

**GESHE KELSANG WANGMO**

FOUR HUNDRED ON THE MIDDLE WAY

by **ARYADEVA**

**Dharma Friends of Israel ידידי הדעהרמה**





## Refuge and Generating Bodhicitta

I take refuge until I am enlightened  
in the Buddhas, the Dharma and the Supreme Assembly.  
By the positive accumulation I gather by listening to the Dharma\*,  
may I attain Buddhahood in order to benefit all sentient beings. [3]

\* otherwise change to:  
by practicing generosity and the other far-reaching attitudes

## The Four Immeasurable Thoughts

May all sentient beings have happiness and the causes of happiness.  
May all sentient beings be free from suffering and the causes of suffering.  
May all sentient beings never be separated  
from happiness that is free from suffering.  
May all sentient beings abide in equanimity,  
free from attachment for friends and hatred for enemies.

## The Seven Limb Practice

Reverently I prostrate with my body speech and mind,  
And present clouds of every type of offering, actual and mentally transformed.  
I confess all my negative actions accumulated since beginningless time,  
And rejoice in the virtues of all holy and ordinary beings.  
Please remain until cyclic existence ends,  
And turn the wheel of Dharma for sentient beings.  
I dedicate all the virtues of myself and others to the great enlightenment.



## **The Sutra on the Heart of the Transcendent and Victorious Wisdom**

Homage to the exalted Three Jewels!

Thus have I heard at one time. The Blessed One was dwelling in Rajagriha on Vulture Mountain together with a great assembly of monks and a great assembly of bodhisattvas. At that time, the Blessed One was absorbed in the concentration of the countless aspects of phenomena called "profound illumination."

At that very time the Superior Avalokiteshvara, the bodhisattva, the great being, was looking perfectly at the practice of the profound perfection of wisdom, perfectly looking at the emptiness of inherent existence of the five aggregates also.

Then, through the power of Buddha, the Venerable Shariputra said to the Superior Avalokiteshvara, the bodhisattva, the great being, "How should a child of the lineage train who wishes to engage in the practice of the profound perfection of wisdom?"

Thus he spoke, and the Superior Avalokiteshvara, the bodhisattva, the great being, replied to the Venerable Shariputra as follows:

"Shariputra, whatever son or daughter of the lineage wishes to engage in the practice of the profound perfection of wisdom should look perfectly like this: subsequently looking perfectly and correctly at the emptiness of inherent existence of the five aggregates also.

"Form is empty, emptiness is form. Emptiness is not other than form. Form is not other than emptiness. In the same way feeling, discrimination, compositional factors, and consciousness are empty.

"Shariputra, like this all phenomena are empty, without characteristics, that is, they are not produced and do not cease; they have no defilement and no separation from defilement; they have no decrease and no increase.

"Therefore, Shariputra, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness. There is no eye, no ear, no nose, no tongue, no body, no mind; no visible form, no sound, no smell, no taste, no object of touch, no mental phenomenon. There is no eye element and so forth up to no mind element, up to no element of mental consciousness. There is no ignorance and no cessation of ignorance and so forth up to no aging



and death and no cessation of aging and death. Likewise, there is no suffering, no origin, no cessation, and no path; no exalted wisdom, no attainment, and also no non-attainment.

"Therefore, Shariputra, because there is no attainment, bodhisattvas rely on and abide in the perfection of wisdom, and because their minds have no obstructions, they have no fear. Passing utterly beyond error they attain the final state beyond sorrow.

All the buddhas who reside in the three times, by relying upon the perfection of wisdom, become manifest and complete buddhas in the state of unsurpassed, perfect, and complete enlightenment.

"Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the equal-to-the-unequaled mantra, the mantra that thoroughly pacifies all suffering, since it is not false, should be known as the truth. The mantra of the perfection of wisdom is proclaimed:

*TAYATA GATE GATE PARAGATE PARASAMGATE BODHI SOHA!*

"Shariputra, this is how a bodhisattva, a great being, should train in the profound perfection of wisdom."

Then the Blessed One arose from that concentration and said to the Superior Avalokiteshvara, the bodhisattva, the great being:

"Well said, well said, O child of the lineage. So it is. The profound perfection of wisdom should be practiced exactly as you have taught, and the tathagatas will rejoice."

When the Blessed One had said this, the Venerable Shariputra, the Superior Avalokiteshvara, the bodhisattva, the great being, and the entire assembly as well as worldly beings — gods, humans, demigods, gandharvas, and others — were filled with admiration and highly praised what had been spoken by the Blessed One.

So ends the noble discourse on the essence of the wisdom gone beyond.



# FOUR HUNDRED ON THE MIDDLE WAY



ARYADEVA

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*From Aryadeva's Four Hundred Stanzas on the Middle Way: With  
Commentary by Gyel-tsap, additional commentary by Geshe Sonam Rinchen,  
available from Shambhala Publications*





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In Sanskrit: catuhsatakasastrakarikanama;  
In Tibetan: bstan bcos bzhi brgya pa zhes bya ba'i tshig le'ur byas pa,  
The Treatise Called Four Hundred Stanzas.

Homage to the Exalted Manjushri.

## CHAPTER 1      Abandoning Belief in Permanence

1.      If those whose lord is Death himself,  
Ruler of the three worlds, without a master,  
Sleep soundly like true [vanquishers],  
What could be more improper?
2.      Those who are born only to die  
And whose nature is to be driven,  
Appear to be in the act of dying  
And not in the act of living.
3.      You see the past as brief  
Yet see the future differently.  
To think both equal or unequal  
Is clearly like a cry of fear.
4.      Since death is common to others too,  
You have no fear of it.  
Does jealousy cause suffering  
When only one is harmed?
5.      Sickness can be cured and aging treated,  
Therefore you do not fear them.  
Yet there is no cure for the last ordeal;  
Thus obviously you fear it.
6.      Like cattle intended for slaughter,  
Death is common to all.  
Moreover when you see others die  
Why do you not fear the Lord of Death?
7.      If because the time is uncertain  
You think you are eternal,  
One day the Lord of Death  
Will do you injury.
8.      If you consider future goals  
But not your waning life,  
Who would call intelligent  
Such selling of yourself?

9. Why do you do ill deeds,  
Pledging yourself as security?  
Of course, like the wise, you must be  
Free of attachment to yourself.
10. No matter whose life, it does not  
Differ from the moments of mind.  
This people certainly do not perceive.  
Thus it is rare to know the self.
11. You would like to live long  
But dislike old age;  
Amazing! Your behaviour  
Seems right to people like you.
12. Why do you grieve at death  
On account of your son and others?  
When the one that laments is a victim,  
How is that not reprehensible?
13. If, unrequested, someone has  
Become your son, it is not  
Unreasonable if he leaves  
Without having asked.
14. Only because of your confusion  
You did not notice your son's [indications].  
His enthusiasm to go  
Is shown by his growing old.
15. A son does not love [his father]  
As much as his father loves him.  
People in the world go down;  
Thus, a high rebirth is hard to find.
16. When he is disobedient  
No one will call him lovable.  
In that case attachment is  
Nothing but a transaction.
17. Suffering caused by separation  
Is quickly gone from human hearts.  
See, too, attachment's instability,  
Indicated by suffering's end.
18. Knowing it is of no benefit,  
Still you have injured yourself.  
You make yourself a hypocrite,  
Which also is improper.

19. People in this world wander,  
Full, as it were, of suffering.  
Why fill with suffering  
People who already suffer?
20. If meeting is a joy to you  
Why is parting not also a joy?  
Do not meeting and parting  
Both seem to go together?
21. When the past is beginningless  
And the future endless,  
Why do you notice being together  
But not, though long, the separations?
22. Time, [consisting of] instants and so forth,  
Is certainly like an enemy.  
Therefore never be attached  
To that which is your enemy.
23. Fool, because you fear separation,  
You do not leave home.  
Who that is wise does under punishment  
What must certainly be done?
24. You may think you must obviously  
Go to the forest once this has been done.  
Whatever you do must be left behind.  
What is the value of having done it?
25. Whoever with certainty has  
The thought, "I am going to die,"  
Having completely relinquished attachment,  
Why would they fear even the Lord of Death?

