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CLASS NOTES

Course IV: The Proof of Future Lives

Class One: Logic and Perception, Lineage, Overview

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

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

Correct perception;

Tibetan: TSE-MA

Sanskrit: *Pramana*

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

TSE - ME MIKPA YUPAY TSENNYI

by a pramana perceived of existence definition

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

Books and commentaries on correct perception:

1.) TSEMA KUNTU CHOK - LANG

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

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

2.) TSEMA NAMDREL

correct perception commentary on

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

3.) TAR - LAM SELJE

freedom path light

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

4.) TSEMA GONG - GYEN

correct perception thought behind something jewel

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

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

CLASS NOTES

Course IV: The Proof of Future Lives

Class One, continued

Kids' commentaries:

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

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

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

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

CLASS NOTES

Course IV: The Proof of Future Lives

Class Two: Three Levels of Reality

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

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

1.) **NGUN - GYUR**

obvious, evident that which is

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

2.) **KOK - GYUR**

hidden that which is

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

3.) **SHINTU KOK-GYUR**

deeply hidden

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

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

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

NGUNSUM

direct (not dependant on reasoning)

TSEMA

correct perception

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

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

CLASS NOTES

Course IV: The Proof of Future Lives

Class Two, continued

JEPAK **TSEMA**
deductive reasoning

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

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

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

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

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

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

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

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

CLASS NOTES

Course IV: The Proof of Future Lives

Class Three: Definition of Valid Perception

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

SARDU MILUWAY RIKPA
fresh not mistaken, unerring state of mind

Five things which are not accurate perceptions:

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

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

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

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

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

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

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

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Class Three, continued

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

Two kinds of Tse-Ma:

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

Three kinds of deductive reasoning:

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

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

CLASS NOTES

Course IV: The Proof of Future Lives

Class Four: Being of Totally Correct Perception

TSEMAY KYEBU
good perception person

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

SIK - YUL
look object

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

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

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

JI TAWAY CHU
as they are existing things

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

Statement by the Buddha:

JINPE LONGCHU TRIMKYI DE
giving possessions morality by happiness

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

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

CHEPA SUM
tests three

Three tests for checking if what someone said is accurate:

1.) NGUNGSUM GYI MI NUPA
direct correct perception by not replaced

The statement can't be disproved by any direct perception you have or have had.

2.) JE PAK GYI MI NUPA
correct reasoning by not replaced

The statement can't be contradicted by correct, airtight reasoning. (It's very difficult to have airtight reasoning.)

3.) NGA - CHI MIN - GEL
before after not contradict itself

Nothing he ever said before contradicts what he said later.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Four, continued

MA DANG PA NI SEJA SHING

mother and father kill and

Kill your mother and father. This was stated by the Buddha; should you take it literally? (It actually refers to the attitude of attachment.)

DRANG - NGE

figurative, not literal literal

Did or didn't he mean what he said? How do you know when to take scripture (the teaching of the Buddha) literally vs. figuratively.

There are three rules to determine when to take statement as figurative:

- 1.) **GONG - SHI**
thought basis

What was the true intent of the statement? What did he have in mind?

- 2.) **NGU LA NUJA**
reality, the way things are to contradict

Does it contradict obvious direct reality/ perception, ex. pointing to a yellow wall and saying it is red.

- 3.) **GU - PA**
compelling need. great purpose served

Is there a compelling need to make the statement to achieve a certain purpose?

You must consider all three of these before you accept a statement as literal or figurative.

TSEMAR GYURPA

The one who turned correct

Refers to Buddha. It says that he wasn't already enlightened. He had problems and then did something to become enlightened.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Five: Nature of Omniscience

Omniscience:

TAKPA

unchanging

(sometimes translated as "permanent")

MI TAKPA

changing

(sometimes translated as "impermanent")

Omniscience is a state of mind having correct perception towards everything. Only a Buddha has it.

JIKTEN

destructable basis (the world)

SOWAPO RIMPA SHIN

maker of stages in

The world is made in stages, not instantaneously. There is no reason for an omnipotent being not to make it all instantaneously. This is one proof why a supreme being didn't create it.

LANG JA

things you should take up
(the pure side of existence)

DOR JA

things you should abandon
(the afflicted side of existence)

If we knew this division of things, then we'd be set. We have a mixed-up idea of what to give up and what to take up. A Buddha knows this division completely and perfectly. That is what omniscience is - knowing this division. Seeing all the atoms of existence isn't the point of omniscience.

