

Madhyamakavatara — Verses only

Chandrakirti · Chandrakirti

source: https://web.archive.org/web/20060308195802/http://gileht.tripod.com/Chandrakirti_Madhyamakavatara.txt

TO READ THIS FILE SAVE IT TO DISK FIRST;
AND READ IT USING NOTEPAD OR ANY OTHER TEXT EDITOR.

The Entrance into the Middle Way (Madhyamakavatara)

By Chandrakirti

Verses only

(A commentary on Nagarjuna's root text, explaining the identitylessness of self (using the sevenfold reasoning) and phenomena (using the reasoning of the diamond fragments) and discussing the progressively refined view of emptiness on the ten bhumis (Bodhisattva levels) in relation to the ten paramitas (perfections).)

[Note: the core of this text is taken from Shenpen Osel, Issue 13, Khenpo Tsultrim Gyamtso Rinpoche's commentary on Chandrakirti's The Entrance Into the Middle Way and from Shenpen Osel, Issue 6, A Commentary on the Twenty Emptinesses, by The Venerable Khenpo Tsultrim Gyamtso Rinpoche. Some titles of sections, and another version of the verses, have been taken from the book "Ocean of Nectar" by Geshe Kelsang Gyatso, 1995.]

The whole text is mainly composed of 10 grounds/chapters of varying number of verses.

The sixth ground (wisdom) is the core of this text.

They are preceded by a praise to compassion,
and followed by 'The Good Qualities of the 10 grounds'
and by the resulting grounds: Buddhahood,
and by a conclusion.

For some verses there is a second translation, see : <<< ... >>>

(Note: 'L#:' indicates the level of this sub-section title;

These could be useful to regenerate the structure of the text if required.)

L1: [Contents]

L1: [Contents]

L1: [Abbreviated Contents]

L1: [A PRAISE OF COMPASSION]

L4: [A. Praising great compassion without distinguishing its types]

L5: [Showing great compassion to be the principal cause of a bodhisattva]

L5: [Showing great compassion to be the root of the other two causes of bodhisattva]

L4: [B. An homage to the great compassion distinguishing its three types]

L5: [1. An homage to compassion observing mere living beings]

L5: [2. A homage to compassion observing phenomena and the unobservable]
L1: [GROUNDS AND PATHS]
L1: [A PRESENTATION OF CAUSAL GROUNDS]
L2: [A PRESENTATION OF THE INDIVIDUAL GROUNDS]
L3: [The First Mind Generation: Perfect Joy (17 verses) – Giving]
L4: [A. Briefly showing the entity of the ground, the basis of characteristics]
L4: [B. An extensive explanation of the good qualities that characterize the ground]
L5: [B.1 The good qualities that beautify one's own continuum]
L6: [B.1.1 Enumerating the good qualities/ Benefits of Bodhicitta]
L6: [B.1.2 Showing the good qualities in brief]
L5: [B.2. The good qualities that outshine others' continuums / emptiness and liberation]
L6: [B.2.1 Outshining Hearers and Solitary Realizers by way of lineage on this ground]
L6: [B.2.2 Outshining Hearers and Solitary Realizers by way of wisdom on the seventh ground]
L6: [B.2.3 An explanation of the meaning established by this teaching]
L5: [B.3 The surpassing good quality of the first ground / the perfection of giving]
L6: [B.3.1 An explanation of the giving of one who abides on the first ground]
L6: [B.3.2 An explanation of the giving of lower bases - giving practiced by ordinary beings who are not Bodhisattvas]
L7: [i. Attaining samsaric happiness through giving]
L7: [ii. Attaining the happiness of nirvana through giving]
L6: [B.3.3 An explanation of Bodhisattvas' giving]
L7: [i. The uncommon benefits of Bodhisattvas' giving]
L7: [ii. The instructions on giving are fundamental for both bases]
L7: [iii. The great joy a Bodhisattva obtains from giving]
L7: [iv. Whether a Bodhisattva experiences pain when giving away his body]
L6: [B.3.4 The divisions of the perfection of giving]
L4: [C. Conclusion by way of expressing the good qualities of the ground]
L3: [The Second Mind Generation The Stainless (10 verses) - Moral discipline]
L4: [A. The completely pure moral discipline on this ground]
L5: [A.1 The excellent moral discipline on this ground]
L5: [A.2 The completely pure qualities that depend upon this]
L5: [A.3 This moral discipline surpasses that of the first ground]
L5: [A.4 Another cause of completely pure moral discipline]
L4: [B. A praise of moral discipline]
L5: [B.1 Enjoying the fruits of giving in fortunate realms depends upon moral discipline]
L5: [B.2 Enjoying the fruits of giving continuously depends upon moral discipline]
L5: [B.3 It is extremely difficult for those who lack moral discipline to escape from the lower realms]
L5: [B.4 Why the instructions on moral discipline were given after the instructions on giving]
L5: [B.5 Praising moral discipline as a cause of both high status and definite goodness]
L4: [C. An illustration of separation from that which is incompatible with moral discipline]
L4: [D. The divisions of the perfection of moral discipline]
L4: [E. Conclusion by way of expressing the good qualities of the ground]
L3: [The Third Mind Generation: The Luminous (13 verses) – Patience]
L4: [A. The etymology of the ground, the basis of characteristics]
L4: [B. The good qualities that characterize this ground]
L5: [B.1 The surpassing patience on this ground - of bodhisattvas]
L5: [B.2 The way to rely upon other patience - for ordinary beings]

L6: [B.2.1 The unsuitability of getting angry]

L7: [i. Anger is unsuitable because it is unnecessary and very faulty]

L7: [ii. Not wishing future suffering and retaliating harmfully are contradictory]

L7: [iii. Anger is unsuitable because it destroys virtues previously accumulated over a long time]

L7: [iv. Stopping anger having contemplated the many faults of impatience]

L6: [B.2.2 The suitability of relying upon patience]

L7: [i. Contemplating the many benefits of patience]

L7: [ii. In summary, an exhortation to rely upon patience]

L5: [B.3 The divisions of the perfection of patience]

L5: [B.4 The other pure qualities that arise on this ground]

L4: [C. The characteristics of the first three perfections]

L4: [D. Conclusion by way of expressing the good qualities of the ground]

L3: [The Fourth Mind Generation: The Radiant (2 verses) – Effort]

L4: [A. The surpassing effort on this ground]

L4: [B. The etymology of this ground]

L4: [C. The characteristics of abandonment]

L3: [The Fifth Mind Generation: The Difficult to Overcome (1 verse) – Concentration]

L4: [A. The etymology of the fifth ground]

L4: [B. The surpassing mental stabilization and skill in the truths]

L3: [The Sixth Mind Generation: The Approach (226 verses) – Wisdom]

L4: [1. Introduction to the sixth ground]

L4: [2. Explanation of the sixth ground]

L5: [2.1 The etymology of this ground and the surpassing perfection of wisdom]

L5: [2.2 A praise of the perfection of wisdom]

L5: [2.3 An explanation of the profound thatness of dependent arising]

L6: [2.3.1 A promise to explain the profound meaning]

L6: [2.3.2 Recognizing a suitable recipient for an explanation of the profound meaning]

L6: [2.3.3 How good qualities arise when it is explained to such a person]

L6: [2.3.4 Exhorting those who are suitable recipients to listen]

L6: [2.3.5 The actual explanation of the profound thatness of dependent arising]

L6: [2.3.5.1 How the correct meaning is revealed in the scriptures : the ten equalities]

L6: [2.3.5.2 Identifying the negated object]

L6: [2.3.5.3 Establishing the meaning of the scriptures by reasoning]

L6: [2.3.5.3.1 ESTABLISHING SELFLESSNESS OF PHENOMENA BY REASONING]

L7: [PHENOMENA-1 Refuting the four extremes of production within both truths]

L8: [PHENOMENA-A. There is no inherently existent production]

L8: [PHENOMENA-B. Proving this by reasoning]

L8: [PHENOMENA-B.1 - SELF : Refuting production from self]

L9: [SELF- PRODUCTION.1 Refuting production from self with the reasoning from Chandrakirti's commentary]

L9: [SELF-PRODUCTION.1.1 Refuting the system of the Samkhya school]

L9: [SELF-PRODUCTION.1.1.1 Refuting production from a cause that is the same entity]

L9: [SELF-PRODUCTION.1.1.1-i. It follows that production from a cause that is the same entity is pointless]

L9: [SELF-PRODUCTION.1.1.1-ii. That things are produced from the same nature is contrary to reasoning]

L9: [SELF-PRODUCTION.1.1.1-iii. Refuting a denial of these faults]

L9: [SELF-PRODUCTION.1.1.2 Refuting that cause and effect are the same entity]

L9: [SELF-PRODUCTION.1.1.2-i. It follows that the shape and so forth of the sprout are not different from those of the seed]

L9: [SELF-PRODUCTION.1.1.2-ii. Refuting a denial of this fault]

L9: [SELF-PRODUCTION.1.1.2-iii. It follows that both the seed and the sprout are similar in being either apprehendable or unapprehendable at any one time]

L9: [SELF-PRODUCTION.1.2 Even worldly people whose minds are not affected by tenets do not assert production from self]

L9: [SELF-PRODUCTION.1.3 Conclusion from these refutation]

L9: [SELF-PRODUCTION.2 Refuting production from self with the reasoning from Fundamental Wisdom]

L8: [PHENOMENA-B.2 - OTHER : Refuting production from other]

L9: [OTHER-PRODUCTION.1 A description of the position asserting production from others]

L9: [OTHER-PRODUCTION.2 Refuting this system]

L9: [OTHER-PRODUCTION.2.1 A general refutation of production from other]

L9: [OTHER-PRODUCTION.2.1.1 The actual refutation of production from other]

L9: [OTHER-PRODUCTION.2.1.1.1 Refuting production from other in general]

L9: [OTHER-PRODUCTION.2.1.1.1-i Refuting by means of the consequence of excess]

L9: [OTHER-PRODUCTION.2.1.1.1-ii Refuting a denial of this fault]

L9: [OTHER-PRODUCTION.2.1.1.1-ia The denial of the fault]

L9: [OTHER-PRODUCTION.2.1.1.1-ib Refuting this denial]

L9: [OTHER-PRODUCTION.2.1.1.2 Refuting particular production from other]

L9: [OTHER-PRODUCTION.2.1.1.2-i Refuting production from other where a cause precedes its effects]

L9: [OTHER-PRODUCTION.2.1.1.2-ia The actual refutation]

L9: [OTHER-PRODUCTION.2.1.1.2-ib Rejecting arguments against this refutation]

L9: [OTHER-PRODUCTION.2.1.1.2-ii Refuting production from other where a cause is simultaneous with its effect]

L9: [OTHER-PRODUCTION.2.1.1.3 Refuting production from other having analyzed effects by way of four alternatives]

L9: [OTHER-PRODUCTION.2.1.2 Denying that worldly people can damage this refutation -- THE TWO TRUTHS]

L9: [OTHER-PRODUCTION.2.1.2.1 Denying damage by worldly people's belief in production from other]

L9: [OTHER-PRODUCTION.2.1.2.1-i The argument that there is damage by worldly people]

L9: [OTHER-PRODUCTION.2.1.2.1-ii Showing that there is no damage by worldly people]

L9: [OTHER-PRODUCTION.2.1.2.1-ia A general presentation of the two truths]

L9: [OTHER-PRODUCTION.2.1.2.1-ia-i All phenomena have two natures]

L9: [OTHER-PRODUCTION.2.1.2.1-ia-ii The divisions of conventional truths with respect to the awareness of worldly people]

L9: [OTHER-PRODUCTION.2.1.2.1-ia-ia An explanation of correct and incorrect object-possessors with respect to the awareness of worldly people]

L9: [OTHER-PRODUCTION.2.1.2.1-ia-ib An explanation of correct and incorrect object with respect to the awareness of worldly people]

L9: [OTHER-PRODUCTION.2.1.2.1-ia-iii Mistaken conceived objects do not exist even nominally]

L9: [OTHER-PRODUCTION.2.1.2.1-ib Applying this to the present subject]

L9: [OTHER-PRODUCTION.2.1.2.1-ic An explanation of the respective natures of the two truths]

L9: [OTHER-PRODUCTION.2.1.2.1-ic1 An explanation of conventional truths]

L9: [OTHER-PRODUCTION.2.1.2.1-iiic2 An explanation of ultimate truth]

L9: [OTHER-PRODUCTION.2.1.2.1-iid How the charge of damage by worldly people is itself damaged]

L9: [OTHER-PRODUCTION.2.1.2.1-iiie How there can be damage worldly people]

L9: [OTHER-PRODUCTION.2.1.2.2 Denying damage by worldly people because there is no production from other for the worldly, even nominally]

L9: [OTHER-PRODUCTION.2.1.3 The good qualities of this refutation]

L9: [OTHER-PRODUCTION.2.1.4 There is no inherently existent production at any time]

L9: [OTHER-PRODUCTION.2.1.4.1 Refuting the assertion of inherent existence]

L9: [OTHER-PRODUCTION.2.1.4.1-i It follows that a Superior being's meditative equipoise causes the destruction of things]

L9: [OTHER-PRODUCTION.2.1.4.1-ii It follows that nominal truths can withstand analysis]

L9: [OTHER-PRODUCTION.2.1.4.1-iii It follows that ultimate production is refutable]

L9: [OTHER-PRODUCTION.2.1.4.2 Rejecting an argument against this refutation]

L9: [OTHER-PRODUCTION.2.1.5 The good qualities of refuting inherently existing production within both truths]

L9: [OTHER-PRODUCTION.2.1.5.1 The good quality of easily avoiding extreme views]

L9: [OTHER-PRODUCTION.2.1.5.2 The good quality of great consistency with cause and effect]

L9: [OTHER-PRODUCTION.2.1.5.2-i Not asserting inherent existence does not entail acceptance of a consciousness-basis-of-all and so forth]

L9: [OTHER-PRODUCTION.2.1.5.2-ii Showing by analogy how an effect arises after an action has ceased]

L9: [OTHER-PRODUCTION.2.1.5.2-iii Rejecting arguments against this]

L9: [OTHER-PRODUCTION.2.1.5.2-iiia Rejecting the argument that the ripening of the effect would be endless]

L9: [OTHER-PRODUCTION.2.1.5.2-iiib Rejecting the argument of contradiction with the scriptures that reveal a consciousness-basis-of-all]

L9: [OTHER-PRODUCTION.2.1.5.2-iiib1 The actual rejection of the argument of contradiction with the scripture]

L9: [OTHER-PRODUCTION.2.1.5.2-iiib2 An analogy of speech through the power of intention]

L9: [OTHER-PRODUCTION.2.2 A refutation of the Chittamatra system in particular]

L9: [CHITTAMATRA.2.2.1 Refuting an inherently existent consciousness without externals]

L9: [CHITTAMATRA.2.2.1.1 Stating the other system]

L9: [CHITTAMATRA.2.2.1.2 Refuting this system]

L9: [CHITTAMATRA.2.2.1.2-i An extensive presentation of the refutation]

L9: [CHITTAMATRA.2.2.1.2-ia Refuting examples of a truly existent consciousness without external objects]

L9: [CHITTAMATRA.2.2.1.2-ia1 Refuting the example of a dream]

L9: [CHITTAMATRA.2.2.1.2-ia1-i The example of a dream does not prove that consciousness is truly existent]

L9: [CHITTAMATRA.2.2.1.2-ia1-ii The example of a dream does not prove that there are no external objects when awake]

L9: [CHITTAMATRA.2.2.1.2-ia1-iii The example of a dream proves that all things are false]

L9: [CHITTAMATRA.2.2.1.2-ia2 Refuting the example of seeing floating hairs]

L9: [CHITTAMATRA.2.2.1.2-ib Refuting a consciousness generated from its potential]

L9: [CHITTAMATRA.2.2.1.2-ib1 Refuting that a consciousness to which an external object appears is generated or not generated from the ripening or non-ripening of imprints]

L9: [CHITTAMATRA.2.2.1.2-ib1-i Stating the other position]

L9: [CHITTAMATRA.2.2.1.2-ib1-ii Refuting this position]

L9: [CHITTAMATRA.2.2.1.2-ib1-ia Refuting an inherently existent potential with respect to the present]

L9: [CHITTAMATRA.2.2.1.2-ib1-ib Refuting an inherently existent potential with respect to the future]

L9: [CHITTAMATRA.2.2.1.2-ib1-ic Refuting an inherently existent potential with respect to the past]

L9: [CHITTAMATRA.2.2.1.2-ib2 Again refuting that consciousness exists without external objects]

L9: [CHITTAMATRA.2.2.1.2-ib2-i Stating the other system]

L9: [CHITTAMATRA.2.2.1.2-ib2-ii Refuting this system]

L9: [CHITTAMATRA.2.2.1.2-ib3 The refutation of the Chittamatra system is not damaged by the scriptures]

L9: [CHITTAMATRA.2.2.1.2-ic This refutation and meditation on unattractiveness are not contradictory]

L9: [CHITTAMATRA.2.2.1.2-ii The conclusion from this refutation]

L9: [CHITTAMATRA.2.2.2 Refuting the validity of the reason establishing other-powered phenomena as inherently existent]

L9: [CHITTAMATRA.2.2.2.1 Refuting self-cognizers as a proof of other-powered phenomena]

L9: [CHITTAMATRA.2.2.2.1-i Upon investigation self-cognizers are unacceptable as a proof of other-powered phenomena]

L9: [CHITTAMATRA.2.2.2.1-ii Refuting the other's reply that they are acceptable]

L9: [CHITTAMATRA.2.2.2.1-ia The actual refutation of the other system]

L9: [CHITTAMATRA.2.2.2.1-ib How, according to our system, memory develops even though self-cognizers do not exist]

L9: [CHITTAMATRA.2.2.2.1-iii Self-cognizers are unacceptable by other reasoning too]

L9: [CHITTAMATRA.2.2.2.1-iv An inherently existent other-powered phenomena is similar to a child of a barren woman]

L9: [CHITTAMATRA.2.2.2.2 The Chittamatra system is deficient in both truths]

L9: [CHITTAMATRA.2.2.2.3 Therefore it is advisable to follow only the system of Nagarjuna]

L9: [CHITTAMATRA.2.2.2.4 Refuting other-powered phenomena is not the same as refuting worldly nominalities]

L9: [CHITTAMATRA.2.2.3 The word 'only' in 'mind only' does not exclude external objects]

L9: [CHITTAMATRA.2.2.3.1 Explaining the intention of the statement in Sutra on the Ten Grounds that says that there is only mind]

L9: [CHITTAMATRA.2.2.3.1-i The Sutra on the ten grounds proves that the word 'only' does not exclude external objects]

L9: [CHITTAMATRA.2.2.3.1-ii This meaning is also established in other Sutras]

L9: [CHITTAMATRA.2.2.3.1-iii The word 'only' establishes that mind is principal]

L9: [CHITTAMATRA.2.2.3.2 External objects and internal mind are the same in either being existent or being non-existent]

L9: [CHITTAMATRA.2.2.3.3 Explaining the intention of the statement in Gone to Lanka Sutra that says that there is only mind]

L9: [CHITTAMATRA.2.2.3.3-i The statement that there are no external objects but only mind is of interpretative meaning]

L9: [CHITTAMATRA.2.2.3.3-ia Showing by means of the scriptures that it is of interpretative meaning]

L9: [CHITTAMATRA.2.2.3.3-ia-i The actual meaning]

L9: [CHITTAMATRA.2.2.3.3-ia-ii Other Sutras like this are also of interpretative meaning]

L9: [CHITTAMATRA.2.2.3.3-ib Showing by means of reasoning that it is of interpretative

meaning]

L9: [CHITTAMATRA.2.2.3.3-ii A method for recognizing Sutras of interpretative and definitive meaning]

L8: [PHENOMENA-B.3 - BOTH: Refuting production from both]

L8: [PHENOMENA-B.4 - CAUSELESS : Refuting production without a cause]

L8: [PHENOMENA-C. CONCLUSION - The meaning established by the refutation of the four extremes of production -- The King of all reasonings]