## CHAPTER 2    Abandoning Belief in Pleasure

26.    Although the body is seen like a foe,  
         Nevertheless it should be protected.  
         By long sustaining a disciplined one  
         Great merit is created.
27.    When human suffering is produced  
         By the body, and pleasure by other [factors],  
         Why are you devoted to  
         This hull, a container of suffering?
28.    When humans do not have  
         As much pleasure as pain,  
         Should so much pain  
         Be considered negligible?
29.    Ordinary people are bent on pleasure;  
         Those who have pleasure are hard to find.  
         Thus it is as if transitory  
         Beings are pursued by suffering.
30.    Suffering is found at will,  
         But what pleasure is there at will?  
         Why do you value the rare  
         But do not fear the plentiful?
31.    A comfortable body  
         Is a container of suffering.  
         Thus valuing the body and  
         Valuing a foe both seem alike.
32.    The body, however long one spends,  
         Will not in itself become pleasurable.  
         To say its nature can be overruled  
         By other factors is improper.
33.    The high have mental suffering;  
         For the common it comes from the body.  
         Day by day, both kinds of suffering  
         Overwhelm people in the world.
34.    Pleasure is governed by thoughts;  
         Thoughts are governed by pain.  
         Thus there is nothing anywhere  
         More powerful than pain.

35. With the passage of time  
Pain increases.  
Pleasure, therefore, seems as if  
Alien to this body.
36. There seem to be many causes  
Of suffering, like sickness and others,  
But humans do not seem to have  
As many causes of pleasure.
37. With the intensification of pleasure  
Its opposite is seen to occur.  
With the intensification of pain  
There will not likewise be its opposite.
38. With the conditions for pleasure  
Its opposite is seen.  
With the conditions for pain  
There is not its opposite.
39. When you have spent, are spending  
And will spend time dying,  
It is not at all proper to call  
The process of dying pleasurable.
40. When beings with bodies are constantly  
Afflicted by hunger and so forth,  
It is not at all proper to call  
Being afflicted pleasurable.
41. Though powerless, the combining of  
All the elements produces [the body];  
Thus it is not at all proper to call  
What is incompatible pleasurable.
42. When there is never that  
Which will relieve cold and so forth,  
It is not at all proper to call  
Being destroyed pleasurable.
43. When on earth no action is  
Done without exertion,  
It is not at all proper to call  
Performing actions pleasurable.

44. In this [life] and in others, always  
One should guard against ill deeds.  
Calling them pleasurable is not at all  
Proper when there are bad transmigrations
45. There is never any pleasure  
For humans in riding and so forth.  
How can that which at the start  
Does not begin, in the end increase?
46. Thinking the alleviation  
Of pain is pleasure  
Is like someone who feels delight  
Vomiting into a gold pot.
47. By beginning it stops the produced --  
How can pain that begins be pleasure?  
It seems the Subduer therefore said  
Both birth and cessation are suffering.
48. If common beings do not see suffering  
Because pleasure disguises it,  
Why is there no pleasure  
Which obscures suffering?
49. Common beings must be told, "You are not  
Free from attachment to suffering."  
Certainly Tathagatas therefore have said  
This is the worst confusion of all.
50. The impermanent is definitely harmed.  
What is harmed is not pleasurable.  
Therefore all that is impermanent  
Is said to be suffering.

51. Regardless of the amount of time,  
Concerning objects there is no limit.  
Your exertion for the body's sake  
Is useless like a bad physician's.
52. Just as the craving for earth  
Does not stop in those that subsist on it,  
Similarly, longing for sensual pleasure  
Grows in people as they indulge.
53. Among all women there is not the least  
Difference in sexual intercourse.  
When others, too, enjoy her appearance,  
What use is this perfect woman to you?
54. Whoever sees her as appealing  
Thinks himself satisfied with her.  
Since even dogs and the like share this,  
Why, fool, are you attracted?
55. This woman, every part of whom is  
Lovely to you, was common to all before.  
Finding her is not as  
Astonishing as it is for you.
56. If those with good qualities seem attractive  
And their opposite the reverse,  
Which is true, former or latter?  
For neither alone persists.
57. A fool's desire does not arise  
Only for those with good qualities.  
How can reason prevent  
Those involved in it without reason?
58. As long as she knows no other  
She will remain with you.  
As with disease, women should always be  
Kept from opportunity.
59. In old age one dislikes  
What one did during youth.  
Why would the liberated not  
Be extremely saddened by it?



60. Those without desire have no pleasure,  
Nor do those not foolish have it.  
How can there be pleasure for one  
Whose mind constantly strays?
61. You cannot have intercourse constantly  
With a woman to match your attentiveness to her.  
Why keep her possessively with the thought,  
"She is mine and no one else's."
62. If desire were pleasurable  
There would be no need for women.  
Pleasure is not regarded as  
Something of which to get rid.
63. Even in intercourse with a woman  
Pleasure arises from other [factors].  
What sensible person would say  
It is caused just by his lover?
64. Blinded by desire they do not see  
Sensuality's faults, like a leper scratching.  
Those free from desire see the infatuated  
As suffering like the leper.
65. During a famine the destitute,  
Tormented by hunger, [bear] what occurs.  
This is how all the infatuated  
Behave when they are with women.
66. Through arrogance one may be  
Attached even to one's privy.  
Anyone infatuated with  
A woman will be jealous of others
67. It is reasonable for confusion  
And anger about the unclean to occur;  
It is not at all reasonable  
For desire to occur.
68. If, except to some people,  
A pot of filth is objectionable,  
Why would one not think objectionable  
That from which the filth comes?
69. Clean things are looked upon  
As the most worthless of all.  
What intelligent person  
Would say that it is clean?

70. Whoever has lived in a privy  
And without it would not have survived,  
In such a dung-worm, arrogance  
Arises only through stupidity.
71. No means whatsoever will purify  
The inside of the body.  
The efforts you make towards the outside  
Do not match those towards the inside.
72. If, like leprosy, being full of  
Urine were not common to all,  
Those full of urine, just like lepers,  
Would be shunned by everyone.
73. Just as someone lacking a part  
Is delighted with a substitute nose,  
Desire holds that impurity is  
Remedied by flowers and so forth.
74. It is inappropriate to call clean that  
Towards which freedom from desire arises.  
Nor is there anything which is  
A definitive cause of desire.
75. In summary, all four, that is  
Impermanence, uncleanness, suffering  
And selflessness are possible  
With regard to a single [thing].

## CHAPTER 4      Abandoning Pride

76.    Who that is wise about worldly existence  
      Would be arrogant, thinking "I" and "mine",  
      For all things belong equally  
      To all embodied beings.
77.    Society's servant, paid with a sixth part,  
      Why are you so arrogant?  
      Your becoming the agent of actions  
      Depends on being placed in control.
78.    When those in his care receive their due,  
      They think of their master as the giver.  
      When the master gives what is to be given,  
      He thinks with conceit, "I am the giver."
79.    That which you wrongly regard,  
      Others [consider] a source of suffering.  
      Living by working for others,  
      What causes you pleasure?
80.    When a ruler seems to be the protector  
      Of his people, as well as protected,  
      Why be proud because of the one?  
      Why not free from pride because of the other?
81.    Those in each caste prefer their own work;  
      Thus a living is hard to find.  
      If you become non-virtuous  
      Good transmigrations will be scarce for you.
82.    Those who act at others' insistence  
      Are called fools on this earth.  
      There is no one else at all  
      So dependent on others as you.
83.    Claiming: "Protection depends on me,"  
      You take payment from the people,  
      But if you perform ill deeds,  
      Who is equally merciless?
84.    If people who do ill deeds  
      Should not be treated with mercy,  
      All ordinary childish people  
      Would also not need to be protected.

