

Kedrup Tenpa Dargye (1493-1568), *Overview of the Middle Way*, folios 25B, 38A, 125A-130A

MKHAS GRUB BSTAN PA DAR RGYAS MCHOOG GIS BRTZOMS PA'I DBU
MA SPYI DON NAS,

The following selections are from the *Overview of the Middle Way*, composed by Master Kedrup Tenpa Dargye (1493-1568).

NYAN RANG DGRA BCOM PA CHOS CAN, PHYI ROL PA BZHIN DU
KHAMGS GSUM NA SPYOD PA'I PHRA RGYAS THAMS CAD MA SPANGS
PAR THAL, DE THAMS CAD KYI RTZA BAR GYUR PA'I DNGOS PO RANG
BZHIN GYIS GRUB PAR 'DZIN PA'I RTOG PA DANG 'DZIN STANGS DNGOS
'GAL DU ZHUGS PA'I LAM MA RNYED PA'I PHYIR, DER THAL, DNGOS PO
RANG BZHIN MED PAR YONGS SU SHES PA DANG BRAL BA'I PHYIR,

Let us first consider enemy destroyers of the Listener or Self-Made Buddha type. Aren't you saying then that, like the non-Buddhists, they fail to eliminate all the widespread mental afflictions that operate in all three realms? Because isn't it true that they have failed to achieve the path which is directly incompatible, in the way it holds its object, with the root of all these afflictions; that is, the tendency to conceive of things as existing through some nature of their own? And this is true, for they lack that comprehensive knowledge where they realize that things have no nature of their own.

GZHAN YANG DE CHOS CAN, GANG ZAG GI BDAG MED RDZOGS PAR
MA RTOGS PAR THAL, GANG ZAG RANG BZHIN MED PAR MNGON SUM
DU MA RTOGS PA'I PHYIR, DER THAL,

GDAGS GZHI PHUNG PO RANG NGOS NAS GRUB PAR 'DZIN PA'I ZHEN
YUL SUN 'BYIN MI NUS PA'I TSUL GYI PHYIN CI LOG GIS BCINGS PA YIN
PA'I PHYIR, DER THAL, PHUNG PO RANG BZHIN MED PAR YONGS SU
SHES PA DANG BRAL BA'I PHYIR,

Consider these same enemy destroyers. It is true that they have not yet realized, entirely, the fact that the person has no self nature. This is because they have yet to perceive directly the fact that the person has no nature. This in itself is true as well, for they are still chained by total misperceptions, in such a way that they will never be able to root out the object that they think they see when they hold the parts to the person, the thing which gets the label of "me," as existing from its

own side. And this too is true, for they lack that comprehensive knowledge where they realize that the parts to the person have no nature of their own.

THAL 'GYUR SNGA MA LA KHYAB PA YOD DE, GDAGS GZHI PHUNG PO RANG BZHIN GYIS GRUB PAR 'DZIN PA'I RTOG PA'I ZHEN YUL SUN PHYUNG MI NUS PA JI SRID 'JUG GI BAR DU, BTAGS CHOS GANG ZAG RANG NGOS NAS GRUB PAR 'DZIN PA'I RTOG PA'I ZHEN YUL SUN PHYUNG MI NUS PAR 'JUG PA GANG ZHIG, DE JI SRID 'JUG GI BAR DU DE'I DBANG GIS LAS BSOG, LAS DE'I DBANG GIS 'KHOR BAR 'KHOR BA'I PHYIR,

The first of our logical statements above is always true. For suppose that a person is still unable to root out the object that he thinks he sees when he holds the parts to the person, the thing which gets the label of "me," as existing through some nature of its own. As long as he goes on this way, then he will continue to find himself unable to root out the object that he thinks he sees when he holds the thing which gets the label, the "me," as existing from its own side. And as long as he continues with this, then by the power of this misperception he will continue to collect karma. And as long as he collects karma, then he will continue to spin around in this wheel of suffering life.

RGYUD BLA MA RTZA 'GREL GYI DGONGS PA MTHAR THUG YIN TE, BDAG 'DZIN GNYIS KYI BAG CHAGS LA BR TEN NAS DE GNYIS SKYES, DE LA BR TEN NAS RANG NGOS NAS GRUB PA'I YID

'ONG BA DANG YID MI 'ONG DU SNANG BA'I TSUL MIN YID BYED KYI RNAM RTOG SKYE, DE LA BR TEN NAS YID 'ONG LA DMIGS NAS MI 'BRAL BAR 'DOD PA'I 'DOD CHAGS DANG , YID MI 'ONG LA DMIGS NAS 'BRAL 'DOD KYI ZHE SDANG SKYES, DE'I DBANG GIS LAS BSAGS LAS DE'I DBANG GIS 'KHOR BAR 'KHOR BA DANG DE LTAR 'KHOR BA DE YANG , DE BZHIN GSHEGS PA'I SNYING PO MNGON SUM DU MA RTOGS PA'I DBANG GIS YIN PAR GSUNGS PA'I PHYIR

This then is the ultimate idea within the root text and the commentary of the Higher Line, [written by Maitreya and Asanga]: Due to the mental seeds for the two kinds of tendencies to grasp to some self- nature, these two tendencies themselves spring up. Due to the fact that they have sprung up, an impression with a wrong way of looking at things springs up, and some things seem as

though they are pleasant from their own side, and other things seem as though they are unpleasant from their own side. Due to the fact that this impression has sprung up, the emotion of liking springs up, where you focus on a pleasant object and don't want to lose it. And the emotion of disliking springs up, where you focus on an unpleasant object and want to avoid it. This then forces you to collect karma. And karma forces you to spin around in the wheel of suffering life. And this is why the Buddhas have said that this suffering life is something forced on us because we have not been able to see, directly, the essence of the Ones Gone Thus [that is, emptiness]. *****

CHU 'BAB KLUNG LA YI DVAGS RNAG BLO YANG , , ZHES SOGS KYI SKABS SU MTHA' DPYAD PA LA, CHU KLUNG RNAG KHRAG TU SNANG BA'I YI DVAGS KYI MIG SHES DANG , BSE RU'I NANG DU SKRA

SHAD 'DZAG PAR SNANG BA'I RAB RIB CAN GYI MIG SHES DANG , SA GZHI KENG RUS KYIS KHYAB PAR SNANG BA'I KENG RUS GSAL SNANG CAN GYI TING NGE 'DZIN DANG BCAS PA RNAMS KYI YUL DE DANG , DER YOD MED RNAM PA KUN DU MTSUNGS SAM MI MTSUNGS ZHE NA,

Here we will analyze the statement [from *Entering the Middle Way*, by Master Chandrakirti (650 AD)] where it says, "...The mind of a craving spirit as well, which sees a stream of water as pus." One may begin with the following question: Let's consider the objects of the following states of mind: the visual consciousness of a craving spirit where a river of water looks like pus and blood; the visual consciousness of a person with a kind of cataract where a clean white porcelain basin looks like a hair has fallen into it; and that kind of meditation where you visualize skeletons--where you imagine that the entire surface of the earth is covered with the bones of corpses. Are all these objects completely equivalent, as far as being something that exists or doesn't exist?

DE LA BSHAD BYA'I LUNG 'GOD PA DANG , LUNG GI DON BSHAD PA GNYIS, DANG PO LA, THEG BSDUS LAS, YI DVAGS DUD 'GRO MI RNAMS DANG , , LHA RNAMS JI LTAR RIGS RIGS SU, , DNGOS GCIG YID NI THA DAD PHYIR, , DON MA GRUB PAR 'DOD PA YIN, , ZHES DANG , DE'I BSHAD SBYAR DGE BSNYEN BTZUN PA NGO BO NYID MED PAS MDZAD PA LAS,

In reply we will first set forth a relevant passage, and then we will explicate the passage. Here is the first. The text called *The Abbreviation of the Greater Way* says, Insofar as craving spirits, animals, Humans, and pleasure beings, each

according To their class, have differing perceptions Of a single thing, we say it has no reality. Asvabhava, the venerated layman with lifetime vows, has explained the passage. His words include the following:

CHU KLUNG GI DNGOS PO GCIG LA RANG RANG GI LAS KYI RNAM
SMIN GYI DBANG GIS YI DVAGS KYIS RNAG KHRAG LA SOGS PAS GANG
BAR MTHONG BA DANG ,

When they look at a single thing, a stream of water, each one sees what the ripening of his particular karma forces him to see. A craving spirit sees the river full of pus and blood and the like.

DE NYID LA DUD 'GRO LA SOGS PAS GNAS KYI BLOS GNAS PAR BYED PA
DANG ,

An animal or such, on the other hand, thinks of this same water as a place to stay, and makes his home there.

MI RNAMS KYIS NI MNGAR BA DANG , DVANGS PA DANG , BSIL BA'I
CHUR RTOGS SHING 'THUNG NGO , , KHRUS BYED DO , , DER 'JUG

Humans look at the same thing and perceive it as water--sweet, clear, and cool. They drink of it, they wash themselves with it, and they swim in it.

GO,NAM MKHA' MTHA' YAS SKYE MCHED LA SNYOMS PAR ZHUGS PA'I
LHA RNAMS KYIS NAM MKHAR MTHONG STE, GZUGS KYI 'DU SHES
RNAM PAR BSHIG PA'I PHYIR RO , , ZHES GSUNGS PA'I PHYIR,

Those pleasure beings who are wrapped in deep meditation at the level we call the "realm of limitless space" see the water as empty space, for their ability to conceptualize physical matter has dissolved altogether.

GNYSIS PA LUNG GI DON BSHAD PA LA, GZHAN LUGS DGAG, RANG
LUGS BZHAG,RTZOD PA SPONG BA DANG GSUM LAS, DANG PO LA,

Here secondly we will explain the meaning of the text we quoted first. We proceed in three steps: disproving the position of others, establishing our own position, and then refuting their rebuttal. Here is the first.

KHA CIG NA RE, RGYU MTSAN DE NYID KYI PHYIR NA, CHOS THAMS CAD LA 'DI YIN 'DI MIN GANG DU YANG BZUNG DU MED DO, , ZHES ZER NA, SANGS RGYAS PA'I GRUB MTHA' DANG , PHYI ROL PA'I GRUB MTHA' LA BZANG NGAN DANG , BDAG CAG GI STON PA DANG , PHYI ROL PA'I STON PA LA MCHOG DMAN SOGS MED PAR THAL,

Someone may make the following claim: Given the statements that have come above, the fact is that we should never again consider anything as being one way or the other. Well then, you must be suggesting that the system of the Buddha is all the same as the system of every non-Buddhist belief, that there is no difference in their correctness at all. And you must be saying too that we could never state that our Teacher was the highest teacher, and that the teachers of the non- Buddhists are lesser.

CHOS THAMS CAD LA 'DI YIN 'DI MIN GANG DU YANG BZUNG DU MED PA'I PHYIR, 'DOD NA, YOD PAR THAL, BDAG NI STON PA GZHAN SPANGS NAS, , KHYOD LA SKYABS SU MCHI LAGS KYI, , CI SLAD CE NA KHYED NYID NI, , SKYON MI MNGA' ZHING YON TAN RDZOGS, , ZHES GSUNGS PA'I PHYIR,

And you must be suggesting all this, for you have claimed that we should never again consider anything as being one way or the other. Now if you should agree that none of the differences mentioned above exist, we must reply that they do, for as the verse says: All other teachers now I've given up, And go for refuge now to only You; Why? Because it's You alone who has No fault, and perfected every good.

YANG KHA CIG, BRLAN ZHING GSHER BA CHU PHOR PA GANG LA, LHA MI YI DVAGS GSUM

GYIS CIG CAR DU BLTAS PA DE'I TSE NA, 'GRO BA RANG RANG GI NGO BOR THAD KA THAD KAR BDEN PAS, BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE, YI DVAGS KYI NGO BOR RNAG KHRAG TU BDEN, MI'I NGO BOR CHUR BDEN LHA'I NGO BOR BDUD RTZIR BDEN PA YIN NO, , ZER NA,

Someone else might make the following claim: Suppose a pleasure being, a human, and a craving spirit sit down together and look at a glass filled with water: the thing that we define as "wet and flowing." Since to the perceptions of

each different type of being it is real, the glass full of wet and flowing water is in reality pus and blood to the eyes of the craving spirit, and in reality water to the eyes of the human, and in reality ambrosia to the eyes of the pleasure being.

DE'I TSE NA 'GRO BA GSUM PO DE'I MIG SHES THAMS CAD TSAD MA YIN NAM, 'GA' ZHIG TSAD MA YIN PA DAG LAS GANG YIN, DANG PO LTAR NA BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE RNAG KHRAG LA SOGS PA'I DNGOS PO GSUM GA YIN PA DANG , 'GAL BA LA MA 'KHRUL BA'I TSAD MA YOD PA DANG , PHOR PA GANG PO DE CHU YIN PA DANG CHU MA YIN PA GNYIS KAR TSAD MAS RTOGS PAR THAL, DE'I TSE NA 'GRO BA GSUM PO DE'I MIG SHES THAMS CAD TSAD MA YIN PA'I PHYIR,

We ask you then a question: in the situation you've just described, is it that the visual consciousness of all three beings are a valid perception, or is it that only one or two of them are a valid perception? Suppose you say all three are valid. Well then, the glass of wet and flowing water must be full of something that is all three different things: pus and blood, and each of the others. And then too it must be possible for there to be multiple and yet still valid perceptions which see one thing in two completely incompatible ways. And finally there must be such a thing as a valid perception which correctly perceives that the glass is filled with something which is simultaneously water and yet not water. Why so? Because, according to your view, the three

differing cases of visual consciousness possessed by the three different beings would all have to be valid perception.

'DOD NA MI 'THAD PAR THAL, RNAG KHRAG LA SOGS PA'I DNGOS PO GSUM PO 'GAL BA'I PHYIR DANG , CHU YIN MIN GNYIS PO DE PHAN TSUN SPANGS 'GAL GYI DNGOS 'GAL YIN PA'I PHYIR,

And if you try to agree to these absurdities, you are wrong, for the quality of being pus and blood is incompatible with the quality of being either one of the other two substances mentioned. Moreover, the quality of being water and the quality of not being water are directly incompatible in such a way that, if something exists and lacks one of these qualities, it must then possess the other.

DE LA KHO NA RE, MI'I MIG SHES TSAD MA YIN GYI, 'GRO BA GZHAN GNYIS KYI MIG SHES TSAD MA MA YIN TE, DE GNYIS LAS BZANG NGAN GYI DBANG GIS RNAG KHRAG DANG , BDUD RTZI SOGS SU MTHONG BA

TZAM YIN PA'I PHYIR, ZER NA,

Someone may answer with the following claim: In the case mentioned, the visual consciousness of the human is a valid perception, but the visual consciousnesses of the other two types of beings are not valid perception. These latter two see something like the pus and blood, and the ambrosia, only because their karma (which is good in one case, and bad in the other) forces them to.

'O NA MI'I MIG SHES TSAD MA MA YIN PAR THAL, MI LAS 'BRING PO'I DBANG GIS CHUR MTHONG BA TZAM YIN PA'I PHYIR, GZHAN YANG , MI MA YIN PA'I 'GRO BA'I RGYUD LA LUS SHES TSAD MA DANG , NYAN SHES TSAD MA YANG MED PAR THAL, DE'I RGYUD LA MIG SHES TSAD MA MED PA'I PHYIR, DER THAL, KHYOD KYI RTZA BA'I DAM BCA' 'THAD PA'I PHYIR, 'DOD NA,

Well then, according to you, the visual consciousness of the human wouldn't be valid perception either. Because isn't it true that the human sees the water only because his karma (which in this case is halfway between the good and the bad just mentioned) forces him to? Moreover, aren't you implying then that there is no such thing as a valid tactile consciousness, or a valid auditory consciousness, in the mental stream of any being who is not a human? Because aren't you saying that there's no such thing as a valid visual consciousness in the mental stream of any such being? Certainly you are, for you believe your original position to be correct. And suppose now that you do agree that such beings can have no such valid consciousnesses.

'GRO BA DE DAG GIS NGES SHES DRONGS PA DANG , SGRO 'DOGS CHOD PA YANG MED PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, DE DAG PHAN TSUN GCIG GIS GCIG NGO SHES PA YANG MED PAR THAL, 'DOD PA'I PHYIR,

Aren't you then implying that these beings never have any case where they are able to reach a definite conclusion about something, or to analyze an object? And if so, aren't you implying that there could never be a case where one of these beings could recognize another? Of course you are, given your position. `GNYIS PA RANG LUGS BZHAG PA LA, BRLAN ZHING GSHER BA CHU PHOR PA GANG LA, LAS CAN GYI LHA MI YI DVAGS GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE, CHU PHOR PA GANG PO DE DNGOS PO GSUM GYI GZHI MTHUN PA MA YIN PA DANG , DE'I TSE TSAD MTSUNGS GSUM NGES PAR MI DGOS SHING , BRLAN ZHING GSHER BA CHU PHOR PA

GANG PO DE CHA SHAS GSUM LDAN DU SKYE BA DANG ,

Here secondly is the section where we establish our own position. Now suppose three different types of beings--a pleasure being, a human, and a craving spirit, each with their own karma--sit down together and look upon a glass filled with water, the thing we define as "wet and flowing." The glass of water is not at this point one thing which is simultaneously three different objects. Neither is it necessary in this situation for there to be three identical valid perceptions. And when the glass full of wet and flowing water occurs, it occurs with three different, distinct parts to it.

