

[The following selection is taken from Overview of the Perfection of Wisdom,  
composed by Kedrup Tenpa Dargye, Chapter I, folios 79A-83B]

\*, , PAn CHEN MKHAS GRUB BSTAN PA DAR RGYAS MCHOOG GIS  
BRTZAMS PA'I PHAR PHYIN MTHA' DPYOD NAS SKYABS GSUM GYI  
SKOR, ,

From the presentation on *The Three Refuges* found in the *Analysis of the  
Perfection of Wisdom*, by Kedrup Tenpa Dargye (1493-1568):

` , , SANGS RGYAS LA SOGS DKON MCHOOG GSUM, , ZHES PA'I SKABS  
SU GZUGS LA RNAM PA THAMS CAD MKHYEN PA NYID SBYOR BAR  
MI BYED 'BYED BAR MI BYED DE, 'DI LTAR GZUGS NYID YANG DAG  
PAR RJES SU MI MTHONG NGO ,

Here we will discuss the line of the root text which says, "The Three Jewels,  
the Buddha and the rest." Let us first consider the section of the  
middle-length sutra on the *Mother* which includes the lines:

Do not think that this very Knowledge of All Things is  
something which applies to what you can see, and do not think  
it is separate from what you can see. Just so, never view what  
you can see itself as being real.

,ZHES SOGS KYI YUM BAR MA'I MDO TSIG CHOS CAN, KHYOD DKON  
MCHOOG GSUM LA 'DOMS PA'I GDAMS NGAG YIN TE, DKON MCHOOG  
GSUM PO DE DON DAM PAR GROL BA DON GNYER GYI SKYES BU'I  
SKYABS GNAS MA YIN ZHING , THA SNYAD DU GROL BA DON GNYER  
GYI SKYES BU'I SKYABS GNAS YIN NO, , ZHES 'DOMS PAR BYED PA'I  
YUM BAR MA'I MDO TSIG YIN PA'I PHYIR,

These are the "Instruction on the Three Jewels," for they are words from the  
middle-length sutra on the *Mother* which give us the following advice:

These Three Jewels are no place of refuge for persons who seek  
an ultimate liberation. They are a place of refuge for persons  
who seek a liberation only in words.

'DII SKABS SU MTHA' DPYAD PA LA, DGAG GZHAG SPANG GSUM  
LAS,

Our analysis of this section will proceed in three parts: a refutation of our opponent's position, a presentation of our own position, and a rebuttal of their objections.

`,, GNYIS PA RANG GI LUGS LA,

Here is the second section, in which we present our own position.

DKON MCHOG GSUM PO DE RIGS CAN GSUM GYI SKYABS SU 'JOG PA'I RGYU MTSAN YOD DE, RGYU'I SKYABS 'GRO'I DBANG DU BYAS NA RIGS CAN GSUM KAS DKON MCHOG GSUM KA LA SKYABS SU 'GRO YANG , 'BRFAS BU'I SKYABS 'GRO'I DBANG BU BYAS NA NYAN THOS KYI RIGS CAN RNAMS KYIS DGRA BCOM PA'I GO 'PHANG THOB BYA'I GTZO BOR BYAS NAS DON DU GNYER,

There is a specific reason why the Three Jewels are established as being the refuges for practitioners of the three classes. From the point of view of cause refuge, practitioners of all three classes take refuge in all three of the Jewels. But from the point of view of result refuge, those of the Listener class aspire chiefly to attain the state of a foe destroyer.

RANG RGYAL GYI RIGS CAN RNAMS KYIS NYON SGRIB SPANGS PA'I 'GOG PA LA MNYAM PAR BZHAG PA'I MNYAM BZHAG YE SHES THOB BYA'I GTZO BOR BYAS NAS DON DU GNYER,

Those of the class of Self-Made Buddhas aspire chiefly to attain that meditative wisdom where they abide in a meditation of cessation, a state where all the obstacles of the mental afflictions have been eliminated.

THEG CHEN GYI RIGS CAN RNAMS KYIS GDUL BYA RIGS CAN GSUM LA CHOS 'KHOR RDZOGS PAR BSKOR BA'I BDAG RKYEN DANG LDAN PA'I SANGS RGYAS DKON MCHOG THOB BYA'I GTZO BOR DON DU GNYER BAR BYED PA'I RGYU MTSAN GYIS DKON MCHOG GSUM PO DE RIGS CAN GSUM GYI SKYABS SU BZHAG PA YIN PA'I PHYIR,

Those of the Greater Way aspire chiefly to attain the Buddha Jewel, one who possesses that cause within him which will allow him to turn the wheel of the dharma, in its entirety, for disciples of all three classes. This then is the reason why the Three Jewels are established as being refuges for practitioners of the

three classes.

DON GNYIS MTHAR PHYIN PA'I SKYABS GNAS MTHAR THUG, SANGS  
RGYAS DKON MCHOG GI MTSAN NYID, DE LA KUN RDZOB PA'I  
SANGS RGYAS DKON MCHOG DANG , DON DAM PA'I SANGS RGYAS  
DKON MCHOG GNYIS YOD,

The definition of the Buddha Jewel is "That ultimate place of refuge, the one which has completely satisfied both the needs." There are two kinds of Buddha Jewel: the apparent Buddha Jewel, and the ultimate Buddha Jewel.

SANGS RGYAS DKON MCHOG DE 'DUS MA BYAS SOGS YON TAN  
BRGYAD DANG LDAN TE, RGYUD BLA MA LAS,  
, 'DUS MA BYAS SHING LHUN GYIS GRUB,  
, GZHAN GYI RKYEN GYIS RTOGS MIN PA,  
, MKHYEN DANG BRTZE DANG NUS PAR LDAN,  
, DON GNYIS LDAN PA'I SANGS RGYAS NYID,  
, CES GSUNGS PA'I PHYIR,

This Buddha Jewel possesses eight different fine qualities, beginning with the quality of being uncaused. As the *Higher Line* states,

This is the One, the Buddha:  
He is uncaused, He is spontaneous,  
He is realized by no other way;  
He has knowledge, and love, and power;  
He has satisfied both the needs.

'GOG LAM GANG RUNG GIS BSDUS PA'I RNAM BYANG BDEN PA CHOS  
DKON MCHOG GI MTSAN NYID, , DE LA SGRAS BRJOD RIGS KYI SGO  
NAS DBYE NA, , DON DAM PA'I CHOS DKON MCHOG DANG , KUN  
RDZOB PA'I CHOS DKON MCHOG GNYIS YOD,

The definition of the Dharma Jewel is "The enlightened side of truth, either in the form of a cessation, or in the form of a path, or both." In name only this Jewel can be divided into two kinds: the ultimate Dharma Jewel, and the apparent Dharma Jewel.

RIG GROL GYI YON TAN BRGYAD PO GANG RUNG DANG LDAN PA'I  
'PHAGS PA DGE 'DUN DKON MCHOG GI MTSAN NYID, DE LA SGRAS

BRJOD RIGS KYI SGO NAS DBYE NA, KUN RDZOB PA'I DGE 'DUN  
DKON MCHOOG DANG , DON DAM PA'I DGE 'DUN DKON MCHOOG  
GNYIS YOD,

The definition of the Sangha Jewel is "A realized being who possesses any number of the eight fine qualities of knowledge and liberation." In name only, this Jewel can be divided into two kinds: the ultimate Sangha Jewel, and the apparent Sangha Jewel.

LAM GYI 'GROD PA MTHAR PHYIN PA'I SKYABS, DON DAM PA'I  
SKYABS KYI MTSAN NYID,

The definition of an ultimate refuge is "Any refuge where the journey along the path has reached its final goal."

LAM GYI BGROD PA MTHAR MA PHYIN SKYABS, KUN RDZOB PA'I  
SKYABS KYI MTSAN NYID,

The definition of an apparent refuge is "Any refuge where the journey along the path has not reached its final goal."

YUL GZHAN LA RANG STOBS KYIS DPUNG GNYEN DU RE BA 'CHA'  
BA'I SEMS PA, SKYABS 'GRO'I MTSAN NYID,

The definition of taking refuge is "Any movement of the mind that acts of its own accord, and consists of hoping that some object outside of one's self will be able to render one assistance."

DE LA SGRAS BRJOD RIGS KYI SGO NAS DBYE NA, RJOD BYED TSIG GI  
SKYABS 'GRO DANG , LTOS PA BLO'I SKYABS 'GRO GNYIS YOD, DANG  
PO NI SKYABS 'GRO'I TSIG LTA BU YIN,

In name only, taking refuge may be divided into two: taking refuge in words, the expression of refuge; and taking refuge in thoughts, the reliance on refuge. An example of the first would be something like the words you use as you take refuge.

PHYI MA LA DBYE NA, SKYABS 'GRO PHAL PA DANG , KHYAD PAR  
CAN GNYIS YOD, SKYABS PHAL PA LA RANG STOBS KYIS DPUNG  
GNYEN DU RE BA 'CHA' BA'I SEMS PA, DANG PO'I MTSAN NYID,

DKON MCHO G SUM PO GANG YANG RUNG BA LA RANG STOBS  
KYIS DPUNG GNYEN DU RE BA 'CHA' BA'I SEMS PA, PHYI MA'I MTSAN  
NYID,

The latter is of two types: ordinary taking of refuge, and exceptional taking of refuge. The definition of the first is "Any movement of the mind which acts of its own accord, and consists of hoping that some ordinary type of refuge will render one assistance."

The definition of the latter is "Any movement of the mind which acts of its own accord, and consists of hoping that any one or number of the Three Jewels will render one assistance."

DE LA SKYES BU CHUNG NGU DANG THUN MONG BA'I SKYABS 'GRO,  
SKYES BU 'BRING DANG THUN MONG BA'I SKYABS 'GRO, SKYES BU  
CHEN PO DANG THUN MONG BA'I SKYABS 'GRO, RGYU'I SKYABS  
'GRO, 'BRAS BU'I SKYABS 'GRO DANG LNGA YOD,

There are five different kinds of this extraordinary taking of refuge: the taking of refuge which is shared with practitioners of a lesser scope, the taking of refuge which is shared with practitioners of a medium scope, the taking of refuge which is shared with practitioners of a greater scope, cause refuge, and result refuge.

MTSAN NYID RIM PA BZHIN, RANG NYID NGAN SONG GI SDUG  
BSNGAL GYIS 'JIGS NAS DKON MCHO G SUM LA DE LAS SKYOB PA'I  
NUS PA YOD PA YID CHES NAS DE LAS SKYOB PA'I PHYIR DU DKON  
MCHO G SUM PO GANG YANG RUNG BA LA RANG STOBS KYIS  
DPUNG GNYEN DU RE BA 'CHA' BA'I RIGS SU GNAS PA DANG PO'I  
MTSAN NYID,

Here are their respective definitions. The first is defined as: "First, you feel a personal fear for the sufferings of the births of misery. Second, you believe that the Three Jewels possess the power to protect you from these sufferings. Finally you have a thought which acts of its own accord: it is a hope, or something of the type, that some one or number of the Three Jewels will render you assistance, to protect you from these sufferings."

