

**A Discussion Between Self-grasping And The Wisdom Realizing  
Selflessness, Arising Out Of An Identification Of The Nature Of Basis,  
Path And Resultant Mahamudra**

**By Panchen Losang Choki Gyaltsen**

&

Commentary given by Chöden Rinpoche

Translation by Fedor Stracke  
(Edit Three)





## Happy Monks Publication

All rights reserved

No part of this work may be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system or technologies now known or later developed, without permission in writing from Fedor Stracke.

© Fedor Stracke

Commentary by Choden Rinpoche © Vajrapani Institut



**A Discussion Between Self-grasping And The Wisdom Realizing Selflessness,  
Arising Out Of An Identification Of The Nature Of Basis, Path And Resultant  
Mahamudra**

I prostrate to the youthful Manjushri.  
I prostrate to my guru, the extraordinary deity.

Basis, path and resultant mahamudra - 1  
This is an identification of their nature.  
The sentient beings of the three realms  
And specifically one's own very mind,

Since time beginningless and non-abiding, 2  
From whence ignorance came into being,  
Have been abiding naturally with the mind's nature.  
This is the mahamudra of the basis.

They who do not realize this, grasp at true existence 3  
And due to this wander up to now in cyclic existence.  
The direct antidote to this is the wisdom  
That explicitly realizes this selflessness.

There is no antidote apart from it. 4ab  
From the tenth ground to an ant,

Further, while abiding in meditative equipoise, 5d

The meditation on wisdom without elaboration 6  
Is called the view of path mahamudra.  
When this alone manifests without distortion  
It is called resultant mahamudra, the path of seeing.

Just this, stabilized and increased, is the path of meditation; 7  
These are called the paths of meditating and training.  
When the obscurations to knowledge are purified  
The result of no more learning manifests.

When just this direct realization of emptiness is repeatedly meditated upon, stabilized and its power increased, then it is called the path of meditation. The paths of accumulation, preparation, seeing and meditation are called the learners paths.

Once a bodhisattva attains the path of seeing and then increases the realization, one refers to the attained realizations as the first ground, second ground and so forth, up to the tenth ground. Due to the level of realization the different labels of the grounds are applied.

Because of these differences in ability different levels of self-grasping are abandoned. Up to the seventh ground the different levels of self-grasping are sequentially reduced and abandoned so that on the eighth ground the bodhisattva is free from self-grasping. Self-Grasping and the afflictions it induces are called afflictive obscurations, which are abandoned from the eighth ground onwards.

As one has been habituated to self-grasping for a long time, although one has abandoned self-grasping, there are potentials or imprints placed by self-grasping on the mind and the appearance of true existence is also left over in the mind. They are called obscurations to knowledge. At the time of the eighth, ninth and tenth ground one relies on the antidotes to the obscurations to knowledge and at the end of the tenth ground the obscurations to knowledge become extinct, at which time buddhahood, the state of no more learning, manifests.

Buddhas have perfectly completed all qualities, 8  
And show a multiplicity of actions.  
Although they see all phenomena directly,  
Like a Gyurura<sup>1</sup> in their hand's palm, they do not

Waver from emptiness. The body 9  
That abides immutably on suchness  
Is called and labeled the dharmakaya.  
Compassionate prayers and the wishes

---

<sup>1</sup> Tib-Eng Dict of Tib Medicine & Astrology gives this name for the fruit *Emblica officianalis*. I have eaten it here, and it is used to make pickles and in Indian medicine. So it would seem that RY: olive and G: hawthorn, are incorrect.

Having abandoned the obscurations to knowledge and attaining the resultant state of a buddha is simultaneous. At that time the qualities of a buddhas, such as the ten powers, ten forces and the eighteen uncommon dharmas of a buddha are perfected, and they see all phenomena directly, like a Gyurura in the palm of one's hand. Although they see all phenomena directly, like a Gyurura in the palm of one's hand, they do not waver from the direct realization of emptiness, which is something only a buddha can do. When bodhisattvas enter the concentration that non dually meditates on emptiness, then all conventional appearance ceases and they are not able to give teachings. They can not be in meditative equipoise on emptiness and act in the conventional world at the same time, but a buddha can combine meditative equipoise with the post meditation period.

Therefore, the body that immutably abides on suchness is called and labeled the dharmakaya. It is labeled with the name dharmakaya.

That which meditates in single pointed equipoise on emptiness and does not arise from that meditation is called the dharmakaya.

Of those to be subdued - due to this collection of causes, 10  
The dharmakaya, enjoyment body, emanation body,  
As well as the grounds, paths, qualities, activities and so forth,  
Exist, but only in mere appearance.

They are not seen as existing in reality. 11  
Hence, that a self exists in reality  
Is even more mistaken than mistaken  
Therefore, from now on, at all times,

I shall abandon you, the mistaken self-grasping. 12  
Without generating any aversion,  
Go where ever you have to go.

The dharmakaya that never arises from emptiness is the transcendental wisdom in single pointed equipoise on emptiness. Due to the compassion of Shakyamuni Buddha and the prayers of the disciples it arises as a body in accordance with the wishes of the disciples.

Due to the presence of the three conditions of compassion, the disciples prayers and wishes it arises in the aspect of the emanation body, enjoyment body, the twenty-seven enlightened activities and so forth. Due

to the wishes of the disciples to some it appears in the aspect of Yamantaka, for others again in the aspect of a bikkhu as Shakyamuni Buddha. To others to which he can not appear like this he appeared as the virtuous friend.

From Shakyamuni Buddha's own side exists absolutely no thought of 'I shall appear like this to this person', or 'it is unsuitable to appear to that person like that'. For example, when the moon shines in the sky, it appears different in different bodies of water. The moon appears in different clarities according to the different purities of the water. But the moon from his side has no thought of 'Here I shall appear clearer and here not', but relative to the clarity of the water the moon appears in some bodies of water clearer as in others. Similarly, also Shakyamuni Buddha appears different to different disciples according to their minds and dispositions.

The qualities of the grounds and paths, i.e. the ten grounds and five paths contained in the disciples' continuums, and the enlightened activities and so forth, do not at all exist from their own side but are a mere appearance to conceptual thought, a mere imputation by name. They are not seen as existing in meaning. Any virtue that is generated in the disciples' continuums is regarded as enlightened activity of the buddhas.

All phenomena, starting from the dharmas on the level of enlightenment down to the phenomena contained in cyclic existence, they all do not exist truly, they do not have a self, they do not exist from their own side. If one asks how they exist, they exist as mere appearances to thought, as mere imputations by name, and in no other way.

Because our mind is habituated to grasping at a self since beginningless times, it is in the moment difficult to imagine this, and one should make prayers to realize it as soon as possible.

The wisdom realizing selflessness says to self-grasping: 'Hence, as all phenomena lack existence from their own side and exist only as appearances to conceptual thought, as mere imputations by name, the grasping at a real self by you, the self-grasping, is so mistaken that it is mistaken beyond mistaken.

Therefore, from now on, as I have identified you as mistaken, I shall abandon you at all times. Therefore leave and go wherever you have to go to, without generating any aversion to me.

**The self-grasping says in return:**

12

From the very moment mind came into existence

[13]

I have accompanied the mind,  
Taking its side and arguing for it.  
Like a father and mother loving their child,

I gave loving support, food and clothing. [14]  
I lead it through the door of the dharma of  
The three poisons of desire and so forth.  
If I do not overcome the enemy of the accumulation of virtue

Then who will overcome this enemy? [15]

From the very moment mind came into existence I have accompanied it.  
When the 'I', i.e. the person, needed someone to take its side, then I did it.  
When it needed someone to defend it against enemies, then I defended it  
and stopped the enemies. Like a father and mother that love their child I  
gave loving support, food and clothing.

Through the force of self-grasping attachment, hatred and ignorance are  
generated. Just as one is induced into the virtuous dharma by the virtuous  
teacher, here the self-grasping says, 'I am the one that induces the person  
into the door of non-virtuous dharma'. It says, 'I am the one that brings  
forth attachment, hatred and ignorance.'

Since these afflictions destroy the accumulation of virtues it further says, 'I  
am also the one that destroys the enemy that is virtue. If I do not that then  
who will destroy the enemy that is virtue? If I am not there then nobody will  
do that.'

'I have generated attachment and through that I achieve what is needed. I  
have generated anger and through that conquered enemies. 'I also destroy  
patience and love, which are the enemy. I am of greatest benefit for the  
mind.'

**The wisdom says in return:** [15]

Because the mind, since first coming into existence,  
Has never been experienced as existing,

With whom did you abide together with? [16]

Since you too are completely non-existent  
In an absolute way,  
Who is taking the side of whom, who is, among other things,

Defending and supporting whom?

[17]

Go where you have to go and do not return!

That called mind has not been experienced as having a self or being established as having a self since its very first coming into existence. Since you grasp at it as having a self and say that you have accompanied the mind since beginningless time, with whom exactly did you abide simultaneously?

From the point of view of perfect existence or ultimate existence also you, the self-grasping, do not exist at all. Therefore, from the point of view of perfect existence, neither the mind nor you do exist. While you say you grasp at the mind as having a self it does not have a self.

Hence, who is taking the side of whom? Who is defending and supporting whom? You would need to take the side and defend a mind with a self, but that mind does not exist. Your whole concept is unrealistic and unacceptable. Stop talking, go where ever you have to go and do not return.

**The self-grasping says in return:**

If you too are completely non-existent

In an absolute way, like me,

[18]

Then whose side are you taking?

If not even one particle of existing phenomena is established

Do you assert coming and not coming?

I arrived simultaneously with the mind

[19]

In a mere nominal way.

If you do not assert a really existing 'I',

And deny nominal existence

Have you not fallen into the extreme of nihilism?

[20]

Cause and effect, dependent arising, action and activity

Are thoroughly pervaded by me.

Therefore, go where you have to go to!

The self-grasping replies: Since you also do not exist from a perfect point of view, i.e. an ultimate point of view, then who do you support, whose side are you taking? Since there is not even one particle of a truly existing phenomenon, from that point of view one can also not posit the difference between coming and not coming.

As I do not exist ultimately I came simultaneously with the mind relatively. If we look at the way we exist, you, the wisdom, do not exist ultimately, and did not come together with the mind ultimately, and likewise also me, the ignorance, do not exist ultimately and did not come together with the mind ultimately. I came together with the mind in a relative or nominal manner.

If one views nominally existing phenomena it is denial. If one denies nominal phenomena one falls into the extreme of nihilism. Therefore, have you not fallen into the extreme of nihilism?

The phenomena of cause and effect, dependent arising and action and activity<sup>2</sup> are conventional phenomena and their appearance is pervaded by me.' Self-Grasping says that since cause and effect, dependent arising and action and activity always appear truly, their appearance is always pervaded by it. Since it pervades all their appearances it will stay and 'you wisdom, should go wherever you have to go.'

You are unsuitable to remain here [21]  
Amongst our nominal actions and activities.  
You, the one without ultimate true existence,  
Since you contradict me, begone!

Without true existence the actions and activities of cause and effect are not possible. We, [the self-grasping and the mind etc.], nominally perform actions and activities, which would not be possible without true existence. Without true existence nominal actions would not be possible, yet nominal actions and activities exist and I, the true-grasping, perform nominally actions and activities. Hence, you the wisdom, are unsuitable to remain amongst us. You without ultimate truth, you contradict me. Be gone!

**The wisdom says in return:** [22]

---

<sup>2</sup> action, agent, object

Of course you do not exist ultimately.  
Since you do not exist nominally as well,  
You do not hold any sway over

Interdependency, action and activity, cause and effect. [23]  
What is the reason for this?  
In your school compounded phenomena are  
Established independently, out of their own nature,

The wisdom replies: True-Grasping, of course nothing exists ultimately the way you grasp, but also nothing exists conventionally in such a way.

Regarding the earlier statement by true-grasping that it holds sway over cause and effect, dependent arising, actions and activities: Since you do not exist ultimately or nominally, you do not have the power of dependent arising, actions and activities and cause and effect.

Not depending on something else, [24]  
Their nature not changing into something else,  
They exist truly and absolutely,  
They exist ultimately and inherently,

They are permanent, stable and unchanging, [25]  
Abiding immutably with a nature that does not disintegrate.

What is the reason for that? According to your point of view, or according to your system, compounded phenomena are established independently from causes and conditions, independently from parts, out of their own nature. They would be independent of something else and naturally unchanging. Thus they would become truly existent, perfectly existent, ultimately existent or inherently existent, which are only synonyms for true existence.

If it exists ultimately and inherently then it needs to be permanent, it needs to be a stable phenomenon that does not change into something else, it needs to exist unchangingly since beginningless times. Their nature does not disintegrate and they abide immutably. If your view were correct, then these faults would have to be observable in impermanent phenomena.

Action and activity of adventitious dependently arisen phenomena is not possible according to your view. According to you dependent origination that is dependent on causes and conditions has to be non-existent because if there is action and activity and dependent arising it has to depend on causes and conditions.

For the result to come into existence it has to depend on the cause. Since you assert independent existence out of its own nature, it is not possible for dependent arising to exist in your system. As dependence and independence are directly mutually exclusive, if it depends on causes and conditions it has to be non-independent.

Since dependence and independence are directly mutually exclusive, and since you posit independence, it is not possible to have dependent arising in your school.

You dwell at the center of this, hence  
Interdependency, action and activity, which depend

On adventitious causes and conditions, do not exist for you. [26]  
Depending and not depending are direct opposites and  
Your awareness and my awareness,  
Engage with directly opposed modes of apprehending;  
They are mutually exclusive like hot and cold. [27]

Your mind and my mind have directly opposite modes of apprehending. You are true-grasping and grasp at true existence, and I am the wisdom realizing selflessness apprehending objects as lacking true existence.

We are like e.g. hot and cold. Hot and cold are mutually exclusive and cancel each other out. If it is hot it can not be cold and if it is cold it can not be hot. They can not exist together in the same space. If the heat is stronger it will cancel the cold, and if the cold is stronger, it will cancel out the heat.

True-Grasping and the wisdom realizing selflessness are mutually exclusive in the same manner.

With this in mind the *Commentary on Valid Cognition* states:  
'It is antithetical due to seeing selflessness.

Without refuting the object

One cannot abandon it.'

[28]

From Shantideva's *Introduction to Bodhisattva Actions*:

'Without touching upon the imputed object

One will not apprehend its non-truth.'

In order to abandon self-grasping or true-grasping, one needs to recognize its mode of apprehension. Upon recognizing the mode of apprehension it apprehended object needs to be annihilated. Upon annihilation one can abandon true-grasping, but without annihilation one can not abandon true-grasping, regardless of which path one meditates on.

True-Grasping and the wisdom realizing selflessness are of a different mode of apprehending. With this in mind, it is stated in the Commentary on Valid Cognition: *It is contradicted by seeing selflessness.*

Self-Grasping and the wisdom realizing selflessness have a mutually exclusive mode of apprehension. Without refuting the object of true-grasping one is not able to abandon true-grasping, and the awareness seeing selflessness refutes that object and thus abandons true-grasping.

As Shantideva stated in the Bodhisattvacharyavatara:

*Without touching upon the imputed object,*

*One will not apprehend its non-truth.*

Non truth refers to non true existence. In order to apprehend non true existence one needs to identify the object of the mode of apprehension of true-grasping. One needs to identify the object of negation that is held by that awareness.

Without identifying this object of negation one will not be able to identify its non-truth.

From the *Commentary to the Four-hundred Stanzas*:

[29]

`A nature of phenomena, independently of others -

The absence of that is selflessness`, it is said.

For that reason you and

I do not abide simultaneously. Hence, [30]  
Without remaining in the slightest  
Go where ever you have to go!

The *Four-hundred Stanzas* where taught by Aryadeva and the commentary was composed by Chandrakirti. It is saying that that called 'self' refers to the independent nature of phenomena and the absence of that is selflessness.

'Therefore', says the wisdom realizing selflessness to the true-grasping, 'for the reasons stated in the *Commentary on Prime Cognition*, in the *Bodhisattvacharyavatara* and in the *Commentary on the Four-hundred Stanzas*, my mode of apprehension and your mode of apprehension are directly mutually exclusive and we can not abide simultaneously in the same place.

Hence, without remaining in the slightest in the mind, go wherever you have to go to!

### **The self-grasping says in return:**

Since I have accompanied the mind for a long time [31]  
I do not dare to part from it,  
And I have also not confidence to go anywhere.  
Out of affection I shall stay right in the center of the heart.

If the mind does not have me [32]  
Then the mind becomes desire less  
And will not find its food or clothing.  
Will the mind not be unwilling to abandon me?

In case it does become willing: [33]  
As it would not have its friend from before,  
It shall not find friends after, when searching.  
Without a sense of embarrassment

The thought to tie itself to me will come to it.

[34]

Self-grasping replies: I have accompanied the mind since beginningless time, while you have been around only adventitiously. As I have accompanied the mind for such a long time I can not separate from it. I have also no confidence about going somewhere else. Therefore I will stay right in the centre of the heart out of compassion.

The self-grasping has accompanied the mind for a long time and due to projecting a self on the mind attachment, anger and the like are generated. If there is no self-grasping in the mind then attachment will not be generated.

Therefore the self-grasping thinks, 'I am needed in the mind, because without me there would be no desire, and without desire it will not find food and clothing. The mind is not able to abandon me, to give me up. In case it is able to give me up then it will not find new friends and it does not have friends from before. It will regret having abandoned me.'

Having newly befriended you, the wisdom,  
It is confused and wants to evict me.  
Although there are many people who say, 'abandon, abandon',

There has never been anybody who did evict me.

[35]

Due to me giving my blessing  
Till now, nobody was able to evict me.  
What is the reason for that?

The mind is mistaken if it thinks, 'Now I have the new friend of wisdom and can abandon my old friend of true-grasping.' Although there are many that say they want to abandon true-grasping, there has never been anybody that did abandon me. Due to the blessing of my stain on the mind, till now nobody was able to abandon me, and also nobody will be able to do so in the future.

