

PRAMANAVARTIKA

Chapter Two: Establishing the Reliable Guide

Acharya Dharmakirti (7th Century CE)

Words of Salutation in Pramanavartika:

*Togpai drawa namsel ching
Sab ching gya chay koo nga wa
Kuntu sangpoi oeser dhag
Kun nay tro la chag tsel lo*

*“The One who has eliminated the web of conceptualisations,
And is endowed with the divine bodies of the vast and the profound,
Who eternally shines forth the forever noble light rays,
To you [the Buddha] I make prostrations.”*

*Words of salutation to the Compassionate Buddha, from Acharya Dignaga’s
Pramanasamuchaya ‘Compendium of Treatises on Valid Cognition’*

*Tsayma gyurpa dro la phen shay pa
Tonpa dhayshayk kyob la chag tsel lo*

*“The One who has transformed into the Reliable Guide, motivated by
altruism to benefit sentient beings,
The Teacher, Sugata, and Protector, to You, I make prostrations.”*

*These profound words of salutation, penned by Acharya Dignaga (6th Cent.
CE), who was considered to be the father of Buddhist logic, were perceived*

as sublime by Acharya Dharmakirti (7th Cent. CE,) himself a great logician and philosopher saint. On apprehending them, the desire arose in Acharya Dharmakirti to be involved in the salutation passage, and thereby inspired him to compose an entire chapter based on them (Chapter Two of Pramanavartika.) The chapter reveals a plethora of rich and intricate principles of logic and epistemology that underscore the salient features of Buddhist metaphysical thought, on critical topics such as rebirth, nirvana and Buddhahood and so forth, which otherwise would forever have remained concealed. Pramanavartika, especially its second chapter, has tremendous implications for the practice of Buddhism. An understanding of it convinces the practitioner of the rationality underlying the teachings of the Buddha, and consequently, advances her practice to a deeper level.

Ref. 1] This Chapter has two parts:

- 1) *Establishing the Omniscient One as the Reliable Guide [cf. Ref.2]*
- 2) *The purpose of praising the Buddha for having transformed into the Reliable Guide [cf. Ref: 142]*

Ref. 2] First: *Establishing the Omniscient One as the Reliable Guide has two parts [cf. Ref. 1]:*

- 1) *Identifying the illustration of a Reliable Guide following the explanation of the meaning of, 'having evolved into a Reliable Guide.'*[cf. Ref. 3]
- 2) *Explaining how the Buddha transformed himself from an ordinary state into a Reliable Guide for all sentient beings through favourable causes, following the explanation of the meaning of the remaining four points, 'Altruistic One with the motivation to liberate all sentient beings from samsara'; 'Teacher of the wisdom of selflessness as a means to liberate all beings'; 'Sugata [One Gone to Bliss] – the one who is freed from samsara through integrating the wisdom of selflessness himself'; and 'Protector of all*

sentient beings by teaching the path of the wisdom of selflessness to the sentient beings’.[cf. Ref. 28]

Ref. 3] *First: Identifying the illustration of a Reliable Guide following the explanation of the meaning of ‘having evolved into a Reliable Guide has two parts [cf. Ref. 2]:*

- 1) *Definition of valid cognition in general [cf. Ref. 4a-b]*
- 2) *Indicating that the Buddha also qualifies by this definition [cf. Ref. 11]*

‘An extract from Khedrup Rinpoche’s ‘The Ocean of Reasoning’

“Gaining insight into the phenomena of higher states and definite goodness of nirvana and Buddhahood along with their complete means, depends on valid cognition. Amongst these numerous valid cognitions, the one that is error-free with respect to knowing all phenomena is the Buddha’s Omniscience alone. What then constitutes the definition of valid cognition?”

Ref. 4a] *First: Definition of valid cognition in general has four parts [cf. Ref. 3]:*

- 1) *Delineating the definition of valid cognition and explaining the meaning of validity with respect to what the liberation aspirants seek*
- 2) *Abandoning the three flaws of the definition of valid cognition [cf. Ref. 5]*
- 3) *Explaining the definition of valid cognition conjoined with its illustrations [cf. Ref. 9]*
- 4) *Explaining different versions of validity in relation to valid cognition employed to eliminate misconceptions [cf. Ref. 10]*

Ref. 4b] *First: Delineating the definition of valid cognition and explaining the meaning of the validity of what the liberation aspirants seek [cf. Ref. 4a]:*

- 1a. **Valid cognition is awareness, which is non-deceptive**
What remains as functional is non-deceptive.

Ref. 5] *Second: Abandoning the three flaws of the definition of valid cognition [cf. Ref. 4a]:*

- 1) *Limitation of the pervasion [cf. Ref. 6]*
- 2) *Over-pervasion [cf. Ref. 7]*
- 3) *Incorrectness [cf. Ref. 8]*

Ref. 6] *First: Abandoning the argument that the said definition has the limitation of pervasion [cf. Ref. 5]:*

- 1b. **What arises from sounds**
Is indicative of the intention.

2. **The sound is valid with respect to**
The meaning of the object
Which is clearly perceived by the mind of the utterer.
It is not a reason to establish the fact of the meaning.

Ref. 7] *Second: Abandoning the argument that the said definition of valid cognition has the flaw of over-pervasion [cf. Ref. 5]:*

3. **The concealer [subsequent cognition] is**
not [valid cognition]
As it apprehends what is perceived [already.]
The awareness alone is valid cognition.

Ref. 8] *Third: Abandoning the argument that the said definition is totally incorrect [cf. Ref. 5]:*

4. **[Valid cognition] is the chief [and not the sense powers]**
With respect to engaging in the objects to be abandoned and to be adopted.
Due to variance of the objects with their aspects,
The various cognitions are posited by the awareness.
- 5a. **The existence of this makes the existence of that.**

Ref. 9] *Third: Explaining the definition of valid cognition conjoined with its illustrations [cf. Ref. 4a]:*

- 5b. **The nature of that is established through itself.**
Valid cognition is established through labels.
Texts are to eliminate ignorance.

Ref. 10) *Fourth: Explaining different versions of validity in relation to valid cognition employed to eliminate misconceptions [cf. Ref. 4a]:*

- 6-7. **The one, which illuminates the meaning of the unknown as well is [valid cognition.]**
Following the cognition of the specific entity,
The consciousness of the generic aspect is attained.
It is intended [as the valid cognition,] which is but the awareness of Self-characteristics of the [object,] which was [earlier] not known,
As it investigates the self-characteristics [of the object.]

Ref. 11) *Second: Showing that the Buddha also qualifies by that definition in the context of reliability has two parts [cf. Ref. 3]:*

- 1) *Explaining the [Buddha] as the valid one/Reliable Guide [cf. Ref. 12]*
- 2) *Explaining the meaning of 'having transformed.' [cf. Ref. 13]*

Ref. 12) *First: Explaining the [Buddha] as the Valid One / Reliable Guide [cf. Ref. 11]:*

8a. **Since the Transcendental One is endowed with [the above definition,] He is indeed the Valid One.**

Ref. 13) *Second: Explaining the meaning of 'having transformed' has two parts [cf. Ref. 11]:*

- 1) *The purpose of mentioning 'having transformed' [cf. Ref. 14]*
- 2) *Clarifications related to having accomplished the purpose [cf. Ref. 15]*

Ref. 14) *First: The purpose of mentioning 'having transformed' [cf. Ref. 13]:*

8b. **'Transformed' is stated
To reject non-production.
Therefore it is proper that the Valid One should be causally
contingent.**

Ref. 15) *Second: Clarifications related to having accomplished the purpose has two parts [cf. Ref. 13]:*

- 1) *Rejecting the one who knows how to do all actions as the Omniscient One [cf. Ref. 16]*

2) *Establishing the one who knows the reality of all phenomena as the Omniscient One [cf. Ref. 24]*

Ref. 16) *First: Rejecting the one who knows how to do all actions as the Omniscient One has two parts [cf. Ref. 15]:*

1) *Rejecting the Creator as the self-born permanent Omniscient One [cf. Ref. 17]*

2) *Rejecting the reasons to support the Creator as the Omniscient One [cf. Ref. 18]*

Ref. 17) *First: Rejecting the Creator as the self-born permanent Omniscient One [cf. Ref. 16]:*

9. **Valid cognition cannot be permanent,
As it should be the Valid One to cognize an existent thing.
Since the cognized is impermanent,
It is non-static.**

10. **Those produced sequentially,
Cannot possibly be produced from a permanent thing.
[Permanent things] should not be contingent
As nothing can assist it.**

Ref.18) *Second: Rejecting the reasons to support the Creator as the Omniscient One has two parts [cf. Ref. 16]:*

1) *Pointing to the flaws of the reason [cf. Ref. 19]*

2) *Rejecting the Creator as the Creator of all [cf. Ref. 22]*

Ref.19) *First: Pointing to the flaws of the reason, which support the Omniscience of the Creator [cf. Ref. 18]:*

11. **Despite being impermanent, no valid cognition [exists to prove it to be Omniscient.]**
[The reasons], such as it acts intermittently, a unique shape, functioning, and so forth [are invalid.]
Either it establishes the accepted, or the example is not established,
Or it leaves a doubt.
12. **[Opponent:] Determined by the presence of blessings,
Anything - like a shape - is created.**
[Acharya DK:] What is inferred through that
Is valid [for the creation by the efforts of beings.]
13. **[That varied] things are produced from varied causes,
[If] inferred through similar label [with generic contents - such as 'shape',] which are not distinguishable,
Is not valid.**
It is like [inferring] fire through grey substance.
14. **Otherwise, absurdity befalls
To accept that the potter,
Who is the maker of pots and so forth, which are forms of clay,
Should also be the maker of anthills.**
15. **The result [production,] which pervades [both] the [topics,]
In generic when applied to affirm [the thesis,]
[Rejecting] on the basis that since the related objects are distinct,
The [production as the reason] should be different, is a criticism**

known as 'similar results' [rejection.]

16. Seeing the generic label of the varying [objects,
And applying it as reason is not proper.
It is [then] like [inferring] the voice with horns [of cattle]
As it being a referent of [the label] *gawo*.
17. Since [the sound] is contingent on the person who seeks to utter,
The sound is absent nowhere.
If due to the presence [of the sound,] one infers the referent,
Anything can be established by anything.
18. This analysis applies [also to Jainas,] Kapilas, and so forth,
When they say [things] are devoid of mind,
As they are impermanent,
And are in possession of mind, as they die when they are
peeled off.

Ref.20) Between entity and specific, entity is more important.

19. [That the reasoning is not established] is acceptable,
If the entity of the object is not established.
The specificity is not [a ground] for rejection [of the reasoning,]
For it is like sound with the dependence on space.

Ref.21) Between the label and the referent, referent is more important.

20. Even without establishing the label,
It is established, if the referent object is established.

It is like the Buddhists citing [Rishi] Uluka's [Tib.: *Ugpapa*] Possessor of body and so forth as reasons [to establish the particle of four elements as impermanent.]

21. If [the referent] is erroneous and the like,
The reason is to be known as erroneous,
Even if there is no error in the labels,
As the referents are established through meanings.
22. When 'migrator,' and 'possessor of hands,' are used as reasons,
To establish [the topics] as with horns and elephant,
Being the referents of the labels,
Is through renown and not for being the [true] referents as intended by the labels.

Ref. 22) Second: Rejecting the Creator as the Creator of all [cf. Ref. 18]:

23. Just as [the Creator] is labeled as a cause,
Why is it not labeled as non-cause
As it is not a cause [at other times.]
Why [then] is it labeled as a cause?
24. If through weapons and medicines,
Injuries and healing take place,
Why not a piece of wood, which is irrelevant
Seen as a cause [to the injuries and healing?]
25. [An external agent] cannot be the creator,
As there is no difference in its nature [when creating and not creating.]

Since permanent things do not disintegrate,
It is not feasible to establish the potential [to give rise to results.]

