THE FUNDAMENTAL TREATISE
ON THE MIDDLE WAY
CALLED ‘WISDOM’

ARYA NAGARJUNA
(1ST TO 2ND CENTURY CE)

EMBEDDED OUTLINES AND CHAPTER INTRODUCTIONS EXTRACTED FROM
‘THE PRECIOUS GARLAND’
AN EXPLANATION OF THE MEANING OF THE WORDS
OF THE FUNDAMENTAL TREATISE ON THE MIDDLE WAY
CALLED ‘WISDOM’
GYELWA GENDUN DRUP (1391 - 1474)
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1 Meaning of the title (3)
In Sanskrit: Prajna nama mula madhyamaka karika
In Tibetan: dBu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba

[In English: Fundamental Treatise on the Middle Way called 'Wisdom']

2 Translators homage (4)
Homage to youthful Manjushri.

3 Meaning of the text (4)
3A Praising the Teacher in terms of his explaining dependent-arising to be free from the eight extremes (4)

I pay homage to the perfect complete Buddha,
The best of teachers,
Who taught that dependent-arising are
Neither ceasing nor produced,
Neither annihilated nor permanent,
Neither coming nor going and
Neither different nor the same.
And who taught the peace
That is the complete pacification of elaborations.
1

INVESTIGATION OF CONDITIONS

“When ‘Neither ceasing nor produced...’ was indicated before, what is the reasoning that dependent-arisings are free from the eight extremes?’ Since the others will be easily negated by refuting inherent production, that will be refuted.

3B The way of presenting dependent-arisings to be free from the eight extremes (4)
3B1 Showing that dependent-arisings are empty of inherent existence (5)
3B1A The actual topic (5)
3B1A-1 Brief presentation of the two selflessnesses (5)
3B1A-1A Refuting inherent existence with respect to phenomena through investigating actions and agents of causes and results (5)
3B1A-1A1 Refuting inherent production in terms of results (5)
3B1A-1A1A Refuting production from the four extremes (5)

No thing anywhere
Is ever produced
From itself, from something different,
From both or without a cause. [1.1]

3B1A-1A1B Rejecting that the refutation of production from other contradicts scripture (5)
3B1A-1A1B-1 The argument (6)
“The four conditions are causal conditions,
And likewise also observed object conditions,
Immediate conditions and empowering conditions.
There is no fifth condition.” [1.2]

3B1A-1A1B-2 The response (6)
There is no essence of things
Existing in conditions and so forth.
If there is no own essence
There cannot be a different essence. [1.3]

3B1A-1A2 Refuting inherently existent conditions in terms of being agents of production (6)
3B1A-1A2A Refuting inherently existent conditions collectively (6)
3B1A-1A2A-1 Refuting the consideration of them as conditions in terms of being agents (6)
3B1A-1A2A-1A Refuting the consideration of them as conditions due to the reason of having carried out the action of production (6)

Actions do not have conditions
And actions without conditions do not exist.
Without an action it is not a condition
And conditions that have actions do not exist. [1.4]

3B1A-1A2A-1B Refuting the consideration of them as conditions due to the reason of producing a result (7)

“Since things are produced in dependence upon them
They are said to be conditions.”
As long as something is not produced
Why wouldn’t they be non-conditions? [1.5]
Moreover, conditions are acceptable
For neither non-existent nor existent objects.
If the object is non-existent, for what would they be conditions?
If the object is existent, what would conditions do? [1.6]

Refuting inherently existent conditions individually (7)
Refuting the characteristics of causal conditions (8)
When a phenomenon has not been established
To be either existent, non-existent or both
How could it be said ‘A causal condition is that which acts to establish it’?
Such is not tenable. [1.7]

Refuting the characteristics of observed object conditions (8)
It is clearly taught that an observed object
For an existing phenomenon simply does not exist.
And if the phenomenon that observes does not exist yet
How could there be an observed object? [1.8]

Refuting the characteristics of immediate conditions (8)
To have already ceased when phenomena
Have not yet been produced is inadmissible.
Thus, an immediate condition is not tenable.
What, when it has ceased, could also be a condition? [1.9]

Refuting the characteristics of empowering conditions (8)
Since things have no essence
Their existence does not exist.
Thus, it would be inadmissible to say
‘Due to this existing, that arises’. [1.10]

Indicating other ways of refuting conditions collectively (9)
There are simply no results
Existing in conditions individually or collectively.
How could that which does not exist in conditions
Be produced from conditions? [1.11]

If something could be produced from those conditions
Even though it does not exist in them
Why couldn’t it also be produced
From non-conditions? [1.12]

"Results are the essence of conditions."
Since conditions do not have their own essence
How could that which results from something lacking an own essence
Be the essence of conditions? [1.13]

Thus, since they are not the essence of conditions
Results that are the essence of non-conditions do not exist.
Then, since results do not exist
How could something be a condition or non-condition? [1.14]

This concludes chapter one entitled ‘Investigation of Conditions’.
INVESTIGATION OF COMING AND GOING

"By refuting production, it indeed establishes that cessation and so forth do not exist. However isn’t it necessary to present uncommon reasonings that refute coming and going with respect to dependent-arisings."

3B1A-1B Refuting inherent existence with respect to persons through investigating actions and agents of coming and going (10)
3B1A-1B1 Extensive explanation (10)
3B1A-1B1A Refuting actions individually in terms of the place of action and agents (10)
3B1A-1B1A-1 Refuting them through investigating the place of action (10)
3B1A-1B1A-1A Refuting actions in terms of the three paths in general (10)

For example, there is no going on the traversed
And there is also no going on the untraversed.
And apart from the traversed and the untraversed
That being traversed cannot be known. [2.1]

3B1A-1B1A-1B Refuting actions in terms of that presently being traversed in particular (11)
3B1A-1B1A-1B1 The argument (11)

"Wherever there is movement there is going.
Moreover, because there is movement on that being traversed
And not on the traversed and the untraversed
There is going on that being traversed."

[2.2]

3B1A-1B1A-1B2 The response (11)
3B1A-1B1A-1B2A If one of the words 'place of action' or 'action' has meaning, the other is empty of meaning (11)

How could it be admissible
That there is going on that being traversed
When that being traversed where there is no going
Is inadmissible. [2.3]

Where there could be going on that being traversed
There it would follow that
There could be that being traversed where there is no going
Because of there being going on that being traversed.

[2.4]

3B1A-1B1A-1B2B The absurd consequences if both have meaning (11)

If there could be going on that being traversed
It would follow that going would be twofold –
That by which it would become that being traversed
And that which is the actual going on that.

If going follows as twofold
Then also the goer would follow as twofold
Because going without a goer
Would be inadmissible.

[2.5]

3B1A-1B1A-2 Refuting them through investigating agents (12)
3B1A-1B1A-2 Refuting them through investigating agents (12)

If there is no goer
Going would be inadmissible.
If there is no going
How could there be a goer? [2.7]
For example, a goer does not go
And a non-goer does not go.
Other than a goer and a non-goer
What third thing could go? [2.8]

When it is inadmissible
For there to be a goer without going
How could it be admissible,
For example, to say ‘A goer goes’? [2.9]

For those who take the position that ‘A goer goes’
For them it would follow that
There would be a goer who does not go
Because of accepting that a goer goes. [2.10]

If a goer could go
Going would follow as twofold –
That by which they become a goer
And the going having become a goer. [2.11]

3B1A-1B1A-3 Refuting attempts to establish the existence of actions (13)
3B1A-1B1A-3A Refuting an initial commencing (13)
If there is no commencing to go on the traversed,
Also no commencing to go on the untraversed
And no commencing to go on that being traversed
Where does going commence? [2.12]

Prior to commencing to go
Where could there be a commencing to go?
Neither on that being traversed nor on the traversed.
And how could it exist on the untraversed? [2.13]

3B1A-1B1A-3B Refuting a path that is the place of going (13)
When the commencing to go
Is simply not visible in any way
What path traversed, being traversed,
Or untraversed can be considered? [2.14]

3B1A-1B1A-3C Refuting a counteragent of going (13)
For example, a goer does not stay
And a non-goer does not stay.
Other than a goer and a non-goer
What third thing could stay? [2.15]

When it is inadmissible
For there to be a goer without going
How could it be admissible,
For example, to say ‘A goer stays’? [2.16]

3B1A-1B1A-3D Refuting a final stopping (14)
There is no stopping on that being traversed,
On the traversed nor on the untraversed. [2.17ab]

3B1A-1B1A-3E Refuting attempts to establish staying (14)
Going, commencing to stay and
Also stopping to stay are refuted in a similar way to going. [2.17cd]
It is also not acceptable to say ‘The going is the same as the goer’.
And it is also not acceptable to say ‘The going is different from the goer’. [2.18]

If the going Were the goer
It would also follow that The agent would be the same as the action. [2.19]

If the going were considered To be different from the goer
There would be going without a goer And a goer without going. [2.20]

When they cannot be established As things that are the same Or as things that are different How could those two be established? [2.21]

The going by which they become a goer Is not a going of that goer Because prior to going there does not exist Someone who is going somewhere. [2.22]

The going that is different from the going by which they become a goer Is not a going of that goer Because for a single goer It is inadmissible for going to be twofold. [2.23]

That which has already become a goer Does not go in any of the three ways of going. Also that which has not yet become a goer Does not go in any of the three ways of going. [2.24]

And also that which has both become and not become a goer Does not go in any of the three ways of going. [2.25ab]

Thus, going, the goer And also that to be traversed do not exist. [2.25cd]

This concludes chapter two entitled ‘Investigation of Coming and Going.’
INVESTIGATION OF THE SENSE POWERS

“While it might indeed be the case that going and so forth don’t exist, seeing and so forth do inherently exist.”

“Seeing, hearing, smelling, tasting, touching and intellect are the six sense powers. Their objects of experience are objects seen and so forth.”

That which sees simply cannot see itself. How could something that cannot see itself see other things?

The example of fire is not able to establish seeing. That along with seeing has already been answered by the traversed, the untraversed and that being traversed.

When it cannot see even the slightest thing it is not the means of seeing. How then could it be tenable to say ‘It is the means of seeing’ due to seeing?

That which sees simply does not see. And that which is non-seeing simply does not see.

Also the explanation of a seer can be understood by those very reasonings refuting seeing.

There is no seer if seeing has not been rejected. And there is also no seer if seeing has been rejected.

“Just as it is explained that a child arises in dependence upon a father and a mother, similarly, consciousness is explained to arise in dependence upon the eye and visual form.”
Since there is no object seen or action of seeing
The four of consciousness and so forth
Do not exist.
How then could grasping and so forth exist? [3.8]

Applying that reasoning also to the other sense spheres (18)

Hearing, smelling,
Tasting, touching, intellect,
Hearer, object heard and so forth
Can be understood by the explanation of seeing. [3.9]

This concludes chapter three entitled ‘Investigation of the Sense Powers’.
“Although the sense powers have been refuted, the aggregates inherently exist since they haven’t been refuted”

3B1A-2A1A-2 Refuting a self of phenomena with respect to the aggregates (18)
3B1A-2A1A-2A Refuting an inherently existent form aggregate (18)
3B1A-2A1A-2A1 Refuting cause and result with respect to being different objects (18)

Apart from the cause of form
Form cannot be observed.
Also apart from that called ‘form’
The cause of form does not appear. [4.1]

If there could be form apart from the cause of form
It would follow that form would be without a cause.
However there is not even one single object anywhere
That is without a cause. [4.2]

If there could be a cause of form apart from form
There would be a cause without a result.
However there is no cause
That is without a result. [4.3]

3B1A-2A1A-2A2 Refuting cause and result with respect to existing or not existing and being similar or not similar (19)

If form existed
The cause of form would simply be inadmissible.
Also if form did not exist
The cause of form would simply be inadmissible. [4.4]

Forms without a cause are not acceptable.
They are simply inadmissible.
Thus, misconceptions of form
Should not to be considered at all. [4.5]

To say ‘The result is similar to the cause’
Is inadmissible.
And to say ‘The result is not similar to the cause’
Is also inadmissible. [4.6]

3B1A-2A1A-2B Applying that reasoning to the other aggregates (19)

Also feeling, discrimination, compositional factors,
And consciousness – in fact every functioning thing
Is similar to form in every way
In the steps for refuting them. [4.7]

3B1A-2A1A-2C The way of responding when there are arguments and explanations (19)

When an argument has been made in terms of emptiness
None of the responses offered by anyone
Are actual answers
Because they are similar to that which is to be established. [4.8]
When an explanation has been made in terms of emptiness
None of the criticisms made by anyone
Are actual criticisms
Because they are similar to that which is to be established.  [4.9]

This concludes chapter four entitled 'Investigation of the Aggregates'.
5

INVESTIGATION OF THE CONSTITUENTS

“The constituents inherently exist because the Bhagavan said ‘The great king, the being, the person – they are the six constituents’.”

3B1A-2A1A-3 Refuting a self of phenomena with respect to the constituents (20)
3B1A-2A1A-3A Refuting an inherently established space constituent (20)
3B1A-2A1A-3A1 Refuting the characteristics and the object characterized with respect to the space constituent (20)

Prior to the characteristics of space
Space does not exist in the slightest.
If it did exist prior to the characteristics
It would follow as being without characteristics. [5.1]

There is not even one single thing anywhere
That is without characteristics.
If there are no things that are without characteristics
To what are characteristics to be applied? [5.2]

Characteristics could not be applied
To that without characteristics, to that with characteristics
Nor even to something other than
That with or without characteristics. [5.3]

If characteristics cannot not applied
Characterized bases would be inadmissible.
If characterized bases are inadmissible
There would also be no characteristics. [5.4]

Thus, there are no characterized bases
And no characteristics. [5.5ab]

3B1A-2A1A-3A2 Refuting the space constituent being established as a thing or non-thing (21)
Moreover, there are no things
Apart from characterized bases and characteristics. [5.5cd]

If there are no things
Non-things would be non-things of what?
And since thing and non-thing are discordant phenomena
Who could know of a ‘thing and non-thing’? [5.6]

3B1A-2A1A-3A3 Conclusions (22)
Thus, space is neither a thing,
Non-thing, characterized basis
Nor characteristic. [5.7abc]

3B1A-2A1A-3B Applying that reasoning also to the other constituents (22)
Also the other five constituents
Are similar to space. [5.7cd]
Indicating the disapproval of the extreme views of existence and non-existence

Those of little intelligence
Who view things as existent or non-existent
Do not perceive the thorough pacification of objects seen
Nor do they perceive peace.  

This concludes chapter five entitled 'Investigation of the Constituents'.
6

INVESTIGATION OF ATTACHMENT AND THE ATTACHED PERSON

“The aggregates, constituents and sense spheres exist because the supported – the thoroughly afflicted – exists.”

