

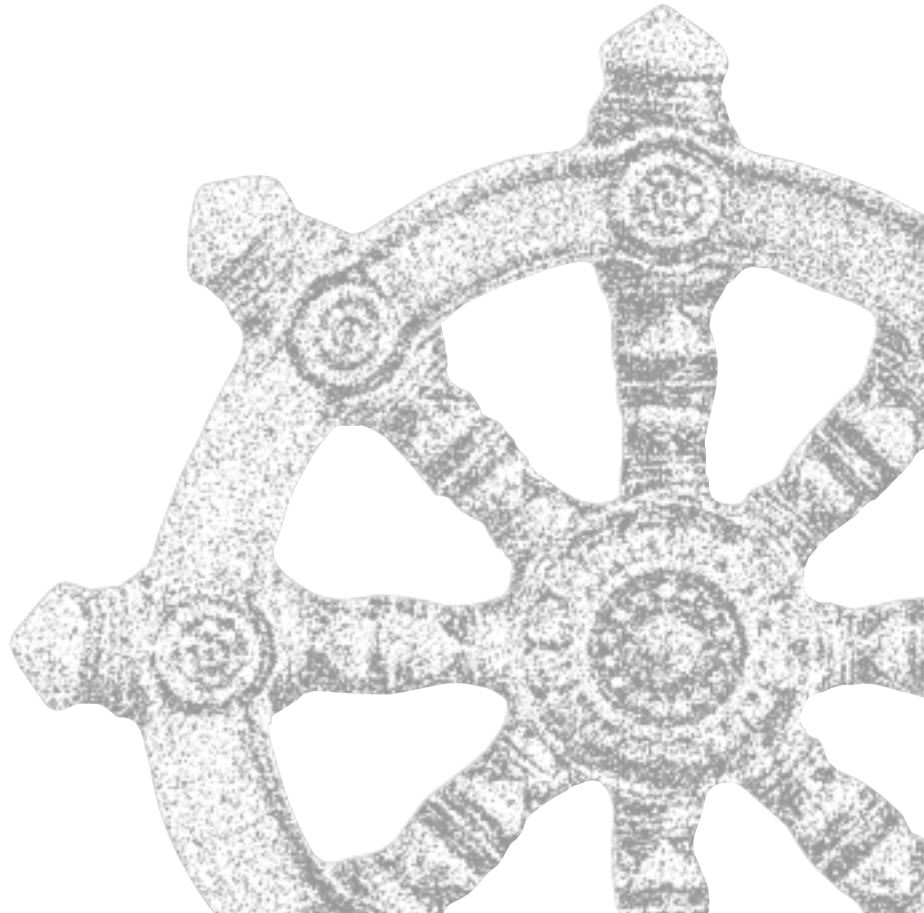


2

COURSE

BUDDHIST REFUGE

Level 1 of The Perfection of Wisdom (*Prajna Paramita*)





Overview of the Formal Study Course Teacher Training Program

The Six Great Books of Buddhism outlined below are the subject of a geshe's eighteen year program of monastic study. The Asian Classics Institute condenses these Six Great Books of Buddhism into a series of 15 Formal Study Courses.

Book One

Geshe Study Subject: The Perfection of Wisdom (Prajnya Paramita)

School of Buddhism Studied: Beginning Middle-Way (Madhyamika Svatantrika); also includes some material from Mind-Only (Chitta Matra)

Main Root Text: *The Jewel of Realization (Abhisamaya Alamkara)*

Written by: Maitreya (the Future Buddha) as related to Master Asanga, circa 350 AD

Traditional period to cover this subject: Six years in a Tibetan monastery

Summarized in ACI Courses:

Course II: Buddhist Refuge

Course XV: What the Buddha Really Meant

Principal monastic textbooks used for ACI Courses: *Analysis of the Perfection of Wisdom, Overview of the Art of Interpretation, Overview of the Twenty Practitioners, Overview of Dependent Origination, Overview of the Form and Formless*

Written by: Kedrup Tenpa Dargye (1493-1568); Gyalwang Trinley Namgyal (fl. 1850)

Typical Subjects: The three kinds of refuge; The wish for enlightenment; What is nirvana?; The proofs for emptiness; Who is Maitreya?; The twelve links of dependent origination in the Wheel of Life; Deep levels of meditation; How do we know when the Buddha was speaking figuratively?; A flow-chart for liberation.

Book Two

Geshe Study Subject: The Middle Way (Madhyamika)

School of Buddhism Studied: Advanced Middle Way (Madhyamika Prasangika); also includes some material from the Mind-Only School (Chitta Matra)

Main Root Texts: *Entering the Middle Way (Madhyamaka Avatara)* and *A Guide to the Bodhisattva's Way of Life (Bodhisattva Charya Avatara)*

Written by: The first by Master Chandrakirti, circa 650 AD in explanation of Master Nagarjuna, about 200 AD; and the second by Master Shantideva, circa 700 AD

Traditional period to cover this subject: Four years in a Tibetan monastery

Summarized in ACI Courses:

Course VI: The Diamond-Cutter Sutra

Course VII: The Vows of the Bodhisattva

Courses X, XI, XII: A Guide to the Bodhisattva's Way of Life

Overview of the ACI Teacher Training Program

Principal monastic textbooks used for ACI Courses: *Overview of the Middle Way; A Commentary on the Diamond-Cutter Sutra; The String of Shining Jewels, on the Three Sets of Vows; The Point of Entry for Bodhisattvas, a Commentary to the "Guide to the Bodhisattva's Way of Life"*

Written by: Gyaltsab Je Dharma Rinchen (1364-1432); Kedrup Tenpa Dargye (1493-1568); Choney Lama Drakpa Shedrup (1675-1748); Geshe Tsewang Samdrup (c. 1830)

Typical Subjects: Emptiness and the Wish for enlightenment; Emptiness and the bodies of a Buddha; The future of the Buddha's teaching; Emptiness and karma; The direct perception of emptiness; Emptiness and paradise; How empty things still work; The root and secondary vows of a bodhisattva; How to keep the vows; How to purify bad deeds; Taking joy; How to fight mental afflictions; The perfection of giving; How anger destroys good karma; The nature of anger; Where bad things really come from; Dealing with jealousy; Quietude; Stopping attachment; On the joys of solitude; Devoting oneself to meditation; On the need to see emptiness; The two realities; The emptiness of feelings; The sliver of Diamond.

Book Three

Geshe Study Subject: Higher Knowledge (Abhidharma)

School of Buddhism Studied: Detailist (Vaibhashika)

Main Root Text: *The Treasure House of Higher Knowledge (Abhidharma Kosha)*

Written by: Master Vasubandhu, circa 350 AD

Traditional period to cover this subject: Two years in a Tibetan monastery

Summarized in ACI Courses:

Course V: How Karma Works

Course VIII: Death and the Realms of Existence

Principal monastic textbooks used for ACI Courses: *Light on the Path to Freedom, a Commentary to the Treasure House*

Written by: Gyalwa Gendun Drup, the First Dalai Lama (1391-1474)

Typical Subjects: The nature of karma; The role of motivation; The correlation of deeds and their results; How karma is carried; The relative severity of deeds; The three realms of existence; The nature of the *bardo* (intermediate state between birth and death); A description of time and space; The destruction of the world; How to do death meditation

Book Four

Geshe Study Subject: Vowed Morality (Vinaya)

School of Buddhism Studied: Detailist (Vaibhashika)

Main Root Text: *A Summary of Vowed Morality (Vinaya Sutra)*

Written by: Master Gunaprabha, circa 500 AD

Traditional period to cover this subject: Two years in a Tibetan monastery

Summarized in ACI Course:

Course IX: The Ethical Life

Principal monastic textbooks used for ACI Course: *Essence of the Ocean of Discipline; Daymaker--A commentary on the "Essence of the Ocean"*

Written by: Je Tsongkapa (1357-1419), Master Ngulchu Dharma Bhadra (1772-1851)

Typical Subjects: The nature of the vows of freedom; Their divisions; The specific vows (note: nuns and monks' vows are presented only to those with ordination); Who can take vows; How vows are lost; The benefits of keeping vows.

Book Five

Geshe Study Subject: Buddhist Logic (Pramana)

School of Buddhism Studied: Sutrist (Sautrantika)

Main Root Text: *The Commentary on Valid Perception (Pramana Varttika)*

Written by: Master Dharmakirti, circa 650 AD, on Master Dignaga, circa 450 AD

Traditional period to cover this subject: Three months per year for 15 years in a Tibetan monastery

Summarized in ACI Courses:

Course IV: The Proof of Future Lives

Course XIII: The Art of Reasoning

Principal monastic textbooks used for ACI Courses: *The Four Reasonings; Light on the Path to Freedom, An Explanation of the "Commentary on Valid Perception"; Jewel of the True Thought; An Explanation of the Art of Reasoning; An Explanation of the Path of Reasoning; The Collected Topics of the Spiritual Son; The Collected Topics of Rato; A Clear Exposition upon Mind and Mental Functions*

Written by: Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Gyaltsab Je Dharma Rinchen (1364-1432); The First Panchen Lama, Lobsang Chukyi Gyaltsen (1567?-1662); Geshe Yeshe Wangchuk (1928-1997); Master Tutor Purbuchok Jampa Tsultrim Gyatso (1825-1901); Master Ngawang Trashin (c. 1700); Master Chok-hla U-ser (c. 1500)

Typical Subjects: The meaning of valid perception; The nature of omniscience; Proofs for past and future lives; The qualities of a Buddha; Why study the art of reasoning?; The definition of a reason; How to do Buddhist debate; The parts of a logical statement; Cause and effect; The nature of the subject mind; The concept of negatives and positives; The nature of definitions; The concept of time.

Book Six

Geshe Study Subject: The Steps to Buddhahood (Lam Rim)

School of Buddhism Studied: Advanced Middle Way (Madhyamika Prasangika)

Main Root Text: *The Great Book on the Steps to Buddhahood (Lam Rim Chenmo)*

Written by: Je Tsongkapa (1357-1419)

Traditional period to cover this subject: Intermittently over a period of 15 years in a Tibetan monastery

Overview of the ACI Teacher Training Program

Summarized in ACI Courses:

Course I: The Principal Teachings of Buddhism

Course III: Applied Meditation

Course XIV: Lojong, Developing the Good Heart

Principal monastic textbooks used for ACI Courses: *A Gift of Liberation, Thrust into Our Hands; The Principal Teachings of Buddhism; A Commentary on the Principal Teachings of Buddhism; A Thousand Angels of the Heaven of Bliss (Ganden Hlagyama); Preparing for Tantra (The "Source of All My Good" and its Commentary); A Collection of Lojong Texts; Offering of the Mandala; How to Offer the Mandala in Thirty-Seven Parts*

Written by: Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Je Tsongkapa (1357-1419); Pabongka Rinpoche (1878-1941); Master Ngulchu Dharma Bhadra (1772-1851)

Typical Subjects: The Meaning of Rennciation, the Wish for enlightenment, and correct world view; How to do a daily practice; How to meditate; What to meditate on; How to practice at work and other everyday situations; How to offer the mandala; How to practice love and compassion; Brief presentations of the entire path to Enlightenment; How to prepare for the secret teachings.

༄༅། །མཐུལ། །

mandel

།ས་གཞི་སྒྲོལ་གྱིས་བྱུགས་ཤིང་མེ་ཏོག་བཀྲམ།

sashi pukyi jukshing metok tram,

།རི་རབ་སྒྲིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི།

rirab lingshi nyinde gyenpa di,

།སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བར་བསྒྱ།

sangye shingdu mikte ulwar gyi,

།འབྲོ་ཀུན་ནམ་དག་ཞིང་ལ་སྒྲོད་པར་ཤོག །།

drokun namdak shingla chupar shok.

།ཨི་དྲི་གུ་རུ་རྩ་མཚུ་ལ་ཀློ་ནི་རྒྱ་ཏ་ཡ་མི། །

Idam guru ratna mandalakam niryatayami.

Offering the Mandala

Here is the great Earth,
Filled with the smell of incense,
Covered with a blanket of flowers,

The Great Mountain,
The Four Continents,
Wearing a jewel
Of the Sun, and Moon.

In my mind I make them
The Paradise of a Buddha,
And offer it all to You.

By this deed
May every living being
Experience
The Pure World.

Idam guru ratna mandalakam niryatayami.

༄༅། །སྐབས་འགྲོ་སེམས་བསྐྱེད། །
kyabdro semkye

།སངས་རྒྱས་ཆོས་དང་ཆོག་གི་མཆོག་ནམས་ལ།
sangye chudang tsokyi choknam la,

།བྱང་རྩལ་བར་དུ་བདག་ནི་སྐབས་སུ་མཆིས།
jangchub bardu dakni kyabsu chi,

།བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་གྱིས།
dakki jinsok gyipay sunam kyi,

།འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག །།
drola penchir sangye druppar shok.

Refuge and The Wish

I go for refuge
To the Buddha, Dharma, and Sangha
Until I achieve enlightenment.

By the power
Of the goodness that I do
In giving and the rest,

May I reach Buddhahood
For the sake
Of every living being.

༄༅། །བཟླ་བ། །

ngowa

།དག་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

gewa diyi kyewo kun,

།བསོད་ནམས་ཡེ་ཤེས་ཚོགས་ཇེ་གས་ཤིང་།

sunam yeshe tsok-dzok shing,

།བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།

sunam yeshe lejung way,

།དམ་པ་སྐྱུ་གཉིས་འཐོབ་པར་ཤོག །།

dampa kunyi topar shok.

Dedication of the Goodness of a Deed

By the goodness
Of what I have just done
May all beings

Complete the collection
Of merit and wisdom,

And thus gain the two
Ultimate bodies
That merit and wisdom make.

༄༅། །མཚན་པ། །
chupa

།སྟོན་པ་སྤྲ་མེད་སངས་རྒྱས་རིན་པོ་ཆེ།
tonpa lame sanggye rinpoche,

།སྟོབ་པ་སྤྲ་མེད་དམ་ཚཱ་རིན་པོ་ཆེ།
kyoppa lame damchu rinpoche,

།འདྲེན་པ་སྤྲ་མེད་དགེ་འདུན་རིན་པོ་ཆེ།
drenpa lame gendun rinpoche,

།སྐྱབས་གནས་དགོན་མཚོག་གསུམ་ལ་མཚན་པ་འབུལ།
kyabne konchok sumla chupa bul.

A Buddhist Grace

I offer this
To the Teacher
Higher than any other,
The precious Buddha.

I offer this
To the protection
Higher than any other,
The precious Dharma.

I offer this
To the guides
Higher than any other,
The precious Sangha.

I offer this
To the places of refuge,
To the Three Jewels,
Rare and supreme.



The Asian Classics Institute

Course II: Buddhist Refuge

Level One of the Perfection of Wisdom (Prajna Paramita)

Course Syllabus

Reading One (classes one and two)

Subject: The Three Kinds of Refuge

Reading: Kedrup Tenpa Dargye, *Overview of the Perfection of Wisdom, Chapter I, folios 79A-83B*

Kedrup Tenpa Dargye, *Analysis of the Perfection of Wisdom, Chapter I, Part 2, folios 41B-52A*

Reading Two (classes three and four)

Subject: The Wish for Enlightenment

Reading: Kedrup Tenpa Dargye, *Overview of the Perfection of Wisdom, Chapter I, folios 48B-57B*

Kedrup Tenpa Dargye, *Analysis of the Perfection of Wisdom, Chapter I, Part 2, folios 1B-16A*

Reading Three (classes five and six)

Subject: What is Nirvana?

Reading: Kedrup Tenpa Dargye, *Overview of the Perfection of Wisdom, Chapter I, folios 20B-24A*

Kedrup Tenpa Dargye, *Analysis of the Perfection of Wisdom, Chapter I, Part 1, folios 35B-40B*

Reading Four (class seven)

Subject: The Object we Deny

Reading: Kedrup Tenpa Dargye, *Overview of the Perfection of Wisdom, Chapter I*

Kedrup Tenpa Dargye, *Analysis of the Perfection of Wisdom, Chapter I*

**Course II: Buddhsit Refuge
Course Syllabus**

Reading Five (classes eight and nine)

Subject: The Proofs for Emptiness

Reading: Kedrup Tenpa Dargye, *Overview of the Perfection of Wisdom, Chapter I*, folios 12A-18B

Kedrup Tenpa Dargye, *Analysis of the Perfection of Wisdom, Chapter I, Part 1*, folios 24B-33A

Reading Six (class ten)

Subject: Who is Maitreya?

Reading: Kedrup Tenpa Dargye, *Overview of the Perfection of Wisdom, Chapter I*, folios 6A-9A

Kedrup Tenpa Dargye, *Analysis of the Perfection of Wisdom, Chapter I, Part 1*, folios 14A-19B

The Asian Classics Institute
Course II: Buddhist Refuge

Reading One: The Three Kinds of Refuge

༄༅། །པཎ་ཆེན་མཁས་གྲུབ་བསྟན་པ་དར་རྒྱས་མཆོག་གིས་བརྒྱམས་པའི་
ཕར་ཕྱིན་མཐའ་དབྱེད་ནས་སྐབས་གསུམ་གྱི་སྐོར།།

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

༥ །སངས་རྒྱས་ལ་སོགས་དགོན་མཆོག་གསུམ། །ཞེས་པའི་སྐབས་སུ་གཟུགས་ལ་
རྣམ་པ་ཐམས་ཅད་མཐུན་པ་ཉིད་སྒྱུར་བར་མི་བྱེད་འབྱེད་བར་མི་བྱེད་དེ། །འདི་ལྟར་
གཟུགས་ཉིད་ཡང་དག་པར་ཇེས་སུ་མི་མཐོང་ངོ་།

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.

།ཞེས་སོགས་གྱི་ཡུམ་བར་མའི་མདོ་ཆོག་ཆོས་ཅན། །བྱེད་དགོན་མཆོག་གསུམ་ལ་
འདོམས་པའི་གདམས་ངག་ཡིན་ཏེ། །དགོན་མཆོག་གསུམ་པོ་དེ་དོན་དམ་པར་གྲོལ་བ་
དོན་གཉིས་གྱི་སྐྱེས་བུའི་སྐབས་གནས་མ་ཡིན་ཞིང་། །ཐ་སྙད་དུ་གྲོལ་བ་དོན་གཉིས་གྱི་

སྐྱེས་བུའི་སྐྱབས་གནས་ཡིན་ནོ། །ཞེས་འདོམས་པར་བྱེད་པའི་ཡུམ་བར་མའི་མདོ་
ཆོག་ཡིན་པའི་བྱིར།

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.

འདིའི་སྐབས་སུ་མཐའ་དབྱེད་པ་ལ། དགག་གཞག་སྤང་གསུམ་ལས།

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.

༺ །གཉིས་པ་རང་གི་ལུགས་ལ།

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

དགོན་མཆོག་གསུམ་པོ་དེ་རིགས་ཅན་གསུམ་གྱི་སྐབས་སུ་འཇོག་པའི་སྐྱེས་མཚན་ཡོད་
དེ། སྐྱེས་སྐབས་འགྲོའི་དབང་དུ་བྱས་ན་རིགས་ཅན་གསུམ་ཀས་དགོན་མཆོག་གསུམ་
ཀ་ལ་སྐབས་སུ་འགྲོ་ཡང་། འབྲས་བུའི་སྐབས་འགྲོའི་དབང་དུ་བྱས་ན་ཉན་ཐོས་ཀྱི་
རིགས་ཅན་ནམས་ཀྱིས་དབྱ་བཅོམ་པའི་གོ་འཕང་ཐོབ་བུའི་གཙོ་བོར་བྱས་ནས་དོན་དུ་
གཉེར།

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.

Course II: Buddhist Refuge
Reading One

རང་རྒྱལ་གྱི་རིགས་ཅན་རྣམས་ཀྱིས་ཉོན་ཐྱིབ་སྤངས་པའི་འགོག་པ་ལ་མཉམ་པར་
བཞག་པའི་མཉམ་བཞག་ཡེ་ཤེས་ཐོབ་བྱའི་གཙོ་བོར་བྱས་ནས་དོན་དུ་གཉིར།

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.

