

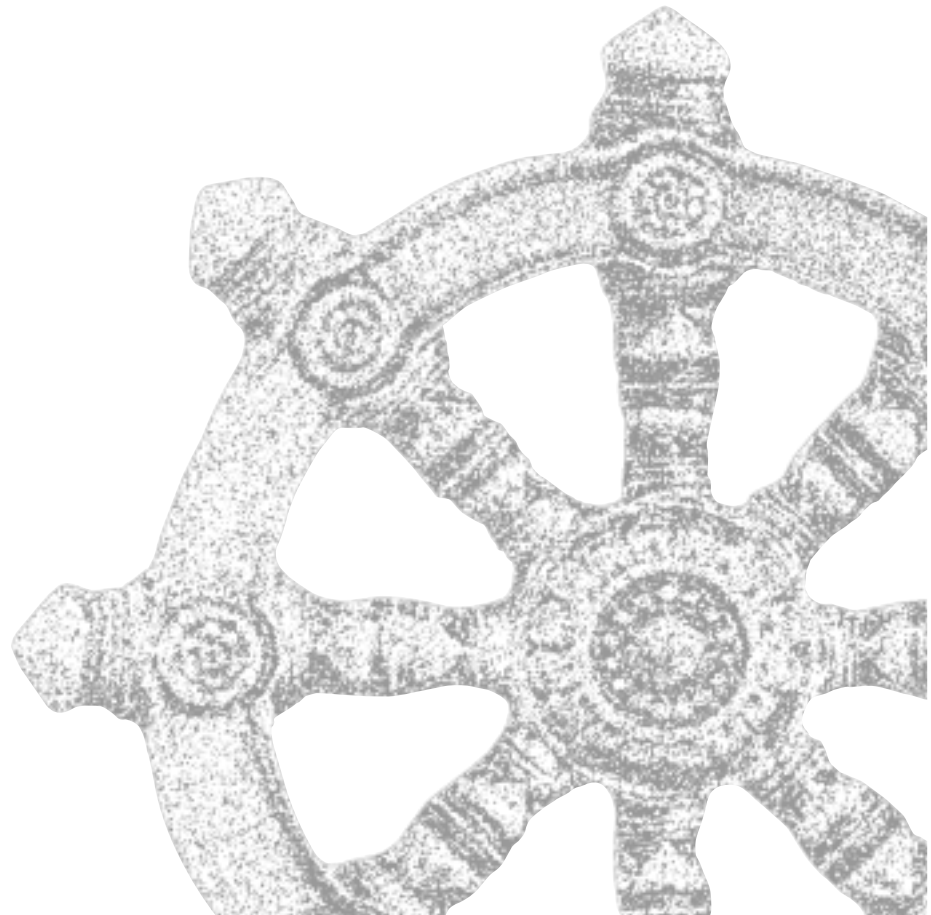


4

COURSE

THE PROOF OF FUTURE LIVES

Level 1 of Buddhist Logic and Perception (*Pramana*)





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 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 Trashin (c. 1700); Master Chok-hla U-ser (c. 1500)

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

Book Six

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

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

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

Written by: Je Tsongkapa (1357-1419)

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

Overview of the ACI Teacher Training Program

Summarized in ACI Courses:

Course I: The Principal Teachings of Buddhism

Course III: Applied Meditation

Course XIV: Lojong, Developing the Good Heart

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

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

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

༄༅། །མཇུག་། །

mandel

།ས་གཞི་སྒོ་སྒྲིམ་བྱུགས་ཤིང་མི་ཏོག་བཀའ།

sashi pukyi jukshing metok tram,

།རི་རབ་སྒྲིང་བཞི་ཉི་ལྷེས་བརྒྱན་པ་འདི།

rirab lingshi nyinde gyenpa di,

།སངས་རྒྱལ་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བར་བསྒྲི།

sangye shingdu mikte ulwar gyi,

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

drokun namdak shingla chupar shok.

།ཨི་དྲི་གུ་རུ་རྣམ་མཇུག་ལ་ཀེ་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་རྒྱལ་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།
sangye chudang tsokyi choknam la,

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

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

།འགྲོ་ལ་ཕན་སྤྱིར་སངས་རྒྱལ་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.

༄༅། །བསྐྱོབ། །

ngowa

།དག་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

gewa diyi kyewo kun,

།བསོད་ནམས་ཡི་ཤེས་ཚོགས་ཇོགས་ཤིང་།

sunam yeshe tsok-dzok shing,

།བསོད་ནམས་ཡི་ཤེས་ལས་བྱུང་བའི།

sunam yeshe lejung way,

།དམ་པ་སྐྱེ་བའི་ས་འཐོབ་པར་ཤོག །།

dampa kunyi topar shok.

Dedication of the Goodness of a Deed

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

Complete the collection
Of merit and wisdom,

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

༄༅། །མཚོད་པ། །

chupa

།སྟོན་པ་སླ་མེད་སངས་རྒྱས་རིན་པོ་ཆེ།

tonpa lame sanggye rinpoche,

།སྐྱོབ་པ་སླ་མེད་དམ་ཚོས་རིན་པོ་ཆེ།

kyoppa lame damchu rinpoche,

།འབྲིན་པ་སླ་མེད་དགའ་འདུན་རིན་པོ་ཆེ།

drenpa lame gendun rinpoche,

།སྐྱབས་གནས་དགོན་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.



Asian Classics Institute

Course IV: The Proof of Future Lives

Level one of the tradition of Buddhist Logic and Perception (Pramana)

Course Syllabus

Reading One

Subject: Overview of course, history and purpose of Buddhist logic.

Reading: Gyaltsab Je (1364-1432) on the Buddha's pronouncement of the need for logic; from *Light on the Path to Freedom*, folio 13B.

Introduction to commentary on logic by Geshe Yeshe Wangchuk (b. 1928), from *Jewel of the True Thought*, Chapter II, pp 1-9.

Reading Two

Subject: The levels of reality, Master Dignaga's opening statement, and Master Dharmakirti's explanation of it.

Reading: Chart on levels of reality compiled from the First Dalai Lama, Gyalwa Gendun Drup (1391-1474); Kedrup Je (1385-1438); and Purbuchok Jampa Gyatso (1825-1901).

Master Dignaga (440 AD) as explained by Master Dharmakirti (630 AD), from the commentary of Geshe Yeshe Wangchuk; *Jewel of the True Thought*, Chapter II, pp 1-2.

Reading Three

Subject: The meanings of *pramana*, or valid perception.

Reading: Master Dharmakirti on the essence and feature of valid perception, as explained by Geshe Yeshe Wangchuk; *Jewel of the True Thought*, Chapter II, pp 7 and 17.

Reading Four

Subject: Who has *pramana*, and how.

Reading: Master Dharmakirti's assertion that the Buddha is a person of *pramana*, and that He had to develop it; root text explained by Geshe Yeshe Wangchuk, *Jewel of the True Thought*, Chapter II, pp 19-20.

Course IV: The Proof of Future Lives
Course Syllabus

Reading Five

Subject: What omniscience cannot be, and what it is.

Reading: Master Dharmakirti on the impossibility of an omniscient creator, and the characteristics of real omniscience; root text explained by Geshe Yeshe Wangchuk, *Jewel of the True Thought*, Chapter II, pp. 21-23, 40-41.

Reading Six

Subject: The first of the four reasonings of the forward order, and how great compassion is developed.

Reading: Text of the four reasonings, by Khen Rinpoche Geshe Lobsang Tharchin.

Master Dharmakirti on the fully perfected intention, and attempted arguments against its being developed over multiple lives; root text explained by Geshe Yeshe Wangchuk, *Jewel of the True Thought*, Chapter II, pp. 44-47.

Reading Seven

Subject: The proof for the existence of future lives by the elimination of other possibilities

Reading: Excerpt from *Clearing Away Darkness of the Mind about the Seven Books of Valid Perception*, a text composed by Kedrup Je Gelek Pel Sangpo Je (1385-1438).

Reading Eight and Nine

Subject: Proofs for the existence of past and future lives.

Reading: Master Dharmakirti on the proofs for future lives; root text explained by Geshe Yeshe Wangchuk, *Jewel of the True Thought*, Chapter II, pp. 52-57.

Reading Ten

Subject: How ignorant desire triggers another life.

Reading: Excerpt from the *Overview of Dependent Origination* by Kedrup Tenpa Dargye (1493-1568).

Excerpt from *Jewel of the True Thought*, a commentary to Master Dharmakirti's *Commentary on Valid Perception* by Geshe Yeshe Wangchuk (b. 1928) of Sera Mey Tibetan Monastery.

The Asian Classics Institute
Course IV: The Proof of Future Lives

Reading 1A: Buddha Shakyamuni on the Need to Study Logic

༄༄། །། མི་སྤྲོད་བ་མ་དམིགས་པའི་དྲགས་ཀྱི་དགོས་པ་དེའི་སྐོར། །།

The following is found in the explanation of what purpose is served by the reasoning where one proves the non-existence of something which does not appear.

། རྒྱལ་ཚབ་དར་མ་རིན་ཆེན་གྱི་གསུང་རྣམ་འགྲེལ་ཐར་ལམ་གསལ་བྱེད་ལས།

This selection is from *Light for the Path to Freedom*, written by Gyaltsab Darma Rinchen (1364-1432) in explanation of the *Commentary on Valid Perception*.

། གསུམ་པ་ནི། མདོ་ལས། ངའམ་ང་དང་འདྲ་བས་གང་ཟག་གི་ཚོད་བཟུང་གི
། གང་ཟག་གིས་གང་ཟག་གི་ཚོད་མི་བཟུང་སྟེ། ཉམས་པར་གྱུར་ཏེ་རྒྱུ་གསུངས་
པའི་དོན་ཡིན་པས་རྒྱ་མཚན་མ་མཐོང་བཞིན་དུ་གང་ཟག་འདི་སྐྱོན་འདི་དག་དང་
བཅས་སོ། །ཡོན་ཏན་ཅུང་ཟད་ཀྱང་མེད་དོ་ཞེས་སམ་འདི་དང་འདི་ལས་གཞན་མེད་དོ་
ཞེས་ཅུང་ཟད་ཀྱང་སྒྲ་བར་མི་བྱའོ་ཞེས་པའི་དོན་ཏེ།

Here is the third division, [on the purpose served by the reasoning where one proves the non-existence of something which does not appear]. A sutra states the following:

I or someone like myself can judge a person, but no normal person should judge another, for he will fall.

Course IV: The Proof of Future Lives
Reading 1A

This statement itself expresses the purpose of the reasoning. What the Buddha is saying here is that:

Without being able to see the real condition, you should never say anything even close to "This person has such and such faults. This person hasn't the least good quality"—or "He or she has some good qualities, but nothing more than that."

སྐྱེས་བུ་དམ་པ་གང་ན་ཡོད་མི་ཤེས་ཤིང་སྐྱེས་བུ་དམ་པ་ལ་སྣོད་པ་ནི་ངན་འགྲོ་མི་
བཟད་པའི་རྒྱ་ཡུལ་དུ་སྤྱིན་པར་མདོ་རྒྱུད་ཀྱི་ནས་གསུངས་པས་ཐལ་བས་གཡོགས་
པའི་མི་དོང་བཞིན་དུ་གནས་འདི་ལ་སྣོ་གྲོས་དང་ལྡན་པ་རྣམས་ཀྱིས་ཤིན་དུ་བག་དང་
ལྡན་པར་བྱའོ།

We never know who might be a holy being, and every open and secret scripture there is says that the very finest way to end up in an unbearable birth within the realms of misery is to speak badly about a holy being. Every person who has any intelligence should therefore act with extreme caution in this regard; treat such matters as though you were walking on the edge of a great pit of glowing embers, innocently covered with powder of ash.

སྤྱི་བོ་གཞན་དག་ལ་དག་སྤང་སྦྱོང་བར་མ་རྣམས་ནའང་སྦྱོན་བཅོམ་གྱི་སྒྲིབ་ཅུང་དུ་བྱས་
ན་མཛེས་སོ། །

The implication suggested by the sutra above, and by the great treatises which comment upon it, is that we must try to keep an attitude of wanting to help all living creatures, of wanting to assure their happiness. So try to remain in that pure vision where you see only pure good in other people. If you are not capable of this, then at least it would be nice if you could try to speak badly of others a little less than you do now.

The Asian Classics Institute

Course IV: The Proof of Future Lives

Reading 1B: English Introduction to Geshe Yeshe Wangchuk's *Jewel of the True Thought*

ENGLISH INTRODUCTION

Jewel of the True Thought is an important new treatise on the concept of valid perception (*pramāṇa* or *tsad-ma*) in Buddhist philosophy. Its author is the venerable Geshe Yeshe Wangchuk, an eminent scholar from the Sera Mey college of Sera Tibetan Monastic University. The work has already taken its place in the commentarial tradition of Buddhist literature.

Subject of the Work

The study of valid perception is of vital importance in Buddhist philosophy, for it is this perception which allows us to determine the real nature of the world around us and thereby escape pain, whether it be in the form of a mild headache, or anxiety, or any undesirable object at all, on up to death itself.

This real nature of the world must be perceived not only with our direct physical and mental senses, but by indirect methods such as reasoning, which allows our minds to see important concepts such as the benefit of being moral. Therefore the study of perception is tied to the study of reasoning, or logic—and these form the core of the subject matter of the *Commentary on Valid Perception*, the classical text which this book explains.

The Commentarial Tradition

The *Commentary on Valid Perception* (*Pramāṇavārttika*, or *Tsad-ma rnam-'grel*) is a work in four chapters by the Indian Buddhist master, Dharmakīrti. As with many early Buddhist sages, we know little of his life or even the dates that he lived; Western scholars place him at around 630 AD, although even this is uncertain. The "valid perception" in the title of his masterwork refers to

Course IV: The Proof of Future Lives
Reading 1B

another treatise, the *Compendium on Valid Perception* (*Pramāṇasamuccaya*, or *Tsad-ma kun-btus*), and Master Dharmakīrti's text is actually a defense of this piece.

The *Compendium* was itself composed by Master Dignāga, who is considered the father of the Buddhist logic traditions and is dated by Western scholars at around 440 AD, although again there is considerable uncertainty, and according to tradition he was a direct teacher of Master Īśvarasena, who is said to have been the direct teacher of Master Dharmakīrti.

The philosopher Dignāga was for his part commenting upon the concepts of perception and logic presented in the teachings of Śākyamuni Buddha, who lived 500 BC. And so the lineage goes from the Buddha, to Master Dignāga, to Master Dharmakīrti, and then on to the early Indian explanations of Master Dharmakīrti, including his own autocommentary.

Looking backwards from our present time, it is typical for a modern Tibetan commentator of the Gelukpa tradition to base his work on one of the monastic textbooks, typically written in the 17th or 18th century for the curriculum of a specific monastic college. These textbooks are themselves based on a preceding generation of commentaries composed in the 15th century by Tsongkapa the Great (1357-1419) or by one of the scholars of his immediate school.

Here two important works are the *Jewel of Reasoning* (*Tsad-ma rigs-rgyan*) of the First Dalai Lama, Gyalwa Gendun Drup (1391-1474), and *Light on the Path to Freedom* (*Thar-lam gsal-byed*) by Gyaltsab Je (1362-1432), who was the great first regent of Je Tsongkapa's school. These texts are based on the Indian commentaries to Master Dharmakīrti's work, and thus the entire commentarial tradition stretches through 25 centuries, from Śākyamuni Buddha up to the great Tibetan philosophical masters of our own time.

About the Author

Very few people alive today are capable of even reading and comprehending the *Commentary on Valid Perception*, so we are fortunate to have in Geshe Yeshe Wangchuk a scholar who is moreover qualified to write a commentary that gives us a door to travel back into the increasingly more difficult earlier explanations.

Gyaltsab Je's *Light on the Path*, for example, is so deep and packed with analysis that only a handful of students in the traditional monastic curriculum ever get further than the second of its four chapters, despite the fact that a month of intense debate is devoted to the book every year in course of a monk's philosophical studies, which take up to two decades. And without

Course IV: The Proof of Future Lives
Reading 1B

understanding this generation of commentaries, it is difficult to grasp accurately the Indian commentaries, without which the original sūtras can hardly be appreciated in depth.

Geshe Yeshe Wangchuk was born in 1928 in the Tarlam region of Kham, eastern Tibet, and entered the monastic life at the age of eight. When he was fifteen he travelled to Lhasa, the national capital, and entered the Sera Mey college of Sera Monastic University, considered one of the greatest educational institutions of the country.

For seventeen years he devoted himself to an intense study of the classical texts of Buddhism, winning honors in every area of the traditional curriculum. He became an accomplished debater, and gave successful defenses of his knowledge in public oral examinations at every one of the great Gelukpa colleges. At an early point in his scholastic career he had already taken on students of his own.

His knowledge was not gained without great effort. He would devote long and tireless hours to the college debate ground, where student monks meet to review their daily lessons in heated philosophical debates. His free time was given almost entirely to memorization of the great philosophical texts, a traditional requirement of a monk's training. He would recite his texts from memory late into the night, and to keep himself from falling asleep would perch high in a tree, or on a large boulder, where the self-imposed punishment for dozing off would be a nasty fall. In this manner Geshe Wangchuk was able to commit to memory literally thousands of pages of the original works, and became something of a walking encyclopedia.

As a result of his philosophical acumen and vast store of knowledge, he received highest honors in the final examinations that mark the end of the long course to become a Geshe, or master of Buddhist philosophy.

In the difficult period following the loss of Tibet, Geshe Wangchuk suffered greatly. He was imprisoned for some time and then, during the "Cultural" Revolution, assigned to hard labor. In 1977 he was appointed to the Bureau of Cultural Preservation, where he devoted himself to a research of written and physical antiquities. He has travelled to China on various occasions and, with the relaxation of some of the previous restrictions, has visited Japan and India.

In recent years Geshe Wangchuk has made exceptional efforts to help preserve the Buddhist religion in Tibet. He has played a leading role in the restoration of the literary classics of the country, and has served in Beijing as a university professor of Buddhist philosophy, as well as performing the duties of a traditional lama by teaching many students in Lhasa and other parts of Tibet.

Course IV: The Proof of Future Lives
Reading 1B

He also assisted the late Panchen Lama in his efforts to gain the release of the many monks imprisoned during demonstrations for a free Tibet.

Among the notable events of his life, Geshe Wangchuk includes the traditional acts of generosity he has performed for monks and monasteries during his trips to India. Despite his limited means, he has made donations to help build new temples and support needy refugee monks. The most important part of any Buddhist's life is the success of his relationship with his spiritual instructors, and in his autobiography Geshe Wangchuk describes his studies under some thirty great religious teachers. In his usual modest way he concludes that "On the good side, I have never once in my life deprecated one of my lamas; and yet, on the bad side, I don't feel that I was able to pay proper service to any one of them either."

Geshe Wangchuk has composed a great many original works. In his student days he wrote a eulogy of Je Tsongkapa and essays on difficult points of the Madhyamika and Vaibhāṣika schools of Buddhist thought; all these papers were destroyed in the upheaval during the loss of Tibet.

Throughout the 1960's he continued writing on various subjects, but again these manuscripts were all burned during the chaotic "Cultural" Revolution. Since this time he has been a prolific writer, publishing works on the comparative study of the classical philosophical schools of Buddhism; an historical essay of 21 great Tibetan monasteries; numerous articles in Buddhist journals; versed petitions and prayers to eminent lamas; and a summary of the 500-year history of Sera Mey College.

In the past few years, Geshe Wangchuk has been allowed to travel outside of Tibet for extended teaching tours, and has greatly benefitted the students and teachers of the Tibetan refugee community in India. Within the last year he has given an extensive public discourse on the entire text of *Liberation in Our Hands*, an immense description of the *lam-rim* or steps on the path to enlightenment, composed by the illustrious Pabongka Rinpoche, Dechen Nyingpo. He has also found time to give public teachings on the subjects of logic and valid perception set forth in the present book. It is greatly hoped that he will enjoy the freedom and health to continue this great work.

The details of Geshe Wangchuk's life mentioned here have been summarized from a brief autobiographical work currently under publication by the press of Sera Mey College. The final pages of this text contain exquisite verses that describe his own life and practice, and it would not be inappropriate to include a few of these lines here, to show the value of modesty in the thinking of a great man:

Course IV: The Proof of Future Lives
Reading 1B

*It is an excellent thing
That I have imparted to others
The power to learn and become
The mystical worlds and beings;*

*It's though a thing that makes me sad
That I myself have never
Seen the slightest vision
Of an angel's face.*

*It is a thing of goodness
That I have paid my visits
To very holy places
And spared no effort there;*

*It's though a thing that makes me sad
That they could not affect me
And here I am exactly
As I was before.*

*It is a thing of goodness
That I have had the chance
To meet and seek the blessings
Of many thousand lamas;*

*It's though a thing that makes me sad
That I remain no more
Than a hollow log of wood
That never could be blessed.*

*It is a thing of goodness
That in society
I've dressed up in the handsome
Robes of a Buddhist monk;*

*It's though a thing that makes me sad
That on my inside rains
A steady shower of sins,
Of evil thoughts, of wrong.*

*It is a thing of goodness
That I've donned the ritual robes
And taken in my hands
The holy bell and scepter;*

Course IV: The Proof of Future Lives
Reading 1B

*It's though a thing that makes me sad
That still I'm stuck in seeing
The world as ordinary,
And as no paradise.*

*It is a nice thing people speak
Of me in flattering terms
And give me all those titles
I really don't deserve;*

*It's though a thing that makes me sad
That actually I've not
The moral strength to watch
What I do and say.*

*It is a true thing, that if you
Don't look very closely
I seem to you a monk
With the cleanest vows.*

*It's though a thing that makes me sad
That if you really check
You'll find I've not the slightest
Thing to show you now.*

But of course he does, and in the present work Geshe Wangchuk shows himself one of the greatest living scholars of the Buddhist logic tradition.

About the Text

Geshe Wangchuk has completed a commentary to all four chapters of the *Commentary on Valid Perception*, a formidable accomplishment since each chapter is practically a separate philosophical classic in its own right; this is borne out by the fact that numerous commentators on the work over the centuries have, for various reasons, written explanations of only one or a few of its chapters—Master Dharmakīrti himself was unable to complete the entire autocommentary during his lifetime.

The first two chapters of the present commentary have been published in Tibet and also at the new Sera Mey College in south India. These books contain some printing errors that are serious enough to justify a new edition, and the galleys to a companion first volume of the present book are currently under correction by the author himself, after which they will be published.

Course IV: The Proof of Future Lives
Reading 1B

This is the first printing of the commentary to the third and fourth chapters, and due to the difficulty of the text a considerable amount of editing work was required. The editing was performed by a team under the direction of the venerable Geshe Thupten Rinchen, a student of Geshe Wangchuk's from the Tsangpa House of Sera Mey College, and himself one of the most capable scholars of Buddhist philosophy alive.

Fortunately, Geshe Wangchuk himself received permission to visit India just before the publication deadline, and was able to review the work in its entirety and make his own final corrections.

The book was typeset at the Sera Mey Computer Center, under the auspices of the Asian Classics Input Project. ACIP is a non-profit effort to preserve the important literature of Asia in digital format and distribute it throughout the world on computer diskettes. The editor-in-chief and founder of ACIP is the venerable Khen Rinpoche Geshe Lobsang Tharchin, a former abbot of Sera Mey.

ACIP was begun through a grant from the Packard Humanities Institute, and the David and Lucile Packard Foundation. It currently receives funding from various institutions, including the National Endowment for the Humanities (NEH) and the Buddhist Cultural Exchange Research of Yuisho Ji, Japan. Please refer to the statement of details of NEH support for ACIP on the copyright page of this publication.

The actual printing of the book has been completed under the able direction of Mr. Praveen Sareen of Classics of India Publications, Delhi, India.

Dedication

The majority of the cost of this publication (for 500 copies) has been borne by the venerable Lhatsun Rinpoche, a young monk scholar and reincarnated lama from the Shungpa House of Sera Mey College, on the occasion of his standing for his Rikchung degree examination in June of 1992 (Tibetan Royal year 2119). He dedicates the virtuous power of this good deed first to his ability to preserve and uphold the great works of his previous incarnations.

He secondly prays that this goodness will help his father, Jampa Sopa, and his mother, Tsewang Drolma, and all the members of his family of disciples and dependents to achieve success in any virtuous task they may undertake. Finally he would like to acknowledge and express his appreciation for the efforts of Michael Roach in preparing this work for publication, and prays for the ultimate accomplishment of his wishes.

Course IV: The Proof of Future Lives
Reading 1B

An additional 200 copies of this work have been sponsored by the venerable Lhundrup Lekden, upon the occasion of his standing for his Lharampa Geshe examinations. He dedicates the virtuous power of this good deed to the long and fruitful life of his spiritual teachers. He prays that it may help clear away any and all of the past bad deeds and spiritual obstacles of those dear to him who have passed away, beginning with his own mother, Sonam Kyipa; and he prays it may bring them to final enlightenment. He prays lastly that this good work may keep his father, Tenzin, and all others of their friends and family who are still in this world from any harm, and bring them each a long and deeply religious life.

The Asian Classics Institute
Course IV: The Proof of Future Lives

Reading 2A: Chart on Levels of Reality (English version)

Deductive valid perception based on belief	That unerring, fresh perception which perceives a hidden object by using a good reason based on belief.	Those deeply hidden object which can be established only by authoritative scripture.	Consider scriptures such as those which say, "Giving leads to abundance, and morality leads to happiness." They are unerring about what they teach, because they are scripture which has been confirmed with the three different tests.
Deductive valid perception based on convention	That unerring, fresh perception which perceives a hidden object by using a good reason based on convention,	Those objects which are decided on nothing more than whether we choose	Consider the "portrait of the rabbit." You can say it's the moon, because it's something you can think up.

The Asian Classics Institute
 Course IV: The Proof of Future Lives

Reading 2A: Chart on Levels of Reality (Tibetan version)

<p>ཡིད་ཚེས་རྗེས་དཔག</p>	<p>ཡིད་ཚེས་པའི་རྟོག་ལ་བརྟེན་ནས་ རང་གི་བཞུགས་བྱ་སྐོག་གྲུབ་ལ་ གསལ་རྟུ་མི་བསྐྱུ་བའི་ཤེས་པ།</p>	<p>ཤིན་རྟུ་སྐོག་གྲུབ་པ་ལུང་ཙམ་ གྲིས་གྲུབ་པ།</p>	<p>སྐྱིས་པས་ཡོངས་སྐྱོད་གྲིམས་ གྲིས་བདེ། ཞེས་སོགས་གྱི་ལུང་ ཚོས་ཅན། རང་གི་བརྟན་བྱའི་ རོན་ལ་མི་སྐྱུ་བ་ཡིན་ཏེ། དཔྱད་ བ་གསུམ་གྲིས་དག་པའི་ལུང་ ཡིན་པའི་སྤྱིར།</p>
<p>གྲགས་པའི་རྗེས་དཔག</p>	<p>གྲགས་པའི་རྟོགས་ཡང་དག་ལ་ བརྟེན་ནས་རང་གི་བཞུགས་བྱ་སྐོག་ འགྲུབ་ལ་གསལ་རྟུ་བསྐྱུ་བའི་ ཤེས་པ།</p>	<p>འདོད་པ་ཚམ་གྲིས་བཞུགས་པ།</p>	<p>རི་བོང་ཅན་ཚོས་ཅན། རང་ལ་རྒྱ་ བ་ཞེས་སྐྱས་བརྗོད་རུང་བ་ཡིན་ ཏེ། རྟོག་ཡུལ་ན་ཡོད་པའི་སྤྱིར།</p>

The Asian Classics Institute
Course IV: The Proof of Future Lives

Reading 2B: What it Was that Master Dignaga Stated

༄༄༄ །།སྒྲོབ་དཔོན་ཕྱོགས་སྒྲིབ་གི་བཤད་པ་དགོད་པ།།

What it Was that Master Dignaga Stated

།།སེར་སྐྱད་སྒྲོམ་ར་དག་བཤེས་ཡི་ཤེས་དབང་ཕྱུག་གི་ཚད་མ་རྣམ་འགྲེལ་གྱི་དགོངས་
པའི་རྒྱན་ལས།

From *Jewel of the True Thought of the Commentary on Correct Perception*, by Geshe Yeshe Wangchuk, of the Pomra College of Sera Mey Tibetan Monastery:

།དེ་ནི་ལེའུ་དང་པོར་རང་དོན་རྗེས་དཔག་རྒྱས་པར་བཤད་རྗེས་ཚད་མ་གྲུབ་པའི་ལེའུ་
འཆད་པར་བྱེད་དོ།

We have previously explicated the first chapter of the *Commentary on Correct Perception*, which covered deductive perception, the means to achieve one's own goals. Here next we will explain the second chapter, which proves that the Buddha is a correct person.