3B1A-2A1B Refuting attempts to establish the existence of a self of phenomena (22)
3B1A-2A1B-1 Refuting the supported – the thoroughly afflicted (22)
3B1A-2A1B-1A Refuting an inherently existent attachment and attached person (22)
3B1A-2A1B-1A1 Refuting them occurring sequentially (22)

If prior to attachment
There existed an attached person without attachment
Then attachment would exist in dependence upon that
And attachment of the attached person would come to exist. [6.1]

Also if there did not exist an attached person
How could attachment come to exist?
The steps are also similar for refuting the existence
Or non-existence of attachment prior to an attached person. [6.2]

3B1A-2A1B-1A2 Refuting them occurring together (23)
Attachment and the attached person
Being produced together is inadmissible.
If that were the case, attachment and the attached person
Would be without mutual reliance. [6.3]

If they were the same they would not be together
Since something cannot be together with itself.
And if they were different
How could they be together? [6.4]

If a single phenomenon were together
Also that without a companion would be together.
And if different phenomena were together
Also those without a companion would be together. [6.5]

If different phenomena were together
How could attachment and the attached person
Be established to be different
Or due to that how could those two be together? [6.6]

If attachment and the attached person
Were established to be different
Why would they be imagined
To be together? [6.7]

If in order to establish them as being different
They are accepted as being together
Then in order to establish them as being together
Wouldn’t it also be necessary to accept them as being different. [6.8]
Since things that are different have not been established
Things that are together cannot be established.
Which existing things that are different
Could be accepted as things that are together? [6.9]

3B1A-2A1B-1B Conclusions (24)
  Thus, attachment and the attached person
  Cannot be established to be either together or not together. [6.10ab]

3B1A-2A1B-1C Applying that reasoning also to other things (24)
  Like attachment, no phenomena
  Can be established to be either together or not together. [6.10cd]

This concludes chapter six entitled ‘Investigation of Attachment and the Attached Person’.
INVESTIGATION OF PRODUCTION, ABIDING AND DISINTEGRATION

“Compounded phenomena – the aggregates, the constituents and the sense spheres – inherently exist because the three characteristics of compounded phenomena – production, abiding and disintegration – exist.”

3B1A-2A1B-2 Refuting the three characteristics – production, abiding and disintegration (24)
3B1A-2A1B-2A Refuting inherently established compounded phenomena (25)
3B1A-2A1B-2A1 Refuting the general characteristics (25)
3B1A-2A1B-2A1A Refuting them collectively (25)
3B1A-2A1B-2A1A-1 Refuting them through investigating whether or not they are compounded (25)
  If production were compounded
  It would possess the three characteristics.
  If production were uncompounded
  How could it be a characteristic of the compounded? [7.1]
3B1A-2A1B-2A1A-2 Refuting them through investigating whether they are individual or collective (25)
  Individually, the three – production and so forth
  Are not capable to be characteristics of the compounded.
  Also how could it be acceptable for them to be included together
  In one thing at the same time? [7.2]
3B1A-2A1B-2A1A-3 Refuting them through investigating whether or not other characteristics exist (25)
3B1A-2A1B-2A1A-3A Formulating the consequences (25)
  If production, abiding and disintegration
  Had the other characteristics of the compounded
  There would be an infinite regress.
  If they didn’t, they would not be compounded. [7.3]
3B1A-2A1B-2A1A-3B Refuting the rejection of those faults (26)
3B1A-2A1B-2A1A-3B1 Refuting the rejection of the fault for the first consequence (26)
  “The production of production
  Produces just the root production.
  The root production
  Also produces the production of production.” [7.4]
  If your production of production
  Produces the root production
  How could that which has not yet been produced by your root production
  Produce that root production? [7.5]
  If that produced by your root production
  Produces the root production
  How could that root production which has not yet produced by that
  Produce that production of production? [7.6]
  If that root production which has not yet been produced
  Is able to produce that
  This would rely on you accepting that the root production
  Which is being produced could produce that. [7.7]
“Just as a light illuminates
   Itself and other things
Similarly, also production produces
   Both itself and other things.” [7.8]

Since in any place where there is a light
There is no darkness
What would the light illuminate
Since illumination is by dispelling darkness? [7.9]

When a light is being produced
If it does not meet with the darkness
How then is the darkness dispelled
By the producing of the light? [7.10]

If the darkness is dispelled
Without even meeting the light
Then the darkness existing in all the worlds
Could be dispelled by that light existing here. [7.11]

If a light could illuminate
   Itself and other things
Then also darkness could, without a doubt, obscure
   Itself and other things. [7.12]

The produced, the unproduced and that being produced
Are not produced even in any kind of way.
That has been thoroughly explained by
   The traversed, the untraversed and that being traversed. [7.14]

If when production exists
The arisal of that being produced does not exist
How then how could it be said
   ‘That being produced exists in dependence upon production’.
Since that which is a dependent-arising
Is by its nature pacified
That being produced and production
Are also themselves pacified. [7.16]
If some unproduced thing could exist somewhere
That being produced could be produced.
Since such a thing does not exist
What could be produced?

If that production
Could produce that being produced
What similar production
Would produce that production?

If it is produced by some different production
There would be an infinite regress.
If it is produced without production
Everything could be produced in the same way.

3B1A-2A1B-2A1B-1B Refuting it through analysing the three – existent, non-existent or both (29)
It has been shown above that
For example, for an existent or even a non-existent
To be produced is not tenable
Nor for something both existent and non-existent.

3B1A-2A1B-2A1B-1C Refuting it through analysing whether or not it is ceasing (29)
For a ceasing thing to be produced
Is inadmissible.
And that which is not ceasing
Is inadmissible to be a thing.

3B1A-2A1B-2A1B-2 Refuting inherently established abiding (29)
A thing that has abided does not abide
And a thing that has not abided does not abide.
That which is abiding also does not abide.
What thing that has not been produced could abide?

For a ceasing thing to abide
Is inadmissible.
And that which is not ceasing
Is inadmissible to be a thing.

If every thing is a phenomenon
That always ages and perishes
Then what things are there that abide
Without aging and perishing?

Abiding is not tenable to abide
Due to different abiding or even due to itself.
This is just like how production
Is not produced by itself or something different.

3B1A-2A1B-2A1B-3 Refuting inherently established disintegration (30)
3B1A-2A1B-2A1B-3A Refuting it through investigating it in the three times (30)
That which has ceased does not cease
And that which has not ceased also does not cease.
Similarly, that which is ceasing also does not.
What thing that has not been produced could cease?
3B1A-2A1B-2A1B-3B Refuting it through investigating whether or not it is abiding (30)
   For example, for an abiding thing to cease
   Is inadmissible.
   And for a non-abiding thing to cease
   Is also inadmissible. [7.27]

3B1A-2A1B-2A1B-3C Refuting it through investigating it in terms of self or different (30)
   A state of abiding could not cease
   Its own state of abiding.
   And a different state of abiding
   Also could not cease that state of abiding. [7.28]
   When the production of any phenomenon
   Is inadmissible
   The cessation of any phenomenon
   Is inadmissible. [7.29]

3B1A-2A1B-2A1B-3D Refuting it through investigating whether or not it exists as a thing (31)
   For example, for an existent thing to cease
   Is inadmissible
   Since a single base is inadmissible
   To be both a thing and non-thing. [7.30]
   For that which has become a non-thing to cease
   Is also inadmissible.
   This is just like how
   There cannot be a second beheading. [7.31]

3B1A-2A1B-2A1B-3E Refuting it through investigating whether or not a different agent of disintegration exists (31)
   There is no ceasing due to itself
   Nor is there ceasing due to something different.
   This is just like how production
   Is not produced by itself or something different. [7.32]

3B1A-2A1B-2A2 Refuting specific characteristics (31)
   Since production, abiding and disintegration
   Have not been established, compounded phenomena do not exist. [7.33ab]

3B1A-2A1B-2A2B Due to that, negating inherently established uncompounded phenomena (31)
   Since compounded phenomena have not been established at all
   How could uncompounded phenomena be established? [7.33cd]

3B1A-2A1B-2A2C Dispelling that it contradicts scripture (31)
   Like an illusion, like a mirage
   And like a city of Gandharvas.
   Production, abiding and disintegration
   Have been taught in this way. [7.34]

This concludes chapter seven entitled ‘Investigation of Production, Abiding and Disintegration’.
INVESTIGATION OF AGENTS AND ACTIONS

“Compounded phenomena inherently exist because their cause – actions and agents exist.”

3B1A-2A1B-3 Refuting the causes – actions and agents (32)
3B1A-2A1B-3A Refuting inherently established actions and agents (32)
3B1A-2A1B-3A1 Refuting actions and agents of similar class (32)

That which is an agent
Does not perform that which is an action.
Also that which is not an agent
Does not perform that which is not an action.

Since that which is an agent has nothing to perform
There would also be an action without an agent.
Since that which is an action has nothing to perform
There would also be an agent without an action.

If that which is not an agent
Were to perform that which is not an action
Actions would be without a cause
And also agents would be without a cause.

If they are without a cause
Also results and causes would be inadmissible.
If there are no causes and results
Actions, agents and activities would not be tenable.

If actions and so forth are not tenable
Dharma and non-Dharma would not exist.
If there is no Dharma and non-Dharma
Results arisen from them would not exist.

If there are no results
Paths to liberation and high status would be inadmissible.
And it would also follow that
Every action would be simply meaningless.

That which is and is not an agent
Does not perform that which is and is not an action.
How could that there be that which is and is not an agent
Since that is mutually contradictory for a single base?

3B1A-2A1B-3A2 Refuting actions and agents of dissimilar class (33)

That which is an agent does not perform
That which is not an action.
Also that which is not an agent does not perform
That which is an action. Here also those faults would follow.

That which is an agent having an action
Does not perform either that which is not an action
Or that which is both an action and not an action
Because of the reasons indicated above.
That which is not an agent
Does not perform either that which is an action having an action
Or that which is both an action and not an action
Because of the reasons indicated above. [8.10]

That which is both an agent and not an agent
Does not perform that which is both an action and not an action.
This too can be understood
By the reasons indicated above. [8.11]

3B1A-2A1B-3B The way of positing actions and agents conventionally (34)
Apart from an agent created in dependence upon an action
And also an action arising in dependence
On that very agent
A cause that establishes them is not seen. [8.12]

3B1A-2A1B-3C Applying that reasoning also to other things (34)
 Appropriating can be understood similarly
Because actions and agents have been eliminated.
The remaining things can be understood
Through agents and actions. [8.13]

This concludes chapter eight entitled ‘Investigation of Agents and Actions’.
INVESTIGATION OF PRIOR EXISTENCE

“The explanation ‘Appropriating can be understood similarly...’ is inadmissible.”

3B1A-2A2 Explanation of the selflessness of person (34)
3B1A-2A2A The actual topic (34)
3B1A-2A2A-1 The argument (34)

“Some propound that something which employs
Seeing, hearing and so forth
And feelings and so forth
Must exist prior to them.”

[9.1]

“If that thing did not exist
How could there be seeing and so forth?
Thus, the presence of that thing
Exists prior to them.”

[9.2]

3B1A-2A2A-2 The response (34)
3B1A-2A2A-2A Refuting an appropriator (34)
3B1A-2A2A-2A-1 Refuting an appropriator existing prior to every object appropriated (35)

Something which is present prior to
Seeing and hearing and so forth
And feelings and so forth,
Through what would it be designated?

[9.3]

If it were present
Even without seeing and so forth
There would be no doubt
That they could also exist without it.

[9.4]

It is made evident by them.
And they are made evident by it.
Without them how could it exist?
And without it how could they exist?

[9.5]

3B1A-2A2A-2B Refuting an appropriator existing prior to individual objects appropriated (35)

“That thing does not exist
Prior to everything of seeing and so forth.
From among seeing and so forth, it is made evident
By different ones at different times.”

[9.6]

If there does not exist something
Prior to everything of seeing and so forth
How could there exist something
Prior to seeing and so forth individually?

[9.7]

If that very seer were the hearer
And also the feeler
Existing prior to them individually
Would thus not be tenable.

[9.8]
If the seer, the hearer
And the feeler were all different
Then at the time a seer existed there would also be a hearer
And the self would become many.  [9.9]

3B1A-2A2A-2B3 Refuting attempts to establish its existence prior to every object appropriated (35)
It does not even exist
In the elements from which
Seeing, hearing and so forth
And also feelings and so forth eventuate.  [9.10]

3B1A-2A2A-2B Due to that, also negating the objects to be appropriated (36)
If something which employs seeing, hearing and so forth
And also feelings and so forth
Does not exist
Then they also do not exist.  [9.11]

3B1A-2A2A-2C Dispelling arguments (36)
Both the conceptions ‘It exists’ and ‘It does not exist’
Regarding something that does not exist
Prior to, together with or after seeing and so forth
Are to be turned away from.  [9.12]

This concludes chapter nine entitled ‘Investigation of Prior Existence’.
INVESTIGATION OF FIRE AND KINDLING

“Since the appropriator and the objects appropriated are mutually reliant, it is inadmissible that they do not inherently exist. It is just like how fire and kindling are inherently reliant upon one another.”

3B1A-2A2B Refuting attempts to establish an inherently existent person (36)
3B1A-2A2B-1 Refuting the example (36)
3B1A-2A2B-1A Refuting inherently existent fire and kindling (36)
3B1A-2A2B-1A1 Refuting them through reasoning not explained previously (36)
3B1A-2A2B-1A1A Refuting that they are the same essence (37)

If that which is kindling were fire
The agent would be the same as the action. [10.1ab]

3B1A-2A2B-1A1B Refuting that they are different essences (37)
3B1A-2A2B-1A1B-1 Refuting that to be established (37)
3B1A-2A2B-1A1B-1A The consequence that fire would not rely upon kindling (37)

If fire were different from kindling
It would arise even without kindling. [10.1cd]

It would blaze eternally,
It would not arise from that which causes it to blaze
And starting it would be simply meaningless.
If such were the case, also actions would not exist. [10.2]

Since it does not rely upon that which is different
It would not arise from that which causes it to blaze
And since it would blaze eternally
Starting it would be simply meaningless. [10.3]

With regard to this, if there is the thought
‘That which is burning is the kindling’
Then if merely that is the kindling
What would burn that kindling? [10.4]

3B1A-2A2B-1A1B-1B The consequence that fire and kindling would not meet (37)

Because of being different, they would not meet.
If they did not meet, the kindling would not burn.
If it did not burn, it would not perish.
If it did not perish, it would remain with its own characteristics. [10.5]

“Just as woman can meet a man
And also a man can meet a woman,
Although fire is different from kindling
It is acceptable for it to meet with the kindling.” [10.6]

If fire and kindling could be removed one by one
This would rely on accepting that
Although fire is different from kindling
It could meet with the kindling.” [10.7]

3B1A-2A2B-1A1B-2 Refuting attempts to establish that (38)
If fire is posited in reliance upon kindling
And if kindling is posited in reliance upon fire
Then in reliance upon what would there be fire and kindling?
And which would be established first?  [10.8]
If fire is established in reliance upon kindling
An established fire would be established again.
And also kindling which is that which blazes
Would occur without fire.  [10.9]
If a thing could be established in reliance
And if in reliance upon that very thing
The object relied upon could also be established
Then in reliance upon what would something be established?  [10.10]
If that which is established in reliance upon a thing
Has not been established how could it be reliant?
“It is the established that is reliant.”
It is not tenable for that to be reliant.  [10.11]
There is no fire that is reliant on kindling
And there is also no fire that is not reliant on kindling.
There is no kindling that is reliant on fire
And there is also no kindling that is not reliant on fire.  [10.12]
Fire does not come from something different from kindling
And there is also no fire in kindling.  [10.13ab]

3B1A-2A2B-1A2 Refuting them through reasoning explained previously (39)
Similarly, the remaining reasonings for fire and kindling
Have been indicated by the traversed, the untraversed
and that being traversed.  [10.13cd]

3B1A-2A2B-1A3 Conclusions (39)
Kindling itself is not fire
And also other than kindling there is no fire.
Fire does not possess kindling
And there is no kindling in fire nor is there fire in it.  [10.14]

3B1A-2A2B-1B Applying that reasoning also to other things (39)
All the stages of the self and the appropriated aggregates
Together with pots, cloth and so forth
Are thoroughly explained without exception
By fire and kindling.  [10.15]

3B1A-2A2B-1C Disapproving of views of the objects that were refuted (39)
I do not consider that anyone
Who teaches that the self along with those things
To be the same or different
Is wise in the meaning of the doctrine.  [10.16]

This concludes chapter ten entitled ‘Investigation of Fire and Kindling’.
INVESTIGATION OF START AND END POINTS

“The self inherently exists because cyclic existence exists.”

