



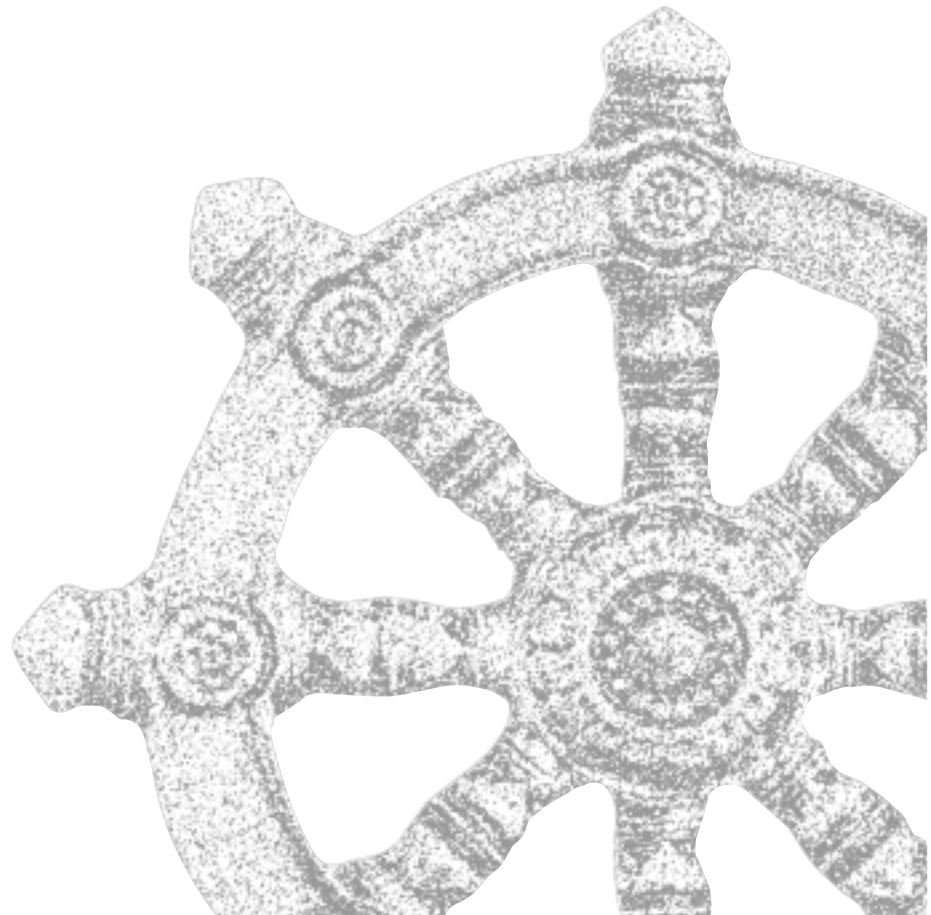
THE ASIAN CLASSICS  
INSTITUTE

12

## GUIDE TO THE BODHISATTVA'S WAY OF LIFE - PART 3

COURSE

Level 5 of Middle-Way Philosophy (*Madhyamika*)





# THE ASIAN CLASSICS

---

---

## INSTITUTE

Thank you for your interest in the Asian Classics Institute's Correspondence Courses. A complete Formal Study Course consists of audio recordings from the original class series in New York, along with the supporting text materials from each class. The text and audio may be downloaded (see [www.world-view.org](http://www.world-view.org) in the on-line teachings section), or ordered by mail (see the Courses by mail section of the web site).

This Course consists of eleven classes, each of which has approximately two hours of audio, along with corresponding written materials. The audio can be ordered by mail, listened to on-line as streaming Real Audio, or downloaded onto your computer in mp3 or RA format for playback later. The written materials for this Course are contained in nine on-line files which can be downloaded, printed and assembled into a three-ring binder.

A complete Course binder contains the following sections in this order: a binder cover and spine, an overview of the teacher training program, prayers, a course syllabus, readings, class notes, homework, quizzes, a final examination, answer keys and Tibetan study materials. (The class notes were taken by a student in the original live classes, and you'll need these for reference as what's written on the board isn't always spoken.) For ease of binder assembly, be sure to print the files on three hole paper.

Each class lecture has a corresponding homework, quiz, meditation, and class notes. Most classes have readings, although not every class does. After listening to the audio from a class, the homework, quiz and meditation should be completed for that class before continuing on to the next class. The homework can be completed using your class notes, open book style. The quizzes should be completed from memory only, without the aid of notes or other materials. (A good approach is to look at an answer key *after* you have finished that homework, and to use that answer key to study for that quiz.) A final exam is given at the end of the Course.

You may grade your own papers using the supplied answer keys or, if you wish to do so, you may mail your quizzes, homework and final examination to the Asian Classics Institute to be graded. All of the quiz and final exam questions come from the homework, so the homework answer keys are also used to grade the quizzes and the final exam.

If you use the answer keys to complete your homework or quizzes by copying, please do not mail your papers to the Institute for grading. If you do mail your papers in, upon successfully passing, you will be presented with a certificate of proficiency from the Institute.

If you choose to have your papers graded by the Institute (this is completely optional), please mail all of the homework, quizzes and the final for the Course together – **DO NOT** mail papers from individual classes, or a partially completed Course. Once you have completed the entire Course, mail it to: The Asian Classics Institute, Correspondence Courses, 7055 Juniper Drive, Colorado Springs, CO 80908. Please make a copy of all materials that you send to us, in case they are lost in the mail. **Be sure to provide a self-addressed, stamped envelope of appropriate size and postage to have your papers returned.**

We would like to emphasize finally that, although recordings and written materials can be extremely helpful, it is essential for serious Buddhist practitioners to meet and study directly with a qualified Teacher who can give the necessary guidance and personal instructions of the lineage.

The wisdom of Enlightened Beings has been passed down in an unbroken lineage in these teachings. May you put them into practice in your life, gain every realization, and benefit all. May every goodness grow and spread in all directions right now!



### 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 Darma 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 Darma 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 Trashhi (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.

༄༅། །མཇུག། །

*mandel*

།ས་གཞི་སྒྲོམ་གྱིས་བྱུགས་ཤིང་མི་ཏོག་བཟམ།

*sashi pukyi jukshing metok tram,*

།རི་རབ་སྤིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི།

*rirab lingshi nyinde gyenpa di,*

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

*sangye shingdu mikte ulwar gyi,*

།འབྲོ་ཀུན་རྣམ་དག་ཞིང་ལ་སྦྱོད་པར་ཤོག །།

*drokun namdak shingla chupar shok.*

།ཨི་དྲོ་གུ་རུ་རྩ་མཇུག་ལ་ཀི་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་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།  
*sangye chudang tsokyi choknam la,*

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

།བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།  
*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*

།དགེ་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

*gewa diyi kyewo kun,*

།བསོད་ནམས་ཡེ་ཤེས་ཚོགས་ཇོགས་ཤིང་།

*sunam yeshe tsok-dzok shing,*

།བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།

*sunam yeshe lejung way,*

།དམ་པ་སྐྱུ་གཉིས་འཕྲོ་བ་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.

ལྷོ། །མཚོད་པ། །  
*chupa*

།སྟོན་པ་སྣ་མེད་སངས་རྒྱལ་རིན་པོ་ཆེ།  
*tonpa lame sanggye rinpoche,*

།སྐྱོབ་པ་སྣ་མེད་དམ་ཚེས་རིན་པོ་ཆེ།  
*kyoppa lame damchu rinpoche,*

།འབྲེན་པ་སྣ་མེད་དགའ་འདུན་རིན་པོ་ཆེ།  
*drenpa lame gendun rinpoche,*

།སྐྱབས་གནས་དཀོན་མཚོག་གསུམ་ལ་མཚོད་པ་འབྲུལ།  
*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 XII: Guide to the Bodhisattva's Way of Life, Part III

*Level Five of Middle Way-Philosophy (Madhyamika)*

## Course Syllabus

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*).

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. The folios numbers correspond to ACIP electronic editions TD3871 and S5436, respectively. Each lesson is accompanied by the full detailed outline of the relevant section from Gyaltsab Je's commentary.

\*\*\*\*\*

### Reading One

*Contemplations on the Perfection of Wisdom, Part I*

Contemplation One: We Need to See Emptiness

(COMMENTARY ONLY, FOLIOS 114A-114B)

Contemplation Two: What Goes First for Wisdom

(ROOT TEXT FOLIO 30B; COMMENTARY FOLIOS 114B-115A)

Contemplation Three: The Two Realities

(RT 31A; COM 115B-116A)

Contemplation Four: We Can See Ultimate Reality

(RT 31A; COM 116A-117A)

### Reading Two

*Contemplations on the Perfection of Wisdom, Part II*

Contemplation Five: Only Two Kinds of People

(RT 31A; COM 117B-118B)

Contemplation Six: Things are Empty and Things Still Work

(RT 31A; COM 118B-119A)

Contemplation Seven: What it Means When We Say Things Work

(RT 31A; COM 119A)

Contemplation Eight: Things That Exist Deceptively Do Exist

(RT 31A; COM 120A)

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Course Syllabus**

Contemplation Nine: Empty Virtues Do Work Perfectly

(RT 31A; COM 120A-120B)

Contemplation Ten: Emptiness and Rebirth Work Perfectly Together

(RT 31A; COM 120B)

Contemplation Eleven: The Difference between Good and Bad is  
Empty and Perfectly True

(RT 31A; COM 120B-121A)

Contemplation Twelve: The Difference between Freedom and the  
Circle of Suffering is Empty and Perfectly  
True

(RT 31A-31B; COM 121A-121B)

**Reading Three**

*Contemplations on the Perfection of Wisdom, Part III*

Contemplation Thirteen: How Do We See the Illusion?

(RT 31B; COM 121B-123A)

Contemplation Fourteen: How Then are We Aware of our Minds?

(RT 31B; COM 123A-123B)

Contemplation Fifteen: How Buddhas Take Offerings

(RT 32A; COM 128A-128B)

**Reading Four**

*Contemplations on the Perfection of Wisdom, Part IV*

Contemplation Sixteen: On the Need to See Emptiness

(RT 32A; COM 128B-129A)

Contemplation Seventeen: About the Lesser Way

(RT 32A-32B; COM 129A-129B)

Contemplation Eighteen: Destroying Mental Afflictions Forever

(RT 32B; COM 130B-131A)

Contemplation Nineteen: On Desire and Self-Existence

(RT 32B; COM 131B-132A)

Contemplation Twenty: On Emptiness and Nirvana Alone

(RT 32B; COM 132A)

Contemplation Twenty-One: On Ending the Two Obstacles

(RT 32B-33A; COM 133A-133B)

**Reading Five**

*Contemplations on the Perfection of Wisdom, Part V*

Contemplation Twenty-Two: The Two Kinds of Grasping to Self-  
Existence

(COM 133B-134A)

Contemplation Twenty-Three: The Person and the Parts

(RT 33A; COM 134A-134B)

Contemplation Twenty-Four: Karma and its Consequences, Despite No  
Self

(RT 33B; COM 137A-137B)

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Course Syllabus**

**Reading Six**

*Contemplations on the Perfection of Wisdom, Part VI*

Contemplation Twenty-Five: Consequences and No-Self

(RT 33B; COM 137B-138A)

Contemplation Twenty-Six: The Final Defeat of Ignorance

(RT 33B; COM 138B)

Contemplation Twenty-Seven: Neither the Parts nor the Whole

(RT 33B-34A; COM 138B-140A)

Contemplation Twenty-Eight: The Emptiness of the Parts of Parts

(RT 34A; COM 140A-140B)

**Reading Seven**

*Contemplations on the Perfection of Wisdom, Part VII*

Contemplation Twenty-Nine: The Emptiness of Feelings

(RT 34A-34B; COM 140B-141B)

Contemplation Thirty: The Emptiness of the Mind

(RT 34B; COM 143B)

**Reading Eight**

*Contemplations on the Perfection of Wisdom, Part VIII*

Contemplation Thirty-One: The Sliver of Diamond

(RT 35A-35B; COM 146A-146B)

Contemplation Thirty-Two: What Emptiness is Empty Of

(RT 36A; COM 150A-150B)

Contemplation Thirty-Three: Things are Empty Because They are  
Dependent

(RT 36A-36B; COM 151A-151B)

**Reading Nine**

*Contemplations on the Perfection of Wisdom, Part IX*

Contemplation Thirty-Four: The Emptiness of Becoming and Ending

(RT 36B; COM 151B-152B)

Contemplation Thirty-Five: The Emptiness of Love and Hate

(RT 36B; COM 152B-153A)

**Reading Ten**

*Contemplations on the Perfection of Wisdom, Part X;*

*Contemplations on the Practice of Dedication*

Contemplation Thirty-Six: The Final End

(RT 37A-37B; COM 155A-155B)

Contemplation Thirty-Seven: Pray They All Be Bodhisattvas

(RT 37B; COM 156A-157A)

Contemplation Thirty-Eight: For the Teacher and the Teachings

(RT 40A; COM 163A)

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Course Syllabus

**Supplemental Reading**

*Chapter Ten, The Chapter on Dedicating the Power of Good Deeds*

This, the final chapter of the *Guide*, was not included as part of this Course. Geshe Michael translated and taught this chapter from three-year retreat subsequent to the completion of this Course. The verses of the root text from the tenth chapter are provided here, but are not a part of this Course and have no study requirements. The full transcript of Geshe Michael's commentary on the tenth chapter is available on-line at [www.world-view.org](http://www.world-view.org).

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading One: Contemplations of the Perfection of Wisdom, Part I

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 30B-31A and 114A-117A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation One* *We need to see emptiness*

།བཞི་པ་རྣམ་མཐོང་གི་ངོ་བོ་ཤེས་རབ་ལ་བསྐྱབ་ཚུལ་ལ་གཉིས། ལེན་ལེན་གཞུང་བཤད་པ་  
དང་། ལེན་ལེན་མཚན་ལོ།

The fourth principal section, how to train oneself in wisdom, the essence of special insight, has two parts of its own: an explanation of the body of the [ninth] chapter, and an explanation of the chapter's name.

།དང་པོ་ལ་གསུམ། ཟར་པ་ཐོབ་པར་འདོད་པས་དེ་ལོ་ན་ཉིད་རྟོགས་པའི་ཤེས་རབ་བསྐྱེད་

དགོས་པར་བསྐྱེད་པ་དང་། དེ་ཁོ་ན་ཉིད་རྟོགས་པའི་ཤེས་རབ་ཇི་ལྟར་བསྐྱེད་པའི་ཐབས་  
དང་། དེས་ན་དེ་བསྐྱེད་པ་ལ་འབད་པར་གདམས་པའོ།

The first part has three sections of its own: a demonstration that those who wish to reach freedom must develop the wisdom which realizes thusness; the way to develop wisdom which realizes thusness; and advice that one should, therefore, make great efforts to develop this wisdom.

།དང་པོ་ལ་གཉིས། ལྷིའི་དོན་དང་། ཡན་ལག་གི་དོན་ཏོ།

The first of these sections comes in two steps: the general point, and secondary points.

།དང་པོ་ནི། གཞན་རྒྱུད་ཀྱི་སྐྱུག་བསྐྱེད་མཐའ་དག་ཞི་བར་བྱེད་ལ་སློན་མེད་པའི་བྱང་རྒྱུ་  
ཐོབ་དགོས་པས། དེ་ཁོ་ན་ཉིད་རྟོགས་དགོས་ཀྱང་རང་རྒྱུད་ཀྱི་སྐྱུག་བསྐྱེད་ཞི་བ་ལ་དེ་ཁོ་ན་  
ཉིད་རྟོགས་ཅི་དགོས་སྟུང་ན། མགོན་པོ་སྐྱུ་སྐྱུ་བ་ཀྱིས་ཇི་སྲིད་ཕྱང་པོར་འཛིན་ཡོད་པ། དེ་  
སྲིད་དེ་ལ་ངར་འཛིན་ཡོད། །ཅེས་ཕྱང་པོ་བདེན་འཛིན་ཡོད་པ་དེ་སྲིད་དུང་དང་ང་ཡི་བར་  
རང་གི་མཚན་ཉིད་ཀྱིས་བྱུབ་པར་འཛིན་པའི་འཇིག་ལྟ་མི་ལྡོག་པར་གསུངས་ལ། ཉན་རང་  
དགྲ་བཅོམ་པས་འཇིག་ལྟ་ཟད་པར་མ་སྦྱངས་པ་སྲུ་ཡང་མི་འདོད་ཅིང་། དེ་ལ་ཕྱང་པོ་བདེན་  
འཛིན་ཟད་དགོས་པས་ཉན་རང་འཕགས་པས་ཀྱང་ཕྱང་པོ་བདེན་མེད་དུ་རྟོགས་པར་བཞེད་པ་  
ལྟར། ལྷོ་བ་དཔོན་འདིས་ཀྱང་འཁོར་བའི་སྐྱུག་བསྐྱེད་ཞི་བ་ལ་ཡང་དེ་ཁོ་ན་ཉིད་རྟོགས་  
དགོས་པར་བཞེད་དོ། འོག་ཏུ་ཡང་འཆད་པར་འགྱུར་རོ།

Here is the first section. One might have the following thought:

It's true that, in order to help put an end to the entire amount of suffering that exists in other people, we must achieve matchless enlightenment. And for this reason we must realize thusness. How could it be though that, in order to put an end only to that suffering which exists in ourselves, we would also have to realize thusness?



Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading One

Remember though that our Protector, Nagarjuna, has said the following:

As long as a person possesses the habit  
Of grasping to the heaps as true,  
For just this long will they also grasp  
To the thought that these are "me."

He is saying here that, as long as we still possess the habit of grasping to our heaps as true, then for just this long will we find ourselves unable to reverse our "view of destruction": our tendency to view these heaps as being "me" or "mine," in a way where they exist through some nature of their own. To do this though, one must finish off one's tendency to grasp to the heaps as existing in truth.

Now there is no one at all who would claim that enemy destroyers of the Listener or Self-Made Buddha types have not yet eliminated their "view of destruction" in its entirety. As such, the Protector is here stating the position that realized beings of these two types as well have realized that the heaps have no true existence. And in keeping with this position, the present master [Shantideva] also holds the position that—even just to put an end to the sufferings of the cycle of life—one must still realize thusness. This point will also be discussed further on.

*Contemplation Two*  
*What goes first for wisdom*

ཡན་ལག་འདི་དག་ཐམས་ཅད་ནི།

ཐུབ་པས་ཤེས་རབ་དོན་དུ་གསུངས།

All of these branches then were stated  
By the Able Ones to be  
Something for the purpose of wisdom.

ཡན་ལག་འདི་དག་ཅེས་པ་ལའི་བརྒྱུད་པ་ནས་བཤད་པའི་ཞི་གནས་ཙམ་ལ་འཆད་པ་དང་།  
སྦྱིན་སོགས་པར་སྦྱིན་ལྷག་མ་ཐམས་ཅད་ལ་འཆད་པའི་ལུགས་གཉིས་ལས། ལའི་སྦྱི་  
གཉིས་ཙམ་གྱི་འབྲེལ་བ་ལ་སྦྱར་ན་སྦྱ་མ་ཡང་རུང་མོད་ཀྱང་འདིར་སྦྱི་མ་ལྟར་བཤད་ན་  
ལུགས་སོ།

There are two different ways of explaining the phrase "these branches" in the root text at this point. Sometimes it is explained as referring only to the practice of quietude which was covered in the eighth chapter. But it is also explained as referring to all of the remaining perfections, of giving and the rest. If we restrict ourselves only to the relation between the present and the preceding chapters, then the former method of explaining the phrase is also admittedly appropriate. Here though it would be better if we commented upon the phrase in its latter sense.

སྦྱིན་པ་ལ་སོགས་པའི་ཡན་ལག་ཤེས་རབ་ཀྱི་དོན་དུ་གསུངས། ཞེས་པ་ལ་དོགས་པ་འདི་  
ལྟར་བཅད་དེ། དེ་ཁོ་ན་ཉིད་ཐོས་བསམ་གྱིས་རྟོགས་པ་ལ་སྦྱིན་སོགས་སྦྱོན་དུ་འབྲོ་དགོས་  
པ་མ་ཡིན་ཏེ། སྦྱིར་སྦྱོང་ཉིད་རྟོགས་པ་ལ་ཚོགས་བསམ་གྱིས་དགོས་ཀྱང་འདིར་བཤད་པ་འདྲ་  
བའི་བྱང་རྒྱུ་སེམས་དཔའི་སྦྱོད་པ་སྦྱོན་དུ་འབྲོ་མི་དགོས་ཏེ་སྦྱོབ་དཔོན་གྱི་འཚོས་སྦྱོང་ཉིད་  
ཐོས་བསམ་གྱིས་གཏན་ལ་འབབས་རྒྱུ་གཉིས་བཤད་པ་བཞིན་ནོ།

The full phrase here in the root text says that the branches of giving and the rest were stated to be for the purpose of wisdom. There are a number of questions raised by this statement which bear examination.

It is not the case that, to realize thusness through the processes of learning and contemplation, giving and the rest must come before. Although it is true that one must accumulate great merit in order to realize emptiness, it is not necessary that the kinds of bodhisattva activities described here come first. We could for example mention the two methods of coming to an understanding of emptiness, through learning and contemplation, as described by Master Shantarakshita.

།སྟོང་ཉིད་ལ་ཡིད་འགྲུར་བའི་སྟོང་བ་སྐྱེ་བ་ལ་ཡང་དེ་དག་སྟོན་དུ་འགྲོ་དགོས་པའང་མིན་ཏེ།  
དེ་ལྟར་མི་རྟག་པ་རྟོགས་པ་ལྟ་བུའི་ཉམས་སྟོང་ལའང་དེ་དག་སྟོན་དུ་འགྲོ་དགོས་པ་  
མཚུངས་སོ།

Neither is it the case that, in order to have an experience of emptiness that would lead to a deep conviction in it, these other perfections would have to come first. If this were so, then they would also have to come first in order for a person to have a deep experience of something like the realization of impermanence—the two causes would be just the same.

།སྟོང་ཉིད་རྟོགས་པའི་སྟོན་བུང་གི་ལྟག་མཐོང་སྐྱེ་བ་ལ་དེ་དག་སྟོན་དུ་འགྲོ་དགོས་པའང་  
མིན་ཏེ། བྱང་ཆུབ་སེམས་དཔའི་སྟོན་པ་དེ་དག་སྟོན་དུ་མ་སོང་ཡང་ཉན་རང་གིས་དེ་ཁོ་ན་  
ཉིད་རྟོགས་པའི་རྒྱལ་སྲུང་བཤད་པ་བཞིན་ནོ།

It is not even the case that these have to come before one is able to develop the kind of special insight which realizes emptiness and which comes through the process of meditation. This is true because, as we have just mentioned, persons of the Listener and Self-Made Buddha types are able to realize thusness without the activities of a bodhisattva having come before.

།སྟོང་ཉིད་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་ཚོས་སྐྱུའི་ཉེར་ལེན་བྱེད་ཅིང་སྦྱིན་སོགས་ཐབས་རྣམས་  
ཀྱིས་དེའི་ལྟན་ཅིག་བྱེད་ཀྱིན་བྱེད་པས་ཤེས་རབ་ཀྱིས་འབྲས་བུ་དེ་ཐོབ་པ་ལ་སྦྱིན་སོགས་  
རྣམས་ཀྱིས་ཕན་དགོས་པས་དེ་དག་ཤེས་རབ་ཀྱི་དོན་དུ་གསུངས་སོ་ཞེ་ན། དེ་ལྟར་ཤེས་  
རབ་དེ་དག་གི་དོན་དུ་གསུངས་ཞེས་གོ་ལྟོག་ན་ཡང་མཚུངས་སོ།

One may assert the following:

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading One

The wisdom wherein one realizes emptiness provides the material cause for the dharma body, and the perfections which relate to "method"—that is, giving and the like—provide the contributing factors for this body. Therefore giving and the others must make their contribution in order for wisdom to help us to attain this goal. And this is why the text says that "they were stated to be for the purpose of wisdom."

If this were true though, we could just as well reverse the statement, and say that "wisdom was stated to be for the purpose of them."

།དེས་ན་སྣོད་ཉིད་ཉོན་ཏྟེ་གསུང་པའི་ཤེས་རབ་མེད་ན་སྐྱབ་གཉེས་གང་གི་ཡང་ས་བོན་ཟད་པར་བྱེད་  
མི་རྣམས་ལ་ཉོན་སྐྱབ་ཀྱི་ས་བོན་ཟད་པ་ཙམ་ལ་ཚོགས་མཐའ་ཡས་པས་བརྒྱན་པ་མི་དགོས་  
ཀྱང་། ཤེས་སྐྱབ་ཀྱི་ས་བོན་ཟད་པ་ལ་དགོས་ཤིང་འདིར་ཡང་གཙོ་བོ་ཤེས་སྐྱབ་ཟད་པའི་  
དོན་དུ་ཡིན་པས་ཡན་ལག་འདི་དག་ཤེས་རབ་དོན་དུ་གསུངས་པ་ཡིན་ཅོ།

The real point then is as follows. Without the wisdom which realizes emptiness, you could never finish off the seeds of any one of the two obstacles; and it is not necessary that one be enriched with limitless masses of merit in order to finish off just the seed of those obstacles which relate to the mental afflictions. In order to finish off the seed of those obstacles which relate to seeing all existing objects, however, it is necessary to be enriched in this way. And since our work here is concerned primarily with finishing off the obstacles to seeing all objects, then we can say that "these branches were stated to be something for the purpose of wisdom."

*Contemplation Three  
The Two Realities*

། ཀུན་རྫོབ་དང་ནི་དོན་དམ་སྟེ།  
། འདི་ནི་བདེན་པ་གཉིས་སུ་འདོད།

We accept the truths as being two:  
The one which is deceptive,  
And the one which is the ultimate.

། གཉིས་པ་ལ་གསུམ། བདེན་གཉིས་ཀྱི་རྣམ་གཞག་དང་། ཐར་པ་ཙམ་ཐོབ་པར་འདོད་པས་  
། ཀྱང་སྟོང་ཉིད་རྟོགས་དགོས་པར་བསྐྱབ་པ་དང་། སྟོང་ཉིད་སྐྱབ་པའི་རིགས་པ་རྒྱས་པར་  
། བཤད་པའོ།

The second part, [the way to develop wisdom which realizes thusness,] has three sections of its own: a presentation of the two truths; a proof that, even if all you hope to do is to reach freedom, you must still realize emptiness; and a detailed explanation of the different types of reasoning used to prove emptiness.

། དང་པོ་ལ་གཉིས། དངོས་དང་། སྟོང་ཉིད་ལ་དགོས་ལུས་མེད་པའི་ཚོད་པ་སྤང་བའོ།

The first of these three has two divisions of its own: the actual presentation, and disproving the argument that emptiness is pointless and useless.

། དང་པོ་ལ་གསུམ། བདེན་གཉིས་ཀྱི་དབྱེ་བ་དང་། མཚན་ཉིད་དང་། དེ་གཏན་ལ་འབེབས་  
། པའི་གང་ཟག་དོས་བཟུང་བའོ།

The first of these two divisions covers three topics: a division of existence into two truths; the definition of the two truths; and identifying the type of person who can establish the nature of the two truths.

། དང་པོ་ནི། བསྐྱབ་བརྟུས་སུ་ཡབ་སྲས་འཇལ་བའི་མདོ་དྲངས་པ་ལས། འདི་ལྟར་དེ་བཞིན་  
། གཤེགས་པས་ཀུན་རྫོབ་དང་དོན་དམ་པ་གཉིས་ཐུགས་སུ་རྒྱུད་དེ་ཤེས་པར་བྱ་བ་ཡང་ཀུན་

ཚོབ་དང་དོན་དམ་པའི་བདེན་པ་འདིར་ཟད་དོ། །དེ་ཡང་བཙོམ་ལྡན་འདས་ཀྱིས་སྣོང་པ་ཉིད་  
དུ་རབ་ཏུ་གཟུགས། རབ་ཏུ་མཐུན། ལེགས་པར་མངོན་དུ་བྱས་པས་དེའི་སྤྱིར་ཐམས་ཅད་  
མཐུན་པ་ཞེས་བྱའོ་ཞེས་གསུངས་ཏེ། ཤེས་པར་བྱ་བ་ཡང་ཞེས་པས་ཤེས་བྱ་དབྱེ་གཞི་དང་།  
འདིར་ཟད་དོ་ཞེས་པས་བདེན་གཉིས་སུ་གྲངས་ངེས་པ་དང་། བདེན་པ་གཉིས་ཀ་དེ་བཞིན་  
གཤེགས་པས་སྤྲུགས་སུ་རྒྱུད་པའི་སྤྱིར་ཐམས་ཅད་མཐུན་པར་བསྟན་ཏོ། །དེས་ན་དོན་དམ་  
པའི་བདེན་པ་ཤེས་བྱ་མ་ཡིན་པ་དང་སློབ་གང་གིས་ཀྱང་མ་རྟོགས་པ་སློབ་འཇུག་གི་དགོངས་  
པར་འཆད་པ་ནི་ལོག་པར་འཆད་པའོ།

Here is the first of the three. The following quotation from the *Sutra on the Meeting of the Father and the Son* appears in the *Compendium of the Trainings*:

Thus do Those Who Have Gone That Way fathom the deceptive and the ultimate: and so, knowable objects are either deceptive truth or ultimate truth, and nothing else. So too do the Conquerors see them perfectly as emptiness; know them so, perfectly, and bring them to reality with excellence; and this is why they we call them the All-Knowing.

The fact that all knowable objects are the thing which is divided into two truths is conveyed by the words "...and so, knowable objects." The phrase "and nothing else" expresses the fact that there are exactly two truths, no more and no less. The point too is that, because Those Who Have Gone That Way fathom both the truths completely, they are all-knowing. As such, the explanation that it is the intent of the *Guide to the Bodhisattva's Way of Life* to say that ultimate truth is not a knowable object, or that it cannot be realized by any state of mind at all, is an explanation which is completely wrong.

*Contemplation Four*  
*We can see ultimate reality*

དོན་དམ་སྟོ་ཡི་སྟོན་ཡུལ་མིན།

སྟོ་ནི་ཀུན་རྫོབ་ཡིན་པར་བརྗོད།

The ultimate is not something which is  
An object of the mind; the mind  
Is something said to be deceptive.

གཉིས་པ་ནི། གཞན་གྱི་ལུགས་དགག་པ་དང་། རང་གི་ལུགས་བཞག་པ་གཉིས་ཀྱིས་ཤེས་  
པར་བྱ་བའོ།

For the second topic, [the definition of the two truths,] we will proceed in two steps: refuting the opponent's position, and presenting our own position.

།དང་པོ་ནི། རྣམ་གྱི་སྟོན་ལུང་རྒྱ་དམར་ལ་སོགས་པ་ཁ་ཅིག་དོན་དམ་སྟོ་ཡི་སྟོན་ཡུལ་མིན་  
ཞེས་པའི་རྐང་པ་དང་པོ་དམ་བཅའ་དང་སྤྱི་མ་ཉགས་སུ་བྱས་ནས་དོན་དམ་བདེན་པ་རྟོག་པ་  
དང་རྟོག་མེད་གྱི་ཤེས་པ་གང་གི་ཡང་ཡུལ་དུ་མི་རུང་སྟེ་སྟོ་དང་སྟོའི་ཡུལ་ཡིན་ན་ཀུན་རྫོབ་  
བདེན་པ་ཡིན་པས་ཁྲུབ་པ་རྐང་པ་འོག་མས་བསྟན་པས་གྲུབ་བོ་ཞེས་འདོད་པ་ནི། རྣམ་པ་  
ཐམས་ཅད་དུ་མི་རིགས་ཏེ་ཐེག་ཆེན་འཕགས་པའི་མཉམ་གཞག་ན་སྟོ་མེད་པར་ཁས་ལེན་ན་  
རྒྱང་ཕན་གྱི་གཞུང་བཅུགས་པར་འགྱུར་ཏེ། དེས་འཆི་ཁ་རྒྱན་ཆད་དུ་རིག་པ་ཡོད་ལ་དེ་  
ནས་རྒྱན་ཆད་པར་འདོད་ཅིང་། བྱིད་གྱིས་ཀྱང་སྟོར་ལམ་ཐ་མ་རྒྱན་ཆད་དུ་སྟོ་ཡོད་ལ་  
གནས་ལུགས་གྱི་དོན་ལ་མཉམ་པར་བཞག་པའི་ཆོ་མེད་པར་ཁས་སྤངས་པའི་ཕྱིར།

Here is the first of the two steps. Certain Tibetans of the past, such as Gyamar of Tulung, have taken the following position:

The first line of this section, "The ultimate is not something which is an object of the mind," is presenting an assertion by the author. The second line is a reason to support his assertion. The point of both is to say that ultimate reality could never be an object of any

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading One

state of mind, whether it be a conceptual state or a non-conceptual state. This is proven by the fact that the latter line is stating that anything which is either a state of mind or the object of any state of mind must always be deceptive truth.

This position though is completely mistaken. If you accept the idea that during the deep meditation of a realized being on the greater way there is no state of mind at all, then you are introducing beliefs found in the texts of the Lokayata, [a non-Buddhist sect in ancient India which said that there were no future lives, and no such thing as karma and its consequences.] They believe that, up to the point of death, the mind does exist; but that after this point it discontinues. You too believe that, up to the very end of the path of preparation, there is mind; but that while this person is engaged in deep meditation upon the actual state of reality, there is no mind.

གཞན་ཡང་དོན་གང་ཞིག་མངོན་སུམ་དུ་རྟོགས་པས་རྗེ་མ་ཟད་པར་བྱེད་པའི་ཤེས་བྱ་ཞིག་  
ཁས་མི་ལེན་ན། རྗེ་མ་ཟད་པ་མི་སྲིད་པས་སངས་རྒྱས་དང་སེམས་ཅན་གང་ཡང་བཞག་ཏུ་  
མེད་པའི་སྐྱར་འདེབས་འབའ་ཞིག་ཏུ་འགྱུར་ལ། ཁས་ལེན་ན་དོན་དམ་བདེན་པ་ཡུལ་དང་  
དེ་རྟོགས་པའི་སློ་མི་འདོད་པ་འགལ་ཀུན་རྫོབ་ཡིན་ན། དོན་དམ་མི་འཇལ་བས་བྱུང་བར་  
འདོད་ན། དོན་དམ་བདེན་པ་རང་ཉིད་ཀྱིས་རང་ཉིད་འཇལ་བ་མི་སྲིད་པས་འཇལ་བྱེད་མེད་  
པའི་ཕྱིར་གཏན་མེད་དུ་འགྱུར་ལ། དེ་མེད་ན་བདེན་པ་གཉིས་ཀྱི་དབྱེ་བ་བྱས་པ་ལ་དགོས་པ་  
ཅི་ཞིག་ཡོད།

Beyond that, suppose we were to assert that there were no object at all which was such that, if you realized it directly, this would function to allow you to finish off every impurity. Since it would then be impossible to finish off one's impurities, we could never say that some beings were enlightened and others were not—and this would be a gross example of discounting something that was actually true.

If on the other hand we asserted that such an object did exist, then it would be a contradiction to refuse the existence of ultimate truth and the state of mind which realizes it. If further we were to assert that, if something were the deceptive type, it could never engage in the ultimate, then there would be no state of mind which could ever engage in the ultimate, since it's a complete impossibility for the ultimate to engage in itself. And in this case there would be no ultimate truth at all; with it gone, what point would there ever be then in making the division of objects into the two truths?



གཞན་ཡང་ཀུན་རྫོབ་བདེན་པས་སྣང་བ་ཡིན་ན་བདེན་སྣང་ཉིད་དོན་དམ་བདེན་པར་ཁས་  
སྲུངས་པ་ལ་གཞོན་པ་ཅུང་ཟད་ཀྱང་མིད་ལ་དེ་མིན་ན་ཀུན་རྫོབ་བདེན་གྲུབ་ཏུ་འགྱུར་ཏོ།  
ཚེད་ལྡོག་ལས། རང་བཞིན་མིད་པ་ཉིད་ལྡོག་ན། རང་བཞིན་ཉིད་དུ་རབ་གྲུབ་འགྱུར།  
ཞེས་གསུངས་པས་སོ།།

Moreover there is no contradiction raised at all when we assert that, if the voidness of true existence is itself void of deceptive truth, then it must be ultimate truth. And if this were not the case, then this voidness would have to be deceptive reality. As *Ending all Debate*, [a text by the realized being Nagarjuna,] states:

If we were to refuse the lack  
Of any nature to things,  
They would then be forced to have  
A nature of their own.

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading One**

IV. How to train yourself in wisdom, which is the essence of special insight

A. An explanation of the body of the chapter

1. A demonstration that those who wish to reach freedom must develop the wisdom which realizes thusness

a. The general point

[Contemplations One and Two are found here]

b. Secondary points

2. The way to develop the wisdom which realizes thusness

a. A presentation of the two truths

i) The actual presentation

a1. A division of existence into two truths

[Contemplation Three is found here]

b1. The definition of the two truths

a2. Refuting the opponent's position

[Contemplation Four is found here]

b2. Presenting our own position

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Two: Contemplations of the Perfection of Wisdom, Part II

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 31A-31B and 117B-121B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Five Only Two Kinds of People*

།དེ་ལ་འཇིག་རྟེན་རྣམ་གཉིས་མཐོང་།

།རྣམ་འབྱོར་པ་དང་ཕལ་པའོ།

**This one in the world we find of two types:  
These are the high practitioners,  
And common people as well.**

།དེ་ལ་འཇིག་རྟེན་ཕལ་པ་ནི།

།རྣམ་འབྱོར་འཇིག་རྟེན་གྱིས་གཞོན་ཅིང་།

ནུལ་འགྱོར་པ་ཡང་སློབ་བྱུང་གྱིས།

ཤོང་མ་གོང་མ་རྣམས་གྱིས་གཞོན།

Now this common one in the world  
Is disproved by the one we call  
The "world practitioner."  
Even high practitioners "disprove"  
Each other by mental qualities  
At relatively higher levels.

གསུམ་པ་ལ་གཉིས། བདེན་གཉིས་གཏན་ལ་འབབས་འདོད་པའི་གང་ཟག་གི་དབང་དུ་  
བྱས་པའི་དབྱེ་བ་དང་། སློབ་མཐོ་དམན་གྱི་བྱུང་པར་བཤད་པའོ།

The third part, [identifying the type of person who can establish the nature of the two truths,] includes two points: a division based on the type of person it is who seeks to establish the nature of the two truths, and the distinction between relative degrees of understanding.

།དང་པོ་ནི། བདེན་གཉིས་གཏན་ལ་འབབས་འདོད་པའི་གང་ཟག་ནི་དེ་ལ་འཇིག་རྟེན་ཏེ་ཕུང་  
པོ་ལ་བརྟེན་ནས་བཏགས་པའི་གང་ཟག་ཡིན་ལ་དེ་ཡང་རྣམ་པ་གཉིས་སུ་མཐོང་སྟེ། ཞི་  
ལྷག་ཟུང་འབྲེལ་གྱི་ཏིང་ངེ་འཇིག་དང་ལྡན་པའི་རྣལ་འགྱོར་པ་ཚོས་ཐམས་ཅད་རང་བཞིན་  
གྱིས་སྟོང་པར་རྟོགས་པ་དང་། ཕལ་པ་དངོས་པོར་སྣང་བའོ། །གཙོ་བོའི་དབང་དུ་བྱས་པ་  
ཡིན་གྱི་སྟོང་ཉིད་ཐོས་བསམ་གྱིས་རྟོགས་པ་དང་གྲུབ་མཐས་སློབ་མ་བསྐྱུར་བའི་གང་ཟག་  
རྣམས་ཀྱང་དེ་དག་གི་ཕྱོགས་སུ་གཏོགས་པར་བྱའོ།

Here is the first. *This* person who seeks to establish the nature of the two truths is called "one in the world," in the sense that he is a person which is projected based upon the heaps. And *two types* of these persons are *found*: those who are *high practitioners* possessed of the single-pointed concentration which combines quietude and special insight—that is, those who have realized that every object which exists is empty of any nature of its own; and *common people as well*—that is, those who profess that things which function exist truly. This division by the way is only made with the primary type in mind; those who have been able to realize emptiness, through the processes of learning and contemplation, and those whose minds have not been affected by any particular philosophical school are also included into the relevant group.

ཁགཉིས་པ་ནི། དེ་ལ་འཇིག་རྟེན་པ་ལ་པ་རྟུལ་ཕྱན་ཆ་མེད་དང་ཤེས་པ་སྐྱད་ཅིག་ཆ་མེད་དང་  
དངོས་པོ་ཅོམ་བདེན་པར་འདོད་པ་ནི་རྣལ་འབྱོར་པ་ཡང་ཡིན་ལ་འཇིག་རྟེན་པ་ཡང་ཡིན་  
པས། རྣལ་འབྱོར་འཇིག་རྟེན་རང་བཞིན་མེད་པར་རྟོགས་པའི་གང་ཟག་དེས་དངོས་པོར་སྐྱེ་  
བ་བྱུབ་མཐའ་འོག་མ་རྣམས་ལ་གཞོན་ཅིང་ཞི་ལྷག་ཟུང་འབྲེལ་གྱི་རྣལ་འབྱོར་པ་ཡང་གོང་  
མ་གོང་མ་རྣམས་ཀྱིས་འོག་མ་རྣམས་ལ་གཞོན་དེ།

Here is the second. First consider those *in the world* who are *common* people: those who believe that there are atoms which are partless, that the mind is partless in the sense of existing in indivisible instants, and that functional objects as such exist in truth. *The "world practitioners"*—so called because they are both high practitioners and persons in the world—are people who have realized that things have no nature of their own. These latter *disprove* the system of the former, that lower system followed by those who assert that functional things exist in truth. Even within high practitioners who are able to combine quietude and special insight, those at each succeeding, higher level disprove those at each preceding and lower level.

དབྱུ་མ་པས་སེམས་ཅོམ་པ་ཤེས་པ་བདེན་པར་འདོད་པ་རིགས་པས་ཁོགས་ལ། དེས་མདོ་  
སྡེ་པ་རྟུལ་ཕྱན་ཆ་མེད་ཁས་ལེན་པ་རིགས་པས་ཁོགས་པའོ། །སྟོང་ཉིད་རྟོགས་པའི་རྣལ་  
འབྱོར་པ་ནང་པན་རྩུན་གཅིག་གིས་གཅིག་ལ་མི་གཞོན་དམ་སྣམ་ན་སྟོང་ཉིད་རྟོགས་པའི་  
རྣལ་འབྱོར་པ་ཡང་སྟོའི་བྱུང་པར་གྱིས་ས་གཉིས་པ་ལ་སོགས་པ་གོང་མ་གོང་མ་ལ་གནས་  
པ་རྣམས་ཀྱིས་ས་དང་པོ་ལ་སོགས་པས་འོག་མ་ལ་གནས་པ་རྣམས་ལ་གཞོན་པ་སྟེ་ཟླུ་  
གྱིས་གཞོན་པ་ཡིན་ཅོ།

This is true because of the following. Those of the Middle-Way School utilize reasoning to overthrow those of the Mind-Only School, who believe that the mind exists in truth. Those of this latter school use reasoning to overthrow those of the Sutrist School, who assert that there are atoms which are partless. This fact may lead you to wonder whether those high practitioners who have realized emptiness could somehow *disprove each other*. It is true that *even* within those *high practitioners* who have realized emptiness, some are distinguished from others *by* certain *qualities* of their state of *mind*. Those staying *at relatively higher levels*, such as the second bodhisattva level, can be said to "disprove" those of relatively lower levels, such as the first or whatever it may be, in the sense that they outshine them.

།རྒྱུད་གཅིག་པའི་དབང་དུ་བྱས་ན་སློ་འཕེལ་བའི་ཁྱད་པར་གྱིས་ས་འོག་མར་སློམ་སྤངས་གྱི་  
ས་བོན་ལ་གཞོན་མི་རྣམས་པ་ས་གོང་མས་གཞོན་པ་སོགས་ཀྱང་དོན་གྱིས་འཕངས་པ་ཤེས་  
པར་བྱའོ། །བཞུད་འདི་དག་བཀོད་པའི་དགོས་པ་ནི་སློ་ལ་ཀུན་རྫོབ་རྟོགས་པའི་སློ་དང་དོན་  
དམ་རྟོགས་པའི་སློ་གཉིས་སུ་ངེས་པར་བྱས་ནས། ཀུན་རྫོབ་རྟོགས་པའི་ཚད་མས་ཀྱང་དོན་  
དམ་རྟོགས་པའི་སློ་ལ་མི་གཞོན་ན་རྩལ་ཕྱན་ཆ་མེད་དུ་ཞེན་པ་རྣམས་གྱིས་གཞོན་པ་ལྟ་ཅི་  
སློས། དོན་དམ་རྟོགས་པའི་སློས་མཐར་འཇིག་ཐམས་ཅད་ལ་གཞོན་པར་ཤེས་པར་བྱ་བའི་  
ཆེད་དུ་ཡིན་ནོ།

You should further understand that the above fact implies others; even if we restrict ourselves for example to one person's mind, certain seeds which are eliminated through the path of habituation may not be stopped at some lower level of realization—but the mind at a higher level may then be able to do so, all due to a steadily increasing mental ability. What is the purpose for including these particular lines? We begin with the step of ascertaining with certainty the fact that there are only two states of mind: that in which we realize deceptive truth, and that in which we realize ultimate truth. And since it is the case that not even the valid perception in which we realize deceptive truth can do anything to disprove the state of mind in which we realize ultimate truth, then there is no need to mention that states such as the belief in a partless atom could never do so either. We are meant by the lines to understand that, not only is this true, but the state of mind in which we realize ultimate truth itself disproves all other states of mind which hold to mistaken extremes.

*Contemplation Six*  
*Things are Empty and Things Still Work*

།གཉིས་གཡང་ནི་འདོད་པའི་དཔེས།

།འབྲས་བུའི་དོན་དུ་མ་དཔྱད་ཕྱིར།

**Through examples accepted  
By no less than both; and because  
For the goals they don't examine.**

གཉིས་པ་ལ་གཉིས། དངོས་དང་། དེ་ལ་གཞོན་པ་སྤང་བའོ།

The second part, [disproving the argument that emptiness is pointless and useless,] includes two points: the actual presentation, and disproving attempted attacks upon our system.

།དང་པོ་ནི། བལ་པའི་གྲུབ་མཐའ་ལ་ཚོས་ཐམ་ཅད་རང་བཞིན་མེད་པར་རྟོགས་པའི་རྣལ་  
འབྱོར་པའི་རིགས་པས་གཞོན་པ་མི་འཐད་དེ་རང་བཞིན་མེད་པའི་སྐྱབ་བྱེད་མེད་པའི་ཕྱིར་  
དང་། རང་བཞིན་མེད་ན་འབྲས་བུ་སངས་རྒྱས་ཀྱི་དོན་དུ་སྐྱིན་སོགས་ལ་སློབ་པ་དོན་མེད་  
པར་འགྱུར་རོ་ཞེ་ན།

Here is the first. One might make the following claim:

It's incorrect to say that the logic used by high practitioners who have realized that things have no nature of their own disproves the school of those known as "common persons." This is because there exists no proof that things have no such nature. And if nothing has any nature of its own, then it's completely meaningless for a person to train themselves in giving and the rest in order to reach the final goal of Buddhahood.

རང་བཞིན་མེད་པའི་སྐྱབ་བྱེད་མེད་པ་མ་ཡིན་པར་ཐལ། དབྱུ་མ་པ་དང་དངོས་སྐྱབ་གཉིས་  
ཀ་ལ་ཡང་ནི་རྣམ་པར་གྲགས་ཤིང་འདོད་པའི་མི་ལམ་དང་སྐྱབ་མ་ལ་སོགས་པའི་དཔེས་ཏེ་དེ་  
ལ་བརྟེན་ནས་རང་བཞིན་མེད་པར་གྲུབ་པའི་ཕྱིར།

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Two

Isn't it though *not* true that there exists no proof that things have no nature of their own? Because can't we prove that things have no nature by utilizing the examples—that is, *through* the *examples*—of a dream, an illusion, or anything of the like; which are *accepted*, agreed upon by convention, as being false, *by no less than both* those of the Middle-Way School and those who assert that things which function exist truly?

རང་བཞིན་མེད་ན་སྐྱིན་སོགས་ལ་སློབ་པ་དོན་མེད་དུ་འགྱུར་བ་མ་ཡིན་པར་གསལ། སངས་  
རྒྱས་ལ་སོགས་པའི་འབྲས་བུ་ཐོབ་པའི་དོན་དུ་སྐྱིན་སོགས་བདེན་པར་མ་གྲུབ་ཀྱང་མ་  
བརྟགས་མ་དབྱེད་པ་རྣམས་ལ་སྐྱུ་མ་ལྟ་བུར་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་ནས་འཇུག་པའི་  
ཕྱིར། རང་བཞིན་མེད་རྟོགས་ཀྱི་ཤེས་རབ་ཀྱིས་མ་ཟིན་ན་ཕར་ཕྱིན་ལྷག་མ་རྣམས་ཀྱིས་ཕར་  
སྐྱིན་གྱི་མིང་མི་ཐོབ་ཅིང་དེའི་དམིགས་བུ་དང་བཅས་པ་རྣམས་མཐུན་གྱི་གྲོང་ཁྱིམ་དུ་བགྲོད་  
དགོས་པའི་ཕྱིར་རོ།

And isn't it *not* the case that, if something has no nature of its own, then training oneself in giving and the rest is meaningless? *Because* isn't it rather true that a person engages in giving and the rest *for* achieving *the* goals of Buddhahood and such, but all along with thoughts imbued by that wisdom which realizes that these practices are false, like an illusion? One thus engages in practices which do not exist in truth, but does so *without* actively considering or *examining* their real nature. The fact is that, unless they are imbued with the wisdom which realizes that things have no nature of their own, the remaining perfections don't even deserve to be called "perfections." And it is only when they are guided by the eyes of wisdom that the other five perfections are able to make the journey to the city of all-knowingness.



*Contemplation Seven*  
*What it Means When We Say Things Work*

།འཇིག་རྟེན་པ་ཡིས་དངོས་མཐོང་ཞིང་།

།ཡང་དག་ཉིད་དུ་འང་རྟོག་བྱེད་གྱི།

།སྐྱེ་མ་ལྟ་བུར་མིན་པས་འདིར།

།རྣམ་འགྲོར་པ་དང་འཇིག་རྟེན་ཚོད།

Those in the world can see  
Things that function;  
They also imagine them pure,  
But not as being just like  
An illusion; thus practitioners  
And those in the world do argue.

།བཙོ་སྤེལ་ལ་སོགས་པའི་དོན་བྱེད་རྣམས་པའི་མེ་ལ་སོགས་པ་མངོན་སུམ་གྱིས་གྲུབ་པ་འདི་  
བྱིད་ཀྱང་ཁས་ལེན་ན། ཁོ་བོ་ཅག་འདི་ལ་བདེན་པར་གྲུར་པ་ཞེས་ཟེར་བ་ཡིན་པས་ལུ་བུ་  
ཅག་ཚོད་དོན་མེད་ལ་འདི་ཁས་མི་ལེན་ན་མངོན་སུམ་དང་འགལ་བ་སོགས་གྱི་གནོད་པ་དུ་  
མར་འགྱུར་རོ་ཞེ་ན།

Someone may assert the following:

You do accept, as well as we do, the fact that we can see with our own eyes objects such as a fire which has the ability to perform a function such as cooking food or the like. Since this is what it means for us when we say that something exists in truth, you and we have nothing to argue about. If on the other hand you refuse that these objects exist, then you are disproved in a great many ways—including the way you would then contradict what we can all see with our own eyes.

འདི་དག་ནི་དངོས་པོ་རང་བཞིན་གྱིས་མེད་ན་ཡི་མེད་དུ་འགྱུར་ཞིང་ཡོད་ན་རང་བཞིན་གྱིས་  
ཡོད་དགོས་སྐྱེ་མ་ལྟ་བུར་བདེན་གཉིས་འགལ་བར་འཇིག་པའི་ཚོད་པའོ། །དབུ་མ་པ་དང་དངོས་

པོར་སྣ་བའི་འཇིག་རྟེན་པ་ཡིས་མེ་ལ་སོགས་པའི་དངོས་པོ་གཉིས་ཀས་ཚད་མས་མཐོང་  
ཞིང་ཁས་ལེན་པ་ཡིན་ཡང་དངོས་པོར་སྣ་བས་ཡང་དག་པར་གྲུབ་པ་ཉིད་དུ་རྟོག་ཅིང་ཁས་  
ལེན་པར་བྱེད་ཅིང་བདེན་སྟོང་སྣ་མ་ལྟ་བུར་ཁོང་དུ་རྒྱུད་པ་མིན་ལ། དབུ་མ་པས་ཁོང་དུ་རྒྱུད་  
པས་འདིར་ཡང་རྣལ་འབྱོར་པ་དབུ་མ་པ་དང་འཇིག་རྟེན་དངོས་པོར་སྣ་བ་ཚོད་པ་ཡིན་ནོ།  
།ཡང་ན་འཇིག་རྟེན་པ་སྣ་མ་དངོས་པོར་སྣ་བ་འབའ་ཞིག་ལ་སྐྱར་རོ།

Your argument though is one based on the idea that the two truths cannot coexist: you think that if functional things have no nature of their own, then they must not exist at all; and that if these things do exist, then they must exist with some nature of their own. It is true that *those in the world* who are of the Middle-Way school and those who are members of the group which asserts that functional things must exist truly *can both see things that function*, such as fire, with valid perception, and both therefore accept the existence of these objects. Those who believe that functional things exist truly though *imagine* or believe that *these* things exist *purely*; they cannot grasp the fact that they are void of any true existence, that they *are just like an illusion*. Those of the Middle-Way school though do grasp this fact, and *thus* there really is an *argument* here between the "high practitioners," those of the Middle-Way school, and *those in the world* who assert that things which perform a function exist truly. By the way, you can also interpret the first reference to "those in the world" here as applying only to those who assert that functional things exist truly.

*Contemplation Eight*  
*Things That Exist Deceptively Do Exist*

ཀུན་རྫོབ་ཏུ་ཡང་འགལ་ཞེ་ན།  
རྣལ་འབྱོར་ཀུན་རྫོབ་ཉེས་མེད་དེ།  
འཇིག་རྟེན་ལ་ལྟོས་དེ་ཉིད་མཐོང་།  
ལག་ཞུ་དུ་བྱུང་མེད་མི་གཙང་བར།  
དེས་རྟོག་འཇིག་རྟེན་གྱིས་གཞོན་འགྲུར།

One may object it contradicts  
Even in the deceptive; but high  
Practitioner's deceptive is not.  
Relative to the world, thusness  
Is seen; if not, then that of the world,  
The woman as pure, would disprove.

དང་པོ་ནི། ཀུན་རྫོབ་ཏུ་ཡང་འདུས་བྱས་མི་རྟག་པར་གྲུབ་པ་འགལ་ཏེ་འཇིག་རྟེན་ན་སྲ་བོའི་  
དངོས་པོ་དེ་ཉིད་ལྷི་བྱོ་ཡོད་པ་སོགས་རྟག་པར་གྲགས་པའི་ཕྱིར་ཅེ་ན། འཇིག་རྟེན་ན་  
གཟུགས་སོགས་རྟག་པར་གྲགས་ཀྱང་མི་རྟག་པར་ཚད་མས་མ་གྲུབ་པའི་ཉེས་པ་མེད་དེ་མི་  
རྟག་སོགས་རྣལ་འབྱོར་པའི་ཀུན་རྫོབ་ཐ་སྙད་པའི་ཚད་མས་གྲུབ་པའི་ཕྱིར།

Here is the first point, [a refutation of the idea that things could not exist even deceptively.] *One may* make the following *objection* [regarding the Middle-Way belief that perceptions about objects in deceptive reality are still valid]:

*Even in the realm of deceptive reality, it is a contradiction to attempt to prove that all produced things are changing, since functional things are considered by the conventions of the world to be unchanging; that is, the thing that is here in the evening is considered to be the very same thing that was here in the morning, and so on.*

Even though physical objects and the like are by convention considered unchanging, it is *not* the case that there exists any *contradiction* where they cannot be established by a valid perception as being changing. And this is true

because whether or not a thing is changing or such can be established by a *deceptive*, valid perception which belongs to a *high practitioner*, and which is operating in a merely nominal sense.

འོ་ན་མི་རྟོག་སོགས་མཐོང་བ་དེ་ཉིད་མཐོང་བར་བཤད་པ་དང་འགལ་ཞེ་ན་མི་འགལ་ཏེ།  
འཇིག་རྟེན་པ་གཙང་བ་དེ་རྟོག་སོགས་སུ་ཞེན་པ་ལ་ལྟོས་ནས་དེ་ཉིད་མཐོང་བས་བཞིན་པ་  
ཅམ་ཡིན་པའི་སྤྱིར། དེ་ལས་གཞན་དུ་འཇིག་རྟེན་ན་གྲགས་ཚད་ཚད་མ་ཡིན་ན་བྱད་མེད་མི་  
གཙང་བར་ངེས་པར་རྟོག་པ་མི་སྤྱད་པ་སྐྱོམ་པའི་རྣལ་འབྱོར་པ་ལ་བྱད་མེད་གཙང་བར་ཞེན་  
པའི་འཇིག་རྟེན་གྱིས་གཞོན་པར་ཐལ་བར་འགྱུར་རོ།

One may continue with the following objection:

But isn't it contradictory to say something like, "To see that things are changing and such is to see thusness itself"?

It is not. This is only talking about the fact that we can *see* a "thusness" or a real nature of certain things *relative to* what *the world* wrongly believes about them—where the world believes, for example, that things are pure, happy, unchanging, or the like. *If* this were *not* the case, and if everything that the world agreed to by the conventions of the world were totally correct, then the belief of *the world* that a woman's body is something pure *would* have to *disprove* the perception of a high practitioner who is meditating upon the fact of repulsiveness, and who ascertains correctly that a woman's body is something impure.

Contemplation Nine  
Empty Virtues Do Work Perfectly

།སྐྱེ་འདྲའི་རྒྱལ་ལས་བསོད་ནམས་ནི།  
།ཇི་ལྟར་དངོས་ཡོད་ལ་ཇི་བཞིན།

The merit that comes from victorious  
Buddhas is like an illusion;  
Just as things that existed.

གཉིས་པ་ནི། རང་བཞིན་གྱིས་མེད་ན་རྒྱལ་བ་མཚོད་པ་སོགས་ལ་བསོད་ནམས་འབྲུང་བར་  
བཤད་པ་དང་འགལ་ལོ་ཞེ་ན་མི་འགལ་ཏེ་བདེན་མེད་སྐྱེ་མ་དང་འདྲ་བའི་རྒྱལ་བ་ལ་མཚོད་  
པ་ལ་བསོད་ནམས་འབྲུང་བ་ནི། ཅི་ལྟར་སྤོང་རྒྱལ་བ་བདེན་པའི་དངོས་པོར་ཡོད་པར་འདོད་  
པ་ལ་བསོད་ནམས་འབྲུང་བར་འདོད་པ་ཅི་ལྟར་བ་བཞིན་ནོ། །བདེན་རུང་མི་བདེན་རུང་དངོས་  
པོ་དང་མཐུན་པར་བསོད་ནམས་འབྲུང་བ་ཡིན་ནོ།

Here is the second point, [a refutation of the idea that you could never accumulate the collections needed to produce the body and mind of a Buddha]. One might continue with yet another objection:

Isn't it contradictory to say that things have no nature of their own, and at the same time to state that a person can gain meritorious karma from acts such as making offerings to the victorious Buddhas?

And yet it is no contradiction. It is in fact true that one obtains *meritorious karma* from making offerings to *victorious Buddhas* who are themselves void of any true existence—who are just *like an illusion*. Think of the way in which you believe that meritorious karma comes relative to victorious Buddhas that you think to exist as *things* which perform a function and *which exist* in truth. This kind of karma actually does come from functional things *just as* you thought, in exact accord with what they are, regardless of whether they are true or not in the sense you take it.

*Contemplation Ten*  
*Emptiness and Rebirth Work Perfectly Together*

གཤམ་ཏེ་སེམས་ཅན་སྐྱེ་འདྲ་ན།  
ལྷོ་ནམ་ཇི་ལྟར་སྐྱེ་ཞེ་ན།  
ཇི་སྲིད་རྒྱུ་རྣམས་འཚོགས་གུར་པ།  
དེ་སྲིད་སྐྱེ་མཁའ་འབྱུང་བར་འགྱུར།

One may ask: "If beings are like  
An illusion, how can they take  
A rebirth after they die?  
Even an illusion will occur  
As long all the conditions  
Needed for it are together.