DE YANG DANG POR GRUB TZAM NAS CHA SHAS GSUM LDAN DU GRUB
CING , MTHAR MA ZHIG GI BAR DU CHA SHAS GSUM LDAN DU GNAS
PA MA YIN TE, BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE'I
CHA SHAS GCIG GIS NYER LEN DANG , YI DVAGS KYI LAS KYIS LHAN
CIG BYED RKYEN BYAS PA LA BR TEN NAS DE'I CHA SHAS GCIG GI RIGS
'DRA PHYI MA RNAG KHRAG TU SKYE BA DANG ,

It is not though the case that, from the time it first started, the glass of water came with the three different parts, or that they stay with the glass of water until it eventually ends. What happens is that one of the parts of the glass filled with wet and flowing water provides a material cause, and the karma of the craving spirit provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being blood and pus.

DE'I CHA SHAS GCIG GIS NYER LEN DANG , MI'I LAS KYIS LHAN CIG
BYED RKYEN BYAS PA LA BR TEN NAS DE'I CHA SHAS GCIG GI RIGS 'DRA
PHYI MA CHUR SKYE BA DANG ,

Another part of the glass of water again provides a material cause, and the karma of the human provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being water.
YANG DE'I CHA SHAS GCIG GIS NYER LEN DANG , LHA'I LAS KYIS LHAN
CIG BYED RKYEN BYAS PA LA BR TEN NAS, DE'I CHA SHAS GCIG GI RIGS
'DRA PHYI MA BDUD RTZIR SKYE BA SOGS YIN PA'I PHYIR,

Yet another part of the glass of water provides a material cause, and the karma of the pleasure being provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being ambrosia, and so on.

DE'I TSE NA BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE CHA SHAS GSUM LDAN DU YOD KYANG , GSUM GAS GSUM GA MTHONG BA MA YIN TE, YI DVAGS KYI LAS NGAN PA BSAGS PA'I

DBANG GIS RNAG KHRAG TU MTHONG , DNGOS PO GZHAN GNYIS MA MTHONG BA DANG , DE BZHIN DU 'GRO BA 'OG MA GNYIS LA YANG SHES PAR BYA BA YIN PA'I PHYIR,

At this point, the glass full of wet and flowing water is something with three different parts. Nonetheless, it is not the case that all three different beings see all three parts. The craving spirit is forced by the bad karma he has collected to see the glass of water as pus and blood; and he doesn't see the other two things. One should understand that a similar case holds with the latter two types of beings.

DE LTAR 'BYUNG BA DE YANG BRLAN ZHING GSHER BA PHOR PA GANG PO DE BLTA BYA THUN MONG BA YIN PA'I DBANG DU BYAS PA YIN GYI, YI DVAGS KYIS LAG TU BLANGS NAS LONGS SPYOD PAR BRTZAMS PA DE'I TSE NA KHYAD CHOS GSUM LDAN DU SKYE BA MA YIN TE, DE'I TSE NA YI DVAGS KYI THUN MONG MA YIN PA'I LONGS SPYOD BYA YIN PAS, RIGS 'DRA PHYI MA RNAG KHRAG TU SKYE BA YIN PA'I PHYIR,

What we just described as happening is only with reference to where a glass of something wet and flowing is an object shared by the three different beings, as they look at it together. When the craving spirit himself though picks up the glass in his hand and begins to partake of its contents, the glass of liquid is no longer something that exists with three different parts. Since at this point it is something that the craving spirit is experiencing exclusively, its continuation starts being pus and blood.

DANG POR GANG DU GNAS PA DE YANG 'GRO BA GSUM PO DE'I RANG RANG GI THUN MONG MA YIN PA'I LAS LA BR TEN NAS GRUB PA'I SNOD KYI 'JIG RTEN GANG NAS BLANGS PA DE NYID DU GRUB PA YIN TE, MI'I THUN MONG MA YIN PA'I LAS LA BR TEN NAS GRUB PAS MI'I 'JIG RTEN GYI CHU DVANGS SHING BSIL BA NAS BLANGS NA DE NYID DU GNAS PA SOGS YIN PA'I PHYIR,

How the glass of liquid exists originally all depends on the particular outer world from where it has been taken, for each of the three different beings has a different outer world, depending on the specific karma he himself has collected.

If the glass of liquid were sweet, cool water taken from the world

of humans--a world created by the specific karma of the human in the group--then that would be its original condition, and so on.

YI DVAGS KYIS CHU KLUNG LA BLTAS PA NA RNAG KHRAG MTHONG
BA DE YANG YI DVAGS 'GA' ZHIG LA YIN GYI, YI DVAGS THAMS CAD LA
MA YIN TE, YI DVAGS LA PHYI'I SGRIB PA CAN, NANG GI SGRIB PA CAN,
ZAS SKOM NYID LA YOD PA'I SGRIB PA CAN DU MA YOD PA'I PHYIR,

When we say that a craving spirit looks at a stream of water and sees pus and blood, by the way, we are only talking about some kinds of craving spirits, and not all of them. This is because there are many kinds of craving spirits: some with obstacles in the world around them that prevent them from relieving their craving; some with obstacles that are parts of their bodies; and some with obstacles that relate to the food or drink itself.

BRLAN ZHING GSHER BA PHOR PA GANG LA LAS CAN GYI 'GRO BA
GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE NA DNGOS PO TSAD MAS
GRUB PA GSUM SKYE BA'I DPE YANG YOD DE, LCAGS GONG DMAR 'BAR
BA'I CHA SHAS GCIG GIS NYER LEN DANG LCAGS SNGAGS KYIS LHAN
CIG BYED RKYEN BYAS PA LA BR TEN NAS, LCAGS SNGAGS BTAB PA'I
LAG PAS REG PA DE'I TSE NA TSA BA'I REG BYA MI MYONG REG BYA
GZHAN ZHIG MYONG BA DANG , LCAGS SNGAGS MA BTAB PA'I LAG
PAS REG PA DE'I TSE NA, TSA BA'I REG BYA MYONG REG BYA GZHAN MI
MYONG BA DANG ,

There is, moreover, an example we can use for how, when the three different types of beings with their three karmas look all together at a glass full of something wet and flowing, there start to be three different objects, each confirmed by a valid perception. Suppose there is a ball of red-hot steel; one piece of this ball provides the material cause, and the "mantra of steel" provides a contributing factor. Due to these two, a person who has used the mantra of steel on his hand can touch the ball, but he doesn't undergo any sensation of heat; instead, he feels some other sensation. A person who has not used the mantra on his hand touches the ball and does feel a sensation of heat, and no other kind of sensation.

SOS KA'I DUS SU ZLA BA'I REG BYA'I CHA SHAS GCIG GIS NYER LEN
DANG , YI DVAGS KYI LAS KYIS LHAN CIG BYED RKYEN BYAS PA LA

BR TEN NAS, DE'I LUS SHES KYI MYONG BYAR GYUR PA'I TSA BA'I REG
BYA SKYE BA DANG , DGUN DUS SU NYI MA'I REG BYA'I CHA SHAS GCIG
GIS NYER LEN DANG , YI DVAGS KYI LAS KYIS LHAN CIG BYED RKYEN
BYAS PA LA BR TEN NAS, DE'I LUS SHES KYI MYONG BYAR GYUR PA'I
GRANG BA'I REG BYA SKYE BA YOD PA LTA BU YIN PA'I PHYIR,

Another example would be the moon in springtime; one part of the feel of its rays on the body provides the material cause, and then the karma of a craving spirit provides a contributing factor. Based on these two, the spirit gets a sensation of heat, which is experienced by the consciousness of the body. So too with the wintertime sun; one part of the feel of its rays on the body provides the material cause, and then the karma of the craving spirit provides a contributing factor. Based on these two, the spirit gets a sensation of cold, which is experienced by the consciousness of the body.

DE LTAR SKYE BA YIN TE, BSHES SPRING LAS, YI DVAGS RNAMS LA SOS
KA'I DUS SU NI, , ZLA BA'ANG TSA LA DGUN NI NYI MA'ANG GRANG ,
ZHES GSUNGS PA'I PHYIR,

It is a fact that they get this kind of sensation, for [Arya Nagarjuna's] Letter to a Friend states: For craving spirits, even the light of the moon In the spring is hot, and even the winter sun cold.

DE YANG YUL DUS KHYAD PAR CAN DE DAG GI DBANG GIS SKYE BA
YIN GYI SPYIR DE LTAR SKYE BA MA YIN TE, NYI MA'I STENG DU GRANG
BA'I REG BYA YANG MED, ZLA BA'I STENG DU TSA BA'I REG BYA YANG
MED PA'I PHYIR, DER THAL, NYI MA'I STENG DU MUN PA'I RDZAS MED
PA'I PHYIR,

All of this is caused by the extraordinary circumstances of the particular time and place, for generally speaking it never happens this way: there is nothing at all about the sun that can feel cold, and nothing about the moon that can

feel hot. This too is a fact, for there does not exist on the sun any case of that substance we call "covered space."

GSUM PA DE LA RTZOD PA SPONG BA LA, BRLAN ZHING GSHER BA
PHOR PA GANG PO LA, LAS CAN GYI 'GRO BA GSUM GYIS CIG CAR DU
BLTAS PA DE'I TSE, BRLAN ZHING GSHER BA PHOR PA GANG PO DE,
CHA SHAS GSUM LDAN GYI CHA CAN DU SKYES KYANG , 'GRO BA

GSUM PO DES RANG RANG GI THUN MONG MA YIN PA'I LAS KYI
DBANG GIS, 'GRO BA RE RES DNGOS PO GSUM GA MA MTHONG BAR
KHAS BLANGS PA LA,

Here is the third part of our presentation, where we refute the rebuttal of representatives of other views. You will recall that our own position is describing a situation where beings of three different types, each with their own karma, are sitting together and looking at a glass filled with something that is wet and flowing. The glass filled with something wet and flowing exists, at this point, as something with three distinct parts. Nonetheless, no one of the beings is able to see all three things there, for they are each at the mercy of the particular karma that they themselves have collected. Representatives of other viewpoints now come to attack this position.

KHA CIG, DE LTAR 'DOD PA DE MI 'THAD PAR THAL, DPAL LDAN CHOS
KYI GRAGS PA'I LUNG DANG 'GAL BA'I PHYIR, DER THAL, DE'I GZHUNG
LAS, GAL TE DE YANG MTHONG MED LA, , BR TEN NAS GZUGS GZHAN
'BYUNG 'GYUR NA, , ZHES DGRA GNYEN GNYIS KYIS SKYES BU GCIG GI
GZUGS LA BLTAS PA DE'I TSE NA, SKYES BU DE'I GZUGS MDZES MI
MDZES GNYIS SU GNAS KYANG , GZUGS DE DANG DGRA GNYEN GNYIS
KYI BAR DU LAS GZUGS SKYES PAS, DGRA GNYEN GNYIS PO DES GZUGS
MDZES MI MDZES GNYIS KA MA MTHONG BA, GRANGS CAN GYIS KHAS
BLANGS PA DE 'GOG BYED KYI RIGS PA KHA SPOS PAS KHYOD KYI DE LA
GNOD PA'I PHYIR ZER NA,

One comes and makes the following claim: Your position, as just explained, is mistaken, for it goes against a statement of the glorious Dharmakirti. This is quite surely the case, for in his major work [entitled The Commentary on Valid Perception] he says, Suppose you say that they don't see it, And circumstances cause another form. What he's talking about here is a belief of the [non-Buddhist] Numerist School. They give the case of a single person whose physical form is looked upon at the same time by his enemy, and also by his friend. In reality, the person's physical form is both attractive and ugly at the same time. Something happens where yet another physical form, one from karma, grows up between the person's true physical form and the enemy and friend looking at it. Because of this neither the enemy nor the friend sees both the attractiveness and the ugliness together. Master Dharmakirti uses logic to refute this concept, and this same logic can be used against the position you have taken, to prove that you are wrong.

DE MI 'THAD PAR THAL, DE LTAR 'DOD PA DE NI CHOS KYI GRAGS PA'I LUNG DON DANG , PHYOGS SNGA SMRA BA PO'I 'DOD PA GNYIS KA KHONG DU MA CHUD PA'I SKYON YIN PA'I PHYIR,

Your reasoning here is though incorrect, for the belief you have expressed shows that you have failed to understand both the meaning of Master Dharmakirti's statement, and the whole position expressed above.

DER THAL, CHOS KYI GRAGS PA'I LUNG DON NI, GRANGS CAN GYIS RGYANG RING THUNG GI GZUGS LA BLTAS PA DE'I TSE NA, RGYANG RING THUNG GI GZUGS DANG , MIG SHES GNYIS KYI BAR DU, LAS GZUGS GSAL MI GSAL SKYE BA'I DBANG GIS, GZUGS GSAL BAR SNANG MI SNANG 'JOG PA YIN GYI, GZUGS KYI RNAM PA SHAR BA'I SGO NAS GZUGS

GSAL BAR SNANG MI SNANG 'JOG PA MA YIN ZHES KHAS BLANGS PA LA, DE LTA BU'I LAS GZUGS GNYIS PO DES RGYANG RING THUNG GI GZUGS GNYIS PO DE BSGRIBS SAM MA BSGRIBS, BSGRIBS NA MIG SHES KYIS GZUGS GNYIS PO DE MA MTHONG BAR THAL, DES DE SGRIB PA'I PHYIR,

This is a fact, for the actual meaning of Master Dharmakirti's statement is as follows. The Numerist School is describing a situation where you are looking at a physical form either from far away, or from up close. They say that, depending on the distance between you and the object, another physical form which is the result of karma, and which stands between your visual consciousness and the original form, is either clear or not. This then determines whether the original form appears to you distinctly or not. It is not the case though, they say, that what determines whether the original form appears clearly or not is whether or not you have a clear impression of this form. In reply then Master Dharmakirti is asking the Numerists: Let's consider these two cases of some intermediate physical form that comes from karma. Do they, or do they not, function to obscure the two original forms, the one at a distance, and the other close by? If they were to obscure them, then your visual consciousness could never see the two original forms, since they would have been obscured by the others.

MA BSGRIBS NA, MIG SHES DES LAS GZUGS GNYIS DANG RGYANG RING THUNG GI GZUGS GNYIS PO DE CIG CAR DU MTHONG BAR THAL, DES DE MA BSGRIBS PA'I PHYIR ZHES BKAG PA'I DON YIN PA'I PHYIR,

And suppose you say that they do not obscure them. Wouldn't your visual consciousness then see both the two intermediate forms created by karma, and the two original forms, the near one and the far one, all at the same time? They would have to because, according to you, the intermediate forms do not obscure the original ones.

This is the real point of the Master's statement, wherein he refutes that belief of the Numerists.

GNYIS PA DER THAL, PHYOGS SNGA MAS BRLAN ZHING GSHER BA PHOR PA GANG LA, 'GRO BA GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE NA, BRLAN ZHING GSHER BA PHOR PA GANG PO DE, DNGOS PO GSUM GYI GZHI MTHUN DU YANG KHAS MA BLANGS, SKYES BU GCIG GI GZUGS MDZES MI MDZES GNYIS KA YIN PAR YANG KHAS MA BLANGS, YI DVAGS KYIS MIG SHES DANG CHU KLUNG GI BAR DU RNAG KHRAG GI LAS GZUGS SKYE BAR KHAS MA BLANGS, YI DVAGS KYI MIG GIS RNAG KHRAG GI LAS GZUGS DANG CHU KLUNG GNYIS KA MTHONG BAR YANG KHAS MA BLANGS, LAS KYI DBANG GIS YI DVAGS KYI CHU KLUNG MA MTHONG BAR KHAS BLANGS PA'I PHYIR,

Our second point [that you have failed to comprehend the position we expressed above] is also quite true. Our original position was describing a situation where three different kinds of beings were sitting together and looking at a glass full of something wet and flowing. It is not our position that the glass full of something wet and flowing is one thing that is three different things. And it is not our position that there is such a thing as the physical appearance of a person which is at once both attractive and ugly. It is furthermore not our position that the blood and pus represent some kind of physical form which results from karma and grows up between the visual consciousness of the craving spirit and the stream of water. And it is not our position that the craving spirit's eyes see both this blood and pus as some kind of physical form resulting from karma, and the river of water at the same time. It is our position that, by force of his karma, the craving spirit is not able to see the stream of water.

