

## CHAPTER ON WISDOM

1 Transition: the advice to generate wisdom

The Muni taught all these branches  
For the purpose of wisdom.  
Therefore, those who wish to pacify suffering  
Should generate wisdom. (1)

2 The method by which to generate wisdom

A Identifying the nature of wisdom

1 Settling the two truths – the objects

A Presenting the nature of the two truths

1 Divisions

The conventional (“thoroughly obscuring”) and the ultimate (“highest meaning”)  
Are asserted to be the two truths. (2ab)

2 Entity

The ultimate are not the sphere of activity of the intellect.  
The intellect is said to be “thoroughly obscuring.” (2cd)

3 The differences in the intellects that appraise the two truths

A The divisions of persons

With respect to them, worldly beings are seen  
To be of two types: yogis and common people. (3ab)

B The stages of harm

Among them, worldly common people  
Are harmed by worldly yogis. (3cd)

Also yogis, due to differences in their intellect,  
Are respectively harmed by the higher (4ab)

C The reasonings that harm

By way of the analogies that both accept. (4c)

B Dispelling arguments regarding the two truths

1 Dispelling arguments regarding the conventional

A One would not engage in the path

Because unanalyzed, [one engages] for the sake of the result. (4d)

B There is no debate regarding objects

Since the worldly see things and  
Conceive them to be perfectly real,  
Not illusion-like; it is here  
That yogis and worldly beings debate. (5)

C [Conventional truths] would be eliminated by a valid cognizer

Forms and so forth, although directly perceived,  
Are [established] by renown, not by a valid cognizer.  
They are false, just like the unclean and so forth  
That are renowned to be clean and so forth. (6)

D It would contradict the scriptures

For the sake of making worldly beings engage,  
The Protector taught things. In thusness  
They are not momentary.  
“Is it also contradictory conventionally?” (7)

For yogis that it conventional is without fault.  
Compared to worldly beings, they see thusness;  
Otherwise, their definite realization of women as unclean  
Would be harmed by worldly beings. (8)

E Dispelling absurd consequences

1 Merit would not be acquired

Merit comes from an illusory-like conqueror,  
Just as it does from an actually existent one. (9ab)

2 There would be no conception

“If sentient beings are like an illusion,  
Having died, how are they reborn?” (9cd)

For as long as those conditions are assembled,  
For that long will illusions also last.  
Why should sentient beings be truly existent  
Due merely to their continua lasting long? (10)

3 Virtue and negativity would not exist

When a being who is an illusion kills and so forth,  
There is no negativity because it is without a mind.  
For one who possesses an illusory mind,  
Merit and negativity arise. (11)

Mantras and so forth, because they lack the ability,  
Do not give rise to illusory mind.  
The illusions that arise from  
Diverse conditions are also various. (12)

Nowhere does there exist  
One condition that is able [to give rise] to all. (13ab)

4 Meaningless activity would be abandoned

“If ultimately they are nirvana and  
Conventionally, cyclic existence, (13cd)

Since even a buddha would be a cyclic existence,  
What use would the bodhisattva conduct be?”  
If the conditions are not interrupted,  
Also illusions are not turned back. (14)

Since the conditions are interrupted,  
[A buddha] does not arise even conventionally. (15ab)

2 Dispelling arguments based on the ultimate

A Dispelling the consequence that if mistaken consciousness did not exist apprehension would not exist

1 The dispute

[Chittamatra]: If even a mistaken [consciousness] does not exist,  
What is it that will observe the illusory? (15cd)

2 The response to that [dispute]

A A similar argument

[Madhyamaka]: If the illusory itself does not exist for you,  
Then what is it that is observed? (16ab)

B Refuting the argument

1 Asserting appearances to the mind

A Setting out the [Chittamatra] system

[Chittamatra]: Since the other exists with respect to them,  
Those aspects are just mind. (16cd)

B Refuting [the Chittamatra system]

1 Stating the harm with respect to ultimate self-cognizers

A The actual topic

[Madhyamaka]: If that very mind is the illusory,  
What is seen by what?  
The Protector of the World also  
Taught “Mind does not see mind.” (17)

Just as the blade of a sword  
Does not cut itself, so too is the mind. (18ab)