RANG NYID 'KHOR BA'I SDUG BSNGAL MTHA' DAG GIS 'JIGS NAS  
DKON MCHO G SUM LA DE LAS SKYOB PA'I NUS PA YOD PA YID

CHES NAS DE LAS SKYOB PA'I PHYIR DU DKON MCHOG GSUM PO  
GANG YANG RUNG BA LA RANG STOBS KYIS DPUNG GNYEN DU RE  
BA 'CHA' BA'I RIGS SU GNAS PA'I SEMS PA, GNYIS PA'I MTSAN NYID,

The second is defined as: "First, you feel a personal fear for each and every suffering of the cycle of life. Second, you believe that the Three Jewels possess the power to protect you from these sufferings. Finally you have a movement of the mind which acts of its own accord: it is a hope, or something of the type, that some one or number of the Three Jewels will render you assistance, to protect you from these sufferings."

SEMS CAN THAMS CAD 'KHOR BA'I SDUG BSNGAL LAS SKYOB PA'I  
PHYIR DU DKON MCHOG GSUM PO GANG YANG RUNG BA LA RANG  
STOBS KYIS DPUNG GNYEN DU RE BA 'CHA' BA'I SEMS PA, GSUM PA'I  
MTSAN NYID,

The third is defined as: "Any movement of the mind which acts of its own accord, and consists of hoping that any one or number of the Three Jewels will render assistance, to protect every living being from the sufferings of the cycle of life."

GZHAN RGYUD LA GRUB ZIN PA'I DKON MCHOG GSUM PO GANG  
YANG RUNG BA LA RANG STOBS KYIS DPUNG GNYEN DU RE BA  
'CHA' BA'I SEMS PA, BZHI BA'I MTSAN NYID,

The fourth is defined as: "Any movement of the mind which acts of its own accord, and consists of hoping that any one or number of the Three Jewels, as already achieved in another person, will render assistance."

RANG RGYUD LA 'BYUNG 'GYUR GYI DKON MCHOG GSUM PO GANG  
YANG RUNG BA LA RANG STOBS KYIS DPUNG GNYEN DU RE BA  
'CHA' BA'I SEMS PA, LNGA PA'I MTSAN NYID,

The fifth is defined as: "Any movement of the mind which acts of its own accord, and consists of hoping that any one or number of the Three Jewels, as they are to be achieved within ones self, will render assistance."

DKON MCHOG GSUM LA SKYABS SU SONG BA LA DGOS PA YOD DE,  
GNAS SKABS BSRUNG BA'I MCHOG TU 'GYUR BA DANG , MTHAR  
THUG SANGS RGYAS KYI GO 'PHANG THOB PA DANG , SDOM PA

THAMS CAD KYI RTEN BYED PA DANG , NANG PA SANGS RGYAS PAR  
TSUD PA DANG , NGAN 'GRO'I SKYE SGO BCOD PA SOGS KYI DGOS PA  
YOD PA'I PHYIR, ,

There is a specific purpose for taking refuge in the Three Jewels. A temporal purpose is that they can provide you the highest form of protection. The ultimate purpose is to attain the state of enlightenment.

Taking refuge also serves as the foundation for all the different kinds of vows. When you take refuge, you thereby join the ranks of the "ones inside": you become a Buddhist. This taking refuge acts as well to slam shut the door to the births of misery. These and others are the purpose for taking refuge in the Three.

SEMS BSKYED PA NI GZHAN DON PHYIR, ZHES SOGS KYI SKABS SU,  
GZHUNG 'BREL DANG , MTHA' DPYAD PA GNYIS,

Here we will discuss the lines of the root text which begin with "The wish for enlightenment is, for the benefit of others..." First we will relate this concept to the original texts, and then we will analyze it in detail.

DANG PO LA, MDO LAS, SH'A RI'I BU 'DI LA CHOS THAMS CAD RNAM  
PA THAMS CAD DU MNGON PA RDZOGS PAR 'TSANG RGYA BAR  
'DOD PAS SHES RAB KYI PHA ROL TU PHYIN PA LA BSLAB PAR BYA'O,  
, DE DANG DE 'DOD PAS SHER PHYIN LA BSLAB PAR BYA, ZHES PA'I  
MDO'I SBAS DON THEG CHEN SEMS BSKYED KYI NGO BO DANG BCAS  
PA 'CHAD PAR BYED PA LA, SEMS BSKYED PA NI ZHES PA NAS, RTZA  
GNYIS SO, , ZHES PA'I BAR GYI RTZA 'GREL RNAMS GSUNGS,

Here is the first. We find the following lines in sutra:

Sharibu, those who wish to gain total enlightenment, a knowledge of every kind of thing, must train themselves in the perfection of wisdom. Those who wish this, and that, must train themselves in the wisdom perfection.

The root text and commentary include other lines that begin with "The wish for enlightenment is" and continue up to "the twenty-two." The function of these latter sections is to clarify the hidden meaning of the words of the sutra, including as it does the essential nature of the wish for enlightenment.

DE LTAR BYAS PA LA, GZHAN DON DU RDZOGS PA'I BYANG CHUB  
'DOD PA'I 'DOD PA SEMS BSKYED KYI MTSAN NYID DU GO BA,

As such, we can understand the definition of the wish for enlightenment as  
"The wish to achieve total enlightenment for the benefit of others."

RANG LUGS LA GZHAN DON DU RDZOGS PA'I BYANG CHUB LA  
DMIGS SHING RANG GI GROGS RDZOGS BYANG DON GNYER GYI  
'DUN PA DANG MTSUNGS LDAN DU GYUR PA'I THEG CHEN GYI  
GTZO BO YID KYI RNAM RIG GANG ZHIG, LTA SPYOD GNYIS KYI  
NANG NAS SPYOD PA'I CHAR GTOGS PA'I THEG CHEN LAM GYI 'JUG  
SGO'I RIGS SU GNAS PA'I MKHYEN PA, THEG CHEN SEMS BSKYED KYI  
MTSAN NYID,

Here is the section in which we present our own position. The definition of  
the greater way's wish for enlightenment is as follows.

First, it is that main mental awareness belonging to the greater way, which is  
focused on achieving total enlightenment for the benefit of others, and which  
is matched with a state of mind that is associated with it: the aspiration to  
achieve total enlightenment.

Secondly, it is a knowledge belonging to the greater way, which acts as a door  
for entering the greater way (or is something of the type), and which is  
included into the activity side of the standard division into the two of "view"  
and "activity."

GNYIS PA DBYE BA LA, DE LA SGRAS BRJOD RIGS KYI SGO NAS DBYE  
NA, KUN RDZOB SEMS BSKYED DANG , DON DAM SEMS BSKYED  
GNYIS, NGO BO'I SGO NAS SMON 'JUG GI SEMS BSKYED GNYIS, SA  
MTSAMS KYI SGO NAS DBYE NA, MOS PAS SPYOD PA'I SEMS BSKYED  
SOGS BZHI, BSKYED TSUL GYI SGO NAS RGYAL PO LTA BU'I SEMS  
BSKYED SOGS GSUM,

Here next are the divisions of this wish. Nominally, the wish can be divided  
into the apparent wish for enlightenment and the ultimate wish for  
enlightenment. In essence, it can be divided into the wish of prayer and the  
wish of engagement. In terms of level, it can be divided into the four types  
that begin with "the wish that acts out of belief." In terms of how the wish is  
developed, there are three types, starting with the "king's wish."



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\*, , PAn CHEN MKHAS GRUB BSTAN PA DAR RGYAS MCHOOG GIS  
BRTZAMS PA'I PHAR PHYIN SPYI DON NAS DGAG BYA'I SKOR, ,

From the presentation on The Object We Deny found in the *Overview of the Perfection of Wisdom*, by Kedrup Tenpa Dargye (1493-1568):

GZHI LAM RNAM GSUM BDEN PA'I SKYE MED KYI DON BSHAD PA LA,  
DON DAM LA DPYOD PA'I RTAGS KYI DGAG BYA NGOS BZUNG BA  
DANG , DE 'GOG BYED KYI GTAN TSIGS BSHAD PA, GTAN LA PHAB  
NAS LTA BA SKYE BA'I RIM PA BSHAD PA DANG GSUM,

Next we will explain what it means when we say that the three of basic knowledge, path knowledge, and the knowledge of all things have no real nature of arising. This explanation has three parts: identifying what it is we deny with reasoning that treats the ultimate; introducing the various reasons used to deny this object; and, once we have established these two, detailing the steps to develop correct view.

DANG PO LA, DGAG BYA NGOS 'DZIN DGOS PA'I RGYU MTSAN  
BSHAD PA, NGOS 'DZIN BSHAD PA GNYIS, DANG PO LA, STONG NYID  
RTOGS PA'I LTA BA RNAM DAG RGYUD LA SKYED PA LA DE'I SNGA  
ROL DU DON DAM LA DPYOD PA'I RTAGS KYI DGAG BYA MTHAR  
THUG NGOS ZIN PA SNGON DU 'GRO DGOS TE, SPYOD 'JUG LAS,  
BRTAGS PA'I DNGOS LA MA REG PAR, , DE YI DNGOS MED 'DZIN MA  
YIN, , ZHES GSUNGS PA'I PHYIR DANG , DGAG BYA BUM PA'I DON  
SPYI BLO YUL DU SHAR BA SNGON DU MA SONG BAR SA PHYOGS  
BUM MED DU TSAD MAS NGES MI NUS PA DE BZHIN DU, DGAG BYA  
BDEN GRUB KYI DON SPYI BLO YUL DU SHAR BA SNGON DU MA  
SONG BAR DGAG BYA DE BKAG PA'I MED DGAG STONG NYID BLO  
YUL DU MI 'CHAR BA'I PHYIR,

The first of these has two sections of its own: a demonstration of why we must identify what it is we deny, and then the actual identification of this object. Before a person can develop within his mind that correct view which realizes emptiness, he must first identify the final object which is denied with reasoning that treats the ultimate. As the *Guide to the Bodhisattva's Way of Life* states,

Until you can find what you thought was there,  
You can never grasp how it cannot exist.

Suppose that what you sought to deny was the existence of a water pitcher in a certain place. If before you started you had no mental picture of what a water pitcher looked like, you would never be able to verify with an accurate perception that it wasn't there. Here it's just the same. What we seek to deny is that things could really exist. If before we start we have no mental picture of what a thing that really exists would be like, then we can never have a clear idea of emptiness: the simple absence where the object that we deny isn't there.

DGAG BYA NGOS 'DZIN DNGOS BSHAD PA LA, GZUGS SOGS KYI  
CHOS RNAMS KUN RDZOB TU YOD TSUL LAS BZLOG PA GCIG BYUNG  
NA, DE NYID DON DAM LA DPYOD PA'I RTAGS KYI DGAG BYA  
MTHAR THUG TU 'GYUR BAS, THOG MAR GZUGS SOGS KYI CHOS  
RNAMS KUN RDZOB TU YOD TSUL BSHAD PA,

Here now is the actual identification of the object we deny. Suppose something were to occur in some way that was opposite to the way that all the phenomena of physical form and so on exist deceptively. Anything that could occur this way would be precisely the final object we deny with reasoning that treats the ultimate. Therefore we must first explain how it is that all the phenomena of physical form and the rest exist deceptively.