GZHAN YANG , DPAL CHOS KYI GRAGS PA'I LUNG DANG KHYOD 'GAL BA YIN TE, KHYOD KYI NAD LNGA DANG , 'BYUNG BA LNGA DANG , GDON LNGA DANG BCAS PA RNAMS, NYON MONGS PA DUG LNGA'I DNGOS 'BRAS SU KHAS BLANGS, MU STEGS BYED KYI BAD KAN DANG 'DOD CHAGS RGYU

'BRAS, MKHRIS PA DANG ZHE SDANG RGYU 'BRAS SOGS SU KHAS
BLANGS PA LA, BAD KAN DANG 'DOD CHAGS RJES SU 'GRO LDOG
'KHRUL, MKHRIS PA DANG ZHE SDANG RJES SU 'GRO LDOG 'KHRUL PAS
DE 'GOG BYED KYI, 'KHRUL PHYIR RLUNG SOGS CHOS MA YIN, , ZHES
PA'I GZHUNG 'DON PA SGYUR BA'I SGO NAS KHYOD LA GNOD PA'I
PHYIR DANG , 'DUS MA BYAS KYI NAM MKHA' PHRAG DOG GI DNGOS
'BRAS SU 'DOD PA MI RIGS PA'I PHYIR,

And anyway, maybe it's you who have contradicted a statement of the glorious Dharmakirti. You have taken the position that the five sicknesses, and the five elements, and the five demons are all the direct result of the five poisons--the five bad thoughts. But when the non-Buddhists take the position that phlegm and desire have a cause-and-effect relationship, and that bile and anger have the same kind of relationship, and so on, then Master Dharmakirti refutes them by showing that desire doesn't always come and go according to the phlegm, and anger doesn't always come and go according to the bile. To do so he makes the statement that says, "It's not a fact that wind and the rest are such, for the relationship doesn't always hold." We could twist around this statement too and say that it disproved your position; and add as well how wrong it is to assert that uncreated space could ever be the direct result of jealousy. [The point seems to be that, although your position about the bad thoughts, and our original position on the nature of the three beings' perceptions, are both correct, you could always twist around some quotation by a master, take it out of context or misinterpret it, and try to show they were wrong.]

YANG KHA CIG NA RE, DNGOS GCIG YID NI THA DAD PHYIR, , DON MA
GRUB PAR 'DOD PA YIN, , ZHES DNGOS PO GCIG LA SNANG TSUL MI
'DRA BA GSUM 'BYUNG BAR GSUNGS PA MI 'THAD PAR THAL, KHYOD
LTAR NA DNGOS PO GSUM LA SNANG TSUL MI 'DRA BA GSUM 'BYUNG
BA'I PHYIR, DER THAL, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA
PHOR PA GANG LA CIG CAR DU BLTAS PA DE'I TSE NA, DNGOS PO TSAD
GRUB PA GSUM LA SNANG TSUL MI 'DRA BA GSUM 'BYUNG BA'I PHYIR,
ZER NA,

Someone else might come and make yet another claim: Let's talk about that quotation above, where it said: Insofar as [these different beings] have differing perceptions Of a single thing, we say it has no reality. The idea being expressed here is that a single object can be appearing in three different ways. This is incorrect because, according to you, what's happening is that three different

objects are appearing in three different ways. And this certainly is your position; remember, you were describing a situation where three different kinds of beings sit down together and look at a glass full of something that's wet and flowing. You said that there were three different objects, each confirmed by a valid perception, and that they were appearing in three different ways.

'O NA, SKYES BU GCIG GIS YAN LAG MI 'DRA BA LNGAS BYA BA MI 'DRA BA LNGA BYAS PA DE'I TSE NA, SKYES BU GCIG GIS BYA BA MI 'DRA BA LNGA BYAS PA MA YIN PAR THAL, YAN LAG MI 'DRA BA LNGAS BYA BA MI 'DRA BA LNGA BYAS PA'I PHYIR,

Well now, suppose a person is using all four of his limbs, and his head, to perform five different actions. According to you, it wouldn't be one person performing five different actions, because five different protuberances of his body are performing five different actions.

BYAS PA LA KHO NA RE, SKYON MED DE, YAN LAG LNGA PO DE SKYES BU DE'I CHA SHAS YIN PAS, DES BYA BA BYAS PAS SKYES BU DES BYA BA BYAS PAR 'JOG DGOS PA'I PHYIR, ZER NA,

In response to this line of reasoning, someone responds: No, there's no such problem here. The five protuberances are all parts of the one person, so we have to say that, when the five are performing some actions, the person is performing some actions.

SNGA MA YANG DE DANG MTSUNGS TE, RNAG KHRAG LA SOGS PA'I DNGOS PO GSUM PO DE, BRLAN ZHING GSHER BA PHOR PA GANG PO DE'I CHA SHAS YIN PAS DE GSUM SNANG BA NA, BRLAN ZHING GSHER BA PHOR PA GANG PO DE'I STENG DU SNANG TSUL MI 'DRA BA GSUM SNANG BAR 'JOG PA'I PHYIR,

Well the case above is exactly the same! The three things mentioned, the blood and pus and the other two, are all parts of the glass full of something wet and flowing. When the three appear then we can say that the glass full of a thing which is wet and flowing is acting as a basis, and that three different ways of appearing are being displayed upon it.

YANG KHA CIG NA RE, RNAG KHRAG LA SOGS PA'I DNGOS PO GSUM PO DE PHAN TSUN GO SA 'GOG PA'I DNGOS PO MA YIN PAR THAL, LAS CAN GYI 'GRO BA GSUM GYI CHU PHOR PA GANG LA CIG CAR DU BLTAS PA

DE'I TSE NA, DNGOS PO TSAD GRUB PA GSUM SRID PAR KHAS BLANGS PA LA,

Someone else may come now and make yet another argument: Let's talk about these three things: the pus and blood, and the other two. Are you implying then that these are not types of objects which would block each other from entering the space that each one occupies? After all, you were talking about a situation where those three types of beings, each with their own karma, sit down together and look at a glass full of water. And you said that your position was that it was possible for there to be three different objects there, each one confirmed by a valid perception.

DNGOS PO GSUM PHAN TSUN GO SA 'GOG PA'I DNGOS PO MA YIN PAR THAL BA'I RIGS PAS MI GNOD DE, DE'I TSE NA BRLAN ZHING GSHER BA PHOR PA GANG PO DE, DNGOS PO GSUM GYI GZHI MTHUN DU YANG KHAS MA BLANGS, TSAD MTSUNGS NGES PAR DGOS PAR

YANG KHAS MA BLANGS PA'I PHYIR,

This kind of reasoning, where you attempt to show that we are implying that the three objects are not the kinds that block each other from entering the space that each one occupies, cannot disprove our position. It is not our belief that in this situation the glass full of something which is wet and flowing is one thing which is three different things. Neither did we ever say that there definitely had to be identical valid perceptions here.

YANG KHA CIG NA RE, NYI SHU PA'I 'GREL BSHAD SLOB DPON DUL BA LHAS MDZAD PA LAS, DE LA RNAG GI THIGS PA 'GA' YANG MED NA RNAG GIS GANG BA'I KLUNG LTA GA LA YOD, LAS KYI RNAM PAR SMIN PA'I DBANG GIS DE DAG GIS DE MTHONG NGO , , ZHES GSUNGS PA DE MI 'THAD PAR THAL, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG LA CIG CAR DU BLTAS PA DE'I TSE NA, YI DVAGS KYI MIG SHES TSAD MAR SONG BA'I RNAG DNGOS GNAS PA YOD PA'I PHYIR ZER NA,

Someone might make the following claim: In his Commentary to the Twenty Verses, Master Vinitadeva makes this statement-- If there was not a single drop of pus there, then how could there ever be a whole river of pus? They are forced to see it, through the ripening of their karma. According to you, this statement would have to be mistaken, because when the three different kinds of

beings sit down together and look at the glass full of something wet and flowing, the visual consciousness of the craving spirit is a valid perception, and the pus is real pus.

SKYON MED DE, DE LTA BU'I BRGAL LAN JI SNYED CIG BYAS PA THAMS CAD PHYI DON 'GOG PA'I DBANG DU BYAS PA'I PHYIR, PHYI DON 'GOG PA'I TSUL YANG YOD DE, SNGON PO PHYI ROL

DON DU GRUB NA, TSUR MTHONG GI RGYUD KYI SNGON 'DZIN DBANG PO'I MNGON SUM LA, SNGON PO SNANG BA NA SNGON 'DZIN SNGA MA 'GAGS PA'I TSE, SNGON 'DZIN PHYI MA SKYE BA'I BAG CHAGS BZHAG PA SMIN PA LA BR TEN NAS, SNANG BA MA YIN PAR SNGON PO PHYI ROL NAS RANG 'DRA'I RNAM PA GTAD PA'I SGO NAS SNANG BA YIN NA, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG LA CIG CAR DU BLTAS NAS, DNGOS PO GSUM SNANG BA DE'I TSE NA, RANG RANG GI LAS KYIS BAG CHAGS BZHAG PA SMIN PA LA MA BLTOS PAR, DNGOS PO GSUM PO DE RANG 'DRA'I RNAM PA GTAD PA'I SGO NAS SNANG DGOS,

And yet there is no such problem. No matter how many arguments of this kind you want to present, they are all made from the point of view of denying the existence of external objects. The way these arguments go is as follows. If the color blue were to exist as an external object, then the following would occur when this color appeared directly to a sense perception grasping blue; that is, with such a perception found in the mental stream of one of those who "only sees this side" [which is another name for those who have not yet perceived emptiness directly]. When an earlier instance of the perception of blue ends, what actually happens is that it plants a mental seed which eventually grows into a later instance of the same perception of blue, when the seed ripens. Suppose the blue were not just this kind of appearance, but rather an appearance where blue as an outer object were transmitting a likeness of itself and thereby appearing to one's perceptions. Something else then would be happening when the three different beings sit down together and look at the glass full of something wet and flowing. The three different objects would be appearing to them because each of the objects was transmitting a likeness of itself to their perception. All of this would be happening independent of any process where each being's karma planted a mental seed, which later ripened and produced the appearance of the object.

DE LTAR SNANG NA 'GRO BA GSUM PO DES RANG RANG GI THUN

MONG MA YIN PA'I LAS KYIS BAG CHAGS BZHAG PA SMIN PA LA BR TEN
NAS, DNGOS PO GSUM PO DE SNANG BA MA YIN

PAS, GANG ZAG RE RES DNGOS PO GSUM GA RTOGS DGOS PA LAS MA
RTOGS PA'I PHYIR ZHES BKAG PA'I PHYIR,

If this were how the three objects were appearing, then they would not be appearing through a process where the specific and different karma that each of the three beings had collected had planted a seed in their mind which later ripened. As such each of the beings involved would have to be perceiving all three of the objects, whereas the fact is that they do not. All this is an argument attempting to refute those who refuse to accept the denial of outer objects.

DES NA LUNG DE'I DON YOD DE, YI DVAGS LA JI LTAR SNANG BA LTAR
GYI PHYI ROL DON DU GRUB PA'I RNAG GI THIGS PA 'GA' YANG MED
NA, PHYI ROL DON DU GRUB PA'I RNAG GIS GANG BA'I KLUNG LTA GA
LA YOD, 'ON KYANG , 'GRO BA DE DAG GI LAS KYI DBANG GIS RNAG
SOGS MTHONG NGO ZHES BSTAN PA'I PHYIR,

The real meaning of the quotation by Master Vinitadeva is therefore the following: Suppose there didn't exist a single drop of pus that existed as it appeared to exist to the craving spirit; that is, which existed as an outer object. How then could there exist a whole river full of pus which existed as an outer object? These beings do though see the pus and so on, for they are forced to do so by their karma.

DER THAL, DE'I 'OG TU RNAG KHRAG PHYI ROL DON DU MA GRUB CING
, SEMS TZAM GYI BDAG NYID YIN NA, DES BZA' BTUNG GI BYA BA MI
NUS PAR RTZOD PA'I LAN DU, BYA BYED RMI LAM GNOD PA 'DRA, ,
ZHES DE PHYI ROL DON DU MA GRUB KYANG BZA' BTUNG GI BYA BA
BYED NUS PA RMI LAM SOGS DPE DU MAS SGRUB PAR MDZAD PA'I
PHYIR,

And this is certainly the case, for later on in the text someone argues that, if the pus and blood did not exist as outer objects, and if they were only a part of the mind itself, then they could never provide the function of being something to eat or drink. And in response, Master Vinitadeva says "Actions and their objects are like an injury in a dream." He is saying that, even though the pus and blood do not exist as outer objects, nonetheless they can perform the function of being something to eat or drink. He proves his point by using a great many examples,

such as a dream.

DE LTAR MA YIN NA GZUGS LA SOGS PA'I SKYE MCHED RNAMS MED
PAR THAL, DE YOD PAR STON PA'I MDO DRANG DON DGONGS PA CAN
GYI MDO YIN PA'I PHYIR, DER THAL, NYI SHU PA'I RANG 'GREL LAS, DE
BZHIN DU BCOM LDAN 'DAS KYI GZUGS LA SOGS PA'I SKYE MCHED YOD
PAR GSUNGS PA YANG DE STON PAS 'DUL BA'I SKYE BO'I CHED DU STE
BKA' DE NI DGONGS PA CAN NO, , ZHES GSUNGS PA'I PHYIR,

If this were not the case, then one would have to say that form and other such doorways through which perceptions grow do not even exist at all. Why? Because you would be saying that all the sutras which state that they exist are sutras which do not mean what they say; sutras which you have to interpret to understand their true meaning. And this too is certainly the case, for the autocommentary to the Twenty Verses states that: In the same way, statements by the victorious Buddha where He says that form and other such doors of perception do exist would be examples of His word that must be interpreted to establish their real meaning; statements that are only spoken figuratively, for the benefit of disciples who might require such explanations.

BYAS PA LA KHO NA RE, SKYON MED DE, PHYI ROL DON DU GRUB PA'I
GZUGS SOGS SKYE MCHED YOD PAR STON PA'I MDO DRANG DON
DGONGS PA CAN YIN PA'I DON YIN PA'I PHYIR, ZER NA, LUNG SNGA
MA'I DON YANG MTSUNGS TE, PHYI ROL DON DU GRUB PA'I RNAG
KHRAG GI THIGS PA 'GA' YANG MED CES PA'I DON YIN PA'I PHYIR,

In response to this someone might claim: There's no problem; the point of this statement is to say that sutras which explain form and similar doors of perception as actually existing as outer objects are only spoken figuratively, and must be interpreted to establish their true meaning. Well then, the meaning of the original statement then is just the same: it is saying that "there does not exist even a drop of pus and blood which exists as an outer object."

YANG KHA CIG, YI DVAGS KYIS CHU KLUNG LA BLTAS PA DE'I TSE, CHU
KLUNG BSKAMS PA LA TSAD MAR SONG BA'I DE'I MIG SHES DANG ,
'BRAS BU CAN GYI LJON PA LA BLTAS PA DE'I TSE, 'BRAS BU MED PA LA
TSAD MAR SONG BA'I DE'I MIG SHES TSAD MA YOD PAR THAL, 'GRO BA
GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG LA BLTAS PA DE'I
TSE, RNAG KHRAG DNGOS GNAS PA LA TSAD MAR SONG BA'I YI DVAGS
KYI MIG SHES TSAD MA YOD PA'I PHYIR,

Yet again, another argument might be made: Let's take the case of one of those craving spirits that looks at a river of water, and sees it as a dry riverbed, genuinely so. Or consider one that looks at a tree loaded with fruit, but sees it as nothing but bare limbs, genuinely so. The visual consciousness of both of these beings then must be a valid perception. Why? Remember the case of the three different beings looking at a glass full of something wet and flowing; according to you, the pus and blood was actual pus and blood, and the perception of them by the craving spirit was genuine: his visual consciousness was a valid perception.

ZER NA MA KHYAB STE, DANG POR YI DVAGS KYIS CHU MA MTHONG
NA PHYOGS DER LONGS SPYOD PA'I PHYIR, 'GRO BA YANG MI 'THAD
PAS DANG POR CHU MTHONG YANG , PHYIS LAS KYI DBANG

GIS CHU MA MTHONG BAR 'OG GZHI GRAM SREG TZAM ZHIG MTHONG
ZHING , DE'I RJES SU RTOG PAS CHU BSKAMS PAR ZHEN PA DANG , DE
BZHIN DU DANG POR LJON SHING GI 'BRAS BU MTHONG YANG PHYIS
LAS KYI DBANG GIS 'BRAS BU MA MTHONG BAR YAL GA TZAM ZHIG
MTHONG ZHING , DE'I RJES SU RTOG PAS 'BRAS BU MED PAR ZHEN PA'I
PHYIR,

Just because we said that about the other case doesn't mean that it's true in every case. If the craving spirit hadn't seen any water in that area in the first place, it wouldn't have made any sense for him to go over in that direction to try to enjoy some of the water. Therefore what happened was that, at first, he saw some water. Later on, he was forced by his karma to stop seeing water and saw only bare, parched earth. Then he had an impression where he thought the water had dried up. The case with the fruit tree is the same. Although at first the craving spirit sees a tree loaded with fruit, later on his karma forces him to stop seeing fruit, and all he sees is bare branches. Then he has an impression where he thinks that the tree has no fruit any more.

