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The Treatise of the Four Hundred Stanzas on the Yogic Deeds of Bodhisattvas
(catuhsataka sastra karika nama)

Aryadeva

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\ Homage to the foremost excellent ones
\ who possess great compassion.

L1: [Part I : Explaining the Stages of the Paths dependent on conventional truths
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L2: [Chapter 1 - Abandoning Belief in Permanence / Death & everything is impermanent - P.65]

L3: [I. Brief explanation urging conscientious effort on the path to liberation by being
mindful of death - 1]

\ 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?

L3: [II. Extensively explaining how to meditate on impermanence]

L4: [A. How to cultivate awareness of one's own death]

L5: [1. Meditation on coarse impermanence]

L6: [a. Being alive does not avert death and one should not trust in just that]

L7: [(1) Actual explanation - 2]

\ 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.

L7: [(2) Refuting lack of fear through thinking one will live long - 3]

\ 3.
\ You see the path as brief
\ Yet see the future differently.
\ To think both equal or unequal
\ Is clearly like a cry of fear.

L6: [b. Inappropriateness of not fearing death because it is common to all - 4]

\ 4.
\ Since death is common to others to,

\ You have no fear of it.
\ Does jealousy cause suffering
\ When only one is harmed?

L6: [c. Inappropriateness of not fearing death because of treatments for sickness and aging - 5]

\ 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.

L6: [d. Extreme inappropriateness of not fearing death because the time of one's death is uncertain]

L7: [(1) Need to fear death because of being common to all and directly visible - 6]

\ 6.
\ Like a cattle intended for slaughter,
\ Death is common to all.
\ Moreover when you see others die
\ Why do you not fear the Lord of Death?

L7: [(2) Refuting unnecessariness of fear because a definite time of death is not foreseen - 7]

\ 7.
\ If because the time is uncertain
\ You think you are eternal,
\ One day the Lord of Death
\ Will do you injury.

L6: [e. Refuting that death does not cause the brave fear]

L7: [(1) Unfeasibility of only cowards fearing death - 8]

\ 8.
\ If you consider future goals
\ But not your waning life,
\ Who would call intelligent
\ Such selling of yourself?

L7: [(2) Unsuitability of doing ill deeds to safeguard one's life - 9]

\ 9.
\ Why do you do ill deeds,
\ Pledging yourself as security?
\ Of course, like the wise, you must be
\ Free of attachment to yourself.

L5: [2. Meditation on subtle impermanence]

L6: [a. Since life diminishes moment by moment, do not trust it - 10]

\ 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.

L6: [b. Inappropriateness of attachment to continuation because liking to live long and not wanting to be old are contradictory - 11]

\ 11.
\ You would like to live long
\ But dislike old age.
\ Amazing! Your behavior
\ Seems right to people like you.

L4: [B. Inappropriateness of grieving only at others' deaths while overlooking the disadvantages of not being free from fear of death oneself]

L5: [1. Brief explanation - 12]

\ 12.
\ Why do you not grieve death
\ On account of your son and others?
\ When the one that laments is a victim,
\ How is that not reprehensible?

L5: [2. Extensive explanation by answering objections]

L6: [a. Refuting the appropriateness of grief because one's son went to the next world without asking]

L7: [(1) Actual explanation - 13]

\ 13.
\ If, unrequested, someone has
\ Become your son, it is not
\ Unreasonable if he leaves
\ Without having asked.

L7: [(2) But for one's confusion, implicitly he did ask to go - 14]

\ 14.
\ Only because of your confusion
\ You did not notice your son's [indications].
\ His enthusiasm to go
\ Is shown by his growing old.

L6: [b. Inappropriateness of being very attached to one's son]

L7: [(1) Reasons for the inappropriateness of extreme attachment to one's son - 15]

\ 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.

L7: [(2) Inappropriateness of attachment whether he is obedient or disobedient - 16]

\ 16.

\ When he is disobedient
\ No one will call him lovable.
\ In that case attachment is
\ Nothing but a transaction.

L7: [(3) Unfeasibility of a father's attachment to his son being steadfast without depending on other factors - 17]

\ 17.
\ Suffering caused by separation
\ Is quickly gone from human hearts.
\ See, too, attachment's instability,
\ Indicated by suffering's end.

L6: [c. Inappropriateness of grieving over a dead person in front of other people - 18]

\ 18.
\ Knowing it is of no benefit,
\ Still you have injured yourself.
\ You make yourself a hypocrite,
\ Which also is improper.

L6: [d. Inappropriateness of grieving for a dead relative to ensure a close relationship with surviving relatives - 19]

\ 19.
\ People in this world wander,
\ Full, as it were, of suffering.
\ Why fill with suffering
\ People who already suffer?

L6: [e. Inappropriateness of attachment to being with relatives and so forth]

L7: [(1) Actual explanation - 20]

\ 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?

L7: [(2) Inappropriateness of attachment to lasting friendships - 21]

\ 21.
\ When the past is beginningless
\ And the future endless,
\ Why do you notice being together
\ But not the separations, though they be long?

L6: [f. Inappropriateness of attachment to the seasons' marvels - 22]

\ 22.
\ Time, [consisting of] instants and so forth,
\ Is certainly like an enemy.
\ Therefore never be attached

\ To that which is your enemy.

L4: [C. Advice to make effort to practice the path to liberation, giving up attachment to bad actions]

L5: [1. Inappropriateness of relying on punitive action regarding what must be done - 23]

\ 23.

\ Fool, because you fear separation,

\ You do not leave home.

\ Who that is wise does under punishment

\ What must certainly be done?

L5: [2. Advice as to the appropriateness of giving up bad actions to live in seclusion from the very start - 24]

\ 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?

L3: [III. The benefits of meditating on impermanence - 25]

\ 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?

L3: [The summarizing stanza:]

\ That which cuts craving for reward and honor,

\ The best spur to practice with effort in seclusion,

\ The excellent secret of all the scriptures,

\ Is initially to REMEMBER DEATH.

\ This is the first chapter from the Four Hundred on the Yogic Deeds, showing the means to abandon the belief in permanence.

L2: [Chapter 2 - Abandoning Belief in Pleasure – Everything is unsatisfying - P.83]

L3: [I. Explaining the stanzas individually]

L4: [A. How to meditate on the suffering nature of the coarse body]

L5: [1. Way of showing the suffering body]

L6: [a. Necessity of protecting the body from deterioration despite recognizing its suffering nature - 26]

\ 26.

\ Although THE BODY is seen like a foe,

\ Nevertheless it should be protected.

\ By long sustaining a disciplined [body]

\ Great merit is created.

L6: [b. Eliminating strong attachment to the body - 27]

\ 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?

L5: [2. Explaining extensively how to meditate on suffering]

L6: [a. Considering how this body mainly has suffering]

L7: [(1) Actual explanation - 28]

\ 28.

\ When humans do not have

\ As much pleasure as pain,

\ Should so much pain

\ Be considered negligible?

L7: [(2) Considering how suffering follows one though one wants pleasure and does not want suffering - 29]

\ 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.

L6: [b. Considering how suffering comes easily without the need for great effort]

L7: [(1) If one wishes for rare pleasure, it is appropriate to fear plentiful suffering - 30]

\ 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?

L7: [(2) Valuing the body out of attachment is like valuing a foe - 31]

\ 31.

\ A comfortable body

\ Is a container of suffering.

\ Thus valuing the body and

\ Valuing a foe both seem alike.

L6: [c. Considering how the body does not transcend its suffering nature - 32]

\ 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.

L6: [d. Considering how suffering causes harm - 33]

\ 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.

L6: [e. Considering how very powerful pain is - 34]

\ 34.
\ Pleasure is governed by thoughts;
\ Thoughts are governed by pain.
\ Thus there is nothing anywhere
\ More powerful than pain.

L6: [f. Considering how the sensation of pleasure is like a visitor to the body - 35]

\ 35.
\ With the passage of time
\ Pain increases.
\ Pleasure, therefore, seems as if
\ Alien to this body.

L6: [g. It is therefore proper to develop aversion to the suffering nature of the body - 36]

\ 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.

L5: [3. Refuting the existence of real pleasure]

L6: [a. Showing that though real suffering exists, real pleasure does not]

L7: [(1) Reasons why seeing a slight increase in pleasure does not prove the existence of real pleasure - 37]

\ 37.
\ With the intensification of pleasure
\ Its opposite is seen to occur.
\ With the intensification of pain
\ There will not likewise be its opposite.

L7: [(2) Although there are causes producing real suffering, there are none producing real pleasure - 38]

\ 38.
\ With the conditions for pleasure
\ its opposite is seen.
\ With the conditions for pain
\ There is not its opposite.

L6: [b. Showing it is erroneous to think of suffering as pleasure]

L7: [(1) Inappropriateness of considering the process of dying pleasurable - 39]

\ 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.

L7: [(2) Inappropriateness of considering being afflicted pleasurable - 40]

\ 40.
\ When beings with bodies are constantly
\ Afflicted by hunger and so forth,
\ It is not at all proper to call
\ Being afflicted pleasurable.

L7: [(3) Inappropriateness of considering pleasurable a composite of various incompatible factors which is like an enemy - 41]

\ 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.

L7: [(4) Inappropriateness of considering being destroyed pleasurable - 42]

\ 42.
\ When there is never that
\ Which will relieve cold and so forth,
\ It is not at all proper to call
\ Being destroyed pleasurable.

L7: [(5) Inappropriateness of considering the doing of tiring actions pleasurable - 43]

\ 43.
\ When on earth no action is
\ Done without exertion,
\ It is not at all proper to call
\ Performing actions pleasurable.

L7: [(6) Inappropriateness of considering pleasurable the creation of the causes of suffering for the sake of a little pleasure - 44]

\ 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 rebirths.

L6: [c. From the start there is no real pleasure in riding and so forth - 45]

\ 45.
\ There is never any pleasure

\ For human in riding and so forth.
\ How can that which at the start
\ Does not begin, in the end increase?

L6: [d. Ordinary people think of the feeling of satisfaction from alleviated pain as real pleasure - 46]

\ 46.
\ Thinking the alleviation
\ Of pain is pleasure
\ Is like someone who feels delight
\ Vomiting into a gold pot.

L6: [e. Showing other reasons why there is no real pleasure]

L7: [(1) Real pleasure's existence is not established by seeing slight incipient pain stop intense pain - 47]

\ 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.

L7: [(2) Common beings do not have pleasure that can effectively override pain - 48]

\ 48.
\ If common beings do not see suffering
\ Because pleasure disguises it,
\ Why is there no pleasure
\ Which obscures suffering?

L4: [B. The Teacher therefore spoke of meditating on the body as suffering - 49]

\ 49.
\ Common beings must be told, "You are not
\ Free from attachment to suffering."
\ Certainly Tathagatas therefore have said
\ This is the worst confusion at all.

L4: [C. How to meditate on the pervasive suffering of conditioning - 50]

\ 50.
\ The impermanent is definitely harmed.
\ What is harmed is not pleasurable.
\ Therefore ALL THAT IS IMPERMANENT
\ IS SAID TO BE SUFFERING.

L3: [The summarizing stanza:]

\ Abiding in this fathomless ocean of cyclic existence,
\ Utterly tormented by the crocodiles of disturbing emotions,
\ What sentient beings would not feel aversion?
\ WITH EFFORT ENDEAVOR TO ATTAIN ENLIGHTENMENT.

\ This is the second chapter from the Four Hundred on the Yogic Deeds, showing the means to abandon the belief in pleasure.