།དེ་ཡང་རྩ་བའི་ས་བཅད་གཉིས་པ་ངེས་བྱའི་ཐར་པ་དང་ཐམས་ཅད་མཁྱེན་པ་དང་དེར་
བགོད་པའི་ལམ་བཤད་པ་ལ་གཉིས། སྤྱིའི་དོན་དང་། ཡན་ལག་གི་དོན་ལོ།

This chapter begins from the second major point of the outline to the entire work; this is the explanation of what it is we seek to perceive: freedom and the state of all-knowing, and the path that will take us there. Here there are two divisions—the main subject, and certain secondary subjects.

།དང་པོ་ལ་གསུམ། ལྷོ་བ་དཔོན་སྤྱོད་གས་སྤང་གི་བཤད་པ་དགོད་པ་དང་། དེའི་དོན་
རྣམ་འགྲེལ་མཇེད་པས་ཇི་ལྟར་བཀའ་བའི་ཚུལ་དང་། དེ་དག་གི་དགོངས་པའོ།

There are three parts to the main subject; these are showing what it was that Master Dignaga stated, describing how the author of the *Commentary* explained what he stated, and demonstrating the true intent of each.

།དང་པོ་ནི། ལྷོ་བ་དཔོན་སྤྱོད་གས་སྤང་གི་བཤད་པ་དགོད་པ་ནི། ཚད་མ་ཀུན་བཏུས་
ལས།

Here is the first. The following is the classical statement by Master Dignaga:

།ཚད་མར་གྱུར་པ་འགྲོ་ལ་ཕན་བཞིད་པ།
།སྟོན་པ་བདེ་གཤེགས་སྤྱོད་ལ་ཕྱག་འཚལ་ཏེ།
།ཉོག་གི་ངན་འཇུལ་འགྲོ་བ་ལ་བརྩེ་བས།
།ཚད་མ་གྱུབ་པ་ཚུལ་བཞིན་བཤད་པར་བྱ།

I bow down to the One who turned correct,
Who helps all beings, the Teacher,
The one who went to bliss,
And our Protector.

And now out of love
For those mistaken in their logic
I shall explain the right way
To establish correct perception.

།ཞེས་མཚོད་བརྗོད་དང་བརྩེ་མས་པར་དམ་བཅའ་བ་ཡིན་པར་ཐར་ལམ་གསལ་བྱེད་དུ་
གསལ་བ་”

As elucidated in the *Light on the Path to Freedom*, these lines present the offering of praise and the pledge to compose the work. . .

The Asian Classics Institute
Course IV: The Proof of Future Lives

Reading Three: The Definition of Correct Perception

༄༄ ལྷོ་བ་དཔོན་ཚེས་ཀྱི་གྲགས་པས་བརྩོམ་པའི་ཚད་མ་རྣམ་འགྲེལ་གྱི་བཤད་པ།
མཁས་ཆེན་དགེ་བཤེས་ཡེ་ཤེས་དབང་ཕུག་གི་ཚད་མ་དགོངས་རྒྱན་ལས།

The following is a selection from the *Jewel of the True Thought*, by the great scholar Geshe Yeshe Wangchuk, in explanation of the *Commentary on Correct Perception* by Master Dharmakirti.

ལྷོ་བ་ཚད་མར་བསྐྱབ་པ་ལ་གཉིས། ལུགས་འབྱུང་གི་སློན་ནས་སློན་པ་ལམ་གང་
ནས་བྱོན་པའི་རྒྱལ་བསྐྱན་པ་དང་། ལུགས་སློག་གི་སློན་ནས་དེ་ལྟར་བྱོན་པའི་ཤེས་བྱེད་
བསྐྱན་པའོ།

Proving that the Able One is totally correct has two parts. The first is to show what path it was that He came by; this involves the forward order. The second is to show the evidence to establish that he did come this way; this involves the reverse order.

།དང་པོ་ལ། ཚད་མར་གྱུར་པའི་དོན་བཤད་པའི་སློན་ནས་ཚད་མའི་སྐྱེས་བུའི་མཚན་
གཞི་ངོས་གཟུང་བ་དང་། ལུགས་མ་བཞི་བཤད་པའི་སློན་ནས་ཚད་མའི་སྐྱེས་བུའི་མཚན་
ཉིད་དང་། དེར་བསྐྱོད་པའི་ལམ་ངོས་གཟུང་བའོ།

The first of these has three parts of its own. The first is identifying a typical example of a person who is totally correct, by explaining the meaning of the words "Who turned correct." The second is to identify the definition of a person who is totally correct, which is done by explaining the remaining four

elements of the statement. And the third is to identify the path by which one travels to this state.

།དང་པོ་ལ། ཚད་མ་སྤྱི་འཚམ་ཉིད་དང་། ཟུབ་པའང་མཚམ་ཉིད་དེ་དང་ལྡན་པར་
བསྟན་པའོ། །དང་པོ་ལ། མཚམ་ཉིད་ཀྱི་ངོ་བོ་དང་། བྱད་པར་རོ།

The first of these has as well two sections. The first is the definition of correct perception in general. The second is a demonstration that this definition does moreover apply to the Able One. Our discussion of the definition itself will proceed in two steps: the essence of the definition, and a detail of the definition.

།དང་པོ་ལ། མཚམ་ཉིད་དང་། མཚམ་གཞི་དང་མཚམ་གཞི་ལ་མཚམ་ཉིད་ངེས་བྱེད་
དོ། དང་པོ་ལ། མི་སྤྱོད་བའོས་གཟུང་བ་དང་། དེ་ལ་མ་བྱུང་བ་སྤང་བ་དང་། བྱུང་
ཆེས་པ་སྤང་བའོ།

The essence of the definition is itself divided into the definition, a typical example, and establishing that the definition applies to this example. For the definition we will first have to identify what it means to be "unerring," then refute that it might not be comprehensive, and finally refute that it could be too comprehensive.

།མི་སྤྱོད་བའོས་གཟུང་བ་ལ། ཕ་བ་ལས།
།ཚད་མ་བསྟན་མེད་ཅན་ཤེས་པ།
།དོན་བྱེད་རྣམས་པར་གནས་པ་ནི།
།མི་སྤྱོད་་་་

The identification of what it means to be "unerring" is found in two and a half lines of the root text:

**Correct perception is a state of mind unerring;
To be in a condition able to perform a function
Is what "unerring" means.**

ཞེས་པའི་ཚིག་ཕྱིད་དང་གསུམ་སྟེ། སྐྱེས་བུའི་མངོན་མཚོ་དང་ངེས་ལེགས་བསྐྱབ་
པའི་ཐབས་དང་བཅས་པ་ནི་ཚད་མའི་གཞལ་བྱ་ཡིན་ཞིང་། དེ་དག་ཐམས་ཅད་ལ་ཐུབ་
པ་ཉིད་མི་སྐྱུ་བ་ཡིན་པས་སྐྱིར་ཚད་མའི་མཚན་ཉིད་དེ་གང་ཞེ་ན། གསལ་དུ་བསྐྱུ་བ་
མེད་པ་ཅན་གྱི་ཤེས་པ་དེ། ཚད་མའི་མཚན་ཉིད་དང་།

The thing that correct perception undertakes to perceive is the existence of and the means for a person to attain a birth in the higher realms, as well as definite good. The Able One is the one being who is unerring with regard to all of these things; and so, if you should wonder how correct perception is defined, we can state that "a fresh state of mind which is unerring" is the definition of correct perception.

མི་སྐྱུ་བའི་དོན་ཡང་། བཙོ་བསྐྱབ་ལ་སོགས་པའི་དོན་བྱེད་རུས་པར་ཤེས་པ་དེས་ཇི་
ལྟར་རྟོགས་པ་ལྟར་དོན་ལ་གནས་པ་དེའོ།

And what is the meaning of "unerring"? Suppose you perceive something as being able to perform the function of cooking or burning something else. Your perception is "unerring" when this thing does actually exist in the condition you have perceived it to be.

།གཉིས་པ་མཚན་ཉིད་གྱི་བྱད་པར་ནི་ཙ་བར།

།མ་ཤེས་དོན་གྱི་གསལ་བྱེད་ཀྱང་།

།རང་གི་ངོ་བོ་རྟོགས་འོག་ཏུ།

།སྐྱེའི་རྣམ་པར་ཤེས་པ་ཐོབ།

།རང་གི་མཚན་ཉིད་མི་ཤེས་པ།

།ཤེས་པ་གང་ཡིན་ཞེས་དགོངས་ཕྱིར།

།རང་གི་མཚན་ཉིད་དབྱད་ཕྱིར་རོ།

Course IV: The Proof of Future Lives
Reading Three

Here secondly is a detail of the definition, which is indicated in six lines from the root text:

**It must also illuminate something not perceived.
Subsequent to perceiving the thing in its very essence,
You have a more general type of experience.
It's because the intent when they mention a perception
Is one that has not perceived a definitive object.
Because it discerns its own definitive object.**

ཞིས་ཚོག་དུག་གོང་དུ་བཤད་པའི་མི་སྐྱུ་བ་ཙམ་གྱིས་ཚད་མའི་མཚན་ཉིད་ཡོངས་སུ་
མི་རྫོགས་ཏེ། སྤར་མ་ཤེས་པའི་དོན་གྱི་གསལ་བྱེད་དེ་དང་པོའམ་གསར་དུ་ཤེས་པས་
ཀྱང་མཚན་ཉིད་ཀྱི་ཟུར་དུ་སྒྲོམ་དགོས་པའི་ཕྱིར། དེས་ན། གསར་དུ་མི་སྐྱུ་བའི་ཤེས་
པ། ཚད་མའི་མཚན་ཉིད་ཡིན་ནོ།

What this is saying is that the requirement described above, that a perception be "unerring," is not by itself enough to complete the entire definition of correct perception. This is because the perception **must** be one which **illuminates something** that was **not perceived** previously; and so we must **also** mention at some point in the definition that the object is known "for the first time," or "freshly." As such, the standard definition for correct perception is "a fresh and unerring perception."

དོན་གསར་དུ་གསལ་བྱེད་ཚད་མ་ཡིན་ན། སྒྲོན་པོ་ངེས་པའི་བཅད་ཤེས་ཚོས་ཅན།
ཚད་མ་ཡིན་པར་ཐལ། གསར་དུ་རྫོགས་པའི་ཤེས་པ་ཡིན་པའི་ཕྱིར། དེར་ཐལ།
སྒྲོན་པོའི་དོན་སྐྱི་གསར་དུ་རྫོགས་པའི་ཤེས་པ་ཡིན་པའི་ཕྱིར་ཞེ་ན།

Someone might make the following objection. "Suppose we allow you to define correct perception as a fresh illumination of an object. Consider then a recollection in which you perceive the color blue. According to you, wouldn't this have to be a correct perception? Because isn't it a state of mind which realizes its object and is fresh? And it is just that, for it is a state of mind which is a fresh perception of the mental image of the color blue."

སྒྲོན་མེད་དེ། སྒྲོན་འཛིན་མངོན་སུམ་གྱིས་སྒྲོན་པོ་རང་གི་ངོ་བོ་སྐྱུན་མོང་མ་ཡིན་པ་

Course IV: The Proof of Future Lives
Reading Three

རྟོགས་པའི་འོག་དུ་སྒྲོན་པའི་དོན་སྤྱི་འཇོན་པའི་སྤྱིའི་རྣམ་པར་ཤེས་པ་དེ་ཐོབ་པ་ཡིན་
གྱི་དེ་ལ་རང་དབང་དུ་ཡུལ་གཙོད་པའི་མཐུ་མེད་དོ། །ཚད་མ་ཡིན་ན། རང་གི་
མཚན་ཉིད་སྤར་མ་ཤེས་པ་གསར་དུ་ཤེས་པའམ་དེ་ལ་བརྟེན་པ་དགོས་སོ། །འདིར་
རང་གི་མཚན་ཉིད་ཅེས་པ་རང་མཚན་ལ་གོ་དགོས།

Yet there is no such problem. What happens is that the state of mind which grasps the color blue directly **perceives** that **very essence** of blueness which is unique to it. **Subsequent** to this perception **you have a more general experience**, where your mind grasps to a mental image of the color blue. This latter state of mind though does not have the ability to discern the object on its own power alone. If something is correct perception, it must be a fresh perception of a **definitive object** that it **has not perceived** before, or else must be directly dependent upon such a perception. Incidentally, you should understand the phrase "definitive object" here as referring to an object as it exists in its own essence.

ལྷོ་པ་བཅོམ་ལྡན་འདས་ཚོས་ཅན། ཚོས་ཐམས་ཅད་ལ་ཚད་མ་ཡིན་ཏེ། དེ་ཐམས་
ཅད་ལ་གསལ་དུ་མི་སྣུ་བའི་ཤེས་པ་དེ་དང་ལྡན་ཞིང་དེ་ཡིན་པའི་ཕྱིར།

Consider the **Victorious One**, the able Buddha. He is **perfectly correct** towards each and every existing object, for He is **the one who has "it"**: that is, who has a fresh and unerring perception of all these objects, and who is that **itself**.

གཙོ་བོ་ནི། རྣམ་མཁྲིན་དེས་ཇི་ལྟ་ཇི་སྟེད་ཀྱི་ཚོས་རྣམས་རང་དབང་དུ་མངོན་སུམ་
གྱིས་གཟེགས་པའི་ཚད་མ་ཡིན་ལ། ལྷོ་པ་འང་རྣམ་མཁྲིན་དེ་དང་ལྡན་པར་བསྟན་
པའོ། །དེ་ནི། སངས་འཕགས་ཀྱི་རྒྱུད་ལ་ཡི་ཤེས་མིད་པར་འདོད་པའང་ཁྲིགས་སོ།

The main point here is to show that omniscience is a correct perception which sees directly, and on its own power, each and every existing object: the nature of all things, and the totality of all things. And the Buddha is as well a being who possesses this omniscience. Incidentally, this fact also disproves the belief that realized persons who are Buddhas do not possess the mental function of wisdom.

།སྐབས་འདིར། ཐར་ལམ་གསལ་བྱེད་དང་ཡིག་ཆ་འགའ་ཞིག་ལས། རྣམ་མཁྲིན་
རྒྱད་ཅིག་དང་པོས་མ་གཟེགས་ཤིང་། རྣམ་མཁྲིན་རྒྱད་ཅིག་གཉིས་པས་གསལ་དུ་
གཟེགས་པའི་ཚོས་ཤིག་ཡོད་པར་གསུང་བེན་ལ་འཁོད་འདུག་པས་དེ་ལྟར་ཁས་ལེན་
ན། དེ་འདྲའི་ཚོས་དེ་ཚོས་ཅན། རྣམ་མཁྲིན་རྒྱད་ཅིག་དང་པོས་གཟེགས་པར་ཐལ།
གཞི་གྲུབ་པའི་ཕྱིར། དེར་ཐལ། རྣམ་མཁྲིན་རྒྱད་ཅིག་དང་པོ་ཚོས་ཐམས་ཅད་མངོན་
སུམ་དུ་རྟོགས་པའི་ཡི་ཤེས་ཡིན་པའི་ཕྱིར། དེར་ཐལ། རྣམ་མཁྲིན་ཡིན་པའི་ཕྱིར།
མ་ཁྲུབ་ན། རྣམ་པ་ཐམས་ཅད་མཁྲིན་ཉིད་ལམ་ཞེས་གསུང་།

At this juncture, *Light on the Path to Freedom* and a number of monastic textbooks present the following argument. The wording of the root text implies that there exists some object which is not seen by the first moment of omniscience, but which is seen fresh by the second moment of omniscience.

Course IV: The Proof of Future Lives
Reading Four

Suppose that one therefore accepts such an object. Consider this object. Isn't it true that it *must be* seen by the first moment of omniscience? Because isn't it something that is? And isn't this necessarily so, since the first moment of omniscience is a kind of wisdom which perceives, directly, each and every existing object? And isn't this so, since it is omniscience? And suppose you say that just because something is omniscience doesn't mean it perceives directly each and every object. What then about the quotation [from the *Jewel of Realizations* by Master Asanga] which states, "It is the path which is the one knowledge of each and every kind of object"?

ལྷོ་བར་མ་གྲུབ་ན། དེ་ཚོས་ཅན། གཞི་གྲུབ་པར་ཐལ། རྣམ་མཁུན་སྐད་ཅིག་གཉིས་
པས་གསར་དུ་རྟོགས་པའི་ཚོས་ཡིན་པའི་ཕྱིར། མ་གྲུབ་ན། ཁས་སྒྲུང་དང་འགལ།

Suppose now you disagree to our original statement, [where we said that the object is something which is.] Consider again this object [which is supposedly not seen by the first moment of omniscience but is seen by the second moment]. It *is* true that it is, for it is an object which is perceived fresh by omniscience of the second moment. If you say it is not, then you contradict your own position.

འང་རེའི་ཡིག་ཆ་སློབ་རིག་ལས། རྟོགས་ཟིན་རྟོགས་པའི་རིག་པ། བཅད་ཤེས་ཀྱི་
མཚན་ཉིད་དུ་བཞག། ཡིག་ཆ་གཞན་རྣམས། རྟོགས་ཟིན་རྟོགས་པའི་ཚད་མིན་གྱི་
རིག་པ། བཅས་ཤེས་ཀྱི་མཚན་ཉིད་དུ་འཇོག། རྩར་ལམ་གསལ་བྱེད་ལས། ཁོ་བོ་
ནི་ཁ་ནང་དུ་ཕྱོགས་ནས་ཇི་ཅམ་བསམས་ཀྱང་། ཚད་མ་མ་ཡིན་པའི་ཀུན་མཁུན་དང་།
ཚད་མ་ལ་གསར་རྟོགས་ཀྱིས་མ་བྱུང་བ་མ་ཚོར་རོ། ཞེས་པ་བསམ་ན་རྣམ་མཁུན་
སྐད་ཅིག་གཉིས་པ་ཕན་ཆད་རང་ཡུལ་གསར་རྟོགས་ཡོད་པར་གསུང་།

Our own textbooks, in the section on the study of the mind, define recollection as "A state of mind where you perceive what you have already perceived before." The textbooks of certain other monasteries say that the definition of recollection is "A state of mind which is not correct perception, and where you perceive what you have already perceived before." *Light on the Path to Freedom* says,

Course IV: The Proof of Future Lives
Reading Four

No matter how much we look within ourselves and think it over, we cannot detect any case where omniscience could be anything other than correct perception, or where there could be any case of correct perception that were not a fresh perception.

If you consider this quotation carefully, you can see that it is stating that the second and following moments of omniscience are fresh perceptions towards their objects.

ཀླུ་མ་མཁུན་སྐད་ཅིག་དང་པོས་དུས་གསུམ་ཅིག་ཅར་དུ་མ་གཟིགས་ན། དུས་གསུམ་
ཅིག་ཅར་དུ་གཟིགས་པའི་ཡི་ཤེས་མེད་པར་འགྱུར་རོ། །གཟིགས་ན་འགྱུར་འགྱུར་
གྱི་ཚོས་རྣམས་གཟིགས་དགོས་པས་སྐད་ཅིག་གཉིས་པ་པན་ཆད་ཏོགས་ཟིན་ཅིང་མ་
གཟིགས་པའི་ཚོས་མེད་པའི་ཕྱིར། ཁོ་བོས་རྣམ་མཁུན་སྐད་ཅིག་དང་པོ་དང་། དེའི་
སྐད་ཅིག་གཉིས་པ་གཉིས་ཀྱི་གཞལ་བྱ་ཡིན་བྱུང་མཉམ་དུ་འདོད་དོ།

If the first moment of omniscience does not see the past, present, and future all at once, then there could be no wisdom which sees all these three times at once. If it does see these three, then it would have to see all objects which are going to occur in the future. As such there could be no object which the second and following moments perceived which had not already been perceived before, or which the first moment had not perceived. Therefore our own position is that the group of things which are discerned by the first moment of omniscience and the group of things which are discerned by the second moment of omniscience are completely identical.

ཁོ་ན་རྣམ་མཁུན་སྐད་ཅིག་གཉིས་པ་ཚོས་ཅན། ཏོགས་ཟིན་ཏོགས་པའི་རིག་པ་ཡིན་
པར་ཐལ། རྣམ་མཁུན་སྐད་ཅིག་དང་པོས་ཏོགས་ཟིན་པའི་དོན་ཁོ་ན་ཏོགས་པའི་ཕྱིར་
ཟེར་ན་མ་བྱུང་། རྣམ་མཁུན་སྐད་ཅིག་གཉིས་པ་དེས། དེ་ལྟར་ཏོགས་ཀྱང་། སྐད་
ཅིག་དང་པོའི་སྟོབས་ཀྱིས་མི་འཇུག་པར་རང་སྟོབས་ཀྱིས་ཡུལ་ཏོགས་པ་ཡིན་པའི་
ཕྱིར།

Course IV: The Proof of Future Lives
Reading Four

One may then make the following objection:

If that's the case, then let's consider the second moment of omniscience. Isn't it then a state of mind which perceives something which it has already perceived before? Because isn't the only thing it perceives then exactly the same thing which has already been perceived by the first moment of omniscience?

Our answer is that it doesn't necessarily follow. Although it is true that the second moment of omniscience does perceive what it does in the way described, it does not engage in its object by force of the first moment of omniscience, but rather perceives its object on its own power.

།གཉིས་པ་གྱུར་པའི་དོན་བཤད་པ་ལ། གྱུར་པ་སློབ་པའི་དགོས་པ་དང་། དེ་ལ་ཚུན་
སྤང་དོ། །དང་པོ་ལ། ཚུ་བར་

།མ་སྐྱེས་པ་ནི་བརྗོད་དོན་དུ།

།གྱུར་པ་ཉིད་གསུངས་དེ་ཡི་ཕྱིར།

།སྐྱབ་བྱེད་ལ་སློབ་ཚད་ཡིན་རིགས།

ཞེས་ཚིགས་གསུམ།

Here secondly is our explanation of the meaning of the words "who turned." First we will describe the necessity for mentioning "who turned," and then after that discuss some objections to this description. The first point here is covered in the following three lines of the root text:

**The phrase that goes "who turned"
Is spoken in the sense**

**Of the opposite of something
Which wasn't ever developed.**

**This as well is why it's right
That correctness depends on achieving.**

The Asian Classics Institute
Course IV: The Proof of Future Lives

**Reading 5A: Disproving Wrong Ideas on the Nature of
Omniscience**

།སེར་སྣང་དག་བཤེས་ཡི་ཤེས་དབང་ཕྱག་མཚོག་གིས་བརྩོམ་པའི་རྣམ་འགྲུལ་འགྲུལ་
པ་ཚད་མ་དགོངས་རྒྱན་ལས།

The following is a selection from the *Jewel of the True Thought*, a commentary on Master Dharmakirti's *Commentary on Valid Perception* by Geshe Yeshe Wangchuk of Sera Mey Tibetan Monastery.

གཉིས་པ་དེ་ལ་ཚུད་སྒྲུང་བ་ལ། ཤེས་བྱ་ཐམས་ཅད་བཟོ་ཤེས་པ་ཀུན་མཁྲིན་ཡིན་པ་
དགག་པ་དང་། ཐམས་ཅད་ཀྱི་གནས་ལུགས་ཇི་ལྟར་གནས་པ་མངོན་སུམ་དུ་ཤེས་པ་
ཀུན་མཁྲིན་དུ་བསྐྱབ་པའོ།

Here secondly is our refutation of arguments against our position. We will proceed in two steps: disproving the idea that someone who created every knowable thing could be an omniscient being, and proving that someone who could perceive directly the actual way in which each and every knowable thing exists is an omniscient being.

དང་པོ་ལ། ཐམས་ཅད་ཀྱི་བྱེད་པའི་དབང་ཕྱག་གི་ངོ་བོ་དགག་པ་དང་། སྐྱབ་བྱེད་
དགག་པའོ།

The first of these two has two steps itself: disproving the very nature of some Lord of Power who created every knowable thing, and disproving the attempted proofs for his existence.

དང་པོ་ལ། ཉག་པ་དགག་པ་དང་། མི་ཉག་པ་ཡིན་པ་དགག་པ་འོ། །ཉག་པ་ཡིན་པ་
དགག་པ་ལ།

The first of these has two parts: disproving a Lord of Power who is unchanging, and disproving one who is changing.

Disproving a Lord of Power who is unchanging is presented in the following seven lines of the root text by Master Dharmakirti:

རྩ་བར།

།ཚད་མ་ཉག་པ་ཉིད་ཡོད་མིན།
།དངོས་ཡོད་ཉག་པ་ཚད་ཕྱིར་དང་།
།ཤེས་བྱ་མི་ཉག་པ་ཉིད་ཀྱིས།
།དེ་ནི་མི་བརྟན་ཉིད་ཕྱིར་རོ།
།རིམ་བཞིན་སྐྱེ་བ་ཅན་དག་ནི།
།ཉག་ལས་སྐྱེ་བ་མི་འབྲད་ཕྱིར།
།བརྟོས་པ་མི་རུང་བ་ཡི་ཕྱིར།

།ཞེས་ཚིག་བདུན།

**A correct perception which exists
as unchanging could never be;**

**This is because it's a correct perception
towards something that's a working thing.**

**And since the thing it knows
is something which is changing,**

**It too can only be something
which has no stability.**

It's true as well since things that arise
in stages gradually

Could never be something that arises
from a thing that is unchanging,

And neither could they properly be
things which must depend.

གཞན་སྐྱེས་ཐམས་ཅད་གྱི་བྱེད་པ་པོ་དབང་ཕྱུག་རྟག་པ་རང་བྱུང་གི་ཚད་མའི་སྐྱེས་བུ་
ཡིན་ཅེ་ཞེ་ན། ལྷ་དབང་ཕྱུག་དེ་ཐམས་ཅད་ལ་ཚད་མར་ཁས་ལེན་པས། ཡུལ་དངོས་
པོར་ཡོད་པ་རྟོགས་པའི་ཚད་མ་ཡིན་དགོས།

Some other groups say that there is a being who created every existing thing: the Lord of Power, who is unchanging. He, they say, is a being who is totally correct, and who just came that way from the beginning. Now since these groups assert that this powerful deity is a being with correct perception towards every existing thing, they must agree that he has **correct perception towards objects of his mind which are working things.**

དེ་ཡིན་ན། ཚད་མ་རྟག་པ་ཉིད་དུ་ཡོད་པ་མིན་ཏེ། ཡུལ་མི་རྟག་པ་རྟོགས་པའི་ཕྱིར།
ཁྱབ་སྟེ། ཡུལ་ཤེས་བུ་མི་རྟག་པ་ཉིད་ཡིན་ན། །དེ་འཇམ་གྱི་ཚད་མ་དེ་མི་བརྟན་པ་
ཉིད་ཡིན་དགོས་པའི་ཕྱིར།

Suppose he did have such a perception. This **correct perception—which exists as something unchanging—could never be**, because it perceives an object of the mind which is changing. This is always the case, for if **the thing it knows—the object of the mind—is something which is changing**, then it too (the correct perception which engages in this object) **can only be something which has no stability.**

ཡང་དབང་ཕྱུག་ཉིད་རྟག་པ་ཡིན་ཅེ་ཞེ་ན། དབང་ཕྱུག་གི་ཤེས་པ་མི་རྟག་པར་ཁས་
ལེན་པས་སྐྱེ་བར་ཁས་ལེན་དགོས། ཤེས་པ་དེ། དབང་ཕྱུག་རྟག་པ་ལས་སྐྱེ་བ་མི་
འབྲད་དེ། ལྷ་ཕྱི་རིམ་པ་བཞིན་དུ་སྐྱེ་བ་ཅན་ཡིན་པའི་ཕྱིར། རྟོན་ལ་བལྟོས་ནས་ཀྱང་

བསྐྱེད་པ་མ་ཡིན་ཏེ། རྟག་པ་རྒྱུན་ལ་བསྐྱོས་པ་མི་རུང་བ་ཡིན་པའི་ཕྱིར།

Now suppose you say that this Lord of Power is himself unchanging. Since you agree that the mind of this Lord is changing, you must agree that his mind arises. And yet this mind **could never arise from** a Lord of Power who was **unchanging**, because it **arises in stages, gradually**. **Neither could** the mind arise through dependence on certain conditions, for nothing which is unchanging can **properly be a thing which must depend** on something else.

ཀློག་ཆེན་རིགས་པའི་རྒྱ་མཚོ་ལས་གསུངས་པ་ལྟར། ཡུལ་མི་རྟག་པ་ཡིན་ན། ཡུལ་
ཅན་རྟག་པ་ཡིན་པ་འགལ་གྱི། ཡུལ་རྟག་པ་ཡིན་ནའང་ཡུལ་ཅན་རྟག་པ་ཡིན་མི་
དགོས་ཏེ།

The Great Commentary, *Ocean of Reasoning*, presents some additional points here. It is a contradiction for the subject mind to be unchanging if the object it perceives is changing; but on the other hand it is not necessarily the case that, just because the object the mind perceives is unchanging, the subject mind itself must be unchanging.