DE'I TSE NA, YI DVAGS KYI MIG SHES KYI SGRIB BYED KYIS CHU KLUNG
MA MTHONG BAS, 'OG GZHI GRAM SREG MTHONG BA YIN TE, MI'I MIG
SHES KYIS KYANG SGRIB BYED KYIS CHU KLUNG MA MTHONG NA, 'OG
GZHI GRAM SREG MTHONG DGOS PA LTA BU YIN PA'I PHYIR,

When all this is happening, the obstacle in the visual consciousness of the craving spirit prevents him from seeing the river of water, and so he sees a dry,

parched riverbed. The same is true for the visual consciousness of a human: if the obstacle were there, it would prevent him from seeing the river of water, and then he would have to see a dry, parched riverbed.

RNAM PA GCIG TU NA, YI DVAGS KYIS CHU KLUNG LA BLTAS PA DE'I
TSE NA DE MA BSKAMS KYANG , RANG GI BLTA BYAR GYUR PA'I CHU
KLUNG DANG , LONGS SPYOD BYAR GYUR PA'I CHU KLUNG BSKAMS PA
YOD DE, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG
LA CIG CAR DU BLTAS PA DE'I TSE NA, LAS KYI DBANG GIS RNAG
KHRAG SOGS DNGOS PO RNAM PA

GSUM CIG CAR DU GRUB PA ZHIG YOD PA'I PHYIR,

From one point of view, the river of water hasn't dried up when the craving spirit looks at it; but there is a river which has dried up, if you're talking about a river of water that the spirit can see, or a river of water that the spirit can drink from. This follows because when the three different types of beings sit down together and look at a glass full of something wet and flowing, it is true that, due to the force of karma, three different kinds of objects exist there at the same time: the pus and blood, and the other two.

DE LTAR BYAS NA, ZAS SKOM NYID LA YOD PA'I SGRIB PA CAN GYI YI
DVAGS KYIS LONGS SPYOD PA LA MA BRTZAMS KYI BAR DU BZA'
BTUNG DNGOS YIN KYANG , DES LONGS SPYOD PAR BRTZAMS PA NA,
ZAS DE'I RIGS 'DRA PHYI MA RNAG KHRAG TU SKYE BA YIN GYI, RNAG
KHRAG TU SNANG BA'I SNANG BA TZAM GYIS BZA' BTUNG GI BYA BA
BYED PA MA YIN TE, DE YIN NA LAS 'BRAS LA SKUR BA BTAB PAR 'GYUR
BA'I PHYIR, DER THAL, DE LTA BU'I YI DVAGS KYIS LAS 'BRAS LA SKUR
BA BTAB PAR 'GYUR BA'I PHYIR,

Given all this, consider craving spirits that have obstacles that relate to their food and drink itself. The food and drink there really is food and drink, until such time as the spirit starts trying to eat or drink it. When he does try to do so, then the continuum of the food into the next moment starts becoming pus and blood. It is not though that it is the simple appearance of something as pus and blood that could ever function as something to eat or drink. If this were the case, then the rules of karma and its consequences would have to be less that what they really are. And this is true, for if a craving spirit like this ever existed it would represent a failure of the laws of karma and its consequences.

GZHAN YANG , SNANG GZHIR GYUR PA'I RNAG KHRAG MED CING DER
SNANG BA'I SNANG BA TZAM GYIS BZA' BTUNG GI BYA BA BYED NA,
RAB RIB CAN LA BSE RU'I NANG DU SKRA SHAD SNANG BAS 'CHING BA
DANG , DE LA SNANG BA'I SBRANG BUS LUS ZA BA DANG , SMIG RGYU'I
CHUS CHU'I BYA BA BYED NUS PA SOGS YIN PAR THAL, SNANG GZHIR
GYUR PA'I RNAG KHRAG MED KYANG , RNAG

KHRAG TU SNANG BA'I SNANG BA TZAM GYIS BZA' BTUNG GI BYA BA
BYED NUS PA'I PHYIR,

Suppose moreover that there were no pus and blood out there to appear as the
pus and blood, and suppose that the mere appearance of something looking like
pus and blood could ever function as something to eat or drink. Well then, you
would also have to be able to use a comb on the hair that appears on a porcelain
sink to a person with cataracts. And a horsefly that appeared to the same person
would have to be able to give him a bite. And the water of a mirage would have
to provide all the normal functions of water, and so on. Why so? Well because,
according to you, there is no pus and blood out there to appear as pus and blood;
according to you, the mere appearance of something looking like pus and blood
can provide all the functions of things that you eat and drink.

BRLAN ZHING GSHER BA PHOR PA GANG LA LHA MI YI DVAGS DUD
'GRO SOGS KYIS CIG CAR DU BLTAS PA DE'I TSE NA, LHA YI BDUD RTZI
SNANG BA'I SNANG BA LA TSAD MAR SONG BA DANG , YI DVAGS LA
RNAG KHRAG SNANG BA'I SNANG BA LA TSAD MAR SONG BA YOD
KYANG , SNANG GZHIR GYUR PA'I RNAG KHRAG SOGS MED NA, SEMS
CAN DMYAL BA'I MIG SHES DES, DMYAL BA'I LCAGS SREG DANG , RAL
GRI'I NAGS TSAL DANG , ME TSOGS LA SOGS PA SNANG BA'I SNANG BA
TZAM LA TSAD MAR SONG BA YOD KYI, DE DAG DNGOS GNAS PA LA
TSAD MAR SONG BA MED PAR THAL, KHYOD KYI DAM BCA' 'THAD PA
GANG ZHIG, RGYU MTSAN MTSUNGS PA'I PHYIR,

And consider again this case where a pleasure being and a human and a craving
spirit and an animal or the like all sit down together and look at a glass full of
something wet and flowing. According to you, it would have to be genuine when
something that just looked like ambrosia appeared to the pleasure being, and it
would have to be genuine when something that just looked like pus and blood
appeared to the craving spirit, but there couldn't be any pus and blood out there
to appear as pus and blood. And if this were the case, then consider the visual
consciousness of a being in the hells. It would then have to be a valid perception

towards something appearing to it that just looked like the burning steel of the hells, and towards something that just looked like the forest of swords, and towards something that just looked like a mass of fire, and so on. Finally, this person would not have any valid

perceptions at all towards any of these things as actual objects. Why would this all have to be so? If your idea were correct, it would have to be, for the logic here is identical to your own.

'DOD NA, LCAGS SREG LA SOGS PAS, DER SKYES PA'I 'GRO BA'I LUS SREG PA DANG , GTUB PA LA SOGS PA DNGOS GNAS PA ZHIG MED PAR THAL, 'DOD PA DE'I PHYIR, 'DOD NA, DMYAL BA'I SDUG BSNGAL MED PAR THAL, 'DOD PA DE'I PHYIR, GZHAN YANG DE LTAR CIG CAR DU BLTAS PA DE'I TSE NA, MI'I MIG SHES TSAD MAR SONG BA'I CHU DNGOS GNAS PA MED PAR THAL, DE'I TSE NA RNAG KHRAG DNGOS GNAS PA MED PA'I PHYIR,

And suppose you agree that this hell being could have no valid perceptions of the type we mentioned. Well then, the burning steel and other objects could never perform any real actions: they could never burn the bodies of the people born there, they could never chop them up, and so on. Why? Well because of what you just agreed to. And suppose you agree to this; that they could never perform any real actions. Well then, the torment of the hells itself then must not even exist, by your own admission. And remember too that case where the beings all sit down and look at the same thing. You must be saying then that the actual water, the thing towards which the visual consciousness of the human is a valid perception, doesn't exist at all. Why? Well because, according to you, no actual pus and blood exists either in the same situation. KHO NA RE, DE'I TSE NA CHU DNGOS GNAS PA YOD DE, CHUS LUS 'KHRUD PA DANG 'TSOD PAR BYED PA MI RANG GIS MYONG BAS 'GRUB PA'I PHYIR ZER NA, 'O NA, DE'I TSE NA, RNAG KHRAG DNGOS GNAS YOD PAR THAL, DE'I TSE NA, RNAG KHRAG LA LONGS SPYOD PA DANG , LTO BA DANG MGRIN PA LA SOGS PA 'TSIG PA YI DVAGS RANG GIS MYONG BAS 'GRUB PA'I PHYIR,

Someone might now make the following claim: In this situation, there does exist some real water there. This is because the human can confirm the water with his own experience, as it performs all the functions of water--as he uses it to wash himself, or as he uses it to cook something.

Well then, in the same situation there must exist some real pus and blood there as well, because in this same situation the craving spirit can confirm the pus and blood with his own experience as they perform their functions--as he drinks them, and then as the sizzle in his throat and stomach, and so on.

BYAS PA LA KHO NA RE, MI MTSUNGS TE, YI DVAGS LA DE LTAR 'BYUNG BA DE, YI DVAGS RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR, ZER NA, DES NA MI LA YANG DE LTAR 'BYUNG BA MED DE, DE MI RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR,

Someone may respond to this argument with the following claim: The two cases are not the same. When all this happens to the craving spirit, it's nothing more than his own imagination. Well then, what happens to the human can't be happening to him either, because it's nothing more than his imagination.

BYAS PA LA KHO NA RE, MI LA LUS 'KHRUD PA SOGS DNGOS GNAS PA MED PAR THAL, DE MI RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR, ZER NA,

Someone may respond to this with another claim: When the human washes himself with the water and so on, it must not be something real, because it's nothing more than his own imagination.

YI DVAGS LA YANG LTO BSREG PA SOGS DNGOS GNAS PA MED PAR THAL, DE YI DVAGS RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR, 'DOD NA, YI DVAGS KYI SDUG BSNGAL MED PAR THAL,

Are you saying then that when the pus and blood sizzle in the stomach of the craving spirit, and so on, it can't be something real? For that too is nothing more than his own imagination. You agree? Well then, the suffering of craving spirits must not exist at all.

KHO NA RE, DE LTAR CIG CAR DU BLTAS PA'I TSE, RNAG KHRAG DNGOS GNAS PA MED PAR THAL, RAB RIB CAN GYIS BSE RU LA BLTAS PA DE'I TSE BSE RU'I NANG DU SKRA SHAD MED PA GANG ZHIG, RAB RIB DANG LDAN DBANG PO CAN MTSUNGS PA, , CHU 'BAB KLUNG LA YI DVAGS RNAG BLO YANG , , ZHES GSUNGS PA'I PHYIR, ZER NA,

Someone might make the following claim: Isn't it true that when all those beings sit down together and look at something, there isn't any actual pus and blood at

all? Because isn't it true first of all that, when a person with cataracts looks into a porcelain basin, there is no strand of hair in the basin at all? And, secondly, doesn't [Master Dharmakirti's] text itself say, Identical to the case of someone where his sense power has a cataract, Is the mind of a craving spirit as well, which sees a stream of water as pus.

SKYON MED DE, DBU SEMS GNYIS DON SHES YOD MED MTSUNGS MI
MTSUNGS DPYOD PA'I SKABS YIN PA'I PHYIR DANG , YI DVAGS KYI MIG
SHES LA CHU KLUNG RNAG KHRAG TU SNANG BA'I TSE NA, DE LTAR
SNANG BA'I MIG SHES TSAD MA MA YIN PA DANG , CHU KLUNG LA
BLTAS PA DE'I TSE NA, RNAG KHRAG DNGOS GNAS PA ZHIG YOD PA MI
'GAL BA'I PHYIR,

And yet there is no such problem, for this quotation appears in the section where we are examining the question of whether, in the schools of the Middle Way and the Mind-Only, an object and the perception of it must be equivalent in either both existing or both not existing. Moreover, there is another fact about this situation, where the stream of water appears as pus and blood to the visual consciousness of the craving spirit. It is no inconsistency to say that the visual consciousness that sees things this way is not a valid perception, and to say at the same time that--when the craving spirit looks at the stream of water--there does exist there actual pus and blood.

YANG KHA CIG, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA
GANG LA CIG CAR DU BLTAS PA'I TSE NA, RNAG KHRAG DNGOS GNAS
PA MED PAR THAL, DMYAL BA'I LCAGS SREG LA SOGS PA DER SKYES
PA'I SEMS CAN GYI SNANG BA TZAM YIN GYI, DNGOS GNAS SU GRUB PA
MED PA'I PHYIR, DER THAL, DE 'DRA'I BYED PA PO SU YANG MED PA'I
PHYIR, DER THAL, SPYOD 'JUG LAS, LCAGS SREG SA GZHI SU YIS BYAS, ,
ME TSOGS DE DAG CI LAS BYUNG , , DE 'DRA DE DAG THAMS CAD
KYANG , SDIG SEMS YIN PAR THUB PAS GSUNGS, , ZHES GSUNGS PA'I
PHYIR, ZER NA,

Someone again may come and claim the following: Let's consider once more this situation where three different types of beings sit down together and look at a glass full of something wet and flowing. Isn't it true that there is no actual pus and blood there? Because isn't it true that the burning steel and so on in the hells is only something that appears to a person who is born there, but that there is nothing there which actually is these objects? Because isn't it true that there is no one at all who went and made all these kinds of things? And isn't this a fact,

because doesn't the text of The Bodhisattva's Way of Life say: Who made the burning steel that acts

As the floor of the world of hell? Where did all the mass of flames You find there all come from? The Able Ones have spoken that Everything there like this Is nothing at all other than The mind of what's non-virtue.

SKYON MED DE, DE'I DON LCAGS SREG LA SOGS PA DE DAG DBANG
PHYUG RTAG PA SOGS KYIS BLO'I G-YO BA SNGON DU BTANG NAS BYAS
PA MA YIN PAR DER SKYES PA'I 'GRO BA'I SDIG

SEMS BYED PA POR BSTAN PA'I PHYIR,

Yet there is no such problem. The point of this quotation is to say that the burning steel and so on are not something that was created by some unchanging creator being or something like that; by someone who thought it over first and then created them. The lines are meant to show us that what really made all these things is the non-virtuous states of mind had by the beings who have to take birth there.

DE LTAR MA YIN NA, DGE BA BCU LA SPYOD PA'I SKYES BU DAM PA
MTHO RIS SU SKYES NAS DE'I BDE BA MYONG BA DANG , MI DGE BCU LA
SPYOD PA'I SEMS CAN DMAN PA NGAN SONG DU SKYES NAS DE'I SDUG
BSNGAL MYONG BA GNYIS LA, 'KHRUL SNANG BZANG NGAN TZAM MA
GTOGS LUS KYIS BDE SDUG MYONG MI MYONG GI KHYAD PAR MED
PAR THAL, KHYOD KYI RIGS PA DE 'THAD PA'I PHYIR,

If this were not the case, then consider those holy people who lead their lives following the ten virtues, and who are then born into the higher realms, and then experience the pleasures of these realms. And consider too those miserable people who lead their lives following the ten non-virtues, and who are then born into the lower realms, and then experience the sufferings of these realms. Is the difference between them just that they are having some better or worse kind of misperception, and not whether they are experiencing pleasure or pain? This would have to be the case, if your reasoning were correct.

'DOD NA, MTHO RIS KYI BDE BA DANG , NGAN SONG GI SDUG BSNGAL
MED PAR THAL, 'DOD PA DE'I PHYIR,

Suppose you agree that it is only a matter of better or worse misperceptions. Are you saying then that the pleasures of the higher realms don't even exist, and that

the pains of the lower realms don't even exist? You must be, if you agree this way.

DES NA, LAS CAN GYI 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG LA CIG CAR DU BLTAS PA DE'I TSE, TSAD MTSUNGS NGES PAR DGOS PA MA YIN TE, DGOS NA,

PHOR PA GANG PO DE'I NANG DU GNAS KYI BLOS GNAS SHING , THA MAL GYI MIG SHES KYIS MI BZOD PA'I SROG CHAGS PHRA MO'I MIG SHES KYIS KYANG , DE'I TSAD MAR 'GRO DGOS PA DANG , RGYA MTSO'I NANG NA GNAS PA'I SROG CHAGS PHRA MO'I MIG SHES KYIS KYANG , RGYA MTSO'I TSAD LA TSAD MAR 'GRO DGOS PA DANG , LHA MA YIN 'GA' ZHIG LA, MTSON CHA PHOR GANG SNANG DGOS PA LA SOGS PA'I SKYON YOD PA'I PHYIR,

In conclusion now, let us consider again these three kinds of beings, each with their different karma, as they sit down together and look at a glass full of something wet and flowing. It's not necessarily true that they must all have valid perceptions which are identical. If they did, then the three beings looking at the glass of water would have to think of the water as a place to live, in the way that a creature living in water would. The three beings as well would have to see the water in the same way that microscopic organisms living in the water, little beings imperceptible to normal visual consciousness, see it with their own visual consciousness. Then too the visual consciousness of microscopic organisms living in the depths of the ocean would have to be a valid perception towards the entire extent of the sea. And certain kinds of near-gods too would have to see weapons as glasses of water, and on and on; the problems raised would be many.