85. There is nothing that will not serve  
As a reason for happiness.  
Reasons such as scriptural statements  
Will not destroy demerit.
86. If giving proper protection is  
A ruler's religious practice,  
Why would the toil of artisans too  
Not be religious practice?
87. This example shows the ruler on whom  
The people rely as reprehensible.  
The excellent see attachment to existence  
As mother of all those in the world.
88. The sensible do not acquire kingship.  
Since fools have no compassion,  
These merciless rulers of men,  
Although protectors, are irreligious.
89. Sages' activities are not all  
[Actions] that the wise perform,  
For there are inferior,  
Mediocre and superior ones.
90. Virtuous rulers of the past  
Protected the people like their children.  
Through the practices of this time of strife  
It is now like a waste without wildlife.
91. If a king who seizes the occasion  
To harm is not doing wrong,  
Then others, too, such as thieves  
Have not done so in the first place.
92. If giving all one has for liquor  
And so on is not an offering,  
Why consider it an offering  
To give oneself in battle?
93. You, the king, guardian of the people,  
Have no guardian yourself.  
Since your guardianship does not  
Release you, who would be happy?
94. Though a king is famous after his death  
It will bring no benefit.  
Do you, being worthless, and those who  
Cook dogs not have notoriety?

95. When all power and wealth  
Are produced by merit,  
It cannot be said that this one  
Will not be a basis for power and wealth.
96. In the world caste is determined  
With regard to the main means of livelihood.  
There is no division among  
All sentient beings by way of caste.
97. Since it was very long ago  
And women's minds are fickle,  
There is no one from the caste  
Known as the royal caste.
98. If even one of common caste  
Through his work could become royal caste,  
One might wonder why even a commoner  
Should not become Brahmin through his work.
99. A king's ill deeds cannot be  
Distributed like his wealth.  
What wise person ever destroys  
Their future for another's sake?
100. Pride caused by power and wealth,  
Once one has looked at others  
With equal or superior power,  
Does not remain in the hearts of the wise.

## CHAPTER 5      Bodhisattva Deeds

101. Not a single movement of Buddhas  
Is without reason; even their breathing  
Is exclusively for  
The benefit of sentient beings.
102. Just as ordinary people are  
Terrified by the words "Lord of Death",  
So the words "Omniscient One"  
Terrify the Lord of Death.
103. A Subduer has [perception of] that  
Which should or should not be done or said.  
What reason is there to say  
That the Omniscient One is not all-knowing?
104. Without intention, actions like going  
Are not seen to have merit and so forth.  
In all actions, therefore, the mind  
Should be understood as paramount.
105. In Bodhisattvas, through their intention,  
All actions, virtuous and non-virtuous,  
Become perfect virtue because  
They are in control of their minds.
106. The merit of Bodhisattvas with  
The first intention far exceeds  
That which would make all beings on earth  
Become universal monarchs.
107. Someone may build a precious  
Reliquary, as high as the world;  
It is said training others to generate  
The altruistic intention is more excellent.
108. A spiritual guide who wishes to help  
Must be attentive towards students.  
They are called students because  
Of not knowing what will benefit.
109. Just as a physician is not upset with  
Someone who rages while possessed by a demon,  
Subduers see disturbing attitudes as  
The enemy, not the person who has them.

110. That for which someone has  
Liking should first be assessed.  
Those who are disinclined will not  
Be vessels for the excellent doctrine.
111. Just as a mother is especially  
Anxious about a sick child,  
Bodhisattvas are especially  
Compassionate towards the unwise.
112. They become students of some  
And become teachers of others,  
Making beings who do not understand,  
Understand through skillful means and knowledge.
113. Just as for an experienced physician  
A sickness that cannot be cured is rare,  
Once Bodhisattvas have found their strength,  
Those they cannot train are extremely few.
114. If some within a Bodhisattva's sphere,  
Lacking encouragement go  
To bad rebirths, that one will be  
Criticized by others with intelligence.
115. How can one unwilling to say  
That compassion for the oppressed is good,  
Later out of compassion  
Give to the protectorless?
116. When those indifferent towards one  
Who stays in the world while it lasts  
To help transmigrators, suffer loss,  
What doubt about those who are hostile?
117. One who in all lives has the five  
Super-knowledges [appears] as inferior  
With a nature like the inferior --  
This is extremely hard to do.
118. The Tathagata said that the merit  
Gathered constantly through skilful means  
For a very long time is immeasurable  
Even for the omniscient.
119. The word "giving" indicates  
Death, practice and other existences.  
That is why the word "giving" always  
Is of interest to Bodhisattvas.

120. When one thinks that by giving gifts now  
There will be a great result,  
Receiving and giving are like trade  
For profit, which will be criticized.
121. For one who before even did  
Ill deeds, they will have no [effect].  
There is nothing one with virtue  
Considers should not be accomplished.
122. Even here nothing harms  
One with a powerful mind, and thus  
For such a one, worldly existence  
And nirvana are no different.
123. Why should anyone who takes birth  
Through constant control of the mind  
Not become a ruler  
Of the entire world?
124. Even in this world among excellent things  
Some are seen to be most excellent.  
Thus realize that certainly also  
Inconceivable power exists.
125. Just as the ignorant feel afraid  
Of the extremely profound doctrine,  
So the weak feel afraid  
Of the marvellous doctrine.



126. If desire increases through pleasure  
And anger increases through pain,  
Why are those with pleasure not ascetics?  
Why are the ascetics those with pain?
127. Desire's activity is acquisition;  
Anger's activity is conflict.  
As wind is to all the elements,  
Confusion's activity is nurture.
128. Desire is painful because of not getting;  
Anger is painful through lack of might,  
And confusion through not understanding.  
Because of this, these are not recognized.
129. Just as it is seen that bile  
Does not occur with phlegm,  
One sees that desire, too,  
Does not occur with anger.
130. Desire should be driven like a slave  
Because severity is its cure,  
And anger looked upon as a lord  
Because indulgence is its cure.
131. First there is confusion,  
In the middle there is anger,  
And later there is desire,  
In three stages during the day.
132. Desire is no friend, but seems like one,  
Which is why you do not fear it.  
But shouldn't people particularly  
Rid themselves of a harmful friend?
133. Desire arises from causes and  
Also arises through circumstance.  
Desire arising through circumstance  
Is easy to deal with; not the other.
134. Anger is lasting and certainly  
Makes one do grave non-virtue.  
Thus constant awareness of their distinctions  
Will bring to an end disturbing attitudes.

135. As the tactile sense [pervades] the body  
Confusion is present in them all.  
By overcoming confusion one will also  
Overcome all disturbing attitudes.
136. When dependent arising is seen  
Confusion will not occur.  
Thus every effort has been made here  
To explain precisely this subject.
137. They always like "Claiming the Earth",  
Are extravagant, greedy and fastidious.  
Characteristics such as these  
Are seen in people with desire.
138. Buddhas told those with desire  
That food, clothes and dwellings are all  
To be avoided and to remain  
Close to their spiritual guides.
139. Through anger, those who are powerless  
Only make themselves look ugly;  
But one who has power and is merciless  
Is said to be the worst.
140. It is said unpleasant words  
End previously done ill deeds.  
The ignorant and unwise do not  
Want to purify themselves.
141. Though unpleasant to hear  
They are not intrinsically harmful.  
Thus thinking what comes from preconception  
Comes from elsewhere is fantasy.
142. Just as it plainly says  
The abuser should be punished,  
Likewise why should one who speaks  
Pleasantly not be rewarded?
143. If that for which you are reviled  
Is known to others though they are not told,  
And anger at the speaker is unreasonable,  
How much more so towards those who lie.