རྒྱུ་རྒྱུ་རྒྱུ་ཅིང་ཅམ་གྱིས་ཇི་ལྟར་ན།  
སེམས་ཅན་བདེན་པར་ཡོད་པ་ཡིན།

How could it be that living  
Beings exist in truth  
Simply because they've been longer?

གསུམ་པ་ནི། གཤམ་ཏེ་སེམས་ཅན་བདེན་མེད་སྐྱེ་མ་དང་འདྲ་ན་སྐྱེ་མའི་སེམས་ཅན་ཞིག་  
ནས་སྐྱར་མི་འབྱུང་བ་ལྟར་སེམས་ཅན་ལྷོ་ནམ་ཇི་ལྟར་སྐྱེ་ཞེ་ན་སྐྱེ་མ་དང་སེམས་ཅན་རྣམ་པ་  
ཐམས་ཅད་དུ་འདྲ་བར་ཁས་མ་སྒྲངས་གྱི་བདེན་པར་གྲུབ་མ་གྲུབ་འདྲ་བར་ཁས་སྒྲངས་ལ།  
དེ་ཅམ་ལ་སྐྱེ་དེ་འདྲུག་ན་ཁྱོད་རང་གིས་ཀྱང་མི་ལམ་དང་སྐྱེ་མ་རྒྱུ་ལྟར་ཁས་སྒྲངས་པས་  
སྐྱེ་ལ་གཞི་དེ་ཏྲར་སྐྱང་ན་བོང་བུར་ཇི་ལྟར་མི་སྐྱང་ཞེས་སྐྱེ་མ་མཚུངས་སོ།

Here is the third point, [a refutation of the idea that there could be no rebirth].  
*One may ask* the following question as well:

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Two

*If living beings lack any true existence, and are like an illusion, then how can they take a rebirth after they die? Wouldn't they be similar to a being created by a magical illusion; wouldn't they disappear once, and then never come back?*

It's not that we're asserting that a magical illusion and a living being are in every respect alike. And if you claim that the problem you propose would apply even to our limited analogy, consider the way in which you yourself accept the fact that dreams and illusions are something false: it would be the same as if you were asking, "If the object around which a magician creates his illusion can appear as if it were a horse, then how come it can't appear as a donkey?"

དེས་ན་རྣམས་པ་ལ་ཡང་ཇི་སྲིད་རྒྱན་རྣམས་ཚོགས་པར་གྱུར་ན་དུས་དེ་སྲིད་སྐྱེ་མཁའ་འགྲུང་  
བར་འགྲུང་བ་བཞིན་མ་རིག་པ་ལ་སོགས་པའི་རྒྱན་ཚོགས་ན་སེམས་ཅན་རྣམས་ཀྱང་ཉིང་  
མཚམས་སྐྱོར་བ་ཡིན་ནོ།

Remember too that *even an illusion*, although it is something false, *will* continue to *occur* for exactly *as long as all the different conditions needed for its occurrence* continue to be present *together*. Here the case is just the same: beings continue to cross into a new rebirth just as long as ignorance and the other conditions necessary for them to do so continue to be present together.

དེ་མི་མཚུངས་ཏེ་སེམས་ཅན་ཐོག་མ་མེད་པ་ནས་རྒྱན་རིང་བའི་ཕྱིར་རོ་ཞེ་ན། རྒྱན་རིང་བ་  
ཅམ་གྱིས་ཇི་ལྟར་ན་སེམས་ཅན་བདེན་པར་ཡོད་པ་ཡིན་ལ་སྐྱེ་མ་རྒྱན་ཐུང་བས་རྣམས་པའི་  
ཁྱད་པར་མི་འབྲད་པར་བཤམ། དེ་ལྟ་ན་སྐྱེ་མ་དང་མི་ལམ་སོགས་ཀྱང་རྒྱན་རིང་ཐུང་ཡོད་  
པས་བདེན་རྒྱུན་གྱི་ཁྱད་པར་ཁས་སྲུང་དགོས་པའི་ཕྱིར་ཏེ་མི་ལམ་དུ་བསྐྱལ་བ་དྲན་པ་དང་  
ཞག་གཅིག་དྲན་པ་སོགས་ཡོད་པའི་ཕྱིར་རོ།

One may respond as follows:

It's not the same thing, because we are talking about living beings that have been around for a very long time—for time with no beginning, in fact.

*How could it be though that, simply because they have been around for a longer time, living beings must exist in truth? And that, because it is of a shorter*

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Reading Two**

duration, an illusion must then be false? It is wrong for you to make a necessary correlation between the duration of an object and its truth or falsehood; if this held true, then since there are also differences in the duration of magical illusions and dreams and the like, then you would have to accept a distinction where some were more true and others were more false. This is true for example because in some dreams you can think that an entire eon has passed, while in others you can only remember the events of a single day.



*Contemplation Eleven*

*The Difference between Good and Bad is Empty and Perfectly True*

།སྐྱེ་མའི་སྐྱེས་བུ་བསད་སོགས་ལ།  
།སེམས་མེད་ཕྱིར་ན་སྤྲིག་མེད་དེ།

།སྐྱེ་མའི་སེམས་དང་ལྷན་པ་ལ།  
།བསོད་ནམས་དང་ནི་སྤྲིག་པ་འབྱུང་།

When you kill an illusory being  
Or such there's no bad deed,  
Since it has no mind;  
Merit and bad deeds do occur  
Towards those who possess a mind  
Which is an illusory one.

།སྤྲིག་སོགས་རྣམས་ལ་རྣམ་མེད་ཕྱིར།

།སྐྱེ་མའི་སེམས་ནི་འབྱུང་བ་མེད།

Since incantations and so on  
Have no such power, no mind  
Happens with an illusion.

།སྐྱེ་ཚོགས་སྐྱེ་ལས་བྱུང་བ་ཡི།

།སྐྱེ་མ་དེ་ཡང་སྐྱེ་ཚོགས་ཉིད།

།སྐྱེ་བའི་གཅིག་གིས་ནི་ཀུན་རྣམས་པ།

།གང་ན་ཡང་ནི་ཡོད་མ་ཡིན།

Even illusions which occur  
Through a variety of conditions  
Can be various themselves.  
It is never the case  
At all that a single  
Condition can create them all.

བཞི་པ་ནི། རང་བཞིན་མེད་པ་སྐྱེ་མ་དང་འདྲ་ན་སེམས་ཅན་བསད་པ་སོགས་ལ་སྲིག་པ་  
འབྲུང་བར་བཤད་པ་དང་འགལ་ལོ་ཞེ་ན། སྐྱེ་མའི་སྐྱེས་བུ་བསད་པ་སོགས་ལ་ཡང་མིར་  
འདྲ་ཤེས་ཏེ་གསོད་འདོད་ཀྱིས་མཚོན་བསྐྱེད་པ་སོགས་བྱས་ན་སྦྱོར་བའི་སྲིག་པ་ཡོད་ལ་  
སྲིག་གཙོད་དངོས་གཞིའི་སྲིག་པ་མེད་དེ་དེ་ལ་སེམས་ཅན་མེད་པའི་ཕྱིར་ནའོ། །མི་ལ་སོགས་  
པ་སྐྱེ་མའི་སེམས་དང་ལྡན་པའི་སེམས་ཅན་ལ་ཕན་བཏགས་པས་བསོད་ནམས་དང་ནི་  
གཞོན་པ་བྱས་པས་སྲིག་པ་འབྲུང་བ་ཡིན་ནོ།

Here is the fourth point, [a refutation of the idea that there would be no distinction between good deeds and bad deeds]. One might return with yet another objection:

When you say that living beings have no nature of their own, and that they are like an illusion, don't you contradict the explanation that a person who kills such a being collects a bad deed?

Remember though that, even if you attempt to *kill* or do any *such* act towards a *being* who turns out to be only an *illusion* created by some magic, you still strike with your weapon or whatever desiring to kill them, and conceiving of them as an actual human being. And then you still collect the bad deed of undertaking to kill someone, even though—*since it had no mind—there is no bad deed* in the sense of the actual event. Suppose on the other hand that you act towards a human or the like, *those beings who do possess a mind which is itself an illusory one*. It *is* then the case that there *do occur* meritorious deeds when you do something to help them, and *bad deeds* when you do something to hurt them.

།རང་བཞིན་མེད་པར་མཚུངས་པ་ལ་སེམས་ཡོད་མེད་དུ་སྐྱེ་བ་ཇི་ལྟར་ཡིན་ཞེ་ན། སྐྱེ་མའི་  
རྗེས་སྐྱེན་དང་སྐྱེགས་ནམས་ལ་སྐྱེ་མ་སེམས་ལྡན་དུ་བསྐྱེད་པའི་རྣམས་པ་མེད་པའི་ཕྱིར་སྐྱེ་  
མའི་ཏེ་སྐྱེང་ལ་སེམས་ནི་འབྲུང་བ་མེད་དོ། །སྐྱེ་ཚོགས་པའི་རྐྱེན་ལས་བྱུང་བའི་སྐྱེ་མ་དེ་  
ཡང་སྐྱེ་ཚོགས་ཉིད་དུ་སྐྱེང་བ་ཡིན་ཏེ་ཡང་གི་སྐྱེས་སེམས་ཅན་དུ་མ་ཟད་པའོ། །འབྲས་བུ་  
སྐྱེ་ཚོགས་ལ་སྐྱེ་སྐྱེ་ཚོགས་འབྲུང་དགོས་པ་ནི་རྐྱེན་གཅིག་གིས་ནི་འབྲས་བུ་ཀུན་བསྐྱེད་རྣམས་

ཕ་གང་ནའང་ནི་ཡོད་པ་མ་ཡིན་པའི་སྤྱིར་རོ།

One may continue with this question:

If they are all exactly the same in having no nature of their own, then why is it that some of these objects occur with a mind, and others occur without a mind?

The different things used to create an illusion, whether they be magic powders or special *incantations*, *have no power* to create an illusion which also possesses a mind. *Therefore a mind can never happen with a horse or cow which is a magical illusion. Even magical illusions though can occur in a great variety of forms, coming as they do through a great variety of conditions.* The word "even," by the way, is meant to indicate that this fact is not restricted to actual living beings. The point is that there is *never any case at all where a single condition can create all the different kinds of results: for a variety of results to occur, there must occur a variety of causes.*

*Contemplation Twelve*  
*The Difference between Freedom and the Circle of Suffering*  
*is Empty and Perfectly True*

གཤམ་ཉི་དོན་དམ་མུ་ངན་འདས།  
འཁོར་བ་ཀུན་རྫོབ་དེ་ལྟ་ན།  
སངས་རྒྱས་ཀྱང་ནི་འཁོར་འགྱུར་བས།  
བྱང་ཆུབ་སྲོད་པས་ཅི་ཞིག་བྱ།

Suppose the ultimate were nirvana,  
And this of the deceptive cycle  
Of suffering; in this case then  
Buddhas too would be circling.  
What would the use be then  
Of bodhisattva activities?

རྒྱུན་རྣམས་རྒྱུན་ནི་མ་ཆད་ན།  
རྒྱུ་མའང་ལྷོག་པར་མི་འགྱུར་གྱི།  
རྒྱུན་རྣམས་རྒྱུན་ནི་ཆད་པས་ན།  
ཀུན་རྫོབ་ཏུ་ཡང་མི་འགྱུར་ངོ་།

Unless you cut off the stream  
Of conditions, not even illusions  
Can ever come to a stop.  
If one cut off the stream  
Of conditions, it couldn't happen,  
Even deceptively.

ལྷ་པ་ནི། དབྱུ་མ་པས་དོན་དམ་དུ་སྐྱེ་བ་དང་རྒྱ་བ་སོགས་མེད་ཅིང་རང་བཞིན་གྱིས་སྣོད་པ་  
རང་བཞིན་གྱི་རྒྱང་འདས་སུ་ཁས་སྤངས་ཤིང་སྐྱེ་བ་སོགས་ལས་ཉོན་གྱི་དབང་གིས་བྱུབ་པ་  
རྣམས་འཁོར་བར་ཁས་སྤངས་པ་ལ་མདོ་སྲི་པ་ན་དེ། གཤམ་ཉི་དོན་དམ་པའམ་རང་བཞིན་

གྲིས་སྤྱི་ལས་འདས་པ་ཡིན་ན་སྤྱི་ལས་ཡིན་ཞིང་འཁོར་བ་རང་བཞིན་གྲིས་སྤྱི་ལས་  
དོན་དམ་པའི་སྤྱི་ལས་ཡིན་ཡང་འཁོར་བ་ཀུན་རྫོབ་ཏུ་སྐྱེ་འཆིའི་རྒྱུ་གྲིས་འཁོར་བ་དེ་ལྟ་  
ན། འཁོར་བ་དང་སྤྱི་ལས་གཞི་མཐུན་ཡོད་པར་འགྱུར་ལ་དེ་ཡིན་ན་སངས་རྒྱས་ཀྱང་ནི་  
འཁོར་བར་འཁོར་བར་འགྱུར་བས་བྱུང་རྒྱུ་སེམས་དཔའ་རྣམས་སངས་རྒྱས་ཐོབ་པའི་ཕྱིར་  
དུ་བྱུང་རྒྱུ་སེམས་དཔའི་སྤྱོད་པས་ཅི་ཞིག་བྱ་དོན་མེད་པར་ཐལ་ལོ་ཞེ་ན་སྐྱོན་མེད་དེ། རང་  
བཞིན་གྲི་སྤྱི་ལས་དང་སྤྱོད་པར་རྣམ་དག་གི་སྤྱི་ལས་ལ་བྱུང་པར་ཡོད་པའི་ཕྱིར་རོ།

Here is the fifth point, [a refutation of the idea that there would be no fixed distinction between the cycle of suffering and transcending this cycle]. Those of the Middle-Way school say that there is no birth or aging or anything of the like which exists in an ultimate way. They also assert that the fact that all objects are void of any nature of their own is necessarily a natural state of nirvana. They assert finally that the cycle of suffering consists of the events of birth, aging, and the rest, all occurring through the power of karma and mental afflictions. To these points the Sutrists make the following objection:

*Suppose that if something is a kind of nirvana which exists ultimately, or which comes by nature, then it is necessarily a kind of nirvana. Suppose further that the fact that the cycle of suffering is void of any nature of its own is itself this ultimate kind of nirvana; but that a person circles around in this circle of suffering, in a stream of births and deaths, all as a kind of deceptive reality. If this were true then there would have to exist a thing which was, simultaneously, both the cycle of suffering and nirvana. And in this case then Buddhas themselves would too be circling around in the cycle of suffering. What then would the use be for bodhisattvas to engage in the activities of a bodhisattva, in order to achieve the state of Buddhahood? It would be totally pointless.*

And yet there is no such problem, for there exists a distinction between the natural state of nirvana and that nirvana which consists of a state of purity which occurs through circumstances.

རང་བཞིན་གྲིས་སྤྱི་ལས་འདས་པ་ནི་ལམ་ལ་གོམས་པ་ལ་ལྟོས་པ་མ་ཡིན་ཏེ་ལམ་ལ་  
གོམས་མ་གོམས་ཀུན་གྱི་ཚེས་ཉིད་ཡིན་པས་སོ། །སྤྱོད་པར་བྱེད་པའི་སྤྱི་ལས་འཁོར་བ་  
འཆིའི་རྒྱུ་གྲིས་འཁོར་བར་འཁོར་བ་ཆད་པ་ལས་ཐོབ་དགོས་པས་རང་བཞིན་མེད་པ་ཡིན་

ཡང་རྒྱུན་རྣམས་རྒྱུན་ནི་མ་ཆད་ན་འཁོར་བར་མ་ཟད་སྐྱེ་མའང་ལྷོག་པར་མི་འགྱུར་གྱི། མ་  
རིག་པ་ལ་སོགས་པའི་རྒྱུན་རྣམས་རྒྱུན་ནི་ཆད་པ་ན་འཁོར་བ་ཡང་ཀུན་རྫོབ་ཏུ་ཡང་མི་  
འགྱུར་རོ།

The nirvana which comes by nature is not something which depends upon one's practice of the path; this is because it is, rather, the very nature of everything, whether they involve any practice of the path or not. The nirvana which occurs through circumstances, and consists of becoming free of all impurity, must be achieved through cutting off the process through which, in a stream of births and deaths, a person circles around in the cycle of suffering. And even though these things may have no nature of their own, it is still the case that, *unless you cut off the stream of conditions* that bring them about, you would find it impossible not only to end the cycle of suffering, but *ever* to bring *even simple illusions to a stop*. On the other hand, it would be impossible for the cycle of suffering to *happen even* in a *deceptive way*, if one were able to *cut off the stream of the conditions* which bring it about: conditions such as ignorance and the like.

།སྤར་གྱི་རྩོད་པ་དེ་ལ་དོན་དམ་པའི་སྤང་འདས་སྤང་འདས་གྱི་བྱུང་པར་སྤྱི་ནས་ལན་འདེབས་  
དགོས་ཀྱི་གཞན་གྱིས་ལན་མི་བེབས་ཏེ་སངས་རྒྱས་མི་འཁོར་ལ་སེམས་ཅན་འཁོར་བ་ཤིར་  
གོལ་ཡང་འདོད་པས་སོ།

Incidentally, in the argument that came before, one should answer in terms of distinguishing between an ultimate nirvana and nirvana, but not with any other reply. This is because the opponent in this case also accepts the principle that Buddhas do not circle around in the cycle of suffering, whereas living beings do.

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading Two**

- c1. Identifying the type of person who can establish the nature of the two truths
  - a2. A division based on the type of person it is who seeks to establish the nature of the two truths  
[Contemplation Five begins here]
- b2. The distinction between relative degrees of understanding  
[Contemplation Five ends here]
- ii) Disproving the argument that emptiness is pointless and useless
  - a1. The actual presentation  
[Contemplations Six and Seven are found here]
  - b1. Disproving attempted attacks upon our position
    - a2. A general refutation of the positions held by those who assert that functional things exist truly
    - a3. Refuting attack which is based on direct perception
    - b3. Refuting attack based which is based on scriptural authority
      - a4. A demonstration that scriptures which teach that produced things are changing, and so on, are only figurative
    - b4. A refutation of the idea that these scriptures could be literal
  - c4. A refutation of the idea that our position is inconsistent
    - a5. A refutation of the idea that things could not exist even deceptively  
[Contemplation Eight is found here]
    - b5. A refutation of the idea that you could never accumulate the collections needed to produce the body and mind of a Buddha

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Reading Two**

[Contemplation Nine is found here]

c5. A refutation of the idea that there could be no rebirth

[Contemplation Ten is found here]

d5. A refutation of the idea that there would be no distinction between good deeds and bad deeds

[Contemplation Eleven is found here]

e5. A refutation of the idea that there would be no fixed distinction between the cycle of suffering and transcending this cycle

[Contemplation Twelve is found here]



## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Three: Contemplations on the Perfection of Wisdom, Part III

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 31B-32A and 121B-128B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Thirteen* *How Do We See the Illusion?*

།གཉིས་པ་སེམས་ཚམ་པའི་འདོད་པ་བྱེ་བྲག་ཏུ་དགག་པ་ལ་འདོད་པ་བརྗོད་པ་དང་། རི་  
དགག་པའོ།

Here is the second part: a more particular refutation, of the position of the Mind-Only School. Here we will proceed in two steps: stating their position, and then refuting it.

དང་པོ་ནི། གཤམ་ཏེ་ཚམས་ཐམས་ཅད་རང་བཞིན་གྱིས་མེད་ན་སྐྱེ་མ་འཛིན་པའི་ཤེས་པ་འབྲུལ་  
པའང་ཡོད་པ་མིན་ན་སྐྱེ་མ་སློབ་གང་གིས་དམིགས་པར་འགྱུར་ཏེ། མི་འགྱུར་བས་སྐྱེ་མའང་

མིད་པར་འགྱུར་རོ་ཞིན་འདི་ཡང་ཡོད་ན་རང་བཞིན་གྱིས་ཡོད་དགོས་སྐྱེས་པའི་ཚུད་པའོ།

Here is the first of the two. One may begin with the following objection:

If there is no object at all that has any nature of its own, then the mistaken state of mind which perceives the illusion cannot exist either. If this were so, then there would be no state of mind that could ever take the illusion as its object. And if this were the case, then the illusion itself could not exist either.

This argument too is another version of the idea that, if something exists, it must have a nature of its own.

གཉིས་པ་ལ་ཚུད་པ་མཚུངས་པ་དང་། དེའི་ལན་དགག་པའོ།

The second of the two has two sections of its own: a demonstration that the same arguments apply to them instead, and then a refutation of their attempted rebuttal in response to this demonstration.

།གང་ཚེ་བྱོད་ལ་སྐྱེས་མ་ཉིད།  
།མིད་ནའང་དེ་ཚེ་ཅི་ཞིག་དམིགས།  
།གལ་ཏེ་དེ་ཉིད་དུ་གཞན་ཡོད།  
།རྣམ་པ་དེ་ནི་སེམས་ཉིད་ཡིན།

You would say there'd also  
Be no illusion itself;  
On what then would it focus?  
Suppose those same exist  
In another way; the forms  
Consist of the mind itself.

དང་པོ་ནི། གང་གི་ཚེ་སེམས་ཅམ་པ་བྱོད་ལ་གཟུང་བུ་ཕྱི་རོལ་གྱི་དོན་དུ་སྐྱང་བ་སྐྱང་བ་ལྟར་  
དུ་གྲུབ་ན་ཕྱིར་རོལ་གྱི་དོན་ཡོད་པས་སྐྱེས་མ་ལྟ་བུ་དང་དེ་དམིགས་བྱེད་མིད་པར་འགྱུར་ལ།  
སྐྱང་བ་ལྟར་དུ་མ་གྲུབ་ན་རང་བཞིན་གྱིས་མིད་པས་བྱོད་ལྟར་ན་གཏན་མིད་དུ་འགྱུར་དགོས་  
ལ་གཟུང་བུ་དོན་དུ་སྐྱང་བ་སྐྱེས་མ་ལྟ་བུ་ཉིད་མིད་ནའང་དེའི་ཚེ་གཟུང་བུ་ཅི་ཞིག་དམིགས་ཏེ་

གཟུགས་སྐྱོ་སོགས་འཛིན་གྱིང་མིང་པར་འགྱུར་རོ།

Here is the first. *You* of the Mind-Only School *would say* that, if things grasped by the mind both appear to be outer objects and also actually exist the way that they appear, then there must exist outer objects. In such a case then there would be nothing that was like an illusion, and no state of mind that could focus on it either. You would also say though that, if things that appeared to be outer objects did not actually exist the way that they appear, then they would have no nature; and then, according to you yourselves, these objects could not exist at all. In this case then *there would also be no illusion itself*—that is, no instance of the thing being grasped by mind appearing to be an outer object. If this were the case, *then* what would it be that the mind was grasping to—*what would it be focusing upon?* Because after all, there would also be no state of mind at all that was grasping to visible objects, sounds, and so on.

གཉིས་པ་ལ་འདོད་པ་བརྗོད་པ་དང་། དེ་དགག་པ་ལོ།

The second point has two steps of its own: stating the position of the Mind-Only School, and then refuting this position.

དང་པོ་ནི། ཁོ་ན་རེ་གལ་ཉེ་སྤྱི་རོལ་དོན་དུ་སྣང་བ་སྣང་བ་ལྟར་གྱི་དོན་དེ་ཉིད་དུ་མིང་གྱང་དེ་  
ལས་གཞན་དུ་ཡོད་དེ་གཟུགས་སོགས་ཀྱི་རྣམ་པ་དེ་ནི་སེམས་ཉིད་ཀྱི་རྗེས་ཡིན་ལོ་ཞེས།

Here is the first. The opponent may respond as follows:

*Suppose* it were true that the things which appear as outer objects do not exist at all as *those same* objects, as what they appear to be. Nonetheless they do *exist in another way*; that is, *the forms* that they take, as visible objects and such, *consist of* the very substance of *the mind itself*.

།གང་ཚེ་སེམས་ཉིད་སྐྱུ་མ་ན།  
།དེ་ཚེ་གང་ཞིག་གང་གིས་མཐོང་།

Suppose the mind itself  
Had the illusory; what  
Would then see such?

གཉིས་པ་ལ། གཉིས་མིང་གྱི་ཤེས་པ་གང་གིས་གྱང་མ་མཐོང་བ་དང་། རྗེས་པའི་ལན་གྱི་  
རང་རིག་དགག་པ་ལོ།

The second step too has two parts: asking the opponent how the realization that there are no two things could itself ever be perceived by any state of mind; and refuting the self-perception of the mind that they propose in answer to our question.

དང་པོ་ནི། གང་གི་ཚེ་སེམས་ཉིད་སྐྱུ་མ་ལྟ་བུའི་དོན་དུ་སྣང་བ་ཡིན་གྱི་ཕྱི་རོལ་གྱི་དོན་མེད་  
ན་དེའི་ཚེ་དོན་དང་བྲལ་བའི་ཤེས་པ་གང་ཞིག་ཚད་མ་གང་གིས་མཐོང་སྟེ་མཐོང་བྱེད་མེད་  
པར་འགྱུར་རོ།

Here is the first. *Suppose* it were the case that *the mind itself* was both *having the appearance* that there was this *illusory* object, but that there was in fact no outer object. In such a case, then the mind would lack any object. *What valid perception then would* there be to *see just such* a state of mind? There could never exist then any state of mind that saw it.

།འཇིག་རྟེན་གྱི་ནི་མགོན་པོས་ཀྱང་།  
།སེམས་ཀྱིས་སེམས་མི་མཐོང་ཞེས་གསུངས།  
།རལ་གྱི་སོ་ནི་རང་ལ་རང་།  
།རྗེ་ལྟར་མི་གཙོད་དེ་བཞེན་ཡིད།

The Savior of the World  
Himself has stated  
That "mind can't see the mind."  
The mind's the same as the  
Blade of a sword,  
Which could never cut itself.

།གཉིས་པ་རང་རིག་དགག་པ་ལ། ཤེས་པ་འདི་ལ་ཁ་ཕྱིར་སྟོགས་གཟུང་བའི་རྣམ་པ་དང་།  
ནང་ཁོ་ནར་སྟོགས་པའི་འཇིག་པའི་རྣམ་པ་གཉིས་ཡིད་ལ་ཕྱི་མ་རང་རིག་པའི་མངོན་སུམ་  
ཡིན་པས་དེས་ཤེས་པ་ཐམས་ཅད་དམིགས་པ་ཡིན་ནོ་ཞེ་ན། དེ་ལ་ལྷུང་གིས་དགག་པ་དང་།  
རིགས་པས་དགག་པ་དང་། རང་རིག་ཡོད་པའི་སྐྱབ་བྱེད་དགག་པ་དང་། བཏགས་ཡོད་  
རྣམས་དངོས་པོ་བདེན་གྲུབ་གྱི་རྟེན་ཅན་དུ་འདོད་པ་དགག་པའོ།

Here is the second. The Mind-Only School says that there are two parts to the mind: an object-oriented part which focuses outwardly, and a subject-oriented part which only focuses inwardly; and that the latter is the direct self-perception of the mind, and that it is this state of mind which perceives all states of mind. We will cover the present point then in four parts: refuting this idea through the use of scriptural authority; refuting it through the use of reasoning; refuting proofs used to support the existence of the self-perception of the mind; and refuting the position that nominally-existing entities could rely upon functional things that existed truly.

དང་པོ་ནི། ཤེས་པ་དེ་ཉིད་ཀྱིས་དེ་ཉིད་གཉིས་སྒྲུང་རྒྱལ་པའི་རྒྱལ་གྱིས་སྤྱོད་ཞིང་རིག་པ་མི་  
འཐད་དེ། འཇིག་རྟེན་གྱི་ནི་མགོན་པོས་ཀྱང་གཙུག་ན་རིན་པོ་ཆེའི་མདོ་ལས་རལ་གྱིའི་སོ་  
དེ་ཉིད་ཀྱིས་རལ་གྱིའི་སོ་དེ་ཉིད་བཅད་པར་མི་རྣམས་པ་སོགས་དཔེར་བཞག་ནས་སེམས་ཀྱིས་  
སེམས་མི་མཐོང་ཞེས་གསུངས་སོ། །དཔེར་ན་རལ་གྱིའི་སོ་ནི་རང་ལ་རང་གིས་ཅི་ལྟར་  
ཡང་མི་གཅོད་པ་དེ་བཞིན་དུ་ཡིད་ཀྱིས་ཡིད་མི་མཐོང་ངོ་།

Here is the first. It is incorrect to say that the mind could experience, could know, itself, in a way where the duality was repressed. *The Savior of the World has himself stated that the mind cannot see itself; he did so in the Sutra Requested by Crowning Jewel*, through using examples such as the fact that the blade of a sword cannot cut itself. "How, for example, could *the blade of a sword ever cut the blade of a sword? The mind is the same: it could never see the mind itself.*"

།རང་རིག་ཁས་ལེན་པ་རྣམས་ཀྱིས་འཇིག་པའི་རྣམ་པ་ཉིད་རང་ཉིད་ཀྱིས་རང་ཉིད་རིག་པར་  
ཁས་ལེན་པས་དེའི་རིག་བྱ་དང་རིག་བྱེད་ལ་རྣམ་པ་མི་འདྲ་བར་འཆར་རྒྱ་རྒྱལ་ཅམ་ཡང་  
མིད་པས་སྤྲོག་པ་ཐ་དད་ཀྱང་མིད་པའི་གཅིག་ཏུ་ཁས་ལེན་དགོས་པས་དེ་ལྟ་བུའི་རང་རིག་  
ཁས་སྤངས་ན་རལ་གྱིའི་སོ་རང་གིས་རང་གཅོད་པ་སོགས་ཁས་ལེན་དགོས་ཤིང་། ཚད་  
མས་གཞལ་བུ་ལ་སྤྲོས་མིད་དུ་གཞལ་བུ་འཇལ་བ་སོགས་ཁས་ལེན་དགོས་པ་ཡིན་ནོ།

Those who accept the idea of a self-perception of the mind accept the concept that the subject-oriented part of the mind could perceive itself. In such a case, there could not be a single atom of a chance here that the thing being perceived and the thing perceiving it could ever appear to the mind in any way that was not exactly the same. One would have to accept then that they were one and the same thing which could never even appear in different

versions. If one accepted this kind of self-perception of the mind, then one would have to accept ideas like the blade of a sword cutting itself. And one would also have to accept ideas like a valid perception that engaged in its object without having to rely upon this object in any way.

། ཇི་ལྟར་མར་མི་རང་གི་དངོས།  
། ཡང་དག་གསལ་བར་བྱེད་བཞིན་ན།  
། མར་མི་གསལ་བར་བྱ་མིན་ཏེ།  
། བཤང་ཕྱིར་ལྷན་གྱིས་བསྐྱེད་པ་མེད།

One may claim, "It's just like  
A lamp which illumines  
The thing that's itself."  
But a lamp isn't the illumined,  
For the reason that there's no such  
Thing as darkness shrouding.

གཉིས་པ་ལ། དཔེ་དགག་པ་དང་། རོན་དགག་པ་འོ།

Here next we begin the refutation through reasoning. We first refute the opponent's illustration, and then refute their point.

དང་པོ་ལ། མར་མེའི་དཔེ་དགག་པ་ནི། ཇི་ལྟར་ཏེ་དཔེར་ན་མར་མི་རང་གི་དངོས་པོ་དང་  
གཞན་གྱི་དངོས་པོ་གཉིས་ཡང་དག་པར་གསལ་བར་བྱེད་པ་བཞིན་དུ། ཤེས་པས་ཀྱང་རང་  
གཞན་གཉིས་ཀ་རིག་པར་བྱེད་པ་ཡིན་ཅོ་ཞེ་ན།

Here is the first, beginning with the refutation of the illustration of a lamp. *One may* make the following *claim*:

*It's just like* the following illustration. Think of *a lamp, which illuminates both the thing that it is itself, and also other things.* The mind is the same: it perceives both itself, and other things as well.

དཔེ་མ་གྲུབ་སྟེ་མར་མི་རང་གིས་རང་གསལ་བར་བྱེད་པ་མ་ཡིན་ཏེ་མར་མི་རང་གིས་  
གསལ་བར་བྱ་བ་མིན་པའི་ཕྱིར་ཏེ་རང་གིས་རང་གསལ་མི་དགོས་ཤིང་མི་རྣམས་པའི་ཕྱིར་རོ།

།དེ་ལྟར་ན་སྐྱེས་པས་ཀྱང་རང་གཞན་གཉིས་ཀ་སྐྱིབ་པར་བྱེད་པར་འགྱུར་ན་དེ་མི་རིགས་ཉི་  
 བུང་གི་ཕྱིར་ན་སྐྱེས་པ་ལ་སྐྱེས་པས་བསྐྱིབས་པ་མེད་པའི་ཕྱིར་རོ། །བསྐྱིབས་ན་བུམ་པ་གོས་  
 ཀྱིས་བསྐྱིབས་པ་བཞིན་དུ་སྐྱེས་པའང་མི་མཐོང་བར་འགྱུར་རོ། །འདི་དག་ནི་རྩ་ཤེལ་ས་  
 གསུངས་པ་ལྟར་རྒྱས་པར་ཤེས་པར་བྱའོ།

*But your example does not hold true. A lamp is not something which illuminates itself, because it is not something which is the object illuminated by it. There is no need for it to illuminate itself, and it could never do so anyway. If it could, then darkness too shroud both itself and other objects. This though could never be, for the reason that there is no such thing as darkness shrouding darkness. If it did shroud darkness, then it would be like shrouding a vase with a piece of cloth, and we would be unable to see the darkness itself. For these points I am enlarging upon statements found in the Root Text on Wisdom [by the realized being Nagarjuna].*

།ཤེལ་བཞིན་སྔོན་པོ་སྔོན་ཉིད་ལ།  
 །གཞན་ལ་སྟོས་པ་ཡོད་མ་ཡིན།  
 །དེ་བཞིན་འགའ་ཞིག་གཞན་ལ་ནི།  
 །སྟོས་དང་སྟོས་མེད་པ་ཡང་མཐོང་།  
 །སྔོན་ཉིད་མིན་ལ་སྔོན་པོར་དེ།  
 །བདག་གིས་བདག་ཉིད་བྱས་པ་མེད།

"It's not a thing like crystal,  
 Which must rely on another;  
 Its blueness is its essence.  
 Just so certain objects rely  
 On something else; whereas  
 It's seen without relying."  
 Blueness is not; it's not  
 Something that could ever  
 Make itself blue by itself.

།ཤེལ་གྱི་དཔེ་དགག་པ་ནི་དཔེར་ན་ཤེལ་བཞིན་དུ་ཤེལ་དཀར་པོ་གཞིའི་དབང་གིས་སྔོན་པོར་

སྐྱེས་པ་ནི་གཞན་ལ་སྣོན་ནས་ཡིན་གྱི་རང་གི་ངོ་བོ་ཉིད་ཀྱིས་མ་ཡིན་ལ། བྱུ་རུ་སྣོན་པོ་  
ཉིད་ལ་རང་གི་ངོ་བོ་ཉིད་ཀྱིས་སྣོན་པོར་སྐྱེས་པ་ཡིན་གྱི། གཞན་ལ་སྣོན་པ་ཡོད་པ་མ་ཡིན་  
པ་དེ་བཞིན་དུ་གཟུགས་ལ་སོགས་པ་འགའ་ཞིག་རིག་པ་ནི་ཤེས་པ་གཞན་ལ་ནི་སྣོན་པས་  
དང་། ཤེས་པ་ནི་རང་གིས་རང་རིག་པ་ཡིན་པས་རིག་བྱེད་གཞན་ལ་སྣོན་པ་མེད་པ་ཡང་  
མཐོང་ཞེ་ན། བྱུ་རུ་སྣོན་པོ་སྣོན་པར་རྒྱ་གཞན་ལས་མ་སྐྱེས་པའི་དཔེ་དེ་མི་འཐད་པར་  
ཐལ། སྣོན་པོ་ཉིད་དུ་རྒྱ་ལས་སྐྱེས་པ་མིན་པ་ལ་སྣོན་པོ་དེ་རང་གི་བདག་གིས་སྣོན་པོའི་  
བདག་ཉིད་དུ་བྱས་པ་མེད་པའི་ཕྱིར་རོ།

We turn now to a refutation of the illustration of a piece of crystal. One may make yet another claim, as follows:

*It's like a piece of crystal.* Think of a clear piece of crystal: considered in its original condition, it could never assume a blue hue unless it were due to the influence of some other object—never by virtue of its own essence. The *blueness* of a piece of lapis though is something that assumes a blue hue by *its own essence*; it is *not something which must rely upon another thing to be the way it is.* Just so, the perception of *certain objects* like visible forms must *rely on something else*, upon a mind; *whereas* the mind itself can be *seen even without our relying on anything else to perceive it*, for it perceives itself.

Your example though, of a blueness of lapis which assumes its blueness without any other cause to help it do so, has to be incorrect. This is true because the *blueness* of blue itself *is not* something which has not come about through its own causes; *blueness is not something that could ever make itself something blue, all by itself.*

- |མར་མེ་གསལ་བར་བྱེད་དོ་ཞེས།
- |ཤེས་པས་ཤེས་ཏེ་རྫོང་བྱེད་ན།
- |སྣོན་པོ་གསལ་བ་ཉིད་ཡིན་ཞེས།
- |གང་གིས་ཤེས་ནས་དེ་རྟོག་བརྗོད།



Suppose you say, "A lamp  
illuminates," talk that says  
"The mind does know itself."  
You say the mind's illumination  
itself; but haven't told us  
By what state of mind.

གཉིས་པ་ནི། མར་མི་རང་གིས་རང་གསལ་བར་མི་བྱེད་ཀྱང་མར་མི་གསལ་བ་ཉིད་དོ་ཞེས་  
ཤེས་པས་ཤེས་ཞེས་དེ་ལྟར་རྗེས་སུ་བྱེད་ན་ཤེས་པ་རང་གིས་རང་གསལ་བ་མ་ཡིན་ལ།  
དེ་ལྟར་སློབ་ཞི་གསལ་བ་ཉིད་ཡིན་ཅོ་ཞེས་ཤེས་པ་རྗེས་སུ་གཞན་གང་གིས་ཤེས་ནས་དེ་སྐད་དུ་  
རྗེས་སུ་བྱེད་དེ་མི་རིགས་སོ།

Here is the refutation of our opponent's point. *Suppose* then that *you say*, "Even though a lamp does not illuminate itself, a lamp is illumination itself"—and you say, "The mind does know itself." If you talk this way then you are saying that the mind is not something which illuminates itself; but rather, you are saying in effect, it is illumination itself. And yet it is improper for you to talk this way, for you have not told us what state of mind which was different from the mind itself could perceive it.

།གང་ཚོ་འགས་ཀྱང་མཐོང་མིན་ན།  
།གསལ་བའམ་ནི་མི་གསལ་བ།  
།ཚོ་གསལ་བུ་མེད་འགྲིང་བཟ་བཞིན།  
།དེ་ནི་བརྗོད་ཀྱང་དོན་མེད་དོ།  
At this point none at all  
Would see, so being  
Illumination or not  
Would be like the way a mule's  
Daughter carried herself:  
Meaningless to talk of.

།རྗེས་སུ་གཞན་གྱིས་རིག་ན་ཐུག་མེད་དུ་འགྱུར་བས་རང་གིས་ཀྱང་མི་རིག་གཞན་གྱིས་ཀྱང་མི་  
རིག་ན་གང་གི་ཚོ་རིག་བྱེད་འགས་ཀྱང་ཤེས་པ་དེ་མཐོང་བ་མིན་ན། ཤེས་པ་དེ་ནི་གསལ་

བའམ་ནི་མི་གསལ་བའི་སྤྱད་པར་དེ་ནི་བརྗོད་ཀྱང་དོན་མེད་དེ་སྤྱད་གཞི་ཤེས་པ་ཚད་མས་མ་  
གྲུབ་པར་ཕྱིར། མོ་གཤམ་བྱ་མོ་མི་སྲིད་ན་དེའི་འགྲིང་བག་བརྗོད་པ་དོན་མེད་བཞིན་ནོ།

And if it took yet another state of mind to perceive this one, the whole process would become endless. In this case then the mind would be perceived neither by itself nor by something else; and *at this point* then there *would be no* perceiver *at all* that *saw* the mind. *So* it would become *meaningless to talk of* any distinction between the mind's *being illumination or not*, since the very thing that was supposed to have this quality or not would itself be something that a valid perception could never establish as existing at all. It *would be* like discussing *the way* that the *daughter of a mule carried herself*, when the daughter of a mule is a complete impossibility in the first place.

*Contemplation Fourteen*  
*How Then are We Aware of our Minds?*

།གལ་ཏེ་རང་རིག་ཡོད་མིན་ན།

།རྣམ་ཤེས་དྲན་པར་ཇི་ལྟར་འགྲུར།

།གཞན་སྤོང་བ་ན་འབྲེལ་བ་ལས།

།དྲན་འགྲུར་གྱི་བའི་དུག་བཞིན་ལོ།

If there were no such thing as self-perception  
Of the mind, then how  
Could we remember consciousness?  
The memory is by a relationship  
With the experience of something other;  
It's like the poison of a rat.

གསུམ་པ་ལ་གཉིས། རང་རིག་མེད་ཀྱང་དྲན་པ་སྐྱེ་བའི་དཔེ་དང་། རང་རིག་མེད་ན་གཞན་  
རིག་མི་འཐད་པ་དགག་པའོ།

The third point, [refuting proofs used to support the existence of the self-perception of the mind,] covers two points of its own: an illustration to show how, even though there is no self-perception of the mind, memory can still occur; and a refutation of the idea that, if there is no self-perception of the mind, then there can be no perception of the mind by something else.

དང་པོ་ནི། གལ་ཏེ་རང་རིག་ཡོད་པ་མིན་ན་ཡུལ་ཅན་རྣམ་ཤེས་དྲན་པར་ཇི་ལྟར་འགྲུར་ཏེ་  
མི་འགྲུར་བས་དྲན་པའི་རྟགས་ཀྱིས་སྤོང་བ་དཔོག་ཀྱས་ན་དེ་ཡང་ངས་སྤྱོད་པོ་མཐོང་ངོ་  
ཞེས་དྲན་པའི་ཚོ། དྲན་པ་སྤོང་བའི་རྗེས་སུ་བྱེད་པས་སྤོད་པོ་མཐོང་ངོ་ཞེས་ཡུལ་དྲན་པའི་  
རྟགས་ལས་ཡུལ་སྤོང་བ་ཡོད་པར་གྲུབ་ལ་ཡུལ་སྤོང་དེ་ཉིད་སྤོ་འཛིན་ཡིན་ལོ།

Here is the first. [One might ask:] "If there were no such thing as self-perception of the mind, then how could we ever remember the consciousness which was the subject in an act of perception? We never could."

We are able though to deduce that, for the reason we do remember something, then we must have had an initial experience of it. When for example we say to ourselves, "I saw something blue, earlier," we are having a memory. A memory is something that follows from an initial experience, and so when we say "I saw something blue," and thereby remember the object of our perception, we can establish the fact that there must have been an initial experience of this object. And it is the thing which had this experience of the object which we refer to as the perception of something blue.

།ངས་མཐོང་ངོ་ཞེས་ཡུལ་ཅན་དྲན་པའི་རྟགས་ལས་ཡུལ་ཅན་སྤོངས་ཡོད་པར་གྲུབ་ལ་ཡུལ་  
ཅན་སྤོངས་བ་དེ་ནི་རང་རིག་ཡིན་ལ། སྡོ་འཛིན་སྤོངས་བྱེད་གང་ཡིན་མཐའ་གཞན་འགོག་པའི་  
རིགས་པས་ཀྱང་རང་རིག་གྲུབ་བོ་ཞེ་ན།

One may make the following claim:

When you say "I saw," you remember the subject of the perception, and it is based on this reason that you can say that there was an experience of the subject. The experiencer of the subject in this case is a self-perception of the mind. Moreover, this self-perception of the mind can be established as true through the kind of logic where you eliminate other possibilities, in investigating just what it is that experiences the state of mind which is perceiving blue.

ཡུལ་ཅན་དྲན་པས་རང་རིག་གྲུབ་པ་མ་ཡིན་ཏེ་སྡོ་འཛིན་གྱིས་ཡུལ་གཞན་སྡོན་པོ་སྤོངས་བ་ན་  
སྡོན་པོ་འདི་མཐོང་ཞེས་ཡུལ་ཡུལ་ཅན་འབྲེལ་བ་ལས་ཏེ་འབྲེལ་བར་དྲན་པ་ལས་ཡུལ་  
ཅན་དྲན་པ་སྐྱེ་བར་འགྱུར་གྱི། ཡུལ་ཅན་སྤོངས་བ་ལས་སྐྱེ་བ་མ་ཡིན་ཏེ་བྱི་བའི་དུག་ལྷུགས་  
པའི་དུས་མ་སྤོངས་ཡང་ཕྱིས་དྲན་པ་བཞིན་ནོ།

It is not the case though that, because we can remember the subject, some self-perception of the mind is proven to be true. When the state of mind which perceives blue *experiences* the object which is *something other* than it—that is, blue—the *memory* of the subject is actually caused by remembering a *relationship*: by remembering the connection between the object and the subject, when you say the words, "I saw this blue thing before." It is not though that the memory of the subject is caused by an experience of the subject; *it is* rather *like* the case where, although [a hibernating animal] has no experience of *the poison* that comes from being bitten by *a rat* at the time when the rat bites it, [the hibernating animal] still remembers it later on.

།དཔེར་ན་དགུན་གྱི་དུས་སུ་བྱི་བས་ལུས་ལ་སྐྱུགས་པ་ན་གྱི་དུག་ཞུགས་ཡོད་ཀྱང་སྐྱུགས་པ་  
སྤོང་གི་དུག་མ་སྤོང་ངོ། །དེ་ལས་དུས་སྤྱིས་འབྲུག་གི་སྒྲ་ཐོས་པ་ན་སྐྱུགས་པའི་ཚེ་དུག་  
ཞུགས་པར་འདུག་སྐྱུགས་དུ་བྲན་ཀྱང་སྒྲར་གྱི་ཚེ་དུག་མ་སྤོང་བ་བཞིན་ནོ།

Think for example of a case where a rat bites the body [of a hibernating animal] during the wintertime. Even though the poison that comes from the rat bite has entered the body, the poison is not experienced—although the bite itself is. At some later point in time, [the hibernating animal] hears the sound of [springtime] thunder, [is awakened from hibernation,] and has a memory wherein it thinks to itself, "The poison must have entered my body when I was bitten." It is not the case though that the animal had an experience of the poison prior to this time. The situation here is the same:

།དེ་ལ་བྱི་བས་སྐྱུགས་པ་ནི་སྣོ་འཛིན་གྱིས་ཡུལ་སྤོང་བ་བཞིན་ནོ། །སྐྱུགས་པ་དང་དུས་  
གཅིག་ཏུ་དུག་ཞུགས་པ་ནི་ཡུལ་བཟུང་བ་དང་དུས་གཅིག་ཏུ་ཡོད་པའི་ཡུལ་ཅན་གྱི་སྤོང་བ་  
དང་འདྲའོ། །དེའི་ཚེ་ཡུལ་ཅན་རང་གིས་རང་མ་སྤོང་བ་ནི་སྐྱུགས་པའི་ཚེ་དུག་མ་སྤོང་བ་  
དང་འདྲའོ། །སྤྱིས་སྐྱུགས་པ་བྲན་པ་ནི་ཡུལ་སྤོང་བ་བྲན་པ་དང་འདྲའོ། །ཡུལ་སྤོང་བྲན་པ་  
ཉིད་གྱིས་སྒྲར་གྱི་ཡུལ་ཅན་ཁོ་རང་གིས་ཁོ་རང་མ་སྤོང་ཡང་བྲན་པ་ནི་སྐྱུགས་པ་བྲན་པ་ཉིད་  
གྱི་མཐུས་སྒྲར་ཞུགས་པའི་དུག་མ་སྤོང་བ་བྲན་པ་དང་འདྲའོ།

Being bitten by the rat is an analogy for the experience of the object by the state of mind which perceives something blue. The fact that the poison has entered the body at the same time as the bite occurred is an analogy for the experience of a subject which exists at the same time that the object was perceived. The fact that, at this particular moment, the subject does not experience itself is represented by the way in which the poison has not been experienced at the time when the bite occurred. Remembering the bite later on is the same as remembering the experience of the object. The fact that we remember the subject solely because we remember the object (even without the previous subject ever experiencing itself) is similar to the fact that, solely through the power of remembering the bite, we remember the poison which entered the body but which was not experienced.

།འདི་ནི་རང་རིག་མེད་པར་བྲན་པ་སྐྱེ་བའི་རིགས་པ་མཁམས་པའི་དབང་པོས་མཇོད་པ་ཕྱུལ་དུ་

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Three

བྱུང་བ་ཞིག་སྣང་སྟེ་སྟོན་འདུག་གི་བཤད་པ་བྱེད་པ་རྣམས་ཀྱིས་ངི་བཞིན་དུ་མ་ཐོན་པ་འདྲོ།

This line of reasoning, set out by the Lord of All Great Masters, explains how memory can occur even without any self-perception of the mind, and is clearly something which is completely amazing. It seems as though others who have commented upon the *Guide to the Bodhisattva's Way of Life* have been unable to give their readers a full appreciation of these points.

*Contemplation Fifteen  
How Buddhas Take Offerings*

།སེམས་མེད་པ་ལ་མཚོན་བྱས་པས།།

།རྗེ་ལྟར་འབྲས་བུར་ལྡན་པར་འགྱུར།།

།གང་ཕྱིར་བཞུགས་པའམ་སྲུང་ན་འདས།།

།མཚུངས་པ་ཉིད་དུ་བཤད་ཕྱིར་རོ།།

"How can we gain a result  
From making offerings to those  
Who possess no state of mind?"  
It is because of the explanation  
That it's the same with those who are present  
And those passed to nirvana.

གཉིས་པ་ནི། ཉན་ཐོས་པ་ཁ་ཅིག་ན་རེ་སངས་རྒྱས་ལ་རྟོག་པའི་སེམས་མེད་པ་ལ་མཚོན་པ་  
བྱས་ནས་ཅི་ལྟར་བསོད་ནམས་ཀྱི་འབྲས་བུ་ལྡན་པར་འགྱུར་ཏེ་མཚོན་པ་ལེན་པའི་རྟོག་པ་  
ཡང་མེད་པའི་ཕྱིར་རོ།

Here is the second point, [which is refuting an attempted argument about the demonstration of how it is correct to say that, even though the Buddhas have no conceptualization, they can still fulfill all the hopes of their disciples].

Now some Listeners have made the following argument:

*Buddhas possess no conceptual state of mind, and so neither do they have that conceptual state of mind in which one accepts an offering. How then can we gain a meritorious result from making offerings to them?*

།སངས་རྒྱས་ལ་རྟོག་པ་མེད་ཀྱང་མཚོན་པ་བྱས་པས་བསོད་ནམས་འབྱུང་བ་འཐད་པར་ཐལ།།  
རྒྱ་མཚན་གང་གི་ཕྱིར་ན་སངས་རྒྱས་སྐྱེ་དངོས་སུ་བཞུགས་པའམ་སྲུང་ན་ལས་འདས་ཇིས་།།  
ཀྱི་སྐྱེ་བ་དུང་ལ་མཚོན་པ་གཉིས་བསོད་ནམས་མཚུངས་པ་ཉིད་དུ་བྱམས་པ་མེད་གི་སྐྱེའི་།།

མདོ་ལས་བཤད་པའི་སྤྱིར་རོ།

Isn't it though the case that, even though Buddhas have no conceptual state of mind, we can still obtain merit through making offerings to them? You may ask our reason for saying so; *it is because of the explanation, found in the Sutra on the Lion's Roar of Loving One, that whether a person makes an offering to a Buddha who is actually present, or else makes the same offering to their tomb after they have passed into nirvana, the merit from the act is exactly the same.*

མཚོད་རྟེན་བསྐྱོར་བའི་ཕན་ཡོན་ལས་ཀྱང་། །གང་ཞིག་བཞུགས་ལ་མཚོད་པ་དང་། །ལྷ་  
ངན་འདས་པའི་སྐྱུ་གཏུང་ལ། །སེམས་ནི་མཉམ་པར་དང་བ་ཡི། །བསོད་ནམས་ལ་ནི་བྱུང་  
པར་མེད། །ཅིས་གསུངས་སོ།

The *Book on the Benefits of Circling an Offering Shrine* states as well that:

There is no difference at all in the merit  
Of those who with equal thoughts of faith  
Make offerings to One still living, or to  
The tomb of One passed to nirvana.

ཀྱུན་ཚོབ་བམ་ནི་དེ་ཉིད་དུ་འང་།  
རུང་སྟེ་དེས་འབྲས་ལུང་ལས་ཡིན།  
།དཔེར་ན་བདེན་པའི་སངས་རྒྱས་ལ།  
།ཇི་ལྟར་འབྲས་བུར་བཅས་པ་བཞིན།

It doesn't matter whether  
It's deceptively or ultimate;  
The result is in the Word.  
It's the same, for example,  
As the result you'd obtain  
From that to a Buddha in truth.

།སངས་རྒྱས་ལ་མཚོད་པ་སོགས་ཀྱུན་ཚོབ་ཏུ་གྲུབ་བམ་ནི་དེ་ཁོ་ན་ཉིད་དུ་འང་རུང་སྟེ་དེར་  
མཚོད་པ་བྱས་པས་འབྲས་བུ་འབྱུང་བ་སངས་རྒྱས་ཀྱི་ལུང་ལས་གསུངས་པ་ཡིན་ནོ།  
།དཔེར་ན་བྱོད་རང་བདེན་པའི་སངས་རྒྱས་ལ་ཇི་ལྟར་འབྲས་བུ་དང་བཅས་པ་འདོད་པ་བཞིན་



ནོ། །དོན་ནི་དེ་ལོ་ན་ཉིད་ཀྱི་དོན་ལ་དབྱུང་པ་རེ་ཤིག་བཏང་སྟོམས་སུ་བྱས་ནས་བདེན་ཡང་  
རུང་རླུན་ཡང་རུང་ངེད་ལ་དངོས་པོ་དང་མཐུན་པའི་འབྲས་བུ་བྱུང་བ་དེས་ཚོག་ཅིས་པའི་དོན་  
ཏོ།

It is stated *in the Word* of the Buddha that *it doesn't matter whether* an act such as making offerings to a Buddha exists *deceptively* or even in an *ultimate* way: *the result* of making the offering still occurs. *It's just the same, for example, as the result* that you yourselves believe *would* be obtained from making *that* same offering to a Buddha who existed *in truth*. The point here is that, suppose we leave for a moment any examination into the real nature of things. What we are trying to say is that, regardless of whether the thing is true or false, we can be satisfied simply with the fact that we obtain a result which corresponds exactly to the object involved.

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading Three**

b2. A more particular refutation, of the position of the Mind-Only School

a3. Stating their position

[Contemplation Thirteen begins here]

b3. Refuting their position

a4. A demonstration that the same arguments apply to them instead

b4. Refuting their attempted rebuttal of this demonstration

a5. Stating their position

b5. Refuting their position

a6. Asking them how the realization that there are no two things could itself ever be perceived by any state of mind

b6. Refuting the self-perception of the mind that they propose in answer to our question—they say that there are two parts to the mind: an object-oriented part which focuses outwardly, and a subject-oriented part which only focuses inwardly; and that the latter is the direct self-perception of the mind, and that it is this state of mind which perceives all states of mind

a7. Refuting this idea through the use of scriptural authority

b7. Refuting this idea through the use of reasoning

a8. Refuting their illustration

b8. Refuting their point

[Contemplation Thirteen ends here]

c7. Refuting proofs used to support the existence of the self-perception of the mind

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Three

a8. An illustration to show how, even though there is no self-perception of the mind, memory can still occur

[Contemplation Fourteen is found here]

b8. A refutation of the idea that, if there is no self-perception of the mind, then there can be no perception of the mind by something else

a9. The actual refutation

b9. A refutation of the idea that we could then never say whether the illusion was the mind itself or something other than the mind

d7. Refuting the position that nominally-existing entities could rely upon functional things that existed truly

c2. A refutation of the position that, in the Middle-Way School, the path in which we realize emptiness must be pointless and useless

a3. The opponent's argument

b3. Our own response

a4. The reason why a magician can develop attachment for his own creation

b4. A demonstration of why it is perfectly correct to say that one can eliminate mental afflictions and their seeds by accustoming oneself to the wisdom which perceives emptiness

a5. A general presentation

b5. A detailed explanation

c4. A demonstration of how the ultimate result of eliminating all undesirable qualities can occur

a5. A demonstration of how it is correct to say that, even though the Buddhas have no conceptualization, they can still fulfill all the hopes of their disciples

b5. Refuting attempted argument on this point

[Reading Fifteen is found here]

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Four: Contemplations on the Perfection of Wisdom, Part IV

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 32A-33A and 128B-133B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Sixteen On the Need to See Emptiness*

འབདེན་པ་མཐོང་བས་གོལ་འགྱུར་གྱི།

སྣོང་ཉིད་མཐོང་བས་ཅི་ཞིག་བྱ།

ཁག་ཕྱིར་བྱུང་ལས་ལམ་འདི་ནི།

མེད་པར་བྱུང་རྒྱུ་མེད་པར་གསུངས།

"One achieves liberation by  
Seeing the truth; what's though  
The point of seeing emptiness?"

It's because scripture states that,  
Without this path,  
There is never enlightenment.

།གཉིས་པ་ཐར་པ་ཙམ་ཐོབ་པར་འདོད་པས་ཀྱང་སྣོད་ཉིད་རྟོགས་དགོས་པར་བསྐྱབ་པ་ལ།  
རྩོད་པ་དང་། ལན་ནོ།

The second part—a proof that, even if all you hope to do is to reach freedom, you must still realize emptiness—will proceed in two steps: the opponent's argument and our own response.

དང་པོ་ནི། ཉན་ཐོས་སྡེ་པ་ཁ་ཅིག་ན་རེ་བདེན་པ་བཞིའི་རྣམ་པ་མི་རྟག་སོགས་བཅུ་དྲུག་  
མངོན་སུམ་དུ་མཐོང་བ་གོམས་པས་གྲོལ་བ་དག་བཅོམ་པའི་འབྲས་བུ་ཐོབ་པར་འགྱུར་གྱི།  
ཚོས་ཐམས་ཅད་བདེན་པས་སྣོད་པ་ཉིད་མཐོང་བས་ཅི་ཞིག་བྱ་དགོས་པ་མེད་ཅིང་མི་རིགས་  
སོ་ཞེ་ན།

Here is the first. Some people from the Listener group make the following claim:

*One achieves liberation—the goal of becoming an enemy destroyer—by habituating oneself to the experience of seeing, directly, the sixteen aspects of the four truths: impermanence and the rest. What though would be the point of seeing that all existing objects were empty of any true existence? There would be no purpose served; it could never be right.*

ཉན་ཐོས་སྡེ་པ་ཁ་ཅིག་སངས་རྒྱས་ཐོབ་པར་བྱེད་པ་ལ་ཡང་སྣོད་ཉིད་རྟོགས་མི་དགོས་པར་  
མ་ཟད་ཚོས་ཀྱི་བདག་མེད་ཀྱི་མིང་ཙམ་ཡང་ཁས་མི་ལེན་ཅིང་ཐེག་པ་ཆེན་པོའི་མངོ་སྡེ་  
བཀར་ཁས་མི་ལེན་པ་དེ་དག་ཕྱོགས་སྡེའི་གཙོ་བོ་ཡིན་ལ། ཞར་ལ་ཐེག་པ་ཆེན་པོའི་མངོ་སྡེ་  
ཚད་མར་བཞེད་ཀྱང་དག་བཅོམ་པའི་འབྲས་བུ་ཐོབ་པ་ལ་ཚོས་ཀྱི་བདག་མེད་རྟོགས་པ་མི་  
དགོས་པར་བཞེད་པ་དེ་དག་ཀྱང་བཀག་ནས་སྣོད་ཉིད་རྟོགས་པའི་ཤེས་རབ་ཉིད་སྲིད་པ་  
ལས་གྲོལ་བའི་ལམ་དུ་བསྐྱབ་བཞེད་ནས་གཞུང་འདི་དག་བཀོད་པ་ཡིན་ནོ།

There are other Listener groups who say that you don't even need to realize emptiness in order to achieve enlightenment. And not only that; they don't even accept the term "lack of any self-nature to things." Neither do they accept that the sutras of the greater way are the word of the Buddha. These kinds of people are the primary opponent in the present case. We are by the way though also refuting here those people who do consider the sutras of the greater way to be authentic, but who assert that one need not realize the lack of a self-nature to things in order to achieve the goal of becoming an enemy destroyer. The root text at this point is put here with the idea of refuting these parties, and then expressing the position that it is only wisdom which can be proven as the path to liberate oneself from a suffering existence.

