CHAPTER ON WISDOM

The Muni taught all these branches
For the purpose of wisdom.
Therefore, those who wish to pacify suffering
Should generate wisdom. (1)

The conventional (“thoroughly obscuring”) and the ultimate (“highest meaning”)
Are asserted to be the two truths.
The ultimate are not the sphere of activity of the intellect.
The intellect is said to be “thoroughly obscuring.” (2)

With respect to them, worldly beings are seen
To be of two types: yogis and common people.
Among them, worldly common people
Are harmed by worldly yogis. (3)

Also yogis, due to differences in their intellect,
Are respectively harmed by the higher
By way of the analogies that both accept.
Because unanalyzed, [one engages] for the sake of the result. (4)

Since the worldly see things and
Conceive them to be perfectly real,
Not illusion-like; it is here
That yogis and worldly beings debate. (5)

Forms and so forth, although directly perceived,
Are [established] by renown, not by a valid cognizer.
They are false, just like the unclean and so forth
That are renowned to be clean and so forth. (6)

D It would contradict the scriptures
For the sake of making worldly beings engage,
The Protector taught things. In thusness
They are not momentary.
“Is it also contradictory conventionally?” (7)

For yogis that it conventional is without fault.
Compared to worldly beings, they see thusness;
Otherwise, their definite realization of women as unclean
Would be harmed by worldly beings. (8)

Merit comes from an illusory-like conqueror,
Just as it does from an actually existent one.
“If sentient beings are like an illusion,
Having died, how are they reborn?” (9)
For as long as those conditions are assembled,  
For that long will illusions also last.  
Why should sentient beings be truly existent  
Due merely to their continua lasting long?  

(10)

When a being who is an illusion kills and so forth,  
There is no negativity because it is without a mind.  
For one who possesses an illusory mind,  
Merit and negativity arise.

(11)

Mantras and so forth, because they lack the ability,  
Do not give rise to illusory mind.  
The illusions that arise from  
Diverse conditions are also various.

(12)

Nowhere does there exist  
One condition that is able [to give rise] to all.  
“If ultimately they are nirvana and  
Conventionally, cyclic existence,”

(13)

Since even a buddha would be a cyclic existence,  
What use would the bodhisattva conduct be?”

(14)

Since the conditions are interrupted,  
[A buddha] does not arise even conventionally.

[Chittamatra]: If even a mistaken [consciousness] does not exist,  
What is it that will observe the illusory?

(15)

[Madhyamaka]: If the illusory itself does not exist for you,  
Then what is it that is observed?

[Chittamatra]: Since the other exists with respect to them,  
Those aspects are just mind.

(16)

[Madhyamaka]: If that very mind is the illusory,  
What is seen by what?  
The Protector of the World also  
Taught “Mind does not see mind.”

(17)

Just as the blade of a sword  
Does not cut itself, so too is the mind.

[Chittamatra]: It is just like a butter lamp  
That perfectly illuminates the thing that is itself.

(18)

[Madhyamaka]: A butter lamp is not an object to be illuminated  
Because it is not obscured by darkness.

[Chittamatra]: There is blue, like glass, that depends on  
Other for its blueness and that which does not.

(19)

Likewise, some [things] are seen in dependence
On other and some are also seen without dependence.

[Madhyamaka]: It is not that that which was not blueness
Made itself into blue by itself. (20)

It can be said “A light illuminates [itself]”
When it is known by consciousness.
But through being known by what
Can it be said “Awareness illuminates [itself]”? (21)

[Madhyamaka]: Since it is not seen by any,
Whether it illuminates or does not illuminate
Is like the grace of the daughter of a barren woman,
In that it is meaningless even to discuss it.

[Chittamatra]: If a self-cognizer did not exist
How would consciousness be remembered?
[Madhyamaka]: It is remembered through experience and
In relation to other, like the poison of a rat. (23)

[Chittamatra]: Because those possessing other conditions see it,
It is clear to itself.
[Madhyamaka]: Through applying the eye medicine of attainment
Vases are seen, but the eye medicine is not. (24)

[Madhyamaka]: Just seeing, hearing, and knowing
Are not what are negated here.
Here it is that which causes suffering –
The conception of them as truly existent – that is to be averted. (25)

[Chittamatra]: The illusory are not other than the mind yet
They are also not considered to be other.
[Madhyamaka]: If it is a thing, how could it not be other?
Stating “It is not other,” it would not exist as a thing. (26)

Just as the illusory are not truly existent but are viewed,
Likewise [the mind] is that which acts to view.
[Chittamatra]: Cyclic existence has as its support that which is a thing,
Otherwise it would be like space. (27)

[Madhyamaka]: If that which is not a thing depends on a thing,
How can it have a function?
Your mind would be alone
Without companions. (28)

If the mind were free from apprehendeds
Everyone would be a tathagata.
If so, what quality would there be
In considering there to be merely mind? (29)

Even if one knows them to be like illusions,
How will the afflictions be averted?