Even the courageous superior beings,  
Due to the stability of my blessing,  
Have me for company up to the seventh ground.  
Since the stains of my meditation

[36]

Accompany them up to the tenth ground, [37]  
What need is there to mention ordinary individuals?  
Although it is called `wisdom`, it exists merely adventitiously,  
And with my continuous company

Wisdom does not arise. [38]

The reason for that is that even great superior bodhisattva beings, due to the stability of the blessing of my contamination, are not able to abandon me up to the seventh ground. They have me as companion till then.

Although I am abandoned on the seventh ground, the stains placed by me accompany them up to the tenth ground. If it is like this for the courageous superior bodhisattvas, then what need is there to mention ordinary individuals? That called 'wisdom' is merely adventitious, while I am present continually, and wherever I am present, wisdom does not arise.

They who belong to my retinue,  
Which is dominated, among others, by the three poisons,  
Jealousy, miserliness, pretension, dishonesty, conceit,

The sixty-two corrupt views, [39]  
Pride, laziness, non-conscientiousness and others,  
Such as great desire. I send them out continuously.  
Just to subdue them is hard, even without severance.

Also, I am not alone. I have a very numerous entourage. The different mental factors that are dominated by true-grasping and the other main ones such as attachment and anger, I send out continually.

Because I send them out, it is even difficult to just subdue a little those that are like me, i.e. which do not contradict me but agree with me: Jealousy, miserliness, pretension, dishonesty, conceit, the sixty-two appalling views, pride, laziness, non-conscientiousness, and the like.

Also great desire, where whatever possessions one has, it is never enough. One always wants more. It is difficult to just subdue or lessen these a little, without even talking about being free from them from the root.

Further, I am the essential person in the continuum, and you, wisdom, are the adventitious one. Hence, if someone has to go, then it is your kind.

I am the essential person in the continuum, [40]  
You, wisdom, are the adventitious one.  
If someone goes then it is your kind.  
The analogy of the earthen fireplace tossed due to quarrel

And the later generated horn is wonderful<sup>3</sup>. [41]

It is unsuitable to tear down the earthen stove that has been there for a long time and replace it with horn, which as only been generated recently.

Similarly, I have been here in the mind for a long time, and you wisdom, are new. If you were to replace me, that would be like the new horn replacing the long present stove.

Since I took birth, through karma,  
Simultaneously with the mind,  
How could even all the power, ability and magical emanations

Of all the three times buddhas [42]  
Evict me?  
If they could, nothing else would be left in the mind.

That I, the self-grasping, come together with the mind, came about through karma. Therefore, even if all the three time buddhas manifest all their power, ability and magical emanations, they can not evict me.  
In case they are able to evict me, then, since the only thought in the mind of the buddhas is to free the minds of all sentient beings from true-grasping, there will be nothing left in their mind.

**The wisdom says in return:**

Searching for the donkey while riding it - [43]  
That you remained here by way of  
Birth is antithetical to perception.

---

<sup>3</sup> A Tibetan proverb showing that it is unsuitable to throw out the old but stable object, and replace it with something that may be new, but which is feeble.

Sentient beings have been in reality

Primordial buddhas since the time

[44]

They existed simultaneously with the mind.

Yet this is obscured by temporary stains.

The wisdom replies to the point made by ignorance that it will not leave because of accompanying the mind from birth: That is like searching for the donkey while riding it. You do not have the right to stay here merely because of the reason of birth, you have a mistaken perception.

The mode of abiding of the mind, the lack of true existence of the mind, abides simultaneous with the mind, it comes into existence the very moment mind is established. Since the lack true existence accompanies the mind you do not have a chance to stay as you grasp at true existence.

The mode of abiding of the mind, the lack of true existence of the mind, abides together with the mind. Hence, from beginningless time it is a buddha, i.e. the stains of the defilements are not present in its nature. Rather, the suchness of the mind is obscured by temporary obscurations.

You destroyed the earthen fireplace with dispute,

You produced that later generated horn.

[45]

Earlier, ignorance had argued that it was the one that had been together with the mind the longest and if it would be replaced by wisdom, that that would be like the new horn replacing the old earthen fireplace. In reply to this the wisdom says that the mode of abiding of the mind, emptiness, accompanied the mind since its existence. Hence the wisdom realizing emptiness has accompanied the mind the longest, and if it were to be demanded that the wisdom should leave, then the wisdom would be like the old earthen fireplace that is evicted, and the new horn would be the ignorance.

While I am here

What will you take as a place to stay,

As a base, as a stake in the ground?

If you still say, 'I am staying', [46]  
When I investigate in this manner,  
Do not argue against your own mistakes!

The mode of apprehension of wisdom is to apprehend the lack of true existence. This lack of true existence, or the mode of abiding, existed from the moment of inception of the mind.

While the wisdom realizing the lack of true existence and the lack of true existence are present, the ignorance grasping at true existence does not have a place to stay. You do not have a base nor a stake to which to tie yourself to.

If you the ignorance, that says the mind exists truly, still says 'I stay', then I shall investigate true and non-true existence, and when I thus expose your faults, do not argue against them.

From the crown of the head down to the feet

The continuum of the collected aggregates is not you, [47]  
The collection is not and also none of them individually.  
All of these are not you as well.  
I investigate also with the reasoning of dependent arising,

Which has been established extensively elsewhere. [48]

If there were a truly existent mind, a truly existent 'I', a truly existent person, then it would have to exist on the continuum of the collection of aggregates, it would have to exist independently from the collection of aggregates or from the continuum of the collection of aggregates.

From the crown of the head down to the feet neither the collection of aggregates nor the continuity of the earlier and later moments of the aggregates are the truly existent mind or the truly existent 'I'. Also the aggregates individually are not the truly existent 'I'.

So neither the collection, nor the continuity or all of them are you.

If there is a truly existent 'I', then it should be findable on the basis of imputation. If it is findable on the surface of the basis of imputation then it

should be findable on the aggregates, their collection or continuity, but it is not.

The king of reasons is the reason of dependent arising, and one needs to also investigate with this reason whether phenomena exist truly or not, which has been explained extensively by Panchen Losang Choki Gyaltzen in his other texts.

The collection of the aggregates, or individually etc. are not you. But neither is the collections of parts of the mind, or the parts individually, and you are also not those parts.

The collection of parts is also not you,  
Nor are they individually and you are also not them.  
The earlier and later moments of mind

Are not you and you are also not them. [49]  
Thus the earlier and later moments  
And their earlier and later moments,  
And lastly the earlier and later

Moments of the smallest moment of time, all of these [50]  
Are not you and you are not them.

If it is continuity it comes down from one moment to the next. If the mind were truly existent, then it should be findable in the earlier and later moments of the continuity of mind. But the earlier moment of mind is not the truly existent mind and the later moments of mind are not the truly existent mind. Even if we expand the moment the earlier and later moments are not you, and also if we reduce the moment of mind the earlier or later moments of that continuity are not the truly existent mind.

Also, if we go to the smallest moment in time, the sixty-fifth part of a finger snap, the earlier smallest moment is not the truly existent mind and the later smallest moment is also not the truly existent mind.

So, when we analyze the mental continuum, then truly existent mind can not be found if the earlier and later moments are prolonged. When the earlier and later moments are shortened, when it says 'and its earlier and

later moments', and analyzed, also then the earlier moment is not the truly existent mind and also the later moment is not the truly existent mind.

Lastly, also if we analyze the earlier and later moments of the shortest moment of time, one can not find truly existent mind. And also you, the truly existent mind, is not those earlier and later moments.

So, when hair tips are split a hundred thousand ways,  
And the nature of the mind

Does not exist inherently in any way, [51]  
Then your faults are revealed,  
The mistaken self image is destroyed,  
The root of the mind is cut,

The tree of poisons falls, [52]  
The lord of all the mental afflictions  
Is put to rest in the burial ground,  
The root of all afflictions is cut,

All phenomena of the afflictions and the like [53]  
Will never be generated.

If we analyze the earlier and later moments of the mental continuum as profoundly as if we were splitting a hair end one hundred thousand times, and we can not find that the nature of the mind exists inherently, then your basis, the truly existent mind, has burst.

When the mind is analyzed in such a subtle way whether it is inherently existent or not, and no inherent existence can be found, then it does not exist inherently. As the lack of inherent existence is realized, your basis has burst. The mistaken self-image is destroyed as the self appears mistakenly, and when this mistake is identified then the mistaken self-image is destroyed.

The root of the mind is cut as the actual mode of abiding of the mind is its lack of true existence. The poisonous tree has fallen, as the poisonous tree of true-grasping, which generates all the afflictions and sufferings, is cut when the lack of true existence is realized. True-Grasping is the lord of all

the mental afflictions that it can call forth. By realizing the lack of true existence it is buried in its grave, the place of death.

By realizing selflessness one cuts the root of all afflictions as the wisdom realizing selflessness cuts self-grasping; i.e. one cuts the root of the branches and leaves of the other afflictions and also the appearance of true existence and the sufferings induced by self-grasping will never be generated again. By investigating the mind and seeing its lack of inherent existence one sees the actual meaning of the mode of abiding of the mind.

That called truly existent mind is not experienced as something primordial. The truly existent mind does not exist in the nature of the mind. By seeing that the truly existent mind has not existed from the beginning one sees the actual face of the mind, the ultimate nature of the mind. The mind has two natures, the conventional illusory nature and its ultimate nature. By seeing that the mind has never existed inherently one sees the ultimate nature of the mind.

One sees one meaning, the mode of abiding,  
It has not been experienced as existing primordially,

It does not exist in nature, [54]  
It does not exist inherently from the beginning,  
One sees the actual face of the mind.  
It is the great oxidation of the mode of abiding,

When one realizes the lack of inherent existence of the mind, this lack of inherent existence of the mind is the mode of abiding of the mind. The not finding of inherent existence of the mind upon analysis of its nature is called 'the great oxidation'. This 'great oxidation' is also called the non primordial existence of the mind

It is the view without anything to view, [55]  
It is the seeing without anything to see,  
It the meditation without anything to meditate on,  
It is a meaning that can not be expressed,

It is beyond objects of words and thought, [56]

Even the Pandit himself is beyond words and thought<sup>4</sup>.  
Even the very antidote is naturally liberated  
The object of the all-conceptual mind is pacified.

These are synonyms, [57]  
Through unifying they become the great equality;  
It makes many to be of one taste;  
It makes samsara and nirvana indivisible.

The view of the non-primordial existence of the mind is the view without anything to see, it can not be seen by conceptual thought or dualistic awarenesses. It is the meditation without anything to meditate upon. It can not be seen by the mistaken illusory thought and can not be meditated upon by such a thought. It is seen by uninterrupted path of seeing and so forth. The way this mode of abiding is seen by a direct perception can not be expressed in words.

It is beyond objects of words or thought because even though it is expressed and thought about, it can not be expressed in the way it is directly realized. Even the abbot that analyses emptiness is beyond words or thoughts, i.e. his mode of abiding is beyond objects of sound or thought. First one realizes the lack of true existence and sees the lack of true existence as it is. Then one opposes true-grasping.

This needs at first a very strong antidote, a strong effort to oppose true-grasping, but as time progresses and true-grasping becomes weaker the effort one needs to put into the antidote also becomes less<sup>5</sup>.

The object of placement of the conceptual thought of true-grasping is true existence. As one realizes the lack of true existence the object of the conceptual mind is pacified. When one realizes the lack of true existence, phrases like 'One sees the actual face of the mind' and 'The object of the conceptual mind is pacified' become like list of synonyms. When all of these are mixed it is called 'the great equality'.

---

<sup>4</sup> Lama Zopa Rinpoche: Even the emptiness on the observer is beyond thought or expression.

<sup>5</sup> Lama Zopa Rinpoche: At the beginning there is need for a very strong antidote, the remedy that is the realization of emptiness. Then the ignorance gradually decreases and later, when it is weaker and less, then the remedy that is the realization of emptiness also becomes less. There is then this expression that liberation is just there.

When all phenomena are labeled together in emptiness then that is called 'the great equality.' Although there are many different illusory conventional phenomena, they are all of the same taste of the lack of true existence. One gets many that are of one taste.

Also, because the phenomena of cyclic existence and the liberation that has gone beyond cyclic existence are the same in lacking inherent existence one says that 'samsara and nirvana are indivisible'.

Meditate in equipoise on the meaning of these. [58]

In the perception of the placement of the equipoise  
You, the true-grasping, do not exist and neither does the Buddha.  
There is no Dharma, no Sangha, no grounds and paths,

No manifesting of a result, [59]

Nothing true and nothing false.  
If not even the dharmakaya is present,  
How could you, the self-grasping, exist?

When one meditates in single-pointed equipoise on the meanings of the lists of terms given before, i.e. emptiness, then no illusory conventional object appears to the face of this equipoise, i.e. the perception of emptiness in single-pointed equipoise is not mixed with any illusory conventional object.

You, the true-grasping do not exist there, and neither does the Buddha, the Dharma, Sangha. There are no grounds or paths, and therefore also no manifesting of a result. Within this perception exists only the mere non-affirming negation of true existence and nothing else, also the 'true' or 'false' and not even the dharmakaya. If there is not even the Dharmakaya then how could you, the true-grasping, exist and what need is there to mention the other illusory conventional phenomena?

What need is there to mention illusory phenomena? [60]

Upon arising from that concentration  
The reflection of illusory appearance arises  
Within the mirror of the empty mind.

Since it has no existence beyond mere appearance, [61]

There is no place for true-grasping to remain.  
The mirror of the empty mind

And the illusory appearance of dependent arising

Are a mere appearance of collected causes and conditions; [62]

When not investigated they are, when investigated not.

Only the appearance that is adventitiously imputed

And not analyzed is posited as cause and effect.

If one is not satisfied with that, [63]

And searches, then there is nothing to posit.

But subsequently to arising from that concentration, during the time of the subsequent attainment, appear illusory phenomena to the mind, like a reflection of form in the mirror.

Before it was saying that even Buddha, Dharma or Sangha do not exist for the perception of emptiness in meditative equipoise, but now, during the time of the post meditational attainment, illusory phenomena appear to the mind, but they are really only the appearance to the mind and do not have the slightest existence from their own side.

Since they exist only in mere appearance and do not have the slightest existence from their own side, there is no place for you, true-grasping. You grasp at the objects as existing from their own side, but as the object completely lacks existence from its own side, there is no place for true-grasping.

Like the illusory appearance of true appearance, the appearance of the reflection of form in the mirror comes about through a meeting between the form and the mirror. Similarly, illusory conventional appearance comes about through a meeting between the mirror of the empty mind and external objects such as forms. Thus comes about a mere illusory appearance that does not exist truly. At the time of no investigation and analysis it seems to exist inherently, but when investigating as explained earlier then no inherent existence is found.

Whatever illusory conventional appearance there is to the mind, it is a mere appearance to the mind, it is merely adventitiously imputed by the mind, it is imputed by conceptual thought. That presentation of cause and effect, action and activity and so forth needs then to be posited, at the time of non- investigation and non-analysis into inherent existence. That mere

appearance to conceptual thought needs then to be posited as cause and effect.

One needs to be satisfied with the presentation of that mere appearance at the time of non investigation and non analysis as cause and effect. If one is not satisfied with the mere appearance and looks for inherently existing cause and effect then one does not find anything<sup>6</sup>.

That action and activity, although dependent on conditions,  
Appear to exist truly is weird enough,

But the grasping at true existence is even more absurd, [64]  
And to hold onto something that is absurd is very exhausting.

Although depending on causes and conditions there is the appearance of existing independently from cause and conditions. This is actually impossible and very surprising. The grasping at the true existence that appears is even more comic, to grasp at that which exists in dependence on causes and conditions to exist independently from causes and conditions.

Although it is inappropriate to grasp at true existence one has been doing so since beginningless time. When one considers this it should make one very tired.

A child becomes a senior through aging.  
The one that is senior right from birth

Equals the appearance of existence [65]  
And the very grasping at it.

The appearance of any object as truly existent and the grasping at that true existence does not conform to reality as the object does not exist truly. This unrealistic appearance of and grasping at true existence is like the grasping at a child as a old person. The child becomes an old person through the process of aging and is not an old person at young age.

---

<sup>6</sup> Lama Zopa Rinpoche: One needs to be satisfied with cause and effect that is defined by mere appearance and mere imputation

If the senior existed from their own side then they would become old independently from anything. If that is the case then they should be old from the very moment of birth. But old age comes gradual over months and years, in dependence on causes and conditions.

In the sky of the empty mind  
A cloud formation of an illusory body takes shape.

Motivated by a multitude of conceptual thoughts [66]  
A vast rain of action and activity falls,  
Yet nobody sees that they arise  
From the causes and conditions of mind and appearance.

When analyzed then the three - rain, cloud and mind -, [67]  
Although arising, arising from space itself;  
Although dissolving, dissolving into space itself.

Any type of action and activity depends on causes and conditions. When clouds accumulate in the sky and then rain falls, this is due to causes and conditions and does not exist from its own side.

Similarly, the mind is empty of true existence, and in dependence on this empty mind karma is accumulated and a body established. Upon the existence of the body diverse conceptual thoughts appear [in the empty mind] and through them one accumulates white and black karmas. This also does not exist inherently but is established adventitiously like the rain that falls adventitiously.

If the accumulating of clouds and the falling of rain existed inherently then they would have to exist independently from anything. In that case they should have a place where they came from and a place where they go to. But that is not the case. In dependence on causes and conditions the clouds form adventitiously in the sky and they also disappear back into the sky. For that reason they do not exist inherently.

Space is defined by the lack of obstruction and contact. Similarly, emptiness is the lack of true existence. For that reason space is given as an example for emptiness. If one explains the lines 'Arise, but arise from space; they dissolve, but dissolve from space' by relating space to

emptiness these lines have the same meaning as 'form is emptiness, emptiness is form' from the *Heart Sutra*.

Various objects such as forms, sounds and the like appear to the mind. These objects were generated in dependence on causes and conditions. If they were not generated in dependence on causes and conditions then they would exist truly, in which case they could not cease. If truly existent form is generated from causes and conditions then these cause and conditions would exist simultaneously with form. Because form is empty of true existence and there is no generation of form independently from causes and conditions then form is generated in dependence on causes and conditions. Hence 'emptiness is form'. From within emptiness appears form, i.e. form appears whilst being empty.

