

* , , THAR 'DOD RNAMS LA SNYING LTAR GCES PA'I NYER MKHO 'GA'
ZHIG LAS, ,

[From *A Number of Necessities, which Those Who Seek for Freedom should Cherish like the Heart in their Breast*:]

MKHAS GRUB KYI TSAD MA SDE BDUN YID KYI MUN SEL LAS,

The following excerpt is taken from *Clearing Away Darkness of the Mind about the Seven Books of Valid Perception*, a text composed by Kedrup Je.

SKYES BU SKYES MA THAG GI RIG PA DE LA RGYU MED NA, RES 'GA' YIN
PAS GNOD LA,

Suppose you say that the mind of a person who was just born has no cause. You are disproven by the fact that this mind is variable.

RGYU YOD NA, RTAG PA'AM MI RTAG PA GANG YIN, RTAG DNGOS YIN
NA YUL DANG DUS GANG LA YANG MA KHYAB PA MI SRID PAS, 'BRAS
BU DANG RJES SU 'GRO LDOG NGES PA MI SRID DO,

Suppose thus that this mind does have a cause. Is this cause unchanging or changing? If it were an unchanging thing that could perform some function, then there would be no possibility that it did not apply in every place and at every time; and so there would be no possibility of its having a fixed relationship where it came and went according to its result.

PHYI MA LTAR NA, BEM RIG GANG RUNG LAS GZHAN PA'I DNGOS PO
LAS SKYE BAR MI 'THAD PAS, GANG RUNG LAS SKYE DGOS LA,

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.

BEM POS NYER LEN BYED NA, DBANG PO DANG BCAS PA'AM, PHYI ROL
GYI BEM POS YIN,

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?

DANG PO LTAR NA, DBANG PO KUN TSOGS PA RGYUR DGOS SAM,
GANG RUNG RES CHOG,DANG PO LTAR NA, MIG DBANG MA TSANG
NA YANG YID BLO MI SKYE BAR 'GYUR LA, PHYI MA LTAR NA, MIG SHES
BZHIN DU RTOG PAS KYANG GZUGS GSAL BAR 'DZIN PAR 'GYUR ZHING,

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.

PHYI ROL GYI BEM POS NYER LEN BYED NA, YAN LAG CAN GYI RDZAS
KYIS SAM, RDUL PHRAN GYIS BYED, DANG PO LTAR NA, YAN LAG CAN
GYI RDZAS CHA BCAS CHA MED GNYIS LAS,

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.

CHA BCAS KYIS NYER LEN BYED PA NI, CHA THAMS CAD TSOGS PA
RGYUR DGOS SAM, GANG RUNG RES CHOG CES PA GONG GI RIGS PA'I
TSUL GYIS KHEGS LA,

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?

YAN LAG RNAMS LAS RDZAS THA DAD PA'I YAN LAG CAN CHA MED
KYIS NYER LEN BYED NA, GDONG GOS KYIS BSGRIBS NA, YAN LAG
GZHAN RNAMS KYANG GOS KYIS BSGRIBS PA DANG , GZHAN MA
BSGRIBS NA BSGRIBS MA BSGRIBS CHA GNYIS SU YOD PAR 'GYUR BA
DANG , BSGRIBS MA BSGRIBS CHA GNYIS YAN LAG RNAMS LA YOD KYI
YAN LAG CAN LA MED NA, GDONG GOS KYIS BSGRIBS PA'I TSE YAN LAG
CAN GYI GDONG GSAL BAR MTHONG BAR THAL LA,

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.

DE BZHIN DU G-YO MI G-YO DANG , KHA BSGYUR MA BSGYUR SOGS LA
SBYAR BA'I RIGS PA RNAMS KYIS GNOD DO , ,

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.

RDUL GYIS NYER LEN BYED NA, RE RE BAS KYANG LTOS MED DU SKYE
NA, YID RTOG DU MA CIG CAR SKYE BAR 'GYUR LA, KUN TSOGS DGOS
NA, RDUL PHRAN GCIG MA TSANG NA YANG MI SKYE BAR 'GYUR RO , ,

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.

MTHA' GZHAN 'GOG PA'I RIGS PA DE DAG LA BRTEN NAS SHES PAS
NYER LEN BYED PAR GRUB LA,

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.

DE LA YANG RANG RGYUD KYIS BSDUS PA DANG , GZHAN RGYUD KYIS
BSDUS PA GNYIS LAS, GZHAN RGYUD PHA MA LTA BU'I SHES PAS
DNGOS KYI NYER LEN BYED NA, PHA BZO MKHAS PA DANG BLUN PA
SOGS KYI BU YANG DE LTAR THAL BA'I SKYON 'BYUNG BAS,

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.

RANG RGYUD KYI RIG PA SNGA MA KHO NAS NYER LEN BYED PAR
'GYUR LA,

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.]

DE LTAR NA RIG PA'I YA MTHA' DANG MA MTHA' THUG PA MED PA
DANG , SKYE BA SNGA PHYI YOD PA LEGS PAR GRUB PA YIN NO, , ZHES

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.