26. If one conceives of a cause that does not qualify
Those coming into being through the existence of [the causal
factor],
[One has to accept] that all [results]
Will have infinite causes.

Ref. 23) Definition of 'cause':

27. The soil and so forth, when their nature changes
To produce the shoot, is [known] as cause.
Upon making them fertile,
The features of [the results] are seen.
28. Since the object and the sense source are not different
When in collection, and [still] are the causes for consciousness,
Likewise is this [Creator,] if you assert.
It is not tenable as differences [of clarity] do exist in them
[when sense sources and so forth are in collection.]
29. If the individual [causes,] which by themselves are impotent
Are not different in nature when assembled, they should have no
potential.
[As they do acquire potential when assembled,]
The difference is established [between the causes when in
isolation and in collection.]
30. Therefore, [the factors] which are impotent in isolation,
Yet upon collection, feature of [potency for arising] turns feasible,
Are the causes, and not the Creator and so forth,

As they possess no different [features upon collection.]

Ref. 24) *Second: Establishing the one who knows the reality of all phenomena as the Omniscient One has three parts [cf. Ref. 15]:*

- 1) *The reason for aspirants of liberation to seek the Omniscient One as the Reliable Guide [cf. Ref. 25]*
- 2) *The mode of seeking the Omniscient One as the Reliable Guide to liberation [cf. Ref. 26]*
- 3) *Identifying the Omniscient One who suits the aspirant's wish to seek liberation [cf. Ref. 27]*

Ref. 25) *First: The reason for aspirants of liberation to seek the Omniscient One as the Reliable Guide [cf. Ref. 24]:*

31. **That the Valid One [Buddha] should be the one to cognize the hidden phenomena.
Yet there is no reasoning to prove it,
And there is no one to exert consistently [towards attaining that.]
Opponents argue thus.**
32. **The ones with doubt in the mistakes
Made by confused teachers,
In order to be careful in the veracity of teachings,
Seek those who are knowledgeable.**

Ref. 26) *Second: The mode of seeking the Omniscient One as the Reliable Guide to liberation [cf. Ref. 24]:*

33. **Therefore they investigate
To see if [He] has the wisdom to realize the purpose
[of the aspirants.]
That He realizes the number of the insects,**

Is not of any use for me.

Ref. 27) *Third: Identifying the Omniscient One who suits the aspirants wishing to seek liberation [cf. Ref. 24]:*

34. The one who realizes

**What is to be abandoned and what is to be adopted
Along with the means, is indeed accepted as the Valid
[Omniscient] One,
Not [the one who knows the number of] all [insects and so forth.]**

35. Whether or not one sees things at a distance,

**The one who sees the suchness as intended [is relevant.]
If seeing distance is the Valid One,
Seek vulture [as the guide.]**

Ref. 28) *Second: Explaining how the Reliable Guide originated from favourable causes following the explanation of the meaning of the remaining four points 'Altruistic One,' 'Teacher,' 'Sugata,' and 'Protector' has two parts [cf. Ref. 2]:*

- 1) *Establishing how the Omniscient One traversed along the path to become the Reliable Guide through the proper sequence [cf. Ref. 29]*
- 2) *Establishing the rationales for the Omniscient One to traverse to the level of having transformed into a Reliable Guide through the reverse sequence. [cf. Ref. 74]*

Ref. 29) *First: Establishing how the Omniscient One traversed along the path to become the Reliable Guide through proper sequence has two parts [cf. Ref. 28]:*

- 1) *How from the favourable methods and wisdom, the results in the form of two benefits for self and others arise [cf. Ref. 39]*
- 2) *How the Buddha as the Reliable Guide arose from these causes*

[cf. Ref. 73]

Ref. 30) First has four parts [cf. Ref. 29]:

- 1) Identifying [great compassion as] the wholesome intention [cf. Ref. 31]
- 2) How the wholesome intention of great compassion gives rise to the wholesome action [Teacher i.e. wisdom of selflessness] [cf. Ref. 58]
- 3) How the wholesome action of 'Teacher' gives rise to the 'Sugata' [One Gone to Bliss], of favourable benefit to the self [cf. Ref. 64]
- 4) How from 'Sugata,' arises 'Protector,' of favourable benefit for others [cf. Ref. 71-72]

Ref. 31) First: Identifying the wholesome intent [of great compassion] has two parts [cf. Ref. 30]:

- 1) Indicating the great compassion as the initial cause [of Omniscience] [cf. Ref. 32]
- 2) Rejecting the qualm that doubts the existence of great compassion [cf. Ref. 33]

Ref. 32) First: Indicating the great compassion as the initial cause [of Omniscience][cf. Ref. 31]:

36a. Compassion as the cause arises through familiarization.

Ref. 33) Second: Rejecting the qualm that doubts the existence of great compassion has two parts [cf. Ref. 31]

- 1) Rejecting that great compassion cannot be trained over many lives [cf. Ref. 34]
- 2) Rejecting the position that compassion cannot progress infinitely despite training in it for many lives [cf. Ref. 57]

Ref. 34) First: Rejecting that great compassion cannot be trained over many lives has six parts [cf. Ref. 33]:

- 1) *Delineating the reasons for the existence of former and later lives [cf. Ref. 35]*
- 2) *Rejecting the reasons, which support that the last moment of mind does not connect to the sequentially akin mind of the next life [cf. Ref. 38]*
- 3) *Individually rejecting the three modes of dependency of mental consciousness on body [cf. Ref. 43]*
- 4) *Explaining the causes for the ordinary beings to connect to the next birth [cf. Ref. 51]*
- 5) *General rejection of dependency of the mental consciousness only on the body, through analyzing the [nature of] body [cf. Ref. 52]*
- 6) *Rejecting the objections to the last moment of mind to connect to the sequentially akin mind of the next life [cf. Ref. 56]*

Ref. 35) *First: Delineating the reasons for the existence of former and later lives [cf. Ref. 34]:*

- 36b. **[If you assert,] since the mind is dependent on the body,
Attaining [Omniscience] through familiarization [in compassion]
is not feasible.
This is not so, as [the body] as dependee [of the mind] is rejected.**
37. **When taking rebirth,
Respiration, sense sources, and mind
Do not arise merely from the body
Independent of one's own kind.**
38. **[Otherwise] it is absurd.
For the one with potential, when taking birth,
What [other conditions] are required?
The absence of what [conditions] forbids her from taking birth?**
39. **Since no [element of] earth and so forth should exist
Which do not give rise**

To sentient beings of heat and moisture and so forth [if beings arise independent of mind,]
Therefore all [beings] arise from the nature [of their karmic] seeds.

40. Should sense powers and so forth arise
Independent of one's own kind [that existed previously,]
Just as one [object] mutates [to give rise to the result,]
All should [equally be able to] mutate, as there is no difference in
the reason.
41. Even if the individual sense power and so forth are harmed,
The harm is not felt in the mental consciousness.
[Whereas] when this [mind] undergoes change,
The change is seen also in those [sense powers and so forth.]
42. Therefore those [karmas], which are the dependee mind
Dependent on which the [present] mind exists,
Are the causes of the sense powers.
Thus sense powers arise from mind.
- 43a. If there exists supports such as these,
The same will [continue] later as well.

Ref. 36) Rejecting contradiction with teachings of the Buddha:

- 43b. Since consciousness of the [body] aids [the mental consciousness,]
It is indicated that the mind depends on the body.

Ref. 37) Rejecting contradiction with reasoning:

44. If the mind does not [arise] in the absence of the sense power,
The [sense power] also does not [arise] in the absence [of the

mind,]
Since the two aid each other,
The two are mutually causal.

45. What exists in stages cannot [arise] from the one without stages.
It cannot be dependent, as it is not affected [by conditions.]
[If you assert] that the mind arises in grades from the body
[which accompanies the earlier graded minds,]
[Then] the [body] as well is seen as sequential.
46. The former moments [of the body]
Should be the cause of the later moments [of the mind.]
Therefore [the mutuality of causation]
Is seen at all times.

Ref. 38) Second: Rejecting the reasons which support that the last moment of mind does not connect to the sequential akin mind of the next life has two parts [cf. Ref. 34]:

- 1) *Rejection in general [cf. Ref. 39]:*
- 2) *Identifying the unique cause that indispensably determines the result [cf. Ref. 42]:*

Ref. 39) First: Rejection in general [cf. Ref. 38]:

47. What contradiction exists
For the last moment of the mind to connect [to the next mind?]
[Opponent:] Even for the [last moment] of an Arhat's mind
What [reason] is there for it not to connect [to the next mind?]
48. [Acharya DK:] Is it that you choose to follow a tenet system
Which [you consider] as not verified by a valid cognition?
If [you assert] that it is devoid of [body as] its cause,
Why is [the previous rejection] not asserted here?

Ref. 40) *Rejecting the body to be the unique indispensable cause of the mind has two parts:*

1) *Rejection of the body to be the unique indispensable cooperative cause of the mind [cf. Ref. 41]:*

2) *Rejecting the body to be the substantial cause of the mind [this will be explained later [stanza 53 and 62 onwards]:*

Ref. 41) *First: Rejection of the body to be the unique indispensable cooperative cause of the mind [cf. Ref. 40]:*

49. **The [mental continuum of the mind] should apprehend [forms] as does the [sensory] mind.**

Therefore [the body] with [individual] sense power is not [the indispensable cooperative cause of the mental consciousness,]

Nor with the collection [of the sense powers]

As [the individual senses] have varying potentials to give rise to mind.

50. **Being devoid of mind, [the mind] does not [arise] from other [bodies.]**

[The body and the mind] coexist due to the [the previous karma as] the common cause.

It is like [the five] senses, and the form and taste [of sugar] coexisting.

[The mind] assumes [changes] through [having them as] objects [of perception.]

Ref. 42) *Second: Identifying the unique cause that indispensably determines the result [cf. Ref. 38]:*

51. **[The mind] is always corollary to [the previous mind.]**

The presence of which aids [the next moment of the mind.]

Therefore it is [the unique indispensable] cause. Thus it is referred to as
the seventh [grammar structure of reasoning]
And [result] is produced [from it.]

52. On some occasions,
[The body] does help the continuum of the mind.
Like a fire to a pitcher,
The [mind] does not revert just on that basis.

Ref. 43) Third: Individually rejecting the three modes of dependency of mental consciousness on body [cf. Ref. 34]:

- 1) *Rejecting the body alone to be the substantial cause of the mind [cf. Ref. 44]*
- 2) *Rejecting the mind to be a characteristic of the body and simultaneous dependent of body [cf. Ref. 46]*
- 3) *Rejecting the mind to be dependent on the body on the ground that it is of the nature of the body [cf. Ref. 50]*

Ref. 44) First: Rejecting the body alone to be the substantial cause of the mind [cf. Ref. 43]

53. The existence of the body
Should absurdly preclude the termination of the mind.
Due to the presence [of conceptual mind] the presence of
[respiration] is possible and is affected.
[Thus] the respiration [arises] from
[conceptual mind] and not [vice versa.]

54. How can exhaling and inhaling of the air happen
Without effort [of the mind.]
Due to the increase and diminishing [of the respiration,]

Should [absurdly] lead to the increase and diminishing [of the conceptual mind.]

55. If mind is the cause [of the later moments of the mind,]
The same absurdity follows, [you maintain.]
It is not the same, for the reason that the other projecting [karma,]
Is the cause for [the body and mind] to [co]exist.
56. [If you say,] like a wood [which does not catch fire due to a spell
cast upon it,]
The body which is made unfit due to discordant factors, is not
the cause [of the mind.]
[Acharya DK:] Death undermines the discordant [factors,]
The [person] should absurdly come back to life again.
57. It is like the changes to wood not reverting,
Even if the fire is reverted.
Thus [life] is not reverted, [you may maintain.]
It is not so, as there exists the practices to heal [illnesses.]
58. Some non-reversible objects
Undergo changes [and not reverse.]
[Whereas some] reverse [after undergoing changes.]
Wood and gold are respectively the examples.
59. [Some] changes even though small, do not reverse.
Those reversible when undergo change,
[The original] returns.
It is like the hardness of gold.
60. [Some illnesses] are said to be slightly not curable,
Either it is due to difficulty in finding a healer,
Or due to exhaustion of lifespan.

