⁷	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་བརྒྱད་སྤྱད་པའི་བཤད་པ། མངོན་པར་རྟོགས་པའི་རྒྱན་གྱི་ལྷང་བ་ཞེས་བྱ་བ། (མཛད་བཅོད་དང་དགོངས་འབྲེལ་དག།)	རྒྱན་ལྷང་བ།
དགོ་ཕྱགས་ཐུག་ཞུ་ལག་	རྩི་ཕྱིན་ལ་པ་སློབ་བཟང་གྲགས་པ།	ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་མན་དག་གི་བསྟན་བཅས་མངོན་པར་རྟོགས་པའི་རྒྱན་འགྲེལ་པ་དང་བཅས་པའི་རྒྱ་ཆེར་བཤད་པ་ལེགས་བཤད་གསེར་གྱི་ཕྱེད་བ། (བྱམས་གཞུང་ནས་ཤེར་ཕྱིན་པར་ཕྱིན་པར་དང་། དགོ་འདུན་ཉི་ཤུའི་སྟོར།)	ལེགས་བཤད་གསེར་ཕྱེད་བ།
	རྒྱལ་ཚབ་དར་མ་རིན་ཆེན།	ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་མན་དག་གི་བསྟན་བཅས་མངོན་པར་རྟོགས་པའི་རྒྱན་གྱི་འགྲེལ་པ་དོན་གསལ་པའི་རྣམ་བཤད་སྤྱད་པོ་རྒྱན། (བྱམས་གཞུང་ནས་ཤེར་ཕྱིན་པར་ཕྱིན་པར་དང་། དགོ་འདུན་ཉི་ཤུའི་སྟོར།)	རྣམ་བཤད་ཡང་ན་རྣམ་བཤད་སྤྱད་པོ་རྒྱན།
	མཁས་གྲུབ་དགོ་ལེགས་དཔལ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ་གྱི་རྣམ་བཤད་རྟོགས་དཀའི་སྤྱང་བ། (བྱམས་གཞུང་ནས་ཤེར་ཕྱིན་པར་ཕྱིན་པར་དང་། དགོ་འདུན་ཉི་ཤུའི་སྟོར།)	རྟོགས་དཀའི་སྤྱང་བ།
	རྩི་ཕྱིན་ལ་པ་སློབ་བཟང་གྲགས་པ།	ཕྱིན་ལ་པ་ཆེན་པོས་མཛད་པའི་བྱང་ཆུབ་ལམ་རིམ་ཆེ་བ། (དགག་བྱ་ཁྱབ་ཆེ་རྒྱུ་གི་སྟོར།)	ལམ་རིམ་ཆེན་མོ། ཡང་ན་བྱང་ཆུབ་ལམ་རིམ་ཆེན་མོ།
	རྩི་ཕྱིན་ལ་པ་སློབ་བཟང་གྲགས་པ།	ཞུགས་པ་དང་གཞན་པའི་སྐྱེས་བུ་ཆེན་པོ་རྣམས་ཀྱི་རྣམ་པར་བཞག་པ་སློབ་གསལ་བཤོད་པའི་ཐེམ་སྐྱེས།	སློབ་གསལ་བཤོད་པའི་ཐེམ་སྐྱེས།

³⁰⁶ Āryavimuktasena.
³⁰⁷ Haribhadra.

ཁ་ཚང་གི་ཡིག་ཆ་ལག་ཁྱུང་།	ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེ།	བསྟན་གཙུག་མདོན་པར་རྟོགས་པའི་རྒྱན་གྱི་མཐའ་དཔྱོད་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་དོན་ཀུན་གསལ་བའི་རིན་ཆེན་སྟོན་མེ (བྱམས་གཞུང་ནས་ཤེས་ཕྱིན་པར་ཕྱིན་བར།)	པར་ཕྱིན་ཡིག་ཆ།
	གྲང་ཐང་དགོན་མཆོག་བསྟན་པའི་སྟོན་མེ་	པར་ཕྱིན་སྐབས་དང་པོའི་མཐའ་དཔྱོད་ཀྱི་མཆན་འགྲེལ་ཚོམ་འཕྲོ། (བྱམས་གཞུང་ནས་ཤེས་ཕྱིན་པར་ཕྱིན་བར།)	པར་ཕྱིན་མཆན།
	གྲང་རྩ་ཆོས་ཀྱི་འབྱུང་གནས་	ཀུན་མཁྱེན་ཆོས་འབྱུང་གནས་ཀྱི་གསུང་རྒྱན་དྲི་མ་མེད་པ་བྱང་བའི་དགའ་སྟོན་དགེ་འདུན་ཉི་ཤུའི་རྣམ་གཞག་	དགེ་འདུན་གཉིས་ཤུའི་ཡིག་ཆ།

7. གཞུང་གོང་འཛིན་གྱི་

	མངོན་པ་པོ།	སློབ་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
རྒྱ་གཞུང་ལག	རྩི་ཕྱིན་བྱམས་པ་མགོན་པོ།	མངོན་རྟོགས་རྒྱུ། (སྐབས་དང་པོ་སེམས་བསྐྱེད་ནས་ཡོངས་འཛིན་བར།)	མངོན་རྟོགས་རྒྱུ།
	སློབ་དཔོན་སངས་ལྷོ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ། (སྐབས་དང་པོ་སེམས་བསྐྱེད་ནས་ཡོངས་འཛིན་བར།)	འགྲེལ་པ་དོན་གསལ།
	འཕགས་པ་རྣམ་གྲོལ་གྱི་ ³⁰⁸	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ་སྤྱོད་ཕྱག་ཉི་ཤུ་ལྔ་པའི་མན་ངག་གི་བསྟན་བཅས་མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་འགྲེལ་པ། (སྐབས་དང་པོ་སེམས་བསྐྱེད་ནས་ཡོངས་འཛིན་བར།)	ཉི་ལྔ་དང་།
	སློབ་དཔོན་སེངས་བཟང་པོ། ³⁰⁹	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ་བརྒྱུད་སྤྱོད་པའི་བཤད་པ། མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་སྤྱང་བ་ཞེས་བྱ་བ། (སྐབས་དང་པོ་སེམས་བསྐྱེད་ནས་ཡོངས་འཛིན་བར།)	རྒྱུ་སྤྱང་བ།
དགོ་ཕྱགས་སྤྱི་གཞུང་ལག	རྩི་ཕྱིན་ཁ་པ་སློབ་བཟང་གྲགས་པ།	ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པའི་མན་ངག་གི་བསྟན་བཅས་མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་འགྲེལ་པ་དང་བཅས་པའི་རྒྱ་ཆེར་བཤད་པ་ལེགས་བཤད་གསེར་གྱི་ཕྱིང་བ། (སྐབས་དང་པོ་སེམས་བསྐྱེད་ནས་ཡོངས་འཛིན་བར།)	ལེགས་བཤད་གསེར་ཕྱིང་།
	རྒྱལ་ཚབ་དར་མ་རིན་ཆེན།	ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པའི་མན་ངག་གི་བསྟན་བཅས་མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་འགྲེལ་པ་དོན་གསལ་བའི་རྣམ་བཤད་སྤྱིང་པོ་རྒྱུ། (སྐབས་དང་པོ་སེམས་བསྐྱེད་ནས་ཡོངས་འཛིན་བར།)	རྣམ་བཤད། ཡང་ན་རྣམ་བཤད་སྤྱིང་པོ་རྒྱུ།
	མཁས་གྲུབ་དགེ་ལེགས་དཔལ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ་གྱི་རྣམ་བཤད་རྟོགས་དཀའ་སྤྱང་བ། (སྐབས་དང་པོ་སེམས་བསྐྱེད་ནས་ཡོངས་འཛིན་བར།)	རྟོགས་དཀའ་སྤྱང་བ།
	རྩི་ཕྱིན་ཁ་པ་སློབ་བཟང་གྲགས་པ།	ཡིད་དང་ཀུན་གཞིའི་དཀའ་བའི་གནས་ཀྱི་རྩ་བ།	ཀུན་གཞི་རྩ་བ།
	རྩི་ཕྱིན་ཁ་པ་སློབ་བཟང་གྲགས་པ།	ཡིད་དང་ཀུན་གཞིའི་དཀའ་བའི་གནས་རྒྱ་ཆེར་འགྲེལ་བ།	ཀུན་གཞི་དཀའ་འགྲེལ།

³⁰⁸ Āryavimuktasena.
³⁰⁹ Haribhadra.

སྐྱོད་པོ་ལྟེ་ཆ་ལག་	ཀུན་མཁྱེན་འཇམ་དབྱངས་ བཞད་པའི་དོན་རྒྱུ།	བསྟན་གཙུག་མཛོན་པར་རྟོགས་པའི་རྒྱན་གྱི་མཐའ་ དབྱེད་ཤས་རབ་གྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་དོན་ཀུན་ གསལ་བའི་རིན་ཆེན་སྟོན་མེ། (སྐབས་དང་པོ་མཐའ་བསྟེན་ནས་ཡོངས་འཛིན་བར།)	ཕར་ཕྱིན་ཡིག་ཆ།
	གྲང་ཐང་དགོན་མཆོག་ བསྟན་པའི་སྟོན་མེ་	ཕར་ཕྱིན་སྐབས་དང་པོའི་མཐའ་དབྱེད་གྱི་མཆན་ འགེལ་ཚུལ་འཕྲོ།	ཕར་ཕྱིན་མཆན།
	ཀུན་མཁྱེན་འཇམ་དབྱངས་ བཞད་པའི་དོན་རྒྱུ།	རྟོན་འགེལ་གྱི་རྣམ་བཞག་ལྷང་རིགས་གཏེར་མཛོད།	རྟོན་འགེལ་ལྷང་རིགས་ གཏེར་མཛོད།
	གྲང་ཐང་དགོན་མཆོག་ བསྟན་པའི་སྟོན་མེ་	རྟོན་འགེལ་གྱི་རྣམ་བཞག་ལྷང་རིགས་བང་མཛོད།	རྟོན་འགེལ་ལྷང་རིགས་ བང་མཛོད།
	གྲང་ཐང་དགོན་མཆོག་ བསྟན་པའི་སྟོན་མེ་	ཡིད་དང་ཀུན་གཞིའི་དཀའ་གནས་རྣམ་པར་བཤད་པ་ མཁས་པའི་འཕྲུག་ངོགས།	ཀུན་གཞི་ཡིག་ཆ།

8. སྐབས་དང་པོ་འདྲིན་གྲུལ་ཕྱིན་རིགས་ནས་སྐབས་དང་པོའི་འཇུག་བར། :

	མངོན་པ་པོ།	སྒྲིབ་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
རྒྱ་གཞུང་ལག	རྩི་ཕྱིན་བྱམས་པ་མགོན་པོ།	མངོན་རྟོགས་རྒྱན། (སྐབས་དང་པོ། རིགས་ནས་ངེས་འབྱུང་རྒྱུ་པའི་བར།)	མངོན་རྟོགས་རྒྱན།
	སྒྲོབ་དཔོན་མེད་གེ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ།(སྐབས་དང་པོ། རིགས་ནས་ངེས་འབྱུང་རྒྱུ་པའི་བར།)	འགྲེལ་པ་དོན་གསལ།
	འཕགས་པ་རྣམ་གྲོལ་གྱི། ³¹⁰	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་སྒྲོང་ཕྱག་ཉི་ཤུ་ལྔ་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱན་གྱི་འགྲེལ་པ། (སྐབས་དང་པོ། རིགས་ནས་ངེས་འབྱུང་རྒྱུ་པའི་བར།)	ཉི་ལྔ།
	སྒྲོབ་དཔོན་མེད་བཟང་པོ། ³¹¹	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་བརྒྱད་སྒྲོང་པའི་བཤད་པ། མངོན་པར་རྟོགས་པའི་རྒྱན་གྱི་སྒྲུང་པ་ཞེས་བྱ་བ། (སྐབས་དང་པོ། རིགས་ནས་ངེས་འབྱུང་རྒྱུ་པའི་བར།)	རྒྱན་སྒྲུང་བ།
	རྩི་ཕྱིན་བྱམས་པ་མགོན་པོ།	ཐག་པ་ཆེན་པོ་རྒྱུད་ལྔ་མའི་བསྟན་བཅོས། ³¹² (རིགས་ཀྱི་སྒྲིབ་པ།)	རྒྱུད་ལྔ་མ།
	ཞེ་བ་ལྷ་	བྱང་ཆུབ་སེམས་དཔེའི་སྒྲོང་པ་ལ་འཇུག་པ། ³¹³ (སེམས་བསྐྱེད་ཀྱི་སྒྲིབ་པ།)	སྒྲོང་འཇུག
དགོ་ཕྱགས་རྒྱ་གཞུང་ལག	རྩི་ཕྱིན་ཁ་པ་ སྒྲོ་བཟང་གྲགས་པ།	ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱན་འགྲེལ་པ་དང་བཅས་པའི་རྒྱ་ཆེར་བཤད་པ་ལེགས་བཤད་གསེར་གྱི་ཤེང་བ། (སྐབས་དང་པོ། རིགས་ནས་ངེས་འབྱུང་རྒྱུ་པའི་བར།)	ལེགས་བཤད་གསེར་ཤེང་བ།
	རྒྱལ་ཆེན་ དར་མ་རིན་ཆེན།	ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱན་གྱི་འགྲེལ་པ་དོན་གསལ་པའི་རྣམ་བཤད་སྒྲིང་པོ་རྒྱན། (སྐབས་དང་པོ། རིགས་ནས་ངེས་འབྱུང་རྒྱུ་པའི་བར།)	རྣམ་བཤད་ཡང་ན་རྣམ་བཤད་སྒྲིང་པོ་རྒྱན།
	མཁས་གྲུབ་དགོ་ལེགས་ དཔལ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ་གྱི་རྣམ་བཤད་རྟོགས་དཀའི་སྒྲུང་བ། (སྐབས་དང་པོ། རིགས་ནས་ངེས་འབྱུང་རྒྱུ་པའི་བར།)	རྟོགས་དཀའི་སྒྲུང་བ།

³¹⁰ Āryavimuktasena.

³¹¹ Haribhadra.

³¹² Title in Sanskrit: *mahāyānottaratantraśāstra*; *uttaratantra*.

³¹³ Title in Sanskrit: *bodhi[sattva]caryāvatāra*.

		པའི་བར།)	
	རྩེ་ཚོང་ཁ་པ་ སྒོ་བཟང་གྲགས་པ།	བྱང་ཆུབ་སེམས་དཔའི་ཚུལ་ཁྲིམས་ཀྱི་ནུམ་བཤད་ བྱང་ཆུབ་གཞུག་ལམ།	བྱང་ཆུབ་གཞུག་ལམ།
	རྩེ་ཚོང་ཁ་པ་ སྒོ་བཟང་གྲགས་པ།	དྲང་བ་དང་ངེས་པའི་དོན་ནུམ་བར་བྱེ་བའི་བསྟན་ བཅོས་ལེགས་བཤད་སྟེང་པོ། (སེམས་ཙམ་པའི་སྟོར།)	ལེགས་བཤད་སྟེང་པོ།
	རྒྱལ་བ་དགེ་འདུན་རྒྱ་མཚོ།	རྩེ་བཅུན་ཐམས་ཅད་མཁྱེན་པའི་གསུང་འབུམ་ལས་ དྲང་ངེས་ནུམ་འབྱེད་ཀྱི་དཀའ་འགྲེལ་དོངས་པའི་ དོན་རབ་ཏུ་གསལ་བར་བྱེད་པའི་སྟོན་མེ། (སེམས་ ཙམ་པའི་སྟོར།)	རྒྱལ་བ་དགེ་འདུན་རྒྱ་ མཚོའི་དྲང་ངེས།
	རྒྱལ་ཆབ་དར་མ་རིན་ཆེན།	ཐེག་པ་ཆེན་པོ་རྒྱུད་ཟུང་མའི་ཁྲི་རྒྱ། (རིགས་ཀྱི་སྟོར།)	རྒྱུད་ཟུང་དར་ཁྲི།
ཁ་ཚང་གི་ཡིག་ཆ་ལྟར།	ཀུན་མཁྱེན་འཇམ་དབྱངས་ བཞད་པའི་དོ་རྩེ།	བསྟན་གཙོས་མངོན་པར་རྟོགས་པའི་རྒྱན་གྱི་མཐའ་ དཔྱོད་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་དོན་ཀུན་ གསལ་བའི་རིན་ཆེན་སྟོན་མེ། (སྐབས་དང་པོ། རིགས་ ནས་ངེས་འབྱུང་སྒྲུབ་པའི་བར།)	པར་ཕྱིན་ཡིག་ཆ།
	གྲང་ཐང་དཀོན་མཆོག་ བསྟན་པའི་སྟོན་མེ་ ³¹⁴	པར་ཕྱིན་སྐབས་དང་པོའི་མཐའ་དཔྱོད་ཀྱི་མཆན་ འགྲེལ་ཚུལ་འཕྲོ།	པར་ཕྱིན་མཆན།
	ཀུན་མཁྱེན་འཇམ་དབྱངས་ བཞད་པའི་དོ་རྩེ།	དྲང་བ་དང་ངེས་པའི་དོན་ནུམ་བར་འབྱེད་པའི་ མཐའ་དཔྱོད་འཁྲུལ་བལ་ལྷང་རིགས་བེ་རུར་དཀར་ པའི་གན་མཛོད་སྐལ་བཟང་རེ་བ་ཀུན་སྟོང་།	དྲང་ངེས་ཆེན་མོ།
	གྲང་ཐང་དཀོན་མཆོག་ བསྟན་པའི་སྟོན་མེ་	དྲང་ངེས་ནུམ་འབྱེད་ཀྱི་དཀའ་འགྲེལ་ཚུལ་འཕྲོ་ ལེགས་བཤད་སྟེང་པོའི་ཡང་སྟེང་།	དྲང་ངེས་དཀའ་འགྲེལ།
	གྲང་ཐང་དཀོན་མཆོག་ བསྟན་པའི་སྟོན་མེ་	ལེགས་བཤད་སྟེང་པོ་ལས་སེམས་ཙམ་གྱི་སྟོར་གྱི་ མཆན་འགྲེལ་ཚུལ་འཕྲོ།	དྲང་ངེས་མཆན།

³¹⁴ gung thang sku 'phreng gsum pa dkon mchog bstan pa'i sgron me, 1762-1823, P298.

9. བསམ་གཞུགས་འཛིན་ལྷན་

	མཛད་པ་པོ།	སློབ་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
བྱ་བའུ་ལག།	རྩོམ་གྲུམ་པ་མགོན་པོ།	མངོན་རྟོགས་རྒྱུ།(སྐབས་གཉིས་པ་དང་གསུམ་པ། ལྷ་པ་ནས་བརྒྱད་པའི་བར།)	མངོན་རྟོགས་རྒྱུ།
	སློབ་དཔོན་མང་གེ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ།(སྐབས་གཉིས་པ་དང་གསུམ་པ། ལྷ་པ་ནས་བརྒྱད་པའི་བར།)	འགྲེལ་པ་དོན་གསལ།
	འཕགས་པ་རྣམ་གྲོལ་གྱེ། ³¹⁵	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རྩོལ་ཏུ་བྱིན་པ་སྟོང་ཕྱག་ཉི་ཤུ་ལྷ་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་འགྲེལ་པ།(སྐབས་གཉིས་པ་དང་གསུམ་པ། ལྷ་པ་ནས་བརྒྱད་པའི་བར།)	ཉི་ལྷ་པ།
	སློབ་དཔོན་སེངྒེ་བཟང་པོ། ³¹⁶	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རྩོལ་ཏུ་བྱིན་པ་བརྒྱད་སྟོང་པའི་བཤད་པ། མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་སྟངས་པ་ཞེས་བྱ་བ། (སྐབས་གཉིས་པ་དང་གསུམ་པ། ལྷ་པ་ནས་བརྒྱད་པའི་བར།)	རྒྱུ་སྟངས་པ།
དགེ་ལྷན་སློབ་ཀྱི་ལག།	རྩོམ་ཁ་པ་སློབ་ཟུང་གྲགས་པ།	ཤེས་རབ་ཀྱི་པ་རྩོལ་ཏུ་བྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱུ་འགྲེལ་པ་དང་བཅས་པའི་རྒྱ་ཆེར་བཤད་པ་ལེགས་བཤད་གསེར་གྱི་སྟངས་པ། (སྐབས་གཉིས་པ་དང་གསུམ་པ། ལྷ་པ་ནས་བརྒྱད་པའི་བར།)	ལེགས་བཤད་གསེར་སྟངས་པ།
	རྒྱལ་ཆབ་དར་མ་རིན་ཆེན།	ཤེས་རབ་ཀྱི་པ་རྩོལ་ཏུ་བྱིན་པའི་མན་ངག་གི་བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་འགྲེལ་པ་དོན་གསལ་བའི་རྣམ་བཤད་སྟངས་པོ་རྒྱུ། (སྐབས་གཉིས་པ་དང་གསུམ་པ། ལྷ་པ་ནས་བརྒྱད་པའི་བར།)	རྣམ་བཤད་ལྷ་པ་རྣམ་བཤད་སྟངས་པོ་རྒྱུ།
	མཁས་གྲུབ་དགེ་ལེགས་དཔལ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ་གྱི་རྣམ་བཤད་རྟོགས་དཀའི་སྟངས་པ། (སྐབས་གཉིས་པ་དང་གསུམ་པ། ལྷ་པ་ནས་བརྒྱད་པའི་བར།)	རྟོགས་དཀའི་སྟངས་པ།
སྐྱ་ཚང་གི་ཡིག་ཆ་ལག།	ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེ།	བསྟན་བཅོས་མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་མཐའ་དབྱེད་ཤེས་རབ་ཀྱི་པ་རྩོལ་ཏུ་བྱིན་པའི་དོན་ཀུན་གསལ་བའི་རིན་ཆེན་སྟོན་མ། (སྐབས་གཉིས་པ་དང་གསུམ་པ། ལྷ་པ་ནས་བརྒྱད་པའི་བར།)	པར་བྱིན་ཡིག་ཆ།
	ཁྱུང་ཐང་དཀོན་མཆོག་བསྟན་པའི་སྟོན་མེ་	གྲེལ་པ་དོན་གསལ་གྱི་སྟངས་པ་རྣམས་ཀྱིས་འབྲུག་གསུམ་མངོན་རྟོགས་རྒྱུ་ཅ་འགྲེལ་སྟེགས་མདོ་རྒྱུ་སྟུར་བའི་གཟུང་བཤད་ཀྱི་ཟེན་བྱིས།	འགྲེལ་པ་ཟེན་བྱིས།

³¹⁵ Āryavimuktasena.