GNYIS PA LUNG GI DON BSHAD PA LA, LUNG DON CUNG ZAD  
BSHAD PA DANG, LUGS 'DI'I BDEN GNYIS 'JOG TSUL DPE DANG BCAS  
PA GNYIS, DANG PO LA, GZUGS SOGS KYI DNGOS PO 'DI RNAMS LA  
KUN RDZOB TU YOD PA ZHES 'CHAD PA'I RGYU MTSAN YOD DE,  
'PHRAL GYI 'KHRUL RGYUS MA BSLAD PA'I BLO KUN RDZOB PA'I  
DBANG GIS BZHAG PA'I RGYU MTSAN GYIS DE LTAR BSHAD PA'I  
PHYIR,

The second part to the discussion of how things exist deceptively consists of an explanation of the various scriptural references. First we will give a brief treatment of these references, and after that talk about how this system establishes the two truths; this latter step will include an instructive metaphor. Here now is the briefer treatment.

There is a specific reason why we say that all these phenomena, physical form and the rest, exist deceptively. They are described this way because their existence is established by means of a deceptive state of mind, one which is not affected by a temporary factor that would cause it to be mistaken.

GZUGS SOGS KYI DNGOS PO 'JOG BYED KYI BDEN SNANG DANG BCAS SHING , 'PHRAL GYI 'KHRUL RGYUS MA BSLAD PA'I BLO DE NI KUN RDZOB PA KHO NA YIN GYI, KUN RDZOB BDEN 'DZIN DNGOS MA YIN TE, 'DZIN STANGS DON MTHUN YIN PA'I PHYIR, KUN RDZOB PA YIN TE, KUN RDZOB BDEN 'DZIN DES BSLAD PA DANG BCAS PA'I PHYIR,

That state of mind which acts to establish the existence of physical form and other such things, and which is colored by seeing things as being real, and which is not affected by a temporary factor that would cause it to be mistaken, is only the deceptive mind. This deceptive state of mind though is not the actual grasping to real existence, for it holds its object in a way which is consistent with what the object actually is. The state of mind is *deceptive* in that the deceptive mind is affected by the tendency to grasp to things as being real.

DES NA SEMS CAN GYI BLO DON MTHUN GYIS GANG BZHAG THAMS CAD KUN RDZOB TU YOD PA ZHES BYA BA YIN TE, KUN RDZOB BDEN 'DZIN DE NYID THOG MA MED PA'I BAG CHAGS 'KHRUL PA'I DBANG GIS BYUNG ZHING , DES KYANG SROG CHAGS THAMS CAD LA GZUGS SOGS KYI CHOS RNAMS YANG DAG PAR DNGOS PO'I BDAG NYID DU GRUB PA LTA BUR NYE BAR BSTAN PA MTHONG BAR 'GYUR BA DE'I PHYIR GZUGS SOGS KYI DNGOS PO RNAMS YANG DAG PAR MA GRUB PA LA DE LAS BZLOG STE, YANG DAG PAR GRUB PAR 'DZIN PA'I BLO GANG YIN PA DE NI KUN RDZOB CES BYA BA YIN TE, RANG NYID DNGOS PO'I GNAS LUGS MTHONG BA LA RMONGS PA DANG , GZHAN GYI DNGOS PO'I DE KHO NA NYID MTHONG BA LA SGRIBS PA LTA BUR BYED, 'GEBS PA LTA BUR BYED PA'I PHYIR,

Therefore any and every object whose existence is established by a consistent state of mind belonging to a living being who is not a Buddha is said to exist "deceptively." The deceptive state of mind occurs by force of a deep mental seed which causes it to be mistaken; this is a seed for the tendency to grasp to things as being real, and it has been in our minds for time without beginning.

This seed makes every living creature who is not a Buddha see every existing phenomenon, physical form and the rest, look as if it were a pure, discrete entity. And so we call a state of mind "deceptive" when it holds that physical form and all other things purely exist, whereas in fact they are quite the opposite: they do not purely exist. We say it is "deceptive" [Sanskrit: *saiḍvṛti*] because such a state of mind is itself blind to the way things really are, and also because it functions in a sense to screen [Sanskrit: *vṛ*] or cover other things; it keeps us from seeing their suchness.

DES NA BLO GNOD MED LA SNANG BA'I DBANG GIS BZHAG PA MA  
YIN PAR YUL RANG GI THUN MONG MA YIN PA'I BSDOD LUGS KYI  
NGOS NAS GRUB PA DE, DON DAM LA DPYOD PA'I RTAGS KYI DGAG  
CHOS MTHAR THUG YIN TE, GZUGS SOGS KYI CHOS RNAMS 'PHRAL  
GYI 'KHRUL RGYU'I GNOD MED KYI BLO'I DBANG GIS BZHAG PA DE  
GZUGS SOGS KYI CHOS RNAMS KYI KUN RDZOB PA'I YOD TSUL  
MTHAR THUG YIN PA'I PHYIR,

So now we can define the final object which we deny by reasoning that treats the ultimate. It is any object of the mind that could exist on its side through its own unique way of being, without its existence having to be established by the fact of its appearing to a state of mind that is not impaired. This is true because the final way in which physical form and all other such phenomena exist deceptively is that they are established as existing by force of a state of mind which is not impaired by any temporary factor that would cause it to be mistaken.

GZUGS SOGS KYI CHOS RNAMS BLO GNOD MED LA SNANG BA'I  
DBANG GIS PHAR BZHAG PA DANG , YUL GYI BSDOD LUGS KYI NGOS  
NAS GRUB PA'I DPE YANG YOD DE,

There is an instructive metaphor we can use for describing how physical form and other such phenomena are from our side established as existing, by the fact of their appearing to a state of mind which is not impaired; while at the same time these objects of our mind exist on their own side through their own way of being.

SGYU MA MKHAN GYIS RDE SHING RTA GLANG DU SPRUL PA DE'I  
TSE, RDE SHING GI STENG GI RTA GLANG GI SNANG BA DE SNGAGS  
RDZAS KYIS MIG BSLAD PA'I BLO'I DBANG GIS PHAR BZHAG PA  
DANG , RDE SHING GI NGOS NAS SNANG BA YIN PA'I GNYIS TSOGS

DGOS PA LTA BU YIN PA'I PHYIR, SNGAGS RDZAS KYIS MIG BSLAD PA'I BLO'I DBANG GIS BZHAG PA NI DGOS TE, DE MI DGOS NA, SNGAGS RDZAS KYIS MIG MA BSLAD PA'I LTAD MO BAS KYANG SNANG BA DE MTHONG DGOS PA LA MA MTHONG BA'I PHYIR, DE'I TSE RDE SHING GI NGOS NAS RTA GLANG DU SNANG BA YANG DGOS TE, MI DGOS NA RDE SHING MED PA'I GZHIR YANG RDE SHING GI STENG GI RTA GLANG GI SNANG BA 'CHAR DGOS PA LA DE MI 'CHAR BA'I PHYIR,

Suppose a magician is making a little piece of wood appear as a horse or cow. Seeing the piece of wood as a horse or cow comes from the side of the viewer, by the force of his own mind, as his eyes are affected by the spell of the magician. And yet the piece of wood, from its side, is appearing this way as well. Both conditions must be present.

There is a reason why the first condition must be present: the condition of being established from the side of the viewer, by force of his own mind, as his eyes are affected by the spell of the magician. If this condition didn't have to be present, then a spectator whose eyes were not affected by the spell would have to see the wood appear as the animal, whereas in actuality he does not.

At this same time the second condition, that the piece of wood appear from its own side as a horse or cow, must be present as well. If this condition didn't have to be present, then the piece of wood's appearing as a horse or cow would have to show up as well in places where there were no piece of wood, whereas in actuality it does not.

DE BZHIN DU GZUGS SOGS KYI CHOS RNAMS BLO GNOD MED KYI DBANG GIS BZHAG PA YIN TE, BLO GNOD MED DANG MING DON MTHUN GYI MING GI DBANG GIS BTAGS PA YIN PA'I PHYIR, BLO GNOD MED LA SNANG BA'I DBANG GIS BZHAG PA MA YIN PAR YUL RANG GI THUN MONG MA YIN PA'I BSDOD LUGS KYI NGOS NAS MA GRUB STE, DE GRUB NA, GNAS LUGS MTHAR THUG TU GRUB DGOS, DER GRUB NA, BLO MA 'KHRUL BA GNAS LUGS MNGON SUM DU RTOGS PA'I SLOB PA 'PHAGS PA'I MNYAM GZHAG YE SHES KYIS MNGON SUM DU RTOGS DGOS PA LA MNGON SUM DU MA RTOGS PA'I PHYIR,

In this same way are the phenomena of physical form and the rest established by force of a state of mind which is not impaired. They are labeled with

names, through an unimpaired state of mind and a name which is consistent with what they are.

They do not however exist on their side through their own unique way of being, without their existence having to be established by the fact of their appearing to a state of mind that is not impaired. If they were to exist this way, then they would have to be the ultimate way things are. And if they were, then they would have to be realized directly by a state of mind which was not mistaken; by the wisdom of a realized being who is not a Buddha, and who in a state of balanced meditation is directly realizing the way things are. In fact though they are not directly realized by such a wisdom.

SGYU MA MKHAN GYIS RDE SHING RTA GLANG DU SPRUL BA'I TSE,  
SNGAGS RDZAS KYIS MIG BSLAD PA'I LTAD MO BA RNAMS LA RDE  
SHING RTA GLANG DU SNANG BA DANG ZHEN PA GNYIS YOD, SGYU  
MA MKHAN RANG NYID LA RTA GLANG DU SNANG BA TZAM YOD  
KYANG , ZHEN PA MED SNGAGS RDZAS KYIS MIG MA BSLAD PA'I  
PHYIS KYI LTAD MO BA LA RDE SHING RTA GLANG DU SNANG ZHEN  
GNYIS KA MED PA DE BZHIN DU GZUGS SOGS KYI CHOS RNAMS KYI  
STENG DU SNANG ZHEN MI 'DRA BA GSUM 'BYUNG STE, STONG NYID  
RTOGS MA MYONG BA'I SO SO SKYE BO RNAMS LA, GZUGS SOGS KYI  
CHOS RNAMS BDEN GRUB TU SNANG BA DANG ZHEN PA GNYIS KA  
YOD, DAG SA LA GNAS PA'I BYANG SEMS RNAMS KYI RJES THOB KYI  
NGOR CHOS RNAMS BDEN GRUB TU SNANG BA YOD KYANG ZHEN  
PA MED DE, GNAS LUGS MNGON SUM DU RTOGS PA'I SLOB PA  
'PHAGS PA RNAMS LA, GZUGS SOGS KYI CHOS RNAMS LA BDEN  
GRUB KYI SNANG ZHEN GNYIS KA MED PA'I PHYIR,

Suppose a magician makes a little piece of wood appear as a horse or cow. Spectators whose eyes have been affected by his spell both see the piece of wood as a horse or cow and believe that it really is. The magician himself only sees the horse or cow; he has no belief that it is real. A spectator who arrives later, who hasn't had the spell cast on him, neither sees the piece of wood as a horse or cow nor believes that it is.

Three different combinations of seeing and believing exist as well with physical form and other such phenomena. The kind of people we call "common" people, those who have never had a realization of emptiness, both see and believe that form and the rest really exist. Bodhisattvas who are at one of the pure levels see phenomena as really existing during the periods

following emptiness meditation; but they do not believe it. Realized beings who are not yet Buddhas, and who are in the state where they are realizing the way things are directly, neither see physical form and other such phenomena as really existing, nor do they believe that they really exist.

