

FPMT BASIC PROGRAM

Engaging in the Bodhisattva Deeds

Root Verses

by Shantideva

with

Outline

from the *Commentary to Shantideva's
'Engaging in the Bodhisattva Deeds'*
by Gyaltsab Je

CHAPTER NINE

*To be used exclusively for Ven. Sangye Khadro's course at
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Please do not distribute further*

*Shantideva's root verses translated by Toh Sze Gee
Outline translated from the Tibetan by Ven. Losang Sopa (Bob Miller)
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Chapter Nine - The Perfection of Wisdom

3B2B 2B3D. The way to train in wisdom - the nature of insight

1. Explaining the chapter's material

1A. Teaching that one who wants to attain liberation must develop the wisdom realizing suchness

1A1. The topic in general

1A2. The branch topics [9.1]

*9.1 The Muni taught all these branches
For the purpose of wisdom.
Therefore, those who desire to pacify suffering
Should generate wisdom.*

1B. The methods by which one develops the wisdom realizing suchness

1B1. A presentation of the two truths

1B1A. The actual

1B1A 1. The division of the two truths [9.2ab]

*9.2ab The concealer (the conventional) and the ultimate
Are asserted to be the two truths.*

1B1A 2. The definitions [9.2cd]

*9.2cd The concealer (the conventional) and the ultimate
The ultimate is not an object of utilization of the mind.
The mind is said to be a concealer.*

A. Refuting other systems

B. Positing our own system

1B1A 3. Identifying the person who resolves that

A. Divisions drawn in terms of the persons who want to resolve the two truths [9.3ab]

*9.3ab With respect to them, the supports of the transitory are seen
To be of two types: yogis and common people.*

B. Explaining the feature of intelligence [9.3cd – 9.4ab]

*Among them, common supports of the transitory
Are damaged by yogi supports of the transitory.*

*9.4ab Even yogis, due to differences in their minds,
Are damaged by the successively higher.*

1B1B. Abandoning the objection that the need for emptiness has no power

1B1B 1. The actual [9.4cd – 9.5]

9.4cd By way of analogies that both assert,
Because one does not analyze for the sake of a result.

9.5 Mundane beings see things and
Conceive them to be real,
Not illusory, therefore here
Yogis and mundane beings debate.

1B1B 2. Abandoning the supposed harm to that

1B1B 2A. A general refutation of the proponents of true existence such as the Sautrantikas

1B1B 2A1. Refuting the harm by means of direct perception [9.6]

9.6 Forms and so forth, although [established by] direct perceivers,
Are so 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.

1B1B 2A2. Refuting the harm by means of scripture

1B1B 2A2A. Showing the scriptures that teach compounded phenomena and impermanence etc to be [scriptures of] interpretive meaning [9.7ab]

9.7ab For the sake of engaging mundane beings,
The Protector taught things. In thusness

1B1B 2A2B. Refuting that they are [scriptures of] definitive meaning [9.7bc]

9.7bc The Protector taught things. In thusness
They are not momentary.

1B1B 2A2C. Abandoning contradictions to that

1. Abandoning [the notion] that it is even relatively established [9.7d – 9.8]

9.7d “There is contradiction even conventionally.”

9.8 There is not the fault in yogis’ conventionalities.
That is seeing of thusness relative to mundane beings;
Otherwise, their definite understanding of women as unclean
Would be damaged by mundane beings.

2. Abandoning [the notion] that gathering the accumulations is invalid [9.9ab]

9.9ab Merit [arises] with respect to illusory victors,
Just as with respect to things.

3. Abandoning [the notion] that conception is invalid [9.9cd – 9.10]

9.9cd Merit [arises] with respect to illusory victors,
“If sentient beings are illusory,
Having died, how are they reborn?”

9.10 For as long as those conditions aggregate,
For that long will illusions also arise.
Why should sentient beings be truly existent
Due merely to long continuity?

4. Abandoning [the notion] that the classifications of virtue and negativity is invalid [9.11 – 9.13ab]

9.11 An illusion being who kills and the like,
Has no negativity because it has no mind.
With respect to those who possess illusion minds,
Merit and negativity arise.

9.12 Because mantras and so forth lack the ability,
Mind does not occur.
The illusions that arise from
Various conditions are also various.

9.13ab Nowhere is there
A single condition that is able [to give rise] to all.

5. Abandoning [the notion] that there are separate and definite classifications for cyclic existence and nirvana [9.13cd – 9.15ab]

9.13cd If ultimate is nirvana and
Samsara is conventional, in that case,

9.14 Since even a buddha would be circling,
What use would bodhisattva conduct be?
If the conditions are not severed,
Also illusions are not averted.

