

B = Stephen Batchelor? (according to internet site)

SB = Stephen Batchelor: VERSES FROM THE CENTER: A BUDDHIST VISION OF THE SUBLIME (New York: Riverhead Books, 2000)

S = Frederick J. Streng, EMPTINESS: A STUDY IN RELIGIOUS MEANING (New York: Abingdon Press, 1967), Appendix A & B; pp. 183-227

G = Jay L. Garfield, THE FUNDAMENTAL WISDOM OF THE MIDDLE WAY: NAGARAJUNA'S MULAMDHYAMAKAKARIKA (New York: Oxford University Press, 1995)

I = Kenneth K. Inada, NAGARJUNA: A TRANSLATION OF HIS MULAMADHYAMAKAKARIKA WITH AN INTRODUCTORY ESSAY (Tokyo: The Hokuseido Press, 1970)

K= David J. Kalupahana, MULAMADHYAMAKAKARIKA OF NAGARJUNA: THE PHILOSOPHY OF THE MIDDLE WAY (Albany, NY: SUNY Press, 1986)

For an English translation of the karikas (virtually identical with G above) together with Je Tsongkhapa's commentary on them, consult Ngawang Samten and Jay L. Garfield (trans.), OCEAN OF REASONING: A GREAT COMMENTARY ON NAGARJUNA'S MULAMADHYAMAKAKARIKA (NY: Oxford University Press, 2006)

आत्मपरीक्षा नामाष्टदशमं प्रकरणं

ātmaparīkṣā nāmāṣṭadaśamaṁ prakaraṇam

B: Investigation of Self and Things (Self)

SB: Self

S: An Analysis of the Individual Self (atma) (the self and phenomena)

G: Examination of Self and Entities

I: Examination of the Bifurcated Self

K: Examination of Self

आत्मा स्कन्धा यदि भवेदुदयव्ययभागभवेत्।

स्कन्धेभ्यो ऽन्यो यदि भवेद्भवेदस्कन्धलक्षणः ॥ १

ātmā skandhā yadi bhavedudayavyayabhāgbhavet |
skandhebhyo 'nyo yadi bhavedbhavedaskandhalakṣaṇaḥ || 1

B: If the aggregates were self, it would be possessed of arising and decaying. If it were other than the aggregates, it would not have the characteristics of the aggregates.

SB: Were mind and matter me, I would come and go like them. If I were something else, They would say nothing about me.

S: If the individual self (atma) were [identical to] the "groups" (skandha), then it would partake of origination and destruction.

If [the individual self] were different from the "groups," then it would be without the characteristics of the "groups."

G: If the self were the aggregates, It would have arising and ceasing (as properties). If it were different from the aggregates, It would not have the characteristics of the aggregates.

I: If the bifurcated self (*atman*) is constitutive of *skandhas*, it will be endowed with the nature of origination and destruction. If it is other than the *skandhas* it will not be endowed with the latter's characteristics.

K: If the self were to be identical with the aggregates, it will partake of uprising and ceasing. If it were to be different from the aggregates, it would have the characteristics of the non-aggregates.

आत्मन्यसति चात्मीयं कुत एव भविष्यति ।

निर्ममो निरहंकारः शमादात्मात्मनीनयोः ॥ २

ātmanyasati cātmīyaṁ kuta eva bhaviṣyati ।
nirmamo nirahaṅkāraḥ śamādātmātmanīnayoh ॥ 2

B: If the self did not exist, where could what is mine exist? In order to pacify self and what is mine, grasping I and grasping mine can exist no more.

SB: What is mine When there is no me? Were self-centeredness eased, I would not think of me and mine –

S: If the individual self does not exist, how then will there be something which is "my own"?

There is lack of possessiveness and no ego on account of the cessation of self and that which is "my own."

G: If there were no self, Where would the self's (properties) be? From the pacification of the self and what belongs to it, One abstains from grasping onto "I" and "mine."

I: Where the bifurcated self does not exist, how could there be a self-hood (*atmiya*)? From the fact that the bifurcated self and self-hood are (in their basic nature) quiescence, there is no self-identity (*mama*) or individuality (*ahamkara*).

