

\*,, SLOB DPON PHYOGS GLANG GI BSHAD PA DGOD PA,,

*What it Was that Master Dignaga Stated*

,, SER SMAD SPOM RA DGE BSHES YE SHES DBANG PHYUG GI TSAD MA  
RNAM 'GREL GYI DGONGS PA'I RGYAN LAS,

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:

,DE NI LE'U DANG POR RANG DON RJES DPAG RGYAS PAR BSHAD RJES  
TSAD MA GRUB PA'I LE'U 'CHAD PAR BYED DO,

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.

,DE YANG RTZA BA'I SA BCAD GNYIS PA NGES BYA'I THAR PA DANG  
THAMS CAD MKHYEN PA DANG DER BGROD PA'I LAM BSHAD PA LA  
GNYIS, SPYI'DON DANG , YAN LAG GI DON NO,

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.

,DANG PO LA GSUM, SLOB DPON PHYOGS GLANG GI BSHAD PA DGOD  
PA DANG , DE'I DON RNAM 'GREL MDZAD PAS JI LTAR BKRAL BA'I TSUL  
DANG , DE DAG GI DGONGS PA'O,

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.

,DANG PO NI, SLOB DPON PHYOGS GLANG GI BSHAD PA DGOD PA NI,  
TSAD MA KUN BTUS LAS,

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

,TSAD MAR GYUR PA 'GRO LA PHAN BZHED PA, ,STON PA BDE GSHEGS  
SKYOB LA PHYAG 'TSAL TE, ,RTOG GE NGAN 'KHRUL 'GRO BA LA BRTZE  
BAS, ,TSAD MA GRUB PA TSUL BZHIN BSHAD PAR BYA,

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.

,ZHES MCHOD BRJOD DANG BRTZOMS PAR DAM BCA' BA YIN PAR THAR  
LAM GSAL BYED DU GSAL BA

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

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\*, SLOB DPON CHOS KYI GRAGS PAS BRTZOM PA'I TSAD MA RNAM 'GREL  
GYI BSHAD PA, MKHAS CHEN DGE BSHES YE SHES DBANG PHYUG GI  
TSAD MA DGONGS RGYAN LAS,

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.

,THUB PA TSAD MAR BSGRUB PA LA GNYIS, LUGS 'BYUNG GI SGO NAS  
STON PA LAM GANG NAS BYON PA'I TSUL BSTAN PA DANG , LUGS  
LDOG GI SGO NAS DE LTAR BYON PA'I SHES BYED BSTAN PA'O,

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.

,DANG PO LA, TSAD MAR GYUR PA'I DON BSHAD PA'I SGO NAS TSAD MA'I SKYES BU'I MTSAN GZHI NGOS GZUNG BA DANG , LHAG MA BZHI BSHAD PA'I SGO NAS TSAD MA'I SKYES BU'I MTSAN NYID DANG , DER BGROD PA'I LAM NGOS GZUNG BA'O,

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.

,DANG PO LA, TSAD MA SPYI'I MTSAN NYID DANG , THUB PA'ANG MTSAN NYID DE DANG LDAN PAR BSTAN PA'O, , DANG PO LA, MTSAN NYID KYI NGO BO DANG , KHYAD PAR RO,

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.

,DANG PO LA, MTSAN NYID DANG , MTSAN GZHI DANG MTSAN GZHI LA MTSAN NYID NGES BYED DO, DANG PO LA, MI SLU BA NGOS GZUNG BA DANG , DE LA MA KHYAB PA SPANG BA DANG , KHYAB CHES PA SPANG BA'O,

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.

,MI SLU BA NGOS GZUNG BA LA, RTZA BA LAS, ,TSAD MA BSLU MED CAN SHES PA, ,DON BYED NUS PAR GNAS PA NI, ,MI SLU

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.

ZHES PA'I TSIG PHYED DANG GSUM STE, SKYES BU'I MNGON MTHO  
DANG NGES LEGS BSGRUB PA'I THABS DANG BCAS PA NI TSAD MA'I  
GZHAL BYA YIN ZHING , DE DAG THAMS CAD LA THUB PA NYID MI SLU  
BA YIN PAS SPYIR TSAD MA'I MTSAN NYID DE GANG ZHE NA, GSAR DU  
BSLU BA MED PA CAN GYI SHES PA DE, TSAD MA'I MTSAN NYID DANG ,

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.

MI SLU BA'I DON YANG , BTZO BSREG LA SOGS PA'I DON BYED NUS PAR  
SHES PA DES JI LTAR RTOGS PA LTAR DON LA GNAS PA DE'O,

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.

,GNYIS PA MTSAN NYID KYI KHYAD PAR NI RTZA BAR,  
,MA SHES DON GYI GSAL BYED KYANG , ,RANG GI NGO BO RTOGS 'OG  
TU, ,SPYI' RNAM PAR SHES PA THOB, ,RANG GI MTSAN NYID MI SHES  
PA, ,SHES PA GANG YIN ZHES DGONGS PHYIR, ,RANG GI MTSAN NYID  
DPYAD PHYIR RO,

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.**

,ZHES TSIG DRUG GONG DU BSHAD PA'I MI SLU BA TZAM GYIS TSAD

MA'I MTSAN NYID YONGS SU MI RDZOGS TE, SNGAR MA SHES PA'I DON  
GYI GSAL BYED DE DANG PO'AM GSAR DU SHES PAS KYANG MTSAN  
NYID KYI ZUR DU SMOS DGOS PA'I PHYIR, DES NA, GSAR DU MI SLU BA'I  
SHES PA, TSAD MA'I MTSAN NYID YIN NO,

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."

,DON GSAR DU GSAL BYED TSAD MA YIN NA, SNGON PO NGES PA'I  
BCAD SHES CHOS CAN, TSAD MA YIN PAR THAL, GSAR DU RTOGS PA'I  
SHES PA YIN PA'I PHYIR, DER THAL, SNGON PO'I DON SPYI GSAR DU  
RTOGS PA'I SHES PA YIN PA'I PHYIR ZHE NA,

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."

SKYON MED DE, SNGON 'DZIN MNGON SUM GYIS SNGON PO RANG GI  
NGO BO THUN MONG MA YIN PA

RTOGS PA'I 'OG TU SNGON PO'I DON SPYI 'DZIN PA'I SPYI'I RNAM PAR  
SHES PA DE THOB PA YIN GYI DE LA RANG DBANG DU YUL GCOD PA'I  
MTHU MED DO, , TSAD MA YIN NA, RANG GI MTSAN NYID SNGAR MA  
SHES PA GSAR DU SHES PA'AM DE LA BR TEN PA DGOS SO, , 'DIR RANG GI  
MTSAN NYID CES PA RANG MTSAN LA GO DGOS,

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.