If the fault [of illness] alone is the cause [of death,] there should be no non-curable [illness.]

61. Why not [the dead] reverse to life,
By becoming freed of the causes for change,
When the poison [which] kills is removed [by mantras,]
Or through cutting the bitten [piece.]

Ref. 45) Delineating the definition of substantial cause:

62. In the absence of changes in the substantial cause,
No change will potentially ensue.
It is like [not coming into being of] a vase
In the absence of change in the clay.
63. In the absence of change in an object,
If some other object changes,
The [former] cannot be the substantial cause of the [other.]
It is like ox and non-ox.
64. The mind and the body are the same [as the ox and non-ox.]
The resultant [mind] co-exists with the body,
Since it arises from [the earlier moment of the mind] as the
[substantial] cause, and [the earlier moment] of body as the
cooperative [cause.]
They are like fire and molten copper.

Ref. 46) Second: Rejecting the mind to be a characteristic of the body and simultaneous dependent of body [cf. Ref. 43]:

65. For the existence or non-existence [of the mind], no dependee
[other than mind] is required.

[Opponents:] This is not [true] as what serves as cause to sustain is [simultaneous] dependee.

[Acharya DK:] Besides [the previous mind] that aids to the sustenance [of the mind,]

There exists no other dependee.

66a. They are [substantially] different, [if you maintain,]
[Then] it becomes the cause.

[Acharya DK:] What did it do to [sustain] the object?

Ref. 47) Rejecting the body to be the basis for the non- disintegration of the mind:

66b. It leads to the absurdity that [the mind] should have no disintegration.

If [you] claim that the disintegration of it is due to the causes.

67-8. [Acharya DK:] That too follows the same absurdity.

What does the cause for abiding do?

Until it encounters the cause for disintegration, it abides.

The disintegration being a natural phenomenon

Has no contradiction.

What can the cause for sustenance do?

If [you say,] it is like the basis for the water [to be maintained.]

[Acharya DK:] The same [principle] applies [to body and mind] too.

69. An [object] is a [causal] dependee if it gives rise to

The same continuum of a thing

When that undergoes momentary disintegration.

If not [as causative,] it cannot be possible [as the dependee.]

70. [A container] can be a dependee of water and so forth

As it hinders that from being spilled.
Quality, generality and karma, which are devoid of movements,
What dependee do they need?

71. The [above reasoning] also rejects the abiding of the lineage and so forth [which is said to be due to] [Quality] which disperses and withdraws [from substance], and [substance] on which the dispersal and withdrawal act, For the reason that there is no [distinct] dependee [for abiding.]

Ref. 48) Summary: Rejecting the mind to be a characteristic of the body and concomitant dependent of body:

72. If an object disintegrates due to another [factor,]
What can the cause for abiding do?
If disintegration happens without another [factor,]
The cause for abiding is impotent.
73. [Those with permanent] dependee, should have abiding.
[In which case,] all that is produced should be with [permanent] dependee.
Therefore, all phenomena
Should never disintegrate.
74. If one has the nature of disintegration of its own,
What other [factors] exist to make it abide?
If one does not have the nature of disintegration of its own,
What other [factors] exist to make it abide?
75. In the absence of increase and diminishing of the body,
Due to the actions [of familiarity] of the mind,
Intelligence and so forth
Are seen to improve, and diminish.

76. Such is not existent in the dependents
Such as firelight and so forth.
The [body] can also affect these [intelligence and so forth]
As it is not the case that the [sensory] mind does not receive
benefits [from the body.]

*Ref. 49) Objection is raised that attachment and so forth increase and
diminish depending on the state of the body:*

77. At times, during increase [and decrease] in the [strength] of the
body,
The flaring of attachment and so forth happens due to pleasant
and unpleasant [feelings.]
These [feelings] in turn are determined by the internal object [of
tactility]
Which is given rise to by the balance of elements and so forth.

78. This also explains the loss of memory and so forth
Due to the [illness] of gathering and the like.
The variations in the internal [tactility]
Give rise to the changes in the [sensory] consciousness.

79. It is like for some,
Hearing and seeing
Tiger and blood
Causing loss of sense.

80. Since the mind is purely determined
By the actions of the [earlier minds,]
[The subsequent] minds cannot arise without the [previous
moments of the mind.]
Therefore [the mind] is dependent on the [preceding] minds
[and not the body.]

Ref. 50) Third: Rejecting the mind to be dependent on the body on the ground that it is of the nature of the body [cf. Ref. 43]:

- 81. Just as by dependence on the mind,
Processes such as learning are seen in the [subsequent
moments] of the mind over time,
[The same] qualities [as learning] should happen to the body,
As [you accept] it to be not different from [the mind.]**

Ref. 51) Fourth: Explaining the causes for the ordinary beings to connect to the next birth [cf. Ref. 34]:

- 82. Since the beings are endowed with attachment for the self,
Without others driving them,
They appropriate inferior birth,
Due to desire for achieving happiness and eschewing miseries.**

Why take inferior birth if they seek happiness?

- 83. The beings are shackled
Due to misperception of misery, and attachment.
Those who are freed of these [factors,]
Will not be born [in samsara.]**
- 84. [If you say,] but the migrating here and there [of the beings] is not
seen.
It is due to lack of clarity of the senses that they are not seen.
It is like eyes when devoid of clarity,
Cannot see the subtle smoke.**
- 85. Despite being with body, due to the subtlety [of the intermediate
beings,]**

Some, at times, [can move] unobstructed [by other objects.]
It is like water [seeping through a clay pot] and mercury through gold.
Therefore 'not seen by [Charvakas'] cannot rule out the existence [of rebirth.]

Ref. 52) Fifth: General rejection of dependency of the mental consciousness only on the body through analyzing the [nature of] body [cf. Ref. 34]

[Rejecting the partless gross body and partless whole as the basis for mind]

86. If hand and so forth are moved,
All should be moved.
No contradictory actions should be seen with a single [object.]
On the contrary, the duality of [moving and not moving parts] is established.
87. Although all should be veiled
When one [part] is veiled.
But it is visible that not all is veiled.
When one is tainted with colour, one can see that some are tainted and [others] not.
Therefore, the collection is not [partless as] one.
88. [The opponents:] If [the particles] are numerous [without distinct whole,]
They should be like the previous moments [of subtlety,] where [the sensory consciousness] cannot cognize
As they should have no change,
And that they [remain] as subtle [particles.]
89. It is not established [of the sameness of the object before and after.]
The form with distinct feature is not subtle particle

**As it is the object of sensory [consciousness.]
This [reasoning] also rejects [power of the external objects] to veil.**

Ref. 53) Rejecting Vaishayshik's thesis that the substantially different appropriator of the parts makes things to be perceived by the sense consciousness:

- 90. How can mercury reacting with gold,
And colours be perceived [by the sense consciousness?]
How do [conditions], such as sense power, which are
individually inept,
[Give rise to sense consciousness] to cognize [form.]**
- 91. From 'possession,' if [you say.] The same absurdity applies to
this also.
If gold and mercury are perceived by the [sense
consciousness] by the power of 'possession,'
Without seeing the [the particles as the] basis, how can the
meeting of the particles be cognized [by the sense
consciousness?]**
- 92. It is contradiction [to assert] the existence of taste and form
[which were absent before.]
If through mere imputation, [a different taste is posited, you
maintain,]
Separate minds should be [there and not a mind to cognize a
taste altogether different from the earlier individual tastes.]
How possibly can a long garland come into being?**
- 93. Separate from the object, which possesses [its characteristics]
And the labels,
The possession of counts and actions [do not exist.]**

[If they do, they should be] perceptible but are not perceived by a [valid] mind.

94. [The objects of] labels and mind are the imputed referents of conceptual thoughts
Which follow the principle of exclusion.
For example, qualities and so forth,
And disintegration and non-arising.
95. If you assert that what is referred to here is imputed [labels]
Why do you not assert the same to all things
With the reasons on the basis of which
The former was accepted?
96. If you assert, imputed [labels] are not for all.
Those that are [substantially] different are the prime [with actual label,]
Whereas those which are not [substantially] different have no basis for distinct [actual label.]
- 97-8. Although in the absence of the nature of distinct entities,
The [two] labels of white and so forth and the counts and so forth,
Are not synonymous labels,
If [the object] has a [substantially] different [quality,]
The substance and the quality will then have no difference.
Despite not being substantially different,
It is for the distinct isolates, [that the conceptual thoughts engage] separately.
It is like the statement that 'action is not substance.'

Ref. 54) Object-indicator-label versus characteristic-indicator-label:

99. The labels indicating the object

Which denote count and so forth
As different from the appropriator [vase]
Is for differentiating [the count of vase from that of a pillar.]

100. For those who want to know merely [the possession,]
[The label] excludes inferring all other [characteristics.]
For some, [the label] ‘the possession of the fingers’
Indicates as though [‘the possession’] is a different
phenomenon [from the fingers.]

101. Although one meaning is indicated, all [characteristics] are
affirmed.
Uttering ‘finger possessed’
Is known as object-indicator-label.
This is how the labels are applied.

Ref. 55) How type-indicator-labels and collection-indicator-labels [Tib.. Rig-joe ki dra and Tsog-joe ki dra] are accounted for after rejecting the part-bearers as distinct from the parts:

102-3. [The label ‘vase’] excludes the unique potentials of form and
so forth,
And rejects non-causation of the common result of [holding
water.]
[This collection of the particles] becomes the referent [of the
actual] label ‘vase.’
Therefore [the label] ‘vase is a form’
Is not a label to indicate the common locus [of vase and form.]
Thus, the distinction here is between [the labels]
To indicate the type and collection.
[The label] ‘the form of the vase’ has [the form of the vase as]
the generic and [vase as its] limb,
And indicates the potential of [the form of the vase to ensue]
Its [resultant] feature [of cognition.]

104. If all [particles of the body] are the [substantial] cause [of the mind]

Missing one part would deprive [the arising of the mind.]

If each [particle] has the capability,

Numerous [conceptual minds] should simultaneously be existent.

105-6. Since both [respiration and the body] are similar in being multiple,

Inhaling and exhaling is not what determines [a single conceptual mind.]

Even if it is one [respiration,] many [conceptual minds] should manifest,

As the causes are forever immediate.

If it is not the cause of multiple [minds at one time,]

Sequentially as well, it cannot be the cause as there is no difference [for it being unchanging.]

Even with a single respiration, multiple [minds] arise

To apprehend the objects.

The [previous position that with one respiration, only one conceptual mind arises] is not established.

107. If the multiple [objects] are cognized by one mind,

It would [cognize the multiple objects] simultaneously.

There would then exist no contradiction [in it seeing all phenomena simultaneously.]

In sequence as well [it cannot cognize multiple objects] as there lies no difference [between the sequential and the single mind] in not having the appearance-aspect [Tib.: *nampa*.]

108. If [you] assert that respiration in manifold

Which arises [one at a time] in temporal [sequence,]

But not from one's own type,

Is the cause of such a mind.