གཉིས་པ་ལ་གསུམ། ལྟོང་ཉིད་རྟོགས་པའི་ཤེས་རབ་དེ་ཉིད་སྲིད་པ་ལས་གོལ་བའི་ལམ་དུ་  
བསྐྱབ་པ་དང་། མི་གནས་པའི་སྤྱང་ན་ལས་འདས་པའི་ལམ་དུ་བསྐྱབ་པ་དང་། དེས་ན་  
གོལ་བ་དོན་གཉིས་གྲིས་ལྟོང་ཉིད་བསྐྱོམ་རིགས་པར་གདམས་པའོ། །དང་པོ་ལ་ཐེག་པ་  
ཆེན་པོའི་མདོ་སྡེ་བཀར་ལུང་གིས་སྐྱབ་པའི་སྐོན་ས་བསྐྱབ་པ་དང་། རིགས་པས་བསྐྱབ་  
པའོ།

The second step has three parts of its own: proving that it is only the wisdom that realizes emptiness which is the path that can liberate one from a suffering existence; proving that it is also only this wisdom which is the path for reaching the nirvana where one no longer remains in the two extremes; and advice to those who seek to attain liberation, that it is therefore very right that they should meditate upon emptiness. The first of these has two sections: proving this fact by using scripture to prove that the scriptures of the greater way are the word of the Buddha; and proving the fact through logic.

དང་པོ་ནི། ཉན་རང་དག་བཅོམ་པའི་འབྲས་བུ་ཐོབ་པ་ལ་ཡང་ལྟོང་ཉིད་རྟོགས་པ་ངེས་པར་  
དགོས་པར་ཐལ། ལྷུ་མཚན་གང་གི་སྤྱིར་ན་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་སྤྱིན་པའི་མདོ་སྡེའི་ལུང་  
ལས་ལྟོང་ཉིད་རྟོགས་པའི་ལམ་འདི་ནི་གོམས་པ་མེད་པར་བྱང་རྒྱུ་བ་གསུམ་ག་ཐོབ་པ་མེད་  
པར་གསུངས་པའི་སྤྱིར་རོ།

Here is the first. It is true though that one must definitely realize emptiness even to achieve the goal of becoming an enemy destroyer. This is *because* of the fact that *scriptural* authority, in the form of the body of sutras devoted to the perfection of wisdom, *states that—without* habituating oneself to *this path,*

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Four

where you realize emptiness—one can *never* reach the three "states of enlightenment."

སྒྲོན་འཇུག་འགྲེལ་ཆེན་ལས་ཡུམ་གྱི་མདོ་ལས་དངོས་པོའི་འདུ་ཤེས་ཅན་ལ་ཐར་པ་མེད་པ་  
དང་། དུས་གསུམ་གའི་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་དང་རྒྱན་ལྷགས་ནས་རང་  
རྒྱལ་གྱི་བར་རྣམས་ཤེར་སྤྱིན་འདི་ཉིད་ལ་བརྟེན་ནས་ཐོབ་པར་གསུངས་པ་དྲངས་པ་ལྟར་  
ཡིན་གྱི་སློན་མེད་པའི་བྱང་རྒྱལ་རྒྱུད་པ་ལ་བྱེད་པ་གཞུང་གི་དོན་མིན་ནོ།

The *Great Commentary* to the *Guide* quotes the *Sutra of the Mother* as saying that "those who still conceive of [self-existent] things" can never reach freedom; and that reaching total enlightenment—as well as everything from the level of a stream-enterer up to the state of a self-made "Buddha"—all depends upon this one thing: the perfection of wisdom. The intent of the root text at this point is to reflect these statements; it is not meant to indicate that this perfection is needed only for the matchless state of enlightenment.

*Contemplation Seventeen  
About the Lesser Way*

།གལ་ཏེ་ཐེག་ཆེན་མ་གྲུབ་ན།  
།ཁྱོད་ཀྱི་ལུང་ནི་ཇི་ལྟར་གྲུབ།  
།གང་ཕྱིར་གཉིས་ཀ་ལ་འདི་གྲུབ།  
།དང་པོ་ཁྱོད་ལ་འདི་མ་གྲུབ།

If you say the greater way's  
Not true, how then are  
Scriptures true for you?  
"It's because it's true for the  
Both of us"; but it wasn't  
For you at first.

།རྒྱན་གང་གིས་ནི་དེར་ཡིད་ཆེས།  
།དེ་ནི་ཐེག་ཆེན་ལ་ཡང་མཚུངས།  
།གཞན་གཉིས་འདོད་པས་བདེན་ན་ནི།  
།རིག་བྱེད་སོགས་ཀྱང་བདེན་པར་འགྱུར།

Those conditions which allow  
You to believe it are the same  
For the greater way too.  
If it's true whenever two  
Accept it, the "Books of Knowledge"  
And such would be as well.

གཉིས་པ་ལ་གཉིས། མགོ་མཚུངས་གིས་བསྐྱབ་པ་དང་། རྣལ་མའི་རིགས་པས་བསྐྱབ་  
པའོ།

Here is the second point, [using logic to prove the fact that it is only the wisdom that realizes emptiness which is the path that can liberate one from a suffering existence]. We proceed in two steps: proving this fact through a parallel argument; and proving it through specific reasoning.



དང་པོ་ནི། གཤམ་ཉི་ཐེག་པ་ཆེན་པོའི་མདོ་སྡེ་དེད་ལ་བཀར་མ་གྲུབ་ཅིང་ཚད་མར་ཁས་ཁུངས་མི་  
ལེན་པས་དེད་ལ་མ་གྲུབ་ན་དེ་སྐྱབ་བྱེད་དུ་བཀོད་ནས་སྡོང་ཉིད་རྟོགས་པ་ཉན་རང་གི་ཡང་  
ལམ་དུ་བསྐྱབ་པ་ནི་སྐྱབ་བྱེད་བསྐྱབ་བྱ་དང་མཚུངས་སོ་ཞེ་ན།

Here is the first. What *if* someone *says* the following:

*The group of sutras belonging to the greater way is not, according to my belief, the word of the Buddha; nor do I accept that these sutras are authoritative. Therefore they are not, for me, something which is true. If you put these forth as evidence for proving your statement that realizing emptiness is a path for the Listener and Self-Made Buddha groups as well, then the thing you are using to prove your statement and the statement you are trying to prove are just the same!*

ཁྱོད་ཀྱི་ལུང་ཁྱོད་རང་ཚད་མར་འདོད་པའི་ཐེག་དམན་གྱི་སྡེ་སྡོད་འདི་རྣམས་དཀའ་ཡིན་  
པར་ཇི་ལྟར་གྲུབ་དྲིས་པས་དེ་དག་བཀར་ཡིན་ཏེ། །གང་གི་སྤྱིར་ན་ལུ་བྱ་ཅག་གཉིས་ཀ་ལ་  
ཐེག་པ་དམན་པའི་མདོ་སྡེ་འདི་བཀར་གྲུབ་བོ་ཞེ་ན།

We ask them then the following question: "Consider the *scriptures* which you assert are authoritative: the collection of scriptures of the lower way. Just *how* are they *truly* the word of the Buddha?"

And they answer: "They are *truly* the word of the Buddha *because* the scriptural collection of the lower way is considered by *the both of us*—by both your group and ours—as being the word of the Buddha."

རྒྱ་མཚན་ཀུན་ནས་མཚུངས་ཏེ་ཁྱོད་སྐྱེས་མ་ཐག་པ་དང་ལུང་དོན་རིགས་པས་གཏན་ལ་མ་  
ཐེབས་པའི་དང་པོ་ཁྱོད་ལ་ཡང་དམན་པའི་སྡེ་སྡོད་འདི་ཚད་མར་མ་གྲུབ་ལ། དུས་ཕྱིས་  
ལུང་ཚད་མར་ཁས་ལེན་པའི་རྒྱུ་ཉི་ཐེག་དག་གང་འདུལ་བ་ལ་གནང་། མདོ་སྡེ་ལ་  
འཇུག། །མདོན་པའི་ཚོས་ཉིད་དང་མི་འགལ་བར་འཇུག་པའི་ཆེན་པོ་བསྟན་པ་སོགས་ལུང་  
དོན་རིགས་པས་གཏན་ལ་འབེབས་པའི་ཐེག་པ་གང་གིས་ནི་ལུང་ཚད་མ་དེར་ཡིད་ཆེས་པར་  
སྐྱབ་པའི་སྐྱབ་བྱེད་དེ་ནི་ཐེག་ཆེན་གྱི་མདོ་སྡེ་ལ་ཡང་མཚུངས་པར་ཡོད་པའི་སྤྱིར་རོ།

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Four

Then for the very same reason you should accept those of the greater way. *At first*—meaning right after you were born, and also before you were able to come to an understanding of their meaning through the use of reasoning—not even the scriptural collection of the lower way *was* something that *for you* was truly authoritative. Later on though *you* came to believe that the Teaching of the Great was authoritative, because you applied *those* various methods *which* establish it as being so, through both scriptural authority and through logic.

These are the different *conditions* or methods that *allow* one to accept scripture as authoritative; that is, it should appear [reading *snang* for *gnang*, as do other commentaries in the Tengyur, and as Gyaltsab Je's own commentary does later on] in the scriptures on vowed morality; it should relate to the collection of sutras; and it should not contradict the teachings of the "real Dharma," meaning the scriptures on higher knowledge—[in short, it should present the three trainings, as found in the three collections of scripture]. These tests for proving that a scripture is authoritative apply exactly *the same* to the scriptures of *the greater way* as they do to those of the lower way.

དེ་ལྟར་མ་ཡིན་པར་གང་ཟག་གཞན་གང་ཡང་རུང་བ་གཉིས་འདོད་པས་ཚད་མར་བདེན་ན་ནི་  
རིག་བྱེད་ཀྱི་གཞུང་སོགས་ཀྱང་བདེན་པར་འགྱུར་བར་ཐུབ། གང་ཟག་གཉིས་ཀྱིས་ཚད་  
མར་འདོད་པ་ཡོད་པའི་ཕྱིར་རོ།

If this were not the case, and *if* a scripture were *truly* authoritative *whenever* any *two* people at all *accepted* that it was, *then* texts like the "*Books of Knowledge*" [the *Vedas* of the non-Buddhists] *and such* would have to be true *as well*. Why so? Because you could always find two people who believed they were authoritative.

*Contemplation Eighteen  
Destroying Mental Afflictions Forever*

ཉོན་མོངས་སྤངས་པས་གྲོལ་ན་དེའི།

དེ་མ་ཐག་ཏུ་དེར་འགྱུར་རོ།

ཉོན་མོངས་མེད་ཀྱང་དེ་དག་ལ།

ལས་ཀྱི་རྣམ་པ་མཐོང་བ་ཡིན།

**If one were liberated by eliminating  
Afflictions, then he would become this  
In the next moment after.  
They lack any mental afflictions;  
We can see though they still  
Possess the karmic power.**

གཉིས་པ་ནི། དག་བཅོམ་པ་ཐོབ་པ་ལ་སྤོང་ཉིད་རྟོགས་མི་དགོས་ཀྱི་མི་རྟག་སོགས་བཅུ་  
དྲུག་རྟོགས་པའི་ལམ་གོམས་པས་ཉོན་མོངས་ཟད་པར་སྤངས་པས་གྲོལ་བ་དག་བཅོམ་པའི་  
འབྲས་བུ་ཐོབ་བོ་ཞི་ན།

Here is the second point, [which is the absurd consequence that, if one could reach the state of an enemy destroyer simply through the path of the sixteen aspects of impermanence and the rest, then one would have to reach it through nothing more than eliminating mental afflictions in their manifest form]. Someone may make the following claim:

It's not necessary that a person realize emptiness in order to achieve the state of an enemy destroyer. It is rather through habituating oneself to the path by which one realizes the sixteen aspects of impermanence and so on that a person finally eliminates all their mental afflictions, and thus attains liberation: the goal of becoming an enemy destroyer.

ཉོན་མོངས་མངོན་གྱུར་ཙམ་རེ་ཤིག་སྤངས་པའི་གང་ཟག་དེའི་མངོན་གྱུར་སྤངས་པ་དེ་མ་  
ཐག་ཏུ་དག་བཅོམ་པ་དེར་འགྱུར་བར་ཐལ། མི་རྟག་སོགས་བཅུ་དྲུག་གི་ལམ་ཙམ་གོམས་

པས་ཉོན་མོངས་ཟད་ནས་དག་བཅོམ་ཐོབ་པའི་ཕྱིར་དེ་གཉིས་རྣམ་པ་ཐམས་ཅད་དུ་མགོ་  
མཚུངས་བྱེད་པ་ཡིན་ནོ།

You must be saying *then* that a person who eliminates, temporarily, nothing more than the manifest form of mental afflictions *becomes—in the next moment after* they eliminate such manifest forms—*this* enemy destroyer. Why so? Because, according to you, a person is able to finish off their mental afflictions, and thus attain the state of an enemy destroyer, by habituating themselves to nothing more than the path of the sixteen aspects of impermanence and the rest. The logic is completely the same, in every way.

།དེ་འདོད་མི་རྣམས་པ་ནི་ཉོན་མོངས་མངོན་གྱུར་རེ་ལྷིག་མེད་ཀྱང་མངོན་གྱུར་ཅམ་སྤངས་པའི་  
གང་ཟག་དེ་དག་ལ་ཡང་སྲིད་སྲི་མར་ཉིང་མཚམས་སྒྲོར་བའི་ལས་ཀྱི་རྣམས་པ་མཐོང་བ་ཡིན་  
པའི་ཕྱིར་རོ།

And yet you cannot accept that this could be the case. Consider the kinds of people who, temporarily, *lack any* manifest mental afflictions: those who have eliminated no more than the manifest forms. *We can see though* that they still possess the karmic power that would cause them to cross the border into their next rebirth.

།ཉོན་མོངས་སྤངས་པས་གོལ་ན་ཞེས་པ་ནི་སྤྱོད་སྤྱོད་སྤྱོད་ལུགས་བཟོད་པ་ཡིན་ལ་དེའི་དོན་  
ནི་བདེན་པ་མཐོང་བས་གོལ་འགྱུར་གྱི། ཞེས་བཤད་པ་བཞིན་དུ་མི་རྟག་སོགས་བཅུ་དྲུག་གི་  
ལམ་བསྐྱོམས་པས་ཉོན་མོངས་སྤངས་ཏེ་གོལ་བ་འཐོབ་ན་ཞེས་བཤད་རྒྱུ་ཡིན་ཏེ་སྐབས་  
འདིར་མི་རྟག་སོགས་བཅུ་དྲུག་གི་ལམ་ཅམ་གྱིས་ཉོན་མོངས་ལས་གོལ་བ་འཐོབ་མི་འཐོབ་  
ལ་རྩོད་པའི་ཕྱིར་དང་། བདེན་པ་མཐོང་བས་ཞེས་སོགས་ཀྱི་རྩོད་པ་ལས་ཤིན་ཏུ་གསལ་  
བའི་ཕྱིར་རོ། །དེས་ན་མི་རྟག་སོགས་བཅུ་དྲུག་གི་ལམ་གྱིས་ཉོན་མོངས་ཟད་པར་རྣམས་པ་  
ཁས་སྤངས་ནས་དེས་སྤྱོད་བསྐྱུལ་ཐམས་ཅད་ལས་གོལ་བ་མིན་ནོ་ཞེས་འཆད་པ་ནི་འདིའི་  
དོན་གཏན་མིན་ནོ།

The lines in the root text that say "If one were liberated by eliminating afflictions..." are a statement of the opponent's position; their purpose is similar to the lines before that went, "One achieves liberation by seeing the truth." The former lines should be explained as saying, "If a person *eliminated* their mental afflictions, and thereby attained *liberation*, by means of meditating upon the path of the sixteen aspects of impermanence and the rest..." This is because the debate at this point is about whether or not one can attain liberation from the mental afflictions solely by using the path of the sixteen aspects of impermanence and the rest. Moreover, the fact that they should be explained this way is totally obvious from the debate about liberation occurring "through seeing the truth," and so on. As such, it is *not at all* the point of these lines to say that, "Although we accept that the path of the sixteen aspects of impermanence and the rest has the power to eliminate your mental afflictions, this doesn't mean you are liberated then from every kind of suffering."

དེའི་ལྷིང་ལམ་དེས་ཉོན་ཐོས་སྡེ་པ་གཉིས་དང་ཐུན་མོང་བའི་ཉོན་མོངས་སུ་བཞག་པ་རྣམས་  
སྐྱར་བཤད་པ་ལྟར་གྱི་ལམ་རྒྱུད་ལ་བསྐྱེད་པས་རེ་ཤིག་མངོན་གྱུར་དུ་རྒྱ་བ་མེད་པའི་ཚེ།  
ཉོན་མོངས་ཟད་པའི་གྲོལ་བ་ཐོབ་པར་འཇོག་ན་ཉོན་མོངས་མངོན་གྱུར་ཅམ་རེ་ཤིག་སྤངས་  
པས་དེའི་དེ་མ་ཐག་ཏུ་ཟག་པ་ཐམས་ཅད་ཟད་པའི་གྲོལ་བ་ཐོབ་པར་འགྱུར་རོ་ཞེས་འགོག་པ་  
དགོངས་པ་ཡིན་ནོ།

Suppose then that this path functions as follows: when one develops in their mind the path described above, then it affects those thoughts which are accepted by both the two Listener groups and by ourselves as being mental afflictions—it stops them from operating in a manifest manner, temporarily. If one were to posit that this constituted achieving a liberation wherein all mental afflictions were finished off, then one would have to say that a person had achieved a liberation where every impurity was finished off simply by having eliminated, temporarily, the manifest form of the mental afflictions—and this would have to happen in the very next moment after it. The intent of the root text at this point is to refute this idea.

དེ་འདོད་པར་མི་རྣམས་པ་ནི་ཉོན་མོངས་མེད་ཀྱང་དེ་དག་ལ། །ལས་གྱི་རྣམས་པ་མཐོང་བ་  
ཡིན། །ཞེས་ཉོན་མོངས་མངོན་གྱུར་རེ་ཤིག་མེད་ཀྱང་ལས་གྱི་དབང་གིས་ཡང་སྲིད་ཕྱི་མ་  
འཕེན་མི་རྣམས་པ་མཐོང་བས་སོ། །ཞེས་པས་སྣོན་ཏོ།

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Four

The fact that one cannot accept the position just stated is indicated in the lines of the root text at this point which say, "They lack any mental afflictions; / We can see though they still / Possess the karmic power." [If what you say is true, then] these lines are saying that "even though a person may, temporarily, not possess the manifest form of mental afflictions, we can see that they will not be able to project him, through the power of karma, into another future life."

།གཞུང་དེ་རྣམས་ནི་དེ་ལྟར་བཤད་དགོས་ཀྱི་འགྲེལ་པ་འགའ་ཞིག་དང་བོད་རྣམས་ཉོན་  
མོངས་མེད་ཀྱང་མོའུ་དགལ་གྱི་བྱ་དང་འཕགས་པ་སོར་བྱེད་ཅན་ལ་སོགས་པ་ལ་སྒྲོན་སོ་  
སྒྲིའི་དུས་སུ་བསགས་པའི་ལས་ཀྱི་འབྲས་བུ་སྐྱབས་བསྐྱེད་འབྱེན་པ་མཐོང་བས་དེ་མ་ཐག་ཏུ་  
གྲོལ་བ་མ་ཡིན་ཅོ་ཞེས་པ་ལྟར་མི་བྱ་སྟེ། འདི་ནི་ཚོ་འདིའི་སྐྱབས་བསྐྱེད་པའི་རྣམས་པ་  
མིན་གྱི་ལས་ཀྱིས་ཡང་སྲིད་སྲི་མ་འཕེན་པའི་རྣམས་པ་མི་ལྷོག་པས་གྲོལ་བ་མེད་དོ་ཞེས་སྒྲོན་  
པ་ཡིན་ནོ།

This is how one should explain the lines of the root text at this point. Some commentaries though, and certain Tibetans, have explained them as saying:

Consider persons like Maudgalyayana and the realized being "String of Fingers," who had no mental afflictions, but who still had karma that they had collected earlier, when they were still ordinary beings. We can see that this karma was still producing a result and giving them suffering, so it is not true that they were liberated right after losing their mental afflictions.

This interpretation of the lines though is not correct. The lines are not referring to the ability of the karma to produce suffering in this present life, but rather to its ability to project the person into another future life. The point is that, because one has not yet stopped their ability to do this, then one has not yet achieved liberation.

Contemplation Nineteen  
On Desire and Self-Existence

ཚོར་བ་དེ་དག་ལ་ཡང་ཡོད།

དམིགས་པ་དང་ནི་བཅས་པའི་སེམས།

འགའ་ཞིག་ལ་ནི་གནས་པར་འགྱུར།

They still possess feelings;  
The mind which tends to look  
Remains in particular ones.

སྣོད་ཉིད་མ་རྟོགས་པའི་གང་ཟག་དེ་དག་ལ་ཚོར་བ་བདེན་འཛིན་གྱི་མ་རིག་པ་ཅུང་ཟད་ཀྱང་  
མ་སྤངས་པས་ཚོར་བའི་རྐྱེན་གྱིས་ཚོར་བ་བདེ་བ་ལ་མི་འབྲལ་བར་སྲིད་པ་དང་། སྐྱག་  
བསྐྱལ་ལ་འབྲལ་འདོད་ཀྱི་སྲིད་པ་ངེས་པར་སྐྱེ་བ་ཡིན་ལ་ཚོར་བ་རང་གི་མཚན་ཉིད་གྱིས་  
གྲུབ་པར་ཞེན་པ་སྤོང་དགྲ་བཅོམ་དུ་འདོད་པ་དེ་དག་ལ་ཡོད་པའི་སྤྱིར་དངོས་པོ་ལ་བདེན་  
པར་དམིགས་པ་དང་ནི་བཅས་པའི་སེམས་གང་ཟག་འགའ་ཞིག་གི་རྒྱུད་ལ་ནི་མངོན་གྱུར་དུ་  
གནས་པར་འགྱུར་བ་དེ་སྲིད་དུ་དེས་བྲངས་པའི་སྲིད་པ་མངོན་གྱུར་ཡང་ལྷོག་པ་མི་སྲིད་དོ།

People who have not yet realized emptiness have failed to eliminate even the slightest bit of that ignorance which consists of grasping to the true existence of their feelings. As such, there will definitely grow within them the kinds of craving brought about by their feelings; that is, the craving not to be separated from feelings of pleasure, and the craving to be separated from feelings of pain. Now *those* kinds of people that you say are enemy destroyers *still* though *possess* the belief that *feelings* can exist by definition. But the fact is that—so long as there *remains in* the continuum of any *particular* person a manifest form of *the state of mind which* still possesses the *tendency to look* at things as if they were true—then it is totally impossible that this person could have put a stop to the manifest form of the craving which is instigated by this tendency.

Contemplation Twenty  
On Emptiness and Nirvana Alone

།སྒོང་ཉིད་དང་ནི་བྲལ་བའི་སེམས།  
།འགགས་པ་སྐྱར་ཡང་སྐྱེ་འགྱུར་ཏེ།  
།འདྲུ་ཤེས་མེད་པའི་སྣོམས་འཇུག་བཞིན།  
།དེས་ན་སྒོང་ཉིད་བསྐྱོམ་པར་བྱ།

When they stop with the state of mind  
Which lacks emptiness,  
They will still come back again.  
It's just like deep meditation  
Where distinctions are stopped;  
So you must meditate on emptiness.

བཞི་པ་ནི། གང་ཟག་དང་ཕུང་པོ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པས་སྒོང་པ་ཉིད་དུ་རྟོགས་པ་  
དང་ནི་བྲལ་བའི་སེམས་ལ་ཉོན་མོངས་མངོན་གྱུར་བ་རེ་ཤིག་འགགས་པ་ཡིན་དུ་ཟིན་ཀྱང་  
སྐྱར་ཡང་མངོན་གྱུར་དུ་སྐྱེ་བར་འགྱུར་ཏེ་འདྲུ་ཤེས་མེད་པའི་སྣོམས་འཇུག་ལ་གནས་པ་  
བཞིན་ལོ། །དེས་ན་ཐམས་ཅད་མཁྱེན་པར་མ་ཟད་དག་བཙམ་པའི་འབྲས་བུ་ཅི་ཐོབ་པར་  
འདོད་པ་ལ་ཡང་དགག་བྱ་སྤོ་བཀག་པའི་སྒོང་ཉིད་བསྐྱོམ་པར་བྱ་བར་ངེས་པར་འདོད་  
པར་བྱའོ།

Here is the fourth point: [a demonstration of why, therefore, even those who wish to achieve no more than freedom must still meditate upon emptiness]. Consider now *the state of mind which* still lacks the realization that the person and his heaps are *empty* of any nature where they could exist by definition. Even though people with this state of mind have succeeded temporarily in stopping the manifest form of their mental afflictions, *these* manifest forms *will still come back again*. *It's just like* staying in the *deep meditation* where you [nearly] *stop* completely your tendency to draw any kind of *distinctions*. So therefore one must definitely hold the position that anyone who might hope to achieve the goal of becoming an enemy destroyer—much less an Omniscient One—*must still meditate upon* the *emptiness* which refuses the subtle form of the self-existent object, whose existence we deny.



*Contemplation Twenty-One  
On Ending the Two Obstacles*

།དེ་ལྟར་སྣང་པ་ཉིད་སྤྱོད་གསལ།  
།སྤྱན་འབྱེན་པ་ནི་འཐད་མ་ཡིན།  
།དེས་ན་ཐེ་ཚོམ་མི་ཟ་བར།  
།སྣང་པ་ཉིད་ནི་བསྐྱོམ་པར་བྱ།

As such, overthrowing those  
Who accept the idea of emptiness  
Is completely incorrect.  
And so it is that, beyond  
A shadow of a doubt, they must  
Meditate upon emptiness.

གསུམ་པ་ནི། དེས་ན་སྤྱན་འབྱེན་པ་དེ་ལྟར་སྣང་པ་ཉིད་ཀྱི་སྤྱོད་གསལ་སྤྱན་འབྱེན་པ་ནི་འཐད་  
པ་མ་ཡིན་ཏེ་འོག་ནས་འཆད་པའི་རིགས་པ་རྣམས་ཀྱིས་ཀྱང་གཞོན་པའི་སྤྱིར་རོ། །དེས་ན་  
ཉན་རང་གི་བྱང་རྒྱུ་ཐོབ་པར་འདོད་པས་ཀྱང་ཐེ་ཚོམ་མི་ཟ་བར་སྣང་པ་ཉིད་ནི་བསྐྱོམ་པར་  
བྱ་སྟེ། བདེན་འཛིན་འཁོར་བའི་རྩ་བར་གྱུར་པའི་ཉོན་མོངས་ཅན་གྱི་མ་རིག་པ་ཡིན་ལ་དེའི་  
ཞེན་ཡུལ་སྤྱན་མ་སྤུང་བར་ཐར་པ་ཐོབ་པ་མི་སྲིད་པའི་སྤྱིར་རོ།

Here is the third point, [which is advice to those who seek to attain liberation, that it is therefore very right that they should meditate upon emptiness]. As *such*—that is, as we have just explained—the case is that all these attempts to *overthrow those who accept the idea of emptiness are completely incorrect*. They will also be disproved by the various kinds of reasoning which we will present later on. *And so it is that* even those who wish no more than to achieve the "enlightenment" which is the goal of the Listener and "Self-Made Buddha" tracks must still, *beyond a shadow of a doubt, meditate upon emptiness*, for the following reason. The tendency to hold things as existing truly is that form of ignorance, involved with mental affliction, which is the root of the circle of suffering. And it is completely impossible to attain freedom unless one can overthrow the existence of the object which this ignorance thinks it sees.

ཉོན་མོངས་ཤེས་བྱའི་སྐྱིབ་པ་ཡི།

ལྷན་པའི་གཉེན་པོ་སྣང་པ་ཉིད།

ལྷུང་དུ་ཐམས་ཅད་མཁྱེན་འདོད་པས།

དེ་ནི་ཇི་ལྟར་སྐྱོམ་མི་བྱེད།

Emptiness is the antidote  
For the darkness of the obstacles  
Of affliction and to omniscience.  
How could it be that those  
Who hope for omniscience quickly  
Would neglect meditating upon it?

ཉོན་མོངས་པའི་སྐྱིབ་པ་དང་ཤེས་བྱའི་སྐྱིབ་པའི་ལྷན་པའི་གཉེན་པོ་ཡང་སྣང་པ་ཉིད་ཉོགས་  
པའི་ཤེས་རབ་ཡིན་པས་ལྷུང་དུ་སྐྱིབ་གཉེས་ཟད་པའི་ཐམས་ཅད་མཁྱེན་པ་འདོད་པས་སྣང་  
ཉིད་དེ་ནི་ཇི་ལྟར་སྐྱོམ་པར་མི་བྱེད་དེ་དེ་དང་བྲལ་ན་ཉོན་སྐྱིབ་ཀྱི་ས་བོན་ཡང་སྣང་མི་རུས་སོ།

The wisdom which realizes *emptiness is*, moreover, *the antidote for the darkness of both the mental-affliction obstacles and the obstacles to knowledge*. How could it ever be then *that*—if you *hoped* to achieve *quickly* the state of omniscience, the state where you end finally both the obstacles—you *would neglect* to go and *meditate upon* emptiness? Without this, you would never be able to eliminate even the seeds of the mental-affliction obstacles.

ཤེས་སྐྱིབ་ཀྱི་ས་བོན་ནི་ཉོན་མོངས་པའི་བག་ཆགས་མཐར་ཐུག་པ་དང་མངོན་གྱུར་ནི་དངོས་  
པོ་བདེན་པར་སྣང་བའི་སྣང་ཆ་སོགས་ཡིན་གྱི་བདེན་པར་སྣང་ན་ཤེས་སྐྱིབ་ཡིན་པས་བྱུང་བ་  
སོགས་བྱུར་མི་རུང་ངོ།

The seed for the obstacles to omniscience is the ultimate subtle mental potential for things which involve mental affliction, and their manifest form is the condition of things appearing to exist truly, and so on. It is wrong though to say things like, if something appears to exist truly, it is then necessarily an obstacle to omniscience.

དངོས་གང་སྐྱུག་བསྐྱེད་སྐྱེད་བྱེད་པ།

།དེ་ལས་སྐྱབ་པ་སྐྱེ་འགྱུར་ན།  
།སྣོང་ཉིད་སྐྱབ་བསྐྱེལ་ཞི་བྱེད་པ།  
།དེ་ལ་འཇིགས་པ་ཇི་ལྟར་སྐྱེ།

If you feel frightened about  
The thing it is that creates  
Every kind of pain,  
Why is it then you feel  
Any fear for the thing it is  
That ends all pain?

།དོན་བསྐྱབ་བ་ནི། སྣོང་པ་ཉིད་ཀྱི་དོན་ལ་སྐྱབ་པས་དེ་སྣོམ་པར་མི་བྱའོ་ཞེ་ན་བདེན་འཇིག་གི་  
དངོས་པོ་གང་འཁོར་བའི་སྐྱབ་བསྐྱེལ་བསྐྱེད་པའི་གཙོ་བོ་བྱེད་པ་དེ་ལ་འཇིགས་ཤིང་སྐྱབ་པ་  
སྐྱེ་བར་འགྱུར་རིགས་ན། སྣོང་ཉིད་ཉོགས་པའི་ཤེས་རབ་འཁོར་བའི་སྐྱབ་བསྐྱེལ་ཞི་བར་  
བྱེད་པ་དེ་ལ་འཇིགས་པ་ཇི་ལྟར་སྐྱེ་སྐྱེ་འཇིགས་པར་མི་རིགས་ཏེ་དེ་འཇིགས་པ་ཟད་བྱེད་  
ཡིན་པའི་ཕྱིར་རོ།

We will now summarize our discussion. Someone might come and say, "This thing you call emptiness is something that frightens me; I don't think I can meditate on it." This thing we call the tendency to grasp to things as existing truly though is *the thing* which we have identified as the main cause *that creates every kind of pain* in this cycle of suffering. This is the thing *you* should feel *frightened about*, this is the thing that should strike terror into your heart. *Why is it then that you feel any fear* for the wisdom which realizes emptiness, *for the thing it is that* will put a final end to *all the pain* of the cycle of suffering? It is wrong for you to feel afraid about that very thing that ends all fear.

།གལ་ཏེ་བདག་འགའ་ཡོད་ན་ནི།  
།ཅི་ཡང་རུང་ལས་འཇིགས་འགྱུར་ན།  
།བདག་ཉིད་འགའ་ཡང་ཡོད་མིན་པས།  
།འཇིགས་པར་འགྱུར་བ་སྐྱེ་ཞིག་ཡིན།

If there were any self-nature  
Of anything, then you could feel  
Fear towards any object.  
But since there is nothing which is  
Itself at all, how could there be  
Anyone who's afraid?

ཁག་ལ་ཉི་བདག་འགའ་རང་བཞིན་གྱིས་གྲུབ་པ་ཡོད་ན་ནི་དེར་ཞེན་པ་ལས་ཡུལ་ཅི་ཡང་རུང་  
བ་ལས་འཇིགས་པ་སྐྱེ་རིགས་པར་འགྱུར་ན་བདག་ཉིད་འགའ་ཡང་རང་བཞིན་གྱིས་གྲུབ་པ་  
ཅུང་ཟད་ཀྱང་ཡོད་པ་མིན་པས་འཇིགས་པར་འགྱུར་བ་པོ་དེ་སུ་ཞིག་ཡིན་ཏེ། རང་བཞིན་  
སེམས་པའི་སྐྱོས་ཁ་ནང་དུ་ལོག་ལ་སོམས་ཤིག་དང་བདག་མིད་པ་ཁོང་དུ་རྒྱད་པས་  
འཇིགས་པ་མཐའ་དག་ལས་གྲོལ་བར་འགྱུར་བ་ཡིན་ནོ།

Only if it were true that there were any self-nature of anything at all then would it be right for you to feel fear towards any object at all, since this fear comes from believing in a self-nature. But since it is not the case that anything has any nature at all which exists by nature, how could there be anyone who is afraid in the first place? Take this state of mind where you think that things have any nature of their own, and turn it around: look inside, and think! You will come to comprehend fully what it means when we say that nothing is itself at all, and you will liberate yourself from every fear there could ever be.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Four

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading Four**

b. A proof that, even if all you hope to do is to reach freedom, you must still realize emptiness

i) The opponent's argument

[Contemplation Sixteen begins here]

ii) Our own response

a1. Proving that it is only the wisdom that realizes emptiness which is the path that can liberate one from a suffering existence

a2. Proving this fact by using scripture to prove that the scriptures of the greater way are the word of the Buddha

[Contemplation Sixteen ends here]

b2. Proving this fact through logic

a3. Proving it through a parallel argument

[Contemplation Seventeen is found here]

b3. Proving it through specific reasoning

a4. A demonstration that it is impossible to become an enemy destroyer or to reach nirvana without the wisdom which realizes emptiness

b4. The absurd consequence that, if one could reach the state of an enemy destroyer simply through the path of the sixteen aspects of impermanence and the rest, then one would have to reach it through nothing more than eliminating mental afflictions in their manifest form

[Contemplation Eighteen is found here]

c4. Refuting attempted rebuttal on this point

[Contemplation Nineteen is found here]

d4. A demonstration of why, therefore, even those who wish to achieve no more than freedom must still meditate upon emptiness

[Contemplation Twenty is found here]

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Reading Four**

- b1. Proving that it is also only this wisdom which is the path for reaching the nirvana where one no longer remains in the two extremes
- c1. Advice to those who seek to attain liberation, that it is therefore very right that they should meditate upon emptiness

[Contemplation Twenty-One is found here]

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Five: Contemplations on the Perfection of Wisdom, Part V

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavataara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 33A-33B and 133B-137B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Twenty-Two The Two Kinds of Grasping to Self-Existence*

།གསུམ་པ་སྟོང་ཉིད་སྐྱབ་པའི་རིགས་པ་རྒྱས་པར་བཤད་པ་ལ་གཉིས། བང་ཟག་གི་བདག་  
མེད་སྐྱབ་པའི་རིགས་པ་དང་། ཚེས་ཀྱི་བདག་མེད་སྐྱབ་པའི་རིགས་པ་རྒྱས་པར་བཤད་  
པའོ།

The third major section is a detailed explanation of the different types of reasoning used to prove emptiness. Here there are two divisions: a detailed presentation of the types of reasoning used to prove that the person has no self-nature; and a detailed presentation of the types of reasoning used to prove that things have no self-nature.

དང་པོ་ལ་གསུམ། ལྷན་སྐྱེས་ཀྱི་བདག་འཛིན་གྱི་ཞེན་ཡུལ་དགག་པ་དང་། ཀུན་བརྟགས་  
ཀྱི་བདག་དགག་པ་དང་། བཀག་པ་ལ་རྩོད་པ་སྤང་བའོ།

The first of these has two parts of its own: refuting the object believed in by the innate tendency to grasp to some self-nature; refuting the self-nature grasped to by the tendency which is learned; and disproving any attempted argument concerning the refutations.

དང་པོ་ནི། དེ་ལ་བདེན་འཛིན་ཀུན་བརྟགས་དང་ལྷན་སྐྱེས་ཀྱི་བྱུང་པར་ནི་གང་ཟག་དང་ཡུང་  
པོ་གང་ལ་དམིགས་ཀྱང་རུང་། ལྷན་སྐྱེས་སྣོ་བསྐྱུར་བ་དང་མ་སྐྱུར་བ་ཀུན་ལ་ཡོད་པའི་  
རང་བཞིན་གྱིས་བྱུང་བ་དང་རང་གི་མཚན་ཉིད་ཀྱིས་བྱུང་བར་འཛིན་པའི་སྣོ་རིགས་པའི་  
དབྱུང་པ་ཞུགས་པ་ལ་མི་ལྷོས་པར་ངམ་ངམ་འབྲུགས་ཀྱི་སྐྱེ་བ་དེ་ནི། བདེན་འཛིན་ལྷན་སྐྱེས་  
ཞེས་བྱ་ལ་”

Here is the first. On this point, the difference between the learned and the innate forms of the tendency to grasp things as true is as follows. What we call the "innate" form of this grasping can focus either on the person or upon the parts of the person. It is a state of mind that everyone has, whether their opinions have been affected by any particular school of philosophy or not. And it holds that things exist through some nature of their own—that they exist by definition. It is not dependent on any logical examination of its object, but rather comes up in the mind automatically.

”བདེན་འཛིན་ཡིན་ཡང་རིགས་པའི་དབྱུང་པ་ཞུགས་པ་ལ་ལྷོས་ནས་བདེན་པར་བྱུང་བ་  
འཐད་སྣང་པ་དང་། བདེན་པ་བྱུང་སྣང་པ་ནི་བདེན་འཛིན་ཀུན་བརྟགས་ཡིན་ལ།

An intellectual grasping to things as being true is a type of grasping to true existence, but one which does rely on engaging in a logical analysis, and which then concludes that it is correct to say that things do exist in truth, and so believes in this kind of existence.

གང་ཟག་གི་བདག་འཛིན་ལ་རང་རྒྱ་ཐུབ་པའི་རྣམ་ཡོད་དུ་འཛིན་པའི་ལྷན་སྐྱེས་ཀྱིས་བསྐྱུས་  
པ་ཡང་ཡོད་ལ་གང་ཟག་དང་ཡུང་པོ་ཇི་བོ་དང་ཁོ་ལ་པོ་བཞིན་དུ་འཛིན་པ་ནི་ཀུན་བརྟགས་



འབའ་ཞིག་ཏུ་ཤེས་པར་བྱའོ། །དེ་བཞིན་དུ་རྩལ་ལྡན་ཆ་མེད་དང་ཤེས་པ་སྐྱད་ཅིག་ཆ་མེད་དུ་  
འཛིན་པ་ཡང་ཚོས་ཀྱི་བདག་འཛིན་ཀུན་བརྟགས་འབའ་ཞིག་གོ།

Regarding the tendency to grasp to the person as having some self-nature, there does also exist a type where one holds the person as being self-standing and substantial; this is taken in by the innate type just mentioned. You should understand though that the tendency of looking upon the person and his parts as being like a master and his servants can only be an intellectual type. In the same way, the tendency to hold that there exists an atomic particle which is partless, as well as the tendency to hold that there exists a moment of consciousness which is partless, can both only be an intellectual type of the tendency to hold that objects [meaning the parts of a person] have some self-nature.

མདོར་ན་གྲུབ་མཐའི་དབྱེད་པ་ལ་མ་ལྟོས་པར་ངམ་ངམ་ཤུགས་ཀྱིས་སྐྱེ་བའི་བདག་འཛིན་  
གཉིས་ནི་ལྷན་སྐྱེས་ཡིན་ལ་དེ་ལས་གཞན་པའི་བདག་འཛིན་ནི་ཀུན་བརྟགས་སོ། །སྤྱི་མའི་  
ཞེན་ཡུལ་དགག་བྱའི་གཙོ་བོ་ཡིན་ལ་སྤྱི་མའི་ཞེན་ཡུལ་འགོག་པ་སྤྱི་མ་འགོག་པའི་ཡན་  
ལག་ཏུ་ཤེས་པར་བྱའོ།

In brief, the two forms of the kind of tendency to grasp to things as existing truly which comes in the mind automatically, without relying on analysis according to some philosophical school, are the innate type. All the other tendencies to hold that things have some self-nature are the intellectual kind. It should be understood that the principal object which we deny when we speak of emptiness is the object that the former tendency believes in; disproving the object believed in by the latter tendency is ancillary to disproving that believed in by the former.

*Contemplation Twenty-Three*  
*The Person and the Parts*

།སོ་དང་སྐྱ་སེན་བདག་མ་ཡིན།  
།བདག་ནི་རྩ་ས་པ་ལྷག་མ་ཡིན།  
།སྐྱ་བས་མིན་བད་ཀན་མ་ཡིན་ཏེ།  
།ཁྱ་སེར་དང་ནི་ནྟ་གྲང་མིན།  
།བདག་ནི་ཞག་དང་རྩལ་མིན་ཏེ།  
།སློ་མཆིན་དག་གྲང་བདག་མ་ཡིན།

Neither my teeth nor hair  
Nor nails are me; nor am I  
The bones or blood;  
Not the snot, and not  
The phlegm, not the  
Lymph or pus.  
Neither is my self the  
Fat, the particles; nor  
The lungs or liver me.

།སོ་དང་སེན་མོ་སོགས་བདག་ཡིན་པ་འགོག་པ་འདི་འཁོར་བ་ལས་གྲོལ་བའི་དོན་དུ་ཡིན་ན་  
སེམས་ཅན་རྣམས་ལ་དེ་དག་ང་ཡི་པར་འཇིན་པ་ཡོད་ཀྱི་ངར་འཇིན་པ་མེད་པས་མི་རིགས་  
སོ་ཞེ་ན།

One may make the following objection:

Here you are attempting to disprove the fact that the teeth and nails and so on could be a self. If you are doing so with the idea that it could liberate someone, then you are mistaken, since living beings tend to hold these things as being "mine," and not as being "me."

གཟུགས་བདག་མ་ཡིན་པར་གསུངས་པ་སོགས་དང་དོན་གཅིག་པས་འཇིག་ལྷ་ལྷན་སྐྱེས་ཀྱི་

དམིགས་རྣམ་གཉིས་ཀྱི་དམིགས་པ་ནི་ལས་འབྲས་ཀྱི་ཉིན་དུ་གྱུར་པའི་ང་ཙམ་དང་ང་ཡི་  
བའི་རང་ལྗོངས་ཙམ་ཡིན་ལ་དེ་ལ་འཇིག་ལྷན་ང་དང་ང་ཡི་བ་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་  
པར་ཞེན་པ་ཡིན་པས་ང་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་ན་དེའི་མཚན་གཞིར་ཡུང་པའི་ཚོགས་  
པ་དང་རྒྱན་དང་དེའི་ཡ་གྲུལ་དང་ཆ་ཤེས་དང་། དེ་རྣམས་ལས་ངོ་བོ་ཐ་དད་པ་གང་རུང་  
གཅིག་དེའི་མཚན་གཞིར་སྐྱབ་དགོས་ལ་དེ་རྣམས་དེ་ལྟར་མ་གྲུབ་པའི་ཕྱིར་ཅེས་འཆད་པ་  
ཡིན་ནོ།

The point here is the same as in places where, for example, it's stated that the physical body is not the self. As such, the things focused upon for the two objects that are pictured in the mind during the innate form of the view of destruction are the simple "me" which serves as the basis for the workings of karma and its consequences, as well as the simple thing which is delineated as "mine." The view of destruction focuses upon these things and believes them to be a "me" and "mine" which exist by definition. Given all this, then if the "me" were to exist by definition, it would also be true that the collection of the heaps, and their continued existence, and all its components and parts, and anything completely separate from these things at all, any of them, would have to constitute what "me" refers to. The fact though is that none of these things constitutes anything of the kind. This is what is being expressed at this point.

ཡུང་པའི་ཡ་གྲུལ་བདག་གི་མཚན་གཞི་ཡིན་པ་འགོག་པ་ནི་སོ་དང་སེན་མོ་བདག་མ་ཡིན་  
བདག་གི་མཚན་གཞི་ནི་རུས་པ་དང་ཁྲག་མ་ཡིན་སྐབས་མ་ཡིན་བད་ཀན་མ་ཡིན་ཉི་དེ་དག་  
ལ་བདག་ཏུ་བཏགས་པ་ཙམ་དུ་ཟད་པའི་ཕྱིར། རྩ་སེར་དང་ནི་རྣམ་ཀྱང་ངའི་མཚན་གཞི་  
མིན་བདག་གི་མཚན་གཞི་ནི་ཞག་དང་རྩལ་མིན་ཉི་རྒྱ་མཚན་སྡུ་མའོ།

Here is our refutation that the individual members of the various heaps could ever be what "myself" refers to. *Neither my teeth nor nails are myself; the bones and blood are not what "myself" refers to; neither is the snot, nor the phlegm; all these are, rather, only something which the idea of a "me" is imposed upon, and nothing more. Nor is the lymph, nor the pus, what "me" refers to; and the fat and particles of the body are nothing that "myself" refers to either—for the exact same reasons that we mentioned earlier.*

སྒོ་མཚན་དག་ཀྱང་བདག་གི་མཚན་གཞི་མ་ཡིན་ལ་རྒྱ་མ་ལ་སོགས་པའི་ནང་སྒོལ་གཞན་

ཡང་བདག་གི་མཚན་གཞི་མིན་ཏེ་བདག་ནི་སྤྱི་ས་གཅིན་མ་ཡིན་ཤ་དང་པགས་པ་བདག་མིན་  
ཏེ་དེ་དག་ལ་བཏགས་པ་ཅམ་དུ་ཟད་པའི་སྤྱིར་རོ། །དོད་དང་རླུང་ཡང་བདག་མ་ཡིན་ལུས་  
ཀྱི་ནང་གི་བྱ་ག་སོགས་ཀྱང་བདག་མ་ཡིན་ཏེ་གོ་བར་ཟད་དོ།

*Neither are the lungs or the liver what "myself" refers to, nor are any of the other organs, like the intestines, what "myself" refers to either. I am not my feces, nor my urine; I am neither the flesh nor skin; all I am is an idea imposed upon all these, nothing more. Neither the warmth of the body nor the inner winds are myself, and I am not the aperture in me, or anything of the kind—we must decide, finally, that I am none of them.*

།དེ་དག་གི་དོན་བསྐྱུས་ན་རང་སྤྱི་དངོས་པོར་སྐྱོ་བ་རྣམས་གང་ཟག་གི་མཚན་གཞིར་སྤྱང་བོ་  
འཛིན་ལ་སྤྱི་རོལ་བ་རྣམས་གང་ཟག་རྗེ་བོ་དང་སྤྱང་བོ་ཁོལ་བཞིན་དུ་སྤྱང་བོ་ལས་དོན་གཞན་  
པའི་བདག་ཁས་ལེན་པ་ཡིན་ནོ།

These points may be summarized as follows. Those who belong to the Functionalist group hold the heaps to be the thing which "person" refers to. The non-Buddhists assert that the person is like the master, and the heaps like the servants; that is, they accept a person which is substantially different from the heaps.

།འདིར་བསྟན་པ་འདི་དག་ནི་དབུ་མ་རིན་ཆེན་སྤང་བ་ལས་ཁམས་དུག་གང་ཟག་ཡིན་པ་  
བཀག་པ་དང་དོན་གཅིག་པས་སོ། །བྱ་ག་མིན་ཞེས་པ་ནི་ནམ་མཁའི་ཁམས་གང་ཟག་ཡིན་  
པ་བཀག་པ་ཡིན་ནོ།

The presentation here is making exactly the same point as the refutation, found in the *String of Precious Jewels for the Middle Way*, where it is denied that the six categories could ever be the person himself. The word "aperture" is used to deny the idea that the category called "space" could be a person either.

།དེས་ན་ཐ་སྐད་དུ་ཡང་སྤྱང་བའི་ཚོགས་པ་དང་རྒྱན་དང་ཡ་གྲུལ་དང་ཆ་ཤས་གང་ཡང་གང་  
ཟག་གི་མཚན་གཞིར་གཟུང་དུ་མི་རུང་ལ། དེ་རྣམས་ལས་ངོ་བོ་ཐ་དད་པ་གཞན་ཡང་གང་  
ཟག་ཏུ་བཞག་ཏུ་མེད་དེ་དེ་དག་ལ་བརྟེན་ནས་གང་ཟག་ཏུ་བཏགས་པ་ཅམ་དུ་ཟད་པའོ།

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Five

Therefore it would be wrong to consider, even nominally, either the whole of the parts of a person, or the stream of the mind, or any of the components or parts of a person to be the thing we refer to as the "person." Neither is there anything that can we decide is the person and which is essentially different from these things. Therefore the simple fact of the matter is that the person is something which is merely imposed upon all these.

འོ་ན་གང་ཟག་ཅུང་ཟད་ཀྱང་གཞག་ཏུ་མེད་པར་འགྱུར་རོ་ཞེ་ན་སྲོད་ལ་ལྷ་སྐྱིན་དང་མཚོན་  
སྐྱིན་སོགས་མ་དཔུང་པར་འཇུག་པ་འདིས་མི་ཚོགས་གམ་གང་ཟག་ཅེས་པའི་ཐ་སྐྱོད་འཇུག་  
པའི་གཞི་གང་ཟག་རང་གི་མཚན་ཉིད་ཀྱིས་གྲུབ་པ་གཅིག་འདོད་ན་ནི་ཏྲག་ཆད་ཀྱི་མཐར་  
ལྷུང་བར་འགྱུར་བས་དེ་རྒྱལ་ཙམ་ཡང་མེད་ཡང་མེད་པར་ཤེས་པར་བྱའོ།

Someone may make the following objection:

If that's the case, then we could never find any person at all!

Are you saying then that it's *not* all right to talk about a "John" or a "Joe" or anything of the like without going into some analysis about their nature? Suppose you do accept the existence of a person who was the object referred to by the term "person," and who also existed by definition. It's important for you to understand that you would then be falling into either the extreme of believing that all things are unchanging, or that they have discontinued completely. As such, there is not a single atom of any such person at all.

*Contemplation Twenty-Four*  
*Karma and its Consequences, Despite No Self*

གསུམ་པ་ལ་གཉིས། ལས་འབྲས་མི་འཐད་པར་ཐལ་བ་སྤང་བ་དང་། མྱིང་ཇེ་བསྐྱོམ་པ་མི་  
འཐད་པར་ཐལ་བ་སྤང་བའོ། །དང་པོ་ལ་གཉིས། ཚུད་པ་དང་། ལན་ནོ།

The third part, [disproving any attempted argument concerning the refutations just presented], has two steps of its own: disproving the idea that the principle of karma and its consequences would have to be incorrect, and disproving the idea that it would be incorrect to meditate upon compassion. The first of these itself has two sections: the opponent's argument, and our response to this argument.

།གལ་ཏེ་བདག་ནི་ཡོད་མིན་ན།

།ལས་འབྲས་འབྲེལ་པ་རིགས་མིན་ཏེ།

།ལས་བྱས་ནས་ནི་ཞིག་པས་ན།

།སུ་ཡི་ལས་སུ་འགྱུར་ཞེ་ན།

"Suppose there exists no self;  
The relation then between karma  
And consequences is wrong.  
If they disappeared after they did  
Some deed, then whose karma  
Would it be?" they object.

དང་པོ་ནི། གལ་ཏེ་བཅིངས་གྲོལ་ཀུན་གྱི་གཞིར་གྱུར་པའི་བདག་ནི་ཡོད་པ་མིན་པར་དངོས་  
པོ་ཐམས་ཅད་སྐད་ཅིག་གིས་སྐྱེ་འགག་བྱེད་པ་ཡིན་ན། དག་མི་དགའི་ལས་དང་དེའི་འབྲས་  
བུའི་འབྲེལ་པ་རིགས་པ་མིན་ཏེ་དག་མི་དགའི་ལས་བྱས་ནས་ནི་སྐད་ཅིག་གཉིས་པར་ཞིག་  
པས་ན་སྤྲིས་ལས་དེ་བྱེད་པ་པོ་སུའི་ལས་སུ་འགྱུར་ཏེ་འབྲས་བུ་སྤོང་དུས་ན་ལས་བྱེད་པ་པོ་  
མིན་པའི་ཕྱིར། ཁོ་བོ་ཅག་ལྟར་ན་སྐྱེས་བུ་ཉལ་པ་ཡོད་པ་ཡིན་ནོ་ཞེ་ན།

Here is the first. Someone may make the following *objection*:

*Suppose that there exists no self which is the basis of all things, whether they are part of the condition of bondage or part of the condition of liberation. If it is true that each and every thing that does something goes through a process of appearing and disappearing instant by instant, then it is completely wrong to postulate some relationship between good and bad karma and the corresponding consequences. This is because, if it were true that a person disappeared in the instant after he or she had done some good or bad deed, then later on it would be impossible to say whose karma it would be—what person there was who had committed it. And this is because, when it was time to experience the consequence of the karma, there would be no person left who had committed it. This is why, according to us, there must exist a person who is unchanging.*

།བྱ་བ་འབྲས་གཞི་ཐ་དད་དང་།  
།དེ་བདག་བྱེད་པ་མེད་པར་ཡང་།  
།ཡུ་བྱ་གཉི་ག་ལ་གྲུབ་པས།  
།འདིར་བརྩུང་དོན་མེད་མ་ཡིན་ནམ།

The basis at commission and result  
Is different; also this the self,  
Who committed, is not.  
Both of us accept  
The fact; so isn't your argument  
Something meaningless?

གཉིས་པ་ལ་ནི། རྒྱུ་ལས་བྱེད་པའི་བྱ་བའི་དུས་དང་འབྲས་བུ་ལོངས་སྤྱོད་པའི་དུས་ཀྱི་གཞི་  
གང་ཟག་རྗེས་ཐ་དད་དང་འབྲས་བུ་སྤོང་བའི་དུས་དེར་བདག་སྟེ་ལས་བྱེད་པ་པོ་མེད་པར་  
ཡང་འུ་བྱ་ཅག་གཉིས་ག་ལ་གྲུབ་པས། ལས་འབྲས་ཀྱི་འབྲེལ་པ་སྟོན་པའི་སྐབས་འདིར་  
བྱེད་ཀྱིས་ཚོད་པ་དོན་མེད་མ་ཡིན་ནམ་རྒྱུ་ལས་བྱེད་དུས་ན་འབྲས་བུ་སྤོང་བ་མེད་སྤོང་དུས་  
ན་ལས་བྱེད་པ་པོ་མེད་པར་བྱེད་ཀྱིས་ཀྱང་ཁས་སྲུངས་པའི་ཕྱིར།

Here is the second. *Both of us accept the fact that the basis, or the person, at the time of the commission of a karma (meaning, in this context, at the time of the cause) and at the time when the result is experienced is essentially different. We*

both *also* accept that—at *this* time when the result is experienced—the “self,” in the sense of the person who committed the karma, *is not* something that exists any longer. *So isn't your argument* here, at this point where we are discussing the relationship between karma and its consequences, *something* which is *meaningless*? Don't you also accept the fact that, at the time one is committing the karma, the experience of the result does not yet exist, and—at that time that one is experiencing the result—the one who committed the karma no longer exists?

།རྒྱུ་ལྡན་འབྲས་བུ་དང་བཅས་ཞེས།  
།མཐོང་བ་འདི་ནི་སྲིད་མ་ཡིན།  
།རྒྱུ་གཅིག་ལ་ནི་བརྟེན་ནས་སྲུ།  
།བྱེད་པོ་སྲོད་པོ་ཞེས་བྱར་བསྟན།

To say you can see that when  
We have the cause we also have  
The result is impossible.  
We point to one as performing  
And experiencing, all with reference  
To a single stream.

དེ་རྒྱུ་དུ་འབྲས་ན་བྱེད་རང་ལ་ཡང་མཚུངས་པའི་སྲིད་དང་རྒྱུ་ལྡན་ཏེ་རྒྱུ་སོགས་དུས་ན་  
འབྲས་བུ་སྲོད་བ་དང་བཅས་ཞེས་མཐོང་བ་འདི་ནི་སྲིད་པ་མ་ཡིན་པའི་སྲིད་རོ།

If there is any problem with this train of thought, then the same problem applies to you. And if you *say you can see that, when we have the cause* (meaning at the time of the cause or whatever) then *we also have the experience of its result*, you are talking about something which *is completely impossible*.

།འོ་ན་བྱེད་རང་གི་ལུགས་ཇི་ལྟར་ཡིན་ཞེ་ན་སྲུང་པའི་རྒྱུ་གཅིག་ལ་ནི་བརྟེན་སྲུ་ལས་བྱེད་  
པ་པོ་དང་འབྲས་བུ་སྲོད་པ་པོ་ཞེས་བྱ་བར་བསྟན་པ་སྟེ་བདག་སོ། །རྒྱུ་ཞེས་པ་ནི་ཆ་འགས་  
སྲུ་གྲུར་པའི་རྒྱུ་ཅིག་སྲུ་སྲི་བར་གསུམ་ཉི་བར་སྲུང་བྱར་ཡོད་པའི་ཆ་ཅན་ཉི་བར་ལེན་པ་པོ་  
སྟེ་མདོར་ན་གང་ཟག་འདིས་ལས་ཀྱང་བྱས་འབྲས་བུ་ཡང་སྲོད་ཞེས་པ་འཐད་ཀྱི་རྒྱུ་འབྲས་  
དུས་གཅིག་པ་སྲུས་ཀྱང་བཞག་མི་རུས་སོ།



Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Five

"Well then," you may continue, "what is your own position in this regard?" We can *point to someone as*—that is, name someone as—"the one who *performs* the karma" and "the one who *experiences* the result" *all with reference to a single continuous stream* of the parts or heaps to a person. The term "continuous stream" here refers to a whole, the person to whom the various parts belong; and these parts are the moments of them that exist earlier, later, and in between, and which belong to the person. To summarize, it is entirely correct to say that any one person has both committed a karma and experienced its consequences; it's not the case though that cause and effect are then simultaneous—no one could ever show that was the case.

།འདས་དང་མ་འོངས་པ་ཡི་སེམས།

།བདག་མིན་དེ་ནི་མེད་པའི་སྤྱིར།

།འོན་ཏེ་སྐྱེས་སེམས་བདག་ཡིན་ན།

།དེ་ཞིག་ན་ཡང་བདག་མེད་དོ།

A person's mind which is past  
And future can't be the self;  
Because they cannot exist.  
And if that begun were the self,  
It could never be the self,  
Because it disappears.

