

EXPLANATION OF THE THREE MAIN CAUSES OF BODHISATTVAS

With respect to the third,¹ the explanation of the three main causes of Bodhisattvas [Chandrakirti's *Entrance to Nāgārjuna's 'Treatise on the Middle'* says,] [56]

The mind of compassion, and the non-dual awareness,
And the mind of enlightenment are the causes of the
Conqueror's children.

In order to explain the first of those, the mind of compassion, i.e., compassion,² Chandrakirti's *Autocommentary* [6.10] says, "Compassion³ is mercy. Its aspect and entity will be explained in just this text." In order to explain the non-dual awareness, which is called "non-dual" in the root text, Chandrakirti's *Autocommentary* [6.11-12] says, "Non-dual awareness⁴ is the wisdom which is free from the two extremes of inherently existent thing and utterly non-existent thing and so forth." In order to explain the mind of enlightenment together with its scriptural source, Chandrakirti's *Autocommentary* [6.13-7.6] says,

The mind of enlightenment is as was indicated in the
Omnipresent Doctrine Sutra (*chos kun 'gro ba*,
*āryadharmasamgītisūtra*⁵):

¹This is the third section of (?? within some other section) of Jam-yang-shay-ba's *Decisive Analysis of Chandrakirti's Supplement to Nāgārjuna's 'Treatise on the Middle'* (*dbu ma 'jug pa'i miha' dpyod*).

²Jam-yang-shay-ba is glossing *snying rje* 'sems with *snying rje* according to Hopkins. The distinction between the two will be discussed later.

³Jam-yang-shay-ba's text says only, "Compassion...". I have supplied the full text from Chandrakirti.

⁴Jam-yang-shay-ba's text says only, "Non-dual awareness...". I have supplied the full text from Chandrakirti.

⁵Louis de la Vallée Poussin. *Le Musée: Etudes-Philologiques, Historiques et Religieuses*, Louvain: J. B. Istas, imprimeur-editeur. 1907. pg. 256. De la Vallée Poussin questions whether this text is the actual source. Hopkins translates the title as the *Omnipresent Doctrine Sutra* in his *Compassion in Tibetan Buddhism*, pg. 110. (Jeffrey Hopkins, Tsong-ka-pa, with Kensur Lekden, ed. and trans. by Jeffrey Hopkins. *Compassion in Tibetan Buddhism*.)

Bodhisattvas will understand all phenomena through the mind of enlightenment.⁶ All phenomena are equal in the reality of phenomena.⁷ Because of all phenomena which are adventitious and do not endure are empty of the object of knowing and the agent of knowing, they are just thoroughly understood.⁸ Therefore, [Bodhisattvas] think this, 'I will cause all sentient beings to understand this reality.' This attitude which is produced in a Bodhisattva is called the mind of enlightenment of a Bodhisattva. Regarding sentient beings, it is a mind of help and happiness, an unsurpassed mind, a mind that due to love is tender, a mind that due to compassion is not reversible, a mind that due to joy is not contrite, a mind that due to equanimity is not stained with bias, the mind that due to emptiness is unchangeable, a mind that due to not having signs is not obstructed, a mind that due to wishlessness is not abiding.

In order to explain the established meaning that these three are the main causes of Bodhisattvas, Chandrakīrti's *Autocommentary* [7.8-9] says, "The main causes of Bodhisattvas are these three phenomena called,

Rider & Co: London, 1980.) Jam-*yang-shay-ba's* text says only, "The mind of enlightenment is as was indicated in the *Omnipresent Doctrine Sutra*..." I have supplied the full text from Chandrakīrti.

⁶Hopkins glosses this line saying that within this context, this is the mode of procedure of Bodhisattvas of sharp faculties.

⁷Chandrakīrti probably meant *dbyings* as "element." Hopkins states, "that which generates the qualities of a superior when one observes and meditates on it (*dbyings*). It is taken as an "element" even though when one meditates on a subject such as emptiness the qualities of a superior are produced. In other systems (Nying-ma) it is translated as "sphere of reality."

⁸Louis de la Vallée Poussin breaks up this section differently: "La compassion ou pitié, dont on expliquera ic-même les diverses espèces et la nature propre. La connaissance exempte de dualité, c'est à dire la science (1) exempte des couples d'extrêmes, être et non-être, etc. La pensée d'illumination, telle qu'elle est enseignée dans l' *Aryadharmasaṃgītiśūtra* (2) : 'Par la pensée d'illumination le Bodhisattva pénètre tous les principes. Tous les principes sont identiques au *dharmadhātu*. Après avoir connu tous les principes comme adventices at instables, après les avoir connus parfaitement en tant que vides de tout sujet connaissant, la pensée qui naît dans le Bodhisattva, à savoir qu'il faut faire comprendre cette nature [de tous les principes] aux créatures, c'est la pensée d'illumination du Bodhisattva." *Le Muséon*. p. 256.

'compassion, non-dual wisdom, and a mind of enlightenment'."⁹ In order to set out the source, Chandrakīrti's *Autocommentary* [7.9] says, "As it is said in Nāgārjuna's *Precious Garland* [175],

The roots of that [highest enlightenment] are the mind of
 enlightenment
 [Which is] stable as a powerful king of mountains
 Limitless compassion and
 The exalted wisdom which is not dependent on duality."¹⁰

The explanation of the three main causes of Bodhisattvas has two parts: the general meaning and the critical analysis.

General Meaning

Question: If it was explained previously that Hearers and Solitary Realizers are born from Subduer kings, and they are born from Bodhisattvas, then, not only those, but from what main causes are Bodhisattvas born?

Answer: In order to explain that they are born from these—the three practices that are Bodhisattvas' own causes—Chandrakīrti's *Entrance to Nāgārjuna's 'Treatise on the Middle'* [6.8-9 of the *Autocommentary*] gives two lines:

The mind of compassion and the non-dual awareness,
 And the mind of enlightenment are the causes of the
 Conqueror's children.¹¹

⁹Jam-ŷang-shay-ḅa's text says only, "The main causes of Bodhisattvas...are these three." I have supplied the full text from Chandrakīrti.

¹⁰Jam-ŷang-shay-ḅa text says only, "As it is said in Nāgārjuna's *Precious Garland*..." I have supplied the full text from Chandrakīrti.

¹¹Jam-ŷang-shay-ḅa's text says only, "The mind of compassion and...". I have supplied the full text from Chandrakīrti.

