

Mirror Clearly Reflecting the *Meaning of the Middle Way*
A commentary elucidating the meaning of the *Introduction to the
Middle Way*

Author: His Holiness, the First Dalai Lama Gyalwa Gedun-drub
Topic: The six paramitas in general, and specifically and elaborately the sixth paramita of wisdom.



Happy Monks Publication

Published by HappyMonksPublication.

All rights reserved. No part of this work may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system or technologies now known or later developed, without permission in writing from Fedor Stracke.

© Fedor Stracke

www.happymonkspublication.org

Contents

Translator's Introduction	xv
Illusory Truth	xv
Syllogisms	xvii
Chandrakirti – The One Clarifying Superior Nagarjuna's Point of View	1
Birth and General Life	1
Milking the Picture of a Cow	1
Preventing War	2
Conquering the Elements	3
Psychic Powers	3
Supreme Scholar	4
Texts Composed by Chandrakirti	5
Chandrakirti's inner Qualities	6
Benefits of Making Requests to Chandrakirti	6
Colophon	7
Meaning of the Title	9
Prostration of the Translator	9
The Meaning of the Actual Text	9
Homage - Method for Starting to Compose the Commentary	9
Praising Great Compassion	9
1. Compassion as the Main Cause of a Bodhisattva	9
1.1. The Way Hearers and Self-Liberators Are Born From the Powerful Able Ones	9
1. Prostrating to Compassion Focusing on Sentient Beings	11
The Actual Body of the Composed Commentary	13
Causal Grounds - the Presentation of the Individual Grounds	13
The First Mind Generation "Extremely Joyful"	13
Showing Briefly the Basis of Characteristics - the Identity of the Ground	13
Showing Extensively the Qualities of the Ground	13
1. Qualities Beautifying the Continuum of the Practitioner	13
1.1. Explaining Those Qualities Individually	13
1.1.1. The Quality of Having Attained the Meaningful Name	13
1.1.2. The Four Qualities of Being Born into the Lineage etc.	13
1.1.3. Three Qualities of Conquering Higher Grounds etc.	14
1.1.4 Showing the Qualities in a Condensed Manner	15
2. Qualities Outshining the Continuum of Others	15
2.2. Outshining both Hearers and Self-liberators on the Seventh Ground Through Awareness	15
2.3. The Superiority of the Perfection	15
2.3.1. Explaining the Generosity Abiding on the First Ground	16

2.3.2. Explaining the Generosity of a Lower Base	16
2.3.2.1. Attaining Samsaric Happiness through Generosity	16
2.3.2.2. Attaining Happiness of Nirvana through Generosity	17
2.3.3. Showing the Uncommon Benefits of a Bodhisattva's Generosity	17
2.3.3.1. Showing Generosity To Be the Main Advice for Both Bases	17
2.3.3.2. Showing which Joy Bodhisattvas Experience at the Time of Generosity	17
2.3.3.3. Showing Whether or Not Bodhisattvas Experience Pain at the Time of Giving Their Body	18
2.3.4. Showing the Divisions of the Perfection of Generosity	18
3. Concluding with a Brief Summary of the Qualities of the Ground	19
The Second Mind Generation Stainless	21
Showing Morality on this Ground To Be Extremely Pure	21
1. Showing Morality on this Ground To Be Perfect	21
2. Showing the Related Qualities To Be Very Pure	21
3. Showing Its Morality To Be Superior to That on the First Ground	21
4. Showing the Other Cause of Completely Pure Morality	22
Practicing Morality	22
1. Enjoying the Fruits of Generosity in Happy Migrations Depends on Morality	22
2. Enjoying the Fruits of Generosity Continuously Depends on Morality	22
3. Showing It To Be Extremely Difficult To Be Liberated from the Lower Realms if Separated from Morality	22
4. The Reason for Teaching Morality Subsequently to Generosity	23
5. Praising Morality as the Cause for Both High Status and Definite Goodness	23
Metaphor for Being Unmixed with the Opposite of Morality	23
Showing the Categories of the Perfection of Morality	24
Concluding by Briefly Expressing the Qualities of the Ground	24
The Third Mind Generation "Luminous"	28
Description of the Ground That Is the Basis of Characteristics	28
Explaining the Characteristics of the Ground	28
1. Showing Patience To Be Superior on this Ground	28
2. The Way of Relying on Other Types of Patience	29
2.1. Showing That It Is Inappropriate To Be Angry	29
2.1.1. Anger Is Inappropriate Because It Has No Purpose and Great Disadvantages	29
2.1.2. Showing That to Retaliate Is Contradictory with Not Desiring Subsequent Suffering	29
2.1.3. Anger Is Inappropriate because it Destroys the Virtue Accumulated over Long Periods of Time	30
2.1.4. Stopping Anger after Having Contemplated the Many Faults of Impatience	30

2.2. Showing That It Is Appropriate to Rely on Patience	30
2.2.1. Contemplating the Many Benefits of Patience	30
2.2.2. Advice to Rely on Patience as a Short Summary	31
3. Divisions of the Perfection of Patience	31
4. Showing the Other Pure Qualities Arising on This Ground	31
The Characteristic of the First Three Perfections	32
Summarizing Briefly through Expressing the Qualities of the Ground	32
The Fourth Mind Generation Radiant	34
Showing Enthusiasm To Be Superior on This Ground	34
Description of the Ground	35
Showing the Attribute of Abandonment	35
The Fifth Mind Generation Difficult to Train	36
Description of the Ground	36
Showing mental stabilization to be superior and expertise in truth	36
The Sixth Mind Generation Manifest	40
Describing the Ground and Showing the Perfection of Wisdom To Be Supreme	40
Praising the Perfection of Wisdom	40
Explaining the Suchness of Dependent Arising	41
Pledging to Explain the Profound	41
Identifying the Vessel for the Profound	41
The Way the Ensuing Qualities Are Generated	42
Exhorting the Student Who Is a Vessel to Listen	42
The Way Suchness Is Explained	44
Establishing Emptiness through Reason	44
Establishing the Selflessness of Phenomena through Reason	44
Refutation of the Fourfold Generation	44
1. Asserting the Thesis	44
2. Showing the Proofs	45
Refuting Generation from Self	45
1. Refutation with the Commentary's Reasoning	45
1.1. Refuting the Samkya's Position	45
1.1.1. Refuting Generation from a Cause of One Nature with It	45
1.1.1.1. Consequential Meaninglessness if Generated from a Cause that Is of One Nature with It	45
1.1.1.2. Being Contrary to Reason if so Generated	45
1.1.1.3. Refuting Objections	46
1.1.2. Refuting Cause and Effect To Be of One Nature	46
1.2. Its Non-Existence also According to Common Convention	47
1.3. Summary of the Refutation	47
2. Refutation through the Reasoning of the Root Wisdom	47
Refuting Generation from Other	47

1. Refuting Generation from Other in General	47
1.1. The Actual Refutation of Generation from Other	47
1.1.1. General Refutation	47
1.1.1.1. Refutation by Impossible Consequence	47
1.1.1.2. Rejecting Objections to That	48
1.1.1.2.1. Positing the Objection	48
1.1.1.2.2. Rejecting the Objection	48
1.1.2. Particular Refutation	49
1.1.2.1. Refuting Generation from Other in Relation to Consecutive Cause and Effect	49
1.1.2.1.1. Actual Refutation	49
1.1.2.1.2. Rejecting the Objection	49
1.1.2.2. Refuting Generation of Other in Relation to Simultaneous Cause and Effect	50
1.1.3. Refutation through Analyzing the Four Possible Results	51
1.2. Rejecting Objections Based on Worldly Perception Against the Refutation	51
1.2.1. Rejecting Objections Based on Acceptance of Worldly Convention	51
1.2.1.1. Objection	51
1.2.1.2. Answer	52
1.2.1.2.1. General Presentation of the Two Truths	52
1.2.1.2.1.1. The Two-Fold Division of Truth	52
1.2.1.2.1.2. Division of Illusory Truth Based on Worldly Perception	52
1.2.1.2.1.3. Showing the Mistaken Determined Object To Be Non- Existent even according to the Illusory	53
1.2.1.2.2. Relating It to the Present Context	53
1.2.1.2.3. Explaining the Individual Nature of the Two Truths	54
1.2.1.2.3.1. Illusory Truth	54
1.2.1.2.3.2. Ultimate Truth	55
1.2.1.2.4. Refuting Worldly Objections	55
1.2.1.2.5. Showing the Worldly Contradiction	55
1.2.2. Rejecting Objection through Nominal Non-Existence of Generation from Other	56
1.3. The Qualities of the Refutation	56
1.4. Showing Inherent Generation To Be Completely Non-Existent	56
1.4.1. Refuting those Asserting Inherent Existence	56
1.4.1.1. The Consequence that a Superior's Equipose Would Negate Existence	56
1.4.1.2. The Consequence that Nominal Truth Would Bear Examination	57
1.4.1.3. The Consequence that Ultimate Generation Is Not Negated	57
1.4.2. Refuting Objections To the Above Refutation	57
1.5. Showing the Qualities of Refuting Inherent Generation in Relation to Both of the Two Truths	58

1.5.1. The Quality of Easily Refuting the Nihilistic and Eternalistic Views	58
5.2. The Quality of Affirming the Cause and Effect Relationship	58
5.2.1. No Need to Accept the Universal Basis if One Does Not Assert Inherent Existence	58
5.2.2. Example of An Effect Arising from Disintegrated Karma	59
5.2.3. Refuting Objections	59
5.2.3.1. Refuting that the Generation of Fruitional Effects Would Become Endless	59
5.2.3.2. Refuting that It Would Be Contradictory with Scriptures Teaching the Existence of the Universal Basis	60
5.2.3.2.1. Actual	60
5.2.3.2.2. Example of Why It Was Explained like That	60
Refuting the Mind Only School in Particular	61
Refuting that Consciousness without Outer Existence Exists Inherently	61
1. Stating the Position	61
2. Refuting It	62
2.1. Elaborate Refutation	62
2.1.1. Refuting the Example	62
2.1.1.1. Refuting the Example of a Dream	62
2.1.1.1.1. The Dream Example Does Not Establish Consciousness To Be Inherently Existing	62
2.1.1.1.2. The Dream Example Does Not Establish the Lack of Outer Existence	62
2.1.1.1.3. It Shows All Phenomena to Exist Falsely	63
2.1.1.2. Refuting the Example of Seeing Falling Hairs	64
2.2. Refuting the Meaning	64
2.2.1. Refuting the Generation and Non-Generation from the Ripening and Non-Ripening of Karmic Potentials of Sense Consciousness to Which an Outer Object Appears	64
2.2.1.1. Presentation of the View	65
2.2.1.2. Its Refutation	65
2.2.1.2.1. Short	65
2.2.1.2.2. Extensive	65
2.2.1.2.2.1. Refuting the Potential to Exist Inherently in the Present	65
2.2.1.2.2.2. Refuting the Potential to Exist Inherently in the Future	65
2.2.1.2.2.2. Refuting the potential to exist inherently in the past	66
2.2.2. Refuting Again the Existence of Consciousness without Outer Object	67
2.2.2.1. Presentation of the View	67
2.2.2.2 Its Refutation	68
2.2.2.3. Showing that the refutation of the Mind Only tenet is not contradictory to the scriptures	69
2.1.4. Showing that the refutation does not negate meditation on impu-	

rity	70
2.2.4. Summary	71
Refuting Proof that Other-Powered Phenomena Exist Inherently	71
1. Refuting Self-Knowers, the Proof for Other-Powered Phenomena	71
1.1. Refuting the Proof for Other-Powered Phenomena after Having Asked for It	71
1.2. Refuting the Answer to That	71
1.2.1. Actual	71
1.2.2. How Memory Is Generated Even Without a Self-Knower	72
1.3. Refuting Self-Knowers with Other Reasoning	73
1.4. Inherently Existing Other-Powered Phenomena Are like a Mule's Foal	73
2. Showing That the Mind Only System Does Not Remain Within the Two Truths	73
3. It Is Appropriate to Follow Nagarjuna	74
4. Showing That Refuting Other-Powered Phenomena Is Not The Same as Worldly Convention	74
Showing that the Only in Mind Only Does Not Eliminate Outer Existence	75
1. The Intent Behind the Sutra of the Tenth Bhumi in Teaching Mind-Only	75
1.1. Establishing that the Word Only Does Not Negate External Objects with a Quote from the Sutra of the Tenth Bhumi	75
1.2. Establishing that Very Meaning With other Sutras	76
1.3. The Word Only Shows Mind To Be Crucial	76
2. Synchronicity of Object and Mind in Existence and Non-Existence	78
3. The Intent Regarding Mind Only in the Journey to Lanka Sutra	79
3.1. Showing the Teaching on Mere Mind without External Object To Be Interpretive	79
3.1.1. Showing It To Be Interpretive through Quotation	79
3.1.1.1. Actual	79
3.1.1.2. Showing other Similar Sutras also To Be Interpretive	79
3.1.2. Showing It To Be Interpretive Through Logic	80
3.2. Revealing the Method for Realizing the Definitive and Interpretive Meaning of the Sutras	80
Refuting Generation from Both	80
Refuting Generation from No-Cause	81
The Meaning Established Through the Refutation	82
Eliminating objections to this refutation	82
1. Actual	82
2. Summary	85
Way of Eliminating Extreme View Through Dependent Generation	85

Identifying the Fruit of Becoming Empowered in Reasoning	86
Establishing the Selflessness of Person through Reason	87
Showing that those wishing for liberation initially need to refute the self as being inherently established	87
The Way of Refuting that “I” and “Mine” Are Inherently Established	88
1. Refuting that the Self Is Inherently Established	88
1.1. Refuting a Self that Is of Different Nature from the Aggregates as Mentally Fabricated by Non-Buddhist Schools	88
1.1.1. Expressing the Position of the Opponents	88
1.1.1.1. Expressing the Samkya Position	88
1.1.1.2. Expressing the Vaisheshika position	88
1.1.2. The Refutation	88
1.2. Refuting the Notion of Some Buddhists that the Aggregates Are the Self	90
1.2.1. Showing Proofs Harming the Assertion that the Aggregates Are the Self	90
1.2.1.1. Actual	90
1.2.1.1.1. Stating the Assertion	90
1.2.1.1.2. The Refutation of those Assertions	91
1.2.1.2. Refuting Attempts at Damage Control by the Realists	92
1.2.2. Offering Proof Showing that the Assertion Is Invalid	92
1.2.3. Showing Further Proof Contradicting those Asserting the Aggregates to Be the Self	92
1.2.4. Explaining the Intent Behind Teaching that the Aggregates Are the Self	93
1.2.4.1. Explaining the Meaning of Teaching that All Self-Views Are Only Views of the Aggregates	93
1.2.4.1.1. Showing the Scriptural Reference To Be the Refuting Kind	93
1.2.4.1.2. Even Though the Scripture Is Classified as Affirming It Does Not Show the Aggregates To Be the Self	94
1.2.4.1.3. Refuting Attempts at Damage Control by the Sammitiya Vaibhashika	95
1.2.4.2. Explaining the Mere Collection of the Aggregates Not To Be the Self	95
1.2.4.3. The Shape of the Collection of Aggregates Is Not the Self	95
1.2.4.4. Showing Other Reasons Contradicting the Assertion that the Mere Collection of the Aggregates is the Self	96
1.2.4.5. The Buddha Taught that the Self Is Labeled in Dependence on the Six Spheres etc.	96
1.2.5. Showing the Other Systems To Be Unrelated	97
1.3. Refuting the Remaining Three, Basis and Dependent, and so forth	97
1.3.1. Refuting the Case of basis and Dependent	97
1.3.2. Summing Up the Meaning of the Refutation	98

1.4. Refuting a Person That Is a Substantial Existent and That Cannot Be Described As Being That Itself or Other	99
1.4.1. Stating the Assertion	99
1.4.2. Refuting the Assertion	99
1.5. Presentation of How the Self is Merely Labeled in Dependence On the Aggregates, Together With an Example	100
1.5.1. Showing the Self To Be Similar to the Chariot in Being Labeled Dependently While Being Free From the Seven Extremes	100
1.5.2. An Extensive Explanation of the Two Remaining Cases Not Explained Before	101
1.5.2.1. Actual Refutation	101
1.5.2.1.1. Refuting the Assertion That the Collection Is the Chariot	101
1.5.2.1.2. Refuting the Assertion That the Shape Is the Chariot	102
1.5.2.2. Transferring this Logic to other Objects	103
1.5.3. Refuting Objections to this Explanation	104
1.5.4. Showing also that other Nominal Meanings of the Label Are Established	104
1.6. The Self Being Posited in such a Way Has the Quality of Easily Abandoning Extreme Ideas	104
1.6.1. Actual	104
1.6.2. Refuting Objections	105
1.6.3. Linking the Labels and Meaning of Chariot and Self	105
1.6.4. Showing other Qualities of Accepting a Self that Is Imputed Dependently	106
1.6.5. Identifying the Self that Is the Basis of Bondage and Liberation	106
Refuting that “Mine” Is Inherently Established	106
The Way of Refuting the Inherent Existence of Both Self and “Mine”	107
1. Relating It to Phenomena Such As Vases, Cloth etc.	107
2. Relating it to cause and effect	108
3. Refuting Objections to That	109
3.1. The Objection	109
3.2. The Answer	110
3.2.1. How One’s Own Refutation and Affirmation Is Valid	110
3.2.1.1. The Way of Refuting the Other’s Position	110
3.2.1.2. The way of establishing one’s own position	110
3.2.2. The Reason Why the Other’s Consequence Is Not the Same	111
3.2.3. The Lack of Inherent Existence Can Be Established While Its Opposite Cannot Be Established	111
3.2.4. How to Understand the Remaining Refutations Not Mentioned Here	112
Explaining the Divisions of Emptiness	114
1. Explaining the Divisions of Emptiness in Brief	114

2. Explaining the Meaning of the Individual Divisions	115
2.1. The Sixteen Emptinesses	115
2.1.1. Inner Emptiness	115
2.1.2. Outer Emptiness	115
2.1.3. Outer Inner Emptiness	116
2.1.4. Emptiness of emptiness	116
2.1.5. Great emptiness	117
2.1.6. Ultimate Emptiness	117
2.1.7. Compounded Emptiness	118
2.1.8. Non-Compounded Emptiness	118
2.1.9. Emptiness Having Transcended Extremes	118
2.1.10. Emptiness Without Beginning or End	119
2.1.11. Emptiness of Not Giving Up	119
2.1.12. Emptiness of Nature	120
2.1.13. Emptiness of All Dharmas	120
2.1.14. The Emptiness of One's Definition	121
2.1.14.1. Condensed	121
2.1.14.2. Extensive	121
2.1.14.2.1. The Definitions Relating to the Basis	121
2.1.14.2.2. The Definitions Relating to the Path	122
2.1.14.2.3. The Definitions Relating to the Result	123
2.1.14.3. Summary	124
2.1.15. The Emptiness of the Unobservable	125
2.1.16. The Emptiness of the Quintessential Nature of Non-Functionalities	125
2.2. The Four Emptinesses	126
4. Concluding by Expressing the Qualities of the Ground	128
Seventh Mind Generation Gone Afar	131
Eighth Mind Generation "Immoveable"	131
Prayers Are Superior on this Ground and the Way of Awakening Them from Cessation	131
Showing that they Have Exhausted All Afflictions	131
Showing that They Have Attained Ten Powers	132
Ninth Mind Generation Excellent Wisdom	132
Tenth Mind Generation Cloud of Dharma	133
The Individual Qualities of the Grounds	135
The Qualities of the First Ground	135
The Qualities of the Second to the Seventh Ground	136
The Qualities of the Three Pure Grounds	136
Resultant Ground	140
Mode of Becoming Enlightened	140
Actual	140

Refuting Objections	140
2. The Answer	141
2.1. Refuting the Objection that It Is Impossible to Realize Suchness	141
2.2. Refuting the objection that it is impossible to be an exalted knower	141
Presentation of the Bodies and Qualities	142
Presentation of the Bodies	142
1. The Dharmakaya	142
2. The Sambogakaya	143
3. The Body Concordant with the Cause	143
3.1. How the Body and One of Its Pores Shows All of One's Activities	143
3.2. How the Body and One of Its Pores Shows All the Activities of Others	144
3.3. Showing the Perfect Power of Enlightened Thought	145
Presentation of the Qualities of the Powers	146
1. Showing the Ten powers in Brief	146
2. Showing the Ten Powers Extensively	147
2.1. The Power of Knowing Locations and Non-Locations	147
2.2. The Power of Knowing the Fruition of Karma	147
2.3. The Power of Knowing the Variety of Wishes	147
2.4. The Power of Knowing the Variety of Spheres	148
2.5. The Power of Knowing Superior and Inferior Faculties	148
2.6. The Power of Knowing All Journeys	149
2.7. The Power of Knowing the Utterly Afflicted and the Entirely Purified	149
2.8. The Power of Knowing Previous Places	149
2.9. The Power of Knowing Death, Transference and Birth of Sentient Beings	150
2.10. The Power of Knowing the Exhaustion of Contaminants	150
3. Why It Is Impossible to Express All the Qualities	151
4. Explaining the Benefits of Knowing the Two Qualities	151
2.3. Emanation Body	152
2.4. Establishing It Into One Path	152
2.5. From the Point of View of the Times of Becoming Enlightened and Remaining	153
2.5.1. From the Point of View of the Times of Becoming Enlightened	153
2.5.2. From the Point of View of the Time of Remaining	154
The Way of Composing the Commentary	156
Dedicating the Merits of Composing the Treatise	157
Colophon	158
1. Composer's Colophon	158
2. Translator's Colophon	158



Translator's Introduction

I pay homage to the Gentle Peaceful One.

Illusory Truth

A central and repeated term in this commentary is *illusory truth*. The more commonly known version of this term is *conventional truth*, but the consensus these days among teachers and translators is that this is a misrepresentation of the Tibetan term *Kun-dzob Denpa*. It neither conveys the meaning nor fits the word explanation given in the treatises.

There are other alternatives, such as *concealer truth* or *truth for a concealer*, but these, while literally correct, never felt satisfactory to me. One reason is that they are not easily relatable. After two decades of investigating the meaning of the Tibetan and Sanskrit terms, and consultation with the Ven. Geshe Doga with regards to the meaning that is supposed to appear to the mind upon hearing the term, I felt that illusory truth would be a good translation. It is a handy term that both conveys the meaning as well as fits the word explanation of the Tibetan.

In a meeting with Kyabje Zopa Rinpoche in Vajrayogini Institute in 2009 I then started to present my argument to Rinpoche, somewhat apprehensively, to seek permission to use this translation in the FPMT. To my surprise I did not need any further argument, because Kyabje Zopa Rinpoche immediately and decisively said that this term can be used.

I shall try here to present briefly the main points of my thoughts on this:

Kun means *all*, *dzob* means *obscuring*, and *Denpa* means *truth*. *Kun-dzob* is taken as one word, and can also mean *mutual dependence* or *nominal* according to Chandrakirti's *Clear Words*:

Kun-dzob refers to the three of obscuring suchness, the meaning of mutual dependence and worldly labells.

In the context of the two truths it refers to the first according to Lama Tsong Khapa in his *Middling Graduated Stages of the Path*:

Regarding this kun-dzop, when forms and the like are presented as true to the perception by a kun-dzob consciousness, it refers to the first of the three.

This alone already refutes *conventional* as the accurate translation of the term in the context of the two truths, as Lama Tsong Khapa clearly states that the meaning of the word here is to obscure suchness.

Kun-dzob in the context of the two truths refers to ignorance, which is shown by Chandrakirti in his *Introduction to the Middle Way*, and by major commentaries on the root verse, such as by the First Dalai Lama Gyalwa Gedun Drub in his *Mirror Clearly Reflecting the Meaning of Emptiness*, or Lama Tsong Khapa in his *Illumination of the Thought*.

Kun-dzob Denpa then becomes the *truth of ignorance* in meaning. An illusion can be an outer object such as a mirage, but it can be also a confused mental state with regards to our self or our environment. We hold onto illusions, and sometimes we become disillusioned. Ignorance is an illusion we hold in our mind about the true nature of ourselves and our environment.

Chandrakirti:

Illusional since being ignorance obscuring nature, [6.28]
that appearing artificially as true through it
was taught by the Able One as illusory truth.
Artificial phenomena are merely illusory.

The First Dalai Lama Gyalwa Gedun Drub in his *Mirror Clearly Reflecting the Meaning of Emptiness*:

Take the subject 'ignorance grasping at true existence' - it is illusional - because it obscures the direct perception of nature.

Take the subject 'form appearing as true because of true grasping, even though lacking true existence' - there is a reason why it was taught by the Able One as truth for an illusion - because it is true in the face of the illusional true grasping.

This is a word explanation of the term, and does not give the definition of the term. While generally regarded as false, or falsities, forms and the like are true for a particular type of mind. They are not true, or a truth, because they are true for ignorance. When hearing the term *kun-dzob denpa*, rather than a kind of truth being affirmed in our mind, we are supposed to be reminded that nominal objects are exactly the opposite of a truth. They are falsities, because they are a truth for igno-

rance. First one establishes the mere lack of true existence by meditating on emptiness, and then one takes this lack of true existence into the nominal world, reflecting how objects, while appearing as truly existent, are completely empty of this. They do not exist the way they appear, which is the essence of *kun-dzob denpa*.

When hearing the term *kun-dzob denpa*, a discrepancy between appearance and existence is supposed to appear to the mind, rather than some kind of reaffirmation of a truth.

Illusory truth, or truth for an illusion, fits all the requirements for a correct translation, and it is also a relateable term. The student immediately grasps the essential meaning and can see what appears to their mind as being like an illusion and some kind of truth. This loosens the grasp of ignorance on the mind, and immediately the person becomes more relaxed and happy.

Syllogisms

Take the subject ‘superior hearer’: it follows they have not attained the state of an arhat - because they did not take the wisdom realizing emptiness as the path.

Formulations like this are very common in Tibetan commentaries, and represent a fixed debate style, where first the subject is presented, then the predicate, and then the reason. This format can be used to present an argument to explicitly prove something, or a consequence, which explicitly shows a fallacy in the opponend's position.

The First Dalai Lama Gyalwa Gedun Drub used this style throughout his commentary. There is not yet a set format how to transport this into English, and so I have created my own style.



Chandrakirti – The One Clarifying Superior Nagarjuna’s Point of View

Birth and General Life

Chandrakirti was born ca. in the 6th century A.D. to a Brahmin couple in South India, in a place called Mandya. As he had the marks and signs of an emanation, his parents consulted a proficient soothsayer, who told them that those were signs of great purity. He predicted that the boy would become a great dharma holder if he would follow the teachings of the Conqueror.

The parents acted in accordance with the prediction and had Chandrakirti ordained at Nalanda. He took novice vows from the abbot, Dawa Gonpo, and accordingly received the name Dawa Drakpa. Subsequently he took the vows of full ordination and gradually studied the three baskets of teachings and the four tantras. He became an excellent scholar who had crossed the oceans of Buddhist and non-Buddhist tenets.

Placing the dust of Superior Nagarjuna’s feet on his head he listened to the complete instructions on sutra and tantra and practised them accordingly. By single-mindedly practising the complete body of both the sutric and tantric paths he attained superior realisations. Abandoning all outer and inner elaborations he continually remained in meditation on ultimate bodhicitta, day and night.

Milking the Picture of a Cow

To ordinary monks it appeared as if Chandrakirti was occupied with sleeping the whole time, breaking only to eat, drink and go to the toilet. This they disliked, saying, “With Chandrakirti we have someone who even lies down while eating, and who does not do any of the activities of a monk, such as listening, contemplating and meditating. He may even still be a Hindu, since he used to be one. He is evil, possessing the nine signs of black magic. Because he has not given up his Hinduism he does not do any monastic activities. By continuing to deceive us, it seems he wants to harm us later. It is appropriate that we do something to prevent that.”