B Dispelling mistakes

1 The examples are not established

A Refuting the example of a butter lamp

[Chittamatra]: It is just like a butter lamp  
That perfectly illuminates the thing that is itself. (18cd)

[Madhyamaka]: A butter lamp is not an object to be illuminated  
Because it is not obscured by darkness. (19ab)

B Refuting the example of blue

[Chittamatra]: There is blue, like glass, that depends on  
Other for its blueness and that which does not. (19cd)

Likewise, some [things] are seen in dependence  
On other and some are also seen without dependence. (20ab)

[Madhyamaka]: It is not that that which was not blueness  
Made itself into blue by itself. (20cd)

2 [The examples] do not correspond with the meaning

It can be said “A light illuminates [itself]”  
When it is known by consciousness.  
But through being known by what  
Can it be said “Awareness illuminates [itself]”? (21)

2 [Self-cognizers] are not established

A [Self-cognizers] are not established by a direct perceiver

[*Madhyamaka*]: Since it is not seen by any,  
Whether it illuminates or does not illuminate  
Is like the grace of the daughter of a barren woman,  
In that it is meaningless even to discuss it. (22)

B [Self-cognizers] are not established by an inferential cognizer

[*Chittamatra*]: If a self-cognizer did not exist  
How would consciousness be remembered?  
[*Madhyamaka*]: It is remembered through experience and  
In relation to other, like the poison of a rat. (23)

(outline 2)

[*Chittamatra*]: Because those possessing other conditions see it,  
It is clear to itself.  
[*Madhyamaka*]: Through applying the eye medicine of attainment  
Vases are seen, but the eye medicine is not. (24)

3 Dispelling harm to the refutation

[*Madhyamaka*]: Just seeing, hearing, and knowing  
Are not what are negated here.  
Here it is that which causes suffering –  
The conception of them as truly existent – that is to be averted. (25)

2 Refuting things that are not both object and mind

[*Chittamatra*]: The illusory are not other than the mind yet  
They are also not considered to be other.  
[*Madhyamaka*]: If it is a thing, how could it not be other?  
Stating “It is not other,” it would not exist as a thing. (26)

C Applying it to present situations

Just as the illusory are not truly existent but are viewed,  
Likewise [the mind] is that which acts to view. (27ab)

B Dispelling the consequence that if the mistaken basis is not established cyclic existence would not exist

1 Setting out the debate

[*Chittamatra*]: Cyclic existence has as its support that which is a thing,  
Otherwise it would be like space. (27cd)

2 Refuting [the debate]

[*Madhyamaka*]: It that which is not a thing depends on a thing,  
How can it have a function?  
Your mind would be alone

Without companions. (28)

If the mind were free from apprehendeds  
Everyone would be a tathagata.  
If so, what quality would there be  
In considering there to be mere mind? (29)

2 Establishing subjects (object-possessors) as paths

A Establishing that knowing conventional [truths] to be illusory is a path

1 The actual topic

A The dispute

Even if one knows them to be like illusions,  
How will the afflictions be averted?  
Even the very one who creates an illusory woman  
Can develop attachment to her. (30)

B The response

That creator has not abandoned the latencies of the afflictions  
With respect to objects of knowledge,  
Therefore when he looks at her  
His latencies of emptiness are weak. (31)

Through cultivating the latencies of emptiness  
The latencies of [apprehending] things will be abandoned, and  
Through familiarizing with “Nothing whatsoever exists,”  
Later on [the apprehending of] that too will be abandoned. (32)

2 That nature of the path – that which is to be meditated

A The non-establishment of any object whatsoever

When it is said “Nothing exists,”  
The thing that is investigated is not observed.  
At that time, free from a support that is a non-thing,  
How does it abide in front of an awareness? (33)

B The non-observation of any awareness whatsoever

What neither thing or non-thing  
Abide in front of the awareness,  
Since there is no other aspect  
[That awareness] is utterly pacified, lacking an observed object. (34)

3 The result of meditating the path

A Although motivations do not exist, the welfare is accomplished

Just as wish-fulfilling jewels and wish-granting trees  
Completely fulfill hopes,  
Likewise due to the power of their prayers for those to be subdued,  
The exalted bodies of conquerors appear. (35)

B Even though the agent has ceased, actions are still performed

For example, having accomplished  
The Garuda Shrine, he passed away,

Yet even though he passed away a long time ago  
It still pacifies poisons and more. (36)

