



the highest reality is in no way unchanging.

Since conjectures are eliminated, such as “If the Enlightened One is constant and dwells in beings, then the really present adornments are indicated in the form of constancy,” then it is said about emptiness as freedom from embellishments [conjectures].

“Emptiness” is explained as the absence of truth in everything and as something that is not something. From the point of view of the all-deceiving level [of relative reality], emptiness is non-existence and absence of indication [of anything]. From the point of view of the absolute level, emptiness appears as an object of comprehension. The absolute level is seen as emptiness by its own essence. Concentrating on the absolute level of the entity so indicated, realize that you do not achieve [anything] corresponding to the perceived mind. [Why?] This is not emptiness as something beginningless and not a beginning. Such an entity is possessing all aspects of the [higher] reality. The [supreme] reality is immutable, permanent and blissful. Similarly, it is explained according to the essence of the mantras.

Thinking about this from the point of view of the sutras, one speaks of gross ideas. They say that “It has no parts, it embraces everything, like the heavenly space. Simultaneous pollution and absence of pollution are not acceptable.” This is a desire. Due to its own essence of the space of the higher reality, there are neither veils, nor their absence. But since there are many temporary states in the consciousness of the subject concentrating on this, separation is shown. Since there is a division in relation to the one who comprehends, it is explained that a similar division exists in relation to the comprehended object. Since one's own mind is hidden in particles, it becomes hidden. And it manifests itself as clouded or darkened by veils, since the highest reality is hidden by the rational mind. If the city is hidden by darkness from a cloud, then the sun for creatures is hidden by clouds. If the clouds on the ground are dispersed by the wind, then this is understood as “that which hides the sun has scattered away”. Similarly, it is said that “by harmonizing the mind of a disciple, one obtains an appropriate state, free from defilements.”

The Enlightened one exists at the absolute level, since the Enlightened one himself is the absolute level. In any place there is not place for Enlightened one, absolute level. [Why?] Because if there is no special basis, then there is no special dharmo particle.

That which you acquire is and is not the natural state, [state] of the Enlightened one. If it is not, then how can you comprehend through the manifestation of delusion? Since it is a natural state, when the state of the Enlightened One is acquired, it appears as the highest reality that unites living beings. Therefore, it is constant and unchanging and is present both there and there. It does not exist as an object of three times and is not present in the extremes of the past and the future. Three temporary states and so on - a way of seeing with the mind. The highest reality itself is a state that is not experienced in the garments of time. Delusions and cyclical existence arise from conceptualizations. One should meditate on the path to impermanence as an aspect of the antidote.

Since the rider of concepts is the wind of deeds-karma, it is worthwhile to purify everyone in space [the highest reality]. If you meditate [using] the methods, then there will be a clear manifestation on the basis of the fruit - the complete perfection of the two goals.

May through to this virtue from the clarification of the essence of Madhyamaka is acquired the state of the jewel of the fulfillment of desires!

This concludes the complete analysis called "A Drop of Madhyamaka, Cause and Fruit." This was proclaimed by the wandering Taranatha.

May all beings, endless and innumerable in ten directions, enter this absolute level of good philosophical dogmas!

Verified. Shubham!

Translated by Dondhub Dorje Tulku (O.E. Filippov).