DE'I TSE NA, TSAD MTSUNGS NGES PAR MI DGOS KYANG , TSAD MTSUNGS GSUM YOD PA SRID PA YIN TE, LAS KYI DBANG GIS DNGOS PO TSAD GRUB PA GSUM BSKYED NUS PA SNGAR GYI RIGS PAS 'GRUB, DE BSKYED NUS NA, LAS KYI DBANG GIS SNOD TSAD MTSUNGS GSUM SKYE BA YOD PAR YANG MTSUNGS PA'I PHYIR,

Again consider this same situation. Even though it is not necessarily true that the valid perceptions are identical, it is possible for there to be three valid perceptions here which happen to be identical. This is because, as we have already established logically, there can be a case where by the force of karma three different objects, each one confirmed by a valid perception, start to exist. And since this is possible, then it is equally possible that, by the force of karma,

three equivalent valid perceptions of a vessel could start to exist as well.

RNAG LA SOGS PA'I DNGOS PO GSUM PO DE SPYIR GO SA 'GOG NUS KYI DNGOS PO YIN KYANG , DE LTAR BLTAS PA DE'I TSE NA GO SA 'GOG BYED KYI DNGOS PO MA YIN PA MI 'GAL TE, RI RAB GRU BZHI DANG , ZLUM PO LA SOGS PA PHAN TSUN GO SA 'GOG NUS KYI DNGOS PO YIN KYANG , RI RAB GCIG GI GO SA NA, DE GNYIS KA YOD PA SRID PA LTA BU YIN PA'I PHYIR, LCAGS GONG DMAR 'BAR BA TSA BA YIN KYANG , LCAGS SNGAGS BTAB PA'I LAG PAS REG PA'I TSE, DE'I MYONG BYAR GYUR PA'I REG BYA DE TSA BA'I REG BYA MA YIN TE, TSA BA MA YIN PA'I REG BYA YIN PA'I PHYIR,

Generally speaking, each of the three objects mentioned--the pus and the other two--are things of the type that block other objects from entering into the space which they themselves occupy. It is no contradiction though to say that, in this situation where the beings are looking this way, they are not objects such that they block other things from entering into the space they occupy. This is true for the following reason. A central mountain of the world which is square in shape, and a central mountain of the world which is round in shape, and the like, are objects such that they block other things from entering the space they occupy. Nevertheless, it is possible for both these things to occupy the space taken up by a single central mountain of the world. A red-hot ball of steel is something that's hot, but consider what happens when a person touches it after he has used the mantra of steel on his hand. The sensation that he feels is not a sensation of heat; on the contrary, it is a sensation of something not heat. [This concludes the section of the text entitled "The Stream."]

The following selection gives a brief but exquisite description of how the concept of emptiness is explained by followers of the Consequence group of the Middle-Way School of Buddhism (the Madhyamika Prasangika). It is taken from the Overview of the Middle Way (dBu-ma spyi-don) by Kedrup Tenpa Dargye (1493-1568), an eminent author of textbooks for Sera Mey Tibetan Monastery (ACIP electronic text number S0021, ff. 125a-130a).

CHU 'BAB KLUNG LA YI DVAGS RNAG BLO YANG , , ZHES SOGS KYI SKABS SU MTHA' DPYAD PA LA, CHU KLUNG RNAG KHRAG TU SNANG BA'I YI DVAGS KYI MIG SHES DANG , BSE RU'I NANG DU SKRA SHAD 'DZAG PAR SNANG BA'I RAB RIB CAN GYI MIG SHES DANG , SA GZHI KENG RUS KYIS KHYAB PAR SNANG BA'I KENG RUS GSAL SNANG CAN

GYI TING NGE 'DZIN DANG BCAS PA RNAMS KYI YUL DE DANG , DER
YOD MED RNAM PA KUN DU MTSUNGS SAM MI MTSUNGS ZHE NA,

Here we will analyze the statement [from *Entering the Middle Way*, by Master Chandrakirti (650 AD)] where it says, "...The mind of a craving spirit as well, which sees a stream of water as pus." One may begin with the following question: Let's consider the objects of the following states of mind: the visual consciousness of a craving spirit where a river of water looks like pus and blood; the visual consciousness of a person with a kind of cataract where a clean white porcelain basin looks like a hair has fallen into it; and that kind of meditation where

you visualize skeletons--where you imagine that the entire surface of the earth is covered with the bones of corpses. Are all these objects completely equivalent, as far as being something that exists or doesn't exist?

DE LA BSHAD BYA'I LUNG 'GOD PA DANG , LUNG GI DON BSHAD PA
GNYIS, DANG PO LA, THEG BSDUS LAS, YI DVAGS DUD 'GRO MI RNAMS
DANG , , LHA RNAMS JI LTAR RIGS RIGS SU, , DNGOS GCIG YID NI THA
DAD PHYIR, , DON MA GRUB PAR 'DOD PA YIN, , ZHES DANG , DE'I
BSHAD SBYAR DGE BSNYEN BTZUN PA NGO BO NYID MED PAS MDZAD
PA LAS,

In reply we will first set forth a relevant passage, and then we will explain the passage. Here is the first. The text called *The Abbreviation of the Greater Way* says, Insofar as craving spirits, animals, Humans, and pleasure beings, each according To their class, have differing perceptions Of a single thing, we say it has no reality. Asvabhava, the holy layman with lifetime vows, has explained the passage. His words include the following: When they look at a single thing, a stream of water, each one sees what the ripening of his particular karma forces him to see. A craving spirit sees the river full of pus and blood and the like.

DE NYID LA DUD 'GRO LA SOGS PAS GNAS KYI BLOS GNAS PAR BYED PA
DANG ,

An animal or such, on the other hand, thinks of this same water as a place to stay, and makes his home there.

MI RNAMS KYIS NI MNGAR BA DANG , DVANGS PA DANG , BSIL BA'I
CHUR RTOGS SHING 'THUNG NGO , , KHRUS BYED DO , , DER 'JUG

Humans look at the same thing and perceive it as water--sweet, clear, and cool. They drink of it, they wash themselves with it, and they swim in it.

GO,NAM MKHA' MTHA' YAS SKYE MCHED LA SNYOMS PAR ZHUGS PA'I
LHA RNAMS KYIS NAM MKHAR MTHONG STE, GZUGS KYI 'DU SHES
RNAM PAR BSHIG PA'I PHYIR RO, , ZHES GSUNGS PA'I PHYIR,

Those pleasure beings who are wrapped in deep meditation at the level we call the "realm of limitless space" see the water as empty space, for their ability to conceptualize physical matter has dissolved altogether.

GNYSIS PA LUNG GI DON BSHAD PA LA, GZHAN LUGS DGAG, RANG
LUGS BZHAG,RTZOD PA SPONG BA DANG GSUM LAS, DANG PO LA,

Here secondly we will explain the meaning of the text we quoted first. We proceed in three steps: disproving the position of others, establishing our own position, and then refuting their rebuttal. Here is the first.

KHA CIG NA RE, RGYU MTSAN DE NYID KYI PHYIR NA, CHOS THAMS
CAD LA 'DI YIN 'DI MIN GANG DU YANG BZUNG DU MED DO, , ZHES ZER
NA, SANGS RGYAS PA'I GRUB MTHA' DANG , PHYI ROL PA'I GRUB MTHA'
LA BZANG NGAN DANG , BDAG CAG GI STON PA DANG , PHYI ROL PA'I
STON PA LA MCHOG DMAN SOGS MED PAR THAL,

Someone may make the following claim: Given the statements that have come above, the fact is that we should never again consider anything as being one way or the other. Well then, you must be suggesting that the system of the Buddha is all the same as the system of every non-Buddhist belief, that there is no difference in their correctness at all. And you must be saying too that we could never state that our Teacher was the highest teacher, and that the teachers of the non- Buddhists are lesser.

CHOS THAMS CAD LA 'DI YIN 'DI MIN GANG DU YANG BZUNG DU MED
PA'I PHYIR, 'DOD NA,

YOD PAR THAL, BDAG NI STON PA GZHAN SPANGS NAS, , KHYOD LA
SKYABS SU MCHI LAGS KYI, , CI SLAD CE NA KHYED NYID NI, , SKYON MI
MNGA' ZHING YON TAN RDZOGS, , ZHES GSUNGS PA'I PHYIR,

And you must be suggesting all this, for you have claimed that we should never again consider anything as being one way or the other. Now if you should agree that none of the differences mentioned above exist, we must reply that they do, for as the verse says: All other teachers now I've given up, And go for refuge now to only You; Why? Because it's You alone who has No fault, and perfected every good.

YANG KHA CIG, BRLAN ZHING GSHER BA CHU PHOR PA GANG LA, LHA MI YI DVAGS GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE NA, 'GRO BA RANG RANG GI NGO BOR THAD KA THAD KAR BDEN PAS, BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE, YI DVAGS KYI NGO BOR RNAG KHRAG TU BDEN, MI'I NGO BOR CHUR BDEN LHA'I NGO BOR BDUD RTZIR BDEN PA YIN NO, , ZER NA,

Someone else might make the following claim: Suppose a pleasure being, a human, and a craving spirit sit down together and look at a glass filled with water: the thing that we define as "wet and flowing." Since to the perceptions of each different type of being it is real, the glass full of wet and flowing water is in reality pus and blood to the eyes of the craving spirit, and in reality water to the eyes of the human, and in reality ambrosia to the eyes of the pleasure being.

DE'I TSE NA 'GRO BA GSUM PO DE'I MIG SHES THAMS CAD TSAD MA YIN NAM, 'GA' ZHIG

TSAD MA YIN PA DAG LAS GANG YIN, DANG PO LTAR NA BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE RNAG KHRAG LA SOGS PA'I DNGOS PO GSUM GA YIN PA DANG , 'GAL BA LA MA 'KHRUL BA'I TSAD MA YOD PA DANG , PHOR PA GANG PO DE CHU YIN PA DANG CHU MA YIN PA GNYIS KAR TSAD MAS RTOGS PAR THAL, DE'I TSE NA 'GRO BA GSUM PO DE'I MIG SHES THAMS CAD TSAD MA YIN PA'I PHYIR,

We ask you then a question: in the situation you've just described, is it that the visual consciousness of all three beings are a valid perception, or is it that only one or two of them are a valid perception? Suppose you say all three are valid. Well then, the glass of something wet and flowing, of water, must be full of something that is all three different things: pus and blood, and each of the others. And then too it must be possible for there to be multiple and yet still valid perceptions which see one thing in two completely incompatible ways. And finally there must be such a thing as a valid perception which correctly perceives that the glass is filled with something which is simultaneously water and yet not

water. Why so? Because, according to your view, the three differing cases of visual consciousness possessed by the three different beings would all have to be valid perception.

'DOD NA MI 'THAD PAR THAL, RNAG KHRAG LA SOGS PA'I DNGOS PO GSUM PO 'GAL BA'I PHYIR DANG , CHU YIN MIN GNYIS PO DE PHAN TSUN SPANGS 'GAL GYI DNGOS 'GAL YIN PA'I PHYIR,

And if you try to agree to these absurdities, you are wrong, for the quality of being pus and blood is incompatible with the quality of being either one of the other two substances mentioned. Moreover, the quality of being water and the quality of not being water are directly incompatible in such a way that, if something exists and lacks one of these qualities, it must then possess the other.

DE LA KHO NA RE, MI'I MIG SHES TSAD MA YIN GYI, 'GRO BA GZHAN GNYIS KYI MIG SHES

TSAD MA MA YIN TE, DE GNYIS LAS BZANG NGAN GYI DBANG GIS RNAG KHRAG DANG , BDUD RTZI SOGS SU MTHONG BA TZAM YIN PA'I PHYIR, ZER NA,

Someone may answer with the following claim: In the case mentioned, the visual consciousness of the human is a valid perception, but the visual consciousnesses of the other two types of beings are not valid perception. These latter two see something like the pus and blood, and the ambrosia, only because their karma (which is good in one case, and bad in the other) forces them to.

'O NA MI'I MIG SHES TSAD MA MA YIN PAR THAL, MI LAS 'BRING PO'I DBANG GIS CHUR MTHONG BA TZAM YIN PA'I PHYIR, GZHAN YANG , MI MA YIN PA'I 'GRO BA'I RGYUD LA LUS SHES TSAD MA DANG , NYAN SHES TSAD MA YANG MED PAR THAL, DE'I RGYUD LA MIG SHES TSAD MA MED PA'I PHYIR, DER THAL, KHYOD KYI RTZA BA'I DAM BCA' 'THAD PA'I PHYIR, 'DOD NA,

Well then, according to you, the visual consciousness of the human wouldn't be valid perception either. Because isn't it true that the human sees the water only because his karma (which in this case is halfway between the good and the bad just mentioned) forces him to? Moreover, aren't you implying then that there is no such thing as a valid tactile consciousness, or a valid auditory consciousness, in the mental stream of any being who is not a human? Because aren't you saying

that there's no such thing as a valid visual consciousness in the mental stream of any such being? Certainly you are, for you believe your original position to be correct. And suppose now that you do agree that such beings can have no such valid consciousnesses.

'GRO BA DE DAG GIS NGES SHES DRONGS PA DANG , SGRO 'DOGS CHOD PA YANG MED PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, DE DAG PHAN TSUN GCIG GIS GCIG NGO SHES PA YANG MED PAR THAL, 'DOD PA'I PHYIR,

Aren't you then implying that these beings never have any case where they are able to reach a definite conclusion about something, or to analyze an object? And if so, aren't you implying that there could never be a case where one of these beings could recognize another? Of course you are, given your position. `GNYIS PA RANG LUGS BZHAG PA LA, BRLAN ZHING GSHER BA CHU PHOR PA GANG LA, LAS CAN GYI LHA MI YI DVAGS GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE, CHU PHOR PA GANG PO DE DNGOS PO GSUM GYI GZHI MTHUN PA MA YIN PA DANG , DE'I TSE TSAD MTSUNGS GSUM NGES PAR MI DGOS SHING , BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE CHA SHAS GSUM LDAN DU SKYE BA DANG ,

Here secondly is the section where we establish our own position. Now suppose three different types of beings--a pleasure being, a human, and a craving spirit, each with their own karma--sit down together and look upon a glass filled with water, the thing we define as "wet and flowing." The glass of water is not at this point one thing which is simultaneously three different objects. Neither is it necessary in this situation for there to be three identical valid perceptions. And when the glass full of wet and flowing water occurs, it occurs with three different, distinct parts to it. [Translator's note: When the phrase "wet and flowing" (the definition of the element of water) is used here, it should be understood as emphasizing the more general concept of a liquid, rather than the water which the human perceives.]

DE YANG DANG POR GRUB TZAM NAS CHA SHAS GSUM LDAN DU GRUB CING , MTHAR MA ZHIG GI BAR DU CHA SHAS GSUM LDAN DU GNAS PA MA YIN TE, BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE'I CHA SHAS GCIG GIS NYER LEN DANG , YI DVAGS KYI LAS KYIS LHAN CIG BYED RKYEN BYAS PA LA BR TEN NAS DE'I CHA SHAS GCIG GI RIGS 'DRA PHYI MA RNAG KHRAG TU SKYE BA DANG ,

It is not though the case that, from the time it first started, the glass of water came with the three different parts, or that they stay with the glass of water

until it eventually ends. What happens is that one of the parts of the glass filled with wet and flowing water provides a material cause, and the karma of the craving spirit provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being blood and pus.

DE'I CHA SHAS GCIG GIS NYER LEN DANG , MI'I LAS KYIS LHAN CIG BYED RKYEN BYAS PA LA BR TEN NAS DE'I CHA SHAS GCIG GI RIGS 'DRA PHYI MA CHUR SKYE BA DANG ,

Another part of the glass of water again provides a material cause, and the karma of the human provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being water. YANG DE'I CHA SHAS GCIG GIS NYER LEN DANG , LHA'I LAS KYIS LHAN CIG BYED RKYEN BYAS PA LA BR TEN NAS, DE'I CHA SHAS GCIG GI RIGS 'DRA PHYI MA BDUD RTZIR SKYE BA SOGS YIN PA'I PHYIR,

Yet another part of the glass of water provides a material cause, and the karma of the pleasure being provides a contributing factor; and then based on both of these the later continuation of one part of the glass of water starts being ambrosia, and so on.

DE'I TSE NA BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE CHA SHAS GSUM LDAN DU YOD KYANG , GSUM GAS GSUM GA MTHONG BA MA YIN TE, YI DVAGS KYI LAS NGAN PA BSAGS PA'I DBANG GIS RNAG KHRAG TU MTHONG , DNGOS PO GZHAN GNYIS MA MTHONG BA DANG , DE BZHIN DU 'GRO BA 'OG MA GNYIS LA YANG SHES PAR BYA BA YIN PA'I PHYIR,

At this point, the glass full of wet and flowing water is something with three different parts. Nonetheless, it is not the case that all three different beings see all three parts. The craving spirit is forced by the bad karma he has collected to see the glass of water as pus and blood; and he doesn't see the other two things. One should understand that a similar case holds with the latter two types of beings.

