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## **A1: The Title**

The Sword of Wisdom for Thoroughly Ascertaining Reality

## **A2: The Main Part**

### **B1: The Wholesome Beginning**

#### **C1: The Prostration**

[1]

Your system is correct and free from all faults,

Which can be verified through the three points that leave no doubt.

The treasure of sublime wisdom,

Before you, glorious Manjushri, I prostrate myself.

## **C2: The Pledge**

[2]

Profound, vast, and difficult to penetrate,

Is the nectar-like teaching of the Buddha.

Upon those who wish to savor it,

I here bestow the light of wisdom.

## **B2: The Wholesome Middle**

### **C1: Two Truths to Be Ascertained: Conventional and Ultimate Truth**

[3]

The Dharma spoken by all buddhas,

Depends in reality upon the two truths.

The mundane is the conventional truth;

The supramundane is the ultimate truth.

### **C2: The Two Types of Valid Knowledge that Can Ascertain the Two Truths**

#### **D1: The Concise Explanation of the Two Types of Valid Knowledge**

[4]

If one is to enter into the nature of the two truths

By means of unmistaken and certain wisdom,

One must obtain the two flawless valid knowledges through practice,

That is the supreme eye of wisdom.

**D2: The Extensive Explanation of the Four Principles**

**E1: The Four Principles that can Ascertain the Two Truths**

**F1: The First Three Principles**

**G1: Overall Explanation of Dependently-Arising Appearance**

[5]

All things appear in their rich variety,

As a result of dependent Arising.

Things that do not depend on anything else,

Will not appear, like a lotus flower in empty sky.

**G2: Specific Explanation of the Three Principles According to the Cause,  
Effect and Entity of Dependent Arising**

**H1: The Principle of Function and the Principle of Dependence**

**I1: The Meaning of the Two Principles**

[6]

If causes and conditions are complete,

They function to bring about an effect.

All things with the nature of an effect,

Depend on their individual causes.

**I2: The Necessity of Understanding the Two Principles**

[7]

Thus we know that, the principles of cause and effect,

And their proper or improper relationships,

Are the foundation  
Of the judgment of whether or not to do something,  
[8]  
And of the various doctrines, crafts, etc.  
Hence they have included,  
All worldly knowledge,  
And transcendental teachings.

## **H2: The Principle of Nature**

### **I1: From the Perspective of Appearance on Conventional Level**

#### **J1: The Explanation of the Principle of Nature**

[9]  
All things produced by dependent arising,  
Naturally possess their uncommon characteristics  
That abide in their own entities, such as solidity, dampness, heat,  
etc.

This is the way things are on conventional level, which cannot be  
denied.

#### **J2: The Establishment of the Principle of Nature**

[10]  
For one single thing, from different aspects,  
And by means of affirmation and negation,  
Countless attributes can be established,

All of which abide in the thing itself.

[11]

An object apprehended through direct perception,

Is imputed with conceptual entities,

That are seemingly separate and distinct,

And are just distinguished by conceptual mind.

[12]

Establishment of actual entities and of conceptual entities,

Are the two modes through which

All objects of knowledge are apprehended,

And from there the multitudes are established.

## **I2: From the Perspective of Emptiness on Ultimate Level**

[13]

Regarding the ultimate truth of all things,

Observe their causes, effects, and their own entities:

That which is able to bring about arising cannot be obtained,

Nor is there anything that arises in dependence.

[14]

Although each manifests its individual entity,

Their nature is indeed emptiness.

The realm of reality of the threefold liberation,

Is the very nature of the ultimate.

### **G3: Summary of the Three Principles**

[15]

The principles of function and that of dependence,  
Are the natural laws of all existing things;  
Both of them come down to the principle of nature,  
Where no more reasons can be found.

### **F2: The Principle of Establishment by Proof**

#### **G1: Brief Explanation**

[16]

The principle of nature covered by the two truths,  
Can be verified by following corresponding reasoning.  
It is in accordance with the natural state of things,  
Hence, named the principle of establishment by proof.

[17]

For the manifest aspect and the real aspect of all things,  
Either their own entities can be seen through direct perception,  
Or, based on what is seen through direct perception,  
What is not seen can undoubtedly be inferred.

#### **G2: Extensive Explanation**

#### **H1: The Principle of Establishment by Proof through Direct Perception**

#### **I1: Overall Explanation**

[18]



Valid direct perception is of four kinds:

Unmistaken sensory direct perception, Mental direct perception,  
Self-knowing, and yogic direct perceptions, all of which are non-  
conceptual,

Since they directly perceive the corresponding objects' own  
characteristics.