L2: [Chapter 3 - Abandoning Belief in Cleanness – the temporary antidote to sensual desire - P.101]

L3: [I. Refuting that pleasure is experienced through satisfaction from savoring attractive objects]

L4: [A. Refuting satisfaction through completely enjoying the objects one craves - 51]

\ 51.
\ Regardless of the amount of time,
\ Concerning objects there is no limit.
\ Your exertion for the body's sake
\ Is, like a bad physician's, useless.

L4: [B. An analogy [showing how] rather than becoming free from desire, it increases in proportion to use of the things one craves - 52]

\ 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.

L3: [II. Explaining extensively why it is inappropriate to consider the body clean]

L4: [A. Refuting desire for women's bodies]

L5: [1. Inappropriateness of desire towards a woman's beautiful appearance]

L6: [a. Reasons for the inappropriateness of desire for a woman's beautiful appearance - 53]

\ 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?

L6: [b. Desire is not necessarily caused only by a beautiful appearance - 54]

\ 54.
\ Whoever sees her as appealing
\ Thinks himself satisfied with her.
\ Since even dogs and the like share this,
\ Why, fool, are you attracted?

L5: [2. Inappropriateness of desire based on the difficulty of finding [one with] a beautiful appearance - 55]

\ 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.

L5: [3. Refuting desire for a woman with good qualities]

L6: [a. Inappropriateness of desire for a woman with good qualities - 56]

\ 56.
\ If those with good qualities seem attractive
\ And their opposite the reverse,
\ Which is true, former or latter?
\ For neither alone persists.

L6: [b. Neither desire as a consequence only of good qualities nor the converse necessarily pertains - 57]

\ 57.
\ A fool's desire does not arise
\ Only for those with good qualities.
\ How can reason prevent
\ Those involved in it without reason?

L5: [4. Inappropriateness of desire for a woman exceptionally attached to one - 58]

\ 58.
\ As long as she knows no other
\ She will remain with you.
\ As with disease, woman should always be
\ Kept from opportunity.

L5: [5. Advice to associate with women given in social treatises is erroneous - 59]

\ 59.
\ In old age one dislikes
\ What one did during youth.
\ Why would the liberated not
\ Be extremely saddened by it?

L5: [6. Other reasons for the inappropriateness of desire for women]

L6: [a. Unfeasibility of the pleasure from intercourse with women as the best pleasure in the Desire Realm - 60]

\ 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?

L6: [b. Unfeasibility of having exclusive control over a woman because of one's desire for her - 61]

\ 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."

L6: [c. Refuting that desire is pleasurable* - 62]

\ 62.
\ If desire were pleasurable
\ There would be no need for women.
\ Pleasure is not regarded as
\ Something to get rid of.

L6: [d. Unfeasibility of women alone as the cause of pleasure during intercourse with them - 63]

\ 63.
\ Even in intercourse with a woman
\ Pleasure arises from other [factors].
\ What sensible person would say
\ It is caused just by his lover?

L6: [e. Unfeasibility of the pleasure from women being desirable because the infatuated pursue them - 64]

\ 64.
\ Blinded by desire they do not see
\ Sensuality's fault, like a leper scratching.
\ Those free from desire see the infatuated
\ As suffering like the leper.

L4: [B. Refuting desire while seeing the body as unclean]

L5: [1. Refuting that a woman's physical and verbal behavior is pleasurable because when with her one bears the gross insults she inflicts - 65]

\ 65.
\ During a famine the destitute,
\ Tormented by hunger, [bear] what occurs.
\ This is how all the infatuated
\ Behave when they are with women.

L5: [2. Refuting the existence of pleasure through women because of the jealousy felt over them towards other men - 66]

\ 66.
\ Through arrogance one may be
\ Attached even to one's privy.
\ Anyone infatuated with
\ A woman will be jealous of others.

L5: [3. Inappropriateness of strong desire on realizing that women's bodies are unclean - 67]

\ 67.
\ It is reasonable for confusion
\ And anger about the unclean to occur;
\ It is not at all reasonable

\ For desire to occur.

L5: [4. Refuting that the body is not objectionable on the grounds that it is without shortcomings - 68]

\ 68.
\ If, except to some people,
\ A pot of filth is objectionable,
\ Why would one not think objectionable
\ That from which the filth comes?

L5: [5. Refuting the idea that women's bodies are clean - 69]

\ 69.
\ Clean things are looked upon
\ As the most worthless of all.
\ What intelligent person
\ Would say that it is clean?

L5: [6. Refuting other seeming reasons for considering the body clean]

L6: [a. Refuting the idea of the body as clean because others are seen to be proud of it - 70]

\ 70.
\ Whoever has lived in a privy
\ And without it would not have survived,
\ In such a dung-worm, arrogance
\ Arises only through stupidity.

L6: [b. Refuting that the body is clean because one sees what is unclean about it being removed with effort - 71]

\ 71.
\ No means whatsoever will purify
\ The inside of the body.
\ The efforts you make toward the outside
\ Do not match those toward the inside.

L6: [c. Refuting that women's bodies need not be given up on the grounds that sages are seen to enjoy them - 72]

\ 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.

L3: [III. Refuting the idea of cleanness because of wearing perfumes and so forth - 73]

\ 73.
\ Just as someone lacking a part
\ Is delighted with a substitute nose,
\ Desire holds that impurity is
\ Remedied by flowers and so forth.

L3: [IV. Refuting the idea that anything towards which freedom from desire may arise is clean - 74]

\ 74.
\ It is inappropriate to call clean that
\ Toward which freedom from desire arises.
\ Nor is there anything which is
\ A definitive cause of desire.

L3: [V. Nominally all four non-erroneous features are possible with regard to one thing - 75]

\ 75.
\ In summary, all four, that is
\ IMPERMANENCE, UNCLEANNES, SUFFERING
\ And SELFLESSNESS are possible
\ With regard to a single [thing].

L3: [The summarizing stanza:]

\ Understanding that sentient beings are also bound
\ Like oneself in this unclean prison,
\ With energy generate compassion observing transmigrators,
\ And make effort to accomplish highest enlightenment.

\ This is the third chapter from the Four Hundred on the Yogic Deeds, showing the means to abandon the belief in cleanness.

L2: [Chapter 4 - Abandoning Pride – no absolute basis for pride - P.117]

L3: [I. Briefly showing how to refute pride's referent object - 76]

\ 76.
\ Who that is wise about worldly existence
\ Would be arrogant, thinking "I" and "mine"?
\ For all things belong equally
\ To all embodied beings.

L3: [II. Extensive explanation]

L4: [A. Refuting arrogance based on power and wealth]

L5: [1. Abandoning haughtiness for five reasons]

L6: [a. Inappropriateness of arrogance because the name of king has been given to a servant - 77]

\ 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

L6: [b. Inappropriateness of arrogance because of having the power to give and collect

wealth - 78]

\ 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."

L6: [c. Inappropriateness of arrogance because of enjoying whatever objects one wishes - 79]

\ 79.
\ That which you wrongly regard,
\ Others [consider] as source of suffering.
\ Living by working for others,
\ What causes you pleasure?

L6: [d. Inappropriateness of arrogance because of being the guardian of the people - 80]

\ 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 be free from pride because of the other?

L6: [e. Inappropriateness of arrogance because of having the merit of protecting all beings - 81]

\ 81.
\ Those in each caste prefer their own work;
\ Thus a living is hard to find.
\ If you become non-virtuous
\ Good rebirths will be scarce for you.

L5: [2. It is inappropriate for a king to be proud - 82]

\ 82.
\ Those who act at other's insistence
\ Are called fools on this earth.
\ There is no one else at all
\ So dependent on others as you.

L5: [3. Considering what is religious and irreligious]

L6: [a. Establishing that violent action towards others by a king is irreligious]

L7: [(1) Inappropriateness of pride because the protection of the people depends on the king - 83]

\ 83.
\ Claiming that "protection depends on me,"
\ You take payment from the people,
\ But if you perform ill deeds,
\ Who is equally merciless?

L7: [(2) Punishment of wrongdoers by the king is unsuitable as a religious activity - 84]

\ 84.
\ If people who do ill deeds
\ Should not be treated with mercy,
\ All ordinary childish people
\ Would also not need to be protected.

L7: [(3) Refuting that punishment of the unruly by the king is not an ill deed - 85]

\ 85.
\ There is nothing that will not serve
\ As a reason for happiness.
\ Reasons such as scriptural statements
\ Will not destroy demerit.

L6: [b. Refuting that it is a religious activity]

L7: [(1) Refuting that protecting the people by punishing the unruly is a religious activity - 86]

\ 86.
\ If giving proper protection is
\ A ruler's religious practice,
\ Why would the toil of artisans too
\ Not be religious practice?

L7: [(2) Analogy showing that when an intelligent king protects his people out of attachment, it is not a religious activity - 87]

\ 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.

L7: [(3) The reason why it is not a religious activity is because it is a basis for pride and carelessness - 88]

\ 88.
\ The sensible do not acquire kingship.
\ Since fools have no compassion,
\ These merciless rulers of men,
\ Although protectors, are irreligious.

L6: [c. Not everything stated by sages should be taken as valid]

L7: [(1) Why not everything stated by sages is valid - 89]

\ 89.
\ Sages' activities are not all
\ [Actions] that the wise perform,
\ For there are inferior,
\ Mediocre and superior ones.

L7: [(2) Showing that the happiness of the people is not assured by taking social treatises to be valid - 90]

\ 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.

L6: [d. Violence toward enemies is irreligious - 91]

\ 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.

L6: [e. Dying in battle is not a cause for a happy transmigration - 92]

\ 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?

L5: [4. It is inappropriate for a king to feel distressed - 93]

\ 93.
\ You, the king, guardian of the people,
\ Have no guardian yourself.
\ Since your guardianship does not
\ Release you, who would be happy?

L5: [5. Inappropriateness of punishing harshly when ruling - 94]

\ 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?

L4: [B. Refuting arrogance because of caste]

L5: [1. Refuting arrogance because of being a king's son - 95]

\ 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.

L5: [2. Refuting arrogance merely because of being royal caste]

L6: [a. There have not always been distinct castes - 96]

\ 96.
\ In the world caste is determined
\ With regard to the main means of livelihood.
\ Thus there is no division among

\ All sentient beings by way of caste.

L6: [b. Since there are four castes, a royal caste existent by way of its own entity is not ascertained - 97]

\ 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.

L6: [c. Refuting that one becomes royal caste through the work of protecting everyone - 98]

\ 98.
\ If even of common caste
\ Through his work could become royal caste,
\ One might wonder why even a commoner
\ Should not become Brahim through his work.

L4: [C. Showing other means to give up ill deeds]

L5: [1. Refuting the appropriateness of arrogance because kings have great possessions and, when the time is right, can distribute great power and wealth such as riches to many people - 99]

\ 99.
\ A king's ill deeds cannot be
\ Distributed like his wealth.
\ What wise person ever destroys
\ Their future for another's sake?

L5: [2. Refuting that it is therefore appropriate for kings to be very conceited - 100]

\ 100.
\ Pride caused by power and wealth
\ Does not remain in the hearts of the wise,
\ Once one has looked at others
\ With equal or superior power.

L3: [The summarizing stanza:]

\ Thinking about the impermanence and uncleanness of the body,
\ Understand the faults of attachment to it.
\ Make effort to achieve unsurpassable enlightenment
\ And GIVE UP PRIDE IN BOTH "I" AND "MINE".

