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SUPPLEMENT TO THE ‘MIDDLE WAY  
(*Madhyamakavatara*)

&

EXPLANATION OF THE ‘SUPPLEMENT  
TO THE “MIDDLE WAY”’  
(*Madhyamakavatara Bhashyam*)

BY

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## Introduction

This is the first published complete English translation of the *Madhyamakavatara Bhashya* by the Indian Buddhist Pundit Chandrakirti and has been prepared for the auspicious occasion of the teaching by His Holiness the Dalai Lama about this text, to be given at Sera Monastery in South India, starting October 31, 1994.

The text has been translated over several years from the Tibetan while following teachings on the subject at Istituto Lama Tzong Khapa, in Italy, by the translator's Buddhist teacher, the Venerable Geshe Jampa Gyatso of the Je College of Sera Monastery. While receiving teachings from the Venerable Geshe, the translator prepared daily a first draft translation for use by the students following the course. The present work represents a slightly edited edition of the first draft translation finished in January 1991, incorporating some corrections noted at the time of the original teaching and subsequently revised by the editor. More than half of that first draft was aided by the help of Acharya Thubten Jampa.

The so-called 'root text' of Chandrakirti's work was his text of 330 metered verses called *Madhyamakavatakarika*. The verses have been translated into English in their entirety by several individuals, including Martin Willson and C.W. Huntington, and sections of the verses have also been published by others, notably by Jeffrey Hopkins and the verses of the sixth chapter by Stephen Batchelor. Chandrakirti's own commentary, the *Autocommentary* or *bhashya*, has been partially translated into French by the scholar Louis de La Vallée Poussin (1903-1916), up through the commentary of verse 6.125, and the remaining sections have been translated into German by H. Tauscher (1981).

The first draft of the translation owed much to the English translations of Hopkins, Batchelor and Willson and subsequent editing of the text to the work of Huntington and La Vallée Poisson. Many errors remain and it is hoped any that are noticed will be called to the attention of the editor for incorporation into a planned future publication.

Gelong Thubten Tsultrim, (George Churinoff)  
Sera Monastery

## Technical Note

Sanskrit words incorporated into the text have used a simplified method of transliteration [free of diacritical marks]. Tibetan words in the footnotes have been placed in lower case except the root letter when there are prefixes or superscripts,

Footnotes have been included but a full list of the abbreviations will have to wait for a final edition. A few of the most common are: 'LTK' for *dBu Ma dGong pa Rab gSal* by Je Tzong Khapa, 'Hopkins' for *Meditation on Emptiness*, 'Poisson' for his French translation of the Autocommentary, and Huntington for *The Emptiness of Emptiness*.

# ***EXPLANATION OF THE 'SUPPLEMENT TO THE "MIDDLE WAY"'***

## **PRELIMINARIES**

- 1 Meaning of the title
- 2 Translator's homage
- 3 Meaning of the text
- 4 Meaning of the conclusion

- 1 Meaning of the title

In the Indian language:<sup>1</sup> *madhyamakavatara bhashyam nama*

In Tibetan: *dbu ma la 'jug pa'i bshad pa zhes bya ba*

[In English: *Explanation of the 'Supplement to the "Middle Way"'*]

- 2 Translators' homage

Homage to youthful Arya Manjushri.

- 3 Meaning of the text

- A Expression of worship: the means of engaging in composing the treatise
- B The actual body of the composed treatise
- C The manner in which the treatise was composed
- D Dedicating the virtue of composing the treatise

- 3A Expression of worship: the means of engaging in composing the treatise

- 1 Praise of great compassion without differentiating its types
- 2 Homage to great compassion within differentiating its types

- 3A1 Praise of great compassion without differentiating its types

In order to supplement the *Treatise on the Middle Way (Madhyamakashastra)*, since I wished to compose the *Supplement to the 'Middle Way,'* rather than [praising] the perfect complete buddhas and the bodhisattvas in the beginning, in order to indicate as worthy of praise the first excellent cause of buddhahood: the blessed [bhagavan] great compassion which bears the characteristic of thoroughly protecting, without exception, immeasurable vulnerable sentient beings bound in the prison of *samsara*, I mentioned two stanzas:

*Hearers and middling realizers of suchness are born from the mighty subduers,  
Buddhas are born from the bodhisattvas;  
Compassionate mind, non-dual awareness and  
Bodhichitta are the causes of the Conqueror's children.*

[1.1]

– and so forth.

- A Indicating great compassion as the principal cause of bodhisattvas
- B Indicating great compassion as the root of the other two causes of bodhichitta

- 3A1A Indicating great compassion as the principal cause of bodhisattvas

- 1 The way hearers and solitary realizers are born from the mighty subduers
- 2 The way buddhas are born from bodhisattvas
- 3 Indicating the three main causes of bodhisattvas

- 3A1A-1 The way hearers and solitary realizers are born from the mighty subduers

As they possess unsurpassed lordship of the doctrine, because of excellent noble lordship even over hearers, solitary realizers, and bodhisattvas; and because their word rules the hearers and so forth, the

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<sup>1</sup> Of the various Indian languages, here, Sanskrit is referred to.

buddha bhagavans are called mighty subduers (*munindra*). That the hearers and so forth are born from them means they are produced by them.

If asked: How?

When the buddhas arise, because of engaging in teaching dependent-arising without error, because hearers and so forth will become fully complete in accord with their special aspirations also from the stages of hearing that, contemplation, and meditation.

Even if there are some who indeed do not attain nirvana in just that very life (the life which sees), though they became skilled in realizing the ultimate from just hearing dependent-arising taught; nevertheless, practitioners of the teachings will without doubt attain full maturation of the desired result in another lifetime, like the results of definitely maturing actions (karma).

As explained by Aryadeva [in the *Four Hundred Verses*, 8.22]:

Even if nirvana is not attained here through knowing suchness,  
in another rebirth, effortlessly it will definitely be attained, as with actions.

Because of that, it is also taught in the [*Treatise on the*] *Middle Way* [18.12]:

When perfect buddhas do not emerge and even the hearers have disappeared,  
the exalted wisdom of the solitary realizers arises completely without support

There, hearers are so-called since they cause [others to hear] about attaining the results of the perfect oral instructions [they listened to from others]. Thus, “I did the tasks like this. I shall not know another existence beyond this,” and so forth, are set forth.

Alternatively, [they are called] hearer-proclaimers since, having heard the supreme result or the path of the perfect complete buddhas from the tathagatas, they proclaim it to seekers.

It is taught in the *Sutra of the White Lotus of the Noble Dharma* [4.53]:<sup>2</sup>

O Protector, today we have become hearers.  
We shall perfectly proclaim noble enlightenment  
And also finely express the terms of enlightenment.  
Hence we are like intractable hearers.

Although bodhisattvas are indeed like that, nevertheless, since those who just proclaim, not practicing even a similitude are hearers, it does not follow for bodhisattvas.

The term ‘buddha’ of “*tattva-buddha*” (realizer of suchness) applies also to the three: hearers, solitary realizers and unsurpassed perfect complete buddhas, hence the term ‘buddha’ (realizer) indicates solitary realizers. Because they are specially distinguished from the hearers through the distinction of higher increase of merit and wisdom, and because they are inferior to the perfect complete buddhas through lacking omniscience and so forth, [they are] middling.

Therefore, since exalted wisdom arises untaught and since they become awakened (buddha) for solely themselves, [they are called] solitary realizers (solitary buddhas).

In the manner which was explained, because those hearers and solitary realizers definitely emerge through being taught the Dharma by the tathagatas, they are born from the mighty subduers.

3A1A-2 The way buddhas are born from bodhisattvas

Further, if asked: from whom are the mighty subduers born?

It was mentioned *buddhas are born from the bodhisattvas* [1.1b].

If asked: are the bodhisattvas not called Conquerors’ children since they are born from teachings by the tathagatas? If so, because of that, how are the buddha bhagavans born from the bodhisattvas?

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<sup>2</sup> See Poisson. p.253, note 6, for location. See Hopkins for more about differing translations of this verse.

Though that is indeed true, none-the-less, bodhisattvas are causes of the buddha bhagavans for two reasons:

1. from the viewpoint of state, and
2. through instilling [them] to perfectly uphold.

There,

1. from the viewpoint of state, because the state of the tathagatas has the state of the bodhisattva as a cause,
2. through instilling to perfectly uphold,

just as it is set forth that Arya Manjushri through merely being a bodhisattva, instilled the Bhagavan Shakyamuni and the tathagatas other than him to perfectly uphold the bodhichitta in the very beginning. Therefore, the tathagatas are shown to be born from the bodhisattvas having thus relied upon being the principal cause of the final result.

1. For that very reason, because the perfect cause is highly esteemed, and
2. since it is intended that through expressing homage to the cause, homage to the result will also be implied,
3. because the buddha bhagavans teach that [the bodhisattvas] are to be cautiously cared for as is in the case when the stem and so forth of a great medicinal tree, which will definitely bestow incredible results, are seen and its leaves are tender, and
4. because the throng of sentient beings who are near at that time and who are set in the three vehicles will definitely be conjoined with the mahayana itself, bodhisattvas are to be praised.

As was taught in the exalted *Pile of Jewels Sutra*:<sup>3</sup>

Kashyapa, it is like this: for example, like bowing to the new moon and not to the full moon. Kashyapa, similarly, those who have strong faith in me should bow to the bodhisattvas; not like that to the tathagatas. If asked: why? The tathagatas arise from the bodhisattvas; all the hearers and solitary realizers arise from the tathagatas.

Therefore, it is thus established through reasoning and scripture that “the tathagatas are born from the bodhisattvas.”

3A1A-3 Indicating the three main causes of bodhisattvas

Further, if asked: bodhisattvas are the bearers of what causes?

It was mentioned [in verse 1.1] that compassionate mind, non-dual awareness and bodhichitta [are] causes of the Conqueror’s children.

There, compassion is mercy, having an aspect and self entity which will be explained just here. Non-dual awareness is wisdom, separated from the two extremes, such as things and non-things.

Bodhichitta is, as indicated in the *Exalted Omnipresent Doctrine Sutra*:

The bodhisattva, out of bodhichitta, is to understand all phenomena. All phenomena are equal in the sphere of dharma. All phenomena are to be merely known to arise adventitiously without abiding and, because they are empty of subjective-knowers, are merely to be fully known. Hence, this mind that is generated in a bodhisattva having thought: “I shall thus cause sentient beings to understand this nature of phenomena (*dharmata*)” is called the bodhisattva’s bodhichitta. The mind of benefit and happiness for all sentient beings; the unsurpassed mind; the friendly mind due to love; the irreversible mind due to compassion; the mind without regret due to joy; the stainless mind due to equanimity; the unchanging mind due to emptiness; the unobscured mind due to the lack of signs and the non-abiding mind due to the lack of wishes.

The three principal causes of bodhisattvas are the three practices (dharmas) called:

1. compassion,
2. wisdom of non-duality, and
3. bodhichitta.

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<sup>3</sup> Poisson, p. 255, note 3, cites another note in *Shikshasammucchaya*, p. 52, note.



As taught in the *Precious Garland* [175]:

The root of that is bodhichitta, stable like the king of mountains,  
compassion reaching all classes and exalted wisdom not depending on duality.

3A1B Indicating great compassion as the root of the other two causes of bodhichitta

Because compassion is also the root of the [other] two, bodhichitta and the exalted wisdom of non-duality, wishing to indicate compassion as the principal itself, [the root text] mentions:

*Since mercy itself is accepted as the seed of this excellent harvest  
Of the conquerors, as water for development and  
Like the ripening in a state of long enjoyment,  
I therefore praise compassion at the beginning.*

[1.2]

Just as for excellent outer grains and so forth, seeds, water and ripeness are the essentials in the beginning, middle and end due to being the very principals, similarly, also during the three times, compassion itself is indicated to be essential for the excellent harvest of the conquerors.

Like this: since those having compassion are pained by the suffering of others, in order to provide refuge fully to the suffering sentient beings without exception, by considering “without doubt, I shall take all these worldly ones out of suffering and conjoin them definitely with buddhahood,” they definitely generate the mind.

Also, since this promise cannot be fulfilled by forsaking the exalted wisdom of non-duality, they just definitely engage also in the exalted wisdom of non-duality. Hence, because of that, the seed of all buddha’s qualities is compassion itself.

As taught in the *Precious Garland* [378]:

Who with intelligence would deride all the deeds preceded by compassion and the stainless exalted wisdom that is explained in the mahayana?

Although bodhichitta is already generated, if later it is not moistened repeatedly by the water of compassion, the extensive collections of the result are not accumulated. In this case, [one] will pass beyond sorrow through the thorough passing beyond sorrow (nirvana) of the hearers and solitary realizers.

Although the state of infinite results already generated, if separated from full maturation of compassion, in this case, one will not be enjoyed (used) over a long time. Also, the stages of the great resultant community of aryas, the uninterrupted transmission from one to another will not strongly increase for a long time.

3A2 Homage to great compassion within differentiating its types

- A Homage to great compassion observing sentient beings
- B Homage to compassion observing phenomena and the non-referential

3A2A Homage to great compassion observing sentient beings

Now, especially clarifying the specific entities of compassion by way of their operation in particular instances of observation, desiring to compose a homage, it is mentioned:

*Initially, there is adherence to a self, ‘I’ and then  
Clinging to things is produced, “this is mine.”  
I bow to that compassion for migrators  
Who are powerless like a rambling water mill.*

[1.3]

The worldly ones, prior to strongly adhering to ‘mine’, thorough grasping to an ‘I’, consider that a self exists which [in fact] does not exist. Having finely imputed, they strongly adhere to just this as true. Then, the consideration that “this is mine”, is the strong adherence to every aspect of things other than the object of ‘I’ grasping.

Because these worldly ones

1. strongly adhere to an ‘I’ and ‘mine’, very tightly bound by the rope of actions and delusions,

2. engage, relying upon the movement of the operator of the mechanism, the consciousness,
3. wander about the great well of samsara, from the peak of existence to the depths of the Most Tortuous Hell (*Avichi*) ceaselessly,
4. by their own nature, engaging to migrate downward, [but] are to be drawn up with how much effort,
5. although having three [sets of] the fully afflicted – affliction such as unknowing, actions and rebirth – the order of the former, latter and middle are not definitely beheld, and
6. battered by the suffering of suffering and changeable suffering every day, they abide without passing beyond the state of a water-mill machine.

Since bodhisattvas are pained by those sufferings, having observed them through extreme compassion, they delight in protecting. Therefore, just at the very beginning, homage is made to the bhagavan great compassion. This is the compassion of the bodhisattvas observing sentient beings.

### 3A2B Homage to compassion observing phenomena and the non-referential

In order to also clarify the compassion observing phenomena and the non-referential by way of their observations, [the root text] mentions:

*That sees migrators like a moon in moving water,  
As fleeting and empty of self-nature.*

[1.4ab]

“Homage to that compassion” should be joined to that.

Thus, when the reflection of the moon within a portion of very clear water covered by ripples from a mild breeze appear like observing in direct perception the actual previously observed object of support (the water) together with the disintegrating [moon] – the noble ones see it as a situation which clarifies these two specific essential-natures. That is, impermanence in each instant and emptiness of specific nature.

Similarly, also when bodhisattvas who have come under the influence of compassion see sentient beings as abiding within an ocean of the view of the transitory collection – the cause of the eminent taste of the nectar of the dharma of ignorance, the characteristic of all erroneous conceptions – the extensive blue water of the ignorance of the entirety of migrators strongly agitated by the wind of improper conceptualization, the situations in front of them like reflections of their own actions, the suffering of the impermanence in each instant descending upon them, and empty by self-nature; they desire to perfectly attain buddhahood, the cause of the eminent taste of the nectar of the holy Dharma that destroys the suffering of their impermanence, the characteristic that overcomes all erroneous conceptions, the nature of the kinship of the entirety of migrators.

### 3B The actual body of the composed treatise

- 1 The causal grounds
- 2 The resultant ground

#### 3B1 The causal grounds

- A General explanation of how to implement the path of this system
- B Specific presentation of how to implement the grounds of an ordinary person
- C Indicating the presentation of the arya bodhisattvas' grounds

#### 3B1A General explanation of how to implement the path of this system

#### 3B1B Specific presentation of how to implement the grounds of an ordinary person

#### 3B1C Indicating the presentation of the arya bodhisattvas' grounds

- 1 Common presentation of the ten grounds
- 2 Presentation of the individual grounds
- 3 Indicating the qualities of the ten grounds

#### 3B1C-1 Common presentation of the ten grounds

Having finely bowed to the compassion which refers to sentient beings, refers to phenomena and is non-referential, wishing to express the ten types of divisions of the bodhichitta of the bodhisattvas, first from the point of view of the initial bodhichitta it was mentioned:

*The mind of the Conqueror's child that is under the power  
Of compassion in order to completely liberate migrants,* [1.4cd]

*Fully dedicated through Samantabhadra's aspirations and  
Thoroughly abiding in joy is called 'the first.'* [1.5ab]

When a bodhisattva's uncontaminated exalted wisdom, fully held by compassion and so forth, is divided into parts, it attains the name 'ground' (*bhumi*) because of being the support of good qualities.

Furthermore, through particulars of

- higher and higher numbers of qualities,
- attainment of eminent powers,
- surpassing generosity gone beyond and so forth, and
- increased maturation –

by dividing into the Extremely Joyous and so forth – ten types of divisions are posited. Among these, there do not exist divisions made through the differences [of the referents and aspects] of their own entities.

As taught [in the *Sutra of the Ten Grounds*, 18.5.3]:<sup>4</sup>

Just as the wise cannot express and do not see the trail of a bird through the sky,  
So if all grounds of Conqueror's children also cannot be expressed, how can one listen?

There, the Extremely Joyous Ground of the bodhisattva is the first mind generation of the bodhisattvas – at the end the Cloud of Dharma is the tenth mind generation.

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<sup>4</sup> Numeration from Poisson, p.261. note 2.

## THE FIRST MIND GENERATION

3B1C-2 Presentation of the individual grounds

- A Explaining the five grounds, Extremely Joyous and so forth
- B Explaining the sixth ground: 'Manifesting'
- C Explaining the four grounds, Gone Afar and so forth

3B1C-2A Explaining the five grounds: Extremely Joyous and so forth

- 1 The first ground: Extremely Joyous
- 2 The second ground: Stainless
- 3 Explanation of the third ground: Luminous
- 4 Explanation of the fourth ground: Radiant
- 5 Explanation of the fifth ground: The Difficult to Overcome

3B1C-2A1 The first ground: Extremely Joyous

- A Indicating in brief the entity of the ground: the substratum
- B Explaining extensively the qualities of the ground: the distinctive features
- C Final summary by means of expressing the qualities of the ground

3B1C-2A1A Indicating in brief the entity of the ground: the substratum

A bodhisattva on that [first ground], in the manner explained, sees migrators as without self-nature. That mind which finely apprehended [the absence of self-nature] as the distinction of compassion is under the influence of compassion, and through the aspirational prayers of Samantabhadra, [virtues] are fully dedicated. The exalted wisdom of non-duality possessing the name 'Extremely Joyous' – finely illustrated [by] the results which bear its cause – that is called the first.

On that, those ten innumerable sets of one hundred thousand prayers, such as the ten great prayers and so forth, planted by the bodhisattva [who] generated the first mind, are included within the prayers of the bodhisattva Samantabhadra. In order to include all prayers without exception, the prayers of Samantabhadra are mentioned in particular.

There, just as in the hearers' vehicle, eight types of hearers' grounds are posited through the division of entering and abiding on the resultant paths similarly also in the mahayana, there are ten bodhisattva grounds of the bodhisattvas.

Further, just as generating the state of the hearers' similitude of definite separation (path of preparation) is not accepted as being the state which enters into the first result, similarly the bodhisattva who will become [a first grounder] is also.

As taught in the *Cloud of Jewels Sutra*:<sup>5</sup>

With a nature of practice by the great of the great appreciation, situated to immediately attain the first ground – this is a level which has not generated the bodhisattva's [ultimate] bodhichitta.

Thoroughly explained in that [Sutra] itself:

Even situated on the instant which practices appreciation, son of good lineage, it is like this: for example: a *chakravartin* king has passed beyond the complexion of a human, yet he has not attained the complexion of a *deva*. Similarly, the bodhisattva too has completely passed all the levels of levels of the worlds, the hearers and the solitary realizers, yet he has not attained the ground of the ultimate bodhisattva.

3B1C-2A1B Explaining extensively the qualities of the ground: the distinctive features

- 1 Qualities beautifying one's own continuum
- 2 Qualities outshining others' continua
- 3 Indicating the surpassing quality of the first ground

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<sup>5</sup> Poisson, p. 262, note 2, cites *Shikshasammucchaya*, 7.13, where it is also quoted.

- 3B1C-2A1B-1 Qualities beautifying one's own continuum  
 A Explaining the qualities differentiating their types  
 B Indicating the features [beautifying one's own continuum] in brief

- 3B1C-2A1B-1A Explaining the qualities differentiating their types  
 1 The quality of attaining a meaningful name  
 2 The four qualities: birth in the lineage and so forth  
 3 The three qualities: advancing to higher grounds and so forth

- 3B1C-2A1B-1A1 The quality of attaining a meaningful name

Further, when he has entered into the first ground called the Extremely Joyous:

*From then onwards, having attained that, he  
 Is addressed by the very term 'bodhisattva.'*

[1.5cd]

The attainment of that mind, in a state passed beyond the level of ordinary beings in all ways, is to be expressed by only the term 'bodhisattva' and not other types, because at that time he is an exalted one (*arya*).

As was taught in the *Blessed Mother of Two Thousand Five Hundred Verses*:<sup>6</sup>

'Bodhisattva' is an epithet of the brave-minded beings (*sattva*) who have realized, by whom all phenomena have been realized and known. How are they known? [As] not arisen, unreal, false and not as they are imagined by childish ordinary beings and not as found by childish ordinary beings. Therefore, they are called bodhisattvas.

Why is that? Enlightenment is not imagined. Enlightenment is not achieved. Enlightenment is without referent. Suvikrantavikramin, the Tathagata did not acquire enlightenment because he has not acquired all phenomena. Because of not referring to all phenomena, one says enlightenment. Like that, one says the enlightenment of buddha [yet] what was expressed is not so.

Suvikrantavikramin, those generating the mind toward enlightenment and producing a mind adhering to enlightenment, saying "we will generate this mind toward enlightenment. The enlightenment to which we will generate the mind, exists" – are not called bodhisattvas. They are called growing brave-minded beings.<sup>7</sup>

Why is that? Like this: strongly settling upon generation; strongly settling upon mind; strongly settling upon enlightenment.<sup>8</sup>

– and so forth.

It is taught:

Further, enlightenment (*bodhi*) is without characteristics, since it is separated from the nature of characteristics. That, realized by someone like this, is called 'enlightenment,' but what was expressed is not so.

Suvikrantavikramin, because of completely realizing those phenomena, one speaks of bodhisattvas. Suvikrantavikramin, someone, while not knowing and not completely realizing these phenomena, perceiving in his thought 'bodhisattva' to himself – that bodhisattva is far from the bodhisattva grounds and he is far from the bodhisattva's dharmas. Similarly, by the name of 'bodhisattva,' he is deceiving the worlds of the devas, humans and *asuras*.

Suvikrantavikramin, if by the mere word he became a bodhisattva, then all sentient beings would become bodhisattvas also.

<sup>6</sup> 2,500 Verse Bhagavati Prajñāparamita, also called *Questions of Suvikrantavikramin Wisdom Gone Beyond Sutra*.

<sup>7</sup> Tibetan: sKye.bar sems.dPa'.

<sup>8</sup> See Conze, *The Questions of Suvikrantavikramin*, p. 15, lines 16-42. Also Hopkins, *Compassion in Tibetan Buddhism*, p. 140, for the portion of the quotation mentioned by Lama Tsong Khapa.

Suvikrantavikramin, this is not a mere action of speech. Like this: [it is] the ground of the bodhisattva.<sup>9</sup>

– and so forth.

3B1C-2A1B-1A2 The four qualities: birth in the lineage and so forth

The attainment of bodhichitta which has been explained is not only expressed by just the term bodhisattva on that occasion – moreover:

*He is also born in the lineage of the tathagatas,  
All his three fetters are abandoned,  
The bodhisattva retains a supreme joy and  
Is able to vibrate one hundred world systems.* [1.6]

Because he has passed beyond all levels of ordinary beings, hearers and solitary realizers, and because he has generated a path which pursues the tathagata ground called Universal Light (*Samantaprabha*), the bodhisattva is born in the tathagata lineage.

Then, through directly seeing the selflessness of persons, he is separated also from the three fetters called, viewing the transitory collection, doubt and holding morality and codes of behavior as supreme, because they will not grow again.

Not seeing suchness he will view the self as a transitory collection through superimposition and similarly, due to doubt, there is a possibility to proceed also on other paths – otherwise not.

Since he has entered into certainty [of mahayana lineage], he attains the qualities caused by that and separates from the faults of the ground's discordant class. Thereby, because of a multitude of extreme joys due to special growth of extraordinary joy, the bodhisattva also maintains a supreme joy. Because of having especially distinguished extreme joy, this ground obtains the name 'Extremely Joyous.'

He is also able to move one hundred world systems.

3B1C-2A1B-1A3 The three qualities: advancing to higher grounds and so forth

*He advances from ground to ground and fully progresses upwards –  
Then, all his paths of bad migration are ceased –  
Then, all his levels of an ordinary being are exhausted –  
His is indicated to be like the eighth arya.* [1.7]

Regarding the aforesaid, because of familiarizing with the doctrine just as it was borne in mind and because of great delight in advancing to the second ground and so forth, when advancing from ground to ground he will fully progress upwards.

3B1C-2A1B-1B Indicating the features [beautifying one's own continuum] in brief

In brief, just as for the arya stream enterer, faults are separated from and qualities arise through realizing the arya's doctrine concordant with him, similarly for this bodhisattva too, qualities arise and faults are exhausted appropriate to him through realizing a ground. That is made completely clear by means of the example of the stream enterer.

3B1C-2A1B-2 Qualities outshining others' continua

- A Outshining hearers and solitary realizers by means of lineage on this ground
- B Outshining the hearers and solitary realizers by means of intelligence on the seventh ground
- C Explaining the meaning established by teachings like that

3B1C-2A1B-2A Outshining hearers and solitary realizers by means of lineage on this ground

This bodhisattva:

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<sup>9</sup> Ibid, p. 13, lines 23-34.

*Even abiding in the mind of complete enlightenment's initial view,  
The solitary realizers, along with those born from the Mighty Subduer's speech,  
Are outshone and exceeded by the power of merits.* [1.8abc]

That which was just said is another distinction, since it was taught in the *Liberation of Maitreya Sutra*:

Son of good lineage, it is like this: for example, a prince, not long after birth, possesses a royal name outshining even all the principal elder assembly of ministers by the power of the great natural essence of lineage. Similarly, a novice bodhisattva, not long after having generated the mind toward enlightenment, also due to birth in the lineage of the Tathagata, the King of Doctrine, by the power of bodhichitta and great compassion outshines the hearers and solitary realizers who have practiced purity for a long time.

Son of good lineage, it is like this: for example, whatever force there is of thrust of wing and whatever immaculate quality of eye there is not long after birth of the offspring of the great lord of garudas, they do not exist with any of the elders of all the assemblies of birds other than that. Similarly, the bodhisattva generating the initial mind of enlightenment, the offspring of the great lord of garudas, has perfectly arisen in the continuum of the lineage of the tathagatas, the great lord of garudas – whatever advancing beyond there is due to the strength of the wing of generating the mind toward omniscience and whatever quality there is of the immaculate eye, the special thought – none of the hearers and solitary realizers who have definitely emerged (practiced renunciation) over one hundred thousand eons have them.

– and so forth.

3B1C-2A1B-2B Outshining the hearers and solitary realizers by means of intelligence on the seventh ground

*On the Gone Afar, he will also surpass intelligence.* [1.8d]

As was taught in the *Exalted Sutra on the Ten Grounds*:

O children of the Conqueror, it is like this: for example, a prince born in a royal lineage bearing a royal name, outshines all the assembly of ministers by the magnificence of royalty through mere birth, not by analysis through the strength of his own intelligence. When he has matured, then he will greatly surpass all the activities of the ministers through generating the strength of his intelligence.

O children of the Conqueror, similarly, as soon as a bodhisattva generates the mind, he too outshines all hearers and solitary realizers through greatness of the special thought, not by analysis through the strength of his own intelligence. The bodhisattva who abides on this seventh bodhisattva ground will greatly surpass all activities of the hearers and solitary realizers through abiding in the greatness of knowing his own sphere.

One should know “therefore, indeed only from the Gone Afar (the seventh ground) onwards does a bodhisattva also outshine the hearers and solitary realizers due to the generation of the strength of his own intelligence, not on the lower grounds.”

3B1C-2A1B-2C Explaining the meaning established by teachings like that

- 1 The *Sutra on the Ten Grounds* indicated hearers and solitary realizers as having realized phenomena as without self-nature
- 2 Indicating the sources which establish that
- 3 Rejecting disputes about such presentations [that hearers and solitary realizers realize the lack of natural existence]

3B1C-2A1B-2C1 The *Sutra on the Ten Grounds* indicated hearers and solitary realizers as having realized phenomena as without self-nature

- A Clearly explaining the intention of the commentator (Venerable Chandrakirti)
- B Also explaining suchness in the system of the bodhisattva path

3B1C-2A1B-2C1A Clearly explaining the intention of the commentator (Venerable Chandrakirti)

From this citation one can clearly ascertain that “hearers and solitary realizers also have the knowledge that all phenomena do not inherently exist.” If it were not like that, because [they would be] separated from the thorough knowledge that things do not inherently exist, like those separated from mundane attachment, they too would be outshone even by bodhisattvas who had generated the initial mind even through analysis by their own intelligence. Like the outsiders (non-Buddhists), they too would not abandon all subtle increasers which are activated in the three realms. Because of erring as a result of referring to a self-entirety of form and so forth, they would not even realize the selflessness of persons because of the referring to [a self entirety of] the aggregates, the cause of imputing the self.

3B1C-2A1B-2C1B Also explaining suchness in the system of the bodhisattva path

3B1C-2A1B-2C2 Indicating the sources which establish that

- A Positing verifications of the mahayana sutras
- B Positing verifications of the treatises and the hinayana sutras

3B1C-2A1B-2C2A Positing verifications of the mahayana sutras

3B1C-2A1B-2C2B Positing verifications of the treatises and the hinayana sutras

As was taught in the *Precious Garland* [35-37]:

As long as grasping to the aggregates exists, so long grasping to the I exists, due to it. When grasping to I exists, [there is] also action; from that, also, there is rebirth.

Having three paths in mutual causation, without a beginning, middle or end – this wheel of samsara will revolve like the wheel of a firebrand.<sup>10</sup>

Because that is not [born from] self, other or both, nor seen in the three times, grasping to I will be exhausted; then action and rebirth and...

It was taught further [in the *Precious Garland*, 357-365]:

Just as the eye, by mistake, apprehends the wheel of a firebrand, similarly, the sense faculties perceive present objects.

Sense faculties and sense objects are asserted as the nature of the five elements – since an individual element is meaningless, they are meaningless as objects.

If individual elements are different, fire without fuel would follow. If assembled they would be without character, and that is also certain of the rest.

Thus, since elements are meaningless also in two ways, the assembled is meaningless. Because the assembled is meaningless, also form is meaningless as an object.

Also consciousness, feeling, discrimination and compositional factors individually, because lacking a meaningful essence in any way, are meaningless as ultimate objects.

Just as the relieving of suffering is fancied happiness in the object, likewise the suppression of happiness is also fancied as suffering.

Thus, because lacking entitiness, abandon craving of meeting with pleasure and the craving of separation from pain. Therefore, liberate, seeing like that.

If asked: “what sees?” Conventionally, one says the mind. Without mental factors, mind does not exist because meaningless, so it is not accepted to exist.

Thus, perfectly and properly, having known migrators as meaningless, like a fire without causes, without abiding, without grasping, pass beyond sorrow.

In case it is said: only bodhisattvas see the lack of self-nature like that.

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<sup>10</sup> The Tibetan text here has dKyiil.'kor – mandala, whereas the Tibetan of the next verses have 'khor.lo – wheel.



That too is not so because that was taught from the viewpoint of hearers and solitary realizers.

If said: how is this known?

Response: Because just afterwards, from the viewpoint of the bodhisattvas, it is said [in the *Precious Garland*, 366]:

Also bodhisattvas, having seen thus, definitely desire enlightenment. Yet, due to compassion, they maintain a becoming until enlightenment.

– and so forth. In order to abandon the hearers’ deluded obscurations, it is even stated in *Sutras* revealed to the hearers that:

Form is like a mass of foam, feeling like a water bubble, discrimination like a mirage, compositional factors like the plantain tree, and consciousness like an illusion, the Solar-kinsman declared.

– and so forth. Hence, through the example of a mass of foam, a water bubble, mirage water, the parts of a plantain tree, illusions and so forth, compounded phenomena are definitely analyzed.

To indicate this very meaning, in the holy words of the Acharya [Nagarjuna], it is said [in the *Precious Garland*, 386]:

Non-generation taught in the mahayana and the exhaustion by the other [are] emptiness. Exhaustion and non-generation mean the same. Accept just that.

Similarly, it was taught [in the *Treatise on the Middle Way*, 15.7]:

In the *Precepts of Katyayana*, the Bhagavan, through exalted knowledge of things and non-things, refuted both existence and non-existence.

3B1C-2A1B-2C3 Rejecting disputes about such presentations [that hearers and solitary realizers realize the lack of natural existence]

A Rejecting the disputes explained in the commentary

B Rejecting the disputes not explained in the commentary

3B1C-2A1B-2C3A Rejecting the disputes explained in the commentary

There is one, [namely Bhavaviveka], who considered in mind: “if the selflessness of phenomena was also indicated in the hearers’ vehicle, then it would become meaningless to teach the mahayana.” His system also is realized like this: as contradictory with reasoning and scripture.

Teaching the mahayana is not done solely to indicate the mere selflessness in phenomena. If asked: “what then?” It is also [done to indicate] the bodhisattvas’ grounds, [practices] gone beyond, prayers, compassion and so forth, thorough dedications, the two collections and the unimaginable nature.

As was taught in the *Precious Garland* [390 and 393]:

In the hearers’ vehicle the bodhisattvas’ prayers, activities and thorough dedications are not explained. How could one become a bodhisattva through that?

The meaning of abiding in the bodhisattva deeds was not declared in the *Sutras* – it was declared in the mahayana, therefore [it is to be] upheld by the wise.

The mahayana teachings are appropriate in order to clarify the selflessness of phenomena, because [they are] asserted to express the teaching extensively. In the hearers’ vehicle, selflessness of phenomena is exhausted through a brief indication. As was taught from the holy speech of the Acharya [Nagarjuna in the *Praise of the Supramundane*]:

You taught that not realizing the signless is without liberation. Therefore you finely revealed it completely in the mahayana.

Enough by treating the ancillary topics!

3B1C-2A1B-2C3B Rejecting the disputes not explained in the commentary

3B1C-2A1B-3 Indicating the surpassing quality of the first ground

- A Explaining the giving of abiders on the first ground
- B Explaining the giving of those with inferior support
- C Explaining the bodhisattvas' giving
- D Indicating the divisions of giving gone beyond

3B1C-2A1B-3A Explaining the giving of abiders on the first ground

Therefore, since those with undistracted intelligence will be able to understand the thusness of the meaning by themselves, I shall explain the principal part.

*Then for him, the first cause of a completed buddha's  
Enlightenment – just giving – becomes surpassing.* [1.9ab]

For the bodhisattva who attained the Extremely Joyous Ground, from among the ten called

1. giving,
2. morality,
3. patience,
4. joyous effort,
5. concentration,
6. wisdom,
7. method,
8. prayer,
9. strength, and
10. exalted wisdom,

only giving gone beyond will become greatly surpassing. It is not that he does not have the others.

Also, that giving is the first cause of the omniscient state:

*Since even giving away his flesh is done with devotion,  
It also is the cause of inferring the unsuitable to appear.* [1.9cd]

At that time, the qualities of the bodhisattva are not suitable to appear, yet whatever they are – such as realizing a ground and so forth – they are clearly inferred through the inference of the distinction of giving away material of outer and inner essence, like smoke and so forth [are inferred] from fire and so forth.

As the bodhisattva's giving is the first cause of buddhahood and the sign of definite qualities which are unmanifest.

3B1C-2A1B-3B Explaining the giving of those with inferior supports

- 1 Shown as attaining samsaric happiness through giving
- 2 Shown as attaining the happiness of nirvana through giving

3B1C-2A1B-3B1 Shown as attaining samsaric happiness through giving

Likewise, desiring to show that "it is the cause of both relieving the suffering and of attaining the continual happiness of ordinary beings, hearers and solitary realizers' [the root text] mentions:

*All beings strongly desire happiness and  
Yet there is no human happiness without resources.  
Having known that resources also arise from giving,  
The Subduer at first gave discourse on giving.* [1.10]

The antidotes of hunger and thirst, sickness, cold and so forth are mere remedies of suffering and causes for the pleasure of existence to occur. Through judging the continuity of essence with mere mistaken bondage, the world very strongly adheres to pleasure whose essence is not free of harm. Such pleasure, the pleasure of that strong desire, is of the nature of the mere remedy of suffering. It is not observed to be produced without an enjoyment of resources: [the enjoyment] having a mistaken essence [and the resources], the objects of strong desire, being the antidotes of suffering.

Having known that “also the objects which are the cause of relieving suffering do not arise with those who did not accumulate the material which produces the merit arisen from giving”, the Bhagavan, through knowing the nature of the thoughts of each and every migrator, from among the discourses on morality and so forth, gave just the discourse on giving at the very beginning.

Now, even though donor sentient beings are not in accord with proper ways, in order to express the great essence of giving harmonious with their actions, [the root text] mentions:

*Who have inferior compassion, very crude minds  
And are only intent on their own aims,  
Even their desired resources,  
The causes that pacify suffering, arise from giving.* [1.11]

Some, like merchants, desiring the result of a very vast mass of wealth from giving away very little wealth, strive even more than those who strive (i.e., beggars) and are devoted in the wish to give. Unlike the Tathagata’s children who are under the influence of compassion, they do not act to strongly increase the fervor which desires to give solely without seeking the results of giving. They turn away from the fault of giving, grasping [to resources, but] are anxious to hold on to the mere qualities. Even for them, that [giving] acts to destroy the unappealing sufferings of body such as hunger and thirst, by means of issuing the excellent and eminent resources, becoming the cause of pacifying suffering.

3B1C-2A1B-3B2 Shown as attaining the happiness of nirvana through giving

Also he, who is devoted to the desire to give merely in relation to relieving his own suffering since devoid of compassion:

*He too, through the context of giving,  
Will sometime soon encounter an arya being;  
Then, correctly severing the continuity of existence,  
As a result of that, will progress to peace.* [1.12]

– is mentioned,

Because it was set forth that “the holy ones will come in the presence of donor-patrons”, one with great appreciation for giving will meet an arya being through the context of giving. Hence, from his thorough teachings, he will understand the lack of qualities in samsara and actualize the stainless arya path. Thereby, having abandoned ignorance of pacifying suffering, casting off the continuity of samsara, engaged from beginningless time in succession of birth and death one after another, he will completely pass beyond sorrow through the vehicles of the hearers and solitary realizers.

Hence, to some extent, the giving of those who are not bodhisattvas is the cause of attaining the happiness of samsara and nirvana.

3B1C-2A1B-3C Explaining the bodhisattvas’ giving

- 1 Indicating the extraordinary beneficial qualities of the bodhisattvas’ giving
- 2 Indicating the discourse on giving as foremost for both supports
- 3 Indicating the kind of joy attained by bodhisattvas when giving
- 4 Indicating whether or not suffering exists when the bodhisattva gives away his body

3B1C-2A1B-3C1 Indicating the extraordinary beneficial quality of the bodhisattvas’ giving

*Those with the mind which promised to benefit migrators  
Through giving, attain joy not long delayed.* [1.13ab]

Those who are not bodhisattvas will not definitely enjoy the result explained at the same time as giving and hence, because the result of giving is unmanifest, it is even possible they will not engage in giving. Yet, the bodhisattvas, at the very same time as giving, through completely satisfying the mind of the seeker, attain the strongly desired excellent result of giving [and] thus retain a supreme joy and thoroughly enjoy the result of giving at that time. Because of that, they take joy in giving at all times.

3B1C-2A1B-3C2 Indicating the discourse on giving as foremost for both supports

Therefore, in the manner which was explained:

*Because...*

giving is the cause of the high status and definite goodness of all...

*he merciful and non-merciful,*

*Therefore, only the discourse on giving is foremost.*

[1.13cd]

3B1C-2A1B-3C3 Indicating the kind of joy attained by bodhisattvas when giving

If asked: when they satisfy the minds of those who seek by means of distributing resources, what kind of special joy is itself generated in bodhisattvas as a result of which they are devoted to giving at all times?

That is expressed:

*If happiness arises in a Conqueror's child from hearing*

*And contemplating the term 'give,' whereas such happiness*

*Is not produced in subduers due to abiding in peace,*

*What need is there to mention by giving all away?*

[1.14]

When they first take to mind the very term 'give,' heard from those who seek [resources], having understood "they are begging from me", bliss arises in the bodhisattvas again and again. If that itself has greater eminence than even the bliss of nirvana, why mention [the bliss] of those satisfying beings who seek by giving away external and internal things.

3B1C-2A1B-3C4 Indicating whether or not suffering exists when the bodhisattva gives away his body

If asked: does physical suffering not arise in bodhisattvas who give away external and internal things as a result of which, how could it be said [that they are devoted to giving at all times]?

Explanation: It is just impossible for physical suffering arising in great beings (mahasattvas), like cutting mindless things.

As was taught in the *Exalted Meditative Stabilization of Gaganagañja* [Sutra]:<sup>11</sup>

Like this: for example, there exists a grove of great *shala* trees. When someone comes there and cuts down one *shala*, the remaining *shala* trees do not think "It was cut down, we were not cut down", and they have no subsequent attachment or anger. They have no thought or conceptualization. The patience of the bodhisattva which is like that is supreme, fully purified patience, equal to space.

It is also taught in the *Precious Garland* [226]:

He has no physical suffering, how could he have mental suffering? Through compassion he laments the world and he himself remains a long time.

Physical suffering undoubtedly arises in someone who has not attained a state without attachment, since objects contrary to sustaining the body duly befall it. However, at that time, it abides as the very cause of far more involvement in actions for the welfare of sentient beings.

This is explained saying:

*By giving away the severed body and by his suffering,*

*Having seen in his very cognition the suffering*

*Of the hells and so forth of others,*

*He quickly strives with diligence to eliminate it.*

[1.15]

With regard to those who are subjected to the unbearable migrations of hell, the animal rebirth states, the world of the Lord of Death and so forth, physically overcome by very fierce sufferings without pause, those who have unendurable suffering very much greater than a thousand times the suffering from cutting his own

<sup>11</sup> Poisson, p. 276, note 3, cites *Shikshasammucchaya*, p. 272, 5-8.

body, when a bodhisattva views as his very own suffering experience, he discounts the suffering of cutting his own body and very quickly strives with diligence in order to eliminate the sufferings of sentient beings, such as hell and so forth.

3B1C-2A1B-3D Indicating the divisions of giving gone beyond

With regard to the giving which was explained, in order to indicate the classifications of the [giving] gone beyond, it is mentioned:

*Giving, emptied by gift, recipient and donor  
Is called the supramundane gone beyond.* [1.16ab]

There, what is ‘beyond’? The far shore or bank of the ocean of samsara – buddhahood – which has the nature of having abandoned without exception the obscurations of delusions and objects of knowledge.

To reach beyond is called “gone beyond”, [by] the rule which says “omission [of a syllable] is not made when a latter word exists.” Since omission of the case of the object is not made, it is formed; or, because of being *prishodara* and so forth, it is left with the later ending itself.

It is explained in particular, having specified the wisdom, and since giving and so forth are similar to the [practices] gone beyond, they are [practices] gone beyond. Through the distinction of thorough dedication, having posited as definite to go beyond, it will attain the name, giving gone beyond. Also, morality and so forth, to be explained, should be understood similarly.

It was taught in the *Blessed Mother of the Wisdom Gone Beyond*:<sup>12</sup>

If this giving called “gone beyond” is separated from referring to the object to be given, the recipient and the giver, it is a supramundane gone beyond, because the non-referential [meditative equipoise] is supramundane [and] because the referential is just mundane since included by conventional truth. That cannot be understood by those who have not attained the bodhisattva state.

Furthermore:

*That, through generating clinging to the three  
Is taught as the “mundane gone beyond.”* [1.16cd]

If that very giving has reference to the three, it is mentioned as a mundane gone beyond.

3B1C-2A1C Final summary by means of expressing the qualities of the ground

Now, in order to indicate the so-called ‘ground’ which was explained, by means of subsequently explaining the eminent qualities of the distinction of knowledge (wisdom), [the root text] mentions:

*Firmly abiding thus in the mind of the Conqueror’s child and  
Acquiring brilliant beauty in the holy support,  
The joyous one is like the water-crystal jewel:  
Victorious, having dispelled all darkness.* [1.17]

The term *thus* is in order to indicate the aspects which were explained. Saying *the joyous one*, perfectly proclaims the name of the ground. Saying *victorious* means “having defeated discordancies, to abide.”

That [first ground] which is the nature of consciousness is abiding on high because of abiding in the mind of a Conqueror’s child. The Extremely Joyous Ground, in the manner which was explained, dispels also all heavy darkness, becoming victorious. In order to clarify through an example, the very meaning which was explained, it is mentioned saying *like the water-crystal jewel*.

From the *Explanation of the ‘Supplement to the “Middle Way,”* the First Mind Generation called ‘Extremely Joyous.’

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<sup>12</sup> Bhagavati Prajñāparamita.

## THE SECOND MIND GENERATION

3B1C-2A2 The second ground: the Stainless

- A Indicating the morality on this ground as completely purified
- B Indicating veneration of morality
- C Indicating an example of not mixing with the discordant class of morality
- D Indicating the divisions of morality gone beyond
- E Final summary by means of expressing the qualities of the ground

3B1C-2A2A Indicating the morality on this ground as completely purified

- 1 Indicating the morality on this ground as sublime
- 2 Indicating qualities as completely purified in dependence on that
- 3 Indicating morality is superior over the first ground
- 4 Indicating another cause of completely purifying morality

3B1C-2A2A-1 Indicating the morality on this ground as sublime

The explanation of the bodhisattva's first mind generation is finished. Now, in terms of the second:

*Because he has sublime morality and pure qualities,  
Even in dreams, the stains of broken morality are forsaken.*

[2.1ab]

was mentioned.

Because all the distinctive knowledges (wisdoms) of the so-called grounds are the very same nature, the qualities which do not arise without that – such as morality gone beyond and so forth – by their mere excellences act to indicate the distinctions of the second mind generation and so forth.

'Morality' (Sanskrit: *shila*) [is so-called] because of coolness due to extinguishing the fire of mental discouragement, because willingly assuming deluded [motivations] and because of not giving rise to negativities on that [ground], or due to merely being the cause of happiness, because of [being] the very object to be relied upon by the holy.

In addition, it has the character of the seven abandonments. The three practices – non-attachment, non-hatred and right view – are the motivators. Therefore, in terms of morality together with motivators, it is thoroughly explained as ten paths of actions.

Sublime morality is fully developed morality. Very purified qualities are pure qualities, hence joining the words by saying "fully purified sublime morality." Because its qualities are fully purified, morality is highly distinguished. Because of possessing that, the bodhisattva is not polluted by the stains of broken morality even at the time of dreams.

3B1C-2A2A-2 Indicating qualities as completely purified in dependence on that

If asked: further, how do the qualities of the [bodhisattva] become completely purified [through] sublime morality like that?

*Since movements of body, speech and mind are pure,  
He accumulates the ten paths of holy actions.*

[2.1cd]

As was taught in the *Second Bodhisattva Ground* [of the *Sutra on the Ten Grounds*]:

O children of the Conqueror, the bodhisattva who abides on the Stainless ground of the bodhisattva has naturally abandoned killing. Having abandoned clubs, abandoned weapons, abandoned resentment – since possessing abstention and having engaged in compassion he has a beneficial, happy, merciful and loving mind toward all animate beings and spirits. If he does not produce harmfulness to animate beings even through mere imagination, leave alone mentioning recognizing sentient beings as sentient beings and purposely enacting evil deeds physically.

He has abandoned taking without being given. Since satisfied with his own resources and having mercy, as he cares for others' resources, if he recognizes those things fully owned by others as owned by others and having given up the mind to steal, does not take what is not given even so much as mere grass and leaves, leave alone mentioning other articles of livelihood.

He has abandoned sexual misconduct with regard to desire. Since he is satisfied with his own wife and without desire for others' wives, he does not generate even a thought longing for women owned by others, others' wives and those protected by family, sex, and Dharma, leave alone mentioning revealing which is not a limb or the meeting of the two organs of a couple.

He has abandoned speaking falsely (lying). In speaking truly and speaking justly, he speaks at the [proper] time, acting in accordance with what was said. If even so much as in dreams, having transformed view, patience, desire and thorough understanding, he does not speak false words through the thought of deceiving, leave alone mentioning speaking [falsehoods] purposely.

He has abandoned divisive words. Since not creating disunity among sentient beings and engaged in non-harmfulness, having heard from this side, it is not told to the other side in order to divide them; and having heard from the other side, it is not told to this side in order to divide them. If not disuniting those reconciled and not further separating those divided, he does not speak words which are to make discord, either truly or falsely, being glad about discord and appreciative about discord.

He has abandoned harsh words. The types of words which: threaten, abuse, harm others, expose others' faults, express in the presence and endeavor to express in the presence words of country people and vulgarities, falsity and displeasure to the ear, arose from anger and abuse, offend, since disagreeable produce grief in the heart, produce torment and make the continuum of ones' own consciousness and the continua of others' consciousnesses unworkable – like that are abandoned.

The types of words which [are]: tender, soft, agreeable, not false, pleasant to the ear, dear to the heart, dear to the hearts of city dwellers and crowds, agreeable to the minds of crowds, producing joyous mind, producing satisfied mind and producing clarity in ones' own conscious continuum and the conscious continua of others – like that are expressed.

He has abandoned senseless words. He speaks words which give proper answers and at the [proper] time, speaks justly, speaks the meaning, speaks the Dharma, speaks suitably, speaks to subdue and speaks words which are clever and timely along with inquiring. If he completely abandons even as much as the objects of complete abandonment of making jokes, leave alone mentioning distracting through words.

He is also without covetous mind. With regard to the wealth of others, the desires of others, the substances of others and articles fully owned by others, he does not generate a covetous mind, does not cling, does not wish for – he does not generate the mind of attachment.

He is without harmful mind (malice). Since having toward all sentient beings the mind of love, mind of benefit, mind of compassion, happy mind, soft mind and the mind which benefits all beings; having abandoned anger, resentment, hatred, defilement, harmful mind and those which precede anger – those which have love are realized.

He has also abandoned wrong view. He abides on the right path, with right view and is separated from having the views of virtuous signs, various kinds of auspiciousness and of bad morality. Since his view is honest and without dissimulation – without deceit, he is definite to think about Buddha, Dharma and Sangha.

There, the first three paths of virtuous actions are completed by body, the middle four by speech and the last three by mind. Hence [he] accumulates also all ten paths of virtuous actions.

3B1C-2A2A-3 Indicating morality is superior over the first ground

If asked: are these ten paths of action not accumulated by the bodhisattva who generated the initial mind?

Indeed he also accumulated, however:

*These paths of virtue, also the ten together,  
Having surpassed on that, they become extremely pure.* [2.2ab]

For the bodhisattva [who] generated the initial mind, it is not like that.

*Like the autumn moon, always completely pure,  
Peace and brilliance – he is beautified by them.* [2.2cd]

Peace is to restrain the sense faculties. Brilliance is having a glittering clear body.

3B1C-2A2A-4 Indicating another cause of completely purifying morality

Although morality is fully purified like that:

*If he views a nature [in] pure morality,  
Thereby, it will not become pure morality.* [2.3ab]

As taught in the *Exalted Pile of Jewels Sutra*:<sup>13</sup>

Kashyapa, regarding this, some *bhikshus* possess morality. Bound and abiding by the vows of individual liberation (*pratimoksha*), [with] excellent rites and spheres of activity, viewing apprehensively even very subtle transgressions. Having correctly assumed [them], they train in the bases of training and since they possess fully purified actions of body, speech and mind, their livelihood is fully purified. However, they propound a self. Kashyapa, they are the first of the artificial ones, breaking morality [yet] seeming to have morality.

From [there] until:

Kashyapa, furthermore, regarding this, although some *bhikshus* correctly assumed the twelve qualities of ascetic training, they view a referent. Abiding in grasping to I and grasping to mine, they, Kashyapa, are the fourth of the artificial ones, breaking morality [yet] seeming to possess morality.

*Therefore, he always will be perfectly separated from  
The dualistic intellect's wandering toward the three.* [2.3cd]

Toward the three: the sentient beings with respect to whom one produces abandonment, that [antidote] producing [abandonment] and [the agent] who produces [abandonment], they will be separated from dualistic intellects such as things and non-things and so forth.

3B1C-2A2B Indicating veneration of morality

- 1 Utilizing the results of giving in happy migrations depends on morality
- 2 Utilizing the results of giving in continuous lives depends on morality
- 3 Indicating liberation from bad migrations is extremely difficult if separated from morality
- 4 The reason for giving discourse on morality after discourse on giving
- 5 Venerating morality as the cause of both high status and definite goodness

3B1C-2A2B-1 Utilizing the results of giving in happy migrations depends on morality

Thus, for a short while having expressed bodhisattvas as having excellent morality, after that, in order to indicate [it] as far greater than the excellent morality of the others in general, besides generosity and so forth, and being the support of all excellent qualities:

*Resources from giving arise also in bad migrations  
Through defective legs of a being's morality.* [2.4ab]

<sup>13</sup> Poisson, p. 286, note 1, cites *Shikshasammucchaya*, 52.12 etc.



was mentioned.

For the patron having morality, from just that giving excellent resources arise which are high distinguished among gods and men. Through separating from the legs of morality, they themselves fall into the migrations of the bad migrations, born as an occasional sentient being of hell, an ox, horse, elephant, monkey, *naga*, and so forth or preta (hungry ghost) possessing great magical emanations and so forth. For them, there will arise only the various excellent resources.

3B1C-2A2B-2 Utilizing the results of giving in continuous lives depends on giving

Therefore:

*If interest along with principal are fully exhausted,  
Hereafter, resources will not arise for him.* [2.4cd]

There are some, who having sown very little seed, obtain the arisal of very great results and in order for another result, sow much more seed than that. It is possible to have a great collection of results without diminishing the sequence since increasing in accordance with the time (season).

There are some, with methods which waste what was done, who thoroughly utilize even the former seeds through foolishness. Because of exhausting even the interest together with the principal, how could they view the generation of the excellent results which will arise?

Similarly, because separated from morality, the extremely foolish thoroughly utilize resources incorrectly. Hence, because separated from a projection which did not formerly exist and because of thoroughly utilizing each and every former projection, thereafter, resources will not possibly arise.

3B1C-2A2B-3 Indicating liberation from bad migrations is extremely difficult if separated from morality

Not only is it very difficult to obtain complete arisal of resources with one separated from the legs of morality, but having gone to bad migrations rising again from bad migrations is extremely difficult to obtain. In order to indicate that:

*When engaging independently and abiding agreeably,  
If one does not act to uphold oneself,  
By falling into the abyss one will engage controlled by others –  
Who will raise [him] from that later?* [2.5]

was mentioned.

At the time he is like a hero abiding in an agreeable place, liberated from bondage – engaging as desired without relying on others and abiding in the migrations of gods, humans and so forth – if one does not act to uphold himself, like having bound a hero and thrown him into a very great ravine – after having gone to bad migrations, who will take him out? Hence, because they act to harm, one is definitely in only bad migrations.

Therefore, it is taught [in the *Sutra on the Ten Grounds*]:

Then, even if born among humans, two maturations will be manifestly achieved.

3B1C-2A2B-4 The reason for giving discourse on morality after discourse on giving

Because such broken morality is the abode of very many collections of faults:

*Therefore, the Conqueror, having given the discourse on giving,  
Gave the very discourse on morality: that which follows.* [2.6ab]

Therefore, the Conqueror who defeated every negative quality, in order that the qualities of giving and so forth not be wasted, immediately after the time of the discourse on giving, gave only the discourse on morality. Because:

*If the qualities are increased in the field of morality,  
The enjoyment of results will be unceasing.* [2.6cd]

Because of being the support of all qualities, morality itself is a field. There, if the qualities of giving and so forth are increased by means of not ceasing higher and higher stages of the continuation of causes and results, the collection of results increases and is able to be utilized for a long time. Otherwise, they are not.

3B1C-2A2B-5 Venerating morality as the cause of both high status and definite goodness

Because of that, by this method:

*For ordinary beings, those born from speech,  
Those with definite character toward solitary enlightenment and  
The Conquerors' children – the cause of definite goodness and  
High status is not other than morality.* [2.7]

As extensively taught [in the *Sutra on the Ten Grounds*, 2]:

Relying upon and abundantly enacting these paths of action of the ten non-virtues to a great degree becomes a cause of hell sentient beings. Middling becomes a cause of an animal state of rebirth. Small becomes the cause of the world of the Lord of Death.

There through killing, sentient beings are led to the hells. Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved: short life and many diseases.

Through taking what is not given, sentient beings are led to the hells. [Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved:] small resources and shared (common) resources.

Through sexual misconduct, sentient beings are led to the hells. [Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved:] unreliable servants and a wife with [ones'] rivals.

Through speaking falsely, sentient beings are led to the hells. [Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved:] abundant slander and deception by others.

Through divisiveness, sentient beings are led to the hells. [Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved:] servants in discord and bad servants.

Through harsh words, sentient beings are led to the hells. [Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved:] to hear the unattractive and words of dispute.

Through senseless words, sentient beings are led to the hells. [Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved:] not being words worthy to be beheld and uncertain self-confidence.

Through covetous mind, sentient beings are led to the hells. [Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved:] not knowing satisfaction and great desires.

Through harmful mind, sentient beings are led to the hells. [Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly achieved:] not seeking benefit and harms done by others.

Through wrong view, sentient beings are led to the hells. Led to an animal state of rebirth. Led to the world of the Lord of Death. Then, even if born among humans, two maturations will be manifestly received: to fall into bad views and possess deceit.

Thus, these paths of action of the ten non-virtues will collect an immeasurable mass of suffering. Yet, through the cause of perfectly undertaking the paths of action of the ten virtues, rebirths will exist, such as rebirth as gods and men, up to the peak of existence.

Above that, if these paths of action of the ten virtues are fully meditated upon through the aspects of the trifling attitude, mind terrified by the three realms, without compassion and wisdom following that heard from others – induced from sounds: one will fully accomplish the hearers' vehicle.

Above that, if fully practiced through placing no regard in others, [aiming for] ones' own manifest complete buddhahood, without great compassion and skill in means and bearing in mind the very condition here – the profound – one will fully accomplish the solitary realizers' vehicle.

Above that, if fully trained through very extensive and immeasurable merciful heart, possessing compassion, [that] included in skill in means, firmly making great prayers, not forsaking any sentient being and referring to the very extensive exalted wisdom of buddhahood, one will fully purify the bodhisattva grounds and establish the great extensive, fully purified practices gone beyond.

Because of that, except for these paths of action of the ten virtues by these methods, there does not exist another means of attainment for ordinary beings, hearers, solitary realizers and bodhisattvas, of any kind of high status: samsaric happiness, or definite goodness possessing the characteristic of liberation – the nature which is neither happiness nor suffering. The aforesaid will be clearly indicated.

3B1C-2A2C Indicating an example of not mixing with the discordant class of morality

The bodhisattva of the second mind generation:

*Just like the ocean together with a corpse and  
The auspicious together with the black-eared –  
Thus does the great being the power of morality  
Not wish to abide together with that broken.* [2.8]

“The black-eared” is a synonym of “inauspicious.”

3B1C-2A2D Indicating the divisions of morality gone beyond

The explanation of the divisions of the previously explained morality gone beyond is:

*Abandoning by whom, what and regarding whom;  
If reference to the three exists, that morality  
Is explained as a so-called mundane gone beyond.* [2.9abc]

That morality, if reference to the three exists, is indicated as mundane gone beyond.

*That emptied of clinging to the three – the supramundane.* [2.9d]

That very morality, if without reference to the three which were explained, is explained as the so-called supramundane gone beyond.

3B1C-2A2E Final summary by means of expressing the qualities of the ground

By means of subsequently expressing the qualities of the ground which were explained, to fully complete explaining the section of the morality gone beyond:

*Arisen from the moon of the Conqueror's child – also this Stainless,  
Not becoming [yet] being the glory of existence, free of stain,  
Like the moonlight of autumn time,  
Eliminates the mental torment of migrators.* [2.10]

So-called *Stainless* because of lacking stains through the paths of action of the ten virtues, is the name concordant with the meaning of the Second bodhisattva ground. Just as the autumn moonlight, free from stain, eliminates the torment of sentient beings, similarly also, this Stainless who arose from the moon of the Conqueror's child eliminates the mental torment generated by broken morality.

As he is not included in samsara, he is not becoming, but is the glory of existence (becoming) because all excellent qualities follow after him and because of being the cause of excellent lordship of the four continents.

From the *Explanation of the 'Supplement to the "Middle Way,"'* the Second Mind Generation.

## THE THIRD MIND GENERATION

3B1C-2A3 Explanation of the third ground: Luminous

- A Etymological description of the ground: the substratum
- B Qualities of the ground: the distinctive features
- C Distinctive features of the first three grounds
- D Final summary by means of expressing the qualities of the ground

3B1C-2A3A Etymological description of the ground: the substratum

Now from the viewpoint of the third mind generation:

*Because a light arises of the fire which burns the  
Entire fuel of objects of knowledge, this third ground:  
Luminous – ...*

[3.1abc]

was mentioned.

*Luminous* is the name of the third bodhisattva ground. Further, if it is asked: “why is it luminous?” It acts to indicate concordance with the meaning. Since at that time there arises a light of the fire of exalted wisdom which burns the entire fuel of the objects of knowledge – possessing the essential nature of pacification. Therefore this ground is explained as the Luminous.

*... – to the Tathagata’s child...*

who generated the third mind,

*There arises a copper-like appearance, like the sun.*

[3.1cd]

Just as prior to the occasion of sunrise, there arises a copper-like appearance, similarly, also to the bodhisattva on that [ground] there arises the appearance of exalted wisdom there.

3B1C-2A3B Qualities of the ground: the distinctive features

- 1 Indicating patience as surpassing on that ground
- 2 In what way to rely on other patience
- 3 Divisions of patience gone beyond
- 4 Indicating other pure qualities which arise on this ground

3B1C-2A3B-1 Indicating patience as surpassing on that ground

In order to indicate patience gone beyond as surpassing for the bodhisattva who obtained the appearance of exalted wisdom like that:

*Even if someone of misplaced disturbance  
Will cut from his body flesh along with bone,  
For a long time, bit by bit, patience  
[Due to] that, strongly grows for the cutter.*

[3.2]

Because the bodhisattva looks after the minds of others and because of having exalted wisdom like that, he does not manifestly act to engage body, speech and mind with a nature like the basis of others’ harmful intention by which they will possess non-factual qualms about the three times. Hence, it was qualified, saying: *Even if someone of misplaced disturbance... his.*

Even if a sentient being of that type cut from the body of that bodhisattva, flesh together with bone, bit by bit, pausing and pausing, for a long time, not only will he not at all become disturbed within the mind, but very surpassing patience will be generated in the bodhisattva who refers to the sufferings of hell and so forth having the condition of that evil action, as greater [than the experience of others].

