

Ārya Nāgārjuna Commentary on Bodhicitta (Bodhicitta-vivāraṇa-nāma)

Geshe Thupten Jinpa translation:

Prologue

Devoid of all real entities;
Utterly discarding all objects and subjects,
Such as aggregates, elements and sense-
fields;
Due to sameness of selflessness of all
phenomena,
One's mind is primordially unborn;
It is in the nature of emptiness.
Just as the blessed Buddhas and the great
bodhisattvas have generated the mind of
great awakening, I too shall, from now until I
arrive at the heart of awakening,
generate the awakening mind in order that I
may save those who are not saved, free
those who are not free, relieve those who are
not relieved, and help thoroughly
transcend sorrow those who have not
thoroughly transcended sorrow.
Those bodhisattvas who practice by means
of the secret mantra, after having
generated awakening mind in terms of its
conventional aspect in the form of an
aspiration, must [then] produce the ultimate
awakening mind through the force
of meditative practice. I shall therefore
explain its nature.

Guṇākara & Rabshi Shenyen translation:

Prologue

“Of inherent being all entities are free.
The aggregates, the elements, the sense
fields,
Percepts and perceivers are devoid of real
existence.
All things are equal in their lack of self,
And thus our minds primordially
Are unborn and their nature emptiness.”
This is said [in the Guhyasamāja-tantra].

Just as the Bhagavan Buddhas and the great
Bodhisattvas cultivated the state of mind
directed to great enlightenment, I too, from
this moment until the heart of enlightenment
is gained, will cultivate this same state
of mind directed to great enlightenment. I
will do so in order to carry over to the other
shore those who have not yet crossed, in order
to free those as yet unfreed, to summon
those who have not yet been summoned,
and to place in the state beyond all suffering
those who are not yet there.”

It is by reflecting thus that Bodhisattvas
who engage in the practice of the Secret
Mantra must first cultivate relative bodhicitta,
which has the character of an
intention.

They must then go on to cultivate ultimate
bodhicitta through the strength of their
meditation. For this reason, the nature of
ultimate bodhicitta must be explained.

Christian Lindtner translation:

Prologue

It has been stated: “Due to the sameness
[or] selflessness of phenomena, one's
own mind — devoid of all entities,
exempt from the skandhas, elements,
sense-fields, and subject and object — is
originally unborn; in essence empty.” Just
as the Buddhas, our Lords, and the great
Bodhisattvas have produced the thought
of Great Enlightenment (mahabodhicitta),
thus I shall also, from now until [I dwell]
in the heart of enlightenment, produce
the thought of Great Enlightenment in
order to save living beings unsaved,
liberate those not liberated, console
those not consoled, and lead to nirvana
those who have not arrived at nirvana.
When a Bodhisattva, having practiced a
course by way of mantras, has thus
produced the bodhicitta that in its relative
aspect has the nature of aspiration, he
must by means of meditational
development produce the absolute
bodhicitta. Therefore I will reveal its
nature.

Geshe Thupten Jinpa translation

1
To bodhicitta's very nature,
The glorious one who wields the vajra, I bow down.
The meditation upon bodhicitta
That destroys saṃsāra, this I will explain.

2
Bodhicitta, all the Buddhas say,
Is unobscured by veils of thought:
Conceptions of such things as self and aggregates,
Which always have the character of emptiness.

3
With minds moist with compassion
We should strenuously meditate on bodhicitta.
The Buddhas, who personify compassion,
Meditate upon it constantly.

4
When the self imagined by non-Buddhists
Is analyzed with reasoning,
It is not found to dwell
Within the aggregates.

5
The aggregates are there and yet they are impermanent.
Thus they do not constitute the nature of the self.
Impermanent and permanent
Are never linked as things supporting and supported.

6
If what you call the self does not exist,
The so-called agent, how can this be permanent?
For in the experience of the world, it's only when there is a subject
That its attributes can be examined.

Guṇākara & Rabshi Shenyen translation

1
Bowling to the glorious Vajra Holder
Who embodies the awakening mind,
I shall explain here the meditative practice
Of awakening mind that destroys cyclic existence.

2
The Buddhas maintain the awakening mind
To be not obscured by such conceptions
As consciousness of "self," "aggregates" and so on;
It is always characterized by emptiness.

3
It is with a mind moistened by compassion
That you must cultivate [awakening mind] with effort.
The Buddhas who embody great compassion
Constantly develop this awakening mind.

4
The self postulated by the extremists,
When you thoroughly analyze it with reasoning,
Within all the aggregates [of body and mind],
Nowhere can you find a locus for this.

5
Aggregates exist [but] are not permanent;
They do not have the nature of selfhood.
A permanent and an impermanent cannot
Exist as the support and the supported.

6
If the so-called self does not exist,
How can the so-called agent be permanent?
It there were things then one could
Investigate their attributes in the world.

Christian Lindtner translation

1
Bowling to the glorious Vajrasattvas
embodying the mind of enlightenment,
I shall expound the development of the bodhicitta that
abolishes [the three kinds of] existence [in saṃsāra].

2
The Buddhas maintain that bodhicitta
is not enveloped in notions conscious of a self,
skandhas, and so forth, [but] is always marked
by being empty [of any such notions].

3
[Those] with minds [only] tinged by compassion
must develop [bodhicitta] with particular effort.
This bodhicitta is constantly developed
by the compassionate Buddhas.

4
When the self imagined by the tirthikas
is analyzed logically,
it obtains no place
within the [five] skandhas.

5
If it were [identical with] the skandhas [the self]
would not be permanent, but the self has no such nature.
And between things permanent and impermanent
a container-content relationship is not [possible].

6
When there is no so-called self
how can the so-called creator be permanent?
[Only] if there were a subject might one begin
investigating its attributes in the world.

Geshe Thupten Jinpa translation

7

Since something permanent lacks causal power
[That functions] gradually or in a single instant,
There's no enduring entity [of self]
Neither in the outer nor the inner sphere.

8

If such a thing had causal power, how could it be dependent?
It would instantaneously produce its real effects.
Dependent upon something else, a thing
Is neither permanent nor does it [in itself] have causal power.

9

If the self is an efficient entity, it is not permanent,
For efficient entities are always momentary.
Thus, regarding entities that are impermanent,
A creating agent is refuted.
There is no such thing.

10

Bereft of such a thing as self, this world
Collapses utterly when there's an understanding
Of the aggregates, elements and sense fields,
Percepts and perceivers.

11

Those who wished to benefit
Have spoken of five aggregates of form and feeling and perception,
Conditioning factors, consciousness:
Thus they taught the Śrāvakas.