\ This is the fourth chapter from the Four Hundred on the Yogic Deeds, showing the means to abandon the conception of a self.

L1: [Section I - B : Explaining how to train in the deeds, having generated the practical altruistic intention [bodhicitta].]

L2: [Chapter 5 - Bodhisattva Deeds – What counts is the Bodhicitta motivation in all actions, using gradual adapted skilful means and knowledge, compassion, patience, these give incommensurable powers - P.133]

L3: [I. Showing the greatness of Buddhahood, the resultant attainment]

L4: [A. Distinctive features of a Buddha's activities - 101]

\ 101.
\ Not a single movement of Buddhas
\ Is without reason; even their breathing
\ Is EXCLUSIVELY FOR
\ THE BENEFIT OF SENTIENT BEINGS.

L4: [B. Their effect – 102]

\ 102.
\ Just as ordinary people are
\ Terrified by the words "Lord of Death,"
\ So the words "Omniscient One"
\ Terrify the Lord of Death.

L4: [C. Not answering fourteen questions is no suitable proof for lack of omniscience - 103]

\ 103.
\ A Subduer has [perception of] that
\ Which should and should not be done or said.
\ What reason is there to say
\ That the Omniscient One is not all-knowing?

L3: [II. Explaining how to practice Bodhisattva deeds, the cause of Buddhahood]

L4: [A. Special features of the motivation for training in these deeds]

L5: [1. Showing mind as the principal of the three doors - 104]

\ 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.

L5: [2. Showing how even that which is non-virtuous in others becomes supremely virtuous in Bodhisattvas by the power of their attitude - 105]

\ 105.
\ In Bodhisattvas, through their INTENTION,
\ All actions, virtuous and non-virtuous,
\ Become perfect virtue because
\ They are in control of their minds.

L4: [B. Merit of generating the altruistic intention]

L5: [1. Merit of generating the first ultimate altruistic intention - 106]

\ 106.
\ The merit of Bodhisattvas with
\ THE FIRST INTENTION far exceeds
\ That which would make all beings on earth

\ Become universal monarchs.

L5: [2. Specific merit of causing others to generate the altruistic intention - 107]

\ 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.

L4: [C. Actual mode of training in the deeds]

L5: [1. Physical and verbal conduct in acting for others' welfare - 108]

\ 108.

\ A spiritual guide who wishes to help
\ Must be attentive toward students.
\ They are called students because
\ Of not knowing what will benefit.

L6: [a. Analogy showing one must be compassionate towards a recalcitrant person - 109]

\ 109.

\ Just as a physician is not upset with
\ Someone who rages while possessed by a demon,
\ Subduers see disturbing emotions as
\ The enemy, not the person who has them.

L6: [b. Stages of guiding trainees - 110]

\ 110.

\ That for which someone has
\ Liking should first be assessed.
\ Those who are disinclined will not
\ Be vessels for the excellent teaching.

L6: [c. Being particularly compassionate towards those with very strong disturbing emotions - 111]

\ 111.

\ Just as a mother is especially
\ Anxious about a sick child,
\ Bodhisattvas are especially
\ Compassionate toward the unwise.

L6: [d. How to act for others' welfare according to their capacities and inclinations - 112]

\ 112.

\ The become students of some
\ And become teachers of others,
\ THROUGH SKILLFUL MEANS AND KNOWLEDGE
\ Giving understanding to those who do not understand.

L6: [e. The effect of strongly developed compassion]

L7: [(1) When the strength of compassion is thoroughly developed, those who cannot be

trained are rare - 113]

\ 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.

L7: [(2) Faults of not giving encouragement for others' benefit - 114]

\ 114.
\ If some within a Bodhisattva's sphere
\ Lacking encouragement, go
\ To bad rebirths, that one will be
\ Criticized by others with intelligence.

L5: [3. Faults of deficient compassion - 115]

\ 115.
\ How can one unwilling to say
\ That compassion for the oppressed is good,
\ Later out of compassion
\ Give to the protectorless?

L5: [4. Faults of not appreciating Bodhisattvas and suitability of cultivating appreciation]

L6: [a. Faults of not appreciating Bodhisattvas - 116]

\ 116.
\ When those [beings] suffer loss
\ Who are indifferent toward
\ One who stays in the world to help transmigrators,
\ What doubt about those who are hostile?

L6: [b. Suitability of cultivating appreciation]

L7: [(1) Suitability of appreciating deeds difficult to perform - 117]

\ 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.

L7: [(2) Considering their limitless qualities, one should appreciate them - 118]

\ 118.
\ The Tathagata said that the merit
\ Gathered constantly through skillful means
\ For a very long time is immeasurable
\ Even for the omniscient.

L5: [5. Why they can complete their deeds]

L6: [a. Why they take special delight in giving - 119]

\ 119.

\ The word "giving" (dana) indicates
\ Death, practice (of the six paramitas) and other (desirable) existences.
\ That is why the word "giving" always
\ Is of interest to Bodhisattvas.

L6: [b. Criticism of inferior generosity - 120]

\ 120.
\ When one thinks that by giving gifts now
\ There will be a great result,
\ Receiving and giving are like trade
\ For the profit, which will be criticized.

L6: [c. Why they can accomplish all deeds - 121]

\ 121.
\ For such a one, even previously
\ Performed ill deeds will have no [effect].
\ There is nothing one with virtue
\ Considers should not be accomplished.

L6: [d. Why they do not strive just for their own happiness - 122]

\ 122.
\ Even here nothing harms
\ One with a powerful mind, and thus
\ For such a one, WORLDLY EXISTENCE
\ AND NIRVANA ARE NO DIFFERENT.

L6: [e. Why they can take special physical forms - 123]

\ 123.
\ Why should anyone who takes birth
\ Through constant control of the mind
\ Not become a ruler
\ Of the entire world?

L3: [III. Proof of resultant omniscience - 124]

\ 124.
\ Even in this world among excellent things
\ Some are seen to be most excellent.
\ Thus realize that certainly also
\ INCONCEIVABLE POWER exists.

L3: [IV. Showing why those with poor intelligence fear the Great Vehicle - 125]

\ 125.
\ Just as the ignorant feel afraid
\ Of the extremely profound teaching,
\ So the weak feel afraid
\ Of the marvelous teaching.

L3: [The summarizing stanza:]

\ Having considered the faults of cyclic existence well,
\ Enter this profound and extensive Great Vehicle
\ Of which those with poor intelligence feel afraid,
\ And MAKE BODHISATTVA DEEDS YOUR QUINTESSENTIAL PRACTICE.

\ This is the fifth chapter from the Four Hundred on the Yogic Deeds, showing
Bodhisattva seeds.

L2: [Chapter 6 - Abandoning Disturbing Emotions – The Middle Way – the two accumulations :
methods based on dependent origination (antidotes to the three poisons, patience,
compassion, bodhicitta) and the wisdom realizing emptiness (the ultimate antidote) – The Two
Truths - P.151]

L3: [I. Refuting the contention that contaminated actions and disturbing attitudes and
emotions are eliminated by tormenting the body with ascetic practices - 126]

\ 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?

L3: [II. Explaining the means to abandon disturbing emotions]

L4: [A. The way to abandon manifest disturbing emotions]

L5: [1. General explanation of how to abandon the three poisons]

L6: [a. Functions of the three poisons must be understood - 127]

\ 127.
\ Desire's activity is acquisition;
\ Anger's activity is conflict.
\ As wind is to all the elements,
\ Confusion's activity is nurture.

L6: [b. Reason for the need to eliminate the three poisons - 128]

\ 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.

L6: [c. Antidotes to anger and desire must be applied individually - 129]

\ 129.
\ Just as it is seen that bile
\ Does not occur with phlegm,
\ One sees that desire, too,
\ Does not occur with anger.

L6: [d. How to treat students having desire and anger - 130]

\ 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.

L6: [e. How to apply the antidotes on understanding the sequence in which disturbing emotions arise - 131]

\ 131.
\ First there is confusion,
\ In the middle there is anger,
\ And later there is desire,
\ In three stages during the day.

L5: [2. Individual explanation]

L6: [a. How to abandon desire]

L7: [(1) Desire being hard to recognize as something to discard, exertion is required to abandon it - 132]

\ 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?

L7: [(2) Having understood the differences regarding causes and conditions, it should be abandoned - 133]

\ 133.
\ Desire arises from causes and
\ Also arises through circumstance.
\ Desire arising through circumstance
\ Is easy to deal with; not the other.

L6: [b. How to abandon hatred - 134]

\ 134.
\ Anger is lasting and certainly
\ Makes one do grave non-virtue.
\ Thus constant awareness of their distinctions
\ Will bring to an end disturbing emotions.

L6: [c. How to abandon confusion]

L7: [(1) Recognizing the root of disturbing emotions - 135]

\ 135.
\ As the tactile sense [pervades] the body
\ Confusion is present in them all.
\ BY OVERCOMING CONFUSION ONE WILL ALSO
\ OVERCOME ALL DISTURBING EMOTIONS.

L7: [(2) Recognizing the antidote which eliminates it - 136]

\ 136.
\ WHEN DEPENDENT ARISING (... EMPTINESS) IS SEEN
\ CONFUSION WILL NOT OCCUR.
\ Thus every effort has been made here
\ To explain precisely this subject.

L5: [3. Detailed explanation of how to abandon anger and desire]

L6: [a. How to abandon desire]

L7: [(1) Characteristics of a person habituated to desire - 137]

\ 137.
\ They always like "Claiming the Earth,"
\ Are extravagant, greedy and fastidious.
\ Characteristics such as these
\ Are seen in people with desire.

L7: [(2) Means of caring for such a person - 138]

\ 138.
\ Buddhas told those with desire
\ That food, clothes and dwellings are all
\ To be avoided and to remain
\ Close to their spiritual guides.

L6: [b. Explaining extensively how to abandon anger]

L7: [(1) Considering the disadvantages of anger - 139]

\ 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.

L7: [(2) Explaining extensively how to apply antidotes to anger]

L8: [(a) Inappropriateness of anger at the circumstances which terminate the effects of ill deeds - 140]

\ 140.
\ It is said unpleasant words
\ End previously done ill deeds.
\ The ignorant and unwise do not
\ Want to purify themselves.

L8: [(b) Inappropriateness of anger because unpleasant words are designated as harmful by oneself and are not inherently harmful - 141]

\ 141.
\ Though unpleasant to hear
\ They are not intrinsically harmful.
\ Thus it is fantasy to think that
\ What comes from preconception comes from elsewhere.

L8: [(c) Advice to punish the abuser in treatises on social conventions is wrong - 142]

\ 142.
\ Just as it plainly says
\ The abuser should be punished,
\ Likewise why not should one who speaks
\ Pleasantly not be rewarded?

L8: [(d) Inappropriateness of anger at those who make others aware of one's faults - 143]

\ 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 toward those who lie.

L8: [(e) Inappropriateness of anger when inferiors use abusive language - 144]

\ 144.
\ Abuse from inferiors
\ Does not ensure escape.
\ Abuse from inferiors thus should be
\ Seen as isolated and trivial.

L7: [(3) Refuting that it is not wrong to punish the slanderer of an innocent person - 145]

\ 145.
\ If harming others is not even
\ Of the slightest use to you,
\ Your approval of useless aggression
\ Is just an addiction.

L7: [(4) Preventing anger by considering the benefits of patience]

L8: [(a) Appropriateness of patience towards abuse - 146]

\ 146.
\ If through PATIENCE enormous merit
\ Is acquired effortlessly,
\ Who is as foolish as
\ One who obstructs this?