When asked ‘Is a start point evident?’
The Great Sage said ‘No’.
Cyclic existence which is without beginning or end
Has no start point or end point. [11.1]

How could that which has no beginning or end
Have a middle? [11.2ab]

Thus, sequential and simultaneous orders
Are inadmissible with respect to that. [11.2cd]

If birth came first
And then there is aging and death
There would be birth without aging and death
And also without death there would be birth. [11.3]

If birth comes after
And first there is aging and death
There would aging and death without birth.
Without a cause, how could they occur? [11.4]

It is not acceptable for birth
To exist together with aging and death.
That which is being born would be dying
And both would be without a cause. [11.5]

Why make elaborations about
A birth and an aging and death
Where both sequential and simultaneous orders
Are impossible? [11.6]

It is not only just cyclic existence
That does not have a start point.
Causes and results,
Characteristics and characterized bases,
Feelings and the feeler,
In fact every single thing whatsoever
That has meaning
Also does not have a start point. [11.8]

This concludes chapter eleven entitled ‘Investigation of Start and End Points’.
Investigation of Made by Self and Made by Other

“The self inherently exists because there exists suffering connected to it.”

3B1A-2A2B-2B Refuting the reasoning for the existence of suffering (41)
3B1A-2A2B-2B1 The actual topic (41)
3B1A-2A2B-2B1A Positing the thesis (41)

Some accept that suffering is made by self,
Some accept made by something different, some both
And some accept that it arises without a cause.
They are unacceptable. [12.1]

3B1A-2A2B-2B1B Presenting the means of establishing the thesis (41)
3B1A-2A2B-2B1B-1 Refuting made by self or other individually (41)

If it were made by itself
It would not arise dependently.
Yet those aggregates
Arise in dependence upon these aggregates. [12.2]

If those were different from these
And these were different from those
Then suffering would be made by something different
And they would be made by those that are different. [12.3]

If suffering were made by the person themselves
Then who is that person
Who made the suffering themselves
And yet was excluded from that suffering? [12.4]

If suffering were to arise from a different person
How could it be acceptable for the one who is to be given
The suffering made by someone else
To be excluded from that suffering? [12.5]

If suffering were to arise from a different person
Then who is that different person who made it
And bestowed it upon someone else
And yet was excluded from that suffering? [12.6]

Since made by themselves has not been established
How could suffering be made by someone else?
The suffering that is made by someone else
Would be that made by themselves. [12.7]

For example, suffering is not made by itself
Since it itself did not make it.
And if something different could not make it by itself
How could suffering be made by something different? [12.8]
Refuting that it is made by both or saying that it is without a cause (43)

If it were made by each individually
Suffering would be made by both.
However it is not made by itself or something different.
And how could suffering occur without a cause? [12.9]

Applying that reasoning also to other things (43)
It is not only just suffering
That does not have any of the four forms of production.
Every external thing
Also does not have any of the four forms. [12.10]

This concludes chapter twelve entitled ‘Investigation of Made by Self and Made by Other’.
INVESTIGATION OF COMPOSITIONAL FACTORS

3B1A.2B Showing that mere things are empty of inherent existence (43)
3B1A.2B1 The actual topic (43)
3B1A.2B1A Establishing it through scriptures renowned to others (43)
   The Bhagavan stated that
   ‘Any phenomenon that is deceptive, it is false.’
   Every compositional factor is a phenomenon that is deceptive.
   Thus they are falsities. [13.1]
3B1A.2B1B Dispelling arguments (43)
   “If anything that is a deceptive phenomenon is a falsity
   Then what is deceptive?”
   That statement by the Bhagavan
   Is a complete teaching on emptiness. [13.2]
3B1A.2B1C Refuting the explanation that those scriptures have a different meaning (44)
3B1A.2B1C-1 The way in which the scriptures are explained to have a different meaning (44)
   “The absence of an entity of things
   Is because they visibly transform.
   The absence of things having no entity
   Is the emptiness of things.” [13.3]
   “If they have no entity
   What is it that would transform?” [13.4ab]
3B1A.2B1C-2 Refuting attempts to establish those different meanings (44)
3B1A.2B1C-2A Refuting attempts to establish inherently existent transformation (44)
   If things had an entity
   How could transforming be acceptable? [13.4cd]
   It itself does not transform
   Nor does the transformed thing itself
   Because a young person does not become old
   Nor does an old person become old. [13.5]
   If it itself could transform
   Then milk itself would become yoghurt
   Or something different from milk
   Would become the thing that is yoghurt. [13.6]
3B1A.2B1C-2B Refuting attempts to establish an inherently existent emptiness (44)
   If the non-empty existed in the slightest
   Emptiness would exist a little.
   However since the non-empty do not exist in the slightest
   How could emptiness exist? [13.7]
   The Conquerors stated that emptiness
   Is the definite emergence from all views.
   And he stated that those who view emptiness
   Cannot be cured. [13.8]

This concludes chapter thirteen entitled ‘Investigation of Compositional Factors’.

32
INVESTIGATION OF MEETING

“The aggregates, constituents and sense spheres inherently exist because meeting together exists.”

3B1A-2B2 Refuting attempts to establish inherently existent things (45)
3B1A-2B2A Refuting inherently existent meeting (45)
3B1A-2B2A-1 The actual topic (45)
3B1A-2B2A-1A The thesis (45)

All three or even any two from the three of
The object seen, seeing and the seer
Which could mutually meet
Do not exist. [14.1]

It is similar for attachment,
The attached person and the object of attachment
And also for three aspects of the remaining afflictions
And remaining sense spheres. [14.2]

3B1A-2B2A-1B The means of establishing it (45)
3B1A-2B2A-1B1 Refuting meeting due to lacking an inherently existent difference (45)
If they were different and could meet as different
Then since the object seen and so forth
Would not have that difference
They would not meet. [14.3]

It is not only just the object seen and so forth
That do not have a difference.
It is also inadmissible for anything
That is together with anything else to be different. [14.4]

A different thing is different in dependence upon something different.
Without something different, the different thing would not be different.
It is inadmissible for that which is dependent on something
To be different from that thing. [14.5]

If a different thing were different from something different
Then it could be different without that different thing.
However without something different, it cannot be different
Hence it does not exist. [14.6]

There is no difference in something that is different
Nor is there in something that is not different.
If difference does not exist
Then neither being different nor being the same exist. [14.7]

3B1A-2B2A-1B2 Refuting meeting through having investigated if they are the same or different (46)
Something cannot meet itself
And also a different thing cannot meet something different. [14.8ab]
Showing that being met is also negated due to that (46)

Being met, meeting
And an agent that meets also do not exist.                     [14.8cd]

This concludes chapter fourteen entitled 'Investigation of Meeting'.
INVESTIGATION OF ESSENCE

“Things inherently exist because there are substantial causes and conditions.”

3B1A-2B2B Refuting inherently existent substantial causes and conditions (47)
3B1A-2B2B-1 Refuting inherently existent things (47)
3B1A-2B2B-1A Refuting attempts to establish them (47)
3B1A-2B2B-1A1 The actual topic (47)

An essence arising from causes and conditions
Is not tenable.
An essence that arose from causes and conditions
Would be something that was made.
How could a so-called ‘essence that is made’
Be acceptable?
An essence is not fabricated
And does not rely upon something else. [15.1]

3B1A-2B2B-1A2 Showing that also the three other extremes are negated due to that (47)

If there is no own essence
How could there be a different essence?
The essence of a different essence
Is ‘that different essence’.
Apart from own essences and different essences
How could things exist?
If own essences and different essences existed
Things would be established.
If things have not been established
Non-things could not be established.
A thing that has transformed
Is proclaimed by ordinary people to be a non-thing. [15.3]

3B1A-2B2B-1A3 Disapproving of views of the objects that were refuted (48)

Those who view own essences, different essences,
Things and non-things
Do not see suchness
In the teachings of the Buddhas. [15.4]

3B1A-2B2B-1B Presenting the means of invalidating them (48)
3B1A-2B2B-1B1 The scriptures that invalidate them (48)

In the Advice to Katayayana, the Bhagavan,
Through knowing things and non-things,
Also made a refutation of both
Existence and non-existence. [15.5]

3B1A-2B2B-1B2 The reasonings that invalidate them (48)

If they existed by way of their own essence
They could not become non-existent.
And an essence that transforms
Could never be admissible. [15.6]
“If they did not exist by way of their own essence
What is it that would transform?”
Even if they did exist by way of their own essence
How could it be acceptable for them to transform? \[15.9\]

When propounding inherent existence, not passing beyond holding to an extreme \(48\)
To say ‘They exist’ is a conception of permanence
And to say ‘They do not exist’ is a view of annihilation.
Thus, the wise should not abide
In either existence or non-existence. \[15.10\]

That which could exist by way of its own essence
Would be permanent since it could not become non-existent.
And if it is said ‘That which arose before does not exist now’
It would follow as being annihilated. \[15.11\]

This concludes chapter fifteen entitled ‘Investigation of Essence’.
“Things inherently exist because cyclic existence inherently exists.”

3B1A-2B2C Refuting inherently existent bondage and liberation (49)
3B1A-2B2C-1 The actual topic (49)
3B1A-2B2C-1A Refuting inherently existent cyclic existence and nirvana (49)
3B1A-2B2C-1A1 Refuting an inherently existent cyclic existence (49)

‘It is the compositional factors aggregate that circles.’
If it were permanent it could not circle
And also if it were impermanent it could not circle.
These steps are also similar for sentient beings. [16.1]

‘It is the person who circles.’
When searched for in the five ways but not found
Amongst the aggregates, spheres or constituents
Who is it that would circle? [16.2]

If circling from appropriated to appropriated
There would be no existence in-between.
If there is no existence and no appropriated aggregates
Who whatsoever would be circling? [16.3]

3B1A-2B2C-1A2 Refuting an inherently existent nirvana (50)

Compositional factors passing beyond sorrow
In any manner is inadmissible.
And also sentient beings passing beyond sorrow
In any manner is inadmissible. [16.4]

3B1A-2B2C-1B Refuting inherently existent bondage and liberation (50)
3B1A-2B2C-1B1 Refuting them collectively (50)

Compositional factors possessing attributes of production and disintegration
Are not bound and could not be liberated.
And as before, also sentient beings
Are not bound and could not be liberated. [16.5]

3B1A-2B2C-1B2 Refuting them individually (50)
3B1A-2B2C-1B2A Refuting bondage (50)

If grasping were that which binds
Those with grasping would not be bound.
And since those without grasping are not bound
On what occasion would there be bondage? [16.6]

If there were bondage prior to that which is bound
There would be reliance upon bondage, but that however does not exist.
The remaining reasonings have been indicated
By the traversed, the untraversed and that being traversed. [16.7]
Refuting liberation (50)
For example, those bound are not liberated
And also those not bound cannot be liberated.
And if those bound were being liberated
There would be bondage and liberation at the same time. [16.8]

Dispelling the consequence that to practice would be meaningless (51)
‘I, without grasping, will pass beyond sorrow.
Nirvana will be mine.’
Those who grasp in this way
Have great grasping to the appropriated aggregates. [16.9]

For a nirvana that cannot be generated
And also for a cyclic existence that cannot be eliminated
What cyclic existence
And also what nirvana can be considered? [16.10]

This concludes chapter sixteen entitled ‘Investigation of Bondage and Liberation’.
“Cyclic existence inherently exists because it is the support for actions and results.”

3B1A-2B2C-2 Refuting attempts to establish inherently existent bondage and liberation (51)
3B1A-2B2C-2A The arguments (51)
3B1A-2B2C-2A1 Presentation of virtue and non-virtue (51)
   “Thoughts of restraining oneself well, Benefitting others and love are Dharma. They are the seeds of results In this and future lives.” [17.1]
   “The Supreme Sage taught that actions Are either intention or intended actions. The instances of those actions Are well known to be of many types.” [17.2]
   “Any actions said to be ‘intention’ Are accepted to be of the mind. And any said to be ‘intended actions’ Are accepted to be of the body and the speech.” [17.3]
   “Speech, movement, And similarly also the other two – Those called ‘the non-revelatory of non-abandonment’ And ‘the non-revelatory of abandonment’ – are accepted.” [17.4]
   “Similarly, the meritorious arisen from resources, The non-meritorious arisen from resources And intention are accepted. These seven phenomena are clearly accepted to be actions.” [17.5]

3B1A-2B2C-2A2 The way in which permanence and annihilation are dispelled (52)
3B1A-2B2C-2A2A The qualm (52)
   “If actions remain until the time of fruition They would be permanent. And if they cease How could that which has ceased produce a result?” [17.6]

3B1A-2B2C-2A2B The response (52)
3B1A-2B2C-2A2B-1 Dispelling permanence and annihilation through asserting a continuum (52)
   “The continuum of a sprout and so forth Manifestly arises from a seed. And from that arises the fruit. If the seed did not exist that also would not arise.” [17.7]
   “Since the continuum arises from the seed, The fruit arises from the continuum And the seed comes before the fruit There is no annihilation and no permanence.” [17.8]
“The continuum of the mind
Manifestly arises from intention.
And from that arises the result.
If intention did not exist that also would not arise.”

“Since the continuum arises from intention,
The result arises from the continuum
And the action comes before the result
There is no annihilation and no permanence.”

“The ten paths of white actions
Are the method to practice Dharma.
The results of Dharma, in this and future lives,
Are the five types of sense pleasures.”

If it occurred as in that analysis
There would be many great faults.
Thus, that analysis
Is inadmissible here.”

“The analysis which is taught by the Buddhas,
Solitary Realizers and Hearers
And which is admissible here
Will now be thoroughly described.”

“Non-wastage is just like a loan agreement
While the action is like the debt.
In terms of realms, non-wastage is of four types.
And moreover, its entity is unspecified.”

“It is not abandoned by abandoning
Rather it is also abandoned by meditation.
Thus, due to non-wastage
Results of actions will be produced.”

“If it were destroyed due to the action
Being abandoned by abandoning or transferring
There would follow the faults
Of the action for it being destroyed and so forth.”

“At the time of conception,
Only a single non-wastage will be produced
For every congruent and incongruent action
Of the concordant realm.”

“In this life, the actions of the two types
And the non-wastage of the actions
Will be produced individually
And the fruition also remains.”
“It will cease
If there is transference to a result or death.
Its classifications can be understood
As uncontaminated and contaminated.”