BDEN PAR GRUB PA, YANG DAG PAR GRUB PA, DE KHO NA NYID DU GRUB PA, DON DAM PAR GRUB PA, DE LTAR GRUB PAR 'DZIN PA'I RTOG PA DANG BCAS PA RNAMS DON DAM LA DPYOD PA'I RTAGS KYI DGAG BYAR 'DOD PAR DBU MA THAL RANG GNYIS KA MTSUNGS KYANG , RANG RGYUD PA RNAMS RANG NGOS NAS GRUB PA, RANG BZHIN GYIS GRUB PA, RDZAS SU GRUB PA, RANG GI MTSAN NYID KYIS GRUB PA, GZUGS SOGS KYI CHOS RNAMS DE DAG TU GRUB PAR 'DZIN PA'I RTOG PA DANG BCAS PA RNAMS DON DAM PA DPYOD PA'I RTAGS KYI DGAG BYAR MI 'DOD DE, GZHI GRUB NA RDZAS SU GRUB PA MA GTOGS PA'I GZHAN GSUM DU GRUB PAS KHYAB, KUN BTAGS LA DOGS PA CUNG ZAD YOD, DNGOS PO YIN NA RDZAS SU GRUB PAR 'DOD PAS KHYAB PA'I PHYIR,

The Implication and Independent branches of the Middle Way school are identical in asserting that to exist really, to exist purely, to exist just so, to exist ultimately, and the idea where you hold that things could exist these ways are all objects which are denied by reasoning that treats the ultimate.

The Independent branch though does not agree that to exist from its own side, to exist by nature, to exist in substance, to exist by definition, and the idea where you hold that form and other such phenomena could exist these ways are also objects which are denied by reasoning that treats the ultimate. They say that in fact anything that exists must exist these ways, with the exception of existing in substance. (There is some question though about things that are nominal.) They assert that any functional thing that exists must exist in substance.

THAL RANG GNYIS KA'I LUGS LA GNAS LUGS SU GRUB PA, DON DAM BDEN PAR GRUB PA, CHOS NYID DU GRUB PA RNAMS DON DAM LA DPYOD PA'I RTAGS KYI DGAG BYA MTHAR THUG TU MI BZHED DE, DON DAM BDEN PA YIN NA DE GSUM DU GRUB PAS KHYAB PA'I PHYIR,

Neither the Implication nor the Independent branches of the Middle Way school asserts that to exist as the way things are, to exist as ultimate truth, or

to exist as the real nature of things is the final object which is denied by reasoning that treats the ultimate; for if something is ultimate truth, it always exists in all these three ways.

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SPYI DON LAS, LNKA PA RIGS PA'I RGYAL PO RTEN 'BREL GYI GTAN  
TSIGS BSHAD PA LA, RTAGS 'GOD PA DANG , TSUL SGRUB PA GNYIS,  
DANG PO LA PHYI NANG GI DNGOS PO CHOS CAN, BDEN PAR MED  
DE, RTEN 'BREL YIN PA'I PHYIR, ZHES BA'AM, YANG NA PHYI NANG  
GI DNGOS PO RNAMS CHOS CAN, BDEN PAR MI SKYE STE, RANG GI  
RGYU RKYEN GZHAN LA BLTOS NAS SKYE BA'I PHYIR, SNGA PHYI  
GNYIS LA, DPER NA ME LONG NANG GI BYAD BZHIN GYI GZUGS  
BRNYAN BZHIN, ZHES 'GOD PAR BYA BA YIN TE,

[From the *Overview*:] Here we will explain the fifth type of reasoning, the one based on interdependence, and known as the "King of Reasons." First we will present the reasoning, and then secondly prove the validity of its elements.

Consider all inner and outer things that perform a function.  
They are not real,  
For they are interdependent.

The reasoning can also be stated as:

Consider all inner and outer things that perform a function.  
They do not arise really,  
For they arise in dependence on other things which act as their  
causes and conditions.

Either way you state the reasoning, the following part should be added at the end:

They are, for example, like the reflection of a figure in a mirror.

MGON POS, GANG RNAMS RTEN CING 'BREL BAR 'BYUNG , , DE NI  
NGO BO NYID KYI ZHI, , ZHES GSUNGS PA DANG , , MA DROS PAS  
ZHUS PA LAS KYANG , GANG ZHIG RKYEN LAS SKYES PA DE MA  
SKYES, , DE LA SKYE BA'I RANG BZHIN YOD MA YIN, , RKYEN LA RAG  
LAS GANG DE STONG PAR BSHAD, , GANG GIS STONG NYID SHES DE



BAG YOD YIN, , ZHES GSUNGS PA'I PHYIR,

This reasoning is correct, for it is spoken by the Protector [Nagarjuna]:

Anything that occurs in interdependence  
Is also peace in its very essence.

It is also proven by the *Sutra Requested by Anavatapta*, which states:

Anything that arises from other factors  
Does not arise;  
It has no nature of arising in this way.

I teach that anything which relies  
On any other factor  
Is empty.

He who understands emptiness  
Acts rightly.

TSUL SGRUB PA LA, PHYOGS CHOS SGRUB PA DANG , KHYAB PA  
SGRUB PA GNYIS, DANG PO LA PHYI NANG GI DNGOS PO RNAMS  
CHOS CAN, RTEN 'BREL YIN TE, RANG GI CHA SHAS LA BR TEN NAS  
BTAGS PA'AM, RANG GI CHA SHAS LA BR TEN NAS GRUB PA YIN PA'I  
PHYIR, KHYAB PA SGRUB PA LA, RANG GI CHA SHAS LA BR TEN NAS  
BTAGS PA'AM, DE LA BLTOS NAS GRUB PA GANG RUNG YIN NA  
BDEN PAR MED PAS KHYAB STE, BDEN PAR GRUB NA DE GNYIS SU  
'GAL BA'I PHYIR TE, BDEN PAR GRUB NA BLTOS MED DU GRUB DGOS  
PA'I PHYIR,

Now we will prove the various elements of this reasoning. This consists of two steps: proving the relationship between the subject and the reason, and proving the relationship between the reason and the characteristic asserted. Here is the first:

Consider all inner and outer things that perform a function.  
They are interdependent,  
For they consist of a label applied to their parts; they exist in  
dependence on their parts.

The relationship between the reason and the characteristic asserted is proved as follows:

If something either consists of a label applied to its parts, or exists in dependence on its parts, then it cannot be real;

For if something were real, neither of these two could apply to it. This is true because, if something were real, it would have to exist without relying on anything else.

PHYI MA'I PHYOGS CHOS SGRUB PA SLA ZHING , KHYAB PA SGRUB PA'I TSUL LA RGYU RKYEN GZHAN LA BR TEN NAS SKYE NA B DEN PAR MI SKYE BAS KHYAB STE, B DEN PAR SKYE NA BLTOS MED DU SKYE DGOS PA'I PHYIR, GTAN TSIGS DE GNYIS PO DE PHYI NANG GI DNGOS PO RNAMS B DEN MED DANG , B DEN PA'I SKYE MED DU SGRUB PA'I 'GAL ZLA DMIGS PA'I GTAN TSIGS YIN TE, GTAN TSIGS DE GNYIS B DEN GRUB KYI 'GAL ZLA YIN PA'I PHYIR,

Proving the relationship between the subject and the reason in the latter version of the reasoning is simple. This is how we prove the relationship between the subject and the characteristic asserted in this same version:

If something arises in dependence on other things which act as its causes and conditions, it cannot arise really,

For if something were to arise really, it would have to arise without relying on anything else.

Both versions of the reasoning represent a type of logic where the presence of something which cannot coexist with something else is used to prove that inner and outer things which perform a function either do not exist really or do not have any nature of arising really. This is true because both of the reasons stated are such that they cannot coexist with existing really.

RTEN 'BREL GYI GTAN TSIGS LA RIGS PA'I RGYAL PO ZHES 'CHAD PA'I RGYU MTSAN YOD DE, RIGS PA GZHAN RNAMS KYANG MTHAR GTUGS NA RTEN 'BREL GYI RIGS PA LA THUG PA DANG , RTZOD GZHI CHOS CAN DE NYID KYI STENG DU RTAG CHAD KYI MTHA' GNYIS CIG CAR DU SPONG BAR BYED PA'I PHYIR,

There is a specific reason why we refer to this reasoning, the one based on interdependence, as the "King of Reasons." First of all, each of the other reasonings here ultimately comes down to the reasoning of interdependence. Secondly, this reasoning allows one to eliminate, in one step, both the extreme of permanence and the extreme of ending focused towards this particular subject or basis of dispute.

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[*Selection from the Overview of the Perfection of Wisdom, composed by the great writer of textbooks for Sera Mey Tibetan Monastery named Kedrup Tenpa Dargye (1493-1568).*]

[*The role of faith versus the understanding that is born from the ability to reason properly is stated clearly in many scriptures on the perfection of wisdom, including the following:*]

GDUL BYA GNYIS KYIS YUM LA DANG BA SKYE TSUL DGOS PA DANG  
BCAS PA 'CHAD PA DANG , GZHI LAM RNAM GSUM BDEN PA'I SKYE  
MED KYI DON BSHAD PA GNYIS,

Here our discussion will have two parts: a description of the different ways in which people gain feelings of admiration for the Mother [of the Buddhas—that is, the perfection of wisdom] along with a discussion of the need to reach this emotion; and an explanation of what it means when we say that developing the three kinds of high knowledge—foundation knowledge, path knowledge, and omniscience—has no true existence.

DANG PO LA KHA CIG, RE ZHIG DAD PA'I RJES SU 'BRANG BA RNAMS  
KYIS 'DI LA THE TSOM MED PAR MYUR DU RAB TU DANG BA SKYE'O  
ZHES PA'I SKABS NAS DNGOS BSTAN GYI RGYAN GYI GDUL BYA  
DBANG RTUL DAD PA'I RJES 'BRANG DE, RGYAN GYI CHED DU BYA  
BA'I GDUL BYA YIN ZER NA,

Here is the first of the two. Suppose someone makes the following claim:

Consider the section where the commentary makes this statement: "At this particular point at least, those who follow after faith develop, quite quickly, strong feelings of admiration for it, beyond all doubt." There is a certain kind of disciple

being referred to directly here, and that is the one who is studying the *Ornament [of Realizations]* by Maitreya] and who is poor in his intellectual capacity—the kind that follows a teaching because of his or her faith alone. It is this kind of disciple for whom the *Ornament* was designed.

DE MI 'THAD PAR THAL, RGYAN GYI CHED DU BYA BA'I GDUL BYA  
YIN NA THEG CHEN GYI RIGS CAN DBANG PO SHIN TU RNON PO YIN  
PAS KHYAB, THEG CHEN GYI RIGS CAN DBANG PO SHIN TU RNON  
PO LAM MA ZHUGS RNAMS KYIS MKHYEN GSUM GYI YON TAN  
BRJOD PA'I TSIG TZAM RGYU MTSAN DU BYAS PA MA YIN PAR GZHI  
LAM RNAM GSUM GANG ZAG DANG , CHOS KYI BDAG MED PA RIGS  
PA YANG DAG GIS GTAN LA PHAB NAS, TSAD MAS NGES PA LA  
BR TEN NAS YUM MKHYEN GSUM LA DANG BA DANG YID CHES KYI  
DAD PA BSKYED PA'I PHYIR,

But you are wrong in your assertion. It is always the case that, if a person is one of those disciples for whom the *Ornament* was designed, then he or she is a person who belongs to the greater way, and who possesses intellectual abilities which are extremely high. Think about these people—the ones who belong to the greater way and who possess an intellect which is very great. They don't begin to feel admiration for the three kinds of high knowledge simply based on the fact that someone has described to them the extraordinary qualities that these three possess. Rather they use correct forms of reasoning to come to a clear understanding of what the three—that is, foundation knowledge, path knowledge, and omniscience—really are, and they do the same to establish in their own minds the fact that neither people nor their "things" [or parts] have any nature of their own. When they have in this way come to actually see things through a valid form of perception, then they begin to have feelings of admiration for the Mother, for the three types of high knowledge—it is only then that they begin to have the kind of faith which believes in the good qualities of its object.