If it is asked whether form is empty of inherent existence: If form exists independently from anything then it should be findable on the basis for labeling 'form'. But when these parts are investigated one can not find anything and therefore is form empty of inherent existence.

Previously someone remarked that they had no problem with 'form is emptiness', but they felt uncomfortable with 'emptiness is form'. If it would actually mean that emptiness is form then there is reason to feel uncomfortable, but it does not say that. 'Emptiness is form' says that because of the reason of being empty, form exists.

Form and emptiness are not of a different nature and if form is analyzed then one finds that form is empty of inherent existence.

In the mirror of the empty mind

Appears the reflection of a dream body. [68]  
Through causes and conditions, dependent arising and sleep,  
And through the imprint of prior habituation  
One will master all actions of cause and effect.

Everybody sees them only in mere appearance, [69]  
But at the time of analysis and deconstruction  
I do not see them as existing in reality.

Here the reflection of the face in the mirror and the dream body are given as examples for phenomena that do not exist truly but perform function

and activity. If we look at the mirror we see the reflection of our face there. This reflection is but an appearance, and our face is not really there in the mirror. Likewise, when we dream of horses and elephants, these dream horses and elephants do exist as an appearance to our mind, but there is no real horse or elephant there.

Likewise, all phenomena do not exist from their own side, but are posited as existent from the point of view of being appearances.

When the face that appears in the mirror is analyzed then one finds that there no real face there, just an appearance of a face. Likewise, when the horse and elephant in the dream are analyzed one finds there is only the appearance of horse and elephant and no real horse and elephant. Similarly, when we analyze and deconstruct other objects such as a vase, then one finds that also they exist just in mere appearance. If we analyze whether the mouth, bottom or belly of the vase is the vase, then no vase is findable. Since a vase should be findable if it existed inherently this proofs that there is no inherent vase.

How then does the vase exist? It is a mere appearance to the labeling conceptual thought that labels 'vase' on the basis of imputation, the bottom, body and mouth of the vase. It is merely labeled by name on this basis. It is the same with every other phenomenon.

Although arising, arising from the mind itself,

Although dissolving, dissolving into the mind itself, [70]  
Karmic cause and effect are posited as mere appearance.  
In the water of the empty mind itself  
The reflection of the wisdom moon arises.

And clears the darkness of wrong views. [71]  
Reality is understood through the dependent arising  
Of the water of the empty mind and the reflection of  
The wisdom moon - everybody sees that.

The nominal is posited as mere appearance [72]  
Yet I do not see the analyzed meaning as established.  
Although they arise, they arise from mind.  
Although they dissolve, they dissolve into empty mind itself.

In the empty stone mountains of this mind [73]  
A sound reverberating with dharma appears.  
This dharma sound, superimposing the mode of abiding,  
Spreads like the sound of an echo.

The great sound of empty words and [74]  
The great rock face, through the combination  
Of these causes and conditions, empty sound spreads.

Above similar examples are given. Through the combination of the moon shining and the water a reflection of the moon is generated. If one analyzes the appearance of the moon in the water then there is no moon to be found. It is only an appearance but there is no real moon to be found with analysis.

Similarly, the appearance of sound is generated with the echo due to the conditions of a big cave and the sound, but if one then analyzes where to put the label of sound one can not find the basis among the reverberating echo, one can not find the coming or going of the sound.

Similarly, all phenomena lack existence from their own side when analyzed and exist as mere appearances. Since they are all but appearances to the mind they arise within the mind and when they dissolve they have nowhere else to go and since they are empty of inherent existence they dissolve back into the mind that is empty of inherent existence.

It is the lamp eliminating the darkness of ignorance.

Listening and contemplating is done in mere appearance, [75]  
I do not see it as existing when analyzed.  
Although arising, arising from mind itself,  
Although dissolving, dissolving into mind itself.

Hence, as two of us [76]  
Have antithetical ways of apprehending,  
There is no place where we can abide simultaneously.  
Go where ever you have to go to!

Then wisdom says to true-grasping: According to you one would have to apprehend phenomena as existing from their own side, independently. But I have shown with many reasons their lack of intrinsic existence, that they exist dependently on many causes and conditions, and apprehend them therefore as non-inherently existent. Therefore we two have directly opposing ways of apprehending and therefore there is nowhere for us to abide simultaneously. Therefore, be gone true-grasping.

**The true-grasping says in return:**

[77]

Whatever empty words you say,  
When I send out the eight dharmas there is clarity.

The true-grasping replies: You say that phenomena lack inherent existence, that they lack true existence. This is empty talk. When I send out the eight worldly dharmas then it will become clear.

The eight worldly dharmas are: liking happiness and disliking suffering, liking praise, disliking criticism, liking pleasing words and disliking unpleasant words, liking gain and disliking loss.

These are the entourage of true-grasping. Worldly beings follow these eight dharmas. They are under the control of the eight worldly dharmas and strongly grasp at these. True-grasping grasps fame etc. as truly existent and so one generates graving.

I also accept that you and me

Have antithetical ways of apprehending.

[78]

The true-grasping says: I also think that you and me have directly opposing ways of apprehending. If there is no place where to exist together then it should be you that goes somewhere else.

'You say that you are going to evict me, but cannot. Before you there have already been many great yogis meditating on wisdom that have tried exactly that but have not succeeded. Rather than becoming an antidote, their meditation become a conducive condition for me.'

If one does not meditate correctly with a mode of apprehending directly the mode of apprehending of true-grasping then one can not oppose it and

many faults ensue. If one meditates on the lack of inherent existence then it harms true-grasping, but if one does not know how to meditate properly and does not meditate on the lack of true existence then it does not harm true-grasping and rather becomes its support.

If there is no place where to coexist,  
Then it should be you that goes somewhere else.  
I am the essential inner person,

You are only an adventitious brief moment. [79]  
This friendship between me and the mind  
Will remain unmovable  
Like the king of mountains, Mt. Meru.

You are like momentary lightening, [80]  
I am like the great ocean,  
Staying, without generation or decrease.  
You are like a mere moment of a dream,

I am like the continuum of the ocean. [81]  
You are like one blink of an eye  
I am like the love of a mother for her child.  
You are like an unloved guest.

You say you will evict me. [82]  
You are like the great yogis  
That practice meditation.  
They call it meditation on mind itself,

Not following the earlier moment [83]  
Not going to meet the later moment,  
This meditation without alteration or purpose  
On consciousness abiding naturally,

Although it is nothing but a meditation on mind itself, [84]  
It is a meditation on me alone.  
Because the mode of apprehension agrees with me  
You yourself do not get to meditate.

How could it harm me?

[85]

You have not entered there.

Some say they meditate on the nature of the mind. They say they meditate on the antidote of true-grasping but actually they meditate on the conventional nature of the mind. The way they meditate is by just concentrating on the present conventional nature of the mind without purposeful alteration and without thinking about the past or the future, and claim this is the antidote to true-grasping.

But meditating in such a way is just a meditation on the mind itself and does not become directly opposed to the mode of apprehension to true-grasping and therefore does not become the antidote to true-grasping. True-grasping says it is not harmed by it. As it is not opposed in the mode of apprehension to true-grasping it is not a meditation on emptiness.

'Therefore, such a yogi that meditates on the nature of the mind does not harm me. Also, there do you, wisdom, not meditate at such a time. I am there in the meditation and it is difficult for you to evict me.'

Some meditate with ceased attention,  
Without bringing anything to mind.

Their mode of apprehending and mine  
Are not antithetical, so it does not harm me!  
How could it be a meditation on you alone?  
You have again not entered there.

[86]

Self-grasping: Some meditators meditate on non-recognition, stopping all attention to objects. They say one should not engage in any conceptualizations, regardless of whether they are virtuous or non-virtuous. Both of these thoughts have to be cut. Both the white and black clouds obscure the sun, and thus one should stay free from conceptualizations and thought.

Some meditators meditate in this way on non-recognition but that does not harm me. To harm me the mode of apprehension of the meditation would need to be directly opposite to my way of apprehending. That means, as I am apprehending everything as truly existent, the yogi would have to apprehend the lack of true existence. Because the meditation on non-

recognition does not harm true-grasping, one does not say this yogis meditate on emptiness. You, the wisdom, have not entered in this meditation.

Some, when looking for a mind that is form, [87]  
Meditate on its non-find-ability.  
This does not exist even in my system,  
Why mention antithetical ways of apprehending?

Since it also does not exist on your side, [88]  
Why should it harm me?  
Some meditate on the non-artificial  
Natural bare nature of the mind.

This is meditation on mind itself, [89]  
Indeed, it does not transcend meditation on me alone.  
Meditation on me is my support  
How could it be meditation on you alone?

You did not enter it and it does not harm me. [90]

True-grasping: Some, when meditating on the nature of the mind, investigate whether it is of square or round shape, whether it is of yellow or blue color. When they do not find these, then they say this is seeing the nature of the mind. This meditation does not exist on the side of true-grasping and does not harm me. It also does not exist on you side, wisdom, and therefore, as it does not become directly opposite to me in its mode of apprehension, it does not harm me. Therefore it cannot evict me.

True-grasping: Some meditate on the non-artificial bare mind itself. They say if one places the mind on this, it is seeing the nature of the mind. This is a meditation on the mind itself, and since the mind is an illusory conventional phenomenon, it appears as truly existent and so one meditates on the appearance of true existence. Since one meditates on true appearance is like meditating on me, it is like meditating on true existence. How could this be meditating on wisdom, how could this be meditating on emptiness? At this time, you emptiness, have not even entered there. Meditating in such a way can not harm me.

Some say the mind is translucent.

They stop appearances to the mind  
And meditate on the meditation without attention.

This also does not harm me in any way. [91]  
As it did not even cross over to the side  
Of an antidote against me -  
How could it be a meditation on you alone?

Also there you did not enter. [92]  
Meditations without listening mostly  
Are introduced by a passable introduction  
With profound and famous words.

I also possess such meditations. [93]  
Once they commenced meditation in equipoise  
It is mostly a meditation on my very self,  
Without differentiating between me and existence.

Although some say they meditate on my non-existence, [94]  
Without drawing even one distinction between  
My non-existence and non-existence,  
Most are meditating solely on non-existence.

These are my enlightened activities. [95]  
If you did not go even into this direction  
Then at that time where did you go?  
Without arriving there even for an instant,

To evict me becomes the source of laughter. [96]

True-grasping: Some meditate on the translucent mind. How they do this is by stopping appearances to the mind and stopping attention to any object. This also definitely does not harm me as it is not opposed to my way of apprehending. Hence it does not become a meditation on emptiness and also you, the wisdom, have not entered this meditation.

True-grasping: There are those that do not study with listening and contemplating and meditate oral instructions, thinking this to be superior. When they become introduced to the subject of emptiness it is with

profound and famous words, but when it comes to meditation in equipoise then most of them meditate on true existence.

Until the realization of emptiness one is not able to distinguish between true existence and existence and also not between non-existence and non-true existence. Because one is not able to make this distinction one thinks one is meditating on the lack of true existence but really meditates on non-existence. This type of meditation does not harm me.

There are many meditators that say they will evict me, but none of them actually can. For most of them the meditation becomes a meditation on true existence, it becomes a mistaken meditation, and true-grasping claims responsibility for such a mistaken meditation, saying that is its enlightened activity. Further it says: As all these meditations are mistaken, you the wisdom have not entered there, and therefore wanting to evict me becomes a joke.

Those who have studied a lot claim they meditate on you.  
Having done much affirming and analyzing  
Regarding the upper and lower limits,

The searching for a fault in the meditation develops. [97]  
Looking for a fault in the object of placement and  
Also analyzing repeatedly the meditation,  
Analyzing also the analyst

And also analyzing the analyst of that - [98]  
Since the antidotal analysis is inexhaustible,  
If one keeps analyzing infinitely  
One will be bound by the great net

Of tiring conceptions and there will be no meditation. [99]  
At the time of analysis it seems like development,  
But in equipoise this meditation is never possible.  
Sometimes they meditate on me,

Sometimes they meditate on nothing, [100]  
Sometimes they meditate without attention.  
Once placed on the correct meaning,  
A meditation on reality with a mode of apprehending

Antithetical to mine is like a daytime star.

[101]

If one does not go beyond such ways

One should not claim to evict me.

Above the way of meditating of those without listening was explained. Some with much listening engage in analytical meditation. They analyze the beginning and end of cyclic existence and find that consciousness has no beginning. When establishing past lives they use the reasoning: Take the subject 'consciousness that was just generated during conception' - it follows that it is preceded by an earlier moment of consciousness - because it is consciousness. If it is consciousness it needs to be preceded by an earlier moment of consciousness. Therefore consciousness has no beginning. Consciousness also does not have an end. Take the subject 'the consciousness of an ordinary person' - it follows it goes to a future life - because it is consciousness with attachment. The consciousness of the ordinary person has no end and goes from life to life.

In this way they analyze a lot. Before in Tibet there was a time when those engaged in analysis would disparage meditation, saying that would become an elaboration, similar to true-grasping, and that listening and analyzing is more important. Likewise, those meditating would disparage those engaged in analytical meditation, saying that they are mainly [occupied with external objects, and that it does not facilitate the internal focus of the mind.] Like this, meditation and listening was held to be mutually exclusive and those following listening criticized meditation.

But during the time of Lama Tsong Khapa it was thought that these steps supported each other and were not contradictory. The listening leads to analysis, and at the end of the analysis one practices placement meditation.

But not seeing it like this, here those following listening look for the faults in the meditation and the placement. They analyze and analyze that called meditation and then also analyze the analyzer. In this way there is no end found to the analysis and thus many conceptual thoughts are generated and they are caught in the net of conceptualizations.

Those following analysis can identify emptiness somewhat while analyzing but when they try to meditate on it single-pointedly they lose the analysis.

Some, when meditating, meditate on true existence. Some, not discerning between non-existence and non-true existence, meditate solely on non-existence. Some again meditate on non-recognition, blocking all appearances to the mind. In this way most meditators elaborate, and do not harm true-grasping. Those that meditate on the real meaning, the mode of abiding, which becomes opposite to the mode of apprehension of true-grasping, are as rare as a star at daytime, which is regarded as almost impossible.

Those that want to evict me have to meditate on the opposite mode of abiding, and therefore one should not claim to evict me if one does not go beyond such ways.

You are just like the Udumwara flower,

A singular occurrence when means are perfect. [102]  
But for that one needs, for boundless eons,  
To build up an unequalled great accumulation,  
Which again arises from pleasing the teacher.

I do not need such things. [103]  
I am the owner, continually.  
Only the definite presence of  
An unmistakable wisdom that is the antidote

And has an antithetical way of apprehending to me [104]  
Can evict me.

True-grasping: My dear wisdom realizing emptiness, you are just like the Udumawa flower, that occurs only very rarely when the conditions are good and a Buddha comes to the world. This flower sprouts when a Buddha takes residence in the womb, it blooms when the Buddha attains enlightenment and teaches, and it wanes when the Buddha goes into parinirvana. Thus the Udumawa flower is a singular occurrence, and likewise also you, the real wisdom realizing emptiness, are a singular occurrence. The reason for that is that to realize emptiness one needs to build up the accumulations for boundless eons.

In order to become an antidote against true-grasping it needs to be directly opposed in its mode of apprehension to true-grasping.

Whatever other antidotes there may be generated,  
As I do not believe in any of them

They only become my support. [105]  
When they become my support there is no liberation.  
Unless contact and being tight with me is given up,  
The meditation on non-conceptual consciousness

,Without 'this is' and 'this is not', [106]  
Is accepted as meditation on the mode of abiding.  
I have to laugh at heart.  
Some take luminosity as the mind

And decide that the mind is empty. [107]  
Having made the empty illusory,  
They meditate on the illusion as lacking inherent existence  
And assert this as meditating on the mode of abiding.

This is only conventional, [108]  
If done well it is merely a meditation on the illusory.  
If one meditates on my absence it harms me,  
'I' and 'non-existence of 'I' are a dichotomy.'

It did not become a meditation on my non-existence. [109]  
Since its mode of apprehension is not antithetical to mine  
How can it harm me?

Some think of the empty space  
As not having limits or a middle [110]  
And meditate on it as unified with the mind.  
They posit it as the space-like view  
And the space-like meditative equipoise.

Why is space with no limits or middle [111]  
Antithetical to the apprehension of me?  
The mind has no limits or middle,  
I see no limit since it is formless.

As for me, I posture on the mind. [112]  
If it does not make contact with me  
Then it is mistaken that it is my antidote.

Some, when (disturbing) thoughts are generated,

Being brought to them by mindfulness [113]

Look them directly in the face

And they disappear on their own accord.

Having thus been introduced to the dharmakaya

Merely due to more (disturbing) thoughts [114]

The will be more dharmakaya, and

The disturbing thoughts will not need to be stopped.

This is called 'transforming into the dharmakaya',

It is asserted as meditating on the mode of abiding. [115]

Not seeing thoughts as form,

Not seeing the mind as form

As its way of apprehending is not antithetical to mine

It does not become a meditation on the mode of abiding. Hence, [116]

Why even mention seeing the dharmakaya?

My eviction? That's a laugh!

Some, through purely performing

The analysis of one and many, [117]

Meditate on the non-find-ability at the time of analysis.

Here again, if one meditates on the directional property

One does not meditate on the thesis of non-'I',

It does not become opposite to my way of apprehending, [118]

And so it is again not a meditation on my non-existence.

Some, when nothing is found by analysis

Through the lack of one and many,

And due to the conception of mere nominal imputation, [119]

Think that I do not exist.

This meditation is a meditation on an affirming negation,

It is not a meditation on a non-affirming negation and

Is not antithetical to my way of apprehending. [120]

Without abiding in an antithetical way of apprehending

How will they be able to evict me?

If it does not harm me

How does it become a meditation on wisdom? [121]  
Some, when not finding anything through the  
Analysis of one and many,  
Say 'I am meditating on emptiness'

And meditate while in this state. [122]  
This is the way to be far from emptiness.  
Without understanding the way  
How they are naturally empty,

They engage emptiness in front of them, [123]  
Yet, without understanding the way something is empty.  
The wisdom that becomes my antidote,  
It cannot send me anywhere.