3B1A-2B2C-2A2B-2B3 Conclusions (54)

“Actions are simply empty, not annihilated,
Circling and not permanent.
The phenomena of non-wastage of actions
Is a teaching by the Buddha.”

3B1A-2B2C-2B The response (54)

3B1A-2B2C-2B1 Actions lacking permanence and annihilation due to not inherently existing (54)

Actions are not produced.
In this way they do not exist by way of their own essence.
Since they have not been produced
There is no wastage.

3B1A-2B2C-2B2 Refuting inherently existent actions (54)
3B1A-2B2C-2B2A Presenting the means of invalidating that (54)
3B1A-2B2C-2B2A-1 The consequence that they would be permanent and not done (54)

If actions existed by way of their own essence
They would without a doubt be permanent.
Actions could not be done
Because the permanent lack activity.

If actions were not done
There would be the fear of meeting with that not done.
And there would also follow
The fault of not abiding in pure conduct.

It would also without a doubt
Contradict every worldly convention.
And differentiating between making merit and negativities
Would also be inadmissible.

3B1A-2B2C-2B2A-2 The consequence that fruitions would arise endlessly (55)

An action for which the fruition has ripened
Would issue forth fruitions repeatedly
Because if the action existed by way of its own essence
It would remain.

3B1A-2B2C-2B2B Refuting attempts to establish inherently existent actions (55)

These actions have an afflicted nature
And those afflictions are not real.
If afflictions are not real
How could actions be real?

Actions and afflictions
Are taught to be conditions for bodies.
If actions and afflictions are empty
How could bodies be spoken of?
“Those persons who are obscured by ignorance
Possess craving; they are the consumers.
They are also not different from the agent
And they are also not the same.” [17.28]

Since these actions
Did not arise from conditions
And did not arise from non-conditions
Also the agent does not exist. [17.29]

If there are no actions and agents
How could there be results produced from actions?
If there are no results
How could there be such consumers? [17.30]

3B1A-2B2C-2B3 Showing through an analogy that also actions and agents do not inherently exist (56)
Just as the Teacher, through perfect magical emanation,
Emanates an emanation
And that emanation
Also emanates other further emanations, [17.31]

Similarly, an agent is similar in aspect to that emanation
And also any actions done by it
Are, for example, similar to the other emanations
That have been emanated by that emanation. [17.32]

Afflictions, actions, bodies,
Agents and results
Are like a city of Gandharvas
And are similar to a mirage and a dream. [17.33]

This concludes chapter seventeen entitled ‘Investigation of Actions’.

42
“If actions and afflictions are not suchness then what is suchness and what is the way to engage in it?”

The extinction, in every form, of the grasping to I and mine with respect to internal and external things is suchness.

3B1A-2C. The way to engage in suchness (56)
3B1A-2C1. The actual topic (56)
3B1A-2C1A. Settling the view (56)

If the aggregates were the self
It would have production and disintegration.
If it were different from the aggregates
It would not have the characteristics of the aggregates. [18.1]

If there is no self
How could mine exist? [18.2ab]

3B1A-2C1B. The stages of turning away from faults and defects through cultivating suchness (57)
3B1A-2C1B1. The stages of turning away from faults and defects (57)

Because of the pacification of the I and mine
There is no grasping at I or mine. [18.2cd]

Those who have no grasping at I or mine
Also do not exist.
Anyone who sees those who have no grasping at I or mine
Does not see. [18.3]

When, with respect to inner and outer things,
The thoughts ‘I’ and ‘mine’ have been extinguished
Grasping will cease.
And by extinguishing that, birth is extinguished. [18.4]

3B1A-2C1B-2. The way to attain liberation (57)

By extinguishing actions and afflictions, there is liberation.
Actions and afflictions arise from misconceptions
And they arise from elaborations.
Elaborations will cease through cultivating emptiness. [18.5]

3B1A-2C2. Dispelling that it contradicts scripture (58)

The Buddhas designated a 'self'.
They also taught 'selflessness'.
And they also taught
‘Neither self nor selflessness exist at all’. [18.6]

Something which can be expressed is rejected
Since objects of experience of the mind are rejected.
The nature of reality is neither produced nor ceases.
It is similar to nirvana. [18.7]
3B1A-2C3 The stages of instruction in suchness (58)

Everything is real. Everything is non-real.
There is the real and the non-real.
There is neither the real nor the non-real.
Those are the subsequent stages taught by the Buddha. [18.8]

3B1A-2C4 The characteristics of suchness (59)

Not known through others, pacified,
Unelaborated by elaborations,
No discursive thought and not a different object.
Those are the characteristics of suchness. [18.9]

That which arises in dependence upon something
Is, for example, not that thing itself
Nor is it different from it.
Thus, it is not annihilated and not permanent. [18.10]

3B1A-2C5 Showing the need to definitely establish that meaning (59)

Suchness is the nectar of the teachings
Of the Buddhas who are the protectors of the world.
It is not the same, not different,
Not annihilated and not permanent. [18.11]

When perfect Buddhas have not appeared
And also Hearers have disappeared
The exalted wisdom of Solitary Realizers
Will fully arise without reliance. [18.12]

This concludes chapter eighteen entitled ‘Investigation of Self and Phenomena’.
INVESTIGATION OF TIME

“Things inherently exist because they are the basis of designation of the three times.”

3B1A-2D Showing that time is empty of inherent existence (60)
3B1A-2D1 The actual topic (60)
3B1A-2D1A Refuting inherently existent time in general (60)

If the present and the future
Had reliance upon the past
The present and the future
Would have existed in the past. [19.1]

If the present and the future
Did not exist there
How could the present and the future
Have reliance upon that? [19.2]

Without reliance upon the past
Those two cannot be established.
Thus, present and future times
Also do not exist. [19.3]

By these very same steps
Also the other two rearranged,
Supreme, inferior, middling and so forth
And one and so forth can be understood. [19.4]

3B1A-2D1B Refuting assertions of our own and other schools individually (60)

Because it does not abide, time cannot be apprehended
And time that can be apprehended
Does not abide.
How could time that is unapprehendable be designated? [19.5]

If time depended upon things
Then for non-things how could time exist?
If not a single thing exists
How could such time exist? [19.6]

This concludes chapter nineteen entitled ‘Investigation of Time’.
“Time inherently exists because it is a cooperative condition of results.”

3B1A-2D2 Refuting attempts to establish inherently existent time (61)
3B1A-2D2A Refuting time being a cooperative condition of results (61)
3B1A-2D2A-1 Refuting production from a collection of causes and conditions (61)
3B1A-2D2A-1A Refuting production from a prior collection (61)

If a result could be produced
From a collection of causes and conditions
And it existed in that collection
How could it be produced from that collection? [20.1]

If a result could be produced
From a collection of causes and conditions
But it did not exist in that collection
How could it be produced from that collection? [20.2]

If the result existed
In the collection of causes and conditions
It should be apprehendable in that collection
Yet it is not apprehendable in that collection. [20.3]

If the result did not exist
In the collection of causes and conditions
Causes and conditions would also
Be similar to non-causes and non-conditions. [20.4]

If the cause were to cease
Through the cause contributing to the result
The cause would have two natures –
One that contributed and one that ceased. [20.5]

If the cause were to cease
With the cause not contributing to the result
Since the cause has ceased
Those results produced would be without a cause. [20.6]

3B1A-2D2A-1B Refuting production from a simultaneous collection (62)

Also if the result were produced
Together with the collection
It would follow that the producer and that which is produced
Would occur at the same time. [20.7]

3B1A-2D2A-1C Refuting production from a later collection (62)

If the result were produced
Prior to the collection
A result without causes and conditions
Would arise without a cause. [20.8]
Refuting production from the cause itself (62)

If the ceased cause were the result
The cause would be constantly transfering.
And it would also follow that the previously produced cause
Would be produced again. [20.9]

Refuting them being different entities (62)

How could a produced result be produced
By that which has ceased and vanished?
Also how could it be produced
By a cause that abides united with the result? [20.10]

If the cause is not united with the result
What result could it produce?
Causes do not produce
Results either seen or unseen. [20.11]

A past result that could
Meet together with a past,
Future or present cause
Could never exist. [20.12]

A present result that could
Meet together with a future,
Past or present cause
Could never exist. [20.13]

A future result that could
Meet together with a present,
Future or past cause
Could never exist. [20.14]

If there is no meeting
How could the cause produce the result?
Also if there were a meeting
How could the cause produce the result? [20.15]

How could a cause that is empty of the result
Produce the result?
And how could a cause that is not empty of the result
Produce the result? [20.16]

A non-empty result could not be produced
And a non-empty result could not cease.
That non-empty result
Would be the non-ceasing and also the non-produced. [20.17]

How could an empty result be produced
And how could an empty result cease?
Also that empty result
Would follow as being the non-ceasing and also the non-produced. [20.18]
It is never admissible
For the cause to be the same as the result.
And it is never admissible
For the cause to be different from the result.  

If the cause were the same as the result
The producer would be the same as the produced.
If the cause were different from the result
Causes would be similar to non-causes.  

If results existed by way of their own entity
What could a cause produce?
If results did not exist by way of their own entity
What could a cause produce?

3B1A-2D2A-2B2 Refuting the cause itself being inherently existent  (64)
If it is not a producer
The cause itself would be inadmissible.
If the cause itself is inadmissible
The result would be the result of what?  

3B1A-2D2A-3 Refuting again production from a collection of causes and conditions  (65)
If that which is a collection
Of causes and conditions
Does not produce itself by itself
How could it produce a result?  

Thus, there is no result made by a collection
And no result made by a non-collection.
If there are no results
How could there be a collection of conditions?  

This concludes chapter twenty entitled ‘Investigation of Collections’.
INVESTIGATION OF ARISAL AND DISINTEGRATION

“Time inherently exists because it is the cause of the arisal and disintegration of results.”

3B1A-2D2B Refuting time being the cause of the arisal and disintegration of results (65)
3B1A-2D2B-1 Refuting inherently existent production and disintegration (65)
3B1A-2D2B-1A Refuting that which is to be established (65)
3B1A-2D2B-1A1 Refuting them through investigating whether or not they exist together (65)

Disintegration does not exist
Without arisal or together with it.
Arisal does not exist
Without disintegration or together with it. [21.1]

How could there be disintegration
Without arisal?
There would be death without birth.
Thus, there is no disintegration without arisal. [21.2]

How could there be disintegration
Existing together with arisal?
Death does not exist
At the same time as birth. [21.3]

How could there be arisal
Without disintegration?
Things are never
Not impermanent. [21.4]

How could there be arisal
Existing together with disintegration?
Birth does not exist
At the same time as death. [21.5]

Those that have not been established
As either mutually together
Or mutually not together
How could they be established? [21.6]

3B1A-2D2B-1A2 Refuting them through investigating whether they exist for any support (66)

There is no arisal of the extinguished
And also no arisal of the non-extinguished.
There is no disintegration of the extinguished
And also no disintegration of the non-extinguished. [21.7]

Without things
There is no arisal and disintegration.
And without arisal and disintegration
There are no things. [21.8]
Arisal and disintegration of the empty
Is inadmissible.
And arisal and disintegration of the non-empty
Is also inadmissible. [21.9]

3B1A-2D2B-1A3 Refuting them through investigating whether they are the same or different (67)
It is inadmissible
For arisal to be the same as disintegration.
And it is also inadmissible
For arisal to be different from disintegration. [21.10]

3B1A-2D2B-1B Refuting attempts to establish inherently existent production and disintegration (67)
3B1A-2D2B-1B1 Seeing not being the means of establishing them (67)
If you think that you see
Arisal and disintegration,
Arisal and disintegration
Are seen simply due to confusion. [21.11]

3B1A-2D2B-1B2 Presenting the attempts to establish them (67)
3B1A-2D2B-1B2A Refuting arisal and disintegration being produced from self or from concordant or disconcordant types (67)
Things are not produced from things,
Things are not produced from non-things,
Non-things are not produced from non-things
And non-things are not produced from things. [21.12]

3B1A-2D2B-1B2B Refuting things being produced from self or other (67)
Things are not produced from themselves,
Not produced from something different,
And not produced from both themselves and something different.
How could they be produced? [21.13]

3B1A-2D2B-2 Showing the faults of permanence and annihilation if accepting inherent production and disintegration (67)
If it is asserted that things exist
The views of permanence and annihilation
Would follow because those things
Would be permanent and impermanent. [21.14]

“Even though it is asserted that things exist
There would not be annihilation or permanence
Because the continuum of the disintegration of the cause
And the arisal of the result is existence.” [21.15]

If the continuum of the disintegration of the cause
And the arisal of the result were existence
Then since the disintegrated is not produced again
It would follow that the cause would be annihilated. [21.16]

If things existed by way of their own entity
It would not be tenable for them to become non-things.
They would be annihilated at the time of nirvana
Because the continuum of existence is totally pacified. [21.17]
If the last existence has ceased
The next existence would not be tenable.
And if the last existence has not ceased
The next existence would not be tenable. [21.18]

If a ceasing existence
Were to produce the next existence
The ceasing existence would be one
And the existence being produced would be a further one. [21.19]

When it is also not tenable for the ceasing existence
And the existence being produced to exist together
Could aggregates that are dying
Be the ones that take birth? [21.20]

Thus, when a continuum of rebirth
Is not tenable in the three times
How could that which does not exist in the three times
Be a continuum of existence? [21.21]

This concludes chapter twenty-one entitled 'Investigation of Arisal and Disintegration'.
INVESTIGATION OF THE TATHAGATA

“The continuum of existence inherently exists because Tathagatas inherently exist.”