[19]

With no direct perception,

There would be no evidence and hence no inference.

The perception of all things, including their arising from the causes,

And then their cessation, would become impossible.

[20]

If so, as for their emptiness and such,

What do we rely on to understand it?

Without relying on the conventional truth,

It is impossible to realize the ultimate truth.

## **I2: Specific Explanation**

### **J1: Sensory Direct Perception**

[21]

The consciousnesses produced relying on the five senses,

Clearly perceive their own objects.

Lacking these sensory direct perceptions,

Just like a blind person, one would not know external things.

### **J2: Mental Direct Perception**

[22]

That which arises relying upon mental faculty,  
Clearly distinguishes both inner and outer objects.  
With no such mental direct perception,  
The consciousness that know all objects is missing.

### **J3: Yogic Direct Perception**

[23]

Having practiced adeptly according to the teachings,  
One ultimately clearly perceives objects by himself.  
Without yogic direct perception,  
One does not perceive the realm beyond the ordinary.

### **J4: Self-Knowing Direct Perception**

[24]

Just as direct perception that perceives forms  
Eliminates erroneous superimpositions in accordance with reality.  
The mind has self-knowing direct perception, it knows itself.  
Otherwise, it would need another mind, which ends up endless.

[25]

Therefore, the mind possesses an entity of clarity and knowing,  
And just as it knows its objects,

Can clearly know itself without depending on other conditions.

Hence, it is called self-knowing.

[26]

While perceiving by means of other direct perceptions,

That which determines them as actual direct perception,

Is only self-knowing, without which,

Reliance upon other is of no avail.

### **I3: Summary**

[27]

The root of inference is direct perception,

And direct perception is determined by self-knowing.

These all come down to unmistakable perception of mind,

And there are no other ways of establishing them.

[28]

Thus, it is based on non-conceptual,

Unmistaken direct perceptions,

That for anything that appears before one,

All erroneous superimpositions can be eliminated.

## **H2: The Principle of Establishment by Proof through Inference**

### **I1: The Elements of Inference**

#### **J1: The Mind being Used to Infer**

[29]

Perceiving objects' general characteristics,  
And associating them with names so as to know the real objects,  
This is conceptual mind,  
With which one can perfectly utilize various names and expressions.

[30]

To those who are not familiar with names and expressions,  
The objects' general characteristics can still appear to their minds.  
Depending on a mind that is capable of associating them with  
names,

They thus adopt or abandon such objects.

[31]

Without a conceptual mind,  
There could be no conventions for refutation or establishment.  
Therefore, inference and principles,  
Could not be demonstrated to anyone.

[32]

Conceptual mind can evaluate, determine, and look for,  
Non-evident things such as those yet to occur.  
Without this ability to infer things conceptually,  
One would become like newborn infants.

## **J2: The Reasons being Used to Infer**

[33]

Reasoning is to know something based on another.

With an establishable position,

And with both positive and negative logical pervasion,

When these three prerequisites are complete, it is an unmistakable reasoning.

[34]

From the reasons,

Which are ascertained by direct perception,

Specific hidden things can be inferred.

Based on the relation between a reason and what is to be proved,

[35]

There are reasoning by the effect, reasoning by the nature,

And reasoning concerning the nonexistent that negates something,

Including reasoning of non-observation, and reasoning of the observation of the opposite.

All reasonings belong to such three kinds.

### **J3: The Ways being Used to Infer**

#### **K1: Division into Three or Six Types according to the Objects to be**

##### **Ascertained**

[36]

Because in the ultimate reality, all appearing things,

Are of equality by nature,

With a pure mind one sees the pure reality,

Thus one abides in the nature of purity.

[37]

Real things arise depending on conditions,

Unreal things depend on conceptual imputation.

Therefore, both the real and the unreal,

Are inherently empty in nature.

[38]

In ultimate reality, the basis of emptiness,

And emptiness itself are inseparable.

Therefore, appearance and emptiness are the one that is  
inexpressible,

But can be known through individual's self-aware wisdom.

## **K2: Division into Four Types according to the Modes of Establishment**

[39]

All types of establishment,

Summarize as proofs of existence and being.

All types of negation,

Condense into negation of existence and being.

## **K3: Division into Two Types according to the Manners of Application**

[40]

Relying on valid knowledge,

Having established reasonings of establishment and negation,

One can also logically explain to others

Such establishment and negation.