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*[The first part of the reading helps understand the differences between the Independent group, the Mind-Only School, and the Consequence group on the question of whether things exist from their own sides, with their own unique identities. The selection is taken from the Overview of the Perfection of Wisdom (Phar-phyin spyi-don) of Master Kedrup Tenpa Dargye (1493-1568), from the*

*glorious Sera Mey Tibetan Monastery (ACIP electronic text catalog number SL0009, Part One, folios 12a-13b). Remember that most of the descriptions of "our own system" refer to that of the Independent group!]*

DES NA BLO GNOD MED LA SNANG BA'I DBANG GIS BZHAG PA MA  
YIN PAR YUL RANG GI THUN MONG MA YIN PA'I BSDOD LUGS KYI  
NGOS NAS GRUB PA DE, DON DAM LA DPYOD PA'I RTAGS KYI DGAG  
CHOS MTHAR THUG YIN TE,

Therefore the following is the final form of the idea denied by the reasoning which examines the ultimate:

Anything which existed from its own side with its own unique identity, rather than being simply established as existing by appearing to an unaffected state of mind.

GZUGS SOGS KYI CHOS RNAMS 'PHRAL GYI 'KHRUL RGYU'I GNOD  
MED KYI BLO'I DBANG GIS BZHAG PA DE GZUGS SOGS KYI CHOS  
RNAMS KYI KUN RDZOB PA'I YOD TSUL MTHAR THUG YIN PA'I  
PHYIR,

And this is true because the final form of the way in which physical matter and all other existing objects exist deceptively is through their being established as existing by a state of mind which is unaffected by short-term circumstances that would cause it to make an error.

GZUGS SOGS KYI CHOS RNAMS 'JOG BYED KYI BLO DE 'PHRAL GYI  
'KHRUL RGYUS MA BSLAD PA DGOS SHING PHUGS KYI 'KHRUL  
RGYUS MA BSLAD PA NI MI DGOS TE,

When we describe the state of mind which can establish that physical matter and all other existing objects exist, it is necessarily one which is not affected by some short-term circumstances which would cause it to make an error; it is not the case though that it would have to be a state of mind which was not affected by some long-term circumstances.

GZUGS SOGS KYI CHOS RNAMS RANG GI MTSAN NYID KYIS GRUB  
PAR SNANG BA DE NI 'PHRAL PHUGS GANG GI'ANG 'KHRUL RGYUS  
MA BSLAD PA'I SNANG BA MA YIN PA'I PHYIR DANG , DE LA BDEN  
'DZIN LHAN SKYES KYI BSLAD PA YOD PA'I PHYIR,

And this is because it is not the case that—when physical matter and other such existing objects appear to be things that exist by definition—this appearance is not something which is affected neither by short-term nor by long-term circumstances; and because it involves being affected by the innate form of the tendency to hold things as existing truly.

LUGS 'DI'I BDEN GNYIS 'JOG TSUL DPE DANG BCAS PA 'CHAD PA LA,  
GZUGS SOGS KYI CHOS 'DI RNAMS SNANG PHYOGS NAS BLO GNOD  
MED LA SNANG BA'I DBANG GIS PHAR BZHAG PA TZAM DANG ,  
STONG PHYOGS NAS BLO GNOD MED LA SNANG BA'I DBANG GIS  
BZHAG PA MA YIN PAR YUL RANG GI THUN MONG MA YIN PA'I  
BSDOD LUGS KYI NGOS NAS GRUB PAS STONG PA GCIG DGOS TE,

Here we will explain how this school decides what the two realities are, using some metaphors as well. Two things have to be present with all of these objects: with physical matter and every other existing thing. From the point of view of what appears in the world, they must be established as existing from our side—merely by virtue of their appearing to an unaffected state of mind. From the point of view of emptiness, they must be void of any kind of existence where the object exists from its own side through its own unique identity, rather than by virtue of its appearing to an unaffected state of mind.

MYU GU LTA BU'I DNGOS PO YANG BLO GNOD MED LA SNANG BA'I  
DBANG GIS BZHAG PA DANG , MYU GU RANG GI BSDOD LUGS KYI  
NGOS NAS GRUB PA'I GNYIS TSOGS DGOS PA'I PHYIR,

And so two things have to come together for a functional thing like a sprout: it must be established as existing by virtue of appearing to an unaffected state of mind; and the sprout should exist from its own side through some identity.

DANG PO DGOS TE, DE MI DGOS NA, MYU GU LA MYU GU ZHES PA'I  
MING MA THOGS PA'I GANG ZAG GI NGOR YANG , MYU GU MYU  
GUR GRUB DGOS PA'I PHYIR,

The first is necessary since—if it were not—then a sprout would have to be a sprout even to a person who had never been introduced to the idea that the sprout was called a "sprout."

PHYI MA DGOS TE, DE MI DGOS NA, RI BONG GI RVA ZHES PA'I MING

GIS BZHAG PA TZAM DANG , RI BONG GI RVA ZHES RTOG PAS  
BZUNG BA TZAM DANG MTSUNGS PAR 'GYUR BA'I PHYIR,

The latter is necessary since—if it were not—then a sprout would be a sprout in exactly the same way as the horn of a rabbit is the horn of a rabbit: merely because we called it the "horn of a rabbit," or just because we imagined something called the "horn of a rabbit."

GZUGS SOGS KYI CHOS RNAMS BLO GNOD MED LA SNANG BA'I  
DBANG GIS BZHAG TZAM DU GSUNGS PA'I TZAM SGRAS KYANG ,  
DE'I DBANG GIS BZHAG PA MA YIN PAR YUL RANG GI THUN MONG  
MA YIN PA'I BSDOD LUGS KYI DBANG GIS GRUB PA GCOD KYANG ,  
MING BRDAS BZHAG TZAM MA YIN PAR GRUB PA MI GCOD DE,

Consider, by the way, the word "merely" when we speak of physical matter and all other existing objects as being "things which are established as existing merely by virtue of their appearing to an unaffected state of mind." Its use is meant to disallow the idea that these things could be established by virtue of some unique identity of the object itself, rather than being established as existing by virtue of this appearing. It is not however meant to disallow the idea that things do not exist merely through names and terms.

RNAM BSHAD DGONGS PA RAB GSAL LAS, GZUGS SOGS KYI CHOS  
RNAMS MING BRDAS BZHAG TZAM MA YIN PA'I BSDOD LUGS GCIG  
YOD PAR 'DI PAS 'DOD PAS, ZHES GSUNGS PA'I PHYIR,

And this is true because, as the *Perfect Explanation, an Illumination of the True Thought*, has a part where it states—

Given the fact that those who belong to this school accept the idea that physical matter and all other existing objects do possess an identity that is not established merely through names and terms . . .

GZUGS SOGS KYI CHOS RNAMS BLO GNOD MED LA SNANG BA'I  
DBANG GIS PHAR BZHAG PA DANG , YUL GYI BSDOD LUGS KYI NGOS  
NAS GRUB PA'I DPE YANG YOD DE,

Now there is a metaphor which we can use for the idea that physical matter and all other existing objects are established as existing from our side—

merely by virtue of their appearing to an unaffected state of mind, and for the idea that these objects exist through some identity of their own.

SGYU MA MKHAN GYIS RDE SHING RTA GLANG DU SPRUL PA DE'I  
TSE, RDE SHING GI STENG GI RTA GLANG GI SNANG BA DE SNGAGS  
RDZAS KYIS MIG BSLAD PA'I BLO'I DBANG GIS PHAR BZHAG PA  
DANG , RDE SHING GI NGOS NAS SNANG BA YIN PA'I GNYIS TSOGS  
DGOS PA LTA BU YIN PA'I PHYIR,

Think of a case where a magician makes a stick of wood appear as a horse or cow. Two things have to be present here. First of all, the appearance of a horse or cow there around the stick is something that is established as existing by virtue of the minds of the people whose eyes are affected by the magic words and powder, from their side. Secondly, an appearance must also be something coming from the side of the stick.

SNGAGS RDZAS KYIS MIG BSLAD PA'I BLO'I DBANG GIS BZHAG PA NI  
DGOS TE, DE MI DGOS NA, SNGAGS RDZAS KYIS MIG MA BSLAD PA'I  
LTAD MO BAS KYANG SNANG BA DE MTHONG DGOS PA LA MA  
MTHONG BA'I PHYIR,

The first requirement, being established as existing by virtue of the minds of the people whose eyes are affected by the magic words and powder, is necessary since—if it were not—then those in the audience whose eyes were not affected by the magic words and powder would have to see this appearance, whereas they do not.

DE'I TSE RDE SHING GI NGOS NAS RTA GLANG DU SNANG BA YANG  
DGOS TE, MI DGOS NA RDE SHING MED PA'I GZHIR YANG RDE SHING  
GI STENG GI RTA GLANG GI SNANG BA 'CHAR DGOS PA LA DE MI  
'CHAR BA'I PHYIR,

In this same situation it is also necessary for the horse or cow to be appearing from the stick's side as well, since—if they were not—then the appearance of a horse or cow would have to occur even in a place where there were no stick; whereas it does not.

DE BZHIN DU GZUGS SOGS KYI CHOS RNAMS BLO GNOD MED KYI  
DBANG GIS BZHAG PA YIN TE, BLO GNOD MED DANG MING DON  
MTHUN GYI MING GI DBANG GIS BTAGS PA YIN PA'I PHYIR,



Physical matter—and all other existing objects—are similar, in that they are established as existing by an unaffected state of mind; and this is because they are constructed by virtue of an unaffected state of mind and names that fit.

BLO GNOD MED LA SNANG BA'I DBANG GIS BZHAG PA MA YIN PAR  
YUL RANG GI THUN MONG MA YIN PA'I BSDOD LUGS KYI NGOS NAS  
MA GRUB STE, DE GRUB NA, GNAS LUGS MTHAR THUG TU GRUB  
DGOS, DER GRUB NA, BLO MA 'KHRUL BA GNAS LUGS MNGON SUM  
DU RTOGS PA'I SLOB PA 'PHAGS PA'I MNYAM GZHAG YE SHES KYIS  
MNGON SUM DU RTOGS DGOS PA LA MNGON SUM DU MA RTOGS  
PA'I PHYIR,

They do not, however, exist from their own side through some unique identity of their own, without being established as existing by virtue of appearing to an unaffected state of mind. This is because—if they were to exist this way—then they would have to be some ultimate nature. And if they were some ultimate nature, then they would have to be something which is perceived directly by a certain unmistaken state of mind: that meditative wisdom of a realized being who is not yet a Buddha, and who perceives the real nature of things directly. The fact is though that they are not.

SGYU MA MKHAN GYIS RDE SHING RTA GLANG DU SPRUL PA'I TSE,  
SNGAGS RDZAS KYIS MIG BSLAD PA'I LTAD MO BA RNAMS LA RDE  
SHING RTA GLANG DU SNANG BA DANG ZHEN PA GNYIS YOD,

In this situation, where a magician makes a stick appear as a horse or cow, two things apply to the members of the audience whose eyes are affected by the magic words and powder: the stick is appearing as a horse or cow, and they believe that it is.