The abbot Dawa Gonpo however realised the true nature of the great Chandrakirti, and was very happy to have him engaging in single-pointed equipoise, so he stopped the monks by proclaiming, “It would be inappropriate to expel this monk.” Then Nalanda’s abbot said to

the Pandit Chandrakirti, “Even though your meditative equipoise is immoveable, among the Sangha many ordinary monks don’t understand your true nature and so create lots of negative karma. I am therefore appointing you as assistant manager to the manager Nyima Kirti.”

Having thus become assistant manager, one day Chandrakirti led the monastery’s buffalos, cows and so on to a far away forest and left them there. Upon returning to his room he then drew the picture of a cow. When noontime came the monks observed, “He left all the buffalos and so forth behind in the forest. Let’s see how he is now going to serve lunch.”

With the help of Nyima Drakpa, Chandrakirti served plenty of milk and curd to the monks. Then Nyima Drakpa started to wonder, “Where does all this milk and curd come from? After all, he left all the animals behind in the forest.” When he went to have a look he saw Chandrakirti milking the picture of a cow. When Chandrakirti came out of the storage house again and served plenty of rice and other things to the monks they wondered where all the rice and inexhaustible butter had come from, since he had left the buffalos and cows behind in the forest.

Then Nyima Drakpa declared, “The glorious Chandrakirti drew curd from a cow’s picture. Today he took good care of the sangha’s needs.” The abbot then also praised Chandrakirti, “To milk curd from the picture of a cow through having attained mastery over one’s mind is indeed excellent.”

Preventing War

Again, at one time when it was said that the army of the Turushakay was only half a month away from reaching Nalanda, the pandits and all the ones with abilities were asked whether there would be a way to avoid war, but nothing came of it. Then from the heart of Nalanda’s dharma protector a crow came forth and proclaimed that Chandrakirti should be asked. The pandit said that he knew a way to avoid war. “A lion of stone has to be carved,” he said. “Buddhists should request the Triple Gem for blessings, and Hindus should make prayers to Indra.” There was already a lion carved from stone, which they placed fifteen pagtse from the monastery, but when the advancing army arrived there, the stone didn’t move. “This will not work,” murmured the monks. “Now we are going to lose everything.”

The pandit Chandrakirti quickly arose and, taking an armful of sandalwood sticks, beat the lion over the head three times with them. Thereupon the lion shook his mane three times, which frightened the soldiers, who took off in all directions. When it was over those who dared to look could see that the lion's face was covered with blood. Then the King Youthful Powerful One said, "The glorious Chandrakirti sent the powerful lion. He stopped the army of the Turushakayas without inflicting death or wounds. It is wonderful." The sangha however replied, "This was not due to the power of Chandrakirti. The lion needs to be consecrated first by the sangha." But when they had consecrated the lion he melted into the ground and the abbot proclaimed, "It was after all due to the blessings of Chandrakirti having gained mastery over his mind."

Conquering the Elements

At one time, while the master was remaining in meditation in the forest, a fire broke out there. When all the residents of Nalanda and the area went to have a look, a forest goddess showed herself to them and proclaimed, "Fire won't burn him and water won't sweep away this loving and compassionate protector! How could a storm blow him away?" They went into the forest after the fire had subsided and found that the fire had not even touched Chandrakirti's grass hut. The master then addressed them, "My teacher Nagarjuna burnt up all the wood of phenomena within the fire of non-generation. The abbot has burned them likewise. I have also consumed the wood of phenomena in the fire of non-generation. How could the fire of phenomena do me any harm?"

Psychic Powers

Chandrakirti possessed limitless psychic powers. At one time the Hindu Kumarika challenged him, saying, "I don't believe that the master has psychic powers. If you have them, then tell me what Indra is doing at the moment." Chandrakirti replied, "The actual Indra is presently in the realm of the thirty-three, but one of his emanations is in the Pureland of Joy taking teachings from Maitreya." However, Kumarika did not believe him.

Then Chandrakirti gestured with his hand and the actual Indra appeared, but Kumarika was unable to see him. When Chandrakirti ges-

tured again with his hand the emanation of Indra appeared. Kumarika was able to see it and asked, “Are you Indra?”

The emanation replied, “I am not the actual Indra. The actual Indra has one thousand eyes, whereas I have only the impressions of those eyes.” After having a close look Kumarika saw that there were only the impressions of the eyes, and believed Chandrakirti.

Supreme Scholar

Chandrakirti was the supreme scholar in Nalanda. Even though there were many pandits in Nalanda, if one was not able to defeat Hindus in debate then one could not teach outside the monastery. Chandrakirti however was allowed to.

At one time, when Chandrakirti was teaching outside the monastery, the great south-Indian scholar Chandragomin came to the teaching site. Since he remained standing without paying his respects to Chandrakirti everyone thought, “Oh, here comes one who wants to challenge Chandrakirti’s point of view.”

When asked where he was from and which dharma he knew Chandragomin said, “I come from the south and I know the *Trapani*, the *Fifty Verse Prajnaparamita* and the *Expression of Manjushri’s Names*.” Then he recited the root texts of literature, philosophy and tantra and was accepted as proficient in both quotations as well as analysis. However, because his speech lacked any kind of pride they still wondered whether he really was Chandragomin, to which he replied, “Worldly people would get that kind of doubt.”

The monks decided it was inappropriate to have a great scholar just appear like that, that he should be received properly, and Chandrakirti discontinued his discourse. Then all the pandits were summoned with a gong. They said, “The great scholar Chandragomin has come and needs to be welcomed. Let us prepare two carriages; on one we will place a statue of Manjushri and on the other Chandragomin. Then we will formally invite him, with vast offerings.”

During the course of his welcome Chandragomin paid respect to Manjushri’s statue, which rejoiced and, looking at him, said, “Now someone else with great blessings, somebody of great fame and depth is residing in Nalanda.” Chandragomin expressed great happiness about having come to Nalanda and then sat with Chandrakirti, and together they discussed the Dharma.

Chandrakirti answered Chandragomin’s questions straight away, with-

out hesitation, while Chandragomin always took some time because he had to ask Chenresig for the answer first. One time Chandrakirti saw Chandragomin coming out of a house that contained a stone statue of Chenresig. Chandrakirti went and listened from the back of the house. Hearing someone teach, he thought “Chenresig is there and I need to see him,” and went into the house. But when he entered the house the face of the emanation body disappeared. Vowing not to move until his aim was achieved Chandrakirti knelt down and prayed, “Please show yourself to me as you have shown yourself to him.” Thereupon he fell into a dream. “Since you are a great scholar blessed by Manjushri you have no need for my blessing. I am blessing Chandragomin a little, but do not reveal that,” said Chenresig.

When he awoke from his dream he continued praying as before to be able to directly see Chenresig’s face and received a direct vision. He prayed to Chenresig, “Now you that are residing on my crown please reveal yourself to all sentient beings as well.”

Chenresig replied, “I went before all sentient beings but because of their karmic obscurations they could not see me.”

“Please remain seated on my crown anyway,” requested Chandrakirti, who then went around announcing to people, “Look, look, I have Chenresig seated on my crown.” Even though some prostrated and made offerings they were not able to see anything. Some saw the corpse of a dog. However most people just said, “He has taught too much and now he is stressed out and has gone mad.” It is said that one woman working in a liquor store merely saw Chenresig’s foot and attained the common siddhis.

Texts Composed by Chandrakirti

Chandrakirti composed *Entering the Middle Way* as well as a self-commentary to it. *Entering the Middle Way* extensively explains the complete body of the profound and extensive paths, together with grounds, paths and result.

He also composed *Clear Words*, a commentary on the *Root Wisdom of Madyamaka*, conveying emptiness (phenomena’s mode of abiding) through manifold proofs, and *Clear Lamp*, a commentary on the root tantra of Guyasamaya, the king of tantra. This text shows completely both the doors for entering the uncommon unequalled path, initiation and vows, as well as the way of actual meditation, including the result. Both *Clear Words* and *Clear Lamp* were praised by the scholars of

old as commentaries unequalled on earth, being like the sun and moon illuminating the earth from space.

Chandrakirti further composed a commentary on the *400 Stanzas*, showing the important points of the view of the graduated path; a commentary on the *Sixty Reasons*; the *Five Aggregates of Madyamaka*; a commentary on *Seventy Stanzas on Emptiness*; *Seventy Stanzas on Refuge*; a praise to the Great Compassionate One; a commentary on the six aspects of Guyasamaya; a commentary on the *Clear Ornament of Realisation of Guyasamaya*; a sadhana of Vajrasattva; a sadhana of the Essential Wrathful Nectar; and a praise to Tara.

Chandrakirti's inner Qualities

Chandrakirti intentionally took rebirth for the purpose of elucidating and clarifying Superior Nagarjuna's teachings. The great Lama Tsong Khapa asked the Venerable Manjushri, "When explaining Nagarjuna's point of view, is it appropriate to regard Chandrakirti as completely faultless?"

Manjushri replied, "Chandrakirti is a bodhisattva with superior intelligence and courage who, from the feet of a Tathagata in another realm, intentionally took rebirth in this realm to clarify the essence of Nagarjuna's teachings. Therefore there is not the slightest mistake in his commentaries on Nagarjuna's point of view, both sutra and tantra, and they should be regarded as completely reliable in all aspects."

Chandrakirti is also one of the eighty mahasiddhas. From the praise to the eighty mahasiddhas by Lama Dorje Den:

Born as an emanation of Manjushri,
comprehending Nagarjuna's point of view,
I prostrate to the Lama called Chandrakirti.

Benefits of Making Requests to Chandrakirti

For those wishing to train in the graduated path to enlightenment it is most important to supplicate this great master for the clear realisations of the important points of the graduated path, as well as to listen to, contemplate and meditate on his teachings. If one supplicates this master from the depth of one's heart, blessings will be received quickly, because he has attained the vajra body and is still working for the benefit of disciples in this world.

The translator Batsab supplicated Chandrakirti for a long time with faith and respect. Thinking, “I have to propagate the pure Madyamaka teachings here in Kawachen,” he went to India, where Chandrakirti revealed himself to him. He was blessed by receiving teachings and explanations and thus was able to spread the pure Madyamaka system widely in Tibet.

Colophon

This short biography of Chandrakirti is based on the one found in Yongdzin Yeshe Gyaltsen’s *Biographies of the Lam-Rim Lineage Lamas*. It was translated with minor adjustments by Gelong Tenzin Dongak (Fedor Stracke) at Tara Institute, Melbourne, in 2002.

Mangalam



Mirror Clearly Reflecting the Meaning of the Middle Way

Meaning of the Title

Sanskrit: Madhyamaka-avatara-nama.

Tibetan: Uma-la-chuk-pa she-ja-wa.

English: Introduction to the Middle Way

This commentary penetrates the *Root Wisdom of the Middle Way* by elucidating its meaning through showing the emptiness that lacks even an atom of natural existence and by explaining the extensive path, relating it to others of Nagarjuna's texts.

Madhyamaka means Middle Way, *avatara* means enteing, and *nama* means called. Here *Middle Way* is a euphemism for the *Root Wisdom* by Nagarjuna.

This commentary explains the *Root Wisdom* both by way of the profound as well as the extensive. It penetrates the meaning of the *Root Wisdom*, the lack of inherent existence, by showing it to be uncommon to both the Mind Only and the Svatantrika Madhyamaka. It penetrates the *Root Wisdom* by way of the extensive because it relates it to topics of the method side, such as the three dharmas of ordinary beings and the ten learner grounds of superior bodhisattvas.

Prostration of the Translator

I prostrate to the youthful Manjushri.¹

The Meaning of the Actual Text

Homage - Method for Starting to Compose the Commentary

Praising Great Compassion

1. Compassion as the Main Cause of a Bodhisattva

1.1. The Way Hearers and Self-Liberators Are Born From the Powerful Able Ones

Powerful able ones generate hearers, medium realizers, [h1a]

¹ Manjushri is the buddha of wisdom, and the translator pays homage to Manjushri for two purposes: To increase merit and wisdom to be able to complete the translation, and to define the text as belonging to the Abhidharma basket of teachings.

Hearers and middling buddhas, i.e., self-liberators, are born from the powerful able ones because the practitioners belonging to the family of hearers and self-liberators completely achieve their individual aims by practicing the dharma of profound dependent arising taught by the buddhas.

1.2. The Way Buddhas Are Born from Bodhisattvas

and buddhas are born from bodhisattvas. [h1b]

Where then are the buddhas born from?

They are born from bodhisattvas, because they are born from the bodhisattva of their own preceding continuum, who they were before, and who practiced after taking bodhisattvas of different continuum as teachers.

1.3. Showing the Three Main Causes of Bodhisattvas

The mind of compassion, non-dual awareness [h1cd]

and bodhicitta are causes of the conqueror's children.

What then is the cause of bodhisattvas?

Consider the mind of compassion, the awareness realizing the absence of the two extremes and bodhicitta - they are the causes for bodhisattvas - because they generate them.

2. Showing Compassion To Be also the Root of the Other Two Causes of Bodhisattvas

Hence, compassion alone is posited as the seed of a conqueror's [h2]

perfect crop, like water for its increase, and

like the ripening of the state of its longtime enjoyment.

Therefore, I first praise compassion.

Chandrakirti is correct to initially praise compassion - because compassion alone is important at the beginning like a seed for the generation of a conqueror's perfect crop, important in the middle like water for it increase, and because in the end the state of longtime enjoyment by the disciples is posited like the ripening of the grain.

Praising Compassion by Discerning Them Individually

1. Prostrating to Compassion Focusing on Sentient Beings

Initially starting grasping at self by naming "I," [h3]

then generating attachment for phenomena named “mine.’

Praise to whatever becomes compassion for migrators

traversing without freedom like a bucket in a well.

Migrators in cyclic existence initially start grasping at a truly existing self by naming “I.” Subsequently the view of the transitory collections grasping at “mine’ generates attachment for the true existence of phenomena named “mine,’ such as the eyes. This causes them to traverse in cyclic existence without freedom, like a bucket in a well.

This is the homage to compassion focusing on sentient beings since it pays respect to whatever becomes compassion after having focused on the migrators in cyclic existence.

2. Prostrating to Compassion Focusing on Dharmas and Non-Focus

They see migrators as unstable and empty of [h4ab]

mere natural existence, like a moon in stirred water.

Here the homage is to the compassion that focuses on migrators by seeing them as unstable and transient as the moon in water stirred by wind.

Homage is also paid to the compassion that focuses on migrators by seeing that they lack natural existence, like the moon that appears to be naturally established in the wind stirred water.

Hence this is the homage to compassion focusing on dharmas and non-focus.



The Actual Body of the Composed Commentary

Causal Grounds - the Presentation of the Individual Grounds

The First Mind Generation “Extremely Joyful”

Showing Briefly the Basis of Characteristics - the Identity of the Ground

Every mind of the children of the conquerors, [h4cd]
overpowered by compassion to completely liberate migrators,
and strongly dedicating with the prayer of Samantabhadra, [1.1ab]
that intensely abiding within joy is called *the first*.

The mind of meditative equipoise of a conqueror’s child abiding on the ground of Extreme Joy, which dedicates with the prayer of Samantabhadra and is overpowered by compassion to completely liberate migrators, is called the first mind beyond transitory existence, because it is the first mind free from duality towards the lack of true existence.

Showing Extensively the Qualities of the Ground

1. Qualities Beautifying the Continuum of the Practitioner

1.1. Explaining Those Qualities Individually

1.1.1. The Quality of Having Attained the Meaningful Name

From then onwards they are, by attainment, [1.2cd]
called only by the word saying *bodhisattva*.

From attaining the first ground onwards, bodhisattvas are called only by the words saying *ultimate bodhisattva*, as they are bodhisattvas who have attained ultimate bodhicitta.

1.1.2. The Four Qualities of Being Born into the Lineage etc.

They are born into the tathagata lineage, [1.3]
it² has abandoned all three strong fetters,
these bodhisattvas came to hold supreme joy and
became able to thoroughly move one hundred transitory realms.

Bodhisattvas abiding on the first ground are born into the tathagata lineage because they have generated in their continuum the path def-

² "It," because according to *Illumination* the subject here is the ground, and not the bodhisattva.

initely leading to buddhahood and thus have gone beyond the grounds of hearers and self-liberators.

The first ground has abandoned all three strong fetters³ belonging to the abandonments through seeing⁴ because it has made their further generation impossible.

Bodhisattvas abiding on the first ground came to hold supreme joy because they have generated vast uncommon joy through freeing themselves from the abandonments of the first ground. Bodhisattvas abiding on the first ground are endowed with special abilities and power because they became able to thoroughly shake one hundred transitory realms.

1.1.3. Three Qualities of Conquering Higher Grounds etc.

Conquering ground from ground and ascending steadily higher,[1.4abc] at this time all their paths to bad migrations completely cease, at this time all their grounds of individual beings exhaust.

They have the quality of conquering higher grounds since they conquer the second ground from the first ground and ascend steadily higher.

At the time of attaining the first ground all their paths to the hell realms completely cease, since they have abandoned the seed for rebirth there.

At that time all their individual being's grounds are exhausted , as they are now superior bodhisattvas.

³ The three strong fetters are the view of the transitory collection, the view that holds wrong wrong moralities and disciplines as supreme, and doubt. There are three main factors preventing the attainment of liberation: not wishing to go there, being mistaken about the path, and having doubt with regards to the route. The view of the transitory collections makes one not want to go to liberation, the view holding wrong moralities and disciplines as supreme cause one to be mistaken about the path leading there, and doubt blocks progress along the path.

⁴ Abandonments through seeing are the abandonments overcome through the direct realization of emptiness on the path of seeing. To be an affliction belonging to the abandonments through seeing means to be an intellectually acquired affliction, as opposed to an innate affliction.

1.1.4 Showing the Qualities in a Condensed Manner

They are clearly shown to be like an eighth superior. [1.4d]

The reason why they are clearly shown to be like an eighth superior is because through attaining the first ground they exhaust the faults of the first ground and attain the related qualities.

2. Qualities Outshining the Continuum of Others

2.1. Outshining Hearers and Self-liberators Through Lineage on this Ground

Even abiding on the first mind of complete enlightenment [1.5abc] they diminish those born from the speech of the Able One, and self-buddhas, through the power of increased merits.

Even those abiding on the first mind of complete enlightenment called *Extremely Joyful*, outshine hearers born from the speech of the powerful able ones and self-buddhas through their lineage, because they diminish them through the power of the merits of their compassion and bodhicitta. Upon outshining them their merits increase even further.

2.2. Outshining both Hearers and Self-liberators on the Seventh Ground Through Awareness

For those gone far also awareness becomes superior [1.5d]

Question: “From which point onwards do they outshine them through the power of their awareness?”

When the first ground bodhisattva reaches the seventh ground called *Gone Far*, also their awareness realizing emptiness becomes superior to that of hearers and self-liberators, because from that time they are able to enter into and come out of cessation on a momentary basis.

2.3. The Superiority of the Perfection

2.3.1. Explaining the Generosity Abiding on the First Ground

At that time generosity itself, the first cause of [1.6] complete enlightenment, becomes exceptional.

Further, having devotion for giving even one’s flesh becomes a cause for inferring the unimaginable.

When bodhisattvas attain the first ground they excel in the perfection

of generosity, because they are without the stains of insatiable greed that prevents giving away body and wealth. Here, out of the six perfections, only the practice of the perfection of generosity becomes exceptional, and it is the first cause of the enlightenment of a complete buddha.

Having devotion for giving even one's flesh becomes the cause for inferring the qualities of a bodhisattva abiding on the first ground, which are unimaginable to most beings. They are inferred by *the three modes*.⁵

2.3.2. Explaining the Generosity of a Lower Base

2.3.2.1. Attaining Samsaric Happiness through Generosity

All these beings strongly wish for happiness and without wealth there is no happiness of humans as well. Having realized that wealth arises from generosity the Able One initially taught generosity. [1.7]

Whoever is working only for their own purpose, having a very rough mind and inferior compassion, even their desired wealth arises from generosity, which becomes the cause for completely pacifying suffering. [1.8]

All beings strongly wish for happiness and without wealth there is no happiness for humans as well. Having realized this, and also that wealth arises from generosity, and since it is a method easily practiced, the Able One initially taught his disciples generosity.

In case it is thought that in order to attain wealth by practicing generosity the giver needs to practice correctly, this is not necessary. Why? Because even the desired wealth of whoever is working only for their own purpose, having a very rough mind and inferior compassion, arises from their generosity, which becomes the cause for completely pacifying their suffering.

2.3.2.2. Attaining Happiness of Nirvana through Generosity

Even they, at the occasion of generosity, quickly achieve a meeting with superior beings. [1.9]

⁵ *The three modes* is the definition of a correct reason.

Then, perfectly cutting existence's continuum,
they possessing such cause, start going to peace.

Generosity establishes the bliss of nirvana. Those of inferior character practicing generosity, even they quickly achieve a meeting with an superior being at one time through the occasion of generosity. Then, through practicing the dharma taught to them by the superior, they perfectly cut the continuum of cyclic existence. Having done so, they who possess such cause of meeting with an superior, start going to wards peaceful nirvana.

2.3.3. Showing the Uncommon Benefits of a Bodhisattva's Generosity

Those with the mental commitment pledging to benefit [1.10ab]
migrators, attain joy from generosity not long after.

Bodhisattvas with the mental commitment pledging to benefit migra-
tors have a reason for their devotion to the practice of generosity. Not
long after having practiced generosity they attain supreme joy, the
fruit of their generosity, when seeing the satisfaction of the recipient.

2.3.3.1. Showing Generosity To Be the Main Advice for Both Bases

Thus, for compassionate ones and those without compassion
the very advice of generosity is therefore central. [1.10cd]

The central advice on generosity itself, given to both types of practi-
tioners, is very important. This is because the higher status and defi-
nite goodness of both compassionate bodhisattvas, and those who
are not compassionate bodhisattvas are induced by generosity.

2.3.3.2. Showing which Joy Bodhisattvas Experience at the Time of Generosity

Question: What type of joy do bodhisattvas experience at the time of
generosity?

If able ones, by abiding within peace, cannot generate joy [1.11]
equalling the joy conqueror's children generate
by contemplating the word they have heard, saying, "give,"
what need is there to mention giving everything?

The bodhisattva's joy coming from giving away everything, body and
possessions, is superior to the joy experienced by hearers and self-
liberators through entering the sphere of peace.

There is however no need to mention this, since by abiding within peace the able hearer and self-liberator arhats cannot even generate the joy equalling the joy that conqueror's children receive from hearing and contemplating the word saying "give."

2.3.3.3. Showing Whether or Not Bodhisattvas Experience Pain at the Time of Giving Their Body

They give their cut body and, seeing their own suffering [1.12]
as a mere self-knower of the sufferings
of others in the hell realms, and so forth,
they quickly engage in efforts to eliminate these.

Question: Do bodhisattvas experience suffering or not when giving away their body?.

Answer: Superior bodhisattvas do not experience any suffering. Ordinary bodhisattvas engage in giving away their body even though they experience suffering because they view their own suffering of cutting off and giving away their body as mere self-knower, a reason for them to quickly engage in efforts to eliminate the terrifying suffering experienced by others in the hells.

2.3.4. Showing the Divisions of the Perfection of Generosity

Generosity empty of giver, gift and recipient [1.13]
is called *perfection beyond transitory existence*.
That generating attachment for the three
is shown as *perfection of transitory existence*.

The perfection of giving has a twofold division. The generosity held by the direct realization of the lack of inherent existence of giver, gift, and recipient is called *perfection beyond transitory existence*.

The generosity obscured by the generation of attachment for the true existence of the three circles is shown as *perfection of transitory existence*.

3. Concluding with a Brief Summary of the Qualities of the Ground

Thus abiding intensely within a conqueror's child's mind, [1.14]
this joy, beautifying with brilliance its superior base,

conquers by completely eliminating all impenetrable darkness in the same way as a brilliantly white jewel.

The first ground Extremely Joyful is like the brilliantly white moon jewel. The moon resides high in the sky and beautifies that residence with white light. It abides there completely eliminating all impenetrable darkness.

In the same way the first ground Extremely Joyful intensely abides within the mind of a conqueror's child on the first ground. It beautifies with the brilliance of transcendental wisdom its superior base, the first grounder. It conquered the *abandonment through seeing*.



The Second Mind Generation *Stainless*

Showing Morality on this Ground To Be Extremely Pure

1. Showing Morality on this Ground To Be Perfect

Because of having perfect morality and pure qualities, [2.1ab]
immorality's stain is also abandoned while dreaming.

Bodhisattvas abiding on the second ground abandoned the stain of immorality also while dreaming because they have pure qualities through excellent morality.

2. Showing the Related Qualities To Be Very Pure

As the actions of body, speech, and mind become pure [2.1cd]
they accumulate all ten superior karmic paths.

Question: How do they have pure qualities through excellent morality?

Answer: They have pure qualities through excellent morality because through the activities of their body, speech and mind having become pure they practice all ten superior karmic paths.

3. Showing Its Morality To Be Superior to That on the First Ground

By excelling in all ten virtuous paths [2.2]
they become exceedingly pure.

Eternally pure, like an autumn moon,
beautified by such peace, radiance.

Question: Do those ten karmic paths not also exist on the first ground?

Answer: Of course they do. But the bodhisattvas abiding on the second ground are superior in morality to the first ground because they became exceedingly pure by excelling in all ten virtuous paths.

Bodhisattvas abiding on the second ground of eternally pure morality became like an autumn moon, because they are beautified by the peace arising from having restrained the doors of the sense powers, and by a the radiance of a brilliant aura.

4. Showing the Other Cause of Completely Pure Morality

If they view pure morality as inherent [2.3]
then consequently they will not be of pure morality.
Therefore they also always completely forsake

activities of dualistic awareness regarding all three.

Bodhisattvas abiding on the second ground also always completely forsake activities of dualistic awareness which grasp at the two extremes of morality's three circles because they are of pure morality.

There is a pervasion because they will not be of pure morality, even though having the pure morality of individual liberation vows, if they do not abandon the view of inherent existence.

Practicing Morality

1. Enjoying the Fruits of Generosity in Happy Migrations Depends on Morality

Arising from generosity, wealth in lower migrations [2.4ab]

is due to the being's degenerated legs of morality.

Since one wishes to enjoy the fruits of generosity on the basis of a happy migration one needs to keep morality, because if a sentient being's legs of morality degenerate, then wealth from generosity will arise on the basis of a lower migration.

2. Enjoying the Fruits of Generosity Continuously Depends on Morality

Once accumulated wealth and interest are completely exhausted, [2.4cd] from then onwards they will not receive resources.

The continuous enjoyment of the fruit of generosity depends on morality, because if the result of generosity ripens on a lower base on account of degenerated morality, then once the accumulated wealth and the interest from practicing generosity are completely exhausted, from then onwards that person will not receive the slightest resources.

3. Showing It To Be Extremely Difficult To Be Liberated from the Lower Realms if Separated from Morality

If, while acting freely and living agreeably, [2.5]

one does not act to protect oneself,

loosing control by falling into an abyss,

how will one rise after that?

If one's morality is degenerated then it is difficult to find liberation from the lower realms. If, while acting freely and living in the agreeable realm of gods and humans, one does not act to protect oneself from

the lower realms, after one has lost control by falling into the abyss of the lower realms it is difficult to rise by any means.

4. The Reason for Teaching Morality Subsequently to Generosity

Thus the Conqueror, having taught on generosity, [2.6]
gave the ensuing discourse on morality alone.
If qualities are cultivated in the field of morality
the enjoyment of the fruits becomes unceasing.

There is a reason for the Conqueror, after having taught on generosity, to give the ensuing discourse on morality alone. If the qualities of generosity and so forth are cultivated in the field of morality, the enjoyment of the fruits becomes unceasing, but if morality degenerates then it becomes the source for many faults.