12

And yet the supreme leaders of the human race
Have always given to the Bodhisattvas
This instruction on the aggregates:
That form is like a mass of foam,

Guṇākara & Rabshi Shenyen translation

7

Since a permanent cannot function [to cause]
In gradual or instantaneous terms,
So both without and within,
No such permanent entity exists.

8

If it were potent why would it be dependent?
For it would bring forth [everything] at once.
That which depends upon something else
Is neither eternal nor potent.

9

If it were an entity it would not be permanent
For entities are always momentary;
And with respect to impermanent entities,
Agency has not been negated.

10

This world devoid of self and so on
Is utterly vanquished by the notions
Of aggregates, elements and the sense-fields,
And that of object and subject.

11

[Thus the Buddhas] who seek to help others
Have taught to the Disciples
The five aggregates: form, feelings, perception,
volitional forces and consciousness.

12

The excellent among the bi-peds
Always taught as well "Forms appear as mass of foams;
Feelings resemble bubbles in water;
And perception is like a mirage;

Christian Lindtner translation

7

Since a permanent [creator] cannot create things,
whether gradually or all at once,
there are no permanent things,
whether external or internal.

8

Why [would] an efficacious [creator] be dependent?
He would of course produce things all at once.
A [creator] who depends on something else
is neither eternal nor efficacious.

9

If [he] were an entity he [would] not be permanent,
for things are perpetually instantaneous
(since [you] do not deny
that impermanent things have a creator).

10

This [empirical] world, free from a self and the rest,
is vanquished by the [Śravakas']
understanding of the skandhas, elements,
sense-fields, and subject and object.

11

Thus the benevolent [Buddhas]
have spoken to the Śravakas of the five skandhas:
form, feeling, apprehension,
karma formations and consciousness.

12-13.

But to the Bodhisattvas [the Buddha],
the best among those who walk on two legs,
has always taught
this doctrine about the skandhas:

Geshe Thupten Jinpa translation

13

That feeling's like a bubble on the stream,
Perception like a trick of light,
Conditioning factors like a plantain tree,
And consciousness a magical display.

14

And they explained the aggregate of form
As being of the nature of four elements.
And so it is perforce established
That the other aggregates are incorporeal.

15

Of these, the eye and form (and all the other senses and their fields)
Have been described as elements.
And the sense fields should be understood
As percepts and perceivers.

16

The particle of form does not exist; the sense powers do not exist;
The sense power of an agent is completely nonexistent.
The production of effects by causes that produce them—
None of it can be sustained by reasoning.

17

A particle of form does not produce the visual consciousness,
Because it lies outside the sense power's range.
Perhaps a group of them produces it?
But such a gathering is not asserted!

18

The partless particle is found to have divisions,
For it can be divided by direction.
How can a thing that may be analysed into its parts
Be valid as a partless particle?

Guṇākara & Rabshi Shenyen translation

13

Mental formations are like the plantain trees;
Consciousness is like a magical illusion."
Presenting the aggregates in this manner,
[The Buddhas] taught thus to the bodhisattvas.

14

That which is characterized by the four great elements
Is clearly taught to be the aggregate of form.
The rest are invariably established
Therefore as devoid of material form.

15

Through this the eyes, visible forms and so forth,
Which are described as the elements,
These should be known also as [the twelve] sense-fields,
And as the objects and the subjects as well.

16

Neither atom of form exists nor is sense organ elsewhere;
Even more no sense organ as agent exists;
So the producer and the produced
Are utterly unsuited for production.

17

The atoms of form do not produce sense perceptions,
For they transcend the realm of the senses.
[If asserted] that they are produce through aggregation,
[Production through] collection too is not accepted.

18

Through division in terms of spatial dimensions
Even the atom is seen as possessing parts;
That which is analyzed in terms of parts,
How can it logically be [an indivisible] atom?

Christian Lindtner translation

"Form is like a mass of foam,
feeling is like bubbles,
apprehension is like a mirage,
karma-formations are like the plantain,
and consciousness is like an illusion."

14

The form skandha is declared
to have the four great elements as its nature.
The remaining [four skandhas]
are inseparably established as immaterial.

15

Among these eye, form, and so forth
are classified as [the eighteen] elements.
Again, as subject-object these are
to be known as the [twelve] sense-fields.

16

Form is not the atom, nor is it the [organ] of sense.
It is absolutely not the active sense [of consciousness].
[Thus] an instigator and a creator
are not suited to producing [form].

17

The form atom does not produce sense consciousness,
[because] it passes beyond the senses. If [empirical
forms are supposed to] be created by an assemblage
[of atoms], this accumulation is unacceptable.

18

If you analyze by spatial division,
even the atom is seen to possess parts.
That which is analyzed into parts —
how can it logically be an atom?

Geshe Thupten Jinpa translation

19
With the same external object
Different consciousnesses may engage;
And what to one seems beautiful
May seem quite different to another.

20
Related to the self-same female body,
Three distinct perceptions may arise.
For ascetics or for those who have desire or for dogs,
It will appear a corpse, a lovely object, or as something edible.

21
Is not the causal power of this same thing
Like something that may harm us in our dreams?
For whether in the waking state or in a dream,
There is no difference in its causal power.

22
With apprehended and with apprehending aspects,
Consciousness appears.
There is no outer thing at all
That is distinct from consciousness.

23
Therefore there's no outer thing at all
That is a true existent entity.
Various appearances of consciousness
Are seen as form and all the rest.

24
Just as magical displays or mirages
Or cities of Gandharvas might be seen
By those with confused minds,
It's thus that forms and all the rest appear.

Guṇākara & Rabshi Shenyen translation

19
With respect to a single external object
Divergent perceptions can arise.
A form that is beautiful to someone,
For someone else it is something else.

20
With respect to the same female body,
Three different notions are entertained
By the ascetic, the lustful and a [wild] dog,
As a corpse, an object of lust, or food.

21
"It's the sameness of the object that functions," [if asserted],
Is this not like being harmed in a dream?
Between the dream and wakeful state there is no difference
Insofar as the functioning of things is concerned.

22
In terms of objects and subjects,
Whatever appears to the consciousness,
Apart from the cognitions themselves,
No external objects exist anywhere.

23
So there are no external objects at all
Existing in the mode of entities.
The very perceptions of the individual consciousnesses
Arise as appearances of the forms.

24
Just as a person whose mind is deluded
Sees magical illusions and mirages,
And the cities of gandharva spirits,
So too forms and so on are perceived.

Christian Lindtner translation

19
Concerning one single external object
divergent judgments may prevail.
Precisely that form which is pleasant
[to one person] may appear differently to others.

20
Regarding the same female body,
an ascetic, a lover and a wild dog
entertain three different notions:
"A corpse!" "A mistress!" "A tasty morsel!"