³¹⁶ Haribhadra.

འཇམ་དབྱངས་བཞད་པའི་ དོ་རྩེ་	བསམ་གཟུགས་ཀྱི་སྒྲུབ་པ་འཇམ་དབྱངས་ཀྱི་རྣམ་པར་བཞག་ པའི་བསྟན་བཅོས་སྤྱབ་བསྟན་མཛོས་རྒྱན་ལྷང་དང་རིགས་ པའི་རྒྱ་མཚོ་སྐལ་བཟང་དགའ་བྱེད།	བསམ་གཟུགས་ཆེན་མོ།
དཀོན་མཆོག་ འཇིགས་མེད་དབང་པོ་	བསམ་གཟུགས་ཆེན་མོ་ལས་མདོར་བསྐྱས་ཏེ་བཀོད་པ་ བསམ་གཟུགས་ཀྱི་རྣམ་བཞག་ལེགས་བཤད་བྱམ་བཟང་།	བསམ་གཟུགས་ ལེགས་བཤད་བྱམ་ བཟང་།

10. སར་ཕྱིན་འཛིན་གྱི་སྐབས་བཞི་པ། :

	མཛད་པ་པོ།	སློབ་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
རྒྱ་གཞུང་ལག	རྩི་ཕྱིན་བྱམས་པ་མགོན་པོ།	མངོན་རྟོགས་རྒྱུ།(སྐབས་བཞི་པ་ཆ་ཚང་)	མངོན་རྟོགས་རྒྱུ།
	སློབ་དཔོན་སང་གི་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ།(སྐབས་བཞི་པ་ཆ་ཚང་)	འགྲེལ་པ་དོན་གསལ།
	འཕགས་པ་རྣམ་གྲོལ་སྒྲེ། ³¹⁷	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་སྟོང་ཐུག་ ཉི་ཤུ་པའི་མན་ངག་གི་བསྟན་བཅས་མངོན་པར་ རྟོགས་པའི་རྒྱུ་གྱི་འགྲེལ་པ། (སྐབས་བཞི་པ།)	ཉི་ཐུང་།
	སློབ་དཔོན་སངས་པུང་པོ། ³¹⁸	འཕགས་པ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་བརྒྱད་སྟོང་ པའི་བཤད་པ། མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་སྒྲུང་པ་ ཞེས་བྲ་བ། (སྐབས་བཞི་པ།)	རྒྱུ་སྒྲུང་པ།
དགེ་ལུགས་སྤྱི་གཞུང་ལག	རྩི་ཚོང་ཁ་པ་ སློབ་བཟང་གྲགས་པ།	ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་མན་ངག་གི་བསྟན་ བཅས་མངོན་པར་རྟོགས་པའི་རྒྱུ་འགྲེལ་པ་དང་ བཅས་པའི་རྒྱ་ཆེར་བཤད་པ་ལེགས་བཤད་གསེར་གྱི་ ཕྱེང་བ། (སྐབས་བཞི་པ་ཆ་ཚང་)	ལེགས་བཤད་ གསེར་ཕྱེང་།
	རྒྱལ་ཚབ་ དར་མ་རིན་ཆེན།	ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་མན་ངག་གི་བསྟན་ བཅས་མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་འགྲེལ་པ་དོན་ གསལ་བའི་རྣམ་བཤད་སྟིང་པོ་རྒྱུ། (སྐབས་བཞི་པ་ ཆ་ཚང་)	རྣམ་བཤད། ཡང་ན་རྣམ་ བཤད་སྟིང་པོ་རྒྱུ།
	མཁས་གྲུབ་དག་ལེགས་ དཔལ་བཟང་པོ།	འགྲེལ་པ་དོན་གསལ་གྱི་རྣམ་བཤད་རྟོགས་དཀའི་ སྒྲུང་པ། (སྐབས་བཞི་པ་ཆ་ཚང་)	རྟོགས་དཀའི་སྒྲུང་པ།
སྤྱི་ཚང་གི་ཡིག་ཆ་ལག	ཀུན་མཁྱེན་འཇམ་དབྱངས་ བཞད་པའི་དོན་རྩི།	བསྟན་གཅིས་མངོན་པར་རྟོགས་པའི་རྒྱུ་གྱི་མཐའ་ དབྱེད་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་དོན་ཀུན་ གསལ་བའི་རིན་ཆེན་སྒྲོན་མ། (སྐབས་བཞི་པ་ཆ་ཚང་)	སར་ཕྱིན་ཡིག་ཆ།
	ཁྱུང་ཐང་དཀོན་མཆོག་ བསྟན་པའི་སྒྲོན་མ་	སྐབས་བཞི་པའི་བསྐུས་དོན་རྒྱལ་མཁན་པོ་གྲགས་པ་ རྒྱལ་མཚན་ལ་གནད་པ།	སྐབས་བཞི་པའི་ཐོན་མ།
	ཁྱུང་ཐང་དཀོན་མཆོག་ བསྟན་པའི་སྒྲོན་མ།	གྲེལ་པ་དོན་གསལ་གྱི་སྟོང་ནས་རྒྱལ་འབྲིང་བསྐུས་ གསུམ་མངོན་རྟོགས་རྒྱུ་ཅ་འགྲེལ་སྐགས་མདོ་རྒྱུ་ སྤྱར་བའི་གཟུང་བཤད་ཀྱི་ཟེན་གྱིས་	འགྲེལ་པ་ཟེན་གྱིས་

³¹⁷ Āryavimuktasena.

³¹⁸ Haribhadra.

11. དབུ་གསར་འཛིན་གྱི།

	མཛད་པ་པོ།	སྒྲིབ་ཚན་ཕྱག་དཔེའི་མཛན།	ཡོངས་གྲགས་མཛན།
བྱ་གཞུང་ལག	སྒྲིབ་དཔོན་སྤྱི་སྤྱོད་ ³¹⁹	དབུ་མ་ཙ་ཙ་བའི་ཤེས་རབ་ཆོག་ལའུར་བྱས་པ་ཤེས་རབ་དང་། (རབ་འབྱེད་དང་པོ།)	དབུ་མ་ཙ་ཤེས།
	སྒྲིབ་དཔོན་སྤྱི་སྤྱོད་གྲགས་པ་	དབུ་མ་ལ་འཇུག་པ་ ³²⁰ དང་། དབུ་མ་ལ་འཇུག་པའི་བཤད་པ། (བདེན་གཉིས་བར།)	དབུ་མ་འཇུག་པ་ཙ་བ་དང་རང་འབྲེལ།
	སངས་རྒྱལ་སྤྱོད་	དབུ་མ་ཙ་ཙ་བའི་འབྲེལ་པ་བྱས་པ་ལེ་ཏ། (རབ་འབྱེད་དང་པོ།)	བྱས་པ་ལེ་ཏ།
	ལེགས་ལྡན་འབྱེད་	དབུ་མ་ཙ་ཙ་བའི་འབྲེལ་པ་ཤེས་རབ་སྒྲིན་མ། (རབ་འབྱེད་དང་པོ།)	ཤེས་རབ་སྒྲིན་མ།
	སྒྲིབ་དཔོན་སྤྱི་སྤྱོད་གྲགས་པ་ ³²¹	དབུ་མ་ཙ་ཙ་བའི་འབྲེལ་པ་ཆོག་གསལ་བ། (རབ་འབྱེད་དང་པོ།)	དབུ་མ་ཆོག་གསལ།
དགོ་ཕྱགས་སྤྱི་གཞུང་ལག	རྒྱ་ཚོང་ཁ་པ་ སྒྲིབ་བཟང་གྲགས་པ།	དབུ་མ་ལ་འཇུག་པའི་རྒྱ་མ་བཤད་དགོངས་པ་རབ་གསལ། (བདེན་གཉིས་བར།)	དབུ་མ་དགོངས་པ་རབ་གསལ།
	རྒྱ་ཚོང་ཁ་པ་ སྒྲིབ་བཟང་གྲགས་པ།	དབུ་མ་ཙ་ཙ་བའི་ཆོག་ལའུར་བྱས་པ་ཤེས་རབ་ཅེས་བྱ་བའི་རྒྱ་མ་བཤད་རིགས་པའི་བྱ་མཚོ། (རབ་འབྱེད་དང་པོ།)	ཙ་ཤེས་རིག་ཆེན།
	རྒྱ་ཚོང་ཁ་པ་ སྒྲིབ་བཟང་གྲགས་པ།	ལྷག་མཐོང་ཆེན་མོ།	ལམ་རིམ་ལྷག་མཐོང་ཆེན་མོ།
	རྒྱ་ཚོང་ཁ་པ་སྒྲིབ་བཟང་གྲགས་པ།	དང་ངེས་ལེགས་བཤད་སྒྲིང་པོ། (དབུ་མ་འཛིན་)	ལེགས་བཤད་སྒྲིང་པོ།
	རྒྱལ་བ་དགོ་འདུན་གྱི།	དབུ་མ་ལ་འཇུག་པའི་དགོངས་པ་རབ་ཏུ་གསལ་བའི་མེ་ལོང་། (བདེན་གཉིས་བར།)	འཇུག་རིག་གསལ་བའི་མེ་ལོང་།
བྱ་ཚང་གི་ཡིག་ཆ་ལག	ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པའི་རྩི་རྩེ།	དབུ་མ་འཇུག་པའི་མཐའ་དབྱེད་ལུང་རིགས་གཏེར་མཛོད་ཟབ་དོན་ཀུན་གསལ་སྒྲིབ་བཟང་འཇུག་དོག་(བདེན་གཉིས་བར།)	དབུ་མ་ཆེན་མོ།
	དགོན་མཆོག་འཇིགས་མེད་དབང་པོ་	དབུ་མ་ལ་འཇུག་པའི་མཐའ་དབྱེད་ལུང་རིགས་སྒྲིན་མེ་ཞེས་བྱ་བ་འཇམ་དབྱངས་བཞད་པའི་རྩི་རྩེ་གསུང་རྒྱ། (བདེན་གཉིས་བར།)	དབུ་མ་ལུང་རིགས་སྒྲིན་མ།

319 Nāgārjuna.

320 Title in Sanskrit: *madhyamakāvatāra*.

321 Title in Sanskrit: *madhyamakāvatārabhāṣya*.

322 Candrakīrti.

323 Title in Sanskrit: *prasannapadā*.

12. དབྱ་སྒྲིང་འཛིན་གྲགོང་གསལ་གཞུང་ཚན་ཁག་གི་སྒྲིང་ཆ།

	མཛད་པ་པོ།	སྒྲིང་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
ཆུ་གཞུང་ཁག་	སྒྲིབ་དཔོན་སྤྱི་སྒྲིབ་ ³²⁴	དབྱ་མ་ཙ་ཙ་བའི་ཤེས་རབ་ཆོག་ལའུར་བྱས་པ་ཤེས་རབ་དང་།	དབྱ་མ་ཙ་ཤེས།
	སྒྲིབ་དཔོན་ལྷ་བ་གྲགས་པ་	དབྱ་མ་ལ་འཇུག་པ་ ³²⁵ དང་། དབྱ་མ་ལ་འཇུག་པའི་བཤད་པ། (སྒྲིང་ཆ།)	དབྱ་མ་འཇུག་པ་ཙ་བ་དང་རང་འབྲེལ།
	སངས་རྒྱས་སྤྱང་	དབྱ་མ་ཙ་ཙ་བའི་འབྲེལ་པ་བྱས་པ་ལེ་ཏ།	བྱས་པ་ལེ་ཏ།
	ལེགས་ལྷན་འབྲུང་	དབྱ་མའི་ཙ་ཙ་བའི་འབྲེལ་པ་ཤེས་རབ་སྒྲིན་མ།	ཤེས་རབ་སྒྲིན་མ།
	སྒྲིབ་དཔོན་ལྷ་བ་གྲགས་པ་ ³²⁷	དབྱ་མ་ཙ་ཙ་བའི་འབྲེལ་པ་ཆོག་གསལ་བ། ³²⁸	དབྱ་མ་ཆོག་གསལ།
དགེ་ལྡན་སྤྱི་གཞུང་ཁག་	རྒྱ་ཚོང་ཁ་པ་ སྒྲིབ་བཟང་གྲགས་པ།	དབྱ་མ་ལ་འཇུག་པའི་རྒྱ་མ་བཤད་དགོངས་པ་རབ་གསལ། (སྒྲིང་ཆ།)	དབྱ་མ་དགོངས་པ་རབ་གསལ།
	རྒྱ་ཚོང་ཁ་པ་ སྒྲིབ་བཟང་གྲགས་པ།	དབྱ་མ་ཙ་ཙ་བའི་ཆོག་ལའུར་བྱས་པ་ཤེས་རབ་ཅེས་བྱ་བའི་རྒྱ་མ་བཤད་རིགས་པའི་རྒྱ་མཚོ།	ཙ་ཤེས་རིག་ཆེན།
	རྒྱ་ཚོང་ཁ་པ་ སྒྲིབ་བཟང་གྲགས་པ།	ལྷག་མཐོང་ཆེན་མོ།	ལམ་རིམ་ལྷག་མཐོང་ཆེན་མོ།
	རྒྱ་ཚོང་ཁ་པ་སྒྲིབ་བཟང་གྲགས་པ།	དང་ངེས་ལེགས་བཤད་སྒྲིང་པོ། (དབྱ་མའི་སྒྲིང་)	ལེགས་བཤད་སྒྲིང་པོ།
	རྒྱལ་བ་དགེ་འདུན་གྲུབ།	དབྱ་མ་ལ་འཇུག་པའི་དགོངས་པ་རབ་ཏུ་གསལ་བའི་མེ་ལོང་། (སྒྲིང་ཆ།)	འཇུག་རིག་གསལ་བའི་མེ་ལོང་།
ཐ་ཚང་གི་ཡིག་ཆ་ཁག་	ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེ།	དབྱ་མ་འཇུག་པའི་མཐའ་དབྱེད་ལུང་རིགས་གཏེར་མཛོད་ཟབ་དོན་ཀུན་གསལ་སྒྲིབ་བཟང་འཇུག་དོག་(སྒྲིང་ཆ།)	དབྱ་མ་ཆེན་མོ།
	དགོན་མཆོག་འཛིགས་མེད་དབང་པོ་	དབྱ་མ་ལ་འཇུག་པའི་མཐའ་དབྱེད་ལུང་རིགས་སྒྲིན་མེ་ཞེས་བྱ་བ་འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེའི་གསུང་རྒྱ། (སྒྲིང་ཆ།)	དབྱ་མ་ལུང་རིགས་སྒྲིན་མ།

³²⁴ Nāgārjuna.

³²⁵ Title in Sanskrit: *madhyamakāvatāra*.

³²⁶ Title in Sanskrit: *madhyamakāvatārabhāṣya*.

³²⁷ Candrakīrti.

³²⁸ Title in Sanskrit: *prasannapadā*.

13. མཛོད་འཛིན་གྱི་

	མཛོད་པ་པོ།	སྒྲིབ་ཚན་ཕྱག་དཔེའི་མཛོད།	ཡོངས་གྲགས་མཛོད།
ཐྱུག་ལྟུང་ལག	སྒྲིབ་དཔོན་དབྱིག་གཉེན་ ³²⁹	ཆོས་མངོན་པའི་མཛོད་ ³³⁰ དང་། ཆོས་མངོན་པའི་མཛོད་ཀྱི་བཤད་པ། ³³¹ (གནས་དང་པོ་གཉིས་པ་གསུམ་པ་བཅས་)	མཛོད་ཙ་རང་འགྲེལ།
	རྒྱལ་པོའི་སྐུ་གྲགས་པའི་བཤེས་གཉེན་ ³³²	ཆོས་མངོན་པའི་མཛོད་ཀྱི་འགྲེལ་བཤད། ³³³ (གནས་དང་པོ་གཉིས་པ་གསུམ་པ་བཅས་)	མཛོད་འགྲེལ་རྒྱལ་སྐུ་མ།
	འཕགས་པ་ཐོགས་མེད། ³³⁴	ཆོས་མངོན་པ་ཀུན་ལས་བཟུས་པ། ³³⁵	མངོན་པ་ཀུན་བཟུས།
ཐུག་ལྟུང་ལག	མཆིམས་འཇམ་པའི་དབྱངས་ ³³⁶	ཆོས་མངོན་པའི་མཛོད་ཀྱི་ཆོག་ལཱ་འཇམ་པའི་འགྲེལ་བཤད་པའི་རྒྱན་ (གནས་དང་པོ་གཉིས་པ་གསུམ་པ་བཅས་)	མཆིམས་མཛོད།
	རྒྱལ་བ་དགེ་འདུན་གྲུབ།	དམ་པའི་ཆོས་མངོན་པའི་མཛོད་ཀྱི་རྒྱུ་པར་བཤད་པ་ཐར་ལམ་གསལ་བྱེད། (གནས་དང་པོ་གཉིས་པ་གསུམ་པ་བཅས་)	མཛོད་ཀྱི་ཐར་ལམ་གསལ་བྱེད།
མཛོད་གྱི་ཡིག་ཆ་ལག	ཀུན་མཁྱེན་འཇམ་དབྱངས་བཞད་པའི་དོ་རྩེ།	དམ་པའི་ཆོས་མངོན་པའི་མཛོད་ཀྱི་དགོངས་འགྲེལ་གྱི་བསྟན་བཅས་ཐུབ་བསྟན་མོར་བྱེད་གཏོར་མཛོད་དུས་གསུམ་རྒྱལ་བའི་བཞེད་དོན་ཀུན་གསལ། (གནས་དང་པོ་གཉིས་པ་གསུམ་པ་བཅས་)	མཛོད་ཡིག་ཆ།
	གུང་ཐང་དགོན་མཆོག་བསྟན་པའི་སྒྲིབ་མ།	མངོན་པ་མཛོད་ཀྱི་བསྟན་དོན་ཆོས་མངོན་པའི་མཆོར་འཇུག་པའི་གྲུ་གཟིངས། (གནས་དང་པོ་གཉིས་པ་གསུམ་པ་བཅས་)	མཛོད་སྒྲིབ།

³²⁹ Vasubandhu.

³³⁰ Title in Sanskrit: *abhidharmakośa*.

³³¹ Title in Sanskrit: *abhidharmakośabhāṣya*.

³³² *rgyal sras*, yaśomitra

³³³ Title in Sanskrit: *abhidharmakośavyākhyā*, or *sputārthābhidharmakośavyākhyā*.

³³⁴ Asaṅga.

³³⁵ Title in Sanskrit: *abhidharmasamuccaya*

³³⁶ *mchims 'jam pa'i dbyangs*, or *nam mkha' grags pa*, b. 13th century C.E., P6146.

