A photograph of a volcanic crater with distinct, colorful layers of ash and rock. The layers are in shades of yellow, orange, red, and a prominent light blue-green. Several people are visible walking on the slopes, providing a sense of scale. The text 'Originating' is overlaid at the top in white.

Originating

jay youngdahl

Dependently



a photographic interaction with
Nagarjuna,
Sixty Stanzas Of Reasoning

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First non-existence, the source of
all faults,
Had already been undone;
Now listen to the reasoning
That undoes existence itself as well.

(Stanza 2)



One is not freed by existence;
One does not transcend samsara
through non-existence;
It's through understanding
existence and non-existence
That the great beings are liberated.

(Stanza 4)



Those who do not see ultimate
reality

Grasp at samsara and nirvana;

But those who see ultimate reality
possess

No pretensions of world and its'
transcendence.

(Stanza 5)



Just as cessation is imputed
On the disintegration of an
arisen entity;
So too the sublime ones accept
Cessation that is illusion-like.

(Stanza 7)



When one views the arising of
illusions

Or the dissolution of the illusions,

One who recognizes illusions
is not confused;

Those who do not thoroughly crave.

(Stanza 16)



By understanding arising,
disintegration is understood;

By understanding disintegration,
impermanence is understood;

By understanding how to engage
with impermanence,

The sublime dharma is understood
as well.

(Stanza 22)



With no understanding of the
meaning of absence,
But engaging only in mere studies
And failing to engage in
meritorious acts—
Such base people are lost.

(Stanza 31)



Since the Buddhas have stated

That the world is conditioned
by ignorance,

So why is it not reasonable
[to assert]

That this world is [a result of]
conceptualization?

(Stanza 37)



Deplorable are those who abide

By grasping at real entities
with contention,

While, on the basis of the
Buddha's path,

They speak about impermanence of
all things.

(Stanza 41)



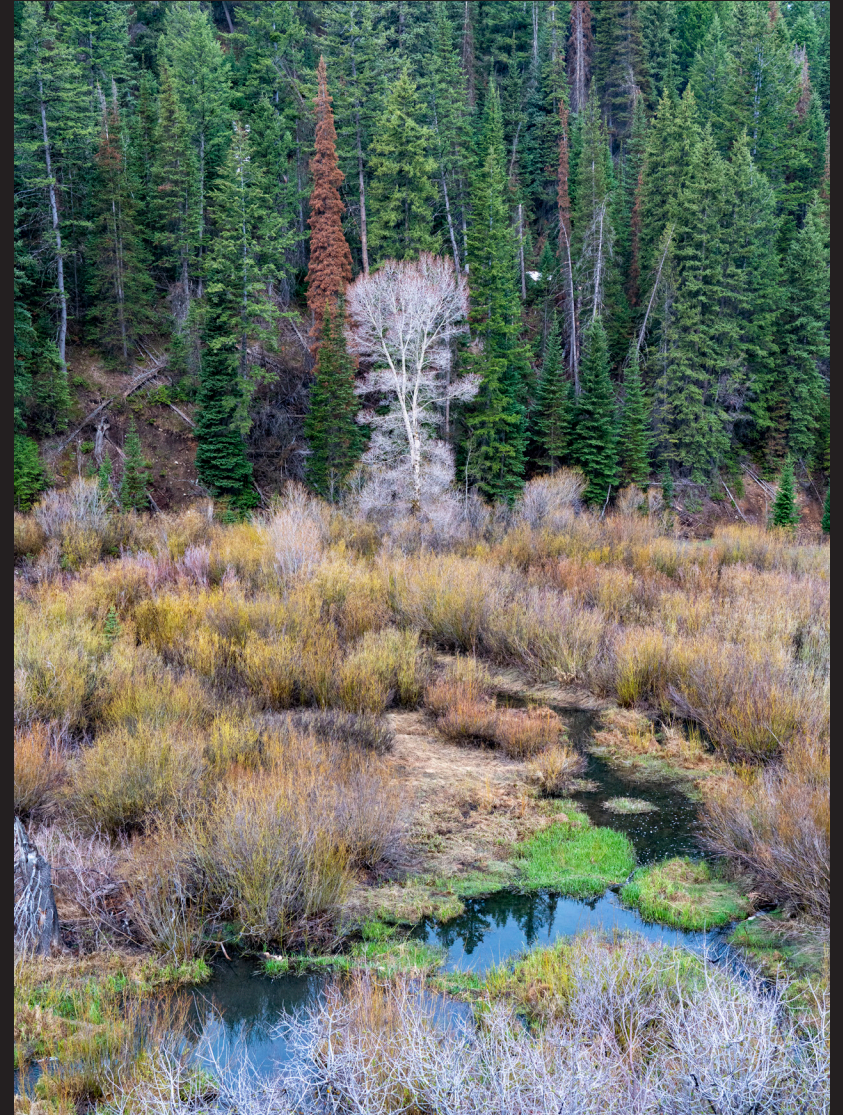
Those who accept the
conditioned things

As being neither true nor false,

Just like the moon in the water,

They are not carried away by
dogmatic views.

(Stanza 45)



Just as the child that thinks
it to be real

Feels attached to a reflection
of form;

Likewise, because the worldly
beings are ignorant,

They are trapped in the
cage of objects.

(Stanza 53)



One becomes attached
[to something]

By thinking of it as pleasant;

By turning away from it

One becomes devoid of attachment.

(Stanza 56)



Through this virtue may all beings

Gather accumulations of
merit and wisdom;

May they attain the two sublime
Buddha bodies,

Which arise from merit and wisdom.

(Stanza 60)



The “Sixty Stanzas of Reasoning,” was composed by Nagarjuna. It was standardized and translated by the Indian abbot Muditashri, the Tibetan translator Patsap Nyima Drak, and the English translator, Geshe Thupten Jinpa. The commentary of Chandrakirti was a reference for the translators.

The concepts, or no-concepts, of existence and non-existence, samsara and suffering, and the two truths have helped anchor my life since I was introduced to them.

— jay youngdahl



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COLOPHON

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