21
Things are efficacious due to being like objects.
Is it not like an offense while dreaming.
Once awakened from the dream
the net result is the same.

22
As to the appearance of consciousness
under the form of subject and object,
[one must realize] that there exists
no external object apart from consciousness.

23
In no way at all is there an external thing
in the mode of an entity.
This particular appearance of consciousness
appears under the aspect of form.

24
The deluded see illusions,
mirages, cities of gandharvas,
and so forth.
Form manifests in the same way.

Geshe Thupten Jinpa translation

25

In order to dispel belief in self,
The aggregates, the elements and all the rest were taught.
And having once subscribed to Mind Alone,
The greatly fortunate abandon even this.

26

For those who say that all is consciousness,
The manifest array is proved to be the mind.
But what's the nature of this consciousness?
This is what should be explained.

27

When the Sage declared that all is "mind alone",
He spoke in such a way that childish beings
Might throw off their fear.
And yet the truth is not like this.

28

The imputed, the dependent,
And the ultimate existent—
These are all ascriptions of the mind,
Whose nature is but emptiness itself.

29

To those who take delight in Mahāyāna,
Buddha spoke in brief about
The "no-self" of phenomena, their evenness,
And said the mind's primordially unborn.

30

The Yogācārins say
That when the mind is wholly tamed,
This mind is pure and utterly transformed,
And is the object of its self-cognition.

Guṇākara & Rabshi Shenyen translation

25

To overcome grasping at selfhood
[The Buddha] taught aggregates, elements and so on.
By abiding in the [state of] mind only,
The beings of great fortune even renounce that [teaching].

26

For those who propound consciousness [only]
This manifold world is established as mind [only]
What might be the nature of that consciousness?
I shall now explain this very point.

27

"All of this is but one's mind,"
That which was stated by the Able One
Is to alleviate the fear of the childish;
It is not [a statement] of [final] truth.

28

The imputed, the dependent,
And the consummate – they have
Only one nature of their own, emptiness;
Their identities are constructed upon the mind.

29

To those who delight in the great vehicle
The Buddha taught in brief
Selflessness in perfect equanimity;
And that the mind is primordially unborn.

30

The proponents of yogic practices assert
That a purified mind [effected] through
Mastery of one's own mind
And through utter revolution of its state

Christian Lindtner translation

25

The purpose of the [Buddha's] teachings
about the skandhas, elements, and so forth
is [merely] to dispel the belief in a self.
By establishing [themselves] in pure consciousness
the greatly blessed [Bodhisattvas] abandon that as well.

26

According to Vijñānavāda, this manifold
[world] is established to be mere consciousness.
What the nature of this consciousness
might be we shall analyze now.

27

The Muni's teaching that
"The entire [world] is mere mind" is intended to
remove the fears of the simple-minded.
It is not a [teaching] concerning reality.

28

[The three natures] — the imagined,
the dependent, and the absolute —
have only one nature of their own:
sunyata. They are the imaginations of mind.

29

To [Bodhisattvas] who rejoice in the Mahayana
the Buddhas present in brief the selflessness
and equality of [all] phenomena
[and the teaching] that mind is originally unborn.

30

The Yogacarins give predominance to mind in itself.
[They] claim that mind purified
by a transformation in position
[becomes] the object of its own specific [knowledge].

Geshe Thupten Jinpa translation

31

But its past is now no more;
And for its future, this is not yet reached;
And since its state is constantly in flux,
Where is it, in the present instant, now?

32

Just how it is—that's not as it's perceived;
And how it is perceived—that is not how it is!
Consciousness, by nature, is without a self,
And yet it does not have another base.

33

When brought close to a magnet,
Iron quickly circles it.
To all appearance it is animate,
And yet there is no mind therein.

34

In such a way, although it has no true existence,
Fundamental consciousness
Moves back and forth as though it had—
And then the world is apprehended.

35

Just as the ocean and the trees
Can move although they are not animate,
Likewise once supported by a body,
The fundamental consciousness is mobile too.

36

If, without a body, it is thought that
There's no consciousness,
They must now describe for us
What self-cognizing consciousness is like.

Guṇākara & Rabshi Shenyen translation

31

That which is past is no more;
That which is yet to be is not obtained;
As it abides its locus is utterly transformed,
So how can there be [such awareness in] the present?

32

Whatever it is it's not what it appears as;
Whatever it appears as it is not so;
Consciousness is devoid of selfhood;
[Yet] consciousness has no other basis.

33

By being close to a loadstone
An iron object swiftly moves forward;
It possesses no mind [of its own],
Yet it appears as if it does.

34

Likewise the foundational consciousness too
Appears to be real though it is false;
In this way it moves to and fro
And retains [the three realms of] existence.

35

Just as the ocean and the trees
Move about though they possess no mind;
Likewise foundational consciousness too
Move about in dependence upon the body.

36

So if it is considered that
Without a body there is no consciousness,
You must explain what it is this awareness
That is the object of one's own specific knowledge.

Christian Lindtner translation

31

[But mind] that is past does not exist,
[while] that which is future is nowhere discovered.
[And] how can the present [mind]
shift from place [to] place?

32

[The alayavijnana] does not appear the way it is.
As it appears — it is not like that. Consciousness
essentially lacks substance;
it has no other basis [than insubstantiality].

33

When a lodestone is brought near,
iron turns swiftly around;
[though] it possesses no mind,
[it] appears to possess mind. In just the same way,

34

The alayavijnana appears to be real
though it is not.
When it moves to and fro
it [seems to] retain the [three] existences.

35

Just as the ocean and trees move
though they have no mind,
the alayavijnana is active
[only] in dependence on a body.

36

Considering that without a body
there is no consciousness, you must also state
what kind of specific knowledge of itself
this [consciousness] possesses!

Geshe Thupten Jinpa translation

37

Affirming self-cognizing consciousness,
They say it is a real, existent entity.
And yet they also say that it's impossible
For it to be described as this or that!

38

That they might bring to other minds
The certainty residing in their own,
The learned should engage themselves
With unmistakable reasoning.

39

Cognition apprehends the objects of cognition;
No cognition is there in the absence of such objects.
Why, therefore, do they not grant
That known and knower are without existence?

40

The mind is just a name;
It's nothing other than a name.
Consider that cognition is a simple name,
A name that also lacks reality.

41

Outside or within
Or in between these two,
The Conquerors have never found this mind.
It therefore has the nature of illusion.

42

The mind by nature does not dwell
In different colours or in shapes,
In percept or perceiver,
Female, male, or neither of these two.