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Even the very one who creates an illusory woman
Can develop attachment to her. (30)

That creator has not abandoned the latencies of the afflictions
With respect to objects of knowledge,
Therefore when he looks at her
His latencies of emptiness are weak. (31)

Through cultivating the latencies of emptiness
The latencies of [apprehending] things will be abandoned, and
Through familiarizing with “Nothing whatsoever exists,”
Later on [the apprehending of] that too will be abandoned. (32)

When it is said “Nothing exists,”
The thing that is investigated is not observed.
At that time, free from a support that is a non-thing,
How does it abide in front of an awareness? (33)

When neither thing or non-thing
Abide in front of the awareness,
Since there is no other aspect
[That awareness] is utterly pacified, lacking an observed object. (34)

Just as wish-fulfilling jewels and wish-granting trees
Completely fulfill hopes,
Likewise due to the power of their prayers for those to be subdued,
The exalted bodies of conquerors appear. (35)

For example, having accomplished
The Garuda Shrine, he passed away,
Yet even though he passed away a long time ago
It still pacifies poisons and more. (36)

Likewise, the shrine of a conqueror is also accomplished
In accordance with the enlightened conduct, and,
Although the bodhisattva has passed beyond sorrow,
He still accomplishes all welfares. (37)

[Some hearers:] “What result will come to be possessed
By making offerings to one without mind?”

[Madhyamaka:] It is has been explained that it is similar
Whether he is alive or has passed beyond sorrow. (38)

Either conventionally or in thusness it is suitable;
That there is a result is found in the scriptures.
For example, it is just like there is a result
With respect to truly existent buddhas. (39)
Without this path there is no enlightenment. (40)

[Madhyamaka:] If the Mahayana is not established, How are your own scriptures established? [Vaibhashika:] It is because they are established for both of us. [Madhyamaka:] So initially they would not have been established for you. (41)

Your belief in them due to such a condition Should also be similar with regard to the Mahayana. If others were true due to being accepted by two, The Vedas and the rest would also be true. (42)

[Vaibhashika:] It is because the Mahayana is together with debate. [Madhyamaka:] Because the Tirthikas and other scriptures debate your scriptures And there is also debate between you and others, You should discard them. (43)

While the root of the teachings is a fully-ordained monk, Even that fully-ordained monk himself abides with difficulty. For one whose mind is together with observed objects Nirvana is also abided in with difficulty. (44)

[Vaibhashika:] They are liberated from suffering due to having abandoned the afflictions. [Madhyamaka:] So as soon as that happens do they become free from suffering? Although there are those without afflictions, They are seen to have suffering due to the potencies of actions. (45)

[Vaibhashika:] That is temporary for they are definitely said To be without craving for the appropriated. [Madhyamaka:] Why would they not have that craving, Which although unafflicted, still obscures them/is like ignorance? (46)

Due to the condition of feeling, there is craving. So feelings also exist in them. A mind that is together with observed objects Abides with respect to some. (47)

A mind that is separate from emptiness, Having ceased, will be produced once again, Like the absorption without discrimination. Therefore, meditate on emptiness. (48)

If any speech inserted in the sutra sets Is asserted by you to be spoken by the Buddha, Why do you not assert that regarding most of the Mahayana Since they are similar to your sutras? (49)

If due to one exception:

1 Verses 49, 50, and 51 are set out here in accordance with how they occur in the root text but in Togme Sangpo’s commentary they occur as verses 44, 45, and 46.
2 The root text reads ma gtog (“exception”), whereas Togme Sangpo’s commentary reads ma rtogs (“not being realized”).
All become faulty,
Why, due to one sutra being similar,
Were not all spoken by the Conqueror? (50)

Mahakasyapa and the others
Did not manage to fathom that speech,
So who would consider it as not to be held as that
Due to your not realizing it? (51)