15. བཀའ་གསུང་འཛིན་གྱི་

	མཛད་པ་པོ།	སྒྲིབ་ཚན་ཕྱག་དཔེའི་མཛན།	ཡོངས་གྲགས་མཛན།
ཐུག་ཀྱང་ལག	བསྟན་པ་ཤུ་གུ་ཐུབ་པ་	བསྟན་པའི་ནང་མཛད་འདུལ་བ་ལུང་ལྡེ་བཞི། (གཞི་སྟོང་)	འདུལ་བ་ལུང་ལྡེ་བཞི།
	སྒྲིབ་དཔོན་ཡོན་ཏན་འོད་	དམ་པའི་ཆོས་འདུལ་བའི་མདོ་ཙ་བ། (གཞི་སྟོང་)	འདུལ་བ་མདོ་ཙ་བ།
	སྒྲིབ་དཔོན་རྣམ་མེ་ཏུས།	འདུལ་བའི་མདོའི་རྒྱ་ཆེར་འགྲེལ་བ། (གཞི་སྟོང་)	འདུལ་བ་རྒྱ་ཆེར་འགྲེལ།
སྒྲིབ་ཀྱང་ལག	ཀུན་མཁྱེན་མཚོ་ན་པ་རིན་ཆེན་བཟང་པོ། ³⁴⁵	འདུལ་བ་མདོ་ཙ་བ་ཤུ་གུ་ཉི་མའི་འོད་ཟེར་ལེགས་བཤད་ལུང་རིགས་ཀྱི་རྒྱ་མཚོ། (གཞི་སྟོང་)	འདུལ་བ་མཚོ་རིག་
	རྒྱལ་བ་དགེ་འདུན་གྲུབ།	འདུལ་བ་མཐའ་དག་གི་སྒྲིབ་པའི་དོན་ལེགས་པར་བཤད་པ་རིན་པོ་ཆའི་ཕྱེད་བ། (གཞི་སྟོང་)	འདུལ་བ་རིན་ཆེན་འཕྱེད་བ།
	རྒྱལ་བ་དགེ་འདུན་གྲུབ།	ལེགས་པར་གསུངས་པའི་དམ་པའི་ཆོས་འདུལ་བའི་སྒྲིབ་གཞི་དང་རྟོགས་པ་བཟོད་པ་ལུང་ལྡེ་བཞི་ཀུན་ལས་བཏུས་པ་རིན་པོ་ཆའི་མཛད་པ། (གཞི་སྟོང་)	འདུལ་བའི་སྒྲིབ་འབྲུམ་ཆེན་མོ།
	རྒྱལ་བ་བསྟན་འཛིན་རྒྱ་མཚོ།	དགེ་སྒྲིབ་གི་བསྟན་པའི་རྣམ་གཞག་མདོ་ཙ་བ་མཛད་པ་ཐུབ་དབང་ལུང་ལྡེ་བཞི་བ།	དགེ་སྒྲིབ་གི་བསྟན་པ།
ཐུག་ཀྱང་གི་ཡིག་ཆ་	འཇམ་དབྱངས་བཞད་པའི་རྟོ་རྟེ་	འདུལ་བའི་དཀའ་གནད་རྣམ་པར་དབྱེད་པ་འཁྱུལ་སྒྲིབ་སྒྲིབ་གསལ་མཁུལ་རྒྱན་ཅིན་མ་ཆིའི་ཕྱེད་མཛོས་སྐལ་བཟང་རེ་བ་ཀུན་སྟོང་། (གཞི་སྟོང་)	འདུལ་བའི་མཐའ་དབྱེད།
	ལྷ་མོ་ཐང་དཀོན་མཆོག་བསྟན་པའི་སྟོན་མ།	འདུལ་བ་རྒྱ་མཚོའི་དཀའ་གནད་མདོར་བསྟན་པ་མོར་བྱའི་ཕྱེད་བ།	འདུལ་བ་སྟོན་མ།

³⁴³ Guṇaprabha.

³⁴⁴ Title in Sanskrit: *vinayasūtra*.

³⁴⁵ *mtsho na ba rin chen bzang po*, or *mtsho na ba shes rab bzang po*, b. 13th century C.E., P1500.

16. བཀའ་སྤྱད་འཛིན་གྱི་ཁོང་གསལ་གཞུང་ཚན་ལག་གི་སྒྲིབ་ཆ།

	མཛད་པ་པོ།	སྒྲིབ་ཚན་ཕྱག་དཔེའི་མཚན།	ཡོངས་གྲགས་མཚན།
རྒྱ་གཞུང་ལག	བཟློན་པ་ཤུ་ཀྱ་ཐུབ་པ།	བཟློན་པའི་ནང་མཛད་འདུལ་བ་ལུང་ཕྱེ་བཞི། (གཞི་སྒྲིབ།)	འདུལ་བ་ལུང་ཕྱེ་བཞི།
	སྒྲིབ་དཔོན་ཡོན་ཏན་འོད་	དམ་པའི་ཆོས་འདུལ་བའི་མདོ་ཙ་བ། (གཞི་སྒྲིབ།)	འདུལ་བ་མདོ་ཙ་
	སྒྲིབ་དཔོན་རྟམ་མེ་ཏུས།	འདུལ་བའི་མདོའི་རྒྱ་ཆེར་འགྲེལ་བ། (གཞི་སྒྲིབ།)	འདུལ་བ་རྒྱ་ཆེར་འགྲེལ།
སྒྲིབ་གཞུང་ལག	ཀུན་མཁྱེན་མཚན་ན་བ་རིན་ཆེན་ བཟང་པོ། ³⁴⁸	འདུལ་བ་མདོ་ཙ་མེ་རྒྱུ་ཉི་མའི་འོད་ཟེར་ ལེགས་བཤད་ལུང་རིགས་ཀྱི་རྒྱ་མཚོ། (གཞི་སྒྲིབ།)	འདུལ་བ་མཚན་ལེགས་
	རྒྱལ་བ་དགེ་འདུན་གྲུབ།	འདུལ་བ་མཐའ་དག་གི་སྒྲིབ་པའི་དོན་ལེགས་པར་ བཤད་པ་རིན་པོ་ཆའི་ཕྱེད་བ། (གཞི་སྒྲིབ།)	འདུལ་ལེགས་རིན་ཆེན་ འཕྱེད་བ།
	རྒྱལ་བ་དགེ་འདུན་གྲུབ།	ལེགས་པར་གསུངས་པའི་དམ་པའི་ཆོས་འདུལ་བའི་ སྒྲིབ་གཞི་དང་རྟོགས་པ་བརྟུན་པ་ལུང་ཕྱེ་བཞི་ཀུན་ ལས་བཏུས་པ་རིན་པོ་ཆའི་མཛོད། (གཞི་སྒྲིབ།)	འདུལ་བའི་སྒྲིབ་འབྲུམ་ ཆེན་མོ།
	རྒྱལ་བ་བཟློན་འཛིན་རྒྱ་མཚོ།	དགེ་སློང་གི་བསྐྱབ་བྱའི་རྣམ་གཞག་མདོ་ཙ་མེ་བརྟུན་ པ་ཐུབ་དབང་ལས་ལུང་ལྷོས་བྱ་བ།	དགེ་སློང་གི་བསྐྱབ་བྱ།
སྒྲིབ་ཆ་གི་ཡིག་ཆ་ལག	འཇམ་དབྱངས་བཞད་པའི་རྩི་རྩི་	འདུལ་བའི་དཀའ་གནད་རྣམ་པར་དབྱེད་པ་འཁྲུལ་ སྒྲིབ་སྒྲོ་གསལ་མགུལ་རྒྱན་ཅི་རྩེ་མེ་ཁིའི་ཕྱེད་མཛེས་ སྐལ་བཟང་རེ་བ་ཀུན་སྒྲོང་། (གཞི་སྒྲིབ།)	འདུལ་བའི་མཐའ་དབྱེད།
	ཁྱེད་ཐང་དཀོན་མཆོག་ བཟློན་པའི་སྒྲིབ་མེ།	འདུལ་བ་རྒྱ་མཚོའི་དཀའ་གནད་མདོར་བསྐྱུས་པ་ ནོར་བུའི་ཕྱེད་བ། (གཞི་སྒྲིབ།)	འདུལ་སྒྲོམ།

³⁴⁶ Guṇaprabha.

³⁴⁷ Title in Sanskrit: vinayasūtra.

³⁴⁸ mtsho na ba rin chen bzang po, or mtsho na ba shes rab bzang po, b. 13th century C.E., P1500.

༢༡། འབྲས་སྤངས་སྒྲིམ་གྱི་ཚང་གི་ཚས་རུའི་འཛིན་གྱི་སོ་སའི་སྒོ་བ་གཉེར་གྱི་གཞུང་ཚན་ཁག་གཤམ་གསལ།

༡ བསྐྱུ་རྒྱུ་འཛིན་གྱི་ཕྱི་ཕྱི་བསྐྱུ་གྱི་དང་། གུན་མཁུན་བསྐྱུ་གྱི་བསྐྱུ་རྒྱུ་ཚེས་ག་ལང་བསྐྱུ་གྱི་རིག་ལམ་འབྲུལ་གྱི་རྒྱུ་བསྐྱུ་གྱི་བཅས་ཀྱི་རྒྱུ་ཆ།

༢ བསྐྱུ་ཆེན་འཛིན་གྱི་གོང་གསལ་གཞུང་ཚན་ཁག་གི་སྤང་ཆ།

༣ རྟགས་རིག་འཛིན་གྱི་རྟགས་རིག་ཡིག་ཆ། རྟམ་འགྲེལ་རྩ་བ། རྟམ་འགྲེལ་ཐར་ལམ་གསལ་བྱེད། རྟམ་འགྲེལ་ཡིག་ཆ། རྟམ་འགྲེལ་ཤིག་ཆེན། ཚད་མ་རིག་རྒྱུ། ཚད་མ་སྤེལ་བུམ། རྟམ་འགྲེལ་ཤིག་རྒྱུ་ཆ།

༤ སྒོ་རིག་འཛིན་གྱི་སྒོ་རིག་ཡིག་ཆ། ས་ལམ་གྱི་རྟམ་གཞུག་འབྲུལ་མཐའ་རྩ་བ། འབྲུལ་མཐའ་རིན་ཆེན་འབྲེང་བ། འབྲུལ་མཐའ་ཆེན་མོ། ཚད་མ་རྟམ་ངེས། རྩལ་བ་དག་འདུན་རྒྱ་མཚོའི་འབྲུལ་མཐའ།

༥ རྟོན་བུམ་རྩ་འཛིན་གྱི་རྟོན་བུམ་རྩ་ཡིག་ཆ། གསེར་འབྲེང་མཚད་བཟོད། ཤིང་རྟོན་སྤེལ་འབྲེང། ཕར་ཕྱིན་ཡིག་ཆ། རྟམ་བཤད་སྒྲིང་རྒྱུ། ཕར་ཕྱིན་རྟོག་བཀའ་སྒྲིང་བ། ལམ་རིམ་ཆེན་མོ་རྟོན་ཆ།

༦ གཞུང་འོག་འཛིན་གྱི་ཕར་ཕྱིན་ཕར་ཕྱིན་སྒྲིང་བུ་གསུམ་གྱི་རྟམ་གཞུག་ནས་ཤེར་ཕྱིན་ཕར་ཕྱིན། གསེར་འབྲེང་། རྟམ་བཤད། རྟོག་སྤང་། ལམ་རིམ་ཆེན་མོ། སྒོ་བཟང་སྒྲོན་མའི་ཐེམ་སྒྲིང་བྱང་རྩལ་གཞུང་ལམ། ཕར་ཕྱིན་མཚན་འགྲེལ།

༧ གཞུང་གོང་འཛིན་གྱི་ཕར་ཕྱིན་སེམས་བསྐྱེད་ནས་ཡོངས་འཛིན་བར། གསེར་ཐེང་། རྟམ་བཤད། རྟོག་སྤང་། འགྲེལ་བ་དོན་གསལ། རྒྱུ་སྤང་། གཉིས་སྤང་། འགྲེལ་བ་ཐེན་བེས། རྟོན་འབྲེལ་ལུང་རིག་བང་མཛོད། རྟོན་འབྲེལ་ཆེན་མོ།

༨ སྐབས་དང་པོ་འཛིན་གྱི་ཕར་ཕྱིན་རིགས་ནས་སྐབས་དང་པོའི་མཁུག་བར། གསེར་ཐེང་། རྟམ་བཤད། རྟོག་སྤང་། དྲང་ངེས་ལེགས་བཤད་སྒྲིང་པོ། དྲང་ངེས་ཆེན་མོ། དྲང་ངེས་དཀའ་འགྲེལ། དྲང་ངེས་མཚན། རྩལ་བ་དག་འདུན་རྒྱ་མཚོའི་དྲང་ངེས། རྒྱུ་སྤང་མ། རྒྱུ་སྤང་ཤིག་གི་སྒྲིང་འབྲུལ་རྩ་བ། བསྐྱུ་བུམ་སྤེལ།

༩ བསམ་གཟུགས་འཛིན་གྱི་བསམ་གཟུགས་ལེགས་བཤད་འབྲུམ་བཟང་། བསམ་གཟུགས་ཆེན་མོ། བསམ་གཟུགས་འབྲིང་། སྐབས་ ༢།༣༤༥༦༧༨༩ བཅས་དང་། གསེར་ཐེང་། རྟམ་བཤད། རྟོག་སྤང་།

༡༠ ཕར་ཕྱིན་འཛིན་གྱི་སྐབས་བཞི་བ། གསེར་ཐེང་། རྟམ་བཤད། རྟོག་སྤང་། འབྲེལ་བ་ཐེན་བེས། ཕར་ཕྱིན་བར་རྟོན་དང་དེའི་འགྲེལ་བ།

༡༡ དབུ་གསལ་འཛིན་གྱི་དབུ་མ་དགོངས་པ་རབ་གསལ། དབུ་མ་ཆེན་མོ། དབུ་མ་ལུང་རིག་སྒྲོན་མེ། དབུ་མ་འབྲུག་པ་རྩ་བ་དང་རང་འགྲེལ། དབུ་མ་རྩ་བེས་དང་རིགས་ཚོགས། དབུ་མ་ཚོག་གསལ། རྩ་བེས་ཤིག་ཆེན། དབུ་མ་བཞི་རྒྱ་བ། དབུ་རྒྱུ་རྩ་བེས། ལམ་རིམ་སྒྲིང་མཐོང་ཆེན་མོ། འབྲུག་ཤིག་གསལ་བའི་མེ་ལོང་། དབུ་བདེན་གཉིས། དྲང་ངེས་ལེགས་སྒྲིང་གི་དབུ་མའི་སྒྲོན།

༡༢ དབུ་རྟེང་འཛིན་གྱི་གོང་གསལ་གཞུང་ཚན་ཁག་གི་སྤང་ཆ།

༡༣ མཛོད་འཛིན་གྱི་མཛོད་རྩ་བ་འགྲེལ། མཚམས་མཛོད། མཛོད་ཤིག་ཐར་ལམ་གསལ་བྱེད། མཛོད་འགྲེལ་

ཀྱུལ་སྐལ་མ། མཛོད་ཚྲོམ་དང་དེའི་འགྲེལ་བ་བཅས་དང་། མངོན་པའི་གཞུང་གཞན་ཡང་མང་ངོ་། །

༡༩ བཀའ་འོག་འཛིན་གྱར་གོང་གསལ་གཞུང་ཚན་ཁག་གི་སྒྲུབ་ཆ།

༡༥ བཀའ་གསར་འཛིན་གྱར་འདུལ་བ་མདོ་ཅ། འདུལ་བ་ལུང་སྡེ་བཞི། འདུལ་བ་མཚོ་ཁྲིལ། འདུལ་ཁྲིལ་རིན་
ཆེན་འཕྲེང་བ། འདུལ་བ་ལེགས་བྱམ་ཆེན་མོ། འདུལ་བ་ཀ་རིགས་ཀ། འདུལ་བ་ལུང་བཞིའི་བར་ཚྲོམ། ལོ་གོང་ས་
མཚོག་གི་དགོ་སྤྲོང་གི་བསྐབ་བྱ།

༡༦ བཀའ་སྐྱབ་འཛིན་གྱར་གོང་གསལ་གཞུང་ཚན་ཁག་གི་སྒྲུབ་ཆ།

དགོ་བཤེས་ནམས་ནས་སྐྱབས་ཀྱི་ས་ལམ་དང་། སྐྱབས་རིམ་ཆེན་མོ། ལྷུང་སྡེ་སྡེ་ནམ། རྫོགས་རིམ་རིམ་ལྔ་གསལ་སྒྲོན་
སྐྱབས་དང་། ཚོག་ཕྱག་ལེན་བཅས་ལ་སྐྱབས་གཉེར་གནང་བཞིན་པ་བཅས་སོ།

Appendix 2: Twenty-one Commentaries on Maitreya's *Ornament of Clear Realizations*³⁴⁹

I. Correlating the *Ornament* with specific Perfection of Wisdom Sūtras

A. Twenty-five Thousand Stanza Perfection of Wisdom Sūtra

1. Āryavimuktasena (*'phags pa grol sde*, ca. 6th century C.E.). *Commentary on the "Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra,"* by taking it to have eight chapters correlated with the eight chapters of the *Ornament*
2. Bhadanta Vimuktasena (*btsun pa grol sde*). [Sub]commentary on (Maitreya's) "*Treatise of Quintessential Instructions on the 'Superior Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra': Ornament for the Clear Realizations*"
3. Haribhadra (*seng ge bzang po*, ca. 8th century C.E.). [Commentary on the] "*Twenty-Five Thousand Stanza Perfection of Wisdom Sūtra*" / *The Eight Chaptered*
4. Ratnākaraśānti (*rin chen 'byung gnas zhi ba*). *Pure Commentary on (Maitreya's) "Ornament for the Clear Realizations"*

B. One Hundred Thousand Stanza Perfection of Wisdom Sūtra

5. Dharmashrī. *Explanation of the "One Hundred Thousand Stanza Perfection of Wisdom Sūtra"*

C. Eight Thousand Stanza Perfection of Wisdom Sūtra

6. Haribhadra. *Explanation of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Illumination of (Maitreya's) "Ornament for the Clear Realizations"*
7. Ratnākaraśānti. *Commentary on the Difficult Points of the "Eight Thousand Stanza Perfection of Wisdom Sūtra": The Supreme Essence*
8. Abhayākara Gupta (*'jigs med 'byung gnas sbas pa*). *Commentary on the "Eight Thousand Stanza Perfection of Wisdom Sūtra": Moonlight of Essential Points*

³⁴⁹ This list of twenty one commentaries is cited from: Jeffrey Hopkins, Jongbok Yi, *The Hidden Teaching of the Perfection of Wisdom Sūtras: Jam-yang-shay-pa's Seventy Topics and Kon-chog-jig-may-wang-po's Supplement* (VA: UMA Institute for Tibetan Studies, 2013), 26-30.

D. Verse Summary of the Perfection of Wisdom

9. Haribhadra. *Commentary on the Difficult Points of the “Verse Summary of the Precious Qualities of the Supramundane Victorious [Mother]”*
10. Buddhashrījñāna. *Commentary on the Difficult Points of the “Verse Summary”*
11. Dharmashrī. *Key to the Treasury of the Perfection of Wisdom*

E. One Hundred Thousand, Twenty-five Thousand, and Eight Thousand Perfection of Wisdom Sūtras

12. Smṛtijñānakīrti.³⁵⁰ *Indicating Through Eight Concordant Meanings³⁵¹ the Mother Perfection of Wisdom Taught Extensively in One Hundred Thousand [Stanzas], Taught in Medium Length in Twenty-five Thousand [Stanzas], and Taught in Brief in Eight Thousand [Stanzas]*

II. Not correlating the Ornament with specific Perfection of Wisdom Sūtras

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

A. Two commentaries on Haribhadra's Clear Meaning Commentary

14. Dharmamitra (*chos kyi bshes gnyen*). *Explanation of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Ornament for the Clear Realizations’”: Very Clear Words*
15. Dharmakīrtishrī (*chos kyi grags pa dpal, or gser gling pa*). *Explanation of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Treatise of Quintessential Instructions on the Perfection of Wisdom: Ornament for the Clear Realizations’”: Illumination of the Difficult to Realize*

B. Three summaries

A summary of Haribhadra's *Clear Meaning Commentary*

16. Prajñākaramati (*shes rab 'byung gnas blo gros, 950-1030*). *Summary of (Haribhadra’s) “Commentary on (Maitreya’s) ‘Ornament for the Clear Realizations’”*

³⁵⁰ Tsong-kha-pa wonders whether Smṛtijñānakīrti actually is the author (Sparham, *op. cit.*, 13), “The Teaching that the Three Perfection of Wisdom Sūtras are the Same in Terms of the Eight Clear Realizations is also weak and makes certain mistaken correlations with the Sūtras, [11] so whether or not it is by the great scholar Smṛtijñānakīrti requires further research.”

³⁵¹ The eight are the eight clear realizations, that is, the eight categories.

Two summaries of Maitreya's *Ornament for the Clear Realizations*

17. Atisha³⁵² (*dīpaṃkaraśrījñāna*, *mar me mdzad ye shes*, 982-1054). *Lamp Summary of (Maitreya's) "Perfection of Wisdom"*
18. Kumārashrībhadrā (*bkra shis rgyal mtshan*). *Summary of (Maitreya's) "Perfection of Wisdom"*

C. Two other commentaries on Haribhadra's *Clear Meaning Commentary*

19. Ratnakīrti. *Commentary on (Maitreya's) "Ornament for the Clear Realizations": A Portion of Glory*
20. Buddhashrījñāna. *Commentary on (Maitreya's) "Treatise of Quintessential Instructions on the Supramundane Victorious Mother Perfection of Wisdom: Ornament for the Clear Realizations": Wisdom Lamp Garland*

D. One treatise

21. Abhayākara-gupta. *Ornament to the Subduer's Thought*, a general explanation of Buddha's word, the final three chapters of which mainly teach the topics of Maitreya's *Ornament*.

