

From

# The Fundamental Treatise on the Middle, Called ‘Wisdom

By

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## Chapter VII: Examination of Arising, Lasting and Destruction

English translation by Geshe Tenzin Losel

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1. If it's composed, arising has  
Three characteristics joined with it;  
Arising, if it's uncomposed,  
How characterize the composite?
2. The three, arising and so forth,  
Can't singly act to characterize  
The composite; combined, how there  
In one location at one time?
3. If other characteristics of  
The composite arising has,  
And lasting and destruction, then  
It's endless—or they're uncomposed.
4. Arising of arising just  
The root arising makes arise.  
The root arising on its part  
Arising of arising yields.
5. Arising of arising if  
Your root arising makes arise,  
How will what has not been produced  
By your root one produce it then?
6. If that produced by your root one  
Produces that root one itself,  
How does the root one that was not  
Produced by that give rise to it?
7. Your this that is arising would,  
As you would wish, give rise to that—
8. If this that has not been produced  
Were able to give rise to it.  
‘Just as a lamp illuminates  
Its own and other's entities,  
Arising too may make arise  
Both own and other's entities.’
9. There is no darkness in a lamp,  
Nor in the place where it is set.  
How does a lamp illuminate?  
Illumination's clearing dark.
10. How is the darkness cleared away  
By means of an arising lamp  
When an arising lamp does not  
Make contact with the dark at all?
11. Or if the darkness is cleared by  
A lamp it had no contact with,  
This one set here will clear away  
The dark there is in all the world.
12. A lamp, if it illuminates  
Itself and other entities,  
Then darkness too obscures itself  
And other entities, no doubt.
13. Being unarisen, how would this  
Arising then produce itself?  
But if arisen it produce,  
What is, produced, produced once  
more?

14. Arising, the arisen, or  
The unarisen, none of them  
Arise at all, as spelt out by  
The being gone, not gone and gone on.
15. When this that is arising is  
Not by arising brought about,  
How is what is arising then  
Said on arising to depend?
16. Depending on what, what comes forth,  
Are, it and that, of own-being free.  
So that which is arising and  
Arising too are free indeed.
17. If any unarisen thing  
At all exists in any place,  
It could arise. There's no such thing,  
And so, what is there to arise?
18. And this arising, if it does  
Cause what's arising to arise,  
Then what arising might give rise  
To that arising in its turn?
19. If there's another arising that  
Gives rise to it, there'll be no end.  
Could it without arising rise,  
Let all arise accordingly.
20. Arising of the existent, first,  
And of the not, is not correct,  
Nor of the existent and not both—  
This is already shown above.
21. That there's arising of a thing  
That's ceasing is untenable  
And that which isn't ceasing though,  
It being a thing's untenable.
22. No thing that's not yet lasted lasts.  
A thing that did last does not last.  
One which is lasting does not last  
And what that's unarisen lasts?
23. That there is lasting of a thing  
That's ceasing is untenable.
- And that which isn't ceasing though,  
It being a thing's untenable.
24. When things by ageing and by death  
Are all at all times qualified,  
What are they then those things that  
last,  
Devoid of ageing and of death?
25. It's not correct that lasting lasts  
By other lasting or itself,  
Arising of arising's not  
By self or other; just like that.
26. What's ceased already does not cease.  
What has not yet ceased does not cease,  
Nor what is ceasing similarly.  
What ceases that is unproduced?
27. First, as regards a thing that lasts,  
Cessation is not tenable,  
And for a thing that does not last  
Cessation is not tenable.
28. Assuredly a state's not caused  
Just by that very state to cease,  
And one state also is not caused  
Just by another state to cease.
29. Indeed when the arising of  
All dharmas is untenable,  
Indeed then the cessation of  
All dharmas is untenable.
30. First, for a thing that does exist  
Cessation is untenable.  
Sure it's not tenable that thing  
And non-thing should be unified.
31. And for a non-existent thing  
Cessation is untenable,  
Just as, for instance, cutting off  
A second head does not exist.
32. Cessation of cessation's not  
By self or other's entity.

Arising of arising's not  
By self or or other; just like that.

33. With no arising, lasting or  
Destruction proved, then no composed  
And with no proof of the composed,  
How will the uncomposed give proof?

- 34 Just like a magic show, a dream,  
Just like a city of gandharv's:  
Just so arising was described,  
So lasting, and destruction so.