

Chapter XIII – Examination of Compounded Phenomena

1. The Victorious Conqueror has said that whatever
Is deceptive is false.

Compounded phenomena are all deceptive.
Therefore they are all false.

2. If whatever is deceptive is false,
What deceives?

The Victorious Conqueror has said about this
That emptiness is completely true.

3. All things lack entitihood,
Since change is perceived.
There is nothing without entity
Because all things have emptiness.

4. If there is no entitihood,
What changes?
If there were entity,
How could it be correct that something changes?

5. A thing itself does not change.
Something different does not change.
Because a young man doesn't grow old,
And because and an old man doesn't grow old either.

6. If a thing itself changed,
Milk itself would be curd.
Or curd would have come to be
An entity different from milk.

7. If there were even a trifle nonempty,
Emptiness itself would be but a trifle.

But not even a trifle is nonempty.
How could emptiness be an entity?

8. The victorious ones have said
That emptiness is the relinquishing of all views.
For whomever emptiness is a view,
That one will accomplish nothing.

Chapter XIV – Examination of Connection

1. The seen, seeing, and the seer:
These three—pairwise or
All together—
Do not connect to one another.

2. Similarly desire, the desirous one, the object of desire,
And the remaining afflictions
And the remaining sources of perception
Are understood in this threefold way.

3. Since different things connect to one another,
But in seeing, etc.,
There is no difference,
They cannot connect.

4. Not only in seeing, etc.,
Is there no such difference:
When one thing and another are simultaneous,
It is also not tenable that there is difference.

5. A different thing depends on a different thing for its difference.
Without a different thing, a different thing wouldn't be different.
It is not tenable for that which depends on something else
To be different from it.

6. If a different thing were different from a different thing,
Without a different thing, a different thing could exist.
But without that different thing, that different thing does not exist.
It follows that it doesn't exist.

7. Difference is not in a different thing.
Nor is it in a nondifferent thing.
If difference does not exist,

Neither different nor identical things exist.

8. That does not connect to itself.

Nor do different things connect to one another.

Neither connection nor

Connected nor connector exist.

Chapter XV – Examination of Essence

1. Essence arising from
Causes and conditions makes no sense.
If essence came from causes and conditions,
Then it would be fabricated.
2. How could it be appropriate
For fabricated essence to come to be?
Essence itself is not artificial
And does not depend on another.
3. If there is no essence,
How can there be difference in entities?
The essence of difference in entities
Is what is called the entity of difference.
4. Without having essence or otherness-essence,
How can there be entities?
If there are essences and entities
Entities are established.
5. If the entity is not established,
A nonentity is not established.
An entity that has become different.
Is a nonentity, people say.
6. Those who see essence and essential difference
And entities and nonentities,
They do not see
The truth taught by the Buddha.
7. The Victorious One, through knowledge
Of reality and unreality,
In the *Discourse to Katyayana*,

Refuted both “it is” and “it is not.”

8. If existence were through essence,
Then there would be no nonexistence.
A change in essence
Could never be tenable.

9. If there is no essence,
What could become other?
If there is essence,
What could become other?

10. To say “it is” is to grasp for permanence.
To say “it is not” is to adopt the view of nihilism.
Therefore a wise person
Does not say “exists” or “does not exist.”

11. “Whatever exists through its essence
Cannot be nonexistent” is eternalism.
“It existed before but doesn’t now”
Entails the error of nihilism.