Guṇākara & Rabshi Shenyen translation

37

By calling it specific awareness of itself,
You are asserting it to be an entity;
Yet by stating that "it is this,"
You are asserting it also to be powerless.

38

Having ascertained oneself
And to help others ascertain,
The learned proceeds excellently
Always without error.

39

The cognizer perceives the cognizable;
Without the cognizable there is no cognition;
Therefore why do you not admit
That neither object nor subject exists [at all]?

40

The mind is but a mere name;
Apart from its name it exists as nothing;
So view consciousness as a mere name;
Name too has no intrinsic nature.

41

Either within or likewise without,
Or somewhere in between the two,
The conquerors have never found the mind;
So the mind has the nature of an illusion.

42

The distinctions of colors and shapes,
Or that of object and subject,
Of male, female and the neuter –
The mind has no such fixed forms.

Christian Lindtner translation

37

By saying that a specific knowledge
of itself [exists] one says it is an entity.
But one also says that it is not possible
to say, "This is it!"

38

To convince themselves
as well as others,
those who are intelligent
[should] always proceed without error!

39

The knowable is known by a knower.
Without the know-able no knowing [is possible].
So why not accept that subject and object
do not exist [as such]?

40

Mind is but a name.
It is nothing apart from [its] name.
Consciousness must be regarded as but a name.
The name too has no own-being.

41

The Jinas have never found mind to exist,
either internally, externally,
or else between the two.
Therefore mind has an illusory nature.

42

Mind has no fixed forms
such as various colours and shapes,
subject and object,
or male, female, and neuter.

Geshe Thupten Jinpa translation

43
In brief, the Buddhas have not seen it,
And they never shall.
For how could they behold
What, by its nature, lacks inherent nature?

44
The so-called “entity” is but a thought.
And emptiness is where there are no thoughts.
Now how can there be emptiness
Where thoughts appear?

45
The mind in aspect of a knower and a known,
The Tathāgatas have not seen.
Wherever there’s a knower and a known,
Enlightenment is not yet gained.

46
Lacking attributes and origin,
It does not “exist”, and words recoil from it.
The character of bodhicitta and enlightenment itself
Is indivisible from space.

47
The Buddhas, those great beings
Dwelling in the essence of enlightenment,
And also those endowed with great compassion,
At all times know that emptiness is similar to space.

48
And therefore Bodhisattvas should at all times meditate
Upon this base of all phenomena:
Emptiness, the peaceful, illusion-like and groundless,
Which overthrows existence in saṃsāra.

Guṇākara & Rabshi Shenyen translation

43
In brief the Buddhas have never seen
Nor will they ever see [such a mind];
So how can they see it as intrinsic nature
That which is devoid of intrinsic nature?

44
“Entity” is a conceptualization;
Absence of conceptualization is emptiness;
Where conceptualization occurs,
How can there be emptiness?

45
The mind in terms of the perceived and perceiver,
This the Tathagatas have never seen;
Where there is the perceived and perceiver,
There is no enlightenment.

46
Devoid of characteristics and origination,
Devoid of substantive reality and transcending speech,
Space, awakening mind and enlightenment
Possess the characteristics of non-duality.

47
Those abiding in the heart of enlightenment,
Such as the Buddhas, the great beings,
And all the great compassionate ones
Always understand emptiness to be like space.

48
Therefore constantly meditate on this emptiness:
The basis of all phenomena,
Tranquil and illusion-like,
Groundless and destroyer of cyclic existence.

Christian Lindtner translation

43
In brief: Buddhas do not see
[what cannot] be seen.
How could they see
what has lack of own-being
as its own-being?

44
A ‘thing’ is a construct.
Sunyata is absence of constructs.
Where constructs have appeared,
how can there be sunyata?

45
The Tathagatas do not regard mind
under the form of knowable and knower.
Where knower and knowable prevail
there is no enlightenment.

46
Space, bodhicitta, and enlightenment
are without marks; without generation.
They have no structure; they are beyond
the path of words. Their ‘mark’ is non-duality.

47
The magnanimous Buddhas
who reside in the heart of enlightenment
and all the compassionate [Bodhisattvas]
always know sunyata to be like space.

48
Therefore [Bodhisattvas] perpetually develop
this sunyata, which is the basis
of all phenomena; calm, illusory, baseless;
the destroyer of existence.

Geshe Thupten Jinpa translation

49

They do not meditate on this
Who meditate upon a lesser kind of emptiness:
A so-called “absence of origination”,
“Emptiness”, “no-self”.

50

Emptiness the Buddhas have defined
As but the ending of the stream
Of good and evil thoughts:
They do not speak of emptiness in any other way.

51

A mind abiding concept-less
Has the character of space
And those who meditate on emptiness,
Meditate, the Buddhas say, on spaciousness.

52

The lion's roar of emptiness
Intimidates the theories of philosophers.
No matter what position they embrace,
That very stance reverts to emptiness.

53

Those who say that consciousness is momentary
Must also grant that it's not permanent.
And if the mind's impermanent,
How does this contradict its emptiness?

54

All the Buddhas have, in brief,
Declared the mind to be impermanent.
Why should it not be said therefore
That mind is also empty?

Guṇākara & Rabshi Shenyen translation

49

As “non-origination” and as “emptiness,”
Or as “no-self,” [grasping at] emptiness [as such],
He who meditates on a lesser truth,
That is not [true] meditation.

50

The notions of virtue and non-virtue
Characterized by being [momentary and] disintegrated;
The Buddha has spoken of their emptiness;
Other than this no emptiness is held.

51

The abiding of a mind which has no object
Is defined as the characteristic of space;
[So] they accept that meditation on emptiness
Is [in fact] a meditation on space.

52

With the lion's roar of emptiness
All pronouncements are frightened;
Wherever such speakers reside
There emptiness lies in wait.

53

To whom consciousness is momentary,
To them it cannot be permanent;
So if the mind is impermanent,
How could it be inconsistent with emptiness?

54

In brief if the Buddhas uphold
The mind to be impermanent,
How would they not uphold
That it is empty as well.

Christian Lindtner translation

49

Sunyata expresses non-origination,
voidness, and lack of self.
Those who practice it should not practice
what is cultivated by the inferior.

50

Notions about positive and negative
have the mark of disintegration.
The Buddhas have spoken [of them in terms of]
sunyata, [but] the others do not accept sunyata.

51

The abode of a mind that has no support
has the mark of [empty] space.
These [Bodhisattvas] maintain
that development of sunyata is development of space.

52

All the dogmatists have been terrified
by the lion's roar of sunyata.
Wherever they may reside,
sunyata lies in wait!

53

Whoever regards consciousness as momentary
cannot accept it as permanent.
If mind is impermanent,
how does this contradict sunyata?

