

Comments on Yuktisastika

Nagarjuna — DIALECTICAL · Nagarjuna

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Nagarjuna's
Sixty Verses of Arguments
(Yuktisastika)

Sub-section titles are in the form: L#: [...].
These can be used to regenerate the structure using a Word Processor.

Paragraph starting with '¢(i.e. ...' are usually added comments by me.

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L2: [Introduction]

The Yuktisastika, in 61 verses, is one of the most frequently quoted of the texts ascribed to Nagarjuna, not only by Bhavya,⁷⁰ Candrakirti,⁷¹ and Santaraksita,⁷² but especially in the later commentarial literature.⁷³ Owing to such citations the Tibetan and Chinese translations of this text,⁷⁴ now lost in its original language, may be augmented by no less than 12 verses (as far as I have identified them) in Sanskrit.⁷⁵

The style of the Yuktisastika from time to time recalls that of the Mulamadhyamakakarika, Ratnavall, and especially the Catuhstava and Bodhicittavivarana.⁷⁶ It is, on the whole, a collection of aphorisms loosely tied together by a subject-matter in common: pratityasamutpada.⁷⁷ The author sets himself to demonstrate this principle (naya) by means of arguments (yukti) that are occasionally supported by references to agama (scriptural authority).

The argument is as follows: Reality (tattva) is beyond all ontological and epistemological dualities (dvaya), while the empirical world of origination, destruction, and so forth is illusory — due merely to ignorance (avidya). This ignorance subjects mankind to the tyranny of passions (klesa) and endless evil. Buddhism is a practical system solely intended to overcome such klesas.⁷⁸

¢(i.e. Dependent Origination implies emptiness;
¢-- Emptiness implies Dependent Origination.
¢-- They are inseparable, non-dual: not two, not one.
¢-- We need a path compatible with this to be efficient.
¢-- We need to combine both methods and wisdom together.)

L2: [Verses]

L3: [The inseparability of the Two Truths: one implies the other]

L4: [Perfecting our understanding of dependent origination leads to the realization of emptiness]

\ Obeisance to the Buddha, the Munindra, who has proclaimed
\ dependent co-arising,
\ the principle by which
\ origination and destruction
\ are eliminated!

¢(i.e. Prostration to the Buddha: Realizing the dependent origination of everything is the key to the realization of the emptiness of everything – that there is no real origination or cessation--, and to total Liberation. Realizing emptiness is the key to liberation because all suffering are caused by ignorance of the real nature of everything, and getting attached to things and beings that are not inherently existing. Once ignorance is removed, then all grasping is automatically dropped.)

L4: [Perfecting our understanding of emptiness leads to the realization of dependent origination]

\ ###
\ 1.
\ Those whose intelligence has transcended being and non-being and is unsupported have discovered
\ the profound and non-objective meaning of 'condition'.

¢(i.e. The Buddhas, who have transcended the duality of existence vs. non-existence, who are abiding without abiding, have realized the perfection of the meaning of dependent origination, the Union of The Two Truths -- the union of dependent origination and emptiness, the inseparability of appearances and emptiness -- which is beyond all conceptualization, beyond all views, the Middle Way.)

L4: [To get there we need a Middle Way gradual path compatible with this inseparability of the Two truths]

\ ###
\ 2.
\ First you must reject non-being, the source of all faults.
\ But now hear the argument by which being also is rejected!

¢(i.e. The gradual path: First eliminating nihilism by observing the working of karma, the law of dependent origination; then eliminating realism by realizing the emptiness of all dharmas. Then uniting those two by going beyond the duality dependent origination vs. emptiness. Everything is not existent, not non-existent, not both, not neither. Dependent origination and emptiness, the Two Truths, are interdependent, one cannot exist without the other. They are not different, not the same. They are inseparable, non-dual: not two, not one.)

L3: [The real nature of the duality samsara vs. Nirvana]

L4: [The duality being vs. non-being]

\ ###
\ 3.
\ If things were 'true' as fools imagine, why not accept liberation as tantamount .
\ (i.e. equivalent) to non-being?

¢(i.e. Samsara is not real: If samsara was real / inherently existent, then Liberation would be like complete non-existence.)

L4: [Liberation is gained by transcending this duality]

\ ###
\ 4.
\ One is not liberated by being;
\ one does not transcend present existence by non-being.
\ But by thorough knowledge of
\ being and non-being
\ the magnanimous are liberated.

