

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

*, , PAn CHEN MKHAS GRUB BSTAN PA DAR RGYAS MCHOOG GIS
BRTZAMS PA'I PHAR PHYIN MTHA' DPYOD NAS MYANG 'DAS KYI SKOR,
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From the presentation on Nirvana found in the *Analysis of the Perfection of Wisdom*, by Kedrup Tenpa Dargye (1493-1568):

, , GNYIS PA RANG GI LUGS LA, NYON SGRIB MA LUS PAR SPANGS PA'I
SO SOR BRTAG 'GOG, MYANG 'DAS KYI MTSAN NYID,

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

MYANG 'DAS LA SGRAS BRJOD RIGS KYI SGO NAS DBYE NA, RANG
BZHIN GYI MYANG 'DAS, LHAG BCAS MYANG 'DAS, LHAG MED MYANG
'DAS, MI GNAS PA'I MYANG 'DAS DANG BZHI,

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

RANG BZHIN GYI MYANG 'DAS, RANG BZHIN GYI YUM, RANG BZHIN
GYI SHER PHYIN, RANG BZHIN GYI CHOS SKU, DON DAM BDEN PA
RNAMS DON GCIG,

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

NYON SGRIB MA LUS PAR SPANGS SHING , SNGA MA'I LAS NYON GYI
'BRAS BUR GYUR PA'I SDUG BSNAL GYI PHUNG PO DANG BCAS PA'I SO
SOR BRTAG 'GOG, LHAG BCAS MYANG 'DAS KYI MTSAN NYID, MTSAN
GZHI, NYER LEN GYI PHUNG PO MA DOR BA'I NYAN THOS DGRA BCOM
PA'IRGYUD KYI MYANG 'DAS LTA BU YIN,

The definition of nirvana with something left over is: "A cessation which comes

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

NYON SGRIB MA LUS PAR SPANGS SHING , SNGA MA'I LAS NYON GYI
'BRAS BUR GYUR PA'I SDUG BSNAL GYI PHUNG PO DANG BRAL BA'I SO
SOR BRTAGS 'GOG, LHAG MED MYANG 'DAS KYI MTSAN NYID, MTSAN
GZHI, NYER LEN GYI PHUNG PO DOR BA'I NYAN THOS DGRA BCOM PA'I
RGYUD KYI MYANG 'DAS LTA BU YIN,

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

SGRIB GNYIS MA LUS PAR SPANGS PA'I SO SOR BRTAG 'GOG, MI GNAS
PA'I MYANG 'DAS KYI MTSAN NYID, MTSAN GZHI, SANGS RGYAS
'PHAGS PA'I RGYUD KYI 'GOG BDEN LTA BU,

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

DE LTA BU'I MYANG 'DAS DE THABS GANG YANG RUNG BA LA BRTEN
NAS THOB NUS PA MA YIN TE, BDAG MED RTOGS PA'I SHES RAB KYI
BSLAB PA DE, BSLAB PA DANG PO GNYIS KYIS ZIN PA'I SGO NAS, RTOGS
ZIN GOMS PAR BYAS PA LA BRTEN NAS 'THOB PA YIN PA'I PHYIR,

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

DE SKAD DU YANG , TING NGE 'DZIN RGYAL PO LAS, ,GAL TE BDAG

MED CHOS LA SO SOR RTOG,SO SOR DE BRTAGS GANG YIN SGOM BYED
PA, ,THAR PA MYA NGAN 'DAS THOB RGYU DE YIN, ,RGYU GZHAN DAG
GIS ZHI BAR 'GYUR MI SRID, ,CES GSUNGS PA'I PHYIR, ,

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

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

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

*, , PAn CHEN MKHAS GRUB BSTAN PA DAR RGYAS MCHOG GIS
BRTZAMS PA'I PHAR PHYIN MTHA' DPYOD NAS GCIG DU BRAL GYI
SKOR, ,

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

` , , GNYIS PA RANG GI LUGS LA, GZHI LAM RNAM GSUM CHOS CAN,
BDEN PAR MA GRUB STE, BDEN GRUB KYI GCIG DANG , BDEN GRUB KYI
DU MA GANG RUNG DU MA GRUB PA'I PHYIR, DPER NA, ME LONG
NANG GI BYAD BZHIN GYI GZUGS BRNYAN BZHIN YIN PA'I PHYIR,

Here secondly is our own position.

Consider the three: basic knowledge, path knowledge, and the
knowledge of all things.
They do not really exist;
For they exist neither as one thing which really exists, nor as many
things which really exist.
They are, for example, like the reflection of a figure in a mirror.