- 109-10. Without the cause for having the sequence,
How can [various moments] of the respiration have sequence?
If the former types of [respiration] are the causes,
The first moment cannot possibly have [respiration,]
As it does not have such a cause [with the same type as the
result.]
[Further, the particles] of respiration are at distinct places,
Though [respiration] can have sequence, it still is
[simultaneously] multiple.
Therefore, [multiple] minds should arise simultaneously.
111. If the multiple [respirations] which exist at one moment,
Are the causes of a single mind,
The mind should not occur
Even in the absence of a single cause [such as forceful
movement] due to the weakness of respiration.
112. Just as there exist variations in the causes,
The [same] variation should occur to the mind.
It is not the result,
If [the variation] is not seen in it,
With the variations [seen] in the cause.
113. One individual mind is certain with its potential,
To be the [direct] cause of another individual [mind.]
A distinct mind of attachment [nature,]
Undermines the potential to apprehend another object.
114. If [you assert] that [initially] multiple minds arise from the
body,
Later, [the arising of the minds]

**Are due to [the earlier minds] of the same nature as oneself,
Why is the potential of the body ceased?**

Ref. 56) Sixth: Rejecting the objections to the last moment of mind to connect to the sequentially akin mind of the next life [cf. Ref. 34]:

115. [You maintain that] when the body ceases,
The mind should be left alone
As there is no basis.
116. Since [the being] seeks to achieve the causal engagement [of the next body,]
If it does not find the factor for sustenance [in the formless realm,]
The five sense sources of this life,
Will [then] be the cause to give rise to another body.
117. [If one posits] 'not seen' [as the reason,]
To reject secondary phenomena [cooperative cause]
And [substantial] cause, [it is already] explained that [this reasoning] is not valid.
[Positing] sense powers and so forth [as the reason] as well is non pervasive [invalid reasoning.]
118. That earlier sense powers having the potential
To give rise to their own kinds is visible.
Seeing the changes [in the present sense powers,]
That the others, [the succeeding ones] are produced is established.
119. If these [sense powers] are produced from [permanent] body,
[One will be stricken] with the absurdities indicated previously.
If [they arise] from the mind,

Other bodies as well should arise from [the mind] itself.

- 120. [The reasoning that the mind] is void of [body as] its cause,
Does not establish the last moment of the mind
As not taking rebirth.
Therefore such reasoning is non-pervasive [and invalid.]**

Ref. 57) Second: Rejecting the position that compassion cannot progress infinitely despite training in it for many lives has two parts [cf. Ref. 33]:

- 1) *Unlike leaps, compassion does not require repeated efforts to reach the same degree of progress*
- 2) *Unlike water heating, compassion has mind as a very stable base for progress*

- 121-4. If [you] say, although progress will be existent through familiarization [of the mental qualities,]
Like [the act of] leaping and the water heat,
They will never transcend the bounds of limit.
[Acharya DK:] Is the reason for not proliferating of the [mental] qualities [the following,]
The dependence on repeated efforts after [the initial] act,
Or the basis [of these] qualities is not stable?
The nature of the [mental qualities] is not as such.
[Whereas for the leap and water heat,]
The potential, which aids [the leap and the water heat,] does not have the potential to aid the subsequent [moments,]
Nor is the basis stably durable.
[Therefore] progress exists, but [infinite progress] is not the nature [of these things.]
Whereas with an action done [for familiarization,] it does not require repeated efforts,
[The earlier] efforts will make the difference [in proliferation.]**

125. If the mind is familiarized with compassion,
Spontaneously does it flow.
It is like fire consuming fuels
And mercury [reacting] to gold.
126. Thus [attributes such as love] which are generated,
Are born as qualities with the nature [of mind.]
Therefore the subsequent efforts
Do make a difference in [proliferating the mental qualities.]
127. Since minds such as loving-kindness
Being of the nature to proliferate
By virtue of the seeds of the previous type-continuum,
How will it remain [static] if one familiarizes oneself with it?
128. Whereas [earlier moments of] the act of leaping do not
[proliferate] into the [next higher measure of] leaping,
As the power of their causal force and the efforts
Are definite [with limitations.]
[Therefore] the act of leaping is with definite [limitations.]
129. Initially, [the person] cannot jump as in the future,
Due to the discordant [factors] within the body.
With effort, as the discordant factors are gradually eliminated,
It will reach a [limit bound] by [the limits] of one's power.
- If the above points were true, why has not basic compassion transformed
into great compassion in all sentient beings by now?*
130. [Although] loving kindness arises from its seed,
If what is causally related to the seed
Is not hampered by the discordant factors [such as anger,]
The mind should have been the nature of this [loving kindness.]

**131. Through familiarization of the preceding moments,
The mental qualities such as loving kindness and
non-attachment,
Will become the prime of the other manifestations.
Through practice, [the mind] will have the nature of loving
kindness,
Like non-attachment [for Arhats,] crave [for the lustful,] and the
thought of repulsion [for the practitioners of impurity.]**

Ref. 58) *Second: Cultivating favorable actions of learning, reflection and meditation to become the Teacher [of the wisdom of selflessness] for achieving Omniscience – the Reliable Guide [cf. Ref. 30]:*

- 1) *The cause for the one with Great Compassion to engage in acts of practice [of the wisdom of emptiness][cf. Ref. 59]*
- 2) *Establishing how to practice the wisdom through learning and reflection [cf. Ref. 60]*
- 3) *How the results are achieved through meditational practice of what was previously established through learning and reflection [cf. Ref. 61]*
- 4) *How the results thus achieved stand distinct from those of other vehicles such as the vehicles of Shravakas and Pratikyabuddhas [cf. Ref. 62]*

Ref: 59) *First: The cause for the One with Great Compassion to engage in acts of practice [of the wisdom of emptiness][cf. Ref. 58]:*

**132. In order to quell the miseries [of sentient beings,]
The Compassionate One with [initial] rigour engages in the
means [to overcome one's own sufferings.]
Being deprived of the knowledge of the results of the means and
their causes,
It is difficult to teach [others] of these.**

Ref. 60) *Second: Establishing how to practice through learning and reflection [cf. Ref. 58]:*

133. Through scriptures and analytical inquiry,
And following [the insight into] suffering,
One examines the nature of the cause of suffering,
And its being impermanent and so forth.
Should the cause be [permanently] abiding,
Seeing the reversal of the resultant [suffering] then is impossible.

134. To overcome the cause [of suffering,]
One examines the counter force [of the cause of suffering.]
Realizing the nature of the cause [of suffering,]
One will realize its counter force as well.

135. Attachment – the partaker of the composite [appropriated aggregates] –
Given rise to by the grasping at self and mine is the cause [of suffering.]
The antidote to that is the realization of selflessness [whose apprehension of the object] is mutually exclusive [with that of self-grasping.]

Ref. 61) *Third: How the results are achieved through meditational practice of what was previously established through learning and reflection [cf. Ref. 58]:*

136. Familiarizing in multitudes of means through various ways,
Over an extended period of time,
One then becomes the One with [Omniscience]
To vividly [perceive all] the faults and benefits.

137a. Therefore with the mind to [see all phenomena] so vividly,

All imprints of the cause [of suffering] are eliminated.

Ref. 62) *Fourth: How the results thus achieved stand distinct from those of other vehicles such as the vehicles of Shravakas and Pratiakabuddhas [cf. Ref. 58]:*

**137b. That is what marks the difference between the great Muni who engages in the well-being of others,
And rhinocero [-like Pratikyabuddhas] and so forth.**

Ref. 63) *Reason for Pramanasamuchaya's word of salutation to mention the 'Teacher', immediately after 'Compassionate intention to render benefit' to sentient beings:*

**138. Practicing the means to accomplish the purpose,
Is accepted [with the reference 'Teacher.']
Since following the accomplishment [of the two – compassionate intention, and the Teacher of selflessness,] the first [the Sugata, the favorable personal benefit] ensued,
The [former] two are said to be the causes.**

Ref. 64) *Third: How the wholesome action of 'Teacher' gives rise to the 'Sugata' [One Gone to Bliss,] of favourable benefit for the self has two parts [cf. Ref. 30]:*

1) *Indicating the cessation with three qualities as 'Sugata' in the cessation context [cf. Ref. 65]:*

2) *Rejecting the qualm that faults cannot be eliminated for good [cf. Ref. 70]:*

Ref. 65) *First: Indicating the cessation with three qualities as 'Sugata' in the cessation context [cf. Ref. 64]:*

**139a. The cessation of the causes with three qualities
Is indeed the Sugata [The One Gone to Bliss.]**

Ref. 66) *The three qualities of Sugata in the form of cessation are [cf. Ref. 65]:*

- 1) *Well ceased [and not tainted with miseries][cf. Ref. 67]*
- 2) *Cessation freed of relapsing to samsara [cf. Ref. 68]*
- 3) *Cessation of all [defilements and their imprints.][cf. Ref. 69]*

Ref. 67) *First: Well ceased [and not tainted with miseries,] the first of the three qualities of the cessation aspect of Sugata [cf. Ref. 66]:*

- 139b. Since [Sugata in the form of cessation] is not the basis for suffering,
It is well [ceased.]
It is [due to] seeing the selflessness
Or, due to the effort [of repeated familiarization of selflessness, which was seen already.]**

Ref. 68) *Second: The second quality of Sugata: Cessation freed of relapsing to samsara [cf. Ref. 66]:*

- 140. [For the non-Arhats like Experiencer of Seven lives,] birth and faults [such as attachment]
All arise [again], and thus they are referred to as returners.
Since [Sugatats of cessation] have abandoned the seed of the view of self,
They are indeed not the returners [to samsara.]**

What is the antidote through which the seed of the view of the self is abandoned?

- 141-2a. The [wisdom of selflessness fuses with its object which is the] true reality, and it is mutually in exclusion [with the view of the self pertaining to its apprehension of objects.]**

Ref. 69) *Third: The third quality of Sugata: cessation of all defilements and their imprints [cf. Ref. 66]:*

141-2b. Although devoid of afflictions, and freed of [samsaric] illnesses,
[The lower Arhats] are still left with the faults of body, speech and mind.
They are also left with the lack of clarity in teaching the path.
[Sugata] is indeed the cessation of all as [it is the result of perfection of] practice.

Ref. 70) *Second: Rejecting the qualm that faults cannot be eliminated for good [cf. Ref. 64]:*

141-2c. Some [Skt.: Jaimini, Tib.: Gyalpokpa] claim that, ‘since [the Tathagata] speaks, flaws are not [fully] eliminated from him.’
This is erroneous [reasoning] as the [accuracy] of the counter pervasion is questionable.

143. The thought that flaws are not [fully] eliminated,
Is it because that they are permanent,
Or that the means [to overcome] them are nonexistent,
Or no one knows the means?

What reasons do the opponents have to hold the view that cessation of faults is not possible? Is it for any of the following reasons?

- 1) *The faults such as attachment are permanent*
- 2) *There are no antidotes to overcome the faults even if they are impermanent*
- 3) *There is no one who has the knowledge of the antidotes, even though the antidotes do exist*
- 4) *There is no one interested in knowing the antidotes even though they have the ability to learn*

5) *There is no teacher to guide them although aspirants are there*

144. The flaws have causes.

Familiarizing with the antidotes of the causes can cease them.

Knowing the nature of the causes [of the flaws,]

Also indicates the knowledge of [the antidotes.]

Ref. 71-72) Fourth: Establishing 'Protector' [of favorable benefit for others] following the insight into Sugata [cf. Ref. 30]:

145. The Protector teaches the path which [He] has experienced [perfectly.]

Expectation-free for results ruled out His telling lies [when teaching.]

His mind endowed with great love,

All efforts were invested for others' benefits.

Ref. 73) Second: How the Buddha as the Reliable Guide arose from those causes [cf. Ref. 29]

146a. Therefore He is a Reliable [Guide.]