Furthermore:

*Whatever is cut, by whom, when and how,  
From the bodhisattva who sees selflessness,  
Since also phenomena are seen like their reflections,  
Hence he is patient.*

[3.3]

He not only becomes very surpassingly patient having observed the greater sufferings of hell and so forth having the condition of that evil action. Since he also sees phenomena as similar to reflections and separates from the discrimination of I and mine, he is therefore also very extremely patient. The terms whatever [whom, when and how] are in order to include the causes of patience.

3B1C-2A3B-2 In what way to rely on other patience

- A It is improper to get angry
- B It is proper to rely on patience

3B1C-2A3B-2A It is improper to get angry

- 1 Anger is improper since pointless and very faulty
- 2 Indicating not desiring future suffering and making harmful response as contradictory
- 3 Anger is improper since it destroys virtues accumulated a long time in the past
- 4 Ceasing anger having contemplated the many faults of impatience

3B1C-2A3B-2A1 Anger is improper since pointless and very faulty

This patience is not only a feature appropriate to bodhisattvas – since it is also a cause of safeguarding every quality of those other than them, to explain to the impatient reversal from anger as proper:

*Due to harm done, if you are belligerent toward one,  
Can hostility for them reverse what is already done?  
Therefore, resenting them is definitely meaningless here;  
It also becomes unfavorable in other worlds.*

[3.4]

is said.

If you are belligerent toward someone [who] did harm, this gives the opportunity of inner agitation for some time. Then, because the harm already done is without reversal, the hostile attitude referring to him is just meaningless, because what was to be done was already done.

Not only is resentment of this pointless now, it will become unfavorable (contradictory) also to other worlds because of generating anger and throwing unattractive maturations.

3B1C-2A3B-2A2 Indicating not desiring future suffering and making harmful response as contradictory

There are some, while experiencing the different results of faulty deeds done by themselves, due to confusion think, "The other did that harm to me," and with regard to that thought, employ belligerence toward the harmer. In order to avert whatever desire there is to defeat harm of that through employing harm in response, it was explained:

*The very one desiring to express as exhausted  
Those results of non-virtue done in the past,  
How is it possible he leads to suffering again  
Through harm and belligerence toward the other?*

[3.5]

The very great suffering of harms inflicted upon someone's body by enemies through bringing down the edges of sharp weapons upon it is the final result arising [from] the action of killing in the past.

The severe fully ripened results of hell sentient beings, animal rebirth states, the world of the Lord of Death and so forth were experienced and what are the causes of averting without exception the unpleasant results of those, having still remaining afflictions – results similar to the cause – since transforming into the aspect just like that again, like the last dose of medicine, the cause of curing the disease existing inside, through disturbance from within and harm to others, they will lead to the very causes which give rise to results harming much more than even the unpleasant results already passed.

Because of that, as one acts toward a physician operating with a sharp instrument, through that being the cause of curing the disease, very great patience is proper toward causes which give rise to temporal suffering.

3B1C-2A3B-2A3 Anger is improper since it destroys virtues accumulated a long time in the past

- A Explaining the central meaning
- B Explaining the ancillary meaning

3B1C-2A3B-2A3A Explaining the central meaning

In order to indicate that: “impatience is not only the cause of throwing extensive unpleasant maturations in the manner explained, it is also the cause of exhausting the collection of merit accumulated over a long time”:

*Since, due to belligerence to the Conqueror’s children,  
Virtues arisen from giving and morality accumulated for  
One hundred eons are destroyed in an instant; therefore,  
There exists no evil other than impatience.*

[3.6]

was mentioned.

If a bodhisattva mahasattva (great being) strongly superimposes true and untrue faults upon those who generated the mind toward enlightenment and generates a thought of anger a mere instant because of the absence of ascertaining the qualification due to the person (i.e., their being a bodhisattva) [or] although [that] has already been ascertained, because of engaging in the afflictions in reliance upon familiarization – if due to merely that, the collection of merit accumulated for one hundred eons generated from familiarization with giving and morality gone beyond, which were indicated before, will be destroyed – leave alone mentioning the generation toward a bodhisattva by one who is not a bodhisattva.

Therefore, as the quantity of water in the great ocean cannot be ascertained through measurement, the extent of maturation in that cannot be ascertained.

Therefore, since like that, there does not exist another evil greater than impatience which throws unpleasant results and harms virtue.

Also saying that, [the *Manjushri Sport Sutra*] taught:

Manjushri, anger, so-called ‘anger’, acts to thoroughly destroy virtues accumulated for a hundred eons. Therefore, it is called ‘anger’.

3B1C-2A3B-2A3B Explaining the ancillary meaning

3B1C-2A3B-2A4 Ceasing anger having contemplated the many faults of impatience

Furthermore, the impatient, unable to learn others, act to destroy only themselves. The able, lacking compassion, act to harm themselves and others.

By its mere production, it:

*Produces an ugly form and leads to the unholy,  
Robs the full analysis which knows right and wrong and...*

[3.7ab]

...later, having given up agreeable family,...

*Impatience quickly acts to cast into bad migrations.*

[3.7c]

3B1C-2A3B-2B It is proper to rely on patience

- 1 Contemplating the many qualities of patience
- 2 The summarized meaning: instructing to rely on patience

3B1C-2A3B-2B1 Contemplating the many qualities of patience

If asked: if those are the faults of impatience, what are the qualities of patience?

It is explained:

*Patience produces qualities contrary to those already explained.* [3.7d]

*Through patience, one will be beautiful, dear to  
Holy beings and skilled in knowing  
Right and wrong and after that  
Reborn with gods and men; and evils will be exhausted.* [3.8]

With regard to patience, one should know those qualities which are contrary to those which were indicated as faults regarding impatience.

3B1C-2A3B-2B2 The summarized meaning: instructing to rely on patience

Therefore, like that:

*Ordinary beings and the Conqueror's children,  
Knowing the faults [and] qualities of belligerence and patience,  
Having abandoned impatience, should always quickly observe  
The patience venerated by the arya beings.* [3.9]

Belligerence and patience are belligerence and patience. Faults and qualities being faults/qualities, the two phrases are joined: the faults and qualities of belligerence and patience.

By means of reversing from the faults of belligerence which were explained, bearing in mind the qualities of patience, having abandoned impatience, at all times, only patience is the object to be observed.

3B1C-2A3B-3 Divisions of patience gone beyond

Now, in order to indicate the divisions of patience gone beyond:

*Although dedicated to the enlightenment of complete buddhahood,  
If reference to the three exists, it is mundane.* [3.10ab]

Although already fully dedicated for buddhahood itself, if there exists reference to the three: what patience, patience by whom and patience toward what sentient being, the patience is called "mundane patience gone beyond."

*That itself without reference, the Buddha  
Taught, saying "supramundane gone beyond."* [3.10cd]

3B1C-2A3B-4 Indicating other pure qualities which arise on this ground

On that ground, just as the bodhisattva's patience gone beyond will be completely pure, similarly:

*On that ground, the Conqueror's children [obtain] concentrations and  
Clairvoyances; an attachment and hatred will be completely exhausted.  
Due to that, they will also be able to overcome  
The attachment of mundane desire.* [3.11]

The term concentration of the so-called 'concentrations' [above], being an illustrative meaning, holds also the absorptions and immeasurables.

As taught in the *Third Bodhisattva Ground* [of the *Sutra on the Ten Grounds*]:

1. The bodhisattva who abides on this Luminous Ground of the bodhisattvas is isolated from desire, is isolated from evil, non-virtuous practices. Achieving the first concentration having joy and happiness, generated from isolation having investigation, having analysis – he abides.
2. Separated from investigation and analysis, and completely pure inside; achieving the second concentration having joy and happiness generated from meditative stabilization, without investigation, without analysis as it is a single continuum of consciousness – he abides.



3. Abiding in equanimity separated from attachment to joy and having mindfulness and alertness, he experiences bodily happiness, the “equanimity possessing mindfulness and alertness” which is expressed by the Arya. Achieving the third concentration without joy, he abides.
4. Abandoning also that happiness, being neither happy nor suffering – since earlier suffering was abandoned and mental happiness and mental unhappiness disappeared – equanimity and mindfulness completely pure, achieving the fourth concentration, he abides.

The aforesaid are the four concentrations.

The four formless absorptions are like this:

1. Perfectly passing beyond the discrimination of form in any way, since the discriminations of obstruction disappeared and the various discriminations are not attended to; having considered “space is infinite”, achieving the entrance of infinite space, he abides.
2. Perfectly passing beyond the entrance of infinite space in all ways, having considered “consciousness is infinite”, achieving the entrance of infinite consciousness, he abides.
3. Perfectly passing beyond the entrance of infinite consciousness in all ways, having considered “nothing at all exists”, achieving the entrance of nothing at all, he abides.
4. Perfectly passing beyond the entrance of nothing at all in all ways, having considered “[gross] discrimination does not exist, [subtle] discrimination is not non-existent”, achieving the entrance of without [gross] discrimination, not without [subtle] discrimination, he abides.

The aforesaid are the four formless absorptions.

The four immeasurables are like this:

1. A vast and extensive mind possessing love; unique, immeasurable and unresentful, matchless, unobscured and harmless. Since pervading to all – having been bounded by the sphere of dharma, reached the limits of space and pervaded the worlds possessing all – achieving, he abides.

Similarly, “the vast minds

2. possessing compassion,
3. possessing joy and
4. possessing equanimity”

are like the former.

The five clairvoyances are like this:

1. He experiences many types of performances of magical emanations: he shakes the earth; having been one, they become many; being visible and becoming invisible; traveling directly into walls, traveling directly into barriers and traveling directly into mountains; unobstructed, as if in space. He travels crossed-legged in space, as if a feathered bird. He raises above the ground and enters burrowing, as if in water. He travels on the water, not sinking, as if on earth. With his body he acts to emit smoke, acts to blaze, as if a mass of fire; and sending forth great streams of water, as if a great cloud. Even [fires] strongly spreading everywhere and blazing, blazing everywhere and strongly blazing in these great thousand- three thousand world systems, becoming one flame, are extinguished by those streams of water. Even the two, the moon and sun, with great emanations like this, great strength like this, he holds and strokes with his hand. Up to the world of Brahma, he dominates with his body.

The aforesaid is the clairvoyance of magical emanation.

2. Since the completely pure divine ear element surpasses the human, he hears the sounds of gods and men; hears sounds minute and loud and those however far, however close, even to the extent of flies, flesh flies, bees and insects.

This is the clairvoyance of divine ear.

3. With his mind thoroughly knowing just exactly as they really are, the minds of other sentient beings and the minds of other persons, he thoroughly knows just exactly as they really are, minds with attachment as minds with attachment – knows just exactly as they really are, minds separated from attachment as minds separated from attachment. Similarly, [those] with hatred and separated from hatred, with confusion and separated from confusion, with delusions and without delusions, small and broad, became great, immeasurable, brief and extensive, equipoised and not equipoised, fully liberated and not fully liberated, faulty and faultless. He thoroughly knows just as they really are, coarse minds called coarse minds, thoroughly knows just as they really are minds which are not coarse called minds which are not coarse. Hence, with his mind, he thoroughly knows just exactly as they really are, the minds of other sentient beings and minds of other persons.

The aforesaid is the clairvoyance of knowing others' minds.

4. Remembering many types of former states, he remembers one lifetime, two lifetimes, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand. He remembers many hundreds of lifetimes, thousands of lifetimes, many hundred thousands of lifetimes, many hundred thousands of *kotis* (ten million) of lifetimes, many hundred thousands of *niyuta* (one hundred thousand million) of *kotis* of lifetimes, the eon of annihilation, the eon of formation, many eons of annihilation and formation. He remembers one hundred eons, remembers one thousand eons, remembers one hundred thousand eons, one *koti* of eons, one hundred *koti* of eons, one thousand *koti* of eons, from one hundred thousand *koti* of eons to many hundred thousand *niyutas* of *kotis* of eons.

In such and such a place I was called such and such a name, called such and such a family, called such and such a caste – ate food like this, was capable of this much life, abided this long an extent, experienced happiness and suffering like this. "Having died and transferred from that, I was born in such and such a place; having died and transferred from that, I was born here", with their aspects, with their motives and with their reasons – thus he remembers many types of former lives.

This is the clairvoyance of remembering former states.

5. Since the completely pure divine eye surpasses the human, he sees sentient beings dying and transferring and being reborn, of pleasant color and unpleasant color, gone to happy and gone to bad [migrations], good and bad. He thoroughly knows just exactly as they really are, the sentient beings migrating just exactly in accordance with their karma. He thoroughly knows: "O, these sentient beings having faulty behavior of body, having faulty behavior of speech, having faulty behavior of mind, reviling the aryas. they possess wrong views. Due to the karma of wrong view, upon the disintegration of the body which was perfectly received, after death they are born in bad migrations, completely fallen, as hell beings.

O these sentient beings having proper behavior of body, having proper behavior of speech, having proper behavior of mind, not reviling the aryas, they possess right view. Due to the karma of right view, upon the disintegration of the body which was perfectly received, after death they are born in happy migrations, in the world of high status, among the gods."

Hence, since the completely pure divine eye surpasses the human, seeing sentient beings dying and transferring and being reborn, of pleasant color and unpleasant color – from the aforesaid until: "seeing all, with their aspects, with their motives and with their reasons, thoroughly knowing sentient beings migrating just exactly in accordance with karma."

Although absorbing and rising in these concentrations and absorptions, he is intent on them seen as fully completing the limbs of enlightenment; hence, other than rebirth through the power of having made prayers, he is not reborn by the power of those.

If asked: "why is that?" Because the bodhisattva like this possesses a continuum of consciousness which strongly achieves through skill in means.

is set forth.

Hence, here, the concentrations and clairvoyances will arise in the bodhisattva.

If asked: how will attachment and hatred be fully exhausted?

The term ‘and’ means ‘also’, in order to include the unmentioned, his confusion, being exhausted.

If asked: how?

Also this, according to the *Sutra* it was taught:

By that, since all phenomena merely rely on conditions, a good deal more than by conceiving as merely without transference and merely without destruction, all fetters of desire will be diminished. All fetters of forms, fetters of existence, and fetters of ignorance will be diminished. The fetters which were views were abandoned earlier.

The bodhisattva abiding on this Luminous Ground of the bodhisattvas will abandon wrong attachment not decreased in many hundred eons, many thousand eons, many hundred thousand eons, many *kotis* of eons through many hundred thousand *niyutas* of eons. He will abandon wrong hatred which was not [so] abandoned. He will abandon wrong confusion which was not abandoned.

Hence, his attachment, hatred and confusion will be fully exhausted.

If asked: in what way is he always able to overcome the attachment of the world’s desire?

As was taught:

O children of the Conqueror, this is a brief presentation of the third bodhisattva ground, called the Luminous. The bodhisattva abiding on it mostly becomes the deva king, deva lord, Indra; is trained and are the principal in achieving the means of completely averting all sentient beings’ attachment to desire; and is skilled in extricating sentient beings from the mud of desire.

Hence, the children of the Conqueror will be able to overcome attachment of the world’s desire.

### 3B1C-2A3C Distinctive features of the first three grounds

Hence, having indicated that “without doubt this bodhisattva on the bodhisattva’s third ground will attain completely pure patience gone beyond, the concentrations, immeasurables, absorptions, clairvoyances and full exhaustion of attachment and so forth,” now, reaching patience gone beyond, in order to clarify the presentation of (1) the differences of support of the first three [practices] gone beyond, (2) the nature of the collections and (3) the fully accomplished result, it is explained:

*The three practices of generosity and so forth mostly,  
Were venerated by the Tathagata for householders,  
Also the collection of merit, just they  
[Are] the causes of the buddha body whose essence is form.* [3.12]

Indeed, only bodhisattvas are supports of giving and so forth which were explained, yet, nevertheless, it was expressed as stated in terms of two possibilities for them, due to the divisions of householders and monks.

There, for householders, mostly the three practices of generosity and so forth are easy to achieve; for monks, joyous effort, concentration and wisdom are □ still, one is not impossible for the other.

The collection of causes of buddhahood are two, which are the collection of merit and the collection of exalted wisdom. With regard to that, it is thoroughly presented saying, “the collection of merit is those very three gone beyond; the collection of exalted wisdom is concentration and wisdom: joyous effort is the cause of both.”

There, that which is the collection of merit is the cause of the form body of the buddha bhagavan, the marvelous possessor of the character of hundreds of merits and having various unimaginable forms. The cause of the body which possesses the essence of Dharma, having a character without generation, is the collection of exalted wisdom.

3B1C-2A3D Final summary by means of expressing the qualities of the ground

Now, having expressed the essence as great through the great essence of the support and so forth, to complete the section of the Third bodhisattva ground, it is explained:

*This Luminous One abiding in the sun – the Conqueror's child  
Having first perfectly dispelled all darkness included in himself,  
Strongly desires to completely destroy the darkness of migrators.* [3.13abc]

This Luminous Ground, abiding in the sun of the Sugata's child, on the very occasion of generating, having dispelled the essence of unknowing which existed in his support which was the hindrance of arising [the third ground], desires to destroy the darkness which hinders the arising of the third ground of others, through finely showing an aspect like this.

The bodhisattva:

*Although very sharp on this ground, he will not become angry.* [3.13d]

Although already engaged very sharply like the sun, since he overcame the darkness of faults – the destroyer of qualities – he will not become disturbed with faulty beings, because of very surpassing familiarity with patience and because his continuum has been oiled by compassion.

From the *Explanation of the 'Supplement to the "Middle Way,"* the Third Mind Generation.

## THE FOURTH MIND GENERATION

- 3B1C-2A4 Explanation of the fourth ground: Radiant
- A Indicating joyous effort as surpassing on this ground
  - B Indicating the etymological interpretation of the ground
  - C Indicating the distinctions of the abandonments

3B1C-2A4A Indicating joyous effort as surpassing on this ground

Now, by means of indicating joyous effort gone beyond as surpassing the aspects of giving, morality and patience gone beyond, from the viewpoint of the fourth mind generation it is explained:

*Qualities without exception follow after joyous effort and  
[it is] the cause of the two collections: merit and intelligence.  
The ground where joyous effort blazes  
Is the fourth, Radiant.*

[4.1]

Since someone not delighted in virtuous actions does not engage in giving and so forth in all ways, the arising of all qualities is impossible, yet since in someone delighted to accumulate the qualities which were set forth previously, it is possible that the attained and not attained, increase and be attained, the cause of all that is a quality is only joyous effort. It is the very cause of the two collections, already explained above.

That joyous effort, by way of fully purifying one's own qualities, is explained to blaze exceedingly on that ground, called the Radiant Fourth Ground of the bodhisattva.

3B1C-2A4B Indicating the etymological interpretation of the ground

Further, if asked: "why is it expressed as Radiant?" In order to indicate the reason of engaging the name:

*There, for the Sugata's children generated from  
Higher meditation on the harmonies of complete enlightenment,  
Arises an appearance surpassing the copper light and*

[4.2abc]

– was mentioned.

Thus, for the bodhisattva on this ground, from meditation upon the thirty-seven practices harmonious with enlightenment, there will arise an appearance surpassing the copper appearance explained before. Therefore, since the light of the fire of perfect exalted wisdom arises, that bodhisattva ground is called the Radiant.

As extensively taught [in the *Sutra on the Ten Grounds*]:

There, the thirty-seven practices harmonious with enlightenment are like this:

1. the four close placements of mindfulness,
2. the four perfect abandonments,
3. the four legs of magical emanation,
4. the five powers,
5. the five strengths,
6. the seven branches of enlightenment and
7. the eight-branched arya path.

(1) There, the four close placements of mindfulness are:

- i. O children of the Conqueror, the bodhisattva abiding on this bodhisattva ground having radiance, having become ardent and in possession of alertness and mindfulness, completely forsaking covetousness and unhappiness concerning the world, with regard to the inner body, contemplates the body and abides. Having become ardent and in possession of alertness and mindfulness, completely forsaking covetousness and unhappiness concerning the world, with regard to the outer body, contemplates the body

and abides. With regard to inner and outer bodies, contemplates the body and abides,... as said before.

- ii. Similarly, having become ardent and in possession of alertness and mindfulness, with regard to inner feelings, outer feelings, inner and outer feelings and... as before.
  - iii. Inner thoughts, outer thoughts, and inner and outer thoughts... he abides.
  - iv. With regard to inner phenomena, outer phenomena, and inner and outer phenomena... he abides.
- (2) The four perfect abandonments are like this:
- i. In order to not generate evil, non-virtuous dharmas not [yet] generated, he generates aspiration, endeavors and puts forth effort. The mind firmly grasped, [it is] perfectly, firmly settled.
  - ii. "In order to abandon evil, non-virtuous dharmas [already] generated..." as before.
  - iii. "In order to generate virtuous dharmas not [yet] generated..." as before.
  - iv. "In order to bring about abidance, increase, future arisal (non-disappearance), and strong completion of virtuous dharmas [already] generated, he generates aspiration, endeavors..." as before.
- (3) The four legs of magical emanation are like this:
- i. The leg of magical emanation possessing meditative stabilization of aspiration [and] the applications [of antidotes] which abandon – abiding in isolation, abiding separated from attachment, abiding in cessation, through complete abandonment, fully transformed – meditates. Similarly,
  - ii. the leg of magical emanation possessing meditative stabilization of joyous effort [and] the applications which abandon,
  - iii. the leg of magical emanation possessing meditative stabilization of intention [and] the applications which abandon, and
  - iv. the leg of magical emanation possessing meditative stabilization of analysis [and] the applications which abandon.
- also as before.
- (4) The five powers are like this:
- i. "The power of faith, abiding in isolation," similarly,
  - ii. "the power of joyous effort,"
  - iii. "the power of mindfulness,"
  - iv. "the power of meditative stabilization" and
  - v. "the power of wisdom, abiding in isolation, abiding separated from attachment."
- and so forth.
- (5) The five strengths are those themselves, having defeated the discordant class.
- (6) The seven branches of enlightenment are like this:
- i. "Correct mindfulness, the branch of enlightenment – abiding in isolation," and so forth. Similarly,
  - ii. "finely discriminating phenomena, the branch of enlightenment,"
  - iii. "correct joyous effort, the branch of enlightenment,"
  - iv. "correct joy, the branch of enlightenment,"
  - v. "correct pliancy, the branch of enlightenment,"
  - vi. "correct meditative stabilization, the branch of enlightenment" and

vii. “correct equanimity, the branch of enlightenment – abiding in isolation,” as before.

(7) The eight branch arya path is like this:

- i. “Correct view, abiding in isolation, abiding separated from attachment, through complete abandonment, fully transformed – meditates,” also
- ii. “correct thought,” as before,
- iii. “correct speech,”
- iv. “correct end (i.e., aim) of actions,”
- v. “correct livelihood,”
- vi. “correct exertion,”
- vii. “correct mindfulness” and
- viii. “correct meditative stabilization, abiding in isolation...,” as before.

3B1C-2A4C Indicating the distinctions of the abandonments

On this ground, not only meditation upon the harmonies of enlightenment arises:

*[That] related to viewing oneself is fully exhausted.*

[4.2d]

On this ground, viewing toward his own self will also be exhausted, as was taught:

O children of the Conqueror, the bodhisattva who abides on this bodhisattva ground possessing radiance is separated from excessive movement of motivation due to strong settling upon self, sentient beings, living creatures, effigies, beings, persons, aggregates, elements and entrances; and is separated from complete investigation, complete analysis, holding as stable, holding as mine, holding as jewels and all which is abiding of the world.

From the *Explanation of the ‘Supplement to the “Middle Way,”*’ the Fourth Mind Generation.



། རྒྱལ་བས་ལུང་བསྐྱབས་འཕགས་མཚོ་གསུམ་ལྷན་འབྲེལ་།

Venerable Nagarjuna



## THE FIFTH MIND GENERATION

3B1C-2A5 Explanation of the fifth ground: Difficult to Overcome

- A Explanation of the etymological interpretation of the fifth ground
- B Indicating concentration as surpassing and as skilled in the truths

3B1C-2A5A Explanation of the etymological interpretation of the fifth ground

Now, from the viewpoint of the fifth mind generation:

*The mahatma, even by all maras,  
Cannot be defeated on the Difficult to Overcome Ground.* [5.1ab]

If the bodhisattva abiding on the fifth bodhisattva ground cannot be defeated even by the devaputra maras (demons of the sons of the gods) abiding in all realms of the world, leave alone mentioning by other than them, such as Obeyers of Mara's Requests and so forth. Therefore, the name of this ground is Difficult to Overcome.

3B1C-2A5B Indicating concentration as surpassing and as skilled in the truths

That bodhisattva:

*Attains surpassing concentration and extreme skill also  
To realize the precise nature of the truths of the good minded.* [5.1cd]

should be known.

For him, from the ten [practices] gone beyond, concentration gone beyond itself will become greatly surpassing. The good minded are the aryas. Their truths – the truths of the good minded – means the “arya truths.” Nature is self entity. The nature which is to be borne in mind by a precise knower is the precise nature; hence, he will become greatly skilled in knowing the subtle self entity of the truths of [those with] good intelligence.

There, the four arya truths are called: suffering, origin, cessation and path.

If asked: the Bhagavan indicated the truths are only two; that is conventional truth and ultimate truth. As was taught in the *Meeting of Father and Son Sutra*:

The Exalted Knower of the World, not listening to others,  
Demonstrated these two truths by himself.  
They are conventional and likewise ultimate □  
A third truth does not exist at all.

And also explained in the [*Treatise on the*] *Middle Way* [24, 8]:

The Dharma taught by the buddhas depends wholly on the two truths,  
worldly conventional truth and ultimate truth.

Therefore, how can another four arya truths exist differently from the two truths?

I shall explain. Although it is indeed like that, nevertheless, in order to indicate the properties of cause and result of that to be accepted and that to be abandoned, the four arya truths are described here.

Regarding that, the side which is to be abandoned is the fully deluded. Its result is the truth of suffering. The cause is the truth of origin. The side which is to be accepted is the completely pure. Its result is the truth of cessation. The cause of attaining that is the truth of the path.

There the truths of suffering, origin and the path, are included within conventional truth. The truth of cessation is the self-entity of ultimate truth. Similarly, whatever few other truths exist are to be ascertained as solely included in either of the two truths.

Further, if asked: what other truths exist different from the four truths?

I shall explain. They exist as was taught In the *Fifth Bodhisattva Ground* [of the *Sutra on the Ten Grounds*]:

“This is suffering, the arya truth” is thoroughly known just as it really is. “This is the origin of suffering. This is the cessation of suffering. This is the path which progresses to the cessation of suffering, the arya truth,” are thoroughly known just as they really are.

He is skilled in conventional truth, skilled in ultimate truth; skilled in the truth of characteristics; skilled in the truth of complete divisions; skilled in the truth which, differentiating, realizes; skilled in the truth of properties, skilled in the truth of strong production; skilled in the truth which knows exhaustion and non-generation; skilled in the truth of engaging the knower of paths; skilled in the truths from achieving connecting the borders of all sequences of bodhisattva’s grounds till the exalted wisdom of the Tathagata arises.

There, [he] thoroughly knows conventional truth through producing satisfaction exactly in accordance with knowing the thoughts of other sentient beings; thoroughly knows ultimate truth through fully absorbing in the sole progression; thoroughly knows the truth of characteristics through realizing specific and general characteristics; thoroughly knows the truth of complete divisions through realizing the presentation of the complete divisions of phenomena; thoroughly knows the truth which differentiating, realizes through subsequently realizing the presentation of the aggregates, elements and entrances; thoroughly knows the truth of properties through descending into experience the harms to body and mind-, thoroughly knows the truth of strong production through realizing rebirth (joining the essential boundary) in migrations; thoroughly knows the truth which knows exhaustion and non-generation through extremely pacifying all extensive torments of epidemics; thoroughly knows the truth which engages the knower of paths through strongly establishing the unique (not dual) and thoroughly knows the truths from achieving connection of the borders of all sequences of bodhisattva’s grounds till the exalted wisdom of the Tathagata arises through hearing in mind manifestly and completely all aspects.

From the *Explanation of the 'Supplement to the "Middle Way,"'* the Fifth Mind Generation, called “Difficult to Overcome.”

## THE SIXTH MIND GENERATION

3B1C-2B Explaining the sixth ground: 'Manifesting'

- 1 Indicating the etymology of the ground and the wisdom gone beyond as surpassing
- 2 Veneration of the wisdom gone beyond
- 3 Explaining the thusness of seeing profound dependent arising
- 4 Final summary by way of expressing the qualities of the ground

3B1C-2B1 Indicating the etymology of the ground and the wisdom gone beyond as surpassing

Now, the explanation from the viewpoint of the sixth mind generation:

*Abiding in the mind equipoised on the approach,  
[he] approaches the features of complete buddhahood and  
Sees the thusness of this arising in dependence<sup>14</sup> – he  
Will attain cessation through abiding in wisdom.*

[6.1]

The bodhisattva who abides in the equipoised mind on the sixth ground as a result of attaining the fully purified concentration gone beyond on the fifth ground and who sees the thusness of profound dependent arising will attain cessation with the fully purified wisdom gone beyond. It is not [attained] previously because of lacking surpassing wisdom. Cessation cannot be attained by possessing [merely] the [five] excellent perfections, generosity and so forth.

Because of understanding reflection-like nature, because the bodhisattva observes the truth of the path of the fifth bodhisattva ground and because of approaching the features of complete buddhahood, this ground is called 'Manifesting.'

3B1C-2B2 Veneration of the wisdom gone beyond

Now, in order to indicate that the collections of qualities other than that merely depends upon the wisdom gone beyond, it is explained:

*Just as blind group is easily led to the  
Desired location by a single being with eyesight,  
Similarly, here too, intelligence, taking along the qualities  
Of impaired eyesight, goes to the Conqueror's state.*

[6.2]

Just as a single being possessing eyesight easily leads the entire group of the blind to the location it strongly desires to go to, similarly, the wisdom gone beyond, having taken along the qualities of the perfections other than that, also goes to the Tathagata ground called 'Universal Light,' because of being the very nature that sees the correct path and the incorrect path.

3B1C-2B3 Explaining the thusness of seeing profound dependent arising

- A Promise to explain the profound meaning
- B Identifying the vessel of explaining the profound meaning
- C The way qualities arise when explaining to them
- D Persuading persons possessing [the qualities of a] vessel to listen
- E The way in which thusness of dependent arising is explained

3B1C-2B3A Promise to explain the profound meaning

If asked: In what was mentioned here [6.1cd], [the sixth ground bodhisattva] sees the thusness of this arising in dependence – he will attain cessation through abiding in wisdom, if the bodhisattva sees dependent arising phenomena, how will he see the suchness that arises dependent on it?

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<sup>14</sup> Sanskrit: Idam-pratyaya; Tibetan: 'di rten 'byung wa – 'the state of being dependently arisen from this or that,' is used here instead of the usual phrase 'dependent arising,' Sanskrit: pratitya-samutpada; Tibetan: rten cing 'brel bar 'byung ba.

Explanation. The eye of intelligence completely covered by a thick film of ignorance, the self-entirety of that does not come into our sphere, yet it has become the object of bodhisattvas who abide on the higher grounds such as the sixth and so forth. Therefore, one should not ask us about that, it should be addressed to those very bodhisattvas and buddha bhagavans possessing the stainless eye of intelligence, free of the film of the cataract of ignorance, anointed by the eye-medicine of unmistakably seeing emptiness that destroys the film of the cataract of ignorance.

If said: in the recitation of the Sutras such as the *Exalted Wisdom Gone Beyond [Sutra]* and the *Exalted [Sutra] on the Ten Grounds*, is it not taught "how the bodhisattva practicing the *Exalted Wisdom Gone Beyond* sees thusness of dependent appearance?" Therefore, it is proper to explain it through following after scripture.

This is also not so. Because the intent of scripture is difficult to ascertain, those like us are unable to present thusness even from the scriptures. [The Sutras] were expressed from the point of view of independence, yet the intention of the scriptures is to be ascertained from seeing the treatises composed by valid beings and [their] unmissaken scriptural explanations, hence:

*[Nagarjuna presented] through scripture as well as reasoning  
How the very profound dharma is realized by that [bodhisattva], hence,  
Like that, from the textual tradition of Arya Nagarjuna,  
I shall speak in accordance with how the tradition abides.* [6.3]

Just as the bodhisattvas who practice the wisdom gone beyond see the essential nature of phenomena – the state that is viewed (ultimate truth) – like that, Arya Nagarjuna, through unmistakably knowing the scriptures, clearly revealed in the *Treatise on the Middle Way* by reasoning and scriptural citation, the essential nature of phenomena – the state that is correctly viewed – having the characteristic of lacking self-nature.

Therefore, just as the thusness of phenomena was presented by reasoning and scripture from the holy speech of Arya Nagarjuna, only like that, I shall speak in accordance with how the tradition finely presented by him abides.

If asked: but first of all, how [is it known that] Arya Nagarjuna had unmissaken ascertainment of the scriptures?

[It is known] from the scriptures. As was taught in the *Exalted Descent into Lanka Sutra*:

In the southern place of Veta, famed as the great Bhikshu Shrimant,  
He, called the name 'Naga,' will abolish the positions existence and non-existence.  
Having superbly revealed my vehicle – the unsurpassed mahayana – in the world,  
And attaining the Extremely Joyous ground, he will go to Sukhavati.

and taught in the *Exalted Twelve-Thousand Great Cloud [Sutra]*:

Ananda, four hundred years after I have passed beyond sorrow, this youth of Licchavi called  
'Pleasing to be Seen by All Sentient Beings,' having become a Bhikshu called 'Naga' and  
superbly revealing my doctrine extensively, finally in the realm of the world called  
'Exceedingly Clear Light' will become the tathagata arhat perfectly completed buddha called  
'Jñanakara.'

Therefore, it is established that he ascertained the scriptures unmissakenly.

3B1C-2B3B Identifying the vessel of explaining the profound meaning

Further, the treatise that bears the result of presenting dependent arising just as it really is should be taught to only those who have planted the seeds of emptiness in their continua through prior familiarization – not to others, because although they heard about emptiness, they possess the great folly of having thoughts that engage that erroneously.

Like this: since sometimes unskilled, they will go to bad migrations having abandoned the Dharma. Sometimes, saying, "the meaning of emptiness is non-existence," – mistakenly identifying like that, having [first] generated the wrong view that denies all properties [of cause and effect], it will increase.

Therefore, the teacher, definitely making the distinction of special appreciation, should explain the view of emptiness to listeners.

If asked further: how is one able to ascertain the difficult to ascertain, [namely], “since it is suitable to reveal emptiness to him, I shall reveal emptiness to him?”

Since that is to be ascertained through outer signs, in order to finely indicate the reasons for that, it is explained:

*Upon hearing about emptiness even while an ordinary being,  
Whoever gives rise repeatedly to inner extreme joy,  
Eyes moistened by tears from extreme joy and  
The hairs of the body standing on end,* [6.4]

*They have the seed of the mind of complete buddhahood –  
They are a vessel to whom to finely reveal thusness –  
One should reveal the ultimate truth  
– having characteristics that will be explained –  
To them.* [6.5abc]

3B1C-2B3C The way qualities arise when explaining to them

The effort of revealing suchness to the listener who is like that will not be without result.

If asked: why?

Like this:

*In him, qualities that follow after that will arise.* [6.5d]

Not only will that listener not possess the misfortune produced by the error of grasping to emptiness, also the qualities bearing the cause of listening to emptiness will arise.

If asked: how?

He thinks about listening to the view of emptiness as like finding a treasure, and in order not to degenerate that:

*Always he will dwell having correctly assumed morality,  
Will bestow gifts, cultivate compassion,  
Meditate on patience, fully dedicate his virtue  
In order to liberate migrators and* [6.6]

*Pay respect to the completed bodhisattvas.* [6.7a]

There, having understood, “if I fall in the bad migrations through the condition of broken morality, the continuity of the view of emptiness will be cut,” he will always dwell having correctly assumed morality. Thinking, “although reborn in happy migrations due to morality, if I am poor, due to the endeavor to search for such necessities as food, medicine, robes and so forth the continuity of listening to emptiness will be cut,” and bestows gifts. Saying, “the view of emptiness fully held by compassion induces buddhahood – it is not otherwise,” he cultivates compassion. Considering, “as a result of anger, I shall go to bad migrations and attain a bad complexion – hence, the aryas will not be pleased by that condition,” he meditates on patience. Since those [virtues of] morality and so forth that are not fully dedicated to the omniscient state will not uninterruptedly give rise to unimaginable causes of attaining buddhahood and results, he thoroughly dedicates also the roots of virtue to enlightenment, in order to liberate migrators.

Having thought, “excluding the bodhisattvas, others are unable to finely present the self-nature of dependent arising – the state that is viewed (ultimate truth),” they act to respect the completed bodhisattvas.

3B1C-2B3D Persuading persons possessing [the qualities of a] vessel to listen

Thus, having doubtlessly accumulated the collection of virtue without pause over a long time:

*Since the beings skilled in the ways of the profound and extensive  
Gradually attain the Extremely Joyous Ground,  
Those who strive for that should listen to this path.*

[6.7bcd]

[The last line] means: "those who strive for the Extremely Joyous Ground." "This" [of the words "this path"], has characteristics that will be explained later.

3B1C-2B3E The way in which thusness of dependent arising is explained

- 1 The way of indicating the correct meaning through scripture
- 2 Establishing the meaning of the scriptures through reasoning
- 3 Explaining the fine divisions of emptiness established by that

3B1C-2B3E-1 The way of indicating the correct meaning through scripture

- A Setting forth the way of teaching in the scriptures
- B Identifying the dissimilar class for an understanding of thusness

3B1C-2B3E-1A Setting forth the way of teaching in the scriptures

Regarding that, this is a brief quotation to indicate the state that views the reality of phenomena, as was taught in the *Exalted Sutra on the Ten Grounds*.

O children of the Conqueror, the bodhisattva who really fully completed the path on the fifth bodhisattva ground enters into the sixth bodhisattva ground – he enters through ten equalities of phenomena. If asked what ten? Like this:

1. the equality of all phenomena as signless;
2. the equality of all phenomena as without characteristics; similarly,
3. the equality of all phenomena as without production,
4. not produced,
5. isolated,
6. completely pure from the very beginning,
7. without elaboration and
8. without acceptance or rejection;
9. the equality of all phenomena as like illusions, dreams, cairns, echoes, water-moons, reflections and manifestations;
10. the equality of all phenomena as non-existing as the two, things and non-things.

When he thoroughly realizes the self nature of all phenomena like that, through sharpness and harmonious patience, he will subsequently attain the sixth bodhisattva ground, the Manifest.

3B1C-2B3E-1B Identifying the dissimilar class for an understanding of thusness

3B1C-2B3E-2 Establishing the meaning of the scriptures through reasoning

- A Selflessness of phenomena established through reasoning
- B Selflessness of persons established through reasoning

3B1C-2B3E-2A Selflessness of phenomena established through reasoning

- 1 Refuting production of the four extremes with regard to both truths
- 2 Rejecting disputes against refuting like that
- 3 The way of ceasing wrong conceptions grasping to extremes through dependent-arising production
- 4 Identifying the effect of the analysis through reasoning.

3B1C-2B3E-2A1 Refuting production of the four extremes with regard to both truths

- A Setting forth the assertion of non-production by self nature
- B Indicating the proof established by that reason

3B1C-2B3E-2A1A Setting forth the assertion of non-production by self nature

Therefore, here it is intended that the other equalities be easily indicated by merely indicating, through reasoning, only the equality of phenomena as unproduced, since the Acharya [Nagarjuna] finely set forth at the beginning of the *Treatise on the Middle Way* [1.1]:

Not from self, not from others, not from both, nor without cause.  
Production is not ever existing, anywhere of anything.

“Not ever” means “at no time whatsoever.” The locative case term “anywhere” – synonymous with the term “somewhere” – explains place, time and tenet. The locative case term “anything” expresses outer and inner things. Hence one should arrange like this: “outer and inner things are not possibly produced from self, in any place, time or tenet.”

Here, this [phrase of negation] “is not,” establishing the state of existence, is not an existence related with production from self because the refutation of that is established implicitly. It should also be applied similarly to the three assertions.

Having re-expressed the four assertions, it is explained:

*That itself does not arise from that, how could it from others?*  
*Neither is it from both, how could it exist without cause?* [6.8ab]

That which is the meaning of, “is not produced from self” is, “that itself does not arise from that.” It should be applied similarly to the rest.

3B1C-2B3E-2A1B Indicating the proof established by that reason

- 1 Refuting self-production
- 2 Refuting production from others
- 3 Refuting production from both
- 4 Refuting production as causeless

3B1C-2B3E-2A1B-1 Refuting self-production

- A Refuting through the reasoning of the composed commentary
- B Refuting through the reasoning of *Fundamental Wisdom*

3B1C-2B3E-2A1B-1A Refuting through the reasoning of the composed commentary

- 1 Refuting the system holding tenets asserting thusness as realized
- 2 Indicating as non-existent even for the conventions of those whose minds are not converted by tenets
- 3 Summarizing the meaning of refuting like that

3B1C-2B3E-2A1B-1A1 Refuting the system holding tenets asserting thusness as realized

- A Refuting production from a cause one-nature with itself
- B Refuting cause and effect as one entity

3B1C-2B3E-2A1B-1A1A Refuting production from a cause one-nature with itself

- 1 Following as meaningless if produced from causes the same entity as itself
- 2 Contradictory with reasoning if produced from the same entity
- 3 Refuting the response that rejects their faults

3B1C-2B3E-2A1B-1A1A-1 Following as meaningless if produced from causes the same entity as itself

Further, if asked: from where is this ascertained?

Like this:

*If it arises from that, there is not any quality,*  
*And there is just no reason for the produced to be produced again.* [6.8cd]

“That” means “the sprout,” that being produced, the agent of the action of being produced. “From that” means “from the self-entity of that itself generating.” Therefore, “that itself, the essential nature of the sprout, does not arise from that itself, the sprout’s own essential nature.” This is the meaning of the assertion.

If asked: why?

Because that itself attained its own existence while existing the sprout's own essential nature. There does not exist any special quality regarding arising from that itself because the state of existence was already attained before.

3B1C-2B3E-2A1B-1A1A-2 Contradictory with reasoning if produced from the same entity

The statement, "this position of production from self is also contradictory with reasoning," is explained [in 6.8d]: *and there is just no reason for the produced to be produced again.*

But since this is no more than a mere assertion, from the point of view of reasoning:

*If the already produced is imagined to be produced again,  
Production of sprouts and so forth would not be found here.* [6.9ab]

– is mentioned.

If the seed that had already been produced is asserted as being produced again, due to what [reason] would one be made to think that this [seed] stops its production and then the sprout is produced? What obstacle exists to that [seed] being produced again? Its sprout, stalk, skin and so forth will not be produced at all.

Furthermore:

*The seed would alone be produced until the end of existence,* [6.9c]

– because of the very cause that was explained.

3B1C-2B3E-2A1B-1A1A-3 Refuting the response that rejects their faults

Suppose [a Samkhya] considers: the beneficial conditions for the production of the sprout, such as water, season and so forth, act to completely transform the seed and act to produce the sprout. The sprout, moreover, because of the contradiction in abiding together with the agent (the seed), acts to destroy the seed and arises. Therefore, there is no occasion of the mentioned faults and, because the seed and the sprout are just not other, there is not, non-production from self either.

This too is unsuitable, because:

*How will that itself act to destroy it?* [6.9d]

Because the seed and the sprout are just not other, it is also unreasonable for the sprout to destroy it, thinking, "like a self nature [destroyed] by itself."<sup>15</sup>

3B1C-2B3E-2A1B-1A1B Refuting cause and effect as one entity

- 1 Refuting, as the shape and so forth of the seed follow as undifferentiated
- 2 Refuting the response that rejects its faults
- 3 Refuting since both perception and non-perception follow as similar on each of the two occasions

3B1C-2B3E-2A1B-1A1B-1 Refuting, as the shape and so forth of the seed follow as undifferentiated

Furthermore:

*For you there would not exist differences of shape, color, taste, potential and  
Maturation of the sprout different from those of the seed, the creative cause.* [6.10ab]

There, shape means long, round and so forth. Color means yellow and so forth. Taste means sweet and so forth. Potential means distinctions of capacity – particulars of ability – for example, like hemorrhoid medicine eliminates hemorrhoids due to mere proximity to the body and [like] traveling in space by merely holding the essential medicine and so forth. Maturation means a distinction of the substance to be attained through complete transformation: for example, as *piper-logam* and so forth are sweet.

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<sup>15</sup> LTK, p. 153, rephrases the last line with the instrumental, Tibetan: rang gis.



If the seed and sprout are just not other (i.e., are identical states), the shape and so forth [existing] with the sprout would also be observed as undifferentiated like [the shape etc.] existing with the self-nature of the seed. Yet, it is not observed. Therefore, like sprouts of banana and so forth from seeds of white garlic and so forth, [seed and sprout] are unreasonable<sup>16</sup> as just not other.

3B1C-2B3E-2A1B-1A1B-2 Refuting the response that rejects its faults

Suppose it is considered: having given up the state of a seed, by attaining another state, the seed itself is transformed into a sprout.

If like that, also:

*If, having dispelled the previous property of the self, it transforms into  
An entity other than that, then, how would its [nature] be that itself?*<sup>17</sup> [6.10cd]

The “property of” that means, “that itself just not being other [than] that.” Since it is impossible for the sprout’s state of not being other [to be different] than this concept, it’s state of not being other is damaged.

Suppose it is considered: even if the shape and so forth of the seed and sprout are different, [it is not contradicted by being] undifferentiated substances.

It is not like that, because, if the shape and so forth were not perceived, the substance was not perceived.

3B1C-2B3E-2A1B-1A1B-3 Refuting since both perception and non-perception follow as similar on each of the two occasions

Furthermore:

*If your seed and sprout are not other here,  
Like the seed, the so-called sprout would not exist to perception or  
Alternatively, since they are one, just like the sprout,  
That also would exist to perception. Therefore, this is not accepted.* [6.11]

Just as on the occasion of the sprout, the essence of the seed does not exist to perception by its own entity, likewise because of just not being other than the seed, also the self-essence of the sprout, like the self-essence of the seed, would not exist to perception.

Alternately, just as the sprout exists to perception, likewise also the seed, like the self-essence of the sprout, would exist to perception, because of just not being other than the sprout and so forth.

Since desiring to fully reject [their] following as faulty, the seed and the sprout are not to be accepted as just not being other.<sup>18</sup>

3B1C-2B3E-2A1B-1A2 Indicating as non-existent even for the conventions of those whose minds are not converted by tenets

Therefore, having averted production from self that is imputed in other systems (e.g. Samkhya) that assert thussness as understood like that, in order to indicate, “this concept is inadmissible even in the conventions of the worldly whose minds are not trained in other systems [of tenets],” – it is explained:

*Because even the worldly do not accept that “they are one”  
Because of seeing its effect even if the cause has disintegrated,* [6.12ab]

Like this: although the cause called “the seed” has already ceased, the effect called “the sprout” is seen. Therefore, even the worldly do not see seed and sprout as states of not being other (non-diverse states), for if [they] were just one, like the cause, the effect would also not be seen – yet it is seen. Therefore, they are not states of not being other.

<sup>16</sup> The Derge edition has the logically necessary negative particle, Tibetan: mi rigs.

<sup>17</sup> How would the nature of the seed become that nature of the sprout itself.

<sup>18</sup> I.e., they are not to be accepted as non-diverse states.

3B1C-2B3E-2A1B-1A3 Summarizing the meaning of refuting like that

Because, according to both positions, production from self contradicts reasoning:

*Therefore, this firm conception that "things arise from self"  
Is unreasonable in thusness and also in the world.*

[6.12cd]

Therefore, the Acharya [Nagarjuna], not distinguishing, refuted production in general, saying, "not from self."

There is someone [Acharya Bhavaviveka] saying:

Things are not ultimately produced from self because of existing, like the possessor of mind. The qualification of "ultimately," which he takes as the distinction should be considered as "meaningless."

3B1C-2B3E-2A1B-1B Refuting through the reasoning of *Fundamental Wisdom*

Furthermore:

*If production from self is asserted, the object to be produced, producer,  
Action and also agent would be identical, yet they are not identical –  
Hence, production from self is not to be accepted  
Because the faults that were abundantly explained would follow.*

[6.13]

As taught [in *The Treatise on the Middle Way*, 20.19]:

A oneness of cause and effect would never be admissible.  
If cause and effect were oneness, producer and produced would become one.

Oneness does not exist because father and son or eye and consciousness would also follow as identical. Therefore, it is taught [in *The Treatise on the Middle Way*, 10.1]:

If the wood were the fire, agent and action would become one.<sup>19</sup>

Therefore, out of fear of the consequence of faults like that and so forth, since the two truths are desired to be realized non-distortedly, things should not be accepted as produced from self.

3B1C-2B3E-2A1B-2 Refuting production from others

- A Expressing former positions
- B Refuting those systems

3B1C-2B3E-2A1B-2A Expressing former positions

[Some Buddhist sects propounding things say:] Here, regarding this statement: "things will not arise from self" being definite, if it is also just reasonable, that which was mentioned previously: *How could it [arise] from others?* [6.6a], is unreasonable.

Through relying on scriptures that say:

Like this: the four conditions that transform into others [are] causal, referent, immediate and likewise dominant, hence conditions are the generators of things.

– one must accept production from others although not desiring to.

There, someone says:

1. Causal conditions are the five causes, excluding acting cause.
2. There, since objects to be referred to are referents, the referents of any of the six consciousnesses – all phenomena – are referent conditions.

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<sup>19</sup> According to the order of the words, the wood would be an agent of fire. One possible meaning might be, that wood used to create fire by friction – an indirect agent of the fire. Alternatively, some Tibetan masters explain that the term 'action' sometimes refers to the object acted upon. In that case, the fire would be the agent and the wood, the object acted upon, however, the order of the words would be reversed since the wood would be the object acted upon (the second term) and the fire would be the agent.

3. The minds and mental factors other than the mind that enters nirvana without remainder of aggregates are immediate conditions.
4. Acting cause is the dominant condition.

Others say:

1. Through the definition, “that which establishes is the cause,” whatever abides as the entity of the seed – the generator of that – is its causal condition.
2. Like the elderly getting up, mind and mental factors are produced from causes. The referent like a supporting staff, by which there will be production, is the referent condition, the meaning of saying, “it is the support of phenomena that are generating.”
3. The cause just now ceased is the [immediate] condition that produced the result. As, for example, the seed just now ceased is the condition of immediate similarity with the sprout.
4. If something exists, that which issues forth that is the dominant condition of that. Also, those other conditions produced together, produced afterwards and so forth – they also are included within these.

[Bhavaviveka] mentioned:

“Ishvara and so forth are not conditions, therefore, a fifth condition does not exist,” is definitely apprehended.

3B1C-2B3E-2A1B-2B Refuting those systems

- 1 Refuting in general the position asserting production from others
- 2 Refuting the Chittamatin system in particular

3B1C-2B3E-2A1B-2B1 Refuting in general the position asserting production from others

- A Actual refutation of production from others
- B Rejecting the damage of the world regarding refutation
- C Indicating the quality of refuting like that
- D Indicating as never produced by self-nature
- E Indicating the qualities of refuting inherent production for the two truths

3B1C-2B3E-2A1B-2B1A Actual refutation of production from others

- 1 Refuting production from others in general
- 2 Refuting production from others in particular
- 3 Refuting production from others, having analyzed the

3B1C-2B3E-2A1B-2B1A-1 Refuting production from others in general

- A Refuting through following as excessive
- B Refuting the response that rejects faults

3B1C-2B3E-2A1B-2B1A-1A Refuting through following as excessive

- 1 The actual excessive consequences
- 2 Critical analysis of those

3B1C-2B3E-2A1B-2B1A-1A1 The actual excessive consequences

This [production from others] is not to be presented, because of contradicting reasoning and scripture. There, expressed from the viewpoint of reasoning:

*If another would arise in dependence on others,  
Then, dense darkness would arise even from a flame and* [6.14ab]

because of being just other. This is not seen nor is it reasonable – therefore, it does not exist. Therefore, it is taught [in *The Treatise on the Middle Way*, 20.19cd]:

Cause and effect as otherness would never be admissible.

– [and in verse 20cd:]

If cause and effect were just other (i.e., otherness), cause and non-cause would be similar.

Furthermore:

*Everything would also be produced from everything...* [6.14c]

Also, from everything that is a cause and a non-cause, every functioning thing that is an effect and a non-effect would be produced.

If asked: why?

*Because all that does not create production  
Is also similar in otherness.*

[6.14cd]

Just as the rice seed that creates production is just other than its effect, the rice sprout, likewise, non-producers, such as fire, coal, barley seed and so forth, are also [just other]. Also, just as the rice sprout is produced from what is other – the rice seed – likewise, it would also [be produced] from fire, coal, barley seed and so forth. Also, just as the rice sprout arises from a rice seed that is other, likewise, vase, cloth and so forth would also, but that too is not perceived, therefore, this too is not so.

3B1C-2B3E-2A1B-2B1A-1A2      Critical analysis of those  
A Reasoning following the logical absurdity of production from others  
B Non-contradictory assertion refuting the consequence

3B1C-2B3E-2A1B-2B1A-1A2A      Reasoning following the logical absurdity of production from others

3B1C-2B3E-2A1B-2B1A-1A2B      Non-contradictory assertion refuting the consequence

3B1C-2B3E-2A1B-2B1A-1B      Refuting the response that rejects faults  
1 The response that rejects faults  
2 Refuting that response

3B1C-2B3E-2A1B-2B1A-1B1      The response that rejects faults

[An objection] is mentioned here. Although the two, cause and effect, have otherness, everything arising from everything will also not follow because of seeing the certainty [of individual causes and effects]. Here, this is certain because:

*If said: able to be fully created, therefore, definitely expressed as the  
Effect and that which is able to produce it, even if other, is the cause –  
Produced from [that] belonging to one continuum and the producer,  
Therefore, a rice sprout is not thus [produced] from barley and so forth.*

[6.15]

Here, "effect" possesses the active affix (*kritya-praryaya*) with regard to the sense of ability. That itself which is able to be created by something is its effect. That which is able to produce this effect, even if held as being other, is the cause. Hence, solely due to a special otherness are things cause and effect, not due to a general otherness.

Although there is production from that belonging to one continuum and the producer, there is neither [production] from that belonging to another continuum, a barley seed and so forth, nor from that belonging to one continuum but not creating production, the former instant not being [produced] from the latter instant. Hence, the consequence that everything would arise from everything – this is inappropriate. It is like this: "the cause of the rice sprout is only the rice seed, there is no other. The effect of the rice seed is only the rice sprout, there is no other."

3B1C-2B3E-2A1B-2B1A-1B2      Refuting that response

At first, one should ask this propounder of cause and effect just this: "this [statement of yours] which is a certainty, from what [reasoning] is it [derived]?"

If the propounder says: because of perceiving the certainty.

Again, why? If such a statement, "perceiving the certainty," is debated and investigated, by mentioning merely that much, "because the certainty is perceived, therefore, the certainty is perceived," one is not able to abandon, even slightly, the faults that were already explained as the cause of the certainty is not indicated.

Furthermore, in order to indicate that "not distinguishing the common and particular otherness, this overly renown one itself is present as the harmer to his exact assertion," it is explained:

*Just as barley, kesara, kimshuka and so forth  
Are not asserted as producers of the rice sprout, do not have the capacity,  
Do not belong within the same continuum and are just not similar,  
Likewise, the rice seed is also not of it, because of otherness.* [6.16]

Just as barley, *kesara* (stamens), *kimshuka* (flowers) and so forth, because of being other,

- are not asserted as the agent producing a rice sprout,
- do not have the capacity of producing a rice sprout,
- do not belong to the same continuum, and
- are not similar,

likewise, the rice seed will also not be distinguished by the qualities that were explained for that [sprout], because of being just other.

3B1C-2B3E-2A1B-2B1A-2 Refuting production from others in particular  
A Refuting production from others for former and later cause and effect  
B Refuting production from others regarding simultaneous cause and effect

3B1C-2B3E-2A1B-2B1A-2A Refuting production from others for former and later cause and effect  
1 Actual meaning  
2 Refuting the dispute about refutation

3B1C-2B3E-2A1B-2B1A-2A1 Actual meaning

Thus, having at first repeatedly expressed the established otherness renown to others as though it were established, it was disputed. Now, to explain the otherness of cause and effect as impossible:

*Sprout and seed do not exist simultaneously.  
Without otherness, how could the seed be merely other?  
Hence, since sprout produced from seed will not be established,  
Give up this position that “there is production from others.”* [6.17]

Here, only the presently existing Maitreya and Upagupta are seen as merely others through mutual reliance; the seed and the sprout are not even observed together like that because the sprout does not exist without the seed totally transforming. When, thus, the sprout does not exist simultaneously with the seed, therefore, the seed does not have an otherness from the sprout and, if otherness does not exist, this so-called “sprout produced from other” does not exist. Therefore, give up this position that says, “produced from other.”

The meaning of this is explained [in the *Treatise on the Middle Way*, 1.3]:<sup>20</sup>

The self-nature of [resultant] things does not exist in conditions and so forth.  
If the property of a self does not exist, how could the property of other exist?<sup>21</sup>

Here, “conditions and so forth” signifies the causes or conditions or a collection of causes and conditions or whatever is suitable other than that.

If the self-nature does not transform, the self-natures of effects just would not exist because of non-production. If that does not exist, otherness would not exist on the conditions and so forth. The statement, “existing at someplace is the definition of existent,” is the seventh [case, the locative]. When [the conditions] are a basis, at that time the self-natures of the effects would not exist on the conditions and so forth like a juniper [tree] and [its] vessel.

That which does not exist at someplace is not produced from it, for example, like sesame oil [is not produced] from sand, as was taught [in the *Treatise on the Middle Way*, 1.12]:

<sup>20</sup> This verse may also be numbered as #5 as it is preceded by two verses of introduction. The Tibetan translation of root text has line d as: ‘other things would not exist’ – [Tibetan: gZhan dNgos yod pa ma yin no].

<sup>21</sup> Here, ‘property of a self’ [Tibetan: bDag.gi dNgo.bo; Sanskrit: svabhava] and ‘property of other’ [Tibetan: gZhan dngo; Sanskrit: parabhavo] could be translated as ‘self-entity,’ and ‘entity of otherness/production from other. See Hopkins, p. 645 and note 628. Notice that Hopkins numbers this verse as 1.5, counting the first two introductory verses as part of chapter one.

In case it were produced from those conditions even as a non-existent, why would it not also be produced from what are not conditions?

Therefore, this position of support is not finely set forth since it is exceedingly well exposed by just studying the verses by the Acharya [Nagarjuna].

3B1C-2B3E-2A1B-2B1A-2A2 Refuting the dispute about refutation

[An objection is] mentioned here: the comment that stated, "the sprout does not exist simultaneously with the seed," is unreasonable. Just like the rising and falling of the pans of a balance scale, the sprout will be produced at just the same time as the seed is ceasing.

Like this: at only that very time when the seed is ceasing is the sprout being produced. Therefore, because the two, ceasing of the seed and production of the sprout, are the same time, the seed and the sprout will also be simultaneous.

Therefore, in order to indicate, "there is otherness," it is mentioned:

*If said: just as the rising and falling of the two pans of a balance scale  
Are seen not to be non-simultaneous, likewise  
Are the production and cessation of that produced and the producer.* [6.18abc]

If it is said: therefore, there is no fault.

[Response] Also in that case:

*If [its] times are the same, it does not have simultaneity, it is not so.* [6.18d]

If, through the example of the balance scale, production and disintegration of the two, object to be produced and producer, are thought of as simultaneous, that is unfitting.

If asked: why?

Even though rising and failing are indeed simultaneous in the example of the balance scale, but in that case, there is no simultaneity for the actual meaning arisen from the example; hence it is unreasonable.

In order to indicate just how [simultaneity] does not exist, it is explained:

*If that being produced is not existent since approaching production and  
Although that being ceased exists, it is asserted as approaching  
Disintegration, in that case, how is this similar to a balance scale?* [6.19abc]

There, "being produced," means it is yet to come (i.e., in the future) since it is approaching production; "being ceased," means it is present because of approaching cessation. Therefore, a state that does not [yet] exist will be produced because it was not [yet] produced; an existent state will be ceased since it is presently [existing]. When it is like that, then how would it be similar to a balance scale? Because the two pans of the balance scale are present, the actions of rising and falling exist simultaneously, and since the present and future seed and sprout do not exist simultaneously, this [case] is not similar to the balance scale.

In case it is considered: although indeed the phenomena (i.e., the two pans; the seed and sprout) do not exist simultaneously, nevertheless their actions (i.e., rising and failing; ceasing and being produced) have simultaneity.

That too is unsuitable, because actions are not accepted as different from the phenomena by those [disputants].<sup>22</sup>

Furthermore:

*Without an agent, this production is also not a reasonable entity.* [6.19d]

The agent of the action of being produced, the sprout, is just not [yet] existent because of being future. If it does not exist, without the support, this [action of production supported on it] also does not exist. How

<sup>22</sup> LTK, p. 168, reads the instrumental case, 'by those,' Tibetan: de.dag.gis, instead of the genitive, Tibetan: de.dag.gi.

will that [action of being produced], which is not existent, be simultaneous with the cessation? Therefore, the actions [of ceasing and being produced] are only unreasonable as simultaneous.

It is taught [in the *Treatise on the Middle Way*, 7.17]:

If some not [yet] produced thing were existent somewhere,  
that would be produced. If that thing does not exist, what would be produced?

Its meaning is this: if some unproduced thing called ‘sprout’ were to exist somewhere prior to production, that would be produced. Yet, prior to production, it cannot be posited as existing anytime, anywhere, because of being unproduced. Therefore, if the support of the action of production, the thing, does not exist, is not taken possession of, prior to production, what would be produced?

The term ‘that’ is a common basis since it is a qualification of the thing; ‘thing’ is the seventh [case, the locative];<sup>23</sup> “if... does not exist” is also a qualification of the thing; the term ‘what’ is joined with “will be produced.” Hence: “if the thing does not exist, what will be produced?” means “not even a little will be produced.”

If said: is this example of the balance scale not finely set out in *Exalted Rice Seedling Sutra*, saying, “in the manner of the rising and falling of the pans of a balance scale in the very same instant a seed ceases, a sprout is produced?”

That it is finely set forth is indeed right, yet that is not in order to indicate production from others and also that is not in order to indicate production by its own character.

If asked: what then?

In order to fully clarify the establishment [of production] as a simultaneous uninvestigated dependent arising<sup>24</sup> – like an illusion.

It was explained [in the *Praise of the Supramundane*, 18]:<sup>25</sup>

From disintegrated and non-disintegrated seeds a sprout will not arise,  
hence, you taught all production as similar to the arising of an illusion.

3B1C-2B3E-2A1B-2B1A-2B      Refuting production from others regarding simultaneous cause and effect

[Someone] propounds: since a state of simultaneity mentioned here does not exist for the seed and the sprout, if production [from other] is unreasonable because otherness does not exist – production does exist since otherness exists there where simultaneity exists, for example, like eye consciousness and the feelings and so forth arisen together with it.

Eye [faculty], visible form and so forth and feeling and so forth, those that arise together, produce eye consciousness at only the same time. Similarly, eye [faculty] and so forth and mind will also become the very conditions of feeling and so forth at only the same time.

[Response] That is not so.

If asked: why?

*If eye awareness had otherness from its producers, the simultaneous  
Eye [faculty] etc. and discrimination and so forth arisen together,  
What purpose would there be to arise into existence [again]? In case it is  
Said: it does not exist, the faults concerning this were already explained.* [6.20]

If the eye [faculty] and so forth and the simultaneous discriminations and so forth are asserted as the very conditions of the present eye-awareness, then existence would indeed become an otherness that relies

<sup>23</sup> Perhaps ‘thing’ is in the locative case because the phrase means ‘if that thing does not exist somewhere,’ i.e., at some place.