Likewise, the shrine of a conqueror is also accomplished  
In accordance with the enlightened conduct, and,  
Although the bodhisattva has passed beyond sorrow,  
He still accomplishes all welfares. (37)

C Although the mind does not exist, merit arises

[Some hearers:] “What result will come to be possessed  
By making offerings to one without mind?”  
[Madhyamaka:] It is has been explained that it is similar  
Whether he is alive or has passed beyond sorrow. (38)

Either conventionally or in thusness it is suitable;  
That there is a result is found in the scriptures.  
For example, it is just like there is a result  
With respect to truly existent buddhas. (39)

B Establishing that knowing ultimate [truths] to be emptinesses is a path

1 The dispute

[Vaibhashika:] “By seeing the truths, one will be liberated,  
So what is accomplished by seeing emptiness?” (40ab)

2 The response

A A brief presentation by way of the scriptures

[Madhyamaka:] It is because in the scriptures it is taught that  
Without this path there is no enlightenment. (40cd)

B An extensive explanation by way of dispute and response

1 Setting out the dispute [that these scriptures] are not established

If the Mahayana is not established, (41a)

2 Establishing the Mahayana scriptures to be [the Buddha’s] words

A Questioning the reason for the distinction

[Madhyamaka:] How are your own scriptures established? (41b)

B Refuting the answer to that

1 Refuting the reason of the scriptures

A Refuting the reason of their being [established]

[Vaibhashika:] It is because they are established for both of us.  
[Madhyamaka:] So initially they would not have been established for you. (41cd)

Your belief in them due to such a condition  
Should also be similar with regard to the Mahayana.  
If others were true due to being accepted by two,  
The Vedas and the rest would also be true. (42)

B Refuting the reason of their not being [established]

[Vaibhashika:] It is because the Mahayana is together with debate.

[Madhyamaka:] Because the Tirthikas and other scriptures debate your scriptures  
And there is also debate between you and others,  
You should discard them. (43)

2 Refuting the reason of [the Buddha's] words

If any speech inserted in the sutra sets  
Is asserted by you to be spoken by the Buddha,  
Why do you not assert that for most of the Mahayana  
As they are similar to your sutras?<sup>1</sup> (44TS)

If due to one exception<sup>2</sup>  
All become faulty,  
Why, due to one of your sutras being similar,  
Were not all spoken by the Conqueror? (45TS)

Mahakashyapa and the others  
Did not manage to fathom that speech,  
So who would take it as not to be held as that  
Due to your not realizing it? (46TS)

3 Establishing the ultimate to be a path

A The faults of not meditating on the ultimate

1 Not having abandoned the afflictions, one cannot pass beyond sorrow

While the root of the teachings is a fully-ordained monk,  
Even that fully-ordained monk himself abides with difficulty.  
For one whose mind is together with observed objects  
Nirvana is also abided in with difficulty. (47)

2 Although the afflictions have been abandoned, nirvana is not attained

[Vaibhashika:] They are liberated from suffering due to having abandoned the afflictions.

[Madhyamaka:] So as soon as that happens they would become [free from suffering].  
Although there are those without afflictions,  
They are seen [to have suffering] due to the potencies of actions. (48)

[Vaibhashika:] That is temporary for they are definitely said  
To be without craving for the appropriated.

[Madhyamaka:] Why would they not have that craving,  
Which although unafflicted, still obscures them? (49)

Due to the condition of feeling, there is craving.  
So feelings also exist in them. (50ab)

3 Although the mind has ceased, it arises again

A mind that is together with observed objects  
Abides with respect to some. (50cd)

<sup>1</sup> Verses 44, 45, and 46 are set out here in accordance with how they occur in Togme Sangpo's commentary but they actually appear after verse 51 in the root text.

<sup>2</sup> The root text reads *ma gtog* ("exception"), whereas Togme Sangpo's commentary reads *ma rtogs* ("not being realized").