།འདས་པ་དང་མ་འོངས་པའི་སེམས་བདག་མིན་ཏེ་དེ་ནི་ཞིག་པ་དང་མ་སྐྱེས་པས་བདག་ཏུ་  
མེད་པའི་སྤྱིར། འོན་ཏེ་སྐྱེས་པའི་སེམས་ད་ལྟར་བ་བདག་ཡིན་ན་སྐད་ཅིག་གཉིས་པར་དེ་  
ཞིག་ན་ཡང་ཁྱོད་འདོད་པའི་བདག་མེད་དེ་”

*A person's mind which is already past in time, and that which is future, cannot be the self of the person; this is because—since one has disappeared already, and the other is yet to begin—they cannot exist as a self. And if that state of mind which has just begun were the self of the present time, it could never be the kind of self which you assert exists, because it would disappear in the following instant.*

།དཔེར་ན་རྒྱ་ཤིང་སྡོད་པོ་དག།

།ཆ་ཤས་སྤྱིར་འགའ་མེད་པ།

།དེ་བཞིན་རྣམ་པར་དབྱུང་པ་ཡིས།

།བཙལ་ན་བདག་ཀྱང་ཡང་དག་མིན།

When for example you strip  
Away the stem of a hollow  
Reed, there's nothing at all.  
It's the same: you use logic  
To find it out; and correctly  
Decide there's not.

“དཔེར་ན་རྩ་ལྷིང་གི་སྤོང་པོ་དག་ཆེད་ལས་སུ་སྤྱེ་ན་རང་བཞིན་གྱིས་གྲུབ་པ་འགའ་ཡང་མེད་  
པ་དེ་བཞིན་དུ་རང་བཞིན་གྱིས་གྲུབ་མ་གྲུབ་རིགས་པས་རྣམ་པར་དབྱུང་པ་ཡིས་བཙལ་ན་  
བདག་ཀྱང་ཡང་དག་པར་གྲུབ་པ་མིན་ཏེ་འོག་ནས་འཆད་པའི་བདག་མེད་སྐྱབ་པའི་རིགས་  
པས་གཞོན་པའི་ཕྱིར་རོ།

Think for example of a hollow reed: when you strip away the stem piece by piece, you find in the end that *there is* nothing with any nature *at all*. Here *it's* exactly *the same*: you use logic to try to *find out* whether things have any nature of their own or not, *and* come to the conclusion that *there is no* "myself" that you could ever *correctly decide* existed. The idea that such a self could exist is disproved totally by the various reasonings used, as I will describe below, to establish that nothing has any self-nature at all.

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading Five**

- c. A detailed explanation of the different types of reasoning used to prove emptiness
  - i) A detailed presentation of the types of reasoning used to prove that the person has no self-nature
    - a1. Refuting the object believed in by the innate tendency to grasp to some self-nature  
  
[Contemplations Twenty-Two and Twenty-Three are found here]
    - b1. Refuting the self-nature grasped to by the tendency which is learned
      - a2. Refuting the belief of the Numerists that the self is something mental
      - a3. The actual refutation
      - b3. Refuting rebuttal on the refutation
    - b2. Refuting the belief of the Detailers that the self is something physical
  - c1. Disproving any attempted argument concerning the refutations
    - a2. Disproving the idea that the principle of karma and its consequences would have to be incorrect
    - a3. The opponent's argument  
  
[Contemplation Twenty-Four begins here]
    - b3. Our response to their argument  
  
[Contemplation Twenty-Five ends here]

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Six: Contemplations on the Perfection of Wisdom, Part VI

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 33B-34A and 137B-140B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Twenty-Five Consequences and No-Self*

།གལ་ཏེ་སེམས་ཅན་ཡོད་མིན་ན།

།སྲུ་ལ་སྣོང་རྗེ་བྱ་ཞི་ན།

།འབྲས་བུའི་དོན་དུ་ཁས་སླངས་པའི།

།རྗོངས་པས་བརྟགས་པ་གང་ཡིན་པའོ།

One might ask, "If there's no  
Such thing as a living being, then  
Who do we have compassion for?"

It is those projected by dark  
Ignorance, those asserted  
For attaining the goal.

གཉིས་པ་ནི། གལ་ཏེ་སེམས་ཅན་རང་བཞིན་གྱིས་གྲུབ་པ་འགའ་ཡང་ཡོད་པ་མིན་ན་སྐྱེལ་  
སྤྱིང་རྗེ་བསྐྱོམ་པར་བྱ་སྟེ་སྤྱིང་རྗེའི་དམིགས་ཡུལ་མེད་པའི་ཕྱིར་རོ་ཞེ་ན།

Here is the second point, [disproving the idea that it would be incorrect to meditate upon compassion]. *One might* begin by asking the following question:

*If there is no such thing as a living being who has any nature of their own, then who are we supposed to think of when we meditate upon compassion?*  
The compassion would have no object upon which to focus.

སེམས་ཅན་རང་བཞིན་གྱིས་གྲུབ་པ་མེད་ན་སྤྱིང་རྗེའི་དམིགས་ཡུལ་མི་འཐད་པའི་སྐྱོན་མེད་  
པར་ཐལ། འབྲས་བུ་ཐར་པ་ཐོབ་པའི་དོན་དུ་ཁས་སྐྱོངས་པའི་སྤྱིང་རྗེའི་དམིགས་ཡུལ་པས་བཏགས་པ་གང་  
ཡིན་པའི་སེམས་ཅན་ཐ་སྙད་དུ་ཡོད་པ་དེ་སྤྱིང་རྗེའི་དམིགས་ཡུལ་དུ་འཐད་པའི་ཕྱིར།  
སྤྱིང་རྗེའི་དམིགས་ཡུལ་པས་བཏགས་པ་གང་ཟག་དང་ཚོས་ཀྱི་བདག་འཛིན་ལ་བྱས་ན་དེས་སེམས་ཅན་  
བདེན་པར་བཏགས་པ་ཡིན་པས་དེས་བཏགས་པ་ལྟར་དུ་གྲུབ་པ་བཀག་པས་སེམས་ཅན་མི་  
ཁྱེད་ཀྱི་དེ་བཀག་པས་སེམས་ཅན་བཏགས་ཡོད་མིང་རྒྱུད་དུ་གྲུབ་པའི་ཕྱིར་རོ།

But there is no such problem: it's not true that compassion would have no object to focus upon if there were no living being who had any nature of their own. This is because it is completely proper, for the purposes of *attaining the goal* of freedom, to *assert* the existence of *those* living beings who exist nominally—that is, living beings who are *projected by dark ignorance*.

Suppose now that we interpret the words "projected by dark ignorance" as referring to the tendencies to believe that the person and that things have some self-nature. These tendencies project onto living beings a quality of true existence; we deny that they actually exist in the way that they are projected to be, and so we are not denying the idea of a living being itself. Thus too it is that we can establish the existence of a living being, one which is only a projection, one which exists only in name.

ཡང་ན་སྤྱིང་རྗེའི་དམིགས་ཡུལ་པས་བཏགས་པ་གང་ཟག་དང་ཚོས་ཀྱི་བདག་འཛིན་ལ་བྱས་ན་དེས་སེམས་ཅན་ཐ་སྙད་  
དུ་ཡོད་པ་དེ་སྤྱིང་རྗེའི་དམིགས་ཡུལ་དུ་འཐད་པའི་ཕྱིར་རོ།

རྗེའི་དམིགས་ཡུལ་དུ་ཡོད་ཅེས་པ་འོ།

The phrase "projected by dark ignorance" can also be read as referring to ignorance alone, in which case the words are saying, "It is living beings projected by this state of mind which are the object upon which compassion focuses."

།སེམས་ཅན་མིན་འབྲས་སུ་ཡི་ཡིན།

།བདེན་ཏེ་འོན་ཀྱང་སྐྱོངས་ལས་འདོད།

If there is living being  
Where is the result? It's true,  
But we say in a way unaware.

།སེམས་ཅན་མིན་ན་སྣིང་རྗེ་གོམས་པའི་འབྲས་བུ་སངས་རྒྱལ་དེ་གང་ཟག་སུའི་ཐོབ་བྱ་ཡིན་  
ཏེ་སྣིང་རྗེ་བསྐྱོམ་པ་ལ་འབྲས་བུ་མིན་པར་འགྱུར་རོ་ཞེ་ན། རྒྱུ་འབྲས་དེ་དག་བདེན་པར་མིན་  
པ་བདེན་ཏེ་འོན་ཀྱང་ཐ་སྐྱད་དུ་ཚོས་སུ་སྐྱོངས་པ་ལས་སྣིང་རྗེ་གོམས་པ་སོགས་མི་འགལ་  
བར་འདོད་དོ།

One may continue with the following question:

*If there is no such thing as a living being, then what person is it who could ever consider enlightenment—that is, the result of meditating upon compassion—to be something you could ever achieve? The meditation then would become something pointless.*

*It's true that this cause and effect have no true existence; but there's no contradiction when we say that one may still meditate upon compassion, and anything of the like, in a nominal way, in a way where one is unaware of the real nature of things.*

*Contemplation Twenty-Six  
The Final Defeat of Ignorance*

ལྷོག་བསྐྱེད་རྒྱུ་ཡི་ང་རྒྱལ་ནི།  
འབདག་ཏུ་སྐྱོངས་པས་འཕེལ་བར་འགྱུར།  
དེ་ལས་ཀྱང་བསྐྱོག་མེད་ཅེ་ན།  
འབདག་མེད་བསྐྱོམ་པ་མཚོག་ཡིན་ནོ།

That egotism which is the  
Cause of pain then feeds it,  
For it's ignorant about the self.  
Suppose you object, "That doesn't  
Mean you could stop it"; meditation  
On lack of a self is supreme.

འོ་ན་སྐྱར་སྐྱོངས་པ་ཡུལ་དང་བཅས་པ་བཀག་པ་ཅི་ཡིན་ཞེ་ན་སྐྱར་འདྲིར་ནི་སྤྱི་བསྐྱེད་  
རྒྱུ་གྱུར་པའི་ཞེས་པའི་སྐབས་སུ་བསྟན་པ་ལྟར། འཁོར་བའི་སྤྱི་བསྐྱེད་ཀྱི་རྒྱུ་ཡི་ང་རྒྱལ་  
ཏེ་ཉོན་མོངས་ཅན་གྱི་མ་རིག་པ་ནི་བདག་ཏུ་སྐྱོངས་པས་འཕེལ་བར་འགྱུར་བའི་སྤྱི་བསྐྱེད་འཕེལ་བར་  
འགྱུར་བས་དེ་ལྷོག་དགོས་ཤིང་ལྷོག་ལུས་པས་འགལ་བ་མེད་དོ།

One may ask the following question: "Why is it that you said, before, that both dark ignorance and the object it thinks it sees can be stopped?" There was a section earlier on in the text where we spoke of "that which is the cause of all pain." As we did there, we are here speaking of *that "egotism"*—meaning the state of ignorance involved with mental affliction—*which is the cause of all the pain* of this suffering existence. This state of mind is in a condition of dark ignorance about the nature of *the self*, and this is what allows it to *feed* our pain in the cycle of suffering. This is the reason why we must stop it, and also the reason why it is no contradiction to say that we *can* stop it.

འཁོར་བའི་དེ་འདྲ་བའི་སྐྱོངས་པ་ལྷོག་པ་དེ་ལས་ཀྱང་བདེན་འཛིན་ལྷོག་པ་མེད་པ་སྟེ། ལྷོག་  
མི་ལུས་ལ་ལན་ཅིག་ལྷོག་ཀྱང་འཁོར་བའི་སྤང་པོ་ལྟར་སྐྱར་ཡང་འགྱུར་བས་གཏན་ཟད་དུ་

འགྲུར་བ་མེད་དོ་ཞེ་ན།

Suppose you make the following objection:

Even if you could stop this kind of dark ignorance, *that doesn't mean that you could stop* the tendency to see things as existing truly. In fact you couldn't; and even if you did stop it once, it would never be ended forever: the tendency would come back again, the way that the heaps of a person come back in this suffering cycle.

བདེན་འཇིག་ལྡོག་མི་རྣམས་པ་མ་ཡིན་ཏེ་དེ་དངོས་པོའི་གནས་ལུགས་ལ་སྤྱིན་ཅི་ལོག་ཏུ་  
ལུགས་པ་ཡིན་པས་ཤིན་ཏུ་སློབས་རྒྱུ་ཞིང་དམན་ལ་བདག་མེད་བསྐྱོམ་པ་དེ་ལ་སློབས་ནས་  
མཚོག་ཡིན་པའི་སྤྱིར་ཏེ་དངོས་པོའི་དེ་ལོ་ན་ཉིད་སྤྱིན་ཅི་མ་ལོག་པར་རྟོགས་པ་ཡིན་པས་  
ཅིག་ཤོས་རྩ་བ་ནས་རྒྱུངས་ནས་འབྱེན་རྣམས་པ་ཡིན་ནོ།

And yet it's not true that you cannot put an end to the tendency of seeing things as existing truly. Remember that this tendency is a misperception of the true nature of things. As such it is weak, and inferior; whereas *meditating upon the lack of a self-nature to things is, by comparison, supreme*. Since this meditation is a completely unmistakable realization into the true suchness of all things, it has the power to rip the other perception out from the very roots.



*Contemplation Twenty-Seven  
Neither the Parts nor the Whole*

།གཉིས་པ་ཚོས་ཀྱི་བདག་མིད་རྒྱས་པར་བཤད་པ་ལ་གསུམ། དེ་ལ་ཉེར་གཞག་བཞིའི་སྒོ་  
ནས་ཚོས་ཀྱི་བདག་མིད་བཤད་པ་དང་། བདེན་གཉིས་མི་འབྲད་པའི་གྲུན་ཀ་སྤང་བ་དང་།  
བདག་མིད་སྐྱབ་བྱེད་ཀྱི་གཏན་ཚིགས་དགོད་པའོ།

Here is the second major division of the discussion: a detailed presentation of the types of reasoning used to prove that things [meaning here the parts of a person, as opposed to the person themselves,] have no self-nature. We proceed in three steps: an explanation of the fact that things have no self-nature, utilizing the four different forms of deep awareness; disproving any contention that the two truths would be incorrect; and setting forth logical proofs to demonstrate that there is no self-nature.

དང་པོ་ལ་བཞི། ལྷུས་དེ་ལ་ཉེར་བར་གཞག་པ་བསྐྱོམ་པ་དང་། ཚོར་བ་དེ་ལ་ཉེར་བར་  
གཞག་པ་དང་། སེམས་དེ་ལ་ཉེར་བར་གཞག་པ་དང་། ཚོས་དེ་ལ་ཉེར་བར་གཞག་པ་  
བསྐྱོམ་པའོ།

The first of these has four parts of its own: meditating on deep awareness of one's body; meditating on deep awareness of one's feelings; meditating on deep awareness of one's mind; and meditating on deep awareness of objects.

དང་པོ་ལ་བཞི། ཚ་ཅན་ལྷུས་རང་བཞིན་མིད་པར་གཏན་ལ་དབབ་པ་དང་། ཚ་ཤེས་ཡན་  
ལག་རྣམས་རང་བཞིན་མིད་པར་གཏན་ལ་དབབ་པ་དང་། དེས་ན་རང་བཞིན་མིད་པའི་ལྷུས་  
མི་ལམ་ལྟ་བུ་ལ་ཆགས་པར་མི་རིགས་པ་དང་། དེས་གང་ཟག་ཀྱང་རང་བཞིན་མིད་པར་  
གྱུབ་པའོ།

The first of these as well has four sections: establishing the fact that the body as a whole has no nature; establishing the fact that its parts, its components, have no nature; why it is therefore completely wrong to feel attachment for the body, something which has no nature, and which is like a dream; and how this also proves that the person has no nature either.

དང་པོ་ནི། ལྷུས་ནི་རང་བཞིན་གྱིས་གྲུབ་པ་མ་ཡིན་པར་ཐལ། དེ་རང་བཞིན་གྱིས་གྲུབ་ན་  
ལྷུས་ཀྱི་ཡན་ལག་སོ་སོ་བ་དང་དེ་རྣམས་སྡོམས་པའི་ཚོགས་པ་དང་དེ་རྣམས་ལས་ངོ་བོ་ཐ་  
དད་པ་གང་རུང་གཅིག་ལྷུས་ཀྱི་མཚན་གཞིར་རྟེན་དགོས་པ་ལ་དེ་མི་རྟེན་པའི་ཕྱིར།

Here is the first. It is not the case that the body has any nature of its own. This is because, if it did, then when we looked for the thing we refer to as "the body" we would have to find it to be one of the following: either the individual components of the body, or the sum total of these parts, or something essentially different from these. And yet we cannot find it to be any of these.

ཡན་ལག་ཐམས་ཅད་སྡོམས་པའི་ཚོགས་པ་ལྷུས་ཡིན་མོད་དེ་ལ་དོགས་པ་ཅི་ཞིག་ཡོད་སྟེ་  
ན། ཚོགས་པ་ལ་བརྟེན་ནས་ལྷུས་སུ་བཏགས་པ་ཡིན་པས་ལྷུས་ཀྱི་ཡན་ལག་ཚོགས་པ་  
ལྷུས་སུ་མི་རིགས་ཏེ་དེ་ལྟ་མ་ཡིན་ན་མཐར་རྟུལ་ཕྱན་ཆ་མེད་ཀྱི་མཐར་ཐུག་པར་ཁས་ལེན་  
དགོས་པར་འགྱུར་རོ།

One might make the following objection:

We would rather concede that the sum total of all its components is the body. What problem could you ever have about this?

The body is a concept formed upon the basis of the collection of the parts; as such, it would be incorrect to say that this collection of the parts of the body were the body itself. If you say otherwise, then ultimately you would have to accept the idea of an ultimate in the form of atoms that were partless.

- | ལྷུས་ནི་རྐང་པ་བྱིན་པ་མིན།
- | བརྟེན་དང་རྟེན་པའང་ལྷུས་མ་ཡིན།
- | ལྟོ་དང་རྒྱབ་ཀྱང་ལྷུས་མིན་ཏེ།
- | བྲང་དང་དཔུང་པའང་ལྷུས་མ་ཡིན།
- | ཕྱི་བོ་ལོགས་ལག་པའང་ལྷུས་མིན་ཏེ།
- | མཚན་བྱང་ཕྱག་པའང་ལྷུས་མ་ཡིན།

ནང་ཁྲོལ་རྣམས་ཀྱང་དེ་མིན་ལ།  
མགོ་དང་མགྲིན་པའང་ལུས་མིན་ན།  
འདི་ལ་ལུས་ནི་གང་ཞིག་ཡིན།

Neither the foot nor the calf  
Is the body; nor is the  
Thigh or the waist the body.  
Neither as well is the front  
Or the back, nor the chest  
Or the shoulders the body.  
Nor are the ribcage or the  
Arms; nor is the side  
Under the arm, or above.  
Nor are the inner organs  
The body, nor is the head  
Or the neck this body.  
Where then would the body  
Ever be?

དེས་ན་ལུས་ཞེས་པའི་ཐ་སྐད་འདུག་པའི་གཞི་ལུས་དེ་ཁོ་རང་གི་ངོས་ནས་རི་ལྟར་ཡོད་པ་  
ཚེ་བའི་ཚེ་སྐྱེས་བུའི་རྐང་པ་དང་བྱིན་པ་སྐྱེས་བུའི་ལུས་མིན་ལ། བརྒྱ་དང་རྐྱེད་པའང་  
ལུས་མ་ཡིན་ལྟོ་དང་རྒྱབ་ཀྱང་ལུས་མིན་ཏེ་དེ་དག་ལ་བརྟེན་ནས་སྐྱེས་བུའི་ལུས་སུ་བཏགས་  
པའི་སྤྱིར། བྱང་དང་དབྱུང་པའང་ལུས་མ་ཡིན་ལ་རྩིབ་ལོགས་དང་ལག་པའང་ལུས་མ་  
ཡིན་པ་མཆན་ཁུང་དང་ཕྲག་པའང་ལུས་མ་ཡིན་ནང་ཁྲོལ་རྣམས་ཀྱང་སྐྱེས་བུའི་ལུས་དེ་  
མིན་ལ་མགོ་དང་མགྲིན་པའང་སྐྱེས་བུའི་ལུས་མིན་ན་ཡན་ལག་འདི་རྣམས་ལ་སྐྱེས་བུའི་  
ལུས་ནི་གང་ཞིག་ཡིན་ཏེ་གང་ཡང་མིན་ལ། དེ་རྣམས་ཚོགས་པ་དང་དེ་རྣམས་ལས་ངོ་བོ་  
ཐ་དད་པ་ཡང་སྐྱེས་བུའི་ལུས་མ་ཡིན་པས་ལུས་རང་བཞིན་གྱིས་གྲུབ་པ་མེད་དོ།

Suppose then that we seek the thing it is that we refer to with the word "body," looking for something which exists from its own side. *Neither the foot nor the calf of a person is the body of the person, nor is the thigh or the waist. Neither as well is the front or the back of the body the body, for "body" is a concept applied to these things. The chest and the shoulders are not the body, nor are the ribcage or the arms. The side under the arm is not the body, and the*

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Six

shoulder *above* the arm is *not* the body. *Nor are the inner organs* the person's body. *Nor finally is the head or the neck this person's body.* *Where then in any of these components would the body ever be?* It is none of them. Neither is it the sum of these parts, nor is it something which is essentially separate from them. And so therefore the body is nothing that has any nature of its own.

*Contemplation Twenty-Eight  
The Emptiness of the Parts of Parts*

།དེ་བཞིན་སོར་མེད་ཚོགས་ཡིན་ཕྱིར།  
།ལག་པའང་གང་ཞིག་ཡིན་པར་འགྱུར།  
།དེ་ཡང་ཚོགས་ཀྱི་ཚོགས་ཡིན་ཕྱིར།  
།ཚོགས་ཀྱང་རང་གི་ཆ་སྤྱི་བས།  
།ཆ་ཡང་རྩལ་དུ་སྤྱི་བས་ཏེ།  
།རྩལ་དེའང་སྤྱོགས་ཆའི་དབྱེ་བ་ཡིས།  
།སྤྱོགས་དབྱེའང་ཆ་ཤས་དང་བྲལ་ཕྱིར།  
།མཁའ་བཞིན་དེས་ན་རྩལ་ཡང་མེད།

The hand too then is just  
The same; a collection of fingers,  
So how could it ever be?  
Each in turn is a collection  
Of joints; and if you divide  
The joints into parts, and then  
Divide the parts down to atoms,  
And then divide these into  
Sides in different directions,  
Then things are devoid of parts,  
And just like empty space;  
So even the atoms have none.

གཉིས་པ་ནི། སྐྱིས་བུའི་ལུས་ཡན་ལག་ཚོགས་པ་ལ་བརྟེན་ནས་བཏགས་པ་ཡིན་གྱི་བདེན་  
པར་མེད་པ་དེ་བཞིན་དུ་སྤྱི་དང་སོར་མེད་ཚོགས་ལ་བརྟེན་ནས་བཏགས་པ་ཡིན་པའི་ཕྱིར་  
ལག་པའང་རང་བཞིན་གྱིས་གྲུབ་པ་གང་ཞིག་ཡིན་པར་འགྱུར་ཏེ་མི་སྲིད་དོ།

Here is the second point, [establishing the fact that the body's parts, the components, have no nature]. Think of the way in which the body of a person is just a concept applied to the collection of its components. *The hand too then*

*is just the same: a concept applied to the collection of its various pieces, to its fingers. So how then could it ever be something that had some nature of its own? It would be a complete impossibility.*

མཚོན་མོ་དེ་ཡང་ཚྲིག་གི་ཚྲིག་ལ་བརྟེན་ནས་བཏགས་པ་ཡིན་པའི་ཕྱིར་རང་བཞིན་གྱིས་  
གྲུབ་པ་མེད་དོ། ཚྲིག་གི་ཀྱང་རང་གི་ཆ་དང་ཆར་སྤྱོད་བས་དཔྱད་ན་རང་བཞིན་གྱིས་གྲུབ་པ་  
མེད་ལ་ཚྲིག་གི་ཆ་ཡང་རྩལ་སྤྲུལ་དུ་སྤྱོད་བ་སྟེ་དབྱེ་ན་རང་བཞིན་གྱིས་གྲུབ་པ་མེད་དོ།

*Each finger, in turn, is a concept applied to the collection of the joints that make it up—and so they too have no nature of their own. And if you examine each of the joints as well, if you divide the joints each into their various parts, you find they have no nature of their own either. And then you can take each of the parts of these wholes and divide them all the way down to their atoms, and find that none of them has any nature of its own.*

རྩལ་དེའང་ཤར་ལ་སོགས་པའི་ཕྱོགས་ཆའི་དབྱེ་བ་ཡིས་སྤྱོད་ན་ཕྱོགས་གི་ཆ་དུ་མ་ལ་བརྟེན་  
ནས་བཏགས་པ་ཡིན་པས་རང་བཞིན་གྱིས་གྲུབ་པ་མེད་དོ། ཕྱོགས་གི་བར་དབྱེ་བ་ཡང་  
རང་བཞིན་གྱིས་གྲུབ་པ་མེད་དེ་རང་བཞིན་གྱིས་གྲུབ་པའི་ཆ་ཤས་དང་བྲལ་བའི་ཕྱིར་དཔེར་  
ན་ནམ་མཁའ་བཞིན་མོ།

*And even these atoms can be divided then into their own parts: into their eastern side, and so on. They too then are a concept applied to the collection of the multiple sides that face in the different directions, and so they have no nature of their own either. You can even divide the directions themselves, which have no nature of their own either. Things then are devoid of any parts that have any nature of their own; and so they are just like, for example, empty space.*

དེས་ན་རྩལ་ཡང་རང་བཞིན་གྱིས་གྲུབ་པ་མེད་དེ་ཡོད་ན་རྩལ་སྤྲུལ་ཆ་མེད་ཁས་ལེན་དགོས་  
པར་འགྱུར་ལ་དེ་ལ་ནི་དུག་གིས་ཅིག་ཆར་སྤྱོད་བ་ན་ཞེས་སོགས་གི་རིགས་པས་གཞོན་པའི་  
ཕྱིར་རོ།

*And thus it is that atoms themselves have no nature of their own; for if they did, then we would be forced to accept the existence of atoms that were partless. This concept though is disproved by the logic expressed in the lines that begin with "Suppose the six [sides in the six directions] were stuck together."*

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading Six**

b2. Disproving the idea that it would be incorrect to meditate upon compassion

[Contemplations Twenty-Five and Twenty-Six are found here]

ii) A detailed presentation of the types of reasoning used to prove that things have no self-nature

a1. An explanation of the fact that things have no self-nature, utilizing the four different forms of deep awareness

a2. Meditating on deep awareness of one's body

a3. Establishing the fact that the body as a whole has no nature

[Contemplation Twenty-Seven is found here]

b3. Establishing the fact that its parts, the limbs, have no nature

[Contemplation Twenty-Eight is found here]

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Seven: Contemplations on the Perfection of Wisdom, Part VII

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 34A-34B and 140B-143B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Twenty-Nine The Emptiness of Feelings*

།གཉིས་པ་ཚོར་བ་དྲན་པ་ཉེར་གཞག་བསྐྱོམ་པ་ལ་བཞི། ཚོར་བ་རང་གི་ངོ་བོ་རང་བཞིན་  
གྲིས་གྲུབ་པ་དགག་པ་དང་། རླུ་རང་བཞིན་གྲིས་གྲུབ་པ་དགག་པ་དང་། དམིགས་ཡུལ་  
རང་བཞིན་གྲིས་གྲུབ་པ་དགག་པ་དང་། ཚོར་བའི་ཡུལ་ཅན་རང་བཞིན་གྲིས་གྲུབ་པ་དགག་  
པའོ།

The second section, meditating on deep awareness of one's feelings, covers four different points: refuting the idea that the very essence of feeling could be something that existed by nature; refuting the idea that the cause of feeling



could exist by nature; refuting the idea that the object upon which feeling focuses could exist by nature; and refuting the idea that the subject state of mind in an act of feeling could exist by nature.

དང་པོ་ལ་གསུམ། ཚོར་བ་སྐྱུག་བསྐྱེལ་རང་བཞིན་གྱིས་མ་གྲུབ་པ་དང་། ཚོར་བ་བདེ་བ་  
རང་བཞིན་གྱིས་མ་གྲུབ་པ་དང་། དེས་ན་ཚོར་བ་རང་བཞིན་མེད་པར་སྒོམ་པའི་རྣལ་འབྱོར་  
ལ་གནས་པར་གདམས་པའོ།

The first of these points includes four sections of its own: the fact that feelings of suffering could never exist by nature; the fact that feelings of pleasure could never exist by nature; and advice that one should, therefore, maintain the practice in which one meditates upon the fact that feeling has no nature.

།སྐྱུག་བསྐྱེལ་དེ་ཉིད་དུ་ཡོད་ན།  
།ཅི་སྟེ་རབ་དགའ་ལ་མི་གཞོད།  
།བདེ་ན་སྲུང་ན་གདུང་སོགས་ལ།  
།ཞིམ་སོགས་ཅི་སྟེ་དགའ་མི་བྱེད།

Suppose that pain existed  
In and of itself;  
Why wouldn't it inhibit joy?  
Suppose pleasure did; why then wouldn't  
Something like the delicious give joy  
To those stricken by grief or the like?

དང་པོ་ནི། ལུས་བཞིན་དུ་ཚོར་བ་ཡང་རང་བཞིན་མེད་པར་བསྐྱེད་པ་ནི། རྫོང་བྱ་སྐྱུག་  
བསྐྱེལ་དང་རྫོང་བྱེད་ཚོར་བ་དེ་ཁོ་ན་ཉིད་དུ་ཡོད་ན་ཅི་སྟེ་ཡིད་གྱི་ཤེས་པ་གཅིག་གི་སྟངས་  
ཡོད་པའི་ཚོར་བ་སྐྱུག་བསྐྱེལ་རང་བཞིན་གྱིས་ཡོད་ན་དེ་གཞན་དུ་འགྱུར་བ་མི་རིགས་པས་  
ཚོར་བ་རབ་དུ་དགའ་བ་དང་བདེ་བ་ལ་རྒྱ་མཚན་ཅིས་མི་གཞོད་དེ་གཞོད་པས་བདེ་བ་སྐྱེ་བའི་  
གོ་སྐབས་མེད་པར་འགྱུར་དགོས་ན་སྐྱེ་བ་མཐོང་བའི་ཕྱིར་སྲུ་མ་རང་བཞིན་གྱིས་མེད་དོ།

Here is the first. Now we will show how feelings, in the same way as the body, are devoid of any nature of their own. *Suppose that* the object to be

experienced (that is, some kind of *pain*) and the object which experiences it (the capacity of feeling) *existed in and of themselves*. Consider now the feeling of pain, a pain which has some nature of its own, and which accompanies a single example of the awareness of the mind. *Wouldn't it* be true that this feeling could never change? And then what reason could you ever give that it wouldn't *inhibit* any feeling of *joy*, or pleasure? Of course it would do so, and one would never again have a feeling of pleasure. But we can see with our own eyes that these feelings do come again, and so we would have to say that the former feeling of pain is *not* something that has any nature of its own.

གཉིས་པ་ནི། བདེ་བ་ཡང་རང་བཞིན་གྱིས་ཡོད་ན་བུ་ལོ་བ་སོགས་ཀྱི་སྤྱང་ན་གྱིས་གདུང་བ་  
སོགས་ལ་ཁ་ཟས་ཞིམ་པོ་སོགས་ཟོས་པས་དེའི་ཡིད་ཅི་སྟེ་དགའ་མི་བྱེད་དེ་བདེ་བར་བྱེད་  
པར་ཐལ། བཟའ་བདུང་ཞིམ་པོ་སོགས་ཀྱིས་བདེ་བ་རང་བཞིན་གྱིས་གུབ་པ་བསྐྱེད་པའི་  
ཕྱིར།

Here is the second. *Suppose* on the other hand that *pleasure* itself *did* have some nature of its own. Consider then a person whose son had died, or someone similar: someone *stricken by* feelings of *grief or the like*. If your position were true, then *why wouldn't* it fill their heart with *joy*, why wouldn't it give them pleasure, when they had *something like a delicious meal*? It would have to do so, since delicious food or drink would give one a feeling of pleasure that had its own nature.

།སྟོབས་དང་ལྡན་པས་ཟེལ་མཚན་ཕྱིར།  
།གལ་ཏེ་དེ་སྟོང་མ་ཡིན་ན།  
།གང་ཞིག་ཉམས་སྟོང་བདག་ཉིད་མིན།  
།དེ་ནི་ཚོར་བ་ཇི་ལྟར་ཡིན།

"Because it was overcome by the strength,  
Then in this case it would not  
Be something experienced."  
How could anything that wasn't  
Something you had an experience of  
Ever be a feeling?

ཁོ་ན་རེ་སྤྱང་ན་གྱིས་གདུང་ས་པའི་དུས་བདེ་བ་དེས་སྐྱིས་ཡོད་ཀྱང་སྤྱག་བསྐྱེད་སྟོབས་དང་

ལྷན་པས་ཟླུ་གྲིས་མནན་པའི་སྤྱིར་གལ་ཏེ་བདེ་བ་དེ་སྤྱོད་བ་མ་ཡིན་ནོ་ཞེ་ན། གང་ཞིག་  
ཉམས་སུ་སྤྱོད་བའི་བདག་ཉིད་མིན་པ་དེ་ནི་ཚོར་བ་བདེ་བ་ཇི་ལྟར་ཡིན་ཏེ་མ་ཡིན་པར་ཐལ།  
ཉམས་སུ་སྤྱོད་བའི་སྤྱིར། དེ་བཞིན་དུ་བདེ་བ་སྣོབས་ལྷན་གྲིས་སྤྱག་བསྐྱལ་རང་བཞིན་གྲིས་  
གྲུབ་པ་ཟླུ་གྲིས་མནན་པ་ལ་ཡང་ལན་དུ་སྦྱར་རོ།

One might raise the following objection:

It is true that these things would give one pleasure even while you were being tormented by grief. The pleasure though *would be overcome by the strength* of the pain, and *in this case* the pleasure would not be something that was *experienced*.

But *how could anything that was not something that you had an experience of ever be a feeling* of pleasure? The fact is that it never would be, because it was never felt. [We read here a *ma* before the *myong* in the Tibetan, as also suggested by Khen Rinpoche.] You can apply this same response to a case where some strong feeling of pleasure was said to overcome a feeling of pain that had its own nature.

།སྤྱག་བསྐྱལ་སྤྲ་མོ་ཉིད་དུ་ཡོད།  
།འདི་ཡི་རགས་པ་བསལ་མིན་ནམ།  
།དེ་ནི་དེ་ལས་གཞན་དགའ་ཙམ།  
།ཞེ་ན་སྤྲ་ཉིད་དེ་ཡང་དེའི།

And if you say, "The pain  
Is something extremely subtle;  
Isn't the gross what's removed?  
It's something which is different,  
Nothing but a happiness."  
But the subtle is still the same.

།གལ་ཏེ་བདེ་བ་སྣོབས་ལྷན་གྲིས་པའི་ཚོ་ཚོར་བ་སྤྱག་བསྐྱལ་སྤྲ་མོ་ཉིད་དུ་ཡོད་པ་སྤྱོད་བས་  
ཅུང་ཟད་ཀྱང་མ་སྤྱོད་བ་མ་ཡིན་ནོ་ཞེ་ན། ཚོར་བ་སྤྱག་བསྐྱལ་སྤྲ་མོ་ཡོད་ན་བདེ་བ་སྣོབས་  
ལྷན་འདིས་སྤྱག་བསྐྱལ་ལ་གཞོན་པ་ཅི་ཞིག་བྱས་ནས་བདེ་བ་སྣོབས་ལྷན་སྤྱོད་བར་འཇོག་

And what if you say now the following:

When someone has a strong feeling of pleasure, they experience a kind of *pain* which is *something extremely subtle*—so it's not the case that you fail to experience even the slightest form of pain.

If one were experiencing some subtle form of pain, then how could it ever be the case that the strong feeling of pleasure inhibited it? How could you ever establish that the strong feeling of pleasure was even being felt?

བདེ་བ་སྣོད་བས་ལྡན་དེས་སྐྱབས་བསྐྱེད་འདིའི་རགས་པ་བསལ་བ་མིན་ནམ་སྟེ་ཡིན་པར་འདོད་  
ལ་སྐྱབས་བསྐྱེད་པ་སྣོད་ཀྱི་བདེ་བ་ཆེན་པོ་དེ་ལས་གཞན་དགའ་བ་སྣོད་ཅམ་ཡིན་ནོཞེ་ན།  
བདེ་བ་སྣོད་བ་ཉིད་དེའང་བདེ་བ་དེའི་མཚན་ཉིད་ལས་མ་འདས་པས་བདེ་བ་སྣོད་ཀྱི་ན་བདེ་  
བ་ཡིན་དགོས་པས་སོ།

Someone may reply with the following:

*Isn't* it the case that the strong feeling of pleasure *removes* a *gross* form of the pain? This is what we would say. The subtle form of the pain is *something which is completely different* from the great feeling of pleasure—it is, in a sense, *nothing but a more subtle form of happiness*.

*But* even if something is no more than a subtle form of pleasure we could still never escape the fact that it would have to possess the defining characteristics of pleasure. As such, anything which is a *subtle* form of pleasure must still be *this same* pleasure.

།གལ་ཏེ་འགལ་རྒྱུན་སྐྱེས་པས་ན།

།སྐྱབས་བསྐྱེད་སྐྱེས་པ་མིན་ན་ནི།

།ཚོར་བར་རྟོག་པ་མངོན་ཞེན་ཉིད།

།ཡིན་ཞེས་བྱ་བར་བྱུབ་མིན་ནམ།

Suppose you claim, "This creates  
An incompatible condition, and so  
You have no feeling of pain."  
Isn't it though true  
That we can say that you  
Simply believe in conceptions?

།བདེ་ན་སྤྱད་ན་གདུང་སོགས་ལ་ཞེས་པའི་སྐྱོན་སྤོང་བར་འདོད་ནས་གལ་ཏེ་བཟའ་བརྟུང་  
ཞེས་པ་སོགས་ལས་བདེ་བ་སྐྱེས་པའི་ཚེ་སྤྱད་བསྐྱེད་དང་འགལ་བ་བདེ་བའི་སྐྱེས་སྐྱེས་པས་  
ན་དེའི་ཚེ་སྤྱད་བསྐྱེད་སྐྱེས་པ་མིན་ཅོལ་ན། བདེ་སྤྱད་གི་ཚོར་བ་རྟོག་པས་མངོན་པར་ཞེན་  
ཅིང་བཏགས་པ་ཙམ་ཉིད་ཡིན་ཞེས་བྱ་བར་བྱུབ་པ་མིན་ནམ་སྟེ་བྱུབ་པར་ཐལ། བཟའ་བརྟུང་  
གཅིག་ཉིད་རྟོག་པའི་དབང་གིས་བདེ་སྤྱད་གཉིས་ཀའི་རྒྱར་བཏགས་པའི་ཕྱིར།

*Suppose that yet another person, hoping to avoid the problems raised in the verse that talks about "Suppose pleasure did...to those stricken by grief or the like," makes this claim:*

Consider the point at which something like delicious food or drink gives you a feeling of pleasure. *This creates a condition for pleasure which is incompatible with the pain, and so, at this particular point, you have no feeling of pain.*

*Isn't it though true that we can say that feelings of pleasure and pain are simply conceptions in whose existence you believe? That they are mere projections? It is true, because one and the same food or drink can be projected onto as being a cause of two different things: pleasure, and pain.*

།དེ་ཉིད་ཕྱིར་ན་འདི་ཡི་ནི།  
།གཉེན་པོ་རྣམ་དཔྱོད་འདི་བསྐྱོམ་སྟེ།  
།རྣམ་བཏགས་ཞིང་ལས་བྱུང་བ་ཡི།  
།བསམ་གཏན་རྣལ་འབྱོར་པ་ཡི་ཟས།

**Thus it is that one should  
Meditate upon this analysis  
As an antidote for that.  
The deep meditation that grows from  
The fertile field of careful examination  
Is food for the serious practitioner.**

གསུམ་པ་ནི། ཚོར་བ་རང་བཞིན་གྱིས་མ་བྱུབ་པ་དེ་ཉིད་ཀྱི་ཕྱིར་ན་ཚོར་བ་བདེན་འཇོན་འདི་  
ཡི་གཉེན་པོར་ཚོར་བ་རང་བཞིན་མེད་པར་རྟོགས་པའི་རྣམ་པར་དཔྱོད་པ་འདི་བསྐྱོམ་པར་བྱ་

སྟེ། རྣམ་པར་བརྟགས་ཤིང་དབྱུང་པའི་ཞིང་ལས་བྱུང་བའི་རི་ལྷ་བ་ལ་དམིགས་པའི་ལྷག་  
མཐོང་དང་། ཞི་གནས་ལ་བརྟེན་ནས་ལྷག་མཐོང་སྒྲོམ་པའི་བསམ་གཏན་གོམས་པར་བྱས་  
ན་ནལ་འབྱོར་པའི་རྟོགས་པའི་ལུས་གོང་ནས་གོང་དུ་འཕེལ་ཞིང་རྒྱས་པར་བྱེད་པའི་སྤྱིར་  
ཟས་ཞེས་བྱ་སྟེ་ཐ་མལ་པའི་ཟས་ཀྱིས་ལུས་རྒྱས་པར་བྱེད་པ་བཞིན་ནོ། །ཉིང་ངེ་འཛིན་  
འདིས་ཐ་མལ་པའི་ལུས་ཀྱང་རྒྱས་པར་འགྱུར་བ་ཡིན་ནོ། །དེས་ན་སྟོང་ཉིད་རྟོགས་ནས་ཅེ་  
གཅིག་དུ་མཉམ་པར་འཛོག་པ་ལ་འབད་པར་བྱའོ།

Here is the third section. Feelings are not something which have any nature of their own; and *thus it is that one should meditate upon this analysis* wherein—as *an antidote for that tendency to see feelings as having some true existence of their own*—you come to realize that they actually have no such nature.

This is because the special vision of emptiness, focused as it is upon the way things really are, *grows from the fertile field of this careful examination and analysis*. And the "body," in the sense of the realizations, of a *serious practitioner* grows ever stronger and farther by becoming completely accustomed to *the deep meditation* wherein one practices this special vision based upon meditative quietude. And this is why that deep meditation can be called a kind of "*food*," for it is just like the ordinary food that makes the body grow further.

This state of single-pointed concentration, incidentally, also helps the ordinary body grow more and more. For all these reasons, we must make great efforts to reach that deep, balanced state of meditation where we remain one-pointedly in the realization of emptiness.

*Contemplation Thirty*  
*The Emptiness of the Mind*

ཡིད་ནི་དབང་རྣམས་ལ་མི་གནས།

འགྲུགས་སོགས་ལ་མིན་བར་ནའང་མིན།

The mind doesn't reside in the faculties,  
Nor in the visual or the rest,  
Nor somewhere in between.

འགསུམ་པ་སེམས་དྲན་པ་ཉེར་བཞག་བསྐྱོམ་པ་ལ་གཉིས། ཡིད་གྱི་ཤེས་པ་རང་བཞིན་གྱིས་  
མིད་པར་བསྟན་པ་དང་། རྣམ་ཤེས་ལྔ་རང་བཞིན་གྱིས་མིད་པར་བསྟན་པ་འོ།

Here is the third section, which is meditating on deep awareness of one's mind. We proceed in two steps: demonstrating the fact that consciousness of the mind cannot exist by nature; and demonstrating the fact that the other five kinds of consciousness cannot exist by nature.

དང་པོ་ནི། ཡིད་ནི་རང་བཞིན་གྱིས་གྲུབ་པ་མིད་དེ་དབང་པོ་དྲུག་པོ་རྣམས་ལ་ཡང་རང་  
བཞིན་གྱིས་མི་གནས། འགྲུགས་སོགས་ཡུལ་དྲུག་ལ་རང་བཞིན་གྱིས་གནས་པ་མིན་ལ་དེ་  
དག་གི་བར་ནའང་སྟེ་དེ་གཉིས་ཚོ་གསུམ་པ་ལའང་གནས་པ་མིན་ཏེ་དབུ་མ་ལ་འཇུག་པ་ལས་  
གསུངས་པ་ལྟར་གྱི་ཤིང་རྟེན་དཔྱད་པ་བདུན་དྲན་པར་བྱའོ།

Here is the first. *The mind* is not something which has any nature of its own, and this is because of the following reasons:

- (1) It *does not reside*, through any nature of its own, within the six faculties;
- (2) It is *not* something which resides, through any nature of its own, within the six objects of visual matter or the rest; and
- (3) It is *not* something which resides "somewhere in between" these two—meaning in the combination of the two.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Seven

For this point one should recall the seven points in the analysis of a wagon, as found in *Entering the Middle Way*. [These are examining a wagon to see whether it is *self-existently*:

- (1) its parts (in which case it would have to be as many as its parts);
- (2) something unrelated to its parts (in which case it would be some externally existing "self," and no longer be a changing thing);
- (3) something that depends upon its parts (in which case their relationship would have to be that of two completely separate things, like a bowl and the yogurt in the bowl—since the thing dependent was a self-existent other);
- (4) something that its parts depend upon (similar problem);
- (5) something that possesses its parts (again, something completely other than its parts, if it "possesses" them);
- (6) the sum of its parts (independent of our projections, which cannot be);  
or
- (7) some special visual outline of the wagon (if this were true, then the mental heaps, since they are not physical matter and cannot have shape or color, could not be included in the "person" or his "mind").]

ཀྱང་ཡང་སེམས་མིན་གྱི་མིན་ཞིང་།

ལམ་གྱི་ཡང་ནི་རྟོག་མ་ཡིན།

ལང་ཞིག་ལུས་མིན་གཞན་དུ་མིན།

འདྲེས་མིན་ལོགས་སུ་འང་འགར་མེད་པ།

དེ་ནི་ཅུང་ཟད་མིན་དེའི་གྱིར།

སེམས་ཅན་རང་བཞིན་སྲུང་ན་འདས།

The inside is not the mind,  
Nor the outside, and neither  
Can it be found somewhere else.  
There exists none that's neither the body  
Nor other; neither mixed nor an isolated,  
Independent thing.



Because it lacks even the  
Slightest bit, the one with the  
Mind is natural nirvana.

ཁྱུ་སྒྲིགས་པས་ནང་གི་བྱེད་པའི་སྐྱེས་བུས་བཏགས་པའི་ནང་ནའང་སེམས་རང་བཞིན་གྱིས་  
གནས་པ་མིན་ལ། སྤྱི་ལག་པ་སོགས་ལའང་གནས་པ་མིན་ཞིང་སྤྱི་ནང་ལས་གཞན་དུའང་  
ནི་རང་བཞིན་གྱིས་རྟེན་པ་མ་ཡིན་ལ་གང་ཞིག་ལུས་མིན་ཞིང་དེ་ལས་གཞན་དུའང་བདེན་  
མིན་ལ། སེམས་དེ་ལུས་དང་འདྲེས་པ་མིན་ཞིང་ལུས་ལས་ལོགས་སུའང་ཡན་དགར་བ་  
རང་བཞིན་གྱིས་གྲུབ་པ་མེད་པ་དེ་ནི་ཅུང་ཟད་ཀྱང་རང་བཞིན་གྱིས་གྲུབ་པ་ཡོད་པ་མིན་པ་  
དེའི་སྤྱིར་སེམས་རང་བཞིན་གྱིས་སྣོང་པ་དེ་ཉིད་རང་བཞིན་སྤངས་ལས་འདས་པ་འོ།

Consider the so-called "inner agent," the "inner person" that the non-Buddhist schools say exists. *The mind cannot*, through some nature of its own, reside in this sense "inside," nor can it reside somewhere *outside*—in the hand or the like. *Neither can it be found*, through some nature of its own, to be *somewhere else* than the inside or the outside.

Think of a mind that had some nature of its own: *one that was neither the body nor truly something other than the body*: think of a mind that was *neither mixed with the body nor an independent thing, isolated from the body*. *No such thing exists. And because it lacks even the slightest bit of any natural way of being, the mind is completely empty of any nature of its own: and this itself is what we refer to as the "natural state of nirvana."*

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Reading Seven**

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading Seven**

- b2. Meditating on deep awareness of one's feelings
  - a3. Refuting the idea that the very essence of feeling could be something that existed by nature
    - a4. The fact that feelings of suffering could never exist by nature  
[Contemplation Twenty-Nine begins here]
    - b4. The fact that feelings of pleasure could never exist by nature
    - c4. Advice that one should, therefore, maintain the practice in which one meditates upon the fact that feeling has no nature  
[Contemplation Twenty-Nine ends here]
  - b3. Refuting the idea that the cause of feeling could exist by nature
    - a4. Refuting the idea that the interaction between a sense power and its object could exist by nature
    - b4. Refuting the idea that consciousness could by nature have interaction
    - c4. The fact that the contact which results from the interaction of the three does not exist by nature
  - c3. Refuting the idea that the object upon which feeling focuses could exist by nature
  - d3. Refuting the idea that the subject state of mind in an act of feeling could exist by nature
- c2. Meditating on deep awareness of one's mind
  - a3. Demonstrating the fact that consciousness of the mind cannot exist by nature  
[Contemplation Thirty is found here]
  - b3. Demonstrating the fact that the other five kinds of consciousness cannot exist by nature
- d2. Meditating on deep awareness of objects
- b1. Disproving any contention that the two truths would be incorrect
  - a2. Disproving the idea that our position is too extreme

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Reading Seven**

- b2. Disproving the idea that our position necessitates an endless regression
- c2. Demonstrating the fact that there is no proof for the idea that consciousness and its object truly exist

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Eight: Contemplations on the Perfection of Wisdom, Part VIII

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 35A-36B and 146A-151B, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Thirty-One The Sliver of Diamond*

།གསུམ་པ་བདག་མིང་སྐྱབ་བྱེད་གྱི་གཏན་ཚིགས་དགོད་པ་ལ་གསུམ། རྗེ་བཟེགས་མའི་  
གཏན་ཚིགས་དང་། རྗེ་འབྲེལ་གྱི་གཏན་ཚིགས་དང་། ཡོད་མིང་སྐྱེ་འགོག་གི་གཏན་  
ཚིགས་སོ།

The third part, setting forth logical proofs to demonstrate that there is no self-nature, has three sections of its own: the proof known as the "sliver of diamond"; the proof based on dependent origination; and the proof based on refuting that neither a thing which does, nor does not, exist could ever grow.

།དང་པོ་ལ་ལྷ། རྒྱ་མིད་དུ་སྐྱེ་བ་དགག་པ་དང་། རྟག་པའི་རྒྱ་གཞན་ལས་སྐྱེ་བ་དགག་པ་  
དང་། གཙོ་བོ་རྟག་པ་ལས་སྐྱེ་བ་དགག་པ་དང་། རྒྱ་མིད་དགག་པའི་དོན་བསྐྱེ་བ་དང་།  
བདག་གཞན་གཉིས་ཀ་ལས་སྐྱེ་བ་དགག་པ་འོ།

The first of these has five points of its own: refuting the idea that things could grow without a cause; refuting the idea that things could grow from something other than themselves which was also unchanging; refuting the idea that things could grow from a primal One which was unchanging; a summary of the refutation of the idea that things could grow without a cause; and a refutation of the idea that things could grow from both themselves and things other than themselves.

།རེ་ཞིག་འཇིག་རྟེན་མངོན་སུམ་གྱིས།  
།རྒྱ་རྣམས་ཐམས་ཅད་མཐོང་བ་ཡིན།  
།པརྐའི་སྲོང་བུ་སོགས་དབྱེ་ནི།  
།རྒྱ་ཡི་དབྱེ་བས་བསྐྱེད་པ་ཡིན།  
།རྒྱ་དབྱེ་གང་གིས་བྱས་ཞེ་ན།  
།སྤར་གྱི་རྒྱ་དབྱེ་ཉིད་ལས་སོ།

Most often we can see,  
With that which is shared throughout  
The world, all the causes.  
The great variety, things like the  
Stem of a lotus, are caused  
By a variety of causes.  
If you ask what causes the variety  
Of causes—they come from none other  
Than a previous variety of causes.

དང་པོ་ནི། རྒྱང་ཕན་པ་སོགས་ན་རེ་ལྷ་བྱའི་མདོངས་ཁྲ་ལ་སོགས་པ་འགའ་ཞིག་གིས་བྱེད་  
པར་མ་མཐོང་ལ། ཕད་མའི་འདབ་མའི་གཙུབ་པ་དང་འཇམ་ཤ་སོགས་དང་ཚོར་མའི་རྣོ་བ་  
སོགས་བྱེད་པ་པོ་སུས་ཀྱང་མ་བྱས་པས་ངོ་བོ་ཉིད་ལས་བྱུང་བ་ཡིན་ནོ་ཞེ་ན་དེ་ནི་མི་འཐད་དེ་

རིའིག་འཇིག་རྟེན་པའི་མངོན་སུམ་གྱིས་སྟོན་ཐོག་ལ་སོགས་པ་སྤྱི་ནང་གི་དངོས་པོ་ཕལ་ཆེ་  
བ་ལ་སྐྱེད་བྱེད་གྱི་རྒྱ་རྣམས་ཐམས་ཅད་མཐོང་བ་ཡིན་པའི་ཕྱིར་དང་པད་མའི་སྟོང་བུའི་ཁ་  
དོག་དང་འདབ་མའི་གྲངས་སོགས་འབྲས་བུའི་དབྱེ་བ་ནི་རྒྱའི་དབྱེ་བ་མི་འདྲ་བས་བསྐྱེད་པ་  
ཡིན་ལ་རྒྱའི་དབྱེ་བ་མི་འདྲ་བ་གང་གིས་བྱས་ཞེན་སྣང་གྱི་རྒྱ་མི་འདྲ་བའི་དབྱེ་བ་ཉིད་ལས་  
སོ།

Here is the first. The non-Buddhist school known as "Those who Reject the World," and other such groups as well, note the fact that there are things—like the patterns on a peacock—which don't seem as if anyone at all has made them; they say:

Consider the roughness of a lotus petal, and its texture or other such qualities; think as well of the sharpness of a thorn, or the like. They just happen by their own nature; it's not as if someone made them that way.

Your idea though is incorrect. This is because *we can most often see—even with that direct perception which is shared throughout the world—all the causes that create the vast majority of inner and outer working things, such as crops and the like. And the great variety of results—that is, things like the colors of the stem of a lotus, or the number of petals it has—are all caused by a great variety of different causes. If you ask what it is then that causes all the different varieties of causes themselves; the answer is that they come from none other than a previous set of a great variety of causes.*

ཁྱིའི་སྤྱིར་རྒྱ་ཡིས་འབྲས་བུ་རྒྱུ་  
སྣང་གྱི་རྒྱ་ཡི་མཐུ་ཉིད་ལས།

How is it the causes can create them?  
It's precisely due to the power  
Of causes that came before.

ཁྱིའི་སྤྱིར་རྒྱ་མི་འདྲ་ན་ཡིས་འབྲས་བུ་མི་འདྲ་བ་བསྐྱེད་རྒྱས་ཞེན་དེ་ལྟར་མི་རྣམས་པའི་སྟོན་  
མེད་དེ་སྣང་གྱི་རྒྱའི་མཐུ་ཉིད་ལས་རྒྱ་མི་འདྲ་བས་འབྲས་བུ་མི་འདྲ་བ་སོ་སོར་བསྐྱེད་རྒྱས་  
པའི་ཕྱིར། དེས་ན་དངོས་པོ་འདི་རྣམས་ཚོས་ཅན་རྒྱ་མེད་མ་ཡིན་ཏེ་ཡུལ་དུས་རིས་འགའ་

སྐྱེ་བར་དམིགས་པའི་ཕྱིར་རོ།

One may ask the following question:

Just *how is it that* a variety of *causes can create* a variety of results?

There's no problem though with the idea: it's not as though they have no such power. *It is precisely due to the power of the causes that came before them that a variety of causes is able to create a variety of individual results.* This allows us then to state the following proof:

- (1) Consider all these working things.
- (2) It is not the case that they have no causes, because
- (3) We can observe that they grow intermittently, in time and space.

[Please note that the *mi 'dra na* of the Tibetan should almost surely be read as *mi 'dra ba*, although both editions of the text available to us repeat this spelling. The meaning remains the same in either case.]

*Contemplation Thirty-Two  
What Emptiness is Empty Of*

།དེ་ཉིད་དུ་ན་སྣོང་པ་ཉིད།

།སྣོང་པ་དེ་ཕྱིར་མི་འཐད་འགྱུར།

For this very one, after all,  
The meditation upon  
Emptiness is wrong.

སྣོང་པ་ཉིད་དུ་ན་སྣོང་པ་ཉིད་བསྣོང་པ་ཕྱིན་ཅི་མ་ལོག་པ་མི་འཐད་པར་  
འགྱུར་ཉི་དེ་འཇལ་བྱེད་ཀྱི་ཚད་མ་རྩུན་པ་ཡིན་པ་དེའི་ཕྱིར་ཅི་ན་ཤེས་བྱ་ཚོས་ཅན། ཁོ་བོ་  
ཅག་ལ་སྣོང་པ་ཉིད་འཇལ་བའི་ཚད་མ་རྩུན་པ་དང་དེས་བཞག་པའི་སྣོང་པ་ཉིད་ཀྱང་རྩུན་པ་  
ཡིན་པར་ཆེས་འཐད་དེ། རྟོག་པས་བདེན་པའི་དངོས་པོ་བཞག་པའི་དགག་པ་ངེས་པ་དེ་  
དགག་བྱའི་རྣམ་པར་ཤར་བ་ལ་རག་ལས་པའི་ཕྱིར།

One may make the following objection:

*For this very reason, it is wrong to say that the meditation upon emptiness which you propose is perfectly correct; the valid perception which perceives it is, after all, "deceptive."*

We answer with a logical proof—

- (1) Consider the entire body of existing phenomena.
- (2) It is absolutely correct for us to assert both that the valid perception which perceives emptiness is itself deceptive, and that the emptiness which it establishes as existing is also deceptive, because
- (3) When you understand, through the process of conceptualization, the refutation wherein we deny the existence of a working thing which exists in truth, you rely upon forming a mental image of the object whose existence we deny.

།བརྟགས་པའི་དངོས་ལ་མ་རིག་པར།



དེ་ཡི་དངོས་མེད་འཛིན་མ་ཡིན།  
དེ་ཕྱིར་བརྟན་པའི་དངོས་གང་ཡིན།  
དེ་ཡི་དངོས་མེད་གསལ་བར་བརྟན།

One would never be able to  
Grasp how something was  
Devoid of being a thing  
Without encountering that  
Thing it was which one  
Imagined it to be.  
For this reason, the fact that the  
Deceptive thing is not a thing  
Is something clearly deceptive.

དེར་ཐལ། བརྟགས་པའི་དངོས་པོ་བདེན་གྲུབ་ལ་རྟོག་པས་མ་རིག་པར་ཉེ་བདེན་གྲུབ་ཀྱི་  
རྣམ་པ་མ་ཤར་བར་བདེན་སྟོང་དེའི་དངོས་པོར་བདེན་མེད་དེ་རྟོག་པས་འཛིན་པ་མ་ཡིན་པའི་  
ཕྱིར། དེའི་ཕྱིར་དགག་བྱ་རྟན་པའི་དངོས་པོ་གང་ཡིན་པ་དེ་མི་སྲིད་པས་དགག་བྱ་དེ་བཀག་  
པ་དེ་འདི་དངོས་མེད་གསལ་བར་རྟན་ནོ།

And this really is the case, because *one would never be able to grasp*, through the process of conceptualization, *how something was devoid of being a thing* (how it lacked any true existence) *unless* one was first able to "encounter" (or conceptualize) *that thing it was which one "imagined it to be"* (meaning true existence); that is, unless one was first able to form a mental picture of what it was like to exist in truth. And *for this reason*—which means, because of *the fact that the "deceptive thing"* or object we deny is totally impossible—then the condition that remains when we have denied the existence of this object (meaning the fact that this object *is not a thing*) *is itself something which is clearly deceptive*.

ལྟེན་མའི་དཔེ་ནི་རྟོག་པ་ལ་མོ་ཤམ་བུའི་རྣམ་པ་མ་ཤར་བར་མོ་ཤམ་བུ་ཤི་བའི་རྣམ་པ་མི་  
འཆར་བ་བཞིན་ནོ།

Here is an example to illustrate what we have just been talking about. Until such time as you are able to form a mental picture of the child of a barren woman, you can never form a picture of this same child dying.