5. Praising Morality as the Cause for Both High Status and Definite Goodness

For ordinary beings, those born from teachings, [2.7]
those in the definite nature of self-enlightenment,
and for conquerors' children, the cause of definite goodness
and higher status is none other than morality.

Other than morality there is no other cause for ordinary beings' higher status and the definite goodness of hearers born from teachings, self-liberators in the definite nature of self-enlightenment, and conquerors' children. This is because morality is the indispensable cause for continuously enjoying the fruits of generosity on the basis of happy migrations, and the indispensable cause for definite goodness.

Metaphor for Being Unmixed with the Opposite of Morality

Similarly to an ocean and a corpse's coexistence, [2.8]
and the coexistence between fortune and calamity,
a great being subdued by morality
does not wish to coexist with immorality.

The great bodhisattvas on the second ground do not wish to coexist with immorality in their continuum because they are subdued by pure morality, i.e., similarly to the polarity between the ocean and a corpse, and the polarity between fortune and the goddess of misfortune.

Showing the Categories of the Perfection of Morality

Whoever abandons what in relation to whom, [2.9]
the morality having the threefold focus
is called *perfection of transitory existence*.

That lacking attachment to the three is beyond transitory existence.

The perfection of morality has a twofold division. The morality inhibited by the true focus for the three circles of who abandons what abandonment with regards to whom is called *a perfection of transitory existence*. The morality lacking attachment for the true existence of the three cycles is a perfection beyond transitory existence.

Concluding by Briefly Expressing the Qualities of the Ground

Arising from the moon of a conqueror's child, [2.10]
non-samsara becomes samsara's perfection.
Like the untainted moonlight during autumn time,
stainless also dispels migrators' mental distress.

The second ground, Stainless, came to be like the moonlight during autumn time. It emanates from the moon that is a conqueror's child on the second ground, and it removes, with the light of morality that is free from the stains of immorality, the mental distress of migrators.

The bodhisattva on the second ground, although they are not of samsara, will become the perfection of samsara because they will take rebirth as a wheel-turning king, ruling over the four continents for the purpose of others.



The Third Mind Generation “Luminous”

Description of the Ground That Is the Basis of Characteristics

Because the light of the fire wholly consuming the firewood of objects of knowledge arises, the third is Luminous. Subsequently the Sugata’s children behold a copper like light similar to the sun. [3.1]

Consider the subject “the third ground’ - it is called *Luminous* - because the light of the transcendental wisdom fire completely consuming the firewood of dualistic objects of knowledge arises.

Take the subject “Sugata’s children at the time of the third ground” - they behold a special transcendental wisdom light during the post-meditational period - because they behold a transcendental wisdom light similar to the copper red light at the time of sunrise.

Explaining the Characteristics of the Ground

1. Showing Patience To Be Superior on this Ground

Even though flesh and bones are cut from the body of one not a source, piece by piece and over a long time, by someone disturbed, they generate superior patience for the mutilator. [3.2]

The third ground excels in the perfection of patience because even though these bodhisattvas are not the source of anger, if someone whose continuum is disturbed cuts off their flesh and bones from their body over a long time, when thinking about their mutilator they generate superior patience.

Bodhisattvas seeing selflessness see all these dharmas like a reflection: What, by whom, what time and the way of cutting. Also for this reason they become patient. [3.3]

Seeing directly that all the dharmas of what, by whom, at what time and the way of cutting are like a reflection is a further reason to be patient for bodhisattvas, who see selflessness directly.

2. The Way of Relying on Other Types of Patience

2.1. Showing That It Is Inappropriate To Be Angry

2.1.1. Anger Is Inappropriate Because It Has No Purpose and Great Disadvantages

If one resents it if one is harmed [3.4]

how could it undo the inflicted harm?

Therefore, resenting it definitely has no purpose here.

It also becomes the antithesis of the world yonder

Being resentful toward the enemy definitely has no purpose here, because how could the inflicted harm be undone by resenting the enemy in return? It will not. Also, anger is the antithesis of achieving any purpose in the world yonder because it projects an unpleasant ripening result.

2.1.2. Showing That to Retaliate Is Contradictory with Not Desiring Subsequent Suffering

Any results of non-virtuous karma created previously [3.5]
are eliminated by this alone, it is expressively stated.

Because of the suffering of retaliation and anger,
leading to the mere seed in which ever way.

Because the suffering created by retaliation and anger is greater than the suffering experienced presently, it is senseless to do actions leading in every way to the mere seed of suffering.

That follows because the harm caused by the enemy is expressively asserted as the very thing eliminating the results similar to the cause of previously created non-virtuous karma.

2.1.3. Anger Is Inappropriate because it Destroys the Virtue Accumulated over Long Periods of Time

By being angry with a conqueror's child, [3.6]

virtue arising from generosity and morality
over one hundred eons is destroyed in an instant.

Therefore there is no negativity like impatience.

There is no negativity with greater power to destroy roots of virtue than impatience. A great bodhisattva destroys the virtue arising from

generosity and morality accumulated over one hundred eons in one instance, by being angry with a conqueror's child.

2.1.4. Stopping Anger after Having Contemplated the Many Faults of Impatience

It causes an ugly form, leads to inferiority, and [3.7]
robs discernment knowing right from wrong -
impatience quickly throws one into the lower realms.

It is appropriate to stop anger because impatience causes an ugly form, leads to inferiority, robs the discernment that knows right from wrong as well as throwing one quickly into the lower realms.

2.2. Showing That It Is Appropriate to Rely on Patience

2.2.1. Contemplating the Many Benefits of Patience

Question: If anger has such faults then what are the benefits of patience?

Patience creates qualities opposite to what was explained. [3.8]
From patience comes beauty, endearment to superiors,
expertise in knowing right and wrong, subsequently
divine and human birth and cessation of negativities.

Patience creates qualities opposite to the faults of anger that were explained earlier. From patience comes a beautiful form, endearment to the superior beings, expertise in knowing right and wrong, subsequently after death rebirth as god or human and the cessation of negativities.

2.2.2. Advice to Rely on Patience as a Short Summary

Ordinary beings and conqueror's children, [3.9]
comprehending anger's faults and patience's benefits,
should abandon impatience and always quickly rely
on the patience praised by superior beings.

Ordinary beings, comprehending anger's faults, and conqueror's children, comprehending patience's benefits, should abandon impatience and always quickly rely on the patience praised by the superior beings, because anger is the source of many faults, and patience the source of many qualities.

3. Divisions of the Perfection of Patience

Even dedicated towards complete enlightenment, [3.10]
it is worldly if it has the threefold focus.

Lacking focus it is described by the Buddha
as perfection beyond transitory existence.

The perfection of patience has a twofold division. If true grasping at
the three circles inhibits the patience then it is worldly, even if dedi-
cated towards the enlightenment of a complete buddha.

If it lacks grasping at the three circles then the Buddha described it
as perfection beyond transitory existence.

4. Showing the Other Pure Qualities Arising on This Ground

This ground's conqueror's children have mental stabilization, [3.11]
clairvoyance; and attachment and anger completely cease.

They also become able to always destroy
transitory realm's being's attachment to desire.

The conqueror's children abiding on the third ground also generate
other special qualities. They have the pure mental stabilizations of the
form and formless realms as well as clairvoyance, and attachment,
anger and ignorance completely cease here.

They become able to always destroy the transitory realm's being's at-
tachment to desire because they are experts in pulling sentient beings
out of the mud of desire and take rebirth as Indra for that purpose.

The Characteristic of the First Three Perfections

The three dharmas of generosity, etc., are mostly [3.12]
praised by sugatas for householders.

This accumulation described as merit is the cause
of the buddha body in the nature of form.

Take the subject "the first three perfections of generosity etc." - they
are mostly praised by the sugatas for householders - because they
are the perfections that are easier practiced by householders.

Take the same subject - they are the accumulation described as merit
and the main cause of a buddha body in the nature of form - because
they are the substantial cause of a buddha's form body.

Summarizing Briefly through Expressing the Qualities of the Ground

The luminosity within the sun of the conqueror's children, [3.13]
having first completely dispelled their darkness,
intensely wishes to completely dispel migrator's darkness
on this ground, though very sharp, they do not become angry.

Take the subject "the luminous third ground abiding within the sun of the conqueror's children" - it dispels the darkness of self and others - because after having first completely dispelled the darkness of its own continuum it intensely wishes to completely dispel the darkness of the ignorance of migrators.

Take the subject "bodhisattvas abiding on this third ground" - even though they are very sharp regarding the elimination of the affliction of others, they do not become angry at those who have faults - because they excel in the meditation on patience and because their continuum is saturated with compassion.



The Fourth Mind Generation *Radiant*

Showing Enthusiasm To Be Superior on This Ground

All qualities follow enthusiasm, the cause of both accumulations of merit and wisdom. [4.1]

The ground where enthusiasm starts to blaze is the fourth, the one radiating light.

Enthusiasm is the cause for both the accumulations of merit as well as the accumulation of wisdom because it is concomitant with all qualities, because in dependence upon it one attains qualities not yet attained and the already attained qualities increase more and more.

Take the subject “the fourth ground, the one radiating light” - it excels in enthusiasm - because it is the ground where enthusiasm, the cause of the two accumulations, blazes intensely.

Description of the Ground

There, generated by superior meditation on the features of complete enlightenment, the Sugata’s children receive a radiance superior to the copper red light. [4.2abc]

The fourth ground is called *Radiant* because there, generated by superior meditation on the thirty-seven features of complete enlightenment, the Sugata’s children receive a radiance of transcendental wisdom light superior to the copper red light attained on the third ground.

Showing the Attribute of Abandonment

And completely ceases anything related to self-view. [4.2d]

The bodhisattvas on the fourth ground are endowed with a special cessation because they have completely eliminated the seeds of the afflictions related to the view of self that is the abandonment of the fourth ground.⁶

⁶ Each ground has abandoned a level of true grasping.



The Fifth Mind Generation *Difficult to Train*

Description of the Ground

The great being on the ground *Difficult to Train* [5.1ab]
Cannot be overcome even by all demons.

This ground is called *Difficult to Train* because the great beings, the bodhisattvas abiding on this fifth ground, cannot be overcome, even by all the demons called *Lha'i bu*.⁷

Of the various types of demons,

- 1) the demon of aggregates,
- 2) the demon of afflictions,
- 3) the demon of the lord of death, and
- 4) the demon *Son of Gods*,

the fourth demon is the most difficult to overcome.

Since the bodhisattva on the fifth ground cannot even be defeated by all the demons that are called *Son of Gods* residing in all the transitory realms together, what need is there to mention that the bodhisattva cannot be harmed by other types of demons such as the *servants of the demon Son of Gods* and so forth?

Naturally, one does not need to mention that the bodhisattva on the fifth ground cannot be harmed by these lesser demons as well, and therefore, this ground is called *Difficult to Train*.

Showing mental stabilization to be superior and expertise in truth

Superior mental stabilization, attaining great skill in realizing [5.2cd]
The profound nature of the good minded ones' truths.

The bodhisattvas on the fifth ground have become superior in mental stabilization because they have attained the mental stabilization completely unharmed by distractions.

Take the same subject - it follows they are endowed with the wisdom proficient in the subtle and coarse four noble truths - because they have attained great skill in realizing the profound nature of the four noble truths of the good minded ones with their profound awareness.

⁷ *Lha'i bu* literally means Son of Gods, and refers to a demon that shoots five types of arrows relating to five afflictions.

Not only has the bodhisattva on this ground attained superiority in mental stabilization but they also possess the superior wisdom realizing the subtle and coarse aspects of the profound nature of the good minded ones' truth, i.e., the four noble truths.

The bodhisattva realizes the truth of cessation as ultimate truth, i.e., as emptiness. The *Sixty Lines of Reasoning* by Nagarjuna presents reasoning to establish the truth of cessation as ultimate truth.

Emptiness is the absence of true existence and the truth of cessation is the cessation of the adventitious obscurations. The emptiness that is the nature of the mind becomes purified from the adventitious obscurations through the practice of the path, and in this way becomes the truth of cessation.

Apart from the emptiness of the mind, it is not possible for the mind to become purified from the stains, and for its emptiness not to become purified from these stains.

Generally, to be emptiness it must be the lack of inherent existence, but this does not mean that if it is emptiness, that it cannot have also another object of negation.



The Sixth Mind Generation *Manifest*

Describing the Ground and Showing the Perfection of Wisdom To Be Supreme

Manifestly abiding within the mind of equipoise, [6.1]
facing the dharmas of a complete buddha,
they who see the suchness of dependent arising,
attain cessation by abiding within wisdom.

Consider the subject “bodhisattvas who, by abiding manifestly within the mind of equipoise, directly see the suchness of dependent arising”- they attain the uncommon absorption on cessation - because they abide within the superior perfection of wisdom.

The sixth ground is called *Manifest* because through exelling in wisdom it directly sees the suchness that is appearing like a reflection, because of having completely attained the wisdom proficient in the four noble truths, and because of facing the dharmas of a complete buddha.

Praising the Perfection of Wisdom

In the same way one person with eyes [6.2]
can easily lead all groups of blind people
to their desired destination, here also awareness
takes the eyeless qualities to become a conqueror alone.

The other perfections rely on the perfection of wisdom to progress to buddhahood. In the same way as one person with eyes can easily lead all groups of blind people to their desired destination, here also the awareness that is the perfection of wisdom takes the qualities of generosity and so forth, which lack the eyes seeing suchness, to the state of a conqueror, and nowhere else.⁸

Explaining the Suchness of Dependent Arising

Pledging to Explain the Profound

The same way they realized the extremely profound [6.3]
through quotation as well as reason,
I shall explain it according to the school
concurring with the scriptural system of Nagarjuna.

⁸ changed from *alone*.

If the question is asked, “How do bodhisattvas on the sixth ground see suchness?”, with regard to the direct realization of suchness, then buddhas and advanced bodhisattvas have to be asked. Ordinary beings cannot gain the meaning from scripture alone.

Take the subject “Chandrakirti” - he explains suchness according to the school concurring with the scriptural system of Nagarjuna - because Nagarjuna realized the extremely profound dharma the same way a sixth ground bodhisattva realizes it, and then conveyed it through quotations as well as through reason.

Identifying the Vessel for the Profound

Whoever, upon hearing emptiness while an ordinary individual, [6.4] repeatedly generates intense inner joy, whose eyes are moistened by tears arising from intense joy, and whose body hairs stand on end,

they possess the seed of a perfect buddha, [6.5abc]
they alone are the vessel to be shown suchness,
they should be shown the truth of ultimate meaning.

Question: Who is a vessel to be shown suchness?

Answer: Take the subject “people who repeatedly generate intense inner joy through hearing emptiness while an ordinary individual, whose eyes are moistened by the tears arising from intense joy, and whose body hairs stand on end” - they should be shown the truth of ultimate meaning - because they alone are the vessel to be shown emptiness.

The reason for that is that they are endowed with the non-conceptualizing seed of the awareness of a perfect buddha.

The Way the Ensuing Qualities Are Generated

They generate the ensuing qualities: [6.5d]

remaining always practicing perfect morality, [6.6]

practicing generosity and relying on compassion,
meditating on patience and perfectly dedicating the virtues
for enlightenment in order to liberate migrators,

and being respectful to perfect bodhisattvas. [6.7a]

Take the same subject, “an ordinary individual who is a vessel” - they generate the qualities ensuing from being shown emptiness - because:

- they always remain while practicing perfect morality in order to not lose the view of emptiness in future lives,
- they practice generosity in order to be supported in their meditation on emptiness,
- realizing that a view of emptiness held by compassion leads to enlightenment they will base their practice on compassion,
- they meditate on patience to please the superiors,
- they perfectly dedicate the virtues of morality and so forth for enlightenment in order to liberate migrators,
- and they are respectful to the perfect bodhisattvas who expound emptiness.

Exhorting the Student Who Is a Vessel to Listen

Since beings proficient in the profound and extensive ways [6.7bcd] gradually attain the ground of extreme joy, those aspiring towards that should listen to this path.

It is appropriate to exhort those aspiring towards the ground Extremely Joyful to listen to this profound path, because the beings who are proficient in the profound and extensive ways gradually attain this ground of extreme joy.



The Way Suchness Is Explained

Establishing Emptiness through Reason

Establishing the Selflessness of Phenomena through Reason

Refutation of the Fourfold Generation

1. Asserting the Thesis

It does not arise from itself, how could it from other? [6.8ab]

Also not from both, how could it have no cause?

Consider the subject “sprout”- it does not arise from itself and how could it arise from inherently existing other; it also is not generated from both self and other, and how could it be generated without cause, which it is not - because these extremes are refuted with the reasoning outlined below.

2. Showing the Proofs

Refuting Generation from Self

1. Refutation with the Commentary’s Reasoning

1.1. Refuting the Samkya’s⁹ Position

1.1.1. Refuting Generation from a Cause of One Nature with It

1.1.1.1. Consequential Meaninglessness if Generated from a Cause that Is of One Nature with It

It is without any merit if this arises from that. [6.8c]

Question: “Why is not the sprout generated from self?”

Answer: Take the subject “this sprout” - if it arises from that seed then it is without any merit - because at the time of the seed its nature is fully established.

1.1.1.2. Being Contrary to Reason if so Generated

For the generated to generate again is completely senseless. [6.8d]

Take the subject “sprout” - it is completely senseless for it to generate again - because it generated at the time of the cause.

If further generation of the generated is fantasized about: [6.9abc]

Then the generation of sprouts, etc., becomes unfindable here,

⁹ Enumerators

and seeds will continually generate for eternity.

If further generation of that generated from the seed is asserted, then it follows that the generation of sprouts and the like becomes unfindable here in this world, and that seeds will continually generate for eternity from the time of planting - because of the previous.

From Nagarjuna's *Root Wisdom*:

Not from self, not from other,
not from both, not without cause.
Whatever phenomenon and wherever,
their generation never exists

Whatever refers to inner and outer, *wherever* refers to place, time and tenet.

1.1.1.3. Refuting Objections

Which every way, it alone breaks that up. [6.9d]

The Samkya object: There is not any problem because water, wind, etc., make the seed soft, the sprout is generated and the generated sprout breaks up the seed.

Answer: Take the subject "it, the very sprout" - it follows that every which way one looks at it, it does not break up the seed - because it is of one nature with the seed.

1.1.2. Refuting Cause and Effect To Be of One Nature

For you, distinctive shape, color, taste, potential and ripening, different from the acting cause seed, are non-existent. [6.10ab]

Madhyamaka: Samkya, - it follows that for you the distinctive shape, color, taste, potential and ripening that are different from the color and shape, etc., of the acting cause seed are non-existent - because seed and sprout are one.

If the phenomenon of the preceding self ceases and changes to a different nature, then how can it be that? [6.10cd]

The Samkya say: Consider, what if the self of the preceding phenomenon seed ceases, and transfers to the different nature of sprout?

The Madhyamaka answer: Then it follows that that sprout cannot be

its, the seed's, nature.

If your seed is not other from sprout here, [6.11]

sprout would be like seed. That is not apprehended.

Or, by being one, it would also become apprehend-able,

just like sprout. Hence this should not be accepted.

Madhyamaka: Samkya, you should not accept seed and sprout to be of one nature. If your seed and sprout are one here, and not other, then at the time of the sprout, since seed and sprout are one, sprout would not be apprehended, like the seed.

Or, the seed would also become apprehend-able, just like the sprout.

1.2. Its Non-Existence also According to Common Convention

Since its effect is seen, although the cause has ceased, [6.12ab]

even migrators do not accept the assertion "they are one."

Even migrators do not accept the assertion "seed and sprout are one," since, although the cause seed has ceased, migrators see its effect, the sprout.

1.3. Summary of the Refutation

Hence, this extreme construct *functionalities arise from self* [6.12cd]

is unreasonable according to suchness, and the world as well.

This extreme construct *that functioning phenomena arise from self* is unreasonable according to suchness and worldly perception also, because of the refutations stated above.

2. Refutation through the Reasoning of the *Root Wisdom*

If generation from self is asserted, then that generated, [6.13]

the generator, action and actor become completely one.

But since they are not one, generation from self should not be accepted.

The faults extensively explained would follow.

The sprout should not be accepted to be generated from self - because if generation from self is asserted then that to be generated, the generator, action and actor, would become completely one, which they are not.

Also, the faults extensively explained in the *Root Wisdom* would follow.

Refuting Generation from Other

1. Refuting Generation from Other in General

1.1. The Actual Refutation of Generation from Other

1.1.1. General Refutation

1.1.1.1. Refutation by Impossible Consequence

A Buddhist Realist¹⁰ says: Having refuted generation from self, generation from both is also unacceptable, and causeless generation is definitely out. But to refute generation from other as in “How could it from other?” is incorrect, because it is taught that functioning phenomena are generated from the inherently existing four conditions.

If other arises in dependence upon other, [6.14]
then even from tongues of fire thick darkness arises.

Also, everything would be generated from everything, because all those not generating are concomitant otherness.

The Prasangika reply to that: Then it follows that even from tongues of fire thick darkness arises and that from every causal and non-causal phenomenon every resultant and non-resultant phenomenon would be generated - because inherently existing other effects arise in dependence upon inherently existing other causes.

There is a pervasion - because all those not generating are concomitant in being inherent otherness and in being asserted as cause and effect.

1.1.1.2. Rejecting Objections to That

1.1.1.2.1. Positing the Objection

It can be thoroughly produced, hence it is definitely called effect. [6.15]
Whatever can generate this, although other, is its cause.

Of the same continuum and born from a generator,
therefore the rice seedling does not grow from barley, etc.

The Realists reply: Because it can be thoroughly generated by a cause it is definitely called an effect and whatever can generate that

¹⁰ Buddhist tenet holders asserting functionalities to exist truly are the Vaibashika, Sautantrika and Mind Only. Here, from a Prasangika point of view the Svatantrika-Madhyamaka are also included.

effect is, even though inherently other, the effect's cause. The rice seedling does not grow from barley, etc., because it is born from a generator of preceding similar type that is also of the same continuum.

1.1.1.2.2. Rejecting the Objection

Just as barley, stamens, *keng-shu-ga* and so forth [6.16] aren't asserted to generate the rice seedling, lack the potential, aren't of the same continuum and just aren't similar, likewise the rice seed also is not, because of otherness.

Barley, stamens, *keng-shu-ga*¹¹ and so forth are not asserted to generate the rice seedling, they lack the potential for generation, are not of the same continuum and just are not of similar preceding type - because of being intrinsically other from it.

It follows that likewise the subject "rice seed" is also not the generator and so forth of the rice seedling, because of being inherently other from it.

1.1.2. Particular Refutation

1.1.2.1. Refuting Generation from Other in Relation to Consecutive Cause and Effect

1.1.2.1.1. Actual Refutation

Since the sprout does not exist simultaneously with the seed, [6.17] how could the seed be other, without otherness?

Then, as the sprout's generation from the seed is not established, give up the position of pronouncing generation from other.

Madhyamaka: The position of pronouncing the sprout to be generated from other should be given up, since the sprout's inherent generation from the seed is not established.

That is so, because how could the sprout be inherently other from the seed? It is not, because the sprout and the seed are not simultaneous since at the time of seed the otherness sprout, is non-existent.

1.1.2.1.2. Rejecting the Objection

If, "The upper and lower ends of a scale [6.18]

¹¹ A medicinal plant.

Are not seen at different times. The generation and cessation of that generated and the generator are just like that.”
If concurrent then non-existent, since not at the same time here.

That generating is non-existent, as it approaches generation, [6.19] that ceasing exists, but it posited as approaching disintegration. Then in which way are they similar to the scale?
Without agent this generation is not a logical entity.

A Realist says: The two upper and lower ends of a scale are not seen at different times. Similarly, the actions of generation and cessation of that generated, i.e., the sprout, and of the generator seed, are simultaneous. Therefore, the seed and sprout are simultaneous.

The Prasangika refute that by saying, “It follows that the seed and sprout are not similar to the scale in any way - because even if the ends of the scale exist concurrently, since seed and sprout do not exist at the same time here, their synchronicity is non-existent. The generating sprout is non-existent at the time of the seed that is approaching generation, and although the ceasing seed exists, it is posited as approaching disintegration.

The sprout’s action of generation at the time of the seed is not a logical entity of true existence, because at that time the agent sprout is non-existent.”

1.1.2.2. Refuting Generation of Other in Relation to Simultaneous Cause and Effect

If the visual consciousness has otherness apart from [6.20] its concurrent generators, such as eyes, and the simultaneously arising recognition etc., as it arises while existent, what is the need? If it is said, “Why does it not exist then?”, these faults were already explained.

A Realist says: The fault expressed above concerning subsequent cause and effect does not exist, because the visual consciousness has inherent otherness, which is apart from its concurrent generators such as the eyes and the simultaneously arising recognition and mental factors.

The Prasangika reply: Consider the subject “eye consciousness” - it follows that since it arises from the eyes and so forth, if it is asked

“What is the need,” that there is no need - because it is existent at the time of the eyes and so forth.

The Realist objects: Why does it not exist then?

Chandrakirti replies: The faults of inherently existing other relating to consecutive cause and effect were already explained.

1.1.3. Refutation through Analyzing the Four Possible Results

If the generator generating the generated other, is a cause, [6.21] calculate what it generates: an existent, non-existent, both or neither? If existent, why need a generator? What can it do for a non-existent? What can it do for both, also what can it do for neither?

- If the generator that is generating a generated that is essentially other from it, is a cause, does it generate an inherently existent, non-existent, both or neither?
- If we look at the first: Take the subject “sprout” - why does it need a generator, it follows that it does not - because it exists inherently.
- If the sprout is non-existent then what can the cause do for it, if follows it is needless - because non-existence cannot be generated by a cause
- If the sprout is both existent and non-existent then what can the cause do for it, it follows it is needless - because to be both existent and non-existent is not possible.
- If the sprout is neither existent nor non-existent then also what can the cause do, it follows it is needless - because it is impossible to be neither existent nor non-existent.

1.2. Rejecting Objections Based on Worldly Perception Against the Refutation

1.2.1. Rejecting Objections Based on Acceptance of Worldly Convention

1.2.1.1. Objection

They abiding within their view assert a worldly prime cognition. [6.22]

Hence, what need is there for the analyzing of logicians here?

Worldly beings realize that other arises from other.

Hence, generation from other exists. What need is there for proofs?

Someone says: For worldly beings that, because of abiding within their worldly view, assert their worldly perception as prime cognition,

the refutation of generation from other is contradicted by worldly perception.

Hence they say, "Here, when refuting generation from other, what need is there for the analyzing by the logicians. Here, where generation from other exists, what need is there for proofs? Worldly beings realize directly that other is generated from other."

1.2.1.2. Answer

1.2.1.2.1. General Presentation of the Two Truths

1.2.1.2.1.1. The Two-Fold Division of Truth

By perceiving all phenomena to be correct or false, [6.23]
the phenomena found hold two identities.

The object of correct perception is just that,
false perception is taught to be illusory truth.

Take the subject "all phenomena" - they hold two identities - because there are two entities found, those found by seeing correct objects and those found by seeing false objects.

Take the subject "a vase's lack of true existence" - it is ultimate truth - because it is the object of an analytical knower seeing the ultimate that became an analytical knower seeing the ultimate with regard to it.

Take the subject "vase" - it is taught to be illusory truth - because it is the meaning found by a nominal prime cognition seeing the deceptive that became a nominal prime cognition seeing the deceptive with regard to it.

1.2.1.2.1.2. Division of Illusory Truth Based on Worldly Perception

Further, two types of false perception are posited, [6.24]
endowed with clear faculties and with faulty faculties.

The consciousnesses of them with faulty faculties are posited
as mistaken relative to consciousnesses with good faculties.

Take the subject "false perception" - according to worldly perception alone, two types, correct and mistaken, are posited.