ཐེག་ཆེན་གྱི་རིགས་ཅན་རྣམས་ཀྱིས་གདུལ་བྱ་རིགས་ཅན་གསུམ་ལ་ཆོས་འཁོར་
ཚྲོགས་པར་བསྐྱར་བའི་བདག་རྒྱན་དང་ལྷན་པའི་སངས་རྒྱས་དགོན་མཆོག་ཐོབ་བྱའི་
གཙོ་བོར་དོན་དུ་གཉིར་བར་བྱེད་པའི་རྒྱ་མཚན་གྱིས་དགོན་མཆོག་གསུམ་པོ་དེ་རིགས་
ཅན་གསུམ་གྱི་སྐྱབས་སུ་བཞག་པ་ཡིན་པའི་ཕྱིར།

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.

དོན་གཉིས་མཐར་ཕྱིན་པའི་སྐྱབས་གནས་མཐར་ཐུག། །སངས་རྒྱས་དགོན་མཆོག་གི་
མཚན་ཉིད། དེ་ལ་ཀུན་ཚྲོབ་པའི་སངས་རྒྱས་དགོན་མཆོག་དང་། དོན་དམ་པའི་
སངས་རྒྱས་དགོན་མཆོག་གཉིས་ཡོད།

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.

སངས་རྒྱས་དགོན་མཆོག་དེ་འདུས་མ་བྱས་སོགས་ཡོན་ཏན་བརྒྱད་དང་ལྷན་ཏེ། རྒྱུད་
སྤྱི་མ་ལས།

།འདུས་མ་བྱས་ཤིང་ལྷན་གྱིས་བྱལ།
།གཞན་གྱི་རྒྱུན་གྱིས་རྟོགས་མིན་པ།
།མཁྱེན་དང་བརྩེ་དང་རྣམ་པར་ལྷན།
།དོན་གཉིས་ལྷན་པའི་སངས་རྒྱས་ཉིད།

།ཅིས་གསུངས་པའི་ཕྱིར།

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.

འགོག་ལམ་གང་རུང་གིས་བསྐྱས་པའི་རྣམ་བུང་བདེན་པ་ཆོས་དགོན་མཆོག་གི་མཚན་
ཉིད། །དེ་ལ་སྦྱས་བརྟེན་རིགས་ཀྱི་སྒྲོ་ནས་དབྱེ་ན། །དོན་དམ་པའི་ཆོས་དགོན་མཆོག་
དང་། །ཀུན་རྫོབ་པའི་ཆོས་དགོན་མཆོག་གཉིས་ཡོད།

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.

རིག་གྲོལ་གྱི་ཡོན་ཏན་བརྒྱད་པོ་གང་རུང་དང་ལྷན་པའི་འཕགས་པ་དགེ་འདུན་དགོན་
མཆོག་གི་མཚན་ཉིད། །དེ་ལ་སྦྱས་བརྟེན་རིགས་ཀྱི་སྒྲོ་ནས་དབྱེ་ན། །ཀུན་རྫོབ་པའི་
དགེ་འདུན་དགོན་མཆོག་དང་། །དོན་དམ་པའི་དགེ་འདུན་དགོན་མཆོག་གཉིས་ཡོད།

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.

ལམ་གྱི་འགོད་པ་མཐར་ཕྱིན་པའི་སྐྱབས། རྟོན་དམ་པའི་སྐྱབས་ཀྱི་མཚན་ཉིད།

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

ལམ་གྱི་བགོད་པ་མཐར་མ་ཕྱིན་སྐྱབས། ཀུན་རྫོབ་པའི་སྐྱབས་ཀྱི་མཚན་ཉིད།

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

ཡུལ་གཞན་ལ་རང་སྟོབས་ཀྱིས་དཔུང་གཉིན་དུ་རེ་བ་འཆའ་བའི་སེམས་པ། སྐྱབས་འགོའི་མཚན་ཉིད།

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."

དེ་ལ་སྐྱས་བརྗོད་རིགས་ཀྱི་སྒོ་ནས་དབྱེ་ན། རྗོད་བྱེད་ཆོག་གི་སྐྱབས་འགོ་དང་། ལྟོས་པ་སྒོའི་སྐྱབས་འགོ་གཉིས་ཡོད། དང་པོ་ནི་སྐྱབས་འགོའི་ཆོག་ལྟ་བུ་ཡིན།

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.

ཕྱི་མ་ལ་དབྱེ་ན། སྐྱབས་འགོ་པལ་པ་དང་། བྱུང་པར་ཅན་གཉིས་ཡོད། སྐྱབས་པལ་པ་ལ་རང་སྟོབས་ཀྱིས་དཔུང་གཉིན་དུ་རེ་བ་འཆའ་བའི་སེམས་པ། དང་པོའི་མཚན་ཉིད། དཀོན་མཆོག་གསུམ་པོ་གང་ཡང་རུང་བ་ལ་རང་སྟོབས་ཀྱིས་དཔུང་གཉིན་དུ་རེ་བ་འཆའ་བའི་སེམས་པ། ཕྱི་མའི་མཚན་ཉིད།

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."

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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."

དེ་ལ་སྐྱེས་བུ་རྩུ་བ་དང་ཐུན་མོང་བའི་སྐྱབས་འགོ། སྐྱེས་བུ་འབྲིང་དང་ཐུན་མོང་བའི་
སྐྱབས་འགོ། སྐྱེས་བུ་ཆེན་པོ་དང་ཐུན་མོང་བའི་སྐྱབས་འགོ། རྒྱུ་འཁྱེད་སྐྱབས་
འགོ།འབྲས་བུ་འཁྱེད་སྐྱབས་འགོ་དང་ལྔ་ཡོད།

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.

མཚན་ཉིད་རིམ་པ་བཞིན། རང་ཉིད་ངན་སོང་གི་སྤྱད་བསྐྱེད་གྱིས་འཇིགས་ནས་
དགོན་མཆོག་གསུམ་ལ་དེ་ལས་སྐྱོབ་པའི་རྣམ་པ་ཡོད་པ་ཡིད་ཆེས་ནས་དེ་ལས་
སྐྱོབ་པའི་ཕྱིར་དུ་དགོན་མཆོག་གསུམ་པོ་གང་ཡང་རུང་བ་ལ་རང་སྣོབས་ཀྱིས་དཔུང་
གཉིན་དུ་རེ་བ་འཆར་བའི་རིགས་སུ་གནས་པ་དང་པོའི་མཚན་ཉིད།

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.

རང་ཉིད་འཁོར་བའི་སྤྱད་བསྐྱེད་མཐའ་དག་གིས་འཇིགས་ནས་དགོན་མཆོག་གསུམ་
ལ་དེ་ལས་སྐྱོབ་པའི་རྣམ་པ་ཡོད་པ་ཡིད་ཆེས་ནས་དེ་ལས་སྐྱོབ་པའི་ཕྱིར་དུ་དགོན་
མཆོག་གསུམ་པོ་གང་ཡང་རུང་བ་ལ་རང་སྣོབས་ཀྱིས་དཔུང་གཉིན་དུ་རེ་བ་འཆར་
བའི་རིགས་སུ་གནས་པའི་སེམས་པ། གཉིས་པའི་མཚན་ཉིད།

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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.

སེམས་ཅན་ཐམས་ཅད་འཁོར་བའི་སྐྱུག་བསྐྱེལ་ལས་སྐྱོབ་པའི་ཕྱིར་དུ་དགོན་མཆོག་གསུམ་པོ་གང་ཡང་རུང་བ་ལ་རང་སྟོབས་ཀྱིས་དཔུང་གཉིན་དུ་རི་བ་འཆར་བའི་སེམས་པ། གསུམ་པའི་མཚན་ཉིད།

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."

གཞན་རྒྱུད་ལ་གྲུབ་ཟིན་པའི་དགོན་མཆོག་གསུམ་པོ་གང་ཡང་རུང་བ་ལ་རང་སྟོབས་ཀྱིས་དཔུང་གཉིན་དུ་རི་བ་འཆར་བའི་སེམས་པ། བཞི་བའི་མཚན་ཉིད།

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."

རང་རྒྱུད་ལ་འབྱུང་འབྱུར་གྱི་དགོན་མཆོག་གསུམ་པོ་གང་ཡང་རུང་བ་ལ་རང་སྟོབས་ཀྱིས་དཔུང་གཉིན་དུ་རི་བ་འཆར་བའི་སེམས་པ། ལྷ་པའི་མཚན་ཉིད།

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."

དགོན་མཆོག་གསུམ་ལ་སྐྱབས་སུ་སོང་བ་ལ་དགོས་པ་ཡོད་དེ། གནས་སྐབས་བསྐྱུང་བའི་མཆོག་ཏུ་འབྱུར་བ་དང་། མཐར་ཐུག་སངས་རྒྱས་ཀྱི་གོ་འཕང་ཐོབ་པ་དང་། སྡོམ་པ་ཐམས་ཅད་ཀྱི་རྟེན་བྱེད་པ་དང་། རང་པ་སངས་རྒྱས་པར་རྟེན་པ་དང་། ངན་འགྲོའི་སྐྱེ་སྐློབ་ཅོད་པ་སོགས་ཀྱི་དགོས་པ་ཡོད་པའི་ཕྱིར་།

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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.

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Course II: Buddhist Refuge

Reading Two: The Wish for Enlightenment

༄༅། །པཎ་ཆེན་མཁས་གྲུབ་བསྟན་པ་དར་རྒྱས་མཆོག་གིས་བརྩམས་པའི་
ཕར་ཕྱིན་མཐའ་དཔྱད་ནས་སེམས་བསྐྱེད་ཀྱི་སྒོར།།

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

སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར། ཞེས་སོགས་ཀྱི་སྒྲུབས་སུ། གཞུང་འབྲེལ་དང་།
མཐའ་དཔྱད་པ་གཉིས།

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.

དང་པོ་ལ། མདོ་ལས། ལྷ་རིའི་བྱ་འདི་ལ་ཆོས་ཐམས་ཅད་རྣམ་པ་ཐམས་ཅད་དུ་
མངོན་པ་ཚྱུགས་པར་འཆང་རྒྱ་བར་འདོད་པས་ཤེས་རབ་ཀྱི་ཕ་རོལ་དུ་ཕྱིན་པ་ལ་བསྐྱབ་
པར་བྱའོ། །དེ་དང་དེ་འདོད་པས་ཤེས་ཕྱིན་ལ་བསྐྱབ་པར་བྱ། ཞེས་པའི་མདོའི་སྒྲུབ་
དོན་ཐེག་ཆེན་སེམས་བསྐྱེད་ཀྱི་ངོ་བོ་དང་བཅས་པ་འཆད་པར་བྱེད་པ་ལ། སེམས་
བསྐྱེད་པ་ནི་ཞེས་པ་ནས། ཅུ་གཉིས་སོ། །ཞེས་པའི་བར་གྱི་རྩ་འབྲེལ་རྣམས་
གསུངས།

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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.

དེ་ལྟར་བྱས་པ་ལ། གཞན་དོན་དུ་ཚྱེགས་པའི་བྱང་ཆུབ་འདོད་པའི་འདོད་པ་སེམས་
བསྐྱེད་གྱི་མཚན་ཉིད་དུ་གོ་བ།

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

རང་ལུགས་ལ་གཞན་དོན་དུ་ཚྱེགས་པའི་བྱང་ཆུབ་ལ་དམིགས་ཤིང་རང་གི་བྱོགས་
ཚྱེགས་བྱང་དོན་གཉིས་གྱི་འདུན་པ་དང་མཚུངས་ལྡན་དུ་གྱུར་པའི་ཐེག་ཆེན་གྱི་གཙོ་བོ་
ཡིད་གྱི་རྣམ་རིག་གང་ཞིག །ལྟ་སྟོན་གཉིས་གྱི་ནང་ནས་སྟོན་པའི་ཆར་གཏོགས་
པའི་ཐེག་ཆེན་ལས་གྱི་འཇུག་སྒྲིའི་རིགས་སུ་གནས་པའི་མཁྱེན་པ། ཐེག་ཆེན་སེམས་
བསྐྱེད་གྱི་མཚན་ཉིད།

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 focussed 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."

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གཉིས་པ་དབྱེ་བ་ལ། དེ་ལ་སྒྲས་བརྗོད་རིགས་ཀྱི་སྒོ་ནས་དབྱེ་ན། ཀུན་རྫོབ་སེམས་
བསྐྱེད་དང་། དོན་དམ་སེམས་བསྐྱེད་གཉིས། རོ་བོའི་སྒོ་ནས་སྒོ་ན་འཇུག་གི་སེམས་
བསྐྱེད་གཉིས། ས་མཚམས་ཀྱི་སྒོ་ནས་དབྱེ་ན། མིས་པས་སྐྱོད་པའི་སེམས་བསྐྱེད་
སོགས་བཞི། བསྐྱེད་རྩལ་གྱི་སྒོ་ནས་རྩལ་པོ་ལྟ་བུའི་སེམས་བསྐྱེད་སོགས་གསུམ།

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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Reading Three: What is Nirvana?

༄༅། །པཎ་ཆེན་མཁས་གྲུབ་བསྟན་པ་དར་རྒྱས་མཆོག་གིས་བཙུམས་པའི་
ཕར་ཕྱིན་མཐའ་དཔྱད་ནས་སྤང་འདས་ཀྱི་སྐོར།།

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

༎ །གཉིས་པ་རང་གི་ལྷགས་ལ། ཉོན་སྒྲིབ་མ་ལུས་པར་སྤངས་པའི་སོ་སོར་བདག་
འགོག །སྤང་འདས་ཀྱི་མཚན་ཉིད།

Here secondly is the section in which we present our own position. The definition of nirvana is "A cessation which comes from the individual analysis, and which consists of having eliminated the mental-affliction obstacles in their entirety."

སྤང་འདས་ལ་སྒྲིབ་བཞེད་རིགས་ཀྱི་སྐོར་ནས་དབྱེ་ན། རང་བཞིན་གྱི་སྤང་འདས།
ལྷག་བཅས་སྤང་འདས། ལྷག་མེད་སྤང་འདས། མི་གནས་པའི་སྤང་འདས་དང་བཞི།

In name only, nirvana can be divided into the following four types: natural nirvana, nirvana with something left over, nirvana with nothing left over, and nirvana which does not stay.

རང་བཞིན་གྱི་སྤང་འདས། རང་བཞིན་གྱི་ཡུམ། རང་བཞིན་གྱི་ཤར་ཕྱིན། རང་
བཞིན་གྱི་ཆོས་སྐྱུ། དོན་དམ་བདེན་པ་རྣམས་དོན་གཅིག་།

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The following all refer to the same thing: natural nirvana, the natural Mother, the natural perfection of wisdom, the natural Dharma Body, and ultimate truth.

ཉོན་མྱེབ་མ་ལུས་པར་སྤངས་ཤིང་། སྤྲ་མའི་ལས་ཉོན་གྱི་འབྲས་བུར་གྱུར་པའི་སྤྲུག་
བསྐྱལ་གྱི་ཕུང་པོ་དང་བཅས་པའི་སོ་སོར་བརྟག་འགོག། །ལྷག་བཅས་སྤང་འདས་གྱི་
མཚན་ཉིད། མཚན་གཞི། ཉར་ལེན་གྱི་ཕུང་པོ་མ་དོར་བའི་ཉན་ཐོས་དག་བཅོམ་པའི་
རྒྱུད་གྱི་སྤང་འདས་ལྟ་བུ་ཡིན།

The definition of nirvana with something left over is: "A cessation which comes from the individual analysis, and which consists of having eliminated the mental-affliction obstacles in their entirety, but where one still has the suffering heaps that are a result of his past actions and bad thoughts." A classical example of this would be the nirvana found in the mental stream of a listener who is a foe destroyer, and who has not yet shucked off the heaps he took on.

ཉོན་མྱེབ་མ་ལུས་པར་སྤངས་ཤིང་། སྤྲ་མའི་ལས་ཉོན་གྱི་འབྲས་བུར་གྱུར་པའི་སྤྲུག་
བསྐྱལ་གྱི་ཕུང་པོ་དང་བསྐྱལ་བའི་སོ་སོར་བརྟགས་འགོག། །ལྷག་མེད་སྤང་འདས་གྱི་
མཚན་ཉིད། མཚན་གཞི། ཉར་ལེན་གྱི་ཕུང་པོ་དོར་བའི་ཉན་ཐོས་དག་བཅོམ་པའི་
རྒྱུད་གྱི་སྤང་འདས་ལྟ་བུ་ཡིན།

The definition of nirvana with nothing left over is: "A cessation which comes from the individual analysis, and which consists of having eliminated the mental-affliction obstacles in their entirety, and where one is free of the suffering heaps that are a result of his past actions and bad thoughts." A classical example of this would be the nirvana found in the mental stream of a listener who is a foe destroyer, and who has shucked off the heaps he took on.

སྤྱི་བ་གཉིས་མ་ལུས་པར་སྤངས་པའི་སོ་སོར་བརྟག་འགོག། །མི་གནས་པའི་སྤང་
འདས་གྱི་མཚན་ཉིད། མཚན་གཞི། སངས་རྒྱས་འཕགས་པའི་རྒྱུད་གྱི་འགོག་བདེན་
ལྟ་བུ།

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The definition of nirvana which does not stay is: "A cessation which comes from the individual analysis, and which consists of having eliminated both kinds of obstacles in their entirety." A classical example of this would be the truth of cessation in the mental stream of a realized being who is a Buddha.

དེ་ལྟ་བུའི་སྤང་འདས་དེ་ཐབས་གང་ཡང་རུང་བ་ལ་བརྟེན་ནས་ཐོབ་ལུས་པ་མ་ཡིན་ཏེ།
བདག་མེད་རྟགས་པའི་ཤེས་རབ་ཀྱི་བསྐྱབ་པ་དེ། བསྐྱབ་པ་དང་པོ་གཉིས་ཀྱིས་ཟིན་
པའི་སྒོ་ནས། རྟགས་ཟིན་གོམས་པར་བྱས་པ་ལ་བརྟེན་ནས་འཐོབ་པ་ཡིན་པའི་ཕྱིར།

The nirvana we are describing here is not something that one can achieve by using any method at all. Rather, you must achieve it with the training of wisdom, which realizes that nothing has any self nature; this wisdom must be under the influence of the first two trainings, and with it you must habituate yourself to what you were already able to realize.

དེ་སྐད་དུ་ཡང་། ཏིང་ངེ་འཛིན་རྒྱལ་པོ་ལས།
།གལ་ཏེ་བདག་མེད་ཆོས་ལ་སོ་སོར་རྟག་
།སོ་སོར་དེ་བརྟགས་གང་ཡིན་སྒོམ་བྱེད་པ།
།ཐར་པ་སྤང་འདས་ཐོབ་རྒྱུ་དེ་ཡིན།
།རྒྱ་གཞན་དག་གིས་ཞི་བར་འགྱུར་མི་སྲིད།
།ཅིས་གསུངས་པའི་ཕྱིར།།

This fact is supported by the *King of Concentration*, which states:

Suppose you are able to analyze
One by one those things that have no self;
And after that you habituate
Yourself to what you analyzed individually.

This is what then leads you to
Achieve your freedom; nirvana beyond grief.
It is impossible for any other
Cause to bring this peace to you.

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Reading Four: The Object We Deny

༄༅། །པཎ་ཆེན་མཁས་གྲུབ་བསྟན་པ་དར་རྒྱས་མཆོག་གིས་བཙུམས་པའི་
ཕར་བྱེན་སྤྱོད་ནས་དགག་བྱའི་སྒོར།

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

གཞི་ལམ་ནམ་གསུམ་བདེན་པའི་སྒྲིམ་ཏེ་གྱིད་ན་བཤད་པ་ལ། དོན་དམ་ལ་དཔྱད་པའི་
རྟགས་གྱིད་གག་བྱའི་སྒོར་བཟུང་བ་དང་། དེ་འགོག་བྱེད་གྱི་གཏན་ཆོག་མཁས་བཤད་པ།
གཏན་ལ་ཕབ་ནས་ལྟ་བ་སྒྲིབ་འི་རིམ་པ་བཤད་པ་དང་གསུམ།

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.