3B1A-2E Showing that the continuum of existence is empty of inherent existence (69)
3B1A-2E1 Refuting an inherently existent Tathagata (69)
3B1A-2E1A The actual topic (69)
3B1A-2E1A-1 Refuting an inherently existent appropriator (69)
3B1A-2E1A-1A Refuting a substantially existent Tathagata (69)

Not the aggregates and not different from the aggregates.
The aggregates are not in him and he is not in them.
The Tathagata does not possess the aggregates.
What Tathagata is there? [22.1]

3B1A-2E1A-1B Refuting a Tathagata inherently dependent on the aggregates (69)
3B1A-2E1A-1B1 The actual topic (69)
If a Buddha depended upon his aggregates
He would not exist through his own essence.
How could that which does not exist through its own essence
Exist through a different essence? [22.2]
That which is dependent on a different essence
Is inadmissible to have a self nature.
How could that which has no self nature
Be a Tathagata? [22.3]
If there is no own essence
How could there be a different essence?
Apart from an own essence and a different essence
What Tathagata is there? [22.4]

3B1A-2E1A-1B2 Refuting inherently existent appropriators and objects of appropriation (70)
If, without depending on the aggregates,
There existed some Tathagata
Then he would be now depending on them and this would rely upon
Him becoming that in dependence upon them. [22.5]
There is not one single Tathagata
Who does not depend upon the aggregates.
If there are none who do not depend upon them
How could they be appropriated by that Tathagata? [22.6]
The non-appropriated
Could not be appropriated in any way.
A Tathagata without appropriation
Does not, in any way, exist. [22.7]
How could a Tathagata
Who, when having searched in the five ways,
Is not the same as or different from the appropriated
Be designated due to them? [22.8]
3B1A.2E1A.2 Refuting inherently existent objects of appropriation (71)

That which is to be appropriated
Does not exist through an essence.
That which does not exist through its own essence
Cannot exist through a different essence. [22.9]

3B1A.2E1A.3 Conclusions (71)

Thus, the objects appropriated and the appropriator
Are empty in all ways.
How could an empty Tathagata
Be designated due to empty aggregates? [22.10]

3B1A.2E1B Not abiding in other wrong conceptions with respect to that (71)

Do not say ‘He is empty’.
Also do not say ‘He is not empty’,
‘He is both’ or ‘He is neither’.
They are expressed for the sake of designation. [22.11]

How could the four – being permanent, impermanent and so forth
Exist for this pacified one?
How could the four – having an end, no end and so forth
Exist for this pacified one? [22.12]

Those who apprehend due to dense conceptions
Conceive of the misconceptions
‘The Tathagata exists in nirvana’
Or ‘The Tathagata does not exist in nirvana’. [22.13]

For that empty of an own essence
It would simply not be admissible to have the thoughts
‘The Buddha, having passed beyond sorrow, exists’
Or ‘The Buddha, having passed beyond sorrow, does not exist’. [22.14]

3B1A.2E1C The disadvantages of wrong apprehensions (71)

Those who have degenerated due to elaborations
Which elaborate with respect to the Buddha
Who has passed beyond elaborations and is never extinguished,
None of them will see the Tathagata. [22.15]

3B1A.2E1D Applying that reasoning also to other things (72)

That which is the essence of the Tathagata
Is the essence of this world.
Just as the Tathagata has no essence
This world has no essence. [22.16]

This concludes chapter twenty-two entitled ‘Investigation of the Tathagata’.
INVESTIGATION OF MISTAKES

“The continuum of existence inherently exists because its cause – the afflictions – inherently exist.”

3B1A.2E2  Refuting inherently existent afflictions (72)
3B1A.2E2A  The actual topic (72)
3B1A.2E2A-1  Refuting them due to the reason that they are dependent-arisings (72)
   Attachment, hatred and confusion
   Are said to arise from misconceptions.
   They originate in dependence upon
   The pleasant, the unpleasant and the mistaken. [23.1]
   Those which arise in dependence upon
   The pleasant, the unpleasant and the mistaken
   Do not exist through an own essence.
   Thus, afflictions are not real. [23.2]

3B1A.2E2A-2  Refuting them due to the reason that the support does not inherently exist (72)
   The existence or non-existence of the self
   Has not been established in any way.
   Without that, how could the existence
   Or non-existence of the afflictions be established? [23.3]
   Moreover, an owner of those afflictions
   Has not been established.
   Without any owner
   Owned afflictions cannot exist. [23.4]
   Just as in viewing one’s own body
   Afflictions do not exist in the afflicted in the five ways.
   Just as in viewing one’s own body
   The afflicted does not exist in afflictions in the five ways. [23.5]

3B1A.2E2A-3  Refuting them due to the reason that the cause does not inherently exist (73)
   If the pleasant, the unpleasant and the mistaken
   Do not exist through an essence
   Then any afflictions in dependence upon the pleasant,
   The unpleasant and the mistaken also do not. [23.6]

3B1A.2E2A-4  Refuting them due to the reason that the observed object does not inherently exist (73)
   The six types – visual forms, sounds, tastes,
   Tactile objects, odours and phenomena –
   Are considered to be the basis of attachment,
   Hatred and confusion. [23.7]
   Visual forms, sounds, tastes, tactile objects,
   Odours and phenomena are merely designated.
   They are like a city of Gandharvas
   And similar to a mirage and a dream. [23.8]
Also how could the pleasant and the unpleasant
Arise with respect to those
Which are like an illusory person
And similar to a reflection?  \[23.9\]

Something is designated ‘pleasant’
In dependence upon the unpleasant.
And since that does not exist without reliance upon the pleasant
The pleasant is inadmissible.  \[23.10\]

Something is designated ‘unpleasant’
In dependence upon the pleasant.
And since that does not exist without reliance upon the unpleasant
The unpleasant is inadmissible.  \[23.11\]

If the pleasant do not exist
How could there be attachment?
And if the unpleasant do not exist
How could there be hatred?  \[23.12\]

If apprehending the impermanent
Saying ‘They are permanent’ is mistaken
Since the empty are not impermanent
How is that apprehension mistaken?  \[23.13\]

If apprehending the impermanent
Saying ‘They are permanent’ is mistaken
How is apprehending the empty saying ‘They are impermanent’
Also not mistaken?  \[23.14\]

Every method of apprehending, action of apprehending,
Apprehender and object apprehended
Is completely pacified.
Thus, apprehension does not exist.  \[23.15\]

If neither mistaken
Nor correct apprehension exist
Who is there that can have mistakes
And who is there that can have no mistakes?  \[23.16\]

Mistakes are not possible
For someone already mistaken.
Mistakes are not possible
For someone not yet mistaken.  \[23.17\]

And mistakes are not possible
For someone who is becoming mistaken.
For whom are mistakes possible?
Analyse this yourself thoroughly!  \[23.18\]
If mistakes cannot be produced
How could they exist?
If mistakes cannot be produced
How could there be someone possessing mistakes? [23.19]
If things are not produced from themselves,
Not produced from something different
And also not produced from both themselves and something different
How could there be someone possessing mistakes? [23.20]

3B1A-2E2A-5B3 Refuting it through investigating whether or not the objects of mistakes exist (75)

If the self, the pure,
The permanent and happiness existed
The self, the pure, the permanent
And happiness would not be mistaken. [23.21]

If the self, the pure,
The permanent and happiness did not exist
The selfless, the impure,
The impermanent and suffering would not exist. [23.22]

Thus, due to mistakes having ceased
Ignorance will cease.
When ignorance has ceased
Compositional actions and so forth will cease. [23.23]

3B1A-2E2B Refuting the method of abandoning them (75)

If any afflictions of anybody
Existed by way of their own essence
How could they be abandoned?
Who could abandon that which exists? [23.24]

If any afflictions of anybody
Did not exist by way of their own essence
How could they be abandoned?
Who could abandon that which does not exist? [23.25]

This concludes chapter twenty-three entitled 'Investigation of Mistakes'.
If all these things were empty
They would not arise or disintegrate.
And it would follow that for you
The Four Noble Truths would not exist. [24.1]

Since there are no Four Noble Truths
Complete knowledge, abandoning,
Cultivating and actualizing
Would not be tenable. [24.2]

Since there are none of those
Also the four results would not exist.
If there are no results, also abiders in the result
And approachers to the result would not exist. [24.3]

If those eight persons do not exist
The Sangha would not exist.
And since there are no Noble Truths
Also the holy Dharma would not exist. [24.4]

If there is no Dharma and no Sangha
How could Buddha exist?
If emptiness is propounded in such a way
The Three Jewels would be invalidated. [24.5]

The existence of activities and results,
Non-Dharma, Dharma
And the conventions of the world –
All these as well would be invalidated. [24.6]
Not knowing the suchness in the scriptures if not knowing the two truths (77)

Those who do not fully understand
The distinctions of the two truths
Do not fully understand the profound suchness
In the teachings of the Buddha. [24.9]

The necessity of presenting the two truths (78)

Without depending on conventions
The ultimate cannot be taught.
Without realizing the ultimate
Nirvana will not be attained. [24.10]

The disadvantages of wrongly apprehending the two truths (78)

If their view of emptiness is faulty
Those of little wisdom will be ruined.
It is just like handling a snake in the wrong way
Or accomplishing a knowledge mantra in the wrong way. [24.11]

The way in which the two truths were not initially taught due to being difficult to realize (78)

Thus, knowing that for the weak-minded
This Dharma is difficult to fathom,
The mind of the Sage completely turned away
From teaching this Dharma. [24.12]

The distinction of our own presentation being acceptable and others presentations being unacceptable (78)

Since those faults which would follow
Are inadmissible with respect to emptiness,
Any rejections you make of emptiness
Are inadmissible in our system. [24.13]

In a system where emptiness is acceptable
Everything is acceptable.
In a system where emptiness is not acceptable
Nothing is acceptable. [24.14]

In turning your own faults
Into being ours,
You are like someone, who while riding a horse,
Forgets that very horse. [24.15]

If you regard things
As existing through an essence,
In that case you would be viewing
Things as not having causes and conditions. [24.16]

Results and their causes,
Agents, means and actions,
Production, cessation and results
Would also be invalidated. [24.17]

Showing that emptiness is the meaning of dependent-arising (79)

That which arises dependently and relatedly
Is explained as simply being empty.
And that which is empty is dependently designated.
This is the middle way path. [24.18]
Because there is not one single phenomenon
That is not a dependent-arising,
There is not one single phenomenon
That is not empty. [24.19]

3B1B-1B3 The inadmissibility of every presentation of others (79)
3B1B-1B3A The unacceptability of the Four Noble Truths and the knowledge and so forth of them (79)

If all these things were not empty
They would not arise or disintegrate.
And it would follow that for you
The Four Noble Truths would not exist. [24.20]

If they were not dependent-arisings
How could there be suffering?
The impermanent, taught to be suffering,
Do not exist through an essence. [24.21]

If they existed through an essence
What could originate?
Thus, for those who invalidate emptiness
Origins would not exist. [24.22]

If suffering existed by way of its own essence
Cessations would not exist.
Since that with an essence would thoroughly abide
Cessations would be invalidated. [24.23]

If paths existed by way of their own essence
Cultivating them would not be admissible.
However if paths are to be cultivated
They cannot have an essence. [24.24]

When there is no suffering,
Origin or cessation
What cessation of suffering
Could be desired to be attained by the path? [24.25]

If non-complete knowledge existed
By way of its own essence
How could complete knowledge eventuate?
An essence abides, does it not? [24.26]

Similarly, for you,
Abandoning, actualizing,
Cultivating and the four results
Would also be unacceptabe, just like complete knowledge. [24.27]

Since it thoroughly holds its own essence,
How could a result
That is non-attained by way of its own essence,
Be attained? [24.28]
If there are no results, also abiders in the result
And approachers to the result would not exist.
If those eight persons do not exist
The Sangha would not exist. [24.29]

And since there are no Noble Truths
Also the holy Dharma would not exist.
If there is no Dharma and no Sangha
How could there be Buddha? [24.30]

For you, it would follow that a Buddha
Would also not depend upon enlightenment.
And for you, it would follow that enlightenment
Would also not depend upon a Buddha. [24.31]

For you, someone who is a non-Buddha by way of their own essence,
Although striving in the practices for enlightenment
For the sake of enlightenment,
Would not attain enlightenment. [24.32]

No one would ever perform Dharma
Or non-Dharma.
What could the non-empty do
Since that existing by way of an essence has no actions. [24.33]

For you, results even without Dharma
Or non-Dharma would exist.
And for you, results arisen due to Dharma
Or non-Dharma causes would not exist. [24.34]

If results arisen due to Dharma
Or non-Dharma causes existed for you
Why would the results arisen from Dharma
Or non-Dharma not be empty? [24.35]

Whoever invalidates
The emptiness of dependent-arisings
Invalidates
All the conventions of the world. [24.36]

If emptiness is invalidated
There would be actions without anyone having done them,
There would be actions not being undertaken
And there would also be agents not doing any action. [24.37]

If they existed by way of their own essence
Worlds would not be produced,
They would not cease, they would remain forever
And would be devoid of varieties of situations. [24.38]

If the empty did not exist
The attainment of the unattained, the elimination of suffering
And the abandonment of every karma and affliction
Would also not exist. [24.39]
When the suchness of dependent-arisings is seen, the suchness of the four truths is seen (82)

Whoever sees dependent-arisings
Sees suffering,
Origins, cessations
And paths. [24.40]

This concludes chapter twenty-four entitled ‘Investigation of the Noble Truths’. 
If all these were empty
They would not arise or disintegrate.
Then through what abandonment and cessation
Would there be nirvana? [25.1]

If all these were not empty
They would not arise or disintegrate.
Then through what abandonment and cessation
Would there be nirvana? [25.2]

That which is neither abandoned nor attained,
Neither annihilated nor permanent,
Neither ceasing nor produced
Is expressed to be nirvana. [25.3]

For example, nirvana is not a thing.
Otherwise it would follow as having the characteristics of aging and perishing.
There are no things
That are without aging and perishing. [25.4]

If nirvana were a thing
Nirvana would be a compounded phenomena.
There is not one single thing anywhere
That is uncompounded. [25.5]

If nirvana were a thing
How would nivana not be dependent?
There is not one single thing
That is not dependent. [25.6]

If nirvana were not a thing
How could it be acceptable for it to be a non-thing?
Where nirvana is not a thing
It cannot be a non-thing. [25.7]

If nirvana were not a thing
How would nirvana not be dependent?
There is no non-thing
That is not dependent on something. [25.8]
Things that come and go
Are those which are dependent or made by causes.
That which is not dependent and not made by causes
Is taught to be nirvana. [25.9]
The Teacher declared that
Arisal and disintegration are to be abandoned.
Thus, it is tenable for nirvana
Not to be a thing or a non-thing. [25.10]

3B1B-2B3A-3 Refuting accepting the extreme of it being both (84)
If nirvana were both
A thing and non-thing
Then both a thing and non-thing would be liberation.
That is not tenable. [25.11]
If nirvana were both
A thing and non-thing
Nirvana would not be non-dependent
Because it would be dependent on those two. [25.12]
How could nirvana be both
A thing and non-thing?
Nirvana is uncompounded
Whereas things and non-things are compounded. [25.13]
How could there be both
A thing and non-thing with respect to nirvana?
Those two cannot exist with respect to a single base
Just like illumination and darkness. [25.14]

3B1B-2B3A-4 Refuting the extreme of accepting it to be neither (84)
A teaching that nirvana is neither
A thing nor non-thing
Could be established
If both things and non-things had been established. [25.15]
If nirvana were neither
A thing nor non-thing
Who could apprehend
That which is 'neither a thing nor non-thing'? [25.16]

3B1B-2B3B Refuting that the one who has realized nirvana is not established in the four extremes (85)
The Bhagavan having passed beyond sorrow
Was not apprehended as existing.
Similarly, he was also not apprehended
Saying 'He does not exist', 'both' or 'neither'. [25.17]
Even when the Bhagavan was alive
He was not apprehended as existing.
Similarly, he was also not apprehended
Saying 'He does not exist', 'both' or 'neither'. [25.18]

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The meaning that is established due to that (85)

Cyclic existence is not in the slightest way Different from nirvana. Nirvana is not in the slightest way Different from cyclic existence. [25.19]

That which is the limit of nirvana Is the limit of cyclic existence. The two of them are not different Even in the slightest most subtle way. [25.20]

The views of a Tathagata after passing beyond sorrow, The self and the world having an end and so forth And the self and the world being permanent and so forth Are dependent on nirvana, an end point and a start point. [25.21]

For every thing which is empty What could have an end? What could have no end? What could have both an end and no end? What could have neither an end nor no end? [25.22]

What could be the same? What could be different? What can be permanent? What could be impermanent? What could be both permanent and impermanent? What could be neither permanent nor impermanent? [25.23]

Dispelling arguments with respect to such a refutation (86)

The Buddha who is completely pacified Of all observed objects and elaborations and is abiding in peace Did not teach any Dharma Even to anyone anywhere. [25.24]

This concludes chapter twenty-five entitled ‘Investigation of Nirvana’. 
“When it was said ‘That which arises dependently and relatedly is explained as simply being empty’, what are those dependent-arisings?”