L8: [(b) Inappropriateness of approving of aggression which defeats only the weak - 147]

\ 147.
\ Aggression especially
\ Does not arise toward the powerful.
\ Why then do you approve of
\ Aggression which defeats the weak?

L8: [(c) Appropriateness of rejoicing since patience towards [a cause of] anger is the source of all accomplishments - 148]

\ 148.
\ Whoever is patient with the source
\ Of anger develops meditation.
\ Saying you fear the source of

\ Good qualities is just foolish of you.

L7: [(5) Appropriateness of cultivating patience when disparaged by others - 149]

\ 149.

\ Who has gone to the next world
\ Having ended all disparagement?
\ Therefore consider contempt
\ Preferable to ill deeds.

L4: [B. How to cultivate the antidote which totally destroys the see - 150]

\ 150.

\ Disturbing emotions will never
\ Remain in the mind of ONE
\ WHO UNDERSTAND THE REALITY of
\ The abiding and so forth of consciousness.

L3: [The summarizing stanza: (we need both method and wisdom)]

\ Transmigrators governed by disturbing emotions like desire,
\ Which prevent activities for the attainment of enlightenment,
\ Are conveyed to the happiness of liberation by teaching them
\ To become familiar with (the Two Truths:) love and repulsiveness (i.e. temporary
methods / antidotes) and by teaching them suchness (i.e. wisdom realizing the real nature of
our own mind and of everything – non-duality).

\ This is the sixth chapter from the Four Hundred on the Yogic Deeds, showing the
means to abandon disturbing emotions.

L2: [Chapter 7 - Abandoning Attachment to Sense Objects – Perfecting the practices of
virtues by combining them with wisdom - P.169]

L3: [I. Considering the disadvantages of cyclic existence]

L4: [A. Considering the general faults of cyclic existence]

L5: [1. Why it is necessary to cultivate fear of cyclic existence - 151]

\ 151.

\ When there is no end at all
\ To THIS OCEAN OF SUFFERING,
\ Why are you childish people
\ Not afraid of drowning in it?

L5: [2. How to generate aversion to it]

L6: [a. Inappropriateness of attachment to youth - 152]

\ 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.

L6: [b. Appropriateness of fear, because of being governed by contaminated actions and

\ 153.
\ In worldly existence there is never
\ Rebirth of one's own free will.
\ Being under other's control,
\ Who with intelligence would be fearless?

L6: [c. Advice to make effort to abandon the causes for rebirth in cyclic existence - 154]

\ 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.

L6: [d. Refuting that effort to abandon cyclic existence is purposeless and ineffectual]

L7: [(1) Actual meaning - 155]

\ 155.
\ The conjunction of a listener,
\ What is to be heard and an exponent
\ Is very rare. In brief, the cycle of
\ Rebirths neither has nor has not an end.

L7: [(2) Repudiating hope for the future without effort in this life - 156]

\ 156.
\ Most people cling to
\ An unwholesome direction.
\ Thus most common beings
\ Certainly go to bad rebirths.

L4: [B. Specifically abandoning attachment to happy rebirths]

L5: [1. Aversion should be cultivated even to happy rebirths - 157]

\ 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.

L5: [2. Showing that to remain in cyclic existence out of attachment is like insanity - 158]

\ 158.
\ If "insane" means
\ That one's mind is unstable,
\ What wise person would say that those
\ In worldly existence are not insane?

L3: [II. Abandoning contaminated actions, the cause for birth there]

L4: [A. Advice to abandon actions projecting rebirth there - 159]

\ 159.

\ The pain of walking, one sees,
\ Decreases when doing the opposite.
\ THUS THE INTELLIGENT GENERATE
\ THE INTENTION TO END ALL ACTION.

L4: [B. Why it is necessary to abandon them]

L5: [1. Since cyclic existence is a source of fear, it should be abandoned by way of its cause, contaminated actions - 160]

\ 160.
\ When a single effect's original cause
\ Is not seen, and one sees the extensiveness
\ Regarding even a single effect,
\ Who would not be afraid?

L5: [2. Cultivation of fear considering the effects of contaminated actions - 161]

\ 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?

L5: [3. Considering the nature of contaminated actions, effort should be made to abandon them - 162]

\ 162.
\ Once it is done, work done with effort
\ Effortlessly disintegrates.
\ Though this is so, still you are not
\ At all free from attachment to actions (or a path).

L5: [4. Inappropriateness of attachment to contaminated actions on the grounds that they cause pleasure - 163]

\ 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?

L4: [C. Actual way to abandon them]

L5: [1. Repudiating attachment to meritorious actions]

L6: [a. Generally repudiating accumulation of actions for the sake of high rebirth out of attachment]

L7: [(1) Appropriateness of fear since the Exalted see even high rebirths as [being] like hells - 164]

\ 164.
\ The wise feel the same fear for even
\ A high rebirth as for the hells.
\ It is rare indeed for a worldly state
\ Not to produce fear in them.

L7: [(2) If ordinary people ever perceived it like this, they would immediately faint - 165]

\ 165.
\ If childish people ever perceived
\ The suffering of cyclic existence,
\ At that moment both their mind
\ [And body] would completely fail.

L6: [b. Rarity of going from happiness to happiness]

L7: [(1) Actual meaning - 166]

\ 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.

L7: [(2) Repudiating attachment to high rebirths attained through abstaining from ill deeds - 167]

\ 167.
\ Whoever renounces them now
\ Will, it is said, obtain sense objects.
\ For what reason would such perverse
\ Practice to be considered correct?

L6: [c. Detailed repudiation of accumulating actions for the sake of high rebirths]

L7: [(1) Repudiating accumulation of actions for the sake of possessions - 168]

\ 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?

L7: [(2) Repudiating their accumulation out of attachment to worldly practices - 169]

\ 169.
\ Different social customs
\ Are termed "religious practices."
\ Thus it seems as if society has
\ More influence than religious practices.

L7: [(3) Repudiating their accumulation for the sake of attractive objects - 170]

\ 170.
\ Through virtue there are attractive objects,
\ But such objects too are considered bad.
\ By giving them up, one will be happy.
\ What need is there to acquire them?

L7: [(4) Repudiating their accumulation for the sake of power and wealth - 171]

\ 171.

\ For one in need of authority,
\ Practices for that [end] are meaningless.
\ Whoever strives for authority
\ Is called a fool among men.

L7: [(5) Repudiating the accumulation of actions out of attachment to subsequent wealth - 172]

\ 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?

L5: [2. Repudiating accumulation of demeritorious actions - 173]

\ 173.
\ Merit is in every way
\ Just like a wage for a wage earner.
\ How could those who do not want
\ [Even] virtue do what is non-virtuous?

L3: [III. Explaining the need to abandon contaminated actions]

L4: [A. The wise, who understand reality, abandon attachment and reach liberation - 174]

\ 174.
\ Whoever SEES PHENOMENA AS LIKE
\ A COLLECTION OF MECHANICAL DEVICES
\ AND LIKE ILLUSORY BEINGS,
\ Most clearly reaches the excellent state.

L4: [B. When the wise do not enjoy even a high rebirth out of attachment, their enjoyment of states consistent with aversion is impossible - 175]

\ 175.
\ For those who do not enjoy
\ Any objects in cyclic existence
\ It is altogether impossible
\ To take pleasure in this [world].

L3: [The summarizing stanza:]

\ Thinking thoroughly about impermanence and suffering
\ Give up craving for objects such as visual form [i.e. or higher rebirths],
\ The cause for this bottomless boundless ocean of suffering,
\ And strive to attain unsurpassable enlightenment.

\ This is the seventh chapter from the Four Hundred on the Yogic Deeds, showing the means to give up clinging to objects of enjoyment which humans desire.

L2: [Chapter 8 - Thoroughly Preparing the Student – The progressive, adapted development of wisdom without falling to the other extremes - P.185]

L3: [I. Why disturbing emotions can be abandoned]

L4: [A. Actual meaning - 176]

\ 176.
\ Just as friendship between people
\ Who disagree does not last long,
\ Desire does not last long
\ When all things' faults are recognized.

L4: [B. Showing how it is possible to abandon disturbing emotions]

L5: [1. Disturbing emotions can be abandoned because their focal basis is not definitive - 177]

\ 177.
\ Some are attracted to it,
\ Some are averse to it,
\ Some feel confused by it:
\ Thus desire has no object.

L5: [2. Causes giving rise to disturbing emotions do not exist truly - 178]

\ 178.
\ Apart from CONCEPTUALITY,
\ Desire and so forth have no existence.
\ Who with intelligence would hold [that there are]
\ Real things [imputed by] conceptuality?

L5: [3. Refuting proof that disturbing emotions cannot be abandoned - 179]

\ 179.
\ None is, as it were,
\ Bound to another.
\ It is unfeasible to separate
\ That which is bound together.

L5: [4. Lack of contradiction in seeing many who have not abandoned disturbing emotions - 180]

\ 180.
\ Those with little merit
\ Do not even doubt this teaching.

\ Entertaining just a doubt
\ Tears to tatters worldly existence.

L3: [II. Explaining extensively how to abandon disturbing emotions]

L4: [A. Advice to understand the meaning of emptiness]

L5: [1. Advice to take an interest in the meaning of the fundamental mode of existence - 181]

\ 181.
\ The Subduer said of this teaching

\ There will be increase until liberation.
\ Anyone who lacks interest in it
\ Clearly has no sense.

L5: [2. Showing the need to understand emptiness in order to attain liberation - 182]

\ 182.
\ One does not regard that which is not empty
\ As empty, thinking [thereby] to gain nirvana.
\ Tathagatas say that nirvana
\ Will not be attained through wrong views.

L5: [3. Showing the means to turn away from cyclic existence - 183]

\ 183.
\ Whatever contains teaching
\ About the world speaks of engagement.
\ Whatever contains elucidation
\ Of the ultimate speaks of disengagement.

L5: [4. Giving up fear of emptiness - 184]

\ 184.
\ Thinking, "Nothing exists, what is the use?"
\ You may be afraid.
\ But if actions did exist,
\ This teaching would not be a prevention.

L5: [5. Giving up strong attachment to one's own position - 185]

\ 185.
\ While attached to your own position
\ And disliking others' positions
\ You will not approach nirvana.
\ Neither [kind of] conduct will bring peace.

L4: [B. Advice to strive for liberation]

L5: [1. With effort liberation is easy to attain - 186]

\ 186.
\ Not acting brings about nirvana;
\ Acting again brings worldly existence.
\ Thus, without complication, nirvana
\ Is easy to attain, but not the latter.

L5: [2. Impossibility of attaining liberation without cultivating aversion to cyclic existence - 187]

\ 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.

L5: [3. Appropriateness of striving for liberation because of the very great disadvantages of cyclic existence - 188]

\ 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.

L5: [4. Meaning of the fundamental mode of existence should not be taught from the outset - 189]

\ 189.
\ Giving is taught to the lowest
\ And ethics to the middling.
\ Pacification is taught to the best;
\ Therefore, always do the best.

L5: [5. Stages by which to lead - 190]

\ 190.
\ First prevent the demeritorious,
\ Next prevent [ideas of a coarse] self.
\ Later prevent views of all kinds.
\ Whoever knows of this is wise.