Ref. 74) Second: Establishing the rationales for the Omniscient One to traverse to the level of having transformed into a Reliable Guide through the reverse sequence [cf. Ref. 28]. This has five parts:

1) *Establishing the nature of 'Protector' [cf. Ref. 75a]*

2) *Establishing 'Sugata' through 'Protector' [cf. Ref. 138]*

3) *Establishing the 'Teacher' through 'Sugata' [cf. Ref. 139]*

4) *Establishing 'Great Compassion' through the reasoning of 'Teacher' [cf. Ref. 140]*

5) *Establishing 'Reliable Guide' on the basis of all the above reasons [cf. Ref. 141]*

Ref. 75a) First: Establishing the nature of 'Protector' has two parts [cf. Ref. 74]:

- 1) Establishing the nature of 'Protector' for the reason that the Buddha taught the Four Noble Truths purely from His own experience [cf. Ref. 75b]
- 2) Establishing the nature of the Four Noble Truths [cf. Ref. 76]

Ref. 75b) First: Establishing the nature of 'Protector' for the reason that the Buddha taught the Four Noble Truths purely from His own experience [cf. Ref. 74a]:

146b. Or He is a Protector

As He taught the Four Noble Truths [from His own experience.]

Ref. 76) Second: Establishing the nature of the Four Noble Truths [cf. Ref. 75a]:

- 1) Truth of suffering [cf. Ref. 77]
- 2) Truth of the cause of suffering [cf. Ref. 88]
- 3) Truth of cessation of suffering and its causes [cf. Ref. 95]
- 4) Truth of the path leading to the cessation [cf. Ref. 106]

Ref. 77) First: The Noble Truth of Suffering has two parts [cf. Ref. 76]:

- 1) Illustration of the truth of suffering [cf. Ref. 78]
- 2) Definition of the four aspects of the truth of suffering [cf. Ref. 83]

Ref. 78) First: Illustration of the Truth of Suffering has two parts [cf. Ref. 77]:

- 1) Identifying samsara and establishing that it has existed since primordially [cf. Ref. 79]
- 2) Rejecting the position that samsara has a beginning [cf. Ref. 82]

Ref. 79) First: Identifying samsara and establishing that it has existed since primordially has two parts [cf. Ref. 78]:

1) *Establishing that samsara originated from its concomitant causes which existed since primordially [cf. Ref. 80]*

2) *Rejecting origination of samsara causelessly or from discordant causes [cf. Ref. 81]*

Ref. 80) First: *Establishing that samsara originated from its concomitant causes which existed since primordially [cf. Ref. 79]:*

146c. The aggregates that are propelled [by the power of afflictions and karmas] are samsara.

Through familiarization, attachment and so forth are seen to manifestly [increase.]

Ref. 81) Second: *Rejecting origination of samsara causelessly or from discordant causes [cf. Ref. 79]:*

147-8. They are not produced randomly,

As causeless production contradicts [occasional production.]

[Attachment and so forth] are not [the resultant] entities of wind and so forth, as [the reasoning] is erroneous.

If [you] assert that since the nature [of wind, bile and phlegm] are mixed, [the earlier] contradiction does not hold true,

Why then are not the other [resultant] entities not seen as well.

[Also] it leads to the absurdity that everyone should [have same intensity] of attachment.

Thus attachment and so forth are not the [resultant] entities of all [the three humours such as wind.]

149. If [you] assert that it is like [the varying] physical forms and so forth, therefore the contradiction is not there,

The varying [physical size issue] mimics the same argument,

If you do not bring karma [into account,]

As the environmental condition [as the reason for the varying sizes of physical body.]

- 150. Even if it were the case that attachment and so forth
Are the [resultant] phenomena of all the [natures of humours,]
Since there exists no nature without the potential [of the attachment and so forth,]
What reason is there for the [attachment and so forth as] results not to be the same?**

[The translation of the following three stanzas [151-153] is based on Ven. Ju Mipham's commentary.]

- 151. Despite the difference in the humours,
There exists no difference in [the resultant attributes of attachment and so forth.]
It is not non-established, as change in all brings change [in arising anger.]
[Attachment and so forth] are not arisen by all [humours.]**
- 152. When the causes increase,
The results cannot diminish; it is like fever and so forth.
The changes in attachment and so forth
Are given rise to by [the feelings of] pleasure and pain.**
- 153. If [you] assert that the pain caused by the imbalance of [the three humours] hinders attachment from arising,
You tell us what then causes [attachment and so forth?]
It is through equilibrium state [of the three]
Which multiplies the substance, thus giving rise to attachment.**
- 154. Attachment is seen even in those with imbalance of the [three illnesses.]**

For others [with remedies,] no [attachment and so forth are seen] even when [the three] are in equilibrium.
[Attachment is seen intensely] in some with blood dripping at the exhaustion.

Since it is not certain that the man will have [increase] of substance in relation to a specific woman,
Does it mean that he does not have intense attachment to that one?

155. If [you assert] the physical form is also a factor [for attachment,] It is not the case, as not all [attachment] necessitates [attractive forms as factors.]

It is not true that [attachment] arises irrespective of what the situation is.

It [also leads to the absurdity] that [attachment] should arise in those [saints] who do not view attractive qualities [in women.]

156. If viewing qualities [of attraction] is the factor,
All should become the viewers of [attractive] qualities,
As there is no difference in [the objective attractiveness as] the cause.

157. At the time when someone should be with attachment [due to increase in phlegm,]
He should not be with aversion,
As the two [attachment and aversion] are contradictory.
But it is not the case that the [same person] definitely cannot give rise to aversion.

158. [Whereas in our system,] falling to attachment and so forth,
Is seen as dependent
On the latent tendencies of the [earlier] concomitant [minds.]
The [aforesaid] fault does not accrue here [for us.]

159-60. This rejects [the attachment and so forth] to be the attributes of elements.

So does this reject [the elements] to be the basis [for attachment and so forth after their arising.]

The [element derivatives such as] whiteness and so forth
Do not have [the elements such as] earth as their dependee.
The word of acceptance [of elements to be the dependee of the element derivatives]

Is either [due to the earlier moments] serving as the causal factors, or for their coexisting with [elements,] which are their [so called] basis.

This is why [they are known] as the basis.

No other [reason] is tenable.

161. If like intoxicants and their potential,
[Though coexist,] they can be separated.
The entity [intoxicant] and its potentials
Are not different [entities.]

162. If [the body and mind] are similar to this [example of intoxicants and their potentials,] it is not the case.
The elements and mind are different
As [the two] are the objects of [direct perceptions] which have distinct appearances.

163-4. Like the physical form's [dependence on the elements,]
It [absurdly] follows that with change in body, there should be a corresponding change in the mind.
The conceptual thoughts are not contingent on the object.
Independent of the body, some minds serve as causes
To activate the latent tendencies of other [minds.]
Thus minds arise from other [minds.]

Ref. 82) *Second: Rejecting the position that samsara has a beginning*
[cf. Ref. 78]:

165-6. Non-minds are not the substantial cause of minds.

Therefore [that the birth has no beginning] is established.
If [you] assert that all entities [have consciousness]
[In the form of] potentials to give rise to consciousness,
Who will accept such a surprising statement,
Except for Samkyas who are worse than animals,
That hundred elephants exist on a tip of a blade of grass,
Which was never seen before.

167. If the cause is split open into hundred pieces,
The [resultant] entity to be perceived
Is never seen previously [at the time of cause.]
How is it that this [result] exists [in the cause?]

168. [For you] since [things] that were non-existent previously are
produced [causelessly,]
It absurdly follows that attachment [is seen] randomly [in
beings.]
If all beings, because they are within the bounds of the nature
of elements, are endowed with attachment,
All beings should be similar in having the same [intensity] of
attachment.

169-170. [You maintain] that the elements determine [the beings.]
On the contrary, [despite variance of degrees in] these elements,
Variance of degrees in living beings does not exist.
Like the variance in the dependee, the [attachment and so
forth] should likewise increase and diminish.
This amounts to [the attachment and so forth], which existed
[previously,] to cease [later.]
Although attachment and so forth vary [in intensity,]

[You maintain that] since [elements] that are their concomitant causes do not cease their entity,
[The attachment and so forth] do not cease, as do [the elements,] which are their causes [and which never remain void in beings.]

171. [Acharya DK:] All should have the same [intensity] of attachment
For it arises from the nature of [elements,] which all [beings] have equally.

[It is like] consciousness [perceiving] cattle [in the case of Vaishayshiks,]

Or in this system of [Charvaka] it is [like] the [element of earth and so forth]

Not [resulting] in varying degrees of being sentient.

172. [If you assert] that though there are varying degrees of heat,
There is no fire without heat.

Likewise is the case here with [attachment and so forth.]

[The example] is not [tenable]

As fire is rejected to be different from heat.

173. The qualities [of attachment and so forth], which are distinct from body,

At times should become nil,

As [attachment and so forth] varies in degree with the variation in degree [of the body.]

It is like whiteness [of the cloth.]

174. Unlike the physical form, [attachment and so forth] are not definitely [contingent on elements.]

The [physical form] is inseparable from the elements.

If [you] assert, that it is the same for [attachment and so forth,]

It is not so.

It absurdly leads to [accepting] that [all afflictions such as]

attachment and so forth should concurrently arise.

175a. Since it is only the imputed phenomenon that is the object [of thoughts]

[The external object] as well is not what determines the existence [of the thoughts.]

175b. In the absence of the concomitant causes,

That attachment and so forth definitely exist [in the ordinary beings] is untenable.

[Or] since the [elements as] the cause is immediate, All [afflictions] should arise [in all beings] at all times.

Ref. 83) Second: Definition of the four aspects of the Truth of Suffering
[cf. Ref. 77]:

1) *Definition of Impermanence [cf. Ref. 84]*

2) *Definition of Suffering [cf. Ref. 85]*

3) *Definition of Selflessness [cf. Ref. 86]*

4) *Definition of Emptiness [Please note that emptiness in this context is referring to the gross one – the emptiness of the self being distinct from the aggregates - as compared to the emptiness in the form of ultimate reality.]*
[cf. Ref. 87]

Ref. 84) First: Definition of Impermanence *[cf. Ref. 83]:*

**176a. Since [the five aggregates] are seen [to be produced] occasionally,
They are impermanent.**

Ref. 85) Second: Definition of Suffering, the second of the four aspects of the truth of suffering *[cf. Ref. 83]:*

176b. They are of suffering nature

**As they are the basis for [all] faults
And are contingent on [afflictions and karmas] as their
causes.**

Ref. 86) Third: Definition of Selflessness, the third of the four aspects of the truth of suffering [cf. Ref. 83]:

**176c. [The aggregates] are devoid of selfhood, which are [non
contingent.]**

Ref. 87) Fourth: Definition of Emptiness, the fourth of the four aspects of the truth of suffering [cf. Ref. 83]: [Please note the difference between the emptiness in this context and the ultimate reality]

**176d. They are also not blessed [or determined by the permanent
self.]**

**177-8. Since [the permanent self] is not the cause [of the
aggregates,] the [former] does not bless [the latter.]
How can a permanent [thing] be a producer?
From a single [permanent thing,]
No multiple [results] can be produced at different times.
Even with other causes coming together [with the permanent
self,]
Results cannot be produced.
That the presence of other causes is inferred [through results]
Is not feasible for permanent [phenomena.]**

Ref. 88) Second: Truth of cause of suffering has four aspects [cf. Ref. 76]:

- 1) *Origin [cf. Ref. 89]*
- 2) *The cause of all [cf. Ref. 90]*
- 3) *Rigorous producer [cf. Ref. 91]*
- 4) *Condition [cf. Ref. 92]*

Ref. 89) First: Origin, the first of the four aspects of the truth of cause of suffering [cf. Ref. 88]:

179. Since [the aggregates of suffering] are occasional,
Suffering is established to be having origins [or causes.]
Since that which is devoid of cause does not depend on
others,
Either they should eternally be existent or be non-existent.

180-1. Others [Charvakas] assert
That just as the pointedness of the thorn and so forth
Are causeless,
So too are these [aggregates] causeless.
It is well proclaimed that [an object] is the cause
If with the presence of that, something else is produced
And if with a change in that, something else gets changed.
Those [aggregates] also qualify these [attributes.]

182a. Since the [first moment of] the texture [of an Utpala flower] is
the cause of the [second moment of its form,]
It is an [indirect] causal factor for [the eye consciousness]
perceiving [the form.]