Chandrakirti's *Autocommentary* [6.6-10] says, "If someone asks, 'Not only those, but what causes do those Bodhisattvas have?' [The root text] says [57], 'The mind of compassion and...'"'. Also Āzong-ka-ba's *Explanation*¹² [(dbu ma la 'jug pa'i rgya cher bshad pa dgongs pa rap gsal), 13.14-19] says, "If the two, Hearers and Solitary Realizers, are born from Subduer Kings and if Subduer Kings are born from Bodhisattvas, what are the main causes of Bodhisattvas?"¹³

The term "also" in the phrase "Also Bodhisattvas" in the *Autocommentary* [6.6], is a commentary on the two [instances of the] terms "and" in the root text. Yang (also) and dang (and) have ca as their original equivalent in Sanskrit. This word is both a disjunctive and conjunctive term. Therefore, it is a conjunction in [the sense that] "Not only are Hearers and Solitary Realizers and so forth born that way" and a disjunction in the reference to three practices, "Among the main causes of Bodhisattvas there is this and that division." This mode of explanation needs to be understood on many occasions.

That those Bodhisattvas are born from the three practices is the thought of the protector Nāgārjuna. The *Precious Garland* [174c-175] says:

If you¹⁴ and those in the world
Desire to attain the highest enlightenment,
Its roots are the mind of enlightenment
[Which is] stable as a powerful king of mountains,
Limitless compassion, and

¹²The complete title of Āzong-ka-ba's work being cited here is *Illumination of the Thought, An Extensive Explanation of Chandrakirti's 'Supplement to the Middle Way'*. (dbu ma la 'jug pa'i rgya cher bshad pa dgongs pa rap gsal).

¹³Jam-ñang-shay-ba's text says only, "If the two, Hearers and Solitary Realizers...are the main causes of Bodhisattvas?". I have supplied the full text from Chandrakirti.

¹⁴The text is the *Precious Garland of Advice for a King*. Most people posit King Satavāhana.

The wisdom which is not dependent on duality.¹⁵

Mind of Compassion

The subject, the compassion indicated here [in Chandrakirti's text,] has an entity, aspect, and divisions, because:

- its entity¹⁶ is the virtuous root which is non-hatred, as will be explained,¹⁷
- its aspect is that it possesses the aspect of desiring to protect all sentient beings¹⁸ from suffering,
- the divisions,

from the viewpoint of time, are the three compassions which are important in the three [times], beginning, middle, and end,¹⁹

from the viewpoint of the how the object of observation²⁰ appears, there are three—the compassion observing mere²¹ sentient beings, the compassion observing phenomena,²² and the compassion observing the unobservable.²³ [58]

This is because [the entity and the aspect] are established in Chandrakirti's *Autocommentary* [6.10-11] which says, "With respect to those three causes, compassion is mercy. Compassion has an aspect and its own entity which will be explained in just this text," and Āzong-ka-ba's *Explanation* [13.15-16]

¹⁵Chandrakirti's *Autocommentary* also supplies this quotation from the *Precious Garland*, beginning with "The root of that..." [7.10-13]

¹⁶Entity refers to the definition.

¹⁷Hopkins explains, this has to be not merely the absence of hatred, but the opposite of hatred.

¹⁸Hopkins explains, once you have great compassion (*snying rje*) this compassion reaches out to all beings. So any advances in compassion are not advances in including more beings, but would have to be advances in attitude or enthusiasm.

¹⁹Geshe Jang Chup of Go-mang College of Dre-Bung Monastery indicates that the difference between the three lies in the difference of ability (*nus pa*).

²⁰The sentient beings referred to in the aspect.

²¹"Mere" excludes an understanding that sentient beings are qualified by impermanence and emptiness, it does not exclude an understanding that they are qualified by suffering.

²²"Phenomena" refers to being qualified by impermanence or the coarse selflessness.

²³"Unobservable" refers to being qualified by the emptiness of inherent existence.

establishes that there are also divisions, saying, "the mind of compassion which will be explained."²⁴

Non-dual Awareness

The subject, the non-dual awareness indicated here, has objects of observation, aspects, and divisions because:

- as its objects of observation, it observes phenomena and persons,
- it has an aspect which is other than the two extremes of thing and non-thing and so forth, and has the aspect of emptiness which is the non-existence of the extremes of existence and non-existence and of permanence and nihilism.
- there are three divisions consisting of:
 - a non-dual awareness of one who precedes even a beginning Bodhisattva,²⁵
 - and of one on the occasion of engagement through belief,²⁶
 - and the non-dual awareness of one who has attained a ground.²⁷

Regarding the subjective aspect of the observation, Chandrakīrti's *Autocommentary* [6.11-13] says, "Non-dual awareness is the wisdom which is free from the two extremes of thing and non-thing and so forth." Also Ḍzong-ka-ḥa's *Explanation* [16.10-14] says, "Chandrakīrti's *Autocommentary* explains non-dual awareness as the wisdom which is free from the two

²⁴Ḍzong-ka-ḥa, explains Hopkins, establishes all three: entity, aspect, and divisions. The full text reads, "The mind of compassion which will be explained; wisdom, the non-existence of the two extremes which are thing and non-thing and so forth which realizes the meaning which is free from duality; and the mind of enlightenment are the three. [These] are the main causes of the mind of enlightenment of the Conqueror's children." [13.16-19]

²⁵A non-dual awareness of one who precedes even the path of accumulation

²⁶A non-dual awareness of one who is a common being Bodhisattva on the paths of accumulation and preparation.

²⁷A non-dual awareness of one who is a Bodhisattva Superior. According to Hopkins, this refers to the first through tenth Bodhisattva ground, and begins with the path of seeing. This awareness continues through the path of meditation.

extremes. Moreover, it is not contradictory for this wisdom to come prior to Bodhisattvahood... 'Non-dual awareness' must also indicate the wisdom which is the cause of Bodhisattvas beginning to enter the path of accumulation."²⁸

The term "also" [in the quote just above from *Dzong-ka-ba*] must be explained [as meaning] not only does the "non-dual awareness" in the root text principally indicate the non-dual awareness which is a precursor to Bodhisattvas, but also must indicate the non-dual awarenesses at the time of both common being Bodhisattvas and superior Bodhisattvas. The source for this is Nāgārjuna's *Precious Garland* [175d] which says, "[the non-dual awareness is] the wisdom which does not rely on duality."^[59] Nāgārjuna's saying this entails [that there are three levels of non-dual awareness] because the term "*jñāna*" (wisdom) must mainly refer to the non-dual awarenesses of Superiors, and Chandrakīrti's *Autocommentary* explains both the explicit²⁹ and implicit³⁰ meaning of Nāgārjuna's use of the term. This is because Chandrakīrti sets forth a conjoining non-dual awareness also on each of the occasions of mind generation and compassion.³¹

Mind Generation

²⁸See Hopkins' *Compassion in Tibetan Buddhism*, pg. 113. Jam-ñang-shay-ba's ellipses indicate the omission of the phrase, "[Jaya-ananda's] explanation that 'non-dual understanding' refers to an ultimate mind generation [which involves the non-appearance of subject and object and begins with the Path of Seeing] is quite senseless because" [as translated by Hopkins]. He may have omitted it because Jaya-ananda's wrong opinion that the reference is to the non-dual awareness on the level of being a Superior Bodhisattva is not the point here. This is because non-dual awareness must also indicate the wisdom that is the cause of Bodhisattvas even prior to entering the Path of Seeing, thus on the Paths of Accumulation and Preparation, and also even prior to those two.