K: In the absence of a self, how can there be something that belongs to the self? From the appeasement of the modes of self and self-hood, one abstains from creating the notions of “mine” and “I.”

निर्ममो निरहंकारो यश्च सो ऽपि न विद्यते।

निर्ममं निरहंकारं यः पश्यति न पश्यति ॥ ३

nirmamo nirahamkāro yaśca so 'pi na vidyate ।
nirmamaṁ nirahamkāraṁ yaḥ paśyati na paśyati ।। 3

B: The one who does not grasp at me and mine likewise does not exist. Whoever sees the one who does not grasp at me and mine does not see.

SB: -- There would be no one there to think them.

S: He who is without possessiveness and who has no ego — He, also, does not exist.
Whoever sees "he who is without possessiveness" or "he who has no ego" [really] does not see.

G: One who does not grasp onto “I” and “mine,” That one does not exist. One who does not grasp onto “I” and “mine,” He does not perceive.

I: Any entity without individuality and self-identity does not exist. Whosoever sees (it with) non-individuality and non-self-identity cannot see or grasp (the truth).

K: Whosoever is free from selfishness and egoism, he too is not evident. Whoever perceives someone as free from selfishness and egoism, he too does not perceive.

ममेत्यहमिति क्षीणे बहिर्धाध्यात्ममेव च।

निरुध्यत उपादानं तत्क्षयाज्जन्मनः क्षयः ॥ ४

mametyahamiti kṣīṇe bahirdhādhyātmameva ca ।
nirudhyata upādānaṁ tatksayājjanmanaḥ kṣayaḥ ।। 4

B: When one ceases thinking of inner and outer things as self and mine, clinging will come to a stop. Through that ceasing, birth will cease.

SB: What is inside is me, What is outside is mine – When these thoughts end, compulsion stops, repetition ceases,

S: When "I" and "mine" have stopped, then also there is not an outside nor an inner self.

The "acquiring" [of karma] (upadana) is stopped; on account of that destruction, there is destruction of verse existence.

G: When views of "I" and "mine" are extinguished, Whether with respect to the internal or external, The appropriator ceases. This having ceased, birth ceases.

I: Grasping ceases to be where, internally and externally, (the ideas of) individuality and self-identity are destroyed. From the cessation of grasping the cessation of birth also follows.

K: When views pertaining to "mine" and "I", whether they are associated with the internal or the external, have waned, then grasping comes to cease. With the waning of that (grasping), there is waning of birth.

कर्मक्लेशक्षयान्मोक्षः कर्मक्लेशा विकल्पतः ।

ते प्रपञ्चात्प्रपञ्चस्तु शून्यतायां निरुध्यते ॥ ५

karmakleśakṣayānmokṣaḥ karmakleśā vikalpataḥ ।
te prapañcātprapañcastu śūnyatāyāṁ nirudhyate ॥ 5

B: Through the ceasing of action and affliction, there is freedom. Action and affliction [come] from thoughts and they from fixations. Fixations are stopped by emptiness.

SB: . . . Freedom dawns. Fixations spawn thoughts That provoke compulsive acts – Em;ptiness stops fixations.

S: On account of the destruction of the pains (klesa) of action there is release for pains of action exist for him who constructs them.

These pains result from phenomenal extension (prapanca); but this phenomenal extension comes to a stop by emptiness.

G: Action and misery having ceased, there is nirvana. Action and misery come from conceptual thought. This comes from mental fabrication. Fabrication ceases through emptiness.

I: There is *moksha* (release or liberation) from the destruction of *karmaic* defilements which are but conceptualization. These arise from mere conceptual play (*prapanca*) which are in turn banished in *shunyata*.

K: On the waning of defilements of action, there is release. Defilements of action belong to one who discriminates, and these in turn result frm obsession. Obsession, in its turn, ceases within the context of emptiness.