If there is no antidote why should there be harm? [124]  
What else would be appropriate for me, but to stay?  
Some, when having strongly purified with  
The analysis of one and many,

Say that since the analysis comes first, [125]  
At the time of meditation there is no object at all,  
And assert it as an equipoise  
Where the mind thinks of nothing.

It is strange that this non-existence of something to bring to mind [126]  
Should be of antithetical mode of apprehending to myself.  
If no meditation on non-I is induced  
Then how ever much one is labeling 'profound meaning',

It does not even go into the direction of harming me. [127]  
A meditation on wisdom? What a joke!  
Some, because of not finding anything  
With the analysis of one and many,

Place their mind as much as possible on the continuity [128]  
Of the inferential cognition realizing  
That I do not exist truly,

And call this meditation on the mode of abiding.

Consciousness is renowned as an illusory truth [129]  
They assert the mediation on illusory truth as mode of abiding.  
Ha ha, I myself meditate on this strange wisdom,  
It is my friend.

Some, having ascertained the non-true existence [130]  
Of myself with the reason investigating  
The lack of being one or many,  
Assert the equipoise on the continuum

Of the ascertaining consciousness as the mode of abiding. [131]  
This is not different from the above,  
Forget an antithetical mode of apprehending!  
It has indeed not gone beyond a meditation on me,

How could it become a meditation on wisdom? [132]  
Some, through the reasoning investigating  
The lack of being one or many, ascertain  
That I do not exist truly.

Then, not understanding the purity of their non-existence, [133]  
They meditate, searching aside  
From the emptiness to be meditated upon,  
And are singularly distant from emptiness.

Since there is the mind of true-grasping at emptiness [134]  
It becomes a meditation on myself, and  
You should consider whether or not there is the antidote  
That has a mode of apprehending antithetical to mine.

What is the reason for that? [135]  
Without understanding my non-existence  
You search for emptiness elsewhere.  
Anyone can show off,

But few actually meditate on my non-existence. [136]  
Some ascertain the non-true existence of the very 'I',  
By analyzing with the reason of one and many,

Then place their minds as much as possible

On the continuity of the mode of apprehension [137]

Of the ascertaining consciousness.

They assert this to be meditation on the mode of abiding.

It is a little better than the others,

And although it even harms me a little, [138]

How could it become a perfect harm?

There are many who claim that they meditate on emptiness, but there are few that actually realize emptiness.

What is referred to as the self of person is the inherently existent person, the inherently existent 'I', and the grasping at the 'I' as completely independent is the grasping at the self of person. What is referred to as person is the 'I' that is labeled in mere name on the collection of the aggregates; the name 'I' that is labeled on the collection of the aggregates. The grasping at the true existence of that 'I' that is labeled on the collection of the aggregates, this is called the grasping at the self of person. This truly existent person, if it existed, should be findable as truly existent one or truly existent many.

But when this is analyzed with the reasoning of one and many then one finds it can not exist as truly existent one or truly existent many. As it does not exist in either of these ways one then realizes the lack of its true existence. The apprehended object of the inferential cognition realizing thus the lack of true existence is the non-affirming negation of the mere lack of true existence. If one meditates on that mere negation it is better than the above cases and it harms the self-grasping to some degree.

What is the reason for that?

In dependence on the mere collection of the aggregates

The mind thinking 'I' is generated. [139]

This mind thinking 'I',

Upon focusing on the focal object 'I',

Is grasping at the aspect of true existence.

To be true in this way is true-grasping, [140]

To cling in this way is clinging at true existence,  
To appear in this way is true appearance.  
It will follow up through the ten grounds,

The name *knowledge obscuration* is given as well. [141]

The grasping at true existence upon having focused on the object of 'I' is called true-grasping. The clinging at the object as truly existent is called true-clinging, and the appearance of true existence is called true appearance.

The appearance of true existence goes up to the tenth ground and is called obscuration to knowledge. True-grasping or true-clinging is abandoned on the eighth ground and is called afflictive obscuration. All superior beings need to realize emptiness directly, and when they are in meditative equipoise on emptiness only the appearance of the lack of true existence arises and there is no appearance of true existence.

Here we can related these lines to three situations:

- 1) there is true-appearance but no clinging to true existence,
- 2) there is both true-appearance and clinging to true existence and
- 3) there is neither true-appearance or clinging to true existence.

During the subsequent attainment of superior trainees  
There is true appearance but no true-clinging.  
In the face of meditative equipoise both are non-existent.

The buddha ground lacks equipoise and subsequent attainment, [142]  
For ordinary individuals there are both.

A superior trainee necessarily has a direct realization of emptiness. When they are not in meditative equipoise and engage in activities such as teaching, during the post-meditational attainment, then although there is true appearance, there is no clinging to that true appearance, due to the direct realization of emptiness.

When the superior trainee is in meditative equipoise on emptiness, because at that time the emptiness appears mixed with the equipoise, there is neither true-appearance nor clinging at true-existence.

In the case of an enlightened being, since they are always in equipoise on emptiness there is no distinction made between meditative equipoise and post-meditational attainment, and there is never any true-appearance or clinging at true existence.

Ordinary individuals that have not realized emptiness directly have both true-appearance and clinging at true-existence.

### **Just the selflessness of person does not harm**

If, in dependence on the mere collection of aggregates,  
The 'I' appears as truly,

To the awareness thinking 'I', [143]  
Then, from the reasoning that establishes  
It as neither truly existent one  
Nor truly existent many, this very 'I'

Is ascertained as lacking true existence. [144]  
Although one says 'I train  
In the continuity of the mode of abiding of that ascertainment',  
The harm to myself is certain to be minimal.

These meaning of these verses is similar to the ones above. There is the 'I' that is labeled in dependence on the aggregates and then there is the true-grasping that clings at that 'I' as truly existent. Although the realization that this 'I' does not exist the way it is apprehended, harms true-grasping to some degree, it does not harm every true-grasping. It gives some small harm but does not harm all modes of apprehension of true-grasping.

The root of cyclic existence is true-grasping, which comes in two forms:

- 1) the true-grasping at person and
- 2) the true-grasping at phenomena, i.e. true-grasping at the aggregates.

The root of true-grasping at person is the true-grasping at aggregates. The true-grasping at person depends on the true-grasping at the aggregates. If one realizes the lack of true-existence of the aggregates then this harms all types of true-grasping.

What is the reason for that? [145]  
I need to be refuted as truly existent

On the aggregates.  
Since I, who exists on the aggregates,

And who is focussed on the aggregates, [146]  
Am not refuted as truly existent,  
I am posturing on the aggregates.

If one grasps at true existence upon focussing on the aggregates then the true-grasping is posturing on the aggregates. If one only realizes the lack of true existence of the person but does not realize the lack of true existence of the aggregates, then one can not harm the true-grasping at the aggregates, and thus the true-grasping postures on the aggregates<sup>7</sup>.

Having separated me from the aggregates,

However much one meditates on the lack of true existence, [147]  
The mode of apprehending is not antithetical.

### **What really harms true-grasping**

If one brings forth the prime cognition which ascertains  
That the appearance of true existence,

To me, after having focussed on the aggregates, [148]  
Is not established the way it appears,  
This alone harms and nothing else!

### **Attaining superior insight**

Focusing on the aggregates one says 'I'.

Make the mere non-affirming negation [149]  
Of true existence of this the object of apprehension.  
If then, without weakening strength, but with clear intensity,  
Free from mental sinking, excitement and apprehending characteristics,

One is skillful in training in the mode of apprehending, [150]  
Where, upon having focused on the aggregates,  
My non-existence appears as object,

---

<sup>7</sup> Lama Zopa Rinpoche: existing arrogantly on the aggregates

Then this is the mode of apprehending antithetical to me.

Then one is able to evict me. [151]

However, this is like a mere daytime star.

One thinks 'I' in dependence on focusing on the aggregates. One eliminates this mode of apprehension in relation to the aggregates, refuting truly existent aggregates, and then one holds that mode of apprehension, the mere lack of true existence, without adding anything. The apprehended object is the mere lack of true existence and one has realized emptiness.

This is then combined with calm abiding, which is free from mental sinking or excitement and endowed with clear intensity. If one finds a person that is skilled in this way, this person can harm true-grasping and can evict true-grasping. But such a person is as rare as a star in daylight.

### **Fault of not having identified the object of negation**

Ascertaining the objects of the 'I' continually,  
The people who claim they have evicted the 'I',

Without actually having set their sight on the 'I', [152]  
Are like someone directing a ritual towards the western door  
While the demon resides in the eastern door;  
They are like someone recognizing the thief

Without have identified the thief; [153]  
They are like someone shooting an arrow  
Without seeing the target;  
They are like someone with hopes in search of jewels,

Without knowing what a jewel is; [154]  
Wisdom, you are not in the picture,  
And I am the ruler of all.  
I achieve my aims comfortably.

If one wants to evict true-grasping then one needs to identify the object of true-grasping as well true-grasping itself. Those who say they are going to refute true existence without having identified the object of negation are like someone wanting to catch a thief without having identified the thief, wanting to evict a demon without having seen the demon, making prayers

to a precious gem and pinning one's hopes on that stone without having identified what a precious stone is and the like.

Hence, you the wisdom, are nowhere to be seen, and I am the ruler of all and achieve my aims comfortably. Here the wisdom is gloating.

### **Faulty sevenfold analysis**

Some claim they are going to evict me [155]  
By training in the continuity of the mode  
Of apprehending of the ascertaining consciousness  
That realizes me as lacking true existence on the aggregates,

Through the sevenfold analysis. [156]  
If this mode of apprehending is ascribed  
To the continuity of consciousness  
Then, since it is a meditation on myself

It will not harm me, [157]  
And the awareness will be illusory as well.

If the person exists inherently then it should be findable when looked for with the sevenfold reasoning, which is it not. But there are those, who upon not finding the person during analysis, meditate then on the continuity of the ascertaining consciousness.

### **The sevenfold reasoning first in relation to the example of the chariot**

If the chariot existed inherently then it should be findable with the seven-point analysis on the collection of the different parts such as the wheels and so forth. The chariot possesses parts, such as the wheels, axle, the wood on top of that and so forth. If the chariot exists truly then one needs to analyze whether it exists as one with its parts of different from its parts. The chariot is merely labeled, it exists as merely labeled. The merely labeled chariot is not the object of investigation. Rather it is the not merely labeled chariot that exists from its own side that is being investigated.

If the chariot exist truly, then faults arise. If it is truly existent and exists 1) separately from its parts it would have to be completely unrelated to the

parts, such as a horse and an ox are unrelated. In that case the chariot would exist independently from its parts.

If the chariot is separate from its parts then it becomes unrelated to its parts. If it is not separate from its parts then 2) they become one, if it exists truly. If it exists truly then it needs to be partless. In reality the chariot is of one nature with its parts, so there is the feature of being of one nature, but being nominally different. But this is impossible if the chariot exists truly. In that case the chariot is either of different nature from the parts and becomes completely unrelated to the parts, or it becomes one with its parts.

This covers two points. Then 3), if one says the chariot is endowed with parts: If the way of being endowed with parts is like a human possessing an ox, then they become two unrelated phenomena, which does not work. If it is like Devadatta having matted hair, this would be the way of being endowed by way of one nature, and this is also not possible.

If one asks whether 4) the chariot depends on the parts, this is not possible for a truly existent phenomenon, and if one ask whether 5) the parts depend on the chariot, this is also not possible for a truly existent phenomenon.

6) If one asks whether the collection of the parts of the chariot, without being assembled, would be the chariot, then also there the answer would be negative. 7) If one asks whether the shape is the chariot, but the shape would have to exist also before the parts a fit together, and therefore also the chariot would have to exist before the parts have been assembled.

If one searches for the chariot in these seven ways, then the chariot is not findable. But if one were then to say that the chariot does not exist, this would also be wrong. The chariot does exist. How it exists is as merely labeled on the parts and as mere appearance to the mind.

### **The sevenfold reasoning in relation to the meaning of the person**

Then one can relate the analysis of the person and the aggregates to the example of the chariot and its parts: Are they one or many, are they endowed, do they depend one way or the other, is the mere collection of the aggregates the person or is the shape of the body the person?

When analyzing in this way the person is not findable. If one asks whether the person does therefore not exist at all, this is also not the case. The person exists as being labeled in dependence on the aggregates, as a mere appearance to the awareness. This person can walk, work and achieve different aims.

Applying the seven-fold reasoning has many advantages to it. If one does not find the imputed person at the time of analysis it means the person does not exist truly. It is not as if the person is non-existent at all. On the basis that the person is labeled in dependence on the aggregates one can establish the person as existent and being able to perform all the functions.

The non-find-ability of the person at the time of analysis is the meaning of the person being empty of true existence, or the meaning of the selflessness of person. The apprehended object of the investigating mind is the mere non-affirming negation of true existence. The way the object is apprehended at that time is as unfindable in the seven ways it is looked for, so what appears to the mind is a non-affirming negation of true existence that is established through one's own efforts. The yogi then meditates on that mere lack of true existence.

If: It lacks inherent existence.  
This will not cause complete harm,

Harm to me will be minimal. [158]  
If, 'The mode of apprehension is a non-affirming negation',  
What do you refer to as non-affirming negation?  
Space is without limits or centre,

And the meaning of it lacking limits or centre [159]  
Likens the meaning of not being established as form.  
Hence, if it is not focussed on me  
How could it become an antithetical way of apprehending?

It is not in the category harmful to me. [160]  
If: 'It refers to seeing blue.'  
But blue is the complexion of mount Meru,  
And it does not touch the meaning of space,

Why mention an antithetical mode of apprehending? [161]  
This is supposed to be harmful? What a laugh!  
If, 'I take it as mere cessation  
Of coarse obstruction,' this it is indeed. Yet,

What will you regard as continuity? [162]  
If, 'I relate it to the ascertainment.'  
Since this is the continuity of the ascertainment  
They abide in meditation on myself alone.

An antithetical mode of apprehending is absurd. [163]  
If, 'It refers to the lack of inherent existence,'  
That may be, but what is the continuity of the non-affirming negation?  
Is it taken as one or as not one?

If it is not one, then it needs to be identified. [164]  
The mere non-affirming negation of space is imputed  
On the mere lack of coarse obstruction.  
Similarly, the continuum of the non-affirming negation

That is the mere negation of true existence, [165]  
Is labeled of course a non-affirming negation  
That is the object or mode of apprehension  
Of the above ascertaining consciousness.

Nevertheless, one fears investigating this very meaning, [166]  
And at the time of meditative equipoise  
There is sinking, fogginess and unclarity,  
It is without intensity and strength.

It is clouded and blank action, [167]  
With excitement, drifting, wandering and so forth.  
When, at the time of need, I apply these,  
What will you do? You are uncertain.

If one meditates on the non-affirming negation of the lack of true existence,  
then that is real meditation. Although it is real meditation, there are few that  
can meditate in such a way. There is obstruction to investigating suchness

and in reality one would also need to be free from mental sinking and mental excitement.

The self-grasping says that if there is someone meditating in such a way then it can send various obstructions such as sinking, fogginess, unclarity, excitement and so forth. 'Wisdom, at that time you are uncertain and cannot harm me.'

I am sending forth evanescent apparitions and the like, [168]  
Hollow, without accumulation or essence.  
Because of being mistaken you grasp at them -  
You are asleep under the power of my blessing.

Hence I do not receive any harm. [169]  
Not only during investigation but also during equipoise,  
One needs to continually, with strength and vivid clarity,  
Engage the focal object that is the non-affirming negation of

The 'I' that is projected on the aggregates, [170]  
That object of negation - true existence -  
With uninterrupted non-forgetfulness and  
Non-degenerating non-distractedness.

If one meditates like this in equipoise one is proficient. [171]  
But since this just a mere possibility,  
I will be able to sleep well for a long time.  
Wisdom, you will be very restlessness,  
True-grasping: If one meditates devoid of mental sinking and mental excitement then that is very good of course. However, since this is extremely rare it cannot harm true-grasping and I am going to sleep happily for a long time.

And merely establish lots of things. [172]  
Yet, all great meditators agree with me,  
And hence, without exhausting yourself,  
Better rest in the mode of abiding.

*True-grasping:* Wisdom, you have indeed many different things to say, but all meditators actually are on the same page with me because they follow

true-grasping and true-appearance. Therefore it would be better for you if you would just have a sleep.

### **Reasons why it is hard to evict ignorance**

Although many say they will evict me, [173]  
There are all these reasons  
Why they do not harm me.  
Hence you, wisdom, should listen well.

*True-grasping:* Although there are many that say they will evict me, many reasons arise why this does not come about, and you should listen now well to them.

In general all sentient beings [174]  
Become servants under my power.  
Hence, when I shoot my five arrows  
At those wishing for liberation,

How can they transcend in liberation? [175]  
Out of those following a tenet and those who are not,  
Those following are like the Udumwara flower.  
Within these again there are non-Buddhists and Buddhists.

Out of these the non-Buddhist are much more numerous [176]  
And although they do have many tenets,  
If summarized they are Nihilists and Eternalists.

The worldly Charvakas  
Accept only the here and now [177]  
And do not accept earlier and later lives.  
They do not have liberation, the Triple Gem and so forth.

*True-grasping:* Although there are those that have generated the thought of definite emergence and aspire for liberation, if I shoot the five arrows that have the power to increase the afflictions at them, then their afflictions increase. Even though they aspire towards liberation, because they are under the power of the afflictions due to true-grasping increase, they cannot attain liberation, they cannot transcend cyclic existence.

In general there are two kinds of sentient beings, those accepting tenets and those who are not. The meaning is, those that accept religion and those that do not. Out of these, the ones that do not accept religion are all definitely my subjects. Those that do follow a religion are as rare as the Udumwara flower, and within these are non-Buddhists and Buddhists, but the non-Buddhists are in the majority. As the non-Buddhist tenets are mistaken all those that follow them are also the subjects of true-grasping.

Out of those following tenets and not following tenets, those not following tenets are in the majority and therefore the subjects of true-grasping. Out of those following tenets there are those following inner, i.e. the Buddhist, tenets, and those following the outer, i.e. non-Buddhist tenets, and the non-Buddhists can be summed up in the Nihilists and the Eternalists.