¢(i.e. The Middle Way: Liberation is not gained by accepting things as inherently existing or absolute, and continuing this samsaric life; nor by rejecting everything or opting for the complete non-existence of everything. Liberation is gained by realizing the real non-dual nature of our own self and or everything.)

L4: [Liberation is gained by seeing through this duality]

\ ###
\ 5.
\ Those who do not see reality believe in samsara and nirvana,
\ but those who see reality believe in neither.

¢(i.e. Transcending the duality samsara vs. Nirvana. Those who do not understand think that samsara and Nirvana are different, in opposition, or separate. But they are not different, nor the same. It is not a matter of accepting one and rejecting the other.)

\ ###

\ 6.
\ Existence and nirvana:
\ These two are not really to be found.
\ Instead, nirvana may be defined as
\ the thorough knowledge of existence.

¢(i.e. A matter of seeing their real non-dual nature: There is no real opposition: samsara vs. Nirvana. When one has directly seen the real nature of samsara, then it is Nirvana.)

L4: [Liberation as a cessation is just an illusion]

\ ###
\ 7.
\ While the ignorant imagine that annihilation pertains to a created thing that is dissolved,
\ the wise are convinced that annihilation of something created is an illusion.

¢(i.e. Nirvana is not about eliminating something. Nothing really exists, so nothing can really be annihilated. The causes of our suffering do not really exist, so how could they be real eliminated. It is just a matter of directly seeing their real nature.)

L4: [There is no real cessation (Liberation) because nothing is really existing in the first place]

\ ###
\ 8.
\ Though something apparently is annihilated by being destroyed,
\ it is not destroyed when one thoroughly understands it to be compound.
\ To whom will it be evident? How could one speak of it as dissolved?

¢(i.e. No real origination, no real cessation. When one understands that there is no real origination, then one understands that there could be no real cessation of anything.)

L4: [No real extinction of the five aggregates]

\ ###
\ 9.
\ Opponent: If the skandhas are not annihilated an Arhat.
\ does not enter nirvana, though his klesas are exhausted.
\ Only when the skandhas have been annihilated is he liberated.

¢(i.e. The opponent thinks somebody is being purified and being Liberated. He thinks there is a Nirvana outside of the aggregates. He thinks someone is entering Nirvana; a no-self that is a self ?)

\ ###
\ 10.
\ Reply:
\ When one sees with correct knowledge

\ that which arises conditioned by ignorance,
\ no origination or destruction
\ whatsoever is perceived.

¢(i.e. Nirvana is not about the cessation of the aggregates: There is no real origination in the first place; so there cannot be any real cessation. When one really understand dependent origination then one realize that there is no origination, and no cessation.)

\ ###
\ 11.
\ This is nirvana in this very life — one's task is accomplished.
\ But if a distinction is made here, just after knowledge of the Dharma —

¢(i.e. Nirvana is not different or separate form Samsara. It is not somewhere else, or outside of the aggregates either. Not inside, not outside. It is just a matter of seeing the real nature of samsara, of the five aggregates.)

L4: [No real rebirths]

\ ###
\ 12.
\ One who imagines that even the most subtle thing arises:
\ Such an ignorant man does not see what it means to be dependently born!

¢(i.e. Nothing is being reborn or Liberated: One has to see the real nature of being dependently born, of rebirths. There is no continuity, nor discontinuity between lives, or from samsara to Nirvana. To think that things are really arising or ceasing with dependent origination is to miss the point of this teaching.)

L4: [No real beginning or ending of samsara]

\ ###
\ 13.
\ Opponent: If samsara has stopped for a monk whose klesas are exhausted,
\ then why would the Perfect Buddhas deny that it has a beginning?

¢(i.e. The opponent thinks that samsara has a beginning and an ending.)

\ ###
\ 14.
\ Reply: To say there was a beginning would clearly be holding on to a dogma.
\ How can that which is dependently co-arisen have a first and a last? (or a before and after)

¢(i.e. Samsara is boundless — no beginning, no ending: Because everything is dependently arisen, there is no real origination; no real beginning and no real ending. Liberation is not about ending something that has started, and has real existence.)

L4: [Samsara is like an illusion, a dream — that is the whole point]

\ ###
\ 15.
\ How could what has previously been generated later be negated again?
\ No, actually the world, devoid of an initial and a final limit, appears like an illusion.