²⁹The explicit meaning is in reference to the non-dual awarenesses of Superiors.

³⁰The implicit meaning is in reference to the non-dual awarenesses that precede the level of Superiors.

³¹Since both mind generation and compassion may occur prior to the path of seeing, there has to be a non-dual awareness prior to the path of seeing, i.e., direct realization of emptiness. Chandrakīrti uses Nāgārjuna as his source and thus we know that he is explaining "*ye she*", according to Hopkins.

The subject, the mind generation indicated here, has objects of observation, aspect, entity, and divisions because:

- as its objects of observation, it observes the welfare of others and [one's own] great enlightenment,
- its aspect is the wish to attain one's own great enlightenment for the sake of its object of intention, all sentient beings,
- its entity is a mental consciousness which is induced by non-dual awareness and great compassion,
- there are two divisions ranging from:

the mind generation, which is like the taste of the bark of a sugar cane, of one who has not entered the path—this being a precursor of a beginning Bodhisattva³²,
to the aspirational and practical mind generations in the continuums of common being Bodhisattvas and Superior Bodhisattvas.

Ādzong-ka-ba's *Explanation* [13. 19-14.2, 14.14-15] says: "The mind of enlightenment is as taught in the *Omnipresent Doctrine Sutra* cited in Chandrakīrti's *Autocommentary* [6.13-14]. And the *Omnipresent Doctrine Sutra* says:

One realizes the suchness of phenomena, and generates the thought, 'I will cause sentient beings to understand this nature of phenomena.' This mind which is generated is called an altruistic mind of the mind of enlightenment.³³

³²So we are positing a mind generation which is prior to the real thing.

³³See note 29 of Hopkins' *Compassion in Tibetan Buddhism*. p. 251. See also pp. 110-111.

[Dzong-ka-ba continues,] "There is no difference between what Maitreya's *Ornament for Clear Realization*³⁴ says and this."³⁵ Since modes of mind generation are explained individually on the occasions of the individual compassions, the divisions of mind generation are established as explained above.

The *Omnipresent Doctrine Sutra*, cited in [Chandrakirti's] commentary, does not explicitly indicate the complete definition of mind generation because having explicitly indicated [the welfare of others, which is the object of intent] as being conjoined with the two, method and wisdom, it implicitly indicates the enlightenment which is the fulfillment of one's own welfare. This is because Dzong-ka-ba's *Explanation* [14.2-14.4] says, "This does not indicate all the characteristics of an altruistic mind generation because it takes cognizance of only one part—its object of intent."³⁶ It is like that because

- the *Omnipresent Doctrine Sutra* briefly indicates from that [part of the quote] up through [the explanation of what that it is conjoined with], "Bodhisattvas will understand all phenomena through the mind of enlightenment. All phenomena are equal in the reality of phenomena

³⁴"Mind generation is the wish for complete perfect enlightenment for the sake of others." [I, 18].

³⁵Hopkins' translation, *Compassion in Tibetan Buddhism*, pp.110-111, of the complete passage in Dzong-ka-ba reads, "Chandrakirti says in his commentary that the altruistic mind of enlightenment is as shown in the quoted sutra. The *Omnipresent Doctrine Sutra* says, 'One realizes the suchness of phenomena and generates the thought, "I will cause sentient beings to understand this nature of phenomena." This mind which is generated is called an altruistic mind of enlightenment.' This does not indicate all the characteristics of an altruistic mind generation because it takes cognizance of only one part—its objects of intent. The definition in Chandrakirti's commentary is also partial. He says, 'One definitely generates an altruistic mind thinking, "I will relieve all these worldly beings from suffering and will definitely join them to Buddhahood."' The commentary does not mention taking cognizance of the object of attainment, one's own enlightenment.

However, Chandrakirti later shows in his commentary that an altruistic mind of enlightenment is generated in dependence on compassion; he says, 'One wishes to attain Buddhahood, which is the cause giving rise to the marvelous taste of ambrosia of the excellent doctrine, which is characterized by the disappearance of all wrong thoughts and which has the nature of being the friend of all beings.' Thus he clearly mentions taking cognizance of the object of attainment, one's own enlightenment. Therefore, the complete definition of an altruistic mind generation is asserted to be the wish to attain highest enlightenment—the object of attainment—for the sake of all sentient beings—the objects of intent.

That such appears in Jaya-ananda's [commentary] is good. There is also no difference between what is said in Maitreya's *Ornament for the Realizations* and this system."

³⁶Hopkins, *Compassion in Tibetan Buddhism*, p. 110.

because of all phenomena which are adventitious and do not endure are empty of the object of knowing and the agent of knowing, they are just thoroughly understood. Therefore, [Bodhisattvas] think this, 'I will cause all sentient beings to understand this reality.' This attitude which is produced in a Bodhisattva is called the mind of enlightenment of a Bodhisattva."³⁷

- [the sutra] also indicates the manner [in which mind generation] is conjoined with method; i.e., an unsurpassed mind of help and happiness; and with the four immeasurables respectively—indicated by tenderness, non-reversibility; non-contrition; and stainless equanimity.
- [the sutra] also indicates the manner in which mind generation is conjoined with wisdom: the three minds—emptiness, signlessness, and wishlessness.

The first [the manner in which mind generation is conjoined with method] is established because the *Omnipresent Doctrine Sutra* says, "With respect to sentient beings, it is a mind of help and happiness, an unsurpassed mind, a mind that due to love is tender, a mind that due to compassion is not reversible, a mind that due to joy is not contrite, a mind that due to equanimity is not stained with bias." Through this know also how mind generation is conjoined with the four immeasurables.

The second [the manner in which mind generation is conjoined with wisdom] is established because the *Omnipresent Doctrine Sutra* says, "A mind that due to emptiness is unchangeable, [61] a mind that due to not

³⁷Jam-ŷang-shay-ŷa's text says only, "Bodhisattvas will understand all phenomena of enlightenment through the mind of enlightenment...". I have supplied the full text from Chandrakīrti, although Chandrakīrti says only, "all phenomena through the mind of enlightenment."

having signs³⁸ is not obstructed, a mind that due to wishlessness is not abiding.” Through this understand how non-dual awareness is conjoined with mind generation by the wisdom which is the three doors of liberation.

There are stages of the three practices taught here. This is because from the point of view of the mode of generation of paths in the continuums of those of sharp faculties, the three: non-dual awareness, great compassion, and mind generation, are generated in this sequence. It follows that the three are generated sequentially because those of sharp faculties within the lineage of the Great Vehicle, due to being very learned people, generate an altruistic mind when, having understood that the root of cyclic existence meets back to ignorance, they analyze well whether or not it can be abandoned, whereupon they see ignorance as a mistaken consciousness—whose referent object doesn't exist—as able to be abandoned.