The worldly ones Putting Themselves Afar<sup>8</sup> do only accept this life and do not accept earlier and later lives. They also do not accept liberation or the Triple Gem. They accept only what can be perceived with direct perception and therefore do not accept past and future lives, karmic cause and effect, liberation and omniscience. Hence they have a strong view of denial and are Nihilists.

Although the Creationists accept

The mere existence of a later self, [178]  
They do not have liberation and omniscience.  
Although others, like the Enumerators and so forth,  
Accept liberation, they do not have omniscience.

They assert generation of a result from permanence. [179]  
They attain the four mental stabilizations  
Of the Extremists, clairvoyances and magical powers.  
By meditating on their view

One does not attain forbearance [180]  
Or even progress to heat and peak.  
Since there is no meditation on wisdom  
Why should they be harmful to me?

---

<sup>8</sup> Hedonists

*True-grasping:* There are those that are called the Propounders of permanence. They propound a permanent self of person and some assert also a permanent creator god such as a permanent Ishvara or Brahma. Some say the creator god or the self is in nature permanent but does change adventitiously when meeting with conditions.

Within the Propounders of Permanence there are those that accept liberation, but they do not assert that self-grasping is the root of cyclic existence and at the root of the truth of origin, karma and afflictions, and that it has to be overcome with the wisdom realizing selflessness in order to attain liberation.

Although in order to attain liberation one has to subdue the mind by increasing the virtues mental factors and decreasing the afflictive mental factors, these non-Buddhists believe they can attain liberation by extreme ascetic practices such as piercing their bodies, setting fire to their limbs or jumping onto an upright trident, believing they can attain liberation if the trident pierces their crown<sup>9</sup>. But these practices have no purpose for attaining liberation.

Although non-Buddhist attain stable concentration and the mental stabilizations and clairvoyances, but also these are not a path to liberation and enlightenment because they do not become a meditation on wisdom. Therefore true-grasping says that they do not harm it.

Having stopped feelings, recognition, intention and so forth [181]  
And also mental application,  
They meditate for eons in equipoise without activity.  
This also does not harm me.

Out of the eight inopportune states in existence is the rebirth as a long life god. One condition for this type of rebirth is meditation on the absorption without recognition, where the meditator stops feelings, recognition, intention and so forth and meditates on that for many eons. Even though, it does not harm true-grasping.

It is the view of total non-existence, [182]  
This view that stops the recognition

---

<sup>9</sup> If the trident pierces their whole body and comes out by the crown

Which investigates the way things exist.  
Since it lacks wisdom that is the antidote

It does not harm me, despite eons of meditation. [183]  
It is the view of non-recognition.  
By meditating in such a way, recognition also  
Is not existent and not non-existent.

Meditating for eons without thinking about [184]  
Existence or non-existence, also does not harm me.  
It is lacking the antidote that harms me.  
It is the view of non-existence and non-non-existence.

By meditating in such a way one is completely oblivious [185]  
To the characteristics of forms and the like.  
They meditate in equipoise for innumerable eons  
On the mere clear and knowing of the thought that

Does not bring to mind anything. [186]  
Although such a consciousness  
Does not possess any suffering  
Apart from pervasive compounded suffering

This is due to not meeting with the conditions. [187]  
There is not even a hint of harm by an antidote  
To stop me from staying right there.  
What need is there to mention meditation on wisdom?

This is the view of the formless realm. [188]  
Above the form realm is the formless realm where one meditates without  
the recognition of any form characteristic. By meditating on these  
absorptions one attains the highest state in cyclic existence called the peak  
of existence. Some, by mistaking the peak of existence with liberation,  
remain there in meditative equipoise for many eons. In this state there is no  
manifest suffering as we have. There is no feeling of suffering and also no  
suffering of change, the experience of contaminated happiness that  
changes into suffering, the going back and forth between contaminated  
happiness and suffering. There are only the imprints of the suffering  
tendencies, but no suffering. These tendencies abide with them in the  
equipoise for all those eons and therefore also 'I', the true-grasping, abide

there. Hence these states do not become an antidote to true-grasping and do not become a meditation on wisdom.

Most contemporary meditations,  
No matter how many auspicious  
And well-sounding nick names one gives them,

At the time of meditating [189]  
They do not go beyond meditating on me.  
There is nobody that realizes my non-existence.  
As both myself and wisdom

Have directly opposed modes of apprehending, [190]  
A meditation that does not abide in an opposite  
Mode of apprehending cannot harm me.  
It needs to be like light, which is the antidote to darkness.

Anything else will not work. [191]  
They posit the view that, when the aggregates disintegrate,  
The mind apprehending them does not generate;  
But as mere clear and knowing is not abandoned

They do not go beyond the meditation on consciousness. [192]  
Them like that are called Vaibashika.  
They do not even come close to harming me.

Most contemporary meditators, while being given auspicious names and being attributed pleasant views, during meditation they are not free from the faults mentioned above. In fact they meditate on nothing else but these views and hence can not refute true existence and therefore can not harm true-grasping.

There are four Buddhist tenets: The Vaibashika, the Sautrantika, the Cittamatra and the Madhyamaka. Out of these the Vaibashika is regarded as the lowest.

Since they are a Buddhist tenet their aim is to attain liberation, what they want to abandon are the afflictions and the method for them is to meditate on selflessness of person. However, since they do not realize the lack of true existence they do not harm true-grasping.

In the Vaibashika view the person becomes an arhat when they abandon the afflictions and that when the arhat dies that their continuum is severed. When their continuum is severed then, on top of having abandoned the afflictions, also their non-afflictive obscurations disintegrate due to the reason that their basis, the aggregates, have disintegrated.

Regarding what happens after death again we have two views: Those that say that the continuity of consciousness is totally severed and those that say that the continuity of the contaminated consciousness is severed, but an uncontaminated clear and knowing consciousness continues.

Here the view that an uncontaminated clear and knowing mind continues is expressed. Meditating on that clear and knowing is meditating on consciousness, and meditating on consciousness equals meditating on true appearance, which does not harm true-grasping.

The particles lacking directional parts,

While coming close, have no contact and do not stick together. [193]  
Through the power of single-pointed  
Equipoise on them abiding individually  
All appearances become unidentifiable,

And hollow, lacking accumulation and essence. [194]  
When seeing them as independent  
Mountains, the iron fence, houses  
And walls become non-solid,

Lacking obstruction and contact. [195]  
Although possessing these and boundless other qualities  
Such as leaving hand and foot prints in stone,  
Since they do not possess the antidote directly opposite

In its mode of apprehending to myself, they do not harm me. [196]  
As most great meditators of the present time  
Hold these as supreme when they arise,  
What point is there to mention meditation on wisdom?

My intent has been accomplished [197]

Why? Because there is there no antidote against me.  
However, when one generates them  
One should meditate on them, merely because

They cause conviction in the meditation on emptiness. [198]

By meditating in this way one may get experiences of mountains, walls and so forth becoming immaterial, without obstruction or contact and one can become able to leave one's hand and foot prints in stone through the power of the meditation, but because the meditation does not possess a mode of apprehension opposite to true-grasping it does not become an antidote to true-grasping.

True-grasping: In these days most meditators, when they achieve such realizations, hold them as supreme and my intent has been accomplished.

How has the intent of true-grasping be accomplished is because no antidote against true-grasping was generated. However, if one has these realizations that it is still good to meditate on them because they cause conviction in the lack of true existence of phenomena.

However, they are not able  
To destroy my true existence.  
By destroying true existence they are not able

To posit cause and effect, action and activity of functionality. [199]  
Because they follow the same tenet as myself  
All hope of harming me is lost.  
The hearer Sautrantikas,

However much they meditate in equipoise, [200]  
They cannot even reach the heat or peak level,  
How could they generate forbearance?

By accepting the tenets of the Vaibashika and Sautrantika and then meditating on those views it is not possible to attain the path of preparation, because for that one needs the realization of emptiness. They can reach the path of accumulation, but not higher.

The Vaibashika and Sautrantika are the lowest of the Buddhist tenets. They accept the selflessness of person but do not accept the selflessness of phenomena. Above them are the Mind Only and the Madhyamaka, who both accept the selflessness of phenomena on top of accepting the selflessness of person.

### The Mind Only and Autonomists

Appear to take as valid the presentation [201]  
Of phenomena that exist out of their own nature,  
That exist inherently,  
That exist intrinsically,

That exist substantially. [202]  
Additionally, the Mind Only Realists  
Accept truly existent functionalities  
And if one meditates in accordance with this view

Then not only does it not harm me [203]  
It becomes the very meditation on me,  
And meditation on me is my friend.  
Forget about omniscient consciousness,

Just to attain liberation becomes difficult. [204]  
Because they do not know how to posit cause and effect  
For something that does not exist inherently,  
The two truths become non-existent and also liberation.

'For those straying from the teachings of Acharya Nagarjuna [205]  
There is no method for peace.  
They transgress the illusory and suchness truths  
And for those lapsed from the two truths there is no attainment of  
liberation.'

These words are said to be my treatises. [206]

Both the Mind Only and the Autonomists accept phenomena that exist out of their own nature, exist inherently, intrinsically and substantially. What is different is that the Autonomists do not accept that if it exists inherently that it has to exist truly. In the Mind Only school, if something exists

inherently then it has to exist truly as well. Therefore for them functionalities and emptiness exist truly.

True-grasping: Because the view of the Mind Only accepts truly existent functionalities, it accords with the view of true-grasping and is therefore my friend. In dependence on this view one can not attain liberation and omniscient consciousness.

For the Vaibashika, Sautrantika, Mind Only and Autonomists it is impossible to function as cause and effect and to have action and activity if it does not exist inherently and intrinsically. For that reason they say that functionalities have inherent and intrinsic existence. Because they cannot posit non-inherent cause and effect they can not posit ultimate truth or illusory conventional truth. In this way they have lapsed from the two truths and can therefore not attain liberation.

Even the Autonomists,  
Although not accepting true existence,  
Do not know how to posit action, activity, cause and effect,

If inherent existence [207]  
Does not exist nominally.  
Going without giving up these views,  
Irrespective of which vehicle,

It is difficult to generate a superior's path in one's continuum. [208]  
If even the great holy beings are permeated by it  
And do not divert from it in the slightest,  
Then most of those practicing meditation

Who do not know anything and are unschooled [209]  
Rely on the darkness of  
A dark hole even darker than  
The darkness of cloudy ignorance.

There are many practitioners following the Vaibashika, Sautrantika, Mind-Only or Autonomist tenets and who have generated the wish for liberation, the thought of renunciation. Because of this thought they are great holy beings.

But even though they are holy beings, because they have not consciousness of an opposite mode of apprehending they can not realize the lack of true existence. If it is like this for even these holy beings, then most of those practicing meditation in these days rely on a darkness even darker than darkness, the darkness of a dark corner in a dark place, and cannot harm true-grasping.

Being oblivious and mentally blank, [210]  
Which does not contradict my mode of apprehending,  
This is called non-meditation and non-view.  
If there is no familiarity with clear and knowing,

As the definition of consciousness, [211]  
The meditation without wandering from clear and knowing  
Is seen as the pinnacle of placement meditation.  
If one does not even attain liberation

Then omniscient consciousness is a joke. [212]  
If meditation on clear and knowing  
While being oblivious to anything else,  
Is meditation on mind itself,

Since the mind and myself are inseparable [213]  
It becomes a meditation on myself alone.  
As the result of meditating on me  
Not only is there no attainment of liberation,

The only thing that will happen [214]  
Is that I will become stronger, nothing else.

As we said earlier, some meditate on nothing else but the clear nature of the mind, without thinking or conceptualization. But because mind is an illusory conventional object, it comes with true-appearance, and therefore meditating on it will only strengthen true-grasping and does not benefit the attainment of liberation.

Out of those known as Madhyamaka  
None are higher than the Prasangika.

But their view is again only the view of superiors [215]

During the post-meditation attainment.  
Every buddha gives it up again.  
If: What is the reason for that?

The Prasangika assert [216]  
Labels, imputed existent and mere name,  
But on the buddha ground the characteristics  
Of name and meaning do not exist.

That equipoise and subsequent attainment exist [217]  
Was explained in the *Stainless Continuum* and the like.

The final tenet in Buddhism is the Consequentialist Middle Way school, and their view we already explained in the past days. Real existence from its own side, completely independent from anything else, does not exist. By investigating this existence it is found to not exist and they arrive at its pure absence, which marks the generation of the Consequentialists view.

So phenomena do not exist inherently, from their own side. But does this mean that they do not exist? No, it does not mean that. Everything exists as merely imputed by name, it exists as mere appearance to the mind.

When attaining enlightenment one never arises again from the meditative equipoise on emptiness, and on the face of the meditative equipoise on emptiness there is no characteristic of being merely labeled and existing in mere appearance. That is what it is saying.

The reason why the Buddha taught the different tenets is to lead all students to the final view of the Consequentialists, as not all students would be able comprehend this final view from the start.

**Wisdom says in return:**

Even those that merely have faith in me

Will pacify all negativities. [218]  
Even those that doubt me  
Will tear apart existence.  
If meditated upon there is no doubt you will be evicted.

By meditating on me liberation is attained [219]

You are the enemy that throws one into cyclic existence.  
If you are not expelled through debate  
Then the repetition of cyclic existence will have no end.

If we summarize, true-grasping says: There are few that follow tenets, and out of those there are more following outer tenets than Buddhist tenets. Even within those following the Buddhist tenets, aside from the Consequentialists, those that meditate do not harm me, only become my friend and therefore cannot evict me.

Wisdom replies: Those that have faith in me, meaning faith in emptiness, will pacify their negativities. Even just to doubt, thinking how things could be empty, will tear apart existence, because it harms the root of existence. Therefore, there is no need to mention that if one meditates on me that one will be able to evict you, the self-grasping.

True-grasping acts as the root for us to cycle in cyclic existence. So to have belief in emptiness is like doubting that grasping at true existence. It is similar to doubting for the first time the advice of a false friend to whom we have listened since a long time and whom we regarded as our friend since a long time, but who secretly was set at harming us. When we start to doubt this person it acts as a protection for us and that person will be less able to deceive us. Similarly, having belief in emptiness protects us and lessens the harm given by true-grasping.

In this way, just to have doubt tending towards emptiness already has great benefits and the greatest of the Buddha's teachings are those that explain emptiness, the *Perfection of Wisdom Sutras*.

The Buddha told Ananda: If you forget words of the other teachings that I gave then I will not think much of it, but if you forget even one word of the teachings on emptiness then I feel that you do not regard me well and be unhappy. In this way the Buddha placed emphasis on the teachings on emptiness.

Wisdom says further that by meditating on it one will attain liberation, but that true-grasping is the enemy that throws one into cyclic existence, and that if one does not evict it with arguments then the circling in existence will never have an end.

True-grasping says in return: [220]  
Regarding throwing me out,  
That will be difficult just because of being ordered,  
Without meditation on the antidote.

If the antidote's mode of apprehending is not opposite, [221]  
Even if all the sentient beings favored by the Three Jewels  
Rise up as enemy  
Wear armor and bear various weapons

And become slashing and killing enemies, [222]  
And no matter how many there are,  
With power and magical abilities,  
If it only strengthens my side,

Then where will you go to, wisdom? [223]  
If you are not even turned into my direction,  
Then the talk of 'evicting' is lamenting.  
What need is there to mention the sentient beings

That are under my control? [224]  
They work only half heartedly  
For the liberation belonging to your class.  
Philosophers, tantrics and meditators

Almost always say from the mouth [225]  
'I have given up this live'.  
But in their heart, they are my hearer-listeners alone,  
Giving up actions they have many other actions and activities.

Especially scholars, virtuous ones and secret ones, these three, [226]  
If they have to choose between me and you, the wisdom,  
Then they will most likely choose me.  
For what reason? You are not:

Something to eat and not something to wear, [227]  
You do not exist on the objects that one can see,  
And wherever one goes next, one will not be separated.  
I am an immediate necessity.

Good and bad tea, beer or food, [228]  
Great and small praise and reverence  
Good and bad offerings, the attainments  
Of these and others are directly realized through me.

Hence, I create good and bad plantings and harvests [229]  
I create all happiness and joy  
If I introduce the eight dharmas as friends  
Then at that time where will you go?

For everything small, intermediate and great [230]  
I am needed directly and close by.  
You are a distant advice.  
Wisdom, you should listen to this:

Although the doubt in you [231]  
Destroys existence completely,  
The signs for not having belief in you:  
Dharma is sold for the purpose of food,

Leaving the place of practice they wander around town, [232]  
Giving up the vows they take a wife,  
Giving up morality they work to achieve their desires,  
Giving up the hermitage they engage in worldly disruptions,

Not giving up desire they abandon shame, [233]  
Not giving up cyclic existence they give up liberation,  
Not giving up the eight worldly dharmas they give up mental stabilization,  
Not giving me up they give up emptiness.

Once one has made the determination to evict true-grasping, upon recognizing that without evicting true-grasping one will not be able to be liberated from cyclic existence, it replies that is not possible without an antidote, and this antidote needs to be of opposite mode of apprehending. Even though that is so, there are very few that meditate in this manner.

Then, without meditating in such a manner, even if all sentient beings favored by the Triple Gem rise up as enemy, wearing armor and carrying weapons, and become the slashing and killing enemy, and no matter how many there are with powers and magical abilities, they will only make my

side stronger. Your pronouncement to evict me is therefore nothing more than wailing.

What need is there to mention the sentient beings controlled by me. Even the sentient beings that take your side, and pretend to work for liberation, such as philosophers, tantrics and meditators, who profess from the mouth to have given up this life, they will choose me when put before the choice of you or me. The reason for that is that you do not have anything to eat or wear.

All the daily necessities such as food, drink, clothing etc., and also the enjoyments such as dancing and so forth are seen as related to true-grasping. Also the preservation of the eight worldly dharmas is done by true-grasping.

Ignorance: I am needed for all small, medium and immediate aims, while you are a distant aim that is only realized through the accumulation of merits.

Furthermore, listen to this: Although you say that even just to have doubt tending in your direction will destroy cyclic existence, there are many signs that those that do even that are few.