¢(i.e. Samsara is like an illusion. An inherently existent thing (or life in samsara) would not be able to be terminated.)

\ ###
\ 16.
\ When one thinks something illusory arises or is destroyed,
\ one who recognizes the illusion
\ is not bewildered by it,
\ but one who does not recognize it
\ longs for it.

¢(i.e. Seeing through the illusions: Samsara is simply not seeing the illusory nature of the world and being fooled by it; chasing ghosts. Liberation is simply seeing the illusory nature of the elements of samsara and not being fooled by them.)

\ ###
\ 17.
\ One who comes to see by means of his understanding that existence is like a mirage
\ and an illusion is not corrupted by dogmas based on an initial or a final limit.

¢(i.e. Going beyond the illusion of the cessation of samsara: Knowing that everything is like an illusion, that samsara is like an illusion, one doesn't think there is a beginning or an end to samsara.)

L3: [The real meaning of the Wheel of Dependent Origination]

L4: [No real dependent origination, or cessation]

\ ###
\ 18.
\ Those who imagine that something compounded possesses origination
\ or destruction do not understand the movement of the wheel of dependent origination.

¢(i.e. No real origination and cessation in dependent origination / the Wheel of Life: Everything is dependently arisen; because of that nothing can be inherently existing. There is no real origination, cessation, cause, effect, causality. The Wheel of Life, the law of dependent origination, should be understood without anything inherently existing in it.)

\ ###
\ 19.
\ Whatever arises depending on this and that has not arisen substantially.
\ That which has not arisen substantially: How can it literally be called 'arisen'?

¢(i.e. No real causality, or dependent origination: Everything is empty of inherent existence because dependently arisen. If it is empty, how can we talk about anything being caused?)

L4: [No real cessation of the Wheel of Life]

- \ ###
- \ 20.
- \ A compound thing quieted due to a spent cause is understood to be spent.
- \ But how can what is not spent by nature be spoken of as spent?

¢(i.e. No real cessation by the reversal of the Wheel: There is no cause with or without an effect; and vice versa. If there is no real causality or dependent origination, then there is no real reversal of the Wheel, no real cessation of effects due to the cessation of the causes.)

L4: [But the Wheel is not completely non-existent or useless either]

- \ ###
- \ 21.
- \ So to conclude:
- \ There is no origination;
- \ there is no destruction.
- \ The path of origination and destruction has however been expounded by the Buddhas for a practical purpose:

¢(i.e. No absolute dependent origination, but still it is not completely non-existent, or useless: There is no absolute origination and cessation; but those are used as adapted skillful means depending on the situation. The teachings of dependent origination, of karma, ... are necessary for beginners.)

L4: [We need a gradual path based on the Wheel of Dependent Origination]

- \ ###
- \ 22.
- \ By knowing origination, destruction is known;
- \ by knowing destruction, impermanence is known;
- \ by knowing impermanence the Holy Dharma is understood.

¢(i.e. The path is composed of gradual adapted skillful means. The teachings of the Wheel of Life, of dependent origination, lead to the realization of impermanence, which will lead to the realization of the emptiness of everything, and to non-duality.)

L4: [But the perfection of the understanding of dependent origination leads to its inseparability with emptiness]

- \ ###

\ 23.
\ Those who have come to understand that
\ dependent co-origination is devoid of
\ origination and destruction
\ have crossed the ocean of existence,
\ consisting of dogmas.

¢(i.e. The perfection of dependent origination: One need to use a gradual path composed of progressive adapted skillful means, virtuous methods and teachings, but ultimately one has to go beyond all adapted skillful means and beyond all dualities. The teaching of dependent origination has to be understood as consisting of no real causes, effects or causality. Dependent origination has to be united with the realization of the emptiness of its elements. Those two are not contradictory; they are in fact mutually supportive, complementary. There is no dependent origination without emptiness; and vice versa. They are inseparable, non-dual: not two, not one.)

L5: [The difference between the wise and the fool: realizing the emptiness of the elements of samsara, including the elements of the Wheel of Dependent Origination]

\ ###
\ 24.
\ Common people who hold a positivistic attitude are dominated by klesas,
\ due to the fault of being mistaken about being and non-being. They are deceived
by their own minds!

¢(i.e. The fool is fooled by his own mind: Ordinary people are fooled by their own mind, thinking things either exist or do not exist completely; oscillating continuously between those two extremes.)