དང་པོ་ལ། དགག་བྱའི་སྒོར་འཛིན་དགོས་པའི་རྒྱ་མཚན་བཤད་པ། རྟགས་འཛིན་བཤད་
པ་གཉིས། དང་པོ་ལ། སྤྱོད་ཉིད་རྟགས་པའི་ལྟ་བ་ནམ་དག་རྒྱུད་ལ་སྒྲིད་པ་ལ་དེའི་སྒྲ་
རོལ་དུ་དོན་དམ་ལ་དཔྱད་པའི་རྟགས་གྱིད་གག་བྱའི་མཐར་ཐུག་དོན་ཟེན་པ་སྤྱོད་དུ་འགྲོ་
དགོས་ཏེ། སྤྱོད་འཇུག་ལས། བརྟགས་པའི་དངོས་ལ་མ་རིག་པར། །དེ་ཡི་དངོས་

མེད་འཛིན་མ་ཡིན། །ཞེས་གསུངས་པའི་ཕྱིར་དང་། དགག་བྱ་བུ་མ་པའི་དོན་སྤྱི་སྟོ་
ཡུལ་དུ་ཤར་བ་སྟོན་དུ་མ་སོང་བར་ས་ཕྱོགས་བུ་མེད་དུ་ཆད་མས་ངས་མི་རུས་པ་དེ་
བཞིན་དུ། དགག་བྱ་བའི་ཁྱུང་གི་དོན་སྤྱི་སྟོ་ཡུལ་དུ་ཤར་བ་སྟོན་དུ་མ་སོང་བར་
དགག་བྱ་དེ་བཀག་པའི་མེད་དགག་སྟོང་ཉིད་སྟོ་ཡུལ་དུ་མི་འཆར་བའི་ཕྱིར།

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.

དགག་བྱ་ངོས་འཛིན་དངོས་བཤད་པ་ལ། གཟུགས་སོགས་ཀྱི་ཆོས་རྣམས་ཀྱན་རྫོབ་དུ་
ཡོད་ཚུལ་ལས་བསྐྱོད་པ་གཅིག་བྱུང་ན། དེ་ཉིད་དོན་དམ་ལ་དཔྱད་པའི་དྲགས་ཀྱི་
དགག་བྱ་མཐར་ཐུག་དུ་འགྱུར་བས། ཐོག་མར་གཟུགས་སོགས་ཀྱི་ཆོས་རྣམས་ཀྱན་
རྫོབ་དུ་ཡོད་ཚུལ་བཤད་པ།

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.

གཉིས་པ་ལུང་གི་དོན་བཤད་པ་ལ། ལུང་དོན་ཅུང་ཟད་བཤད་པ་དང་། ལུགས་འདིའི་

བདེན་གཉིས་འཛིན་ཚུལ་དབེ་དང་བཅས་པ་གཉིས། དང་པོ་ལ། གཟུགས་སོགས་ཀྱི་
དངོས་པོ་འདི་ནམས་ལ་ཀུན་རྫོབ་ཏུ་ཡོད་པ་ཞེས་འཆད་པའི་རྒྱ་མཚན་ཡོད་དེ།
འཕྲལ་གྱི་འབྲུལ་རྒྱུ་མ་བསྐྱད་པའི་སྟོ་ཀུན་རྫོབ་པའི་དབང་གིས་བཞག་པའི་རྒྱ་མཚན་
གྱིས་དེ་ལྟར་བཤད་པའི་ཕྱིར།

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.

གཟུགས་སོགས་ཀྱི་དངོས་པོ་འཛིན་བྱེད་ཀྱི་བདེན་སྒྲུང་དང་བཅས་ཤིང་། འཕྲལ་གྱི་
འབྲུལ་རྒྱུ་མ་བསྐྱད་པའི་སྟོ་དེ་ནི་ཀུན་རྫོབ་པ་ཁོ་ན་ཡིན་གྱི། ཀུན་རྫོབ་བདེན་འཛིན་
དངོས་མ་ཡིན་ཏེ། འཛིན་སྒྲུངས་དོན་མཐུན་ཡིན་པའི་ཕྱིར། ཀུན་རྫོབ་པ་ཡིན་ཏེ།
ཀུན་རྫོབ་བདེན་འཛིན་དེས་བསྐྱད་པ་དང་བཅས་པའི་ཕྱིར།

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.

དེས་ན་སེམས་ཅན་གྱི་སྟོ་དོན་མཐུན་གྱིས་གང་བཞག་ཐམས་ཅད་ཀུན་རྫོབ་ཏུ་ཡོད་པ་
ཞེས་བྱ་བ་ཡིན་ཏེ། ཀུན་རྫོབ་བདེན་འཛིན་དེ་ཉིད་ཐོག་མ་མེད་པའི་བག་ཆགས་འབྲུལ་
པའི་དབང་གིས་བྱུང་ཞིང་། དེས་ཀྱང་སྟོག་ཆགས་ཐམས་ཅད་ལ་གཟུགས་སོགས་ཀྱི་

ཆོས་ནྟམས་ཡང་དག་པར་དངོས་པོའི་བདག་ཉིད་དུ་གྲུབ་པ་ལྟ་བུར་ཉི་བར་བསྟན་པ་
མཐོང་བར་འགྱུར་བ་དེའི་ཕྱིར་གཟུགས་སོགས་ཀྱི་དངོས་པོ་ནྟམས་ཡང་དག་པར་མ་
གྲུབ་པ་ལ་དེ་ལས་བརྒྱུག་སྟེ། ཡང་དག་པར་གྲུབ་པར་འཛིན་པའི་སྟོ་གང་ཡིན་པ་དེ་
ནི་ཀུན་རྫོབ་ཅེས་བྱ་བ་ཡིན་ཏེ། རང་ཉིད་དངོས་པོའི་གནས་ལུགས་མཐོང་བ་ལ་སྟོངས་
པ་དང་། གཞན་གྱི་དངོས་པོའི་དེ་ཁོ་ན་ཉིད་མཐོང་བ་ལ་སྒྲིབས་པ་ལྟ་བུར་བྱེད།
འགོབས་པ་ལྟ་བུར་བྱེད་པའི་ཕྱིར།

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: *saṃvṛti*] 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: *vr̥*] or cover other things; it keeps us from seeing their suchness.

དེས་ན་སྟོ་གཞོན་མེད་ལ་སྦྱང་བའི་དབང་གིས་བཞག་པ་མ་ཡིན་པར་ཡུལ་རང་གི་ཐུན་
མོང་མ་ཡིན་པའི་བསྟོན་ལུགས་ཀྱི་དངོས་ནས་གྲུབ་པ་དེ། དོན་དམ་ལ་དཔྱོད་པའི་
ཏྲགས་ཀྱི་དགག་ཆོས་མཐར་ཐུག་ཡིན་ཏེ། གཟུགས་སོགས་ཀྱི་ཆོས་ནྟམས་འཕྲལ་གྱི་
འབྲུལ་རྒྱུའི་གཞོན་མེད་ཀྱི་སྟོའི་དབང་གིས་བཞག་པ་དེ་གཟུགས་སོགས་ཀྱི་ཆོས་
ནྟམས་ཀྱི་ཀུན་རྫོབ་པའི་ཡོད་ཚུལ་མཐར་ཐུག་ཡིན་པའི་ཕྱིར།

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

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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.

གཟུགས་སོགས་ཀྱི་ཆོས་ནྟམས་སྟོ་གཞི་མེད་ལ་སྒྲུང་བའི་དབང་གིས་ཕར་བཞག་པ་
དང་། ཡུལ་གྱི་བསྟོན་ལུགས་ཀྱི་ངོས་ནས་གྲུབ་པའི་དབང་ཡང་ཡོད་དེ།

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.

སྒྲུ་མ་མཁན་གྱིས་དེ་ཤིང་རྟ་སྒྲུང་དུ་སྒྲུལ་པ་དེའི་ཆོ། དེ་ཤིང་གི་སྒྲུང་གི་རྟ་སྒྲུང་གི་སྒྲུང་
བ་དེ་སྒྲགས་རྒྱས་ཀྱིས་མིག་བསྐྱད་པའི་སྟོན་དབང་གིས་ཕར་བཞག་པ་དང་། དེ་ཤིང་
གི་ངོས་ནས་སྒྲུང་བ་ཡིན་པའི་གཉིས་ཆོགས་དགོས་པ་ལྟ་བུ་ཡིན་པའི་ཕྱིར། སྒྲགས་
རྒྱས་ཀྱིས་མིག་བསྐྱད་པའི་སྟོན་དབང་གིས་བཞག་པ་ནི་དགོས་ཏེ། དེ་མི་དགོས་ན།
སྒྲགས་རྒྱས་ཀྱིས་མིག་མ་བསྐྱད་པའི་ལྟ་མོ་བས་ཀྱང་སྒྲུང་བ་དེ་མཐོང་དགོས་པ་ལ་མ་
མཐོང་བའི་ཕྱིར། དེའི་ཆོ་དེ་ཤིང་གི་ངོས་ནས་རྟ་སྒྲུང་དུ་སྒྲུང་བ་ཡང་དགོས་ཏེ། མི་
དགོས་ན་དེ་ཤིང་མེད་པའི་གཞིར་ཡང་དེ་ཤིང་གི་སྒྲུང་གི་རྟ་སྒྲུང་གི་སྒྲུང་བ་འཆར་
དགོས་པ་ལ་དེ་མི་འཆར་བའི་ཕྱིར།

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.

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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.

དེ་བཞིན་དུ་གཟུགས་སྟངས་ཀྱི་ཆོས་རྣམས་སྟོབ་ཅོད་མེད་ཀྱི་དབང་གིས་བཞག་པ་
ཡིན་ཏེ། སྟོབ་ཅོད་མེད་དང་མིང་དོན་མཐུན་གྱི་མིང་གི་དབང་གིས་བཏགས་པ་ཡིན་
པའི་ཕྱིར། སྟོབ་ཅོད་མེད་ལ་སྣང་བའི་དབང་གིས་བཞག་པ་མ་ཡིན་པར་ཡུལ་རང་གི་
ཐུན་མོང་མ་ཡིན་པའི་བསྟོན་ལུགས་ཀྱི་ངོས་ནས་མ་གྲུབ་སྟེ། དེ་གྲུབ་ན། གནས་
ལུགས་མཐར་ཐུག་དུ་གྲུབ་དགོས། དེར་གྲུབ་ན། སྟོ་མ་འབྲུལ་བ་གནས་ལུགས་
མངོན་སུམ་དུ་རྟོགས་པའི་སྟོབ་པ་འཕགས་པའི་མཉམ་གཞག་ཡི་ཤེས་ཀྱིས་མངོན་
སུམ་དུ་རྟོགས་དགོས་པ་ལ་མངོན་སུམ་དུ་མ་རྟོགས་པའི་ཕྱིར།

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.

སྟོ་མ་མཁན་གྱིས་དེ་ཤིང་ཏྲ་སྒྲུང་དུ་སྟུལ་བའི་ཆོ། སྟགས་ཇུས་ཀྱིས་མིག་བསྟན་པའི་
ལྟ་མོ་བ་རྣམས་ལ་དེ་ཤིང་ཏྲ་སྒྲུང་དུ་སྣང་བ་དང་ཞེན་པ་གཉིས་ཡོད། སྟོ་མ་མཁན་
རང་ཉིད་ལ་ཏྲ་སྒྲུང་དུ་སྣང་བ་ཙམ་ཡོད་ཀྱང་། ཞེན་པ་མེད་སྟགས་ཇུས་ཀྱིས་མིག་མ་

བསྐྱད་པའི་ཕྱིས་ཀྱི་ལྷན་མོ་བ་ལ་དེ་ཤིང་ཏྲ་སྒྲང་དུ་སྒྲང་ཞེན་གཉིས་ཀ་མེད་པ་དེ་བཞིན་
དུ་གཟུགས་སོགས་ཀྱི་ཆོས་རྣམས་ཀྱི་སྒྲིང་དུ་སྒྲང་ཞེན་མི་འདྲ་བ་གསུམ་འབྱུང་སྟེ།
སྒྲིང་ཉིད་རྟོགས་མ་སྒྲིང་བའི་སོ་སོ་སྐྱེ་བོ་རྣམས་ལ། གཟུགས་སོགས་ཀྱི་ཆོས་རྣམས་
བདེན་གྲུབ་དུ་སྒྲང་བ་དང་ཞེན་པ་གཉིས་ཀ་ཡོད། དག་ས་ལ་གནས་པའི་བྱང་སེམས་
རྣམས་ཀྱི་རྗེས་ཐོབ་ཀྱི་ངོར་ཆོས་རྣམས་བདེན་གྲུབ་དུ་སྒྲང་བ་ཡོད་ཀྱང་ཞེན་པ་མེད་དེ།
གནས་ལུགས་མངོན་སུམ་དུ་རྟོགས་པའི་སྟོབ་པ་འཕགས་པ་རྣམས་ལ། གཟུགས་
སོགས་ཀྱི་ཆོས་རྣམས་ལ་བདེན་གྲུབ་ཀྱི་སྒྲིང་ཞེན་གཉིས་ཀ་མེད་པའི་ཕྱིར།

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.

བདེན་པར་གྲུབ་པ། ཡང་དག་པར་གྲུབ་པ། དེ་ཁོ་ན་ཉིད་དུ་གྲུབ་པ། རོན་དམ་པར་
གྲུབ་པ། དེ་ལྟར་གྲུབ་པར་འཛིན་པའི་རྟོག་པ་དང་བཅས་པ་རྣམས་རོན་དམ་ལ་དཔྱོད་
པའི་རྟོགས་ཀྱི་དགག་བྱར་འདོད་པར་དབྱ་མ་ཐལ་རང་གཉིས་ཀ་མཚུངས་ཀྱང་། རང་
སྐྱད་པ་རྣམས་རང་ངོས་ནས་གྲུབ་པ། རང་བཞིན་གྱིས་གྲུབ་པ། རྗེས་སུ་གྲུབ་པ།
རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ། གཟུགས་སོགས་ཀྱི་ཆོས་རྣམས་དེ་དག་དུ་གྲུབ་པར་

འཇིན་པའི་རྟག་པ་དང་བཅས་པ་རྣམས་དོན་དམ་པ་དཔྱོད་པའི་རྟགས་ཀྱི་དགག་བྱར་མི་
འདོད་དེ། གཞི་བྱ་བ་ན་རྗེས་སུ་བྱ་བ་པ་མ་གཏོགས་པའི་གཞན་གསུམ་དུ་བྱ་བ་པས་
བྱུང་། ཀྱན་བཏགས་ལ་དོགས་པ་ཅུང་ཟད་ཡོད། དངོས་པོ་ཡིན་ན་རྗེས་སུ་བྱ་བ་པར་
འདོད་པས་བྱུང་པའི་ཕྱིར།

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.

ཐལ་རང་གཉིས་ཀའི་ལྷགས་ལ་གནས་ལྷགས་སུ་བྱ་བ་པ། དོན་དམ་བདེན་པར་བྱ་བ་
པ། ཆོས་ཉིད་དུ་བྱ་བ་པ་རྣམས་དོན་དམ་ལ་དཔྱོད་པའི་རྟགས་ཀྱི་དགག་བྱ་མཐར་ཐུག་
དུ་མི་བཞིན་དེ། དོན་དམ་བདེན་པ་ཡིན་ན་དེ་གསུམ་དུ་བྱ་བ་པས་བྱུང་པའི་ཕྱིར།

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.

The Asian Classics Institute
Course II: Buddhist Refuge

Reading Five: The Proofs for Emptiness

༄༅། །པཎ་ཆེན་མཁས་གྲུབ་བསྟན་པ་དར་རྒྱས་མཆོག་གིས་བརྩམས་པའི་
ཡར་ཕྱིན་མཐའ་དཔྱད་ནས་གཅིག་དུ་བྲལ་གྱི་སྒོར།།

From the presentation on *The Proofs for Emptiness* [*"The Emptiness of One or Many"*] found in the *Analysis of the Perfection of Wisdom*, by Kedrup Tenpa Dargye (1493-1568):

༥ །།གཉིས་པ་རང་གི་ལྷགས་ལ། གཞི་ལམ་རྣམ་གསུམ་ཆོས་ཅན། བདེན་པར་མ་
གྲུབ་སྟེ། བདེན་གྲུབ་གྱི་གཅིག་དང་། བདེན་གྲུབ་གྱི་དུ་མ་གང་རུང་དུ་མ་གྲུབ་པའི་
ཕྱིར། དཔེར་ན། མེ་ལོང་ནང་གི་བྱད་བཞིན་གྱི་གཟུགས་བརྟན་བཞིན་ཡིན་པའི་ཕྱིར།

Here secondly is our own position.

Consider the three: basic knowledge, path knowledge, and the knowledge of all things.

They do not really exist;

For they exist neither as one thing which really exists, nor as many things which really exist.

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

དེ་སྐད་དུ་ཡང་། དབུ་མ་གྲུན་ལས།
།བདག་དང་གཞན་པའི་དངོས་འདི་དག
།ཡང་དག་པར་ནི་གཅིག་པ་དང་།
།དུ་མའི་དངོས་དང་བྲལ་བའི་ཕྱིར།
།རང་བཞིན་མེད་དེ་གཟུགས་བརྟན་བཞིན།
།ཞེས་གསུངས་པའི་ཕྱིར།

The *Jewel of the Middle Way* supports this when it says,
The things of self and other
Are free of being purely one
Or being purely many,
And so they have no nature:
Just like a reflection.

དེ་ཆོས་ཅན། བདེན་གྲུབ་ཀྱི་གཅིག་དུ་མ་གྲུབ་སྟེ། ཆ་བཅས་ཡིན་པའི་ཕྱིར། བྲལ་སྟེ།
བདེན་གྲུབ་ཀྱི་གཅིག་དུ་གྲུབ་ན་སྣང་ཚུལ་དང་གནས་ཚུལ་མི་མཐུན་པའི་ཆོས་མ་ཡིན་
དགོས་པའི་ཕྱིར། དེ་ཆོས་ཅན། བདེན་གྲུབ་ཀྱི་དུ་མར་མ་གྲུབ་སྟེ། བདེན་གྲུབ་ཀྱི་
གཅིག་དུ་མ་གྲུབ་པའི་ཕྱིར། བྲལ་སྟེ། དུ་མ་གཅིག་བསགས་པ་ལ་བརྟེན་ནས་འབྱུང་
བའི་ཕྱིར།

Consider these same things.

They do not exist as one thing which really exists;

For they are things with parts.

The one always implies the other, for if something existed as one thing which really exists, then it could never be a thing which appeared one way but actually existed in a different way.

They do not exist as many things which really exist, because they do not exist as one thing which really exists. The one always implies the other, for many things come from bringing together a group of things that are one.

ཚུ་བའི་ཐལ་འགྱུར་ལ་བྱབ་པ་ཡོད་དེ། བདེན་པར་གྲུབ་ན། བདེན་གྲུབ་ཀྱི་གཅིག་དང་
བདེན་གྲུབ་ཀྱི་དུ་མ་གང་རུང་དུ་གྲུབ་དགོས་པའི་ཕྱིར། དེར་ཐལ། ཡོད་ན་གཅིག་དང་
དུ་མ་གང་རུང་དུ་ཡོད་དགོས་པའི་ཕྱིར།

The implication in the original statement is true, for if something really existed, it would have to exist either as one thing that really existed or as many things that really existed. This is always the case, for if something exists it must exist either as one or as many.