³⁵² Tsong-kha-pa also doubts that Atisha is the author of this commentary (Sparham, *op. cit.*, 13), "The *Lamp Summary* [attributed to Atiśa] is also weak and with many statements originating with Tibetans, so I rather think it is by one of Atisha's disciples or by some other Tibetan."

Appendix 3: Non-Tabular Presentation of the Section on the Object of Negation in Madhyamaka

I. Identifying the Object of Negation

I.1. Refuting Other Systems: Refuting quasi-identifications by Tibetans of the object of negation in connection with the reasons for identifying the object of negation

1st Wrong idea: Many earlier Tibetan elders hold that without having identified the object of negation the non-dawning of any object to one's awareness is realization of reality

མྱོན་གྱི་བོད་ཀྱི་མང་པོ་ན་རེ། རྩི་བ་ལྷག་བསམ་རབ་དཀར་དུ་གསུངས་པ་ལྟར་དགག་
བྱ་ངོས་མ་ཟིན་ཀྱང་ཡུལ་ཅི་ཡང་སྒྲོ་ལ་མ་ཤར་ནིང་མ་བསམ་པ་དེ་གནས་ལྷགས་མཐོང་
བ་དང་རྟོགས་པ་སོགས་སུ་སྒྲུབ་མང་ངོ།

Many earlier Tibetan elders, as Tsongkhapa's *Questions on Points of Virtuous Endeavor: Shining Intention* says, propounded that even though one has not identified the object of negation, the non-dawning of any object to one's awareness and not thinking anything is to see, to realize the mode of substance, and so forth.

1st refutation: Non-view ignorance would realize emptiness

དེ་དག་ལ་འོན། རང་གིས་མི་ཤེས་པའི་འཇིག་རྟེན་ཁམས་ཀྱི་བརྟན་གཡོ་དེ་དག་
ཐམས་ཅད་ཀྱི་གནས་ལྷགས་ཁྱོད་ཀྱིས་རྟོགས་པར་ཐལ། ཁྱོད་ཀྱི་སྒྲོ་ལ་ཡུལ་དེ་དག་གི་
རྣམ་པ་ཅི་ཡང་མི་^[248]འཆར་ལ། དེ་མ་ཤར་བ་ཡུལ་དེ་དག་གི་གནས་ལྷགས་མཐོང་བའི་
དོན་ཡིན་པའི་ཕྱིར།

Well, for them, it [absurdly] follows that you realize the mode of subsistence of all the stable and the moving [that is to say, the inanimate and the animate] in worldly realms that you yourself do not know because aspects of those [that is, all the stable and the moving in worldly realms] do not dawn to your awareness and [according to you] the non-dawning of those is the meaning of seeing the mode of subsistence of these objects.

[རང་གིས་མི་ཤེས་པའི་འཛིག་རྟེན་ཁམས་ཀྱི་བརྟན་གཡོ་དེ་དག་ཐམས་ཅད་ཀྱི་གནས་
 ལྷགས་ཁྱོད་ཀྱིས་རྟོགས་པར་]འདྲོད་ན། ལྷ་མིན་གྱི་མ་རིག་པ་ཡིན་ན་སྟོང་ཉིད་རྟོགས་
 པས་བྱབ་པར་ཐལ་ལོ།

If you accept that [you realize the mode of subsistence of all the stable and the moving, that is to say, the inanimate and the animate, in worldly realms that you yourself do not know], it very [absurdly] follows that whatever is a non-view ignorance (*lta min gyi marig pa*) necessarily realizes emptiness!

2nd refutation: The negative of the object of negation would not dawn

ཁག་ཞན་ཡང་སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བའི་ཆོ་རང་གི་དགག་བྱ་བཀག་པའི་རྣམ་པ་མི་
 འཆར་བར་ཐལ། སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བ་དེ་སྟོང་ཉིད་རྟོགས་པ་ཡིན་པའི་ཕྱིར། [སྟོང་ཉིད་
 ཀྱི་རྣམ་པ་འཆར་བ་དེ་སྟོང་ཉིད་རྟོགས་པ་ཡིན་པར་]རྟོགས་ཁས།

Furthermore, it [absurdly] follows that, when the aspect of emptiness dawns [to an awareness], the aspect of the negative of its object of negation does not dawn because [according to you] the non-dawning of anything to an awareness is a realization of emptiness.³⁵³ You have accepted the reason [that according to you the non-dawning of anything to an awareness is a realization of emptiness].

[སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བའི་ཆོ་རང་གི་དགག་བྱ་བཀག་པའི་རྣམ་པ་མི་འཆར་
 བར་]འདྲོད་ན། [སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བ་]དེའི་ཆོ་རང་གི་དགག་བྱ་བཀག་པའི་ཆ་
 དེ་མི་འཆར་བར་ཐལ། [སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བའི་ཆོ་རང་གི་
 དགག་བྱ་བཀག་པའི་རྣམ་པ་མི་འཆར་བར་]འདྲོད་པའི་ཕྱིར།

If you accept [that when the aspect of emptiness dawns to an awareness, the aspect of the negative of its object of negation does not dawn,] it [absurdly] follows that at that time [when the aspect of emptiness dawns,] the factor that is the negative of the object of negation—true establishment—does not dawn because you accepted [that when the aspect of emptiness dawns to an awareness, the aspect of the negative of its object of negation does not dawn].

³⁵³ It is questionable whether the opponent would really assert that realization of emptiness requires dawning of the *aspect* of emptiness.

[སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་བ་དེའི་ཆོ་རང་གི་དགག་བྱ་བདེན་གྱུ་བ་བཀག་པའི་ཆ་དེ་
མི་འཆར་བར་]འདོད་མི་རུས་ཏེ། [སྟོང་ཉིད་]བདེན་གྱུ་བ་བཀག་པའི་མེད་དགག་ཡིན་
པའི་ཕྱིར།

You cannot accept [that at that time the factor that is the negative of the object of negation, true establishment, does not dawn] because [emptiness] is a non-affirming negative that is a negative of true establishment.

[(སྟོང་ཉིད་)བདེན་གྱུ་བ་བཀག་པའི་མེད་དགག་ཡིན་ན་སྟོང་ཉིད་ཀྱི་རྣམ་པ་འཆར་
བའི་ཆོ་རང་གི་དགག་བྱ་བཀག་པའི་རྣམ་པ་མི་འཆར་བར་འདོད་མི་རུས་པས་]ཁྱབ་སྟེ།
མེད་དགག་རྣམས་ཀྱི་དོན་སྟེ་འཆར་བའི་ཆོ་རང་གི་དགག་བྱ་དངོས་སུ་བཀག་ནས་
ཆོས་གཞན་དངོས་ཤུགས་གང་ལ་ཡང་མ་འཕངས་པ་གཅིག་དགོས་ལ། དེ་ལ་སྟོན་དུ་
དགག་བྱའི་དོན་སྟེ་སྟོང་ལ་མ་ཤར་བར་དེ་བཀག་པའི་དངོས་མེད་སྟོང་ལ་མི་འཆར་བའི་
ཕྱིར།

There is an entailment [that if (emptiness) is a non-affirming negative that is a negative of true establishment, you cannot accept that, when the aspect of emptiness dawns, the factor that is the negative of the object of negation—true establishment—does not dawn] because when meaning-generalities (*don spyi*, *arthasāmānya*, or *sāmānyalakṣaṇa*) of non-affirming negatives dawn in dependence upon explicitly refuting their objects of negation, it is necessary that another phenomenon is not projected explicitly or implicitly, and with regard to that without the meaning-generalality of the object of negation previously dawning to an awareness, the nonexistence that is the negative of that does not dawn to an awareness.

སྟོང་འཕྲག་ལས། བཏགས་པའི་དངོས་ལ་མ་རེག་པར། །དེ་ཡི་དངོས་མེད་འཛིན་མ་
ཡིན། །ཞེས་གསུངས་པའི་ཕྱིར།

This is because Śāntideva's *Engaging in the Bodhisattva Deeds* says:³⁵⁴

Without making contact with the thing imputed,

³⁵⁴ IX. 139ab.; Śāntideva (*zhi ba lha*, fl. 8th century C.E.), *Engaging in the Bodhisattva Deeds* (*byang chub sems dpa'i spyod pa la 'jug pa*), in *bstan 'gyur* (*sde dge*), TBRC W23703.105 (Delhi, India: delhi karmapae choedhey, gyalwae sungrab partun khang, 1982-1985), 36a.6, [http://tbr.org/link?RID=O1GS6011|O1GS6011|GS36127\\$W23703](http://tbr.org/link?RID=O1GS6011|O1GS6011|GS36127$W23703); see also Shantideva, *A Guide to the Bodhisattva's Way of Life*, trans. Stephen Batchelor (Dharamsala, India: Library of Tibetan Works & Archives, 1979), 161. This stanza is a part of the conclusion of a debate against the Sāṃkhya system.

The nonexistence of that thing is not apprehended.

3rd refutation: The mere non-dawning of appearances of coarse conventionalities is not sufficient

གཞན་ཡང་སྟོང་ཉིད་རྟོགས་པ་ལ་ཡུལ་ཀུན་རྫོབ་རགས་པའི་སྤང་བ་མ་ཤར་བ་ཙམ་
གྱིས་མི་ཚོག་པར་ཐལ། [སྟོང་ཉིད་རྟོགས་པ་]དེ་ལ་ཡུལ་དེ་དག་གི་ངོ་བོ་ཉིད་མེད་པའི་
རྣམ་པ་ཤར་བ་གཅིག་དགོས་ཀྱི་དེ་མ་ཤར་བར་ཡུལ་དེ་དག་མི་སྤང་བ་ཙམ་གྱིས་མི་
ཚོག་པའི་ཕྱིར།

Moreover, it follows that with regard to realization of emptiness, the mere non-dawning of appearances of coarse conventionalities is not sufficient because with regard to that [realization of emptiness] a dawning of an aspect [that is, a generic image] of the naturelessness of those objects is necessary, but without its dawning the mere non-appearance of those objects is not sufficient.

[(སྟོང་ཉིད་རྟོགས་པ་)དེ་ལ་ཡུལ་དེ་དག་གི་ངོ་བོ་ཉིད་མེད་པའི་རྣམ་པ་ཤར་བ་གཅིག་
དགོས་ཀྱི་དེ་མ་ཤར་བར་ཡུལ་དེ་དག་མི་སྤང་བ་ཙམ་གྱིས་མི་ཚོག་པ་]དེར་ཐལ། དཔེར་
ན་སྐྱེ་བ་ལྔ་ཕྱི་ལྔ་བྱ་ལ་དེ་ལྟར་དགོས་པར་སློབ་དཔོན་སངས་རྒྱལ་བསྐྱེད་པ་
གང་ཞིག་སྒྲ་བའི་ཞབས་ཀྱང་དེ་ལྟར་བཞེད་པའི་ཕྱིར།

It follows that [with regard to that (realization of emptiness) a dawning of an aspect (that is, a generic image) of the naturelessness of those objects is necessary, but without its dawning the mere non-appearance of those objects is not sufficient,] because (1) Buddhapālita asserts that for former and future births, for example, such is needed; and (2) the glorious Candrakīrti also asserts such.

དང་པོ་[དཔེར་ན་སྐྱེ་བ་ལྔ་ཕྱི་ལྔ་བྱ་ལ་དེ་ལྟར་དགོས་པར་སློབ་དཔོན་སངས་རྒྱལ་
བསྐྱེད་པ་]གྱུ་བ་ཏེ། བུ་རྒྱ་པ་ལི་ཏ་ལས། དེ་གཉིས་ལ་བྱུང་པར་ཆེ་བ་དེ་བཞིན་
དུ། འདི་ལ་ཡང་འཇིག་རྟེན་འདི་མེད་དོ་ཞེས་བྱ་བ་ལ་སོགས་པ་དེ་ལྟར་མཐོང་བ་ནི་མ་
རིག་པས་ཀུན་ཏུ་ཚྡངས་པའི་སེམས་པ་དང་ལྡན་པ་ཡིན་གྱི་དངོས་པོ་ཐམས་ཅད་ངོ་བོ་

ཉིད་སྟངས་པའི་ཕྱིར་མ་སྐྱེས་པ་དང་མ་འགག་པར་མཐོང་བ་ཅིག་ཤོས་ནི་ཤེས་པ་སྟོན་དུ་
བཏང་བ་ཡིན་པས་དེ་གཉིས་ལ་བྱད་པར་ཤིན་དུ་ཆེའོ།³⁵⁵ ཞེས་གསུངས་པ་³⁵⁶འི་ཕྱིར།

³⁵⁵ Buddhapālita (*sangs rgyas bskyangs*, ca. 470-540), *Buddhapālita Commentary on (Nāgārjuna's) "Treatise on the Middle" (dbu ma rtsa ba'i 'grel pa buddha pā li ta, buddhapālita-mūlamadhyamakavṛtti)*, Toh. 3842, dbu ma, vol. tsha, 243a.6-243a.7; see also Akira Saito, "A study of the *Buddhapālita-Mūlamadhyamakavṛtti*" (PhD diss., Australian National University, Australia, 1984), 252-253. This passage is a part of Buddhapālita's commentary on stanza 7cd in Nāgārjuna's *Fundamental Treatise on the Middle, Called "Wisdom" (dbu ma rtsa ba shes rab, prajñānāmamūlamadhyamakakārikā)* in Chapter XVIII, Analysis of Self (*bdag brtag pa, ātmaparikṣā*) where he first cites the Treatise and then gives his commentary:

[243a.1] མ་སྐྱེས་པ་དང་མ་འགག་པ།

ཆོས་ཉིད་ལྟ་དང་འདས་དང་མཚུངས།

...སྐྱེས་པ། གང་འཇིག་རྟེན་འདི་མེད་དོ། འཇིག་རྟེན་པ་རྣམས་མེད་དོ། ཞེས་བྱ་
བ་ལ་སོགས་པར་^[243a.4] ལྟ་བུ་དེ་དང་། གང་དངོས་པོ་ཐམས་ཅད་མ་སྐྱེས་པ་དང་མ་འགག་པ་ཞེས་བྱ་བར་ལྟ་
དེ་གཉིས་ལ་བྱད་པར་ཅི་ཡོད།

བཤད་པ། དེ་གཉིས་ལ་བྱད་པར་ཤིན་དུ་ཆེ་ན། བྱད་ནི་སྟངས་པའི་ཉིད་ཀྱི་དོན་ནམ་པར་མི་ཤེས་ནས་དེ་གཉིས་འདྲའོ་
སྟམ་དུ་སེམས་སོ། འདི་^[243a.5] ལ་སོ་སོར་མ་བརྟགས་པར་བཏང་སྟོམས་བྱེད་པ་གང་ཡིན་པ་དང་། སོ་སོར་
བརྟགས་ནས་བཏང་སྟོམས་བྱེད་པ་གང་ཡིན་པ་དེ་གཉིས་བཏང་སྟོམས་བྱེད་པར་ནི་འདྲ་མོད་ཀྱི་སོ་སོར་མ་
བརྟགས་པར་བཏང་སྟོམས་བྱེད་པ་ནི་མ་རིག་པའི་ཀུན་དུ་སྦྱར་བ་དང་ལྡན་པར་བརྟན་ལ། བཏང་སྟོམས་
^[243a.6]བྱེད་གཅིག་ཤོས་ནི་སངས་རྒྱས་བཙུག་པའི་ལྟ་བུ་ལྟར་ཀུན་དུ་བརྟན་པ་ཡིན་པས། དེ་གཉིས་ལ་
བྱད་པར་ཤིན་དུ་ཆེ་བ་དེ་བཞིན་དུ། འདི་ལ་ཡང་འཇིག་རྟེན་འདི་མེད་དོ་ཞེས་བྱ་བ་ལ་སོགས་པ་དེ་ལྟར་མཐོང་བ་
ནི་མ་རིག་པས་ཀུན་དུ་ཆོངས་པའི་སེམས་དང་ལྡན་པ་^[243a.7] ཡིན་གྱི། དངོས་པོ་ཐམས་ཅད་ངོ་བོ་ཉིད་ཀྱིས་སྟངས་
པའི་ཕྱིར་མ་སྐྱེས་པ་དང་མ་འགག་པར་མཐོང་བ་ཅིག་ཤོས་ནི་ཤེས་པ། སྟོན་དུ་བཏང་བ་ཡིན་པས།

³⁵⁶ This is a response against the Nihilists' assertion that nonexistence and emptiness are equivalent. Their assertion and the first part of Buddhapālita's refutation go as follows:

[The Nihilists say:] "This world or life does not exist as an effect of past lives. A future world does not exist. Also, spontaneously born sentient beings such as hell-beings do not exist," and so forth. What is the difference between their view and the view of the Proponents of the Middle that all things are not produced and do not cease?

[Answer of Buddhapālita:] There is a great difference between these two. Not knowing the meaning of emptiness, you think that these two are similar. Acting with equanimity [that is, indifference] when one has not analyzed [to find that all sentient beings should be valued equally] and acting with equanimity when one has so analyzed are similar only in that both can be characterized as acting with equanimity. However, acting with equanimity but without analysis is involved in the entwinements of ignorance. Acting with equanimity when one has analyzed [is the result of knowledge and] is used by the Supramundane Victors.

The first [that Buddhapālita asserts that for former and future births, for example, such is needed] is established because the *Buddhapālita [Commentary]* says:³⁵⁷

Just as these two differ very greatly, so here also the perceptions [found in the texts of the Nihilists] such as, "This world does not exist," [meaning that this life is not the effect of other lives] are thoughts beclouded with ignorance. However, the others [that is, the Proponents of the Middle]—who see that all phenomena are not [inherently] produced and do not [inherently] cease because they are empty of inherent existence—have preceded their conclusion with the mind of analysis. Therefore, these two [Nihilists and Proponents of the Middle] are very different.

[བུ་རྒྱ་ལེ་ཏ་གྱིས་འདི་འདྲས་གསུངས་པ་ཡིན་ན་(སྟོང་ཉིད་རྟོགས་པ་)དེ་ལ་ཡུལ་དེ་
དག་གི་ངོ་བོ་ཉིད་མེད་པའི་རྣམ་པ་ཤར་བ་གཅིག་དགོས་ཀྱི་དེ་མ་ཤར་བར་ཡུལ་དེ་
དག་མི་སྣང་བ་ཙམ་གྱིས་མི་ཆོག་པས་]ཁྱབ་སྟེ། མེད་ལྟ་བུས་དེ་ལྟར་མཐོང་བ་མ་རིག་
པའི་དབང་དང་དབྱུ་མ་པས་དངོས་པོ་ཐམས་ཅད་ཀྱི་ངོ་བོ་ཉིད་མེད་པའི་རྒྱ་མཆན་
གྱིས་མ་སྐྱེས་པ་སོགས་སུ་ལྟ་བུས་ཁྱད་པར་ཆེ་བ་བཤད་པའི་ཕྱིར་རོ།

[Buddhapālita's statement] entails [that with regard to the realization of emptiness a dawning of an aspect (that is, a meaning-generality) of the naturelessness of those objects is necessary, but without its dawning the mere non-appearance of those objects is not sufficient] because it explains that [the Nihilists and the Proponents of the Middle] are very different due to the fact that the Nihilists' seeing such is from the power of ignorance and the Proponents of the Middle see [phenomena] as not [inherently] produced and so forth by reason of the nonexistence of the inherent nature of all phenomena.

See Jeffrey Hopkins, *Maps of the Profound: Jam-yang-shay-ba's Great Exposition of Buddhist and Non-Buddhist Views on the Nature of Reality* (Ithaca, NY: Snow Lion Publications, 2003), 825.

³⁵⁷ This is a response against the Nihilists' assertion that nonexistence and emptiness are equivalent. Their assertion and the first part of Buddhapālita's refutation go as follows:

[The Nihilists say:] "This world or life does not exist as an effect of past lives. A future world does not exist. Also, spontaneously born sentient beings such as hell-beings do not exist," and so forth. What is the difference between their view and the view of the Proponents of the Middle that all things are not produced and do not cease?

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See Jeffrey Hopkins, *Maps of the Profound* (Ithaca, NY: Snow Lion Publications, 2003), 825.