SGYU MA MKHAN RANG NYID LA RTA GLANG DU SNANG BA TZAM  
YOD KYANG , ZHEN PA MED SNGAGS RDZAS KYIS MIG MA BSLAD  
PA'I PHYIS KYI LTAD MO BA LA RDE SHING RTA GLANG DU SNANG  
ZHEN GNYIS KA MED PA DE BZHIN DU GZUGS SOGS KYI CHOS  
RNAMS KYI STENG DU SNANG ZHEN MI 'DRA BA GSUM 'BYUNG STE,

The only condition that applies to the magician himself is that a horse or cow is appearing to him; he does not believe in them. And those members of the audience who showed up later—those whose eyes were not affected by the

magic words or powder—have neither the horse or cow appearing to them, nor any belief in the horse or cow. These same three different permutations apply as well to physical matter and all the other existing objects.

STONG NYID RTOGS MA MYONG BA'I SO SO SKYE BO RNAMS LA,  
GZUGS SOGS KYI CHOS RNAMS BDEN GRUB TU SNANG BA DANG  
ZHEN PA GNYIS KA YOD,

Consider "common" people: those who have not yet had their first experience of the perception of emptiness. Both situations apply to them for physical matter and all other existing objects: these things appear to them to exist truly, and they believe in the way they appear.

DAG SA LA GNAS PA'I BYANG SEMS RNAMS KYI RJES THOB KYI NGOR  
CHOS RNAMS BDEN GRUB TU SNANG BA YOD KYANG ZHEN PA MED  
DE, GNAS LUGS MNGON SUM DU RTOGS PA'I SLOB PA 'PHAGS PA  
RNAMS LA, GZUGS SOGS KYI CHOS RNAMS LA BDEN GRUB KYI  
SNANG ZHEN GNYIS KA MED PA'I PHYIR,

Consider now bodhisattvas who have reached one of the pure levels. Even though objects appear to their minds, during what we call the "subsequent period," as something which exists truly, they have no belief in them this way. And this is because neither situation applies to realized beings who are not yet Buddhas and who are perceiving the real nature of things directly; that is, physical matter and other objects do not appear to them as if they existed truly, and they do not believe that these objects exist that way.

BDEN PAR GRUB PA, YANG DAG PAR GRUB PA, DE KHO NA NYID DU  
GRUB PA, DON DAM PAR GRUB PA, DE LTAR GRUB PAR 'DZIN PA'I  
RTOG PA DANG BCAS PA RNAMS DON DAM LA DPYOD PA'I RTAGS  
KYI DGAG BYAR 'DOD PAR DBU MA THAL RANG GNYIS KA MTSUNGS  
KYANG,

The Consequence and Independent groups of the Middle-Way School hold the same belief about the following things; both schools hold them to be what is denied by the reasoning which examines the ultimate:

- a thing that could exist truly;
- a thing that could exist purely;
- a thing that could exist as thusness;

a thing that could exist ultimately; and  
the thought where you hold that anything could exist  
in any of these ways.

RANG RGYUD PA RNAMS RANG NGOS NAS GRUB PA, RANG BZHIN  
GYIS GRUB PA, RDZAS SU GRUB PA, RANG GI MTSAN NYID KYIS GRUB  
PA, GZUGS SOGS KYI CHOS RNAMS DE DAG TU GRUB PAR 'DZIN PA'I  
RTOG PA DANG BCAS PA RNAMS DON DAM PA DPYOD PA'I RTAGS  
KYI DGAG BYAR MI 'DOD DE,

The Independent group does not however agree that the following are what  
is denied by the reasoning which examines the ultimate:

a thing that existed from its own side;  
a thing that existed by nature;  
a thing that existed as a substantial thing;  
a thing that existed by definition; and  
the thought where you hold that anything like physical matter  
or the rest could exist this way.

GZHI GRUB NA RDZAS SU GRUB PA MA GTOGS PA'I GZHAN GSUM DU  
GRUB PAS KHYAB, KUN BTAGS LA DOGS PA CUNG ZAD YOD, DNGOS  
PO YIN NA RDZAS SU GRUB PAR 'DOD PAS KHYAB PA'I PHYIR,

And this is true because they believe that—if something exists—it must  
necessarily exist as the three left over after you exclude a thing that existed as  
a substantial thing. There is some discussion about the status of constructs;  
but they believe that, if something is a functional thing, it must exist as a  
substantial thing.

THAL RANG GNYIS KA'I LUGS LA GNAS LUGS SU GRUB PA, DON DAM  
BDEN PAR GRUB PA, CHOS NYID DU GRUB PA RNAMS DON DAM LA  
DPYOD PA'I RTAGS KYI DGAG BYA MTHAR THUG TU MI BZHED DE,

Neither those who follow the Consequence system, nor those who follow the  
Independent system, accept that any of the following could be the final form  
of the idea denied by the reasoning which examines the ultimate:

a thing that existed as the way things really are;  
a thing that existed as ultimate reality; and

a thing that existed as the real nature of things.

DON DAM BDEN PA YIN NA DE GSUM DU GRUB PAS KHYAB PA'I  
PHYIR TE,

And this is true because—if something is ultimate reality—it must always exist as these three as well.

RNAM BSHAD DGONGS PA RAB GSAL LAS, RIGS PA DRUG CU PA'I  
'GREL PAR MYANG 'DAS KUN RDZOB BDEN PAR GSUNGS PA'I DON,  
MYANG 'DAS DON DAM PA'I BDEN PAR YOD PA BLO KUN RDZOB PA  
LA BLTOS NAS 'JOG DGOS PA'I DON DU GSUNGS PA DANG , DRANG  
NGES RNAM 'BYED LAS KYANG CHOS NYID CHOS NYID DU GRUB  
PAR GSUNGS PA DANG , BSKAL BZANG MIG 'BYED LAS KYANG GNAS  
LUGS SU GRUB PA TZAM GYIS DON DAM PAR GRUB MI DGOS PAR  
GSUNGS PA'I PHYIR,

And this is true first of all because the *Perfect Explanation, an Illumination of the True Thought*, states that—when the commentary to the *Sixty Verses of Reasoning* describes nirvana as deceptive reality—what it means is that nirvana must be established as existing as ultimate reality with reference to a deceived state of mind. *Distinguishing between the Figurative and the Literal* also states that the real nature of things exists as the real nature of things; and *Opening the Eyes of the Good and Fortune* states that it doesn't automatically mean that something exists ultimately just because it exists as the real nature of things.

THAL RANG GNYIS LA DON DAM LA DPYOD PA'I RTAGS KYI DGAG  
BYA MTHAR THUG LA PHRA RAGS KYI KHYAD PAR DE LTAR YOD  
PAR 'THAD DE, RANG RGYUD PA RNAMS KYIS RANG RGYUD KYI  
GTAN TSIGS BZHED PA, GZHAN SKYE BZHED PA, RDZAS SU GRUB PA  
BZHED PA RNAMS LAS RANG GI MTSAN NYID KYIS GRUB PA YOD  
PAR BZHED PA'I PHYIR DANG ,

It would be correct to say then that there is a difference in subtlety between the Consequence and Independent versions of the final form of the idea denied by the reasoning which examines the ultimate. This is true first of all because the Independent group accepts the concept that things can exist by definition, through their accepting the concepts of an independent logical reason; of something that could grow from something other than itself; and of

something that could exist as a substantial thing.

SLOB DPON LEGS LDAN 'BYED KYIS KUN BTAGS RANG GIS MTSAN  
NYID KYIS MA GRUB PA SEMS TZAM PAS 'KHOR LO BAR PA'I DGONGS  
PAR BSHAD PA LA DGAG PA RGYAS PAR BRJOD PA DANG , ZHI 'TSO  
YAB SRAS GNYIS KYIS 'KHOR LO THA MAS BAR PA'I DGONGS PA  
'GREL BA'I TSE, KUN BTAGS DON DAM PAR RANG GI MTSAN NYID  
KYIS MA GRUB CING , THA SNYAD DU RANG GI MTSAN NYID KYIS  
GRUB PAR GSUNGS PA'I DRANG NGES 'GREL TSUL MDZAD PA LAS  
KYANG GRUB PA'I PHYIR,

The idea is moreover supported by the manner in which the schools explain the concept of what is literal and what is figurative. Master Bhavaviveka denies extensively the idea that the Mind-Only School explains the true intent of the middle turning of the wheel to be the concept that constructs do not exist by definition. And when Shantarakshita and his spiritual son explain the way in which the final turning of the wheel comments upon the middle turning, they explain it as meaning that constructs do not exist by definition in an ultimate way, but do exist by definition in a nominal way.

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[The following selection is drawn from the same text, the *Overview of the Perfection of Wisdom* (Part Five, ff. 9a-10a). It gives an idea of how valid the Consequence group considers the division of selflessness into three differing degrees of subtlety:]

DBU MA THAL 'GYUR BA RNAMS NI GANG ZAG DANG CHOS KYI  
BDAG MED GNYIS DAG STONG GZHI KHO NA'I SGO NAS 'JOG GIS  
DGAG BYA PHRA RAGS KYI SGO NAS MI 'JOG, 'DIR NI GNYIS KA'I SGO  
NAS 'JOG,

The Consequence group of the Middle-Way School draws a distinction between the lack of a self-nature of persons and of things, but only relative to the thing it is which is empty of them; they do not however make any distinction between more or less subtle versions of what it is we deny by the reasoning which examines the ultimate. Here in the Independent School though they recognize both these distinctions.

DE'I DBANG DU BYAS NA, SKYE 'JIG CAN YIN NA RANG RKYA THUB

PA'I RDZAS YOD KYIS STONG BAS MA KHYAB CING , GANG ZAG YIN  
NA DES STONG BAS MA KHYAB STE, GNYIS KA LA YID KYI RNAM PAR  
SHES PAS MA NGES PA'I PHYIR,

And it is relative to this fact that they can say it's not necessarily the case that something is devoid of existing as a self-standing, substantial object if it exhibits the qualities of growing and stopping. They would also say that, just because something is a person, it's not necessarily the case that it is then devoid of this same kind of existence. And this is because both are disproved by the example of consciousness of the thought.

YID KYI RNAM PAR SHES PA GANG ZAG NI YIN TE, LEGS LDAN 'BYED  
KYI LUNG RIGS GNYIS KAS BSGRUBS SHING , SLOB DPON 'DI YANG DE  
DANG MTHUN PAR BZHED PA'I PHYIR,

Consciousness of the thought is [considered to be] the person: Master Bhavaviveka proves this through both scriptural authority and reasoning, and the master we are dealing with here concurs with him.

DE LTA NA DE GTAN LA 'BEBS PA LA BSAM BYUNG GI RIGS PA, SGOM  
BYUNG GI RNAL 'BYOR, BSGOMS PA'I 'BRAS BU GSUM LAS,

We can discuss this question in terms of three divisions: reasoning based on contemplation; deep practice based on meditation; and the result of this meditation.

DANG PO NI, NYER LEN KYI PHUNG PO CHOS CAN, KHYOD GANG  
ZAG RANG RKYA THUB PA'I RDZAS YOD KYIS STONG STE, SKYE 'JIG  
CAN YIN PA'I PHYIR, DPER NA, SHING RTA BZHIN,

Here is the first.