ཡུལ་ཅན་དེས། ཡུལ་རྟོགས་པ་དེ་དུས་རྟག་ཏུ་འཇལ་ལམ་རེས་འགའ་འཇལ། རྟག་
ཏུ་འཇལ་ན། ཡུལ་དེའང་རྟག་ཏུ་ཡོད་པར་འགྱུར་བས་མི་རྟག་པ་ཡིན་པ་འགལ།

This is because of the following. When the subject mind perceives its object, does it engage in the object all the time, or does it engage in the object intermittently? If it engages all the time, then the object would have to be there all the time, which is a contradiction, since the object is changing.

རེ་འགའ་འཇལ་ན། ཡུལ་རྟོགས་པ་དེ་རྒྱ་རྒྱུན་ལ་བསྐྱོས་པར་འགྱུར་བས་མི་རྟག་པ་
ཡིན་དགོས་སོ། །ཡུལ་རྟག་པ་ཡིན་ནའང་ཡུལ་ཅན་རྟག་པ་ཡིན་མི་དགོས་ཏེ།

ཡུལ་ཅན་གྱིས་ཡུལ་རྟོགས་པ་རྒྱ་རྒྱུན་ལ་བསྐྱོས་པའི་ཕྱིར།

If you answer that the subject engages the object intermittently, then the perception of the object must depend on certain factors, and so it would have to be changing.

It is true that, even if the object is unchanging, the subject mind that perceives

it need not be unchanging. This is because the perception of the object by the subject depends on certain causes and conditions.

འགའ་ཞིག་གིས་སྐབས་འདིར་ཐ་སྐད་པའི་ཚད་མ་རྟག་པ་བཀག་པ་ཡིན་ཟེར། འོ་ན།
དོན་དམ་པའི་ཚད་མ་ཚོས་ཅན། ཁྱོད་ཀྱི་ཡུལ་དུ་མི་རྟག་པ་མེད་པར་ཐལ་ལོ།
།གངས་ཅན་གྱི་ཞིང་དུ་རྣམ་མཁུན་རྟག་པར་ཁས་ལེན་པའི་གྲུབ་མཐའ་རྣམས་ནི།
རིགས་པའི་དབང་ཕྱུག་གི་གཞུང་དེ་དང་རྒྱབ་འགལ་དུ་སོང་བ་ཡིན་ལོ།

Some people claim that what's being disproved at this point is a conventional correct perception that was unchanging. Consider then ultimate perception. According to you then there cannot be any changing thing which acts as its object. Those schools here in the Land of Snow which assert that omniscience is unchanging have come to a point of direct contradiction against the great work of this Lord of Reasoning.

།གཉིས་པ་མི་རྟག་པ་ཡིན་པ་དགག་པ་ལ། ཅུ་བར།
།རྣམ་འགས་པན་གདགས་བྱ་མིན་གྱིར།
།མི་རྟག་ན་ཡང་ཚད་མེད་ཉིད།
།ཅེས་ཚིག་གཉིས།

Here secondly is how we deny a Lord of Power who is something that changes. The root text presents the point in two lines:

**Because there are not things at all
which help him any way,
There is no correct perception at all
even if he were changing.**

གོང་གི་རིགས་པ་དེ་དག་མི་བཟོད་ནས། དབང་ཕྱུག་མི་རྟག་པ་ཡིན་ཡང་། འཁོར་
བའི་དུས་སུ་ཆགས་སོགས་ཉམས་སུ་སྐྱོང་ནས། དེའི་གཉེན་པོ་གོམས་པའི་སྐབས་བྱེད་

ལ་བསྐྱོས་པ་མིན་པར། རྟོག་མ་ནས་ཆགས་བྲལ་དང་ཀུན་མཁྲིན་ཡིན་ལོ་ཟེར།

Suppose **even** that someone were unable to bear the above reasoning, and claimed instead that the Lord of Power **were changing**. They would say that he was from the very beginning a person free of all desire, and omniscient, without having to go through the process of experiencing desire and all the rest during his time in the circle of rebirth, and then depending on practices wherein he meditated on the antidotes.

དབང་ཕྱུག་རིགས་འདྲ་སྲི་མ་ལས་སྐྱེས་པའི་ཀུན་མཁྲིན་ཡིན་པ་ལ་སྐྱབ་བྱེད་ཀྱི་ཚད་མ་
ཉིད་མེད་པར་ཐལ། དབང་ཕྱུག་འཁོར་བའི་གནས་སྐབས་སུ་ཀུན་ནས་ཉོན་མོངས་
པས་གཞོད་པ་དང་། རྣམ་བུང་གི་ཚོས་ཀྱིས་ཕན་གདགས་པར་བྱ་བ་རྣམ་པ་འགས་
ཀྱང་མིན་པའི་ཕྱིར།

But isn't it true that **there is no correct perception at all** that can establish the existence of a state of omniscience which has arisen from a Lord of Power of the past who is of the same type? Because isn't it true that this Lord of Power is someone who has never been harmed by the afflicted side of existence during a period when he was living in the circle of rebirth; and someone who has never been **helped** by the pure side of existence? Isn't it true that there are **no things at all** that have affected him in **any** such way?

ཀྱི་ཆེན་ལྟར་ཚོག་དེ་གཉིས། ཉུག་པ་རྒྱུན་ལས་སྐྱེ་བ་མི་རུང་བའི་རྒྱ་མཚན་ལ་སྐྱར་
ནས། མི་ཉུག་པ་བཀག་པ་ལ། དབང་ཕྱུག་མི་ཉུག་པ་ཡིན་པར་བདེན་མོད་ཀྱི་ཀུན་
མཁྲིན་ཡིན་པར་མི་འཐད་དེ་ཞེས་གསུངས་པ་ལ་བལྟས་ན། མི་ཉུག་པ་ཡིན་པ་དགག་
པ་ཞེས་པ་དེ་ཅུང་ཟད་མ་བདེ།

On these two lines, the Great Commentary starts from the reason that it is incorrect to say that an unchanging thing could arise from certain conditions, and proceeds to saying that, as far as the denial of being changing, the Lord of Power is admittedly changing; but that it is incorrect to assert that he is omniscient. Based on this presentation it seems a little delicate to call this section the "denial of something that changes."

The Asian Classics Institute
Course IV: The Proof of Future Lives

Reading 5B: Identifying what Omniscience Really Is

།སེར་སྣང་དགོ་བཤེས་ཡི་ཤེས་དབང་ཕྱུག་མཚོག་གིས་བརྩོམ་པའི་རྣམ་འགྲུལ་འགྲུལ་
པ་ཚད་མ་དགོངས་རྒྱན་ལས།

The following is a selection from the *Jewel of the True Thought*, a commentary on Master Dharmakirti's *Commentary on Valid Perception* by Geshe Yeshe Wangchuk of Sera Mey Tibetan Monastery.

གསུམ་པ་ཀུན་མཁྱེན་ངོས་གཟུང་བ་ནི། ལྷ་བར།
།སྤང་དང་དོར་བྱའི་དེ་ཉིད་ནི།
།ཐབས་དང་བཅས་པ་རིག་མཛད་པ།
།གང་དེ་ཚད་མ་ཉིད་འདོད་ཀྱི།
།ཐམས་ཅད་རིག་མཛད་མ་ཡིན་ནོ།
།རིང་པོ་མཐོང་བའམ་མིན་ཡང་རུང་།
།འདོད་པའི་དེ་ཉིད་མཐོང་བ་ཡིན།
།གལ་ཏེ་རིང་མཐོང་ཚད་ཡིན་ན།
།ཚུར་ཤོག་བྱ་རྟོད་བསྐྱེན་པར་གྲིས་ཞེས།

Course IV: The Proof of Future Lives
Reading 5B

Here thirdly is the section on identifying what it is to be omniscient. The root text of Master Chandrakirti says:

The thing that we agree to be
totally correct

Is the one who has knowledge of
the fact of what it is

That we should take up and give up,
and the method too;

It's not though one who knows
everything there is.

Whether or not He can see
to some so very great distance,

He is a person who has seen
the one goal that we wish.

If what it takes to qualify
is how far he can see,

Come then over here and take
the vulture as your Teacher.

ཐུབ་པ་བཅོམ་ལྡན་འདས་ཚོས་ཅན། གྲོལ་བ་དོན་གཉེར་མཐའ་དག་གི་ཚད་མ་ཉིད་དུ་
འདོད་རིགས་ཏེ། ལྷང་བྱ་འགོག་ལམ་གཉིས་དང་དོར་བྱ་སྐྱུག་ཀུན་གཉིས་གྲིས་
བསྐྱུས་པ་རྣམས་ཀྱི་འཇུག་ལྡོག་ཐབས་དང་བཅས་པ་མངོན་སུམ་དུ་རིག་པ་མཐར་ཕྱིན་
པ་མཛད་པའི་ཕྱིར།

Consider now the Able One, the Victorious Buddha, the One Gone Beyond. It is right that all those who aspire for liberation should **agree** that He is **totally correct**. This is because He has reached the ultimate point of knowledge where He sees directly the causes for our getting trapped and for escaping: He sees everything that **we should take up** (the end of suffering, and the path to it) **and** everything we should **give up** (suffering and its source); and He sees **the method** to follow here **too**.

གྱི་མཚའི་ནང་དུ་དོ་དང་སྲིན་བྱུང་གི་གྲངས་ཐམས་ཅད་རིག་པ་མཇེད་པ་ཅམ་གྱིས་གྲོལ་
བ་དོན་གཉེར་གྱི་འདོད་པ་རྫོགས་པ་མ་ཡིན་མོ།། ཐག་རིང་པོ་མཐོང་ངམ་མ་མཐོང་
ཡང་རུང་། སྟོན་པ་བཅོམ་ལུན་འདས་ནི་གྲོལ་བ་དོན་གཉེར་ལ་སྟོན་པ་རིགས་ཏེ།
གྲོལ་བ་དོན་གཉེར་གྱི་འདོད་པའི་དོན་ཉིད་མཐོང་བ་ཡིན་པས་སོ།།

It's not though that knowing every kind of thing there is, all the rocks and tiny creatures at the bottom of the ocean, is all it takes to fulfill the wishes of those who seek liberation.

It doesn't matter **whether or not He can see to some so very great distance**; either way, the Teacher, the Transcendent Buddha, is the right one to take as a teacher, for **He is a person who has seen that one goal that those who seek for freedom wish.**

ཐག་རིང་པོ་མཐོང་བ་ཅམ་གྱིས་ཚད་མའི་སྐྱེས་བུར་རིགས་ན། བྱ་ཚོད་ཡིན་ཀྱང་ཐག་
རིང་པོ་མཐོང་བས། གྲོལ་བ་དོན་གཉེར་གྱི་གང་ཟག་ལ་རྩུར་ཤོག། །བྱ་ཚོད་སོགས་
ཁྱོད་ཀྱི་སྟོན་པར་བསྟེན་པར་གྱིས་ཤིག་ཅེས་གདམས་རིགས་པར་འགྱུར་རོ།།

If what it takes to qualify as a person who is totally correct is nothing more than how far one can see, then it would be proper to give the following advice to people who are wishing to reach liberation:

Come then over here. It's true that a vulture is nothing but a bird, but he does see to a very great distance; and so you should **take vultures** or other such beings **as your Teacher.**

འཇིག་རྟེན་ན་ཐམས་ཅད་བཟོ་ཤེས་པ་ལ་ཀུན་མཁྱེན་དུ་གྲགས་པ་ལྟར་གྲོལ་བ་དོན་
གཉེར་ལ་སྐྱང་དོར་གྱི་གནས་མ་ལུས་པ་མཁྱེན་པ་ཞིག་ལ་ཀུན་མཁྱེན་དུ་ངོས་གཟུང་
བའོ།།

Course IV: The Proof of Future Lives
Reading 5B

In everyday life, people talk about how it is some being that was able to make the world who is the omniscient one. This verse though serves to identify the real nature of an omniscient being, which is one who understands in totality all the details of what one should take up, and what you should give up.

ཚོ་འདིར་མ་ཚགས་པར་སྤྱི་མ་པན་ཆད་དོན་དུ་གཉེར་བ་ཞིག་ཡིན་ན་

Here is some advice for those of you who have no attachment to this present life, and who aspire to goals of the next life, and beyond.

བཤེས་གཉེན་མཚན་ཉིད་དང་ལྡན་པ་ཞིག་ལ་བསམ་སྦྱོར་གཉེས་ཀྱི་སྒོ་ནས་ཚུལ་བཞིན་
དུ་བསྟེན་དགོས་པ་ནི་གང་ལས་ཀྱང་གལ་ཆེ་བ་ཡིན་ཞིང་། དེ་ལྟ་བུའི་བཤེས་གཉེན་
ཚོལ་བའི་ཚུལ་ཡང་རང་གི་འདོད་པའི་དོན་དེ་ཇི་ལྟ་བ་བཞིན་སྟོན་རྣམས་མི་རྣམས་བརྟུག་
དགོས་པས་བརྟུག་ཚུལ་ཡང་རིགས་པའི་དབང་ཕྱུག་གིས་གསུངས་པ་དེ་ཤིན་ཏུ་འཕམ་
པའོ།

The one thing which is important, beyond all else, is to follow properly, in your mind and in your deeds, a spiritual Guide who possesses the necessary qualifications. And the way to find the Guide is to look for one who can teach you, in exactly the right way, how to reach the goal that you desire. This key—that is, what you really need to look for—is described with absolute perfection by the Lord of Reasoning in the verse above.

The Asian Classics Institute
Course IV: The Proof of Future Lives

Reading 6A: The Four Reasonings of the Forward Order

།།མཁམ་རྩུང་རིན་པོ་ཆེ་སེར་སྤྲོད་དགོ་བཤེས་སློབ་བཟང་མཐར་སྤྱིན་མཚོག་གིས་
བསྐྱོགས་པའི་ལུགས་འབྲུང་རིགས་པ་བཞིའི་སྐོར།།

An Essay on the "Four Reasonings of the Forward Order"
written by that Supreme Being, Sermey Geshe Lobsang Tharchin,
Former Abbot of Sera Mey Tibetan Monastery

༄༅། །ཚད་མ་མདོ་ལས། ཚད་མར་གྱུར་པ་འགོ་ལ་ཕན་བཞེད་པ་ཞེས་སོགས་ཀྱི་
སྐབས་སུ། སློན་པ་ཚད་མར་སྐྱབ་པ་ལ། ལུགས་འབྲུང་གི་སློན་ས་སློན་པ་ལམ་གང་
ནས་བྱོན་ཚུལ་དང་ལུགས་ལྡོག་གི་དེ་ལྟར་བྱོན་པའི་ཤེས་བྱེད་འགོད་ཚུལ་གཉིས།

We turn now to the point in the text which treats the lines from the "Sutra" on Correct Perception which include "The One who turned correct, who helps all beings." Here two steps are presented towards proving that the Teacher is a person who is totally correct: using the forward order to show what path the Teacher came from; and using the reverse order, putting forth evidence that He could have come this way.

དང་པོ་ནི་འོ་སློལ་གྱི་སློན་པ་ཚོས་ཅན། ཚད་མར་གྱུར་པ་ཡིན་ཏེ། བདེན་བཞི་བསྟན་
པའི་སློན་ས་སེམས་ཅན་ཐམས་ཅད་སྤྲུག་བསྐྱེད་ལས་སྐྱོབས་པའི་སྐྱོབ་པ་བླ་ན་མེད་པ་
མངའ་བའི་ཕྱིར།

Course IV: The Proof of Future Lives
Reading 6A

Here is the first.

[First: the "Reasoning of the Protector," which proves turning totally correct:]

Consider our Teacher.

He is someone who turned correct,

Because He possesses the quality of being an unsurpassed Protector, who by teaching the four noble truths protects each and every living being from suffering.

དེ་ཚོས་ཅན། ལྷོ་བ་པ་སློབ་ན་མིང་པ་མངའ་ཏེ། འི་མ་ཟད་པར་སྤངས་པའི་ཕྱིར།

[Second: the "Reasoning of Eliminating Undesirable Qualities—the One who Went to Bliss," which proves being the Protector:]

Consider the same One.

It is true that He possesses the quality of being an unsurpassed Protector;

Because he has eliminated undesirable qualities, totally.

དེ་ཚོས་ཅན། ལྷོ་བཞིན་འི་མ་ཟད་པར་སྤངས་ཏེ། ལྷོ་བ་ལམ་དུ་བདག་མིང་སོགས་
སློམ་པའི་ཚུ་མ་པ་ཀུན་གཞན་དོན་དུ་སྦྱོར་ཞིང་གོམས་པར་མཇུག་ལ་དེ་ཉིད་མཐར་ཕྱིན་
པའི་ཕྱིར།

[Third: the "Reasoning of the Teacher," which proves having gone to bliss:]

Consider the same One.

It is true that He has previously eliminated all undesirable qualities;

Because during His time on the paths of learning He has for the sake of others acted in every way to practice continually on the subjects of selflessness and so on, and because He has reached the final perfection of this same practice.

དེ་ཚོས་ཅན། དེ་ལྟར་གཞན་དོན་དུ་གོམས་པའི་རྒྱ་མཚན་ཡོད་དེ། ཐུགས་རྗེ་ནི་མཐར་
ཕྱིན་པའི་ཕྱིར།

[Fourth: the "Reasoning of Great Compassion," which proves being the Teacher:]

Consider the same One.

There is a reason why He has practiced this way for the sake of others;

Because He has reached the final perfection of compassion.

དེ་ཚོས་ཅན། ཏྲ་ག་པ་རང་བྱུང་གི་ཚད་མའི་སྐྱེས་བུ་མ་ཡིན་ཏེ། བྱོད་ཀྱིས་སྤར་སྤོང་
རྗེའི་སྟོབས་ཀྱིས་སྐྱེ་བ་རྣམས་པ་དུ་མ་སྤངས་པའི་སློན་སེམས་འཁོར་འདས་ཀྱི་ཐབས་མང་པོ་
ཡུན་རིང་དུ་གོམས་པ་ལས་དེ་ལྟར་གྱུར་པའི་ཕྱིར།

[In summary,]

Consider this same One.

He is not a person who is totally correct and who is also unchanging, who just came that way from the beginning;

Because He has turned this way by practicing, for a long period of time, a great many methods that were both a part of the cycle of life and also beyond it; and He did so over the course of many different kinds of lives He has taken—driven all the while by His compassion.

The Asian Classics Institute
Course IV: The Proof of Future Lives

Reading 6B: Explanation of the Perfected Thought

གཉིས་པ་ལྷག་མ་བཞི་བཤད་པའི་སློབ་མཚན་མའི་སྐྱེས་བུའི་མཚན་ཉིད་དང་དེར་
བགོད་པའི་ལམ་ངོས་གཟུང་བ་ལ།

Here secondly is how we identify the definition of a person who is totally correct, and then the path for reaching this state, all by explaining the remaining four parts of the quotation.

ཁྱད་པར་གྱི་ཚེས་བཞི་བསྐྱབ་པ་དང་། དེ་ལས་ཚན་མར་གྲུབ་པའོ། །དང་པོ་ལ།
བསམ་པ་ལྷན་ཚོགས་ངོས་གཟུང་བ་དང་། དེ་ལས་སྦྱོར་བ་ལྷན་ཚོགས་སྐྱེ་ཚུལ་དང་།
དེ་གཉིས་ལས་འབྲས་བུ་ལྷན་ཚོགས་གྲུབ་ཚུལ་ལོ།

We will proceed in two steps: proving the four exceptional qualities, and then showing how turning correct comes from them. The first of these two itself has three parts, which are (1) identifying the perfected thought, (2) explaining how the perfected action comes from it, and (3) showing how the perfected result comes from these two.

།དང་པོ་ལ། བསམ་པ་ལྷན་ཚོགས་དང་པོའི་སྐྱབ་བྱེད་དུ་བསྐྱབ་པ་དང་། དེ་མ་གྲུབ་པ་
སྤང་བའོ། །དང་པོ་ནི།

The first here also has two steps, which are showing that the perfected thought is the first thing which helps bring about a person who is totally correct, and then disproving arguments that it does not exist. Here now is the first.

ཚུ་བར། ལྷན་བྱེད་སྤྲུགས་ཇེ་ས་གོམས་ལས་དེ་ཞེས་པ་དེས་སྤྲུགས་ཇེ་ཆེན་པོ་དེ་ཚད་
མའི་སྐྱེས་བུ་སྐྱབ་པར་བྱེད་པ་ལ། དང་པོར་སྣོན་དུ་སོང་སྟེ། འགྲོ་བ་མཐའ་དག་སྤྲུག་
བསྐྱེད་ལས་གྲོལ་བར་འདོད་པའི་སྣོན་ཇེ་བསྐྱེད་ནས། དེ་ནས་སྤྲུག་བསྐྱེད་ལས་གྲོལ་
བའི་ཐབས་གོམས་པར་བྱས་པས་སྣོན་པར་འགྱུར་དགོས་པའི་ཕྱིར།

The root text of Master Dharmakirti says—

**It comes from practicing perfectly
what helps bring Him about: holy compassion.**

As for the things that **help bring about** a person who is totally correct, holy great compassion comes first: that is, before. This is because you must become the Teacher first by giving birth within yourself to the **compassion** which wants to liberate every living being from suffering, and then by **practicing perfectly** the method for liberating them from suffering.

དེ་འདྲ་སྤྲུགས་ཇེ་ཆེན་པོ་འང་རང་གི་རིགས་འདྲ་སྐྱ་མ་གོམས་པ་ལས་གྲུབ་པའི་ཕྱིར།
སྐྱབས་འདིར་སྤྲུགས་ཇེ་ཆེན་པོ་དང་སྣོན་ཇེ་ཆེན་པོ་གཅིག་དུ་བཤའ།

This kind of holy great compassion, moreover, comes about through constant practice of earlier and similar forms. The two phrases terms "holy great compassion" and "great compassion" are explained as being the same in this particular instance.

དབུ་མ་འཇུག་པར་རང་འགྲུལ་ལས། བསོད་ནམས་དང་ཡེ་ཤེས་ཀྱི་ཚོགས་དང་
སྤྲུགས་ཇེ་ཆེན་པོ་དང་། རྣམ་པ་ཐམས་ཅད་མཁྱེན་པ་ལ་སོགས་པ་མེད་པས་ཡང་དག་
པར་ཚོགས་པའི་སངས་རྒྱས་ལས་དམན་པའི་ཕྱིར་ན་འབྲིང་ངོ་ཞེས་པའི་ལྷན་འདི་
བྲངས་ནས་རང་རའི་དབུ་མ་མཐའ་དཔྱོད་ལས་བྱང་རྒྱབ་སེམས་དཔའི་རྒྱུད་ལའང་
སྤྲུགས་ཇེ་ཆེན་པོ་མེད་པར་བཞེད།

The autocommentary to *Entering the Middle Way* says:

They do not possess the great masses of merit and of wisdom, nor holy great compassion, nor omniscience or the like. Therefore they are less than totally enlightened Buddhas, and so are said to be "medium."

The *Analysis of the Middle Way* from our monastery quotes this passage and says that therefore not even bodhisattvas have holy great compassion in their mind streams.

མཛོད་གནས་བདུན་པའི་སྐབས་སྒྲིང་ཇི་ཆེན་པོ་དང་སྐབས་སྒྲིང་ཇི་ཆེན་པོ་གཉིས་ལ་བྱུང་
པར་མི་འདྲ་བ་བརྒྱད་བཞག་པ་དང་། སྐབས་སྒྲིང་ཇི་ཆེན་པོ་སངས་འཕགས་ཁོ་ཀྱི་རྒྱུད་
ལ་ཡོད་པར་གསུངས་ཏེ། མཛོད་རྩ་བ་ལས། སྐབས་སྒྲིང་ཇི་ཆེན་པོ་ཀུན་ཚོ་བ་སྟོ།
།ཚོགས་དང་རྣམ་པ་སྟོན་ཡུལ་དང་། །མཉམ་པའི་ཕྱིར་དང་ཆེས་ཆེའི་ཕྱིར། །ཐ་དང་
བྱ་བ་རྣམ་པ་བརྒྱད་ཅེས་གསུངས་པའི་ཕྱིར།

In the seventh chapter of the *Treasure House of Knowledge (the Abhidharmakosha)*, eight distinctions between great compassion and holy great compassion are set forth. This text states that holy great compassion is found only in the mental stream of a realized being who is a Buddha. As the root text of the *Treasure* says,

The Buddha's great compassion, deceptive mind.
Because of collection, aspect, activity object,
Evenness, for greatness in the extreme.
Distinctions between them of eight different types.

དེ་དག་ལ་བལྟས་ན། སྐབས་སྒྲིང་ཇི་ཆེན་པོ་དང་སྐབས་སྒྲིང་ཇི་ཆེན་པོ་གཉིས་བྱུང་པར་ལོན་ཏུ་ཆེ་
ཞིང་སྐབས་སྒྲིང་ཇི་ཆེན་པོ་ཐོག་པ་ཆེན་པོའི་ལམ་གྱི་ཐོག་མར་བསྐྱེད་པའི་ལམ་མ་ཡིན་ནོ།

According to all this then, the difference between holy great compassion and great compassion is vast, and holy great compassion is no path which is practiced at the outset of the path of the greater way.

དེ་བཞིན་དུ། གདན་ས་རྣམས་ཀྱི་ཡིག་ཆ་ཕལ་ཆེ་བར་ཐོག་དམན་གྱི་རྒྱུད་ལ་སྒྲིང་ཇི་
ཆེན་པོ་མེད་པར་གསུངས་ཀྱང་། རང་རེའི་ཡིག་ཆར། ཉན་ཐོས་དག་བཙུག་པའི་རྒྱུད་

ལ་སྣིང་ཇི་ཆེན་པོ་ཡོད་པ། རྒྱུད་སླ་མའི་དར་ལྷིག་བྲངས་ནས་བསྐྱབས།

In this same vein, the majority of the textbooks of the great monasteries state that there is no great compassion in the mind stream of a practitioner of the lesser way. Our own textbooks though establish that enemy destroyers of the Listener type do possess great compassion in their mind-streams; they do so by using a quotation from the *Dar* commentary to the *Higher Line*.

དེ་ཡང་། སེམས་ཅན་སྐྱབས་བསྐྱེད་ལས་སྐྱོབ་འདོད་ཀྱི་སྣིང་ཇི་ཆེན་པོ་ཡོད་ཀྱང་། རྒྱུག་
བསྐྱེད་ལས་འབྲུལ་འདོད་ཀྱི་སྣིང་ཇི་ཆེན་པོ་ཡོད་པ་གསུངས།

They state moreover that, although these enemy destroyers lack the kind of compassion where they wish to protect living beings from suffering, they do have the kind where they wish to see them free of suffering.

རྣམ་བཤད་ཐར་ལམ་གསལ་བྱེད་ལས། སྣིང་ཇི་ཆེན་པོ་དེ་ཉིད་ཐེག་པ་ཆེན་པོའི་ལམ་
སྐྱོམ་པའི་ཐོག་མའི་སྐྱབས་བྱེད་ཡིན་པ་དང་། ཞེས་དང་།

The text called *The Explication which is a Light on the Path to Freedom* says that "This great compassion is the one thing that allows one to reach the start of the practice of the path of the greater way."

ལྷིག་ཆེན་རིགས་པའི་རྒྱ་མཚོ་ལས་ཀྱང་། གང་ཞིག་འགྲོ་བ་མཐའ་དག་སྐྱབས་བསྐྱེད་
ལས་བསྐྱེད་བར་འདོད་པའི་སྣིང་ཇི་ཆེན་པོ་དེ་ཉིད་རྒྱུད་ལ་སྐྱེས་པ་དེ་ནས་བྱང་ཆུབ་
སེམས་དཔའ་ཞེས་བྱ་བའི་སྐྱེས་བསྐྱེད་པར་བྱ་བ་ཡིན་གྱི་ཞེས་དང་།

The *Great Commentary, the Ocean of Reasoning*, also says:

Any person who is able to develop in the stream of his mind this one thing, the great compassion that wishes to free each and every living creature from suffering, has thereby become someone whom we can speak of with the name "bodhisattva."

སྣིང་ཇི་ཆེན་པོ་ཉིད་ལུགས་འབྲུང་གི་སྐྱབས་སུ་ཐེག་ཆེན་ཐུན་མོང་མ་ཡིན་པའི་ལམ་གྱི་

ཐོག་མར་བཤད་པ་ཡིན་ནོ།

It states as well that:

This one thing, great compassion, is explained in the section on the forward order as being the beginning of the path for the unique path of the greater way.