3B2 The way of engaging in and turning away from cyclic existence through having or not having realized dependent-arisings (86)

3B2A Dependent relations of the forward order (86)

Those obscured by ignorance, for the sake of rebirth, Form the three types of compositional actions. Due to those formed actions They will migrate. [26.1]

With the condition of a compositional action Consciousness will enter into migrations. When the consciousness has entered Name and form will be established. [26.2]

When name and form have been established The six sense spheres will emerge. In dependence upon the six sense spheres Contact will actually occur. [26.3]

It is only produced in dependence Upon the eye, visual form and recollection. Thus, in dependence upon name and form, That which will produce consciousness [26.4]

And is the assembling of the three – The eye, visual form and consciousness – is contact. That contact Is the source of feeling. [26.5]

Due to the condition of feeling, there will be craving. There is craving on account of the feeling. When there is craving, there will be grasping. There are four types of grasping. [26.6]

When there is grasping Existence for the grasper will fully arise. When there is no grasping There will be liberation and hence no rebirth. [26.7]

Existence, moreover, is the five aggregates. From existence there will be birth. Aging, death, sorrow, Lamentation, suffering, [26.8]

Mental unhappiness and strife Will fully arise from birth. Thus, this entire mass of suffering Will arise. [26.9]
Because the root of samsara is compositional actions
The wise do not form them.
Thus, the unwise are agents
But the wise are not because they have seen suchness. [26.10]

When ignorance has ceased
Compositional actions will also not arise.
Ignorance will cease
By cultivating suchness through knowing it. [26.11]

Due to this and that prior link having ceased
This and that latter link will not arise.
The entire mass of suffering
Will thus perfectly cease. [26.12]

This concludes chapter twenty-six entitled ‘Investigation of the Twelve Links of Existence’.
INVESTIGATION OF VIEWS

3B3 The way of turning away from bad views when dependent-arisings are realized (88)
3B3A Identifying the sixty bad views (88)

Those views such as ‘The self arose in the past’,
‘The self did not arise in the past’,
‘The world is permanent’ and so forth
Are dependent on a start point. [27.1]

Those views such as ‘The self will arise again in the future’,
‘The self will not arise again in the future’,
‘The world has an end’ and so forth
Are dependent on an end point. [27.2]

3B3B The way of not abiding in those due to realizing dependent-arisings (88)
3B3B-1 Not abiding in those views due to dependent-arisings conventionally being like a reflection (88)
3B3B-1A Refuting the first set of four views that are dependent on a start point and an end point (88)

To say ‘The self arose in the past’
Is inadmissible.
That very one which arose in past lives
Is not this one. [27.3]

You might think that very one will become this self
Yet the appropriated aggregates are different.
Apart from the appropriated aggregates
For you, what self is there? [27.4]

‘Apart from the appropriated aggregates
There is no self.
The appropriated aggregates themselves are the self.’
Then for you, the self would not exist. [27.5]

The appropriated aggregates themselves are not the self
Since they are arising and disintegrating,
And how could that which is to be appropriated
Be the appropriator? [27.6]

It is simply inadmissible for the self
To be different from the appropriated aggregates.
If it were different, it should be apprehendable
Without them, yet it is not. [27.7]

Thus, it is not different from them
And it is also not the appropriated aggregates themselves.
The self is not without appropriated aggregates
And it is also not ascertained to be simply non-existent. [27.8]

To say ‘The self did not arise in the past’
Is also inadmissible.
That very one which arose in past lives
Is not different from this one. [27.9]
If this one were different
It would arise even without that self.
Similarly, that one would remain
And without it dying, this one would be born. \[27.10\]

Annihilation, wasted actions,
Actions done by someone
Being experienced by someone else
And so forth would follow. \[27.11\]

It does not arise from being non-arisen
Because faults would follow from this.
The self would be made
And it would arise without a cause. \[27.12\]

Thus, those views
‘The self arose in the past’,
‘The self did not arise’, ‘both’ or ‘neither’
Are inadmissible. \[27.13\]

Those views
‘It will arise again in the future’
Or ‘It will not arise again in the future’
Are similar to the views of the past. \[27.14\]

3B3B-1B Refuting the second set of four views that are dependent on a start point (90)

If the god were the human
In that case, the god would be permanent.
The god would be unborn
Because the permanent are not produced. \[27.15\]

If the human were different from the god
In that case, the human would be impermanent.
If the god and the human were different
A continuum would be inadmissible. \[27.16\]

If one part were a god
And one part were a human
There would be both permanence and impermanence.
That too is not tenable. \[27.17\]

If being both permanent and impermanent
Were established
This would rely on accepting that
Being neither permanent nor impermanent could be established. \[27.18\]

If there were something that could come from somewhere
And could also go somewhere
Then cyclic existence would be beginningless.
That however does not exist. \[27.19\]

\[1\] This is interpreted slightly differently in Je Tsongkhapa’s Ocean of Reasoning where it says: ‘If the god were the human, in that case the human would be permanent. The human would not be born as the god because the permanent lack production.’
If nothing is permanent
What could be impermanent?
What could be both permanent and impermanent
Or free of both? [27.20]

3B3B-1C Refuting the second set of four views that are dependent on an end point (92)
If the world has an end
How could the next world eventuate?
If the world has no end
How could the next world eventuate? [27.21]
Because this continuum of aggregates
Is similar to the light of a lamp,
Having an end or having no end
Are also not tenable. [27.22]
If the previous aggregates could disintegrate
And these aggregates were made in dependence upon those aggregates
Then since they would not arise
The world would have an end. [27.23]
If the previous aggregates didn’t disintegrate
And these aggregates were made in dependence upon those aggregates
Then since they would not arise
The world would have no end. [27.24]
If one part had an end
And one part had no end
The world would both have an end and have no end.
That too is not tenable. [27.25]
How could one part of the appropriator
Be completely disintegrating
While one part would not be disintegrating?
Such is not tenable. [27.26]
How could one part of the that to be appropriated
Be completely disintegrating
While one part would not be disintegrating?
Such is also not tenable. [27.27]
If both having an end and having no end
Were established
This would rely on accepting that
Neither having an end nor having no end could be established. [27.28]

3B3B-2 Not abiding in those views due to dependent-arisings ultimately being pacified of all elaborations (93)
Alternatively, because every thing is empty,
What views of being permanent and so forth
Could originate? In what place?
In whom? And through what causes? [27.29]

This concludes chapter twenty-seven entitled ‘Investigation of Views’.
3C Paying homage remembering the kindness of the Teacher in that way (93)

I pay homage to Gautama
Who, through fully holding loving concern,
Taught the holy Dharma
For the sake of abandoning all views.

4 Meaning of the conclusion (93)

The presentation of the Mahayana Abhidharma of the Fundamental Treatise on the Middle Way called ‘Wisdom’ which perfectly teaches suchness – the ultimate – and clarifies the manner of the perfection of wisdom is now complete. It was composed by Acharya Mahatma Arya Nagarjuna who, possessing unassailable wisdom and compassion, clarified the system of the unsurpassable vehicle of the Tathagatas and who, having accomplished the Very Joyful ground and gone to Sukhavati, has become ‘the light that is admired in the realms of the world’ and ‘the light that is the source of the exalted wisdom of the Tathagatas’.

SARVA MANGALAM

Colophon: *Fundamental Wisdom* was translated from Tibetan into English using Gyelwa Gendun Drup’s *Precious Garland* commentary to help clarify the meaning of the root verses. This translation thus reflects Gyelwa Gendun Drup’s own interpretation of Arya Nagarjuna’s text. The translation is embedded with the outlines from the *Precious Garland* and also most chapters begin with a short comment extracted from the same text. Je Tsongkhapa’s *Ocean of Reasoning* commentary was also consulted in helping to resolve difficult passages.

Glen Svensson
Oseling Retreat Centre
December 2005
ལྷག་བཞིན་སྲོས་བཞིན།

ཨིན་པར་ཤེས་བྱ་བར་བཞིན།

བོད་ཡིག་གི་གཏན་གྱི་མཚན་དབང་བོའི་དབྱེ་བོད་ལྗོངས་སྐབས་

1. རྩོམ་སློབ་དཔོན་འབྲིངས། བོད་ཡིག་གི་དབང་བོའི་དབྱེ་བོད་ལྗོངས་སྐབས་
2. རྩོམ་སློབ་དཔོན་འབྲིངས། བོད་ཡིག་གི་དབང་བོའི་དབྱེ་བོད་ལྗོངས་སྐབས་
3. རྩོམ་སློབ་དཔོན་འབྲིངས། བོད་ཡིག་གི་དབང་བོའི་དབྱེ་བོད་ལྗོངས་སྐབས་

བོད་ཡིག་གི་ལུས་འབེབས་དེ་བ་ ཤིང་བའི་བོད་ཡིག་ལ་ དེ་འཇིག་ཞིག་སོགས་པའི་ཚིག་མཚན་སོགས་པའི་ཚིག་མཚན་བདེ་ནས་

1. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ་ སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
2. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
3. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
4. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
5. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
6. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
7. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
8. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
9. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
10. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
11. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
12. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
13. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
14. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
15. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
16. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
17. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
18. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
19. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ
20. སྐྱེལ་བརྒྱུད་དུ་མི་འདུལ

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16. འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་དབང་ཕྲོགས་བཟང་སྐད་ལས།
17. འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
18. འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
19. འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།

"ཁྲིམ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།"

1. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
2. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
3. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
4. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
5. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།

"ཁྲིམ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།"

6. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
7. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
8. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།

"ཁྲིམ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།"

9. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།
10. བླ་མོ་སྣང་མདེས་པར། འབྲིང་གཉེན་པོ་གཞི་ནང་། འབྲིང་གཉེན་པོ་གཞི་ལུས་གཞི་བྲ་བཟང་སྐད་ལས།

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ཀྲུང་གུ་ཀུན་དོན་གཞོན་བོད་པ། ཕྱིར་བརོ་བོད་པ་བོད་བོད། སྦྱང་བྱེད་ཐེག་ཆུ་བར་བོད། སྤྱི་དོན་དོན་བོད་པ།

1. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ་བོད་པ། སྨི་དོན་བོད་པ།

2. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ།

3. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ།

4. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ།

5. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ།

6. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ།

7. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ།

8. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ།

9. བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ། བོད་ཁྱབ་བོད་མེད་བོད་པ།
1. སྣིད་ཀྱི་མེན་པོ་གཅིག་དུས་དུམ། རྩ་མོ་གཅིག་གི་ཐོབ། རྩ་མོ་ཐོབ་དུས་མི་དུས།

2. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

3. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

4. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

5. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

6. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

7. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

8. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

9. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

10. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

11. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།

12. ལྷན་ཆོས་གཤིལ་བོད་དུམ། རྩ་མོ་ཐོབ་ལྷན་ཆོས་གཤིལ་དུས། རྩ་མོ་ཐོབ་ཐོབ་ཐོབ་ཐོབ་དུས།
བོད་ཡིག་དབེན་བར་བར་བཅོས་

10 བོད་ཡིག་དབེན་བར་བར་བཅོས་

11 བོད་ཡིག་དབེན་བར་བར་བཅོས་

12 བོད་ཡིག་དབེན་བར་བར་བཅོས་

13 བོད་ཡིག་དབེན་བར་བར་བཅོས་

14 བོད་ཡིག་དབེན་བར་བར་བཅོས་

15 བོད་ཡིག་དབེན་བར་བར་བཅོས་

16 བོད་ཡིག་དབེན་བར་བར་བཅོས་

17 བོད་ཡིག་དབེན་བར་བར་བཅོས་

18 བོད་ཡིག་དབེན་བར་བར་བཅོས་

19 བོད་ཡིག་དབེན་བར་བར་བཅོས་

20 བོད་ཡིག་དབེན་བར་བར་བཅོས་

21 བོད་ཡིག་དབེན་བར་བར་བཅོས་

22 བོད་ཡིག་དབེན་བར་བར་བཅོས་

23 བོད་ཡིག་དབེན་བར་བར་བཅོས་

24 བོད་ཡིག་དབེན་བར་བར་བཅོས་

25 བོད་ཡིག་དབེན་བར་བར་བཅོས་

26 བོད་ཡིག་དབེན་བར་བར་བཅོས་

27 བོད་ཡིག་དབེན་བར་བར་བཅོས་

28 བོད་ཡིག་དབེན་བར་བར་བཅོས་

29 བོད་ཡིག་དབེན་བར་བར་བཅོས་

30 བོད་ཡིག་དབེན་བར་བར་བཅོས་

31 བོད་ཡིག་དབེན་བར་བར་བཅོས་

32 བོད་ཡིག་དབེན་བར་བར་བཅོས་

33 བོད་ཡིག་དབེན་བར་བར་བཅོས་

34 བོད་ཡིག་དབེན་བར་བར་བཅོས་

35 བོད་ཡིག་དབེན་བར་བར་བཅོས་

36 བོད་ཡིག་དབེན་བར་བར་བཅོས་

37 བོད་ཡིག་དབེན་བར་བར་བཅོས་

38 བོད་ཡིག་དབེན་བར་བར་བཅོས་

39 བོད་ཡིག་དབེན་བར་བར་བཅོས་

40 བོད་ཡིག་དབེན་བར་བར་བཅོས་

41 བོད་ཡིག་དབེན་བར་བར་བཅོས་

42 བོད་ཡིག་དབེན་བར་བར་བཅོས་

43 བོད་ཡིག་དབེན་བར་བར་བཅོས་

44 བོད་ཡིག་དབེན་བར་བར་བཅོས་

45 བོད་ཡིག་དབེན་བར་བར་བཅོས་

46 བོད་ཡིག་དབེན་བར་བར་བཅོས་

47 བོད་ཡིག་དབེན་བར་བར་བཅོས་

48 བོད་ཡིག་དབེན་བར་བར་བཅོས་

49 བོད་ཡིག་དབེན་བར་བར་བཅོས་

50 བོད་ཡིག་དབེན་བར་བར་བཅོས་

51 བོད་ཡིག་དབེན་བར་བར་བཅོས་

52 བོད་ཡིག་དབེན་བར་བར་བཅོས་

53 བོད་ཡིག་དབེན་བར་བར་བཅོས་

54 བོད་ཡིག་དབེན་བར་བར་བཅོས་

55 བོད་ཡིག་དབེན་བར་བར་བཅོས་

56 བོད་ཡིག་དབེན་བར་བར་བཅོས་

57 བོད་ཡིག་དབེན་བར་བར་བཅོས་

58 བོད་ཡིག་དབེན་བར་བར་བཅོས་

59 བོད་ཡིག་དབེན་བར་བར་བཅོས་

60 བོད་ཡིག་དབེན་བར་བར་བཅོས་

61 བོད་ཡིག་དབེན་བར་བར་བཅོས་

62 བོད་ཡིག་དབེན་བར་བར་བཅོས་

63 བོད་ཡིག་དབེན་བར་བར་བཅོས་

64 བོད་ཡིག་དབེན་བར་བར་བཅོས་

65 བོད་ཡིག་དབེན་བར་བར་བཅོས་

66 བོད་ཡིག་དབེན་བར་བར་བཅོས་

67 བོད་ཡིག་དབེན་བར་བར་བཅོས་

68 བོད་ཡིག་དབེན་བར་བར་བཅོས་

69 བོད་ཡིག་དབེན་བར་བར་བཅོས་

70 བོད་ཡིག་དབེན་བར་བར་བཅོས་

71 བོད་ཡིག་དབེན་བར་བར་བཅོས་

72 བོད་ཡིག་དབེན་བར་བར་བཅོས་

73 བོད་ཡིག་དབེན་བར་བར་བཅོས་

74 བོད་ཡིག་དབེན་བར་བར་བཅོས་

75 བོད་ཡིག་དབེན་བར་བར་བཅོས་

76 བོད་ཡིག་དབེན་བར་བར་བཅོས་

77 བོད་ཡིག་དབེན་བར་བར་བཅོས་

78 བོད་ཡིག་དབེན་བར་བར་བཅོས་
༨ སྣ་ཚའི་མཐོང་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༩ སྣ་ཚའི་མཐོང་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༩ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༧ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན། སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔོན།
༨ སྣ་ཚའི་ཐོབ་དཔེར་ཤིག་དཔེ