\*,, THUB PA'ANG TSAD MA'I MTSAN NYID DANG LDAN PAR BSTAN PA,,

*Showing that the Qualities of Correct Perception  
Are as well Possessed by the Victorious Buddha*

,, SER SMAD SPOM RA DGE BSHES YE SHES DBANG PHYUG GI TSAD MA  
RNAME 'GREL GYI DGONGS PA'I RGYAN LAS,

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:

,GNYIS PA THUB PA'ANG MTSAN NYID DE DANG LDAN PAR BSTAN PA  
LA GNYIS, TSAD MA'I DON BSHAD ZIN DANG SBYAR BA DANG , GYUR  
PA'I DON BSHAD PA'O, , DANG PO NI, RTZA BAR, ,DE LDAN BCOM LDAN  
TSAD MA NYID, CES TSIG GCIG,

Here secondly we show that the qualities of correct perception are as well possessed by the victorious Buddha. We proceed in two steps: bridging this explanation to the meaning of correct perception already presented, and explaining the meaning of the words "who turned." The first of the two is conveyed in the root text with the line,

**The one who has it is the Victorious One;  
Perfectly correct itself.**

,THUB PA BCOM LDAN 'DAS CHOS CAN, CHOS THAMS CAD LA TSAD MA  
YIN TE, DE THAMS CAD LA GSAR DU MI SLU BA'I SHES PA DE DANG  
LDAN ZHING DE YIN PA'I PHYIR,

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**.

GTZO BO NI, RNAME MKHYEN DES JI LTA JI SNYED KYI CHOS RNAMS  
RANG DBANG DU MNGON SUM GYIS GZIGS PA'I TSAD MA YIN LA, THUB

PA'ANG RNAM MKHYEN DE DANG LDAN PAR BSTAN PA'O, , DE NI,  
SANGS 'PHAGS KYI RGYUD LA YE SHES MED PAR 'DOD PA'ANG KHEGS  
SO,

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.

,SKABS 'DIR, THAR LAM GSAL BYED DANG YIG CHA 'GA' ZHIG LAS,  
RNAM MKHYEN SKAD CIG DANG POS MA GZIGS SHING , RNAM  
MKHYEN SKAD CIG GNYIS PAS GSAR DU GZIGS PA'I CHOS SHIG YOD  
PAR GSUNG ZIN LA 'KHOD 'DUG PAS DE LTAR KHAS LEN NA, DE 'DRA'I  
CHOS DE CHOS CAN, RNAM MKHYEN SKAD CIG DANG POS GZIGS PAR  
THAL, GZHI GRUB PA'I PHYIR, DER THAL, RNAM MKHYEN SKAD CIG  
DANG PO CHOS THAMS CAD MNGON SUM DU RTOGS PA'I YE SHES YIN  
PA'I PHYIR, DER THAL, RNAM MKHYEN YIN PA'I PHYIR, MA KHYAB NA,  
RNAM PA THAMS CAD MKHYEN NYID LAM ZHES GSUNG ,

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.

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"?

,RTZA BAR MA GRUB NA, DE CHOS CAN, GZHI GRUB PAR THAL, RNAM  
MKHYEN SKAD CIG GNYIS PAS GSAR DU RTOGS PA'I CHOS YIN PA'I  
PHYIR, MA GRUB NA, KHAS BLANG DANG 'GAL,

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.

,RANG RE'I YIG CHA BLO RIG LAS, RTOGS ZIN RTOGS PA'I RIG PA, BCAD SHES KYI MTSAN NYID DU BZHAG, YIG CHA GZHAN RNAMS, RTOGS ZIN RTOGS PA'I TSAD MIN GYI RIG PA, BCAS SHES KYI MTSAN NYID DU 'JOG, THAR LAM GSAL BYED LAS, KHO BO NI KHA NANG DU PHYOGS NAS JI TZAM BSAMS KYANG , TSAD MA MA YIN PA'I KUN MKHYEN DANG , TSAD MA LA GSAR RTOGS KYIS MA KHYAB PA MA TSOR RO, , ZHES PA BSAM NA RNAM MKHYEN SKAD CIG GNYIS PA PHAN CHAD RANG YUL GSAR RTOGS YOD PAR GSUNG ,

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,

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.

,RNAM MKHYEN SKAD CIG DANG POS DUS GSUM CIG CAR DU MA GZIGS NA, DUS GSUM CIG CAR DU GZIGS PA'I YE SHES MED PAR 'GYUR RO, , GZIGS NA 'BYUNG 'GYUR GYI CHOS RNAMS GZIGS DGOS PAS SKAD CIG GNYIS PA PHAN CHAD RTOGS ZIN CING MA GZIGS PA'I CHOS MED PA'I PHYIR, KHO BOS RNAM MKHYEN SKAD CIG DANG PO DANG , DE'I SKAD CIG GNYIS PA GNYIS KYI GZHAL BYA YIN KHYAB MNYAM TU 'DOD DO,

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.

, 'O NA RNAM MKHYEN SKAD CIG GNYIS PA CHOS CAN, RTOGS ZIN RTOGS PA'I RIG PA YIN PAR THAL, RNAM MKHYEN SKAD CIG DANG POS RTOGS ZIN PA'I DON KHO NA RTOGS PA'I PHYIR ZER NA MA KHYAB, RNAM MKHYEN SKAD CIG GNYIS PA DES, DE LTAR RTOGS KYANG , SKAD CIG DANG PO'I STOBS KYIS MI 'JUG PAR RANG STOBS KYIS YUL RTOGS PA YIN PA'I PHYIR,

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.

, GNYIS PA GYUR PA'I DON BSHAD PA LA, GYUR PA SMOS PA'I DGOS PA DANG , DE LA RTZOD SPANG NGO , , DANG PO LA, RTZA BAR , MA SKYES PA NI BZLOG DON DU, , GYUR PA NYID GSUNGS DE YI PHYIR, , SGRUB BYED LA LTOS TSAD YIN RIGS, ZHES TSIGS GSUM,

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.**

,SLOB DPON PHYOGS GLANG GIS, TSAD MA KUN BTUS KYI MCHOD  
BRJOD DU TSAD MAR GYUR PA ZHES SMOS PA LA, RNAM BCAD KYI  
DGOS PA NI, TSAD MA'I SKYES BU DE RANG GI RGYU LAS MA SKYES PA  
LDOG PA'I DON DU GYUR PA GSUNG PA'I PHYIR,

There are two reason why Master Dignaga, in the verse of the offering of praise at the beginning of his work, the *Compendium on Correct Perception*, mentions the phrase "**who turned.**" The first purpose for these words is the kind that is meant to exclude something. Here they are spoken **in the sense of the opposite**: they are meant to indicate that a person who is totally correct could never be something that **didn't ever develop** from its proper cause.