L7: [PHENOMENA-2 Rejecting arguments against this refutation]

L8: [Phenomena-2.1 The actual rejection of arguments]

L8: [Phenomena-2.2 A summary]

L7: [PHENOMENA-3 How dependently-arising production eliminates wrong conceptions that grasps at extremes]

L7: [PHENOMENA-4 Identifying the result of logical analysis]

L6: [2.3.5.3.2 ESTABLISHING SELFLESSNESS OF PERSONS BY REASONING]

L7: [PERSON-1 Those who desire liberation must first negate inherently existent self]

L7: [PERSON-2 The way to negate inherently existent self and mine]

L8: [PERSON-2.1 Negating inherently existent self]

L8: [PERSON-2.1.1 DIFFERENT - Negating a self that is a different entity from the aggregates as fabricated by other -- non-Buddhist traditions -- nobody really think the self is different than the aggregates]

L9: [PERSON-2.1.1.1 Stating the other system]

L9: [PERSON-2.1.1.1-i Stating the system of the Samkhyas]

L9: [PERSON-2.1.1.1-ii Stating the system of the Vaisesikas and others]

L9: [PERSON-2.1.1.2 Refuting this system]

L8: [PERSON-2.1.2 SAME - Refuting the assertion fabricated within our own tradition that the aggregates are [the same as] the self --the same of the five aggregates, or the same as only a subset]

L9: [PERSON-2.1.2.1 Showing contradiction in the assertion that the aggregates are L9: [the same as] the self]

L9: [PERSON-2.1.2.1-i The actual meaning]

L9: [PERSON-2.1.2.1-ia Stating the other system]

L9: [PERSON-2.1.2.1-ib Refuting this system]

L9: [PERSON-2.1.2.1-ii Refuting a denial of the fault]

L9: [PERSON-2.1.2.2 Proving that assertion to be untenable]

L9: [PERSON-2.1.2.3 Showing other contradictions in the assertion that the aggregates are the self]

L9: [PERSON-2.1.2.4-ib Even if it were given from the standpoint of establishment, it still would not reveal that the aggregates are the self -- the mere collection]

L9: [PERSON-2.1.2.4-ic Rejecting an argument against this -- similar to a cart]

L9: [PERSON-2.1.2.4-ii Explaining in dependence upon other Sutras that the mere collection of the aggregates is not the self]

L9: [PERSON-2.1.2.4-iii Refuting that the shape of the arrangement of the mere collection of the aggregates is the self]

L9: [PERSON-2.1.2.4-iv Showing another contradiction in the assertion that the self is the mere collection of the aggregates -- subject & complement cannot be different, nor the same]

L9: [PERSON-2.1.2.4-v Buddha says that the self is imputed upon the six elements and so forth]

L9: [PERSON-2.1.2.5 Showing that the other system is incoherent -- they do not have the right object of negation]

L8: [PERSON-2.1.3 BOTH - Refuting the three positions of dependent, basis, and possession that remain after these two -- An inherently existing thing that is both the same and different is impossible ... by definition; it is either the same, or different]

L9: [PERSON-2.1.3.1 Refuting the three position of dependent, basis, and possession]

L9: [PERSON-2.1.3.2 A summary of the refutation]

L8: [PERSON-2.1.4 NEITHER - Negating a substantially existent self that is neither identical nor different -- An inherently existing thing that is neither the same nor different is impossible ... by definition; it is either the same, or different]

L9: [PERSON-2.1.4.1 Stating the other system]

L9: [PERSON-2.1.4.2 Refuting this system]

L8: [PERSON-2.1.5 WHAT IT IS - Explaining with an analogy how the self is merely a dependent imputation]

L8: [the Sevenfold Analysis applied to the chariot]

L9: [PERSON-2.1.5.1 Even though the self does not exist in the seven extremes it is a dependent imputation, like a cart / chariot]

L9: [PERSON-2.1.5.2 An extensive explanation of the two positions not previously explained]

L9: [PERSON-2.1.5.2-i The actual meaning]

L9: [PERSON-2.1.5.2-ia Refuting the assertion that a cart is the mere collection of its parts]

L9: [PERSON-2.1.5.2-ib Refuting the assertion that a cart is the mere shape of its parts]

L9: [PERSON-2.1.5.2-ib1 Refuting the assertion that a cart is the shape of its individual parts]

L9: [PERSON-2.1.5.2-ib2 Refuting the assertion that a cart is the shape of the collection of its parts]

L9: [PERSON-2.1.5.2-ii Transferring this reason to others]

L9: [PERSON-2.1.5.3 Rejecting an argument against this explanation]

L9: [PERSON-2.1.5.4 Showing that the nominal meaning of other names is also established]

L8: [PERSON-2.1.6 USEFULNESS - This presentation has the good quality of allowing us easily to abandon conceptions grasping at extremes]

L9: [PERSON-2.1.6.1 The actual meaning]

L9: [PERSON-2.1.6.2 Rejecting an argument against this]

L9: [PERSON-2.1.6.3 Applying the analogy of the cart to the meaning of the nominal self]

L9: [PERSON-2.1.6.4 Showing other good qualities of asserting a self that is dependently imputed]

L9: [PERSON-2.1.6.5 Recognizing the self that is the basis both of the bondage of delusion and of liberation]

L8: [PERSON-2.2 NO MINE - Negating inherently existent mine]

L7: [PERSON-3 ALL DHARMAS - The analysis of the self and the cart also applies to other things]

L8: [PERSON-3.1 THINGS - Applying it to things such as pots and woolen cloth]

L8: [PERSON-3.2 CAUSALITY - Applying it to cause and effect L8: [they cannot be simultaneous, not separated in time; not different, not the same; no causality, no non-causality]

L8: [PERSON-3.3 Rejecting an argument against this]

L9: [PERSON-3.3.1 The arguments that the refutation of inherently existent cause and effect has similar faults]

L9: [PERSON-3.3.2 Replying that it does not have similar faults]

L9: [PERSON-3.3.2.1 How refutation and proof are accepted within our position]

L9: [PERSON-3.3.2.1-i How refutation of others' position is accepted nominally]

L9: [PERSON-3.3.2.1-ii How proofs within our own position are accepted]
L9: [PERSON-3.3.2.2 An explanation clarifying the reason why the others' consequence is not similar]
L9: [PERSON-3.3.2.3 Lack of inherent existence can be established but others cannot establish its opposite in the same way]
L9: [PERSON-3.3.2.4 How to understand the remaining refutations not explained here]
L6: [2.3.5.4 AN EXPLANATION OF THE DIVISIONS OF EMPTINESS – with a commentary from Rinpoche]
L7: [A. The division of emptiness in brief]
L7: [B. An extensive explanation of the meaning of each division]
L7: [B.1 An extensive explanation of the division of emptiness into sixteen]
L8: [1. Emptiness of the inner]
L8: [2. Emptiness of the outer]
L8: [3. Emptiness of the inner and the outer]
L8: [4. Emptiness of emptiness]
L8: [5. Emptiness of the great]
L8: [6. Emptiness of the ultimate]
L8: [7. Emptiness of the composite]
L8: [8. Emptiness of the uncomposite]
L8: [9. Emptiness of that which is beyond extremes]
L8: [10. Emptiness of that which has neither beginning nor end]
L8: [11. Emptiness of what should not be discarded]
L8: [12. Emptiness of the true nature]
L8: [13. Emptiness of all phenomena]
L8: [14. Emptiness of defining characteristics]
L9: [-- a brief explanation]
L9: [-- an extensive explanation]
L9: [-- The definitions of the phenomena of the base]
L9: [-- The definitions of the phenomena of the path]
L9: [-- The definitions of the phenomena of the result]
L9: [-- a summary]
L8: #15. Emptiness of the imperceptible
L8: #16. Emptiness that is the absence of entities
L7: [B.2 An extensive explanation of the division of emptiness into four]
L8: #1. Emptiness of entities / things (i.e. Not realism)
L8: #2. Emptiness of non-entities / non-things (i.e. Not idealism / nihilism)
L8: #3. Emptiness of the nature (i.e. Not monism)
L8: #4. Emptiness of the entity that is other (i.e. Not dualism)
L4: [2.4 Conclusion by way of expressing the good qualities of the ground]
L3: [The Seventh Mind Generation Gone Far Beyond (1 verse) – Means]
L4: [The good qualities of the seventh ground]
L2: [THE THREE PURE GROUNDS]
L3: [The Eighth Mind Generation: Unshakable (3 verses) – Aspiration Prayers]
L4: [The good qualities of the eighth ground]
L5: [A. The surpassing prayer on this ground, and how he is raised from cessation]
L5: [B. Showing that he has extinguished all delusions]
L5: [C. Showing that he has attained the ten powers]
L3: [The Ninth Mind Generation: Excellent Mind (1 verse) – Forces]
L4: [The good qualities of the ninth ground]

L3: [The Tenth Mind Generation: Cloud of Dharma (1 verse) – Primordial Awareness]
 L4: [The good qualities of the tenth ground]
 L2: [THE GOOD QUALITIES OF THE TEN GROUNDS]
 L4: [A. The good qualities of the first ground]
 L4: [B. The good qualities of the second to the seventh grounds]
 L4: [C. The good qualities of the three pure grounds]
 L1: [A PRESENTATION OF RESULTANT GROUNDS]
 L4: [A. HOW BUDDHAHOOD IS FIRST ATTAINED]
 L5: [A.1 The actual meaning]
 L5: [A.2 Rejecting an argument]
 L6: [A.2.1 Stating the other position]
 L6: [A.2.2 Refuting this position]
 L7: [i. Rejecting the argument that a knower of thatness is unacceptable]
 L7: [ii. Rejecting the argument that a person knowing thatness is unacceptable]
 L4: [B. A PRESENTATION OF BUDDHA'S BODIES AND GOOD QUALITIES]
 L5: [B.1 A Presentation of Buddha's bodies]
 L6: [B.1.1. An explanation of the truth body]
 L6: [B.1.2. An explanation of the complete enjoyment body]
 L6: [B.1.3. An explanation of the body corresponding to its cause -- emanation bodies]
 L7: [B.1.3.1 How he displays all his deeds in one pore of his body]
 L7: [B.1.3.2 How he displays all the deeds of others there]
 L7: [B.1.3.3 An explanation of his completely excellent mastery of his wishes]
 L5: [B.2 A PRESENTATION OF THE GOOD QUALITIES OF THE FORCES]
 L6: [B.2.1 Briefly presenting the ten forces]
 L6: [B.2.2 An extensive explanation of the ten forces]
 L6: [B.2.3 Why all the qualities cannot be described]
 L6: [B.2.4 The benefits of understanding the two good qualities]
 L4: [C. EXPLAINING EMANATION BODIES]
 L4: [D. PROVING THAT THERE IS ONE FINAL VEHICLE]
 L4: [E. EXPLAINING THE DURATION OF ENLIGHTENMENT AND REMAINING]
 L5: [E.1 The duration of enlightenment]
 L5: [E.2 The duration of remaining]
 L1: [CONCLUSION]
 L4: [How the treatise was composed]
 L4: [Dedicating merit from composing the treatise]

L1: [Abbreviated Contents]

A PRAISE OF COMPASSION

A PRESENTATION OF CAUSAL GROUNDS

A PRESENTATION OF THE INDIVIDUAL GROUNDS

CHAPTER 1. VERY JOYFUL - Perfection of giving (17 verses, including those on compassion)

CHAPTER 2. STAINLESS - Perfection of moral discipline (10 verses: 18-27)

CHAPTER 3. LUMINOUS - Perfection of patience (13 verses: 28:40)

- CHAPTER 4. RADIANT - Perfection of effort (2 verses: 41-42)
CHAPTER 5. DIFFICULT TO OVERCOME - Perfection of mental stabilization (1 verse: 43)
CHAPTER 6. APPROACHING - Perfection of wisdom (226 verses: 44-269)

== ESTABLISHING THE MEANING OF THE SCRIPTURES BY REASONING (2.3.5.3)

== SELFLESSNESS OF PHENOMENA [VI.8.ab] (2.3.5.3.1) (VI.008 – 051)

Refuting the Four Extremes of Production within both Truths (reasoning of the diamond fragments)

- Refuting production from self (VI.008c – 051c)
- Refuting production from other (VI.014 – 057)
- The Two Truths * (VI.022 – 065)
- A refutation of the Chittamatra system * in particular (VI.045 – 088)
- Refuting production from both (VI.098 – 141)
- Refuting production without a cause (neither) (VI.099 – 142)

Conclusion: The meaning established by the refutation of the four extremes (VI.104 – 147)
[The King of all reasonings: the reason of dependent-arising]

== THE SELFLESSNESS OF PERSONS [VI.120] (2.3.5.3.2)

-- The way to negate inherently existent self and mine (the sevenfold reasoning applied to the self) (VI.120 – 163)

- Negating inherently existent self
- Negating a self that is a different entity from the aggregates as fabricated by other traditions. (VI.121 – 164)
- Refuting the assertion fabricated within our own tradition that the aggregates are (the same as) the self. (VI.126 – 169)
- Refuting the three positions of dependent, basis, and possession that remain after these two (both). (VI.142 – 185)
- Negating a substantially existent self that is neither identical nor different. (VI.146 – 189)

----- Explaining with an analogy (the sevenfold reasoning applied to the chariot) how the self is merely a dependent imputation (VI.150 – 193)

----- Usefulness - This presentation has the good quality of allowing us easily to abandon conceptions grasping at extremes (VI.160 – 203)

- Negating inherently existent mine (VI.165 – 208)
- The analysis of the self and the cart also applies to other things (VI.166 – 209)
- Applying it to cause and effect (VI.166 – 209)
- Rejecting the argument against it (VI.168 – 211)

== THE DIVISIONS OF EMPTINESS (2.3.5.4) (VI.179 – 222)

- The division of emptiness into sixteen (VI.181 – 224)
- The division of emptiness into four (VI.219 – 262-266)

== CONCLUSION BY WAY OF EXPRESSING THE GOOD QUALITIES OF THE GROUND (VI.224 – 267-269)

- CHAPTER 7. GONE AFAR - a surpassing perfection of means (1 verse: 270)
CHAPTER 8. IMMOVABLE - prayers become extremely pure (3 verses: 271-273)
CHAPTER 9. GOOD INTELLIGENCE - forces become completely pure (1 verse: 274)
CHAPTER 10. CLOUD OF DHARMA - a supreme, surpassing exalted awareness (1 verse: 275)

THE GOOD QUALITIES OF THE TEN GROUNDS [XI.1] * (9 verses: 276-284)

A PRESENTATION OF RESULTANT GROUNDS *

-- A. HOW BUDDHAHOOD IS FIRST ATTAINED [XI.10] (7 verses: 285-291)

-- B. A PRESENTATION OF BUDDHA'S BODIES AND GOOD QUALITIES

----- BUDDHA'S BODIES [XI.17] * (11 verses: 292-302)

----- THE GOOD QUALITIES OF THE FORCES [XI.28] * (16 verses: 303-318)

-- C. EXPLAINING EMANATION BODIES [XI.44] (1 verse: 319)

-- D. PROVING THAT THERE IS ONE FINAL VEHICLE [XI.45] (3 verses: 320-322)

-- E. EXPLAINING THE DURATION OF ENLIGHTENMENT AND REMAINING [XI.48] (4 verses: 323-326)

CONCLUSION [XI.52] * (5 verses: 327-331)

L1: [A PRAISE OF COMPASSION]

L4: [A. Praising great compassion without distinguishing its types]

L5: [Showing great compassion to be the principal cause of a bodhisattva]

\ <<< Shravakas and intermediate Buddhas arise from the Mighty Ones.
\ Buddhas are born from the bodhisattvas.
\ And compassionate mind, non-dual awareness,
\ And bodhicitta are the causes of these heirs of the Victors. (1) >>>

\ [I.1]
\ #1.
\ Hearers and Middling Buddhas [i.e. Solitary Realizers] are born from the Powerful
Able Ones;

\ Buddhas are born from Bodhisattvas;
\ And the mind of compassion, the wisdom of non-duality,
\ And Bodhicitta are the [three] causes of Conquerors Sons.

L5: [Showing great compassion to be the root of the other two causes of bodhisattva]

\ <<< Since I assert that loving kindness itself is the seed of the Victors'
abundant harvest,
\ Is the water which causes it to flourish,
\ And is its ripening that allows it to be enjoyed for a long time,
\ I therefore praise compassion at the very outset. (2) >>>

\ [I.2]
\ #2.
\ Because for this bountiful harvest of the Conquerors
\ Compassion itself is like the seed, like water for growth,
\ And like ripening remaining for long enjoyment,
\ At the beginning I praise compassion.

L4: [B. An homage to the great compassion distinguishing its three types]

L5: [1. An homage to compassion observing mere living beings]

\ <<< First thinking "me", they fixate on "self,"

\ Then, thinking, "This is mine," attachment to things develops.
\ Beings are powerless, like a rambling water mill—
\ I bow to compassion for these wanderers. (3) >>>

\ I.3
\ #3.
\ I bow down to that compassion for living beings
\ Who from first conceiving 'I' with respect to the self,
\ Then thinking 'This is mine' and generating attachment for things,
\ Are without self-control like the spinning of a well.

L5: [2. A homage to compassion observing phenomena and the unobservable]

\ <<< Beings are like the moon on the surface of rippling water—
\ They move and are empty of any self nature. (4ab) >>>

\ I.4
\ #4ab.
\ Living beings are seen to be transient and empty of inherent existence,
\ Like a moon in rippling water.

L1: [GROUNDS AND PATHS]

L1: [A PRESENTATION OF CAUSAL GROUNDS]

L2: [A PRESENTATION OF THE INDIVIDUAL GROUNDS]

L3: [The First Mind Generation: Perfect Joy (17 verses) – Giving]

L4: [A. Briefly showing the entity of the ground, the basis of characteristics]

\ <<< The Victors' heirs see this and in order to free beings completely
\ Their minds come under the power of compassion, (4cd)
\ And perfectly dedicating their virtue with Samantrabhadra's prayer,
\ They perfectly abide in joy—this is called "the first". (5ab) >>>

\ [I.4.cd]
\ #4c 5b.
\ The mind of this Conquerors' Son,
\ Governed by compassion to liberate living beings completely,

\ Thoroughly dedicated with Samantabhadra's prayers,
\ And always abiding in joy, is called the first.

L4: [B. An extensive explanation of the good qualities that characterize the ground]

L5: [B.1 The good qualities that beautify one's own continuum]

L6: [B.1.1 Enumerating the good qualities/ Benefits of Bodhicitta]

\ <<< Having attained this ground
\ They are called by the name "bodhisattva". (5cd) >>>

\ #5cd.
\ From then on, because he has attained this,
\ He is addressed by the very name 'Bodhisattva' (1).

\ <<< They are born into the family of the tatagathas.
\ They abandon all three that entangle sothoroughly.
\ These bodhisattvas possess extraordinary happiness,
\ And can cause a hundred worlds to quake. (6)
\ Advancing from ground to ground, they fully progress upwards— (7a) >>>

\ #6.
\ He is also born into the lineage of the Tathagatas (2)
\ And has [completely] abandoned all three bonds (3).
\ This Bodhisattva possesses a supreme joy (4)
\ And is able to cause a hundred worlds to shake (5).

\ #7.
\ Mastering ground after ground, he advances higher (6).

\ <<< At that time, all paths to the lower realms are sealed off.
\ At that time, all grounds of ordinary beings evaporate—
\ They are taught to be like the eighth ground of the noble ones. (7bcd) >>>

\ #7.
\ At that time for him all paths to lower rebirths have ceased (7);
\ At that time for him all grounds of ordinary beings are exhausted (8).

L6: [B.1.2 Showing the good qualities in brief]

\ #7.
\ He is shown to be similar to an eighth Superior [of the Hinayana].