གཉིས་པ་[རྒྱ་བའི་ཞབས་ཀྱང་དེ་ལྟར་བཞེད་པར་]གྲུབ་སྟེ།³⁵⁸ ཚོག་གསལ་ལས། འདིར་ཁ་
 ཅིག་དབུ་མ་པ་ནི་མེད་པ་བ་དང་ཁྱད་པར་མེད་པ་ཡིན་ཏེ།^[249] [གང་གི་ཕྱིར་དགོ་
 བ་དང་མི་དགོ་བའི་ལས་དང་། བྱེད་པ་པོ་དང་། འབྲས་བུ་དང་། འཇིག་རྟེན་ཐམས་
 ཅད་རང་བཞིན་གྱིས་སྟོང་པར་སྐྱབ་པ་ཡིན་ལ། མེད་པ་བ་དག་ཀྱང་དེ་དག་མེད་དོ་ཞེས་
 སྐྱབ་པར་བྱེད་པ་ཡིན་པ་དེའི་ཕྱིར། དབུ་མ་པ་ནི་མེད་པ་བ་དང་ཁྱད་པར་མེད་དོ་ཞེས་
 རྟོག་པར་བྱེད་དོ།] དེ་ལྟར་ནི་མ་ཡིན་ཏེ། དབུ་མ་པ་དག་ནི་རྟེན་ཅིང་འབྲེལ་བར་
 འབྱུང་བ་སྐྱབ་པ་ཡིན་ལ། རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་ཕྱིར་འཇིག་རྟེན་འདི་དང་
 འཇིག་རྟེན་པ་རོལ་ལ་སོགས་པ་ཐམས་ཅད་རང་བཞིན་མེད་པར་སྐྱབ་པར་བྱེད་དོ། མེད་
 པ་བ་དག་གིས་ནི་དེ་ལྟར་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ་ཡིན་པའི་ཕྱིར། རང་བཞིན་
 གྱིས་སྟོང་ཉིད་ཀྱི་སྒོ་ནས་འཇིག་རྟེན་པ་རོལ་ལ་སོགས་པ་དངོས་པོ་མེད་པར་རྟོགས་པ་
 མ་ཡིན་ཏེ།³⁵⁹ ཞེས་གསུངས་པའི་ཕྱིར།

The second reason [that is, that the glorious Candrakīrti also asserts such] is established because [Candrakīrti's] *Clear Words* says:³⁶⁰

Here some say, "The Proponents of the Middle are indistinguishable from Nihilists because they propound that virtuous and non-virtuous actions, agents, fruits, and all

³⁵⁸ The text reads *zhes pa nas* which I have replaced with the omitted part of the quote according to Candrakīrti's *Clear Words*. See Candrakīrti (*zla ba grags pa*, fl. 7th century C.E.), *Clear Words, Commentary on (Nāgārjuna's) "Treatise on the Middle"* (*dbu ma rtsa ba'i 'grel pa tshigs gsal ba, mūlamadhyamakavṛttiprasannapadā*), Toh. 3860, *dbu ma*, vol. 'a, 117b.6.

³⁵⁹ Ibid., 117b.4-117b.7. This is Candrakīrti's commentary on Nāgārjuna's *Treatise*, XVIII.7cd, on which Buddhapālita comments in the above citation. The corresponding passage in Sanskrit is:

atraike paricodayasi | nāstikāviśiṣṭā mādhyamikā yasmātkuśalākuśalaṃ karma kartāraṃ ca phalaṃ ca sarvaṃ ca lokaṃ bhāvasvabhāvasūnyamiti bruvate | nāstikā api hotannāstīti bruvate | tasmānnāstikāviśiṣṭā mādhyamikā iti |

naivam | kutaḥ | pratītyasamutpādayādino hi mādhyamikā hetupratyayān prāpya pratītya samutpannatvātsarvamevehalokaparalokaṃ niḥsvabhāvaṃ varṇayanti | yathā svarūpavādino naiva nāstikāḥ pratītyasamutpannatvādbhāvasvabhāvasūnyatvena na paralokādyabhāvaṃ pratipannāḥ |

See Louis de La Vallée Poussin, *Mūlamadhyamakakārikās de Nāgārjuna avec la Prasannapadā Commentaire de Candrakīrti*, Bibliotheca Buddhica 4 (Osnabrück, Germany: Biblio Verlag, 1970), 368.4-368.10.

³⁶⁰ Adapted from Hopkins, *Maps of the Profound*, 826.

worlds [that is, lives]³⁶¹ are empty of inherent existence, and the Nihilists also say that these are nonexistent. Therefore, Proponents of the Middle are indistinguishable from Nihilists."

It is not so.

"How?"

The Mādhyamikas are proponents of dependent-arising; they say that due to arising dependent on, or reliant on, causes and conditions all—this world, the next, and so forth—lack inherent existence. The Nihilists do not realize³⁶² future worlds [that is, future lives] and so forth as non-things³⁶³ because of being empty of inherent existence due to being dependent-arisings.

ལྷན་སྒྲིལ་འདི་གཉིས་ཀྱིས་སྟོབ་རྟོགས་ཚད་ཀྱང་ཤེས་པར་གྱིས།

Through these former and latter passages [by Buddhapālita and Candrakīrti], understand the measure of realizing the view!

2nd Wrong idea: The Translator Taktshang holds that valid establishment of conventionalities (kun rdzob) is not necessary for realizing emptiness

ཡང་སྟག་ལོ་ན་རེ། བ་སྟང་ལ་ཞིབ་མོ་མི་ཤེས་ཀྱང་སྟོང་ཉིད་རྟོགས་ལུས་པས་སྟོང་ཉིད་
རྟོགས་པ་ལ་བ་སྟང་ཚད་བྱུང་མི་དགོས་ཏེ། དོན་དམ་པ་ཀུན་རྫོབ་ལས་གཞན་ཡིན་པའི་
ཕྱིར་³⁶⁴ཟེར་ན།

Moreover, the Translator Taktshang says, "Since, despite not knowing the details with regard to conventions (*tha snyad*, *vyāvahāra*), one can realize emptiness, conventions do not have to be validly established because the ultimate is other than conventionalities (*kun rdzob*)."

³⁶¹ Lives as fruits of moral actions.

³⁶² Skt. *pratipannāḥ*.

³⁶³ "Non-things" (*dnogs po med pa*, *abhāva*) could be translated as "without thingness." Since Candrakīrti states that the Mādhyamikas assert that this world and so forth lack inherent existence when he says, "The Mādhyamikas are proponents of dependent-arising; they say that due to arising dependent on, or reliant on, causes and conditions all—this world, the next, and so forth—lack inherent existence," "non-things" needs to be understood in the context of the previous passage. That is, "non-thing" does not mere nonexistence or non-effective thing, but the absence of inherent or true existence.

³⁶⁴ It is hard to know what "other (*gzhan*)" actually means. If it means different entity (*ngo bo gzhan*), the Geluk sect would not agree. If it means just other (*gzhan*), that is to say, different, then the Geluk sect would agree with it because the relation between the two truths is the same entity but different isolates (*ngo bo gcig la ldog pa tha dad*).

ཐ་སྙད་ཚད་གྲུབ་འཛོག་མི་ཤེས་པར་རང་བཞིན་མེད་པ་རྟོགས་མི་སྲིད་པར་ཐལ། ཚད་
 གྲུབ་འཛོག་མི་ཤེས་པར་རང་བཞིན་མེད་པར་བཟུང་བས་སྟོང་ཉིད་རྟོགས་པར་འཛོག་
 མི་ཐུབ་པའི་ཕྱིར། [ཚད་གྲུབ་འཛོག་མི་ཤེས་པར་རང་བཞིན་མེད་པར་བཟུང་བས་སྟོང་
 ཉིད་རྟོགས་པར་འཛོག་མི་ཐུབ་པ་]དེར་ཐལ། གླེ་བ་སྡུ་བྱི་ལྟ་བུ་ལ་[ཚད་གྲུབ་འཛོག་མི་
 ཤེས་པར་གླེ་བ་སྡུ་བྱི་རང་བཞིན་མེད་པར་བཟུང་བས་གླེ་བ་སྡུ་བྱིའི་སྟེང་གི་སྟོང་པ་ཉིད་
 རྟོགས་མི་ཐུབ་པ་]དེའི་ཕྱིར།

It follows that without knowing [how to] posit the valid establishment of conventions it is impossible to realize naturelessness because without knowing [how to] posit valid establishment, it cannot be posited that emptiness is realized through holding that [phenomena] are natureless. It follows [that without knowing how to posit valid establishment, it cannot be posited that emptiness is realized through holding that phenomena are natureless] because [without knowing how to posit valid establishment,] with regard to former and later births [it cannot be posited that the emptiness of former and later births is realized through holding that former and later births are natureless].

[གླེ་བ་སྡུ་བྱི་ལྟ་བུ་ལ་ཚད་གྲུབ་འཛོག་མི་ཤེས་པར་གླེ་བ་སྡུ་བྱི་རང་བཞིན་མེད་པར་
 བཟུང་བས་གླེ་བ་སྡུ་བྱིའི་སྟེང་གི་སྟོང་པ་ཉིད་རྟོགས་མི་ཐུབ་པ་]དེར་ཐལ། དཔེར་ན།
 རྒྱུད་པན་པས་གླེ་བ་སྡུ་བྱི་རང་བཞིན་མེད་པར་བཟུང་བ་དེ་སྟོང་ཉིད་ཀྱི་ལྟ་བུ་མ་ཡིན་
 པའི་ཕྱིར།

It follows that [without knowing how to posit valid establishment with regard to former and later births it cannot be posited that the emptiness of former and later births is realized through holding that former and later births are natureless,] because the Āyata³⁶⁵ holding former and later births as natureless, for example, is not a view of emptiness.

[རྒྱུད་པན་པས་གླེ་བ་སྡུ་བྱི་རང་བཞིན་མེད་པར་བཟུང་བ་དེ་སྟོང་ཉིད་ཀྱི་ལྟ་བུ་མ་ཡིན་
 པ་]དེར་ཐལ། དེ་ཆད་ལྟ་ཡིན་ལ་དབུ་མ་པས་གླེ་བ་སྡུ་བྱི་རང་བཞིན་མེད་པར་བཟུང་བ་

³⁶⁵ *rgyang phan pa* (*āyata*) also called *lokāyata* (*jig rten rgyang phan pa*). According to a Tibetan oral etymology (*ngag dbang legs ldan*), *lokāyata* (*jig rten rgyang phan pa*) etymologically means "Flung Afar from the world" and is pejorative as Jamyang Shaypa says, "Because they have gone apart from the correct view, they are Ayatas [literally, Those Who Are Flung Afar]." They are moral Nihilists. See Hopkins, *Maps of the Profound*, 96.

དེ་ལྟ་བུ་ནུས་དག་ཡིན་པའི་རྒྱ་མཚན་རིམ་བཞིན་དུ་ཐ་སྐད་དུ་གྲུབ་པ་མི་འདོད་པ་
དང་། འདོད་པའི་དབང་གིས་ཡིན་པའི་ཕྱིར་རྟེ།

It follows [that the Āyatas' holding former and later births as natureless is not a view of emptiness] because the reason why the [Āyatas' view] is a view of annihilation but the Middle Proponents' holding former and later births as natureless is a pure view is respectively due to [the Āyatas'] not asserting but [the Middle Proponents'] asserting establishment in conventions.

ཆོག་གསལ་ལས། གལ་ཏེ་དེ་ལྟ་བུ་ཡང་དེ་དག་གི་དངོས་པོའི་རང་བཞིན་གྱི་ངོ་བོར་
ཡོད་པ་མིན་པ་ཉིད་དུ་རྟོགས་པའི་ཕྱིར་རེ་ཞིག་ལྟ་བུ་འདིའི་སྒོ་ནས་མཚུངས་པ་ཡོད་དོ་
ཞེ་ན་མེད་དེ་དབུ་མ་པ་དག་གིས་ཀུན་རྫོབ་དུ་ཡོད་པར་ཁས་སྐྱངས་པའི་ཕྱིར་ལ། དེ་
དག་གིས་ཁས་མ་སྐྱངས་པའི་ཕྱིར་མི་མཚུངས་སོ། །ཞེས་གསུངས་པའི་ཕྱིར།

This is because [Candrakīrti's] *Clear Words* says:

[Objection:] Even if that is the case because [the Āyatas'] realize that the entity of the nature of those is not existent, at this point, they are similar by way of this view.

[Answer:] They are not because the Proponents of the Middle assert them as conventionally existent, and because those [that is, the Āyatas] do not assert [such]. Hence they are not similar.

རྗེ་རིན་པོ་ཆེས་ལྟ་བུ་མ་རྟོག་བར་དུ་རང་བཞིན་མེད་པ་དང་མེད་པའི་བྱད་པར་མི་
ཕྱིད་གསུངས་པས་ཀྱང་ཤེས་སོ། །

Also, from Tsongkhapa's saying that until the view [of emptiness] is found, the difference between naturelessness (*rang bzhin med pa*) and nonexistence (*med pa*) is not distinguished, it is known [that without knowing how to posit the valid establishment of conventions it is impossible to realize naturelessness (*tha snyad tshad grub 'jog mi shes par rang bzhin med pa rtogs mi srid pa*)].

3rd Wrong idea: The Āyatas and the Mādhyamikas have the same view and mode of holding that former and later births are natureless

དེ་ལ་ཁོ་ན་རེ། རྒྱུང་ཕན་པས་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་བཟུང་བ་ཆད་ལྟ་མ་ཡིན་
པར་ཐལ། [རྒྱུང་ཕན་པ་]དེས་[སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་]དེ་ལྟར་མ་རྟོགས་ཀྱང་།

དབུ་མའི་ལྷ་བ་དང་བབྱང་ཚུལ་མཐུན་པའི་བྱིར། [རྒྱང་ཕན་པ་དེས་སྐྱེ་བ་ལྷ་བྱི་རང་
བཞིན་མེད་པ་དེ་ལྷར་མ་རྟོགས་ཀྱང་དབུ་མའི་ལྷ་བ་དང་སྐྱེ་བ་ལྷ་བྱི་རང་བཞིན་མེད་
པར་བབྱང་ཚུལ་མཐུན་པ་]དེར་ཐལ། སྐྱེ་བ་ལྷ་བྱི་ལ་རང་བཞིན་མེད་པ་གང་ཞིག་དེ་
གཉིས་ཀས་[སྐྱེ་བ་ལྷ་བྱི་]དེ་རང་བཞིན་མེད་པར་བབྱང་བའི་བྱིར་ན་

With regard to the [difference between the Āyatas and the Proponents of the Middle on naturelessness and nonexistence,] someone [incorrectly] says: It [absurdly] follows that the Āyatas' holding that former and later births are natureless is not a view of annihilation because although they do not realize [naturelessness] as [the Proponents of the Middle do within knowing how to posit the valid establishment of conventions], the Middle view and mode of holding [that former and later births are natureless] accord with [the Āyatas' holding that former and later births are natureless]. It follows that [the Middle view and mode of holding that phenomena are natureless accord with the Āyatas' holding that former and later births are natureless] because (1) former and later births are natureless and (2) both of them hold that those [former and later births] are natureless.

[སྐྱེ་བ་ལྷ་བྱི་ལ་རང་བཞིན་མེད་པ་གང་ཞིག་(རྒྱང་ཕན་པ་དང་དབུ་མ་པ་)དེ་གཉིས་
ཀས་(སྐྱེ་བ་ལྷ་བྱི་)དེ་རང་བཞིན་མེད་པར་བབྱང་བ་ཡིན་ན་(རྒྱང་ཕན་པ་)དེས་(སྐྱེ་བ་
ལྷ་བྱི་རང་བཞིན་མེད་པ་)དེ་ལྷར་མ་རྟོགས་ཀྱང་དབུ་མའི་ལྷ་བ་དང་བབྱང་ཚུལ་མཐུན་
པ་ཡིན་པས་]མ་ཁྱབ་སྟེ། དུལ་སྐྱེ་བ་ལྷ་བྱི་ལ་རང་བཞིན་མེད་^[250]པར་མཚུངས་ཀྱང་
རྟོགས་པ་པོའི་སྟོའི་ཞེ་ཕྱག་ཐ་དད་པའི་དབང་གིས་དབུ་མའི་ལྷ་བ་ཡིན་མིན་སོ་སོར་
བཞག་པའི་བྱིར།

[Our response: That (1) former and later births do not have nature and (2) both of them hold that those former and later births are natureless] does not entail [that the Middle view and mode of holding that phenomena are natureless accord with the Āyatas' holding that former and later births are natureless] because although they are similar [in holding that] the objects, former and later births, are natureless, whether it is the Middle view or not is posited separately due to differences in the inner modes of the realizers' awarenesses.

[དུལ་སྐྱེ་བ་ལྷ་བྱི་ལ་རང་བཞིན་མེད་པར་མཚུངས་ཀྱང་རྟོགས་པ་པོའི་སྟོའི་ཞེ་ཕྱག་ཐ་
དད་པའི་དབང་གིས་དབུ་མའི་ལྷ་བ་ཡིན་མིན་སོ་སོར་བཞག་པ་]དེར་ཐལ། དཔེར་ན་མི་
རྒྱུ་མར་ངོ་ཤེས་མ་ཤེས་གཉིས་ཀས་འདི་རྒྱུ་མ་ཡིན་ཞེས་སྒྲས་ཆེ་རྒྱུ་མ་ཤེས་པས་

ཀློན་མ་ངོས་ཟེན་པ་དང་ཅིག་ཤོས་ཀྱིས་ངོས་མ་ཟེན་པར་འཇོག་པ་བཞིན་ཡིན་པའི་
ཕྱིར།

It follows [that although they are similar in holding that the objects, former and later births, are natureless, whether it is the Middle view or not is posited separately due to differences in the inner modes of the realizers' awarenesses] because it is like, for example, that when both someone who identified a man as a robber and another who did not identify such say, "He is the robber," it is posited that the one who knew the robber identified the robber and the other one did not identify the robber.

བུ་རྒྱ་པ་ལི་ཏ་ལས།³⁶⁶ །གཞན་ཡང་དཔེར་ན་ཁ་ཅིག་ཚུད་པ་ན་[དོན་བདེན་པར་འགྱུར་
བ་ཁོ་ན་ལ་ཆེ་བཞི་གཉིས་སྟོན་པར་གྱུར་ལ། དེ་ན་གཅིག་ནི་དོན་དེ་མངོན་སུམ་དུ་
མཐོང་བ་ཡིན་ལ་གཉིས་པ་ནི་དོན་དེ་མངོན་སུམ་དུ་མཐོང་བར་གྱུར་པ་མ་ཡིན་ཞིང་
འོར་ངོམ་མཛེས་ངོས་གཉིས་བ་ཞིག་ཡིན་ཏེ། དེ་གཉིས་ཀྱི་ཡང་དོན་དེ་ལ་སྒྲུབ་བཅུག་པ་
ན། དེ་ལ་གཅིག་གིས་དོན་དེ་ཇི་ལྟར་བདེན་པ་དེ་ལྟར་སྒྲུབ་སུ་ཟེན་ཀྱང་དོན་དེ་མངོན་
སུམ་དུ་ཡང་མ་གྱུར་པའི་ཕྱིར་བརྟུན་དུ་ཡང་འགྱུར་ལ་ཆོས་མ་ཡིན་པ་དང་མི་སྟན་པ་
དང་ཡང་ལྷན་པར་འགྱུར་རོ། ཅིག་ཤོས་ཀྱིས་ནི་དོན་དེ་སྒྲུབ་པ་ན་དོན་དེ་མངོན་སུམ་
དུ་གྱུར་པའི་ཕྱིར་བདེན་པར་སྒྲུབ་པ་ཡང་ཡིན་ལ་ཆོས་དང་སྟན་པ་དག་དང་ཡང་ལྷན་
པར་འགྱུར་བ་]དེ་བཞིན་དུ། དངོས་པོ་ཐམས་ཅད་སྟོང་པ་ཡིན་ཞིང་སྟོང་པའི་ཕྱིར་མ་
སྒྲུབ་པ་དང་མ་འགགས་པ་དེ་ཡིན་དུ་ཟེན་ཀྱང་། དེ་གང་ལ་མངོན་སུམ་གྱིས་³⁶⁷ ཤེས་པ་
ཡོད་པ་དེ་ཉིད་ལགས་པ་དང་ལྷན་ཅིང་བཟླས་པ་ཡིན་གྱི། ཅིག་ཤོས་ནི་སྟོང་པ་ཉིད་
མངོན་སུམ་དུ་མ་གྱུར་པའི་ཕྱིར་ལྟ་བུའི་སྟོན་གྱིས་ཀྱང་གོས་ལ་མཁས་པ་རྣམས་ཀྱིས་
སྤང་པར་ཡང་འགྱུར་བས། དེའི་ཕྱིར་དེ་གཉིས་ནི་བྱུང་པར་ཤིན་དུ་ཆེ་སྟེ་ཞེས་གསུངས་
པའི་ཕྱིར།

³⁶⁶ The brackets are from the *Buddhapālita Commentary* on Nāgārjuna's *Treatise of the Middle*, the chapter on Analysis of Self, XVIII.12 (Toh. 3842, *dbu ma*, vol. *tsha*, 243b.2-243b.6); also see Saito, "A Study of the Buddhapālita," 253-254; Christian Lindtner, "Buddhapālita on Emptiness," *Indo-Iranian Journal* 23, no. 3 (1981):196.

³⁶⁷ Lindtner prefers *gyi*.

because Buddhapālita's *Commentary* says:³⁶⁸

Moreover, for example, at the time of dispute two witnesses testify with regard to what is the true fact. Between them, one directly saw the fact, but the other did not directly see the fact, and is mistaken,³⁶⁹ or is on the side of a friend.³⁷⁰ When both of them are also made to speak with regard to that, the latter has spoken the fact as it is in truth, but because the fact was not even directly [seen, the latter's testimony] is false and also endowed with impropriety and ill repute. When the other one says speaks the fact, then because the fact was directly [seen], it is a true statement and endowed with propriety and repute.