There are the consciousnesses endowed with clear faculties, untainted by adventitious misleading causes, and there are the consciousnesses endowed with faulty faculties, tainted by adventitious misleading causes.

Take the subject “consciousness of a person having faulty faculties tainted by adventitious misleading causes” - it is posited as mistaken compared to a consciousness with good faculties, that according to worldly perception is not tainted by adventitious misleading causes - because it is a consciousness tainted by adventitious misleading causes.

That held by the six faculties that are unharmed, [6.25]
as well as being realized by worldly beings,
is true solely according to worldly beings.

The rest is presented as wrong solely according to worldly beings.

Take the subject “form that is held by the six faculties¹² unharmed by adventitious misleading causes as well as being realized by worldly beings” - it is true solely according to worldly beings - because before they have realized emptiness they cannot realize that it lacks the existence it appears to have.

Take the subject “the rest, such as the reflection in the mirror and the like” - it is presented as wrong solely according to worldly beings - because before having realized emptiness they can realize that it lacks the existence it appears to have.

1.2.1.2.1.3. Showing the Mistaken Determined Object To Be Non- Existent even according to the Illusory

That envisioned like nature by Non-Buddhists, [6.26]
strongly influenced by the sleep of not knowing,
and whatever illusions, mirages and so forth are conceived to be.
All that is solely non-existent, even according to worldly beings.

Take the subjects “the great nature-like principle envisioned by Non-Buddhists who are strongly influenced by the sleep of not knowing, and the horses and the like that are imputed on illusions, mirages and so forth” - all these are solely non-existent, even according to worldly beings - because they are not nominally established by prime cognition.

¹² 1. Eye sense power; 2. Ear sense power; 3; Nose sense power; 4. Tongue sense power; 5. Body sense power; 6. Mental sense power.

1.2.1.2.2. Relating It to the Present Context

The focus of an eye with defective faculties¹³ [6.27]
does not harm consciousness without floaters. Likewise,
awareness having abandoned stainless transcendental wisdom
does not harm stainless awareness.

The refutation of generation from other on the basis of the perception
of a superior's equipoise cannot be harmed by worldly perception, be-
cause an awareness that has abandoned stainless transcendental
wisdom does not harm stainless awareness.

1.2.1.2.3. Explaining the Individual Nature of the Two Truths

1.2.1.2.3.1. Illusory Truth

Illusional since being ignorance obscuring nature, [6.28]
that appearing artificially as true through it
was taught by the Able One as illusory truth.
Artificial phenomena are merely illusory.

Take the subject "ignorance grasping at true existence" - it is illusional
- since it obscures the direct perception of nature.

Take the subject "form appearing as true because of true grasping,
even though lacking true existence" - there is a reason why it was
taught by the Able One as truth for an illusion - because it is true in
the face of the illusional true grasping.

Then, if it is asked whether it is truly established in the face of all illu-
sional awarenesses, take the subject "form" - for hearer and self-lib-
erator arhats and bodhisattvas on the pure grounds it is merely illusory
and not truly established - because they do not have true grasping

¹³ Tib. *rab rib*, is a medical condition causing the appearance of falling hairs, and is often translated as *cataract*. Cataracts however cause a general blurring of vision and do not cause the appearance of falling hairs or curly lines floating and falling in your vision. These are caused by condensations of the vitreous humor in the eye, a condition known as vitreous humor as well, or as floaters. The vitreous humor is the jelly substance that lies between the retina and the lens. As we get older the vitreous or 'jelly' condenses into tiny strands. These strands float in the jelly of the vitreous humor and so cast a shadow on the retina. These shadows appear like hairs falling or floating in one's field of vision.

and see them as artificial phenomena.

1.2.1.2.3.2. Ultimate Truth

Mistaken identities such as hairs and so on, [6.29]
imagined because of defective faculties,
similarly to pure eyes seeing their nature,
one should know suchness here.

Pure eyes see the nature of mistaken identities such as hairs and so on, that are imagined because of defective faculties, as non-existent on whatever basis. Similarly to this being the nature of the hairs and so on, here at the time of the meaning it should be understood likewise.

Consider the subject “lack of true vase” - it is ultimate truth - because it is known in a non-dualistic mode by the direct prime cognition understanding it directly.

1.2.1.2.4. Refuting Worldly Objections

If worldly ones are prime cognitions, [6.30]
transitory beings see suchness, what need
for other superiors, through the superior path?
The foolish ones aren't suitable to be prime cognizers.

Since worldly perceptions are not valid in any aspect, [6.31ab]
they cannot refute anything at the time of suchness.

If worldly perceptions are prime cognitions of suchness, then what need is there for other superiors to see suchness directly and what need to strive to see emptiness directly through the superior path? It follows there would be no need for these, because transitory beings already see suchness directly.

Yet, at the time of investigating suchness, transitory beings cannot refute anything, because worldly perceptions are no prime cognitions of suchness in any aspect. Therefore the foolish ones are not suitable to be prime cognizers regarding suchness.

1.2.1.2.5. Showing the Worldly Contradiction

Worldly meanings exist by worldly consensus alone. [6.31cd]
in case they are negated, worldly refutation occurs.

Take the subject “the worldly meaning that a vase is substance” - in

case it is negated then worldly refutation occurs - because it is established by worldly consensus alone.

1.2.2. Rejecting Objection through Nominal Non-Existence of Generation from Other

Worldly beings, having merely planted the seed, [6.32]
claim, "I have fathered this child,"

and also think "I have planted this tree." Hence,
generation from other is non-existent even according to the world.

Generation from other does not exist even nominally, because worldly beings claim "I have generated this child" and think "I have planted this tree," merely because of having planted the seed.

1.3. The Qualities of the Refutation

The sprout is not other from seed. Therefore, [6.33]

At the time of the sprout the ceased seed does not exist.

Since they are not one it also shouldn't be said

That the seed exists at the time of the sprout.

At the time when the sprout is generated, an interruption of the continuity of the ceased seed does not exist - because, since the sprout is not inherently other from seed, seed and sprout are cause and effect.

It should also not be said that the seed exists at the time of sprout. That is because seed and sprout are cause and effect, since seed and sprout are not one.

1.4. Showing Inherent Generation To Be Completely Non-Existent

1.4.1. Refuting those Asserting Inherent Existence

1.4.1.1. The Consequence that a Superior's Equipose Would Negate Existence

If inherent existence is relied upon, [6.34]

then phenomena become extinct through negation of it. Hence,
emptiness would become the cause of annihilation of phenomena.

This does not make sense, which proves that phenomena do not exist.

Take the subject "meditative equipose of a superior realizing emptiness" - it follows it realizes emptiness though the negation of the na-

ture of phenomena and becomes the cause of the extinction of phenomena - because it realizes the lack of inherent existence of phenomena, and previously phenomena relied upon inherent existence. It follows that phenomena do not exist inherently, because if they were to exist inherently, then the meditative equipoise realizing emptiness would become the cause of their annihilation, and that does not make sense.

1.4.1.2. The Consequence that Nominal Truth Would Bear Examination

When these phenomena are analyzed, [6.35]
they are not found to exist from their own side,
as opposed to their actual nature. Therefore,
worldly nominal truth should not be investigated.

Worldly nominal truth should not be investigated with reasons, because when these phenomena are analyzed they are not found to exist inherently from their own side, in a way opposed to their actual nature of suchness.

1.4.1.3. The Consequence that Ultimate Generation Is Not Negated

During suchness reasons prove the generation [6.36]
from self and other as incorrect.

By that reasoning it is also incorrect nominally,
how could something be your generation?

Take the subject “form” - it follows it is not established as your type of generation - because the reasoning that proves generation from self and generation from other as incorrect while investigating suchness, also proves inherent generation to be incorrect nominally.

1.4.2. Refuting Objections To the Above Refutation

Empty functionalities such as reflections and so forth, [6.37]
dependent on aggregation and are not without renown.

Consciousness arises from these empty reflections and so forth
in their aspect. In a similar way,

all functioning phenomena, even though empty, [6.38ab]
arise out of emptiness.

A Realist says: Since form is not even nominally generated inherently, it is not generated at all.

The Prasangika reply: There is no contradiction because although all functioning phenomena are empty of inherent existence, effects are generated from the cause of emptiness. For example, it is well known that empty false functionalities such as reflections and so forth, are dependent on the aggregation of causes and conditions. Likewise, from that empty and false reflection, visual consciousness arises in the aspect of the reflection.

1.5. Showing the Qualities of Refuting Inherent Generation in Relation to Both of the Two Truths

1.5.1. The Quality of Easily Refuting the Nihilistic and Eternalistic Views

The two truths do not exist inherently, [6.38cd]
therefore they are neither eternal nor annihilated.

Take the subjects of “form etc.” - they are not inherently eternal nor are they inherently annihilated subsequently to existing previously - because the two truths do not exist inherently.

5.2. The Quality of Affirming the Cause and Effect Relationship

5.2.1. No Need to Accept the Universal Basis if One Does Not Assert Inherent Existence

Because it does not disintegrate inherently [6.39]
it is able although there is no universal basis.

Although for some it has been long since karma’s disintegration, one should understand that unfailingly a result will arise.

One should understand that according to the tenet asserting that karma lacks inherent existence it is like this:

Although for some it has been long since the karma in their continuum disintegrated, and although there is no acceptance of the universal basis and so forth, unfailingly a result will arise, and that even though the karma is non-existent, this effect is able to arise.

This is because non-inherent disintegration of karma is not mutually exclusive with extinction being a functionality.

5.2.2. Example of An Effect Arising from Disintegrated Karma

Having seen the object of the dream, [6.40]

the foolish generate attachment even though awake.

Likewise, a fruit from disintegrated and non-inherent karma is also existent.

The generation from disintegrated and non-inherent karma is also existent, for example like the foolish, who even though having woken up, generate attachment for the women they saw during a dream, but which has already ceased to exist.

5.2.3. Refuting Objections

5.2.3.1. Refuting that the Generation of Fruitional Effects Would Become Endless

Although the objects are alike in not being merely existent, [6.41]

those with floaters see only the aspect of falling hairs,

and no aspect of another object. Likewise,

one should understand, that the matured does not ripen again.

Therefore one sees that non-virtuous fruits come [6.42]

from black karma and virtuous fruits only from virtue.

Those with awareness lacking virtue and non-virtue become liberated.

We are cautioned to stop analyzing cause and effect.

The Realists argue: If a result arises from extinction that does not exist inherently, then further fruition needs to arise from the ripened fruitional effect.

To this the Prasangika reply: You should know that if they are alike in lacking inherent existence, then there is no need for a ripened fruitional effect to again produce a fruitional effect.

The eye with floaters sees only the appearance of falling hairs and no appearances of other objects, although the objects are alike in not being merely existent.

Likewise, cause and effects are perceived to be specific. It is perceived that the non-virtuous fruitional effect is the unpleasant effect that arises from non-virtue and that the virtuous fruitional effect is the pleasant effect that arises from virtue, because cause and effect are specific.

Take the subject “people endowed with the awareness that realizes virtue and non-virtue to lack inherent existence” - they will become liberated from samsara - because of realizing the suchness of cause and effect.

There is a reason for cautioning to stop analyzing cause and effect without relying on textual sources by saying “the ripening of karma is beyond comprehension” - because there is the danger that ordinary beings will start to negate the law of cause and effect and then abandon it.

5.2.3.2. Refuting that It Would Be Contradictory with Scriptures Teaching the Existence of the Universal Basis

5.2.3.2.1. Actual

It is taught that the universal basis exists, that [6.43]
the person exists, that the aggregates exist only as such.

These teachings are for those who would not understand the extremely profound meaning.

The Realists ask: Is it not contradictory to teach the universal basis as the basis for karmic cause and effect if one can posit karmic cause and effect without the universal basis?

The Prasangika answer: This is not contradictory. The teachings that a universal basis apart from the six consciousnesses exists, that the person exists as a substantially existent and that the aggregates exist only as such, inherently, were taught with those in mind who would not understand the extremely profound meaning.

5.2.3.2.2. Example of Why It Was Explained like That

Although free from the view of the transitory collections [6.44]
the Buddha taught “I” and “mine.”

Similarly, phenomena lack of course inherent existence.
Saying “they exist” is taught to be merely interpretive.

Take the subject “the interpretive teaching that phenomena exist inherently, although of course lacking inherent existence” - it has a purpose - because it is a method for the disciple to realize suchness. This is similar to the Buddha teaching “I” and “mine,” although being free from the view of the transitory collections.

Refuting the Mind Only School in Particular

Refuting that Consciousness without Outer Existence Exists Inherently

1. Stating the Position

By not seeing the subject without object, [6.45]
and by realizing the three worlds as mere consciousness,
the bodhisattvas who abide within wisdom,
realize suchness within mere consciousness.

Take the subject “bodhisattvas abiding on the sixth ground of superior wisdom” - they realize suchness within mere consciousness - because by not seeing a subject of different substance without an outer object and by realizing the three worlds as mere consciousness, they see directly the suchness of the lack of duality.

If there is not any outer existence then what is the cause for the awareness to which outer existence appears?

Great waves arise from the great ocean [6.46]
agitated by wind. Likewise,
from the seed of everything called *universal basis*
a mere consciousness arises through its potential.

Therefore, what is an other-powered entity [6.47]
becomes the cause for imputedly existing phenomena.
It arises without outer object, exists and is in the nature
of not being the object of any elaborations.

An other-powered entity becomes the cause for imputedly existing outer objects. From the great ocean agitated by wind great waves arise. Likewise, from the seed of all phenomena called universal basis arises a mere consciousness empty of meaning through the ripening of the karmic potential of the consciousness.

The Cittamatra assert: take the subject “other-powered” - it possesses three characteristics - because it arises without outer object, exists from its own side, and is in the nature of not being the object of any elaborations of ultimate words and concepts.

2. Refuting It

2.1. Elaborate Refutation

2.1.1. Refuting the Example

2.1.1.1. Refuting the Example of a Dream

2.1.1.1.1. The Dream Example Does Not Establish Consciousness To Be Inherently Existing

What example is there for a mind without outer object? [6.48]

If likened to a dream, that should be contemplated.

When for me mind is non-existent during dreams, then your example is also non-existent.

If mind exists because of remembering the dream, [6.49]
when waking up, the same would apply to outer existence.

Similar to your memory thinking "I saw,"

likewise one exists regarding outer existence.

If the Mind Only say, "It is like a dream" when asked what example they posit for the inherently existing mind without outer object, then that should be contemplated.

The Prasangika answer: It follows that your dream is not an example for inherently existing consciousness without outer object - because for me mind does not exist naturally during dreams.

If the Mind Only reply, "Mind exists inherently during dreams because one remembers the dream mind when waking up," then it follows that like that mind, outer objects exist inherently - because similarly to you remembering mind thinking "I saw," a memory thinking "I saw outer objects" exists.

2.1.1.1.2. The Dream Example Does Not Establish the Lack of Outer Existence

If, "As visual consciousness is impossible while asleep, [6.50]

it is non-existent; mental consciousness alone exists, grasping its aspect to be mere outer existence."

Similar to the dream it is asserted here."

The Mind Only assert, "Since visual consciousness is impossible once one has fallen asleep, only mental consciousness without outer object exists at that time, but there is grasping at the appearance of the aspect of outer existence as outer existence. The existence of con-

consciousness lacking an outer object is posited similarly to the existence of consciousness without an outer object during dreams.”

Similarly to the non-generation of your outer object, [6.51]
mind likewise is not generated during dreams.
Eyes, visual object and the mind generated by them -
all three are also false.

The three remaining of the ears etc., also aren't generated. [6.52a]
Chandrakirti replies, “If the Mind Only assert this, then it follows that, similarly to the non-generation of your outer object, likewise during dreams mind is not generated inherently - because during dreams all three, the eyes, visual objects and the mind generated by them, are also false and the three, objects, faculty and consciousness, of the remaining ears etc., also are not generated.”

2.1.1.1.3. It Shows All Phenomena to Exist Falsely

Similar to dreams, also here whilst awake, [6.52bcd]
phenomena are false, and mind does not exist,
engaged objects do not exist and faculties also not.

Similar to being awake, [6.53]
all three exist here whilst asleep.

When waking up all three are non-existent.

Waking up from the sleep of ignorance is similar.

Take the subject “mind, engaged objects and faculties” - they do not exist inherently - because, like during dreams, phenomena are also false here whilst awake.

Consciousness without outer object does not exist - because similar to all three, mind, engaged object and faculties, existing when being awake here in this world, all three exist to the perception of a person whilst asleep. But when the person wakes up all three are non-existent.

Similarly, after having woken up from the sleep of ignorance, these objects and consciousness do not exist for the perception directly beholding suchness.

2.1.1.2. Refuting the Example of Seeing Falling Hairs

Whatever awareness with defective faculties, [6.54]
whatever hairs it sees due to defective faculties,
both are true relative to that awareness, and
both are false for a perception of the actual situation.

The Mind Only say: The awareness to which transitory falling hairs appear is an example for an inherently existing consciousness without outer object.

Madhyamaka: It follows that it is not such an example - because both eye-consciousness with defective faculties and the hairs it sees due to the defective faculties are true relative to that awareness, and both are false relative to a perception of the actual situation, without the defective faculties.

If awareness exist without object of knowledge, [6.55]
then even without defective faculties, that which subsequently
looks at the location of the hairs, becomes awareness
of hairs. It is not that, therefore it does not exist.

It follows that the awareness, to which falling hairs appear even though there are no hairs, does not exist inherently - because should the awareness to which falling hairs appear without the object of knowledge hair being present, exist inherently, then also the awareness without defective faculties that subsequently looks at the location of the hairs would become awareness of falling hairs, but it is not that.

2.2. Refuting the Meaning

2.2.1. Refuting the Generation and Non-Generation from the Ripening and Non-Ripening of Karmic Potentials of Sense Consciousness to Which an Outer Object Appears

2.2.1.1. Presentation of the View

If: "For those who see, the potential of awareness [6.56abc]
does not ripen. This is why awareness is not generated,
and not due to separation from phenomena with knowledge objects."

The Realists say, "The fault that someone without defective faculties would generate an awareness to which hairs appear is non-existent.

Why? Because for those seeing without defective faculties the potential for awareness to which hairs appear does not ripen. That is why they do not generate an awareness to which hairs appear, and not because of being separated from phenomena having the object of knowledge *hairs*.

2.2.1.2. Its Refutation

2.2.1.2.1. Short

Because the potential does not exist, this is not established. [6.56d]

Take the subject “generation of the awareness to which hairs appear from inherently existing potential” - it follows it is not established - because that potential does not exist inherently.

2.2.1.2.2. Extensive

2.2.1.2.2.1. Refuting the Potential to Exist Inherently in the Present

For the generated to have potential is not possible. [6.57a]

Take the subject “the generated consciousness of the present” - it follows it is not possible that it has inherently existing potential - because in that case there would be the faults of there being no cause of consciousness other from consciousness itself and so forth.

2.2.1.2.2.2. Refuting the Potential to Exist Inherently in the Future

The non-generated identity also does not have potential. [6.57bcd]

Without characteristic that characterized is non-existent.

It follows that a mule’s foal¹⁴ also possess it.

If asserted as described by what will arise, [6.58]

without potential it cannot arise.

“Existence of mutual dependence on each other’s nature is solely non-existent,” teach the Noble Ones.

The non-generated consciousness also does not inherently possess that potential - because the future consciousness does not exist now in the present. There is a pervasion to the reason because without

¹⁴ Tib. *mo gsham bu* is translated as a barren woman’s son, which is a commonly used example for a non-existent, but Ven Geshe Doga used the term *mule’s foal* throughout his commentary. This applies throughout the text.

characteristic that characterized is non-existent. If “reason is not established,” then it follows that an infertile women’s son also has that potential.

The opponent objects, “I assert that the potential of consciousness is taught with the consciousness that will arise in mind.’

Madhyamaka: “The future arising of this consciousness does not exist inherently - because the potential that generates the consciousness does not exist inherently.”

Then the opponents say, “Consciousness and potential are posited in relation to each other.”

To this the Prasangika say, “It follows that consciousness and potential do not exist inherently precisely because of that. There is a pervasion - because the Noble Ones teach “existence of mutual dependence on each other’s nature does not exist inherently””.

2.2.1.2.2.2. Refuting the potential to exist inherently in the past

If it developed from the ripening of the ceased potential, [6.59]
then other arises from the potential of other.

They possessing continuums are mutually different,
therefore everything arises from everything.

If the Realists say, “The later consciousness will be generated from the ripening of the potential of the consciousness that ceased.”

To that the Prasangikas reply, “It follows that another effect arises from the intrinsically existing potential of other - because continuums arising sequentially are mutually intrinsically different earlier and later. If “Accept,” therefore all functionalities arise from every cause and non-cause because of your “accept””.

If, “Those possessing different continuums [6.60]
do not have different continuums, therefore
there is no fault.” This is a premise to be proven,
as an occasion for a non-different continuum is illogical.

The dharmas based on Maitreya and Upagupta [6.61]
are not of one continuum because of being other.
Whatever is inherently multiple,

is unsuitable to be of one continuum.

To this the Realists reply, “The fault that everything would arise from everything does not exist because those sequentially arising earlier and later intrinsically different moments do not form a multitude of continuums but only one continuum.”

The Prasangika respond, “It follows that those being intrinsically different can be of a single continuum is a premise that is not established - because it is illogical to have an occasion for oneness with something that is naturally different - because it is impossible for those that are intrinsically different to be of one continuum.

For example, the qualities of Maitreya and Upagupta belong to individual people and therefore are not of one continuum.”

2.2.2. Refuting Again the Existence of Consciousness without Outer Object

2.2.2.1. Presentation of the View

The generation of visual consciousness - it is wholly generated [6.62] immediately subsequently, from its own potential.

The potential that is the basis of one’s consciousness is realized as that called *the physical eye*.

There are no outer objects that are of different substance from consciousness, because the generation of visual consciousness means that consciousness is wholly generated immediately subsequent to the ripening of its potential that was placed on the universal foundation.

The potential that is the basis of one’s consciousness is realized as that called the *physical eye*, and there is no eye of different substance from consciousness.

Here, knowers arising from sense powers [6.63] generate the mere appearance of blue etc., from their seeds, without holding outer objects.

Not realizing that, beings accept mind holding outer objects.

Here is this world knowers arising from sense powers generate the mere appearance of blue etc., from their seeds, without holding outer objects. Not realizing this, beings accept the mere appearances of blue etc., to the mind as the holding of outer objects.

During dreams, where no form of different essence exist, [6.64]
Mind arises in that aspect, from the ripening
Of its potential. Likewise here, whilst awake,
Mind without outer objects exists.

One the one side, during dreams mind arises without form of different
essence from the ripening of its potential in the aspect of that form.
Likewise here while awake mind without outer objects exists.

2.2.2.2 Its Refutation

Mental consciousness to which blue and the like appears, [6.65]
is generated during dreams for one without eyes.

Why does it not generate here likewise for a blind person,
from the ripening of its seed, without the eye sense power?

If mental consciousness to which blue and the like appear, arises in-
herently during dreams for one without eyes, then why does a blind
person not generate consciousness to which blue appears clearly
here during waking time likewise from the ripening of its seeds with-
out the eye sense-power.

It follows it is suitable to generate - because a blind person is without
eyes while awake as well as during dreams.

If the ripening of the sixth's potential, existing during dreams, [6.66]
becomes non-existent while awake as you said,
why is it unsuitable to say the ripening of the sixth's potential
is as non-existent during dreams as it is here?

Similarly to the eye's non-existence not being its cause, [6.67ab]
also sleep is not a cause whilst dreaming.

If you say it is not the same, because the ripening of the sixth's po-
tential, existing during dreams, becomes non-existent while awake,
then why is it unsuitable to say the ripening of the sixth's potential is
as non-existent during dreams as it is here while awake.

It follows it is suitable to say that - because, similarly to the non-exis-
tence of the eyes not being the cause of the generation of conscious-
ness to which outer meaning appears while awake, sleep also is not

the cause for the inherent existence of consciousness to which outer meaning appears during dreams.

Therefore, accept that also in a dream, functionality [6.67cd]
and eyes, the false object possessors, are causes of realization.

Accept that also in a dream the functionalities of form and eyes, the false object possessors, are the causes of realization, because false consciousness is generated from false imprints.

Whatever answers are posited by them, [6.68abc]
because of seeing that the premises are the same,
refute this debate...

Take the subject “this, the Mind Only’s debate” - it is possible to refute it - because of seeing that whatever answers are posited by them to the refutation of intrinsically existing other-powered phenomena all have the same premise.

2.2.2.3. Showing that the refutation of the Mind Only tenet is not contradictory to the scriptures

...Buddhas do not [6.68cd]
teach at all that phenomena exist.

Scripture does not contradict the refutation of the Mind Only School because in the long run the buddhas do not teach at all that phenomena exist inherently.

2.1.4. Showing that the refutation does not negate meditation on impurity

Where, according to the teacher’s oral instructions, [6.69]
yogis perceive their surroundings as filled with skeletons,
there, a lack of generation of all three is seen as well,
because it is shown as distorted mental engagement.

Argument: If consciousness without external object does not exist inherently, then that contradicts the teaching about the perception by yogis of the surroundings filled with skeletons.

Answer: There is no contradiction. Whenever yogis have, as per their teachers oral instructions, the perception of their surrounding as filled

with skeletons, they see as well that there is a lack of inherent generation of all three, object, faculty and consciousness. That is because that concentration is shown as distorted, as an artificial mental engagement.

The mind of impurity [6.70]

is just like the object of your sense consciousness.

Likewise, directing awareness to that object, another realizes as well that it is not false.

Madhyamaka: Mind Only, it follows that this concentration is not a false, artificial mental engagement, and that when yogis with the mind of impurity see skeletons, others, who are not yogis, realize the skeletons as well when directing their awareness to that object. The skeletons are just like the objects of your sense consciousness, which are seen by you and by others as well.

The reason for that is that the concentration to which the skeletons clearly appear is established inherently.

Possessing sense powers with floaters is the same [6.71ab]

As a preta's awareness of the water stream as pus.

Take the subject "a preta's awareness of the water stream as pus and blood" - it follows it is not an example of the inherent existence of consciousness lacking external objects - because it is the same in being false as the consciousness possessing sense powers with floaters that sees falling hairs.

2.2.4. Summary

"In short, just as knowledge objects do not exist, [6.71cd] awareness also does not exist," I say. Understand this meaning!

In short, try to understand the meaning of saying, "Similar to objects of knowledge not existing inherently, awareness also does not exist inherently," because to have consciousness without object is incorrect.

Refuting Proof that Other-Powered Phenomena Exist Inherently

1. Refuting Self-Knowers, the Proof for Other-Powered Phenomena

1.1. Refuting the Proof for Other-Powered Phenomena after Having Asked for It

In case an apprehender without object and devoid, [6.72]
and an other-powered phenomenon empty of both exists,
through what can their existence be known?
It is inappropriate to say, "It exists" although not grasping it.

It is not established through the experience of it. [6.73a]

The Prasangika say to the Mind Only, "In case the apprehender is without external object and devoid of other substance, and an other-powered phenomenon that is empty of apprehender and object that are of different substance exists, then it would be appropriate to state the proof through which the existence of such an other-powered phenomenon can be known. It is inappropriate to say, "it exists," although not grasping it with prime cognition."

Should the Mind Only reply, "It is established through a self-knower," then it follows that such a self-knower does not experientially establish that consciousness - because self-knowers are not established themselves.

1.2. Refuting the Answer to That

1.2.1. Actual

In case it is established subsequently from memory, [6.73bcd]
that which is not established but is stated to establish
the not established, it does not establish.

One may rely on self-knowing being established. [6.74]

Yet, memory is unsuitable to remember. Because it is other,
It would be like the generation of the unknown in the continuum.
This reasoning annihilates such features as well.