To remain in cyclic existence,
Free from the extremes of attachment and fear,
Accomplishing the welfare of those suffering out of confusion,
Is the result of [meditating on] emptiness. (52)

In that case, it is not correct to
Repudiate the side of emptiness.
Therefore, without entertaining any doubts,
Meditate on emptiness! (53)

The antidote to the darkness of the afflictive obscurations and
Obscurations to knowledge is emptiness.
So why do those who wish to quickly attain omniscience
Not meditate on it? (54)

Fear should be developed with regard to
That which produces suffering – [apprehending] things;
But why develop fear with respect to
That which pacifies suffering – emptiness? (55)

If some self existed
One should fear everything whatsoever.
But since no such self exists
Who is there to be afraid of? (56)

Teeth, hair, and nails are not the self.
The self is not the bones or blood.
The mucus is not it, nor is the phlegm,
Neither is the lymph or pus. (57)

The self is not the fat nor sweat.
The lungs and liver are also not the self,
Nor are the other inner organs the self.
The self is not the excrement or urine. (58)

The flesh and skin are not the self.
The warmth and winds are also not the self.
The cavities are not the self. In all ways
The six consciousnesses are also not the self. (59)

1 Verses 53 and 54 are set out here in accordance with how they occur in the root text but in Togme Sangpo’s commentary their order is reversed.

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If a knower of sound were permanent,
At all times there would be the apprehension of sound.
If there is no object to be known,
Due to what type [of object] is it said to be a “knower”? (60)

If without a knower there is a knower,
It would follow that wood is also a knower.
Therefore, without a closely abiding object of knowledge
It is definitely to be stated “There is no knower.” (61)

“That very one knows form.”
At that time, why is there also not hearing?
“Because there is no sound nearby.”
Therefore, a knower of that [sound] also does not exist. (62)

How can that which is the nature of
Apprehending sound apprehend form?
That one is considered to be
Both father and son is not correct. (63)

In that case, the lightness, motility, and darkness
Are not a son, nor are they a father.
That [apprehension of form] is not seen to be the nature
Of possessing the apprehension of sound. (64)

If that itself, like an actor, is seen in other modes,
It would not be permanent.
“That itself has other modes.”
Such a oneness is a oneness that never existed before. (65)

“Although it has other modes, it is not true.”
Tell us what is its nature.
“It is just consciousness.” If it were like that,
It would follow that all beings are one.

Also that with mind and that without mind
Would become one because they are similar in existing.
When instants are mistaken,
How can they have a similar support? (66)

Also that without mind is not the self
Because it is not mind, like a vase and so forth.
Nonetheless, if because it is endowed with mind
It is conscious, it follows that the non-conscious disintegrates. (68)

If the self does not change,
How can it act due to mind?
Thus, that which is not conscious and free from activity –
Space – would also act as a self. (69)
“If a self does not exist,
A relationship between action and result would not be suitable.
Having done an action, one would disintegrate,
Whereby whose action would it be?”

Since it is established for both of us
That the basis of the action and of the result are different
And that there is no self that does it,
Is it not meaningless to argue about this?

It is impossible to see
That possessing the cause as well as the result.
In dependence on being one continuum,
He taught “The doer is the experiencer.”

The mind of the past and of the future
Are not the self because they do not exist.
“The mind that has been produced is the self.”
When that disintegrates, there would no longer be a self.

For example, when the trunk of a banana tree
Is split into parts, there is nothing at all.
Likewise, when sought with thorough analysis,
The self is also not real.

“Well then, if sentient beings do not exist,
For whom is compassion developed?”
For those who are imputed by ignorance
For whom a promise has been made for the sake of the result.

“If sentient beings do not exist, who obtains the results?”
That they are true, nonetheless, is asserted from ignorance.
In order to totally pacify suffering,
One should not reject the ignorance of results.

The pride that is the cause of suffering
Increases due to ignorance regarding the self.
If it is said “But there is no turning away from that,”
Meditation on selflessness is the best.

The body is not the feet or calves.
The thighs and loins are also not the body.
Neither are the abdomen and back the body.
The chest and shoulders are not the body either.
The ribs and hands are also not the body.

The armpits and upper arms are also not the body.
Even the inner organs are not it.
The head and neck are also not the body.
With regard to them, what is the body?

If the body were to abide

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By each area in all of them,
Although indeed its parts abide in its parts,
In what does it itself abide?