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1. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
2. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
3. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
4. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
5. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
6. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
7. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
8. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
9. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
10. རིགས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ། གྲངས་དང་འདོད་ཐུབ་ཐུབ།
བོད་ཀྱི་ཁོང་དྲོད་པོ་ཆ་བཅས་ལ་ཐོག་མེད་སྤྱོད་དགོས་པའི་བོད་ཀྱི་ཚིག་ཆུ་བར་བོད་ཀྱི་ལྷག་གི་སྤོས་དང་།

1. བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ།

2. བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ།

3. བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ།

4. བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ།

5. བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ།

6. བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ།

7. བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ།

8. བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ། བོད་ཀྱི་ཁོང་དྲོད་ལེགས་བཟོ།
page 84
1. བལ་འབུགས་བུ་དབང་ལྡན། དེ་བོད་ཀྱི་ཐབས་ཀྱིས། སེམས་བོད་པར་ཐོས་དཔོན་ལམ།
2. བལ་འབུགས་བུ་དབང་ལྡན། ཕུབས་ཀྱི་ཁོ་མ་སེམས་ལམ། དེ་བོད་པར་ཐབས་ཀྱིས།
3. བལ་འབུགས་བུ་དབང་ལྡན། དེ་བོད་ཀྱིས་མངོན་པར་དུ་བོད་པར་ཐབས་ཀྱིས།
4. བལ་འབུགས་བུ་དབང་ལྡན། བལ་འབུགས་བུ་དབང་ལྡན། དེ་ཐམས་ཅད་འོད་ེད་མ།
5. བལ་འབུགས་བུ་དབང་ལྡན། བལ་འབུགས་བུ་དབང་ལྡན། དེ་ཐམས་ཅད་འོད་ེད་མ།
6. བལ་འབུགས་བུ་དབང་ལྡན། བལ་འབུགས་བུ་དབང་ལྡན། དེ་ཐམས་ཅད་འོད་ེད་མ།
7. བལ་འབུགས་བུ་དབང་ལྡན། བལ་འབུགས་བུ་དབང་ལྡན། དེ་ཐམས་ཅད་འོད་ེད་མ།
8. བལ་འབུགས་བུ་དབང་ལྡན། བལ་འབུགས་བུ་དབང་ལྡན། དེ་ཐམས་ཅད་འོད་ེད་མ།
9. བལ་འབུགས་བུ་དབང་ལྡན། བལ་འབུགས་བུ་དབང་ལྡན། དེ་ཐམས་ཅད་འོད་ེད་མ།
10. བལ་འབུགས་བུ་དབང་ལྡན། བལ་འབུགས་བུ་དབང་ལྡན། དེ་ཐམས་ཅད་འོད་ེད་མ།
དགེ་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།

1. ཨ་བུ་ད་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།
2. ཨ་བུ་ད་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།
3. ཨ་བུ་ད་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།
4. ཨ་བུ་ད་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།
5. ཨ་བུ་ད་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།
6. ཨ་བུ་ད་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།
7. ཨ་བུ་ད་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།
8. ཨ་བུ་ད་ཆེན་བཞི་སེམས་དབང་རྒྱལ་པོ་རྒྱན་ཁྲི་མོ་ཕྱེུལ་གྲོས་རྒྱུ་བོས་ལོ་བརྩབ་བཤད་པའི་གྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།

དོན་དུ་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས་བསྡུས་པར་འགྲོ་བོས་བཞི་ཕྱེུལ་བསྡུས་པར་འགྲོ་བོས།
18 གཞན་འཛབ་གནང་སྐབས། གཞན་འཛབ་གནང་སྐབས། གཞན་འཛབ་གནང་སྐབས།
20 གཞན་འཛབ་གནང་སྐབས། གཞན་འཛབ་གནང་སྐབས། གཞན་འཛབ་གནང་སྐབས།
བོད་ཡིག་གྲྭ

1. གཞིམས་བཟས་པ་ཡོད་པའི་རྩ་བཅོམ་བཞི་སྦྱོར་ཐོས་གཞི་ལ་ཕྱིར་འཁོར་ཐོས་པས་དེ་བཞི་ལ་བོད་ཡིག་གོང་ཉིས་ཏེ།

2. གཞིམས་བཟས་པ་ཡོད་པའི་རྩ་བཅོམ་བཞི་སྦྱོར་ཐོས་གཞི་ལ་ཕྱིར་འཁོར་ཐོས་པས་དེ་བཞི་ལ་བོད་ཡིག་གོང་ཉིས་ཏེ།

3. གཞིམས་བཟས་པ་ཡོད་པའི་རྩ་བཅོམ་བཞི་སྦྱོར་ཐོས་གཞི་ལ་ཕྱིར་འཁོར་ཐོས་པས་དེ་བཞི་ལ་བོད་ཡིག་གོང་ཉིས་ཏེ།

4. གཞིམས་བཟས་པ་ཡོད་པའི་རྩ་བཅོམ་བཞི་སྦྱོར་ཐོས་གཞི་ལ་ཕྱིར་འཁོར་ཐོས་པས་དེ་བཞི་ལ་བོད་ཡིག་གོང་ཉིས་ཏེ།

5. གཞིམས་བཟས་པ་ཡོད་པའི་རྩ་བཅོམ་བཞི་སྦྱོར་ཐོས་གཞི་ལ་ཕྱིར་འཁོར་ཐོས་པས་དེ་བཞི་ལ་བོད་ཡིག་གོང་ཉིས་ཏེ།

6. གཞིམས་བཟས་པ་ཡོད་པའི་རྩ་བཅོམ་བཞི་སྦྱོར་ཐོས་གཞི་ལ་ཕྱིར་འཁོར་ཐོས་པས་དེ་བཞི་ལ་བོད་ཡིག་གོང་ཉིས་ཏེ།

7. གཞིམས་བཟས་པ་ཡོད་པའི་རྩ་བཅོམ་བཞི་སྦྱོར་ཐོས་གཞི་ལ་ཕྱིར་འཁོར་ཐོས་པས་དེ་བཞི་ལ་བོད་ཡིག་གོང་ཉིས་ཏེ།

8. གཞིམས་བཟས་པ་ཡོད་པའི་རྩ་བཅོམ་བཞི་སྦྱོར་ཐོས་གཞི་ལ་ཕྱིར་འཁོར་ཐོས་པས་དེ་བཞི་ལ་བོད་ཡིག་གོང་ཉིས་ཏེ།
18 སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། ༡༨
19 སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། ༡༩
20 སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། ༢༠
21 སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། ༢༡
22 སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། ༢༢
23 སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། ༢༣
24 སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། སུ་རིགས་སྲོལ་འབྲེལ་གྲོང་མཛད་བྱེད། ༢༤

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15. སྐྱེས་ཀྱི་དབང་ཕེན་ཆེན་བཟང་པོ། སེམས་གཞིའི་དཔེ་ནད་དབང་། སྐྱེས་ཤིག་གི་བཟང་པོ་། སྐྱེས་ཤིག་གི་བཟང་པོ་།
16. སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་།
17. སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་།
18. སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་།
19. སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་།
20. སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་། སེམས་གཞིའི་དཔེ་ནད་དབང་།
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དེ་གི་ཐོན་དཔོན་ཞི་ཡིན་ལ་འཚན་བདེན་པའི་ཐོན་དཔོན་ཞི་དེ་ལ་ཐོན་དཔོན་ནི་ཡིན་པར་བཤད་པའི་ཐོན་དཔོན་ནི་ལོ་བཟང་བ་ན། མི་ཐོན་དཔོན་ཞི་ཡིན་པའི་ཐོན་དཔོན་ནི་དེ་དེ་ཐོན་དཔོན་ཞི་དེ་ལ་ཐོན་དཔོན་ནི་ཡིན་པར་བཤད་པའི་ཐོན་དཔོན་ནི་ལོ་བཟང་བ་ན།

1. གཤིགས་ཡིག་མཐོང་བཅུ་རིམ་བཞི་ལ་ཐོན་དཔོན་ཞི་ཡིན་པའི་ཐོན་དཔོན་ནི་ཡིན་པར་བཤད་པའི་ཐོན་དཔོན
2. བདེན་པའི་ཐོན་དཔོན་ཞི་ཡིན་པའི་ཐོན་དཔོན་ནི་ཡིན་པར་བཤད་པའི་ཐོན་དཔོན
3. གཤིགས་ཡིག་མཐོང་བཅུ་རིམ་བཞི་ལ་ཐོན་དཔོན
4. བདེན་པའི་ཐོན་དཔོན
5. གཤིགས་ཡིག་མཐོང་བཅུ་རིམ་བཞི་ལ་ཐོན་དཔོན
6. བདེན་པའི་ཐོན་དཔོན
7. གཤིགས་ཡིག་མཐོང་བཅུ་རིམ་བཞི་ལ་ཐོན་དཔོན
8. བདེན་པའི་ཐོན་དཔོན
9. གཤིགས་ཡིག་མཐོང་བཅུ་རིམ་བཞི་ལ་ཐོན་དཔོན
10. བདེན་པའི་ཐོན་དཔོན

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8 ཁྱིམ་འབྲེལ་བུར་ཐོན། ཁྱིམ་འབྲེལ་ཆོས་བཤད་དག་ ཁྱིམ་འབྲེལ་བཤད་ཆོས་བཤད།
9 ཁྱིམ་འབྲེལ་བུར་བཤད་དག་ ཁྱིམ་འབྲེལ་ཆོས་བཤད་དག་ ཁྱིམ་འབྲེལ་བཤད་ཆོས་བཤད།
10 ཁྱིམ་འབྲེལ་བུར་བཤད་དག་ ཁྱིམ་འབྲེལ་ཆོས་བཤད་དག་ ཁྱིམ་འབྲེལ་བཤད་ཆོས་བཤད།
11 ཁྱིམ་འབྲེལ་བུར་བཤད་དག་ ཁྱིམ་འབྲེལ་ཆོས་བཤད་དག་ ཁྱིམ་འབྲེལ་བཤད་ཆོས་བཤད།

ཁྱིམ་འབྲེལ་བུར་བཤད་དག་ ཁྱིམ་འབྲེལ་ཆོས་བཤད་དག་

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THE PRECIOUS GARLAND

AN EXPLANATION OF THE MEANING OF THE WORDS
OF THE
FUNDAMENTAL TREATISE ON THE MIDDLE WAY CALLED ‘WISDOM’

GYELWA GENDUN DRUP (1391 – 1474)
**Precious Garland Outlines**

1. Meaning of the title (3)
2. Translators homage (4)
3. Meaning of the text (4)
   A. Praising the Teacher in terms of his explaining dependent-arisings to be free from the eight extremes (4)
   B. The way of presenting dependent-arisings to be free from the eight extremes (4)
      1. Showing that dependent-arisings are empty of inherent existence (5)
         A. The actual topic (5)
            1. Brief presentation of the two selflessnesses (5)

1. Investigation of Conditions

A. Refuting inherent existence with respect to phenomena through investigating actions and agents of causes and results (5)
   1. Refuting inherent production in terms of results (5)
      A. Refuting production from the four extremes (5)
      B. Rejecting that the refutation of production from other contradicts scripture (5)
         1. The argument (6)
         2. The response (6)
   2. Refuting inherently existent conditions in terms of being agents of production (6)
      A. Refuting inherently existent conditions collectively (6)
         1. Refuting the consideration of them as conditions in terms of being agents (6)
            A. Refuting the consideration of them as conditions due to the reason of having carried out the action of production (6)
            B. Refuting the consideration of them as conditions due to the reason of producing a result (7)
         2. Refuting the consideration of them as conditions with respect to objects (7)
      B. Refuting inherently existent conditions individually (7)
         1. Refuting the characteristics of causal conditions (8)
         2. Refuting the characteristics of observed object conditions (8)
         3. Refuting the characteristics of immediate conditions (8)
         4. Refuting the characteristics of empowering conditions (8)
      C. Indicating other ways of refuting conditions collectively (9)
2. INVESTIGATION OF COMING AND GOING

B. Refuting inherent existence with respect to persons through investigating actions and agents of coming and going (10)
   1. Extensive explanation (10)
      A. Refuting actions individually in terms of the place of action and agents (10)
         1. Refuting them through investigating the place of action (10)
            A. Refuting actions in terms of the three paths in general (10)
            B. Refuting actions in terms of that presently being traversed in particular (11)
               1. The argument (11)
               2. The response (11)
                  A. If one of the words ‘place of action’ or ‘action’ has meaning, the other is empty of meaning (11)
                  B. The absurd consequences if both have meaning (11)
         2. Refuting them through investigating agents (12)
      3. Refuting attempts to establish the existence of actions (13)
         A. Refuting an initial commencing (13)
         B. Refuting a path that is the place of going (13)
         C. Refuting a counteragent of going (13)
         D. Refuting a final stopping (14)
         E. Refuting attempts to establish staying (14)
      4. Refuting them through investigating actions (14)
         A. Refuting them through investigating whether they are the same or different (14)
         B. Refuting them through investigating whether or not the two actions exist (15)
      B. Refuting actions collectively (15)
   2. Conclusions (15)

3. INVESTIGATION OF THE SENSE POWERS

2. Extensive explanation of the two selflessnesses (15)
   A. Explanation of the specific classifications of phenomena and person (16)
      1. Explanation of the selflessness of phenomena (16)
         A. Refuting a self with respect to the three phenomena (16)
            1. Refuting a self of phenomena with respect to the sense spheres (16)
               A. The argument (16)
               B. The response (16)
                  1. Refuting the three phenomena of seeing (16)
                     A. Refuting the agent that sees (16)
                     1. Refuting the eye being the agent that sees (16)
2. Refuting the person or consciousness being the agent that sees (17)
   B. Refuting the object seen and the action of seeing (17)
   2. Applying that reasoning also to the other sense spheres (18)