Consider the heaps that we have taken on.

They are something which is devoid of being a person who  
existing as a self-standing, substantial object;

Because they exhibit the qualities of growing and stopping.

They are, for example, like a wagon.

SKYE 'JIG CAN YIN NA, GANG ZAG RANG RKYA THUB PA'I RDZAS  
YOD MIN DGOS TE, GANG ZAG GI BDAG YIN NA SKYE 'JIG CAN MIN

DGOS PA'I PHYIR, DE YIN NA RTAG GCIG RANG DBANG CAN YIN  
DGOS PA'I PHYIR,

If something exhibits the qualities of growing and stopping, it  
cannot be something which exists as a self-standing,  
substantial object;

Because if something were the self-nature of a person it could  
never be something which exhibited the qualities of  
growing and stopping.

And this is true because, if something were this kind of a self-  
nature, it would have to be something which were  
unchanging, singular, and independent.

DE LTA BU'I RTAGS LA BR TEN NAS GANG ZAG RANG RKYA THUB  
PA'I RDZAS YOD KYIS STONG BA'I STONG NYID LA GSAR DU MI SLU  
BA'I RIG PA DE NYID GANG ZAG GI BDAG MED RTOGS PA'I RJES DPAG  
TSAD MA DANG , DE RTOGS PA'I BSAM BYUNG GI RIG PAR 'JOG GO,

Consider the fresh, unerring state of mind which grows from this type of  
reasoning, and which perceives a kind of emptiness which is the fact that the  
person is devoid of being a self-standing, substantial object. This is a  
deductive form of valid perception which has realized the lack of a self-  
nature to the person, and we describe it as being a realization of an emptiness  
which has grown from contemplation.

GNYIS PA LA, DE RTOGS PA'I SGOM BYUNG GI RNAL 'BYOR GYI DON  
DE NYID GTZO BOR ZHI LHAG ZUNG 'BREL GYI SGO NAS RTZE GCIG  
TU SGOM PA YIN PA'I PHYIR,

Here is the second division, concerning deep practice based on meditation;  
we describe it as a kind of realization which grows from meditation: one in  
which a person engaged in deep practice meditates single-pointedly on this  
same object, utilizing primarily a combination of quietude and vision.

GSUM PA BSGOMS PA'I 'BRAS BU YOD DE, DE LTAR BSGOMS PAS  
DNGOS SU GANG ZAG GI BDAG 'DZIN KUN BTAGS MNGON GYUR BA  
SPONG , LHAN SKYES KYI YANG NUS PA RAGS PA NYAMS PAR BYED  
PA'I PHYIR,

Now for the third division, the result of this meditation. There is such a result, because directly speaking one eliminates the manifest form of the learned tendency to hold to a self-nature of persons. The meditation also acts to lower the gross power of the innate tendency.

RNAL 'BYOR GYI SA GNYIS PA LA YANG BSAM BYUNG GI RIGS PA  
SOGS GSUM LAS, DANG PO NI, SNGON PO CHOS CAN, KHYOD  
KHYOD 'DZIN TSAD MA DANG RDZAS GZHAN GYIS STONG STE,  
KHYOD DE DANG LHAN CIG DMIGS PA NGES PA YIN PA'I PHYIR,  
DPER NA RMI LAM GYI SHES PA DANG DE'I SDANG BA LTA BU, RJES  
DPAG SOGS NI GONG GI SHES, ,

We have the same three divisions, of reasoning based on contemplation and so on, for the second level of deep practice. Here is the first.

Consider the color blue.

It is something which is devoid of being of a separate substance  
from the valid perception which perceives it;

Because it is invariably found in combination with it.

They are, for example, like your awareness in a dream and  
anger that you may feel during the dream.

You can understand the remaining details, of the deductive perception and so on, from the preceding presentation.

GNYIS PA SGOM BYUNG GI RNAL 'BYOR YOD DE, DON DE NYID ZHI  
LHAG ZUNG 'BREL GYI RTZE GCIG TU SGOM PA YIN PA'I PHYIR,

As for the second, there is a deep practice here that grows from meditation—  
for it would be the single-pointed meditation, combining both quietude and  
vision, focused on this particular object.

GSUM PA BSGOMS PA'I 'BRAS BU YOD DE, LAS SU GZUNG 'DZIN  
RDZAS THA DAD DU 'DZIN PA'I RTOG PA MNGON GYUR SPANGS TE,  
GNYIS SNANG 'KHRUL BAR KHONG DU CHUD BAR BYED PA'I PHYIR,

The third, the result of the meditation, is also here: for its work,\* it eliminates  
the manifest form of the thought that objects and the subject states of mind  
which perceive them are of a separate substance; and this is the case because



one has grasped the fact that the state of mind that perceives a disparity is mistaken.

[\*The Tibetan reading here may be a mistake for DNGOS SU, or "directly speaking."]

GSUM PA STONG NYID RTOGS PA'I RNAL 'BYOR GYI SA LA GSUM LAS,  
DANG PO NI, GNYIS STONG GI SHES PA CHOS CAN, BDEN PAR MED  
DE, RTEN 'BREL YIN PA'I PHYIR, DPER NA SGYU MA BZHIN, PHYI MA  
GNYIS GE,

The third—that is, the level of deep practice in which one perceives emptiness itself—also comes in three divisions. Here is the first.

Consider the state of mind which is “free of the two.”  
It is not something which exists truly,  
Because it is an example of dependent origination.  
Is, for example, like an illusion.

The latter two details follow.

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[The next selection is also taken from the *Overview of the Perfection of Wisdom* (Part Five, f. 3b), and gives an insight into how the Independent group views the function of meditating upon the three degrees of selflessness.]

'O NA RANG LUGS LA SGRIB GNYIS KYI DRI MA SPONG TSUL JI LTAR  
BYED SNYAM NA, BDAG MED PHRA RAGS GSUM RIM PA BZHIN DU  
THOS BSAM GYIS GTAN LA PHAB NAS SGOM BYUNG GIS BSGOMS PAS  
MNGON SUM DU MTHONG BA NA NYON MONGS PA'I SGRIB PA  
DANG , SHES SGRIB RAGS PA DANG , SHES SGRIB PHRA MO GSUM  
RTZA BA NAS ZAD PAR BYED NUS ZHES STON PA YIN PAS, DNGOS  
SMRA BA 'DOD PA LTAR DRI MA BDEN GRUB KHAS BLANGS NAS  
SPONG BA MIN GYI, DRI MA BDEN MED BSGOMS NAS DRI MA SPONG  
BA YIN NO ZHES RANG LUGS KYI SGRIB GNYIS SPONG TSUL GTZO  
BOR STON PA YIN,

Given this statement, it is not the case that in our own position we believe—as do those who assert the existence of functional things which exist truly—that one can eliminate impurities that one asserts exist in truth. The citation rather is demonstrating the principal tenet of how our own system describes the process of eliminating the two obstacles; that is, that we eliminate impurities by meditating upon how these same impurities lack any true existence.

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The following selection provides more detail on the function of the realizations of the three degrees of selflessness (Part Five, f. 8b):

'DIR LDOG PA'I SGO NAS BZHIR GSUNGS KYANG NGO BO'I SGO NAS  
RNAL 'BYOR SA LA GSUM DU GRANGS NGES PA YIN TE, RJOD BYED  
BKA'I DBANG DU BYAS NA'ANG GSUM DU GRANGS NGES, BSGOM  
BYA BAR CHAD MED LAM GYI DBANG DU BYAS NA YANG GSUM DU  
GRANGS NGES, RJES SU GZUNG BYA'I GDUL BYA'I DBANG DU BYAS  
NA YANG GSUM DU GRANGS NGES, LAG RJES KYI DBANG DU BYAS  
NA YANG GSUM DU GRANGS NGES PA'I PHYIR,

In terms of their identities, the various levels of deep practice are stated to be four; but from the point of view of their actual nature, their number is exactly three, for the following reasons. Relative to the teachings which express them, the word of the Buddha, the number is precisely three. Relative to what you meditate upon—that is, the uninterrupted path—the count is also three. Relative to the disciple who is meant to be lead with them, the number is three, and so it is with the mark they leave: exactly three.

DANG PO DE LTAR YIN TE, 'KHOR LO RIM PA GSUM PO DES RIM PA  
BZHIN DU BDAG MED PHRA RAGS GSUM GTAN LA 'BEBS, 'DIR DE  
GSUM SGOM PA'I RIM PA 'CHAD PA'I PHYIR,

The first of these reasons is correct because the three stages of the turning of the wheel set forth, one by one, the three degrees of selflessness; and what is being explained here are the stages by which one meditates upon these three.

GNYIS PA DE LTAR YIN TE, 'DI'I RNAL 'BYOR GYI SA GSUM PO DE  
BDAG MED PHRA RAGS GSUM RTOGS PA'I LTA BA'I RIM PAR 'JOG PA'I  
PHYIR,

The second of the reasons is correct because the three levels of deep practice here are set forth according to the order of the views of reality which perceive the three degrees of selflessness.

GSUM PA DER THAL, RIGS CAN GSUM PO DES RNAL 'BYOR GYI SA  
GSUM PO DE RIM PA BZHIN DU BSGOM BYA'I GTZO BOR BYAS NAS  
SGOM PA'I PHYIR,

The third reason is correct because disciples of the three types do their meditation by taking, as their principal object of meditation, these same three levels of deep practice, respectively.

BZHI PA DE LTAR YIN TE, RNAL 'BYOR GYI SA GSUM BSGOMS PAS  
LAM SHES GSUM 'THOB PAR 'GYUR BA'I PHYIR, MDOR NA RNAL  
'BYOR SA LA GSUM DU GRANGS NGES TE, 'BRAS BU BYANG CHUB  
CHEN PO THOB PA LA SA GSUM PO DE NGES PAR SGOM DGOS, SGRIB  
GNYIS SPONG BA'I LTA BA'I CHA LA DE LAS MANG MI DGOS, NYUNG  
NA MI 'DU BA'I PHYIR,

The fourth is correct because one attains the three knowledges of the path through meditating upon these three levels of deep practice. In sum, the levels of deep practice number exactly three, since you must definitely meditate upon these three levels to attain the goal of the great enlightenment; no more than these three are required as parts of the view which allows one to eliminate the two obstacles, and these can not be abbreviated into fewer groups.

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[The following selection gives an insight into the relationship between the three types of selflessness (Part One, f. 117a).]

DE YANG MI 'THAD DE, 'DIR RTOGS PA YI NI CHOS DRUG DANG ,  
ZHES SOGS KYI SKABS SU SGRUB PA BCU GSUM BDEN PAS STONG PA  
THEG CHEN SGRUB PA'I RTEN RANG BZHIN GNAS RIGS SU BSTAN PA  
LA, GNAS SKABS RIGS GSUM DANG RIGS CAN GSUM GYI DBYE BA MI  
'THAD PA'I RTZOD LAN MDZAD PA GANG ZHIG, KHYOD KYI DE LA  
'BREL MED PA'I PHYIR,

This too would be incorrect, because at the point where the text makes the statement beginning with "Here the six objects of realization and. . ." it is demonstrating that the fact that the thirteen practices are empty of any true existence constitutes the resident nature which is the foundation of the practice of the greater way; at this juncture (1) a rebuttal is being directed to reject the idea that the division into the three types and those who belong to these three types is incorrect. And (2) your point has no connection here.