།དགག་བྱ་བཀག་པའི་བདེན་སྟོང་བདེན་པར་གྲུབ་ན་རིག་ཤེས་རྗེས་དཔག་ལ་བདེན་སྟོང་  
སྟངས་བ་བདེན་པར་གྲུབ་དགོས་ལ། དེ་ལྟ་ན་ཡ་གྲུལ་བཀག་པའི་ཚོགས་པ་མི་སྲིད་ཅིང་དེ་ལ་  
དགག་བྱ་བདེན་པར་སྟངས་བས་བདེན་སྟངས་ཡང་བདེན་པར་གྲུབ་དགོས་ལ་དེ་ལྟ་ན་བདེན་གྲུབ་  
ཡོད་དགོས་ན་དེ་མེད་པའི་སྒྲིབ། དེ་བཀག་པའི་བདེན་སྟོང་ཡང་རྩུན་པ་ཡིན་གྱི་བདེན་པར་  
མ་གྲུབ་བོ། །དེ་ནི་རྩ་ཤེལ་ས། གལ་ཏེ་མི་སྟོང་ཅུང་ཟད་ཡོད་ཅེས་སོགས་ཀྱི་དོན་བསྟན་པ་  
ཡིན་ནོ།

Consider the condition that remains after you have disproved the object that we deny: that is, the fact that there is no true existence. If this itself existed truly, then the image of the emptiness of true existence which presents itself to the mind working in a logical mode would itself have to exist in truth. It's moreover the case (1) that it is impossible for a collection of parts to be there when any one of its parts has been disproved; and (2) that, since the object we deny appears to exist in truth, this appearance of true existence would itself have to exist truly. And if this were all true, then true existence itself would have to be something that existed. But since it doesn't exist, then the voidness of true existence which remains after it has been disproved is itself something which is deceptive, rather than being something which exists in truth. This is the point being made in lines from *Root Wisdom* like the one which says, "If there were the least thing that were not empty, then..."

[The full popularized form of the lines being referred to by Gyaltsab Je reads:

If there were the least thing that were not empty,  
Then how could emptiness itself exist?

The point is that, if emptiness itself were not empty, then nothing else could be either.]

།དེས་ན་མི་ལས་བྱ་ཤི་ལ།  
།དེ་མེད་སྟངས་པའི་རྣམ་ཏེག་ནི།  
།དེ་ཡོད་རྣམ་པར་ཏེག་པ་ཡི།  
།གོགས་ཡིན་དེ་ཡང་བརྩུན་པ་ཡིན།

Therefore when a child dies  
In a dream, the state of mind which  
Imagines that he's gone blocks out  
The state of mind imagining that  
He is still there, despite the fact  
That it's all deceptive.

འབདེན་གྲུབ་ཀྱི་སྤྱི་མ་འར་བར་བདེན་སྣང་ལེགས་པར་མི་ངེས་པས་སྣང་ཉིད་ངེས་པ་དགག་  
བྱའི་ཚད་འཛིན་ལ་མཁས་དགོས་པ་ཡིན་ནོ། །རྒྱ་མཚན་དེས་ན་དཔེར་ན་མི་ལམ་དུ་བྱ་ལོ་བ་  
དམིགས་པ་ལ་བྱ་དེ་མེད་སྟེ་མི་ལམ་པའི་རྣམ་རྟོག་ནི་བྱ་དེ་ཡོད་སྟེ་མི་ལམ་པའི་རྣམ་པར་རྟོག་པའི་  
གོགས་ཡིན་ཡང་མི་ལམ་གྱི་སྤང་གཉེན་གཉིས་པོ་དེ་ཡང་རྣམ་པ་ཡིན་པ་དེ་བཞིན་དུ་གཉེན་  
པོ་རྣམ་པས་སྤང་བྱ་རྣམ་པ་འཛེམས་པ་དང་། ཚད་མ་རྣམ་པས་གཞལ་བྱ་རྣམ་པ་འཇལ་བ་མི་  
འགལ་ལ་གྲངས་ཅན་གྱིས་ཤེས་བྱ་ཐམས་ཅད་བདེན་གྲུབ་ཏུ་ཁས་སྲུངས་པས་ཚད་མ་རྣམ་པ་  
འཛོག་མི་ཤེས་པས་མི་མཚུངས་སོ།

Unless one is able to form a mental image of what it would be like for something to exist in truth, one can never understand the emptiness of this true existence well. Therefore those who hope to understand emptiness must become masters of the art of defining for themselves just what the object we deny is.

*Therefore, for this reason, think of the example of a dream in which you see your child die. The state of mind where you imagine that the child is gone blocks out the state of mind where you imagine that the child is still there, despite the fact that the state of mind being eliminated and the state of mind that works against it are both just deceptive, just a dream.*

Here our case is the same. It is absolutely no contradiction to say that a corrective state of mind which is deceptive can destroy an undesirable state of mind which is also deceptive, or that a valid perception which is deceptive can perceive an object which is also deceptive.

Those of the non-Buddhist school called the "Numerists," on the other hand, assert that all knowable objects exist in truth; and so they don't understand how to establish the existence of a valid perception which is deceptive. The problems you have raised therefore don't apply equally to us.

*Contemplation Thirty-Three*  
*Things are Empty Because They are Dependent*

།གཞན་ནས་འོངས་པའང་མ་ཡིན་ལ།

།གནས་པ་མ་ཡིན་འགོ་མ་ཡིན།

།སྐྱོངས་པས་བདེན་པར་གང་བྱས་འདི།

།སྐྱུ་མ་ལས་ནི་བྱུང་ཅི་ཡོད།

They are not something that comes  
From somewhere else, nor  
Do they stay or go.  
What difference is there between  
An illusion, and that object which  
Dark ignorance imagines true?

།སྐྱུ་མས་སྐྱུ་ལ་པ་གང་ཡིན་དང་།

།སྐྱུ་ནམས་གྱིས་ནི་གང་སྐྱུ་ལ་པ།

།དེ་ནི་གང་ནས་འོངས་བྱུང་ཅིང་།

།གང་དུ་འགོ་བའང་བརྟག་པར་གྱིས།

Consider a thing a magician  
Creates, and things which are  
Created by causes.  
Examine where it is  
That they came from,  
And where it is they're going.

།གཉིས་པ་རྟེན་འབྲེལ་གྱི་གཏན་ཚིགས་ནི། ཉོན་མོངས་ཅན་གྱི་སྐྱོངས་པ་མ་རིག་པས་བདེན་  
པར་གང་བྱས་ཤིང་བཏགས་པའི་དངོས་པོ་འདི་སྐྱུ་མ་དང་མི་ལམ་དང་གཟུགས་བརྟན་  
སོགས་ལས་ནི་བྱུང་ཅི་ཡོད་དེ་རང་བཞིན་གྱིས་བྱུང་པས་སྐྱོང་བཞིན་དུ་རང་བཞིན་གྱིས་བྱུང་  
པར་སྐྱང་བའི་ཕྱིར།

Here secondly is the proof which uses dependent origination. Consider now *that object which* ignorance, the *dark ignorance* which relates to mental affliction, *imagines* has some *true* existence; consider a working thing that exists nominally. *What difference is there between* this thing and an *illusion*, or a dream, or a reflection in a mirror, or anything of the like? This is because, despite the fact they are empty of any nature of their own, they still appear to have such a nature.

སྐྱུ་མ་མཁམ་གྱིས་སྐྱུ་ལ་པ་སྐྱུ་མའི་ཏྲ་སྐྱང་སོགས་གང་ཡིན་པ་དང་སྐྱུ་སྐྱེན་རྣམས་གྱིས་ནི་  
གང་སྐྱུ་ལ་པའི་དངོས་པོ་དེ་ནི་རང་བཞིན་གྱིས་སྐྱབ་ན་སྐྱེས་པའི་ཚེ་གཞན་ནས་འོང་དགོས་  
ཤིང་། འགགས་པའི་ཚེ་གཞན་དུ་འགོ་དགོས་ན་གང་ནས་འོངས་པར་འགྱུར་ཞིང་གང་དུ་  
འགོ་བའང་ཏྲ་ག་པར་གྱིས་ཏྲ་འགོ་འོང་རང་བཞིན་མེད་པས་གང་ཟག་དང་ཡུང་པོ་ཚོས་ཅན།  
རང་བཞིན་གྱིས་མེད་དེ་རྟེན་འབྲེལ་ཡིན་པའི་ཕྱིར་དཔེར་ན་གཟུགས་བརྟན་བཞིན་ཞེས་པའོ།

Consider next something like an illusory horse or an elephant, or anything of the sort, *created by a magician*. And think too of the working *things* that are *created by causes* and conditions. Suppose that these things had some nature of their own. When they started then they would have to be *something that comes from somewhere else*, and when they stopped they would have to go to somewhere else.

Try to *examine* though *where it is that they came from, and where it is they are going*. The coming and going have no nature of their own, and so we can state the following proof:

- Consider the person and the heaps that are his parts.
- They have no nature of their own, because
- They are examples of dependent origination.
- They are, for example, like a reflection in a mirror.

[Please note that the Tibetan *rtag par gyis* here should be read *brtag par gyis*, as in the root text. We have left the original spelling because both editions available to us read it this way.]

།གང་ཞིག་གང་ནི་ཉེ་བ་ཡིས།  
།མཐོང་གྱུར་དེ་མེད་ན་མིན་པ།

།བཅོས་སུ་གཟུགས་བརྟན་དང་མཚུངས་པ།

།དེ་ལ་བདེན་ཉིད་ཇི་ལྟར་ཡོད།

Consider the things which we see,  
Because of proximity to certain  
Ones; they can't without.  
They are artificial, and the same  
As a reflection; how  
Could they have any truth?

།འདུ་བྱེད་དང་སྐྱ་གུ་ལ་སོགས་པའི་འབྲས་བུ་གང་ཞིག་མ་རིག་པ་དང་ས་བོན་ལ་སོགས་  
པའི་རྒྱ་གང་དང་ནི་ཉི་བ་ཡིས་སྐྱེ་བ་མཐོང་བར་འགྱུར་བ་རྒྱ་དེ་དག་མེད་ན་སྐྱེ་བ་མིན་པ་  
བཅོས་སུ་ཡིན་པས་གཟུགས་བརྟན་དང་མཚུངས་པ་དེ་ལ་བདེན་པར་གྲུབ་པ་ཉིད་ཇི་ལྟར་ཡོད་  
དེ་མེད་དོ།

Consider "factors" [referring to immature karma, the second of the twelve links in the chain of dependent origination], and various results such as sprouts or the like—*things which we see grow because of their proximity to certain causes*; that is, ignorance [referring to the first link] and seeds. *These things are artificial: they cannot grow without their causes, and thus they are just the same as a reflection in a mirror.* [That is, they look like the real thing, but they are not.] *How then could we ever say that they have any true existence?* They never would.

།སྐྱ་མ་ཞེས་པ་བཞིས་རྟེན་འབྲེལ་གྱི་རྟགས་ཀྱི་བྱུང་བ་བསྐྱབ་པ་དང་། དེ་ནས་རྐང་པ་ཕྱེད་  
དང་གསུམ་གྱིས་གཏན་ཚིགས་དང་། དེ་ནས་ཕྱེད་ཀྱིས་དཔེ་དང་ཐ་མས་དམ་བཅའ་བསྟན་  
ཏོ། །རྒྱས་པར་ཤེས་པར་འདོད་ན་འདུག་པའི་རྣམ་བཤད་ཆེན་མོ་ལས་ཤེས་པར་བྱའོ།

The four lines [in Tibetan, six in the English] of the root text which speak of a magician function to express the truth of the "element of necessity" in the proof of emptiness using the principle of dependent origination. [This is one part of a syllogism in Buddhist logic; in this case, it would be expressed as, "If something is an example of dependent origination, it cannot exist in truth."]

The next two and a half lines [in the Tibetan, four and a half in the English] express the "element of the reason." [Which in this case would be "they are examples of dependent origination."]

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Eight

The following half of a line [in the Tibetan, two halves in the English] expresses the "element of a concordant example." [Meaning, here, something other than the object under discussion which is—like this object itself—both something which does not exist in truth and which is an example of dependent origination.]

The final line [in the Tibetan, one and a half in the English] then expresses the assertion. [That is, "All inner and outer working things lack any true existence."]

If you are interested in more detail on this subject, you should consult the *Great Exposition on "Entering the Middle Way"*.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Eight

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading Eight**

- c1. Setting forth logical proofs to demonstrate that there is no self-nature
  - a2. The proof known as the "sliver of diamond"
    - a3. Refuting the idea that things could grow without a cause  
[Contemplation Thirty-One is found here]
    - b3. Refuting the idea that things could grow from something other than themselves which was also unchanging
      - a4. Inquiring about what the idea of the "Lord of Power" refers to, and then refuting it
      - b4. The fact that, if something were unchanging, it could never act as the cause for all things that depend on conditions
    - c4. A refutation of the idea that atomic particles could be unchanging, or have no cause, accomplished by recalling the explanation that occurred earlier
  - c3. Refuting the idea that things could grow from a primal One that was unchanging
    - a4. Stating the opponent's belief
    - b4. Shattering this belief
      - a5. Actually shattering the belief
        - a6. Refuting the idea that a partless, unchanging primal One could ever be the nature of the expressions of existence
        - b6. Refuting the idea that these expressions could be unchanging
      - c6. Refuting the idea that it is impossible for a result that did not already exist before to ever grow
    - b5. Demonstrating that the problems raised do not apply equally to the Middle-Way School's own beliefs  
[Contemplation Thirty-Two is found here]
  - d3. A summary of the refutation of the idea that things could grow without a cause
  - e3. A refutation of the idea that things could grow from both themselves and things other than themselves
- b2. The proof based on dependent origination  
[Contemplation Thirty-Three is found here]



## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Nine: Contemplations on the Perfection of Wisdom, Part IX

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavatara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 36B-36B and 151B-153A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Thirty-Four The Emptiness of Becoming and Ending*

།གསུམ་པ་ཡོད་མེད་སྐྱེ་འགོག་གི་གཏན་ཚིགས་ལ་གསུམ། གཏན་ཚིགས་བསྐྱབས་ནས་  
སྐྱེ་བ་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ་དང་། དེས་འགག་པ་རང་བཞིན་གྱིས་གྲུབ་པ་  
ཁིགས་པ། དེས་ན་སྲིད་ཞི་མཉམ་པ་ཉིད་དུ་གྲུབ་པའོ།

Here is the third section, the proof based on refuting that neither a thing which does nor does not exist could ever grow. This section itself has three steps: making the proof, and thus refuting the idea that the arising of things could exist by nature; using this same proof to disprove that the ending of things could exist by nature; and showing how this proves that suffering existence and the state of peace have one quality which is totally equivalent.

།དངོས་པོ་ཡོད་པར་གྱུར་པ་ལ།

།རྒྱ་ཡིས་དགོས་པ་ཅི་ཞིག་ཡོད།

།འོན་ཏེ་དེ་ནི་མེད་ན་ཡང་།

།རྒྱ་ཡིས་དགོས་པ་ཅི་ཞིག་ཡོད།

Suppose that working things  
Did have some; what need  
Would there be for causes?  
And even if these didn't  
Exist, what need again  
Would there be for causes?

དང་པོ་ནི། དངོས་པོ་རང་བཞིན་གྱིས་ཡོད་པར་གྱུར་པ་ལ་རྒྱ་ཡིས་དགོས་པ་ཅི་ཞིག་ཡོད་པ་  
བསྐྱེད་མི་དགོས་པའི་ཕྱིར་རོ། །འོན་ཏེ་འབྲས་བུ་དེ་ནི་མེད་ན་ཡང་རྒྱ་ཡིས་དགོས་པ་ཅི་ཞིག་  
ཡོད་དེ་བསྐྱེད་མི་རུས་པའི་ཕྱིར་རོ། །འབྲས་བུ་ཐམས་ཅད་རྒྱུ་འདུས་ན་མེད་པ་སྐྱེ་བ་ཤ་སྟག་  
ཡིན་པས་དེ་འགོག་པ་མ་ཡིན་གྱི་གཏན་མེད་སྐྱེ་བ་འགོག་པ་ཡིན་ཅོ།

Here is the first. *Suppose that working things had some nature of their own. What need then would there be for causes?* They wouldn't have to make anything grow. *And even if these results didn't exist, then what need again would there be for causes?* They would never be able to make anything grow either. Incidentally, the fact is that no result at all ever exists at the time that its cause is present, and this is invariably the way that things grow; so this is not what we are denying in the present case. Rather, we are denying that something that could never exist at all could grow.

།འབྲས་བུ་ཡོད་པ་སྐྱེ་བ་འགོག་པ་ཡང་གངས་ཅན་རྒྱུ་འདུས་སུ་ཡོད་པར་འདོད་པ་དང་ཕལ་  
ཆེར་རང་བཞིན་གྱིས་ཡོད་པར་འདོད་པ་འགོག་པ་ཡིན་གྱི་སྐྱེས་ཟེན་པའི་ཕྱིར་བསྐྱེད་མི་  
དགོས་པར་འགྱུར་རོ། །ཞེས་ཟེར་བ་ནི་རིགས་པའི་ལམ་ལས་འདས་པའོ། །དེས་ན་རང་  
བཞིན་གྱིས་སྣོང་བའི་རྒྱུ་འབྲས་སྐྱེ་མ་ལྟ་བུ་དང་གཟུགས་བརྟན་ཁས་ལེན་པར་བྱེད་པ་ཡིན་  
ཅོ།

And suppose next that we are denying that a result which did exist could grow. What we deny in this case is the kind of result that the Numerists posit—one that could exist at the time of its cause; as well as the result which the majority of schools accept, which is one that could have any nature of its own. To say though that "Because something has already grown, it is not necessary for the cause to make it grow," would be beyond all logic. The point then is that we are asserting that cause and effect are empty of any nature of their own; that they are like an illusion, or the reflection of an image in the mirror.

བྱེ་བ་བརྒྱ་ཕྱག་རྒྱ་ཡིས་ཀྱང་།  
།དངོས་པོ་མེད་པ་བསྐྱར་དུ་མེད།  
།གནས་སྐབས་དེ་དངོས་ཇི་ལྟར་ཡིན།  
།དངོས་འགྲུར་གཞན་ཡང་གང་ཞིག་ཡིན།

You could have billions of causes,  
But still never turn  
A thing that didn't function.  
How can the condition become  
A functioning thing? To become so  
It could be no other one.

།དངོས་མེད་རྒྱུ་བྱེད་པའི་ཡུལ་དུ་མི་རུང་བར་བསྐྱབ་པ་ནི་ཡོད་པ་གྲུབ་ཅིན་པས་བསྐྱེད་མི་  
དགོས་ཀྱང་མེད་པ་ཅིའི་ཕྱིར་མི་འབྱུང་ཞེ་ན་བྱེ་བ་བརྒྱ་ཕྱག་རྒྱ་ཡིས་ཀྱང་དངོས་པོ་མེད་པ་  
དངོས་པོར་བསྐྱར་དུ་མེད་དེ། དངོས་མེད་དངོས་པོར་སྐྱ་གང་གིས་ཀྱང་བྱ་བར་མི་རུས་པའི་  
སྐྱིར།

What follows next is a proof that a thing without any function could never be the object of the functioning of a cause. In this regard, someone might make the following claim:

Since a result that already existed would already have occurred, there would be no need for its cause to produce it. Why though is it that you say a result which does not exist cannot occur?

The fact though is that *you could have literally billions of causes involved, but you could still never turn something that was not a functioning thing into something*

that was: there is nothing at all that could ever make something that was not a functioning thing into something that was.

འགྲུར་ན་དངོས་མེད་ཀྱི་གནས་སྐབས་མ་བཟང་པའམ་བཟང་ནས་ཡིན། དང་པོ་ལྟར་ན་  
དངོས་མེད་ཀྱི་གནས་སྐབས་དེ་དངོས་པོ་ཇི་ལྟར་ཡིན་ཏེ་དོན་བྱེད་རྒྱས་པ་དང་མི་རྒྱས་པའི་  
གནས་སྐབས་འགལ་བའི་ཕྱིར་རོ།

And if you say it is possible, then let us ask you a question. When this happens, then which of the following is the case: does the thing which is not functioning *not* lose its condition of being something which does not function, or *does* it? If you say it does not, then *how can* you claim that *the condition* of not functioning could *become a thing that did function*? After all, the condition of being able to perform a function is something completely inconsistent with the condition of being unable to perform a function.

།གཉིས་པ་ལྟར་ན་དངོས་པོ་དང་དངོས་མེད་ལས་དངོས་པོར་འགྲུར་རྒྱུ་གཉིས་ལས་གཞན་  
ཡང་གང་ཞིག་ཡིན་མི་སྲིད་པའི་ཕྱིར་རོ།

And suppose you say the latter, [that it *does* lose its condition, and becomes something else;] this is impossible, because there are only two ways that something could *become a functioning thing*: either from being a functioning thing, or from being a thing which doesn't function. *No other one* is possible.

།མེད་ཚེ་དངོས་ཡོད་སྲིད་མེན་ན།  
།དངོས་པོ་ཡོད་པར་ནམ་ཞིག་འགྲུར།  
།དངོས་པོ་སྐྱེས་པར་མ་གྲུར་པར།  
།དངོས་མེད་དེ་ནི་འགྲུལ་མི་འགྲུར།  
།དངོས་མེད་དང་ནི་མ་བྲལ་ན།  
།དངོས་པོ་ཡོད་པའི་སྐབས་མི་སྲིད།

It's impossible for it to be  
Functioning while it does not;  
When could it become functioning?  
Until such time as the functioning  
Was produced, it could never  
Lose its not functioning.

Until such time as it did lose  
Not functioning, the condition  
Of doing so would be impossible.

།གཞན་ཡང་དངོས་མེད་ཀྱི་གནས་སྐབས་མ་བཟང་ན་དངོས་པོར་མེད་པའི་ཚེ་དངོས་པོར་  
ཡོད་པ་སྲིད་པ་མིན་ན་དངོས་པོ་ཡོད་པར་ནམ་ཞིག་འགྱུར་ཏེ་མེད་པའི་དུས་ན་དངོས་པོ་མ་  
སྐྱེས་པའི་ཕྱིར།

Suppose moreover that the thing which doesn't function *does not* lose its condition of being a thing which doesn't function when it is the object of a cause. *It is completely impossible for anything to be a functioning thing while it is a thing which does not function. When then do you imagine it could be that this became a functioning thing? A functioning thing could never grow so long as the thing was something that didn't function.*

གཞན་ཡང་དངོས་མེད་ཀྱི་གནས་སྐབས་བཟང་ནས་འགྱུར་ན་དངོས་པོ་སྐྱེས་པར་མ་གྱུར་  
པར་དངོས་མེད་དང་ནི་བྲལ་བར་མི་འགྱུར་ལ་དངོས་མེད་དང་ནི་མ་བྲལ་ན་དངོས་པོར་ཡོད་  
པའི་སྐབས་མི་སྲིད་དེ་གནས་སྐབས་གཉིས་འགལ་བའི་ཕྱིར།

Suppose again that it became a functioning thing after it *did* lose its condition of being a thing which didn't function. *Until such time as the functioning thing was produced, it could never lose its condition of being a thing which didn't function; but until such time as it did lose the condition of not functioning, it is an impossibility that it could take on the condition of having a function—for the two conditions are mutually exclusive.*

།དངོས་པོ་འང་མེད་པར་འགྱུར་མིན་ཏེ།

།རང་བཞིན་གཉིས་སུ་བྲལ་འགྱུར་ཕྱིར།

A thing that does function could never  
Be what didn't either:  
It would have to have two natures.

དངོས་མེད་དངོས་པོར་མི་འགྱུར་བ་དེ་བཞིན་དུ་དངོས་པོ་འང་དངོས་པོ་མེད་པར་འགྱུར་བ་  
མིན་ཏེ་ཕྱིད་དངོས་པོ་དང་ཕྱིད་དངོས་མེད་ཡིན་ན་གཅིག་ཉིད་རང་བཞིན་གཉིས་སུ་གྲུབ་པར་

ཐལ་བར་འགྱུར་བའི་ཕྱིར། རིགས་པ་འདི་དག་གིས་ཡི་མེད་དང་དངོས་པོར་མེད་པ་མཐའ་  
དག་སྐྱེ་བ་བཀག་པ་ཡིན་ནོ།

A thing that doesn't function could never become a thing that did; just so, *a thing that does function could never become a thing that didn't either*. If a thing were half something that functioned and half something that didn't function, then a single thing *would have to have two different natures*, and this again is impossible.

This same kind of reasoning can be used for disproving both the idea that something which didn't exist at all could grow, and the idea that any of the things which have no function could ever grow.

ཁྱུ་གུ་ཚོས་ཅན་རང་བཞིན་གྱིས་སྐྱེ་བ་མེད་དེ་ཡོད་པ་རང་བཞིན་གྱིས་གྲུབ་པའང་མི་སྐྱེ་མེད་  
པ་རང་བཞིན་གྱིས་གྲུབ་པའང་མི་སྐྱེ་བའི་ཕྱིར། དཔེར་ན་མོ་ཤམ་གྱི་བྱ་བཞིན་ནོ།

Consider then a sprout.  
It cannot grow through any nature of its own, because  
Neither can a thing which exists and which has a nature of its own ever  
grow, nor can a thing which does not exist and which has a nature of its  
own ever grow.  
It is like, for example, the child of a barren woman.

ཁྱུ་འི་དུས་ན་མེད་པ་སྐྱེ་བ་འགོག་པ་ནའང་ཁྱུ་འི་དུས་ན་མེད་ཀྱང་སྐྱེས་པའི་ཚེ་རང་བཞིན་  
གྱིས་གྲུབ་པར་སྐྱེ་བ་འགོག་པ་ཡིན་པས་དགག་བྱ་ལ་ཁྱད་པར་སྦྱར་བའོ།

Disproving the idea that something which does not exist at the time of its cause could ever grow also serves to disprove the idea that something which does not exist at the time of its cause, but which then grows into something which has a nature of its own, could ever grow either. Learn to make the distinction between the two ideas being refuted here.

- །དེ་ལྟར་འགག་པ་ཡོད་མིན་ཞིང་།
- །དངོས་པོའང་ཡོད་མིན་དེ་ཡི་ཕྱིར།
- །འགོ་བ་འདི་དག་ཐམས་ཅད་ནི།
- །ཉལ་ཏུ་མ་སྐྱེས་མ་འགགས་ཉིད།

It's equally true that the ending  
Has none, neither does  
A functioning thing have any.  
All of the events of the world  
Are things that have never  
Begun or ended through any.

གཉིས་པ་ནི། སྐར་གོང་དུ་ཇི་སྐད་བཤད་པའི་ཚུལ་གྱིས་སྐྱེ་བ་རང་བཞིན་གྱིས་མ་གྲུབ་པ་དེ་  
ལྟར་ན་འགག་པ་རང་བཞིན་གྱིས་གྲུབ་པ་ཡོད་པ་མིན་ཞིང་དངོས་པོ་འང་རང་བཞིན་གྱིས་  
ཡོད་པ་མིན་པ་དེའི་སྤྱིར། འགྲོ་བ་འདི་དག་ཐམས་ཅད་ནི་དྲག་ཏུ་རང་བཞིན་གྱིས་མ་སྐྱེས་པ་  
དང་མ་འགགས་པ་ཉིད་དང་བཟོད་མ་ནས་ཞི་བ་དང་རང་བཞིན་གྱིས་སྐྱེ་བ་ལས་འདས་པ་  
ཉིད་དོ།

Here is the second point, [which is using this same proof to disprove that the ending of things could exist by nature]. With the foregoing we have explained how the arising of things could never have any nature of its own. *It is equally true that the ending of things is not something which has any nature of its own. Neither is any functioning thing anything which has any nature of its own.* And for this reason we can say that *all of the events of the world are things that have never either begun or ended through any nature of their own; they are nothing but peace—that is, what we call "nirvana by nature."*

།འགྲོ་བ་མི་ལས་ལྟ་བུ་སྟེ།  
།ནམ་པར་དབྱུང་ན་ཚུ་ཤིང་འདྲ།  
Events are like a dream;  
If you analyze them, then  
They are just like cane.

གསུམ་པ་ནི། སྤྱིད་པའི་འགྲོ་བ་མི་ལས་ལྟ་བུ་སྟེ་རང་བཞིན་ཅུང་ཟད་ཀྱང་མེད་པ་ལ་བྱ་བྱེད་  
མ་འདྲེས་པ་སོ་སོར་གནས་པའི་སྤྱིར་རོ། །དེ་ཁོ་ན་ཉིད་ལ་དཔྱོད་པའི་རིགས་པས་ནམ་པར་  
དབྱུང་ན་ཚུ་ཤིང་དང་འདྲ་སྟེ་ཚུགས་ཐུབ་པ་ལྟར་སྐྱེང་ཡང་རང་བཞིན་གྱིས་གྲུབ་པའི་སྤྱིང་པོ་  
ཅུང་ཟད་ཀྱང་མེད་པའི་སྤྱིར།

Here is the third point, [which is showing how all this proves that our suffering existence and the state of peace have one quality which is totally equivalent]. The *events* of this suffering life *are like a dream*; this is because they lack the slightest bit of any nature of their own, and yet still exhibit all the workings of actions and the objects of actions, without any confusion of the two. *If you analyze these events with the logic that examines suchness*, then you find that *they are just like a hollow piece of cane*: although they appear to have some substantial existence, they lack even the tiniest bit of any essence, any nature of their own.

དེ་ལོ་ན་ཉིད་ལ་དཔུང་པར་འགྲོ་མི་འགྲོའི་ས་ཚོགས་ནི་མིང་གི་ཐ་སྙད་བཏགས་པ་ཙམ་གྱིས་  
མ་ཚོམ་པར་ཐ་སྙད་འཇུག་པའི་གཞི་ཇི་ལྟར་ཡོད་ཚོལ་འདོད་ནས་དཔྱོད་པ་ནས་དེ་ལོ་ན་ཉིད་  
ལ་དཔྱོད་པར་འགྲོ་ལ། དེ་ལྟར་མིན་པར་ཐ་སྙད་བཏགས་ཙམ་གྱིས་ཚོམས་ནས་ལྟ་སྟིན་  
འོངས་མ་འོངས་སོགས་དཔྱོད་པ་ན་ཐ་སྙད་གྱི་དཔྱོད་པ་ཡིན་ནོ།

Here is the milepost for checking whether or not what you are doing qualifies as an examination into suchness. Suppose you decide not to be satisfied just with an object which is no more than something created by concepts, something that exists only nominally. If you resolve then to go and seek the thing which your concept or term applies to, then what you are doing qualifies as an examination into suchness. And suppose that you proceed in the other way—that is, suppose you decide to simply remain satisfied with the fact that something is no more than a creation of terms or projections. If you then proceed to examine how it is that John goes, or stays, or anything of the like, then you are performing what we would call an analysis into terms or projections.

།སྤྱི་ངན་འདས་དང་མ་འདས་པའང་།

།དེ་ཉིད་དུ་ན་ཁྱད་པར་མེད།

**From the point of view of suchness,  
There is no difference between  
Reaching nirvana and failing to.**

།འདོད་ཆགས་ལ་སོགས་པའི་སྟིད་པའི་འཆིང་བ་ལས་གོལ་བའི་སྤྱི་ངན་ལས་འདས་པ་དང་  
འཁོར་བའི་བཙོན་རར་རྒྱུད་པའི་སྤྱི་ངན་ལས་མ་འདས་པའང་དེ་ལོ་ན་ཉིད་དུ་ཁྱད་པར་མེད་དེ་



སྲིད་པ་དང་ཞི་བ་རང་བཞིན་གྱིས་སྣོད་པ་ཉིད་དུ་མཚུངས་པའི་ཕྱིར་རོ།

Consider now the condition of *reaching nirvana*, where you are freed from the shackles of suffering life—from desire and the rest, *and* the condition of *failing to reach nirvana*—that is, of being thrust into the prison of cyclic existence. *From the point of view of their suchness, there is no difference between these two.* This is because a suffering existence and peace itself are totally equivalent in being empty of any nature of their own.

ཏྲིང་ངེ་འཇིན་རྒྱལ་པོ་ལས། སྲིད་པའི་འགོ་བ་མི་ལམ་ལྟ་བུ་སྟེ། །འདི་ལ་མི་སྐྱེ་སུ་ཡང་  
འཆི་བ་མེད། །ཅིས་སོགས་དང་། འཕགས་པ་ཉི་བ་འཁོར་གྱིས་ལྷས་པ་ལས་ཚོས་ཀྱི་རང་  
བཞིན་དག་ལ་གཞལ་བུས་ན། །འབྲས་བུ་ཀུན་མེད་འབྲས་བུ་ཐོབ་པའང་མེད། །ཅིས་  
སོགས་གསུངས་པ་ལྟར་རོ།

This same point is made in lines like the following, from the *King of Concentration*:

Those who live in cyclic existence  
Are similar to a dream;  
No one here is ever born,  
And no one ever dies.

There are also words such as those found in the *Sutra Requested by the Realized Being Upali*:

For anyone who attempts to judge  
The various natures of things,  
There are no goals at all, and neither  
Achieving any goals.

*Contemplation Thirty-Five  
The Emptiness of Love and Hate*

།དེ་ལྟར་སྣོད་པའི་དངོས་རྣམས་ལ།

།ཐོབ་པ་ཅི་ཡོད་ཤོར་ཅི་ཡོད།

Consider this way all empty,  
Working things: how could  
There be any gain or loss?

དང་པོ་ནི། སྤར་གོང་དུ་ཇི་སྐད་བཤད་པའི་ཚུལ་དེ་ལྟར་རང་བཞིན་གྱིས་སྣོད་པའི་དངོས་པོ་  
རྣམས་ལ་རང་བཞིན་གྱི་དོས་ནས་གཞལ་ན་རྟེན་པ་གང་གིས་ཆགས་པར་འགྱུར་བ་ཐོབ་པ་ཅི་  
ཡོད་རྟེན་པ་གང་ཞིག་ཤོར་བས་ཁོང་ཁྲོ་སྐྱེ་བར་འགྱུར་བ་ཤོར་བ་ཅི་ཡོད་དེ་ཅུང་ཟད་ཀྱང་མེད་  
ལ།

Here is the first point, [which is a description of the way things really are]. Suppose that you do, in *this way* (meaning in the manner described above), *consider all these working things, empty* as they are of any nature of their own. And you judge them to see if they have any nature that comes from their own side. *How then could there be any gain* that you would feel attracted to; how could you ever obtain anything? And how too could there ever be any *loss* that would make you feel angry; how could you ever lose anything? Neither one exists in the slightest.

།གང་གིས་རིམ་གྲོ་བྱས་པའམ།

།ཡོངས་སུ་བརྟམས་པའང་ཅི་ཞིག་ཡོད།

།བདེ་བའང་སྐྱབ་བསྐྱལ་གང་ལས་ཡིན།

།མི་དགར་ཅི་ཡོད་དགར་ཅི་ཡོད།

།དེ་ཉིད་དུ་ནི་བཅའ་བྱས་ན།

།གང་ཞིག་སྲིད་ཅིང་གང་ལ་སྲིད།

How could anyone ever  
Do you any honor then,  
Or any insult either?  
Where would pleasure or pain  
Ever come from? How could  
There be what you want or don't?  
If you look from this point of view,  
Who feels the craving,  
And what is it they crave for?

གང་གིས་རིམ་གྲོ་བྱས་པའམ་ཡོངས་སུ་བརྟན་པའི་ཕན་པ་བྱས་པ་དང་གཞོན་པ་བྱས་པའང་  
ཅི་ཞིག་ཡོད་གང་ཞིག་ཐོབ་པ་དང་སྤང་བའི་དོན་དུ་འབད་པ་བྱེད་པ་བདེ་བའི་སྤྲུག་བསྐྱེལ་གྱི་  
རྒྱ་བདེན་པ་བ་གང་ལས་ཡིན་འདོད་བྱ་མ་ཡིན་པ་དང་། འདོད་བྱ་རང་བཞིན་གྱིས་བྱུབ་པའི་  
མི་དགར་ཅི་ཡོད་དགར་ཅི་ཡོད་གནས་ལུགས་ཀྱི་དོན་ལ་དཔྱོད་པའི་རིགས་པས་དེ་ཉིད་དུ་ནི་  
བཅའ་བྱས་ན་སྲིད་པ་སྐྱེ་བའི་གཞི་གང་ལ་སྲིད་པ་པོ་གང་ཞིག་སྲིད་ཅིང་དམིགས་པ་གང་ལ་  
སྲིད་དེ་སྲིད་པའི་འཁོར་གསུམ་རང་བཞིན་གྱིས་མ་བྱུབ་པའི་སྤྱིར་རོ།

*How could anyone ever do you any honor then, or any insult either? How could they ever help you, or hurt you? What would there be to strive to get? What would there be to work to get rid of? Where would pleasure or pain ever come from? What could ever cause them? How could there ever be the things you don't want, or the things you do want? How could there ever be anything with its own nature that made you happy, or made you unhappy?*

Use the logic where you examine the true nature of things. *If you look at it from this point of view, you see that none of the three elements in a situation has any nature of its own: When you crave something, where is the fact of craving? And who is it that is feeling the craving? And what is it that they feel the craving for?*

|དབྱུང་ན་གསོན་པོའི་འཇིག་རྟེན་འདི།  
|གང་ཞིག་འདིར་ནི་འཆི་འགྱུར་ཏེ།  
|འབྱུང་འགྱུར་གང་ཡིན་བྱུང་གྱུར་གང་།  
|གཉེན་དང་བཤེས་ཀྱང་གང་ཞིག་ཡིན།

You should analyze  
Those alive in the world;  
Who is it that dies here?  
Who is it that comes,  
And who that went? Who is  
The relative, who the friend?

དེ་ལྟར་ལས་དང་ལས་གསོག་པ་པོ་ལ་སོགས་པ་རྣམས་ལ་དབྱུང་ན་གསོན་པོའི་འཇིག་རྟེན་  
སེམས་ཅན་འདི། གང་ཞིག་སྲིད་པ་འདིར་ནི་འཆི་འགྱུར་ཏེ། འཆི་བ་རང་བཞིན་གྱིས་མ་  
གྲུབ་པའི་ཕྱིར། ཆོ་ཕྱི་མ་འགྱུར་འགྱུར་གང་ཡིན་སྐྱེ་བ་སྣ་མར་འགྱུར་འགྱུར་གང་། ཕན་  
འདོགས་པའི་གཉེན་གང་ཡིད་དུ་འོང་བའི་བཤེས་ཀྱང་གང་ཞིག་ཡིན་ཏེ་རང་བཞིན་གྱིས་  
གྲུབ་པ་ཅུང་ཟད་ཀྱང་མེད་དོ། དེ་ལྟར་གནས་ལུགས་ཀྱི་དོན་ཁོང་དུ་རྒྱུད་པར་བྱས་ནས་  
འཇིག་རྟེན་གྱི་ཚོས་བརྒྱུད་རོ་སྣོམས་པ་ལ་འབད་པར་བྱའོ།

*You should* in this same way *analyze* karma, the person collecting the karma, and so on. When you look at all these beings, all *those* who are *alive* in the world, *who* is it then *that dies here* in this suffering existence? Death itself is nothing that has any nature of its own.

*Who is it that* is going to *come* and take the future life? *Who* is it *that went* and took the last life? *Who is the relative* that is helping you so much? *Who is the friend* you feel so attracted to? None of them has the least nature of their own. You must thus come to comprehend the real nature of things, and make great efforts to neutralize the eight worldly thoughts within you.

[The eight worldly thoughts consist of having the following emotions, based on a misperception of reality:

- 1) Being happy when we acquire some thing,
- 2) And unhappy when we don't.
- 3) Being happy when we feel good,
- 4) And unhappy when we don't.
- 5) Being happy when we become well known,
- 6) And unhappy when we don't.
- 7) Being happy when someone speaks well of us,
- 8) And unhappy when someone speaks ill of us.]

**An Outline of the Explanation of the Chapter on Wisdom from the *Guide to the Bodhisattva's Way of Life*, to accompany the Contemplations in Reading Nine.**

- c2. The proof based on refuting that neither a thing which does nor does not exist could ever grow
  - a3. Making the proof, and thus refuting the idea that the arising of things could exist by nature
  - b3. Using this to disprove that the ending of things could exist by nature
  - c3. How this proves that suffering existence and the state of peace have one quality which is totally equivalent
- 3. Advice that one should, therefore, make great efforts to develop this wisdom
  - a. The actual advice
    - i) A description of the way things really are
    - ii) An explanation of why it is right to make great efforts to realize the way things really are
  - b. A description of the object upon which great compassion focuses, presented through a description of the problems of the cycle of suffering
    - i) The problems of our present life
    - ii) The problems of our future lives
    - iii) A contemplation upon the fact that, even should we take birth in one of the higher realms, we find ourselves without enough time to practice the holy Dharma
    - iv) A contemplation upon the fact that spiritual leisure and fortune are extremely difficult to obtain
    - v) Why it is, therefore, appropriate that we should feel grief for the way in which ourselves and others are tortured by the pains of the cycle of suffering

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Ten: Contemplations on the Perfection of Wisdom, Part X; Contemplations on the Practice of Dedication

The following contemplations are based on the *Guide to the Bodhisattva's Way of Life* (*Bodhisattvacharyavataara*; *Byang-chub-sems-dpa'i spyod-pa la 'jug-pa*) of the Buddhist master Shantideva (circa 700 AD), and the commentary upon it by Gyaltsab Je Darma Rinchen (1364-1432) entitled *Entry Point for Children of the Victorious Buddhas* (*rGyal-sras 'jug-ngogs*). The relevant sections are found at folios 37A-40A and 155A-163A, respectively, in the ACIP electronic editions TD3871 and S5436.

The content of the contemplations is translated directly from the root text and commentary; the names of the contemplations are not a part of the original text, but are based on the divisions of Gyaltsab Je's commentary and have been supplied for reference. Each lesson is accompanied by the full detailed outline for the section from Gyaltsab Je's commentary.

\*\*\*\*\*

#### *Contemplation Thirty-Six The Final End*

*(The following is the last contemplation in the "Chapter on Wisdom")*

།དེ་ལྟར་སྐྱབས་བཅུ་ལ་མེས་གཏུངས་ལ།

།བསོད་ནམས་སྤྱིན་ལས་ལེགས་འབྱུངས་པའི།

།རང་གི་བདེ་བའི་ཚོགས་ཆར་གྱིས།

།ཞི་བྱེད་པར་བདག་ནམ་ཞིག་འགྱུར།

When is it then I'll be able  
To put an end to suffering  
With a rain of every goodness,

Of all that's kept me well,  
From clouds of my good deeds to those  
Who are caught in the fire of suffering?

གསུམ་པ་ནི། ལྷ་མོང་དུ་ཇི་སྐད་བཤད་པའི་རྩལ་དེ་ལྷ་མོང་སྐྱབས་བུལ་མི་བཟད་པ་རྒྱད་ལ་  
འོང་བ་དེ་དག་ལ་སྐྱབས་བུལ་གྱིས་མནར་བའི་མནར་ལུགས་ལེགས་པར་བསམས་ནས་དེ་  
ལྷ་མོང་སྐྱབས་བུལ་གྱི་མིས་གདུངས་པའི་སེམས་ཅན་ལ་དམིགས་ནས་སྤྱིན་པ་ལ་སོགས་པའི་  
བསོད་ནམས་གྱི་སྤྱིན་ལས་ལེགས་པར་གྱུར་པའི་སྤྱན་དང་ཁ་ཟས་སོགས་རང་གི་བདེ་བའི་  
འཚོ་བ་ཆས་གྱིས་དེ་དག་གི་ངན་འགྲོའི་སྐྱབས་བུལ་ཞི་བར་བྱེད་པར་བདག་ནམ་ཞིག་འགྱུར་  
སྐྱམ་དུ་སེམས་ཅན་ངན་འགྲོའི་སྐྱབས་བུལ་ལས་ཐར་ན། ཐར་པར་གྱུར་ཅིག །ཐར་པ་དེ་  
བདག་གིས་བྱའོ་སྐྱམ་དུ་སྤྱིང་ཇི་ཆེན་པོ་བསྐྱོམ་པར་བྱའོ།

Here is the third point, [which is a description of the way in which great compassion thinks of its object]. Consider *then* how, in the way described above, merciless suffering comes to the minds of all these beings; think well upon the way of torment, the way in which they are tortured by pain. Focusing upon *those* beings *who are caught in the fire of this suffering*, think to yourself this way:

*When is it that I will be able to help put an end to the suffering they all feel in the lower realms? When will the clouds of my good deeds, my acts of giving and the rest, send down upon them a great rain of every goodness: all the things I have that keep me well in life—medicine, food, and all the rest?*

[Please note that the texts available to us seem to read here '*tsogs chas kyis*, an ancient word for "with the necessities of life," rather than the *tsogs char gyis*, of the root text, meaning "with the rain of my collection of good karma." The translation reflects both readings.]

Meditate on great compassion, by thinking this way too:

What if it were true that everyone in the lower realms could be freed from all their pain? May they be freed! May I free them myself!

ལྷོ་ཞེས་དམིགས་པ་མེད་ཚུལ་དུ།  
 ལྷོ་ཞེས་བསོད་ནམས་ཚོགས་བསགས་ཏེ།  
 དམིགས་པས་ཕྱང་བར་འགྱུར་རྣམས་ལ།  
 ལྷོང་པ་ཉིད་ནི་ལྷོན་པར་འགྱུར།

When is it I will, with respect,  
 Accumulate masses of merit  
 With the wisdom that has no focus?  
 When is it I will teach emptiness  
 To all those devastated  
 By their tendency to focus?

འཁོར་བའི་སྐྱུག་བསྐྱེད་ལས་གྲོལ་བའི་རྒྱར་སློན་པ་ནི་བདག་ནམ་ཞེས་ཚོས་ཐམས་ཅད་རང་  
 བཞིན་གྱིས་ལྷོང་བར་ཉོགས་པ་དམིགས་པ་མེད་པའི་ཤེས་རབ་དང་ལྷན་པའི་ཚུལ་དུ་གྲུས་  
 པར་དེའི་ཐབས་སྒྲིན་པ་ལ་སོགས་པའི་བསོད་ནམས་ཀྱི་ཚོགས་མཐའ་ཡས་པ་བསགས་ཏེ་  
 བདེན་པར་ཞེན་པའི་དམིགས་པས་འཁོར་བར་ཕྱང་བར་འགྱུར་བའི་སེམས་ཅན་རྣམས་ལ་  
 འཁོར་བའི་སྐྱུག་བསྐྱེད་ཞི་བའི་ཆེད་དུ་ལྷོང་པ་ཉིད་ནི་ལྷོན་པར་འགྱུར་སྐྱམ་ནས་སེམས་ཅན་  
 རྣམས་འཁོར་བའི་སྐྱུག་བསྐྱེད་དང་བྲལ་ན། བྲལ་བ་དེ་བདག་གིས་བྱའོ་སྐྱམ་པའི་སྣང་རྗེ་  
 ཆེན་པོ་བསྐྱེམ་པར་བྱའོ།

Here is a prayer that we become the cause for their liberation from suffering:

*When is it that I will come to realize that every single object which exists is completely devoid of any nature of its own? When will I come to have the wisdom that has no focus [towards things as self-existent]? And when will I, with great respect, go about the task of accumulating infinite masses of merit, acts of giving and the rest, using this wisdom as a method to achieve the goals?*

Living beings are *all devastated* here in the cycle of suffering *by their tendency to focus* on things and believe that they have some true existence. *When is it that I will be able to teach them the concept of emptiness, in order to help them put a stop to all the sufferings of the cycle?*



Meditate thus on great compassion, think to yourself:

What if it were true that every living being could be freed from the sufferings of this cycle of life? May I free them myself!

ཐེག་པ་ཆེན་པོའི་ལམ་གྱིས་བསྐྱེད་པའི་བྱམས་པ་དང་སྣོད་ཇེ་ཆེན་པོ་མཚན་ཉིད་ཡོངས་སུ་  
རྫོགས་པ་ནི་བདེ་བ་ཐམས་ཅད་དང་ལྡན་པ་དང་སྐྱབས་བསྐྱེད་པམས་ཅད་དང་བྲལ་བའི་ཡང་  
དག་པར་རྫོགས་པའི་སངས་རྒྱས་ལ་དགོད་འདོད་པ་དགོས་པ་ཡིན་ནོ།

For the love and compassion which is a part of the path of the greater way to be complete in every respect, you must have the desire that you could move every living being to the state of enlightenment itself: that you could assure their coming to possess every kind of happiness, and avoiding every kind of pain.

མདོར་ན་ཞི་གནས་ལ་བརྟེན་ནས་གནས་ལུགས་ཀྱི་དོན་བསྐྱོམ་པར་བྱ་སྟེ་དེ་ཡང་ངའི་སྣམ་  
པའི་ང་ནི་སྤང་པོ་ལ་བཏགས་པ་ཙམ་དུ་བཞག་པར་ཟད་གྱིས་རང་བཞིན་གྱིས་གྲུབ་པ་དང་  
རང་གི་མཚན་ཉིད་གྱིས་གྲུབ་པ་དང་། རང་དབང་བའི་སྣོད་ལུགས་སུ་གྲུབ་པ་ཅུང་ཟད་ཀྱང་  
མེད་པས་གང་ཟག་གི་ཡོད་པ་ནི་མིང་གི་ཐ་སྙད་གྱིས་བཞག་པ་ཙམ་དང་། བཏགས་ནས་  
ཡོད་པ་དང་ལྡོས་པའི་ཚུལ་གྱིས་ཡོད་པ་ཁོ་ནར་ཟད་པས་རང་བཞིན་མེད་དོ་སྣམ་དུ་ཡིད་ལ་  
བྱུངོ། །དེ་བཞིན་དུ་སྤང་པོ་ལ་སོགས་པའི་ཚོས་ཐམས་ཅད་ལ་སྐྱེད་ནས་བསྐྱོམ་པར་བྱུངོ།

To summarize, we must undertake to meditate upon the real nature of things, basing this analysis upon the practice of meditative quietude. The "me" you think of when you say "it's mine" is nothing more than a projection that you lay on the heaps or parts that make you up. It has not the slightest bit of any natural existence, of any definitive existence, of any independent way of being.

The existence of a person is something which happens only by virtue of an idea; the person exists only through projections, only in dependence on other things, and nothing more. Practice thinking of things this way: see that they have no nature of their own. Continue in your meditation, applying this same concept to every existing object: to the parts of a person, and everything else as well.

*Contemplation Thirty-Seven  
Pray They All Be Bodhisattvas*

*(The following contemplations are all from the "Chapter on Dedication")*

བཞི་པ་ལྷན་ཡོངས་སྐྱོད་དག་ཅུ་གཞན་དོན་དུ་གཏོང་བའི་སྤྱིན་པ་ལ་སྐྱོབ་ཚུལ་བསྐྱོས་པའི་  
ཡན་ལག་གི་སྐོར་ས་བཤད་པ་ལ་གཉིས། ལེ་འུ་འི་གཞུང་བཤད་པ་དང་། ལེ་འུ་འི་མཚན་མོ།

Here is the fourth major section, which is an explanation of how to train oneself in the perfection of giving, where you give away your body, possessions, and all your collected virtue; this explanation is accomplished through presenting the part [of the seven parts for collecting virtue and purifying negativities] known as "dedication." Here there are two steps: an explanation of the text of the chapter, and an explanation of its name.

དང་པོ་ལ་གསུམ། འགྲོ་བ་ཀུན་གྱི་བྱང་ཚུབ་སེམས་དཔའི་སྐྱོད་པ་ལ་འཇུག་པར་བསྐྱོ་བས་  
མདོར་བསྟན་པ་དང་། བསྐྱོ་བ་རྒྱས་པར་བཤད་པ་དང་། བཀའ་བློན་ཇི་སྲིད་ལྷན་པས་ཕྱག་  
འཚལ་བའོ།

The first of these comes in three parts of its own: a brief presentation, accomplished by making a dedication that every living being should be led into the way of life of a bodhisattva; a more detailed explanation of the act of dedication; and an act of obeisance, inspired by recalling kindness.

།བདག་གིས་བྱང་ཚུབ་སྐྱོད་པ་ལ།

།འཇུག་པ་རྣམ་པར་བརྩམས་པ་ཡི།

།དག་གི་བཀའ་དེས་འགྲོ་བ་ཀུན།

།བྱང་ཚུབ་སྐྱོད་ལ་འཇུག་པར་ཤོག།

**I have thus finished composing  
A guide to the way of life  
Followed by bodhisattvas.  
By all the virtue achieved thus  
May every being engage  
In the bodhisattva's life.**

དང་པོ་ནི། བསྟན་བཅོས་ཚོམ་པ་པོ་བདག་གིས་གསུང་རབ་མཐའ་དག་གི་བརྗོད་པར་བྱ་  
བའི་དོན་གང་ཟག་གཅིག་སངས་རྒྱས་ཐོབ་པའི་ལམ་འབྲས་བུ་དང་བཅས་པར་བསྟུས་ཏེ་  
སྐྱེས་བུ་གསུམ་གྱི་ལམ་གྱི་རིམ་བཞེས་པར་ཉམས་སྲུ་ལེན་པའི་ཚུལ་བྱང་རྒྱབ་སེམས་  
དཔའི་སྟོན་པ་ལ་འཇུག་པ་ཞིབ་ཏུ་སྲུ་ནས་བརྩམས་པའི་དགོ་བ་གང་ཐོབ་པ་དེ་དང་། བསྟན་  
བཅོས་འདི་འཆད་པ་དང་ཉན་པ་དང་དོན་སེམས་པའི་དགོ་བ་གང་ཡོད་པ་དེས་འགོ་བ་ཀུན་  
བྱང་རྒྱབ་སེམས་དཔའི་སྟོན་པ་ཚུལ་བཞིན་ཉམས་སྲུ་ལེན་པ་ལ་འཇུག་པར་ཤོག་ཅིག་པའོ།

Here is the first. "I," meaning the author of this commentarial classic, "have thus finished composing a very thorough guide to the way of life followed by bodhisattvas. It expresses the entire contents of the highest of all spoken words: it incorporates a description of the entire path for reaching Buddhahood, including an explanation of this result itself; that is, it shows how to actually put into practice every one of the steps of the path designed for people of three different scopes. I hereby dedicate *all the virtue* that I have *achieved* through this act, as well as *all the virtue* that anyone may ever obtain through teaching, or learning, or thinking about the meaning of this book. Through this virtue, *may every living being engage in*—that is actually practice, properly—the *bodhisattva's way of life.*"

སྟོན་གྱིས་རྒྱ་མཚོས་ལྷུས་པ་ལས། ཇི་ལྟར་རྒྱ་ཐིགས་རྒྱ་མཚོ་ཆེ་ནང་ལྷུང་། རྒྱ་མཚོ་མ་  
སྐྱམས་བར་དུ་དེ་མི་ཟད། །དེ་བཞིན་བྱང་རྒྱབ་ཡོངས་བསྟོས་དགོ་བ་ཡང་། །བྱང་རྒྱབ་མ་  
ཐོབ་བར་དུ་དེ་མི་ཟད། །ཅེས་དང་། གོང་དུ་བཤད་པ་ལྟར་དགོ་བ་འབྲས་བུ་ཅུང་ཟད་འབྱིན་  
པ་རྣམས་རྒྱ་ཆེན་པོ་འབྱིན་པ་དང་། མ་བསྟོས་ན་བར་སྐབས་སུ་ཟད་པར་འགྱུར་བ་རྣམས་  
ཀྱང་ནམ་ཡང་མི་ཟད་ཅིང་འཕེལ་བར་འགྱུར་བའི་ཕན་ཡོན་བསམས་ནས། དགོ་བ་ཅུང་ཟད་  
བྱས་པ་རྣམས་ཀྱང་སེམས་ཅན་ཀུན་གྱི་ཆེད་དུ་སླ་ན་མེད་པའི་བྱང་རྒྱབ་ཏུ་བསྟོ་བ་ལ་བརྩོན་  
པར་བྱའོ།

The Sutra Requested by Ocean of Wisdom states,

Think of drops of water as they fall into the great salt sea;  
Until the ocean itself dries up, the drops never disappear.  
Virtuous acts that are dedicated in whole to enlightenment  
Are the same, and never finish until Buddhahood is attained.

As we pointed out above, dedication has the further benefit that virtues which would have produced only a minor result give forth instead effects which are immense. And virtues that would have at some point worn out if they had not been dedicated become never-ending, and ever-increasing. Think well on these fine qualities of dedication; take even the very smallest good deeds that you ever do, and make great efforts to dedicate them to reaching matchless enlightenment for the sake of every living being.

ཤེས་ལྷན་གྱི་མདོ་ལས་དགོ་བའི་རྩ་བ་ཐམས་ཅད་ཀྱང་རྣམ་པ་ཐམས་ཅད་མཁུན་པ་ཉིད་མ་  
ཉོགས་པ། ཉན་ཐོས་དང་རང་སངས་རྒྱས་ཀྱི་སར་ཡོངས་སུ་བསྐྱོར་མི་འཇུག་པའོ། །ཞེས་  
གསུངས་པ་ལྟར་རོ།

The sutras on the perfection of wisdom are making this same point when they say,

Your entire core of virtue should be dedicated exclusively to the state of All Knowing alone; never engage in making dedication of them to the levels of a Listener, or a Self-Made Buddha.

དགོ་བ་དེ་ཡང་ལཱུ་དགུ་པ་ནས་བཤད་པ་ལྟར་གྱི་འཁོར་གསུམ་བདེན་མེད་དུ་ཉོགས་པའི་  
ཤེས་རབ་ཀྱི་རྩིས་ཟིན་པའི་ངང་ནས་བྱ་ལ། བསྐྱོར་བ་དང་སློན་ལམ་བྱུང་པར་ཆེར་མེད་མོད་  
གྱི་འདོད་བྱའི་འབྲས་བུ་དོན་གཉེར་གྱི་འདུན་པས་བྱུང་པར་དུ་བྱས་པ་སློན་ལམ་དང་། རྒྱའི་  
དགོ་བ་རྣམས་འབྲས་བུ་དེའི་རྒྱར་འགྱུར་བའི་འདུན་པས་བྱུང་པར་དུ་བྱས་པ་བསྐྱོར་བའོ།

Moreover this virtue, as explained in the ninth chapter, must be performed in such a manner that it is imbued with the wisdom which perceives the fact that none of the three elements has any true existence. Admittedly there is no great difference between the act of dedication and that of prayer. Nonetheless, an act of prayer can be described as something characterized by a kind of aspiration in which you hope for some goal, something that you wish to happen. Dedication, on the other hand, is something characterized by a kind of aspiration in which you hope that virtues, from their causal point of view, might become a cause for some particular result to occur.

*Contemplation Thirty-Eight  
For the Teacher and Teachings*

|འགྲོ་བའི་སྤྱད་བསྐྱེད་སྤྲོད་གཅིག་ལུ།

|བདེ་བ་ཐམས་ཅད་འབྱུང་བའི་གནས།

|བསྐྱེད་པ་རྙེད་དང་བཀུར་སྡི་དང་།

|བཅས་ཏེ་ཡུན་རིང་གནས་གྲུར་ཅིག།

**They are the single medicine  
For the pains of living kind,  
And the source of every happiness;  
So may the teachings remain  
Far into the future,  
With prosperity and glory.**

|གསུམ་པ་བདེ་བའི་འབྱུང་གནས་བསྐྱེད་པ་རྒྱས་པའི་དོན་དུ་བསྐྱོ་བ་ནི། དགོ་བ་ཇི་སྟེད་  
ཡོད་པའི་སྟོབས་ལ་བརྟེན་ནས་འགྲོ་བའི་སྤྱད་བསྐྱེད་ཐམས་ཅད་སེལ་བ་ལ་རྒྱ་མིད་པའི་  
སྤྲོད་གཅིག་པ་དང་། འགྲོ་བའི་བདེ་བ་ཐམས་ཅད་འབྱུང་བའི་གནས་དམ་པ་སངས་རྒྱས་  
བཅོམ་ལྷན་འདས་ཀྱི་བསྐྱེད་པ་རྙེད་དང་བཀུར་སྡི་དང་བཅས་ཏེ། ཡུན་རིང་པོ་འཁོར་བ་ཇི་  
སྟེད་ཀྱི་བར་དུ་གནས་པར་གྲུར་ཅིག།

Here is the third point, [which is a dedication for the goal that the teachings, which are the source of every happiness, should spread in the world]:

Consider *the teachings* of the Victorious Ones, the Buddhas: *they are* first of all, due to the power of the amount of virtue involved, *the single medicine*, and a matchless medicine, *for* curing every pain of living kind. *And* they are as well *the ultimate source of every happiness* that living kind ever experiences. I pray that they *may remain, with prosperity and glory, far into the future*; that is, for as long as the cycle of suffering may last itself.

|གང་གི་དྲིན་གྱིས་དགོ་སྟོན་འབྱུང་།

|འཇམ་པའི་དབྱུངས་ལ་སྤྱད་འཚལ་ལོ།

**I bow down to Gentle Voice,  
The one whose kindness has brought me  
That virtuous state of mind.**

གསུམ་པ་བཀའ་དྲིན་རྗེས་སུ་དྲན་པས་ཕྱག་འཚལ་བ་ནི།      བདག་རྒྱན་དགོ་བའི་བཤེས་  
གཉེན་བྱུང་པར་ཅན་གང་གི་དྲིན་གྱིས་བྱུང་རྒྱུ་སེམས་བསྐྱོམ་པ་དང་། ལྷོད་པ་ལ་སློབ་པ་  
དང་། དེ་དག་བརྗོད་བྱུང་བྱས་ནས་བསྟན་བཅོས་རྩོམ་པའི་དགོ་བའི་སློའ་བྱུང་བའི་བདག་  
རྒྱན་འཇམ་པའི་དབྱངས་ལ་ཕྱག་འཚལ་ལོ།

And here is the third more general point: an act of obeisance, inspired by recalling kindness.