L5: [B.2. The good qualities that outshine others' continuums / emptiness and liberation]

L6: [B.2.1 Outshining Hearers and Solitary Realizers by way of lineage on this ground]

\ <<< Even those abiding on the first ground of perfect bodhicitta,
\ Through the power of their merit, outshine
\ Both those born of the Mighty One's speech and the solitary sages.
\ On the ground Gone Far Beyond, their minds also become superior. (8) >>>

\ #8.
\ Even when abiding on the first view of the mind of complete enlightenment,
\ He defeats those born from the speech of the
\ Powerful Able One [Hearer Superiors] and the Solitary Buddhas [Solitary Realizer
Superiors] [i.e. Hinayana Superiors]
\ Through the power of his greatly increased merit;

L6: [B.2.2 Outshining Hearers and Solitary Realizers by way of wisdom on the seventh ground]

\ #8.
\ And on Gone Afar (7) he surpasses them in wisdom.

L6: [B.2.3 An explanation of the meaning established by this teaching]

L5: [B.3 The surpassing good quality of the first ground / the perfection of giving]

L6: [B.3.1 An explanation of the giving of one who abides on the first ground]

\ <<< At that time, the first cause of complete enlightenment,
\ Generosity, becomes preeminent.

\ When one is enthusiastic even about giving away one's own flesh,
\ This is a sign of something that normally cannot be seen. (9) >>>

\ #9.
\ At that time giving, the first cause of the enlightenment of complete Buddhahood,
\ Becomes surpassing for him.
\ That he acts gracefully even when giving his own flesh
\ Is a reason for inferring the non-apparent.

L6: [B.3.2 An explanation of the giving of lower bases - giving practiced by ordinary beings who are not Bodhisattvas]

L7: [i. Attaining samsaric happiness through giving]

\ <<< All beings strongly desire happiness
\ But human happiness does not occur without objects of enjoyment.
\ Knowing that these objects arise from generosity,
\ The Mighty One taught generosity first. (10) >>>

\ #10.
\ All these beings strongly desire happiness,
\ And [ordinary] humans cannot be happy without enjoyments [basic enjoyments like food, drink, clothing, and shelter].
\ Knowing that these enjoyments [in this life] come from giving [in former lives],
\ The Able One taught giving first [of the ten paramitas].

\ <<< Even for those without much compassion
\ Who are extremely hot-tempered and self-concerned,
\ The objects of enjoyment they desire
\ And that pacify their suffering come from generosity. (11) >>>

\ #11.
\ Even for those with little compassion and very rough minds,
\ Who pursue only their own interests,
\ Desired enjoyments [in future lives] that cause the alleviation of suffering
\ Arise from giving [in this life].

L7: [ii. Attaining the happiness of nirvana through giving]

\ <<< Even they, through an occasion of giving,
\ Will meet a noble being, receive their counsel,
\ And soon after, completely cutting the stream of cyclic existence,
\ They will progress to peace, the result of that. (12) >>>

\ #12.
\ Even they, on some occasion of giving,
\ Will soon come to meet a Superior being
\ Then, having severed the continuum of samsara completely,
\ Those who possess this cause will go to peace.

L6: [B.3.3 An explanation of Bodhisattvas' giving]

L7: [i. The uncommon benefits of Bodhisattvas' giving]

\ <<< Those whose minds vow to benefit beings
\ Quickly gain happiness from their acts of generosity. (13ab) >>>

\ #13.
\ Those who hold in their mind a promise to help living beings
\ Immediately experience joy from giving.

L7: [ii. The instructions on giving are fundamental for both bases]

\ <<< It is for those who are loving and those who are not—
\ Therefore, generosity is foremost. (13cd) >>>

\ #13.
\ Therefore whether one is compassionate or not,
\ The instructions on giving are fundamental.

L7: [iii. The great joy a Bodhisattva obtains from giving]

\ <<< The happiness of an arhat attaining peace
\ Cannot match the joy experienced by a bodhisattva
\ Upon merely hearing the words, "Please give to me."
\ So what need to mention their joy when they give away everything? (14) >>>

\ #14.
\ If from hearing and contemplating the word 'Give (1)',
\ The Conquerors' Son develops a bliss
\ The like of which is not aroused in the Able Ones through experiencing peace,
\ What can be said about giving everything?

L7: [iv. Whether a Bodhisattva experiences pain when giving away his body]

\ <<< The pain one feels from cutting one's own flesh to give it away
\ Brings the suffering of others in the hell realms and so forth
\ Directly into one's own experience,
\ And awakens one's vigor in striving to cut that suffering off. (15) >>>

\ #15.
\ Through the pain from cutting and giving his body,
\ He sees from his own experience
\ The suffering of others in the hells and elsewhere,
\ And strives with great effort to eliminate it quickly.

L6: [B.3.4 The divisions of the perfection of giving]

\ <<< Giving empty of gift, giver, and recipient
\ Is a transcendent perfection beyond the world.
\ When attachment to these three arises,
\ That is a mundane transcendent perfection. (16) >>>

\ #16.
\ Giving with emptiness of giver, gift, and receiver
\ Is called a supramundane perfection.
\ Where attachment to these three is generated
\ It is explained as a mundane perfection.

L4: [C. Conclusion by way of expressing the good qualities of the ground]

\ <<< Like that, the Victors' heirs utterly abide in the mind of bodhicitta

\ And from their excellent support, joy's light beautifully shines.
\ This joy, like the jewel of the water crystal,
\ Completely dispels the thick darkness—it is victorious! (17) >>>

\ #17.
\ Thus, abiding high in the mind of the Conquerors' Son,
\ Beautifying with light this holy base,
\ This Joyful (1) is like a water crystal jewel [i.e. the moon];
\ For having dispelled all heavy darkness it is victorious.

L3: [The Second Mind Generation The Stainless (10 verses) - Moral discipline]

L4: [A. The completely pure moral discipline on this ground]

L5: [A.1 The excellent moral discipline on this ground]

L5: [A.2 The completely pure qualities that depend upon this]

\ <<< Because the bodhisattvas' discipline has such excellent qualities,
\ They abandon the stains of faulty discipline even in their dreams.
\ Since their movements of body, speech and mind are pure,
\ They gather the ten types of virtue on the path of the genuine ones. (1) >>>

\ [II.1.ab]

\ #18.
\ Because he possesses excellent moral discipline (2) and pure qualities,
\ He has abandoned the stains of degenerate discipline even in his dreams.
\ Because his conduct of body, speech, and mind is pure,
\ He accumulates all ten paths of holy actions.

L5: [A.3 This moral discipline surpasses that of the first ground]

\ <<< These ten types of virtue have been practiced before,
\ But here they are superior because they have become so pure.
\ Like an autumn moon, the bodhisattvas are always pure,
\ Beautified by their serenity and radiance. (2) >>>

\ #19.
\ For him all these ten virtuous paths
\ Are perfected, and so extremely pure.
\ Like the autumn moon he is always completely pure.
\ Pacified and radiant, he is beautified by these.

L5: [A.4 Another cause of completely pure moral discipline]

\ <<< But if they thought their pure discipline had an inherent nature,
\ Their discipline would not be pure at all.
\ Therefore, they are at all times completely free
\ Of dualistic mind's movement towards the three spheres. (3) >>>

\ #20.
\ If we keep pure moral discipline with the view of inherent existence,
\ Then because of that our moral discipline is not pure.
\ Therefore he is always completely free from the wanderings
\ Of the dualistic mind towards the three.

L4: [B. A praise of moral discipline]

L5: [B.1 Enjoying the fruits of giving in fortunate realms depends upon moral discipline]

L5: [B.2 Enjoying the fruits of giving continuously depends upon moral discipline]

\ <<< Generosity can result in wealth gained in the lower realms
\ When an individual has lost their legs of discipline.
\ Once the wealth's principal and interest are completely spent, Material
enjoyments will not come again. (4) >>>

\ #21.
\ If enjoyments [in the next life] that result from giving [in this life] arise in
a lower rebirth [in the next life],
\ It is because that being broke his legs of moral discipline [in this life].
\ If both the interest and the capital are spent,
\ No enjoyments will arise for him in the future.

L5: [B.3 It is extremely difficult for those who lack moral discipline to escape from the
lower realms]

\ <<< If when independent and enjoying favorable circumstances,
\ One does not protect oneself from falling into the lower realms,
\ Once one has fallen into the abyss and has no power to escape,
\ What will be able to lift one up and out of that? (5) >>>

\ #22.
\ If, when living in good conditions and acting with freedom,
\ We do not act to hold ourself back [in this life],
\ Once we have fallen into the abyss and lost our freedom [in the next life],
\ How shall we raise ourself from there in the future [in subsequent lives]?

L5: [B.4 Why the instructions on moral discipline were given after the instructions on
giving]

\ <<< Therefore, after giving his advice on generosity,
\ The Victor taught about accompanying it with discipline.
\ When good qualities thrive in discipline's field,
\ The enjoyment of their fruits is unceasing. (6) >>>

\ #23.
\ Therefore the Conqueror taught moral discipline
\ After he had taught giving.
\ When qualities grow in the field of moral discipline,
\ The fruits will be enjoyed unceasingly.

L5: [B.5 Praising moral discipline as a cause of both high status and definite goodness]

\ <<< For ordinary individuals, those born of the Buddha's speech,
\ Those set on solitary enlightenment,
\ And heirs of the Victor,
\ The cause of the higher realms and of true excellence is nothing other than
discipline. (7) >>>

\ #24.
\ There is no cause other than moral discipline [in this life]

\ For the high status [happiness in the next life] and definite goodness [i.e.
happiness of liberation and enlightenment]
\ Of ordinary beings, those born from the speech,
\ Those definite in self-enlightenment, and Conquerors' Sons. [for all beings
whatever their goal is]

L4: [C. An illustration of separation from that which is incompatible with moral discipline]

\ <<< Like the ocean with a corpse,
\ And auspiciousness with misfortune,
\ When great beings come under discipline's power,
\ They do not abide together with its decay. (8) >>>

\ #25.
\ As with an ocean and a corpse together,
\ And auspiciousness and misfortune together,
\ So too this great being controlled by moral discipline
\ Has no desire to remain with that which is degenerate.

L4: [D. The divisions of the perfection of moral discipline]

\ <<< If there be any focus on these three—
\ The one who abandons, the abandoned act, and the one with regard to whom it is
abandoned—
\ Such discipline is explained to be a worldly transcendent perfection.
\ Discipline empty of attachment to these three has gone beyond the world. (9) >>>

\ #26.
\ If there is observation of the three—
\ What is abandoned, by whom, and with respect to whom -
\ That moral discipline is explained as a mundane perfection.
\ That which is empty of attachment to the three is supramundane.

L4: [E. Conclusion by way of expressing the good qualities of the ground]

\ <<< Free from stains, The Stainless, the bodhisattvas arising from the moon
\ Are not of the world, yet are the world's glory.
\ Like the light of the moon in autumn
\ They assuage the torment in the minds of beings. (10) >>>

\ #27.
\ This Stainless (2), free from stains, arises from the moon, the Conquerors' Son,
\ Who although not of samsara is the glory of samsara;
\ And just like the light of the autumn moon,
\ It relieves the mental torment of living beings.

L3: [The Third Mind Generation: The Luminous (13 verses) – Patience]

L4: [A. The etymology of the ground, the basis of characteristics]

\ <<< Here the kindling of all objects of knowledge is consumed in a fire
\ Whose light is the reason this third ground is called The Luminous.
\ At this time, an appearance like the copper sun

\ Dawns for the heirs of the sugatas. (1) >>>

\ [III.1]

\ #28.

\ Because there arises the light of the fire

\ That consumes all the fuel of objects of knowledge, this third ground is Luminous

(3).

\ At this time there arises for the Sugatas' Son

\ A copper-like appearance similar to the sun.

L4: [B. The good qualities that characterize this ground]

L5: [B.1 The surpassing patience on this ground - of bodhisattvas]

\ <<< Even if someone becomes enraged with a bodhisattva, who is not an appropriate
object of anger,

\ And cuts the flesh and bone from their body

\ Ounce by ounce over a long period of time,

\ The bodhisattva's patience with the one who is cutting grows even greater. (2)

>>>

\ #29.

\ Even if someone inappropriately angered

\ Were to cut flesh and bone from his body,

\ Piece by piece for a long time,

\ He would generate a superior patience (3) towards the mutilator.

\ <<< For the bodhisattvas who see selflessness,

\ The flesh cut off of them, the one who is cutting, the length of time cut, and
the manner in which it is done—

\ All these phenomena they see are like reflections,

\ And for this reason as well they are patient. (3) >>>

\ #30.

\ Furthermore, for the Bodhisattva who has seen selflessness,

\ What is cut, by whom, at what time and in what manner All these phenomena are
seen to be like reflections;

\ Therefore he is patient.

L5: [B.2 The way to rely upon other patience - for ordinary beings]

L6: [B.2.1 The unsuitability of getting angry]

L7: [i. Anger is unsuitable because it is unnecessary and very faulty]

\ <<< Once the harm is done, if one becomes angry,

\ Does that anger reverse what has happened?

\ Therefore, anger certainly brings no benefit here,

\ And will be of detriment in future lives as well. (4) >>>

\ #31.

\ If someone harms us and we become angry,

\ Does our anger undo what was done?

\ Thus getting angry is certainly senseless here,

\ And contradictory with the world beyond.

L7: [ii. Not wishing future suffering and retaliating harmfully are contradictory]

\ <<< The harm one experiences is said to be the very thing
\ That exhausts whatever wrong deeds one performed in the past.
\ So why would the bodhisattva, through anger and harming another,
\ Again plant the seeds for future suffering to be endured? (5) >>>

\ #32.

\ How can one who wants to assert that he is eradicating
\ The effects of non-virtuous actions committed in the past
\ Sow the seeds of future suffering
\ Through anger and harm towards others?

L7: [iii. Anger is unsuitable because it destroys virtues previously accumulated over a long time]

\ <<< Since getting angry with bodhisattvas
\ Instantly destroys all the virtue
\ That generosity and discipline have accumulated over a hundred eons,
\ There is no greater negativity than impatience. (6) >>>

\ #33.

\ Through getting angry with Conquerors' Sons [i.e. a Bodhisattva]
\ Virtues accumulated from giving and moral discipline
\ Over a hundred aeons are destroyed in an instant;
\ Therefore there is no evil greater than anger.

L7: [iv. Stopping anger having contemplated the many faults of impatience]

\ <<< It makes one ugly, brings one close to those not genuine,
\ And robs one of the ability to discriminate right from wrong.
\ Impatience quickly hurls one into the lower realms— (7abc) >>>

\ #34ac.

\ Impatience creates unattractive forms, leads to the unholy,
\ Robs us of our discrimination that knows right from wrong,
\ And soon throws us into lower realms.

L6: [B.2.2 The suitability of relying upon patience]

L7: [i. Contemplating the many benefits of patience]

\ <<< Patience brings out the good qualities opposite to these. (7d)
\ Patience makes one beautiful and endears one to the genuine beings.
\ It brings one skill in knowing what is appropriate and what is not.
\ Later it brings birth as a human or a god
\ And exhaustion of negative deeds as well. (8) >>>

\ #34d.

\ Patience produces qualities opposite to what has been explained .

\ #35.

\ From patience come beauty, closeness to holy beings,
\ Skill in knowing the suitable and unsuitable;
\ And after this, birth as a human or god;

\ And the eradication of negativity.

L7: [ii. In summary, an exhortation to rely upon patience]

\ <<< Ordinary beings and heirs of the Victor
\ Should realize the faults of anger and the good qualities of patience,
\ Abandon impatience, and always quickly rely
\ On the patience praised by the noble ones. (9) >>>

\ #36.
\ Knowing the faults of anger and the good qualities of patience
\ In ordinary beings and Conquerors' Sons,
\ We should quickly abandon impatience
\ And always rely upon patience praised by Superior beings.

L5: [B.3 The divisions of the perfection of patience]

\ <<< Even though dedicated to the enlightenment of perfect Buddhahood,
\ If it focuses on the three spheres, it is worldly.
\ When there is no focus, the Buddha taught,
\ This is a transcendent perfection beyond the world. (10) >>>

\ #37.
\ Although dedicated to the enlightenment of complete Buddhahood,
\ If there is observation of the three, it is mundane.
\ Buddha taught that if there is no observation,
\ That is a supramundane perfection.

L5: [B.4 The other pure qualities that arise on this ground]

\ <<< On this ground the Victor's heirs gain the samadhis and clairvoyances,
\ Desire and aversion are completely exhausted,
\ And they are ever able to vanquish
\ The desire experienced by worldly beings. (11) >>>

\ #38.
\ The Conquerors' Son on this ground
\ Has the mental stabilizations and clairvoyance
\ Attachment and hatred are completely extinguished,
\ And he is always able to overcome the desirous attachment of worldly beings.

L4: [C. The characteristics of the first three perfections]

\ <<< Generosity and so forth—these three dharmas
\ The Sugata particularly praised to lay people.
\ They are also the accumulation of merit
\ And the causes of the Buddha's form body. (12) >>>

\ #39.
\ These three Dharmas, giving [moral discipline and patience] and so forth,
\ Are especially praised by the Sugatas for lay people.
\ They are known as the 'collection of merit',
\ The cause of a Buddha's Body that is the nature of form.

L4: [D. Conclusion by way of expressing the good qualities of the ground]

\ <<< The heirs of the Victor, abiding in the sun, these luminous ones,
\ First perfectly dispel the darkness present in themselves,
\ And then fervently yearn to vanquish the darkness in others.
\ On this ground, though incredibly sharp, they do not become angry. (13) >>>

\ #40.
\ This Luminous (3), abiding in the sun, the Conquerors' Son,
\ First completely removes the darkness within himself,
\ And then strongly wishes to eliminate the darkness of living beings.
\ Being very sharp on this ground, he never gets angry.

L3: [The Fourth Mind Generation: The Radiant (2 verses) – Effort]

L4: [A. The surpassing effort on this ground]

\ <<< All good qualities follow after diligence—
\ It is the cause of both the accumulations of merit and wisdom.
\ The ground where diligence blazes
\ Is the fourth, The Radiant. (1) >>>

\ [IV.1]
\ #41.
\ All good qualities follow upon effort,
\ The cause of the two collections of merit and wisdom.
\ The ground on which effort blazes (4)
\ Is the fourth, Radiant (4).

L4: [B. The etymology of this ground]

\ <<< Here for the heirs of the Sugatas there dawns an appearance
\ Even better than the copper light —
\ It arises from an even greater cultivation of the branches of perfect
enlightenment. (2abc) >>>

\ #42abc.
\ There, for the Sugatas' Son,
\ There arises an appearance superior to the copper light
\ That is produced from superior meditation on the realizations conducive to
complete enlightenment;

L4: [C. The characteristics of abandonment]

\ <<< Everything connected with the views of self and self-entity is completely
exhausted. (2d) >>>

\ #42d.
\ And what is related to the view of self is completely eradicated.

L3: [The Fifth Mind Generation: The Difficult to Overcome (1 verse) – Concentration]

L4: [A. The etymology of the fifth ground]

\ <<< The great beings on the ground that is Difficult to Overcome
\ Cannot be defeated even by all the maras. >>>

\ [V.1.ab]
\ #43ab.
\ This great being on the ground Difficult to Overcome (5)
\ Cannot be defeated even by all the maras.

L4: [B. The surpassing mental stabilization and skill in the truths]

\ <<< Their meditative stability becomes superior and their excellent minds
\ Become incredibly skilled in subtle realization of the nature of the truths. >>>

\ #43cd.
\ His mental stabilization is surpassing (5),
\ and he also attains great skill in realizing
\ The [gross and] subtle nature of the [noble] truths of a good mind [i.e. they are
truths for Superior Beings].

L3: [The Sixth Mind Generation: The Approach (226 verses) – Wisdom]

L4: [1. Introduction to the sixth ground]

L4: [2. Explanation of the sixth ground]

L5: [2.1 The etymology of this ground and the surpassing perfection of wisdom]

\ <<< The perfect bodhisattvas whose minds rest in the equipoise of the approach
\ Approach the qualities of Buddhahood.
\ They see the suchness of dependent arising
\ And from abiding in wisdom, they will attain cessation. (1) >>>

\ [VI.1]
\ #44.
\ Abiding in a mind of meditative equipoise on Approaching (6),
\ He approaches the state of complete Buddhahood.
\ He sees the thatness of dependent arising,
\ And through abiding in wisdom (6) attains cessation.