ཞེས་གསུངས། ཡང་དེ་ཉིད་ལས། འགྲོ་བ་མཐའ་དག་སྐྱབས་བུལ་ལས་བསྐྱལ་
བར་འདོད་པའི་རྣམ་པ་ཅན་གྱི་སློབ་ཚཱ་མ་མ་ཡིན་པ་སྣང་ཐག་པ་ནས་རྒྱུད་ལ་སྐྱེ་བར་
འགྱུར་ལ། སློབ་དེ་ཉིད་ལ་སྐྱབས་ཇི་ཆེན་པོ་འཇ་སྣང་ཇི་ཆེན་པོ་ཞེས་བྱའོ། །དེ་ཉིད་རྒྱུད་
ལ་སྐྱེས་པ་ཅམ་ནས་ཐག་པ་ཆེན་པོ་ཞེས་བྱ་ཞིང་། སློབ་འདི་ནི། ཐམས་ཅད་མཁྱེན་པ་
ཐོབ་པའི་རྒྱར་གྱུར་པའི་བྱམ་མོང་མ་ཡིན་པའི་ལམ་གྱི་ཐོག་མ་ཡིན་ལ་ཞེས་གསུངས་
པས།

In addition, this same work states:

A certain attitude grows up in the bottom of one's heart; a totally genuine state of mind where you wish to free every living being from suffering. This very state of mind is what we call "holy great compassion," or "great compassion."

As soon as this one thing has grown in your heart, then we speak of you with the words "greater way." This state of mind is moreover the starting point of the unique path, and a special cause for achieving omniscience.

སྣང་ཇི་ཆེན་པོ་ཐག་པ་ཆེན་པོའི་ལམ་གྱི་ཐོག་མ་ཡིན་པ་དང་། སྐྱབས་ཇི་ཆེན་པོ་དང་
སྣང་ཇི་ཆེན་པོ་གཉིས་མིང་གི་རྣམ་གྲངས་སུ་བཤད་དོ།

Great compassion therefore is explained as being the starting point for the path of the greater way; and holy great compassion and great compassion are said to be two different words for the same thing.

།ལམ་རིམ་ཆེན་པོར། ལྷོ་གྲོས་རྒྱ་མཚོས་ཉུས་པའི་མདོ་དྲངས་པ་ལས། བྱིས་བདག་གཅིག་ལ་བྱུ་ཤིན་ཏུ་སྤྲུག་པ་ཞིག་ཡོད་པ་མི་གཙང་བའི་དོང་དུ་ལྷུང་བས། དེའི་མ་དང་གཉིན་རྣམས་ཀྱིས་བྱུ་དེ་དོང་ལས་འདོན་པར་འདོད་པའི་སྣིང་ཇི་དང་འདྲ་བ་ཉན་རང་ལའང་ཡོད་ལ། དེའི་ཕ་དེས་བྱུ་ལ་བརྩེ་བའི་སྣིང་ཇི་དང་འདྲ་བ་ནི་བྱང་སེམས་ཁོ་ན་ལ་ཡོད་པར་གསུངས།

In the *Greater Steps of the Path*, the *Sutra Requested by Ocean of Understanding* is first quoted. Then Lord Tsongkapa goes on to describe the example of a family person with an especially beloved son who suddenly falls into a great pit of filth. Even practitioners of the Listener and Self-Made Buddha types possess a kind of compassion which is similar to the one that the boy's mother and different relations feel, where they wish to pull him out of the pit. Only a bodhisattva though, he says, possesses the kind of compassion which is like the concern felt by the boy's father.

དེ་ལ་ལྟ་ན། རང་རེའི་ཡིག་ཆ་ལས་གསུངས་པ་དེ་འཐད་པར་སྤྲང་སྟེ། མ་ཡིས་བྱུ་ལ་བརྩེ་བ་ལྟ་བུའི་སྣིང་ཇི་ཉན་རང་ལའང་ཡོད་པའི་སྤྱིར་དང་། དེ་ཙམ་གྱིས་སྣིང་ཇི་ཆེན་པོའི་མཚན་ཉིད་ཇོགས་པའི་སྤྱིར།

Judging from this description, our own monastery's textbooks appear to be correct on this point. This is because compassion which is like the mother's love for his son is had by Listeners and Self-Made Buddhas as well, and that in itself satisfies entirely the definition of great compassion.

འོན་ཀྱང་། སྣིང་ཇིའི་སྣོན་དུ་གཙུག་ཤིང་ཕངས་པའི་ཡིད་དུ་འོང་བའི་བྱམས་པ་དང་། དྲིན་གཟོ་དྲིན་དྲན། མར་ཤེས་སོགས་འགྲོ་དགོས་པས།

We should note though that prior to developing compassion one must go through the steps of "beautiful" love, which cherishes and values its object; as well as wanting to repay kindness, recalling kindness, realizing that they have been your mother, and so on.

ཉན་རང་ལ་དེ་དག་སྒོམ་པ་ཡོད་མེད་དཔྱད་དགོས།

Whether or not Listeners and Self-Made Buddhas meditate on these various steps is something we would have to investigate.

གཉིས་པ་དེ་མ་གྲུབ་པ་སྤང་བ་ལ་ཚུད་པ་དང་། དེ་དག་གི་པ་གཉིས།

Here secondly is the part where we disprove arguments that the perfected thought even exists. First we will present the arguments themselves, and then show how we disprove them.

དང་པོ་ནི། ཚུ་བར། སློ་ནི་ལུས་ལ་བརྟེན་པའི་སྤྱིར། གོམས་པས་གྲུབ་པ་མེད་ཅེ་ན་
ཞེས་ཚིག་གཉིས་ཏེ།

The first of these two is indicated in two lines of the root text:

**Suppose you say that,
because of the fact that the mind**

**Is something that relies on the body,
there is no achieving by practice.**

གྲུང་པམ་པ་ན་རེ། སློང་རྗེ་སྐྱེ་བ་དུ་མར་གོམས་ནས་ཚད་མའི་སྐྱེས་བུ་འབྲུངས་པ་
ཡིན་ཞེས་པ་མི་འབྲད་དེ། སྐྱེ་བ་སྲ་སྤྱི་མེད་ཅིང་ཡིད་སློ་རྟོག་པ་ནི་ལུས་ལ་བརྟེན་པའི་
སྤྱིར།

Those of the Charvaka School say:

Your statement that a person practices compassion over the length of many lifetimes, and then turns into a person who is totally correct, is wrong. This is because there are no past or future lives, and awareness in the mind is something that relies on the body.

དེ་ཡང་། ཆང་དང་སྒྲོམ་པའི་རྣམ་པ་ལྟར། ཡིད་སློ་ལུས་ཀྱི་ཡོན་ཏན་དང་། ཚིག་པ་

དང་དེའི་རི་མོ་ལྟར་ལྷུས་གྱི་རང་བཞིན་དང་། སྒྲོན་མེ་དང་དེའི་འོད་ལྟར་ལྷུས་གྱི་
འབྲས་བུའི་ཚུལ་གྱིས་བརྟེན་ནས་ལྷུས་ཞིག་པ་ན་ཡིད་སློང་གི་པའང་ཞིག་པར་འགྱུར་
རོ་ཞེས་བཤད་དོ།

They say that there are three ways in which the mind relies on the body. First of all they say the mind is a quality of the body, similar to alcohol and the ability to make someone drunk. Secondly mind is part of the nature of the body, as with a wall and a design on the wall. Lastly the mind is a result of the body, in the way of a lamp and its light.

And they say that, because the mind relies on the body, the awareness in the mind dies when the body dies.

ཁྲིག་ཆེན་ལས། དཔེ་དང་གཉིས་སྒྲོག་ནས་བཤད། ཚད་མ་རྒྱན་ལས། སྒྲོན་མེ་ལྷུས་
གྱི་བདག་ཉིད་དང་། །ལྷུས་འབྲས་ལྷུས་གྱི་ཡོན་ཏན་དང་། །དེ་ལྟར་ལྷུགས་གསུམ་
ལ་བརྟེན་ནས། གོམས་པ་གྲུབ་པ་མེད་བར་འདོད། །ཅེས་སོ།

The *Great Commentary* states that "It is explained through similes, and the way one thing stops when another does [?]." The *Jewel of Valid Perception* says,

They believe there is no achieving through practice,
Due to the fact of three different ways:
The mind is an integral part of the body,
A result of the body, and one of its qualities.

པས། གང་རུང་ལས་སྐྱེ་དགོས་ལ།

Suppose then that the latter were true, [and that the cause of this mind were changing.] It would be incorrect to say that this mind could arise from any working thing other than matter or mind, and so it must come from one or the other of these two.

བེམ་པོས་ཉེར་ལེན་བྱེད་ན། དབང་པོ་དང་བཅས་པའམ། ལྷི་རོལ་གྱི་བེམ་པོས་ཡིན།

Suppose you say that matter provides the material cause for this mind. Is it the kind of matter which involves the powers of sense, or is it matter outside of them?

དང་པོ་ལྟར་ན། དབང་པོ་ཀུན་ཚོ་གསུམ་པ་རྒྱུར་དགོས་སམ། གང་རུང་རིས་ཚོགས་
།དང་པོ་ལྟར་ན། མིག་དབང་མ་ཚང་ན་ཡང་ཡིད་སློལ་སྐྱེ་བར་འགྱུར་ལ། ལྷི་མ་ལྟར་
ན། མིག་ཤེས་བཞིན་དུ་རྟོག་པས་ཀྱང་གཟུགས་གསལ་བར་འཇོན་པར་འགྱུར་ཞིང་།

Suppose you say it's the first of the two. Is this cause one where all the various sense powers must come together, or is any one or combination of them enough? If the first is the case, then mental consciousness would fail to arise if the sense power of the eye were absent. If the latter is the case, then one's thoughts would have to be able to capture visible objects with the same kind of clarity that the consciousness of the eye does.

ལྷི་རོལ་གྱི་བེམ་པོས་ཉེར་ལེན་བྱེད་ན། ཡན་ལག་ཅན་གྱི་རྗེས་ཀྱིས་སམ། རུལ་ཕྱན་
གྱིས་བྱེད། དང་པོ་ལྟར་ན། ཡན་ལག་ཅན་གྱི་རྗེས་ཀྱི་བཅས་ཀྱི་མེད་གཉིས་ལས།

Suppose you say that it's outer matter which provides the material cause. Is it matter in the sense of some substance which is a whole, or is it atoms? Suppose you say it's the first. The substance which is a whole can only be something with parts or something without parts.

ཀྱི་བཅས་ཀྱིས་ཉེར་ལེན་བྱེད་པ་ནི། ཀྱི་བཅས་ཅད་ཚོ་གསུམ་པ་རྒྱུར་དགོས་སམ། གང་
རུང་རིས་ཚོགས་ཅས་པ་གོང་གི་རིགས་པའི་རྩལ་གྱིས་ཁོགས་ལ།

Suppose you say it's a whole with parts that provides the material cause. We deny you then with the same reasoning we used before: Is this cause one where all the various parts must come together, or is any one or combination enough?

ཡན་ལག་རྣམས་ལས་རྗེས་ཐ་དད་པའི་ཡན་ལག་ཅན་ཆ་མེད་གྲིས་ཉེར་ལེན་བྱེད་ན།
གདོང་གོས་གྲིས་བསྐྱབས་ན། ཡན་ལག་གཞན་རྣམས་ཀྱང་གོས་གྲིས་བསྐྱབས་པ་
དང་། གཞན་མ་བསྐྱབས་ན་བསྐྱབས་མ་བསྐྱབས་ཆ་གཉིས་སུ་ཡོད་པར་འགྱུར་བ་
དང་། བསྐྱབས་མ་བསྐྱབས་ཆ་གཉིས་ཡན་ལག་རྣམས་ལ་ཡོད་ཀྱི་ཡན་ལག་ཅན་ལ་
མེད་ན། གདོང་གོས་གྲིས་བསྐྱབས་པའི་ཚེ་ཡན་ལག་ཅན་གྱི་གདོང་གསལ་བར་
མཐོང་བར་ཐལ་ལ།

Suppose you say that it's a substance which is a whole, and which has no parts, and which exists distinct from its details, which provides the material cause for the mind. Then when you covered your face with a piece of cloth all the other details of your body would have to be covered as well. If the other details didn't get covered then there would come to be two parts: one that was covered and one that wasn't. These two parts, the covered one and the uncovered one, would be something that applied to the details but not to the whole that had the details. This being the case, you would have to be able to see clearly the face of the whole even when the face as a detail was covered with the cloth.

དེ་བཞིན་དུ་གཡོ་མི་གཡོ་དང་། ཁ་བསྐྱར་མ་བསྐྱར་སོགས་ལ་སྐྱར་བའི་རིགས་པ་
རྣམས་གྲིས་གཞོད་དོ།

This position is equally disproven by reasoning that treats other distinctions, such as moving one of your limbs or not, and turning to one side or not.

རྩལ་གྲིས་ཉེར་ལེན་བྱེད་ན། རེ་རེ་བས་ཀྱང་ལྗོངས་མེད་དུ་སྐྱེ་ན། ཡིད་ཉོག་དུ་མ་ཅིག་
ཅར་སྐྱེ་བར་འགྱུར་ལ། ཀུན་ཚོགས་དགོས་ན། རྩལ་ཕྱན་གཅིག་མ་ཚང་ན་ཡང་མི་སྐྱེ་

བར་འགྱུར་རོ།།

Suppose you say that atoms provide the material cause for the mind. If it's that the mind arises through each of the atoms, acting independently of each other, then many different mental consciousnesses would have to arise at the same time. If it's that the atoms must act all together in a group, then the mind could never arise if even a single atom were absent.

མཐའ་གཞན་འགོག་པའི་རིགས་པ་དེ་དག་ལ་བརྟེན་ནས་ཤེས་པས་ཉེར་ལེན་བྱེད་པར་

གྲུབ་ལ།

This reasoning, where we use the process of eliminating all other possibilities, brings us to the conclusion that the material cause for mind is mind itself.

དེ་ལ་ཡང་རང་རྒྱུད་ཀྱིས་བསྐྱུས་པ་དང་། གཞན་རྒྱུད་ཀྱིས་བསྐྱུས་པ་གཉིས་ལས།

གཞན་རྒྱུད་པ་མ་ལྟ་བུའི་ཤེས་པས་དངོས་ཀྱི་ཉེར་ལེན་བྱེད་ན། བ་བཟོ་མཁས་པ་དང་

སྲུང་པ་སོགས་ཀྱི་བྱ་ཡང་དེ་ལྟར་ཐལ་བའི་སྐྱོན་འབྱུང་བས།

The mind that acts as the cause must moreover either be one which is part of yourself or one which is part of someone else. Suppose you say that a mind which is part of someone else, of someone like your father or mother, acts as the direct material cause for this mind. The problem then arises that—where the father is a skilled artisan, or say foolish, or whatever—the son must always be this way as well.

རང་རྒྱུད་ཀྱི་རིག་པ་སྲ་མ་ཁོ་ནས་ཉེར་ལེན་བྱེད་པར་འགྱུར་ལ།

This leads us to conclude that it can only be a former mind which is part of our own stream of consciousness that provides the material cause [for our mind as it exists just after we are born.]

དེ་ལྟར་ན་རིག་པའི་ཡ་མཐའ་དང་མ་མཐའ་ཐུག་པ་མེད་པ་དང་། སྐྱེ་བ་སྲ་ཕྱི་ཡོད་པ་

ལེགས་པར་གྲུབ་པ་ཡིན་ནོ།། ཞེས་

This means that the past history and future continuation of our minds are simply infinite; and that the existence of past and future lives can be clearly and correctly proven.

The Asian Classics Institute
Course IV: The Proof of Future Lives

**Reading Eight and Nine: Dharmakirti's Proofs for the Existence
of Other Lives**

སེར་སྐྱོད་དགོ་བཤེས་དགོ་བཤེས་དབང་ཕྱག་གིས་བརྩོམས་པའི་ཚད་མ་དགོངས་རྒྱན་
ལས།

From *Jewel of the True Thought*, by Geshe Yeshe Wangchuk of Sera Mey Tibetan Buddhist Monastery:

།གཉིས་པ་དགག་པ་རྒྱས་པར་མཛད་པ་ལ། རླེ་བ་སྐྱི་ཡོད་པའི་སྐྱབ་བྱེད་འགོད་པ་
དང་། མེད་པའི་སྐྱབ་བྱེད་དགག་པ་འོ།།

Here secondly is the detailed refutation [of the Charvaka system]. We begin by presenting proofs for the existence of past and future lives, and then refute attempted proofs that these lives do not exist.

དང་པོ་ལ། རྟགས་དགོད་པ་དང་། དེ་ལ་གཞོད་པ་སྤང་བའོ། །དེའི་རྩ་བ་ནི། རླེ་བ་
ཡོངས་སུ་ལེན་པ་ན། ཞེས་པ་ནས། ཐམས་ཅད་ཚེ་ན་མཐོང་བ་ཉིད། ཅེས་པའི་བར་
འཆད། མེད་པའི་སྐྱབ་བྱེད་དགག་པ་ནི། རྩ་བར། ཐ་མའི་སེམས་ནི་སེམས་གཞན་
དང་། ཞེས་པ་ནས། །དེ་འདྲའི་སྐྱབ་བྱེད་ལྷག་ལྷན་འདོད། ཅེས་པའི་བར་འཆད་དོ།།

As for the former of these two, we first present the proofs, and then eliminate objections to them. The root text covering the proofs for the existence of past and future lives goes from the line "When a person goes to take his birth" up to the line "Must only see them at every single time." The refutation of

Course IV: The Proof of Future Lives
Reading Eight and Nine

attempted proofs that these lives do not exist is explained in the root text from the line "The final state of mind, to another mind" through to the line "We assert such proofs to be unsure."

དང་པོ་རྟགས་དགོད་པའི་རྩ་བ་ནི། །སྐྱེ་བ་ཡོངས་སུ་ལེན་པ་ན། །ཞེས་པ་ནས།
 །སྤྱིས་ཀྱང་དེ་འདྲར་འགྱུར་བ་ཡིན། །ཞེས་པའི་བར་འཆད། །གཉིས་པ་གཞོད་པ་སྤང་
 །བའི་རྩ་བ་ནི། །དེ་ཡི་ཤེས་པས་ཕན་འདོགས་སྤྱིར། །ཞེས་པ་ནས། །ཐམས་ཅད་ཚོ་ན་
 །མཐོང་བ་ཉིད། །ཅེས་པའི་བར་རོ།།

The section on presenting the proofs is explained in the root text from "When a person goes to take his birth" up to "Later too it will become the same." The root text for eliminating objections to these proofs goes from the root text line "Because of the fact that its consciousness gives assistance" up to the line "Must only see them at every single time."

རྟགས་ནི། རྩ་བར།

།སྐྱེ་བ་ཡོངས་སུ་ལེན་པ་ན།
 །འབྱུང་རྩལ་དབང་པོ་སྣོད་གཞི་ནི།
 །རང་གི་རིགས་ལ་སྣོས་མེད་ཅན།
 །ལུས་ཉིད་འབའ་ཞིག་ལས་སྐྱེ་མིན།

Here then are the proofs. The root text states,

When a person goes to take his birth,
 The in-out breath, the powers, and the mind
 Are nothing not dependent on their type,
 Nor only something born from body alone;

།ཏེ་ཅང་ཐལ་སྤྱིར་མཚམས་སྤྱོད་བར།
 །རྣམས་ལྡན་མཐོང་བ་གང་དེ་ལ།

Course IV: The Proof of Future Lives
Reading Eight and Nine

འཛིན་ཞིག་ཡོད་འགྱུར་གང་མེད་པ།

འགང་གིས་སྤྱི་ནས་མཚམས་སྤྱོད་མེད།

It would be absurd. The thing that you can see
Has the ability to cross the line
Without another thing that need be there
Then isn't such that later doesn't cross.

འགང་དུ་བྱོད་གཤེར་ལ་སོགས་པ།

སྐྱེ་བོ་སྐྱེ་བར་མི་འགྱུར་བའི།

ས་སོགས་ཆ་དེ་འགའ་ཡང་མེད།

དེ་སྤྱིར་ཐམས་ཅད་ས་བོན་བདག།

There then would never be any part of earth
And such where there could never grow those beings
Who come from heat and moisture and the rest,
And so it all would be by nature seeds.

དེ་སྤྱིར་དབང་སོགས་རང་རིགས་ལ།

ལྟོས་པ་མེད་པར་འགྱུར་ཡིན་ན།

ཇི་ལྟར་གཅིག་ནི་ཡོངས་འགྱུར་བཞིན།

ཀྱུན་འགྱུར་བྱུང་པར་མེད་སྤྱིར་རོ།

So if the powers and such could ever occur
Without depending each upon their type,
Then all of them should change the same as one,
For there exists no difference between them.

དབང་རྣམས་རེ་རེ་ལ་གཞོད་ན།

ཡིད་སློལ་གཞོད་ཡོད་མ་ཡིན།

།འདི་འགྱུར་ན་ནི་དེ་དག་ཀྱང་།

།འགྱུར་བ་བདག་ཏུ་མཐོང་བ་ཡིན།

If you hurt each one of all the powers,
It isn't that the mind is also hurt.
The fact that they too change whenever it
Changes, this is something we can see.

།དེ་ཕྱིར་སློབ་གནས་པ་ཡི་ཉིན།

།སློབ་ཉིད་ལ་ནི་བརྟེན་པ་འགའ།

Thus the basis for the mind to stay
Is mind itself, a number which it depends.

།དབང་པོ་རྣམས་ཀྱི་རྒྱ་ཡིན་པས།

།དེ་ཕྱིར་སློབ་ལས་དབང་པོ་ཡིན།

Since they are the cause for all the various powers,
These powers are something then that comes from mind.

།དེ་འདྲའི་འཕེན་བྱེད་ཡོད་གྱུར་ན།

།ཕྱིས་ཀྱང་དེ་འདྲར་འགྱུར་བ་ཡིན།།

And if the same projecting ones are there,
Later too it will become the same.

ཞེས་པས། བྱིས་པ་སྐྱེ་མ་ཐག་པའི་དབུགས་འབྱུང་རྒྱུ་དང་། དབང་པོ་དྲུངས་པ།
སློབ་གཡེར་བག་སོགས་ཚོས་ཅན། སྐྱེ་བ་ཡོངས་སུ་ལེན་པ་ན་རང་གི་རིགས་འདྲ་སྒྲ་
མ་ལ་བལྟོས་མེད་ཅན་མ་ཡིན་ཏེ། དབུགས་འབྱུང་རྒྱུ་དང་། དབང་པོ་དྲུངས་པ།
སློབ་གཡེར་བག་སོགས་དང་ལྡན་པའི་ཕྱིར།

Course IV: The Proof of Future Lives
Reading Eight and Nine

Given this text, consider now an infant who has just taken birth: consider his *breathing in and out*, the clarity of his *powers*, the feeling of anxiety in his *mind*, and so forth. *When a person goes to take his birth*, these are *nothing* such that they are *not dependent on* something of *their own type* which has come before, because the infant is now possessed of this in-out breath, and the clarity of his powers, anxiety in his mind, and so on.

འབྲུང་བའི་ལུས་ཉིད་འབའ་ཞིག་ལས་སྐྱེ་བ་མིན་ཏེ། རིགས་འདྲ་སྲ་མ་ལས་སྐྱེས་པའི་
ཕྱིར།

Nor are these things *only something born from the body*, with its elements, *alone*; for they have come from something of their own type that came before them.

དེ་ལྟ་མིན་ན་ཉེ་ཅང་ཐལ་ནས་འབྲུང་བ་ཀུན་སློབ་ཆགས་སུ་ཐལ། ཡིད་སློའ་འབྲུང་བ་
འབའ་ཞིག་ལས་སྐྱེ་བའི་ཕྱིར།

If this were not the case *it would be absurd*. Every one of the elements then would have to be a living being, for the mind is something that comes only from the elements.

སྐྱེས་མ་ཐག་པའི་རིག་པ་རང་གི་རིགས་འདྲ་སྲ་མ་ལས་ཕྱི་མ་མཚམས་སྐྱོར་བར་རྣམས་
པ་དང་ལྡན་པ་མཐོང་བ་དེ་ལ། རྒྱ་ལྟ་བུ་ཅི་ཞིག་ཀྱང་ཡོད་པར་གྱུར་པ་མི་དགོས་པ་
གང་གི་ཕྱིར་ན། ཕྱི་ནས་ཀྱང་རིག་པ་ཕྱི་མར་མཚམས་སྐྱོར་བ་མེད་པ་མ་ཡིན་ལོ།།

There is a *thing that you can see* has the ability to cross the line into a new life without another single thing, without any extra cause, that need be there. This thing then *isn't such* that later it *doesn't cross* into another life.

གང་དུ་དོད་གཤེར་ལས་སྐྱེས་པ་ལ་སོགས་པ་སྐྱེ་བོ་སྐྱེ་བར་མི་འགྱུར་བའི་ས་སོགས་
འབྲུང་བའི་ཆ་དེ་འགའ་ཡང་མེད་པ་དེའི་ཕྱིར། འབྲུང་བ་ཐམས་ཅད་སློབ་ཆགས་ཀྱི་
ས་བོན་གྱི་བདག་ཉིད་ཅན་དུ་འགྱུར་རོ། །དེ་ལྟར་ན་ཉེ་ཅང་ཐལ་བའོ།།

Then too there would never be any part of earth and "such" (meaning any one of the other elements) where there could never grow those beings who come from heat

Course IV: The Proof of Future Lives
Reading Eight and Nine

and moisture and the rest, and so "it all" (that is, every case of the elements) would be by nature seeds. And that would be absurd.

དབང་པོ་དང་སྒོ་ལ་སོགས་པ་རྣམས་རང་གི་རིགས་འདྲ་སྡེ་མ་ལ་བསྐྱོས་པ་མེད་པར་
འགྲུང་བ་ཅམ་ལས་སྐྱེས་པ་དེའི་སྲིད། འགྲུང་བ་གཅིག་སློབ་ཆགས་སུ་འགྲུང་བ་
བཞིན་དུ་འགྲུང་བ་ཀུན་སློབ་ཆགས་སུ་འགྲུང་དགོས་སོ།།

So if the powers and the mind and such could ever occur just from the elements, without depending each upon something of their own type which came before them, then all of them (the elements) should change into a living being, in the same way as one of them had changed into a living being—[for there exists no difference between them.]

དབང་པོ་རྣམས་རེ་རེ་ལ་གཞོན་པ་ཡོད་ནའང་ཡིད་སློའི་ཉམ་པ་ལ་གཞོན་པ་ཡོད་པས་མ་
བྱུང་ལ། ཡིད་སློའི་ཉམ་པ་ལ་བྱུང་ན་སོགས་ཀྱིས་གཞོན་ནས་འགྲུང་ན་དབང་པོ་དེ་དག་
ཀྱང་འགྲུང་བ་དག་ཏུ་མཐོང་བ་ཡིན་པའི་སྲིད། ཡིད་སློའི་ཉམ་པ་དེའི་ཉམ་བུ་དང་པར་ཅན་
གང་ཞིག་ན། རང་གི་རིགས་མཐུན་སྒོ་སྡེ་ཉིད་ལ་བརྟེན་པའི་སྡོན་གྱི་སེམས་པའི་
ལས་འགའ་ཞིག་ད་ལྟར་ཡིད་སློའི་གནས་པའི་ཉམ་པ་ཡིན་པ་དེའི་སྲིད། ཡིད་སློའི་ཉམ་པ་
ཉམ་མེད་པ་མ་ཡིན་ནོ།

Even if you hurt each one of all the powers, it isn't always the case that the mind is also hurt. But suppose it, the mind, changes because it is hurt by feelings of grief or the like. It is something we can see then that they—the powers—change too. Therefore the mind is a very special basis for these powers; and it is something which depends on the mind itself, meaning former instances of its same type. Moreover, a number of cases of mental action, or karma, from one's past life are now the basis for the mind to stay. For these reasons then the mind is not something which has no basis of its own.

ཡིད་སློའི་ལས་དབང་པོ་རྣམས་འགྲུང་བ་ཡིན་ཏེ། ཡིད་སློའི་སྡེ་མ་འགའ་ཞིག་དབང་པོ་
རྣམས་ཀྱི་འཕེན་བྱེད་ཀྱི་རྒྱ་ཡིན་པ་དེའི་སྲིད། སྲིས་འཆི་ཁའི་སེམས་སོགས་ཀྱང་སྡེ་

མ་དང་འདྲ་བར་རིགས་འདྲ་ཕྱི་མ་མཚམས་སྐྱོར་བ་འགྱུར་བ་ཡིན་ཏེ། རིགས་འདྲ་དེ་
འདྲའི་འཕེན་བྱེད་ཀྱི་རྒྱ་ཡོད་པར་གྱུར་པའི་ཕྱིར།

These powers are something then that comes from mind, since they—a number of previous instances of mind—are the cause that projects the future occurrence of all the various powers. And later on, things like the mind at the moment of death too will become the same as these previous cases, crossing the line into later states of a similar type. This is because the same (meaning the same type of) projecting ones (that is, causes) are there.