(80)

If the body in its entirety
Were to abide in the hands and so forth,
However many hands there are and so forth,
That many bodies would there be.

(81)

If the body does not exist outside and inside them,
How could the hands and so forth have a body?
If it is not other than the hands and so forth,
How could it exist?

(82)

Thus, due to ignorance regarding the arms and so forth
Of a non-existent body, a body comes to mind;
Like, due to the feature of it being arranged in that shape,
The mind [apprehends] a cairn to be a human being.

(83)

As long as the conditions are collected together,
For that long the body will appear as though it were a being.
Likewise, as long as the hands and so forth exist,
For that long will a body appear there.

(84)

Similarly, because they are a collection of fingers,
The hands are also that.
Because they too are a collection of segments,
Since the segments are also divided into their parts,

(85)

Since the parts are also divided into particles,
Since those particles are also divided into directional parts,
Because the directions too, divided, are free from parts,
Like space, therefore, particles also do not exist.

(86)

Hence, who, having analyzed,
Would be attached to such dream-like form?
When, like that, the body does not exist,
What are men? What are women?

(87)

If suffering exists in reality,
Why does it not harm intense joy?
If there is happiness, why do those tormented by sorrow and so on
Not find joy in the delicious and so forth?

(88)

Because it is overwhelmed by the strong,
It is not experienced.
How can that which is not
The nature of experience be feeling?

(89)

You say “The suffering that exists is subtle.
Is not the coarse [aspect] of it dispelled?
There is mere joy distinct from it.”
The subtle is also that. (90)

If the conditions adverse to it are produced,
Suffering is not produced.
Conceiving it to be feeling,
Is it not established as “strongly adhered to”? (91)

Because of that, its antidote
Thorough analysis, is to be meditated.
The meditative stabilization that arises from the field
Of thorough investigation is the food of a yogi. (92)

If there were a gap between the sense power and object,
How would they meet?
Also if there were no gap, being a unit
What would meet with what? (93)

A subtle particle does not enter a subtle particle.
They are without an interval and equal.
Without entering, they do not mix, and
Without mixing, they do not meet. (94)

How could it be right to say
“Even though they are partless, they meet”? (95)
If you have seen that which meets
But yet is partless, show it to me!

It is not correct for there to be a meeting
With consciousness, which is without form.
Because even a collection is not a thing,
It is as was thoroughly analyzed before. (96)

Thus, if contact does not exist,
From what do feelings arise?
For the sake of what is there this fatigue?
What is it that harms what? (97)

When there is no one who feels and
Feelings also do not exist,
Having seen this situation,
Why do you not turn away from craving? (98)

Even though they are seen or touched,
Their nature is similar to a dream or illusion.
Therefore, because they are produced simultaneously
With the mind, feelings are not seen by it. (99)

Also, due to being produced before or after them,
It remembers them but does not experience them.
They do not experience themselves,
Nor are they experienced by other. (100)
Since there is no one who feels, 
There are no feelings themselves. 
Thus, by what is there harm 
To this selfless collection? (101)

The mental does not abide in the powers, 
Not in forms and so forth, nor in between. 
Inside there is no mind, outside there is none, and 
Elsewhere it is also not found. (102)

It is not the body, it is not other, 
It is not mixed with it, nor is it at all separate from it. 
It is not in the slightest; therefore, 
A sentient being is a nirvana by nature. (103)

If the consciousness existed before the object to be known, 
Through observing what would it be produced? 
If the consciousness and the object to be known are simultaneous, 
Through observing what would it be produced? (104)

Well then, if it exists after the object to be known, 
From what is consciousness produced? 
Hence, the production of all phenomena 
Is not to be realized. (105)

If, like this, they would not exist conventionally. 
How could there be two truths with respect to them? 
Moreover, if they are conventional due to other, 
How could sentient beings pass beyond sorrow? (106)

This is a conceptualization of another’s mind, 
It is not one’s own all-obscuring [mind]. 
Later, if ascertained, it exists; 
If not, it does not exist conventionally. (107)

That which investigates and that which is investigated, 
These two, are mutually dependent. 
Thus, in dependence on renown, 
All the thoroughly analyzed are expressed. (108)

If analyzed by the thorough analysis 
Of the thoroughly analytical, 
Because also the thoroughly analytical 
Would be thoroughly analyzed, it would be endless. (109)

When that to be analyzed is thoroughly analyzed, 
The thoroughly analytical does not have a support. 
Because it lacks a support, it is not produced. 
That too is said to be nirvana. (110)

According to them, the two would be truly existent. 
To abide in that is very difficult.
“The object is established from the sense power of the consciousness.”
What can be supported on an existent consciousness?  