Examples of such signs are: Selling the dharma for the sake of food, practitioners that leave the place of practice to roam around town, those with vows that give them up to take a spouse<sup>10</sup>.

They sell initiation to a square of cloth, [234]  
They sell permission to a ritual of oath  
They sell the here and the after to a death liturgy.  
A great many of these and other lists exist indeed,

If they are all my enlightened activity [235]  
Then were will you go at that time?  
Do not recite the wailing of eviction.  
Further, wisdom, listen to this:

---

<sup>10</sup> Lama Zopa Rinpoche: leaving the monastery they roam around town, giving up the ordination they take a wife.

If one does not remember death from the heart, [236]  
Then no matter how much one labels 'dharma practitioner',  
What is it suitable to be, aside from this life?  
If one does not generate from the heart

The mind wishing for liberation through contemplating the general [237]  
And particular faults of cyclic existence,  
Then how could one even attain the liberation of a hearer?  
Not generating from the heart the mind of loving compassion

For all sentient beings, like for an only child, [238]  
And if one does not carry the burden of superior intention,  
Then how can one enter the ranks of the Mahayana?  
If, in dependence on the power of calm abiding,

One does not attain the pliancy inducing [239]  
Superior abiding through analysis,  
Meditating on you, wisdom,  
Which is of an opposite mode of apprehending to myself,

Then how could it become meditation on superior insight? [240]  
Hence, do not say that you will evict me!  
Although there are many insisting they will evict me  
I have accompanied the mind before,

I am accompanying the mind now, [241]  
Where have you been in the past?  
You did not arise in my space,  
Yet you still pretend to be active.

Those that became a superior before [242]  
Are as rare as the Udumwara flower.  
The method of mere individual clever statements  
Is called by the name of ignorance.

The illumination of ignorance is called awakening. [243]  
Therefore, out of you and me  
I was indeed the one accompanying the mind first.  
The afflictions I have as my entourage

Are eighty-four thousand, [244]  
To which eighty-four thousand antidotes were taught  
It is said. Although all say this,  
They do not know their number or nature.

What need is there to mention the introduction to the antidote! [245]  
Even if all antidotes are brought together,  
Since they cannot overcome  
The one affliction asserted by me,

To do all the others becomes a source of amusement. [246]

**Wisdom says in reply:**

Your instructions are wholesome  
The saying 'kill the father' exists also with regard to the son,

You speak through the pepper on your tongue, [247]  
What you say is false,  
It obscures the right seeing.  
Although the ignorant have a lot to say

Much of it is contradictory. [248]  
Those muddled regarding the path and aim,  
Compulsively speak incomprehensible gibberish,  
And there is not even one meaningful word

Likewise, you are also completely non-sensical. [249]  
Then, understanding what you say  
As something mostly to be abandoned,  
If you say that you accept logic,

How could you have such contradictions? [250]  
The dharmas of afflictions and disturbing thoughts are indeed many  
And there are no thoughts regarding the absolute meaning.  
The chatter of all the streams is loud

Where to should the chatter of the ocean reverberate? [251]  
The Buddha teaches the truth,  
How could he possibly teach something false?  
Not matter how many falsities there are,

They are non-existent as true meaning. [252]  
Even truth does not exist as true meaning.  
If you say that you have been abiding  
Together with the mind since time beginningless:

Do you say the mind is permanent or impermanent? [253]  
If you say 'permanent', that contradicts generation.  
If you say 'non-generated', that belies direct perception.  
If you say 'impermanent', does the mind

Have earlier and later moments or not? [254]  
If you say 'it has earlier moments',  
Then the mode of true appearance  
Of that earlier moment of mind

Does not exist simultaneously with the mind. [255]  
It does not change inherently into something else,  
And becomes stable and unchanging. In that case  
It contradicts the point of view of ignorance.

It can not change into a later moment and [256]  
Also does not exist in the present, hence it contradicts.  
Something truly existent does not possess change,  
If it possess change then it excludes true existence.

If a latter moment is accepted, [257]  
The latter has not come and is yet to arise,  
The meaning of 'arise' is to generate,  
That called 'later' is labeled

In dependence on the first. [258]  
Do you not realize that it is a direct contradiction  
To accept truly existent independence,  
Unchangeability and non-generation,

Stable permanence and eternity [259]  
That do not depend on something else,  
On the presentation of adventitious dependence and generation?  
If you are simultaneous with the present,

That also has earlier and later moments, [260]  
To which the earlier reasoning of preceding and subsequent applies.  
If also their present exists simultaneously with them,  
Then again its earlier and later moments equal those above.

Investigate in this way, as long as they are not exhausted, [261]  
The smallest amount of time and the present.  
The time for generating the present has come and gone,  
There is nothing to abide simultaneously with, and

If there is not one existing phenomenon observed, [262]  
Then with what do you abide simultaneously?  
Since it is a truly existent that does not change  
Into another nature, where did it go?

Do you not see the direct contradiction? [263]  
When anger, the prime of the three poisons  
Generated by you, is generated,  
And if that anger exists the way it appears,

As truly existent, [264]  
Then its nature does not change into something else.  
Hence, hatred is indeed suitable to be accepted as self-existent,  
It contradicts the generation of attachment and so forth.

When attachment and so forth is generated [265]  
They abide in a truly existent nature, unchanging,  
Of stable permanence and eternity.  
It is suitable to be unchanging permanent attachment,

For which it is contrary to change into something else. [266]  
Where can ignorance and the like exist?  
If you say, 'simultaneously with ignorance',  
Then the earlier

Faults apply here as well, without change. [267]  
If you say, 'I abide simultaneously  
With the mind alone',  
Then since the way the mind appears as truly existent,

Is as not changing into something else, [268]  
Not depending on something else,  
As independent, stably permanent and unchanging,  
Then the fifty-one mental factors arising

As the entourage of the mind [269]  
Possess the fault of non-existence.  
It is contradictory for them to arise as the entourage of mind.  
It would be also contradictory for the eighty-four thousand

Afflictions to arise from the root of mind. [270]  
Also virtue, non-virtue and non-predicted actions  
Either do not exist or are in contradiction to arising from mind.  
If the mind exists inherently

Then virtuous and negative karmas and their results [271]  
Can not accumulated newly and cannot be experienced.  
There is no cyclic existence and no liberation,  
There are no eight-four thousand heaps of dharma,

Also the three Jewels of Refuge do not exist, [272]  
There are no three poisons and no eight-four thousand  
Afflictions generated from them.  
In short, if everything is non-existent,

Then it becomes a great heap of contradictions. [273]  
To accept the eighty-thousand afflictions  
As the entourage of the 'I',  
As accepted by you above,

And to accept that all have the blessing of the 'I', [274]  
To not see that all these acceptances are contradictory  
Means to be blind,  
To be lying or to be crazy.

On true existence no phenomenon exists. [275]  
If all phenomena exist then it contradicts true existence.

If cyclic existence has no beginning,  
And the mind takes rebirth among the gods,

And among those in the formless realm, [276]  
And there one grasps at true existence  
By focussing on mind alone,  
As this perception does not change into something else,

It contradicts taking rebirth somewhere else in general. [277]  
Should one take rebirth below,  
It contradicts the generation of true-grasping  
Which focuses on their aggregates.

If true-grasping is generated [278]  
It contradicts the unchanging nature.  
The life as god, riches and the like,  
These sense objects appear truly existent.

As this appearance exists independently [279]  
On them since beginningless time  
And it remains unchangingly and permanently,  
Then how can death and transference be possible?

If you say that death and transference are possible, [280]  
As they can not exist from their own side  
They contradict unchanging true existence.  
If the body of the gods exist truly

They cannot take rebirth in other migrations. [281]  
Also, regards the five sense objects:  
If the true appearance to the attachment  
Grasping at the bodies of the goddesses

Does not change, [282]  
Then why should they generated attachment  
For the four sense objects of sound and the like?  
If it is generated it contradicts truly existent form.

The love based on attraction [283]  
Coming from focusing on the divine girls

Appears to be independently true.  
If the appearance cannot change into something else

Then it contradicts the generation of hatred [284]  
While fighting with the demigods.  
If hatred is generated  
Then the independent immutability of the true existence

Of the love base on attraction is contradicted. [285]  
When generating intense hatred  
While observing the the demigods,  
The hatred appears to exist truly,

Then, upon ceasing of the fighting and back in their country, [286]  
While loving their goddesses  
The attractive appearance cannot generate.  
If it generates it contradicts the true existence of hatred.

This attraction is newly generated [287]  
Which contradicts truly existent attraction.  
Due to this application of true existence  
Is it as if all phenomena are non-existent.

Within the truly existent perception of one awareness [288]  
All phenomena lack generation and cessation, coming and going,  
All labels, actions and their results are non-existent.  
In short, all phenomena are understood to be non-existent.

If: What is the reason for that? [289]  
All phenomena asserted to exist truly  
Are independent and autonomous from something else.  
They appear to exist out of their own nature.

All phenomena in accordance with [290]  
Worldly convention, such as causes and conditions  
And those posited relative to each other,  
Are adventitiously labeled by conception or name.

There is not one occasion [291]  
Where they can meet on one basis.

Hence, if one looks at the side of true existence,  
There is not one phenomenon dependent on conditions.

And so all phenomena are non-existent. [292]  
On my side all phenomena  
Generate from the accumulation of interdependent causes and conditions,  
And so all phenomena do exist.

Karma and the experience of its results exist. [293]  
I possess all labels such as  
Grounds, paths and the Three Jewels.  
But this again is only in mere name.

I am very certain that no phenomenon, [294]  
Such as yourself, exists truly.  
You, due to uncomprehending ignorance,  
Accept all phenomena to exist truly,

Which is ignorance, as then even nominally [295]  
All phenomena become non-existent.  
It is ignorance beyond ignorance,  
It is the great mandala of ignorance.

Although you accept illusory truth from the mouth, [296]  
The illusory depends on causes and conditions,  
And you assert independent existence.  
Hence, the illusory does not exist for you.

Generally, according to you, death does not exist. [297]  
Particularly, according to you, birth does not exist.  
If one were to transfer from the state of a god  
And take rebirth as a demigod,

The true-grasping that grasps thinking 'I' [298]  
Upon having focussed on the aggregates  
Of the god, does not transform.  
Therefore, although it is impossible,

It meets on one basis [299]  
With the awareness thinking 'I'

Upon having focussed on the body of the demigod.  
This is of course a fallacy of true existence.

What mode of meeting do you assert? [300]  
When the awareness of the demigod  
Generates jealousy and competitiveness  
For the wealth and sensory enjoyments of the gods,

And you are then reborn as a god? [301]  
Since the wealth becomes non truly existent  
It is certain to abide simultaneously with you.  
Are you then jealous and competitive

Towards yourself? [302]  
If the true-grasping of the gods is unchanging  
And the true-grasping of the demigods is unchanging,  
Are you then a god or a demigod?

A common basis is impossible in the realm of the known. [303]  
If you say, 'Upon the disintegration of the true existence of the god,  
The true existence of the demigod exists.'  
Since generation and cessation do not possess true existence,

If true existence changes into something else, [304]  
Then it contradicts that immutable reality of yours.  
If one looks at this true existence posited by you,  
Then death, transference and rebirth become impossible.

When taking rebirth in the realm of the hungry ghosts, [305]  
The hungry ghost is afflicted by hunger and thirst.  
At this time your divine wealth,  
Which is permanently stable, immutable and unchanging,

Is suitable to be eaten when there is no food. [306]  
Upon having eaten the divine food one is satisfied.  
If the satisfaction does not change into something else,  
Then why should one still be hungry?

If the physical hunger and thirst of a hungry ghost [307]  
Are truly existent unchangeable,

Then from life to life for all times,  
They could never change from

This very nature of hunger and thirst. [308]  
Oh dear, it would be better to be unconscious continually.  
When you are born in the lower realms,  
Then true existence is contradicted by this very birth.

Because the sufferings of heat and cold of the hells [309]  
Are experienced newly, non-generation is contradicted.  
While experiencing the sufferings of heat  
Where have the happinesses of the gods gone to?

This happiness while being a god, [310]  
It is independent, unchanging, autonomous.  
If it cannot change into something else  
Then why does one experience the suffering of heat?

If happiness and suffering are direct opposites [311]  
How can they be combined on one basis?  
Immediately after having transferred from the god realm  
The bliss of the gods does not change into something else.

It cannot change from the nature [312]  
Of divine bliss, and it cannot change  
Into the nature of the suffering of heat.  
Although impossible to be united in one place,

To unite them in true existence provides [313]  
Partial satisfaction for you.  
Holding this fallacy of true existence  
To be a quality, provides partial satisfaction.

The experience of the suffering of cold [314]  
Is in the nature of the suffering of heat.  
As there is no occasion when it changes into something else  
When abiding together with it

As the nature of the suffering of cold [315]  
Is immutably abiding permanent,

It is stacking one suffering upon another.  
If heat and cold are mutually exclusive

And their two natures are mutually exclusive [316]  
Then how can they be experiences simultaneously?  
How can they be combined on one basis?  
All that true existence accepted as counter-pervasion

Gives you partial satisfaction in the heart. [317]  
It is the fallacy of true existence.  
Regarding you and non-generation,  
When one attains a human body

And one can see directly the new attainment [318]  
And generation of a human body,  
The acceptance of non-generation is amazing,  
One meaning of ignorance is complete.

As this cyclic existence has no limits, [319]  
When one is born in the five migrations  
And focusses on their individual aggregates,  
The mode of apprehending each of them

As truly existent is generated. [320]  
Your grasping of them as independent,  
Unchanging and autonomous  
Does not change into something else.

As your acceptance accords with [321]  
The true appearance of the mode of apprehension  
Of the awareness thinking 'I' in dependence  
On the mere collection of the aggregates,

Oh dear, how to combine on one basis [322]  
The mode of apprehension of the bodies  
Of each of the six types of migrators?  
Most of them are directly opposed.

Also, how could most of them accord in aspect? [323]  
All the sufferings of of all the six types of migrators

Are mutually exclusive, like heat and cold.  
These difficult to bear sufferings,

That are independently truly existent, [324]  
That are autonomous  
Unchanging, stably permanent and immutable,  
How can they be experienced

Simultaneously on this human body of yours? [325]  
If they are experienced on your body  
Then it contradicts unchanging true existence.  
It contradicts the combination of all direct opposites

On one common basis at the same time. [326]  
The awareness thinking 'I'  
In dependence on the mere collection of the aggregates  
Grasps at the aspect of true existence

Upon focussing on the object of 'I'. [327]  
This is true-grasping at the person.  
To cling to that is clinging to the self of person,  
If it exists like that then it is true existence.

If the 'I' appearing as truly existent [328]  
To such an innate awareness  
Focussing on the aggregates,  
Is established the way it appears,

This would be the object to be negated, its measure [329]  
Determined by the mode of grasping at the eternalistic extreme.  
Once it is identified faultlessly  
Then it is the main object of negation.

This is also the main enemy. [330]  
Yet it is still the great heap  
Where you unite the contradictory.  
Does such an 'I'

Exist from its own side [331]  
As one with the aggregates

Or does it exist as different?  
If you say 'it exists as one',

Then it exists as one without the slightest difference, [332]  
Without its nature changing into something else,  
It exists autonomous from something else,  
It is independent, unchanging and immutable.

Hence, when upon death the aggregates are burned in fire, [333]  
And the ashes are thrown into the river,  
And the aggregates become thus completely non-existent,  
Does the 'I' become completely non-existent as well?

Where did the changing phenomenon, [334]  
Which exists from its own side with the aggregates, go to?  
An unchangeable transforming into a changing phenomenon is remarkable.  
If it exists unchanging, permanent and truly

Together with these aggregates [335]  
Then to what does one apply the label 'death'?  
If there is no death there is no birth,  
To what will one assign age, sickness and the like?

And one more: you, for whom everything is non-existent, [336]  
If there is birth and death then there is no true existence.  
In your school all phenomena  
Exist independently and unchanging.

As there is no phenomenon existing in mutual dependency [337]  
All phenomena are non-existent for you.  
You call that changing into something else 'unchanging',  
You exist within ignorance itself,

Out of these you are ignorance itself. [338]  
When you are born in another migration  
The aggregates and the 'I' from there  
Should be established as truly existent one.

Hence, by focussing on these aggregates, [339]  
One necessarily generates the awareness thinking 'I'

With regards to the aggregates of another migrator.  
Therefore, these aggregates of another migrator

Should exist on this aggregates. [340]  
That this contradictory simultaneous existence  
Arises although it does not exist,  
To debate this with you, ignorance,

Is like debating the words of a crazy person. [341]  
As saying something does not make any difference  
It is also like debating a rock.  
You are very different from a rock.

A rock will listen to any correction, [342]  
But for you, the ignorance, that does not  
Listen to anything, death does not exist.  
In case you die and are born somewhere else,

When you are born, then [343]  
You should abide truly, unrelated to the aggregates.  
And, generally speaking, what would one posit as death?  
Carrying these aggregates like a suit,

How can one posit the way of taking birth [344]  
In the womb of another mother?  
Do you enter with these aggregates or how?  
Although you say 'one enters like that',

By way of entering [345]  
One contradicts the unchangingness of true existence.  
If one takes birth upon leaving one's aggregates  
Then one contradicts true existence by way of taking birth.

If the aggregates of 'I' exist as truly one [346]  
Then you do not have the grasping at mine  
Upon focussing on mine.  
If you say 'I grasp at mine',

As true existence changes then into something else [347]  
It contradicts unchanging true existence.

The true existence that is the mine  
That focusses on 'my hand',

Is unchangingly permanent, [348]  
It is independent and autonomous,  
It is unchanging out of its own nature  
And it contradicts the generation

Of grasping at mine directed at 'my feet'. [349]  
In case that awareness is generated  
It contradicts unchangingness through  
The change of truth into something else, and through birth.

It is impossible to posit it by way of truth. [350]  
Similarly, as the true existence of attachment  
Is unchanging and immutable,  
This migrator brings it into all other situations.

Having focussed on a woman or the like [351]  
Generating attachment by looking at the form,  
Contradicts the generation of true attachment  
For other pleasant objects.