རྒྱ་ལས་སྐྱེ་བ་འགོག་པ་རྩོུ་ཅེ་གཟེགས་མའི་གཏན་ཆོག་སེ། ཕྱི་ནང་གི་དངོས་པོ་
ནམས་ཆོས་ཅན། དོན་དམ་པར་མི་སྐྱེ་སྟེ། བདག་ལས་མི་སྐྱེ། དོན་དམ་པར་གཞན་
ལས་ཀྱང་མི་སྐྱེ། གཉིས་ཀ་ལས་ཀྱང་མི་སྐྱེ། རྒྱ་མེད་ལས་ཀྱང་མི་སྐྱེ་བའི་ཕྱིར།

Here is the "Sliver of Diamond" reasoning, for denying that things can come from causes:

Consider all inner and outer things that perform a function.

They do not arise ultimately,

For they do not arise from themselves, and they do not arise ultimately from something other than themselves, and they do not arise from both, and they do not arise without a cause.

བདག་ལས་མི་སྐྱེ་སྟེ། རང་དང་ངོ་བོ་གཅིག་པའི་རྒྱ་ལས་མི་སྐྱེ་བའི་ཕྱིར། དོན་དམ་
པར་གཞན་ལས་མི་སྐྱེ་སྟེ། དོན་དམ་པར་རྒྱ་རྟག་པ་གཞན་ལས་ཀྱང་མི་སྐྱེ། དོན་དམ་
པར་རྒྱ་མི་རྟག་པ་གཞན་ལས་ཀྱང་མི་སྐྱེ་བའི་ཕྱིར། དེ་གཉིས་ཀ་ལས་དོན་དམ་པར་
མི་སྐྱེ་སྟེ། གང་རུང་རེ་རེ་ལས་དོན་དམ་པར་མི་སྐྱེ་བའི་ཕྱིར། རྒྱ་མེད་ལས་མི་སྐྱེ་སྟེ།
རྒྱ་མེད་ལས་སྐྱེ་བ་ཤིན་ཏུ་ཐ་ཆད་པ་ཡིན་པའི་ཕྱིར།

These things do not arise from themselves, because they do not arise from a cause which is such that, if something were the cause, it would have to be the thing it caused.

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They do not arise ultimately from something which is other than themselves, for they neither arise ultimately from a cause which is other than themselves and which is unchanging, nor do they arise ultimately from a cause which is other from themselves and which is changing.

They do not arise ultimately from both the above, because they do not arise ultimately from either one of them individually.

They do not arise without a cause, because that would be utterly absurd.

ཕྱི་བའི་ཐལ་འགྱུར་ལ་ཁྱབ་པ་ཡོད་དེ། དོན་དམ་པར་སྐྱེ་ན་དེ་བཞི་གང་རུང་ལས་དོན་
དམ་པར་སྐྱེ་དགོས་པའི་ཕྱིར།

The implication in the original statement is true, for if something were to arise ultimately, it would have to arise ultimately through one of the four possibilities mentioned.

འབྲས་བྱ་ལས་སྐྱེ་བ་འགོག་པ་ཡོད་མེད་སྐྱེ་འགོག་གི་གཏན་ཆོག་སེ། འབྲས་བྱ་
ནམས་ཆོས་ཅན། དོན་དམ་པར་མི་སྐྱེ་སྟེ། རྒྱ་དུས་སུ་ཡོད་པའི་འབྲས་བྱ་ཡང་དོན་
དམ་པར་མི་སྐྱེ། རྒྱ་དུས་སུ་མེད་པའི་འབྲས་བྱ་ཡང་དོན་དམ་པར་མི་སྐྱེ། རྒྱ་དུས་སུ་
ཡོད་མེད་གཉིས་ཀའི་འབྲས་བྱ་ཡང་དོན་དམ་པར་མི་སྐྱེ། དེ་གཉིས་གང་རུང་མ་ཡིན་
པའི་འབྲས་བྱ་ཡང་དོན་དམ་པར་མི་སྐྱེ་བའི་ཕྱིར། ཁྱབ་པ་སྐྱབ་ཚུལ་གོང་བཞིན་བྱེད།

Here is the reasoning called "The Denial that Things which Exist or Do Not Exist could Arise," which we use for denying that things can come from results:

Consider results.

They do not arise ultimately,

For results which exist at the time of their cause do not arise ultimately, and results that do not exist at the time of their cause do not arise ultimately, and results that both exist and do not exist at the time of their cause do not arise ultimately, and results that neither exist nor do not exist at the time of their cause do not arise ultimately.

The implication is proven in the same way as above.

རྒྱ་འབྲས་གཉིས་ཀ་ལས་སྐྱེ་བ་འགོག་པ་སྲུ་བཞི་སྐྱེ་འགོག་གི་གཏན་ཆོག་སེ། རྒྱ་
འབྲས་ཀྱི་དངོས་པོ་རྣམས་ཆོས་ཅན། དོན་དམ་པར་མི་སྐྱེ་སྟེ། རྒྱ་དུ་མའི་འབྲས་བུ་དུ་
མ་ཡང་དོན་དམ་པར་མི་སྐྱེ། རྒྱ་དུ་མའི་འབྲས་བུ་གཅིག་ཁོ་ན་ཡང་དོན་དམ་པར་མི་
སྐྱེ། རྒྱ་གཅིག་གི་འབྲས་བུ་དུ་མ་ཡང་དོན་དམ་པར་མི་སྐྱེ། །རྒྱ་གཅིག་གི་འབྲས་བུ་
གཅིག་ཁོ་ན་ཡང་དོན་དམ་པར་མི་སྐྱེ་བའི་ཕྱིར།

Here is the reasoning known as "The Denial that Things could Arise through Any of the Four Possibilities," which we use for denying that things can come from both causes and results:

Consider the functional things of causes and results.

They do not arise ultimately,

For multiple results of multiple causes do not arise ultimately, and single results of multiple causes do not arise ultimately, and multiple results of single causes do not arise ultimately, and single results of single causes do not arise ultimately.

སྐྱེ་དོན་ལས། ལྷ་པ་རིགས་པའི་རྒྱལ་པོ་རྟེན་འབྲེལ་གྱི་གཏན་ཆོག་སེ། ལྷ་པ་
རིགས་འགོད་པ་དང་། རྒྱལ་སྐབ་པ་གཉིས། དང་པོ་ལ་ཕྱི་ནང་གི་དངོས་པོ་ཆོས་ཅན།
བདེན་པར་མེད་དེ། རྟེན་འབྲེལ་ཡིན་པའི་ཕྱིར། ཞེས་བཤམ། ཡང་ན་ཕྱི་ནང་གི་
དངོས་པོ་རྣམས་ཆོས་ཅན། བདེན་པར་མི་སྐྱེ་སྟེ། རང་གི་རྒྱ་རྒྱུ་གཞན་ལ་བཞུགས་
ནས་སྐྱེ་བའི་ཕྱིར། ལྷ་ཕྱི་གཉིས་ལ། དཔེར་ན་མེ་ལོང་ནང་གི་བྱད་བཞིན་གྱི་གཟུགས་
བརྟན་བཞིན། ཞེས་འགོད་པར་བྱ་བ་ཡིན་ཏེ།

[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.

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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.

མགོན་པོས། གང་རྣམས་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་། །དེ་ནི་ངོ་བོ་ཉིད་ཀྱི་ཞི། །ཞེས་
གསུངས་པ་དང་། །མ་དྲོས་པས་ཞུས་པ་ལས་ཀྱང་། གང་ཞིག་རྟེན་ལས་སྐྱེས་པ་དེ་
མ་སྐྱེས། །དེ་ལ་སྐྱེ་བའི་རང་བཞིན་ཡོད་མ་ཡིན། །རྟེན་ལ་རག་ལས་གང་དེ་སྟོང་
པར་བཤད། །གང་གིས་སྟོང་ཉིད་ཤེས་དེ་བག་ཡོད་ཡིན། །ཞེས་གསུངས་པའི་ཕྱིར།

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.

ཚུལ་སྐྱབ་པ་ལ། ཕྱོགས་ཚེས་སྐྱབ་པ་དང་། བྱུང་པ་སྐྱབ་པ་གཉིས། དང་པོ་ལ་ཕྱི་
ནང་གི་དངོས་པོ་རྣམས་ཚེས་ཅན། རྟེན་འབྲེལ་ཡིན་ཏེ། རང་གི་ཆ་ཤས་ལ་བརྟེན་
ནས་བཏགས་པ་འཇམ། རང་གི་ཆ་ཤས་ལ་བརྟེན་ནས་བྱུང་པ་ཡིན་པའི་ཕྱིར། བྱུང་པ་
སྐྱབ་པ་ལ། རང་གི་ཆ་ཤས་ལ་བརྟེན་ནས་བཏགས་པ་འཇམ། དེ་ལ་བསྟོས་ནས་བྱུང་པ་
གང་རུང་ཡིན་ན་བདེན་པར་མེད་པས་བྱུང་སྟེ། བདེན་པར་བྱུང་ན་དེ་གཉིས་སུ་འགལ་
བའི་ཕྱིར་ཏེ། བདེན་པར་བྱུང་ན་བསྟོས་མེད་དུ་བྱུང་དགོས་པའི་ཕྱིར།

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.

ཕྱི་མའི་ཕྱོགས་ཚེས་སྐྱབ་པ་སྤྲི་ཞིང་། བྱུང་པ་སྐྱབ་པའི་ཚུལ་ལ་རྒྱ་རྒྱུན་གཞན་ལ་
བརྟེན་ནས་སྐྱེ་ན་བདེན་པར་མི་སྐྱེ་བས་བྱུང་སྟེ། བདེན་པར་སྐྱེ་ན་བསྟོས་མེད་དུ་སྐྱེ་
དགོས་པའི་ཕྱིར། གཞན་ཚེགས་དེ་གཉིས་པོ་དེ་ཕྱི་ནང་གི་དངོས་པོ་རྣམས་བདེན་མེད་

དང་། བདེན་པའི་སྐྱེ་མེད་དུ་སྐྱབ་པའི་འགལ་ལྷ་དམིགས་པའི་གཏན་ཚིགས་ཡིན་ཏེ།
གཏན་ཚིགས་དེ་གཉིས་བདེན་གྱུ་གྱི་འགལ་ལྷ་ཡིན་པའི་ཕྱིར།

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.

དེན་འབྲེལ་གྱི་གཏན་ཚིགས་ལ་རིགས་པའི་རྒྱལ་པོ་ཞིས་འཆད་པའི་རྒྱ་མཚན་ཡོད་དེ།
རིགས་པ་གཞན་ན་མས་ཀྱང་མཐར་གཏུགས་ན་དེན་འབྲེལ་གྱི་རིགས་པ་ལ་ཐུག་པ་
དང་། ཚུད་གཞི་ཚོས་ཅན་དེ་ཉིད་ཀྱི་སྤྱིང་དུ་ཏྲག་ཆད་ཀྱི་མཐར་གཉིས་ཅིག་ཅར་དུ་སྤྱིང་
བར་བྱེད་པའི་ཕྱིར།

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 focussed towards this particular subject or basis of dispute.

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Course II: Buddhist Refuge

Reading Six: Who is Maitreya?

༄༅། ལུ་ཆེན་མཁས་གྲུབ་བསྟན་པ་དང་རྒྱས་མཆོག་གིས་བརྩམས་པའི་
ཕར་ཕྱིན་སྤྱི་དོན་ནས་བྱམས་གཞུང་གི་སྒྲོར།

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

ཇི་ལྟར་རྩོད་ན་འགྲེལ་པ་འདིས་མཆོད་བཟླ་དང་དོན་གྱི་དགོས་པ་ལ་མཚམས་སྦྱར་
བ་མི་རིགས་ཏེ། བྱམས་པ་ལ་རང་དོན་དོན་གཉིས་གྱི་སློ་མེད་པའི་ཕྱིར་དང་། གཞན་
འབྲུག་པའི་ཆེད་ཁོ་ནར་སྒྲུང་བའི་ཕྱིར་རོ། །ཞེས་རྩོད།

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."

།གཉིས་པ་རང་ལྷགས་ལ། སྤར་ལྟར་རྩོད་པ་མི་རིགས་པར་ཐལ། དེ་ནི་ཐེག་པ་ཆེན་
པོའི་གཞུང་ལ་ཐོས་བསམ་གྱི་ངལ་བ་ཞིབ་དུ་མ་བྱས་པའི་སྒྲོན་ཡིན་པའི་ཕྱིར། ཇི་ལྟར་
ཡིན་ན། དེ་ལྟར་རྩོད་པ་དེ་ཇི་བཅུན་སངས་རྒྱས་ཡིན་པའི་དབང་དུ་བྱས་ནས་རྩོད་
དམ། བྱང་སེམས་ཡིན་པའི་དབང་དུ་བྱས་ནས་རྩོད།

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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?

དང་པོ་ལྟར་ན་མི་རིགས་ཏེ། དེ་ལྟར་འདོད་པ་དེ་ཐུན་མོང་བ་ཕར་ཕྱིན་ཐེག་པའི་སྐབས་
དང་། ཐུན་མོང་མ་ཡིན་པ་སྒྲགས་ཀྱི་ཐེག་པའི་སྐབས་མ་ཕྱེད་པ་ཡིན་པའི་ཕྱིར་ཏེ།
ཐུན་མོང་མ་ཡིན་པ་སྒྲགས་ཀྱི་ལྷགས་ལ་ཇི་བཅུན་སངས་རྒྱས་ཡིན་ཀྱང་། འདིར་ཐུན་
མོང་བ་ཕར་ལོ་ཏུ་ཕྱིན་པའི་སྐབས་ཡིན་པའི་ཕྱིར།

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.

སྒྲགས་ཀྱི་ལྷགས་ལ་ཇི་བཅུན་སངས་རྒྱས་ཡིན་ཏེ། དེའི་ལྷགས་ལ་འཇམ་དབྱངས་
སངས་རྒྱས་གང་ཞིག །རྒྱ་མཚན་ནམ་པ་ཀུན་ཏུ་མཚུངས་པའི་ཕྱིར།

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.

ཕར་ལོ་ཏུ་ཕྱིན་པའི་ཐེག་པ་ལ་ཐུན་མོང་བ་དང་། སྒྲགས་ཀྱི་ཐེག་པ་ལ་ཐུན་མོང་མ་
ཡིན་པའི་ནམ་གཞག་འཐད་དེ། བྱང་ཆུབ་ལམ་རིམ་དུ། ཐུན་མོང་བ་ཕར་ཕྱིན་ཐེག་པ་
ལ་སློབ་ཚུལ་དང་། ཐུན་མོང་མིན་པ་སྒྲགས་ཀྱི་ཐེག་པ་ལ་སློབ་ཚུལ་གཉིས། ཞེས་
གསུངས་པའི་ཕྱིར་དང་། བསྐྱེད་དོན་ལས་ཀྱང་། དེ་ལྟར་རྒྱ་དང་འབྲས་བུའི་ཐེག་
ཆེན་གྱི། །ལམ་མཚོག་གཉིས་ཀར་དགོས་པའི་ཐུན་མོང་ལམ། །ཞེས་སོགས་དུ་མ་
གསུངས་པའི་ཕྱིར། གདུལ་བྱ་ཐུན་མོང་བ་དང་ཐུན་མོང་མ་ཡིན་པའི་ལྷགས་གསུང་

པ་དང་འདིར་དོན་གཅིག་པར་མངོན་ནོ།

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.

ཁྲམ་ཅིག་ ཁྲམ་ཕྱིན་ཐེག་པའི་སྐབས་སུ་སྤྲུགས་ཀྱི་ཐེག་པ་ཁས་མི་ལེན་ཞེ་ན། མི་
འབྲང་པར་ཐལ། འགྲེལ་རྒྱུད་ལས། ཕྱོགས་གཞན་དང་ཡང་མི་འགལ་བར་འགྲུར་
རོ། ཞེས་སངས་རྒྱུ་ཀྱི་སྐྱབ་ཞེ་འི་གངས་ངེས་བྱེད་པ་སྤྲུགས་ཀྱི་ལུགས་དང་ཡང་མི་
འགལ་བར་གསུངས་པའི་ཕྱིར།

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."

གཞན་ཡང་སྤྲུགས་ཀྱི་ཐེག་པ་ཡོད་པར་ཐལ། སྤྲུགས་ཀྱི་རྒྱུད་ཡོད་པའི་ཕྱིར་ཏེ། མཁ་
མཁའ་མྱོང་གི་རྒྱུད་ཀྱི་ལས་ཚོགས་ལས་ནམ་མཁའ་འགྲོ་བ་སོགས་འབྱུང་བ་རྒྱུད་

གསུང་བ་པོའི་མཐུ་ལས་བྱུང་བར་གསུངས་པའི་ཕྱིར། རྣམ་འགྲེལ་ལས། གང་ཡང་
རྒྱུད་རིག་འགའ་ཞིག་གིས། །ལ་ལ་གསང་སྒྲགས་བྱེད་འགྱུར་བ། །དེ་དག་གིས་ཏི་
གཙོ་བོའི་མཐུ། །དེས་བཤད་རིགས་པ་འཕྲུག་ཕྱིར་རོ། །ཞེས་གསུངས་པའི་ཕྱིར།
དེ་ཙམ་མ་གཏོགས་དེ་དག་གིས་གང་བཤད་ཐམས་ཅད་རང་ནི་ཁས་སྒྲངས་མི་རྣམས་སོ།

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.

བྱུང་རྒྱུ་མཐུ་ལས་དཔའི་དབང་དུ་བྱས་ནས་དེ་ལྟར་ཚོད་མི་རིགས་པ་ནི་རྒྱན་ལས་བཤད་
པའི་མཐུ་བསྐྱེད་གྱི་མཚན་ཉིད་མཚན་ཉིད་ཡོངས་སུ་ཚུགས་པ་མ་ཡིན་པར་ཐལ།
དེས་ས་བརྩ་པའི་མཐུ་བསྐྱེད་ལ་མ་བྱུང་པའི་ཕྱིར། དེར་ཐལ། ས་བརྩ་པ་བ་དེ་རང་
དོན་ཡོངས་སུ་ཚུགས་པ་ལ་སྒྲུག་ཀུན་ཉི་བར་ཞི་བ་ཙམ་གྱིས་ཚག་པ་མི་བསྐྱོག་པའི་
གང་ཟག་ཡིན་པའི་ཕྱིར། དེར་ཐལ། རང་དོན་ཡོངས་ཚུགས་དོན་གཉིས་གྱི་གང་ཟག་
གང་ཞིག །དེས་རང་དོན་ཡོངས་སུ་ཚུགས་པ་ལ་ཚོས་སྒྱུ་དགོས་པར་མ་མཐོང་བའི་
ཕྱིར་ཏེ། དེའི་རྒྱུད་ལ་རང་དོན་ཚོས་སྒྱུ་དོན་གཉིས་གྱི་སྒྲོ་མེད་པའི་ཕྱིར། དེའི་རྒྱུད་ལ་
རང་དོན་དོན་གཉིས་གྱི་སྒྲོ་མེད་པའི་ཕྱིར། ཉམས་ཁས། དེ་རང་དོན་ཡོངས་ཚུགས་

དོན་གཉིས་གྱི་གང་ཟག་ཡིན་པར་ཐལ། ས་བཅུ་པ་བ་ཡིན་པའི་ཕྱིར་དེ། དེ་བྱང་
སེམས་ཡིན་པའི་ཕྱིར།

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?

གསུང་འདི་ནམས་ལ་བརྟེན་ནས་ཐེག་ཆེན་སེམས་བསྐྱེད་ལ་རང་གི་གྲོགས་རང་དོན་
ཆོས་སྐྱ་དོན་གཉིས་གྱི་འདུན་པ་དང་མཚུངས་ལྡན་ཡིན་པས་བྱུང་པ་དང་། རང་དོན་
ཆོས་སྐྱ་དོན་གཉིས་གྱི་སྒོ་ཡིན་ན་རང་དོན་དོན་གཉིས་གྱི་སྒོ་ཡིན་པས་བྱུང་པ་གནད་དུ་
བབྱངས་ཤིག །

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.