L5: [6. Indistinguishability in entity with regard to the final mode of existence of things - 191]

\ 191.
\ Whoever sees one thing
\ Is said to see all.
\ THAT WHICH IS THE EMPTINESS OF ONE
\ IS THE EMPTINESS OF ALL.

L5: [7. Lack of contradiction in teaching the necessity of accumulating merit through giving and so forth - 192]

\ 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]?

L4: [C. Stages leading to the meaning of the fundamental mode of existence]

L5: [1. Suchness should not be taught to the unreceptive - 193]

\ 193.
\ Those who want merit should not
\ Always speak (or be taught) of emptiness.
\ Doesn't a medicinal compound
\ Turn to poison in the wrong case?

L5: [2. Means to understand suchness - 194]

\ 194.
\ Just as a barbarian cannot be
\ Guided in a foreign language,
\ Ordinary people cannot be guided
\ Except by way of the ordinary.

L5: [3. Necessity of teaching it through various approaches - 195]

\ 195.
\ TEACHING EXISTENCE, NON-EXISTENCE,
\ BOTH EXISTENCE AND NON-EXISTENCE, AND NEITHER
\ SURELY ARE MEDICINES FOR ALL
\ THAT ARE INFLUENCED BY THE SICKNESS.

L5: [4. Advice to strive to understand suchness - 196]

\ 196.
\ Correct perception [leads to] the supreme state,
\ Some perception to good rebirths.
\ The wise thus always expand their intelligence
\ To think about the inner nature.

L5: [5. Through familiarization in this way, nirvana can definitely be attained]

L6: [a. Actual meaning - 197]

\ 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.

L6: [b. Why some do not gain release although release is gained by understanding suchness - 198]

\ 198.
\ Accomplishment of all intended
\ Actions is extremely uncommon.
\ It is not that nirvana is absent here
\ But conjunction and the released are rare.

L4: [D. Advice that disturbing attitudes and emotions can certainly be brought to an end - 199]

\ 199.
\ On hearing that the body lacks good qualities,
\ Attachment does not last long.
\ Will not all disturbing attitudes
\ End by means of this very path?

L3: [III. Showing by analogy that though birth connecting one with the next existence is beginningless, it has an end - 200]

\ 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.

L3: [The summarizing stanza:]

\ Develop recognition that through contaminated action,
\ Even to attain the best states as gods and humans is imprisonment.
\ Through familiarity with MEDITATION ON DEPENDENT ARISING FREE FROM EXTREMES,
\ Make yourself a suitable vessel for the Great Vehicle.

\ This is the eighth chapter from the Four Hundred on the Yogic Deeds, on training
the student.

L1: [Part II – Explaining the stages of the paths dependent on ultimate truth (accumulation
of wisdom)]

L1: [Section II - A : Extensively explaining ultimate truth]

L2: [Chapter 9 - Refuting Permanent Functional Phenomena – Everything is both cause and
effect, whole and part, merely imputed by the mind – the Middle Way in causality: no
absolute causality / path, no absence of causality - P.203]

L3: [I. Refuting permanent functional phenomena in general]

L4: [A. Actual meaning]

\ 201.
\ ALL ARE PRODUCED FOR THEIR EFFECT,
\ THUS NONE ARE PERMANENT.
\ There are no Tathagatas other than
\ Subduers [who know] things as they are.

L4: [B. Refuting the rejoinder]

\ 202.
\ There is not anywhere anything
\ That ever exists without depending.
\ Thus never is there anywhere
\ Anything that is permanent.

L3: [II. Refuting them individually (Self, space, cessations, time, particles, liberation.)]

L4: [A. Refuting a personal self (a permanent cause without being an effect)]

L5: [1. Actual meaning]

\ 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.

L5: [2. Refuting the rejoinder]

\ 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.

L4: [B. Refuting three substantial existent uncompounded phenomena]

L5: [1. General refutation]

\ 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].

L5: [2. Specifically refuting permanent omnipresent space (a permanent thing without being a cause or an effect)]

\ 206.
\ A single direction is not present
\ Wherever there is that which has direction.
\ That with directions therefore clearly
\ Also has other directional parts.

L4: [C. Refuting permanent time (a primary cause, without being an effect)]

L5: [1. If permanent time is accepted as a cause, it should also be accepted as an effect]

\ 207.
\ Since time exists, functional things
\ Are seen to start and stop.
\ It is governed by other factors;
\ Thus it is also an effect.

L5: [2. Reason for this]

\ 208.
\ Any cause without an effect
\ Has no existence as a cause.
\ Therefore it follows that
\ CAUSES MUST BE EFFECTS.

L5: [3. Contradictoriness of that which undergoes change being permanent]

\ 209.
\ When a cause undergoes change
\ It becomes the cause of something else.
\ Anything that undergoes change
\ Should not be called permanent.

L5: [4. Contradictoriness of that which has come into existence of its own accord depending on causes]

\ 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.

L5: [5. Contradictoriness of that which has arisen from something permanent being impermanent]

\ 211.
\ How can that which is produced
\ By a permanent thing be impermanent?
\ Never are the two, cause and effect,
\ Seen to have incongruent characteristics.

L4: [D. Refuting permanent particles (primary causes, without being effects, or composed of parts)]

L5: [1. Refuting permanent particles]

L6: [a. Unsuitability of that which has parts as a permanent functional thing]

\ 212.
\ That of which some sides are causes
\ While other sides are not is thereby
\ Multifarious. How can that
\ Which is multifarious be permanent?

L6: [b. Unfeasibility of an accretion which is a separate substantial entity forming through the coalescence of homogeneous particles]

L7: [(1) Actual meaning]

\ 213.
\ The cause which is spherical
\ Is not present in the effect.
\ Thus complete interpenetration
\ Of particles is not feasible.

L7: [(2) Contradictoriness of asserting that particles do not interpenetrate completely]

\ 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.

L6: [c. Refuting that particles are partless prior to the formation of a composite]

L7: [(1) Actual meaning]

\ 215.
\ Whatever has eastern side
\ Also has an eastern part.
\ Those whose particles have sides admit
\ That they are not [partless] particles.

L7: [(2) Contradictoriness of particles forming composites when movement from one position to another is unfeasible for partless particles]

\ 216.

\ The front takes up, the back relinquishes --
\ Whatever does not have
\ Both of these [motions]
\ Is not something which moves.

L5: [2. Unfeasibility of Yogic awareness perceiving partless particles]

L6: [a. Actual meaning]

\ 217.
\ That which does not have a front,
\ Nor any middle,
\ And which does not have a rear,
\ Being invisible, who will see it?

L6: [b. Refuting belief in the existence of permanent particles because there are coarse things]

\ 218.
\ The effect destroys the cause;
\ Therefore the cause is not permanent.
\ Alternatively, where the cause
\ Exists the effect does not.

L5: [3. Why Buddhas do not mention the existence of permanent particles]

\ 219.
\ A permanent thing that is obstructive
\ Is not seen anywhere.
\ Therefore Buddhas never say
\ That particles are permanent.

L4: [E. Refuting substantially established liberation]

L5: [1. Refuting the substantially established liberation of our own sectarians]

L6: [a. Unfeasibility of substantially established cessation]

\ 220.
\ If liberation, which is other than
\ What binds, is bound (i.e. caused) and the means (i.e. causal path) existed,
\ It should not be called liberation(i.e. independent)
\ Since nothing is produced from it.

L6: [b. It contradicts the explanation that all suffering is abandoned in the sphere of nirvana]

\ 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?

L5: [2. Refuting other sectarians' liberation identified with the self]

L6: [a. Refuting the permanent liberation consisting of consciousness imputed by Samkhyas]

\ 222.

- \ When free from attachment at [the time of] liberation
- \ What good is the existence of consciousness?
- \ Also to exist without consciousness
- \ Is clearly the same as not existing.

L6: [b. Refuting permanent liberation consisting of the potential for the existence of consciousness]

- \ 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.

L6: [c. Suitability of the complete abandonment of conceptions of a self as liberation]

- \ 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.

L3: [III. Arguing the unsuitability of refuting true existence]

- \ 225.
- \ The conventional is preferable
- \ But the ultimate never is.
- \ Ordinary people have some [belief in this]
- \ But none in the ultimate.

L3: [The summarizing stanza:]

- \ Discovering that external (i.e. world) and internal (i.e. mind) dependently arising Phenomena (i.e. the five aggregates) exist in reliance (i.e. dependently arisen – conventional truths / existence),
- \ and understanding Their emptiness of existence (i.e. ultimate truth / non-existence) by way of their own entities,
- \ Grow wise in the meaning of THE MIDDLE WAY FREE FROM EXTREMES. (i.e. Tetralemma - Aiming at the Union of The Two Truths)
- \ This is the ninth chapter from the Four Hundred on the Yogic Deeds, showing how to meditate on the refutation of permanent functional phenomena.

L2: [Chapter 10 - Refuting Misconceptions of the Self – There is nothing permanent that is having rebirths, or is being Liberated - P.215]

L3: [I. Individual refutations of the self]

L4: [A. Refuting the Vaisheshika self]

L5: [1. Refuting the nature of the self]

L6: [a. Actual meaning]

\ 226.
\ When the inner self is not
\ Female, male or neuter,
\ It is only out of ignorance
\ That you think your own self male.

L6: [b. Refuting the rejoinder]

\ 227.
\ When all the elements are not
\ Male, female or neuter,
\ How is that which depends on them
\ Male, female or neuter?

L6: [c. [Unwanted] conclusion that generating the thought "I" when observing another's self is reasonable]

\ 228.
\ Your self is not my self and thus there is
\ No such self, since it is not ascertained.
\ Does the conception not arise
\ In relation to impermanent things?

L5: [2. Refuting the proofs]

L6: [a. Refuting that a permanent self is the cause of entering and leaving cyclic existence]

\ 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.

L6: [b. Refuting it as the activator of the body]

L7: [(1) Actual meaning]

\ 230.
\ Intangible things do not
\ Produce so-called motility.
\ Thus the life force is not
\ Agent of the body's movements.

L7: [(2) Showing what invalidated [belief in] a permanent self]

\ 231.
\ Why [teach] non-violence and wonder about
\ Conditions for a permanent self?
\ A diamond never has to be
\ Protected against woodworm.

L6: [c. Refuting proof of a permanent self]

L7: [(1) Seeing memory of past rebirths is unsuitable as proof of a permanent self]

\ 232.

\ If your self is permanent
\ Because of remembering other lives,
\ How can your body be impermanent
\ When you see a scar previously formed?

L7: [(2) Unfeasibility of mindless matter remembering past rebirths]

\ 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.

L7: [(3) Entailment of permanence, if that which has attributes such as intelligence remembers past rebirths]

\ 234.
\ A life force which has pleasure and so forth
\ Appears as various as pleasure and so forth.
\ Thus like pleasure it is not
\ Suitable as something permanent.

L4: [B. Refuting the self imputed by Samkhyas]

L5: [1. Unacceptability of asserting a permanent conscious person]

\ 235.
\ If consciousness is permanent
\ An agent is superfluous.
\ if fire is permanent
\ Fuel is unnecessary.

L5: [2. Entailment that [the activity of experiencing] cannot stop until the conscious person, the substance, has disintegrated]

\ 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.

L5: [3. Unacceptability of asserting that the person's nature [changes] from actual consciousness first to potential consciousness]

\ 237.
\ At times one sees potential consciousness,
\ At others consciousness itself.
\ Because of being like molten iron
\ The person undergoes change.

L4: [C. Refuting the self imputed by Naiyayikas]

L5: [1. Refuting that a part of the self possessing a mere particle of mind perceives objects]

\ 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.