*I bow down to that extraordinary Spiritual Guide who has acted as the personal cause for it all: the one whose kindness has brought to me that virtuous state of mind through which I have been able to meditate upon the Wish for enlightenment, and to train myself in the activities of a bodhisattva, and to compose this classical commentary which takes these activities as its subject matter. In short, I bow down to the personal cause of these; that is, to Gentle Voice (Manjushri) himself.*

།གང་གི་དྲིན་གྱིས་བདག་དར་བ།  
།དགོ་བའི་བཤེས་ལའང་བདག་ཕྱག་འཚལ།

**I bow down in the very same  
Way to that Spiritual Guide  
Whose kindness has made me prosper.**

གང་གི་དྲིན་གྱིས་བདག་བསྐྱབ་པ་ལ་བཀོད་པ་དང་ཐོས་བསམ་སློམ་གསུམ་ལ་སོགས་པའི་  
རྟོགས་པ་བསྐྱེད་པའི་སློའ་ནས་བདག་གི་རྒྱུད་ལ་དགོ་བའི་ཕྱོགས་དར་བར་མཇུག་པའི་དགོ་  
བའི་བཤེས་གཉེན་ལ་ཡང་བདག་ཕྱག་འཚལ་ལོ།

*I bow down in the very same way to that Spiritual Guide who has granted me the kindness of making the virtuous side of my being prosper, by leading me into the spiritual trainings, and by helping me to develop realizations such as those achieved through the three-fold process of learning, contemplation, and meditation.*

ལེའུ་ཐ་མ་འདིས་གནས་སྐབས་དང་མཐར་ཐུག་གི་སྒོམ་གནས་ནམས་སུ་འདུན་པ་དྲག་པོས་  
བརྒྱུར་བར་བྱེད་པའི་བསྒོ་བས་བྱེད་པར་དུ་བྱས་ནས། ལྷུས་ལོངས་སྤྱོད་དགེ་ཅུ་གཞན་དོན་  
དུ་གཏོང་བའི་སྒྲིན་པ་ལ་སྒོ་བ་ཚུལ་རྒྱས་པར་བཤད་ཅིང་། གོང་དུ་ཡང་བར་སྐབས་སུ་སྒྲིན་  
པ་ལ་སྒོ་བ་ཚུལ་བཤད་པས་སྒྲིན་པ་ལ་སྒོ་བ་པའི་ལེའུ་ལོངས་པ་མ་མཇད་པ་ཡིན་ལོ།

This final chapter is characterized by the act of dedication, in which virtues are transformed by fierce feelings of aspiration expressed in prayers for temporal and ultimate goals. As such, it represents a detailed explanation of how we train ourselves in that type of generosity where we give away our bodies, possessions, and the virtues we have collected, all in order to help others. Earlier on in the text too there were occasional explanations of how to train oneself in the perfection of giving. We can say therefore that there is no single entire chapter which covers how to train oneself in giving.

**An Outline of the Explanation of the Chapter on Wisdom (Final Section),  
and the Chapter on Dedication, from the *Guide to the Bodhisattva's  
Way of Life*; to accompany the Contemplations in Reading Ten**

(Final Section from the "Chapter on Wisdom":)

c. A description of the way in which great compassion thinks of its object

[Contemplation Thirty-Six is found here]

B. An explanation of the name of the chapter

(Outline of the "Chapter on Dedication":)

IV. An explanation of how to train oneself in the perfection of giving, where you give away your body, possessions, and all your collected virtue; this explanation is accomplished through presenting the part [of the seven parts for collecting virtue and purifying negativities] known as "dedication"

A. An explanation of the body of the chapter

1. A brief presentation, accomplished by making a dedication that every living being should be led into the way of life of a bodhisattva

[Contemplation Thirty-Seven is found here]

2. A more detailed explanation of the act of dedication

a. Dedication for the sake of others

i) Dedication for worldly purposes

a1. Dedication for the purpose that the suffering of the sick and so on should be put to an end

a2. A dedication for their temporary happiness

b2. A dedication for their ultimate happiness

b1. Dedication for the purpose that the suffering of those in the lower realms should be put to an end

a2. Dedication for the purpose that the suffering of those in the hells should be put to an end

a3. A dedication so that the suffering can be put to an end quickly

a4. A dedication that the general suffering there should be put to an end



**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Reading Ten**

- b4. A dedication that the suffering of the cold hells should be put to an end
- c4. A dedication that the suffering of the hot hells should be put to an end
  - a5. A dedication that the suffering there should be put to an end by the rain that falls from the cloud of the two collections of the bodhisattvas
  - b5. A dedication that the suffering of the surrounding hells should be put to an end
  - c5. A dedication that other sufferings of the primary hells should be put to an end
  - d5. A dedication that other sufferings of the surrounding hells should be put to an end
- b3. A dedication that the suffering should be put to an end by the power of others
  - a4. A prayer that the suffering may be put to an end by the power of the Holder of the Diamond (Vajrapani)
  - b4. A prayer that it may be put to an end by the miraculous deeds of Loving Eyes (Avalokiteshvara)
  - c4. A prayer that it may be put to an end by the miraculous deeds of Gentle Voice (Manjushri)
  - d4. A prayer that it may be put to an end by the strength of the other Close Sons
- b2. Dedication for the purpose that the suffering of animals should be put to an end
- c2. Dedication for the purpose that the suffering of tormented spirits should be put to an end
- c1. Dedication for the purpose of those in the higher realms
  - a2. Dedication that they escape from suffering
    - a3. A dedication that they should never lack any of their sense powers, and that when they are born there should be no pain for their mother
    - b3. A dedication that they should be freed of the suffering of poverty, and of any kind of unhappiness
    - c3. A dedication that they should be freed of the suffering of illness, and of the suffering which comes from encountering those we dislike

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Reading Ten**

d3. A dedication that they should be freed of the suffering met with by travellers, and that all harms by spirits should be put to an end

b2. Dedication that they achieve the goals they hope for

a3. Dedication towards the general goals of a person

a4. Dedication that they should obtain every excellent thing

a5. Dedication that they should obtain an excellent human body and mind, complete with every spiritual leisure and fortune, as well as excellent material possessions

b5. Dedication that no one should ever try to hurt them; and that they should possess excellent dignity

c5. Dedication that they should have an excellent physical appearance, and that the low should become highest

d5. Dedication that they should attain excellent virtue

b4. Dedication that they should enter the pure path

a5. A prayer that they should have excellent intentions and also actions in accomplishing the path to freedom

b5. A prayer that should come to possess every conducive condition for their practice, and that they should be free of any adverse condition for this practice

c4. Dedication that they should, in the temporal world, obtain wealth and happiness

a5. A dedication that they should have long lives, and that the world they live in should be pure

b5. A dedication that they should be surrounded by people wishing to help them, and that they always enjoy happiness

c5. A dedication that they come to have every possession they need, and that anything that could ever harm them might be put to an end

b3. Dedication towards the more specific goals of someone who has left the home life

a4. A dedication for the sake of the community of ordained persons in general

b4. A dedication for the sake of individual monks

c4. A dedication for the sake of individual nuns

**Course XII: Guide to the Bodhisattva's Way of Life, Part III**  
**Reading Ten**

- d4. A dedication that their morality might be excellent
  - e4. A dedication that, as a result of their practice, they may enjoy happiness
  - d1. A summary dedication, for the purpose of every living being
  - ii) Dedication for purposes which transcend the world
    - a1. A dedication so that everything which the bodhisattvas hope to achieve may actually come about
    - b1. A dedication that the deeds of the Enlightened Ones may come to their final completion
    - c1. A dedication so that everything wished for by great practitioners of the paths of the Listeners and Self-Made Buddhas may actually come about
  - b. Dedication for the sake of oneself
    - i) A prayer that we attain temporal goals
    - ii) A prayer that we be taken into the direct care of Gentle One
    - iii) A prayer that we may continue to live the activities of a bodhisattva
    - iv) A prayer that we may be able to bring the goals of others to their ultimate end
  - c. Dedication for the goal that the teachings, which are the source of every happiness, should spread in the world
- [Contemplation Thirty-Eight is found here]
- 3. An act of obeisance, inspired by recalling kindness
- B. An explanation of the name of the chapter

## The Asian Classics Institute

### Course XII: Guide to the Bodhisattva's Way of Life, Part III

#### Reading Supplement: Chapter 10, The Chapter on Dedicating the Power of Good Deeds

This, the final chapter of the *Guide*, was not included as part of this Course. Geshe Michael translated and taught this chapter from three-year retreat subsequent to the end of this Course. The verses of the root text from the tenth chapter are provided here. They are not a part of this Course, and have no study requirements. The full transcript of Geshe Michael's verse by verse commentary on the tenth chapter is available on-line at [www.world-view.org](http://www.world-view.org).

\*\*\*\*\*

- (1) Thus have I completed writing  
*A Guide to the Bodhisattva's  
Way of Life.*  
And I pray that by this goodness  
Every living being  
May take up this way of life.
  
- (2) By the power of this good deed too  
May any single living creature  
In sickness or in pain,  
Of body or of mind,  
In any corner of this universe,  
Be thrown into a sea of bliss.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (3) And for as long as they may wander  
In the circle of suffering life,  
May they never lose this bliss.  
May every one of them one day reach  
The bliss beyond all other,  
And stay there never-ending.
- (4) I don't know how many  
Realms of hell there are  
Hidden in our world;  
But by this power may every person  
Trapped in one instead find joy  
In the joy of the Heaven of Joy.
- (5) May those who freeze in the cold of hell  
Be covered in warmth.  
May infinite showers of gentle rain  
Fall from vast bodhisattva clouds  
To cool the searing pain  
Of those who live there in fire.
- (6) May the forest of falling leaves of knives  
Turn for those who live there into  
A pleasure grove of shady bowers.  
May the daggers of the trunks  
Of the trees of Shalmali  
Sprout as the Wish-Giving Tree instead.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (7) May the caverns of hell suddenly echo forth  
With the soft sweet song of the dove and nightingale,  
Ruby-throated sparrow, graceful swans, birds  
Of every kind, drawn to the gentle waters  
That spring up instantly there, covered with lotuses  
Whose delicate fragrance fills the air.
- (8) May the heaps of burning embers of fire become piles  
Of precious jewels, and the red-hot glowing iron floor  
The ground of a new world, sparkling in crystal light.  
May the mountains that slam together, crushing the crowds  
Of helpless people between them, turn to the palace  
Temples of heaven, filled with bliss-filled Buddhas.
- (9) In the moment that I speak may the great rain of putrid  
Filth, and stones of solid fire, knives, and spears,  
Transform into a soft steady shower of fragrant flower petals.  
And in the hells of anger, where people snatch up rocks  
And sticks to gash one another open, may they instead  
Gather up armfuls of petals, laughing, tossing over each other.
- (10) I send the awesome power of the good deed that I've done  
As well to all those trapped within the river that cannot  
Be crossed, wrapped within the hell-flame there, with all  
The skin and flesh ripped away from their bodies, the bones  
Jutting out in the glistening white of freshly fallen snow;  
May this power grow their bodies back, in the form of divine Angels.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (11) And then may the beings in hell take pause,  
and wonder suddenly to themselves,  
"Why now do the henchmen  
Of the Lord of Death, and his vicious  
ravens, and the birds of prey,  
Why do they turn and run from us?"  
What glorious power has turned the night of hell  
to golden day, and smothered us within  
this happiness, this strength, this bliss?  
Who could have such power?" And may they raise  
their eyes and see the blue  
of sky, and seated in it  
The One Who Holds the Diamond in His Hand.  
And then may joy spread  
in their hearts, so powerful that  
It tears away every wrong they ever did,  
and so then they can rise  
and fly—fly away with him.
- (12) May a rain of lovely flower petals  
mixed with cool and perfumed water  
Descend in a song and extinguish the flames  
of the fires that burn in hell.  
May the beings who live there look upon  
this sight, and suddenly  
Be overcome by happiness. And then  
may they think to themselves,  
"Who could have done this thing?"  
And may they turn and see  
Before them the One who holds  
the Lotus in His Hand.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (13) And then may the hell beings  
hear a voice that  
calls to them and says:  
"Come my friends, so far away,  
cast away your fears now,  
and come be at my side;  
Come to the one whose power  
has stripped away your agony  
and thrown you into joy."  
And when they lay their eyes on this one,  
on Gentle Voice himself,  
may every miserable creature there  
Burst forth in a song, a song  
that roars throughout the hells,  
a song that sings:  
"You are the bodhisattva who protects  
every single living being,  
overcome by your love for them;
- (14) "You are the youth divine,  
with your flowing locks,  
body blazing in light;  
How could it be  
that you have come to us,  
and smashed the terrors here?  
Are you not the one  
to whom a thousand gods  
would run, to touch  
The tips of their crowns  
at your lotus feet?  
The one whose eyes glisten  
In tears of compassion for us?  
The one on whom  
A constant shower of petals falls?  
See him now—surrounded by palaces  
filled with crowds of celestial maidens  
singing out his praises!"



Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (15) Oh thus may it come to pass,  
through the power of the goodness  
that I've done:  
Every suffering being in hell,  
wrapped now deep in happiness,  
standing staring up  
At clouds as they gather overhead,  
and the reality  
of the bodhisattvas—  
The one whose name is  
Sheer Excellence,  
and all the rest—  
Uncovered fully in the light,  
sending down upon them  
showers of the rain  
That brings them bliss,  
cool soft rain,  
rain of finest fragrance.
- (16) And by this power may every being  
Who lives in the animal realm be freed  
From the terror of feeding off each other.  
May those who live as craving spirits  
Enjoy a life of peace and plenty,  
Like humans of the isle of Haunting Voice.
- (17) May a stream of milk descend from the hand  
Of the Lord of Power, the Realized One,  
The One Who Looks with Loving Eyes,  
And may it fill the spirits who crave,  
Washing them too in a gentle bath,  
Leaving them cool and refreshed.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (18) And by this power may the blind  
Open their eyes and see the beauty;  
May the deaf hear the song of sound.  
May every woman with child give birth  
As Maya, the Buddha's angel mother,  
Did him—without a hint of pain.
- (19) May those without sufficient clothing  
Be suddenly clothed; may the hungry  
Be instantly filled with food.  
May those who suffer now from thirst  
Drink fine fresh water  
And other delicious beverages.
- (20) May every poor person there is  
Find all the money they need;  
May those who grieve be comforted.  
May those who've lost hope  
Find hope anew, and security  
That will never leave them.
- (21) May every single being who's sick  
Within this entire universe  
Be suddenly, totally, cured.  
May every kind of disease  
Ever known to living kind  
Vanish now, forever.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (22) May all those in any kind of fear  
Be suddenly freed from it.  
May those imprisoned be released.  
May those downtrodden come to power,  
All of us living then as family,  
In harmony with each other.
- (23) May all of those who are on the road,  
To anywhere at all, be safe  
And comfortable, wherever they are now.  
And may they without the slightest trouble  
Find at the end of their journey the thing  
They left their home to find.
- (24) May all those who've left dry land  
To travel in boats or ships  
Accomplish all they set out to do.  
May they cross the dangers of the waters  
And then return safe to their homes,  
And the arms of friends and family.
- (25) May those who travel a barren waste,  
Or mistake their way, who wander lost,  
Suddenly come upon new companions  
And find their way easily, free of fatigue,  
Without the slightest danger of things  
Like thieves or wild beasts.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (26) May holy angels come and protect  
All those who live in fear, with nowhere  
To go, no path to follow:  
Small children, the elderly, those with on one  
To help them; those who cannot sleep,  
Those who are troubled, and the insane.
- (27) May they spend every life they still have to live  
Free of every obstacle to a spiritual life:  
May they find firm feelings of faith,  
And wisdom, and a perfect capacity  
For love; may their physical needs  
Be filled, may they lead good lives.
- (28) May they have all they need to live, forever,  
Without a moment's pause, as if they possessed  
The treasure of the magic sky.  
May they live together without ever quarreling,  
Without ever hurting each other, enjoying instead  
The freedom to live as they choose to.
- (29) May every person who is small or shy,  
Who has no confidence, become  
Strong and full of grace.  
May those who've lived a life of need  
And suffered from it physically  
Recover in resplendent health.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (30) May all who live in a place in society  
Where they're not treated right transform  
Forever to a position ideal.  
May those who are looked down upon  
Be raised up high, and their arrogant friends  
Be tumbled to the ground.
- (31) And by this goodness I have done  
May every single suffering being  
Give up every single harmful  
Thought or word or deed;  
Taking up always in its stead  
Thoughts and words and deeds of virtue.
- (32) May these beings never cease to strive  
To reach the ultimate goal, for others;  
And may their hearts be swept away  
By the stream of loving conduct.  
May they abandon every sort of dark behavior,  
Remaining in the care of every Holy Being.
- (33) May every living soul enjoy  
A life immeasurably long,  
Living thus forever in  
A state of constant bliss,  
So that even the very word "death"  
Is never heard spoken again.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (34) May all the places that exist, in every world there is,  
Turn instantly into gardens of elegant design,  
Filled with trees that grant your every wish.  
And may the Enlightened Ones, along with their daughters  
And their sons, walk amidst the trees,  
Singing out the sweet song of the Dharma.
- (35) And in each one of these places  
May the very foundation, the earth itself,  
Be transformed, from sharp stones and the like,  
Into the heavenly ground of lapis lazuli—  
As smooth as the palm of your hand,  
And soft to walk upon.
- (36) And like a precious jewel  
Adorning this same ground,  
May all the secret worlds that exist  
And all the goodness in them  
Abide atop these newfound lands,  
Crowded with Warrior Angels.
- (37) And too, may all who live and breathe  
Hear the song of birds,  
The wind in the trees,  
The light of the sun, and the sky itself,  
Singing aloud to them an endless  
Rhapsody of holy teachings.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (38) And wherever they go may they always meet  
The Enlightened Ones, and their children  
Who strive for enlightenment.  
May they honor these Lamas—  
The highest of beings—  
With endless showers of offerings.
- (39) May the lords of the sky  
Send down the rains on time,  
So to bring forth plentiful harvests.  
May all existing governments  
Make their decisions based on the teachings,  
And thus may the whole world prosper.
- (40) May every medicine come to have  
The power to cure; may the secret words  
Fulfil all hopes. May the minds  
Of gods and spirits of sickness alike  
Be overcome with thoughts of compassion.
- (41) May no single living being  
Ever again feel a single pain.  
May they never again feel afraid,  
Never again be hurt by another,  
Never again be unhappy.
- (42) May places of spiritual learning thrive,  
Filled with people reading sacred books,  
And singing them out loud as well.  
May communities of spiritual practitioners  
Live always in harmony, and may they achieve  
The high goals for which they live together.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (43) May all those who have ever taken  
The vows of a monk come to master  
The arts of solitude,  
Throwing off every kind of distraction,  
Gradually refining their minds,  
Learning perfect meditation.
- (44) May nuns forever find support  
For their physical needs, and live lives free  
Of conflict or any outside threat.  
May every person who's ever become  
Ordained conduct themselves  
Perfectly in their moral code.
- (45) And may any of those who may have ever  
Broken this code regret what they've done,  
And always work to clean the karma.  
May they then return to a higher birth,  
And in their new life never see  
Their spiritual discipline fail again.
- (46) May every sage who lives in this world  
Find the honor due to them, and always be offered  
The food and other needs they request.  
May they always take care that their hearts are pure,  
And may they earn a good name that spreads  
Throughout the entire world.



Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (47) May none of these people ever again  
Undergo the pain of the lower realms;  
In strength beyond the strength of gods  
May they quickly win the state  
Of a fully Enlightened One  
Without the slightest hardship.
- (48) May every suffering being there is  
Make offerings over and over again  
To every Enlightened Being there is.  
And may the Enlightened Ones enjoy  
Forever what we have offered them,  
In infinite waves of bliss.
- (49) May every plan there is in the heart  
Of every bodhisattva to help  
Every living being come true.  
May everyone get every single thing  
That the Enlightened Ones who shelter us  
Have in mind for us to get.
- (50) May those who follow the lower paths  
Of self-made awakened ones, and listeners,  
Attain the happiness they seek.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (51) And may we, through the kindness  
Of Gentle Voice, remember in life after life  
Who we are and what we practice,  
Rejecting the worldly way of life  
Again and again, until the day  
We reach the level called Intense Joy.
- (52) May we gain the mystic ability  
To live off even the poorest of food,  
Growing ever more strong and healthy.  
In all our lives may we win the wealth  
Of learning to live in solitude  
With nothing more than barest needs.
- (53) And when anyone ever longs to see him,  
Or ask him even the slightest question,  
May the shroud which covers their eyes  
Be torn away, so that the High Protector,  
Lord Gentle Voice Himself,  
Instantly appears.
- (54) We are working to achieve the goals  
Of all the living things there are  
In every corner of this universe;  
And so by this power may we learn to do  
Every single one of the things  
That Gentle Voice is able to do.

Course XII: Guide to the Bodhisattva's Way of Life, Part III  
Reading Supplement: Chapter 10, The Dedication

- (55) And may we decide that we will stay  
To work to clear away the pain  
Of every living being there is  
Until the last day of this  
Universe; until the very last  
Suffering creature is changed.
- (56) May every single pain that is coming  
To any single being there is  
Ripen now upon me instead.  
May the great community of bodhisattvas  
Go forth and spread through all the world,  
To work for the happiness of all.
- (57) The teachings of the Enlightened Ones  
Are the one medicine that can cure  
The great sickness of living kind.  
They are the one ultimate source  
Of every form of happiness.  
And so by this power may the teachings remain  
Long upon this planet, with all the support  
They require, and all the respect they deserve.
- (58) And lastly do I bow myself  
Down to the One with a Gentle Voice,  
The One who has been kind enough  
To teach me the ways of virtue;  
Thus last do I bow myself down  
To the One who was kind enough  
To raise me up from childhood:  
I bow to You,  
My Spiritual Guide.



Name:

Date:

Grade:

*Homework, Class One*

1) Describe what the "view of destruction" is, and then explain the role that realizing emptiness plays in eliminating it. Then explain how eliminating this view allows us to achieve nirvana. (Tibetan track also give the Tibetan for "view of destruction" and "nirvana.")

2) Give three reasons why it is not necessary for the perfections of giving and the other four to come before one has a realization of emptiness. (Tibetan track give brief reasons in Tibetan.)

a)

b)

c)

3) Why then do the opening lines of the ninth chapter of the *Guide* say that "all of these branches were stated by the Able Ones to be for the purpose of wisdom"? (Tibetan track also give these two lines in Tibetan.)

4) Name the two truths. Are they actually two different kinds of truth? If not, then why are they called "truths"? What object is divided into the two truths? (Tibetan track quote the two lines which describe the two truths.)

5) Give a special quality of ultimate truth, as described by the great Gyaltsab Je. (Tibetan track in Tibetan.)

*Meditation assignment:* 15 minutes per day, analytical meditation attempting to understand the difference between the two truths.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:
Date:
Grade:

*Homework, Class Two*

1) People who seek to establish the meaning of the two truths, or realities, can broadly be divided into two types. Name them and briefly describe what they believe. (Tibetan track in Tibetan.)

a)

b)

2) Name and describe the extremely essential division into two kinds of persons who result from these two viewpoints. (Tibetan track in Tibetan.)

a)

b)

3) Is there any distinction between those who have seen emptiness directly?

4) State the basic misconception behind the wrong idea that, if things do something, then they must be real as we see them. (Tibetan track in Tibetan.)

5) Explain why good and bad deeds are like an illusion, and yet still function perfectly well.

6) How does Gyalsab Je answer the question of how beings who are like an illusion can still take rebirth?

7) Name the two kinds of nirvana, and describe them briefly. (Tibetan track in Tibetan.)

a)

b)

8) Why would someone think that, if the Middle-Way teaching is true, then the Buddha must also be wandering around in the circle of suffering life?

*Meditation assignment: 15 minutes per day, analytical meditation attempting to understand the difference between the two truths.*

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

Date:

Grade:

*Homework, Class Three*

1) Summarize the argument of the Mind-Only School in objection to the position of the Middle-Way School about the deceptive and ultimate truths or realities.

2) How does the Middle-Way School answer this objection?

3) State the meaning of "illusion." What, according to the Mind-Only School, is like an illusion? (Tibetan track answer both in Tibetan.)

4) What state of mind, according to the Mind-Only School, confirms both the existence of the recognition of the illusion, and in fact every other state of mind? (Tibetan track in Tibetan.)



5) What did the Buddha himself say about this position, in a metaphor? (Tibetan track answer with two relevant lines of the root text.)

6) What analogy does Master Shantideva borrow from the realized being Nagarjuna, in order to show that the mind does not, like a lamp, illuminate itself? (Tibetan track quote two relevant lines from the root text.)

7) Give the classical definition of the self-perception of the mind accepted by the Mind-Only School. (Tibetan track in Tibetan.)

8) Master Shantideva uses the analogy of a rat bite to explain how we can confirm the existence of a subject mind in an act of perception, even if there is no such thing as the self-perception of the mind. Name and explain the five elements of this analogy.

a)

b)

c)

d)

e)

*Meditation assignment:* 15 minutes per day, analytical meditation attempting to understand the difference between the two truths.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

Date:

Grade:

*Homework, Class Four*

1) Is it true that a person can remove their mental afflictions, and thereby reach nirvana, solely through a good understanding of the sixteen aspects of the four truths of a realized being?

2) Name the two forms in which a person can possess a mental affliction. (Tibetan track in Tibetan.)

3) Relate the six-step process described by Maitreya which links the failure to perceive emptiness to the suffering we must go through. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

4) Why in our text does the question arise of whether the sutras of the greater way are true or not?

5) State the "parallel argument" that Master Shantideva uses to prove to those of the lower way that the scriptures of the greater way are authoritative.

6) What comparison does Master Shantideva use to show that, unless one realizes emptiness directly, the mental afflictions will always come back—even in a case where one has been able to stop them from appearing in a manifest way for a while. (Tibetan track in Tibetan.)

7) How does Master Shantideva answer the concern that meditating upon emptiness might feel a little scary? (Tibetan track in Tibetan.)

*Meditation assignment:* 15 minutes per day; choose something or someone who upsets you, and try to understand where they fit into the six steps of suffering life that Maitreya spoke about.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:
Date:
Grade:

*Homework, Class Five*

1) Name and define the two forms of the tendency to grasp things as existing in truth.  
(Tibetan track in Tibetan.)

a)

b)

2) At what point does a person on the Mahayana track eliminate each of these two?  
(Tibetan track in Tibetan.)

3) What are three wrong ideas that we might have about ourselves that are classified as "learned" tendencies to see things as truly existing. (Tibetan track name in Tibetan.)

a)

b)

c)

4) No Buddhist school agrees that there is a person which is distinct from the physical and mental parts of a person, but the Middle Way says that we are further neither any single one of our parts, nor the whole of the parts. It's easy to see that we are not any one of our parts, such as an arm or a leg, but why is it the case that we are not the sum of all of our various parts?

5) Why does the non-Buddhist opponent in the ninth chapter say that the person must be unchanging?

6) Give three parts of the answer that Master Shantideva says in reply to this position. (Tibetan track in Tibetan.)

a)

b)

c)

7) What then is the real nature of the "me"? (Tibetan track in Tibetan.)

8) What is the example used by Master Shantideva to show that, if we try to find any other real nature of the "me," we come up with nothing? (Tibetan track in Tibetan.)

*Meditation assignment:* 15 minutes per day, analytical meditation in which you try to distinguish between the collection of all your parts together, and the "me" which does really exist.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

Date:

Grade:

*Homework, Class Six*

1) At this point in the text, Master Shantideva moves from a major discussion of one kind of emptiness to another. The distinction between the two is the answer to a natural question raised in our minds when we begin to examine the emptiness of any object, especially our own selves. State the question, and briefly describe the two kinds of emptiness. (Tibetan track in Tibetan.)

2) When you focus upon the whole, such as the body, why do the parts or "raw data," such as the colors and shapes of the body, seem to exist out there, really, independently, on their own. (Tibetan track in Tibetan.)

3) What do we call the process of going down in levels through the parts, and the parts of the parts, and so on, as a method to establish that things are actually empty? (Tibetan track in Tibetan.)

4) What do we tend to think of as the ultimate "raw data" for each of the two great divisions of a person? (These are the same as the two things which lower schools of Buddhism believe have some existence from their own side). (Tibetan track in Tibetan.)

a)

b)

5) Why don't either of these two kinds of raw data exist?

6) What really then provides the raw data of all existence, for every level of mental or physical objects?

7) Are things therefore less real? How can this be confirmed?

8) What is the whole point of looking at the world this way? Why is this the only worldview that works?

9) Why will suffering ultimately be eliminated in every living being? (Tibetan track in Tibetan.)

10) What discussion does Master Shantideva use as a bridge between his two discussions of the two types of emptiness?

11) Name, and describe the meaning of the names, to each of the three kinds of compassion presented by Master Chandrikirti in his classic "meaning commentary" upon Arya Nagarjuna's *Root Wisdom*. (Tibetan track in Tibetan.)

a)

b)

c)

*Meditation assignment:* 15 minutes per day, focus on a suffering person, trying to do so with each of the three different modes of compassion.

*Meditation dates and times (must be filled in, or homework will not be accepted):*





Name:

Date:

Grade:

*Homework, Class Seven*

1) Name the four kinds of deep awareness used to understand the meaning of emptiness, and then describe the major points used in the discussion of the first three only. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Our impure capacity to have good and bad feelings, both physical and mental, plays such a large role in creating the suffering world that the ability to feel was taught to be a whole separate "heap" or part of the body by Lord Buddha. Quote the lines from the *Treasure House of Higher Knowledge (Abhidharma Kosha)* of Master Vasubandhu that describe the role of feeling. (Tibetan track in Tibetan.)

3) What makes a feeling "impure"? (Tibetan track also give Tibetan for "impure.")

4) State the proof that Master Shantideva gives to show that feelings of pain are not self-existent. (Tibetan track in Tibetan.)

5) State the example that Master Shantideva gives to show that feelings of pleasure are not self-existent.

6) In his discussion of why the mind is not self-existent, Gyaltsab Je mentions that we should apply the "seven-step analysis" used in the example of a wagon. Explain the seven parts of this analysis. (Tibetan track in Tibetan.)

*Meditation assignment: 15 minutes per day, examine the emptiness of your feelings towards a very irritating object.*

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

Date:

Grade:

*Homework, Class Eight*

1) Give the name of the proof used to examine the true nature of causes; explain the meaning of the name; and then describe the reasoning by giving the relevant four lines from the *Root Wisdom* of Arya Nagarjuna. (Tibetan track in Tibetan.)

a)

b)

c)

2) Why is it more difficult to understand the emptiness of causation than the general emptiness of ourselves and our parts, which was already presented?

3) Give a general description of the object which the Middle Way denies—that is, describe what it is that emptiness is empty of—and give a metaphor for it. (Tibetan track describe and also name in Tibetan.)

4) State the famous lines from the *Guide to the Bodhisattva's Way of Life* which express the importance of understanding the object which we deny. (Tibetan track in Tibetan.)

5) Why does Master Shantideva bring up the object which the Middle Way denies at this point in his presentation of emptiness?

6) The object which the Middle Way denies can be described as an impossible something which has occurred outside of the law of dependent origination: something which has occurred in a way which is the opposite of dependent origination. State the formal proof called the "Proof based upon Dependent Origination." (Tibetan track in Tibetan.)

7) Describe the three different interpretations of what "dependent origination" means; state the Buddhist school or schools that believe in each; and explain why each interpretation is preferable to the preceding one. (Tibetan track in Tibetan, and also give the Tibetan for "dependent origination.")

a)

b)

c)

8) What would be a good way to describe the object we deny in the case of the proof of the emptiness of causes, which began our presentation for this eighth class?

*Meditation assignment:* 15 minutes per day, analytical meditation on something responsible, causing another thing to happen *self-existently*, and then on the real way that things happen, through a shift in our projections forced upon us by our past karma.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

Date:

Grade:

*Homework, Class Nine*

1) Give the "proof based on refuting that neither a thing which does nor does not exist could ever grow," which is meant to prove that results cannot grow self-existently. (Tibetan track name in Tibetan and describe in English.)

2) Name two parties who are being disputed against when we deny the (ultimate) existence of results, and explain why they are being disputed against. (Tibetan track in Tibetan.)

a)

b)

3) Explain the basic reasoning that Master Shantideva uses to show that a cause cannot give rise to a result which does not exist at the time.

4) Name another kind of event which the above proof demonstrates cannot exist through any nature of its own.

5) Master Shantideva says that "there is no difference. . .between reaching nirvana and not reaching nirvana." Here he is referring to an idea known as the "equivalence of nirvana and the suffering world." Explain his real intent in making this statement. (Tibetan track in Tibetan, and also give the name of the idea in Tibetan.)

6) State the relationship between natural nirvana and regular nirvana.

7) Name the "three elements" in an act of ignorant desire, and explain the importance of their natural nirvana. (Tibetan track in Tibetan.)

8) Explain the best method for truly understanding the classical proofs of emptiness.

*Meditation assignment:* 15 minutes per day, analytical meditation on the relationship between natural nirvana and regular nirvana.

*Meditation dates and times (must be filled in, or homework will not be accepted):*



Name:

Date:

Grade:

*Homework, Class Ten*

1) Give a short description of the distinction between love and compassion, as found in the *Great Book on the Steps of the Path (Lamrim Chenmo)*, by Je Tsongkapa. (Tibetan track in Tibetan.)

2) Give the more formal definition of great compassion. We have already discussed how to divide it into three types according to its essential nature; now describe how we can divide it into two types, according to what it hopes to accomplish. (Tibetan track in Tibetan.)

a)

b)

3) What is the context in which Master Shantideva presents the perfection of giving? (Tibetan track in Tibetan.)

4) State the distinction between "prayer" and "dedication," as described by Gyalsab Je in his commentary to the *Guide*. (Tibetan track in Tibetan.)

5) Name the principal benefit of performing an act of dedication, and the principal problem of failing to do so.

6) As he closes his presentation on the stages of the path, Master Shantideva dedicates the virtue of his great accomplishment to the continued flourishing of the Buddhist teachings in the world, using a metaphor to describe them. State the metaphor and explain it. (Tibetan track in Tibetan.)

7) Describe and explain the final act of Master Shantideva in his spiritual classic, the *Guide to the Bodhisattva's Way of Life*.

*Meditation assignment:* 15 minutes per day, analytical meditation on how you personally will find and serve your Heart Teacher.

*Meditation dates and times (must be filled in, or homework will not be accepted):*





Name:

Date:

Grade:

*Quiz, Class One*

1) Describe what the "view of destruction" is, and then explain the role that realizing emptiness plays in eliminating it. Then explain how eliminating this view allows us to achieve nirvana. (Tibetan track also give the Tibetan for "view of destruction" and "nirvana.")

2) Name the two truths. Are they actually two different kinds of truth? If not, then why are they called "truths"? What object is divided into the two truths? (Tibetan track quote the two lines which describe the two truths.)

3) Give a special quality of ultimate truth, as described by the great Gyaltsab Je. (Tibetan track in Tibetan.)



Name:
Date:
Grade:

*Quiz, Class Two*

1) People who seek to establish the meaning of the two truths, or realities, can broadly be divided into two types. Name them and briefly describe what they believe. (Tibetan track in Tibetan.)

a)

b)

2) Name and describe the extremely essential division into two kinds of persons who result from these two viewpoints. (Tibetan track in Tibetan.)

a)

b)

3) Is there any distinction between those who have seen emptiness directly?

4) Name the two kinds of nirvana, and describe them briefly. (Tibetan track in Tibetan.)

a)

b)



Name:

Date:

Grade:

*Quiz, Class Three*

1) Summarize the argument of the Mind-Only School in objection to the position of the Middle-Way School about the deceptive and ultimate truths or realities.

2) How does the Middle-Way School answer this objection?

3) State the meaning of "illusion." What, according to the Mind-Only School, is like an illusion? (Tibetan track answer both in Tibetan.)

4) What state of mind, according to the Mind-Only School, confirms both the existence of the recognition of the illusion, and in fact every other state of mind? (Tibetan track in Tibetan.)



Name:

Date:

Grade:

*Quiz, Class Four*

1) Is it true that a person can remove their mental afflictions, and thereby reach nirvana, solely through a good understanding of the sixteen aspects of the four truths of a realized being?

2) Relate the six-step process described by Maitreya which links the failure to perceive emptiness to the suffering we must go through. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

3) State the "parallel argument" that Master Shantideva uses to prove to those of the lower way that the scriptures of the greater way are authoritative.

4) How does Master Shantideva answer the concern that meditating upon emptiness might feel a little scary? (Tibetan track in Tibetan.)



Name:
Date:
Grade:

*Quiz, Class Five*

1) Name and define the two forms of the tendency to grasp things as existing in truth.  
(Tibetan track in Tibetan.)

a)

b)

2) At what point does a person on the Mahayana track eliminate each of these two?  
(Tibetan track in Tibetan.)

3) No Buddhist school agrees that there is a person which is distinct from the physical and mental parts of a person, but the Middle Way says that we are further neither any single one of our parts, nor the whole of the parts. It's easy to see that we are not any one of our parts, such as an arm or a leg, but why is it the case that we are not the sum of all of our various parts?

4) What then is the real nature of the "me"? (Tibetan track in Tibetan.)



Name:

Date:

Grade:

*Quiz, Class Six*

1) At this point in the text, Master Shantideva moves from a major discussion of one kind of emptiness to another. The distinction between the two is the answer to a natural question raised in our minds when we begin to examine the emptiness of any object, especially our own selves. State the question, and briefly describe the two kinds of emptiness. (Tibetan track in Tibetan.)

2) What do we tend to think of as the ultimate "raw data" for each of the two great divisions of a person? (These are the same as the two things which lower schools of Buddhism believe have some existence from their own side). (Tibetan track in Tibetan.)

a)

b)

3) Why don't either of these two kinds of raw data exist?



Name:

Date:

Grade:

*Quiz, Class Seven*

1) Name the four kinds of deep awareness used to understand the meaning of emptiness, and then describe the major points used in the discussion of the first three only. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Our impure capacity to have good and bad feelings, both physical and mental, plays such a large role in creating the suffering world that the ability to feel was taught to be a whole separate "heap" or part of the body by Lord Buddha. Quote the lines from the *Treasure House of Higher Knowledge (Abhidharma Kosha)* of Master Vasubandhu that describe the role of feeling. (Tibetan track in Tibetan.)

3) What makes a feeling "impure"? (Tibetan track also give Tibetan for "impure.")



Name:
Date:
Grade:

*Quiz, Class Eight*

1) Give the name of the proof used to examine the true nature of causes; explain the meaning of the name; and then describe the reasoning by giving the relevant four lines from the *Root Wisdom* of Arya Nagarjuna. (Tibetan track in Tibetan.)

a)

b)

c)

2) Give a general description of the object which the Middle Way denies—that is, describe what it is that emptiness is empty of—and give a metaphor for it. (Tibetan track describe and also name in Tibetan.)

3) Describe the three different interpretations of what "dependent origination" means; state the Buddhist school or schools that believe in each; and explain why each interpretation is preferable to the preceding one. (Tibetan track in Tibetan, and also give the Tibetan for "dependent origination.")

a)

b)

c)

4) What would be a good way to describe the object we deny in the case of the proof of the emptiness of causes, which began our presentation for this eighth class?





Name:

Date:

Grade:

*Quiz, Class Nine*

1) Give the "proof based on refuting that neither a thing which does nor does not exist could ever grow," which is meant to prove that results cannot grow self-existently. (Tibetan track name in Tibetan and describe in English.)

2) Name two parties who are being disputed against when we deny the (ultimate) existence of results, and explain why they are being disputed against. (Tibetan track in Tibetan.)

a)

b)

3) Master Shantideva says that "there is no difference. . .between reaching nirvana and not reaching nirvana." Here he is referring to an idea known as the "equivalence of nirvana and the suffering world." Explain his real intent in making this statement. (Tibetan track in Tibetan, and also give the name of the idea in Tibetan.)

4) State the relationship between natural nirvana and regular nirvana.

5) Explain the best method for truly understanding the classical proofs of emptiness.



Name:

Date:

Grade:

*Quiz Class Ten*

1) State the distinction between "prayer" and "dedication," as described by Gyaltsab Je in his commentary to the *Guide*. (Tibetan track in Tibetan.)

2) Name the principal benefit of performing an act of dedication, and the principal problem of failing to do so.

3) As he closes his presentation on the stages of the path, Master Shantideva dedicates the virtue of his great accomplishment to the continued flourishing of the Buddhist teachings in the world, using a metaphor to describe them. State the metaphor and explain it. (Tibetan track in Tibetan.)

4) Describe and explain the final act of Master Shantideva in his spiritual classic, the *Guide to the Bodhisattva's Way of Life*.



Name:

Date:

Grade:

*Final Examination*

1) Describe what the "view of destruction" is, and then explain the role that realizing emptiness plays in eliminating it. Then explain how eliminating this view allows us to achieve nirvana. (Tibetan track also give the Tibetan for "view of destruction" and "nirvana.")

2) Name the two truths. Are they actually two different kinds of truth? If not, then why are they called "truths"? What object is divided into the two truths? (Tibetan track quote the two lines which describe the two truths.)

3) Give a special quality of ultimate truth, as described by the great Gyaltsab Je. (Tibetan track in Tibetan.)

4) Name and describe the extremely essential division into two kinds of persons who result from these two viewpoints. (Tibetan track in Tibetan.)

a)

b)

5) Summarize the argument of the Mind-Only School in objection to the position of the Middle-Way School about the deceptive and ultimate truths or realities.

6) How does the Middle-Way School answer this objection?

7) Relate the six-step process described by Maitreya which links the failure to perceive emptiness to the suffering we must go through. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

8) How does Master Shantideva answer the concern that meditating upon emptiness might feel a little scary? (Tibetan track in Tibetan.)

9) Name and define the two forms of the tendency to grasp things as existing in truth. (Tibetan track in Tibetan.)

a)

b)

10) At what point does a person on the Mahayana track eliminate each of these two? (Tibetan track in Tibetan.)

11) No Buddhist school agrees that there is a person which is distinct from the physical and mental parts of a person, but the Middle Way says that we are further neither any single one of our parts, nor the whole of the parts. It's easy to see that we are not any one of our parts, such as an arm or a leg, but why is it the case that we are not the sum of all of our various parts?

12) At this point in the text, Master Shantideva moves from a major discussion of one kind of emptiness to another. The distinction between the two is the answer to a natural question raised in our minds when we begin to examine the emptiness of any object, especially our own selves. State the question, and describe briefly the two kinds of emptiness. (Tibetan track in Tibetan.)

13) What do we tend to think of as the ultimate "raw data" for each of the two great divisions of a person? (These are the same as the two things which lower schools of Buddhism believe have some existence from their own side). (Tibetan track in Tibetan.)

a)

b)

14) Our impure capacity to have good and bad feelings, both physical and mental, plays such a large role in creating the suffering world that the ability to feel was taught to be a whole separate "heap" or part of the body by Lord Buddha. Quote the lines from the *Treasure House of Higher Knowledge (Abhidharma Kosha)* of Master Vasubandhu that describe the role of feeling. (Tibetan track in Tibetan.)

15) What makes a feeling "impure"? (Tibetan track also give Tibetan for "impure.")

16) Why will suffering ultimately be eliminated in every living being? (Tibetan track in Tibetan.)

17) Name, and describe the meaning of the names, to each of the three kinds of compassion presented by Master Chandrikirti in his classic "meaning commentary" upon Arya Nagarjuna's *Root Wisdom*. (Tibetan track in Tibetan.)

a)

b)

c)

18) Give a general description of the object which the Middle Way denies—that is, describe what it is that emptiness is empty of—and give a metaphor for it. (Tibetan track describe and also name in Tibetan.)

19) Describe the three different interpretations of what "dependent origination" means; state the Buddhist school or schools that believe in each; and explain why each interpretation is preferable to the preceding one. (Tibetan track in Tibetan, and also give the Tibetan for "dependent origination.")

a)

b)

c)

20) Master Shantideva says that "there is no difference...between reaching nirvana and not reaching nirvana." Here he is referring to an idea known as the "equivalence of nirvana and the suffering world." Explain his real intent in making this statement. (Tibetan track in Tibetan, and also give the name of the idea in Tibetan.)



21) State the relationship between natural nirvana and regular nirvana.

22) Explain the best method for truly understanding the classical proofs of emptiness.

23) Name the principal benefit of performing an act of dedication, and the principal problem of failing to do so.

24) As he closes his presentation on the stages of the path, Master Shantideva dedicates the virtue of his great accomplishment to the continued flourishing of the Buddhist teachings in the world, using a metaphor to describe them. State the metaphor and explain it. (Tibetan track in Tibetan.)

25) Describe and explain the final act of Master Shantideva in his spiritual classic, the *Guide to the Bodhisattva's Way of Life*.

\*\*\*\*\*

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 audio for accuracy of content.**

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class One: The Perfection of Wisdom and the Other Five Perfections

This course covers chapters nine and ten of the *Guide To the Bodhisattva's Way of Life*, by Master Shantideva (c. 700 ad). The commentary we will use is entitled, "*Entry Point for Children of the Victorious Buddhas*," by Gyaltsab Je (1364-1432).

Chapter nine focuses on the meaning of emptiness. The entire purpose of your life is to reach certain brief experiences which will result in your permanent escape from the suffering. Foremost among these is the direct perception of emptiness, which may last approximately twenty minutes. **The purpose of this course is to learn to see emptiness directly, which will guarantee your enlightenment and the end of your suffering.**

#### The Definition of Emptiness

DUN	GANG SHIK	NGUNSUM DU	TOKPE	DRI MA	SEPAR	JEPA
that object	which	directly	realize it	impurity	completely	it does
					finish	that

**That object which is such that if you realize it directly, allows you to finish off all of your impurities.**

Emptiness is also called ultimate reality. You must make contact with this higher reality. You can only perceive emptiness in a deep state of meditation with a lot of training. Seeing emptiness takes many years of preparation and then the actual experience lasts about twenty minutes. If you see emptiness directly, your suffering and your body and your world will change dramatically for the better. After seeing emptiness you become an Arya, a "superior being" -- also called a "stream enterer," meaning that you are on your way out of this suffering existence forever.

#### The View of Destruction

JIK	-	TA	The view of destruction.
destruction	view		

The view of destruction is a way of looking at the world which focuses on "me" and "mine" ("mine" means my parts or possessions). This view thinks that me and mine exist independent of my own perceptions, not in dependence upon my projections. It thinks things exist out there, independent of my mind conceptualizing an identity for them; that things radiate their own nature and identity from themselves, rather than that my mind is conceptualizing their nature and identity. It's called the view of destruction because it focuses upon me and mine which is going to be destroyed. Another meaning is that this viewpoint is destroyable -- when you destroy this view you will be liberated. The view of destruction is the ignorance that causes every bad thing and suffering in your existence. Our feeling attracted to or disliking an object comes from this ignorance, and it causes us to then undertake bad deeds and thoughts (in order to get or avoid the object), which creates our suffering in the future.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class One, continued

### Nirvana

NGANG DE                      Nirvana, to overcome your grief. This is the point where you  
grief    overcome              have no more negative emotions.

How do you go from wrong view (Jik-ta) to nirvana? You think that roaches exist from their own side, independent of you. That's wrong view. Wisdom realizes that your mind creates those roaches. You therefore act in a way to not create roaches in the future. Understanding that everything comes from your mind, you behave in a way that your mind creates only good things for you. Everything changes into paradise. Seeing emptiness directly eliminates this view of destruction (wrong view), which leads to your cleaning up your mind, which leads to your life cleaning up.

### Do the Other Perfections Have To Come Before "Wisdom"?

The next lines of chapter nine state that all the things that come before are for the sake of wisdom. What does this mean? The "things that come before" refers to the other perfections, and means that the first five perfections are needed to reach wisdom. The six perfections are:

1. The perfection of giving
2. The perfection of living an ethical way of life
3. The perfection of not getting angry
4. The perfection of joyful effort
5. The perfection of meditation
6. The perfection of wisdom

The question is: in order to perceive emptiness directly, do you first have to practice perfectly the other five perfections? Three reasons are given why this statement doesn't mean that you have to perfect the other five perfections before you can see emptiness directly:

1. LOPPON SHI-TSO    TAR TONG NYI TU    SUM    GYI    TENLA BEPPA  
master Shantarakshita said emptiness learn contemplate by clear understanding

LA-ANG    JINSOK    NGA    NGUNDU DRO    MI GU  
for that    giving etc.    five    come before    don't have to

**You don't have to practice the prior five perfections like a bodhisattva in order to learn about and gain an intellectual understanding of emptiness.** Master Shantarakshita's reasoning is that you don't have to have the first five perfections to see emptiness because you can just listen to someone talk about it and that's a form of seeing it. It's not a *direct* perception, however. It requires extensive virtue just to hear about emptiness, but doesn't require the complete perfection of the first five perfections.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class One, continued

2. TONG NYI LA YI GYURWAY NGONGWA KYEWA  
emptiness about mind it changes experience to develop

LA-ANG NGUNDU DRO MI GU  
for that also they come before don't have to

**To have a profound intellectual understanding and deep conviction about the truth of emptiness you don't have to perfectly practice the prior five perfections.** This is still not referring to a *direct* perceptions of emptiness.

3. NYEN RANG GI TONG NYI TOKPAY GOM JUNG GI HLAKTONG YANG KYE  
Listeners Self-made emptiness perceive meditation of special insight even they  
Buddhas develop

**Listeners and Self-made Buddhas** (two kinds of Hinayana practitioners who don't practice the perfections) **do perceive emptiness directly; even they can have this special insight.**

Master Shantideva says "all these come before for the sake of wisdom." The wisdom that these two lines of the chapter refers to is the omniscience of a Buddha, the ability to see all things of the past, present, and future. Every mind has the ability to do this, but there is something blocking that ability. There is an obstacle to omniscience which practicing the first five perfections removes, and this leads to a state of omniscience.

### The Two Realities

The rest of the chapter teaches how to perceive emptiness directly. To see emptiness directly, you must roughly see in your mind what is ultimate reality and what isn't ultimate reality.

KUNDZOB DANG NI DUNDAM TE DINI DENPA NYISU DU  
deceptive and ultimate these truth these two we accept  
reality reality

**These two truths we accept: deceptive reality and ultimate reality.**

**Deceptive Truth** is not really truth -- it is a lie; but it is called "truth" because it seems to be true to a deceived mind which is mistaken. This lower reality is also called **deceptive reality**, or false reality. It means things appear as self-existent, as though they existed independent of our mental projections. **Ultimate Truth** is the emptiness of an object, and every object in the universe has its own emptiness, its own **ultimate reality**. It's called "truth" because it really is ultimate truth.

All reality can be divided into deceptive reality and ultimate reality; every object in the universe possesses its own deceptive reality and its own ultimate reality.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Two: Kinds of People; Wrong Ideas about Emptiness

#### Conditions Necessary To See Emptiness Directly

If you could see emptiness directly all of your sufferings would end within seven lives. Prior to seeing emptiness, you must:

- 1) **Connect very purely with a qualified teacher;** you must serve them well, mainly by practicing what they teach. You collect vast positive energy from doing so.
- 2) **Study emptiness** intellectually in great depth.
- 3) **Meditate deeply** for one or two hours every day.
- 4) Then receive instructions on the nature of mental imaging (chi and jedrak)
- 5) You then begin to have profound realizations about the nature of impermanence.
- 6) You then have a direct experience of perceiving deceptive truth. You then sit down, go into deep meditation and perceive emptiness directly.

*Perceiving emptiness directly is the main purpose of Buddhism.*

#### Two Kinds of People

There are only two kinds of people in the world: those who have seen emptiness directly, and those who haven't seen emptiness directly. It is impossible to perceive emptiness directly any other way than in a deep state of meditation. You must actually have your mind in the first level of the form realm to see emptiness directly.

1. TONG NYI NGUNSUM DU TOK NYONG  
emptiness directly realize has done it

**A person who has undergone the direct perception of emptiness.** Also know as:

**PAKPA** *Arya* (skt.) or "superior;" a being who has seen emptiness directly.

**GYUN-SHUK** **Stream-enterer.** You're called this in the early days of being an *arya*. It means you've entered the stream to leave suffering life.

2. TONG NYI NGUNSUM DU TOK MA NYONG  
emptiness directly realize not has done it

**A person who has not yet realized emptiness directly.** Also know as:

**SO-SO KYE WO** A being who has not yet seen emptiness directly.  
ordinary person

**JIPA** An infant or child, meaning one who has not yet seen  
infant emptiness directly.

**TSUR TONG** Those who only see "this side;" they have not seen  
near side to see emptiness (the "far side.")

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Two, continued

The direct perception of emptiness is exactly the same for any being who sees it, although these beings may be at different spiritual levels, such as a stream-enterer, higher-level bodhisattva or fully enlightened Buddha.

#### Wrong Ideas About Emptiness

There are a series of wrong ideas about emptiness, which by understanding them you can avoid these mistakes yourself.

- 1) Emptiness means nothingness, or a black void.
- 2) Emptiness is the absence of things; pretending that things aren't really there.
- 3) Everything is empty so I can do whatever I want; nothing matters and morality is unimportant; there is no virtue or non-virtue.

These first three ideas are so far out, they don't even count as legitimate views to be considered. More subtle ideas are expressed by the ancient Indian schools:

**NGUPO**    **MAWA**  
functioning    they  
thing            profess

**Functionalists.** They profess that things exist because they do something; functionalists are comprised of the 3 lower Buddhist schools:

1. Abhidharmists, or Detailist School
2. Sautrantikas, or Sutrist School
3. Chittamatras, or Mind-Only School

**NGUPO**    **DENPAR**    **DRUPPA**  
functioning    true            exist  
thing

**Because things work or function, they must be real.** Anything that functions and works is real. This is a wrong idea which the functionalists hold.

**U MAPA**  
middle way

**Middle Way, Madhyamika** (skt.) The Middle Way view lies in between two extreme views:

1. nothing exists at all
2. things exist from their own side as they appear, self-existent

**CHU**    **TAMCHE**    **RANGSHIN**    **GYI MA-DRUPPA**  
thing    none of them    has any nature of its own

**Nothing has any nature of its own.**

This means that your senses take in data (color, shapes, sounds, smells, etc.) and your mind organizes the data into a conceptual thought. This is correct. If you understand this, you can become enlightened. Things do exist, but only in dependence on your mental projections which are forced upon you by your karma. The colors and shapes that appear to your mind suggest an object, but it is your mind that creates the object. Your karma forces you to have these particular perceptions. A different type of being could be looking at the same colors and shapes and see something totally different.



## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Two, continued

The **Functionalists** assert the following point:

NGUPU	RANGSHIN GYI ME	NA YE ME DU GYUR	SHING
functioning thing	they don't have any self-nature of their own	must not exist at all	and

YUMA	RANGSHIN GYI YU GU	NYAMPA
if it exists	it must have a nature	

**If things don't have any nature of their own, then they must not exist at all;  
If things do exist, they must have a nature of their own.**

This idea is incorrect. It is *because* things are empty, and therefore don't have any nature of their own, that they can work. Your offerings and other good karma are empty, but they function to bring you good results because of how your thoughts react to watching yourself do these good deeds. So good karma works, but not the way you thought it did.

Similarly, your rebirth is also empty. You are not reborn into a different self-existent body and realm; it is simply that your mind shifts, forced by your karma, into seeing other colors and shapes which are interpreted as being a different sort of life.

### Two Meanings of "Nirvana"

1. RANGSHIN GYI NYANDE  
natural nirvana

**Natural Nirvana.** This is actually a misnomer. It doesn't mean nirvana; it means **the emptiness of all objects**. The emptiness which every object has is called natural nirvana.

CHU	TAMCHE	RANGSHIN	GYI	TONGPA	All things are empty of any nature of their own.
thing	all	nature	of	emptiness	

Critics of the middle way view said, "You Madhyamikas think nirvana and samsara are the same thing because all of samsara is 'natural nirvana.'" But natural nirvana only means the emptiness of all objects. It is because objects are empty that you can escape samsara and reach a Buddha's paradise.

LO BUR	NAMDAK	GI NYANG DE
you worked very hard	purity	nirvana

**Real nirvana**, where you have become pure because you worked really hard and eliminated your mental afflictions.

Real nirvana, or pure nirvana, is the permanent ending of all of your mental afflictions that resulted from you seeing emptiness directly.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Three: The Idea of Illusion

#### How Do We See the Illusion?

The two truths mean the two realities: ultimate reality and deceptive reality. If you can come in contact with ultimate reality (see emptiness directly), you can reach nirvana and Buddhahood and be happy forever. If you don't come in contact with ultimate reality, it's impossible for you to reach nirvana and Buddhahood, which means that you'll always have mental afflictions and be unhappy. Deceptive reality means that things appear one way, but really aren't the way they appear.

There are two main divisions in Buddhism describing what ultimate reality is like. The higher school (madhyamika) says that nothing has nature of its own, from its own side. Each object's nature is conceptualized in your mind. You see colors and shapes and organize that data in your mind into a thing's identity or nature. We think things radiate their nature or identity to us. They don't. That's what the madhyamika prasangika school means when it says **things are like an illusion** – they appear to radiate their identity, but don't actually do so.

**GYUMA**                      **Illusion.** It looks self-existent, but it's empty.  
*maya* (skt.)

**NANG**    **TSUL**    **DANG**    **NE**    **TSUL**    **MI-TUN-PA**  
it appears    the way    and    it exists    the way    inconsistent

**The way it looks and the way it really is are not the same.**

The ultimate meaning of dependent origination is that your eyes see colors and shapes, and your mind makes that into a picture in the mind, and you mistake that picture in your mind for what's out there. You watch the pictures in your mind, thinking those things are really out there on their own, independent of your mind conceiving them.

The way things appear (nang tsul), is that they exist from their own side. The way it really is (ne tsul), is that your mind takes in sensory data (colors, shapes, etc.) and organizes that data into an object or concept in the mind.

Using the example of a pen, illusion means that the pen appears to exist one way, but really exists differently than its appearance. It appears that a pen is sitting there in front of you. The way it really is, is that your mind is taking in colors and shapes and organizing them into the concept "pen" in your mind.

A more profound definition of illusion is in reference to the direct perception of emptiness. After you have a direct perception of emptiness and you come out of it, deceptive reality reasserts itself to your mind. You know that the perception of seeing things as existing from their own side is wrong and inaccurate, but you still perceive them that way. You realize that everything you are seeing is an illusion, and that all of your perceptions are wrong.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Three, continued

Madhyamika prasangikas say things are an illusion because they don't have any nature of their own. A pen is not a pen from its own side; it doesn't radiate pen from itself; it doesn't have a pen's nature from its own side. So it's unreal, like an illusion. The functionalist schools say that because something functions, it's real; because a pen writes, it's real.

Madhyamika prasangikas say that because a pen writes, it's unreal. Unreal means that it comes from your karma; it doesn't exist from its own side concretely.

The mind only school (which is a functionalist schools) believes that one karmic seed produces both the sense organ(s) which perceives an object, and the object being perceived. For example, the same karmic seed that produces the eyes which see the pen also produces the pen itself.

#### The Mind Only School

SEM TSAM  
mind only

**Mind Only School**, *Chittamatra* (skt.)

The mind only school says that you can't see an illusory object because it has no nature of its own. They think that if something is like an illusion, then it can't be true, and therefore it can't function. They say that if something works, it's real. If something's unreal, then it doesn't function. They therefore say that if the mind is unreal (not self-existent) it doesn't function, and if it doesn't function then the mind doesn't exist at all, and if the mind doesn't exist then there's no illusion. Madhyamika prasangika qualifies that they define unreal as meaning that it comes from your projections, and doesn't exist from its own side. The object perceived is unreal and the mind doing the perceiving is unreal – they are both illusions.