144. Abuse from inferiors  
Does not ensure escape.  
Abuse from inferiors thus should be  
Seen as isolated and trivial.
145. If harming others is not even  
Of the slightest use to you,  
Your approval of useless aggressiveness  
Is just an addiction.
146. If through patience enormous merit  
Is acquired effortlessly,  
Who is as foolish as  
One who obstructs this?
147. Aggressiveness especially  
Does not arise towards the powerful.  
Why then do you approve of  
Aggressiveness which defeats the weak?
148. Whoever is patient with the source  
Of anger develops meditation.  
Saying you fear the source of  
Good qualities is just foolish of you.
149. Who has gone to the next world  
Having ended all disparagement?  
Therefore consider contempt  
Preferable to ill deeds.
150. Disturbing attitudes will never  
Remain in the mind of one  
Who understands the reality of  
The abiding and so forth of consciousness.

151. When there is no end at all  
To this ocean of suffering,  
Why are you childish people  
Not afraid of drowning in it?
152. Youth lies behind and then  
Once more it is ahead.  
Though [one imagines] it will last,  
In this world it is like a race.
153. In worldly existence there is never  
Rebirth of one's own free will.  
Being under others' control,  
Who with intelligence would be fearless?
154. The future is endless and  
You were always a common being.  
Act so that it will never again  
Be as it was in the past.
155. The conjunction of a listener,  
What is to be heard and an exponent  
Is very rare; thus, in brief, the cycle of  
Rebirths neither has nor has not an end.
156. Most people cling to  
An unwholesome direction.  
Thus certainly most common beings  
Go to bad transmigrations.
157. On earth the maturation of ill deeds  
Is seen to be only deleterious.  
Thus to the wise the world appears  
Similar to a slaughterhouse.
158. If one is insane because  
One's mind is unstable,  
What wise person would say that those  
In worldly existence are not insane?
159. The pain of walking, one sees,  
Decreases when doing the opposite.  
Thus the intelligent generate  
The intention to end all action.

160. When a single effect's original cause  
Is not seen, and one sees the extensiveness  
With regard to even a single effect,  
Who would not be afraid?
161. Since all results will not definitely  
Be achieved, and those that are  
Will certainly come to an end,  
Why exhaust [yourself] for their sake?
162. Work done with effort, effortlessly  
Disintegrates once it is done.  
Though this is so, still you are not  
At all free from attachment to actions.
163. There is no pleasure in relation to  
Either the past or the future.  
That which occurs now, too, is passing.  
Why do you weary yourself?
164. The wise feel the same fear even for  
A high rebirth as for the hells.  
It is rare indeed for a worldly state  
Not to produce fear in them.
165. If childish people ever perceived  
The suffering of cyclic existence,  
At that moment both their mind  
[And body] would completely fail.
166. People without pride are rare,  
And the proud have no compassion.  
Thus it is said to be very rare  
To go from light to light.
167. Whoever renounces them now  
Will, it is said, obtain sense objects.  
For what reason would such perverse  
Practice be considered correct?
168. Wealth, the result of merit,  
Must be thoroughly protected from others.  
How can that which must be constantly  
Protected from others be one's own?
169. Different social customs  
Are termed "religious practices".  
Thus it seems as if society has  
More influence than religious practices.

170. Through virtue there are attractive objects;  
Such objects, too, are considered bad.  
By giving them up, one will be happy.  
What need is there to acquire them?
171. For one not in need of authority,  
Practices for that [end] are meaningless.  
Whoever strives for authority  
Is called a fool among men.
172. With a view to future effects  
You grasp at practices out of greed.  
When you see the future outcome  
Why are you not afraid?
173. As for a wage-earner, merit is  
In every way just like a wage.  
How could those who do not want  
Virtue do what is non-virtuous?
174. Whoever sees phenomena as like  
A collection of mechanical devices  
And like illusory beings,  
Most clearly reaches the excellent state.
175. For those who do not enjoy  
Any objects in cyclic existence  
It is altogether impossible  
To take pleasure in this [world].

## CHAPTER 8      Thoroughly Preparing the Student

176. Just as friendship between people  
Who disagree does not last long,  
Desire does not last long  
When all things' faults are recognized.
177. Some are attracted to it,  
Some have aversion to it,  
Some feel confused by it:  
Thus desire has no object.
178. Apart from conceptuality,  
Desire and so forth have no existence.  
Who with intelligence would hold [there are]  
Real things [imputed by] conceptuality?
179. None is, as it were,  
Bound to another.  
It is unfeasible to separate  
That which is bound together.
180. Those with little merit  
Do not even doubt this doctrine.  
Entertaining just a doubt  
Tears to tatters worldly existence.
181. The Subduer said of this doctrine  
There will be increase until liberation.  
Anyone who lacks interest in it  
Clearly has no sense.
182. What is not empty is not regarded  
As empty, thinking one will attain nirvana.  
Tathagatas say that nirvana  
Will not be attained through wrong views.
183. Whatever contains teaching  
About the world speaks of engagement.  
Whatever contains elucidation  
Of the ultimate speaks of disengagement.
184. Thinking, "Nothing exists, what is the use?"  
You may be afraid,  
But if actions did exist,  
This doctrine would not be a prevention.

185. While attached to your own position  
And disliking others' positions  
You will not approach nirvana;  
Both [kinds of] conduct will not bring peace.
186. Not acting brings about nirvana;  
Acting again brings worldly existence.  
Thus, without complication, nirvana  
Is easy to attain, but not the latter.
187. How can anyone who has no aversion  
To this take an interest in pacification?  
Like [leaving] home, it is also hard  
To leave worldly existence behind.
188. One sees that some who are overwhelmed  
By suffering long for death,  
Yet entirely due to their confusion  
They will not reach the excellent state.
189. Giving is taught to the lowest  
And ethics to the middling.  
Pacification is taught to the best;  
Therefore, always do the best!
190. First prevent the demeritorious,  
Next prevent [ideas of a coarse] self;  
Later prevent views of all kinds.  
Whoever knows of this is wise.
191. Whoever sees one thing  
Is said to see all.  
That which is the emptiness of one  
Is the emptiness of all.
192. Tathagatas speak of attachment to practices  
To those who want a high rebirth.  
That is disparaged for those who want freedom --  
What need to mention other [attachments]?
193. Those who want merit should not  
Always speak of emptiness.  
Doesn't a medicinal compound  
Turn to poison in the wrong case?



194. Just as a barbarian cannot be  
Guided in a foreign language,  
Ordinary people cannot be guided  
Except by way of the ordinary.
195. Teaching existence, non-existence,  
Both existence and non-existence, and neither  
Surely are medicines for all  
That are influenced by the sickness.
196. Correct perception [leads to] the supreme state,  
Some perception to good transmigrations.  
The wise thus always expand their intelligence  
To think about the inner nature.
197. Through knowing reality, even if now  
One does not attain nirvana,  
One will certainly gain it effortlessly  
In a later life, as it is with actions.
198. Accomplishment of all intended  
Actions is extremely uncommon.  
It is not that nirvana is absent here  
But conjunction and the released are rare.
199. On hearing the body lacks good qualities,  
Attachment does not last long.  
Will not all disturbing attitudes  
End by means of this very path?
200. Just as the end of a seed is seen  
Though it has no beginning,  
When the causes are incomplete  
Birth, too, will not occur.