आत्मेत्यपि प्रज्ञापितमनात्मेत्यपि देशितं।

बुद्धैर्नात्मा न चानात्मा कश्चिदित्यपि देशितं ॥ ६

ātmetyapi prajñāpitamanātmetyapi deśitaṃ |
buddhairnātmā na cānātmā kaścidityapi deśitaṃ | | 6

B: It is said that “there is a self,” but “non-self” too is taught. The buddhas also teach there is nothing which is “neither self nor non-self.”

SB: Buddhas speak of “self” And also teach “no self” And also say “there’s nothing Which is either self or not.”

S: There is the teaching of "individual self" (atma), and the teaching of "non-individual self" (anatma); But neither "individual self" nor "non-individual self" whatever has been taught by the Buddhas. S: When the domain of thought has been dissipated, "that which can be stated" is dissipated.

G: That there is a self has been taught, And the doctrine of no-self, By the buddhas, as well as the Doctrine of neither self nor nonself.

I: The Buddhas have provisionally employed the term *atman* and instructed on the true idea of *anatman*. They have also taught that any (abstract) entity as *atman* or *anatman* does not exist.

K: The Buddhas have made known the conception of self and taught the doctrine of no-self. At the same time, they have not spoken of something as the self or as the non-self.

निवृत्तमभिधातव्यं निवृत्ते चित्तगोचरे।

अनुत्पन्नानिरुद्धा हि निर्वाणमिव धर्मता ॥ ७

nivṛttamabhidhātavyaṃ nivṛtte cittagocare |
anutpannāniruddhā hi nirvāṇamiva dharmatā | | 7

B: That to which language refers is denied, because an object experienced by the mind is denied. The unborn and unceasing nature of reality is comparable to nirvana.

SB: When things dissolve, There’s nothing left to say. The unborn and unceasing Are already free.

S: When the domain of thought has been dissipated, "that which can be stated" is dissipated.

Those things which are unoriginated and not terminated, like nirvana, constitute the Truth (dharmata).

G: What language expresses is nonexistent. The sphere of thought is nonexistent. Unarisen and unceased, like nirvana I the nature of things.

I: Where mind's functional realm ceases, the realm of words also ceases. For, indeed, the essence of existence (*dharmata*) is like *nirvana*, without origination and destruction.

K: When the sphere of thought has ceased, that which is to be designated also has ceased. Like freedom, the nature of things is non-arisen and non-ceased.

सर्वं तथ्यं न वा तथ्यं तथ्यं चातथ्यमेव च ।

नैवातथ्यं नैव तथ्यमेतद्बुद्धानुशासनं ॥ ८

sarvaṃ tathyam na vā tathyam tathyam cātathyameva ca ।
naivātathyam naiva tathyametadbuddhānuśāsanam ॥ 8

B: Everything is real, not real; both real and not real; neither not real nor real: this is the teaching of the Buddha.

SB: Buddha said: "It is real," And "it is unreal," And "it is both real and unreal," And "it is neither one nor the other."

S: Everything is "actual" (tathyam) or "not-actual," or both "acts actual-and-not-actual," Or "neither-actual-nor-not-actual":
This is the teaching of the Buddha.

G: Everything is real and is not real, Both real and not real, Neither real nor not real. This is Lord Buddha's teaching.

I: Everything is suchness (*tathyam*), not suchness, both suchness and not suchness, and neither suchness nor not suchness. This is the Buddha's teaching.

K: Everything is such, not such, both such and not such, and neither such and not such: this is the Buddha's admonition.

अपरप्रत्ययं शान्तं प्रपञ्चैरप्रपञ्चितं ।

निर्विकल्पमनानार्थमेतत्तत्त्वस्य लक्षणं ॥ ९

aparapratyayaṃ śāntaṃ prapañcairaprapañcitaṃ ।
nirvikalpamanānārthametattattvasya lakṣaṇam ॥ 9

B: Not known through others, peaceful, not fixed by fixations, without conceptual thought, without differentiation: these are the characteristics of suchness.

SB: It is all at ease, Unfixatable by fixations, Incommunicable, Inconceivable, Indivisible.