\ ###
\ 25.
\ Those who understand things see that things are impermanent, fraudulent, vain,
empty, selfless, and void.

\ ###
\ 26.
\ Homeless, non-objective, rootless, unfixed, arising wholly through ignorance,
without a beginning, middle or end;

\ ###
\ 27.
\ Without a core (like a plantain), or like the city of gandharvas:
\ Thus the dreadful world — a city of confusion — appears like an illusion!

¢(i.e. But the wise is not fooled by the creations of his own mind:)

\ ###
\ 28.
\ It is said that Brahma and the others, who appear to this world to be most true,
are, to the noble, false.
\ What of the rest, apart from that?

¢(i.e. Everything in the three realms is like that. There is no exception at all.)

\ ###

\ 29.

\ The world, blinded by ignorance, following the current of craving, and the wise, who are free from craving:

\ How can their view of the good be similar?

¢(i.e. The difference between the wise and the fool: One knows the real nature of everything and is not fooled by his own mind, the other doesn't know the real nature of everything and is fooled by his own mind, chasing and fearing ghosts.)

L5: [The need to for a gradual path with more and more wisdom]

\ ###

\ 30.

\ To begin with, a teacher should say to his truth-seeking student that everything exists.

\ Later, to the student who understands the meaning and is free from attachment, he should say

\ "All things are void."

¢(i.e. Starting with emptiness is not correct: The path is composed of gradual adapted skillful means. Emptiness should not be presented to a beginners.)

\ ###

\ 31.

\ Those who do not understand the meaning of separation but merely keep on learning without enacting merit:

\ Such base people are lost!

¢(i.e. Wisdom alone is not enough on the path, we need to accumulate merit: Even though only the wisdom realizing the emptiness of all things can result in total Liberation, one still need to accumulate merit along the path. Liberation is not gained by accumulating wisdom alone; that would not work. Wisdom is not a conceptual truth.)

\ ###

\ 32.

\ Karma [in all its variety], together with its results and the places of rebirth have also been fully explained [by the Buddhas].

\ [They] have taught as well full knowledge of its nature and its non-origination.

¢(i.e. The gradual teaching about the Wheel of Life: Karma and rebirths should be taught first, later adding more wisdom to them.)

\ ###

\ 33.

\ Just as the Buddhas have spoken of 'my' and 'I' for pragmatic reasons,
\ so they have also spoken of the skandhas, the sense-fields, and the elements for pragmatic reasons.

¢(i.e. The gradual teachings about the elementary dharms: all other teachings should also be clarified after a while by gradually adding wisdom to these teachings.)

\ ###

\ 34.

\ Things spoken of, such as the great elements, are made to cohere in consciousness;

\ they are dissolved by understanding them. Certainly they are falsely imagined!

¢(i.e. The gradual teachings about perception and consciousness: the same for the causes of perception and consciousness.)

\ ###

\ 35.

\ When the Jinas have stated that nirvana alone is true, what learned person will then imagine that the rest is not false?

¢(i.e. But nothing is inherently existing in the Wheel of dependent origination: Ultimately the real non-dual nature of all of the elements of those preliminary teachings have to be realized. All dharma are empty of inherent existence.)

L5: [The real meaning of being bound and liberated: with or without ignorance – no cessation of anything]

\ ###

\ 36.

\ As long as mind is unstable it is [under] Mara's dominion.

\ If it is as [has been explained], there is surely no mistake [in maintaining non-origination].

¢(i.e. All problems and all solutions come from our own mind: An agitated mind is at the mercy of Mara; creating more and more karma. But a controlled mind is making no such mistake. Teaching emptiness certainly could help here.)

\ ###

\ 37.

\ Since the Buddhas have stated that the world is conditioned by ignorance,

\ does it not stand to reason that this world is a result of discrimination?

¢(i.e. Our whole world is the result of past discriminations based on ignorance. The Wheel of dependent origination starts with “ignorance” as the root cause of all suffering. From this ignorance of the real non-dual nature of everything, comes all discrimination, all karma formation, and all five aggregates. All of our senses, habits, conditioning, perceptions are conditioned by accumulated karma that were the result of past choices, past discrimination. The whole world we perceive is filtered through this karma. It is not real but imagined / conditioned by our accumulated karma.)

\ ###

\ 38.