Likewise, although it is a fact that all phenomena are empty and because of being empty are not produced and not ceased, those who [that is, the Proponents of the Middle] have knowledge by direct perception of it [that is, emptiness,] are endowed with goodness and are praised, but because the other [that is, the Āyatas] do not directly [see] emptiness, they are polluted by the defects of view³⁷¹ and derided by the wise. Hence, these two are very different.

[བུ་སྐྱ་ལ་ཉ་ལས་དེ་འདྲས་གསུངས་པ་ཡིན་ན་དཔེར་ན་མི་རྒྱན་མར་ངོ་ཤེས་མ་ཤེས་
གཉིས་ཀས་འདི་རྒྱན་མ་ཡིན་ཞེས་སྒྲུབ་ཆེ་རྒྱན་མ་ཤེས་པས་རྒྱན་མ་ངོས་ཟེན་པ་དང་
ཅིག་ཤོས་ཀྱིས་ངོས་མ་ཟེན་པར་འཛིག་པ་བཞིན་ཡིན་པས་]ཁྱབ་སྒྲེ། ལྟ་བའི་སྒྱུར་གྱིས་
ཀྱང་གོས་ལ་ཞེས་པའི་དོན་ཡོད་པའི་ཕྱིར་དང་། ཆོག་གསལ་ལས་ཀྱང་། གལ་ཏེ་དངོས་
པོ་[མ་གྲུབ་པ་]³⁷² མཚུངས་སོ་ཞེས་ན་གལ་ཏེ་ཡང་དངོས་པོ་མ་གྲུབ་པ་མཚུངས་པ་ཉིད་

³⁶⁸ Without Christian Lindtner's translation, I could not have understood this part. See Lindtner, "Buddhapālita on Emptiness," 206-207.

³⁶⁹ What the mistake is is unclear; it might mean "to be bribed" as Lintner speculates.

³⁷⁰ In a similar context, *mdza'* in Candrakīrti's *Clear Words* means friendly. See Candrakīrti, *Clear Words*, 118a.3.

³⁷¹ The view that former and future lives do not exist is the defective view here.

³⁷² The brackets here and the next brackets are inserted according to Candrakīrti's *Clear Words* (Toh. 3860, *dbu ma*, vol. 'a, 118a.2-118a.3) since this material is omitted in Jamyang Shaypa's *Decisive Analysis*. I have confirmed that these parts are also left out in two other editions; see 'jam dbyangs bzhad pa, "*dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*," in *gsung 'bum/_'jam dbyangs bzhad pa'i rdo rje*, TBRC W21503.9 (South India: Gomang College, 1997), 103a.6-103b.1, [http://tbrc.org/link?RID=O00CHZ010751|O00CHZ01075100JW501034\\$W21503](http://tbrc.org/link?RID=O00CHZ010751|O00CHZ01075100JW501034$W21503); 'jam dbyangs bzhad pa, *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs* (Beijing, China, krung go'i bo rig pa dpe skrun khang, 2004), 187. The corresponding passage in Sanskrit is:

vastutastulyateiti cet// yathyapi vastuo'siddhistulyā tathāpi pratipattṛbhedādātulyatā/ yathā hi kṛtacauryaṃ puruṣamekhaḥ samyagaparijñāyaiva tadamitraperitastam mithyā vyācaṣṭe cauryamanena kṛtamiti/ bhedastathāpi pariññātrbhedādekastatra mṛṣābādityudyate/ aparastu satyavādīti, ekaścāyaśasā cāpunyena ca samyak parīkṣyamāṇo yujyate nāparaḥ/

ཡིན་པ་དེ་ལྟ་[ན་]ཡང་རྟོགས་པ་པོ་ཐ་དད་པས་མི་མཚུངས་པ་ཉིད་དོ། །འདི་ལྟ་སྟེ།
 དབེར་ན་རྒྱས་བྱས་པ་³⁷³འི་མི་ཞིག་ལ། [གཅིག་གིས་ནི་ཡང་དག་པར་མི་ཤེས་བཞིན་དུ་
 དེ་དང་མི་མཛུང་བས་སྤྱད་ནས་འདིས་བརྒྱས་སོ་ཞེས་དེ་ལ་ལོག་པར་སྤྱད་བར་བྱེད་ལ།
 གཞན་ནི་དངོས་སུ་མཐོང་ནས་སྤྱད་འབྲིན་པར་བྱེད་དོ།] ³⁷⁴ ཞེས་སོགས་གསུངས་པའི་
 ཕྱིར།

[Buddhapālita's saying this] entails [that it is like, for example, that when both someone who identified a man as a robber and another who did not identify such say "He is the robber," it is posited that the one who knew the robber identified the robber and the other one did not identify the robber,] because the meaning of [his] statement "they are polluted by the defects of view" exists, and because Candrakīrti's *Clear Words* also says:

[Objection:] They are the same [in holding] that things are not established.

[Answer:] Even if they are just similar in holding that things are not established, they are just dissimilar because the realizers are different. It is as follows (*de lta ste*): For example, with regard to a man who has committed robbery, [without correctly knowing (who the robber is), one, having been incited by disliking him, wrongly says, "This man stole", but another, actually seeing (the robbery), does identify (that this man is the robber)].

4th Wrong idea: The Āyatas' view of the naturelessness of former and later births is the same as the Mādhyamikas' view (1)

See Poussin, Prasannapadā Commentaire de Candrakīrti, 368.16-369.3.

³⁷³ In the *sde ge* edition of Candrakīrti's *Clear Words*, for *rkus byas pa* read *rku byas pa*; however, all three editions of Jamyang Shaypa's *Decisive Analysis* that I refer to read it as *rkus byas pa*. See Candrakīrti, "dbu ma rtsa ba'i 'grel pa tshig gsal ba," in *bstan 'gyur (sde dge)*, TBRC W23703.102 (Delhi: Delhi Karmapae Choedhey, gyalwae sungrab partun khang, 1982-1985), 118a.3, [http://tbrc.org/link?RID=O1GS60111O1GS60111GS36113\\$W23703](http://tbrc.org/link?RID=O1GS60111O1GS60111GS36113$W23703)); 'jam dbyangs bzhad pa, *dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs*, 250; 'jam dbyangs bzhad pa, *dbu ma 'jug pa'i mtha' dpyod lung rigs gter mdzod* (Beijing, China: pe cin nyug hran shin 'gyig par khang, 2004), 187; Jamyang Shaypa, "dbu ma la 'jug pa'i mtha' dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs." In *gsung 'bum/ 'jam dbyangs bzhad pa'i rdo rje*, TBRC W21503.9 (South India: Gomang College, 1997). [http://tbrc.org/link?RID=O00CHZ010751O00CHZ01075100JW501034\\$W21503](http://tbrc.org/link?RID=O00CHZ010751O00CHZ01075100JW501034$W21503).

³⁷⁴ The passage in the brackets is inserted in order to assist understanding. See Candrakīrti, *Clear Words*, 118a.2-118a.4.

ཁོ་ན་རེ། རྒྱུ་ཕན་རྒྱུ་གྱི་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་ལྷ་བ་དབྱ་མའི་ལྷ་བ་ཡིན་པར་ཐལ། སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་པའི་ཕྱིར་ན་

Someone [incorrectly] says: It follows that the view in the Āyatas' [mental] continuum that former and later births are natureless is the Madhyamaka view because the naturelessness of former and later births is the final mode of subsistence.

[སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་གནས་ལུགས་

མཐར་ཐུག་ཡིན་ན་རྒྱུ་ཕན་རྒྱུ་གྱི་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་ལྷ་བ་དབྱ་མའི་

ལྷ་བ་ཡིན་པས་]མ་བྱལ། འོ་ན་བྱེ་སྤྱིའི་རྒྱུ་གྱི་ལྷངས་སྐྱེ་རང་བཞིན་མེད་པར་ལྷ་བ་

དབྱ་མའི་ལྷ་བ་ཡིན་པར་ཐལ། ལྷངས་སྐྱེ་རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་

ཡིན་པའི་ཕྱིར།

[Our response: That the naturelessness of former and later births is the final mode of subsistence] does not entail [that the view in the Āyatas' mental continuum that former and later births are natureless is the Madhyamaka view]. Well then, it [absurdly] follows that the view in the Vaibhāṣikas' [mental] continuum that a [Buddha's] enjoyment body (*longs sku, saṃbhogakāya*) is natureless is the Madhyamaka view because the naturelessness of an enjoyment body is the final mode of subsistence.

འཁོར་གསུམ།

[You have asserted] the three spheres [of self-contradiction].

དེ་བཞིན་དུ་སེམས་ཅམ་པའི་ཀུན་བདགས་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་པར་ལྷ་བ་

སོགས་ལ་སྒྱོར་ཤེས་པར་བྱ།

Likewise, know how to apply [this mode of refutation] to the Mind-Only Proponents' view that the imputational nature is not established by way of its own character.

5th Wrong idea: The Āyatas' view of the naturelessness of former and later births is the same as the Mādhyamikas' view (2)

ཡང་ཁོ་ན་རེ། རྒྱུ་ཕན་རྒྱུ་གྱི་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པར་ལྷ་བ་]དེ་འདྲ་དེ་ཉིག་

པ་དོན་མཐུན་ཡིན་པར་ཐལ། ཏུགས་ལྔར་གྱི་སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་གནས་

ལུགས་མཐར་ཐུག་ཡིན་པ་]དེའི་ཕྱིར་ན་ཡང་[སྐྱེ་བ་ལྔ་ཕྱི་རང་བཞིན་མེད་པ་གནས་

ལུགས་མཐར་ཐུག་ཡིན་ན་རྒྱུ་ཕན་རྒྱུ་གྱི་དེ་འདྲ་དེ་ཉིག་པ་དོན་མཐུན་ཡིན་

པས་]མ་བྱལ།

Moreover, someone [incorrectly] says: It follows that such a view in the Āyatas' [mental] continuum [that former and later births are natureless] is a factually concordant conceptual consciousness (*rtog pa don mthun*) because of the previous reason [that is, that the naturelessness of former and later births is the final mode of subsistence].

[Our response: That the naturelessness of former and later births is the final mode of subsistence] does not entail [that such a view in the Āyatas' continuum that former and later births are natureless is a factually concordant conceptual consciousness].

འོ་ན་བྱེ་སྤྱིའི་རྒྱུད་ཀྱི་ལོངས་སྤྱོད་[རང་བཞིན་མེད་པ་]དེ་ལྟར་ལྟ་བུ་དེ་རྟོག་པ་དོན་
མཐུན་ཡིན་པར་ཐལ། [ལོངས་སྤྱོད་རང་བཞིན་མེད་པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་
པའི་]རྟོགས་སྤར་བཞིན།

Well then, it [absurdly] follows that the view in a Vaibhāṣika's continuum that a [Buddha's] enjoyment body is such [that is, natureless] is a factually concordant conceptual consciousness, the reason is as before, [that is, because the naturelessness of an enjoyment body is the final mode of subsistence].

འཁོར་གསུམ།

[You have asserted] the three spheres [of self-contradiction].

6th Wrong idea: Gorampa Sönam Senggé holds that any apprehension of forms is an apprehension of the four extremes and hence should be refuted

ཡང་གོ་བོ་ན་རེ། རྩེ་རིན་པོ་ཆེས་རྟོག་པས་གང་བཟུང་གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་
ལ་དཔྱེད་པའི་རིགས་པས་འགོག་པར་འདོད་པའི་ལོག་རྟོག་ཐམས་ཅད་ལྟོག་^[251]པར་
འགྱུར་རོ་³⁷⁵ གསུངས་པ་མི་འཐད་པར་ཐལ། ཤེར་བྱིན་གྱི་མདོའི་དགོངས་པ་གཟུགས་

³⁷⁵ This passage seems to be from Gorampa's summary of Tsongkhapa's position in his *Distinguishing the Views [of Emptiness]: Moonlight [To Illuminate] the Main Points of the Supreme Path* (*lta ba 'i shan 'byed theg mchog gnad kyi zla zer*). It is said:

Hence, the mind that understands reality is the apprehension of emptiness alone—that is, of the emptiness of truth [that is arrived at] after having negated truth. If one properly identifies [what it means] to apprehend [things] as true (*bden*, *'dzin*), one will come to understand that there are many conceptual thoughts that are neither of the two forms of the grasping at truth [of self and phenomena]. This counteracts all of the mistaken views (*log rtog*) that believe

སྟོང་མི་སྟོང་མཐའ་བཞི་དང་། དེ་དག་བྲལ་བའི་དབུས་གང་དུ་སྒྲོས་བརྒྱུད་བ་མཐར་
འཛིན་ཡིན་པས་དགག་དགོས་པར་བཤད་ལ་བྱེད་རང་བདེན་པ་འབའ་ཞིག་བཀག་
ནས་དབུས་ལ་གནས་པར་འདོད་པ་མི་འཐད་ཟེར་ན།

Moreover, Go-bo (*go rams pa bsod nams seng ge*, 1429-1489) says: It follows that the statement by Tsong-kha-pa:

[When, in that way, you have identified well the apprehension of true existence, you will understand that there are many apprehensions that are not the two apprehensions of self. Consequently,] all wrong ideas of asserting that reasonings analyzing suchness refute all objects apprehended by conceptuality will be overcome.

is not logically feasible; [for] the thought of the *Perfection of Wisdom Sūtras* is to be explained as being that howsoever forms are apprehended—as the four extremes of being empty or not empty³⁷⁶ or as the middle free from them—are apprehensions of extremes and hence must be refuted, and [thus] it is not logically feasible that you [Tsongkhapa,] having solely refuted truth [that is, true establishment (*bden par grub pa*),] assert that [forms] abide in the middle.

that every object that is apprehended by a conceptual thought is negated by means of the reasoning that analyzes reality.

དེ་ལྟར་བདེན་འཛིན་ལེགས་པར་ངོས་ཟེན་ན་བདེན་འཛིན་གཉིས་མེན་པའི་རྟོག་པ་དུ་མ་ཞིག་ཡོད་པར་ཤེས་པར་
འགྱུར་བས། རྟོག་པས་གང་བརྒྱུད་གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་ལ་དཔྱད་པའི་རིགས་པས་དགག་པར་འདོད་
པའི་ལོག་རྟོག་ཐམས་ཅད་སྒྲོག་པར་འགྱུར་རོ།

See José Ignacio Cabezón, and Geshe Lozang Dargyay, *Freedom from Extremes: Gorampa's 'Distinguishing the Views' and the Polemics of Emptiness Studies in Indian and Tibetan Buddhism* (Boston, MA.: Wisdom Publications, 2007), 82-83.

This passage is a citation from Tsongkhapa's *Illumination of the thought*:

When, in that way, you have identified well the apprehension of true existence, you will understand that there are many apprehensions that are not the two apprehensions of self. Consequently, all wrong ideas of asserting that reasonings analyzing suchness refute all objects apprehended by conceptuality will be overcome.

།དེ་ལྟར་བདེན་འཛིན་ལེགས་པར་ངོས་ཟེན་ན། བདག་འཛིན་གཉིས་མེན་པའི་རྟོག་པ་དུ་མ་ཅིག་ཡོད་པར་ཤེས་པར་
འགྱུར་བས། རྟོག་པས་གང་བརྒྱུད་གི་ཡུལ་ཐམས་ཅད་དེ་ཁོ་ན་ཉིད་ལ་དཔྱད་པའི་རིགས་པས་འགོག་པར་འདོད་
པའི་ལོག་རྟོག་ཐམས་ཅད་སྒྲོག་པར་འགྱུར་རོ།

See Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom*, 213. The Tibetan is from Tsong kha pa, *Illumination of the Thought*, 144.

³⁷⁶ The four extremes (*mtha' bzhi*) are, for instance, forms are empty, not empty, both empty, neither empty nor not empty.

འོན་དོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་པས་རང་བཞིན་འགོག་ལ་རྟེན་འབྱུང་སྒྱུ་མ་ལྟ་
བུའི་གཟུགས་སོགས་མི་འགོག་པའི་བྱད་པར་མི་བྱེད་པར་ཐལ། རིགས་པ་དེས་ཡུལ་གང་
ཡིན་ཐམས་ཅད་འགོག་པའི་ཕྱིར། [རིགས་པ་དེས་ཡུལ་གང་ཡིན་ཐམས་ཅད་འགོག་
པར་]རྟགས་ཁས།

Well then, it [absurdly] follows that the distinction that reasoning analyzing the ultimate³⁷⁷ refutes inherent existence but does not refute forms and so forth that are illusory-like dependent-arising is not to be made because [according to you] that reasoning refutes all whatsoever objects. You have accepted the reason [that reasoning refutes all whatsoever objects].

[དོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་པས་རང་བཞིན་འགོག་ལ་རྟེན་འབྱུང་སྒྱུ་མ་ལྟ་བུའི་
གཟུགས་སོགས་མི་འགོག་པའི་བྱད་པར་མི་བྱེད་པར་]འདོད་ན། ཚིག་གསལ་ལས། ཁོ་བོ་
ཅག་ནི་ལས་དང་བྱེད་པ་པོ་དང་འབྲས་བུ་ལ་སོགས་པ་མེད་དོ་ཞེས་སྒྲ་བ་མ་ཡིན་ཏེ། འོ་
ན་ཅི་ཞེན་རང་བཞིན་མེད་དོ་ཞེས་རྣམ་པར་འཛོག་པ་ཡིན་ནོ་ཞེས་གསུངས་པ་
³⁷⁸སོགས་མདོ་དང་བསྟན་བཅོས་དུ་མ་དང་འགལ་བར་འགྱུར་རོ།

If you [Gorampa] accept [that the distinction that reasoning analyzing the ultimate refutes inherent existence but does not refute forms and so forth that are illusory-like dependent-arising is not made,] you contradict many sūtras and treatises such as [Candrakīrti's] *Clear Words* which says:

We are not propounding that "Action, doer, effect, and so forth do not exist."

Why?

We posit that inherent existence does not exist.

³⁷⁷ For the reasoning analyzing the ultimate, Thupten Jinpa explains:

He (Tsongkhapa) states that any form of reasoning which examines in the following manner—i.e. whether all things and events such as form, etc. exist in a true mode of being or not (*bden par yod dam med*), or whether they come into being in an essential way or not (*rang gin go bo'i sgo nas grub bam ma grub*)—is an analysis pertaining to the ultimate status of objects in question. Such types of reasoning can also be called the 'analysis of the final status' (*mthar thug dpyod byed*).

See Thupten Jinpa. "Delineating Reason's Scope for Negation: Tsongkhapa's Contribution to Madhyamaka's Dialectical Method." *Journal of Indian Philosophy* 26, no. 4 (1988):282.

³⁷⁸ Candrakīrti, *Clear Words*, 109a.7-109b.1.

7th Wrong idea: Taktshang the Translator holds that refuting the intellectually imbued apprehension of true existence through reasoning is sufficient

ཡང་རྣམ་བཤད་སྒྲིགས་ལས་སྤྱི་ལོ་གསུམ་པ་དང་གྲུབ་མཐའ་སྤྱི་བ་ཁོ་ནས་བཏགས་པའི་
 དུལ་བཀག་པས་ཐོགས་མེད་ནས་འཁྱུགས་པའི་སྤྱོད་སྤྱོད་ཀྱི་བདེན་འཛིན་ལ་མི་གཞོན་
 གསུངས་པ་³⁷⁹ ལ། རྟག་ཚང་པ་ན་རེ། རྩ་སྤྱི་ལོ་གསུམ་པ་དང་གྲུབ་མཐའ་སྤྱི་བ་ཁོ་ནས་

³⁷⁹ It seems that Jamyang Shaypa summarizes Tsongkhapa's introduction to the object of negation in his *Illumination of the Thoughts*:

With regard to delineating the absence of true existence in phenomena, if you do not understand well just what true establishment is, as well as how [phenomena] are apprehended as truly existent, the view of suchness will definitely go astray. Shāntideva's *Engaging in the Bodhisattva Deeds* says that if the thing imputed, the generality [or image] of the object of negation, does not appear well to your awareness, it is impossible to apprehend well the non-existence of the object of negation:

Without making contact with the thing imputed,
 The non-existence of that thing is not apprehended.

Therefore, unless true establishment (which is what does not exist) and the aspect of the object of negation (which is that of which [phenomena] are empty) do not appear—just as they are—as objects of [your] awareness, good ascertainment of the lack of true establishment and of the entity of emptiness cannot occur.

Furthermore, mere identification of (1) a true establishment that is superficially imputed by proponents of tenets and (2) [the consciousness] apprehending such true establishment is not sufficient. Because of this, it is most essential to identify well the innate apprehension of true establishment that has operated beginninglessly and exists both in those whose awarenesses have been affected through [study of] tenets and in those whose awarenesses have not been affected in this way, and to identify the true establishment apprehended by this [mind]. For if you have not identified these, even if you refute an object of negation through reasoning, the adherence to true establishment that has operated beginninglessly is not harmed at all, due to which the meaning at this point would be lost.