,YONGS GCOD KYI DGOS PA NI, THABS SHES KYI SGRUB BYED GOMS PA  
MTHAR PHYIN PA LA BLTOS NAS TSAD MAR 'KHRUNGS PA GO BA'I  
CHED YIN PA'I PHYIR,

The second purpose for these words is the kind that is meant to imply something. Here the point we are supposed to grasp is that one develops into a person of total **correctness** only by **depending** on reaching the final perfection of a gradual practice of all the various methods used for **achieving** this state.

,SER SMAD DGE BSHES YE SHES DBANG PHYUG MCHOG GIS BRTZOM  
PA'I RNAM 'GREL 'GREL PA TSAD MA DGONGS RGYAN LAS,

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.

GNYSIS PA DE LA RTZOD SPANG BA LA, SHES BYA THAMS CAD BZO SHES  
PA KUN MKHYEN YIN PA DGAG PA DANG , THAMS CAD KYI GNAS LUGS  
JI LTAR GNAS PA MNGON SUM DU SHES PA KUN MKHYEN DU BSGRUB  
PA'O,

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.

DANG PO LA, THAMS CAD KYI BYED PO'I DBANG PHYUG GI NGO BO  
DGAG PA DANG , SGRUB BYED DGAG PA'O,

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.

DANG PO LA, RTAG PA DGAG PA DANG , MI RTAG PA YIN PA DGAG  
PA'O,, RTAG PA YIN PA DGAG PA LA,

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:

RTZA BAR, , TSAD MA RTAG PA NYID YOD MIN, ,DNGOS YOD RTOGS PA  
TSAD PHYIR DANG , ,SHES BYA MI RTAG PA NYID KYIS, ,DE NI MI BRTAN  
NYID PHYIR RO, ,RIM BZHIN SKYE BA CAN DAG NI, ,RTAG LAS SKYE BA  
MI 'THAD PHYIR, ,BLTOS PA MI RUNG BA YI PHYIR, ,ZHES TSIG BDUN,

**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.**

GZHAN SDES THAMS CAD KYI BYED PA PO DBANG PHYUG RTAG PA  
RANG BYUNG GI TSAD MA'I SKYES BU YIN NO ZHE NA, LHA DBANG  
PHYUG DE THAMS CAD LA TSAD MAR KHAS LEN PAS, YUL DNGOS POR  
YOD PA RTOGS PA'I TSAD MA YIN DGOS,

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**.

DE YIN NA, TSAD MA RTAG PA NYID DU YOD PA MIN TE, YUL MI RTAG  
PA RTOGS PA'I PHYIR, KHYAB STE, YUL SHES BYA MI RTAG PA NYID YIN  
NA, , DE 'JAL GYI TSAD MA DE MI BRTAN PA NYID YIN DGOS PA'I PHYIR,

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**.

YANG DBANG PHYUG NYID RTAG PA YIN NO ZHE NA, DBANG PHYUG  
GI SHES PA MI RTAG PAR KHAS LEN PAS SKYE BAR KHAS LEN DGOS,  
SHES PA DE, DBANG PHYUG RTAG PA LAS SKYE BA MI 'THAD DE, SNGA  
PHYI RIM PA BZHIN DU SKYE BA CAN YIN PA'I PHYIR, RKYEN LA BLTOS  
NAS KYANG BSKYED PA MA YIN TE, RTAG PA RKYEN LA BLTOS PA MI  
RUNG BA YIN PA'I PHYIR,

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.

ṭIK CHEN RIGS PA'I RGYA MTSO LAS GSUNGS PA LTAR, YUL MI RTAG PA YIN NA, YUL CAN RTAG PA YIN PA 'GAL GYI, YUL RTAG PA YIN NA'ANG YUL CAN RTAG PA YIN MI DGOS TE,

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.

YUL CAN DES, YUL RTOGS PA DE DUS RTAG TU 'JAL LAM RES 'GA' 'JAL, RTAG TU 'JAL NA, YUL DE'ANG RTAG TU YOD PAR 'GYUR BAS MI RTAG PA YIN PA 'GAL,

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.

RE 'GA' 'JAL NA, YUL RTOGS PA DE RGYU RKYEN LA BLTOS PAR 'GYUR BAS MI RTAG PA YIN DGOS SO, , YUL RTAG PA YIN NA'ANG YUL CAN RTAG PA YIN MI DGOS TE, YUL CAN GYIS YUL RTOGS PA RGYU RKYEN LA BLTOS PA'I PHYIR,

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.

'GA' ZHIG GIS SKABS 'DIR THA SNYAD PA'I TSAD MA RTAG PA BKAG PA YIN ZER, 'O NA, DON DAM PA'I TSAD MA CHOS CAN, KHYOD KYI YUL DU MI RTAG PA MED PAR THAL LO, , GANGS CAN GYI ZHING DU RNAM MKHYEN RTAG PAR KHAS LEN PA'I GRUB MTHA' RNAMS NI, RIGS PA'I

DBANG PHYUG GI GZHUNG DE DANG RGYAB 'GAL DU SONG BA YIN NO,

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.

,GNYIS PA MI RTAG PA YIN PA DGAG PA LA, RTZA BAR, ,RNAM 'AGS PHAN GDAGS BYA MIN PHYIR, ,MI RTAG NA YANG TSAD MED NYID, ,CES TSIG GNYIS,

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.**

GONG GI RIGS PA DE DAG MI BZOD NAS, DBANG PHYUG MI RTAG PA YIN YANG , 'KHOR BA'I DUS SU CHAGS SOGS NYAMS SU MYONG NAS, DE'I GNYEN PO GOMS PA'I SGRUB BYED LA BLTOS PA MIN PAR, THOG MA NAS CHAGS BRAL DANG KUN MKHYEN YIN NO ZER,

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.

DBANG PHYUG RIGS 'DRA SNGA MA LAS SKYES PA'I KUN MKHYEN YIN PA LA SGRUB BYED KYI TSAD MA NYID MED PAR THAL, DBANG PHYUG 'KHOR BA'I GNAS SKABS SU KUN NAS NYON MONGS PAS GNOD PA DANG , RNAM BYANG GI CHOS KYIS PHAN GDAGS PAR BYA BA RNAM PA 'AGS KYANG MIN PA'I PHYIR,

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**?

འིཀ་ཅེན་ལཏར་ཏིག་དེ་གཉའིས་, རྟམ་པ་རཀའི་ལས་སྐལ་ལ་མི་རུང་  
ལའི་རཀའི་ལས་སྐལ་ལ་མི་རུང་པ་ལ་, དབང་  
ཕྱུག་མི་རྟམ་པ་ཡིན་པར་བདེན་མཐོག་ཀྱི་ཀུན་མཁྱའི་ཡིན་པར་མི་  
'ཐ་དེ་མཚེན་གསུངས་པ་ལ་ལུང་སའ་, མི་རྟམ་པ་ཡིན་པ་དག་པ་  
མཚེན་པ་དེ་ཕུང་མཚེན་པ་ལ་མི་རུང་,

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."