ཙུ་འགོལ་དེ་དག་ནི། རྐྱེ་བ་སྐྱ་ཕྱི་ཡོད་པར་སྐྱབ་པའི་རིགས་པ་བསྐྱེན་པ་སྟེ། བྱིས་པ་
སྐྱེས་མ་ཐག་པའི་དབུགས་འབྱུང་རྩལ་སོགས་རང་གི་རིགས་འདྲ་སྐྱ་མ་ལས་བྱུང་བ་
སྐྱབ་ནས་རིགས་འདྲ་སྐྱ་མ་དེ་སྐྱེ་བ་སྐྱ་མའི་དབུགས་འབྱུང་རྩལ་སོགས་ཡིན་པར་ཤེས།

The root text and its commentary just given present different reasonings to prove the existence of past and future lives. This is because when you prove that the passing in and out of breath with an infant who has just been born (or any of the other examples) comes from something of the same type which occurred previously, one can understand that the "same type" refers to the inhaling and exhaling of the past life, and so on.

ད་ལྟའི་སྐྱེས་མ་ཐག་པའི་དབང་སོགས་རྣམས་འབྱུང་བ་འབའ་ཞིག་ལས་བྱུང་ན། རྒྱ་
གཙུག་གི་ནང་དུ་འབྱུ་མགོ་དམར་ལྷུས་སེར་བ་ཞིག་བྱུང་བ་དང་། ཡང་མགོ་སེར་ལ་
ལྷུས་དམར་བ་ཞིག་བྱུང་བ་དང་། རྒྱོག་ཆགས་འགའ་ཞིག་རྒྱུང་ལ་འགའ་ཞིག་ཆེ་བ་
དང་།

Suppose you say that the powers and so forth of someone who has just now taken birth could occur only from the various elements. We can see that in one glass of water there grows one bug with a red head and a yellow body, and then another with a yellow head and a red body. Some creatures come out smaller, and others come out larger.

མི་ལའང་འགའ་ཞིག་ལྷུས་ཆེ་ལ་འགའ་ཞིག་རྒྱུང་བ་དང་། རིས་འགའ་སློ་གྲོས་རྣོ་ལ་

རིས་འགའ་བརྒྱལ་པ་སོགས་དང་། ཡང་སྤུ་གྲུ་འགའ་ཞིག་ཤེས་རབ་དང་བརྩེ་བ་
སོགས་ཆེ་ལ་འགའ་ཞིག་ཆགས་སོགས་ཉོན་མོང་ཤས་ཆེ་བ་ཡོད་པ་སོགས་མི་འཐད་
པར་འགྱུར་ཏེ། རང་གི་རིགས་འདྲ་སྤྲུལ་ལ་བསྟོས་མི་དགོས་པར་འབྱུང་བ་ཙམ་ལས་
སྐྱེ་བའི་ཕྱིར།

Among humans as well some come with larger bodies, and then some with smaller ones. Certain people come with a very sharp intellect, and others with one which is dull. Some children display a great amount of understanding and love and the like, while others show a tendency towards attachment and other bad thoughts. According to you, these and similar cases should be impossible, because beings take birth only through the elements, without having to depend on any earlier instance of a similar type.

ཡང་སློབ་ཆགས་རྣམས་འབྱུང་བ་འབའ་ཞིག་ལས་སྐྱེས་ན། འབྱུང་བ་གཅིག་སློབ་
ཆགས་སུ་འགྱུར་བ་ན། འབྱུང་བ་ཀུན་སློབ་ཆགས་སུ་འགྱུར་བར་ཐལ། འགྱུར་མི་
འགྱུར་གྱི་སྐྱེ་བའི་ཕྱིར་ཡང་མེད་པའི་ཕྱིར།

Suppose again that creatures were born only from the elements. Then when any one element turned into a creature, all the elements would have to turn into creatures. This is because there would be no cause or condition that would make one of the two occur, and the other not occur.

རང་ལུགས་ནི། ཡིད་སློབ་ཉོན་པ་སྤྲུལ་འགའ་ཞིག་འཕེན་བྱེད་གྱི་སྐྱེ་བའི་ཕྱིར་ཡང་
ལྟར་རྣམ་སྐྱེན་གྱིས་བསྐྱུས་པའི་དབང་པོ་སོགས་བྱུང་ལ། འཆི་ཁའི་ཡིད་སློབ་ཉོན་པ་
འགའ་ཞིག་གིས་སྐྱེ་བའི་ཕྱིར་ཡང་སོགས་ཀྱང་འབྱུང་བར་འགྱུར་བས་སྐྱེ་
མ་ཡོད་པར་སྐྱབ་ཏུ་སོ།།

Our own position is that a number of instances of mind in the past act as projecting causes, and from them occur our present powers and so on, which are such that they result from karma, through a time-lag. And since a number of instances of mind in the form of the mind at the moment of death will also provide a cause, for the powers and so forth that come later, we are able to

establish that future lives exist.

དེའི་ཕྱིར། དབང་པོ་ལྔ་རེ་རེ་ལ་གཞོན་ན་ཡིད་སློབ་འགྱུར་བས་བྱུང་བ་མེད་ལ། ཡིད་
སློབ་ལ་སྤྱད་ན་དང་འབྱུང་པོ་སོགས་ཀྱིས་འགྱུར་ན་དབང་པོ་ལ་གཞོན་པས་བྱུང་བའི་
ཕྱིར། དཔེར་ན། ཡིད་ལ་འཇིགས་སྐྱེ་བའི་ལྷན་པའི་དུས་ན། ལྷེ་དབང་གིས་རོ་
ཞིམ་པོ་མི་སྲོང་བ་བཞིན་ནོ།།

For this reason, it is not always the case that the mind is affected when you hurt any one of the five sense powers. On the other hand, it is invariably the case that when the mind is affected by strong emotions of grief, or by various harmful influences, then it does hurt the physical powers. When for example the mind is affected by powerful feelings of fear, the sense power of the tongue can no longer taste something as delicious.

འོ་ན། མིག་དབང་ཉམས་པའི་སློབས་ཀྱིས་མིག་ཤེས་ཀྱི་ཡུལ་མི་མཐོང་བར་འགྱུར་
ལ། དེས་དབང་གིས་ཡིད་ལ་སྤྱད་ན་བྱུང་ནས་ཡིད་སློབ་ཉོག་པ་འགྱུར་བ་མངོན་སུམ་དུ་
མཐོང་བའི་ཕྱིར་ཞེ་ན།

One may present the following argument:

What about a case where the power of the eye is damaged, and because of this the consciousness of the eye loses its ability to see its object? Isn't it common knowledge that you then undergo some feelings of distress, and that these affect the mind?

སློན་མེད་དེ། དེ་ལྟར་འགྱུར་བ་ཡོད་ཀྱང་། དབང་པོ་ཉམས་པའི་སློབས་ཀྱིས་ཡིད་སློབ་
འགྱུར་བ་མ་ཡིན་གྱི། མིག་དབང་ཉམས་པ་དེས་ཀྱིན་བྱས་ནས་ཡིད་ལ་སྤྱད་ན་གཞན་
ཞིག་བྱུང་སྤྱད་དེ་ཇི་སྲིད་སྤྱོད་པས་ཡིད་སློབ་ཡང་འགྱུར་བ་ཡིན་པའི་ཕྱིར།

This though is no problem. It is true that such cases are possible, but it is not that mind is affected by the damage to the sense power. Rather, the damage to the eye power provides a general condition for a separate occurrence, the

distress. The distress itself increases to a point to where the mind as well is affected.

མིག་དབང་ཉམས་པ་ཙམ་གྱིས་ཡིད་སློང་ཉམ་པ་འགྱུར་བ་མ་ཡིན་ཏེ། བདག་ཉིད་ཆེན་
པོ་འགའ་ཞིག་གིས་མིག་སླིན་པ་བཏང་ཡང་ཡིད་ལ་བདེ་བ་འགྱུར་བ་ཡོད་པའི་སྟེང་།

It is not though the case that the mind is affected solely by the damage to the sense power of the eye. This is because there are instances where certain great beings have given away their very eyes, and yet still felt emotions of great happiness within their minds.

དེ་ལྟར་ན། ཡིད་སློང་ཉམ་པ་དེ། རང་འབྲས་དབང་སོགས་ཀྱི་སྟོབས་བྱེད་ཀྱི་རྒྱ་བྱུང་པར་
ཅན་ཡིན་གྱི། དབང་པོ་ལ་སོགས་པ་རྣམས་རང་འབྲས་ཡིད་སློང་ཉམ་པ་སྟོབས་བྱེད་ཀྱི་རྒྱ་
བྱུང་པར་ཅན་མ་ཡིན་ལོ།

As such, the mind provides a very unique cause, a *sine qua non*, for a corresponding result: the sense powers and so on. The powers and the rest though do not provide this same kind of cause for any state of mind resulting from them.

།དོན་བསྐྱུས་ན། སློམ་མ་ཐག་པའི་རིག་པ་ཚོས་ཅན། རིག་པ་སྐྱུ་མ་སྟོན་དུ་སོང་སྟེ།
རིག་པ་ཡིན་པའི་སྟེང་། དཔེར་ན། ད་ལྟའི་རིག་པ་བཞིན་ཞེས་པ་སྟེ་བ་སྐྱུ་མ་སྐྱབ་པ་
དང་།

To summarize, let us consider the mind of someone who has just taken birth. A previous state of mind has come before it, because it (the one at birth) is a state of mind. It is, for example, like one's current state of mind. This is the reasoning for proving the existence of former lives.

ཐ་མལ་པའི་འཆི་ཁའི་རིག་པ་ཚོས་ཅན། རིག་པ་སྐྱི་མ་མཚམས་སྟུར་ཏེ། ཆགས་
བཅས་ཀྱི་རིག་པ་ཡིན་པའི་སྟེང་། དཔེར་ན། ཁ་སང་གི་རིག་པ་བཞིན་ཞེས་པ་དེ་སྟེ་བ་
སྐྱི་མ་སྐྱབ་པའི་རིགས་པའོ།

Course IV: The Proof of Future Lives
Reading Eight and Nine

Consider further the mind at the moment of death, for an ordinary person. It will cross the line into a later state of mind, because it is a state of mind where attachment is present. It is, for example, like one's state of mind from the day before. This is the reasoning for proving existence of future lives.

ཚིག་ལ་འབྲིད་ན། རིག་པ་སྒྲ་མ་ཚོས་ཅན། རིག་པ་སྒྲ་མ་སྒྲོན་དུ་སོང་བར་ཐལ།
རིག་པ་ཡིན་པའི་ཕྱིར། རིག་པ་སྒྲི་མ་ཚོས་ཅན། རིག་པ་སྒྲི་མ་མཚམས་སྒྲོར་བར་
ཐལ། ཆགས་བཅས་ཀྱི་རིག་པ་ཡིན་པའི་ཕྱིར། ཏྲགས་བྱུང་གུན་ཁས། འདོད་མི་
རྣམས་ཏེ། རང་རང་དང་གཅིག་ཡིན་པའི་ཕྱིར།

If one gets caught up in the wording, it might seem that we are asking you to consider a former state of mind, and arguing that a former state of mind has preceded it, since it is a state of mind. Or else it sounds like we are saying one should consider a later state of mind, and arguing that it will cross the line into a later state of mind, because it is state of mind where attachment is present. It would seem that we had accepted that all these reasons were true, and that all the necessities held. And it would seem as though one could never accept these arguments, for in each case elements were the same.

དེ་དག་ནི། སློབ་དཔོན་ཀ་མ་ལ་ཤི་ལས། སྐྱེ་བ་སྒྲི་སྐྱེ་བ་པ་དང་འདྲ་བ་ཡིན་ཏེ། དེ་
ཁོ་ན་ཉིད་བསྐྱུས་པའི་འབྲེལ་པ་ལས་གང་འདོད་ཆགས་དང་བཅས་པའི་སེམས་ཡིན་
པ་དེ་ནི། རང་གི་ཉེ་བར་སྐྱང་བར་བྱ་བའི་སེམས་གཞན་སྐྱིད་པར་རྣམས་པ་ཡིན་ཏེ།
ཆགས་པ་དང་བཅས་པའི་སྒྲར་གྱི་གནས་སྐབས་ཀྱི་སེམས་བཞིན། ཐ་མལ་པ་འཆི་
བའི་སེམས་ཀྱང་འདོད་ཆགས་དང་བཅས་པ་ཡིན་ལོ། །ཞེས་བྱ་བ་ནི་རང་བཞིན་གྱི་
ཏྲགས་སོ་ཞེས་གསུངས་སོ། །

These proofs are similar to where Master Kamalashila proves past and future lives in his *Concise Commentary on Suchness*, for there he states:

A state of mind such that desire is present in it does have the ability to give birth to yet another state of mind, the one that we take on at birth. This is

Course IV: The Proof of Future Lives
Reading Eight and Nine

because the state of mind at death for an ordinary person is similar to states of mind on previous occasions where desire was present: it too has desire.

The text goes on to state that these are types of reasoning where the quality asserted and the quality accepted share a nature.

གོང་གི་རྟོགས་དེ་གཉིས་ཀྱི་བསྐྱབ་བྱ་རྟོགས་པ་ན། སྐྱེ་བ་སྔ་ཕྱི་རྟོགས་དགོས་པས།
སྐྱེ་བ་སྔ་མ་དང་། ཕྱི་མ་གཞི་གང་གི་སྟེང་དུ་རྟོགས་པ་སོགས་དབྱུང་དགོས།

With both the reasonings presented above, you would have to perceive past and future lives if you perceived what the reasonings are trying to prove. Therefore it will be necessary for us to examine what object we can utilize as a starting point for perceiving past and future lives.

The Asian Classics Institute
Course IV: The Proof of Future Lives

**Reading Ten: Selections on How Ignorant Desire Triggers
Another Life**

མཁའ་ལྷོ་གྲུབ་བསྐྱེད་པ་དང་རྒྱལ་གྱིས་བརྩམས་པའི་རྟོག་འབྲེལ་སྒྲིབ་ལྟུང་གི་རྣམས་ཀྱི་དོན་རྣམས་།

The first selection is from the *Overview of Dependent Origination* by Kedrup Tenpa Dargye (1493-1568).

རང་ཉིད་གྱིས་ཀུན་ནས་བསྐྱེད་བྱུང་གྱུར་བའི་ཡན་ལག་གཉིས་པ་འདུ་བྱེད་གྱི་ལས་གསལ་དུ་ཀུན་ནས་སློང་བྱེད་གྱི་འཇིག་ལྷན། ཡན་ལག་བརྩམས་གཉིས་ཀྱི་དང་པོ་མ་རིག་པའི་མཚན་ཉིད།

The definition of that ignorance which constitutes the first of the twelve links in the chain of dependent origination is: "That view of the perishable assemblage [view of a "me" or "mine" which has its own nature] which inspires one to commit fresh cases of the relevant second link--that of immature karma."

རང་ཉིད་ཀུན་ནས་སློང་བྱེད་ཡན་ལག་དང་པོ་མ་རིག་པས་གསལ་དུ་ཀུན་ནས་བསྐྱེད་པའི་རིགས་སུ་གནས་པའི་ཟག་བཅས་གྱི་སེམས་པ། གཉིས་པ་འདུ་བྱེད་གྱི་ལས་ཀྱི་མཚན་ཉིད།

The definition of that immature karma which constitutes the second link in the chain of dependent origination is: "That impure movement of the mind which is of the type that is inspired freshly by the relevant first link, of ignorance."

དབྱེ་ན། དེར་གྱུར་པའི་བསོད་ནམས་དང་། བསོད་ནམས་མ་ཡིན་པའི་ལས་དང་།
མི་གཡོ་བའི་ལས་དང་གསུམ། བསོད་ནམས་གྱི་ལས་དང་། མི་གཡོ་བའི་ལས་མི་
འགལ་ཏེ། བསོད་ནམས་ཆ་མཐུན་གྱི་དགོ་ཚུ་དང་། ལྷ་སྒྲིམ་འཇུག་གི་བསམ་གཏན་
གྱི་གཞི་མཐུན་ཡོད་པའི་སྤྱིར་རོ།།

This particular immature karma can be divided into three types: merit, non-meritorious karma, and unshifting karma. Meritorious karma and unshifting karma are not mutually exclusive, for there does exist something which can be both basic virtue which is consistent with merit and also the causal form of balanced concentration.

དེ་གསུམ་གྱི་མཚན་གཞིའི་བྱུང་པར་ཡོད་དེ། འདོད་པའི་བདེ་འགྲོའི་རྣམ་སྤྲིན་གྱི་
ཕུང་པོ་འཕེན་བྱེད་གྱི་ལས་དེ་དང་པོ་དང་། ངན་འགྲོའི་རྣམ་སྤྲིན་གྱི་ཕུང་པོ་འཕེན་བྱེད་
གྱི་ལས་གཉིས་པ་དང་། ཁམས་གོང་མའི་རྣམ་སྤྲིན་གྱི་ཕུང་པོ་འཕེན་བྱེད་གྱི་ལས་དེ་
གསུམ་པ་ཡིན་པའི་སྤྱིར་།

There are various typical examples of these three. The first would be the karma which projects as a karmic result the parts of a person who takes birth in one of the better forms of life in the desire realm. The second would be a karma which projects as a karmic result the parts of a person who takes birth in one of the three lives of misery. The third would be a karma which projects as a karmic result the parts of a person who takes birth in one of the higher two realms.

ཚོར་བའི་རྟེན་འབྲེལ་ལ་བརྟེན་ནས་རང་ཡུལ་ལ་རང་སྟོབས་གྱིས་མི་འབྲེལ་བར་འདོད་
པའི་སེམས་བྱུང་། བརྒྱད་པ་སྲིད་པའི་རྟེན་འབྲེལ་གྱི་མཚན་ཉིད།

The definition of that craving which constitutes the eighth link in the chain of dependent origination is: "The mental function which, based on the link of feeling, desires of its own accord not to be separated from its object."

དབྱེ་ན། དེར་གྱུར་བའི་འདོད་སྲིད། འཇིགས་སྲིད། སྲིད་སྲིད་དང་གསུམ་ཡོད།

དེ་གསུམ་གྱི་མཚན་གཞི་ཡོད་དེ། ཡུལ་ཡིད་འོང་ལ་མི་འབྲུལ་བར་འདོད་པའི་སྲིད་
པ་དང་པོ་དང་། ཡིད་མི་འོང་ལ་འབྲུལ་བར་འདོད་པའི་སྲིད་པ་གཉིས་པ་དང་།
འཆི་བའི་ཆོ་བདག་ཆད་དོགས་ཀྱིས་འཇིགས་པས་ཕྱང་པོ་ལ་སྲིད་པའི་སྲིད་པ་གསུམ་
པ་ཡིན་ནོ།།

This particular craving can be divided into three types: desire craving, fear craving, and existence craving. Each of these three can be described in the following typical examples. The first is that craving where you desire not to be separated from an attractive object. The second is that craving where you desire to be separated from an unattractive object. The third is that craving wherein you crave the parts of your being at the time of your death, out of fear that you think you are going to stop.

སྲིད་པ་དེ་ཉིད་ཆེར་འཕེལ་བའི་འདོད་ཆགས། དགུ་པ་ལེན་པའི་རྟོན་འབྲུལ་གྱི་མཚན་
ཉིད།

The definition of that grasping which constitutes the ninth link in the chain of dependent origination is: "The strong desire that represents the craving of the previous link developed to an intense degree."

དབྱེ་ན། འདོད་པ་ཉི་བར་ལེན་པ། ལྷ་བ་ཉི་བར་ལེན་པ། བདག་ཏུ་སྣོ་བ་ཉི་བར་ལེན་
པ། ཚུལ་སློམས་དང་བརྟུལ་ཞུགས་མཚོག་ཏུ་འཇིག་པ་ཉི་བར་ལེན་པ་བཞི་ཡོད།

This particular grasping may be divided into four types: grasping to the desirable, grasping to views, grasping where you profess the existence of a self-nature, and grasping where you hold mistaken forms of morality and ascetic practices to be supreme.

ཡུལ་ཡིད་འོང་ལ་ལྷག་པར་ཆགས་པའི་འདོད་ཆགས་དང་པོ་དང་། ལྷ་ངན་ལ་ལྷག་
པར་ཆགས་པའི་འདོད་ཆགས་གཉིས་པ་དང་། གང་ཟག་གི་བདག་ཏུ་སྣོ་བ་ལ་ལྷག་
པར་ཆགས་པའི་འདོད་ཆགས་གསུམ་པ་དང་། བརྟུལ་ཞུགས་ངན་པ་ལ་ལྷག་པར་

ཆགས་པའི་འདོད་ཆགས་བཞི་པར་འཇོག་པའི་ཕྱིར།

The first of these is a kind of desire which is strongly attached to an attractive object. The second is a kind of desire which is strongly attached to bad views. The third is a kind of desire which is strongly attached to professing that a self-nature of a person exists. The fourth is a kind of desire which is strongly attached to bad ascetic practices.

དེ་གཉིས་གྱི་ཚོས་གྱི་བྱུང་པར་ཡོད་དེ། དག་སོགས་གསུམ་གྱི་ནང་ནས་ལུང་མ་
བསྟན་གྱིས་བྱུང་། མཐོང་སྤངས་དང་། རྗེས་སྤངས་གཉིས་ཀ་ཡོད། རྗེ་འཕགས་
གཉིས་དང་། ཁམས་གསུམ་གའི་རྟེན་ལ་ཡོད་པའི་ཕྱིར།

These two links possess certain typical characteristics. Among the three categories of being virtuous and so on, they are invariably ethically neutral. There are types of each which are eliminated by the path of seeing, and types of each which are eliminated by the path of habituation; both types are possible. These links are found with both normal beings and with realized beings, and are had by beings in all three realms.

རང་ཉིད་ལ་གསོས་འདེབས་བྱེད་སྲིད་ལོན་གང་རུང་གིས་གསོས་བཏབ་པའི་ལས་ལྷུས་
པ་མཐུ་ཆེན་དུ་སོང་བའི་ཟུག་བཅས་རྣམ་སྟོན་གྱི་ངོ་བོར་གྱུར་པའི་སེམས་པ། བཅུ་པ་
སྲིད་པའི་རྟེན་འབྲེལ་གྱི་མཚན་ཉིད།

The definition of that ripened karma which constitutes the tenth link of the chain of dependent origination is: "The movement of the mind which is in its essence an impure ripening where karma has become extremely potent due to its being triggered by the relevant links of craving and grasping."

།སེར་སྒྲིད་དག་བཤེས་ཡེ་ཤེས་དབང་ཕྱུག་གིས་བརྩམས་པའི་རྣམ་འབྲེལ་འབྲེལ་པ་
ཚད་མ་དགོངས་རྒྱན་ལས།

Course IV: The Proof of Future Lives
Reading Ten

The second selection is from *Jewel of the True Thought*, a commentary to Master Dharmakirti's *Commentary on Valid Perception* by Geshe Yeshe Wangchuk (b. 1928) of Sera Mey Tibetan Monastery. [The verses are inserted from the original work by Master Dharmakirti (630 AD), sometimes in shorter excerpts than in Geshe Wangchuk's text, to facilitate comparison with the corresponding commentary.]

གཤམ་ཉི་འཇིག་ཚོགས་ལྟ་བུའམ་གྱིར།

ལམ་དང་པོར་ནི་སྲིད་མེད་འགྱུར།

ལྟོན་ཅིག་སྐྱེས་པ་མ་སྤངས་གྱིར།

སྤངས་ནའང་སྲིད་པ་གཤམ་ཡོད།

Suppose because he's free of the perishable view
He would stop rebirth at the beginning of the path.
Because the innate one's not yet eliminated.
If it were, then how could there ever be a rebirth?

ཞེས་པས། གཤམ་ཉི་འཇིག་ཚོགས་ལྟ་བུའམ་གྱི་ལོ་རྒྱུ་བའི་རྩ་བ་ཡིན་ན། མཐོང་ལམ་
དང་པོར་སྐྱེས་མ་ཐག་ནས་ཡང་སྲིད་གྱི་མ་མཚམས་སྐྱོར་བ་མེད་པར་འགྱུར་བར་ཐལ།
འཇིག་ཚོགས་ལྟ་བུའམ་དང་བུའམ་གྱི་ལོ་རྒྱུ་བའི་གྱིར་ཞེས་ཚོད་དོ།

Suppose someone makes the following argument: "Let's say that you are right, and that the view of the perishable assemblage [seeing some "me" or "mine" with a self-nature] is the very root of the cycle of rebirth. Well then, just after a person had been able to develop the **beginning moments of the path** of seeing, **he would** have **stopped** himself from ever crossing again the line into a new **rebirth**. Why? **Because he's free then of the perishable view.**"

ལན་ནི། ལྟོན་ལྟོགས་ཚོས་ཅན། འཇིག་ལྟ་སྤངས་པའི་རྩ་བའི་གྱིས་ཡང་སྲིད་གྱི་མ་
མི་ཡིན་པ་མ་ཡིན་པར་ཐལ། འཇིག་ལྟ་ལྟོན་ཅིག་སྐྱེས་པ་མ་སྤངས་པའི་གྱིར། འཇིག་
ལྟ་ལྟོན་སྐྱེས་སྤངས་ན་ཡང་སྲིད་གྱི་མ་སྐྱོར་བ་གཤམ་ཡོད་དེ་མེད་དོ། །

Course IV: The Proof of Future Lives
Reading Ten

Our answer then would be as follows: "Consider a stream enterer [a person who has reached the path of seeing, and seen emptiness directly.] Isn't it rather the case that he has not yet reached a point where, because he has eliminated the perishable view, he need not take another rebirth? **Because** isn't it true that **the innate one**, the inborn perishable view, **is not yet eliminated**? And if it were eliminated, **then how could there ever be a rebirth**? In that case then he could of course never take another rebirth."

ཡང་ན། རྒྱུན་ལྷན་མཐོང་ཚོས་ཞི་ཚོས་ཅན། ཡང་སྲིད་ཕྱི་མར་སྐྱེ་བ་ག་ལ་ཡོད་དེ་
མིད་པར་བཟུ། མཐོང་ལམ་ཐོབ་པའི་ཚེ་དེར་འཇིག་ལྷ་སྤངས་ནས་སྤང་འདས་མངོན་
དུ་བྱེད་ངེས་ཡིན་པའི་ཕྱིར།

You could also answer: "Consider then a stream enterer who sees peace in that same life [that is, who reaches nirvana in the same life in which he reached the path of seeing]. **How could there ever be a rebirth** for someone like this? He is one of those people who is certain to eliminate the perishable view completely, and thereby achieve nirvana, in the same life that he reaches the path of seeing.

།བདེ་བར་གྱུར་པའང་སྤྱད་བསྐྱེལ་བར།
།མ་གྱུར་ཅིག་ཅིས་འདོད་པ་ན།
།ངའོ་སྐྱམ་པའི་སློབ་གང་དེ།
།སེམས་ཅན་ལ་བལྟ་སྟེན་ཅིག་སྐྱེས།

That state of mind where a person thinks of "me,"
Where he wishes to himself "May I be happy,"
Or "May I never suffer any pain,"
This viewpoint of a person is the innate.

ཡང་འཇིག་ལྷ་ཀུན་བརྟགས་འབའ་ཞིག་ཡིན་པས་སྲིད་པའི་རྒྱུ་མ་ཡིན་ནོ་ཞེ་ན།
འཇིག་ལྷ་སྤྲོས་སྐྱེས་མིད་པ་མ་ཡིན་ཏེ། བདག་བདེ་བར་གྱུར་ཅིག་སྐྱམ་པའམ་སྤྱད་
བསྐྱེལ་བར་མ་གྱུར་ཅིག། ཅིས་ཡུལ་འདོད་པ་ན། ལྷན་མཐོང་བལྟས་པ་མིད་ཅིང་

ཡུང་པོ་ལ་བདག་པ་ཅམ་མིན་པར་རང་དབང་བའི་ངོ་སྤྲོད་ལ་ལྷོ་གང་ཡིན་
པ་དེ་སེམས་ཅན་ལ་བདག་ཏུ་ལྷ་བ་ལྷན་ཅིག་སྐྱེས་པ་ཡིན་པའི་ཕྱིར།

And suppose you say, "Perishable view only comes in one kind: the type where you consciously believe [in a "me" or "mine" which has its own nature]. Therefore it is not the cause for suffering existence." It is not true though that there exists no innate form of the perishable view. Think of that case **where a person wishes** a certain object, where he thinks **to himself**, "**May I be happy,**" or "**May I never suffer any pain.**" Without being influenced by any kind of intellectual belief, he holds to a "me," he **thinks of** a "**me**" who is independent, and who is not just a label applied to the various parts of himself. **That particular state of mind is the viewpoint of a person which is the innate one.**

།ང་ཞེས་མཐོང་བ་མེད་པ་ནི།

།འགའ་ཡང་བདག་ལ་ཆགས་མ་ཡིན།

།བདག་ལ་སྲིད་པ་མེད་པར་ཡང་།

།བདེ་བ་འདོད་པས་མངོན་རྒྱུ་ག་མིན།

If they never thought they saw any kind of "me,"
If they had no attachment at all to some kind of "self,"
If they were free of this craving to a self-nature,
They'd never race on through desire for happiness.