54

In brief: When the Buddhas
accept mind as impermanent,
why should they not accept mind
as empty?

Geshe Thupten Jinpa translation

55
Always, from the very outset,
Mind has lacked inherent nature.
But note: I do not say a thing inherently existent
Is deprived of its inherent nature.

56
By speaking in this way
A mind endowed with self has been rejected:
The essence of phenomena
Cannot be what transcends their very nature.

57
Just as sweetness is the nature of molasses,
And just as fire's nature is its heat,
In such a way is emptiness
Asserted as the nature of phenomena.

58
Declaring emptiness to be their nature—
This is not a nihilistic proposition.
Neither do we mean at all
That [emptiness] is permanent.

59
The workings of dependent co-production
Arising in twelve links,
That start with ignorance and end with age:
All these, I say, resemble dreams and magical displays.

60
Apart from such a twelve-linked wheel
That rolls along the path of life,
I do not think that there are beings
Reaping the results of what they do.

Guṇākara & Rabshi Shenyen translation

55
From the very beginning itself
The mind never had any [intrinsic] nature;
It is not being stated here that an entity
Which possesses intrinsic existence [somehow] lacks this.

56
If one asserts this one abandons
The locus of selfhood in the mind;
It's not the nature of things
To transcend one's own intrinsic nature.

57
Just as sweetness is the nature of molasses
And heat the nature of fire,
Likewise we maintain that
The nature of all phenomena is emptiness.

58
When one speaks of emptiness as the nature [of phenomena],
One in no sense propounds nihilism;
By the same token one does not
Propound eternalism either.

59
Starting with ignorance and ending with aging,
All processes that arise from
The twelve links of dependent origination,
We accept them to be like a dream and an illusion.

60
This wheel with twelve links
Rolls along the road of cyclic existence;
Outside this there cannot be sentient beings
Experiencing the fruits of their deeds.

Christian Lindtner translation

55
From the very beginning
mind has no own-being. If things could
be proved through own-being, [we would]
not declare them to be without substance.

56
This statement results in abandoning mind
as having substantial foundation.
It is not the nature of things
to transcend [their] own own-being!

57
As sweetness is the nature of sugar
and hotness that of fire, so
[we] maintain the nature
of all things to be sunyata.

58
When one declares sunyata
to be the nature [of all phenomena]
one in no sense asserts that anything
is destroyed or that something is eternal.

59
The activity of dependent co-origination
with its twelve spokes starting with ignorance
and ending with decay [we] maintain
to be like a dream and an illusion.

60
This wheel with twelve spokes
rolls along the road of life.
Apart from this, no sentient being that partakes
of the fruit of its deeds can be found.

Geshe Thupten Jinpa translation

61
In dependence on a mirror,
The face's maṇḍala appears.
The face is not transferred into the mirror,
And yet without the mirror, there's no image of the face.

62
Just so, the wise shall always be convinced
That it is through the inter-linking of the aggregates
That rebirth into other lives occurs,
But not that something transmigrates.

63
Empty phenomena, in short,
Derive from phenomena that are likewise empty.
The agent and the action and the one who reaps its fruits—
All this, the Buddha said, is relative, the all-concealing truth.

64
Just like the sounding of a drum,
Likewise a shoot arises from a gathering of causes.
All the things that in the outer world arise dependently
Are, we say, like dreams and magical displays.

65
That things arise from causes
Never contradicts what we have just declared.
Since causes are devoid of being causes,
We understand phenomena to be unborn.

66
This unborn feature of phenomena
Is set forth as their emptiness.
Briefly, “all phenomena”
Refers to the “five aggregates”.

Guṇākara & Rabshi Shenyen translation

61
Just as in dependence upon a mirror
A full image of one's face appears,
The face did not move onto the mirror;
Yet without it there is no image [of the face].

62
Likewise aggregates recompose in a new existence;
Yet the wise always understand
That no one is born in another existence,
Nor does someone transfer to such existence.

63
In brief from empty phenomena
Empty phenomena arise;
Agent, karma, fruits, and their enjoyer –
The conqueror taught these to be [only] conventional.

64
Just as the sound of a drum as well as a shoot
Are produced from a collection [of factors],
We accept the external world of dependent origination
To be like a dream and an illusion.

65
That phenomena are born from causes
Can never be inconsistent [with facts];
Since the cause is empty of cause,
We understand it to be empty of origination.

66
The non-origination of all phenomena
Is clearly taught to be emptiness;
In brief the five aggregates are denoted
By [the expression] “all phenomena.”

Christian Lindtner translation

61
Depending on a mirror
the outline of a face appears:
It has not moved into it
but also does not exist without it.

62
Just so, the wise must always be convinced
that the skandhas appear in a new existence
[due to] recombination,
but do not migrate [as identical or different].

63
To sum up:
Empty things are born from empty things.
The Jina has taught that agent and deed,
result and enjoyer are [all only] conventional.

64
Just as the totality [of their causes and conditions]
create the sound of a drum or a sprout,
[so we] maintain that external dependent co-origination
is like a dream and an illusion.

65
It is not at all inconsistent
that phenomena are born from causes.
Since a cause is empty of cause,
[we] understand it to be unoriginated.

66
That phenomena [are said]
not to arise indicates that they are empty.
Briefly, ‘all phenomena’
denotes the five skandhas.

Geshe Thupten Jinpa translation

67

When suchness is expounded as it is,
The all-concealing relative is not at all suspended.
For, separate from the relative,
There is no suchness to be found.

68

The relative has been explained as emptiness
And voidness is itself the relative.
Without the one, the other does not manifest,
Just like impermanence and fabricatedness.

69

The relative derives from karma and defilements;
And it is from the mind that karma manifests.
The mind is but the meeting of habitual tendencies
And freedom from such tendencies is bliss.

70

A blissful mind is peace itself;
A peaceful mind is not confused.
And unconfused, it fathoms suchness;
Assimilating suchness, it is free.

71

“Suchness”, “uttermost perfection”,
“Absence of all attributes,” “the ultimate”,
And “supreme bodhicitta”—
All these terms are names for emptiness.

72

Those who have no grasp of emptiness
Lack the basis for their liberation.
Beings who are thus confused will wander
In the six worlds, in the prison of existence.

Guṇākara & Rabshi Shenyen translation

67

When the [ultimate] truth is explained as it is
The conventional is not obstructed;
Independent of the conventional
No [ultimate] truth can be found.

68

The conventional is taught to be emptiness;
The emptiness itself is the conventional;
One does not occur without the other,
Just as [being] produced and impermanent.

69

The conventional arises from afflictions and karma;
And karma arises from the mind;
The mind is accumulated by the propensities;
When free from propensities it's happiness.

