

Some Important Passages and Verses for Meditation

on

Dependent Origination/Emptiness

Given by the Arya Satpurush Sutra (Precious Child Sutra)

Manjushri, whoever listens (even) with doubt to this teaching (on emptiness) generates much greater merit than a Bodhisattva who, lacking skill in means, practises the six perfections for a hundred thousand eons. This being so, what need is there to say anything about a person who listens to (this teaching) without doubt! What need is there to say anything about a person who imparts the scripture in writing, memorizes it, and also teaches it thoroughly and extensively to others!

Arya Tathagata Garbha Nama Sutra (The Treasury of the One Thus Gone Sutra)

Any person, who, possessing all these (ten great non-virtues), enters into the teaching of selflessness and has faith and conviction that all phenomena are from the beginning pure (of true existence), does not go to a bad rebirth.

Section on Subduing Devils (Sutra)

If any Bhikshu realizes that all phenomena are absolutely pacified (of inherent existence) and the beginning of defilements is devoid of self-nature, it will remove the guilt of having defilements and make

unstable the (defilements), thus deeming even the immeasurable negativities dysfunctional, let alone the secondary wrongs done associated with ethics and rituals.

Arya Deva's Catuhsataka Sastra Nama Karika (Four Hundred Verses) (2nd Century AD)

Those with less merit will not even have a doubt
In this Dharma (of ultimate reality).
Should a doubt ever arise in someone,
It will shatter Samsara into pieces.

Acharya Chandrakirti's Madhyamakavatara (Entry into the Middle Way)

Even as an ordinary being, when hearing about emptiness,
If one experiences within, utter joy, again and again,
Tears flowing from such pure joy moisten one's eyes
And one's hair stands on end,
One has the seed of the wisdom of full awakening.

Upalipariprcchanamamahayana Sutra (Upali Requested Sutra)

The various delightful flowers blossom
And the sparkling supreme golden abodes stand, so alluring.
For none of these is there a creator.
They are posited by the power of thought.
It is through conceptualization that the world is imputed.

Bhikhuni Vajira's Utterance in a Fundamental Vehicle Sutra

The mind is demonic (which views) a (true) self.

You have a wrong view.

These compositional aggregates are empty;

There is no being in them.

Just as one designates a cart

In dependence upon a collection of parts,

So we assert a conventional sentient being

In dependence upon the aggregates.

An Extract from Venerable Shawara's writings

Searching for reality throughout space,

One finds not the periphery and the center.

All perceptions cease completely.

Likewise, through a thorough search of mind and phenomena,

One finds not even an atom of essence.

Since the searching mind is not found,

Not seeing anything is seeing the reality.

An Extract from Saint Saraha's writings

By entering into emptiness but devoid of compassion,

One will not find the supreme path.

At the same time, by meditating upon compassion alone,

One will not attain liberation, but remain in Samsara.

Whosoever is capable of grasping the unity of the two,

Will not remain in Samsara nor abide in (personal) Nirvana.

Samadhiraja Sutra (King of Concentration Sutra)

Just as in the dream of a young girl,

She met with a boy and saw his death,

Joyous was she at the meeting and in anguish at his death.

View all phenomena as thus.

*Arya Nagarjuna's Mulamadhyamakarikā (Fundamental
Wisdom of the Middle Way)*

Through ceasing karma and afflictions, Nirvana is achieved.

Karma and afflictions arise from (distorted) conceptions.

These arise from elaborations (of grasping at true existence).

Elaborations cease by (or into) emptiness.

Neither the aggregates, nor different from the aggregates,

The aggregates don't (depend) on him, nor is he (dependent) on them.

The Tathagata does not possess the aggregates.

What is the Tathagata? (*Replace with your name*)

That which dependently originates

Is posited to be empty (of independent existence).

That being dependently designated,

This is the Middle Way.

Since there is no phenomenon

That is not dependently originated,
Therefore, there is no phenomenon
That is not empty.

Arya Nagarjuna's Ratnamala (Precious Garland)

If the person is not earth, not water,
Not fire, not wind, not space,
Not also consciousness, and not all (of them),
Where is the person out of those?

Just as a person is not truly existent
Because of being an aggregation of the six constituents,
So each constituent also is not truly existent
As they are aggregations (of their own constituents).

*Arya Nagarjuna's Bodhichittavivarana (Commentary on
Bodhichitta)*

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

*Arya Deva's Catuhsataka Sastra Nama Karika (Four
Hundred Verses)*

When dependent arising is seen,
Ignorance does not occur.
Thus through all efforts,

Strive to find this subject.

Guide in the View – the Four Mindfulnesses (H.H. Kalsang Gyatso, the VIIth Dalai Lama)

At the crossroads of the six collections (of consciousness)
that have diverse perceptions,
Are seen the hazy dualistic phenomena which are baseless.
There is a magical show that is by nature deceptive.
Don't believe it to be true, but view it as having the nature of
emptiness.
Don't let your mind go astray, but place it in the nature of
appearance-emptiness.
Through not losing mindfulness, hold it in the nature of
appearance-emptiness.

*An extract from prayers for proliferating the Dharma of the
Land of Snows (His Holiness the XIVth Dalai Lama)*

Venerable Marpa Lotsawa, Shaypa Dorji and so on,
The host of the precious Kagyu, the sources of blessings,
The chain of the unexcelled masters of this outstanding tradition,
To you all I pray,
May the Buddha Dharma of the Land of Snows blaze forever
more.

All phenomena encompassing Samsara and Nirvana,
Are but the radiance of spontaneous awareness.

The awareness itself, devoid of elaborations,
Is realized in the nature of Dharmakaya.
Pervading all existences and appearances of Samsara and
Nirvana,
Is the Great Mahamudra.
May the Buddha Dharma of the Land of Snows blaze forever
more.

Dharmadhatustava (In Praise of Dharmadhatu) (Verse 26)

‘Impermanence’, ‘suffering’ and ‘empty’,
These three, they purify the mind.
The Dharma that is unsurpassed in purifying the mind
Is the lack of intrinsic nature.

*The concluding prayer in Lama Tsongkhapa’s ‘Commentary
on Arya Nagarjuna’s Fundamental Wisdom of the Middle
Way’*

Throughout my future lifetimes,
May I always be guided by Arya Manjushri
And be able to uphold the Dharma in general and the teachings on
Dependent Origination in particular,
Even at the cost of my life.

Translation of a Section of Shree Hey-Ru-Ka Sadhana

Shree Hey-Ru-Ka (x3)

Hey is the Selflessness of Phenomena – the mind that is the source of everything is empty (of true existence), as it is imputed to be of causal nature.

Ru is the Selflessness of Person – the emptiness of the Self that is fabricated by the web of conceptual thought that grasps at the self of person.

Ka is the ultimate reality – the absence of the dissonant duality of subject and object.

Shree is the non-dual exalted wisdom that abides in congruence with the emptiness of the object. This is the meaning of **Ay-Wam**