In case self-knowers are established subsequently from inherently existing memory - then take the subject "the inherently existing memory stated to establish the self-knower that is not established" - it does not establish the self-knower - because it is not established.

One may rely on self-knowing being established. Yet, it follows that the remembering consciousness is unsuitable to recall the experience of the object - because the memory of the experience is inherently existing other. For example, like the memory generated in the contin-

uum of Maitrepa not recalling an experience Maitrepa is unaware of. To this the Mind Only object, “This is not the same. Inherently existing earlier and later moments can be cause and effect.” This however is also incorrect since this reason “because of being inherently other’ annihilates features such as cause and effect etc., as well.

1.2.2. How Memory Is Generated Even Without a Self-Knower

The memory comes from the experience of the object [6.75]
and for me it does not exist as other.

Therefore one remembers, thinking “I saw.”

This is the nominal style of the world.

How is memory generated if self-knowers are non-existent? One remembers, thinking “I saw this object” - because, since the memory arising from what experiences the object does not exist for the Madhyamaka as inherently existing other, the engaging of the object by experience is understood by memory.

Take the subject “this way of remembering” - it is not posited after having looked for the imputed meaning but is the way according to worldly convention - because it is a worldly convention not found while looking for the imputed meaning.

1.3. Refuting Self-Knowers with Other Reasoning

Consequently, if self-knowers are non-existent, [6.76]
what apprehends your other-powered phenomenon?

Since agent, action and activity are not one,
this itself is unsuitable to apprehend that.

My dear Mind Only, what apprehends your other-powered phenomenon, it follows it is not apprehended - because if it were established it would have to be apprehended by self-knowers, which are non-existent.

It follows that this very self-knower is unsuitable to apprehend that consciousness - because agent, action and activity aren't one.

1.4. Inherently Existing Other-Powered Phenomena Are like a Mule's Foal

Should a non-generated unknown identity, [6.77]
a natural other-powered phenomenon, exist;

this is unsuitable by whatever means.

What harm is inflicted by the foal of a mule on others?

Further, my dear Mind Only, this other-powered phenomenon is unsuitable to exist by whatever means, because what harm is inflicted by the foal of a mule? It follows that would be a correct premise - because an other-powered phenomenon with a non-generated unknown identity, a phenomenon established out of its own nature, exists.

2. Showing That the Mind Only System Does Not Remain Within the Two Truths

When other-powered phenomena do not exist [6.78]
at all, what becomes the cause for the illusory?

According to others, through being attached to substance,
the whole presentation of illusory existence is lost.

Take the subject “inherently existing other-powered phenomena” - it follows that they do not become the cause of the illusory - because they do not exist at all.

It follows that according to others, the Mind Only, the whole presentation of illusory existence is lost through being attached to the true existence of the substance of other-powered phenomena.

3. It Is Appropriate to Follow Nagarjuna

For those falling outside of Master Nagarjuna’s path [6.79]
the method for peace does not exist.

They lapse from the illusory and suchness truths,
and cannot attain liberation because of that lapse.

Nominal truth becomes the method and [6.80]
ultimate truth becomes that arising from method.

Not knowing the distinction between the two in any way
they are on the wrong path due to distorted ideas.

Take the subject “those falling outside of Venerable Master Nagarjuna’s path” - they do not possess the main method for attaining peaceful nirvana - because they have lapsed from the illusory truth and suchness or the ultimate truth, and for as long as one strays from the two truths and does not persist one cannot attain liberation.

This is because the realization of nominal truth becomes the method, and the realization of ultimate truth becomes that arising from method. Whoever does not know the distinction between these two truths in any way is on the wrong path due to distorted ideas.

4. Showing That Refuting Other-Powered Phenomena Is Not The Same as Worldly Convention

I do not accept the illusory the way [6.81]

You posit other-powered phenomena.

Saying for effect that they exist even though they do not, was done for the mind of worldly beings, I state.

The Mind-Only say, "Refuting inherently existing other-powered phenomena equals refuting worldly convention."

The Prasangika reply to this, "This is not the same at all, because I do not accept the illusory in the way you, the Mind Only posit inherently existing other-powered phenomena.

I state that saying they, forms and so forth, exist inherently, even though they do not, was done for the mind of worldly beings for the effect of their realizing suchness."

If non-existent for worldly beings, like [6.82]

not existing for an arhat who, having abandoned the aggregates, abides in peace, then accordingly I wouldn't say, "They exist because of the world."

If forms and so forth are non-existent for worldly beings, like they do not exist for the perception of an arhat who abides in the sphere of peace after having abandoned the aggregates, then I would not say, "They exist in dependence upon worldly perception.

If you are not contradicted by the world [6.83]

you should refute this relative only to the world.

At this point you and the world will debate and subsequently I shall rely on the one with strength.

Take the subject "Mind Only" - it follows they cannot refute conventional external existence - because if they are not contradicted by the

world they should refute this external existence only relative to the world. At this point they and the world will debate and subsequently I shall rely on the one with strength, the very powerful conventional world.

Showing that the *Only in Mind Only* Does Not Eliminate Outer Existence

1. The Intent Behind the *Sutra of the Tenth Bhumi* in Teaching Mind-Only

1.1. Establishing that the Word *Only* Does Not Negate External Objects with a Quote from the *Sutra of the Tenth Bhumi*

That manifest facing bodhisattvas [6.84]
realize the three worlds to be mere consciousness,
is to realize the negation of the permanent self as creator,
and to realize mere consciousness to be the creator.

The opponent, doubting the worldly contradiction and being afraid of contradicting the teachings says, "If one accepts an external object one will be contradicted by the sutras because in the *Sutra of the Tenth Bhumi* it states, "These three realms are mere mind." Therefore one needs to accept the lack of external existence."

Reply: Take the subject "the *Sutra of the Tenth Bhumi* stating: These three realms are mere mind" - it follows that the *mere* does not negate outer existence - because the teaching that the bodhisattvas abiding on the sixth ground Manifest Facing realize the three realms to be mere consciousness was taught to realize the negation of the permanent self as creator, and to realize mere consciousness to be the creator.

1.2. Establishing that Very Meaning With other Sutras

Therefore, to increase awareness in those with awareness, [6.85]
in the *Journey to Lanka Sutra* the Omniscient One
taught words in vajra nature, destroying the lofty mountains
of the heathen, to point out his intent.

Accordingly, since the person and so forth, [6.86]
propounded by the heathen in their own treatises
are not seen as the creator by the Conqueror,
he taught mere mind to be the world's creator.

The Conqueror, not seeing the person and so forth, which are pro-
pounded by the heathen in their own treatises, as creator, taught mere
mind to be the creator of the world. He did this in order to increase
the awareness of those with the awareness able to realize suchness.

To destroy the lofty mountain of the wrong views of the heathen, in
the *Journey to Lanka Sutra* the Omniscient One taught the vajra in
the nature of words, “the person, continuum and aggregates; likewise,
conditions and particles; the primary principle and Ishvara; I declare
the creators to be mere minds.’

He taught this to point out his intent of mind-only explained in the
Sutra of the Tenth Bhumi.

1.3. The Word *Only* Shows Mind To Be Crucial

Similar to the Buddha being called *Suchness Increased*, [6.87]
mere mind is the focus of sutra teachings about
mind-only for worldly beings.

Refutation of form is not the meaning of the sutras here.

The meaning of mind-only taught in the sutras is not the refutation of
external form. Similarly to extensive awareness of suchness meaning
buddha without clearly pronouncing the first syllable, here the sutras
teaching worldly beings about mind-only focus on mere mind, without
pronouncing “the key” in the phrase “out of form and mind mere mind
is the key,” and say “mere mind” instead.

If, having understood them explained [6.88]
as mere mind, it endeavors to refute that very form,
why would the Great One further teach that
mind is generated from ignorance and karma?

If having understood the three realms explained as inherently existing
mere mind, the *Sutra of the Tenth Bhumi*, endeavors to refute that
very external form, then why would the Great One, the Buddha, fur-
ther teach in the *Sutra of the Tenth Bhumi* that mind is generated from
ignorance and karma? It follows that this would be illogical because
if something exists inherently then it cannot be generated from a
cause.

It is taught that mind alone creates the great variety of the worlds of sentient beings and environments, and that all migrators are generated from karma. If mind is rejected then karma does not exist as well. [6.89]

Take the subject “the creator of the worlds” - it is primarily mind - because it is taught that mind alone creates and generates the great variety of the worlds of sentient beings and environments, and that all migrators are generated from karma. Also, if mind is rejected then karma does not exist as well.

Even though form exists, it is not a creator, like mind. Then, a creator other than mind is rejected but not form. [6.90]

Because it is taught in the *Sutra of the Tenth Bhumi*, “These three realms are mere mind,” a creator other than mind is rejected but not external form, because even though form exists, it is not a creator, like mind.

2. Synchronicity of Object and Mind in Existence and Non-Existence

For those following that very point of worldly beings, the five aggregates exist according to worldly convention. If one asserts the generation of transcendental wisdom, for such a yogi those five do not exist. [6.91]

If form does not exist, do not hold mind to exist; Even if mind exists, do not hold form as non-existent. [6.92ab]

We have to say, “if external form does not exist, do not hold mind to exist; even if mind exists, do not hold form as non-existent” - because for those following that very point, the presentation of worldly beings, the five aggregates exist according to worldly convention. If one asserts the non-conceptual generation of the transcendental wisdom of suchness, then for such a yogi those five do not exist.

The Buddha taught these in the *Wisdom Method Sutra* [6.92cd]

as concomitant in abandoning, and in the Abhidharma.

Take the subject “these five aggregates” - they are concomitant with each other in existence and non-existence - because the Buddha taught them in the sutra elucidating the method of the perfection of wisdom as concomitant with each other in abandoning inherent existence, and in the Abhidharma teachings he taught them from the point of view of being self-characterized and generally characterized phenomena.

Your substance destroys this sequence of the two truths [6.93]
and it will not be established due to rejection.

Hence, due to the sequence of the view, phenomena
were never generated as such. Know them as worldly generation.

Take the subject “your, the Mind Only’s, inherently established other-powered substance” - it destroys the way of the two truths, i.e., not existing ultimately but existing in an illusory manner, and will not be established - because of rejection by prime cognition.

Because of the way mentioned before, phenomena are not generated as suchness from the beginning but should be known as worldly nominal generation. In order not to degenerate the two truths, nominal existence without ultimate existence needs to be accepted.

3. The Intent Regarding Mind Only in the *Journey to Lanka Sutra*

3.1. Showing the Teaching on Mere Mind without External Object To Be Interpretive

3.1.1. Showing It To Be Interpretive through Quotation

3.1.1.1. Actual

The sutra, “external objects appear but do not exist; [6.94]
varieties appear to the mind,” was taught
to counteract form for those intensely attached
to form, and is again purely interpretive.

It was taught by the Teacher to be merely interpretive [6.95ab]
And logic validates it to be merely interpretive.

The Mind Only say, “Although the *Sutra of the Tenth Bhumi* does not

establish the lack of external existence, external objects do not exist because the *Journey to Lanka Sutra* states, “external objects appear but do not exist, varieties appear to the mind, things like the body, possessions and places, I declare to be mere mind.”

Take the subject “the teaching from the *Journey to Lanka Sutra*, “external objects appear but do not exist, varieties appear to the mind” - it follows that in dependence upon it one cannot establish external objects to be non-existent - because to counter the delusive afflictions fixated on form for those intensely attached to form is again purely interpretive - because it was taught by the Teacher to be merely interpretive, and logic also validates this to be merely interpretive.

3.1.1.2. Showing other Similar Sutras also To Be Interpretive

This scripture shows clearly that also other [6.95cd]
Sutras in that image are merely interpretive.

Take the subject “other sutras in the image explained earlier, that are asserted to be definitive by the Mind Only” - they are interpretive - because this quote, “Similarly to the doctor giving medicine to the patient, the Buddha clearly taught sentient beings about mere mind” shows clearly that they are merely interpretive.

3.1.2. Showing It To Be Interpretive Through Logic

Consciousness is eliminated if there is no knowledge object. [6.96]

This is easily discovered, the buddhas taught.

Since consciousness is refuted if there is no knowledge object, I initially endeavor to refute objects of knowledge.

There is a reason why the Buddha initially refuted external objects of knowledge - because it is easy to refute ultimately existing consciousness if there is no external object of knowledge. The buddhas taught it is easily discovered that truly existing consciousness is eliminated if there is no external object of knowledge.

3.2. Revealing the Method for Realizing the Definitive and Interpretive Meaning of the Sutras

Having thus comprehended the quote’s history, [6.97]
any sutra with a content explaining non-suchness,

teaches the interpretative, and should be interpreted upon realization
That with emptiness content should be known as definitive.

In such a way should the definitive and interpretive be known, having comprehended the story of the quote - because any sutra with a content explaining mainly the illusory non-suchness should be interpreted, having been taught and realized as interpretive, and those with an emptiness content should be known as definitive.

Refuting Generation from Both

Generation from both is also not in the nature of being logical, [6.98] since the faults already explained rain down upon it.

It is not accepted in the world, and also not as suchness, because proof that it is generated from each is non-existent.

The Jain assert, “A vase is generated from self since it is generated from clay, and it is generated from other since it is generated from a stick, string and so forth. Therefore there is no fault in saying it is generated from each of self and other.”

Take the subject “vase” - generation from both is also not in the nature of being logical - because the faults already explained rain down upon it. It, the subject “generation from both,” does not exist according to the world, and it also is not posited as suchness - because proof that it is generated from each of self and other is non-existent.

Refuting Generation from No-Cause

If it comes to looking at being generated solely from no cause,[6.99] then everything will be continuously generated from everything.

Worldly beings would not, to get a harvest, collect with hundreds their seeds and so forth.

The Carvakas say, “Since functionalities are generated from no cause, all of the above faults do not apply.”

It follows that every functionality will be generated from every cause and non-cause, and worldly beings would not, in order to get a harvest, collect with hundred-fold efforts the seeds and so forth - because it comes to looking at functionalities being generated solely from no cause.

If migrators become empty of causes, they are without [6.100]
objects, like the smell and color of an utpala flower in the sky.
Because I am apprehending the extremely clear world,
know that, like my awareness, the world is generated from causes.

Madhyamaka: Carvaka, know that similar to my awareness apprehending blue being generated from blue, all the world is generated from a cause - because in the case of migrators totally lacking objects when empty of causes, like the smell and color of an utpala flower in the sky, then I am still apprehending the extremely clear world.

These elements, if from their nature the object of your [6.101]
awareness develops, but without possessing their nature,
how could someone with thick mental darkness regarding this
come to accurately realize the world beyond?

Take the subject "Carvaka" - it follows that you do not come to accurately realize the world beyond - because if the objects of your awareness, transformed from the elements, an entity explained by you, do not possess that nature in that manner, then you have only thick mental darkness regarding this coarse entity.

Understand that when negating the world beyond, [6.102]
one's view of the nature of knowledge objects is distorted,
because of having a body like a basis for views of that kind.
Like when accepting the entity of elements to be merely existent.

Understand that when engaged in negating the world beyond, one's view of the nature of objects of knowledge is distorted, because of having a body acting as the basis for that type of view, the denial of a world beyond.

It is like accepting the entity of elements to be merely truly existent.

I already explained how these elements do not exist, [6.103]
as I negated above generation from self and other,
from both and from no cause equally.

These elements not explained, look at them, they do not exist.

These elements not explained - look at them. They do not exist truly

- because I already explained how these elements do not exist in that way, truly.

I previously negated generation from self and other, from both and no cause equally.

The Meaning Established Through the Refutation

As generation from self, other or both, and independence [6.104ab] from causes are non-existent, functionalities are devoid of nature.

Eliminating objections to this refutation

1. Actual

Worldly beings possess thick ignorance, like a collection, [6.104cd] of clouds, through which objects appear to them in a distorted way.

Some, through the force of eye-defects, mistakenly apprehend [6.105] falling hairs, two moons, eye's of a peacock's feather, bees etc..

Likewise, through the power of the fault of ignorance, the unskilled realize a variety of compounded phenomena with their wisdom.

Don't doubt if the teaching "Karma arises in dependence on ignorance, [6.106]

Without ignorance it does not arise," was given for the unskilled.

The sages, who clear thick darkness with the sun of a pure mind, comprehend emptiness and become liberated.

If functionalities do not have intrinsic generation then how could blue and so forth be perceived?

Worldly beings possess thick ignorance, similar to a collection of clouds, through which objects appear to them in a distorted way. Hence, through the force of the fault of ignorance they who are not proficient realize with their wisdom a variety of compounded phenomena.

It is similar to the way some, through the force of eye-defects, mistakenly apprehend falling hairs, two moons, eye's of a peacock's feather, bees and other things.

In case you do, do not doubt whether or not the teaching,
Karma arises in dependence on ignorance,

Without ignorance it does not arise.

was given for those not skilled - because the sages, who completely clear away the thick darkness with the sun of a pure wisdom mind realizing suchness, comprehend emptiness and become liberated.

If functionalities do not exist as such, [6.107]
as they would then also become completely non-existent,
nominally, like the mule's foal,
they absolutely exist intrinsically.

The Realists say, "Functionalities absolutely exist intrinsically, because they would be completely non-existent nominally like the mule's foal, if they did not exist as such."

Since the falling hairs etc., that become objects [6.108]
of those having eye-defects etc., are not generated,
for the moment I shall debate only them. Then,
subsequently them following eye-defects of ignorance.

Take the subject "those with eye-defects" - it follows that it is appropriate for the moment to debate only them, by saying, "How is it that you, the Realists, say one can see the falling hairs but not the mule's foal?" and then, to subsequently debate those following eye-defects of ignorance - since the falling hairs, among other things, that become objects of those having eye-defects and the like, are not generated.

If dreams, towns of smell eaters, the water of the mirage, [6.109]
magic and reflections etc., are seen as unborn,
although they are matched in being totally non-existent,
how can it be like that for you? It is invalid.

If the dream house and family and towns of smell eaters, the water of the mirage, the man and woman born from magic and form-like reflections and so forth are seen as unborn, then it follows it is fitting to argue that it is invalid that for you the dream house and family and so forth are visible while the mule's foal is not - because they and the mule's foal are matched in being totally non-existent.

Although it is not born in this way in suchness [6.110]

It is not like the mule's foal,
An object not seen by worldly beings.
Therefore this statement is inaccurate.

That the subject "this form and so forth" - this statement, "If it does not exist ultimately then it also does not exist nominally" is inaccurate - because although it is not born in this way in suchness, that does not mean it becomes like the mule's foal, an object not seen by worldly beings.

2. Summary

The mule's foal does not have generation by its nature, [6.111]
not in suchness or in the world.
Likewise, all these functionalities
are not generated naturally in the world or suchness.

Like that, therefore, the Teacher taught that all dharmas [6.112]
are pacified from the beginning, lack generation
and have passed naturally beyond sorrow.
Therefore generation never exists.

If the Realists say, "Why is it that in your system forms etc., cannot be negated as existing ultimately if they are generated inherently in the illusory world?'

Inherent generation never exists because what the Teacher taught - that all dharmas are pacified from the beginning, lack generation and have passed naturally beyond sorrow - is valid, since all these functionalities are not generated naturally in the world or suchness.

Like the mule's foal, which does not have generation by its nature in suchness or in the world.

Vases and the like do not exist in suchness [6.113]
and exist according to worldly convention.
Since all functionalities are like this,
it does not follow they are like the mule's foal.

If something does not exist ultimately it does not follow it is like the mule's foal - because although vases, among other things, do not

exist in suchness, they do exist according to worldly convention, and all functionalities are like that.

Way of Eliminating Extreme View Through Dependent Generation

Since functionalities are not born from no cause, the cause of Ishvara or the like, self, other or both, therefore they are generated interdependently. [6.114]

Take the subject “functionalities” - they are generated in dependence upon causes and conditions - because they are generated and not born from no cause, the cause of Ishvara or the like., self, other or both.

Since functionalities are generated interdependently these ideas cannot bear analysis. [6.115]

Therefore, by this very reason of dependent arising the spider web of all bad views is cut.

By this very reason of dependent arising the spider web of all bad views is cut, since these ideas cannot bear the analysis of the realization that functionalities are generated interdependently.

Thoughts arise when functionalities exist, but how functionalities do not exist has been thoroughly examined. Without functionalities they do not arise, for example like the non-existence of fire without wood. [6.116]

Without true grasping at functionalities, they, the extreme thoughts, do not arise.

Extreme thoughts arise when true grasping of functionalities exists, but how functionalities do not exist truly has been thoroughly examined, for example like the non-existence of fire without wood.

Identifying the Fruit of Becoming Empowered in Reasoning

Ordinary individuals are bound by thoughts, yogis without thoughts become liberated. Whatever reversal of the thoughts there is is taught by the sages as the fruit of investigation. [6.117]

The treatises do not teach suchness due to attachment to analysis and debate, but for liberation. [6.118ab]

In the treatises analysis of suchness is not done because of attachment to debate, but they teach suchness for the purpose of liberation. Ordinary individuals are bound by extreme thoughts; yogis without distorted thoughts become liberated. Whatever reversal of extreme thoughts there is, it is taught by the sages as the fruit of investigation of suchness as taught in the treatises.

In case other texts are destroyed if suchness is presented, there is no fault. [6.118cd]

In case the analyses of other texts are destroyed if suchness is presented, there is no fault for the Prasangika, because at that time the other texts are simply weaker.

Attachment to one's own view, and similarly agitation towards the view of others are mere thoughts. [6.119]
Therefore, the analysis that has abandoned attachment as well as anger becomes quickly liberated.

Logical analysis that has abandoned attachment and anger becomes quickly liberated - because attachment to one's own view, and similarly an agitated continuum towards the view of others are mere binding thoughts.



Establishing the Selflessness of Person through Reason

Showing that those wishing for liberation initially need to refute the self as being inherently established

Seeing with awareness that all afflictions and faults arise [6.120]
from the view of the transitory collections,
and having realized the self to be its object,
yogis strive to negate the self.

Take the subject “yogis aspiring towards liberation” - there is a reason why they strive to negate the self as inherently established - because seeing with awareness that all afflictions such as attachment, among others, and all faults such as birth, aging, sickness and death arise from the view of the transitory collection, and because of having realized the self to be the focal object of this transitory view, they wish to abandon the transitory view.

The Way of Refuting that “I” and “Mine” Are Inherently Established

1. Refuting that the Self Is Inherently Established

1.1. Refuting a Self that Is of Different Nature from the Aggregates as Mentally Fabricated by Non-Buddhist Schools

1.1.1. Expressing the Position of the Opponents

What then is the self that is the focus of the transitory view? Here we first state the view of the Samkyas and then the view of the Vaisheshikas.

1.1.1.1. Expressing the Samkya Position

An engaging self, a permanent phenomenon not the creator,[6.121ab] lacking qualities and action, is fabricated by the heathen.

The Samkyas mentally fabricate an engaging self lacking qualities and action, that is a permanent phenomenon, and that is not the creator.

1.1.1.2. Expressing the Vaisheshika position

In dependence upon small small differences [6.121cd]
the heathen split into different schools.

In dependence upon small small differences regarding the self the

heathen split into different schools because the Vaisheshikas assert, “The self is an engaging permanent phenomenon, the creator, endowed with qualities and lacks action.”

1.1.2. The Refutation

Due to being separated from generation, like a mule’s foal, [6.122]
such a self does not exist, and

is unsuited to be the basis of “I”-grasping.

It also is not asserted to exist in an illusory manner.

Take the subject “such a self, as mentally fabricated by the heathen” - it does not exist in suchness - because of being separated from generation, like the foal of a mule.

Out of the focal object and the aspect of the innate “I”-grasping, such a self is also unsuited to be the basis that is the focal object, because it is not generated.

Take the same subject - it also is not asserted to exist in an illusory manner - because of not being nominally established by valid cognition.

Whatever its features, all of them, [6.123]
shown by the heathen in treatise upon treatise,

are contradicted by the reason they all accept: non-generation.

Therefore all these features do not exist.

All of the features of the self that is asserted by the heathen do not exist, because whatever the features of the self shown in the treatises of the Enumerators and in the treatises of the Particularists are, they are contradicted by their own reason of non-generation.

Therefore no self exists apart from the aggregates, [6.124ab]
because without aggregates its apprehension is not established.

Take the subject “self” - it does not exist apart from the aggregates - because the self cannot be apprehended on its own, without clarifying the aggregates.

It isn’t even posited as basis for worldly beings’ [6.124cd]

“I”-grasping-awareness, as one views the self even without knowing.

This self that is of different nature from the aggregates is not even posited as the focal basis of the innate “I”-grasping-awareness of worldly beings, because one views the self even without knowing that particular self.

They, who stay as an animal for many aeons, [6.125]

do not see this non-generated permanent,
yet one can also see the hold of “I”-grasping over them.

Hence, there is absolutely no self apart from the aggregates.

Take the subject “the self apart from the aggregates” - it does not exist - because whoever, while staying as an animal for many aeons in samsara, they do not see this non-generated permanent self, but one can also see the hold of “I”-grasping over them.

1.2. Refuting the Notion of Some Buddhists that the Aggregates Are the Self

1.2.1. Showing Proofs Harming the Assertion that the Aggregates Are the Self

1.2.1.1. Actual

1.2.1.1.1. Stating the Assertion

Because a self apart from the aggregates is not established [6.126]

aggregates alone are the focus of self-view.

Some assert all five aggregates as the basis
of self-view, some assert mind alone.

Some Buddhists assert, “The aggregates alone are the focus of the self-view because a self apart, i.e., of a different nature, from the aggregates is not established.”

Out of those Buddhists, some Sammitiya Vaibhashika assert all five aggregates as the basis of self-view because the Tathagata taught, “Oh Bhikkhu, whatever practitioner of virtue or whatever Brahmin, their gaze perfectly following, thinking, “self,” their gaze follows perfectly the five aggregates alone.”

Some Sammitiya Vaibhashika assert the mind alone to be the self. That is because in the lines:

Oneself is one’s protector;
who else would be one’s protector;

by subduing oneself well;
the sages attain higher status.

and

Subduing the mind is good;
subduing the mind brings forth happiness.

The Buddha talks about subduing the mind in one, and in the other he talks about subduing the self in the same context.

1.2.1.1.2. The Refutation of those Assertions

If the aggregates are the self then, [6.127]

since they are many, the self becomes many.

The self becomes substantial, and looking at it,
since engaging substance, does not become distorted.

When going beyond sorrow the self definitely gets cut off. [6.128]

For one moment before passing beyond sorrow there
is generation and disintegration, and no agent, hence no fruit.

Others will experience that accumulated by another.

If the aggregates are the self then it follows that the self becomes many - because the self and the aggregates are one and they, the aggregates, are many.

Take the subject "self" - it follows it becomes substantially existent - because the aggregates are the self.

Take the subject "the view of the aggregates" - it follows it does not become distorted - because of being an object possessor engaging substance.

It follows that when passing into nirvana without remainder the self definitely gets cut off - because at that time the aggregates get cut off.

You accept that reason. It follows that one moment before passing into nirvana the self generates and disintegrates out of its own nature - because the self and the aggregates are one and the aggregates generate and disintegrate out of their own nature.

It follows that karma has no relation to its fruit - because there is no self that can function as the agent.

Here the Realists object, “There is no such fault since the fruit of the karma created in an earlier moment is experienced at a later moment.”

If that were to be the case then the fruit accumulated by one continuum will be experienced by others because the ripening of the karma created by one is experienced by another. If “accept,” then created karma would lose its potential and one would meet with karma not created by oneself.

1.2.1.2. Refuting Attempts at Damage Control by the Realists

If, “There is no fault if they exist as continuum,” [6.129abc]
during the earlier analysis the faults of a continuum were pointed out.
Therefore the aggregates and the mind are unsuitable as self.