[41]

To refute another's points, one then either employs

An autonomous syllogism with three referential modes,

Or, uses what is accepted by the opponent,

To disprove it with consequentialist arguments.

## **I2: The Classification of Inference**

### **J1: Classification**

#### **K1: The Valid Knowledge of the Conventional**

[42]

As for the conventional level, there are two types of valid  
knowledge,

That in which reality and appearance are identical or different

Based on pure vision,

Or impure worldly vision.

[43]

These two types of conventional valid knowledge

Are like seeing with divine and human eyes.

The differences between these two,

Lie in their entity, cause, effect, and function.

[44]

As a mind that is non-deceptive concerning worldly truths,  
It arises from the perception of objects according to reality.

With respect to objects of worldly vision, it eliminates all  
misconceptions,

And perfectly apprehends the given object in corresponding context.

[45]

The extensive and vast wisdom,  
Arises from apprehending the nature of reality.

In respect to the objects that are beyond conception, it eliminates all  
misconceptions,

And has the wisdom that knows all phenomena as its result.

## **K2: The Valid Knowledge of the Ultimate**

[46]

There are two types of ultimate truth,  
Seemingly real and real ultimate truth.

As for the subject contemplating the ultimate truth,  
Its valid knowledge also becomes twofold.

## **J2: Summary**

[47]

Relying on the former, one reaches the latter.

Like impaired vision that is healed and made pure,



When the eye of valid knowledge is fully developed,  
One clearly sees the truths of purity and equality.

### **I3: Dispel Doubts**

#### **J1: Overall Explanation**

##### **K1: Is It Necessary to Establish Valid Knowledge?**

[48]

Non-conceptual and conceptual minds,

Sometimes perceiving two moons, dreaming, or taking a rope for a  
snake,

Distinguish into mistaken and unmistaken,

Thus becoming valid and invalid knowledge.

[49]

Lacking valid and invalid knowledge,

The mistaken as the deluded, and the unmistaken as the real

Would never be distinguishable,

Therefore, no doctrinal tradition would possibly exist.

##### **K2: Can Valid Knowledge be Established?**

[50]

Having investigated the true reality,

Regardless of direct perception, inference,

Invalid knowledge, or any other means of establishment,

All such kinds of conceptual elaborations,

[51]

Turn out empty by their very nature.

Hence, their being free from all conceptual elaborations,

Just as heat is a property of fire,

Is a feature of all conventional constructs.

[52]

Therefore, appearance and emptiness,

Are inseparable in everything,

As skillful means and that which arise from skillful means.

If one is negated, the other is not affirmed.

### **K3: Is It Necessary to Make Analysis on Valid Knowledge?**

[53]

“Without analysis of valid and invalid knowledge,

But relying only on that which is seen by an ordinary person,

One can enter into ultimate truth.” One may say.

Although this is not to be refuted,

[54]

Seeing that this produces that result

Is the direct perception of the world,

And inference occurs in reliance upon it.

They are not named, but their meaning is never abandoned.

### **J2: Specific Explanation**

**K1: Question on the Valid Knowledge of the Conventional**

[55]

If the valid knowledge of the conventional were not twofold,

Pure vision would become false.

Thus with worldly vision, as for the sea conch,

It would not follow that white is its true color and yellow is false.

**K2: Question on the Valid Knowledge of the Ultimate**

[56]

If there were not two types of valid knowledge of the ultimate,

The inseparability of the two truths would not be known,

And the ultimate would fall into conceptual extremes,

Causing its very own destruction.

**K3: Conclusion**

[57]

The conventional, that which is examined, is nonexistent;

So too the examining mind and self-awareness.

Upon analysis, they turn out nonexistent, like the moon in water.

Ultimately, this is the one single indivisible truth,

[58]

Which is also nirvana, and the true reality.

Because it is the ultimate reality of all things,

Once the subjects and their objects dissolve into an inseparable

single body,

It gives rise to the enlightened wisdom that is beyond the middle and the extremes.

## **E2: The Four Reliances: The Function of the Four Principles**

### **F1: General Explanation**

[59]

Through these profound and vast teachings,

Once the eyes of wisdom have opened,

One sees the noble path travelled by

The bliss-gone buddhas and their heirs,

[60]

As well as those enlightened beings of great wisdom.

This is the way of the sutra and tantra vehicles,

So difficult to find. Whoever has obtained them,

Should never let them pass in vain, fruitlessly.

[61]

Endowed with the four principles,

Possessing the brilliance of sublime intelligence,

And the wisdom of not being changed by others,

The four reliances will definitely arise.