See Hopkins, *Tsong-kha-pa's Final Exposition of Wisdom, 186*. The Tibetan is:

ཆོས་རྣམས་བདེན་མེད་དུ་གཏན་ལ་འབབས་པ་འདི་ལ། བདེན་པར་གྲུབ་ཚུལ་དེ་ཅི་འདྲ་ཞིག་ཡིན་པ་དང་། བདེན་
 པར་འཛིན་ཚུལ་ལེགས་པར་མ་ཤས་ན། དེ་ཁོ་ན་ཉིད་ཀྱི་ལྟ་བུ་དེས་པར་འཕྱག་སྒྲེ། སྤྱོད་འཇག་ལས། བརྟགས་པའི་
 དངོས་ལ་མ་རྟག་པས། དེ་ཡི་དངོས་མེད་འཛིན་མ་ཡིན། ཞེས་བརྟགས་པའི་དངོས་པོ་སྤྱོད་དགག་བྱའི་སྤྱོད་ལེགས་
 པར་སྒྲོ་ལ་མ་ཤར་ན། དགག་བྱ་དེ་མེད་པ་ལེགས་པར་འཛིན་མི་ལུས་པར་གསུངས་པས། མེད་ཚུའི་བདེན་གྲུབ་དང་།
 གང་གིས་སྤྱོད་པའི་དགག་བྱའི་རྣམ་པ་སྒྲོ་ཡུལ་དུ་ཅི་ལྟ་བུ་བཞེན་མ་ཤར་ན། བདེན་མེད་དང་སྤྱོད་པའི་ངོ་བོ་
 ལེགས་པར་དེས་པ་མི་སྤྱོད་དོ། དེ་ཡང་གྲུབ་མཐའ་སྤྱི་བས་འཕྲལ་དུ་ཀུན་བརྟགས་པའི་བདེན་གྲུབ་དང་། བདེན་
 འཛིན་ངོས་ཟིན་པ་ཙམ་གྱིས་མི་ཆོག་པའི་བྱིར། ཐོག་མ་མེད་པ་ནས་རྗེས་སུ་འཁྱུགས་པ། གྲུབ་མཐའ་སྤྱི་བ་སྤྱོད་པ་

བདགས་པའི་ཡུལ་བཀག་པས་ཐོགས་མེད་ནས་ཞུགས་པའི་ལྷན་སྐྱེས་ཀྱི་བདེན་འཛིན་
ལ་མི་གཞོན་པ་དེ་མི་འཐད་པར་ཐལ། ལྷན་སྐྱེས་ཀྱི་སློ་ལའང་རྟག་འཛིན་དང་ཟྱ་བྱི་
གཅིག་འཛིན་ཡོད་པའི་ཕྱིར་ཟེར་ན་

Moreover, with respect to the statement in Tsongkhapa's *Explanation [of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle'"]* and so forth that refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly, the Translator Taktshang [incorrectly] says that **this is not logically feasible** because even among innate awarenesses there are apprehensions of permanence and of former and later [phenomena] as one.

[ལྷན་སྐྱེས་ཀྱི་སློ་ལའང་རྟག་འཛིན་དང་ཟྱ་བྱི་གཅིག་འཛིན་ཡོད་པ་ཡིན་ན་ཟུ་སྐྱེས་
པ་དང་གྲུབ་མཐའ་སྟོབ་ཁོ་ནས་བདགས་པའི་ཡུལ་བཀག་པས་ཐོགས་མེད་ནས་ཞུགས་
པའི་ལྷན་སྐྱེས་ཀྱི་བདེན་འཛིན་ལ་མི་གཞོན་པ་དེ་མི་འཐད་པས་]མ་བྱུང་སྟེ། ཁོ་ན་ཞེས་
པའི་རྣམ་བཅད་ཡོད་པའི་ཕྱིར། ཁོ་རང་ལ་འོ་ན་རྟག་འཛིན་ཡིན་ན་དེའི་ཡུལ་ཟུ་
སྐྱེས་པས་བདག་རྟག་པར་སྟོོ་བདགས་པ་ལྷར་བཟུང་བས་བྱུབ་པར་ཐལ། ལྷན་སྐྱེས་ཀྱི་
རྟག་འཛིན་གྱིས་[ཟུ་སྐྱེས་པས་བདག་རྟག་པར་སྟོོ་བདགས་པ་]དེ་ལྷར་བཟུང་བའི་
ཕྱིར། [ལྷན་སྐྱེས་ཀྱི་རྟག་འཛིན་གྱིས་ཟུ་སྐྱེས་པས་བདག་རྟག་པར་སྟོོ་བདགས་པ་དེ་
ལྷར་བཟུང་བར་]རྟགས་ཁས།

[Our response:] There is no entailment [that if even among innate awarenesses there are apprehensions of permanence and of former and later (phenomena) as one, Tsongkhapa's statement is not logically feasible,] because there is something eliminated by "only." Well, for him, it [absurdly] follows that whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent because an innate apprehension of permanence apprehends in that way [that is to say, in accordance with the Forders' superimposition that the self is permanent]. You have accepted the reason [that an innate apprehension of permanence apprehends in that

བསྐྱར་གཉིས་ག་ལ་ཡོད་པའི་ལྷན་སྐྱེས་ཀྱི་བདེན་འཛིན་དང་། དེས་བཟུང་བའི་བདེན་གྲུབ་ལེགས་པར་ངོས་ཟིན་པ་
ནི་གནད་ཤིན་ཏུ་ཆེ་སྟེ། དེ་ངོས་མ་ཟིན་པར་རིགས་པས་དགག་བྱ་བཀག་ཀྱང་། ཐོག་མ་མེད་པ་ནས་ཞུགས་པའི་
བདེན་ཞེན་ལ་ཅི་ཡང་མི་གཞོན་པས་སྐབས་དོན་སྟོར་བར་འགྱུར་བའི་ཕྱིར་རོ།

way, that is to say, in accordance with the Forders' superimposition that the self is permanent].

[རྟག་འཛིན་ཡིན་ན་དེའི་ཡུལ་ཐུ་སྟེགས་པས་བདག་རྟག་པར་སྒྲོ་བཏགས་པ་ལྟར་
བཟུང་བས་བྱབ་པར་]འདོད་ན། རུད་འགྲོ་སྟགས་གྲུབ་མཐར་མ་ཁྱལ་ས་པའི་རྒྱུད་ལ་
བདག་རྟུ་རྟེན་གང་ལས་མ་སྐྱེས་པའི་རྟག་འཛིན་ཡོད་པར་ཐལ། [རུད་འགྲོ་སྟགས་གྲུབ་
མཐར་མ་ཁྱལ་ས་པའི་རྒྱུད་ལ་]བདག་མ་གྱི་བར་དུ་མི་འཇིག་པའི་རྟག་འཛིན་ཡོད་པའི་
ཕྱིར། [རུད་འགྲོ་སྟགས་གྲུབ་མཐར་མ་ཁྱལ་ས་པའི་རྒྱུད་ལ་བདག་མ་གྱི་བར་དུ་མི་
འཇིག་པའི་རྟག་འཛིན་ཡོད་པར་]རྟགས་སྟེ།

[Our response:] If you accept [that whatever is an apprehension of permanence is necessarily an apprehension in accordance with the Forders' superimposition that the self is permanent], it [absurdly] follows that in the continuums of those who are not involved in tenet systems such as animals and so forth, there is apprehension that the self is permanent in the sense of not being produced from causes and conditions because [in the continuums of those who are not involved in tenet systems such as animals and so forth,] there is apprehension that the self is permanent in the sense of not disintegrating **not** until death. The reason [that is, that in the continuums of those who are not involved in tenet systems such as animals and so forth there is apprehension that the self is permanent in the sense of not disintegrating until death,] is easy [to establish].

[རུད་འགྲོ་སྟགས་གྲུབ་མཐར་མ་ཁྱལ་ས་པའི་རྒྱུད་ལ་བདག་རྟུ་རྟེན་གང་ལས་མ་སྐྱེས་
པའི་རྟག་འཛིན་ཡོད་པར་]འདོད་ན། རྩ་བར། གང་དག་རུད་འགྲོར་བསྐྱལ་མང་བསྐྱལ་
གྱུར་པ། །དེས་ཀྱང་མ་སྐྱེས་རྟག་འདི་མ་མཐོང་ལ། །ཞེས་གསུངས་པ་མི་འཐད་པར་ཐལ་
ལོ།

If you accept [that in the continuum of animals not engaged in tenet systems, there is apprehension that the self is permanent in the sense of not being produced from causes and conditions], it [absurdly] follows that it is not logically feasible for [Candrakīrti's] the root text [*Entry to (Nāgārjuna's) Treatise on the Middle*] to say:³⁸⁰

³⁸⁰ VI.125ab. Hopkins, *Maps of the Profound*, 648. Citation is lengthened in order to contrast two different views of permanence. The whole stanza is:

VI.125

གང་དག་རུད་འགྲོ་བསྐྱལ་མང་བསྐྱལ་གྱུར་པ།
དེས་ཀྱང་མ་སྐྱེས་རྟག་འདི་མ་མཐོང་ལ།

This non-produced permanent [self imputed by Forders] is not perceived
By those spending many eons as animals,
[Yet consciousnesses conceiving "I" are seen to operate in them.
Hence, there is no self other than the aggregates].

།གཞན་ཡང་བྱེ་མདོ་སོགས་ཀྱིས་དབུ་མར་མ་ཁྱགས་ཀྱང་བདེན་འཛིན་གྱི་ཞེན་ཡུལ་ལ་
གཞོན་པ་ཐུབ་པར་ཐལ། །ཐུ་སྟེགས་པ་དང་གྲུབ་མཐའ་སྦྲ་བ་ཁོ་ནས་བཏགས་པའི་ཡུལ་
བཀག་པས་ཐོགས་མེད་ནས་ཁྱགས་པའི་སྟན་སྟེས་ཀྱི་བདེན་འཛིན་ལ་མི་གཞོན་པ་དེ་
མི་འཐད་པའི་དམ་བཅའ་འཐད་པའི་ཕྱིར།

Moreover, it [absurdly] follows that although the Vaibhāṣikas and the Sautrāntikas and so forth have not entered the Madhyamaka [view], they can harm the conceived object of the apprehension of true existence because [according to you] your thesis [that Tsongkhapa's statement—"Refutation of objects imputed only by Forders and Proponents of Tenets does not harm the apprehension of inherent existence that has operated beginninglessly"—is not logically feasible] is logically feasible.

Conclusion of the debates from 1st to 7th

བོད་ཀྱི་དགག་བྱ་བྱུང་ཆེ་བ་ཐང་སག་པ་དག་དང་བྱུང་ཆུང་བ་དགག་སྟེ། འདི་དག་ནི་
རྣམ་བཤད་ཀྱི་དངོས་ཟིན་ཅུ་མ་ཡིན་པར་དགོངས་པའི་གཙོ་བོ་བཤད་པ་ཡིན་ནོ།

It is easy to negate Tibetans whose object of negation is too broad such as [Zhang] Thangsakpa [Shönnu Gyeltshen (*zhang thang sag pa gzhon nu rgyal mtshan*)] and whose object of negation is too narrow. These [points that I have made here by seven debates] explain the main thought (*dgongs pa'i gtso bo*) [behind the explicit reading] and not just the explicit reading of [(Tsongkhapa's) *Explanation [of (Candrakīrti's) "Entry to (Nāgārjuna's) 'Treatise on the Middle'"*]

8th Wrong Idea: Correct reasoning (*rigs pa yang dag*) and correct sign (*rtags yang dag*) are the same

།ངར་འཛིན་དེ་དག་ལ་ཡང་འཇུག་མཐོང་སྟེ།

།དེས་ན་ཕུང་བོ་ལས་གཞན་བདག་འགའ་མེད།

See Candrakīrti, *dbu ma la 'jug pa*, 210a.7-210b.1.

ཡང་ཐོན་གྱི་ཁ་ཅིག་ན་^[252]རེ། རིགས་པ་ཡང་དག་གི་དགག་བྱ་ལ་ཡོད་མེད་གཉིས་
འཛིག་ལ། རིགས་པ་ཡང་དག་གི་དགག་བྱ་དང་རྟགས་ཡང་དག་གི་བསྟུན་བྱའི་བསྟོན་
ཟླར་གྱུར་པའི་དགག་བྱ་དོན་གཅིག་པར་འདོད།

Moreover, someone in an earlier period posited that there are two objects of negation by correct reasoning (*rigs pa yang dag gi dgag bya*)—existent and nonexistent and asserted that object of negation by a correct reasoning (*rigs pa yang dag gi dgag bya*) and object of negation that is the opposite of the probandum of a correct sign (*rtags yang dag gi bsgrub bya'i bzlog zlar gyur pa'i dgag bya*) are equivalent.

དེ་ལ་ཐོན་གྱི་གཞན་དག་ན་རེ། བདེན་འཛིན་ཆོས་ཅན། བདེན་མེད་དུ་སྟུན་པའི་རྟགས་
ཡང་དག་གི་དགག་བྱ་མ་ཡིན་པར་ཐལ། རྟགས་ཡང་དག་གི་བསྟུན་བྱ་ཡིན་པའི་ཕྱིར་ན་
[རྟགས་ཡང་དག་གི་བསྟུན་བྱ་ཡིན་ན་བདེན་མེད་དུ་སྟུན་པའི་རྟགས་ཡང་དག་གི་
དགག་བྱ་མ་ཡིན་པས་]མ་བྱུང་བེད།

With regard to this, another early scholar said:

If somebody said to me, "It follows that the subject, the apprehension of true existence, is not an object of negation by a correct sign proving [something] as not truly existent because of being a probandum of a correct sign," I would say "[Whatever is a probandum of a correct sign] is not necessarily [an object of negation by a correct sign proving the absence of true establishment]."

དེ་ལ་འོན་དེ་སྟུན་གྱི་བསྟུན་བྱའི་ཆོས་ཡིན་ན་དེ་སྟུན་གྱི་བསྟུན་བྱ་ཡིན་དགོས་པར་
ཐལ། བདེན་འཛིན་རྟགས་ཡང་དག་གི་བསྟུན་བྱ་ཡིན་པའི་ཕྱིར། [དེ་སྟུན་གྱི་བསྟུན་བྱའི་
ཆོས་ཡིན་ན་དེ་སྟུན་གྱི་བསྟུན་བྱ་ཡིན་དགོས་པར་]འདོད་ན། འོ་མཆར་ཆེ།

[Our response:] Well then, with regard to this, it [absurdly] follows that whatever is the predicate of the probandum in a proof of something is necessarily the probandum in the proof of that something because [according to you] the apprehension of true existence is the probandum of a correct sign. If you accept [that whatever is the predicate of the probandum in a proof of something is necessarily the probandum in the proof of that something,] it is very amazing.

ཡང་དམ་བཅའ་དང་པོ་[རིགས་པ་ཡང་དག་གི་དགག་བྱ་ལ་ཡོད་མེད་གཉིས་འཛིག་ལ།
རིགས་པ་ཡང་དག་གི་དགག་བྱ་དང་རྟགས་ཡང་དག་གི་བསྟུན་བྱའི་བསྟོན་ཟླར་གྱུར་
པའི་དགག་བྱ་དོན་གཅིག་པར་]ལ། བདེན་འཛིན་ཆོས་ཅན། རྟགས་ཡང་དག་གི་བསྟུན་

བྱེད་བསྐྱོག་ཟླ་གུར་པའི་དགག་བྱ་ཡིན་པར་ཐལ། རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར། [བདེན་འཛིན་ཚུལ་ཅན་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་]དེར་ཐལ། བདེན་མེད་དུ་སྐྱབ་པའི་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར།

Also, with regard to the first thesis [that is, that it is posited that there are two objects of negation by correct reasoning (*rigs pa yang dag gi dgag bya*)—existent and nonexistent,] object of negation by a correct reasoning (*rigs pa yang dag*) and object of negation that is the opposite of the probandum (*sgrub bya, sādhyā*) proven by a correct sign (*rtags yang dag*) are equivalent,] it [absurdly] follows that the subject, the apprehension of true existence, is an object of negation that is the opposite of the probandum of a correct sign (*rtags yang dag*), because of being an object of negation by a correct reasoning (*rigs pa yang dag*). It follows that [the subject, the apprehension of true existence, is an object of negation by a correct reasoning] because of being the object of negation by a correct reasoning proving the absence of true existence.

[བདེན་འཛིན་ཚུལ་ཅན་བདེན་མེད་དུ་སྐྱབ་པའི་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་]དེར་ཐལ། [བདེན་མེད་]དེ་སྐྱབ་ཀྱི་འཐད་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར། [བདེན་མེད་སྐྱབ་པའི་འཐད་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་ན་བདེན་མེད་དུ་སྐྱབ་པའི་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པས་]བྱུང་ཞི། རིགས་པ་དང་འཐད་པ་དོན་གཅིག་ཡིན་པའི་ཕྱིར།

It follows [that the apprehension of true existence is an object of negation by a correct reasoning (*rigs pa yang dag*),] because of being an object of negation by correct reasoning (*rigs pa yang dag*) proving the absence of true existence. It follows [that an apprehension of true existence is an object of negation by correct reasoning (*rigs pa yang dag*) proving the absence of true existence,] because of being an object of negation by a correct logicity (*'thad pa yang dag*) proving [the absence of true existence. Whatever is an object of negation by a correct logicity (*'thad pa yang dag*) proving the absence of true existence] is necessarily [an object of negation by correct reasoning (*rigs pa yang dag*) proving the absence of true existence,] because reasoning (*rigs pa*) and logicity (*'thad pa*) are equivalent.

[བདེན་མེད་དུ་སྐྱབ་པའི་འཐད་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་ན་བདེན་མེད་དུ་སྐྱབ་པའི་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པས་]མ་བྱུང་མཚམས་ཀྱི་[བདེན་འཛིན་ནི་བདེན་མེད་དུ་སྐྱབ་པའི་འཐད་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་]ཏྟགས་བྱུང་ཞི།

[བདེན་འཛིན་]དེས་བཟུང་བ་ལྟར་མི་འཐད་པས་[བདེན་འཛིན་]དེ་འཐད་པ་ཡང་
དག་གི་དགག་བྱར་སོང་བའི་ཕྱིར།

At the point of the statement of no entailment [that is, that **whatever is an object of negation by a correct logicity ('*thad pa yang dag*) proving [something] as not truly existent is not necessarily an object of negation by correct reasoning (*rigs pa yang dag*) proving the absence of true existence,**] the sign [that is to say, that the apprehension of true existence is an object of negation by a correct logicity proving the absence of true existence (*bden 'dzin de sgrub kyi 'thad pa yang dag gi dgag bya yin pa*)] is established because since [the apprehension of true existence] is not logically feasible in accordance with its apprehension, [the apprehension of true existence] comes to be an object of negation by a correct logicity.

[བདེན་འཛིན་]དེས་བཟུང་བ་ལྟར་མི་འཐད་པས་བདེན་འཛིན་དེ་འཐད་པ་ཡང་དག་
གི་དགག་བྱར་སོང་བ་]དེར་ཐལ། དེའི་རྒྱ་མཚན་གྱིས་[འཐད་པ་ཡང་དག་]དེའི་དགག་
བྱ་ལ་བདེན་འཛིན་ཞེན་ཡུལ་དང་བཅས་པ་གཉིས་ཀ་འཛོག་དགོས་པའི་ཕྱིར། ཚིང་
ཚྭ་ལས་ཤིང་ ཡང་ན་ཁ་ཅིག་སྤྱུལ་པ་ཡི། བྱད་མེད་ལ་ནི་བྱད་མེད་སྟུམ། འོག་འཛིན་
འབྱུང་བ་སྤྱུལ་པ་ཡིས་ཤིང་ འོག་གི་བྱད་འདི་ནི་དེ་ལྟ་ཡིན། ཁྱེད་མི་ཁ་ཅིག་གིས་སྤྱུལ་པའི་
བྱད་མེད་བྱད་མེད་དངོས་གནས་སུ་འཛིན་པ་སྤྱུལ་པས་འོག་གི་པ་ནི། འོག་གི་བྱད་ཅེས་
པ་ཡན་ཆད་ཀྱིས་སྟོན་ལ། འདི་ནི་དེ་ལྟ་ཡིན་ཁྱེད་པས་ཆོག་སྤྱུལ་པ་ལྟ་བུས་རང་བཞིན་
ཡོད་འཛིན་ཚྭ་ལས་བཤད་པའི་ཕྱིར་རོ།

It follows [that since (the apprehension of true existence) is not logically feasible in accordance with its apprehension, [the apprehension of true existence] comes to be an object of negation by a correct logicity,] because for that reason both an apprehension of true existence as well as [its] conceived object [that is, true establishment] must be posited as objects of negation by [a correct logicity] because [Nāgārjuna's] *Refutation of Objections* says:

Or, someone's wrong apprehension thinking that a magically emanated woman is a [real] woman

Is negated by [another] magical emanation.