,སེར་སྐལ་དེ་བཤེས་པའི་ཤེས་དབང་ཕྱུག་མཚོ་གིས་བརྩམས་  
པའི་རྣམ་འགྲེལ་འགྲེལ་པ་ཏུ་བཤེས་པ་དག་པ་ལ་མི་རུང་,

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.

གསུང་པ་ཀུན་མཁྱའི་གསུང་གཞུང་ལ་མི་, རྟམ་པ་, བཤེས་དབང་  
དཔེ་ལའི་དེ་ལྟར་མི་, ཐུགས་དབང་ལས་པ་རྣམ་པ་ལ་མི་རུང་པ་, བཤེས་  
དེ་ཏུ་བཤེས་པ་ལ་མི་རུང་པ་, ཐུགས་ལས་པ་རྣམ་པ་ལ་མི་རུང་, རྟམ་  
, རྟམ་པ་ལ་མི་རུང་པ་ལ་མི་རུང་པ་, ཐུགས་ལས་པ་རྣམ་པ་ལ་མི་  
རུང་པ་ལ་མི་རུང་པ་, རྟམ་པ་ལ་མི་རུང་པ་ལ་མི་རུང་པ་, ཐུགས་  
ལས་པ་རྣམ་པ་ལ་མི་རུང་པ་ལ་མི་རུང་པ་,

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.

THUB PA BCOM LDAN 'DAS CHOS CAN, GROL BA DON GNYER MTHA'  
DAG GI TSAD MA NYID DU 'DOD RIGS TE, BLANG BYA 'GOG LAM GNYIS  
DANG DOR BYA SDUG KUN GNYIS GYIS BSDUS PA RNAMS KYI 'JUG  
LDOG THABS DANG BCAS PA MNGON SUM DU RIG PA MTHAR PHYIN  
PA MDZAD PA'I PHYIR,

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**.

RGYA MTSO'I NANG DU RDO DANG SRIN BU'I GRANGS THAMS CAD RIG  
PA MDZAD PA TZAM GYIS GROL BA DON GNYER GYI 'DOD PA RDZOGS  
PA MA YIN NO, , THAG RING PO MTHONG NGAM MA MTHONG YANG  
RUNG , STON PA BCOM LDAN 'DAS NI GROL BA DON GNYER LA STON  
PA RIGS TE, GROL BA DON GNYER GYI 'DOD PA'I DON NYID MTHONG BA  
YIN PAS SO, ,

**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**.

THAG RING PO MTHONG BA TZAM GYIS TSAD MA'I SKYES BUR RIGS NA,  
BYA RGOD YIN KYANG THAG RING PO MTHONG BAS, GROL BA DON  
GNYER GYI GANG ZAG LA TSUR SHOG, BYA RGOD SOGS KHYOD KYI  
STON PAR BSTEN PAR GYIS SHIG CES GDAMS RIGS PAR 'GYUR RO, ,

**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**.

'JIG RTEN NA THAMS CAD BZO SHES PA LA KUN MKHYEN DU GRAGS PA  
LTAR GROL BA DON GNYER LA BLANG DOR GYI GNAS MA LUS PA  
MKHYEN PA ZHIG LA KUN MKHYEN DU NGOS GZUNG BA'O, ,

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.

TSE 'DIR MA CHAGS PAR PHYI MA PHAN CHAD DON DU GNYER BA  
ZHIG YIN NA

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.

BSHES GNYEN MTSAN NYID DANG LDAN PA ZHIG LA BSAM SBYOR  
GNYIS KYI SGO NAS TSUL BZHIN DU BSTEN DGOS PA NI GANG LAS  
KYANG GAL CHE BA YIN ZHING , DE LTA BU'I BSHES GNYEN TSOL BA'I  
TSUL YANG RANG GI 'DOD PA'I DON DE JI LTA BA BZHIN STON NUS MI  
NUS BRTAG DGOS PAS BRTAG TSUL YANG RIGS PA'I DBANG PHYUG GIS  
GSUNGS PA DE SHIN TU 'THAD PA'O,

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.

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[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.]

GNYSIS PA LHAG MA BZHI BSHAD PA'I SGO NAS TSAD MA'I SKYES BU'I  
MTSAN NYID DANG DER BGROD PA'I LAM NGOS GZUNG BA LA,

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.

KHYAD PAR GYI CHOS BZHI BSGRUB PA DANG , DE LAS TSAD MAR  
GRUB PA'O, , DANG PO LA, BSAM PA PHUN TSOGS NGOS GZUNG BA  
DANG , DE LAS SBYOR BA PHUN TSOGS SKYE TSUL DANG , DE GNYIS LAS  
'BRAS BU PHUN TSOGS GRUB TSUL LO,

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.

,DANG PO LA, BSAM PA PHUN TSOGS DANG PO'I SGRUB BYED DU BSTAN  
PA DANG , DE MA GRUB PA SPANG BA'O, , DANG PO NI,

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.

RTZA BAR, SGRUB BYED THUGS RJES GOMS LAS DE ZHES PA DES THUGS  
RJE CHEN PO DE TSAD MA'I SKYES BU SGRUB PAR BYED PA LA, DANG  
POR SNGON DU SONG STE, 'GRO BA MTHA' DAG SDUG BSNGAL LAS

GROL BAR 'DOD PA'I SNYING RJE BSKYED NAS, DE NAS SDUG BSNAL  
LAS GROL BA'I THABS GOMS PAR BYAS PAS STON PAR 'GYUR DGOS PA'I  
PHYIR,

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.

DE 'DRA THUGS RJE CHEN PO'ANG RANG GI RIGS 'DRA SNGA MA GOMS  
PA LAS GRUB PA'I PHYIR, SKABS 'DIR THUGS RJE CHEN PO DANG  
SNYING RJE CHEN PO GCIG TU BSHAD,

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.

DBU MA 'JUG PAR RANG 'GREL LAS, BSOD NAMS DANG YE SHES KYI  
TSOGS DANG THUGS RJE CHEN PO DANG , RNAM PA THAMS CAD  
MKHYEN PA LA SOGS PA MED PAS YANG DAG PAR RDZOGS PA'I SANGS  
RGYAS LAS DMAN PA'I PHYIR NA 'BRING NGO ZHES PA'I LUNG 'DI  
DRANGS NAS RANG RE'I DBU MA MTHA' DPYOD LAS BYANG CHUB  
SEMS DPA'I RGYUD LA'ANG THUGS RJE CHEN PO MED PAR BZHED,

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.

MDZOD GNAS BDUN PA'I SKABS SNYING RJE CHEN PO DANG THUGS RJE CHEN PO GNYIS LA KHYAD PAR MI 'DRA BA BRGYAD BZHAG PA DANG , THUGS RJE CHEN PO SANGS 'PHAGS KHO NA'I RGYUD LA YOD PAR GSUNGS TE, MDZOD RTZA BA LAS, THUGS RJE CHEN PO KUN RDZOB BLO, , TSOGS DANG RNAM PA SPYOD YUL DANG , , MNYAM PA'I PHYIR DANG CHES CHE'I PHYIR, , THA DAD BYA BA RNAM PA BRGYAD CES GSUNGS PA'I PHYIR,

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.