L5: [2.2 A praise of the perfection of wisdom]

\ <<< Just as a person with eyes
\ Can easily lead a whole group of blind people wherever they wish to go,
\ So here, the mind endowed with wisdom
\ Guides the blind qualities to the Victor's ground. (2) >>>

\ [VI.2]
\ #45
\ Just as one person with sight can easily lead
\ A whole group of blind people to where they want to go,
\ Similarly here, wisdom takes those qualities that lack sight
\ And goes to the state of a Conqueror.

L5: [2.3 An explanation of the profound thatness of dependent arising]

L6: [2.3.1 A promise to explain the profound meaning]

\ <<< The way the bodhisattvas realize the incredibly profound dharma
\ Was explained [by Nagarjuna] with scripture and reasoning.
\ Therefore, just as the noble Nagarjuna did in his texts,
\ So will I explain things here. (3) >>>

\ [VI.3]
\ #46
\ I shall explain the very profound Dharma
\ According to the works of Superior Nagarjuna,
\ Where it is presented through scripture and reasoning
\ Just as he realizes it.

L6: [2.3.2 Recognizing a suitable recipient for an explanation of the profound meaning]

\ <<< Those who even as ordinary beings, upon hearing of emptiness Again and again
experience great happiness within,
\ Have their eyes fill with the tears of joy,
\ And the hairs on their body stand on end, (4)
\ Those are people with the seed of the perfect Buddha's mind.
\ They are vessels for the teachings on suchness.
\ They should be taught the truth of genuine reality. . (5abc) >>>

\ [VI.4]
\ #47
\ Even while an ordinary being, if upon hearing of emptiness
\ Great joy arises within again and again,
\ The eyes moisten with tears of great joy,
\ And the hairs of the body stand on end,

\ [VI.5abc]
\ #48abc
\ Such a person has the seed of the mind of a complete Buddha;
\ He is a vessel for teachings on thatness,
\ And ultimate truth should be taught to him.
\ After that, good qualities will grow in him.

L6: [2.3.3 How good qualities arise when it is explained to such a person]

\ <<< And all the good qualities coming from that will arise within them. (5d)
\ Their discipline is always perfect,
\ They give generously, rely on compassion,
\ Cultivate patience, and the resulting virtue
\ They thoroughly dedicate to enlightenment in order to liberate beings. (6)
\ They respect the perfect bodhisattvas. (7a) >>>

\ [VI.5d]
\ #48d
\ After that, good qualities will grow in him.

\ [VI.6]
\ #49
\ He will take up and always maintain pure moral discipline,
\ Practice giving, rely upon compassion,

- \ Become acquainted with patience,
- \ Fully dedicate all his virtues to enlightenment to liberate living beings,
- \ [VI.7a]
- \ #50a
- \ And have respect for perfect Bodhisattvas.

L6: [2.3.4 Exhorting those who are suitable recipients to listen]

- \ <<< The individual who is skilled in the profound and vast natures
- \ Will gradually progress to the ground of Perfect Joy.
- \ Therefore, those who wish to do the same should listen [to the teachings about]

this path. (7bcd) >>>

- \ [VI.7bcd]
- \ #50bcd
- \ Since beings who are skilled in the ways of the profound and the vast
- \ Gradually attain the ground, Very Joyful (1),
- \ Those who seek that should listen to this path.

L6: [2.3.5 The actual explanation of the profound thatness of dependent arising]

L6: [2.3.5.1 How the correct meaning is revealed in the scriptures : the ten equalities]

L6: [2.3.5.2 Identifying the negated object]

L6: [2.3.5.3 Establishing the meaning of the scriptures by reasoning]

L6: [2.3.5.3.1 ESTABLISHING SELFLESSNESS OF PHENOMENA BY REASONING]

L7: [PHENOMENA-1 Refuting the four extremes of production within both truths]

L8: [PHENOMENA-A. There is no inherently existent production]

- \ <<< It does not arise from itself;
- \ how could it arise from something else?
- \ It does not arise from self and other together;
- \ how could it arise without a cause? (8ab) >>>

- \ [VI.8.ab]
- \ #51ab.
- \ It does not arise from itself;
- \ how can it come from other?
- \ Also it is not from both;
- \ how can it be without a cause?

L8: [PHENOMENA-B. Proving this by reasoning]

L8: [PHENOMENA-B.1 - SELF : Refuting production from self]

L9: [SELF- PRODUCTION.1 Refuting production from self with the reasoning from Chandrakirti's commentary]

L9: [SELF-PRODUCTION.1.1 Refuting the system of the Samkhya school]

L9: [SELF-PRODUCTION.1.1.1 Refuting production from a cause that is the same entity]

L9: [SELF-PRODUCTION.1.1.1-i. It follows that production from a cause that is the same entity is pointless]

- \ [VI.8.c]
- \ #51c.
- \ There is no point in it arising from itself.

L9: [SELF-PRODUCTION.1.1.1-ii. That things are produced from the same nature is contrary to reasoning]

\ [VI.8d]
\ #51d.
\ Moreover, it is not reasonable that what has been produced is produced again.

\ [VI.9abc]
\ #52abc
\ If you assert that what is already produced is produced again,
\ Then the production from sprouts and so forth is not found here,
\ And seeds will continue to be produced until the end of time.

L9: [SELF-PRODUCTION.1.1.1-iii. Refuting a denial of these faults]

\ [VI.9d]
\ #52d
\ How can it destroy that?

L9: [SELF-PRODUCTION.1.1.2 Refuting that cause and effect are the same entity]

L9: [SELF-PRODUCTION.1.1.2-i. It follows that the shape and so forth of the sprout are not different from those of the seed]

\ [VI.10ab]
\ #53ab
\ For you, the shape, colour, taste, potentiality, and ripening of a sprout
\ Are not different from those of its cause, the seed.

L9: [SELF-PRODUCTION.1.1.2-ii. Refuting a denial of this fault]

\ [VI.10]
\ #53cd
\ If its previous nature is destroyed and it becomes an entity other than that,
\ At that time how is it the nature of that?

L9: [SELF-PRODUCTION.1.1.2-iii. It follows that both the seed and the sprout are similar in being either apprehendable or unapprehendable at any one time]

\ [VI.11]
\ #54
\ If, for you, the seed and the sprout are not different here,
\ Then either the sprout is unapprehendable just like the seed,
\ Or, since they are the same, that is also apprehendable just like the sprout.
\ Therefore you should not assert this.

L9: [SELF-PRODUCTION.1.2 Even worldly people whose minds are not affected by tenets do not assert production from self]

\ [VI.12ab]
\ #55ab
\ Because, though a cause has disintegrated, its effect is still seen,
\ Even the worldly do not assert that they are the same.

L9: [SELF-PRODUCTION.1.3 Conclusion from these refutation]

\ [VI.12cd]
\ #55cd
\ Therefore this fabrication that things arise from self
\ Is unacceptable in thatness and in the world.

L9: [SELF-PRODUCTION.2 Refuting production from self with the reasoning from Fundamental Wisdom]

\ [VI.13]
\ #56
\ If production from self is asserted,
\ Then product and producer, object and agent, are one.
\ Since they are not one, production from self should not be asserted
\ Because of the consequences extensively explained.

L8: [PHENOMENA-B.2 - OTHER : Refuting production from other]

L9: [OTHER-PRODUCTION.1 A description of the position asserting production from others]

L9: [OTHER-PRODUCTION.2 Refuting this system]

L9: [OTHER-PRODUCTION.2.1 A general refutation of production from other]

L9: [OTHER-PRODUCTION.2.1.1 The actual refutation of production from other]

L9: [OTHER-PRODUCTION.2.1.1.1 Refuting production from other in general]

L9: [OTHER-PRODUCTION.2.1.1.1-i Refuting by means of the consequence of excess]

\ [VI.14]
\ #57.
\ If other arises in dependence upon other,
\ Then thick darkness arises even from flames.
\ Indeed everything arises from everything
\ Because all non-producers are similar in also being other.

L9: [OTHER-PRODUCTION.2.1.1.1-ii Refuting a denial of this fault]

L9: [OTHER-PRODUCTION.2.1.1.1-ia The denial of the fault]

\ [VI.15]
\ #58
\ 'Something that can be produced is definitely called an effect;
\ And that which has the ability to produce it, though other, is a cause.
\ Thus, because it is produced from a producer of the same continuum,
\ A rice sprout is not from barley, or any other, as they are.'

L9: [OTHER-PRODUCTION.2.1.1.1-ib Refuting this denial]

\ [VI.16]
\ #59
\ If you say this, then just as barley, corollas, kengshuka, and so forth
\ Are not called producers of a rice sprout, do not possess the ability,
\ Are not of the same continuum, and are not similar,
\ So too the rice seed is not any of these because it is other.

L9: [OTHER-PRODUCTION.2.1.1.2 Refuting particular production from other]

L9: [OTHER-PRODUCTION.2.1.1.2-i Refuting production from other where a cause precedes its effects]

L9: [OTHER-PRODUCTION.2.1.1.2-ia The actual refutation]

\ [VI.17]
\ #60
\ A sprout does not exist at the time of its seed,
\ So without otherness how can the seed be other?
\ Therefore, since production of a sprout from a seed is not established,
\ Give up this position of so-called 'production from other'.

L9: [OTHER-PRODUCTION.2.1.1.2-ib Rejecting arguments against this refutation]

\ [VI.18]
\ #61
\ 'Just as the highness and lowness of the two arms of a balance
\ Are seen to be simultaneous,
\ So too are the producing of what is to be produced and the ceasing of the
producer.'

\ [VI.19]
\ #62ab
\ If you say this, even though they are simultaneous, there is no simultaneity
here; it does not exist.

\ [VI.19]
\ #62cd
\ Since that being produced is approaching production, it does not exist,
\ And that ceasing, though existent, is said to be approaching cessation;
\ So how are they similar to a balance?
\ This production [of the sprout] without an agent [the sprout itself] is also an
unacceptable entity.

L9: [OTHER-PRODUCTION.2.1.1.2-ii Refuting production from other where a cause is
simultaneous with its effect]

\ [VI.20]
\ #63
\ 'An eye consciousness is other than its simultaneous producers,
\ The eyes and so forth, and the discrimination and so forth that arise with it.'
\ If this is so, what need is there for an existent to arise?
\ If you say it does not exist, the faults in that have already been explained.

L9: [OTHER-PRODUCTION.2.1.1.3 Refuting production from other having analyzed effects by way
of four alternatives]

\ [VI.21]
\ #64
\ If a producer producing a product that is other is a cause,
\ Then what is produced, an existent, a non-existent, both, or neither?
\ If it is an existent, what need is there for a producer, and what need is there
if it is a non-existent?
\ What need is there for both, and what need is there for neither?

L9: [OTHER-PRODUCTION.2.1.2 Denying that worldly people can damage this refutation -- THE
TWO TRUTHS]

L9: [OTHER-PRODUCTION.2.1.2.1 Denying damage by worldly people's belief in production from

other]

L9: [OTHER-PRODUCTION.2.1.2.1-i The argument that there is damage by worldly people]

\ [VI.22]

\ #65.

\ 'Since they rely upon their own views and assert the worldly to be valid,

\ What is the point of stating reasons here?

\ Worldly people also realize that other arises from other,

\ So production from other exists; what need for reasons here?'

L9: [OTHER-PRODUCTION.2.1.2.1-ii Showing that there is no damage by worldly people]

L9: [OTHER-PRODUCTION.2.1.2.1-iiia A general presentation of the two truths]

L9: [OTHER-PRODUCTION.2.1.2.1-iiia-i All phenomena have two natures]

\ [VI.23]

\ #66.

\ All things hold two entities:

\ Those that are found by seeing correctly and by seeing falsely.

\ It is said that the object of seeing correctly is thatness;

\ And that of seeing falsely a conventional truth.

L9: [OTHER-PRODUCTION.2.1.2.1-iiia-ii The divisions of conventional truths with respect to the awareness of worldly people]

L9: [OTHER-PRODUCTION.2.1.2.1-iiia-iiia An explanation of correct and incorrect object-possessors with respect to the awareness of worldly people]

\ [VI.24]

\ #67

\ Furthermore, it is said that seeing falsely is of two types:

\ With clear powers and with faulty powers.

\ Awareness with faulty powers is held to be incorrect

\ When compared with awareness with good powers.

L9: [OTHER-PRODUCTION.2.1.2.1-iiia-iib An explanation of correct and incorrect object with respect to the awareness of worldly people]

\ [VI.25]

\ #68

\ Whatever the worldly realize

\ By apprehending through the six powers without faults

\ Is true for the worldly.

\ The remainder are held by the worldly to be incorrect.

L9: [OTHER-PRODUCTION.2.1.2.1-iiia-iii Mistaken conceived objects do not exist even nominally]

\ [VI.26]

\ #69

\ A nature as projected by Tirthikas,

\ Completely under the influence of the sleep of unknowing,

\ And what is projected on illusions, mirages, and so forth -

\ These are non-existent even for the worldly.

L9: [OTHER-PRODUCTION.2.1.2.1-iib Applying this to the present subject]

\ [VI.27]
\ #70
\ Just as what is observed by eyes with unclear sight
\ Does not damage awareness without unclear sight,
\ So minds lacking stainless wisdom
\ Do not damage a mind without stains.

L9: [OTHER-PRODUCTION.2.1.2.1-iic An explanation of the respective natures of the two truths]

L9: [OTHER-PRODUCTION.2.1.2.1-iic1 An explanation of conventional truths]

\ [VI.28]
\ #71
\ Because confusion obstructs nature it is conventional.
\ Whatever is fabricated by it but appears as true
\ Is said by the Able One to be a conventional truth;
\ But fabricated things exist only conventionally.

L9: [OTHER-PRODUCTION.2.1.2.1-iic2 An explanation of ultimate truth]

\ [VI.29]
\ #72
\ Whatever wrong entities such as floating hairs
\ May be projected due to unclear sight,
\ That which is the actual entity is seen by clear eyes.
\ You should understand thatness here in the same way.

L9: [OTHER-PRODUCTION.2.1.2.1-iid How the charge of damage by worldly people is itself damaged]

\ [VI.30]
\ #73
\ If the worldly are valid, then since the worldly see thatness,
\ What need is there for other Superiors,
\ And what need is there for superior paths?
\ That the confused are valid cannot also be correct.

\ [VI.31ab]
\ #74ab
\ In all cases the worldly are not valid;
\ Therefore, on the occasion of thatness, there is no damage by the worldly.

L9: [OTHER-PRODUCTION.2.1.2.1-iie How there can be damage worldly people]

\ [VI.31cd]
\ #74cd
\ If objects of the worldly are denied,
\ There is damage from the worldly by worldly renown.

L9: [OTHER-PRODUCTION.2.1.2.2 Denying damage by worldly people because there is no production from other for the worldly, even nominally]

\ [VI.32]
\ #75
\ From having only sown the seeds
\ The worldly claim 'I produced this child',
\ Or think 'I planted this tree';
\ Therefore there is no production from other, even for the worldly.

L9: [OTHER-PRODUCTION.2.1.3 The good qualities of this refutation]

\ [VI.33]
\ #76
\ Because a sprout is not other than its seed,
\ The seed is not destroyed at the time of the sprout;
\ And because they are not one,
\ We do not say that the seed exists at the time of the sprout.

L9: [OTHER-PRODUCTION.2.1.4 There is no inherently existent production at any time]

L9: [OTHER-PRODUCTION.2.1.4.1 Refuting the assertion of inherent existence]

L9: [OTHER-PRODUCTION.2.1.4.1-i It follows that a Superior being's meditative equipoise causes the destruction of things]

\ [VI.34]
\ #77
\ If the dependent exist by way of their own characteristics,
\ Then things are destroyed by being negated;
\ Therefore emptiness causes the destruction of things.
\ Since this is not reasonable, things do not exist.

L9: [OTHER-PRODUCTION.2.1.4.1-ii It follows that nominal truths can withstand analysis]

\ [VI.35]
\ #78
\ Since, if these things are analyzed,
\ No object is found on this side of things,
\ Away from the nature of thatness,
\ Worldly nominal truths should not be analyzed.

L9: [OTHER-PRODUCTION.2.1.4.1-iii It follows that ultimate production is refutable]

\ [VI.36]
\ #79
\ By the reasoning on the occasion of thatness,
\ Production from self and other is inadmissible.
\ Since by that reasoning it is also inadmissible nominally,
\ By what is production established for you?

L9: [OTHER-PRODUCTION.2.1.4.2 Rejecting an argument against this refutation]

\ [VI.37]
\ #80
\ Empty things such as reflections that depend upon collections
\ Are also not unknown.
\ Just as, there, awareness of their aspects is generated

\ From empty reflections and so forth,
\ [VI.38ab]
\ #81ab
\ So, although all things are empty,
\ They nevertheless generate from that emptiness.

L9: [OTHER-PRODUCTION.2.1.5 The good qualities of refuting inherently existing production within both truths]

L9: [OTHER-PRODUCTION.2.1.5.1 The good quality of easily avoiding extreme views]

\ [VI.38cd]
\ #81cd
\ And since they lack inherent existence in both truths
\ They are neither permanent nor annihilated.

L9: [OTHER-PRODUCTION.2.1.5.2 The good quality of great consistency with cause and effect]

L9: [OTHER-PRODUCTION.2.1.5.2-i Not asserting inherent existence does not entail acceptance of a consciousness-basis-of-all and so forth]

\ [VI.39]
\ #82
\ Since it does not inherently cease,
\ It has ability even though there is no basis-of-all.
\ Thus you should know that an appropriate effect will arise
\ Even though, in some cases, a long time elapses after an action has ceased.

L9: [OTHER-PRODUCTION.2.1.5.2-ii Showing by analogy how an effect arises after an action has ceased]

\ [VI.40]
\ #83
\ Having seen the observed object of a dream,
\ A fool will generate attachment even when awake.
\ Likewise, there is still an effect from an action
\ Even though it lacks inherent existence and has ceased.

L9: [OTHER-PRODUCTION.2.1.5.2-iii Rejecting arguments against this]

L9: [OTHER-PRODUCTION.2.1.5.2-iiia Rejecting the argument that the ripening of the effect would be endless]

\ [VI.41]
\ #84
\ Although the objects are similar in not existing,
\ Nevertheless, one with unclear sight sees the appearance of floating hairs
\ But not the appearance of other things.
\ In the same way, you should understand that ripened actions cannot ripen again.

\ [VI.42]
\ #85
\ Thus it is seen that non-virtuous ripening is from non-virtuous actions,
\ And virtuous ripening is from virtuous actions.
\ Those who realize that virtue and non-virtue do not exist will be liberated.

\ However, analyzing actions and their effects is discouraged.

L9: [OTHER-PRODUCTION.2.1.5.2-iiib Rejecting the argument of contradiction with the scriptures that reveal a consciousness-basis-of-all]

L9: [OTHER-PRODUCTION.2.1.5.2-iiib1 The actual rejection of the argument of contradiction with the scripture]

\ [VI.43]

\ #86

\ 'Basis-of-all exists', 'Person exists',

\ 'These aggregates alone exist' -

\ These teachings are for those

\ Who cannot understand this very profound meaning.

L9: [OTHER-PRODUCTION.2.1.5.2-iiib2 An analogy of speech through the power of intention]

\ [VI.44]

\ #87

\ Even though he is free from the view of the transitory collection

\ Buddha reveals 'I' and 'mine'.

\ In the same way, even though things lack inherent existence,

\ 'Existence' is revealed as an interpretative meaning.

L9: [OTHER-PRODUCTION.2.2 A refutation of the Chittamatra system in particular]

L9: [CHITTAMATRA.2.2.1 Refuting an inherently existent consciousness without externals]

L9: [CHITTAMATRA.2.2.1.1 Stating the other system]

\ [VI.45]

\ #88.

\ 'An apprehender is not seen without an apprehended.

\ By realizing the three realms as mere consciousness,

\ The Bodhisattva abiding in wisdom

\ Realizes thatness in mere consciousness.

\ [VI.46]

\ #89.