དེས་ན་རྒྱན་ཚུམ་པ་པོའི་ཇེ་བཅུན་སྐྱེ་བ་གཅིག་ཐོགས་གྱི་བྱང་སེམས་སུ་བྱུང་སྟེ།
ཡུམ་ལས། སྐྱེ་བ་གཅིག་གིས་ཐོགས་པའི་བྱང་ཆུབ་སེམས་དཔའ་བྱམས་པ་མངོན་དུ་

གྱུར་པ་དེ་ལ་དྲིས་ཤིག་དང་། ཞེས་གསུངས་པ་དང་། རྒྱུད་སྒྲ་མ་ལས་ཀྱང་སྐབ་པའི་
གསུང་ལ་བརྟེན་ནས་བྱམས་པ་རང་ཉིད་ཀྱི་ཤེས་སྒྲིབ་དག་ཕྱིར་དུ་རྒྱུད་སྒྲ་མ་བཅུ་མས་
པར་གསུངས་པའི་ཕྱིར།

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.



Name:

Date:

Grade:

Homework, Class One

1) Give a brief definition of the perfection of wisdom. (Tibetan track also give Tibetan for "perfection of wisdom.")

2) Name the three principal sutras on the perfection of wisdom, and explain why they are called *The Mother*. When were they spoken? (Tibetan track also give Tibetan for the three sutras, and for *The Mother*.)

3) The root text for our study of the perfection of wisdom is the *Ornament of Realizations*. Who spoke this work, and to whom? What is the estimated date of the work? (Tibetan track give both the Sanskrit and Tibetan names for both the work and the authors.)

4) Who wrote the early Indian commentary on the *Ornament* that forms the basis for our study, and what are his dates? Who wrote the Tibetan monastic commentary on this commentary, and what are his dates? (Tibetan track give Sanskrit and Tibetan name for first, Tibetan name for second.)

- 5) What are the Three Jewels, in which we take refuge?

- 6) Give the definition of the Buddha Jewel, and explain at least three of this Jewel's qualities.

- 7) Give the definition of the Dharma Jewel, and give one example each of a cessation and a path.

- 8) Give the definition of the Sangha Jewel, and explain what "realized being" means here.

- 9) What makes something an "ultimate" refuge?

Memorization assignment: Memorize the definition of the Buddha Jewel and the Dharma Jewel.

Meditation assignment: 15 minutes per day, breathe to ten and then contemplate what each of the Three Jewels really are.

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Two

1) Give the definition of taking refuge. (Tibetan track give Tibetan for "taking refuge.")

2) Describe the taking of refuge which is shared with practitioners of a lesser scope.
(Tibetan track give Tibetan for practitioners of the lesser.)

3) Describe the taking of refuge which is shared with practitioners of a medium scope.
(Tibetan track give Tibetan for practitioners of the medium scope.)

4) Describe how practitioners of a greater scope take refuge. (Tibetan track give Tibetan for practitioners of the greater scope.)

5) Do you think it is possible to have all three of these last three kinds of taking refuge at the same time?

6) Describe result refuge. (Tibetan track give Tibetan for cause refuge and result refuge.)

Memorization assignment: Memorize the definition of the taking of refuge which is shared with practitioners of a lesser scope.

Meditation assignment: 15 minutes per day, breathe to ten and then contemplate on whether or not you have this minimum kind of taking refuge.

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Three

1) Give the detailed definition of the greater way's wish for enlightenment. (Tibetan track give Tibetan for "greater way's wish for enlightenment" and the two lines of Tibetan from the *Abhisamayalamkara* which are the shorter definition.)

2) What thing is not this wish for enlightenment, but might be confused with it, if we left the word "main" out of the definition? (Tibetan track give Tibetan for "main.")

3) What thing is not this wish, but might be confused with it, if we left out the word "mental"? (Tibetan track give Tibetan for "mental awareness.")

4) What thing is not this wish, but might be confused with it if we left out the words "belonging to the greater way"?

5) What thing is not this wish, but might be confused with it, if we left out the word "total"? (Tibetan track give Tibetan for "total enlightenment.")

6) What thing is not this wish, but might be confused with it, if we left out the words "for the benefit of others"? (Tibetan track give Tibetan for this phrase.)

Memorization assignment: Memorize the short definition of the Wish for enlightenment, as expressed in Lord Maitreya's *Ornament of Realizations*.

Meditation assignment: 15 minutes per day, breathe to ten and then contemplate the closest you have come to this Wish in the last 24 hours.

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Four

1) Name and describe the four types of the wish for enlightenment.

a)

b)

c)

d)

2) Name and describe the three types of the wish for enlightenment.

a)

b)

c)

3) Name and describe the two types of the wish for enlightenment. (If you know two different ways of dividing the wish into two, you may write either one.) (Tibetan track give the Tibetan names for the two types and describe them in English.)

a)

b)

Memorization assignment: Memorize the definitions of the Wish of prayer and the Wish of enlightenment.

Meditation assignment: 15 minutes per day, breathe to ten and then contemplate how close you have come to exchanging yourself and others in the last 24 hours.

Dates and times meditated (homework without these will not be accepted):



COURSE II
Buddhist Refuge

Name:

Date:

Grade:

Homework, Class Five

1) Give the definition of nirvana.

2) What does "individual analysis" mean here? (Tibetan track also give Tibetan for this phrase.)

3) What is a "mental-affliction obstacle"? (Tibetan track also give Tibetan for this phrase.)

4) What is "natural nirvana"? Is it actually nirvana? (Tibetan track also give Tibetan for this phrase.)

Memorization assignment: Memorize the definition of nirvana.

Meditation assignment: 15 minutes per day, breathe to ten and then imagine what it would be like to have achieved nirvana.

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Six

1) Describe the difference in this school (Madhyamika Svatantrika) between nirvana with something left over, and nirvana with nothing left over. (Tibetan track also give Tibetan for both these kinds of nirvana.)

2) There is a kind of nirvana called "nirvana which does not stay." What is the meaning of the phrase "does not stay"? (Tibetan students give Tibetan for this nirvana, and for the two extremes.)

3) What is a foe destroyer, and what are the three results of the path that leads up to it? (Tibetan students give Tibetan for all four.)

4) Describe the three main parts of the method for achieving nirvana.

a)

b)

c)

Memorization assignment: Memorize the description of the method to achieve nirvana given in the second paragraph of page fourteen in the reading.

Meditation assignment: 15 minutes per day, breathe to ten and then imagine what it would be like to achieve nirvana yourself, according to the definition of nirvana you have learned.

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Seven

1) Why is it important to identify the object that we deny? (Tibetan track give Tibetan for "object we deny.")

2) It is said that if something really existed, it would have to exist in the opposite way that it exists deceptively. What two things are necessary for something to exist deceptively, according to the Svatantrika school? (Tibetan track give the short Tibetan description.)

3) Explain the three different perceptions of the three different people in the metaphor of the magic show. Who are the three types of real people that these three represent? (Tibetan track give Tibetan for these last three.)

Memorization assignment: Memorize the short description of what it is in this school to exist deceptively.

Meditation assignment: 15 minutes per day, breathe to ten and then review mentally the example of the magic show, and the three people there.

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Eight

1) Give just the names for the five types of reasoning used to prove selflessness.
(Tibetan track give also in Tibetan.)

a)

b)

c)

d)

e)

2) In the reasoning called the "Emptiness of One or Many," what things are we trying to prove do not exist really?

3) Do you think these things exist as one or many, neither, or both?

4) Do you think it is true if we say they do not exist really?

5) What example is used to support this reasoning, and what does it mean?

6) Write out the reasoning called the "Emptiness of One or Many."

Memorization assignment: Memorize the reasoning called the "Emptiness of One or Many."

Meditation assignment: 15 minutes per day, breathe to ten and then review mentally the reasoning of the "Emptiness of One or Many."

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Nine

1) The proof called "The Emptiness of One or Many" states: "Consider the three--basic knowledge, path knowledge, and the knowledge of all things. They do not really exist; for they exist neither as one thing which really exists, nor as many things which really exist." Let's confirm the first part of the proof; we want to know if it's true that the three knowledges are neither one thing which really exists, nor many things which really exist. Give the proof for the first part: that the three knowledges are not one thing that really exists. (Tibetan track give Tibetan for the proof.)

2) Let's confirm each part of this proof too. First of all, why is it true that if something has parts, it cannot be one thing which really exists?

3) The Svatantrika system says that the reason here, "having parts," applies to every object that exists, and therefore applies to the subject of our proof (the three knowledges). To prove this you must prove that both changing things and unchanging things have parts. To prove that changing things have parts, you must prove that physical things have parts, and that mental things have parts. To prove that physical things have parts, you must prove that gross physical things have parts, and that subtle physical things have parts. What is a good example to prove that gross physical things have parts?

- 4) What is a good example to prove that subtle physical things have parts?
- 5) Explain briefly how to prove that mental things have parts.
- 6) There are three main types of unchanging things: cessation, empty space, and emptiness. Take any two of these and explain how each of them has parts.
 - a)
 - b)

Memorization assignment: Memorize the proof for establishing that the three knowledges do not exist as one thing really.

Meditation assignment: 15 minutes per day, breathe to ten and then go through each step of confirming the proof called Emptiness of One and Many.

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Homework, Class Ten

1) In the section of the commentary known as the *Text of Maitreya*, a debater comes and argues that Maitreya has no state of mind aspiring to fulfill his own needs, and so he has written the *Ornament of Realizations* only for the sake of others. Perhaps the debater is assuming that Maitreya is already a Buddha. If he does assume this, what mistake has he made? (Tibetan track give Tibetan for "way which is shared" and "way which is not shared.")

2) Suppose Maitreya really is already a Buddha.

a) *Does he still have the wish for enlightenment?*

b) *If yes, does this wish fit the short definition of the wish for enlightenment?*

3) Can a Mahayana person still have the aspiration to fulfill his or her own needs?

4) Do the open teachings of Buddhism mention the secret teachings? Do they accept their validity? (Tibetan track give Tibetan for "open teachings" and "secret teachings.")

5) The eighth century master Dharmakirti, in his root text on Buddhist logic, says that two elements must be present for tantra to work. Name them. (Tibetan track in Tibetan.)

a)

b)

Memorization assignment: Memorize the names of the topics we have covered (the names of each reading handed out.)

Meditation assignment: 15 minutes per day, breathe to ten and then review mentally the relation between satisfying your own needs and others' needs.

Dates and times meditated (homework without these will not be accepted):



Name:

Date:

Grade:

Quiz, Class One

1) Give a brief definition of the perfection of wisdom. (Tibetan track also give Tibetan for "perfection of wisdom.")

2) The root text for our study of the perfection of wisdom is the *Ornament of Realizations*. Who spoke this work, and to whom? What is the estimated date of the work? (Tibetan track give both the Sanskrit and Tibetan names for both the work and the authors.)

3) Who wrote the early Indian commentary on the *Ornament* that forms the basis for our study, and what are his dates? Who wrote the Tibetan monastic commentary on this commentary, and what are his dates? (Tibetan track give Sanskrit and Tibetan name for first, Tibetan name for second.)

4) Give the definition of the Dharma Jewel, and give one example each of a cessation and a path.

5) What makes something an "ultimate" refuge?



Name:

Date:

Grade:

Quiz, Class Two

- 1) Give the definition of taking refuge. (Tibetan track give Tibetan for "taking refuge.")

- 2) Describe the taking of refuge which is shared with practitioners of a lesser scope. (Tibetan track give Tibetan for practitioners of the lesser.)

- 3) Describe how practitioners of a greater scope take refuge. (Tibetan track give Tibetan for practitioners of the greater scope.)

- 4) Describe result refuge. (Tibetan track give Tibetan for cause refuge and result refuge.)



Name:

Date:

Grade:

Quiz, Class Three

1) Give the detailed definition of the greater way's wish for enlightenment. (Tibetan track give Tibetan for "greater way's wish for enlightenment" and the two lines of Tibetan from the *Abhisamayalamkara* which are the shorter definition.)

2) What thing is not this wish for enlightenment, but might be confused with it, if we left the word "main" out of the definition? (Tibetan track give Tibetan for "main.")

3) What thing is not this wish, but might be confused with it if we left out the words "belonging to the greater way"?

4) What thing is not this wish, but might be confused with it, if we left out the word "total"? (Tibetan track give Tibetan for "total enlightenment.")



Name:

Date:

Grade:

Quiz, Class Four

1) Name and describe the four types of the wish for enlightenment.

a)

b)

c)

d)

2) Name and describe the two types of the wish for enlightenment. (If you know two different ways of dividing the wish into two, you may write either one.) (Tibetan track give the Tibetan names for the two types and describe them in English.)

a)

b)



THE ASIAN CLASSICS

INSTITUTE

COURSE II
Buddhist Refuge

Name:
Date:
Grade:

Quiz, Class Five

1) Give the definition of nirvana.

2) What does "individual analysis" mean here? (Tibetan track also give Tibetan for this phrase.)



Name:

Date:

Grade:

Quiz, Class Six

1) Describe the difference in this school (Madhyamika Svatantrika) between nirvana with something left over, and nirvana with nothing left over. (Tibetan track also give Tibetan for both these kinds of nirvana.)

2) There is a kind of nirvana called "nirvana which does not stay." What is the meaning of the phrase "does not stay"? (Tibetan students give Tibetan for this nirvana, and for the two extremes.)

3) Describe the three main parts of the method for achieving nirvana.

a)

b)

c)



Name:

Date:

Grade:

Quiz, Class Seven

1) Why is it important to identify the object that we deny? (Tibetan track give Tibetan for "object we deny.")

2) Explain the three different perceptions of the three different people in the metaphor of the magic show. Who are the three types of real people that these three represent? (Tibetan track give Tibetan for these last three.)



Name:

Date:

Grade:

Quiz, Class Eight

1) Give just the names for the five types of reasoning used to prove selflessness.
(Tibetan track give also in Tibetan.)

a)

b)

c)

d)

e)

2) Write out the reasoning called the "Emptiness of One or Many."



Name:

Date:

Grade:

Quiz, Class Nine

1) The proof called "The Emptiness of One or Many" states: "Consider the three--basic knowledge, path knowledge, and the knowledge of all things. They do not really exist; for they exist neither as one thing which really exists, nor as many things which really exist." Let's confirm the first part of the proof; we want to know if it's true that the three knowledges are neither one thing which really exists, nor many things which really exist. Give the proof for the first part: that the three knowledges are not one thing that really exists. (Tibetan track give Tibetan for the proof.)

2) Let's confirm each part of this proof too. First of all, why is it true that if something has parts, it cannot be one thing which really exists?

3) The Svatantrika system says that the reason here, "having parts," applies to every object that exists, and therefore applies to the subject of our proof (the three knowledges). To prove this you must prove that both changing things and unchanging things have parts. To prove that changing things have parts, you must prove that physical things have parts, and that mental things have parts. To prove that physical things have parts, you must prove that gross physical things have parts, and that subtle physical things have parts. What is a good example to prove that gross physical things have parts?



Name:

Date:

Grade:

Quiz, Class Ten

1) In the section of the commentary known as the *Text of Maitreya*, a debater comes and argues that Maitreya has no state of mind aspiring to fulfill his own needs, and so he has written the *Ornament of Realizations* only for the sake of others. Perhaps the debater is assuming that Maitreya is already a Buddha. If he does assume this, what mistake has he made? (Tibetan track give Tibetan for "way which is shared" and "way which is not shared.")

2) Can a Mahayana person still have the aspiration to fulfill his or her own needs?

3) The eighth century master Dharmakirti, in his root text on Buddhist logic, says that two elements must be present for tantra to work. Name them. (Tibetan track in Tibetan.)

a)

b)



THE ASIAN CLASSICS

INSTITUTE

COURSE II
Buddhist Refuge

Name:

Date:

Grade:

Final Examination

1) Give a brief definition of the perfection of wisdom. (Tibetan track also give Tibetan for "perfection of wisdom.")

2) The root text for our study of the perfection of wisdom is the *Ornament of Realizations*. Who spoke this work, and to whom? What is the estimated date of the work? (Tibetan track give both the Sanskrit and Tibetan names for both the work and the authors.)

3) Who wrote the early Indian commentary on the *Ornament* that forms the basis for our study, and what are his dates? Who wrote the Tibetan monastic commentary on this commentary, and what are his dates? (Tibetan track give Sanskrit and Tibetan name for first, Tibetan name for second.)

4) Give the definition of the Dharma Jewel, and give one example each of a cessation and a path.

5) Give the definition of taking refuge. (Tibetan track give Tibetan for "taking refuge.")

6) Describe the taking of refuge which is shared with practitioners of a lesser scope. (Tibetan track give Tibetan for practitioners of the lesser.)

7) Give the detailed definition of the greater way's wish for enlightenment. (Tibetan track give Tibetan for "greater way's wish for enlightenment" and the two lines of Tibetan from the *Abhisamayalamkara* which are the shorter definition.)

8) Describe the two types of the wish for enlightenment. (If you know two different ways of dividing the wish into two, you may write either one.) (Tibetan track give the Tibetan names for the two types and describe them in English.)

a)

b)

9) Give the definition of nirvana.

10) What does "individual analysis" mean here? (Tibetan track also give Tibetan for this phrase.)

11) Describe the difference in this school (Madhyamika Svatantrika) between nirvana with something left over, and nirvana with nothing left over. (Tibetan track also give Tibetan for both these kinds of nirvana.)

12) There is a kind of nirvana called "nirvana which does not stay." What is the meaning of the phrase "does not stay"? (Tibetan students give Tibetan for this nirvana, and for the two extremes.)

13) Describe the three main parts of the method for achieving nirvana.

a)

b)

c)

14) Why is it important to identify the object that we deny? (Tibetan track give Tibetan for "object we deny.")

15) Explain the three different perceptions of the three different people in the metaphor of the magic show. Who are the three types of real people that these three represent? (Tibetan track give Tibetan for these last three.)

16) Write out the reasoning called the "Emptiness of One or Many."

17) Why is it true that if something has parts, it cannot be one thing which really exists?

18) In the section of the commentary known as the *Text of Maitreya*, a debater comes and argues that Maitreya has no state of mind aspiring to fulfill his own needs, and so he has written the *Ornament of Realizations* only for the sake of others. Perhaps the debater is assuming that Maitreya is already a Buddha. If he does assume this, what mistake has he made? (Tibetan track give Tibetan for "way which is shared" and "way which is not shared.")

19) The eighth century master Dharmakirti, in his root text on Buddhist logic, says that two elements must be present for tantra to work. Name them. (Tibetan track in Tibetan.)

a)

b)

Please PRINT your name clearly, exactly as you would like it to appear on your certificate, and the address to which the certificate should be sent.

Please circle one or specify other: Mr. Ms. Mrs. Miss Venerable

Name as you would like it to appear on the certificate: _____

Mailing name, if different: _____

Address _____

City _____ State _____ Zip code _____

Country _____

These notes were taken by a student in class, and should be used for reference only. Please check them against the audiotapes for accuracy of content.

CLASS NOTES

Course II: Buddhist Refuge

Class One: Perfection of Wisdom; the Three Jewels

[Everything in this course is from the **Svatantrika** school]

Perfection of Wisdom

Shakyamuni Buddha taught it for 51 years; three books remain:

GYE	DRING	DU	SUM
long	middle	short	three

The long sutra on Prajna Paramita Sutra has 100,000 verses

The middle sutra has 20,000 verses

The short has 8,000 verses

Together they are called **YUM**, or mother, because the perfection of wisdom produces all the Buddhas.

These books only remain in Tibetan. The Sanskrit libraries were burned by Moslems invading India.

The commentary was taught by Maitreya to Asanga (~350 A.D.). The commentary on the three books above by Asanga/Maitreya is called *Ornament of Realizations* (short **GYEN** in Tibetan). It's 50 pages in a code, so we need a commentary on this commentary. That commentary is by Haribhadra (850 A.D.), called *Clarification*. That one is too hard also, as is Je Tsongkhapa's commentary (~1400). So we study the commentary by Kedrup Tempa Dargye (1493-1568), called the *Analysis of the Perfection of Wisdom*.

Definition of Prajñaparamita: - The perception of emptiness under the influence of the desire to help all sentient beings. - emptiness with love (bodhichitta).

Realization or understanding of emptiness (wisdom) without bodhichitta isn't perfected. Bodhichitta without understanding emptiness isn't perfected.