[62]

Without such intelligence,

One is like a blind following another blind person  
Just relies on fame, mere words, and what is easy to understood,  
And goes against the logic of the four reliances.

## **F2: The Detailed Explanation**

### **G1: Rely on the Teaching, not the Individual**

[63]

Therefore, do not rely on individuals,

But rely on the genuine Dharma.

It is through the path that can be established by reasoning,

That liberation occurs, not through the person who teaches it.

[64]

As long as one delivers an excellent speech,

It does not matter what the speaker looks like.

For example, the Buddha, in order to teach someone,

Manifested as a butcher and the like.

[65]

If the teachings contradict the doctrines of the Mahayana,

However virtuous the speaker may seem,

There will be no benefit,

Like a demon in the guise of the Buddha.

### **G2: Rely on the Meaning, not the Words**

[66]

In listening to the teachings and engaging in reflection,  
Rely on the meaning rather than on words.

If the explained meaning is understood, it matters little  
How eloquently or not the words were spoken.

[67]

For meaning to be understood, with the intention to express it,  
Names are given, and if one has already understood the meaning,  
Yet engages in words and their conceptual elaborations,  
It is as if one has found the elephant but is still looking for its  
footprints.

[68]

If one is attached to words, which become ever complicated,  
Delusive thoughts increase boundlessly.  
Hence one deviates from the true meaning,  
Like the fools who end up exhausted for no reason.

[69]

Even for a single phrase like "Fetch the tree!"  
The corresponding external objects are infinite.  
Yet one will know to what it refers,  
And the need for the words ends just there.

[70]

When a finger points to the bright moon,

The foolish children stare at the finger.

For fools, who are attached to words only,

It is difficult to understand even what they wish to understand.

### **G3: Rely on the Definitive Meaning, not the Provisional Meaning**

[71]

When entering into meaning,

Understand definitive and provisional meanings.

Do not rely on provisional meaning,

But rely on definitive meaning.

[72]

The omniscient Buddha, in all his wisdom,

In accord with the lineages, capacities, and intentions of living beings,

Expounded the teachings of various vehicles of different levels,

Just like the rungs of a ladder.

[73]

With a certain purpose in mind, he dispensed some teachings,

With eight kinds of implied and hidden intentions.

If interpreted literally, they go against valid knowledge,

But there are cases in which these teachings were necessary.

[74]

Therefore, from the four schools of Buddhist philosophy

Through to the ultimate vajra vehicle,  
That which is not realized by those of the lower levels,  
Is ascertained by those of the higher levels.

[75]

This is established by scripture and by reasoning.  
Having seen this, the wise seizes definitive meanings,  
And like a swan drawing milk from water,  
Plays in the ocean of Buddhist teachings.

[76]

The immensely profound Vajrayana,  
Is sealed with six places and four levels of meaning,  
Associated with the essential instructions of the lineage,  
And established by stainless reasoning.

[77]

All things are originally in the inseparable union  
Of primordial purity and great equality,  
Which is ascertained  
By means of the two types of valid knowledge.

[78]

In the tradition of sutra and in the stage of generation,  
In the stage of completion and in the Great Perfection,  
Through the literal, general, hidden, and ultimate meanings



respectively,

One grasp their essential points without contradictions.

[79]

Having obtained the profound realization of the ultimate meaning,

The heirs of the Buddha, endowed with supreme wisdom,

Maintain the inexhaustible treasury of the Dharma,

Like the victory banners of the Dharma of transmission and of realization.

#### **G4: Rely on Wisdom, not the Conceptual Mind**

[80]

When practicing according to definitive meaning,

Do not rely on the mind that pursues terms and expressions,

That discriminates conceptually, and that is dual, as perceiver and perceived,

Rather, rely on the wisdom of non-duality.

[81]

As for the ordinary mind that operates with conceptual ideas,

Whose nature is the duality of perceiver and perceived,

The object it grasps, along with itself, is illusory,

And it can never realize the actual nature of reality.

[82]

As for attachment, be it to the real or to the unreal,

To both the real and the unreal, or to neither the real nor the unreal,  
All of them, along with the way of attachment, are grasping,  
And are within the domain of Mara,

[83]

As is stated in the sutras.

On the basis of any kind of refutation or establishment,  
It is impossible to destroy whatever is grasped.

Having seen that there is nothing to refute or to establish, one is  
liberated.

[84]

Having done away with both perceiver and perceived,  
The primordial wisdom naturally reveals its luminosity.  
Having eliminated all four conceptual extremes,  
This is called supreme primordial wisdom.