DE DAG LA BLTAS NA, THUGS RJE CHEN PO DANG SNYING RJE CHEN PO GNYIS KHYAD PAR SHIN TU CHE ZHING THUGS RJE CHEN PO THEG PA CHEN PO'I LAM GYI THOG MAR BSGOM PA'I LAM MA YIN NO,

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.

DE BZHIN DU, GDAN SA RNAMS KYI YIG CHA PHAL CHE BAR THEG DMAN GYI RGYUD LA SNYING RJE CHEN PO MED PAR GSUNGS KYANG , RANG RE'I YIG CHAR, NYAN THOS DGRA BCOM PA'I RGYUD LA SNYING RJE CHEN PO YOD PA, RGYUD BLA MA'I DAR tIK DRANGS NAS BSGRUBS,

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*.

DE YANG , SEMS CAN SDUG BSNAL LAS SKYOB 'DOD KYI SNYING RJE MED KYANG , SDUG BSNAL LAS 'BRAL 'DOD KYI SNYING RJE CHEN PO

YOD PA GSUNGS,

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.

RNAM BSHAD THAR LAM GSAL BYED LAS, SNYING RJE CHEN PO DE NYID THEG PA CHEN PO'I LAM SGOM PA'I THOG MA'I SGRUB BYED YIN PA DANG , ZHES DANG ,

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."

ṭIK CHEN RIGS PA'I RGYA MTSO LAS KYANG , GANG ZHIG 'GRO BA MTHA' DAG SDUG BSNAL LAS BSGRAL BAR 'DOD PA'I SNYING RJE CHEN PO DE NYID RGYUD LA SKYES PA DE NAS BYANG CHUB SEMS DPA' ZHES BYA BA'I SGRAS BSNYAD PAR BYA BA YIN GYI ZHES DANG ,

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."

SNYING RJE CHEN PO NYID LUGS 'BYUNG GI SKABS SU THEG CHEN THUN MONG MA YIN PA'I LAM GYI THOG MAR BSHAD PA YIN NO,

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.

,ZHES GSUNGS, YANG DE NYID LAS, 'GRO BA MTHA' DAG SDUG BSNAL LAS BSGRAL BAR 'DOD PA'I RNAM PA CAN GYI BLO BCOS MA MA YIN PA SNYING THAG PA NAS RGYUD LA SKYE BAR 'GYUR LA, BLO DE NYID LA THUGS RJE CHEN PO'AM SNYING RJE CHEN PO ZHES BYA'O, , DE NYID RGYUD LA SKYES PA TZAM NAS THEG PA CHEN PO ZHES BYA ZHING ,

BLO 'DI NI, THAMS CAD MKHYEN PA THOB PA'I RGYUR GYUR PA'I THUN  
MONG MA YIN PA'I LAM GYI THOG MA YIN LA ZHES GSUNGS PAS,

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.

SNYING RJE CHEN PO THEG PA CHEN PO'I LAM GYI THOG MA YIN PA  
DANG , THUGS RJE CHEN PO DANG SNYING RJE CHEN PO GNYIS MING  
GI RNAM GRANGS SU BSHAD DO,

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.

,LAM RIM CHEN POR, BLO GROS RGYA MTSOS ZHUS PA'I MDO DRANGS  
PA LAS, KHYIM BDAG GCIG LA BU SHIN TU SDUG PA ZHIG YOD PA MI  
GTZANG BA'I DONG DU LHUNG BAS, DE'I MA DANG GNYEN RNAMS  
KYIS BU DE DONG LAS 'DON PAR 'DOD PA'I SNYING RJE DANG 'DRA BA  
NYAN RANG LA'ANG YOD LA, DE'I PHA DES BU LA BRTZE BA'I SNYING  
RJE DANG 'DRA BA NI BYANG SEMS KHO NA LA YOD PAR GSUNGS,

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.

DE LA LTA NA, RANG RE'I YIG CHA LAS GSUNGS PA DE 'THAD PAR  
SNANG STE, MA YIS BU LA BRTZE BA LTA BU'I SNYING RJE NYAN RANG

LA'ANG YOD PA'I PHYIR DANG , DE TZAM GYIS SNYING RJE CHEN PO'I  
MTSAN NYID RDZOGS PA'I PHYIR,

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.

'ON KYANG , SNYING RJE'I SNGON DU GCES SHING PHANGS PA'I YID DU  
'ONG BA'I BYAMS PA DANG , DRIN GZO DRIN DRAN, MAR SHES SOGS  
'GRO DGOS PAS,

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.

NYAN RANG LA DE DAG SGOM PA YOD MED DPYAD DGOS,

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

GNYIS PA DE MA GRUB PA SPANG BA LA RTZOD PA DANG , DE DGAG PA  
GNYIS,

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.

DANG PO NI, RTZA BAR, BLO NI LUS LA BR TEN PA'I PHYIR, GOMS PAS  
GRUB PA MED CE NA ZHES TSIG GNYIS TE,

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.**

RGYANG PHAN PA NA RE, SNYING RJE SKYE BA DU MAR GOMS NAS  
TSAD MA'I SKYES BU 'KHRUNGS PA YIN ZHES PA MI 'THAD DE, SKYE BA  
SNGA PHYI MED CING YID BLO RTOG PA NI LUS LA BR TEN PA'I PHYIR,

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.

DE YANG , CHANG DANG MYOS PA'I NUS PA LTAR, YID BLO LUS KYI  
YON TAN DANG , RTZIG PA DANG DE'I RI MO LTAR LUS KYI RANG  
BZHIN DANG , SGRON ME DANG DE'I 'OD LTAR LUS KYI 'BRAS BU'I TSUL  
GYIS BR TEN NAS LUS ZHIG PA NA YID BLO RTOG PA'ANG ZHIG PAR  
'GYUR RO ZHES BSHAD DO,

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.

,TIK CHEN LAS, DPE DANG GNYIS LDOG NAS BSHAD, TSAD MA RGYAN  
LAS, BLO NI LUS KYI BDAG NYID DANG , , LUS 'BRAS LUS GYI YON TAN  
DANG , , DE LTAR LUGS GSUM LA BR TEN NAS, GOMS PA GRUB PA MED  
BAR 'DOD, , CES SO,

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.



\*\*\*\*\*

[This 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.]