70

A happy mind is tranquil indeed;
A tranquil mind is not confused;
To have no confusion is to understand the truth;
By understanding the truth one attains freedom.

71

It's described as suchness and as the reality-limit,
As signlessness and as the ultimate truth,
As the supreme awakening mind;
It's described also as the emptiness.

72

Those who do not understand emptiness
Are not receptive vehicle for liberation;
Such ignorant beings will revolve
In the existence prison of six classes of beings.

Christian Lindtner translation

67

When truth is [accepted] as has been explained,
convention is not disrupted.
The true is not an object
separate from the conventional.

68

Convention is explained as sunyata;
convention is simply sunyata.
For [these two] do not occur without one another,
just as created and impermanent [invariably concur].

69

Convention is born from karma [due to the various]
klesas, and karma is created by mind.
Mind is accumulated by the vasanas. Happiness
consists in being free from the vasanas.

70

A happy mind is tranquil.
A tranquil mind is not confused.
To be unperplexed is to understand the truth.
By understanding truth one obtains liberation.

71

It is also defined as reality,
real limit, signless,
ultimate meaning,
the highest bodhicitta, and sunyata.

72

Those who do not know sunyata
will have no share in liberation.
Such deluded beings wander [among] the six
destinies, imprisoned within existence.

Geshe Thupten Jinpa translation

73

When yogis meditate
Upon this emptiness,
There is no doubt that there will rise in them
A longing for the benefit of others:

74

"I will repay the kindness of all beings,
Who in the past have shown me so much goodness,
When they were my father, mother,
Relatives and friends.

75

"Those living beings trapped in prisons of existence,
Tortured by the fires of their defiled emotions—
Just as once I brought them sorrow—
It is right that I should bring them happiness."

76

Results, desired and undesired,
In good or evil states within this world,
All these derive from actions, good or ill,
That have been done to other beings.

77

The peerless state of buddhahood is gained
By taking the support of beings.
What wonder is it then
That there's no heavenly, no human joy—

78

No state of Brahmā, Indra, Shiva,
Or any guardian deity of the world,
Enjoyed in all the three realms of existence,
That was not engendered through desire for beings' good?

Guṇākara & Rabshi Shenyen translation

73

When this emptiness [as explained]
Is thus meditated upon by yogis,
No doubt there will arise in them
A sentiment attached to others' welfare.

74

"Towards those beings that have
Bestowed benefits upon me in the past,
Such as through being my parents or friends,
I shall strive to repay their kindness."

75

"To those beings that are being scorched
By the fire of afflictions in existence's prison,
Just as I have given them sufferings [in the past],
It's befitting [today] that I give them happiness."

76

The fruits which are desirable or undesirable
In the form of fortunate or unfortunate births in the world,
They come about from helping the sentient beings
Or harming them.

77-78

If by relying upon the sentient beings
The unexcelled state [of Buddhahood] is brought about,
So what is so astonishing about the fact
That whatever prosperities there are in the gods and humans,

Such as those enjoyed by Brahma, Indra and Rudra,
And the [worldly] guardians of the world,
There is nothing in this triple world system
That is not brought forth by helping others?

Christian Lindtner translation

73

When ascetics (yogacarin)
have thus developed this sunyata,
their minds will without doubt become devoted
to the welfare of others, [as they think]:

74

"I should be grateful to those beings
who in the past bestowed
benefits upon me
by being my parents or friends.

75

"As I have brought suffering to beings
living in the prison of existence,
who are scorched by the fire of the klesas,
it is fitting that I [now] afford them happiness."

76

The sweet and bitter fruit
[that beings in] the world [obtain] in the form
of a good or bad rebirth is the outcome
of whether they hurt or benefit living beings.

77-78.

If Buddhas attain the unsurpassed stage
by [giving] living beings support,
what is so strange if [those] not guided
by the slightest concern for others

receive none of the pleasures
of gods and men that support
the guardians of the world,
Brahma, Indra, and Rudra?

Geshe Thupten Jinpa translation

79

All the different kinds of pain
That beings suffer in the hells,
As animals or hungry ghosts—
All these result from harming beings.

80

Hunger, thirst and conflict back and forth,
And pain by which we are tormented,
Endless and so hard to overcome:
All this results from harming beings.

81

Buddhahood and Bodhisattvahood and every happy state,
And then by contrast all the evil destinies—
It's thus that we should understand
The twofold ripening of beings' deeds.

82

Guard beings as you would your very body;
Attend to them with everything you have.
Indifference to the plight of beings:
This you should reject like poison.

83

Is not the Śrāvakas' enlightenment of lesser scope
Because they lack this love?
By contrast, perfect Buddhas gain enlightenment
Because they do not turn away from beings.

84

Once one has examined
The results of helpful and unhelpful deeds,
How, even for a single instant,
Can one stay attached to one's own benefit?

Guṇākara & Rabshi Shenyen translation

79

As hell beings, as animals and as hungry ghosts,
The different kinds of sufferings,
Which sentient beings experience,
These come about from harming others.

80

Hunger, thirst, and attacking each other,
And the agony of being tormented,
Which are difficult to avert and unending –
These are the fruits of harming others.

81

[Just as] there is Buddhahood and awakening mind
And the fortunate birth [on the one hand]
And the unfortunate birth [on the other],
Know that the [karmic] fruition of beings too is twofold.

82

Support others with all possible factors;
Protect them as you would your own body.
Detachment towards other sentient beings
Must be shunned as you would a poison.

83

Because of their detachment,
Did not the Disciples attain lesser awakening?
By never abandoning the sentient beings
The fully awakened Buddhas attained awakening.

84

Thus when one considers the occurrence of
The fruits of beneficial and non-beneficial deeds,
How can anyone remain even for an instant
Attached [only] to one's own welfare?

Christian Lindtner translation

79

The different kinds of suffering
that beings experience in the hell realms,
as beasts, and as ghosts
result from causing beings pain.

80

The inevitable and unceasing suffering
of hunger, thirst, mutual
slaughter, and torments
result from causing pain.

81

Know that beings are subject
to two kinds of maturation:
[that of] Buddhas [and] Bodhisattvas
and that of good and bad rebirth.

82

Support [living beings] with your whole nature
and protect them like your own body.
Indifference toward beings
must be avoided like poison!

83

Though the Sravakas obtain
a lesser enlightenment thanks to indifference,
the bodhi of the Perfect Buddhas
is obtained by not abandoning living beings.

84

How can those who consider how the fruit
of helpful and harmful deeds ripens
persist in their selfishness
for even a single moment?