[85]

Like sunshine appearing to a blind person,  
It is never seen by ordinary beings.  
Failing to know it, however much they think about it,  
Foolish beings generate fear.

[86]

However, relying on the true and noble teaching,  
On the reasoning of refuting all extremes,

And on the power of the master's instructions,  
As if one's vision were restored, one will see that for oneself.

[87]

At that time one is able to savor,  
The nectar-like taste of the Buddhadharma.  
With eyes filled for hundreds of times with faith and joy,  
One concentrates always on the Buddha's wisdom body.

[88]

In this, all things without exception  
Are seen in their ultimate state of equality  
Having attained the conviction that is beyond expression,  
One speaks the inexhaustible treasury of the Dharma.

[89]

Having mastered the principles of the two truths,  
And having seen the inseparable union of the two truths,  
One knows that, just like the husk is removed in order to reveal the  
grain,

All the various methods are expedient means leading to this point.

[90]

Hence, the Buddha knows all expedient means,  
And expedient means are called the genuine path.  
With this in mind, in the teacher and his noble teaching,

An irreversible confidence is generated.

[91]

By attaining the supreme non-abiding wisdom,

One is naturally liberated from the extremes of existence and of peace.

And one's great and effortless compassion,

Pervades throughout boundless time and space.

### **E3: The Eight Great Eloquence: The Result of the Four Principles**

[92]

When contemplating the four principles,

Relying upon which to ascertain the two truths,

It brings the functions of the four reliances.

From within these immaculate, supreme causes,

[93]

The fruit of profound wisdom arises,

Perfectly illuminating everything.

Thus, sealed in the nature of awareness,

The eight treasures of eloquence are revealed.

[94]

The teachings that are heard and contemplated in the past,

Are never forgotten—this is the treasure of right recollection.

The various profound and vast meanings,

Are completely discerned—this is the treasure of intelligence.

[95]

All doctrines in the sutras and tantras,

Are well understood—this is the treasure of realization.

Once heard, all meanings, with no exception,

Are never forgotten—this is the treasure of retention.

[96]

Satisfying sentient beings with excellent teachings –

This is the treasure of eloquence.

The great, precious treasury of the sublime Dharma,

Is to be guarded in its entirety—this is the treasure of true Dharma.

[97]

Not severing the continuous lineage of the Three Jewels –

This is the treasure of the aspiration to awakening.

Gaining acceptance of the nature of equality and the nonproduction  
of all things —

This is the treasure of accomplishment.

[98]

Those who are freely endowed with the abundance of, and never  
separated from

The eight great and inexhaustible treasures

Will be praised by buddhas and bodhisattvas

And become a lord of the three realms.

### **C3: The Result of Understanding the Two Truths**

[99]

The valid teachings of the victorious Buddha

Can be established by the valid knowledge.

Therefore, through the valid path, one generates conviction,

And sees the true fruition of the valid teachings.

### **B3: The Wholesome Ending**

#### **C1: The Manner of Composing this Treatise**

[100]

His vision is completely and utterly pure.

His great compassion has reached perfection.

The bliss-gone buddha has shown the path, and says,

“I have tasted the flavor of the nectar I have discovered,

[101]

And I wish that, by the four principles,

And the four reliances, you will taste it, too.”

Although this nectar has now been shared,

In such age of degeneration,

[102]

Sentient beings tend to an opposite direction to the path,

Hence they can hardly taste it.

Having seen this, with pure intention,  
And a mind of supreme devotion for the teachings, I wrote this.

**C2: The Dedication of this Virtuous Deed**

[103]

By the merit of this concise explanation  
Of the doctrines arising from immaculate wisdom  
That is born of reflection,  
May all beings attain the fruition of Manjushri.

**A3: The Perfection of Composing this Treatise**

[104]

Thanks to the sun of Manjushri's speech,  
The lotus of my mind blossoms with devotion.  
As these honey drops of excellent explanation flows therefrom,  
May they bring joy to the bees of good fortune.

*I had meant to compose *The Sword of Wisdom for Thoroughly  
Ascertaining Reality*. Recently, upon the request made by the learned  
*Lhagsam Tenpa Gyaltzen, I, Jamphel Gyepa (Mipham Rinpoche)*, wrote it  
in a single day on the twenty-ninth day of the third month of the Sakyong  
year (i.e. Wood Bird, 1885). May all be auspicious! There are one  
hundred and four stanzas. How excellent!*