This [that is, the apprehension of true existence] is like that [that is, it is refuted by words that are like illusions].

That a man's apprehension of a magically emanated woman as a real woman is negated by [another] magical emanation is indicated by the first three lines, and "This is like that" explains that words like an emanation overcome the apprehension of inherent existence.

ཁྱེད་ཀྱི་བདེན་འཛིན་རྟགས་ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་གྱུར་པའི་དགག་བྱ་ཡིན་
 པ། རྟག་འདོད་ན། [བདེན་འཛིན་]དེ་ཚོས་ཅན། མེད་པར་ཐལ། རྟགས་ཡང་དག་གི་བསྐྱབ་
 བྱའི་བསྐྱོག་ཟླ་གྱུར་པའི་དགག་བྱ་ཡིན་པའི་ཕྱིར། [བདེན་འཛིན་དེ་རྟགས་ཡང་དག་
 གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་གྱུར་པའི་དགག་བྱ་ཡིན་པ་]རྟགས་ཁས། [རྟགས་ཡང་དག་གི་
 བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་གྱུར་པའི་དགག་བྱ་ཡིན་ན་མེད་པས་]བྱུང་སྟེ། [རྟགས་ཡང་དག་
 གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་གྱུར་པའི་དགག་བྱ་]དེ་ཡོད་ན་དེ་ལྟར་དགག་མི་རུས་པའི་
 ཕྱིར། ལམ་རིམ་ལས། འདི་ཡང་རྟེན་འབྲེལ་གྱི་རྟགས་ཀྱིས་གང་ཟག་དང་ཚོས་གྱི་སྟེང་དུ་
^[253]རང་གི་ངོས་ནས་གྲུབ་པའི་རང་བཞིན་ཡོད་པ་འགོག་པ་ལྟ་བུ་རྣམས་ཡིན་
 རོ། །དགག་བྱ་འདི་ནི་ཤེས་བྱ་ལ་མེད་པ་གཅིག་དགོས་ཏེ། ཡོད་ན་དགག་པར་མི་རུས་
 པའི་ཕྱིར་རོ། །ཞེས་གསུངས་པའི་ཕྱིར།

If you accept the root [consequence that the apprehension of true existence is an object of negation that is the opposite of the probandum of a correct sign,] it [absurdly] follows that the subject, [the apprehension of true existence,] does not exist because of being an object of negation that is the opposite of the probandum of a correct sign. You have accepted the reason [that is, that the apprehension of true existence is an object of negation that is the opposite of the probandum of a correct sign] because if [the object of negation that is the opposite of the probandum proving something] exists, such cannot be negated because [Tsongkhapa's] *Great Stages of the Path* says.³⁸¹

These also are, for instance, refutations of inherent existence—that is to say, establishment from [the object's] own side—with respect to persons and phenomena by the sign of dependent-arising. This object of negation is necessarily something that does not exist among objects of knowledge because whatever exists cannot be refuted.

9th Wrong idea: A correct reasoning can refutes substratum

³⁸¹ Tsong kha pa, *The Great Exposition of Stages of the Path* (byang chub lam rim chen mo), in *gsung 'bum/_tsong kha pa* (bkras lhun par rnying / d+ha sar bskyar par brgyab pa/), TBRC W29193.13 (Dharamsala, India: sherig parkhang, 1997), 420a.3-420a.4, http://tbrc.org/#library_work_ViewByVolume-W29193%7C5135%7C13%7C1%7C1080. An alternative translation of this passage is:

For instance, dependent-arising refutes the essential or intrinsic existence of persons and phenomena. This latter object of negation cannot be among objects of knowledge because, if it did exist, then it could not be refuted.

See Tsong-kha-pa, *The Great Treatise on the Stages of the Path to Enlightenment: Volume Three*, tr. the Lamrim Chenmo Translation Committee, ed. Joshua W. C. Cutler and Guy Newland, vol. 3 (Ithaca, NY: Snow Lion Publications, 2002), 204.

བྱས་པ་ལ་ཁོ་ན་རེ། ཉམས་ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་དགག་བྱ་ལ་མེད་པས་མ་
 བྱས་པར་ཐལ། ཟུ་གུ་མེད་པ་དེ་ཟུ་གུ་ཡོད་པར་སྐྱབ་པའི་ཉམས་ཡང་དག་གི་བསྐྱབ་
 བྱའི་བསྐྱོག་ཟླ་དགག་བྱ་ཡིན་པའི་ཕྱིར། ཟུ་གུ་མེད་པ་དེ་ཟུ་གུ་ཡོད་པར་སྐྱབ་པའི་
 ཉམས་ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་དགག་བྱ་ཡིན་པ་]དེར་ཐལ། ཟུ་གུ་ཡོད་པ་[ཟུ་
 གུ་ཡོད་པར་སྐྱབ་པའི་]དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱ་ཡིན་པའི་ཕྱིར་ན་

With regard to that, someone says: It follows that there is no entailment that the object of negation that is the opposite of a probandum of a correct sign necessarily does not exist because nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists. It follows [that nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists] because that a sprout exists is the probandum in the proof of that.

[ཟུ་གུ་ཡོད་པ་ཟུ་གུ་ཡོད་པར་སྐྱབ་པའི་བསྐྱབ་བྱ་ཡིན་ན་ཟུ་གུ་མེད་པ་དེ་ཟུ་གུ་ཡོད་
 པར་སྐྱབ་པའི་ཉམས་ཡང་དག་གི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་དགག་བྱ་ཡིན་པས་]མ་བྱས་ཏེ།
 [ཟུ་གུ་ཡོད་པར་སྐྱབ་པའི་]དེ་སྐྱབ་ཀྱི་བསྐྱབ་བྱའི་བསྐྱོག་ཟླ་ལ་ཟུ་གུ་མེད་པ་ཡིན་པ་དེ་
 འཛོག་པའི་ཕྱིར་རོ།

[Our response: That that a sprout exists is the probandum in the proof of that] does not entail [that nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists] because that a sprout is nonexistent is posited as the opposite of the probandum in the proof [that a sprout exists].

ཁོ་རང་ལ་བདག་ཡོད་པ་དེ། རྟེན་འབྲེལ་གྱི་ཉམས་ཀྱིས་ཕྱང་པོ་བདག་མེད་དུ་སྐྱབ་
 པའི་བསྐྱབ་བྱའི་དགག་བྱར་ཐལ་ལོ། ཟུ་གུའི་འདོད་ཚུལ་འཐད་པའི་ཕྱིར། འདོད་ན།
 བྱད་གཞི་ཡང་དགག་རིགས་པར་ཐལ་ལོ།

[Our response:] For him, it [absurdly] follows that existence of self (*bdag yod pa*) is the object of negation of the probandum in the proof that the aggregates are selfless by the sign, dependent-arising, because [according to you, your] mode of assertion with regard to a sprout [that is, that the nonexistence of sprout is the object of negation that is the opposite of the probandum of a correct sign proving that a sprout exists] is logically feasible. If you accept [that existence of self is the object of negation of the probandum in the proof that the aggregates are selfless by the sign, dependent-arising,] it very [absurdly] follows that it is reasonable to refute even the substratum.

2.2. Our own system

རང་ལྷགས་ལ།

སྐབས་འདིར་སྟོང་ཉིད་ངེས་པ་ལ་ཐོག་མར་དགག་བྱ་ངོས་ཟིན་དགོས་ཏེ། དེ་ངོས་མ་
 ཟིན་ན་དེ་བཀག་པའི་སྟོང་པ་ངོས་མི་ཟིན་པའི་ཕྱིར། སྦྱར་དགག་བྱ་ལ་ལམ་གྱི་དགག་
 བྱ་དང་རིགས་པའི་དགག་བྱ་གཉིས་ཡོད་པ་ལས་ལམ་གྱི་དགག་བྱ་ལ་ཡོད་པ་གཅིག་
 དགོས་ཏེ། དེ་མེད་ན་སེམས་ཅན་ཐམས་ཅད་རང་གྲོལ་དུ་འགྲོ་བ་དང་། ལམ་སྟོན་པའི་
 ངལ་བ་དོན་མེད་དུ་འགྱུར་བའི་ཕྱིར་རོ།

On this occasion, in order to ascertain emptiness it is necessary initially to identify the object of negation because if [the object of negation] is not identified, the emptiness that negates [the object of negation] is not identified. In general, there are two [types] of objects of negation: objects of negation by the path and objects of negation by reasoning; among them, within the objects of negation by the path, there must be an existent because if there is not [an existent object of negation by the path], all sentient beings would be self-released, and the hardship of practicing the path would be meaningless.

རིགས་པ་ཡང་དག་གི་དགག་བྱ་ལ་ལོག་འཛིན་དང་ངེས་བཟུང་བའི་ཡུལ་ལ་དགག་
 བྱར་བྱས་པ་གཉིས་ཡོད་དེ། དཔེར་ན་སྟོས་པའི་རིགས་པའི་དགག་བྱ་ལ་དངོས་པོ་རྒྱ་
 རྒྱུན་ལ་མ་སྟོས་པར་བཟུང་བ་³⁸² དང་དེའི་ཡུལ་གཉིས་ཀ་མི་འཐད་པའམ་མི་རིགས་
 པས་ན་དགག་བྱར་མཛད་པ་ལྟ་བུ་ཡིན་པའི་ཕྱིར་རོ།

With respect to objects of negation by correct reasoning, two types are taken as objects of negation—wrong apprehensions and the objects apprehended by them—because it is like, for example, the fact that with regard to objects of negation by the reasoning of dependence, since both (1) the apprehension of a thing as not depending on causes and conditions and (2) its object [that is, a thing's not depending on causes and conditions] are not logically feasible and not reasonable, they are taken as objects of negation.

རིགས་པ་ཡང་དག་ལ་སྟོས་པའི་དང་འཐད་པ་[ར]་སྐྱབ་པའི་དང་བྱ་བ་བྱེད་པའི་དང་
 ཚོས་ཉིད་ཀྱི་རིགས་པ་བཞི་ཡོད་ཀྱང་བསྐྱས་ན་གཉིས་སུ་འདུ་སྟེ། དོན་དམ་དཔྱད་པ་

³⁸² By this, Jamyang Shaypa seems to emphasize the action of negation, not consciousness.

དང་ཐ་སྐད་དཔྱད་པའི་རིགས་པ་གཉིས་སུ་འདུ་བའི་ཕྱིར། འཐད་པ་དང་རྩང་བ་དང་
རིགས་པ་དོན་གཅིག་སྟེ། རྣམ་བཤད་རིགས་པར་དེ་ལྟར་གསུངས་པའི་ཕྱིར།

Although there are four [types] of correct reasoning—the reasoning of dependence, of logicality, of the performance of function, and of nature (*gnas lugs*)—when summarized, they are included within two [types,] because [these four] are included into the reasoning of analyzing the ultimate and the reasoning of analyzing conventions.³⁸³ Logically feasible (*'thad pa*), suitable (*rung ba*), and reasonable (*rigs pa*) are equivalent because (Vasubhandu's) *Principles of Explanation* (*rnam bshad pa'i rigs pa, vyākhyayukti*) says such.

འཐད་རིགས་དང་སྟོ་རིག་གི་རིག་པ་དོན་མི་གཅིག་སྟེ། བོད་སྐད་ལ་ས་མཐའ་ཡོད་མེད་
མི་འདྲ་ལ། རྒྱ་སྐད་ལ་ཡང་ཡོད་མི་འཐད་རིགས་དང་། བེད་སྟོ་རིག་ལ་འཇུག་པས་སྒྲ་
ཡང་མི་^[254]འདྲ་ལ་དོན་མི་དྲ་བ་ཡང་སྤར་གྱི་དེས་ཤེས་པའི་ཕྱིར། དེས་ན་འཐད་པའི་

³⁸³ For the four types of correct reasonings, Tsongkhapa explains in his *Great Exposition of Stages of the Path*:

Searching for reasoning is of four types: (1) the reasoning of dependence is that effects arise in dependence on causes and conditions. You search from the distinctive perspectives of the conventional, the ultimate, and their bases. (2) The reasoning of performance of function is that phenomena perform their own functions, as in the case of fire performing the function of burning. You search, thinking, "This is the phenomenon, this is the function, this phenomenon performs this function." (3) The reasoning of tenable proof is that something is proven without being contradicted by valid knowledge. You search, thinking, "Is this supported by any of the three forms of valid knowledge—perception, inference, and reliable scripture?" (4) The reasoning of reality gives you confidence in the reality of things as known in the world—e.g., the reality that fire is hot and water is wet—or confidence about inconceivable realities, or confidence about the abiding reality; it does not consider any further reason as to why these things are that way.

Hopkins explains:

The four reasonings are general Buddhist approaches to knowledge through investigating causation, function, affirmation or contradiction by valid cognition, and the nature of objects.

1. The reasoning of dependence is from the viewpoint that the arising of effects depends on causes and conditions.
2. The reasoning of performance of function is from the viewpoint that phenomena perform their respective functions, such as fire performing the function of burning.
3. The reasoning of tenable proof is to prove a meaning without contradicting valid cognition, direct, inferential, or believable scripture.
4. The reasoning of nature is to examine from the viewpoint of (1) natures renowned in the world, such as heat being the nature of fire and moisture being the nature of water, (2) inconceivable natures such as placing a world-system in a single hair-pore, and so forth.

བསྒྲིག་ལ་འགྲུབ་པའི་དགག་བྱ་བྱ་སྟེ། རིགས་པ་བཞིའི་བསྒྲིག་ལ་མི་རིགས་པ་བཞི་
ལ་དགག་བྱ་བྱེད་པར་རྗེ་ཡབ་སྐུ་གྱི་གསུང་རབ་ཀུན་གྱི་བསྐྱར་ན་ཐོན་པ་དེའི་ཕྱིར།

The [*rigs pa* of] *'thad rigs* (*'thad pa dang rigs pa* logicality and reasoning)³⁸⁴ and the *rig pa* of *blo rig* (awareness and knowledge) are not equivalent because in Tibetan the presence and absence of the suffix *sa* differ, and in Sanskrit the terms also differ since *yoṣir* is used for [the *rigs pa* of] *'thad rigs* (logicality and reasoning) and *vidya* is used for [the *rig pa* of] *blo rig* (awareness and knowledge), and also that the meanings differ is to be known from the earlier [discussion] (the 8th wrong idea, see). Therefore, the opposite of logicality is taken as the object of negation by reasoning because when comparing the high speech (*gsung rab*, *pravācana*) of Tsongkhapa and his spiritual sons [Khédrupje and Gyeltshapje], it turns out that the four non-reasonables which are the opposites of the four reasonings are taken as objects of negation.

རིགས་པ་ཡང་དག་དང་རྟགས་ཡང་དག་དོན་མི་གཅིག་པས་དེ་དག་གི་དགག་བྱ་ཡང་
དོན་མི་གཅིག་ལ། རྟགས་ཡང་དག་གི་དགག་བྱ་མེད་པར་མཁས་དབང་ཆོས་འབྱུང་
དང་རྟག་ལྷང་གྲགས་པའི་གསུང་རྟུར་ལེགས་ཏེ། སྤར་གྱི་ལྷང་རིགས་དེ་དག་སོགས་
མང་བའི་ཕྱིར་རོ། །འདིར་ཡང་དེའི་དབང་དུ་བྱས་སོ། །

Because correct reasoning (*rigs pa yang dag*) and correct sign (*rtags yang dag*) are not equivalent, the objects of negation by [a correct reasoning and a correct sign] are also not equivalent, and it is proper that, in accordance with statements by the lords of scholars [Gungru] Chökyi Jungné and Taklung Drakpa [Lodrö Gyatsho]³⁸⁵ that the objects of negation by correct signs do not exist because there are the manifold scriptures and reasonings, those [cited] earlier and so forth.

ཚུངས་ལྟར་ལ་

2.3 Dispelling Objections

1st Debate

ཁོ་ན་རེ། བདེན་འཛིན་གྱིས་བདེན་པར་བརྒྱུད་བ་ཆོས་ཅན། མི་འཐད་པར་ཐལ་དེ། རིགས་
པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར། [བདེན་འཛིན་གྱིས་བདེན་པར་བརྒྱུད་བ་

³⁸⁴ *rigs pa* in the context of *'thad pa*, and the other way around.

³⁸⁵ *stag lung grags pa blo gros rgya mtsho* (1546-1618, P715). He was the 30th Throne holder of Ganden.

རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པ་]རྟགས་ཁས། [བདེན་འཛིན་གྱིས་བདེན་པར་
བརྒྱང་བ་རིགས་པ་ཡང་དག་གི་དགག་བྱ་ཡིན་པར་]འདོད་ན། [བདེན་འཛིན་གྱིས་
བདེན་པར་བརྒྱང་བ་]དེ་ཆོས་ཅན། མེད་པར་ཐལ། [བདེན་འཛིན་གྱིས་བདེན་པར་
བརྒྱང་བ་]མི་འཐད་པའི་ཕྱིར་ན་

Someone says: It follows that the subject, the apprehension³⁸⁶ of [something] as truly existent by an apprehension of true existence,³⁸⁷ is not logically feasible because of an object of negation by a correct reasoning. You have asserted the reason [that is, that the apprehension of (something) as truly existent by an apprehension of true existence is an object of negation by correct reasoning]. If you accept [that the apprehension of (something) as truly existent by an apprehension of true existence, is not logically feasible,] it [absurdly] follows that the subject, [the apprehension of (something) as truly existent by (a consciousness) apprehending true existence,] does not exist because [the apprehension of (something) as truly existent by an apprehension of true existence] is not logically feasible.

[བདེན་འཛིན་གྱིས་བདེན་པར་བརྒྱང་བ་མི་འཐད་པ་ཡིན་ན་བདེན་འཛིན་གྱིས་བདེན་
པར་བརྒྱང་བ་དེ་མེད་པ་ཡིན་པས་]མ་ཁྱབ། ཁོ་རང་ལ། བྱི་རོལ་པའི་གང་ཟག་གི་བདག་
ཡོད་པར་སྒྲུབ་པའི་རིགས་པ་དང་བཤད་ཚུལ་རེ་རེ་ནས་ཆོས་ཅན། མེད་པར་ཐལ། [བྱི་
རོལ་པའི་གང་ཟག་གི་བདག་ཡོད་པར་སྒྲུབ་པའི་རིགས་པ་དང་བཤད་ཚུལ་]མི་འཐད་
པའི་ཕྱིར། འཁོར་གསུམ།

Our response: [That the apprehending (of something) as truly existent by an apprehension of true existence (note: apprehension of true existence here is not action apprehending true existence, but *consciousness* apprehending true existence) is not logically feasible] does not entail [that the apprehending (of something) as truly existent by an apprehension of true existence does not exist]. For him [that is, for the opponent,] it [absurdly] follows that each of the subjects, the Outsiders' reasonings proving the existence of a self of persons and their modes of explanation, do not exist because [the Outsiders' reasonings proving the existence of a self of persons and their modes of explanation] are not logically feasible. You have asserted the three [spheres of self-contradiction].

2nd debate

³⁸⁶ *bzung ba* means action.

³⁸⁷ consciousness.

ཡང་ཁོ་ན་རེ། བདེན་འཛིན་ཆོས་ཅན། འོན་དམ་དཔྱད་པའི་རྟགས་ཀྱི་དགག་བྱ་ཡིན་
 བར་ཐལ། འོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་ཤེས་རྗེས་དཔག་གི་དགག་བྱ་ཡིན་པའི་ཕྱིར་
 ན་

Moreover, *someone says*: It follows that the subject, the apprehension of true existence, is an object of negation of a sign analyzing the ultimate because of being an object of negation of an inference that is a rational consciousness analyzing the ultimate.

[འོན་དམ་དཔྱད་བྱེད་ཀྱི་རིགས་ཤེས་རྗེས་དཔག་གི་དགག་བྱ་ཡིན་ན་འོན་དམ་དཔྱད་
 པའི་རྟགས་ཀྱི་དགག་བྱ་ཡིན་པས་]ཤིན་དུ་མ་བྱུང།

Our response: There is utterly no entailment [that whatever is an object of negation of an inference that is a rational consciousness analyzing the ultimate is necessarily an object of negation of a sign analyzing the ultimate].

འོ་ན་[ཁྱོད་ཀྱི་འདོད་པ་ལྟར་ན།] བདེན་མེད་རྟགས་པའི་ཤེས་རབ་དེ་བདེན་མེད་དུ་
 སྒྱབ་པའི་རྟགས་ཡང་དག་གི་བསྒྱབ་བྱར་ཐལ། [བདེན་འཛིན་འོན་དམ་དཔྱད་པའི་
 རྟགས་ཀྱི་དགག་བྱ་ཡིན་པའི་]དམ་བཅའ་འཐད་པའི་ཕྱིར།

Well then, it [absurdly] follows that the wisdom realizing the absence of true existence is a probandum of a correct sign proving the absence of true existence because [according to you your] thesis [that is, that the apprehension of true existence is the object of negation of a sign analyzing the ultimate,] is logically feasible.