201. All are produced for their effect,  
Thus none are permanent.  
There are no Tathagatas other than  
Subduers [who cognize] things as they are.
202. There is not anywhere anything  
That ever exists without depending.  
Thus never is there anywhere  
Anything that is permanent.
203. There is no functional thing without a cause,  
Nor anything permanent which has a cause.  
Thus the one who knows suchness said what has  
Come about causelessly does not exist.
204. If the unproduced is permanent  
Because impermanent [things] are seen to be products,  
Seeing that the produced exists  
Would make the permanent non-existent.
205. That space and so forth are permanent  
Is a conception of common beings.  
For the wise they are not objects perceived  
Even by conventional [valid cognition].
206. A single direction is not present  
Wherever there is that which has directions.  
That with directions therefore clearly  
Also has other directional parts.
207. Since it exists, functional things  
Are seen to start and stop.  
It is governed by other factors;  
Thus it is also an effect.
208. Any cause without an effect  
Has no existence as a cause.  
Therefore it follows that  
Causes must be effects.
209. When a cause undergoes change  
It becomes the cause of something else.  
Anything that undergoes change  
Should not be called permanent.

210. A thing with a permanent cause is produced  
By that which has not come into being.  
Whatever happens by itself  
Cannot have a cause.
211. How can that which is produced  
By a permanent thing be impermanent?  
Never are the two, cause and effect,  
Seen to have incompatible characteristics.
212. That of which some sides are causes  
While other sides are not is thereby  
Multifarious. How can that  
Which is multifarious be permanent?
213. The cause which is spherical  
Is not present in the effect.  
Thus complete interpenetration  
Of particles is not feasible.
214. One particle's position is not  
Asserted as also that of another.  
Thus it is not asserted that  
Cause and effect are the same size.
215. Whatever has an eastern side  
Also has an eastern part.  
Those whose particles have sides admit  
That they are not [partless] particles.
216. The front takes up, the back relinquishes -  
Whatever does not have  
Both of these [motions]  
Is not something which moves.
217. That which does not have a front,  
Nor any middle,  
And which does not have a rear,  
Being invisible, who will see it?
218. The effect destroys the cause;  
Therefore the cause is not permanent.  
Alternatively, where the cause  
Exists the effect does not.
219. A permanent thing that is obstructive  
Is not seen anywhere.  
Therefore Buddhas never say  
That particles are permanent.

220. If liberation which is other than  
What binds, is bound and the means existed,  
It should not be called liberation  
Since nothing is produced from it.
221. In nirvana there are no aggregates  
And there cannot be a person.  
What nirvana is there for one  
Who is not seen in nirvana?
222. When free from attachment at liberation  
What good is the existence of consciousness?  
Also to exist without consciousness  
Is clearly the same as not existing.
223. If at liberation a self existed  
There could be a seed of consciousness.  
Without it there is no speculation  
With regard to worldly existence.
224. It is certain that those liberated  
From suffering have no other [self].  
Therefore the end of the self  
Should always be affirmed as good.
225. The conventional is preferable  
But the ultimate never is.  
Ordinary people have some [belief in this]  
But none in the ultimate.

## CHAPTER 10      Refuting Misperceptions of the Self

226. When the inner self is not  
Female, male or neuter,  
It is only out of ignorance  
That you think your own self male.
227. When all the elements are not  
Male, female or neuter,  
How is that which depends on them  
Male, female or neuter?
228. Your self is not my self; thus there is  
No such self, since it is not ascertained.  
Does the conception not arise  
In relation to impermanent things?
229. From one rebirth to another  
The person changes like the body.  
It is illogical for yours to be  
Separate from the body and permanent.
230. Intangible things do not  
Produce so-called motivity.  
Thus the life force is not  
Agent of the body's movements.
231. Why [teach] non-violence and wonder about  
Conditions for a permanent self?  
A diamond never has to be  
Protected against woodworm.
232. If your self is permanent  
Because of remembering other lives,  
How can your body be impermanent  
When you see a scar previously formed?
233. If the self when possessing that  
Which has mind is a knower,  
By that [same argument] that which has mind would be  
Mindless and the person permanent.
234. A life force which has pleasure and so forth  
Appears as varied as pleasure and so forth.  
Thus like pleasure it is not  
Suitable as something permanent.

235. If consciousness is permanent  
An agent is superfluous.  
If fire is permanent  
Fuel is unnecessary.
236. A substantial entity, unlike an action,  
Does not alter until it disintegrates.  
Thus it is improper to claim  
The person exists but consciousness does not.
237. At times one sees potential consciousness,  
At others consciousness itself.  
Because of being like molten iron  
The person undergoes change.
238. Merely [a small part with] mind is conscious  
But the person is as vast as space.  
Therefore it would seem as though  
Its nature is not to be conscious.
239. If the self is in everyone then why  
Does another not think of this one as "I"?  
It is unacceptable to say that  
It is obscured by itself.
240. There is no difference between  
The insane and those for whom  
The attributes are the creator  
But are never conscious.
241. What is more illogical  
Than that the attributes should always  
Know how to construct homes and so forth  
But not know how to experience them.
242. The active is not permanent.  
The ubiquitous is actionless.  
The actionless is like the non-existent.  
Why do you not prefer selflessness?
243. Some see it as ubiquitous and for some  
The person is the mere [size of the] body.  
Some see it as a mere particle.  
The wise see it as non-existent.

244. How can what is permanent be harmed,  
Or the unharmed be liberated?  
Liberation is irrelevant  
For one whose self is permanent.
245. If the self exists it is inappropriate  
To think there is no self  
And false to claim one attains nirvana  
Through certain knowledge of reality.
246. If it exists at liberation  
It should not be non-existent before.  
It is explained that what is seen  
Without anything is its nature.
247. If the impermanent discontinues  
How could there be grass at present?  
If, indeed, this were true,  
No one would have ignorance either.
248. Even if the self exists  
Form is seen to arise from other [causes],  
To continue by virtue of others  
And to disintegrate through others.
249. Just as the sprout which is a product  
Is produced from a product, the seed,  
Similarly all that is impermanent  
Comes from the impermanent.
250. Since functional things arise  
There is no discontinuation  
And because they cease  
There is no permanence.

## CHAPTER 11      Refuting Truly Existent Time

251. The present pot and the past one  
Do not exist in the future pot.  
Since both would be future,  
The future would not exist.
252. If a disintegrated thing exists as  
A future entity in the future,  
How can what is future in nature  
Become that which is past?
253. Because of being future in nature  
A future functional thing  
Is thus present  
And cannot be future.
254. If the future, past and present exist,  
What does not exist?  
How can there be impermanence  
For one for whom all times exist?
255. If it has passed beyond the past  
Why is it the past?  
If it has not passed beyond the past  
Why is it the past?
256. If the future is produced  
Why is it not present?  
If it is unproduced  
Is the future permanent or what?
257. If the future is impermanent because  
Though not produced it disintegrates,  
Since the past does not disintegrate  
Why not consider it permanent?
258. If the past and present  
Are not impermanent,  
The third which is different  
From these is also not.
259. If a thing which will be produced  
Later, exists beforehand,  
The contention of Niyativadins  
Is not erroneous.



260. To say something which will be made to occur  
Already exists is unreasonable.  
If that which exists is produced,  
What has been produced will arise again.
261. If future things are seen,  
Why is the non-existent not seen?  
For one for whom the future exists  
There can be no distant [time].
262. If virtue exists though nothing is done,  
Resolute restraint is meaningless.  
If even a little is done  
The effect cannot exist.
263. If they are impermanent  
How can it be said effects exist?  
That which has a beginning and end  
Is called impermanent in the world.
264. Liberation will occur without exertion;  
For the liberated there is no future;  
Or otherwise, if this were so,  
Desire would arise without attachment.
265. For those who assert effects exist,  
And for those who assert effects do not exist,  
Adornments like pillars and so forth  
For a home are purposeless.
266. The transformation of things also  
Is not perceived even by the mind.  
Those who lack wisdom nevertheless  
Think that the present exists.
267. How can there be things with no duration?  
Being impermanent, how can they endure?  
If they had duration first,  
They would not grow old in the end.
268. Just as a single consciousness  
Cannot apprehend two objects,  
Similarly two consciousnesses  
Cannot apprehend one object.
269. If time has duration  
Duration is not time.  
If it has not, without duration  
There will also be no end.

