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This method (is the same as) the Centrist presentation of the three natures, given by (Chandra) in the Introduction Commentary, where (Chandra explains) that, just as a snake is a (mere) imaginative construct in a rope, not (really) existing there, yet is not (a mere) construct but is established in an actual snake,

so intrinsic reality is a (mere) imaginative construct in the created relativity of the relative nature, since (Nagarjuna has defined) intrinsic reality as non-artificial and non-relational, yet such (intrinsic reality) is actual in the sphere of Buddhas, not being merely imaginatively constructed; as one is called a “Buddha” who realizes the solitary intrinsic reality, free of all contact with created things. Thus, this way of presenting the three realities elucidates the inner gist of the scriptures. And thus the meaning of the Mother Scripture should be understood as (Chandra explains) in the Introduction Commentary

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This mode accords with what Chandrakirti says in his Autocommentary on the “Supplement”: [When a rope is imputed or imagined to be a snake,] since a snake does not exist in that rope, [the existence of a snake in that rope] is the imputational [nature that does not exist], and [a snake] is thoroughly established in an actual snake because it is not imputed [or imagined] in that.

Similarly, that the [final] nature [of phenomena] is in other-powered dependent-arising which are products is the imputational [nature] that is the object of negation because the [final] nature [of phenomena] is said not to be fabricated [by causes and conditions] and not to depend on others [whereas other-powered natures are fabricated and depend on other causes and conditions]. As the object of activity of a Buddha [that final nature] is actual because it is not imputational [or imaginary. When an omniscient consciousness knowing the mode of being of phenomena perceives that mode], without contacting things which are products [that is to say, without being impeded or without perceiving the substrata of emptiness] [this wisdom consciousness] actualizes only the [final] nature. [One who perceives such] is called a “Buddha.” Through this system of positing the three natures, the thought of the Sūtra [Unraveling the Thought] is to be explained.