Chandrakīrti's *Autocommentary* [6.13-20] says, “Bodhisattvas will understand all phenomena through the mind of enlightenment. All phenomena are equal in the reality of phenomena. Because of all phenomena which are adventitious and do not endure are empty of the object of knowing and the agent of knowing, they are just thoroughly understood. Therefore, [Bodhisattvas] think this, ‘I will cause all sentient beings to understand this reality.’ This attitude which is produced in a Bodhisattva is called the mind of enlightenment of a Bodhisattva.”³⁹ And

³⁸That is, not having a misapprehension of the nature of things, according to Hopkins.

³⁹Jam-ŷang-shay-ba's text says only, “Bodhisattvas will understand all phenomena through the mind of enlightenment...empty of the object of knowing and the agent of knowing, they are just thoroughly understood. Therefore, [Bodhisattvas] think this, ‘I will cause all sentient beings to understand this reality.’ This attitude which is produced in a Bodhisattva is called the mind of enlightenment of a Bodhisattva.” I have supplied the full text from Chandrakīrti.

Sāntarakṣita's⁴⁰ *Ornament for the Middle Way* (dbu ma rgyen, *madhyamakālaṃkāra*)⁴¹ says,

First searching to know reality
 They ascertain well the ultimate
 And then generate compassion
 For the world obscured by bad views.
 Heroes effecting migrators' welfare [62],
 Skilled in the vast mind of enlightenment,
 They practice the Subduer's discipline
 Adorned with wisdom and compassion.⁴²

There is no certainty with respect to those of dull faculties⁴³ because, since those of dull faculties are followers of [someone else's] word, there are those who, having initially [generated] an altruistic mind, examine emptiness; and there also are those who [generate] an altruistic intention to become enlightened upon having realized emptiness.

Shāntarakṣita's *Ornament for the Middle Way* says:

Followers of pure faith generate
 The mind of perfect enlightenment,
 Assume the discipline of the Subduer,
 And then strive for knowledge of reality.⁴⁴

⁴⁰Sāntarakṣita (705-752 c.e.)

⁴¹I actually found this in his Autocommentary (dbu ma'i rgyan gyi 'grel pa; *madhyamakālaṃkāra-vṛtti*) Toh. 3885 83a.4-83a.5.

⁴²Hopkins, *Compassion*, p. 124.

⁴³Jam-ñang-shay-ñā has just indicated that sharp people are those who would have realized emptiness before generating mind generation. There is no certainty as to whether or not those of dull faculties realize emptiness prior to mind generation, some do and some do not. Hopkins says, "Jay-dzun Chö-ñyi-gyel-tsen goes so far as to state that most dull Bodhisattvas do it this second way: realize emptiness first, then generate the altruistic intention."

⁴⁴Hopkins, *Compassion*, p. 124.

The *Essential Ornament* says, “Those of sharp faculties’ need for preliminary realization of emptiness prior to mind generation is with respect to those of dull faculties, but there is no certainty those of dull faculties realize emptiness.

Critical Analysis

DEBATE #1

Wrong Position: If someone says the three practices indicated here are necessarily good qualities which are to be produced just prior to the attainment of the Bodhisattva path of accumulation.

Answer: In that case, it absurdly follows that whatever is the compassion indicated here [as a cause of Bodhisattvas] is necessarily not a great compassion in the continuum of a Bodhisattva because of your thesis that the mind of compassion would be produced prior to the path of accumulation. There is entailment that whatever is the compassion indicated here [as a cause of Bodhisattvas] is necessarily not a great compassion in the continuum of a Bodhisattva because the three—the good qualities which are attained on the occasions of one who has not entered the path, a Bodhisattva, and the ground of a Buddha—are only mutually exclusive. It follows that they are only mutually exclusive because if one has not entered the path, the attainment of good qualities which are to be newly attained at Buddhahood does not occur even metaphorically. [63]

You cannot accept that whatever is a compassion indicated here necessarily is not a great compassion in the continuum of a Bodhisattva

because, with respect to the great compassion indicated here, the following differences in entity and aspect are correct as were explained:⁴⁵

- from the viewpoint of the entity, the three great compassions which observe sentient beings, phenomena, and the unobservable,
- from the viewpoint of the aspect, the aspect of desiring to protect all sentient beings from suffering and so forth.

This is because Chandrakirti's *Autocommentary* [6.10-11] says, "With respect to those [three causes,] compassion is mercy. Compassion has an aspect and its own entity which was explained in just this text."

Furthermore, it absurdly follows that among those who generate the altruistic intention to become enlightened indicated here there is not a single Bodhisattva because [according to you] the thesis that the three practices indicated here are necessarily good qualities which are to be produced just prior to the attainment of the Bodhisattva path of accumulation is correct. However, you cannot accept that among those who have generated the altruistic intention to become enlightened indicated here there is not a single Bodhisattva because the *Omnipresent Doctrine Sutra* cited in Chandrakirti's *Autocommentary* [6.19-20] says, "That mind which is generated in a Bodhisattva is the mind of enlightenment of a Bodhisattva."

Furthermore, with respect to the mind of enlightenment explicitly indicated in the quote: "The mind of enlightenment is a cause of the Conqueror's children," it absurdly follows that the Bodhisattva is necessarily a Bodhisattva on the Bodhisattva path of accumulation because [according to you] the thesis that the three practices indicated here are

⁴⁵These distinctions are presented earlier in 57.5-58.1.

necessarily good qualities which are to be produced just prior to the attainment of the Bodhisattva path of accumulation is correct.⁴⁶

If it is accepted that with respect to the Bodhisattva explicitly indicated in the quote: "The mind of enlightenment is a cause of the Conqueror's children," the Bodhisattva is necessarily that Bodhisattva on the path of accumulation, it follows that among those Bodhisattvas explicitly indicated in the quote there does not exist even one Bodhisattva who directly generates a King of Subduers because of the assertion that they are necessarily on the path of accumulation.

You cannot accept that among those Bodhisattvas explicitly indicated in the quote there does not exist even one Bodhisattva who actually generates a King of Subduers because with respect to Bodhisattvas who actually generate Subduer Kings, there is also a tenth ground⁴⁷ Bodhisattva from whom a Subduer King is directly born. This is because D̄zong-ka-ba's *Explanation* [13.14-16] says, "If someone asks, 'If the two, Hearers and Solitary Realizers, are born from Subduer Kings, and **Subduer Kings are born from Bodhisattvas**, what are the causes of these Bodhisattvas?' [The answer is] the mind of compassion as will be explained."⁴⁸

⁴⁶Hopkins glosses this with the note to keep in mind that the causes are important in the beginning, middle, and end. Thus, while they are produced just prior to the path of accumulation they are continued up to Buddhahood. Note also that Chandrakīrti never mentions the path of accumulation or the path of preparation, and also says that it is when a person directly perceives emptiness that one is called a Bodhisattva. This statement would entail that Bodhisattvahood did not occur until the path of seeing.