A mind that is separate from emptiness,  
Having ceased, will be produced once again,  
Like the absorption without discrimination.  
Therefore, meditate on emptiness. (51)

B The advantages of meditating on the ultimate  
1 The two welfares are accomplished

To remain in cyclic existence,  
Free from the extremes of attachment and fear,  
To accomplish the welfare of those suffering out of confusion,  
Is the result of [meditating on] emptiness. (52)

2 The two obscurations are abandoned

The antidote to the darkness of the afflictive obscurations and  
Obscurations to knowledge is emptiness.  
So why do those who wish to quickly attain omniscience  
Not meditate on it?<sup>3</sup> (53)

C The condensed meaning

In that case, it is not correct to  
Repudiate the side of emptiness.  
Therefore, without entertaining any doubts,  
Meditate on emptiness! (54)

C The general condensed meaning

Fear should be developed with regard to  
That which produces suffering – [apprehending] things;  
But why develop fear with respect to  
That which pacifies suffering – emptiness? (55)

B [Wisdom] operates with respect to the object selflessness

1 The selflessness of persons

A The transition: a brief presentation

If some self existed  
One should fear anything whatsoever.  
But since no such self exists  
Who is there to be afraid? (56)

B An extensive explanation

1 Refuting [a self] in general by dividing the aggregates into types

Teeth, hair, and nails are not the self.  
The self is not the bones or blood.  
The mucus is not it, nor is the phlegm,  
Neither is the lymph or pus. (57)

The self is not the fat nor sweat.  
The lungs and liver are also not the self.

<sup>3</sup> Verses 53 and 54 are set out here in accordance with how they occur in Togme Sangpo's commentary, whereas their order is reversed in the root text.

Provisional translation by Joan Nicell based on the Tibetan commentary by Togme Sangpo,  
*A Guide to the Bodhisattva's Way of Life* translated by Stephen Batchelor (LTWA, Dharamsala, 1979), and  
*A Guide to the Bodhisattva Way of Life* translated by Vesna A. Wallace and B. Alan Wallace (Snow Lion, Ithaca, 1997)

Nor are the other inner organs the self.  
The self is not the excrement or urine. (58)

The flesh and skin are not the self.  
The warmth and winds are also not the self.  
The cavities are not the self. In all ways  
The six consciousnesses are also not the self. (59)

2 Refuting the self that is asserted in particular  
A Refuting the self imputed by the Samkyas (Enumerators)  
1 Stating the refutation

[*Madhyamaka:*] If a knower of sound were permanent  
At all times there would be the apprehension of sound.  
If there is no object to be known,  
By means of what type [of object] is it said to be a “knower”? (60)

If without a knower there is a knower,  
It would follow that wood is also a knower.  
Therefore, without a closely abiding object of knowledge  
It is definitely to be stated “There is no knower.” (61)

2 Refuting the answer that abandons faults  
A Setting out the answer

[*Samkya:*] That very one knows form. (62a)

B Refuting that [answer]  
1 The previous consequence remains

[*Madhyamaka:*] At that time, why is there also not hearing?  
[*Samkya:*] Because there is no sound nearby.  
[*Madhyamaka:*] Therefore, a knower of that [sound] also does not exist. (62bcd)

2 They have contradictory aspects  
A Setting out the sign

How can that which is the nature of  
Apprehending sound apprehend form? (63ab)

B The example is not established

That one is considered to be  
Both father and son is not correct. (63cd)

In that case, the lightness, motility, and darkness  
Are not a son, nor are they a father. (64ab)

3 The refutation by means of the sign of mutual non-observation  
A Setting out the sign

That [apprehender of form] is not seen to be the nature  
Of that possessing the apprehension of sound. (64cd)

B Dispelling its non-establishment  
1 The actual topic

If that itself, like an actor, is seen in other modes,  
It would not be permanent. (65ab)

2 Dispelling uncertainty with respect to that [non-establishment]

A The dispute

[*Samkya:*] “That itself has other modes.” (65c)

B Refuting that [dispute]

1 Due to contradictory aspects, it is not correct that they are one nature

Such a oneness is a oneness that never existed previously. (65d)

[*Samkya:*] “Although it has other modes, it is not true.”

Tell us what is its nature.