DE LTAR 'BYUNG BA DE YANG BRLAN ZHING GSHER BA PHOR PA GANG PO DE BLTA BYA THUN MONG BA YIN PA'I DBANG DU BYAS PA YIN GYI, YI DVAGS KYIS LAG TU BLANGS NAS LONGS SPYOD PAR BRTZAMS PA

DE'I TSE NA KHYAD CHOS GSUM LDAN DU SKYE BA MA YIN TE, DE'I TSE
NA YI DVAGS KYI THUN MONG MA YIN PA'I LONGS SPYOD BYA YIN PAS,
RIGS 'DRA PHYI MA RNAG KHRAG TU SKYE BA YIN PA'I PHYIR,

What we just described as happening is only with reference to where a glass of something wet and flowing is an object shared by the three different beings, as they look at it together. When the craving spirit himself though picks up the glass in his hand and begins to partake of its contents, the glass of liquid is no longer something that exists with three different parts. Since at this point it is something that the craving spirit is experiencing exclusively, its continuation starts being pus and blood.

DANG POR GANG DU GNAS PA DE YANG 'GRO BA GSUM PO DE'I RANG
RANG GI THUN MONG MA YIN PA'I LAS LA BR TEN NAS GRUB PA'I SNOD
KYI 'JIG RTEN GANG NAS BLANGS PA DE NYID DU GRUB PA YIN TE, MI'I
THUN MONG MA YIN PA'I LAS LA BR TEN NAS GRUB PAS MI'I 'JIG RTEN
GYI CHU DVANGS SHING BSIL BA NAS BLANGS NA DE NYID DU GNAS
PA SOGS YIN PA'I PHYIR,

How the glass of liquid exists originally all depends on the particular outer world from where it has been taken, for each of the three different beings has a different outer world, depending on the specific karma he himself has collected. If the glass of liquid were sweet, cool water taken from the world of humans--a world created by the specific karma of the human in the group--then that would be its original condition, and so on.

YI DVAGS KYIS CHU KLUNG LA BLTAS PA NA RNAG KHRAG MTHONG
BA DE YANG YI DVAGS 'GA' ZHIG LA YIN GYI, YI DVAGS THAMS CAD LA
MA YIN TE, YI DVAGS LA PHYI'I SGRIB PA CAN, NANG GI SGRIB PA CAN,
ZAS SKOM NYID LA YOD PA'I SGRIB PA CAN DU MA YOD PA'I

PHYIR,

When we say that a craving spirit looks at a stream of water and sees pus and blood, by the way, we are only talking about some kinds of craving spirits, and not all of them. This is because there are many kinds of craving spirits: some with obstacles in the world around them that prevent them from relieving their craving; some with obstacles that are parts of their bodies; and some with obstacles that relate to the food or drink itself.

BRLAN ZHING GSHER BA PHOR PA GANG LA LAS CAN GYI 'GRO BA
GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE NA DNGOS PO TSAD MAS
GRUB PA GSUM SKYE BA'I DPE YANG YOD DE, LCAGS GONG DMAR 'BAR
BA'I CHA SHAS GCIG GIS NYER LEN DANG LCAGS SNGAGS KYIS LHAN
CIG BYED RKYEN BYAS PA LA BR TEN NAS, LCAGS SNGAGS BTAB PA'I
LAG PAS REG PA DE'I TSE NA TSA BA'I REG BYA MI MYONG REG BYA
GZHAN ZHIG MYONG BA DANG , LCAGS SNGAGS MA BTAB PA'I LAG
PAS REG PA DE'I TSE NA, TSA BA'I REG BYA MYONG REG BYA GZHAN MI
MYONG BA DANG ,

There is, moreover, an example we can use for how, when the three different types of beings with their three karmas look all together at a glass full of something wet and flowing, there start to be three different objects, each confirmed by a valid perception. Suppose there is a ball of red-hot steel; one piece of this ball provides the material cause, and the "mantra of steel" provides a contributing factor. Due to these two, a person who has used the mantra of steel on his hand can touch the ball, but he doesn't undergo any sensation of heat; instead, he feels some other sensation. A person who has not used the mantra on his hand touches the ball and does feel a sensation of heat, and no other kind of sensation.

SOS KA'I DUS SU ZLA BA'I REG BYA'I CHA SHAS GCIG GIS NYER LEN
DANG , YI DVAGS KYI LAS KYIS LHAN CIG BYED RKYEN BYAS PA LA
BR TEN NAS, DE'I LUS SHES KYI MYONG BYAR GYUR PA'I TSA BA'I REG
BYA SKYE BA DANG , DGUN DUS SU NYI MA'I REG BYA'I CHA SHAS GCIG
GIS

NYER LEN DANG , YI DVAGS KYI LAS KYIS LHAN CIG BYED RKYEN BYAS
PA LA BR TEN NAS, DE'I LUS SHES KYI MYONG BYAR GYUR PA'I GRANG
BA'I REG BYA SKYE BA YOD PA LTA BU YIN PA'I PHYIR,

Another example would be the moon in springtime; one part of the feel of its rays on the body provides the material cause, and then the karma of a craving spirit provides a contributing factor. Based on these two, the spirit gets a sensation of heat, which is experienced by the consciousness of the body. So too with the wintertime sun; one part of the feel of its rays on the body provides the material cause, and then the karma of the craving spirit provides a contributing factor. Based on these two, the spirit gets a sensation cold, which is experienced by the consciousness of the body.

DE LTAR SKYE BA YIN TE, BSHES SPRING LAS, YI DVAGS RNAMS LA SOS
KA'I DUS SU NI, , ZLA BA'ANG TSA LA DGUN NI NYI MA'ANG GRANG ,
ZHES GSUNGS PA'I PHYIR,

It is a fact that they get this kind of sensation, for [Arya Nagarjuna's] Letter to a
Friend states: For craving spirits, even the light of the moon In the spring is hot,
and even the winter sun cold.

DE YANG YUL DUS KHYAD PAR CAN DE DAG GI DBANG GIS SKYE BA
YIN GYI SPYIR DE LTAR SKYE BA MA YIN TE, NYI MA'I STENG DU GRANG
BA'I REG BYA YANG MED, ZLA BA'I STENG DU TSA BA'I REG BYA YANG
MED PA'I PHYIR, DER THAL, NYI MA'I STENG DU MUN PA'I RDZAS MED
PA'I PHYIR,

All of this is caused by the extraordinary circumstances of the particular time and
place, for generally speaking it never happens this way: there is nothing at all
about the sun that can feel cold, and nothing about the moon that can feel hot.
This too is a fact, for there does not exist on the sun any case of that substance we
call "covered space."

GSUM PA DE LA RTZOD PA SPONG BA LA, BRLAN ZHING GSHER BA
PHOR PA GANG PO LA, LAS

CAN GYI 'GRO BA GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE, BRLAN
ZHING GSHER BA PHOR PA GANG PO DE, CHA SHAS GSUM LDAN GYI
CHA CAN DU SKYES KYANG , 'GRO BA GSUM PO DES RANG RANG GI
THUN MONG MA YIN PA'I LAS KYI DBANG GIS, 'GRO BA RE RES DNGOS
PO GSUM GA MA MTHONG BAR KHAS BLANGS PA LA,

Here is the third part of our presentation, where we refute the rebuttal of
representatives of other views. You will recall that our own position is describing
a situation where beings of three different types, each with their own karma, are
sitting together and looking at a glass filled with something that is wet and
flowing. The glass filled with something wet and flowing exists, at this point, as
something with three distinct parts. Nonetheless, no one of the beings is able to
see all three things there, for they are each at the mercy of the particular karma
that they themselves have collected. Representatives of other viewpoints now
come to attack this position.

KHA CIG, DE LTAR 'DOD PA DE MI 'THAD PAR THAL, DPAL LDAN CHOS

KYI GRAGS PA'I LUNG DANG 'GAL BA'I PHYIR, DER THAL, DE'I GZHUNG LAS, GAL TE DE YANG MTHONG MED LA, , BR TEN NAS GZUGS GZHAN 'BYUNG 'GYUR NA, , ZHES DGRA GNYEN GNYIS KYIS SKYES BU GCIG GI GZUGS LA BLTAS PA DE'I TSE NA, SKYES BU DE'I GZUGS MDZES MI MDZES GNYIS SU GNAS KYANG , GZUGS DE DANG DGRA GNYEN GNYIS KYI BAR DU LAS GZUGS SKYES PAS, DGRA GNYEN GNYIS PO DES GZUGS MDZES MI MDZES GNYIS KA MA MTHONG BA, GRANGS CAN GYIS KHAS BLANGS PA DE 'GOG BYED KYI RIGS PA KHA SPOS PAS KHYOD KYI DE LA GNOD PA'I PHYIR ZER NA,

One comes and makes the following claim: Your position, as just explained, is mistaken, for it goes against a statement of the glorious Dharmakirti. This is quite surely the case, for in his major work [entitled The Commentary on Valid Perception] he says,

Suppose you say that they don't see it, And circumstances cause another form. What he's talking about here is a belief of the [non-Buddhist] Numerist School. They give the case of a single person whose physical form is looked upon at the same time by his enemy, and also by his friend. In reality, the person's physical form is both attractive and ugly at the same time. Something happens where yet another physical form, one from karma, grows up between the person's true physical form and the enemy and friend looking at it. Because of this neither the enemy nor the friend sees both the attractiveness and the ugliness together. Master Dharmakirti uses logic to refute this concept, and this same logic can be used against the position you have taken, to prove that you are wrong.

DE MI 'THAD PAR THAL, DE LTAR 'DOD PA DE NI CHOS KYI GRAGS PA'I LUNG DON DANG , PHYOGS SNGA SMRA BA PO'I 'DOD PA GNYIS KA KHONG DU MA CHUD PA'I SKYON YIN PA'I PHYIR,

Your reasoning here is though incorrect, for the belief you have expressed shows that you have failed to understand both the meaning of Master Dharmakirti's statement, and the whole position expressed above.

DER THAL, CHOS KYI GRAGS PA'I LUNG DON NI, GRANGS CAN GYIS RGYANG RING THUNG GI GZUGS LA BLTAS PA DE'I TSE NA, RGYANG RING THUNG GI GZUGS DANG , MIG SHES GNYIS KYI BAR DU, LAS GZUGS GSAL MI GSAL SKYE BA'I DBANG GIS, GZUGS GSAL BAR SNANG MI SNANG 'JOG PA YIN GYI, GZUGS KYI RNAM PA SHAR BA'I SGO NAS GZUGS GSAL BAR SNANG MI SNANG 'JOG PA MA YIN ZHES KHAS

BLANGS PA LA, DE LTA BU'I LAS GZUGS GNYIS PO DES RGYANG RING
THUNG GI GZUGS GNYIS PO DE BSGRIBS SAM MA BSGRIBS, BSGRIBS NA
MIG SHES KYIS GZUGS GNYIS PO DE MA MTHONG BAR THAL,

DES DE SGRIB PA'I PHYIR,

This is a fact, for the actual meaning of Master Dharmakirti's statement is as follows. The Numerist School is describing a situation where you are looking at a physical form either from far away, or from up close. They say that, depending on the distance between you and the object, another physical form which is the result of karma, and which stands between your visual consciousness and the original form, is either clear or not. This then determines whether the original form appears to you distinctly or not. It is not the case though, they say, that what determines whether the original form appears clearly or not is whether or not you have a clear impression of this form. In reply then Master Dharmakirti is asking the Numerists: Let's consider these two cases of some intermediate physical form that comes from karma. Do they, or do they not, function to obscure the two original forms, the one at a distance, and the other close by? If they were to obscure them, then your visual consciousness could never see the two original forms, since they would have been obscured by the others.

MA BSGRIBS NA, MIG SHES DES LAS GZUGS GNYIS DANG RGYANG RING
THUNG GI GZUGS GNYIS PO DE CIG CAR DU MTHONG BAR THAL, DES
DE MA BSGRIBS PA'I PHYIR ZHES BKAG PA'I DON YIN PA'I PHYIR,

And suppose you say that they do not obscure them. Wouldn't your visual consciousness then see both the two intermediate forms created by karma, and the two original forms, the near one and the far one, all at the same time? They would have to because, according to you, the intermediate forms do not obscure the original ones. This is the real point of the Master's statement, wherein he refutes that belief of the Numerists.

GNYIS PA DER THAL, PHYOGS SNGA MAS BRLAN ZHING GSHER BA
PHOR PA GANG LA, 'GRO BA GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE
NA, BRLAN ZHING GSHER BA PHOR PA GANG PO DE,

DNGOS PO GSUM GYI GZHI MTHUN DU YANG KHAS MA BLANGS, SKYES
BU GCIG GI GZUGS MDZES MI MDZES GNYIS KA YIN PAR YANG KHAS
MA BLANGS, YI DVAGS KYIS MIG SHES DANG CHU KLUNG GI BAR DU
RNAG KHRAG GI LAS GZUGS SKYE BAR KHAS MA BLANGS, YI DVAGS

KYI MIG GIS RNAG KHRAG GI LAS GZUGS DANG CHU KLUNG GNYIS KA
MTHONG BAR YANG KHAS MA BLANGS, LAS KYI DBANG GIS YI DVAGS
KYI CHU KLUNG MA MTHONG BAR KHAS BLANGS PA'I PHYIR,

Our second point [that you have failed to comprehend the position we expressed above] is also quite true. Our original position was describing a situation where three different kinds of beings were sitting together and looking at a glass full of something wet and flowing. It is not our position that the glass full of something wet and flowing is one thing that is three different things. And it is not our position that there is such a thing as the physical appearance of a person which is at once both attractive and ugly. It is furthermore not our position that the blood and pus represent some kind of physical form which results from karma and grows up between the visual consciousness of the craving spirit and the stream of water. And it is not our position that the craving spirit's eyes see both this blood and pus as some kind of physical form resulting from karma, and the river of water at the same time. It is our position that, by force of his karma, the craving spirit is not able to see the stream of water.

GZHAN YANG , DPAL CHOS KYI GRAGS PA'I LUNG DANG KHYOD 'GAL
BA YIN TE, KHYOD KYI NAD LNGA DANG , 'BYUNG BA LNGA DANG ,
GDON LNGA DANG BCAS PA RNAMS, NYON MONGS PA DUG LNGA'I
DNGOS 'BRAS SU KHAS BLANGS, MU STEGS BYED KYI BAD KAN DANG
'DOD CHAGS RGYU 'BRAS, MKHRIS PA DANG ZHE SDANG RGYU 'BRAS
SOGS SU KHAS BLANGS PA LA, BAD KAN DANG 'DOD CHAGS RJES SU
'GRO LDOG 'KHRUL, MKHRIS PA DANG ZHE SDANG RJES SU 'GRO LDOG

'KHRUL PAS DE 'GOG BYED KYI, 'KHRUL PHYIR RLUNG SOGS CHOS MA
YIN, , ZHES PA'I GZHUNG 'DON PA SGYUR BA'I SGO NAS KHYOD LA
GNOD PA'I PHYIR DANG , 'DUS MA BYAS KYI NAM MKHA' PHRAG DOG
GI DNGOS 'BRAS SU 'DOD PA MI RIGS PA'I PHYIR,

And anyway, maybe it's you who have contradicted a statement of the glorious Dharmakirti. You have taken the position that the five sicknesses, and the five elements, and the five demons are all the direct result of the five poisons--the five bad thoughts. But when the non-Buddhists take the position that phlegm and desire have a cause-and-effect relationship, and that bile and anger have the same kind of relationship, and so on, then Master Dharmakirti refutes them by showing that desire doesn't always come and go according to the phlegm, and anger doesn't always come and go according to the bile. To do so he makes the statement that says, "It's not a fact that wind and the rest are such, for the

relationship doesn't always hold." We could twist around this statement too and say that it disproved your position; and add as well how wrong it is to assert that uncreated space could ever be the direct result of jealousy. [Translator's note: The point seems to be that, although your position about the bad thoughts, and our original position on the nature of the three beings' perceptions, are both correct, you could always twist around some quotation by a master, take it out of context or misinterpret it, and try to show they were wrong.]

YANG KHA CIG NA RE, DNGOS GCIG YID NI THA DAD PHYIR, , DON MA GRUB PAR 'DOD PA YIN, , ZHES DNGOS PO GCIG LA SNANG TSUL MI 'DRA BA GSUM 'BYUNG BAR GSUNGS PA MI 'THAD PAR THAL, KHYOD LTAR NA DNGOS PO GSUM LA SNANG TSUL MI 'DRA BA GSUM 'BYUNG BA'I PHYIR, DER THAL, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG LA CIG CAR DU BLTAS PA DE'I TSE NA, DNGOS PO TSAD GRUB PA GSUM LA SNANG TSUL MI 'DRA BA GSUM 'BYUNG BA'I PHYIR, ZER NA,

Someone else might come and make yet another claim: Let's talk about that quotation above, where it said:

Insofar as [these different beings] have differing perceptions Of a single thing, we say it has no reality. The idea being expressed here is that a single object can be appearing in three different ways. This is incorrect because, according to you, what's happening is that three different objects are appearing in three different ways. And this certainly is your position; remember, you were describing a situation where three different kinds of beings sit down together and look at a glass full of something that's wet and flowing. You said that there were three different objects, each confirmed by a valid perception, and that they were appearing in three different ways.