\ Just as waves arise from a great ocean

\ When it is stirred by the wind,

\ Likewise, because of its potentials a mere consciousness arises

\ From the seed of all, which is called 'basis-of-all'.

\ [VI.47]

\ #90.

\ Therefore whatever is an other-powered entity

\ Is the cause of imputedly existent things.

\ It arises without external objects, exists,

\ And has the nature of not being an object of any elaboration. '

L9: [CHITTAMATRA.2.2.1.2 Refuting this system]

L9: [CHITTAMATRA.2.2.1.2-i An extensive presentation of the refutation]

L9: [CHITTAMATRA.2.2.1.2-ia Refuting examples of a truly existent consciousness without external objects]

L9: [CHITTAMATRA.2.2.1.2-ia1 Refuting the example of a dream]

L9: [CHITTAMATRA.2.2.1.2-ia1-i The example of a dream does not prove that consciousness is truly existent]

\ [VI.48]
\ #91.
\ Where is there an example of a mind without an external object?
\ If you say it is like a dream then let us consider that.
\ For us mind does not exist even when dreaming;
\ Therefore you do not have an example.

\ [VI.49]
\ #92.
\ If mind exists because we remember the dream when awake,
\ Then it is the same with external objects.
\ Just as according to you we remember, thinking 'I saw',
\ So, like that, external objects also exist.

L9: [CHITTAMATRA.2.2.1.2-ia1-ii The example of a dream does not prove that there are no external objects when awake]

\ [VI.50]
\ #93.
\ 'Because eye awareness is impossible in sleep, it does not exist;
\ Only mental awareness exists;
\ Yet its aspect is conceived as external.
\ As it is in dreams so it is here.'

\ [VI.51]
\ #94
\ If you say this, then just as for you external objects are not produced in dreams,
\ So mind too is not produced.
\ The eyes, the visual object, and the mind they generate -
\ All three are also false.

\ [VI.52a]
\ #95a
\ And those three of the remainder, ears and so forth, are also not produced.

L9: [CHITTAMATRA.2.2.1.2-ia1-iii The example of a dream proves that all things are false]

\ [VI.52bcd]
\ #95bcd
\ Just as when dreaming, so here when awake, things are false.
\ That mind does not exist, objects of enjoyment do not exist,
\ And the sense powers do not exist.

\ [VI.53]
\ #96
\ Here, as when awake,
\ So when not awake these three exist;
\ And upon waking all three no longer exist.
\ It is just the same when waking from the sleep of confusion.

L9: [CHITTAMATRA.2.2.1.2-ia2 Refuting the example of seeing floating hairs]

\ [VI.54]
\ #97
\ A mind of sense powers with unclear sight
\ And the hairs seen due to that unclear sight
\ Are both true with respect to that mind;
\ But both are false with respect to one who sees objects clearly.

\ [VI.55]
\ #98
\ If mind exists without an object of knowledge,
\ Then when his eyes focus on the place of those hairs
\ Even one without unclear sight will generate a mind of floating hairs.
\ Since this is not the case, it does not exist.

L9: [CHITTAMATRA.2.2.1.2-ib Refuting a consciousness generated from its potential]

L9: [CHITTAMATRA.2.2.1.2-ib1 Refuting that a consciousness to which an external object appears is generated or not generated from the ripening or non-ripening of imprints]

L9: [CHITTAMATRA.2.2.1.2-ib1-i Stating the other position]

\ [VI.56abc]
\ #99abc
\ 'The observer does not have that mind
\ Because he does not have a ripened potential for it;
\ Not because of the absence of a thing existing as an object of knowledge.'

L9: [CHITTAMATRA.2.2.1.2-ib1-ii Refuting this position]

\ [VI.56d]
\ #99d
\ If you say this, it cannot be proven because that potential does not exist

L9: [CHITTAMATRA.2.2.1.2-ib1-iaa Refuting an inherently existent potential with respect to the present]

\ [VI.57a]
\ #100a
\ A potential for the produced is impossible.

L9: [CHITTAMATRA.2.2.1.2-ib1-iib Refuting an inherently existent potential with respect to the future]

\ [VI.57bcd]
\ #100bcd
\ And there is also no potential for an unproduced entity.
\ Without characteristics there is no possessor of characteristics;
\ Otherwise it would exist for a child of a barren woman.

\ [VI.58]
\ #101
\ If you want to state it in terms of what is to come
\ Then without a potential it will never arise.
\ The holy ones have said

\ That whatever exists in mutual dependence does not exist.

L9: [CHITTAMATRA.2.2.1.2-ib1-iic Refuting an inherently existent potential with respect to the past]

\ [VI.59]

\ #102

\ If it comes from the ripened potential of what has ceased

\ Then other arises from the potential of other.

\ For you, possessors of continuums exist in mutual difference;

\ Therefore everything arises from everything.

\ [VI.60]

\ #103

\ If you say that there, different possessors of continuums

\ Do not have different continuums, and so there is no fault,

\ This cannot be proven;

\ For there is no possibility of a non-different continuum.

\ [VI.61]

\ #104

\ Phenomena dependent upon Maitreya and Upayagupta

\ Are not included in the same continuum because they are other.

\ Thus it is not reasonable that whatever are different by way of their own characteristics

\ Are included within the same continuum.

L9: [CHITTAMATRA.2.2.1.2-ib2 Again refuting that consciousness exists without external objects]

L9: [CHITTAMATRA.2.2.1.2-ib2-i Stating the other system]

\ [VI.62]

\ #105

\ 'The production of an eye consciousness

\ Arises entirely from its immediate potential.

\ A potential that is the basis for its consciousness

\ Is called the eye, a sense power possessing form.

\ [VI.63]

\ #106

\ Here, when consciousness arises from a sense power,

\ Appearances such as blue arise from their seeds,

\ Without there being external objects.

\ Not realizing this, beings think they are external objects

\ [VI.64]

\ #107

\ Just as when dreaming, without there being another form,

\ A mind with an aspect of that arises from the ripening of its potential,

\ Likewise, here, When awakes

\ Mind exists without there being external objects.'

L9: [CHITTAMATRA.2.2.1.2-ib2-ii Refuting this system]

\ [VI.65]
\ #108
\ If, as you say, mental consciousness with appearances such as blue
\ Arises in dreams where there are no eyes,
\ Why is it not also generated from the ripening of potentials
\ In blind people here, where there is no eye sense power?

\ [VI.66]
\ #109
\ If you say a potential for the sixth
\ Ripens in dreams but not when awake,
\ Then just as there is no ripening of a potential for the sixth here,
\ Why not say there is none during dreams?

\ [VI.67]
\ #110
\ Just as lack of eyes is not the cause of this,
\ So too in dreams sleep is not the cause.
\ Therefore you should say that in dreams too
\ Things and eyes are the causes of false subjective realizers.

\ [VI.68abc]
\ #111abc
\ Since any answer you may give
\ Is seen to be like an assertion,
\ You should abandon these arguments.

L9: [CHITTAMATRA.2.2.1.2-ib3 The refutation of the Chittamatra system is not damaged by the scriptures]

\ [VI.68d]
\ #111d
\ Nowhere have Buddhas taught that things exist.

L9: [CHITTAMATRA.2.2.1.2-ic This refutation and meditation on unattractiveness are not contradictory]

\ [VI.69]
\ #112
\ Yogis following the instructions of their Spiritual Guide,
\ Who see the ground covered with skeletons,
\ Also see all three to be lacking, production,
\ Because it is taught to be a false attention.

\ [VI.70]
\ #113
\ If, as you say, as it is with objects of sense consciousness
\ So it is with the objects of the mind of unattractiveness,
\ Then if someone else directs their mind to that place
\ They will also see; thus it is not false.

\ [VI.71ab]
\ #114ab

\ As it is with a sense power possessing unclear sight and the like,
\ So it is with a hungry ghost's mind seeing a flowing river as pus.

L9: [CHITTAMATRA.2.2.1.2-ii The conclusion from this refutation]

\ [VI.71cd]
\ #114cd
\ In short, the meaning you should understand is this:
\ Just as objects of mind do not exist, mind also does not exist.

L9: [CHITTAMATRA.2.2.2 Refuting the validity of the reason establishing other-powered phenomena as inherently existent]

L9: [CHITTAMATRA.2.2.2.1 Refuting self-cognizers as a proof of other-powered phenomena]

L9: [CHITTAMATRA.2.2.2.1-i Upon investigation self-cognizers are unacceptable as a proof of other-powered phenomena]

\ [VI.72]
\ #115
\ If with no apprehended object and no apprehender,
\ An other-powered thing exists empty of both,
\ By what is its existence known?
\ It is unsuitable to say that it exists without being apprehended.

\ [VI.73a]
\ #116a
\ That it is experienced by itself is not proven.

L9: [CHITTAMATRA.2.2.2.1-ii Refuting the other's reply that they are acceptable]

L9: [CHITTAMATRA.2.2.2.1-iiia The actual refutation of the other system]

\ [VI.73bcd]
\ #116bcd
\ If you say it is proven by memory at a later time,
\ The unproven that you assert as a proof
\ Does not prove anything.

\ [VI.74]
\ #117
\ Even if self-cognizers are admitted,
\ It is impossible for memory to remember
\ Because, being other, it would be as if generated in an unknowing continuum.
\ Such distinctions are also destroyed by this reasoning.

L9: [CHITTAMATRA.2.2.2.1-iib How, according to our system, memory develops even though self-cognizers do not exist]

\ [VI.75]
\ #118
\ Because for us this memory is not other than
\ That by which the object was experienced,
\ Memory thinks 'I saw'.
\ This is also the way of worldly convention.

L9: [CHITTAMATRA.2.2.2.1-iii Self-cognizers are unacceptable by other reasoning too]

\ [VI.76]
\ #119
\ Therefore, if there are no self-cognizers
\ By what is your other-powered phenomenon apprehended?
\ Since agent, object, and action are not identical,
\ It cannot apprehend itself.

L9: [CHITTAMATRA.2.2.2.1-iv An inherently existent other-powered phenomena is similar to a child of a barren woman]

\ [VI.77]
\ #120
\ If there exists a thing that is an other-powered entity
\ Without production, and with a nature not known,
\ By what would its existence be impossible?
\ Can a child of a barren woman harm others?

L9: [CHITTAMATRA.2.2.2.2 The Chittamatra system is deficient in both truths]

\ [VI.78]
\ #121
\ Since not even the slightest other-powered phenomenon exists,
\ What is the cause of conventionalities?
\ Out of attachment to a substance in the other's view
\ Even all the objects known to the world are forsaken.

L9: [CHITTAMATRA.2.2.2.3 Therefore it is advisable to follow only the system of Nagarjuna]

\ [VI.79]
\ #122
\ Those who are outside the path of Master Nagarjuna
\ Have no means of peace.
\ They depart from the truths of convention and thatness,
\ And, because they depart from them, cannot attain liberation.

\ [VI.80]
\ #123
\ Nominal truths are the method,
\ And ultimate truth arises from the method.
\ Those who do not know how these two are distinguished
\ Will enter mistaken paths due to wrong conceptions.

L9: [CHITTAMATRA.2.2.2.4 Refuting other-powered phenomena is not the same as refuting worldly nominalities]

\ [VI.81]
\ #124
\ We do not assert any conventionalities
\ The way you assert other-powered things.
\ However, even though they do not exist, for the sake of the result
\ We say to the worldly that they do.

\ [VI.82]

\ #125
\ But if they did not exist as worldly
\ In the way that they are non-existent for Foe Destroyers
\ Who have abandoned their aggregates and entered peace,
\ Then we would not say that they exist even nominally.

\ [VI.83]

\ #126
\ If you are not harmed by the worldly,
\ Then refute them in front of the worldly.
\ Thus you and the worldly should debate on this,
\ And afterwards we shall rely upon the stronger.

L9: [CHITTAMATRA.2.2.3 The word 'only' in 'mind only' does not exclude external objects]

L9: [CHITTAMATRA.2.2.3.1 Explaining the intention of the statement in Sutra on the Ten Grounds that says that there is only mind]

L9: [CHITTAMATRA.2.2.3.1-i The Sutra on the ten grounds proves that the word 'only' does not exclude external objects]

\ [VI.84]

\ #127
\ It says that a Bodhisattva on Approaching (6)
\ Realizes the three realms to be only consciousness
\ To realize the refutation of a permanent self as creator.
\ In fact, he realizes that only mind is creator.

L9: [CHITTAMATRA.2.2.3.1-ii This meaning is also established in other Sutras]

\ [VI.85]

\ #128
\ Therefore, to increase the wisdom of the intelligent,
\ In Gone to Lazzka Sutra the All-Knowing One uttered
\ This vajra in the nature of speech that destroys the high mountains of the
Tirthikas
\ To clarify the meaning.

\ [VI.86]

\ #129
\ In their own treatises
\ Tirthikas speak of person and so forth;
\ But seeing that these are not the creator,
\ The Conqueror said that only mind is the creator of the world.

L9: [CHITTAMATRA.2.2.3.1-iii The word 'only' establishes that mind is principal]

\ [VI.87]

\ #130.
\ Just as 'increase of thatness' is said for 'Buddha',
\ So too, in Sutra, 'only mind' is said for
\ 'Only mind is principal in the world.'
\ The meaning of the Sutra here is not to deny forms.

\ [VI.88]

\ #131.
\ If the Great One knew that these are only mind,
\ And if he denied forms there,
\ Why did he say again there
\ That mind arises from ignorance and karma?

\ [VI.89]
\ #132.
\ All the various worldly environments
\ And the living beings, the inhabitants, are created by mind.
\ It is said that all living beings are born from karma;
\ And if there is no mind there is no karma.

\ [VI.90]
\ #133.
\ Even though forms exist,
\ They have no creator like mind.
\ Therefore a creator other than mind is rejected.
\ Forms, however, are not denied.

L9: [CHITTAMATRA.2.2.3.2 External objects and internal mind are the same in either being existent or being non-existent]

\ [VI.91]
\ #134.
\ For one who remains with the worldly,
\ All five aggregates exist as they are known by the worldly.
\ If a Yogi wishes to manifest the exalted awareness of thatness,
\ Those five will not arise for him.

\ [VI.92]
\ #135.
\ If forms do not exist, do not hold to the existence of mind;
\ And if mind exists, do not hold to the non-existence of forms.
\ Buddha rejects them all equally in the Wisdom Sutras,
\ But they are taught in the Abhidharmas.

\ [VI.93]
\ #136.
\ You have destroyed these stages of the two truths.
\ However your substance does not exist because it has been refuted.
\ Therefore you should know that by these stages from the beginning
\ Things are not produced in thatness, but are produced for the worldly.

L9: [CHITTAMATRA.2.2.3.3 Explaining the intention of the statement in Gone to Lanka Sutra that says that there is only mind]

L9: [CHITTAMATRA.2.2.3.3-i The statement that there are no external objects but only mind is of interpretative meaning]

L9: [CHITTAMATRA.2.2.3.3-ia Showing by means of the scriptures that it is of interpretative meaning]

L9: [CHITTAMATRA.2.2.3.3-ia-i The actual meaning]

\ [VI.94]
\ #137.
\ In the [Lankavatara] Sutra that says
\ 'External objects do not exist, mind appears as various things',
\ Forms are denied for those with strong attachment to forms;
\ But that is also of interpretative meaning.

\ [VI.95ab]
\ #138.
\ The Blessed One says that it is of interpretative meaning;
\ And it is also established by reasoning to be of interpretative meaning.

L9: [CHITTAMATRA.2.2.3.3-ia-ii Other Sutras like this are also of interpretative meaning]

\ [VI.95cd]
\ #138
\ This scripture makes it clear that other Sutras of this kind
\ Are also of interpretative meaning.

L9: [CHITTAMATRA.2.2.3.3-ib Showing by means of reasoning that it is of interpretative meaning]

\ [VI.96]
\ #139.
\ The Buddhas have said that if objects of mind do not exist,
\ The absence of mind is easily realized.
\ Since it objects of mind do not exist, the refutation of mind is established,
\ Objects of mind are refuted first.

L9: [CHITTAMATRA.2.2.3.3-ii A method for recognizing Sutras of interpretative and definitive meaning]

\ [VI.97]
\ #140.
\ Thus, having understood this explanation of the scriptures,
\ You should realize that any Sutra whose meaning does not explain thatness
\ Is taught as interpretative; and you should interpret it.
\ You should know that those whose meaning is emptiness are of definitive meaning.

L8: [PHENOMENA-B.3 - BOTH: Refuting production from both]

\ <<< Arising from both self and other is also untenable
\ Because the faults already explained apply here as well. (98ab) >>>

\ [VI.98]
\ #141.
\ Production from both is also not a suitable entity.
\ Why? Because all the faults already explained apply.
\ It does not exist for the worldly, nor is it asserted in thatness,
\ Because production from either is not established.

L8: [PHENOMENA-B.4 - CAUSELESS : Refuting production without a cause]

\ <<< If things arose without any cause at all,

\ Then everything would always exist and anything could arise from anything else.
\ Furthermore, no one would perform all the hundreds of tasks, like planting seeds
and so forth,

\ That people ordinarily do to get results to arise. (99) >>>

\ [VI.99]

\ #142.

\ If there is production entirely without causes,
\ Then everything is produced from everything all the time;
\ And so to obtain fruit, the people of this world
\ Do not have to gather seeds and so forth in a hundred ways.

\ [VI.100]

\ #143.

\ If living beings are empty of causes they are unapprehendable,
\ Like the fragrance and colour of an upala flower in the sky;
\ But a very colourful world is apprehended.
\ Therefore you should know that, like your mind, the world comes from causes.

\ [VI.101]

\ #144.

\ The nature of those elements that are the objects of your mind
\ Is not the nature of this.
\ How could one who has such thick mental darkness here
\ Correctly realize the world beyond?

\ [VI.102]

\ #145.

\ You should realize that when you deny the world beyond
\ You are conceptualizing the nature of objects of knowledge with a wrong view
\ Because you have a body that is a basis for developing such a view.
\ It is the same when you assert the nature of the elements to be existent.

\ [VI.103]

\ #146.

\ How these elements do not exist has already been explained.
\ How? Because production from self, other, both, and no cause
\ Have already been refuted in general above.
\ Therefore these unmentioned elements also do not exist.

L8: [PHENOMENA-C. CONCLUSION - The meaning established by the refutation of the four
extremes of production -- The King of all reasonings]

\ [VI.104]

\ #147ab.

\ Since production from self, other, both, or without depending upon a cause do not
exist,

\ Things are free from inherent existence.

\ <<< "There is not a single thing which is not dependently arisen; therefore,
there is not a single thing that is not empty." >>>

L7: [PHENOMENA-2 Rejecting arguments against this refutation]

L8: [Phenomena-2.1 The actual rejection of arguments]

\ [VI.104]
\ #147cd.
\ Because worldly beings have thick confusion like a mass of cloud,
\ Objects appear incorrectly to them.

\ [VI.105]
\ #148.
\ Just as some, due to unclear sight, wrongly apprehend floating hairs,
\ Two moons, peacocks' feathers, flies, and so forth,
\ So too the unwise through the faults of confusion
\ See various produced phenomena with their minds.

\ [VI.106]
\ #149.
\ 'Since actions arise in dependence upon confusion, without confusion they will
not arise.'
\ Certainly only the unwise conceptualize this.
\ The wise, who have completely eliminated thick darkness with the sun of their
excellent minds,
\ Understand emptiness and are liberated.

\ [VI.107]
\ #150.
\ 'If things did not exist in thatness
\ They would not exist even nominally,
\ Like a child of a barren woman;
\ Therefore they must be inherently existent.'

\ [VI.108]
\ #151.
\ Whatever are the objects of those with unclear sight and so forth,
\ Such as floating hairs, are not produced.
\ Therefore you should first examine these,
\ And then apply this to the unclear sight of ignorance.

\ [VI.109]
\ #152.
\ If a dream, a city of smell-eaters, the water of a mirage,
\ Hallucinations, reflections, and so forth are seen without production,
\ Why for you is that unsuitable there,
\ For it is similarly non-existent?