,GAL TE 'JIG TSOGS LTA BRAL PHYIR, ,LAM DANG POR NI SRID MED  
'GYUR, ,LHAN CIG SKYES PA MA SPANGS PHYIR, ,SPANGS NA'ANG SRID  
PA GA LA YOD,

**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?**

,ZHES PAS, GAL TE 'JIG TSOGS LA BLTA BA 'KHOR BA'I RTZA BA YIN NA,  
MTHONG LAM DANG POR SKYES MA THAG NAS YANG SRID PHYI MA  
MTSAMS SBYOR BA MED PAR 'GYUR BAR THAL, 'JIG TSOGS LA LTA BA  
DANG BRAL BA'I PHYIR ZHES RTZOD DO, ,

**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.**"

LAN NI, RGYUN ZHUGS CHOS CAN, 'JIG LTA SPANGS PA'I RGYU MTSAN  
GYIS YANG SRID PHYI MA MI LEN PA MA YIN PAR THAL, 'JIG LTA LHAN  
CIG SKYES PA MA SPANGS PA'I PHYIR, 'JIG LTA LHAN SKYES SPANGS NA  
YANG SRID PHYI MA SKYE BA GA LA YOD DE MED DO, ,

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."

YANG NA, RGYUN ZHUGS MTHONG CHOS ZHI CHOS CAN, YANG SRID  
PHYI MAR SKYE BA GA LA YOD DE MED PAR THAL, MTHONG LAM THOB  
PA'I TSE DER 'JIG LTA SPANGS NAS MYANG 'DAS MNGON DU BYED NGES  
YIN PA'I PHYIR,

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.

,BDE BAR GYUR PA'ANG SDUG BSNAL BAR, ,MA GYUR CIG CES 'DOD PA  
NA, ,NGA'O SNYAM PA'I BLO GANG DE, ,SEMS CAN LA BLTA LHAN CIG  
SKYES,

**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.**

YANG 'JIG LTA KUN BRTAGS 'BA' ZHIG YIN PAS SRID PA'I RGYU MA YIN  
NO ZHE NA, 'JIG LTA LHAN SKYES MED PA MA YIN TE, BDAG BDE BAR  
GYUR CIG SNYAM PA'AM SDUG BSNAL BAR MA GYUR CIG, CES YUL  
'DOD PA NA, GRUB MTHA' BLTOS PA MED CING PHUNG PO LA BTAGS  
TZAM MIN PAR RANG DBANG BA'I NGA'O SNYAM DU 'DZIN PA'I BLO  
GANG YIN PA DE SEMS CAN LA BDAG TU LTA BA LHAN CIG SKYES PA  
YIN PA'I PHYIR,

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.**

,NGA ZHES MTHONG BA MED PA NI, 'GA' YANG BDAG LA CHAGS MA YIN, ,BDAG LA SRED PA MED PAR YANG , ,BDE BA 'DOD PAS MNGON RGYUG MIN,

**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.**

RGYUN ZHUGS SOGS 'GA' YANG BDAG LA CHAGS PA MA YIN PAR THAL, RANG DBANG BA'I TSUL GYIS NGA ZHES MTHONG BA MED PA'I PHYIR, 'DOD NA, GANG BDE BAR 'DOD PAS YANG SRID PHYI MAR MNGON PAR RGYUG PA MIN PAR THAL, BDAG LA SRED PA MED PA'I PHYIR,

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.**

tIK CHEN LAS, NGA'O ZHES MTHONG BA MED PAR 'GA' YANG BDAG LA CHAGS PA MA YIN LA, BDAG LA SRED PA MED PAS BDAG GI BDE BA 'DOD PAS YANG SRID MNGON PAR RGYUG PA MIN NO, , ZHES GSUNGS,

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."**

SKABS 'DIR, NGA'O SNYAM PA'I BLO TZAM 'JIG LTA RU 'DOD PA DE DAG NI MI 'THAD DE, DGRA BCOM PA DANG , SANGS 'PHAGS KYI RGYUD LA NGA'I CHOS GOS DANG LHUNG BZED CES PA'I BLO YOD PA'I PHYIR,

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."

MA GRUB NA, DE DAG GI CHOS GOS DANG LHUNG BZED SOGS BRKUS  
PA'I PHAM PA MI 'BYUNG BAR THAL, BDAG GIR 'DZIN PA MED PA'I  
PHYIR, KHYAB STE, STON PA ZHAL BZHUGS DUS STON PA'I DKOR BRKUS  
NA PHAM PA 'BYUNG LA, STON PA MYA NGAN LAS 'DAS PA'I TSUL  
BSTAN RJES MI 'BYUNG BA'I KHYAD PAR 'THAD PA'I PHYIR,

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 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.

'JUG PA LAS KYANG 'JIG TSOGS LTA DANG BRAL BA'I SANGS RGYAS  
KYIS, JI LTAR NGA DANG NGA YI BSTAN PA LTAR, , ZHES GSUNGS PAS  
SO, ,

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'."**

\*\*\*\*\*

,BDAG TU CHAGS PA'I RGYU NYID LAS, ,BDE MIN BDE BAR 'DU SHES PAS,  
,KUN LA RAB TU 'JUG 'GYUR BA, ,DE PHYIR SRED PA SRID RTEN YIN,

**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.**

SRED PA CHOS CAN, RKYEN GYI RNAM PA YIN TE, RANG 'BRAS YANG SRID PHYI MA'I LHAN CIG BYED PA'I RTEN YIN PA'I PHYIR,

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**.

SRED PA DE DE LTAR YIN PAR THAL, BDE BA MIN PA LA BDE BAR 'DU SHES PAS NYAMS PA DAG DMAN PA'I YUL KUN LA RAB TU 'JUG PAR 'GYUR BA DE'I PHYIR, 'DU SHES PHYIN CI LOG DE RGYU MED MIN TE, DE BDAG TU CHAGS PA'I RGYU NYID LAS 'BYUNG BA'I PHYIR,

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** **diverge 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**.

,CHAGS BRAL SKYE BA MA MTHONG PHYIR, ,ZHES NI SLOB DPON RNAMS KYIS GSUNGS,

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

SRED PA YANG SRID PHYI MA'I RGYU YIN PAR THAL, CHAGS BRAL DGRA BCOM PA SRED PA ZAD PAR SPANGS PA'I DBANG GIS YANG SRID PHYI MAR SKYE BA MA MTHONG BA'I PHYIR RO, , ZHES SNGON GYI SLOB DPON RNAMS KYIS GSUNGS PA'I PHYIR,

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."

\*\*\*\*\*

SER SMAD DGE BSHES DGE BSHES DBANG PHYUG GIS BRTZOMS PA'I TSAD MA DGONGS RGYAN LAS,

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

,GNYIS PA DGAG PA RGYAS PAR MDZAD PA LA, SKYE BA SNGA PHYI  
YOD PA'I SGRUB BYED 'GOD PA DANG , MED PA'I SGRUB BYED DGAG  
PA'O, ,

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.