The Realists say, “Even though the earlier and later moments are different from each other out of their own nature, because they exist as one continuum in suchness there is no fault.”

Then Chandrakirti says, “This is invalid. The faults of something inherently different forming a continuum were pointed out earlier.”

It follows that the aggregates and the mind are unsuitable to be the self because if they were, then there would be the faults of meeting karma not created, and the karma created dissipating.

1.2.2. Offering Proof Showing that the Assertion Is Invalid

Because the worlds not having an end etc. [6.129d]

Take the subject “aggregates” - it follows they are not the self - because if the aggregates were the self then the self and the worlds would have an end and so forth, which they do not have.

1.2.3. Showing Further Proof Contradicting those Asserting the Aggregates to Be the Self

When your yogis see selflessness [6.130]
phenomena definitely become non-existent.

Hence, when abandoning the permanent self,
your mind or aggregates are not the self.

your yogis, by seeing selflessness, [6.131]

do not realize the suchness of form and so forth,
and due to engaging forms etc., upon focus, attachment etc.,
is generated. There is no realization of their identity.

Chandrakirti states, “Sammitiya Vaibhashika, according to you it follows that when yogis see selflessness directly, the phenomena of the aggregates definitely become non-existent - because the aggregates are the self.”

To this the Sammitiya reply, “There is no fault because when they realize them to be non-existent they realize the absence of a permanent, partless, independent self.”

Chandrakirti responds, “It follows that your aggregates or mind are not the self - because when abandoning the permanent self at the time of directly seeing selflessness one sees it to be non-existent.

It also follows that according to you, yogis by seeing selflessness do not realize the suchness of forms and so forth - because at that time they only see the non- existence of a permanent, partless, independent self.

Further, take the subject “beings wishing to complete the realization of emptiness” - it follows they will still generate attachment and so forth - because of engaging forms and so forth upon focusing on them as existing truly, and because of not having the realization of the way of being, the identity, of forms and so forth.

1.2.4. Explaining the Intent Behind Teaching that the Aggregates Are the Self

1.2.4.1. Explaining the Meaning of Teaching that All Self-Views Are Only Views of the Aggregates

1.2.4.1.1. Showing the Scriptural Reference To Be the Refuting Kind

Should one assert the aggregates to be the self [6.132]

because the Teacher said “the aggregates are the self,”

this was to refute a self apart from the aggregates,

since in other sutras it states “form is not self” etc.

That neither form nor feeling is the self, recognition [6.133]

also is not the self, compositional factors aren’t and

neither is consciousness, is taught in other sutras. Hence,

I don't accept that the brief teaching says "aggregates are self."

The Realists say, "The aggregates are posited as the self because the Buddha said "the aggregates are the self." He said,

"Oh Bhikkhu, whatever practitioner of virtue or whatever Brahmin, their gaze perfectly following, thinking "self," their gaze follows perfectly the five aggregates alone".

Chandrakirti replies, "This sutra refutes a self of different nature from the aggregates but does not show the aggregates to be the self, because it is taught in other sutras that form and the like are not the self.

"I do not accept that the brief teaching saying, "Oh Buddha, whatever practitioner etc." says that the aggregates are the self, because in other sutras it is taught that neither form, nor feeling is the self, that recognition also is not the self, that compositional factors are not and that neither is consciousness."

1.2.4.1.2. Even Though the Scripture Is Classified as Affirming It Does Not Show the Aggregates To Be the Self

When saying "aggregates are the self," the collection of [6.134] the aggregates is it, not the nature of the aggregates.

Not the protector, not the subduer or witness.

because of not existing it is not the collection.

The Sammitiya Vaibhashika say, "Although showing the aggregates to be the self, the scripture "Oh Bhikkhu, whatever practitioner of virtue etc.", does not show the nature of each of the aggregates to be the self. When saying, "the aggregates are the self", it shows the collection of the aggregates to be the self.

When we say the trees are the forest we mean that the collection of the trees is the forest and not that the individual nature of each tree is the forest. I assert the collection of the aggregates to be the self.'

Chandrakirti replies, "Take the subject "the mere collection of the aggregates" - it is not the self - because it is not the protector and not the subduer or witness - because of not existing substantially."

1.2.4.1.3. Refuting Attempts at Damage Control by the Sammitiya Vaibhashika

At that time its parts, abiding as a collection, [6.135ab] become the very chariot. Chariot and self are same.

The Sammitiya Vaibhashika assert, “There is no problem with being protector, subduer and witness because the action of protecting is endowed with a collection. There is a pervasion, because the collection and that possessing the collection are of one nature.

Chandrakirti replies, “That is incorrect. It is unsuitable to sometimes apply the word *self* to the collection of the aggregates and sometimes to that endowed with the collection of aggregates.

Further, it follows that at the time of asserting the collection of the aggregates to be the *self*, the collection of the chariot’s parts, abiding in one place, become the very chariot - because the chariot and the self are the same in being posited relative to their parts.

From a sutra:

Similarly to expressing *chariot* in dependence upon the collection of parts,
we talk about illusory sentient beings in dependence upon the aggregates.”

1.2.4.2. Explaining the Mere Collection of the Aggregates Not To Be the Self

The sutras teach dependency on the aggregates, [6.135cd]
hence the mere combination of the aggregates is not the self.

The mere combination of the aggregates is not the self, because in the sutras it teaches that sentient beings are labeled in dependence upon the collection of the aggregates.

1.2.4.3. The Shape of the Collection of Aggregates Is Not the Self

If stated *shape*, since it exists on form [6.136]
you can say they are the self.

The collection of mind etc., does not become the self,
because they do not possess shape.

The Sammitiya Vaibhashika say, “The shape of the accumulation of the aggregates is the self.”

Chandrakirti replies, “You can say form is the self, however you cannot say the collection of mind and so forth is the self, since shape exists on forms but does not exist on mind and so forth.”

1.2.4.4. Showing Other Reasons Contradicting the Assertion that the Mere

Collection of the Aggregates is the Self

The taker is an unsuitable phenomenon. [6.137]

According to this view, karma and agent become one.

If one's mind thinks "karma exists without agent,"

It does not, because without agent there is no karma.

The taker self is not suitable to be a phenomenon that is one with its contaminated aggregates since according to the view that the self and aggregates are one, karma and agent would become one.

If one thinks in one's mind, "Even without a self that is an agent, the creator of karma, the mere collection of the aggregates exists inherently," then that would also be incorrect, because without agent there is no karma.

1.2.4.5. The Buddha Taught that the Self Is Labeled in Dependence on the Six Spheres etc.

The Able One emphatically showed the self [6.138]

in dependence on the six spheres: earth,

water, fire, air, consciousness and space;

and the six bases of knowing, the eyes etc.

He taught it having clearly held the phenomena [6.139]

of mind and mental factors. Therefore

it is not them or that, not the mere collection.

Therefore the awareness grasping "I" is not on them.

Take the subject "the innate awareness grasping at "I" - it follows that it is not focusing on the aggregates individually and also not on their collection - because it, the self, is not them, the aggregates individually, or that, the mere collection of the aggregates - because the Able One emphatically showed the self in dependence on the six spheres, earth, water, fire, air, consciousness and space, and he also taught the self by having clearly held the phenomena of mind and mental factors as basis.

1.2.5. Showing the Other Systems To Be Unrelated

The permanent self is abandoned when realizing selflessness, [6.140]

it is not even posited as basis of “I”-grasping.
Therefore, to say that by knowing selflessness
profound self-view is abandoned, is most remarkable.

Clearing doubt, saying, “There is no elephant” [6.141]
when seeing a snake living in one’s cave,
that this abandons fear of the snake
becomes the joke of other excellent ones.

Saying that through knowing the selflessness that is the mere absence of a permanent, partless and independent self, the profound self-view present since beginningless time is also abandoned, is most remarkable - because even though one abandons the permanent self when realizing selflessness, this permanent self is not even posited as the basis or object of the innate “I”-grasping.

For example, it is like saying that the realization, “There is no elephant in my cave,” which clears any doubt in that regard, when seeing a snake in one’s cave, abandons the fear of the snake becomes the joke of the other excellent ones, the sages.

1.3. Refuting the Remaining Three, Basis and Dependent, and so forth

1.3.1. Refuting the Case of basis and Dependent

The self does not exist on the aggregates [6.142]
and the aggregates do not exist on the self. Should
the idea arise here of otherness existing on them,
since otherness does not exist, it is superstition once again.

Self is not posited as endowed with form because self [6.143]
does not exist. Hence, arguments for endowment are non-existent. If
other, possessing a cow, if not, possessing form.
The self does not exist as this, and not as other.

The position that the self and the aggregates are basis and dependent out of their own nature is posited by superstitious thought, because the self does not exist out of its own nature on the aggregates and the aggregates do not exist from their own side on the self.

Even if ideas holding basis and dependent to exist out of their own

nature here, for otherness to exist on the self and the aggregates, they are superstitions, because the self and the aggregates are not intrinsically other from another.

The self is not posited as being endowed with form out of its own nature, because the self does not exist out of its own nature.

Arguments that the self is endowed with aggregates do not exist out of their own nature, because if being endowed with other is like Devadatta possessing a cow and being endowed with what is not other is like Devadatta possessing or being endowed with form, then the self does not exist as that form and does not exist as that other.

1.3.2. Summing Up the Meaning of the Refutation

Form is not self, self is not endowed with form [6.144]

On form self does not exist; on self form also does not exist.

Know thus all aggregates as four cases,

Thus are the twenty self-views posited.

The mountainous view disintegrating simultaneously [6.145]

With the self, destroyed by the vajra realizing selflessness,

Are those high peaks resting

On the massive high transitory collection view.

There are twenty types of self-view posited in relation to the aggregates:

- viewing form as the self even though it is not the self;
- viewing the self as being endowed with form out of its own nature even though it is not endowed with form out of its own nature;
- viewing form as having the self out of its own nature and
- viewing the self as having form out of its nature even though form does not have the self out of its own nature and the self also does not have form out of its own nature.

These four cases should thus be known to apply to all aggregates.

Take the subject “those twenty that form the high peaks resting on the massive high mountain of the view of the transitory collection belonging to the class of mental fabrications” - if they are abandoned one attains the fruit of a stream enterer - because when the mountain of

the view of the transitory collection is destroyed by the vajra newly directly realizing selflessness, then they are destroyed and abandoned simultaneously with the destroyed self-view.

1.4. Refuting a Person That Is a Substantial Existent and That Cannot Be Described As Being That Itself or Other

1.4.1. Stating the Assertion

Someone asserts a person that is a substantial existent, [6.146] indescribable as itself or other, permanent, impermanent and so on, asserted as a knowledge object of six primary consciousnesses and also asserted as the basis of “I”-grasping.

An opponent, the Sammitiya Vaibhashika, asserts a person that is a substantial existent and indescribable as being that itself or different, permanent or impermanent and so forth. That person is also asserted as an object of knowledge of the six primary consciousnesses and it is also asserted as the focal basis for the generation of innate “I”-grasping.

1.4.2. Refuting the Assertion

Mind is not cognized as indescribable from the body, [6.147] existing phenomena are not realized as indescribable.

Should a self be established as phenomenon - established phenomena, like mind, do not become indescribable.

If some self is established as a substantially existing phenomenon, it follows that like mind, the established phenomenon does not become indescribable as being that itself or other - because just as it is not realized to be indescribable whether the mind is the body itself or different from the body, existing phenomena essentially are also not realized to be indescribable as that itself or other.

As the identity of your vase, not established as phenomenon, [6.148] is indescribable from form and so forth, any self that is indescribable from the aggregates should not be realized as established self-existent.

Take the subject “any self indescribable as one with or different from

the aggregates” - you do not realize it as existing established out of its own self-nature - because whether the identity of your vase, that is not established as a substantial existent phenomenon, is one with or different from form and so forth is indescribable.

Your consciousness is not asserted as something other [6.149] from its own self; it is asserted as a phenomenon different from form etc., these two aspects are seen on phenomena. Hence, selfless because of lacking functioning phenomena.

Take the subject “this self” - it follows it does not exist as a substantial existent functionality - because of lacking any functioning phenomena, be it that itself or other. There is a pervasion because your consciousness is not asserted as something other from its self, its nature, but is asserted as a functioning phenomenon different from form etc., and these two aspects of phenomena are seen.

1.5. Presentation of How the Self is Merely Labeled in Dependence On the Aggregates, Together With an Example

1.5.1. Showing the Self To Be Similar to the Chariot in Being Labeled Dependently While Being Free From the Seven Extremes

Therefore the basis of “I”-grasping is not a phenomenon, [6.150] not different from the aggregates, not the nature of the aggregates, aggregates aren’t the basis, it is not endowed with them, it is established in dependence on the aggregates.

Likewise, the chariot is not asserted apart from its parts, [6.151] it is not not apart, it also is not endowed with them, not on the parts, the parts not on it, not the mere accumulation, not the shape.

Take the subject “the basis of “I”-grasping, the self” - it is not an inherently existing phenomenon - because when investigated with logic it does not exist substantially.

Take the subject “this self” - it is established in dependence on the aggregates - because this self is not a different entity from the aggregates, the nature of the aggregates are not the self, aggregates and this self aren’t basis and dependent out of their own nature, it is not

endowed with the aggregates out of its own nature and the label “self” is seen as unattainable.

For example, likewise the chariot is not asserted as an entity apart from its parts, it is not a single object not apart, it also is not endowed with those parts, it is not dependent on the parts out of its own nature and the parts are not dependent out of their nature on it, the mere accumulation of the parts is not the chariot and the shape of the parts is not the chariot, even though, the chariot is labeled in dependence on the parts.

1.5.2. An Extensive Explanation of the Two Remaining Cases Not Explained Before

1.5.2.1. Actual Refutation

1.5.2.1.1. Refuting the Assertion That the Collection Is the Chariot

If the mere collection becomes the chariot, [6.152]
that very chariot exists where they lie scattered.

Because that possessing parts does not exist, parts do not exist, hence the mere shape is also unsuitable as chariot.

Where they, the parts of the broken chariot, lie scattered, that very chariot exists because the mere collection of the chariot’s parts becomes the chariot.

The mere collection of the chariot’s parts and the mere shape of the parts also are unsuitable as the chariot - because the parts of the chariot do not exist - because that possessing the parts, the chariot, does not exist - because neither the parts individually nor the collection of the parts are the chariot and according to you there is no other chariot.

1.5.2.1.2. Refuting the Assertion That the Shape Is the Chariot

Your shapes of the individual parts existed before. [6.153]

It is exactly the same once the chariot is realized,
just as when they were separate -
the chariot does not exist.

If the shape of your parts is the chariot, is 1) the shape of each individual part of the chariot or 2) the shape of the collection of parts?

1. If it is the first case, are the shape of the earlier unassembled parts

and the shape that is the chariot the same, or is the chariot a shape without the characteristics of the earlier shape of the unassembled parts? If we look at the first scenario then it follows that in the same way as the chariot did not exist on the parts when they were separate, now the chariot does not exist on the assembly of the parts in such a way also - because the assembled parts have the same shape now when the chariot is realized as they had earlier while unassembled, and you posit only the mere shape of the individual parts as the chariot.

If now, at the very time of the chariot, [6.154]
the wheels and so forth had a different shape,
it would become perceptible, which it is not.
Therefore the mere shape is not the chariot.

The Realists argue, "What if, in the second scenario, at the time of the established chariot the wheels and so forth have a different shape from the earlier body shape?"

Chandrakirti responds, "The mere shape of the individual parts is not the chariot because should such a shape, that is different from the earlier shape exist, it would become perceptible to the eye-consciousness, but that also does not exist."

Because your collection does not exist, [6.155]
shape does not on the collection of parts.
And in dependence upon what is absolutely not,
look, how could shape become like that here?

2. If the Realists say, "The shape of the collection of the parts is the chariot."

It follows that in dependence upon the collection of the parts and what is absolutely not substantially existent, here when the opponent needs a substantial existent as the basis for an imputedly existent,¹⁵ how could shape become like that, an imputedly existent - because shape is not an imputed phenomenon supported by the collection of parts - because your collection is a substantial existent and hence does not exist. Pervasion accepted.

¹⁵ A phenomenon which depends on another phenomenon being made an object of mind, for itself to be made an object of mind.

1.5.2.2. Transferring this Logic to other Objects

In accordance with your position on this, [6.156]
you should understand that all
forms of effects having a non-true nature,
are generated in dependance upon non-true causes.

The Realists ask, “What if an imputedly existent shape is is labeled in dependence upon an imputedly existent collection?”.

Understand that all forms of effects having a non-true nature also generate in dependence on non-true causes - because this position of yours, that shape that is an imputedly existent is labeled in dependence upon a collection that is an imputedly existent, is valid in accordance with the way you posit it.

This utterly invalidates the statement “awareness of vase” [6.157ab]
Relative to form etc., which abide like that.”

Take the subject “the lesson that the collection of the chariot’s parts are not the chariot” - it also has another purpose - because it shows the statement “awareness of vase is generated relative to the form etc., of vase, the collection of the eight particles that abide like that,’ to be simply invalid.

As they lack generation, form etc., too do not exist. [6.157cd]
For that reason they are also unsuitable as shape.

Take the subject “the form of vase etc “ - vase etc., is unsuitable to be its shape - because it also does not exist inherently - because of lacking inherent generation.

1.5.3. Refuting Objections to this Explanation

It is of course not established in seven ways [6.158]
within suchness or the world.

Without investigation in accordance with the mere world
it is labeled in dependence on its parts.

Take the subject “it, the chariot” - it follows it does not have to be non-existent even though it is not found when looked for in the seven ways - because although it is of course not established either within such-

ness or within the conventional world when looked for in the seven ways, it is labeled in dependence on its parts in accordance with mere nominal worldly existence, without investigation of reason and meaning.

1.5.4. Showing also that other Nominal Meanings of the Label Are Established

That itself has components, it has parts, [6.159]

The chariot is an agent, migrators are told.

The people are established as users.

Do not lose the illusory that is worldly convention.

Take the subject “the chariot” - other nominal meanings are also established with regard to it - because migrators are told that the chariot has components in dependence on its components, has parts in dependence on its parts, is an agent in dependence on the use of its parts and the people are established as users in dependence on the usage of the chariot.

Chandrakirti refutes the Realists, saying, “Do Not lose the illusory that is worldly convention, such as the chariot and so forth, because each individual part of the chariot is not the chariot and neither is its collection of parts, and you do not accept any other chariot.”

1.6. The Self Being Posited in such a Way Has the Quality of Easily Abandoning Extreme Ideas

1.6.1. Actual

That non-existent in seven ways, whichever way [6.160]

It is stated to exist, yogis do not find its existence.

Through it one becomes easily introduced to suchness, hence

Here its existence should be asserted in such a way.

The way the chariot is established without investigation here at the time of the Madhyamaka, such is the way its existence should be asserted - because that way of establishing the chariot makes the illusory world valid and through that way one becomes easily introduced to suchness - because if it exists inherently then it has to be found at the time of looking for the imputed meaning and whichever way it is stated to exist, that chariot is non-existent when the imputed meaning is looked for in the seven ways. Yogis do not find its existence.

1.6.2. Refuting Objections

If the chariot does not exist, then [6.161]

That possessing parts and its parts are non-existent.

For example, if the chariot is burnt, its parts are non-existent, likewise awareness-fire burns the part-possessor and parts.

The Realists object saying, “Of course the chariot is non-existent but the collection of its parts exists inherently.”

Chandrakirti replies, “That is also incorrect, because if the chariot does not exist then at that time that possessing parts and its parts are non-existent.

If the fire of the awareness realizing emptiness burns the inherently existing part-possessor then the inherently existing parts also cannot be seen, because at that time one realizes the non-existence of inherently existing parts. For example, when the chariot is burnt its parts are also non-existent.

1.6.3. Linking the Labels and Meaning of Chariot and Self

In dependence upon worldly conventions such as [6.162]

aggregates, spheres and likewise sources, the self is posited as user as well, and the continual aggregates are activity; it is also an agent.

The self should be understood in the same way as the chariot because in dependence upon worldly conventions such as the aggregates, the spheres and likewise the six sources, the self is posited as a user as well, the continual aggregates are the activity and the self is also the agent.

1.6.4. Showing other Qualities of Accepting a Self that Is Imputed Dependently

Not being an existent phenomenon it is neither dependent [6.163]

nor independent, it does not generate or disintegrate, it does not have permanence and so forth, it does not exist as thus or as other.

Take the subject “it, this self” - it is neither inherently dependent nor inherently independent, it does not generate or disintegrate inherently, it does not intrinsically have permanence and so forth, and it does not

exist inherently as thus or other - because of not being an inherently existing phenomenon.

1.6.5. Identifying the Self that Is the Basis of Bondage and Liberation

The self that continually gives rise in migrators to intense awareness grasping at “I” and that gives rise to awareness grasping whatever belongs to it as mine, comes from ignorance, uncritical and obscured. [6.164]

What then is the self that is the basis for bondage and liberation? There is no fault if the imputed self is not found and not established when looked for in the seven ways - because the self that gives rise to the awareness that is intense “I”- grasping in migrators when focused upon, the self that gives rise to the awareness grasping whatever belongs to it as mine, this self is established from ignorance in the mind of those uncritical and obscured.

Refuting that “Mine” Is Inherently Established

Because there is no karma without agent, therefore without self “mine” does not exist. [6.165]
Therefore yogis observing the lack of self
And “mine” become utterly liberated.

Without an inherently existing self, inherently existing “mine” does not exist, because the karma of a non-existent agent does not exist. The yogis observing and meditating on the lack of an inherently existing self and “mine” become utterly liberated because the self and “mine” do not exist inherently.

The Way of Refuting the Inherent Existence of Both Self and “Mine”

1. Relating It to Phenomena Such As Vases, Cloth etc.

Phenomena like vases, woolen and coarse materials, forests, [6.166]
Rosaries, trees, houses, chariots, guesthouses et al., and those
Named likewise by these beings in various ways - realize them!
Because the Mighty Able One does not debate with the world.
Take the subject “phenomena such as vases, woolen and coarse materials, forests, rosaries, trees, houses, chariots, guesthouses and so

forth, and those named likewise by these beings in whatever way” - realize them to be established without investigation - because the Mighty Able One does not debate with the world but accepts whatever exists in the world.

Parts, features, attachment, definition, wood et cetera, [6.167]
meanings like possessor of features or parts, the attached, examples, fire et al.,

when analyzed with the chariot’s logic do not exist in seven ways, and what does not, exists according to worldly convention.

How are these phenomena named by these beings?

Take the subjects:

- the part-possessor vase, and clay, its part;
- that possessing features, the vase, and its features such as a fire motif, pure blue color etc.;
- the sentient being attached to the object and attachment, the craving for the attractive object;
- the example vase and “round-bellied,” its definition;
- burning fire and the wood that is being burnt; and so forth

- they should not be investigated with logic analyzing suchness - as, similar to the name “chariot,” their imputed meaning does not exist when analyzed in the seven ways and what does not, that exists according to worldly convention.

2. Relating it to cause and effect

If the cause generates the generated, then it is a cause. [6.168]

If no effect is generated it will be causeless, it won’t exist.

Because the effect will generate if it has a cause,

Tell me which will be from what, what will be before which?

Take the subject “both cause and effect” - they exist in dependence upon each other - because the effect will generate if it has a cause, and if an effect is generated through generation by a cause, then that generator is a cause, and if no effect is born this generation does not exist and it, the effect, becomes causeless.

If cause and effect are inherently existent then tell me which effect

will be generated from what cause and out of these two, cause and effect, what will be established before which?

Should cause and effect exist inherently then the cause couldn't be preceding the effect, because the effect would have to be established at the time of the cause. Likewise the effect couldn't exist earlier because it would become causeless.

If your cause generates an effect upon contact, since then [6.169] they are of one potential, generator and effect stop being different; If different then this cause is not different from the non-cause.

Having abandoned the two, no other idea will come into existence.

If your cause and effect exist inherently, does the cause generate the effect upon contact or does the effect generate apart? In the first case it follows that at that time generator and effect stop being different entities - because they are of one potential.

If it is the second case then it follows that this cause becomes not different from the non-causes - because it is inherently different from the effect.

Take the subject "cause" - it follows it does not inherently generate an effect - because it neither generates upon contact with the effect nor without contact, and having abandoned these two, no other idea will come into existence as well.

Your cause does not generate an effect. That's why that called effect [6.170]

does not exist. Lacking effect, cause becomes without cause, it is also non-existent.

Because these two are like an illusion I do not receive any fault and the phenomena of the world do exist as well.

Take the subject "that called effect" - it does not exist inherently - because your cause does not inherently generate an effect. Take the subject "cause" - it follows it becomes without a reason to be posited as cause - because of lacking generation of an effect. This also is non-existent because it is established as cause.

Take the subject "Madhyamaka" - I do not receive a fault from investigating whether cause and effect have contact or not, and the phe-

nomena of the world do exist as well - because these two, cause and effect, are like an illusion, existing nominally and not out of their own nature.

3. Refuting Objections to That

3.1. The Objection

This refutation refutes upon contact with the refuted, [6.171]
Or without contact? Do you not also possess this fault?
When you express this and demolish only your own point,
then you are unable to refute with your refutation.

The Realists object saying, "This fault of cause and effect meeting or not meeting applies also to you. For example, does this refutation refute upon contact with the refuted or does it without contact? Does this fault not also apply to you? If it refutes upon contact then, since they are of one potential, what does the refuting? If the refutation occurs without contact then it should refute everything it does not have contact with.

Having abandoned these two, another idea also will not come into existence.

Chandrakirti: "When you express this invalid refutation and demolish only your own point, then you are unable to refute that to be refuted with your refutation."

Because of illogically denying all phenomena with a fake [6.172]
refutation that has the same consequence for one's own words,
you are not of the holy beings' belief.

Lacking your own point you are also a questionable refuter.

Further, take the subject "Madhyamaka" - you are not of the holy beings' belief - because of illogically denying the existence of all phenomena with a fake refutation that has the same consequence also for one's own words as meant for the opponent.

You are also a questionable refuter - because you lack your own point and only refute the other's position.

3.2. The Answer

3.2.1. How One's Own Refutation and Affirmation Is Valid

3.2.1.1. The Way of Refuting the Other's Position

“Does the refutation refute without contact with the refuted [6.173]

Or does it upon contact’? The faults already expressed

Definitely apply here to them with this position. But as I

Do not have it, these consequences are impossible with me.

Take the subject “Madhyamaka” - the consequences “does the refutation refute without contact with that refuted or does it upon contact,” are impossible with them - because these faults definitely apply here to those having the position asserting inherent existence, but I do not have this position asserting inherent existence.

3.2.1.2. The way of establishing one's own position

The features possessed by the sun mandala [6.174]

You see on the reflection during eclipses et al..

They are merely nominal dependent arising, and

Whether they meet or not is irrelevant.

While non-true, it establishes one's countenance as beautiful. [6.175]

Likewise, know that also here it is said that the thesis

Is realized from reasons lacking validity, which are seen

To have the power to purify the face of wisdom.

You can see the features of the sun mandala during an eclipse and so forth on the reflection that is a mere nominal dependent arising and really unsuitable to come about if the imputed meaning is looked for, by asking, “Do the sun and reflection meet or not meet?’.

The reasons of dependent arising, not being one or many, and so forth, are like the reflection that can establish, while non-true, one's countenance as beautiful.

Know that also here it is said that the thesis of the lack of inherent existence is realized from a reason lacking the validity of inherent existence, which is seen to have the power to purify the face of wisdom.

3.2.2. The Reason Why the Other's Consequence Is Not the Same

Were the entity that is the reason conveying my thesis established, [6.176]

and the entity of the directly conveyed thesis to exist as well, since these are again non-existent if the reasoning of meeting and so forth is closely applied; it is your sorrow alone.