Ref. 90) Second: The cause of all, the second of the four aspects of the truth of cause of suffering [cf. Ref. 88]:

182b. Permanent things are rejected [to be the cause,]
So is production not possible from Creator.
[Permanent phenomena] do not have potential [to give rise to
results.]

Ref. 91) *Third: Rigorous producer, the third of the four aspects of the truth of cause of suffering [cf. Ref. 88]:*

183. Therefore the attachment for existence is accepted to be the cause [of the aggregates,]

**For the reason that the [different] places of humans
Are the results of wanting to obtain what one seeks.**

**184. [What seeks a place for birth] is attachment for existence,
Whereas, the attachment the beings have
To obtain happiness and shun misery
[Are respectively] the attachment for desirables and attachment
for disintegration.**

Ref. 92) *Fourth: Condition, the fourth of the four aspects of the truth of cause of suffering] Indicating attachment as the condition [cf. Ref. 88]:*

**185. Due to the attachment to the self,
One misconceives miseries as happiness.
This projects [one] to appropriate all [the unfavourable births.]
Therefore, attachment is the basis for samsara.**

**186. Those freed from attachment are not seen to take birth,
This is what the Acharyas indicated.
[Opponents:] Since attachment is not seen in those freed of
bodies,
Attachment also arises from body.
[Acharya DK:] The reason [that the body is the cause of
attachment] is what [we also] accept.**

Ref. 93) *Does it not contradict with the preceding statement where the body was rejected to be the cause of attachment?*

187. [Previously, the body] to be the substantial cause [of attachment] was rejected.

**If [Charvakas] accept this reasoning,
They will reject one's own standpoint.**

188. If [you] assert, that since attachment is seen only in those born with [bodies,]

**The produced [body] and [the attachment] are concurrent.
[The attachment] as well should be produced concurrently
[with the body and not later.]**

**This establishes [the existence of attachment,] which precedes
[the first moment of attachment in this life.]**

Ref. 94) Is it not that ignorance and karma as well are causes? Why is only attachment indicated here?

189. Although ignorance is a cause,

It is not mentioned [here] and only attachment is indicated,

For the reason that it propels the continuum,

And [is also] immediate. Karma as well is not [indicated.]

In the presence of this [attachment, karma inevitably] exists.

In the absence of [the former, the latter cannot operate.]

Ref. 95) Third: Truth of cessation of suffering and its causes has four aspects [cf. Ref. 76]:

1) Cessation [cf. Ref. 96]

2) Peace [cf. Ref. 97]

3) Excellence [cf. Ref. 104]

4) Definite deliverance [cf. Ref.109]

Ref. 96) First: Cessation, the first of the four aspects of the truth of cessation [cf. Ref. 95]:

190. [The appropriated aggregates] are not eternally [existent,]
 As it is possible for their causes to have [powerful] counter
 forces.
 If [you] assert that since [only the aggregates] cycle [as samsara,]
 there is no nirvana, as there is no self,
 [The response] is 'established' and 'non-pervasive' respectively.
191. As long as attachment to the self is not eliminated,
 [And the sufferer] is severely in agony,
 Until then, one continues to reify suffering
 And will not abide in the nature [of happiness.]
 Though there is no one to be liberated,
 One needs to strive to abandon the misconception [of the self.]
192. The reason for the one who is freed of attachment to remain
 [in samsara]
 Is either due to affection or by virtue of karma.
 They do not have the wish to eliminate [the aggregates
 propelled.]
193. The karma of those who transcended the attachment of samsara
 Does not have the power to propel another [birth,]
 As [attachment which is] the cooperative cause is consumed.

Ref. 97) *Second: Peace, the second of the four aspects of the truth of cessation] has three parts [cf. Ref. 95]:*

- 1) *Rejecting the opposition that those freed from attachment are not freed from faults [cf. Ref. 98]*
- 2) *Rejecting the opposition that those freed from attachment are not freed from samsara [cf. Ref. 100]*
- 3) *Rejecting the opposition that self-grasping is not the cause of*

samsara [cf. Ref. 102]

Ref. 98) *First: Rejecting the opposition that those freed from attachment are not freed from faults [cf. Ref. 97]:*

**194. No contradiction exists between [seeing the selflessness of person] and the knowledge of suffering [of the beings.]
[The Arhats] generate love towards [the beings]
[Who are designated on] the phenomena [of the aggregates]
Which came into being due to the earlier composition of
[afflictions and karmas.]**

**195. Attachment arises due to reification of self and others
On the basis of phenomena that lack selfhood.
[Whereas the Arhats] generate love [towards the beings]
Realizing [that they are merely imputed on the basis of] the
continuum [of the aggregates of] suffering nature.**

Ref. 99) *Rejecting the thesis that those who are freed from attachment should [still] have aversion:*

**196. Ignorance is the root of flaws [such as aversion,]
That apprehends the beings [with selfhood] too.
In the absence of that [ignorance,] aversion does not [arise]
from the cause of the flaws.
Therefore, the love [that Arhats] have do not [lead] to flaws
[such as aversion.]**

Ref. 100) *Second: Rejecting the opposition that those freed from attachment are not freed from samsara [cf. Ref. 97]:*

**197. [The Arhats without residue] are not non-liberated.
They have exhausted the earlier compositions and thus will not
take another birth.**

**In the case [of those Arhats with residue,] even though the
compositional [karmas] are not exhausted,
While they abide [in their aggregates,] they are freed from the
flaws of [afflictions.]**

Ref. 101) If the Arhats remain out of love, why do they not abide eternally?

**198. The compassion [Arhats] have is less,
Thus they do not strive too hard to remain [for long.]
Whereas the ones with great love [such as Bodhisattvas,]
Will remain for others [until samsara ends.]**

*Ref. 102) Third: Rejecting the opposition that self-grasping is not the cause
of samsara [cf. Ref. 97]:*

**199. [If you assert,] since [the Stream Enterers] are freed from the view
of perishable collections,
Those in the first path [Stream Enterer path] should be freed of
samsara.
[They are not freed,] as they have not yet abandoned the innate
[view of perishable collection.]
How can there be samsara if one has abandoned [the innate view
of perishable collection?]**

**200. The mind viewing I [to be with selfhood]
Over the sentient beings, exists spontaneously,
As one desires “May I have happiness,”
And “May I not have miseries.”**

*Ref. 103) How the innate view of perishable collection is indeed the root of
samsaric faults:*

[The view of perishable collection is one of the five wrong views:]

- 1) View of perishable collection [Skt.: satkayadrsti; Tib.: jig-ta]
- 2) View of the extremes [Skt.: antagrahadrsti; Tib.: thar-ta]
- 3) Distorted view [Skt.: drstiparamarsa; Tib.: log-ta]
- 4) Wrong view of the Supreme view [Skt.: mithyadrsti; Tib.: tawa chogzin]
- 5) Wrong view of the Supreme morality and conduct
[Skt.: silavrataparamarsadrsti; Tib.: tsultrim tulshugchogzin]

201. Not seeing the self [with selfhood]

One will not feel attached to the self.

Without attachment [to the self,]

One will not engage [in accumulating karmas,]

[All] driven by desire for happiness.

Ref. 104) Third: Abundance, [the third of the four aspects of the truth of cessation][cf. Ref. 95]:

202. The causes that give rise to suffering

Are bondage. How can this be so for a permanent phenomenon?

The causes that stop giving rise to suffering

Are nirvana. How can this be so for a permanent phenomenon?

Ref. 105) Rejecting Vatsiputras [Tib.: naymabhuwa] who posit inexpressible substantial self, which is neither permanent nor impermanent:

203. What is not describable as impermanent,

Shall not be a cause of anything,

For what cannot be described as [permanent or impermanent,]

Bondage or nirvana is not feasible.

204. What is devoid of momentariness,

Is what the scholars label as permanent.

Therefore, give up this embarrassing view,

And hold [the extreme view] that [the self] is permanent.

Ref. 106) *Truth of the path leading to the cessation has four parts [cf. Ref. 76]:*

- 1) *Path*
- 2) *Realization*
- 3) *Practice*
- 4) *Definite liberator*

Ref. 107) *The above four points will be discussed under three topics [cf. Ref. 106]:*

- 1) *Indicating that the wisdom realizing selflessness is the path to liberation from samsara [cf. Ref. 108]*
- 2) *Rejecting the qualm that the wisdom of selflessness is not the path to liberation [cf. Ref. 109]*
- 3) *Rejecting the false belief adhering to a distorted path as the path to liberation [cf. Ref. 117]*

Ref. 108) *First: Indicating that the wisdom realizing selflessness is the path to liberation from samsara [cf. Ref. 107]:*

205a. Meditation on the aforesaid path [of the wisdom of selflessness] Will [attain the perfect state of] of transformation.

Ref. 109) *Second: Rejecting the qualm that the wisdom of selflessness is not the path to liberation has four parts [cf. Ref. 107]:*

- 1) *The reason that the cessation of faults once achieved will never degenerate [cf. Ref. 110]*
- 2) *Indicating that the wisdom of selflessness is the antidote to all faults, such as afflictions [cf. Ref. 111]*
- 3) *Rejecting other reasons that cessations could degenerate [cf. Ref. 115]*

4) *The summary of the above points [cf. Ref. 116]*

Ref. 110) *First: The reason that the cessation of faults once achieved will never degenerate [cf. Ref. 109]:*

205b. If [you] assert that despite [the complete] transformation,
Faults can relapse, like a path [cultivated in a person who did not
have a path previously.]

This will not happen, as the potential [for faults] does not exist
[any more.]

206. The mind perceiving the object,
Apprehends it in conformity with the object,
Thus in conformity with the objective reality,
[Which in turn] is also the producer of [the mind.]

207. If the mode of reality
Is distorted by other conditions,
It depends on [antidote] as condition, to reverse it.
[Thus,] like a mind [seeing] a snake [on a rope,] it is not reliable.

208. The nature of consciousness is clear light.
The defilements are adventitious.
Therefore, where [the negative forces] were powerless previously
[at the time of conceptual experience of selflessness,]
It is powerless when [the wisdom of selflessness] is actualized [at
the time of the Arya's path.]

209. Even if [the negative forces] have power [to arise during the
post – meditation at the Arya level,]
They do not last long, like a fire on a wet ground,
As [the Aryas] have the essential nature
To generate [the wisdom of selflessness] as antidote.

**210. Harmlessness and the [wisdom of] the accurate meanings
[Which became inseparable with] the nature [of mind] will not
reverse,
Even when efforts are exerted by the distortions,
As the mind inclines towards the [former.]**

Ref. 111) Second: Indicating that the wisdom of selflessness is the antidote to all faults such as afflictions [cf. Ref. 109]. Antidotes to faults such as afflictions have two attributes:

- 1) *The antidote should engage with the object by imbuing it with the reality of the object [cf. Ref. 112]*
- 2) *The antidote should be directly in opposition to the counterforce, with respect to the object of apprehension [cf. Ref. 113]*

Ref: 112) First: The antidote should engage with the object by imbuing it with the reality of the object [cf. Ref. 111]:

**211. Despite attachment and aversion being mutually exclusive,
They do not counteract one another,
As [the two] have self grasping [ignorance] as the common
cause,
And that [the two] can [possibly] be [related as] the cause and
effect.**

Ref. 113) Second: The antidote should be directly in opposition to the counterforce, with respect to the object of apprehension [cf. Ref. 111]:

**212. Since loving kindness and so forth, do not oppose the
ignorance [with respect to the object of apprehension,]
They cannot destroy the severe faults [such as aversion,]**

**As all faults are rooted in [ignorance]
Which is but the view of perishable collection.**

Ref. 114) Proving that the view of perishable collection is the afflictive ignorance:

**213-4. [The view of perishable collection] is the countervailing of wisdom;
Being a mental factor, it should apprehend [its object.]
[Sutras] say that what mistakenly apprehends is ignorance.
Others are not qualified [here as ignorance.]
What is referred to here [as ignorance] is the countervailing [of the wisdom of emptiness.]
The view of emptiness is the countervailing view [of this ignorance.]
It is well established that the nature [of the view of emptiness] Contradicts all faults.**

Ref. 115) Third: Rejecting other reasons that cessations could degenerate [cf. Ref. 109]:

**215. [If you assert] cessation is not possible,
As [defilements] are the nature of the living beings, just as physicality is an inevitable part of a pot.
When subjected to antidotes,
Elimination [of the negative forces] is also seen.**

Ref. 116) Fourth: The summary of rejecting the qualm that the wisdom of selflessness is not the path to liberation [cf. Ref. 109]:

**216. What is a thorough cessation of faults
Is very stable and [the faults] will not relapse.**

[The cessation] is never separated [from the mind] as [the wisdom of emptiness] assumes the nature of being imbued [with the mind.]