⁴⁷Cloud of Doctrine *chos kyi sprin*. Jeffrey Hopkins glosses this with "only at the end of the tenth ground."

⁴⁸D̄zong-ka-ba's *Explanation* [13.16-19] further addresses non-dual awareness, and the mind of enlightenment as the causes. The question of a possible omitted "..." after the mind of compassion may be raised.

DEBATE # 2

Wrong Position [64] from Go-ram-ba Śō-nam-seng-ge⁴⁹ and Shākya Chok-den,⁵⁰ and so forth: The mind generation indicated here is a fully-qualified Mahāyāna mind generation, and the Bodhisattvas indicated here are to be taken as Bodhisattva Superiors.⁵¹

Answer: Then, in that case, it absurdly follows that whatever is a mind generation induced by the compassion indicated here is necessarily a mind generation in the continuum of one who is on the path of preparation or above because [according to you] whoever is a Bodhisattva indicated here—directly born from that mind generation—is necessarily a Bodhisattva Superior.

You have asserted the reason that whoever is a Bodhisattva indicated here—directly born from that mind generation—is necessarily a Bodhisattva Superior. If you say the reason is not established, [I say] the three spheres of self-contradiction!⁵² It follows that with respect to the Bodhisattvas indicated here there are common being Bodhisattvas because you have asserted that whatever is a mind generation induced by the compassion indicated here is necessarily a mind generation in the

⁴⁹go rams ba bsod nams sen ge (1429-1489).

⁵⁰gser mdog pan chen śākya mchog ldan (1428-1507).

⁵¹One wonders why these scholars took this position. It could be because of several references to wisdom (*ye she*) in the first few pages of Chandrakīrti's *Autocommentary*, particularly citing Nāgārjuna on non-dual wisdom [7.13, quoting the *Precious Garland*, "the wisdom which does not rely on duality" and 8.14-15, "stainless wisdom".] Chandrakīrti is talking about Bodhisattva Superiors, not because he can't talk about common being Bodhisattvas, but because he is just working within the framework of Superiors.

⁵²*khor gsum*. This phrase makes an accusation of self-contradiction if they do not accept the reason they assented to previously. The three spheres refer to the three elements of the debate format: 1) reason, 2) pervasion, and 3) the opposite of the consequence.

continuum of one who is on the path of preparation or above. [I say] the three spheres of self-contradiction!⁵³

If you accept the root consequence, that whatever is a mind generation induced by the compassion indicated here is necessarily a mind generation in the continuum of one who is on the path of preparation or above, in that case, it absurdly follows that the subject, a mind generation indicated here,⁵⁴ which is in the continuum of one who is an intended trainee of Chandrakirti's *Entrance to Nāgārjuna's 'Treatise on the Middle'* who has just attained the path of accumulation at which point an altruistic mind has been generated in just that way [that is, induced by the compassion indicated here], is a mind generation in the continuum of one who is on the path of preparation or above because of being a mind generation induced by the compassion indicated here. [I say] the three spheres of self-contradiction!⁵⁵

[If you say the reason is not established, I say] the reason is established, because such a mind generation⁵⁶ exists. It follows that such a mind generation exists because there is a mind generation⁵⁷ indicated here in the continuum of one on the path of accumulation and which is induced

⁵³The defenders have already asserted the reason: whatever is a mind generation induced by the compassion indicated here is necessarily a mind generation in the continuum of one who is on the path of preparation or above. They have accepted the pervasion: that whatever is a mind generation induced by the compassion indicated here is necessarily a mind generation in the continuum of one who is on the path of preparation or above is necessarily, with respect to the bodhisattvas indicated here, a common being [bodhisattva]. And they have accepted the opposite of the consequence: that with respect to the Bodhisattvas indicated here there are no common being [Bodhisattvas].

⁵⁴The clauses following "indicated here" limit this mind generation to the one that precedes the path of accumulation and that acts as a cause of becoming a Bodhisattva. This mind generation marks the beginning of the path of accumulation. It should be understood that the term "mind generation indicated here" in general is very broad—including those prior to the path of accumulation all the way to just prior to Buddhahood.

⁵⁵The defender has accepted the reason: that whatever is a mind generation induced by the compassion indicated here is necessarily a mind generation in the continuum of one who is on the path of preparation or above.

⁵⁶This mind generation is the one that precedes the path of accumulation and that acts as a cause of becoming a Bodhisattva--the one which is in the continuum of one who is an intended trainee of Chandrakirti's text *Supplement (to Nāgārjuna's) 'Treatise on the Middle'* who has just attained the path of accumulation at which point the altruistic mind is generated in just that way that is, induced by the compassion indicated here.

⁵⁷Which is a fully-qualified Mahāyāna mind generation.

by the compassion important in the beginning. Chandrakīrti's *Autocommentary* [8.5-10] says:

Those who have great compassion definitely generate an attitude that observes their object of intent [the welfare of others] with the thought, 'In order to thoroughly protect all suffering sentient beings pained by misery, I will definitely relieve them from the suffering and join them to Buddhahood.'⁵⁸

DEBATE #3

Wrong Position: [65] Whatever is a mind generation indicated by the passage in Chandrakīrti's *Autocommentary* [8.5-10] is necessarily a fully-qualified mind generation.

Answer: Even that is incorrect. In that case, it absurdly follows that whatever is a mind generation indicated here [in Chandrakīrti's text], is one which is such that non-artificial experience has developed⁵⁹ because [according to you] your thesis is correct. If you assert that whatever is a mind generation indicated here is necessarily one which is such that non-artificial experience has developed, then because of that assertion, it absurdly follows that, with respect to the mind generation indicated in Chandrakīrti's text, there is not one mind generation which is like the tasting of sugarcane bark—an experience involving exertion.

If you assert that there is not one mind generation which is like the tasting of sugarcane bark—an experience involving exertion—then because

⁵⁸This is a compilation of Hopkins' translation from *Compassion in Tibetan Buddhism*, p. 114, and the class's adjustments 3/19/96.

⁵⁹This marks the achievement of the path of accumulation. You have achieved the mind of enlightenment endowed with two aspirations—to bring about the welfare of others and to attain your own enlightenment.

of that assertion, it absurdly follows that with respect to the mind generation indicated in Chandrakirti's text, there is not a version of mind generation at the time of meditatively cultivating mind generation. If you assert that there is not one mind generation at the time of meditatively cultivating mind generation, then because of that assertion, it absurdly follows that with respect to the mind generation indicated in Chandrakirti's text, there are no mind generations—indicated here—which are precursors of those who have just attained the Bodhisattva path of accumulation.

