Glorious [teaching], detailed analysis A drop of cause, fruit and middle

Om swasti!

Praise to the Teacher, the Enlightened One and the bodhisattvas!

Praise to the Enlightened One!

I bow to the feet of Sherab Gyaltshen, Jonangpa, the protector of beings!

I will explain here the teaching of the Middle, which is not comprehended by others, the essence of everything.

The natural state, the middle, is all-encompassing, be it cyclic existence or nirvana. For sentient beings [it] manifests itself as the teaching of the basis. For bodhisattvas, it manifests itself as a path. For all disciples, it appears as a fruit. Although it manifests itself in a threefold way, it is not something temporary, transient. But the naked natural state is seen only by the Enlightened ones. Those who have embarked on the path see only a few aspects. [Why? Because] there is manifestation as a mixture of the natural state and the state of delusion.

The natural state itself is only a unity, because the state of the base is the way of the growth of the fetus. [Why?] Because the natural state is the middle. If you immerse yourself in the appropriate way, then [you will enter on] the path of Madhyamaka. [What is he like? These are -] "the unity of the relative and absolute levels", "the unity of manifestation and emptiness", "the unity of clarity and emptiness", "the unity of methods and wisdom", "the unity of emptiness and mercy", "the unity of bliss and emptiness", "the unity of illusory manifestation and clear light", "the unity of the bodily form and primordial wisdom," etc. In all this, the path of unity is shown and the individual division into temporary states and the highest reality is shown.

All paths are not true, like an illusion. But at the same time the "unity of the sphere of the absolute level" is shown. The Enlightened one as the absolute essence, the body of the Teaching [dharmakaya], is the heart-essence of Sugata. The space of the highest reality is an emptiness free from embellishments, its own nature, the Perfection of Wisdom. Since it is present everywhere, it infrequently embraces everything. Since it covers all three times, there is no time. All the qualities of an enlightened person, be they signs and marks, etc., arise naturally and are initially acquired as permanent. The sutras speak of the Enlightened One and the space of the highest reality as permanent. Also, the mantra speaks of permanent bliss. The sutras say that an Enlightened one has all the teachings (possibly qualities). Also in the mantra it is indicated that it has all aspects.

An important point when entering the heart of Sugat as permanent is unchanging bliss, a natural state. The qualities of the Victorious are self-arising and spontaneously perfect. And they also possess all aspects of higher reality. Being unchanging, the highest reality arises initially constant in all aspects. And this is wonderful!

Although it manifests as the nature of all aspects, miraculously arises as a single taste, a unity of spontaneously born great bliss. Although it has all the aspects, it is not represented in the parts. Although it abides as unchanging nature, it arises in all times. Although aspects of the three spheres of being arise, they are free from embellishments. And even self-awareness, great bliss, is free from sensations and experiences. The qualities of the Victorious encompass everything cognizable. Although the original wisdom is one, it is equal in everything known. Know with clarity that everything known does not mix. There is no embellishment [speculation] in this knowledge. [Why?] Because it is the highest reality, its own nature, the body of the Teaching [or dharmakaya]. The own nature of the body of the Teaching is established as having qualities. [Why?] Because [represents] the primordial wisdom, knowledge of everything cognizable, the body of the Teaching. And even all aspects are set in the same way.

Talk about the inseparability of the space of the highest reality and essence. In all cognizable there is a space of the highest reality [or dharma-dhatu]. There are chapters talking about this. By linking the two together, possession of the highest of all aspects is established. Form and so on are invisible. Form and so on - does not exist [anywhere]. Being and non-being are invisible, being and non-being do not exist [anywhere].

By speaking in this way, one is liberated from the all-deceiving [level of relative reality]. Since impermanence is freed from embellishment, constancy is established. The intrinsic nature of the space of

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 nonexistence 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).