Madhyamika prasangika addresses their position by defining illusion within the mind only school. Mind only school says illusion means that when you see a pen, it looks like it's not coming from the same karmic seed as your mind, but it really is doing so. It's an illusion that the pen is out there separate from your mind. Mind only says the pen is an illusion and isn't real in this way. Madhyamika prasangika says that if the pen is unreal, then the mind doesn't exist. This is because you can't have a subject mind without an object to perceive. If there's no pen, you can't have a perception of a pen.

Dependent origination in the mind only school is that the pen and my eyes and mind come from the same karmic seed. Emptiness for the Mind Only school is that nothing exists any other way than this.

Dependent origination in the Madhyamika Prasangika school is that the pen's existence depends upon karma forcing you to organize the data into a pen in your mind. Emptiness means that the pen is devoid of any other way of existing.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Three, continued

## SUK DANG SUK-DZIN GYI TSEMA DZE SHEN GYI DRUPPA

The illusion according to Mind Only is the fact that something you see, and your sight of it, seem to come from *separate* causes, but actually they come from the *same* karmic seed. They believe that both the karmic seeds and the mind are self-existent.

### Self-Perception According To the Mind Only School

**RANG RIK**      **Self-perception of the mind --** apperception -- the mind  
self    to know      simultaneously watching the mind watching another object. The  
mind only school attempts to prove that a self-existent mind can  
know itself by saying that you can remember yourself watching  
yourself in the past. So self-perception is catching yourself seeing  
the illusion.

**KA NANG KONA LA CHOK SHING**  
inward focus    only      directed    and

**NYI-NANG TAMCHE DANG DRELWAY DZIN-NAM YENGARWA**  
duality      all these      it doesn't have      subject mode      isolated

**It is a separate part of your mind, a subject, with no distinction of knower and known, and only focused inwardly.**

Madhyamika prasangika uses the example of a rat bite to explain self-perception of the mind. We'll use the example of pizza:

- 1) You bite a pizza.
- 2) Pizza enters your stomach.
- 3) You can't be aware of yourself at the same moment that you bite the pizza – the mind can only hold one object at a time, and at that moment it's the pizza you're biting.
- 4) You remember going to bite the pizza.
- 5) You deduce from number four above and from the pizza in your stomach that you actually were present, and did bite the pizza.

Since you can't perceive yourself while perceiving something else (the mind can only hold one object at a time), you deduce that you did something in the past by remembering the thing you perceived, rather than by remembering your mind which was perceiving it.

Mind only school uses the example of a butter lamp to attempt to prove that self-perception of the mind can occur. They say that a butter lamp first lights up itself and then illuminates things around it. Similarly the mind must first perceive itself and then it can perceive other things. The mind see itself and other things simultaneously.

## **CLASS NOTES**

### **Course XII: Guide to the Bodhisattva's way of Life, Part III**

#### **Class Three, continued**

Madhyamika prasangika replies to this by saying that by the same reasoning, darkness would cover everything and then cover itself. This would mean that darkness makes everything light because darkness is covered up. So the idea of the mind perceiving itself perceiving other objects is incorrect.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Four: Stopping the Mental Afflictions by Seeing Emptiness Directly

Now we leave the Mind-Only School and turn to arguments by Hinayana schools regarding the importance of seeing emptiness. The Hinaya schools claim that you don't have to see emptiness directly to reach nirvana. They say that seeing the four noble truths is all that's necessary to eliminate all of your mental afflictions and reach nirvana.

#### The Sixteen Aspects of the Four Noble Truths

MITAK SOK CHU DRUK  
changing etc. sixteen

#### **The sixteen aspects of the Four Noble Truths.**

These are sixteen experiences you have after seeing emptiness directly, which are grouped into the four noble truths. Hinayana Listeners and Self-made Buddhas claim that you perceive the sixteen Arya truths *during* (not following) the path of seeing, and that the path of seeing consists of nothing more than perceiving these truths, and need not include the direct perception of emptiness. They say that merely understanding these sixteen things leads to nirvana, and so it isn't necessary to see emptiness directly. They have gotten it mixed up, and don't realize that these sixteen things result from the direct perception of emptiness. It is true that by understanding these things you can repress your mental afflictions – which is what the earlier chapters of the *Guide To the Bodhisattva's Way of Life* teach – but it's not until after you see emptiness directly that you have a direct realization of the sixteen things. It's the direct experience of the sixteen truths which enable you to permanently remove your mental afflictions (and not merely suppress them).

#### Two Kinds Of Mental Afflictions

NGUN GYURWA  
manifest

**Manifest, active, in your mind consciously now.** It's active, present and manifest in your mind right now.

BAKLA NYELWA  
seed sleeping

**Dormant, inactive.** The affliction isn't in your mind right now, but you have the seed (*bakjak*, or potential) in your mind for it to occur. It is dormant but waiting to arise.

You can't say that you have permanently eliminated your anger just because you are not experiencing it right now. Real nirvana is the elimination of both manifest and dormant mental afflictions. Master Shantideva says that even a deep understanding of the sixteen aspects of the four arya truths is inadequate to eliminate the dormant seeds for mental afflictions. In fact you don't truly understand the four arya truths until you perceive emptiness directly (which gives you the ammunition to get rid of the seeds).

#### Deciding Which Scriptures Are Correct

YUM GYI DO  
mother of sutra

**The Mother Sutra, or Perfection of Wisdom Sutras.** It's called "the mother" because it gives birth to all Buddhas; understanding this wisdom produces enlightened beings. The Perfection of Wisdom sutras are called "mother" because the wisdom in these sutras gives birth to Buddhas.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Four, continued

Master Shantideva says that Buddha stated in the scriptures that you have to perceive emptiness directly to reach nirvana. He offers the proof that these sutras, which are only accepted by Mahayanists, should also be accepted by Hinayanists. He basically says that at some point in their life, hinayanists didn't believe in the hinayana sutras either, but then they studied them and checked them with their experiences, and found them to be internally consistent and logical, so they then accepted them as true. Additionally, they meet the criterion that a Buddhist book must address morality. Therefore, the perfection of wisdom scriptures are acceptable because they accord with the three trainings (morality, concentration, wisdom). Master Shantideva emphasizes that you must check the validity of your beliefs against your personal experience and see if it holds true; but generally people just believe what they were taught as kids until they strongly challenge it. You should only accept beliefs that are internally consistent and hold true to your own life experience.

The hinayanists then claim that their books are true because both schools accept them. Master Shantideva responds, "then the Vedas (Hindu scriptures not accepted by Buddhists) must be true because two Hindus accept them."

#### A Wrong Idea About Stopping Mental Afflictions

GAKPA LARYANG KYE GYUR TE DUSHE MEPAY NYOM JUK SHIN  
to stop return again arise again discrimination don't have deep meditation like that

**It's like that deep state of meditation wherein you lose the capacity to discriminate [between objects] and [the mental afflictions are] temporarily stopped, but later will arise again.** Master Shantideva is saying that the temporary stopping of your mental afflictions described by the Hinayanists is like this very deep state of meditation where your mental afflictions are temporarily stopped because your mind is almost totally shut down. This kind of hibernation meditation is no big deal and doesn't accomplish your goals because when you come out of this deep meditation, the mental afflictions will return. Similarly, when you intellectually understand suffering it may temporarily stop suffering, but it will return again.

#### The Connection Between Seeing Emptiness and Stopping Mental Afflictions

Master Shantideva insists that you must see emptiness directly to eliminate your mental afflictions. The madhyamika texts by Maitreya (*Uttara Tantra, Yu Lama, The Higher Line*) explain the connection between seeing emptiness and stopping the mental afflictions. **This is one of the holiest teachings of Buddhism. *The following six steps cause all the pain in your life.*** Each subsequent step is caused by the preceding one, it only takes a few seconds for your mind to go through all six steps, and this process occurs all the time throughout your life. You must see emptiness directly to break this cycle.









## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Five, continued

#### TONG - LAM SA GYEPA

seeing path level eight

On the eighth bodhisattva level you eliminate the manifest perception of seeing things as being self-existent: you eliminate innate self-existence. The first bodhisattva level occurs when you see emptiness directly with bodhichitta in your heart. The first six bodhisattva levels correspond to perfecting the six perfections in an extraordinary form.

#### Three Wrong Ideas that Are Learned

These wrong ideas are based on a mistaken belief in self-existence focused on how we look at ourselves, where we come from, and what our ultimate basis is:

1. **GANGSAK DANG PUNGPO JEWO DANG KOLPO SHINDU DZINPA**  
person and heaps master and servant similar hold as

**You hold that a person and his heaps are similar to a master and his servants.** You view yourself as if you were some kind of master, and your parts (your body parts, your mind, and the conception of "you") are the servants which you can command. You think you're in control of and separate from your mind and body, as if you were some kind of independent soul. You tell your arms to move, your mind to behave, etc.

2. **DULTREN CHAME DU DZINPA**  
atomic particle smallest that hold as

**To think that you are made of some basic tiny atomic particles, which are the fundamental building blocks of reality.** You believe you are comprised of atomic particles as your ultimate basic nature.

3. **SHEPA KECHIK CHAME DU DZINPA**  
your mind instants indivisible that hold as

**To believe in infinitely short, self-existent instants of mind, which make up your life over time,** like your life is made up of the sum total of all these self-existent increments of experience. You are the sum total of all the moments of consciousness you have had. You believe that your life is a series of events of awareness which have their own reality independent of you.

The middle-way school says you are not the sum of your parts; nor are you any one of your individual parts. You are not your hand, for example. You are not the sum of your parts without imposing the concept of "me" upon those parts. Otherwise everyone would recognize you immediately because you exude "Mike." Your karma forces you to impose a particular identity upon those parts. Karma forces you to see yourself age

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Five, continued

and die. By collecting vast quantities of powerful good karma, you will be force to impose the identity of a deathless enlightened being upon yourself.

The truth is that no object is the sum of its parts until you conceive of it as being so, due to your past karma. *So you actually consist of nothing more than your karmic seeds going off in rapid succession.*

#### Who Collects the Karma?

Buddhists say you are a different person each moment; you are the sum total of your karmas which ripen at the rate of sixty-five karmas per instant, giving you all your perceptions. As your karmas ripen, flower, and wear out, you change. Some non-Buddhists said that if you're a different person next year, how could it be that the "old you" karma ripens upon you as the "new you" since they are two different people? Master Shantideva gives three replies to the view that there must be an unchanging soul or core person:

1. LE JEPAY DU DANG DREBU NYONGWAY DU KYI GANGSAK DZE TA DE  
karma when you then and the result you experience that time those people essentially  
do it different

**The person who collects the karmic cause and the person who experiences the result of that karma are not the same two people.** He says to the non-Buddhists that the soul changes over time and the person also has changed, so their position has the same problem as the Buddhists.

2. GYUY DUSU DREBU NYONG MISI  
time of the cause the result to experience it's impossible

**It's impossible to experience the result at the same moment you create the cause.** This is in reply to the non-Buddhist who says that karma should ripen upon the same person doing the deed. Since you change in a moment, karma would have to ripen simultaneously in order to ripen upon the same person who did the deed. So the self must be a changing fluid experience, not self-existent. The self is nothing more than ripening karma.

3. GYUN CHIK LA LE JEPAPO DANG DREBU CHUPAPO TEN RUNG  
a stream one on karma person who does and result experiencer it's okay to say that

**It's all right to say that the person who causes the karma and the one who experiences the result are the same person going on in a stream.** You can call the stream of karma over time one person. Although the continuing self that is flowing through time is not self-existent the same person over time, it is true in so far as your projections cause

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Five, continued

you to experience the continuity of "me." It's okay to call my perception of myself and my perception of myself in two years, and all the moments in between "me." I only exist in dependence on perceiving myself as "me" in this way; I don't have any other self-existent nature based upon my parts or the passage of time. I only exist in dependence upon thinking of myself as the sum of all my parts and experiences. What leads me to think of and perceive myself as this type of "me"? My past mental imprints which are now asserting themselves (karma). I am the constant flow and shifting of my karma. **It's not that I have karma. I am the karmic ripenings.** This enables me to change into a different type of being. By accumulating incredible positive mental imprints, I will become the ripening of those imprints. I will turn into (perceive myself as) a being who doesn't suffer and die.

#### The Way You Really Exist, Ultimately

CHASHE	KYI	TSOKPA	LA	TENNE	TANYE	TAKTSAM
the parts	of	collection		based on	mental	it's nothing
					concept	more than

**You are nothing more than a mental concept projected upon the basis of a collection of parts.** The sum of the parts of the object are not the object until you perceive them as being so.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six: The Emptiness of the Parts; Compassion

#### Where Is the "Pen"?

When you look at a pen, what are you really looking at? Several distinct things can be identified:

<b>DAKSHI</b> raw data	<b>The raw data;</b> the stuff you take in with your senses and call pen; the basis of your thoughts.
---------------------------	---

A good way to meditate on emptiness is to practice applying and removing an object's identity with your mind; see the raw sensory data only – its shape, color, size, etc. without conceptualizing its identity; then apply the identity to the data. Continue to apply and then not apply the identity or concept onto the data, alternating back and forth, apply and removing the mental construct.

According to madhyamika prasangika philosophy, the sum of all the parts of an object do not make the object. The sum of the parts of a pen do not make a pen. The concept which your mind applies to those parts is what makes it a pen. It's not a pen for you until you think of it as a pen. What makes you think of raw data in a certain way, for example as a pen, as opposed to a chewable toy which is what a dog would see? Your past mental imprints (karma). By changing your mental imprints, you change how you interpret and perceive the raw data. By having the correct mental imprints, you can perceive bliss instead of suffering from the raw data. You can perceive the end of birth, aging, sickness and death for yourself and others. *This is the point of Buddhism.*

<b>MING</b> name	<b>The name and concept;</b> the mental image you impute on the stuff you take in with your senses. The mental construct your mind imposes on the raw data.
---------------------	---

<b>TA-NYE</b> term	A name, term, concept, or mental picture imposed upon the raw data by your mind, which is forced to interpret the data in that way by your past mental imprints (karma). A dog imposes the idea of a chewable thing and you impose the idea of a writing instrument upon the data.
-----------------------	--

<b>DOK-JE</b> mind, imposer	<b>The mind</b> that thinks of the raw data in a particular way, that imposes concept or identity onto the raw data.
--------------------------------	--

<b>TAK-CHU</b> product, result	<b>The result</b> of this process, the "pen" you experience after you impose a mental image onto the raw data.
-----------------------------------	--

In which of these places does the pen exist? A human and a dog both see a cylinder, but one sees a pen and one sees a bone. Both perceptions are valid. But can we at least agree that the black and white cylinder exists objectively, that the raw data that suggests "pen" or "bone" is really out there from its own side?

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six, continued

#### The Emptiness of the Parts

What about the raw data itself? Is it really there, or does this same process of mental projection apply to the raw data also? Let's consider a person (you) as the object of analysis.

GANSAK GI DAKSHI YANG TAKYU YINNAM?  
person (you) of raw data even that projection is it?

**Is even the raw data of a person a projection?** Is a person's very existence a projection?

Yes, it is. Different types of beings perceive the same data in completely different ways. For example, an ant perceives a human as a big threatening thing, not as a person at all. If two different types of beings look at the same thing, they may see radically different things. That's why a holy being can see you as an angel while you see yourself as a suffering human (and vice versa). Master Shantideva splits the ninth chapter into two sections based on the two different kinds of emptiness: the emptiness of the whole person or "me," and the emptiness of my parts (my shape, color, other matter, etc.). He has already proven that the whole is empty and can lead to perceiving yourself as an angel; that you as a whole are not self-existent, and your projections force you to see yourself this way. Now he addresses the colors, shapes, forms and whether or not they really exist on their own. Is the existence of the very data itself just a projection? Is there really an arm or an atom or a shape there? The day you perceive emptiness directly you will see the emptiness of yourself as a whole person, but you get to this point by intellectually analyzing the emptiness of your parts – your arm, your thoughts, etc.

#### Two Kinds of Emptiness

1. GANSAK GI DAK - ME      **The lack of a self-existent self-nature of *you*** as a person (you) of self- not whole, independent of your projections, or mental existent picture of yourself which is forced on you by your past karma. When you look at yourself and are aware of yourself it's because you're looking at the sum of the parts and conceiving of it as "you." You are forced to conceive of those parts as a human because of your past mental imprints or karma.

2. CHU KYI DAK - ME      **The lack of a self-existent self-nature of *your parts*,** thing of self- not independent of your projections. "Thing" (*chu*) existent here refers to your parts, your mind and body.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six, continued

### The Emptiness of Your Body

**SUK KYI TSOKPAY DUL TRA-RAB**      **The collection of atomic particles.**  
body of collection particle atomic      You can divide your body into your limbs, fingers, joints, etc. and eventually down to the atoms, the ultimately smallest particle. If the atoms are self-existent then the whole that they make up also must be self-existent. But if the atoms are not self-existent then the whole also must not be self-existent. Ultimately the atoms are not self-existent. You can always find smaller parts which they depend upon. Your mind is just taking certain parts, from atoms on up to arms and legs, and organizing them into a concept. There are no ultimately small particles. The smallest particle would still have parts: the top, bottom, inside, outside, etc.. There is no such thing as a self-existent atom independent of your projections. Therefore, they don't make up the objects in your world. Your karma is what creates all the objects you experience.

### The Emptiness of Your Mind

**SHEPAY KECHIKMAY GYUN**      **Your mind-stream is a collection of instants of awareness which is called a stream.**  
of awareness instants mind-stream      Just as atoms are believed to be the building blocks of your body, *present moments of consciousness* are the building blocks of your mind. The mind is a concept applied to the collection of moments of consciousness throughout your life. The collection of all the present moments, throughout your conscious life, is the stream of your mind. The collection of all those present moments throughout your life is conceived of as "me" by your mind. The mind is a concept or projection based upon the collection of present moments, since birth. The mind is forced by past karma to project the concept "mind" onto those moments, and that's why I have a mind. The raw data of a present moment, grouped together, is conceived of by me as my mind and me. What about the raw data of a present moment? Does it exist independently? It also has parts: the beginning, duration, and ending of the present moment of consciousness. Therefore it is dependent upon those parts. There is no absolutely self-existing building block of the mind; each part of the mind has parts ad infinitum. Therefore the mind is empty. We are forced to take the parts and conceive of them as a moment of consciousness, and to take the collection of moments of consciousness and to conceive of them as "me" and "my mind." Your mind is a concept projected onto parts. It isn't self-existent there.



## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six, continued

#### Simple, Unexamined Reality

MATAK	MACHEPAR	TA-NYEPAY	TSEME	DRUP
don't examine	don't analyze	word, term	valid perception	establishes existence

**All the objects in your world can be established as existing through that reasonable perception that thinks of them in certain ways without analyzing their ultimate nature.** This is how we normally think of things. If you "just let it be," don't look too closely, the simple unexamined raw data *are* there, they do exist. Things do function fine, and even Buddhas see an un-examined world of things that exist out there.

TA-NYE	TAKPAY	TAKDUN	TSELWAY	TSE-NE	MA - NYE
term	to impose	raw data	to look for	at that time	won't find

**When you go looking for the thing that you thought of in a certain way you'll never find anything, except something new you're thinking of in a certain way.** If you start to look for a self-existent part, independent of your projections, you won't find anything. When you look for the "final, ultimate" raw data (like the atom or a moment of consciousness), there is no such thing. You'll draw a blank. That blank is emptiness. There is no raw data, atoms, or consciousness from it's own side.

The depth of your understanding of emptiness will determine the kind of compassion you will have toward sentient beings. There are three levels of compassion.

#### Three Kinds of Compassion

1. **CHU LA MIKPAY NYINGJE**      **Compassion that focuses on people's parts.**  
things      focuses on      compassion      You understand that people are changing from moment to moment and so you don't see them as a person in control of themselves conventionally. This help you to see them as a concept projected onto their parts. This compassion understands the being's needs to change their projections to stop their suffering because they are empty and their karma causes their projections.

2. **MIKME KYI NYINGJE**      **Compassion that focuses on nothing,**  
nothing      of      compassion      meaning no self-existent person out there independent of your projections. This compassion looks at a being and sees that they have no atoms or instants of awareness apart from their projections and your projections. This is the highest form of compassion because it will lead you to teach people to create the true causes for their future happiness by collecting good karma. This compassion sees that other world-views don't work, and rejects other world views. It sees that beings aren't created by anything other than karma and emptiness. This kind of compassion gets you to a Buddha paradise.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Six, continued

3. SEMCHEN TSAMLA MIKPAY NYINGJE  
living being merely focuses on compassion

**Compassion that focuses on just plain old people, conventionally.** This is the lowest form of compassion because it doesn't focus on the *reason* for people's suffering. It sees beings' suffering, their hunger, pain, etc., and feels for them. However, it doesn't address the root of the problem. They're suffering because of the negative karma they collected in the past from poor morality, which is ripening upon them now.

#### Why It's Possible to Reach Nirvana

The belief in atoms is the root of all the suffering in your life. Your belief in self-existent things causes you to do mis-deeds in order to obtain, keep or get away from things that you think are self-existently desirable or undesirable. The ignorance that sees things as existing from their own side independent of your mental projections is the cause of all your pain. As you do mis-deeds you are creating the causes for meeting painful karmic projections in the future.

Nirvana is possible because you do have the ability to stop this ignorant belief in self-existent things. The proof of this ability is that the correct view is superior to, and will eventually overpower the wrong view that sees things as self-existent. The truth is more powerful than the lies.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven: Emptiness and the Five Heaps

#### The Five Heaps

Last class focused on proofs that even the parts of your mind and your body are empty. The division into mind and body is the simplest way of analyzing a person. Tonight's class will go deeper into the divisions of you, and analyze your five "heaps."

- |   |  |
|---|--|
| <b>PUNGPO</b><br>heaps                      | <b>Heaps</b> , piles of different things. It refers to the parts of a person. All of the parts of a person are divided up and placed into five categories, piles, or heaps. They're called heaps because each heap has many different piles of stuff itself.   |
| 1. <b>SUK</b><br>body                       | <b>The physical body.</b> Physical matter, the physical parts of you.  |
| 2. <b>TSORWA</b><br>ability to feel         | <b>Feeling</b> , your capacity to feel things. You are always having feelings, even while sleeping or unconscious. It can be divided into three categories: feeling good, bad, or neutral; or into five categories: physical pleasure, mental happiness, feeling in between, mental unhappiness, and physical pain. Feeling never stops, for eternity. Even when you die, you are feeling in the intermediate state. |
| 3. <b>DU-SHE</b><br>ability to discriminate | <b>Discrimination</b> , the ability to make distinctions between good and bad, tall and short, friend and enemy, like and dislike, etc. To be able to tell the difference between things.  |
| 4. <b>DU-JE</b><br>other factors            | <b>Other factors</b> , all the other stuff about a person not included in the other four heaps. It includes the other 44 secondary mental functions in addition to feeling and discrimination. For example, the mental capacity to move the mind, concentrate, exercise your will, have faith, anger, jealousy, to think the concept "me."   |
| 5. <b>NAMSHE</b><br>awareness               | <b>Consciousness</b> , the fact that you are aware of things. There are six general types: colors, shapes, sounds, smells, tastes, touch, and thoughts. This never stops. You are always conscious, for all eternity. This is your main mind.  |

TSUPAY TSAWA GYURWA DANG KORWAY GYU CHIR RIM GYUY CHIR  
dispute root because they're and samsara the cause order basis because

SEMJUNG NAM LE TSORWA DANG DUSHE LOKSHIK PUNGPOR SHAK  
mental function all of feeling and discrimination singled out as heaps He did that

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven, continued

The Buddha singled out, of all the mental functions, *feeling* and *discrimination* to be their own heaps because 1) they are the root of all the conflict in the world, 2) they are the cause of all your suffering lives, and 3) they relate to the sequence of the heaps.

**Feeling** and **discrimination** in their impure form are the root cause of all the fighting in the world. Discrimination says "this is mine and this is theirs." This is my country, religion, land, money, etc. and that is theirs. This provides something to struggle over. Feeling says "I like this or I don't like that," or "this feels good and that feels bad." Then you struggle to get what you like and avoid what you don't like, even if it means hurting others. Every conflict that ever existed comes from this. These two heaps are the cause of the suffering world; they instigate you to hurt others and collect negative karma, which results in you perpetuated future suffering.

The five heaps are in order of subtlety, from coarse (the body) to most subtle (awareness). The body is first. Feelings come next because they depend upon the body. Discrimination is a gross thought: good versus bad, etc. Other mental functions are more subtle, but still involve thought. Awareness is the most subtle and you almost don't notice it.

Master Shantideva felt feelings are so important that after covering the emptiness of body and mind, he covers the emptiness of feelings. To become enlightened you must understand the emptiness of your feelings – why you get happy or angry when things happen.

#### The Four Deep Awarenesses

DRENPA NYER SHAK SHI  
remember close put four

**Four types of deep awareness.** These are deep awareness of four things, meaning understanding and examining the emptiness of four things:

1. **LU**  
body                      **Body.** Deep awareness of your body.
2. **TSORWA**  
feelings                      **Feelings.** Deep awareness of your feelings. This one is the most important because it's what causes you to collect negative karma.
3. **SEM**  
mind                      **Mind.** Deep awareness of your mind. Understanding the emptiness of your mind.
4. **CHU**  
objects                      **Objects.** Deep awareness of objects. This includes everything not covered in the first three above.

The four deep awarenesses are analyses or meditations on emptiness. For each one, there is an exercise to go through to gain an understanding of it emptiness.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven, continued

#### Examining the Emptiness of Your Body

1. CHA CHEN LU DANG CHA-SHE YENLAK RANGSHIN MEPAR TENLA AP-PA  
the whole body and the parts components self-nature don't have you decided

**You decided the whole body and its parts and components have no self-nature from their own side.**

2. DENA LU MI - LAM TABU LA CHAKPA MIRIKPA  
therefore body dream path like a attachment wrong to do

**Therefore, it's wrong to feel attachment for the body because it's just like a dream.** Dream means that your perception of your body is wrong and it doesn't exist in the way you think it does. The body you protect by hurting others doesn't even exist from its own side.

3. DE GANGSAK KYANG RANGSHIN MEPAR DRUPPA  
by that person (me) also self-nature doesn't have that proves

**Steps one and two prove that "I" don't have any self-nature either.** Since my body, mind, and parts are not self-existent, I am not self-existent either. I am a concept. If you can prove that you don't have any self-nature, that you are your projections, then you can become a Buddha.

#### Examining the Emptiness of Your Feelings

1. TSORWAY NGOWO RANGSHIN GYI DRUPPA GAKPA  
of feelings their essence have their own self-nature we deny

**We deny that the *feeling itself* has any nature of its own.** For example, **pain** itself is only a conception. If it were self-existent then it would never change. If it came from its own side it would never go away. It would always be making you unhappy. If **pleasure** felt good from its own side, it would always make you happy. Imagine a mother whose child had just died, and was full of grief. By giving her a pleasing cookie, she would feel pleasure and not grief at that moment. The cookie doesn't radiate pleasure from its own side.

2. DEY GYU RANGSHIN GYI DRUPPA GAKPA  
the cause of the feeling have their own self-nature we deny

**We deny that the *causes* of your feelings have any nature of their own.**

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven, continued

Three causes must come together for you to experience pleasure:

1. There's an outside object for you to perceive.
2. There's a sense organ that perceives it.
3. There's an awareness of the sensation.

The next step is to see if these three causes of your feelings have their own nature:

1. Is the outside object (say a milk shake) tasty from it's own side. No. some people don't like the taste and some people do.
2. Are the taste-buds existing from their own side? No. They'll disappear when you die (if not sooner).
3. Is the awareness of the shake self-existent? No. If the taste of the shake depends upon nothing but your mind/awareness, you could taste it all the time without a shake present.

If you understand that all of these parts of a feeling don't exist from their own side, then you can *not* react in a way to do harm when someone hurts your feelings, and therefore you will not collect a negative karma that will make you suffer in the future.

3. **DEY MIKYUL**    **RANGSHIN GYI DRUPPA**    **GAKPA**  
of feelings            have their own self-nature    we deny

**We deny that the *object your feelings are focusing on* has any nature of its own.** This analysis will help you immediately because it changes your reaction right away. If you recognize that a person who is making you angry is nothing but your own projection, you will be able to stop an angry reaction which upsets you right away. This step (number three) is part of step number two above, but it emphasizes that *you* made the object that you think is upsetting you from its own side.

4. **DEY YULCHEN**    **RANGSHIN GYI DRUPPA**    **GAKPA**  
of feeling the subject    have their own self-nature    we deny

**We deny that the *mind having this feeling* has any nature of its own.** You must figure out why and how you got to be here experiencing this feeling. It is your karma that put you in this situation and is causing your reactions.

If you understand the emptiness of the things which upset you, you'll immediately start to feel better because you know that if you react negatively you are causing yourself to experience the same problem again in the future. If you have negative thoughts, that's mental karma, which invites the problem to return. A Buddhist must stop reacting to the world negatively. Every time you have a negative thought, you create a seed in your mind to have the thing happen again in the future. You know that it's stupid to feel anger, hatred, etc. That is the power of understanding the emptiness of your feelings.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Seven, continued

**SAK**    **CHE**            **Impure.** What's the difference between the way we feel and  
impurity   has            how a Buddha feels?

**SAK**    **ME**            **Pure.** A Buddha has deep awareness all the time. They  
impurity   doesn't       always see the emptiness of everything all the time.  
                 have

When you are at work, etc. and get yelled at and feel pain, then at that moment you must enter the deep awareness of feelings and understand the emptiness of where the pain comes from, the emptiness of the guy, the emptiness of the guy's words, the emptiness of your ears, the emptiness of the consciousness aware of the words, and most importantly, the emptiness of the situation -- why is this happening to me. *When you have impure feelings, you must have reflexes which are lightening-fast to catch the bad thought and stop it.*

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Eight: Dependent Origination; The Gakja

#### The Emptiness of Your Mind

The mind is a string of moments of consciousness. Each moment of awareness can be split into smaller parts, ad infinitum. You can never find anything that's there independent of the parts. Each moment has a beginning, duration, and end. Your awareness is just another concept projected onto some parts by your mind. Your awareness of yourself is a projection, forced upon you by your past karma. When you become an arhat and destroy your mental afflictions, your past karma forces you to see your mind as free of any mental afflictions. When you have even better karma, it forces you to see all the moments of consciousness as omniscience. Omniscience is also a projection.

#### Arya Nagarjuna's Seven-Step Analysis of the Cart

In his seven-step analysis of the cart, Arya Nagarjuna addresses the question, "What is the relationship of the mind to the instances of awareness?" To answer this question, he uses the example of a wooden cart (today we can think of a car) and analyzes the relationship of "cart" to the parts of a cart.

**SHING TA CHEPA DUN**      **Seven-step analysis of the cart (or car).**  
wooden cart analysis 7-step

1. **DE NYI DANG**      **Is the car equal to the parts themselves**  
those themselves and      **individually?** if each part were self-existently "car,"  
there would be as many cars as there are parts.

2. **SHEN NYI DANG**      **Is the car something other than the parts?** Is there  
something and      a car which is totally unrelated to the parts? No.  
other than      That would mean that a "car-ness" was always  
present, unchanging – even if you took away all the  
parts it would still be there as a car. This is like the western idea of some soul that  
could exist independent of the body and mind. There is no mind that is separate from  
instances of consciousness; if there were, your mind would have to be unchanging. It  
would be like some separate car that was not effected by it's getting a flat tire.

3. **TEN DANG**      **Is the car dependent upon its parts?** Does it depend  
dependent and      on its parts self-existently? Is the car resting upon,  
or supported by, its parts? If so, it would have to be  
separate, distinct, from its parts – which is not the case for the same reason as number  
two above. To be in a relationship of dependence, two things must be distinct from each  
other. There is no separate mind that is distinct from its instances of awareness.

4. **TENPAY CHOK DANG**      **Do the parts depend upon the car?** Is the car a  
support for the parts self-existently? No, not if the  
car is self-existent. If one thing depends upon another, then there are two separate  
things. As in number three above, the parts can not be dependent upon the car because  
this would imply that they are separate entities.



## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Eight, continued

5. **DENPAY CHIK DANG**  
possess and  
**Does the car possess it's parts?** If so it would have to be some self-existent car that is independent of its parts but could possess them, like a person who owns his or her possessions. A self-existent thing cannot have parts.
6. **DUPA TSAM DANG**  
sum of parts and  
**Is the car the parts altogether, the collection of parts?** Is there some car that exists that is the sum of its parts combined in a certain way, before you think, "car"? No. Independent of your conceptions, the parts together are not the car. It's not a car until you think of the collection of parts as a car. Prior to thinking of it as a car, it's just a collection of parts. "Car" is a separate mental concept, and it doesn't come from the parts of the car -- it comes from you.
7. **YIP**  
outline  
**Is the car the shape or outline of the parts?** No, not until you think of it as a car.

By analyzing these seven steps, you will find that there is no "car" that could ever exist in any of these ways. Only until you include **your projection** as one of its parts can the car arise. The importance of this understanding is that believing in self-existence, as we believe in the self-existence of a car, is the cause of all your suffering. Because you think that people around you are self-existent, you react to them in non-virtuous ways, and thereby collect the bad karma that will cause you to suffer in the future.

#### The Sliver of Diamond Proof

**DORJE SEKMAY TENTSKI**  
diamond sliver the proof  
**Sliver of diamond proof of emptiness.** This proof answers question, "Why do things work?" If all things are empty, why do they function? *Diamond* in the name indicates that a diamond is the thing in the physical universe that is closest to being a perfect, ultimate object. *Sliver* refers to the fact that every object has its own emptiness and all of these emptinesses are exactly equal -- they are all a pure total unadulterated lack of self-existence. So Arya Nagarjuna will prove the emptiness of causation. He says that all functioning things are empty because of the following four points:

1. **DAK LE MA YIN**  
it happens not do  
**Things don't just happen by themselves.** Nothing in our world is random; everything that happens must have a cause that is separate by itself from it. A thing can't cause itself.
2. **SHEN LE MIN**  
something comes not  
else from  
**Things don't come from something else.** We tend to believe that every event comes from earlier causes that are apparent to us, like a strawberry shake

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Eight, continued

comes from the money in our pocket. This is not true because this same cause doesn't *always* bring the result. Rather, the result is caused by your karma forcing the projection of drinking a strawberry shake. You can prove that karma is the real cause by practicing one of the six perfections and its related bodhisattva vows really well for six months, and then watching the results. You must practice from the heart and track your progress hour by hour, day by day.

3. **NYI LE MA YIN**  
both come not they do  
from  
**Things don't both happen by themselves and come from something else**, at the same time. This is because both numbers one and two above are not true.
4. **GYU ME MIN**  
come from neither  
**Things don't neither happen by themselves nor come from something else**. There is nothing that exists that comes from nothing.

Understanding this proof requires you to understand causation in a totally different way. Events and objects are only caused by your projections forced on you by your past karma.

#### The Thing We Deny

**GAKJA** **The thing we deny**, which never existed nor could exist in the first place, independent of your projections forced on you by your karma. For example, a two-headed full-sized purple elephant rampaging through our class right now. It doesn't exist and never could exist. *The thing we deny is any thing that could exist self-existently, from it's own side, independent of your conception of it.* It is a group of parts that you conceptualize as the self-existent cause of a self-existent result. You spend your life chasing *gakja's* and this causes all of your suffering.

**TSOKPAY** **TENGDU** **TOKPE** **TAKTSAM** **MAYINPA**  
collection onto that impose, conceive of it's not like that  
of all parts conceptualize

**It's not just me conceiving of the collection of all the parts in a certain way.** Rather, you are forced by your past karma to conceive of the parts in a specific way. Emptiness is the fact that there is no self-existing thing: there is nothing in the world which is any thing until you think of it in a certain way, which your past karma forced you to think of in that way. The fact that there isn't anything in the world that is not a projection caused by your past karma, is emptiness; and emptiness is a synonym for ultimate reality.

The belief in self-existence is so ingrained in your mind that even when you comprehend the idea of emptiness you are understanding it as a self-existent thing. Master Shantideva explains that a novice student will think of emptiness as a self-existent

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Eight, continued

concept, but actually emptiness itself is empty. Likewise, your karma also is empty; if karma were self-existent it could never be purified. Furthermore, if the *principle* of karma were self-existent, then everyone would believe it to be true.

TAKPA NGU	LA	MA REKPAR	DE YI NGUME	DZIN MAYIN
the thing you		until you can	the fact that	you can't
thought was there		identify it	it doesn't exist	recognize it

**Until you can identify the thing you thought was there, you can't recognize that it doesn't exist.**

### Dependent Origination

**TENDREL**                      **Dependent Origination.** This is the way things really happen.  
Things are empty because they depend on other things.

The different schools of Buddhism understand the meaning of dependent origination in different ways. The three main explanations are:

1. **GYU DANG KYEN LA TENNE DRUPPA**  
causes and conditions upon depend exists

**Things exist because they depend upon their causes and conditions.** This is the view of the *functionalists*, which is comprised of three schools: Abhidharma, Logic, and Mind-Only.

2. **RANG GYI CHASHE LA TENNE DRUPPA**  
it parts upon depend exists

**Things exist because they depend upon their parts.** This is the view of the *independents*, which is comprised of the lower half of the madhyamika school (*svatantrika*). This view is superior to number one above, because it explains why there are things that exist which don't depend on a cause (e.g., space), but still have dependent origination (in the sense of being dependent on their parts).

3. **TSOKPAY TENGDU TOKPE TAKTSAM LA TENNE DRUPPA**  
collection on top of impose, conceived of upon depend exists  
of parts conceptualize

**Things exist merely in dependence upon your thinking of the collection of their parts in a certain way,** which is forced on you by your past karma. This is the ultimate meaning of dependent origination. This is the view of the *necessity* (*prasangika*) school which is comprised of the higher half of the madhyamika school. Things exist in dependence upon your looking at the parts and thinking of them in a certain way because your karma is forcing you to do so.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Nine: Classical Proofs of Emptiness

#### The Proof of Dependent Origination

- |                       |     |        |                                       |  |
|-----------------------|-----|--------|---------------------------------------|--|
| TENDREL               | GYI | TENSIK | <b>Proof of Dependent Origination</b> | -- of the emptiness of causes. This proof applies to every object in the universe. |
| dependent origination | of  | proof  |                                       |  |
- 
- |    |               |               |                   |       |          |  |
|----|---------------|---------------|-------------------|-------|----------|--|
| 1. | CHI - NANG    | GI            | NGUPO             | NAM   | CHUCHEN  | <b>Consider all inner and outer objects that do something.</b> |
|    | outer objects | inner objects | functioning thing | those | consider |  |
- 
- |    |            |       |       |  |  |                                     |
|----|------------|-------|-------|--|--|-------------------------------------|
| 2. | DUNDAMPAR  | ME    | DE    |  |  | <b>They don't exist ultimately,</b> |
|    | ultimately | don't | exist |  |  |                                     |
- 
- |    |                       |         |           |  |  |   |
|----|-----------------------|---------|-----------|--|--|---|
| 3. | TENDREL               | YINPAY  | CHIR      |  |  | <b>Because they arise through dependence upon other things.</b> |
|    | dependent origination | because | it arises |  |  |   |
- 
- |    |             |                     |           |  |  |   |
|----|-------------|---------------------|-----------|--|--|---|
| 4. | PERNA       | SUKNYEN             | SHIN      |  |  | <b>For example, they are like the reflection of a person in a mirror.</b> |
|    | for example | person's reflection | it's like |  |  |   |

#### The Proof of Neither Starting Nor Stopping

To understand our world, we must explain each element of it's normal functioning. The sliver of diamond proof demonstrated the emptiness of *causation*. The proof of neither starting nor stopping demonstrates the emptiness of *results*.

YU - ME	KYE - GOK	GI	TENSIK	<b>The proof where you deny that things exists doesn't starts we deny of proof could grow that already exist or not.</b>
---------	-----------	----	--------	--

1. It's not true that a result exists before the cause occurs; for example, that a corn sprout exists at the time that the seed is still growing in the ground.
2. It's not true that the result does not exist before the cause occurs; for example that the corn sprout is not yet there while the seed is growing in the ground.
3. It's not true that the result both was there and wasn't there at the time of the cause.
4. It's not true that the result neither was there nor wasn't there at the time of the cause.

You tend to not accept the second assertion, that the result does not exist before the causes occurs. The point is that a *self-existent result* does not follow a self-existent cause. The result is nothing more than your mental projections forced on you by your past karma. The same is true of the cause. The cause and result relationship are also your projection forced upon you by your past karma, and are not self-existent either.

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Nine, continued

In his discussion of the emptiness of results Master Shantideva attacks two philosophical positions which incorrectly explain how results occur:

**DRANG CHENPA**      **Numerists, *Samkhya*** (skt.), a non-Buddhist school of ancient India, who believed the following argument.

1. **GYU DU - SU YUPAY DREBU**      **The result exists at the time of the cause.** The Numerists, similar to Judeo-Christians, believed that a being created

all the causes and results from the beginning, so the cause simply reveals what was there all the time.

2. **DRE - BU RANGSHIN GYI YUPAR DUPAY NANGPA**  
the result      self-nature      of      it has      they believe      some Buddhists

**Some Buddhists believe a result can have a nature of its own.** This is impossible because you can't create a thing that could never change. A result that emerges and fades away must come from causes, so it can't have a nature of its own. If an object's qualities were self-existent, they would never change.

Everything created by causes wears out. Even a Buddha's paradise is constantly changing, but it is self-perpetuating because Buddhas give away everything to others and dedicate all of their good deeds, so the causes to sustain their paradise are constantly being replenished.

Motion seems to be more self-existent than do objects. The truth is that nothing outside of you really changes -- only your karmic projections shift. If you want nice shifts in your projections you must collect good karma by keeping morality, taking vows and keeping them well.

### Natural Nirvana

**RANGSHIN GYI NYANG DE**      **Natural Nirvana**, the fact that everything is empty. There is nothing that doesn't come from your projections. Natural nirvana only refers to the emptiness of everything. It is a totally different word than normal nirvana which means the end of your mental afflictions.

**SI - SHI NYAMNYI**      **Samsara and nirvana are equivalent**, are exactly the same.  
samsara      nirvana      equivalent

**NYA-NGENDE DANG MA-DE PA-ANG DANYI DUNI KYEPAR ME**  
nirvana      and      not getting there      in terms of      difference      no  
their real nature



## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Ten: Great Compassion and Dedication

### Compassion and Love

In the final lines of chapter nine on the perfection of wisdom, Master Shantideva describes how to collect the most powerful karma of all. If you understand emptiness, you naturally would want to do the most powerful karma. It is the power of compassion which is most powerful of all.

DEWA DANG TRE DU KYI JAMPA DANG DUKNGEL  
happiness encounter it wants of love and suffering

DANG DREL DU KYI NYINGJE  
freed from wants of compassion

**Compassion wants all beings to be freed from pain; love wants all beings to encounter happiness.** You should first work to remove a person's suffering and afterward work to bring about their happiness. After establishing the emptiness of all things, Master Shantideva ends with the call to help all beings. Because all things are empty of their own nature, the potential exists to remove suffering and to bring people happiness. Americans are very ripe for this process.

### Great Compassion

DUKNGEL CHEN GYI SEMCHEN GANGLA MIK KYANG MA BU  
suffering who is living being any focus on whichever mother child

CHIKPA LA TSEWE TSU TSAM DU DUKNGEL DANG DRELWAR DUPAY  
only toward love no less than that suffering to be free of you want

LO CHUMA MINPA RANGI NGANG GI KYEWAY LO  
state pretending not uncontrollable wish it arises state  
of mind in you of mind

The definition of Great Compassion is, **that uncontrived state of mind which, no matter what suffering being it may focus upon, feels an uncontrollable wish to free them from their pain with exactly the same intensity of love that a mother feels for her only child.** If you understand emptiness, you see that all the suffering in the world is totally unnecessary; it only comes from people hurting themselves without realizing it, by collecting bad karma out of ignorance.

Two kinds of great compassion:

1. SEMCHEN DUKNGEL DANG DRELDU KYI NYINGJE CHENPO  
living beings suffering wants to free them of compassion great

## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Ten, continued

**Great compassion that wants to free all living beings from suffering.** This great compassion thinks that it's a pity that so much suffering exists.

2. DE LE KYOB DU KYI NYINGJE CHENPO  
that protect people wants of compassion great

**Great compassion that wants to protect people from suffering.** This stronger form of great compassion thinks, "I want to help them."

*If emptiness is true, the only way you can really protect people from suffering is to teach them about emptiness and good deeds and how these two fit together. Then people can create their own causes to remove their suffering and achieve their happiness.*

CHIMA DANG HLAKSAM NAMDAK NYI DUN CHIK  
protecting and personal responsibility two one in the same  
compassion

**The state of mind that takes personal responsibility to remove others' suffering and the compassion that protects others from suffering -- these two are one in the same.** You must get the state of mind where you will help people regardless of what anyone else says or does, whether or not anyone helps you or criticizes you.

### Dedicating Your Virtue

SAK - JANG GI NE DUPAY YENLAK DUNPAY NANGTSEN DU GYURPAY NGOWA  
collect remove crucial includes seven steps here's one of them dedication  
good negative point  
energy energy

**Dedication is a member of the group of seven components that include within them all the crucial points for collecting good karma and removing negative karma.** Master Shantideva shows you how to do the perfection of giving through the practice of dedication. That's all the Guide says about the perfection of giving. Dedication is the last of the seven steps you use to collect good energy and to dispel bad energy, and it is one of the most important practices.

NGOWA MUNLAM  
dedication prayer  
**Munlam** is the name of the prayer you recite.  
**Ngowa** means true dedication from the heart. It has two main effects: *it causes small good deeds to produce enormous results*, and it prevents the karma of good deeds from wearing out. If you don't dedicate your good deeds, they are a dirty (black and white) karma and will



## CLASS NOTES

### Course XII: Guide to the Bodhisattva's way of Life, Part III

#### Class Ten, continued

bring a temporary pleasant result but then will wear out. Just after you do any virtue you should dedicate the merit collected toward reaching enlightenment in order to be able to benefit all beings. You should dedicate all the little good deeds you do. Any pleasure you experience or virtue you collect should be done with an understanding of emptiness and dedicated to reaching enlightenment for the benefit of all beings.

#### Master Shantideva's Final Dedication

DROWAY DUKNGEL MEN CHIKPU TENPA YUNRING NEGYUR CHIK  
living suffering medicine one these long time may they stay  
beings and only teachings in the world

**May these teachings stay in the world for a very long time, as they are the one and only medicine for the suffering of living beings.** This is the final dedication in the Guide.

#### Master Shantideva's Final Words

DAK GI GYU LA GEWAY CHOK DARWAR DZEPAY  
my heart in your all the goodness spread

GEWAY SHENYEN LA DAK CHAKTSEL LO  
goodness root lama to I prostrate

**I prostrate to my good root Lama, requesting that all of his or her goodness spread throughout my heart.** This is the very last line of the *Guide To the Bodhisattva's Way of Life*. Master Shantideva leaves us with the thought of how critical a teacher is. If you don't find a spiritual guide and root lama, you can't reach enlightenment. There are things you can't know and learn on your own. You must connect purely with your teacher.



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class One*

1) Describe what the "view of destruction" is, and then explain the role that realizing emptiness plays in eliminating it. Then explain how eliminating this view allows us to achieve nirvana. (Tibetan track also give the Tibetan for "view of destruction" and "nirvana.")

The "view of destruction" (*jikta*) holds that "me" and "mine" have some nature of their own. It holds, for example, that feelings and the things that cause them (pleasant and unpleasant objects) are *not* just our projections forced upon us by our own past karma. Realizing emptiness allows us to see though that no object has any nature from its own side; rather, that whatever nature it seems to have is a perception forced upon us by our past deeds, good or bad. When we see this fact as a result of the direct perception of emptiness, then we can truly eliminate our negative emotions and deeds, thereby reaching nirvana (*nyangde*).

འཇིག་ལྷན།

*jikta*

སྐྱང་འདས།

*nyangde*

2) Give three reasons why it is not necessary for the perfections of giving and the other four to come before one has a realization of emptiness. (Tibetan track give brief reasons in Tibetan.)

a) As Master Shantarakshita has pointed out, the first five perfections do not need to come before one can have a realization of emptiness of the type that comes through either learning about it or simply contemplating upon it.

སློབ་དཔོན་ཞི་འཚོ་ལྷར་སློང་ཉིད་ཐོས་བསམ་གྱིས་གཏན་ལ་འབབས་པ་ལའང་སྐྱིན་

སོགས་ལྟ་སྟོན་དུ་འགྲོ་མི་དགོས།

*loppon shi-tso tar tongnyi tu sam gyi tenla beppa la-ang jin sok nga ngundu dro mi gu*

- b) These five perfections do not have to come before one gains a deep experience and spiritual conviction about emptiness, because if this were the case then they would also have to come before one gained a deep experience and conviction about the fact of impermanence.

སྟོང་ཉིད་ལ་ཡིད་འགྱུར་བའི་སྟོང་བ་སྐྱེ་བ་ལའང་སྟོན་དུ་འགྲོ་མི་དགོས།

*tongnyi la yi gyurwa nyongway kyewa la-ang ngun du dro mi gu*

- c) They don't have to come before one gains special insight which comes from meditation, because persons of the two lower-way tracks (Listener and Self-Made Buddhas) are able to realize thusness without them coming first.

ཉན་རང་གིས་སྟོང་ཉིད་རྟོགས་པའི་སྐྱོམ་བྱུང་གི་ལྷག་མཐོང་ཡང་སྐྱེ།

*nyen rang gi tongnyi tokpay gomjung gi hlaktong yang kye*

- 3) Why then do the opening lines of the ninth chapter of the *Guide* say that "all of these branches were stated by the Able Ones to be for the purpose of wisdom"? (Tibetan track also give these two lines in Tibetan.)

The principal topic of the *Guide* is how to achieve full enlightenment, which involves removing the obstacles to omniscience. Reaching this requires that one be "enriched with limitless masses of merit," which can only be done if the other five perfections come first.

ཡན་ལག་འདི་དག་ཐམས་ཅད་ནི།

སྐབ་པས་ཤེས་རབ་དོན་དུ་གསུངས།

*yenlak di dak tamche ni*

*tubpe sherab don du sung*

4) Name the two truths. Are they actually two different kinds of truth? If not, then why are they called "truths"? What object is divided into the two truths? (Tibetan track quote the two lines which describe the two truths.)

The two truths are "deceptive truth" and "ultimate truth." They are not two different kinds of truth. Deceptive truth is called a "truth" only because ignorance takes its object to exist "in truth," which means self-existently. Ultimate truth is an ultimate reality, and this is why it is called a "truth." Deceptive truth and ultimate truth are two broad and all-inclusive divisions of reality itself, and so they are more accurately described as the "two realities."

ཀུན་ཚོ་བ་དང་ནི་དོན་དམ་སྟེ།  
འདི་ནི་བདེན་པ་གཉིས་སུ་འདོད།  
*kundzob dang ni dundam te  
dini denpa nyisu du*

5) Give a special quality of ultimate truth, as described by the great Gyaltsab Je. (Tibetan track in Tibetan.)

It is "That object which is such that, if you realize it directly, this functions to allow you to finish off every impurity," and reach nirvana and enlightenment within a specified time of this direct perception.

དོན་གང་ཞིག་མངོན་སུམ་དུ་རྟོགས་པས་ངེ་མ་ཟད་པར་བྱེད་པ།  
*dun gang shik ngunsum du tokpe di ma se par jepa*



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Two*

1) People who seek to establish the meaning of the two truths, or realities, can broadly be divided into two types. Name them and briefly describe what they believe. (Tibetan track in Tibetan.)

- a) **The group which believes that things which work normally, which perform a function, exist truly. This is a combination of the Detailist, Sutrist, and Mind-Only Schools. They say that a thing is real or true when it can do something, and thereafter cannot ever be said to be untrue or unreal.**

དངོས་པོར་སྣོ་བ།

*ngupor mawa*

དངོས་པོ་བདེན་པར་གྲུབ་པ།

*ngupo denpar druppa*

- b) **Those of the Middle-Way school, who say that no object has any nature of its own: things are blank, without any quality or characteristics of their own, and we only see in them what our past karma forces us to see.**

དབུ་མ་པ།

*umapa*

ཚོས་ཐམས་ཅད་རང་བཞིན་གྱིས་མ་གྲུབ་པ།

*chu tamche rangshin gyi ma druppa*

2) Name and describe the extremely essential division into two kinds of persons who result from these two viewpoints. (Tibetan track in Tibetan.)

**It is very important to realize that there are only two types of beings in the entire universe:**

- a) "Realized" or "extraordinary" beings (*aryas*, in Sanskrit; *pakpa* in Tibetan) who have seen emptiness directly. They are definitely on their way out of this suffering life and are therefore called "stream enterers" (*gyunshuk*) from that moment.

འཕགས་པ།

*pakpa*

གཡུན་ཤུགས།

*gyun shuk*

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་མཁྱེད་།

*tongnyi ngunsum du tok nyong*

- b) "Ordinary" beings (*so so keywo*), also known as "children" (*jipa*) or "nearsighted" (*tsurtong*) ; those who have not yet seen emptiness directly.

སོ་སོ་རྒྱེ་བོ།

*so so kyewo*

བྱིས་པ།

*jipa*

ཚུར་མཐོང་།

*tsur tong*

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་མ་ཁྱེད་།

*tongnyi ngunsum du tok nyong*

3) Is there any distinction between those who have seen emptiness directly?

**There is no distinction between their experience of emptiness: when a person experiences it directly, it is just as total as anyone else's experience. There is though a steady evolution of the ability of the mind through the ten bodhisattva levels, on up to Buddhahood, and the mental state of each succeeding level is superior to that below it.**

4) State the basic misconception behind the wrong idea that, if things do something, then they must be real as we see them. (Tibetan track in Tibetan.)

**It is the idea that the two truths cannot coexist: thinking that if functional things have no nature of their own, then they must not exist at all; and that if these things do exist, then they must exist with some nature of their own.**

དངོས་པོ་རང་བཞིན་གྱིས་མེད་ན་ཡི་མེད་དུ་འགྱུར་ཞིང་ཡོད་ན་རང་བཞིན་གྱིས་ཡོད་

དགོས་སྣམ་པ་བདེན་གཉིས་འགལ་བར་འཇོན་པ།

*ngupo rangshing gyi me na ye me du gyur shing yu na rang-shin gyi yu gu nyampa den nyi gelwar dzinpa*

5) Explain why good and bad deeds are like an illusion, and yet still function perfectly well.

**They work just as well as we thought they did before we found out they were illusory. They are like an illusion because the person doing them, the deed itself, and the object of the deed, all exist only in our projections. They function perfectly well though to produce the bodies of a Buddha.**

6) How does Gyalsab Je answer the question of how beings who are like an illusion can still take rebirth?

**He says it's a silly question: the person after rebirth is just as much an illusion as he was before he died, and asking the question is like asking why a stick that a magician has made appear as a horse can't be made to appear as a cow.**

7) Name the two kinds of nirvana, and describe them briefly. (Tibetan track in Tibetan.)

a) Natural nirvana. The natural state of nirvana for all things is the fact that they are void of any nature of their own.

རང་བཞིན་གྱི་སྤང་འདས།

*rangshin gyi nyangde*

ཚེས་ཐམས་ཅད་རང་བཞིན་གྱིས་སྤོང་པ་རང་བཞིན་གྱི་སྤང་འདས་ཡིན།

*chu thamche rangshin gyi tongpa rangshin gyi nyangde yin*

b) Nirvana that occurs through circumstances. The nirvana that consists of becoming free of all the impurity of the mental afflictions, and which must be achieved through the circumstance of utilizing the path to cut off the process by which, in a stream of births and deaths, a person circles around in the cycle of suffering.

སློབ་ལུང་རྣམ་དག་གི་སྤང་འདས།

*lobur namdak gi nyangde*

སློབ་འཆིའི་རྒྱན་གྱིས་འཁོར་བར་འཁོར་བ་ཆད་པ་ལས་ཐོབ་དགོས་པ་དང་། ལམ་

གོམས་པ་ལས་བྱུང་བའི་ཉོན་མོངས་ཀྱི་དྲི་མ་དང་སློབ་ལུང་དུ་བྲལ་བའི་སྤང་འདས།

*kye chiy gyun gyi korwar korwa chepa le tob gupa dang, lam gumpa le jung way nyonmong kyi drima dang lobur du drelway nyangde*

8) Why would someone think that, if the Middle-Way teaching is true, then the Buddha must also be wandering around in the circle of suffering life?

They know that the circle of suffering life is also said by the Middle-Way school to have its own "natural nirvana." They mistake this thing for an actual kind of nirvana (which it is not), and say that there must be one thing which is both nirvana and the circle of suffering life; therefore, a Buddha who is in nirvana must also be in the circle, they say.





COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Three*

1) Summarize the argument of the Mind-Only School in objection to the position of the Middle-Way School about the deceptive and ultimate truths, or realities.

**They say that if no object has any nature of its own, then the state of mind in which we recognize the illusion itself cannot exist. In this case then there would be no subject mind that took the fact of the illusion itself as its object. And since no object can exist if there is no subject mind to perceive it, then the illusion itself could not exist.**

2) How does the Middle-Way School answer this objection?

**They say that this same argument applies to the Mind-Only School itself. The Mind-Only School also believes that things do not have a nature, in the sense that they are an illusion—but only in the special sense that things which appear to be external objects are actually of the same "substance" of the mind (which means that they grow from the same karmic seed which creates the state of mind that observes them). The Mind-Only School claimed to the Middle-Way School that if things had no nature they could not exist at all. But in this case again the illusion could not exist, because there would be no state of mind that was thinking of them as external objects.**

3) State the meaning of "illusion." What, according to the Mind-Only School, is like an illusion? (Tibetan track answer both in Tibetan.)

The quality of an illusion generally is that the way a thing appears and the way that it really is are inconsistent. According to the Mind-Only School, the main illusion is that things which appear to be external objects are actually of "the same substance" as the mind, meaning that they are produced by the same karmic seed as the mind. The opposite of this would be if, for example, visible objects and the state of mind perceiving them existed through some substance (karmic seed) that was different.

སྣང་ཚུལ་དང་གནས་ཚུལ་མི་མཐུན་པ།

*nang tsul dang ne tsul mitunpa*

གཟུགས་དང་གཟུགས་འཛིན་གྱི་ཚད་མ་ཇུས་གཞན་གྱིས་བྱུབ་པ།

*suk dang suk dzin gyi tsema dze shen gyi druppa*

4) What state of mind, according to the Mind-Only School, confirms both the existence of the recognition of the illusion, and in fact every other state of mind? (Tibetan track in Tibetan.)

They say that this is the self-perception of the mind which sees itself while it sees its other object, the one which is different from it.

རང་རིག

*rang rik*

5) What did the Buddha himself say about this position, in a metaphor? (Tibetan track answer with two relevant lines of the root text.)

**The Buddha said,**

**The mind's the same as the  
Blade of a sword,  
Which could never cut itself.**

།རང་རིག་རལ་གྱི་སོ་ནི་རང་ལ་རང་།

།རྗེ་ལྷར་མི་གཙོད་དེ་བཞིན་ཡིད།

*rang rik rel dri so ni rang la rang  
jitar mi chu deshin yi*

6) What analogy does Master Shantideva borrow from the realized being Nagarjuna, in order to show that the mind does not, like a lamp, illuminate itself? (Tibetan track quote two relevant lines from the root text.)

**He says,**

**But a lamp isn't the [object] illumined [by itself],  
For the reason that there's no such  
Thing as darkness shrouding itself,  
[and thereby becoming invisible itself].**

།མར་མི་གསལ་བར་བྱ་མིན་ཏེ།

།གང་ཕྱིར་ལུན་གྱིས་བསྐྱེབས་པ་མེད།

*marme selwar ja min te  
gang chir mun gyi drippa me*

7) Give the classical definition of the self-perception of the mind accepted by the Mind-Only School. (Tibetan track in Tibetan.)