L5: [2. Refuting belief in a permanent omnipresent self]

\ 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.

L4: [D. Explaining other refutation like that of the attributes and so forth]

L5: [1. Asserting that though the principal is matter it is the creator of everything amounts to madness]

\ 240.
\ There is no difference between
\ The insane and those from whom
\ The attributes are the creator
\ But are never conscious.

L5: [2. Contradiction of asserting that it creates virtue and non-virtue but does not experience their maturation]

\ 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?

L5: [3. Refuting that a permanent self is the agent of actions and experiencer of their maturation]

\ 242.
\ The active is not permanent.
\ The ubiquitous is actionless.
\ The actionless is like the non-existent.
\ Why do you not prefer selflessness?

L3: [II. General refutation]

L4: [A. Erroneousness of thinking a personal self exist]

\ 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.

L4: [B. Impossibility of liberation from cyclic existence for a permanent self]

\ 244.
\ How can what is permanent be harmed,

\ Or the unharmed be liberated?
\ Liberation is irrelevant
\ For one whose self is permanent.

L4: [C. Inappropriateness of asserting the existence of a self during liberation]

\ 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.

L4: [D. Refuting a substantially established liberated [person] without a self]

\ 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.

L3: [III. Eliminating any fault of annihilation with regard to selflessness]

L4: [A. Although there is no self, there is no danger of the composite and transitory discontinuing]

\ 247.
\ If the impermanent discontinues
\ How could there be grass at present?
\ If, indeed, this were true,
\ No one would have ignorance either.

L4: [B. Even if a self exists, it is unsuitable as the cause that starts and stops [production]]

\ 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.

L4: [C. Producers and that which is produced exist in relation only to impermanent things]

\ 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.

L4: [D. Showing briefly how permanence and annihilation are avoided in terms of the conventional]

\ 250.
\ SINCE FUNCTIONAL THINGS ARISE
\ THERE IS NO DISCONTINUATION
\ AND BECAUSE THEY CEASE

\ THERE IS NO PERMANENCE.

L3: [The summarizing stanza:]

\ Through familiarity with meditating on
\ The impermanence, suffering and uncleanness of cyclic existence,
\ Abandon the limitless views of the self,
\ Both innate and those imputed by tenets.

\ This is the tenth chapter from the Four Hundred on the Yogic Deeds, showing how
to meditate on refuting the self.

L2: [Chapter 11 - Refuting Truly Existent Time – There is no truly existing absolute time,
duration or impermanence - P.227]

L3: [I. Refuting that time is substantially established by nature]

L4: [A. Refuting the past and the future]

L5: [1. Refuting a substantially established future]

L6: [a. Showing the fallacies if the future is truly existent]

\ 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.

L6: [b. Refuting the rejoinder]

\ 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?

L6: [c. Consequence that it is present if substantially established]

\ 253.
\ Because of being future in nature
\ A future functional thing
\ Is thus present
\ And cannot be future.

L6: [d. Consequence that impermanence is impossible if all three times are substantially
existent]

\ 254.
\ If the future, past and present exist,
\ What does not exist?
\ How can there be impermanence
\ For one for whom all times exist?

L5: [2. Refuting a substantially established past]

- \ 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?

L5: [3. Detailed refutation of the future]

L6: [a. Refuting the assertion of Vaibhasikas and so forth]

L7: [(1) Refutation by examining whether the future is produced or unproduced]

L8: [(a) Actual meaning]

- \ 256.
- \ If the future is produced
- \ Why is it not present?
- \ If it is unproduced
- \ Is the future permanent or what?

L8: [(b) Refuting the rejoinder]

- \ 257.
- \ If the future is impermanent because
- \ Though not produced it disintegrates,
- \ Since the past does not disintegrate
- \ Why not consider it permanent?

L7: [(2) Consequence that impermanence is impossible if the two times are substantially established]

- \ 258.
- \ If the past and present
- \ Are not impermanent,
- \ The third which is different
- \ From these is also not.

L7: [(3) Showing that the existence of future functional things is absurd]

- \ 259.
- \ If a thing which will be produced
- \ later exists beforehand,
- \ The contention of Niyativadins
- \ Is not erroneous.

L7: [(4) Consequence that things already produced are produced again]

- \ 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.

L7: [(5) Refuting that Yogic perception of wished for objects directly perceives future things]

L8: [(a) Actual meaning]

\ 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].

L8: [(b) Consequence that fresh restraint from non-virtue and so forth are unnecessary if the future is substantially existent]

\ 262.
\ If virtue exists though nothing is done,
\ Resolute restraint is meaningless.
\ If even a little is done
\ The effect cannot exist.

L8: [(c) If impermanent it is contradictory for something to exist prior to its production]

\ 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.

L6: [b. Refuting the assertions of Sautrantikas and so forth]

\ 264.
\ Liberation will occur without exertion.
\ For the liberated there is no future,
\ Or otherwise, if this were so,
\ Desire would arise without attachment.

L4: [B. Refutation by examining whether the effect exists or not]

\ 265.
\ For those who assert effects exist,
\ And for those who assert they do not exist,
\ Adornments like pillars and so forth
\ For a home are purposeless.

L4: [C. Refuting a truly existent present]

\ 266.
\ The transformation of things also
\ Is not perceived even by the mind.
\ Those who lack wisdom nevertheless
\ Think that the present exists.

L3: [II. Refuting the proof [of substantially established time]]

L4: [A. Refuting existence of substantially established functional things as a basis for time]

L5: [1. Refutation by examining whether or not things have duration]

L6: [a. Actual meaning]

\ 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.

L6: [b. Proving that duration is not inherently existent]

\ 268.
\ Just as a single consciousness
\ Cannot apprehend two objects,
\ Similarly two consciousnesses
\ Cannot apprehend one object.

L5: [2. Refutation by examining whether or not time has duration]

\ 269.
\ If time has duration
\ Duration is not time.
\ If it has not, without duration
\ There will also be no end.

L5: [3. Refutation by examining whether things and impermanence are one or different]

\ 270.
\ If impermanence and things are separate
\ Things are not impermanent.
\ If they are one, since things are precisely that which is
\ Impermanent, how can they have duration?

L5: [4. Refutation by examining which is stronger, duration or impermanence]

L6: [a. Consequence that subsequent reversal is unfeasible if impermanence is weaker]

\ 271.
\ If duration is not weak
\ Because impermanence is weak,
\ Why should a reversal
\ Afterwards be seen?

L6: [b. Consequence that nothing will have duration if impermanence is stronger]

\ 272.
\ If impermanence is not weaker
\ And is present in all things,
\ None of them will have duration
\ Or nor all are impermanent.

L6: [c. Consequence that what was permanent will later be impermanent if duration is stronger]

\ 273.
\ If there is always impermanence
\ There cannot always be duration,
\ or else that which was permanent

\ later becomes impermanent.

L5: [5. Refuting that both exist together]

\ 274.
\ If things have duration
\ And impermanence together,
\ Either it is wrong that things are impermanent,
\ or duration is a fallacy.

L4: [B. Refuting proof based on memory of the past]

\ 275.
\ Things seen do not reappear,
\ Nor does awareness arise again.
\ Thus memory is in fact deceived
\ With regard to a deceptive object.

L3: [The summarizing stanza:]

\ Not knowing how to posit continuity and transitoriness,
\ They say time is permanent and the three times exist substantially.
\ Having understood that phenomena are like optical illusions,
\ Learn how the three times are perceived.

\ This is the eleventh chapter from the Four Hundred on the Yogic Deeds, showing
how to meditate on refuting time.

L2: [Chapter 12 - Refuting Wrong Views – We need a gradual path combining virtuous methods
and wisdom. There is no final view to arrive to. -- P.239]

L3: [I. Why most ordinary people do not follow this teaching]

L4: [A. Difficulty of finding a listener with the prerequisite qualities]

L5: [1. Prerequisite qualities of the listener]

\ 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.

L5: [2. Disadvantages of not possessing the prerequisite qualities]

\ 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].

L5: [3. Eliminating arguments]

L6: [a. Proving the Subduer's omniscience]

L7: [(1) Appropriateness of being glad about the teaching of emptiness which annihilates suffering and its sources]

\ 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?

L7: [(2) Why there is no liberation in any teaching other than the Teacher's]

\ 279.
\ How will one who does not know
\ The means to give it up, do so?
\ Certainly, therefore, the Subduer said
\ There is no peace in any other [teaching].

L7: [(3) Means to gain certainty regarding extremely hidden matters taught by the Teacher]

\ 280.
\ Whoever doubts what the Buddha said
\ About that which is hidden
\ Should rely on emptiness
\ And gain conviction in him alone.

L6: [b. Showing that others' teachers are not authentic]

\ 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.

L4: [B. Difficulty of understanding the meaning of the fundamental mode of existence]

L5: [1. Why emptiness is feared]

L6: [a. Why some, although seeking liberation, follow the Forders]

\ 282.
\ The unwise take no delight in letting
\ Their mind follow a guide
\ Who has done that which is
\ Most difficult -- attained nirvana.

L6: [b. Recognizing a person who fears emptiness]

\ 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.

L6: [c. Why childish people fear emptiness]

\ 284.

\ Childish beings are certainly only
\ Familiar with that which involves them.
\ Because of unfamiliarity
\ They fear that which extricates them.

L5: [2. Faults of impeding others' understanding of emptiness]

\ 285.
\ If someone who is shrouded in
\ Complete ignorance and impedes suchness
\ Will not even attain good fortune,
\ What need to mention liberation?

L5: [3. Taking care to lapse from the view of suchness]

\ 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.

L5: [4. Stages leading towards suchness]

\ 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.

L5: [5. Recognizing suchness]

L6: [a. Recognizing the fundamental mode of existence]

\ 288.
\ There is no other door to peace,
\ And it destroys wrong views.
\ That which is the object of
\ All Buddhas is called selflessness.

L6: [b. Why fear arises in the weak]

\ 289.
\ The unreceptive are terrified
\ Just by its very name.
\ What so-called strong man is seen
\ Who does not frighten the weak?

L4: [C. The profound is not taught for the sake of argument]

L5: [1. Although not taught for the sake of debate this very teaching burns up wrong contentions]

\ 290.
\ This principle is not taught
\ By Tathagatas for the sake of debate,
\ Yet it burns up others' contentions

\ As fire does its fuel.

L5: [2. Why this is so]

L6: [a. Actual meaning]

\ 291.

\ Whoever knows this teaching

\ Will not relish others.

\ Thus to me this teaching seems

\ Like the door to destruction.

L6: [b. Why the Exalted do not experience fear]

\ 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?

L5: [3. Appropriateness of compassion for those following wrong paths]

\ 293.

\ Seeing the many Forders

\ Who are seeds of futility,

\ Who would not feel pity

\ For people who long for a teaching?

L4: [D. Showing the comparative subtlety and coarseness of our own and others' teaching]

L5: [1. General explanation of why those of inferior intelligence value others' teaching but not the Buddha's]

\ 294.

\ The teaching of the Sakyas,

\ Nirgranthas and Brahmins are perceived

\ By the mind, the eyes and the ears.

\ Thus the Subduer's teaching is subtle.

L5: [2. Specific explanation]

L6: [a. Those seeking liberation should not try these systems]

\ 295.

\ Brahmin practices are said

\ Mainly to be an outward show.

\ The practices of Nirgranthas

\ Are said to be mainly stultifying.

