

rGya dmar ba - *dBu ma'i de kho na nyid*: Translation

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First published online: 2.10.2017

Last update: 21.12.2021

0. Invocation

I bow to those [[[Who? Those who know the two truths. What are they? Here's a simile:]]] who are the sunlight of knowledge and the moonlight of kindness who dwell without abiding [[[at the limits of great wisdom and surpassing compassion]]] in the sky [[[of knowledge]]]—reality devoid of proliferations [[[the ultimate]]]—of a world which is like an illusion [[[conventional]]]. [[[We speak of the center of boundless knowledge like we speak of the center of the sky.(?)]]]

[[[He praises the perfectly and completely Enlightened Ones by recollecting their virtues, and praises his lamas by recollecting their kindness.]]]

I salute the lord,¹ bodhisattva [[[Gangs pa blo gros byang chub]]]² of [[[endowed with]]] stainless [[[devoid of any defilements, consisting of ignorance and mistaken cognitions]]] discriminative intellect, who has the treasure of boundless virtues, known in the world to be like the sun, an illuminator. [[[Just as the sun is known to all as luminous, this one too is known to those who hear as knowledgeable and virtuous.]]]

1. Statement of Purpose

The root of all faults is attachment to [things having] characteristics and hence is to be eliminated. Wishing to achieve excellences for the sake of oneself and others [[[this is the ultimate purpose]]], I will explain so that the absence of nature of all phenomena [[[this is the topic]]] will be realized [[[this is the purpose (of the treatise). This is indirectly the connection between them.]]]³.

2. The three characteristics within the Two Truths and the division of provisional and definitive meaning⁴

2.1 Summarized explanation

By turning three times the wheel of the dharma consisting in the twelve divisions of the Buddha's words, which are collected in the two or three baskets,⁵ (the Buddha) made

¹ We take *rje btsun dag* as honorific, rather than plural, given the identification of the object of the homage.

² The annotator identifies the object of homage as Gang pa blo gros byang chub; the verse uses the latter two parts of this name, *blo gros* ("intellect") and *byang chub*, here part of "bodhisattva."

³ Cf. Broido 1983: 5: "The *dgos- 'brel* of a work is often discussed under five headings, viz. the *text (rjod-byed, abhidhāna), its *topic (brjod-bya, abhidheya), the immediate *purpose (dgos-pa, prayojana) for which it was written, the more *distant purpose (dgos-pa'i dgos-pa or nying-dgos, prayojanaprayojana), and the *connection ('brel-ba, sambandha) between them."

⁴ Elements of this discussion might have their source in the *Madhyamakāloka* (to be investigated further).

⁵ Vetturini (2007 : 65) records that Lo dgon pa bSod nams lha'i dbang po (1423-1496), the author of the *bKa' gdams rin po che'i chos 'byung rnam thar nyin mor byed pa'i 'od stong* ("Myriad Rays of the Sun"), mentions three or four turnings of the Dharma Wheel, and "twelve scriptural categories or three baskets (tripitaka)

clear the system of the middle, free of the extremes of deprecation and reification [[[It is free of the superimposition of existence because the duality of object and mind, or cognition, and so forth, do not exist ultimately. It is free from the extreme of non-existence because although these things do not exist, we do not call them non-existent.]]], by means of the three characteristics within the two truths.⁶ [[[This is the summarized explanation.]]]

2.2 Extended explanation

2.2.1 The three characteristics within the two truths according to the respective philosophical systems

2.2.1.1 Hearers

[[[Hearer]]]* sectarians accept as the definitive meaning of the middle that rejects the two extremes [[[Since they assert object and mind, the dependent character, they do not make the deprecation "non-existence"; insofar as these are devoid of a personal self, they do not superimpose the existence of a personal self]]] the meaning of the three characteristics [[[two are ultimate; the twofold imputational character⁷ is conventional]]] being taught within the two truths, namely [[[the sayings of the initial (turning)]]] positing [[[the duality of]]] object and mind, which are the dependent character [[[these are held to be true as entities, whereby the phenomenal self of object and subject is also asserted to be true]]], [[[as the object in the perspective of being]]] devoid of personal self as the ultimate.

*[[[We accept the following: With regard to the basket of the Hearers, Hearers are practitioners who depend on teachers; Solitary Buddhas do not depend on a guru; bodhisattvas are those who practice in such a way for the welfare of others.]]]

2.2.1.2 Mādhyamikas

[[[Taking into account what is said correctly,]]] Mādhyamikas accept in that way (that is, as the definitive meaning of the middle that rejects the two extremes) the meaning of the three characteristics being taught within the two truths, namely [[[the sayings of the intermediate (turning)]]] explaining the emptiness of all characters [[[dependent and imputational characters are both conventional; the perfected character is ultimate truth]]], such as real cause and effect, as the ultimate [[[all superimpositions as true on these

which may be considered the Buddha's word (dvādaśāṅgabuddhavaṇana).” Vetturini (n. 292) lists the twelve as they are identified in the dByangs can lha mo, a dictionary of Buddhist terminology: 1. *mdo* (sūtra), 2. *dbyangs kyis bsnyad pa* (geya), 3. *lung bstan* (vyākaraṇa), 4. *tshigs bcad* (gāthā), 5. *ched brjod* (udāna), 6. *gleng gzhi* (nidāna), 7. *rtogs brjod* (avadāna), 8. *de lta bu byung ba* (itivr̥ttaka), 9. *skyes rab* (jātaka), 10. *shin tu rgyas pa* (vaipulya), 11. *rmdad byung* (adbhūta) and 12. *gtan phab* (upadeśa).

⁶ The “three characteristics” (*mtshan nyid gsum*) are here the characterizations ‘dependent’ (Skt. *paratantra*), ‘imputational’ (Skt. *parikalpita*) and ‘perfected’ (Skt. *pariṇiṣpanna*) related to the model of the Three Natures (Skt. *trisvabhāva*) developed by Indian Buddhist idealist philosophers such as Asaṅga and Vasubandhu (both c. 4th–5th c.). See Wood 1991: 31-60 and Thakchoe 2016 (§3.1).

⁷ In Chap. V, v. 14, a distinction is made between two kinds of incorrect conventional corresponding to the substantialists’ imputational character, namely, conceptualizations and mistaken non-conceptual (i.e., hallucination etc.).

This might also be referring to the division of the imputational character into the “authentic imputational character” (*kun brtags mtshan nyid pa*) and the “conventional imputational character” (*tha snyad tsam du yod pa'i kun brtags*). (REF)

dependent characters that are like illusions are the imputational character. The perfected character is (the emptiness of all characters)]].

2.2.1.3 Yogācāra

The Yogācāra accept in that way (that is, as the definitive meaning of the middle that rejects the two extremes) the meaning of the three characteristics being taught within the two truths, namely [[[the sayings of the final (turning)]]] positing the dependent character, mere cognition, [[[Taking that as true, the imputational character superimposes onto that (mere cognition) the duality of object and subject as the phenomenal self and personal self; that (mere cognition) being]]] devoid of the dualism of object and subject, and so forth, as the ultimate.

Table 1: The three characteristics within the two truths				
Conventional				
Ultimate				
Definitive meaning (according to the author)				
	turning of the wheel	dependent	imputational	perfected
Hearers	1st	object and mind (asserted to be true as entities)	personal self	object and mind devoid of personal self
Mādhyamikas	2nd	illusion-like cause, effect, etc.	superimposition of dependent characters as true	emptiness of all characters
Yogācāra	3rd	mere cognition	superimposition of mere cognition as dual (subject/object) and as having phenomenal self and personal self	mere cognition devoid of dualism, etc.

2.2.2 Teaching the distinction between the provisional and definitive meanings

The way things are [[[the system]]] is set forth from the perspective of disciples.

[Verse 1]

While the sage spoke in manifold ways [[[cultivating the dharma as antidotes to the 84,000 afflictions]]] in accordance with disciples
[[[(as said in *Laṅkāvatāra Sūtra* X.406) "according to the illness"]],

It is said that the absence of character [[[the sayings of the intermediate (turning)]]] is the definitive meaning; the rest [[[the initial and final (turnings)]]] are of provisional meaning.

[2.2.2.1] Distinction in terms of establishment/invalidation by reasoning

[[[A further distinction between the definitive and provisional meanings: the nature of things that is established by reasoning is the definitive meaning; scripture that is invalidated by final reasoning is of provisional meaning.]]]

The three characteristics taught within the two truths [[[in the initial and final occasions]]] —namely [[[according to the sectarians and Yogācāra]]] the dependent character and perfected character are posited as ultimate; the imputational character alone

is said to be conventional—is a saying of provisional meaning. Indeed, according to the system of others' [[[people]]] thinking, even the ultimate itself [[[which is taught (in that system) but is not true in that way]]] [[[when Mādhyamikas correctly explain, the dependent character they assert]]] is just false conventional.

Both the imputational character—cause and effect [[[being true]]] as ultimate and so forth—and the dependent character—illusion[[[-like cause and effect, which Mādhyamikas themselves accept to be true as such]]]—are posited to be conventional, and the emptiness of all characteristics ultimately is taught. This is a saying of definitive meaning because it does not invite another meaning [[[when one observes] "it is not true as such"]]] and [[[once it is known]]] it is not to be rejected. This is because it is something [[[the dharma taught in the intermediate (turning)]]] that abides for [[[when analyzed by]]] final reasoning and what has a meaning opposite [[[to the dharma taught in the intermediate (turning)]]] is (to be rejected)⁸ [[[is invalidated by reasoning]]]. [[[This is of provisional meaning.]]]

[2.2.2.2] The purpose of the sayings of provisional meaning

[[[Objection: The intermediate teachings alone suffice; the initial and final teachings are not necessary. Why are they taught through some intention?

(In answer) to that, there are three parts: the purpose of intentional teaching; the intentional ground; and the invalidation of what is literal.⁹]]]

[2.2.2.2.1] The purpose of intentional teaching

[[[It is taught]]] In order for those [[[the sectarians]]] whose perspective is terrified of [[[the teaching of]]] emptiness because they adhere to characters to enter the teaching gradually and in order to safeguard those [[[people]]] who would adopt a nihilistic view by taking the Buddha's words regarding the absence of all characteristics to the letter [[[they understand non-existence in every way through the teaching "from form to omniscient consciousness, [all things] are non-existent"]]]¹⁰,

[2.2.2.2.2] The intentional ground

intending the dependent nature [[[illusion-like dependent arising]]] to be existent as correct conventional,

⁸ The literal reading of the text (*bzlog pa'i don can yin*) invites the understanding “and it has a meaning that is opposite,” which is does not make sense. In our translation, we solve the problem by relating “*yin*” to the “*ma yin*” in the preceding sentence. It is possible that the text is faulty and should read *bzlog pa'i don can ma yin* (“it does not have an object that is opposed”). But one should observe that the annotations try to make sense of the text as it is, by supplementing “*la rigs pas gnod pa*,” leading to the reading “what has an opposite meaning is invalidated by reasoning.”

⁹ On the trio of the “purpose” (*dgos pa*), the “intentional ground” (*dgongs gzhi*) and “invalidation of what is literal” (*dnagos yin pa la gnod pa*) see Seyfort Ruegg 2010, chapters 7 (“Purport, Implicature, and Presupposition: Sanskrit *abhiprāya* and Tibetan *dgongs pa/dgongs gzhi* as Hermeneutical Concepts”) and 8 (“An Indian Source for the Tibetan Hermeneutical Term *dgongs gzhi*, “Intentional Ground”). Phya pa makes frequent use of these categories when analyzing passages of Scriptures in his commentary on the *Madhyamakāloka*. Seyfort Ruegg (2010: 198, n. 12) mentions their use by bSod nams rtse mo (1142-1182), who had been a student of Phya pa. They are further discussed by Sa skya Paṇḍita (bSod nams rtse mo's nephew) in the *mKhas 'jug* and the *sDom gsum rab dbye*.

¹⁰ Maybe a quote from the **Āryacandrāgarbhaprajñāpāramitāmahāyānasūtra*.

[2.2.2.2.3] The invalidation of what is literal

[[[The valid cognition that invalidates what is literal should be added.]]]

[the Buddha] taught the initial and final wheel of the dharma [[[the general meaning of the baskets]]].

[2.2.2.3] *Specific explanation of the definitive meaning*

[[[The specific explanation of the definitive meaning has five parts: the meaning of the term; the division of the scriptural tradition that teaches that; establishing the details [of the scriptural tradition]; negating attachment to entities; and the effects of cultivating emptiness.]]]

2.2.2.3.1 The meaning of the term

[[[The meaning of the term has four parts: the literal meaning of the term [[[This is the intention of the sutra]]]; presenting the genuine one (?); ?; the reason to apply [this term] to the state of affairs and the texts]]]

2.2.2.3.1.1 The literal meaning of the term

The wheel of dharma of the absence of characteristics, the precious sutra collection of definitive meaning, is a meaning that is taught directly in sutras such as the three Perfection of Wisdom, i.e. the extended one, the middle-length one, and the brief one, and a meaning that is to be understood [[[indirectly]]].

[a] The first: the essence of the path that has an object is condensed in the eight chapters [of the Perfection of Wisdom] into the five paths, the path of accumulation through the path of no more learning.¹¹ That is also explained in the instructional treatises, along with related texts. [[[This is not taught here.]]]

[b] The second [[[the essence of the object being condensed in the two truths]]] is explained by the Collection of Reasoning, along with related texts [[[by texts related to the Collection of Reasoning]]]: principally, [[[this is taught:]]] the path [[[whose essence is realizing that]]] and what it perceives [[[i.e., its object]]].

1. *The state of affairs, the path and the texts are “the Middle Way”*

1.a The state of affairs is “the Middle Way”

What is perceived by the path, the two truths [[[whose duality is found in reality]]], is the state of affairs called the “Middle Way” because, whether [[[the two truths are]]] taken individually or interrelatedly, they are beyond the extremes of reification and deprecation, namely permanence and annihilation and so forth.

[[[As for the conventional, in as much as one accepts that as long as causes exist, effects also exist, one does not subscribe to annihilation. With the elimination of causes, effects cease, and so one does not subscribe to permanence. For this very reason, it is free from reification and deprecation. Since the ultimate is beyond all expression, it is free from permanence and annihilation, as well as reification and deprecation. Based on both (truths), conventionally, since one accepts that effects come from causes, there is freedom from annihilation; ultimately, since one accepts that nothing is established whatsoever, there is freedom from superimpositions.]]]

¹¹ The five paths are: tshogs lam, sbyor lam, mthong lam, sgom lam, mi slob pa'i lam (path of accumulation, of joining, of seeing, of meditation, of no more learning)

1.b The path is “the Middle Way”

What takes as its object that previously described state of affairs [[[the wisdom that realizes the two truths]]] is the path that is the "Middle Way" as well, because it realizes the elimination of all extremes.

1.c The texts are “the Middle Way”

The texts [[[sūtras and treatises]]] that express those (two truths) are also the "Middle Way" because they express the elimination of all extremes [[[namely, reification and deprecation]]].

2. The state of affairs, the path and the texts are “the Perfection of Wisdom”

Those [[[three]]] are the "Perfection of Wisdom": the path that is the "Perfection of Wisdom"; the state of affairs that is the "Perfection of Wisdom"; and the texts that are the "Perfection of Wisdom."

2.2.2.3.1.2 Presenting the genuine one

2.a The path is “the Perfection of Wisdom”

As for the path, assigning the genuine wisdom within the stage of ordinary beings [[[it is the inferential cognition that examines the absence of nature]]] or assigning it within the path of seeing [[[it is the wisdom that directly beholds the ultimate]]] differ in many ways. However, master Dignāga assigns it [[[genuine wisdom]]] only to [[[buddhahood (at the end of)]]] the path of no more learning, as it is said:

The Perfection of Wisdom is non-dual; [[[the wisdom is gnosis]]] that gnosis [[[which is non-dual gnosis]]] is [[[found in]]] the Tathāgata.

Since the state of affairs, which is the result [[[genuine wisdom]]], is endowed with them [[[texts and the path]]], the path and texts [[[which are wisdom]]] are designated by the word (for) that [[[for that, which is the genuine result]]].¹²

However, in general, genuine wisdom is indeed encapsulated within the path [[[all three (presentations) agree on accepting (genuine wisdom) for the path]]].

2.2.2.3.1.3 ***

[[[How can a conventional cognition be wisdom?]]] Conventional seeing as an illusion is wisdom from the point of view of not conceiving the three spheres (of agent, action, and object), and so there is no contradiction with (the verse ending with) "It is explained for the sake of cognizing the ultimate"¹³ [[[cognizing the state of affairs is explained to be wisdom]]]. This is like the saying, "The giving that precedes giving is wisdom."¹⁴ [[[While giving is conventional, when it is encompassed in wisdom it is perfected.]]]

2.2.2.3.1.4 The reason to apply this term to the state of affairs and the texts

2.b The state of affairs is “the Perfection of Wisdom”

As for the state of affairs [[[being the Perfection of Wisdom]]], it is because it is what is perceived by wisdom, because it is explained:

[I bow to the mother of the Jinās of the three times,]

¹² Dignāga, *Āryaprajñāpāramitāsaṃgrahakārikā*, verse 1.

¹³ Asaṅga, *Mahāyānasūtrālaṅkāra* XVI.15c.

¹⁴ **Āryaprajñāpāramitāsaṃcayagāthā*, Tib. *’Phags pa shes rab kyi ph arol tu phyin pa sdud pa tshigs su bcad pa*, D34-1-5a.

Perfection of Wisdom, who is ineffable, inconceivable, unutterable.

Unborn, unceasing, she is of the nature of space,

[And in the scope of *so so rang rig ye shes.*] ¹⁵

One expresses with the word for that [[[the perceiver]]], that which it (the perceiver) perceives, like *pratyakṣa*, etc.. [[[Like blue, the object of that (i.e., of *pratyakṣa*) is called "blue *pratyakṣa*."]]] ¹⁶

2.c The texts are “the Perfection of Wisdom”

As for the texts (being the Perfection of Wisdom), this is because they are the cause of wisdom and they express it, just as one calls the words that are the cause of inference by the name of that [[[i.e., of inference; namely they are called "inference for others"]]] ¹⁷; or again, one calls a treatise on [[[that expresses]]] epistemology "epistemology." ¹⁸

2.2.2.3.2 The division of the scriptural tradition that teaches that

i. Setting forth the opponent's position

As for delineating the meaning to be understood in the discourses (*bka'*) that are Middle Way texts:

Previous generations made a twofold convention:

- foundational Madhyamaka [[[The scriptures of Nāgārjuna, who received the prophecy of enlightenment, are foundational because they cannot be refuted.]]] and
- Madhyamaka that takes sides.

Madhyamaka that takes sides, are explained [[[by previous generations]]] to be (three) regarding the ultimate:

- Illusion-like,
- Non-Abiding, and
- Paradoxical, ¹⁹

and (three) regarding the conventional:

- Yogācāra,
- Sautrāntika, and

¹⁵ Kun dga' snying po (*Ānandagarbha), **Prajñāpāramitāmaṇḍalopāyikā*, Tib. *Shes rab kyi pha rol tu phyin pa'i dkyi 'khor gyi cho ga* D254b; Ratnakīrti, **Yogacaturdevastotra*, Tib. *sByor ba bzhi'i lha la bstod pa* D247b. Translation: Kapstein 2000: 111.

¹⁶ The word *pratyakṣa* in Sanskrit, as well as the word *mngon sum* in Tibetan, can refer either to a perception or a perceived object.

¹⁷ This reference to the metaphorical application of the term “inference” (Skt. *anumāna*) to inference-for-others (Skt. *parārthānumāna*) goes back to Dignāga (PSV ad PS 3.1ab) and Dharmakīrti (PVin 3 ad PVin 3.1ab). The term “inference” refers directly to “inference-for-oneself,” which is a mental event. An inference-for-others, on the other hand, consists in a statement meant to indicate to the opponent a triply characterized reason, and thereby enabling her to achieve an inference-for-oneself. Dignāga and Dharmakīrti describe the metaphorical application of the term as that of the effect to the cause (*kāraṇe kāryopacārāt*).

¹⁸ This metaphorical use of the term *tshad ma* speaks in favor of considering the expression *tshad ma* figuring at the beginning of the title of a number of Tibetan epistemological works as a “topic marker.” (E.g., Phya pa Chos kyi seng ge's *Tshad ma yid kyi mun sel*).

¹⁹ More literally:

1. Those who claim [that phenomena are] like illusions (*sgyu ma ltar smra ba*)
2. Those who hold [that phenomena] do not abide whatsoever (*rab du mi gnas par 'dod pa*)
3. Those who hold what is paradoxical to be ultimate (*'gal 'dus don dam par 'dod pa*)

- "Compatible with Both" or "Unspecified."²⁰

[[[The refutation of that:]]]

That is not sound because regarding Paradoxical [[[for instance, on one hand] since it perceives something as having parts it is not one and since it is not (one), it is not many; on the other hand the perception of something having parts entails being one; therefore (there is a paradox)]]] and so forth, since bad conceptions are limitless,²¹ such side-takers would be innumerable [[[since one must count also *nag po rim lu*²²]]]. [[[Further, regarding the conventional]]], it is not sound because there are those [[[such as *Jñānagarbha*]]] whose assertions are similar to the *Vaibhāṣikas*, who are not included among *Sautrāntikas* and *Yogācāras*; it is impossible to assert something compatible with both *Sautrāntika* and *Yogācāra*; and if one held tenets that were compatible with both, which are incompatible (with each other), it would not be suitable for those who reason to be scholars.²³ Not making a judgement (?) but repeating both systems without taking any position oneself is not found in texts.

ii. Presenting our own position

Thus, regarding the ultimate, there are two: Illusion-like and Non-Abiding; regarding the conventional, there are two:

- *Yogācāra* [[[these are twofold: True Aspectualists and False Aspectualists]]] and
- Realists.²⁴

And [[[regarding Realists]]] objects are asserted in accordance with *Sautrāntika* or in accordance with *Vaibhāṣika*.

Table 2: Subdivisions of Madhyamaka		
rGya dmar ba's own position		
According to previous authors		
Foundational	That takes sides	
	Regarding the ultimate	Regarding the conventional
	i. illusion-like ii. non-abiding iii. paradoxical	i'. <i>Yogācāra</i> ii'. <i>Sautrāntika</i> iii'. 'Compatible with both' or 'Unspecified'
According to rGya dmar ba		
	i. illusion-like ii. non-abiding	i'. <i>Yogācāra</i> ii'. Realists ii'a – in accordance with <i>Sautrāntika</i> ii'b – in accordance with <i>Vaibhāṣika</i>

2.2.2.3.3 Establishing the details [of the scriptural tradition]

What is to be realized in the sutras of the absence of characteristic will be established as the definitive meaning by delineating the system of the two truths, in accordance with our own way of taking sides, along with refuting others.

²⁰ "Not incompatible with both traditions" (*gnyi ga'i lugs dang mi 'gal ba*) or "Those who judge by apprehending in general (?)" (*spyi bzung zhal che ba*).

²¹ The phrase "bad conceptions are limitless" is also found on 29a7 after the enumeration of the main four non-Buddhist systems to be refuted.

²² This is probably the name of philosophical or religious system. It is not found in the famous list of 120 names of doctrines in *Bhāviveka's Tarkajvālā*. If referring to an Indian system, "Nag po" could refer to *Kṛṣṇā*. In Tibet, "Nag po" could refer to the black *Mahākāla*. "Rim lu" may indicate a "succession of knots."

²³ rGya dmar ba may here simply call this position unreasonable or he may provide an analogous case, in which "being reasonable" should be associated with "being learned" but here it would not be (because of still being compatible with "not being learned" as well).

²⁴ Literally: (those holding) the existence of external objects (*phyir rol don yod pa*).

3. Explanation of the division of the two truths

[Verse 2]

Here, the explanation of the division of the two truths is to be known through six points: the basis of division, the meaning of the division, the meaning of the terms, the specification of the number, the definitions, and the valid cognitions (that establish the definitions).

There will six points: the basis of division (I), the meaning of the division (II), the meaning of the terms (III), the specification of the number (IV), the definitions (V), and the valid cognitions (that establish the definitions) (VI).

I. The Basis of Division

Here, we assert the basis of division to be object of cognition without specification (literally, “mere object of knowledge”) [[[that is, not qualified by another property]]], (cognized by anyone) from omniscient knowers to the tiniest insects.

II. The Meaning of the Division

[[[Here, from among the three ways (of being distinct)²⁵]]] The meaning is that (the two truths) are two in terms of merely negating identity; they are property-possessor and property without division between appearance and emptiness, because one cannot speak of (their) identity or alterity. But it is not the case that they have the exact same defining characteristic or that they are different natures.

Here, (there are four options): (A) there is absolutely no difference; or, if there is (a distinction), (B) a distinction of natures; or (C) a distinction of properties for the same nature; (D) a distinction in terms of merely negating identity.

The first (A) and second (B) are to be refuted by the four respective faults stated in the *Samdhinirmocana Sūtra*.²⁶ The third (C) and fourth (D) are to be examined from the distinction between the Illusion-like and Non-Abiding perspectives.²⁷

²⁵ The three are (B), (C) and (D) listed below.

²⁶ The source of the discussion is SNS III.3–5, where one finds the refutation of the view that the characteristic of the conditioned (*'du byed kyi mtshan nyid*) and the characteristic of the ultimate (*don dam pa'i mtshan nyid*) are different (*tha dad pa yin*), and the refutation of the view that they are not different (*tha dad pa ma yin*). The sūtra aims at showing that the ultimate transcends the notions of identity and difference with the conditioned. The four faults indicated in the sutra are rephrased here in the form of arguments by consequence. For an analysis of Phya pa's views on the same topic see Hugon 2016: 908–929. A preliminary discussion of rGya dmar ba's views in the *dBu ma de kho na nyid* and his *bDen gynis rnam bshad* is to be found on pp. 925–928.

²⁷ See n. 78.

1. The view of Geshe pa

[[[According to Geshe pa]]]

1. The view that the two truths are distinct properties for the same nature (C) does not have the four faults stated in the SNS (against the view that there is no distinction)

[[[As for the stated faults (there are four): (i) when seeing the conventional, one would also see the ultimate and therefore it would follow that one would attain nirvāṇa; (ii) just as defilements increase in dependence on the conventional, it would follow that they would also increase in dependence on the ultimate; (iii) just as the ultimate is without distinction, it would follow that the conventional is also without distinction; (iv) just as the conventional cannot be sought apart from seeing and hearing, it would follow that the ultimate also could not be sought apart from seeing and hearing.]]]

For those who accept a distinction of properties for the same nature (C), the four faults of the *Sūtra* (against the view that there is no distinction) do not apply.

(i) *There is no fault of attaining nirvāṇa when seeing the conventional*

There is no contradiction for there to be superimpositions when seeing the conventional because even though the ultimate is seen, it is not ascertained, just like momentariness [[[just like superimposition of permanence when seeing blue]]]. Therefore, there is no [[[fault of]]] attaining nirvāṇa.²⁸

(ii) *There is no fault of increase of defilements in dependence on the ultimate*

There is no contradiction for one [[[the conventional]]] to be the support of thorough affliction but for the other property [[[the ultimate]]] which has the nature of that [[[the conventional]]] not to be [[[the support of affliction]]] [[[because they are two distinct properties]]], just like [[[for instance]]] blue is desired but momentariness is despised [[[by someone]]]. Thus [[[for this reason]]], there is no [[[fault of]]] increase of defilements in dependence on the ultimate [[[as there is with the conventional]]].²⁹

(iii) *It is not the case that conventionalities are not distinct*

There is no contradiction for subjects to be mutually distinct but for their properties not to be distinct, as it is said (by Dharmakīrti): "(Similar instances) are things which are similar on account of (possessing) the universal which is the property to be proven [[[e.g., smoke, etc.]]]³⁰.³¹ If it were otherwise [[[if there is no similarity on account of a universal]]], since mutually distinct property-possessors could not have any commonality

²⁸ SNS III.3: gal te 'du byed kyi mtshan nyid dang / don dam pa'i mtshan nyid *tha dad pa ma yin par gyur na* ni des na byis pa so so'i skye bo thams cad bden pa mthong ba yin par yang 'gyur / so so'i skye bo kho nar gyur bzhin du grub pa dang / bde ba bla na med pa'i *mya ngan las 'das pa 'thob par yang 'gyur* / bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya bar yang 'gyur ro //

²⁹ This fault is different from the second fault in SNS III.4: gal te 'du byed kyi mtshan nyid dang / don dam pa'i mtshan nyid *tha dad pa ma yin par gyur na* ni / des na ji ltar 'du byed kyi mtshan nyid kun nas nyon mongs pa'i mtshan nyid du gtogs pa de bzhing du don dam pa'i mtshan nyid kyang kun nas nyon mongs pa'i mtshan nyid du gtogs par 'gyur ro //

³⁰ The property to be proven is actually "fire".

³¹ PVin 3 D202a2; P299b1; NB_{Tib} D232a1-2. This is Dharmakīrti's definition of "similar instance" (*sapakṣa*) in an inference. For instance, when inferring that there is fire on a mountain pass because one observes that there is smoke, the similar instances are all the loci where there is fire (for instance, a kitchen).

[[[something like a mountain (cannot have any commonality) with a kitchen]]], their properties also could not [[[the mere fire on the mountain would have no commonality (with the kitchen)]]]. Thus, it is not the case that conventionalities are not distinct [[[in the way that reality is not distinct]]].³²

(iv) It is not the case that the ultimate could not be sought apart from seeing and hearing

While we accept that [[[the ultimate]]] is not to be sought as a different entity [[[from the conventional]]], it is a differentiation of characteristic, just as even though one realizes blue, momentariness is (still) to be known [[[the entailment between being of the same nature and not being sought as a different characteristic is not established]]]. Thus, it is not the case that the ultimate is not to be sought apart from seeing and hearing.³³ [[[Well then, are you positing that the faults of the *Sūtra* are not forthcoming?]]] Therefore, if one does not accept even a mere distinction of characteristic [[[if one does not accept a mere distinction of exclusion properties]]], there is no doubt that these faults are to be stated.

2. The view that the two truths are distinct natures (B) is liable to the four faults stated in the SNS (against the view that there is a distinction)³⁴

If (the two truths) are distinct natures, there are four faults.

(i') Nirvāṇa would not be attained when seeing the ultimate

³⁵ Even when one manifestly sees the ultimate, since one would (still) perceive the conventional—the support of thorough affliction—separately [[[from the ultimate]]], nirvāṇa would not be attained.

(ii') The ultimate could not be the true nature of the conventional

³⁶ [[[Something that is a distinct entity (from something else) cannot be the true nature (of the latter).]]] Just like the pot (cannot be the true nature of) the blanket, the ultimate could not be the true nature of the conventional [[[because the ultimate and conventional are distinct entities]]].

³² SNS III.5 a: gal te 'du byed kyi mtshan nyid dang / don dam pa'i mtshan nyid **tha dad pa ma yin par gyur na ni** / des na ji ltar don dam pa'i mtshan nyid 'du byed kyi mtshan nyid thams cad la bye brag med pa de bzhin du 'du byed kyi mtshan nyid thams cad kyang **bye brag med pa** dang /

³³ SNS III.5 b: ...rnal 'byor pa dag 'du byed rnams la ji ltar mthong ba dang ji ltar thos pa dang ji ltar bye brag phyed pa dang ji ltar rnam par shes pa las gong du don dam pa yongs su **'tshal bar yang mi 'gyur ro** //

³⁴ On this set of four arguments and their source in the SNS see Hugon 2016: 925–925.

³⁵ SNS III.3: gal te 'du byed kyi mtshan nyid dang / don dam pa'i mtshan nyid **tha da dpa yin par gyur na ni** / des na **bden pa mthong ba** rnams kyang 'du byed kyi mtshan ma dang ma bral bar 'gyur (a) / 'du byed kyi mtshan ma dang ma bral ba'i phyir bden pa mthong ba mtshan ma'i 'ching ba las rnam par 'grol bar yang mi 'gyur (b) / mtshan ma'i 'ching ba las rnam par ma grol na / gnas ngan len gyi 'ching ba las kyang rnam par ma grol bar 'gyur (c) / 'ching ba de gnyis las ma grol nab den pa mthong bas grub pa dang / bde ba bla na med pa'i **mya ngan las 'das pa thob pa 'ang mi 'gyur** (d) / bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par 'tshang rgya bar yang mi 'gyur ro (e) /

³⁶ SNS III.4: gal te 'du byed kyi mtshan nyid dang / don dam pa'i mtshan nyid **tha dad pa yin par gyur na 'ang** / des na 'du byed kyi mtshan nyid thams cad la don dam pa'i mtshan nyid **spyi'i mtshan nyid du gyur pa ma yin par 'gyur ro** //

(iii') *The selflessness or mere non-establishment of the conventional would not be the ultimate*

³⁷ Just as the mere non-establishment of a pot is not a blanket [[[because these two are distinct entities]]], the selflessness or mere non-establishment of the conventional is not the ultimate [[[because the two are distinct entities]]].

(iv') *Afflictions and purification would occur simultaneously in a single continuum*

³⁸ Just as the cognition of a pot and a blanket [[[occur at the same time]]], [[[if the two are distinct]]] since their apprehension is established to be individual, thorough affliction and purification would arise in the same continuum simultaneously [[[they would occur at the same time]]].

[[[So said Geshepa.]]]

2. Analysis of the arguments against view (B) in A.2 above

[[[(The opponent) sets forth rejoinders in order to correct that position (I.e., B) and (we) teach that these rejoinders are not suitable]]]

1. Rejoinders against the four faults against view (B)³⁹

Objection: Such a way of thinking has to be analyzed for the following reasons:

1.1 Rejoinder against the first fault (i')

[[[(As for) the first fault (i'),]]] (it does not apply) even if (the two truths) are distinct natures, insofar as, (a) when one sees the ultimate, perceiving the conventional is not ascertained to occur. [[[The logical reason, "the conventional is perceived separately," is not established at the time of seeing the ultimate.]]]