9.15ab Since the conditions are severed,
There is no arising even conventionally.

**1B1B 2B. A refutation of the Cittamatra position in particular
1B1B 2B1. Stating their position [9.15cd]**

9.15cd *[Mind-Only proponent]: If even a mistaken [consciousness] does not exist,
Then what will observe the illusion?*

1B1B 2B2. Refuting that

1B1B 2B2A. The similarity [between their objection and ours] [9.16ab]

9.16ab *[Middle-Way proponent]: If the illusion itself does not exist for you,
Then what is observed at that time?*

1B1B 2B2B. Refuting the response to that

1B1B 2B2B 1. Stating the position [9.16cd]

9.16cd *[Mind-Only proponent]: If the other exists as those,
Those aspects are just mind.*

1B1B 2B2B 2. Refuting that

1B1B 2B2B 2A. It is not seen by any non-dualistic awareness [9.17ab]

9.17ab *[Middle-Way proponent]: If mind itself is an illusion,
Then what is seen by what at that time?*

1B1B 2B2B 2B. Refuting the self-cognizer posed in the response to the query

1B1B 2B2B 2B1. Scriptural refutation [9.17cd – 9.18ab]

9.17cd *The Protector of the World also
Taught “Mind does not see mind.”*

9.18ab *Just as the blade of a sword
Does not cut itself, the mind is similar.*

1B1B 2B2B 2B2. Refutation by reasoning

A. Refuting the example [9.18cd – 9.20]

9.18cd *[Mind-Only proponent]: It is just like a butter lamp
That perfectly illuminates the thing that is itself.*

9.19 *[Middle-Way proponent]: A butter lamp is not an object to be
illuminated*

Because it is not obscured by darkness.

*[Mind-Only proponent]: There is blue, like glass, that relies on
Other for its blueness and that which does not.*

9.20 *Likewise, some [things] are seen in reliance
On other and [some] are even seen without reliance.*

*[Middle-Way proponent]: It is not the case that the blueness in that which was not blue
Made itself into the nature by itself.*

B. Refuting the meaning [9.21 – 9.22]

9.21 “A butter lamp illuminates.”
When it is said that consciousness knows,
Through being known by what
Is it said that “Awareness illuminates”?

9.22 If it is not seen by any,
Whether it illuminates or does not illuminate
Is like the gracefulness of the daughter of a barren woman;
It is meaningless even to express it.

**1B1B 2B2B 2B3. Refuting the syllogism [that asserts] the existence of a self-cognizer
A. An example illustrating the production of memories despite the lack of a self-cognizer
[9.23 – 9.24]**

9.23 *[Mind-Only proponent]: If a self-cognizer does not exist
How would a primary consciousness be remembered?
[Middle-Way proponent]: It is remembered through relation
When experiencing another, like the poison of a rat.*

9.24 *[Mind-Only proponent]: Because those possessing other conditions
see it,
It is clear to itself.
[Middle-Way proponent]: Through applying the eye medicine of attainment
Vases are seen, but the eye medicine is not.*

**B. Refuting [the position that says] “If there is no self-cognizer, it is untenable for there
to be a cognizer of others”**

1. The actual [9.25]

9.25 *[Middle-Way proponent]: Seeing, hearing, and knowing
Are not what are refuted here.
Here that which is the cause of suffering –
The conception of them as truly existent – is that to be averted.*

2. Refuting that very illusion from mind and its inexpressibility to others [9.26 – 9.27ab]

9.26 *[Mind-Only proponent]: Illusions are not other than the mind;
Yet they are also not considered to be other.
[Middle-Way proponent]: If they are things, how could they not be other?*

Stating “They are not other,” they would not exist as things.

9.27ab *Just as illusions are not truly existent but are objects of view,
Likewise [the consciousnesses] are viewers.*

1B1B 2B2B 2B4. Refuting the position that holds imputed existents to be possessors of truly established supports for functioning things [9.27cd - 9.29]

9.27cd *[Mind-Only proponent]: Cyclic existence has as its support things,
Other [than] that it would be like space.*

9.28 *[Middle-Way proponent]: If non-things depended on things,
Then how can they have functions?
Your mind would be alone
Without companions.*

9.29 *If the mind were free from apprehendeds,
At that time all would be tathagatas.
If so, what excellence would there be
In considering mere mind?*

1B1B 2C. Abandoning the consequence that even the Madhyamakas’ need for the path realizing emptiness has no power

1B1B 2C1. Objection [9.30]

9.30 *[Mind-Only proponents and so forth]: Even if one knows them to be
like illusions,
How will the afflictions be averted?
Even the very creator of an illusion woman
Will produce attachment.*