In case it is generated then it contradicts unchangingness, [352]  
It contradicts true existence by way of generation.  
Likewise, with regards to the other sense powers,  
It contradicts the generation of true attachment

Directed at each of their objects of desire. [353]  
In case it is generated then it contradicts non-generation,  
True existence also contradicts the change into something else.  
If :True attachment for the objects

Of the visual sense power exists, [354]  
Established autonomously,  
From the start, since beginningless time.  
Well, are these aggregates also

Established autonomously [355]  
From the start since beginningless time?

If yes, then, as there is no birth  
In the other five migrations, it contradicts you.

Like the human body adventitiously taken in this life, [356]  
They contradict the acceptance of beginningless existence.  
The body of the small boy  
Becomes gradually the body of an old man.

What about such acceptances as a body, [357]  
Old since beginningless time,  
Non-constructed and independently existent?  
Oh dear, that is ignorance and makes me laugh!

While being born to a mother [358]  
Where is that which exist unchangingly  
In the nature of the old?  
This system, where the body of the old

Exists within the body of the mother, is asserted by you. [359]  
If the 'I' exists as truly one with the aggregates,  
Then the true-grasping attached to the aggregates  
Does not change. Hence, how could true-grasping

For the mind be generated? [360]  
If generated then it contradicts the non-existence of change,  
It contradicts the meaning of non-existence of generation.  
If all are combined within this type

Then this type is inexhaustible. [361]  
If the 'I' and the aggregates  
Exist as truly different,  
They need to be unrelated separate objects.

If it is in the hand one says 'It is mine', [362]  
To treat it as mine becomes unrelated.  
My head and my mouth,  
My tip of the nose, eye sense power and the like,

My body and my stomach, [363]  
My waist, joints and knees,

My food, thirst, clothes and the like,  
My field and house, my servants,

My mistress, child and the like, [364]  
To generated an awareness grasping at mine  
Directed at any functionality belonging to the 'I'  
Would be pointless.

Being truly unrelated is to be separate [365]  
Without any connection, ah is this tiring.  
Because, like true-grasping and wisdom,  
They have no chance to abide together.

Hence, it is meaningless to grasp as mine [366]  
That which is mine.  
Therefore, to make that which is mine  
One's own, contradicts you, ignorance.

Doing it although it is contradictory is pointless. [367]  
Therefore it would be better if you were silent.  
If the 'I' and aggregates were truly differently established  
Then the 'I' and aggregates become truly

Established as one. [368]  
The reason: The *Precious Garland* says,  
'Because there is no one, many ...',  
And 'if there are many

Then also one has to exist'. [369]  
It follows 'I' and the aggregates are one  
Because 'I' and the aggregates are truly one.  
If 'accept', this is refuted in the *Introduction to the Middle Way*.

If 'I' is truly existent one with the aggregates [370]  
Then it needs to be truly existent one with  
All parts of the aggregates.  
Hence, east, west, south, north and centre,

The divisions of the directions, become one anywhere. [371]  
Even one part of the centre, for example,

Has the divisions of east, west and middle.  
Likewise, when finally dividing the atoms

Down to the very particle of iron, [372]  
With a never ending supply of particles,  
Then which truly existent one will you,  
The true-grasping, accompany, at the time of division?

Where did the 'I' that is unchangingly [373]  
Of true nature with the aggregates, go?  
You say: that which is always changing is unchanging.  
This true existence is very strange.

**True-grasping says in return:** [374]  
No matter how much verbal power you express,  
No migrator will be moved,  
Also I cannot be moved,

Like teaching dharma to a stone. [375]  
Either you ooze pus from the mouth  
Or you are blinded by the sun.  
What is the reason for that?

The gods are distracted by recklessness, [376]  
The demigods are distracted by jealousy,  
Animals are distracted by feeding upon each other,  
Hungry ghosts are distracted by poverty and destitution.

Hell beings are distracted by the sufferings of heat and cold, [377]  
Some humans are distracted by having,  
Some are distracted by not having,  
Some are distracted by killing,

Some are distracted by stealing, [378]  
Some are distracted by divisive speech,  
Some are distracted by false dharma,  
Some are distracted by false meditation,

Some are distracted by traded dharmas, [379]  
Some are distracted by pretension and dissimulation ,  
Some are distracted by agricultural business,  
Some are distracted by women,

Some are distracted by drinking alcohol, [380]  
Some are distracted by sleep and laziness,  
Some are distracted by idle chatter,  
Some are distracted by crafts and play,

Some are distracted by remnants the oblivious drowsiness [381]  
Where one does not think about anything.  
Some are distracted by the immediate karmas,  
Most are distracted by the ten non-virtuous.

These do not have any use [382]  
For the likes of you, and no need.  
Most great meditators that did not study  
Have no understanding of the likes of you.

The learned scholars [383]  
Do not believe you and also do not practice.  
Because of looking constantly for faults  
They do not have leisure for meditation.

When they do get the leisure [384]  
They do not have time to meditate while listening.  
When applying themselves, the great meditators without any  
Knowledge, place and hold their awareness on one.

That they should ascertain anything makes me laugh. [385]  
You, who is mentally exhausting,  
Being obscured by the screen of my smoke,  
This Mahamudra of yours

Is difficult to meditate upon and generated by few. [386]  
This Mahamudra of mine  
Is easy to meditate upon and generated by many.  
What could be the reason for that?

Regardless of whether male or female, [387]  
Regardless of which of the three types of vows,  
They do not need to take or keep them,  
They do not need pure initiation,

They do not need to keep their pledges, [388]  
Also the practice of the ten virtues is unnecessary,  
If their trousers are split down the middle it is sufficient,  
But if not that is also ok.

Acceptance is needed without fail. [389]  
The turquoise from the west .... are needed.  
White conch shells, iron (eagle), bone ornaments and the like  
Marked with a kadvanga and a woman.

A fallen hero, dead tiger and shaking flash, [390]  
If these and a skull (tripod?) are complete  
An introduction to complete nothingness is made.  
As one meditates without a thought in the mind

There are many adventitious concentrations. [391]  
These are my experts in meditation.  
With the meditation of no present or beyond  
They attain the result of buddha.

After three day have passed they have meditated for a month. [392]  
Through that they will be liberated from everything.  
If my enlightened activity is like this  
Then your enlightened activity does not exist at all,

And you give a very sad impression. [393]  
If one needs to accumulate boundless merits  
So that you arise just once,  
Then jealousy at my close position

Seems like bad action an your part. [394]  
It does not come due mental tiredness.

**The wisdom says in return:**  
You proud one proclaiming truth!

Although not possessing any qualities [395]  
You pretend to be expert in everything.  
Let alone qualities, you do not have any friends.  
You can be harsh in independent insulation.

You that is unchangingly permanent and immutable. [396]  
If all phenomena are non-existent for you  
Then it is meaningless for you to get one friend.  
As all phenomena exist for me

All phenomena are my friends [397]  
And I am also the friend of all phenomena.  
If: What is the reason for that?  
Phenomena are posited mutually, relative to each other,

Which also becomes my friend. [398]  
All phenomena are merely labeled,  
Which also becomes my friend.  
The compounded arises from causes and conditions,

Which also becomes my friend. [399]  
The sun and moon arise and set;  
There is the division of day and night;  
And there is spring, summer, autumn and winter;

The rain falls and the crops ripen; [400]  
Farming has four seasons;

And sentient beings have birth and death;  
They experience sickness, suffering,  
Heat, cold, hunger, thirst and the like; [401]  
These arise adventitiously from conditions.

Eating, sleeping, walking, staying and the like,  
Shaking, moving, straightening and bending of the body,

Listening to and accepting verbal expression, [402]  
Looking with the eyes, excitement and the like,  
Attachment, hatred and ignorance,  
Jealousy, miserliness, pretension and dissimulation,

The eighty-four thousand afflictions and the like, [403]  
All rely adventitiously on conditions.  
Hence they have direct generation and cessation,  
And earlier and later moments.

Phenomena that exist through being thus labeled [404]  
By their individual names,  
Depend on something else,  
Are generated from causes and conditions,

And exist in mutually interdependence and relation. [405]  
This makes them of course my friends,  
And I am also the friend of all of them.  
If they do not exist I also am non-existent,

If I do not exist then also they are non-existent. [406]  
We support each other,  
If either one exists then both exist,  
If one does not exist then both do not exist.

One cannot fly with one wing, [407]  
One cannot walk with one leg.  
Therefore, one is great through the kindness of the other,  
You are only by yourself,

You do not have any of that, [408]  
And you accept this due to the fault of true-grasping.  
This appearance generated in dependence,  
Eliminates both the extreme of the appearance of true existence

And the extreme of the appearance of complete non-existence. [409]  
This appearance lacking true existence  
Eliminates both the extreme of the appearance of true existence  
And the extreme of the appearance of complete non-existence.

It can eliminate the extreme of complete non-existence. [410]  
Because the subject, the empty basis  
Of the lack of true existence of appearance, exists,  
The extreme of non-existence is eliminated.

Because of this reason [411]  
It is as if emptiness is generated from appearance  
And as if appearance is generated from emptiness.  
No need to say that they support each other.

Regarding the kindness of both appearance and emptiness, [412]  
If it is thought one of them is kinder than the other,  
There is no difference in the extent of their kindness.  
Without imbalance when weighed on a scale.

That called 'great compassion', [413]  
Wherever it is initially generated, immediately are  
Compassion and emptiness simultaneous,  
As if they are generated in mutual competition.

Immediately upon realizing compassion as empty, [414]  
It seems as if compassion  
Is generated in mutual competition with it.  
Both, empty compassion and compassion,

Are like the cause and effect of a horse scratching a flea. [415]  
Cause and effect are of course sequential  
But what is the cause and what is the effect?  
To state the sequence is difficult.

All phenomena fall into that category. [416]  
True-grasping, since you do not possess  
Presentations such as this in the slightest,  
For you all phenomena are non-existent.

You are the single bachelor, [417]  
That one that can exist standing alone,  
An immutable that is self-sufficient,  
Autonomously independent.

You, that stays, immutable and permanent, [418]  
Out of the delusions you are the grand delusion,  
You are the highest delusion without peer,  
There is no teaching of conqueror about anything

More deluded then you within the three existences. [419]  
You are staring with blind eyes.  
The reason for that is:  
Even whilst being born there is no birth,

No aging while growing old, [420]  
No sickness while being sick,  
No death while dying,  
No cessation while ceasing,

When the body moves adventitiously [421]  
No movement exists whilst the action is carried out.  
The stretching and bending of arms and legs  
Does not exist while stretching and bending.

There is no going while going, [422]  
There is no staying while staying,  
No lying down while lying down,  
No falling asleep while falling asleep,

No waking up while waking up, [423]  
There is no eating while eating,  
There is no drinking while drinking,  
And it is said there is no wearing while wearing.

It is said the actions of looking, [424]  
Listening, smelling, tasting and touching  
Do not exist whilst engaging in them.  
There is no end to statements of this kind.

In short, phenomena that are generated from causes and, [425]  
Conditions, that depend and are interdependently related,  
And that adventitiously fall into action and activity,  
To say that they do not, while seeing that they do,

Is even more mistaken then mistaken, [426]  
It is crazier then crazy.  
To debate this simultaneously with it  
Seems to be even more crazy.

Despite this, when an enemy is close by, [427]  
One does not debate continually and is silent.  
The enemy has stronger pride than this.  
To pay attention to an enemy like this

Makes me, the wisdom, tired from exhaustion. [428]  
All six migrators of  
Humans, animals and the like,  
Expensive stones and true-grasping,

Are worth only one 'ana', [429]  
But what is said is not understandable.  
If one meditates on me, but without wisdom  
And without enthusiasm and the like,

Then it is just words, [430]  
And it is a time to be quiet.  
Oh dear, sentient beings are empowered by karma.  
The awareness of the mountain over here

Is generated in dependence on the mountain over there. [431]  
Similarly, when walking to the mountain over there,  
Although it is the mountain over there from before,  
In dependence on oneself being there

The mountain over here, where one stayed before, [432]  
Becomes the mountain over there, to one's awareness.  
Similarly, looking from the side of the emptiness of appearance:  
It is as if the lack of true existence of appearance

Is generated from appearance. [433]  
Similarly, looking from the side of the appearance:  
That which makes the appearance generate and cease,  
It is as if the appearance is generated solely from

The lack of inherent existence of the appearance. [434]  
Illusory conventional truth becomes the method  
And ultimate truth becomes that arising from the method.  
Without depending on the nominal

One cannot realize the ultimate meaning. [435]  
Within appearance one finds emptiness.  
By thinking about these and other quotes  
It is as if emptiness is generated from appearance.

Phenomena are empty of their own identity. [436]  
If one makes this one's experience, then  
The phenomenon that is the empty basis exists in mere name,  
Merely labeled, as mere sign, as mere name.

If one does not analyze this [437]  
Then cause and effect, action and activity, generation and cessation  
And the like, of all phenomena merely labeled by name,  
Are unmistakable and non-deceptive.

If one generates an uncontrived definite ascertainment [438]  
Of the mode of production of cause and effect, action and activity,  
Then the extreme of non-existence is eliminated by emptiness,  
And one is certain to gain deep certainty

Of cause and effect existing imputed, in mere name. [439]  
The view of emptiness  
Destroys without exception  
All projected objects of the grasping at signs,

It abandons the extremes of existence and non-existence, [440]  
It generates certainty with regards to karmic cause and effect.  
Remember the infallibility of cause and effect!  
Since all projected objects of the grasping at signs are destroyed,

Make offerings to all the conquerors! [441]  
Since the dependent arising of appearance is infallible,  
Understand the emptiness of appearance!  
Having generated a deep certainty

Make offerings to the Lama! [442]  
The infallibility of dependent arising and cause and effect  
Destroys all modes of apprehension of the  
Ascertaining consciousness establishing inherent existence.

When you attain unwavering certainty seeing this, [443]  
Make offerings to the yidams!  
When appearance and emptiness  
Arise as mutual cause and effect,

Make offerings to the sky dwellers. [444]  
Each result arises from its own cause.  
When, merely through the mere perception of this,  
And independently from any other awarenesses,

One sees the emptiness that destroys the projected object, [445]  
Then make offerings to the dharma protectors!  
Through the reasoning of infallible cause and effect  
Emptiness free from the extreme of existence

Is established, independently from other reasons. [446]  
When, through this method,  
Deep definite ascertainment is born  
That each result arises from its own cause,

Then make offerings to the Four-faced One. [447]  
Know that the mode of apprehension that is completely destroyed  
By that ascertainment, is the mode of apprehension of inherent existence.  
The continuum of the mode of apprehension of that ascertainment's object

Is the mode of apprehension that one needs to train in. [448]  
Know that it is the continuity of the mere  
Non-affirming negation of inherent existence.  
Through that offer the perfect vajra and

Establish the calm abiding focussing on emptiness. [449]  
Regarding the oral instructions for superior insight,  
Place the mind on emptiness.  
If, without bliss of placement, one does not

Investigate with the seven-fold reasoning while in equipoise, [450]  
Then how can it become superior insight?  
Once analysis can induce abiding  
Then make offerings to the benefactors!

May those of small purity become enlightened together. [451]

**The true-grasping says in reply:**

All the many contradictions  
That you stated to me so rightly,

Also apply to you. [452]

Since you possess such contradictions, listen up!  
If you accept dependent existence,  
Then you, the wisdom, are posited as antidote

In dependence on myself grasping at true existence. [453]

My lack of truth contradicts you.  
Who will posit existent phenomena  
In dependence on beautiful stairs of the horns of a rabbit?

Who posits beautiful and ugly [454]

In dependence on the soft coat of the hairs of a tortoise.  
The eighty-four thousand heaps of dharma  
Taught by the Bhagavan

Are posited as antidotes in dependence on [455]

The three poisons and the eighty-four thousand  
Afflictions, that are ruled by me.  
Hence, if we are non-existent, then it contradicts you,

And you should accept the three circles<sup>11</sup>. [456]

Also in dependence on worldly convention,  
If I, the boss of all the afflictions,  
Become non-existent,

Then nothing exists for you. [457]

Due to the contradiction, accept the three circles.  
If: For what reason?  
I am the boss ruling the continuum

Of all the six migrators. Hence, [458]

Having fallen under the control of the three poisons,

---

<sup>11</sup> A debate expression for being mistaken.

They practice the ten non-virtuous actions,  
They mainly bring forth the five immediate karmas,

They circle in the wheel of birth, aging, sickness and death, [459]  
This is worldly farming.  
That practice like this exists  
Comes about through my very existence.

To superimpose non-existence on existence [460]  
Is to fall into the extreme of nihilism and contradicts you.  
You are harmed by worldly convention.  
To assert something as non-existent while it exists,

Is the craziness of a wide-eyed blind person, [461]  
Which has befallen you. Hence, you are mistaken!  
All the migrators of the six realms  
Meditate as if they had wisdom, although they have not.

To view something as existent while it does not, [462]  
Is to fall into the extreme of eternalism, which contradicts you.  
I exist continually, there is no need for meditation there,  
And all that is needed comes implicitly.

You do not exist and meditation on you is artificial. [463]  
What benefit is there in artificial meditation?  
The mode of abiding, meditated upon with effort,  
And the effortless mode of abiding, that you accept them

As direct opposites, is mistaken. [464]  
The reasons of true or non-true existence,  
Are direct opposites, yet that you accept  
Dependent and independent existence as direct opposites,

And artificial and non-artificial as direct opposites, [465]  
That makes you mistaken!  
If the generation of the awareness of the mountain over there  
Depends on the mountain over here,

Then, regarding the generation of the antidote, wisdom, [466]  
One has to say, the negating wisdom is generated

In dependence on true existence.  
As this is accepted by all it contradicts you.

One of a pair of enemies, [467]  
Who will fight with whom?  
Similarly, directed at my very existence  
You say that you will negate me.

The meditation done [468]  
To embarrass me, this eviction of me,  
Is not my existence the reason that it can be done?  
If so, then it contradicts my non-existence,

And my non-existence directly contradicts you! [469]  
The path that sequentially abandons my afflictions  
From the coarsest to the most subtle,  
With the smallest up to the greatest,

Is it not presented as 'ground or path'? [470]  
If so, isn't abandoning me  
An elimination of something existent?  
If nothing exists then what does one abandon?

