

Chapter Two

Analysis of Going and Coming

*Where there has been going, there is none;
Where it has yet to occur, there is no going either.
Aside from what has been traversed and what has not,
No place where walking occurs can be identified. [II.1]*

*Where there is movement, there is going,
And movement is found where walking takes place,
Not where going has been, nor where it has yet to occur.
Hence, going is found where walking takes place. [II.2]*

*Going where walking takes place,
How could that make sense,
When, without going, there cannot reasonably be
Any place where walking takes place? [II.3]*

*For whoever there is going where walking takes place,
It then follows
That there is no going where walking takes place
Because “going is found where walking takes place.” [II.4]*

*If going took place where walking takes place,
It would follow that there are two acts of going:
One due to which there is a place with walking
And another that is the going that happens there. [II.5]*

*When it follows that there are two acts of going,
It follows that there are two agents of going,
Because without something that goes,
It makes no sense for there to be going. [II.6]*

*If there is nothing that goes,
Going makes no sense.
In the absence of any going,
How could there be one who goes? [II.7]*

*One who goes does not go,
Nor does one who does not go.
Other than goers and non-goers,
What third party could be going? [II.8]*

*When, in the absence of going,
A goer does not make sense,
The statement “going is engaged in by the one who goes”—
How could that possibly make sense? [II.9]*

*For those who hold that going is engaged in by one who goes
It would then follow that there is
One who goes in the absence of going,
For it is asserted that going is performed by one who goes. [II.10]*

*If going is engaged in by the one who goes,
It follows that there are two acts of going:
One that characterizes the one who goes,
And another going in that capacity. [II.11]*

*Going does not begin where it has been,
Nor does it begin where it has yet to occur.
Going does not begin where walking takes place,
So where does going begin? [II.12]*

*Before going has been initiated,
There is no place where walking occurs or has taken place
Upon which going could begin.
And how could there be going where there is none yet? [II.13]*

*Since we never witness a beginning of going
How can we conceive of the traversed,
Of what is being traversed,
And what has yet to be traversed? [II.14]*

*The one who goes does not stand still,
Nor does one who does not go.*

*Aside from those that do and do not go,
What third party could stand still? [II.15]*

*In the absence of going,
There cannot reasonably be anyone who goes.
How, then, could it reasonably be said
That it is the one who goes who stands still? [II.16]*

*Stopping does not occur where walking takes place,
Where going has been, or where it has yet to occur.
With going, beginning, and stopping,
The case is the same as with going. [II.17]*

*The act of going and the one who goes
Cannot rightly be said to be the same.
The act of going and the one who goes
Cannot rightly be said to be different. [II.18]*

*If that which is the going
Were also the one who goes,
It would follow that agent and act
Would be one and the same. [II.19]*

*Yet if the going and goer
Are thought to be different,
There could be going without something that goes
And someone who goes in the absence of going. [II.20]*

*When two things cannot be
Established as identical,
Yet not as different things either,
How can they be established at all? [II.21]*

*The one who goes does not engage in the going
That characterizes him as someone who goes,
Because there is no one who goes before going.
Someone goes somewhere. [II.22]*

*The one who goes does not engage in going other than
The going that characterizes him as someone who goes,
The reason being that for a single agent of going,
It does not make sense for there to be two acts. [II.23]*

*Someone who goes does not engage
In any of the three kinds of going.
Someone who does not go does not engage
In any of the three kinds of going. [II.24]*

*Someone who does and does not go does not engage
In any of the three kinds of going either.
There is, therefore, no going,
No one who goes, and nothing traversed. [II.25]*

Translation as in Mabja Jangchub Tsöndrö (2011). *Ornament of Reason: The Great Commentary to Nāgārjuna's Root of the Middle Way*. Ithaca: Snow Lion.