<sup>24</sup> Or, ‘as being a dependent arising at the same time as being uninvestigated.’

<sup>25</sup> Poisson, p.294, mentions this as cited in *Bodhicharyâvatârapañjikâ*, chapter 9, verse 108, attributing it to the *Four Sets of Praises*. See Lindtner, p. 134-135.

on that. However, since there is not even a little purpose served by arising [again] into existence, production does not exist.

In case, out of the wish to totally reject the non-existence of production, that [effect at the time of the cause]<sup>26</sup> is not accepted as an existent state, "at that time too, the eye [faculty] and so forth are not other than the awareness that is not [yet] existing," is the very fault that was explained.

Therefore, if production from others is asserted like that, even if otherness were possible, production would be impossible. Because that is impossible, both are impossible. And, even if production were possible, otherness would be impossible. Because that is impossible, both are impossible. Hence, because external objects do not exist in any way, since emptied by external objects, the gone having gone, only the mere term will remain.

Therefore, this conception [of production from others] is unsuitable.

3B1C-2B3E-2A1B-2B1A-3 Refuting production from others, having analyzed the four alternatives about effects

Now, in order to indicate that there is no time when the cause, from the two, cause and effect, relies on an effect, it is explained:

*If a producer is a cause producing other objects to be produced, calculate  
Whether it produces an existent, non-existent, both, or what is free of both.  
If existent, what purpose is a producer and what could it do for the non-existent?  
What could it do for both and what could it do for what is free of both?* [6.21]

First of all, a cause that acts to produce is not the producer of an existent object to be produced because of the faults that were already explained by statements such as [6.8d]: *and there is just no reason for the produced to be produced again.* Therefore, there is no purpose at all of conditions for that.

Also, what could those producers do for an object to be produced that is not existent, because non-existent like the horns of an ass?

As was explained [in the *Four Hundred Verses*, 11.15]:

For whoever asserts effects to exist and whoever asserts effects to be non-existent,  
it would also be meaningless to provide pillars and so forth for a house.

Also from [the *Treatise on*] *the Middle Way* [20.21-22]:

If entitiness of an effect exists, what does a cause produce?  
If entitiness of an effect does not exist, what does a cause produce?  
If production does not exist, a cause itself would not be feasible.  
If feasible causes do not exist, of what would there be an effect?

Even if it is the state of being two, what could conditions do for that because the faults that were explained would follow. A thing that is two is the state of being two and existing as the very two is the state of being two.

Possession of the entities of existence and non-existence does not exist in the same thing of the same time. Hence, a thing that has such a character does not exist. Because it is just not existent, what could conditions that act to produce do for that? As was said in the *Treatise* [on *the Middle Way*, 25-14]:

How could nirvana be both a thing and a non-thing?  
The two do not exist in one, like illumination and darkness.

Similarly [in the *Treatise on the Middle Way*, 8.7]:

Being and not being an agent does not create that which is and is not.  
How could one have being and not being, since mutually contradictory?

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<sup>26</sup> LTK, p. 170.



Also, what could those conditions do for that which is separated from both – an effect that is separated from both, neither existent nor not existent – because an effect that has abandoned the entities of existence and non-existence does not exist.

If a state of existence and non-existence is impossible, since, “that which is not existent and not non-existent,” the negative of that, would not be even slightly different. When the two are not established, then that which is neither existent nor non-existent is just impossible.

As was taught [in the *Treatise*, 25.15]:

Whatever teaches nirvana as not a thing and not a non-thing –  
that would be established if non-things and things were established.

3B1C-2B3E-2A1B-2B1B     Rejecting the damage of the world regarding refutation

- 1 Rejecting the damage of the world having accepted production from others through worldly renown
- 2 Rejecting the damage of the world through the non-existence of production from others even in the conventions of the world

3B1C-2B3E-2A1B-2B1B-1     Rejecting the damage of the world having accepted production from others through worldly renown

- A The dispute of damage by the world
- B Indicating the response that it is not damaged by that

3B1C-2B3E-2A1B-2B1B-1A     The dispute of damage by the world

If, in order to thoroughly prove production [from others], this and that reasoning (such as perceiving certainty and the balance scale analogy) which were mentioned were like dry firewood saturated with butter since the fire of your [Madhyamika] intelligence burned [everything] without exception. Requesting the firewood of reasoning to intensely kindle your wisdom fire was enough [– now, it is no longer necessary]!

If [the Madhyamika] asks: is it not that the meaning desired to be expressed (i.e., production from others) would not be proved without a fine indication through reasoning?

That is not so. There is nothing at all to be accomplished by reasoning about that meaning which is proved through the world itself. Because the perception of the world possesses extreme strength, it is mentioned:

*Since it is asserted as valid by those worldly ones abiding in their own view,  
What can be done here through just mentioning reasoning?  
Other arising from other is also realized by the world, hence,  
Production from other exists here. What is the need for reasoning?* [6.22]

If it is said: if the entire world abides in only its own view, it has extreme strength and it also views [things] as being produced only from others. But to finely set forth reasoning is worthy for only non-manifest things – not for the manifest. Therefore, even without [further] admissible [reasoning], things being produced from others only exists.

3B1C-2B3E-2A1B-2B1B-1B     Indicating the response that it is not damaged by that

[The Madhyamika responds] Whoever has not unmistakably realized the meaning of the treatise and who, due to the maturation of the imprints of [true-grasping toward] things is unable to bear to listen to separating from the dear friend of strong settling upon things, depends on the opinion of damage by the world – he is unable to reverse from the opinion of damage of the world without explaining the very many and extensive events of the world. Hence, in order to indicate the qualification of the object of damage of the world,

- 1 General presentation of the two truths
- 2 Application to the meaning of the context
- 3 Explaining the individual entities of the two truths
- 4 Indicating the harmer concerning the damage by the world in refutation
- 5 Indicating the mode of harming of the damage of the world

- 3B1C-2B3E-2A1B-2B1B-1B1 General presentation of the two truths  
 A Expressing phenomena as having two entities by division into two truths  
 B Explaining another presentation of the two truths  
 C Explaining the divisions of the conventional in relation to the world  
 D Indicating that the conceived object [of the mind] mistaken with regard to the conceived object is non-existent even conventionally

3B1C-2B3E-2A1B-2B1B-1B1A Expressing phenomena as having two entities by division into two truths

Initially from the viewpoint of the presentation of the two truths, it is explained:

*All functional things uphold two entities,  
 The existents found by perfect and false perception.  
 Whatever is the object of correct perception is thusness –  
 Of false perception, [that] is taught as the deceptive truth.* [6.23]

Here, the buddha bhagavans, unmistakably knowing the self-entities of the two truths, thoroughly indicated the two types of self-entity of all inner and outer functional things such as the compositional factors and sprouts and so forth. Like this: the deceptive (or, conventional) and the ultimate.

There, the ultimate finds its entity as the very object of a special type of exalted wisdom of those [aryas] correctly perceiving [reality]; it is not established by its own essential nature. This is one entity.

The other, [the deceptive,] finds its existence through the strength of false perception of ordinary beings, those whose wisdom-eyes<sup>27</sup> are completely covered by the thick film of the cataract of ignorance. It is not established by its own entity like that kind of self that is the object of perception by the childish.

Therefore, all functional things uphold two natures. Also, from the two natures, that which is the object of correct perception is thusness, meaning, "that is the ultimate truth." The self-entity of that will be explained.

That which is the object of false perception is the deceptive truth.

3B1C-2B3E-2A1B-2B1B-1B1B Explaining another presentation of the two truths

3B1C-2B3E-2A1B-2B1B-1B1C Explaining the divisions of the conventional in relation to the world

Therefore, having thus presented the two truths, since, among correct and false perceptions themselves, false perceptions also have the very two, in order to indicate the very two, the object to be apprehended by that and the consciousness, it is explained:

*Also false perception is asserted [as] two types,  
 With clear senses and faulty senses.  
 The consciousnesses of those having faulty senses are  
 Asserted as wrong compared with consciousnesses with sound senses.* [6.24]

There, possessors of clear senses, those who are free of cataracts and not impaired by jaundice and so forth and who unmistakably apprehend external objects of that type. Possessors of faulty senses are the opposite of those.

There, in relation to consciousnesses with sound senses, whatever is a consciousness possessing faulty senses is asserted as a wrong consciousness.

Just as these consciousnesses are twofold by way of mistaken-ness and unmistakable-ness, similarly, in order to indicate that "objects are also," it is explained:

*Anything apprehended by the unimpaired six senses  
 [And] realized by the world, that  
 Is truth within the world itself. The remainder  
 Is presented as wrong within the world itself.* [6.25]

<sup>27</sup> Literally: eyes of awareness.

There, cataracts, jaundice and so forth, and ingesting white thorn apple<sup>28</sup> and so forth are internal conditions of impairment for the senses. Sesame oil, water and mirrors, expressing sounds within caves and so forth, and qualified sunlight, place and time being in proximity and so forth are external conditions of impairment for the senses, for, while not being internal conditions of impairment for the senses, they are causes of apprehending reflections, echoes, mirages, water-moons and so forth. Mantras, medicines and so forth thoroughly prepared by magicians and so forth should also be known similarly.

Impairments of the mental [consciousness] are those mantras and medicines, tenets and so forth that are incorrectly made, and facsimiles of inference. The presentation of dreams and so forth will be explained.

Therefore, an object of apprehension by any of the six senses, without such conditions of impairment for the senses, realized by the world – that is truth within the world – it is not [truth] in relation to an arya.

Anything appearing as the very entity of an object that impairs the senses, reflections and so forth, is wrong within the world itself.

3B1C-2B3E-2A1B-2B1B-1B1D    Indicating that the conceived object [of the mind] mistaken with regard to the conceived object is non-existent even conventionally

Now, in order to indicate in detail the very meaning that was already expressed through the mode of expressing examples, it is explained:

*The fundamental nature as it is imagined by the Forders,  
Strongly agitated by the sleep of unknowing, and  
Whatever is imputed to illusions, mirages and so forth –  
They are just not existent, even within the world.*

[6.26]

The Forders, since they wish to enter into thusness, desire to progress to perfection [while] definitely holding/apprehending as reality<sup>29</sup> the unmistakable production, disintegration and so forth of things renowned even to untrained beings such as shepherds, women and so forth. Hence, like a tree climber having let go of the former branches [but] not holding on to the latter branches, they will fall into the ravine of bad views, due to the great downfall and will not attain [their] result due to being separated from the two truths.

Therefore, these three qualities and so forth that are imagined by them just do not exist in the conventions of the world.

3B1C-2B3E-2A1B-2B1B-1B2    Application to the meaning of the context

Therefore, here:

*As the observation of an eye with cataracts  
Does not harm the knowledge [of] one without cataracts,  
Similarly, there is no damage to a stainless wisdom  
By an awareness that abandoned stainless wisdom.*

[6.27]

The refutation of production from others that was explained was not [made] through abiding in only the view of the world.

If asked: what then?

It is through accepting the perceptions of the aryas. When this refutation of production is distinguished, then, just as observing the entities of hairs and so forth of those with cataracts does not damage the knowledge of those without cataracts, similarly, since there is no damage to uncontaminated perceptions by the knowledge of ordinary beings, separated from uncontaminated exalted wisdom, there is also no damage by the world to objects of such type.

Therefore, such outsiders are just worthy as objects of laughter by the excellent ones.

<sup>28</sup> Sanskrit: Dhatura.

<sup>29</sup> LTK, p. 183, has instead: 'not holding/apprehending the unmistakable production, disintegration and so forth...'

3B1C-2B3E-2A1B-2B1B-1B3 Explaining the individual entities of the two truths

- A Explaining the conventional truth
- B Explaining the ultimate truth

3B1C-2B3E-2A1B-2B1B-1B3A Explaining the conventional truth

- 1 To the face of what the conventional is true, to the face of what it is not true
- 2 The way mere conventions appear and do not appear to three people
- 3 The manner of being ultimate and conventional in relation to arya and ordinary beings

3B1C-2B3E-2A1B-2B1B-1B3A-1 To the face of what the conventional is true, to the face of what it is not true

- A Actual meaning
- B Explanation of unshared categories of afflictions

3B1C-2B3E-2A1B-2B1B-1B3A-1A Actual meaning

Therefore, due to this, the truths are two and through the divisions of deceptive and ultimate, the entities of all things are expressed as two. There, because the deceptive truth of the world is to be indicated, it is explained:

*Because confusion obscures self-nature, it is all-concealing (deceptive),  
Whatever fabrication appears as true due to that,  
The Muni taught as "truth for an all-concealer" (deceptive truth).  
Fabricated things are all-concealing (deceptive).*

[6.28]

There, since it acts as darkness with regard to sentient beings viewing how things abide, it is confusion. Ignorance acting to superimpose a self-entity of things that does not exist, having the character of obscuring the perception of the nature [of reality], is the all-concealer (i.e., the deceiver).<sup>30</sup>

For something to appear as true due to that concealing (deception) while without self-nature, to appear individually as a self-nature – that is truth for a concealer (deceptive truth) of the mistaken world. That is the fabricated dependent arising.

Some dependent arisings such as reflection, echoes and so forth, also appear false to those possessing ignorance; some visible forms such as blue and so forth, mind and feeling and so forth, appear as true. The self-nature [of the mode of existence of phenomena] does not appear in all ways to those possessing ignorance. Therefore, that [self-nature] and also whatever is deceptively false, are not the deceptive truth.

In that case, briefly, the all-concealing (or, deceptive) truth is presented by the power of deluded ignorance fully included in the [twelve] links of [cyclic] existence.

Furthermore, for hearers, solitary realizers and bodhisattvas who have abandoned deluded ignorance and who see the compounded as like the existence of reflections and so forth, [those phenomena] are of a fabricated nature and not true because [the three individuals are] without strong adherence [to phenomena] as true.

3B1C-2B3E-2A1B-2B1B-1B3A-1B Explanation of unshared categories of afflictions

3B1C-2B3E-2A1B-2B1B-1B3A-2 The way mere conventions appear and do not appear to three people

For the childish, [even those things] will act to deceive.

For those other than them, since merely arising dependently like illusions and so forth, they are the mere deceptive. Furthermore, because of perpetually using mere ignorance possessing the characteristic of the obscuration of knowing, it appears to the aryas who have a sphere together with appearance – it does not to those possessing a sphere without appearance.

Because buddhas are manifestly, completely enlightened about all aspects of all phenomena, are asserted as reversing forever the flow of mind and mental factors.

Hence, at first, the Bhagavan taught the deceptive truth and the mere deceptive.

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<sup>30</sup> According to the reading of LTK, p. 185.

3B1C-2B3E-2A1B-2B1B-1B3A-3 The manner of being ultimate and conventional in relation to arya and ordinary beings

There, that itself which is the ultimate of ordinary beings is the mere deceptive of the aryas having a sphere together with appearance. That which is the self-nature of that, emptiness, [is] their ultimate.

The ultimate of the buddhas is self-nature itself, and further, as it is just incontrovertible (non-deceptive), it is the ultimate truth, it is an object to be cognized by themselves individually. The deceptive truth, because of just deceiving, is not the ultimate truth.

3B1C-2B3E-2A1B-2B1B-1B3B Explaining the ultimate truth

- 1 Explaining the meaning of the root words
- 2 Rejecting disputes about that

3B1C-2B3E-2A1B-2B1B-1B3B-1 Explaining the meaning of the root words

Therefore, having indicated the deceptive truth like that, since [I] desire to indicate the ultimate truth, because it is inexpressible and because it is just not the object of knowledge [resulting from such expression], since it cannot be indicated explicitly – in order to clarify its nature to those desiring to hear, an example of ones own experience is explained:

*[If] some wrong entity due to the strength of cataracts,  
Such as falling hair and so forth, is investigated,  
That perceived by pure eyes where the essence of that itself  
[is supposed to be], is reality. Like that it should be known here.* [6.29]

Due to the strength of cataracts [of the eyes], those with cataracts see a continuously transforming assembly of falling hairs and so forth within vessels of rhinoceros [horn] and so forth that are held in their hand. Hence, wishing to dispel that, they repeatedly overturn the vessel. Knowing they are finding difficulty, those without cataracts wonder, “what are they doing?” and having come nearby that, although they direct their eyes to the area of the falling hairs, they do not observe the aspect of falling hairs and do not even think (investigate) about the distinctions having the support of the falling hairs – such as thing, non-thing, failing, hair not falling, azure (sky-blue), and so forth.

Also, when those with cataracts indicate their thoughts to those without cataracts saying, “I see falling hair,” then, desiring to dispel their fantasies, having taken the side of the observation of those with cataracts, they indeed mention encouraging words of pacification saying, “there are no falling hairs existing here.” Yet, in this comment there is no underestimation of the hairs.

The reality of the falling hairs is that which is seen by those without cataracts; [what is seen] by others, is not.

Similarly, due to not seeing suchness since harmed by the cataract of ignorance, that which is the referent – the self-entity of the aggregates, elements and sources – is their deceptive entity.

That [object] seen in whatever self-nature by the buddha bhagavans [who are] separated from the ignorance of those very aggregates and so forth, in the manner that those not possessing cataracts do not see falling hair, is their ultimate truth.

3B1C-2B3E-2A1B-2B1B-1B3B-2 Rejecting disputes about that

If asked, is not the self-nature that is like that aspect, just without seeing? Therefore, how do they see?

Indeed true, nevertheless, through the manner of not seeing, “they see” is expressed.

As extensively taught in the *Exalted Engaging in the Two Truths*:

Devaputra, ultimately, if ultimate truth were the nature of the objects of body, speech and mind, that would not proceed to be counted “ultimate truth,” since it would be just deceptive truth.

Nonetheless Devaputra, ultimately, ultimate truth is passed beyond all conventions, is without particulars, is unproduced and does not cease, is separated from being an object to be mentioned or mentioning, object to be known or knowing. Devaputra, ultimate truth is passed beyond until the object of the exalted, wisdom of omniscience, possessing supremacy of all

aspects. Hence, it is not like the expression, "ultimate truth." All phenomena are false since [they are] controvertible (deceptive) phenomena.

Devaputra, ultimate truth is not able to be indicated. If asked why is that? Whoever indicates, whatever is indicated and whoever is indicated to – all these phenomena are ultimately not strongly produced. Not strongly produced phenomena are not able to explain strongly produced phenomena.

Therefore, in suchness, the distinctions of thing and non-thing, one's own thing and another's thing, truth and not truth, eternalism and nihilism, happiness and suffering, clean and unclean, self and selfless, empty and not empty, definition and illustration, oneness and otherness, production and cessation and so forth – are not possible, because of not observing their self-entities.

Therefore, like that, to contemplate suchness, only the aryas are valid; those who are not aryas, are not.

3B1C-2B3E-2A1B-2B1B-1B4      Indicating the harmer concerning the damage by the world in refutation

In case the perceptions of the world about analyzing thusness were also accepted as valid states due to a desire to express the damage of the world, [let it] be like that and:

*If the world were valid, since the world [would] see thusness,  
What would be the need for the other aryas?  
What could be done by the arya path?  
The foolish as valid is also unreasonable.* [6.30]

Because the world is accepted as just valid and just it perceives thusness, if it is necessary that ignorance is accepted as being abandoned, why are the foolish not also reasonable as valid? Whoever has unknowing that is the subject of something, they are seen as not being valid regarding that. For example, with regard to investigating precious jewels and so forth, like those not knowing that.

Because only those with pure eyes and so forth ascertain thusness, since the endeavor in morality, hearing, contemplation, meditation and so forth in order to bear the arya path in mind also would not bear result – it is not like that. Therefore:

*The world is not valid in all aspects, therefore,  
In the context of thusness, there is no damage of the world.* [6.31ab]

In the aforementioned fashion, in the context of suchness, the world is not valid in every aspect and in the context of suchness, there is no damage of the world.

3B1C-2B3E-2A1B-2B1B-1B5      Indicating the mode of harming of the damage of the world

If asked: well then, how is there damage by the world?

It is explained:

*Since the objects of the world are renown to the world,  
If denied, the world will damage.* [6.31cd]

For example, someone mentions, "a substance of mine was stolen," and another disputes and interrogates him: what is the substance? Upon his comment, "a vase is the substance," he is refuted by him saying, "a vase is not a substance, because of being an object of comprehension, like a dream vase." With regard to such objects and so forth, since the objects of the world are just renown to the world, to make a denial will be harmed by the world.

When abiding in an arya's perception, learned beings take it as valid, then there will not exist the harm of the world. The learned should also analyze others by this position.

3B1C-2B3E-2A1B-2B1B-2      Rejecting the damage of the world through the non-existence of production from others even in the conventions of the world

Although, having accepted production from others through the renown of the world, the damage of the world was completely abandoned, now, since even in the world, production from others does not exist, in

order to indicate that, “damage of the world does not exist,” with regard to accepting production from others as refuted even by abiding in that view, it is explained:

*Because, having cast mere seed, the world  
Announces, “I produced this boy,” and also  
Considers that the tree was planted. Due to these conceptions,  
Production from others does not exist even in the world.* [6.32]

When finely indicating someone made conspicuous due to [having] the male faculty, the comment, “I produced this boy,” is made. This [man] did not insert a [boy] of such an aspect within the mother of the [boy] having ejected it from his body.

If asked: then what [was inserted into the mother]?

A mere impurity that was the seed of that [boy]. Because this [father] brought forth his son having emitted the cause of the [son], therefore, the two, the seed and the boy, are not mere others. [Such] statements are clearly ascertained in the world.

If there were otherness, like another person, that [boy] would also not be finely indicated [saying, “I produced him.”]. It should also be applied similarly for a seed and a tree.

3B1C-2B3E-2A1B-2B1C      Indicating the quality of refuting like that

Therefore, in order to indicate the quality in the manner of so explaining [things as without inherent existence]<sup>31</sup> by way of establishing dependent arising without eternalism or nihilism, it is explained:

*Because the sprout is not other than the seed, therefore,  
At the time of the sprout, the disintegrated seed does not exist.  
Because oneness is non-existent, therefore, also  
At the time of the sprout, one does not express, “the seed exists.”* [6.33]

If the sprout were just other than the seed, the continuity of the seed would doubtlessly also be cut off while the sprout is existing, because, although cows were to die, it is not that the continuity [of their species] would not be cut due to the existence of wild cattle and although aryas were to pass beyond sorrow, it is not [that their continuity would not cut off] due to the existence of ordinary beings.

Because otherness does not exist, like the self-essence of the sprout, the seed is not cut off. Thus, nihilism is abandoned. Since oneness does not exist, that itself which is the seed is not the sprout. Hence, because of refuting the non-disintegration of the seed, eternalism is also refuted.

As was taught [in the *Extensive Sport Sutra*]:

If the seed exists, so does the sprout;  
whatever is the seed, that itself is not the sprout.  
It is not other than that, it is not that either.  
Thus, the *dharmata* is not eternalistic, not nihilistic.

“If the seed exists,” means “if the seed were to exist.”

If it is said: if the sprout bearing the cause of the seed also arises, it is unsuitable as just other than the seed.

It was taught [in the above citation]: *whatever is the seed, that itself not the sprout.*

Again, if asked: why would that very seed not be in the sprout?

Therefore it was taught [above]: *it is not other than that, it is not that*

Because the position of both thatness and otherness is impossible, therefore, other than that and just not other are unreasonable. Thus, if both positions were refuted, it will become fully clarified as *dharmata* without eternalism or nihilism.

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<sup>31</sup> LTK, p. 209.

The thusness that is the meaning here should be understood as being, "if there were to exist some self-nature in the two, seed and sprout, the two would be just one or other. Hence, if the self-nature of those is non-existent, then like seeds and sprouts observed also in a dream, how would they become just one or just other?"

This very meaning was explained [*in the Extensive Sport Sutra*]:

All [karmic] formations possess the condition of ignorance.  
Those compounded are not existent in thusness.  
These two, formation and ignorance, are empty,  
separated from movement by self-nature.

It was also taught in the *Treatise [on the Middle Way, 18.10]*:

Whatever arises dependent on something, it is not that itself to a small extent,  
nor is it other than that; therefore, there is no eternalism or nihilism.

3B1C-2B3E-2A1B-2B1D      Indicating as never produced by self-nature  
1 Refuting the assertion that establishment by self-character exists  
2 Rejecting the dispute regarding refuting like that

3B1C-2B3E-2A1B-2B1D-1      Refuting the assertion that establishment by self-character exists  
A Refuting, since the arya's meditative equipoise would follow as the cause of the destruction of things  
B Refuting since conventional truth would follow as bearing (withstanding) analysis by reasoning  
C Refuting since ultimate production would follow as not refuted

3B1C-2B3E-2A1B-2B1D-1A      Refuting, since the arya's meditative equipoise would follow as the cause of the destruction of things

Just as the statement, "there is no inherent production of anything whatsoever," must be accepted without hesitation; unlike that:

*If a self character were dependent,  
Because denying that would destroy things,  
If emptiness would be the cause of destroying things,  
That is unreasonable. Therefore there is existence of things.* [6.34]

If a self-characteristic of things such as form, feeling and so forth – a self-entity and self-nature were produced by causes and conditions, when this yogi sees things as emptied by self-nature and realizes a phenomena as without self-nature, at that time he would realize emptiness through denying the self-nature, which is how they were definitely produced.

Therefore, just as hammers and so forth are the causes of the destruction of vases and so forth, if similarly also emptiness were the cause of denying the self-nature of things, that is not also suitable. Therefore, the self-characteristic of things is not to be accepted as produced at any time.

As extensively taught in the *Exalted Pile of Jewels Sutra*:

Kashyapa, furthermore, the middle path to correctly reflect upon phenomena is: phenomena are not made empty by some emptiness, phenomena themselves are empty; phenomena are not made signless by some lack of signs, phenomena themselves are signless; phenomena are not made wishless by some lack of wishes, phenomena themselves are wishless; phenomena are not made without strong composition by some lack of strong composition, phenomena themselves are without strong composition; phenomena are not made in an unborn state by some non-growing, phenomena themselves are unborn; phenomena are not made to not arise by some non-arisal, phenomena themselves do not arise.

Some, [the Chittamatrins], accept a dependent entity and think that the emptiness that depends on it (i.e., on the dependent entity), having the characteristic of lacking [a difference in substance of apprehended and apprehender, is not an object to be expressed as thusness or otherness, like impermanence itself and so forth. If so, [the *Sutra*] would have said, "all phenomena are empty due only to emptiness, they are not [empty] by mere nature."



It is explained in the *Four Hundred [Verses, 8.7]*:

One does not see what is not empty as empty and say, “may nirvana be mine.”  
That wrong view does not pass beyond sorrow was taught by the tathagatas.

It is also taught in the *Treatise [on the Middle Way, 13.8]*:

All views of emptiness are taught by the Conqueror as definite removal.  
Those who view emptiness are taught as lacking proof (achievement).

3B1C-2B3E-2A1B-2B1D-1B      Refuting since conventional truth would follow as bearing (withstanding) analysis  
by reasoning

It is mentioned here: production does not exist ultimately; hence, it indeed depends on refuting production from self and others. Yet, the self-nature of those observed by direct perception and inference – form, feeling and so forth, whatever – are doubtlessly produced from others. If such were not accepted, why express two truths? There would be only one truth. Therefore, production from others just exists.

[Response] I shall explain about this. It is indeed true that the two truths are not ultimately existent because it is set forth [in the scriptures]:<sup>32</sup>

Bhikshus, this highest [meaning] truth is one. It is like this: having non-deceiving features,  
nirvana. All formations have false, deceiving features.

Therefore, that which is deceptive truth, because of being the method of engaging the ultimate truth, is taken as [it is] accepted by the system of the world without analyzing production from self and others.

Like this:

*Because, if these things are thoroughly analyzed,  
Apart from things having the essence of thusness,  
A state is not found; therefore, the world's  
Conventional truth should not be thoroughly analyzed.* [6.35]

Like this: if these forms, feelings and so forth are thoroughly analyzed concerning such statements as, “what is born from self” or “what is born from others?” and so forth, with regard to production and so forth, a portion apart from, i.e., other than, having a self-nature ultimately unproduced and unceased, is not a state. Therefore, without engaging in thorough analyses of such statements as, “from self and others,” and so forth, that universally perceived by the world, “if this exists, this arises,” merely this much should be accepted by way of engagement that depends on others (i.e., the world).

As explained by Aryadeva [in the *Four Hundred Verses, 8.19*]:

Just as barbarians cannot be led by other languages, similarly,  
without being of the world,<sup>33</sup> the world is not able to be led.

Taught also in the *Treatise [on the Middle Way, 24.10]*:<sup>34</sup>

Not relying on the conventional, ultimate truth will not be realized. Not realizing ultimate truth, nirvana will not be attained.

If a thorough analysis is made, the conventions of the world will fail. As extensively taught in [the *Extensive Sport*] *Sutra*:

For example, wood and string relied upon,  
the hand exerted; if the three are assembled,  
instruments such as lutes and flutes  
will also give rise to sounds produced from them.

<sup>32</sup> Poisson notes that the *Madhyamakavritti* cites this quotation without attribution.

<sup>33</sup> Literally, ‘not belonging of the world.’

<sup>34</sup> Poisson misattributes it to chapter 14.

Then, some scholars having investigated,  
 “from where has that come, to where has it gone?” –  
 when investigation is made in each direction and in between,  
 coming or going of sound will not be found.

From such causes and conditions,  
 all that is compositional will arise.  
 The yogi of perfect perceptions,  
 perceives composites empty, unmoving.

The aggregates, entrances and elements are  
 empty even internally, externally empty –  
 concerning sentient beings, emptied by self and without abode,  
 the character of phenomena is the very entity of space.

3B1C-2B3E-2A1B-2B1D-1C Refuting since ultimate production would follow as not refuted

In case it is mentioned: [we are] perplexed about what to do<sup>35</sup> if all presence of adherence to such things were also totally cut off. This adherence to conventional truth, being the cause of the fully deluded and the completely pure, necessarily produces some substantial essence. Also in that case, an excess of mere words will remain concerning what was mentioned.

If asked: why?

*In the context of thusness, due to some reason,  
 Production from self and others were unreasonable –  
 Since it is also unreasonable conventionally due to that, reason,  
 By what will your production be [established]?*

[6.36]

Just as production from self and others is unsuitable through the reasoning that was explained in the context of [analyzing] the ultimate, similarly, production is unreasonable through that [reasoning] itself even conventionally. So, by what [valid cognizer] will your production of things be established?

Therefore, although not asserting that “production by self-characteristic does not exist in either of the two truths,” undoubtedly it is to be accepted.

Due to some statements such as, “not from self, [not from others]” and so forth from the holy speech of Nagarjuna, [some] masters imagine that, “only the entitiness of imaginaries are refuted; other-powered entities are not.” Since this assertion of theirs, lacking reason, is also not established, those comments mentioned are only objects to be disputed and investigated.

3B1C-2B3E-2A1B-2B1D-2 Rejecting the dispute regarding refuting like that

Well then, if it is said: self-characterized production does not exist for either of the two truths. Therefore, how will their self-entities be observed in the world?

I shall explain:

*Empty things such as reflections and so forth –  
 Those relying on collections – are not unknown either.  
 Just as there, from empty reflections and so forth  
 Consciousness, will be produced in its aspect.*

[6.37]

*Similarly, although all things are empty,  
 They are strongly produced from emptinesses.*

[6.38ab]

All things abide as undifferentiated causes and effects. Although a reflection is posited in the aspects of non-inherent causes and effects, who with intelligence would consciously take [it] as definitely having a self-nature due to observing forms, feelings and so forth – those abiding undifferentiated from causes and

<sup>35</sup> Jayananda explains the Tibetan: *bred.sha thon pa as ngas ci zhig bya sNyam.nas bya.ba la rMongs.pao.*

effects – as a mere existence? Therefore, although it's observed to exist, inherent production does not exist. As was taught [in the *Meeting of Father and Son Sutra*]:

In a mirror, very clean all over, just as reflections that lack self-nature appear; similarly, Druma, should phenomena be known.

3B1C-2B3E-2A1B-2B1E      Indicating the qualities of refuting inherent production for the two truths

- 1 The quality of easily abandoning the views of eternalism and nihilism
- 2 The quality that the relation of actions and results is fully acceptable

3B1C-2B3E-2A1B-2B1E-1      The quality of easily abandoning the views of eternalism and nihilism

Therefore:

*Because self-nature does not exist in either of the two truths,  
They are not eternal nor annihilated.* [6.38cd]

Because, thus, things, are inherently empty, like the aspect of a reflection, therefore, permanence and annihilation just do not exist, because a self-nature, an entitiness, does not exist in either of the two, the ultimate and conventional truths.

As was said in the *Treatise [on the Middle Way, 15.11]*:

Whatever entitiness exists, it is eternal since not non-existent.  
“The previously arisen does not exist now;” hence, it follows as annihilated.

Similarly, like the teaching [in the *Treatise on the Middle Way, 21.14*]:

If a thing were accepted as existent, viewing it as eternal and annihilated would follow because that thing would become permanent and impermanent.

– and so forth. Similarly [in the *Treatise on the Middle Way, 17, verses 31-33*]:

Just as emanations by the Teacher emanate due to perfect magical emanation, and the emanations also emanate others again; like emanation,

Similarly, whatever acts are done by the agent are also like a kind of emanation, for example, like that emanated from an emanation making emanations.

Deluded actions and bodies, agents and results, are like the city of gandharvas and are mirage and dreamlike.

Thus, the example of emanation indicates the non-inherent as produced from the non-inherent.

3B1C-2B3E-2A1B-2B1E-2      The quality that the relation of actions and results is fully acceptable

- A Indicating that in not accepting establishment by self-nature, the assertion of a basis of all, etc. is not set forth
- B Indicating an example of effects arising due to actions ceasing
- C Rejecting disputes about indicating like that

3B1C-2B3E-2A1B-2B1E-2A      Indicating that in not accepting establishment by self-nature, the assertion of a basis of all, etc. is not set forth

- 1 Explaining the passage that connects the boundaries
- 2 Explaining the meaning of the root words
- 3 Explaining the meaning that spreads from that

3B1C-2B3E-2A1B-2B1E-2A1      Explaining the passage that connects the boundaries

Therefore, since such a self-nature does not exist in either of the two truths, not only is viewing as eternal and annihilated abandoned a long way off, but even if a long time passes after having ceased actions, the relationship with the effect of the actions is admissible even without imagining a consciousness-basis-of-all, a continuum [of mind], not wasting, acquisition and so forth.

3B1C-2B3E-2A1B-2B1E-2A2      Explaining the meaning of the root words

If asked: how?

*Since that is not inherently ceased, therefore,  
Because this [effect] is capable even without a basis of all.  
Ceased actions pass a long time in some, yet the action  
Should be understood as giving rise to the correct effect.* [6.39]

In the case of some [systems], in answer to the dispute stating, “the action is ceased; how would the effect arise from that action that has already ceased?” – in order to present the capability of an action that already ceased [they] imagine

1. a consciousness-basis-of-all (*alaya vijñana*), or
2. another feature like a debt-contract, not not wasting, or
3. acquisition, or
4. a continuum of consciousness that is stained by imprints of actions.

In the case of that [system] in which an action is not produced by its own essential nature (i.e., the Prasāngika), ceasing that [action] does not [inherently] exist and nor is it impossible for the effect to arise from the non-disintegrated. Hence, actions not disintegrating, the relationship of actions and effects, becomes very extremely admissible.

As was taught in the *Treatise [on the Middle Way, 17.21]*:

Because action is unproduced, [it is] thus without self-nature because of that.  
Because it is not produced, therefore it will not be wasted.

Also in [a mahayana] sutra:<sup>36</sup>

The human life span is a hundred years, so, “to live that long” is indeed expressed, yet, years lack accumulation as a heap. The proof is similar to that.

What is called, ‘unexhausted,’ and what is called “exhausted action,” are indicated as exhausted in the conventional sense, not exhausted in the sense of empty.

3B1C-2B3E-2A1B-2B1E-2A3 Explaining the meaning that spreads from that

- A The way one reasons by not asserting the basis-of-all as not existing due to the cessation of self-nature
- B Positing the source of karmic seeds but not asserting the basis-of-all

3B1C-2B3E-2A1B-2B1E-2A3A The way one reasons by not asserting the basis-of-all as not existing due to the cessation of self-nature

3B1C-2B3E-2A1B-2B1E-2A3B Positing the source of karmic seeds but not asserting the basis-of-all

3B1C-2B3E-2A1B-2B1E-2B Indicating an example of effects arising due to actions ceasing

I shall explain, by way of example, the very meaning that was related:

*Having perceived dream referent objects,  
Even awake, longing will be produced in the childish.  
Similarly, an effect does exist even from actions  
That ceased and are non-inherently existent.* [6.40]

As was taught in the *Sutra of Transference [in] Existence*:

Great King, it is like this: for example, a man dreamt of enjoying himself together with a lovely townswoman in a sleeping dream. If, having arisen from sleep, he recalls the lovely townswoman, Great King, what do you think about this? He who dreamt of enjoying himself together with a lovely townswoman of a dream, does the man who recalls the lovely townswoman having awakened from sleep have a wise nature?

[The king] replied: Bhagavan, that is not so. If asked: on account of what? Bhagavan, the lovely dream-woman does not even exist and, since not observed, how could there exist consummation with her? Such a man would have a destitute and wearied fortune.

<sup>36</sup> Poisson could not identify this citation.

The Bhagavan said: Great King, similarly, also childish ordinary beings bereft of hearing, having perceived forms with [their] eyes, strongly settle upon forms that make the mind happy. Having strongly settled, it acts to produce longing. Having longed, they strongly compose [actions] with body, speech and mind that arose from attachment, arose from hatred and arose from bewilderment. Having strongly composed that action, it ceases. When ceased, it does not abide relative to the southern direction,

from that through:

... it does not in the intermediate directions.

And:

At some other time, when abiding near to the time of death, having exhausted actions that are similar fortune to that, when the final instant of consciousness ceases, it is like this: for example, like the lovely townswoman of the man who arose from a long sleep, he approaches to that very mental action.

Great King, thus, the final consciousness ceases and the initial consciousness included in the part of rebirth, yet again [will arise] among the gods...

– from that through:

... yet again will arise with the hungry ghosts.

And:

Great King, as soon as the initial consciousness ceases, there arises a continuum of mind of similar fortune to him who manifests full maturation to be experienced. Great King, there, no phenomena whatsoever transfers from this world to the other world, yet, obvious death–transference and rebirth do exist.

Great King, there, the cessation of any final consciousness is called “death-transference.” The arising of any initial consciousness is called “rebirth.” Great King, even when the final consciousness has ceased, it does not go anywhere. Even when the initial consciousness included in the part of rebirth arises, it does not come from anywhere. If asked, why that is? Because [they] are inherently isolated.

Great King, there, the final consciousness is emptied by the final consciousness. Death-transference is emptied by death-transference. Action is emptied by action. Initial consciousness is emptied by initial consciousness. Rebirth is emptied by rebirth. It is obvious also, that actions are not wasted.

3B1C-2B3E-2A1B-2B1E-2C      Rejecting disputes about indicating like that

- 1    Rejecting the dispute of issuing maturation endlessly
- 2    Rejecting the dispute of contradiction with the scriptures teaching a basis of all as existing

3B1C-2B3E-2A1B-2B1E-2C1      Rejecting the dispute of issuing maturation endlessly

If it is considered: if that which is not inherently produced is asserted to mature since it is inexhaustible, it is like that and, just as maturation arises because of not ceasing, similarly, although an action has already produced maturation, it would mature.

And because the action there is inexhaustible, although the action has already matured, because if it would mature again, there would be the fault of endless [maturation].

That is not so, since:

*Just as, although objects are similar [in] not being merely existent,  
Those bearing cataracts perceive the aspect of falling hair,  
Not the aspects [of] other things. Similarly,  
That matured actions do not mature again, should be known.*

[6.41]

For example, while objects are alike in not being existent, those bearing cataracts see the entities of falling hairs and so forth that are not existent. They do not [see] the aspects of things other than that such as

the horn of an ass and the son of a barren woman and so forth. Similarly, while the self-natures of actions are similar in not ceasing, there is certainty regarding maturation.

I shall explain the aforesaid:

*Therefore, non-virtuous maturation is perceived to be from  
Black actions; just virtuous maturation from virtue and  
Having awareness that lacks virtue and non-virtue will be liberated,  
So, thinking about actions and effects is refuted.* [6.42]

If the two actions of virtue and non-virtue are also indeed without self-nature, even in that case, because of that very certainty to perceive failing hairs and so forth, pleasant maturation is not [arisen] from non-virtue, unpleasant maturation is not [arisen] from virtue. Due to not referring to [inherently existent] virtuous and non-virtuous actions, [one] becomes liberated.

Therefore, with regard to those making analysis about extreme certainty, the Bhagavan considered that ordinary beings would come to destroy the conventional through denying actions and effects. Hence, saying "the maturation of actions and effects is inconceivable," [he] acts to refute thinking dependent on actions and effects.

- 3B1C-2B3E-2A1B-2B1E-2C2     Rejecting the dispute of contradiction with the scriptures teaching a basis of all as existing
- A Actual meaning of the words that reject contradiction with the scriptures
  - B The manner of not explaining the presentation of the different natures of the basis-of-all in the mental consciousness
  - C Indicating an example taught through the power of intention

3B1C-2B3E-2A1B-2B1E-2C2A     Actual meaning of the words that reject contradiction with the scriptures

If asked: if the relation of the effect of actions is presented like that, then in the *Exalted Descent into Lanka [Sutra]* and so forth, that which is taught as the consciousness-basis-of-all, the substratum with the potential of infinite phenomena, like an ocean with respect to waves, all seeds, the cause of generating all things; does it not exist in any way?

[Response] It is nor like that, since it was finely indicated so in order to indicate it as merely existing to those who are dull. For the sake of subsequent involvement with the self-nature of all things, only emptiness should be understood as indicated by the words consciousness-basis-of-all.

Not only is the consciousness-basis-of-all [indicated] to exist, also the person [is indicated] to exist [substantially], because beings subdued by that are cared for through indicating it as merely existing.

As was taught:

Bhikshus, the five aggregates are the burden; the carrier of the burden is the person.

For some [disciples], a mere aggregate was indicated – that called "mind" or "mental perceiver" or "consciousness" is explained saying:

If fully infused by [faith,] morality and so forth for a long time and progressed higher, later one will progress to high status.

All these are taught through the power of intention.

If asked: who is intended here?

It is expressed:

*"A basis of all exists," "a mere person exists" –  
"Only these aggregates exist;"  
This demonstration is for those who would not understand  
The meaning of such profound phenomena.* [6.43]

Since some disciples have become familiarized with the views of the Forders for a long time, they are unable to engage in the profound dharmata, and are afraid at only the beginning having heard about dharmata that was taught saying:

The self does not exist; it will not arise.

Considering the Teacher's fine indications as like an abyss, by backing away from that, they will not achieve the great meaning.

By teaching a consciousness-basis-of-all and so forth at the very beginning, having avoided the Forder system, induces their great meaning and later, since those unmistakably understanding the meaning of the scriptures will abandon those by themselves, only qualities arise; faults will not.

As explained by Aryadeva [in the *Four Hundred Verses*, 5.10]:<sup>37</sup>

One should analyze beforehand this and that which someone enjoys.  
The disinclined are not vessels of the highest Dharma in any way.

3B1C-2B3E-2A1B-2B1E-2C2B The manner of not explaining the presentation of the different natures of the basis-of-all in the mental consciousness

3B1C-2B3E-2A1B-2B1E-2C2C Indicating an example taught through the power of intention

In order to convert [disciples], not only was a consciousness-basis-of-all indicated, moreover:

*Although free of the view of the transitory collection,  
Just as Buddha indicated I and mine,  
Similarly, although indeed all things do not inherently exist,  
"Existence" was indicated as only an interpretive meaning.* [6.44]

Although grasping to I and grasping to mine were already abandoned by abandoning all views regarding the transitory collection, 'I' and 'mine' were mentioned. Because of being a means of understanding by the worldly, the Bhagavan indicated such, saying 'I' and 'mine.'

Similarly, although things do not inherently exist, they were finely indicated as merely existent. Because of being a means of understanding by the worldly, [he] indicated them as merely existent.

As extensively taught in verses in accordance with the Purvashaila sect:

If the guides of the world do not accord with the world,  
would anyone know Buddha and what is Buddha's very Dharma? No.

To indicate the three realms with regard to asserting the aggregates,  
elements and entrances of one nature; this accords with the world.

To openly express to sentient beings through the names of the inconceivable,  
those of phenomena that lack names; this accords with the world.

To finely indicate non-things and, by remaining in the buddha nature,  
that non-things do not exist here at all; this accords with the world.

To teach the best of utterances, cessation and the ultimate,  
about not perceiving objects and non-objects; this accords with the world.

To indicate an eon of burning, although equal in the sphere of dharma,  
with regard to non-destruction and non-production; this accords with the world.

To indicate even a character of sentient beings with regard to not observing,  
a self-nature of sentient beings in the three times; this accords with the world.

3B1C-2B3E-2A1B-2B2 Refuting the Chittamatrin system in particular

- A Refuting an inherently existent knower without external objects
- B Refuting an establishing valid cognizer of inherently existing other-powered phenomena
- C The term "only" of the Mind-Only teaching indicated as not refuting external objects

<sup>37</sup> Unidentified by Poisson. Second line corrected to *de.yis* in accordance with the root text.

3B1C-2B3E-2A1B-2B2A Refuting an inherently existent knower without external objects  
 1 Expressing the other system  
 2 Refuting that system

3B1C-2B3E-2A1B-2B2A-1 Expressing the other system

Therefore, the proponents of [inherently existent] consciousness cannot tolerate the Madhyamika system that was shown and in order to clarify the system explained by those positing a meaning by way of expressing a system concocted by their own imagination, it was mentioned:

*Since apprehendeds do not exist, apprehenders are not perceived and  
 Due to fully realizing the three existences as merely consciousness  
 The bodhisattva abiding in wisdom  
 Will realize thusness as mere consciousness.* [6.45]

The term, 'abiding,' applies to residing. One who abides in wisdom, abides in wisdom since he has it. Hence, abiding in wisdom should be taken as meditating on wisdom. "The bodhisattva" means one who fully abides on [the sixth ground] Approaching.

He who, realizes, perceives, and understands suchness unmistakably and does not strongly superimpose [apprehended objects and apprehenders as different substances], realizes thusness. Hence the phrase "will realize suchness as merely consciousness" is joined.

Since [external] form does not exist, in order to realize also minds and mental factors as merely dependently arisen properties, "realize thusness as merely consciousness" is stated.

Further, if asked: how will he realize thusness as mere consciousness?

Therefore, it was stated like this: [in 6.45ab] *since apprehendeds do not exist, apprehenders are not perceived and due to fully realizing the three existences as mere consciousness.*

Because this bodhisattva, due to the reasoning that will be explained, does not see even an apprehender itself, as the mind just does not have apprehended [objects], and meditates for a long time that "these three realms are mere consciousness." Also, from having meditated upon that, he perceives with self-knowing [consciousness] a mere inexpressible property. Therefore, by these stages, he will realize suchness as mere consciousness.

If asked: if these are mere consciousness, then, without an external object, how would the mere consciousness possessing the aspect of that be produced?

It was mentioned:

*Just as, due to arousal by the wind,  
 Waves emerge from the great ocean, similarly  
 From the "basis of all," the seed of all,  
 Due to its own potential, a mere consciousness emerges.* [6.46]

Just as from the sections of the ocean water that are the support of waves being moved everywhere by the wind, due to the condition of mere wind approaching near, sleep-like waves are realized to run everywhere, like acquiring one's body by way of competition.

Similarly, here too, the transmission from one consciousness to another was engaged since beginningless time. From the maturation of the imprints of strongly settling upon apprehended [objects] and apprehenders, due to essential properties ceasing to attain existence, the distinction of whatever imprint [implanted] on the consciousness-basis-of-all becomes the cause of generating another consciousness that is related to its own aspect.

Gradually, due to meeting the condition of its maturation, it attains maturation. From that, whatever mere completely impure other-powered phenomena is thoroughly produced, to that, childish beings imagine the concepts of apprehended and apprehender. Yet, an apprehended object that is a different substance from consciousness does not exist at all.

For example, those propounding Ishvara as a [primal] cause say:



The cow is the cause of cow sounds, as is water-crystal of water and as is the *balagsha* [tree]of branches. He is the cause of all the embodied.<sup>38</sup>

– propounding Ishvara and so forth as the very creator of migrators. Similarly, also those propounding a consciousness-basis-of-all, since the consciousness-basis-of-all is the very support of the seeds of referents, of all properties, call it the seed of everything.

“Whatever is Ishvara is permanent; the consciousness-basis-of-all is impermanent.”

– This is the difference.

Since the presentation of the scriptures is renowned to be this:

*Therefore, whatever is the entity of other-powered phenomena  
Becomes the cause of imputedly-existent things and  
They emerge without external apprehended [objects], exist [inherently]  
And have a nature that is not the object of any elaboration.* [6.47]

This entity of other-powered phenomena should undoubtedly be accepted because it is accepted as the basis of each and every net of conception.

To mistake [a rope] as a snake having the reason of a rope; that is unreasonable without relying on the [rope]. To mistake as a vase having the reason of earth and so forth, [that] will not arise in the quarters of space without relying on earth and so forth. Similarly, here too, if an external object does not exist, what reason would the conception of blue and so forth have? Therefore, without doubt, the cause of conceptions – the entity of other powered phenomena – should be accepted, because of being the cause of the fully deluded and the completely pure.

In that case, because that which does not exist on something is perfectly subsequently perceived as emptied of that; “That which is left here as a remainder, truly exists here,” fully knowing perfection just as it is – this will properly uphold even emptiness through statements such as “unmistakenly engaging emptiness” and so forth.

That also bears a nature that is not the object of any elaboration. Hence, because full expression grasps an imputed aspect, as long as full expression exists, for that long the thing is not expressed.

Therefore, if briefly summarized, here, with regard to the entity of other-powered [phenomena], three [distinctions] are presented:

1. emerging from only their own imprints, without an [external] object of knowledge,
2. just existing [inherently], and
3. not being the object of any elaboration.

Because the very cause of imputedly existent things is established through [inherent] existence itself, that is not different from the three.

3B1C-2B3E-2A1B-2B2A-2 Refuting that system

- A Expressing the refutation extensively
- B Final summary of refuting like that

3B1C-2B3E-2A1B-2B2A-2A Expressing the refutation extensively

- 1 Refuting the example of an inherently existing consciousness without external objects
- 2 Refuting the meaning of generating a consciousness emptied by objects – from the potential of imprints
- 3 Refutation like that and meditation on the repulsive indicated as not contradictory

3B1C-2B3E-2A1B-2B2A-2A1 Refuting the example of an inherently existing consciousness without external objects

- A Refuting the example of a dream
- B Refuting the example of seeing falling hairs

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<sup>38</sup> Compare with Poisson, p. 326.

3B1C-2B3E-2A1B-2B2A-2A1A Refuting the example of a dream

- 1 The example of a dream does not prove inherently existent consciousness
- 2 The example of a dream does not prove the non-existence of external objects when awake
- 3 The example of a dream proving all functioning things as false

3B1C-2B3E-2A1B-2B2A-2A1A-1 The example of a dream does not prove inherently existent consciousness

I shall explain about this:

*The example of a mind without external objects – where does it exist?* [6.48a]

One should correctly analyze this very statement. It is mentioned:

*If said, "like a dream," ...* [6.48b]

By lying down and falling asleep inside a very small room, if one dreams about a herd of intoxicated elephants within the house, they would not exist in any way. Therefore, this consciousness should be accepted without doubt, without external objects existing. In order to show that this is also without essence, it is explained:

*... that should be considered.* [6.48b]

Further, if it is asked: how is that? It is explained:

*When for me, even in a dream, mind  
Does not exist, then your example does not exist.* [6.48cd]

Whatever consciousness has the aspect of a herd of intoxicated bulls, for us, that does not exist like the object, because it is not produced. Also, if consciousness does not exist, since there does not exist an example established for both, a consciousness without an external [object] does not exist.

If it is thought: then, if an erroneous consciousness does not exist in a dream, due to waking at that time, one would not remember the experience of the dream. This is also unsuitable. Like this:

*If, through remembering a dream when awake, mentality  
Exists, external objects would also be similar.* [6.49ab]

If asked: why?

*Just as you remember, thinking "I saw,"  
It exists like that also for external objects.* [6.49cd]

It should be ascertained that, "just as mental [consciousness] is just existing through remembering a dream experience, similarly, since a memory about the experience of the object also exists, the [dream] object also exists – or else consciousness would not exist either."

3B1C-2B3E-2A1B-2B2A-2A1A-2 The example of a dream does not prove the non-existence of external objects when awake

It is mentioned here: If the form of elephants and so forth existed in a dream, eye consciousness would also exist because it would apprehend that. Yet, that does not exist either, because confounded by sleep, the collection of the five consciousness is impossible. Like this:

*If, since eye consciousness is impossible in sleep,  
[external form] does not exist – only mental consciousness exists.  
Settling upon the aspect of that as just external,  
Just as a dream, the same is accepted here – if [so]:* [6.50]

If it is said: during a dream, eye consciousness does not exist in any way. Since that does not exist, the visual form of elephants and so forth, the objects to be apprehended by the eye-entrance, do not exist; mental consciousness exists. Therefore, external form is only non-existent and strongly settling upon the aspect of the [mental] consciousness as just external is without reversal. Just as mere consciousness arises without an external object during a dream, similarly, it will also [arise] here.

It is not like that, because during a dream, the arising of mental consciousness is impossible. It is like this:

*Just as your external object is not produced in a dream,  
Similarly, mentality is not produced either.* [6.51ab]

Therefore:

*The eye, eye's object and the mind produced from that –  
All the three are also false.* [6.51cd]

Just as the three – eye, form and mentality – approach when seeing a form; similarly, also during a dream, when an object is fully investigated, the three are observed to collect. just as the two, eye and visual form, do not exist in that [dream], similarly the eye consciousness does not exist either.

Just as these three, similarly:

*The remaining triads, ear and so forth, are also without production.* [6.52a]

The term so forth of “ear and so forth,” includes from sound and ear consciousness up through mental [sense power], dharma element (i.e., mental object), and mental consciousness. Therefore, during a dream, all these triads are false. Therefore, the statement, “mental consciousness exists in a dream,” is unreasonable.

Someone considers: a form included in the dharma entrance, an object to be apprehended by mental consciousness, exists in a dream. Therefore, consciousness does not exist at all without an object.

That also is unreasonable because the three are not possible in any way in a dream. But when accepted like that in order to dispel the system of others' scriptures, then the example of a dream becomes just meaningless because it is impossible to show the meaning of the properties arisen from the example as just bearing a false meaning, since it bears a meaning that is not false.

3B1C-2B3E-2A1B-2B2A-2A1A-3 The example of a dream proving all functioning things as false

Because all three are also untrue in a dream, therefore, because the unestablished is proved by means of the fully established, even at the time of waking, all phenomena would be proved as just non-inherently existent. It is explained:

*As a dream, likewise, awake also here  
Things are false. The mind does not exist,  
There are no objects of experience and also no senses.* [6.52bcd]

Just as objects, senses and consciousnesses are false during a dream; similarly, it should be understood “they are also [false] when awake.” Therefore, it is stated [in Sutra]:

Just like observing illusory sentient beings,  
so, although appearing, in suchness they are not real.  
Illusion-like, similar to a dream –  
such phenomena were taught by the Sugata.

and similarly [in the *King of Meditative Stabilization Sutra*]:

The migrators of existence are dream-like –  
whoever is in it is not born, does not have death –  
nor are name and life of sentient beings found;  
these phenomena are like bubbles and plantain trees.

Such statements as these and so forth will also be excellently explained. Therefore, having relied on waking consciousness, it is explained that also all three are not produced. Having relied on dreaming consciousness in a dream means:

*Here, just as awake, likewise, as long as  
Not awake, that long the three exist for that.* [6.53ab]

Just as, although the sleep of unknowing exists, for someone awake due to separating from sleep that is different than that, while the sleep of ignorance has a dream, all three again exist with such a nature – although not produced by their own essential – nature; similarly, also for those not arisen from a dream situation that is not separated from sleep, the three also exist with a nature like that.

*As the three do not exist when one is awake,  
That is similar through waking the sleep of confusion.* [6.53cd]

Just as for one awake by ceasing sleep, the three observed in a dream do not exist; similarly, also for those who eradicated entirely the sleep of ignorance, manifesting the sphere of dharma, since the three do not exist, consciousness without an external object does not exist.

3B1C-2B3E-2A1B-2B2A-2A1B Refuting the example of seeing falling hairs

If said: well then, because those with cataracts observe falling hair and so forth that do not exist, consciousness exists even without external [objects]. That is not admissible either.

If asked: why?

*Due to a sense with cataracts, whatever awareness  
Sees whatever hairs through the strength of the cataract,  
Relative to their awareness, the two are true – yet,  
For one seeing objects clearly, both are also false.* [6.54]

They are to be viewed as only a dream. Having relied on sight of one with cataracts, the aspect of falling hairs also exists. Having relied on one without cataracts, neither are produced, because of the difficulty in ascertaining consciousness without an object. This must be accepted without doubt, since, if not like that:

*If awareness existed without an object of knowledge,  
Also for one without cataracts whose eyes contact that  
Hair's location, there would be awareness of falling hairs,  
[Which] is not like that. Therefore, that does not exist.* [6.55]

If, for one with cataracts, a consciousness having the aspect of failing hair is produced without failing hairs, awareness of failing hair like that would exist also for one without cataracts who directed the eye there to wherever place the one with cataracts saw falling hairs. Therefore, the statement "consciousness is produced without an object" is illogical, because of similarity in the non-existent object.

3B1C-2B3E-2A1B-2B2A-2A2 Refuting the meaning of generating a consciousness emptied by objects – from the potential of imprints

- A Refuting consciousness to which an object appears being produced and not produced from the ripening and not ripening of imprints
- B Again, to refute expressing the mode of existence of consciousness as without external objects
- C Refuting the Chittamatra system indicated as without scriptural damage

3B1C-2B3E-2A1B-2B2A-2A2A Refuting consciousness to which an object appears being produced and not produced from the ripening and not ripening of imprints

- 1 Expressing the other system
- 2 Refuting that system

3B1C-2B3E-2A1B-2B2A-2A2A-1 Expressing the other system

It is mentioned: Here, if the very existence of an object is the cause of generating consciousness, this would be like that. If asked why? Ripening and not ripening the previously deposited imprints of consciousness are the causes of generating and not generating consciousness. Therefore, whoever has matured imprints that were deposited by another consciousness bearing the aspect of hair, in only he will consciousness arise that bears the aspect of that. It will not [arise] in others.

[The root text] explains that, "this is also unsuitable":

*Since those who see, lack the ripened potential  
Of awareness, therefore, for them awareness does not arise.  
Not due to absence of an existent thing – a knowable object.* [6.56abc]

3B1C-2B3E-2A1B-2B2A-2A2A-2 Refuting that system

- A Refuting an inherently existent potential in the present
- B Refuting an inherently existing potential in the future
- C Refuting inherently existent potential in the past

3B1C-2B3E-2A1B-2B2A-2A2A-2A Refuting an inherently existent potential in the present

*Since that potential does not exist, this is not proved.* [6.56d]

“Absence of an existent thing – a knowable object” means “a knowable object does not exist.” If some ‘potential’ existed, then, in ripening and not ripening that, a consciousness would arise and not arise. Therefore, this is not proved.

Further, if asked: why does a potential not exist? It is explained:

*Potential for the produced is impossible.  
Nor does an unproduced entity have a potential.* [6.57ab]

Here, if this potential were fully investigated, it would be supposed to have a relationship with present consciousness or to have a relationship with past or future consciousness.

There, a potential is not possible for a consciousness produced at present, [for], when there is the sixth [case, i.e., the genitive case] – “of a potential” – at that time, it is unsuitable to say that consciousness – being the entity of the effect – exists also as the very cause. If it did, the effect would have no cause and even if a sprout was born, the seed would not be destroyed. Therefore, potential for the consciousness produced [at present] is impossible.

When there is the fifth [case, i.e., the ablative case] – “from a potential” – at that time, it is unsuitable for the produced consciousness to arise from the potential “because [the effect] exists,” as was already explained before. Thus, potential for that produced at present is impossible.

3B1C-2B3E-2A1B-2B2A-2A2A-2B Refuting an inherently existing potential in the future

Nor does a consciousness with an unproduced nature have a potential, since:

*Without a distinction, there is no bearer of the distinction.  
That would follow as existing even for the son of a barren woman.* [6.57cd]

Without a distinction, that which is to be distinguished just does not exist.

If asked: in what way?

Saying, “potential of consciousness” – consciousness is the distinction of potential [and] potential is the basis of distinction.

That which is unproduced is unable to be indicated by the entity of negation or affirmation, saying “consciousness” or “not consciousness.” When it is like that, then saying “this is its potential” – by what will the potential be distinguished? When thus, the distinction does not exist, then saying “this arises from it,” not mentioned as the distinction, it will not indicate even a little.

Further, if a potential is asserted for the unproduced, it is necessary to be asserted also for the son of a barren woman. Therefore, the unproduced does not have a potential.

Suppose it is thought: having in mind some consciousness that will be produced from a potential, the consciousness that will arise, one says “this is the potential of this consciousness” and “this [consciousness] will arise from this [potential].”

The properties of distinction and basis of distinction are established like that, for, just as “cook the boiled rice,” “weave the piece of cloth on this warp” are mentioned in the world, the *Treatise [Abhidharmakosha, 3.17]* also explains:

Three enter into the womb, the chakravartin and the two self-arisen.

In order to express that too as just without essence, [the root text] explains:

*If asserted to describe [it] by that to arise,  
Without potential, no future arisal of it exists.* [6.58ab]

If there will be something at some time, that will arise; that which is always certain not to arise, the son of a barren woman etc. and space etc., will not. Therefore, here, if [an inherently existent] potential were to exist, the future arisal of consciousness would become a fact. But when the potential is just non-existent

since the future consciousness just does not exist, then, like the son of a barren woman etc., without potential, it's future arising itself will not exist. This [reasoning] explains also rice and so forth.

Furthermore, consciousness and potential indeed rely on transformation through mutual reliance. Nevertheless, the dependent entity does not exist in fact. It is like this:

*Existence dependent on mutual presence,  
Noble ones say, "does not exist at all."* [6.58cd]

It is said that when consciousness exists there is its potential and from it there is the arising of consciousness. Thus, they are dependent on mutual presence.

If it is said: It is like that indeed.

[Noble ones] will say, "consciousness does not inherently exist." For example: as when long exists there will be short; when short exists there will be long; when the other side exists there will be this side; and when this side exists there will be the other side – there is no self-nature established in those that are imputed. If it is like that, it is in exact agreement with our proposition.

As explained in the *Four Hundred [Verses, 9.8]*:

Causeness does not exist in a cause without an effect.  
Therefore, all causes will follow as just effects.

and also taught in the *Treatise [on the Middle Way, 10.10]*:

Whatever thing is established [through] reliance,  
if that which is the object of reliance is established  
through relying also on that itself,  
[then] through relying on which is something established?

The meaning of this [verse] is this. Whatever thing such as consciousness and so forth is established through relying on the distinction of a potential, if that which is the object of reliance – the functioning thing: distinction of potential – is established through relying also on that itself in order to prove an essential nature by consciousness; now, through relying on which of the two objects to be established must it be said that something is established?

Furthermore, it is taught [in the *Treatise on the Middle Way, 10.11*]:

Whatever is established through relying on a functioning thing,  
if that does not exist, how does it rely?  
If said that an existent relies,  
that is illogical to rely on.

Also, the meaning of this [verse] is this. If consciousness is established through reliance on a potential, is that which relies on potential existent or not existent? If it is not existent, like the horns of an ass, it will not rely on a potential. Yet, if an existent relies on [potential], because of existing, that is unsuitable to rely.