1B1B 2C2. The response

1B1B 2C2A. The reasons why an illusionist generates attachment [9.31]

9.31 *[Middle-Way proponents]: That creator has not abandoned
the latencies of the afflictions
With respect to objects of knowledge.
Therefore when he sees it
His latencies of emptiness are weak.*

1B1B 2C2B. Showing the validity of [the position that says] that the afflictions along with the imprints they’ve left behind are abandoned by familiarizing oneself with the wisdom realizing emptiness

1. General presentation [9.32]

9.32 Through cultivating the latencies of emptiness
The latencies of things will be abandoned, and
Through familiarizing with “Nothing whatsoever exists,”
Later on that too will be abandoned.

2. Explaining the particulars [9.33 – 9.34]

9.33 When it is said “Nothing exists,”
The thing that is investigated is not observed.
At that time, how does a non-thing separated from the support
Abide in front of the mind?

9.34 When neither thing nor non-thing
Abides in front of the mind,
Since there is no other aspect at that time,
In the absence of objects of observation, [elaborations] are utterly pacified.

1B1B 2C2C. Showing that the excellent effect of abandonment arises

1. The validity of fulfilling the hopes of the disciple despite the fact there is no conception, along with an example [9.35 – 9.37]

9.35 Just as wish-fulfilling jewels and wish-granting trees
Completely fulfil hopes,
Likewise through the force of their prayers for those to be subdued,
The exalted bodies of victors appear.

9.36 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 the like.

9.37 Likewise, the shrine of a victor is also accomplished
In accordance with the enlightened conduct, and,
Although the bodhisattva has attained nirvana,
He enacts all welfares.

2. Abandoning objections to that [9.38 – 9.39]

9.38 [Hearers’ school:] How will results come to be possessed
By making offerings to one without mind?
[Middle-Way proponent:] Because it has been explained that
Abiding and having attained nirvana are similar.

9.39 Either conventionally or in thusness it is suitable;

*That there is a result is found in the scriptures.
For example, it is just like how there is a result
With respect to truly existent buddhas.*

1B2. Establishing that even someone who wants to attain mere liberation must realize emptiness

1B2A. Objections [9.40ab]

9.40ab *[Hearers' school:] By seeing the truths, one will be freed;
What is the use of seeing emptiness?*

1B2B. Response

1B2B 1. Establishing the wisdom of realizing emptiness as the very path by which one is freed from craving

1B2B 1A. Establishing it by means of [quoting] scripture- the teachings of the Mahayana sutras [9.40cd]

9.40cd *[Middle-Way proponent:] It is because in the scriptures it is taught
that
Without this path there is no enlightenment.*

1B2B 1B. Establishing it by means of reasoning

1B2B 1B1. Establishing it by means of equality [9.41 – 9.43]

9.41 *[Middle-Way proponent:] If the Mahayana is not established,
How are your own scriptures established?
[Great-Exposition proponent:] Because these are established for both of us.
[Middle-Way proponent:] Initially they were not established for you.*

9.42 *Your conviction in them due to conditions
Is also identical for the Mahayana.
If something were true due to being accepted by two others,
Then the Vedas and the rest would also be true.*

9.43 *[Great-Exposition proponent:] Because the Mahayana is disputable.
[Middle-Way proponent:] Because there is dispute with the Tirthikas regarding the
scriptures and
Also between you and others regarding other scriptures,
You should discard them.*

1B2B 1B2. Establishing it by means of the original reasoning

A. Showing the impossibility of attaining arhatship or nirvana if one lacks the wisdom realizing emptiness [9.44]

9.44 *While the root of the teachings is fully-ordained monks,
Even those fully-ordained monks themselves abide with difficulty.*

*Those whose minds are together with observed objects
Abide in nirvana also with difficulty.*

B. It follows that, if one could attain arhatship merely by means of the path of sixteen [aspects of the four noble truths] such as impermanence, one could attain such a state merely by abandoning the manifest afflictions [9.45]

9.45 *[Great-Exposition proponent:] The afflictions are abandoned,
whereby they are freed.
[Middle-Way proponent: It follows that] as soon as that happens they become [foe-
destroyers].
Although lacking afflictions,
The potencies of actions are seen in them.*

C. Refuting the response to that [9.46 – 9.47]

9.46 *[Great-Exposition proponent:] It is definitely said that
“There is no temporariness and craving for appropriation.”
[Middle-Way proponent:] That craving, although unafflicted,
Is still thorough obscuration. Why would there not be it?*

9.47 *Due to the condition of feeling, there is craving.
Feelings also exist in them.
A mind that is together with observation
Abides in some.*