Geshe Thupten Jinpa translation

85

From the plant of bodhicitta firmly rooted in compassion
The one and only fruit of others' welfare grows.
Thus the Buddhas' children,
Meditate on bodhicitta.

86

And when through meditation it is firm,
These Bodhisattvas are appalled by others' torment.
They renounce samādhi's bliss,
And even plunge into the hell of Unrelenting Pain.

87

How wonderful this is, how worthy to be praised—
This is the supreme, holy way!
And yet it's not at all remarkable
To give away one's body or one's wealth.

88

Instead to grasp the emptiness of things,
And to rely upon the karmic law of cause and fruit—
It's this that is more wonderful than wonderful,
More marvellous than marvellous!

89

Wishing to be guardians of beings,
Though in saṃsāra's mire they take their birth,
[Bodhisattvas] are unstained by all the faults thereof,
Like petals of the lotus, water-born.

90

Though Bodhisattvas like Samantabhadra
Burned away defilement's tinder wood
With wisdom fires of emptiness,
They still are moistened and made tender by compassion.

Guṇākara & Rabshi Shenyen translation

85

Rooted firmly because of compassion,
And arising from the shoot of awakening mind,
The [true] Awakening that is the sole fruit of altruism –
This the conqueror's children cultivate.

86

When through practice it becomes firm,
Then alarmed by other's suffering,
The [bodhisattvas] renounce the bliss of concentration
And plunge even to the depths of relentless hells.

87

This is indeed amazing, praiseworthy it is;
This is the excellent way of the sublime;
That they give away their own flesh
And wealth is not surprising at all.

88

Those who understand this emptiness of phenomena
Yet [also] conform to the law of karma and its results,
That is more amazing than amazing!
That is more wondrous than wondrous!

89

Those who wish to save sentient beings,
Even if they are reborn in the mires of existence,
They are not sullied by the stains of its events;
Just like the petals of a lotus born in a lake.

90

Though bodhisattvas such as Samantabhadra
Have burned the wood of afflictions
With the wisdom fire of emptiness,
They still remain moistened by compassion.

Christian Lindtner translation

85

The sons of the Buddha are active
in developing enlightenment, which has
steadfast compassion as its root,
grows from the sprout of bodhicitta,
and has the benefit of others as its sole fruit.

86

Those who are strengthened by meditational
development find the suffering of others frightening.
[In order to support others] they forsake even the
pleasures of dhyana; they even enter the Avici hell!

87

They are wonderful; they are admirable;
they are most extraordinarily excellent!
Nothing is more amazing
than those who sacrifice their person and riches!

88

Those who understand the sunyata of phenomena
[but also] believe in [the law of] karma and its results
are more wonderful than wonderful,
more astonishing than astonishing!

89

Wishing to protect living beings,
they take rebirth in the mud of existence.
Unsullied by its events,
they are like a lotus [rooted] in the mire.

90

Though sons of the Buddha such as Samantabhadra
have consumed the fuel of the klesas
through the cognitive fire of sunyata,
the waters of compassion still flow within them!

Geshe Thupten Jinpa translation

91
Caught beneath compassion's power,
They display their coming, birth, experience of pleasures,
Renunciation and the practice of austerities,
Their great enlightenment and conquest of the demon host.

92
They then show forth the turning
Of the Dharma Wheel;
Establishing the gods upon the path to freedom,
They then display their passing to the state beyond all sorrow.

93
They manifest in forms
Of Brahmā, Indra, Vishnu, Shiva and the rest.
Exhibiting the dance of their compassion
Through actions that lead beings on the path.

94
To solace those despondent on the pathways of existence,
That beings might embrace the Mahayāna,
Two kinds of primal wisdom were set forth,
Yet this is not the final teaching.

95
The arhat Śrāvakas,
Till the Buddhas call them,
Rest in wisdom bodies,
Drunk on concentration.

96
Roused, they take on various forms,
And work with love for beings' sake.
Merit and wisdom gathered in,
They reach the awakening of buddhahood.

Guṇākara & Rabshi Shenyen translation

91
Those under the power of compassion
Display acts of departing, birth and merriment,
Renouncing kingdom, engaging in ascetic penance,
Great awakening and defeating the maras;

92
Turning the wheel of dharma,
Entering the realm of all gods,
And likewise display the act of going
Beyond the bounds of sorrow.

93
In guises of Brahma, Indra and Vishnu,
And that of fierce Rudra forms,
They perform the compassionate dance
With acts bringing peace to the beings.

94
For those disheartened on existence's road,
For their respite the two wisdoms that lead
To the great vehicle had been taught;
They are [however] not ultimate.

95
So long not exhorted by the Buddhas,
So long the Disciples will remain
In a bodily state of wisdom
Swoon and intoxicated by absorption.

96
When exhorted then in diverse forms
They will become attached to others' welfare;
And if they gather stores of merit and wisdom,
They will attain the Buddha's [full] awakening.

Christian Lindtner translation

91-92.
Having come under
the guiding power of compassion
they display the descent [from Tusita],
birth, merriments, renunciation, ascetic practices,

great enlightenment,
victory over the hosts of Mara,
turning of the Dharmacakra,
the request of all the gods,
and [the entry into] nirvana.

93
Having emanated such forms
as Brahma, Indra, Vishnu, and Rudra,
they present through their compassionate natures
a performance suitable to beings in need of guidance.

94
Two [kinds] of knowledge arise [from]
the Mahayana to give comfort and ease to those
who journey in sorrow along life's path— so it is said.
But [this] is not the ultimate meaning.

95
As long as they have not been
admonished by the Buddhas,
Sravakas [who are] in a bodily state of cognition
remain in a swoon, intoxicated by samadhi.

96
But once admonished, they devote themselves
to living beings in varied ways.
Accumulating stores of merit and knowledge,
they obtain the enlightenment of Buddhas.

Geshe Thupten Jinpa translation

97

They still have two propensities,
Which are described as seeds.
Through the gathering of such seeds and other things,
The sapling of existence is produced.

98

The Guardians of the world expound their teachings
In conformity with beings' aspirations.
Many are the means of training worldly beings;
Many are the aspects of the teachings.

99

The teachings thus are various,
Some profound and others vast,
While some combine the character of both.
None diverge from emptiness and thus they are not different.

100

All dhāraṇīs, grounds of realization,
The transcendent perfections of enlightenment—
The Omniscient Ones described them all
As aspects of the awakened mind.

101

Those who with their body, speech and mind
Accomplish constantly the benefit of beings
Who advocate the arguments of emptiness—
For them there is no charge of being nihilist!

102

Great beings do not make their dwelling
Either in saṃsāra or nirvāṇa.
Therefore Buddha has discoursed upon
A “non-abiding” nirvāṇa.