(111)

“Well then, the consciousness is established from the object to be known.”
What can be supported on an existent object to be known?
Existing by the force of one another,
Both are also non-existent.

(112)

If he is without a son, he is not a father.
From where would that son arise?
Without a son, there is no father;
Likewise the two do not exist.

(113)

Just as a sprout is produced from a seed and
The seed is realized by just that, since, likewise,
Consciousness is produced from an object to be known,
Why is its existence not realized?

(114)

By a consciousness that is other than sprout,
“The seed exists” is realized:
But by what is a consciousness
Realizing an object to be known realized to exist?

(115)

Sometimes by a direct perceiver of
Worldly beings, all causes are seen.
The diversity of the stems of lotuses and so forth
Are produced by a diversity of causes.

(116)

“By what is the diversity of causes made?”
It comes from the diversity of previous causes.
“Why is a cause able to produce a result?”
That comes from the very strength of the previous cause.

(117)

If Ishvara is the cause of migrating beings,
Who is this one you call ‘Ishvara’?
“He is the elements.” It is indeed like that,
So why tire yourself out even for a mere name?

(118)

Well then, since earth and so forth are many,
Impermanent, without movement, not a god,
To be walked on and unclean,
They are not Ishvara himself.

(119)

Ishvara is not space because it is without movement.
He is not the self because that has already been refuted before.
He is also a creator who is unthinkable;
What is the point in talking about the unthinkable?

(120)

Also what is he asserted to produce?
Are not the entity of the self,
Earth and so forth, and Ishvara permanent?

(121)
Beginningless happiness and suffering come from karma,
Therefore, what do you claim is produced by him?
If the cause does not have a beginning,
How could there be a beginning of results? (122)

Why would they not always function?
If he does not depend on other and
There does not exist other that is not created by him,
Due to that, on what do they depend? (123)

That very collection on which they depend
Would be the cause, not Ishvara.
When assembled, he would lack the power to not produce them, and
When they are absent, he would lack the power to produce them. (124)

If they are created without Ishvara desiring them,
It would follow that they are under the control of other.
Even if they are desired, if they are created
In dependence on desire, what would become of Ishvara? (125)

Those propounding permanent subtle particles,
They too were already turned away before.
The Samkyas assert a permanent Primal Substance
Is the cause of migrating beings. (126)

The qualities of that called “lightness,
Motility, and darkness” abiding in balance
Are finely expressed to be that called “the Primal Substance.”
The unbalanced are said to be going. (127)

Since the three natures are not suitable
In a unity, it does not exist.
Likewise, the qualities do not exist
Because they too are three individual aspects. (128)

If the qualities do not exist, also the existence of
Sound and so forth becomes extremely farfetched.
That with respect to the mindless, cloth and so forth,
Happiness and so forth exist is also not possible. (129)

“Those things are the nature of causes.”
Have things not already been thoroughly analyzed?
For you also the causes are happiness and so forth,
But woolen blankets and so forth do not arise from them. (130)

From woolen blankets there is happiness and so forth.
Because they do not exist, happiness and so forth do not exist.
Happiness and so forth have never
Been observed to be permanent. (131)

If happiness and so forth visibly exist,
Why is the experience not apprehended?
You say “They become subtle,”
But how are they coarse and also subtle? (132)

Since having given up being coarse, they become subtle,
Those coarse and subtle ones are just impermanent.
Likewise, why do you not assert
All things to be impermanent? (133)

If the coarse is nothing other than happiness,
Happiness is clearly impermanent.
When asserting “That which does not exist whatsoever
Is not produced because it does not exist,” (134)

Although you do not assert that
The visibly non-existent are produced, they abide.
But if the result abides in the cause,
To eat food would be to eat excrement. (135)

You should wear cotton seeds
With the price of cotton.
You say “Due to ignorance the worldly do not see,”
But those who know reality posit it. (136)

Why do those knowing reality,
Who exist among the worldly, also not see it?
If you say “The world’s are not valid cognizers,”
Also that which is clearly seen would not be true. (137)

