

**Comparison of translations of the
Madhyāntavibhāgākārikā chapter one, verses 1-9**

Verse I.1

Kalupahana	There is unfounded conceptualization. Therein no duality is evident. However, emptiness is evident in that context. That (emptiness) is evident even in relation to itself.
Wood	False ideation exists. Duality does not exist in it. However emptiness does exist in the false ideation, and false ideation also exists in emptiness.
Dunne	The conceptual construction of the unreal exists; duality does not exist in it, but emptiness exists in it; it also exists in terms of that, namely, emptiness
Stanley	There is the imagination of what is unreal; the duality is not found therein, but here emptiness is found and the former is found in the latter.
DTC	The false imagination exists. In it, the two do not exist. Emptiness exists here, And within it, that exists as well.
Kochumutton	There exists the imagination of the unreal, There is no pair, But there is emptiness, Even in this there is that.
Anacker	("he") There <i>is</i> the construction of that which was not; duality is not found there; ("She") But emptiness is found there; And "he" is found in "Her," as well.
Stcherbatsky	The Universal Constructor of phenomena exists! (But he himself) does not contain any division In two parts (the apprehended and the apprehending). The Absolute however is contained in him, And in the Absolute again he is included.
Sanskrit	Abhūta-parikalpo 'stidvayantatranavidyate, śūnyatāvidyatetvatratasyāmapisavidyate.

Comparison of Translations of the Madhyāntavibhāgākārikā Chapter One, Verses 1-9

Verse I.2

Kalupahana	Being neither empty nor non-empty, everything is, therefore, defined in terms of existence, non-existence and existence. That itself is the middle path.
Wood	Because of existence, non-existence and again existence [i.e. because of the existence of the false ideation, the nonexistence of duality in the false ideation, and the existence of that non-existence] everything is said in the Mahayana to be neither void nor non-void. This is the middle path.
Dunne	Therefore, it has been determined that everything is neither empty nor not empty because the conceptual construction of the unreal exists; because duality does not exist; and because emptiness and the conceptual construction of the unreal exist in each other; that is the middle way.
Stanley	Therefore all is established as neither empty nor not empty, because of existence, non-existence and again existence; and this is the middle way.
DTC	Not empty, not not empty— This explains it all, Because of existence, non-existence, and existence. This is the path of the Middle Way.
Kochumutton	Neither void nor non-void : So is everything described, That indeed is the middle path, For there is existence as well as non-existence, And again existence.
Anacker	Therefore, everything is taught as neither empty nor non-empty, because of <i>its</i> existence, <i>its</i> non-existence, and <i>its</i> existence, and <i>this</i> is the Middle Path.
Stcherbatsky	Neither is it asserted That all (the Elements) are unreal, Nor are they all realities; Because there is existence, And also non-existence, And (again) existence: This is the Middle Path!
Sanskrit	naśūnyaṃnāpicāśūnyaṃtasmātsarvaṃvidhīyate, satvādastavādsatvāccamadhyamāpratipaccasā.

**Comparison of Translations of the
Madhyāntavibhāgakārikā Chapter One, Verses 1-9**

Verse I.3

Kalupahana	Consciousness arises reflecting the object, being, self and concept. However, its object does not exist. Because that [object] does not exist, that [i.e., the perceiving consciousness] too is non-existent.
Wood	Consciousness arises in the appearance of things, sentient beings, self and ideas; its external object does not exist, and because of the nonexistence of the external object, mind itself is false.
Dunne	Consciousness arises with the appearance of objects, beings, self, and cognitive representations. Its referent object does not exist; therefore, it does not exist.
Stanley	Consciousness comes into being in the appearances as objects, sentient beings, the self and representations, although its object does not exist. Due to the non-existence of the latter, the former too does not exist.
DTC	Appearing as objects, sentient beings, the self And awareness, consciousness arises. Its objects do not exist. Therefore, it does not exist either.
Kochumutton	Under the appearance of things inanimate, Living beings, self and representations of consciousness Is born the consciousness There is nothing as its [i.e. consciousness's] object, And thus that object being absent That [consciousness], too, is non-existent.
Anacker	Consciousness arises as the appearance of objects of the senses and of understanding, and as the appearance of sentient beings, self, and perceptions. There is no (real) object for it, and in its non-being, it itself is not.
Stcherbatsky	The Mind itself appears to us As a projection of things (inanimate), As well as living bodies (As the ideas) of a Self and his sensations. These objects do not exist however, And without them unreal are also These (ideas).
Sanskrit	artha-satvātma-vijñapti-pratibhāsamprajāyate, vijñānaṁnāsticāsyarthas tad abhāvāt tad apyasaṁ.