Thus, "existence that depends on mutual function does not exist" was taught by those possessing exalted wisdom. Therefore, like that, potential does not exist also in the future.

3B1C-2B3E-2A1B-2B2A-2A2A-2C Refuting inherently existent potential in the past

Now, in order to show that "potential does not exist also in the past," it is explained:

*If it transformed from ripening a potential of the ceased,  
One would arise from another's potential.* [6.59ab]

If, for an effect due to a consciousness that is ceasing [after] having produced, a distinction of potential is deposited on the consciousness-basis-of-all, giving rise to the consciousness that is to arise from that which is the ripened potential of the ceased consciousness – then, one (literally, 'another') will arise from the potential of another.

If asked: why?

Because:

*Those having continuity have mutual difference.* [6.59c]

It is said: “Tanu is for extension.”<sup>39</sup> Hence, since there is a succession,<sup>40</sup> [it is a] continuity.<sup>41</sup> If continuity like the continuity of a river is applied to the system of continuity and the relationship of cause and effect, due to the succession of birth and death, without an interval, it abides not interrupting the stages – the instant of formation acts to possess appropriation of the three times.

That is explained saying “the limbs of continuity possess continuity in the substantial instants,” since the parts of the continuity exist in substantial instants. Those [former and later instants] are accepted by others (the Chittamatrins) as mutually other and different as other, and as an otherness [established by its own characteristic].

Therefore, concerning the resultant instant – the possessor of the cause of imprints – arising at a later time, there exists an otherness from the causal instant [that] deposits the imprint. Hence, one would arise from another’s potential.

Suppose it is thought: because it is [our] assertion, this is not a fault.

It is not like that. If asserted like that, one could say [as in 6.14c] *everything would be produced from everything [else]*. It is explained:

*Therefore, everything would arise from everything.* [6.59d]

Since this was already explained in refuting production from others, it will not be expressed again.

It is mentioned here:

*If said: in that, [those] having continuity are different, yet  
They do not have different continuities. therefore,  
There is no fault...* [6.60abc]

If said, further, the substantial instants having continuity in that [progressive engagement] indeed have mutual otherness. Nevertheless, since the continuity is only one, everything will not follow as being produced from everything.

In that case, then although there would be no fault, since this itself is not proved:

*... This is to be proved,* [6.60c]

If asked: why?

*Because the occasion of an undifferentiated continuity is illogical.* [6.60d]

Occasion means chance. In order to show that, “one’s mutually different properties are unworthy to exist as the very support of an undifferentiated continuity because of being otherness, like another continuum,” it is explained:

*The qualities based on Maitreya and Upagupta  
Are not included in one continuum because of otherness.  
Whatever is distinct by their own characteristic  
They are illogical to include in one continuum.* [6.61]

Likewise, also here, it was taken into consideration that oneness of continuum does not possess reason.

There, the statement that was mentioned: “Due to a ripened potential existing and not existing, there is existence and non-existence of consciousness. It is not due to the existence and non-existence of a knowable object” is dispelled in this way – by expressing potential as impossible. Therefore, “there is non-existence of consciousness due to the non-existence of a knowable object.” – this statement remains.

<sup>39</sup> In the grammar texts with regard to the stem of the word ‘continuity,’ Skt. *samtana*; Tib. rGyun.

<sup>40</sup> Tib. brGyud

<sup>41</sup> Tib. rGyun

3B1C-2B3E-2A1B-2B2A-2A2B Again, to refute expressing the mode of existence of consciousness as without external objects

- 1 Expressing the other's system
- 2 Refuting that system

3B1C-2B3E-2A1B-2B2A-2A2B-1 Expressing the other's system

That statement was indicated and again the propounders of consciousness (the Chittamatrins) imagine to accomplish [their] strongly desired goal by assiduously expressing their own system and propound:

*Immediately, from whatever ones potential to produce  
Visual awareness, it will be entirely produced.  
In the potential that supports its consciousness  
Is perceived the physical organ called the eye.* [6.62]

If some imprint of visual consciousness is deposited on the consciousness-basis-of-all by another consciousness upon [its] destruction, later, from the maturation of that, consciousness will be produced that accords with its aspect and to the consciousness produced from some uninterrupted instants of potential – the uninterrupted instants of potential that became the support – due to confusion, the world perceives the physical organ, considering it as the eye. Yet, an eye organ different from consciousness does not exist. The other faculties also should be ascertained similarly.

Therefore, like that, having indicated an eye faculty different from consciousness as non-existent, in order to indicate also form as merely abiding undifferentiated from consciousness, [the root text] mentions:

*People in this [world] hold mind as an  
External apprehended [object], having not realized  
That cognition arisen from a sense – the mere appearance  
Of blue and so forth – arises from its own seed.* [6.63]

Just as when *bhandujivaka* and *kimshuka* [flowers] are produced having a red aspect, like jewels, they do not rely on an externally added color. Yet, the continuity of a sprout and so forth is observed to produce in a mere special aspect through subsequent relation with the potential distinguished by its seed. Similarly, without an external form such as blue and so forth, consciousness will arise appearing as blue and so forth. The world strongly settles on that which is the mere appearance of blue and so forth as the entity of an external object.

For example, within the water of a lake completely filled with very clear water, there exists the reflection of red rubies attached to the branches of a tree that grows around the shore. The appearance in the aspect of precious jewels is indeed observed as external within the water, yet that does not exist within it. It should be applied similarly also to consciousness. Hence, an external object does not exist other than consciousness.

At one point:

*"In a dream, without a separate physical object,  
Mind bearing the aspect of that arises from ripening  
Its potential. like [this], here also when awake,  
Mentality exists without an external." If said,* [6.64]

3B1C-2B3E-2A1B-2B2A-2A2B-2 Refuting that system

That is not like that.

If asked: why?

*Just as without an eye, during a dream  
Mental consciousness arises to which blue etc. appear; like that,  
Without an eye sense, why is it not produced here in the blind  
Through ripening its own seeds?* [6.65]

If, here, just as – being the waking state – visual consciousness arises very clearly through the eye viewing a form; similarly, also during a dream, without an eye, mere mental consciousness in accord with the aspect of a visual consciousness is produced through ripening its imprint – [then], why does an aspect



like that not arise through maturing its own imprint also with the blind in the waking state, due to which they would see like those [who are] not blind, because both are also similar in lacking eyes?

Then, if it is thought: the cause of mental consciousness with an aspect like that is not the lack of an eye. If asked: what is? It is the ripening of the potential of mental consciousness with such an aspect. Therefore, where there is maturation of potential, mental consciousness with such an aspect will arise there. Furthermore, it will exist in only a dream due to the condition of sleep. It will not [exist] when awake.

[Response] That also is unreasonable.

If asked: why?

*If for you, there exists ripened potential  
Of the sixth in a dream – while awake it does not exist,  
Just as ripened potential of the sixth is non-existent here,  
Like that, why is it illogical to say “[it is] non-existent at dream time?”* [6.66]

The “sixth” means “mental consciousness.”

If by only a mere mode of speech (words), the ripening of potential of mental consciousness with an aspect like that during a dream is asserted, not when awake; [then], also by our words, here, just as ripening potential of consciousness with an aspect like that does not exist when awake, similarly, it must be asserted that “it is non-existent also in a dream.”

One can say:

*Just as the absence of an eye is not its cause, so  
Also in dream, sleep is not the cause.* [6.67ab]

Because dream vision – like [that of] the blind when awake – lacks a functioning faculty-support of that [eye] consciousness, it is a reactivation of an aspect of the consciousness supported on the eye faculty that is named potential. It does not have a mental consciousness [that has arisen from] the transformation of the matured potential of mental consciousness.

Therefore, just as such the absence of eyes is not a cause [to ripen the imprints of the appearance of objects] to this blind person who is awake, similarly, sleep is also not a cause to mature the imprint of consciousness during a dream.

Since it is like that:

*Therefore, also during a dream, the thing, eye [and]  
False subject are accepted as causes of perception.* [6.67cd]

Therefore, also during a dream, one should accept that kind of knower with an object of that kind and that kind of what has become the support of visual consciousness.

Therefore, if like that:

*Since their giving such and such a reply  
Is seen as similar to this and that thesis,  
Their dispute is dispelled....* [6.68abc]

“This triad of the waking state is emptied by nature, because of [being] a referent; like a dream” is indicated and some externalists mention, “waking consciousness is emptied by objects, because of being consciousness; like the consciousness of a dream,” and, “the referent objects in the waking state are possessors of a false nature, because of being objects; like the objects of a dream,” and, “similarly all the fully deluded and the completely pure are not existent, because of a non-existent support; like a cloth of turtle hair.”

The examples of cataracts should be expressed similarly. When the wise Madhyamikas see the giving of such and such a reply by the Propounders of Consciousness by way of the likes of that and so forth, as similar to this and that thesis, this dispute – propounding as consciousness – is overcome.

3B1C-2B3E-2A1B-2B2A-2A2C Refuting the Chittamatra system indicated as without scriptural damage

Similarly, even the fault of damage by scripture is not possible since:

... *The buddhas*  
*Never taught that, "things exist."*

[6.68cd]

As taught [in the *Descent into Lanka Sutra*]:

The three existences are mere imputations, things do not exist by entitiness.  
 Logicians will conceive the imputed as the entity of things.

When there is no self-nature, no consciousness, no basis of all and no things,  
 the childish, bad logicians, the corpse-like, impute these.

It is also illogical for the very non-existence of things to be due to the emptiness that is the absence of one [thing] in one [other], because it is set forth [in the *Descent into Lanka Sutra*]:

O Mahamati! The emptiness of the absence of one in another (literally, 'one') is the lowest of all emptinesses.

To say: "a cow does not exist because of not being a horse," is also illogical; one should say: "because it exists by its own essential-nature"<sup>42</sup> and so forth.

Similarly, it is set forth [in the *Meeting of the Father and Son Sutra*]:<sup>43</sup>

Bhagavan, they engage in the sphere of phenomena by engaging in the faculties. There are twenty-two faculties:

1. eye faculty,
2. ear faculty,
3. nose faculty,
4. tongue faculty,
5. body faculty,
6. mental faculty,
7. female faculty,
8. male faculty,
9. life faculty,
10. faculty of pleasure,
11. faculty of suffering,
12. faculty of mental happiness,
13. faculty of mental unhappiness,
14. faculty of equanimity,
15. faculty of faith,
16. faculty of joyous effort
17. faculty of mindfulness,
18. faculty of meditative stabilization,
19. faculty of wisdom,
20. faculty that acts to know all unknowing,
21. faculty of knowing all, and
22. faculty that possesses all knowing.

There, the eye faculty is also not observed in the three times. That which is not observed in the three times is not the eye faculty. That which is not an eye faculty, how does one present<sup>44</sup> its designation? It is like this, for example: an empty fist is false, is not real and does not exist. It is limited to being imputed thus in name – ultimately, empty is not observed nor is fist

<sup>42</sup> Lama Tzong Khapa (p. 274) quotes the translation of Nag Tshos, who translates the phrase as 'because its own essential nature exists.'

<sup>43</sup> Source noted by Lama Tzong Khapa, p.275, b6.

<sup>44</sup> Tib. *Tshal Bar bGyi* – Huntinton (p. 243) takes the phrase 'present its designation' as 'actively manifests (itself) as a conventional reality.'

observed. Similarly, also the eye faculty, like the empty fist, is false and does not exist, it is not real. It has seductive quality, deceives the childish, does not exist, is not real. It is limited to being imputed thus in name – ultimately, eye and faculty are not observed.

The Bhagavan, having gained the exalted wisdom of omniscience, for the sake of caring for however many sentient beings abide in the mistaken, imputed “eye faculty,” [but] it is not ultimately so. Faculty is separated from a self-nature and emptied by faculty-ness. There, an eye does not exist as eye-ness, a faculty does not exist as faculty-ness. If asked: why? Eye is separated from a self-nature of eye. Whatever phenomenon does not have a self-nature, that is not a functioning thing. That which is not a functioning thing is not fully established. It is not produced, is not ceased. It is not to .be imputed saying “past and future.”

and so forth and:

Bhagavan, it is like this, for example: in one man’s dream, [he] laughs, is happy and plays. Waking from a long sleep, that is recalled. Although remembered, that will not be gained. If asked: why is that? If those are not gained by him even in the dream, what need to say when awakened from sleep? There is no abidance of that. Similarly, faculties are like a dream. Similarly, also all phenomena do not come to be observed due to entitiness. Therefore, they are said to be ‘inexpressible.’

Hence, aggregates, elements, entrances, dependent arisings and so forth are fully explained like the faculties, thus, how could they have such a self-nature?

Therefore, formulated without the skill of wisdom due to not analyzing the intention of the scriptures of emptiness, this Propounder of Consciousness (*vijñānavadin*) is only an object to be dispelled.

3B1C-2B3E-2A1B-2B2A-2A3 Refutation like that and meditation on the repulsive indicated as not contradictory

If it is mentioned here: If a knower does not exist without an object, then how is it that yogis see the ground as completely filled by skeletons through the precepts of the gurus?

It is explained:

*Wherever a yogi, through a guru’s precept,  
Sees the ground filled with skeletons,  
There also, the three are seen as without production.* [6.69abc]

[In other words:] Object, sense faculty and consciousness.

If asked: why is that?

*Because that meditative stabilization is indicated as wrong attention.* [6.69d]

Because it is set forth saying “attention to what is not thus.” This is to be accepted like that without doubt. If it were not like that:

*If [the objects] of the mind of repulsion are just like  
The objects of your sense awareness,  
Likewise, due to another directing awareness to that place,  
They would perceive that would no more be false.* [6.70]

Just as when you view a demonstration of drama and so forth, through directing the eyes to that place, just as a visual consciousness bearing that aspect is produced in one, similarly it is also [produced] in others. Similarly, like the yogi, also in those non-yogis viewing the place of skeletons and so forth, a consciousness bearing that aspect would be produced; like a consciousness of blue and so forth. This concentration will no more be an attention to what is not thus. Similarly, it should be known that:

*The awareness of pus with a preta at a flowing river, also  
Is equivalent to one having a sense with cataracts.* [6.71ab]

Equivalent to what was explained saying [6.54b]: *sees whatever hairs through the strength of the cataract*, one should understand also others having a type like that. You can elaborate.

3B1C-2B3E-2A1B-2B2A-2B Final summary of refuting like that

*In brief, "just as objects of knowledge are non-existent,  
Likewise awareness is also non-existent." know this meaning.* [6.71cd]

It should be understood that just as an object of knowledge lacks inherent existence, similarly also an awareness bearing the aspect of the object of knowledge is not produced by its own essential-nature. As was taught [in the *Praise of the Supramundane*, 10]:<sup>45</sup>

Not knowing, there is no object to be known.  
Without that, consciousness is non-existent.  
Therefore, knowers and objects to be known  
were taught by you as without self-nature.

Similarly [in the *Samyuttanikaya*]:<sup>46</sup>

Consciousness as similar to an illusion was taught by the solar kinsman.  
Likewise, also its referents are definitely like illusory things.

Therefore, this deprecation about external objects held by the demon of forgetfulness who propounds consciousness as a substance, will in no way make one fall into the ravine, having intensively subdued [it] by giving the excellent secret mantra of scriptures and reasoning of the holy compassionate practitioners. It should be retained.

3B1C-2B3E-2A1B-2B2B Refuting an establishing valid cognizer of inherently existing other-powered phenomena

- 1 Refuting self-cognition [as] the establisher of other-powered phenomena
- 2 The Chittamatra system indicated as deviating from the two truths
- 3 Hence, it is proper to follow only Nagarjuna's system
- 4 The two: refuting other-powered phenomena and worldly conventions indicated as dissimilar

3B1C-2B3E-2A1B-2B2B-1 Refuting self-cognition [as] the establisher of other-powered phenomena

- A Having requested an establisher of other powered phenomena, that is indicated as incorrect
- B Refuting the other's response of the correctness of that
- C Self-cognition indicated as incorrect also by other reasons
- D Inherently existing other-powered phenomena indicated as similar to a barren woman's son

3B1C-2B3E-2A1B-2B2B-1A Having requested an establisher of other powered phenomena, that is indicated as incorrect

Therefore, having shown consciousness without external objects as impossible, in order to refute existence itself in mere things, it is explained:

*If an other powered thing exists which, without an apprehended,  
Is separated from apprehension itself and emptied by the two,  
What will know the existence of this?  
It is unsuitable to say "it exists although not apprehended."* [6.72]

If an other powered [phenomena] exists emptied by the two, "apprehended and apprehender," by what consciousness will you observe the existence of that? It is incorrect that it be apprehended by itself, because of the contradiction – in its acting on itself. Like this, the very edge of a sword does not cut itself, the tip of a finger does not touch itself and even a well trained expert athlete is unable to mount on his own shoulders; and fire does not burn itself; an eye does not view itself.

Nor is that apprehended by another consciousness, because of contradiction with one's own [Chittamatin] tenets, because it is set forth [in Chittamatin scriptures] "If another cognizer is the object of a cognition, it will harm mere cognition-ness." Therefore, like that, there does not exist an apprehender of that in any way. That not apprehended does not have existence-ness.

<sup>45</sup> Correctly attributed by Poisson in his Tibetan text but unattributed in the translation. See Lindtner, p. 132-133.

<sup>46</sup> Attributed by Poisson in the Tibetan text to *Samyuttanikaya*, as cited in *Madhyamakavritti*, 41.11. See also the earlier quotation in the first section, Tib. p. 22, where the Tibetan of the overlapping lines is slightly different.

If it is mentioned here: even if apprehension of other by another does not exist, never the less, self-cognition exists. Therefore, because only self-cognition apprehends that, there will be existence-ness.

To explain that, that also is not so:

*It is not established that it is experienced by itself.* [6.73a]

To say “It is apprehended by itself,” this is not established.

3B1C-2B3E-2A1B-2B2B-1B Refuting the other’s response of the correctness of that

- 1 Expressing the other system
- 2 Refuting that system

3B1C-2B3E-2A1B-2B2B-1B1 Expressing the other system

Here, someone accepts the Sautrantika position and in order to strongly prove self-cognition says [as follows]:

Just as when fire is produced, not operating dually upon itself and vases and so forth, it illuminates them together; also a term indicates itself and its meaning – similarly, also when consciousness is closely produced, not operating dually, it acts to perfectly know the individuals, its own self and the object. Therefore, “self-cognition” is only existent.

Even someone who does not assert it must undoubtedly accept self-cognition. Otherwise, there would not be remembrance of the object with the memory that arises at a later time thinking “[the object] was seen” and there would not be memory of the [subjective] experience of the object thinking “I saw.”

If asked why?

If memory had an experience as its object, since [according to you who do not accept self cognition] the knower would not also be experienced, memory would not exist.

Once self-cognition is non-existent, the experience of that by itself does not exist a little while.

It is also unreasonable for another knower to experience that.

If asked why?

If experienced by another knower, it will follow as endless. Like this: if it is accepted that one knower that analyzes blue is investigated by a consciousness that arises just after that, it is necessary to have another experiencer also for that knower of the knower of blue. And, since it is necessary there be another also for that, there follows the fault of endless [regression].

A knower will also not analyze another object, because every movement (or continuity) of consciousness has another knower as its object and because sentient beings are a single continuum of consciousness. Consciousness, like the piercing of a hundred *utpala* petals, seems to engage together those which arise serially [due to rapid engagement].

Therefore, in order to fully avoid the fault of endless [regression], self-cognition must undoubtedly be accepted. Thereupon, also the arising at a later time of memories that have as their objects the two thoughts, “I saw,” are established, since except for a self-cognizing nature of knowers, the memory having that as its object is illogical.

Therefore, through generating a remembering consciousness at a later time considering “I saw,” the essential-nature of the consciousness which experiences and the essential-nature of the object – from which, memories that have both as their objects are produced at a later time – are inferred to be experienced and produced.

Therefore, through memory at a later time, self experience is established and when self experience exists, also other powered phenomena are indeed existent. Hence, this is finely indicated for whoever states “There, it will be said ‘By what will this he known to exist?’”

3B1C-2B3E-2A1B-2B2B-1B2 Refuting that system

- A Actual refutation of the other system

- B The way memory is produced according to our own system, even without self-cognition  
 C Refuting disputes that are negated like that

3B1C-2B3E-2A1B-2B2B-1B2A Actual refutation of the other system

In order to indicate that, "that too is unreasonable," it is explained:

*It is not established that it is experienced by itself  
 If established through remembering later,  
 This unestablished [memory] expressed in order to prove  
 The unestablished [self-cognition] is not a proof.* [6.73]

There, first of all, if it was mentioned in terms of being a substantial proof, then, since memory is impossible in any way because there is not production from self and others, how could an unestablished memory prove an unestablished self-cognition? Moreover, if it was in terms of worldly convention, in that case too, memory having self-cognition [as its] cause is just impossible.

If asked: why?

If here, as [in the case of] fire [being established to exist by understanding smoke as its effect], self-cognition were established due to some understanding (i.e., the causal relationship between it and its effect, a subsequent memory), and due to the existence of that, as [in the case of establishing the existence of] fire due to smoke, if there were certainty as to the [self cognition's] very existence via the memory that would arise afterwards – since that self cognition has still<sup>47</sup> not been established, how could there be memory that is caused by self cognition, that does not arise without self cognition?

If here, like fire, self-cognition were established due to some understanding [and] if, due to the existence of that, like fire due to smoke, there were certainty as to its very existence via the memory that would arise afterwards – since that self cognition has still not been established, how could there be memory that is caused by self cognition, that does not arise without self cognition?

[It is] like this: from seeing merely water or from seeing merely fire, a jewel water-crystal or a jewel fire-crystal cannot [be inferred to] exist because even without those [jewels], water and fire arise from rain etc., and from rubbing a fire-stick<sup>48</sup> etc.. Similarly, here too, the way in which memory arises without self-cognition will be presented like that.

Therefore, since memory caused by self-cognition is non-existent without it, this unestablished [thing] expressed [by] the word 'memory' in order to prove the unestablished, in order to prove self-cognition, is not established as having the purpose of proof, since "like the very object to be apprehended by eye consciousness, in [the proof of] sound as impermanent" is taken into consideration.

But, having admitted thorough analysis like that,

*Suppose one relies on established self-cognition.  
 Even so, memory's recollection is not reasonable  
 Because other, like production in an unknowing continuum.  
 This reasoning also destroys distinctions.* [6.74]

Even if a knower were to cognize its own self and object, nonetheless, for a remembering consciousness to recollect those is unreasonable because remembering consciousness was accepted as just other than the knower that experiences the object.

Like this: Maitreya's self-cognition of a knower and experience of an object is not remembered by Upagupta's knower since not experienced before. Similarly, like production in a continuum (or: like knowing from a continuum) that did not know, once it is other, because the knowers and meanings are not experienced even by consciousness included in one's own continuum arising at a later time, there will be no memory.

<sup>47</sup> Tib. P. *rung du yang*; C. *da rung du yang*; LTK. *da dung du yang*. According to Lokesh Chandra, *da dung* (which can also be written *da rung*) is equivalent to Skt. *adyapi* and *idanm* – 'now, at this moment,' hence 'even till now' or 'still.'

<sup>48</sup> Skt. *arani* – a piece of wood used for kindling fire by friction.

If it is thought that because the properties of cause and effect abide in those included in one continuum memory will exist, that also does not exist, since, [6.74d] *this reasoning also destroys distinctions*. This which is the reasoning stating “because of being other,” completely destroys all distinctions of inclusion in a single continuum and the properties of cause and effect and so forth.

Because an instant of remembering consciousness arising later than the time of the experience is other, like the knower of another continuum, it is not included in a single continuum with the experiencing consciousness – the properties of cause and effect do not even abide. By this very reasoning that states “because of being other,” [such as] the [aforementioned] statements and so forth, it is to be extensively refuted.

3B1C-2B3E-2A1B-2B2B-1B2B The way memory is produced according to our own system, even without self-cognition

- 1 The system of explanation from this very treatise
- 2 The system of explanation from other treatises

3B1C-2B3E-2A1B-2B2B-1B2B-1 The system of explanation from this very treatise

If asked: how [is it] according to you?

[The root text] expresses:

*Because, for me, this memory does not exist  
Other than that by which the object was sensed,  
Therefore, it is remembered thinking, “I saw” –  
This is also the custom of worldly convention.*

[6.75]

How a remembering consciousness does not exist as just other (i.e., naturally other) than the consciousness by which the object was sensed, the object was experienced – such has already been explained before. Because an other-ness of memory does not exist, therefore since that which is sensed by experience is not unsensed by remembering consciousness, memory arises having an object. Since that which is discerned by an experiential consciousness is not undiscerned, one can say, “I saw [it].”

This is also the custom of the world and is not to be excessively analyzed because it is worldly convention as it just has a false significance (in that one cannot find the imputed significance/object when it is sought).

3B1C-2B3E-2A1B-2B2B-1B2B-2 The system of explanation from other treatises

3B1C-2B3E-2A1B-2B2B-1B2C Refuting disputes that are negated like that

3B1C-2B3E-2A1B-2B2B-1C Self-cognition indicated as incorrect also by other reasons

Because it is like that:

*Therefore, if self-cognition does not exist,  
What will apprehend your other powered phenomena?  
Since agent, acted upon and action are not one,  
It is not reasonable for that itself to apprehend that.*

[6.76]

In saying “to cognize the self,” oneself who is cognizing becomes a property of that acted upon. Then, the very object to be cognized is also the agent and since the action is also undifferentiable, the agent, that acted upon and the action will follow as one. Yet, these are not seen as oneness.

Like this: the cutter, the tree and the action of cutting are not one. Also, through this, since self-cognition does not exist, that is not apprehended by itself.

It is also taught in the *Exalted Descent into Lanka* [Sutra]:

Just as a sword does not cut its own edge, like a finger does not touch itself – self-cognizing mind is the same.

3B1C-2B3E-2A1B-2B2B-1D Inherently existing other-powered phenomena indicated as similar to a barren woman's son

Therefore, like that, because self-cognition is non-existent:

*If, unproduced and having an unknown self,  
A property of the entity of other powered phenomena exists,  
Due to what is this not reasonable to exist?  
What harm did a barren woman's son bring to the others?* [6.77]

Other powered [phenomena] was demonstrated as not generating from self and others in general above and just now was demonstrated as also having a self-nature that is unknown [by self-cognition].

Therefore, like that, if it is accepted that "an entity of other powered [phenomena] exists, unproduced and having a self-nature unknown [by valid cognition]" – from what [reasoning] would this [son of a barren woman], also already the subject of similarity with other powered [phenomena], not be asserted as indeed existing – what harm did the son of a barren woman do to you? It too should be asserted as indeed existing saying: "A so-called "son of a barren woman" exists – passed beyond all elaborations and the object of experience of the aryas' exalted wisdom, having an inexpressible nature."

3B1C-2B3E-2A1B-2B2B-2 The Chittamatra system indicated as deviating from the two truths

If also that which was mentioned [in 6.47b]: *becomes the cause of imputedly existent things and...* – other-powered [phenomena] – were to exist indeed, if one reasons,

*When, if even a little other powered does not exist,  
What would be the cause of the deceptive?* [6.78ab]

One will think: "the deceptive do not have even a little cause." Therefore, for this [Chittamatrin], since that which is the cause of worldly designation does not exist by itself, O! Alas!

*By adhering to substance like the others,  
Even all presentations of worldly renown break down.* [6.78cd]

Due to lack of wisdom, having poured the water-like [inappropriate analysis] in the freshly made vase of other-powered [phenomena], by way of adhering to a mere substantial knower, because of one's bad mode of intelligence, the worldly presentation established among only the worldly, such as saying "stay," "go," "do," "cook" and so forth and similarly those which are form and feeling and so forth – whatever there is – all those are realized as destroyed. Therefore, only deterioration will be possible for him – not sublime status.

3B1C-2B3E-2A1B-2B2B-3 Hence, it is proper to follow only Nagarjuna's system

Therefore, through mistaken masters like that, [they] entered only a path system concocted by their own conceptions.

*Those outside the path of the venerable  
Acharya Nagarjuna do not have the means of peace.* [6.79ab]

If asked: why?

Like this:

*They deviate from the deceptive and suchness truths.  
Due to deviating from these, achievement of liberation does not exist.* [6.79cd]

Again, if asked: why is liberation not attained due to fully deviating from the two truths?

It is explained:

*Conventional truth is the means and  
Ultimate truth arises from means.  
Those who do not know the distinction of the two  
Have entered a bad path due to wrong conceptions.* [6.80]



As was taught in the *Exalted Meditative Stabilization Definitely Indicating Thusness [Sutra]*:<sup>49</sup>

Not listening to others, the Knower of the World indicated these two truths by himself.  
The deceptive [and] likewise the ultimate – a third truth does not exist at all.

Due to which, migrators will produce faith  
in the Sugata for the sake of happiness;  
the Conqueror taught the deceptive for the welfare of migrators,  
in order to benefit the world.

Whichever of the six migrations of the multitude of sentient beings  
was indicated: sentient beings of hell, animals, hungry ghosts,  
demigod status, men and the gods –  
the Lion of Men designated [as] the deceptive.

Inferior lineages as well as high lineages,  
rich families and poor families,  
groups of slaves and likewise groups of servants,  
the host of women and those born eunuchs –

However many distinctions of migrators are suitable,  
you, the Matchless One showed the world.  
Having borne in mind due to skill in deceptive truth,  
the Knower of the World indicated that to humanity.

Migrators who take joy in it will engage in  
the eight dharmas of migrators in samsara:  
finding and not finding, fame and infamy,  
praise and blame and happiness and suffering.

When found, attachment to that is produced.  
When not found, that too will disturb [them].  
The others not indicated should be known in this manner.  
The eight diseases will harm their continuities.

Those propounding the deceptive as the ultimate,  
should be known as having erring intellects.  
To propound the repulsive as attractive, suffering as happiness,  
the selfless nature as a self and

to propound impermanent phenomena as “permanent” and  
pleased like that, whoever abides in signs,  
when they hear the reaching of the Tathagata,  
afraid and not understanding appropriately [they] will reject it.

Having rejected the Sugata’s teaching,  
they will experience unbearable suffering as hell sentient beings.  
Although they seek happiness, [due to] inappropriate [means],  
the childish will find hundreds of sufferings.

When someone fully realizes with unmistakable awareness,  
the doctrine that benefits the world,  
completely abandoning like an old snake skin,  
having passed beyond all becoming, there will be peace.

“All these phenomena are isolated by nature –  
empty, signless – the ultimate.”  
Whoever will produce joy having heard [this],  
they will attain peerless enlightenment.

<sup>49</sup> Sanskrit: tattva-nirdesha-samadhi-sutra

You the Conqueror see the aggregates as isolated;  
also the elements and entrances and likewise  
the city of the senses are isolated from signs.  
All are also seen by you the Sage as they are.

Therefore, like that, for those isolated from the deceptive and ultimate truths, how could liberation exist? Therefore, those propounding consciousness, due to wrong conceptions, only entered a deviant path. The conventional truth indicated here is the method.

As was taught [in the *King of Meditative Stabilizations Sutra*]:

Whatever is heard and whatever is indicated  
about phenomena that is without letters,  
by superimposing on the unalterable (or: on that without letters),  
there is hearing and indication nonetheless.

Abiding in only the conventional truth is to indicate the ultimate. Also, from bearing in mind the indication of the ultimate, the ultimate will be attained.

As taught in the *Treatise [on the Middle Way, 24.10]*:

Not depending on the conventional, the ultimate will not be indicated.  
Not realizing the ultimate, nirvana will not be attained.

There, indication of the ultimate occurs through the method and is the effect [is the] meaning of "arisen from the method," "effect," "that to be attained" and "that to be realized."

3B1C-2B3E-2A1B-2B2B-4      The two: refuting other-powered phenomena and worldly conventions indicated as dissimilar

[The Chittamatrins] mention here:

As you [Madhyamikas] mention that without much consideration for us, now we will not be patient toward you! If the [naturally existing] entity of other powered [phenomena] is excluded to show oneself off as skilled in the mere rebuttal of another's position and because it is unreasonable due to the acceptability [of reasoning] – well then, now, because it is unreasonable due only to the acceptability [of refuting production from self and others etc.] that was mentioned, the deceptive [truth] renown to you will be excluded.

[The Madhyamikas reply:]

If you, having given poisoned food – by posing as a dear friend – to one who stole the collection of wealth accumulated through hundreds of hardships from beginningless time, were to rejoice by giving harm in return while stealing it back, how could it be? We will prosper and become virtuous. Like this:

*The way you assert other powered things,  
I do not accept even the conventional.  
For an effect, although non existent, I mention  
These "exist" in compliance with the world.*

[6.81]

Just as you, through independent abidance, mention in your own scriptural system, an entity of other powered phenomena, that to be borne in mind by the Arya's exalted wisdom; I do not [accept] the deceptive like that.

If asked: well then, how?

Although not existent, due to being renown to only the world, "exist" is expressed on only the world's side, because subsequently expressing that is the method of overcoming that.

As was taught [in *Indicating the Three Vows*]:<sup>50</sup>

The Bhagavan [said]: The world disputes together with me, [yet] I do not dispute with the world since whatever the world accepts as existent – I also accept that as existent; whatever the world accepts as non-existent – I also accept that as non-existent.

<sup>50</sup> Attributed by LTK, p. 308. Sanskrit uncertain.

Moreover, this deceptive [truth]:

*Just as there is no existence for arhats  
Engaged in peace through abandoning the aggregates, like that,  
If non-existent even for the world, similarly  
Also through the world, I would not say this “exists.”* [6.82]

Just as the deceptive does not exist in any form for arhats – those engaged in the sphere of the peace of nirvana without remainder [of the] aggregates – similarly, if it did not exist even for the world, like the aggregates and so forth of the arhat, also in dependence on the world, I would not say these “exist.” Therefore, I accept the deceptive by way of reliance on others – not independently.

It is accepted by only the world. Therefore, it is worthy to be excluded if excluded in dependence on only those who accept – it is not, in dependence on others (the Prasangikas). To explain the statement:

*If you are not harmed by the world,  
Refute this with respect to the world itself!  
You and the world should debate about this and  
Afterwards I shall rely on the strong.* [6.83]

We would abide in extremely great difficulty in order to overcome the deceptive of the world, [so] you exclude the deceptive of the world. If you will not be harmed by the world, I shall also assist you! But, there is harm by the world; therefore, I shall rely upon indifference.

“You and the world should debate about this and,” there, if you win, therefore, we shall rely on you by being in agreement with this. But, if you are defeated by the world, then [we] shall rely on the very strong world.

3B1C-2B3E-2A1B-2B2C The term “only” of the Mind-Only teaching indicated as not refuting external objects

- 1 Explaining the intention of teaching as mind only in [the *Sutra of the Ten Grounds*]
- 2 Both external phenomena and internal mind indicated as similarly existent or non-existent
- 3 Explaining the intention of teaching Mind-Only in the *Descent into Lanka Sutra*

3B1C-2B3E-2A1B-2B2C-1 Explaining the intention of teaching as mind only in [the *Sutra of the Ten Grounds*]

- A Establishing that the term “only” does not refute external objects by citation from it
- B Other sutras also establish that very meaning
- C The term “only” establishes the mind as foremost

3B1C-2B3E-2A1B-2B2C-1A Establishing that the term “only” does not refute external objects by citation from it

(The Chittamatrins] mention here:

If, although devoid of acceptable [analysis], you accept the deceptive out of fear of the world’s harm, you should also accept as mere mind by fear of scripture’s harm.

As was taught [in the *Sutra of the Ten Grounds*]:

He considers it like this: these three realms are mere mind.

[The Madhyamikas reply:]

I shall expound. On a mosaic pavement of the Sutra Pitaka arranged from the *indranil* jewel (blue sapphire) of the Sugata’s speech, having not grasped the distinction of its self-nature, [you] mistake it as actually being in the aspect of the water of propounding consciousness as a functioning thing.

You, due to wishing to scoop a little bit of the water of propounding consciousness as a functioning thing, cleanse and immerse the freshly made earthen jug of your intellect. When it breaks up into a hundred kinds of pieces, oneself will become the very object of laughter of those knowing its nature. The intention of this sutra is not as it appears to your awareness.

Further, if asked: what is the meaning of the sutra here?

Therefore [the root text] explains:

*That the Manifest, the approaching bodhisattva,  
Realizes the three existences as mere consciousness,  
Refuted a permanent-self creator, for the sake of realization..  
He realizes the creator as mind only.* [6.84]

Since it was extensively taught in the that very *Sutra [of the Ten Grounds]*:<sup>51</sup>

[Thus the bodhisattva] fully reflects upon dependent arising in the aspect of the order of arising ... "Thus, the aggregate of suffering, the tree of suffering, lacking agent and feeler, this alone will be manifestly established."

He considers this – "Due to strongly settling upon the agent, actions come into existence.<sup>52</sup> Where the agent is non-existent, there the action is also not ultimately observed."

He considers this: -"like this, these three realms are mere mind; all the twelve links of existence that the Tathagata differentiated and spoke of are also dependent on solely the mind."

Therefore, having thus refuted a permanent-self creator, conventionally only a mere-mind creator is seen and the three realms are realized as mere consciousness.

Bodhi (enlightenment) is the exalted wisdom of omniscience. One is a bodhisattva either due to having the intention – thought and consideration – for it or; one is a bodhisattva due to having the existence – the possession – [of] the certainty for enlightenment or; the person – the sentient being – certain for enlightenment is the bodhisattva. The unmanifest words – the intervening words – were condensed.

Realize means "to understand." "The approacher" is approaching the Sphere of Dharma. "Manifest" means "the Sixth-grounder." Thus are the meanings of the branches.

3B1C-2B3E-2A1B-2B2C-1B Other sutras also establish that very meaning

Therefore, having thus explained the meaning of the *Sutra [of the Ten Grounds]*, because other sutras also indicate this very meaning, it is explained:

*Therefore, in order to increase the awareness of the intelligent,  
In the Descent into Lanka Sutra, the omniscient one  
Spoke this nature of vajra speech, destroying the high mountain peaks  
Of the Forders, in order to discern the intention.* [6.85]

To set forth the verse indicated by this "this [nature of vajra speech...]":

Person, continuum, aggregates, likewise conditions, particles,  
principal and Ishvara – the creators I explain as mind-only.

This verse is set forth in the *Exalted Descent into Lanka [Sutra; 2]*<sup>53</sup>

In order to unravel the meaning of this, it is explained:

*Just like, in this and that of their treatises,  
Those persons and so forth are propounded by the Forders –  
Having not seen those as the creator,  
The Conqueror taught mind only as the world's creator.* [6.86]

Saying, "by the Forders," indicates predominance, that is, persons and so forth are only imputed [as the creator] also by [some] followers of this doctrine. Yet, in one way, they are also not followers of this doctrine because, like the Forders, they do not unmistakably understand the meaning of the teachings. Therefore this limited statement only pervades to all.

As was taught [in the *Precious Garland*, verses 61-62]:

<sup>51</sup> See Rahder's translation, end of section D, section E and beginning of section F, page 189.

<sup>52</sup> Rahder, reading the Sanskrit, has 'action is conventionally designated.'

<sup>53</sup> Suzuki, page 70.

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.

Those strongly settling upon the aggregates and so forth are to be cognized as outsiders. “Just as [in this and that of] their [treatises]” means in their own tenets. Therefore, the Forders asserting even the aggregates and so forth as the very creator, are finely identified.

Since this samsara is beginningless, what conception did not arise in it and what will not arise? Like this, even at the very present, among the White Abandoners and so forth, the aggregates and so forth indeed appear to be indicated.

“The Bhagavan, not seeing these – the person and so forth – as the very creator, indicated no more than mind as the creator of the world.” is the meaning of the Sutra.

3B1C-2B3E-2A1B-2B2C-1C      The term “only” establishes the mind as foremost

Thereby, since other creators were refuted just now, in order to finish constructing the meaning, having expressed the term “only” as unable to refute [external] knowable objects, in order to indicate the impossibility to refute external objects also through explaining in another way, it is explained:

*Buddha is ascribed for development in thusness.  
Exactly likewise for mind only being foremost – the world,  
Was taught in the Sutra saying “mere mind.” Form here  
Being refuted, such is not the meaning of the Sutra.* [6.87]

Just as one says “buddha” for development in suchness,<sup>54</sup> although the former phrase has been elided, there exists the complete explanation – likewise, one should know “the three realms [are] mere mind” also regarding mere mind being foremost, having refuted the other being foremost.

Therefore, forms and so forth are indicated by this [passage] as excluded from being the foremost – existence itself is not refuted saying “no more than a mind only exists, [external] form is non-existent.” The meaning of this sutra is undoubtedly to be accepted according to how we explained

According to your system:

*If, having known these as mind only,  
[he] refuted form itself in that [sutra],  
Again in that, why did the Mahatma teach  
Mind as produced from confusion and actions?* [6.88]

In that same *Exalted [Sutra of the] Ten Grounds*, consciousness is taught as having ignorance and [karmic] formations [as its] causes, it is not [taught as] inherently existent. “If consciousness were existent by its own self-nature, that [consciousness] might not rely on ignorance or formation – but it does rely. Therefore, [the link of consciousness is just not naturally existent in any way, because, like falling hair and so forth observed by the possessor of cataracts, it exists when the condition of error is present, and, because, like only that, it does not exist when the condition of error is absent.” [Such] was considered. As was taught [in the *Sutra on the Ten Grounds*]:<sup>55</sup>

<sup>54</sup> For ‘buddha’ we have Skt: *buddha* and Tib: *sangs.rgyas* – for ‘developed in suchness’ we have Skt: *tathata buddha* or *tathata vibuddha* (hypothetically) and Tib: *de.kho.na.nyi rgyas.pa*.

LTK commentary (page 314): Just as the development of intelligence concerning suchness is explained saying ‘awakened-developed,’ having elided, i.e., not manifest, the former phrase, ‘awakened,’ yet the ascription saying ‘awakened-developed’ exists – exactly likewise, with regard to a mere mind being foremost from among the two, form and mind, having elided the later phrase, being foremost, it should be understood that the world, i.e., the three realms, was taught in the *sutra* saying ‘mere mind.’

<sup>55</sup> See Rahder’s translation, first passage from the end of section C through section D, pages 188-189; and the second passage, section G.

Thus the bodhisattva fully reflects upon dependent arising in the aspect of the order of arising. He considers this:

1. Not knowing the truths ultimately, is ignorance.
2. The maturation of actions produced by ignorance are [karmic] formations.
3. The initial mind dependent on formation is consciousness.
4. The four aggregates that take rebirth along with consciousness are name and form.
5. The full development of name and form is the six entrances.
6. The contamination due to the meeting of the three – sense faculty, object, and consciousness – is contact.
7. Produced along with contact is feeling.
8. Clinging to feeling is craving.
9. Full development of craving is grasping.
10. The contaminated action arising from grasping is becoming.
11. The action's [effect] of similar cause is birth, the arising of the aggregates.
12. The full maturation of the aggregates is old age. The destruction of the aged aggregates is death.

Since demented and with clinging at the time of death and separation, the tormented mind is sorrow. Delirious expression arising from sorrow is the tittering of lamentation. The falling into decay of the five faculties is suffering. The falling into decay of mental views is mental unhappiness. Much suffering and mental unhappiness arising is panic. Thus, the aggregate of suffering, the tree of suffering, lacking agent and feeler, this [alone] will be manifestly established.

[He considers this – “Due to strongly settling upon the agent, actions come into existence. Where the agent is non-existent, there the action is also not ultimately observed.”

He considers this – “Like this, these three realms are mere mind; all the twelve links of existence that the Tathagata differentiated and spoke of are also dependent on solely the mind.”]<sup>56</sup>

There,

1. Ignorance is a participant<sup>57</sup> in two actions – fully confusing sentient beings about observations and also providing the cause that actualizes formation.
2. Formations are also participants in two actions – producing the future maturation and also providing the cause that actualizes consciousness.
3. Consciousness is also a participant in two actions – producing the joining of boundaries of existence (i.e., producing rebirth) and also providing the cause that actualizes name and form.
4. Name and form are also participants in two actions – producing mutual support and also providing the cause that actualizes the six entrances.
5. The six entrances are also participants in two actions – showing to differentiate their own object and also providing the cause that actualizes contact.
6. Contact is also a participant in two actions – producing contact with the observed-object and also providing the cause that actualizes feeling.
7. Feeling is also a participant in two actions – experiencing the attractive, unattractive and what is freed from both and also providing the cause that actualizes craving.
8. Craving is also a participant in two actions – always producing desire for things that are desirable and also providing the cause that actualizes grasping.
9. Grasping is also a participant in two actions – as above [producing bondage due to the fully deluded] and also providing the cause that actualizes becoming.

<sup>56</sup> Partially quoted earlier after verse 6.84.

<sup>57</sup> Skt: *pratyupasthana*. Tib: *nye.bar gbas.ba*

10. Becoming is also a participant in two actions – producing the presence of another continuity of becoming and also providing the cause that actualizes rebirth.
11. Birth is also a participant in two actions – as above<sup>58</sup> and also providing the cause that actualizes old age.
12. Old age is also a participant in two actions – producing complete transformation of the senses and also providing the cause that actualizes the meeting with death.

As long as there is death, it also is a participant in two actions – producing annihilation of formation and also providing the cause of not cutting the continuity of not fully knowing.

By such statements and so forth up to the aforesaid, consciousness is indicated as having ignorance and formation [as its] cause. Thus, since the condition of error exists to some extent, it is indeed made clear that consciousness exists, yet if it is asked how that [consciousness] also becomes non-existent due to that [cause] being non-existent, it is extensively taught [in the *Sutra on the Ten Grounds*]:<sup>59</sup>

“Due to ceasing ignorance, formations are ceased” [means] due to the non-existence of the condition – ignorance – formations are thoroughly pacified and without support. “Due to ceasing formation, consciousness ceases” [means] due to the non-existence of the condition – formation – consciousness is thoroughly pacified and without support...

Having said that, it is extensively taught [the *Sutra on the Ten Grounds*]:<sup>60</sup>

He considers this: “through gathering, the compounded arises. Through separation, the compounded does not arise. Through collection the compounded arises. Through non-collection, it does not arise. Hence, I, understanding this like that the compounded brought about the fault of many shortcomings, shall cut the continuity of this gathering and this collection and, in order to bring sentient beings to fruition, yet shall not attain utter pacification of formations.”

O children of the Conqueror, when he thus individually investigates what is subject to formation as bringing about the fault of many shortcomings and as without entitiness, unproduced and unceased, ...

Therefore, having thus seen the passage taught in that very [*Sutra on the Ten Grounds*], who with a mind would conceive consciousness as substantially existent? That which is fully conceived of will be merely produced by view.

Therefore, teaching [the three realms] as mere mind is in order to fully clarify the fact that no more than a mere mind is foremost – this passage clarifies the fact that form does not exist [as foremost], not [that it is non-existent] in all ways.

In order to indicate that foremost nature of mind, [the root text] explains:

*By mind itself, the world of sentient beings and  
The extreme variety of the vessel world are formed.  
Migrators without exception are taught as produced from actions.  
Having rejected mind, action also does not exist.*

[6.89]

There, the world of sentient beings is the acquisition of one’s own properties due to the sentient being’s own karma and delusion. The vessel world is produced from the common karma of only those sentient beings – [from] the wind mandala and so forth [until] the finality of the celestial mansion of Akanishta.

There, that which is varied – such as the peacock’s feathers, eyes and so forth – are produced from the uncommon karma of only the peacock and so forth. Varieties such as the lotus and so forth are produced from the common karma of all sentient beings. Others also should be understood similarly.

<sup>58</sup> Rahder, reading the Sanskrit, has ‘It makes rising up (emergence) of aggregates,’ i.e., ‘producing emergence of the aggregates.’

<sup>59</sup> See Rahder’s translation, section H, page 190, last paragraph.

<sup>60</sup> See Rahder’s translation, section O, page 193, line 2.

As taught:<sup>61</sup>

By the power of sentient being's karma, the black  
mountain is produced at the proper time. For example:  
like hell beings [and] high status; in the world,  
weapons and the precious tree.

Hence, thereby sentient beings without exception are produced from karma; and karma also is dependent on mind because karma is collected only together with mind, because when mind is non-existent, karma is non-existent. Therefore, since mind itself is the principal cause for thorough engagement in migration – something else is not – a mere mind is posited as principal in the sutra – form is not.

If asked: why?

*Even though form exists, in that,  
A creator like the mind does not exist.* [6.90ab]

It is considered that "form is matter."

*Hence, a creator other than mind  
Is averted – form is not refuted.* [6.90cd]

In this matter, some (the Samkhyas etc.) assert the principal<sup>62</sup> and so forth as the very creator, some (the Buddhists) assert the mind, yet, it is indisputable that form is not the very creator.

Therefore, in order to exclude only the principal and so forth, imagined<sup>63</sup> [by some] as the very creator [but] without its characteristics, a mere mind, that is seen as capable as the very creator, is expressed as the creator. Then, having excluded the principal and so forth to be the very creator, it is proper to say that the object that is the source of the dispute is suppressed. It is as, having expelled one rival from among two kings who wish to rule a single country, one's country is acquired and the ordinary beings are not be harmed because they are indispensable for both. Likewise, here too, form is not permanently harmed because it is indispensable to both. Hence, it should be ascertained to say "form is only existent."

3B1C-2B3E-2A1B-2B2C-2 Both external phenomena and internal mind indicated as similarly existent or non-existent

Therefore, by the manner that was thus indicated:

*For those abiding with the reality of the worldly,  
The aggregates renown to the world – all five exist.  
When the rising of exalted wisdom of reality is accepted,  
To the yogi those five will not arise.* [6.91]

Since like that, therefore:

*If form does not exist, do not hold that mind exists.  
Also, if mind just exists, do not hold that form does not exist.* [6.92ab]

Whenever, due to the acceptability [of searching for the imputed object], [external] form were realized as non-existent, then, because the existence of both is separated from acceptability, mind too would have to be realized as non-existent. Also, whenever mind was realized as just existent, then form too would have to be realized, because both are also renowned to the world.

It is to be realized like that also through scripture; like this:

*They were equally rejected by Buddha in the  
Sutra of the mode of wisdom and taught in the Abhidharma.* [6.92cd]

<sup>61</sup> Source not identified.

<sup>62</sup> Skt: *pradhana*; Tib: *gtso.bo*.

<sup>63</sup> Tib: *dogs.par.byas*



All five of those aggregates of form and so forth were equally taught in *abhidharma* by way of thorough divisions of specific and general characteristics. All five were also equally refuted in the wisdom gone beyond, because it is taught [there] from “Subhuti, form is inherently empty” to “consciousness is [inherently empty].” Therefore:

*Even having destroyed these levels of the two truths.* [6.93a]

– established by scripture and reasoning like that,

*Your substance, since refuted, would not be established.* [6.93b]

Due to asserting a mere consciousness, without form, the levels of the deceptive and the ultimate that were mentioned would be destroyed. But having destroyed those levels of the truths like that, your substance would not be established.

If asked: why?

Since substance was previously refuted – therefore your fatigue will be just useless!

*Therefore, due to the levels like that, from the beginning, things  
Are to be known [as] not really produced, [yet] produced [for] the world.* [6.93cd]

3B1C-2B3E-2A1B-2B2C-3 Explaining the intention of teaching Mind-Only in the *Descent into Lanka Sutra*

A Teaching as Mind-Only, without external objects, indicated as the interpretative meaning

B Indicating the method of realizing the interpretative and definitive meanings of the sutras

3B1C-2B3E-2A1B-2B2C-3A Teaching as Mind-Only, without external objects, indicated as the interpretative meaning

1 Indicated as interpretative meaning by scripture

2 Indicating through reasoning [that teaching as Mind-Only, without external objects is interpretative in meaning]

3B1C-2B3E-2A1B-2B2C-3A1 Indicated as interpretative meaning by scripture

A Actual meaning

B Other sutras like that also indicated as of interpretive meaning

3B1C-2B3E-2A1B-2B2C-3A1A Actual meaning

If it is mentioned here: “Although one may explain the meaning of the sutra like that, yet even if like that, mind-only is ascertained as just existing from other scriptures. As was taught [in the *Descent into Lanka Sutra*, 3.33]:<sup>64</sup>

Although the external appears, it is non-existent;  
the mind appears as the variations.  
The likeness of body, enjoyments and abode,  
I explain as mere mind.<sup>65</sup>

There, the body is the entrances of the eye and so forth. Enjoyments are the objects of form and so forth. The abode is the vessel world. Because externality apart from the mind does not exist, if only a mere consciousness produces in appearance as body, enjoyments and abode, the body and so forth, abiding in the category of objects, are manifest as though external, different from consciousness. Therefore, the three realms are mere mind.”

In order to express also this sutra as bearing an intention, it is explained:

*The sutra set in which “the external appears, it does not exist,  
The mind appears as the variations” is taught –* [6.94ab]

Its intention is this:

*Opposes form for those who are strongly attached  
To form – it too [is of] interpretative meaning,* [6.94cd]

<sup>64</sup> See Suzuki, page 133.

<sup>65</sup> See Hopkin’s translation with bracketed commentary, page 613, and Cabezon, page 328, and note 1022 on page 507.

This is the interpretative meaning concerning that which is to be known: “Those who have over expectations in form will be made to uncontrollably engage it with subsequent attachment, anger, pride and so forth that have that [over expectation] as their condition and to strongly settle upon it. Hence, [they] will be joined with great negativity and will degenerate from accumulating the collections of merit and wisdom. For them, the Bhagavan, in order to overcome the afflictions that have form as their condition – like the skeleton that destroys attachment to external objects in those having attachment – will reach as just mere mind as indeed like that, although not being like that.”

If asked: but where can such statements be ascertained, “this scriptural citation is of interpretative meaning, it is not of definitive meaning.”

From scripture and reasoning. Demonstrating just that is the statement:

*The teacher taught that this is indeed interpretative [in] meaning, and  
It is acceptable as just of interpretative meaning by reasoning.* [6.95ab]

3B1C-2B3E-2A1B-2B2C-3A1B Other sutras like that also indicated as of interpretive meaning

Not only is this sutra of interpretive meaning, also others:

*This passage clarifies also other sutra sets of that type  
As just of interpretive meaning.* [6.95cd]

If asked: which are the sutra sets of that type?

As was said in the *Sutra Definitely Unraveling the Intention* in the presentation of the three natures called “the imaginary, the other-powered and the fully-established,” [the statement that]: the imaginary is just non-existent and the other-powered is just existent – and similarly [in the *Sutra Definitely Unraveling the Intention*, 5]:

“The consciousness taking [rebirth] – deep and subtle –  
[having] all the seeds [and] descending like the continuum of a river  
is unsuitable if conceived as the self” –  
I did not teach that to children.

– and so forth.

[The *Descent into Lanka Sutra*: 2]<sup>66</sup> says:

Just as for diseases of the ill, the doctor gives medicines; so,  
the Buddha similarly, thoroughly teaches also as mere mind to sentient beings.

This passage [from the *Descent into Lanka Sutra*] clarifies these [passages from the sutra *Definitely Unraveling the Intention*] as merely of interpretative meaning. Similarly, [the *Descent into Lanka Sutra*, 2]:<sup>67</sup>

[Mahamati said,] The tathagata essence taught in the sutras expressed by the Bhagavan is expressed by the Bhagavan as just completely pure from the beginning since clear light by nature [and] completely pure; [and as] existing, possessing the thirty-two signs, within the bodies of all sentient beings.

If, like a gem of great value fully wrapped in a dirty cloth, the Bhagavan expresses that [tathagata essence] as being fully wrapped in the cloth of the aggregates, elements and sources, overwhelmed by attachment, hatred and confusion and] being dirtied by the stains of fully conceptualizing – as permanent, stable and enduring – Bhagavan, how is this propounded as a tathagata essence by the tathagata, unlike propounding as the self of the Forders? Bhagavan, the Forders also propound and teach as a self saying “permanent, not an agent, without the qualities, pervasive and not perishing.”

<sup>66</sup> Suzuki, page 44.

<sup>67</sup> See Suzuki, page 68; Hopkin’s partial translation of this passage, pages 615-616; Thurman’s partial translation of Tzong Khapa’s paraphrase, pages 347-348 and Cabezon’s translation, pages 329-330.

The Bhagavan said, “Mahamati, my teaching the tathagata essence is not similar with the propounding as a self that the Forders have. Mahamati, the tathagata foe destroyers, the perfectly completed buddhas, having indicated the tathagata essence with the meaning of the words emptiness, limit of complete purity, nirvana, not produced, signless, wishless and so forth; so that children might completely relinquish a state of fear due to the selfless, teach the non-conceptual state, the sphere without appearance.

Mahamati, the future and present bodhisattva mahasattvas should not strongly settle on a self. Mahamati, for example, a potter makes various kinds of vessels from a single mass of clay particles with hands, manual skill, implements, water, thread and [mental] dexterity. Mahamati, similarly, also whether that very selflessness in phenomena completely reversing all characteristics of conceptualization is taught by the tathagatas – with various means having wisdom and skill in means – as the tathagata essence or taught as selflessness, it is suitable. Like the potter, they teach with various formats of words and letters.

Thus, therefore Mahamati, the tathagata essence is taught. How will those with a thought falling into the view conceiving as a real self possess the thought of abiding in the sphere of the three complete liberations and how will they quickly become a manifest complete buddha in peerless complete enlightenment?”

And it is indicated in that very [sutra, 2]:<sup>68</sup>

Mahamati, the characteristics of emptiness, no birth, no duality and no self-nature inserted within the sutra sets of all buddhas, this [is suitable whatever the sutra] this very meaning is to be understood in them.]<sup>69</sup>

Therefore, thus having made abundantly clear by this scriptural passage that the sutra sets of that type – all asserted by the propounders of consciousness as just definitive in meaning – as being just interpretative in meaning;

3B1C-2B3E-2A1B-2B2C-3A2      Indicating through reasoning [that teaching as Mind-Only, without external objects is interpretative in meaning]

In order to clarify as just interpretative in meaning through reasoning:

*The buddhas taught “when knowable objects do not exist,  
The clarification of knowing is easy to acquire.”  
Since refutation of knowing is proved if knowable objects do not exist,  
Initially, objects of knowledge are refuted.*

[6.96]

The buddha bhagavans lead those to be subdued to non-inherent existence gradually. For that, because those producing merits easily engage in reality (dharmata), just as they initially compose discourses on giving and so forth, similarly because refuting knowable objects is also a method of comprehending selflessness, the Bhagavan taught only refutation of knowable objects beforehand – because those understanding the selflessness of knowable objects easily engage in the selflessness of knowing.

As those understanding knowable objects as non-inherently existent will realize knowing (i.e., consciousness) as non-inherently existent somewhat by only themselves [and] will [realize it] somewhat by merely a little intensive teaching [by others], the mere refutation of knowable objects is taught beforehand.

3B1C-2B3E-2A1B-2B2C-3B      Indicating the method of realizing the interpretative and definitive meanings of the sutras

To explain that “those with wisdom should also similarly investigate others”:

<sup>68</sup> See Suzuki, page 68, (77); Thurman’s translation and Tzong Khapa’s comments, pages 351-352, and Cabezon’s translation, pages 322-323.

<sup>69</sup> LTK, page 328.

*Thus, one has understood the account of the scriptures –  
Whatever sutra concerns explaining what is not thusness,  
Teaches interpretative meaning but is to be interpreted through realization and  
[Whatever] concerns emptiness, the definitive meaning – should be known.<sup>70</sup> [6.97]*

Just as those sutra sets that do not explicitly clarify dependent arising – distinguished by non-production and so forth – become causes of engaging in non-inherent existence, they are to be explained like that.

With regard to what was taught [in the *Praise of the, 5, Supramundane*, 5]:<sup>71</sup>

“If the eye does not apprehend the elements,  
how can the eye apprehend that arising [from them]?”  
When you taught that about form,  
you overcame grasping to form.

It is taught also in sutra:

The topic of impermanence means non-[inherent] existence.<sup>72</sup>

[Whatever] concerns emptiness should be also known as definitive in meaning, as was said [in the *King of Meditative Stabilizations Sutra*, 7.5]:

Know the feature of definitive meaning sutra sets  
as the Sugata explained the empty.  
[Those] in which sentient being, person, and being are indicated,  
know all those doctrines as interpretative meanings.<sup>73</sup>

Similarly, it is taught [in the *King of Meditative Stabilizations Sutra*]:

Whatever sutras I taught in a thousand world systems,  
different words [yet] same in meaning – those incapable of the fully proclaimed.

If contemplation is done on one thing, one will meditate on all those, hence  
all buddhas thoroughly taught however many doctrines.

A self of all phenomena is non-existent. If some men skilled in the meaning  
were to train on this point, buddha dharmas would not be difficult to find.

Similarly, that it is also taught extensively in the sutra sets such as the *Exalted [Teachings of] Akshayamati [Sutra]* and so forth, should be realized.

I shall express a little bit [about our own system's presentation].<sup>74</sup> For example, a snake is imagined [imputed] in a coiled rope – a dependent-arising – because that [snake] does not exist in that [rope]. The [snake] is fully established in an actual snake because it is not imagined. Similarly, a [final] nature is totally imagined in other-powered [phenomena] having production since [final] entitiveness does not have production, as it is set forth [in the *Treatise on the Middle Way*, 15.2cd]:

Nature is not fabricated and is without dependence on others.<sup>75</sup>

That [final nature] that is imagined in presently apprehended reflection-like dependent-arisings having production is actual in the sphere of buddha because it is not totally imagined. For, without contacting the functioning thing having production, he manifests (i.e., directly perceives) solely the [final] nature. Hence, because of comprehending thusness, [he is] called “buddha.”

<sup>70</sup> See Hopkins' translation, pages 617-618.

<sup>71</sup> See Lindtner's translation and note, page 130 with the Sanskrit and a different Tibetan version.

<sup>72</sup> LTK, page 330.

<sup>73</sup> See translations by Hopkins, page 600: by Thurman, quoted by Tzong Khapa, page 254, and by Cabezon, page 77.

<sup>74</sup> See translation by Hopkins, pages 618-619.

<sup>75</sup> See the translation of these two lines in the context of Nagarjuna's verses, and the *Autocommentary*, in Napper, page 127-129 and the notes on 713-716.

Therefore, having thus realized the presentation of the three entities called “the imagined, the other-powered and the fully-established,” the intention of the sutra should be thoroughly explained.

Because the two, apprehendeds and apprehenders, are other-powered and apart from [them] there are no things, it should be considered whether the two are indeed imagined in other-powered [phenomena].

Enough through elaboration. I shall explain the main [subject].

3B1C-2B3E-2A1B-3 Refuting production from both

Therefore, having thus excluded production even from others, now, with the wish to exclude production from both, it is explained:

*Production from two is also not a reasonable entity,  
Because those faults that were already explained will accrue.* [6.98ab]

There, those (the Nirgranthas or Jainas) who propound phrases in two possibilities,<sup>76</sup> consider production from both since production occurs from self and also occurs from others. There, if a vase is asserted to arise from a mass of clay, stick, string, water, potter and so forth, because the vase is produced solely existing as the nature of clay – since the two, the clay and the vase, are not states of otherness – it therefore is produced from self. Because the action of the potter and so forth – those which are other – will bring about its production, it therefore is produced from others. Thinking thus, they consider production from self and others. Just as for those externals, likewise there will be [production] from self and others also for internals.

There, [the Jainas], having made a presentation of the meaning of the words, saying “the nine meanings of the words, life-force, not living, merit (dharma), negativity (non-dharma), contamination, restraint and so forth (i.e., happiness, suffering and the strength of formative actions that are produced from consciousness and that are the causes of consciousness),<sup>77</sup> are realities,” say [the following].

Maitreya, who only existed as the nature of the life-force even in other lifetimes, takes this rebirth. Therefore, there is production from self because the two, Maitreya and the life-force, are not states of otherness. Because the life-force possesses migration, others assert it as even traveling to the migrations of the gods and so forth. Because he is produced from father, mother, dharma, non-dharma, contamination and so forth – those which are other – therefore, there is also production from others. And, therefore, this statement, “there is no production from self and there is also no production from others,” will not harm us because of not accepting production from only self and because of not accepting production from only others.