S: "Not caused by something else," "peaceful," "not elaborated by discursive thought," "Indeterminate," "undifferentiated": such are the characteristics of true reality (tattva).

G: Not dependent on another, peaceful and Not fabricated by mental fabrication, Not thought, without distinctions, That is the character of reality (that-ness).

I: Non-conditionally related to any entity, quiescent, non-conceptualized by conceptual play, non-discriminative, and non-differentiated. These are the characteristics of reality (i.e., descriptive of one who has gained the Buddhist truth).

K: Independently realized, peaceful, unobsessed by obsession, without discriminations and a variety of meanings: such is the characteristic of truth.

प्रतीत्य यद्यद्भवति न हि तावत्तदेव तत्।

न चान्यदपि तत्तस्मान्नोच्छिन्नं नापि शाश्वतं ॥ १०

pratītya yadyadbhavati na hi tāvattadeva tat |
na cānyadapi tattasmānnochchinnam nāpi śāśvatam || 10

B: Whatever arises dependent on something else is at that time neither that very thing nor other than it. Hence it is neither severed nor permanent.

SB: You are not the same as or different from Conditions on which you depend; You are neither severed from Nor forever fused with them --

S: Whatever exists, being dependent [on something else], is certainly not identical to that [other thing],

Nor is a thing different from that; therefore, it is neither destroyed nor eternal.

G: Whatever comes into being dependent on another Is not identical to that thing. Nor is it different from it. Therefore it is neither nonexistent in time nor permanent.

I: Any existence which is relational is indeed neither identical to nor different from the related object. Therefore, it is neither interruption nor constancy.

K: Whatever that arises depending upon whatever, that is not identical nor different from it. Therefore, it is neither annihilated nor eternal.

अनेकार्थमनानार्थमनुच्छेदमशाश्वतं।

एतत्तल्लोकनाथानां बुद्धानां शाशनामृतं ॥ ११

anekārthamanānārthamanucchedamaśāśvataṁ |
etattal lokanāthānām buddhānām śāsanāmṛtaṁ | | 11

B: That ambrosial teaching of the buddhas, those guardians of the world, is neither the same nor different, neither severed nor permanent.

SB: -- This is the deathless teaching Of buddhas who care for the world.

S: The immortal essence of the teaching of the Buddhas, the lords of the world, is Without singleness or multiplicity; it is not destroyed nor is it eternal.

G: By the buddhas, patrons of the world, This immortal truth is taught: Without identity, without distinction; Not nonexistent in time, not permanent.

I: “Non-identity, non-differentiation, non-interruption and non-continuity.” These are the immortal teachings of the world’s patron Buddhas.

K: That is without a variety of meanings or one single meaning, it is not annihilation nor is it eternal. Such, it is reminisced, is the immortal message of the Buddhas, the patrons of the world.

संबुद्धानामनुत्पादे श्रावकाणां पुनः क्षये।

ज्ञानं प्रत्येकबुद्धानामसंसर्गात्प्रवर्तते ॥ १२

sambuddhānāmanutpāde śrāvakāṇām punaḥ kṣaye |
jñānaṁ pratyekabuddhānāmasamsargātpṛavartate | | 12

B: When perfect buddhas do not appear, and when their disciples have died out, the wisdom of the self-awakened ones will vividly arise without reliance.

SB: When buddhas don’t appear And their followers are gone, The wisdom of awakening Burst forth by itself.

S: If fully-developed Buddhas do not arise [in the world] and the disciples [of the Buddha] disappear,

Then, independently, the knowledge of the self-produced enlightened ones (pratyekabuddha) is produced.

G: When the fully enlightened ones do not appear, And when the disciples have disappeared, The wisdom of the self-enlightened ones Will arise completely without a teacher.

I: Where the accomplished Buddhas do not appear and the *shravakas* cease to be, the enlightened mind of the *pratyekabuddhas* com from frm independent diengagement (of the bifurcated self).

K: When the fully enlightened ones do not appear; on the waning of disciples; the wisdom of the self-enlightened ones proceeds without association.