[*Samkya:*] “It is just consciousness.” If it were like that,  
It would follow that all beings are one. (66)

Also that with mind and that without mind  
Would become one because they are similar in existing. (67ab)

2 Due to instants that are false, it is not correct they are in general true

When instants of consciousness are mistaken,  
How can they have a similar support? (67cd)

B Refuting the self imputed by the Naiyayikas (Logicians)

1 Setting out the sign

Also that without mind is not the self  
Because it is not mind, like a vase and so forth. (68ab)

2 Abandoning mistakes with respect to the pervasion

Nonetheless, if because it is endowed with mind,  
It is conscious, it follows that the non-conscious disintegrates. (68cd)

If the self does not change,  
How can it act due to mind? (69ab)

3 Condensed meaning

Thus, that which is not conscious and free from activity –  
Space – would also act as a self. (69cd)

3 Dispelling debate with respect to selflessness

A Actions and results are not correct

1 The dispute

“If a self does not exist,  
A relationship between action and result would not be suitable.  
Having done an action, one would disintegrate,  
Whereby whose action would it be?” (70)

1 The response

A A corresponding argument

Since it is established for both of us

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That the basis of the action and of the result are different  
And that there is no self that does it,  
Is it not meaningless to argue about this? (71)

B Refuting the response to the argument

It is impossible to see  
That possessing the cause as well as the result. (72ab)

C Abandoning contradictions in the scriptures

In dependence on being one continuum,  
He taught “The doer is the experiencer.” (72cd)

The mind of the past and of the future  
Are not the self because they do not exist.  
“The mind that has been produced is the self.”  
Also when that disintegrates, there would be no self. (73)

For example, when the trunk of a banana tree  
Is split into parts, there is nothing at all.  
Likewise, when sought with thorough analysis,  
Also the self is not real. (74)

B Abandoning compassion as being incorrect

1 Its objects do not exist

“Well then, if sentient beings do not exist,  
For whom is compassion developed?”  
For those who imputed ignorance  
For whom a promise has been made for the sake of the result. (75)

2 Its results do not exist

“If sentient beings do not exist, who [obtains] the results?”  
That they are true, nonetheless, is asserted from ignorance. (76ab)

3 Abandoning that, since it is an object of abandonment, it is not correct to meditate it

In order to totally pacify suffering,  
One should not reject ignorant results. (76cd)

The pride that is the cause of suffering  
Increases due to ignorance regarding the self.  
If it is said “But there is no turning away from that,”  
Meditation on selflessness is the best. (77)

2 The way of engaging in the selflessness of phenomena

A The close placement of mindfulness on the body

1 A body possessing limbs is not established

A The object, the body, is not established

1 Refuting a body related with the limbs

A Refuting that the individual limbs are the body

The body is not the feet or calves.

The thighs and loins are also not the body.  
Neither are the abdomen and back the body.  
The chest and shoulders are not the body either.  
The ribs and hands are also not the body. (78)

The armpits and upper arms are also not the body.  
Even the inner organs are not it.  
The head and neck are also not the body.  
With regard to them, what is the body? (79)

B Refuting that it abides in each of its parts

If the body were to abide  
By each area in all of them,  
Although indeed its parts abide in its parts,  
In what does it itself abide? (80)

If the body in its entirety  
Were to abide in the hands and so forth,  
However many hands there are and so forth,  
That many bodies would there be. (81)

C Summary

If the body does not exist outside and inside them,  
How could the body exist in the hands and so forth? (82ab)

2 Refuting a body that is not related the limbs

If it is not other than the hands and so forth,  
How could it exist? (82cd)

B Presenting the apprehension of a body as mistaken

Thus, due to ignorance regarding the arms and so forth  
Of a non-existent body, a body comes to mind;  
Like, due to the feature of it being arranged in that shape,  
The mind [apprehends] a cairn to be a human being. (83)

As long as the conditions are collected together,  
For that long the body will appear to thought it were a being.  
Likewise, as long as the hands and so forth exist,  
For that long will a body there. (84)

2 The limbs themselves are not established

Similarly, because they are a collection of fingers,  
The hands are also that.  
Because they too are a collection of joints,  
Since the joints are also divided into their parts, (85)

Since the parts are also divided into particles,  
Since those particles are also divided into directional parts,

Because the directions too, divided, are free from parts,  
Like space, therefore, particles also do not exist. (86)

3 Summarizing the topic

Hence, who, having analyzed,  
Would be attached to such dream-like form?  
When, like that, the body does not exist,  
What are men? What are women? (87)