(b) [[[Even if we allow that it is established]]] becoming thoroughly afflicted due to merely perceiving the conventional is not ascertained by the Noble Ones.⁴⁰ [[[This is because although the Noble Ones perceive conventionalities such as form, they do not become afflicted.]]] [[[If one thinks in terms of a more specific logical reason,]]] (c) Even if (the logical reason) is "because of perceiving the conventional separately [[[as a

³⁷ SNS III.5 a: *gal te 'du byed ki mtshan nyid dang / don dam pa'i mtshan nyid tha dad pa yin par gyur na ni / des na 'du byed rnam ky'i bdag med pa tsam dang ngo bo nyid med pa tsam nyid don dam pa'i mtshan nyid yin par yang mi 'gyur /*

³⁸ SNS III.5 b: *...kun nas nyon mongs pa'i mtshan nyid dang / rnam par byang ba'i mtshan nyid kyang dus geig tu mtshan nyid tha dad du grub par 'gyur ro //*

³⁹ In the four subsections that follow, the author analyzes each argument according to the rules of inference set by Dharmakīrti. These require that (a) the logic reason qualifies the subject, and that (b) the logical reason entails the property to be proven. If (a) fails to obtain, the logical reason is termed "non-established." Characteristic (b)—entailment—fails to obtain if a counter-example can be found, i.e., a case that is qualified by the logical reason but not by the entailed property.

In the arguments under consideration, which are arguments by consequence (analogue to *reductio ad absurdum*), what the logical reason entails is not properly speaking a property "to be proven" but rather is part of an "absurd conclusion," something that the opponent is not expected to subscribe to. It is hence referred to in the summarizing tables as "entailed property." While the rules of inference require that (a) and (b) obtain in reality and are ascertained by a means of valid cognition by the cognizing subject, the rules of argumentation by consequence only require that (a) and (b) are accepted by the opponent (which can be the case even if they do not obtain in reality).

⁴⁰ The text literally reads "by the Noble ones", but this should probably be understood as "in the case of the Noble ones", as the interlinear note makes clear.

separate nature]]] from the ultimate," it [[[i.e., the more specific logical reason "perceiving the conventional separately"]]]] entailing "being thoroughly afflicted" is not established in any case.

Therefore, how do you draw the conclusion that there is no nirvāṇa?

Fault (i') against position B				Rejoinder against (i')
Subject	S	when one manifestly sees the ultimate	First characteristic of the logical reason (C1): L occurs for S	(a) C1 does not obtain
Logical reason	L	perceiving the conventional		
Specific logical reason	L'	perceiving the conventional separately from the ultimate	Second characteristic of the logical reason (C2): L entails K	(b) C2 does not obtain (counterexample: the Noble ones)
(Directly) entailed property	K	one would have thorough affliction	Second characteristic of the specific logical reason (C2'): L' entails K	(c) C2' does not obtain (counterexample: any case)
(Indirectly) entailed property	T	nirvāṇa would not be attained		(d) T does not follow

1.2 Rejoinder against the fourth fault (iv')

For the same reason, the final argument by consequence (iv') (does not apply) because (a) there is no ascertainment that they are undoubtedly perceived individually, even though they are different entities. [[[The logical reason, "being perceived simultaneously,"⁴¹ is not established. Even if we allow that it is established,]]]

(b) Due to merely perceiving that [[[that is, the conventional]]] at the time of this [[[of seeing the ultimate]]], there is no ascertainment [[[by the Noble Ones]]] of the consequence that there is thorough affliction [[[due to merely perceiving the conventional]]] at the time of purification.

Fault (iv') against position B				Rejoinder against (iv')
Subject	S	the two truths having distinct natures	First characteristic of the logical reason (C1): L occurs for S	(a) C1 does not obtain
Logical reason	L	being apprehended individually		
Entailed property	K=T	thorough affliction and purification would arise in the same continuum simultaneously	Second characteristic of the logical reason (C2): L entails K	(b) C2 does not obtain (counterexample: the Noble ones) (c) T does not follow

1.3 Rejoinder against the second and third faults (ii'),(iii')

[[[One must analyze to whom the two intermediate faults are addressed, those who accept or do not accept that the two truths are distinct.]]] (a) If one accepts that (the two truths) are distinct natures, one would accept the two intermediate arguments by consequence.

(b) If one does not accept that [[[i.e., that they are distinct]]], the logical reason [[["because they are distinct"]]] would not be found in reality or accepted. For whom would such an argument by consequence be voiced?⁴²

⁴¹ Actually, the logical reason is "being perceived individually". The note adds the specification that this perception is simultaneous, which is essential for the conclusion to be drawn, namely, that affliction and purification are simultaneous.

⁴² (a) means that an opponent who accepts position B would actually also accept the conclusion drawn in the argument by consequence (Cf. below 2.2 on whether the conclusion could be eliminated by Scriptures

Fault (ii')/(iii') against position B				Rejoinder against (ii')/(iii')
Subject	S	(the two truths)	First characteristic of the logical reason (C1): L occurs for S Second characteristic of the logical reason (C2): L entails K	(a) For supporters of B, K=T is accepted (b) For detractors of B, C1 is not established and not accepted
Logical reason	L	having distinct natures		
Entailed property in (ii')	K=T	the ultimate could not be the true nature of the conventional		
Entailed property in (iii')	K=T	the selflessness or mere non-establishment of the conventional is not the ultimate		

Thus, these faults (i'–iv') are to be rejected. [[[The argument is that the faults of the Sūtra do not apply.]]]

2. Teaching that the rejoinders are not suitable replies

2.1 Regarding the rejoinders against first and last faults (i'), (iv')

(a_i*) We accept that the conventional is the support of thorough affliction. [[[The conventional is the *** object of the Noble Ones and the object of ordinary people. Pleasant and unpleasant are superimposed on it.]]] If that [[[i.e., the conventional that is the support of affliction]]] is a different substance from the ultimate, it is not contradictory to perceive it [[[i.e., the conventional]]] separately, even when manifestly seeing the ultimate. [[[Just like, since a pot and blanket are distinct, when one perceives the pot, it is possible to perceive the blanket also.]]] Therefore, the occurrence of thorough affliction is not prevented [[[because it is possible]]]. Therefore, the conclusion of the first and last arguments by consequence are implied. But they cannot be accepted.

[Argument assuming the acceptance that “there is liberation through having made manifest the ultimate”]

(d_i*)

Alternatively, [[[since this is the intention of the Sūtra/if (you) say that this is the intention of the Sūtra]]] the assertion of liberation through the cause consisting in having made manifest the ultimate would be entirely impossible [[[for you]]] because, on account of perceiving the conventional (L) [[[which is separate from the ultimate which is being taken directly but separately]]], the support of thorough affliction that has the character of being superimposed as suffering and so forth, is not undermined [[[by this separate apprehension of the ultimate]]]. Just like by ascertaining sound to be impermanent, the apprehension of a pot as permanent is not excluded, because they [[[the two truths]]] are distinct objects.

As it is said (in PV II.222ab):

or has to be accepted). It follows from (a) and (b) that the arguments (ii') and (iii') are not proper arguments by consequence.

If its object is not refuted, it is not possible to reject it.⁴³

Thus, liberation through the cause consisting in having made manifest the ultimate would be entirely impossible.

Further, even if it were (possible), (c_{iv}^*) having thorough afflictions at the very time [[[of making manifest the ultimate]]] (K) would not be contradictory and would be possible, just like superimposition of a pot as permanent [[[is possible]]] at the time of ascertaining sound to be impermanent, because (a_{iv}^*) it is not contradictory to perceive individually (L) [[[because the objects are distinct]]].

In summary, in so far as it is not contradictory to apprehend erroneously conventionalities (a_i^*) and to see the ultimate separately (a_{iv}^*), the mere possibility of the asserted position [[[that there is liberation through the cause consisting of having made manifest the ultimate]]] is refuted ($=d_i^*$) and the undesired position [[[it is not desired that it is possible to perceive thorough affliction separately at the time of seeing the ultimate]]] follows ($=c_{iv}^*$).⁴⁴

(b_i^*)

[[[Having previously had the doubt that (becoming afflicted due to perceiving the conventional) is not ascertained by the Noble Ones, a specific (logical reason) was taken.]]]

Even without relying on [[[the specific logical reason, i.e.,]]] the specific apprehension of the conventional that is the support of thorough afflictions (L' in i'), there is no fault (b) that (becoming afflicted due to perceiving the conventional) is not ascertained by the Noble Ones [[[the fault] “it is not ascertained because even though the Noble Ones see the conventional, they do not become afflicted”]]].

This is for the following reason: Even though there is the mere apprehension of the conventional (L) [[[for the Noble Ones]]], [[[the Noble Ones]]] making manifest the emptiness of all characters [[[making manifest] as empty]]], which is the true nature [[[or, the natural state]]] of conventionalities, is incompatible with apprehension [[[as distinct from the ultimate]]] under a mistaken aspect [[[as having afflictions]]]. But [[[for you it would follow that]]] these [[[that is, the occurrence of false superimpositions on the conventional and making manifest the ultimate]]] are compatible in the position of (the Two Truths) being [[[asserted to be]]] distinct [[[in reality]]].

Fault (i') against position B				Rejoinder against (i')	Rejection of the rejoinder against (i')
Subject	S	when one manifestly sees the ultimate	First characteristic of the logical reason (C1): L occurs for S	(a) C1 does not obtain	(a _i *) C1 obtains: it is not contradictory for L to occur for S
Logical reason	L	perceiving the conventional		(b) C2 does not obtain (counterexample: the Noble ones)	

⁴³ C. Pecchia (personal communication) proposes the translation “If its object (the self) is irreproachable/faultless, it is not possible to relinquish it” for this half-verse. “It” refers to affection (*sneha*). Possibly, this verse is cited here to show the parallel with the case of affliction: thorough affliction (K) cannot be relinquished, because its support—the conventional—is not undermined.

⁴⁴ Namely, for proponents of B, that nonT is the case for S in (i') is not established, and that $K=T$ follows for S in (iv') is established.

Specific logical reason	L'	perceiving the conventional separately from the ultimate		Second characteristic of the logical reason (C2): L entails K	(c) C2' does not obtain (counterexample: any case) (d) T does not follow	(d _i *) Given S and L, K and T follow; holding S and notT is impossible for proponents of B
(Directly) entailed property	K	one would have thorough affliction		Second characteristic of the specific logical reason (C2'): L' entails K		(b _i *) In reality, for Noble ones K is incompatible with S and L. But for proponents of B, K is compatible with L, thus C2 obtains
(Indirectly) entailed property	T	nirvāṇa would not be attained				
Fault (iv') against position B					Rejoinder against (iv')	Rejection of the rejoinder against (iv')
Subject	S	the two truths having distinct natures		First characteristic of the logical reason (C1): L occurs for S Second characteristic of the logical reason (C2): L entails K	(a) C1 does not obtain (b) C2 does not obtain (counterexample: the Noble ones) ((c) T does not follow)	(a _{iv} *) C1 obtains: it is not contradictory for L to occur for S (c _{iv} *) (Given S and L), K/T is not contradictory and is possible for S
Logical reason	L	being apprehended individually				
Entailed property	K=T	thorough affliction and purification would arise in the same continuum simultaneously				

2.2 Regarding the rejoinders against the two intermediate faults (ii'), (iii')

Fault (ii')/(iii') against position B				Rejoinder against (ii')/(iii')	Rejection of the rejoinder against (ii')/(iii')
Subject	S	(the two truths)	First characteristic of the logical reason (C1): L occurs for S Second characteristic of the logical reason (C2): L entails K	(a) For supporters of B, K=T is accepted (b) For detractors of B, C1 is not established and not accepted	(a) K=T is not accepted. It is eliminated by the reasoning that establishes the opposite (but not by the Scripture that states the opposite)
Logical reason	L	having distinct natures			
Entailed property in (ii')	K=T	the ultimate could not be the true nature of the conventional			
Entailed property in (iii')	K=T	the selflessness or mere non-establishment of the conventional is not the ultimate			

[[[If one thinks:]]] One does not accept the middle two consequences (ii', iii'), does one?
 [[[In this regard, there are two points: refuting others' position and presenting the answer according to our own position.]]]

2.2.1 (Jo btsun's) Refuting others' position⁴⁵

Suppose one [[Jo btsun]] would conceive of the following:

If one says that it is not the case (that one accepts the consequences), as this is eliminated by scripture [[[because it is established by scripture that the ultimate is the true nature of the conventional and the mere selflessness of the conventional is the ultimate (=nonK/nonT).]]], (one [i.e., Jo btsun] replies:) [[We do not accept that one's own scripture establishes one's own scripture.]] How can you say that the [[posited]] consequence (from a logical reason) that is contradictory with scripture is [[eliminated]]

⁴⁵ We understand here that the "others' position" that is being refuted is that the conclusion of the consequence can be refuted through Scripture, and that the arguments against this position were put forward by Jo btsun. In spite of the problematic "rtog na" at the end of this section (which we translate: "suppose one would conceive"), rGya dmar ba does not reject these arguments.

by scripture? [[[Scripture is not accepted (to have this power); if scripture is accepted (to have this power)]]] It would have sufficed to say [[[in the first place]]], “[[[It is said (in the scripture) that]]] those two [[[i.e., the two truths]]] do not have different natures.” Why should one depend on the action of scripture that eliminates something (to be) accepted that follows indirectly (from the premises in an argument by consequence)?⁴⁶ [[[Once one has stated, based on scripture, that what is explained to be the subject and its nature, etc., is not like that⁴⁷, then what is the use of putting forth an elimination by scripture of what is accepted (following the premise)?]]] If it [[[the preceding]]] is not the case [[[if nothing is achieved by stating, through scripture, that it is not the case that the natures (of the two truths) are distinct]]], then scripture would not be suitable as a means to eliminate a thesis [[[i.e., as what is presented as eliminating what is accepted (following the premise)]]]⁴⁸ either.

2.2.2 Presenting the answer according to our own position

That the ultimate is the real nature of the conventional (notT=notK) must be accepted [[[through just reasoning]]] without depending on scripture. Otherwise, [[[because]]]⁴⁹ it is unsuitable for that very conventional that is different from the ultimate [[[in your assertion]]] not to have some natural state of being just as it is, i.e., as the object of analysis by final reasoning, this [[[natural state]]] precisely, which is the true nature of that [[[conventional]]], is the ultimate itself. Therefore, the [[[object]]] separate [[[from the conventional]]] asserted [[[by you]]] to be the ultimate, isn’t the natural state of anything, nor the partner of anything, (it is not) the ultimate that is [[[asserted to be]]] the true nature of all phenomena, and is not what is decided upon in the context of analyzing whether the conventional is identical (to) or distinct (from the ultimate) and [[[therefore]]] there is no affirmation or negation [[[of identity or distinction]]] with regard to this [[[i.e. your ultimate]]] that is like something freely imagined. Therefore, the [[[two]]] consequences apply to (your) combination of incompatible items: when asserting, (i) for the conventional, which is the object of mistaken awareness, that its true nature—[[[the natural state of]]] being just the way that it is, i.e., as the object of analysis [[[by reasoning]]]—is the very ultimate, [[[this has been analyzed above (?)]]] saying that (ii) these two [[[that is, the two truths as you have asserted]]] have distinct natures. Due to just that [[[the presentation of consequences to one who accepts that (the ultimate) is the true nature of the very conventional and that the two (truths) are distinct (natures)]]], when anyone [[[i.e., any supporter of a philosophical system]]] presents the two truths in terms of being either [[[false, objects]]] of mistaken awareness or [[[true,]]]

⁴⁶ Or: “Why would the elimination of (what the opponent) accepts, which follows indirectly, depend on the action of scripture?”

⁴⁷ We understand this to paraphrase the previous sentence, namely, that the first premise is said not to obtain based on scripture (*chos can* and *chos nyid* would be referring to the subject and to the logical reason).

⁴⁸ The author of the annotations understand *dam bca’* in the sense of the conclusion of the consequence. But *dam bca’ ba’i sel byed du* could also refer to scripture being a means to invalidate a thesis in inference for others, following Dignāga’s definition of a thesis.

⁴⁹ Without the additional “because” (which appears in the gloss) it is difficult to construe the sentence in Tibetan

objects of non-mistaken awareness, the [[[two intermediate]]] consequences apply (to the two incompatible assertions): (i) insofar as, (for) the object of mistaken (awareness) [[[e.g., (an awareness) apprehending mother-of-pearl to be silver]]], the emptiness of truth as such [[[of being silver in the case of mother-of-pearl]]] is the perfected (character) devoid of the imputational (character), this is generally asserted [[[by the opponent herself]]] without depending on Scripture, and yet (ii) the assertion that these [[[the imputational and the perfected (characters)]]] are asserted to be distinct. Thus, [[[insofar as the elimination of the conclusion (thal ba) does not depend on scripture (in our opinion)]]] (I) think there is no fault [[[that it is not reasonable for scripture to eliminate consequences (thal 'gyur)]]]⁵⁰.

3. Refuting the view of a distinction of properties for one nature (C)

If [proponents of view C] say:

[[[From the perspective of the exclusion property of being the support of afflictions, on the basis of which impurity increases, it is conventional; from the perspective of the exclusion property of being the support of mental purification, on the basis of which it is a basis for the extinction of all obscurations of the embodied, it is ultimate.

Therefore,]]]⁵¹ Is it not the case that it (the division between the Two Truths) is a distinction of properties for the same nature, like produced and impermanent? This is explained clearly in the *Commentary to the Eight-Thousand (Stanza Perfection of Wisdom Sūtra)*. Also, it is explained in the *Ornament of the Middle Way* that when one sees the conventional, the ultimate appears but is not ascertained. Similarly, in the *Lamp of the Middle Way*, the meaning of the sūtra passage, "Not seeing anything at all," is explained to be a term-bound negation (i.e., in the sense of "Seeing nothing at all"). In that way, it is clear that these (texts/authors) assert that illusion is the ultimate, and so this is [[[must be]]] accepted.

We answer: No, because this [[[the acceptance that illusion is the ultimate]]] is invalidated by scripture and reasoning.

1. Refutation by scripture (that illusion is ultimate)

- The *Diamond-Cutter Sūtra* states, "Any phenomenon for a manifestly, completely Awakened One is neither true nor false." [[[This states that illusion is not the ultimate.]]]
- The *Spell for Entering into the Non-Conceptual* states, "Non-conceptual wisdom [[[of meditative equipoise]]] knows all phenomena to be like the center of the sky; [[[If illusion existed ultimately, it would be correct that it is known by the wisdom of meditative equipoise; but this is not the case.]]] subsequently attained wisdom knows all phenomena to be like illusions."
- Innumerable (scriptures) teach by way of the example (of space exclusively), such as the (*Eight-Thousand Stanza*) *Perfection of Wisdom*: "Sentient beings use the words 'Seeing space.' Consider the meaning of 'like seeing space'."⁵² [[[When

⁵⁰ The fault identified in the gloss corresponds to the last argument in 2.2.1.

⁵¹ With the expression "ldog pa nas", the author of the gloss probably has in mind the notion of *ldog pa tha dad* (distinct exclusion properties) as an equivalent of *chos kyi dbye ba* (distinct properties).

⁵² Alternative translations of this passage are for instance:

calling not seeing at all “seeing“, if (the ultimate that is seen were) like an illusion, why (does the sūtra say) this cannot be considered through another example?]]]

- (The *Teachings of Akṣayamati Sūtra* states), “There is not even movement of mind pertaining to the ultimate; how much less could it expressed in syllables?”⁵³
- [[[Mañjuśrī’s Questions to the Conqueror’s Children about the mode of existence of the ultimate (states),]]] “Conqueror’s children, since it is known to be devoid of stain, it is just said to be pure.”⁵⁴

These are to be elucidated in that way.

2. Refutation by reasoning (that illusion is ultimate)

It [[[the assertion that illusion is ultimate]]] is also invalidated by logic because there is nothing that proves it and there is (an argument) that invalidates it.

2.1 There is nothing that proves (that illusion is ultimate)

[[[Of the two (potential) means of proof, there is no perception (that proves that illusion is ultimate); it would have to be an inference through (the reason) ‘neither one nor many.’]]]

(a)

In the case of the verbally-bound negation of ‘one or many’ [[[in the sense of not being established because of being non-existent]]] [[[if you assert that to be the logical reason]]], (the reason) would be inconclusive because of rabbit’s horns, and so forth. [[[This is because even though the logical reason is actually found in (those), these are not established (?) to be existent as illusions.]]]⁵⁵

(b)

In the case of a term-bound negation, namely if one asserts (as a logical reason) “because of appearing while not existing as one or many,” then (the reason) is deviant with regard to illusion-as-ultimate. [[[Inferring a specific from the general is deviant, like inferring

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- Conze 1973: 32: “A vision of space is a being, so they declare. A vision like that of space, so should you consider that object! Thus has the vision of Dharma been expounded by the Tathagata. But it is not possible to report on that vision by definite statements [that differ from it].”
 - Hopkins 2008: 131:
“Analyze how space is seen as in the expression
By sentient beings in words, “Space is seen.”
The One-Gone-Thus teaches that seeing the *dharma* is also like that.
The seeing cannot be expressed by another example.”
 - Apple 2016: 709: “Sentient beings call that “seeing space.” Through examining this meaning of how to see space, in this manner, the Tathāgata indicates seeing dharma as [8a] well. [This type of] seeing is not relatable through another example”

⁵³ Eckel (1987: 74, 121) translates: “Ultimate truth cannot even be known, let alone conveyed in syllables.”

⁵⁴ Or: Since the conqueror’s children are known to be devoid of stains, they are said to be pure. But the gloss suggests that the « conqueror’s children » are the persons spoken to in the sūtra.

⁵⁵ In the *bDen gnyis ti ka*, rGya dmar ba gives the argument in the form: “it would be inconclusive, because it is present in rabbit’s horns, etc., which do not exist as illusions.”

śimśapa from tree-without-specification.]]] [[[This is because correct conventional and so forth, which also do not exist as one or many, appear.]]]⁵⁶

(c)

In the case of a characterized [[[logical reason,]]] namely, if one asserts “because of appearing while being neither one nor many and being the object of reasoning,” [[[Since ‘being the object of reasoning is not found for correct conventionals, there is no inconclusiveness, however]]] the characterized [[[reason]]] is not established due to the nature of the reason [[[devoid of one or many]]] and the characterization [[[appearing and being the object of reasoning]]] being incompatible because objects of reasoning [[[which others positively assert]]] do not go beyond being one or many [[[these are not established to be neither one nor many]]].⁵⁷

If this were not the case [[[that this (reason, neither one nor many) is not a means of proof]]], [[[namely, if one does not concede (?) this difficult point as a refutation]]] Dignāga’s proof of ultimate non-duality [[[as experienced]]] on account of there being an invalidation of duality [[[of subject and object]]] [[[as the Idealist accepts]]] and clear experience [[[as being devoid of the duality of subject and object]]] would become a correct reason [[[that is not invalidated]]] and so Idealism could not be refuted.⁵⁸ Given that the explanation in the [*Madhyamaka*]-*āloka* refutes (Dignāga’s argument), stating, “the experience as true of a nature for which there is the invalidation of duality [[[of subject and object]]] is not established and a proof of the specific [[[instance of experience]]] --ultimate [[[experience]]]-- from the general – experience-without-specification -- is inconclusive,” it is also to be stated here (with regard to the putative logical reason for proving that illusion is ultimate).[[[(As said above in (b) and (c):) “This is because if one posits (as the logical reason) appearing-without-specification while not existing as one or many, (the reason) is inconclusive due to the correct conventional and if one posits a characterized (logical reason), appearing and being established by reasoning, (the reason) is not established because the nature of the logical reason and the characterization are incompatible.”]]]

Similarly, by this analysis, the refutation of the four alternatives of arising, etc.,[[[The verbally bound negation, devoid of production from the four alternatives, is inconclusive because of the donkey’s horns; (the term-bound negation) appearing-without-specification while being devoid of production from the four alternatives, (in which) something specific is deduced from the general, is inconclusive because of correct conventional; the characterized (reason is not established) because the nature (of the reason) and the characterization are incompatible. This also applies to other cases.]]] are not suitable logical reasons (to prove ultimate illusion), and so there is no means of proof.

⁵⁶ “Appearing” is equated here to “illusion” in general, whereas the property to be proven is illusion-as-ultimate, i.e., a specific instance of illusion.

⁵⁷ Presumably “reasoning” refers here to reasoning consciousness, whose object is the ultimate. Therefore such a reason would not characterize correct conventionals.

⁵⁸ A parallel is being drawn between the logical reasons considered in (b) and (c) above and the two arguments of Dignāga. If the aforementioned reasons were acceptable, in a parallel way, Dignāga’s arguments would be bullet-proof. But, as shown in the next paragraph, they are actually refuted in the *Āloka* (probably Kamalaśīla’s *Madhyamakāloka*).

2.2 There is something that refutes (that illusion is ultimate)

There is something that refutes:

[a]

The meaning of illusion is the collection of being empty of truth and being a dependent arising; from that perspective [[[of being empty of truth and being a dependent arising]]], correct conventional also is (illusion), and so these [[[the two, ultimate illusion and correct conventional]]] would be indistinguishable.

Objection: We accept that there is no distinction pertaining to the nature. But as for the defining characteristic, there is a distinction [[[of defining characteristic]]]: when something is seen, it is a support devoid of desires because defilements are extinguished for all the embodied – this is what it is to be ultimate; the opposite is (the defining characteristic) of conventional.

Answer: The ground for positing illusion, based on the concept of a collection of two properties [[[void of truth and being a dependent arising]]] is also the [[[very same]]] ground for (positing something as) correct conventional. Thus, it is not correct (for something) [[[a single concept]]] to be the support of purification [[[from the perspective of ultimate illusion]]] and the very opposite [[[from the perspective of the) conventional, to be the support of affliction]]], [[[because there is no distinction of concept; for instance:]]] just like based on the (same) concept of being momentary, the state of depression and the state of desire are incompatible.

[b]

[[[The analysis of the negandum also is similar:]]] Furthermore, if illusion is established by reasoning, one must investigate whether it is established as one or established as many and whether it is produced from self or produced from other.

Opponent: The investigation [[[in terms of being one or many]]] does not apply to illusion.

Answer: If it does not bear investigation [[[while it can be illusion]]], (illusion) being something ultimate that is established [[[positively]]] by reasoning is undermined.

[c]

Moreover, [[[the one who accepts in this way (that illusion is the ultimate) is surpassed in view even by the Substantialist Idealists]]], it is said (in the *Thirty Stanzas on Consciousness*):

[[[The Idealist,]]] Having in thought “These two are ‘mind only’”
If one places anything at all [[[the support of a positive determination]]] before oneself through contemplation,

It [[[the entity that is placed before oneself]]] does not abide in this mere (Consciousness).⁵⁹

[[[rGya said: Some people hold that the two – the perfected and the dependent – are one nature. This also is not correct. Even the Idealists assert that the support of meditation is a simple negation. And the Mādhyamikas also assert that. And so, if it were to be identical with an implicative negation (or, negation with a positive remainder), it would be a mistaken cognition, and therefore would not be suitable as the path.]]]

And (saying, in the *Thirty stanzas on consciousness*)

The established [[[i.e., perfected]]] (Nature) is the complete absence of the preceding one [[[the imagined (cf. v. 20)]]] in that [[[i.e., the dependent]]].⁶⁰ (It) [[[this perfected nature (is)]]] is not different [[[and is]]] not non-different [[[from the dependent]]]; it is said to be like impermanence, etc.

Vasubandhu explained the perfected to be inexpressible as the same as or different from the dependent through the example of impermanence consisting in non-existence after destruction being inexpressible as the same as or different from entity.

And Asaṅga said (in the *Collection of the Great Vehicle*),

If the [[[external]]] object were established as the object [[[positively, as the object that is the support of meditation]]]

There would be no non-conceptual cognition [[[because it would be conceptual, there would be no non-conceptual wisdom]]]

In the absence of that, it is not possible to attain Buddhahood.

In that way, even the Substantialist Idealists assert that the support of meditation, the perfected, is a simple negation and so meditating on non-duality is meditation on emptiness. This being the case, meditating on illusion as the support of positive determination [[[I.e., in the case of Jo btsun positing illusion as established by reason]]] is the perfection of the fruition of a weary intellect.

2.3 [Contestation – Jo btsun's claim]

[[[According to Jo btsun, insofar as one asserts the subject to be appearing, because one understands the collection, in terms of the 'elimination of non-relation' (Skt. *ayogavyavaccheda*) between the property 'absence of nature' and the property-bearer, it

⁵⁹ We translate on the basis of the Tibetan and in line with the interpretation of rGya dmar ba according to the interlinear note that follows, namely, that the “non-abiding” of the support of meditation means that it is a simple negation. The canonical version reads “through apprehension” rather than “through meditation”. Kellner and Taber (2014: 747) translate the broader passage: “As long as cognition does not abide in mere-cognition the burden of the duality of apprehension does not cease. For even through the apprehension, ‘[All] this is mere cognition’, one does not abide in that [cognition] alone, because one [still] places something before oneself. If, on the other hand, cognition does not apprehend an object-support, then it stands firm in being mere cognition because, due to the absence of that [object] which is grasped, there is [also] no grasping of that [cognition which would grasp the object].”

⁶⁰ We translate on the basis of the Sanskrit and the Tibetan canonical version. The Tibetan version in the *dBu ma de kho na nyid*, which reads *dag* instead of *gang*, is problematic.

is not possible to refute the logical reason consisting in the simple negation of one or many.]]]

Having this (i.e., the preceding refutation) in mind, since we assert as a logical reason the simple negation of one or many, the other faults [[[when set forth above]]] do not apply.⁶¹ And since illusion is the probandum consisting in a universal that is a collection [[[of being a dependent arising and empty of truth]]], what would be the need to explain the pervasion [[[of the reason]]] by that [[[collection]]]. And since the rabbit's horn is endowed with the property to be proven [[[i.e., absence of nature]]], it is a similar instance. Yet, we do not assert positive concomitance in an example that (must) be a universal that is a collection.⁶²

Thus, the teacher Dignāga said (in the *Compendium of valid cognition*, 2.11):

The logical reason that is [[[a property that is]]] non-deviant from the property [[[to be proven]]] has to be shown elsewhere [[[in an example]]]. When it [[[the logical reason]]] is established in that [[[property possessor]]], (the) property-possessor is made known to be endowed with that (property to be proven).⁶³

[[[this property possessor (is made known to be endowed with the property) to be proven]]]

[[[the collection of (the property-possessor) and the [property] to be proven (is made known)]]]⁶⁴

[[[Given concomitance with an example that [has] the property to be proven]]] If this wasn't the case, [[[the logical reason]]] 'smoke' would also be inconclusive (with regard to proving fire) because it is found in the kitchen which lacks a fiery mountain. The answer (to that absurd consequence), that it (i.e. 'smoke') is actually a similar instance [[[and thus there is no inconclusiveness]]], etc., is the same [[[in all cases]]]. [[[Namely): "The rabbit's horn as well is endowed with the property 'absence of nature', hence it is a similar instance, hence there is no inconclusiveness]]]

Thus, [[[what Jo btsun teaches is:]]] it is extremely difficult to refute illusion itself, which has to be accepted, insofar as the collection consisting in the 'elimination of non-connection'⁶⁵ with 'absence of nature' appears in inference.

⁶¹ That is, the faults mentioned for options [b] and [c] in 2.1 above

⁶² In 2.1 (a), the objection against the reason as *med dgag* was that it would be inconclusive because the reason as a simple negation is found in rabbit's horns, which are not illusions.

⁶³ Translated on the basis of the Tibetan. The Sanskrit reads, rather "the non-deviance of the logical reason with regard to the property has to be shown elsewhere."

Hayes (1980: 256) translates: "It is the invariable relation of the indicator with the (inferred) property that is pointed out elsewhere. When it is established there, it will make the property-locus known to be endowed with that property."

Hayes (1988: 243) translates: "But it is the sign's inerrant occurrence with the property that is pointed out elsewhere. When known there it will make the property-bearer known to be endowed with the property."

⁶⁴ The two glosses offer redundant explanation of the sentence, but cannot be read together.

⁶⁵ The "elimination of non-connection" (*ayogavyavaccheda*) is one of the three kinds of affirmation distinguished in Indian philosophy, the other two being the "exclusion of connection with that which is

Objection: Then, this [[[simple negation of one or many]]] is a correct logical reason to prove that [[[, yes?]]].

[[[Since Jo btsun is himself mistaken, (here is) the refutation of this.]]]

Answer: Taking as the probandum the collection consisting in the ‘elimination of non-connection or of non-collection’ [[[as Jo btsun does]]], what is this so-called “non-connection” that is what is to be eliminated [[[, which is a negandum]]]? Is it [[[is this negandum]]] the [[[mere]]] verbally-bound negation of ‘connection’ or [[[is the negandum]]] a term-bound negation?⁶⁶

(a) In the former case,

(i) Since the negation of a negation [[[i.e., of the verbally-bound negation of connection]]] is an affirmation [[[of connection]]], it isn’t suitable that it (the verbally-bound negation of one and many) is a negating logical reason.

[[[If one thought that it is an affirming logical reason,]]]

(ii) And it is not suitable that what [[[the logical reason consisting in a verbally-bound negation]]] is taught as entailing a property [[[to be proven]]] that is a verbally-bound negation [[[since you say that the non-collection or non-connection of the subject and ‘non-existence of nature’ is negated]]] is an affirming logical reason.⁶⁷

(iii) And there is no other (sort of) logical reason [[[apart from affirming and negating]]].

Objection: [[[If one asserts that (the reason) is a negating reason,]]] [[[There are two forms of negation, verbally-bound and term-bound; from those two, this is the second.]]]

It is a logical reason that negates in that it applies as a term-bound negation.

Answer:

(No,) Because, by saying (in the *Commentary on valid cognition*)

This is because by this one [[[i.e., non-perception]]], a negation is established for an entity without a real part being included (/accepted)

(And) the previous probans [[[i.e. essential property and effect]]] affirm a term-bound negation.

a term-bound negation is explained (by Dharmakīrti) to be affirmed (not negated) (by the logical reason consisting in essential property or effect), and because it is logically correct (that it should be so).

And since this [[[a term-bound negation]]] and the logical reason [[[neither one nor many]]] are not established to be connected, the former [[[the probandum that is a term-bound negation]]] cannot be inferred (from the latter) [[[from the logical reason ‘neither one nor many’]]]. And if it were inferred although not connection is established, there would be absurd consequences [[[it would follow that ‘pot’ would be inferred from ‘blanket’]]].

other than the qualificand” (*anyayogayavaccheda*) and “exclusion of absolute non-connection” (*atyantāyogavyavaccheda*). See Kajiyama 1973.

⁶⁶ We would read: ’brel pa myed par dgag [[[tsam]]] mam [[[dgag bya]]] ma yin par dgag pa zhig.

⁶⁷ This might point out to the sādhyadharmā ‘non-existence of nature’ being a verbally-bound negation, or to the phenomenon that is the sādhyā being a verbally-bound negation, because of the way the sādhyā is conceived of.