RTAGS PHYI MA DER THAL, BDAG MED PHRA RAGS GSUM 'GAL BA'I PHYIR,

The second part of our reason is correct, because the three degrees of selflessness are all mutually exclusive.

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\*, , PAn CHEN MKHAS GRUB BSTAN PA DAR RGYAS MCHOOG GIS BRTZAMS PA'I PHAR PHYIN SPYI DON NAS BYAMS GZHUNG GI SKOR, ,

From the presentation on *The Text of Maitreya* found in the *Overview of the Perfection of Wisdom*, by Kedrup Tenpa Dargye (1493-1568):

JI LTAR RTZOD NA 'GREL PA 'DIS MCHOD BRJOD RANG DON GYI DGOS PA LA MTSAMS SBYAR BA MI RIGS TE, BYAMS PA LA RANG DON DON GNYER GYI BLO MED PA'I PHYIR DANG , GZHAN 'JUG PA'I CHED KHO NAR SNANG BA'I PHYIR RO, , ZHES RTZOD,

Here is how these others make their argument. They say that "It is incorrect to relate the opening lines [of the *Jewel of Realizations*], the ones that are an offering of praise, to any need of the author himself. This is because Maitreya possesses no state of mind where he is aspiring to fulfill his own needs, and because the lines appear here only as a means to induce persons other than the author to follow the work."

,GNYIS PA RANG LUGS LA, SNGAR LTAR RTZOD PA MI RIGS PAR THAL, DE NI THEG PA CHEN PO'I GZHUNG LA THOS BSAM GYI NGAL BA ZHIB TU MA BYAS PA'I SKYON YIN PA'I PHYIR, JI LTAR YIN NA, DE LTAR RTZOD PA DE RJE BTZUN SANGS RGYAS YIN PA'I DBANG DU

BYAS NAS RTZOD DAM, BYANG SEMS YIN PA'I DBANG DU BYAS NAS RTZOD,

Here secondly is our own position. It is incorrect to make the argument that appeared earlier, for such an argument only reveals that the person making it has failed to undertake exhaustive study and contemplation of the major scriptures of the greater way. How can we say this? Let us first ask the following: do you make this argument assuming that the Holy One [Maitreya] is a Buddha, or do you make it assuming that he is a bodhisattva?

DANG PO LTAR NA MI RIGS TE, DE LTAR 'DOD PA DE THUN MONG BA PHAR PHYIN THEG PA'I SKABS DANG , THUN MONG MA YIN PA SNGAGS KYI THEG PA'I SKABS MA PHYED PA YIN PA'I PHYIR TE, THUN MONG MA YIN PA SNGAGS KYI LUGS LA RJE BTZUN SANGS RGYAS YIN KYANG , 'DIR THUN MONG BA PHA ROL TU PHYIN PA'I SKABS YIN PA'I PHYIR,

Suppose you say that you are making the former assumption. Doing so represents a failure to distinguish between speaking in the context of the way which is shared, the way of the perfections, and speaking in the context of the way which is not shared; that is, the way of the secret word.

SNGAGS KYI LUGS LA RJE BTZUN SANGS RGYAS YIN TE, DE'I LUGS LA 'JAM DBYANGS SANGS RGYAS GANG ZHIG, RGYU MTSAN RNAM PA KUN TU MTSUNGS PA'I PHYIR,

The teaching of the secret way says that the holy Maitreya is a Buddha. This is true because—according to the secret way—Manjushri is a Buddha, and the reasons for His being so apply equally to Maitreya in every respect.

PHA ROL TU PHYIN PA'I THEG PA LA THUN MONG BA DANG , SNGAGS KYI THEG PA LA THUN MONG MA YIN PA'I RNAM GZHAG 'THAD DE, BYANG CHUB LAM RIM DU, THUN MONG BA PHAR PHYIN THEG PA LA SLOB TSUL DANG , THUN MONG MIN PA SNGAGS KYI THEG PA LA SLOB TSUL GNYIS, ZHES GSUNGS PA'I PHYIR DANG , BSDUS DON LAS KYANG , DE LTAR RGYU DANG 'BRAS BU'I THEG CHEN GYI , LAM MCHO G NYIS KAR DGOS PA'I THUN MONG LAM, , ZHES SOGS DU MA GSUNGS PA'I PHYIR, GDUL BYA THUN MONG BA DANG THUN MONG MA YIN PA'I LUGS GSUNG PA DANG 'DIR DON GCIG PAR MNGON NO,

It is correct for us to say that the way of the perfections is the way which is "shared," and that the way of the secret word is the way which is "not shared." This is because such a description is found in a great number of authoritative works. The *Steps of the Path to Buddhahood*, for example, speaks about "how to train oneself in the way which is shared—the way of the perfections, and how to train oneself in the way which is not shared—the way of the secret word." The *Concise Steps* as well includes the lines:

Thus is the path which is shared,  
The one which is required  
At both the stage of the cause  
As well as the stage of result  
In the higher way,  
The path which is supreme.

There is another description that mentions the "way for common disciples" and the "way for unique disciples." It is apparent that these expressions, [which use the same Tibetan term,] have the same connotation as "shared" and "not shared" above.

,KHA CIG, PHAR PHYIN THEG PA'I SKABS SU SNGAGS KYI THEG PA  
KHAS MI LEN ZHE NA, MI 'THAD PAR THAL, 'GREL CHUNG LAS,  
PHYOGS GZHAN DANG YANG MI 'GAL BAR 'GYUR RO, , ZHES SANGS  
RGYAS KYI SKU BZHI'I GRANGS NGES BYED PA SNGAGS KYI LUGS  
DANG YANG MI 'GAL BAR GSUNGS PA'I PHYIR,

Someone might assert that "In the context of the way of the perfections, the way of the secret word is not accepted." This though is incorrect, for the *Brief Commentary* includes a section where it states that presenting the bodies of a Buddha as being exactly four is moreover not inconsistent with the way of the secret word. This section reads: "Nor moreover is this inconsistent with the other division of the teachings."

GZHAN YANG SNGAGS KYI THEG PA YOD PAR THAL, SNGAGS KYI  
RGYUD YOD PA'I PHYIR TE, NAM MKHA' LDING GI RGYUD KYI LAS  
TSOGS LAS NAM MKHAR 'GRO BA SOGS 'BYUNG BA RGYUD GSUNG  
BA PO'I MTHU LAS BYUNG BAR GSUNGS PA'I PHYIR, RNAM 'GREL  
LAS, GANG YANG RGYUD RIG 'GA' ZHIG GIS, , LA LA GSANG SNGAGS  
BYED 'GYUR BA, , DE DAG GIS TE GTZO BO'I MTHU, , DES BSHAD RIGS

PA 'JUG PHYIR RO, , ZHES GSUNGS PA'I PHYIR, DE TZAM MA GTOGS  
DE DAG GIS GANG BSHAD THAMS CAD RANG NI KHAS BLANGS MI  
NUS SO,

There are other reasons too which prove that there is a way of the secret word. It is stated with authority that the ability to fly in the sky, and other such miraculous abilities described in the *Tantra of the Garuda*, occur through the power of the being who has spoken the tantra. This is true because the *Commentary on Valid Perception* states:

There do exist the ones who know  
The tantra and can in cases  
Use the secret word with success;  
These are the proof. It's mainly the power  
Of the one who taught it,  
And following his precepts.

Beyond this type of reasoning, I personally am unable to accept all the other things that people say on this point.

BYANG CHUB SEMS DPA'I DBANG DU BYAS NAS DE LTAR RTZOD MI  
RIGS PA NI RGYAN LAS BSHAD PA'I SEMS BSKYED KYI MTSAN NYID  
MTSAN NYID YONGS SU RDZOGS PA MA YIN PAR THAL, DES SA BCU  
PA'I SEMS BSKYED LA MA KHYAB PA'I PHYIR, DER THAL, SA BCU PA  
BA DE RANG DON YONGS SU RDZOGS PA LA SDUG KUN NYE BAR ZHI  
BA TZAM GYIS CHOG PA MI BZLOG PA'I GANG ZAG YIN PA'I PHYIR,  
DER THAL, RANG DON YONGS RDZOGS DON GNYER GYI GANG ZAG  
GANG ZHIG, DES RANG DON YONGS SU RDZOGS PA LA CHOS SKU  
DGOS PAR MA MTHONG BA'I PHYIR TE, DE'I RGYUD LA RANG DON  
CHOS SKU DON GNYER GYI BLO MED PA'I PHYIR, DE'I RGYUD LA  
RANG DON DON GNYER GYI BLO MED PA'I PHYIR, RTAGS KHAS, DE  
RANG DON YONGS RDZOGS DON GNYER GYI GANG ZAG YIN PAR  
THAL, SA BCU PA BA YIN PA'I PHYIR TE, DE BYANG SEMS YIN PA'I  
PHYIR,

Here next we will demonstrate that it is also incorrect to make the argument above under the assumption that Maitreya is a bodhisattva. We ask those who make such an argument: Are we to assume then that the definition of the wish for enlightenment presented in the *Ornament* is a definition which is less than comprehensive? Because isn't it true that, according to your argument,

this definition would fail to cover the wish for enlightenment at the tenth bodhisattva level?

And wouldn't this be the case, because—according to you—wouldn't a person at the tenth bodhisattva level have fulfilled his own needs without having to stop his feeling of being satisfied with nothing more than putting a final end to the truth of suffering and the truth of its origin?

And wouldn't this be the case, because—according to you—doesn't such a person aspire to fulfill his own needs completely, and yet also fail to see that attaining the Dharma Body is necessary for him to do so?

GSUNG 'DI RNAMS LA BRTEN NAS THEG CHEN SEMS BSKYED LA RANG GI GROGS RANG DON CHOS SKU DON GNYER GYI 'DUN PA DANG MTSUNGS LDAN YIN PAS KHYAB PA DANG , RANG DON CHOS SKU DON GNYER GYI BLO YIN NA RANG DON DON GNYER GYI BLO YIN PAS KHYAB PA GNAD DU BZUNGS SHIG,

The above statements should help you grasp a number of crucial points. Realize first of all that, if something is the greater way's wish for enlightenment, it must be linked with an associate state of mind, an aspiration to fulfill one's own needs, which means the Dharma Body. Realize secondly that, if something is that state of mind in which one aspires to fulfill his own needs—meaning the Dharma Body—then it is a state of mind in which one aspires to fulfill his own needs.

DES NA RGYAN RTZOM PA PO'I RJE BTZUN SKYE BA GCIG THOGS KYI BYANG SEMS SU GRUB STE, YUM LAS, SKYE BA GCIG GIS THOGS PA'I BYANG CHUB SEMS DPA' BYAMS PA MNGON DU GYUR PA DE LA DRIS SHIG DANG , ZHES GSUNGS PA DANG , RGYUD BLA MA LAS KYANG THUB PA'I GSUNG LA BRTEN NAS BYAMS PA RANG NYID KYI SHES SGRIB DAG PHYIR DU RGYUD BLA MA BRTZAMS PAR GSUNGS PA'I PHYIR,

The above arguments demonstrate then that the Maitreya who authored the *Ornament* is a bodhisattva who has one life to go. This is true since the Mother includes a line which says, "Go and ask Maitreya there; he is a bodhisattva who has one life to go." Moreover, the *Higher Line* states that Maitreya authored it in order to utilize the word of the Able One to purify himself of the obstacles to omniscience.