**It is a "state of mind which focuses only inwards, and is a discrete, subject-oriented state of mind where the sense of a duality between the object and subject is absent."**

ཁ་ནང་ཁོ་ན་ལ་སྤྱོད་གསལ་གྱིང་། གཉིས་སྣང་ཐམས་ཅད་དང་བྲལ་བའི་འཛིན་རྣམ་ཡན་གསལ་བ།

*ka nang kona la chok shing, nyi nang tamche dang drelwe dzin nam yen garwa*

8) Master Shantideva uses the analogy of a rat bite to explain how we can confirm the existence of a subject mind in an act of perception, even if there is no such thing as the self-perception of the mind. Name and explain the five elements of this analogy.

- a) **Being bitten by the rat is an analogy for the experience of the object by the state of mind which perceives something blue.**
- b) **The fact that the poison has entered the body at the same time as the bite occurred is an analogy for the experience of a subject which exists at the same time that the object was perceived.**
- c) **The fact that, at this particular moment, the subject does not experience itself is represented by the way in which the poison has not been experienced at the time when the bite occurred.**
- d) **Remembering the bite later on is the same as remembering the experience of the object.**
- e) **The fact that we remember the subject solely because we remember the object (even without the previous subject ever experiencing itself) is similar to the fact that, solely through the power of remembering the bite, we remember the poison which entered the body but which was not experienced.**



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Four*

1) Is it true that a person can remove their mental afflictions, and thereby reach nirvana, solely through a good understanding of the sixteen aspects of the four truths of a realized being?

**Although it is true that a good understanding of these aspects can temporarily stop the manifest appearance of the mental afflictions, one cannot remove their potential from the mind permanently (and therefore attain nirvana) without seeing emptiness directly.**

2) Name the two forms in which a person can possess a mental affliction. (Tibetan track in Tibetan.)

**They can be manifest, or else they can exist as a potential, waiting to happen.**

སངོན་གྱུར་བ།

*ngun gyurwa*

བག་ལ་ཉལ་བ།

*bakla nyelwa*

3) Relate the six-step process described by Lord Maitreya which links the failure to perceive emptiness to the suffering we must go through. (Tibetan track in Tibetan.)

**a) One possesses the mental potential for the two forms of grasping to self-existence, from one's former life.**

བདག་འཇིག་གཉིས་ཀྱི་བག་ཆགས་ཡོད།

*dakdzin nyi kyi bakchak yu*

- b) These ripen and cause you to have the two kinds of grasping to self-existence.

བདག་འཇོན་གཉིས་སྐྱེས།

*dakdzin nyi kye*

- c) These cause you to focus on nice things and ugly things as if they existed from their own side.

རང་ངོས་ནས་གྲུབ་པའི་ཡིད་འོང་བ་དང་ཡིད་མི་འོང་དུ་ཚུལ་མིན་ཡིད་བྱེད་སྐྱེས།

*rang-ngu ne druppay yi-ongwa dang yi-mi-ong du*

- d) This causes ignorant liking and ignorant disliking to start.

འདོད་ཆགས་དང་ཞེ་སྤང་སྐྱེས།

*duchak dang shedang kye*

- e) These cause you to do bad deeds and collect karma.

ལས་བསགས།

*le sak*

- f) Karma forces you to wander around in the circle of suffering.

འཁོར་བར་འཁོར།

*korwar kor*

- 4) Why in our text does the question arise of whether the sutras of the greater way are true or not?

Because texts like the *Sutra of the Mother* are used to prove the fact that, if one fails to realize emptiness directly, one cannot even end one's mental afflictions and reach nirvana.

5) State the "parallel argument" that Master Shantideva uses to prove to those of the lower way that the scriptures of the greater way are authoritative.

**He points out that they did not even accept the scriptures of the lower way as true the minute they were born, or before they had come to an understanding of their meaning through the use of reasoning. And the same tests they use to establish scripture as authoritative, that it should accord to the teachings of the three collections (and therefore the three trainings), are used by those of the greater way to establish their scriptures are authoritative.**

6) What comparison does Master Shantideva use to show that, unless one realizes emptiness directly, the mental afflictions will always come back—even in a case where one has been able to stop them from appearing in a manifest way for a while. (Tibetan track in Tibetan.)

**He says it is like that deep meditation where one is able to almost completely stop the tendency to discriminate: after you come out of this meditation, the tendency to discriminate comes back.**

།འགགས་པ་སྐྱར་ཡང་སྐྱེ་འགྱུར་ཏེ།

།འདུ་ཤེས་མེད་པའི་སྣོམས་འཇུག་བཞིན།

*gakpa lar yang kye gyur te  
dushe mepay nyomjuk shin*

7) How does Master Shantideva answer the concern that meditating upon emptiness might feel a little scary? (Tibetan track in Tibetan.)

**He points out that the tendency to see things as self-existent is the cause of all the suffering in the world, and so if we are going to be frightened, we should be frightened at it. The wisdom which realizes emptiness, on the other hand, is the cause of ending all the pain in the world, and thus all the fear in the world—and so we *must* meditate upon it.**

བདེན་པར་འཇིག་པ་སྐྱབས་བསྐྱེད་བྱེད།

སྣོང་ཉིད་རྟོགས་པ་སྐྱབས་བསྐྱེད་ཞི་བྱེད།

*denpar dzinpa dukngel kyeje  
tongnyi tokpa dukngel shi-je*



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Five*

1) Name and define the two forms of the tendency to grasp things as existing in truth.  
(Tibetan track in Tibetan.)

a) The "learned" form of the tendency to grasp things as existing in truth; a tendency to believe that things have their own nature which depends primarily upon the mind being affected by specific philosophical beliefs.

གཙོ་བོར་གྲུབ་མཐས་སློབ་བསྐྱར་བ་ལ་ལྟོས་དགོས་པའི་བདེན་འཛིན་ནི། བདེན་  
འཛིན་ཀུན་བརྟགས།

*tsowor drupte lo gyurwa la tu gupay dendzin, dendzin kuntak*

b) The "innate" form of the tendency to believe that things have their own nature which has existed in our minds for beginningless time, and which is possessed by all normal living beings, both those whose minds have been or have not been affected by specific philosophical beliefs.

ཐོག་མ་མེད་པ་ནས་རྗེས་སུ་ཞུགས་པ། གྲུབ་མཐས་སློབ་བསྐྱར་མ་བསྐྱར་  
གཉིས་གལ་ཡོད་པའི་བདེན་འཛིན་ནི། བདེན་འཛིན་ལྟན་རྒྱུས།

*tokma mepa ne jesu shukpa, drupte lo gyur ma-gyur nyi-ga la  
yupay dendzin, dendzin hlenkye*



2) At what point does a person on the Mahayana track eliminate each of these two? (Tibetan track in Tibetan.)

The learned form is eliminated during the path of seeing (*tong-lam*); that is, although one still sees things as self-existent after coming down from the direct perception of emptiness, one no longer believes that they are—one knows that one is not seeing things correctly. During the eighth bodhisattva level (*sa gyepa*), one eliminates the manifest form of the innate form.

མཐོང་ལམ།

*tong-lam*

ས་བརྒྱད་པ།

*sa gyepa*

3) Name three wrong ideas that we might have about ourselves that are classified as "learned" tendencies to see things as truly existing. (Tibetan track in Tibetan.)

a) The tendency to see the person and his parts as being like a master and his servants; this would correspond to the idea of a "soul" or a "me" which is totally distinct from the parts of the person.

གང་ཟག་དང་ཕུང་པོ་ཇི་བོ་དང་ཁོལ་པོ་བཞིན་དུ་འཛིན་པ།

*gangsak dang pungpo jewo dang kolpo shindu dzinpa*

b) The tendency to hold that our ultimate reality lies in objectively real, partless atoms; this would correspond to the materialist view of modern science, or explaining the fine points of perception as being chemically based.

རྒྱལ་ཕྱན་ཆ་མེད་དུ་འཛིན་པ།

*dultren chame du dzinpa*

- c) **The tendency to hold that our ultimate reality lies in moments of consciousness which are objectively real and partless; this would correspond to our sense of a self beyond our parts.**

ཤེཔ་པ་རྣམས་ཅིག་ཆ་མེད་དུ་འཇོན་པ།

*shepa kechik chame du dzinpa*

4) No Buddhist school agrees that there is a person which is distinct from the physical and mental parts of a person, but the Middle Way says that we are further neither any single one of our parts, nor the whole of the parts. It's easy to see that we are not any one of our parts, such as an arm or a leg, but why is it the case that we are not the sum of all of our various parts?

**In that case, if we took away any one part, we could no longer exist. The total sum of all the parts of a person is not the person until the image of the whole has been imposed upon these parts by the projections forced upon us by our past karma.**

5) Why does the non-Buddhist opponent in the ninth chapter say that the person must be unchanging?

**They say that, if the person is something that begins and ends by the moment, then the person who committed the karma is gone by the moment after the deed. As such, there would be no one to experience the consequence of the karma.**

6) Give three parts of the answer that Master Shantideva says in reply to this position. (Tibetan track in Tibetan.)

a) **He says that both the non-Buddhists and the Buddhists agree that the person who committed the deed is not the same as the person who experiences its karmic consequences, so the argument is meaningless.**

ལས་བྱེད་པའི་དུས་དང་འབྲས་བུ་སྲོང་བའི་དུས་ཀྱི་གང་ཟག་ཇུས་ཐ་དད།

*le jepay du dang drebu nyongway du kyi gangsak dze tade*

- b) He points out that the only other choice is that the cause (the deed) and the result (the karmic consequence) would have to exist at the same time, which is impossible.

གྱུའི་དུས་སུ་འབྲས་བུ་སྐྱོང་མི་སྲིད།  
*gyuy du su drebu nyong misi*

- c) He says that it is perfectly appropriate to refer to the continuous stream of the one who performs the karma and the one who experiences its consequences as one person.

གྱུན་གཅིག་ལ་ལས་བྱེད་པ་པོ་དང་འབྲས་བུ་སྐྱོད་པ་པོ་བསྟན་རུང་།  
*gyun chik la le jepapo dang drebu chupapo ten rung*

- 7) What then is the real nature of the "me"? (Tibetan track in Tibetan.)

It is an image or a concept imposed upon a collection of parts.

ཆ་ཤས་གྱི་ཚོགས་པ་ལ་བརྟེན་ནས་བསྐྱེད་བཏགས་ཅམ།  
*cha she kyi tsok pa la tenne ta-nye tak tsam*

- 8) What is the example used by Master Shantideva to show that, if we try to find any other real nature of the "me," we come up with nothing? (Tibetan track in Tibetan.)

When we go through any of the other ways of existing, and also try to look beyond this nominal nature, we come up with simple emptiness, as if we had stripped away all the parts of the stem of an empty reed.

རང་བཞིན་བཅའ་ན། རྒྱུ་ཤིང་གྱི་སྐྱོང་པོ་ཆ་ཤས་སུ་བྱེ་ནས་འགའ་ཡང་མེད་པ་བཞིན་  
ཡིན།

*rangshin tsel na, Chushing gyi dongpo chashe su che ne gayang mepa shin yin*



## COURSE XII

Guide to the Bodhisattva's Way of Life,

Part III

*Answer Key, Class Six*

1) At this point in the text, Master Shantideva moves from a major discussion of one kind of emptiness to another. The distinction between the two is the answer to a natural question raised in our minds when we begin to examine the emptiness of any object, especially our own selves. State the question, and briefly describe the two kinds of emptiness. (Tibetan track in Tibetan.)

**When we understand that we are only a concept imposed on a collection of parts by force of our past karma, we begin to wonder whether the "raw data" itself is also a concept imposed on its own parts (*gangsak gi dakshi yang takyu yinnam*): that is, we begin to draw the distinction between the emptiness of us (*gangsak gi dakme*) and the emptiness of our parts (*chu kyi dakme*).**

གང་ཟག་གི་གདགས་གཞི་ཡང་བདགས་ཡོད་ཡིན་ནམ།

*gangsak gi dakshi yang takyu yinnam?*

གང་ཟག་གི་བདག་མེད།

*gangsak gi dakme*

ཚོས་ཀྱི་བདག་མེད།

*chu kyi dakme*

2) When you focus upon the whole, such as the body, why do the parts or "raw data," such as the colors and shapes of the body, seem to exist out there, really, independently, on their own. (Tibetan track in Tibetan.)

**Because at this level we are only perceiving these parts with a conventional or deceptive perception, without examining their real nature.**

མ་བདགས་མ་དབྱེད་པར་ཐ་སྐད་པའི་ཚད་མས་གྲུབ།

*matak macheper ta-nyepay tseme drup*

3) How does the process of going down in levels through the parts, and the parts of the parts, and so on, work as a method to establish that things are actually empty? (Tibetan track in Tibetan.)

**When we look for (self-existent) "raw data" that is the object which we projected on to, we don't find anything, and thereby establish, in yet another way, the truth of emptiness.**

ཐ་སྐྱད་བཏགས་པའི་བཏགས་དོན་བཅའ་བའི་ཚེ་ན་མ་རྟོན།

*ta-nye takpay takdun tselway tse-na ma-nye*

4) What do we tend to think of as the ultimate "raw data" for each of the two great divisions of a person? (These are the same as the two things which lower schools of Buddhism believe have some existence from their own side). (Tibetan track in Tibetan.)

**a) The atoms that, at any given moment, make up what we call our physical bodies.**

གཟུགས་ཀྱི་ཚོགས་པའི་རྒྱལ་ཕྱ་རབ།

*suk kyi tsokpay dul tra-rab*

**b) The stream of present moments of awareness that, over a lifetime, make up what we call our minds.**

ཤེས་པའི་སྐྱད་ཅིག་མའི་རྒྱན།

*shepay kechikmay gyun*

5) Why don't either of these two kinds of raw data exist?

**What we imagine as the most basic building blocks of all physical matter—atoms—are only a projection onto smaller parts, each side of the atom, and so on, endlessly. What we imagine as the most basic unit of awareness—the present moment—is only a projection onto its start, its duration, and its end, and so on, endlessly.**

6) What really then provides the raw data of all existence, for every level of mental or physical objects?

**Projections forced upon us by our past karma, at every level.**

7) Are things therefore less real? How can this be confirmed?

**Not at all. We can confirm this through our direct experience of pain or pleasure; for example, by standing in front of a fast-moving taxi cab.**

8) What is the whole point of looking at the world this way? Why is this the only worldview that works?

**We can do good deeds, plant good karmic seeds, and create a Buddha paradise, angel body and perfect mind and compassion: reach the end of suffering births, aging, illness, and death, as promised by Lord Buddha.**

9) Why will suffering ultimately be eliminated in every living being? (Tibetan track in Tibetan.)

**Because its root is a misperception of the true nature of things; being a misperception, it is totally inferior to and powerless compared to correct view, its ultimately powerful antidote.**

སྐྱུག་བསྐྱེལ་གྱི་རྒྱུར་གྱུར་པའི། དངོས་པོའི་གནས་ལུགས་ལ་སྤྱིན་ཅི་ལོག་ཏུ་ཞུགས་  
པའི་བདེན་འཛིན་དམན་པ་དེ་ལ་གཉེན་པོ་སློབས་ལྡན་ཡོད་པའི་བྱིར།

*dukngel gyi gyur gyurpay, ngupuy neluk la chinchi loktu shugpay dendzin  
menpa de la nyenpo topden yupay chir*

10) What discussion does Master Shantideva use as a bridge between his two discussions of the two types of emptiness?

**In response to a question of the opponent he asks: if beings are empty, then who is it that we are supposed to feel compassion towards?**

11) Name, and describe the meaning of the names, to each of the three kinds of compassion presented by Master Chandrikirti in his classic "meaning commentary" upon Arya Nagarjuna's *Root Wisdom*. (Tibetan track in Tibetan.)

- a) Compassion which focusses upon things (*chu la mikpay nyingje*): found in the mind of someone who understands that the suffering beings their compassion (*nyingje*) focusses (*mikpa*) upon (*la*) are changing by the instant. People with this compassion are thus able to stop their tendency of seeing the person as unchanging, and whole, and independent. Because of this, they are able to stop their tendency of seeing the person as some solid "soul" or "being" that exists beyond the mind and body. Because of this, they are able to see that the person is only a concept imposed upon its parts, which are called "things" (*chu*).

ཚོས་ལ་དམིགས་པའི་སྣིང་ཇེ།

*chu la mikpay nyingje*

- b) Compassion which focusses on nothing (*mikme kyi nyingje*): the kind of compassion (*nyingje*) found in the mind of someone who is able to make the distinction that the suffering being upon whom they are focussing (*mikpa*) does not really exist (*me*) truly, despite the fact that their tendency to see things as existing truly does see this person as existing truly.

དམིགས་མེད་ཀྱི་སྣིང་ཇེ།

*mikme kyi nyingje*

- c) Compassion which focusses simply on the living being (*semchen tsamla mikpay nyingje*): the compassion found in the mind of someone who is simply (*tsam*) focussing (*mikpa*) on (*la*) a living being (*semchen*) and not making any of the kinds of distinctions, such as changing or whatever, mentioned above.

སེམས་ཅན་ཙམ་ལ་དམིགས་པའི་སྣིང་ཇེ།

*semchen tsamla mikpay nyingje*



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Seven*

1) Name the four kinds of deep awareness used to understand the meaning of emptiness, and then describe the major points used in the discussion of the first three only. (Tibetan track in Tibetan.)

a) **The deep awareness of the body. Determining that the whole and the parts of the body have no nature of their own; and that the body is therefore like a dream, unworthy of improper desire for it; and that therefore the person himself has no nature either.**

ལུས་དྲན་པ་ཉིར་གཞུག་པ།

*lu drenpa nyershak*

ཆ་ཅན་ལུས་དང་ཆ་ཤས་ཡན་ལག་རང་བཞིན་མེད་པར་གཏན་ལ་དབབ་པ།

*chachen lu dang chashe yenlak rangshin mepar tenla appa*

དེས་ན་ལུས་མི་ལམ་ལྟ་བུ་ལ་ཆགས་པ་མི་རིགས་པ།

*de na lu milam tabu la chakpa mirikpa*

དེས་གང་ཟག་ཀྱང་རང་བཞིན་མེད་པར་གྱུབ་པ།

*de gangsak kyang rangshin mepar druppa*

b) **The deep awareness of feeling. Refuting the idea that the very essence of feeling could be something that existed by nature; refuting the idea that the cause of feeling could exist by nature; refuting the idea that the object upon which feeling focuses could exist by nature; refuting the idea that the subject state of mind in an act of feeling could exist by nature.**

ཚོར་བ་དྲན་པ་ཉིར་གཞུག་པ།

*tsorwa drenpa nyershak*



ཚོར་བའི་ངོ་བོ་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ།  
*tsorway ngowo rangshin gyi druppa gakpa*

དེའི་རྒྱ་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ།  
*dey gyu rangshin gyi druppa gakpa*

དེའི་དམིགས་ཡུལ་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ།  
*dey mikyul rangshin gyi druppa gakpa*

དེའི་ཡུལ་ཅན་རང་བཞིན་གྱིས་གྲུབ་པ་དགག་པ།  
*dey yulchen rangshin gyi druppa gakpa*

- c) The deep awareness of the mind. Demonstrating the fact that consciousness of the mind cannot exist by nature, and demonstrating the fact that the other five kinds of consciousness cannot exist by nature.

སེམས་བློ་པ་ཉེར་གཞག་ག།  
*sem drenpa nyershak*

ཡིད་གྱི་ཤེས་པ་རང་བཞིན་གྱིས་མེད་པར་བསྟན་པ།  
*yi kyi shepa rangshin gyi mepar tenpa*

རྣམ་ཤེས་ལྗང་རང་བཞིན་གྱིས་མེད་པར་བསྟན་པ།  
*namshe nga rangshin gyi mepar tenpa*

- d) The deep awareness of objects.

ཚོས་བློ་པ་ཉེར་གཞག་ག།  
*chu drenpa nyershak*

2) Our impure capacity to have good and bad feelings, both physical and mental, plays such a large role in creating the suffering world that the ability to feel was taught to be a whole separate "heap" or part of the body by Lord Buddha. Quote the lines from the *Treasure House of Higher Knowledge (Abhidharma Kosha)* of Master Vasubandhu that describe the role of feeling. (Tibetan track in Tibetan.)

**Out of all the 46 mental functions taught in the Abhidharma system, only two were spoken by the Buddha to be whole separate heaps: impure discrimination (*dushe sakche*) and impure feeling (*tsorwa sakche*). This is because, as the root text says:**

**They are the root of conflict and the cause  
Of cyclic life, a reason for the order.  
Thus feeling and discrimination, among the  
Mental functions, are set apart as heaps.**

People engage in conflict because they distinguish between "theirs" and "mine," and to get what feels good and avoid what feels bad. They thus accumulate the power of karma, which causes the cycle of suffering. The order of the five heaps is also determined by relative subtlety, from physical matter to consciousness, and these reflect this order: physical matter is most gross; feeling can be done with the hand, which is made of physical matter; and discrimination is most gross among the remaining mental functions, as it draws distinctions. Next is the other factors, such as the hope one does not suffer, and then finally the most subtle, consciousness.

།ཚོད་པའི་ཚུ་བར་འགྲུར་བ་དང་།

།འཁོར་བའི་རྒྱ་སྤྱིར་རིམ་རྒྱའི་སྤྱིར།

།སེམས་བྱང་རྣམས་ལས་ཚོར་བ་དང་།

།འདུ་ཤེས་ལོགས་ཤིག་ཡུང་པོར་གཞག།

*tsupay tsawa gyurwa dang  
korway gyuchor rim gyuy chir  
semjung namle tsorwa dang  
dushe lokshik pungpor shak*

འདུ་ཤེས་ཟག་བཅས།  
*dushe sakche*

ཚོར་བ་ཟག་བཅས།  
*tsorwa sakche*

3) What makes a feeling "impure"? (Tibetan track also give Tibetan for "impure.")

**When it is involved with ignorance; ultimately, misunderstanding the true nature of an object and therefore to be willing to do a bad deed to obtain a good feeling or avoid a bad feeling.**

ཟག་བཅས།

*sakche*

4) State the proof that Master Shantideva gives to show that feelings of pain are not self-existent. (Tibetan track in Tibetan.)

**If feelings of pain had some nature of their own—that is, if they were self-existent, and did not depend on our projections—then they could never change to feelings of pleasure.**

ཚོར་བ་སྐྱུག་བསྐྱེལ་རང་བཞིན་གྱིས་གྲུབ་ན།

གཞན་དུ་འགྱུར་བ་མི་རིགས།

*tsorwa dukngel rangshin gyi drup na  
shen du gyurwa mi rik*

5) State the example that Master Shantideva gives to show that feelings of pleasure are not self-existent.

**Suppose someone had lost their only son and were undergoing the pain of grief. If good feelings were self-existent, then when this person ate some tasty food they would only feel happy, since these feelings have their own nature. This is because even a small feeling of pleasure would then be pure, self-existent pleasure, and as great as the greatest pleasures.**

6) In his discussion of why the mind is not self-existent, Gyaltsab Je mentions that we should apply the "seven-step analysis" used in the example of a wagon. List the seven steps of this analysis. (Tibetan track in Tibetan.)

The wagon is examined to see whether it is (1) its parts; (2) something else; (3) not something that something else depends upon; (4) not something that depends on something else; (5) not something that has anything; (6) not something that includes anything; and (7) not its shape.

དེ་ཉིད་དང་།

*de nyi dang*

གཞན་ཉིད་དང་།

*shen nyi dang*

རྟེན་དང་བརྟེན་པའི་ཕྱོགས་དང་།

*ten dang tenpay chok dang*

ལྷན་པའི་ཕྱོགས་དང་།

*denpay chok dang*

འདུས་པ་ཙམ་དང་།

*dupa tsam dang*

དབྱིབས་ཀྱི་རྣམ་པར་དབྱུད་པ།

*yip kyi nam pa*



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Eight*

1) Give the name of the proof used to examine the true nature of causes; explain the meaning of the name; and then describe the reasoning by giving the relevant four lines from the *Root Wisdom* of Arya Nagarjuna. (Tibetan track in Tibetan.)

a) The proof is called the "Sliver of Diamond"

རྡོ་རྗེ་གཟེགས་མའི་གཏན་ཚིགས།

*dorje sekmay tentsik*

b) One of the qualities of emptiness is that it resembles the diamond, in that it is an ultimate, as a diamond almost is (in hardness). All emptinesses share exactly the same nature, as do all cases of the smallest bit of diamond: they are all pure diamond, no more and no less, and all cases of emptiness are pure emptiness, no more and no less.

c) The first chapter of the *Root Wisdom* describes the proof as follows:

Things grow neither from themselves, nor from something else,  
Nor do they grow from both, nor also without any cause at all.  
There is no working thing at all, in any place at all,  
Which ever grew in any way at all.

འབདག་ལས་མ་ཡིན་གཞན་ལས་མིན།

གཞིས་ལས་མ་ཡིན་རྒྱ་མེད་མིན།

དངོས་པོ་གང་དག་གང་ན་ཡང་།

སྐྱེ་བ་ནམ་ཡང་ཡོད་མ་ཡིན།

*dak le ma yin shen le min*

*nyi le ma yin gyu me min*

*ngupo gangdak gang na yang*

*kyewa namyang yu ma yin*

2) Why is it more difficult to understand the emptiness of causation than the general emptiness of ourselves and our parts, which was already presented?

**It would require us to understand that the very way in which things work in the world is completely different than what we have always thought: all events and objects are caused only by a shift in our projections, and not by some external, self-existent causes.**

3) Give a general description of the object which the Middle Way denies—that is, describe what it is that emptiness is empty of—and give a metaphor for it. (Tibetan track describe and also name in Tibetan.)

**The object denied by Middle Way (*gakja*) is a self-existent thing: a thing which could exist without being a group of parts that we are forced by our past karma to conceptualize in a certain way (*tsogpay tengdu tokpay taktzam mayinpa*). We grasp to this object continually, but it does not exist, never did exist, and could not exist: it is like a full-sized, two-headed, purple elephant in our room.**

དགག་བྱ།

*gakja*

ཚོགས་པའི་སྤྱིང་དུ་རྟོག་པས་བཏགས་ཙམ་མ་ཡིན་པ།

*tsokpay tengdu tokpe taktsam mayinpa*

4) State the famous lines from the *Guide to the Bodhisattva's Way of Life* which express the importance of understanding the object which we deny. (Tibetan track in Tibetan.)

**One would never be able to  
Grasp how something was  
Devoid of being a thing  
Without encountering that  
Thing it was which one  
Imagined it to be.**

ཁྱེད་ཀྱི་དཔྱད་པས་མེད་པའི་མེད་པར།

དེ་ཡི་དཔྱད་པའི་མེད་པའི་མེད་པར།

*takpay ngu la ma rekpar*

*de yi ngume dzin mayin*

5) Why does Master Shantideva bring up the object which the Middle Way denies at this point in his presentation of emptiness?

The opposing school has made the claim that, since the state of mind which perceives emptiness intellectually (at the path of preparation, for example) is itself being deceived, then it must be mistaken, and emptiness must be incorrect. The Middle Way though answers that it is perfectly reasonable for a state of mind to be deceived—and seeing its object, even emptiness itself—in a deceptive way, and yet still be validly establishing the truth of emptiness. In fact, when we first go through the process of imagining the thing we deny, and then perceiving intellectually how it could never exist, our tendency to see things as self-existent is still asserting itself. Our conception of what emptiness is like is therefore deceptive—in that emptiness itself appears to our initial understanding as being self-existent—but this does not mean that emptiness itself *is* self-existent, in which case *it would have to not exist at all*, and the opponent would be correct. In short, even emptiness itself is empty of any self-existence.

6) The object which the Middle Way denies can be described as an impossible something which has occurred outside of the law of dependent origination: something which has occurred in a way which is the opposite of dependent origination. State the formal proof called the "Proof based upon Dependent Origination." (Tibetan track in Tibetan.)

Consider all inner and outer working things.  
None of them exists truly,  
Because they occur in dependence upon other things.  
They are, for example, like a reflection in a mirror.

ཕྱི་ནང་གི་དངོས་པོ་རྣམས་ཚོས་ཅན།

བདེན་པར་མེད་དེ།

རྟེན་འབྲེལ་ཡིན་པའི་ཕྱིར།

དཔེར་ན་གཟུགས་བརྟན་བཞིན།

*chinang gi ngupo nam chuchen*

*denpar me de*

*tendrel yinpay chir*

*per na suknyen shin*

7) Describe the three different interpretations of what "dependent origination" means; state the Buddhist school or schools that believe in each; and explain why each interpretation is preferable to the preceding one. (Tibetan track in Tibetan, and also give the Tibetan for "dependent origination.")

The Tibetan word for "dependent origination" is *tendrel*:

རྟེན་འབྲེལ།

*tendrel*

- a) The "Functionalist Group," meaning those of the Mind-Only School on down, hold that things are dependently originating when they depend upon causes and conditions.

རྒྱ་དང་རྟེན་ལ་བརྟེན་ནས་གྲུབ་པ།

*gyu dang kyen la tenne druppa*

- b) The "Independent Group" of the Middle-Way School holds that things are dependently originating when they depend upon their parts. This explanation is more comprehensive than the preceding, since it also covers unchanging objects, which have no causes; for example, empty space, which depends on its directions.

རང་གི་ཆ་ཤས་ལ་བརྟེན་ནས་གྲུབ་པ།

*rang gi chashe la tenne druppa*

- c) The "Necessity Group" of the Middle-Way School holds that things are dependently originating when they depend on a projection, forced upon us by our past karma, and causing us to interpret a collection of parts or "raw data" in a certain way. This explanation is immediately applicable to understanding how to reach nirvana and enlightenment, since we understand the exact method for changing our future reality.

ཚོགས་པའི་སྣང་དུ་རྟོག་པས་བཏགས་ཅམ་ལ་བརྟེན་ནས་གྲུབ་པ།

*tsokpay tengdu tokpe taktsam la tenne druppa*



8) What would be a good way to describe the object we deny in the case of the proof of the emptiness of causes, which began our presentation for this eighth class?

**It would be anything that caused another thing to happen, or anything that did anything at all, because it had caused it to do so in an external, self-existent way, rather than due to a shift in our projections forced upon us by our karma.**



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Nine*

1) Give the "proof based on refuting that neither a thing which does nor does not exist could ever grow," which is meant to prove that results cannot grow self-existently. (Tibetan track name in Tibetan and describe in English.)

**Consider those things which are results.**

**Then do not grow in an ultimate way, because:**

- (1) Results which exist at the time of their causes do not grow in an ultimate way;**
- (2) Results which do not exist at the time of their causes do not grow in an ultimate way;**
- (3) Results which both do and do not exist at the time of their causes do not grow in an ultimate way; and**
- (4) Results which are neither of the above do not grow in an ultimate way.**

ཡོད་མེད་སྐྱེ་འགོག་གི་གཏན་ཚིག་ལ།

*yu me kyegok gi tentsik*

2) Name two parties who are being disputed against when we deny the (ultimate) existence of results, and explain why they are being disputed against. (Tibetan track in Tibetan.)

- a) The "Numerist" school of the non-Buddhists, who believe that a result exists at the time of its cause, and is only revealed by the act of growing.**

གྲངས་ཅན་པ། ལྷུ་དུས་སུ་ཡོད་པའི་འབྲས་བུ།

*drang chenpa, gyudu su yupay drebu*

**b) The Buddhist schools who believe that a result has some nature of its own.**

འབྲས་བུ་རང་བཞིན་གྱིས་ཡོད་པར་འདོད་པའི་ནང་པ།

*drebu rangshin gyi yupar dupay nangpa*

3) Explain the basic reasoning that Master Shantideva uses to show that a cause cannot give rise to a result which does not exist at the time.

**In order to show that this is true, Master Shantideva demonstrates that a cause could not give rise to an unchanging thing, since this incidentally proves that a cause could not give rise to a result which did not exist at all. He says first that not even millions of causes could make an unchanging thing turn into a changing thing. Nor could the thing remain unchanging, nor could it be a mixture of changing and unchanging. He states finally that, even if we take the "result that does not exist at the time" to refer to the result which is going to grow, this choice is still not valid, since we are assuming here a result which has a nature of its own.**

4) Name another kind of event which the above proof demonstrates cannot exist through any nature of its own.

**The proof is used to show that things cannot grow through any nature of their own, and by implication also shows that things cannot stop through any nature of their own.**



7) Name the "three elements" in an act of ignorant desire, and explain the importance of their natural nirvana. (Tibetan track in Tibetan.)

**The three elements are the object of the ignorant desire, the person who is feeling the ignorant desire, and the act of desire. Each one is only a projection, which means ultimately that, if we want to gain and keep the object of proper (informed) desire, we must begin and maintain the morality and good deeds that would force us to see ourselves as doing so.**

སྲིད་པའི་འཁོར་གསུམ།

*sepay korsum*

སྲིད་པའི་གཞི།

*sepay shi*

སྲིད་པ་པོ།

*sepapo*

སྲིད་པའི་བྱ་བ།

*sepay jawa*

8) Explain the best method for truly understanding the classical proofs of emptiness.

**The best method for truly understanding the classical proofs of emptiness is to request the blessing of your root and lineage Lamas, which is also not self- existent.**



COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Answer Key, Class Ten*

1) Give a short description of the distinction between love and compassion, as found in the *Great Book on the Steps of the Path (Lamrim Chenmo)*, by Je Tsongkapa. (Tibetan track in Tibetan.)

**"Love is the state of mind where one wants all living beings to find every happiness; compassion is the state of mind where one wants them to be freed of every suffering."**

བདེ་བ་དང་ཕྱད་འདོད་ཀྱི་བྱམས་པ་དང་སྐྱབ་བསྐྱེལ་དང་བྲལ་འདོད་ཀྱི་སྣོང་རྩེ།

*dewa dang tre du kyi jampa dang dukngel dang drel du kyi nyingje*

2) Give the more formal definition of great compassion. We have already discussed how to divide it into three types according to its essential nature; now describe how we can divide it into two types, according to what it hopes to accomplish. (Tibetan track in Tibetan.)

**a) Definition: That uncontrived state of mind which, no matter what suffering being it may focus upon, feels an uncontrollable wish to free them from their pain, with exactly the same intensity of love that a mother feels for her only child.**

སྐྱབ་བསྐྱེལ་ཅན་གྱི་སེམས་ཅན་གང་ལ་དམིགས་ཀྱང་མ་བུ་གཅིག་པ་ལ་བརྟེ་  
བས་ཚོད་ཅམ་དུ་སྐྱབ་བསྐྱེལ་དང་བྲལ་བར་འདོད་པའི་སྣོ་བཙོས་མ་མིན་པ་རང་  
གི་ངང་གིས་སྐྱེ་བའི་སྣོ།

*dukngel chen gyi semchen gangla mik kyang ma bu chikpa la tsewe  
tsu tsam du dukngel dang drelwar dupay lo chuma minpa ranggi  
kyeway lo*

- b) Two types: The two types are known as the "compassion that hopes to free all beings from their pain" and the "compassion that hopes to protect all beings from their pain." The latter type of compassion is the same as "personal responsibility."

སེམས་ཅན་སྐྱབས་བསྐྱེད་དང་བྲལ་འདོད་ཀྱི་སྣོང་ཇི་ཆེན་པོ་དང་། དེ་ལས་  
སྐྱོབ་འདོད་ཀྱི་སྣོང་ཇི་ཆེན་པོ་གཉིས། ཕྱི་མ་དང་ལྷག་བསམ་རྣམ་དག་གཉིས་  
དོན་གཅིག

*semchen dukngel dang drel du kyi nyingje chenpo dang, de le kyob  
du kyi nyingje chenpo nyi, chima dang hlaksam namdak nyi dun  
chik*

- 3) What is the context in which Master Shantideva presents the perfection of giving?  
(Tibetan track in Tibetan.)

He presents the perfection of giving through the chapter on one of the seven components for accumulating positive energy and purifying negative energy.

བསམགས་སྐྱུང་གི་གནད་བསྐྱེད་པའི་ཡན་ལག་བདུན་པའི་ནང་ཚན་དུ་གྱུར་པའི་བསྐྱོ་བ།  
*sakjang gi ne dupay yenlak dunpay nangtsen du gyur pay ngowa*

- 4) State the distinction between "prayer" and "dedication," as described by Gyaltsab Je in his commentary to the *Guide*. (Tibetan track in Tibetan.)

A prayer (*munlam*) is characterized by the aspiration to reach a spiritual goal; dedication (*ngowa*) is characterized by the aspiration that some virtue we have accomplished should become a cause for a spiritual goal.

འདོད་བྱའི་འབྲས་བུ་དོན་གཉིས་ཀྱི་འདུན་པས་བྱད་པར་དུ་བྱས་པ་སྣོན་ལམ།  
*dujay drebu dun nyer gyi dunpay kyedpar du chepa munlam*

སྐྱུང་དག་གི་བྱ་རྣམས་འབྲས་བུ་དེའི་སྐྱུར་འགྱུར་བའི་འདུན་པས་བྱད་པར་དུ་བྱས་པ་བསྐྱོ་བ།  
*gyuy gewa nam drebu dey gyur gyurway dunpay kyedpar du chepa ngowa*

5) Describe the principal benefit of performing an act of dedication, and the principal problem of failing to do so.

**Virtues that would have created only a small spiritual result create increasingly greater results if they are dedicated to total enlightenment for the sake of others. Virtues that are not dedicated tend to wear out in the interim.**

6) As he closes his presentation on the stages of the path, Master Shantideva dedicates the virtue of his great accomplishment to the continued flourishing of the Buddhist teachings in the world, using a metaphor to describe them. State the metaphor and explain it. (Tibetan track in Tibetan.)

**He states that the worldview of Buddhism is the "one and only medicine that can cure all the suffering of living kind": having proved that this is the only worldview which is complete and beneficial to help all living kind escape their pain, he now dedicates the immense virtue of writing the book to the continued flourishing of this view in the world.**

འགྲོ་བའི་སྐྱབ་བསྐྱེལ་སྤྲོད་གཅིག་ལྟ།

བསྐྱེལ་བ་ཡུན་རིང་གནས་གྱུར་ཅིག།

*droway dukngel men chikpu*

*tenpa yunring ne gyur chik*

7) Describe and explain the final act of Master Shantideva in his spiritual classic, the *Guide to the Bodhisattva's Way of Life*.

**He bows down to his Spiritual Friend, who is the one responsible for spreading the teachings of Buddhism (all goodness that there is) within his, Master Shantideva's, own heart. The point is that all spiritual progress, reaching our ultimate goals, all begins and ends with finding and serving a Heart Teacher. For Master Shantideva, this teacher is Manjushri himself.**

བདག་གི་རྒྱུད་ལ་དགེ་བའི་ཕྱོགས་དར་བར་མཇེད་པའི་དགེ་བའི་བཤེས་གཉེན་ལ་

བདག་ཕྱབ་འཚལ་ལོ།

*dak gi gyu la geway chok darwar dzepay geway shenyen la dak chaktsel lo*





COURSE XII  
Guide to the Bodhisattva's Way of Life,  
Part III

*Tibetan Language Study Guide*

Class One

འཇིག་ལྷ།

*jikta*

སྤྱང་འདས།

*nyangde*

སློབ་དཔོན་ཞི་འཚོ་ལྷ་ར་སློང་ཉིད་ཐོས་བསམ་གྱིས་གཏན་ལ་འབབས་པ་ལའང་སྤྱིན་སོགས་  
ལྷ་སྤྱིན་དུ་འགྲོ་མི་དགོས།

*loppon shi-tso tar tongnyi tu sam gyi tenla beppa la-ang jin sok nga ngundu  
dro mi gu*

སློང་ཉིད་ལ་ཡིད་འགྱུར་བའི་སྤྱང་བ་སྤྱི་བ་ལའང་སྤྱིན་དུ་འགྲོ་མི་དགོས།

*tongnyi la yi gyurway nyongwa kyewa la-ang ngun du dro mi gu*

ཉན་རང་གིས་སློང་ཉིད་རྟོགས་པའི་སློམ་བྱུང་གི་ལྷག་མཐོང་ཡང་སྤྱི།

*nyen rang gi tongnyi tokpay gomjung gi hlaktong yang kye*

ཡན་ལག་འདི་དག་ཐམས་ཅད་ནི།

བྱབ་པས་ཤེས་རབ་དོན་དུ་གསུངས།

*yenlak di dak tamche ni*

*tubpe sherab don du sung*

ཀུན་རྫོབ་དང་ནི་དོན་དམ་སྟེ།  
འདི་ནི་བདེན་པ་གཉིས་སུ་འདོད།  
*kundzob dang ni dundam te*  
*dini denpa nyisu du*

དོན་གང་ཞིག་མངོན་སུམ་དུ་རྟོགས་པས་དྲི་མ་ཟད་པར་བྱེད་པ།  
*dun gang shik ngunsum du tokpe di ma se par jepa*

Class Two

དངོས་པོར་སྒྲུབ།  
*ngupor mawa*

དངོས་པོ་བདེན་པར་གྲུབ་པ།  
*ngupo denpar druppa*

དབྱུ་མ་པ།  
*umapa*

ཚོས་ཐམས་ཅད་རང་བཞིན་གྱིས་མ་གྲུབ་པ།  
*chu tamche rangshin gyi ma druppa*

འཕགས་པ།  
*pakpa*

གྱུན་ལྷགས།  
*gyun shuk*

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་སྟོང་།

*tongnyi ngunsum du tok nyong*

སོ་སོ་སྐྱེ་བོ།

*so so kyewo*

བྱིས་པ།

*jipa*

ཚུར་མཐོང་།

*tsur tong*

སྟོང་ཉིད་མངོན་སུམ་དུ་རྟོགས་མ་སྟོང་།

*tongnyi ngunsum du tok nyong*

དངོས་པོ་རང་བཞིན་གྱིས་མེད་ན་ཡི་མེད་དུ་འགྱུར་ཞིང་ཡོད་ན་རང་བཞིན་གྱིས་ཡོད་དགོས་

སྣམ་པ་བདེན་གཉིས་འགའ་བར་འཇིག་པ།

*ngupo rangshing gyi me na ye me du gyur shing yu na rang-shin gyi yu gu nyampa  
den nyi gelwar dzinpa*

རང་བཞིན་གྱི་སྤང་འདས།

*rangshin gyi nyangde*

ཚོས་ཐམས་ཅད་རང་བཞིན་གྱིས་སྟོང་པ་རང་བཞིན་གྱི་སྤང་འདས་ཡིན།

*chu thamche rangshin gyi tongpa rangshin gyi nyangde yin*

སློབ་ལུ་རྣམ་དག་གི་སྤང་འདས།  
*lobur namdak gi nyangde*

སློབ་འཆིའི་རྒྱུན་གྱིས་འཁོར་བར་འཁོར་བ་ཆད་པ་ལས་ཐོབ་དགོས་པ་དང་། ལམ་གོམས་པ་  
ལས་སྤང་བའི་ཉོན་མོངས་ཀྱི་དྲི་མ་དང་སློབ་ལུ་དུ་བྲལ་བའི་སྤང་འདས།  
*kye chiy gyun gyi korwar korwa chepa le tob gupa dang, lam gompa le jung  
way nyonmong kyi drima dang lobur du drelway nyangde*

Class Three

སྤང་ཚུལ་དང་གནས་ཚུལ་མི་མཐུན་པ།  
*nang tsul dang ne tsul mitunpa*

གཟུགས་དང་གཟུགས་འཛིན་གྱི་ཚད་མ་ཇུས་གཞན་གྱིས་བྱུབ་པ།  
*suk dang suk dzin gyi tsema dze shen gyi druppa*

རང་རིག  
*rang rik*

།རང་རིག་རལ་གྱི་སོ་ནི་རང་ལ་རང་།  
།རྗེ་ལྷར་མི་གཙོད་དེ་བཞིན་ཡིད།  
*rang rik rel dri so ni rang la rang  
jitar mi chu deshin yi*

མར་མེ་གསལ་བར་བྱ་མིན་ཏེ།

གང་ཕྱིར་ལྷན་གྱིས་བསྐྱབས་པ་མིད།

*marme selwar ja min te*

*gang chir mun gyi drippa me*

ཁ་ནང་ཁོ་ན་ལ་སྤྱོད་གསེང་། གཉིས་སྤང་ཐམས་ཅད་དང་བུལ་བའི་འཛིན་རྣམ་ཡན་གར་

བ།

*ka nang kona la chok shing, nyi nang tamche dang drelwe dzin nam yen  
garwa*

Class Four

མངོན་གྱུར་བ།

*ngun gyurwa*

བག་ལ་ཉལ་བ།

*bakla nyelwa*

བདག་འཛིན་གཉིས་ཀྱི་བག་ཆགས་ཡོད།

*dakdzin nyi kyi bakchak yu*

བདག་འཛིན་གཉིས་སྐྱེས།

*dakdzin nyi kye*

རང་ངོས་ནས་གྲུབ་པའི་ཡིད་འོང་བ་དང་ཡིད་མི་འོང་དུ་རྩལ་མིན་ཡིད་བྱེད་སྐྱེས།

*rang-ngu ne druppay yi-ongwa dang yi-mi-ong du*

འདོད་ཆགས་དང་ཞི་སྤང་སྐྱེས།  
*duchak dang shedang kye*

ལས་བསགས།  
*le sak*

འཁོར་བར་འཁོར།  
*korwar kor*

།འགགས་པ་སྐྱར་ཡང་སྐྱི་འགྱར་ཏེ།  
།འདུ་ཤེས་མེད་པའི་སྣོ་མས་འཇུག་བཞིན།  
*gakpa lar yang kye gyur te*  
*dushe mepay nyomjuk shin*

བདེན་པར་འཛིན་པ་སྐྱབ་བསྐྱེད་བྱེད།  
སྣོང་ཉིད་ཉོགས་པ་སྐྱབ་བསྐྱེད་ཞི་བྱེད།  
*denpar dzinpa dukngel kyeje*  
*tongnyi tokpa dukngel shi-je*

Class Five

གཙོ་བོར་གྲུབ་མཐས་སྣོ་བསྐྱར་བ་ལ་སྣོ་ས་དགོས་པའི་བདེན་འཛིན་ནི།  
བདེན་འཛིན་ཀུན་བརྟགས།  
*tsowor drupte lo gyurwa la tu gupay dendzin, dendzin*  
*kuntak*

ཐོག་མ་མེད་པ་ནས་ཇི་སྲིད་ལྷན་པ། ལྷན་པ་ལྷན་པ་ལྷན་པ་གཉིས་  
ག་ལ་ཡོད་པའི་བདེན་འཛིན་ནི། བདེན་འཛིན་ལྷན་སྐྱེས།

*tokma mepa ne jesu shukpa, drupte lo gyur ma-gyur nyi-ga la yupay  
dendzin, dendzin hlenkye*

མཐོང་ལམ།

*tong-lam*

ས་བརྒྱུད་པ།

*sa gyepa*

གང་ཟག་དང་ཕུང་པོ་ཇི་བོ་དང་ཁོལ་པོ་བཞིན་དུ་འཛིན་པ།

*gangsak dang pungpo jowo dang kolpo shindu dzinpa*

དུལ་ཕྱན་ཆ་མེད་དུ་འཛིན་པ།

*dultren chame du dzinpa*

ཤེས་པ་སྐྱད་ཅིག་ཆ་མེད་དུ་འཛིན་པ།

*shepa kechik chame du dzinpa*

ལས་བྱེད་པའི་དུས་དང་འབྲས་བུ་ལྗོངས་པའི་དུས་ཀྱི་གང་ཟག་རྗེས་ཐ་དད།

*le jepay du dang drebu nyongway du kyi gangsak dze tade*

རྒྱུད་དུས་སུ་འབྲས་བུ་ལྗོངས་མི་སྲིད།

*gyuy du su drebu nyong misi*

རྒྱུན་གཅིག་ལ་ལས་བྱེད་པ་པོ་དང་འབྲས་བུ་སྣོད་པ་པོ་བསྟན་རུང་།  
*gyun chik la le jepapo dang drebu chupapo ten rung*

ཆ་ཤས་ཀྱི་ཚོགས་པ་ལ་བརྟེན་ནས་ཐ་སྐད་བཏགས་ཅམ།  
*cha she kyi tsok pa la tenne ta-nye tak tsam*

རང་བཞིན་བཅའ་ན། རྒྱུ་ཤིང་གྱི་སྣོད་པོ་ཆ་ཤས་སུ་བྱེ་ནས་འགའ་ཡང་མེད་པ་བཞིན་ཡིན།  
*rangshin tsel na, Chushing gyi dongpo chashe su che ne gayang mepa shin yin*

Class Six

གང་ཟག་གི་གདགས་གཞི་ཡང་བཏགས་ཡོད་ཡིན་ནམ།  
*gangsak gi dakshi yang takyu yinnam?*

གང་ཟག་གི་བདག་མེད།  
*gangsak gi dakme*

ཚོས་ཀྱི་བདག་མེད།  
*chu kyi dakme*

མ་བཏགས་མ་དཔྱད་པར་ཐ་སྐད་པའི་ཚད་མས་བྱུབ།  
*matak machepar ta-nyepay tseme drup*

ཐ་སྐད་བཏགས་པའི་བཏགས་དོན་བཅའ་བའི་ཚོ་ན་མ་རྟེན།  
*ta-nye takpay takdun tselway tse-na ma-nye*



གཟུགས་ཀྱི་ཚོགས་པའི་རྩལ་ཕྱ་རབ།  
*suk kyi tsokpay dul tra-rab*

ཤེས་པའི་སྐད་ཅིག་མའི་རྒྱུ།  
*shepay kechikmay gyun*

སྐྱབས་བསྐྱེལ་གྱི་རྒྱུར་གྱུར་པའི། དངོས་པོའི་གནས་ལུགས་ལ་ཕྱིན་ཅི་ལོག་ཏུ་ཞུགས་པའི་  
བདེན་འཇིག་དམན་པ་དེ་ལ་གཉིན་པོ་སྟོབས་ལྡན་ཡོད་པའི་ཕྱིར།  
*dukngel gyi gyur gyurpay, ngupuy neluk la chinchi loktu shugpay dendzin  
menpa de la nyenpo topden yupay chir*

ཚོས་ལ་དམིགས་པའི་སྣང་ཇེ།  
*chu la mikpay nyingje*

དམིགས་མེད་ཀྱི་སྣང་ཇེ།  
*mikme kyi nyingje*

སེམས་ཅན་ཅམ་ལ་དམིགས་པའི་སྣང་ཇེ།  
*semchen tsamla mikpay nyingje*

Class Seven

ལུས་དྲན་པ་ཉེར་གཞག།  
*lu drenpa nyershak*

ཆ་ཅན་ལུས་དང་ཆ་ཤས་ཡན་ལག་རང་བཞིན་མེད་པར་གཏན་ལ་དབབ་པ།  
*chachen lu dang chashe yenlak rangshin mepar tenla appa*

དེས་ན་ལུས་མི་ལམ་ལྟ་བུ་ལ་ཆགས་པ་མི་རིགས་པ།  
*de na lu milam tabu la chakpa mirikpa*

དེས་གང་ཟག་ཀྱང་རང་བཞིན་མེད་པར་བྱུབ་པ།  
*de gangsak kyang rangshin mepar druppa*

ཚོར་བ་དྲན་པ་ཉེར་གཞག་

*tsorwa drenpa nyershak*

ཚོར་བའི་ངོ་བོ་རང་བཞིན་གྲིས་བྱུབ་པ་དགག་པ།  
*tsorway ngowo rangshin gyi druppa gakpa*

དེའི་རྒྱ་རང་བཞིན་གྲིས་བྱུབ་པ་དགག་པ།  
*dey gyu rangshin gyi druppa gakpa*

དེའི་དམིགས་ཡུལ་རང་བཞིན་གྲིས་བྱུབ་པ་དགག་པ།  
*dey mikyul rangshin gyi druppa gakpa*

དེའི་ཡུལ་ཅན་རང་བཞིན་གྲིས་བྱུབ་པ་དགག་པ།  
*dey yulchen rangshin gyi druppa gakpa*

སེམས་དྲན་པ་ཉེར་གཞག་

*sem drenpa nyershak*

ཡིད་གྱི་ཤེས་པ་རང་བཞིན་གྱིས་མིད་པར་བསྟན་པ།

*yi kyi shepa rangshin gyi mepar tenpa*

རྣམ་ཤེས་ལྔ་རང་བཞིན་གྱིས་མིད་པར་བསྟན་པ།

*namshe nga rangshin gyi mepar tenpa*

ཚེས་དྲན་པ་ཉེར་གཞག

*chu drenpa nyershak*

།ཚོད་པའི་རྩ་བར་འགྱུར་བ་དང་།

།འཁོར་བའི་རྒྱ་ཕྱིར་རིམ་རྒྱུ་ཕྱིར།

།སེམས་བྱུང་རྣམས་ལས་ཚོར་བ་དང་།

།འདུ་ཤེས་ལོགས་ཤིག་ཡུང་པོར་གཞག

*tsupay tsawa gyurwa dang*

*korway gyuchor rim gyuy chir*

*semjung namle tsorwa dang*

*dushe lokshik pungpor shak*

འདུ་ཤེས་ཟག་བཅས།

*dushe sakche*

ཚོར་བ་ཟག་བཅས།

*tsorwa sakche*

ཟག་བཅས།

*sakche*

ཚོར་བ་སྤྲུག་བསྐྱེལ་རང་བཞིན་གྱིས་གྲུབ་ན།

གཞན་དུ་འགྱུར་བ་མི་རིགས།

*tsorwa dukngel rangshin gyi drup na  
shen du gyurwa mi rik*

དེ་ཉིད་དང་།

*de nyi dang*

གཞན་ཉིད་དང་།

*shen nyi dang*

ཉིན་དང་བརྟེན་པའི་ཕྱོགས་དང་།

*ten dang tenpay chok dang*

ལྡན་པའི་ཕྱོགས་དང་།

*denpay chok dang*

འདུས་པ་ཙམ་དང་།

*dupa tsam dang*

དབྱིབས་ཀྱི་རྣམ་པར་དབྱུད་པ།

*yip kyi nam pa*

Class Eight

དོར་ཇེ་གཟེགས་མའི་གཏན་ཚིགས།

*dorje sekmay tentsik*

།བདག་ལས་མ་ཡིན་གཞན་ལས་མིན།

།གཉིས་ལས་མ་ཡིན་རྒྱ་མེད་མིན།

།དངོས་པོ་གང་དག་གང་ན་ཡང།

།སྐྱེ་བ་ནམ་ཡང་ཡོད་མ་ཡིན།

*dak le ma yin shen le min*

*nyi le ma yin gyu me min*

*ngupo gangdak gang na yang*

*kyewa namyang yu ma yin*

དགག་བྱ།

*gakja*

ཚོགས་པའི་སྣང་དུ་རྟོག་པས་བཏགས་ཅམ་མ་ཡིན་པ།

*tsokpay tengdu tokpe taktsam mayinpa*

།བཏགས་པའི་དངོས་ལ་མ་རིག་པར།

།དེ་ཡི་དངོས་མེད་འཇིན་མ་ཡིན།

*takpay ngu la ma rekpar*

*de yi ngume dzin mayin*

ཕྱི་ནང་གི་དངོས་པོ་རྣམས་ཚོས་ཅན།

བདེན་པར་མེད་དེ།

རྟེན་འབྲེལ་ཡིན་པའི་ཕྱིར།

དཔེར་ན་གཟུགས་བརྟན་བཞིན།

*chinang gi ngupo nam chuchen*

*denpar me de*

*tendrel yinpay chir*

*per na suknyen shin*

རྟེན་འབྲེལ།

*tendrel*

རྒྱ་དང་རྒྱུ་ལ་བརྟེན་ནས་གྲུབ་པ།

*gyu dang kyen la tenne druppa*

རང་གི་ཆ་ཤས་ལ་བརྟེན་ནས་གྲུབ་པ།

*rang gi chashe la tenne druppa*

ཚོགས་པའི་སྤྱིང་དུ་རྟོག་པས་བཏགས་ཅམ་ལ་བརྟེན་ནས་གྲུབ་པ།

*tsokpay tengdu tokpe taktsam la tenne druppa*

Class Nine

ཡོད་མེད་སྐྱེ་འགོག་གི་གཏན་ཚིགས།

*yu me kyegok gi tentsik*

གྲངས་ཅན་པ། ལྷུ་དུས་སུ་ཡོད་པའི་འབྲས་བུ།  
*drang chenpa, gyudu su yupay drebu*

འབྲས་བུ་རང་བཞིན་གྱིས་ཡོད་པར་འདོད་པའི་ནང་པ།  
*drebu rangshin gyi yupar dupay nangpa*

སྲུ་ངན་འདས་དང་མ་འདས་པའང་།  
དེ་ཉིད་དུ་ན་ཁྱད་པར་མེད།  
*nya-ngende dang ma-de pa-ang  
denyi duna kye par me*

སྲིད་ཞི་མཉམ་པ།  
*si shi nyampa*

སྲིད་པའི་འཁོར་གསུམ།  
*sepay korsum*

སྲིད་པའི་གཞི།  
*sepay shi*

སྲིད་པ་པོ།  
*sepapo*

སྲིད་པའི་བྱ་བ།  
*sepay jarwa*

Class Ten

བདེ་བ་དང་སྤྲད་འདོད་ཀྱི་བྱམས་པ་དང་སྤྲུག་བསྐྱེད་དང་བྲལ་འདོད་ཀྱི་སྣོང་ཇེ།

*dewa dang tre du kyi jampa dang dukngel dang drel du kyi nyingje*

སྤྲུག་བསྐྱེད་ཅན་གྱི་སེམས་ཅན་གང་ལ་དམིགས་ཀྱང་མ་བྱ་གཅིག་པ་ལ་བརྟེ་བས་ཚོད་ཅམ་དུ་སྤྲུག་

བསྐྱེད་དང་བྲལ་བར་འདོད་པའི་སློབ་ཅོས་མ་མིན་པ་རང་གི་ངང་གིས་སྐྱེ་བའི་སློ།

*dukngel chen gyi semchen gangla mik kyang ma bu chikpa la tsewe tsu tsam du dukngel  
dang drelwar dupay lo chuma minpa ranggi kyeway lo*

སེམས་ཅན་སྤྲུག་བསྐྱེད་དང་བྲལ་འདོད་ཀྱི་སྣོང་ཇེ་ཆེན་པོ་དང་། དེ་ལས་སློབ་འདོད་ཀྱི་སྣོང་ཇེ་ཆེན་

པོ་གཉིས། སྤྱི་མ་དང་ལྷག་བསམ་རྣམ་དག་གཉིས་དོན་གཅིག་

*semchen dukngel dang drel du kyi nyingje chenpo dang, de le kyob du kyi nyingje  
chenpo nyi, chima dang hlaksam namdak nyi dun chik*

བསམགས་སྐྱེད་གི་གནད་བསྐྱེད་པའི་ཡན་ལག་བདུན་པའི་ནང་ཚན་དུ་གྱུར་པའི་བསྐྱོ་བ།

*sakjang gi ne dupay yenlak dunpay nangtsen du gyur pay ngowa*

འདོད་བྱའི་འབྲས་བུ་དོན་གཉིས་ཀྱི་འདུན་པས་བྱུང་པར་དུ་བྱས་པ་སློན་ལམ།

*dujay drebu dun nyer gyi dunpay kyedpar du chepa munlam*

རྒྱུའི་དགོ་བ་རྣམས་འབྲས་བུ་དེའི་རྒྱུར་འགྱུར་བའི་འདུན་པས་བྱུང་པར་དུ་བྱས་པ་བསྐྱོ་བ།

*gyuy gewa nam drebu dey gyur gyurway dunpay kyedpar du chepa ngowa*



འགྲོ་བའི་སྐྱབ་བསྐྱེལ་སྐྱེན་གཅིག་ཕྱུ།

བསྐྱེན་པ་ཡུན་རིང་གནས་གྱུར་ཅིག།

*droway dukngel men chikpu*

*tenpa yunring ne gyur chik*

བདག་གི་རྒྱུད་ལ་དགེ་བའི་སྤྱོད་ལས་དར་བར་མཇེད་པའི་དགེ་བའི་བཤེས་གཉེན་ལ་བདག་ཕྱབ་འཚལ་ལོ།

*dak gi gyu la geway chok darwar dzepay geway shenyen la dak chaktset lo*



The  
Asian  
Classics  
Institute

**GUIDE TO THE BODHISATVA'S WAY OF LIFE - PART 3**

Please cut along the dotted line to make an insert for the binder spine

**THIS COURSE USES A  
1 INCH BINDER**

COURSE

**12**



12

## GUIDE TO THE BODHISATTVA'S WAY OF LIFE - PART 3

COURSE

Level 5 of Middle-Way Philosophy (*Madhyamika*)