B The close placement of mindfulness on feelings

1 The nature of feelings is not established

A The way in which feelings are not ultimately established

1 The reasoning that refutes this

If suffering exists in reality,  
Why does it not harm intense joy?  
If there is happiness, why do those tormented by sorrow and so on  
Not find joy in the delicious and so forth? (88)

2 Refuting the answer to that

Because it is overwhelmed by the strong,  
It is not experienced.  
How can that which is not  
The nature of experience be feeling? (89)

You say “The suffering that exists is subtle.  
The coarse form is not dispelled or  
There is mere joy distinct from it.”  
The subtle is also that. (90)

If the conditions adverse to it are produced,  
Suffering is not produced.  
To conceive it to be feeling,  
Is it not established as “It is strongly grasped”? (91)

B Meditating on the antidote to conceiving them

Because of that, its antidote  
Thorough analysis, is to be meditated.  
The meditative stabilization that arises from the field  
Of thorough investigation is the food of a yogi. (92)

2 The cause – contact – is not established

Since this is asserted to be the meeting of the three – object, sense power, and consciousness – the refutations to that are three:

A Refuting the meeting of sense power and object

1 Refuting their meeting in general

If there were a gap between the sense power and object,  
How would they meet?  
Also if there were no gap, being a unit  
What would meet with what? (93)

2 Refuting the meeting of very subtle particles

A subtle particle does not enter a subtle particle.  
They are without an interval and equal.  
Without entering, they do not mix, and  
Without mixing, they do not meet. (94)

How could it be right to say  
“Even though they are partless, they meet”?  
If you have seen that which meets  
But yet is partless, show it to me! (95)

B Refuting the meeting with consciousness

It is not correct for there to be a meeting  
With consciousness, which is without form.  
Because even a collection is not a thing,  
It is as was thoroughly analyzed before. (96)

C Summarizing the topic

Thus, if contact does not exist,  
From what do feelings arise?  
For the sake of what is there this fatigue?  
What is it that harms what? (97)

When there is no one who feels and  
Feelings also do not exist,  
Having seen this situation,  
Why do you not turn away from craving? (98)

3 The objects are not established

Even though they are seen or touched,  
Their nature is similar to a dream or illusion. (99ab)

4 Their apprehension is not established

Therefore, because they are produced simultaneously  
With the mind, feelings are not seen by it. (99cd)

Also, due to being produced before or after them,  
It remembers them but does not experience them.  
They do not experience themselves,  
Nor are they experienced by other. (100)

Since there is no one who feels,  
There are no feelings themselves.  
Thus, by what is there harm  
To this selfless collection? (101)

C The close placement of mindfulness on minds

1 The mental consciousness is not established

The mental does not abide in the sense powers,  
Not in forms and so forth, nor in between.  
Inside there is no mind, outside there is none, and  
Elsewhere it is also not found. (102)

It is not the body, it is not other,  
It is not mixed with it, nor is it at all separate from it.  
It is not in the slightest; therefore,  
Sentient beings, by nature, are nirvana. (103)

2 The consciousnesses of the five doors are not established  
If the consciousness existed before the object to be known,  
Through observing what would it be produced?  
If the consciousness and the object to be known are simultaneous,  
Through observing what would it be produced? (104)

Well then, if it exists after the object to be known,  
From what is consciousness produced? (105ab)

D The close placement of mindfulness on phenomena  
1 The way in which all phenomena are established as not being produced  
Hence, the production of all phenomena  
Is not to be realized. (105cd)

2 Dispelling arguments with respect to that  
A Rejecting the consequence that [phenomena] do not exist conventionally  
1 Argument  
If, like this, they would not exist conventionally.  
How could there be two truths with respect to them?  
Moreover, if they are conventional due to other,  
How could sentient beings pass beyond sorrow? (106)

2 Response to that  
This is a projection of someone else's mind,  
It is not his own all-obscuring [mind].  
Later, if ascertained, it would exist;  
If not, it does not exist conventionally. (107)

B Rejecting that thorough analysis is not right  
1 Argument  
That which investigates and that which is investigated,  
These two, are mutually dependent. (108ab)

2 Response to that  
A Analysis is not necessarily true  
Thus, in dependence on being renowned,  
All the thoroughly analytical are expressed. (108cd)