My dear Realists, accusing the pure position of having the same faults posited for the impure position is your sorrow alone, because if we closely apply the reasoning of whether or not cause and effect meet to an inherently existing entity that is the reason conveying my thesis, and to the inherently existing entity of the directly conveyed thesis, then these are again non-existent.

3.2.3. The Lack of Inherent Existence Can Be Established While Its Opposite Cannot Be Established

One is very easily able to introduce the realization [6.177] that all phenomena lack real existence, one can't make others understand inherent existence as easily. Why confuse worldly beings here through the net of wrong ideas.

One cannot make other Madhyamakas understand inherent existence as easily as one can introduce a worldly ordinary opponent to the realization that all phenomena lack inherent real existence, because there is no truly existing example accepted by both.

Take the subject "Realists" - it follows that it is inappropriate for any of them to confuse and bind worldly beings here through the net of wrong ideas - because this arguing coming out of true-grasping should come to an end.

3.2.4. How to Understand the Remaining Refutations Not Mentioned Here

Here, during the position's answer, after having digested [6.178ab] the refutation's left over stated above, meeting etc., I shall reply.

I shall reply here, "It does not apply to me," to the answer of the position negated by the analysis of meeting and so forth, after them having digested the refutation's left over of cause and effect meeting and so forth, as stated above.

We are not questionable opponents, [6.178cd] realize the rest stated earlier through this position.

Take the subject "Madhyamaka" - we are not questionable proponents

- because we do not accept that our own position is not posited nominally and we do not accept ultimate existence as asserted by the other refuted position.

Take the subject “this position just explained” - it has a purpose - because it is for the purpose of realizing the rest of the refutation expressed earlier.



Explaining the Divisions of Emptiness

1. Explaining the Divisions of Emptiness in Brief

This selflessness was taught in two aspects to liberate migrators, dividing it according to phenomena and person. [6.179]

The Teacher taught this itself again in many aspects by dividing it further according to the students.

Having taught emptiness with elaboration, explaining sixteen, he taught again four in a condensed way. These are also posited for the Mahayana. [6.180]

Take the subject “teaching this selflessness that is the lack of inherent existence of phenomena in two aspects, by dividing it according to phenomena and person” - it has a purpose - because it was taught that way to liberate migrators from cyclic existence.

The Teacher taught this emptiness itself again in many aspects by dividing it further according to the students. Having taught with elaboration sixteen emptinesses, he taught again, in a condensed way, the four emptinesses. These are also posited for the Mahayana.

2. Explaining the Meaning of the Individual Divisions

2.1. The Sixteen Emptinesses

2.1.1. Inner Emptiness

Because this is its nature, the eye is empty of the eye. [6.181]

Similarly, ear, nose, tongue, body and mind should be taught likewise.

Because of not remaining unchanging and because of not disintegrating, the lack of inherent existence of the six, the eyes and so forth - [6.182]

it is asserted as *inner emptiness*. [6.183a]

Take the subject “the lack of inherent existence of the six, the eyes and so forth” - it is asserted as inner emptiness - because it is the emptiness that is the lack of inner true existence.

Take the subject “the eye” - it is empty of the quintessential nature of the eye - because this emptiness is its nature - because it does not ultimately remain unchanging and because of not disintegrating ultimately. Similarly, ears, nose, tongue, body and mind should be taught likewise.

2.1.2. Outer Emptiness

Because this is its nature, [6.183bcd]
form is empty of form.

Sound, smell, taste, tactile stimuli and

phenomena are the same. [6.184abc]

The mere lack of quintessential nature of form
and so forth is asserted as *outer emptiness*.

Form is empty of the quintessential nature of form because this emptiness is its nature. Sound, smell, taste, tactile stimuli and phenomena are the same.

Take the subject “the mere lack of quintessential nature of form and so forth” - it is asserted as outer emptiness - because it is the emptiness that is the lack of outer true existence.

2.1.3. Outer Inner Emptiness

The mere lack of inherent existence of [6.184d]
both is *outer inner emptiness*. [6.185a]

Take the subject “the mere lack of inherent existence of both” - it is outer inner emptiness - because it is the emptiness that is the lack of outer inner true existence.

2.1.4. Emptiness of emptiness

The mere lack of inherent existence of phenomena [6.185bcd]
is taught by the sages to be emptiness.

This emptiness is also asserted to be

Empty of the entity of emptiness.

[6.186]

The emptiness of that called *emptiness* is asserted as *emptiness of emptiness*.

It is taught to oppose awareness

Grasping at emptiness as a phenomenon.

[6.187a]

This emptiness that is the mere lack of inherent existence of phenomena as taught by the sages is also asserted to be empty of the entity of emptiness, because all phenomena are empty of true existence.

Take the subject “the emptiness of that called emptiness” - it is asserted as emptiness of emptiness - because it is the emptiness that is the lack of the true existence of emptiness.

Take the subject “the teaching on the emptiness of emptiness” - it has a purpose - because it is to oppose the awareness grasping at emptiness as a phenomenon, i.e., as truly existent.

2.1.5. Great emptiness

Because of pervading all, i.e., sentient beings and the worlds containing them, and because there is no limit through the example

[6.187bcd]

of the infinite, directions are great indeed.

[6.188]

Whatever is the emptiness of

the ten directions is the *great emptiness*,

taught to oppose the grasping at the great.

Take the subject “the ten directions” - they are great indeed - because of pervading all, i.e., sentient beings and the worlds containing them, and because the limitless expanse of immeasurable love focussing on the sentient beings of the ten directions is taught through the example of their infinity.

Whatever is the emptiness of the inherent nature of these ten directions, i.e., the eight points of the compass together with up and down, is the great emptiness.

Take the subject “teaching that emptiness” - it has a purpose - because it is taught to oppose the grasping at the true existence of the great.

2.1.6. Ultimate Emptiness

Because of being of great purpose, [6.189]
to go beyond sorrow is the ultimate.
Whatever is the emptiness of this,
that is the *ultimate emptiness*.

To endeavor opposing the grasping [6.190]
awareness at nirvana as a phenomenon,
Ultimate Exalted Wisdom took to
teaching the ultimate emptiness.

Take the subject “gone beyond sorrow” - it is ultimate - because of
being of great purpose. Whatever is the emptiness of the quintessen-
tial nature of this ultimate, that is the ultimate emptiness.

Take the subject “Ultimate Exalted Wisdom teaching the ultimate
emptiness” - there is a purpose - because it is to endeavor opposing
the grasping-awareness grasping at nirvana as a phenomenon, i.e.,
as truly existent.

2.1.7. Compounded Emptiness

Because of arising from conditions the three [6.191]
realms are taught with certainty to be compounded.
Whatever is the emptiness of this,
that is taught as *compounded emptiness*.

Take the subject “the three realms” - they are taught with certainty to
be compounded - because of arising from conditions.

Take the subject “whatever is the emptiness of the quintessential na-
ture of this compounded phenomenon” - it is taught as compounded
emptiness - because it is the emptiness that is the lack of the true ex-
istence of the compounded.

2.1.8. Non-Compounded Emptiness

That which does not have generation, abiding, [6.192]
and impermanence, that is non-compounded.
Whatever is the emptiness of it,
that is *non-compounded emptiness*.

Take the subject “space” - it is non-compounded - because it is that which does not have generation, abiding and impermanence.

Take the subject “whatever is the emptiness of the quintessential nature of this non-compounded” - it is non-compounded emptiness - because it is the emptiness that is the lack of the true existence of the non-compounded.

2.1.9. Emptiness Having Transcended Extremes

Anything that does not have extremes [6.193]
is called *having transcended extremes*.

Its emptiness of merely that
is called *emptiness having transcended extremes*.

Take the subject “any dependent arising” - it is called “having transcended extremes” - because it does not have the extremes of eternalism and nihilism.

Take the subject “emptiness of the quintessential nature of that having transcended extremes - it is called “emptiness having transcended extremes” - because it is the emptiness that is the lack of true existence of that having transcended extremes.

2.1.10 Emptiness Without Beginning or End

Beginning is first, the last is the end. [6.194]
Because of lacking these, cyclic existence
is described as lacking beginning or end.

Since it lacks going and coming, that which [6.195]
is the void of this dreamlike existence
is called *emptiness without
Beginning and without end*.

It is accurately taught in the treatises. [6.196a]

Cyclic existence is described as lacking a beginning or an end, because the beginning is the first and the last is the end, and samsara lacks both.

Take the subject “that which is the void of the quintessential nature of

this dreamlike existence, since it lacks inherent going and coming” - it is definitely taught in the treatises that it is called emptiness without beginning or end - because it is the emptiness that is the lack of the true existence of coming and going.

2.1.11. Emptiness of Not Giving Up

That called *giving up* is accurately [6.196abc]
described as discarding and throwing away.
To not give up is to not cast aside,

not to give up anything that is. [6.197a]

That called “giving up” is accurately described as discarding and throwing away and to not give up is to not cast aside.

Take the subject “that which is Mahayana” - it is something not to give up - because it is not anything to give up both from the point of view of entity as well as time.

That which is the very emptiness [6.197abc]
Of the mere lack of giving up,
Because it is that it should be described

As emptiness of not giving up. [6.198]

Take the subject “that which is the very emptiness of the quintessential nature of the mere lack of giving up” - it should be described as the emptiness of not giving up - because it is the emptiness that is the lack of the true existence of not giving up.

2.1.12. Emptiness of Nature

The identity of compounded phenomena and so forth, [6.198bcd]
it is not created by students,
self-enlightened ones, conquerors’ children and tatagatas.

Therefore the mere identity of compounded phenomena [6.199]
and so forth is described
as mere nature. That which is the emptiness of that itself,

it is the *emptiness of nature*.

The mere identity, i.e., emptiness, of compounded phenomena and so forth, is described as mere nature because the identity, i.e., emptiness, of compounded phenomena and so forth, is not created by hearer students, self-enlightened ones, conquerors' children and tataras, but is their primordial mode of abiding.

Take the subject "that which is the emptiness of the quintessential nature of that nature itself" - it is the emptiness of nature - because it is the emptiness that is the lack of the true existence of nature itself.

2.1.13. Emptiness of All Dharmas

The eighteen spheres, six contacts and [6.200]
the six feelings arising from them,
possessing form and not possessing form,
likewise compounded and non-compounded phenomena,

anything that is the void of [6.201ab]
all these phenomena is emptiness.

Take the subject "that which is the void of the quintessential nature of all these phenomena - the eighteen spheres, six contacts and the six feelings arising from them, those possessing form and not possessing form, and likewise compounded and non-compounded phenomena" - it is the emptiness of all dharmas - because it is the emptiness that is the lack of the true existence of all dharmas.

2.1.14. The Emptiness of One's Definition

2.1.14.1. Condensed

Any non-phenomenon such as suitable to be form¹⁶ [6.201cd]
and so forth is the emptiness of definition.

Take the subject "the non-phenomenon of truly existing suitable to be form and so forth" - it is the emptiness of definition - because it is the emptiness that is the lack of the true existence of definition.

2.1.14.2. Extensive

2.1.14.2.1. The Definitions Relating to the Basis

¹⁶ *Suitable to be form* is the definition of form.

Form has the definition of that suitable to [6.202]
be form, feeling has the nature of experience,
recognition is apprehending characteristics,
compositional factors are strongly activating,

clearly knowing the individual objects [6.203]
is the definition of primary consciousness,
misery is the definition of the aggregates,
the spheres' nature is asserted as a striking snake,

the sources were taught by the Buddha [6.204]
as the very doors to birth,
that which arises dependently and related
has the definition of meeting.

Take the subject "that suitable to be form, the uncommon definition of form" - it does not exist inherently - because it is neither inherently existing one nor inherently existing many. All the others are the same.

Feeling has the nature of experience; the definition of recognition is that apprehending characteristics; the definition of compositional factors is that strongly activating the mind; clearly knowing the individual objects is the definition of primary consciousness.

Misery is the definition of the aggregates; the spheres' nature is asserted as that holding sentient beings in samsara, like a striking snake, the sources were taught by the Buddha as the very doors to birth, and that which arises dependently and related has the definition of the meeting of causes and conditions.

2.1.14.2.2. The Definitions Relating to the Path

Letting go is generosity gone beyond, [6.205]
the definition of morality is lack of misery,
the definition of patience is lack of anger, of enthusiasm
it is the very lack of the unspeakable.

Mental stabilization has the definition of bringing together, [6.206]
wisdom's very definition is lack of attachment.

Explaining the Divisions of Emptiness

The definitions of the six perfections are stated as such.

The thought of letting go is the definition of the perfection of generosity; the definition of morality is lack of misery caused by mental afflictions; the definition of patience is lack of anger; the definition of enthusiasm is joy in virtue lacking the unspeakable; mental stabilization has the definition of a single-pointed mind bringing together all virtuous dharmas; wisdom's very definition is lack of attachment. The definitions of the six perfections are stated as such in the sutras.

Mental stabilisations and the immeasurables and [6.207]
likewise whatever other formless ones,
these were taught by Perfect Transcendental Knowledge
as having the definition of being undisturbed.

The thirty-seven features of enlightenment - [6.208]
their definition is definitely liberating.
The definition of emptiness is
the mere void aspect lacking focus,

the lack of signs is mere pacification, [6.209]
the third's definition is a lack of suffering
and ignorance. The definition of
emancipation is to liberate.

Take the subject "mental stabilizations, the immeasurables, and likewise whatever other formless ones, these that were taught by Perfect Transcendental Knowledge as having the definition of being undisturbed" - they do not exist inherently - because they are neither inherently existing one, nor inherently existing many.

The definition of the thirty-seven features of enlightenment is definitely liberating.

The definition of the first door to liberation, i.e., emptiness, is the mere void aspect empty of true-grasping since it is lacking the focus of true-grasping, the definition of the second door to liberation, i.e., the lack of signs, is the mere pacification of signs, the third door's definition is a lack of suffering and ignorance, and the definition of emancipation

is to liberate from the obscurations of absorption.

2.1.14.2.3. The Definitions Relating to the Result

The powers are in the nature of strong understanding, it is taught. [6.210]

The saving fearlessnesses have the identity of strong stability.

The individual perfect knowledges have the definition of uninterrupted confidence and so forth. [6.211]
Superbly achieving the welfare of migrators has to be called great love.

Completely saving those who suffer is great-hearted compassion. Intense joy is the definition of joy. Know that equanimity has the definition of being undiluted. [6.212]

The uncommon dharmas of a buddha, whichever one of the ten and eight one asserts, since they are not taken from the Buddha by that, therefore the definition *not taken*. [6.213]

Exalted omniscient transcendental wisdom knowledge is posited as having the definition *direct perception*. [6.214]
Others, being merely partial, are not called direct perception.

It is taught that the powers are in the nature of strong understanding. The saving fearlessnesses have the identity of strong stability. The individual perfect knowledges have the definition of an uninterrupted continuum of confidence and so forth.

Superbly achieving the welfare of migrators has to be called great love. Completely saving those who suffer is great-hearted compassion, and know that equanimity has the definition of being undiluted.

Whichever one of the ten and eight uncommon dharmas of a buddha

one asserts, it has the definition “not taken,” since they are not taken from the Buddha by adverse conditions.

Exalted omniscient transcendental wisdom knowledge is posited as having the definition of “an exalted knower directly perceiving all objects of knowledge.” Other consciousnesses, by a mere partial engagement of the object, are not called a direct perception of all objects of knowledge.

2.1.14.3. Summary

Any definitions of compounded phenomena [6.215]
and any definitions of non-compounded phenomena,
the emptiness of that alone,
it is the emptiness of definitions.

Take the subject “the emptiness of the quintessential nature of the definitions of compounded and non-compounded phenomena alone” - it is the emptiness of definitions - because it is the emptiness that is the lack of the true existence of definitions.

2.1.15. The Emptiness of the Unobservable

The present does not abide and [6.216]
the past and future do not exist.
They are unobservable at any time,
they are called unobservable.

That which is the mere void [6.217]
of the unobservable is not unchanging,
and it also does not disintegrate, hence
it is the emptiness of that called unobservable.

They, the three times, are mutually unobservable at any time and they are called unobservable because the present does not abide in the next moment and, since the past has disintegrated and the future has not yet generated, they do not exist in the present.

Take the subject “that which is the mere void of the unobservable” - it is the emptiness of that called unobservable - because it is the lack of the truly existing unobservable. The unobservable is not ultimately unchanging and it also does not disintegrate.

2.1.16. The Emptiness of the Quintessential Nature of Non-Functionalities

Since functionalities arise from conditions [6.218]

they do not have the nature of being compounded.

The emptiness of the compounded itself

is the emptiness of non-functionalities.

Take the subject “functionalities” - they do not have the nature of being compounded inherently - because they arise from conditions.

Take the subject “the emptiness of the quintessential nature of the compounded itself” - it is the emptiness of non-functionality - because it is the emptiness that is the lack of the true existence of non-functionality.

2.2. The Four Emptinesses

If summarized, the word *functionality* [6.219]

describes the five aggregates.

Any such emptiness of theirs

is described as emptiness of functionalities.

If summarized, the word “functionality” describes the five aggregates.

Take the subject “any such emptiness of their quintessential nature” - it is described as emptiness of functionalities - because it is the emptiness that is the lack of the true existence of functionalities.

In short, non-functionalities [6.220]

are described as non-compounded phenomena.

The emptiness of the non-functionality itself

is the emptiness of non-functionalities.

In short, non-functionalities are described as non-compounded phenomena.

Take the subject “the emptiness of the quintessential nature of the non-functionality itself” - it is the emptiness of non-functionalities - because it is the emptiness that is the lack of the true existence of non-functionalities.

The lack of the quintessential nature of nature [6.221]

is the emptiness of that called nature.

Explaining the Divisions of Emptiness

Because nature was not created
it is taught that it should be called *nature*.

Take the subject “the lack of the quintessential nature of nature” - it is the emptiness of that called nature - because it is the emptiness that is the lack of the true existence of nature.

Take the subject “the nature emptiness” - it is taught it that should be called nature - because it was not created by hearers and so forth, but is the mode of abiding of phenomena.

Whether the buddhas are present [6.222]
or not, this very emptiness is the
nature of all phenomena, a nature
apart,¹⁷ that is proclaimed to be empty.¹⁸

The perfect end and suchness [6.223]
are the emptiness of phenomena apart.
In the *Sutras of the Perfection of Wisdom Method*
these are emphatically proclaimed in those words.

Take the subject “the lack of an inherently existing perfect ending and suchness, the very emptiness that is the nature of all phenomena, whether the buddhas are present in the world or not” - it is the emptiness of the nature apart - because it is the emptiness that is the lack of a truly existing nature apart.

Take the subject “these emptinesses” - they are explained in the sutras - because they are emphatically proclaimed in those words in the *Sutras of the Method of the Perfection of Wisdom* as explained earlier.

¹⁷ From *Illumination*, ‘The meaning of the words *a nature apart* is threefold. In the first case it means supreme suchness. *Supreme* means that it exists never straying from the definition of suchness. In the second case *apart* means apart from the world, i.e., the non-conceptual transcendental wisdom, which is the supreme among transcendental wisdoms having gone beyond the world. The *nature* is that realised by that wisdom. In the third case *a nature apart* means to exist on the other shore. The perfect end is the *shore beyond samsara* because it is beyond samsara. *End* refers here to nirvana that has exhausted samsara.

¹⁸ The second and fourth lines of the Tibetan are from the translation of Nak-tso in accordance with Lama Tsong Khapa’s preference.



4. Concluding by Expressing the Qualities of the Ground

Having thus realized all the three worlds, illuminated by the brilliance
[6.224]

of wisdom light, like a gyurura¹⁹ lying in their hand,
as lacking generation from the outset,
they enter cessation through the power of nominal truth.

Although always in the meditative stabilization classified as cessation
[6.225]

they also generated compassion for protectorless migrators,
and above they will embarrass all those born from the speech of
the Tatagata and middling buddhas through their awareness.

The king possessing the expanding white vast wings [6.226]
of the illusory and suchness, having progressed to the seventh
through the needs of beings, goes on to the supreme perfection
of the ocean of the conquerors' qualities through the force of the gale
of virtues.

Take the subject "bodhisattvas abiding on the sixth ground illuminated
by the brilliance of the light of wisdom as explained thus earlier" - they
go into meditative absorption on cessation through the power of nominal
truth - because they realized directly that these three worlds lack
generation from the outset, like seeing a gyurura lying in their hand.

Take the same subject - they do not abandon the thought to rescue
migrators even though they enter into absorption on cessation - because
although they always have the thought of clear light cessation they
also generated compassion for protectorless migrators.

Take the same subject - above, on the seventh ground, they will
embarrass all those hearers born from the speech of the Tatagata and
self-liberating middling buddhas through their awareness - because
a seventh ground bodhisattva can enter and exit from the absorption
on cessation in an instant.

Take the same subject - they progress to buddhahood through the

¹⁹ *Tib-Eng. Dictionary of Tib. Medicine & Astrology* gives this name for the
fruit *Embllica officianalis*. It is used in Indian medicine and to make pickles.

path that is complete with method and wisdom - because the king possessing the expanding white vast wings of the sequence of the illusory extensive path and the sequence of the profound path realising suchness, having progressed to the seventh ground that fulfils the needs of beings, goes on to the supreme perfection of the ocean of the conquerors' qualities through the force of the gale of virtues.



Seventh Mind Generation *Gone Afar*

Here, *Gone Afar*, they enter cessation [7.1]
moment by moment, and
have achieved the scorching perfection of method.

Take the subject “*bodhisattvas* abiding here in the seventh ground *Gone Afar*” - they have attained qualities distinguishing them from the sixth ground - because they enter cessation moment by moment, and have achieved the scorching perfection of method.

Eighth Mind Generation “Immoveable”

Prayers Are Superior on this Ground and the Way of Awaking Them from Cessation

To repeatedly attain virtue superior to before, [8.1]
the Great Ones enter the Immoveable,
where they become completely irreversible.

Take the subject “the Great Ones, *bodhisattvas* abiding on the seventh ground” - they have a reason for entering the Immoveable ground, where they become completely irreversible - it is in order to repeatedly attain virtue superior to before on the seventh ground.

Their prayers become extremely pure and [8.2]
Conquerors awake them from cessation.

Take the subject “these *bodhisattvas* abiding on the eighth ground” - their countless hundred thousands of prayers become extremely pure - because they have completed the perfection of prayer.

Take the same subject - there is a reason why the conquerors awaken them from cessation - because they want to prevent them from avoid falling into the extreme of nihilism.

Showing that they Have Exhausted All Afflictions

Since awareness without attachment does not abide simultaneously with faults, [8.3]
the stains and their roots are completely pacified on the eighth ground.
Though afflictions are purged and they are above the three realms, they

haven't attained all the limitless space-like actions of a buddha.

Take the subject "bodhisattvas abiding on the eighth ground" - they have completely pacified the stains of the afflictions and their roots - because they have become empowered in the non-conceptual transcendental wisdom awareness without attachment, that does not abide simultaneously with the faults of the afflictions.

Take the same subject - even though they have purged the afflictions and are above the three realms they need to focus in order to completely attain the dharmas of a buddha - because they need to strive to attain those qualities as they haven't the ability to attain all the limitless space-like actions of a buddha.

Showing that They Have Attained Ten Powers²⁰

Though having ceased to be in cyclic existence they attain ten powers and [8.4]

show themselves to migrators in cyclic existence in various ways.

Take the subject "bodhisattvas abiding on the eighth ground" - though having ceased to be in cyclic existence through karma and afflictions, that does not stop them from completing their accumulations - because they attain ten powers, and though those ten powers they show bodies of themselves to migrators in cyclic existence in various ways.

Ninth Mind Generation *Excellent Wisdom*

On the ninth, look at its powers, all becomes completely pure, [9.1ab] likewise it attains the dharmas of perfect knowledge - its pure qualities.

Take the subject "bodhisattvas abiding on the ninth" - they have attained qualities superior to the eighth ground - because their perfection of the powers becomes completely pure and likewise they attain the pure qualities of the individual perfect knowledges.²¹

²⁰ 1. Power of life 2. Power of mind 3. Power of livelihood objects 4. Power of karma 5. Power of birth 6. Power of prayer 7. Power of wish 8. Power of magical emanation 9. Power of transcendental wisdom 10. Power of Dharma.

²¹ 1. The perfect knowledge of Dharma 2. The perfect knowledge of meaning 3. The perfect knowledge of words 4. The perfect knowledge of confidence.

Tenth Mind Generation *Cloud of Dharma*

On the tenth ground they are initiated by the buddhas, [10.1]
they attain purity and receive supreme superior transcendental wisdom.
Like a shower of rain from a raincloud, a shower of Dharma falls simultaneously

from the conquerors' child for the crop of virtue of migrators.

Take the subject "bodhisattvas on the tenth ground" - they have attained qualities superior to the ninth ground and below - because they are initiated from all directions by the buddhas with the initiation of great light, because they have attained purity and because they attain excellence in the perfection of transcendental wisdom.

Take the subject "the tenth ground" - there is a reason why it is labeled *Cloud of Dharma* - because a shower of exalted Dharma falls simultaneously from the conquerors' children on the tenth ground, like a shower of rain from a raincloud, for the crop of virtue of migrators.



The Individual Qualities of the Grounds

The Qualities of the First Ground

At that time they see one hundred buddhas, [11.1]
are blessed by them and realized by them.

They abide for a life of one hundred eons and
perfectly enter the earlier and later boundaries.

They with awareness enter and exit from a hundred-fold equipoise.[11.2]
One hundred transitory realms are moved and perceived by them.
Likewise, with magical power they ripen one hundred sentient beings
and they go to realms as many as the number one hundred.

They perfectly open the door of Dharma and [11.3]
the body of this child of the able ones shows bodies wholly,
having one's own entourage makes for beauty and training, each body
is shown in the company of one hundred children of the conqueror.

Take the subject "the first ground" - it has twelve one-hundred-fold
qualities - because at that time of attaining the first ground they, the
bodhisattvas,

1. see one hundred buddhas,
2. are blessed by them and realized by them,
3. they abide for a life of one hundred eons,
4. and perfectly enter the earlier and later boundaries of one hundred eons,
5. those with awareness enter and exit from a one hundred-fold concentrative equipoise,
6. one hundred transitory realms are moved and perceived by these bodhisattvas,
7. likewise, with magical powers they ripen one hundred sentient beings,
9. and they go to realms as many as the number one hundred,
10. these bodhisattvas perfectly open the door of one hundred dharmas,
11. the body of this child of the able ones shows one hundred bodies wholly,
12. and each body is shown in the company of one hundred children

of the conquerors - having one's own entourage makes for beauty and training.

The Qualities of the Second to the Seventh Ground

After those with awareness have attained these qualities through abiding [11.4]

on the Extremely Joyful, then just likewise, through abiding on the Stainless,

they perfectly attain them in thousands. On the five grounds bodhisattvas attain one hundred thousand and

one billion; they attain also ten billion; [11.5]

then they also attain one trillion; ten million

ten trillion are completed. Again they are completed by a thousand and all are attained.

After those with awareness have attained these, a set of twelve hundred-fold qualities, through abiding on the Extremely Joyful, then likewise bodhisattvas, through abiding on the second ground Stainless, perfectly attain a set of twelve thousand-fold qualities because they can see in one instant the faces of one thousand buddhas and so forth, up to being able to show one thousand bodies, each surrounded by one thousand bodhisattvas.

Bodhisattvas on the five grounds, from the third ground to the seventh, attain sets of twelve qualities because on the third ground they attain twelve one-hundred-thousand-fold qualities, on the fourth ground twelve one-billion-fold qualities, on the fifth ground twelve ten-billion-fold qualities, on the sixth ground twelve one-trillion-fold qualities and on the seventh ground they attain twelve ten million times ten trillion fold qualities. These are again completed, i.e., multiplied, by a thousand, and all, (ten billion times ten trillion), are attained.