L6: [b. How those of inferior intelligence develop respect]

\ 296.

\ Brahmins are revered

\ Because they adopt the orthodox.

\ Nirgranthas are pitied

\ Because they adopt the deluded.

L6: [c. Why those systems are not excellent teaching]

\ 297.
\ Suffering is a maturation
\ And thus is not virtuous.
\ Similarly, birth too is not virtuous,
\ Being a maturation of actions.

L3: [II. Exposition of good explanation in brief]

L4: [A. Actual meaning]

\ 298.
\ In brief Tathagatas explain
\ VIRTUE AS NON-VIOLENCE
\ And EMPTINESS AS NIRVANA --
\ Here there are only these two.

L4: [B. Why outsiders do not appreciate the Teacher's doctrine]

\ 299.
\ To ordinary people their own position,
\ Like their birthplace, is attractive.
\ Why would you find attractive
\ That which precludes it?

L3: [III. Advising those who seek emancipation to adopt good explanations]

\ 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?

L3: [The summarizing stanza:]

\ Become a proper vessel for good explanation
\ And learned in the non-inherent existence of dependent arising,
\ The final object of the path that severs worldly existence,
\ The understanding of which frees from attachment to extreme views.

\ This is the twelfth chapter from the Four Hundred on the Yogic Deeds, showing how
to meditate on refuting views.

L2: [Chapter 13 - Refuting Truly Existent Sense Organs and Objects – Refuting direct
objective perception of an external reality independent of the mind and karma. Everything is
like an illusion. - P.251]

L3: [I. Extensively explaining the reasoning that refutes true existence]

L4: [A. Refuting true existence of that which is apprehended: the sense objects]

L5: [1. General refutation]

L6: [a. Actual meaning]

L7: [(1) Refuting that a sense consciousness directly perceives a pot existing by way of its own character]

\ 301.
\ When seeing its form, one does not in fact
\ See the whole pot. Who that knows
\ Reality would claim that the pot
\ Is DIRECTLY PERCEPTIBLE also?

L7: [(2) Applying this reasoning to other instances]

\ 302.
\ By means of this very analysis
\ Those with superior intelligence
\ Should refute individuality
\ All that is fragrant, sweet and soft.

L7: [(3) Absurdity of positing that other parts are seen because visible form existent by way of its own character is seen]

\ 303.
\ If because the form is seen
\ Everything is seen,
\ Why because of what is not seen
\ Would the form not be unseen?

L7: [(4) Refuting direct perception of just visible form existent by way of its own character]

\ 304.
\ There is no direct perception
\ of just the form alone,
\ Because it has a close and distant
\ As well as a central part.

L7: [(5) Showing that the proof and what is to be proved are alike]

\ 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.

L7: [(6) Showing other lines of reasoning]

\ 306.
\ EVERYTHING TOO IS A COMPONENT
\ AS WELL AS BEING A COMPOSITE.
\ Thus even a spoken syllable
\ Does not have existence here.

L5: [2. Individual refutations]

L6: [a. Refuting that sense organs apprehend objects existing by way of their own entity]

L7: [(1) Refuting truly existent visible objects]

L8: [(a) Refuting objects]

L9: [1: Refuting our own sectarians' contentions]

L9: [a: Refutation by examining whether the color and shape constituting a visible form existing by way of its own character taken as object of apprehension by a visual consciousness are inherently one or different]

\ 307.
\ If a shape is distinct from color
\ How is shape apprehended?
\ If not distinct, why would the body
\ Not also apprehend color?

L9: [b: Refutation through the consequence that because the elements are present, a visual consciousness taking a visible form as its object would apprehend both]

\ 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?

L9: [c: Showing what invalidates this contention]

\ 309.
\ Earth is seen as firm and stable
\ And is apprehended by the body.
\ Only that which is tangible
\ Is referred to as earth.

L9: [2: Refuting contentions of other sectarians]

\ 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.

L8: [(b) Refuting that which perceives objects]

L9: [1: Refuting that the eye is by way of its own entity an instrument of looking at form]

\ 311.
\ The eye, like the ear, is an outcome of
\ The elements. The eyes see while the others do not.
\ Certainly therefore the Subduer said
\ The fruition of actions is inconceivable.

L9: [2: Refuting consciousness as agent]

\ 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.

L9: [3: Refuting the eye as agent]

L9: [a: Absurdity if the eye travels to look at visible form]

\ 313.
\ If the eye travels, that which is
\ Distant would take long to see.
\ Why are extremely close
\ And very distant forms not clear?

L9: [b: Purposelessness if it travels to look at the form after it is seen]

\ 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.

L9: [c: Consequence that all objects would be seen if the eye by way of its own entity perceived form without traveling]

\ 315.
\ If the eye perceives without traveling
\ It would see all these phenomena.
\ For that which does not travel there is
\ Neither distance not obscuration.

L9: [4: Consequence that the eye is an instrument of looking in relation to the eye]

\ 316.
\ If the nature of all things
\ First appears in themselves,
\ Why would the eye not
\ Be perceived by the eye itself?

L9: [5: Refuting a combination of three factors as the instrument of looking at visible form]

\ 317.
\ The eye does not have consciousness
\ And consciousness lacks that which looks.
\ If form has neither of these,
\ How can they see form?

L7: [(2) Refuting truly existent auditory objects]

L8: [(a) Refutation by examining whether sound is a maker of noise]

\ 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?

L8: [(b) Refutation by examining whether or not sound is apprehended through contact]

\ 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?

L8: [(c) Showing the flaws of this contention]

\ 320.
\ While sound is not heard, it is not sound.
\ It is impossible
\ For that which is not sound
\ Finally to turn into sound.

L6: [b. Refuting apprehension by mental consciousness]

\ 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?

L4: [B. Refuting true existence of that which perceives objects]

L5: [1. Defining the aggregate of recognition]

\ 322.
\ An object already seen
\ Is perceived by mind like a mirage.
\ That which posits all phenomena
\ Is called the aggregate of recognition.

L5: [2. Refuting its true existence]

\ 323.
\ In dependence upon the eye and form
\ Mind arises like an illusion.
\ It is not reasonable to call
\ Illusory that which has existence.

L4: [C. Showing that lack of true existence is, like magic, a cause for amazement]

\ 324.
\ When there is nothing on earth
\ That does not amaze the wise,
\ Why think cognition by the senses
\ And suchlike are amazing.

L3: [II. Showing that emptiness of true existence is like magical illusions and so forth]

\ 325.
\ The firebrand's ring are magical creations,
\ Dreams, illusions, and the moon in water,
\ Mists, echoes, mirages, clouds
\ And worldly existence are alike.

L3: [The summarizing stanza:]

\ Thus in the illusory city of the three false worlds
\ Manipulated by the puppeteer of karmic action
\ The smell-eater maiden performs her illusory dance.
\ Amazing that desire should chase a mirage!

\ This is the thirteenth chapter from the Four Hundred on the Yogic Deeds, showing
how to meditate on the refutation of sense organs and objects.

L2: [Chapter 14 - Refuting Extreme Conceptions [of inherent existence and complete
non-existence ...] – The perfection of wisdom: non-duality of dependent origination and
emptiness - P.265]

L3: [I. Proving that functional things are empty of inherent existence]

L4: [A. Brief exposition]

\ 326.
\ IF A THING DID NOT DEPEND
\ ON ANYTHING ELSE AT ALL
\ IT WOULD BE SELF-ESTABLISHED,
\ BUT SUCH A THING EXISTS NOWHERE.

L4: [B. Extensive explanation]

L5: [1. Refuting a truly existent composite by examining the four possibilities [same,
different, one owning the other or vice versa]]

L6: [a. Exposition]

\ 327.
\ "The form is a pot" -- they are not one.
\ The pot that has form is not separate.
\ The pot does not have form,
\ Not does the form have a pot.

L6: [b. Explanation]

L7: [(1) Refuting other sectarians]

L8: [(a) Refuting the characteristics]

L9: [1: Refuting the substantial entity as basis for a distinct generality]

\ 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?

L9: [2: Refuting it as a basis for distinct attributes]

L9: [a: Actual meaning]

\ 329.
\ If one is not accepted as the pot
\ The pot is not one.

\ Moreover possession is not reciprocal,
\ Therefore also it is not one.

L9: [b: Inconsistency with the assertion that one attribute cannot rely on another attribute]

\ 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.

L8: [(b) Refuting that which is characterized]

\ 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.

L7: [(2) Refuting our own sectarians]

L8: [(a) Extensively refuting the composite as a truly existent single unit]

L9: [1: Refutation by examining for oneness or difference]

\ 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.

L9: [2: Refuting the composite as a truly existent single unit through the coming together of its constituents]

L9: [a: Actual refutation]

\ 333.
\ The tangible and the intangible
\ Cannot be said to coalesce.
\ Thus it is in no way feasible
\ For these forms to coalesce.

L9: [b: Refuting the rejoinder]

\ 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.

L9: [3: Showing other reasoning which refutes the composite as a truly existent single unit]

L9: [a: Consequence that everything is a pot if the pot has true existence]

\ 335.
\ If the definition of form
\ Applies without incongruity

\ To all forms, for what reason
\ Is one a pot and not all others?

L9: [b: Consequence that the eight substantial particles of the pot are one]

\ 336.
\ If you assert that 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?

L9: [4: Refuting truly existent production of the pot from its causes]

\ 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.

L9: [5: Refuting truly existent production by virtue of dependence on parts]

\ 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?

L8: [(b) Briefly refuting that though there are many components, the composite is a truly existent single unit]

\ 339.
\ Though they meet and come together
\ Form cannot be smell.
\ Therefore like the pot
\ The composite cannot be one.

L5: [2. Refuting truly existent components]

L6: [a. Just as a composite does not exist truly apart from visible form, smell and so forth, there are no truly existent elemental derivatives that do not rely on the elements]

\ 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.

L6: [b. Refuting truly existent elements]

\ 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.

L6: [c. Refuting the rejoinder]

\ 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.

L6: [d. Refuting a fire particle as truly existent fire]

\ 343.
\ If the particle has no fuel
\ Fire without fuel exists.
\ If even it has fuel, a single-natured
\ Particle does not exist.

L5: [3. Refutation by examining for singleness or plurality]

L6: [a. Refuting truly existent functional phenomena through the reason of being neither one nor many]

\ 344.
\ When different things are examined
\ None of them have singleness.
\ Because there is no singleness
\ There is no plurality either.

L6: [b. This fallacy equally applies to other sectarianisms]

\ 345.
\ Though they assert that where there are none
\ Of those things there is singleness,
\ Singleness does not exist
\ Since everything is threefold.

L5: [4. Applying reasoning which negates the four possibilities in [all] other cases [, with any duality.]]

\ 346.
\ THE APPROACH OF EXISTENCE, NON-EXISTENCE,
\ BOTH EXISTENCE AND NON-EXISTENCE, AND NEITHER,
\ SHOULD ALWAYS BE APPLIED BY THOSE
\ WITH MASTERY TO ONENESS [I.E. EMPTINESS] AND SO FORTH.

L3: [II. Showing the cause for mistaking functional things as permanent and truly existent]

\ 347.
\ When the continuum is misapprehended,
\ Things are said to be permanent.
\ Similarly when composites are
\ Misapprehended, things are said to exist.

L3: [III. Briefly showing the reasoning that establishes absence of true existence]

\ 348.

\ ANYTHING THAT HAS DEPENDENT ARISING
\ IS NOT INDEPENDENT.
\ ALL THESE ARE NOT INDEPENDENT,
\ THEREFORE THERE IS NO SELF.