[The cessation] does not relapse [to faults,] like the ashes not relapsing [after the fire extinguishes.]

Ref. 117) Third: Rejecting the false belief adhering to a mistaken path as path to liberation has two parts [cf. Ref. 107]:

- 1) *Indicating that self-grasping is the root of all faults [cf. Ref. 118]*
- 2) *Thus meditation on any path will never liberate from samsara, unless self-grasping ignorance is eliminated [cf. Ref. 120]*

Ref. 118) First: Indicating that self-grasping is the root of all faults [cf. Ref. 117].

How the view of perishable collection is the root of all miseries of samsara:

217-8. Whoever sees the self?

Will at all times grasp at [the self] as ‘I.’

This grasping leads to attachment to happiness.

The attachment obscures the faults,

And makes one see [only the pleasing,] which in turn will intensify the attachment.

This compels one to grasp at the causes [of happiness] as ‘mine.’

Therefore as long as there is attachment to the self,

For that long, one will cycle in samsara.

Ref. 119) How the view of perishable is the root of all afflictions and contaminated karmas:

219. Seeing the ‘self,’ will lead to seeing ‘others.’

Bifurcating self and others leads to attachment and aversion.

Associated with these [attachment and aversion,]

All faults [such as killing, fears and so forth] ensue.

Ref. 120) *Second: Thus meditation on any path will never liberate from samsara unless self-grasping ignorance is eliminated has three parts [cf. Ref. 117]:*

- 1) *Mere elimination of affinity to 'mine', while adhering to self, is not a liberating path [cf. Ref. 121]*
- 2) *Mere sacred words of Creator are not a liberating path [cf. Ref. 131]*
- 3) *Self-mortification to exhaust karma and body alone is not a liberating path [cf. Ref. 135]*

Ref. 121) *First: Mere elimination of affinity to 'mine', while adhering to self, is not a liberating path [cf. Ref. 120]:*

220. With definite attachment to the self,

No freedom from attachment to 'mine' will there be.

[For one seeing the view of] self as non-faulty,

No cause will there be to eliminate attachment to the self.

Ref. 122) *Rejecting the belief that the view of self is not faulty, but the attachment to the self is to be abandoned:*

221-2. [You assert] that [only] the attachment [to the self] is faulty.

What can be done with it? It is to be abandoned.

[Acharya DK:] Without negating the [self] as the object,

[The attachments which grasp at it] cannot be abandoned.

[That way of] abandoning attachment and aversion, which are associated with qualities and faults,

Is due to not seeing [these attributes] in the objects,

And not through external negation [like removing thorns.]

223. Attachment [arises] not because of [seeing] qualities in the attachment [itself,]
 But through seeing qualities in the object.
 That which has all causes complete,
 What can hinder it from [reaping] the results?
224. In what way can one see faults in the attachment?
 If [you] say, [by seeing] it as the basis for miseries.
 Be it that way. One cannot detach from it still,
 As it is seen as 'mine' [viewing of which cannot be abandoned,
 for it is a proper object that tallies with the truth,] which is like
 [how the liberated] self [cannot be abandoned.]
225. If in the absence of this [attachment to the self,]
 The self is not the cause of suffering, [the reverse] is
 likewise [true.]
 Since both [the self and the attachment] are flawless,
 One cannot be freed from attachment to both.

*Ref. 123) Meditating on the evident suffering is not the path to liberation.
 Rejecting the views of Vaishayshik and Samkya:*

226. [Vaishayshik asserts]
 Like the limbs bitten by snake,
 With the meditation on the suffering [nature of 'mine' and
 attachment to the self,] they will be eliminated.
 [Response:]
 Through abandoning the mind conceiving the sense of 'mine',
 They are eliminated, not otherwise.
- 227-8. Holding the sense powers and so forth
 As the basis of possession,
 What can eliminate the sense of 'mine' about them?

How is detachment towards them feasible?

The thought of renouncing can arise

With respect to the hair and so forth which are separated from the body.

For the rest [which remain as parts of the body,] affinity still arises.

This is what all can evidently witness.

229. The [self] being associated with 'gathering' [and 'possession,'] and so forth,

The thought of 'mine' will [inevitably] arise.

This relation of [gathering and so forth] exists like [the ones before doing this meditation.]

Despite seeing ['mine' as suffering, the attachment to them] cannot be abandoned.

230. Even in the absence of 'gathering' and so forth,

Benefits [can be obtained] from everything [such as external food, thus the thought 'mine' can arise with those which do not have the attributes such as 'gathering' and so forth.]

[If you say,] like [snake bitten] fingers, that which gives rise to suffering

No thought of 'mine' will arise towards that.

[But the sense powers and so forth,] do not always give pain.

231-2. [If you say,] it is like poisonous food, [attachment will not arise.]

When the attachment is towards a superior happiness, It remains unattached to those that are contrary [to the greater happiness.]

Due to attachment to the superior happiness,

One can cast away minor happiness.

Childish people [not finding superior pleasure] will engage

In any kind, which their attachment finds.

Not finding woman,

People are seen with desirous acts upon animals.

233. Those [Vaishayshiks] who advocate [independent] self,
How can they accept [the self] to be disintegrating?
The adherence [they have] towards the [liberated self,]
Which is freed from being the basis of all experiences,
labels, and qualities,
Is not really a [healthy] adherence [as a permanent thing
forming the basis of experiences and so forth will forever
remain like that and not be freed from them.]
234. The self-grasping [mind] will forever
Reinforce the attachment to the self.
[The attachment to the self reinforces] the state of the potential
Of the adherence to 'mine.'
235. Despite the efforts [on meditation on the suffering nature of
'mine']
One engages in attachment, due to [seeing] the aspects of
qualities [of mine,]
This is an obstacle to [achieving] non-attachment to 'mine,'
And also obscures its faults.
236. If one is also freed from the attachment to the self,
[Then] there should be no [perception] of [the self which is] freed
of attachment,
As [the adherence] to the self is eliminated.
[If so,] meditation on the suffering [meant to achieve the liberated
self] is pointless.
237. Despite the meditation on these ['mine'] as suffering,
And becoming realized of the suffering,
There is no elimination of attachment,

As [the arising of suffering] is directly experienced even before
[meditation on suffering.]

238. If the mind [of attachment] is removed at that moment,
By [meditation] on the faults of the [object which was a cause of
pleasure,]
It is [still] not freed from attachment to that [object.]
It is like a lustful one [feeling attached] to another woman.
239. The attachment that arises
Through grasping at [attributes] of attraction and repulsion of
a [particular] object,
Serves as the seed for all other attachments
Which in the presence of similar [conditions] gives rise to [other
attachments.]
240. Attachment is the subject with [self as] the faultless object.
Producers [of happiness for the self, such as the sense powers]
as well are faultless.
[The causes for binding] sentient beings are not more than just
these, [self, the attachment to the self, and producers.]
In this case, how can there be freedom from attachment?
241. [If] in this [samsara, 'mine'] is faulty,
It is the same for the self.
Since [the self in this samsara] cannot be freed from attachment,
How can this be freed of attachment to anything?
- 242-4. [If you say,] that affinity to [something] due to seeing qualities
in it,
Can be undermined through seeing the demerits [of the same.]
This is not true for sense powers and so forth.
[The affinity for sense powers and so forth] is seen even in a

new-born.

[The affinity] also exists for the defective [sense organs.]

[Whereas affinity does not arise] towards [the same in others,]

Despite seeing good qualities.

Nor does it exist in relation to the 'mine' of past and so forth.

Therefore, seeing qualities in them

Is not the cause of the mind of 'mine.'

Thus even seeing their demerits

Does not eliminate [the attachment to them.]

**245a. Further, attachment sees qualities, which are non-existent
with [sense powers and so forth,]**

Which it reifies.

*Ref. 124) Summary: Rejecting the position that meditation on 'mine' like
sense powers as suffering, to be the path to liberation:*

245b. Therefore how can one harm [the affinity to 'mine']

**By resorting to the means that does not harm [the self grasping
mind which is] its cause.**

*Ref. 125) Rejecting the position of Samkyas - having direct realization of the
duality of the self on the one hand and pleasure and so forth on the other is
the liberation from samsara.*

**246-7. [The ordinary beings] seek superior things that are other than
theirs.**

**They also have the intelligence to know [that pleasure and so
forth] have the nature of birth and disintegration [while viewing
the self as permanent.]**

**The [ordinary] beings know that one is distinct from sense
powers and so forth.**

Therefore seeing [the self and pleasure and so forth] as one

**Is also not what causes attachment [to samsara.]
[Therefore] attachment to the self [is the cause of samsaric
miseries]
[By virtue of its own power,] attachment
towards internal factors such as eye sense power,
Is intrinsically generated.**

Ref. 126) Meditating merely on the suffering of suffering is not the cause of elimination of attachment.

Distinguishing renunciation and aversion:

**248. The renunciation some feel towards the present suffering
Is [but] aversion, and not [inclined towards] freedom from
attachment,
For attachment [to the self is still there at that time]
And seek other situations [for happiness.]**

**249. Since [this] aversion is caused by [a great] misery,
It will last as long as [the great misery lasts.]
Once [the great misery] disappears,
[The person] will return to the original state of [non-renunciation.]**

Ref. 127) Identifying the one who is actually freed from attachment [having transcended miseries]:

**250. By casting away attachment towards desirable objects and
aversion towards repulsive objects,
One maintains [a state of equilibrium.]
One is known as [Arhat,] the one freed of attachment
Who, in equilibrium, [is not stirred by attachment or aversion to]
sandal ointments and axe respectively.**

Ref. 128) Rejecting the qualm that it contradicts with the Buddha's teaching on meditation on suffering.

Distinguishing the ripening path and liberating path:

251. When advising [beings] to meditate on suffering
[The Buddha] intended the [meditation] on conditioned suffering.
We [espouse] that [conditioned suffering] arises from conditions
[of contaminated karmas and afflictions.]
[Meditation on the conditioned suffering] is the basis for the view
of selflessness.
The view of emptiness liberates [beings from the bondage of
samsara.]
The remaining meditations are for the purpose of [ripening the
person to be prepared for the view of emptiness, which is the
liberating path.]

**252. Therefore, [the Buddha] taught that [the insight] into
impermanence will [give rise to the insight into] miseries.
From [the insight into] miseries, [the insight into] selflessness
ensues.**

*Ref. 129) Summary: There is no way by which attachment to 'mine' can be
severed unless self-grasping ignorance is eradicated.*

What constitutes samsaric beings?

**253a. Those who are not freed from attachment [towards the self] and
have desire [towards 'mine,']
[Driven by the earlier two attachments,] striving by all means [to
acquire happiness for the self,]
Are not freed from afflictions and karma.
Such [persons] are known as 'samsaric beings.'**

**253b. [Upon liberation,] if 'mine' does not exist,
Its partaker should also be non-existent,
Which is characterized as the agent of actions and experiencer of**

results.

