

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

\*,, MI SNANG BA MA DMIGS PA'I RTAGS KYI DGOS PA DE'I SKOR,,

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.

,RGYAL TSAB DAR MA RIN CHEN GYI GSUNG RNAM 'GREL THAR LAM GSAL BYED LAS,

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.

,G SUM PA NI, MDO LAS, NGA'AM NGA DANG 'DRA BAS GANG ZAG GI TSOD BZUNG GI, GANG ZAG GIS GANG ZAG GI TSOD MI BZUNG STE, NYAMS PAR GYUR TA RA ZHES GSUNGS PA'I DON YIN PAS RGYU MTSAN MA MTHONG BZHIN DU GANG ZAG 'DI SKYON 'DI DAG DANG BCAS SO,, YON TAN CUNG ZAD KYANG MED DO ZHES SAM 'DI DANG 'DI LAS GZHAN MED DO ZHES CUNG ZAD KYANG SMRA BAR MI BYA'O ZHES PA'I DON TO,

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.

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."

,SKYES BU DAM PA GANG NA YOD MI SHES SHING SKYES BU DAM PA LA SMOD PA NI NGAN 'GRO MI BZAD PA'I RGYU PHUL DU PHYIN PAR MDO

RGYUD KUN NAS GSUNGS PAS THAL BAS G-YOGS PA'I ME DONG BZHIN  
DU GNAS 'DI LA BLO GROS DANG LDAN PA RNAMS KYIS SHIN TU BAG  
DANG LDAN PAR BYA'O,

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.

,SNGAR GYI MDO DANG DE'I DGONGS 'GREL GYI GZHUNG 'DI DAG GIS  
SEMS CAN THAMS CAD LA PHAN PA DANG BDE BA'I SEMS DANG LDAN  
PAR BYA DGOS PA DON GYIS 'PHANGS PAS SKYE BO GZHAN DAG LA  
DAG SNANG SBYONG BAR MA NUS NA'ANG SKYON BRJOD KYI SMRA BA  
NYUNG DU BYAS NA MDZES SO, ,

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.