\ When ignorance ceases, how can it not be clear that what ceases was imagined by ignorance?

¢(i.e. Liberation is simply the cessation of the illusions created in dependence of this ignorance. Nothing real is annihilated, nothing real is stopped. Things are just seen for what they really are; and that is enough to be Liberated from all grasping, fears, suffering.)

L5: [There is no real causes, effects, causality, this-that in the Wheel of Dependent Origination]

\ ###
\ 39.
\ That which originates due to a cause and does not abide without certain conditions,
\ but disappears when the conditions are absent: How can it be understood to 'exist'?

¢(i.e. The 12 steps of the Wheel of dependent origination are all empty: Everything is empty of inherent existence because dependent on causes and conditions. So there cannot be any real cessation.)

\ ###
\ 40.
\ If the advocates of being, who continue clinging to being, go on in the same way, there is nothing strange about that;

\ ###
\ 41.
\ But it is strange indeed that the proponents of the impermanence of everything, who rely on the Buddha's method, contentiously cling to things.

¢(i.e. The Buddha never taught the inherent existence of the elements of the Wheel: It is expected to see ordinary people believing in inherent existence and clinging to some while fearing other things. But to see Buddhists believing in the inherent existence of the elements of the Wheel of dependent origination, and clinging to methods based on those mistakes is not acceptable.)

\ ###
\ 42.
\ When "this" and "that," said about something, are not perceived through analysis, what wise man will contentiously maintain that "this" or "that" is true?

¢(i.e. None of those elements can be found when sought. So why continue to believe in their inherent existence?)

L3: [Going beyond any view about dependent origination]
L4: [Thinking the self and world are inherently existing leads to obsession extreme views]

\ ###
\ 43.
\ Those who adhere to a self or to the world as unconditioned,
\ Alas! They are captivated by dogmas about 'permanent', 'impermanent', and so forth.

¢(i.e. Views based on inherent existence: The mistakes of ordinary people..)

L4: [Thinking there is real elements in dependent origination leads to mistakes about the extreme views]

\ ###

\ 44.

\ Those who postulate that conditioned things are established in reality are overtaken by faults related to permanence and the rest.

¢(i.e. Views based on inherent existence: The mistakes of some Hinayanists.)

L4: [But knowing the emptiness of conditioned things, one is not obsessed by those extreme views]

\ ###

\ 45.

\ But those who are convinced that conditioned things are like the moon in the water,

\ neither true nor false, are not carried away by dogmas.

¢(i.e. Those who are not abiding in any view: But those who know about the illusory nature of everything, the non-duality of everything, are not fooled by those various views, and their mind is calm.)

L4: [All views are based on the belief something inherently existing, and necessarily lead to suffering because not in accord with reality]

\ ###

\ 46.

\ When one affirms 'being' there is a seizing of awful and vicious dogmas that arise from desire and hatred.

\ From that contentions arise.

¢(i.e. The belief in inherent existence is the source of all views ... of all attachments, fears, and suffering.)

\ ###

\ 47.

\ * That ('being') is the cause of all dogmas. *

L4: [Knowing emptiness permits to be free from all views and all suffering]

\ ###

\ Without it the klesas do not arise.

\ When this is thoroughly understood, dogmas and klesas disappear.

¢(i.e. Liberation from all of those obsessing views, and their suffering, is gained by seeing the emptiness of all of their elements.)

L4: [And emptiness is known through perfecting our understanding of Dependent Origination]

\ ###

\ 48.
\ * But how is it thoroughly known? *
\ * By seeing dependent origination! *
\ The [Buddha], best among knowers of reality, also said that what is dependently born is unborn.

¢(i.e. And this realization of emptiness is gained by first directly seeing dependent origination: The real nature of everything is seen by realizing that everything is dependently arisen. Everything is empty of inherent existence because dependently arisen.)

L4: [The Middle way: not accepting any view, not rejecting all views]

\ ###
\ 49.
\ For those who — oppressed by false knowledge — take the untrue as true,
\ the sequence of seizing, contending, and so forth will arise.

¢(i.e. Accepting any view, any knowledge as absolute, leads to more grasping, attachment, suffering...)

\ ###
\ 50.
\ The magnanimous have neither thesis nor contention.
\ How can there be an opposing thesis to those who have no thesis?