GOK - LAM

cessation - path

DUK - KUN

suffering - source of suffering (bad thoughts caused by ignorance)

The 2nd two noble truths The first two noble truths

When the Buddha describes these four truths, how can you know that he is perfectly correct? We see the first truth (suffering), and know it is correct. The seed for the destruction of things starts when it begins, and my condition is unhappiness.

Definition of karma:

LE LE JIKTEN NATSOK KYE DE NI SEMPA DANG DE JE

karma.from. the world. all the various ones . come .that.karma.movement. and. what it
of the mind makes you
do or say

All the various worlds come from karma. Karma is the movement of the mind and what it inspires us to do or say.

We believe, to some degree, that there is a being who created the world and who watches us and has influence over us. This view was inculcated in us and is a very bad idea because it blocks us and obstructs our liberation. We don't fully believe in cause and affect (karma) and so aren't careful of our actions. This is a very big block to freedom from suffering.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Five, continued

The reason that there can't be a changing, omnipotent being is that all things are caused. Nothing could have just always existed as omnipotent without a cause. Anything that is changing must have a cause; something is making it change. If something is making it change, it's not omnipotent.

Science offers the chance to see all things, but not what to take up and what to give up - that's science's limitation.

Why believe any of the Buddha's teachings, most of which we can't see or perceive? Because He is the only one who describes the first noble truth of suffering life accurately. Based upon the perfect description of that, we can assume Him to be accurate about the rest. No one else has described the nature of life well.

The nature of omniscience:

Changing and unchanging things:

Anything that is changing (variable) must have a cause. Something is making it change. There is energy behind the thing which causes it to change. As the cause loses its power (directs the energy at changing the object), the thing changes.

Permanent means eternal in English. It means unchanging in Buddhism.

The emptiness of the wall will never change as long as the wall exists. The emptiness of the wall comes into existence when the wall is built, and goes out of existence when the wall is destroyed. While the wall exists, it doesn't change. It has no cause, nothing produces it, nothing can affect it, and therefore, it is unchanging.

Because of this, "permanent" isn't a good translation. The mind is changing and permanent. This is another example of why permanent and impermanent aren't good translations. In English, when you say permanent, you must qualify it with changing and unchanging.

Any functioning thing (anything which does something), anything which is produced or can be destroyed, anything produced or destroyed by the instant, is a changing thing.

How the mind changes:

The mind has five qualities. One of them is that it takes on the qualities of the object which it perceives. Just as when something is held in front of a mirror, the mirror takes on the qualities of that object. What's presented in front of the mind reflects in the mind, and the mind takes on that aspect. When the object is placed in front of the mind, the mind takes it in and images it; it's not that the image leaks into the mind in some way.

Put blue in front of the mirror, and there is a blueness in the mirror. Some quality of the object exists in the mirror at that moment. Take blue away from the mirror, and it disappears from the mirror. Mind is the same way.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Five, continued

A Buddha must know everything, have the power to help, and have love. Otherwise, without love, the knowledge and ability to help is never offered, because they don't care to help. A Buddha must have all three qualities. If he is omniscient and has the power to help, and doesn't actually help anyone, then he isn't a Buddha.

The emptiness of your mind is your Buddha nature. The emptiness of your mind is that it doesn't have any nature of its own, not even of being mind. Mind is that which is aware and knowing - consciousness.

Omniscience is like a big mirror which reflects everything that ever was, is, or will be, as well as each object's emptiness. As long as there is anything moving in front of the mirror, the mirror is changing. The mind is the same. So an omniscient mind must be changing, since the objects it perceives are changing.

If the mind is focused on an unchanging object, the mind is still changing. The mind's nature is such that it engages the object, and then withdraws from the object. It's on the object and then goes away, flitting back and forth.

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Class Six: Four Reasonings of the Forward Order

LUK -JUNG

order forward (foreword order)

LUK - DOK

order reverse (reverse order)

Reasoning following a forward progression can be shown by the wheel of life with its twelve links: ignorance creates karma, which causes birth and heaps, etc. **Reverse order** starts with death and works back, i.e. if I want to shut off death, what do I have to stop: birth, then ripe karma at death, then the grasping that triggers that karma, etc.