Arya is anyone who has direct perception of emptiness.

Arhant is anyone who has reached nirvana. After you perceive emptiness directly, it requires training and the application of that direct perception of emptiness to your thoughts to change the way you think and behave to reach nirvana and become an Arhant.

There are three levels of Perfection of Wisdom:

- 1.) **Perfection of Wisdom of the path** - one who has seen emptiness directly and has bodhichitta. This person is not yet a Buddha.
- 2.) **Perfection of Wisdom of the result** - One who has seen emptiness directly and sees all things simultaneously as both empty and deceptive reality. Sees all past, present, and future simultaneously. This person is a Buddha.
- 3.) **Books about Perfection of Wisdom and teachings.** (The sounds of the words of the Buddha.)

CLASS NOTES

Course II: Buddhist Refuge

Class One, continued

Refuge - Buddha, Dharma, Sangha - Three Jewels

For refuge to be real, there must be:

- (1) **fear** of suffering, i.e. wanting protection (renunciation), and
- (2) **belief** that something can help/protect you.

Nothing in the world can protect you from suffering, except for the **Three Jewels**. (Called jewels because we go to them for refuge.)

The **Buddha Jewel** is the ultimate protection. The Buddha has reached the end of the path and has satisfied both needs (his own and others').

The **Dharma Jewel** is the teachings. The Buddha is no good to you if he or she can't communicate with you. The teachings are in:

- 1) books/words
- 2) in the hearts of people who have the paths/ideas in their mindstreams.

The Dharma jewel is two parts: path: (idea) which leads you out of suffering, and cessation: which is stopping bad qualities within you.

The **Sangha Jewel** is anyone who has perceived emptiness directly.

Ultimate Refuge - any refuge where the process of the journey along the path has reach its final goal, i.e. a Buddha or something about a Buddha.

CLASS NOTES

Course II: Buddhist Refuge

Class Two: Refuge - Five Divisions/ Eight Qualities of a Buddha

Definition of going for Refuge:

YUL SHEN-LA RANG-TOB-KYI REWA CHAWAY SEMPA
object another to itself power by hope all movement
of the mind

KHAMDREY TSENYI
going for refuge definition

Refuge is that thought which of its own power puts all its hopes in another (external) object. Going for refuge is different from the object of refuge. You go for refuge to the object of refuge.

Two kinds of refuge:

- 1.) **ordinary** - People in the world take refuge in worldly or material things (food, sex, \$).
- 2.) **exceptional** - Buddhist refuge in the Three Jewels.

When you have refuge, you have the state of mind of being fearful, and go for protection with the absolute certainty that it will help.

Five divisions of Buddhist (exceptional) refuge:

Three types of practitioner:

KYEBU CHUNG DRING CHENPO SUM
person small middle big/great three

1.) Small: Small scope is the minimum motivation you can have and still be Buddhist. Wanting to escape the three lower rebirths. If you work with this motivation, you will get all things you need in this life also, because the virtues necessary to avoid lower rebirth are the same ones that bring happiness now.

2.) Medium: Motivation is to escape all forms of suffering cyclic existence. Understand that all is suffering and every satisfaction is transient.

3.) Great: Motivation to escape all forms of suffering for self and all others. (Must also have lower and medium motivations)

GYUI KYAMDRO DREBUI KHAMDRO
cause going for refuge result going for refuge

4.) Result refuge: Going for refuge in my own future Sanghahood, Dharmahood, Buddhahood.

5.) Cause refuge: Going for refuge in some quality which has already been achieved in another person, going for refuge to another person who has the Three Jewels already established in their mind.

CLASS NOTES

Course II: Buddhist Refuge

Class Two, continued

Why take refuge - In the short term (this life) there is no better protection. In the long term, you can achieve Buddhahood (because you must have refuge to practice tantra, which leads to Buddhahood.)

Eight qualities of a Buddha (from *Uttaratantra* by Maitreya/Asanga)

- 1.) **Uncaused** - his Dharmakaya is uncaused; the emptiness of his omniscience is uncaused; his emptiness is uncaused.
- 2.) **Spontaneous** - the Buddha will spontaneously appear to any being as soon as they are ready or ripe; similar to the moon always being ready to appear in any water that exists.
- 3.) **Realized by no other way** - one can't perceive the Dharmakaya conceptually or with sense perception.
- 4.) **Knowledge** - aware of our condition of suffering.
- 5.) **Love** - cares about all.
- 6.) **Power** - to do something based upon love and knowledge of our condition. His power is to teach you.
- 7.) and 8.) **Fulfills both needs - mine and his.** He has no suffering. He is totally available to fulfill our needs; we aren't able to take advantage because of our Karmic disposition.

CLASS NOTES

Course II: Buddhist Refuge

Class Three: Bodhicitta and Mind

Short Definition of Bodhichitta:

SEM KYE PA NI SHEN DUN DU YANGDAY DZOKPAY JANGCHUB DU
Bodhichitta is for the sake of others total Enlightenment the wish

Bodhichitta is defined as the wish to achieve total enlightenment for the sake of others.

The Svatantrika (lower Madhyamika) school says there are three Buddhahoods, i.e. three tracks, each with a different goal:

Mahayana------(has five paths)-----> Buddhahood

Self-made Buddhas------(has five paths)-----> Nirvana

Listeners (*Shravakas*)-----(has five paths)-----> Nirvana (called "listeners" because they can hear and teach Mahayana, but don't practice it.)

Each type of Buddhahood has five paths: accumulation, preparation, seeing, meditation, and no more learning. Each set of paths has different realizations while on those paths; each track perceives a different type of emptiness. Both nirvanas and Buddhahood have eliminated all suffering, but only Buddhahood has omniscience of all things.

There are three different **semkyes**, or wishes for enlightenment: mahayana **semkye** is to benefit all sentient beings. The other two are for the two nirvanas above - listeners and self-made Buddhas.

Long definition of Bodhichitta:

First, it is the main mental awareness belonging to the greater way, which is focussed 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".

Bodhichitta is the "main" mind: it holds the two thoughts of Bodhichitta - wanting to be a Buddha and wanting to help all sentient beings. Because the mind can't hold two thoughts simultaneously, then Bodhichitta must be main mind; otherwise it would lose Bodhichitta when thinking of wanting to help all sentient beings.

The main mind can hold two complimentary thoughts simultaneously, but not two different thoughts. Main mind is awareness of an object - holding the object in the mind. Secondary mind is feeling good, bad, etc. about that object. Main mind focuses on the object and secondary mind follows after that.

CLASS NOTES

Course II: Buddhist Refuge

Class Three, continued

The definition of bodhichitta uses "**mental awareness**" to qualify that this doesn't refer to the sensory consciousness or awareness of the Buddha.

It uses "**belonging to the greater way**" to signify that pre-bodhichitta (artificial or "sugar-cane" bodhichitta) - that bodhichitta which we try to force upon ourselves or try to get - isn't what is meant. Rather, it means the feeling just comes without effort. That is the real and genuine bodhichitta, and the entry into Mahayana.

The use of "**for the benefit of others**" in the definition of Bodhichitta clarifies that it doesn't mean the enlightenment of listeners or solitary realizers.

It uses "**total enlightenment**" to qualify that it's the wish for the enlightenment of Buddhahood rather than of nirvana.

CLASS NOTES

Course II: Buddhist Refuge

Class Four: Classifications of Bodhicitta

The Five Paths to Buddhahood:

(The names don't necessarily describe each path accurately.)

Accumulation: To get on the first path, one must generate renunciation (and bodhicitta for Mahayana). This primarily refers to renunciation, and not to the accumulation of merit, although we do accumulate merit with renunciation.

Preparation: Preparing to see emptiness directly. The intellectual understanding of emptiness.

Seeing: Direct perception of emptiness (only takes a few minutes). The first bodhisattva bhumi is gained when you see emptiness with compassion in your heart.

Habituation: Getting used to and practicing what you saw in emptiness and reorienting your perception of what you see around you daily to agree with the perception of emptiness. Getting rid of inborn habit of seeing things as self-existent. (This takes a long time to practice.)

No more learning: Nirvana or Buddhahood attained. Got rid of all bad thoughts permanently.

Classifying bodhicitta by level of spiritual understanding (four types)

1. MUPA CHUPAY SEMKYE

belief act wish for enlightenment

Person acting out of belief that things aren't self-existent - has enlightened wish to help all sentient beings, and hasn't seen emptiness. Want to help sentient beings and wants to become Buddha to do so. Realizes that they see things as deceptive reality and has belief that emptiness exists. **Thinks things are self-existent, sees things as self-existent, and believes that things are not self-existent.** (This kind of bodhicitta occurs on paths of accumulation and preparation.)

2. HLAKSAM DAKPAY SEMKYE

takes absolute pure wish for enlightenment
personal responsibility

Someone who has experienced emptiness directly and sees things as they really are, so that bodhicitta is more intelligent and stronger. Has given up intellectual belief in self-existence as a result of seeing emptiness. Knows things are not self-existent, but is forced to see them that way outside of emptiness meditation. Has innate belief/view of self-existence. Sees things as empty in meditation and self-existent out of meditation. Person who permanently no longer has any belief in self-existence because of having seen emptiness directly. **Doesn't believe in self-existence, but still sees things as deceptive reality and has the seeds to see things as deceptive.** (Occurs on paths of seeing and habituation.)

CLASS NOTES

Course II: Buddhist Refuge

Class Four, continued

3. NAMPAR MINPAY SEMKYE

ripening bodhichitta

Someone who looks at sentient beings and wants to help. When looking at sentient beings, doesn't see them as self-existent, but still has seeds to see them as self-existent. Has given up innate belief of self-existence; no longer sees self as self-existent. Outside of meditation, sees everything as empty. Has given up the inborn habit of seeing things as self-existent. Can never again see things as self-existent, although still has the seeds to see things that way. Not a Buddha yet, because there are still karmic seeds in the mind to see things as self-existent. **Doesn't think things are self-existent, doesn't see things as self-existent, but has the seeds to see things as self-existent.** (The path of habituation has this kind of bodhichitta. Bhumis eight through ten occur here.)

4. DRIPPA PAKPAY SEMKYE

obscurations eliminated bodhichitta

This person doesn't think things are self-existent and doesn't see them as self-existent. There are no more seeds to see self-existence. This is a Buddha.

Dividing bodhichitta by the way one thinks (three types):

1. GYALPO TABUI SEMKYE

king - like bodhichitta

"I'll get enlightenment first and then lead others to enlightenment."

2. DZIBU TABUI SEMKYE

shepherd - like bodhichitta

"I'll make sure others achieve enlightenment and then I'll do it."

3. NYENPA TABUI SEMKYE

ferryman - like bodhichitta

"I want to reach enlightenment at the same time as all sentient beings. We'll go together."

Dividing Bodhichitta by its basic nature (two types):

1. MUNPA SEMKYE

prayer bodhichitta

The wish for enlightenment that does not directly depend on taking the bodhisattva vow and engaging in bodhisattva deeds.

2. JUKPA SEMKYE

engaging bodhichitta

The wish for enlightenment that directly depends on taking the vow and actually engaging in the bodhisattva deeds. (When you take a vow to do or not to do something, then the action is much more powerful; breaking the vow is much more detrimental.)

CLASS NOTES

Course II: Buddhist Refuge

Class Four, continued

One last way - not on the test:

Apparent bodhichitta - Wanting to become a Buddha to help all sentient beings.

Ultimate bodhichitta - Direct perception of emptiness. (Nothing directly to do with helping others.)

CLASS NOTES

Course II: Buddhist Refuge

Class Five: Definitions of Nirvana

What is Nirvana?

NYUN-DRIP MA-LU-PA PANG PAY SO SOR TAK-GOG NYANG-DE
klesha obstacle in their eliminated one-by-one see cessation nirvana
mental affliction entirety

Nyun-drip means the mental afflictions (bad thoughts) and **bak-chaks** (potentials for bad thoughts, seeds, mental stains and predispositions to behave similarly again) that block or stop you from nirvana. A seed is a potential (to get angry, for instance) which will be triggered by events in the future.

Nyang-de, or nirvana, is an abbreviation for **nyang-ngen** (grief) **le** (beyond) **depa** (gone), or gone beyond grief.

Definition of nirvana:

Nirvana is a cessation which comes from the individual analysis, and which consists of having eliminated the mental-affliction obstacles (and bak-chaks) in their entirety from your mental stream. Here, individual analysis refers to realizing the Four Arya Truths one-by-one after seeing emptiness directly.

Cessations can be divided into two types: those you get before seeing emptiness (you have these on the first two paths) and those you get from seeing emptiness directly (on the third path - the path of seeing).

The Four Noble Truths should be translated as the **Four Arya Truths**, because you see each of the four truths after becoming an arya (seeing emptiness), as you come down from the direct perception of emptiness. You see that **life is suffering**, and **the cause** (your own bad thoughts), **cessation** (and you see how many lives you have until you are finished), and the **cause of cessation** (the path).

A **bak-chak** is an energetic potential or seed which arises when conditions are right. Once you see emptiness directly, you stop creating new causes for suffering, but you still have past seeds to experience. The process of death practice largely involves going through death without activating our **bak-chaks**. They're there, but by not watering or activating them, they can't cause our lower rebirth.

A mental affliction is mental - made of mind.

Four Types of Nirvana: (there are more, but we're doing only four)

- 1.) **RANG-SHIN NYANG-DE**
natural nirvana

Natural nirvana. This is ultimate reality. It's been like this forever, it occurs naturally. (This is a misnomer, because it's not a real nirvana. It's grouped with nirvana because it can never cause mental afflictions.) (continued in class six)

CLASS NOTES

Course II: Buddhist Refuge

Class Six: Divisions of Nirvana

- 2.) **HLAK - CHE** **NYANG-DE**
 something having nirvana
 left-over possessing

Nirvana with something left over: you attain nirvana and still have your body left over to finish this life, as well as karmic seeds.

- 3.) **HLAK - ME** **NYANG-DE**
 nothing left over nirvana

Nirvana with nothing left over: you attain nirvana and don't have a body after you die. Still have some karmic seeds.

- 4.) **MI-NE-PAY** **NYANG-DE** **SI - TA** **SHI - TA**
 not to stay nirvana samsara edge/extreme peace edge/extreme

Nirvana which does not stay in the extreme of samsara or in the extreme of peace (i.e. lower nirvana). Means the nirvana of a Buddha. Some lower schools say that when you reach nirvana with nothing left over, there is no longer a body or mind to the person; there is a person existing some way in cessation.

Five Heaps or Piles: (*skandas*)

- 1) **Physical body**
- 2) **Feeling** (mental function of feeling) - sensory and emotional - You are always feeling. Can be divided into pain, pleasure, or neutral.
- 3) **Discrimination** - ability to distinguish between two things. (It's a mental function)
- 4) **Other Factors** - everything not included in the other four heaps.
- 5) **Main mind-consciousness** - Six types: mental awareness, eye, ear, nose, taste, and touch awareness.

Out of the 46 mental functions feeling and discrimination are separate, because they are the source of samsara. You discriminate between two things, and say, "I like this and don't like that."

Things needed to get to Nirvana - all must be present:

- 1.) **DAK - ME** **TOK-PAY** **SHE-RAB KYI** **LAP-PA**
 self-nature no realization wisdom of training

Training in the wisdom realizing emptiness. The training of wisdom that realizes that nothing has any nature of its own (i.e. wisdom realizing emptiness).

- 2.) **LAP-PA** **DAN-PO** **NYI-KYI** **SIN-PA**
 training first two of under influence

Doing so under the influence of finely-tuned morality and concentration (the first two trainings)

CLASS NOTES

Course II: Buddhist Refuge

Class Six, continued

3.) TOK - SIN GOM - PA

realization already habituate, or get used to

Getting used to what you've already realized about emptiness by habituating the mind.

Four results of the Buddhist path:

- 1.) **Stream-enterer** - first step of being on your way out of samsara. Seeing emptiness directly, and becoming an arya.
- 2.) **Once-returner** - Will take rebirth in the desire realms one more time.
- 3.) **Non-returner** - Will not come back to the six desire realms again.
- 4.) **Arhant** - "foe-destroyer" has attained nirvana by destroying the bad thoughts and their seeds.

CLASS NOTES

Course II: Buddhist Refuge

Class Seven: Proof of Emptiness; Understanding the Gak-ja

Identifying the object that we deny:

GAK - JA

to deny or refute object to be

Gak-ja means self-existent thing, a thing which exists by itself. There is no such thing. It is self-nature. The thing or object which we deny exists; the thing which emptiness is empty of. When we speak of emptiness, emptiness means something is missing or isn't there. The **gak-ja** is what isn't there in emptiness.

If you don't know what emptiness is empty of, you can't study emptiness. If you don't understand what exists, you can't refute its existence (ex. if you don't know what a vase is, you can't prove there isn't one on the table.) You must have good understanding of what a self-existent thing is.

The gak-ja does not really exist. If it did exist, it would have to exist in a way opposite to the way in which things really do exist (conventionally or deceptively).

You can't have a negative emotion unless you are focused on a **gak-ja** - a thing which doesn't even exist.

LO NU - ME LA NANG-WAY WANG - GI SHAK - TSAM

mind hurt not to appears power by the established just

(i.e. mind unimpaired by as existing
illness, anger, drugs, etc.)

Svatantrika position of how things exist (in conventional reality or dependant origination):

Things exist in dependence on

- 1.) **the thing being out there** (ex. flowers), and
- 2.) **someone perceiving them with an unimpaired mind.** Both factors must be present. It does not exist out there through some way of being on its own.

The **gak-ja** is anything which appears without one of the two factors above being present. If something existed out there on its own without depending on me perceiving it or it appearing to me, that's a **gak-ja**.

The way in which things exist conventionally is that the flowers appear to me and I see them. They don't exist out there on their own as a self-existent thing. We normally see things as a **gak-ja**, independent of factors, and out there self-existently.

Example: The Magic Show

The magician in a crowd takes a stick, casts a spell, and turns it into a horse. The crowd sees a horse. The magician sees a horse, but believes it's a stick. The spell requires a stick and a perceiver.

CLASS NOTES

Course II: Buddhist Refuge

Class Seven, continued

If there were no stick, then everything you look at would appear as a horse. The first component is important - something out there must appear as a stick or a horse (must have some stickness or horseness), or everything I see would appear as a stick or horse. If there were no spell, the crowd wouldn't see the horse; they need the state of mind to see the horse. Someone who comes up to the crowd after the spell just sees a stick there.

- 1.) **Spectators** - see a horse and believe there's a horse there.
- 2.) **Magician** - sees a horse and doesn't believe there's a horse there.
- 3.) **Latecomer** - doesn't see a horse and doesn't believe there's a horse there.

Corresponds to:

- 1.) **Someone who has not seen emptiness directly** sees things as self-existent and believes they are self-existent.
- 2.) **Someone who has seen emptiness directly** and who is not in meditation sees things as self-existent and but doesn't believe it.
- 3.) **Someone** (not a Buddha) **abiding in direct perception of emptiness** doesn't see things as self-existent and doesn't believe they are self-existent.

CLASS NOTES

Course II: Buddhist Refuge

Class Eight: Five Different Proofs of Emptiness

Five ways to prove emptiness: (elaborations for each follow in the next section.)

1.) **CHIK - DU DREL**

one many empty

The emptiness of one or many; do they exist as one or many?

2.) **DORJE SEKMA**

diamond sliver

Sliver of diamond: Things can't arise from themselves, or from something else, or from both, or without a cause (i.e. neither from themselves nor from something else).

3.) **YU - ME KYE - GOK**

exist not to arise to deny

Denial that things which exist or do not exist could arise. Denying that a thing could grow (arise) from a thing that exists, or from something that does not exist, or from both, or from neither.

4.) **MU - SHI KYE - GOK**

possibilities four to arise to deny

The denial that things could arise through any of the four possibilities. Denying that multiple results come from multiple causes, denying that single results come from multiple causes, denying that multiple results come from single causes, denying that single results come from single causes.

