

ACIP 172B 1/2/3

,RIN CHEN 'PHRENG BA LAS KYANG,
GANG ZAG PHUNG POR SMRA BA YI,
,JIG RTEN GRANGS CAN 'UG PHRUG DANG,
,GOS MED BCAS LA GAL TE ZHIG ,
YOD MED 'DAS PA SMRA NA DRIS,

sasāṃkhya-ulūkyā-nirgrantha-pugdala-skandha-vādinam|
pṛccha lokaṃ yadi vadatyastināstivatyatikramam|61||

,DE PHYIR SANGS RGYAS RNAMS KYIS NI,
,BSTAN PA 'CHI MED YOD MED LAS,
,DAS PA ZAB MO ZHES BSTAN PA,
,CHOS KYI KHUD PA YIN ZHES GYIS,

dharmayautakamityasmānāstyastitvavyatikramam|
viddhi gambhīramityuktaṃbuddhānām śāsanāmṛtam||62||

Jinpa Note 655

Literally “children of owl,” Aulūkyā (’ug phrug) refers to the proponents of the Indian Vaiśeṣika school, so called because they follow the teacher Ulūka, the “owl-like” sage. Digambaras, “the naked,” are the proponents of the Indian Jaina school, in which nakedness is an important feature of the tradition’s ascetic practice.

Note 656

Ratnāvalī 1.62, Toh 4158 Tengyur, spring yig, ge,109a4. These two stanzas from Precious Garland are cited also in Candrakīrti’s Commentary (277b2). Nāgārjuna is stating that the teaching of emptiness, which transcends such duality of existence and nonexistence, is unique to the Buddha among the great teachers in India.

From: <https://www.dsbcproject.org/canon-text/content/233/997>

sasāṃkhya-ulūkyā-nirgrantha-pugdala-skandha-vādinam| pṛccha lokaṃ yadi vadatyastināstivatyatikramam|61||

The sage Kaṇāda is the founder of the Vaiśeṣika system of philosophy, one of the six systems of philosophy. Since he lived upon the grains picked up from the agricultural fields, (kaṇa = grain, ad = to eat) he came to be known as ‘Kaṇāda.’ It is said that he performed severe austerities to get the grace of Śiva. Pleased with his devotion and faith, Śiva appeared before him in the form of an ‘uluka’ (an owl) and taught him this philosophy. Hence Kaṇāda’s Vaiśeṣika Darśana is also known as ‘Aulukya-darśana,’ the philosophy revealed by Śiva in the form of Uluka or owl.

In Sanskrit linguistics, when certain suffixes are added to a word, the first vowel of the base word undergoes a predictable change:

- The short u in Ulūka strengthens to the diphthong au.
- This process often signifies descent, relation, or origin.

Therefore, the change from U- to Au- indicates "relating to," "descendant of," or "follower of" Ulūka (the legendary founder of the Vaiśeṣika school, also known as Kaṇāda).

The -ya suffix in Aulūkyā is a taddhita (secondary) suffix, likely the ṣya or ya suffix used to form:

1. Patronymics: Denoting "the son of" or "descendant of."
2. Abstract Nouns/Groups: Denoting "the school of" or "the doctrine belonging to."

Traditional writers of philosophical systems generally refer to the Vaiśeṣika school as ‘Kaṇāda-darśana’ or ‘Aulukya-darśana.’

Precious Garland 61-62

Ask the worldly ones, the Samkhyas, Owl Followers along with the Nirgranthas, who propound the person and aggregates, if [they] propound what passes beyond is existent or non-existent.

Therefore, the teaching of the buddhas, explained as “deathless, passed beyond existence and non-existence, profound, an exclusive doctrine,” should be known.

Hopkins p 102

Ask the Sāṃkhyas, the followers of Kaṇāda, Nirgranthas,
And the worldly proponent of a person and aggregates,
Whether they profound.
What passes beyond "is" and "is not."

Thereby know that the ambrosia.
Of the Buddhas’ teaching is called profound,
An exclusive doctrine passing.
Far beyond "is" and "is not."