\ [VI.110]
\ #153.
\ Thus, although they are not produced in thatness,
\ They are not objects that are unseen by worldly beings,
\ Like a child of a barren woman.
\ Therefore what you assert is not definite.

L8: [Phenomena-2.2 A summary]

\ [VI.111]
\ #154.
\ The production from its own side of a child of a barren woman
\ Does not exist either in thatness or for the worldly.
\ In the same way, all these things
\ Have no production by their own entity either in thatness or for the worldly.

\ [VI.112]
\ #155.
\ Thus, with respect to this the Blessed One says
\ That from the beginning all phenomena are pacified, free from production,
\ And by nature completely beyond sorrow.
\ Therefore production is always non-existent.

\ [VI.113]
\ #156.
\ Just as these pots and so forth do not exist in thatness,
\ And yet exist well-known to the worldly,
\ So it is with all things.

L7: [PHENOMENA-3 How dependently-arising production eliminates wrong conceptions that grasps at extremes]

\ [VI.114]
\ #157.
\ Because things are not produced without a cause,
\ Not from causes such as Ishvara and so forth,
\ And not from self, other, or both,
\ They are produced completely dependently.

\ [VI.115]
\ #158.
\ Because things arise completely dependently,
\ These conceptions [or views] cannot be sustained.
\ Therefore this reasoning of dependent arising
\ Cuts all nets of bad views.

\ [VI.116]
\ #159.
\ Conceptions arise if things exist;
\ But how things do not exist has already been thoroughly explained.
\ Without things they do not arise,
\ As, for example, without fuel there is no fire.

L7: [PHENOMENA-4 Identifying the result of logical analysis]

\ [VI.117]
\ #160.
\ Ordinary beings are bound by conceptions,
\ Whereas Yogis without conceptions are liberated.
\ Therefore the wise say that whenever conceptions are eliminated

\ It is the result of correct analysis.

\ [VI.118]

\ #161.

\ The analyzes in the treatises were not composed out of attachment to debate;

\ Rather thatness is revealed for the sake of liberation.

\ If in correctly explaining thatness, the works of others are discredited,

\ There is no fault.

\ [VI.119]

\ #162.

\ Attachment to one's own view,

\ And likewise anger at the views of others, are mere conceptions.

\ Therefore those who eliminate attachment and anger and analyze correctly

\ Swiftly attain liberation.

L6: [2.3.5.3.2 ESTABLISHING SELFLESSNESS OF PERSONS BY REASONING]

L7: [PERSON-1 Those who desire liberation must first negate inherently existent self]

\ [VI.120]

\ #163.

\ Wisdom sees that all delusions and all faults

\ Arise from the view of the transitory collection.

\ Having understood that its object is the self,

\ Yogis negate the self.

L7: [PERSON-2 The way to negate inherently existent self and mine]

L8: [PERSON-2.1 Negating inherently existent self]

L8: [PERSON-2.1.1 DIFFERENT - Negating a self that is a different entity from the aggregates as fabricated by other -- non-Buddhist traditions -- nobody really think the self is different than the aggregates]

L9: [PERSON-2.1.1.1 Stating the other system]

L9: [PERSON-2.1.1.1-i Stating the system of the Samkhyas]

\ [VI.121.ab]

\ #164ab.

\ A self that is an experiencer, a permanent thing, a non-creator,

\ And without qualities or activity is fabricated by the Tirthikas.

L9: [PERSON-2.1.1.1-ii Stating the system of the Vaisesikas and others]

\ [VI.121.cd]

\ #164cd.

\ Through finer and finer distinctions,

\ Different traditions of the Tirthikas have evolved.

L9: [PERSON-2.1.1.2 Refuting this system]

Madhyamika-Prasangikas

\ [VI.122]

\ #165.

\ Since such a self is not born, it does not exist,

\ Just like a child of a barren [/ sterile] woman;

\ And since it is not even the basis of grasping at I,
\ It cannot be asserted even conventionally.

\ [VI.123]
\ #166.
\ All the characteristics attributed to it by the Tirthikas
\ In this treatise and that treatise
\ Are damaged by the reason of its not being born, with which they are familiar;
\ Therefore none of these characteristics exists.

\ [VI.124]
\ #167.
\ Thus there is no self that is other than the aggregates
\ Because it is not apprehended separate from the aggregates.
\ It cannot even be asserted as the basis of worldly I-grasping minds,
\ Because though they do not cognize it, they have a view of self.

\ [VI.125]
\ #168.
\ Even those who have spent many aeons as animals
\ Do not see this unborn permanent;
\ And yet they too are seen to grasp at I.
\ Therefore there is no self that is other than the aggregates.

L8: [PERSON-2.1.2 SAME - Refuting the assertion fabricated within our own tradition that the aggregates are [the same as] the self --the same of the five aggregates, or the same as only a subset]

L9: [PERSON-2.1.2.1 Showing contradiction in the assertion that the aggregates are L9: [the same as] the self]

L9: [PERSON-2.1.2.1-i The actual meaning]

L9: [PERSON-2.1.2.1-ia Stating the other system]

\ [VI.126]
\ #169.
\ 'Since a self that is other than the aggregates is not established,
\ The observed object of the view of self is only the aggregates.'
\ Some assert all five aggregates as the basis of the view of self,
\ And some assert the mind alone.

L9: [PERSON-2.1.2.1-ib Refuting this system]

Madhyamika-Prasangikas

\ [VI.127]
\ #170.
\ If the aggregates are [the same as] the self, then since they are many,
\ The self is also many.
\ The self is a substance,
\ And the view of it is not wrong because it apprehends a substance.

\ [VI.128]
\ #171.
\ The self definitely ceases at the time of a nirvana;

\ And in the lives prior to a nirvana,
\ Since an agent who is born and perishes does not exist,
\ There are no results [i.e. karmic consequences], and one experiences what another has accumulated.

L9: [PERSON-2.1.2.1-ii Refuting a denial of the fault]

\ Lower schools
\ [VI.129a]
\ #172a.
\ 'Since there is a continuum in thatness there is no fault;'

Madhyamika-Prasangikas

\ [VI.129bc]
\ #172bc.
\ But the faults of a continuum have already been explained in a previous analysis [verse 104].
\ Therefore neither the aggregates nor the mind is suitable to be the self.

L9: [PERSON-2.1.2.2 Proving that assertion to be untenable]

Madhyamika-Prasangikas

\ [VI.129d]
\ #172d
\ Because the world has no end and so forth.

L9: [PERSON-2.1.2.3 Showing other contradictions in the assertion that the aggregates are the self]

Madhyamika-Prasangikas

\ [VI.130ab]
\ #173ab.
\ According to you, when a Yogi sees selflessness,
\ Things are definitely non-existent.

Madhyamika-Prasangikas

\ [VI.130cd]
\ #173cd.
\ If it is a permanent self that is negated, then in that case
\ Neither your mind nor your aggregates is the self.

\ [VI.131]
\ #174.
\ According to you, a Yogi seeing selflessness
\ Does not realize the thatness of forms and so forth;
\ And because he observes forms and apprehends,
\ He generates attachment and so forth from not having realized their nature.

Madhyamika-Prasangikas

\ [VI.132]

\ #175.
\ If you assert that the aggregates are the self
\ Because the Blessed One says that the aggregates are the self,
\ This is to refute a self other than the aggregates,
\ Because in other Sutras it says that forms are not the self and so forth.

\ [VI.133]
\ #176.
\ Since other Sutras say that
\ Forms, feelings, and discriminations are not the self,
\ Nor are compositional factors or consciousness,
\ The teaching in the Sutra does not say that the aggregates are the self.

L9: [PERSON-2.1.2.4-ib Even if it were given from the standpoint of establishment, it still would not reveal that the aggregates are the self -- the mere collection]

Some lower schools

\ [VI.134ab]
\ #177ab.
\ 'When it says that the aggregates are the self
\ It means the [mere] collection of the aggregates, not their entities.'

Madhyamika-Prasangikas

\ [VI.134cd]
\ #177cd.
\ It is not a protector, subduer, or witness;
\ Since it does not exist, that is not the collection.

L9: [PERSON-2.1.2.4-ic Rejecting an argument against this -- similar to a cart]

Madhyamika-Prasangikas

\ [VI.135ab]
\ #178ab.
\ In that case, the collection of its parts remaining is a cart,
\ Because self is similar to a cart.

L9: [PERSON-2.1.2.4-ii Explaining in dependence upon other Sutras that the mere collection of the aggregates is not the self]

Madhyamika-Prasangikas

\ [VI.135cd]
\ #178cd.
\ Sutra says that it is dependent upon the aggregates;
\ Therefore the mere collection of the aggregates is not the self.

L9: [PERSON-2.1.2.4-iii Refuting that the shape of the arrangement of the mere collection of the aggregates is the self]

Madhyamika-Prasangikas

\ [VI.136]

\ #179.
 \ If you say it is the [mere physical] shape, then since that belongs to
 form-possessors,
 \ They are the self according to you.
 \ The collection of mind and so forth are not the self
 \ Because they do not have shape.

L9: [PERSON-2.1.2.4-iv Showing another contradiction in the assertion that the self is the
 mere collection of the aggregates -- subject & complement cannot be different, nor the same]

Madhyamika-Prasangikas

\ [VI.137ab]
 \ #180ab.
 \ It is impossible for oneself the appropriator and what is appropriated to be
 identical,
 \ Otherwise the agent [subject] and the [object / complement of the] action would
 be identical.

Madhyamika-Prasangikas

\ [VI.137cd]
 \ #180cd.
 \ If you think there is an [object of an] action without an agent,
 \ That is not so because there is no action without an agent.

L9: [PERSON-2.1.2.4-v Buddha says that the self is imputed upon the six elements and so
 forth]

Madhyamika-Prasangikas

\ [VI.138]
 \ #181.
 \ Since the Able One teaches that the self is dependent upon
 \ The six elements - earth, water, fire, wind,
 \ Space, and consciousness -
 \ And upon the six bases, eye contact and so forth,
 \ [VI.139]
 \ #182.
 \ And since he says that it is dependent upon
 \ The phenomena of minds and mental factors,
 \ It is not them, not any one of them, and not the mere collection;
 \ Therefore the I-grasping mind does not observe them.

L9: [PERSON-2.1.2.5 Showing that the other system is incoherent -- they do not have the
 right object of negation]

\ Samittiyas
 \ [VI.140a]
 \ #183a.
 \ 'When selflessness is realized, a permanent self is negated';

Madhyamika-Prasangikas

\ [VI.140bcd]
\ #183bcd.
\ But this is not held to be the basis of grasping at I.
\ Therefore it is amazing that you say that the view of self
\ Is eradicated through knowing the non-existence of self!

\ [VI.141]
\ #184.
\ It would be like someone who sees a snake in a hole in the wall of his house
\ Having his anxiety quelled, and losing his fear of the snake
\ By someone saying 'There is no elephant here!'
\ Alas, he would be the laughing stock of others.

L8: [PERSON-2.1.3 BOTH - Refuting the three positions of dependent, basis, and possession that remain after these two -- An inherently existing thing that is both the same and different is impossible ... by definition; it is either the same, or different]

L9: [PERSON-2.1.3.1 Refuting the three position of dependent, basis, and possession]

\ [VI.142]
\ #185.
\ The self is not within the aggregates,
\ And the aggregates are not within the self.
\ Why not? If they were other, then there would be these conceptualizations;
\ But since they are not other, these are just conceptions.

\ [VI.143]
\ #186.
\ The self is not said to possess form because the self does not exist;
\ Therefore there is no relationship with the meaning of possession.
\ Whether other, possessing cows, or not other, possessing form,
\ The self is neither one with nor other than form.

L9: [PERSON-2.1.3.2 A summary of the refutation]

\ [VI.144]
\ #187.
\ Form is not the self, the self does not possess form,
\ The self is not within form, and form is not within the self.
\ Thus all the aggregates should be known in these four ways,
\ Said to be the twenty views of the self.

\ [VI.145]
\ #188.
\ The vajra realizing selflessness destroys the mountain of views,
\ And these high peaks in the huge mountain range
\ Of the view of the transitory collection
\ Are destroyed along with the self.

L8: [PERSON-2.1.4 NEITHER - Negating a substantially existent self that is neither identical nor different -- An inherently existing thing that is neither the same nor different is impossible ... by definition; it is either the same, or different]

L9: [PERSON-2.1.4.1 Stating the other system]

\ [VI.146]
 \ #189.
 \ Some assert a substantially existent person who is indescribable
 \ In terms of sameness, otherness, permanence, impermanence, and so forth.
 \ They say it is an object of knowledge of the six consciousnesses,
 \ And assert that it is the basis of grasping at I.

L9: [PERSON-2.1.4.2 Refuting this system]

Madhyamika-Prasangikas

\ [VI.147]
 \ #190.
 \ Since you do not assert mind to be indescribable with respect to form,
 \ You should not assert existent things to be indescribable.
 \ If self exists as a thing,
 \ Existent things, like mind, are not indescribable.

\ [VI.148]
 \ #191.
 \ According to you a pot, which is an entity not existing as a thing,
 \ Is indescribable with respect to form and so forth.
 \ Therefore, you should not assert a self indescribable with respect to its
 aggregates

\ Existing by itself.

\ [VI.149]
 \ #192.
 \ You do not assert that consciousness is other than its own nature,
 \ But you do assert it to be a thing that is other than form and so forth.
 \ Since these two aspects are seen in things,
 \ The self does not exist because it lacks the characteristics of things.

L8: [PERSON-2.1.5 WHAT IT IS - Explaining with an analogy how the self is merely a dependent imputation]

L8: [the Sevenfold Analysis applied to the chariot]

L9: [PERSON-2.1.5.1 Even though the self does not exist in the seven extremes it is a dependent imputation, like a cart / chariot]

\ [VI.150]
 \ #193.
 \ Therefore the basis of grasping at I is not a thing.
 \ It is not other than the aggregates, and it is not the entity of the aggregates;
 \ It does not depend upon the aggregates, and it does not possess them.
 \ It exists in dependence upon the aggregates.

\ [VI.151]
 \ #194.
 \ It is like a cart, which is not other than its parts,
 \ Not non-other, and does not possess them.
 \ It is not within its parts, and its parts are not within it.
 \ It is not the mere collection, and it is not the shape.

L9: [PERSON-2.1.5.2 An extensive explanation of the two positions not previously explained]

L9: [PERSON-2.1.5.2-i The actual meaning]

L9: [PERSON-2.1.5.2-ia Refuting the assertion that a cart is the mere collection of its parts]

Madhyamika-Prasangikas

\ [VI.152ab]

\ #195ab.

\ If the mere collection is a cart,

\ Then that cart exists in the pieces that remain.

\ Objection

\ [VI.152cd]

\ #195cd.

\ Without a part-possessor there are no parts,

\ Therefore it is impossible for the mere shape to be the cart.

L9: [PERSON-2.1.5.2-ib Refuting the assertion that a cart is the mere shape of its parts]

L9: [PERSON-2.1.5.2-ib1 Refuting the assertion that a cart is the shape of its individual parts]

Madhyamika-Prasangikas

\ [VI.153]

\ #196.

\ According to you, the shape of each part is the same

\ When assembled into a cart as it was before.

\ Just as with those that were separate,

\ So too there is no cart even now.

\ [VI.154]

\ #197.

\ If the wheels and so forth have different shapes

\ Now at the time of the cart, they must be visible,

\ But they are not;

\ Therefore the mere shape is not the cart.

L9: [PERSON-2.1.5.2-ib2 Refuting the assertion that a cart is the shape of the collection of its parts]

Madhyamika-Prasangikas

\ [VI.155]

\ #198.

\ Since for you there is not the slightest collection,

\ That shape is not of the collection of parts;

\ And since it does not depend upon anything,

\ How, in this case, can it be the shape?

L9: [PERSON-2.1.5.2-ii Transferring this reason to others]

\ [VI.156]

\ #199.

\ You should know that all things are produced
 \ Just as you have asserted here,
 \ With aspects of effects having untrue natures
 \ Arising in dependence upon untrue causes.

 \ [VI.157]
 \ #200.
 \ Because of this, it is also unsuitable to say that a mind of a pot
 \ Observes the forms and so forth that exist like that.
 \ Since there is no production, forms and so forth do not exist;
 \ Therefore it is also unsuitable that their shape does.

L9: [PERSON-2.1.5.3 Rejecting an argument against this explanation]

Madhyamika-Prasangikas

\ [VI.158]
 \ #201.
 \ Indeed it is not established by the seven ways,
 \ Either in thatness or for the worldly;
 \ But from the point of view of the worldly without analysis
 \ It is imputed here in dependence upon its parts.

L9: [PERSON-2.1.5.4 Showing that the nominal meaning of other names is also established]

Madhyamika-Prasangikas

\ [VI.159]
 \ #202.
 \ It is a part-possessor and a component-possessor.
 \ For living beings a cart is called an agent,
 \ And for beings it exists as a taker.
 \ Do not destroy conventionalities known to the world.

L8: [PERSON-2.1.6 USEFULNESS - This presentation has the good quality of allowing us easily to abandon conceptions grasping at extremes]

L9: [PERSON-2.1.6.1 The actual meaning]

Madhyamika-Prasangikas

\ [VI.160]
 \ #203.
 \ How can it be said that that which is non-existent in the seven ways exists
 \ When its existence is not found by Yogis?
 \ Since they realize thatness easily,
 \ Its existence should be asserted in the same way here.

L9: [PERSON-2.1.6.2 Rejecting an argument against this]

\ Objection How can you say that the parts of a cart do not exist inherently when
 everyone can clearly see the wheels and so forth?

Madhyamika-Prasangikas

\ [VI.161]

\ #204.
\ If a cart does not exist, then in that case
\ Since there is no part-possessor its parts also do not exist.
\ For example, if a cart is burned its parts no longer exist.
\ Likewise when the part-possessor is consumed by the fire of wisdom, so too are the parts.

L9: [PERSON-2.1.6.3 Applying the analogy of the cart to the meaning of the nominal self]

\ [VI.162]
\ #205.
\ In the same way, the self is held by worldly renown
\ To be an appropriator in dependence upon the aggregates -
\ The elements, and likewise the six sources.
\ The appropriated are the object, and it is the agent.

L9: [PERSON-2.1.6.4 Showing other good qualities of asserting a self that is dependently imputed]

\ [VI.163]
\ #206.
\ Because the thing does not exist, it is not stable and not unstable,
\ It is not born and does not perish,
\ It also has no permanence and so forth,
\ And it is without oneness or otherness.

L9: [PERSON-2.1.6.5 Recognizing the self that is the basis both of the bondage of delusion and of liberation]

Madhyamika-Prasangikas

\ [VI.164]
\ #207.
\ The self with respect to whom a mind grasping at I
\ Always arises strongly in living beings,
\ And with respect to whose possessions a mind grasping at mine arises,
\ That self exists uninvestigated and well-known to confusion.

L8: [PERSON-2.2 NO MINE - Negating inherently existent mine]

\ [VI.165]
\ #208.
\ Since without an agent there is no [object of the] action,
\ Without a self there is no mine.
\ Therefore Yogis who see that self and mine are empty
\ Will attain liberation.

L7: [PERSON-3 ALL DHARMAS - The analysis of the self and the cart also applies to other things]

L8: [PERSON-3.1 THINGS - Applying it to things such as pots and woolen cloth]

\ [VI.166]
\ #209.
\ Such things as pots, woolen cloth, canvas, armies, forests, rosaries, trees,

\ Houses, small carts, guest houses, and so forth
 \ Should be realized in just the same way as they are spoken of;
 \ Because the Able One would never argue with the worldly.

\ [VI.167]
 \ #210.
 \ Parts and part-possessors, qualities and quality-possessors, attachment and the attached,
 \ Characteristics and bases of characteristics, firewood and fire, and so forth-
 \ Objects such as these do not exist in seven ways when analyzed like a cart;
 \ But otherwise do exist by way of worldly renown.