DANG PO LA, RTAGS DGOD PA DANG , DE LA GNOD PA SPANG BA'O, ,  
DE'I RTZA BA NI, SKYE BA YONGS SU LEN PA NA, ZHES PA NAS, THAMS  
CAD TSE NA MTHONG BA NYID, CES PA'I BAR 'CHAD, MED PA'I SGRUB  
BYED DGAG PA NI, RTZA BAR, THA MA'I SEMS NI SEMS GZHAN DANG , ,  
ZHES PA NAS, , DE 'DRA'I SGRUB BYED LHAG LDAN 'DOD, CES PA'I BAR  
'CHAD DO, ,

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

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."

DANG PO RTAGS DGOD PA'I RTZA BA NI, , SKYE BA YONGS SU LEN PA  
NA, , ZHES PA NAS, , PHYIS KYANG DE 'DRAR 'GYUR BA YIN, , ZHES PA'I  
BAR 'CHAD, GNYIS PA GNOD PA SPANG BA'I RTZA BA NI, DE YI SHES PAS  
PHAN 'DOGS PHYIR, , ZHES PA NAS, , THAMS CAD TSE NA MTHONG BA  
NYID, , CES PA'I BAR RO, ,

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."

RTAGS NI, RTZA BAR, ,SKYE BA YONGS SU LEN PA NA, ,BYUNG RINGUB  
DBANG PO BLO DAG NI, ,RANG GI RIGS LA LTOS MED CAN, ,LUS NYID  
'BA' ZHIG LAS SKYE MIN,

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;

,HA CANG THAL PHYIR MTSAMS SBYOR BAR, ,NUS LDAN MTHONG BA  
GANG DE LA, ,CI ZHIG YOD 'GYUR GANG MED PA, ,GANG GIS PHYI NAS  
MTSAMS SBYOR MED,

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.

,GANG DU DROD GSHER LA SOGS PA, ,SKYE BO SKYE BAR MI 'GYUR BA'I,  
,SA SOGS CHA DE 'GA' YANG MED, ,DE PHYIR THAMS CAD SA BON

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.

BDAG,DE PHYIR DBANG SOGS RANG RIGS LA, ,LTOS PA MED PAR  
'BYUNG YIN NA, ,JI LTAR GCIG NI YONGS 'GYUR BZHIN, ,KUN 'GYUR  
KHYAD PAR MED PHYIR RO,

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.

,DBANG RNAMS RE RE LA GNOD NA, ,YID BLO LA GNOD YOD MA YIN,  
,DI 'GYUR NA NI DE DAG KYANG , , 'GYUR BA BDAG TU MTHONG BA YIN,

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.

,DE PHYIR BLO GNAS PA YI RTEN, ,BLO NYID LA NI BRTEN PA 'GA',

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

,DBANG PO RNAMS KYI RGYU YIN PAS, ,DE PHYIR BLO LAS DBANG PO  
YIN,

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

,DE 'DRA'I 'PHEN BYED YOD GYUR NA, ,PHYIS KYANG DE 'DRAR 'GYUR  
BA YIN, ,

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

ZHES PAS, BYIS PA SKYE MA THAG PA'I DBUGS 'BYUNG RNGUB DANG ,  
DBANG PO DVANGS PA, BLO'I G-YER BAG SOGS CHOS CAN, SKYE BA  
YONGS SU LEN PA NA RANG GI RIGS 'DRA SNGA MA LA BLTOS MED  
CAN MA YIN TE, DBUGS 'BYUNG RNGUB DANG , DBANG PO DVANGS PA,  
BLO'I G-YER BAG SOGS DANG LDAN PA'I PHYIR,

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.

'BYUNG BA'I LUS NYID 'BA' ZHIG LAS SKYE BA MIN TE, RIGS 'DRA SNGA  
MA LAS SKYES PA'I PHYIR,

*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.



DE LTA MIN NA HA CANG THAL NAS 'BYUNG BA KUN SROG CHAGS SU  
THAL, YID BLO 'BYUNG BA 'BA' ZHIG LAS SKYE BA'I PHYIR,

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.

SKYES MA THAG PA'I RIG PA RANG GI RIGS 'DRA SNGA MA LAS PHYI MA  
MTSAMS SBYOR BAR NUS PA DANG LDAN PA MTHONG BA DE LA, RGYU  
LHAG PO CI ZHIG KYANG YOD PAR GYUR PA MI DGOS PA GANG GI  
PHYIR NA, PHYI NAS KYANG RIG PA PHYI MAR MTSAMS SBYOR BA MED  
PA MA YIN NO, ,

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.

GANG DU DROD GSHER LAS SKYES PA LA SOGS PA SKYE BO SKYE BAR  
MI 'GYUR BA'I SA SOGS 'BYUNG BA'I CHA DE 'GA' YANG MED PA DE'I  
PHYIR, 'BYUNG BA THAMS CAD SROG CHAGS KYI SA BON GYI BDAG  
NYID CAN DU 'GYUR RO, , DE LTAR NA HA CANG THAL BA'O, ,

*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 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.

DBANG PO DANG BLO LA SOGS PA RNAMS RANG GI RIGS 'DRA SNGA  
MA LA BLTOS PA MED PAR 'BYUNG BA TZAM LAS SKYES PA DE'I PHYIR,  
'BYUNG BA GCIG SROG CHAGS SU 'GYUR BA BZHIN DU 'BYUNG BA KUN  
SROG CHAGS SU 'GYUR DGOS SO, ,

*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.]*

DBANG PO RNAMS RE RE LA GNOD PA YOD NA'ANG YID BLO RTOG PA  
LA GNOD PA YOD PAS MA KHYAB LA, YID BLO RTOG PA LA MYA NGAN

SOGS KYIS GNOD NAS 'GYUR NA DBANG PO DE DAG KYANG 'GYUR BA  
DAG TU MTHONG BA YIN PA'I PHYIR, YID BLO RTOG PA DE'I RTEN  
KHYAD PAR CAN GANG ZHIG NA, RANG GI RIGS MTHUN BLO SNGA MA  
NYID LA BR TEN PA'I SNGON GYI SEMS PA'I LAS 'GA' ZHIG DA LTAR YID  
BLO GNAS PA'I RTEN YIN PA DE'I PHYIR, YID BLO RTOG PA RTEN MED PA  
MA YIN NO,

*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.*

YID BLO LAS DBANG PO RNAMS 'BYUNG BA YIN TE, YID BLO SNGA MA  
'GA' ZHIG DBANG PO RNAMS KYI 'PHEN BYED KYI RGYU YIN PA DE'I  
PHYIR, PHYIS 'CHI KHA'I SEMS SOGS KYANG SNGA MA DANG 'DRA BAR  
RIGS 'DRA PHYI MA MTSAMS SBYOR BA 'GYUR BA YIN TE, RIGS 'DRA DE  
'DRA'I 'PHEN BYED KYI RGYU YOD PAR GYUR PA'I PHYIR,

*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.*

RTZA 'GREL DE DAG NI, SKYE BA SNGA PHYI YOD PAR SGRUB PA'I RIGS  
PA BSTAN PA STE, BYIS PA SKYES MA THAG PA'I DBUGS 'BYUNG RNGUB  
SOGS RANG GI RIGS 'DRA SNGA MA LAS BYUNG BA SGRUB NAS RIGS  
'DRA SNGA MA DE SKYE BA SNGA MA'I DBUGS 'BYUNG RNGUB SOGS YIN  
PAR SHES,

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.