L3: [IV. Showing the need to understand absence of true existence]

L4: [A. Inherently existent dependent arising is not seen by the Exalted]

\ 349.
\ Things do not assemble
\ Unless there is an effect.
\ Aggregation for an effect
\ Is not included for the Exalted.

L4: [B. Release from worldly existence is gained through understanding emptiness]

\ 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.

L3: [The summarizing stanza:]

\ All who have gained a free and fortunate human body,
\ Following the reasoning of Nagarjuna and his son,
\ SHOULD UNDERSTAND EMPTINESS TO MEAN DEPENDENT ARISING.
\ Who would not make an effort to achieve this end?

\ This is the fourteenth chapter from the Four Hundred on the Yogic Deeds, showing
how to meditate on the refutation of extreme conceptions.

L2: [Chapter 15 - Refuting Truly Existent Characteristics [of products] – Production /
origination, duration, cessation - P.277]

L3: [I. Extensively establishing dependent arising which are not inherently produced as
existing in the manner of a magicians's illusions]

L4: [A. Specific refutation of inherent production]

L5: [1. Extensive explanation]

L6: [a. Refutation by examining whether that which exists or does not exist is produced]

L7: [(1) Reason refuting production of that which exists or does not exist]

\ 351.
\ How can the non-existent be produced,
\ If what does not exist at the last is produced?
\ How can that which exists be produced,
\ If what exists from the outset is produced?

L7: [(2) Establishing its mode [of operation]]

\ 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.

L7: [(3) Refutation by examining the time of production]

\ 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?

L7: [(4) Refutation by examining the thing itself and another thing]

\ 354.
\ Just as there is no production
\ Of that as the thing it is,
\ Neither is it produced
\ As something else.

L6: [b. Refutation by examining the beginning, middle and end]

\ 355.
\ The first, intermediate and last
\ Are not possible prior to production.
\ How can each begin
\ Without the other two?

L6: [c. Refutation by examining both self and other]

\ 356.
\ The thing itself does not occur
\ Without other things.
\ Thus there is no coming into existence
\ Either from self or from other.

L6: [d. Refutation by examining sequentiality and simultaneity]

L7: [(1) Actual meaning]

\ 357.
\ It cannot be said to exist
\ Before, after or simultaneously.
\ Therefore production does not occur
\ Simultaneously with the pot.

L7: [(2) Refuting proof of inherent production]

\ 358.
\ That which was previously produced
\ Was not old when first produced.
\ Also that which afterwards has been
\ Constantly produced is not old.

L6: [e. Refutation by examining the three times]

\ 359.
\ A present thing does not
\ Come into existence from itself,
\ Not come into existence from the future,
\ And also not from the past.

L5: [2. Summarized meaning: showing the effects of refuting production]

\ 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?

L4: [B. General refutation of inherently existent production, duration and disintegration]

L5: [1. Refutation of inherently existent characteristics by examining sequentiality and simultaneity]

\ 361.
\ PRODUCTION, DURATION AND DISINTEGRATION
\ DO NOT OCCUR simultaneously.
\ If they are not consecutive either,
\ When can they ever occur?

L5: [2. Refutation through the consequence of infinite regress of the characteristics]

\ 362.
\ If for production and all the others,
\ All of these occurred again,
\ Disintegration would seem like production
\ And duration like disintegration.

L5: [3. Refutation by examining whether they are one or different]

\ 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.

L5: [4. Refutation by examining whether they are existent or non-existent by way of their own entity]

L6: [a. Refuting that production is truly existent because there are truly existent producing causes]

\ 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 non-thing produced from a thing.

L6: [b. Production and so forth are neither truly existent things nor non-things]

\ 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.

L4: [C. Refuting that what is in the process of being produced is being produced inherently]

L5: [1. Brief explanation]

\ 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.

L5: [2. Extensive explanation]

L6: [a. Refutation by examining that which 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.

L6: [b. Refuting the assertion that a thing existing between past and future is that which is in the process of 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.

L6: [c. Refuting the assertion that a thing before it is produced is what is in the process of being produced]

\ 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?

L6: [d. Refuting the assertion that the unproduced is what is in the process of being produced]

L7: [(1) Actual meaning]

\ 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?

L7: [(2) Refuting the justification]

\ 372.
\ That which is presently being produced,
\ Though incomplete, is other than unproduced.
\ Yet also since other than produced,
\ The unproduced is being produced.

L7: [(3) Necessity of accepting that the unproduced is being produced, if that which is in the process of being produced is produced by way of its own entity]

\ 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.

L5: [3. Summarized meaning]

\ 374.
\ The complete 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?

L3: [II. Concluding summary of the refutations of inherent existence [of production / origination, duration, cessation]]

\ 375.
\ Since without a cause
\ There is no effect,
\ BOTH STARTING AND STOPPING
\ ARE NOT FEASIBLE.

L3: [The summarizing stanza:]

\ PRODUCTION AND DISINTEGRATION OF COMPOSITE THINGS
\ ARE LIKE DREAMS AND LIKE ILLUSION.
\ When they are mere terms and mere imputation,
\ How could non-products be truly existent?

\ This is the fifteenth chapter from the Four Hundred on the Yogic Deeds, showing how to meditate on the refutation of that which constitutes products.

L1: [Section II - B : Showing how to meditate on settling [the procedure between] spiritual guides and students by way of [explaining] the purpose of the chapters and eliminating

remaining counter-arguments by misguided opponents.]

L2: [Chapter 16 - Refuting Remaining Counter-Arguments – The dharma door of non-duality and the irrefutability of the Middle Way - P.289]

L3: [I. Briefly explaining the purpose of writing these chapters]

\ 376.
\ For various reasons, that which is empty
\ Appears nonetheless as if not empty.
\ These are refuted individually
\ By all the chapters.

L3: [II. Eliminating remaining counter-arguments raised by misguided opponents]

L4: [A. Refuting reasoning to negate emptiness]

L5: [1. Impossibility of refuting the thesis of emptiness]

L6: [a. Actual meaning]

\ 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.

L6: [b. Refutation by virtue of parity]

\ 378.
\ If through flaws concerning emptiness
\ [Things] were established as not empty,
\ Why would emptiness not be established
\ Through flaws concerning lack of emptiness?

L5: [2. Impossibility of proving the thesis of non-emptiness]

L6: [a. Actual meaning]

\ 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?

L6: [b. Refuting the justification]

\ 380.
\ When thoroughly investigated,
\ The non-existent is not a thesis.
\ Then all three, such as oneness,
\ Also are not theses.

L5: [3. Refuting other reasoning]

L6: [a. Invalidity of negating emptiness of true existence by reason of direct perception]

\ 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.

L6: [b. Since emptiness exists, its opposite, true existence, is not feasible]

\ 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?

L4: [B. Refuting adherence to theses which fall into extremes]

L5: [1. Actual refutation – [the dharma door of non-duality]]

L6: [a. Refuting that the non-thesis is a thesis]

\ 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?

L6: [b. Refuting proof that there are truly existent things]

L7: [(1) It is not feasible that there is true existence on the grounds that specific functional things are truly existent]

\ 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.

L7: [(2) Refuting the four extremes by reasoning]

\ 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.

L7: [(3) Not even the smallest particle of true existence can be observed]

\ 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.

L6: [c. Showing that everything is equally free from extremes]

L7: [(1) Actual meaning]

\ 387.

\ If they are not twofold, how can

\ Anything have an existent entity?

\ If that is reasonable to you also,

\ Why raise further arguments?

L7: [(2) Inappropriateness of asserting differentiation of truly existent and not truly existent with regard to any phenomenon]

\ 388.
\ Regarding the non-functional [aspect] of all things,
\ Differentiation are inappropriate.
\ That which is seen in all substantial entities
\ Is not differentiable.

L5: [2. Refuting the justification]

L6: [a. Appropriateness of accepting the thesis of emptiness of true existence]

\ 389.
\ If owing to non-existence you claim
\ No reply is made to the other's thesis,
\ Why would you not also prove
\ Your own thesis which is refuted by reasons?

L6: [b. Difficulty of finding a thesis refuting emptiness of true existence]

\ 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?

L4: [C. Showing parity of reasoning with regard to true existence or lack of true existence]

L5: [1. Both emptiness of true existence and true existence are either equally established or not established merely by words]

\ 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"?

L5: [2. Mere designation as truly existent will not make it so]

\ 392.
\ If a thing is not non-existent
\ Because the term "existent" is ascribed,
\ Neither is it existent
\ because the term "existent" is applied.

L5: [3. If there were true existence because ordinary people use the verbal convention that things are truly existent, then being conventionally existent they could not exist as their own suchness]

\ 393.
\ If everything is a convention
\ Because expressed by ordinary people,
\ How can anything which exists
\ As [its own] suchness be a convention?

L4: [D. Refuting non-existence as the thesis]

L5: [1. Refuting that negation of truly existent things makes things utterly non-existent]

\ 394.
\ If things are non-existent because
\ Things all do not exist,
\ In that case it is incorrect that all these
\ Concern the non-existence of things.

L5: [2. As there are no truly existent things that which is non-functional cannot be truly existent either]

\ 395.
\ Since a thing does not exist
\ A non-thing cannot exist.
\ Without a thing's existence,
\ How can a non-thing be established?

L4: [E. Refuting that things are not empty because analogies and reasons to establish emptiness exist]

L5: [1. Showing the invalidity in the form of absurd consequences [of asserting that] there is true existence because there are reasons]

\ 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.

L5: [2. Showing the invalidity in the form of absurd consequences [of asserting that] things are not empty because there are analogies]

\ 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"?

L4: [F. Explaining the purpose of teaching emptiness]

\ 398.
\ If things exist inherently
\ What good is it to perceive emptiness?
\ Perception by way of conception binds.
\ This is refuted here.

L4: [G. Showing that conceptions of extremes of existence are erroneous]

\ 399.
\ To say one exists and the other does not
\ Is neither reality nor the conventional.
\ Therefore it cannot be said
\ That this exists but that does not.

L4: [H. Impossibility of refuting through reasoning that which is free from extremes]

\ 400.
\ AGAINST ONE WHO HOLDS NO THESIS THAT [THINGS]
\ EXIST, DO NOT, OR DO AND DO NOT EXIT,
\ COUNTER-ARGUMENTS CANNOT BE RAISED
\ NO MATTER HOW LONG [ONE TRIES].

L3: [The summarizing stanza:]

\ The sun's light dispels all darkness.
\ Darkness has no power to destroy the sun's light.
\ The correct view destroys all extreme conceptions,
\ Banishing any opportunity for controversy.

\ This is the sixteenth chapter from the Four Hundred on the Yogic Deeds, showing
how to meditate on settling [the procedure between] spiritual guides and students.

L1: [The Colophon - P.301]

\ This concludes the Treatise of Four Hundred Stanzas on the Yogic Deeds of
Bodhisattvas from the mouth of Aryadeva, the spiritual son at the Exalted Naga's feet. He
was born miraculously from the heart of a lotus on the island of Sinhala. Having crossed the
ocean of our own and others' tenets himself, he made the Middle Way most clear by
distinguishing between correct and incorrect views.

\ It was translated and [the meaning] settled in the temple of Ratnaguptavihara in
the center of the glorious Kasmieri city of Anupamapura by the Indian abbot Suksmajana and
the Tibetan translator Ba-tsap Nyi-ma-rak.

[End]