D. Showing that even if one only seeks mere liberation it is necessary to meditate on emptiness [9.48 – 9.51]

9.48 *Having ceased [in] a mind that is separated from emptiness,
[They] will be produced once again,
As in the case of the absorption without discrimination.
Therefore, one should meditate on emptiness.*

9.49 *If any speech engaging the sutra sets
Is asserted to be the speech of the Buddha,
Why do you not assert that regarding most of the Mahayana
Since they are similar to your sutras?*

9.50 *If due to not being realized,
All become faulty,
Why, due to one sutra being similar,
Were not all spoken by the Victor?*

9.51 Mahakashyapa and the others
Did not manage to fathom that speech.
Who would consider they as not to be held
Due to your not realizing it?

1B2B 2. Establishing it as the path by which one attains non-abiding nirvana [9.52]

9.52 The accomplishment of dwelling in cyclic existence
Free from the extremes of attachment and fear
For the welfare of those suffering out of confusion
Is the result of emptiness.

1B2B 3. Instructions on the reasonableness of someone who strives for freedom to meditate on emptiness [9.53 – 9.56]

9.53 In that case, it is not correct to
Repudiate the side of emptiness.
Therefore, without entertaining any doubts,
One should meditate on emptiness.

9.54 The antidote to the darkness of the afflictive obscurations and
Obscurations to knowledge is emptiness.
Why do those who wish for omniscience quickly
Not meditate on it?

9.55 If terror will be generated from
The thing which produces suffering,
Then why generate fear with respect to
That which pacifies suffering – emptiness?

9.56 If some self existed,
Then one will fear anything whatsoever.
But since no such self exists
Who becomes afraid?

1B3. An extensive explanation of the reasoning establishing emptiness

1B3A. The reasoning that establishes the selflessness of persons

1B3A 1. Refuting the conceived object of the innate apprehension of self [9.57 – 9.59]

9.57 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.

9.58 *The self is not the fat or sweat.
The lungs and liver are also not the self,
Nor are the other inner organs the self.
The self is not the excrement or urine.*

9.59 *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 primary consciousnesses are also not the self.*

1B3A 2. Refuting the imputed self

1B3A 2A. Refuting the Samkhya's position that the self is awareness

1. The actual refutation [9.60 – 9.61]

9.60 *If a knower of sound were permanent,
Then at all times there would be the apprehension of sound.
If there is no object of knowing,
Then due to cognizing what is it said to be a "knower"?*

9.61 *If there is a knower without [an object of] knowing,
Then it follows that wood is also a knower.
Therefore, without a closely abiding object of knowledge,
It is definitely to be stated "There is no knower."*

2. Refuting the response to that [9.62 – 9.67]

9.62 *"That very one knows form."
At that time, why does he also not hear?
"Because there is no sound nearby."
Therefore, a knower of that also does not exist.*

9.63 *How can that which is the nature of
Apprehending sound apprehend form?
That a single one is considered to be
Father and son is not absolute.*

9.64 *Thus, the lightness, motility, and darkness
Are not a son, and also not a father.
That is not seen to be in the nature
Of possessing the apprehension of sound.*

9.65 *If that itself, like an actor, is seen by way of another mode,
Then it would not be permanent.*

*“That itself has other modes.”
The oneness is something that does not exist before.*

9.66 *“The other modes are not true.”
Tell us, what is its nature?
“The consciousness itself.” In that case,
It would follow that all persons are one.*

9.67 *Also that with mind and that without mind
Would become one because they are similar in existing.
When particularities are erroneous,
How can they have a similar support?*

1B3A 2B. Refuting the Vaisheshika’s position that the self is matter [9.68 – 9.69]

9.68 *Also that lacking mind is not the self
Because it is without mind, like a vase and so forth.
“Nonetheless, because it possesses mind, it knows.”
It follows that the unknowing disintegrates.*

9.69 *If the self does not change,
Then what is the use of intention acting on the self?
Thus, that which is unknowing and free from activity –
Space – would also act as the self.*

1B3A 3. Abandoning objections to the refutations

1B3A 3A. Rejecting the consequence that karma and its effects would be invalid

1. The objection [9.70]

9.70 *“If a self does not exist,
A relationship between action and result would not be appropriate.
Having done an action, one would disintegrate,
Whereby whose action would it be?”*

2. The response [9.71 – 9.74]

9.71 *Since it is established for both of us
That the basis of the action and of the result are different
And that there is no self that does it then,
Is it not meaningless to argue about this?*

9.72 *It is impossible to see
‘That possessing the cause as well as the result.’
In dependence on being one continuum,*

He taught 'The doer [and] the utilizer.'