(b)

Objection: [[[According to Geshepa, when speaking of “elimination of non-connection”]]] What is to be eliminated (i.e., non-connection) is a term-bound negation because what is to be eliminated is the appearing subject existing as an ultimate entity.

Answer: [[[We also accept that.]]] However, when we speak of “the negation of non-collection or non-connection [[[of the appearing subject and existing as an ultimate entity]]],” it is not the case that a collection, in which non-connection is negated, is established. Since that [[[the probandum which would be the negation of non-connection]]] is a verbally-bound negation, it is not the illusion that is the same nature as dependent arising. [[[Thus, it is actually not the probandum, in which illusion is the property to be proven.]]]

These points will be explained when identifying the five elements (of the inference establishing the definition of conventional truth).⁶⁸

2.4 (Gangpa’s teaching of four faults)

[[[Gangpa’s statement:]]] Moreover, this [[[reason-established illusion]]] has four faults:

- i. It (illusion) is not suitable as the probandum because the characteristic of the negandum applies (to it)
- ii. Absurdity would follow
- iii. Coming together of contradictories
- iv. It is similar to the analysis of ‘genuine’

i. It (illusion) is not suitable as the probandum because the characteristic of the negandum applies (to it)

What is the characteristic of the negandum for the Madhyamaka?⁶⁹

(a)

If one holds that it is the intentional object [[[the entity]]] accepted to have a nature that resists analysis and investigation [[[by reasoning]]],⁷⁰ the ultimate itself,⁷¹ we answer that it [[[the characteristic of the negandum]]] amounts to the following: the intentional object which is analyzed by final reasoning, which is established by reasoning and not

⁶⁸ In chapter VI, 1.2.1.

⁶⁹ The characteristic of the negandum is:

(a) Established by reasoning

(1) Veridical = established by reasoning

(2) Veridical = established by reasoning to be veridical (≠ Established by reasoning)

(3) Veridical = resisting analysis

(4) Veridical = genuine

(4.1) Genuine = capable of causal efficacy

(4.2) Genuine = ultimately causally efficient

(5) Veridical = Found to be one or many when analyzing

(b) Basis for eliminating afflictions

⁷⁰ The term “brtags” is also linked on f. 16b with the characterization of the negandum as “imputed”. But because of the place of “rigs pas”, the understanding “imputed by reasoning” is unlikely, and the current translation seems correct. In support, cf. 4a1, on the discussion about investigating whether illusion is produced by itself or other.

⁷¹ This seems to correspond to the position ascribed to Gangs pa in 16b5: *dgag bya ni rigs pas dpyad du snyed pa'i rang bzhin du khas blangs pa'i zhen yul dngos po nyid de*

invalidated, called “ultimate entity”. Therefore, if illusion also was the object analyzed by final reasoning [[[i.e., established by reasoning (as you claim)]]], it [[[illusion]]] would be the negandum.

Opponent’s answer: What is [[[an entity established by reasoning to be]]] *veridical* is the negandum. But illusion is [[[established by reasoning to be]]] falsidical, therefore it is not that [[[i.e., the negandum]]].

Retort: What is the meaning of “veridical”? [[[Since one does not find another (meaning) than ‘established by reasoning’]]]

Opponent’s answer (1): (The meaning of “veridical” is:) Established by reasoning and not invalidated.

Retort: Illusion [[[that you assert]]] also would be the negandum [[[because it is established by reasoning and not invalidated]]].

Opponent’s answer (2): [[[Having thought that ‘established by reasoning’ and ‘veridical’ are different,]]] What is established by reasoning *to be veridical* is the negandum. But [[[illusion is established by reasoning to be falsidical, hence]]] what is established by reasoning – without specification – is not [[[the negandum]]]. Therefore, there is no fault [[[that it follows that (illusion) is the negandum]]].

Retort: On account of what division between ‘established by reasoning’ and ‘veridical’ [[[indeed, the two are synonyms]]] do you characterize (‘established by reasoning’) with ‘veridical’ (i.e., saying ‘established by reasoning *to be veridical*’)? [[[This means that a distinction between these two is not found.]]]

Opponent’s answer (3): ‘Veridical’ means resisting analysis.

Retort: If the meaning of ‘resisting analysis’ depends on an analyzing awareness [[[one accepts that it resists analysis by some awareness]]]⁷², is the analyzing [[[awareness]]] final reasoning or something other than that [[[a conventional awareness]]]?

- In the former case, illusion is established as the negandum [[[because it would resist analysis by final reasoning]]].

- In the latter case [[[if it is analyzed by a conventional awareness]]], even if one applies the term ‘veridical’ [[[to the object of conventional awareness]]], it is not the negandum [[[consisting in something genuine]]].

Opponent’s answer (4): Veridical means genuine.

Retort: [[[When thinking ‘What is the meaning of genuine?’]]] Even if you call it by a different name, we consider the characteristic of the meaning. [[[Therefore, the fault remains.]]]

[[[So, if one asks ‘what is called genuine?’]]]

Opponent’s answer (4.1): It is what is analyzed (in the verse of the *Ascertainment of valid cognition* saying:)

⁷² The meaning of ”su ” in the interlinear note is unclear.

What is capable of causal efficacy, this is here what is ultimately existent.

[[[This is the negandum.]]]

Retort: Is it [[i.e., this causal efficacy]] causal efficacy found as an object of reasoning or is it causal efficacy without specification? [[In the first case,]] illusion would also be that [[i.e., a negandum]] [[because it has causal efficacy found as an object of reasoning]] or [[in terms of causal efficacy without specification]] (something causally efficient) would not be suitable as a negandum [[like an entity from the point of view of appearance]].

[[Furthermore,]] if you accept something [[anything at all (?)⁷³]] that has a nature empty of causal efficacy to be ‘veridical’, [[this is also what is asserted by Geshepa]] it is also the case that it is not the negandum.

Opponent’s answer (4.2): [[Illusion is not ultimately causally efficient. But the negandum, ‘what is genuine’]] [[is characterized by that (i.e., ‘ultimate’)]] It (i.e., ‘what is genuine’) is *ultimately* causally efficient.

Retort: If ‘ultimate’ [[the property that characterizes causal efficacy]] is different from ‘established by reasoning’, you must state the [[respective]] definition of that [[of those two, established by reasoning and ultimate]].

Opponent’s answer (5): [[The distinction is the following:]] ‘Veridical’ [[is]] what is found to be one or many when analyzing; ‘illusion’ [[is established by reasoning; however, when analyzing whether it is one or many]] is not established by reasoning *to be these*. [[It is established by reasoning, however, it is not established by reasoning *to be veridical*]] And so [[therefore]] there is a difference [[a distinction]] between ‘veridical’ and ‘established by reasoning.’

Retort: In general, ‘object [[positively]] established by reasoning’ entails (establishment as) ‘one or many’ [[therefore it is also ‘found to be one or many when analyzing’]]. [[However,]] If ‘found to resist analysis by reasoning’ is not suitable as the characteristic of [[i.e., to posit as]] ‘veridical’, then, one can also not define it [[i.e., ‘veridical’]] by ‘[[found when analyzing]] being characterized as one or many’ (i.e., by ‘found *to be one or many* when analyzing’). The same arguments [[as when saying ‘found to resist analysis by reasoning’ is not sufficient to be ‘veridical’]] apply.

[[Although one applies many names, such as ‘veridical’, ‘genuine’, ‘causally efficient as an object of reasoning’, etc., the meaning is not different from ‘established by reasoning’.]]

[[If one searches for a difference between ‘veridical’ and ‘established by reasoning’, there are faults.]] Therefore, ‘established by reasoning’ itself, [[is]] the meaning of veridical, [[but]] is not established apart from the negandum.

(b)

⁷³ The meaning of the note “ji zhig cig du” is unclear.

Opponent's suggestion: As for (illusion being) the negandum, we call 'the ultimate' that which is the intentional object accepted to be the object of pure wisdom, the basis for extinguishing afflictions when it is seen.⁷⁴ Hence, illusion is not such (and so is not an ultimate entity) **[[[therefore there is a distinction]]]**.

Retort: **[[[No.]]]** Any object **[[[(such as) illusion]]]** that is attested by correct reasoning becomes an antidote for error when correctly meditated upon and so is the very basis for the extinction of afflictions and is also the very object of pure wisdom, which is made manifest (through) the cultivation of just that. Therefore, since illusion would be (for you) an object that is attested by reasoning, its having the characteristic of the negandum is established.

ii. Absurdity would follow

For the very same reason, absurdity would follow.

(Consider the following inference proving that illusion is veridical:)

“What is ‘established by reasoning’ is ‘veridical,’ for example, like something established as veridical by reasoning **[[[like you yourself assert, to be (established by) reasoning to be veridical]]]**, or like something established conventionally by conventional reasoning, (for instance) that blue is veridical **[[[conventionally, blue is veridical]]]**. Illusion is established by final reasoning, therefore... **[[[it is veridical]]]**”

[[[Others say:]]]

(‘Established by reasoning’) is a fallacious logical reason (to establish that illusion is veridical):

- i. ‘Establishment by reasoning’ without specification is **[[[an]]]** inconclusive **[[[reason, thinking that it would amount to inferring a specific from the general.]]]**
- ii. ‘Established **[[[by reasoning]]]** to be falsidical’ is contradictory **[[[(because) being falsidical and establishment by reasoning are contradictory]]]**⁷⁵
- iii. ‘Established **[[[by reasoning]]]** to be veridical’ is not established.

And so you must state the difference **[[[the distinction]]]** between ‘veridical’ and ‘established by reasoning.’ Just like (stating the difference between ‘existent’ and ‘impermanent’), teaching **[[[to one who asserts that gods’ or demons’ pots exist but are permanent,]]]** that, one does not say

(□ ii) “Because it exists as permanent, it is impermanent” **[[[which is contradictory]]]**

nor

⁷⁴ KV: The opponent here is trying to distinguish illusion from the ultimate. It's not that the ultimate is the *dgag bya*, ultimate entity is the *dgag bya*. And the opponent wants to say that illusion is neither. Alternatively: The negandum called ‘the ultimate’ is the intentional object accepted to be the object of pure wisdom when something is contemplated, namely the basis for the extinction of afflictions.

⁷⁵ According to the note, the logical reason is here « contradictory » in itself, not in the sense that it would prove the opposite of what is to be proven.

(□iii) “Because it exists as impermanent, it is impermanent” [[[because these] cannot be logical reason and what has the logical reason (I.e., the property to be proven)]]]

Rather, one points out:

(□i) “That which is asserted to be [[[existent as]]] permanent [[[this flesh-eater's pot]]], because it exists – without specification - ...[[[it follows that it is impermanent]]]

[[[(I.e., you should state:) We do not posit ‘established to be falsidical’ or ‘established to be veridical’ as logical reason, but we posit ‘established by reasoning without specification’:]]]

Thus (if no specification is involved), ‘established by reasoning’ does not go beyond ‘veridical’, so (these two) cannot be logical reason and what has the logical reason (i.e., property to be proven) [[[namely, positing (as logical reason) for ‘veridical’ ‘because it is established by reasoning’ would amount to saying ‘it is veridical because it is veridical’]]].

[[[But this is not the case for the definiens of ‘veridical.’]]] Hence, here, from the definiens ‘[[[due to being]]] established by reasoning’, applying the definiendum, the convention ‘veridical,’ follows. The entailment has already been established.

[[[Some people understand as follows:]]]

Therefore, if it was the case that because (something) is established by reasoning *to be falsidical*, it is *veridical* (=option ii above) somebody could say [[[in a parallel argument]]]:

“because [[[sound]]] is established by reasoning *to be impermanent*, it is *permanent*.”

To that, (using the same parallel) one would need to ask (if option i above is chosen, and the argument is made that [[[by positing as a logical reason the definiens, one can infer the convention of the definiendum]]]): Just like the definition of ‘veridical’ is ‘attested when analyzed by reasoning’ (without specification) [[[isn’t it?]]] ⁷⁶, the definition of ‘permanent’ would be ‘established by valid cognition without specification,’ no?

[[[If this is the case, one could (say) “Because this impermanent thing is established by valid cognition (without specification), it follows that it is permanent”. But since this is not the case, it is not parallel⁷⁷.]]]

This is nonsense.

⁷⁶ The “pas sam » at the beginning of the note is difficult to translate. It may be related to the interrogative particle at the end of the parallel statement.

⁷⁷ A possible interpretation of the expression « ‘go mi ‘gre » would be that the parallel does not hold in the case of illusion. Namely, the opponent would accept that one can conclude from ‘illusion being attested when analyzed by reasoning’ (without specification)’ that ‘illusion is veridical’.

iii. Coming together of contradictories

(D1) If ‘established by reasoning’ [[[positively]]] were not contradictory with ‘falsidical’
[[[although it is contradictory, then one could make the parallel argument,]]]

(D2) white would not be contradictory with black.

(D2’) Answer: If something is white, how can it be black?

(D1’) Parallel answer: If something is falsidical, how can it be established by reasoning?
This is the same!

(Retort:)

(D1) If one said [[[when one says]]], “ ‘Illusion’ is contradictory with ‘established by reasoning to be veridical’, but why would it (i.e., illusion) be contradictory with ‘established by reasoning to be falsidical’?”

(D2) ‘white’ is contradictory with ‘non-white black’ but why would it (i.e. white), just by being white, be contradictory with black (without specification)?

(D2’) Answer: It (i.e., white) is contradictory to black precisely in that it is white

(D1’) Parallel answer: It (i.e., illusion) would be contradictory with ‘falsidical’ precisely in that it would be established by reasoning, because the definition of ‘veridical’ is not different from that [[[established by reasoning]]].

iv. It is parallel to the analysis of ‘genuine’

[[[Jo btsun also says this; here are the details:]]] [[[There are two positions.]]]

(a)

(D1) What is the fault in accepting ‘genuine, veridical entity’ [[[as the negandum]]]?
Having stated [[[the faults]]] “(does this veridical entity) [[[exist]]] upon production or
[[[exist]]] without being produced” and so forth,

(D2) one should analyze whether illusion, given that it is established by reasoning, is established by reasoning upon production or without production.

(D2’) If one says: Whether explained as produced or not produced, it (illusion) is falsidical due to its very lack of establishment.

(D1’) (We retort, in parallel) It [[[the negadum, what is genuine]]] is genuine due to its very lack of establishment [[[as produced or not produced]]]

(D1) (Opponent’s answer) If it is not established [[[as produced or not produced, and so forth]]], this impairs its being veridical, genuine.

(D2) (In parallel) If [[[illusion also]]] is not established when analyzing, this impairs its being an object to be cognized by reasoning.

(b)

[[[Further, this is the second (view):]]]

[[[If some say: how would the investigation in terms of one or many apply to illusion asserted to be emptiness? (One answers:) If it is asserted to be emptiness, is it established as a simple negation or established as an implicative negation? In the first case, it is like the Non-Abiding (position). In the second case, given that it is asserted positively, it does not surpass the investigation in terms of one or many.]]]

(D1 Opponent) The analysis of produced or not produced does not apply to the illusion that is accepted to be falsidical.

(D2) This analysis would not apply to a genuine entity either.

(D2') A genuine (entity) does not surpass being produced or not produced, being one or many, and so forth.

(D1') This is the same for illusion accepted to be an object cognized by reasoning. In general, falsidical without specification has no basis for analyzing in terms of a veridical one or a veridical many and so forth; the analysis of entities does not apply to such a non-entity. However, as for this very thing [[[falsidical illusion]]] asserted to be an object attested [[[positively]]] by reasoning, it is just the same in every way.

4. Our own position (=D)

Thus, it is not the case either that (the two truths) are distinct properties of a single nature. We assert as a convention that they are two due to the mere negation of identity; in reality, their being two makes no sense. For example, floaters [[[in an appearance that is a mistaken cognition]]] and the void of that [[[i.e., of true floaters]]] are not like that (distinct properties of a single nature) because they are not perceived simultaneously [[[because a non-mistaken cognition perceives the sky devoid of true floaters, but does not perceive floaters]]].

Further, this is because [[[something]]] being one essence [[[with something]]] entails (that they are) properties of entities (or real properties?), like product and impermanence; but here, there are not two properties of entities [[[that we could refer to as “appearance as floaters” and the “void of those”]]].

[[[“Aren't they two natures?”]]] They are not distinct either because there are no independent floaters apart from the void [[[of true floaters]]].

Thus, one cannot speak of identity or alterity for emptiness with regard to floaters [[[appearing) in mistaken cognition]]] or for appearance with regard to mere emptiness [[[of true floaters]]]. In the same way, in reality, [[[conventional]]] appearances apart from the void [[[of a true nature]]] are not established independently and so there is no alterity. Absence of proliferations is also not a conventional entity and so it is not something of the same nature as would be ascertained among two properties of entities. The meaning of the division (is that the two truths are two) in terms of the mere negation of identity; (they are) property-possessor and property without identity or alterity. Since we analyze the meaning of the division in that way, we hold in common with Śāntideva and Jñānagarbha the system of Madhyamaka that takes sides regarding ultimate truth (i.e., the non-abiding position).⁷⁸

⁷⁸ In a parallel passage in his *Byang chub tika* (59b4–5), rGya dmar ba specifies that his position on the meaning of the division relies on the Non-abiding position—which he identifies as Śāntideva's view—

whereas those holding the Illusion-like position subscribe to position (C) (*dngos po cig la chos kyi dbye ba*) (*dbye ba'i don 'di ni rab du mi gnas pa'i lugs la ltos ste rnam par bzhag pa'o // sgyu ma lta bu' ni byas pa dang mi rtag pa bzhin du bden pa gnyis dngos po cig la chos kyi dbye ba gnyis su 'dod mod kyi / slob dpon 'di 'i lugs ma yin pas snga ma ltar yin no //*).

III. The Meaning of the Terms

1. Explanation of the Meaning of the Terms

[Verse 3]

Truths are asserted to be two in dependence on the perspectives of erroneous and non-erroneous consciousnesses.

Concealed

Concealed are consciousnesses that are erroneous in the sense of obscuring [[[reality and the arising of the path]]]; *saṃvṛti* is known to mean what obscures.⁷⁹ Since it is true in so far as it is true in that [[[erroneous]]] perspective, it is the true as object of the concealed. That itself is called “what is concealed” in so far as it is the referent of the erroneous concealer; it is not established in reality. It is said [by Nāgārjuna (in *Yuktiṣaṣṭika* 35)]], “Since the Conquerors have declared that nirvāṇa alone is true, what wise person would not think, ‘the rest are wrong.’”

Ultimate

[[[The meaning of the term, ultimate]]]

Since it is to be sought [[[by beings]]] as a goal, it is an object (*don*): a consciousness that is reasoning that sees correctly. Since just that [[[reasoning consciousness]]] is excellent and superior, it is also supreme (*dam pa*);⁸⁰ because it is a consciousness that realizes reality, having the nature of being non-delusive regarding the object, reality, it is not invalidated. Since it is true in that perspective [[[of a reasoning consciousness]]], it is true (*bden pa*); it is true as an object of the ultimate (*don dam pa*).

2. Refuting a particular part of the explanation (of others)

2.1. Setting forth the explanation of Gangs pa

[[[Setting forth the explanation]]]

The following is said [[[by Gangs pa]]]:

Regarding this, there is the mere invalidation of existence [[[the negandum]]]. The mere non-establishment of existence is taken conventionally to be true from that perspective [[[of a reasoning consciousness]]]; however, there is nothing whatsoever

⁷⁹ rGya dmar pa here offers an explanation of the Tibetan term, *kun rdzob*, with reference to the Sanskrit term, *saṃvṛti*, meaning “what obscures.” See *Satyadvayāvatāra* 15ab.

⁸⁰ The author explains here the term *don dam pa* (“ultimate”) as the conjunction of *don* and *dam pa*. On various explanations of paramārtha in the Madhyamaka tradition see Nagashima 2004. Cf. for instance SDVV ad 4ab: tshul gsum pa’i rtags kyis bskyed pa’i rtogs pa gang yin pa de ni dam pa yang yin la / don yang yin pas don dam pa’o //. See also PsP (494,1): paramas cāsāṃ arthaś ceti paramārthaḥ /.

that is attested [[[that is, established]]] [[[in the sense of a positive determination]]] as true as an actual object [[[of a reasoning consciousness]]].⁸¹

Objection: If there is nothing attested as an object, how could reasoning conventionally take anything to be true as an object?

Answer: The invalidation of existence by reasoning, the negation of existence by reasoning, and mere non-establishment are merely just taken conventionally as the object of that [[[reasoning consciousness]]]. In so far as there is nothing attested [[[in the sense of a positive determination]]] as an object, the Conqueror's sons remain silent.

In so far as reasoning merely completes the invalidation of existence, these meanings of the terms conveying "true as the object of ultimate reasoning" merely characterize the etymological explanation; they are not the definition. [[[If they were]]] What is conventional for omniscience [[[which has the nature of gnosis]]] does not entail obscuration [[[which is the meaning of the term, conventional]]]. As for reasoning consciousness also, it amounts to explaining the meaning of the term from the perspective of being a goal to be sought and being superior [[[if being true in that perspective was asserted to be the definition, ultimate truth would not be possible: since it is free of all extremes of existence, non-existence and so forth, ???; if it were possible, it would become the extreme of non-existence.]]]; since in reality it has the nature of being concealed, it is not ultimate.

2.2. The negation of that (i.e., Gangs pa's explanation)

With this in mind, we explain [[[regarding the refutation of a particular part of that explanation, namely, saying that there is nothing attested as the epistemic object of a reasoning consciousness, there are two items:]]]: There is actually something attested as the object of reasoning [[[our own position]]] and that there is not something attested is to be negated [[[this is our own position]]].⁸²

2.2.1. There is actually something attested as the object of reasoning

This is explained by the following four points: the absence of nature is to be asserted as an epistemic object; it is not the case that realizing that (absence of nature) is not correct; there do not come to be proliferations through realizing; the fact that accords with conventions is attested.

2.2.1.1. The absence of nature is to be asserted as an epistemic object

While it might be the case that the invalidation of existence [[[the negandum]]] is completed by reasoning and that this is the mere non-establishment of existence [[[we ourselves also accept this]]], while precisely that [[[that is, the absence of nature]]] is not the object of a valid cognition that affirms, why wouldn't it be the object of a valid cognition that negates? The very non-establishment of existence is the definition of non-existence. If one [[[namely, you]]] accepts that the completion of the invalidation of

⁸¹ This is repeated in Chap. V, 12[1].i

⁸² This is repeated in Chap. V, 12[1].ii

existence by reasoning is just the non-establishment of existence, then the definition of non-existence is indeed recognized [[[there is recognition) as non-existence]]] by reasoning [[[that is, one realizes non-existence]]] [[[Therefore, non-existence is established as the epistemic object of valid cognition]]].

[[[Objection: If it were established as that, it would be the proliferation of non-existence.]]]

There is no [[[setting forth]]] “non-existence” attested in dependence upon existence. Since “dependence” means to be of benefit, is there anything positive [[[a positive non-existence]]] that benefits from existence? Or, would it be the case that [[[complete]]] (non-existence) is the repeated sublation of a passed existence? We do not assert a [[[non-existence that is a]]] companion elicited by its pair [[[for instance, “absence of nature”]]], and so forth, to be the meaning of non-existence; rather, the definition of that [[[namely, non-existence]]] is just the non-establishment of existence. That is attested [[[the definition of that (non-existence is attested) for emptiness]]] even though one does not experience an existent established from the beginning.

- If one accepts that [[[the absence of nature is a non-existence in the sense of the mere non-establishment of existence]]], then if one asserts [[[that there is realization (of that)]]] from reasoning, whereas it is incorrect [[[to realize that]]] from mere words, do you deny [[[saying “there is not (such a thing)”]]] while accepting [[[the absence of nature as an epistemic object]]]?
- If one does not accept the mere non-establishment of existence [[[which is the meaning of non-existence]]] due to its non-existence, then the negandum [[[ultimate nature]]] would become existent [[[because the negation of a negative is a positive]]].

Therefore, “the completion of the invalidation of existence by reasoning, which is the mere non-establishment of existence” is to be recognized as the meaning of non-existence.⁸³

2.2.1.2. It is not the case that realizing that (non-existence) is not correct

Objection: There is just the invalidation [[[by reasoning]]] of existence [[[the negandum]]]; there is no realization of non-existence [[[through taking it as an epistemic object]]].

Answer: No one accepts the realization of non-existence in the sense of positively realizing. The mere elimination of the negandum is the definition of non-existence; when reasoning eliminates the negandum [[[eliminating the negandum being) the definition of non-existence]]], reasoning indeed realizes that. If reasoning did not eliminate it, would it be eliminated by a mistaken cognition? How awful! [[[And further, when reasoning eliminates it, non-existence is established to be the epistemic object of a valid cognition.]]]

2.2.1.3. There do not come to be proliferations through realizing

Objection: There is merely invalidation toward existence, the negandum [[[by reasoning]]]. If it [[[that is, a reasoning consciousness]]] realizes as an object “non-

⁸³ Thus rGya dmar ba agrees here with the proponent of 2.1, but holds this not to be just a convention.

establishment” or “mere elimination,” then there would be the proliferation of non-existence.

Answer: That would be true if one asserted any positive determination as a referential object [[[of a reasoning consciousness]]]. Positive determination is the operation of establishment [[[of a valid cognition]]]. On the other hand, the operation of elimination is the mere elimination toward existence, the “non-establishment of existence.” We do not assert [[[valid cognition that is]]] a negative realization other than [[[apart from]]] reasoning eliminating the negandum because there is no other definition [[[for a valid cognition that negates apart from the elimination of existence]]]. If there were proliferations on account of just this [[[on account of the mere elimination of the negandum by reasoning]]], then it would be the same [[[for you, Gangs pa,]]] also [[[that proliferations would ensue]]] in the case of the “mere invalidation of existence” because positive determination is not asserted differently. [[[For two things that have the same definition, it is not reasonable for a fault to apply to one but not the other.]]]

2.2.1.4. The fact that accords with conventions is attested

Objection [[[someone says]]]: If one calls the mere elimination of establishment [[[that is, existence]]] “realizing non-existence,” then this has the same meaning as not negating (/the fact that accords is not a negation).

Answer: It is not a mere name because the fact of realization is attested. This is because the very non-establishment of existence in this way [[[that is, in the way things are]]] is attested to have the definition of non-existence; and, the superimposition of it not being attested in that way (as non-existence) is eliminated [[[also by reasoning]]]. The very elimination of the superimposition that is [[[apprehended to be]]] the opposite of something (x) is the definition of realizing that (x), just as [[[for example, in the context of affirmation,]]] the very elimination of the superimposition [[[as non-blue]]] that is the opposite of blue is the realization of blue. Therefore, valid cognition has the exclusion of what is other as its object. The elimination of the superimposition that is the opposite of, namely, what is other than, existence [[[just as yellow and so forth, (which is other than blue)]]] is the definition of realizing existence. The elimination of the superimposition [[[of existence, the negandum]]] as being other than non-existence is the definition of realizing non-existence. Just as when a valid cognition [[[that realizes fire from smoke]]] positively determines a probandum [[[fire]]] there is realization by a positively determining valid cognition, when a valid cognition eliminates a negandum, why wouldn’t there be realization by an eliminative valid cognition? The definition of non-existence is not other than mere elimination. Therefore, if one (still) maintains that it is not an object of realization in accordance with those facts [[[of the realization of non-existence and the realization of existence]]], this would apply the convention [[[saying that a non-entity is not an epistemic object of valid cognition]]] differently but the definition of [[[the eliminative]]] realization [[[of non-entity]]] is attested and so we have no fault.

2.2.2. That there is not something attested is to be negated

As for the negation of there not being something attested as the object of reasoning, we will state [[[two items:]]] the invalidating argument in four points—a reasoning

consciousness would not be a consciousness; it would be an invalid cognition; nature would be established; and your thesis would contradict your own words—and the negation of the proof for the statement of that not being attested.

2.2.2.1. The invalidating arguments

2.2.2.1.1 A reasoning consciousness would not be a consciousness

If the absence of nature is not accepted to be an epistemic object, is it *[[[not being an epistemic object]]]* due to *[[[the absence of nature]]]* not being an object of awareness although it is attested as non-existent or is it due to its non-existence not even being attested? In either case *[[[that were considered]]]*, *[[[we set forth the faults that]]]* a reasoning consciousness would not be a consciousness *[[[and it would not be a valid cognition]]]* because it would not have an object of cognition, like *[[[for example]]]* a pot.

It is not the case that that *[[[the reason]]]* is not established because

- *[[[if one thinks it would have an epistemic object]]]* in relation to *[[[investigating]]]* conventional objects, *[[[in relation to that]]]* it is not a reasoning consciousness *[[[for whom would there be a reasoning consciousness that lacked an epistemic object?]]]*; and
- *[[[according to what you assert]]]* the ultimate is not an object of cognition or awareness; and
- there is no other *[[[object of cognition apart from those two (conventional and ultimate)]]]*; and
- even if there were, it *[[[the cognition that investigates (that which is other than conventional and ultimate)]]]* would not be a reasoning consciousness in relation to that *[[[that is, that consciousness (would not be a reasoning consciousness in relation to) this other epistemic object]]]*.

[a] Gangs pa

[[[Gangs pa's assertion indicates that there is no cognition without an object of cognition.]]]

[[[The answer to that is said to be the following: If one says that it exists in reality, it could not be a cognitive agent of something to be cognized because it does not have a present object of cognition. If one says that it has an object of cognition, we answer that a cognition that would be a basis is absolutely impossible. This is the genuine answer.]]]

If someone said *[[[If someone answered]]]* that appearances existing as the nature of dependent arisings (is the object of cognition), you would say that since it is a cognitive agent of something to be cognized *[[[that is, (appearances) existing as the nature (of dependent arisings)]]]*, it *[[[the reasoning consciousness]]]* is a cognition.⁸⁴

[[[This is not correct; if it was like that (there would be the following consequence from the parallel argument):]]]

A visual cognition that apprehends a pot would be a cognition of everything possible *[[[a pot, a blanket, and so forth]]]* and impossible *[[[self, primordial nature, and so forth]]]* in

⁸⁴ The opponent wants a reasoning consciousness—which is held by this opponent to lack any object of cognition—to be counted as a cognition due to the subsequent cognition that appearances are of the nature of dependent arisings.

the three realms; this is because if someone objected that a pot [[[apprehended by a visual cognition]]] exists in the nature of everything [[[possible and impossible]]], you would respond that it is a cognitive agent of something to be cognized [[[by visual cognition]]]. If you agree, [[[then self, primordial nature, and so forth would have the same nature as pot; if one accepts the existent of a knower without an object, we conclude]]] since all things—such as a stick-holder without a stick—would be possible, [[[in that case]]] absurdities would ensue.

Further (suppose the following argument:), regarding the claim that permanent things, such as space, exist as entities, suppose it was said that because they will become causally efficacious [[[which is the definition of entity]]] they [[[space and so forth]]] are called causally efficacious [[[and so exist as entities]]], we argue that it is not suitable for something [[[such as space]]] to be causally efficacious merely because they will become [[[causally efficacious]]].

(*Mutatis mutandis*.) that [[[reasoning consciousness]]] also is established not to be a cognition [[[because regarding the claim that appearances having the nature of dependent arisings serves as the object of cognition, the reasoning consciousness is not established to be a cognition merely because (appearances having the nature of dependent arisings) will be cognized]]].

[b] *Lotsawa*

[[[Lotsawa's assertion explained in the small commentary on *The Two Truths*]]]
Here [[[suppose the following answer:]]], reasoning consciousness is of two types: [[[utterly]]] non-conceptual [[[gnosis]]] and inference [[[that eliminates actual proliferations]]]. The first operates without distinction from the object of cognition [[[their duality is utterly not established]]], and so is like pouring water into water; it is just accepted [[[in the small commentary on *The Two Truths*]]] that it is not a cognition. Regarding the second [[[that is, inference]]], if one says that it is a cognition [[[because it has an object of cognition]]] in relation to the mistakenly assumed object of positive determination [[[thinking, "I realize the absence of nature"]]] [[[even though in reality the ultimate surpasses objects of cognition]]], is the mistakenly assumed object not an epistemic object of a valid cognition or is it?

- In the prior case [[[if it is not]]], the cognition would not be a valid cognition [[[because the epistemic object is not that (mistakenly assumed object) and there is no other (object)]]].
- In the latter case [[[if it is]]]⁸⁵,
 - If it [[[the mistakenly assumed object]]] is the object of a valid cognition that investigates the non-concordant ultimate, the ultimate would be established as an epistemic object.
 - [[[Although the non-concordant ultimate is not the epistemic object of a reasoning consciousness,]]] If (the mistakenly assumed object) is the object of a conventional valid cognition [[[if one held that option, the epistemic object of a reasoning consciousness does not come to be established through establishing the epistemic object of a conventional

⁸⁵ The note mistakenly reads *ma yin ba*.

valid cognition; what would be the benefit?]]], then the latter just would not be a reasoning consciousness that investigates the ultimate.

[c]

Objection: The mistakenly assumed object of a reasoning [[[consciousness]]] of the ultimate (or, ultimate reasoning consciousness) is just conventional.

Answer: It is valid cognition with regard to just that because inference engages just the object of thought.

[d]

Objection: When analyzed by another introspective awareness, since the conventional positive determination is attested as the mistakenly assumed object it is a cognition in the perspective of that [[[mistakenly assumed object]]]. However, it itself [[[inferential cognition]]] is deluded by nature regarding its own engagement [[[by way of thinking “I realize the absence of nature”]]], and so the positive determination itself [[[when directing the mind]]] is conceived of as a mere elimination [[[of the negandum]]]; therefore, [[[its being valid cognition comes from the elimination, but]]] (inference) is not valid cognition in relation to the positive determination.

Answer: The elimination is established to be the epistemic object, just as, for example, a concept [[[a fiery mountain pass]]] that is just positively [[[inferentially]]] apprehended is conceived of as a particular [[[the fire behind the mountain pass]]] and thereby, the particular is taken to be the epistemic object [[[of inference]]].

Although there are statements that non-conceptual gnosis [[[which is asserted to be like pouring water into water]]] has its continuum cut [[[since there is (this statement)]]], calling a brahmin’s son “fire” does not give him a nature of fire. [[[Similarly, even if the convention “gnosis” is applied, it is not correct (that it is actually gnosis?) because (according to the previous statement) that does not exist.]]]

2.2.2.1.2 (A reasoning consciousness) would become an invalid cognition

A reasoning consciousness would become an invalid cognition because of not having an epistemic object, like a cognition arisen from words.

