



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*



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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

སྐྱོག་གྱུར།
kok-gyur

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

ཤིན་ཏུ་སྐྱོག་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**



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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་མཐུན་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.



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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.**

ཅེཔ་སྒྲུབ།

che pa 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.**



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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.



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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.**



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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



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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། སྣ་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.



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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

ལྗེ།

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.



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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་སྤྱིད་པ།

gyepa sepa

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

དགུ་པ་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.**