When objects of knowledge are divided into half, [471]  
I am pervading one half,  
And I am the very majority there.  
Although it is like this,

You claim that I do not exist. [472]  
Are you crazy or perhaps unhinged?  
Either that, or you have no mind at all.  
Having taking aim at the target of my very self,

Do you shoot the antidotal arrow? [473]  
If you do then you illuminate my existence,  
And again I am in contradiction to you.  
An arrow not shot, where would one return it?

The shooting of an arrow by a blind person, [474]  
How does this become meditation on wisdom?

To become a meditation on wisdom, the mode of apprehending  
Has to be directly opposed.

When true existence is transferred [475]  
It contradicts unchanging true existence.  
These and other faults expressed do not harm me.  
For that reason listen to me!

Consider all phenomena such as the afflictions. [476]  
From the moment they are established,  
True existence, individually and separately,  
Is simultaneously and independently self-established on them.

It does not transfer from one to the next. [477]  
Also, while the afflictions are generating  
True existence arrives simultaneously as well  
It does not so by way of transference, and

When the earlier moment of an affliction [478]  
Ceases, then I am of course also there.  
Also, within the generation of the second moment,  
I am there right away, independently.

Like this I am mixed with all phenomena. [479]  
At a place devoid of light  
A great unified darkness  
Pervades, of course,

All the phenomena that are there. [480]  
What need is there for the darkness  
To transfer from each phenomenon individually?  
Just as generation and cessation are sequentially

Pervaded by this darkness, [481]  
It is the same for me.  
Regarding my true existence  
Those that do not accept it are silent, and

All six migrators practice me, without exception. [482]  
I am an artificial creation of sentient beings.

Having focussed on the basis of imputation, all phenomena,  
Conceptual thought labels on them,

And one says 'True existence exists'. [483]  
It is artificially created by them.  
Like apprehending the striped rope as a snake,  
Like apprehending a pile of stone as a human,

Or like apprehending a mirage as water, [484]  
Similar to their direct perceptions,  
I am created and nothing else.  
It is not my hearts wish to be created.

I am a mere production to the confused perception. [485]  
Of course I look at what you say.  
On both the face of ascertainment and appearance  
Of the ascertaining awareness of true existence

You, the wisdom, certainly do not appear. [486]  
How could you appear as non-existent?  
If you appeared as non-existent then you would be non-existent.  
In general, wisdom of course exists.

Likewise, to the face of the ascertainment of the equipoise [487]  
On the mode of abiding of the lack of true existence,  
I do not appear -  
How is this an appearance of me as non-existent?

If I appear as non-existent then I am non-existent. [488]  
The reason that I am not non-existent:  
Upon having risen from that equipoise,  
The phenomena of the subsequent attainment appear,

And how else could they appear if not truly? [489]  
Not only that, true appearance exists  
Until the very end of the tenth ground.  
It is labeled with the name of 'obscurations to knowledge'.

That I exist one can know through this. [490]  
But, oh dear, this contradicts you, of course!

The aggregates do not appear to the face of the ascertainment  
Of the meditation on the lack of true existence of the aggregates.

But how is this the non-existence of the aggregates? [491]

It is the same for me.

To the ascertaining perception that has completed

The generation stage meditation, where all appears as the deity,

The physical aggregate does not appear, [492]

But it is not non-existent.

It is the same also for me.

If it is the same then it contradicts you.

### Being superficial

Further, from the proficient to the childish, [493]

When investigating the person that is an author,

They do not think about the subject matter,

But about the author.

If the author is really ugly, [494]

Then, no matter how profound the subject matter is,

Like a dogs or pigs face, something really ugly,

Even the profound subject will be thrown out.

Some are peerless compositions [495]

Composed by an erudite scholar.

Although the subject is not profound,

They are believed to be valid .

This can hardly become meaningful, [496]

Even though, they practice it.

This also increases my activity.

Where is your enlightened activity?

Scholars eagerly debate words, [497]

They look neither at subject or composition,

Although knowing a lot they are defeated in one point.

Although they are defeated they do not wish others to know,

They mainly express their pride. [498]  
This increases my activity as well.  
If scholars cannot do better than this  
Then what could the foolish manifest?

Where did your enlightened activity go? [499]  
I am continually growing stronger.  
Further, some scholars,  
Although their subjects of composition are profound,

There is not one subject meaning here [500]  
That does not exist in the Buddha's teachings.  
The authors, with a boastful expression,  
But having generated hatred in the heart,

Proclaim from the mouth its beauty, [501]  
And throw out the profound meaning with their pride.  
Since I am there in their continuum,  
Perhaps they are not throwing out the profound meaning?

This also increases my activities, [502]  
But it becomes contrary to you.  
Further, some scholars  
Have their mind affected by exaggerating

The tenets of the earlier teachers as pure. [503]  
Although the profound meaning is profound  
It it does not conform with my tenets.  
Not only do they throw it out, they criticize.

I also do exist there, and that is the answer. [504]  
If I exist there then then it contradicts you.  
What is it useful for, but to make me stronger?  
Some scholars without wisdom

Are told by their teachers that the east is the west. [505]  
When this profound meaning is passed on  
And is taken to be true  
Without investigating whether it is like that or not,

However wholesome the other profound meaning is, [506]  
It will not even be read, let alone be meditated on.  
Since I am there in their continuum,  
It becomes opposed to you,

And makes my activities stronger. [507]  
From the scholar to the cow girl,  
Most of laity and ordained ones,  
Having presented offerings and service to the lama,

Request their object of interest, the profound meaning. [508]  
Yet, when they do not get the expected answer,  
They do not see it as wholesome and meditate on faithlessness.  
From the mouth they pretend to be interested in the dharma,

But in reality their mind aspires to wrong. [509]  
This is also due to me.  
This also becomes opposed to you.  
Why does it contradict the assertion of my non-existence?

Some pay respect to the lama [510]  
And although they receive all desired profound dharma,  
If they do not receive a portion of the mixed tea,  
They return the book and meditate on wrong views,

Which, in meaning, benefits the result of the hells. [511]  
If this is also something I have done,  
Then it contradicts your assertion of my non-existence.  
Those with pretensions of being dharma practitioners

Proclaim the dharma to be more important than anything else. [512]  
When they practice a little themselves  
And receive one mere hair of a resulting sign  
They have pretensions of being wholesome

And exhort others to listen to them. [513]  
When they then receive the slightest of praise  
They meditate on pride that fills the three realms.  
This is also done by me,

To say that I do not exist contradicts you. [514]  
If my enlightened activities are like this  
Then into which dark hole will you crawl?  
When most scholars and great meditators,

Meditate even just a little, [515]  
I myself am right there in this way,  
And hence they meditate like watching a movie,  
On a meditation object over there.

Viewing it like this they loose placement in liberation. [516]  
If my virtuous activity is like this  
Then you seem to meditate on a bad case of mental despair.  
For individuals grasping even stronger,

From the moment of placement on reality in equipoise, [517]  
It seems like I am there,  
And during placement they meditate on the mind  
And the object of placement as different.

Some, although following the school of non-true existence, [518]  
Meditate only on nothingness.  
Most meditate only on the mind,  
Some meditate on the mere clarity.

These are meditations on me alone. [519]  
Paying lip service to giving up the meditation  
On stopping mental applications, but in reality  
They meditate on a blank mind.

This is a meditation on stopping mental recognitions, [520]  
How could there be an opposed mode of apprehending?  
Even those skilled with regard to the meaning of the placement  
Have difficulty in discerning the difference.

You have meaninglessly rested [521]  
Here on the border of cyclic existence.  
I rejoice in each attempt at liberation  
Blocked by these extremely skillful methods of mine.

Abandoning cyclic existence? I feel like laughing. [522]

Further, some scholars,  
When starting to investigate  
With the reasoning of one and many,

Tire mentally, and the antidotal mode of [523]

Apprehending loses strength and intense clarity.  
This is a sign that ignorance is there.  
After investigation, during placement in equipoise,

One places one's mind within this stupor [524]

Lacking 'This is this and this is that'.  
Some abide on another awareness of sinking and excitement,  
And train for a long time in it

Without ever knowing subtle abiding. [525]

Without doubt this is faulty meditation.  
If a different awareness of sinking and excitement arises strongly,  
And one does not meditate to renew it right away,

But endeavors to restore clarity in equipoise, [526]

Then merely through too much creation  
The antidotal mode of apprehending is lost,  
And one meditates on the mere clear and knowing.

Since this is consciousness [527]

One meditates on reality alone.  
They say, 'Nobody meditates like me',  
And become opposed to you.

If fire and wood do not meet [528]

Then how can the wood burn?  
Likewise, if there is no meeting between  
My way of apprehending and that of the antidote,

Then forget about harm, I become stronger. [529]

Do not become discouraged!  
This equipoise is the place  
Where scholars get wrecked,

Where the foolish get confused, [530]  
And were my actions become stronger.  
It is putting wisdom below ones bottom.  
Whatever appearance arises

Within the face of the ascertainment of this equipoise, [531]  
It will always be an appearance of true existence.  
If emptiness, suchness, non true existence and such,  
Although appearing, appear truly existent,

Then it is an incurable view. If an appearance [532]  
Within the face of the ascertainment of emptiness,  
Suchness, non true existence and such, is a fault,  
Does any appearance within the face of the ascertainment exist?

If no, then what is the placement on? [533]  
If: 'The placement is on the emptiness  
That has ceased true existence',  
Do you place after they appear to the face

Of that ascertainment, or without their appearance? [534]  
If they appear then you abide on the earlier fault.  
If: 'I place without appearance,'  
Then appearances are dissolved and mental applications stopped.

The meditations where one is oblivious [535]  
And the ones without anything,  
If you look at them from where I stand,  
You will understand that there is no difference.

How do you make any distinctions? [536]  
If, I do it through the presence of a consciousness  
Ascertaining the lack of true existence',  
Then an ascertaining consciousness in general is useless.

I am asking about the appearance during equipoise. [537]  
If, 'Ascertainment exist within the face of the ascertainment,'  
This is merely myself being there.  
If you say there is nothing at all,

This is the meditation on nothingness itself, [538]  
There is no antidote with opposing mode of apprehending,  
Why exactly should this harm me?  
If, 'I am training in the continuity

Of the mode of apprehending belonging to [539]  
The ascertainment which ascertains non true existence',  
What kind of person is doing the training then?  
It is not possible to be more than one awareness,

And what would be the boundaries for such a meditation? [540]  
If it exists in the face of equipoise,  
That is myself existing.  
How is that meditating on my non existence?

If: 'It exist before the equipoise.' [541]  
How does that help the training in equipoise?  
If: 'It exists after the equipoise.'  
Why train upon completion of the equipoise.

If: 'It exists during the equipoise.' [542]  
Of course you may posit it as existing,  
But where do you put its boundaries, its place, its basis?  
If: 'I place it right there into the equipoise itself.'

But the equipoise is emptiness, [543]  
If it stays there based on it,  
Then the awareness, without becoming empty,  
Abides there together with the emptiness.

In the best case they are merely like an illusion. [544]  
Otherwise, as awareness exists within the equipoise,  
One is meditating upon placement in equipoise on me.  
If: 'The main mind became empty

And one abides in equipoise on that. [545]  
The mental factors apart from the mind,  
It is them that produce the equipoise.'  
Where is their place of abode?

If: 'They exist during equipoise,' [546]  
Then the earlier faults are naturally there.  
If: 'They exist in a non-manifest manner.'  
This seems similar to the acceptance of a general principle,

Do you intent to compete with the Samkya, or ...? [547]  
Similar to the seed producing the sprout  
In a non-manifest manner,  
Will the Samkya, who accept generation from self,

Not become jealous? [548]  
Many a one have been deceived many times  
By this mode of appearance,  
Their whole life is dominated

By the meditation on nothingness. [549]  
And they do not receive any result.  
This is my doing!  
I alone exist in there.

To claim I do not exist contradicts you. [550]  
If one does not know the boundaries of investigation and desisting  
Then this is also a cause for you to circle.  
If the investigation is too strong

Then this also becomes a fault. [551]  
If one does not investigate it causes also a fault.  
If one is skilled in positing the boundary of investigation  
Then one is certain to becomes a supreme scholar.

(Here the analysis of divine pride is missing, which is only available to HYT initiates.

**True-grasping says in reply:**

You are at odds with the scholars stringing along words, [631]  
While saying the words, they seems correct,  
Yet upon entering meditative equipoise,  
I shall abandon everything, starting from faulty words.

Within the face of the meditative equipoise, [632]  
For you and some great meditators,  
There is no 'what do I meditate on', 'I meditate on this',  
There is no 'what do I say', 'what do I not say',

There is no comprehension of 'where does it go', 'it goes there'. [633]  
Within this perception they cannot discern  
Between non-true existence and non-existence.  
If they cannot make this distinction

Then they cannot discern within this perception [634]  
Between existence and true existence,  
And therefore abide on the two extremes.  
This is again seen as my knowledge.

If one does not draw any distinction within this perception [635]  
Then it is useless to do it on the nominal level.  
Since you do not make distinctions within this perception  
You circle there where you circle, in your head.

If: 'I make distinction within this perception,' [636]  
This deserves an answer.  
Within the perception of equipoise placement  
On me as lacking true existence,

Although I lack true existence, [637]  
The basis of the emptiness, this 'I',  
Does it exist within the perception of the placement or not?  
If it exists, and hence I myself exist,

Have they fallen into the extreme of eternalism? [638]  
How can there be the meaning of meditation on my non-existence?  
If: 'Although it does of course not exist within equipoise  
It exists during equipoise,'

Because I exist on that existence, [639]  
This equipoise belongs to me.  
How could it be a meditation on my non-existence.  
If: 'You do not exist during equipoise',

Have they fallen into the extreme of nihilism? [640]

Who is meditating?

The emptiness without an empty basis,

What would you say that is?

If, upon having purified the 'I' in emptiness, [641]

One cannot discern it, despite it being there,

Then, although there are no divisions,

This 'I' exist there in some manner,

And where that exists I exist. Hence, [642]

How does it become a meditation on my non-existence?

You meditate without knowing

That this is my equipoise

And take it to be the attainment of the dharmakaya. [643]

Such cause and effect is really amazing.

If you are aware of it

Then you are even more ignorant than me.

In that case, how could it be incorrect [644]

That conceptual thoughts are dharmakaya?

Why have all sentient beings, since beginningless times,

Not become enlightened effortlessly?

These are again my support. [645]

Most meditations of the present,

Practice such ways of meditating.

They equal an insect that bored its way into

The centre of the tree, where it is eating away on it. [646]

From the mouth they say 'I meditate on non-self',

But, inserting me into the heart of the meditation object,

I am strengthened their meditation.

This does not go by plan and is tiring meditation. [647]

**Wisdom says in reply:**

Like the chattering of a cheating woman,

There is lots of idle talk but little understanding,

You, the great ignorant one, look for [648]  
The appearance of proud authors,  
Your look for any semantic faults,  
You look at the quality of composition and style.

Hence, although profound meaning is explained well [649]  
It does not easily become meaningful for you.  
Although it is difficult for you, for me it is  
Merely a subject to become clear about.

Further, I do not think I have any manifest obstacles. [650]  
If you think you could do it at the same time  
Give up the mind thinking about the faults of others,  
Listen well and you will get the idea.

While fire is burning on wood, [651]  
The wood does not appear  
To the perception of my equipoise.  
At the time of the burning equipoise

The fire burns because the wood is there. [652]  
If not, where would the fire burn?  
It burns stronger and stronger  
And after it has become constant and stable,

The wood is burned and destroyed. [653]  
Similarly, when the wood of true-grasping  
Is burned by the fire of wisdom light,  
To the perception of the equipoise,

The wood of true-grasping does not appear. [654]  
But how could it appear as non-existent?  
Its non-existence in the perception of the equipoise  
Is the meaning of the lack of true existence.

How could that be called *falling into the extreme of nihilism*? [655]  
To not exist even nominally  
Is called *fallen into the extreme of nihilism*.  
Although it does not appear to the perception of the equipoise

It exists during the time of the equipoise. [656]

This fire of wisdom light,  
It burns, but if anything else burns  
Aside from it, how could then

The wood of ignorance be burned? [657]

It is burned in  
Its place of incineration, nowhere else.  
If: 'But it should burn.'

When the demon arises the ritual ransom diminishes, [658]

The thief has fled and one follows him into the woods.  
Although the meaning and examples of  
These curious causes and effects can be understood,

If the most important ones are recited: [659]

To the perception of the equipoise  
Placed on the lack of true existence of the 'I',  
The 'I' does not appear, yet

This does not become *falling into the extreme of eternalism*. [660]

Rather it eliminates the extreme of nihilism.  
Why should the existence of the 'I',  
The basis of the emptiness, eliminate

The extreme of the non-existence of 'I'? You check! [661]

If the 'I' exists during the placement,  
Then one meditates on it as lacking true existence  
While it exists, and not in any other way.

This eliminates falling into the extreme of eternalism. [662]

If these are the meditations on non-true existence,  
To compare them with the example of the wood eating insect is mistaken.  
If one posits these as non-meditation on non-true existence

Then they equal the example of the wood eating insect. [663]

If there is no 'I' at the time of equipoise  
Then who meditates on emptiness?  
What did you say again, is this emptiness

Without basis supposed to be? [664]  
You receive a khorsum and yet are shameless!  
There are many embarrassing texts with contradicting beginning and end.  
Delusion, the explanation of the word 'ignorance'

Really fits you! [665]  
I am speaking the truth  
But your lies and deceptive dharmas  
Are the cause for confusing the heads of self and others.

Abandon lying and speak the truth! [666]  
Like the sun rising in the wide kingdom,  
Like the stone shape resembling a small frog in Lhasa,  
It is to increase the joy and wisdom of all.

Although the scholars think modestly [667]  
They accept the mode of abiding of patience.  
Please bless me that I may be without negativity!

This was explained by the Virtuous Losang Choki Gyaltzen. May all be auspicious.

In this extreme time saturated by the frightful degenerations  
It is of good fortune to strive in the virtue of the three doors  
By abiding on a place with pure morality  
In an isolated hermitage. This is praised by the Buddha.