5.) **TEN - DREL GYI - RIKPA**

interdependence of reasoning

(also called **RIK-PAY GYALPO**)

(of reasons king)

Reasoning of interdependence (dependant origination) (also known as King of Reasonings). Things are not self-existent because they depend upon other things.

How to prove a logical statement:

There are three (sometimes four) parts to every logical statement. The first part is the subject.

Example of the first argument, the emptiness of one or many:

1.) The first proof of emptiness (the emptiness of one or many) takes as its subject these three knowledges:

Consider the three knowledges:

- a.) **Basic knowledge** - perception of selflessness.
- b.) **Path knowledge** - perception of emptiness by a bodhisattva.
- c.) **Knowledge of all things.**

CLASS NOTES

Course II: Buddhist Refuge

Class Eight, continued

2.) The second part of a logical statement is the characteristic we are asserting - what we are trying to prove - or the thing the other person doesn't see:

They do not exist really. (Really refers to being self-existent, independent of my perception, and their appearing--i.e. as a gak-ja--from their own side.)

3.) The third part of a logical statement is the reason:

Because they do not exist really as one, they do not exist really as many.

4.) The fourth part of a logical statement is a supporting example (preferably something the other person has seen).

They are, for example, like a reflection of an image in a mirror. The image looks real, but isn't.

CLASS NOTES

Course II: Buddhist Refuge

Class Nine: First Proof of Emptiness - One or Many

Elaboration on how to prove a logical statement

Logical statements:

- 1.) Consider the sun **subject**
- 2.) The sun is not blue **characteristic to be proven**
- 3.) Because it is yellow **reason**

Proof of one or many:

If you prove that something doesn't exist as one or as many, then you've proved it doesn't exist at all, because there are no other options except not existing. One and many encompass all possible things.

Three relationships have to be there for a proof to be valid:

- 1.) **The reason has to be a quality of the subject**, i.e. the reason must be true about the subject. Here, 3 does connect to 1; the sun must be yellow, or you can't apply the proof.
- 2.) **The relationship between the reason and the characteristic it proves must be sound.** Therefore, here it must be true that if 3 is true, then 2 occurs, i.e. if something is yellow, then it cannot simultaneously be blue.
- 3.) **The relationship between the characteristic to be proven and its reason must be such that if you negate the characteristic to be proven and you negate the reason, their relationship is still true.** Therefore, if you negate 2, 3 is also negated, as shown by the example: if the sun is not not blue (i.e. is blue), then it is not yellow.

The person you're proving it to must see and accept that the sun is yellow. He or she must accept that it can't be yellow and blue simultaneously, and that if it's blue, it can't be yellow. All of these elements must already be present in their mind. The proof ties them all together, and points to the correct conclusion. Before, he had seen the sun, known what yellow is, and known that if something is yellow, it can't be blue. He had thought the sun was blue because he had never tied the elements together before.

Statement of the first proof of emptiness - one or many

- 1.) Consider the three knowledges (see last week's notes). They do not exist **really** because they don't **really** exist as one or many. If you leave out "really", then they do exist (as many). "Really" qualifies them, meaning that they exist dependent upon someone's perception.
- 2.) The three knowledges do not exist really.
- 3.) For they do not exist really as one or really as many.

If you can prove that a thing can not exist as one, then it can not exist as many, either. Here, many means a collection of the one(s), not many different things, but many of the one. For example, if you can prove that a Martian does not exist, then you don't need to prove that 100 Martians don't exist. We will prove that something (in this instance the three knowledges) doesn't exist as one, really.

CLASS NOTES

Course II: Buddhist Refuge

Class Nine, continued

Proof of the first proof - things don't exist really as one.

- 1.) Consider the three knowledges. (subject)
- 2.) They don't **really exist** as one. (characteristic to be proven)
- 3.) This is because they have parts (according to the Svatantrika definition of emptiness.) (reason)

The three relationships must hold true:

- a) 3 connects to 1 accurately.
- b) If 3 is true, then 2 is true,
- c) If 2 is negated, then 3 is negated.

How to prove that if they have parts they do not really exist as one (if 3, then 2):

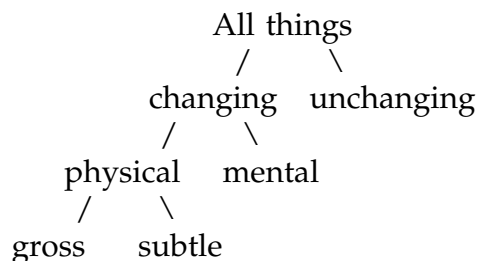
Example: a pen - When you look at a pen, you cannot see the pen. You see the parts of the pen, for example the top, bottom, etc. It's impossible to see the pen without looking at the parts of the pen. While you're looking at the parts of the pen, it's impossible to see the pen.

You are seeing the top and then the bottom, then the back, etc. not the pen. You see various parts and clues, and then paint a complete picture in your mind of a pen for the thing which is out there, and believe it's out there as a "pen", rather than as a mental construct. If you perceive the parts, you can't perceive the whole (one). If you weren't perceiving the parts, you couldn't see the object as existing at all.

Even when you focus on one part, you can't see it. When you look at the top, it has parts too - the top of it, the bottom of it, etc. Ad infinitum, as above. So where does anything come from; how do we perceive it if we can't even see one complete part of it? Your mind fills in the image in a certain way caused by your past mental karma/seeds/mental functions. For this reason, even though I want my mind to fill everything in as pleasure, it doesn't. For example, I want to perceive every meal as tasty, but that doesn't happen.

How to prove that the three knowledges have parts (that 3 is true of 1)

Take the approach that if we prove that everything has parts, this will also apply to the three knowledges. All things can be classified as changing and unchanging. Changing things are classified as either physical or mental. Physical things can be classified as gross or subtle.



To prove that all things have parts, we must prove that each subdivision has parts.

CLASS NOTES

Course II: Buddhist Refuge

Class Nine, continued

Gross physical things:

- 1.) If you cover part of a physical thing, another part is still there, so there must be parts. Covering two fingers leaves three fingers, so fingers are parts. Otherwise when you cover two fingers, none would be left.
- 2.) If you didn't have parts, when you moved one arm then the other would move, if it weren't a separate part.

Subtle physical things:

Consider an atom. Do atoms touch, combine, or blend into each other, or do they occupy each other's space so that every part of one atom is touched by the atom next to it? (O vs. OO) If they touch each other then there must be sides to it, which means it has parts (top, left, etc.). If they existed in a way where every surface and point of an atom touched every surface and point of all others, then there would only be one atom in existence, and we wouldn't have discrete objects like food, etc.

Mental things: (includes mind and mental functions, i.e. basic awareness and all the functions like anger, concentration, love, etc.)

Mental things have direct and remote causes:

Direct means happening right after the event, ex. Nina's visual awareness of him. The direct cause is her visual awareness of him the moment before. Her eye, his skin, etc. are contributing factors, not a direct cause. Her perceiving him is the direct result. The direct cause flip-flops into the direct result without any time lapse. Like snapping fingers twice fast, with no space in between.

Remote means happening a moment or more after an event, with some pause between the events. For example, snap the fingers and pause before snapping a second time. The first snap is a remote cause of perceiving the second snap because you perceived the pause in between.

Because mental things stream so that there are direct and remote causes for them (based upon time elapsed), they have parts. One mental event is composed of direct and remote causes - these are its parts, and to have them time must have elapsed. If there weren't parts, then every prior mental event which leads to the next one would have to occur simultaneously and there would be one moment in time where everything occurred.

Unchanging things:

There are three main types: cessations, empty space, and emptiness.

Cessations include mental afflictions and their seeds. As an absence of something, their nature is unchanging. You don't get more or less free of afflictions, you're just free, so it's unchanging in that its nature is constant. The parts are: cessation of intellectual belief in self-existence, and cessation of innate or inborn belief in self-existence.

CLASS NOTES

Course II: Buddhist Refuge

Class Nine, continued

Empty space is defined as the absence of an obstruction. Its parts are north, south, east, etc.

Emptiness never changes; it can go in and out of existence; it has no beginning or end. Each object has its own emptiness, and all objects' emptinesses are the parts of emptiness.

If everything in the universe has parts, then nothing exists **really**, which we have just proved.

CLASS NOTES

Course II, Level One

Class Ten: Who is Maitreya?

In Tibetan: **JAM-PA**

In Sanskrit: *Maitreya*

In the open teachings, he is considered a bodhisattva; in the secret teachings he is considered a Buddha.

The teacher is the only connection to the Buddha. Without the teacher, you can't learn the wisdom of enlightenment. He is the only window to the information, so you should treat him well. Even if he isn't a Buddha, you should treat him as one anyway, because of this.

As a Buddha, Maitreya still has the desire to fulfill his own needs.



COURSE II

Buddhist Refuge

Answer Key, Class One

- 1) Give a brief definition of the perfection of wisdom. (Tibetan track also give Tibetan for "perfection of wisdom.")

The knowledge of a person of the greater way with which they perceive emptiness, and which is imbued with the wish for enlightenment (bodhichitta).

sherab kyi parul tu chinpa

- 2) Name the three principal sutras on the perfection of wisdom, and explain why they are called *The Mother*. When were they spoken? (Tibetan track also give Tibetan for the three sutras, and for *The Mother*.)

These are the longer, the middle-length, and briefer presentations of the Perfection of Wisdom. They are called "The Mother" because the wisdom they teach produces enlightened beings, as a mother bears children. These sutras were spoken by Shakyamuni Buddha 2500 years ago.

gyendringdu sum

yum

3) The root text for our study of the perfection of wisdom is the *Ornament of Realizations*. Who spoke this work, to whom? What is the estimated date of the work? (Tibetan track give both the Sanskrit and Tibetan names for both the work and the authors.)

The *Ornament of Realizations* was taught by Lord Maitreya to Master Asanga, who lived about 350 AD.

Sanskrit: Abhisamaya Alamkara; Lord Maitreya, Master Asanga

མངུ་ཏོག་གཡེན།

nguntok gyen

ཇེ་བཙུན་བྱམས་པ།

jetsun jampa

འཕགས་པ་ཐོགས་མེད།

pakpa tokme

4) Who wrote the early Indian commentary on the *Ornament* that forms the basis for our study, and what are his dates? Who wrote the Tibetan monastic commentary on this commentary , and what are his dates? (Tibetan track give Sanskrit and Tibetan name for first, Tibetan name for second.)

The early Indian commentary we are studying is *The Clarification of the Meaning*, written by Master Haribhadra (c. 850 AD).

Sanskrit name: Master Haribhadra

ལོ་བུན་སངས་གེ་བཟང་པོ།

Tibetan name: *lobpun sengge sangpo*

The Tibetan commentary is the *Analysis of the Perfection of Wisdom*, by Kedrup Tenpa Dargye (1493-1568).

ཕར་ཕྱིན་མཐའ་དབྱེད།

parchin tachu

མཁས་གྲུབ་བསྟན་པ་དར་རྒྱས།

kedrup tenpa dargye

5) What are the Three Jewels, in which we take refuge?

They are the Buddha Jewel, the Dharma Jewel, and the Sangha Jewel.

6) Give the definition of the Buddha Jewel, and explain at least three of this Jewel's qualities.

An ultimate place of refuge wherein both needs (those of yourself and of others) have been completely satisfied. The Buddha Jewel has the qualities of ultimate knowledge, love, and the power to satisfy both needs. Knowledge means that a Buddha perceives all phenomena; they know exactly what students want and need, and understand their pain exactly. Knowing our condition wouldn't help if Buddhas didn't care to help us do anything about it, but they have ultimate love, and care more about our pain even than we do. It wouldn't be any good to know about our pain and care about it, if the Buddhas had no power to do anything to help us. But they do have ultimate power to reach and teach us what we need to know (although they are not *omnipotent*: that is, they did not create our world or ourselves, and do not have power to remove illness or death by themselves: we must collect the karma needed).

7) Give the definition of the Dharma Jewel, and give one example each of a cessation and a path.

A truth or kind of reality which relates to the greater way, and to the enlightened side of the four truths, and which involves either a cessation or a path. An example of a cessation would be the fact that, after you see emptiness directly, it is impossible to ever doubt the principles of Buddhism again: you gain a cessation for it. An example of a path would be reaching true renunciation, which is known as the "path of accumulation."

8) Give the definition of the Sangha Jewel, and explain what "realized being" means here.

A realized being who possesses any number of eight fine qualities of knowledge and liberation. The word "realized being" here means anyone who has seen emptiness directly.

9) What makes something an "ultimate" refuge?

When it involves having reached the goal of the journey along the path.



COURSE II
Buddhist Refuge

Answer Key, Class Two

- 1) Give the definition of taking refuge. (Tibetan track give Tibetan for "taking refuge.")

A state of mind in which, of your own accord, you put all your hopes into some other object to be of assistance to you.

སྐྱམ་ཐོག་འགྲོ།
kyamdro

- 2) Describe the taking of refuge which is shared with practitioners of a lesser scope. (Tibetan track give Tibetan for practitioners of the lesser.)

First, you feel a personal fear that you will be reborn in one of the births of misery. Second, you believe that the Three Jewels can protect you from this suffering. Finally you hope that one or more of the Three Jewels will be able to protect you from these sufferings.

སྐྱེས་བུ་ཅུང་།
kyebu chung

ཉན་ཐོས།
nyentu

- 3) Describe the taking of refuge which is shared with practitioners of a medium scope. (Tibetan track give Tibetan for practitioners of the medium scope.)

You fear, for yourself, all the various kinds of pain in the cycle of suffering life. You believe that the Three Jewels possess the power to protect you from this pain, and so you put all your hopes in these Three Jewels to be of assistance to you.

སྐྱེས་བུ་འབྲིང་།
kyebu dring

རང་རྒྱལ།
ranggyel

4) Describe how practitioners of a greater scope take refuge. (Tibetan track give Tibetan for practitioners of the greater scope.)

Your mind, of its own accord, puts all its hopes in any one or number of the Three Jewels to be of assistance, in order to protect every living being from the pain of the cycle of suffering life.

སྐྱེས་བྱ་ཆེན་པོ།

kyebu chenpo

བྱང་སེམས།

jangsem

5) Do you think it is possible to have all three of these last three kinds of taking refuge at the same time?

It is possible, since the way in which practitioners of the greater scope take refuge incorporates the two ways in which those of the lower scope take refuge, although not for the sake of themselves alone; for example, those of the greater scope do still hope to escape the sufferings of the lower realms, although not for themselves alone.

6) Describe result refuge. (Tibetan track give Tibetan for cause refuge and result refuge.)

"Result refuge" is defined as hoping that one or more of the Three Jewels, as they will be achieved in yourself, will render you assistance. In short, it is taking refuge in your own future direct realization of emptiness, and enlightenment.

རྒྱུའི་སྐྱབས་འགྲོ།

gyuy kyamdro

འབྲས་བུའི་སྐྱབས་འགྲོ།

drebuy kyamdro



COURSE II
Buddhist Refuge

Answer Key, Class Three

1) Give the detailed definition of the greater way's wish for enlightenment. (Tibetan track give Tibetan for "greater way's wish for enlightenment" and the two lines of Tibetan from the *Abhisamayalamkara* which are the shorter definition.)

First, it is the 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. Second, it is a knowledge belonging to the greater way, which acts as a door for entering the greater way, and which is included into the activity side of the standard division into the two of view and activity.

The shorter definition of the greater way's wish for enlightenment is "The wish to achieve total enlightenment for the sake of others."

ཐེག་ཆེན་སེམས་བསྐྱེད།

tekchen semkye

།སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར།

།ཡང་དག་ཇོགས་པའི་བྱང་ཆུབ་འདོད།

*semkyepa ni shendun chir
yangdak dzokpay jangchub du*

- 2) What thing is not this wish for enlightenment, but might be confused with it, if we left the word "main" out of the definition? (Tibetan track give Tibetan for "main.")

The Wish for enlightenment is described as a "main" state of mind—meaning an overall state of consciousness rather than a specific mental function. It subsumes two more specific mental functions: the wish to achieve enlightenment and the wish to help all living beings. If the word "main" were not included in the definition of the wish, then someone might mistake either one of these two wishes alone (which are *not* "main" mind but rather specific functions of the mind) for the Wish itself.

གཙོ་བོ།

tsowo

- 3) What thing is not this wish, but might be confused with it, if we left out the word "mental"? (Tibetan track give Tibetan for "mental awareness.")

The sensory consciousness of an Enlightened Being.

ཡིད་ཀྱི་རྣམ་རིག་

yi kyi namrik

- 4) What thing is not this wish, but might be confused with it if we left out the words "belonging to the greater way"?

There is a preliminary to the genuine wish for enlightenment known as the "sugar-cane" wish for enlightenment. At this point one's wish is not entirely spontaneous, but rather it is forced, which is a necessary preliminary to developing the real wish. When one does develop this real wish, then one has "officially" entered the greater way (the mahayana). By saying in the definition of the wish that it must "belong to the greater way," we eliminate this preliminary to the real wish.

5) What thing is not this wish, but might be confused with it, if we left out the word "total"? (Tibetan track give Tibetan for "total enlightenment.")

There are actually three different kinds of "wish for enlightenment": the wish for the enlightenment of full Buddhahood, and two wishes for the "enlightenment" of the lower two tracks—those of the Listeners and the so-called Self-Made Buddhas, which are actually only a lower nirvana. By mentioning "total" enlightenment in the definition, we eliminate these two lower wishes.

ཇོགས་པའི་བྱང་ཆུབ།

dzokpay jangchub

6) What thing is not this wish, but might be confused with it, if we left out the words "for the benefit of others"? (Tibetan track give Tibetan for this phrase.)

Again, this addition to the definition disallows the wish of Listeners and Self-Made Buddhas for the kind of enlightenment which they strive for, motivated only by a desire to work for their own benefit.

གཞན་དོན།

shendun



COURSE II
Buddhist Refuge

Answer Key, Class Four

1) Name and describe the four types of the wish for enlightenment.

- a) The "belief" wish: You have achieved the actual wish for enlightenment, but have not yet seen emptiness directly (which is the same as saying that you are on either the path of accumulation or the path of preparation for the greater way). Things appear to be self-existent, you still see them that way, and you believe what you are seeing.
- b) The "personal responsibility" wish: You have achieved the actual wish for enlightenment, you have seen emptiness directly, and you are on any of the bodhisattva levels from #1 to #7. Things appear to be self-existent, and (except when you are seeing emptiness directly in meditation) you still see them that way, but you no longer believe that they really are this way, because you have seen directly that they are not.
- c) The "ripened" wish: You have reached the eighth bodhisattva level or higher, but you are not yet enlightened. Things no longer appear to you as self-existent, you no longer see them that way, and you have no belief that they are that way. But you still have subtle seeds in your mind for the tendency of things appearing to be self-existent.
- d) The wish where "all obstacles are eliminated": You have reached total enlightenment, and no longer possess even the seeds for the tendency of things appearing to be self-existent.

2) Name and describe the three types of the wish for enlightenment.

- a) **The King-Like Wish:** You want to become enlightened first and lead others there.
- b) **The Shepherd-Like Wish:** You think about enlightenment in a way where you would stay behind and shepherd all other beings into enlightenment before agreeing to go there yourself. It is important to say that this is only a description of a kind of willingness to serve others first; in actual reality, no one would ever postpone their own enlightenment to serve others, since becoming enlightened is the highest way to serve others.
- c) **The Ferryman-Like Wish:** You want to achieve enlightenment along with all other living beings, at the same time as them. The note for the last wish also applies here.

3) Describe the two types of the wish for enlightenment. (If you know two different ways of dividing the wish into two, you may write either one.) (Tibetan track give the Tibetan names for the two types and describe them in English.)

The first way of dividing the wish into two types:

- a) **The wish in the form of intention (prayer), or thinking like a bodhisattva:** The thought to become totally enlightened so that you can be of help to all living beings.

མེད་པུ་སེམ་པུ།

munsem

- b) **The wish in the form of action, or acting (engaging) like a bodhisattva:** Actually undertaking the activities of a bodhisattva, in order to become a Buddha to help all living beings.