DE SKAD DU YANG , DBU MA RGYAN LAS, ,BDAG DANG GZHAN PA'I
DNGOS 'DI DAG,YANG DAG PAR NI GCIG PA DANG , ,DU MA'I DNGOS
DANG BRAL BA'I PHYIR, ,RANG BZHIN MED DE GZUGS BRNYAN BZHIN,
,ZHES GSUNGS PA'I PHYIR,

The *Jewel of the Middle Way* supports this when it says,

The things of self and other
Are free of being purely one
Or being purely many,
And so they have no nature:
Just like a reflection.

DE CHOS CAN, BDEN GRUB KYI GCIG DU MA GRUB STE, CHA BCAS YIN
PA'I PHYIR, KHYAB STE, BDEN GRUB KYI GCIG TU GRUB NA SNANG TSUL
DANG GNAS TSUL MI MTHUN PA'I CHOS MA YIN DGOS PA'I PHYIR, DE
CHOS CAN, BDEN GRUB KYI DU MAR MA GRUB STE, BDEN GRUB KYI
GCIG DU MA GRUB PA'I PHYIR, KHYAB STE, DU MA GCIG BSAGS PA LA
BR TEN NAS 'BYUNG BA'I PHYIR,

Consider these same things.
They do not exist as one thing which really exists;
For they are things with parts.

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

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

RTZA BA'I THAL 'GYUR LA KHYAB PA YOD DE, BDEN PAR GRUB NA,
BDEN GRUB KYI GCIG DANG BDEN GRUB KYI DU MA GANG RUNG DU
GRUB DGOS PA'I PHYIR, DER THAL, YOD NA GCIG DANG DU MA GANG
RUNG DU YOD DGOS PA'I PHYIR,

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

as one or as many.

RGYU LAS SKYE BA 'GOG PA RDO RJE GZEGS MA'I GTAN TSIGS NI, PHYI NANG GI DNGOS PO RNAMS CHOS CAN, DON DAM PAR MI SKYE STE, BDAG LAS MI SKYE, DON DAM PAR GZHAN LAS KYANG MI SKYE, GNYIS KA LAS KYANG MI SKYE, RGYU MED LAS KYANG MI SKYE BA'I PHYIR,

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

Consider all inner and outer things that perform a function.

They do not arise ultimately,

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

BDAG LAS MI SKYE STE, RANG DANG NGO BO GCIG PA'I RGYU LAS MI SKYE BA'I PHYIR, DON DAM PAR GZHAN LAS MI SKYE STE, DON DAM PAR RGYU RTAG PA GZHAN LAS KYANG MI SKYE, DON DAM PAR RGYU MI RTAG PA GZHAN LAS KYANG MI SKYE BA'I PHYIR, DE GNYIS KA LAS DON DAM PAR MI SKYE STE, GANG RUNG RE RE LAS DON DAM PAR MI SKYE BA'I PHYIR, RGYU MED LAS MI SKYE STE, RGYU MED LAS SKYE BA SHIN TU THA CHAD PA YIN PA'I PHYIR,

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

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

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

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

RTZA BA'I THAL 'GYUR LA KHYAB PA YOD DE, DON DAM PAR SKYE NA

DE BZHI GANG RUNG LAS DON DAM PAR SKYE DGOS PA'I PHYIR,

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

'BRAS BU LAS SKYE BA 'GOG PA YOD MED SKYE 'GOG GI GTAN TSIGS NI,
'BRAS BU RNAMS CHOS CAN, DON DAM PAR MI SKYE STE, RGYU DUS SU
YOD PA'I 'BRAS BU YANG DON DAM PAR MI SKYE, RGYU DUS SU MED
PA'I 'BRAS BU YANG DON DAM PAR MI SKYE, RGYU DUS SU YOD MED
GNYIS KA'I 'BRAS BU YANG DON DAM PAR MI SKYE, DE GNYIS GANG
RUNG MA YIN PA'I 'BRAS BU YANG DON DAM PAR MI SKYE BA'I PHYIR,
KHYAB PA SGRUB TSUL GONG BZHIN BYED,

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

Consider results.

They do not arise ultimately,

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

The implication is proven in the same way as above.

RGYU 'BRAS GNYIS KA LAS SKYE BA 'GOG PA MU BZHI SKYE 'GOG GI
GTAN TSIGS NI, RGYU 'BRAS KYI DNGOS PO RNAMS CHOS CAN, DON
DAM PAR MI SKYE STE, RGYU DU MA'I 'BRAS BU DU MA YANG DON DAM
PAR MI SKYE, RGYU DU MA'I 'BRAS BU GCIG KHO NA YANG DON DAM
PAR MI SKYE, RGYU GCIG GI 'BRAS BU DU MA YANG DON DAM PAR MI
SKYE, , RGYU GCIG GI 'BRAS BU GCIG KHO NA YANG DON DAM PAR MI
SKYE BA'I PHYIR,

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

Consider the functional things of causes and results.

They do not arise ultimately,

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