DA LTA'I SKYES MA THAG PA'I DBANG SOGS RNAMS 'BYUNG BA 'BA' ZHIG LAS BYUNG NA, CHU GCIG GI NANG DU 'BU MGO DMAR LUS SER BA ZHIG BYUNG BA DANG , YANG MGO SER LA LUS DMAR BA ZHIG BYUNG BA DANG , SROG CHAGS 'GA' ZHIG CHUNG LA 'GA' ZHIG CHE BA DANG ,

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.

MI LA'ANG 'GA' ZHIG LUS CHE LA 'GA' ZHIG CHUNG BA DANG , RES 'GA' BLO GROS RNO LA RES 'GA' BRTUL PA SOGS DANG , YANG PHRU GU 'GA' ZHIG SHES RAB DANG BRTZE BA SOGS CHE LA 'GA' ZHIG CHAGS SOGS NYON MONG SHAS CHE BA YOD PA SOGS MI 'THAD PAR 'GYUR TE, RANG GI RIGS 'DRA SNGA MA LA BLTOS MI DGOS PAR 'BYUNG BA TZAM LAS SKYE BA'I PHYIR,

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.

YANG SROG CHAGS RNAMS 'BYUNG BA 'BA' ZHIG LAS SKYES NA, 'BYUNG BA GCIG SROG CHAGS SU 'GYUR BA NA, 'BYUNG BA KUN SROG CHAGS SU 'GYUR BAR THAL, 'GYUR MI 'GYUR GYI RGYU RKYEN GANG YANG MED PA'I PHYIR,

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.

RANG LUGS NI, YID BLO RTOG PA SNGA MA 'GA' ZHIG 'PHEN BYED KYI

RGYU BYED PA LAS DA LTAR RNAM SMIN GYIS BSDUS PA'I DBANG PO SOGS BYUNG LA, 'CHI KHA'I YID BLO RTOG PA 'GA' ZHIG GIS RGYU BYED PA LAS PHYI MA'I DBANG SOGS KYANG 'BYUNG BAR 'GYUR BAS PHYI MA YOD PAR SGRUB NUS SO, ,

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.

DE'I PHYIR, DBANG PO LNGA RE RE LA GNOD NA YID BLO 'GYUR BAS KHYAB PA MED LA, YID BLO LA MYA NGAN DANG 'BYUNG PO SOGS KYIS 'GYUR NA DBANG PO LA GNOD PAS KHYAB PA'I PHYIR, DPER NA, YID LA 'JIGS SKRAG SHUGS DRAG PA'I DUS NA, LCE DBANG GIS RO ZHIM PO MI MYONG BA BZHIN NO, ,

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.

'O NA, MIG DBANG NYAMS PA'I STOBS KYIS MIG SHES KYI YUL MI MTHONG BAR 'GYUR LA, DES DBANG GIS YID LA MYA NGAN BYUNG NAS YID BLO RTOG PA 'GYUR BA MNGON SUM DU MTHONG BA'I PHYIR ZHE NA,

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?

SKYON MED DE, DE LTAR 'GYUR BA YOD KYANG , DBANG PO NYAMS PA'I STOBS KYIS YID BLO 'GYUR BA MA YIN GYI, MIG DBANG NYAMS PA DES RKYEN BYAS NAS YID LA MYA NGAN GZHAN ZHIG BYUNG MYA

NGAN DE JE RGYAS SU SONG BAS YID BLO YANG 'GYUR BA YIN PA'I  
PHYIR,

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.

MIG DBANG NYAMS PA TZAM GYIS YID BLO RTOG PA 'GYUR BA MA YIN  
TE, BDAG NYID CHEN PO 'GA' ZHIG GIS MIG SBYIN PA BTANG YANG YID  
LA BDE BA 'BYUNG BA YOD PA'I PHYIR,

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.

DE LTAR NA, YID BLO RTOG PA DE, RANG 'BRAS DBANG SOGS KYI LDOG  
BYED KYI RGYU KHYAD PAR CAN YIN GYI, DBANG PO LA SOGS PA  
RNAMS RANG 'BRAS YID BLO RTOG PA LDOG BYED KYI RGYU KHYAD  
PAR CAN MA YIN NO,

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.

,DON BSDUS NA, SKYES MA THAG PA'I RIG PA CHOS CAN, RIG PA SNGA  
MA SNGON DU SONG STE, RIG PA YIN PA'I PHYIR, DPER NA, DA LTA'I  
RIG PA BZHIN ZHES PA SKYE BA SNGA MA SGRUB PA DANG ,

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.

THA MAL PA'I 'CHI KHA'I RIG PA CHOS CAN, RIG PA PHYI MA MTSAMS  
SBYOR TE, CHAGS BCAS KYI RIG PA YIN PA'I PHYIR, DPER NA, KHA SANG  
GI RIG PA BZHIN ZHES PA DE SKYE BA PHYI MA SGRUB PA'I RIGS PA'O,

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.

,TSIG LA 'KHRID NA, RIG PA SNGA MA CHOS CAN, RIG PA SNGA MA SNGON DU SONG BAR THAL, RIG PA YIN PA'I PHYIR, RIG PA PHYI MA CHOS CAN, RIG PA PHYI MA MTSAMS SBYOR BAR THAL, CHAGS BCAS KYI RIG PA YIN PA'I PHYIR, RTAGS KHYAB KUN KHAS, 'DOD MI NUS TE, RANG RANG DANG GCIG YIN PA'I PHYIR,

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.

DE DAG NI, SLOB DPON KA MA LA SHI LAS, SKYE BA SNGA PHYI SGRUB PA DANG 'DRA BA YIN TE, DE KHO NA NYID BSDUS PA'I 'GREL PA LAS GANG 'DOD CHAGS DANG BCAS PA'I SEMS YIN PA DE NI, RANG GI NYE BAR BLANG BAR BYA BA'I SEMS GZHAN SKYED PAR NUS PA YIN TE, CHAGS PA DANG BCAS PA'I SNGAR GYI GNAS SKABS KYI SEMS BZHIN, THA MAL PA 'CHI BA'I SEMS KYANG 'DOD CHAGS DANG BCAS PA YIN NO, , ZHES BYA BA NI RANG BZHIN GYI RTAGS SO ZHES GSUNGS SO, ,

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 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.

GONG GI RTAGS DE GNYIS KYI BSGRUB BYA RTOGS PA NA, SKYE BA SNGA PHYI RTOGS DGOS PAS, SKYE BA SNGA MA DANG , PHYI MA GZHI GANG GI STENG DU RTOGS PA SOGS DPYAD DGOS,

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.