270. If impermanence and things are separate  
Things are not impermanent.  
If one, since things are precisely that which is  
Impermanent, how can they have duration?
271. If duration is not weak  
Because impermanence is weak.  
Why should a reversal  
Afterwards be seen?
272. If impermanence is not weaker  
And is present in all things,  
None of them will have duration  
Or not all are impermanent.
273. If there is always impermanence,  
There cannot always be duration;  
Or else that which was permanent  
Later becomes impermanent.
274. If things have duration  
And impermanence together,  
Either it is wrong that things are impermanent,  
Or duration is a fallacy.
275. Things seen do not reappear,  
Nor does awareness arise again.  
Thus memory is in fact deceived  
With regard to a deceptive object.

## CHAPTER 12      Refuting Wrong Views

276. An unprejudiced, intelligent and interested  
Listener is called a vessel.  
Neither the teacher's nor the student's  
Good qualities will be taken as faults.
277. He explained existence and its causes,  
The means to peace and peace itself.  
What people do not understand  
Is seen as the Subduer's [fault].
278. These strange people all agree that by  
Giving up everything one attains nirvana.  
For what reason do they dislike  
That which puts an end to all?
279. How will one who does not know  
The means to give it up, do so?  
Certainly, therefore, the Subduer has said  
There is no peace in any other [teaching].
280. Whoever doubts what the Buddha said  
About that which is hidden  
Should rely on emptiness  
And gain conviction in him alone.
281. Those who find it hard to see  
This world are ignorant of others.  
Those who follow them will be  
Misled for a very long time.
282. The unwise take no delight in letting  
Their mind follow a guide  
Who has done that which is  
Most difficult - attaining nirvana.
283. When it is not seen, fear does not begin.  
When seen, it stops completely.  
Thus one can say with certainty:  
Those who know a little are afraid.
284. Childish beings are certainly only  
Familiar with that which involves them.  
Because of unfamiliarity  
They fear that which extricates them.

285. If someone who is shrouded in  
Complete ignorance and impedes suchness  
Will not even attain good fortune,  
What need to mention liberation?
286. Lapsing from ethics is preferable  
To lapsing from the view.  
Through ethics one gains a high rebirth;  
The supreme state is reached by means of the view.
287. For the unreceptive, conceptions of a self are best;  
To teach them selflessness is not.  
They would go to bad rebirths,  
While the extraordinary attain peace.
288. There is no other door to peace,  
And it destroys wrong views.  
That which is the object of  
All Buddhas is called selflessness.
289. The unreceptive are terrified  
Just by its very name.  
What so-called strong man is seen  
Who does not frighten the weak?
290. This principle is not taught  
By Tathagatas for the sake of debate,  
Yet it burns up others' contentions  
As fire does its fuel.
291. Whoever knows this teaching  
Will not relish others.  
Thus to me this teaching seems  
Like the door to destruction.
292. For those who think there is  
In reality no self and abide in this thought,  
How will existence cause pleasure  
Or non-existence cause fear?
293. Seeing the many Forders  
Who are seeds of futility,  
Who would not feel pity  
For people who long for a teaching?

294. The teaching of the Shakyas,  
Nigranthas and Brahmins are perceived  
By the mind, the eye and the ears.  
Thus the Subduer's teaching is subtle.
295. Brahmin practices are said  
Mainly to be an outward show.  
The practices of Nigranthas  
Are said to be mainly stultifying.
296. Brahmins are revered  
Because they adopt the orthodox.  
Nigranthas are pitied  
Because they adopt the deluded.
297. Suffering is a maturation  
And thus is not virtuous.  
Similarly, birth too is not virtuous,  
Being a maturation of actions.
298. In brief Tathagatas explain  
Virtue as non-violence  
And emptiness as nirvana -  
Here there are only these two.
299. To ordinary people their own position,  
Like their birthplace, is attractive.  
Why would you find attractive  
That which precludes it?
300. The intelligent who seek what is good  
Adopt what is worthwhile even from others.  
Does the sun not belong to all  
On earth who have sight?

## CHAPTER 13 Refuting Truly Existent Sense Organs and Objects

301. When seeing its form the whole pot  
Is not in fact seen. Who that knows  
Reality would claim that the pot  
Is directly perceptible also?
302. By means of this very analysis  
Those with superior intelligence  
Should refute individually  
All that is fragrant, sweet and soft.
303. If because the form is seen  
Everything is seen,  
Why because of what is not seen  
Would the form not be unseen?
304. There is no direct perception  
Of just the form alone,  
Because it has a close and distant  
As well as a central part.
305. This also applies when one examines  
Whether particles have parts or not.  
Thus to prove a thesis by that  
Which must be proved is not feasible.
306. Everything too is a component  
As well as being a composite;  
Thus even a spoken syllable  
Does not have existence here.
307. If shape is distinct from colour  
How is shape apprehended?  
If not distinct, why would the body  
Not also apprehend colour?
308. Only the form is visible  
But the form's causes are not seen.  
If indeed it is thus, why are both  
Not also perceived by just the eyes.
309. Earth is seen as firm and stable  
And is apprehended by the body.  
Only that which is tangible  
Is referred to as earth.

310. Since it was produced as something visible,  
It is of no use at all to the pot.  
As with the production of visibility,  
It lacks even the entity of existence.
311. The eye, like the ear, is an outcome of  
The elements. The eye sees while the others do not.  
Certainly therefore the Subduer said  
The fruition of actions is inconceivable.
312. Because the conditions are incomplete  
There is no awareness before looking,  
While afterwards awareness is of no use;  
The instrument is of no use in the third case.
313. If the eye travels, that which is  
Distant would take long to see.  
Why are extremely close  
And very distant forms not clear?
314. If the eye travels when the form is seen  
Its movement is of no benefit.  
Alternatively it is false to say  
What it intends to view is ascertained.
315. If the eye perceives without travelling  
It would see all these phenomena.  
For that which does not travel there is  
Neither distance nor obscuration.
316. If the nature of all things  
First appears in themselves,  
Why would the eye not  
Be perceived by the eye itself?
317. The eye does not have consciousness  
And consciousness lacks that which looks.  
If form has neither of these,  
How can they see form?
318. If sound makes a noise as it travels  
Why should it not be a speaker?  
Yet if it travels noiselessly, how could  
Awareness arise in relation to it?
319. If sound is apprehended through contact,  
What apprehends the beginning of sound?  
If sound does not come alone,  
How can it be apprehended in isolation?

320. While sound is not heard, it is not sound.  
It is impossible  
For that which is not sound  
Finally to turn into sound.
321. Without the sense organs what will mind  
Do after it has gone?  
If it were so, why would that which lives  
Not always be without mind?
322. An object already seen  
Is perceived by mind like a mirage.  
That which posits all phenomena  
Is called the aggregate of recognition.
323. In dependence upon the eye and form  
Mind arises like an illusion.  
It is not reasonable to call  
Illusory that which has existence.
324. When there is nothing on earth  
That does not amaze the wise,  
Why think cognition by the senses  
And suchlike are amazing.
325. The firebrand's ring and magical creations,  
Dreams, illusions, and the moon in water,  
Mists, echoes, mirages, clouds  
And worldly existence are alike.