[[[This is established by reasoning.]]] The definition of valid cognition is attested in relation to an epistemic object: being non-delusive in relation to its determined object⁸⁶ or illuminating a previously unknown object.⁸⁷ [[[This being Lotsawa’s system, we assert that (a valid cognition) not having an epistemic object is not established.]]] Thus, there is no denying the entailment. This is said to be correct [[[by followers(?) of Jotsunpa / the Honorable Jotsunpa]]] in other contexts also, as when establishing a convention [[[when establishing (something) as a synonym (of something else)]]]⁸⁸, [[[it is an invalid cognition]]] on account of its not having an epistemic object. There is absolutely no fault

⁸⁶ Per Dharmottara’s definition.

⁸⁷ Per Dharmakīrti’s definition in PV II.5.

⁸⁸ Perhaps referring to “being an invalid cognition” and “not having an epistemic object” being synonyms, this being reported as Lotsawa’s position in the notes to V.1.2[3][a.2]4[d], folio 9b2.

of the entailment not being established according to the position [[[asserted by Lotsawa]]] of (these two) not being logical reason and what possesses the logical reason (that is, the property to be proven) [[[in the proof] “because of not having an epistemic object, it is an invalid cognition”]]].

In the position asserting that the ultimate is not an epistemic object, one must accept that the logical reason [“because of not having an epistemic object”] is a property of the subject, as previously explained [there is nothing else apart from conventional truth⁸⁹ and ultimate truth]].⁹⁰

[a]

If it is said, “the negandum itself is not an epistemic object,” [by way of saying, “This does not exist” when it does not exist,]]⁹¹ (what about the probandum?) The [direct] epistemic object of inference is the probandum of the logical reason [therefore, the logical reason negates that negandum]]. Therefore, if one negated that [(the probandum) asserted to be the epistemic object]], (the logical reason) would become a contradictory (reason) turning around the probandum [and the negandum]]. The negandum would become a similar instance because it is a probandum [this is because the epistemic object of inference is the probandum of the logical reason; that negandum also would be the epistemic object of the inference]]⁹², just as fire is something to be proven by smoke.

If [one thinks that] the epistemic object of inference [that has come to be the negandum] is not the probandum of the reason [but is a convention consisting of a negation]], [well then,]] why would inference rely on the logical reason?

One might say, “[It relies on the logical reason in so far as] The logical reason negates that [negandum]].”

Well then, the negation would be established as the epistemic object [of inference]].

[Accepting that negation is established to be the epistemic object of inference,]] One might say, “The negation is a property of the negandum [and so the negandum is an epistemic object]].”

The negation and the negandum would not be contradictory [if these two are property and property possessor]]. The negandum would also be a similar instance because it possesses the property to be proven [the negation]]. If the negandum is a similar instance,]] A similar instance is not also something to be negated.

2.2.2.1.3. Nature would be established

[In connection with the last of the two options given above,]]⁹³

⁸⁹ Here, *tha snyad kyi*, rather than *kun rdzob*.

⁹⁰ See section III.2.2.1.1.

⁹¹ The note might explain what a negandum is or might refer to the non-existence of a reasoning consciousness’s epistemic object.

⁹² The note here seems to take the argument in a different direction.

⁹³ At the start of section III.2.2.1.1.

Objection: It is not just that it [[[the absence of nature]]] is not an object of investigation; it is not attested ultimately even as being non-existent. [[[If it is not attested even as being non-existent,]]]

Answer: Nature would be established, for it is said (in PV 4.221),

How would the negation of a negation be anything other than an affirmation.

Objection: Even though it is not attested as non-existent, it does not come to be existent because of being free from all extremes.

Answer: Could you negate both of two things [[[namely, the existence and non-existence of nature]]] that are mutually eliminative [[[in the sense that the affirmation of one eliminate the other]]]? In that case, even though one negates that the logical reason is found in dissimilar instances, it would not come to be found [[[in similar instances]]]; [[[since they are direct contradictories that affirm and eliminate each other, by negating that the reason is found in dissimilar instances it is established to be found in similar instances; this is the rule.]]] (If this could be so) it would not have been said [[[by Dharmakīrti (in PV 4.224ab)]]], [[[regarding the logical reason in dissimilar instances,]]]

If it is not excluded from that, does one accept that the logical reason applies [[[to dissimilar instances]]]?⁹⁴

Objection: It [[[what is said about (the rule of double negation)]]] is conventionally so.

Answer: If the negation of non-existence does not come to be [[[real]]] existence ultimately, it is the same conventionally, as well [[[that is, negating the presence (of the logical reason) in dissimilar instances would not establish its existence in similar instances]]].

2.2.2.1.4. Your thesis would contradict your own words

There would also be a contradiction with your own words: the thesis of non-existence—“it is not existent”—negates “it is not non-existent.” For instance, the statement “all inferences that establish epistemic objects are not valid cognitions” negates their having an epistemic object. On the other hand, the inference that negates that, which ascertains on the basis of one’s own words, establishes the possession of an epistemic object [[[that is ascertained by way of another (means)]]]. Since that very (inference) is included in the general negation of inference [[[that all (inferences) are not valid cognitions]]], its having an epistemic object has been negated; something else that establishes an epistemic object (would be required) to establish that (the inference) has an epistemic object.

⁹⁴ Dharmakīrti seems to accept that the logical reason would apply, and so this statement supports rGya dmar pa’s claim of that one cannot negate both of two things that are mutually eliminative.

2.2.2.2. The negation of the proof for the statement that this is not attested

Having stated in that way the invalidation of (the claim that the absence of nature) is not attested as non-existent,⁹⁵ we negate the proof [[[that establishes “non-existence is not attested”]]]. [[[The reason:]]] One or many, production from the four alternatives, and so forth, [[[being devoid of which (the opponent presents as) applying to non-entity not being attested]]] do not pervade non-entity; therefore, being devoid of those [[[being devoid of one and many and so forth]]] does not eliminate being attested as non-entity [[[which is the opposite position from your assertion that (the absence of nature) is not even attested as a non-entity]]] ultimately for form and so forth.⁹⁶ And how would dependent arising and so forth, which also are not contradictory with being attested as a non-entity ultimately, negate non-entity? [[[It is not appropriate to state, “(the absence of nature) does not exist even as a non-entity because of being (a dependent arising).”]]] The means of proof for non-entity being not attested ultimately are not different from the means of negating that.

[2.3. Conclusion]

In that way, through (the arguments that) there is something [[[a non-entity]]] attested as the object of ultimate reasoning and through negating that (even a non-entity) is not attested, we do not consider correct what the teachers [[[Gangpa]]] say, namely: the mere invalidation of existence, the negandum, by reasoning is just conventionally taken as true in the perspective of reasoning, but there is no epistemic object of reasoning (cf. III.2.1 above).

Therefore, being true in the perspective of obscuring in merely grounded in the etymological explanation [[[but this is not the definition; this is correct]]]; however, there is no fault in taking “being true in the perspective of reasoning” as the definition [[[of ultimate truth]]].

This [[[accepting “true in the perspective of reasoning” to be the definition]]] is not invalidated either by the fact that reasoning [[[consciousness]]] is a concealing truth. Since reasoning is a goal to be sought by those who (want to) remove obscurations, it is an object (*don*); since it is superior as being characterized as non-delusive with regard to the ultimate, it is supreme (*dam pa*); and so it is asserted to be ultimate (*don dam*).⁹⁷ However, it is not asserted to be ultimate truth.

Thus, that [[[a reasoning consciousness]]] which is ultimate from the point of view of eliminating proliferations [[[but]]] is included among the concealed from the point of view of appearances [[[the nature of the awareness that is a reasoning consciousness]]]. [[[Since the awareness that is a reasoning consciousness eliminate proliferations, it is ultimate; in relation to its nature, since it is an appearance, it is concealed. Therefore, while engaging the same entity, truths are two: they are distinct in the sense of not being one because one is appearance and the other is emptiness.]]] However, when dividing the

⁹⁵ In sections 2.2.1.3 and 2.2.1.4.

⁹⁶ It would seem “form and so forth” is carried over from the usual subject of the “devoid of one and many” inference that establishes the absence of nature; the idea seems to be that the logical reasons would apply to form and so forth but would not apply to the absence of nature regarding form and so forth.

⁹⁷ See above, n. 80.

definition, being attested as the object of that which is ultimate from the point of view of reasoning [[[this]]] is held to be the definition [[[of ultimate truth]]]; it is absolutely not the case that the definition of ultimate truth is impossible and so forth.

3. Summary

Thus,

[Verse 4]

We assert that the mere invalidation of existence, (existence being) the negandum, is the meaning of the non-establishment of existence

Although just that is not an object of affirmation, it is attested as the object of a negating awareness.

Although it is not set forth as the object of a positive determination, one realizes the elimination of the negandum.

[Verse 5]

For this very reason, the absence of proliferations is not merely nominal, because mere elimination is attested to be the definition of realization. Therefore, it (elimination of the negandum) is attested as the object of reasoning.

[[[These (verses) summarize the position of (elimination) being attested as the object of reasoning.]]]

[Verse 6]

If this was not the case, it would be difficult to posit reasoning as a consciousness or a valid cognition.

Because there would be the consequence that nature would be established, because this would contradict your own words, because there are refutations, and because there is no proof, (the absence of nature) is not not attested as the object of reasoning.

IV. The specification of the number

[Verse 7]

Truths are asserted to be restricted to two because there isn't another (option) apart from the two (types of) consciousness [[[erroneous and non-erroneous]]].

1. Lotsawa's position

1.1 Lotsawa's assertion

[[[According to Lotsawa]]] the restriction of objects of cognition to two is due to the restriction (of consciousness) to exclusively two (types of) consciousness: erroneous and non-erroneous. [[[Question: By what would one know oneself whether it is erroneous or non-erroneous?]]]

The application of a single valid cognition ascertains that another [[[third option]]] is impossible because engaging the object mistakenly and engaging it non-mistakenly are mutually exclusive.

[[[Question: Because the restriction of mind to two – erroneous and non-erroneous – depends on the establishment of the object to be two – veridical and falsidical – there is mutual dependence.]]]

There isn't mutual dependence either, because their understanding is simultaneous; indeed, the restriction of consciousness to two amounts to the restriction of objects to two [[[but one does not posit them as probandum and probans, by putting forward one of them as a logical reason]]].

In this regard, the object of non-erroneous (cognition) is not invalidated by the emergence of another cognition [[[that is a valid cognition]]], therefore it [[[this object]]] is called [[[referred to as]]] “enduring”.

The object of erroneous (cognition) is invalidated [[[by the emergence of another cognition that is a valid cognition]]], thus it is conventionally referred to as “non-enduring.”

Because ‘enduring’ and ‘non-enduring’ are mutually exclusive, another option is eliminated. Therefore, the specification of the number is established.

[[[If one states this much, it is said to be correct]]]

1.2. Objections with regard to that (i.e., Lotsawa's assertion) and his answer to them

Dispute with regard to that [[[Lotsa's (assertion)]]]:

Objection: Cognition that is non-erroneous and (something) that is veridical as its object are impossible for (the supporters of) the view that “a nature [[[that is ultimately true]]] is not established in any way” [[[the position of Utterly Non-abiding]]], because if they [[[non-erroneous (cognition) and veridical objects]]] were possible, a nature would be established [[[thereby invalidating its non-existence]]].

Although they [[[non-erroneous (cognition) and veridical object in reality]]] are not possible, if one posits the truths to be two based on what is imagined [[[“if one says that (a cognition) exists as non-erroneous, something veridical as the nature of that also exists”]]], [[[then,]]] the specification of the number [[[of the truths as two]]] would be invalidated, because a third one also should be posited [[[“if one says a third cognition exists, a veridical object of that (cognition) also exists”]]].

[[[If one makes an extensive answer as follows,]]]

Answer: If one asserts that, since non-erroneous cognition *is* possible, the truths [[[i.e., ultimate truth, which is the object of that, as well as conventional (truth)]]] are two, and one asserts that, since a third [[[type of) cognition]]] is impossible, a third truth [[[something veridical as the object of that consciousness]]] is not possible, [[[saying what precedes]]] destroys the truth(/gets rid of one truth); but it [[[the assertion of Lotsawa]]] is not like that.

Then what? [[[What is Lotsawa’s assertion?]]]

It is because something other than the two possibilities [[[to be accepted with regard to objects of knowledge]]] is not possible.

And how so?

[[[If one thinks: Since cognitive appearance is unrestricted, it is also possible to accept something that is both ‘analyzed and examined’ and ‘unanalyzed and unexamined’, and it is possible as well to accept something to be neither. Therefore, the specification of the number to two would be undermined.

It is not the case. If another cognition that reflects on the nature of these two (additional options) considers (them), if the object of the acceptance as both or as neither is found to be veridical, then, it (the cognition that accepts) comes to be examined and analyzed. And if the object is not veridical, it (the cognition that accepts) comes to be unexamined and unanalyzed. Therefore, the specification of the number is not undermined.]]]

[[[Explaining as follows: “because the cognitions that accept are restricted to two”]]]

A conventional valid cognition [[[i.e., reflexive awareness]]] determines [[[a second cognition, i.e.,]]] that there is nothing apart from the two: (i) the cognition “to be accepted after having analyzed and examined in reality” and (ii) the cognition “accepted without analyzing”.

Thus, in that way, the object—which is the alternative to be accepted—of these conceptual cognitions that accept also [[[as (these cognitions) have been restricted to two, (the object) of these]]] is established not to go beyond two.

Thus, one calls “object of non-erroneous (cognition)” the alternative to be accepted upon analysis, and the opposite is called “object of erroneous (cognition)”. Thereby, the specification of the number stands.

An alternative to be accepted that would be a reality beyond these two alternatives, is to be negated.

The preceding and other things have been explained [[[by Lo tsa (=rNgog Blo ldan shes rab)]]].

2. Evaluation of the above

Considering what precedes:

It is the position of others that the negandum is the ultimate in the contexts of the analyses in terms of

- (1) the meaning of the words for the two truths that we assert (cf. Chap. III),
- (2) considering their mutual distinction [[[whether they are 1 or (distinct)]]] (cf. Chap. II),
- (3) the specification of the number (cf. Chap. IV),
- (4) their definition (cf. Chap. V), and
- (5) the valid cognition that ascertains (the latter) (cf. Chap. VI).

Therefore, (this examination has two parts:)

[[[KA (=§2.1)]]] the specification of the number (of the two truths) based on the negandum is not correct, and

[[[KHA (=§2.2)]]] the presentation of the specification of the number based on the probandum (i.e., the absence of nature).

2.1 Specification of the number based on the negandum is incorrect

According to the former point [[[2.1]]], there are two points:

- (2.1.1) it is not correct in consideration of our own system and that of others, and
- (2.1.2) it is improper in a shared system.

2.1.1 Incorrect in reliance on our system or that of others

As follows: It is because in the context of our own system of explaining the meaning of the words for the two truths, etc., teaching the specification of the number of our [[[the (supporters of) Utterly Non-abiding (Madhyamaka)]]] conventional or of the others' [[[the substantialists]]] ultimate does not come up as a topic.

And it is also because it is not necessary. The specification of the number is the condition of realization. If it [[[presenting the specification of the number]]] were necessary, realization would be impossible because there is no specification of the number (based on neganda), like (for) the two, the child of a barren woman and conventional [[[in these two examples, since there is no specification of the number in reality, there is also no condition of realization]]].

Objection: [[[Even though specification of the number beyond two⁹⁸ is not possible in reality]]] It is possible in the perspective of the other [[[the substantialists]]].

Answer: This [[[specification of the number from (that) perspective]]] is what is to be negated.

Objection: It [[[the negation “this is incorrect”]]] is via the specification of the number [[[from (that) perspective,]]] of what is to be negated.

Answer: Is it so that one is unable to negate if the specification of the number [[[from that perspective]]] is not established?

⁹⁸ Alternatively, read *de 2 la*, “for the two”.

Retort: This is saying something that is accepted [[[by us, the substantialists on account of the establishment of the specification of the number]]].

Answer: Because this [[[the assertion “we assert that”]]] is stated in accordance with the negandum being the [[[substantialist]]] ultimate, it is acceptable.

But what is the purpose of explaining the specification of the number together with the rejection of objections?

The other [[[the substantialist]]] asserts precisely a cognition that is non-erroneous and an object of that that is veridical [[[in reality]]]. Therefore, a specification of the number based on the consideration of two alternatives [[[to be accepted as examined and unexamined]]] is not a statement of what the others [[[the substantialists]]] assert.

2.1.2 Improper in a common system

Objection: All proponents of philosophical tenets accept that all objections of cognition (are encompassed) in the two truths: the objects of erroneous [[[conventional]]] and non-erroneous (cognition) [[[ultimate]]], because it is said [[[even by the Vaiśeṣika⁹⁹]]]:

The nature (*prakṛti*) having the three qualities [[[energy, inertia, power]]] [[[which is the ultimate truth, this]]] is supreme.

This is not an object that is perceived.

Whatever is an object that is perceived

Is completely unreal, like a mirage. [[[This is what is asserted to be conventional]]]¹⁰⁰

etc.. Thus, having made the specification of the number on the basis of a general system [[[common to) all proponents of philosophical tenets]]], an ultimate nature [[[of this one (i.e., rNgog Lo)]]] is not contradictory in our own system [[[Madhyamaka]]], insofar as it is negated.

Answer: If we did not assert a non-erroneous awareness [[[an ultimate]]] and a veridical object [[[of that (awareness)]]], it (this way of specifying the number of the two truths) would only be on the part of the system of others [[[because it would not encompass our system]]], but how would it become a general system [[[common to) all proponents of philosophical tenets]]]?

[[[If one says, it is the general system of the substantialists]]]

[[[In the context of presenting the specification of the number of the two truths of our own system]]] A general system of the substantialists does not come up as a topic, and is also not necessary.

[[[Further]]] [[[the others assert that ultimate truth is established by valid cognition, but]]]

Understanding the presentation (of the specification of the number) by considering the alternatives is not something that is asserted by the other [[[the substantialist]]].

Therefore, it is not even a general system of the substantialists.

Therefore, a specification of the number [[[of the two truths]]] based on the negandum is incorrect. Otherwise, [[[if it was correct]]] the consideration of distinction [[[and unity]]],

⁹⁹ The verse cited here refers, rather, to the Sāṃkhya model.

¹⁰⁰ Atīśa, *Dharmadhātudarśanagāthi*.

etc. [[[i.e., object of words, definition, etc.]]] also should be explained based on this [[[the ultimate that is the negandum]]].

2.2 Presenting the specification of the number based on the probandum

[[[The last of what was previously divided into two:]]] [[2.2]]

It is presented based on the probandum [[[absence of nature]]] precisely. This is explained in three points:

(2.2.1) Status of object and subject based on the probandum [[[by realizing a mere exclusion]]]

(2.2.2) No invalidation [[[for Madhyamaka]]] due to the absence of inference of the ultimate

(2.2.3) The negandum is not suitable as an object of reasoning

2.2.1 Status of object and subject based on the probandum

Thus, because there is a particular instance of non-erroneous cognition that eliminates proliferations, [[[actual]]] inference and so forth, [[[utterly non-conceptual gnosis]]], how would it [[[the existence of subject and object]]] not be possible?¹⁰¹ [[[It is possible.]]] As for [[[understanding the meaning of]]] non-erroneous, it is here asserted to be valid cognition; therefore, if this was not possible [[[If he were to think that it is not possible]]], would the extreme of ultimate proliferations be eliminated by mere words [[[namely, by saying “there are no proliferations”]]]?

[[[Thus, it is necessary that there is a valid cognition that eliminates proliferations.]]]

The very elimination of proliferations, [[[is]]] the epistemic object of reasoning [[[because it investigates it as a mere elimination]]], [[[and this epistemic object precisely]]] is the non-concordant ultimate truth of the Madhyamaka. Thus, there is such a thing as a non-erroneous cognition [[[reasoning that eliminates proliferations]]] and a veridical object [[[that exists as just the elimination of proliferations]]].

[[[If one thinks that there is no examination, in the sense of positive determination, of it]]] Because positive determination is impossible, the Madhyamaka’s ultimate [[[reasoning consciousness of mere exclusion]]] and truth [[[the mere elimination that is the object realized by that (reasoning consciousness)]]] are not undermined.

[[[Substantialists, having accepted erroneous and non-erroneous cognitions, assert the object of these two to be ultimate and conventional.]]]

Objection: There is no such thing as calling “non-erroneous” the reasoning that investigates the absence of nature [[[having made it its epistemic object]]] [[[and (calling) the object “veridical”]]], owing to the mere negation of a nature.

Answer:

The mere negation [[[of a nature]]] is the characteristic of non-entity, the object of elimination. And it has been explained [[[above]]] how this [[[non-entity]]] is attested as an epistemic object¹⁰² and how its [[[i.e., absence of nature]]] being non-attested is

¹⁰¹ See Chap. III, 2.2.2.1.1, [b] for the position of Lotsawa about there being 2 types of reasoning consciousness: non-conceptual gnosis and inference cutting actual proliferations.

¹⁰² cf. Chap. III 2.2.1: rigs pa'i yul du gyur pa'i don gnyid gnyas pa

negated¹⁰³. Consider the reply in the following verses (previously stated in conclusion of Chap. III):

**We assert that the mere invalidation of existence, (existence being) the negandum, is the meaning of the non-establishment of existence
Although just that is not an object of affirmation, it is attested as the object of a negating awareness.**

etc.

In such a way we are pleased.

2.2.2 Not invalidated due to the lack of ultimate inference

Objection: [[[If everything is just without a nature]]] Since inference itself is not established ultimately, non-erroneous cognition cannot be conceived; thus, it is asserted that it is impossible for an object [[[of that]]] to be veridical [[[therefore, the specification of the number also is impossible]]].

Answer: Who are the Madhyamikas who divide the states of the two truths ultimately [[[in any explanation]]]? If that was the case, nothing could be said concerning the meaning of the terms [[[of the two truths]]] and so forth [[[because all those would be unestablished in any explanation]]].

Furthermore, [[[as for inference]]] conventionally, there is an understanding by inference arisen from its own cause [[[the apprehension of the logical reason]]] having relied on taking as an object the non-concordant ultimate [[[having eliminated proliferations]]]; therefore there is indeed non-erroneous (cognition) and a veridical object. By eliminating ultimate inference [[[a cognition]]], one does not eliminate ultimate truth.

Objection: If there is no ultimate [[[inference]]], a veridical object that depends on this [[[inference]]] is impossible.

Answer: [[[How would the latter be invalidated by the former?]]] It may be the case that because an ultimate son of a barren woman is impossible, being true as the object of that [[[ultimate son of the barren woman]]], i.e., an object relying on that, is impossible. However, [[[There is no invalidation for our ultimate and conventional]]] inference arisen from its own cause conventionally, whose nature is included among the conventional, is both the goal (*don*) [[[inasmuch as it is what people should seek]]] in consideration [[[from the perspective]]] of eliminating proliferations and supreme (*dam pa*) [[[because just that is non-delusive]]]. What is attested as what is to be examined by that, namely, as the mere elimination [[[of the negandum]]], is not undermined.

2.2.3 The negandum is not suitable as an object of reasoning

[[[The negandum is not suitable as an object of reasoning]]]

Objection: The reasoning that removes proliferations [[[as accepted by Lotsawa]]] takes as its epistemic object the negandum [[[by way of saying “it does not exist”]]]. But it is stated (in the *Pramāṇaviniścaya* 2.7):

The two means of valid cognition have an entity for their object.

¹⁰³ Chap. III, 2.2.2: *mi gnas pa dgag par bya ba*

and (in the *Pramāṇavārttika* 1.210)

Those who are not deceived by verbal objects...[consider exclusively entities].¹⁰⁴

etc.

Thus even though there is a reasoning [[[inference]]] arisen from a cause [[[the apprehension of the logical reason]]], there isn't something veridical as the probandum called "ultimate veridical [[[absence of nature]]].".

Answer: One should say, in summary:

[Verse 8]

**What is to be inferred is the probandum of the logical reason
[[[Thus, this negation of the negandum by the logical reason comes to be the
negation of the probandum, and so]]]
What negates this becomes a contradictory reason
And the negandum would become a similar instance.**

[Verse 9]

**If what is to be inferred [[[the epistemic object of inference]]] [[[this negandum]]]
were not the probandum of [[[what is to be proven by]]] the logical reason
Reliance on a logical reason [[[of inference]]] that makes it inferred would be
difficult [[[what is the cause for this?]]].
If one says that [[[there is reliance on a logical reason]]] it is because it [[[the
epistemic object of inference, the negandum]]] is negated by the logical reason,
(We answer) A negative would be established as the epistemic object [[[of
inference]]]**

[Verse 10]

**And if [[[it is suggested that]]] the negative were a property of the negandum,
The negative would not be contradictory with the negandum [[[because they would
be property and property possessor]]], and
Since the negandum is established to be a similar instance,
It would not be correct [[[for the logical reason]]] to negate (it) [[[the similar
instance]]].**

So, we do not consider correct what is stated when elaborating on the rejection of objections (i.e., the answer to the objections in §1.2 above).

¹⁰⁴ Kaṇvakagomin glosses *śabdārthānapavādin* « not deceived by verbal objects » as *arthakṛtyārthi*, i.e. « seeking causal efficacy. »

V. Definitions

[1. The actual definitions of the two truths: the respective definitions of the two truths according to our own position and explaining the teachers' statements]

1.1 The respective definitions of the two truths according to our own position

[[[illegible note (Finally, presentation of one's own position)]]]

[Verse 11]

**For the sake of explaining: non-veridical objects of cognition
are the concealed (/conventional); the opposite is the other**

1.1[1] On the Definition of Concealed (/conventional)

Objects of cognition that do not withstand analysis are concealed (/conventional). This very meaning [[[that is, that objects of cognition that do not withstand analysis are concealed (/conventional)]]] is captured by the statement, [[[that is, the root text,]]] (of SDV 3cd):

Just that which is as it appears is concealed (/conventional)

in so far as it expresses the object of apprehension engaged in terms of unanalyzed appearances, because of the explanation [[[in the commentary]]] (SDVV ad 3cd), “concealed (/conventional) truth exists in that way, not genuinely. [[[If (it is not genuine), it is clear that it does not withstand analysis.]]]”

[[[If one takes ‘object of cognition without specification’ to be the definition of concealed (/conventional),]]] Object of cognition, that is, object of awareness, without specification [[[as Jo btsun said]]] is not accepted to be the definition [[[of concealed (/conventional)]]] because

- it [[[that is, object of cognition]]] is a distinct phenomenon [[[that is, it has a (distinct) intension]]]¹⁰⁵ from “concealed (/conventional)” and [[[or, alternatively,]]]
- the definition would be over-extensive, applying to the ultimate.

[a]

Objection [[[If one said that the definition (of “concealed (/conventional)”) consisting in object of cognition without specification is not over-extensive, applying to the ultimate]]]:

Is not the ultimate beyond all cognition and expression? [[[If, therefore, it is not an object of awareness, it is not correct that anything non-existent would be that; however, it is

¹⁰⁵ *don ldog*

nowadays unanimously accepted that awareness takes as its object the horn of a rabbit covered in mud, although it is not existent when analyzed.]]]

Answer: We have already explained [[[in verse 4]]]¹⁰⁶ that (the ultimate) exists [[[and is established]]] as it is as an object of cognition; we negate that it does not exist as such.

[b]

Objection: It [[[that is, the definition of concealed (/conventional)]]] is empty [[[of truth]]] when analyzed [[[comment: shes bya mi dges par “if not satisfied (dgyes pa) with object of cognition” or “without bifurcating (dgas pa) object of cognition (into conventional and ultimate)”]]] without specification.

Answer: (No) because while (empty when analyzed without specification) can define ultimately void [[[of truth]]] without specification,

- it [[[that is, void of truth]]] is a distinct phenomenon [[[that is, it has a (distinct) extension]]]¹⁰⁷ from “concealed (/conventional)” and
- it is over-extensive, applying to the ultimate [[[truth]]].
- [[[It would follow that a sharp horn existing on the head of a rabbit, because of being empty when analyzed, would be concealed.]]]

[c]

Objection: The aggregate [[[of the two, ‘empty when analyzed’ and ‘being an object of cognition’]]] also would over extend, applying to the ultimate [[[because the two individual parts apply]]].

Answer: What is empty when analyzed, which itself is also an object of cognition, [[[that is, a common basis (of the two)]]] definitely over extends.

Therefore, [[[the unspecified aggregate is not suitable and]]] we do not accept the above as definitions individually, but (we accept) the specified aggregate [[[namely, that object of cognition taken as a common basis that itself is not veridical when analyzed]]]: any object of cognition, not veridical, in that way, [[[namely, in the way that would be correct from the point of view of analysis]]] when explained.

[[[Nevertheless, [[[according to some, a restriction applied to object of cognition]]] ‘non-veridical when explained itself’ suffices (to define concealed). Indeed, the ultimate is true when analyzed; it is not established to be non-veridical. If that alone is not proper and ‘object of cognition’ is added, there still would be over-extension because it would be present in real phenomena. **Reply:** Absurdities would ensue because phenomena are limitless.¹⁰⁸]]]

All proponents of philosophical systems assert that as the definition of concealed (/conventional).

[[[**Objection:** Well then, what are the dissimilarities among philosophical systems?]]] The only dissimilarity [[[namely, (a dissimilarity) in the definitional basis]]] is due to Mādhyamikas asserting that it [[[the definiens of concealed (/conventional)]]] is also

¹⁰⁶ Reference to verse 4, first cited in Chapter III, 3, and cited again in Chapter IV, 2.2.1.

¹⁰⁷ *don ldog*

¹⁰⁸ Argument unclear. Possibly the opponent is arguing that the definition applies to real phenomena, that substantialists take to be ultimate (see below). It is unclear how the answer counters this objection.

found in the dependent. [[[Idealists assert that it is found in the personal self and phenomenal self and the duality of subject and object. Vaibhāṣikas¹⁰⁹ assert that it is present in personal self as either of the two, (objects or minds).]]]¹¹⁰

Therefore, this agrees with what is said [[[by Lotsawa]]] about the valid cognition that determines the concealed (/conventional), namely that it consists in [[[or, established by]]] the operation of the two valid cognitions that negate veridical and [[[as said) by the Lotsawa in his small commentary on the two truths]]] determine on the level of appearance,¹¹¹ because (the two aspects of concealed thus determined, ‘non-veridical’ and ‘object of cognition’) are precisely the epistemic object of the valid cognition that determines the definition. [[[Thus, their taking ‘object of cognition’ as the definition is mistaken.]]]

1.1[2] Ultimate

(The word “the opposite” in verse 11 means) “the opposite of an object of knowledge that does not exist in that way when analyzed.” [[[The meaning of the root text’s (verse SDV 3cd) “what is different is the other of the pair” is just this.]]] It remains in reality, when a mind [[[that is, a reasoning consciousness]]] analyzes it. It is said [[[by (Jñānagarbha) in his *Satyadvayavibhāṅga*, when commenting on that]]] “What is ultimately veridical is ultimate truth; this means just truth that is concordant with reasoning.”

That is the definition of the ultimate according to all proponents of philosophical systems. [[[Indeed, Idealists assert that it applies to consciousness that is empty of the duality of object and subject. Vaibhāṣikas¹¹² assert that it is found in both object and mind empty of personal self.]]] The only dissimilarity [[[with Substantialists]]] is due to Mādhyamikas asserting that it [[[that is, the definition]]] is found in the absence of proliferations, whereas (the) others assert it [[[that is, the definiendum]]] for real phenomena. Thus, it is said to be attested by reasoning to be devoid of all extremes, such as non-existence, which are drawn from the pairs, permanence and annihilation, existence and non-existence [[[this is what is called ultimate truth]]].

[a]

Objection: How can the void of all extremes be the object of reasoning?

Answer: This is because reasoning eliminates all extremes [[[it (that is, devoid of all extremes) is attested (by reasoning to be the elimination of all extremes)]]]; this was already explained. [[[If one thinks, “Is it not this contradictory with the statement that objects of awareness are concealed (/conventional)?”]]] (The *Bodhicaryāvatāra* IX.2cd) states,

¹⁰⁹ Text reads *bye brag pa* instead of the usual *bye brag du smra ba*.

¹¹⁰ Cf. 2.2.1, Table 1

¹¹¹ Or, “that it consists in the negation of veridical and the operation of the two valid cognitions that determine appearances.” In either case, the two-part mental operation would encompass the two parts of the definition of concealed, non-veridical and object of cognition. See also Section VI.1.1.

¹¹² Text reads *bye brag pa* instead of the usual *bye brag du smra ba*.

*The ultimate is not in the scope of awareness; awareness is asserted to be concealed.*¹¹³

In as much as all objects of awareness that are referents are concealed (/conventional), and in as much as an entity of awareness that does not engage by way of feeling and positively determining is impossible, just so this [[[“awareness is concealed (/conventional)”]]] is said because of the mind’s mode of self-experiencing. In that way, all awareness is pervaded by being concealed (/conventional). However, some awarenesses, from the point of view of eliminating proliferations, are both “object” (*don*) and “supreme” (*dam pa*) and so there is a distinction of definition.¹¹⁴ [[[The nature of an awareness that is a reasoned insight and concealed (/conventional) are of the same nature; therefore, ultimate and concealed (/conventional) are of the same nature. However, ultimate truth and concealed (/conventional) are not of the same nature because it would be contradictory for real and unreal to be of the same nature.]]]

1.2 Explaining the statements of the teachers

12[1] [[[Refuting others (i.e., Gangs pa)]]]

12[1].i [[[Stating (others’ view)]]]

[[[If one analyzes Gangs pa’s assertion, the definitions of the two truths are presented as follows in a way that would not align with the conventions of the text of the commentary.]]]

Consider the following explanation of the definitions in terms of “what accords with appearances and what accords with reasoning”:

- [[[As for “what accords with appearances”]]] the objects of the eye, and so forth, that are engaged without analysis, from cowherds to the omniscient.
- [[[As for “what accords with reasoning”]]] the objects of inference that eliminates actual proliferations or the object in the gnosis that does not conceive ever. [[[When speaking of what accords with reasoning]]] “Object of reasoning” amounts to merely the elimination of existence [[[the object of negation]]]. [[[In the case of reasoning]]]¹¹⁵ there is nothing attested as an object.¹¹⁶

12[1].ii [[[Negating others’ view]]]

We accept the definition of the ultimate in that way [[[according to Gangs pa]]], providing the answer that explains [[[as above]]] that the mere elimination is attested as an object that accords with reasoning but negating that (an object) is not attested.¹¹⁷

[[[Refutation (of the proposed definition of the concealed):]]]

¹¹³ Text reads *blo ni kun rdzob yin par ’dod* for *blo ni kun rdzob yin par brjod*.