L8: [PERSON-3.2 CAUSALITY - Applying it to cause and effect L8: [they cannot be simultaneous, not separated in time; not different, not the same; no causality, no non-causality]

Madhyamika-Prasangikas

\ [VI.168]
 \ #211.
 \ If a cause produces a product it is a cause,
 \ And if no effect is produced then, lacking that, it is not a cause;
 \ But if an effect has a cause it is produced.
 \ Therefore tell us what arises from what, and what precedes what?

\ [VI.169]
 \ #212.
 \ If you say that a cause produces an effect through meeting,
 \ Then if they are the same potential, producer and effect are not different;
 \ And if they are different there is no distinction between cause and non-cause.
 \ Having rejected these two, there is no other possibility.

\ [VI.170ab]
 \ #213ab.
 \ If you say that causes do not produce effects, then so-called effects do not exist;
 \ And without an effect there is no reason for a cause, and they do not exist.

Madhyamika-Prasangikas

\ [VI.170cd]
 \ #213cd.
 \ Since both of these are just like illusions, we are not at fault;
 \ And worldly people's things exist.

L8: [PERSON-3.3 Rejecting an argument against this]

L9: [PERSON-3.3.1 The arguments that the refutation of inherently existent cause and effect has similar faults]

Proponents of things

\ [VI.171]
 \ #214.
 \ 'Do these faults not apply to you as well,

\ For your refutation would refute what is to be
\ refuted either by meeting it or by not meeting it?
\ When you say this you destroy only your own position;
\ Thus you are not able to refute what you seek to refute.

\ [VI.172]
\ #215.
\ And because without any reason you cast aspersions on everything
\ With false consequences that even in your own words turn back on yourselves,
\ You will not be accepted by the Holy Ones;
\ For, because you have no position of your own, you can only dispute by refuting.'

L9: [PERSON-3.3.2 Replying that it does not have similar faults]

L9: [PERSON-3.3.2.1 How refutation and proof are accepted within our position]

L9: [PERSON-3.3.2.1-i How refutation of others' position is accepted nominally]

Madhyamika-Prasangikas

\ [VI.173]
\ #216.
\ The fault that you have stated here, that a refutation refutes what is to be
refuted
\ Either by meeting or by not meeting,
\ Definitely applies to those who hold the position;
\ But since we do not hold that position, the consequence does not follow.

L9: [PERSON-3.3.2.1-ii How proofs within our own position are accepted]

Madhyamika-Prasangikas

\ [VI.174]
\ #217.
\ Just as for you at the time of an eclipse and so forth
\ The characteristics of the orb of the sun are seen even in a reflection,
\ And although the meeting or non-meeting of the sun and the reflection are
certainly inappropriate,
\ Nevertheless it arises dependently and merely nominally.

\ [VI.175]
\ #218.
\ And although it is untrue, it is used to beautify the face.
\ Just as that exists, so too in the same way here,
\ Our reasons are seen to be effective in cleaning the wisdom face;
\ For although they are not suited, you should know that with them you can realize
the object to be established.

L9: [PERSON-3.3.2.2 An explanation clarifying the reason why the others' consequence is not similar]

Madhyamika-Prasangikas

\ [VI.176]
\ #219.
\ If the reasons that cause the objects they establish to be understood existed as

things,

\ And if the object established, that which is actually understood, were an
existent entity,

\ You could apply the reasoning of meeting and so forth;

\ But since they do not exist, you can only despair.

L9: [PERSON-3.3.2.3 Lack of inherent existence can be established but others cannot
establish its opposite in the same way]

Madhyamika-Prasangikas

\ [VI.177]

\ #220.

\ We can very easily induce the realization

\ That all things lack things,

\ But you cannot easily make others understand inherent existence in the same way;

\ So why confound the world with a net of bad views?

L9: [PERSON-3.3.2.4 How to understand the remaining refutations not explained here]

Madhyamika-Prasangikas

\ [VI.178]

\ #221.

\ Having understood the last refutation just taught,

\ You should use it here to answer the position of meeting and so forth.

\ We are not like disputants who only refute.

\ Any remainder from what has been explained should be understood by this position.

L6: [2.3.5.4 AN EXPLANATION OF THE DIVISIONS OF EMPTINESS – with a commentary from
Rinpoche]

L7: [A. The division of emptiness in brief]

\ [VI.179]

\ #222.

\ To liberate living beings, the Blessed One said

\ That this selflessness has two types when divided by way of persons and
phenomena;

\ And then again, according to disciples,

\ He explained many divisions of these.

\ [VI.180]

\ #223.

\ Having extensively explained

\ Sixteen emptinesses,

\ He again explained four in brief;

\ And these are regarded as the Mahayana.

L7: [B. An extensive explanation of the meaning of each division]

L7: [B.1 An extensive explanation of the division of emptiness into sixteen]

L8: [1. Emptiness of the inner]

\ <<< Since it has no inherent nature,

\ The eye is empty of being an eye.

\ The ear, nose, tongue, body, and mind are the same way.
\ They are all described in a similar way.
\ (Chap. 6., v. 181)

\ They are not stable nor forever lasting,
\ Nor do they remain for a short time and decay.
\ The eye and the rest that are the six inner ones
\ Are things that have no essential nature at all.
\ This is what is meant by "emptiness of the inner." (182) >>>

\ [VI.181]
\ #224.
\ Eyes are empty of eyes
\ Because that is their nature.
\ Ears, nose, tongue, body, and mind
\ Should be understood in the same way.

\ [VI.182]
\ #225.
\ Because they do not remain constant
\ And do not disintegrate,
\ The lack of inherent existence
\ Of the six, eyes and so forth,
\ Is said to be the emptiness of the inner (1).

L8: [2. Emptiness of the outer]

\ <<< For these reasons, form's nature is emptiness;
\ Therefore form is empty of being form.
\ Sounds, odors, things that are tasted, and what the body feels too,
\ All these phenomena are exactly the same. (183)

\ Form and so forth have no essential nature:
\ This very lack of essence is called "emptiness of the outer." (184) >>>

\ [VI.183]
\ #226.
\ Forms are empty of forms
\ Because that is their nature.
\ Sounds, smells, tastes, tactile objects, and phenomena
\ Are just the same.

\ [VI.184]
\ #227b.
\ The lack of inherent existence of forms and so forth
\ Is said to be the emptiness of the outer (2).

L8: [3. Emptiness of the inner and the outer]

\ <<< That both inner and outer lack an essential nature
\ Is what is called "emptiness of the inner and the outer." (184) >>>

\ [VI.184]
\ #227cd.

\ The lack of inherent existence of both
\ Is the emptiness of the inner and outer (3).

\ [VI.185ab]
\ #228ab.
\ The lack of inherent existence of phenomena
\ Is explained as emptiness by the wise.

L8: [4. Emptiness of emptiness]

\ <<< All phenomena lack the essential nature, and
\ The wisest of all call this "emptiness."
\ Furthermore, the Wise One said,
\ This emptiness is empty of being an inherently existent emptiness. (185)

\ The emptiness of what is called "emptiness"
\ Is the "emptiness of emptiness."
\ The Buddha taught it to counteract
\ The mind's tendency to think of emptiness as something truly existent. (186) >>>

\ [VI.185cd]
\ #228cd
\ And that emptiness too is said to be
\ Empty of the entity of emptiness.

\ [VI.186]
\ #229.
\ The emptiness of what is called emptiness
\ Is said to be the emptiness of emptiness (4).
\ It was taught to overcome the mind
\ That apprehends emptiness as a thing.

L8: [5. Emptiness of the great]

\ <<< The "great" is what the ten directions encompass:
\ All sentient beings and the entire universe.
\ The "immeasurables" prove the directions' infiniteness:
\ They pervade the limitless directions, so they cannot be measured in extent.
(187)

\ That all ten directions in their whole vast extent
\ Are empty of essence is the "emptiness of the great."
\ The Buddha taught about its emptiness
\ To reverse our conception of the vast as being real. (188) >>>

\ [VI.187]
\ #230.
\ Because they pervade all environments
\ And their beings,
\ And because they are without end like the immeasurables,
\ The directions are great.

\ [VI.188]
\ #231.

\ That which is the emptiness
\ Of all these ten directions
\ Is the emptiness of the great (5).
\ It was taught to overcome grasping at the great.

L8: [6. Emptiness of the ultimate]

\ <<< Because it is wanderer's supreme of all needs,
\ Nirvana's cessation is the ultimate here.
\ Nirvana, the Truth Body, is empty of itself,
\ And this is what the emptiness of the ultimate is. (189)
\ The Knower of the Ultimate
\ Taught the "emptiness of the ultimate"
\ To counteract the mind's tendency
\ To think that nirvana is a thing. (190) >>>

\ [VI.189]
\ #232.
\ Because it is the supreme purpose,
\ The ultimate is nirvana.
\ That which is its emptiness
\ Is the emptiness of the ultimate (6).

\ [VI.190]
\ #233.
\ The Knower of the ultimate
\ Taught the emptiness of the ultimate
\ To overcome the mind
\ That apprehends nirvana as a thing.

L8: [7. Emptiness of the composite]

\ <<< Because they arise from conditions
\ The three realms are "composite," it is taught.
\ They are empty of themselves,
\ And this, the Buddha taught, is the "emptiness of the composite." (191) >>>

\ [VI.191]
\ #234.
\ Because they arise from conditions,
\ The three realms are definitely explained as produced.
\ That which is their emptiness
\ Is said to be the emptiness of the produced (7).

L8: [8. Emptiness of the uncomposite]

\ <<< When arising, cessation, and impermanence are not among its characteristics,
\ A phenomenon is known as being "uncomposite."
\ They are empty of themselves.
\ This is the "emptiness of the uncomposite." (192) >>>

\ [VI.192]
\ #235.

\ Whatever lacks production, abiding, and impermanence
\ Is unproduced.
\ That which is its emptiness
\ Is the emptiness of the unproduced (8).

L8: [9. Emptiness of that which is beyond extremes]

\ <<< That to which extremes do not apply
\ Is expressed as being beyond extremes.
\ Its emptiness of its very self
\ Is explained as the "emptiness of that which is beyond extremes." (193) >>>

\ [VI.193]
\ #236.
\ Whatever is without extremes
\ Is described as beyond extremes.
\ The mere emptiness of that
\ Is explained as the emptiness of beyond extremes (9).

L8: [10. Emptiness of that which has neither beginning nor end]

\ <<< That which has no point from which it begins
\ Nor boundary where it ends is the cycle of existence.
\ Since it is free from coming and going,
\ It is just mere appearance, like a dream. (194) >>>

\ Existence is void of any existence:
\ This is the emptiness of
\ That which neither begins nor ends.
\ It was definitively taught in the commentaries. (195) >>>

\ [VI.194]
\ #237.
\ Because samsara lacks both
\ A first beginning and a final end,
\ It is described as beginningless and endless.
\ Because it is free from coming and going, it is like a dream.

\ [VI.195]
\ #238.
\ In the scriptures it clearly says that
\ That which is the isolation of this samsara
\ Is called the emptiness
\ Of the beginningless and endless (10).

L8: [11. Emptiness of what should not be discarded]

\ <<< To "discard" something means
\ To throw it away or to abandon it.
\ What should not be discarded is
\ What one should never cast away from oneself "the great vehicle". (196)
\ What should not be discarded
\ Is empty of itself.

\ Since this emptiness is its very nature,
\ It is spoken of as the "emptiness of what should not be discarded." (197) >>>

\ [VI.196]
\ #239.
\ Rejected is clearly explained as
\ Cast aside or forsaken.
\ Not rejected, or not given up,
\ Is that which should not be rejected at any time.

\ [VI.197]
\ #240.
\ That which is the emptiness
\ Of the not rejected
\ Is therefore called
\ The emptiness of the not rejected (11).

L8: [12. Emptiness of the true nature]

\ <<< The true essence of composite and all other phenomena is pure being,
\ Therefore, neither the students, the solitary realizers,
\ The bodhisattvas, nor the Buddhas
\ Created this essence anew. (198)
\ Therefore, this essence of the composite and so forth
\ Is said to be the very nature of phenomena.
\ It itself is empty of itself.
\ This is the emptiness of the true nature. (199) >>>

\ [VI.198]
\ #241.
\ Because the very entity
\ Of the produced and so forth
\ Was not made by Hearers, Solitary Realizers,
\ Conquerors' Sons, or Tathagatas,

\ [VI.199]
\ #242.
\ So the very entity of the produced and so forth
\ Is explained as their very nature.
\ That which is the emptiness of that
\ Is the emptiness of nature (12).

L8: [13. Emptiness of all phenomena]

\ <<< The eighteen potentials, the six types of contact,
\ And from those six, the six types of feeling,
\ Furthermore, all that is form and all that is not,
\ The composite and the uncomposite "this comprises all phenomena". (200)
\ All of these phenomena are free of being themselves.
\ This emptiness is the "emptiness of all phenomena." (201) >>>

\ [VI.200]
\ #243.

\ The eighteen elements, the six contacts,
\ The six feelings that arise from them,
\ Likewise those possessing form and those not possessing form,
\ And produced and unproduced phenomena;

\ [VI.201ab]
\ #244ab.
\ That which is the isolation of all of these
\ Is the emptiness of all phenomena (13).

L8: [14. Emptiness of defining characteristics]

\ <<< All composite and uncomposite phenomena
\ Have their own individual defining characteristics.
\ These are empty of being themselves.
\ This is the "emptiness of defining characteristics." (215) >>>

L9: [-- a brief explanation]

\ [VI.201cd]
\ #244cd.
\ [That which is the non-thing of suitable to be form and so forth
\ Is the emptiness of definitions (14).

L9: [-- an extensive explanation]

L9: [-- The definitions of the phenomena of the base]

\ [VI.202]
\ #245.
\ Form has the definition, suitable to be form,
\ Feeling has the nature of experience,
\ Discrimination is apprehending signs,
\ And compositional factors are produced phenomena.

\ [VI.203]
\ #246.
\ The definition of consciousness
\ Is cognizing aspects of individual objects.
\ The definition of aggregate is suffering.
\ The nature of the elements is said to be a poisonous snake.

\ [VI.204]
\ #247.
\ The sources are said by Buddha
\ To be the doors for generation.
\ Within dependent relationship, that which arises
\ Is defined as coming together.

L9: [-- The definitions of the phenomena of the path]

\ [VI.205]
\ #248.
\ The perfection of giving is giving away.
\ Moral discipline is defined as without torment.

\ Patience is defined as without anger.
\ Effort is defined as without non-virtue.

\ [VI.206]
\ #249.
\ Mental stabilization is defined as gathering.
\ Wisdom is defined as without attachment.
\ These are given as the definitions
\ Of the six perfections.

\ [VI.207]
\ #250.
\ The mental stabilizations, the immeasurables,
\ And likewise others that are formless
\ Are said by the Perfect Knower
\ To have the definition unperturbed.

\ [VI.208]
\ #251.
\ The thirty-seven realizations conducive to enlightenment
\ Are defined as causing definite emergence.
\ The definition of emptiness
\ Is complete isolation through not observing.

\ [VI.209]
\ #252.
\ Signlessness is pacification;
\ The definition of the third is the absence of suffering and confusion.
\ The [concentrations of] perfect liberation
\ Are defined as perfectly liberating.

L9: [-- The definitions of the phenomena of the result]

\ [VI.210]
\ #253.
\ The forces are said to be the nature of
\ Utterly perfect decisiveness.
\ The fearlessnesses of the Protector
\ Are the nature of utter firmness.

\ [VI.211]
\ #254.
\ The correct, specific cognizers
\ Have the definition inexhaustible confidence and so on.
\ Accomplishing the benefit of living beings
\ Is called great love.

\ [VI.212]
\ #255.
\ Completely protecting those who suffer
\ Is great compassion.
\ Joy is defined as supreme joy,

\ And equanimity should be known by the definition unmixed.

\ [VI.213]

\ #256.

\ Whatever are asserted to be

\ The eighteen unshared qualities of a Buddha

\ Are defined as unsurpassed

\ Because the Blessed One is never surpassed by them.

\ [VI.214]

\ #257.

\ The exalted awareness knowing all aspects

\ Is said to have the definition direct perceiver

\ Others, being limited,

\ Are not called direct perceivers

L9: [-- a summary]

\ [VI.215]

\ #258.

\ Whether they are definitions of produced phenomena

\ Or definitions of unproduced phenomena,

\ Their mere emptiness

\ Is the emptiness of definitions (14).

L8: #15. Emptiness of the imperceptible

\ <<< The present does not remain;

\ The past and future do not exist.

\ Wherever you look, you cannot see them,

\ So the three times are called, "imperceptible." (216)

\ The imperceptible is in essence empty of itself.

\ It is neither permanent and stable

\ Nor impermanent and fleeting.

\ This is the "emptiness of the imperceptible." (217) >>>

\ [VI.216]

\ #259.

\ The present does not remain,

\ And past and future do not exist;

\ Because they are not observed anywhere,

\ They are explained as unobservable. [the three times]

\ [VI.217]

\ #260.

\ That which is the very isolation

\ Of the entities of these unobservable

\ Because they neither remain constant nor disintegrate,

\ Is the emptiness of the unobservable (15).

L8: #16. Emptiness that is the absence of entities

\ <<< Since an entity arises from causes and conditions,

\ It lacks the nature of being a composite.
\ This emptiness of there being anything that is a composite
\ Is the "emptiness that is the absence of entities." (218) >>>

\ [VI.218]
\ #261.
\ Because they arise from conditions,
\ Things lack the entity of assembling. [lacks the nature of being a composite]
\ The emptiness of assembling
\ Is the emptiness of no thing (16).

L7: [B.2 An extensive explanation of the division of emptiness into four]

L8: #1. Emptiness of entities / things (i.e. Not realism)

\ <<< In short, "entities" are
\ Everything included in the five aggregates.
\ Entities are empty of being entities,
\ And this is the "emptiness of entities." (219) >>>

\ [VI.219]
\ #262.
\ The term 'thing'
\ Indicates the five aggregates when condensed.
\ That which is their emptiness
\ Is explained as the emptiness of things (17 / A).

L8: #2. Emptiness of non-entities / non-things (i.e. Not idealism / nihilism)

\ <<< In short, "non-entities" are
\ All uncomposite phenomena.
\ Non-entities are empty of being non-entities,
\ And this is the "emptiness of non-entities." (220) >>>

\ [VI.220]
\ #263.
\ 'Non-thing'
\ Indicates unproduced phenomena when condensed.
\ That which is the emptiness of non-things
\ Is the emptiness of non-things (18 / B).

L8: #3. Emptiness of the nature (i.e. Not monism)

\ <<< The nature of phenomena is that they have no essence.
\ It is called their "nature" because no one created it.
\ The nature is empty of itself,
\ And this is the "emptiness of the nature." (221) >>>

\ [VI.221]
\ #264.
\ Nature's lack of entityness
\ Is called the emptiness of nature (19/ C).
\ Thus, it is explained that because nature is not created
\ It is called nature.

L8: #4. Emptiness of the entity that is other (i.e. Not dualism)

\ <<< Whether or not Buddhas appear in the world,
\ The natural emptiness of all entities
\ Is proclaimed to be
\ The "entity that is other." (222)
\ Other names for this are the "genuine limit" and "suchness."
\ They are empty of themselves and this is the "emptiness of the entity that is other."

\ In the sutras of The Great Mother, The
\ Transcendent Perfection of Wisdom,
\ These twenty emptinesses are explained in great detail. (223) >>>

\ [VI.222]
\ #265.
\ Whether Buddhas actually appear
\ Or do not appear,
\ The emptiness of all things
\ Is explained as the other entity.

\ [VI.223]
\ #266.
\ The perfect end and thatness
\ Are the emptiness of other entities (20 / D).
\ These explanations have been given
\ According to Perfection of Wisdom.

L4: [2.4 Conclusion by way of expressing the good qualities of the ground]

\ <<< With his broad white wings of the relative and suchness,
\ The king of swans soars ahead to lead the flock.
\ By the power of virtue's wind
\ He crosses to the far shore of the ocean of the Victor's supreme qualities. (226)
>>>

\ [VI.224]
\ #267.
\ Thus, with the rays of his wisdom he attains a clear appearance
\ Just like an olive resting in the palm of his hand;
\ And realizing that, from the beginning, all these three worlds have been without
production,

\ He enters into cessation through the power of nominal truth.