B If that were necessary, there would be an absurd consequence

If analyzed by the thorough analysis  
Of the thoroughly analytical,  
Because also the thoroughly analytical  
Would be thoroughly analyzed, it would be endless. (109)

C Also when not analyzed, they are established as empty  
When that to be analyzed is thoroughly analyzed,  
The thoroughly analytical does not have a support.  
Because it lacks a support, it is not produced.  
That too is said to be nirvana. (110)

C Negating the object to be abandoned – apprehending as a thing

1 Presenting it in general

According to them, the two would be truly existent.  
To abide in that is very difficult. (111ab)

2 Refuting the proof

A Due to supporting each other, it is not established

“The object is established from the sense power of the consciousness.”  
What can be supported on an existent consciousness? (111cd)

“Well then, the consciousness is established from the object to be known.”  
What can be supported on an existent object to be known?  
Existing by the force of one another,  
Both are also non-existent. (112)

If he is without a son, he is not a father.  
From where would that son arise?  
Without a son, there is no father;  
Likewise the two do not exist. (113)

B Refuting the response the rejects faults

Just as a sprout is produced from a seed and  
And the seed is realized by just that, since, likewise,  
Consciousness is produced from an object to be known,  
Why is its existence not realized? (114)

By a consciousness that is other than sprout,  
“The seed exists” is realized:  
But through what is a consciousness  
Realizing an object to be known realized to exist? (115)

3 Stating the harm

A Establishing it as empty from the side of the cause

1 Not being produced perfectly, it is established as empty

A Refuting production without causes

Sometimes by the direct perception of the world  
All the causes are seen.  
The diversity of the stems of lotuses and so forth

Are produced by the diversity of causes. (116)

“By what is the diversity of causes made?”

It comes from the diversity of previous causes.

“Why is a cause able to produce a result?”

That comes from the very strength of the previous cause. (117)

B Refuting production from a permanent cause

1 Refuting production from Ishvara

A Ishvara is not established

If Ishvara is the cause of migrating beings,

Who is this one you call ‘Ishvara’?

“He is the elements.” They are indeed like that,

So why tire yourself out even for a mere name? (118)

Well then, since earth and so forth are many,

Impermanent, without movement, not a god,

To be walked on and unclean,

They are not Ishvara himself. (119)

Ishvara is not space because it is without movement.

He is not the self because that has already been refuted before.

He is also a creator who is unthinkable;

What is the point in talking about the unthinkable? (120)

B There is no production by him

Also what is he asserted to produce?

Are not the entity of the self,

Earth and so forth, and Ishvara permanent?

Consciousness is produced from an object to be known and (121)

Beginningless happiness and suffering come from karma,

Therefore, what do you claim is produced by him? (122ab)

C He is not suitable to produce

1 Stating the consequence

If the cause does not have a beginning,

How could there be a beginning of results? (122cd)

Why would they not always function? (123a)

2 Dispelling mistakes regarding the pervasion

If he does not depend on other and

There does not exist other that is not created by him,

Due to that, on what do they depend? (123bcd)

That very collection on which they depend

Would be the cause, not Ishvara.

When assembled, he would lack the power to not produce them, and  
When they are absent, he would lack the power to produce them. (124)

If they are created without Ishvara desiring them,  
It would follow that they are under the control of other.  
Even if they are desired, if they are created  
In dependence on desire, what would become of Ishvara? (125)

2 Refuting production from subtle particles

Those propounding permanent subtle particles,  
They too were already turned away before. (126ab)

3 Refuting production from the Primal Substance

A Setting out the assertion

The Samkyas assert a permanent Primal Substance  
Is the cause of migrating beings. (126cd)

The qualities of that called “lightness,  
Motility, and darkness” abiding in balance  
Are finely expressed to be that called “the Primal Substance.”  
The unbalanced are said to be going. (127)

B Refuting [the Primal Substance]

1 Refuting it is one nature

Since the three natures are not suitable  
In a unity, it does not exist.  
Likewise, the qualities do not exist  
Because they too are three individual aspects. (128)

If the qualities do not exist, also the existence of  
Sound and so forth becomes extremely farfetched. (129ab)

2 Refuting it is the object, happiness and so forth

That with respect to the mindless, cloth and so forth,  
Happiness and so forth exist is also not possible. (129cd)