9.73 The minds of the past and of the future
Are not the self because they do not exist.
If the mind that has been produced is the self,
Then when that disintegrates, there would no longer be a self.

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

1B3A 3B. Rejecting the consequence that cultivating compassion would be invalid [9.75 – 9.77]

9.75 "Well then, if sentient beings do not exist,
For whom is compassion [cultivated]?"
[They] are those who are imputed by confusion
Asserted for the sake of the result.

9.76 "If sentient beings do not exist, who [obtains] the results?"
That they are true, nonetheless, is asserted from confusion.
In order to totally pacify suffering,
One should not reject the confusion of results.

9.77 The pride that is the cause of suffering
Is confusion regarding the self, whereby it will increase [suffering].
"Apart from that, there is no turning away."
Meditation on selflessness is the best.

1B3B. An extensive explanation of the reasoning that establishes the selflessness of phenomena

1B3B 1. Explaining the selflessness of phenomena by means of the four placements of mindfulness

1B3B 1A. Meditating on placing mindfulness on the body

1. Resolving that the body - the possessor of parts - does not inherently exist [9.78 – 9.84]

9.78 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.

9.79 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?

9.80 If this body were to abide
Partially in all of them,
Although indeed the parts abide in the parts,
In what does it itself abide?

9.81 If the body in its entirety
Were to abide in the hands and so forth,
Then however many hands there are and so forth,
That many bodies would there be.

9.82 If the body does not exist outside and inside them,
How could the body exist in the hands and so forth?
If that different from the hands and so forth does not exist,
How could it exist?

9.83 Therefore, [although] the body does not exist, due to confusion
Regarding the arms and so forth, there will be a mind [thinking of] the body;
Like, due to the feature of it being arranged in that shape,
An awareness of a human being [is generated] with respect to a cairn.

9.84 As long as the conditions are assembled,
For that long the body will appear as though it were a person.
Likewise, as long as the hands and so forth exist,
For that long will a body appear there.

2. Resolving that the limbs - the parts - do not inherently exist [9.85 – 9.86]

9.85 Similarly, because they are a collection of fingers,
Also what are the hands?
Because they too are a collection of segments,
By dividing the segments also into their parts,

9.86 The parts are also divided into particles;
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.

3. Thus, it is unreasonable to be attached to the dream-like body that lacks inherent existence [9.87ab]

9.87ab Hence, which discerning one

Would be attached to dream-like form?

4. That establishes that the person also does not inherently exist [9.87cd]

9.87cd *When, like that, the body does not exist,
What are men? What are women?*

1B3B 1B. Meditating on placing mindfulness on feelings

1B3B 1B1. Refuting that feelings are not in their nature inherently established

A. Feelings of suffering are not inherently established [9.88ab]

9.88ab *If suffering exists in reality,
Why would it not damage intense joy?*

B. Feelings of pleasure are not inherently established [9.88cd – 9.91]

9.88cd *If there is happiness, why do those tormented by sorrow and so on
Not find joy in the delicious and so forth?*

9.89 *“Because it is overwhelmed by the strong,
It is not experienced.”
How can that which is not
The nature of experience be feeling?*

9.90 *“The suffering exists subtly.
Is not the gross [aspect] of it dispelled?
It is mere joy distinct from it.”
The subtle is also that.*

9.91 *“The conditions contradictory to it are produced,
Thereby suffering is not produced.”
Conceiving it to be feeling,
Is it not established as ‘strongly adhered to?’*

C. Instructions on remaining in the yoga of meditating on feelings’ lack of inherent existence [9.92]

9.92 *Because of that, as an antidote,
This thorough analysis is to be meditated on.
The concentration that arises from the field
Of thorough investigation is the food of a yogi.*

1B3B 1B2. Refuting the inherent establishment of causes

A. Refuting the inherent establishment of the meeting of sense and object [9.93 – 9.95]

9.93 *If there were a gap between the sense power and the object,
Where would they meet?
Also if there were no gap, being a unit
What would meet with what?*

9.94 *A subtle particle does not enter a subtle particle.
They are without an interval and equal.
They do not enter, do not mix, and
Those that do not mix do not meet.*

9.95 *How could it be right to say
'Even though the partless meet?'
If you have seen that which meets
But yet is partless, demonstrate it.*

B. Refuting the inherent establishment of the meeting of consciousness [9.96]

9.96 *It is not correct for there to be a meeting
With primary consciousness, which is without body.
Because even a collection is not a thing,
Just as was thoroughly analyzed before.*