རྒྱུན་ཉུགས་སོགས་འགའ་ཡང་བདག་ལ་ཆགས་པ་མ་ཡིན་པར་ཐལ། རང་དབང་
བའི་རྣམ་གྲིས་ང་ཞེས་མཐོང་བ་མེད་པའི་ཕྱིར། འདོད་ན། གང་བདེ་བར་འདོད་པས་
ཡང་སྲིད་ཕྱི་མར་མངོན་པར་རྒྱུ་ག་པ་མིན་པར་ཐལ། བདག་ལ་སྲིད་པ་མེད་པའི་ཕྱིར།

And are you saying then that people like stream enterers [those who have seen emptiness directly but have not yet reached nirvana] **have no attachment at all to some kind of "self"**? You must be, because [according to you] **they never think they see any kind of "me."** If you agree, then you must be saying that **they could never be the kind of people who race on to the next life through a desire for happiness** [for a self-existent "me," and yet they are.] This would have to be the case, because **they would be free of this craving to a self-**

nature.

ཤིག་ཆེན་ལས། ངོ་ཞེས་མཐོང་བ་མེད་པར་འགའ་ཡང་བདག་ལ་ཆགས་པ་མ་ཡིན་
ལ། བདག་ལ་སྲིད་པ་མེད་པས་བདག་གི་བདེ་བ་འདོད་པས་ཡང་སྲིད་མངོན་པར་
རྒྱག་པ་མིན་ནོ། །ཞེས་གསུངས།

The *Great Commentary* says: "Wherever a person never thinks they see any kind of "me," then they have no attachment at all to some kind of "self." And because they are free of this craving to a self-nature, then they can never race on again to a next life through a desire for "my-self's" happiness."

སྐབས་འདིར། ངོ་སྣམ་པའི་སློབ་ཅམ་འཇིག་ལྟ་རུ་འདོད་པ་དེ་དག་ནི་མི་འཐད་དེ།
དག་བཅོམ་པ་དང་། སངས་འཕགས་ཀྱི་རྒྱུད་ལ་ངོ་ཚོས་གོས་དང་ལྗང་བཟེད་ཅེས་
པའི་སློབ་ཡོད་པའི་ཕྱིར།

We should note at this point that it is incorrect to assert, as some have done, that the simple awareness of oneself constitutes the perishable view. This is proven by the fact that enemy destroyers and Buddhas do possess states of mind in which they think to themselves, "These are my robes," or "This is my wisdom bowl."

མ་གྲུབ་ན། དེ་དག་གི་ཚོས་གོས་དང་ལྗང་བཟེད་སོགས་བརྟུས་པའི་ཕམ་པ་མི་འབྱུང་
བར་ཐལ། བདག་གིར་འཇིན་པ་མེད་པའི་ཕྱིར། བྱབ་སྟེ། སྟོན་པ་ཞལ་བཞུགས་དུས་
སྟོན་པའི་དགོར་བརྟུས་ན་ཕམ་པ་འབྱུང་ལ། སྟོན་པ་སྐྱེ་ངན་ལས་འདས་པའི་ཚུལ་
བརྟན་ཇེས་མི་འབྱུང་བའི་བྱུང་པར་འཐད་པའི་ཕྱིར།

If you disagree that this could ever be the case, then you would have to say as well that there could never exist that failure in one's monastic vows where you steal the robes or bowl or any similar article belonging to one of these beings. This would have to be the case, for these beings would according to you lack any state of mind where they considered something "mine." A lack of such a state should always mean that one could not steal from such beings, for the following distinction is correctly made: So long as the Teacher is still blessing

Course IV: The Proof of Future Lives
Reading Ten

the world with His presence, there can occur the failure of one's vows where he steals what rightfully belongs to the Teacher; and yet, after He pretends to pass into His final nirvana, such a failure can no longer occur.

འཇུག་པ་ལས་ཀྱང་འཇིག་ཚོགས་ལྟ་དང་བྲལ་བའི་སངས་རྒྱས་ཀྱིས། ཇི་ལྟར་ང་དང་
ང་ཡི་བསྟན་པ་ལྟར། །ཞེས་གསུངས་པས་སོ།།

There are moreover those lines in *Entering [the Middle Way]*, which talk about being

Like the case where Buddhas, who are
free of the view
Of the perishable assemblage, still speak of
'me' and 'my teaching'."

།བདག་ཏུ་ཆགས་པའི་རྒྱ་ཉིད་ལས།
།བདེ་མིན་བདེ་བར་འདུ་ཤེས་པས།
།ཀུན་ལ་རབ་ཏུ་འཇུག་འགྱུར་བ།
།དེ་ཕྱིར་སྲིད་པ་སྲིད་ཉེན་ཡིན།

From the one cause of being attached to some self-nature,
They conceive of what's not happiness as happiness,
And as a result they dive into everything;
Therefore craving's a basis for rebirth.

་་་སྲིད་པ་ཚོས་ཅན། རྒྱུ་གྱི་རྣམ་པ་ཡིན་ཏེ། རང་འབྲས་ཡང་སྲིད་ཕྱི་མའི་ལྷན་ཅིག་
བྱུང་བའི་ཉེན་ཡིན་པའི་ཕྱིར།

Consider now **craving**. It is the [aspect of the truth of the source of suffering we call] "factor." This is because it is a **basis** which contributes to a corresponding result; ie, another **rebirth**.

སྲིད་པ་དེ་དེ་ལྟར་ཡིན་པར་ཐལ། བདེ་བ་མིན་པ་ལ་བདེ་བར་འདྲུ་ཤེས་པས་ཉམས་པ་
དག་དམན་པའི་ཡུལ་ཀུན་ལ་རབ་ཏུ་འཇུག་པར་འགྱུར་བ་དེའི་སྲིད། འདྲུ་ཤེས་སྲིད་ཅི་
ལོག་དེ་རྒྱ་མེད་མིན་ཏེ། དེ་བདག་ཏུ་ཆགས་པའི་རྒྱ་ཉིད་ལས་འབྱུང་བའི་སྲིད།

It is true that craving is this way, because **those** who have been brought down by the tendency to **conceive of what's not happiness as being happiness** dive as a result of this into "everything," which refers to unworthy things and goals. Neither is it true that this totally mistaken backwards conception of things is without its proper cause, for all this occurs **from the one cause of being attached to some self-nature.**

།ཆགས་བྲལ་སྐྱེ་བ་མ་མཐོང་སྲིད།

།ཞེས་ནི་སློབ་དཔོན་རྣམས་ཀྱིས་གསུངས།

Because of the fact that the Masters have said
"Those free of attachment will never see birth."

“སྲིད་པ་ཡང་སྲིད་སྲིད་མའི་རྒྱ་ཡིན་པར་ཐལ། ཆགས་བྲལ་དག་བཅོམ་པ་སྲིད་པ་ཟད་
པར་སྤངས་པའི་དབང་གིས་ཡང་སྲིད་སྲིད་མར་སྐྱེ་བ་མ་མཐོང་བའི་སྲིད་རོ། །ཞེས་སློབ་
གྱི་སློབ་དཔོན་རྣམས་ཀྱིས་གསུངས་པའི་སྲིད།

It is true that craving is a cause for a future rebirth, **because of the fact that Masters of the past have said** that "Enemy destroyers, **those** who are **free of attachment, never** again see a **birth** in some future life; this is due to the fact that they have eliminated craving in its entirety."



Name:

Date:

Grade:

Homework, Class One

- 1) Give the Sanskrit and Tibetan names for the Buddhist study of logic and perception, which is the same as the word for "correct or valid perception." (Tibetan track in Tibetan.)

- 2) What is the Buddhist definition of existence? (Tibetan track in Tibetan.)

- 3) Even more than usual, to study this subject properly we must rely on the onion-skin theory: a lineage of commentaries going from old and difficult to new and easier. Name the four principal texts of the logic lineage, with authors and dates, that we will use in our study. (Tibetan track in Tibetan.)
 - a)

 - b)

 - c)

 - d)

4) What are the names of the two types of books used in the monastery for the elementary study of this subject? Name at least three of the subjects in these books.

Names of the two books: _____ , _____

a)

b)

c)

5) It's been said that studying this subject is the key to Madhyamika, the key to understanding emptiness. What did Gyaltsab Je, the great disciple of Je Tsongkapa, say about this subject?

6) What did the Buddha himself say is the purpose of Buddhist logic? (Give the exact quotation, Tibetan track students in Tibetan.)

Memorization assignment: Memorize answers 2, 3 and 6.

Meditation assignment: 15 minutes same time each day, analytical meditation on whether the purpose stated in answer 6 is airtight, or whether there are any exceptions.

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



Name:
Date:
Grade:

Homework, Class Two

1) Name the three levels of reality, and give one example of each. (Tibetan track in Tibetan.)

a)

b)

c)

2) Is there anything which can exist at more than one of these levels of reality?

3) Name the two basic types of valid perception, and what levels of reality they are used to perceive. (Tibetan track in Tibetan.)

a)

b)

4) Give the text of Master Dignaga's famous opening statement from the Commentary on Valid Perception. (Tibetan track in Tibetan.)

5) List the five major elements of this statement.

a)

b)

c)

d)

e)

Memorization assignment: Memorize Master Dignaga's opening statement.

Meditation assignment: Mentally review the three levels of reality, and try to find examples of the objects in your own life for each.

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

4) Name the three objects that we will be trying to establish with valid perception.
(Tibetan track in Tibetan.)

a)

b)

c)

5) What kinds of valid perception will you have to get in order to establish whether these three objects exist or not?

Memorization assignment: Be able to write out the entire chart by memory. (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, analytical meditation on whether or not you have any kind of valid perception towards the three object in question four.

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



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Homework, Class Four

1) The term "valid" or "correct" perception (*tsema* or *pramana*) is sometimes used with reference not to a state of mind, but to the Buddha himself. This is because of the special object towards which only a Buddha has correct perception. Describe the two parts of this object. (Tibetan track give the two words for these two parts in Tibetan.)

a)

b)

2) The Buddha cannot be a being who is totally correct if He has any state of mind which is not valid or correct perception. Recollection, perceiving something that you have already perceived earlier, is not considered a correct perception, because you perceive only an image of the object you saw before, and not the object itself. Does the Buddha ever see something He saw before, and does this mean that he is capable of a perception which is not correct? (Tibetan track give terms for "omniscience" and "recollection.")

3) What are the three main methods for a normal person to determine that the Buddha is totally correct about the very deep teachings He gave? (Tibetan track give the one name for the three, and explain in English.)

a)

b)

c)

4) Name and describe briefly the three "ground rules" for interpreting the Buddha; that is, for deciding that something which Lord Buddha said was meant only figuratively, and not literally.

a)

b)

c)

5) Name two purposes why Master Dignaga stated the words "who turned" in the opening lines of his work, *The Compendium on Valid Perception*.

a)

b)

Memorization assignment: Memorize the four lines (one and then three) of the root text mentioned in the reading. (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, analytical meditation on whether there is any part of the Buddhist teachings on suffering which contradict your own experience.

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



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Homework, Class Five

1) An omniscient being perceives all existing objects. Some of these objects are changing, and some are unchanging. Why does this prove that the mind of an omniscient being must be a changing thing? (Tibetan track also give Tibetan for omniscience, changing thing, unchanging thing, subject mind, and object of the mind.)

2) Suppose it is true that if the mind perceives a changing object, it must too be changing. Does this also mean that the mind is unchanging when it perceives an unchanging object? Why?

3) It is asserted that the only omniscient being is one who created the world. Explain why such a being could not have been omniscient. (Tibetan track also give Tibetan for "creator of the world.")

4) What does a person have to know in order to be all-knowing?

5) What two things are included in the afflicted side of existence, and what two in the pure side of existence? (Tibetan track answer in Tibetan.)

6) What evidence do we have that the Buddha is "unerring"?

Memorization assignment: Be able to recite and write the first two lines of the fourth chapter of the *Abhidharmakosha*.

Meditation assignment: Analytical meditation on who or what made the world, logically.

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



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Homework, Class Six

1) Master Dignaga's famous opening statements consists of five important elements. Four of them are reasons that prove the fifth, and each other. Name these four "reasonings of the forward order," and state what each one proves. (Tibetan track give the Tibetan for this last phrase.)

a)

b)

c)

d)

2) Why are these called the reasonings for the "forward order"?

3) The last of the four reasonings of the forward order involves great compassion. What is the difference between great compassion, holy great compassion, and just compassion?

4) Which of the four reasonings relates to the perfected thought, and which to the perfected action?

a)

b)

5) Which of the four reasonings relates to the culmination of one's own goals, and which to the culmination of other's goals?

a)

b)

6) Name three reasons why the Charvakas believed that the mind died when the body died.

a)

b)

c)

Memorization assignment: Be able to state (even if not exactly) the four reasonings of the forward order.

Meditation assignment: Analytic meditation on whether or not the three reasons of the Charvakas are true or false.

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

5) Why can't this cause be outside physical matter? (Tibetan track give Tibetan for "outside physical matter.")

6) If this cause is mind, why can't it be the mind of someone else? (Tibetan students give Tibetan for "mind of someone else.")

Memorization assignment: Memorize the "tree" of possibilities for this proof.

Meditation assignment: Before you heard about rebirth, you had a belief about where your mind came from. Where does this belief fit in the "tree" of possibilities.

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



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Homework, Class Eight

1) What is the basic principle underlying Master Dharmakirti's arguments in favor of past and future lives?

2) In his first proof, Master Dharmakirti lists three characteristics that must have involved a previous life. Name them. (Tibetan track students in Tibetan.)

a)

b)

c)

3) Name the four building blocks (elements) of physical matter, and describe their functions. (Tibetan track students in Tibetan.)

a)

b)

c)

d)

4) Give three reasons why the three characteristics don't come from the elements.

a)

b)

c)

Memorization assignment: Be able to state from memory the brief form of the first of Master Dharmakirti's arguments.

Meditation assignment: Analytical meditation on the six.

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



Name:
Date:
Grade:

Homework, Class Nine

1) Let us consider the various elements in the form of the sense powers, or living tissue. Explain why they are not the unique cause of the mind. (Tibetan track students name the five sense powers.)

2) Explain why mind is considered a basis for the sense powers, rather than vice versa. (Tibetan track students give the words for basis and the thing based on it.)

3) Explain what keeps the mind itself going in this life; the basis for the staying of the mind.

4) Explain why the mind of a normal person at the moment of death crosses into another state of mind of a similar type.

5) What do you think accounts for differences in the bodily form of beings born in essentially equal external conditions?

Memorization assignment: Be able to write out from memory the last four of Master Dharmakirti's ten arguments in favor of other lives.

Meditation assignment: Analytic meditation on the four.

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



Name:
Date:
Grade:

Homework, Class Ten

1) Give the three parts for Master Dharmakirti's main proof for future lives. (Tibetan track in Tibetan with English translation.)

a)

b)

c)

2) The desire mentioned in this proof relates to two of the twelve links of the chain of dependence in the Wheel of Life. Name them (Tibetan track in Tibetan), and describe their picture.

a)

b)

3) Name and describe the three types of the eighth link of the chain of dependence from the Wheel of Life. (Tibetan track name in Tibetan, describe in English.)

a)

b)

c)

4) The key to why craving triggers your existing karma at the moment of death is how it focuses upon yourself. Describe the four levels of focusing upon yourself, and explain which ones can trigger this karma.

a)

b)

c)

d)

Memorization assignment: Memorize the definition of the eighth, ninth and tenth links of the Wheel of Life.

Meditation assignment: Try to imagine what it is like to focus on yourself in each of the four ways mentioned above, for 15 minutes a day.

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



THE ASIAN CLASSICS

INSTITUTE

Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Quiz, Class One

1) Give the Sanskrit and Tibetan names for the Buddhist study of logic and perception, which is the same as the word for "correct or valid perception." (Tibetan track in Tibetan.)

2) What is the Buddhist definition of existence? (Tibetan track in Tibetan.)

3) What did the Buddha himself say is the purpose of Buddhist logic? (Give the exact quotation, Tibetan track students in Tibetan.)



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Quiz, Class Two

1) Name the three levels of reality, and give one example of each. (Tibetan track in Tibetan.)

a)

b)

c)

2) Name the two basic types of valid perception, and what levels of reality they are used to perceive. (Tibetan track in Tibetan.)

a)

b)

3) Give the text of Master Dignaga's famous opening statement. (Tibetan track in Tibetan.)



Name:
Date:
Grade:

Course IV
The Proof of Future Lives

Quiz, Class Four

1) The term "valid" or "correct" perception (*tsema* or *pramana*) is sometimes used with reference not to a state of mind, but to the Buddha himself. This is because of the special object towards which only a Buddha has correct perception. Describe the two parts of this object. (Tibetan track give the two words for these two parts in Tibetan.)

a)

b)

2) What are the three main methods for a normal person to determine that the Buddha is totally correct about the very deep teachings He gave? (Tibetan track give the one name for the three, and explain in English.)

a)

b)

c)

3) Name and describe briefly the three "ground rules" for interpreting the Buddha; that is, for deciding that something which Lord Buddha said was meant only figuratively, and not literally.

a)

b)

c)

4) Name two purposes why Master Dignaga stated the words "who turned" in the opening lines of his work, *The Compendium on Valid Perception*.

a)

b)



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Quiz, Class Five

1) An omniscient being perceives all existing objects. Some of these objects are changing, and some are unchanging. Why does this prove that the mind of an omniscient being must be a changing thing? (Tibetan track also give Tibetan for omniscience, changing thing, unchanging thing, subject mind, and object of the mind.)

2) What does a person have to know in order to be all-knowing?

3) What evidence do we have that the Buddha is "unerring"?



Name:
Date:
Grade:

Quiz, Class Six

1) Master Dignaga's famous opening statements consists of five important elements. Four of them are reasons that prove the fifth, and each other. Name these four "reasonings of the forward order," and state what each one proves. (Tibetan track give the Tibetan for this last phrase.)

a)

b)

c)

d)

2) The last of the four reasonings of the forward order involves great compassion. What is the difference between great compassion, holy great compassion, and just compassion?

3) Name three reasons why the Charvakas believed that the mind died when the body died.

a)

b)

c)



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Quiz, Class Seven

1) Explain the meaning of "material cause." (Tibetan track students give Tibetan for "material cause.")

2) Why can't the cause of your mind at birth be living physical matter? (Tibetan students give Tibetan for "living physical matter.")

3) Why can't this cause be outside physical matter? (Tibetan track give Tibetan for "outside physical matter.")

4) If this cause is mind, why can't it be the mind of someone else? (Tibetan students give Tibetan for "mind of someone else.")



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Quiz, Class Eight

1) What is the basic principle underlying Master Dharmakirti's arguments in favor of past and future lives?

2) In his first proof, Master Dharmakirti lists three characteristics that must have involved a previous life. Name them. (Tibetan track students in Tibetan.)

a)

b)

c)

3) Give three reasons why the three characteristics don't come from the elements.

a)

b)

c)



Course IV
The Proof of Future Lives

Name:
Date:
Grade:

Quiz, Class Nine

1) Let us consider the various elements in the form of the sense powers, or living tissue. Explain why they are not the unique cause of the mind. (Tibetan track students name the five sense powers.)

2) Explain why mind is considered a basis for the sense powers, rather than vice versa. (Tibetan track students give the words for basis and the thing based on it.)

3) Explain what keeps the mind itself going in this life; the basis for the staying of the mind.

4) Explain why the mind of a normal person at the moment of death crosses into another state of mind of a similar type.



Name:
Date:
Grade:

Quiz, Class Ten

1) Give the three parts for Master Dharmakirti's main proof for future lives. (Tibetan track in Tibetan with English translation.)

a)

b)

c)

2) Name and describe the three types of the eighth link of the chain of dependence from the Wheel of Life. (Tibetan track name in Tibetan, describe in English.)

a)

b)

c)

3) The key to why craving triggers your existing karma at the moment of death is how it focuses upon yourself. Describe the four levels of focusing upon yourself, and explain which ones can trigger this karma.

a)

b)

c)

d)



Course IV
The Proof of Future Lives

Answer Key, Class One

1) Give the Sanskrit and Tibetan names for the Buddhist study of logic and perception, which is the same as the word for "correct or valid perception." (Tibetan track in Tibetan.)

Tibetan: ཚད་མ།

tsema

Sanskrit: *pramana*

2) What is the Buddhist definition of existence? (Tibetan track in Tibetan.)

The Buddhist definition of existence is "That which is perceived by a valid perception."

ཚད་མས་དམིགས་པ་ཡོད་པའི་མཚན་ཉིད།

tseme mikpa yupay tsennyi

3) Even more than usual, to study this subject properly we must rely on the onion-skin theory: a lineage of commentaries going from old and difficult to new and easier. Name the four principal texts of the logic lineage, with authors and dates, that we will use in our study. (Tibetan track in Tibetan.)

a) *The Compendium on Valid Perception* by Master Dignaga, who lived about 440 AD

ཚད་མ་གྲུན་བཏུས།

tsema kuntu

ལོཔུན་ཇོ་མོ་གློ་བུ་ལྷན་གྲུབ།

loppun choklang

- b) *The Commentary on Valid Perception* by Master Dharmakirti, who lived about 630 AD

ཚད་མ་རྣམ་འགྲེལ།

tsema namdrel

ལྷོབ་དཔོན་ཚེས་གྲགས།

loppun chudrak

- c) *Light on the Path to Freedom* by the great disciple of Je Tsongkapa named Gyaltsab Je (1364-1432)

ཐར་ལམ་གསལ་བྱེད།

tarlam selje

རྒྱལ་ཚབ་ཇེ།

gyaltsab je

- d) *Jewel of True Thought* by Geshe Yeshe Wangchuk 1928-

ཚད་མ་དགོངས་རྒྱན།

tsema gong gyen

དགེ་བཤེས་ཡེ་ཤེས་དབང་ཕུག་དཔུང་ཤེས།

geshe yeshe wangchuk

4) What are the names of two types of books used in the monastery for the elementary study of this subject? Name at least three of the subjects in these books.

Names of the two books: *The Collected Topics* and *The Study of Reasoning*

a) Quality and characteristic

b) How definitions work

c) An outline of all existing things

Some other subjects would be: the study of formal logic; the concept of contradiction; the concept of relationships; the principles of causation

5) It's been said that studying this subject is the key to Madhyamika, the key to understanding emptiness. What did Gyaltsab Je, the great disciple of Je Tsongkapa, say about this subject?

He said that the kindest thing that Je Tsongkapa ever did for him was to teach him logic.

6) What did the Buddha himself say is the purpose of Buddhist logic? (Give the exact quotation, Tibetan track students in Tibetan.)

"I or someone like myself can judge a person, but no normal person should judge another, for he or she will fall."

ང་འཇམ་ང་དང་འདྲ་བས་གང་ཟག་གི་ཚོད་བཟུང་གི། །གང་ཟག་གིས་གང་ཟག་
གི་ཚོད་མི་བཟུང་སྟེ། །ཉམས་པར་གྱུར་ཏེ།

nga-am nga dang drarwe gangsak gi tsu sung gi, gangsak gi gangsak gi tsu misung te, nyampar gyur ta re



Course IV
The Proof of Future Lives

Answer Key, Class Two

1) Name the three levels of reality, and give one example of each. (Tibetan track in Tibetan.)

a) That which is evident; for example, colors or shapes.

མངོན་གྱུར།

ngun-gyur

b) That which is hidden; for example, hearing a sound around the corner and deducing who has made it, without directly seeing them

སྐྱབ་གྱུར།

kok-gyur

c) That which is deeply hidden; for example, the subtle workings of karma

ཤིན་ཏུ་སྐྱབ་གྱུར།

shintu kokgyur

2) Is there anything which can exist at more than one of these levels of reality?

Yes, because different objects move through the three different levels of reality, depending on who is trying to perceive them. To a blind person, for example, colors are something that belongs to hidden reality; to an enlightened being, even the subtle workings of karma belong to evident reality.

3) Name the two basic types of valid perception, and what levels of reality they are used to perceive. (Tibetan track in Tibetan.)

a) **Direct valid perception: used to perceive evident objects.**

མངོན་སུམ་ཚད་མ། མངོན་གྱུར།
ngunsum tsema ngun-gyur

b) **Deductive valid perception: used to perceive hidden or deeply hidden objects.**

རྗེས་དཔག་ཚད་མ། རྫོག་གྱུར། ཤིན་ཏུ་རྫོག་གྱུར།
jepak tsema kokgyur shintu kokgyur

4) Give the text of Master Dignaga's famous opening statement from the Commentary on Valid Perception. (Tibetan track in Tibetan.)

I bow down to the One who turned correct, Who helps all beings, the Teacher, The one who went to bliss, And our Protector.

ཚད་མར་གྱུར་པ་འགྲོ་ལ་ཕན་བཞེད་པ། ལྷོན་པ་བདེ་གཤེགས་རྫོབ་ལ་ཕྱག་
འཚལ་ལོ།

tsemar gyurpa dro la pen shepa, tunpa deshek kyobla chaktsel lo

5) List the five major elements of this statement.

- a) **Those who have turned into one with valid perception**
- b) **Those who wish to benefit living beings (that is, those who have great compassion)**
- c) **The Teacher**
- d) **Those Gone to Bliss**
- e) **The Protector**



Course IV
The Proof of Future Lives

Answer Key, Class Three

1) Give the definition of valid perception. (Tibetan track in Tibetan.)

The definition of a valid perception is "a fresh, unmistaken state of mind."

གསར་དུ་མི་སྣུ་བའི་རིག་པ།

sardu mi-luway rikpa

2) Describe very generally the meaning of the term, "person of valid perception." (Tibetan track give Tibetan word for this person.)

Generally speaking, the term "person of valid perception," which is used to describe an enlightened being (who has only valid perceptions), has the primary connotation of a person who cannot lie.

ཚད་མའི་སྐྱེས་བུ།

tsemay kyebu

3) The word "newly" in the definition is necessary to exclude a certain mental function from being valid perception. Name it. (Tibetan track in Tibetan.)

It is used to exclude recollection, which in the logic schools is not considered to be a valid perception.

དཔྱད་ཤེས།

cheshe

4) Name the three objects that we will be trying to establish with valid perception.
(Tibetan track in Tibetan.)

a) Nirvana

ཐར་པ།

tarpa

b) Omniscience

ཐམས་ཅད་མཁྱེན་པ།

tamche kyenpa

c) The path for travelling to nirvana and omniscience

དེར་བསྐྱོད་པའི་ལམ།

der druppay lam

5) What kinds of valid perception will you have to get in order to establish whether these three objects exist or not?

You will need to employ both direct valid perception and deductive valid perception.



Course IV
The Proof of Future Lives

Answer Key, Class Four

1) The term "valid" or "correct" perception (*tsema* or *pramana*) is sometimes used with reference not to a state of mind, but to the Buddha himself. This is because of the special object towards which only a Buddha has correct perception. Describe the two parts of this object. (Tibetan track give the two words for these two parts in Tibetan.)

- a) He sees the "totality" of all objects (referring to all the things that belong to our normal world).

ཇི་སྟེད་པའི་ཚོས།

ji-nyepay chu

- b) He sees all existing things "as they really are" (referring to the emptiness, or the ultimate nature, of all the objects around us).

ཇི་ལྟ་བའི་ཚོས།

ji-taway chu

2) The Buddha cannot be a being who is totally correct if He has any state of mind which is not valid or correct perception. Recollection, perceiving something that you have already perceived earlier, is not considered a correct perception, because you perceive only an image of the object you saw before, and not the object itself. Does the Buddha ever see something He saw before, and does this mean that he is capable of a perception which is not correct? (Tibetan track give terms for "omniscience" and "recollection.")

The Buddha sees all things of the past, present, and future simultaneously, all the time. Therefore, He does not rely upon recollection, but is instead always perceiving everything directly and freshly.