Explaining this dispute too as just unreasonable, [6.98a]:

*Production from two is also not a reasonable entity.*

If asked: why? [6.98b]:

*Because those faults which were already explained will accrue.*

Because those faults which were indicated about both positions will descend also on this position of both, production from the two also is not possible. Because the vase exists as the nature of the clay, it therefore is not produced because of [already] existing. As was explained [6.8cd]:

*If it arises from that, there is not even any quality,  
Also there is just no reason for the produced to be produced again.*

and so forth. Likewise, it should be understood that “because of abiding as solely the nature of the life-force, production does not exist also for Maitreya.”

Since the vase does not completely abide as the nature of water, string, wheel and so forth, therefore, it is not produced from them. As was already explained [6.14]:

<sup>76</sup> Skt: *syadvada*; Tib: *gal nyi.su smra.ba* – ‘those who propound two possibilities.’ The phrase ‘it might be,’ or ‘in the case that,’ is especially used in Jaina works.

<sup>77</sup> LTK, page 333.

*If another would arise in dependence on others,  
Then dense darkness would arise even from a flame and  
Everything would be produced also from everything, since  
All that not producing production is also similar in otherness.*

– and so forth. Also, Maitreya generating from father, mother and so forth – those which are other – should be expressed similarly.

There, just as production from self and other was indicated above saying “unreasonable” as the world’s deceptive [truth] and also as the ultimate, likewise, also to propound the phrases in two possibilities was indicated above saying “impossible” for as many reasons as were explained. For a final summary, it is mentioned:

*This is not asserted in the world nor as thusness* [6.98c]

Also regarding the position of both, not only is production from both unreasonable through the sole reasoning previously explained, in order to indicate that “it is not [reasonable] also due to the explanation here,” it is explained:

*Since production from the individuals is not established.* [6.98d]

For example, since one sesame seed is able to give forth oil, many will also. Sand [in which] the ability is not seen is not. Like [that], if there could be production by the individuals, also, many bearing such a nature could. Therefore, also production from two is not reasonable.

#### 3B1C-2B3E-2A1B-4 Refuting production as causeless

Here, [the Charvakas] propounding [arising from] the entity itself mention:

When there is production from cause, if there would be those shortcomings due to the effect’s becoming that which is self, that which is other and that which is both, since I do not accept [production from] cause, there is no chance of the shortcomings that were explained.

Therefore, the production of all things is solely arisen from the very entities. It is like this. The stems of the lotus, and the toughness and smoothness of its petals are not seen as endeavored – produced – by anyone. Also the various colors and shapes of its leaves, anthers and center are not seen as produced. Similarly, are the varieties of breadfruit, pomegranate and so forth.

Just as it is for externals, likewise also for the peacock, partridge and crane – those having an inner nature – the color, shape and so forth are just not observed as formed by anyone through carrying on with exertion. Therefore, the production of functioning things only arises from the entity itself.

I shall explain about this:

*If there were such production solely without cause,  
Then, all would always be produced from everything and,  
For the arising of effects, the world would not also gather  
Seeds and so forth by means of hundreds [of hardships].* [6.99]

If the production of functioning things were adventitious, just as the *panasa*<sup>78</sup> tree would not be the cause of its fruit, likewise, since all functioning things such as the *nimba*,<sup>79</sup> Mango and so forth are also not its cause, it would be produced from them because of the similarity in just not being the cause. Also, just as the *panasa* fruit would be produced from what is not its cause, likewise, it would also [be produced] from the three realms. Also, whatever birth is produced from the ripening of mango, *lakucha*<sup>80</sup> and so forth, relying on the seasons and manifesting occasionally, that too would exist only perpetually with them because of not relying the relationship of seasons.

Likewise, since the peacock would not be the cause of the collection of the peacock’s tail feathers, the collection of tail feathers would also exist on the crow, [and] parrot feathers would exist on the peacock at

<sup>78</sup> MMW: the breadfruit or Jaka tree, *Artocarpus integrifolia*.

<sup>79</sup> MMW: the Neemb tree, *Azadirachta indica*.

<sup>80</sup> MMW: a type of breadfruit tree, *Artocarpus lacucha*.

all times – even in the period of the womb. Thus, if all us migrators would be perpetually produced, it is unreasonable to propound [arise from] the entity itself since that does not even exist.

Having thus expressed contradiction with reasoning, in order to express contradiction with perception (seeing), it was explained [6.99cd]:

*For the arise of effects, the world would not also gather  
Seeds and so forth by means of hundreds [of hardships].*

Yet they do. Therefore, production does not arise from the entities themselves. Moreover:

*If migrators were devoid of causes, just like the scent and  
Color of a sky utpala, [they] would just not exist as apprehendeds,  
Yet, there is apprehension of the world of extreme diversity. Therefore,  
Like one's mind, one should know the world as [produced] from causes.* [6.100]

If migrators were devoid of causes, like the scent and color of the sky utpala, they would not be paths of apprehension – yet, they are. Therefore, one should understand that, “like one’s awareness, all migrators are produced from only causes.”

According to you [Charvakas], awareness having a blue aspect does not occur having removed the blue object, awareness having a blue aspect is [produced] from only blue. Since [awareness] is not [produced] from the entity itself, it is unreasonable to propound [production from] the entity itself.

Those [who say]<sup>81</sup> that mind transforms from the elements cannot deny observing causes because [they are] seen and because the faults that were explained would follow. [Thus], the property of cause and effect renown to the world – this just exists.

[The Charvakas] imagine [as follows]:

Only the four the elementary properties (*tattvas*), called earth, water, fire and wind, are the causes of all the various migrators. From the differences of their thorough maturations, the varieties of lotuses, pomegranates and so forth and peacocks, cranes and so forth are acceptable just as they are presently seen. Not only that, also awareness discerning the various natures (*tathata*) of things is produced from only that. There, just as the cause of the inebriation and intoxication of living beings, the capacity of bringing about inebriation, is produced in beers from the differences of the processes of the meeting of the particular elements (i.e., from the differences of fermentation processes), likewise, awarenesses are produced from thoroughly maturing the distinctive great elements of the initial embryo<sup>82</sup> and so forth and they will also up until discerning all things. Therefore, external and internal things are solely arisen from causes of this world. The maturation of an action done somewhere<sup>83</sup> [arising] here or the maturation of what was done here arising in another world – the very existence of further worlds (i.e., lifetimes) – is not so.

[The sage, Lokachakshu<sup>84</sup>] propounded:

The pleasant is to be well enjoyed and eaten;  
Beautiful, that which has passed will not occur for you.  
This body is a merely collected one,  
Fearful girl, what is gone will not return.

This was mentioned out of desire to copulate with [his] daughter and out of desire that the daughter understand a world beyond non-existent.

I shall speak about this.  
Due to what is this certainty of yours that “a world beyond does not exist?”  
If it is said: because of the state of not being directly perceived.

<sup>81</sup> JA, page 219B-1.

<sup>82</sup> Skt: *kalala*, Tib: *nur.nur.po*.

<sup>83</sup> JN, page 439, explains “somehow” –

<sup>84</sup> Skt: *rishi lokachakshu*; Tib: *drang.srong 'jig.rten.mig* – who composed the Charvaka text called *One Hundred Thousand Texts* – Tib: *gzhung (lugs) 'bum.phrag.gcig*. See *Thu'u.bkvan*, page 5, and Cabezon, page 291.

What is your state of a world beyond not being directly perceived – is it deemed a direct perception or not a direct perception?

If it is said: a direct perception.

[In that case], since the non-state [the opposite] of directly perceiving a world beyond would be a direct perception, a non-thing would also be a state directly perceived. Therefore, a non-thing would also be a thing for you because of being directly perceived– like a thing. Therefore, since a so-called “non-thing” would not exist at all, a thing would also be non-existent because the opposite-counterpart would not exist. If thing and non-thing did not exist, the [assertion about the] state of existence of the elements and the state of non-existence of a world beyond would also degenerate.

In the case that [the non-existence of a world beyond] is not directly perceived, because a property (*tattva*) that is not directly perceived to some extent is not directly perceived (i.e., it is not manifest), it would not be apprehended [by a valid cognition]. Hence, how would a world beyond be inferred as non-existent by way of that non-apprehension?

In case it is said: [the non-existence of a world beyond] is apprehended by inference.

If the aims [of beings] are established also by thorough establishment through inference – this [verse refuting inference] is also accepted by you:

As much as the sphere of the senses, the being is limited to only that much.

Dear, what the highly learned propound, that is like the wolf-print.<sup>85</sup>

Therefore, if here [you] deprecate anything, I shall express refutation to everything following the path already explained refuting the existence of mind being [produced] from the elements.

Furthermore, just as the vision of one with cataracts apprehends that the entities of two moons and so forth that do not exist as “existent,” also other such aspects to an imperfect subject, falling hairs, bees and so forth, are only untrue. Likewise, in order to indicate that your consciousness of a world beyond as non-existent, moreover, is just erroneous by way of erroneously conceiving visible things, it is explained:

*If those elements do not have that essential nature,  
The essential nature by which they become objects of your mind,  
How could he who has this state of dense mental darkness  
Correctly realize a world beyond?*

[6.101]

Those four elementary properties that were mentioned, earth and so forth, do not exist as that essential nature such as to be the very object of your consciousness. When this very world is thus erroneously perceived, then how could the extremely subtle world beyond, that is the sphere of the divine eye consciousness, be realized? It is just impossible. Furthermore:

*It should be realized that at the time of refuting a world beyond,  
Oneself erroneously views the nature of knowables  
Because of indeed having the body, the similar support of that type of view,  
As when accepting the very existence of the essential nature of the elements.*

[6.102]

Similar means “equivalent, alike.” Support; the cause of abidance. Body; the trunk. That type of view; the type of view denying a world beyond.

“It is the support since it is also the similar,” the qualifying compound. Since the body is indeed similar to the support, the phrase, “the body that is similar to the support of that type of view,” was added. Since it

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<sup>85</sup> Jayananda explains the context of the last line as follows (page 411): “That which some highly learned ones propound, “a further world exists,” is like the wolf-print,” means “it is deceptive.” An astrologer came to a land of fools and declared in front of many people “tonight a wolf will come and eat all of you.” They then became afraid and terrified and at dark, leaving their houses, went to the mountains. The astrologer made many wolf prints in the road, went into their houses and took their wealth, thereby deceiving the many people. Likewise, it is said, “even the words of the highly learned are deceptive.

Jayananda says (441-442): The term etc. (missing in the Tibetan) includes [the verse]:

Dear, live happily until death; having died, there is no sphere of it.

How will the body, having become ash-like, be born again?

[See Hopkins, page 329, for another translation of this verse and see Thurman, page 15, for comparison with Epicurus.]



possesses that, the affix of *matup*<sup>86</sup> [is used]. The property of that is the reasoning, *because of indeed having the body, the similar support of that type of view.*

As long as that support of [those for whom] the mind being [produced] from the elements does not become the very support that views or doubts a world beyond as indeed existent, that long it will be just the same as the support of the wrong view denying a world beyond. Hence, the Lokayatas<sup>87</sup> (Charvakas) do have the very possession of the same body as the support of that type of view also when they realize the essential nature of the elements as indeed existing. Thus, there are two such occasions: one is the occasion of comprehending a nature of the elements, the other is the occasion of denying other worlds.

There, because if one is merely taken as the position the other is indicated as the example, [the root text] mentions, *as when accepting the very existence of the essential nature of the elements.* The very possession of the same body as the support of that type of view and erroneously viewing a nature of the elements also exist on that occasion.

In case it is considered: the example is just devoid of the thesis<sup>88</sup> because I perceive unerroneously also on the occasion of realizing an essential nature of the elements to indeed exist.

That is also not so, because the fact of viewing erroneously is established since [that view] understands the elements that have the nature of not [truly] existing since they are not produced [in the four ways] as indeed produced and existent.

If it is said: it is necessary to establish that the elements are indeed not produced.

It is not, because it was already established. It is explained:

*How those elements do not exist was thus already explained –  
Because above, production from self, other, both and  
Without cause were already refuted in common, therefore,  
These unexplained elements do not exist at all.*

[6.103]

When refuting the production of things in common from self, other, both and without cause, I only refuted production of the elements in general. Hence, because [inherent] production is non-existent, the example is established since the elements do not have a self-nature.

Likewise, to those denying omniscience, propounding things as indeed existent, propounding things as indeed non-existent, propounding Ishvara, time, particles, fundamental nature (*prakriti*) and entitiness and also to others than those, one should add the erroneous state of understanding when propounding how their [tenets] are. It [6.102] should be composed like this:

*It should be realized that at the time of refuting complete buddhahood,  
Oneself erroneously views the nature of knowables  
Because of indeed possessing the same body, the support of that type of view,  
As when accepting the very existence of the essential nature of the elements.*

– and so forth, because of accepting to refute all views about states of being existent and non-existent. For us, there is never an occasion of acquiring undesired [consequences]. Therefore, with [the words of] this very verse skillfully changed, one should make certain that the former positions imagined by others are totally excluded because it is highly desirable to establish the exalted wisdom of the ultimate by totally refuting the nets of conceptions.

In case it is considered: this much also follows for you similarly.

That is also not so, because an example does not exist to establish us as in error.

<sup>86</sup> Refers to a grammatical affix [Tib: *rkyen*; Skt: *pratyaya*], called “*matup*” in Sanskrit, that is used to indicate the possessive case in a particular grammatical situation.

<sup>87</sup> Skt: *lokayata*; Tib: ‘*jig.rten rgyang.phan.pa* – or Materialists, is another name of the Charvakas. While they are called Gone-Afar, Skt: *ayata*; Tib: *rgyang.phan.pa*, because they have gone away from the right view, the etymology of *lokayata* is less clear. Perhaps it means those for whom the world, *loka*, has an end, *ayata* – i.e., no past or future lives.

<sup>88</sup> In the Tibetan phrase, *dpe bsgrub.byas stong.pa.nyi yin* – *bsgrub* is future tense and *byas* is past tense. LTK page 338, takes it as *dpe bsgrub.bya’ chos.kyis stong.pa yin*, “is devoid of (by) the predicate of the probandum.”

That, at the time of realizing inclusion of other worlds just exists, one  
Views the ultimate object, the nature of knowables, should be realized,  
Because of just possessing the body similar to support of one's type of view,  
Like the time when accepting the selfless to be realized.

– is also able to be expressed [like 6.102]. Similarly:

Here, that at the time of realizing the exalted knower of all exists, one  
Views the ultimate object, the nature of knowables, should be realized.

[Since] reason and example are only the two.  
Similarly, it should also be added to "knowing all things."

Therefore, in this way, it was mentioned [in verse 6.8ab]:

*That itself does not arise from that, how could it from others?  
It also does not from both, how could it exist without cause?*

3B1C-2B3E-2A1C The meaning established by refuting production from the four extremes

It is mentioned here: if things are not produced from self, other, both and without cause, well then, how are they produced?

I shall explain. If things had any self-nature they would, without doubt, be produced or observed from self or other or both or without cause because another conception of production is impossible. Even according to those who strongly assert things as generating from Ishvara and so forth, they, Ishvara and so forth, are selves or are others or are both. Hence, even those propounding Ishvara and so forth do not pass beyond the faults already explained. Therefore, there does not exist another, a fifth, conception of the cause that produces production. Therefore, because another is non-existent, because production by the four conceptions was refuted, inherent production of things does not exist. In order to indicate [that], [the root text] mentions:

*Since there does not exist production from self, other, both and  
Independent of causes, things are devoid of self-nature.* [6.104ab]

3B1C-2B3E-2A2 Rejecting disputes against refuting like that

- A Actual meaning
- B To indicate the meaning of that, having summarized

3B1C-2B3E-2A2A Actual meaning

It is mentioned here: if inherent production of things is just non-existent, then, how are the unproduced, blue and so forth, apprehended?

I shall explain. The self-natures of blue and so forth do not in any way become the very objects of anyone, hence, the self-natures of blue and so forth are not apprehended.

If it is said: If that is the case, then, what is that, which is seen to appear in front again and again as the very entity of the object, suitable to be?

I shall explain: It is not self-nature since it is an erroneous state of being because only those together with ignorance observe that essential nature, because those separated from ignorance do not observe it. In order to indicate [the aforesaid], it is explained:

*Since the worldly have dense bewilderment, similar to a mass of clouds,  
Hence objects erroneously appear.* [6.104cd]

A mass of clouds [means] a mass of rain clouds. Because thick bewilderment like a mass of clouds remains, having covered the perception of the nature of blue and so forth, therefore, the childish do not have perception of the nature of blue and so forth. This erroneous self-entity, the source of strong settling, appears to the childish strongly settling upon truth.

It is mentioned here: If asked – “If inevitably<sup>89</sup> not perceiving thusness in any way because concealed by bewilderment, due to what is it erroneously perceived?”

“Not being such, they appear as such an essential nature by the power of ignorance.” In order to indicate this fact by way of an external example, it is mentioned:

*Just as some, due to strength of cataracts, wrongly perceive falling hairs,  
Two moons, peacock tail feathers, bees and so forth,* [6.105ab]

Just as one with cataracts is made to apprehend falling hairs and so forth as factual things due to the strength of the cataracts, although they have already [been shown] to be of an unproduced nature,

*Similarly, due to the power of the fault of bewilderment, the unskillful  
Intellectually understand some of the varieties of compounded things.* [6.105cd]

These statements were spoken by the Bhagavan:<sup>90</sup>

“Through the condition of ignorance, [there is karmic] formation...” and similarly “this person who is subsequently connected with ignorance, actually formulates the meritorious to be actually formulated, the non-meritorious to be actually formulated and also the immovable to be actually formulated...” and similarly “through ceasing ignorance, [karmic] formation is ceased.”

Therefore, in this manner:

*“Action arises in dependence on bewilderment – without bewilderment,  
It does not arise,” was said undoubtedly to be known solely by the unwise.  
The sun of fine intellect completely dispels dense darkness –  
The wise comprehend emptiness and will be liberated.* [6.106]

When the wise perceive that “through the condition of ignorance, [there are karmic] formations,” they not only comprehend formations as without self-nature; through realizing that, they abandon ignorance and also do not appropriate [karmic] formation because of abandoning the cause of appropriating it. Therefore, they will be completely liberated from *samsara*.

It is mentioned here: if thus, there does not exist any self-nature ultimately in forms and so forth; then, because of not existing ultimately, like the son of a barren woman, their self-nature would not exist even deceptively. Yet, the self-nature of forms and so forth do exist deceptively. Therefore, their very existence only exists also ultimately.

*If things did not exist in reality,  
Also conventionally, just like a barren woman’s son,  
They will be just non-existent. Therefore,  
They just exist inherently.* [6.107]

I shall speak about this:

*Since those falling hairs and so forth that are objects  
Of those with cataracts and so forth are not produced,  
One should dispute with just them at first,  
Later with those afflicted with the cataract of ignorance.* [6.108]

At the beginning you should debate with only those whose eyes are impaired by cataracts and so forth, saying, “Why do you see falling hairs and so forth – objects that do not exist – yet not the son of a barren woman?” Later, you must dispute and investigate with those whose eyes of awareness are covered by the cataract of ignorance, saying, “Why do you see forms and so forth – having unproduced self-nature – yet not the son of a barren woman?”

<sup>89</sup> LTK, p. 341, takes the phrase *mi.’gyur la rag.na*, “if inevitably” (literally “if relying on not changing”) as *chug.kyang*, “although constrained to.”

<sup>90</sup> Possibly in the *Sutra of Dependent Arising*.

Do not dispute and investigate this with us, for we are engaged in explaining things as without self-nature exactly according to scripture, from the viewpoint of the comprehension by the yogi's exalted wisdom, saying, "The yogis see things like this and also those others who wish to attain the yogi's exalted wisdom should strongly appreciate the self-nature of phenomena that was explained." It is not [that we are explaining things as without self-nature] through relying on our own knowledge because we are ones whose eyes of awareness are covered by the cataract of ignorance.

As was taught [in *Sutra*<sup>91</sup>]:

That the aggregates are isolated from self-nature and just empty,  
Enlightenment is empty of self-nature and just isolated [and]<sup>92</sup>  
That which is practiced is also empty of self-nature,  
Is known by those possessing exalted wisdom, not by the childish.

Exalted wisdom will be cognized as empty of self-nature.  
Having cognized the self-nature of knowables as empty,  
When realized as like the knower  
They are said to be practiced on the enlightenment-path.

Therefore, this is not disputed and investigated with yogis, for they do not see self-nature of any phenomena, either deceptively or ultimately.

"Give up<sup>93</sup> the view to dispute and investigate with those having cataracts. At first, this is to be greatly disputed and investigated with yourself." [The root text] explains:

*If dreams along with the city of gandharvas,  
Water of a mirage, magical illusions, reflections and so forth,  
The unproduced, are perceived although similarly not existent,  
How does that happen for you? It is unreasonable.* [6.109]

For example, although that observed in a dream and the son of a barren woman are alike in just not existing, the dream will be perceived, the son of a barren woman will not. Likewise regarding also the city of the *gandharvas* (smell-eaters). "Water of a mirage" means "water in a mirage." Likewise regarding also magical illusions. The phrase "and so forth" of "reflections and so forth," includes echoes, emanations and so forth. For example, although being empty of self-nature, they are seen, the son of a barren woman is not.

Therefore, first dispute and investigate with oneself, and then later, dispute and investigate with me.

*Although these are thus without production in thusness,  
Since they are not like the son of a barren woman – not being  
The object of the perception of the world –  
Therefore, this statement is indefinite.*<sup>94</sup> [6.110]

– is also able to be expressed.

In the scriptural passage taught by the Bhagavan saying:<sup>95</sup>

Migrators are explained as dreamlike,  
They are not presented as reality.  
Things do not exist in any dream,  
[Yet] they are strongly settled upon [by those] with wrong awareness.

<sup>91</sup> Source unknown.

<sup>92</sup> This line is missing in Poussin, p. 219.

<sup>93</sup> LTK, p. 344, 5, has *zhog* (give up) for 'dug.

<sup>94</sup> I.e., the statement that "if something is non-existent ultimately, like the son of a barren woman, it will not be seen even conventionally," is an indefinite reason. LTK, p. 344, 15-16.

<sup>95</sup> The source of this quotation has not been found. The being being talked to, Druma (Tib: *ljon.pa*), is a king of the *kinnaras* (Tib: *mi.'am ci*) – spirits who appear to be human – and a frequent personage at the Buddha's teachings.

Just as, although the gandharvas' city appears,  
The city does not exist in the ten directions nor elsewhere,  
The city is thoroughly posited by a mere name –  
The Sugata sees this migration similarly.

Although seen by those having discrimination of water,  
Water in a mirage is non-existent.  
Similarly, disturbed by total imagination,  
What is not attractive is conceived as attractive.

In an extremely clear mirror,  
Just as a reflection without self-nature  
Appears, similarly,  
Druma, all phenomena are to be known.

– while forms and so forth are not inherently produced, they are indeed objects of the world's perception. Since the son of a barren woman is not [an object of the world's perception], this [statement of yours] is indefinite for you on its own.

This just does not exist as a dispute for us, for we do not accept forms and so forth as inherently produced conventionally and then refute them ultimately.

3B1C-2B3E-2A2B      To indicate the meaning of that, having summarized

If asked: why?

Just as:

*The son of a barren woman has no production  
By its own self-nature<sup>96</sup> in thusness and in the world.  
Likewise, all these things are unproduced  
Intrinsically in the world [and in] thusness.*

[6.111]

Because it is like that:

*Therefore, the teacher spoke thus: "all phenomena [are]  
Primordially pacified and free of production,  
Naturally completely passed beyond sorrow."  
Therefore, production never exists.*

[6.112]

Because there are such scriptural citations, therefore, production never exists.

To express [such a] citation, [the *Cloud of Jewels Sutra*] says:

When the Dharma wheel was turned, you, Protector, indicated phenomena that are  
Primordially pacified and unproduced, naturally passed beyond sorrow.

That is, because of being objects of pacified exalted wisdom, all phenomena [are] pacified.

If asked further: why are [they] objects of pacified exalted-wisdom?

[The text] mentions "unproduced," meaning, "because unproduced." Because not [inherently] produced, [they are] therefore objects of pacified exalted wisdom.

If asked further: why [are they] unproduced?

Because, [the text] mentions, [they are] "naturally passed beyond sorrow." If anything had self-nature, entity, and if that were produced, that self-nature would also exist. Since it does not, what will be produced? Due to this, [phenomena] are indicated as unproduced at any time; they, will not arise later from what was not arisen before and what has arisen will not transform again later.

If asked: then, what is the case?

[They are] naturally completely passed beyond sorrow.

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<sup>96</sup> Tib: *rang.gi bdag.nyid kyis.*

By mentioning "primordially," it is not that they are unproduced on only the occasion of the yogi's exalted wisdom.

If asked: then, what?

It indicates that "before that, also on the occasion of worldly convention, those *phenomena* are not produced by their own self-nature<sup>97</sup>." The term "primordial," a synonym of first, should be understood as "expressing the occasion of worldly convention."

Thus, saying, "at the time of turning the Dharma wheel, you indicated phenomena..." the arya bodhisattva *Sarvamvaranavishkambini* praised the Bhagavan by way of expressing the perfection of qualities. This is just not debated by our own sects.

If asked: why?

Because they accept that:

*Just as these vases and so forth do not exist in reality  
And exist in the renown of the world,  
Since it is likewise for all things, [they]  
Do not follow as similar to the son of a barren woman.*

[6.113]

Suppose [the following] is considered: If the supports of imputation, earth, water, fire, wind, visual form, smell, taste, tactility and so forth, exist, it is therefore reasonable to say that "imputation as a base has a cause." Yet for those according to whom all phenomena are only mere imputations (i.e., the Madhyamika school)<sup>98</sup> [and] the substantial supports of imputation do not exist at all, the logical consequence [that phenomena are] like the son of a barren woman is just irreversible.

That too is unreasonable because one is unable to establish a substantial support of imputation. As was said [in the *Four Hundred Verses*: 14.15]:<sup>99</sup>

Just as vase does not exist apart from form and so forth,  
Similarly, form also does not exist apart from wind and so forth.

Similarly, it is taught [in the *Precious Garland*: verses 84-85]:<sup>100</sup>

Earth, water, fire and wind, each are not existent in entitiness.  
Without any three, each is non-existent; without one, also three are non-existent.

If without three, one is non-existent; without one, also three are non-existent,  
An individual itself does not exist; how will the composite be produced?

Just as the impermanent is not asserted to be produced from the permanent, similarly, it is unreasonable too for the non-substantially existent to be produced from the substantially existent.

As said [in the *Four Hundred Verses*: 9.11]:<sup>101</sup>

How could a thing arisen from what is permanent be impermanent?  
Discordant characters of cause and effect are never perceived.

Therefore, in that way, for example, a mere imputed reflection is observed in a mirror in dependence on the collection of the imputedly existent face and so forth; a house is imputed in dependence on imputedly existent pillars and so forth and similarly, a forest is imputed having the support of trees. Just as in a dream, a sprout, having an unproduced nature, is observed to be produced from a seed, having an unproduced

<sup>97</sup> Tib: *rang.gi bdag.nyid kyis*.

<sup>98</sup> LTK, p. 347.

<sup>99</sup> Poisson incorrectly attributes this as verse 14, p. 275.

<sup>100</sup> Poussin does not attribute this citation in either the Tibetan or his translation.

<sup>101</sup> The Tibetan translations of this quotation in the *Autocommentary* and the *400 Stanzas* differ slightly. In the *400 Stanzas*: *dngos po rtag pa las skeyes pa, ,ci lta bur na mi rtag 'gyur, ,nam yang rgyu dang 'bras bu gnyis, ,mtsan nyid mi mthun mthong ma yin* – hence the slightly different translations in Lang, p. 91, and Sonam, p. 208. Poisson does not attribute the stanza to the *400 Stanzas* but mentions a similar stanza in *Abhisamayalamkaraloka*.

nature, similarly, it is reasonable for the imputation of any imputedly existent thing also to have the support of imputedly existent things.

As was said [in the *Treatise on the Middle Way*: 17, verses 31-33]:<sup>102</sup>

Just as when the Teacher emanated [emanations through perfection of magic  
And those emanations also emanated again other emanations,

Similarly, also whatever action is done [by] an agent [is] like a type of emanation,  
Like, for example, an emanation emanating another emanation.

Delusions, actions, bodies, agents and effects are]  
Like the city of the *gandharvas*, mirage and dream.

– therefore, [it] is not to be debated.

3B1C-2B3E-2A3 The way of ceasing wrong conceptions grasping to extremes through dependent-arising production

It is mentioned here: If you refute production from self, other, both and without cause also in both cases (i.e., the conventional and the ultimate), how can one ascertain consciousness, sprout and so forth deceptively produced from ignorance, formations, seeds and so forth?

I shall expound that:

*Because things are not produced without cause,  
From the causes of Ishvara and so forth,  
Self, other and both – therefore,  
There is thorough production in dependence.*

[6.114]

Because, in the manner that was explained, the production of things does not arise from the entities themselves; nor is there [production] from Ishvara, time, particles, self-nature, beings, Narayana (i.e., Vishnu) and so forth; nor is there production from self, other and both – therefore, in dependence on this, this arises. Depend on merely that much in order to not eliminate the conventions of the world.

As the Bhagavan said [in the *Sutra of Ultimate Emptiness*]:<sup>103</sup>

There, this is the designation of phenomena – thus, when this exists, that arises; due to this being produced, that is produced; due to the condition of ignorance about this, some formations...

– and so forth.

Similarly, it is said [in the *Precious Garland*: 48]:<sup>104</sup>

Since this exists, that arises, as short, for example, when long exists.

Since this was produced, that is produced, as light, for example, by the arising of a lamp.

Also, in the *Treatise* [on the *Middle Way*– 8, verses 12-13]:<sup>105</sup>

The agent arises dependent on the action and the action, too, in dependence  
On that very agent. Except for that, a cause of establishment is not perceived.

Appropriation should be known likewise because action and agent are excluded.

The remaining things should be known by [analyzing] the agent and action.<sup>106</sup>

Only this much was taught, [production of the four extremes was not taught].<sup>107</sup>

<sup>102</sup> Poussin does not attribute this citation in either the Tibetan or his translation.

<sup>103</sup> Poisson notes this extract cited in *Bodhicharyavatara-pañjika*.

<sup>104</sup> Poisson only notes this stanza as attributed to the *Acharya* in Jayananda's commentary.

<sup>105</sup> Stanza 12 quoted in Hopkins, p. 168.

<sup>106</sup> Parenthetical material from *rtza.she tik.chen*, p. 202.

Thus, when explaining the dependent arising of merely the state of having this as a condition (*idampratyayata-matra*),<sup>108</sup> not only are these conceptions of causeless production and so forth impossible, but also other conceptions – eternalism and nihilism, permanence and impermanence, both thing and non-thing and so forth – are just impossible.

In order to indicate [the aforesaid], it is explained:

*Because these conceptions cannot withstand investigation  
Since things thoroughly arise in dependence,  
Therefore, this reasoning [of] dependent arising  
Acts to cut all the nets of bad views.* [6.115]

Because one finds the existence of the personal properties of conventional things by merely this much reasoning – “in dependence on this, that arises” – not in another way, therefore, this reasoning of dependent arising, the mere state of having this as a condition, cuts all the nets of bad views that were explained. Thus, those [Madhyamikas] who present a mere state of having this as a condition (*idampratyayata-matra*) as the meaning of dependent arising never accept self-nature in things.

As was said [in the *Sixty Verses of Reasoning*: 19]:<sup>109</sup>

That which arises dependent on this and that, is not produced as its entity.  
How can that which is not produced as its entity be called “produced?”

Similarly, it is taught [in the *Treatise on the Middle Way*: 24.18]:

Whatever is a dependent arising, that is explained as just empty.  
That is imputed causally<sup>110</sup> and just that is the middle path.

Also, as taught in [the *Questions of the King of Nagas, Anavatapta*,] *Sutra*:<sup>111</sup>

That which produced from conditions was not produced;  
It does not have a self-nature of production.  
That which relies on conditions is explained as empty;  
He who knows emptiness is conscious.

When thus, self-nature is not accepted, then in which of those [ways] that were explained could a non-self-nature arise? If any self-nature were to exist, its production could arise from entitiness or from self, other, both, *Ishvara* and so forth and conceptions could possibly occur [such as] eternalism – due to the survival of what has been produced – and nihilism – due to disintegration – and so forth. In order to indicate that [conceptions are] not [possible] in the other case, it is explained:

*Conceptions will occur if things [are grasped to inherently] exist.  
Yet, as things were fully analyzed as non-existent,  
Without [grasping to] things, these [conceptions] will not arise,  
For example, as fire does not exist without fuel.* [6.116]

Because, as a result of the reasoning that was explained, there is no possibility of [an inherently existent] thing in any way, therefore, those yogis manifesting the arya Path by perceiving thusness through the mode of not perceiving [elaborations of appearance] do not observe even a mere atom of [an inherently existent] thing in any phenomena and the formations of conceptions of form, feeling, virtue, non-virtue, thing, non-thing and so forth, familiarized from beginningless [time], will also be reversed in them. As for example, due

<sup>107</sup> LTK, p. 349.

<sup>108</sup> Tib: *rkyen.nyid 'di.pa.tzam* – see Poisson, p. 278, and Nagao, p. 176.

<sup>109</sup> See Poisson, p. 278, and Lindtner, p. 108, for Sanskrit fragments.

<sup>110</sup> The version of the verse here is different than other sources, see Poisson, p. 278, n. 3. In the root text of Fundamental Wisdom, the phrase “causally” (*rgyur.bcas* in Tibetan, *sahetu* in Sanskrit) is replaced by “dependently” (*brten.nas* in Tibetan, *upadaya* in Sanskrit).

<sup>111</sup> Quoted in Hopkins, p. 161 and first line mentioned in *rtza.she tik.chen*, p. 401.



to the application of eye medicine, the very reversal of conceptions about falling hair and so forth will result in those with cataracts – it is not that falling hair and so forth transform into objects of another nature.

3B1C-2B3E-2A4 Identifying the effect of the analysis through reasoning

Therefore:

*Ordinary beings are bound by conceptions;  
Since non-conceptualizing yogis will be liberated,  
That which will reverse conceptions  
Was taught by the wise as the effect of complete analysis.* [6.117]

Since ordinary beings – [those] not thus knowing this reality – are bound by only conception, therefore, when this thusness is thus comprehended, the aryas will be completely liberated. Therefore, the Acharya [Nagarjuna] presented mere ceasing of conceptions without exception as the effect of the complete analysis explained in the *Treatise on the Middle Way*.

As was taught [in the *Four Hundred Verses*, 16.23]:

If things existed inherently, what quality would exist in perceiving the empty?  
Perception due to conception is bondage; just that is refuted here.

Therefore:

*Analysis was not made in the treatise because of liking  
Disputation. Thusness was indicated for complete liberation.* [6.118ab]

Therefore, it should be known that the very many complete analyses that the Acharya [Nagarjuna] made in the *Treatise on the Middle Way*, were not made due to liking disputation, desiring to outshine others. When complete analysis was made in the *Treatise on the Middle Way* to indicate thusness, it was in order to completely liberate beings [thinking], “How wonderful it would be if sentient beings, having unmistakably realized thusness like this, would attain liberation.”

If asked: did you not set forth entirely how to investigate the debates and were they not refuted in the *Treatise*? Therefore, since the employment of the *Treatise* is for the purpose of dispute, how can only a mere reversal of conceptions be presented as the effect?

I say, indeed, this complete analysis was not made for the purpose of dispute. Nevertheless, when suchness is precisely indicated, the scriptural traditions of others – since inherently weak – do not establish themselves and like darkness when illumination approaches, will themselves be destroyed. Hence, we have no defect.

It is explained:

*If, when thusness is completely examined,  
Other texts are destroyed, [it is] faultless.* [6.118cd]

As taught [in the *Four Hundred Verses*, 12.15]:

This doctrine is not taught by the tathagatas for the sake of disputation. Nonetheless, it burns counter arguments like fuel by fire.

If, unlike that, the doctrine were taught in detail for the purpose of dispute, at that time, without doubt, there would be aversion for the defective position of others and subsequent attachment for one’s own reasoned position. Hence, the mere reversal of conceptions is impossible.

If asked: why? Like this:

*What is attached to one’s own view and likewise  
Upset with the view of others, is mere conception.* [6.119ab]

Therefore, by not reversing conception, there will be bondage itself – not liberation. When this doctrine is not indicated for the purpose of dispute, then:

*Therefore, having completely dispelled attachment and anger,  
If completely analyzed, one will be quickly liberated.*

[6.119cd]

As said [in the *Sixty Verses of Reasoning*, 50]:<sup>112</sup>

Those with great character have no dispute, they have no position.  
How could another's position exist for those who have no position?

Similarly, it is taught [in the *Four Hundred Verses*, 8.10]:

If there is attachment for one's own position and you dislike the position of others,  
One will not progress beyond sorrow. The two behaviors will not exist in peace.

It is also taught in [the *King of Meditative Stabilizations*] *Sutra*:

Whoever gets attached upon hearing this doctrine  
and gets angry upon hearing the non-doctrine,  
the proud turn back, destroyed by haughtiness,  
later experiencing suffering by the power of pride.

3B1C-2B3E-2B Selflessness of persons established through reasoning

- 1 Indicating that those desiring liberation must initially refute just an inherently existing self
- 2 The manner of refuting inherent existence of the two: self and mine
- 3 Analysis of the self and the chariot indicated is also repeatable for other things

3B1C-2B3E-2B1 Indicating that those desiring liberation must initially refute just an inherently existing self

Therefore, having thus demonstrated the selflessness of phenomena through scripture and reasoning, after that, in order to demonstrate a self of persons as non-existent, it is explained:

*With intelligence, having seen afflictions and defects without exception  
As arisen from the view of the transitory collection and  
Having realized the self as its object,  
The yogi acts to refute the self.*

[6.120]

There, the view of the transitory collection is an afflicted wisdom engaged in such a way to consider I and mine. Since arisen from that, [they are] arisen from the view of the transitory collection.

If asked: but what are they?

Afflictions and defects<sup>113</sup>. There, the afflictions are attachment and so forth. The defects are birth, aging, sickness death, misery and so forth. They are, without exception, arisen from the view of the transitory, collection [since] – all afflictions are taught in *sutra* to bear the cause of the view of the transitory collection.<sup>114</sup>

[They] bear the root of the view of the transitory collection, bear the cause of the view of the transitory collection and bear the origin of the view of the transitory collection.

Because formations strongly manifest and because the suffering of birth and so forth arise in those who did not abandon the view of the transitory collection, [they], without exception, bear the cause of the view of the transitory, collection.

The referent of that is only the self, because grasping to I is the object-possessor of the self. There, only the view of the transitory collection is the object to be abandoned by [those] desiring to fully abandon afflictions and defects without exception. That also will be abandoned through comprehending the selflessness of the self; hence, the yogi initially acts to refute only the self.

<sup>112</sup> One can also translate the Tibetan: *gzhan.phyogs*; Sanskrit: *parapaksha*, as "opposing position/thesis" as Lintner does, p. 114-115 [How can there be an opposing thesis to those who have no thesis?], or as "hostile party/enemy" – "How could those who have no position have enemies?"

<sup>113</sup> Amend Poisson's Tibetan from the Derge: *nyon.mongs.pa rnam.s.dang skyon.rnam.so*.

<sup>114</sup> Source unidentified.

If, from refuting that, the view of the transitory collection will be abandoned, if afflictions and defects without exception will be reversed, completely analyzing the self is the means of achieving liberation. Therefore, the yogi for a while initially acts to completely analyze only the self, saying, “What is this so-called self like which is the referent of the view of the transitory collection?”

3B1C-2B3E-2B2 The manner of refuting inherent existence of the two: self and mine

- A Refuting an inherently existing self
- B Rejecting inherently existing mine

3B1C-2B3E-2B2A Refuting an inherently existing self

- 1 Refuting a self of different entity from the aggregates, imputed by other sectarians
- 2 Refutation of asserting just the aggregates as a self, imputed by our own sects
- 3 Refuting the three remaining positions from the two: support, supported and so on
- 4 Refuting a substantially existent person, non-[expressible] as just that or just other
- 5 Explaining the self posited as a mere dependent imputation, with an example
- 6 Indicating the quality in positing thus, of the ease in abandoning the conceptions grasping to extremes

3B1C-2B3E-2B2A-1 Refuting a self of different entity from the aggregates, imputed by other sectarians

- A Expressing the former position
- B Refuting those systems

3B1C-2B3E-2B2A-1A Expressing the former position

If said: what is that self, the referent of the view of the transitory collection? Just that is not known.

- 1 Explaining the Samkhya (Enumerator) system
- 2 Expressing the Vaisheshika (Particularist) system

3B1C-2B3E-2B2A-1A1 Explaining the Samkhya (Enumerator) system

There, first of all:

*The self imputed by the Forders is an enjoyer,  
Permanent thing, not creator, without qualities or actions.  
The systems of the Forders are differentiated  
In dependence on small small divisions of it.*<sup>115</sup>

[6.121]

There, the Samkhyas state [in the *Samkhyakarika*]:<sup>116</sup>

The fundamental nature is not a transformation —  
The great one etc., the seven, [are] natures [and] transformations and  
The sixteen indeed are transformations;  
The being is not a nature, not a transformation.

There, due to thoroughly creating (*prakaranat*), [it is a] nature (*prakriti*)<sup>117</sup>

If asked: in what situation is there creation?

At the time of perceiving the desire of the being. When desire having the aspect to thoroughly enjoy (utilize) the object, sound and so forth, is produced in the being, then the nature, fully knowing the being's desire, conjoins with the being and thereby issues forth sound and so forth.<sup>118</sup>

This is the order:

There, the method is this. From the nature, the great one; from that, the I-principle; from that, the group of sixteen (the eleven faculties and five subtle objects)<sup>119</sup> also, from the sixteen, the

<sup>115</sup> See the Sanskrit in Poisson, p. 283. The Tibetan: *za.po* for the Sanskrit *bhokta*, seems to accord either with “utilizer” or “enjoyer.”

<sup>116</sup> Poisson, p. 283, note 3.

<sup>117</sup> Poisson, p. 284.

<sup>118</sup> See *Practice and Theory of Tibetan Buddhism*, pp. 58-62.

<sup>119</sup> LTK, p. 360.

five elements are from the five [subtle objects] – the five elements arise from sound and so forth.<sup>120</sup>

“Is not a transformation” means since it is only a thorough producer, it is not also a transformation like the great one and so forth. The great one and so forth are thorough producers and are also transformations, therefore, it is mentioned that “the great one etc., the seven, [are] natures [and] transformations and...”

The great one and so forth are also natures through reliance on their own transformations; they are transformations through reliance on the nature.

The intellectual faculties and so forth – the sixteen – are only transformations. Therefore it is mentioned that “the sixteen are transformations.” The term “indeed” is in order to specify “only transformations.”

To mention that “the being is neither a thorough producer nor a transformation,” it is stated that “the being is not a nature, not a transformation.”

Since the entire group of transformations are produced in this order, one must tell how the being who produces desire becomes an intimate enjoyer. The intellect grasps to sound and so forth, the objects apprehended by the intellectual faculties of the ear and so forth due to the blessings (empowerment) by the mentality. Thereby, the being (*parusha*) creates understanding about the objects that the intellect has grasped. Thus, because the being's mind is its own entity that exists, it is said that “the self intimately enjoys objects.”

Thus, objects are intimately enjoyed out of desire. And, when the being separates from attachment to objects due to diminishing attachment [for them], at that time, [the being] gradually meditates on the concentrations and by correctly adopting the divine consciousness, views the nature by way of the divine eye. As a result of being viewed by it and becoming ashamed – like the wife of another<sup>121</sup> – [the nature] does not proceed<sup>122</sup> with the self and will separate. Because of thoroughly, extinguishing (absorbing) into that itself (the nature) by means of reversing from the order of generating the entire group of transformations, [it] becomes unclear (invisible) in nature. Then the being abides alone, therefore liberated.

That [being or self] is termed “permanent” because of always abiding as a solitary entity since not being crippled although the manifestations were already impaired. Because the nature is a creator and from the transformations, some are also creators, since the self is lazy about activity, it is said that “it is not a creator.” Intimate enjoyment was already indicated in the manner that was mentioned. Because without *rajah* (activity), *tamah* (darkness), and *sattva* (lightness), [it] just is without qualities. Because of pervasiveness, [it] is without activity. Thus are the attributes of the being.

There, if asked: in the statement, “the nature itself is a creator and among the transformations, some are also creators,” which transformations are creators and which ones are not creators?

In order to explain the particulars regarding this, I shall say a little bit.

There, *rajah* (activity), *tamah* (darkness), and *sattva* (lightness) are the three qualities. There, *rajah* is movement and has an essence of engagement. *Tamah* is heavy and has an essence of covering. *Sattva* is lightweight and has an essence of extreme clearness. So-called pleasure, pain and bewilderment are synonyms of only these.

The situation of equal parts of these is the Principal, because in it, the qualities are foremost and are extremely pacified. The situation of their not transforming is the nature.

*From the nature, the great one* – the great one being a synonym of the intellect. *From the great one, the I-principle* – that is threefold: transformative, possessing *sattva* and possessing *tamah*.

<sup>120</sup> Citation uncertain.

<sup>121</sup> *Practice and Theory of Tibetan Buddhism*, p. 61: “like a mistress when seen by a wife.”

<sup>122</sup> LTK, p. 361, has Tibetan: *bdag.la mi.'gro zhing* – “does not proceed to the self,” commenting on the Tibetan translation of Chandrakirti: *bdag.la mi.k'ro zhing*, “not angry with the self.” Poisson translates it as “sans s'irriter” on p. 285 and in note 2.

There, from the transformative I-principle, the five subtle-objects (potencies): form, sound, odor, taste and tangibility. From the subtle-objects, the elements: earth, water, fire, wind and space.

From the I-principle possessing *sattva*, the five action-faculties: speech, hand, leg, anus and genitalia; the five faculties of intellect: eye, ear, nose, tongue and skin; and the mental faculty which possess both essences – thus eleven.

The I-principle possessing *tamah* produces engagement of the two I-principles.

There, the great one, I-principle and the five subtle objects are both natures and transformations – and the ten faculties, mentality and the great elements are only just transformations. The nature is only not a transformation.

The aforesaid is the scriptural tradition.

3B1C-2B3E-2B2A-1A2 Expressing the Vaisheshika (Particularist) system

Just as the Samkhyas accept an I like that, similarly, [6.121cd] *in dependence on small small divisions of it*, the systems of the Forders become different. Like this, the *Vaisheshikas* propound nine qualities of a self: awareness, pleasure, pain, desire, hatred, effort, dharma, non-dharma and strength of composition.<sup>123</sup>

There, awareness apprehends the object. Pleasure experiences the object of desire. Pain is the opposite of that. Desire is the hoping for a thing that is desirable. Hatred is the reluctance for an undesirable object. Effort is, with regard to an aim to be accomplished, the skillfulness of mind to finish that. That from which high status and definite goodness are achieved is the Dharma. The opposite of that is non-dharma. Mere production from consciousness and being the cause of consciousness is the strength of composition.

As long as those nine qualities of the self assemble and exist with the self, for that long there will be cyclic existence, because of establishing virtuous and non-virtuous actions compounded by them. When the qualities of awareness and so forth along with their roots are cut by the consciousness which perfectly realizes the being, then [one] will abide with one's essential nature and be liberated.

That self is also propounded as permanent, creator, consumer, with qualities and also without activity because of pervading. Some accept it as with activity due to contraction and extension. Those propounding the Vedas, accept that "like the space of vases and so forth, the one [is] a mere variety," and so forth.

Thus, in dependence on small small differences of the self, the systems of the Forders become mutually different.

3B1C-2B3E-2B2A-1B Refuting those systems

The self which is propounded in each scriptural tradition of the Forders:

*Like a barren woman's son, because separated from production,  
The self like that does not exist and  
It is also improper as the support of I-grasping —  
It is not asserted to exist even deceptively.*

[6.122]

– because of contradiction with their own inference. The propounded self just does not exist, because of not generating, like the son of a barren woman. It is also unfit as the object of I-grasping, because of just not generating. Not only is it improper as an existent in thusness and as the very object of I-grasping, it should be known that even deceptively, it does not exist as the two.

Not only is it improper as an existent and as the very support of I-grasping, furthermore:

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<sup>123</sup> Compare this with the different emphasis in presenting the *Vaiheshika* tenets in *Practice and Theory of Tibetan Buddhism*, p. 56-57.

*Since all the attributes of that which are  
Indicated by the Forders in treatises [and] treatises,  
Are harmed by the reasoning of not generating —  
Renown to they themselves – therefore, even its attributes do not exist.* [6.123]

There, in the Samkhya's texts, the attributes of the self are asserted as permanence, not being a creator, enjoyer, without qualities and without activity. There, the self is not permanent and from: not, not being a creator through: not, without activity; because of not generating by itself, like the son of a barren woman.

Similarly, The self is "not permanent and also not a creator" and so forth, because of not generating by itself," should be also expressed for the Vaisheshika texts.

This position should be understood as excluding the self-entity and attributes of theirs in every propounding as a self, due to the reasoning of just not generating and the example of the son of a barren woman.

Therefore, in that case:

*Therefore, other than the aggregates, the self is non-existent* [6.124a]

Therefore, the self does not exist as different from the aggregates, because apart from them, the self is not apprehended. If existent as different from the aggregates, then it could be apprehended as separately (individually) established. Yet, since it is not like that, therefore, other than the aggregates, the self is non-existent,

*Because apart from the aggregates, apprehending that is not established*[6.124b]

As was taught [in *Fundamental Wisdom*, 27.7]:

The self is not admissible  
As other than the appropriated.  
If [it were] other, without the taken,  
[It would] exist to apprehension in theory,[yet it is] non-existent to apprehension.

Similarly, [in *Fundamental Wisdom*, 18.1cd]:

If other than the aggregates, [it] would not have the aggregate's characteristics.

Not only is there no self different from the aggregates, furthermore:

*It is not asserted even as the support of the mundane mind grasping to I,  
Because of viewing the self even not knowing that.* [6.124cd]

Even those who do not grasp that self in such it way will view the self through the attribute of strongly settling, saying "self and mine." Therefore, this self is improper as the support of grasping the I as different from the aggregates.

In case it is considered: whoever does not now understand that qualified with permanence, unproduced and so forth, they too will have its subject, the view which grasps to an I, due to the power of previous familiarity.

That is also not so. Only some have the view as a self from having familiarized with their treatises. Also those without previous familiarization are seen to employ I-grasping here. It is like this:

*Also those who were consigned many eons as animals  
Do not perceive this unproduced, permanent [self],  
Yet they are seen to employ I-grasping.  
Hence, other than the aggregates, self does not exist at all.* [6.125]

Also those sentient beings that as yet have not reversed from the animal rebirth state although having spent eons, do not refer to that type of self. The term "also" includes those reborn in hell and so forth. Having seen even those who do not refer to that type of self as employing I-grasping, who with wisdom could conceive that type of self as the support of I-grasping? Therefore, a self different from the aggregates is non-existent.

3B1C-2B3E-2B2A-2 Refutation of asserting just the aggregates as a self, imputed by our own sects

- A Indicating the harm in asserting the aggregates as the self
- B Indicating the proof that it is unreasonable to assert thus
- C Indicating other harmers in propounding the aggregates as the self and so forth
- D Explaining the intention of teaching the aggregates as the self
- E Indicating the system of others as without relationship

3B1C-2B3E-2B2A-2A Indicating the harm in asserting the aggregates as the self

- 1 Actual meaning
- 2 Refuting the reply which rejects the dispute

3B1C-2B3E-2B2A-2A1 Actual meaning

- A Expressing the former position
- B Refuting that system

3B1C-2B3E-2B2A-2A1A Expressing the former position

Here, some of our sects claim:

*Because an established self other than the aggregates is non-existent,  
The referent of viewing the self [is] only the aggregates.* [6.126ab]

Because, due to the reasoning that was explained, a self different from the aggregates is not established, therefore, because an established self that is other than the aggregates is non-existent, the referent of the view of the transitory collection is only the aggregates. Therefore, the self is only the mere aggregates.

This position is that of our own sect, the *Sammitiyas*. Also in that:

*Some, as support of viewing the self, assert  
Also the five aggregates. Some assert the mind alone.* [6.126cd]

Some [Sammitiyas] mention: also the five aggregates together, “form, feeling, discrimination, compositional factors and consciousness,” are asserted as the referent of the view of the transitory collection and this strong settling upon a self is also about that.

[They] declare: As was taught by the Tathagata [in sutra]:

O bhikshus, any trainee in virtue or brahmin who correctly subsequently views the “self,” they correctly subsequently view only these five appropriated aggregates.

– therefore, it is in order to clarify the statement:

This view of yours about them is about the collection which bears a transitory essential-nature, it is not [a view] about the self or the mine.

– that the view that employed the aspects of self and mine is taught as the view of the transitory collection.

Others [of the Sammitiyas] assert, “self with mind.”

[They] say, In the verse [in the *Collection of Teachings*, 23.14]:

One self is ones own master. Who else can be master?  
By well subduing oneself, the wise will attain high status.

– the term self is taught regarding the mind itself.

If asked: from where is it [known]?

Because a self different from the aggregates is non-existent and because also in other *sutras* it is taught with regard to subduing the mind, [such as] in [the *Collection of Teachings*, 31.1cd]:

To subdue the mind is excellent; to subdue the mind leads to bliss.

Therefore, the “self” is imputed to the basis of I-grasping, the mind.

3B1C-2B3E-2B2A-2A1B Refuting that system

I shall express a reply to this:

*If the aggregates were the self, therefore,  
 Since they are many, the selves would also be many,  
 The self would be substance and to view as that  
 Would not be mistaken since engaging substance.* [6.127]

There, whose ever position it is that “the aggregates are the self,” according to them, because the aggregates are many, the self would also be many. Also, according to those for whom the mind is the self, the self would also be many because of multiplicity due to the divisions of consciousness of eye and so forth or due to consciousness being produced and ceasing in each instant. Or, one should express the defects in accordance with what is proper.

Thus, this fault should be expressed to those propounding aggregates and consciousness as the self and since also other faults which will be explained only fall on this, [they] are to be expressed also for both positions.

Nor is the self asserted as multiple in the scriptural citation that says:<sup>124</sup>

When the world is born, the person is born alone.

[If the aggregates were the self] [6.127c] *The self would be substance and* – Because only the substances of form and so forth, differentiated by divisions of past and so forth, would be expressed as the aggregates themselves and because only they are claimed as the self, the self would be substantially existent. Yet, it is not even asserted in these statements [from sutra].<sup>125</sup>

O bhikshus, these five are mere names, mere designations, mere imputations – [those] which are like this: past, future, space, *nirvana* and person.

– and similarly:

Just as chariot is expressed  
 in dependence on the collection of limbs,  
 similarly, in dependence on the aggregates,  
 conventionally one says “sentient being.”

Therefore, because the self would follow as substantially existent, the aggregates are not the self.

Furthermore, because the view of the transitory collection would be the possessor of the object, substance, like consciousnesses of blue, yellow and so forth, it would not be mistaken. Therefore, the view of the transitory collection would not be abandoned by abandoning [true] origins or would be abandoned by only abandoning aspirational attachment which refers to it like eye consciousness which refers to mere blue, yellow and so forth.

Furthermore:

*At the time of nirvana self would definitely be annihilated.  
 In the instants prior to nirvana [it would] be produced and disintegrated.  
 Since without agent, its effect would not exist.  
 [Actions] accumulated by some would be consumed by others.*<sup>126</sup> [6.128]

If the self had the nature of the aggregates, at the time of nirvana the self would be annihilated since the continuity of all five aggregates are annihilated. Therefore, [the view of the transitory collection] would follow as the extreme view since it grasps to the extreme of annihilation because you posit that itself which apprehends the state of the self – due to viewing the transitory collection having the aspects of I and mine – as the view grasping to extremes since it grasps at permanence and annihilation. Therefore, the self cannot be accepted as annihilated even at the time of *nirvana* because the view grasping to extremes would follow as a consequence. Therefore, the self does not have the essential nature of the aggregates.

<sup>124</sup> Poisson cites Ang. 1.33.

<sup>125</sup> Poisson notes it is cited in Jaya-ananda’s commentary, p. 389.5.

<sup>126</sup> See Hopkins, p. 690 for the root verse and for commentary on the individual points. See Hopkins, pp. 183-185, and Cabezon, pp. 187-192.



In the instants prior to entry into *nirvana*, just as the aggregates are produced and disintegrated in each instant, similarly also the self would have production and disintegration because of the self being the nature of the aggregates. Therefore, just as the statement, “This body of mine arose,” would not be said, similarly the statement,

At that time, on that occasion, I was called King Mandhatri,

would not be taught because the self at that time was also destroyed like the body and because of accepting just another as produced at this [time].

It is also taught in the *Treatise* [*on the Middle Way*, 27.6]:

The appropriated are not the self, they arise and are disintegrated.  
How could [what was] appropriated be the appropriator.

Similarly, [in the *Treatise*, 18.1ab]:

If the aggregates were the self, it would have production and disintegration.

Also, if states of production and disintegration existed, since the agent-self would not exist, its effect would just not exist. If that, by which the action was done, were just impermanent, the action would not even have support since the agent would not exist at the time [of the effect]. Therefore, since [the action] would not exist, the relationship between actions and effects would just not exist.

If the effect of the action done in the previous instant were intimately enjoyed in the later instants, because the maturation of the action accumulated by some would be enjoyed by others, the action accumulated by some would be consumed by others. Therefore, that done will be wasted and that not done will be met.

It is also taught in the *Treatise* [chapter 27.10-11]:

If this [self] were other, it would arise even without that.  
Similarly, it would abide and would be reborn, not dying there.

Annihilated, actions wasted, actions done by some  
Individually experienced by others – that and so forth would follow.

Therefore, it is improper to say that “the aggregates are the self.”

3B1C-2B3E-2B2A-2A2 Refuting the reply which rejects the dispute

It is mentioned here: even if former and later instants are other, in that case too, since this continuum is only one, we do not have this fault.

I shall explain:

*If there were no fault if the continuum exists in thusness,  
The defect about continuum was already explained when analyzed before.* [6.129ab]

[I.e.] in the text [6.61a]: *The qualities supported on Maitreya and Upagupta are...*

It is also taught [in *Fundamental Wisdom*, 27.16]:<sup>127</sup>

If the human [were] other than the *deva*, then [they] would be non-eternal.  
If the human is other [than] *deva*, the continuum would not be appropriate.

Therefore, since the state of belonging to one continuum is solely unreasonable for such mutually different characteristics, there is no reversing the consequence. Therefore, in order to indicate that the aggregates are not the very self and neither is the mind, it is explained:

*Therefore, aggregates and mind are unreasonable as the self,* [6.129c]

<sup>127</sup> See Poisson p. 297, note 1, for the Sanskrit. The Tibetan, here being ambiguous, needs commentary. The Sanskrit is clearer.

3B1C-2B3E-2B2A-2B Indicating the proof that it is unreasonable to assert thus

Not only are the aggregates and the mind incorrect as the self due to the consequence that the faults explained would logically follow, besides this:

*Because the world possessing limit and so forth do not exist.* [6.129d]

Because the world just possessing a limit and so forth<sup>128</sup> are dismissed as non-existent, therefore, it is unreasonable to say that "the aggregates and the mind are the self." These fourteen unpredicted categories were dismissed by all sects. Because the Bhagavan taught:

It is like this. To say "the world is eternal," "the world is not eternal," "the eternal [is] eternal," "the not eternal [is] not eternal," "neither eternal nor not eternal," and so forth. These are not to be described.

– they are presented as the unpredicted categories.

[They are] thus prohibited and if a bhikshu were to grasp to the statement that "the world is eternal," it is explained in the scriptures of the Purvashailas sect [of the Vaibhashika tradition] that he is not to be accompanied, saying, "the action of expulsion should also be done for he having a view like 'the world is eternal;'" "the action of expulsion should also be done for he having a view like 'the world is not eternal;'" "the action of expulsion should also be done for he having a view like 'the world is eternal [concerning] the eternal; not eternal [concerning] the not eternal,'" and "the action of expulsion should also be done for he having a view like 'the world is neither eternal nor not eternal.'"

Thus the unpredicted categories are to be expressed as the fourteen. Therefore, if the term world specifies the aggregates, then because the aggregates are not eternal, since [they] are produced and disintegrated, it would also be predicted that, "The world is not eternal." Since the aggregates are non-existent after nirvana, it would also be predicted that, "the world possesses a limit." Similarly, it would also be predicted that, "The Tathagata does not exist after passing away." Therefore, because of prohibiting that the world possesses a limit and so forth, to say that "Only the aggregates are the self" is improper.

3B1C-2B3E-2B2A-2C Indicating other harmers in propounding the aggregates as the self and so forth

Furthermore:

*For you yogi perceiving non-self,  
Then, things will certainly not exist.  
If permanent self is rejected, then, therefore,  
Your mind or aggregates will not be the self.* [6.130]

If the aggregates or the mind were the self, when, in the period of perceiving the truths, the yogi perceives the truth of suffering in the aspect of non-self called, "all phenomena are selfless," then, perceiving the aggregates as non-existent, he would perceive the self as non-existent. Yet, such is not even asserted, therefore the aggregates are not the self.

In case it is considered: when the term 'self' applied in the period of relating actions and effects, it is used for only the aggregates because another self [besides the aggregates] is impossible at that time. When perceiving the self as non-existent, at that time, [the term 'self'] is used for the inner creator being itself imagined by others (i.e., the Forders). Therefore, even in the period of perceiving the self as non-existent, the mere compositional factor separated from the inner creator being will be perceived, it will not follow as a consequence that functioning things be perceived as non-existent.

Response: *If permanent self is rejected, then, therefore, your mind or aggregates will not be the self.* If, out of fear – since it would follow as a consequence that functioning things be perceived as non-existent – the term 'self' fully specifies the state of a permanent self and the aggregates and mind are not be asserted as the self – in that case, well, the position will degenerate.

In case it is considered: this is not asserted as applying to that type of object, therefore [our position is] without fault.

<sup>128</sup> "And so forth" – the so-called Fourteen Unpredicted Categories.

This too, is not so. To act as [one] wishes without reason, saying “here the inner creator being is the self, elsewhere the aggregates are,” – where do you get that?

If said: because impossible.

It was already indicated that “there does not exist the possibility for this to apply also to the aggregates.” Therefore, if here the term self is not asserted to apply to the aggregates saying, “all phenomena are selfless,” it must not be asserted elsewhere either. In case it is asserted to apply to the aggregates elsewhere, that must also be asserted here.

Furthermore:

*You yogi, by perceiving non-self,  
Will not realize thusness [of] form and so forth.  
Because engaging through referring to form, attachment etc.  
Will be produced, because without realization of its entity.* [6.131]

Whoever did not experience the sweetness of the pistil does not observe the sweetness by merely saying, “the cuckoo exists on the pistil.” Also, while experiencing the taste, the sweetness is not unobserved saying “the cuckoo does not exist there,” and, the strong settling which is included in that is not abandoned.

Similarly, here also, if the yogi perceives the phenomena of form and so forth like that, separated from a permanent self, then, due to not fully knowing the nature of that, what will arise concerning that? Or, even if attachment and so forth referring to that is abandoned by observing the self-entities of those forms and so forth, what will arise concerning the non-existent property of the self? That by which, out of fully knowing that [permanent self] as non-existent, attachment and so forth to objects will be abandoned, does not cultivate objects of pleasurable experience saying, “may any inner creator being be happy.” It also does not abandon meeting with undesirable objects due to fearing it as suffering.