¹¹⁴ Namely, a distinction between the definitions of “ultimate” and “ultimate truth.” rGya dmar pa here plays with the etymology of *don dam pa*, “ultimate,” taking apart the two words, *don* and *dam pa*, to show that some awarenesses qualify as *don dam pa*. The annotation will show, however, that those awarenesses that qualify as ultimate still are not ultimate truths.

¹¹⁵ The annotation reads only *rigs pa*, which might suggest that “reasoning” itself does not exist as an object.

¹¹⁶ This concords with the position ascribed to Gangs pa in Chap. III, 2.1.

¹¹⁷ This is clarified in section III, 221 and 2.2.2, in which rGya dmar ba presents his own position and refutes the position ascribed to Gangs pa.

As for what is concealed (/conventional) being “what accords with appearances,” [[[the (proposed) definition of concealed (/conventional)]]] that is, being an object of a non-analytical awareness, while this would amount to being non-erroneous, if non-erroneous without specification was the definition, it would be the case that ‘produced’ could be the definition of ‘impermanent.’ Thus, in the case of ‘appearance’ without specification and being concealed (/conventional), which are distinct [[[intension]]] exclusion properties [[[they are (distinct exclusion properties), and (in the case of) distinct exclusion properties]]], it is not suitable for one to define the other because [[[if it was suitable, as in the case of ‘produced’ and ‘impermanent’]]] absurdities would ensue.

[[[Furthermore,]]] If pleasure, form, and so forth were established as appearing [[[without specification]]] without analysis, then the meaning of concealed (/conventional) [[[namely, appearance without specification]]] would already be established [[[without negating ‘veridical’ being necessary]]]; [[[one thinks, “What would be the need for a valid cognition that ascertains being concealed (/conventional), which consists in negating veracity?”]]] therefore, an argument establishing that they are concealed, via negating their being ultimate, would be pointless. [[[One thinks, “Without negating veracity, appearance without specification is not established as what it is.”]]]

Objection: “Non-analytical appearance” or “appearance without specification” is indeed established [[[without negating veracity]]].

Answer: What is the meaning of “non-analytical”? If it is “in the perspective of erroneous,” [[[because an object cannot be established as erroneous without negating veracity]]] then you accept the invalidation of veracity. Similarly, if by merely saying “appearance without specification” you negate veracity, we agree. [[[Insofar as you agree with the thought of tradition, we offer no refutation.]]]

12[2] [[[Setting forth Jo btsun’s system]]]

[[[Furthermore, completing (the discussion),]]] The teachers, spiritual friends, [[[Khyung and Lotsawa]]] state as follows:¹¹⁸ [[[setting forth Jo btsun pa’s system]]] the definition of ultimate truth surpasses even object of knowledge without specification; it is not an object of awareness in any way, such as ‘empty’ or ‘not empty.’ Thus, (Śāntideva) said

The ultimate is not in the scope of awareness.

12[3] [[[Refuting objections to our own system (i.e., Jo btsun’s system)]]] (dGe bshes pa’s answers)

[a]

Objection: It is contradictory to set forth object of knowledge without specification as the basis of division (of the two truths)¹¹⁹ and [[[when explaining the meaning of the

¹¹⁸ The view presented here finds an echo in Phya pa’s *sNying po* (T p. 18), where it is ascribed to « Some logicians » : *rigs par smra ba kha cig don dam pa’i mtshan nyid ni shes bya’i mtshan ma las ‘das ste | yod pa dang med pa dang gnyi ga dang gyi ga ma yin pa ji ltar shes par byas kyang spros pa yin la spros pa yin la spros ma mtha’ dag dang bral bas na shes bya’i mtshan ma las ‘das pa’o ||...*

¹¹⁹ Section I, “The basis of division”.

terms]]]¹²⁰ it is contradictory for reasoning (consciousness) to be ultimate and its object to be veridical.

Answer: This is like, for instance, the following: The inferential cognition (of fire from smoke) merely conceives as [[[the external]]] fire itself something superimposed [[[that is, a concept appearing to awareness itself]]] through the force of the ripening of tendencies of conceptual cognitions as fire and so forth from the beginningless past. However, it [[[inferential cognition]]] does not take as its object a particular [[[that is, an external fire]]]. This [[[that a particular is not the object of inferential cognition]]] is what is asserted when analyzing by introspection.¹²¹ And yet it is asserted that, from the perspective of the [[[the inferential]]] awareness itself, [[[that is, since (this very cognition) wrongly assumes that it realizes a particular, based on that]]] it has a particular for its object. [[[Similarly, from the perspective of reasoning, the absence of nature is taken as an object. However, when analyzing by introspection (of the reasoning cognition), the ultimate is not set forth as an object once reasoning has completed the invalidation of existence, the negandum. Therefore, there is no contradiction in setting forth a division of objects of cognition based on this perspective.]]]

[b]

Objection [[[it is said]]]: By way of saying

When one sets forth (the ultimate) as an object from the perspective of what is asserted within a reasoning consciousness [[[that is, (reasoning) claiming “I take the absence of nature as an object”]]], then when analyzing by introspection [[[the setting forth of (the ultimate) as an object]]] reasoning [[[merely]]] invalidates existence [[[the negandum]]] but there is no such thing called “the ultimate” that is an epistemic object [[[of an inferential cognition]]], that would become an object [[[of a reasoning consciousness]]].

[[[ultimate truth as]]] a division of objects of cognition from that perspective [[[based on a reasoning consciousness thinking “I realize the absence of nature”]]] is [[[merely]]] set forth. [[[But you say that when analyzing by introspection, the ultimate is not set forth as an object]]]. [[[However,]]] When introspection searches, it applies the convention “ultimate” to what is beyond all cognition and expression [[[what is beyond the object of that reasoning consciousness]]] and in doing so introspection takes as its object what is beyond all cognition and expression [[[that is, the ultimate]]]; (the latter) [[[ultimate truth]]] becomes its [[[that is, introspection’s]]] object of cognition.

Answer: Do the words [[[that express]]], “a particular is not a referent of words,” express [[[that is, refer to]]] that [[[a particular]]] which is not a referent? [[[If someone answers, “This (statement) merely negates a particular being a referent of words; it is not the case that a particular is taken as an object by these words,” then by parallel reasoning,]]] Thus, that [[[introspection]]] merely negates (ultimate truth) being attested as an object of cognition [[[of a reasoning consciousness]]] but [[[introspection]]] does not set forth

¹²⁰ Section III, “The meaning of the term”.

¹²¹ *rang bzhin sems dpa'* (translated here as “introspection”) seems to be a variant of *rang bzhin sems pa*, the latter translating *svabhāvacintā*. The term could refer to a cognizer, rather than a cognition, and perhaps stems in part from the term, *byang chub sems dpa'*. *svabhāvacintā* occurs in *PV* III.350 and *PVin* I, p.37.7. Phya pa chos kyi seng ge’s commentary to the latter cites the expression as *rang bzhin sems dpa'*.

(ultimate truth) as an object. In so far as it is merely a matter of negating its being established, the Conqueror's sons remain silent.

This (i.e. the answers to [a] and [b]) is what is said [[[by dGe bshes pa]]].

12[4] Refutation of dGe bshes pa's answers

[[[The refutation:]]] Analyzing what precedes (there are five points): the example is not established; since the object is not fitting, one cannot dispel objections; there are errors regarding the very reasoning that dispels objections; the meaning that is explained [[[here]]] contradicts other statements [[[stated in epistemological treatises]]]; and, this is invalidated by previously explained reasoning.

12[4]1 The example is not established:

[[[Thus, the meaning of saying "inferential cognition is both valid cognition and not valid cognition" is as follows:]]]

- Since there is no experience of the particular fire, and so forth, (the latter) [[[a particular fire]]] does not come to be the apprehended object [[[of the inferential cognition]]]. Since it conceives of what is superimposed [[[that is, the apprehended object]]] as being external [[[that is, as a particular fire]], (it) [[[inferential cognition]]] is erroneous concerning what is apprehended.
- On the other hand, [[[inferential cognition is a valid cognition with regard to the intentional object, thus]]] it cannot be negated that the particular is the very epistemic object that is conceived because the two valid cognitions are similar in having the definition of valid cognition with regard to the intentional object [[[because these both have epistemic objects from their respective perspectives]]].

[[[Objection: If one thinks that this is because it is not the case that inference takes a particular as an object when introspectively analyzing,]]] we ask

Is this introspective awareness valid cognition or not?

- If it is, how could inference whose object is negated by that be posited as valid cognition? [[[That is, since (inference's object is negated by that, how could it be posited as valid cognition?)]]] It could be (valid cognition) in relation to what is apprehended [[[if it is posited (in this way, inference would be) erroneous]]] or from the perspective of what is conceived [[[in relation to (what is conceived, inference) is posited as valid cognition because it has an epistemic object]]]. If it is [[[still]]] posited [[[to be valid cognition]]] from the latter perspective, even though introspection negates the intentional object, [[[the absurd consequence would ensue that]]] all awareness would be valid cognition.
- If it [[[that is, introspection]]] is not valid cognition, inference is established to just have a particular as its object [[[because what is not valid cognition cannot negate the epistemic object of the valid cognition, inferential cognition]]].

Therefore, the example is not established.

12[4]2 Since the object is not fitting, one cannot dispel objections

[[[2. The object is not fitting]]] Similarly, if introspection negates [[[the intentional object,]]] the elimination that is mistakenly assumed [[[and conceived]]] to be realized

from the perspective of what is asserted within a reasoning consciousness, then it is not proper for reasoning [[[consciousness]]] to be valid cognition [[[because the intensional object has been negated by another awareness (namely, introspection) and]]] there is no occasion for inference being a valid cognition regarding something [[[that is, the apprehended object]]] other than the object of thought [[[that is, the intensional object]]].

Objection: It is in regards to the mere elimination of existence [[[that inference is valid cognition]]].

Answer: Just that being the epistemic object has been explained many times already [[[for example, (1) the mere non-establishment of existence is the definition of non-existence and (2) the awareness that understands in that way is understanding non-existence]]].¹²²

Therefore [[[for this very reason]]], one cannot dispel objections.

12[4]3 There are errors regarding the very reasoning that dispels objections
[[[3.]]] [[[It would follow that this introspection would be the valid cognition that delineates the non-concordant ultimate and teaching the invalidation of asserting that]]]
[[[With regard to the latter, there are four parts: devoid of proliferations would be established to be the epistemic object of introspection; it would become an affirming awareness; there would be infinite regress; and it would not be necessary.]]]

12[4]3[1]
[[[It would follow that this introspection would be the valid cognition that delineates the non-concordant ultimate]]]
Otherwise, if one conceives of (the ultimate) as the object of a reasoning consciousness, by saying that introspection surpasses even the object of that [[[that is, of a reasoning consciousness]]], this very introspection that eliminates all proliferations would be [[[it must be]]] the reasoning that delineates the non-concordant ultimate.

Objection: Why not?

Answer: Because (of the following):

12[4]3[2]
[[[Teaching the invalidation of asserting that]]]

12[4]3[2.1]
[[[Devoid of proliferations would be established to be the epistemic object of introspection]]]

- The very elimination of all proliferations, such as the object of reasoning and so forth [[[by way of saying that (introspection) surpasses even (the object of

¹²² See sections III.1.1 and III.1.2.

reasoning))], would be established as the epistemic object of that [[that is, of this introspection]]. Alternatively [[while that might be the case]],

12[4]3[2.2]

[[[It would become an affirming awareness]]]

- If [[it were the case]] that [[introspection]] negates what reasoning eliminatively takes as its object, it becomes an affirming awareness [[because the negative of a negation is an affirmative]].

(In the event that introspection has no object at all,)

- If it [[that is, introspection]] does not posit any object, it would not be suitable to be a consciousness [[because it would not have an object of cognition]] or a valid cognition [[because it would not have an epistemic object]].

It is also because (of the following):

12[4]3[2.3]

[[[There would be infinite regress]]]

- It is not suitable for just this [[that is, introspection]] to be perception [[for those of limited vision]] and so it must be inference. In so far as this is the case, what is wrongly assumed to be the object of that [[[introspection (which is an inference)]]] would need to be negated by another introspection, which is (also) an inferential cognition. Therefore, there would be no end [[in so far as each wrongly assumed object of introspection would need to be negated by a second introspection (thinking), “it does not exist in that way”]].

12[4]3[2.4]

[[[It is not necessary]]]

- If it [[[that is, the mistakenly assumed) object of introspection]]] does not need [[to be negated by a second (introspection)]], then the object of the former [[that is, of a reasoning consciousness]] also does not need (to be negated) [[by introspection]], due to parity of reasoning.

Objection: The object that is mistakenly assumed by this very introspection is included among the objects of inference in general [[since it is claimed that (introspection) is beyond all objects of inference in general]]; therefore, there is no need for another negation [[apart from (the negation) we set forth; therefore, it is not the case that there is no end]].

Answer: If one applies the negation having included its own [[that is, introspection's]] epistemic object [[that is, the object that is mistakenly assumed]] among the objects negated [[[thinking), “I am beyond even my own object”]], it is possible that the

unlearned could hold that it is not an inference, or that it is not the case that it is a valid cognition that has an epistemic object for its object, or that all statements are false [[[there is a contradiction between previous and subsequent words]]]. It is not possible that valid cognition itself could apply [[[that it could apply when its own object is negated]]]. All valid cognitions invalidate an opposing object [[[because they have an exclusion for their objects]]]; it is not possible that they would negate their own object.

12[4]4 The meaning that is explained [[[here]]] contradicts other statements [[[stated in epistemological treatises]]]

[[[4.]]] Additionally, it would be contradictory [[[for yourself, Jo btsun,]]] with the statements:

- [[[In the context of the *Pramāṇaviniścaya* determining the number of valid cognitions]]] The fact that a consciousness that is different from perception and inference does not have an epistemic object serves as a valid reason to negate (that consciousness) being valid cognition.
- Since it is correct that the epistemic object of non-apprehension is a non-entity, reasoning that negates a cause, and so forth, does not invalidate [[[a non-entity being an epistemic object]]].¹²³

[[[These statements are contradictory with (your asserting) here a valid cognition that lacks an epistemic object and not stating that a non-entity can be an epistemic object of a valid cognition.]]]

[a]

Objection: [[[Even without an epistemic object,]]] The mere non-establishment of existence is taken conventionally to be the epistemic object.

Answer: If (a consciousness) lacking an actual epistemic object were a valid cognition, then language and comparison would be also [[[valid cognition in so far as they lack actual epistemic objects]]].

[b]

Objection: Since it [[[that is, a reasoning consciousness]]] mistakenly assumes that it cognizes an absence, it has an epistemic object.

Answer: [[[Does (what is mistakenly assumed) have or not have (the definition of epistemic object)?]]] If what is mistakenly assumed has the definition of epistemic object in that way, devoid of proliferations [[[such as the wrong assumption of realizing the absence of nature]]] also would be established as an epistemic object. If you accept that [[[to be valid cognition]], through taking it as an epistemic object from the perspective of thought even though it does not have the definition (of epistemic object), then it would also be the case for language and comparison [[[that they are valid cognition]]].

Therefore, we do not subscribe to positing a consciousness that does not cognize an object of cognition or a valid cognition that does not realize an object. [[[Since the Lotsawa accepts that not being a valid cognition and not having an epistemic object are synonyms, this other case also is not valid cognition.]]]

¹²³ This second statement suggests Dharmottara's position that a non-entity serves as the probandum of a non-apprehension inference.

12[4]5 This is invalidated by previously explained reasoning

[[[5.]]] Additionally, if devoid of proliferations is not an object of awareness, it would be difficult for you to provide an answer to the following:

We accept that the mere invalidation of existence, the negandum, is an object
[[[that is]]] not established to exist [[[to be an (existent) entity]]];
Even though it is not an object of an affirmation, it is found to be an object of
an awareness that negates [[["it does not exist"]]].¹²⁴

2. Divisions

What is the division for each of those that have these definitions?

Intermediate verses:

[Verse 12]

Concordant and non-concordant [[[truths]]] are distinctions of the conventional itself
and are merely *taken to be* divisions of the ultimate.
There is not even the slightest division [[[that could be identified, saying) “this is it”]]]
with regard to the ultimate [[[truth]]] of the Madhyamaka system.

[Verse 13]

The two of [[[i.e., asserted by]]] the substantialists [[[as the ultimate]]] – ‘dependent’
and ‘perfected’ – are asserted in the Madhyamaka system to be the twofold
[[[divisions pertaining to the]]] conventional: correct and incorrect.
The substantialists do not accept a correct [[[conventional]]].¹²⁵
[[[The idealist (only assert as conventional) what is ‘imagined’, i.e., what is
superimposed as a personal self and as phenomenal self. Vaibhāṣika...personal self]]]
[[[Nevertheless]]] [[[regarding the incorrect conventional]]] ‘Conceptual’ and ‘non-
conceptual’ are mere divisions of error [[[into two]]].

Thus, what are the definitions of correct and incorrect conventionals in the Madhyamaka system? What are the things that have these definitions?¹²⁶

3. Definition of the respective kinds of conventional

[Verse 14]

Non-veridical objects of cognition, as they appear, that are causally and non-
causally efficient when one explains thus, are the definitions of correct and incorrect
(conventional). [[[This is the definition of rGya’s own system.]]]
The teachers explain differently.

¹²⁴ This is verse 4 (chapter III), which is cited again in Chapter IV, 2.1.

¹²⁵ Their conventional is the *parikalpita*, which is only incorrect.

¹²⁶ These questions are answered, respectively, in §3 and §4.

3.1 The definition of the respective kinds that we assert

[[[The definition of correct conventional is:]]] a non-veridical object of knowledge as it appears that is causally efficient when one explains as such, and [[[the definition of incorrect conventional is:]]] a non-veridical object of knowledge [[[as it appears]]] that is incapable of causal efficacy when one explains as such.

3.2 Analyzing the assertions of the teachers

A-Jotsün

1 Jotsün's views

The teachers [[[Jotsün]]] say the following:

This¹²⁷ just in accordance with the statement [[[by Lotsawa]]] that “it [[[teaching these three]]] is in order to refute [[[three]]] wrong conceptions, namely:¹²⁸

- (1) Asserting the void of the imagined (nature) that is the perfected to be the ultimate, according to [[[what is said in the *Satyadvaya* (SDV 8ab)]]]:

A [[[causally active]]] mere thing that is void of an imagined object, which arises in dependence (is to be known as correct conventional)

- (2) Asserting [[[(what is causally efficient) to be the ultimate]]] (as stated by Dharmakīrti, PV 1.166ab, PVin 2.56ab):

What is capable of causal efficacy, this, here, is what is ultimately existent.

- (3) Asserting, as Sthīramati, etc., that “because it is interdependent, it exists ultimately.”¹²⁹

[[[This is correct, but categorizing unilaterally is not correct:]]]

Thus, because it can be defined by either [[[individually]]] (i) ‘causally efficient’, which indicates as [[[as correct conventional consisting in]]] a *cause* or by (ii) ‘arising in dependence’, which indicates as [[[as correct conventional consisting in]]] an *effect*, (iii) the conjunction (of these two, i.e., ‘interdependent’) is not necessary. This being the case,

¹²⁷ Jotsün might be referring to the definition of correct conventional in terms of causal efficacy, or, as the rest of the statement seems to imply, to three alternative definitions of correct conventional, namely “arising in dependence,” “causally active,” and “interdependent.”

¹²⁸ A parallel passage in Phya pa's commentary on the SDV (15b8-16a2) explains the necessity to formulate the three in order to refute three wrong understandings:

(i) to counter the idealists who hold that the dependent void of the imagined is the ultimate
(ii) to counter proponents of conventional means of valid cognition who hold that what is causally efficient is ultimate (the same passage of PV/PVin is cited)

(iii) to counter Sthīramati who holds that ‘interdependent’ is pervaded by ‘ultimate entity’

To counter these three, ‘correct conventional’ (for the Madhyamaka, what was the ‘ultimate’ for these three) is identified as (i) void of imagined, (ii) causally efficient, (iii) arisen in dependence.

In the *Snying po* as well (T p. 23–24), the three options are described as “characterizations” meant to each eliminate one mistaken understanding of the ultimate (without text-passages being cited).

Phya pa can thus be understood to follow rNog Lo's interpretation on the interpretation of these three options.

¹²⁹ Perhaps a reference to *Trimśikāvijñāpti-bhāṣya*, 16.15–16: *vijñānaṃ punaḥ prañāyasaṃutpannatvād dravyato 'stīty abhyupeyam*

a fourth option that the previous generations¹³⁰ assert, (iv) ‘commonly appearing’ in addition to these three, is absolutely not the case.

2 Refutation of Jotsün (assessment)

[[[Refutation of that]]]

Considering what precedes, ‘capable of causal efficacy’ (i) defines something as an ‘entity’ and ‘arising in dependence’ (ii) defines something as ‘produced’, but they do not define something as ‘correct conventional’, because these [[[what is defined as ‘entity’ or ‘produced’ and what is defined as ‘correct conventional’]]] are different concepts, like ‘produced’ and ‘impermanent’.

[[[If one thinks: correct conventional is defined by ‘non-erroneous’]]]

If the definiens is ‘non-erroneous’ without specification, there would be absurd consequences [[[that ‘produced’ (would define) ‘impermanent’]]]. Further, [[[‘entity’ and ‘correct conventional’ would not be distinct concepts, so]]] when establishing something [[[pleasure, form, etc.]]] to be an entity, that would already be established to be correct conventional. Therefore, the reasoning consisting in proving something [[[conventional]]] to be conventional by negating that it is ultimate [[[truth]]] would be pointless.¹³¹

But it has also been stated [[[by Jotsün]]] that the proof that something is conventional depends on (such) an argument [[[it is said that the negation of the four alternatives of arising, etc., establishes something to be conventional]]].

B. Gangpa

1- Gangpa’s position

In this regard also, [[[Gangpa (’s position):]]], it is said [[[by Gangpa]]]:

It can be defined by either ‘void of an imagined (nature)’ taken as an implicative negation, ‘capable of causal efficacy’, or ‘arisen in dependence’. Thus, the teaching of the three is a ‘characterization’.¹³² [[[He is not saying that ‘void of an imagined (nature)’ taken as a simple negation is the definiens.]]]

Thus, [[[the ancient generations]]] making ‘commonly appearing’ the definiens, having taken as a definitional basis what is endowed with these three properties, is [[[true, but]]] merely suitable to be found in Scriptures, but is like before [[[(like) the three, ‘void of an imagined nature’ taken as an implicative negation, etc., by any of which it can be defined]]].

2- Assessment (by Gyamarwa)

It is agreed [[[I agree with him]]] that the implicative negation of ‘imagined’ [[[having previously presented himself the so-called to be a “characterization”]]] is ‘causally

¹³⁰ Track source of this position.

¹³¹ A similar argument is made in 121.ii when discussing the definition of ‘conventional’ as ‘what accords with appearances’.

¹³² The author opposes here *upalakṣaṇa* to *lakṣaṇa* - there can be only one *lakṣaṇa* per definiendum. *Upalakṣaṇa* could also be translated as “illustration.” In consideration of the conclusion (§4 below), Gangpa’s position would be that each of the three, individually, is a definiens, but that the three (together) are an “illustration.”

efficient that is void when analyzed' [[[this one is posited as the definiens]]]. But the last two [[[‘capable of causal efficacy’ and ‘arisen in dependence’]]] are definienda of other phenomena [[[than conventional, namely “produced” and “entity”, like said in the example]]].

3 (C-)Lotsawa

3.1 Lotsawa’s position

Further [[[Lotsawa]]] ‘void of imagined (nature)’ etc. are *characterizations* of the nature of correct conventional [[[there is a single nature, in which one makes distinctions of correct and mistaken phenomena]]] [[[they are not definienda]]]¹³³

- because what is established substantially does not depend on being posited by a definiens [[[the nature of correct conventional is established substantially, thus (it does not depend on) a definiens for that]]]
- and because ‘void of [[[conceptually]]] imagined (nature)’ [[[if taken to be the definiens of correct conventional]]] extends to objects of non-conceptual erroneous cognition.

Thus, [[[‘void of imagined (nature), etc.]]] are called individual “characterizations” of the nature itself.

What is stated (in SDV 12ab):

Because they are, although similar in appearance, capable and not capable of causal efficacy

[[[For this nature, which has many properties, there are the two properties one refers to conventionally as “correct” and “mistaken”]]]

are the definienda of the respective properties, correct and mistaken.

[a]

Objection: What is the difference [[[regarding what is capable and incapable of causal efficacy]]] between correct—mere entity, etc., that are properties characterizing correct conventional—and mistaken—the opposite of this, non-entity, etc [[[‘completely imagined’ being the definiens of mistaken conventional is explained in the *Small Commentary*, but....]]]? Indeed, both [[[what is capable and incapable of causal efficacy, ultimately]]] are mistaken because they are inadmissible by valid cognition and because they [[[these two]]] are similarly the support of error.

Answer: In worldly conventions, it is said that ‘deceiving’ and ‘non-deceiving’ are the states of affairs that are (respectively) mistaken and correct and that their definienda are causally efficient and not causally efficient.

3.2 Assessment

When one reflects upon this, it may be true that the nature [[[of correct conventional]]] established substantially does not depend on a definiens, but what fault is there for [[[the

¹³³ In Phya pa’s commentary on the SDV (16a2-16a5), the refutation of their being “definiens” relies on the rejection that each can be a definiens individually, that pairs of two of them cannot be a definiens, and that the association of the three cannot be a definiens. Similarly in *sNying po* (T p. 23), Phya pa rejects these seven options.

implicative negation ‘void of imagined nature’ etc.]]] to be the definiens that posits something as being taken conventionally as ‘correct conventional’?

[[[If it is the case that, because the nature (of) conventional is established substantially, a definiens is not necessary even for being taken conventionally (as ‘conventional’), it is contradictory? with saying that (correct conventional?) can be defined by either ‘capable of causally efficacy’ or ‘arisen in dependence’ individually ...]]]

Otherwise, why would one need [[[as definiens]]] ‘generated by causes and conditions’ for what is produced, which is established substantially?

[[[Furthermore,]]] just like this, why would one need [[[as definiens]]] ‘capable of causal efficacy’ for entity without specification, which is established substantially?

Retort: It is the property [[[the definiens]]] for being taken conventionally as ‘existing entity’

Parallel: It would be the same as well [[[for being taken conventionally as ‘correct conventional’]]].

In the same way, positing something as ‘mistaken conventional’ also relies on a definiens.

4. Conclusion (of Gangs pa)

Thus, either of the following is suitable [[[as definiens]]]

- Void of imagined nature and entity without specification [[[insofar as one defines as ‘correct conventional’ from the perspective of consisting as a cause]]]
- Void of imagined nature and arisen in dependence [[[thereby (from the perspective) of an effect]]]
- The implicative negation ‘void of imagined nature’

Thus, I have explained the definiens of the varieties of conventional by (1) the respective definiens of varieties that I assert, and (2) analyzing the position of the teachers.

4. What has this definition

What has these definitions [[[that are asserted by the respective proponents among the philosophical systems]]]?

[[[Among the two items: (4.1) refutation of other positions by Gya(marwa) and (4.2) presentation of his own position, the refutation:]]]

4.1 Refutation of other scholars

If we explain some of the many systems of those (Mādhyamikas) who adopt a philosophical position,

411 Presentation of Jotsün’s position

[[[Regarding Jotsün’s statements, among the two items, the presentation of his own position]]]

411.1 Jotsūn's own position – Madhyamikas should not adopt any philosophical system on the conventional level

The teachers say as follows: It is impossible to present (i) the duality of object and mind or (ii) Yogācāra, or specifically, [[[for (i)]]] Sautrāntika or in agreement with Vaibhāṣika, or [[[for (ii)]]] True- or False-representationalism. When they are posited, one refutes them.

411.2 Jotsūn's refutation of philosophical positions

[[[...(titles and subdivisions of this section are given here, with reference to the first word of each subsection)...]]]

411.21 Refutation of Lotsa's non-representationalism

411.211 Presentation of Lotsa's view

As follows:

411.211.1 The authoritative text that establishes that correct conventionalities are just like they appear

Distinct things are the object of respective determinations of the own continuum.

This is clarified by the following:

- Regarding the statement that (regarding the nature of the imagined) “it is just [[[mind itself]]] that appears as such,” it is said (in the SDV-V) “is rejected by the world” [[[i.e., saying “this is incorrect thus”]]] (in answer to the suggestion that the imagined is just mind being agitated by ignorance), and
- like it is explained in the *Commentary on the Treatise on the Two Truths*¹³⁴ in answer to [[[the objection (in SDV-V)]]] “There is vision in dreams and so forth [[[even if the object is non-existent]]]” [[[consequently, say the idealists, “external reality is not real”]]]:

“If it were true” that what is [[[merely]]] seen [[[an object in a dream]]] is an existent object “to you, the wicked, who cling” to the philosophical system of the idealists [[[you became wicked because of clinging]]], it appears falsely that ‘[[[in a dream, even though there is no object]]] mind itself appears as such’ [[[this object of dream, which is not mind is (wrongly taken to be)¹³⁵ mind.]]]

411.211.2 Establishment by reasoning

[[[This is the (position) of Lotsa]]]

In this case, this is precisely like this:

[[[Lotsa explains that dream objects also are true as external objects, conventionally.]]]

All things that are examined by reasoning [[[whether mind or extra-mental objects]]] are not found.

However, as for “merely appearing as such”, since there is establishment as something causally efficient, etc., as precisely distinct [[[i.e., external from the mind]]], dreams etc. also are endowed with an [[[existent]]] object [[[insofar as it is distinct from the mind]]] – this is the Madhyamaka in agreement with Vaibhāṣika.

¹³⁴ This might refer to Śāntarakṣita's SDV-pañjikā, but this is not a literal citation.

¹³⁵ Although the manuscript reads “dang”, we translate in the sense of “du”, i.e., “taking what is not mind to be mind”, as explaining what is wrong about the opponent's position.

411.211.3 Rejecting the objection that the apprehender is not established

[[[In this regard, there is the presentation of the objection and its rejection]]]

(a) Presentation of the objection (i.e., of standard objections against Vaibhāṣika)

This position [[of Vaibhāṣika]] [[those who accept external objects conventionally]] is not invalidated by [[arguments]] such as

(i) since they (object and cognition) are distinct and simultaneous, there can be no relation (between them); [[since they are distinct, identity does not apply, and since they are simultaneous, there is no relation of causality either]] hence they cannot be apprehender and apprehended, or

(ii) [[for (a cognition) that apprehends without there being a relation (with an apprehended)]] there is no immediate cause for the respective awareness of objects [[visual cognition realizes form but does not realize sound]], etc

(b) Rejection of the objection

Ultimate apprehender and apprehended that are not invalidated when analyzing by such [[arguments]] [[one that is not invalidated would be ultimate, but such one]] is not asserted. Thus, it [[the conventional]] is like an illusion.

For this very reason, it is just like it is explained in the *Pañjika* (the SDV-dka' 'grel)¹³⁶ in answer to the objection that when one dreams of a big mountain in a small house, it is not correct that a big bodily thing [[the mountain]] fits in a small place [[the house]], namely, that if one explains thus [[if one accepts an ultimate mountain, the invalidation would apply, however]], there is no ultimate mountain, but it [[the big mountain in the small house]] is attested just as it appears.

411.211.4 Otherwise it would be the same in the case of (asserting) aspects

[[These arguments invalidate their acceptance and assertion ultimately]]

Otherwise,¹³⁷ for the one who accept aspects [[like the Sautrāntikas]], it would not be the case that there is no invalidation [[(not the case that one is) liberated from the faults]]. Indeed, it is refuted by the refutation stated for instance (in the SDV [[aspect does not entail an extra-mental object]]):

[A cognition that does not have the form of an object cannot cognize the object]. Neither can the opposite, because the aspect is not a valid cognition (of the object) and because it cannot be (the cognition of an object).

411.211.5 There is no means of proof for non-aspectualist (idealism)

“Certitude of co-apprehension” etc. is not a correct logical reason (to prove idealism/to disprove external reality) because externality is established by

¹³⁶ This is not a literal citation from the *Pañjika*, and the discussion in this passage actually has another scope: refuting idealists who use the “dream argument” to refute external reality and argue in favor of false appearances being just the agitated mind.

¹³⁷ Alternatively, one could correct *khas blangs pas* to *khas blangs pa* and translate “those who assert aspects would not be free from invalidation”

perception [[[because (perception) eliminates the thesis that (the object) is not distinct from the mind]]].

The above-stated position [[[of Lotsa]]] is extremely difficult to hold:
[[[This is because the following three are said to be ... ignorance by Jo btsun: (i) According to Lotsa, everything up to the object of dreams is asserted to be ultimately a basis (/always asserted to be ultimate); (ii) according to the Sautrāntikas, aspects are accepted; (iii) according to the idealists, one accepts (objects) to be the mind.]]]

411.212 Refutation of Lotsa's view by Jotsün

[[[Regarding this refutation of Lotsa, there are two rebuttals: (i) it undermines the accepted presentation, and (ii) it follows that something that is not accepted is established]]]

411.212.1 (C1) It undermines what one accepts

This (dreams being true) is refuted by these explanations of Vinītadeva in the commentary on the *Sāntanāntarasiddhi*:

Thus [[[the object of dreams being true]]], when dreaming that one kills a man in a dream, it would be a capital offence, or [[[if one thinks that the factors are not complete, even in that case]]] there would be a fundamental sin [[[of taking a life]]], and [[[when sleeping here]]] when one dreams that one goes to another country, one would become two continua [[[one is in the bed, and one is walking elsewhere]]]. If being [[[the continuum that is]]] in another country was true because just what appears is true, [[[when one dreams of having gone somewhere else]]] even if the body inside the house is being cut and chopped up, it would not be a fundamental sin (for the killer) and the person [[[although killed]]] would [[[later]]] return from elsewhere [[[from the place where it had gone]]].

And further, the discreet results of actions would not be definite [[[saying that the result of virtue is happiness, etc.]]], because the dreamed obtaining of a bad rebirth as the result of virtue also would be true as such.

Similarly, the dreamed arising of something that has the characteristic of smoke from something that is not fire also would be true, therefore it would also be the end of logical reasons qua effect etc., conventionally.

411.212.2 (C2) It establishes what one does not accept

[[[Something that is not accepted is established]]]

[Parallel argument between Dream-objects (D1) and God (D2)]

Further, if one asserts [[[Lo tsa, etc.'s (position)]]] that “all appearances are true as such [[[as they appear]]], and all statements [[[to non-aspectualists]]] of refuting arguments merely negate ultimately [[[because they invalidate something accepted to be ultimate]]]”, [[[it would follow that]]] the doubt that all things such as God [[[which you assert not to exist conventionally]]], etc. [[[a permanent entity asserted to be

creator of sound etc.]]] would also exist as correct conventionalities would not be removed.