At the time [of liberation,] such a self as well should be non-existent.

Ref. 130) The need to eliminate the view of perishable collections [self-grasping ignorance] for one to be freed from the fears of samsara:

**254. Therefore, those who seek liberation
Should discard the view of perishable collection from its root,
Which arose from the seed of the same kind
Inherited since primordially.**

Ref. 131) Second: Mere sacred words [pramana of words] of Creator are not the liberating path [cf. Ref. 120]:

**255. The statement that divine words [of Creator] liberate [beings]
Does not at all appeal [to the wise,]
The ones who do not see reasons
For divine words to actually do so.**

**256. Unlike the rituals on seeds [to impede the growth of shoots,]
[The Creator's empowerment] is incapable to impede the birth of
beings [in samsara.]
[Otherwise,] applying the sesame oil and subjecting to fire burns
and so forth, too
Should absurdly be accepted to liberate [beings.]**

Ref. 132) Rejecting the belief that the fire puja purifies the negative karmas thus serving as a cause to liberate the beings. The belief entails the fire puja performed according to the earlier ritual, makes the person in the ritual shrine lighter in weight. It is seen as a sign of purification of negative karmas.

257. Reduction in the weight later, which was previously heavier,
Is not due to subduing of the negative karmas.
The weight disappears [due to the torments of the fire.]
Since negative deeds are not physical, they do not have
[physical] weight.
258. The mind that distorts [misery as happiness]
And the attachment that arises from it and intention,
[Propel] the beings to take birth in unfavorable states.
Therefore, [those who] sever them [by antidotes] will not migrate
there.
259. If birth [in samsara] is a result of merely these [causes,]
[Where is the role of karma? You ask.]
The intention itself is karma.
Therefore, [merely receiving empowerments] does not
undermine the causes of birth.
260. [The opponents assert,]
[The sense powers and so forth] are the basis for transmigration,
and for cognizing things.
These [sense powers and so forth] arise from the unseen [karma]
of Dharma and non-Dharma.
[Empowerments] destroy these unseen [karmas] and [thus] no
transmigration [occurs.]
Therefore [karma] is composition, of [qualities of the self] and not
[the mental factor] of intention.
261. [Response:] The determining factor for the arising of [sense
powers and so forth]
Is [intention, which when concomitant with attachment is] a
potential of the [future] mind,
And not others [like composition as the opponents assert.]

Why do those who have this [intention concomitant with attachment,] not transmigrate?

262. If [by the empowerments,] the potentials [of the intentions] become nil, [and thus liberated,]
It should follow that immediately after receiving the empowerments,
[The act of] apprehending, engaging, [mental] scattering and the elimination [of scattering,] by the power of mental intention,
Should not be feasible.
263. [Opponents:] If [at death] since there is no mind,
[Samsaric birth] will not occur.
[Acharya DK:] The mind of defilements will connect [to the next life.]
If [you] assert, that it does not have potential [to do so, due to the empowerment,] it would absurdly follow that the [same] potential is absent while still alive [due to the empowerment.]
264. The increase in [the wisdom of emptiness] as the antidote and [inappropriate attention] of the nature [of the faults,]
Will respectively diminish and increase [the faults such as attachment.]
The continuum of the faults which are determined by their seeds,
Cannot be eliminated by conferring empowerments.
- 265-6. Since permanent phenomena is not contingent [on others,]
It contradicts progressive production [of bondage and liberation.]
[In permanence,] things remain the same for [actions] done or not.
[Thus] it contradicts composing [results.]
It absurdly leads to accepting the oneness of cause and result.
If these [karmas and results] are separate from this [self,]
It then rejects [the self] to be the actor and consumer [of ripening

results.]

267a. [Permanent self] does not have the potential to render benefits.
[For advocates of non-permanent self,] the argument that
someone else will have to remember
And partake [in the result] is not a [sound] rejoinder,
As [permanent self] will not have a memory of anything.

Ref. 133) How is memory accounted for then?

267b. Therefore memory arises from experience.

268. Attachment increases
Through reifying sixteen improper attributes
Over the four truths,
Such as permanence, pleasure, self, mine and so forth.

269. With proper meditation of the right view [of emptiness]
Which realizes [the sixteen] aspects,
Not in non-conformity [with the four truths,]
It will shatter attachment along with its appendages.

Ref. 134) Jaina asserts that even in the absence of attachment, with the contaminated karmas and body, the person cannot be liberated:

270. Even though [contaminated] karmas and body remain,
In the absence of [attachment as] one [factor,]
Rebirth is not possible.
It is like a shoot in the absence of seeds.

Ref. 135) Third: *While Jaina asserts that the antidote to eliminate karmas and body is the path to liberation, self-mortification to exhaust karma and body alone is not the liberating path [cf. Ref. 120]:*

271. Karmas and body cannot be abandoned

As no [exclusive] antidotes exist [to eliminate] them.

[In the presence of attachment,] the potential for their [eradication] is not possible.

With [attachment, karmas and body] will relapse again.

272-3. If one strives to exhaust the two, [karmas and body,]

[The efforts to remove karma] is distress and is meaningless.

Since a plethora of results [of karma] are seen,

Inferring an innumerable seeds of karma.

Therefore a single penance of distress

Cannot eliminate [the multitudes of karma.]

Some of these aspects [of penance of torturing the body and so forth,]

Can minimize [a little of corporeal suffering,]

But will not exhaust [the innumerable] variant karmas.

274-5. [You assert that] it is the power of the penance

To intermix all the potentials [of karma] and exhaust the [mixture.]

[If you assert] that elimination [of karmas] happens by partial penance, [initially in the form of virtues, such as generosity, to intermix all the potentials and then little self-mortification to exhaust the mixture.]

All [karmas] should be abandoned without [any of the severe] self-mortifications.

If it is other than [the previous one,] that is real self-mortification,

This [pain incurred thus] is the fruit of [earlier negative] karma.

Therefore, intermixing of the potentials [of the karma] and so forth are not feasible.

**276. [The wisdom directly seeing selflessness], which eradicates the faults,
Is meant to exterminate the faults [such as attachment] from arising.
It is potent to [eliminate the seed of] karma [which is a result of attachment to give rise to fruits in the future.]
How can [one] undermine the [fruits of] karma [such as old age and death] which are already produced?**

Ref. 136) Rejecting the view that karma and attachment are equally to be abandoned to achieve liberation from samsara:

**277a. Faults [such as attachment] do not arise from karmas.
Faulty factors [such as attachment] produce [karmas,] and not vice versa.**

Ref. 137) Qualm: But attachment can arise from happiness created by positive karmas:

**277b. In the absence of misconception,
Desire for pleasure does not ensue.**

Ref. 138) Second: Establishing 'Sugata' from the reason of 'Protector' [cf. Ref. 74]:

The three qualities of Sugata in the nature of realization are:

- 1) *Knowledge of suchness*
- 2) *Stable knowledge*
- 3) *Knowledge of all*

**278-9a. The knowledge of suchness, stability and Omniscience
Is established through [the reasoning of] 'Protector.'
Sugata here is in the context of realization.**

**Therefore [Sugata] excels outsiders, trainees,
And no-more-learners respectively.**

*Ref. 139) Third: Establishing 'Teacher' from the reason of 'Sugata'
[cf. Ref. 74]:*

**279b. The one who strove for [all]-knowing [and succeeded] for the
benefit of [all] others is 'Teacher.'**

*Ref. 140) Fourth: Establishing 'Great Love' [altruism] from the reason of
'Teacher' [cf. Ref. 74]:*

**279c. From 'Teacher,' [infers] '[Great] Love,'
For He does not forsake engaging in the deeds [of giving
guidance] to [all] others.**

*Ref. 141) Fifth: Establishing the Buddha as the 'Supreme Reliable Guide'
from the above reasons [cf. Ref. 74]:*

**280. With Great Love, You taught [only] wholesome [teachings,]
And with wisdom, you taught the [ultimate] truth.
Since You [have perfected] Your pursuit of expounding [the
Four Noble Truths] with [Great Compassion as the motivating]
cause,
You are the [Supreme] Reliable Guide.**

*Ref. 142) Second: The purpose of praising the Buddha for having
transformed into the Reliable Guide [cf. Ref. 1]:*

**281-2. [The reason] for praising the Buddha with His qualities [in
Pramanasamuchaya]
Is to establish that [the full account] of valid cognition
Is what is found in His teachings.**

[The Buddha] did not reject inference.
[Further,] on many occasions,
His advocacy of syllogisms were seen [when He said,]
For example, 'anything given to the slightest arising,
Has the nature of cessation.'

283. The reason with the attribute of indispensability of one for the other
Is the basis for inference.
Pervasion of predicate over the reason
Is what is clearly delineated in [Sutras.]

An extract from the commentary on Pramanavartika Chapter Two by Gyaltsab Darma Rinchen (14th Cent. CE), the first heir to Lama Tsongkhapa

Thus, through pure reasoning of power, after establishing the Buddha as the Guide, the Precious Dharma of cessation and path, and the Arya Sangha who succinctly practice the Dharma, one then establishes by means of valid cognition the [meaning of] going for refuge in the Three Jewels, and the need and the ability to achieve the consummate enlightenment for the benefit of all sentient beings. One then takes the pledge of Bodhicitta.

By seeing that the attainment of the consummate enlightenment occurs through familiarization with the mind, which realizes the nature of the Four Noble Truths, one then is advised to meticulously explore through reasoning, the Four Truths which are subsumed under the phenomena of entering into and exiting from samsara. One then properly engages in the repeated enacting [of the latter Two Truths] and abandoning [of the first Two Truths.]

From the opening of the text until its very end, one will not find any word which does not indicate refuge, as one will not find any word not explicating the means to eliminate the reifications [of self-grasping ignorance.] The

greater the extent to which reification is eliminated from the continuum of one's being, to that extent the seed of Jewel of Dharma is planted. From the point of [the start of] the elimination of the seed of reification, until the pinnacle of cessation, is the Jewel of Dharma.

The mind of aspiration wanting to be freed of manifest reification until the mind of aspiration for the cessation of all reifications, all turn out to be the parts of going for refuge.

“Having well established the teachings of the Buddha - the Guide - through reasoning,
One then finds an unwavering faith in the Three Jewels.
This inspires one to properly engage in the practice of [the teachings.]
Such a being is renowned as wise.”

By virtue of this translation, may His Holiness the XIV Dalai Lama live eternally long and may his wishes be fulfilled spontaneously.

May each and every sentient being come across, reflect and meditate on this profound text, to enable them to experience Bodhicitta and the wisdom of emptiness.

May everyone be free of fear and all other sufferings.

May everyone has lasting happiness.

May all soon reach the final state of Enlightenment.

May this teaching flourish at all times far and wide in the minds of all dear mother sentient beings.

May auspiciousness prevail [Skt.: Sarva Mangalam] [Tib.: Choeki zay pa gyäl gyur chik]

Colophon:

The present English translation of the second chapter of Pramanavartika, which was authored by Acharya Dharmakirti (7th Century CE), is mainly based on the commentary by the renowned saint-scholar, the most Venerable Khedrup Gelek

Pelsang Rinpoche (14th Century CE), who was the second heir to the Omniscient Lama Tsongkhapa and the most Venerable Gyaltsab Dharma Rinchen Rinpoche (14th Century CE), the First Gaden Tripa. Stanzas 151-153 were translated on the basis of Ven. Ju-Mipham's commentary.

Deeply sincere and enthusiastic aspirants, such as Nilza Wangmo (Ph.D. scholar at Jawaharlal Nehru University) and others, requested this English translation two years ago. The translation and all the annotations in square brackets are rendered by Geshe Dorji Damdul, during a month-long solitary retreat undertaken in June 2015, at Sempa Ling cottage of the Bakshi family in Kasauli, Himachal Pradesh. The English translation is edited by Ms. Kaveri Gill (Ph.D.)