¢(i.e. The Middle Way consists of not accepting any view as absolute, nor rejecting all views as completely useless. So the Wheel of dependent origination and its elements is not taken as an absolute truth with real elements and real causality; nor is it totally rejected as if completely useless. It is useful as an adapted skillful means along the path, but it need to be combined with more and more wisdom, gradually realizing the emptiness of all of its elements.)

\ ###
\ 51.
\ By taking any standpoint whatsoever one is attacked by the twisting snakes of the klesas.
\ But those whose minds have no standpoint are not caught.

¢(i.e. The Middle Way consists of staying away from all extremes. All views are flawed because bases on the belief in the inherent existence of something or another. But nothing is inherently existing, nor completely non-existent. That is why a wise one doesn't grasp at any view, nor reject them all. He understand their non-dual nature, their relativity: not absolute, but some could be useful depending on the situation.)

L4: [The fools are trapped by their own illusions and ignorance]

\ ###
\ 52.
\ How can those whose mind takes a stand avoid the strong poison of the klesas?
\ Even if they live an ordinary [life], they are consumed by the snakes of the

klesas.

¢(i.e. Rejecting all views and living an ordinary life is not enough. Those who accept views as absolute believe in something inherently existent, and will either fight for it, desire it, or fear it. All of this conditioning will create much suffering.)

\ ###
\ 53.
\ Just as a fool is attached to a reflection through conceiving it to be true,
\ so the world is trapped in the cage of objects through stupidity.

¢(i.e. Our suffering is caused by believing in the creations of our own mind.)

L4: [The wise can be free by seeing through the creations of their own mind]

\ ###
\ 54.
\ When the magnanimous see with their eye of knowledge that things are like a
reflection,
\ they are not trapped in the swamp of so-called 'objects'.

¢(i.e. Realizing the real nature of the illusions: But the wise are not fooled by those
illusion like objects created in dependence of their own mind. And having realized that is
enough to be Liberated from their grasps.)

L3: [Conclusion on a Middle Way path compatible with non-duality]

L4: [Virtuous methods alone are not sufficient]

\ ###
\ 55.
\ The simple-minded are attached to material form, those of middling level attain
absence of the klesas,
\ but those of supreme understanding are liberated by knowing the nature of form.

¢(i.e. Artificial dhyanas are not enough for total Liberation; only directly knowing the
real nature of everything is Liberation.)

\ ###
\ 56.
\ One awakens desires through thinking of a pleasant [thing]; one becomes free from
desires through turning away from it;
\ but one obtains nirvana by seeing it to be void like a phantom.

¢(i.e. Renunciation is not enough for total Liberation; only directly knowing the real
nature of everything is Liberation.)

\ ###
\ 57.
\ The faults of the klesas that torment due to false knowledge do not arise for

those who understand

\ the meaning of judgments concerning being and non-being.

¢(i.e. Morality, discriminating between wholesomeness and unwholesomeness is not enough for total Liberation. One need to see the relativity of all judgments and transcend all dualities, including the duality of existence vs. non-existence.)

\ ###

\ 58.

\ If there were a standpoint, there would be passion and dispassion.

\ But the great souls without standpoint have neither passion nor dispassion.

¢(i.e. Dispassion is not enough for Liberation: Liberation is not about doing something, or not doing something. The Middle Way consist of staying away from the extremes of passion and dispassion; the extremes of absolute paths, and rejecting all paths.)

L4: [Emptiness alone is not sufficient]

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\ 59.

\ Those for whom the wavering mind does not waver, not even at ** the thought of the void **,

\ have crossed the awful ocean of existence that is agitated by the monsters of the klesas.

¢(i.e. Emptiness is not enough for Liberation. There is no absolute view. The Buddha has never taught any absolute view, or absolute truth. Liberation is not gained by grasping at any view, not even at emptiness.)

L4: [We need both virtuous methods and wisdom together]

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\ 60.

\ May all people by this merit

\ ** accumulate merit and insight ** and

\ ** obtain the two goods **

\ that arise from merit and insight.

¢(i.e. We need both accumulations of merit and wisdom together all the time. We need both virtuous methods and realizing their real nature. We need both truths: dependent origination and emptiness together to gain Liberation. Dependent origination alone is not enough. Emptiness alone is not enough. We need to perfect them both by realizing their inseparability, their non-duality: not two, not one. The result is the inseparable trikaya: the purified body, speech and mind of a Buddha.)

[End]