[[[If it (God) is asserted to be the cause of sound etc.. does it generate it at once or sequentially?

- in the former case (i.e., at once), having generated all effects at one time, it does not generate later, thus previously it would be something that generates and subsequently, it would be something that does not generate, therefore it would follow that it is not permanent
- In the latter case (i.e., sequentially) also it would follow that it is not permanent.

Objection: [[[If one negates (God) by saying:]]] [[[it does not exist conventionally]]] because it is not the cause of sound at once (or sequentially either) [[[indeed), God, if it exists as a permanent singularity, is one (and being a cause invalidates singularity)]]].

Answer: This [[[a refutation by this argument]]] is merely a refutation of ultimate God. [[[Just like for instance the above presentation by him [[[Jñānagarbha]]] of a refutation against objects of dreams is a refutation of something ultimate]]]

Then, there is a contradiction between the teaching that even the object of dreams is true and the statement of the Teacher Jñānagarbha himself:

(Buddhas) see one thing [[[an effect]]] following from another [[[a cause]]].
[[[This explains that the effect of actions is definite.]]]

[[[Thus, the explanation of the Commentary that asserts that even the object of dreams is true is said (by Ngok) to be the intention of Jñānagarbha (but it is not).]]]

411.22 Refutation of Sautrāntika representationalism by Jotsūn

[[[Regarding the refutation of the representationalist Sautrantika, there are two points: (B1) there is no means of proof and (B2) it follows that an object that is not asserted, such as God, etc., would be established]]]

(B1) *There is no means of proof*

Objection: What about the apprehension of objects by means of aspects?

Answer: [[[Jo btsun said that this also is incorrect]]] When everything that appears is mind, there is no means of proving an [[[external]]] object distinct (from the mind) [[[that projects an aspect]]].

[[[**Objection:** External (objects) are established by contraposition.]]]

Their having specificity of place and time [[[appearing here/now, and not appearing elsewhere/at another (time)]]], etc. (and other features that could be associated with external objects projecting an aspect), is due to traces [[[that are stable or not stable]]], like it is asserted in the case of dreams [[[although there is no object it is asserted to appear]]].

Thus, saying “something external is established by contraposition” [[[according to the Sautrantika, saying “if one excludes an external object, appearance of form, etc., is excluded; therefore, external objects exist”]]] is inconclusive [[[because it is uncertain whether (appearance) is excluded due to the exclusion of an external

object or (due to) the exclusion of traces]]]. Therefore, this [[[external object]]] also lacks a means of proof, just like God.

(B2)(Parallel argument: External object (D1) is parallel to God (D2)

[[[Second point]]]

[[[If one accepts external objects in spite of there being no means of proof, one has to accept also God, etc.]]]

Objection (D2): Because it is not correct that a permanent God would be causally active sequentially or at once, it is refuted [[[there is a refuting argument against God]]]. Therefore, it [[[God]]] is determined to be non-existent. [[[Therefore, it is not similar to (external) objects]]]

Parallel (D1): An [[[external]]] object also [[[is accepted to be non-existent]]] because it is neither one nor many.

Answer to the parallel (D1): This [[[a logical reason such as “neither one nor many”]]] is an ultimate examination [[[therefore it refutes an ultimate external object; it does not invalidate something conventional]]].

Parallel answer (D2): This is the same [[[in the case of) God]]].

One has to state the difference pertaining to the characteristic of the examination [[[as having the aspect of ultimate or of conventional]]].

[[[Namely, (one has to state) the specificity of the distinction between arguments that concern the ultimate and those that concern the conventional - The invalidation of God is the invalidation of something conventional, but the invalidation of an (external) object is the invalidation of something ultimate.]]]

411.23 Refutation of idealism (by Jotsün)

[[[Further, third point, (considering) idealism:]]]

(A)

Objection: [[[It is said:]]] [[[Because there is no difference between the arguments pertaining to (external) objects and to God, it is true that it is not possible to posit objects, nevertheless,]]] since it is established by experience, mere consciousness is accepted to exist as a correct conventional.

Answer: [[[Given that the establishment of mere consciousness requires negating objects]]] Mere consciousness without negating (external) objects is not proper, therefore it is necessary to negate [[[objects]]]. Given that,

[[[Objection: Objects are refuted by the neither-one-nor-many (argument), etc.]]]

This [[[the argument refuting (external) objects]]] is the same for mind as well,

[[[As follows, Objection: something external is not true, but consciousness is true.

Answer: nevertheless]]], the difference between [[[logical]]] analysis concerning the conventional or the ultimate [[[in terms of “the logic of this argument is a logic that negates ultimately, but the logic of that is conventional”]]] is not found. This has already been said.

Therefore, if one accepts that (things are) true as they appear [[[in the way it is asserted by Lotsa, that things up to the object of dreams are true]]], there are major absurd consequences [[[due to dream objects]]].

[[[If one thinks, “is it then consciousness”? It is not either.]]]

The teaching of a means of refutation [[[namely, ‘neither one nor many’]]] for some things [[[God and (external) objects]]], is the same also for others [[[proponents of mind-only]], [[the cases of God and of (external) objects are the same, and the cases of objects and mind also are the same; thus in the end, the cases of God and mind also come to be the same]]] because a difference between arguments is not found. Thus [[[according to Jotsün]]] one cannot put forward [[[unilaterally]]] (the view) [[[whether for representationalism or non-representationalism]]] “it [[the conventional]] is just like that.”

If one says: [[Even though a difference between arguments is not found]]

Scriptures put forward [[one of them as true]]

Answer: [[Because there is similar support for both in one scripture or another]]

A (pro idealist scriptures)

According to the saying of the Protector Maitreya, etc., that the ‘vessel-like world’ conforms to pure mind (Ref.? Prob. sutralamkara), Yogācāra is true. Just like [[for example]] when one person cultivates the path it is not another that becomes liberated, [[Are objects true? If they are true]] those [objects] which are [true] as they are in the mind of one person also would not become objects for another. [[Mind is true because of what precedes.]]

In the same way, this [[view of mind only]] is also established by the saying that for hungry ghosts, water appears as pus and blood, etc. (ref? Jñānacatuṣkasūtra?)

B (pro realist scriptures)

[[Scripture that concords with the statement that external objects exist]] But according to the statement that “the animate world having emptied gradually, the [[empty]] vessel is destroyed gradually by seven fires (/suns), one water, etc.” (ref. Sattasūriya sutta, Aṅguttara-Nikāya 7.66?), an external object is attested, because a vessel in which something animate is not attested could not appear to mind [[because it is contradictory for there to be appearance to mind in the absence of mind]].

Therefore, a single [[unilateral]] presentation is not established [[to be true]] [[by scriptures]].

411.3 Summary

Thus, when analyzing by these analyses [[the above arguments]] according to which none of these positions can be established, the division pertaining to the conventional for Madhyamaka is undecided.

So says Jotsün.

412 Refutation of Jotsün by Gyamarwa

Evaluation of what precedes:

412.0 Summary (of Jotsün’s arguments)

(i) (cf. 411.21) Regarding the position [[of Lo tsa]] that even the object of dreams is true,

- The (asserted) presentation would be destroyed (cf. 411.212.1), because -presentations of the result of actions, etc., all of them would be destroyed. -and if all refutation-statements pertaining to the object of dreams merely refute an ultimate object, it would also be impossible to refute that God, etc., all of them, are correct conventionalities [[[because when refuting (God etc), one would refute an ultimate (God, etc.)]]].
- And there would be absurd consequences (cf. 411.212.2) [[[because dreams – that are asserted to be correct conventionalities – and God – which is not asserted to be so – are similar]]]

Non-aspectualism is refuted [[[by these two]]].

(ii) (cf. 411.22)

- Representationalism [[[Sautrāntika]]] is refuted since there is no means of proving [[[external]]] objects (B1), and there is a refuting argument parallel to the one refuting God (B2).

(iii) (cf. 411.23)

- Idealism is refuted because the refuting argument for objects is parallel [[[for those who accept mind]]] (A).

This is the summary of the statements as they are.

[[[Regarding the refutation of Jotsūn there are two points: Brief presentation of the division between correct and incorrect (arguments) and extensive explanation of that.

As for the first:]]]

412.1 Brief explanation = Examining which of Jotsūn's arguments against philosophical systems are correct

Thus, just like the refutation of an (external) object is parallel with that of god, the apprehension of an (external) object is to be refuted (by) what is said (in the SDV):

A cognition that does not have the aspect (of the object) cannot be the cognizer of the object.

Neither can the opposite, because the aspect is not a valid cognition (establishing the object) and because it cannot be (the cognition of an object).

The argument (refuting aspects) is parallel to the following one (refuting Space [or God] in the PV 4.141c, 4.144d:)

(Space, etc. do not have a novel nature unproduced by other conditions) because they (these other conditions) are not all at once causes of sound, etc.

because [[[In addition, as for the parallel with god, if one refutes god by this argument, then in parallel, for the aspectualists also (there would be the refutation by) “because aspects are not valid cognitions”, etc.

And if one says that (the refutation of) god is a conventional argument and the refutation of aspects is ultimate, then also for these arguments,]]] one does not find a distinction of analysis (between the 2 levels of reality).

[[[Moreover]]] the awareness of pleasure, etc. also is similar to the case of God [[[for both there is no means of proof and there is a refuting argument]]], because it is said that the refutation of God and external objects is parallel, and it is also said that (the cases of) external objects and consciousness [[[which is parallel to God]]] are parallel.

In this regard, the following is said:

- (i) If dreams were true, the asserted presentations would be destroyed (1), and there would be overreaching consequences that are not accepted (2).
- (ii) There is no means of proof for (external) objects (for) aspectualists (3).
- (iii) The remainder (of the arguments) invoke the fault of not distinguishing between arguments that are not clarified (?).
Therefore, the distinction is to be known.

This is the brief presentation of correct (arguments) [[[1-3]]] and incorrect ones [[[the remainder]]].

412.2 Extensive explanation = Refuting the rejection of philosophical systems in favor of worldly conventions

[[[The second point, extensively:]]]

[[[If, like Jotsün one does not accept a specific tenet-system]]] [[[There are two options to investigate:]]] Is this [[[specific tenet-system]]] not apprehended ever? Or [[[although asserted (in general?) in the context of epistemology]]] [[[just not accepted]]] in the Madhyamaka context?

[[[If one does not accept ever a context in which there is a specific tenet-system, there are four faults:

- i. Something generic is not possible [[[cf. i]]]
- ii. If one accepts common appearance, non-aspectualism is established [[[cf. ii]]]
- iii. If one accepts that, it is contradictory with one’s own statements [[[cf. iii]]]
- Iv. Common appearance that rejects particular (tenet-systems) is not established.

For this there are three points:

- iv.1 The faults explained before are the same (here)

iv.2 Common appearance that rejects particular (tenet-systems) is not possible

iv.3. What establishes that]]]

412.21 *It is contradictory to reject holding a specific position of Madhyamaka if one does not reject the presentations of valid cognition, etc.*

The first (not apprehended ever) is not the case,

i. Something general is impossible

Those who say “Let us not decide on a convention!¹³⁸” [[[Jotsün himself]]] do actually maintain the presentation of means of valid cognition conventionally, in the case of proving fire by smoke, and (perceiving) pleasure, and blue etc..

Then [[[when one maintains conventional means of valid cognition]]] does one infer the latencies of fire from the appearance as smoke, or does one infer fire itself from [[[external]]] smoke itself?

In the same way, in what system does one posit valid cognition and its result [[[one where what is external is taken as epistemic object, or one where mental appearance is taken as epistemic object]]]?

Something generic that does not reach one specific distinction is not possible.

[[[Thus, if one infers fire from smoke itself, or if one infers the appearance as fire from the appearance as smoke, then, respectively, the tenets of realists and those of idealists apply.]]]

Objection: [[[If one said]]] In the case of entities, not touching the specific is not possible, but since we do not decide as to the specific [[[tenet]]], we do not accept [[[any specific one]]].

Answer: If this [[[not deciding as to a specific]]] comes from the preceding statement of refutation against all positions [[[specific tenets]]], then [[[given the refutation of all specific tenets]]] an investigation of (valid cognition and its) effect, etc. is not to be accepted at all, just like [[[it would be contradictory for]]] a genus [[[of man]]] [[[to be possible]]] that cannot exist in all the instances [[[of the genus of man, such as merchants, etc.]]]. [[[Just like it is contradictory to have ‘tree’ without specification when all the specific trees have been negated.]]]

Objection: It is not the case [[[that something generic is negated]]] by refuting specific (tenets). Rather, because a specific (tenet) is not established. [[[We do not accept (a specific) because it is not possible to establish, but we accept something generic.]]]

Answer: [[[Asserting that fire in general is inferred from smoke would be discarded]]] if no specific ‘non-delusive with regard to real [[[external]]] fire (inferred) from smoke’ or ‘being non-delusive with regard to the latency (of fire)’ is established, a generic [[[‘non-delusive with regard to fire’]]] cannot be accepted, because [[[the generic]]] ‘non-delusive’ itself exists as an object of mind in dependence upon the specifics [[[non-delusive with regard to what is external or with regard to latencies]]].

¹³⁸ Option: emend the text to *tha snyad du tshad ma chad par ma gyur* “Let us not get rid of valid cognition conventionally” (in agreement with the later passage on 11b)

ii. [[If one accepts common appearance]] A particular (tenet) – non-aspectualism – is established

Objection: [[If one said, without accepting any tenet whatsoever]] In accordance with any tenet system, (inferring fire from smoke) is commonly established (for everyone) down to the cowherds; because a logical reason qua effect [[that is decided]] is asserted, even without adopting any particular tenet, the generic and the specific are correct.

Answer: Then an extra-mental object is established [[in accordance with Vaibhashika]].

Those [[worldly people]] know that because smoke exists in [[some]] particular external place, fire exists there; thus, from a distinct smoke, a distinct fire is understood. If they [[the worldly people]] are not influenced by a tenet system, there would be no understanding of objects being apprehended via aspects. Rather, what appears as distinct (from cognition) itself [[an extramental object]] is understood to be the object. Therefore, valid cognition and its result, etc., all of them, are to be asserted in this (system) that is in agreement with the Vaibhāṣika, which apprehends the object without aspects.

What comes from that? [[What if that is so?]]

Because the following is accepted [[by Jotsün himself]]:

- Thinking “Let us not decide on (a system for) valid cognition conventionally”, what is established [[as extramental object, etc.]] thus by a conventional valid cognition cannot be invalidated by another valid cognition, therefore external objects are established [[to be apprehended]] without aspects conventionally, and
- void of truth as an object of ultimate analysis

he asserts Madhyamaka in agreement with Vaibhāṣika. This is because there is no definition of Madhyamaka in agreement with Vaibhāṣika other than [[apart from what is presented in agreement with what is commonly recognized]] the two truths being: conventionally, objects are established without aspect; ultimately, emptiness. [[Thus it is contradictory to say that no particular tenet whatsoever is elected conventionally]]

iii. This claim is contradictory with what you say yourself

Then one would have to account for (i) not deciding upon any system, and in addition (ii) that one does not find a distinction between mistaken and correct for God and other things [[external objects, etc.]]. Indeed, if one tames the doubt ‘is God refuted conventionally [[by this logical refutation]] or refuted ultimately’, one cannot apply a refutation to an extramental object that is established conventionally by a valid cognition. But, given that just like there is a qualm with regard to God [[because there is no distinction between arguments, it is refuted by logic conventionally]], there is also a qualm with regard to that [[with regard to external objects]], establishment by valid cognition [[of blue, pleasure, etc.]] would be impaired.

[[God and this (external objects) are similar, and this (i.e. external object) and cognition are similar, therefore, finally, cognition and god are similar]].

For this very reason, finally, teaching that consciousness is similar to God (i.e., both are subject to the same refutation) is contradictory with saying that consciousness is

established conventionally by a valid cognition [[[whereas there is no valid cognition for God]]].

iv. Impossibility of common appearance rejecting a particular (tenet)

(iv.1 Same fault as stated before)

Objection: How is not deciding [[[a specific (system)]]] with respect to philosophical tenets, while accepting worldly common appearance [[[common appearance is not subsumed in any particular philosophical tenet, therefore (how are) accepting worldly common appearance and (not deciding)]]], contradictory with teaching similarity with God [[[of objects, etc.]]]?

Answer: Worldly common appearance, not influenced by a philosophical tenet, which is understood as the apprehension of objects without aspects [[[this worldly common appearance]]] is undeniable. And if this [[[this common appearance]]] abides as conventional valid cognition, it cannot be invalidated [[[that which is established by valid cognition (cannot be invalidated) by another valid cognition]]], therefore, conventionally, external objects are established and ultimately, there is emptiness. Other than these (two), what would be the definiens for those who decide on the [[[particular]]] philosophical tenet of Madhyamaka in agreement with Vaibhasika?

(iv.2 Common appearance rejecting a particular (tenet) is not possible

Further, if this “worldly common appearance” [[[is not..., but]]] is a common understanding of each and everyone [[[among] sentient beings; if this is called common appearance]], one does not go beyond saying that it [[[this understanding]]] is established as common in reality [[[as an existing object]]] or is established as common in [[[as being]]] consciousness.

Therefore, there is no common appearance that does not embrace a position [[[of a philosophical tenet]]], either [[[in the case of establishment (as common) in reality, it would come to]]] duality of mind and object, or [[[in the case of establishment (as common) in the mind, it would come to]]] Yogācāra. This is because there is no other definiens for these [[[i.e., ultimate and conventional]]] apart from [[[calling “conventional”]]] the establishment of object or cognition conventionally, and ultimately, emptiness.

(iv.3 What determines this)

Otherwise, this (person) would accept a [[[another]]] Madhyamaka that is not [[[that does not hold]]] a position among the philosophical tenets of Madhyamaka, because he does not accept holding a position [[[realism or idealism]]] because they have faults and accepts the division of the conventional based on common appearance [[[because they accept a conventional different from realism or idealism]]] and, ultimately, emptiness. But it has also been said that on the conventional the adoption of (one of) these (two) Madhyamaka philosophical tenets [[[realism or idealism]]] exhausts (all possibilities) [[[because it boils down to this indirectly]]].

Therefore, it is difficult to present a conventional consisting in common appearance that rejects these positions [[[realism or idealism]]].

412.22 In general, refutation of the rejection of establishment in the Madhyamaka context

[[[Second option]]]

Objection: In general, we accept on the basis of common appearance [[[in the context of]]] the presentation of valid cognition, etc. based on the particular (systems of) realism or idealism. But in the context of accepting Madhyamaka, we do not hold a position that posits philosophical tenets of Madhyamaka [[[namely, accepting realism or idealism]]].

Answer: For what is established by a valid cognition of common appearance, as an object or as mind, the position of the two truths is established, namely:

- A) the division of correct [[[conventional]]] and mistaken [[[conventional]]] – the objects of determination and superimpositions [[[what is established by a valid cognition of common appearance is determined; what is not established by a valid cognition is superimposed]]]
- B) when one explains, emptiness is ultimate.

However, in another context, would the establishment, in general, by a conventional valid cognition¹³⁹, as object or mind, [[[would this establishment by a conventional valid cognition]]] be undermined by the acceptance of the philosophical tenets of Madhyamaka?

If it is not undermined, just this establishes the position that posits the conventional as object or mind.

If [[[one asserts that]]] smoke proves fire in another context [[[i.e., valid cognition]]], one should accept that it does so as well in the Madhyamaka context.

And when something is not established [[[at all]]] by a valid cognition in other contexts [[[i.e., valid cognition]]], it would not be suitable to apply to that [[[the proof of fire by smoke, etc.]]] the convention of [[[accepted for]]] common appearance in terms of “common understanding”.

The inference that eliminates proliferations also would not apply because its basis [[[i.e., the inferential subject]]], etc., are not established.

Objection: Thus, it appears necessary to accept something [[[conventional valid cognition]]] in general. But it is difficult to uphold it, because of similarity with (the case of) God [[[which refutes establishment conventionally]]]. Therefore, one does not decide [[[on a philosophical tenet]]].

Answer:

How is an object that is established in general by valid cognition [[[fire established via smoke, or blue, etc.]]] similar to God?

Given that you say:

Just like there is the doubt whether [[[the reasoning]]] “because God, etc., ‘is not a cause of sound at once’” applies (to refute God) conventionally, there is the

¹³⁹ We disregard the note “tshad ma’i”, which would generate the translation “established by a valid cognition of the convention of valid cognition”.

doubt whether “neither one nor many,” etc. is a refuting argument conventionally **[[[for (extramental) objects and mind]]]**, because one does not find a difference (between refutation conventionally and ultimately), a thesis established by valid cognition **[[[the proof of fire, etc.]]]** would be undermined, and therefore nothing at all is accepted to be established by valid cognition **[[[conventionally]]]**.

Sa bcaḍ of 412.2 (Extended explanation)

This is explained by the two points:

412.21 If one does not reject the presentation of valid cognition, etc., in general, it is contradictory to reject a particular (tenet) adopting a position of **[[[also in the context of]]]** Madhyamaka. There are four points:

- i. Something general **[[[that does not touch the specific]]]** **[[[in that case, coming to be a valid cognition]]]** is not possible
- ii. **[[[If one accepts common worldly appearance]]]** A particular (tenet), non-aspectualism, is established
- iii. **[[[If one says that this might be the case,]]]** It is contradictory with what you state **[[[namely, that “there is no decision upon any particular tenet”]]]**
- iv. **[[[If one says that even though one accepts common appearance, there is no decision that depends on tenets]]]** Common appearance that rejects tenets is not possible

412.22 **[[[If one thinks that it is established in general but rejected in the Madhyamaka context]]]** The refutation that there is establishment in general but rejection in the Madhyamaka context

Versified summary

If perception – of blue, etc. - and inference – (based on) smoke, etc. are necessary, one has to opt for some particular (tenet). If not, something general **[[[that rejects the particular]]] is impossible. (=i)**

If one accepts in agreement with what the world - not influenced by philosophical tenets - understands, the apprehension of (external) objects without aspects is established, therefore a particular Madhyamaka taking sides is established **[[[namely, non-aspectualism]]]. (=ii)**

[[[Thereby]]] One also rejects

(a) absence of decision in general and

(b) absence of distinction **[[[i.e., is this refuting argument ultimate or conventional?]]]** between what is actually mistaken – in the case of God, etc. - and what is correct – in the case of other things **[[[the proof of fire via smoke, etc.]]]**. (=iii)

If there is no contradiction in accepting **[[[worldly]]] common appearance **[[[conventionally]]]** even though faults are stated with regard to **[[[at the****

time of accepting]]] philosophical tenets [[i.e., the particular tenets of aspectualism and non-aspectualism]]], since the apprehension of (external) objects without aspects is the common understanding [[common with the world]], taking a side [[i.e., non-aspectualism]] as explained before is established. (=iv.1)

And since a worldly **[[I.e., in the world]]** common appearance apart from **[[other than]]** object and consciousness is impossible, it is not suitable to reject all¹⁴⁰ the philosophical tenets consisting in the adoption of an external object or Yogācāra. (=iv.2)

If, although common appearance that is an object established by a valid cognition is not rejected **[[is accepted]]** in all cases, it were difficult to uphold it **[[if it is not accepted]]** in the Madhyamaka context, if an object established by valid cognition elsewhere **[[conventionally]]** were rejected in the Madhyamaka context, then wouldn't it bring about the philosophical tenet eliminating appearance? (=412.22)

Thus, if the object is established by a **[[conventional]]** valid cognition, the conventional must be posited. As an object of elimination, it is established as empty. This is the definition of Madhyamaka that takes sides.

413 Presentation of Gangpa's position

[[For Gangpa, there are two points: refutation of other views and presentation of one's own view]]

413.1 Gangpa's refutation of other views

[[Regarding the refutation, there are three points]]

413.11 Gangpa's refutation of non-representationalism akin to Lotsa's position

[[The first: Non-aspectualism in accordance with Lotsa. Here there are two points.]]

413.111 Presentation of Lotsa etc.'s position

[[Presentation]]

In this regard, **[[Lotsa etc.]]**:

A) takes as an authentic source for non-aspectualism the statement of Master Jñānagarbha (ad SDV 3)

“Vision is of two kinds: with conceptualization and without conceptualization”,

¹⁴⁰ The text reads literally ”to reject any of the philosophical tenets”

Having subscribed to the interpretation of the commentary (Śāntarakṣita's *ṭīkā*) according to which it posits a division between correct [[[having taken all objects of non-conceptual (cognition) to be correct conventionals]]] and mistaken.¹⁴¹

And,

B) holds that by stating “Similarly (to pots, etc.), the double moon etc., being simply like it appears [[[while it is true]]], is not accepted as such by the world – blinded by ignorance (SDV dka' 'grel) – therefore it will be explained below that it [[[this appearance of a double moon]]] is an incorrect (conventionality)” (SDVV) taught that (appearances such as double moons) are not accepted by the world and are not correct, even though they are in reality perfectly correct.

413.112 Refutation of Lotsa etc.'s position

Asserting what precedes is not seen as correct.

(i)

It [[[asserting that all appearances to non-conceptual cognition are true]]] is contradictory with what is explained [[[below (in SDV 12ab)]]]:

Because they are, although similar in appearance, capable and not capable of causal efficacy.

And, if error is not possible for the non-conceptual, all [[[even the cognition in which two (moons) appear]]] would become perceptions [[[because (the criteria) 'devoid of conceptualization and non-erroneous' are fulfilled]]].

(ii)

[[[Moreover,]]]

[[[The definiens of existence is causal efficacy,]]] because it [[[the dual moon]]] is devoid of activities exceeding shining white and cooling, it [[[the object of the dual appearance]]] is not suitable [[[true]]] as an object.

(iia) And because there is no denying that, on the basis of the appearance as an object the appearance of attainment arises [[[because it is correct]]] and does not arise [[[if it is mistaken]]]. [[[Even in cognition, all appearances are not suitable to be true]]]

(iib) And it is because even if one allows apprehension of objects without aspects, there is no means to prove that all appearances [[[to cognition]]] are non-erroneous.

(iv)

And this is for the following reason:

“The world – blinded by ignorance” means, [[[the world]]] blinded by ignorance with regard to reality [[[is called “the experts” with regard to the conventional, but]]]: they are actually deluded with regard to the division of the conventional; if one divides between correct and mistaken in accord to them, there would be absurd consequences.

(iv)

[[[If one thinks that, by saying “Vision is of two kinds: with conceptualization and without conceptualization” one divides between correct and mistaken respectively¹⁴², therefore all appearances to non-conceptual cognition are established to be true.]]]

¹⁴¹ Eckel p.111, n. 8: “the puzzling comment on this sentence by the subcommentator: “Appearances are of two kinds ...’ shows that relative truth consists of correct and so forth”

¹⁴² Lit. “in that order”, which is actually not the case, as the first (rtog bcas) is linked to “mistaken.”

In the context of (the verse) “Vision is of two kinds,” the commentary (Śāntarakṣita’s *īkā*) explains that [[[the objects of]]] ‘with conceptualization’ and ‘without conceptualization’ are merely included [[[are]]] in general among [[[the two]]] correct and incorrect [[[, but it is not assigning them individually]]].

[[[If one said]]] “Given that the conventional of the Madhyamaka exists as an entity, it must depend on a true basis, but since the convention of the idealist does not exist [[[as an entity]]], it does not depend [[[on entities]]].” In answer to that, the explanation that it [[[your assertion that, for idealists, there is no (conventional as entity)]]] is contradictory with establishment by perception *as an entity* of apprehender and apprehended that appear as distinct is an error of the commentary (Śāntarakṣita’s *īkā*). The passage (of SDV ad 24ab) “is the appearance of apprehended and apprehender dependent nature?” is an explanation [[[by Jñānagarbha himself]]] that (their) *appearance* is established by perception. Hence the false-aspectualist (objection that) “Since it (the conventional) does not exist (as an entity), it does not depend [[[on a true basis]]]” is explained to be contradictory with vivid experience.

Thus, it is refuted by Scriptures and reasoning that all appearances have an object.

413.12 Gangpa’s refutation of Jotsūn’s adoption of worldly conventions and rejection of all philosophical systems

[[[Second, refutation of the position of Jotsūn. There are two points, (the first being) presentation]]]

413.121 Presentation (of Jotsūn’s system)

Some say:

The division between correct and mistaken (conventional) is just accepted in accordance with the world’s presentation. This is because, if considered by reasoning, it (a distinction) is not found.

413.122 Refutation (of Jotsūn’s system)

If one does not determine this (division) oneself, the convention that follows the world is not proper either:

When something posited to be true by a non-expert in the world [[[e.g.,) that mountains, etc. are permanent]]] is asserted not to be true by another [[[an expert in the world]]] others, who should one follow?

[[[If one thinks: one should follow the most expert in the world]]]

If one does not have reasoning oneself, the distinction of experts and non-experts in the world is unestablished (for oneself).

If there is [[[the establishment by one’s own reasoning, of the difference between experts and non-experts]]], the division between correct and mistaken is established from that precisely. Therefore, the intermediate process of analyzing [[[involving]]] the distinction between experts and non-experts in the world would be useless and the claim that there is no distinction as an object of reasoning would be undermined.

413.13 Gangpa's refutation of the non-assertion of a division (between correct and incorrect conventional)

[[[Third, regarding the non-assertion of a division, there are two points, of which (the first is) presentation]]]

412.131 Refutation of those who do not accept any distinction (between correct and incorrect) by Gangpa

413.131.1 Presentation

Further, some say:

Since there is no establishment whatsoever when one considers by reasoning, there is no division between correct and mistaken. And from the point of view of error, God, etc. also are true, hence we do not accept a division.

413.131.2 Refutation

Here, who does assert a division [[[between correct and mistaken conventionals]]] from the point of view of final reasoning?

From the point of view of error, one must assert causal efficacy and non-efficacy among appearances themselves.

Otherwise, the objects of the apprehension as water in the case of water [[[being apprehended as water]]] and in the case of a mirage would be similar in performing the function of quenching thirst or not.

Or, [[[even in that case]]] if in conventional usage, there were no engagement [[[of a person searching for a burning fire]]] towards an object [[[fire, etc]]] after having rejected another [[[water, etc.]]], rang nyid byed pa yang yin no //

413.2 Gangpa's own position - presentation

[[[Gangpa's own position - presentation]]]

Question: So, how is it?

(Gangpa's) **Answer:** We assert that "appearance as it is" is true as consciousness, but what projects an aspect [[[the external object]]] is a ground for doubt.

Thus, the experience as satisfactory or clear is correct. And the apprehension of this as "not consciousness" or "permanent", etc. are incorrect determinations. Hence, the fixed conventions [[[of correct and incorrect]]] boil down to this.

This is for the following reasons:

A) Appearances are precisely consciousness because they have the definiens [[[clear and knowing]]]. Satisfactory and tormented, etc. [[[are not general characteristics of consciousness, but]]] are particulars (of consciousness), and since (the designation) "apprehender" depends on an apprehended, it does not pervade reflexive [[[perceptual]]] awareness. Therefore, the quality that makes something "consciousness", without specification, is none other than clarity without specification.

B) [[[Thus,]]] Since every appearance is consciousness [[[due to having the definiens of consciousness]]], there is no means of proving [[[an external object]]] in reality, therefore doubt remains.

[[[Objection: there is no means of proof, but there is a means of refutation, therefore it is determined not to exist.]]]

(Answer:) If there was a means of refutation [[[of (external) objects]]], they would be determined to be non-existent. However, it may be the case that when analyzing as an aggregate or coarse object [[[since such object does not exist]]] there is a refutation, but one does not distinguish whether [[[the reasoning that refutes]]] refutes conventionally or refutes ultimately [[[the distinction is not made nor found]]].

Thus, it is explained [[[by Gangs pa she'u]]] that we accept the fixed conventions consisting of what is established by valid cognition (and what is not) to be just that.

414 Evaluation of Gangpa by Gyamarwa

Evaluation of what precedes:

It should be known that:

**There are many refutations of the non-aspectualist position (according to which) all non-conceptual cognitions have a true object (see 413.11). To follow the world (see 413.12) or not to accept it (see 413.13) are also completely stupid.
The (above) position stated [[[by Gangpa]]] also is difficult to justify.
Therefore, one should assert differently.**

[[[Regarding the refutation of Gangpa there are two points: the actual contradiction, and rejection of a contradiction with scriptures regarding what is negated]]]

414.1 Actual contradiction

[[[Regarding the first, there are two points: doubt is not correct and there is no means of proof]]]

414.11 Doubt is not correct

[[[For the first, there are two incorrect points, the first being that it is not correct that there is doubt regarding reality grounded in not finding a distinction]]]

414.111 *It is not correct that there is doubt chiefly regarding reality grounded in not finding a distinction*

The position stated is difficult to justify:

If the non-distinction between conventional refutation and ultimate refutation pertaining to the refutation of external objects that are coarse objects and aggregates is due to not obtaining a distinction between a conventional or an ultimate reasoning, then, in that case [[[one does not obtain a distinction between negating ultimately and conventionally for this reasoning that negates external objects]]] one does not obtain [[[either]]] a distinction regarding the reasonings that refute external objects and those that refute God, etc.; therefore, God being similar to external objects, there would be the doubt that (God) exists as a correct conventional.

Thus, since there would also be the qualm that the apprehension of consciousness as “permanent”, etc., would be correct conventionals, this would undermine [[[all]]] the fixed conventions [[[such as] that it is impermanent]]].

Objection: These [[[qualms that consciousness is permanent]]] are refuted by a conventional reasoning.

Answer: If one obtains a characteristic that distinguishes [[[reasonings]]], this characteristic should also be accepted in the case of the refutation of an external object. And it would undermine the claim that one does not distinguish [[[some specificity of conventional refutation or ultimate refutation]]].

414.112 (Doubt) is not correct, because there is establishment by perception

[[[Doubt is incorrect with regard to what is established by perception]]]

Further, if there is doubt regarding an extramental object established by perception, one should teach that pleasure, etc. [[[suffering]]] also is not established to exist.

414.12 That what appears is mind is incorrect / There is no means of proof (for idealism/against external reality)

[[[That what appears is mind is incorrect; there are two points.]]]

414.121 Statement that the logical reason is faulty

[[[The logical reason has a fault]]]

[[[Even in the case that one says, “Because it [appears] clearly [proves] true as cognition”]]]¹⁴³ Is (the logical reason) “Because it appears clearly” asserted to be (i) “clear appearance as the support object”, (ii) “clear appearance as experience”, or simply (iii) “clear appearance without specification”?