“Those things are the nature of causes.”  
Have things not already been thoroughly analyzed?  
For you also the causes are happiness and so forth,  
But woolen blankets and so forth do not arise from them. (130)

From woolen blankets there is happiness and so forth.  
Because they do not exist, happiness and so forth do not exist. (131ab)

3 Refuting it is a permanent thing

Happiness and so forth have never  
Been observed to be permanent. (131cd)

If happiness and so forth visibly exist,  
Why is the experience not apprehended?  
You say “They become subtle,”  
But how are they coarse and also subtle? (132)

Since having given up being coarse, they become subtle,  
Those coarse and subtle are just impermanent.  
Likewise, why do you not assert  
All things to be impermanent? (133)

If the coarse is not other than happiness,  
Happiness is clearly impermanent. (134ab)

4 Refuting it produces the previously existent  
A The certainty of our own system

When asserting “That which does not exist whatsoever  
Is not produced because it does not exist,” (134cd)

Although you do not assert that  
The visibly non-existent is produced, it does abide. (135ab)

B The absurd consequence

But if the result abides in the cause,  
To eat food would be to eat excrement. (135cd)

You should wear cotton seeds  
With the price of cotton. (136ab)

C Refuting the answer to that

You say “Due to ignorance the world does not see,”  
But those who know reality posit it. (136cd)

Why do those knowing reality  
Who exist in the world also not see it?  
If you say “The world’s are not valid cognizers,”  
Also that which is clearly seen would not be true. (137)

D Dispelling harm to us

“If valid cognizers are not valid,  
Is that understood by them not false?  
Meditation on emptiness with respect to reality  
Would, because of that, be incorrect.” (138)

Without contacting the thing that is investigated  
The non-thingness of that will not be apprehended.  
Therefore, it is any thing that is false.  
The non-thingness of that is clearly false. (139)

Therefore, regarding a son who dies in a dream,  
The projection thinking “He is no more,”  
Blocks the projection that he exists;  
But that too is false. (140)

C Summary

Therefore, by thorough analysis in this way,  
Nothing exists without a cause.  
Conditions also do not abide,  
Whether individual or gathered together. (141)

Also, not coming from something else,  
They do not abide, they do not go.  
How does that which is considered to be true  
By ignorance differ from an illusion? (142)

2 Being nominally produced from causes, it is established as empty  
Whatever is emanated by an illusionist and  
Whatever is emanated by causes  
Should be investigated as to  
Where they come from and also where they go. (143)

Whatever is seen due to being close,  
But is not if that does not exist,  
Is similar to a reflection in a mirror in being fabricated.  
How can it be truly existent? (144)

B Establishing as empty from the side of the result

1 Refuting production from the two extremes

A Refuting production from existents

For things that exist,  
What need is there for a cause? (145ab)

B Refuting production from non-existents

1 The non-existent are not objects to be produced

Also for those that do not exist,  
What need is there for a cause? (145cd)

2 They are not suitable to transform into things

Even by a hundred million causes,  
A non-thing is not transformed.  
How could that state become a thing?  
Also what else would be transformed into a thing? (146)

If, when non-existent, it is not possible for a thing to exist,  
At what point will a thing become existent?  
Without a thing being produced,  
It will not become free from non-thingness. (147)

If it does not become free from non-thingness,  
The state of existent thing is impossible. (148ab)

2 Refuting cessation

Also a thing does not become non-existent  
Because it would follow as having two natures. (148cd)

3 Thereby it is established as empty

In this way, there is no cessation and  
Also things do not exist. Therefore,  
All the migrating beings are  
Always not produced and not ceased. (149)

C Summary of the proof

Migrating beings are like a dream;  
When thoroughly analyzed, they resemble a plantain tree.  
Also passed beyond and not passed beyond sorrow,  
In reality, are not different. (150)

3 That to be attained by wisdom

A A balanced mind with respect to the eight worldly dharmas

What is there to gain and what is there to lose  
With respect to the things that are empty in that way?  
Who is there to honor me and  
Who is there to despise me? (151)

B Generating compassion for those who have not realized [wisdom]

1 Observed object

A Nurtured by the collection in this life

B Suffering in future [lives]

C Faults of existence in general

1 Contradictory to liberation

2 Aspect