C. Thus, the sensation that arises from the meeting of those three is not inherently established [9.97 – 9.98]

9.97 *Thus, if contact does not exist,
From what do feelings arise?
For the sake of what is there this fatigue?
What is it that damages what?*

9.98 *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?*

1B3B 1B3. Refuting the inherent establishment of the focal object [9.99ab]

9.99ab *Even though they are seen or touched,
Due to a nature similar to a dream or illusion,*

1B3B 1B4. Refuting the inherent establishment of the feelings' subject [9.99cd – 9.101]

9.99cd *Because they are generated simultaneously with the mind,
Feelings are not seen by it.*

9.100 *Also, due to being generated before or after them,
It remembers them but does not experience them.
They do not experience their own natures,
Nor are they experienced by others.*

9.101 *There is no one who feels,
Hence feelings are not reality.
Thus, due to this what damage is there
To this selfless collection?*

1B3B 1C. Meditating on placing mindfulness on the mind

1. Teaching that mental awareness is not inherently existent [9.102 – 9.103]

9.102 *The mentality does not abide in the powers,
Not in forms and so forth, nor amidst them.
A mind is not inside, outside there is none, and
Is also not found somewhere else.*

9.103 *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,
A sentient being is a natural nirvana.*

2. Teaching that the five consciousness do not inherently exist [9.104 – 9.105ab]

9.104 *If the consciousness existed before the object of knowing,
Through observing what would it be produced?
If the consciousness and the object of knowing are simultaneous,
Through observing what would it be produced?*

9.105ab *Well then, if it exists after the object of knowing,
From what is consciousness produced at that time?*

1B3B 1D. Meditating on placing mindfulness on phenomena [9.105cd]

*In this way, the production of all phenomena
Is not to be realized.*

1B3B 2. Rejecting the dispute that the two truths would be invalid

A. Rejecting the extreme consequences [9.106 – 9.108]

9.106 *In that case, conventionalities would not exist.
How could there be two truths with respect to them?*

Moreover, they are also conventional due to another.
How could sentient beings pass beyond sorrow?

9.107 This is a conceptualization that is another mind,
It is not our conventionality.
After that, if ascertained, it exists;
If not, conventional existence would be non-existence.

9.108 The conception and that which is conceived,
The two, are mutually dependent.
In dependence on how they are renowned,
All of the analyzed are expressed.

B. Rejecting the consequence of infinite regress [9.109 – 9.110]

9.109 When one analyzes by way of analysis
That analyzes,
Because that analyzer also
Would be analyzed, it would be endless.

9.110 When the object of analysis is analyzed,
The support for the analysis does not exist.
Because the support does not exist, they are not produced.
That also is expressed as nirvana.

C. Teaching that there is no evidence that object awareness is truly established [9.111 – 9.115]

9.111 The two as truly existent from their point of view
Abides with great difficulty.
“An object is established from the power of a consciousness.”
What can be supported on an existent consciousness?

9.112 “Nevertheless, the consciousness is established from the object of
knowing.”
What can be supported on an existent object of knowing?
Existing by the force of one another,
Both are also not existent.

9.113 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.

9.114 *“Just as a sprout is produced from a seed and
The seed is realized by just that, likewise,
Due to a consciousness that is produced from an object of knowing,
Why is its existence not realized?”*

9.115 *If, by a consciousness that is different from the sprout,
“The seed exists” is realized,
Then by what is the existence of a consciousness
Realizing the object of knowing realized?*

1B3B 3. Stating the syllogism that acts to establish selflessness

1B3B 3A. The vajra slivers syllogism

1B3B 3A1. Refuting causeless production [9.116 – 9.117]

9.116 *Sometimes by a direct perceiver of
Worldly beings, all causes are seen.
The divisions of the stems of lotuses and so forth
Are produced by divisions of causes.*

9.117 *“By what are the divisions of causes made?”
It comes from the divisions of previous causes.
“Why are causes able to produce results?”
They come from the very strength of previous causes.*

1B3B 3A2. Refuting production from another permanent cause

A. Refuting the question posed by Ishvara [9.118 – 9.120]

9.118 *“Ishvara is the cause of migrating beings.”
For the time being, what is Ishvara? Say it!
“He is the elements.” It is indeed like that;
Why tire yourself out even for a mere name?*

9.119 *Nevertheless, since earth and so forth are many,
Impermanent, without movement, not a god,
To be walked on, and unclean,
They are not Ishvara himself.*

9.120 *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 not an object of thought.”
What is the point of talking about that which is not an object of thought?*