Therefore, having referred to form, attachment and so forth will be produced because of operating. Because the cause of abandoning attachment and so forth does not exist [by] fully knowing the self-entity of that; [they] should be considered like the outsiders.

3B1C-2B3E-2B2A-2D Explaining the intention of teaching the aggregates as the self

- 1 Explaining the meaning of teaching that everything viewed as the self as viewed in only in the aggregates
- 2 Explaining the mere collection of the aggregates as not the self in dependence on other sutras
- 3 Refuting the structure of the shape of the mere collection of the aggregates as the self
- 4 Indicating other harm in asserting the mere collection of aggregates as the self
- 5 The Muni taught the self as imputed in dependence on the six elements

3B1C-2B3E-2B2A-2D1 Explaining the meaning of teaching that everything viewed as the self as viewed in only in the aggregates

- A Indicating the intention of the scripture as being from the negative position of cutting the object of negation
- B The aggregates are not indicated as the self, even treated as being from the positive position
- C Rejecting the dispute of others about those

3B1C-2B3E-2B2A-2D1A Indicating the intention of the scripture as being from the negative position of cutting the object of negation

In case it is considered: we, taking the scriptures as valid, are not harmed by the valid cognition of logicians. Scripture also indicates only the aggregates as the self. As was taught [in Sutra]:

O bhikshus, any trainee in virtue or brahmin who correctly subsequently views the “self,” they correctly subsequently view only these five appropriated aggregates.

It is also similar here.

*When, since the teacher said the aggregates [are] the self,  
Therefore, the aggregates are asserted [as] the self,  
That refutes a self other than the aggregates  
Because other sutras teach form is not self and so forth.* [6.132]

This *sutra*, from which it is believed that “the aggregates are the self,” just does not clarify the aggregates as the very self.

If asked: well then, what?

The intention of the Bhagavan is, “there does not exist any self different from the aggregates,” in order to refute the Forders’ scriptures through reliance on the deceptive truth and in order to clarify [that] as mistaken deceptive truth.

Also, if asked: from where is this statement so ascertained, “this is to refute a self other than the aggregates?”

Because in other Sutras, also form and so forth [are] refuted to be the very self.

If asked: how?

*Since form and feeling are not the self, nor is discrimination;*

*Compositional factors are not, nor is consciousness,*

*Is taught in other sutras – therefore,*

*The teaching in the Sutra does not assert “aggregates are the self.”* [6.133]

Therefore, in the *Sutra* which states:

... correctly subsequently views the “self” in only these five appropriated aggregates...

– it is ascertained to only refute a self that is different from the aggregates.

In that [*sutra*] in which also form and so forth are refuted to be the very self, it should be known that “the dependently imputed self, the object of the view of the transitory collection, the possessor of the appropriated aggregates,” are refuted because of coming in the context of contemplating suchness. It is appropriate to separate from attachment also to form and so forth saying, “since when the appropriator is not observed, also its appropriation does not exist.”

Since it is taught in other sutras, therefore, the previous [line]: *the teaching in the sutra does not assert “aggregates are the self.”*

3B1C-2B3E-2B2A-2D1B      The aggregates are not indicated as the self, even treated as being from the positive position

Furthermore, although this [statement] indicated in the *sutra* sets is ascertained in the positive mode, it is not able to indicate the aggregates as just being the self.

If asked: why?

Like this:

*When expressing “aggregates are the self,” it is the*

*Collection of aggregates, not the entity of the aggregates.* [6.134ab]

For example, when expressing, “the trees are the forest,” the collection of trees is the forest; the entity of tree is not because each tree would also follow as the forest. Similarly, the very collection of aggregates is the self. Therefore, because the collection of aggregates is just not anything:

*Not protector, nor subduer, nor witness –*

*Because that is non-existent, that is not the collection.* [6.134cd]

When, it is taught as the very protector and the very witness in that which the Bhagavan said [in *Sutra*]:

Oneself is one’s own protector, oneself is also one’s own enemy,

Oneself is one’s own witness to the good and bad done.

and when taught as the subduer in the statement [in the *Collection of Teachings*, 23.14cd]:

By well subduing oneself, the wise will attain high status.

– the mere collection, not being substantially existent, is not even appropriate as the very protector, subduer or witness. Therefore, the collection is not the self.

3B1C-2B3E-2B2A-2D1C Rejecting the dispute of others about those

In case it is considered: because the collection does not exist as different [entity] from the collection-possessor, the resultant [protector, creator etc.] will be realized as being the collection-possessor's. Therefore, it will be appropriate as the very protector, subduer and the very witness.

That is also not so, because of the fault in this was already explained.

Furthermore:

*Then, the collection of its components abiding [in one place]<sup>129</sup>  
Would be the chariot itself. The chariot and the self are similar.*

[6.135ab]

It is also taught in *Sutra*:<sup>130</sup>

O mind of mara saying, "self," you are a [wrong] view.

This aggregate of compositional factors is empty. In it, there is no sentient being.

Just as the chariot is expressed in dependence on the collection of components,

Likewise, conventionally, "sentient being," in dependence [on] the aggregates.

3B1C-2B3E-2B2A-2D2 Explaining the mere collection of the aggregates as not the self in dependence on other sutras

If like that:

*It is taught in sutra to be in dependence on the aggregates.  
Therefore, the mere assembly of aggregates is not the self.*

[6.135cd]

That which is imputed in dependence on something is not the mere collection [of] components which appropriate the imputation, because [it is] dependently imputed, like that arisen from the elements (i.e., secondary elements).

Just as, having taken the elements as cause, that arisen from the elements – blue and so forth and the eye and so forth – are indeed imputed; the two are not just the mere assembly of the elements. Similarly, having taken the aggregates as cause, the self also has the nature of imputation – it is not suitable to be the mere collection of the aggregates.

If said: it is uncertain due to vases and so forth.

That is also not so, because even vases and so forth are not established as being just the mere collection of form and so forth and because of similar dispute and investigation.

3B1C-2B3E-2B2A-2D3 Refuting the structure of the shape of the mere collection of the aggregates as the self

In case it is considered: the mere collection of the wheel and so forth is not the chariot.

If asked: what is?

When the wheels and so forth come to have a special shape, then it will obtain the name chariot. Similarly, the mere structure of the form and so forth is the self.

That is also not so

If asked: why?

*If shape is said, because that exists with the possessor of form,  
For you, just those would be the self;  
The collection of mind and so forth would not be the very self,*

[6.136abc]

If asked: why?

*Since those do not have shape.*

[6.136d]

<sup>129</sup> See LTK, p. 379. Compare with verse 6.152ab.

<sup>130</sup> See Poisson, p. 303 for the Sanskrit of a possible source.

3B1C-2B3E-2B2A-2D4     Indicating other harm in asserting the mere collection of aggregates as the self

Furthermore:

*The taker itself [and] the appropriated are not reasonable [as] one thing.* [6.137a]

If asked: why?

*If like that, the acted upon [and] the agent would be identical.* [6.137b]

Here, since making appropriation, it is the taker – the agent; [since] to be appropriated [it is] the appropriated – the acted upon. Here, the appropriator is the self; the appropriated are the five aggregates.

There, if a mere collection of form and so forth were the self, then agent and acted upon would be one. This is also not asserted, because the elements and forms that took [them] as causes and vase and potter would also follow as identical.

As taught [in the *Treatise on the Middle Way*, 10.1ab]:

If that which is fuel is the fire, agent and acted upon would be one.

and [in 10.15]:

By fire and wood, all stages of the self and the appropriated,  
Together with vase, woolen cloth etc., without exception, are completely explained.

Here, just as fire and fuel-wood are not asserted as identical, similarly, it is intended to not assert the self and the appropriated either.

In case it is thought: whatever is the very agent – the appropriator – is just not existing at all. It is limited to a mere assembly [of] the appropriated.

As that also is just unreasonable, it is explained:

*If it is thought: "the agent does not exist, that acted upon does,"  
It is not [so], since without the agent, that acted upon does not exist.* [6.137cd]

It is not like that. If the agent is not asserted, that acted upon without cause is not to be asserted either.

It is also taught in the *Treatise [on the Middle Way]*, 8.13]:

Similarly should appropriation be known, because of excluding acted upon and agent.  
The remaining things should be known by the agent and that acted upon.

Here, having given the *lut* affix to thing, since appropriated, it is called "the appropriated." Also, since things do not arise without establisher, its establisher – that to be appropriated and the appropriator – are posited as appropriation. The term appropriation, having given the *lut* affix to the acted upon saying "*krit* and *lut* are mostly," just expresses the acted upon to be appropriated.

Therefore, just as one will impute the acted upon in dependence on the agent, also the agent in dependence on the acted upon – similarly one will impute as appropriator in dependence on the appropriated; the appropriated in dependence on the agent itself.

It is also taught [in the *Treatise on the Middle Way*, 27.8]:

Thus, it is not other than the taken, nor is it the appropriated itself.  
The self is not without the appropriated; it is also not ascertained as just non-existent.

Therefore, it should be thus understood that, "if the agent does not exist, the acted upon also does not exist."

Also, from that [*Sutra of Ultimate Emptiness*]<sup>131</sup> in which it is expressed:

The agent is not observed, yet action [acted upon] exists, maturation also exists.

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<sup>131</sup> Identified by LTK, p. 383.

– inherently existing agent should be understood to be refuted.

It should not be understood that, “that which is to be dependently imputed – what has become the limb of convention – is also refuted.”

Also, as was extensively taught [in the *Sutra on the Ten Grounds*]:

This person who subsequently follows ignorance, strongly forms the merit to be strongly formed.

3B1C-2B3E-2B2A-2D5 The Muni taught the self as imputed in dependence on the six elements

Furthermore:

*Because the Muni finely indicated the self  
In dependence on "earth, water, fire, wind,  
Consciousness and space" – the six elements and  
The eye and so forth – the six supports of contact and* [6.138]

*Definitely taught [it] having finely apprehended the phenomena  
Of mind and mental factors, therefore, it is not those and  
That itself; [it] is not the mere collection itself.  
Therefore, I-apprehending awareness does not [refer] to them.* [6.139]

It is taught in the *Sutra [of the Meeting of Father and Son]*:

Great King, the being, this person, is the six elements, the six entrances of contact and the eighteen proximate mental movements.<sup>132</sup>

There, the six elements are earth, water, fire, wind, consciousness and space. The self is imputed in dependence on them.

The eye and so forth, the six supports of contact are, from the entrance of assembly – contact – of the eye, through the entrance of assembly – contact – of the mind. The self is imputed in dependence on them.

The eighteen proximate mental wanderings are, the six proximate movements of the happy mind which refers to form, sound, smell, taste, tactility and phenomena; similarly the proximate movements of the unhappy mind and similarly the proximate movements of equanimity. The self is imputed in dependence on them and having finely apprehended the phenomena of mind and mental factors.

Because it is taught:

... imputed as the self by way of those elements and so forth,

– therefore, *it is not those and that itself* – meaning, “not just not another.” It is also not reasonable as just their mere collection.

Because those phenomena which were explained are unsuitable as the very self, therefore, the I-apprehending awareness [referring] to those is unreasonable. When thus, the aggregates are not even the object of I-apprehension, differing from the aggregates does not exist either, therefore, the [referent] object itself of I-apprehension does not [inherently] exist. Hence, the yogi, through not referring to [inherently existent] self, thoroughly knows also mine as just not having essence and having excluded all formations, without appropriation, will pass beyond sorrow.

Therefore, this complete analysis is very beautiful.

3B1C-2B3E-2B2A-2E Indicating the system of others as without relationship

According to the position that says, “the objects of I-grasping are the aggregates and the mind,” as long as the aggregates arise, that long I-grasping will operate because the basis, the functioning thing, of I-grasping exists.

<sup>132</sup> See Hopkins, pp. 627-628.

It is explained:

*At the time of realizing non-self, permanent self is rejected and  
It is not even asserted as the support of I-grasping.  
Therefore, to propound that knowing non-self removes  
Even the final self view is very amazing.* [6.140]

If this permanent self were the object of I-grasping, due to its non-existence I-grasping would be abandoned. Saying, "the object of I-grasping is other and through seeing the other as a non-existent thing, one overcomes I-grasping," O my, you have done beautifully. In order to clarify this very meaning which lacks mutual relation, by way of an example, it is explained:

*Seeing a snake dwelling in a hole in one's house's wall,  
Dispelling apprehension saying "there is no elephant in here,"  
Acting to abandon even fear of the snake –  
Oh my, [it] will just become the jest of others.* [6.141]

Whoever, although the condition of fear is already close, does not perceive the fear existing in that, and not producing the remedy, due to stupidity, manifests themselves as just fearless – they will be grasped by the snake since they merely find comfort [in the words of another fool], because the fear due to that snake cannot be dispelled by [saying] an elephant does not exist.

Similarly, also according to this propounding [of the self] as the aggregates and the consciousness, by the non-existence of the permanent self, the I-grasping which has [as its] object the aggregates cannot be dispelled. Therefore, definitely his *samsara* will not degenerate.

3B1C-2B3E-2B2A-3 Refuting the three remaining positions from the two: support, supported and so on

A Refuting the positions of support, supported, and possession

B Indicating the condensed topics of refutation

3B1C-2B3E-2B2A-3A Refuting the positions of support, supported, and possession

Therefore, having correctly established the two positions such as, "the self does not have the nature of the aggregates, nor is it other than the aggregates," in order to express the very existence of the self as also non-existent as support and supported, it is explained:

*Self does not exist in the aggregates; also in the self  
Those aggregates do not exist. Because, if otherness  
Existed here, conception would be here, yet  
That otherness is non-existent, therefore it is conception.* [6.142]

If otherness existed, [they] would be reasonable as the properties of support and supported. For example, like saying, "yogurt exists in a metal dish." The two, metal dish and yogurt, are just other in the world – hence are seen as the properties of support and supported.

The aggregates are not different from the self like that. Since the self is also not different from the aggregates, there does not exist the properties of support and supported for the two.

Although just possessing the aggregates, just as not existing in the self, in order to indicate thus, it is explained:

*Self is not asserted to possess form because self does not exist,  
Therefore, the connective meaning of possession does not exist.  
If other, possessing cow [or] not other, possessing form,  
Self being just that [or] just other than form is non-existent.* [6.143]

The self being identical to [thatness/sameness] and just other otherness] than the aggregates was already refuted before. Also, the affix of possession<sup>133</sup> refers to the non-different, "Devadatta possesses form." "[He] possesses a cow," is when there is difference. Since form and self have no identity or otherness, it is also impossible to say, "self possesses form."

<sup>133</sup> See Hopkins, p. 692.



3B1C-2B3E-2B2A-3B Indicating the condensed topics of refutation

Now, by indicating the condensed positions already refuted, in order to indicate by way of enumerating the view of the transitory collection as engaging incorrectly [by] referent and aspect, it is explained:

*Form is not the self, the self does not possess form,  
The self is non-existent on form, nor does form exist on the self.  
Thus in four aspects should all the aggregates be known –  
These are asserted as the twenty viewing the self.* [6.144]

When the five aggregates – separated from self – are apprehended as the very self by way of four aspects by the view of the transitory collection, there will be twenty parts of the view of the transitory collection.

If it is said: coming in the context of five-fold analysis, was it not taught in the *Treatise [on the Middle Way, 22.1]*:

Not the aggregates, not other than the aggregates,  
The aggregates do not exist on him, he does not exist on them,  
The *Tathagata* does not possess the aggregates –  
What is the *Tathagata*?

– therefore, if it is in twenty-five parts, why was it expressed in twenty parts?

Those [twenty] parts of the view of the transitory collection are presented in the *sutra* sets. Since the [view of the transitory collection] cannot strongly settle on the self, not apprehending the aggregates [beforehand], [it] refers to the aggregates by way of four aspects and engages [the self].

Like this, since strongly settling on the self never exists except for the aggregates, a fifth aspect of the view of the transitory collection is impossible. Therefore, the view of the transitory collection is only in twenty parts. It should be understood that, “the fifth position of otherness taught in the *Treatise* is in order to refute the system of the Forders.”

There, “having destroyed the lofty twenty mountain peaks of the view of the transitory collection with the vajra of exalted wisdom, the result of stream enterer is made manifest,” which was taught in scripture means:

*The vajra that realizes non-self destroys  
The mountainous view. What will disintegrate together with the self  
Are the high peaks which dwell on the huge massive mountain  
Of the view of the transitory collection – these.* [6.145]

Due to the vajra of the arya’s exalted wisdom not descending on the mountain of the view of the transitory collection, the rock of affliction will increase daily. Arisen from beginningless samsara; lofty as the three realms in height; pervading to edge of all directions; coming forth from the golden foundation of ignorance – when broken up by the vajra of comprehending non-self, those which will disintegrate together with the very lofty peak are to be known as being peaks.

3B1C-2B3E-2B2A-4 Refuting a substantially existent person, non-[expressible] as just that or just other

- A Expressing the former position
- B Refuting that system

3B1C-2B3E-2B2A-4A Expressing the former position

Now, in order to exclude the person propounded as substantially existent, imagined by the *Sammitiyas*, it is explained:

*Some assert the person [as] substantially existent,  
Inexpressible [as] thatness, otherness, permanent, impermanent etc.  
That is asserted as the object of the six consciousnesses and  
That is also asserted as the basis [of] I-grasping.* [6.146]

There, firstly, because apprehending that is not established except for the aggregates, the person as other than the aggregates does not come about. Nor does it have the nature of the aggregates, because it would

follow as possessing production and disintegration. Therefore, when like that, it is inexpressible as thatness and otherness from the aggregates.

Just as not being thatness and otherness, similarly it is also inexpressible as permanent and impermanent. Yet, it is known by the six consciousnesses. The person is also reasonable as just substantially existent, because it is expressed as the agent itself and the consumer itself, and because it is the very relation-bearer between samsara and nirvana, and bondage and liberation. It is also asserted as the very object apprehended as the self.

3B1C-2B3E-2B2A-4B Refuting that system

To explain also this proposition is just unreasonable:

*Since mind is not understood [as] inexpressible from form,  
Existent things are not realized as inexpressible.  
If some self were established as a thing,  
Established like the mind, it would not be inexpressible.* [6.147]

Therefore, this verse, having indicated substantial existence itself as impossible for the inexpressible, in order to indicate [the person] as imputedly existent, it is explained:

*Because your vase, an entity not established as a thing,  
Is inexpressible from form and so forth – hence,  
Whatever [is a] self would be inexpressible from the aggregates –  
[It] should not be maintained as established as existing by itself.* [6.148]

It is thought: “the vase is asserted as inexpressible as thatness and otherness from form and so forth and as imputedly existent. Similarly, also the self, like the vase, is imputedly existent.”

Therefore, having thus finely indicated refutation and establishment by two verses, now having expressed thatness and otherness as the very support of things, to begin refuting the self since it just does not have the support of the property of things:

*Your consciousness is not asserted [as] other than  
Its own self: asserted [as] a thing other than form and so forth and  
The two aspects are seen in things.  
Therefore, self is non-existent, because separated from the properties.* [6.149]

If, according to you, self were substantially existent, undoubtedly, like consciousness, it would not be other than its own essential nature (self), and would be an entity different from form and so forth. Yet, this does not even exist. Therefore, because of just not having the support of the properties of things, self does not exist like the vase.

3B1C-2B3E-2B2A-5 Explaining the self posited as a mere dependent imputation, with an example

- A Indicating the self as a dependent imputation, like a chariot, although non-existent in seven extremes
- B Extensively explaining the remaining two positions not explained before
- C Rejecting others' disputes about such explanation
- D Indicating also other objects of nominal designation as established

3B1C-2B3E-2B2A-5A Indicating the self as a dependent imputation, like a chariot, although non-existent in seven extremes

Because, if completely analyzed like that, the person is unreasonable as substantially existent:

*Therefore, the support of I-grasping is not a thing,  
[Self] is not other than the aggregates, not the entity of the aggregates,  
Not the support of the aggregates; it does not possess them.* [6.150abc]

The object of I-grasping, if definitively inquired into, is unreasonable as substantially existent and unsuitable as different from the aggregates besides not having the nature of the aggregates and is also not the support of the aggregates.

Or, since it has the aggregates [as] support, “supported on the aggregates” is said. In order to clarify both positions of support and supported, the condensed words relied on both. The self is also unreasonable to possess the aggregates.

Therefore, to explain that, “the self is still suitable since asserted as imputed or not observed; the self is not to be accepted in the aspects which were propounded,” it is said:

*It becomes established dependent on the aggregates.* [6.150d]

Just as in accepting merely this much: “in dependence on this, this arises,” in order to not eliminate the presentation of the deceptive truth, there is no production from [the four], without cause and so forth, similarly, here also, in correctly relying on dependent imputation, having dispelled the types possessing the faults explained, merely this much, ‘to impute in dependence on the aggregates,’ is to be accepted in order that the conventions of the world completely abide, because of seeing the imputed convention as the self.

For the purpose of establishing the self as merely imputed, in order to clarify the very meaning which was explained, an external example is indicated and explained:<sup>134</sup>

*The chariot is not asserted [as] other [than] its components,  
Not none other, does not possess them and  
Is not on the components, the components are not on it,  
Is not the mere assembly, is not the shape. Just like [that].* [6.151]

3B1C-2B3E-2B2A-5B Extensively explaining the remaining two positions not explained before

- 1 Actual meaning
- 2 Altering the reasoning for others

3B1C-2B3E-2B2A-5B1 Actual meaning

- A Refutation of asserting the collection as the chariot
- B Refutation of asserting the mere shape as the chariot

3B1C-2B3E-2B2A-5B1A Refutation of asserting the collection as the chariot

Here, the five positions – the position of thatness, the position of otherness, the position of support, the position of supported and the position of possessing them – were already explained. Since the two – the position of the collection and the position of the shape – are necessarily to be established, I shall begin to indicate them:

*If the mere collection were the chariot, the chariot itself  
Would exist in [the collection]<sup>135</sup> abiding as separate pieces.* [6.152ab]

Although already explained before [in 6.135ab], this is finely set out again in order to clarify it by way of expressing other faults. Therefore:

*Because there are no components without a component-possessor,  
Hence the mere shape is also not reasonable as the chariot.* [6.152cd]

Because components do not exist if the component-possessor is non-existent, therefore, components are just non-existent. Therefore, a collection of what would become the chariot? The term also means inclusion, in order to make known that “neither the mere shape is reasonable as the chariot, nor is the mere collection reasonable.”

If asked: from where [is that known]?

Because there are no components if the component-possessor is non-existent, therefore, a mere shape is unsuitable as the chariot. The component-possessor as just non-existent is accepted by those [sects] of ours.

<sup>134</sup> See Hopkins, pp. 179-183, and Wilson, pp. 30-49.

<sup>135</sup> See LTK, p. 394. Compare with verse 6.135ab.

3B1C-2B3E-2B2A-5B1B Refutation of asserting the mere shape as the chariot

Furthermore, if a mere shape is asserted as the chariot, is that shape thought to be the components' or the collection's?

There, even if asserted to be the particular shape of the components, it would be deemed to be [a shape] which did not give up the former particular shapes or which did give up the former particular shapes. There, if the former is asserted, it is unreasonable.

If asked: why?

*[For] you, just like the shape existed in the past [in] each component,  
[It is] also like that when included in the chariot.  
Just as in those [that] were separated,  
Also now, the chariot does not exist.*

[6.153]

If, just as the particular shapes of the wheels and so forth existed prior to the occasion of the chariot, the particular shapes of the wheels and so forth do [exist] – like only that, also at the time of the chariot, as [it was] non-existent at the time the components were separated, the chariot is to be ascertained as not existing also at the time of the chariot itself, because the shapes of its components are not different.

In the case of the second position – only another shape will be called “chariot:”

*Now, if at this time [of] the chariot itself,  
The wheels and so forth have different shapes,  
This would be apprehended, yet that also does not exist.  
Therefore, the mere shape does not exist as the chariot.*

[6.154]

If solely another particular shape of those [components] from that which existed before – rectangular, long, round and so forth, the individual particular shapes of the components of the chariot, the wheels, axle, pegs and so forth – were to be produced at the time of the chariot itself, although it would exist to apprehension, it is not apprehended.

Thus, for the wheel, the possessor of shapes that are different – the spokes, rim, hub and so forth – its shapes are not perceived to be altered on the occasion of the chariot. Therefore, it is unreasonable to say, “the shape of the parts [is] the chariot.”

In case it is considered: the particular shape of the collection of the wheels and so forth is the chariot. It is explained that, “that is also unreasonable:”

*Because your collection does not exist at all,  
The shape is not of the collection of components.  
In dependence [on] that which is nothing at all,  
How could there be shape here?*

[6.155]

If a thing called ‘collection’ were to exist a little, shape having its support would be imputed, yet the so-called “collection of components” does not exist even a little. How could shape also be imputed having the support of that which does not exist even a little, because [you] accept imputation as only having the support of substance?

3B1C-2B3E-2B2A-5B2 Altering the reasoning for others

In case it is asserted: in dependence on the collection, although specified as untrue, there will be untrue shape.

It is like that and:

*Just as you assert this, thus,  
All kinds of effects having untrue natures  
Should also be known to be produced  
Having depended on untrue causes.*

[6.156]

In dependence on untrue ignorance, [karmic] formations solely having untrue nature are produced. In dependence on a seed having untrue nature, a sprout having untrue nature is produced. Likewise are the entities of cause and effect having untrue nature, without exception also to be realized. Since it is useless to strongly settle on things such as a deer of the shadows, the flesh of which is unable to be consumed even through hundreds of exertions, what is to be done?

*Due, to this, it is also just unreasonable to say “awareness of vase  
Regarding [atoms of] forms and so forth abiding like that.”* [6.157ab]

There, some [of our own sects] propound, “there will be awareness of vases and so forth regarding forms and so forth abiding like that.” That also is excluded by the example of the chariot.

Furthermore:

*Since without production, form and so forth also do not exist.  
Therefore, also their shape is unreasonable.* [6.157cd]

How there is no production for forms and so forth was already explained before. Therefore, because of non-production, forms and so forth do not exist. How could those not existing be reasonable as the very reason of imputing vases and so forth? Therefore, since unreasonable to assert vases and so forth as having appropriation of substance, vases and so forth do not have essential-nature of the particular shape of the form and so forth.

3B1C-2B3E-2B2A-5C     Rejecting others' disputes about such explanation

It is mentioned here: well then, when sought in seven ways in the manner which was explained, if this chariot does not exist, then since the chariot is non-existent, that which is imputed conventionally in the world as the chariot would become eliminated. Yet, statements such as “fetch the chariot, buy the chariot, repair the chariot,” and so forth are seen. Therefore, because renowned to the world, chariots and so forth just exist.

Response to this: this fault will [apply] to only you. Like this. When sought in seven ways in the manner explained before, the chariot is incorrect and yet you, having completely analyzed, do not accept another means of establishment in presenting the thing as established. Therefore how will the conventions of the world which state “fetch the chariot” and so forth, be established for you? We do not have this fault.

Because:

*That indeed will not be established by the seven modes  
For the world or in thusness.  
Without analysis, here through just the world,  
[It] is imputed in dependence on its components.* [6.158]

Indeed, the chariot will not be established ultimately and deceptively when that is sought in seven ways by this manner, “the chariot is not asserted other than its components,” and so forth. Nonetheless, having abandoned analysis, it is imputed in dependence on its components – the wheels and so forth – through the world itself, like blue and so forth and feeling and so forth.

Therefore, because of accepting dependent imputation like accepting dependent arising, the mere state of having this as a condition, the conventions of the world will not follow as cut off for our position. Just this is worthy to be accepted also by the other side.

3B1C-2B3E-2B2A-5D     Indicating also other objects of nominal designation as established

For this position, not only is imputing the convention “chariot” by way of renown to the world established very clearly, also those which are different names of it are to be accepted without analysis, by way of renown to the world. Like this:

*“That itself possesses components, that possesses parts,  
That chariot itself is the agent,” [are] stated to migrators.  
The appropriator itself is also established for beings.* [6.159abc]

There, the chariot is the component-possessor itself through reliance on its components, the wheels and so forth; the part-possessor itself through reliance on its parts, the wheels and so forth; the agent itself through reliance on the action of appropriating that to be appropriated, the wheels and so forth, and the appropriator itself through reliance on its appropriation.

Some, due to mistakenly realizing the meaning of the scriptures, say that the mere collection of components exists, yet the component-possessor does not exist in any way because [it is] not observed as different from that. Similarly, a mere part exists, the part-possessor is non-existent; only action alone exists, the agent is non-existent. Because it is not observed as different from the appropriation, only appropriation exists; the appropriator is non-existent.

According to the mistakenly propounded deceptive [truth] of the world which abides in such a way, the mere components and so forth would also follow as non-existent due to that very reasoning. Hence,

*Do not destroy the deceptive that is renown in the world.* [6.159d]

This is only to be avoided.

3B1C-2B3E-2B2A-6      Indicating the quality in positing thus, of the ease in abandoning the conceptions grasping to extremes

- A Actual meaning
- B Rejecting disputes about that
- C Joining the example to the meaning: the designations of chariot and the self
- D Indicating other qualities of accepting the dependently imputed self
- E Identifying the self, the basis of bondage and liberation of the foolish and the wise

3B1C-2B3E-2B2A-6A      Actual meaning

Because, if this deceptive [truth] of the world is completely analyzed like that, it would not exist – [it] exists by uninvestigated renown, therefore, when the yogi completely analyzes about this in this very order, [he] will only very quickly measure the depth of suchness.

If asked: how?

*“How can that which is non-existent in the seven ways  
Exist?” Thus, the yogi does not find its existence.  
Due to that, thusness will also be easily entered – so,  
Here, its establishment is to be asserted likewise.*

[6.160]

For the yogi who thoroughly investigates, thinking, “if there were to exist some inherently established thing called ‘chariot,’ without doubt, that would be found to essentially exist in one or another way among the seven ways [of analysis], but it is not found. Therefore, the so-called ‘chariot’ is imagined by solely those [whose eyes of awareness] are impaired by the covering of ignorance. Inherent establishment does not exist,” – certainty will be produced and the yogi will also easily engage suchness.

The term ‘also’ means “will not also degenerate the deceptive.” Therefore, it is to be asserted as established without investigation. The wise ones should surely accept this position, having considered it “faultless and beneficial.”

3B1C-2B3E-2B2A-6B      Rejecting disputes about that

It is mentioned here: the yogi indeed does not observe the chariot, yet observing a mere collection of its components is not non-existent.

I shall explain. You who search for yarn in the ashes of a burned woolen cloth are an object of laughter, [since]:

*If the chariot is not just existent, then  
Component-possessor does not exist, nor do its components exist.*

[6.161ab]

If it is said: if the chariot is broken, is not the collection of its wheels and so forth indeed observed? Therefore, why say, “without the component-possessor, the components also do not exist?”

It is not like that. Only one who has realized, who [previously] cognized the relation with the chariot, realizes that “these wheels and so forth are the [components of the]<sup>136</sup> chariot;” – another will not,<sup>137</sup> for he will realize only the wheels and so forth as themselves component-possessors in reliance on their own parts. Although the wheels and so forth are related to the chariot, they are not realized as components of the chariot at that time due to being only dispelled to the distance.

Furthermore, this meaning should be known via this example:

*If the chariot is burned, the components do not exist, for example, likewise,  
Component-possessor burned by the fire of intelligence, the components.*<sup>138</sup> [6.161cd]

For example, if the chariot, the component-possessor, is burned by fire, its components will also definitely be burned. Likewise, if the chariot is burned without remainder by the fire of intelligence, possessing the burner of non-observation, arisen from friction of the fire-stick of complete analysis, the components, which are the fuel-wood of the fire of wisdom, will not create a settled state of self (i.e., cannot inherently endure)<sup>139</sup> because they are definitely burned.

3B1C-2B3E-2B2A-6C Joining the example to the meaning: the designations of chariot and the self

Just as dependent imputation was presented contemplating the manner of completely analyzing the chariot in order not to eliminate the deceptive truth and in order that yogis easily enter into suchness,

*Similarly, the renown of the world also asserts  
The self as the very agent in dependence on  
Aggregates, the elements and likewise the six entrances.* [6.162abc]

Just as one imputes the chariot in dependence on the wheels and so forth, and there, the wheels and so forth are the appropriated, the chariot is the appropriator – similarly, the self is also asserted as the appropriator in order not to eliminate it as the deceptive truth in all conventions of the world.

The five aggregates, six elements and six entrances are the appropriation of that self, because imputed as the self in dependence on the aggregates and so forth. Just as the wheels and so forth are the appropriations of the chariot, similarly, the aggregates are also called “appropriations of the self.”

Just as this presentation of appropriation and appropriator is presented as the convention of the world, similarly, the presentation of its [object] acted upon and agent are also to be accepted like the chariot. To explain the aforesaid:

*The appropriated is the acted upon – it is also the agent.* [6.162d]

The so-called “appropriated”– the aggregates and so forth – are presented as the very [object] acted upon and the self [is presented] as the so-called “agent.”

3B1C-2B3E-2B2A-6D Indicating other qualities of accepting the dependently imputed self

When dependent imputation is correctly relied upon, since the self is just not the support of the conceptions of stability, instability and so forth in any way, the conceptions of permanence, impermanence and so forth will be easily overcome. To explain the aforesaid:

<sup>136</sup> LTK, p. 402.

<sup>137</sup> Compare the following with the different interpretations of Poisson, pp. 322-323, and Huntington, p. 261, note 194. See LTK, p. 402 and *red.mda'.ba*, p. 271.

<sup>138</sup> The Tibetan translation preserved in *red.mda'.ba*, p. 271, reverses the order of the lines to read:  
*Burning the component-possessor with the fire of intelligence, the components  
Will not exist like the components of a burned chariot.*

<sup>139</sup> LTK, p. 403.

*Because thing does not exist, it is not stable and  
Not just unstable; it is not produced [or] destroyed;  
In it, permanence and so forth also  
Do not exist, thatness and otherness are non-existent.* [6.163]

This self which is imputed in dependence on the aggregates is neither just stable and nor just unstable. There, if the self were unstable, then it would contradict the *Treatise [on the Middle Way]* that says [in 27.6]:

The appropriated itself is not the self; they arise and disintegrate.  
How could that to be appropriated be the appropriator?

And similarly [in the *Treatise*, 27.12]:

It does not arise from the not arisen since there would follow faults in this, that  
The self would be a product and would also possess causeless production.

Therefore, if the aggregates were the self, [it] would have production and disintegration; yet [it] is not even asserted as having production and disintegration. Therefore, this consequence which says, "the aggregates are not the self," is also feasible. Therefore, it is also unfeasible as just unstable.

Similarly, it is also incorrect as stable. As was taught [in the *Treatise*, 27.3-4]:

It is unfeasible to say, "it arose in the past."  
What arose in previous lives, that itself is not this [life's self].

If considered that, that itself is the self, the appropriated are different,  
Your self is something apart from the appropriated.

The two qualifications of the statement, "it is not produced nor destroyed," are the assertions of the Acharya [Nagarjuna] through this very consequence that was stated [in the *Treatise*, 18.1b – see below]:

... it would have production and disintegration,

Nor does this [self] have permanence and so forth, for these [following verses] were taught when Acharya fully investigated the self with the method of investigating the Tathagata. [In the *Treatise on the Middle Way*, 22.1-14]:

Permanent, impermanent and so forth, the four, what peace exists in this?  
Limited, limitless and so forth, the four, what peace exists in this?

He who grasped at solid apprehensions, produces conceptualizations saying,  
"The Tathagata exists," or "does not exist in nirvana."

It will not be correct to think, about he [who is] emptied by self-nature:  
"Buddha, having passed beyond sorrow, exists" or "is non-existent."

Nor does this exist as thatness or otherness from the aggregates. As was taught [in the *Treatise on the Middle Way*, 18.1]:

If the self were the aggregates, it would have production and disintegration;  
If other than the aggregates, the character of the aggregates would not exist.

And similarly [in the *Treatise*, 10.4a]:

Wood itself is not the fire...

– and so forth.

Also, if asked: why are these conceptions of non-stability and so forth unsuitable for the self?

Having mentioned [6.163a], "Because thing does not exist," if some self-nature of the functioning thing exists, the conceptions of unstable and so forth would exist for it. Yet, the self does not exist at all, because that [is] only non-existent.

As taught in *sutra*:

Four inexhaustible phenomena were indicated by the Protector of the World:



Sentient beings, space, *bodhichitta*, likewise the buddha dharmas.

If they existed substantially, they would be deemed to be fully exhaustible;

Non-existent, they are inexhaustible – therefore, they are taught as inexhaustible.

3B1C-2B3E-2B2A-6E Identifying the self, the basis of bondage and liberation of the foolish and the wise

When something is sought in the seven ways, [it] is impossible as permanent and impermanent, and [those] not seeing the very non-existence of something and those who, having settled on it as just existing through the power of ignorance, strongly settle, thinking, “this is the self,” will circle [in *samsara*] due to the view of the transitory collection:

*That self to which all migrators perpetually  
Give rise to I-grasping awareness and to that  
Which is its, give rise to awareness grasping to mine,  
To uninvestigated renown, is from confusion.* [6.164]

When some [self] is thoroughly sought, the Forders conceive, everything mistakenly, the nature of that [self] as different [in entity] from the aggregates since it is unfeasible [for the aggregates to be the self] by their reasoning. And our own sects too, due to the error in considering, “self is non-existent as different from the aggregates,” accept just the mere aggregates as the self.

Those who unmistakably realize the detailed teachings by the Tathagata, having understood that “[those two positions] are just not so,” should understand that, that to be totally liberated one hundred times is the self and that, with regard to which I-grasping awareness always arises for all those dwelling in the migration states of migrating humans, animals, hungry ghosts and so forth – those subsequently related with unknowing – is the self.

Where this [self] controls or there is some relation [with it], the awareness grasping to mine arises with regard to that having an internal nature, the eyes and so forth, the support of imputing this [self] and [with regard to] the external. That self is established through unknowing, it is not established by its own entity.

Because indeed, this does nor exist [inherently] but is imputed conventionally through confusion, therefore yogis do not observe [such a self] in any way. When that is not observed, the eyes and so forth, its appropriations, also will not arise. Thus the yogi does not observe any things whatsoever [by] entity; therefore [he] will be completely liberated from *samsara*.

As was taught [in the *Treatise on the Middle Way*, 18.4]:

When thinking about I and mine is exhausted for internal and externals themselves,  
appropriation will be ceased and since that ceases, rebirth ceases.

3B1C-2B3E-2B2B Rejecting inherently existing mine

Also, if asked: why is mine also non-existent if self is non-existent?

In order to indicate, it is explained:

*Because the [object] acted upon having non-existent agent is non-existent,  
Therefore, the self's without the self does not exist.  
Therefore, viewing self and self's [as] empty and  
The yogi will be completely released.* [6.165]

Just as the pot is impossible without the porter, similarly, there is also no self's (i.e., no mine) without the self. Therefore, by finely not observing the self and the self's, when *samsara* is not seen, the yogi will be released.

When form and so forth are not observed, since attachment and so forth included in them do not arise, the hearers and solitary realizers are presented as passing beyond sorrow without taking [another existence]; the bodhisattvas, although already having perceived non-self, grasp a continuity of becoming until enlightenment due to the influence of compassion. Hence, the wise should fully seek non-self just as was explained.

3B1C-2B3E-2B3 Analysis of the self and the chariot indicated is also repeatable for other things

- A Repeatable for the functioning things: vase, woolen cloth, and so forth
- B Repeatable for the functioning things: cause and effect
- C Rejecting other disputes about that

3B1C-2B3E-2B3A Repeatable for the functioning things: vase, woolen cloth, and so forth

Just as imputing the self and its appropriations is similar to the complete analysis of the chariot, likewise, because [it is] repeatable saying "[the analysis] of other things is also:"

*Vase, woolen cloth, rough cloth, army, forest, rosary, tree,  
House, cart, guest house and so forth; whatever things and* [6.166ab]

are mentioned, adding this [6.167cd]: "these objects do not exist seven ways with the analysis of the chariot and other than that, do exist by way of worldly renown."

Other things of such types whatsoever:

*Are likewise to be realized in the ways they are related by these beings,* [6.166c]

– [to exist] to only uninvestigated renown.

If asked why:

*Because the Mighty Sage did not dispute with the world.* [6.166d]

[Since taught] in the scriptural citation [from *Indicating the Three Vows*] which says:

The world disputes with me, [but] I do not dispute with the world.

– one should not harm the renown of the world.

Again, if asked: how does the world impute conventions, due to what properties?

In order to indicate that, it is explained:

*Qualities, components, attachment, definition, fuel-wood and so forth and  
Quality-possessor, component-possessor, desirous, illustration, fire etc.:  
These objects do not exist seven ways with the analysis of the chariot and  
Other than that, do exist by way of worldly renown.* [6.167]

Just as vase is a component-possessor, baked clay and so forth are its components; and vase is a quality-possessor, fire design, sky blue and so forth are its qualities; and vase is the illustration, fat belly, hanging spout, long neck and so forth are its definition – similarly, [it] should be applied also to woolen cloth and so forth

Attachment is excessive clinging. The desirous is the support of attachment. Fire is the burner. Fuel-wood is that to be burned. There, one imputes as component-possessor having taken the components as the cause; one imputes components through reliance on the component-possessor – hence, similar to the example of the chariot – up to there is fire through reliance on fuel-wood; there is fuel-wood through reliance on that [fire].

3B1C-2B3E-2B3B Repeatable for the functioning things: cause and effect

To explain that, "not only are components and so forth established with mutual reliance, the two – cause and effect – are also mutually reliant," because,

*If a cause produces that to be produced, then it is a cause and  
If an effect is not produced, without that, [it] will have no cause.  
Also an effect will be produced if a cause exists. Therefore,* [6.168abc]

Also these two – cause and effect – are to be known saying, "if one or another exists, the other is existent; cause and effect are not inherently existent."

In case those two are thought as established by their own entity – O dear!

*Which would transform from what, which would be prior to which? Explain it.* [6.168d]

A cause or an effect transforms from what previously established cause or effect? From the two, does a cause or does an effect transform first? Therefore, it should be understood that [they] are also imputed as cause and effect, like the chariot, having taken [the other] as cause, they are not transformed from self-nature.

Furthermore, if an effect were inherently produced by a cause, would it be produced through meeting or not meeting? There, respectively:

*If your cause produces an effect through meeting, then, as  
They are one potential, producer and effect would be undifferentiated,  
And if separate, this cause would have no distinction from a non-cause.  
Having rejected these two, other conceptions will also not exist.* [6.169]

There, if a cause produces an effect through meeting, then there is meeting and, like the undifferentiated meeting of the waters of a river and the ocean, they are one. Hence, because the distinctions “this is a cause” and “this is an effect” do not exist, which was produced from which?

In case it is produced without meeting, then, just as other non-effects are not produced without meeting, similarly an effect will also not be produced without meeting. Yet, if produced while not meeting, everything will be produced.

In propounding cause and effect as inherent[ly existent], also another third conception except for meeting and not meeting is not possible. Hence, an inherently existent cause solely does not produce an effect.

Therefore:

*As your cause does not produce an effect, therefore  
The so-called ‘effect’ does not exist;...* [6.170ab]

When a cause does not produce an effect, then since an effect does not exist:

*... devoid  
of effect, a cause would have no reason. [This] also does not exist.* [6.170b]

The reason of taking a cause as the cause itself is that an effect arises. If even without an effect, a cause became the cause itself, then, the cause-ness of the cause would have no reason. But, this is also not asserted. Therefore, the two – cause and effect – are not inherently existent.

If asked: how is it for you?

*Because both these two are also like illusions, therefore  
There will be no faults for me. Worldly things also exist.* [6.170cd]

The complete analysis occurs here about the very object to be produced and the very producer being [established by] their own characteristics according to some.

According to some [others], since things are merely produced by wrong imagination, they are of a non-produced nature, like illusions. And, although without inherent [existence], they become objects of conceptualization, like the falling hair and so forth observed by one with cataracts. [Similar faults] are just unimaginable for that. Therefore, there does not exist an occasion of the explained faults for me; and although the things of the world are established without investigation, they do exist – hence, everything is established.

3B1C-2B3E-2B3C Rejecting other disputes about that

- 1 The dispute of similar fault in refuting inherent cause and effect
- 2 Indicating the reply of no similar fault for oneself

3B1C-2B3E-2B3C-1 The dispute of similar fault in refuting inherent cause and effect

Here, if someone says in response, whatever were mentioned [by the Madhyamikas] saying, “does a cause produce an effect through meeting or rather not meeting?” – are here also similar arguments and investigations for you. How?

*“Does this refutation refute that to be refuted through meeting or Not meeting?” Will not this fault occur also for you?* [6.171ab]

If the refutation refutes that to be refuted through meeting, then this very fault will occur. But if not meeting, also then just that [fault] will occur. Having rejected these two, another conception will not exist. When thus, your refutation does not have the ability to refute that to be refuted, then since your refutation is refuted, indirectly also functioning things of cause and effect are just established.

In order to establish the aforesaid it is mentioned:

*When that is mentioned and only one's own position is destroyed,  
Then you are unable to refute that to be refuted.* [6.171cd]

Furthermore:

*Because spurious arguments that equally follow also for one's own words  
Unreasonably deny all things, therefore  
The holy beings will not accept you, and because  
You, lacking your own position, are also a quibbler.* [6.172]

There, the equality in following also for one's own words was already mentioned [in 6.171ab]. The statement, “unreasonably deny all things,” is to be explained. Whatever was stated [by the *Madhyamikas*], “[if produced without meeting, it must be produced] by [everything] equal in not meeting, yet, it is not produced [by them],” – what reason exists in this?

Like this. A magnet attracts iron which abides in a suitable place without meeting, [but] does not [attract] everything. Similarly, the eye sees forms abiding in a suitable place only without meeting, it does not [see] all. Similarly, although a cause is held to produce without meeting, it will not produce everything without meeting – it will produce only the appropriate effects.

Because thus, unreasonably all things are denied, therefore the holy beings will not accept you. Furthermore, you are also a mere quibbler since a disputant who is devoid of his own position and engages in merely dispelling the position of others is called a ‘quibbler’ (or ‘sophist’). You do not have any position of your own because your complete analysis is a mere dispelling of other's positions.

3B1C-2B3E-2B3C-2 Indicating the reply of no similar fault for oneself

- A The correct manner to refute and establish according to our own position
- B Clearly explaining the reasoning of dissimilarity with the other's consequence
- C Others cannot establish reversal like [we] can establish non-inherent existence
- D The manner of making known the additional refutation not explained here

3B1C-2B3E-2B3C-2A The correct manner to refute and establish according to our own position

- 1 The way of accepting refutation of the others' position conventionally
- 2 The way of accepting establishment of our own position

3B1C-2B3E-2B3C-2A1 The way of accepting refutation of the others' position conventionally

I shall explain about this:

*This fault already mentioned, “does refutation refute  
That to be refuted without meeting or else through meeting?” would  
Occur for he who has a definite position. Since I do not have  
This position, this consequence is not possible.* [6.173]

There, what was mentioned saying, “the spurious argument which equally follows for one's own words,” will not follow equally for our own position. Because for our position, the refutation does not refute through meeting that to be refuted, nor does the refutation refute that to be refuted without meeting, because the two – refutation and that to be refuted – are not established inherently. Therefore, do not make contemplation of meeting and not meeting.

As is extensively taught [in the *Middling Prajñāparamita*, 27]:

[Shariputra]: Venerable Subhuti, will an unproduced attainment be attained due to a produced quality, or will an unproduced attainment be attained due to an unproduced quality?

Subhuti: Venerable Shariputra, I do not assert unproduced attainment to be attained due to a produced quality, nor assert attainment of the unproduced due to the unproduced.

Shariputra: Venerable Subhuti, are there no attainments and no clear realizations?

Subhuti: Venerable Shariputra, indeed attainments exist and clear realizations exist, however, not in a dual mode. Venerable Shariputra, attainments and clear realizations are in the conventions of the world. Stream Enterers, Once Returners, Non Returners, Arhats, solitary realizers and bodhisattvas are also in the conventions of the world. Ultimately, there are no attainments and no clear realizations.

Here, just as the attaining of attainments due to produced or unproduced qualities is negated because of the consequence of following as dual – and it is accepted as attained in the conventions of the world without investigation because of not reasoning about the non-things although dual – similarly, indeed also that to be refuted and the refutation do not meet nor not meet, however it should be understood that, “conventionally the refutation refutes that to be refuted.”

3B1C-2B3E-2B3C-2A2 The way of accepting establishment of our own position

Furthermore:

*Just as you can see the distinctions the solar disc has  
Even in a reflection during an eclipse and so forth, though  
The sun and the reflection completely meeting and not meeting are  
Indeed unreasonable, a mere convention will arise in dependence and* [6.174]

*Even while untrue, for that to be established – one’s face as pretty –  
It exists. Likewise similarly here too, from reasoning  
Devoid of correctness, which is perceived able to cleanse the wisdom face,  
Also that to be established is known to be realized – should be known.* [6.175]

Just as, because a so-called “reflection” does not exist even a little, all conceptions of so-called “production meeting or not meeting the solar disc” are indeed impossible, but when observing a reflection from proximity with the condition, form, the object desired to be realized is definitely produced; likewise, a refutation emptied by inherent nature refutes the object to be refuted and due to reasoning which is emptied by inherent nature and devoid of correctness, that to be established is established. Since also not following as dual, the similar consequence also for our own words is unreasonable. The aforesaid should be understood.

Since wisdom itself is a face, “wisdom face.” To cleanse that means total purification by the abandonment of ignorance. “Which is perceived able” concerning that means “perceived as having the capacity for that.” Since this propounding as dual is unreasonable for all imputed existents, therefore, the *Madhyamikas* do not find the opportunity at any time to propound refutation and response in dependence on the dual.

As taught by Aryadeva [in the *Four Hundred Verses*, 16.25]:

Censure cannot be expressed even over a long time to one  
Who has no positions [of] “existence, non-existence; existence and non-existence.”

and similarly in the *Treatise [on the Middle Way]*, 4.8):

When dispute was made due to emptiness, whatever response is mentioned,  
All of that was not answered – being similar to the object to be established.

There, someone [Bhavaviveka] says:

In this *Treatise on the Middle Way*, it is the occasion of the generating cause, not the clarifying [cause or reason]. Also the debate of meeting and not meeting is about the clarifying cause, not about the generating [cause]. Hence, there is no occasion of a spurious argument about our words.

That which makes the aforesaid statement is not an answer, since if expressing a quality along with the opportunity [of others] (i.e., along with expressing the fault of others), like the producer being true for the insufferable other side, there also exists opportunity regarding the clarifying [reason]. Hence that answer is just improper.

Furthermore, he (Bhavaviveka), in order to establish the asserted meaning of the *Treatise*, acts to propound answers that set forth spurious arguments concerning the refuters of the fully upheld proof. Therefore, this is only an object to be refuted by others – only the response given by us is very beautiful.

3B1C-2B3E-2B3C-2B Clearly explaining the reasoning of dissimilarity with the other's consequence

Furthermore:

*If the reason making one's object of proof understood existed as a thing,  
And the entity of that to be proved: actually understood, also existed,  
The reasoning of meeting and so forth would closely apply, yet  
Since that too does not exist, it is solely your despair.*

[6.176]

Setting the faults of the totally impure position upon the totally pure position, you are realized as being only uselessly frustrated about us. For example, refutation of the oneness, many-ness, long-ness, roundness, blackness and so forth, of the falling hairs and so forth observed by one with cataracts, does not harm those without cataracts; similarly, when completely analyzing non-inherently existing cause and effect, you also do no harm by setting forth the refutation through fully upholding the two.

Therefore, even those examples which were presented as one's doing an action without meeting – eye, magnet and so forth – should be understood as negated, because of the similar consequence also for them. You – who, having forsaken the straight path of non-inherent existence, joined the very twisted path of bad speculation by the bad labor of one's conceptualization – delight in negating the correct path. What will this very great difficulty do for you?

3B1C-2B3E-2B3C-2C Others cannot establish reversal like [we] can establish non-inherent existence

Furthermore:

*Just as the ability to bring about realizing all things as non-things  
Is very easy, one is not able to make others comprehend  
Inherent existence as easily as that.  
Why entrust the world to this with nets of bad speculation?*

[6.177]

Just as [the Madhyamika] is able to bring about the realization of things of the world as non-inherently existent with only the examples which establish our own position, dreams, illusions and so forth – it is not as easy as that for someone to bring about the apprehension of things as having inherent nature, because there is no example renown to both. Being thus, all disputes are reversed by us – even a reply cannot be expressed by anyone.

Therefore, who urged [you] on in order to do what is not beneficial for the world? And, in addition to the world [being] enveloped by the cocoon of its own conceptions like the silk-worm of the afflictions, why did you set for all mothers a very troublesome trap spread with the threads of bad speculation? This dispute must be given up.

All those reflection-like things have no specific characteristics and no general characteristics. What direct perception or even inference is there? Here, that exhausted in only a single direct perception, the exalted wisdom which knows all [things] whatsoever.

3B1C-2B3E-2B3C-2D The manner of making known the additional refutation not explained here

Furthermore:

*The additional refutation also indicated above, having been known,  
Should be given up here for sake of response of the position: meeting etc.  
Also, just as quibblers do not exist,  
The additions explained before should be realized by this very position.*

[6.178]

Having known the additional refutations from those very explanations which refuted the others' position: the presentation of dependent arising and the presentation of dependent imputation, one should

give up the refutation concerning that, propounded by some as response of the refutation which stated: “Does the cause produce the effect through meeting or not meeting?”

[The negations] in the *Treatise [on the Middle Way]* are asserted to express the reversal of conceptions. Because that too was already indicated by us, how could there be quibblers? On account of what does this constructed definition become a correct definition? Who posited their own position and overcame the position of others? Therefore, this definition of quibbling is an all ways improper. Like that and so forth, the additional refutations are to be realized by this very position.

There: starting from [verse 6.8a] “That itself does not arise from that,” until [verse 6.119d] “If completely analyzed, will be quickly liberated;” by these, the selflessness of phenomena is made highly evident.

From [verse 120ab] “Delusions and faults without exception arise from the view of the transitory collection,” and below this, the selflessness of persons is made evident.

3B1C-2B3E-3 Explaining the fine divisions of emptiness established by that

A The divisions of emptiness indicated in brief

B Extensive explanation of the meaning of the individual divisions

3B1C-2B3E-3A The divisions of emptiness indicated in brief

Therefore, through desire to indicate this and express the fine divisions of emptiness, it is explained:

*This non-self, in order to completely liberate migrators,  
Is taught two ways: by divisions [of] phenomena and persons.* [6.179ab]

This selflessness is taught is two aspects through condensation: selflessness of phenomena and selflessness of persons.

Yet, if asked: “Why were two kinds of selflessness finely indicated?”

I shall explain. “In order to completely liberate migrators” – this two-fold selflessness was finely indicated by the Bhagavan for the aim of completely liberating migrators.

There, selflessness of persons is indicated in order to completely liberate the solitary realizers and hearers; in order to completely liberate the bodhisattvas, since [they] attain the exalted knower of all aspects itself, both are indicated. Although hearers and solitary realizers indeed perceive dependent arising [of] merely this much condition, nonetheless, they do not have totally completed meditation on the selflessness of phenomena; [they] have a mere method to abandon [the seeds of] afflictions experienced in the three realms. They are presented as having meditation on entire selflessness of persons.

*Thus, the teacher taught this itself yet again,  
In many ways, divided for those to be subdued.* [6.179cd]

The second selflessness was again indicated by the Bhagavan as many, due to the various inclinations of those to be subdued. There,

*With elaboration, having explained sixteen  
Emptinesses, yet again condensed,  
Explained as four. They are  
Also asserted as the great vehicle.* [6.180]

It is taught [in the *Prajñāparamita Sutra*]:<sup>140</sup>

Subhuti, moreover, the great vehicle of the bodhisattva is like this:

1. inner emptiness,
2. outer emptiness,
3. outer and inner emptiness,
4. emptiness of emptiness,

<sup>140</sup> See Conze, p. 144

5. emptiness of the great,
6. ultimate emptiness,
7. compounded emptiness,
8. uncompounded emptiness,
9. emptiness passed beyond extremes,
10. emptiness without beginning or end,
11. unrejectable emptiness,
12. natural emptiness,
13. emptiness of all phenomena,
14. emptiness of one's definition,
15. emptiness of the not observed,
16. emptiness of the entitiness of non-things.

Having indicated the sixteen emptinesses, yet again four emptinesses were indicated [in the same sutra] saying:

Subhuti, moreover,

1. things are emptied by things,
2. non-things are emptied by non-things,
3. self-being is emptied by self-being,
4. other-being is emptied by other-being.

These emptinesses are called the great vehicle.

Emptiness or non-emptiness do not exist even a little – [they are] no more than designated conventionally like forms and so forth, due to the power of the beings to be subdued by such aspects.

Just as taught in the *Treatise [on the Middle Way, 13.7]*:

If the not empty existed a little, the empty would exist a little.

If the not empty does not exist a little, how could the empty even exist?

[and in 22.11]:

[The Tathagata] should neither be expressed saying "empty" nor saying "not empty", and Not both and neither; [he] should be expressed as the imputed object.

3B1C-2B3E-3B Extensive explanation of the meaning of the individual divisions

- 1 Extensive explanation of the division into sixteen emptinesses
- 2 Extensive explanation of the division into four emptinesses

3B1C-2B3E-3B1 Extensive explanation of the division into sixteen emptinesses

- A Explaining the four: inner emptiness and so forth
- B Explaining the four: great emptiness and so forth
- C Explaining the four: emptiness of the passed beyond extremes and so forth
- D Explaining the four: the emptiness of all phenomena and so forth

3B1C-2B3E-3B1A Explaining the four: inner emptiness and so forth

- 1 Explaining inner emptiness
- 2 Explaining the remaining three emptinesses

3B1C-2B3E-3B1A-1 Explaining inner emptiness

- A Actual meaning
- B Ancillarily, indicating the manner of accepting the nature

3B1C-2B3E-3B1A-1A Actual meaning

There, from the viewpoint of inner emptiness, it is explained:

*Because its nature is that,  
Therefore, eye is emptied by eye.  
Likewise should ear, nose, tongue,  
Body and mind also be described.*

[6.181]



*Because of not abiding unchanged  
And not disintegrating,  
What is the non-inherent existence  
Of the six, eye and so forth,  
That is asserted as inner emptiness?*<sup>141</sup>

[6.182]

Like that extensively taught [in the *Prajñāparamita Sutra*]:

Therein, if asked: what are the inner phenomena that have inner emptiness? The so-called inner phenomena are eye, ear, nose, tongue, body and mind. Therein, because of just not abiding forever and not disintegrating, the eye is emptied by eye. If asked why, because its nature is that.

It is taught:<sup>142</sup>

Therein, not abiding forever itself should be taken not to discard self-nature. That too, because having abided a little while, it just does not disintegrate by becoming reversed. This will be indicated, for, the functioning thing that is together with a self-nature undoubtedly is not unchanged and must become not reversible.

As taught in the *Treatise [on the Middle Way, 15.1-2]*:

Self nature is not reasonable to arise from causes and conditions.  
Arisen from causes and conditions, self nature would be a product.  
In what way would it be suitable to say self nature is a product?  
Self nature itself is not artificial and is without reliance on others.

3B1C-2B3E-3B1A-1B Ancillarily, indicating the manner of accepting the nature

Also, if asked: does the self-nature like that specified by the Acharya [Nagarjuna] in the *Treatise [on the Middle Way]* exist as all assertion of the Acharya?

From the viewpoint of which the Bhagavan extensively taught:

Whether the tathagatas arise or do not arise, this *dharmata* of phenomena just abides.

– the so-called *dharmata* exists. This so-called *dharmata* is also whatever is the nature of these eyes and so forth.

If asked: yet, what are their natures?

These are not artificial and are what are without reliance on others – their own entity that is to be realized by the consciousness devoid of the cataract of ignorance. Was not “whether it exists or does not exist” mentioned? If it does not exist, for what purpose will bodhisattvas meditate on the paramita path, because the bodhisattvas thus strive in hundreds of hardships in order to realize that *dharmata*.

As is taught [in the *Cloud of Jewels Sutra*]:

Son of good lineage, the ultimate [highest meaning] is without birth, without cessation, without disintegration, without coming, without going, not to be expressed with letters, indescribable with letters and is not realized by elaboration. Son of good lineage, the ultimate is inexpressible and peace, the object of the *arya*'s personal knowledge.

Son of good lineage, the ultimate is: whether the tathagatas arise or do not arise; on account of which the bodhisattvas, having cut their hair and mustaches, don saffron robes; with perfect

<sup>141</sup> This verse appears to have five lines in the Tibetan.

<sup>142</sup> LTK points out that *pa.tsab*'s translation into Tibetan is mistaken, and it quotes the translation of *nag.tso*:

It is taught: “Unchanged is expressed for the entitiness of non-degeneration, because, if thus, the permanence of abiding forever is negated, also the eyes and so forth, having themselves abided a little while, in negating degeneration or true disintegration which reverses afterwards, there is just not disintegration.” The functioning thing that exists by its own entitiness will remain forever or become degenerated.

faith, set out homeless from home and, having set out, also in order to attain that dharmata, like setting fire to hair or robes, strive energetically and without completely destroying abidance.

Son of good lineage, if the ultimate did not exist, chaste conduct would be meaningless and the arising of the Tathagatas would be meaningless. Because the ultimate exists, therefore the bodhisattvas are called skilled in the ultimate.

It is mentioned here: O my, not asserting things even a little and yet asserting a nature which is adventitiously non-artificial and non-reliant on others, you express mutually contradictory meanings.

Response: You have not understood the intention of the *Treatise [on the Middle Way]*. Its intention is: if just this dependently arisen self entity of the eyes and so forth, which is to be apprehended by childish beings, is their self nature, because that is also realized by [a mind] which is mistaken, chaste conduct would be meaningless. Yet, since just this is not the self nature, therefore, chaste conduct has meaning for the sake of viewing that.

I express that too as just not artificial and just not reliant on others through reliance on the deceptive truth. That itself which is not to be viewed by childish beings is proper as the self nature, yet due to merely that, the ultimate is not a thing nor a non-thing, that is "because pacified by nature."

This self nature is not only asserted by the Acharya – since others can also be converted to accept this meaning, this self nature is also presented as established for the two. [To assert] like those who mention the self natures of fire and so forth as being hot and so forth, is completely unsuitable, because of being just artificial due to dependent arising and because of having reliance.

Because of existence itself, it is even improper to express it as, "therein, the artificial does not exist and there exists no reliance on others," because, due to this statement about it there does not exist a thing apprehended as supreme because of indicating the meaning of that type conventionally. Enough extensiveness; the ordinary should be explained.

Therein, by mentioning the eyes and so forth as emptied by the eyes and so forth themselves, the self-nature emptiness (or: emptiness of self-nature) is fully clarified. It is not the emptiness of the lack of one in one (other), saying "the eye is empty because devoid of an inner creator and emptied by the very self of apprehended and apprehender."

3B1C-2B3E-3B1A-2 Explaining the remaining three emptinesses

*There, outer emptiness is:*

*Because its nature is that,*

*Therefore, form is emptied by form.*

*Sound, smell, taste, touch and*

*Phenomena themselves are also likewise.*

[6.183]

*The non-entitiveness of form and so forth*

*Is asserted as the external emptiness.*

[6.184ab]

As was taught before [in the *Prajñāparamita Sutra*]:

Therein, if asked: what is outer emptiness? Those to be known as outer phenomena are form and so forth. Therein, because of not abiding forever and because of not disintegrating, form is emptied by form; because its nature is that.

*The non-inherent existence of both*

*Is outer and inner emptiness.*

[6.184cd]

As was taught before [in the *Prajñāparamita Sutra*]:

Outer and inner phenomena just lacking an inherent nature of outer and inner phenomena is outer and inner emptiness.