'O NA, SKYES BU GCIG GIS YAN LAG MI 'DRA BA LNGAS BYA BA MI 'DRA BA LNGA BYAS PA DE'I TSE NA, SKYES BU GCIG GIS BYA BA MI 'DRA BA LNGA BYAS PA MA YIN PAR THAL, YAN LAG MI 'DRA BA LNGAS BYA BA MI 'DRA BA LNGA BYAS PA'I PHYIR,

Well now, suppose a person is using all four of his limbs, and his head, to perform five different actions. According to you, it wouldn't be one person performing five different actions, because five different protuberances of his body are performing five different actions.

BYAS PA LA KHO NA RE, SKYON MED DE, YAN LAG LNGA PO DE SKYES
BU DE'I CHA SHAS YIN PAS, DES BYA BA BYAS PAS SKYES BU DES BYA BA
BYAS PAR 'JOG DGOS PA'I PHYIR, ZER NA,

In response to this line of reasoning, someone responds: No, there's no such problem here. The five protuberances are all parts of the one person, so we have to say that--when the five are performing some actions--the person is performing some actions.

SNGA MA YANG DE DANG MTSUNGS TE, RNAG KHRAG LA SOGS PA'I
DNGOS PO GSUM PO DE, BRLAN ZHING GSHER BA PHOR PA GANG PO
DE'I CHA SHAS YIN PAS DE GSUM SNANG BA NA,

BRLAN ZHING GSHER BA PHOR PA GANG PO DE'I STENG DU SNANG
TSUL MI 'DRA BA GSUM SNANG BAR 'JOG PA'I PHYIR,

Well the case above is exactly the same! The three things mentioned, the blood and pus and the other two, are all parts of the glass full of something wet and flowing. When the three appear then we can say that the glass full of a thing which is wet and flowing is acting as a basis, and that three different ways of appearing are being displayed upon it.

YANG KHA CIG NA RE, RNAG KHRAG LA SOGS PA'I DNGOS PO GSUM PO
DE PHAN TSUN GO SA 'GOG PA'I DNGOS PO MA YIN PAR THAL, LAS CAN
GYI 'GRO BA GSUM GYI CHU PHOR PA GANG LA CIG CAR DU BLTAS PA
DE'I TSE NA, DNGOS PO TSAD GRUB PA GSUM SRID PAR KHAS BLANGS
PA LA,

Someone else may come now and make yet another argument: Let's talk about these three things: the pus and blood, and the other two. Are you implying then that these are not types of objects which would block each other from entering the space that each one occupies? After all, you were talking about a situation where those three types of beings, each with their own karma, sit down together and look at a glass full of water. And you said that your position was that it was possible for there to be three different objects there, each one confirmed by a valid perception.

DNGOS PO GSUM PHAN TSUN GO SA 'GOG PA'I DNGOS PO MA YIN PAR
THAL BA'I RIGS PAS MI GNOD DE, DE'I TSE NA BRLAN ZHING GSHER BA
PHOR PA GANG PO DE, DNGOS PO GSUM GYI GZHI MTHUN DU YANG

KHAS MA BLANGS, TSAD MTSUNGS NGES PAR DGOS PAR YANG KHAS
MA BLANGS PA'I PHYIR,

This kind of reasoning, where you attempt to show that we are implying that the
three objects are not the kinds that block each other from entering the space

that each one occupies, cannot disprove our position. It is not our belief that in
this situation the glass full of something which is wet and flowing is one thing
which is three different things. Neither did we ever say that there definitely had
to be identical valid perceptions here.

YANG KHA CIG NA RE, NYI SHU PA'I 'GREL BSHAD SLOB DPON DUL BA
LHAS MDZAD PA LAS, DE LA RNAG GI THIGS PA 'GA' YANG MED NA
RNAG GIS GANG BA'I KLUNG LTA GA LA YOD, LAS KYI RNAM PAR SMIN
PA'I DBANG GIS DE DAG GIS DE MTHONG NGO , , ZHES GSUNGS PA DE
MI 'THAD PAR THAL, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA
PHOR PA GANG LA CIG CAR DU BLTAS PA DE'I TSE NA, YI DVAGS KYI
MIG SHES TSAD MAR SONG BA'I RNAG DNGOS GNAS PA YOD PA'I PHYIR
ZER NA,

Someone might make the following claim: In his Commentary to the Twenty
Verses, Master Vinitadeva makes this statement-- If there was not a single drop
of pus there, then how could there ever be a whole river of pus? They are forced
to see it, through the ripening of their karma. According to you, this statement
would have to be mistaken, because when the three different kinds of beings sit
down together and look at the glass full of something wet and flowing, the visual
consciousness of the craving spirit is a valid perception, and the pus is real pus.

SKYON MED DE, DE LTA BU'I BRGAL LAN JI SNYED CIG BYAS PA THAMS
CAD PHYI DON 'GOG PA'I DBANG DU BYAS PA'I PHYIR, PHYI DON 'GOG
PA'I TSUL YANG YOD DE, SNGON PO PHYI ROL DON DU GRUB NA, TSUR
MTHONG GI RGYUD KYI SNGON 'DZIN DBANG PO'I MNGON SUM LA,
SNGON PO

SNANG BA NA SNGON 'DZIN SNGA MA 'GAGS PA'I TSE, SNGON 'DZIN
PHYI MA SKYE BA'I BAG CHAGS BZHAG PA SMIN PA LA BR TEN NAS,
SNANG BA MA YIN PAR SNGON PO PHYI ROL NAS RANG 'DRA'I RNAM
PA GTAD PA'I SGO NAS SNANG BA YIN NA, 'GRO BA GSUM GYIS BRLAN
ZHING GSHER BA PHOR PA GANG LA CIG CAR DU BLTAS NAS, DNGOS
PO GSUM SNANG BA DE'I TSE NA, RANG RANG GI LAS KYIS BAG CHAGS

BZHAG PA SMIN PA LA MA BLTOS PAR, DNGOS PO GSUM PO DE RANG
'DRA'I RNAM PA GTAD PA'I SGO NAS SNANG DGOS,

And yet there is no such problem. No matter how many arguments of this kind you want to present, they are all made from the point of view of denying the existence of external objects. The way these arguments go is as follows. If the color blue were to exist as an external object, then the following would occur when this color appeared directly to a sense perception grasping blue; that is, with such a perception found in the mental stream of one of those who "only sees this side" [which is another name for those who have not yet perceived emptiness directly]. When an earlier instance of the perception of blue ends, what actually happens is that it plants a mental seed which eventually grows into a later instance of the same perception of blue, when the seed ripens. Suppose the blue were not just this kind of appearance, but rather an appearance where blue as an outer object were transmitting a likeness of itself and thereby appearing to one's perceptions. Something else then would be happening when the three different beings sit down together and look at the glass full of something wet and flowing. The three different objects would be appearing to them because each of the objects was transmitting a likeness of itself to their perception. All of this would be happening independent of any process where each being's karma planted a mental seed, which later ripened and produced the appearance of the object.

DE LTAR SNANG NA 'GRO BA GSUM PO DES RANG RANG GI THUN
MONG MA YIN PA'I LAS KYIS BAG CHAGS BZHAG PA SMIN PA LA BR TEN
NAS, DNGOS PO GSUM PO DE SNANG BA MA YIN PAS, GANG ZAG RE RES
DNGOS PO GSUM GA RTOGS DGOS PA LAS MA RTOGS PA'I PHYIR

ZHES BKAG PA'I PHYIR,

If this were how the three objects were appearing, then they would not be appearing through a process where the specific and different karma that each of the three beings had collected had planted a seed in their mind which later ripened. As such each of the beings involved would have to be perceiving all three of the objects, whereas the fact is that they do not. All this is an argument attempting to refute those who refuse to accept the denial of outer objects.

DES NA LUNG DE'I DON YOD DE, YI DVAGS LA JI LTAR SNANG BA LTAR
GYI PHYI ROL DON DU GRUB PA'I RNAG GI THIGS PA 'GA' YANG MED
NA, PHYI ROL DON DU GRUB PA'I RNAG GIS GANG BA'I KLUNG LTA GA

LA YOD, 'ON KYANG , 'GRO BA DE DAG GI LAS KYI DBANG GIS RNAG SOGS MTHONG NGO ZHES BSTAN PA'I PHYIR,

The real meaning of the quotation by Master Vinitadeva is therefore the following: Suppose there didn't exist a single drop of pus that existed as it appeared to exist to the craving spirit; that is, which existed as an outer object. How then could there exist a whole river full of pus which existed as an outer object? These beings do though see the pus and so on, for they are forced to do so by their karma.

DER THAL, DE'I 'OG TU RNAG KHRAG PHYI ROL DON DU MA GRUB CING , SEMS TZAM GYI BDAG NYID YIN NA, DES BZA' BTUNG GI BYA BA MI NUS PAR RTZOD PA'I LAN DU, BYA BYED RMI LAM GNOD PA 'DRA, , ZHES DE PHYI ROL DON DU MA GRUB KYANG BZA' BTUNG GI BYA BA BYED NUS PA RMI LAM SOGS DPE DU MAS SGRUB PAR MDZAD PA'I PHYIR,

And this is certainly the case, for later on in the text someone argues that--if the pus and blood did not exist as outer objects, and if they were only a part of the mind itself-- then they could never provide the function of being something to eat or drink. And in response, Master Vinitadeva says "Actions and their objects are like an injury in a dream." He is saying that, even though

the pus and blood do not exist as outer objects, nonetheless they can perform the function of being something to eat or drink. He proves his point by using a great many examples, such as a dream.

DE LTAR MA YIN NA GZUGS LA SOGS PA'I SKYE MCHED RNAMS MED PAR THAL, DE YOD PAR STON PA'I MDO DRANG DON DGONGS PA CAN GYI MDO YIN PA'I PHYIR, DER THAL, NYI SHU PA'I RANG 'GREL LAS, DE BZHIN DU BCOM LDAN 'DAS KYI GZUGS LA SOGS PA'I SKYE MCHED YOD PAR GSUNGS PA YANG DE STON PAS 'DUL BA'I SKYE BO'I CHED DU STE BKA' DE NI DGONGS PA CAN NO, , ZHES GSUNGS PA'I PHYIR,

If this were not the case, then one would have to say that form and other such doorways through which perceptions grow did not even exist at all. Why? Because you would be saying that all the sutras which state that they do exist are sutras which do not mean what they say; sutras which you have to interpret to understand their true meaning. And this too is certainly the case, for the

autocommentary to the Twenty Verses states that: In the same way, statements by the victorious Buddha where He says that form and other such doors of perception do exist would be examples of His word that must be interpreted to establish their real meaning; statements that are only spoken figuratively, for the benefit of disciples who might require such explanations.

BYAS PA LA KHO NA RE, SKYON MED DE, PHYI ROL DON DU GRUB PA'I
GZUGS SOGS SKYE MCHED YOD PAR STON PA'I MDO DRANG DON
DGONGS PA CAN YIN PA'I DON YIN PA'I PHYIR, ZER NA, LUNG SNGA
MA'I DON YANG MTSUNGS TE, PHYI ROL DON DU GRUB PA'I RNAG
KHRAG GI THIGS PA 'GA' YANG MED CES PA'I DON YIN PA'I PHYIR,

In response to this someone might claim: There's no problem; the point of this statement is to say that sutras which explain form and similar doors of perception as actually existing as outer objects are only spoken figuratively, and must be interpreted to establish their true meaning.

Well then, the meaning of the original statement then is just the same: it is saying that "there does not exist even a drop of pus and blood which exists as an outer object."

YANG KHA CIG, YI DVAGS KYIS CHU KLUNG LA BLTAS PA DE'I TSE, CHU
KLUNG BSKAMS PA LA TSAD MAR SONG BA'I DE'I MIG SHES DANG ,
'BRAS BU CAN GYI LJON PA LA BLTAS PA DE'I TSE, 'BRAS BU MED PA LA
TSAD MAR SONG BA'I DE'I MIG SHES TSAD MA YOD PAR THAL, 'GRO BA
GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG LA BLTAS PA DE'I
TSE, RNAG KHRAG DNGOS GNAS PA LA TSAD MAR SONG BA'I YI DVAGS
KYI MIG SHES TSAD MA YOD PA'I PHYIR,

Yet again, another argument might be made: Let's take the case of one of those craving spirits that looks at a river of water, and sees it as a dry riverbed, genuinely so. Or consider one that looks at a tree loaded with fruit, but sees it as nothing but bare limbs, genuinely so. The visual consciousness of both of these beings then must be a valid perception. Why? Remember the case of the three different beings looking at a glass full of something wet and flowing; according to you, the pus and blood was actual pus and blood, and the perception of them by the craving spirit was genuine: his visual consciousness was a valid perception.

ZER NA MA KHYAB STE, DANG POR YI DVAGS KYIS CHU MA MTHONG

NA PHYOGS DER LONGS SPYOD PA'I PHYIR, 'GRO BA YANG MI 'THAD PAS DANG POR CHU MTHONG YANG , PHYIS LAS KYI DBANG GIS CHU MA MTHONG BAR 'OG GZHI GRAM SREG TZAM ZHIG MTHONG ZHING , DE'I RJES SU RTOG PAS CHU BSKAMS PAR ZHEN PA DANG , DE BZHIN DU DANG POR LJON SHING GI 'BRAS BU MTHONG YANG PHYIS LAS KYI DBANG GIS 'BRAS BU MA MTHONG BAR YAL GA TZAM ZHIG MTHONG ZHING , DE'I RJES SU RTOG PAS 'BRAS BU MED PAR ZHEN PA'I PHYIR,

Just because we said that about the other case doesn't mean that it's true in every case. If the craving spirit hadn't seen any water in that area in the first place, it wouldn't have made any sense for him to go over in that direction to try to enjoy some of the water. Therefore what happened was that, at first, he saw some water. Later on, he was forced by his karma to stop seeing water and saw only bare, parched earth. Then he had an impression where he thought the water had dried up. The case with the fruit tree is the same. Although at first the craving spirit sees a tree loaded with fruit, later on his karma forces him to stop seeing fruit, and all he sees is bare branches. Then he has an impression where he thinks that the tree has no fruit any more.

DE'I TSE NA, YI DVAGS KYI MIG SHES KYI SGRIB BYED KYIS CHU KLUNG MA MTHONG BAS, 'OG GZHI GRAM SREG MTHONG BA YIN TE, MI'I MIG SHES KYIS KYANG SGRIB BYED KYIS CHU KLUNG MA MTHONG NA, 'OG GZHI GRAM SREG MTHONG DGOS PA LTA BU YIN PA'I PHYIR,

When all this is happening, the obstacle in the visual consciousness of the craving spirit prevents him from seeing the river of water, and so he sees a dry, parched riverbed. The same is true for the visual consciousness of a human: if the obstacle were there, it would prevent him from seeing the river of water, and then he would have to see a dry, parched riverbed.

RNAM PA GCIG TU NA, YI DVAGS KYIS CHU KLUNG LA BLTAS PA DE'I TSE NA DE MA BSKAMS KYANG , RANG GI BLTA BYAR GYUR PA'I CHU KLUNG DANG , LONGS SPYOD BYAR GYUR PA'I CHU KLUNG BSKAMS PA YOD DE, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG LA CIG CAR DU BLTAS PA DE'I TSE NA, LAS KYI DBANG GIS RNAG KHRAG SOGS DNGOS PO RNAM PA GSUM CIG CAR DU GRUB PA ZHIG YOD PA'I PHYIR,

From one point of view, the river of water hasn't dried up when the craving spirit looks at it; but there is a river which has dried up, if you're talking about a

river of water that the spirit can see, or a river of water that the spirit can drink from. This follows because when the three different types of beings sit down together and look at a glass full of something wet and flowing, it is true that, due to the force of karma, three different kinds of objects exist there at the same time: the pus and blood, and the other two.

DE LTAR BYAS NA, ZAS SKOM NYID LA YOD PA'I SGRIB PA CAN GYI YI DVAGS KYIS LONGS SPYOD PA LA MA BRTZAMS KYI BAR DU BZA' BTUNG DNGOS YIN KYANG , DES LONGS SPYOD PAR BRTZAMS PA NA, ZAS DE'I RIGS 'DRA PHYI MA RNAG KHRAG TU SKYE BA YIN GYI, RNAG KHRAG TU SNANG BA'I SNANG BA TZAM GYIS BZA' BTUNG GI BYA BA BYED PA MA YIN TE, DE YIN NA LAS 'BRAS LA SKUR BA BTAB PAR 'GYUR BA'I PHYIR, DER THAL, DE LTA BU'I YI DVAGS KYIS LAS 'BRAS LA SKUR BA BTAB PAR 'GYUR BA'I PHYIR,

Given all this, consider craving spirits that have obstacles that relate to their food and drink itself. The food and drink there really is food and drink, until such time as the spirit starts trying to eat or drink it. When he does try to do so, then the continuum of the food into the next moment starts becoming pus and blood. It is not though that it is the simple appearance of something as pus and blood that could ever function as something to eat or drink. If this were the case, then the rules of karma and its consequences would have to be less than what they really are. And this is true, for if a craving spirit like this ever existed it would represent a failure of the laws of karma and its consequences.