Guṇākara & Rabshi Shenyen translation

97

Because the propensities for two [obscurations] exist,
These propensities are referred to as seeds [of existence];
From the meeting of the seeds with conditions
The shoot of cyclic existence is produced.

98

[The paths] revealed by the saviors of the world,
Which follow the pattern of beings' mentalities,
Differ variously among the diverse people
Due to the diverse methods [employed by the Buddhas].

99

[The instructions] differ as the profound and as the vast;
On some occasions [an instruction] is characterized by both;
Though such diverse approaches are taught,
They are [all] equal in being empty and non-dual.

100

The retention powers and the [bodhisattva] levels,
As well as the perfection of the Buddhas,
The omniscient ones taught these to be
Aspects of the awakening mind.

101

Those who fulfill other's welfare in this way
Constantly through their body, speech and mind,
Who advocate the dialectic of emptiness,
There is no dispute at all of being nihilistic.

102

Neither in cyclic existence nor in nirvana
The great beings reside;
Therefore the Buddhas taught here
The non-abiding nirvana.

Christian Lindtner translation

97

As the potentiality of both [accumulations],
the vasanas are said to be the seed [of enlightenment].
That seed, [which is] the accumulation of things,
produces the sprout of life.

98

The teachings of the protectors of the world
accord with the [varying] resolve of living beings.
The Buddhas employ a wealth of skilful means,
which take many worldly forms.

99

[Teachings may differ] in being either
profound or vast; at times they are both.
Though they sometimes may differ, they are
invariably characterized by sunyata and non-duality.

100

Whatever the dharmas, stages,
and paramitas of the Buddhas,
the omniscient [Tathagatas] have stated
that they form a part of bodhicitta.

101

Those who thus always benefit living beings
through body, words, and mind
advocate the claims of sunyata,
not the contentions of annihilation.

102

The magnanimous [Bodhisattvas]
do not abide in nirvana or samsara.
Therefore the Buddhas have spoken of this
as “the non-abiding nirvana”

Geshe Thupten Jinpa translation

103

Those who, to achieve their own and others' welfare,
Drink compassion with its single taste of merit,
And voidness with its supreme taste [of wisdom]—
These are Bodhisattvas, offspring of the Buddha.

104

I reverence them with all that I possess,
Worthy as they are of constant worship in the triple world.
These leaders of the world remain
As heirs and deputies of Buddhas.

105

Bodhicitta has been said to be
The highest aspect of the Mahāyāna.
Let us cultivate this bodhicitta,
Striving in the meditation.

106

Aside from bodhicitta,
There's no other means within the world
With which to gain the benefit of others and oneself—
No other method have the Buddhas seen.

107

By simply generating the awakened mind,
So great a mass of merit is produced
That if it were possessed of solid form,
It would fill up the whole of space, and still there would be more!

108

And one who meditates on bodhicitta
Even for a single instant
Gains such quantity of merit—
Even Buddhas cannot measure it!

Guṇākara & Rabshi Shenyen translation

103

The single taste of compassion is merit;
The taste of emptiness is most excellent;
Those who drink [the elixir of emptiness] to realize
Self and other's welfare are conqueror's children.

104

Bow to them with your entire being;
They are always worthy of honor in the three worlds;
These guides of the world reside
As representatives of the Buddhas.

105

This awakening mind is stated
To be the highest [ideal] in the great vehicle;
So with an absorbed [determined] effort
Generate this awakening mind.

106

To accomplish self and others' welfare
No other means exist in the world;
Apart from the awakening mind
To date the Buddhas saw no other means.

107

The merit that is obtained
From mere generation of awakening mind,
If it were to assume a form
It will fill more than the expanse of space.

108

A person who for an instant
Meditates on the awakening mind,
The heap of merit [obtained from this],
Not even the conquerors can measure.

Christian Lindtner translation

103

The unique elixir of compassion functions as merit,
[but] the elixir of sunyata functions as the highest.
Those who drink it for the sake of themselves
and others are sons of the Buddha.

104

Salute these Bodhisattvas with your entire being!
Always worthy of honour in the three worlds,
guides of the world, they strive to represent
the lineage of the Buddhas.

105

[In] Mahayana this bodhicitta
is said to be the very best.
So produce bodhicitta
through firm and balanced efforts.

106

[In this] existence there is no other means
for the realization of one's own and others' benefit.
The Buddhas have until now seen
no means apart from bodhicitta.

107

Simply by generating bodhicitta
a mass of merit is collected.
If it took form, it would more than fill
the expanse of space!

108

If a person developed bodhicitta
only for a moment, not even
the Jinas could calculate
the mass of his merit!

Geshe Thupten Jinpa translation

109

This precious state of mind without defilement
Is the only supreme jewel
That brigands (demons of defilement)
Cannot harm or steal away.

110

Just as in saṃsāra,
The Buddhas and the Bodhisattvas
Constantly make prayers of aspiration,
Likewise we should train our minds in bodhicitta.

111

This is wonderful indeed;
So strive in what has been explained.
Then you yourself will comprehend
The actions of Samantabhadra.

112

And by the peerless merit I have now achieved
Through praising bodhicitta praised by all the buddhas,
May those who founder in the billows of the ocean of existence
Tread the pathway taken by the Lord of humankind.

Guṇākara & Rabshi Shenyen translation

109

A precious mind that is free of afflictions,
This is the most unique and excellent jewel;
It can be neither harmed nor stolen by
Such robbers as the mara of afflictions.

110

Just as aspirations of the Buddhas
And the bodhisattvas are unswerving,
Likewise those who immerse themselves in
Awakening mind must hold firm their thought.

111

Even with wonder you should strive
As explained here [in the preceding lines];
Thereafter you will yourself realize
Samantabhadra's [great enlightened] deeds.

112

By praising the awakening mind
hailed by the excellent conquerors,
The incomparable merits I have obtained today from this act,
May through this all sentient beings
submerged in the waves of existence ocean
Travel on the path trodden by the leader of the bipeds.

Christian Lindtner translation

109

The one finest jewel
is a precious mind free of klesas.
Robbers like the klesas
or Mara cannot steal or damage it.

110

Just as the high aspirations of Buddhas
and Bodhisattvas in saṃsara are unswerving,
those who set their course on bodhicitta
must make [firm their] resolve.

111

No matter how amazing [all this seems],
you must make efforts as explained.
Thereafter you yourself
will understand the course of Samantabhadra!

112

Through the incomparable merit
I have now collected by praising
the excellent bodhicitta praised by the excellent Jinas,
may living beings submerged in the waves
of life's ocean gain a foothold on the path followed
by the leader of those who walk on two legs.