\ [VI.225]
\ #268.
\ Even though his thought is constantly directed towards cessation,
\ He still generates compassion for protectorless living beings.
\ After this, through his wisdom, he will also defeat
\ All those born from the Sugata's speech and all Middling Buddhas.

\ [VI.226]
\ #269.

\ This king of the geese, spreading his broad, white wings of convention and
thatness,
\ Comes to the fore of the geese of living beings
\ And then, through the force of his powerful winds of virtue,
\ Goes to the supreme - the ocean of the Conquerors' qualities.

L3: [The Seventh Mind Generation Gone Far Beyond (1 verse) – Means]

L4: [The good qualities of the seventh ground]

\ <<< Here on the ground Gone Far Beyond,
\ Instant by instant, they can enter cessation,
\ And the transcendent perfection of method excellently blazes. >>>

\ [VII.1]
\ #270.
\ Here, on Gone Afar (7), he can enter into cessation
\ Instant by instant.
\ And he has also attained a surpassing perfection of means (7).

L2: [THE THREE PURE GROUNDS]

L3: [The Eighth Mind Generation: Unshakable (3 verses) – Aspiration Prayers]

L4: [The good qualities of the eight ground]

L5: [A. The surpassing prayer on this ground, and how he is raised from cessation]

\ <<< In order again and again to attain virtue even greater than before
\ Here the bodhisattvas become irreversible.
\ The great beings enter the Unshakable ground . . . (1abc) >>>

\ [VIII.1]
\ #271.
\ To attain virtues superior to those of before,
\ This great being strives repeatedly for Immovable (8)
\ On which they never return.

\ <<< And their aspiration prayers become incredibly pure. (1d) >>>

\ #271.
\ His prayers become extremely pure (8),

\ <<< The victors cause them to rise from cessation. (2a) >>>

\ #272a.
\ And he is raised from cessation by the Conquerors.

L5: [B. Showing that he has extinguished all delusions]

\ <<< The various flaws do not remain in the mind free of attachment;
\ Therefore, on the eighth ground, those stains together with their roots are
completely pacified.

\ Their kleshas are exhausted and in the three realms they become superior, and yet
(2bcd)

\ They cannot attain all the Buddhas' endowments, which are limitless as the sky.
(3a) >>>

\ #272bd.

\ Because his mind of non-attachment does not remain with faults,

\ The eighth-grounder has thoroughly pacified those stains together with their
roots;

\ But although his delusions are extinguished and he is the highest of the three
grounds,

\ #273a.

\ He cannot yet attain all the qualities of the Buddhas, which are as endless as
space.

L5: [C. Showing that he has attained the ten powers]

\ <<< Although samsara has stopped, they gain the ten powers,

\ And demonstrate many emanations to the beings in cyclic existence. (3bc) >>>

\ #273bc.

\ Although samsara has ceased, he attains the ten powers;

\ And with these, causes his nature to be displayed as various beings within
samsara.

L3: [The Ninth Mind Generation: Excellent Mind (1 verse) – Forces]

L4: [The good qualities of the ninth ground]

\ <<< What need to mention the strengths they gain on the ninth ground.

\ They all become perfectly pure.

\ Similarly, their own qualities,

\ the dharma of perfect awareness, become completely pure. >>>

\ [IX.1]

\ #274.

\ On the ninth (i.e. Good Intelligence (9)) all his forces become completely pure
(9).

\ Likewise he also attains the completely pure qualities of the correct cognizers
of phenomena.

L3: [The Tenth Mind Generation: Cloud of Dharma (1 verse) – Primordial Awareness]

L4: [The good qualities of the tenth ground]

\ <<< On the tenth ground they receive the genuine empowerment from all the
Buddhas. (1a) >>>

\ [X.1]

\ #275.

\ On the tenth ground (i.e. Cloud of Dharma (10)), he receives holy empowerments
from Buddhas in all directions,

\ <<< And their primordial wisdom becomes supreme. (1b) >>>

\ [X.1]
 \ #275.b
 \ And he also attains a supreme, surpassing exalted awareness (10).
 \ <<< Just as rain falls from clouds, from the bodhisattvas falls a spontaneous
 rain of dharma
 \ So that the harvest of beings' virtue may flourish. (1cd) >>>

\ [X.1]
 \ #275.cd
 \ Just as rain falls from rain clouds, so for the sake of living beings' virtuous
 crops,
 \ A rain of Dharma spontaneously falls from the Conquerors' Son.

L2: [THE GOOD QUALITIES OF THE TEN GROUNDS]

L4: [A. The good qualities of the first ground]

\ [XI.1]
 \ #276.
 \ At that time he can see a hundred Buddhas
 \ And realize their blessings.
 \ He remains alive for a hundred aeons
 \ And engages perfectly in the ends of the former and the later.
 \ #277.
 \ This Wise One can enter into and rise from the absorptions of a hundred
 concentrations.
 \ He can cause a hundred worlds to shake, and illuminate them.
 \ Likewise, through his magical emanations he can cause a hundred living beings to
 ripen,
 \ And visit a hundred Pure Lands.

\ #278.
 \ He can completely open the doors of Dharma, and this Son of the Powerful Able One
 \ Can cause bodies to be displayed throughout his body,
 \ He can completely open the doors of Dharma, and this Son of the Powerful Able One
 \ Can cause bodies to be displayed throughout his body,
 \ Each body being endowed with and beautified by its retinue,
 \ And revealing a hundred Conquerors' Sons.

\ [XI.4.a]
 \ #279a.
 \ These qualities are attained by the Wise One abiding on Very Joyful (1),

L4: [B. The good qualities of the second to the seventh grounds]

\ [XI.4.bcd]
 \ #279bcd.
 \ And in just the same way they are perfectly attained in thousands

\ By the abider on Stainless (2).
 \ On the next five grounds, the Bodhisattva attains
 \ #280.
 \ A hundred thousand of these, a hundred ten million,
 \ a thousand ten million,
 \ Then a hundred, thousand ten million,
 \ And then ten million one hundred thousand million multiplied by a hundred, and
 further multiplied by a thousand.

L4: [C. The good qualities of the three pure grounds]

\ [XI.6]
 \ #281.
 \ Abiding on the ground, Immovable (8), free from conceptions,
 \ He attains qualities equal in number
 \ To however many atoms there are
 \ In a hundred thousand of the three thousand worlds.
 \ #282.
 \ The Bodhisattva abiding on the ground Good Intelligence (9)
 \ Attains the previously mentioned qualities
 \ Equal in number to the atoms in a hundred thousand countless
 \ Perfectly increased by ten.
 \ #283.
 \ Briefly, the qualities of the tenth (i.e. Cloud of Dharma (10))
 \ Have passed beyond what can be expressed in words,
 \ There being as many as there are atoms
 \ In all the inexpressible
 \ #284.
 \ Moment by moment he can display in his hair pores
 \ Perfect Buddhas beyond number
 \ Together with Bodhisattvas,
 \ And likewise gods, demi-gods, and humans.

L1: [A PRESENTATION OF RESULTANT GROUNDS]

L4: [A. HOW BUDDHAHOOD IS FIRST ATTAINED]

L5: [A.1 The actual meaning]

\ [XI.10]
 \ #285.
 \ Just as the moon in a stainless sky illuminates clearly,
 \ Previously you strove again for the ground that generates the ten forces.
 \ In Akanishta you accomplished the aim for which you strove-
 \ All those unequalled, ultimate good qualities of the supreme state of
 pacification.

\ #286.
\ Just as space has no divisions due to the divisions of vessels,
\ So thatness has no divisions made by things.
\ Therefore, perfectly realizing them to be of one taste,
\ O Good Knower, you realize all objects of knowledge in an instant.

L5: [A.2 Rejecting an argument]

L6: [A.2.1 Stating the other position]

\ #287.
\ 'If pacification is thatness, wisdom does not engage in it;
\ And with no mind engaging, certainly an object-possessor of the object of
knowledge is not possible.
\ Without knowing anything, how can it be a knower?
\ That is a contradiction.
\ If there is no one who knows, how can you teach others 'It is like this'?

L6: [A.2.2 Refuting this position]

L7: [i. Rejecting the argument that a knower of thatness is unacceptable]

\ #288.
\ Since non-production is thatness, and the mind has freedom from production,
\ By depending upon that aspect it realizes thatness.
\ For example, when a mind possesses any aspect it knows that object thoroughly.
\ In just the same way, this knows by depending upon a nominality.

L7: [ii. Rejecting the argument that a person knowing thatness is unacceptable]

\ #289.
\ Through the power of his Complete Enjoyment Body maintained by merit,
\ And of its Emanations,
\ Sounds that reveal the Dharma of thatness arise from space and others.
\ Due to these, worldly beings can also realize thatness.

\ #290.
\ Just as here a potter with great strength
\ Expends much energy for a long time turning the wheel,
\ And then while he is not generating effort
\ It turns and is seen to be a cause of a pot,

\ #291.
\ So like that, is he who resides in a body with the nature of Dharma.
\ Without generating any effort now
\ He engages in deeds that are completely beyond thought
\ Due to the special qualities of his prayers and the virtues of beings.

L4: [B. A PRESENTATION OF BUDDHA'S BODIES AND GOOD QUALITIES]

L5: [B.1 A Presentation of Buddha's bodies]

L6: [B.1.1. An explanation of the truth body]

\ [XI.17]
\ #292.
\ That pacification that comes from the burning of all the dry tinder of objects of

knowledge

- \ Is the Truth Body of the Conquerors.
- \ At that time there is no production and no disintegration .
- \ Since minds have ceased, it is experienced directly by the body.

L6: [B.1.2. An explanation of the complete enjoyment body]

- \ #293.
- \ This pacified body is resplendent, like a wish-granting tree
- \ And without conception, like a wish-fulfilling jewel.
- \ It will remain always until living beings are liberated, for the fortune of the world,
- \ And appear to those who are free from elaboration.

L6: [B.1.3. An explanation of the body corresponding to its cause -- emanation bodies]

L7: [B.1.3.1 How he displays all his deeds in one pore of his body]

- \ #294.
- \ The Powerful Able One, at one time, in one Form Body
- \ Corresponding to that cause, clearly and without disorder
- \ Makes a complete and exquisite display
- \ Of everything that happened during his previous lives now ceased.
- \ #295.
- \ What the Buddha Lands and their Powerful Able Ones were like;
- \ What their bodies, deeds, and powers were like;
- \ How many assemblies of I fearers there were, and what they were like;
- \ What forms the Bodhisattvas took there;
- \ #296.
- \ What the Dharma was like, and what he was like then;
- \ What deeds were performed from listening to Dharma;
- \ How much giving was practiced towards them -
- \ All these he displays in one body.
- \ #297.
- \ Likewise what moral discipline, patience, effort, concentration, and wisdom
- \ He practiced during previous lives;
- \ He displays clearly all these deeds without leaving anything out,
- \ In just one hair pore of his body.

L7: [B.1.3.2 How he displays all the deeds of others there]

- \ #298.
- \ Buddhas who have passed away, those who are yet to come,
- \ And those of the present dwelling in the world,
- \ Revealing Dharma in a loud voice carrying to the ends of space
- \ And bestowing breath on living beings tormented by suffering;
- \ #299.
- \ All their deeds from first generating the mind
- \ Through to the essence of enlightenment,
- \ Knowing these things to be the nature of illusions,

\ He displays them all clearly at one time in one hair pore.

\ #300.

\ Likewise the deeds of all Superior Bodhisattvas,
\ Solitary Realizers, and Hearers of the three times,
\ And all the activities of the remaining beings;
\ He displays all of these at one time in one pore.

L7: [B.1.3.3 An explanation of his completely excellent mastery of his wishes]

\ #301.

\ This Pure One, by enacting his wishes,
\ Displays the worlds throughout space on a single atom,
\ And an atom filling the directions of infinite worlds,
\ Without the atom becoming larger or the worlds becoming smaller.

\ #302.

\ Not being governed by conception, you will show in each instant,
\ Until the end of samsara,
\ As many countless different deeds
\ As there are atoms in all the worlds.

L5: [B.2 A PRESENTATION OF THE GOOD QUALITIES OF THE FORCES]

L6: [B.2.1 Briefly presenting the ten forces]

\ [XI.28]

\ #303.

\ The force knowing source and non-source (1),
\ Likewise knowing full ripening of actions (2),
\ Understanding the various desires (5),
\ And the force knowing the various elements (4),

\ #304.

\ Likewise knowing supreme and non-supreme powers (6),
\ Going everywhere (7),
\ And the force knowing the mental stabilizations (3),
\ [Concentrations of] perfect liberation, concentrations, absorptions, and so forth,

\ #305.

\ Knowing recollections of previous places (8),
\ Likewise knowing death and birth (9),
\ And the force knowing the cessation of contaminations (10) -
\ These are the ten forces.

L6: [B.2.2 An extensive explanation of the ten forces]

\ [XI.31]

\ #306.

\ Any cause from which something is definitely produced
\ Is said by the Omniscient Ones to be the source of that.
\ The opposite of what is explained is not a source.
\ The knower of infinite objects of knowledge that has abandoned obstructions is

said to be a force (1).

\ #307.
\ The desirable, the undesirable, the reverse of these, actions of abandonment,
\ And their full ripening - a great variety -
\ The powerful, able, unobstructed knower engaging individually,
\ That encompasses objects of knowledge of the three times is said to be a force
(2).

\ #308.
\ Desires arising through the force of attachment and so forth -
\ A great variety of inferior, middling, and especially superior desires -
\ The knower of these and others besides them
\ Encompassing all living beings of the three times is known as a force (5).

\ #309.
\ Through their skill in perfectly distinguishing the elements,
\ Buddhas say that whatever is the nature of eyes and so forth is an element.
\ The limitless knower of complete Buddhas
\ Realizing the distinctions of all types of element is said to be a force (4).

\ #310.
\ Of conceptualization and so forth, only the very sharp are accepted as supreme;
\ Middling types and the dull being explained as non-supreme.
\ The knower of all aspects free from attachment
\ That understands the eyes and so forth, and their ability to support each other,
is said to be a force (6).

\ #311.
\ Some paths lead to the very state of a Conqueror,
\ Some to the enlightenment of a Solitary Realizer or the enlightenment of a
Hearer,
\ Others to hungry ghosts, animals, hell beings, gods, humans, and so forth;
\ The knower of these that is free from attachment is said to be the force going
everywhere (7).

\ #312.
\ The different types of Yogi throughout limitless worlds
\ Have the mental stabilizations, the eight [concentrations of] perfect liberation,
\ Those that are tranquil abiding, and the nine that are absorptions;
\ The unobstructed knower of these is said to be a force (3).

\ #313.
\ For as long as there is confusion, there is abiding in samsara.
\ Oneself and each and every living being of samsara now past,
\ However many there are, a limitless number, their origins and places of birth -
\ The knower of these is said to be a force (8).

\ #314.
\ The many varieties of death and birth of every single living being
\ Inhabiting the worlds as extensive as space -
\ The limitless knower without attachment and completely pure

\ That apprehends all aspects of these at one time is said to be a force (9).
 \ #315.
 \ The Conquerors' swift destruction of delusions together with their imprints
 \ Through the force of the knower of all aspects,
 \ And the cessation of delusions by wisdom in the disciples and so forth-
 \ The limitless knower of these that is free from attachment is said to be a force
 (10).

L6: [B.2.3 Why all the qualities cannot be described]

\ [XI.41]
 \ #316.
 \ Just as a bird does not turn back due to lack of space,
 \ But returns when its strength is consumed,
 \ So the disciples and Sons of the Buddhas
 \ Turn back when describing the good qualities of
 \ Buddha, which are as limitless as space.
 \ #317.
 \ So how could one such as I
 \ Understand or explain your good qualities?
 \ However, since they were explained by Superior Nagarjuna,
 \ I have overcome my apprehension and mentioned just a few.

L6: [B.2.4 The benefits of understanding the two good qualities]

\ #318.
 \ The profound is emptiness,
 \ And the vast are the other good qualities.
 \ Through understanding the ways of the profound and the vast
 \ These good qualities will be attained.

L4: [C. EXPLAINING EMANATION BODIES]

\ [XI.44]
 \ #319.
 \ You who possess an immovable Body visit the three worlds again with your
 Emanations,
 \ And show descent, birth, enlightenment, and the wheel of peace
 \ In this way, out of compassion, you lead to a state beyond sorrow
 \ All worldly beings who have deceitful behavior, and who are bound by the many
 nooses of attachment.

L4: [D. PROVING THAT THERE IS ONE FINAL VEHICLE]

\ [XI.45]
 \ #320.
 \ Because, here, apart from understanding thatness, there is no principal
 eliminator of all stains,
 \ Because phenomena do not depend upon different types of thatness,
 \ And because there are not different wisdoms that are the object-possessors of
 thatness,

\ You revealed to living beings an unequalled and undivided vehicle.

\ #321.

\ Because there are these impurities that give rise to faults in living beings,

\ The worldly cannot engage in the extremely profound object experienced by
Buddhas.

\ Therefore O Sugata, since you possess both wisdom and the methods of compassion,

\ And since you have promised 'I shall liberate living beings',

\ #322.

\ Just like the skilful one traveling to a jewel island

\ Who relieved the fatigue of his company by emanating a beautiful city on the way,

\ You presented this vehicle to the minds of disciples as a means of peace;

\ But you taught separately those who have attained isolation and trained minds.

L4: [E. EXPLAINING THE DURATION OF ENLIGHTENMENT AND REMAINING]

L5: [E.1 The duration of enlightenment]

\ [XI.48]

\ #323.

\ O Sugata, however many atoms there are among the tiniest atoms

\ In all the Buddha Lands in all directions,

\ For that many aeons you enter into the most supreme, holy enlightenment;

\ But these secrets of yours should not be explained.

L5: [E.2 The duration of remaining]

\ [XI.49]

\ #324.

\ O Conqueror, for as long as all worldly beings have not gone to the most sublime
peace,

\ And for as long as space has not been destroyed,

\ You who are born from the mother of wisdom and nourished by compassion will
perform your deeds;

\ So how could you have a solitary peace?

\ #325.

\ The distress of a mother for her child pained by eating poison

\ Does not compare to your mercy for your family,

\ The worldly beings who through the faults of confusion eat poisonous food.

\ Therefore O Protector, you will never go to the most sublime peace.

\ #326.

\ Because the unskilled who have minds conceiving things and non-things

\ Experience suffering at the time of birth and death, and when separated from the
pleasant and meeting the unpleasant,

\ And because the evil experience rebirths, these worldly beings are objects of
compassion.

\ Therefore, O Blessed One, out of compassion you have turned your mind away from
peace and do not possess a nirvana.

L1: [CONCLUSION]

L4: [How the treatise was composed]

\ [XI.52]

\ #327.

\ This system has been extracted from the treatises on the middle way,

\ By the monk Chandrakirti;

\ And has been presented exactly according to

\ The scriptures and the oral teachings.

\ #328.

\ A Dharma such as this is not found elsewhere.

\ Likewise the system presented here

\ Is not found elsewhere.

\ The wise should understand this clearly.

\ #329.

\ Frightened by the colour of the great ocean of Nagarjuna's wisdom,

\ Some beings have kept this excellent system at a great distance.

\ Now, due to the nectar from the opening of the kumuta which came from the
unfolding of these verses,

\ The hopes of Chandrakirti have been completely fulfilled.

\ #330.

\ This profound and frightening thatness just explained will be realized by those
with previous familiarity;

\ But it will not be comprehended by others, even though they may have listened
extensively.

\ Therefore, having seen these other systems made up by one's own mind,

\ You should abandon the mind that likes their treatises as you would systems that
assert a self.

L4: [Dedicating merit from composing the treatise]

\ [XI.56]

\ #331.

\ Through the merit encompassing all directions that I have received from
explaining the excellent system of Master Nagarjuna,

\ That is as white as autumn stars in the sky of my mind darkened by delusions,

\ And that is like a jewel on the hood of the snake of my mind,

\ May all worldly beings realize thatness, and quickly attain the grounds of the
Sugatas.

[END]