B. If something is permanent, it is unsuitable for it to be the cause of anything conditional [9.121 – 9.125]

9.121 *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 of knowing and*

9.122 *Beginningless happiness and suffering come from karma.
What is produced by him? Say it!
If the cause does not have a beginning,
How could there be a beginning of results?*

9.123 *Why would it not always create?
If he does not rely on others and
There does not exist other that is not created by him,
On what would that [produced] by him rely?*

9.124 *If there is reliance, then the very collection
Would be the cause, not Ishvara.
When assembled, he lacks the power to not produce them, and
When they are absent, he lacks the power to produce them.*

9.125 *If they are created without Ishvara desiring them,
It would follow that it is under the control of another.
Even if they are desired, if they are created
In dependence on desire, what would become of Ishvara?*

C. Applying mindfulness once the refutation of particles as permanent, causeless [phenomena] has been explained [9.126ab]

9.126ab *Those propounding permanent subtle particles,
Also were already overcome before.*

**1B3B 3A3. Refuting production from a permanent principle
1B3B 3A3A. Stating the position [9.126cd – 9.127]**

9.126cd *The Samkyas assert that a permanent Principal
Is the cause of migrating beings.*

9.127 *The abiding in equilibrium of qualities
Called “lightness, motility, and darkness”
Is finely expressed to be that called “Principal.”
The non-equilibrium is said to be going.*

1B3B 3A3B. Repudiating that

1B3B 3A3B1. The actual [repudiation]

A. Refuting that the principle is a partless, permanent expression of nature [9.128 – 9.131ab]

9.128 *It is inappropriate for the three natures [to exist]
Unitarily. Therefore it does not exist.
Likewise, the qualities do not exist
Because they too have three aspects individually.*

9.129 *If the qualities do not exist, also the existence of
Sound and so forth becomes extremely farfetched.
In mindless cloth and so forth,
It is not possible for happiness and so forth to exist.*

9.130 *If things exist in the nature of their causes.
Have things not already been analyzed?
Your causes are also happiness and so forth themselves.
Woollen blankets and so forth also do not arise from it.*

9.131ab *From woollen blankets there is happiness and so forth.
Because they do not exist, happiness and so forth do not exist.*

B. Refuting that it is permanent [9.131cd – 9.134ab]

9.131cd *Happiness and so forth have never
Been observed to be permanent.*

9.132 *If the manifestation happiness and so forth exist,
Why is the experience not apprehended?
If it becomes subtle,
Then how is it gross and also subtle?*

9.133 *Since having given up being gross, they become subtle,
Those gross and subtle ones are just impermanent.
Likewise, why do you not assert
All things to be impermanent?*

9.134ab *If a gross [object] is not other than happiness,
Happiness is just an impermanent manifestation.*

C. Refuting the impossibility of producing anew an effect that was not previously existent [9.134cd – 9.137]

9.134cd When asserting “That which does not exist whatsoever
Is not produced because it does not exist,”

9.135 Although you do not assert that
The non-manifest are produced, they abide.
If the result abides in the cause,
To eat food would be to eat excrement.

9.136 You should buy cotton seeds
With the price of cotton cloth and wear them.
“Due to confusion the worldly do not see.”
But those who know reality posit it.

9.137 Why do those knowing reality,
Who exist among the worldly, also not see it?
“The worldly is not a valid cognizer.”
Also seen manifestations would not be true.

1B3B 3A3B 2. These faults are not uniform amongst Madhyamakas [9.138 – 9.140]

9.138 “If valid cognizers are not valid,
Would that comprehended by them not be false?
Meditation on emptiness in view of that
Would, because of that, be incorrect.”

9.139 Without contacting the thing that is imputed
The lack of things which are that is not apprehended.
Therefore, what is the thing that is false?
The lack of thing which is that is clearly false.

9.140 Therefore, regarding the death of a son in a dream,
The conceptualization thinking “He does not exist,”
Blocks the conceptualization that he exists;
But that too is false.

1B3B 3A4. A synopsis of the refutation of causelessness [9.141ab]

9.141ab Therefore, by thorough analysis in this way,
Nothing exists without a cause.

1B3B 3A5. Refuting production from both self and other [9.141cd – 9.142ab]

9.141cd They also do not abide individually,
Nor in conditions that are an aggregation of all.

9.142ab Also, not coming from something else,
They do not abide, they do not go.

1B3B 3B. The syllogism of interdependence [9.142cd – 9.144]

9.142cd How does that which is considered to be true
By confusion differ from an illusion?

9.143 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 to.

9.144 Whatever [results] seen due to proximity,
But not if they are absent,
Are fabrications, similar to reflections.
How can they be truly existent?