GZHAN YANG , SNANG GZHIR GYUR PA'I RNAG KHRAG MED CING DER SNANG BA'I SNANG BA TZAM GYIS BZA' BTUNG GI BYA BA BYED NA, RAB RIB CAN LA BSE RU'I NANG DU SKRA SHAD SNANG BAS 'CHING BA DANG , DE LA SNANG BA'I SBRANG BUS LUS ZA BA DANG , SMIG RGYU'I CHUS CHU'I BYA BA BYED NUS PA SOGS YIN PAR THAL, SNANG GZHIR GYUR PA'I RNAG KHRAG MED KYANG , RNAG KHRAG TU SNANG BA'I SNANG BA TZAM GYIS BZA' BTUNG GI BYA BA BYED NUS PA'I PHYIR,

Suppose moreover that there were no pus and blood out there to appear as the pus and blood, and suppose that the mere appearance of something looking like pus and blood could ever function as something to eat or drink. Well then, you would also have to be able to use a comb on the hair that appears to exist on a porcelain sink to a person with cataracts. And a horsefly that appeared to the same person would have to be able to give him a bite. And the water of a mirage would have to provide all the normal functions of water, and so

on. Why so? Well because, according to you, there is no pus and blood out there to appear as pus and blood; according to you, the mere appearance of something looking like pus and blood can provide all the functions of things that you eat and drink.

BRLAN ZHING GSHER BA PHOR PA GANG LA LHA MI YI DVAGS DUD
'GRO SOGS KYIS CIG CAR DU BLTAS PA DE'I TSE NA, LHA YI BDUD RTZI
SNANG BA'I SNANG BA LA TSAD MAR SONG BA DANG , YI DVAGS LA
RNAG KHRAG SNANG BA'I SNANG BA LA TSAD MAR SONG BA YOD
KYANG , SNANG GZHIR GYUR PA'I RNAG KHRAG SOGS MED NA, SEMS
CAN DMYAL BA'I MIG SHES DES, DMYAL BA'I LCAGS SREG DANG , RAL
GRI'I NAGS TSAL DANG , ME TSOGS LA SOGS PA SNANG BA'I SNANG BA
TZAM LA TSAD MAR SONG BA YOD KYI, DE DAG DNGOS GNAS PA LA
TSAD MAR SONG BA MED PAR THAL, KHYOD KYI DAM BCA' 'THAD PA
GANG ZHIG, RGYU MTSAN MTSUNGS PA'I PHYIR,

And consider again this case where a pleasure being and a human and a craving spirit and an animal or the like all sit down together and look at a glass full of something wet and flowing. According to you, it would have to be genuine when something that just looked like ambrosia appeared to the pleasure being, and it would have to be genuine when something that just looked like pus and blood appeared to the craving spirit, but there couldn't be any pus and blood out there to appear as pus and blood. And if this were the case, then consider the visual consciousness of a being in the hells. It would then have to be a valid perception towards something appearing to it that just looked like the burning steel of the hells, and towards something that just looked like the forest of swords, and towards something that just looked like a mass of fire, and so on. Finally, this person would not have any valid perceptions at all towards any of these things as actual objects. Why would this all have to be so? If your idea were correct, it would have to be, for the logic here is identical to your own.

'DOD NA, LCAGS SREG LA SOGS PAS, DER SKYES PA'I 'GRO BA'I LUS SREG
PA DANG ,GTUB PA LA SOGS PA DNGOS GNAS PA ZHIG MED PAR THAL,
'DOD PA DE'I PHYIR, 'DOD NA, DMYAL BA'I SDUG BSNGAL MED PAR
THAL, 'DOD PA DE'I PHYIR, GZHAN YANG DE LTAR CIG CAR DU BLTAS
PA DE'I TSE NA, MI'I MIG SHES TSAD MAR SONG BA'I CHU DNGOS GNAS
PA MED PAR THAL, DE'I TSE NA RNAG KHRAG DNGOS GNAS PA MED
PA'I PHYIR,

And suppose you agree that this hell being could have no valid perceptions of the type we mentioned. Well then, the burning steel and other objects could never perform any real actions: they could never burn the bodies of the people born there, they could never chop them up, and so on. Why? Well because of what you just agreed to. And suppose you agree to this; that they could never perform any real actions. Well then, the torment of the hells itself then must not even exist, by your own admission. And remember too that case where the beings all sit down and look at the same thing. You must be saying then that the actual water, the thing towards which the visual consciousness of the human is a valid perception, doesn't exist at all. Why? Well because, according to you, no actual pus and blood exists either in the same situation. KHO NA RE, DE'I TSE NA CHU DNGOS GNAS PA YOD DE, CHUS LUS 'KHRUD PA DANG 'TSOD PAR BYED PA MI RANG GIS MYONG BAS 'GRUB PA'I PHYIR ZER NA, 'O NA, DE'I TSE NA, RNAG KHRAG DNGOS GNAS YOD PAR THAL, DE'I TSE NA, RNAG KHRAG LA LONGS SPYOD PA DANG , LTO BA DANG MGRIN PA LA SOGS PA 'TSIG PA YI DVAGS RANG GIS MYONG BAS 'GRUB PA'I PHYIR,

Someone might now make the following claim: In this situation, there does exist some real water there. This is because the human can confirm the water with his own experience, as it performs all the functions of water--as he uses it to wash himself, or as he uses it to cook something. Well then, in the same situation there must exist some real pus and blood there as well, because in this same situation the craving spirit can confirm the pus and blood with his own experience as they perform their functions--as he drinks them, and then as the sizzle in his throat and stomach, and so on.

BYAS PA LA KHO NA RE, MI MTSUNGS TE, YI DVAGS LA DE LTAR 'BYUNG BA DE, YI DVAGS RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR, ZER NA, DES NA MI LA YANG DE LTAR 'BYUNG BA MED DE, DE MI RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR,

Someone may respond to this argument with the following claim: The two cases are not the same. When all this happens to the craving spirit, it's nothing more than his own imagination. Well then, what happens to the human can't be happening to him either, because it's nothing more than his imagination.

BYAS PA LA KHO NA RE, MI LA LUS 'KHRUD PA SOGS DNGOS GNAS PA MED PAR THAL, DE MI RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR, ZER NA,

Someone may respond to this with another claim: When the human washes himself with the water and so on, it must not be something real, because it's nothing more than his own imagination.

YI DVAGS LA YANG LTO BSREG PA SOGS DNGOS GNAS PA MED PAR THAL, DE YI DVAGS RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR, 'DOD NA, YI DVAGS KYI SDUG BSNGAL MED PAR THAL,

Are you saying then that when the pus and blood sizzle in the stomach of the craving spirit, and so on, it can't be something real? For that too is nothing more than his own imagination. You agree? Well then, the suffering of craving spirits must not exist at all.

KHO NA RE, DE LTAR CIG CAR DU BLTAS PA'I TSE, RNAG KHRAG DNGOS GNAS PA MED PAR THAL, RAB RIB CAN GYIS BSE RU LA BLTAS PA DE'I TSE BSE RU'I NANG DU SKRA SHAD MED PA

GANG ZHIG, RAB RIB DANG LDAN DBANG PO CAN MTSUNGS PA, , CHU 'BAB KLUNG LA YI DVAGS RNAG BLO YANG , , ZHES GSUNGS PA'I PHYIR, ZER NA,

Someone might make the following claim: Isn't it true that when all those beings sit down together and look at something, there isn't any actual pus and blood at all? Because isn't it true first of all that, when a person with cataracts looks into a porcelain basin, there is no strand of hair in the basin at all? And, secondly, doesn't [Master Dharmakirti's] text itself say, Identical to the case of someone where his sense power has a cataract, Is the mind of a craving spirit as well, which sees a stream of water as pus.

SKYON MED DE, DBU SEMS GNYIS DON SHES YOD MED MTSUNGS MI MTSUNGS DPYOD PA'I SKABS YIN PA'I PHYIR DANG , YI DVAGS KYI MIG SHES LA CHU KLUNG RNAG KHRAG TU SNANG BA'I TSE NA, DE LTAR SNANG BA'I MIG SHES TSAD MA MA YIN PA DANG , CHU KLUNG LA BLTAS PA DE'I TSE NA, RNAG KHRAG DNGOS GNAS PA ZHIG YOD PA MI 'GAL BA'I PHYIR,

And yet there is no such problem, for this quotation appears in the section where we are examining the question of whether, in the schools of the Middle Way and the Mind-Only, an object and the perception of it must be equivalent in

either both existing or both not existing. Moreover, there is another fact about this situation, where the stream of water appears as pus and blood to the visual consciousness of the craving spirit. It is no inconsistency to say that the visual consciousness that sees things this way is not a valid perception, and to say at the same time that--when the craving spirit looks at the stream of water--there does exist there actual pus and blood.

YANG KHA CIG, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA
GANG LA CIG CAR DU BLTAS PA'I TSE NA, RNAG KHRAG DNGOS GNAS
PA MED PAR THAL, DMYAL BA'I LCAGS SREG LA SOGS PA DER SKYES
PA'I SEMS CAN GYI SNANG BA TZAM YIN GYI, DNGOS GNAS

SU GRUB PA MED PA'I PHYIR, DER THAL, DE 'DRA'I BYED PA PO SU YANG
MED PA'I PHYIR, DER THAL, SPYOD 'JUG LAS, LCAGS SREG SA GZHI SU
YIS BYAS, , ME TSOGS DE DAG CI LAS BYUNG , , DE 'DRA DE DAG THAMS
CAD KYANG , SDIG SEMS YIN PAR THUB PAS GSUNGS, , ZHES GSUNGS
PA'I PHYIR, ZER NA,

Someone again may come and claim the following: Let's consider once more this situation where three different types of beings sit down together and look at a glass full of something wet and flowing. Isn't it true that there is no actual pus and blood there? Because isn't it true that the burning steel and so on in the hells is only something that appears to a person who is born there, but that there is nothing there which actually is these objects? Because isn't it true that there is no one at all who went and made all these kinds of things? And isn't this a fact, because doesn't the text of The Bodhisattva's Way of Life say: Who made the burning steel that acts As the floor of the world of hell? Where did all the mass of flames You find there all come from? The Able Ones have spoken that Everything there like this Is nothing at all other than The mind of what's non-virtue.

SKYON MED DE, DE'I DON LCAGS SREG LA SOGS PA DE DAG DBANG
PHYUG RTAG PA SOGS KYIS BLO'I G-YO BA SNGON DU BTANG NAS BYAS
PA MA YIN PAR DER SKYES PA'I 'GRO BA'I SDIG SEMS BYED PA POR
BSTAN PA'I PHYIR,

Yet there is no such problem. The point of this quotation is to say that the burning steel and so on are not something that was created by some unchanging creator being or something like that; by someone who thought it over first and then created them. The lines are meant to show us that what really made all these

things is the non-virtuous states of mind had by the beings who have to take birth there.

DE LTAR MA YIN NA, DGE BA BCU LA SPYOD PA'I SKYES BU DAM PA MTHO RIS SU SKYES NAS DE'I BDE BA MYONG BA DANG , MI DGE BCU LA SPYOD PA'I SEMS CAN DMAN PA NGAN SONG DU SKYES NAS DE'I SDUG BSNAL MYONG BA GNYIS LA, 'KHRUL SNANG BZANG NGAN TZAM MA GTOGS LUS KYIS BDE SDUG MYONG MI MYONG GI KHYAD PAR MED PAR THAL, KHYOD KYI RIGS PA DE 'THAD PA'I PHYIR,

Suppose this were not the case; consider then those holy people who lead their lives following the ten virtues, and who are then born into the higher realms, and then experience the pleasures of these realms. And consider too those miserable people who lead their lives following the ten non-virtues, and who are then born into the lower realms, and then experience the sufferings of these realms. Is the difference between them just that they are having some better or worse kind of misperception, and not whether they are experiencing pleasure or pain? This would have to be the case, if your reasoning were correct.

'DOD NA, MTHO RIS KYI BDE BA DANG , NGAN SONG GI SDUG BSNAL MED PAR THAL, 'DOD PA DE'I PHYIR,

Suppose you agree that it is only a matter of better or worse misperceptions. Are you saying then that the pleasures of the higher realms don't even exist, and that the pains of the lower realms don't even exist? You must be, if you agree this way.

DES NA, LAS CAN GYI 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG LA CIG CAR DU BLTAS PA DE'I TSE, TSAD MTSUNGS NGES PAR DGOS PA MA YIN TE, DGOS NA, PHOR PA GANG PO DE'I NANG DU GNAS KYI BLOS GNAS SHING , THA MAL GYI MIG SHES KYIS MI BZOD PA'I SROG CHAGS PHRA MO'I MIG SHES KYIS KYANG , DE'I TSAD MAR 'GRO DGOS PA DANG , RGYA MTSO'I NANG NA GNAS PA'I SROG CHAGS PHRA MO'I MIG SHES KYIS KYANG , RGYA

MTSO'I TSAD LA TSAD MAR 'GRO DGOS PA DANG , LHA MA YIN 'GA' ZHIG LA, MTSO'N CHA PHOR GANG SNANG DGOS PA LA SOGS PA'I SKYON YOD PA'I PHYIR,

In conclusion now, let us consider again these three kinds of beings, each with

their different karma, as they sit down together and look at a glass full of something wet and flowing. It's not necessarily true that they must all have valid perceptions which are identical. If they did, then the three beings looking at the glass of water would have to think of the water as a place to live, in the way that a creature living in water would. The three beings as well would have to see the water in the same way that microscopic organisms living in the water, little beings imperceptible to normal visual consciousness, see it with their own visual consciousness. Then too the visual consciousness of microscopic organisms living in the depths of the ocean would have to be a valid perception towards the entire extent of the sea. And certain kinds of near-gods too would have to see weapons as glasses of water, and on and on; the problems raised would be many.

DE'I TSE NA, TSAD MTSUNGS NGES PAR MI DGOS KYANG , TSAD MTSUNGS GSUM YOD PA SRID PA YIN TE, LAS KYI DBANG GIS DNGOS PO TSAD GRUB PA GSUM BSKYED NUS PA SNGAR GYI RIGS PAS 'GRUB, DE BSKYED NUS NA, LAS KYI DBANG GIS SNOD TSAD MTSUNGS GSUM SKYE BA YOD PAR YANG MTSUNGS PA'I PHYIR,

Again consider this same situation. Even though it is not necessarily true that the valid perceptions are identical, it is possible for there to be three valid perceptions here which happen to be identical. This is because, as we have already established logically, there can be a case where by the force of karma three different objects, each one confirmed by a valid perception, start to exist. And since this is possible, then it is equally possible that, by the force of karma, three equivalent valid perceptions of a vessel could start to exist as well.

RNAG LA SOGS PA'I DNGOS PO GSUM PO DE SPYIR GO SA 'GOG NUS KYI DNGOS PO YIN KYANG , DE LTAR BLTAS PA DE'I TSE NA GO SA 'GOG BYED KYI DNGOS PO MA YIN PA MI 'GAL TE, RI RAB GRU BZHI DANG , ZLUM PO LA SOGS PA PHAN TSUN GO SA 'GOG NUS KYI DNGOS

PO YIN KYANG , RI RAB GCIG GI GO SA NA, DE GNYIS KA YOD PA SRID PA LTA BU YIN PA'I PHYIR, LCAGS GONG DMAR 'BAR BA TSA BA YIN KYANG , LCAGS SNGAGS BTAB PA'I LAG PAS REG PA'I TSE, DE'I MYONG BYAR GYUR PA'I REG BYA DE TSA BA'I REG BYA MA YIN TE, TSA BA MA YIN PA'I REG BYA YIN PA'I PHYIR,

Generally speaking, each of the three objects mentioned--the pus and the other two--are things of the type that block other objects from entering into the space which they themselves occupy. It is no contradiction though to say that, in this

situation where the beings are looking this way, they are not objects such that they block other things from entering into the space they occupy. This is true for the following reason. A central mountain of the world which is square in shape, and a central mountain of the world which is round in shape, and the like, are objects such that they block other things from entering the space they occupy. Nevertheless, it is possible for both these things to occupy the space taken up by a single central mountain of the world. A red-hot ball of steel is something that's hot, but consider what happens when a person touches it after he has used the mantra of steel on his hand. The sensation that he feels is not a sensation of heat; on the contrary, it is a sensation of something not heat. [This concludes the section of the text entitled "The Stream."]