You can't accept that there are no mind generations—indicated here—which are precursors of those who have just attained the Bodhisattva path of accumulation because there is a mode of the importance of great compassion in the beginning. The fact that there exists a mode of the importance of great compassion in the beginning entails that you can't assert that there are no mind generations—indicated here—which are the precursors of those who have just attained the Bodhisattva path of accumulation because since even the altruistic mind initially generated by Bodhisattvas depends on compassion, it is explained that compassion is important from the very beginning.

Āzong-ka-ba's Explanation [15.17-16.3] says:

The 'mind generation that precedes a Bodhisattva' refers to the time of cultivating mind generation and not to an actual mind generation that has been produced through having cultivated it. The difference between these two mind generations is like that between tasting the bark and the inside of sugar cane. Because the mere thought, 'I will attain Buddhahood for the sake of all sentient beings' is just verbal

understanding, it is like tasting the bark of sugar cane, and although it is called an altruistic mind generation, it is not.⁶⁰

DEBATE #4

Wrong Position: Whatever is a mind generation induced by non-artificial compassion is necessarily a fully-qualified mind generation.⁶¹

Answer: [66] In that case, it absurdly follows that even prior to entering the path [of accumulation], there exists a fully-qualified mind generation because prior to entering the path there is a mind generation which is like that [i.e., induced by non-artificial compassion]. You asserted the entailment that if prior entering the path [of accumulation] there is a mind generation which is induced by non-artificial compassion then it is entailed that even prior to entering the path there exists a fully-qualified mind generation.

[If you say the reason—that prior to entering the path there is a mind generation induced by non-artificial compassion—is not established, I say] the reason is established because there are persons who, having produced great compassion in their continuum, have not produced mind generation in their continuum. [If you say the reason is not established,] it follows that there are persons who, having produced great compassion in their continuum, have not produced mind generation in their continuum because there are persons who, having developed non-artificial experience of great compassion, have not developed non-artificial experience of mind generation since

⁶⁰Hopkins, *Compassion in Tibetan Buddhism*, p. 112.

⁶¹'*dun pa gnyis ldan*. Two-fold aspiration of 1) *rang don phun tshogs*; seeking enlightenment which is the fulfillment of one's own welfare in order to 2) *gzhän don phun tshogs*; bring about the welfare of others.

- there are 1) the mode of production—in the mental continuum—of the Seven Cause and Effect Quintessential Instructions⁶² and 2) the mode of the importance of great compassion in the beginning,
- and since, if one has produced mind [i.e., an altruistic attitude], one has not necessarily produced a mind generation in one's continuum.

And there are many other reasons.

DEBATE #5

Wrong Position: Whatever is a mind generation is necessarily a state arisen from meditation.

Answer: In that case, it absurdly follows that the mind generation which is like the taste of sugarcane bark is an awareness arisen from thought because [according to you] that assertion is correct. You cannot assert that a mind generation which is like the taste of sugarcane bark is an awareness arisen from thought because it is an awareness arisen from hearing because *Āzong-ka-ba's Explanation* [16.1] says, "Because it is just an understanding that follows words...".

That *Āzong-ka-ba* says that this is an understanding that follows words entails that it is an awareness arisen from hearing because whatever is an awareness which is a state arisen from thinking is contradictory with an understanding which follows upon words. It follows that whatever is an awareness arisen from thinking is contradictory with an understanding which follows upon words because differences between the three wisdoms

⁶²*mar shis; drin dran; drin gzo; yid 'ong byams ba; snying rje; lhag bsam; byang chub kyi sems.* Recognition of all sentient beings as one's mothers, becoming mindful of their kindness, promising to repay their kindness, love, compassion, the unusual altruistic attitude, and generation of the aspiration to Buddhahood for the sake of all beings.

arisen from hearing, thinking, and meditating exist. Moreover, it follows that the mind generation which is like the taste of sugarcane bark is an awareness arisen from hearing, because, as it is said in Maitreya's *Ornament for the Mahāyāna Sūtras*, at the time of meditatively cultivating mind generation, hearing and thinking arise in series.

It follows that at the time of meditatively cultivating mind generation, hearing and thinking arise in series because [67] the time of initially meditatively cultivating that mind generation in dependence on word-generalities is an occasion of meditatively cultivating mind generation by way of an awareness of hearing. It follows that the time of initially meditatively cultivating that mind generation in dependence on word-generalities is an occasion of meditatively cultivating an initial mind generation by way of an awareness arisen from hearing because, concerning this, when without needing to depend on words, the mind [i.e., the altruistic attitude] comes to be generated of its own natural force—to the degree that it is in meditation—when going, sitting, and seeing sentient beings, then one has finished producing mind generation in the continuum.

If it is the case that one has completed the production of mind generation in one's continuum when without needing to depend on words, the mind of altruistic attitude comes to be generated of its own natural force—to the degree that it is in meditation—when going, sitting, and seeing sentient beings, then it is entailed that the time of initially meditatively cultivating that mind generation in dependence on word-generalities is an occasion of meditatively cultivating an initial mind generation by way of an awareness of hearing because that time is an occasion of an awareness arisen from thinking, but not the attainment of an awareness arisen from meditation. It follows that that time is an occasion

of an awareness arisen from thinking, but one has not attained an awareness arisen from meditation because whatever is an awareness meditatively cultivating mind generation at that time is necessarily not included within the grounds of meditative equipoise. It follows that whatever is an awareness meditatively cultivating mind generation at that time is necessarily not included within the grounds of meditative equipoise because at that time one has not attained calm abiding in the context of mind generation.

The fact that one has not attained calm abiding in the context of mind generation entails that an awareness meditatively cultivating mind generation at that time must not be included within the grounds of meditative equipoise because [D̄zong-ka-ba's] *Stages of the Path* explains that until one has attained a preparation for a concentration, there could not be an awareness arisen from meditation. The reason at the point of the root consequence [this being that one has completed the production of mind generation in one's continuum when without needing to depend on words, the mind of altruistic attitude comes to be generated of its own natural force—to the degree that it is in meditation—when going, sitting, and seeing sentient beings] is established because:

- [D̄zong-ka-ba's] *Explanation* says, "The production of special experience which is able to tame the mind well in accordance the training as in the training in the quintessential instructions of the mind of enlightenment is a fully qualified mind generation since it is similar to the taste of the actual inside of the sugarcane tree."⁶³

⁶³Hopkins translates, "Through having trained in this mind of enlightenment in accordance with quintessential instructions, special experience is generated that can redirect the mind well. This is like tasting sugar cane itself; therefore it is fully qualified as a mind generation." *Compassion in Tibetan Buddhism*, p. 112.