1B3B 3C. The syllogism of existence and non-existence, production and cessation

1. Establishing the syllogism refuting inherently established production [9.145 – 9.148]

9.145 With respect to things that exist,
What need is there for a cause?
Yet even if it does not exist,
What need is there for a cause?

9.146 Even by billions of causes,
A non-thing is not transformed.
How could that state be a thing?
Also what else is that transformed into a thing?

9.147 If, when non-existent, it is not possible for a thing to exist,
Then at what point does a thing become existent?
Without a thing becoming produced,
It will not become free from being non-thing.

9.148 If it does not become free from being non-thing,
The state of existent thing is impossible.
A thing also does not become a non-[thing]
Because it would follow as being in two natures.

2. That stops inherently established cessation [9.149]

9.149 *In this way, there is no cessation and
Also things do not exist. Therefore,
All these migrating beings are
Always not produced and not ceased.*

3. And thus, conditioned existence and peace are established in equality [9.150]

9.150 *Migrating beings are like a dream;
When analyzed, they resemble a plantain tree.
Also having passed and not having passed beyond sorrow,
Are not different in thusness.*

1C. Instructions on making effort to develop that [realization of emptiness]

1C1. The actual instructions

A. Teaching the mode of existence [or nature; lit. mode of abidance] [9.151 – 9.153]

9.151 *In things which are empty in this way,
What attainment is there? What loss is there?
Who will be honoured or
Despised by whom?*

9.152 *Where does happiness or suffering come from?
What is there to be displeased about? What is there to be pleased about?
When searched for in thusness,
What craves and what does it crave for?*

9.153 *Upon analysis, what is this transitory support of the living
That will die here?
Who will arise, and who has arisen?
Who is an associate? Also who is a friend?*

B. It is reasonable to make effort to realize that [9.154ab]

9.154ab *May those who are like me
Apprehend all as being like space.*

1C2. Teaching the focus of compassion by way of teaching the disadvantages of cyclic existence

A. The disadvantages of this life [9.154cd – 9.155]

9.154cd *Those who desire happiness themselves,
By means of the causes of conflict and delight,*

9.155 *Are agitated and joyful.
They live miserably
Through sorrow, struggles, disputes,
Cutting and stabbing each other and negativities.*

B. The disadvantages of future lives [9.156 – 9.158ab]

9.156 *After repeatedly going to the good migrations and
Enjoying much happiness again and again,
They die and fall into the sufferings of the bad migrations
Which are unbearable for a long time.*

9.157 *There are many pitfalls in [cyclic] existence.
Without reality there, like this,
There is mutual contradiction.
Therefore there is no such thusness in [cyclic] existence.*

9.158ab *Transcend the limits of the ocean of suffering
Which is incomparable and unbearable also there.*

C. Reflecting on the fact that even should one take rebirth in the higher realms, there will be no time to practice the pure dharma [9.158cd – 9.160ab]

9.158cd *Transcend the limits of the ocean of suffering
Strength is weak there;
And the life span is short there as well.*

9.159 *There, too, in activities for long life and health,
In hunger and fatigue,
In sleep and detriment, and likewise
In meaningless associations with the childish,*

9.160ab *Life passes by swiftly without purpose.
Discrimination is very difficult to gain there.*

D. Reflecting on the extreme difficulty of obtaining the leisures and endowments [9.160cd – 9.162]

9.160cd *How could there be a method to overcome
Habitual distractions there?*

9.161 *There, too, maras strive in order that
One falls into the great bad migrations.
There, wrong paths are abundant,*

And doubt is difficult to overcome.

9.162 *Leisure is hard to gain again.
The arising of a buddha is extremely rare.
The river of afflictions will be difficult to abandon.
Alas, suffering flows!*

E. Thus, it is fitting to feel sorrow for the fact that both oneself and others are tormented by the suffering of cyclic existence [9.163 – 9.165]

9.163 *Those abiding in the river of suffering,
Who, although suffering immensely in this way,
Do not see their own suffering.
Woe, they are pitiful.*

9.164 *It is just like one who repeatedly washes himself
And then enters fire again and again,
So he prides himself in being happy,
Although he abides in immense suffering.*

9.165 *Those abiding like this, behaving as though
There is no aging and death,
First they are killed
And then go to the unbearable bad migrations.*

1C3. Teaching the subjective aspect of the way in which great compassion apprehends things [9.166 – 9.167]

9.166 *Thus, when might I pacify
Those tormented by the fire of suffering,
With the rain of accumulations of happiness
Springing forth excellently from the clouds of my merit?*

9.167 *When shall I respectfully collect the accumulation of merit
In a manner of non-objectification
And teach emptiness
To those ruined by objectification?*

D 2. The chapter's name