4. INVESTIGATION OF THE AGGREGATES

2. Refuting a self of phenomena with respect to the aggregates (18)
   A. Refuting an inherently existent form aggregate (18)
      1. Refuting cause and result with respect to being different objects (18)
      2. Refuting cause and result with respect to existing or not existing and being similar or not similar (19)
   B. Applying that reasoning to the other aggregates (19)
   C. The way of responding when there are arguments and explanations (19)

5. INVESTIGATION OF THE CONSTITUENTS

3. Refuting a self of phenomena with respect to the constituents (20)
   A. Refuting an inherently established space constituent (20)
      1. Refuting the characteristics and the object characterized with respect to the space constituent (20)
      2. Refuting the space constituent being established as a thing or non-thing (21)
      3. Conclusions (22)
   B. Applying that reasoning also to the other constituents (22)
   C. Indicating the disapproval of the extreme views of existence and non-existence (22)

6. INVESTIGATION OF ATTACHMENT AND THE ATTACHED PERSON

B. Refuting attempts to establish the existence of a self of phenomena (22)
   1. Refuting the supported – the thoroughly afflicted (22)
      A. Refuting an inherently existent attachment and attached person (22)
         1. Refuting them occurring sequentially (22)
         2. Refuting them occurring together (23)
      B. Conclusions (24)
      C. Applying that reasoning also to other things (24)

7. INVESTIGATION OF PRODUCTION, ABIDING AND DISINTEGRATION

2. Refuting the three characteristics – production, abiding and disintegration (24)
A. Refuting inherently established compounded phenomena (25)
   1. Refuting the general characteristics (25)
      A. Refuting them collectively (25)
         1. Refuting them through investigating whether or not they are compounded (25)
         2. Refuting them through investigating whether they are individual or collective (25)
         3. Refuting them through investigating whether or not other characteristics exist (25)
            A. Formulating the consequences (25)
            B. Refuting the rejection of those faults (26)
               1. Refuting the rejection of the fault for the first consequence (26)
               2. Refuting the rejection of the fault for the second consequence (27)
                  A. The rejection of the fault (27)
                  B. Refuting that (27)
                     1. Refuting the example (27)
                     2. Refuting the meaning (27)
            B. Refuting them individually (28)
               1. Refuting inherently established production (28)
                  A. Refuting it through analysing it in the three times (28)
                  B. Refuting it through analysing the three – existent, non-existent or both (29)
                  C. Refuting it through analysing whether or not it is ceasing (29)
               2. Refuting inherently established abiding (29)
               3. Refuting inherently established disintegration (30)
                  A. Refuting it through investigating it in the three times (30)
                  B. Refuting it through investigating whether or not it is abiding (30)
                  C. Refuting it through investigating it in terms of self or different (30)
                  D. Refuting it through investigating whether or not it exists as a thing (31)
                  E. Refuting it through investigating whether or not a different agent of disintegration exists (31)
               2. Refuting specific characteristics (31)
            B. Due to that, negating inherently established uncompounded phenomena (31)
            C. Dispelling that it contradicts scripture (31)

8. INVESTIGATION OF AGENTS AND ACTIONS

3. Refuting the causes – actions and agents (32)
   A. Refuting inherently established actions and agents (32)
      1. Refuting actions and agents of similar class (32)
      2. Refuting actions and agents of dissimilar class (33)
   B. The way of positing actions and agents conventionally (34)
C. Applying that reasoning also to other things (34)

9. INVESTIGATION OF PRIOR EXISTENCE

2. Explanation of the selflessness of person (34)
   A. The actual topic (34)
      1. The argument (34)
      2. The response (34)
         A. Refuting an appropriator (34)
            1. Refuting an appropriator existing prior to every object appropriated (35)
            2. Refuting an appropriator existing prior to individual objects appropriated (35)
            3. Refuting attempts to establish its existence prior to every object appropriated (35)
         B. Due to that, also negating the objects to be appropriated (36)
         C. Dispelling arguments (36)

10. INVESTIGATION OF FIRE AND KINDLING

B. Refuting attempts to establish an inherently existent person (36)
   1. Refuting the example (36)
      A. Refuting inherently existent fire and kindling (36)
         1. Refuting them through reasoning not explained previously (36)
            A. Refuting that they are the same essence (37)
            B. Refuting that they are different essences (37)
               1. Refuting that to be established (37)
                  A. The consequence that fire would not rely upon kindling (37)
                  B. The consequence that fire and kindling would not meet (37)
               2. Refuting attempts to establish that (38)
            2. Refuting them through reasoning explained previously (39)
            3. Conclusions (39)
      B. Applying that reasoning also to other things (39)
      C. Disapproving of views of the objects that were refuted (39)

11. INVESTIGATION OF START AND END POINTS

2. Refuting the reasoning for an inherently existent person (40)
   A. Refuting the reasoning for the existence of the actions of birth and death (40)
      1. Refuting an inherently existent cyclic existence (40)
A. Refuting three parts – a beginning, a middle and an end – of cyclic existence (40)
B. Refuting the factors of birth and death being sequential or existing together (40)
   1. Brief presentation (40)
   2. Extensive explanation (40)
      A. Refuting them being sequential (40)
      B. Refuting them existing together (40)
   3. Conclusions (41)
2. Applying that reasoning also to other things (41)

12. INVESTIGATION OF MADE BY SELF AND MADE BY OTHER

B. Refuting the reasoning for the existence of suffering (41)
   1. The actual topic (41)
      A. Positing the thesis (41)
      B. Presenting the means of establishing the thesis (41)
         1. Refuting made by self or other individually (41)
         2. Refuting that it is made by both or saying that it is without a cause (43)
   2. Applying that reasoning also to other things (43)

13. INVESTIGATION OF COMPOSITIONAL FACTORS

B. Showing that mere things are empty of inherent existence (43)
   1. The actual topic (43)
      A. Establishing it through scriptures renowned to others (43)
      B. Dispelling arguments (43)
      C. Refuting the explanation that those scriptures have a different meaning (44)
         1. The way in which the scriptures are explained to have a different meaning (44)
         2. Refuting attempts to establish those different meanings (44)
            A. Refuting attempts to establish inherently existent transformation (44)
            B. Refuting attempts to establish an inherently existent emptiness (44)

14. INVESTIGATION OF MEETING

2. Refuting attempts to establish inherently existent things (45)
   A. Refuting inherently existent meeting (45)
      1. The actual topic (45)
         A. The thesis (45)
B. The means of establishing it (45)
   1. Refuting meeting due to lacking an inherently existent difference (45)
   2. Refuting meeting through having investigated if they are the same or different (46)
   2. Showing that being met is also negated due to that (46)

15. INVESTIGATION OF ESSENCE

B. Refuting inherently existent substantial causes and conditions (47)
   1. Refuting inherently existent things (47)
      A. Refuting attempts to establish them (47)
         1. The actual topic (47)
         2. Showing that also the three other extremes are negated due to that (47)
         3. Disapproving of views of the objects that were refuted (48)
      B. Presenting the means of invalidating them (48)
         1. The scriptures that invalidate them (48)
         2. The reasonings that invalidate them (48)
   2. When propounding inherent existence, not passing beyond holding to an extreme (48)

16. INVESTIGATION OF BONDAGE AND LIBERATION

C. Refuting inherently existent bondage and liberation (49)
   1. The actual topic (49)
      A. Refuting inherently existent cyclic existence and nirvana (49)
         1. Refuting an inherently existent cyclic existence (49)
         2. Refuting an inherently existent nirvana (50)
      B. Refuting inherently existent bondage and liberation (50)
         1. Refuting them collectively (50)
         2. Refuting them individually (50)
            A. Refuting bondage (50)
            B. Refuting liberation (50)
      C. Dispelling the consequence that to practice would be meaningless (51)

17. INVESTIGATION OF ACTIONS

2. Refuting attempts to establish inherently existent bondage and liberation (51)
   A. The arguments (51)
      1. Presentation of virtue and non-virtue (51)
2. The way in which permanence and annihilation are dispelled (52)
   A. The qualm (52)
   B. The response (52)
      1. Dispelling permanence and annihilation through asserting a continuum (52)
      2. Dispelling permanence and annihilation through asserting non-wastage (53)
         A. Refuting the response of others (53)
         B. Our own response (53)
            1. Brief presentation (53)
            2. Extensive explanation (53)
            3. Conclusions (54)
   B. The response (54)
      1. Actions lacking permanence and annihilation due to not inherently existing (54)
      2. Refuting inherently existent actions (54)
         A. Presenting the means of invalidating that (54)
            1. The consequence that they would be permanent and not done (54)
            2. The consequence that fruitions would arise endlessly (55)
         B. Refuting attempts to establish inherently existent actions (55)
            3. Showing through an analogy that also actions and agents do not inherently exist (56)

18. INVESTIGATION OF SELF AND PHENOMENA

C. The way to engage in suchness (56)
   1. The actual topic (56)
      A. Settling the view (56)
      B. The stages of turning away from faults and defects through cultivating suchness (57)
         1. The stages of turning away from faults and defects (57)
         2. The way to attain liberation (57)
   2. Dispelling that it contradicts scripture (58)
   3. The stages of instruction in suchness (58)
   4. The characteristics of suchness (59)
   5. Showing the need to definitely establish that meaning (59)

19. INVESTIGATION OF TIME

D. Showing that time is empty of inherent existence (60)
   1. The actual topic (60)
      A. Refuting inherently existent time in general (60)
20. INVESTIGATION OF COLLECTIONS

2. Refuting attempts to establish inherently existent time (61)
   A. Refuting time being a cooperative condition of results (61)
      1. Refuting production from a collection of causes and conditions (61)
         A. Refuting production from a prior collection (61)
         B. Refuting production from a simultaneous collection (62)
         C. Refuting production from a later collection (62)
      2. Refuting production from the cause itself (62)
         A. Refuting cause and result being the same entity (62)
         B. Refuting them being different entities (62)
            1. Refuting the cause functioning to produce the result (63)
            2. Refuting the cause itself being inherently existent (64)
      3. Refuting again production from a collection of causes and conditions (65)

21. INVESTIGATION OF ARISAL AND DISINTEGRATION

B. Refuting time being the cause of the arisal and disintegration of results (65)
   1. Refuting inherently existent production and disintegration (65)
      A. Refuting that which is to be established (65)
         1. Refuting them through investigating whether or not they exist together (65)
         2. Refuting them through investigating whether they exist for any support (66)
         3. Refuting them through investigating whether they are the same or different (67)
      B. Refuting attempts to establish inherently existent production and disintegration (67)
         1. Seeing not being the means of establishing them (67)
         2. Presenting the attempts to establish them (67)
            A. Refuting arisal and disintegration being produced from self or from concordant or disconcordant types (67)
            B. Refuting things being produced from self or other (67)
      2. Showing the faults of permanence and annihilation if accepting inherent production and disintegration (67)

22. INVESTIGATION OF THE TATHAGATA

E. Showing that the continuum of existence is empty of inherent existence (69)
   1. Refuting an inherently existent Tathagata (69)
      A. The actual topic (69)
1. Refuting an inherently existent appropriator (69)
   A. Refuting a substantially existent Tathagata (69)
   B. Refuting a Tathagata inherently dependent on the aggregates (69)
      1. The actual topic (69)
      2. Refuting inherently existent appropriators and objects of appropriation (70)
   2. Refuting inherently existent objects of appropriation (71)
   3. Conclusions (71)
B. Not abiding in other wrong conceptions with respect to that (71)
C. The disadvantages of wrong apprehensions (71)
D. Applying that reasoning also to other things (72)

23. INVESTIGATION OF MISTAKES

2. Refuting inherently existent afflictions (72)
   A. The actual topic (72)
      1. Refuting them due to the reason that they are dependent-arisings (72)
      2. Refuting them due to the reason that the support does not inherently exist (72)
      3. Refuting them due to the reason that the cause does not inherently exist (73)
      4. Refuting them due to the reason that the observed object does not inherently exist (73)
      5. Refuting them due to other reasons that the cause does not inherently exist (73)
         A. Refuting an inherently existent cause of attachment and hatred (73)
         B. Refuting an inherently existent cause of confusion (74)
            1. Refuting inherently existent mistakes (74)
            2. Refuting an inherently existent possessor of mistakes (74)
            3. Refuting it through investigating whether or not the objects of mistakes exist (75)
   B. Refuting the method of abandoning them (75)

24. INVESTIGATION OF THE NOBLE TRUTHS

B. Dispelling arguments (76)
   1. Investigation of the truths (76)
      A. The argument (76)
      B. The response (77)
         1. Showing that it is an argument where they do not realize dependent-arisings (77)
            A. The actual topic (77)
               1. Showing that due to such an argument they do not realize the three meanings (77)
               2. Showing that due to such an argument they do not realize the two truths (77)
A. The entity of the two truths (77)
B. Not knowing the suchness in the scriptures if not knowing the two truths (77)
C. The necessity of presenting the two truths (78)
D. The disadvantages of wrongly apprehending the two truths (78)
E. The way in which the two truths were not initially taught due to being difficult to realize (78)
B. The distinction of our own presentation being acceptable and others presentations being unacceptable (78)

2. Showing that emptiness is the meaning of dependent-arising (79)

3. The inadmissibility of every presentation of others (79)
   A. The unacceptability of the Four Noble Truths and the knowledge and so forth of them (79)
   B. The unacceptability of the Three Jewels and actions and agents and so forth (80)
   C. The unacceptability of worldly and supramundane conventions (81)

4. When the suchness of dependent-arisings is seen, the suchness of the four truths is seen (82)

25. INVESTIGATION OF NIRVANA

2. Investigation of nirvana (82)
   A. The argument (82)
   B. The response (82)
      1. The inadmissibility of the nirvana of other systems (82)
      2. Identifying the nirvana of our own system (82)
      3. Refuting a truly established nirvana (82)
         A. Refuting a nirvana established in any of the four extremes (82)
            1. Refuting accepting the extreme of it being a thing (82)
            2. Refuting accepting the extreme of it being a non-thing (83)
            3. Refuting accepting the extreme of it being both (84)
            4. Refuting the extreme of accepting it to be neither (84)
         B. Refuting that the one who has realized nirvana is not established in the four extremes (85)
         C. The meaning that is established due to that (85)
      4. Dispelling arguments with respect to such a refutation (86)

26. INVESTIGATION OF THE TWELVE LINKS OF EXISTENCE

2. The way of engaging in and turning away from cyclic existence through having or not having realized dependent-arisings (86)
   A. Dependent relations of the forward order (86)
   B. Dependent relations of the reverse order (88)
27. INVESTIGATION OF VIEWS

3. The way of turning away from bad views when dependent-arisings are realized (88)
   A. Identifying the sixty bad views (88)
   B. The way of not abiding in those due to realizing dependent-arisings (88)
      1. Not abiding in those views due to dependent-arisings conventionally being like a reflection (88)
         A. Refuting the first set of four views that are dependent on a start point and an end point (88)
         B. Refuting the second set of four views that are dependent on a start point (90)
         C. Refuting the second set of four views that are dependent on an end point (92)
      2. Not abiding in those views due to dependent-arisings ultimately being pacified of all elaborations (93)

   C. Paying homage remembering the kindness of the Teacher in that way (93)

4. Meaning of the conclusion (93)
   A. The master who composed it (93)
   B. The translators and scholars who translated it (94)