**Comparison of Translations of the
Madhyāntavibhāgākārikā Chapter One, Verses 1-9**

Verse I.4

Kalupahana	Such is the manner in which its [i.e., the concept's] unfounded nature comes to be established. Because such absence is not universal, through its cessation release is expected.
Wood	Hence the nature of the false ideation is established. Because the mind is not, in this way, totally non-existent, liberation is said to be from the destruction of the mind.
Dunne	Consciousness is thus proven to be the conceptual construction of the unreal. It thus does not exist in the way in which it appears; nor is it altogether non-existent. We assert that liberation comes through its cessation.
Stanley	Consequently, it has been proven that the imagination of what is unreal pertains to this [consciousness]; because it does not exist as such, nor is it non-existent in every respect. Liberation is considered as being due to its extinction.
DTC	Thus, the false imagination is established. This is not how it is, Yet it is not absolutely nothing either. Liberation is held to follow its exhaustion.
Kochumutton	Therefore its being the imagination of the unreal Remains established. For it is not so, It is not altogether absent, either. From its cessation results liberation.
Anacker	Consciousness' character as the construction of that which was not is demonstrated by its being, because it is not in that way, and yet is not totally non-being. Liberation through its extinction is accepted.
Stcherbatsky	Established have we therefore this That our (consciousness) creates illusion. (Reality) is not such (as it appears), Nor is it a total blank Because extinguished can be that Illusion, And this extinction means Salvation. Such is our Postulate.
Sanskrit	abhūtaparikalpatvaṃsiddhamasyabhavatyataḥ, natathāsarvvatha 'bhāvāt tat kṣayānmuktirisyate.

**Comparison of Translations of the
Madhyāntavibhāgākārikā Chapter One, Verses 1-9**

Verse I.5

Kalupahana	The conceptualized, the dependent and also the achieved are spoken of in relation to the real object, the unfounded conceptualization and the absence of the twofold [respectively].
Wood	The imagined, the dependent and the perfected are taught on account of external things, false ideation and the non-existence of duality.
Dunne	The constructed, the relative, and the perfect are taught to be objects, the conceptual construction of the unreal, and the non-existence of non-duality.
Stanley	The imaginary, the other-dependent and indeed the perfected are taught - on account of the object, the imagination of what is unreal and the nonexistence of the duality [respectively].
DTC	This, also, is the imaginary, the dependent, And the thoroughly established, These are taught with reference to objects, The false imagination, and the absence of the two.
Kochumutton	The imagined, the other-dependent, And the absolutely accomplished, Are derived respectively from The objects, the imagination of the unreal, And the absence of the pair.
Anacker	The constructed, the interdependent, and the fulfilled are indicated by objects of sense and understanding, the construction of that which was not, and the non-being of dualities.
Stcherbatsky	As an objective (part) 'tis totally imagined, As the Constructor of that thing imagined it is (reality) interdependent, And as the merger of the subject with the object 'Tis called (the Absolute) The non-plus ultra of Reality.
Sanskrit	kalpitaḥparatantraścāpariniṣpannaevaca, arthādabhūtakalpāccadvayābhāvāccadeśitah.

**Comparison of Translations of the
Madhyāntavibhāgākārikā Chapter One, Verses 1-9**

Verse I.6

Kalupahana	Perception does not necessarily arise depending upon perception. Perception does not necessarily arise depending upon nonperception.
Wood	On the basis of perception of mind only, non-perception of external objects arises. Based on the non-perception of external objects, non-perception of mind only arises.
Dunne	In dependence on perception, non-perception occurs; in dependence on non-perception, non-perception occurs.
Stanley	Based upon perception, non-perception comes into being. Based upon non-perception, non-perception comes into being.
DTC	Based on observation, Non-observation takes place. Based on non-observation, Non-observation occurs.
Kochumutton	Depending upon perception There arises non-perception, And depending upon non-perception There arises non-perception.
Anacker	A non-apprehension comes about dependent on apprehension, a non-apprehension comes about dependent on this non-apprehension.
Stcherbatsky	When (the Pure Spirit) is considered All other objects disappear When disappeared have all the objects Their apprehender also disappears.
Sanskrit	upalabdhiṃsamāśrityanopalabdhiḥprajāyate, nopalabdhiṃsamāśrityanopalabdhiḥprajāyate.