## CHAPTER 14      Refuting Extreme Conceptions

326. If a thing did not depend  
On anything else at all  
It would be self-established,  
But such a thing exists nowhere.
327. "The form is a pot" -- they are not one.  
The pot that has form is not separate.  
The pot does not have form,  
Nor does the form have a pot.
328. Since the two are seen to have dissimilar  
Characteristics, if the pot is separate  
From existence, why would existence  
Not also be separate from the pot?
329. If one is not accepted as the pot  
The pot also is not one.  
Moreover possession is not reciprocal,  
Therefore also it is not one.
330. If the form is the size of the substance,  
Why is the form not large?  
If the opponent were not different  
Scriptural sources could be cited.
331. By virtue of its characteristic  
The characterized does not exist.  
Such a thing has no existence  
As something different from number and so forth.
332. Because the pot is not separate  
From its characteristics, it is not one.  
If there is not a pot for each,  
Plurality is not feasible.
333. The tangible and the intangible  
Cannot be said to coalesce.  
Thus it is in no way feasible  
For these forms to coalesce.
334. Form is a component of the pot  
And thus, for a start, is not the pot.  
Since the compound does not exist,  
Neither do the components.

335. If the definition of form  
Applies without incongruity  
To all forms, for what reason  
Is one a pot and not all others?
336. If you assert form is distinct from  
Taste and so forth but not from the pot,  
How can that which does not exist  
Without these not be distinct from form?
337. The pot has no causes  
And is itself not an effect.  
Thus there is no pot at all  
Apart from form and so forth.
338. If the pot exists by virtue of its causes  
And those causes by virtue of others,  
How can that which does not exist  
By virtue of itself produce something disparate?
339. Though they meet and come together  
Form cannot be smell.  
Therefore like the pot  
The composite cannot be one.
340. Just as the pot does not exist  
Apart from form and so forth,  
Likewise form does not exist  
Apart from air and so forth.
341. That which is hot is fire but how  
Can that burn which is not hot?  
Thus so-called fuel does not exist  
And without it fire too does not.
342. Even if it is hot only when  
Overpowered, why is it not fire?  
Yet if not hot, to say fire contains  
Something else is not plausible.
343. If the particle has no fuel  
Fire without fuel exists.  
If even it has fuel, a single-natured  
Particle does not exist.

344. When different things are examined  
None of them have singleness.  
Because there is no singleness  
There is no plurality either.
345. Though they assert that where there are none  
Of those things there is singleness,  
Singleness does not exist  
Since everything is threefold.
346. The approach of existence, non-existence,  
Both existence and non-existence, and neither,  
Should always be applied by those  
With mastery to oneness and so forth.
347. When the continuum is misapprehended,  
Things are said to be permanent.  
Similarly when composites are  
Misapprehended, things are said to exist.
348. Anything that has dependent arising  
Is not independent.  
All these are not independent,  
Therefore there is no self.
349. Things do not assemble  
Unless there is an effect.  
Aggregation for an effect  
Is not included for the Exalted.
350. The awareness that is the seed of existence  
Has objects as its sphere of activity.  
When selflessness is seen in objects,  
The seed of existence is destroyed.

## CHAPTER 15      Refuting Truly Existent Characteristics

351. If what does not exist at the last is produced  
How can the non-existent be produced?  
If what exists from the outset is produced  
How can that which exists be produced?
352. Since the effect destroys the cause,  
That which does not exist will not be produced.  
Nor will that which exists be produced  
Since what is established needs no establisher.
353. There is no production at that time,  
Nor is there production at another.  
If not produced at that time nor another,  
When will there ever be production?
354. Just as there is no production  
Of that as the thing it is,  
Neither is it produced  
As something else.
355. The first, intermediate and last  
Are not possible prior to production.  
How can each begin  
Without the other two?
356. The thing itself does not occur  
Without other things.  
Thus there is no coming into existence  
Either from self or from other.
357. It cannot be said to exist  
Before, after or simultaneously;  
Therefore production does not occur  
Simultaneously with the pot.
358. That which was previously produced  
Was not old when first produced.  
Also that which afterwards has been  
Constantly produced is not old.
359. A present thing does not  
Come into existence from itself,  
Nor come into existence from the future,  
And also not from the past.

360. There is no coming of the produced,  
Likewise no going of that which has ceased.  
Since it is thus, why should existence  
Not be like a magician's illusions?
361. Production, duration and disintegration  
Do not occur simultaneously.  
If they are not consecutive either,  
When can they ever occur?
362. If for production and all the others,  
All of these occurred again,  
Disintegration would seem like production  
And duration like disintegration.
363. If that which is characterized is said to be  
Different from its characteristics,  
How can the characterized be impermanent?  
Alternatively, existence of all four is unclear.
364. A thing is not produced from a thing  
Nor is a thing produced from a non-thing.  
A non-thing is not produced from a non-thing  
Nor is a thing produced from a non-thing.
365. A thing does not become a thing,  
Nor does a non-thing become a thing.  
A non-thing does not become a non-thing,  
Nor does a thing become a non-thing.
366. A thing in the process of production  
Since half-produced, is not being produced.  
Alternatively it follows that everything  
Is in the process of being produced.
367. That which has the nature of presently being produced  
Is not in the process of production,  
Nor is that in the process of production  
Which lacks the nature of presently being produced.
368. For anyone to whom the two are  
Impossible without an intermediate,  
There is nothing in the process of production,  
For it too would have an intermediate.
369. Since the process of production is the arising  
Of the produced through cessation,  
That which is presently being produced  
Appears to be a different entity.

370. When a thing is produced there cannot be  
Anything in the process of production.  
If the produced is in the process  
Of production, why is it being produced?
371. A thing in the process of production is said  
To be the entirely unproduced arising.  
Since there is no difference, why should the pot  
Not be considered as non-existent?
372. That which is presently being produced,  
Though incomplete, is other than unproduced.  
Yet also since other than produced,  
The unproduced is being produced.
373. That which is presently being produced,  
Though not yet existent, is later said to exist.  
The unproduced is thus being produced --  
But the non-existent does not arise.
374. The completed is called existent.  
The uncompleted is called non-existent.  
When there is nothing in the process of production  
What is being referred to as such?
375. Since without a cause  
There is no effect,  
Both starting and stopping  
Are not feasible.

## CHAPTER 16      Refuting Remaining Counter-Arguments

376.            For various reasons, that which is empty  
                  Appears nonetheless as if not empty.  
                  These are refuted individually  
                  By all the chapters.
377.            When the author and subject also exist  
                  It is incorrect to call them empty.  
                  Also with regard to these three, whatever  
                  Arises in dependence does not exist.
378.            If through flaws concerning emptiness  
                  [Things] were established as not empty,  
                  Why would emptiness not be established  
                  Through flaws concerning lack of emptiness?
379.            In refuting the thesis of others  
                  And in proving your own thesis,  
                  If on the one hand you like to disprove,  
                  Why do you not like to prove?
380.            When thoroughly investigated,  
                  The non-existent is not a thesis.  
                  Then all three, such as oneness,  
                  Are also not theses.
381.            Where a pot is directly perceptible,  
                  The argument of emptiness is meaningless.  
                  Here reasons appearing in textual systems  
                  Are not [acceptable]; elsewhere they are.
382.            When there is nothing that is not empty,  
                  How can emptiness be so?  
                  When the one does not exist,  
                  Why should the antidote exist?
383.            If there were a thesis, absence of the thesis  
                  Would in entity be a thesis,  
                  But where there is no thesis  
                  What can be the counter-thesis?
384.            How can fire be hot,  
                  When things do not exist?  
                  This was refuted above: it was said  
                  That even hot fire does not exist.