[[[Questions: If ‘clear appearance without specification’ is the special definiens of cognition, thus why would ‘clear appearance without specification’ be inconclusive (to prove cognition)? If it is not, then what is the definiens of cognition?

Answer: Here, the definiens of cognition is ‘clear appearance from the perspective of experience’, but this (definiens) is not established with regard to the grasped factor.]]]

(These options) do not go beyond “contradictory,” “unestablished,” and “inconclusive” but one should state the case of inconclusive [[[the first (i) and the last (iii)]]] and unestablished [[[the intermediate (ii)]]].

[[[The first (i) is contradictory for entities, but in the context of debate one might think that, when positing this contradictory (reason) one is teaching the pervasion consisting in ‘clear appearance as support object’ being pervaded by ‘(external) object.’]]]¹⁴⁴

(a) Inconclusive

[[[As for the ones that generate doubt, these ones would be (as shown) above (cf. 414.112) contradictory with establishment by perception.]]]

We do not assert that “inconclusive” is about generating doubt with regard to the basis of debate; it is taken to be about the absence of pervasion.

¹⁴³ This corresponds to what modern scholars have termed the « awareness-inference » in favor of (epistemic) anti-realism, that can be traced to PVin Skt. p. 42,3-8, Tib. 98,7-13. It is ascribed to Gangs pa in *Tshad bsdu* 15,2. See Hugon 2016: 55, n. 8.

¹⁴⁴ Presumably, since the property to be proven is not stated in debate, but only the logical reason, the opponent might think that the proponent intends to prove external reality with this logical reason.

If this (i.e., clear appearance (i) or (iii)) is a logical reason, if it is just a matter of applying the convention consisting in the definiendum (“consciousness”) from a definiens [[[it would be a (valid) logical reason (to establish idealism) for non-experts]]], why wouldn’t experts [[[who grasp the motive]]] not attach the convention (“consciousness”) by direct perception, since they are not ignorant of the motive (for applying the convention)?

(b) Unestablished

[[[For someone who asserts (appearances) to be mind, since the basis for which an elimination arises – due to his explaining to someone¹⁴⁵ (what amounts to a reason proving) ‘(external) reality’ - lacks the (cognizer’s) desire to know, there is no ‘qualification of the subject’.]]]

Since an elimination of the thesis occurs, the ‘qualification of the subject’ cannot be established.

How so?

414.122 Elimination of the thesis

When blue is apprehended [[[in consciousness]]], there is no denying the experience of *consciousness* as pleasant, etc. Then, (that blue is not consciousness) is to be established as a convention (by the argument that) “(if blue were consciousness) blue (would be) suitable to appear as having the nature of pleasure (etc.); but it is not apprehended (as having the nature of pleasure)”. The state of affairs (that blue is extra-mental) is established by perception.¹⁴⁶

[[[Suppose some people (say): ‘Clear and knowing’ is the definition of cognition, and a particular instance of that, such as blue that is pleasant, is that (i.e., ‘clear and knowing’).

Because it is not apprehended as that nature (‘pleasant’), does this imply that one does not establish it as cognition without specification?

This is going too far!¹⁴⁷ Just like by negating *śiṃśapā*, one does not negate tree without specification.

We answer: This also is wrong. At the very moment blue appears, there is no denying of internal identity with ‘pleasant’, but is this blue also true as cognition?

If one says it is true (as cognition), (we answer: Then,) it (i.e., blue) is true as the nature of that, i.e. ‘pleasant’, but cannot be true as another nature (because the premise is here that it is true as cognition, and that cognition is one with ‘pleasant’). Therefore, by negating it (i.e., pleasant), one negates that it (blue) is cognition.]]]

¹⁴⁵ We read the Tibetan *chad* as ‘*chad*’.

¹⁴⁶ According to *Tshad bsdus* 20,12-14, this argument reflects PVin 1.50bd. For the same argument (with the color « white ») used by Phya pa. The argument is also found in Gro lung pa’s *bsTan rim chen mo*. See Hugon 2016: 124 and n. 257 and 258, and p. 133.

¹⁴⁷ Reading *par song* as *phar song*

If one says that this reason is unestablished, etc., it would also difficult to posit [[[as correct logical reason]]] pleasure not being perceived as [[[having the nature of]]] suffering, etc. (because they appear as distinct)

Thus, one states these very statements, “it is not one, because no (completely identical) entity is perceived” (PVin Skt 1.49) and [[[proving the pervasion]]] “because the otherness of what is other would be undermined” (PVin Skt 1.49).

The following idea also is rejected:

[[[At the time one doubts]]] If the statement of elimination [[[of abiding in]]] of the thesis is [[[an elimination via]]] the mere statement of one’s own tenets [[[one’s intended thesis]]], because [[[Gangpa’s]]] [[[thesis that]]] what is identical is established not to be other [[[than cognition]]], the [[[your]]] thesis asserting it [[[the object]]] to be other (than cognition) is eliminated.”

This is because ‘non-apprehension of the perceptible’ is indeed a valid cognition [[[because we do not advance an elimination that is a mere thesis, but we advance an elimination by means of invalidation by valid cognition]]], and [[[if one denies the (characteristics of) ‘property of the subject’ or pervasion of non-apprehension of the perceptible]]] it is similar with (the case of) pleasure and [[[not being perceived to be of the nature of]]] suffering.

For this very reason, for (the logical reason) “co-apprehension,”¹⁴⁸ (i) [[[it is indeed the case that]]] the thesis is eliminated; (ii) moreover, one does not find “this is the valid cognition that establishes the pervasion for the logical reason”; and (iii) if one rejects the fault of non-establishment [[[of the logical reason “co-apprehension”]]] there would be the fault of it being inconclusive, etc. (Faults) being too numerous, we don’t state them.

Structural subdivisions of the section 414.1

414.11 Rejection of doubt regarding (external) objects

414.111 It is not correct that (doubt applies) only to (external) objects due to the method of not finding a difference [[[whereas there is no doubt with regard to (the refutation of) God]]] [[[because one doubts with regard to God to the extent one doubts about (external) objects]]]

414.112 (Doubt) is not correct because of the establishment by perception [[[of (external) objects, as in the case of cognition]]]

414.12 It is not correct that what appears is mind [[[invalidation of what is asserted]]]

414.121 Stating the faults with regard to the logical reason itself

414.122 Elimination of the thesis

¹⁴⁸ « Certitude of co-apprehension » is, beside the awareness-inference (see n. 143), another famous inference in favor of epistemic anti-realism. It can be found in PVin 1.55ab. See Iwata 1991 : 15–18. On Phya pa’s refutation of these two proofs see Hugon 2016.

414.2 Rejecting contradiction of this refutation with Scriptures

Objection: Aren't "co-apprehension" and "awareness" (correct) logical reasons (to prove idealism)? **[[[Your refutation) is contradictory with what Dharmakīrti teaches.]]]**

Answer: These are logical reasons for the simple negation, *on the ultimate level*, of the apprehended factor being different from the apprehending factor. The pervasion is as presented in the explanation of dependent arising, following the *Madhyamakāloka*.

Also, since he **[[[the teacher Dharmakīrti does not state his own (position), but]]]** is merely explaining the views of the philosophical positions, the teacher (Dharmakīrti) has explained (these reasons) to be correct **[[[against someone who defends aspectualism]]]**, and so there is no refutation pertaining to me.

42 Gyamarwa's own position

What is our own **[[[Gyamar('s)]]]** position?

We assert the duality of object and mind in agreement with the Vaibhāṣika.

First positing the distinction of reasoning, the adoption of the position one asserts **[[[§421]]]. And, the objection that (the duality of) object and apprehender is not established together with the rejection **[[[§422]]]**, By means of a general presentation (423.1), and of specific explanations (423.2), one has to accept **[[[it to be]]]** a non-conceptual cognition that is erroneous **[[[§423]]]**.**

421 Distinction of levels of reasoning - The position that is accepted

[a]

[[[Conventional negandum]]]

In the case of an unanalyzed object in the perspective of cognition, namely the object of observation, etc.,¹⁴⁹ when something that is established elsewhere **[[[(e.g.) the existence as a pot in the potter's house, etc.,]]]**, is negated somewhere **[[[in that given place]]]** **[[["it does not exist as such (as a pot)"]]]]**, it is non-existent just conventionally.

'**[[[Pot]]]** Existing as causally efficient', and the pervader of that **[[[causally efficient]]]** 'producing an effect suddenly or gradually', established **[[[established in general]]]** in **[[[for example]]]** fire, etc., producing smoke, are unanalyzed objects called "conventional."

On the other hand, **[[[And]]]** by negating the conventional pervader itself **[[[gradual or sudden itself]]]**, what is pervaded **[[[by sudden or gradual]]]**, i.e., mere existence as causally efficient itself **[[[what is negated by 'gradual and sudden', which is the pervader]]]** is negated for an asserted subject that is permanent, such as god, etc.

[[[Ultimate negandum]]]

Something that is not the object of (a cognition) that merely applies without analysis, that is found when analyzing as being non-contradictory even when broken down into parts, etc. is called "ultimate".

And this is pervaded by one or many **[[[the pervader]]]**, which are not contradictory even when broken down into parts, etc.

¹⁴⁹ Alternatively, one can correct dmigs to mig: visual cognition.

When there occurs a negation (of one or many) by breaking down temporally or spatially, the moments or atoms are said to be “non-existent ultimately”.

Thus, since the [[[conventional and ultimate]]] neganda are distinct, a distinction of the arguments that negate (them) is attested.

[[[If one posits the distinction of arguments based on the negandum

In this regard, the conventional negandum (is as follows:)

Existence without depending on breaking down into parts, etc., and analyzing, is conventional.

Conventionally, the pervader of this causally efficient (existent) is ‘suddenly or gradually causally efficient’, and one negates this pervader with regard to something permanent such as God, etc.

Thus, on the basis of ‘pot’ etc., a conventional valid cognition establishes ‘existence’ without specification. And since this (‘existence’) is negated on the basis of something permanent, the (argument) that negates that (existence of a permanent god) is a conventional argument.

What is established without contradiction even when burned down by fire etc., this is ultimately existent.

And its pervader is true oneness or manyness.

Thus, having taken as the negandum this very ‘ultimate existent’, the argument that negates true existent by negating true oneness or manyness that pervades it, is an ultimate investigator

Therefore, the distinction of arguments is established.

Thus, the valid cognition that takes as its negandum this object established by a non-analyzing mind is conventional,

And the object of an analyzing (mind) is ultimate,¹⁵⁰ and when, having taken it (this ultimate object) as the negandum, one negates it via a valid cognition, one speaks of “ultimate valid cognition”.]]]

[b]

Objection: *A conventional atom cannot be negated [[[this may be the case but]]], and there is no establishment of it as an unanalyzed object. [[[something established as an unanalyzed object by a conventional valid cognition could be negated, but, this (being established as unanalyzed object) does not pervade that (i.e., atoms)]]]*

Answer:

If one says that a partless atom exists [[[having form, devoid of parts]]] it would be precisely ultimate. Its truth [[[as being the very existing atom]]] could not be negated by anything [[[any argument]]] whatsoever.

But although pots, etc., exist, one can negate their being true [[[really, in reality]]] by an argument.

¹⁵⁰ Reading ”rnam par dpyad ba’i yul de’i don dam yin” as ”rnam par dpyad ba’i yul de ni don dam yin”

[[[If one says that atoms exist partlessly one wouldn't be able to negate them, therefore they would become ultimate. If this is the case,]]]

***Objection (parallel):** If one says that something permanent exists as causally efficient, one could not negate (it), therefore it would become causally efficient.*

[[[Therefore, one would not be able either to negate that something permanent exists ultimately]]]

Answer: It has already been explained that because the pervader *[[[suddenly or gradually causally efficient]]]*, which is established to exist elsewhere *[[[suddenly or gradually efficient (is established to exist) on the basis of (for example) smoke]]]*, is not apprehended for what is permanent *[[[this permanent]]]* is negated *[[[conventionally]]]*. *[[[If the combination of permanent and existent was established by valid cognition elsewhere, it is true that it could not be negated, but]]]* it is not the case that, having established elsewhere the combination of permanent and existent, one negates *[[[this established (combination)]]]* here.

As for atoms, if *[[[it was argued that]]]* they are established *[[[as having form and being devoid of parts]]]* elsewhere, since they would be true (in/as) that *[[[since (they would be true) in the very place where they were established]]]*, it is taught that their being true precisely there (or, "as precisely that") would not be negated *[[[because it could not be negated]]]*.¹⁵¹

The combination of permanent and existent can be negated everywhere by this very argument explained previously, that negates conventionally.

[[[The negation is: by negating a part – existent – one negates the combination (of permanent and existent). Thus, when negating 'existent' for what is permanent by negating 'suddenly or gradually' which is the pervader of 'existent', one negates the combination (of permanent and existent).]]]

[c]

Thus, negation does not apply to the very establishment *[[[by conventional valid cognition]]]* of the extramental object as existing as a non-analyzed object *[[[appearances are not eliminated]]]* *[[[a negation in the form] "there is not even an object of a non-analyzing cognition"]]*, therefore, the two, mind and object, exist as correct conventionalities.

Also, what appears as distinct (from mind) in a way *[[[external...(oak stake?)]]]* might be established to be causally efficient *[[[as distinct from mind]]]* in the same way (in terms of appearance). Nevertheless, (saying it is *just* appearance) amounts to the assertion that there is nothing *[[[distinct objects that project an aspect]]]* apart from appearance made by those who are influenced by the philosophical tenets of the representationalists. But this *[[[assertion that it is an aspect of mind]]]* is not correct, because *[[[if all that appears was established to be mind, an object distinct from that]]]* would not be

¹⁵¹ It is unclear whether the main text agrees with the commentary: the commentator reads *de nyid* as referring to the place where atoms would be established, whereas *rGya dmar ba* may understand instead that the atoms would be true "as such."

established by perception, and [[[since it is not established either by inference]]] the logical reason of [[[that establishes (external reality) from]]] the absence of the effect (in the absence of the cause) would be inconclusive.

[d]

Thus, what the teacher(s) [[[Me tig/stan]]] said is seen to be correct:

If one posits, conventionally, as the probandum of (the inference based on the logical reason) ‘certitude of co-apprehension’

- the simple negation [[[if one proves the mere negation of an object distinct (from mind)]]], what is established is eliminated by the causal efficacy (of external objects)

- an implicative negation [[[if one proves (external objects) to have the nature of cognition]]], the elimination is set forth in these terms [[[by Lotsa]]]: “it is not one, because it is not perceived directly”

Objection (D1): How would you refute that although there is no [[[extramental]]] pot, there is just appearance as that [[[i.e., as pot, through mistake]]]?

Parallel objection (D2): How would you refute that although pleasure does not exist as blissful, it merely appears as that [[[through mistake]]]?

Answer (D2): *How could something that has the causal efficacy of bliss be nonexistent [[[it would be contradictory]]]?*

Parallel answer (D1): How could something [[[a pot]]] that has the causal efficacy of scooping up water be nonexistent?

Objection (D1): *The very perception (of the pot) as causally efficient is merely mistaken. [[[It is an appearance as if it was causally efficient, but it is not true as causally efficient.]]]*

Parallel objection (D2): The experience (of pleasure) [[[as having the causal efficacy of bliss]]] is merely mistaken – it is the same!

(Answer (D2): No!)

(Answer (D1): No also!) Therefore, it is not the case that there is no pot.

Objection (D1): [[[Pots, etc.]]] exist as having the causally efficiency [[[of holding water]]], but [[[they do not exist (as) extramental objects) but]]] they exist as mental appearances.

Parallel objection (D2): Then one should say that (pleasure) exists as causally efficient, but exists as [[[having the causal efficiency of]]] suffering.

Answer (D2): *If (pleasure) is experienced as suffering, how can it be experienced as blissful?*

Parallel answer (D1): If (pots) exists precisely as cognition, how can they be cognized to be distinct?

(Objections) that (pots are understood) *as if* they were distinct, etc., all of them, are matched by similar arguments (regarding pleasure) [[[namely, (pleasure) is experienced as if it was blissful (, etc.)]]].

422 The objection that the duality of object and apprehender is not established, together with its rejection

Objection: [[[A cognition]]] without aspects [[[of the object in cognition]]] cannot be the apprehender of objects. [[[One objects: For apprehending an object, it is necessary that the aspect of the object would arise in cognition, and since it does not (the cognition is not an apprehender of the object)]]]

Answer: The teacher(s) [[[Lotsa]]] answer that “We do not accept the apprehension [[[of an external object]]] that is not invalidated by ultimate analysis”. [[[So said Metikpa.]]]

(I, myself) [[[Gya(marwa)]]] accept the following:

(A)

If one asserts [[[like) the Sautrāntika]]], that:

having distinguished the characteristics, without confusing them, for the effect [[[the imprint]]] (of) [[[when an effect is generated by]]] the action of causes and conditions, one establishes by way of co-absence and co-presence [[[for instance, for eye cognition]]] (a) the nature of cognition [[[because it precedes immediately]]], (b) the aspect of the object [[[generated) by the state of affairs]]], (c) and [[[the faculty’s]]] apprehension of the form, [[[in terms of the imprint that is the effect of the sense cognition]]], the apprehension of form by the eye, [[[without depending on an ultimate explanation, conventionally the characteristic of this is necessary, just like the characteristic of cow is necessary conventionally]]] the apprehension of sound by the ear [[[faculty]]], etc. - the very effects of the faculty that generates it [[[the capacity of apprehending form]]] is asserted, even according to the representationalists [[[Sautrāntika]]] to be [[[the single effect of the sense faculty that is]]] a phenomenon distinct from the aspect.

form		Eye	Form-apprehension		
sound		Ear	Ear-apprehension		
<i>yul</i>	<i>Rnam pa</i>	<i>dbang po --></i>	<i>‘dzin</i>	<i>>-<</i>	<i>rnam pa</i>

Further, given that everyone [[[every holder of philosophical tenets system]]] accepts, in accordance with experience, that the faculties [[[eye, ear, etc.]]] [[[which are the causes]]] that make the apprehensions [[[of) form and sound]]] distinct are distinct, the very distinction of apprehensions [[[of) form and sound]]] [[[namely, the form-apprehension and the sound-apprehension]]] is the ground for positing the convention of distinct understandings [[[of form and sound]]] [[[that are asserted to have the characteristic of form-understanding and sound-understanding]]].

If the apprehensions were not distinct, there wouldn't be something [[[distinct effects of "form-apprehension and sound-apprehension"]]] to be generated by [[[an effect of]]] distinct faculties [[[e.g., the eye and the ear, etc.]]].

		(// generated by causes and conditions)	(// produced)
		state of affairs	convention
Experience of	Faculty	apprehension ('dzin pa) ground for:	the convention 'understanding of' (rtog pa)
form	Eye	apprehension of form	understanding of form
sound	Ear	apprehension of sound	understanding of sound
<i>don</i>	<i>dbang po</i>	<i>'dzin pa</i>	<i>rtogs pa</i>

Objection (D1): [[[If he said:]]] 'Apprehension' and 'understanding' are synonyms [[[synonymous) terms]]] [[[therefore they cannot be definiens and definiendum]]].

Parallel objection (D2): [[[Then (one would retort)]]] 'produced' and 'generated by causes and conditions' also would be synonyms [[[for you]]].

Answer (D2'): The property conventionally designated as 'produced', and the state of affairs 'generated by causes and conditions' are distinct.

Parallel answer (D1'): This is the same. [[[The property conventionally designated as 'form-understanding' and the state of affairs consisting in form-apprehension are distinct.]]]

Experience of	sense (dbang po) causes:	apprehension ('dzin pa) ground for:	the convention 'understanding of' (rtog pa)
form	eye	apprehension of form	understanding of form
white	eye	apprehension of white	understanding of white
yellow	eye	apprehension of yellow	understanding of yellow

Objection: If it is established that this form-apprehension being distinct from sound-apprehension is a phenomenon that is the effect of the faculty, [[[since the faculties are not distinct, in the case of a single (cognition) such as eye cognition]]], what is the **specificity according to which** the apprehension of white is distinct from the apprehension of yellow?

Answer: It is [[[here also]]] a **specificity** pertaining to the apprehending factor: apprehension of white and apprehension of yellow.

Objection: Isn't it the [[[understanding of the]]]¹⁵² apprehension of white a **specific** understanding?

Answer: It has already been explained that although the form-apprehension is a state of affairs that is a **specific** [[[form-]]] understanding, it is fit [[[it is suitable]]] to be a definiens [[[for form-understanding]]] for the phenomenon to be conventionally designated [[[as form-understanding]]], like [[[for instance]]] the definiens of the phenomenon conventionally designated as 'produced'.

In the same way, the state of affairs 'apprehension of white' is the definiens of the phenomenon to be conventionally designated as the **specific** understanding of white [[[having posited the apprehension of white as definiens]]]. Therefore, they are

¹⁵² This should read: "Isn't the apprehension of white a difference of the understanding of white"

distinct phenomena with regard to the ascertained object (namely: one is a state of affairs, the other a convention).

Objection: Due to what causal **specificity** is there the very entity consisting in the apprehension of white?

Answer: It comes from the specificity of the faculty that is connected with the object **[[[white]]]**, the agent of contact, etc.

Just like the form-apprehension without specification (of white or yellow) is the effect of the eye (faculty), the specific apprehension also is due to a specific faculty, that has arisen from a specific connection.¹⁵³ **[[[One speaks of “apprehension of white” due to the context in which the sense faculty is connected with white]]]**.

Thus, if one considers the Vaibhāṣika assertion that the very faculty is what sees, this **[[[also]]]** is correct.¹⁵⁴

[[[Gangpa himself (says)]]]

If one says (D1): The *apprehension of white* is not established by experience apart from the *appearance* **[[[of white]]]**,

Parallel objection (D2): You would have to deny that **[[[in the case of your own position as well,]]]** there is no *apprehension of form* (established by experience) apart from *appearance* **[[[to consciousness of the aspect of form]]]**.

Answer (D2): One does not deny this, because **[[[if there is no apprehension of form apart from aspects]]]** there wouldn't be an effect of the (eye) faculty **[[[on the contrary) there is apprehension distinct from appearance]]]**.

Parallel answer (D1): In the same way **[[[if there is no apprehension of white apart from the appearance as white]]]** there wouldn't be an effect of something specific (i.e., a specific connection) **[[[in the context of a faculty that is in conjunction with white]]]**

Further, **[[[even for you]]]** the specificity of the apprehension also is established **[[[as distinct from the specificity of the aspect]]]** insofar as the effect of the faculty, called "apprehension of form," is established as a phenomenon distinct from the aspect **[[[of the object]]]**.

Therefore, even without aspects, the specificity of the apprehension of an object is established.

If were not like that **[[[in accordance with Lotsawa etc.]]]**, one would come to say "it is an ultimate analysis" (the refutation of external objects concerns the ultimate), because conventionally, an understanding **[[[of an object that is simultaneous]]]** without a ground for positing understanding **[[[of an object that is simultaneous]]]** would not be correct.

[[[If it were correct, then God, which has the specificity of acting eternally, would be existent. If he is active, when examining whether he acts suddenly or gradually, it

¹⁵³ Probably the sannipātaḥ. In the Vaibhāṣika model of cognition.

¹⁵⁴ View attested in AK 1.42 and AKBh 30,4-12.

would follow that this is an ultimate examination (i.e., that God will be refuted only on the ultimate level but not conventionally).]]]

Thus one should also posit the presentation of the result of valid cognition in this way (i.e., without aspects). In contrast, the philosophical tenets of the Sautrāntika are refuted (in the PVin) by saying

“It is not one, because there is no perception of a ‘form’”,¹⁵⁵

etc..

The Teacher [[[Jo btsun]]] states that there is no fault in holding the Sautrāntika (model of the) result of valid cognition and that the logical reason “co-apprehension” is correct for (i.e., proving) false-aspectualism, and does not adopt anything at all (as a position) in the Madhyamaka context [[[this is) Jotsün’s]]] - this is something that I [[[Gyamar(wa)]]] do not subscribe to!

(B)

Alternatively/in summary (rnam pa gcig du na), the appearance as blue that is understood as a common appearance - this is not denied [[[by anyone]]]. And by teaching that this [[[aspect]]] is established to be existent because it is causally efficient, just like pleasure, and that negating its being consciousness itself is similar to negating pleasure in the case of suffering, the understanding as a distinct entity [[[i.e., external object]]] [[[without relying on aspects]]] has been established. Consequently, the statement [[[the reasoning of those who assert]]] “understanding without aspects is incorrect” does not stand [[[their reasoning) does not stand]]], because it (understanding without aspects) is established similarly to (the case of) pleasure.

Also [[[further]]], if apprehending [[[an object]]] without an aspect [[[of the object in consciousness]]] were not correct, one would have to say [[[in parallel]]] that the experience of pleasure also is incorrect [[[because (mind) is devoid of its own aspect in itself]]].

Objection: [[[If one says]]] Apprehending [[[something distinct]]] entails an aspect, but (mind) experiencing [[[itself by itself]]] does not entail [[[an aspect]]].

Answer: [[[It is said:]]] Let’s allow that an earlier [[[form]]] and later [[[in time]]] [[[apprehension]]] entail the arising as (having) an aspect [[[of this (form)]]], but an apprehension [[[of something distinct]]] simultaneous (to it) does not entail an aspect.

(C)

Objection (D1): The very apprehension [[[of a distinct (object)]]] that is simultaneous (to it) is incorrect.

Parallel objection (D2): [[[In parallel,]]] a very reflexive awareness is incorrect.

¹⁵⁵ Vetter: (Andererseits hat man auch) keine Einheit, da ein (vollkommen einheitliches) Wesen nicht gesehen wird.

Objection (D1) continued: [[[The apprehension (of a distinct object that is simultaneous) is incorrect]]] This is because something that is simultaneous [[[lacks causality]]] and distinct [[[what is distinct lacks identity]]] lacks a relation.

Parallel objection (D2) continued: This (reflexive awareness is incorrect) is because something cannot be doer and deed.

Answer (D2): We do not hold (reflexive) awareness in dependence on a doer and a deed [[[we hold (something) to be reflexive awareness owing to the mere arising of the nature of experience]]].

Parallel answer (D1): We do not hold an apprehender and an apprehended [[[that are simultaneous]]] in dependence on a relation.

Objection (D1): It is not correct for (something) to be an apprehender [[[if there is no relation with an apprehended]]]

Parallel objection (D2): It is not correct for (something) to be awareness [[[if there is no doer and deed]]]

Answer (D2): (It is correct) because of [[[reflexive awareness]]] being the very nature of awareness.

Parallel answer (D1): (It is correct) because it arises as the nature of a comprehender [[[it is a comprehender of something distinct and simultaneous]]].

(D2) Thus, like it is said (in the *Madhyamakālaṃkāra* k. 17 and 16):

However, its [[[reflexive awareness]]] self-awareness is not (admitted) on the basis of the relationship of deed and doer, since it is not correct for a single thing whose nature is devoid of parts [[[mind]]] to have three natures [[[that is, for the activity of knowing, something to be known, by way of a knower]]]¹⁵⁶

Consciousness arises [[[as cognition]]] as distinct from (those things that are) endowed with a material nature. Its being endowed with a non-material nature is precisely its self-awareness (*ātmasaṃvitti*).¹⁵⁷ [[[This is to say: The very arising as the nature of consciousness is the meaning of self-awareness]]]

(D1) One should say (with regard to the apprehension of a distinct and simultaneous object):¹⁵⁸

¹⁵⁶ Tr. adapted from Tr. Saccone 2018: 258. Blumenthal 2004:84–86 translates: “Self-cognizing cognition is not an entity which [exists as] agent and action [with its object] because it would be incorrect for consciousness, which is of a single, partless nature, to be three (i.e., knower, knowing, and known).”

¹⁵⁷ Tr. adapted from tr. Saccone 2018: 257-8. Blumenthal 2004:83 translates: “Consciousness is produced in the opposite way from that which is of an inanimate nature. That which is not the nature of being inanimate is the self-knowledge of this [consciousness].”

¹⁵⁸ It is unclear at this point whether these verses should be considered just to be a parallel to MA, or are part of the verses of the dBu ma de kho na nyid.

[[[Here also, it is heard:]]] Its [[[consciousness]]] very comprehension of a distinct [[[simultaneous object]]] does not have the nature of projection of an aspect, because entities [[[consciousness and the object]]] that are distinct and simultaneous cannot be [[[cause and effect]]] producer and produced.

Consciousness arises [[[as comprehender]]] excluded from the nature of non-comprehender [[[of the present form]]].

The nature of comprehender [[[of a present object (by) consciousness]]] is precisely its being the apprehender of something distinct from it.

Objection (D1): [[[In the case that (consciousness and object) are distinct and simultaneous,]]] if there is comprehension without relation, every (consciousness) would come to comprehend [[[everything]]]. [[[One might think that (all consciousnesses and objects) are similar in having no connection because there is no cause of comprehension.]]]

Parallel objection (D2): If there is reflexive awareness without doer and deed, everything would be awareness and generated by itself [[[If reflexive awareness is merely a matter of having the nature of experience, then it would follow that the cognition of other continua, etc. also would be (reflexive) awareness, because even based on that (other continua [and not itself]?) these exist as mere experience]]] – this answer that there is an absurd consequence (for you) is not eaten by crows.

Further [[[as analyzed by Jñānagarbha]]], since (what defines) [[[reflexive awareness]]] is either the nature of awareness in general or (what defines) [[[reflexive awareness]]] is the nature of reflexive awareness, [[[in the first case,]]] since it is the nature [[[of awareness]]] in general, everything would become [[[reflexive]]] awareness.

(In the latter case,) by coming to say precisely “nature of reflexive awareness” when (something) is the nature of awareness that is based on itself, there would be no difference with the definiendum [[[because one would come to posit (something) as reflexive awareness because it is reflexive awareness]]].

If applying the convention “reflexive awareness” is due to (something being) established as a substance that is the nature of awareness that is based on itself [[[this being the definiens]]], then our previously explained application of the convention “understanding of this (i.e., of white)” due to the apprehension as white being established as a substance [[[having posited this as the definiens]]] is established.

(D)

Further, just like [[[like it is said in the (commentary of) Dharmottara]]] a simultaneous stick characterizes a person, but the latter is not modified by the aspect of the stick [[[it (i.e., the stick) is suitable to be a characteristic, without depending on this (aspect), that has been generated, characterizing the person]]],¹⁵⁹ [[[it is suitable for the characteristic to modify (the person, but not for the aspect)]]]

¹⁵⁹ Possibly a reference to PvInT 1 53b-54a, the discussion on khyad par/khyad par can.

similarly, there is no contradiction in the (simultaneous) object characterizing cognition **[[[without depending on an aspect]]]**.

The controversies multiply, therefore I will not expand on them.

These are the summarizing verses of the rejection of the objection that apprehension is not established (without aspects):

Because the specificity of apprehension is established **[[[A]]]**, or because one proves the understanding (of objects) as distinct (from cognition) **[[[B]]]**, or because of the parallel with the establishment of reflexive awareness **[[[C]]]**, or it is proper that (cognition) is characterized by the object **[[[D]]]**.

423 Non-conceptual mistaken (cognition) has to be accepted

423.1 General presentation of the distinction between mistaken and non-mistaken

Objection: If there are appearances without an aspect in consciousness **[[[one considers this because they are established as external objects]]]**, the double moon, etc., all of these **[[[non-conceptual mistaken cognitions]]]**, wouldn't they exist as correct conventionalities?

Answer: **[[[No, they would not]]]** because **[[[however one conceives of the meaning of existing as correct conventional]]]** if one asserts (something) to be existent **[[[as a correct conventionality]]]** owing to it being established as causally efficient and to the absence of invalidation **[[[by a conventional valid cognition]]]**, **[[[for the appearance of the double moon]]]** the causal efficacy of being white and cool that exceeds **[[[the efficacy of a single moon]]]** is not established, and it **[[[the apprehension as two]]]** is invalidated by a valid cognition **[[[i.e., a non-mistaken cognition that apprehends one]]]**.

Thus, in general, rational (people) asserted pots, etc., that are established as causally efficient while one observes that it is not invalidated **[[[by another valid cognition]]]** to be existent **[[[as correct conventionalities]]]**, and assert the opposite **[[[what is observed to be causally efficient but invalidated by reasoning]]]** to be non-existent, because there is no other ground (to distinguish what is) true or false **[[[than establishment and non-establishment by reasoning]]]**.

[[[This is the same for you as well]]]

[[[Metik is stating (that it is) a parallel argument]]]

In the same vein, it is the same for what the Sautrāntika assert, or for the Yogācāra: **[[[for both]]]** if all appearances are true as the aspect of cognition, how would they **[[[and you also]]]** posit the appearance of a double moon as a mistaken aspect?

If it is **[[[as according to the Sautrāntika]]]** due to the non-existence of an **[[[external]]]** object that projects an aspect **[[[; because of this, the appearance of the double moon is mistaken]]]**, or **[[[as according to the Idealists]]]** due to the traces not being stable **[[[that it is mistaken]]]**, **[[[according to the Vaibhashika as well]]]** **[[[it is established to be mistaken]]]** due to the refutation of an exceeding causal efficacy **[[[for the appearance of the dual moon]]]**.

Objection: [[[If one says]]] [[[for you who assert the absence of aspects]]] from the point of view of that cognition [[[to which two moons appear]]], there is the causal efficacy of “two” [[[because there is (this efficacy producing the appearance), the appearance as two would come to be true]]].

Answer: From the point of view of this [[[cognition to which two appear]]] there is clear appearance as the aspect of “two” [[[thereby it would be true; therefore, this would follow for you as well]]] [[[for you] who assert aspects to be substantial]]].

In the same way, if it is [[[mistaken]]] due to the absence of a projector of an aspect [[[in accordance with Sautrāntika]]] or due to unstable traces [[[in accordance with Idealists]]], the establishment of this [[[the presence or absence of an external object projecting an aspect or the stability or instability of traces]]] by any probans is more or less (nyi che) difficult [[[because traces and objects themselves are hidden objects]]]. Here [[[in accordance with Non-aspectualists]]], it is (mistaken) because the very nature of ‘two’ [[[moons]]] is refuted by another valid cognition [[[that is, a valid cognition apprehending ‘genuinely one’]]].