*All phenomena just lacking an inherent nature,*

*The wise describe saying "emptiness."*

*That emptiness is also asserted as*

*Emptied by the entity of emptiness.*

[6.185]

*The emptiness of so-called emptiness,  
That which is asserted as emptiness of emptiness,  
Is taught in order to overcome the grasping  
Of those thinking emptiness a thing.* [6.186]

As is taught [in the *Prajñāparamita Sutra*]:

Therein, if asked: “what is the emptiness of emptiness?” This emptiness emptied by the emptiness that is the emptiness of all phenomena is called the emptiness of emptiness.

It is finely indicated for the sake of overcoming the grasping to emptiness as a thing, of those who strongly settle even upon emptiness as a thing.

As taught [in the *Praise of the Supramundane*, 23].<sup>143</sup>

In order to destroy all imaginations, the nectar of emptiness was indicated. Whoever has grasping even for that, they are reviled by you.

3B1C-2B3E-3B1B Explaining the four: great emptiness and so forth

*Because of pervading without exception  
Sentient beings and the vessel world and  
Because the immeasurables are, by example,  
Boundless, the directions are immense.* [6.187]

Apart from the directions, there is no world of sentient beings and no vessel world. Hence, due to just pervading migrators without exception, the directions are immense. Because meditation on love and so forth is taught with the example of the immeasurable directions due to meditating through fully discerning the directions; therefore it is also immense since without boundary.

*That which is just emptied  
By these ten directions  
Is the great emptiness,  
Taught to overcome grasping to the great.* [6.188]

As was extensively taught [in the *Prajñāparamita Sutra*]:

If asked: what is great emptiness? The southern direction is emptied by the southern direction.

The great emptiness is indicated in order to overcome the grasping of those grasping to the directions as great thinking, “The directions are immeasurable.” Like this, the Vaisheshikas understand the directions as substantial.

*Since it is the supreme purpose,  
Nirvana is the ultimate (highest meaning or highest aim).  
That which is emptied by that itself  
Is ultimate emptiness.* [6.189]

*In order to overcome the grasping  
Of those thinking nirvana a thing,  
The knower [of the] ultimate indicated  
Ultimate emptiness.* [6.190]

As extensively set forth [in the *Prajñāparamita Sutra*]:

Therein, if asked: what is ultimate emptiness? The “ultimate” is nirvana. Because of not abiding eternally and just not disintegrating, nirvana is emptied by nirvana.

That too, is taught in order to overcome the grasping as a thing of those strongly settling upon nirvana as a thing.

<sup>143</sup> See Lindtner, pp. 136-137.

The term "meaning"<sup>144</sup> is a word of purpose or a word of that to be known.

*Because arising from conditions, the three realms  
Are definitely described as being compounded.  
That which is emptied by that itself  
Is taught [as] compounded emptiness.* [6.191]

As extensively taught [in the *Prajñāparamita Sutra*]:

Therein, if asked: what is compounded emptiness? The "compounded" is the three realms. Therein, the desire realm is emptied by the desire realm.

*Whatever does not have production,  
Abidance, and impermanence [is] the uncompounded.  
That which is emptied by that itself  
Is uncompounded emptiness.* [6.192]

"By that" means "by the uncompounded."

As taught before [in the *Prajñāparamita Sutra*]:

Therein, if asked: what is uncompounded emptiness? The "uncompounded" is whatever does not have production, does not have cessation, does not have disintegration and does not have transformation from abidance. Therein, the uncompounded is emptied by the uncompounded.

3B1C-2B3E-3B1C Explaining the four: emptiness of the passed beyond extremes and so forth

*That which does not have an extreme,  
Is expressed as passed beyond extremes.  
That just emptied by only that,  
Is described [as] emptiness [of] the passed beyond extremes.* [6.193]

As extensively taught [in the *Prajñāparamita Sutra*]:

Therein, if asked: what is emptiness passed beyond extremes? "Extremes" are the extreme of permanence and the extreme of nihilism; that which does not have an extreme is passed beyond extremes. That passed beyond extremes is emptied by the passed beyond extremes.

*An initial beginning and final end –  
Since without those, samsara is  
Expressed as without beginning or end.  
Because free of going and coming, this is a* [6.194]

*Dreamlike existence; that which is  
Isolated by that is called  
"Emptiness without beginning and end" –  
Certainly described in the treatise.* [6.195]

As was taught [in the *Prajñāparamita Sutra*]:

If asked: what is that without beginning and end? That in which a beginning and end is not observed, does not have a middle and that in which a beginning, end and middle are not observed, does not have coming and going.

Therein, because of not abiding forever and because of just not disintegrating, beginning, end and middle are emptied by beginning, end and middle...

"Beginning" applies to the initial, "end" to the final.

<sup>144</sup> Sanskrit: *artha*; Tibetan: *don* – of the Sanskrit: *parama-artha*; Tibetan: *don.dam* – literally, highest meaning/object – rendered here as "ultimate."

*“Rejection” is definitively expressed  
For casting away and forsaking.  
Non-rejection is what is not given up,  
Never rejected at all.* [6.196]

*That which is the emptiness of that itself,  
Non-rejection by that itself,  
Is therefore expressed as the  
“Emptiness of non-rejection.”* [6.197]

As extensively taught [in the *Prajñāparamita Sutra*]:

Therein, if asked: what is the emptiness of non-rejection? Rejection is casting away, forsaking and giving up. Therein, non-rejection is emptied by non-rejection.

To reject is to give up. Non-rejection means “never giving something up.”

*Because the entitiness of the compounded  
And so forth, is not made by the Disciples,  
Solitary realizers, Conqueror’s children and tathagatas,  
Therefore, the entitiness of* [6.198]

*The compounded and so forth –  
Is described as the very nature.  
That which is the emptiness of that  
By that itself is natural emptiness.* [6.199]

As was extensively taught [in the *Prajñāparamita Sutra*]:

Therein, if asked: what is natural emptiness? That which is the unmade and manifestly uncompounded nature of phenomena is not made by the hearers...

3B1C-2B3E-3B1D Explaining the four: the emptiness of all phenomena and so forth

- 1 Explaining the emptiness of all phenomena
- 2 Explaining the emptiness of specific definitions
- 3 Explaining the emptiness of the unobservable and the entitiness of non-things

3B1C-2B3E-3B1D-1 Explaining the emptiness of all phenomena

*The eighteen elements, six contacts,  
Six feelings arisen from them,  
That having form and not having form; likewise  
Compounded and uncompounded phenomena:* [6.200]

*Of all those phenomena,  
Whatever emptiness [is] devoid of them –* [6.201ab]

– this is the emptiness of all phenomena.

As taught [in the *Prajñāparamita Sutra*]:

Therein, if asked: what is the emptiness of all phenomena? “All phenomena” are the compounded, the non-compounded...and so forth.

Therein, the eighteen elements are:

- six inner entrances,
- six outer entrances, and
- six collections of consciousness.

The six contacts are: from “contact united with the eye,” till “contact united with the mind.” Also, six feelings have contact as a cause. Therein, all phenomena are emptied by all phenomena.

3B1C-2B3E-3B1D-2 Explaining the emptiness of specific definitions

A Indicated in brief

- B Explained extensively
- C Summarized meaning

3B1C-2B3E-3B1D-2A Indicated in brief

*That which is the non-thing [of] "suitable as form etc.,"*  
*Is the emptiness of specific definitions.* [6.201cd]

3B1C-2B3E-3B1D-2B Explained extensively

- 1 Specific definitions of base phenomena
- 2 Specific definitions of path phenomena
- 3 Specific definitions of resultant phenomena

3B1C-2B3E-3B1D-2B1 Specific definitions of base phenomena

Also, if asked: what are the specific definitions of form and so forth? In order to indicate extensively, it is explained:

*Form has the definition: suitable as form.*  
*Feeling has the nature of experience.*  
*Discrimination apprehends signs.*  
*Compositional factors strongly compose.* [6.202]

*Individually cognizing objects*  
*Is the specific definition of consciousness.*  
*The specific definition of the aggregates is suffering.*  
*The nature of the elements is asserted as poisonous snakes.* [6.203]

To say, "the elements have the defining characteristics of poisonous snakes," means by way of qualitative similarity in grasping.<sup>145</sup>

*The Buddha taught the entrances*  
*As just being the doors of production,* [6.204ab]

because of just being the doors of arising and production of suffering.

*The definition of that which is*  
*Dependent arising is proper assemblage.* [6.204cd]

Dependent arising has the definition, proper assemblage, because of finely classifying dependent arising by the proper assemblage [of causes and conditions].

3B1C-2B3E-3B1D-2B2 Specific definitions of path phenomena

*To give away is generosity gone beyond;*  
*The definition of morality is without torment; patience's*  
*Definition is non-anger; enthusiastic perseverance's*  
*Is non-reproachfulness.* [6.205]

– because perseverance has the definition of totally upholding virtue.

*Concentration has the definition of gathering.* [6.206a]

– because of acting to gather all virtuous phenomena.

*The definition of wisdom is non-attachment.* [6.206b]

– because without attachment to anything, in order to progress to *nirvana*.

*These are expressed as being the definitions*  
*Of the six paramitas.* [6.206cd]

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<sup>145</sup> LTK, p. 433 – The nature, i.e., the definition, of the elements is poisonous snakes. As others are held by them and brought to harm, sentient beings grasp to *samsara* [and hence, are harmed].

*The concentrations, immeasurables and  
Likewise the others which are formless,  
The perfect knower taught as  
Having the definition, imperturbable.* [6.207]

They were taught by the Bhagavan as having the definition of non-anger, because they are attained by abandoning anger.

*The thirty-seven practices favorable to enlightenment  
Are defined [as] producing definite emergence.* [6.208ab]

Definite emergence means the so-called “definite emergence, liberation.” Because of being causes of passing from samsara, [they] are able to produce liberation. Hence, the meaning of saying, “have the definition of producing definite emergence, producing the attainment of liberation.”

The concentrations and so forth were already explained before.

*The definition of emptiness is  
Total isolation due to non-observation.* [6.208cd]

Because not defiled by the stains of conceptions due to not observing things, the emptiness door of complete liberation has the definition of total isolation.

*The signless is pacification.  
The definition of the third is suffering and  
Non-confusion. ...* [6.209abc]

The signless door of complete liberation has the definition of peace by way of not observing signs. “The third” means “The wishless door of complete liberation.” As this wishless door of complete liberation has the definition of suffering and non-confusion because of not producing wishes when correctly reviewing compounded phenomena having suffering nature and when viewing the nature of the compounded with wisdom, the third door of complete liberation has the definition of suffering and non-confusion.

*... The definition of the  
Complete liberations is producing deliverance.* [6.209cd]

The eight complete liberations are like this:

1. The possessor of form viewing forms is the first complete liberation.
2. Viewing external forms with the discrimination that there is no internal form is the second.
3. The attractive liberations having the nature of the four concentrations are the third.
- 4-7. The four formless [absorptions] as already explained.
8. The cessation of discrimination and feeling is the eighth.

These complete liberations have the definition of producing deliverance because of producing deliverance from the obscurations of the absorptions.

3B1C-2B3E-3B1D-2B3 Specific definitions of resultant phenomena

*The strengths are taught [to have]  
The nature of absolutely deciding.* [6.210ab]

The ten strengths, which will be explained, should be understood to have the definition of absolutely deciding. [They] are called “the strengths” because of being characterized with non-obstruction due to absolute determination.

*The fearlessnesses of the protector  
Are the entity of utter stability.* [6.210cd]

There are four fearlessnesses. As is extensively found [in the *Shravaka sutras*]:

1. It is like this: when I claim “I am perfectly and completely awakened!” – although a *shramana*, *brahmin*, *deva*, *mara*, *brahma* or whoever says, ‘O, about that, you are not manifestly and completely awakened regarding these phenomena,’ a legitimate reason thought to dispute me is not subsequently correctly seen in the world.

And it is found said that:

2. When I claim "O, I exhausted the contaminations!" [although] a *shramana* etc. [says] to me, "O, about that, you have not exhausted these contamination..." etc.

As before, it is said:

3. If one cultivates those that were taught by me as interrupting practices, there is no situation such that they will not become interrupting practices.

As is extensively found:

4. If endeavor is made in those paths also taught by me – the deliverances (definite removals) of the *arya* – definite emergence will perfectly exhaust the suffering of one who produces it, there is no situation such that "definitely not emerging will perfectly exhaust suffering."

These have the character of utter stability, because no one is able to make them otherwise.

*The individual perfect knowledges,  
Confident speech etc., have an unceasing character.* [6.211ab]

The individual perfect knowledges will be explained [in a later section]. They have an unceasing (unending) character.

*Bestowing benefit upon migrators  
Is called great love.* [6.211cd]

Great love has the character of bestowing benefit.

*Fully protecting those with suffering  
Is great compassion. ...* [6.212ab]

Great compassion has the character of fully protecting sentient beings that are suffering.

*... Joy is  
Characterized with extreme joy. ...* [6.212bc]

Great joy has the character of the extremely joyful.

*... Equanimity  
Is said to have an unmixed character.* [6.212cd]

Great equanimity has the character of [being] unmixed because of freedom from subsequent attachment, anger and so forth.

*What are asserted as the eighteen  
Unshared qualities of a buddha,  
As the teacher is not deprived of them,  
Thus are self-characterized as undeprivable.* [6.213]

There, there are eighteen unshared qualities of a buddha [as explained in the *Prajñāparamita Sutra*]:

Subhuti, between the time when the Tathagata manifestly and completely awakens to the highest, perfect and complete enlightenment and the time when he will pass beyond sorrow not having appropriation, the Tathagata

1. has no mistakes,
2. has no chatter,
3. has no forgetfulness,
4. has no unequipoised mind.

Likewise, he has no

5. recognition of difference,
6. indifference of not investigating individually,
7. loss of aspiration,
8. loss of enthusiastic– perseverance,
9. loss of mindfulness,



10. loss of concentration,
11. loss of wisdom,
12. loss of complete liberation.
13. Exalted wisdom precedes and exalted wisdom follows through all actions of body.
14. Exalted wisdom precedes and exalted wisdom follows through all actions of speech.
15. Exalted wisdom precedes and exalted wisdom follows through all actions of mind.
16. Unimpeded, unobstructed exalted wisdom vision penetrates into the past.
17. It is also to be thus expressed about the future and
18. present.

Those which are the eighteen unshared qualities of a buddha like that have the character of [being] undeprivable because, as mistakes and so forth are not possessed, they are just without occasion and hence, are just unable to assail.

An explanation of these can be known from the *Questions of King Dharanishvara [Sutra]*:<sup>146</sup>

*[1. Has no mistakes]*

Son of good lineage, furthermore, how [can the Tathagata be criticized] due to his physical mistakes [when] the Tathagata has no mistakes which can be legitimately criticized by either the foolish or the wise?

Why? The buddha bhagavans have unmistakable physical actions. In looking around, looking intently, bending, stretching and holding the Dharma robe, lower garment, begging bowl and upper robe; the activities are beautiful, he has the four activities. When entering and leaving a village, town or city, the soles of his feet do not touch the ground; a thousand-spoke wheel arises from the ground and an alluringly fragrant lotus appears upon which the Tathagata's foot alights. There, those sentient beings that have gone to the state of rebirth of whatever beasts that touch the Tathagata's foot will have extreme happiness for seven days. Even having died and transferred [consciousness], they will be reborn amongst the gods. Although robes do not contact the Tathagata's body by even four finger widths, even a violent cyclonic wind cannot disturb them. Body radiance gladdens sentient beings to the Avichi [hell]. Therefore, the Tathagata's body is called unmistakable.

The Tathagata has no verbal mistakes, which can be legitimately criticized by either the foolish or the wise.

Why? Son of good lineage, the Tathagata speaks punctually, speaks relevantly, speaks correctly, speaks truly,<sup>147</sup> acts in accordance with what he says. He has very grammatically precise language, has language which satisfies all sentient beings, has non-repetitive language, has language adorned with meaning and words. By expressing one statement, he satisfies the thoughts of all sentient beings. Therefore, the Tathagata's speech is called unmistakable.

How [can the Tathagata be criticized] due to his mental mistakes [when] the Tathagata has no mental mistakes which can be legitimately criticized by the foolish or the wise?

Why? Like this, he does not relinquish the state of meditative equipoise; although performing all the activities of a buddha, does not send the mind there and the unimpeded exalted wisdom vision penetrates all phenomena. Therefore, the Tathagata's mind is called unmistakable.

Just as his mind is unmistakable, he teaches the Dharma likewise to sentient beings in order to eliminate all mistakes.

This is the fifteenth tathagata activity of the Tathagata.

This is the first unshared quality of a buddha.

*[2. Has no chatter]*

<sup>146</sup> Also called the *Sutra Showing the Great Compassion of the Tathagata*.

<sup>147</sup> Lacking in Poisson's edition.

Son of good lineage, furthermore, out of what chatter of his [can the Tathagata be found vulnerable when] the Tathagata has no chatter that can be found vulnerable by mara, gods of mara's class or other Forders?

Why? The Tathagata has no chatter or subsequent chatter. Why? The Tathagata is free of subsequent attachment and anger. Even though worshipped by all sentient beings he will not become high-minded. Even though not worshipped by all sentient beings he will not become disheartened. The Tathagata also does not have even a little bit an action difficult to do or uncompleted, because of which subsequent chatter would arise due to regretting that.

The Tathagata does not dispute what so ever with the world. Therefore, the Tathagata does not have chatter. The Tathagata abides in non-affliction: without "mine," without fully grasping, without appropriating, free of all knots. Therefore, the Tathagata does not have chatter.

Just as he has no chatter, he teaches the Dharma likewise in order to eliminate all chatter of all sentient beings.

This is the sixteenth tathagata activity of the Tathagata.

This is the second unshared quality of a buddha.

*[3. Has no forgetfulness]*

Son of good lineage, furthermore, what forgetfulness [will give rise to confusion when] the Tathagata has no forgetfulness which gives rise to confusion about any phenomena?

Why? The Tathagata is not forgetful about all concentrations, complete liberations, meditative stabilizations and meditative absorptions. The Tathagata is not forgetful about intently viewing the activities and movements of the minds of all sentient beings and about teaching the Dharma to an appropriate individual. The Tathagata is not forgetful about the individual perfect knowledges – meaning, phenomena, grammatical precision and confident speech. The Tathagata is not forgetful about the unimpeded exalted wisdom seeing into the past, future and present.

Just as the Tathagata himself has no forgetfulness, likewise he reaches sentient beings the unforgettable Dharma.

This is the seventeenth tathagata activity of the Tathagata.

This is the third unshared quality of a buddha.

*[4. Has no unequipoised mind]*

Son of good lineage, furthermore, the Tathagata does not have unequipoised mind. [Whether] the Tathagata is, walking...

– is found at length [in the *Sutra*, e.g. Whether walking, standing, sitting, lying down, eating, speaking or keeping silent, the Tathagata is]

Constantly concentrating on the unobstructed concentration attaining the most profound equipoised meditative stabilization. Other than the blessing of the Tathagata, no sentient being in the class of sentient beings whatsoever, whether in meditative equipoise or not in meditative equipoise, can view the Tathagata's mind.

Just as the Tathagata is constantly in a state of meditative equipoise, he teaches the Dharma likewise to sentient beings.<sup>148</sup>

This is the eighteenth tathagata activity of the Tathagata.

This is the fourth unshared quality of a buddha.

*[5. Recognition of difference]*

Son of good lineage, furthermore, due to what discrimination of difference will he abide in unequal mind, the Tathagata has no discrimination of difference?

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<sup>148</sup> Or as in the Lhasa edition of the *Sutra*: "Just as the Tathagata is constantly meditatively equipoised, the Tathagata teaches the Dharma likewise in order that sentient beings not mentally wander from meditative stabilization."

Why? Because fields are inexhaustible like space, the Tathagata does not make discrimination of difference about sentient beings. Because of knowing the sphere of Dharma as unmixed and just equal, the Tathagata does not make discrimination of difference about buddhas.<sup>149</sup> Because of the natural character free of attachment, the Tathagata does not make discrimination of difference about phenomena.

The Tathagata is not favorable to those with morality or adverse to those with faulty morality; does not return benefit to those who benefited or return harm to those who harmed; is not reverential to<sup>150</sup> those worthy to subdue, and is not critical to those fixed in falsity. The Tathagata abides in equality towards all phenomena. Therefore...

– and so forth.<sup>151</sup>

This is the fifth unshared quality of a buddha.

*[6. Indifference of not investigating individually]*

Son of good lineage, furthermore, the Tathagata does not have equanimity that does not investigate individually.

Why? The equanimity of the Tathagata is meditation on the path, not non-meditation on the path.<sup>152</sup> Similarly, the equanimity of the Tathagata is meditation on wisdom, not non-meditation. The equanimity of the Tathagata is endowed with exalted wisdom and is supramundane, not fallen into the mundane.

From the aforesaid<sup>153</sup> until...

The Tathagata teaches the Dharma with a perfection such as great equanimity, in order to fully complete such equanimity in [all] sentient beings.

This is the twentieth tathagata activity of the Tathagata.

This is the sixth unshared quality of a buddha.

*[7. Loss of aspiration]*

Son of good lineage, furthermore, the aspiration of the Tathagata does not decrease.

Therein, what aspiration? Like this: the aspiration for virtuous qualities.

But what is that? The aspiration of the Tathagata for great love does not decrease. Similarly, his aspiration for great compassion, teaching Dharma, subduing sentient beings, sentient beings to be fully ripened, total isolation and inducing sentient beings to perfectly uphold enlightenment, does not decrease. His aspiration for not interrupting the lineage of the Three Rare Supremes (i.e., the Three Jewels) does not decrease. The Tathagata does not proceed by aspiration; the aspiration of the Tathagata is preceded [by] exalted wisdom.

Therefore...

is found at length.<sup>154</sup>

<sup>149</sup> Or as in the Lhasa edition, “about Buddha fields.”

<sup>150</sup> Lhasa edition: “is not equal to.”

<sup>151</sup> From the Lhasa edition: “It is said that the Tathagata does not have discrimination of difference. Just as the Tathagata has no discrimination of difference. He teaches Dharma likewise in order to eliminate the discrimination of difference of all sentient beings. This is the nineteenth tathagata activity of the Tathagata.”

<sup>152</sup> Add from the Lhasa edition, “It is meditation on the body, meditation on the mind, meditation on morality.”

<sup>153</sup> From the Lhasa edition, “The equanimity of the Tathagata is endowed with exalted wisdom, not endowed with confusion. The equanimity of the Tathagata is supramundane, not fallen into the mundane. The equanimity of the Tathagata is exalted definite emergence, not unexalted indefinite emergence. The equanimity of the Tathagata turns the wheel of Dharma since it is not separated from great compassion for sentient beings. The equanimity of the Tathagata accomplishes in its own way. It is not the follower of an antidote. It is not high minded, not low minded; it does not fluctuate its state. It is free of any observation, utterly passed beyond conception and elimination. It views the time, does not pass beyond the time. It is unmoving, unintentional, non-conceptual, non-discursive, completely unestablished, unshowable, perfect, thus, suchness, not-another-suchness.”

This is the seventh unshared quality of a buddha.

[8. Loss of enthusiastic-perseverance]

Son of good lineage, furthermore, the joyous effort of the Tathagata does not decrease. With regard to that, the joyous effort of the Tathagata is this. It is like this. The joyous effort which is not uncaring of sentient beings being subdued and the joyous effort which does not put off listeners of the Dharma. If the Tathagata finds any vessel of the Dharma, listener of the Dharma, who is not troubled by listening to the Dharma even for an eon, the Tathagata will teach the Dharma and also not get up for an eon though [his physical] continuum lacks food. Where the Tathagata as much as looks at a sentient being, even for the sake of a single sentient being subdued by Buddha where ever, he will pass and travel to as many Buddha fields as there are sand grains of the Ganges River – the Tathagata has no physical fatigue, verbal fatigue or mental fatigue.

The Tathagata – pliant in mind, commenced in joyous effort – speaks eulogy of joyous effort. Whatever correctly applied joyous effort by sentient beings will attain the complete liberation of an arya, that joyous effort is eulogized to sentient beings.

and so forth is set forth.<sup>155</sup>

This is the eighth unshared quality of a buddha.

[9. Loss of mindfulness]

Son of good lineage, furthermore, the mindfulness of the Tathagata is in the most complete way always without decrease.

Why? The Tathagata has no forgetfulness. Son of good lineage, as soon as the Tathagata manifestly and completely awakens to the highest perfect and complete enlightenment, he thoroughly sees into the [mental] continua of the past, future and present sentient beings, but the Tathagata is utterly without forgetfulness about them. He knows just as they are, the activities of sentient beings, but the Tathagata also does not forsake exalted wisdom there. The Tathagata is without a decrease of mindfulness due to setting forth in three aggregates, entering the faculties of sentient beings, entering the thoughts of sentient beings and thoroughly seeing into the activities of sentient beings. The Tathagata does not teach the Dharma to sentient beings having been mindful, considering or investigating. Although teaching, there is no decrease.

Why? The mindfulness of the Tathagata does not somehow decrease. Just as he himself...

– comes at length.<sup>156</sup>

This is the ninth unshared quality of a buddha.

[10. Loss of concentration]

Son of good lineage, furthermore, the meditative stabilization of the Tathagata does not decrease. That which is the meditative stabilization of the Tathagata just equalizes all phenomena, does not unequalize and is just as it is.

Why does the meditative stabilization of the Tathagata not decrease? Meditative stabilization is equal to that which is equal to thusness. The Tathagata is equal to that which is equal to meditative stabilization. Therefore, it is called meditative equipoise.

From the aforesaid<sup>157</sup> until...

<sup>154</sup> From the Lhasa edition, "Therefore, it is said that the aspiration of the Tathagata does not decrease. He teaches the Dharma in order to fully complete the highest aspiration in sentient beings. This is the twenty-first tathagata activity of the Tathagata."

<sup>155</sup> From the Lhasa edition of the *Sutra*, "This is the twenty-second tathagata activity of the Tathagata."

<sup>156</sup> From the Lhasa edition of the *Sutra*, "Just as he himself is mindful and without forgetfulness, he teaches the Dharma likewise to sentient beings. This is the twenty-third tathagata activity of the Tathagata."

<sup>157</sup> From the Lhasa edition: It is equal to the limit of the freedom from attachment that is also equal to the limit of attachment. It is equal to the limit of the freedom from hatred that is also equal to the limit of hatred. It is equal to the limit of the freedom from confusion also, which is also equal to the limit of confusion. It is equal to the limit of the un compounded,

Because of also not abiding in the threefold realms, it does not decrease. Therefore, it is said that the meditative stabilization of the Tathagata does not decrease. The Tathagata, in order that all sentient beings also attain meditative stabilization...

and so forth.<sup>158</sup>

This is the tenth unshared quality of a buddha.

[11. *Loss of wisdom*]

Son of good lineage, furthermore, the wisdom of the Tathagata does not decrease.

What wisdom? Whatever thoroughly knows all phenomena, knowledge that does not place reliance on others. Knowledge that perfectly teaches the Dharma to other sentient beings and to other persons. Knowing the subtle categories of words through skill in the individual perfect knowledges. Knowledge abiding and teaching for one hundred thousand eons through engaging one word. Knowledge that eliminates doubt however asked. Knowledge that is everywhere unimpeded. Knowing the doctrine setting forth the three vehicles. Knowledge that fully knows the eighty-four thousand activities of the minds of sentient beings. Knowledge demonstrating any of the individual eighty-four thousand bundles of Dharma. This was indicated: the wisdom of the Tathagata is infinite, endless, inexhaustible and immeasurable.

Just as the Tathagata has no decrease [in wisdom], he teaches the Dharma likewise in order that all sentient beings also not exhaust wisdom.

This is the twenty-fifth tathagata activity of the Tathagata.

This is the eleventh unshared quality of a buddha.

[12. *Loss of complete liberation*]

Son of good lineage, furthermore, the complete liberation of the Tathagata does not decrease. There, complete liberation is called complete liberation since the complete liberation of hearers follows the word, the complete liberation of solitary realizers comprehends conditions, and the complete liberation of buddhas is free from all clinging and grasping. It is neither bound to the beginning, transferred to the future nor abiding in the present.

It is complete liberation from grasping the eye and visible form as dual. It is complete liberation from grasping as dual: the ear and so forth,<sup>159</sup> mind and phenomena. It is complete liberation from the state of strongly holding on to grasping.

It knows similarly the mind [to be] naturally clear light, therefore, it is called manifestly and completely awakened to the highest perfect and complete enlightenment due to wisdom endowed with a single mental instant.

From the aforesaid until: “teaches the Dharma...” is set forth.<sup>160</sup>

This is the twelfth unshared quality of a buddha.

[13. *Exalted wisdom precedes and exalted wisdom follows through all actions of body*]

which is also equal to the limit of the compounded. It is equal to the limit of *nirvana* which is also equal to the limit of *samsara*, since it is equipoised on those equalities. Therefore, it is called meditative equipoise. Therefore, it is said that the meditative equipoise of the Tathagata does not decrease. Why? The equality does not decrease regarding that; it is totally non-decreasing. The meditative stabilization of the Tathagata also does not possess the eye, nor indeed does it possess the ear, nose, tongue, body and mind; yet the Tathagata is also not deficient in faculties. The meditative stabilization of the Tathagata does not abide in the earth element (*dhatu*). It does not abide in the water element, not in the fire element nor in the wind element. It does not abide in the desire realm (*dhatu*), does not abide in the form realm, does not abide in the formless realm, does not abide in this world, does not abide beyond the world. Because of not abiding, it does not decrease.

<sup>158</sup> From the Lhasa edition, “The Tathagata teaches the Dharma in order that all sentient beings attain meditative stabilization. This is the twenty-fourth tathagata activity of the Tathagata.”

<sup>159</sup> From the Lhasa edition: “the ear and sound, nose and smell, tongue and taste, body and tangible object and”

<sup>160</sup> From the Lhasa edition of the Sutra, “Just as the Tathagata is the manifestly and completely awakened one, the Tathagata teaches the Dharma to other sentient beings and to other persons. This is the twenty-sixth tathagata activity of the Tathagata.”

Son of good lineage, furthermore, all physical actions [of the Tathagata] are preceded by exalted wisdom and followed through with exalted wisdom. Sentient beings are subdued by the physical activity of the Tathagata endowed with that, by looking. Sentient beings are subdued by speaking, by silence, by eating, by activities, by the [major] signs...

– is set forth at length<sup>161</sup> and

That activity of the buddha bhagavans that will not subdue sentient beings does not exist at all.

– is set forth at length.<sup>162</sup>

This is the thirteenth unshared quality of a buddha.

*[14. Exalted wisdom precedes and exalted wisdom follows through all actions of speech]*

Son of good lineage, furthermore, all verbal actions of the Tathagata are preceded by exalted wisdom and followed through with exalted wisdom.

Why? The Tathagata teaches fruitful Dharma, makes factual (or continual) predictions, speaks very definite words.

The speech of the Tathagata also makes everything known; makes to completely know; is not high; is not low; does not deceive; does not stutter...

and so forth, until

... continues to the extent of space; is endowed with the supreme of all aspects...

which explains it as being endowed with the sixty branches [of melodious speech],<sup>163</sup> and

Son of good lineage, the speech of the Tathagata is like that, therefore etc.

is set forth.<sup>164</sup>

This is the fourteenth unshared quality of a buddha.

*[15. Exalted wisdom precedes and exalted wisdom follows through all actions of mind]*

<sup>161</sup> From the Lhasa edition, "by the (minor) excellent exemplifications, by the crown of the head not appearing to sight, by a mere look, by giving off light, by taking strides and also by entering and leaving cities."

<sup>162</sup> From the Lhasa edition, "Therefore it is said that all physical actions of the Tathagata are preceded by exalted wisdom and followed through with exalted wisdom. This is the twenty-seventh tathagata activity of the Tathagata."

<sup>163</sup> From the Lhasa edition of the *Sutra*, "The speech of the Tathagata also makes everything known, makes to completely know, is not high, not low, does not deceive, does not stutter, does not dissimulate, is not cruel, not rough, not incoherent, smooth, gentle, effective, not boisterous, not nonsensical, not hasty, not quick, not rapid, differentiating, very explanatory, utterly generates joy, is very pleasing, very melodious, very clear, uninterrupted, complete, pleasing, relevant, famous, worshipped, beautiful, without dust, free of dust, not hard-hearted, stainless, free of stain, without confusion, grammatically correct, not corrupt, liberated, clear-light, sincere, not inferior, not inflated, does not stammer, generates bliss, soothes the body, generates joyous mind, pacifies attachment, subdues hatred, clears away ignorance, defeats the Maras, clears away defilements, subdues adversaries, completely instructs, has the sound of the (battle) drum, pleases the wise, has the melodious sound of the Kalavingka (bird), the sound of Indra, the sound of Brahma, the sound of an ocean wave, the sound of a cloud, the melodious sound of earth, the sound of the crane, the cry of the peacock, the sound of the cuckoo, the sound of the Jivanjiva (bird with two heads), the sound of the king of geese, the sound of the king of hoofed animals, the sound of the lute, the three stringed lute, the gong, the flute, the conch, and cymbals, is to be known totally, is to be completely known, is charming, worth hearing, profound, not false, makes the ear blissful, generates roots of virtue, does not impair words and letters, completely explains words and letters, has meaning, has phenomena, has time, has all periods, does not vacillate from the time, indicates to know which are and are not the best faculties, is adorned by generosity, purified by morality, perfectly practiced through patience, utterly trained by joyous effort, made effective by concentration, has definitively investigated with wisdom, is very enterprising due to love, immovable due to compassion, joyous, clear light, has definitively investigated with equanimity, thoroughly presents the three vehicles, does not break the continuity of the lineage of the Three Supreme Rare Ones (the three jewels), differentiates the three aggregates, is completely purified by the three doors of complete liberation, fully stained with truth, fully stained by exalted wisdom, not maligned by the wise, praised by *aryas*, continues to the extent of space, is endowed with the supreme of all aspects.

<sup>164</sup> From the Lhasa edition, "Therefore it is said that all verbal actions of the Tathagata are preceded by exalted wisdom and followed through with exalted wisdom. This is the twenty-eighth tathagata activity of the Tathagata."

Son of good lineage, furthermore, all mental actions of the Tathagata are preceded by exalted wisdom and followed through with exalted wisdom.

Why? The Tathagata is not to be expressed by mind, not by mentality, not by consciousness. [The Tathagata], differentiated by exalted wisdom, is the owner of exalted wisdom. The exalted wisdom of the Tathagata: has followed [the minds of] all sentient beings...

– from the aforesaid<sup>165</sup> until...

... definitely thinks about all phenomena, utterly and fully meditates on the branches of the path,<sup>166</sup> does not depend on others for all meditative stabilizations, is utterly passed beyond referents, is free from birth through conditions, has cleared away the three existences,<sup>167</sup> is completely liberated from all actions of Mara...

– and [from there]<sup>168</sup> until...

... is inseparable from the sphere of Dharma. The mental actions of the Tathagata are thus preceded by exalted wisdom.

This is the twenty-ninth tathagata activity of the Tathagata.

This is the fifteenth unshared quality of a buddha.

*[16. Unimpeded, unobstructed exalted wisdom vision penetrates into the past]*

Son of good lineage, furthermore, the exalted wisdom vision [of the Tathagata] unimpededly and unobstructedly penetrates the past. However many Buddha fields of the past arose and disintegrated; it thoroughly knows them all through the mode of enumeration. It also thoroughly knows all grasses, trees (bushes?), medicinal [plants] and forests that were in those [buddha fields]. However many groups of sentient beings were imputed as sentient beings in those [buddha fields, it also thoroughly knows them all. However many were the various activities of those sentient beings, it also thoroughly knows them all]. However many buddhas arose [in those buddha fields, however many doctrines were taught and explained by each of the buddhas], however many [sentient beings] were subdued in the hearers' vehicle, however many [sentient beings] were subdued in the solitary realizers' vehicle, however many [sentient beings] were subdued in the mahayana; it thoroughly knows them all.

The aforesaid is set out at length [in the Sutra].<sup>169</sup>

It also thoroughly knows the continuity of mind. Whatever minds arose after whatever [other] minds, those are also thoroughly known in the mode of enumeration, and furthermore, [realized] with the consciousness of direct perception and the consciousness which subsequently follows. Furthermore, it also observes the elapsed mental continua of the tathagatas.

The Tathagata, due to having exalted wisdom like that, teaches the Dharma to sentient beings continually [according to their wishes].

and so forth.<sup>170</sup>

<sup>165</sup> From the Lhasa edition, “has entered the mentalities of all sentient beings, has known the consciousnesses of all sentient beings...”

<sup>166</sup> Found at a later point in the Lhasa edition.

<sup>167</sup> Lhasa edition also has, “utterly passed beyond all levels of pride.”

<sup>168</sup> From the Lhasa edition, “is free of all dissimulation and deceit, has abandoned the grasping to I and the grasping to mine, free of the dark and unclear cataract of ignorance and close-mindedness, utterly and fully meditates on the branches of the path, is completely non-conceptual like space.”

<sup>169</sup> From the Lhasa edition of the *Sutra*, “It also thoroughly knows all the classifications of Buddha fields; thoroughly knows all the classifications of the Bhikshu Sangha, thoroughly knows all the classifications of life spans, thoroughly knows all the classifications of the abidance of the Dharma. It also thoroughly knows the inhalation and exhalation of breath and also thoroughly knows the enjoyment of the best food. It also thoroughly knows the past aspects, death and transference (of consciousness) and rebirth as migrators of all sentient beings. It also thoroughly knows their various faculties, various behaviors and various thoughts.”

This is the sixteenth unshared quality of a buddha.

[17. It is also to be thus expressed about the future]

Son of good lineage, furthermore, the exalted wisdom-vision of the tathagatas unimpededly and unobstructedly penetrates the future.

[How does it penetrate?] Whatever sentient beings, dharmas or fields [arise or cease or] will arise or will disintegrate in some future time, the tathagatas thoroughly knows them all.

-is set forth at length.<sup>171</sup>

... future mental continuum will not yet exist for eons, he teaches the Dharma to sentient beings by looking into the future.

[This is the thirty-first tathagata activity of the tathagatas.]

This is the seventeenth unshared quality of a buddha.

[18. It is also to be thus expressed about the present]

Son of good lineage, furthermore, the exalted wisdom-vision of the tathagatas unimpededly and unobstructedly penetrates the present.

[How does it penetrate?] The Tathagata thoroughly knows through the [threefold] mode of enumeration all present Buddha fields in the ten directions. He thoroughly knows all present buddhas. Likewise, he thoroughly knows all [the present] bodhisattvas, hearers and solitary realizers...

– from the aforesaid<sup>172</sup> until

... He thoroughly knows all functioning things<sup>173</sup> and all the present earth element in the ten directions through the mode of enumerating it all smashed into atomic constituents.

Similarly, he thoroughly knows the water element [of the ten directions] through the mode of enumerating [all the drops] carried with the tip of a hair, the fire element [of the ten directions] through the mode of enumerating [all] its production and cessation, all the wind element [of the ten directions] through the mode of its failing upon forms, all the space element [of the ten directions] through the mode of its being extensively filled with the tips of hairs.

Similarly, [he knows the threefold sphere of sentient beings], he thoroughly knows the present sphere of sentient beings who have taken rebirth as migrators of hell and so forth,<sup>174</sup> and similarly knows the sphere of celestial sentient beings.

The aforesaid is to be extensively augmented.<sup>175</sup>

<sup>170</sup> From the Lhasa edition, "This is the thirtieth tathagata activity of the tathagatas."

<sup>171</sup> From the Lhasa edition, "However much will be burned by the eon of fire, however much will he destroyed by water, how many Buddha fields will abide, how much earth element there will be in those Buddha fields, how many smallest atoms there will be, how many grasses, trees (bushes?), medicinal plants and forests there will be, how many bodies of stars there will be, how many buddhas will arise in each of the infinite fields, how many hearers will arise, how many solitary realizers will arise, how many bodhisattvas will arise, how much enjoyment of the best food, inhalation, exhalation, walking, sitting and activities there will be, how many sentient beings each of the infinite tathagatas will liberate through the hearers' vehicle, the solitary realizers' vehicle and the Great Vehicle (mahayana) – the Tathagata thoroughly knows all those. How many rebirth states of sentient beings there will be in each of the infinite fields and how many minds and mental factors will be purified – the Tathagata thoroughly knows all those; yet while the Tathagata's..."

<sup>172</sup> From the Lhasa edition of the *Sutra*, "He thoroughly knows all the present bodies of stars. He thoroughly knows the present grasses, trees (bushes?), medicinal plants and forests."

<sup>173</sup> Not in the Lhasa edition.

<sup>174</sup> Lhasa edition, "He knows their causes and cause of liberation."

<sup>175</sup> From the Lhasa edition of the *Sutra*, "He also thoroughly knows the present threefold sphere of sentient beings. He thoroughly knows the present sphere of sentient beings that are hell sentient beings, thoroughly knows their causes of rebirth and causes of liberation. He thoroughly knows the present sphere of sentient beings that have migrated to an animal rebirth, thoroughly knows their causes of rebirth and causes of liberation. He thoroughly knows the present sphere of sentient beings of the world of Yama, thoroughly knows their causes of rebirth and causes of liberation. He thoroughly knows the present sphere of sentient beings that are humans, thoroughly knows their causes of rebirth and causes of liberation. He thoroughly



... because the Tathagata does not possess thorough knowing which is followed through with duality and [because he] apprehended non-duality, he teaches the Dharma to sentient beings.

This is the thirty-second tathagata activity of the Tathagata.

This is the eighteenth unshared quality of a buddha.

*The exalted wisdom of omniscience is  
Accepted as having the character of direct perception.  
Others, since of limited extent, are  
Not accepted to be called direct perception.*

[6.214]

3B1C-2B3E-3B1D-2C Summarized meaning

*Whatever defines the compounded and  
Whatever is the definition of the uncompounded,  
They are indeed emptied by just that.  
That is the emptiness of specific characteristics.*

[6.215]

The explanation of the emptiness of specific characteristics is finished.

3B1C-2B3E-3B1D-3 Explaining the emptiness of the unobservable and the entitiness of non-things

*This present does not abide and  
The past and future do not exist.  
Where they are not observed,  
That is expressed as “the unobservable.”*

[6.216]

*That which is just isolated from the  
Self entity of the unobservable,  
Since not uniformly abiding nor disintegrating,  
Is the emptiness called “the unobservable.”*

[6.217]

Because the past and the future have disintegrated and not yet produced, because the present does not abide, the three times do not exist together. That called ‘the Unobservable’ is where the three times are not observed.

As is taught [in the *Prajñāparamita Sutra*]:

Because of just not uniformly abiding in it and not disintegrating, the unobservable is emptied by the unobservable. Why? Because that is its nature. It is called “the unobservable emptiness.”

*Because arisen from conditions, things  
Do not have the entity of the assembled.  
The assembled, just emptied by that itself,  
Is the emptiness of non-things.*

[6.218]

The assembled arises through assembly. Because arisen from causes and conditions, the assembled does not exist. Entitiness is just a non-thing. Its emptiness is the emptiness of the entitiness of non-things.

The sixteen emptinesses, along with elaboration, are explained.

3B1C-2B3E-3B2 Extensive explanation of the division into four emptinesses

Those that are the four others are to be expressed:

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knows the present sphere of celestial sentient beings, thoroughly knows their causes of rebirth and causes of liberation. He also thoroughly knows the present mental continua of sentient beings, thoroughly knows those with delusion and free of delusion. He also thoroughly knows the faculties of present sentient beings worthy to be subdued, thoroughly knows the faculties of those unworthy to be subdued. Besides thoroughly knowing thus,...

*By the term things, in summary,  
The five aggregates are expressed.  
That which is just emptied of those  
Is explained as the emptiness of things.* [6.219]

“Functioning things” are the five aggregates. To say “functioning things are emptied by functioning things” is like the above. This is called the emptiness of things.

*In summary, non-things  
Is expressed for uncompounded phenomena.  
That itself just emptied by non-things  
Is the emptiness of non-things.* [6.220]

“Non-things” are uncompounded phenomena such as space, *nirvana* and so forth. There, non-things are emptied by non-things; this is called the emptiness of non-things.

*The non-entitiness of self-nature is  
The emptiness of “self-nature.”  
Since self-nature like this is not made,  
It is described as “self-nature.”* [6.221]

The expression, “self-nature,” is applied to the self-nature [of phenomena] because it was not produced by the hearers and so forth. Self-nature is emptied of self-nature; this is the “emptiness of self-nature.”

*Whether the buddhas arise or  
Do not manifestly arise,  
The emptiness of all things  
Is proclaimed as the other thing.* [6.222]

*The true end and suchness,  
They are the other thing emptiness.* [6.223ab]

The other thing is suchness that has arisen supremely. Its supremely arisen state is the state of permanent existence. In one way, the other thing is the thing to be realized by perfect exalted wisdom. That is emptied by that itself.

Furthermore, existence on the farther side is the other thing. Because passed beyond cyclic existence, “the other thing” is the true end; since not changing into [another] aspect, it means suchness.

The emptiness that has the characteristic of emptiness is the emptiness of the other thing.

*Those were proclaimed thus  
Through the manner of the wisdom gone beyond.* [6.223cd]

3B1C-2B4 Final summary by way of expressing the qualities of the ground

Now, in order to fully complete the chapter of wisdom by way of expressing the perfect uncommon qualities of the bodhisattvas with superior appreciation for the wisdom gone beyond, it is explained:

*He who produced the brilliance with rays of intellect like that,  
Realizing, like a myrobalan fruit resting in his hand,  
These three existences without exception as unborn from the beginning,  
Proceeds to cessation by the strength of the nominal truth.* [6.224]

There, the term “like that” is for the purpose of closely indicating the complete analysis that was explained. He who produced the brilliance that destroyed the darkness preventing seeing suchness with light rays of intellect arisen from the complete analysis that was explained is said thus about the bodhisattva that has it. He will absorb in cessation by the strength of the conventional truth.

“Nor does he discard the thought of fully protecting migrators due to the entity of cessation,” is explained:

*Though always possessing thought pertaining to cessation,  
He still produces compassion for protectorless migrators.* [6.225ab]

Since his behavior pertains to *samsara* [and his] higher thought pertains to *nirvana*, his compassion for protectorless migrators will very greatly increase.

*Above that, he will also defeat by mind those born from  
The Sugata's speech along with the middling buddhas, without exception.* [6.225cd]

Those who are together with intermediate buddhas are along with the middling buddhas. Who are they? Those born from the speech of the Sugata, meaning “the hearers.” Further above the sixth bodhisattva ground, on the seventh and so forth, he will also defeat all those with his wisdom.

*Spreading vast white wings of the conventional and thusness,  
The king of swans, having advanced in front of the swans of beings,  
Proceeds to the supreme further shore of the ocean of the conqueror's  
Qualities with the powerful strength of the wind of virtue.* [6.226]

His conventional qualities will also blaze exceedingly. Due to what? He, together with the swans of beings who produce perfection, will proceed to the further shore of the ocean of the qualities of the conqueror. The two truths are the two vast wings.

The explanation of the sixth mind generation is finished, the sixth mind generation from the *Explanation of the ‘Supplement to the “Middle Way.”’*

## THE SEVENTH MIND GENERATION

3B1C-2C Explaining the four grounds, “Gone Afar” and so forth

- 1 Explaining the seventh ground
- 2 Explaining the eighth ground
- 3 Explaining the ninth ground
- 4 Explaining the tenth ground

3B1C-2C1 Explaining the seventh ground

Now, to explain from the point of view of the seventh mind generation:

*On this, the gone afar, instant by  
Instant he will enter cessation and  
The method gone beyond will also blaze well.*

[7.1abc]

The absorption on cessation is the absorption on the true end. Hence, it is called “cessation in suchness,” because all elaborations are ceased in it. Here on the seventh ground, Gone Afar, the bodhisattva will absorb instant by instant in that cessation attained on the sixth ground.

As is extensively taught [in the *Sutra on the Ten Grounds*]:

O children of the Conqueror, on the sixth ground of the bodhisattva and below, the bodhisattva absorbs in cessation. The bodhisattva abiding on this seventh ground of the bodhisattva, also absorbs in cessation and arises mental-instant by mental-instant. He does not manifest cessation.

It will also fully purify greatly the skill in means gone beyond.

Method, prayer, strength and exalted wisdom are to be known to operate on special aspects of the wisdom [gone beyond]<sup>176</sup> itself. “Wisdom gone beyond” is expressed only in the context of thorough discrimination; not in others.

The Seventh Mind Generation from the *Explanation of the ‘Supplement to the “Middle Way.”’*

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<sup>176</sup> LTK, p. 442.

## THE EIGHTH MIND GENERATION

3B1C-2C2 Explaining the eighth ground

- A Surpassing [practice] of prayer on this ground and the manner of arising from cessation
- B Indicating all afflictions as exhausted
- C Indicating the ten powers as attained

3B1C-2C2A Surpassing [practice] of prayer on this ground and the manner of arising from cessation

Now, to explain from the point of view of the eighth mind generation:

*In order to attain higher and higher virtue than before,* [8.1d]

*The great being enters Immovable,  
Where he becomes irreversible.* [8.2ab]

The bodhisattva, for the purpose of attaining higher and higher virtue than before, will enter the eighth ground of the bodhisattva, Immovable, where he becomes irreversible.

There, attaining higher and higher virtue than before is as explained [in the *Sutra on the Ten Grounds*]:

O children of the Conqueror, it is like this: for example, a great ocean-going ship is to be specially transported and is to proceed until it reaches the ocean. As soon as it has reached the ocean, it travels moved by the wind mandala, not needing to be specially transported. The [distance] covered in one day on the ocean due to that could not be traveled limitlessly, even during a hundred years, by the previous special transportation and travel.

O children of the Conqueror, similarly, although a bodhisattva has intensely accumulated a collection of roots of virtue [and] practiced the mahayana, having reached the ocean of the bodhisattva's activities, the amount that the exalted wisdom of omniscience dominates in a mere moment with spontaneous exalted wisdom, that much is incomparable, it cannot be dominated without measure by the actions that were specially performed before, even in a hundred thousand eons.

*His prayers become very pure and  
The Conquerors make him rise from cessation.* [8.2cd]

Those ten countless hundred thousand prayers, such as the ten great prayers and so forth, which were strongly planted when he generated the first mind, will become fully purified. Hence, its practice of prayer gone beyond will become exceeding.

This Immovable Ground of the bodhisattvas is presented as the ground of youth. On the ninth, will attain regency. On the tenth, empowered by the conquerors like a chakravartin.

If the bodhisattva on this Immovable Ground had absorbed in cessation, the buddha bhagavans also make him arise from cessation.

As is taught [in the *Sutra on the Ten Grounds*]:

O children of the Conqueror, thus the bodhisattva abiding on this Immovable Ground of the bodhisattva generated the strength of previous prayers and the buddha bhagavans make he who abides on the stream of the door of dharma to nearly accomplish the exalted wisdom of the Tathagata.

[The Buddha] also spoke thus about that.

Son of good lineage, excellent, excellent. The qualities of Buddha are to be subsequently realized. If this is also the ultimate patience, then, son of good lineage, you do not have the perfect unshared qualities of a buddha such as the ten strengths and four fearlessnesses and so forth that are mine. In order to fully seek the perfect qualities of a buddha, make preparation, produce effort, yet do not forsake this very door of patience.

Son of good lineage, although you attain abidance in such complete liberation of peace, ordinary childish beings are unpacified, extremely unpacified. Various delusions continually arise, various types of conceptions shame the mind. Think about these!

Furthermore, Son of good lineage, previous prayer,...

and so forth, is extensively set forth<sup>177</sup> until...

If those buddha bhagavans had not made the bodhisattva enter in the doors of strongly practicing the exalted wisdom of omniscience, he would have passed beyond sorrow completely at that very time.<sup>178</sup>

3B1C-2C2B Indicating all afflictions as exhausted

Because he is thus merely arisen from cessation, therefore here

*Because the non-clinging mind does not abide together with faults,  
Those stains, with roots, are extinguished on the eighth ground,  
Delusions are exhausted and he is the, three realm's guru; yet buddhas'  
Endowments, endless like space, cannot be entirely attained.*

[8.3]

Due to the rising sun of non-conceptual exalted wisdom, the darkness-like delusions that were the cause of rebirth in all those previously arisen cyclic existences experienced in the three realms, together also with the roots, are only pacified. By abandoning them, although he has become the very guru of the three realms, in that context this bodhisattva is unable to attain the endowments of the buddha bhagavans. In order to attain that, it is necessary that he make effort.

Because it is set forth [in the *Sutra on the Ten Ground*]:

He will pass beyond sorrow completely at that very time, has a mere separation of attachment from the three realms, because without being separated of attachment, it is impossible to attain nirvana.

3B1C-2C2C Indicating the ten powers as attained

If there is separation of attachment from the three realms there, due to it, cyclic existence will cease at that time. Hence, how will he fully complete the entire qualities of Buddha?

It is explained,

*Although circling is ceased, ten powers will be attained and with these,  
His essence will be shown manifold to the migrators of existence.*

[8.4ab]

His circling is indeed ceased, yet like that, the ten powers are about to be produced in him. With these, he will show various things of self-essence by way of the body of the nature of mind. Therefore, it does not contradict fully completing his entire collection.

There, the ten powers are, as extensively taught [in the *Sutra on the Ten Grounds*]:

1. By blessing the life span for inexpressibly inexpressible eons, he attains power over life span.
2. By the operation of unfathomable exalted wisdom definitely taking meditative stabilization to mind, he attains power over the mind.
3. By always displaying the blessing of fully adorning all the realms of the world with many arrangements of ornaments, he attains power over necessities.
4. By showing the exact time by blessing the maturation of actions, he attains power over actions.

<sup>177</sup> From the *Sutra*: Furthermore, son of good lineage, remember previous prayers, the benefit of sentient beings to be attained and the unimaginable door of exalted wisdom. Further, son of good lineage, this is the nature (*dharmata*) of phenomena.

Whether the tathagatas arise or do not arise, this sphere of dharma (*dharmadhatu*) just remains. Thus, all phenomena are just empty and all phenomena are unobservable. The *tathagatas* are not to be differentiated simply by this. All hearers and solitary realizers also will attain this non-conceptual *dharmata*.

<sup>178</sup> From the *Sutra*: The benefit of all sentient beings to be done would be interrupted.

5. By always showing rebirths in all realms of the world, he attains power over rebirth.
6. By always showing manifest complete enlightenment however he likes, at whatever buddha field and time, he attains power over prayer.
7. By always showing all the realms of the world completely filled with buddhas, he attains power over aspiration wishes.
8. By always showing complete manifestations of magical creations in all buddha fields, he attains power over magical emanations.
9. By always showing the Tathagata's strengths, fearlessnesses, unshared buddha qualities, marks, excellent exemplifications and complete enlightenment, he attains power over exalted wisdom
10. By always showing the illuminated door of the dharma with non-existent ends and middle, he attains power over the dharma.

The explanation of the eighth mind generation is finished. The Eighth Mind Generation from the *Explanation of the 'Supplement to the "Middle Way."*

## THE NINTH MIND GENERATION

3B1C-2C3 Explaining the ninth ground

Now, to explain from the point of view of the ninth mind generation:

*On the ninth, all his various strengths become completely pure and likewise,  
The perfect knowledges' specific qualities also attain full purity.* [9.1cd]

On the ninth ground of the bodhisattva, the bodhisattva's surpassing strength gone beyond will become fully purified and the four fully purified specific qualities of the individual perfect knowledges will also be attained: the individual perfect knowledge of phenomena, the individual perfect knowledge of meaning, the individual perfect knowledge of definite words and the individual perfect knowledge of confidence.

There,

1. The individual perfect knowledge of phenomena thoroughly knows the specific characteristics of all phenomena.
2. The individual perfect knowledge of meaning thoroughly knows the divisions of the aspects of all phenomena
3. The individual perfect knowledge of definite words thoroughly knows to show phenomena as unmixed.
4. The individual perfect knowledge of confidence thoroughly knows, uninterruptedly, the concordant causes of phenomena.

The explanation of the ninth mind generation is finished. The Ninth Mind Generation from the *Explanation of the 'Supplement to the "Middle Way."*



## THE TENTH MIND GENERATION

3B1C-2C4 Explaining the tenth ground

Now, to explain from the point of view of the tenth mind generation:

*On the tenth ground he obtains pure empowerment from buddhas everywhere  
And exalted wisdom will also arise as exceedingly supreme.  
Just as rainwater falls from rain clouds, Dharma rain also falls spontaneously  
From the Conquerors' children for the sake of the migrators' crop of virtue.[10.1]*

The buddha bhagavans empower the bodhisattva who abides on the tenth bodhisattva ground.

As is taught [in the *Sutra on the Ten Grounds*]:

There, at the end of many ten hundred thousand countless meditative stabilizations, the bodhisattva meditative stabilization called “having empowerment not different than the omniscient exalted wisdom,” will be manifested. As soon as it is manifested, a lotus of a huge jewel equal in size to ten hundred-thousand billion [world systems], adorned with jewels having the best of all types...

From the aforesaid, until:

... extensively, will arise having a circumference of lotuses amounting to the atomic particles complete in ten hundred thousand billion [world systems]. The body of that bodhisattva also [will be] appropriate for that and alighting on its condition, will abide. As soon as attaining this meditative stabilization, sitting on that lotus, [he] will illuminate everywhere. He sits there and from the brow curl of the buddha bhagavans assembled from all buddha fields, rays of light will arise, giving empowerment to that bodhisattva.

His exalted wisdom gone beyond will also become exceedingly pure. Like a great cloud, a rain of holy Dharma will also spontaneously descend in order to greatly increase the crop of virtue of the world.

The explanation of the tenth mind generation is finished. The Tenth Mind Generation from the *Explanation of the ‘Supplement to the “Middle Way.”’*

## THE QUALITIES OF THE TEN GROUNDS

- 3B1C-3 Indicating the qualities of the ten grounds  
A Explaining the qualities of the first ground  
B Explaining the qualities of the second to the seventh grounds  
C Explaining the qualities of the three pure grounds

3B1C-3A Explaining the qualities of the first ground

Now, the explanation in terms of attaining the quantity of their qualities, beginning from the first mind generation:

*At that time he perceives a hundred buddhas and  
He also realizes their blessings,  
Remains for a hundred eons in that very life and  
Perfectly engages the limits of past and future.* [11.1]

*The intelligent one absorbs and gives up a hundred meditative stabilizations.  
He shakes around and can illuminate a hundred world systems.  
Likewise he ripens a hundred sentient beings with magical powers and  
Goes to realms corresponding to the number one hundred.* [11.2]

*He perfectly opens the doors of the Dharma; the Child of the Mighty Sage,  
In his own body,<sup>179</sup> also displays bodies all around.  
The bodies, beautified and equipped by having their own retinue, each also  
Displays children of the Conqueror corresponding to one hundred.* [11.3]

As is taught [in the *Sutra on the Ten Grounds*]:

Having thoroughly come forth, he also utterly attains a hundred meditative stabilizations in a single instant, moment and period, and also enters absorption in them; he perceives a hundred buddhas and also perfectly knows their blessings; moves a hundred world systems; goes also to a hundred realms; illuminates a hundred world systems; matures a hundred sentient beings; remains for a hundred eons; reaches the limits of the past and future up to a hundred eons; completely opens a hundred, doors of the Dharma; everywhere displays a hundred bodies and also everywhere displays each body as having a retinue of a hundred bodhisattvas.

3B1C-3B Explaining the qualities of the second to the seventh grounds

*The intelligent one, having attained those qualities by abiding on  
Extremely Joyous, will, just like that, perfectly attain those in  
Thousands by abiding on Stainless –* [11.4abc]

Only those [twelve] qualities corresponding to the number one hundred that are attained by this bodhisattva who generates the first mind are to be enumerated greater, saying, ‘the bodhisattva who generates the second mind will attain one thousand.’

Those very qualities [on] the third mind generation and so forth,

*on these  
Five grounds the bodhisattva will attain a hundred thousand, [11.4cd]  
A billion and he will attain ten billion.  
Then, will also attain a thousand billion; a billion  
Billion multiplied completely by a hundred and again  
Perfectly multiplied by a thousand, will all be fully attained.* [11.5]

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<sup>179</sup> All the Tibetan texts have “in his own body” rather than “from his own body.”

It should be understood that the bodhisattva who generates the ‘third mind will attain a hundred thousand [of the] qualities that were explained. The bodhisattva who generates the fourth mind will attain a billion. The bodhisattva who generates the fifth mind will attain ten billion. The bodhisattva who generates the sixth mind will attain a thousand billion. The bodhisattva who generates the seventh mind will attain a hundred thousand billion billion.

3B1C-3C Explaining the qualities of the three pure grounds

Above that since it is not possible to fully specify about the qualities through numbers, [they] are fully specified through smallest atoms:

*The one abiding on Immovable Ground without conceptualization  
Will attain qualities equal in number to  
However many atoms there are  
In world systems totaling a hundred thousand billion.* [11.6]

By generating the eighth mind of the bodhisattva, qualities that were shown will be attained as many as the particles of smallest atoms of a hundred thousand billion world systems.

*The bodhisattva who abides on the ground of  
Excellent Intelligence will attain the qualities shown before  
To the extent of atoms of ten times the perfect  
Total of a countless hundred thousand.* [11.7]

The bodhisattva who has generated the ninth mind will attain the qualities that were shown before equal to the atoms of ten times a hundred thousand countless billion world systems.

*To some extent, on this tenth, his qualities  
Will greatly surpass the sphere of those and  
Will be as many as the amount of atoms existing  
In the total of what are not the sphere of speech,* [11.8]

By generating the tenth mind of the bodhisattva, qualities that were shown will be attained as many as the particles of smallest atoms of inexpressibly inexpressible buddha realms.

The term “to some extent,” of “to some extent, on this tenth, his...” indicates progression regarding the qualities to be expressed, i.e., “[they] are not exhausted in only merely that.”

Furthermore, this bodhisattva,

*[He] is able to show instant by instant  
Completed buddha bodies passed number together  
With bodhisattvas in the hair pores and  
Likewise also gods, demigods and humans.* [11.9]

This bodhisattva who generated the tenth mind, without motivational thought, is able to show buddha bhagavans passed beyond number in each of the hair pores of his body and a sovereign retinue of immeasurable bodhisattvas in one and yet another aspect instant by instant. In addition to those [he] is able to show, in each hair pore in each instant, the cyclic existence of the five migrators without even mixing up the differences due to the divisions of humans and so forth.

The term ‘also’ is for the purpose of summarizing the unmentioned. That is, it summarizes the meaning up through:

[He is] able to teach the Dharma spontaneously to sentient beings who are subdued by Indra, Brahma, mundane protectors, human kings, hearers, solitary realizers and tathagatas, having taken the form of Indra,

– and so forth.

Extensive distinctions of the qualities should be clarified from the *Sutra [of the Ten Grounds]* itself.

The explanation demonstrating the qualities of the bodhisattvas is finished.

## THE RESULTANT GROUND – BUDDHAHOOD

- 3B2 The resultant ground  
A The manner of initially becoming buddha  
B Presentation of the qualities of the holy bodies

- 3B2A The manner of initially becoming buddha  
1 Actual meaning  
2 Rejecting disputes

- 3B2A-1 Actual meaning

Desiring to express just slightly the qualities of the buddha ground after that, it is explained in terms of the Buddha Bhagavan by way of actualizing praise,

*Because moonlight in a stainless sky illuminates, therefore the aim  
For which you strove again on the ground previous to generating  
The ten strengths and strove in Akanishtha, the supreme state, peace,  
The finality of all qualities, the matchless, was acquired by you.* [12.1]

For example, the moon is able to illuminate the entirety of migrators in only a stainless sky. Likewise, the Bhagavan, having understood the potential for himself to gain the buddha qualities by gaining the tenth mind generation [that] cleanses the darkness that hinders attaining the buddha qualities, begin to strive for the latter buddha ground. The aim for which this striving was begun – the highest exalted wisdom – was acquired in only the abode of Akanishtha of the Bhagavan.