- And from the *Questions of Adhyashaya Sutra* (*Adhyāshayasamchodana*), "Just as the bark is, so is the verbal. The one like actual taste is to contemplate the meaning."⁶⁴

For, this scripture also, through mentioning "speech," refers to word-generalities, and through mentioning "contemplating the meaning," it sets forth a contemplation of the meaning and not of word-generalities, but, it does not speak of awareness arisen from meditation.

In any of the speech of the three—the foremost father and [his spiritual] sons [Kay-drup and Gyel-tsap⁶⁵—[68]there is not even a syllable of a word mentioning that compassion, mind generation, renunciation, faith, and so forth require an awareness arisen from meditation. Not only that, the first of the nine mental abidings is hearing, the rest are thinking and awarenesses arisen from thinking; however, although they are types of meditation, they are not awarenesses arisen from meditation. [Dzong-ka-ba's] *Stages of the Path*⁶⁶ explains that in order to attain an awareness arisen from meditation, pliancy is required; however, mind generation does not require meditatively cultivating that much [i.e., pliancy].

DEBATE #6

Wrong position: It follows that whoever is a Bodhisattva indicated here has not necessarily realized emptiness because whoever is among Bodhisattvas of sharp or dull faculties has not necessarily realized emptiness.

⁶⁴Hopkins translates, "Verbalization is like the bark, Contemplating the meaning is like the taste." *Compassion in Tibetan Buddhism*, p. 113.

⁶⁵Kay-drup Ge-lek-bel-sang-bo (*mkhas sgrub dge legs dpal bzang po*, 1385-1438)

Gyel-tsap (*rgyal tshab*, 1364-1432)

⁶⁶*Lam rim chen mo*

Answer: That whoever is among Bodhisattvas of sharp or dull faculties has not necessarily realized emptiness does not entail that whoever is a Bodhisattva indicated here has not necessarily realized emptiness.⁶⁷ The reason—whoever is among Bodhisattvas of sharp or dull faculties has not necessarily realized emptiness—is established because there are Bodhisattvas who are proponents of Mind Only. It follows that there are Bodhisattvas who are proponents of Mind Only because the master Dignāga is one.

Dignāga is one:

- because Chandrakirti's *Autocommentary* says, "If someone says, 'Did composers of treatises, such as elders who came before us—Vasubandhu, Dignāga, Dharmapāla, and others—being frightened just hearing the words, abandon this non-mistaken teaching of dependent arising?' [The answer is:] So it is said."⁶⁸
- and because Chandrakirti says, "Dignāga, who had an attitude of helping others, and..." thereby explaining that he had the altruistic attitude of helping others.

If you assert the root consequence that whoever is a Bodhisattva indicated here has not necessarily realized emptiness, then, because of your assertion, it absurdly follows that whoever is among Bodhisattvas of sharp or dull faculties must be a Bodhisattva indicated here [69].

⁶⁷Hopkins glosses this debate by saying that its function is one of correction. He states, "Nāgārjuna and Chandrakirti are being corrected since they are making these three causes of Bodhisattvas. This tradition, (in order to accommodate, for instance, what is in Shāntarakṣita about 'followers of faith, followers of fact—in order to accommodate these two types of Bodhisattvas) sees that you don't have to have non-dual awareness to become a Bodhisattva.... We don't have any internal evidence from Chandrakirti or Nāgārjuna that there are these two types, or that non-dual awareness is not needed to become a Bodhisattva. So this is the manner in which correction is done.

⁶⁸Jam-yang-shay-ba cites this first quotation in order to establish the first part of his assertion that they don't have non-dual awareness (because they are frightened from just hearing the words and abandon the teaching). He cites the second quotation in order to establish that they are Bodhisattvas (because they have an attitude of helping others). This first quotation alone is not sufficient to prove his entire assertion.

You cannot assert that whoever is among Bodhisattvas of sharp or dull faculties must be a Bodhisattva indicated here because in [Chandrakirti's *Entrance to Nāgārjuna's 'Treatise on the Middle'*] this is a mode of progressing on the path of those of sharp faculties who are definite in Great Vehicle lineage. It follows that this is a mode of progressing on the path of those of sharp faculties who are definite in this Great Vehicle lineage because Bodhisattvas indicated here are born from the three practices which are their own cause,

- since Chandrakirti's *Autocommentary* [6.8-10] says, "If someone asks, 'What are the causes of those Bodhisattvas?' The mind of compassion, the non-dual awareness, and the mind of enlightenment are the causes of the Conqueror's children."⁶⁹
- also the *Autocommentary* [8.10-12] says, "Since this promise [to attain enlightenment] cannot be achieved by one who has abandoned non-dualistic wisdom, Bodhisattvas engage only in non-dualistic wisdom"
- and the meanings of the sūtras on the mode of generating the altruistic mind that were given earlier are established.

Moreover, it absurdly follows that the intended trainees of the *Entrance to Nāgārjuna's 'Treatise on the Middle'* have not necessarily realized emptiness because of the assertion that whoever is a Bodhisattva indicated here has not necessarily realized emptiness. You cannot assert that those who are the intended trainees of the *Entrance to Nāgārjuna's 'Treatise on the Middle'* have not necessarily realized emptiness because whoever practices the path

⁶⁹This citation is from Chandrakirti's root text. Jam-ŷang-shay-ba himself just cites, "Mind of compassion and non-dual awareness and..." The citation has been expanded.

as described by the *Entrance to Nāgārjuna's 'Treatise on the Middle'* must have realized emptiness.

DEBATE #7

Wrong Position: Some earlier Tibetans say that the non-dual awareness of this occasion is to be taken as an awareness that has the non-duality of the apprehended object and apprehending subject.

Answer: It absurdly follows that “dual” in this discussion of non-dual awareness is suitable to be the two, apprehended object and apprehending subject, and the mode of “non” (in non-dual) is either their non-existence as other substantial entities or their non-existence as object and subject not existing as distant and cut off, or both because, according to you, your thesis that the non-dual awareness of this occasion is to be taken as an awareness that has the non-duality of the apprehended object and apprehending subject is correct.

You cannot assert that “dual” in this discussion of non-dual awareness is suitable to be the two, apprehended object and apprehending subject, and the mode of “non” (in non-dual) is either their non-existence as other substantial entities or their non-existence as object and subject not existing as distant and cut off, or both because “dual” refers to the two extremes, and “non” refers not to being established as such, respectively.

This is because Chandrakirti's *Autocommentary* [6.11-13] says, “Non-dual awareness is the wisdom which is free from the two extremes of inherent existence and utter non-existence and so forth,” [70] and because D̄zong-ka-ba's *Explanation* [16.10-11] says, “Non-dual awareness is not the non-perception of the two—apprehended object and apprehending

subject—rather in Chandrakirti's commentary, it is explained as being wisdom which is free from the two extremes."