འདུག་པུ་སེམ་པུ།

juksem

The second way of dividing the wish into two types:

- a) The wish in its "deceptive" form, meaning the wish as it is normally spoken of—the wish to become enlightened so you can help all beings. It is "deceptive" only in being focussed usually towards objects existing as "deceptive" reality, or reality as seen by an average person.

ཀུན་ཇོབ་སེམས་བསྐྱེད།

kundzob semkye

- b) The wish in its "ultimate" form—this is actually just a code word for the direct perception of emptiness.

དོན་དམ་སེམས་བསྐྱེད།

dundam semkye



COURSE II
Buddhist Refuge

Answer Key, Class Five

1) Give the definition of nirvana.

Nirvana is defined as "The permanent cessation in which one has eliminated the mental-affliction obstacles, in their entirety, due to one's 'individual analysis'."

ཉོན་མྱིང་མ་ལུས་པར་སྤངས་པའི་སོ་སོར་བདགས་འགོག།

nyundrip malupar pangpay so-sor tangok

2) What does "individual analysis" mean here? (Tibetan track also give Tibetan for this phrase.)

"Individual analysis" here refers to a person's realization of the various individual details of the four realized truths (misnamed by some people as the "four noble truths"), after the direct perception of emptiness.

སོ་སོར་བདགས་འགོག།

so-sor tangok

3) What is a "mental-affliction obstacle"? (Tibetan track also give Tibetan for this phrase.)

A mental-affliction obstacle is defined as "That type of obstacle of the general type that—of the two of nirvana and full enlightenment—it acts primarily to obstruct one from reaching nirvana."

ཉོན་མྱིང།

nyundrip

4) What is "natural nirvana"? Is it actually nirvana? (Tibetan track also give Tibetan for this phrase.)

"Natural nirvana" is actually just another term for the emptiness which is a part of every existing object. It is not actually nirvana, since it is not the permanent end of one's mental afflictions due to perceiving emptiness directly.

རང་ཞིན་གྱང་འདས།

rangshin nyangde



COURSE II
Buddhist Refuge

Answer Key, Class Six

1) Describe the difference in this school (Madhyamika Svatantrika) between nirvana with something left over, and nirvana with nothing left over. (Tibetan track also give Tibetan for both these kinds of nirvana.)

In this school, nirvana "with something left over" means that you have achieved nirvana but still possess a body that was produced by impure karma. Nirvana "with nothing left over" means that you have achieved nirvana and no longer possess such a body.

ལྷག་བཅས་སྤང་འདས།

hlakche nyangde

ལྷག་མེད་སྤང་འདས།

hlakme nyangde

2) There is a kind of nirvana called "nirvana which does not stay." What is the meaning of the phrase "does not stay"? (Tibetan students give Tibetan for this nirvana, and for the two extremes.)

In this context, "does not stay" describes the nirvana of a totally enlightened being, who stays neither in the extreme of cyclic life (where we are now), nor in the extreme of "peace," which refers to the nirvana of the lower way (the hinayana), where a person has eliminated their mental afflictions forever, but not attained total enlightenment.

མི་གནས་པའི་སྤང་འདས།

mi-nepay nyangde

སྤྱི་མཐའ།

sita

ཞི་མཐའ།

shita

3) What is a foe destroyer, and what are the three results of the path that leads up to it? (Tibetan students give Tibetan for all four.)

A "foe-destroyer" (known as "arhat" in Sanskrit) is someone who has permanently ended their mental afflictions, due to their direct perception of emptiness earlier, on the path of seeing.

དག་བཅོམ་པ།

drachompa

"Foe-destroyer" is the fourth of the "four results of the Buddhist path." The first three results, which lead up to it, are as follows:

- (1) Stream-enterer: A person who has perceived emptiness directly, but who is not yet a once-returner. Because of this perception, they are definitely on their way out of the cycle of suffering, and this is why they are called "Stream-Enterer."

རྒྱལ་ལྷན་པ།

gyun shukpa

- (2) Once-returner: A person who has gone higher than stream-enterer, by eliminating more of their mental afflictions, to the point where they will only have to take one more birth in the desire realm.

ཕྱིར་འོང་བ།

chir-ongwa

- (3) Non-returner: A person who has gone higher than once-returner, by eliminating even more of their mental afflictions, to the point where they will never have to take another birth in the desire realm. A foe-destroyer has eliminated all mental afflictions, and will no longer have to take any birth in any of the three realms of the suffering cycle: neither in the desire realm, nor the form realm, nor the formless realm.

ཕྱིར་མི་འོང་བ།

chir mi-ongwa

4) Describe the three main parts of the method for achieving nirvana.

- a) Become a master of the extraordinary training of wisdom.**
- b) Assure that this extraordinary training is imbued with a mastery of the first two of the extraordinary trainings: morality and meditative concentration.**
- c) Become extremely familiar with the realizations of emptiness which you have already had (referring especially to those you had on the path of seeing.)**



COURSE II
Buddhist Refuge

Answer Key, Class Seven

1) Why is it important to identify the object that we deny? (Tibetan track give Tibetan for "object we deny.")

If we don't know what a self-existent object would look like if it did exist, then we can never come to realize the emptiness, since it consists of the absence of this non-existent thing. This "self-existent object" is known as the "object that we deny."

དགག་བྱ།

gakja

2) It is said that if something really existed, it would have to exist in the opposite way that it exists deceptively. What two things are necessary for something to exist deceptively, according to the Svatantrika school? (Tibetan track give the short Tibetan description.)

For something to exist deceptively, the thing must appear to you, and it must be perceived with an unimpaired mind.

སྟོ་གཞོད་མེད་ལ་སྒྲུང་བའི་དབང་གིས་བཞག་ཅམ།

lo nume la nangway wang gi shak tsam

3) Explain the three different perceptions of the three different people in the metaphor of the magic show. Who are the three types of real people that these three represent? (Tibetan track give Tibetan for these last three.)

A magician in ancient India throws a small stick on the ground, utters a magic incantation, and sprinkles some special powder in the area. This makes people who have been standing there see the stick as a horse or cow. Other people join the crowd later; they don't see the animal, because they weren't there when the spell was cast.

The spectators see a horse and believe that there is one there. The magician sees a horse as well, since the spell affects him too, but he knows it's not real, and doesn't believe in it. The latecomers neither see a horse nor believe that one is there.

The spectators are like a person who has not yet seen emptiness directly, since they see things as self-existent and also believe that they are. The magician is like a bodhisattva who *has* seen emptiness directly but who is not now in the direct perception of emptiness: things still appear to them to be self-existent, but they don't believe what they see. The latecomers are like someone who is not a Buddha but who is in the direct perception of emptiness: things neither appear as self-existent to them, nor are they believing them at that time to be self-existent.

སོ་སོ་སྟེ་བོ།

soso kyewo

ཇེས་ཐོབ་བྱང་སེམས་འཕགས་པ།

jetop jangsem pakpa

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་པའི་སྟོབ་པ།

tongnyi ngunsum du tokpay lopa



COURSE II
Buddhist Refuge

Answer Key, Class Eight

1) Give just the names for the five types of reasoning used to prove selflessness.
(Tibetan track give also in Tibetan.)

a) The emptiness of one or many.

གཅིག་དུ་བྲལ།

chik du drel

b) The sliver of diamond reasoning.

རྡོ་རྗེ་གཟེགས་མ།

dorje sekma

c) The denial that things which do exist or do not exist could arise.

ཡོད་མེད་སྐྱེ་འགོག།

yume kye gok

d) The denial that things could arise through any of the four possibilities.

སུ་བཞི་སྐྱེ་འགོག།

mu shi kye gok

e) The reasoning of interdependence.

རྟེན་འབྲེལ་གྱི་རིགས་པ།

tendrel gyi rikpa

རིགས་པའི་རྒྱལ་པོ།

rikpay gyelpo

OR

- 2) In the reasoning called the "Emptiness of One or Many," what things are we trying to prove do not exist really?

We are trying to prove that the three knowledges do not exist really; that is, basic knowledge (the perception of selflessness); path knowledge (the perception of emptiness by a bodhisattva); and omniscience (the state of mind of an Enlightened Being).

- 3) Do you think these things exist as one or many, neither, or both?

The three knowledges exist, in a deceptive way, as many. In a self-existent way though they do not exist as one or as many.

- 4) Do you think it is true if we say they do not exist really?

Yes, in that "really" implies in a self-existent way, independent of appearing to me and my perceiving them.

- 5) What example is used to support this reasoning, and what does it mean?

The example used is that of a reflection of an image in a mirror. To a person who doesn't understand how a mirror works, it might seem that the reflection of something is the real thing itself. To a person who doesn't understand how things exist, it might seem that something could exist only from its own side, through some unique nature of its own.

- 6) Write out the reasoning called the "Emptiness of One or Many."

Consider the three kinds of knowledge.

They don't exist truly,

Because they neither exist truly as one thing, nor do they exist truly as many things.

They are, for example, like a reflection of an image in a mirror.



COURSE II
Buddhist Refuge

Answer Key, Class Nine

1) The proof called "The Emptiness of One or Many states: "Consider the three--basic knowledge, path knowledge, and the knowledge of all things. They do not really exist; for they exist neither as one thing which really exists, nor as many things which really exist." Let's confirm the first part of the proof; we want to know if it's true that the three knowledges are neither one thing which really exists, nor many things which really exist. Give the proof for the first part: that the three knowledges are not one thing that really exists. (Tibetan track give Tibetan for the proof.)

**Consider the three knowledges.
They do not really exist as one;
Because they have parts.**

གཞི་ལམ་ནམ་གསུམ་ཆོས་ཅན།

shi lam nam sum chuchen

བདེན་གྲུབ་ཀྱི་གཅིག་དུ་མ་གྲུབ་སྟེ།

dendrup kyi chiktu madrup te

ཆ་བཅས་ཡིན་པའི་ཕྱིར།

chache yin pay chir

2) Let's confirm each part of this proof too. First of all, why is it true that if something has parts, it cannot be one thing which really exists?

When we say that something "really exists," we mean that it exists independent of its parts. But this can never be the case, because we perceive something only by perceiving its parts: our eye skips around to the major features of an object, and then our mind organizes this information into one whole object. There could never be a single object that existed in any other way. Therefore no single object can "really" exist.

3) The Svatantrika system says that the reason here, "having parts," applies to every object that exists, and therefore applies to the subject of our proof (the three knowledges). To prove this you must prove that both changing things and unchanging things have parts. To prove that changing things have parts, you must prove that physical things have parts, and that mental things have parts. To prove that physical things have parts, you must prove that gross physical things have parts, and that subtle physical things have parts. What is a good example to prove that gross physical things have parts?

When you cover part of your hand (say, one of your fingers), the rest of the hand is still visible, and so the hand must be made of parts. If it weren't made of parts, then the whole hand would disappear when you covered just a part of it.

4) What is a good example to prove that subtle physical things have parts?

Atoms are a good example to prove that subtle physical things have parts. If atoms didn't have parts, then when two atoms touched each other they would have to touch each other all over each of them. They would be indistinguishable from each other, and everything would be one big atom. What really happens though is that one point on each of the atoms touches: this makes other points either closer or farther from each other, and this proves that the atoms have parts, such as the upper part, lower part, left or right parts, and so on.

5) Explain briefly how to prove that mental things have parts.

Every instant of thought is followed by another instant of thought, and the two are separated by a moment of time passing. The parts of mental thoughts are identified by the lapse of time—one part of the thought happens sooner and the next happens later. If a thought didn't have parts, there would be no elapsed time between thoughts, and all thoughts would occur simultaneously at one moment in time—and then there would be no more thoughts.

6) There are three main types of unchanging things: cessation, empty space, and emptiness. Take any two of these and explain how each of them has parts.

- a) Emptiness: Every individual object in the universe possesses its own emptiness. These multiple emptinesses are the parts of general emptiness.**
- b) Empty space: Its parts are the empty space to the east, that to the north, and so on.**
- c) Cessation: The permanent ending of different obstacles would all be subsumed by the general cessation in the mental stream of an Enlightened Being.**



COURSE II
Buddhist Refuge

Answer Key, Class Ten

1) In the section of the commentary known as the *Text of Maitreya*, a debater comes and argues that Maitreya has no state of mind aspiring to fulfill his own needs, and so he has written the *Ornament of Realizations* only for the sake of others. Perhaps the debater is assuming that Maitreya is already a Buddha. If he does assume this, what mistake has he made? (Tibetan track give Tibetan for "way which is shared" and "way which is not shared.")

He has mixed the open path of Buddhism with the secret path of Buddhism. In the secret teachings, Maitreya is considered to be a fully enlightened being already. In the open teachings, he is not yet so. In a presentation of the open teachings, one should never mix in the secret teachings, which are meant only for specially qualified disciples. The open teachings are also known as the "way which is shared" (by the open and secret teachings), while the secret teachings are known as the "way which is not shared."

ཐུན་མོང་གི་ལམ།

tunmong gi lam

ཐུན་མོང་མ་ཡིན་པའི་ལམ།

tunmong mayinpay lam

2) Suppose Maitreya really is already a Buddha.

a) *Does he still have the wish for enlightenment?*

If Maitreya already is a Buddha, then he does possess the wish for enlightenment, or bodhichitta.

b) *If yes, does this wish fit the short definition of the wish for enlightenment?*

It does fit the definition, which is "The wish for enlightenment (bodhichitta) is the desire to reach enlightenment for the benefit of every living being." We say that Enlightened Beings have the wish to accomplish both their own aims and the aims of others. Thus they still wish to possess both the Dharma body (the Dharmakaya, or a Buddha's omniscience and their emptiness), which is the achievement of their own aims; and the physical body (the Rupakaya), which is the achievement of the aims of others.

3) Can a Mahayana person still have the aspiration to fulfill his or her own needs?

It is not a contradiction to aspire to fulfill your own needs, while at the same time aspiring to fulfill the needs of others in an ultimate way. Buddhism says that you *can* eat your cake and have it too. All Buddhists of the greater way are pledged to reach total Enlightenment—pure and perfect bliss for themselves—so that they can truly be of service to others.

4) Do the open teachings of Buddhism mention the secret teachings? Do they accept their validity? (Tibetan track give Tibetan for "open teachings" and "secret teachings.")

The secret teachings are mentioned, for example, in Master Haribhadra's *Brief Commentary*, where he discusses how these teachings describe the bodies of a Buddha. In Dharmakirti's *Commentary on Valid Perception*, the secret teachings are also accepted as valid, and the way in which they work is discussed.

ཏོ་

do

སྔགས་

ngak

5) The eighth century master Dharmakirti, in his root text on Buddhist logic, says that two elements must be present for tantra to work. Name them. (Tibetan track in Tibetan.)

The two elements that must be present for tantra to work are:

- a) The person who has spoken the tantra must be a being of exceptional spiritual power.

སྔགས་རྩོམ་པ་པོའི་མཐུ།

ngak tsompapoy tu

- b) The person who practices the tantra must be someone who is leading a very pure life.

སྔགས་བསྒྲུབ་པ་པོའི་རྩལ་གྲིམས།

ngak depapoy tsultrim



COURSE II
Buddhist Refuge

Language Study Guide

Class One

ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ།

sherab kyi parul tu chinpa

རྒྱལ་འབྲིང་བསྐྱུས་གསུམ།

gyendringdu sum

ཡུམ།

yum

མངཱ་ཏོག་སྟག་རྒྱུ།

nguntok gyen

ཇེ་བཙུན་བྱམས་པ།

jetsun jampa

འཕགས་པ་ཐོགས་མེད།

pakpa tokme

ལྷོ་བ་དཔོན་སང་གི་བཟང་པོ།

lobpun sengge sangpo

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ཕར་ཕྱིན་མཐའ་དཔྱོད།

parchin tachu

མཁས་གྲུབ་བསྟན་པ་དར་རྒྱས།

kedrup tenpa dargye

སྐབས་འགྲོ།

kyamdro

Class Two

སྐེས་བུ་ཅུང་།

kyebu chung

ཉན་ཐོས།

nyentu

སྐེས་བུ་འབྲིང་།

kyebu dring

རང་རྒྱལ།

ranggyel

སྐེས་བུ་ཆེན་པོ།

kyebu chenpo

བྱང་སེམས།

jangsem

རྒྱུད་སྐབས་འགྲོ།

gyuy kyamdro

འབྲས་བུ་རྒྱུད་སྐབས་འགྲོ།

drebuy kyamdro

Class Three

ཐེག་ཆེན་སེམས་བསྐྱེད།

tekchen semkye

།སེམས་བསྐྱེད་པ་ནི་གཞན་དོན་ཕྱིར།

།ཡང་དག་ཚྭ་གས་པའི་བྱང་ཆུབ་འདོད།

*semkyepa ni shendun chir
yangdak dzokpay jangchub du*

གཙོ་བོ།

tsowo

ཡིད་ཀྱི་ནཱ་རིག།

yi kyi namrik

ཚྭ་གས་པའི་བྱང་ཆུབ།

dzokpay jangchub

གཞན་དོན།

shendun

Class Four

མེན་སེམས།

munsem

འདུག་སེམས།

juksem

ཀུན་རྫོབ་སེམས་བསྐྱེད།

kundzob semkye

དོན་དམ་སེམས་བསྐྱེད།

dundam semkye

Class Five

ཉིན་ཐྱིབ་མ་ལུས་པར་སྤངས་པའི་སོ་སོར་བདག་ས་འགོག་

nyundrip malupar pangpay so-sor tangok

སོ་སོར་བདག་ས་འགོག་

so-sor tangok

ཉིན་ཐྱིབ།

nyundrip

རང་ཞིན་སྤང་འདས།

rangshin nyangde

Class Six

ལྷག་བཙས་བྱང་འདས།

hlakche nyangde

ལྷག་མེད་བྱང་འདས།

hlakme nyangde

མི་གནས་པའི་བྱང་འདས།

mi-nepay nyangde

སྟིང་མཐའ།

sita

ཞི་མཐའ།

shita

དག་བཙམ་པ།

drachompa

རྒྱལ་ཞུགས་པ།

gyun shukpa

ཕྱིར་འོང་བ།

chir-ongwa

ཕྱིར་མི་འོང་བ།

chir mi-ongwa

Class Seven

དགག་བྱ།

gakja

ལྷོ་གཞོན་མེད་ལ་སྒྲུང་བའི་དབང་གིས་བཞག་ཙམ།

lo nume la nangway wang gi shak tsam

སོ་སོ་སྐྱེ་བོ།

soso kyewo

ཇེས་ཐོབ་བྱུང་སེམས་འཕགས་པ།

jetop jangsem pakpa

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་པའི་སྟོབ་པ།

tongnyi ngunsum du tokpay lopa

Class Eight

གཅིག་དུ་བྲལ།

chik du drel

རྡོ་རྗེ་གཟེགས་མ།

dorje sekma

ཡོད་མེད་སྐྱེ་འགོག།

yume kye gok

མུ་བཞི་སྐྱེ་འགོག

mu shi kye gok

ཏྲེན་འབྲེལ་གྱི་རིགས་པ། རིགས་པའི་རྒྱལ་པོ།
tendrel gyi rikpa or rikpay gyelpo

Class Nine

གཞི་ལམ་ནམ་གསུམ་ཆོས་ཅན།

shi lam nam sum chuchen

བདེན་གྲུབ་ཀྱི་གཅིག་ཏུ་མ་གྲུབ་སྟེ།

dendrup kyi chiktu madrup te

ཆ་བཅས་ཡིན་པའི་ཕྱིར།

chache yin pay chir

Class Ten

བྱུན་མོང་གི་ལམ།

tunmong gi lam

བྱུན་མོང་མ་ཡིན་པའི་ལམ།

tunmong mayinpay lam

མདོ།

do

སྔགས།

ngak

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སྔགས་ཚུལ་པ་པོའི་མཐུ།

ngak tsompapoy tu

སྔགས་བརྒྱས་པ་པོའི་རྩལ་བྲིམས།

ngak depapoy tsultrim



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2

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Level 1 of The Perfection of Wisdom (*Prajna Paramita*)