It is the finality of qualities because here qualities reach their limit and are perfected. It is also matchless because there is nothing similar to that and because there is nothing higher.

In order to show that “there, when manifestly and completely enlightened, the Bhagavan instantly acquires omniscient exalted wisdom,” it is explained:

*Just as space has no divisions by the divisions of vessels, like that,  
Thusness has no divisions at all made [by] things; therefore,  
Having created correct comprehension about the equality of taste,  
You, excellent knower, instantaneously comprehend objects of knowledge.* [12.2]

For example, although vases, metal bowls and so forth are different, because of the similarity in merely lacking obstruction, the space belonging to them has no difference. Likewise, although functioning things – form, feeling and so forth – are different, since the suchness belonging to them has no difference in having the characteristic of non-production, suchness is to be understood as of only one taste.

Moreover, since only one instant of exalted knower comprehends [that equality of taste], the Bhagavan gained omniscient exalted wisdom in only one instant of exalted knower.

- 3B2A-2 Rejecting disputes  
A Setting forth the previous position  
B Refuting that system

- 3B2A-2A Setting forth the previous position

[An objection] is mentioned about that:

*If, when pacification is thusness, awareness would not engage it, [and] without  
Engagement, it is also unreasonable for awareness to ascertain the object to be known,  
Entirely unknowing, how would it know? It would be contradictory. Without  
The knower, who would teach others [to be subdued] by you, saying, “like this?”* [12.3]

In presenting, “non-production is the suchness of forms and so forth,” and positing that “that too is understood [by awareness],” when presenting that, “pacification [of inherent production] is suchness,” one must then accept awareness as not engaging that in any way. Like this: if awareness engages suchness

having the nature of non-production, having what aspect would it arise in? Therefore, since there is no aspect, awareness just does not engage suchness.

If awareness does not engage, in that case, since it is also unreasonable for the subject to ascertain the object to be known, therefore, how is it worthy to be thorough knowledge? To say, “suchness is thoroughly known just without thoroughly knowing,” is also unreasonable.

If asked: why?

It was mentioned: entirely unknowing, how would it know? It would be contradictory. To say, “entirely not knowing, [it] knows,” this is a mutual contradiction. If entirely not knowing, how does it know? If the mind is unproduced, without the exalted knower, who makes the others [to be subdued] by you, realize [it] saying, “I comprehended suchness having the characteristic like this?” Therefore, it is unreasonable.

3B2A-2B Refuting that system

- 1 Rejecting the dispute that realizing suchness is unacceptable
- 2 Rejecting the dispute that the exalted knower is unacceptable

3B2A-2B1 Rejecting the dispute that realizing suchness is unacceptable

Responding to this [the Prasangika says],

*When non-production is thusness and awareness is also free of production,  
Then, through relying on that aspect, thusness is [as if] realized.  
Just as whatever aspect mind will have, it totally knows that object,  
Likewise, there is cognition through close dependence on the conventional.* [12.4]

In this [world], it is said that, “consciousness cognizes the object if it apprehends the mere resemblance of its aspect.” For example, it is said that “blue is known if consciousness approaches production maintaining the aspect of blue.” Likewise, it is finely designated that, “suchness is known if the knower [having] the resemblance of the aspect of suchness is produced.”

In order to indicate the state of resemblance of the aspect of that knower, mentioning that “When non-production is thusness and awareness is also free of production, then, through relying on that aspect, thusness is [as if] realized,” [it was] presented by way of relying on its aspect.

“Just as whatever aspect mind...” and so forth mentions the very famous example; that too was already explained. Therefore, it is presented that “suchness is realized through designation;” [it] is not that something is actually known by some [knower], because both the knower and the object known are also just unproduced.

3B2A-2B2 Rejecting the dispute that the exalted knower is unacceptable

- A Actual meaning
- B Actually showing its acceptability

3B2A-2B2A Actual meaning

To whomever mentioned, “Without the knower, who would teach others [to be subdued] by you, saying, ‘like this?’” it is also to be said that it is indeed true that this knower is only unproduced, yet it is not impossible to teach thusness in the world.

If asked: how?

It is said:

*Whatever sounds teaching the thusness of phenomena arise  
From his body of complete enjoyment, completed by merits,  
Emanations, space and others due to its magic power,  
From these too, the world cognizes thusness.* [12.5]

That form body residing in which the tathagatas manifest the sphere of phenomena, the body completed by hundreds of merits, possessing unimaginable and various bodies, is totally transformed into the very cause of the bodhisattvas’ complete enjoyment of the Dharma in whatever nature. Whatever sounds arise,

due to the blessings of the tathagatas, from that [body] produced from hundreds of merits, from which, even at present, the variety of terminology of the scriptures can be realized – such as [from a mahayana sutra]:

Manjushri, “non-produced and non-ceasing:” this is the epithet of the tathagatas,

and so forth – from that the worldly become vessels to be finely taught such Dharma. Hence, [they] will faultlessly ascertain suchness.

Let alone [the sound] arising from the holy body composed due to merit, whatever sounds arise, due to its blessings, from emanations that clarify the suchness of phenomena, from these too the worldly will ascertain suchness.

Not only [the sounds] arising from emanations, furthermore, although mind and mental factors are already inoperative due to its power, whatever sounds arise due to its magic powers from space and others – plants, trees, walls, rocks and so forth – from these too the worldly cognize thusness.

### 3B2A-2B2B Actually showing its acceptability

Again, if it is asked: how do mind and mental factors, having a nature of non-existence, without conceptuality, become the very cause of the arising of the explained activity, even though present activity [of conceptual motivation] is impossible?

In order to show that, an external example is set forth:

*Just as, here a wheel turned a long time with great exertion  
By a potter having great strength  
Turns and is seen as the cause of pots and so forth  
Even though his effort is not now being produced, thus* [12.6]

*Likewise, without effort now being produced,  
The engagement of he who dwells in possession  
Of the essence of the dharmakaya from being impelled by  
The virtues of beings and special prayers, is very unimaginable.* [12.7]

Because of the force of the prayers previously petitioned by the bodhisattvas saying:

Just as these buddha bhagavans do not possess conceptuality now and are like wish-fulfilling jewels and wish-granting trees, by whom will the aims of the infinite dispositions of sentient beings will be enacted by appropriately engaging those to be subdued even though already with conceptuality, in earnestly endeavoring to appropriately fulfill the aims of sentient beings and not moving from the sphere of phenomena for even an instant, may I too, like that, not pass beyond the time of subduing sentient beings.

– and because of producing actions maturing the karma of listening to the Dharma of such kinds of disciples, [actions of teaching the Dharma] like those will be manifested.

Thus should it be understood that, “not exerting effort produced now, suchness is finely demonstrated and actions for the benefit of sentient beings are also accomplished.”

### 3B2B Presentation of the qualities of the holy bodies

- 1 Presentation of the holy bodies
- 2 Presentation of the qualities of the strengths

#### 3B2B-1 Presentation of the holy bodies

- A Explaining the dharmakaya
- B Explaining the body of complete enjoyment
- C Explaining the holy body [that is the effect] of similar cause

#### 3B2B-1A Explaining the dharmakaya

Now to explain in terms of the dharmakaya:

*The pacification due to burning the entirety of dry firewood  
Of objects to be known [is] the dharmakaya of the conquerors.  
Then, non-produced and non-ceasing,  
By stopping the mind, it is manifested by the body.*

[12.8]

Due to the holy body having the nature of exalted wisdom [engaging] objects of knowledge [as] non-produced, from burning the entirety of dry firewood of the objects to be known, this, which comes to be endowed with non-production, is the dharmakaya of the buddhas.

From just this point of view, it is taught [in the *Vajrachedika Sutra*]:

The buddhas view reality (*dharmata*), the guides are the dharmakaya.  
Reality is not even an object of knowledge; it is unable to be known.

This dharmakaya is, “then, non-produced and non-ceasing.” From just this point of view, it is taught [in a mahayana sutra]:

Manjushri, “non-produced and non-ceasing:” this is the epithet of the tathagatas.

Hence, since the mind and mental factors that are its subjects do not operate [conceptually] in any way on suchness, the object of exalted wisdom, just the [enjoyment] body is conventionally presented as making [dharmakaya] manifest.

### 3B2B-1B Explaining the body of complete enjoyment

This [enjoyment body]:

*The pacification body is clear like the wish-granting tree and  
Non-conceptual just as the wish-fulfilling gem.  
Constant until migrators are liberated in order to enrich the world,  
It will appear to those devoid of elaborations.*

[12.9]

The holy body that is explained as making this suchness manifest is asserted as having a nature of pacification because it is free of [conceptual] mind and mental factors. “Is clear like the wish-granting tree and non-conceptual just as the wish-fulfilling gem,” elucidates the conduct (ability) to enact the welfare of sentient beings even though it has the nature of pacification. It means that, “although it is already just non-conceptual, like the wish-granting tree and wish-fulfilling gem, it is the very cause of accomplishing whatever aims are actually desired.”

This holy body also abides as long as cyclic existence for the sake of endowing the world. “Constant” signifies just that this abides for a long time. Therefore, it should be understood that “as long as the world and as long as space, that long the buddhas, in this manner, enact only the welfare of sentient beings and completely reside.”

This holy body that is adorned by marks of hundreds of merits appears to exist to only those bodhisattvas free of elaborations – those who attained the mirror of stainless wisdom through their own accumulation of merit and exalted wisdom – it does not [appear] to those having elaborations.

### 3B2B-1C Explaining the holy body [that is the effect] of similar cause

- 1 The way of showing all one’s activities in one holy body and hair pore
- 2 The way of showing all activities of others in that location
- 3 Explanation of perfect mastery over desires

#### 3B2B-1C1 The way of showing all one’s activities in one holy body and hair pore

Whether arisen from the dharmakaya or arisen from the strength of the holy body of form, the holy body [that is the effect] of similar cause is other than the holy body already explained. In order to express also those [holy bodies] that [are effects] arisen due to the cause of subduing sentient beings as possessing unimaginable features of strength, it is explained:

*The Mighty Sage, at just one time, in one form body  
Similar to its cause, shows the history of conditions  
Of his rebirths concluded in the past, clear and undistorted,  
[In] every detail due to completeness.* [12.10]

In order to show the entire extent of the situations of his own rebirths – already concluded – that occurred during the beginningless cyclic existence before the state of omniscient exalted wisdom, at the very same time, all those details due to many clear and undistorted histories, not mixed together, are spontaneously shown in just a single body of similar cause, like the reflection of a face in the orb of an extremely clean mirror.

In order to express that he practices to show spontaneously in just a single holy body also all those histories of practicing the deeds of the bodhisattva – arisen wherever, however [and] for whoever's welfare – it is explained:

*What the buddha fields were like; what the mighty sages in them  
And the force and strength of their bodies and deeds were like;  
How many hearer sangha, what were [they] like and  
What the forms of the bodhisattvas there were like;* [12.11]

*What kind of dharma and what the selves [of] that were like;  
The Dharma heard, what practices were practiced;  
What and how much generosity was presented to them;  
That entirely is shown in one holy body.* [12.12]

When the Bhagavan practiced generosity gone beyond before, whatever things were like – the buddha bhagavans to whom veneration was made; the buddha fields having the nature of lapis lazuli, ruby, sapphire and crystal; the length, breadth and circumference beautified by precious trees and so forth; and finely beautified by the differences of sentient beings who were supported there; showing the births and so forth of the buddha bhagavans – the totality of that is shown in one holy body.

What perfection of force there was of the holy bodies and activities of those buddha bhagavans; how many sangha of their hearers were assembled or “what were they like and,” due to what kind of dharma exertion concordant with the dharma did they become the sangha of hearers; what the things that were fully usable, possessed of utility were like in the buddha realms of those buddha bhagavans – the bodies of the bodhisattvas adorned with signs and exemplifications, shapely Dharma robes, food, dwellings and so forth; “what kind of dharma and,” doctrine having the support of one and three vehicles – all those are shown in one holy body.

“What the selves [of] that were like,” birth in the caste of brahmins and so forth, endowed with form and intelligence, being householders and renunciates; having heard the Dharma and assumed trainings with remainder and without remainder, what practices were practiced; “what and how much generosity was presented to them,” what food and so forth and Dharma robes, precious ornaments and so forth were presented to the buddha bhagavans along with the sangha of hearers and bodhisattvas – and “how much,” how many occasions and how much quantity was presented – entirely are shown in one holy body.

Just as this extent of the arising of the practice of generosity gone beyond was shown:

*Similarly, the lives practicing morality, patience, perseverance,  
Concentration and wisdom – those previous situations  
Without omission –* [12.13abc]

“Entirely are shown in one holy body,” should be joined to the above.

Besides showing all situations together in one holy body, moreover:

*– all [those past] activities  
Are also shown clearly in one hair pore of the holy body.* [12.13cd]

3B2B-1C2 The way of showing all activities of others in that location

Not solely showing just his own activities, furthermore:



*Those past, present and future buddhas who,  
Reaching the limits of space, teach the Dharma [in] exalted tones  
[By which] migrators who are gripped by suffering  
Take breadth and [who] dwell in the world;* [12.14]

*From the First Mind until the essence of enlightenment,  
All their activities – having understood things [as]  
The nature of illusions – like his own, are clearly shown  
In one hair pore, at one time.* [12.15]

If, for a while, even ordinary illusionists are able to show various kinds of things as abiding in their bodies due a mere thing like the force of mantra, would not the Lords of Whatever Moves, the buddhas, and the bodhisattvas enact [them] having understood the nature of things as not different from such illusory nature? Therefore, what wise ones would doubt whether it is not realized? Therefore, the wise should specially appreciate this clearly via this example.

Just as his own activities and the activities of other tathagatas are shown at one time in his hair pore,

*Similarly, the entirety of activities of the three time  
bodhisattvas, arya solitary realizers and hearers, and,  
Beyond that, the situations of ordinary beings are  
All shown in a hair pore at one time.* [12.16]

### 3B2B-1C3 Explanation of perfect mastery over desires

Having expressed the perfect holy bodies, in order to show the perfect mastery over desires even though not possessing conceptions, it is explained:

*This pure one, by entertaining a wish, indeed shows  
Worlds reaching [throughout] space in the sphere of one particle and  
The particle pervading the directions of infinite space, yet  
The particle does not become gross, the worlds do not become subtle.* [12.17]

The buddha bhagavans, by way of desire, show the worlds reached by the limits of space in the sphere of a single atom, yet, neither do the worlds become subtle nor does the atom become gross. By way of mere desire, [they] perfectly, show how their own entities abide.

Although the particle is shown to pervade the directions of infinite space, the buddha bhagavans, by way of a mere desire, show also infinite directions, the worlds of the totality of worlds, as pervaded by a single atom.

Similarly:

*Not possessing conceptions, you show in each instant  
Till the end of existence as many varieties of activities  
As there are particles in the entirety of Jambudvipa –  
The [particles] of which are countless.* [12.18]

“Not possessing conceptions, the number of the variety of activities you show instant by instant until [the end of] cyclic existence is not possessed by the amount of atoms existing in the entirety of Jambudvipa.” This is a praise to the Bhagavan by way of expressing the perfection of uncommon qualities.

### 3B2B-2 Presentation of the qualities of the strengths

- A Showing the ten strengths in brief
- B Explaining [the ten strengths] extensively

#### 3B2B-2A Showing the ten strengths in brief

Because the buddha’s ground is thoroughly specified by ten strengths, in order to show a mere part of its divisions, it is explained:

*The strength knowing sources and non-sources,  
Likewise, the awareness of the maturation of karma,  
The comprehension of the various interests,  
The strength knowing the various constituents, and,* [12.19]

*Likewise, the knowledge of superior and inferior  
Faculties, [the paths] leading everywhere, and  
The strength knowing the concentrations, complete liberations,  
Meditative stabilizations, absorptions, and so forth,* [12.20]

*The knowledge recalling former states, and,  
Likewise, the awareness of death, transference and rebirth, and  
The strength knowing the exhaustion of contaminations:  
These are the ten strengths.* [12.21]

3B2B-2B Explaining [the ten strengths] extensively

- 1 Explaining the five strengths: knowing sources and non-sources, and so forth
- 2 Explaining the five strengths: knowing the paths leading everywhere, and so forth

3B2B-2B1 Explaining the five strengths: knowing sources and non-sources, and so forth

There, in terms of the strength that knows sources and non-sources it is explained:

*From which cause something will be definitely produced,  
That is taught by those who know it as the source of that.  
Non-sources conflict with explanation. The knower of the infinite  
To be known, obstruction abandoned, is explained as a strength.* [12.22]

The statement, "From which cause something..." is an illustration. Therefore, the statement: "From which cause something is produced, it is like this: from non-virtues the unattractive matures. From which something is obtained, it is like this: from the arya path, nirvana," and so forth, is properly summarized. The statement, "from which cause something definitely produces, that is the source (or abode) of that having the production since the source is in it (or since it abides in it)," expresses the cause by the term source (or abode) through the mode of designation.

That which contradicts what was explained is not the source. That from which something does not arise is not the source of that. For example, like unattractive effects do not arise from virtue and the manifestation of the eighth existence does not arise upon attaining the path of seeing. Therefore, this knower, free from the discordant class, is presented as the strength of the buddha Bhagavan.

As is taught in the *Sutra of the Questions of Arya King Dharanishvara*:

[Then the Bhagavan again said to the bodhisattva King Dharanishvara: Son of good lineage, there, what are the actions of the Tathagata? Son of good lineage, the actions of the Tathagata are these thirty-two. What are the thirty-two? (They are the ten strengths, the four fearlessnesses and the eighteen unshared qualities of the Buddha.)]

Son of good lineage, here, the Tathagata thoroughly knows the source as the source, exactly as it is, with the unexcelled exalted wisdom of the Tathagata. He also thoroughly knows the non-source as the non-source, exactly as it is.

Son of good lineage, there, what is the source and what is the non-source? Son of good lineage, this is not the source and is without occasion: whatever maturation of an evil action by body, evil action by speech and evil action by mind is desirable, pleasant, joyful and attractive – this is the non-source. This is the source and has occasion: whatever maturation of an excellent action by body, excellent action by speech and excellent action by mind is desirable, pleasant, joyful and attractive – this is the source.

Son of good lineage, this is not the source and is without occasion: whatever miserliness makes great resources manifest, faulty morality brings about rebirth as a god and human, harmful mind brings about beauty, laziness attains clear realization, mental distraction enters

into the faultless (or: into certainty) and whatever faulty wisdom well destroys all transmission of imprints.

Whatever action of immediate [retribution] brings about mental abiding, whatever possessor of an observation attains concordant patience, whatever thorough dwelling in repentance the mind becomes serviceable – this is the non-source. Not the source and without occasion: whatever body of a woman itself [arises in the world as] a universal monarch, Indra, Brahma [or the buddha – this is without source]...

– and so forth.

“This is the source and has occasion: whatever generosity makes great resources manifest and...”

– should be added having reversed all the statements.

[Whatever morality brings about rebirth as a god and human..., patience brings about beauty..., perseverance attains clear realization..., concentration enters into certainty..., whatever wisdom well destroys all transmission of imprints – this is the source and has occasion.

Whatever immaculate morality brings about mental abiding..., whatever interest in emptiness attains patience..., through whatever utter non-arising the mind becomes serviceable – this is the source and has occasion... This is the source and has occasion: whatever replacement of the body of a woman arises in the world as a universal monarch or Indra or Brahma or buddha – this is the source.]

This is the first tathagata activity of the Tathagata.

Now, in terms of the strength that knows karma and maturation, it is explained:

*Also to know the karma that is desired, undesired, opposite from that,  
And an exhausting thing – and its extremely varied maturations –  
The powerful ability to individually engage without obstruction,  
Pervading all to be known of the three times: that is asserted as a strength.* [12.23]

By fully knowing the self entities and thorough classifications and so forth, also regarding attractive karma, unattractive karma, attractive and unattractive karma, the uncontaminated cause of exhausting and the maturation of the three aspects, extremely varied like karma, pervading to the entirety of worlds included in the three times, the knower that pervades the entirety of objects to be known, not having obstruction toward anything to be known – that is presented as the Bhagavan’s strength that knows karma and maturation.

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

[Son of good lineage], furthermore, the Tathagata thoroughly knows just exactly as they are, the karmas and perfectly adopted karmas that arise in the past, present and future – skilled in abode, cause, functioning thing and maturation.

How are they thoroughly known? Son of good lineage, here, the Tathagata thoroughly knows whatever perfectly adopted karma of the past arose from the cause of virtue, devoid of non-virtue, which in the future will issue forth [an effect] arisen from the virtuous cause. Whatever perfectly adopted karma arose from the cause of non-virtue, devoid of virtue, which in the future will issue forth [an effect] arisen from the non-virtuous cause – that too the Tathagata thoroughly knows.

Similarly, whatever perfectly adopted karma will in the future become concordant with degeneration (or dependent on the inferior) and will become concordant with enhancement (or dependent on the exceptional) – he thoroughly knows that too. Similarly, concordant with degeneration in the present becoming concordant with enhancement in the future, concordant with enhancement in the present becoming concordant with degeneration in the future – he thoroughly knows that too. Similarly each and the similar class, he will thoroughly know too.

Similarly, that perfectly adopted karma that was a small application in the past becoming extensive and an extensive application in the future; similarly, a small undertaking becoming a great distinction; a great undertaking becoming a small distinction; whatever perfectly adopted karma issuing forth the cause of the hearer state, whatever [issues forth] the solitary realizer

state and whatever issues forth the cause of the buddha's enlightenment – that too the Tathagata thoroughly knows.

Similarly, whatever perfectly adopted karma, suffering in the present becoming a blissful maturation in the future; blissful in the present becoming a suffering maturation in the future – that too the Tathagata thoroughly knows.

[Son of good lineage], thus whatever is the karma of sentient beings of the past, the present and the future, whatever is the cause and whatever is the maturation – the Tathagata, depending on only that and not others, thoroughly knows just exactly as it is. Having known, he also teaches the Dharma similarly.

This is the second tathagata activity of the Tathagata.

Now, in terms of the strength that knows the varieties of interests, it is explained:

*Desires due to the strength of the sources of attachment and so forth  
Are very diverse. Knowing the inferior, middling and distinguished desires  
As well as the interests covered over by others besides those,  
Pervading the entirety of three time migrators, is called a strength.* [12.24]

Here, because the term 'attachment' is an illustration of delusion, it also holds for hatred and so forth. The term "and so forth" is for the purpose of fully including the virtuous qualities of Faith and so forth. The term 'source' is because of saying, "it is called the seed of attachment and so forth since attachment and so forth emerge from this."

Thus, thoughts that are fully embraced due to the seeds of attachment and so forth and faith and so forth are expressed as, "special interest, special attitude, desire and interest." Therefore "the occurrence of the omniscient mind that acts to fully determine the differences of the specific entities regarding [those thoughts] as well as the [interests] obscuring [the seeds of the previously explained interests] due to the comprehensive use of dharmas other than those, is presented as the buddha Bhagavan's strength of knowing the varieties of interests.

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

Son of good lineage, furthermore, the Tathagata thoroughly knows just exactly as they are, the many interests and varied interests of other sentient beings and other persons. Son of good lineage, how does the Tathagata thoroughly know just exactly as they are, the many interests and varied interests of other sentient beings and other persons? Whatever person abiding in attachment is interested in hatred, whatever person abiding in hatred is interested in attachment, whatever person abiding in bewilderment is interested in attachment, hatred and bewilderment – that too the Tathagata thoroughly knows.

Whatever person abiding in virtue is interested in non-virtue, that too the Tathagata thoroughly knows. Whatever persons of small application are interested in the extensive attitude..., whatever of extensive application are interested in the small attitude – those too the Tathagata thoroughly knows. Due to what interest regarding small application will there be abidance in the distinguished..., regarding the distinguished will there be abidance in the small..., regarding the definite to perfection will there be placement in the constituent definite to the faulty..., regarding the definite to the faulty will there be placement in the constituent definite to perfection..., regarding the indefinite will there be placement in the constituent definite to perfection...,

Due to what interest will there be utter passing beyond the desire realm..., due to what, the form realm..., due to what, the formless realm and due to what [interest] will there be utter passing beyond the three realms – that too the Tathagata thoroughly knows. Having known, he also teaches the Dharma similarly.

This is the third tathagata activity of the Tathagata.

Now, in terms of the strength that knows the variety of constituents, it is explained:

*The buddhas, skilled in the classifications of constituents, teach  
The eyes etc. [and] that which is their nature as the constituents.  
The boundless exalted knower of the consummate buddhas engaging  
The distinctions of all types of constituents are asserted as a strength.* [12.25]

‘Nature,’ ‘entity’ and ‘emptiness’ are equivalents. The exalted knower of the buddhas, those skilled in the classifications of all constituents, that does not have obstruction to the natures of the constituents – the eye and so forth – which are the many classifications having the characteristics of internal emptiness and so forth, is presented as the strength that knows the variety of constituents.

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

Son of good lineage, furthermore, the Tathagata thoroughly knows the eye constituent, the visual form constituent and the visual consciousness constituent. [How are they thoroughly known?] The internal emptiness, external emptiness and internal and external emptiness are thoroughly known...,

The three emptinesses are also to be conjoined with all eighteen constituents.

He also thoroughly knows the earth constituent and so forth (i.e., water, fire and air constituents).

How are they thoroughly known? However the constituent of space exists, like that, it is thoroughly known. The desire realm (or constituent), the form realm and the formless realm [are thoroughly known. How are they thoroughly known?] They are thoroughly known as rightly arising from complete imputation (or from total conceptualization).

Compounded constituents [are thoroughly known] as characterized with strong composition..., uncompounded constituents as the characterized with non-strong composition..., the constituents of the thoroughly afflicted as characterized with adventitious delusions..., the constituents of the totally purifying as characterized with clear light by nature..., the constituent of cyclic existence as characterized with inappropriate ignorance..., the constituent of the sphere of *nirvana* as characterized with appropriate cognition.

Whatever are constituents of the worldly abode, whatever are constituents of thoroughly abiding, whatever are constituents that subsequently lead, whatever are obstructed constituents, [whatever are constituents of application], whatever are constituents of thought, [whatever are definitely intended constituents], whatever are constituents of the supported (or the support) – the Tathagata thoroughly knows them just exactly as they are. Having known, he also teaches the Dharma similarly.

This is the fourth tathagata activity of the Tathagata.

Now, in terms of the strength that knows superior and inferior faculties, it is explained:

*Regarding the illusory and so forth – the very sharp are asserted  
As superior, occasions of middling and dull explained as inferior, and  
Regarding the eye and so forth, and mutual abilities to achieve – assimilate –  
Unimpeded knowing of all aspects is taught as a strength.* [12.26]

The illusory is what is not correct – the highly superimposed. The illusory are just the faculties because of dwelling in sovereignty over generating attachment and so forth. The term “and so forth” should be realized as including faith and so forth, having virtuous causes. Therefore, the term superior expresses what is fully developed; occasions of the small and middling are expressed by the term ‘inferior’. “The eye and so forth.” this identifies the twenty-two faculties of the eye and so forth Therefore, here, this exalted knower that does not have obstruction to comprehending the specific entities of the faculties and comprehending the specific entities that are able to achieve mutual effects, is presented as the strength knowing superior and inferior faculties.

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

Son of good lineage, furthermore, the Tathagata thoroughly knows just exactly as they are the levels of the faculties of other sentient beings and other persons. Son of good lineage, how does the Tathagata thoroughly know just exactly as they are, the stages of the faculties of other

sentient beings and other persons? Son of good lineage, here, the Tathagata also thoroughly knows just exactly as they are dull-faculty sentient beings as dull-faculty sentient beings. Similarly, [he] also thoroughly knows the middling-faculty; also thoroughly knows the sharp-faculty. What kind of faculty of illusion produces completed attachment, produces completed hatred and completed bewilderment – that too the Tathagata thoroughly knows.

The “completed” is the thoroughly transformed.

What kind of faculty of illusion produces artificial attachment, hatred and bewilderment – that too the Tathagata thoroughly knows. What faculty of illusion produces inverted (or perverted) attachment, hatred and bewilderment; what faculty of illusion produces attachment, hatred and bewilderment that annihilate (or: rebuke) – that too the Tathagata thoroughly knows.

What faculties arise from virtuous causes, [what faculties arise from non-virtuous causes, what faculties arise from immovable causes] and what faculties arise from the cause of renunciation – all those too the Tathagata thoroughly knows.

[Son of good lineage], furthermore, the Tathagata thoroughly knows the eye faculty...” until... “thoroughly knows the faculty possessing full knowledge (i.e., the twenty-two faculties: six senses; male and female; life; pleasure, suffering, mental pleasure, mental suffering and equanimity; faith, perseverance, mindfulness, concentration and wisdom; making the unknown fully known, fully knowing and possessing full knowledge).

Whatever faculty, arisen from the cause of the eye faculty, is placed (or comes to reside) in the ear faculty, [not being in the nose, tongue and body faculties] – that too the Tathagata thoroughly knows.

The ear faculty and so forth should also be understood similarly.

To the sentient being who possesses the faculty of generosity yet applies in morality, the Tathagata, knowing superior and inferior faculties, makes talk of generosity. Similarly, to the [sentient being who] possesses the faculties of morality, patience, perseverance, concentration and wisdom, yet applies in generosity and so forth, [the Tathagata, knowing superior and inferior faculties], makes discourse of morality and so forth.

Similarly, [one should also understand extensively with regard to all the [thirty-seven] practices harmonious with enlightenment]

[To the] sentient being who possesses the faculty of the hearers’ vehicle yet applies in the solitary realizers’ vehicle, [the Tathagata makes discourse of the hearers’ vehicle]...,

should similarly be applied:

[Those sentient beings having faculties that lack good fortune, appearing as without good fortune, the Tathagata, having cognized them as not being vessels, places in equanimity. sentient beings having faculties of good fortune, appearing as fortunate, the Tathagata, having cognized them as fortunate, pays respect and teaches the Dharma.]

Son of good lineage, hence, the Tathagata thoroughly knows the fully ripened faculties of all sentient beings as “the fully ripened faculties,” just exactly as they are...; thoroughly knows the not fully ripened as “the not fully ripened,” just exactly as they are...; thoroughly knows those not definitely emerged as “those not definitely emerged,” just exactly as they are...; also thoroughly knows those with definite emergence as “those with definite emergence,” just exactly as they are.

Whatever type of faculty of sentient beings there is, whatever application there is, whatever attitude there is, arisen from whatever cause, whatever condition there is, whatever referent there is, whatever finality there is, whatever limit there is – all these the Tathagata thoroughly knows just exactly as they are.

This is the fifth tathagata activity of the Tathagata.

3B2B-2B2 Explaining the five strengths: knowing the paths leading everywhere, and so forth

Now, in terms of the strength that knows the paths leading everywhere, it is explained:

*Some paths lead to conquest, some to the solitary realizer's  
Enlightenment, the hearer's enlightenment, the hungry ghosts, animal,  
God, human, hell and so forth. Knowledge about those –  
Unimpeded and boundless – is asserted as a strength.*

[12.27]

There, the term 'path' expresses the route. The path having the character of leading to every path is the path leading everywhere. Some paths are asserted to buddhahood; some to the enlightenment of the solitary realizer; some to the enlightenment of the hearer; some are to the gods... up to... to the hells. The term "and so forth" means illustrated in various aspects.

There, the Tathagata thoroughly knows whatever path leads somewhere, exactly as it is: "that path leads there." Therefore, this unobstructed exalted knower of the Bhagavan, the subject of every path, is presented as the strength that knows the paths leading everywhere.

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

Son of good lineage, furthermore, the Tathagata thoroughly knows just exactly as they are, [the knowers of] the paths leading everywhere. How does he thoroughly know? He thoroughly knows just exactly as they are also the constituents of sentient beings who are destined to perfection, thoroughly knows also the constituents of sentient beings who are not destined and who are destined to corruption.

The constituents of sentient beings with destiny are thoroughly known like this: those sentient beings who have the strength of the cause, excellence of former application, understanding through a mere portion, having minds of sharp faculty, those having the good fortune of complete liberation whether the Tathagata shows the Dharma [or] whether he does not show it, the Tathagata, having understood the previous causal strength, shows the Dharma [through which they will be completely quickly liberated].

The constituents of sentient beings without destiny are [thoroughly] known like this: those sentient beings who have the strength of the condition, who have the characteristic of those to be fully matured, also to those who will be completely liberated if they meet with concordant advice and subsequent teaching, who will not be completely liberated if they do not meet with it, the Tathagata perfectly speaks such and such discourse having cause and condition. Because, having heard such Dharma from the Tathagata, they will attain the effect through appropriate thorough application, the buddha bhagavans arise for their benefit.

The constituents of sentient beings who are destined to corruption are thoroughly known like this: whether the Tathagata shows the Dharma or does not show it to those sentient beings who did not make extensive training, are of little understanding and hope, are dull-witted [and] are not vessels [of the teaching], they lack the good fortune of complete liberation. Hence, having cognized them as not being vessels, the Tathagata is impartial; for their sake the bodhisattvas put on armor.

Furthermore, the Tathagata thoroughly knows the threefold path of attachment. What are the three? Whatever path of attachment exists produced from the aspect of beauty; also whatever path of attachment exists produced from the aspect of subsequent attachment, also whatever path of attachment exists produced from the cause of previous predispositions.

He also thoroughly knows the threefold path of hatred. Whatever path of hatred exists produced from the cause of anger, also whatever path of hatred exists produced from a not fully completed attitude, also whatever path of attachment exists produced from previous predispositions.

He also thoroughly knows the threefold path of bewilderment. Whatever path of bewilderment exists produced from the cause of ignorance, also whatever path of bewilderment exists produced from the cause of the [wrong] view of the transitory collection, also whatever path of bewilderment exist produced from the cause of doubt.

– comes extensively.

Thus, however many paths there are of all sentient beings that arise from the cause of engaging and the cause of avoiding, the exalted wisdom sight of the Tathagata engages all of them without obstruction.

This is the sixth tathagata activity of the Tathagata.

Now, in terms of the strength that knows the concentrations, the complete liberations, the absorptions and the rising of the fully deluded and the completely purifying, it is explained:

*The differences in particular yogins [in] the infinite worlds,  
What are the concentrations and eight complete liberations, what are the  
Tranquil abiding and what are the different absorptions, the one and the eight:  
Unobstructed knowledge regarding them; this is explained as a strength.* [12.28]

There, there are infinite classifications of the differences of *yogins* in the infinite worlds. The concentrations are four. The complete liberations are eight. Tranquil abiding is meditative stabilization having the characteristic of one-pointed mind concerning virtue. The absorptions of successive occupation are nine: the four concentrations, the four formless absorptions and the cessation of discrimination and feeling. The causes of the fully deluded are ignorance and inappropriate attention and so forth. The causes of the completely purifying are such things as terms concordant with others and appropriate specific individual attention and so forth. Therefore, the exalted knower having no obstruction regarding the concentrations and so forth, being infinite individual classifications due to the divisions of *yogins*, is presented as the strength knowing the rising of the concentrations, complete liberations, meditative stabilizations, absorptions, the fully deluded and completely purifying.

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

Son of good lineage, furthermore, the Tathagata thoroughly knows all consciousnesses just exactly as they are: the rising of the concentrations, complete liberations, meditative stabilizations, absorptions, the fully deluded and the completely purifying. How are they thoroughly known? The Tathagata thoroughly knows that which is the cause and that which is the condition of sentient beings' generation of the fully deluded. The Tathagata also thoroughly knows that which is the cause and that which is the condition of becoming completely pure.

There, what is the cause and what is the condition? The cause of the fully deluded of sentient beings is inappropriate attention. The condition of the fully deluded of sentient beings is ignorance. Ignorance is the cause. [Karmic] formations are the condition. [Karmic] formations are the cause. Consciousness is the condition...

– until,

Delusions are the cause; karma is the condition. View is the cause; craving is the condition. Predispositions are the cause; fully rising is the condition.

There, what is the cause and what is the condition of the completely purifying [factors] of sentient beings? Two causes and two conditions. What are the two? Terms concordant with others and appropriate individual specific attention. Furthermore, two: skill in single-pointedness regarding tranquil abiding and penetrative insight...

– is found extensively.

This is the cause of complete purity of sentient beings; this is the condition – that too the Tathagata thoroughly knows. Similarly, son of good lineage, since the tathagatas are endowed with exalted wisdom, they are isolated from desire; isolated from evil non-virtuous practices; having joy and bliss produced from isolating investigation and analysis; absorbed in the first concentration – risen from cessation. Absorbed in cessation – arisen from concentration. They also absorb in the eight complete liberations in the forward order, reverse order and unordered.

Meditative stabilization is shown as absorption; absorption is shown as meditative stabilization, yet the meditative stabilization of the Tathagata has no mixture of all and the Tathagata has no meditative stabilization to be absorbed in with the referential. One meditative stabilization of the Tathagata manifests all meditative stabilizations. The Tathagata, without rising from a single meditative stabilization, absorbs in all meditative stabilizations, yet the



Tathagata does not have engagement in one mind from another. Non-equipose is not observed with the Tathagata.

The meditative stabilization of the Tathagata is unable to be viewed by anyone; the meditative stabilization of the hearers is outshone by the meditative stabilization of the solitary realizers. The meditative stabilization of the solitary realizers is outshone by the meditative stabilization of the bodhisattvas. The meditative stabilization of the bodhisattvas is outshone by the meditative stabilization of the Tathagata. The meditative stabilization of the Tathagata is not outshone; the exalted wisdom of the Tathagata engages it without being outshone.

Due to what instructions and what subsequent teachings the meditative stabilizations of the hearers are produced, that too the Tathagata thoroughly knows. Due to what [instructions etc.] the meditative stabilizations of the solitary realizers and due to what [instructions etc.] those of the bodhisattvas are produced, that too the Tathagata thoroughly knows. Having known, he also similarly instructs and similarly subsequently teaches.

This is the seventh tathagata activity of the Tathagata.

Now, in terms of the strength knowing the recollections of former states, it is explained:

*Abiding in cyclic existence as long as bewilderment has existed, the beings  
Who evolved from each former self and from other sentient beings,  
However infinite, with bases, together with the place and aspect;  
Knowing whatever there were, is explained as a strength.* [12.29]

“As long as bewilderment,” this statement explains the very object of the exalted knower recalling former states, the beginningless continuum of rebirths, one after another. “Sentient beings, however,” this statement is expressed to include the endless realms of sentient beings. Mentioning, “with bases,” summarizes that, explained from the viewpoint of just having causes. “From such and such [a place], my color [or caste] was such, [my] aspect was like this...” and so forth is just like the *sutra*. There, by recalling that “[my] color was such,” one recollects together with aspect. By recalling that “there I dwelled, and then, having died and transferred, I was reborn in such and such [a place]; then having died and transferred, I was born here,” one recollects together with place. The rest is recollection together with causes.

Thus, whatever exalted knower of the buddha Bhagavan is without obstruction regarding previous existences together with bases, together with places and together with aspects, is the strength that knows the recollection of former states. With this strength, the buddha bhagavans comprehend just exactly as they are each and every past movement of the mind and mental factors. It is presented that, “due to merely knowing the modes of being endowed with good fortune and not endowed with good fortune, they teach the Dharma having effects.”

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

He recalls the previous state of that sentient being. What the previous causes were like and due to what causes, whatever sentient beings totally arose, the Tathagata, having thoroughly known the previous cause of that, also teaches the Dharma similarly. The Tathagata also thoroughly knows the past movements of the minds of all sentient beings. After the mind having observation of something was the mind having observation of something [else] produced; due to what observation was it produced and separating from what observation did it cease – that too the Tathagata thoroughly knows.

Thus, however much the mind of one sentient being operates, continuing from one [mind] to another, after a mind like that, a mind like this arises; also after that one like this arises – that is difficult to show even by showing in words for as many eons as the grains of sand of the River Ganges. Similarly, the Tathagata thoroughly knows the continuity from one individual mind to another like that, even of all sentient beings. To take an imaginary case, even if the Tathagata showed it reaching the end of the future, it would not reach the limit of his exalted wisdom. This knowledge of the Tathagata recollecting former states is inconceivable and unparalleled. Immeasurable, its limits are not easy to show.

Since the buddha is the best of the herd, the Tathagata recollects about those sentient beings, “O, remember thus, those sentient beings produced roots of virtue in relation to the buddha or produced them in relation to the hearers or produced them in relation to the solitary realizers. It

is like this: due to the strength of buddha, those sentient beings will also recollect. The Tathagata observes the roots of virtue in relation to those [and] – since due to this and that at any rate they will become irreversible to complete liberation due to the vehicle – teach such and such Dharma.

This is the eighth tathagata activity of the Tathagata.

Now, in terms of the strength that knows death-transference and rebirth, it is explained:

*Knowing the infinite death-transferences and rebirths of each sentient being  
Of the sentient beings who abide in the worlds reaching the limits of space,  
In many details; at that time, since engaging unimpeded – all aspects  
Completely purified – is asserted as a strength.* [12.30]

Death-transference is the disintegration of the aggregates. Rebirth is the rejoining with the aggregates. Those death-transferences and rebirths of the entirety of the worlds reached by the extent of the space element that are joined due to the work of a great variety of karmas are thoroughly known exactly as they are by the Tathagata, spontaneously in a single instant. His exalted wisdom having no impediment to any object, not having obstruction due to purifying all aspects – this is presented as the Tathagata's strength that knows death-transference and rebirth. The Bhagavan not only knows the death-transference and rebirth of sentient beings, it is presented that "he also thoroughly knows, without being incomplete, all the many varieties of evolution, disintegration and so forth with the divine eye."

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

There, the divine eye of the Tathagata is this: that eye sees in the buddha fields of the ten directions – deep due to the sphere of Dharma, reached by the extent of the space element, immeasurable, utterly passed beyond enumeration – those disintegrations and evolutions subsequently beheld by some sentient beings to appear as fields. Whoever appears as some sentient being, he sees all the death-transferences and rebirths, the happy migrations and bad migrations and the detailed migrations exactly in accordance with karma. Whoever appears as some bodhisattva, he sees all the death-transferences, entries into the womb and arisings. Whoever appears as some buddha, he sees all the manifest complete awakenings, turnings of the Wheels of Dharma, giving up of the compositional factors of life and the total passing away from sorrow (*parinirvana*). Whoever appears as some hearer, he sees all the complete liberations and the total passing away from sorrow. Whoever appears as some solitary realizer, he sees all the exhibitions of magical powers and purification's of gifts.

Whatever sentient beings do [not] appear and whatever are not paths of the eyes of the five clairvoyances of the outsiders, not of the hearers, not of the solitary realizers and not of the bodhisattvas – those too appear to the divine eye of the Tathagata. Further, those sentient beings who are invisible within the area of circumference of a chariot wheel, appearing to the Tathagata are very many; the gods and humans of a great thousand billion world systems are not like that. Similarly, the realms of sentient beings that are invisible are immeasurable. Thus, the divine eye of the Tathagata completely views the realms of sentient beings in all the buddha fields called "the sentient beings that are to be subdued by the Buddha." However many are the classes of sentient beings to be subdued by the Buddha, that amount of tathagatas arrive before them and subdue those sentient beings – yet this is not understood by others, the sentient beings who are not those [buddhas].

This is the ninth tathagata activity of the Tathagata.

Now, in terms of the strength that know the exhaustion of contaminations, it is explained:

*Knowing the afflictions along with imprints of the conquerors that  
Will perish quickly due to the strength of knowing all aspects and  
The afflictions of the learners and so forth that are ceased by awareness –  
Unimpeded and infinite – is asserted as a strength.* [12.31]

There, the afflictions are ignorance, attachment and so forth because of afflicting the three worldly realms. That which subsequently proceeds to defile stain the mind is an imprint. "Reaching the border of

afflictions,” “familiarity,” “root” and “imprint” are equivalent. Even though the uncontaminated path has already abandoned the afflictions, all hearers and solitary realizers are unable to abandon them (i.e., imprints). Like, even though sesame oil, flowers and so forth have already been removed, one observes subtle qualities by meeting with them in pots, woolen cloths and so forth. Thus, since imprints exist although the afflictions are abandoned, even though arhats have already overcome the behavior of proceeding [by] jumping around, having been monkeys before arhats, and speaking to female servants, having been brahmins in the past, the opposite is also observed.

There, the imprint of ignorance becomes an obstacle of fully distinguishing the objects of knowledge. The existence of the imprints of attachment and so forth are also causes of such kinds of operation of body and speech. Furthermore, the imprints of ignorance, attachment and so forth are overcome only in the omniscient mind and buddha; they are not in others.

Therefore, the omniscient mind of the buddhas with regard to totally abandoning the remaining imprints of afflictions and abandoning the afflictions that are propagated by them, which does not have obstruction regarding anything, is presented as the strength that knows the exhaustion of contaminations.

As is taught [in the *Sutra of the Questions of Arya King Dharanishvara*]:

Son of good lineage, furthermore, since the Tathagata has exhausted all contaminations, his rebirths are exhausted. “Pure behavior was adhered to; what was to be done was done; another existence beyond this will not be known.” Without contaminations, the mind completely liberated, wisdom completely liberated, having manifested his clairvoyance, accomplished – he abides.

There, the knowledge of the exhaustion of contaminations of the Tathagata is completely purified, stainless, totally pure, clear light; all propagation due to imprints is well destroyed. The exhaustion of contaminations of the hearers is measurable; the imprints are not well destroyed. The exhaustion of contaminations of the solitary realizers is measurable; devoid of great compassion, they are devoid of courage. The exhaustion of contaminations of the Tathagata is endowed with the best of all aspects; all propagation due to imprints is well destroyed. Always uphold by great compassion, fearless, not devoid of courage, not outshone by all the worlds; endowed with one instant of mind. Why? The Tathagata has no imprints of karma; has no imprints of afflictions; has no imprints of faulty behavior.

It is like this: for example, the sky is totally pure by nature, not abiding together with dust and smoke. Likewise, the Tathagata’s knowledge of the exhaustion of contaminations does not abide together with the imprints of karma and afflictions. Immediately upon thoroughly abiding in such exhaustion of contaminations, he teaches the Dharma in order for sentient beings with contaminations and with appropriation to exhaust the contaminations and abandon appropriation.

Saying: “O sentient beings, arisen from constantly conceptualizing the imperfect, you should realize individually just exactly as they are the contaminations and appropriations,” with regard to them, the Tathagata teaches the Dharma with examples that set out this and that, [so that] they will by all means thoroughly know just exactly as they are the contaminations as imperfect and having thoroughly known, by not appropriating any phenomena whatsoever, will also totally pass beyond sorrow.

Son of good lineage, this is the tenth tathagata activity of the Tathagata.

Thus, the Tathagata, possessing inconceivable objects of exalted wisdom besides what was fully culminated in all aspects, is endowed with all qualities other than those. He remains indistinguishable from the dharmakaya. Each of the extensive qualities is comprehensible solely by the example of the sky. These ten strengths of the buddha bhagavans, the protectors of protectorless migrators who have entered into the four great rivers, called “desire,” “becoming,” “view” and “ignorance,” will be fully purified in all aspects on the buddha ground of Perpetual Light.

Enough amplification.

3B2B-2C The way in which all qualities cannot be expressed

Thoroughly determining the distinctions of the qualities such as each of the hair pores of the holy body of form of the buddha bhagavans, the signs and exemplifications of the great being, the strengths, fearlessnesses and unshared qualities of a buddha and so forth, is experienced by only the Buddha. If, when he speaks them, blessing the extent of the holy life span to inconceivable countless eons that are the object of his own exalted wisdom and not having other activities – even if thus spoken very quickly, the qualities will not be fully completed; then why mention by the bodhisattva? What need is there to mention the solitary realizers and hearers being unable to know or express the completed qualities of the buddha?

This very meaning is explained by way of an example:

*The winged do not return out of lack of space,  
They return back due to exhausting their own strength. Likewise,  
Learners together and Buddha's children will return,  
Not expressing the qualities of the buddha, limitless like space.* [12.32]

Like this: although the *garuda* gains headway by the strength of the wind of broad wings, it does not turn back in space due to completely exhausting space, yet it does due to lack of its own strength and headway. Likewise, to some degree, since even those bodhisattvas who acquire unimaginable complete liberation thoroughly abiding on the tenth ground are unable to express the qualities of the Tathagata, they return from the limitless space-like qualities not due to fully completing the qualities, they return due to fully depleting the strength of their minds. If so, why mention solitary realizers or hearers realizing the final qualities?

When this is their situation about fully knowing or expressing the qualities of buddha, therefore, for the likes of us blinded by the cataract of ignorance, for whom perfect reality is hidden, how could there be the opportunity to express the qualities of the Tathagata? Therefore, it is explained that "this is just not the case."

*Therefore, how could one such as I be able  
To know and to express these qualities of yours?  
Yet, since Arya Nagarjuna explained them,  
Giving up qualms, I mentioned just a little.* [12.33]

Thus, indeed I do not have full knowledge of a mere portion of the qualities of the Tathagata. Although that is the case, my discussing a mere part of one class of qualities without hesitation is through dependence on another. Just that was mentioned saying, "since Arya Nagarjuna explained."

3B2B-2D Indicating the benefits of understanding the two qualities

In summary, in this treatise the qualities of the buddha – the profound, the dharmata and the extensive – are finely indicated. There:

*The profound is emptiness.  
The other qualities are the extensive.  
By knowing the mode of the profound and extensive,  
These qualities will be attained.* [12.34]

3B2C Indicating the emanation body

Now, the emanation body is explained in terms of definitely arising spontaneously, achieving happy migrations and so forth for the emergence of the common aims and common methods of all the hearers, solitary realizers and bodhisattvas, besides the emergence of any aims of ordinary beings:

*Again, with the unshakable body, having come to the three, existences, you display  
Descent, rebirth, enlightenment, and also the wheel of pacification with emanations.  
Thus, with compassion, you lead the world of those with deceitful and conscientious  
Behavior, bound by many nooses of hope, without exception to nirvana.* [12.35]

Although the Bhagavan has already passed from the three realms, the emanation body displays the relationship with father, mother, son and so forth and accords with the world. Having descended into the

three realms, by way of teaching the Dharma that is appropriate, he sets those having the various kinds of behavior and constituents of sentient beings into nirvana, out of compassion; not due to wishing fame and compensation.

### 3B2D Establishing the single vehicle

Therefore, having thus made a presentation of the holy body of the Tathagata, indicating three vehicles for the single vehicle is explained as indeed having an intention:

*Because here, apart from knowing thusness there is no other fundamental eliminating  
All stains; divisions of transformations of phenomena's thusness are also not relied on  
And also this subjective intelligence of thusness does not become diverse.  
Therefore, you showed migrators an unequaled, inseparable vehicle.* [12.36]

He who does not understand suchness is unable to abandon the afflictions without residue. The thusness that exists with all things - without exception, having a nature of production, was also already indicated as indistinguishable. Even different seeing does not have divisions there; hence this suchness is just not transformed. Because there are no divisions and transformations, therefore the subjective exalted wisdom of thusness is also one nature.

Like this: if the nature of exalted wisdom were multiple, suchness would not be realized because of not realizing the nature exactly as it abides. Because, like that, the subjective exalted wisdom of thusness is undistinguishable due to suchness being unique, therefore, three vehicles do not exist since there is only a single vehicle. This is because of the statement appearing [in the *Sutra of the White Lotus of the Holy Dharma*]:

Kashyapa, when all phenomena are realized as just equal, it is *nirvana*. That moreover is just one, not two, nor three.

'Great', in the statement, "Great Vehicle," means the buddha bhagavans, because [they] possess the exalted wisdom that is free of obscurations due to abandoning ignorance without residue. Their vehicle is the Great Vehicle, because of "*prisha uddhara*" and so forth, the letter 'ta' [in the Sanskrit *mahata yana*] changing into just 'a' (i.e., the Sanskrit *mahata yana* becomes mahayana).

Alternatively, since it is a vehicle and it is also great, it is the Great Vehicle, because those possessing buddha's inconceivable exalted wisdom have entered it; or, because of being the subject of the limitless classifications of things; or because of abandoning unknowing without exception. Hence, it is the Great Vehicle since it is a vehicle and it is also great.

If it is asked: if nirvana is only one, why are the vehicles of the hearers and the solitary realizers also indicated to pass completely beyond sorrow?

To explain this doctrine as being intentional:

*Because there exist these degenerations producing faults in migrators, therefore  
The world will not enter the deep, the profound, sphere of the buddha.  
Because you, Tathagata, possess wisdom together with the method of  
Compassion, and because you volunteered "I will liberate sentient beings,"* [12.37]

Five degenerations (or dregs) are indicated due to bringing about an unserviceability of bodies and minds: the degenerations of sentient beings, the eon, afflictions, views and life span.

Because they obstruct even the desire for the unsurpassed exalted wisdom of the Tathagata, being the cause of very powerful operation of the afflictions, because of destroying superior higher interests, therefore, since buddha's exalted wisdom is profound, the world will not enter what is difficult to fathom. Yet, the Bhagavan does not cultivate forgetfulness concerning those to be liberated due to merely this – migrators not being vessels. Because the Bhagavan possesses wisdom together with the method of compassion and because the Bhagavan previously made prayers that, "I will liberate sentient beings," therefore, he does not rely on indolence to completely liberate them and seeks the method of their complete liberation because it is, without doubt, necessary to accomplish his promise by way of other aspects.

Because there are these many conditions hindering migrators from entering the Great Vehicle and it is, without doubt, necessary to place the worldly in *nirvana*:

*Therefore, like the wise man that formed, as an interlude, an attractive city  
To relieve the fatigue of a group of beings who set out for a jeweled island,  
You made learners apply the mind to the mode of pacification and taught  
This vehicle separately to those whose minds were trained in detachment.* [12.38]

This example should be ascertained in the [Sutra of] the *Exalted White Lotus of the Holy Dharma*. The summarized meaning is this: just as the leader actually manifested a city for relaxation until they reached the jeweled island, likewise, the Bhagavan, from the point of view of method, also taught two vehicles, the vehicles of the hearers and the solitary realizers, ahead of the Great Vehicle, being a method to attain the [Great Vehicle] and being the support of the happiness of pacification.

There, to those attaining abandonment of the afflictions of *samsara*, afterwards, only the Great Vehicle is finely indicated. Having fully completed the collections, it is also doubtlessly necessary for them, like the buddhas, to attain omniscient exalted wisdom, This doctrine of a single vehicle is also to be ascertained in the *Compendium of Sutras* and so forth.

- 3B2E Explaining the time of manifest enlightenment and abiding  
1 Explaining in terms of the time of manifest enlightenment  
2 Explaining in terms of the time of abiding

3B2E-1 Explaining in terms of the time of manifest enlightenment

Now, to explain in terms of the time of the Bhagavan manifesting enlightenment and the time of abiding:

*As many as are the particles of smallest atoms found in the entirety  
Of directions and buddha lands, for that many eons too,  
The Tathagata has reached noble most supreme enlightenment.  
Nonetheless, you do not declare this secret of yours.* [12.39]

The buddha bhagavans do indeed exhibit rebirth and passing beyond sorrow by way of the emanation body, yet the measure of how long ago was the time of the manifest complete enlightenment – that which is the cause giving rise to the emanation body – is to be expressed. The eons of manifest complete enlightenment of the Bhagavan are as many as the amount of particles of smallest atoms existing in the amount of world systems that are lands of the exalted wisdom of the Tathagata.

Because this is difficult to be highly appreciated by those who have not previously accumulated roots of virtue, it is not to be declared; it is explained to some – to those highly appreciating that – in order to accumulate inestimable merit.

3B2E-2 Explaining in terms of the time of abiding

Having thus expressed somewhat the time of manifest complete enlightenment, after that it is explained in terms of the time of abiding:

*As long as all the worlds have not progressed to total supreme peace  
And space has not been totally annihilated, for that long the Conqueror,  
Produced from the Wisdom Mother with the nurse of mercy,  
Will enact the tradition. Hence, how could you possess total peace?* [12.40]

The Bhagavan, having been born from the mother – the wisdom gone beyond – was entrusted to the nurse of compassion. Hence, the future life span of the Bhagavan should be known to exist as long as all worldly ones are not transformed into buddhahood and as long as space is not overcome.

If it is asked: what is the compassion of all the buddhas such that in order to accomplish the welfare of all sentient beings it nurtures them for endless periods?

In order to show that the Bhagavan, subsequently perceiving the world as the basis of various sufferings failing into experience, does not possibly completely pass beyond sorrow because the Compassionate One turns away from the mind of passing beyond sorrow, it is explained:

*What your mercy is like for the family of beings, who have consumed  
Poisoned mundane food out of the fault of bewilderment, is unlike  
A mother's suffering for a son who is pained from eating poison.  
Thus, the Protectors have not, reached total supreme peace.*

[12.41]

The term “mundane food” expresses the five attributes of desire. Due to strongly grasping to that itself, they also become poisonous when consumed because of being the cause of extensive suffering. Also, strong grasping to them as true in reality is produced through the fault of bewilderment.

There, just as mercy is born in the Bhagavan towards *samsaric* beings eating poisonous food, torment is not likewise generated in a mother towards someone other than her beloved only son. Therefore, how could one with compassion possess the idea to completely pass beyond sorrow?

Because compassion overcomes the mind of passing beyond sorrow, in order to demonstrate that the Bhagavan, subsequently seeing the world as being the basis of the variety of sufferings descending into experience, does not possess a passing completely beyond sorrow, it is explained:

*Because the unwise with minds that grasp to things and non-things obtain sufferings at  
the  
Birth time and destruction, produced from leaving and meeting the unpleasant and  
pleasant,  
And wicked migrations; therefore, since the world became an object of mercy, your mind,  
Compassionate Bhagavan, turned from peace. Hence you have no passing beyond sorrow.*

[12.42]

There, because – the unskillful with awarenesses that strongly grasp to things, having, confidence in actions (e.g. karma) and effects, view rebirth as gods and humans as existent and hence, definitely obtains the sufferings of birth and death and also experience the suffering of separating from pleasant objects and the suffering of meeting with unpleasant objects; [while the unskillful] having awareness that strongly grasps to things as non-existent, who are endowed with wrong view, also obtain fallen migrations such as hell and so forth and the suffering mentioned above – therefore, the compassion of the Bhagavan Buddha, having observed suffering, turns his mind away from passing beyond sorrow and abides.

## CONCLUSION

3C The manner in which the treatise was composed

*Bhikshu Chandrakirti, having drawn this tradition  
From the Treatise of the Middle Way,  
Expressed it consistent with scripture and  
In accordance with oral instructions.* [13.1]

*That, “just as this dharma does not exist  
In other than this [Treatise], likewise,  
Also the tradition found here does not exist  
Elsewhere,” should be ascertained by the wise.* [13.2]

That, “just as, except for the *Treatise on the Middle Way*, this dharma called ‘emptiness’ is not unmistakably expressed in other treatises, likewise, also the tradition which was related here by us along with responses to objections, arisen from this tradition [of the *Treatise*], like the dharma of emptiness, does not exist in other treatises,” please should be ascertained by the wise.

Therefore, that which is stated by some saying, “that very tradition that is propounded by the Sautrantikas as ultimate is accepted as conventional by the *Madhyamikas*,” should be understood as being stated by only those obviously unaware of suchness, which is the meaning of the *Treatise on the Middle Way*. Further, those who imagine “that propounded as ultimate by the Vaibhashikas is conventional for the *Madhyamikas*” are also only totally unaware of thusness, the meaning of the *Treatise*, because of the unsuitability of such supramundane phenomena and mundane phenomena being similar. The wise should ascertain, “this tradition is uncommon.”

Therefore, since those who become frightened by ascertaining the mere words, not knowing the heart intention of the Acharya and without having already ascertained the meaning of suchness, totally abandon this supramundane dharma; therefore, saying, “this *Supplement into the Treatise on the Middle Way* was composed in order to unmistakably show the suchness that is the meaning of the *Treatise*,” it is explained:

*Out of fear due to the color of the very vast ocean of Nagarjuna's intellect,  
Beings discard to a great distance what are excellent traditions.  
Hence, the water that opens the kamuda [flower] of his  
Unblossomed verses now completely fulfill the hopes of Chandrakirti.* [13.3]

If asked: did not the Elders Vasubandhu, Dignaga, Dharmapala and so forth, those authors of treatises who have already come, frightened by merely hearing the letters, fully reject this unmistakably indicated meaning of dependent arising?

It is said like that!

If asked: how is this to be realized?

It is explained:

*This profound terrifying thusness, already explained, will be definitely realized by beings  
Out of prior familiarity. Others will not comprehend it though they listen extensively.  
Therefore, having seen those systems contrived by their minds, like pudgalavadin texts,  
Avoid the mind enjoying texts accepted by other traditions apart from this!* [13.4]

It should be understood that, “just as the Forders, those who did not previously deposit imprints of strong interest in emptiness in their mental continua, [temporarily] abandoned the afflictions of the three realms – desire, form and formless – and saw they were able to join other tenets, yet were unable to be strongly interested in the ultimate intricately demonstrated by the Lord of Sages, likewise, they also already possess much listening to such types, yet do not utilize comprehending emptiness due to lacking the seeds of great interest in emptiness.”

Thus, even in these very days, some who have deposited imprints of strong interest in emptiness in other lifetimes appear to realize the depths of emptiness out of only the strength of the cause. Even from the



scriptural traditions of the Forders, those who decrease seeing it as true are seen to judge the depths of emptiness out of only the strength of the cause. Therefore, apart from the scriptural tradition of the Madhyamika, even having studied those systems concerning the texts of others contrived by their minds, like that done in the scriptural traditions of those who elucidate a self, avoid a joyous intellect. One should not realize surprise about other systems contrived by their minds; one should realize surprise only about great interest in viewing one's own emptiness!

### 3D Dedicating the virtue of composing the treatise

*By whatever merit I have attained through relating Acharya Nagarjuna's good tradition,  
Pervading the ends of the directions and white as autumn's moving star in the sky of my  
Mind – blue due to afflictions – or jewel-like in the hood of the snake of my mind,  
May the entire world realize thusness and quickly progress to the ground of the Sugata.*

[13.5]

## 4 Meaning of the conclusion

- A The acharya who composed
- B The translators and pundits who translated

### 4A The acharya who composed

That completes the *Explanation of the 'Supplement to the "Middle Way,"* elucidating the manner of the profound and the extensive, composed by Acharya Chandrakirti who looked up to the supreme vehicle, possessed undeprivable wisdom and compassion, and who, by extracting milk from the picture of a milking cow, overcame grasping to true [existence].

### 4B The translators and pundits who translated

The sources were written mostly in accordance with sutra,  
And thereafter, when two versions were possible, it was  
Translated to agree with the term's meaning in the root text and commentary.  
Act honestly! It is to be analyzed.

Translated at the Ratnagupta Vihara in the Kashmiri city of Anupatna, during the reign of the Kashmiri king, the Glorious Aryadeva, by the Indian Abbot Tilaka Kalasha and the Tibetan translator Venerable Pa.tsab Nyi.ma.drag, in accordance with the Kashmiri text. Later, at the Rasa [i.e., Lhasa] Ramoche, that very Tibetan translator encountered the eastern Aparanta text and properly correcting [the first version], settled it.

The size of this text is one-sixth of a *bampo* short of twelve *bampos*, having three thousand five hundred and fifty stanzas.

English colophon: Translated into English and edited at Istituto Lama Tzong Khapa, near Pisa, Italy, by Gelong Thubten Tsultrim (George Churinoff), 1994. This working draft is based on a first draft of the translation by the translator with the kind assistance of Tibetan Abbot, Geshe Jampa Gyatso and the translator Acharya Thubten Jampa (partial), following the Peking and Derge editions of the Tibetan text. The first draft was completed January 23, 1991. Seventy copies of this working draft were offered on the occasion of the teaching of this text by His Holiness the Dalai Lama at Sera Monastery, South India, October 31, 1994. Reprinted January 2000 for the exclusive use of the Masters Program.