DEBATE #8

Wrong Position: Also, the author [Jaya-ānanda] asserts in his *Commentarial Explanation*,⁷⁰ that the three practices indicated here exist because they are posited as the three—compassion in the continuum of a Bodhisattva, non-dual awareness which is an ultimate mind generation in the continuum of a Bodhisattva, and coarse, conceptual mind generation in the continuum of a Bodhisattva. This is because Jaya-ānanda's *Commentary* says, "[Chandrakirti] is saying, 'Bodhisattvas' mind endowed with the compassion, non-dual awareness which has the nature of generating an ultimate mind toward enlightenment, and conceptual generation of a mind toward enlightenment are the causes.'"

Answer: In that case, it absurdly follows that with respect to these three practices indicated here, there are no causes of one who has just entered the path, because [according to you] the non-dual awareness indicated here is ultimate mind generation. You have explicitly asserted the reason.

If you accept that there are no causes of one who has just entered the path, it absurdly follows that there is no meaning to Chandrakirti's saying in his *Autocommentary*, "Rather than [praising] complete and perfect Buddhas and rather than [praising] Bodhisattvas, in the beginning [I praise] the blessed great compassion, which is the initial marvelous cause

⁷⁰Jaya-ānanda's *Explanation of the Supplement to the Middle Way* (*dbu ma la 'jug pa'i 'grel bshad*)

of Buddhahood itself, and has the character of thoroughly protecting all immeasurable protectorless sentient beings bound in the prison of cyclic existence. [71] And [in order to praise the blessed great compassion] two stanzas [in his root text] are put forth:"

Hearers and Solitary Realizers are born from Subduer
Monarchs, Buddhas are born from Bodhisattvas,
And the mind of compassion and the non-dual awareness,
And the mind of enlightenment are the causes of the
Conqueror's children⁷¹

because [according to you]:

- the term "initial" in the phrase "initial marvelous cause" [cited above] does not exist;
- there is no way that great compassion protects the immeasurable protectorless sentient beings in cyclic existence who possess it in their continuum;
- the stanzas in the root text as well as the commentary do not indicate that Hearers and Solitary Realizers are born from Subduer Monarchs, or that Subduer Monarchs are born from Bodhisattvas, or that Bodhisattvas are born from the three practices indicated here.

The first reason—that [according to you] the term "initial" in the phrase "initial marvelous cause" cited above does not exist—is established because "initial" does not refer to initial of, or precursors of Bodhisattvas. This is because [according to you] there is no such version of the compassion indicated here. This is because [according to you] the compassion

⁷¹Jam-ñang-shay-ba's text says only, "...And two stanzas are put forth." I have supplied the full text from Chandrakīrti.

indicated here is compassion in the continuum of a Bodhisattva. You have explicitly asserted the reason.

The second reason—that [according to you] there is no way that great compassion protects immeasurable protectorless sentient beings in cyclic existence who possess it in their continuums—is established because [according to you] among the protectorless who are to be protected by compassion, there are no persons who have not entered the path.

It absurdly follows that among the protectorless who are to be protected by compassion, there are no persons who have not entered the path because there are no persons who have not entered the path who are bound in the prison of cyclic existence and are protectorless persons to be protected upon having generated in their continuums the compassion which serves as an assistant to the non-dual awareness that functions together with compassion.

It absurdly follows that there are no persons who have not entered the path who are bound in the prison of cyclic existence and are protectorless persons to be protected upon having generated in their continuums the compassion which serves as an assistant to the non-dual awareness that functions together with compassion because [according to you] those who have in their continuums a non-dual awareness are necessarily Bodhisattva Superiors. You have come to assert the reason.

The fact that those who have in their continuum a non-dual awareness are necessarily Bodhisattva Superiors entails that there are no persons who have not entered the path who are bound in the prison of cyclic existence and are protectorless persons to be protected upon having generated in their continuums the compassion which serves as an assisted to the non-dual awareness that functions together with compassion

because being protectorless and being bound in the prison of cyclic existence is not suitable for a Bodhisattva Superior.

As it says in Maitreya's *The Sublime Continuum of the Great Vehicle* (*mahāyānottaratantraśāstra*, *theg pa chen po rgyud bla ma'i bstan bcos*):

A Superior has abandoned from the root
the suffering of sickness, aging, and death.[72]
Because Superiors do not have birth through the forces of
actions and afflictive emotions,
They do not have that [suffering of sickness, aging, and
death].

Once one does not come under the influence of actions and afflictive emotions, one does not attain even the convention of being bound in the prison of cyclic existence; hence it is established in many sutras that Bodhisattvas from the great path of accumulation on do not come under the influence of actions and afflictive emotions.

If you say the third reason—that the stanzas in the root text as well as the commentary do not indicate that Hearers and Solitary Realizers are born from Subduer Monarchs, or that Subduer Monarchs are born from Bodhisattvas, or that Bodhisattvas are born from the three practices indicated here—is not established, then it follows that it is senseless for you to take non-dual awareness as ultimate mind generation because [by your saying that that reason is not established, you are showing that you yourself assert that] among those non-dual awarenesses there is also one that is a precursor of a Bodhisattva. These meanings are the thought of the foremost precious one [Ḍzong-ka-ḅa] because as it is said in Ḍzong-ka-ḅa's *Explanation* [16.13-14], "[Jaya-ānanda's explanation that] 'non-dual

understanding' refers to an ultimate mind generation is utterly senseless because 'non-dual understanding' must also indicate the wisdom that is a cause of a Bodhisattva initially entering the path."⁷²

DEBATE #9

Wrong position: Without making an offer of worship to Buddhas and Bodhisattvas in this *madhyamakāvatāra*; dbu ma la 'jug pa Chandrakirti's *Autocommentary*] there is only an expression of worship to great compassion because Chandrakirti's *Autocommentary* [2.5] says, "Rather than [praising] complete and perfect Buddhas and rather than [praising] Bodhisattvas, in the beginning [I praise] the blessed great compassion, which is the initial marvelous cause of Buddhahood itself."⁷³

Answer: In that case it follows that there is no offer of worship through the meaning to Hearers, Solitary Realizers, and Bodhisattvas here because utterly no offer of worship is made to them here. You asserted the reason.

You cannot accept that [Chandrakirti] utterly did not make an implicit expression of worship through the meaning to Hearers, Solitary Realizers, and Bodhisattvas here because an expression of worship to their root causes is made. The reason is easily established. The fact that there is an expression of worship to their root causes entails [according to you] that [Chandrakirti] utterly did not make an implicit expression of worship through the meaning to Hearers, Solitary Realizers, and Bodhisattvas here

⁷²Adapted from Hopkins, *Compassion in Tibetan Buddhism*. p. 113.

⁷³Jam-ŷang-shay-ŷa's text says only, "Buddhas and." I have supplied the full text from Chandrakirti.

because by subsequently making this [expression of worship], these are praised through the force of it [i.e., implicitly]. [73]