ཐམས་ཅད་མཐོན་པ།

tamche kyenpa

དབྱུང་ཤེས།

cheshe

3) What are the three main methods for a normal person to determine that the Buddha is totally correct about the very deep teachings He gave? (Tibetan track give the one name for the three, and explain in English.)

- a) **The teachings cannot be disproved by any direct valid perception that we have or have had.**
- b) **The teachings cannot be disproved by any airtight reasoning.**
- c) **The teachings themselves are free of any internal inconsistency: nothing that Lord Buddha said at one time contradicts what He said at another time.**

ཇེཔ་སྒྲུབ།

chepa sum

4) Name and describe briefly the three "ground rules" for interpreting the Buddha; that is, for deciding that something which Lord Buddha said was meant only figuratively, and not literally.

- a) **True intent: Lord Buddha must have had something else specific in mind when he said something which was not literal.**
- b) **Contradiction: The statement that Lord Buddha made must contradict what we know to be actually true.**
- c) **Need: There must be some compelling need or purpose served by the Buddha saying something which is not technically true.**

5) Name two purposes why Master Dignaga stated the words "who turned" in the opening lines of his work, *The Compendium on Valid Perception*.

- a) **To make it clear that the Buddha wasn't always a Buddha, that he turned into a Buddha from an imperfect state.**
- b) **To indicate that He followed some method or path to become a Buddha.**



Course IV
The Proof of Future Lives

Answer Key, Class Five

1) An omniscient being perceives all existing objects. Some of these objects are changing, and some are unchanging. Why does this prove that the mind of an omniscient being must be a changing thing? (Tibetan track also give Tibetan for omniscience, changing thing, unchanging thing, subject mind, and object of the mind.)

As the mind follows the changing object, it changes; that is, it must move and change with the changing of its object.

ཐམས་ཅད་མཐོན་པ།

tamche kyenpa

མི་རྟག་པ།

mitakpa

རྟག་པ།

takpa

ཡུལ་ཅན།

yulchen

ཡུལ།

yul

2) Suppose it is true that if the mind perceives a changing object, it must too be changing. Does this also mean that the mind is unchanging when it perceives an unchanging object?

No. The mind flits around as it perceives an unchanging object; it rests upon the object and departs from it continually. Additionally, the mind is caused; and all caused things are changing.

3) It is asserted that the only omniscient being is one who created the world. Explain why such a being could not have been omniscient. (Tibetan track also give Tibetan for "creator of the world.")

The omniscience of such a being would have to be either a changing thing or an unchanging thing. It can't be an unchanging thing, because the being is perceiving changing phenomena. If the being's omniscience is a changing thing, then it must have come from causes; and so he

would have had to be caused. In that case, he couldn't always have been omniscient.

ཐམས་ཅད་བྱེད་པ་དབང་ཕྱག

tamche jepa wangchuk

4) What does a person have to know in order to be all-knowing?

He or she must know perfectly what it is that we must give up in our behavior and worldview, and what we must take up in the same. It is not enough to know, for example, the scientific names for all things in the universe, or something of the like.

5) What two things are included in the afflicted side of existence, and what two in the pure side of existence? (Tibetan track answer in Tibetan.)

These are the four famous "noble truths" (more accurately called "arya" truths, or facts perceived by a person who has just seen emptiness directly). It is important to realize that "fact" here refers to actual examples of suffering etc, and not just to principles relating to them.

Suffering and the source of suffering are on the afflicted side. The end of suffering and the path to the end of suffering are on the pure side.

སྐྱུག་བསྐྱེལ་བདེན་པ།

dukngel denpa

ཀུན་འགྲུང་བདེན་པ།

kunjung denpa

འགོག་བདེན།

gokden

ལམ་བདེན།

lamden

6) What evidence do we have that the Buddha is "unerring"?

Of all the people we have ever met or heard of, it is only Lord Buddha who has described our daily suffering perfectly, in a way we can confirm ourselves. This by itself allows us to believe that He is very possibly unerring, which cannot be said of those who do not describe our suffering in this way.



Course IV
The Proof of Future Lives

Answer Key, Class Six

1) Master Dignaga's famous opening statements consists of five important elements. Four of them are reasons that prove the fifth, and each other. Name these four "reasonings of the forward order," and state what each one proves. (Tibetan track give the Tibetan for this last phrase.)

- a) **The reasoning of the protector: How do we know that Lord Buddha is a totally correct being? Because He is the protector, in that He is one person in our lives who describes our suffering perfectly, who admits that our very lives are suffering.**
- b) **The reasoning of having gone to bliss: And how do we know that Lord Buddha is a protector? Because He "went to bliss," meaning that He was able to rid himself of all negative qualities, and realize all things. This gives Him the ability to protect all beings.**
- c) **The reasoning of the Teacher: And how do we know that Lord Buddha has gone to bliss? Because He is a teacher of the idea of emptiness, which He has confirmed with His own perception, and which has led Him to rid himself of all negative qualities, and realize all things.**
- d) **The reasoning of great compassion: And why is it that Lord Buddha is a teacher? Because He has great compassion, which compels Him to teach emptiness to others; the realization of emptiness being what allowed Him to eliminate all bad qualities and reach bliss; and then become a protector.**

ལུགས་འབྲུང་གི་རིགས་པ་བཞི།

lukjung gi rikpa shi

2) Why are these called the reasonings for the "forward order"?

They are so called because each previous statement is proven by each succeeding statement, when considered in a forward order.

3) The last of the four reasonings of the forward order involves great compassion. What is the difference between great compassion, holy great compassion, and just compassion?

"Compassion" is the wish that others be freed from common suffering, without taking upon oneself the responsibility to bring this about. "Great compassion" is the wish that all others be freed from all suffering, and the decision to make this happen oneself: the decision to protect all beings. "Holy great compassion" is the compassion of an enlightened being: of someone who actually does help all living beings.

4) Which of the four reasonings relates to the perfected thought, and which to the perfected action?

- a) The reasoning of great compassion relates to perfected thought (which is itself another name for great compassion).**
- b) The reasoning of the Teacher relates to perfected action (which is another name for the perception of emptiness, which is what the Teacher mainly teaches).**

5) Which of the four reasonings relates to the culmination of one's own goals, and which to the culmination of other's goals?

- a) The reasoning of having gone to bliss, or the destruction of all negative qualities and realizing all things, relates to the culmination of one's own goals.**
- b) The reasoning of the protector, or working to protect all beings, relates to the culmination of others' goals.**

6) Name three reasons why the Charvakas believed that the mind died when the body died.

- a) The mind is a quality of the body, in the way that the ability to make a person drunk is a quality of alcohol.**
- b) The mind is by nature dependent on the body, in the way that a design that you put on a wall is dependent upon this wall.**
- c) The mind is a result of the body, in the way that light is a result of a lamp.**



Course IV
The Proof of Future Lives

Answer Key, Class Seven

1) Explain the meaning of "material cause." (Tibetan track students give Tibetan for "material cause.")

A "material cause" is the main material or stuff that turns into the result: the thing that "flops over" into the result. An example would be a seed for a tree, or clay for a pot; as opposed to other types of causes or factors such as fertilizer, water, or sunlight—which are not the main thing that turns into the result.

ཉེར་ལེན་གྱི་རྒྱུ།

nyerlen gyi gyu

2) The mind at the moment of birth must have a cause. Why? (Tibetan track students give Tibetan for "mind at the moment of birth.")

The mind changes and varies. All things which vary must have a cause, since they vary with the changing of the energy imparted to them by their cause.

སྐྱེས་མ་བྲག་གི་རིག་པ།

kye matak gi rikpa

3) Why can't this cause be an unchanging thing?

The mind is a changing thing, a thing in a constant state of flux. It could not, therefore, have been created by an unchanging thing. An unchanging thing cannot move to impact another thing to cause it to change.

4) Why can't the cause of your mind at birth be living physical matter? (Tibetan students give Tibetan for "living physical matter.")

All living physical matter is involved with one or more of the sense powers. If living physical matter were the cause of your mind at birth, then it would either be one or a combination of the sense powers which was causing this mind. The mind cannot have come from any one of the senses alone since, if this were the case, then a person who lacked this sense (such as a blind or deaf man) could never have a mind. The mind cannot either have come either from all the senses together, or from some combination of them, because in this case a person who lacked any of the sense powers involved could never then have a mind.

Additionally, if mind were materially caused by the senses, it would have to possess the qualities of the senses: one would have to be able to "see" with the memory, for example, as clearly as one does with the eyes.

དབང་པོའི་གཟུགས།

wangpoy suk

5) Why can't this cause be outside physical matter? (Tibetan track give Tibetan for "outside physical matter.")

If some particular kind of outside physical matter—such as some chemical element—were the cause of the mind at birth, then a new mind would be produced whenever this particular chemical element was present. If a combination of particular elements caused this mind, then the mind would disappear whenever any one of the elements was removed from the combination. Additionally, the mind shares none of the general qualities of physical matter: it is crystal clear, ineffable, aware, without physical boundary, cannot be weighed, and cannot be measured as to its size. It is in fact the complete opposite of physical matter.

ཕྱིའི་གཟུགས།

chiy suk

6) If this cause is mind, why can't it be the mind of someone else? (Tibetan students give Tibetan for "mind of someone else.")

The result of a material cause must resemble that cause. Suppose then that the cause of our mind at birth were the mind or minds of others: those of our parents, for example. In this case the minds of children must always resemble the minds of their parents—the child of an artisan, for example, would always have to exhibit the skill of its parent. But it is obvious that this is not generally the case at all.

གཞན་གྱི་སྤྱད།

shen gyi gyu



Course IV
The Proof of Future Lives

Answer Key, Class Eight

1) What is the basic principle underlying Master Dharmakirti's arguments in favor of past and future lives?

The very cornerstone of Master Dharmakirti's argument is that the result of a material cause must resemble that cause, and come after it; that is, the mind of a newborn child at the moment of conception must come from another state of mind which occurred in the moment before it.

2) In his first proof, Master Dharmakirti lists three characteristics that must have involved a previous life. Name them. (Tibetan track students in Tibetan.)

a) Functioning sensory powers.

དབང་པོ།

wangpo

b) Breathing.

དབུགས་འབྱུང་རྒྱུ།

uk jung-ngup

c) A functioning mind.

ལོ།

lo

3) Name the four building blocks (elements) of physical matter, and describe their functions. (Tibetan track students in Tibetan.)

a) The element of earth: the energy behind solidity and hardness.

ས། སྲ་ཞིང་འབྲས་པ།
sa, sa shing tepa

b) The element of water: the energy behind wetness and flowing.

ཇུ། བསྐྱེད་ཞིང་གཤེར་བ།
chu, len shing sherwa

c) The element of fire: the energy behind heat and burning.

མི། ཚ་ཞིང་སྲིག་པ།
me, tsa shing sekpa

d) The element of air: the energy behind lightness and moving.

ལྷུང་། ཡང་ཞིང་གཡོ་བ།
lung, yang shing yowa

4) Give three reasons why the three characteristics don't come from the elements.

a) Any time you combined the elements or had an element alone, mind would arise.

b) Mind is living and the elements are rocks, chemicals, etc; not living things.

c) The three characteristics must come from something earlier, of a similar type.



Course IV
The Proof of Future Lives

Answer Key, Class Nine

1) Let us consider the various elements in the form of the sense powers, or living tissue. Explain why they are not the unique cause of the mind. (Tibetan track students name the five sense powers.)

You can damage your sensory powers without damaging your mind. If tissue were the material cause of mind, mind should always be damaged when you hurt your sense powers (your living tissue).

མིག

mik

ན་བ།

nawa

སྒྲ།

na

སྤྱ།

che

ལུས།

lu

2) Explain why mind is considered a basis for the sense powers, rather than vice versa. (Tibetan track students give the words for basis and the thing based on it.)

Karma, which consists mainly of the thoughts you have and of the bodily and verbal acts that your thoughts inspire, projects your upcoming life, and the physical form you will have in this life. As such, the mind is the basis of the physical senses, and not vice versa.

རྟེན།

ten

བརྟེན་པ།

tenpa

3) Explain what keeps the mind itself going in this life; the basis for the staying of the mind.

Mental karma from your past causes the mind to continue. When the past karma for this life has ended, then the life itself ends, and the senses and body stop.

4) Explain why the mind of a normal person at the moment of death crosses into another state of mind of a similar type.

A normal person has emotions of desire (the emotion of liking things in an ignorant way) in their mind as they die. This emotion causes their mind to cross the line into the next life as a continuation of the current mind.

5) What do you think accounts for differences in the bodily form of beings born in essentially equal external conditions?

This is further evidence that what really causes the body is the mind, and not the surrounding physical elements; that is, the body's form is determined by the mind (in the form of past mental karma), and not by atoms.



Course IV
The Proof of Future Lives

Answer Key, Class Ten

1) Give the three parts for Master Dharmakirti's main proof for future lives. (Tibetan track in Tibetan with English translation.)

a) Consider the mind of a normal person at the moment of death.

ཐ་མལ་པའི་འཆི་ཁའི་རིག་པ་ཚོས་ཅན།

tamelpay chikay rikpa chuchen

b) That mind will cross the line into a future mind;

རིག་པ་སྤྱི་མར་མཚམས་སྐྱོར་ཏེ།

rikpa chimar tsam jor te

c) Because that mind possesses desire.

ཆགས་ཅན་གྱི་རིག་པ་ཡིན་པའི་ཕྱིར།

chakchen gyi rikpa yinpay chir

2) The desire mentioned in this proof relates to two of the twelve links of the chain of dependence in the Wheel of Life. Name them (Tibetan track in Tibetan), and describe their picture.

a) Link #8: Craving, represented by a man feasting.

བརྒྱད་པ་སྤྲོད་པ།

gyepa sepa

b) Link #9: Grasping, represented by a monkey grasping fruit.

དགུ་བ་ལེན་པ།
gupa lenpa

3) Name and describe the three types of the eighth link of the chain of dependence from the Wheel of Life. (Tibetan track name in Tibetan, describe in English.)

a) Craving desire: an emotion of craving where you desire—in an ignorant way—not to lose an attractive object.

འདོད་སྲིད།
duse

b) Craving fear: an emotion of craving where you desire—in an ignorant way—to avoid unpleasant objects. (Please note that some forms of the Tibetan spelling for this second type can connote "craving destruction," with the same meaning as "craving fear.")

འཇིགས་སྲིད།
jikse

c) Craving for existence: An emotion of craving where you desire—in an ignorant way—that the "me" continues to exist; this happens at the moment of death, when you are gripped by fear that your being is ending.

སྲིད་སྲིད།
sise

4) The key to why craving triggers your existing karma at the moment of death is how it focuses upon yourself. Describe the four levels of focusing upon yourself, and explain which ones can trigger this karma.

- a) **Focusing on yourself or "me" in a general way, without checking or examining your true nature. This state of mind is a valid perception and does not trigger this karma.**
- b) **Seeing yourself as self-existent, or as having some nature of your own or as coming from your own side, and believing what you see. This is a mistaken state of mind which does trigger the karma mentioned.**
- c) **Seeing yourself as self-existent, but not believing what you see, because you have previously seen emptiness directly. If this person dies without overcoming the inborn habit of seeing things as self-existent, then the karma mentioned will still be triggered. This is why one does not stop rebirth simply by reaching the path of seeing, or the direct perception of emptiness.**
- d) **Neither seeing yourself as self-existent, nor believing that you are. This refers to a person who has overcome even the inborn tendency of seeing things as self-existent, and does not trigger this karma.**

5) Give the text of Master Dignaga's famous opening statement. (Tibetan track in Tibetan.)

6) Give the definition of valid perception. (Tibetan track in Tibetan.)

7) Describe very generally the meaning of the term, "person of valid perception."
(Tibetan track give Tibetan word for this person.)

8) What are the three main methods for a normal person to determine that the Buddha is totally correct about the very deep teachings He gave? (Tibetan track give the one name for the three, and explain in English.)

a)

b)

c)

9) Name and describe briefly the three "ground rules" for interpreting the Buddha; that is, for deciding that something which Lord Buddha said was meant only figuratively, and not literally.

a)

b)

c)

10) What does a person have to know in order to be all-knowing?

11) What evidence do we have that the Buddha is "unerring"?

12) The last of the four reasonings of the forward order involves great compassion. What is the difference between great compassion, holy great compassion, and just compassion?

13) Name three reasons why the Charvakas believed that the mind died when the body died.

a)

b)

c)

14) Explain the meaning of "material cause." (Tibetan track students give Tibetan for "material cause.")

15) Why can't the cause of your mind at birth be living physical matter? (Tibetan students give Tibetan for "living physical matter.")

16) Why can't this cause be outside physical matter? (Tibetan track give Tibetan for "outside physical matter.")

17) If this cause is mind, why can't it be the mind of someone else? (Tibetan students give Tibetan for "mind of someone else.")

18) What is the basic principle underlying Master Dharmakirti's arguments in favor of past and future lives?

19) Explain why the mind of a normal person at the moment of death crosses into another state of mind of a similar type.

20) Give the three parts for Master Dharmakirti's main proof for future lives. (Tibetan track in Tibetan with English translation.)

a)

b)

c)

21) Name and describe the three types of the eighth link of the chain of dependence from the Wheel of Life. (Tibetan track name in Tibetan, describe in English.)

a)

b)

c)

22) The key to why craving triggers your existing karma at the moment of death is how it focuses upon yourself. Describe the four levels of focusing upon yourself, and explain which ones can trigger this karma.

a)

b)

c)

d)

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

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

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

Mailing name, if different: _____

Address _____

City _____ State _____ Zip code _____

Country _____

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

CLASS NOTES

Course IV: The Proof of Future Lives

Class One: Logic and Perception, Lineage, Overview

The purpose of logic is to prove that karma, emptiness, nirvana, and enlightenment exist. In logical reasoning, you must use reasons which the other person can accept. You can't use reasons which the other person doesn't believe or accept, or reasons which they already know.

The Buddha said that if anyone judges another person without being able to read their mind perfectly, they will fall. That is why we need logic: to perceive things which we can't see with our eyes. Logic teaches the methods to do this, so that we don't judge people and fall.

Correct perception;

Tibetan: TSE-MA

Sanskrit: *Pramana*

Correct perception - normal unaffected perception. Refers to normal perception, under normal circumstances. Affected perception refers to alcohol, drugs, external factors, impaired perception, etc. We have pramanas all day long.

TSE - ME MIKPA YUPAY TSENNYI

by a pramana perceived of existence definition

The definition of existence is that which is perceived by a pramana.

Books and commentaries on correct perception:

1.) TSEMA KUNTU CHOK - LANG

correct perception compendium on Master Dignaga (440 A.D.)

Compendium on Correct (Valid) Perception, by Master Dignaga. Master Dignaga was the founder of Buddhist logic. He compiled information by Atisha from the Kangyur (sutras) and Tengyur (commentaries).

2.) TSEMA NAMDREL

correct perception commentary on

Commentary on Valid Perception (*Pramanavartika*), by Master Dharmakirti (630 A.D.), part of Sautrantika school. Master Dharmakirti wrote this commentary to **The Compendium on Correct Perception**, by Master Dignaga.

3.) TAR - LAM SELJE

freedom path light

Light on the Path to Freedom, by Gyaltsab Je (1362-1432). Gyaltsab Je was the main disciple of Je Tsongkapa, shown on his right in pictures. This is a commentary to **the Commentary on Valid Perception**.

4.) TSEMA GONG - GYEN

correct perception thought behind something jewel

Jewel of the True Thought, by Geshe Yeshe Wangchuk (1928-?)

This is a commentary to the **Light on the Path to Freedom**.

CLASS NOTES

Course IV: The Proof of Future Lives

Class One, continued

Kids' commentaries:

- 1.) **DU - RA**
Collected Topics

Collected Topics: Used in the monastery for elementary study of valid perception. Contains 15 or 20 subjects, including:

- 1.) **TSEN-SUN:** how do you define something - the definition of a definition; what are the rules for defining something,
 - 2.) **SHI-DRUP:** outline of existing things or objects. Details everything that is, and
 - 3.) **CHI JEDRAK:** study of classifications and subclassifications: general and specific categories. The study of this alone can lead to the direct perception of emptiness.
-
- 2.) **TAK-RIK:**
The study of formal logic and reasoning - how to make a reason, i.e. this happens because of that.

The study of logic and perception is key in Madhyamika to seeing emptiness, which is the key to enlightenment and nirvana.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Two: Three Levels of Reality

We study logic and reasoning because there is a large group of stuff out there which we can't perceive (in the hidden and very hidden categories). Logic, or the study of *pramana* is how we can perceive them.

Three levels of reality (from Sautrantika and lower mind-only school):

1.) **NGUN - GYUR**

obvious, evident that which is

Those things which you can perceive without any problem: shapes, sounds, colors, touch, your thoughts; things at this level are in front of your face.

2.) **KOK - GYUR**

hidden that which is

Those things which are hidden. You can perceive them through reasoning. For example, if you see a car against a tree, you may reason that an accident has occurred. Other reasoning leads to understanding emptiness. There is coarse and subtle impermanence. The example of the car demonstrates coarse impermanence. Emptiness is subtle, and so is the impermanence of a person. You must think it out to perceive this level.

3.) **SHINTU KOK-GYUR**

deeply hidden

Deeply hidden phenomena, like the subtle workings of karma. Only a Buddha can perceive these things. You must accept them on authority.

Things at level one are clear to everyone. Things at level two are the things which are the source of problems in the world, because people apply different and faulty logics and act upon that.

Can you perceive all three levels or more than one level at once? That depends upon the subject, not the object. For a blind man, the color yellow is not evident, and must be deduced. So the question of whether something is an obvious phenomenon depends upon who is perceiving it.

NGUNSUM

direct (not dependant on reasoning)

TSEMA

correct perception

Direct perception is necessary to perceive ngun-gyur (obvious objects). Direct perception includes five sense consciousnesses and your perception of your own thoughts. Specifically, awareness of the thoughts, not judgmental reasoning about the thought (is it right or wrong?).

The purpose of study is first to reach a place of permanent bliss, and second to reach a level of perfection to help all others. Application of logic to **kok-gyur** (hidden phenomena) enables us to determine if this is possible.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Two, continued

JEPAK **TSEMA**
deductive reasoning

Correct deductive reasoning is needed to perceive hidden and very hidden things. For example, if we see someone drop a pen, it falls out of sight below the table, and we hear a plunk. We deduce that it hit the ground. We all naturally possess deductive reasoning, but we must develop it and focus it upon things others can't see. This is the essence of mysticism.

The opening lines of Master Dignaga's *Compendium of Valid Perception*:

TSE MAR **GYURPA** **DROLA** **PEN** **SHEPA**
valid perception turned into to sentient beings benefit wants/wishes

TUNPA **DESHEK** **KYOP** **LA** **CHAK TSEL**
Teacher (Buddha) those gone to bliss protector to bow down

"I bow down to the person who has these five qualities (of a Buddha): the protector, those gone to bliss, the Teacher, those who wish to benefit sentient beings, and those who have turned into persons with valid perception."

These two lines are the basis for Dharmakirti's Commentary on Valid Perception. Our course here will only study the first part - turning into a person with valid perception.

The purpose of the study of logic is to be able to have good deductive reasoning about all phenomena which are hidden, so that we can see and understand that which is not obvious.

Sense perceptions are not **tse-ma**. The mental perception of the sense perception is the **tse-ma**.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Three: Definition of Valid Perception

Definition of *Pramana*: A fresh, unmistakable state of mind.

SARDU MILUWAY RIKPA
fresh not mistaken, unerring state of mind

Five things which are not accurate perceptions:

- 1.) **LOK - SHE** **You see things completely wrong**, almost ass-backwards; the way off the mark opposite of the way they really are.
- 2.) **TE-TSOM** **The mind is split about the object**. You're not sure about doubt the object. Ex: not sure if the world is flat or round, but pretty sure it's round. Not being sure or having doubt means it's not a *pramana*, even if you're correct in the perception. The presence of doubt means it's not a valid perception.
- 3.) **CHE - SHE** If you saw something like a pen, and no longer have it in view, but recollection remember what it looks like, that isn't a valid perception. That **memory perception** is weaker than the original perception, and not as valid.
- 4.) **YI CHU** **Presuming to know something** which is really just an speculation, assumption informed guess.
- 5.) **NANG LA MA NGEPA**
It appears to you, but you don't ascertain it. Example: you're concentrating on something and don't hear what's said. You're distracted and miss the object. You have some fuzzy vague awareness that something happened, but you aren't sure about it.

These are all weak or wrong perceptions, and are not accurate or valid. Most of ours are like this, and it's bad news to live and make judgements based upon them.

TSE MAY **KYEUBU**
valid perception person, being

A person who has valid perception all the time, i.e. Buddha.

A Buddhist may not say anything they have not had a tse-ma about. A Buddha only speaks tse-mas all the time; he is a being who is totally correct.

TARPA **DANG** **TAMCHE** **KYENPA** **DANG** **DER** **DRUPAY** **LAM**
freedom, Nirvana and everything to know and to them for going path

Nirvana, omniscience, and the path to get to them. This is the subject of the second chapter of the book we are studying.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Three, continued

These are the three things we want to try to establish. We don't have a tse-ma that there is a Buddha or enlightenment. We can't even be sure that they exist.

Two kinds of Tse-Ma:

- 1.) **Direct perception** - doesn't depend upon a reasoning.
- 2.) **Deductive reasoning** - depends upon good reasons which lead you to see something.

Three kinds of deductive reasoning:

- 1.) logical reasoning - used to perceive hidden things.
- 2.) belief in an authority - Examine the person making the statement, and if they are reputable (i.e. can't lie), then accept their words.
- 3.) based on convention - People agree upon something, and so it is generally accepted as such. We call it a tree, and so you can refer to it and deduce it as a tree.

The purpose of the class is to have a tse-ma about nirvana and Buddhahood. If you had a clear perception of them, your life would change. You would know that you don't have to suffer or die.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Four: Being of Totally Correct Perception

TSEMAY KYEBU
good perception person

A person who is totally correct and only has valid perception. A person who cannot lie, because she has only valid perceptions.

SIK - YUL
look object

The object that the Buddha sees (doesn't need logic - sees all objects directly).

JI NYEPAY CHU
as - many as there are - existing things

He sees the totality of all objects (their conventional nature).

JI TAWAY CHU
as they are existing things

He sees existing things as they are (as empty).

Statement by the Buddha:

JINPE LONGCHU TRIMKYI DE
giving possessions morality by happiness

If you give to others, you will have possessions; if you keep your morality, you will be happy. (Generally refers to the next life, unless you undertake significant practice or action.)

You can't check this statement except with scriptural authority. Anything which we accept based upon scriptural authority must pass three tests.

CHEPA SUM
tests three

Three tests for checking if what someone said is accurate:

1.) NGUNGSUM GYI MI NUPA
direct correct perception by not replaced

The statement can't be disproved by any direct perception you have or have had.

2.) JE PAK GYI MI NUPA
correct reasoning by not replaced

The statement can't be contradicted by correct, airtight reasoning. (It's very difficult to have airtight reasoning.)

3.) NGA - CHI MIN - GEL
before after not contradict itself

Nothing he ever said before contradicts what he said later.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Four, continued

MA DANG PA NI SEJA SHING

mother and father kill and

Kill your mother and father. This was stated by the Buddha; should you take it literally? (It actually refers to the attitude of attachment.)

DRANG - NGE

figurative, not literal literal

Did or didn't he mean what he said? How do you know when to take scripture (the teaching of the Buddha) literally vs. figuratively.

There are three rules to determine when to take statement as figurative:

- 1.) **GONG - SHI**
thought basis

What was the true intent of the statement? What did he have in mind?

- 2.) **NGU LA NUJA**
reality, the way things are to contradict

Does it contradict obvious direct reality/ perception, ex. pointing to a yellow wall and saying it is red.

- 3.) **GU - PA**
compelling need. great purpose served

Is there a compelling need to make the statement to achieve a certain purpose?

You must consider all three of these before you accept a statement as literal or figurative.

TSEMAR GYURPA

The one who turned correct

Refers to Buddha. It says that he wasn't already enlightened. He had problems and then did something to become enlightened.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Five: Nature of Omniscience

Omniscience:

TAKPA

unchanging

(sometimes translated as "permanent")

MI TAKPA

changing

(sometimes translated as "impermanent")

Omniscience is a state of mind having correct perception towards everything. Only a Buddha has it.

JIKTEN

destructable basis (the world)

SOWAPO RIMPA SHIN

maker of stages in

The world is made in stages, not instantaneously. There is no reason for an omnipotent being not to make it all instantaneously. This is one proof why a supreme being didn't create it.

LANG JA

things you should take up
(the pure side of existence)

DOR JA

things you should abandon
(the afflicted side of existence)

If we knew this division of things, then we'd be set. We have a mixed-up idea of what to give up and what to take up. A Buddha knows this division completely and perfectly. That is what omniscience is - knowing this division. Seeing all the atoms of existence isn't the point of omniscience.