The Qualities of the Three Pure Grounds

Those without thought, abiding on the ground Immoveable, [11.6]

attain qualities equalling the number

of however many atoms are found in the

sum of one hundred thousand great world systems.

The Individual Qualities of the Grounds

Take the subject “the bodhisattvas without the thoughts of true-grasping, abiding on the eighth ground Immovable “ - they attain special qualities - because they attain qualities equalling the number of however many atoms are found in the sum of one hundred thousand great world systems.

Bodhisattvas abiding on the ground Excellent Wisdom: [11.7]
they attain the earlier mentioned qualities,
the atoms of ten sets of one hundred countless ones,
perfectly multiplied by one thousand.

Take the subject “bodhisattvas abiding on the ground Excellent Wisdom” - they attain superior qualities - because they attain the earlier mentioned qualities equalling the number of atoms of ten sets of one hundred countless ones, perfectly multiplied by one thousand.

For now, here on the tenth, their qualities [11.8]
have gone far beyond any words.
They find as many qualities as there are atoms
in the sum of the inexpressible.

One pore can manifest the bodies of uncountable [11.9]
perfect buddhas simultaneously with bodhisattvas.
Likewise, they can manifest even gods, demigods
and humans from moment to moment.

Take the subject “bodhisattvas who are for now here on the tenth ground” - they attain qualities far superior to those on the ninth ground and below - because their qualities have gone far beyond any words, and because they find qualities as many as there are atoms in the sum of inexpressible buddha fields.

Each individual pore can manifest the bodies of uncountable perfect buddhas simultaneously with bodhisattvas, and likewise they can manifest even gods, demigods and humans from moment to moment.



Resultant Ground

Mode of Becoming Enlightened

Actual

As the untainted sky is illuminated by the moon's brilliance, [12.1]
you strive again on this ground before generating the ten powers.²²
In Ogmin you find the supreme peaceful state you strove for,
the peerless culmination of each and every quality.

Consider the subject "Buddhas, Gifted Destroyers Gone Beyond" - in Ogmin you find the highest peerless transcendental wisdom, the supreme peaceful culmination of each and every quality - because you find the final result of striving again on this, the tenth, ground, before generating the ten powers, similarly to form being illuminated by the moon's brilliance in an untainted sky.

Space lacks distinctions through distinctions in vessels. [12.1]
Likewise, suchness lacks distinctions of produced functionalities.
Hence, when comprehending it perfectly as of one taste,
you, Good Exalted Knowledge, comprehend knowledge objects instantaneously.

You, Good Exalted Knowledge, comprehend objects of knowledge instantaneously, because you perfected comprehending emptiness perfectly as purely of one taste.

There are no distinctions in space, apart from the mere lack of obstruction, through distinctions in vessels. Likewise, you are in irreversible meditative equipoise on suchness where there are no distinctions of produced functionalities.

Refuting Objections

1. The Objections

If pacification is suchness then wisdom will not engage it; [12.3]
without engaging awareness an object possessor of knowledge objects is certainly illogical too.

How can complete not knowing become knowing, they are antithetical.

²² This line is from the translation of Nak-tso in accordance with Lama Tsong Khapa's preference.

Without exalted knower, how can you teach others “It is like that’? Who could?

When pacification of intrinsic generation is suchness then wisdom will not engage it, and to have an object-possessor ascertaining the object “object of knowledge” without an awareness that is engaging an object, is also illogical. How can complete not knowing become knowing, since knowing and not knowing are mutually exclusive.

Without one being an exalted knower of suchness, how can you teach “suchness is like that” to others? Who could?

2. The Answer

2.1. Refuting the Objection that It Is Impossible to Realize Suchness

When the lack of generation is suchness and awareness lacks generation, [12.4]

then realizing suchness is the very apprehension of its aspect,²³

like mind knowing any object the aspect of which

it comes to possess. According to the nominal this is knowing.

Take the subject “buddhas” - they know suchness according to nominal truth, even though they do not have the motivational thought to teach the Dharma - because the presentation of them realising suchness is based on the very apprehension of its aspect - because when all dualistic appearances have subsided, then the lack of intrinsic generation is suchness, and awareness is generated in the image of that lack of intrinsic generation.

For example, like the presentation of the mind apprehending blue knowing the object blue being based on it coming to possess that aspect.

2.2. Refuting the objection that it is impossible to be an exalted knower

Their perfect enjoyment bodies held by merits, [12.5]

emanations and otherwise space, through their power

the sounds conveying suchness of phenomena arise,

through which the worlds come to know suchness.

Take the subject “buddhas” - they can teach the Dharma without having any motivational thought - because from the buddhas” perfect en-

²³ This line is from Nak-to’s translation.

joyment bodies, which are held by the accumulation of merits, from emanations and otherwise, through their power, that from space, grass, trees and so forth, arise the sounds conveying the suchness of phenomena, through which the worlds come to know suchness.

A potter's wheel here, having been given momentum with great effort [12.6] by a potter possessing great strength, turns and is perceived as the cause of vases and so forth, although that effort has not been made for a long time.

Likewise, although there is no striving generated now, [12.7] those abiding in the very body of the nature of phenomena, Their actions are projected by the virtues of beings as well as special prayers, and are greatly inconceivable.

Take the subject "buddhas" - though there are no striving conceptual thoughts generated now when they have attained enlightenment, the greatly inconceivable engagement of the enlightened activities of those living in the very body the nature of phenomena, the dharmakaya, is projected by the virtues of beings to be subdued and the special prayers they did when they were bodhisattvas.

It is like the potter's wheel here in cyclic existence that, having been given momentum with great effort by a potter possessing great strength, continues to turn and is perceived as the cause of vases and so forth, even though that effort hasn't been made for a long time.

Presentation of the Bodies and Qualities

Presentation of the Bodies

1. The Dharmakaya

Through having burned up all the dry wood of [12.8] knowledge objects, this peace is the conquerors' dharmakaya.

At this time there is no generation and no cessation.

Due to ceasing mind it is found directly by the kaya.

Take the subject "this peace, which is suchness free from all stains through having burned up all the dry wood of objects of knowledge" - it is the dharmakaya of the conquerors - because it is suchness free from all stains.

Take the subject “sambogakaya” - it finds the dharmakaya directly where there is no generation and cessation - because it is in irreversible equipoise on suchness due to the conceptual minds and mental factors ceasing.

2. The Sambogakaya

The kaya of peace is clearly like the wish-granting tree [12.9]
and non-conceptual like the wish-fulfilling jewel.

Enduring to enrich the world until migrators are liberated
it appears to those free from elaborations.

Take the subject “the sambogakaya” - even though it is a kaya of peace that has pacified elaborations, it clearly manifests the ability to accomplish the purpose of sentient beings, even though it is non-conceptual, like the wish-granting tree and the wish-fulfilling jewel - because it endures to enrich the world until all migrators are liberated, appearing to those bodhisattvas who are free from dualistic elaborations during meditative equipoise.

3. The Body Concordant with the Cause

3.1. How the Body and One of Its Pores Shows All of One's Activities

One form body concordant with the cause [12.10]
of an able one shows at the very same time
all the past ceased from the time of one's rebirths
clearly and perfectly in every detail.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they can show all their activities with each pore of their bodies - because one form body concordant with the cause of the emanation body of an able one shows all the past, which has now ceased, from the time of one's rebirths clearly and perfectly at the very same time in every detail.

Every buddha land and the Able One, [12.11]
and whatever ability and power of their body and action,
all hearers that were found and such,
and all bodhisattvas and their bodies,

whatever dharmas and all selves therein, [12.12]
the Dharma heard, the actions performed,
and however much generosity one offered them,
one body shows all of this.

One body of one gifted destroyer gone beyond shows every buddha land where they used to practise generosity, the Able One performing the actions of birth and so forth there, the supreme ability and power of their body and action, all hearers that were found in their retinue and such practitioners who entered this retinue through their serious practise, all bodhisattvas and their bodies endowed with marks and signs, whatever Dharma was taught there, and all the selves, i.e., beings, therein, the Dharma heard, the bodhisattva actions performed upon hearing, and however much generosity one offered to these buddhas and bodhisattvas, all of this is shown by one body.

Likewise, all the actions from when one practiced [12.13]
morality, patience, enthusiasm, concentration and wisdom
in earlier times, without leaving any out,
are shown clearly by one pore of the body.

Likewise, without leaving any out, all the actions from when one practiced morality, patience, enthusiasm, concentration and wisdom in earlier times are shown clearly by one pore of the body.

3.2. How the Body and One of Its Pores Shows All the Activities of Others

Likewise, the actions of buddhas past, of those yet to come, [12.14]
and of those present, who stay in samsara until the end of space,
teaching the Dharma with high resonance,
bestowing breath on migrators in the grip of suffering,

from embracing the first mind up to the essence of enlightenment, [12.15]
knowing phenomena's deceptive nature
all of them are shown clearly, like one's own,
from one pore of the body at the same time.

Likewise, the actions of the three times of bodhisattas, [12.16]

superior solitary realisers and all hearers,
and on top of that all instances of beings
are shown simultaneously by one pore.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they are able to show with each pore of their bodies all the actions of others - because they show clearly all the actions of the past buddhas, of those yet to come, and of those present, who stay in samsara until the end of space, bestowing breath on migrators in the grip of suffering through teaching the Dharma with high resonance;

they show clearly all their actions, from embracing the first mind-generation up to the essence of enlightenment, from one pore of the body at the same time, like one’s own, upon knowing the deceptive nature of phenomena; and likewise, the actions of the three times of bodhisattvas, superior solitary realizers and hearers, and of top of that, all the instances of ordinary beings, are shown simultaneously by one pore.

3.3. Showing the Perfect Power of Enlightened Thought

This purity, induced by thought, shows [12.17]

worlds extending to the edge of space on the object of one particle,
and one particle pervading the limitless worlds;

the particle didn’t become bigger, the worlds didn’t become smaller.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they are empowered with a perfect mind - because with this purity that is their activity induced by their mere thought they can show on the object of one extremely small particle worlds extending to the edge of space and one particle pervading the limitless worlds; however, the one particle didn’t become bigger and the worlds didn’t become smaller.

You without conceptual thought, however many [12.18]

actions you show each moment, until

the end of existence, there are not enough

particles in all the continents to account for them.

You without conceptual thought, however many actions you show each moment until the end of cyclic existence, there are not enough

particles in all the continents to account for them.

Presentation of the Qualities of the Powers

1. Showing the Ten powers in Brief

The power of knowing locations as well as non-locations, [12.19]
and likewise, awareness of karma's fruition,
comprehending the variety of wishes and
the power of knowing the variety of spheres;

similarly, knowing supreme as well as inferior faculties, [12.20]
and the power of knowing all journeys,
mental stabilizations, emancipations, concentrations
along with absorptions and so forth;

knowledge remembering previous places and [12.21]
likewise awareness of death, transference as well as birth, plus
the power of knowing the exhaustion of contaminants;
these are the ten powers.

Take the subject "the powers of a buddha" - it has a tenfold division - because there are:

1. The powers of knowing locations as well as non-locations,
2. And likewise, the awareness power of the fruition's karma,
3. The power of comprehending the variety of wishes,
4. The power of knowing the variety of spheres,
5. The power of knowing supreme and inferior faculties,
6. The power of knowing all the paths journeying anywhere,
7. The awareness power knowing mental stabilizations, emancipations, concentrations, absorptions and so forth,
8. The power of knowledge remembering previous places,
9. Awareness power of death, transference as well as birth;
10. Plus the power of knowing the exhaustion of contaminants.

2. Showing the Ten Powers Extensively

2.1. The Power of Knowing Locations and Non-Locations

The cause from which something is definitely generated [12.23] was taught by those that are exalted knowledge as its location.

Non-location is the opposite of that explanation.

Knowing limitless objects having abandoned obstruction is called *power*.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have the power knowing locations and non-locations - because the cause from which an effect is definitely generated was taught by the exalted knowledge buddhas as the location of that effect, i.e., virtue is the location of the fruitional effect of happiness since happiness arises from virtue; and non-location is the opposite of that explanation, i.e., virtue is the non-location of the fruitional effect of suffering since suffering does not arise from virtue; and they have attained the abandonment of the obstructions to knowing the limitless objects of knowledge that are locations and non-locations.

2.2. The Power of Knowing the Fruition of Karma

Desired and undesired, the opposite of that, karma through [12.23] purging phenomena, and also the great variety of their ripening, the exalted knowledge with the power and ability to engage individually, pervading the three time objects of knowledge, is posited as power.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained what is posited as the power of knowing the fruition of karma - because they have attained the exalted knowledge pervading the three time objects of knowledge with the power and ability to engage individually the desired, i.e., virtue, and the undesired, i.e., non-virtue, the opposite of that, which is mixed karma, the karma of uncontaminated purging phenomena through which contaminated bad karma is purged, and also the great variety of their ripening effects.

2.3. The Power of Knowing the Variety of Wishes

Desires through the power of the elements of attachment etc., [12.24] a great variety of inferior, average and distinguished superior wishes, even the wishes hidden by being at odds with them, knowing them by pervading and going into the three times is called power.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained what is called the power of comprehending the variety

of wishes - because they have attained the exalted knowledge understanding the great variety of inferior, average and distinguished superior wishes, and desires generated through the power of the elements, i.e., the seeds, of attachment and so forth, even the wishes hidden by actions being at odds with them, knowing them by pervading all wishes and going into, i.e., engaging, the three times.

2.4. The Power of Knowing the Variety of Spheres

Awakened ones proficient in the divisions of spheres [12.25]
engage with the infinite exalted knowledge of perfect buddhas that taught as spheres, i.e., any nature of the eyes and so forth, in all characteristics; this is posited as power.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained the power of knowing the variety of spheres - because awakened ones proficient in the divisions of spheres engage with the infinite exalted knowledge of perfect buddhas that taught as spheres, i.e., any nature of the eyes and so forth, in all characteristics.

2.5. The Power of Knowing Superior and Inferior Faculties

Only the highly intelligent entirely conceptual etc., is thought of as superior. [12.26]
Occasions when merely mediocre and dull are taught as inferior, also understanding the eyes etc., plus the mutual ability to establish; the omniscient exalted knowledge without attachment is taught as power.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained the power of knowing superior and inferior faculties - because they have attained the omniscient exalted knowledge without attachment that understands the entirely conceptual faculty that generates attachment, and so forth, i.e., the faculty of faith etc.- the very sharp faculties that are thought of as superior, and the merely mediocre and dull faculties that are taught as inferior, as well as the twenty- two faculties of the eyes and so forth, plus the ability of the faculties to mutually establish effects.

2.6. The Power of Knowing All Journeys

Some paths lead to the Conqueror, some to the enlightenment[12.27] of a solitary realiser or of a hearer, to the pretas, animals, gods, humans as well as the hells and so forth.

Their limitless exalted knowledge without attachment is posited as power. Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained the power of knowing all journeys - because they have attained the limitless exalted knowledge that knows without attachment the paths lead to the Conqueror, to the enlightenment of a solitary realiser or of a hearer, to the pretas, animals, gods, humans as well as the hells and so forth.

2.7. The Power of Knowing the Utterly Afflicted and the Entirely Purified

The different specific yogas of the limitless worlds, [12.28] mental stabilisations, eight emancipations and various calm abidings, any specific absorptions - one and eight;

unobstructed exalted knowledge of them is taught as power.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained the power of knowing the utterly afflicted and the entirely purified - because they have attained unobstructed exalted knowledge of the different particular yogas of the limitless worlds, the mental stabilisations, eight emancipations and various calm abidings, any specific absorptions - one and eight.

2.8. The Power of Knowing Previous Places

Past selves as well as other sentient beings, remaining in samsara [12.29] as long as ignorant, however many individual samsaric sentient beings and their limitless bases, countries, locations, and appearances, any exalted knowledge aware of them is called power.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained the power of knowing previous places - because they have attained exalted knowledge of the past of however many individual samsaric sentient beings are found remaining in samsara, their own past selves, and the past of other sentient beings, their limitless bases, countries, locations and appearances.

2.9. The Power of Knowing Death, Transference and Birth of Sentient Beings

Every death, transference and birth of each individual sentient being
[12.30]

abiding in the worlds extending to the limits of space, limitless exalted knowledge

of their many details at this time, engaging them without attachment, completely and perfectly, is posited as power.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained the power of knowing the deaths, transference and births of sentient beings - because they have attained limitless exalted knowledge of the many details of every death, transference and birth of each individual sentient being abiding in the worlds extending to the limits of space, engaging them at this time without attachment, completely and perfectly.

2.10. The Power of Knowing the Exhaustion of Contaminants

Through the power of the omniscient mind of the conquerors [12.31] the afflictions together with their karmic latencies are quickly obliterated; any cessation of afflictions through the awareness of hearers etc., limitless exalted knowledge of them without attachment is asserted as power.

Take the subject “Buddhas, Gifted Destroyers Gone Beyond” - they have attained the power of knowing the exhaustion of contaminants - because they have attained limitless exalted knowledge without attachment of any cessation of afflictions, such as the quick obliteration of afflictions together with their karmic latencies through the power of the omniscient mind of the conquerors, or any cessation of afflictions through the awareness of hearers and so forth.

3. Why It Is Impossible to Express All the Qualities

Birds won't be impeded by a non-existence of space, [12.32]
but exhaustion of their strength will stop them there.

Likewise, disciples and the Buddha's children will have to stop without having expressed the infinite space-like qualities of a buddha.

That hearer disciples, self-liberators and the Buddha's children have to stop without having expressed all the infinite space-like qualities of the Buddha is not because the qualities of the Buddha have dried up, but because the power of their minds is not sufficient.

For example, when birds fly in the sky, a non-existence, or exhaustion, of space won't impede their faculty of flight, but exhaustion of their strength will stop them there.

Therefore, since I am the same, what of your qualities [12.33]
am I able to know and express? Even though,
because they were taught by Superior Nagarjuna
I abandon doubt and explain them a little.

Since I, the author of the commentary, am the same, what of your, the Buddha's, qualities am I able to know and express? Even though, the reason that I abandon doubt and explain them a little is because they were taught by Superior Nagarjuna.

4. Explaining the Benefits of Knowing the Two Qualities

The profound is emptiness, consequently [12.34]
the other qualities are extensive.

Through knowing the mode of the profound and extensive
these qualities will be attained.

The Buddha's qualities are condensed into two, the profound emptiness, i.e., the cause-and-effect of the dharmakaya, and the other, extensive, qualities.

There is a point to meditating on the profound and extensive after knowing their mode - because one will attain these two buddha qualities.

2.3. Emanation Body

Further, having ventured into the three worlds, you who hold the immoveable body [12.35]
show through emanations descending, birth, and the wheel of enlightenment's peace.

Thus you guide all worldly beings of diverse backgrounds,

conceived by hope, copiously bound, with compassion to a state beyond sorrow.

Take the subject “Gifted Buddhas Gone Beyond” - they wield various emanation bodies - because having ventured into the three worlds, you who hold the immovable body shows through emanation bodies descending from Tushita, birth, and the wheel of enlightenment’s peace, and thus you guide all worldly beings of diverse background, who are conceived by hope, and copiously bound, with compassion to a state beyond sorrow.

2.4. Establishing It Into One Path

To eliminate all stains nothing is more important than knowing suchness. [12.36]

Hence different expressions of phenomena’s suchness are not taught. Also, there is not a variety of wisdoms, its object possessor.

That is why you show migrators an unequalled non-dual vehicle.

Take the subject “Gifted Buddhas Gone Beyond” - you show the migrators to be subdued a non-dual vehicle unequalled by other vehicles. Why? Because different expressions of phenomena’s suchness are not taught; wisdom, its object possessor, Resultant Ground does not have a variety of modes of apprehension, and also, to eliminate all stains, nothing is more important than knowing suchness directly.

Because migrators are degenerate, they generate faults. [12.37]

They, the worldly beings, aren’t interested in the deep and profound objects of a buddha.

Tatagata, you possess the method of compassion simultaneously with exalted knowledge,

And you stated directly “I will liberate sentient beings.”

Therefore, like the skilled, who established a pleasant town to overcome boredom, [12.38]

for the people traveling to the continent of jewels,

you taught this vehicle to place the mind of trainees within the method of pacification.

Those with a purified isolated mind you taught separately.

Take the subject “Gifted Buddhas Gone Beyond” - there is a reason why they do not introduce the disciples to the Mahayana from the beginning - because worldly beings aren’t interested in the deep and profound objects of a buddha, since they, the migrators, are degenerate in five ways, which causes them to generate faults.

Take the subject “Gifted Buddha Gone Beyond” - there is a reason why you taught the hearer and self-liberator vehicles to place the mind of trainees belonging to the families of hearers and self-liberators within the method of pacifying sufferings, and why you taught those with a purified mind, isolated from the afflictions, the Mahayana separately later - because you the Tatagata possess the method of compassion simultaneously with exalted knowledge, and because you have to complete what you promised when you stated directly “I will liberate sentient beings.”

For example, like the skilled captain, who established, i.e., emanated, a pleasant town to overcome boredom for the people travelling to the continent of jewels.

2.5. From the Point of View of the Times of Becoming Enlightened and Remaining

2.5.1. From the Point of View of the Times of Becoming Enlightened

For as many times as there are particles found in all the worlds [12.39] of the ten direction that are the Buddha’s objects, the Tatagata went to supreme superior enlightenment.

However, this secret of yours should not be told.

Take the subject “Gifted Buddhas Gone Beyond” - the number of times they became enlightened and went forth to the essence of enlightenment is inconceivable - because you the Tatagata went to supreme superior enlightenment for as many times as there are particles found in all the worlds of the ten direction Buddha fields.

However, this secret of yours should not be told to divisive students, because it is difficult to believe for those who haven’t accumulated merits previously.

2.5.2. From the Point of View of the Time of Remaining

As long as not all transitory beings have gone to supreme thorough peace, [12.40]

and as long as space has not disintegrated,

why would you, the Conqueror who nurses like a second mother, born from the mother of wisdom, go into extreme peace?

Take the subject “Gifted Buddha Gone Beyond” - why would you go into extreme solitary peace, you won't - because as long as not all transitory beings have gone to supreme thorough peace, and as long as space has not disintegrated, you, the Conqueror born from the mother of wisdom nurses sentient beings like a second mother, until cyclic existence is empty.

Transitory beings eat poisoned food due to the fault of ignorance.[12.41]

The anguish of a mother for her suffering sick son who ate poison does not equal your affection for the family members of a person who ate poison.

Hence, the protector does not go into supreme and thorough peace.

Take the subject “Gifted Buddha Gone Beyond” - you, the protector, does not go into supreme and thorough solitary peace - because the mental anguish of a mother for her suffering sick son who ate poison does not equal your affection for the family members of a person who ate the poisoned food of the sensory inputs due to the fault of ignorance.

Unskilled sentient beings grasping at phenomena and non-phenomena as truly existent generate suffering during generation and disintegration, through separating from and meeting with beauty and ugliness; and experience becoming evildoers.

Therefore transitory beings become the urgent object of great compassion, Tatagata, since your greatly compassionate mind has rejected peace, you do not go beyond misery.



The Way of Composing the Commentary

I, the bikkhu Chandrakirti, expounded this school, [13.1]
in accordance with scriptural reference
and oral instructions,
extracting it from the *Treatise on the Middle Way*.

Take the subject “this school of the “Introduction to the Middle Way,”
- it is free from the fault of having been invented by the bikkhu Chan-
drakirti - because it is expressed in accordance with definitive scrip-
tural reference, and the oral instructions of Nagarjuna, extracting it
from the *Treatise on the Middle Way*, the *Root Wisdom*.

Just like this dharma [13.2]
does not exist apart,
the school arising here also does not exist elsewhere.
Scholars, endeavor to ascertain this statement.

It is fitting for those aspiring towards liberation to come into this school
- because just like this dharma showing emptiness undistorted does
not exist apart from this Madhyamaka tenet, the school arising here
also does not exist elsewhere in other treatises. Scholars, endeavour
to ascertain this statement.

Afraid of the extremely vast color of Nagarjuna’s awareness ocean
[13.3]

beings distance themselves from any pure tenet.
Now Chandrakirti fulfills hopes completely with the water
that has opened the petals of the blossoming utpala that is its compo-
sition.

There is a special purpose to composing this treatise - afraid of the
extremely vast colour of Nagarjuna’s awareness ocean Realist beings
distance themselves from any pure tenet of Nagarjuna’s. Even
though, now Chandrakirti completely fulfils hopes with the water that
has opened the petals of the blossoming utpala that is the composition
of the words of the Root Wisdom.

Profound, potentially frightening, suchness elucidated, beings realize decisively only through previous habituation. [13.4]

Others won't comprehend it, despite extensive listening.

Therefore, having seen these fictional approaches, like scholarly systems asserting self,

give up fondness for texts asserted by other systems, different from this.

Since the approach showing ultimate truth was not the intention of the Buddha, having seen these fictional approaches, give up fondness for texts asserted by other systems, different from this Middle Way school, like scholarly systems asserting the self of person.

The profound, potentially frightening, suchness elucidated earlier beings realize decisively only through the previous habituation of having aspired towards emptiness. Others won't comprehend it, despite extensive listening to teachings on the profound meaning.

Dedicating the Merits of Composing the Treatise

Merits from explaining master Nagarjuna's pure school, [13.5]

white like an autumn star in the gloom of the afflictions in the mind's sky, or like the jewel of the crown ornament of the snake of the mind, pervade to the edge of existence.

From attaining these may all transitory beings, having realized suchness, quickly ascend to the Tatagata's ground.

The merits that arise from explaining master Nagarjuna's pure school, are white like an autumn star in the midst of the gloom of the afflictions in the mind's sky, or are like the jewel of the crown ornament of the snake of the mind, and pervade to the edge of existence. From attaining these may all transitory beings quickly ascend to the ground of a tatagata after having realised suchness directly.

Colophon

1. Composer's Colophon

This completes the *Introduction to the Middle Way*, which clarifies the extensive [14.1]

and the profound, by master Chandrakirti, whose mind entered the supreme vehicle;

who holds irreversible exalted knowledge and compassion;
and who opposed true grasping by milking the drawing of a cow with
plenty of milk.

This completes the *Introduction to the Middle Way*, which clarifies the
extensive and the profound, by master Chandrakirti, whose mind en-
tered the supreme vehicle; who holds irreversible exalted knowledge
and compassion; and who opposed the true grasping of sentient be-
ings by milking the drawing of a cow with plenty of milk.

2. Translator's Colophon

The Tibetan translator, the sangha Pa-tsab Nyima-trak,
and the Indian abbot Tri-la-ka,
translated this in accordance with Kashmiri scripture in the Temple
Hidden Treasure,
in the Kashmiri town Centre of Peerlessness,
during the reign of the Kashmiri king Pel-phak-pa Lha.

Later, in the Ramoche in Ra-sa, the Indian Abbot Kanaka Wama and
this translator edited it and comprehended its meaning on the basis
of the eastern text of Nyi-og.

I aligned this with the author's and translator's colophon of the com-
mentary, because I compared the individual root text with the root text
contained in the commentary to correct mistakes.

Please bless me to comprehend the meaning
of profound depended arising free from extremes,
the only medicine eliminating all sicknesses of extreme grasping
in accordance with the intention of supreme Superior Nagarjuna and
his two sons.

May any root of virtue of the three times of others and myself,
exemplified by this virtue, not ripen for even an instant as the cause for
a mental wish for personal gain, as fame, samsara, wealth, gain and
praise,
which are not in accordance with supreme enlightenment generated
and to be generated.
May they only become the cause for highest enlightenment.

By the blessing of the Conquerors and their supreme children,
By the truth of undeceptive dependent arising,
And by power of my pure superior intention
May the themes of these pure prayers be accomplished.

May all be auspicious.

Translated from the Tibetan by Fedor Stracke.