**Comparison of Translations of the
Madhyāntavibhāgākārikā Chapter One, Verses 1-9**

Verse I.7

Kalpahana	Of the perception so established, there is no perceptual self-nature. Through this the similarity of perception and non-perception should be known.
Wood	Hence it is established that perception has the nature of non-perception. Hence the identity of perception and non-perception is known.
Dunne	Therefore, perception is proven to have the nature of non-perception. Thus, one should know that perception and non-perception are equivalent.
Stanley	Consequently, it is proven that the own-being of perception is nonperception; Therefore, it should be known that non-perception and perception are equivalent.
DTC	Therefore, observation is established As the very nature of non-observation. Thus, observation and non-observation Must be understood to be equal.
Kochumutton	Therefore it remains established That perception has the same nature As non-perception. Therefore the sameness Of non-perception and perception Should be recognized.
Anacker	Thus it is demonstrated that this 'apprehension' has the nature of a non-apprehension. Because of this, it can be known that there is an identity between apprehension and non-apprehension.
Stcherbatsky	It is thus proved that (the Absolute's) perception Is in its essence non-perception.
Sanskrit	upalabdestataḥsiddhānopālabdhi-svabhāvatā, tasmāccasamatājñeyānopālabhōpalambhayoḥ.

**Comparison of Translations of the
Madhyāntavibhāgākārikā Chapter One, Verses 1-9**

Verse I.8

Kalupahana	The unfounded conceptualization as well as thought and elements of thought belong to the three spheres. Herein, the perception of the object is consciousness, and its distinctions constitute the elements of thought.
Wood	The three realms are false ideation and the mental associates. Mind is perception with respect to the external object; the mental associates are the perception of what is different from the external object.
Dunne	The conceptual construction of the unreal is mind and mental events occurring in the three realms. Concerning the above verse, consciousness is the perception of the mere object; mental events are perceptions of an object's qualities.
Stanley	The imagination of what is unreal consists in the mind and the mental concomitants that pertain to the three realms of existence. Vision in regard to the object consists in consciousness, but in regard to its particulars, it consists in the mental concomitants.
DTC	The false imagination is the mind And mental states that comprise the three realms: The consciousness that sees an object and The mental states that see its distinct features.
Kochumutton	The imagination of the unreal Is <i>citta</i> as well as <i>caittas</i> , Belonging to all three worlds. There, perception of objects is consciousness, And perception of their qualities is mental factors.
Anacker	And the construction of that which was not is the cittas and caittas of the three realms. Observing an object there, is consciousness; observing it with special qualities, are the caittas.
Stcherbatsky	(Ideas) are Constructors of Appearance In all Three Realms of Being, They are the Mind and mental derivatives. The Mind perceives the Thing Its evolutes perceive the qualities.
Sanskrit	abhūtaparikalpaścacitta-caittāstridhātukāḥ, tatrārtha-drṣṭirvijñānaṃ tad viśeṣetucaitasāḥ.

Comparison of Translations of the Madhyāntavibhāgākārikā Chapter One, Verses 1-9

Verse I.9

Kalupahana	One is consciousness that serves as condition. The second represents the function of enjoyment. Therein, the functions of enjoyment, determination and motivation are the elements of thought.
Wood	The mind is consciousness as condition and the second (the mental associates) is the experiencing or enjoying consciousness. In it the mental phenomena are experience, discrimination and volition.
Dunne	One is the causal condition consciousness; the second is the experiential; mental events are experience, discrimination, and impulses.
Stanley	The first is consciousness as causal condition; the second pertains to sense-experience: the mental concomitants therein are sense-experience, discrimination and stimulation.
DTC	The first is the conditional consciousness. The second involves an encounter— Encounter, determination And the mental states that cause this to engage.
Kochumutton	One is the source-consciousness, And the other is the enjoyment-consciousness, There, the mental factors are Enjoyment, determination and motivation.
Anacker	One is the condition-consciousness, the second relates to experience; in the latter are the caittas that experience, distinguish and impel.
Stcherbatsky	(The Mind is double), The one is the Foundation-Mind, The other one is actual sensation. The mental evolutes (contained in it) Are (feelings, ideas and the will Respectively) they enjoy, cognize And activate sensation.
Sanskrit	ekaṃpratyaya-vijñānaṃdvitīyaṃcaupabhogikam, upabhoga-paricchedapreraḥkāśatracaitasaḥ.