“If valid cognizers are not valid,
Is that understood by them not false?
Meditation on emptiness with respect to reality
Would, because of that, be incorrect.” (138)

Without contacting the thing that is investigated
The non-thingness of that will not be apprehended.
Therefore, it is any thing that is false.
The non-thingness of that is clearly false. (139)

Therefore, regarding a son who dies in a dream,
The projection thinking “He is no more,”
Blocks the projection that he exists;
But that too is false. (140)

Therefore, by thorough analysis in this way,
Nothing exists without a cause.
Conditions also do not abide,
Whether individual or gathered together. (141)

Also, not coming from something else,
They do not abide, they do not go.
How does that which is considered to be true

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By ignorance differ from an illusion? (142)

Whatever is emanated by an illusionist and
Whatever is emanated by causes
Should be investigated as to
Where they come from and also to where they go. (143)

Whatever is seen due to being close,
But is not if that does not exist,
Is similar to a reflection in a mirror in being fabricated.
How can it be truly existent? (144)

For things that exist,
What need is there for a cause?
Also for those that do not exist,
What need is there for a cause? (145)

Even by a hundred million causes,
A non-thing is not transformed.
How could that state become a thing?
Also what else would be transformed into a thing? (146)
If, when non-existent, it is not possible for a thing to exist,
At what point does a thing become existent?
Without a thing being produced,
It will not become free from non-thingness. (147)

If it does not become free from non-thingness,
The state of existent thing is impossible.
Also a thing does not become non-existent
Because it would follow as having two natures. (148)

In this way, there is no cessation and
Also things do not exist. Therefore,
All migrating beings are
Always unproduced and unceasing. (149)

Migrating beings are like a dream;
When thoroughly analyzed, they resemble a plantain tree.
Also passed beyond and not passed beyond sorrow,
Are not different in thusness. (150)

With respect to the things that are empty in this way
What is there to gain and what is there to lose?
Who is there that honors and
Who is there that thoroughly despises? (151)

From what do happiness or suffering derive?
What is there to dislike and what is there to like?
When thusness is sought,
Who is there to crave and what is there to crave? (152)

When analyzed, who is it that will die
Among this world of living beings?
Who will arise and who has arisen?
Who too are relatives and friends? (153)

Like me, thoroughly apprehend
Everything to be like space.
Those who wish for happiness
Are totally disturbed and overjoyed (154)

By the causes of conflict and delight.
They despair, exert themselves, and argue,
Slash and stab each other.
Due to their negativities, they live with great toil. (155)

Again and again they come to the happy migrations
Where they enjoy much happiness,
But, upon dying, they fall into the unbearable and
Long-lasting suffering of the bad migrations. (156)

In existence there are many abysses;
Here, there is no such thusness.
Since, there, these too are mutually contradictory,
In existence there is nothing like thusness.

There too, the ocean of incomparable and
Unbearable suffering exceeds all limits.
There, such strength is little and,
There, life is also short.

There too, are the activities for survival and
Avoiding illness, as well as hunger, fatigue,
Sleep, and injury, and, likewise,
Senseless friendships with the childish.

Due to this, life passes quickly and meaninglessly;
Complete analysis being very difficult to obtain.
There too, what method could there be to curb
The familiarity with total distractedness?

There too, the maras strive to make
One fall into the great bad migrations.
There, the wrong paths are many and
It is also difficult to transcend doubt.

The leisures are difficult to find once again and
The arisal of a buddha is extremely difficult to come upon.
It being difficult to abandon the river of afflictions,
Alas, suffering will flow onward.

Thus, why, in spite of so much suffering,
Do they not see their own suffering?
It is worthwhile to despair deeply for
Those adrift in the river of suffering.

For example, some bathe themselves repeatedly,
Some enter into fires again and again,
But even though they dwell in much suffering,
They take pride in being happy!

Thus, those who live enjoying themselves
As if there were no aging and death,
Will first be slaughtered, and
Then will come an unbearable fall into the bad migrations.

A time will come when I will pacify
The torment of the fires of suffering
With the rainfall of my collection of happiness
Excellently arisen from the clouds of my merit.

A time will come when, having accumulated the collection of merit
Respectfully, in the manner of non-observation,
I will teach emptiness to
Those ruined by observing [true existence].

This is the ninth chapter of the Perfection of Wisdom from *Engaging in the Deeds of a Bodhisattva*.