In the same way, the objects of dreams and so forth are refuted by conventional valid cognition itself, therefore (such awareness is mistaken). They are refuted by saying (in PV 3.16bc)

[They {i.e., things appearing in dreams} are] cognitions because [the dreamer] himself cognizes what is not cognized by those whose location [ought to] enable [them to perceive] (i.e., those who are in vicinity to the dreamer).¹⁶⁰

This was the general presentation of the distinction between mistaken and non-mistaken.

423.2 Specific explanation of the distinction between mistaken and non-mistaken

Therefore, the image of the moon in water and mirages etc. also are mistaken conventionalities, because they are refuted by the valid cognition consisting in the experience, by a person located in a proper place, of the void of moon in water and (the void) of a mirage.

[[[When the moon arises, with its ten characterizing properties, on water that is ascertained to be endowed with a continuum of arising and setting, when a person is there before and after the arising, the subsequent one determines the existence of the moon in water in the earlier cognition. But the direct perception, by this very person, consisting in awareness apprehending genuine water negates the moon in water that is the object of the preceding (cognition), thereby it is understood via perception that the object of the preceding (cognition) is not true, thereby it is not just a matter of mere conformity. Thus it is said.]]]¹⁶¹

¹⁶⁰ Tr. Rranco and Notake 2014 : 67.

¹⁶¹ (the moon rises, X sees ‘moon in water’ at T1, then X sees ‘only water’ at T2)

Objection: [[[Moon in water and mirage are real, but]]] they [[[the moon in water and the mirage]]] are not fit to appear to the persons located nearby.¹⁶²

Parallel objection: [[[If one objects with a parallel accepted to be mistaken]]]

One would say: In the case of sheep and goat, a big one that appears with the size of black female yak [[[although this big thing in itself is true]]] is not fit to appear (as big) (to the persons) located nearby. [[[What would be the answer to that?]]]

Objection: It would follow that the apprehension [[[of a goat in a far-away location]]] as big is not mistaken.

Answer: An invalidation [[[i.e., elimination]]] of the conclusion of the consequence [[[“it would follow that the apprehension of something small as big also is a valid cognition”]]] [[[says Gya(marwa)]]] is necessary [[[i.e., is accepted]]] regarding the object in our context.

(Namely, the conclusion “it would follow that the apprehension of the moon in water as existent is not mistaken” should be eliminated by the same argument)

Big animal	close=big	far=small
Water-moon	close=not-exist	far=not-exist

Water-moon: close by=exist but is unfit to appear

Big goat: close by=big but unfit to appear (as big)

Goat: faraway=apprehended as small, but apprehension as big is correct (because goat is actually big)

Water-moon: faraway=non-existent, but apprehension as existent is correct (because watermoon is actually existent)

Retort: If they [[[sheep and goats]]] exist as big, they must be fit to appear as such [[[as big]]] to the cognition [[[of a person who is nearby]]] that apprehends that place [[[that’s how it is]]] because [[[otherwise]]] the convention of non-apprehension of something (fit to be) perceived would be destroyed.

Answer: [[[Here also it is the same]]] In the case of the apprehension as pure water [[[by a person whose mind is not mistaken]]] and a pure place [[[by a person who is nearby (and focused?)]]], [[[moon in the water and mirage, if they truly exist]]] should likewise be fit to appear, because there is no difference.

Objection: Mirage and moon in the water commonly appear in such a place [[[i.e., far away]]] [[[just for this reason, they are correct conventionals]]].

Parallel: Big (animals) also commonly appears [[[as big]]] in such a place [[[in a far-away place]]]. Similarly, to people with eye-disease, two moons commonly appear. [[[As this follows, it would merrily follow (that they are correct conventionals).]]]

¹⁶² This objection goes against the (intuitive) idea that a person in vicinity of the cognizer is also in a location that ought to enable them to perceive the object.

[[[If he said: this is not the same; (a conventionality) is correct due to dependent origination being complete]]]

Objection: Since it [[[the appearance as moon (in water)]]] does not arise in the absence of a moon in the sky and clear water, it is established as “dependent” [[[because its dependent origination is complete]]].

Parallel: Since they [[[the appearance as big and the appearance of the moon as duplicated/split into two]]] do not arise in the absence of sheep and goats and, respectively, of one moon, they would be dependent.

Answer: They do not exist as dependent. It is the case that, in the absence of the cause of error [[[the moon, etc. (sheep and goats)]]], the appearance [[[of two moons, etc. (as big)]]] does not arise in that mistaken cognition, but even though there is the appearance as if a second moon expanded from a single moon-object [[[this is not true]]], this is invalidated by valid cognition.

Parallel answer: [[[Even for the position of the non-aspectualist]]], a mistaken cognition that apprehends as that [[[as two moons > read “as moon in water”]]] does not arise in the absence of the causes of error [[[water and moon]]], [[[the non-existent moon in water, etc. is an appearance, here it is the same (namely, since it is refuted by valid cognition, it is not dependent)]]] therefore, one answers well.

Thus I [[[Gya(marwa)]]] adopt the intention of

a) Master Vasubandhu’s explanation negating the entity of form within the color in a mirror, as said (in the AK)

Because there are not two [[[forms of the same kind]]] together in a single [[[place]]]

b) Master Dharmakīrti’s explanation of the negation of the observed object of one [[[apprehending moon in water and mirage, etc.]]] by a valid cognition of another [[[apprehending as pure water and as pure (place)]]]

[They {i.e., things appearing in dreams} are] cognitions because [the dreamer] himself cognizes what is] not cognized by those whose location [ought to] enable [them to perceive] (i.e., those who are in vicinity to the dreamer)

c) Masters Candrakīrti and Dipaṃkara’s explanation that the moon in the water is a mistaken conventionality and

d) Master Jñānagarbha’s explanation that mirages are mistaken conventionalities.

Further, the moon in water is not fit to be an object because it changes when the person moves, [[[when the person moves backwards it goes away, or when they lean forward, it comes back]]] etc., and does not appear [[[as such]]] to another person.

Indeed it is said (in PVin 1 ad I.12):

Objects do not [[[come to]]] have distinct natures in relation to particular people.

and (in PVin 1 ad I.41ab)

Because with regard to a single nature, (one observes) that it is attractive to one but not to another.¹⁶³

Thus, the moon in the water, to which a refutation by a conventional valid cognition applies, is not like an object such as a horse in a drawing, etc. that is established to be conventionally causally efficient and is not invalidated by a valid cognition [[[the drawing exists as a correct conventionality]]]

Similarly, another valid cognition that apprehends a thin mirror [[[when one looks from the side]]] to be without depth and being empty of (anything) behind (it) negates the object - the appearance of a face, etc. - having depth, apprehended as thick.

[[[The perception that apprehends a mountain ridge in the distance as clear also: from the perceptive of some children/infantile, sees a shining hawk (?), but most children/infantile do not see it, therefore it is mistaken. This is not the case: it is not established to be mistaken by someone located in a faraway place on account of not existing when pursued, just like a faraway appearance of a plain is not established to be non-existent when pursued]]]

[[[It is said that the echo is mistaken: there is no cause for knowing it as a valid cognition.]]]

Rainbows, etc. also are reflections, therefore all of those are asserted to be non-conceptual mistaken cognitions.

Therefore, those who do not accept non-conceptual mistaken cognition when objects are apprehended [[[by cognition]]] without aspects are ignorant of [[[the position of the Vaibhāṣika]]] [[[in spite of taking up]]] the position of the Vaibhāṣika, because they are in disagreement with what Master Vasubandhu has explained in the (Abhidharma)Kośa.

Thus:

Intermediate verses:

**Although explaining most things differently from what was stated by the
Reverend Supreme Scholars [[[Lo tsa, etc.]]],¹⁶⁴
(It is) the way of the analytical logicians,¹⁶⁵
Like following pure words is the practice of the [[[bad]]] Brahmins
[[[(This is) the cause for absence of discontent]]]
Thus, there is no discontent for scholars.**

¹⁶³ Maybe taken here out of context? To emphasize different cognitions by different people, while in PVin it is an argument to show that it is not the nature of the entity that is known, but aspects.

¹⁶⁴ Alternative: Although I do not explain (ma bshad) differently than what the teachers said, Just like the practice of “pure words” of the Brahmins, (I follow) the way of the analytical logicians

¹⁶⁵ Or : Analysis is the way of the logicians

From the specifics of the kindness of the Bla ma himself **[[[i.e., many texts]]]**
And purifying the nature (of the lama's teaching)
There is dawning of analytical logic in the mind **[[[by the force of these
causes]]]**
Just like a horse galloping on ground it already knows.¹⁶⁶

...

¹⁶⁶ See this expression in MAVT, translated in Japanese by Kitayama.

VI. The means of valid cognition

1. The means of valid cognition establishing the definiens of conventional truth

1.1 The direct means of valid cognition establishing the definiens of conventional truth

[Verse]

1.2 Rejecting the rejoinder that there is the same fault as the one posited with regard to illusion

...

1.3

...

1.4 Rejecting the rejoinder that appearance would become ultimate

2 The means of valid cognition of those of limited vision – Following Gangs pa she’us account

2.1 The identification of the five members: subject, etc.

i. The subject

ii. The negandum

(1) Khyung rin chen grags: The negandum is what is imputed

The negandum [[[according to Rin (chen) grags, is what is imputed. And it is imputed as follows:]]] is what is accepted by those who conceive something to be real to have a nature that is found to resist analysis.

If one analyses [[[this negandum]]],

- it is not an awareness [[[the latter is established by reflexive awareness, therefore it cannot be negated]]]

- it is not what appears to it (i.e., to awareness) [[[this also cannot be negated]]]

- it is not external [[[because what is established as a particular also cannot be negated]]]

- It is not what is superimposed [[[because it exists insofar as it is superimposed, it is not to be negated either]]]

[[[Then what is it?]]]

It is what is determined to be [[[a particular]]] external to the superimposition. It is thus characterized as ‘imputed’ [[[insofar as it is determined to be an object external to superimposition]]].

Thus, here *[[[in the context of the negandum]]]*, it is correct to negate just what is imputed in this way *[[[the determination of something superimposed to be external]]]*. (SDV 30ab)¹⁶⁷

The negation of imputation is characterized by the negation as “genuine.” (SDV, intermediate verse following v. 30)¹⁶⁸

[[[In this way,]]] These (verses), etc. explain that what is imputed is the negandum. It is what one oneself superimposes as being veridical in the sense of resisting analysis, and has the characteristic of being determined to be external *[[[without knowing it to be superimposed]]]*.

(a) (Khyung’s) criticism of Śaṅkara(nandana)’s position: the negandum is what is real *[[[Analysis of Shankaranandana’s position]]]* Thus, the Brahmin Śaṅkara(nandana) explains that the entity itself is the negandum, because it is said *[[[in this way]]]* (in PV 1.210/PVin 3.57):

Those who do not deny the verbal object consider only the entity by way of the distinction between the options: existent or non-existent, for the emergence of an effect is dependent on this.

[[[If what is intended is like this, it is correct.]]] If (this explanation amounts to) “the negation of determining as an entity when determining as anything,” that is not correct.¹⁶⁹ Moreover, in the context of negating the object of superimposition *[[[while not asserting (awareness) to be determining as an entity, since it is superimposed, (one asserts) it (the object of the superimposing awareness) to be an entity that is the negandum]]]*, if one asserts this *[[[the negandum]]]* to be just the entity, it is extremely unfortunate because (1) if the object *[[[of awareness]]]* is an entity, the awareness cannot be superimposing *[[[because it cognizes it as an entity]]]*, and (2) *[[[if awareness were superimposing, it would be correct that its object, which is imputed, is negated, however]]]* it is not proper for what is not the object of a superimposing *[[[awareness]]]* *[[[i.e., an entity]]]* to be negated. *[[[because through this (negation of an entity which is not the object of the superimposing awareness) the superimposition is not eliminated.]]]*

Thus, what is imputed *[[[by mind]]]* through superimposition *[[[upon the object of the superimposing (awareness)]]]* to be existing as resisting analysis, *[[[this, which exists as resisting analysis,]]]* this, which is imputed as an external particular, precisely is the negandum.

(2) Rejection of a rejoinder against Jo btsun (=Khyung) himself, by dGe bshes *[[[Rejection of rejoinders against Jo btsun himself]]]*

¹⁶⁷ Eckel translates: It is right to use [reason] to deny just what is imagined.

¹⁶⁸ Eckel translates: When we negate [the things] that [others] imagine, [the qualification] “in a real sense” does not qualify the negation.

¹⁶⁹ We understand this to mean that when determining something as an entity in the case where a real entity exists, there is no ground for negating the determination as an entity.

Objection: If this imputation [[[that is (according to you) the negandum]]] is devoid of one or many, since the logical reason ('neither one nor many') would occur in the negandum, it would be inconclusive. And if it [[[the negandum]]] is not devoid of [[[one or many]]] it would become an entity [[[which is one or many]]]. [[[This is the rejoinder.]]]

Answer [[[of dGe bshes: “]]] (a) It is not inconclusive, because when considering its nature [[[or mode of existence]]], in reality, (what is imputed) is neither one nor many. In reality, it is grouped with the *similar instances*, what is devoid of nature.¹⁷⁰ (b) As for (what is imputed) being the negandum from the point of view of being apprehended as real by a superimposing (awareness), since it is thus understood to be one or many [[[to the extent that it is imputed as an entity]]], the logical reason ('neither one nor many') does not occur (in it).[[[“]]]¹⁷¹

(3) Refutation of Jo btsun (by Gangs pa (?))

Let us consider this (what preceded); what is imputed is not the negandum. [[[Here, there are seven points:]]]

(i) *The logical reason 'neither one nor many' would be inconclusive in reality*

Otherwise [[[if what is imputed were the negandum]]]:

If (according to your answer to the objection in §2 above) what is [[[asserted to be]]] the negandum from the perspective of being apprehended as real by a superimposing (awareness) (cf. option b), this precisely, from that perspective, is one or many, and [[[Considering this idea: In reality, something is either devoid of one and many, or not devoid. If it is devoid (of one and many) the logical reason applies (to the negandum), therefore, the reason is inconclusive. If it is not devoid (of one and many), (the negandum, what is imputed) becomes an entity.]]]¹⁷²

it is in reality devoid of one and many (cf. option a), since the logical reason is in reality inconclusive, what help would there be from the fact that it is not inconclusive [[[in general]]] from the perspective of superimposition?

(ii) *The logical reason 'neither one nor many' can be inconclusive from the perspective of superimposition*

[[[Further,]]] It is also possible that a superimposing (awareness) itself [[[—since conceptual appearance is not fixed, one can conceive in any way whatsoever; therefore, sometimes]]] would impute [[[as devoid (of one and many)]]] as an entity that is neither one nor many. Therefore, from this perspective (cf. b) also, (the logical reason) would be on occasion inconclusive.

(iii) *A third alternative beside affirmation and negation would not be eliminated* [[[Moreover]]], if

¹⁷⁰ The logical reason qualifies the subject, and is present in similar instances. It would have been inconclusive if it were present in **dissimilar instances**.

¹⁷¹ Therefore, the logical reason does not occur in it; it does not even satisfy the characteristic of *pakṣadharmatā*. A fortiori, it cannot be inconclusive.

¹⁷² This gloss rephrases the objection against Khyung formulated in (2).

- the subject 'imputed' alone itself is, from the perspective of being apprehended as real by a superimposing (awareness) (cf. b), a *dissimilar instance* because it is a negandum (from that perspective).

- and [[[this (subject,) 'imputed']]], in reality (cf. a), is a *similar instance* given that it is grouped with what lacks a nature,

[[[i.e., if it was both the negandum, and a similar instance]]], there would be a third option which would be a class that is both¹⁷³, therefore, one could not eliminate a third alternative by these two [[[affirmation and negation (of the property to be proven)]]].

(iv) *The negandum would not be eliminated when the probandum is established*

For this very reason [[[that there is no excluded middle]]], it is not contradictory for probandum and negandum to be co-referential. Therefore, even when the probandum [[[lacking a nature]]] is established, the negandum would not be eliminated [[[because it is not contradictory for the two to be found in one basis]]].

[[[Furthermore, when one negates smoke via negating fire, is real smoke negated or is imputed smoke negated?

- In the first case (negating real smoke), here also it would be the same, namely, the negandum would be real.
- In the second case (negating imputed smoke), in what would one establish that imputed smoke entails imputed fire?

Thus, one negates real smoke via the absence of real fire on the basis of establishing that real smoke entails real fire.

Similarly, in the case of existence entailing one or many, in conformity with the establishment of the entailments 'real existence entails a real one or many', the negandum is a real entity.

Furthermore, there is no fault that when the negandum is an entity, it follows that (the awareness that perceives it) is not a superimposing awareness¹⁷⁴, like in the case of a perceptible (negandum).¹⁷⁵]]

(v) *The negandum is not a similar instance*

Further yet, it is not proper (as you suggest above in option a) that [[[the negandum]]] would be a similar instance [[[in reality]]] even though it is in reality devoid of nature, because since [[[according to you]]] a real entity is not the negandum, by being devoid of that [[[real (nature) that is not the negandum]]] (something) cannot be a phenomenon to be proven.¹⁷⁶

And as for the imputed negandum [[[that you assert]]], since then it [[[real (nature) that is superimposed]]] would not be negated, from what perspective would it be included in similar instances?¹⁷⁷

Therefore, it [[[the negandum]]] is found in dissimilar instances exclusively; and since the logical reason occurs in it (i.e., the negandum), it (the logical reason) is just inconclusive.

¹⁷³ Literally, a "positive class."

¹⁷⁴ This fault was pointed out by Khyung above in (1).

¹⁷⁵ For instance when negating smoke, the negandum is an entity, but that the awareness is not superimposing is not problematic.

¹⁷⁶ Being a phenomenon to be *proven* presupposes being devoid of the negandum.

¹⁷⁷ Because it would not be established to be devoid of reality.

(vi) *If the negandum ('one or many') in the logical reason ('neither one nor many') is real, the negandum in the thesis ('devoid of nature') would also be real*

Furthermore, [[[considering) the object that is the logical reason for you]]] the logical reason is either (i) “devoid of a [[[true]]] real entity that is one and many” or (ii) “devoid of the imputation as one and many.”

- i In the first case, if the one [[[i.e., the negandum]]] of the valid cognition grasping the logical reason [[[devoid of true one and many]]] is a real entity, then what fault is there if the negandum of the inference [[[also]]] is precisely a real entity? [[[If one makes this parallel, it is the same.]]]
- ii In the second case, since ‘imputed one and many’ does not pervade either ‘imputed entity’ or ‘[[[true as]]] entity itself’, how would (entity) be what is to be negated by (the logical reason) devoid of that [[[‘imputed one or many’ which is not the pervader (of entity)]]] [[[because it cannot negate the two – imputed (entity) or entity (itself) – which are not pervaded (by it)]]].

(vii) (a) *Something imputed cannot be the negandum of perception, but (b) if the negandum of perception is real, the negandum of inference also would be real*

Furthermore,

(a) when one negates a pot in a certain place via perception, if something imputed were the negandum of perception, then since it [[[what is imputed]]] is not suitable to appear to perception, how could it be negated?

[Opponent’s answer:] “It is because it [[[the pot]]] is imputed as indistinguishable from the place.”

[Answer:] While it is imputed as the nature of the place [[[or imputed as apprehended]]] because they are indistinguishable, it is not suitable to appear to perception [[[as long as the characteristic of being imputed is not lost]]].

(b) In this case [[[i.e., negating pot]]], if the entity itself [[[a pot]]] were the negandum, what fault would there be in accepting that in all cases [[[i.e., in the context of negating via a logical reason]]]?

Summarizing verses

Therefore:

(Cf. i) The logical reason would occur in just this that is the negandum, (and hence) would be inconclusive in reality.

(Cf. ii) Even from the point of view of superimposing awareness it would be that [[[i.e., inconclusive]]] on occasion.

(Cf. iii) A third option beside negation and affirmation would not be eliminated.

(Cf. iv) Even if it [[[the probandum]]] is established, the negandum would not be negated.

(Cf. v) Furthermore, it (the negandum) would not be a similar instance whatsoever.

(Cf. vi) If the negandum of (the valid cognition) apprehending the logical reason is a real entity,

The negandum of the thesis is established to be a real entity.

If it is not (a real entity), it (the logical reason) would be inconclusive.
(Cf. vii) If the negandum of perception is a real entity –
Because something imputed is not suitable to appear –
One should accept that the other also [[[the negandum of inference]]] is a
real entity.

These are the summarizing verses.

(4) Own position = The correct position stated by other scholars (=Gangs pa)
Then what is it?

(4.1)

What is called “negandum” is not asserted to exist [[[as something established in reality]]]. If it existed, it would not be suitable to be negated.
It is not what is imputed, because it (the latter) is a similar instance.

Thus, what is called “negation” is the identification of non-existence for what is non-existent.

Then, when something/someone is non-existent, there is no entity. Therefore, it is said that “entity is the negandum”.

Thus, saying

“when taking entity is the negandum, if it is established it cannot be
negated; if it is not established, why would one need to negate it?”
is ignorance of the way valid cognition negates; it is understood as the destruction of
something established.

Thus what other scholars [[[Gangs pa]]] state is to be known to be correct:

“The negandum is the intentional object accepted to be established by
reasoning and not invalidated, whose nature resists analysis”.

The intentional object that is asserted [[[in terms of “the place is with a pot; appearance has a nature”]]] is not established as a real entity, therefore since one identifies the non-existence for this very entity that is non-existent, one speaks of “negating the intentional object of this.”

This is because all imputed things are the apprehended objects of [[[conceptual cognitions that are]]] assertions.

[[[Objection: This is contradictory with the explanation (of Jñānagarbha’s verse)128 that something imputed is the negandum.

Answer: This is the signified of the word that expresses the negandum.]]]

Thus, [[[our own position:]]] The explanation (of Jñānagarbha) that what is imputed is the negandum is done in consideration of the intentional object of the superimposing cognition [[[being the negandum]]], and in consideration that when a determining

cognition [[[by a cognition of non-existence]]] arises [[[having identified the negandum which is a non-entity, as non-existent]]], the superimposing (cognition) [[[“there exists something that is a veridical ultimate nature”]]] ceases [[[having considered this, he explained what is superimposed to be the negandum]]].

(4.2)¹⁷⁸

In this regard,

[[[(Rejection of objection) of Gangs pa she’u]]]

(i) *Rejection of illusion established by reasoning*

The assertion that illusion is established by reasoning also is refuted by (the argument that) when identifying the negandum, there is overextension (to illusion), etc. [[[He says that the statement “because the definition of illusion applies to the negandum, there is overextension” is a refutation discarding illusion.]]]¹³⁰

(ii) *Rejection of the position that subject and negandum are one nature without conceptual distinctions*

Also, in addition [[[appearance is eliminated, etc.]]], the following [[[assertion]]] is also refuted:

Some say:

The subject is asserted to be without conceptual distinction from the negandum. If this [[[subject]]] is not negated, the appearance as subject does not cease, therefore [[[when the appearance does not cease]]], the proliferation of characteristics is not suppressed, therefore [[[when they are not suppressed]]] one is not liberated from the bondage of obtaining a bad state. For this reason, this very [[[subject]]] is what is to be negated.

Namely, when the logical reason is established for this [[[subject]]] it would be inconclusive [[[because, since the subject is the negandum, the logical reason would occur in the negandum]]]. And if it were not inconclusive [[[the logical reason does not occur in the subject]]], the logical reason would not be established for this [[[subject that is the]]] negandum.

Therefore, if one accepts the method of negating the pervader in the case of the subject that is what is to be negated [[[the negandum]]] [[[i.e., (negating what is pervaded by one or many,) the mere existence as true nature via (the reason) neither one nor many]]], it becomes inconclusive [[[because the logical reason occurs in the negandum that is the subject]]].

And [[[for those who assert the subject to be the negandum]]] if one accepts the method of absence [[[of the logical reason]]] in dissimilar instances, it [[[the logical reason]]] would be unestablished [[[in the subject]]].

Therefore, these would be contradictory assertions. [[[It comes to be that the logical reason must be established for the subject, and also must be unestablished (for the subject), because what is the subject is also the negandum.]]]

¹⁷⁸ It seems that the options refuted below correspond to the options adopted when discussing the nature of the division between the two truths in Chap. 2. Check this previous discussion for parallel arguments.

Objection: [[[If he says:]]] From the perspective of the subject the logical reason is established [[[therefore there is no fault of being unestablished]]]; but from the perspective of the negandum, [[[the logical reason]]] does not occur [[[thus there is no fault of being inconclusive]]].

Answer: If they are conceptually non-distinct [[[in the case no conceptual distinction whatsoever is accepted]]], this is unsuitable!

If [[[Objection:]]] it is suitable [[[that the logical reason occurs and does not occur]]] in reliance upon two cognitive perspectives [[[cognizing appearances and reasoning consciousness]]],

[[[Answer:]]] Because the ‘relying phenomena’ [[[that rely on two ‘bases of reliance’]]] would need to be two, it would affirm their being conceptually non-distinct [[[because they would come to be distinct]]].

Objection: [[[Again he objects:]]]

It is the same [[[the faults presented with regard to the negation of the subject]]] for the things that are both imagined and the negandum, because the logical reason ‘absence of tree’ occurs on a stone cliff that is imputed to be endowed with a śimśapa.

Answer: Because this [[[what is imputed, is empty and]]] is a similar instance, how would (the logical reason) be inconclusive?

[[[Objection: This would be contradictory with the explanation that what is imputed is the negandum]]]

[[[Answer:]]] The explanation that what is imputed is the negandum is made from the conviction that that which the superimposing cognition apprehends something to be, this [[[superimposition]]] precisely is eliminated by an ascertainment [[[when the true intentional object is negated]]] [[[according to Gangs pa]]].

Thus (tenets) such as “if appearance itself [[[the subject]]] is not negated, the proliferation of characteristics is not suppressed” are also discarded:

Since [[[appearance that is]]] something [[[accepted to be]]] veridical [[[i.e., accepted to be established]]] is not negated, [[[if one says that]]] it [[[the logical reason]]] is not established.

And since (appearance) as a mere appearance is not negated [[[if one says that the proliferation of characteristics is not suppressed]]], it (the logical reason) is inconclusive. This is because if attachment to something veridical is eliminated by negating “veridical,” [[[apprehension as veridical with regard to the eliminated “veridical” (is eliminated)]]] it is impossible that love and hate, etc. would not be eliminated. [[[This is because love and hate arise on account of the apprehension as veridical.]]]

(iii) Rejection of the view that subject and negandum are one nature but conceptually distinct from the perspective of appearance

Also, some assert that it [[[the negandum]]] is one nature with the subject, but they are conceptually distinct. Since [[[veridical]]] is negated from the perspective of reasoning, the nature of appearance is negated [[[as well]]].

As for this also, since not existing from the perspective of reasoning and [[[being merely]]] the nature of appearance are not contradictory, negation [[[of appearance]]] is not established [[[by negation from the perspective of reasoning]]]. Not only this, but if [[[the subject]]] is one nature with the negandum, [[[The logical reason either is established or is not established for a subject which is one nature with the negandum. If it is established]]] because the logical reason occurs in what has the negandum it is inconclusive. And if it does not occur [[[in the subject which is one nature with the negandum]]], it [[[the logical reason]]] is [[[would come to be]]] unestablished.

Objection [[[by the same]]]: [[[In a dispute about the proof such as “sound is impermanent because it is produced”]]] When ‘produced’ is to be established to be a (proper) logical reason due to its being endowed with the three characteristics, [[[for you also, as it would be the same,]]] since (the logical reason) ‘endowed with three characteristics’ occurs in ‘what has impermanence’ that is not a (proper) logical reason, it is inconclusive.¹²⁹

Answer [[[Gangs pa’s answer is the following]]]: “Endowed with three characteristics” is put forward in relation to what is to be proven. How would ‘endowed with three characteristics in relation to impermanence’ occur in ‘impermanent’? Because, pervasion by ‘impermanent’, etc., exist only for ‘produced’ [[[since it is contradictory that ‘impermanent’ itself is pervaded by itself]]].

There is no occurring of “endowed with three characteristics in relation to impermanence [[[that is pervaded by ‘produced’¹³⁰]]]” in another subject (than ‘produced’) that is not a logical reason (such as ‘endowed with impermanence’), etc.. [[[such as ‘cognizing objects of cognition’]]]¹³¹

(iv) Rejection of the position that subject is and is not the negandum entirely, depending on perspective

Further, some assert that the subject is twofold [[[in its entirety on both sides]]], i.e. “only being (the negandum) and only not being (the negandum)”, [[[they assert (the subject) to be twofold in relation with the context]]] saying that “this very subject is exclusively [[[entirely]]] a negandum from the perspective of reasoning, and is exclusively [[[entirely]]] not negated as a mere appearance.”

[[[Answer:]]] If that is the case, it would follow from the negation “the pot of the potter’s house is absent here [[[on this spot]]]” that the pot of this [[[of the potter’s]]] house does not exist.

Because it is not contradictory not to be in this place and to be in this house, it [[[the pot of the (potter’s) house]]] would not be negated.

[[[Answer:]]] Because it is not contradictory for a conventional appearance to be non-existent from the perspective of reasoning and to be existent in general [[[as a mere conventional appearance]]], it is the same [[[appearance would also not be negated]]].

Objection: By the negation “This conventional (appearance) is non-existent from the perspective of reasoning,” it (the conventional appearance) is a negandum in this way.

Answer: [[[By the negation]]] “This very pot of this house is absent here”, it [[[the pot of the house]]] would be negated in this way.

Objection: When saying “This is absent here”, (a pot) characterized by ‘presence here’ is negated, but the pot of this house is not [[[negated]]].

Answer: [[[Appearance]]] characterized by ‘existence from the perspective of reasoning’ is negated [[[This negation is a negation of existence from the perspective of reasoning]]], but a [[[mere]]] conventional [[[appearance]]] in general is not the negandum.

The unlearned’s statement that “The pot of this house is exclusively a negandum” is invalidated by [[[valid cognition consisting in]]] perception in this house.

(v) Rejection of the position that the negandum is what is called “ultimate”, the object that is not incompatible when analyzed

Some [[[‘Phur ston (?)’]]] assert the following:

The negandum is the object that is not incompatible when analyzed, what is called “ultimate”.

The assembly of incompatible items coming from the negation of that (negandum), is what is to be proven.¹²⁹

For instance, the following contradiction: on the one hand, because ‘many’, such as parts, etc., are observed it is necessary that ‘one,’ which is the pervader of the former [[[i.e., ‘many’]]], exists;¹³⁰ on the other, because ‘one’ is incompatible with [[[the observed]]] ‘many’, it is necessary that it [[[one]]] does not exist.

Or: Whereas it is useless for something existent to arise, insofar as what is non-existent must arise, ‘non-existence’ and ‘arising’ would be co-referential.¹³¹

This completely incorrect: if (two items) are incompatible, they cannot be assembled in a single subject, and if they are assembled then they are not incompatible.

In general, it is as follows:

If wise people assert that “insofar as (two items) are incompatible, (assembly) is not possible”, what a well-spoken statement it would be to say “insofar as (two items) are incompatible, (even still) they exist as assembled”!

[[[According to those who assert that the assembly of incompatible items is ultimate, 'what is incompatible' must be the negandum.]]]¹⁷⁹

Further, according to you, what is not-incompatible could not be negated: 'not-incompatible' and 'incompatible' also would be assembled, because the assembly of incompatible items is the nature of knowables.

(3.3) Gangs pa's own assertion

Thus, it is explained [[[Gangs pa's own assertion]]]:

The negandum is the very entity that is the intentional object that is accepted to have a nature that is obtained when analyzed by reasoning.

{If one says that it exists}¹³⁰

Since it is pervaded by one or many, this is precisely what is to be negated by the inference (that infers) the non-conception as that which is the pervaded (property) [[[i.e., as a true nature]]] from the non-conception as that which is the pervading (property) [[[i.e., as one or many]]].

5) Partial refutation of Gangs pa's explanation

Considering what precedes, if negandum and subject are conceptually distinct but one nature, since the logical reason occurs in [[[the subject]]] what has the negandum, it would [[[according to Gangs pa]]] become inconclusive [[[this may be true]]].¹⁸⁰

However [[[when rejecting the fault]]]¹⁸¹, in the context of proving that 'produced' is a proper logical reason (to infer 'impermanent'), the position [[[of Gangs pa]]] that the logical reason ('three characteristics') does not occur in something impermanent that is not a proper reason does not appear among the words of logicians.¹⁸²

Indeed, could a person be a Brahmin because of being endowed with the properties that makes one a Brahmin, and also not be a Brahmin because of having some other property [[[such as being an object of cognition]]]?

[[[It is as follows:]]] If something is void of the property to be proven, it is a dissimilar instance. It does not become a dissimilar instance because of being a phenomenon different [[[from what is to be proven]]].

Otherwise, try to get rid of the fault that [[[the reason]]] 'smoke' would be inconclusive when it occurs (on the fiery mountain) [[[in the kitchen]]]¹⁸³, because it (the fiery mountain) is a phenomenon different from the concept 'kitchen' [[[from the similar instances]]] [[[because 'fiery mountain' and 'kitchen' are conceptually distinct]]]

[[[Further, (as in) the context of the proof that 'produced' is a proper reason]]] in this case precisely also, if [[[it is argued that]]] for the other [[[those who assert (that subject and negandum are) one nature and distinct concepts]]] the logical reason is inconclusive

¹⁷⁹ This comment seems to belong to the next argument, hinting at the parallel idea that: "According to you, who assert that what is not-incompatible when analyzed is ultimate, non-incompatible is what is to be negated."

¹⁸⁰ Cf. The argument in (3) above.

¹⁸¹ This refers to Gangs pa's answer to the objection of "khong".

¹⁸² Alternatively, this could be an ironic remark: "does not appear to be the speech of a logician!"

¹⁸³ This note is misleading. For the sake of logic one should read, as indicated in the preceding parentheses "on the fiery mountain".

because it occurs in the subject that is one nature [[[with the negandum]]], which is endowed with the negandum,
(in parallel)

[[[For Gangs pa himself]]], for those who accept [[[that impermanent]]] is a dissimilar instance, [[[the logical reason]]] ‘endowed with three characteristics’ [[[to prove that ‘produced’ is a proper reason]]] occurs [[[in the subject]]] in that which has the same nature [[[i.e., the subject has the same nature as impermanent (but is conceptually distinct)]]] as ‘that which has impermanence’: it would be exactly the same [[[hence, here, it would be inconclusive]]].

iii. The probandum

iv.

v. The example

2.2 How inference relies (on these 5 items)

(?) 2.2.2.3.4 **Negating attachment to entities**

(29a5)

...

2.2.2.3.5 **The effects of cultivating emptiness**

(30b1)

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