GOK - LAM

cessation - path

DUK - KUN

suffering - source of suffering (bad thoughts caused by ignorance)

The 2nd two noble truths The first two noble truths

When the Buddha describes these four truths, how can you know that he is perfectly correct? We see the first truth (suffering), and know it is correct. The seed for the destruction of things starts when it begins, and my condition is unhappiness.

Definition of karma:

LE LE JIKTEN NATSOK KYE DE NI SEMPA DANG DE JE

karma.from. the world. all the various ones . come .that.karma.movement. and. what it
of the mind makes you
do or say

All the various worlds come from karma. Karma is the movement of the mind and what it inspires us to do or say.

We believe, to some degree, that there is a being who created the world and who watches us and has influence over us. This view was inculcated in us and is a very bad idea because it blocks us and obstructs our liberation. We don't fully believe in cause and affect (karma) and so aren't careful of our actions. This is a very big block to freedom from suffering.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Five, continued

The reason that there can't be a changing, omnipotent being is that all things are caused. Nothing could have just always existed as omnipotent without a cause. Anything that is changing must have a cause; something is making it change. If something is making it change, it's not omnipotent.

Science offers the chance to see all things, but not what to take up and what to give up - that's science's limitation.

Why believe any of the Buddha's teachings, most of which we can't see or perceive? Because He is the only one who describes the first noble truth of suffering life accurately. Based upon the perfect description of that, we can assume Him to be accurate about the rest. No one else has described the nature of life well.

The nature of omniscience:

Changing and unchanging things:

Anything that is changing (variable) must have a cause. Something is making it change. There is energy behind the thing which causes it to change. As the cause loses its power (directs the energy at changing the object), the thing changes.

Permanent means eternal in English. It means unchanging in Buddhism.

The emptiness of the wall will never change as long as the wall exists. The emptiness of the wall comes into existence when the wall is built, and goes out of existence when the wall is destroyed. While the wall exists, it doesn't change. It has no cause, nothing produces it, nothing can affect it, and therefore, it is unchanging.

Because of this, "permanent" isn't a good translation. The mind is changing and permanent. This is another example of why permanent and impermanent aren't good translations. In English, when you say permanent, you must qualify it with changing and unchanging.

Any functioning thing (anything which does something), anything which is produced or can be destroyed, anything produced or destroyed by the instant, is a changing thing.

How the mind changes:

The mind has five qualities. One of them is that it takes on the qualities of the object which it perceives. Just as when something is held in front of a mirror, the mirror takes on the qualities of that object. What's presented in front of the mind reflects in the mind, and the mind takes on that aspect. When the object is placed in front of the mind, the mind takes it in and images it; it's not that the image leaks into the mind in some way.

Put blue in front of the mirror, and there is a blueness in the mirror. Some quality of the object exists in the mirror at that moment. Take blue away from the mirror, and it disappears from the mirror. Mind is the same way.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Five, continued

A Buddha must know everything, have the power to help, and have love. Otherwise, without love, the knowledge and ability to help is never offered, because they don't care to help. A Buddha must have all three qualities. If he is omniscient and has the power to help, and doesn't actually help anyone, then he isn't a Buddha.

The emptiness of your mind is your Buddha nature. The emptiness of your mind is that it doesn't have any nature of its own, not even of being mind. Mind is that which is aware and knowing - consciousness.

Omniscience is like a big mirror which reflects everything that ever was, is, or will be, as well as each object's emptiness. As long as there is anything moving in front of the mirror, the mirror is changing. The mind is the same. So an omniscient mind must be changing, since the objects it perceives are changing.

If the mind is focused on an unchanging object, the mind is still changing. The mind's nature is such that it engages the object, and then withdraws from the object. It's on the object and then goes away, flitting back and forth.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Six: Four Reasonings of the Forward Order

LUK -JUNG

order forward (foreword order)

LUK - DOK

order reverse (reverse order)

Reasoning following a forward progression can be shown by the wheel of life with its twelve links: ignorance creates karma, which causes birth and heaps, etc. **Reverse order** starts with death and works back, i.e. if I want to shut off death, what do I have to stop: birth, then ripe karma at death, then the grasping that triggers that karma, etc.

The forward progression towards becoming a Buddha: (Reverse order would be how to prove where a Buddha comes from) We are applying reasoning of the forward order to Master Dignaga's two lines (from Tse-ma kuntu) **"I bow down to the person who has these five qualities (of a Buddha): the protector, those gone to bliss, the Teacher, those who wish to benefit sentient beings, and those who have turned into persons with valid perception."**

RIKPA SHI

reasonings four

Four reasonings of the forward order: (this is passed down in oral tradition only)

How do you know that the Buddha is a totally correct being?

1.) **Protector**

TUNPA

teacher

CHUCHEN

take for example

TSEMAR

totally correct person

GYUR TE

turned into

KYODPA YINPAY CHIR

protector is because

Consider the teacher. He became totally correct because he is the protector.

Why is the Buddha a protector? He is a protector because he teaches the first noble truth, which we can confirm from experience. (This is the definition of a protector.) A Buddha can help or protect you only by teaching the four noble truths. This is why the Buddha's speech is considered the highest form of activity, beyond his mind and body. The only teaching we can confirm from experience is the first noble truth (suffering). If he teaches the first one, he must be correct. The other three noble truths we don't experience directly and can't confirm or be sure of.

How do you know he is a protector?

2.) **Gone to bliss**

TUNPA

teacher

CHUCHEN

take for example

KYOPPA

protector

YIN TE

is

DRIMA

bad qualities

PANGPAY

got rid of

CHIR

because

Consider the teacher. He is a protector because he has eliminated all bad qualities in himself.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Six, continued

He's a protector because he went to bliss, which means that he got rid of all bad qualities and realized all things. This gives him the ability to protect all beings. A protector has to be able to realize everything about the being he is protecting.

What proves that he went to bliss?

3.) Teacher (of emptiness)

TUNPA CHUCHEN DRIMA PANG PEY TONG NYI KYI
teacher take for example bad qualities got rid of emptiness of

TUNPA YINPAY CHIR
teacher he has become because

Take the teacher. He has gone to bliss because he teaches emptiness, which he has confirmed with his own perception. (The implication is that the only way you can go to bliss is to perceive emptiness.) Because he is totally correct, only speaks what he knows directly with a tse-ma, so he's seen emptiness. By seeing emptiness, he got rid of all bad qualities and has gone to bliss.

How do you know that he is a teacher?

4.) Helps all beings

TUNPA CHUCHEN TONG NYI KYI TUNPA YIN TE
teacher take for example emptiness of teacher he is

TUK JE CHENPO YUPAY CHIR
compassion great because he possesses

He's a teacher because he has great compassion (helps all beings) Great compassion is the primal cause of Buddhahood. Because of compassion, he teaches emptiness; because of teaching emptiness, he has eliminated all his bad qualities and gone to bliss; because of that, he is a protector.

Two things needed for bodhichitta:

NYING - JE	JAM - PA
compassion (to remove suffering)	love (to give happiness)
/	\
NYING-JE CHENPO TUK JE CHENPO	
compassion great Buddha's compassion great	
/	\
DREL-DU KYOB-DU	
to want to be to want to	
separated from protect	

Nying means "heart" or "essence"; **je** means "lord", so **nying-je** means lord of heart. **Tuk** is honorific; means holy heart. **Nying-je chenpo** is the great compassion of an unenlightened person. **Tuk-je chenpo** is Mahayana great compassion.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Six, continued

Two kinds of great (unenlightened) compassion:

- 1.) **Drel-du: To want other people to be separated from suffering.**
- 2.) **Kyob-du: You want to be the one to help them, even if no one helps you.** These are the two flavors of great compassion. This is the sixth step of bodhichitta, personal responsibility.

Charvakas: Hindu school at the time of Master Chandrakirti that said that there were no past lives, and therefore you couldn't develop compassion over many lives. Chandrakirti proved past lives to prove that bodhichitta develops.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Seven: Material Cause of the Mind

What is the material cause of the mind?

NYER - LEN GYI GYU
material cause
Stuff that turns into something
(i.e. seed becomes tree)

KYEN
condition, secondary factor
(such as water, fertilizer, etc.)

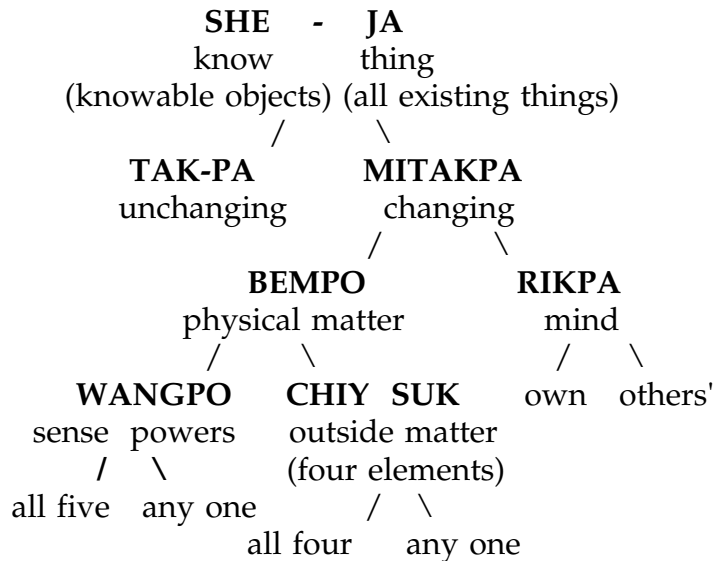
There is always something similar between the material cause and the result, such as acorns become only oak trees. The acorn is the thing which turns into the tree. It is the **material cause**. It flops over into the outcome, disappearing by turning into the tree. Sun, water, earth, air, etc. are **secondary factors**. They are not the main thing that flops over into the tree. The acorn is essential for the result, whereas secondary factors only affect the quality of the result.

There's always some similarity or characteristics in common between the material cause and its result. The acorn is similar, corresponding to the stuff of the oak tree. Tomato seeds don't yield oak trees.

What is the material cause for the mind at the first moment of conception or conscious awareness? The prior conscious awareness of the mind. Khedrup Je proves this by the process of eliminating all the other possible options for the source of that mind.

If we didn't believe in the stream of consciousness of the mind, we wouldn't send kids to school. The first year of awareness leads to the next, and is built upon, grade by grade.

The proof of the mind's source by process of elimination: what's left must be the cause:



CLASS NOTES

Course IV: The Proof of Future Lives

Class Seven, continued

We must investigate, analyze each subdivision of all existing things to determine if any of them can be the material cause of the mind:

Unchanging source (tak-pa)

In the last class (class 5), we proved that an unchanging mind or thing can't cause a changing thing (your mind), so that branch is eliminated.

Senses (wangpo) as a source of mind:

If mind comes from the senses, does it come from all of them combined or any one sense power? If the optic nerve were damaged, would the mind be damaged? Apply the reasoning of one or many. Also, if the mind were from sense or senses as its material cause, it should have the qualities of that sense power, i.e. if mind is caused by visual power, for example, it should be able to see, and to hold objects as clearly in the mind from memory as when looking at them directly. It can't. Mind's "seeing" in memory is fuzzy and lacks the vivid clarity of direct sight.

The five senses are a description of all aspects of the physical body in Abhidharma. Everything in the body - the organs, etc. is encompassed by the five senses.

Outside matter (outside the body)(CHI SUK) as a source of the mind:

All outside matter is composed of the four elements: air, earth, water, and fire. This doesn't refer literally to those things. They are metaphors. They describe basic types of energy which are acceptable to science as characteristics of physical matter. The same argument of one or many can be applied: if one atom is missing, would mind not occur? Must all be present for mind to occur and one missing means no mind? Or can any one atom could turn into mind, and the others are supporting causes? If it's only one element, then the mind must resemble that one element - being hot or wet or like iron atoms. If the iron atoms cause the mind, the mind should resemble the iron atoms materially. The chemicals and atoms are supporting, secondary factors and not the material cause. The mind in no way resembles any one element of matter; it's invisible, crystal clear, and aware. Physical matter is the opposite. You can't split the mind up, contain its boundaries, move it left or right, etc. The mind resides with the body, but is not caused by it.

Mind (RIKPA) caused by mind:

Is mind caused by the minds or other seeds from the parents? It can't be, because sometimes the father is a master carpenter and the child has no capacity for carpentry. So it can't be the material cause of the child's mind. The condition of the child's mind doesn't necessarily have any similarity to the parent's mind. Material cause must be similar to what it becomes.

Since we have eliminated all other possibilities, a mind must have come from its previous mind. Once you prove the existence of a single moment of mind preceding the first moment of mind in the mother's womb, you have proved that your mind is beginningless and endless.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Eight: Proofs of Source of the Mind

Dharmakirti gives ten arguments for the existence of other lives. All of them use these three observations about a newborn child:

KYEWA YONGSU LENPA NA JUNG-NGUB WANGPO LODAK NI

When a person takes birth breath passing sense powers the mind
in and out

When a child is born, it is 1.) the five sense powers (living tissue) 2) breathing, and 3.) has a functioning mind which is already showing anxiety (by crying) upon birth.

Proof #1:

* Take those three (breathing, living tissue, mind).

* They did not come from something not similar - life (tissue and breathing) and mind. (That is to say they come from something similar.)

* Because the baby has them now it must be from some similar substance of a material cause.

RANG GI RIK LA TU ME CHEN

These three things are not something which do not depend upon something of a similar type.

LU NYI BA SHIK LE KYE MIN

They do not come from the body itself.

Proof #2:

* Take those three.

* They did not come from the four elements alone.

* Because they come from something earlier of a similar type.

(This is the key to all of Dharmakirti's arguments - things come from a material cause - something earlier of a similar type.)

The four elements are the energy underlying all physical matter, the subtle energy behind or stimulating all physical matter, the basis of all physical matter. All matter has varying degrees of all four elements in them.

Earth: **SA SHING TEPA**
solid and rigid

It's a metaphor for the energy creating the hardness of the world.

Water: **CHU - LEN SHING SHERWA**
water wet and flowing

The energy behind the wetness of the world.

Fire: **ME - TSA SHING SEKPA**
fire hot and burning

Air: **LUNG - YANG SHING YOWA**
air light (not heavy) and moving

CLASS NOTES

Course IV: The Proof of Future Lives

Class Eight, continued

Whichever of the four elements are more present than the others determines the nature of the object. More water element, less fire, air, and earth, makes for something liquid.

Dharmakirti is saying that those three things couldn't have come from any combination of the elements. The elements didn't disappear and turn into mind. They are not the material cause.

The visual sense is so overpowering to all the other senses that we take our sight as our mind. What we see is confused with the mind. The sense power of the eye consciousness is the patch of cells that receives and transmits image data.

Proof #3:

* Take those three.

* They did not come from the elements alone.

* Because the elements are not a living being. (Living things don't come from chemicals or rocks.)

The mind is not similar to physical matter nor limited to the physical body. The mind can go to China right now.

Proof #4:

* Take the mind.

* It is not something which does not cross into the next life.

* Because of the mind's ability to continue itself.

(The mind continues from moment to moment, so why at death should it all of a sudden stop continuing itself?)

Proof #5:

* Take the elements.

* They are not the cause of the three.

* Because there should never be cases where the elements fail to cause the three.

(Any time you combine those elements and chemicals, mind should be created.)

Proof #6:

* Take the elements:

* They are not the cause of the three.

* because multiple elements would cause multiple people.

Questions we're asking:

1.) Where did you come from?

2.) Why are you different from other people?

The Four Ways of Taking Birth:

1.) Womb

2.) Egg

3.) Miraculous (as Padmasambhava)

4.) Warmth and moisture

CLASS NOTES

Course IV: The Proof of Future Lives

Class Nine: Proofs of the Mind's Cause

Proof #7:

- * Take the four elements which are the basis of the sense powers (the living tissues).
- * They are not the material cause of the mind.
- * Because you can damage the sense powers and you don't always damage your mind.
If you damage 20% of your body, you should have a corresponding 20% damage to the mind, and you don't.

Proof #8:

- * Let's consider the main mind.
- * Mind provides the basis for the sense powers.
- * Because it projects them.
The mind's karma throws (projects) the next life and its physical form, and is therefore the cause of the senses. The things we do, say, and think in this life ripen into desire, and as we die, that triggers the karma that projects the new life.

Proof #9:

- * Let's consider the mind.
- * It is the cause for the mind to stay.
- * Because what keeps the mind going is the mental karma of past lives.
Why does the mind continue going? Mental karma from the past causes it to continue. When the mental karma to continue with this life is finished, the senses and body will stop. (He only mentions mental karma because he wants to prove that mind causes mind.)

Proof #10:

- * Let's consider the mind of a normal person at the moment of death.
- * It does cross the line into a similar state of mind in the next life.
- * Because it possesses desire at the time of death.
Because a normal person's mind has desire as he dies, that mind must cross the line into more of the same thing in the next life. An arhat doesn't have desire, and that's why they don't take samsaric rebirth.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Ten: Desire and Rebirth

The Wheel of Life SI PAY KORLO

existence of wheel

(The twelve links of dependent origination)

How the tenth proof works:

- * Consider the mind of a normal person (non-arhat, who hasn't destroyed his bad emotions) at the time of death.
- * Their mind will cross the line into a future mind.
- * Because the state of mind at death has desire.

Link #2 (man making pots) This means making karma -the karma you create during your life. This karma has to be ripened before you receive the result.

Link #7: - (guy with an arrow in his eye) - feeling/sensation

Link #8 GYEPA (man feasting) - Craving

Link #9 (monkey grabbing fruit) - Grasping

Link #10 (pregnant woman or man and woman lying together) - (Sometimes translated as becoming, existence) Very ripe karma which can make you take rebirth. This is the karma of link #2, suddenly made potent, like the trigger of a bomb.

Link #11 (woman giving birth) - Karma ripening and causing result. It doesn't happen after #2, because it needs craving and grasping as a trigger.

Link #12 - Old age and death.

After collecting a karmic seed (link #2), it must ripen before you experience a result. Links #8 and #9 cause the karma to ripen so that it can flower into a result (#11). If you can avoid craving and grasping at the time of death, your karma won't ripen.

That is Dharmakirti's argument - **desire in the mind (craving and grasping) at death leads to karma ripening into a result - rebirth.** The last moment of mind flops over into the next moment of mind in the new life. If you don't have desire in the mind at death, past karma won't be triggered, and you won't have a suffering result.

The nature of craving and grasping: **Craving** (link #8) is based upon link #7 (the ability to feel), and is the desire not to be separated from its object. The first links (#1-#7) after being born represent development of the body and senses. They represent milestones in development: sense organs develop, you have contact with outside objects, you have consciousness growing from the contacts, those consciousness have emotions and feelings, you develop good and bad feelings, and you develop desire not to lose nice feelings. Most human endeavors are based on not wanting to be separated from what you want. This is the trigger that triggers karma. If you could get rid of this, you wouldn't have to be reborn. This is the state of an arhat.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Ten, continued

Three types of craving:

- 1.) **DU - SE** **Desire craving:** The craving that desires not to lose an attractive
desire craving object.
- 2.) **JIK - SE** **Fear craving:** The craving which wishes to avoid unpleasant objects.
fear craving
- 3.) **SI - SE** **The craving for existence:** craving for "me", because at the
existence craving moment of death you fear that you are ending your existence.

These all are contained in the eighth link, but the craving which triggers rebirth is especially craving for existence (of "me").

Grasping: (Link #9) This is the craving of link #8 intensified to a very high degree in the last moments of life. This is the actual trigger for the karma of rebirth.

GELTE	*JIKTSOK	TADREL	CHIR	LAM
if	habit of grasping to yourself and your parts as self-existent	to lose something	because	path (of seeing emptiness)

DANGPOR NI	SI	ME	GYUR	* jiktsok: this is the ignorance which is the root of the wheel of life/rebirth
at the beginning	rebirth	not	would be	

If getting rid of any kind of this wrong view could stop your rebirths, then at the beginning of the path of seeing you wouldn't have to take rebirth again (refers to person #3 below).

HLENSHIK KHEPA MAPANG CHIR

That innate grasping that we all have as seeing ourselves as self-existent - we must get rid of this in order not to be reborn.

DANG NA-ANG SIPA GA-LA VU

But if you were to give up seeing yourself as self-existent, you would not have to take another rebirth. The desire that crosses over is the grasping to the self-existent "me". This means that dying without grasping isn't all there is to avoiding rebirth. We must die without seeing the self as self-existent - without grasping to that.

Four ways of perceiving self:

- 1.) **Unanalyzed, unchecked, conventional "me".** Seeing things this way is OK. It's a **tse-ma**. Nothing bad about it.
- 2.) **Seeing myself as self-existent and believing myself to be self-existent.** Wanting myself to be happy and misperceiving who I am. I'm blank, and am seeing myself as "me". I'm

CLASS NOTES

Course IV: The Proof of Future Lives

Class Ten, continued

trying to make myself happy by doing wrong deeds to become happy. That's misperception of my nature, and that's ignorance - thinking donuts will make me happy rather than doing good deeds. That's seeing myself the wrong way: thinking that finding the right job, the right partner, money, etc. will make me happy is ignorant of the nature of karma. It proves I don't understand my true nature and the nature of karma and emptiness, and it is wrong view, a misperception of myself. It's bad news.

3.) Someone who has seen emptiness and doesn't believe in self-existence, but sees self as self-existent.

4.) Someone who no longer see or believes self to be self-existent.

Seeing oneself in way #2 or #3 at the time of death will trigger karma and rebirth. At death, you will look at yourself and wish yourself to be happy and not to end, and that will be an ignorant perception of yourself.

The likelihood of seeing oneself as not self-existent in the last few minutes of your life (the most terrifying, confusing time of your whole life) if you don't have any strong habituation is very, very unlikely. It's beyond impossible.

You must have understanding of your selfless nature so deep inside that it arises at death and you don't crave and grasp after existence and the pleasure of your body. That's what Dharmakirti meant when he said "desire triggers karma and rebirth; without desire, there's no karmic ripening and rebirth.

#3 above will take rebirth if he dies with a view of self-existence. Even having seen emptiness, there is still the habit of seeing things as self-existent. The quote mentioned before ("If getting rid of any kind of this wrong view could stop your rebirths, then at the beginning of the path of seeing you wouldn't have to take rebirth again") refers to this. Not believing in self-existence isn't enough to avoid rebirth - one must not see it that way either.

Arhats don't take samsaric rebirth, because they don't have any rebirth triggers (desire). Even though they've still got lots of negative karma, nothing is there to cause the karma to ripen.

The key is those last moments: the desire that a self-existent me be happy, that a self-existent me not stop. It depends upon the perception of me as self-existent. It's not wrong to want to be happy. When I want to be happy, am I perceiving "me" in a way to cause myself to undertake actions that have nothing to do with my happiness (i.e. not understanding karma and emptiness)? If I do, it's craving. If I don't that's not craving, and it's fine.

"If you were to give up seeing yourself as self-existent, where on earth could it happen - how could you ever take rebirth?" (Continuation of quote from before)



COURSE IV
The Proof of Future Lives

Tibetan Language Study Guide

Class One

ཚད་མ།

tsema

ཚད་མས་དམིགས་པ་ཡོད་པའི་མཚན་ཉིད།

tseme mikpa yupay tsennyi

ཚད་མ་ཀུན་བཏུས།

tsema kuntu

སློབ་དཔོན་སྤྱོད་སྒྲུབ།

loppun choklang

ཚད་མ་རྣམ་འགྲེལ།

tsema namdrel

སློབ་དཔོན་ཚོས་བྲག་སྒྲུབ།

loppun chudrak

ཐར་ལམ་གསལ་བྱེད།

tarlam selje

གྲུ་ལ་ཚབ་ཇེ།

gyaltsab je

ཚད་མ་དགོངས་གྲུ།

tsema gong gyen

དགེ་བཤེས་ཡི་ཤེས་དབང་ཕྱག་དཔྱད་ཤེས།

geshe yeshe wangchuk

ང་འམ་ང་དང་འདྲ་བས་གང་ཟག་གི་ཚོད་བཟུང་གི། །གང་ཟག་གིས་གང་ཟག་གི་ཚོད་
མི་བཟུང་སྟེ། ཉམས་པར་གྱུར་ཏེ།

*nga-am nga dang drawe gangsak gi tsu sung gi, gangsak gi gangsak gi tsu
misung te, nyampar gyur ta re*

Class Two

མངོན་གྱུར།

ngun-gyur

ཚོག་གྱུར།

kok-gyur

ཤིན་ཏུ་ཚོག་གྱུར།

shintu kokgyur

Course IV: The Proof of Future Lives
Language Study Guide

མངོན་སུམ་ཚད་མ། མངོན་གྱུར།
ngunsum tsema ngun-gyur

ཇེཔ་དཔག་ཚད་མ། རློག་གྱུར། ཤིན་ཏུ་རློག་གྱུར།
jepak tsema kokgyur shintu kokgyur

ཚད་མར་གྱུར་པ་འགྲོ་ལ་ཕན་བཞིན་པ། རྩོན་པ་བདེ་གཤེགས་རློབ་ལ་ཕྱག་འཚལ་ལོ།
tsemar gyurpa dro la pen shepa, tunpa deshek kyobla chaktsel lo

Class Three

གསར་དུ་མི་སྐྱ་བའི་རིག་པ།
sardu mi-luway rikpa

ཚད་མའི་རློབ་བྱ།
tsemay kyebu

དཔུང་ཤེས།
cheshe

ཐར་པ།
tarpa

ཐམས་ཅད་མཁྱེན་པ།
tamche kyenpa

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Language Study Guide

དེར་བགྲོད་པའི་ལམ།

der druppay lam

Class Four

ཇི་སྟེད་པའི་ཚོས།

ji-nyepay chu

ཇི་ལྟ་བའི་ཚོས།

ji-tarway chu

ཐམས་ཅད་མཁྲིན་པ།

tamche kyenpa

དབྱུང་ཤེས།

cheshe

དབྱུང་པ་གསུམ།

chepa sum

Class Five

ཐམས་ཅད་མཁྲིན་པ།

tamche kyenpa

མི་རྟག་པ།

mitakpa

རྟག་པ།

takpa

ཡུལ་ཅན།

yulchen

ཡུལ།

yul

Course IV: The Proof of Future Lives
Language Study Guide

ཐམས་ཅད་བྱེད་པ་དབང་ཕྱུག
tamche jepa wangchuk

སྐྱུག་བསྐྱེལ་བདེན་པ།
dukngel denpa

ཀུན་འབྱུང་བདེན་པ།
kunjung denpa

འགོག་བདེན།
gokden

ལམ་བདེན།
lamden

Class Six

ལུགས་འབྱུང་གི་རིགས་པ་བཞི།
lukjung gi rikpa shi

Class Seven

ཉེར་ལེན་གྱི་རྒྱ།
nyerlen gyi gyu

སྐྱེས་མ་ཐག་གི་རིག་པ།
kye matak gi rikpa

དབང་པོའི་གཟུགས།
wangpoy suk

ཕྱིའི་གཟུགས།
chiy suk

Course IV: The Proof of Future Lives
Language Study Guide

གཞན་གྱི་རྒྱུད།

shen gyi gyu

Class Eight

དབང་པོ།

wangpo

དབུགས་འབྱུང་རྒྱུ།

uk jung-ngup

ལོ།

lo

ས། ལྷ་ཞིང་འབྲས་པ།

sa, sa shing tepa

ཅུ། བརྒྱན་ཞིང་གཤེར་བ།

chu, len shing sherwa

མི། ཚ་ཞིང་སྲིག་པ།

me, tsa shing sekpa

རྒྱུད། ཡང་ཞིང་གཡོ་བ།

lung, yang shing yowa

Course IV: The Proof of Future Lives
Language Study Guide

Class Nine

མིག ན་བ། ལྷ། ལྷེ། ལུས།
mik nawa na che lu

ཏེན། བཏེན་པ།
ten tenpa

Class Ten

ཐ་མལ་པའི་འཆི་ཁའི་རིག་པ་ཚོས་ཅན།
tampay chikay rikpa chuchen

རིག་པ་སྤྱི་མར་མཚམས་སྐྱོར་ཏེ།
rikpa chimar tsam jor te

ཆགས་ཅན་གྱི་རིག་པ་ཡིན་པའི་ཕྱིར།
chakchen gyi rikpa yinpay chir

བརྒྱད་པ་སྟེན་པ། དགུ་པ་ལེན་པ།
gyepa sepa gupa lenpa

འདོད་སྟེན།
duse

འཇིགས་སྟེན། སྟེན་སྟེན།
jikse sise



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COURSE

4



4

THE PROOF OF FUTURE LIVES

COURSE

Level 1 of Buddhist Logic and Perception (*Pramana*)