385. If through seeing things one could refute  
The statement that things do not exist,  
Who then sees the elimination  
Of fallacies regarding all four theses.
386. When there is nowhere, even in particles,  
A truly existent entity, how can it occur?  
Even for Buddhas it does not exist.  
Thus it is irrelevant.
387. If they are not twofold, how can  
Anything have an existent entity?  
If that is reasonable to you also,  
Why raise further arguments?
388. Regarding the non-functional [aspect] of all things,  
Differentiations are inappropriate.  
That which is seen in all substantial entities  
Is not differentiable.
389. If owing to non-existence you claim  
No reply is made the other's thesis,  
Why should you not also prove  
Your own thesis which is refuted by reasons?
390. Though the world says it is easy  
To find reasons with which to refute,  
Why can the errors regarding  
The others' thesis not be stated?
391. If just by saying "They exist"  
Things really did exist,  
Why should they not also be non-existent  
Just by saying "They do not exist"?
392. If a thing is not non-existent  
Because the term "existent" is ascribed,  
Neither is it existent  
Because the term "existent" is applied.
393. If everything is a convention  
Because expressed by ordinary people,  
How can anything which exists  
As [its own] suchness be a convention?



394. If things are non-existent because  
Things all do not exist,  
In that case it is incorrect that all theses  
Concern the non-existence of things.
395. Since a thing does not exist  
A non-thing cannot exist.  
Without a thing's existence,  
How can a non-thing be established?
396. If things are not empty because  
They are empty by virtue of reasons,  
The thesis would not be distinct from the reasons,  
And thus the reasons would not exist.
397. If things are not empty because  
There are analogies for emptiness,  
Can one say, "Just like the crow,  
So too the self is black"?
398. If things exist inherently  
What good is it to perceive emptiness?  
Perception by way of conceptions binds.  
This is refuted here.
399. To say one exists and the other does not  
Is neither reality nor the conventional.  
Therefore it cannot be said  
That this exists and that does not.
400. Against one who holds no thesis that [things]  
Exist, do not, or do and do not exist,  
Counter-arguments cannot be raised  
No matter how long [one tries].

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We are grateful to Ruth Sonam for allowing us to use her translation for this course.



## Dedications

Just as the brave Manjushri, and Samantabhadra too,  
Realized things as they are,  
Also I dedicate all these merits in the best way,  
That I may follow their perfect example.

As all the victorious buddhas of past, present and future  
Praise dedication as supreme,  
So now I dedicate all these roots of virtue  
For all beings to perfect good actions.

May the precious bodhi–mind  
Not yet born arise and grow  
May that born have no decline  
But increase forever more.

## Long Life Prayer for His Holiness the Dalai Lama

In the land encircled by snow mountains  
You are the source of all happiness and good;  
All-powerful Chenrezig, Tenzin Gyatso,  
Please remain until samsara ends.



## From Shantideva's Bodhicharyavatara

May all beings everywhere  
Plagued by sufferings of body and mind,  
Obtain an ocean of happiness and joy  
By virtue of my merits.

May no living creature suffer,  
Commit evil or ever fall ill,  
May no one be afraid or belittled,  
With a mind weighed down by depression.

May the blind see forms  
And the deaf hear sounds,  
May those whose bodies are worn with toil  
Be restored on finding repose.

May the naked find clothing  
The hungry find food;  
May the thirsty find water  
And delicious drinks.

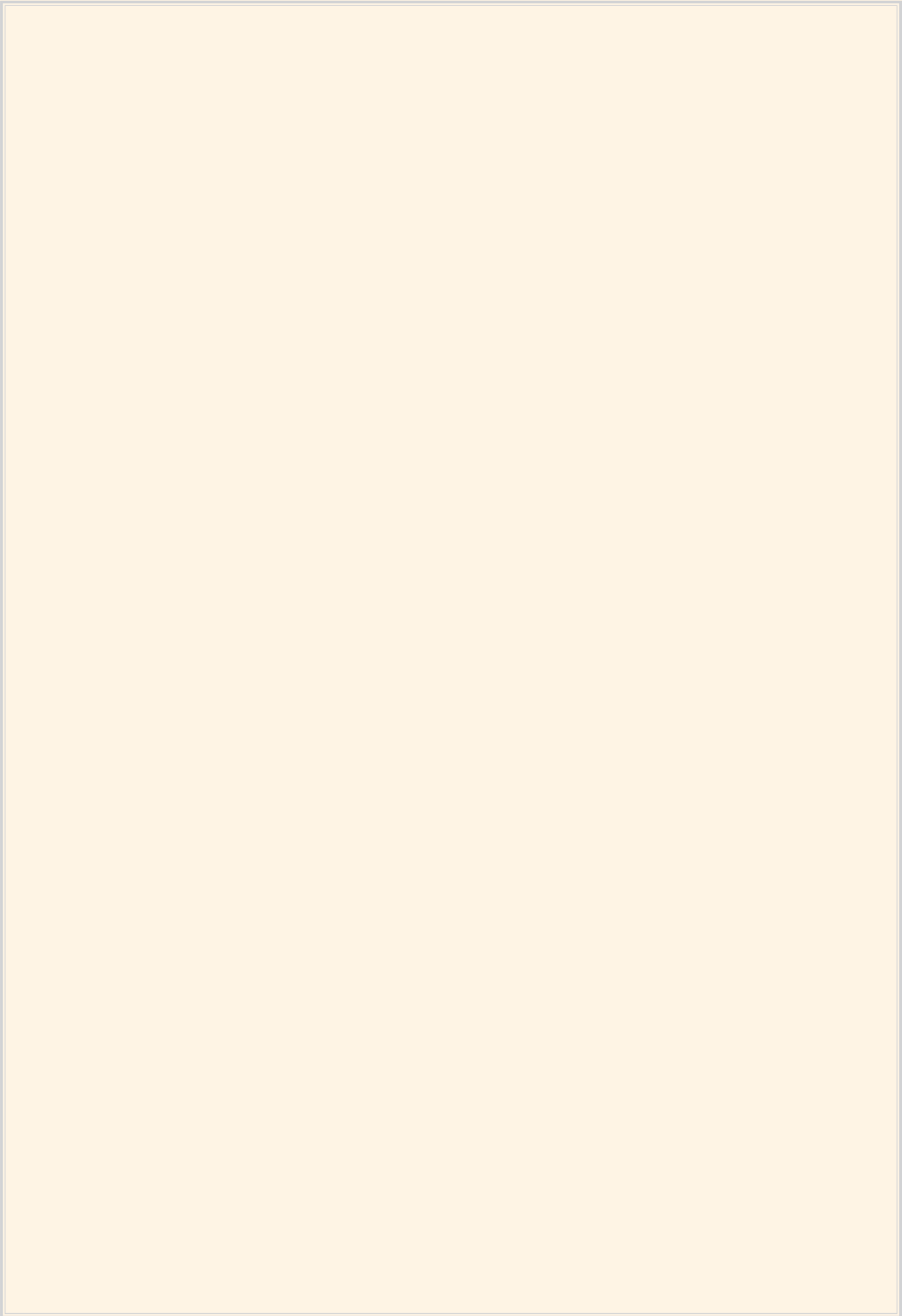
May the poor find wealth,  
Those weak with sorrow find joy,  
May the forlorn find hope,  
Constant happiness and prosperity.

May there be timely rains  
And bountiful harvests;  
May all medicines be effective  
And wholesome prayers bear fruit.

May all who are sick and ill  
Quickly be freed from their ailments,  
Whatever diseases there are in the world,  
May they never occur again.

May the frightened cease to be afraid  
And those bound be freed;  
May the powerless find power  
And may people think of benefiting each other.

For as long as space remains,  
For as long as sentient beings remain,  
Until then may I, too, remain  
To dispel the miseries of the world.



## **Showing Respect for Dharma Texts**

*Please treat this prayer book with respect  
as it contains the precious teaching of the Dharma.*

*Please do not place it on the floor,  
and do not step over it, or place other objects on top of it.*