The forward progression towards becoming a Buddha: (Reverse order would be how to prove where a Buddha comes from) We are applying reasoning of the forward order to Master Dignaga's two lines (from Tse-ma kuntu) "**I bow down to the person who has these five qualities (of a Buddha): the protector, those gone to bliss, the Teacher, those who wish to benefit sentient beings, and those who have turned into persons with valid perception.**"

RIKPA SHI

reasonings four

Four reasonings of the forward order: (this is passed down in oral tradition only)

How do you know that the Buddha is a totally correct being?

1.) **Protector**

TUNPA

teacher

CHUCHEN

take for example

TSEMAR

totally correct person

GYUR TE

turned into

KYODPA YINPAY CHIR

protector is because

Consider the teacher. He became totally correct because he is the protector.

Why is the Buddha a protector? He is a protector because he teaches the first noble truth, which we can confirm from experience. (This is the definition of a protector.) A Buddha can help or protect you only by teaching the four noble truths. This is why the Buddha's speech is considered the highest form of activity, beyond his mind and body. The only teaching we can confirm from experience is the first noble truth (suffering). If he teaches the first one, he must be correct. The other three noble truths we don't experience directly and can't confirm or be sure of.

How do you know he is a protector?

2.) **Gone to bliss**

TUNPA CHUCHEN

teacher take for example

KYOPPA

protector

YIN TE

is

DRIMA

bad qualities

PANGPAY

got rid of

CHIR

because

Consider the teacher. He is a protector because he has eliminated all bad qualities in himself.

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Course IV: The Proof of Future Lives

Class Six, continued

He's a protector because he went to bliss, which means that he got rid of all bad qualities and realized all things. This gives him the ability to protect all beings. A protector has to be able to realize everything about the being he is protecting.

What proves that he went to bliss?

3.) Teacher (of emptiness)

TUNPA CHUCHEN DRIMA PANG PEY TONG NYI KYI
teacher take for example bad qualities got rid of emptiness of

TUNPA YINPAY CHIR
teacher he has become because

Take the teacher. He has gone to bliss because he teaches emptiness, which he has confirmed with his own perception. (The implication is that the only way you can go to bliss is to perceive emptiness.) Because he is totally correct, only speaks what he knows directly with a tse-ma, so he's seen emptiness. By seeing emptiness, he got rid of all bad qualities and has gone to bliss.

How do you know that he is a teacher?

4.) Helps all beings

TUNPA CHUCHEN TONG NYI KYI TUNPA YIN TE
teacher take for example emptiness of teacher he is

TUK JE CHENPO YUPAY CHIR
compassion great because he possesses

He's a teacher because he has great compassion (helps all beings) Great compassion is the primal cause of Buddhahood. Because of compassion, he teaches emptiness; because of teaching emptiness, he has eliminated all his bad qualities and gone to bliss; because of that, he is a protector.

Two things needed for bodhichitta:

| | | | |
|----------------|----------------------------------|---------------------|--------------------------|
| | NYING - JE | | JAM - PA |
| | compassion (to remove suffering) | | love (to give happiness) |
| | / | \ | |
| NYING-JE | CHENPO | TUK JE | CHENPO |
| compassion | great | Buddha's compassion | great |
| / | \ | | |
| DREL-DU | KYOB-DU | | |
| to want to be | to want to | | |
| separated from | protect | | |

Nying means "heart" or "essence"; **je** means "lord", so **nying-je** means lord of heart. **Tuk** is honorific; means holy heart. **Nying-je chenpo** is the great compassion of an unenlightened person. **Tuk-je chenpo** is Mahayana great compassion.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Six, continued

Two kinds of great (unenlightened) compassion:

- 1.) **Drel-du: To want other people to be separated from suffering.**
- 2.) **Kyob-du: You want to be the one to help them, even if no one helps you.** These are the two flavors of great compassion. This is the sixth step of bodhichitta, personal responsibility.

Charvakas: Hindu school at the time of Master Chandrakirti that said that there were no past lives, and therefore you couldn't develop compassion over many lives. Chandrakirti proved past lives to prove that bodhichitta develops.

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Class Seven: Material Cause of the Mind

What is the material cause of the mind?

NYER - LEN GYI GYU
material cause
Stuff that turns into something
(i.e. seed becomes tree)

KYEN
condition, secondary factor
(such as water, fertilizer, etc.)

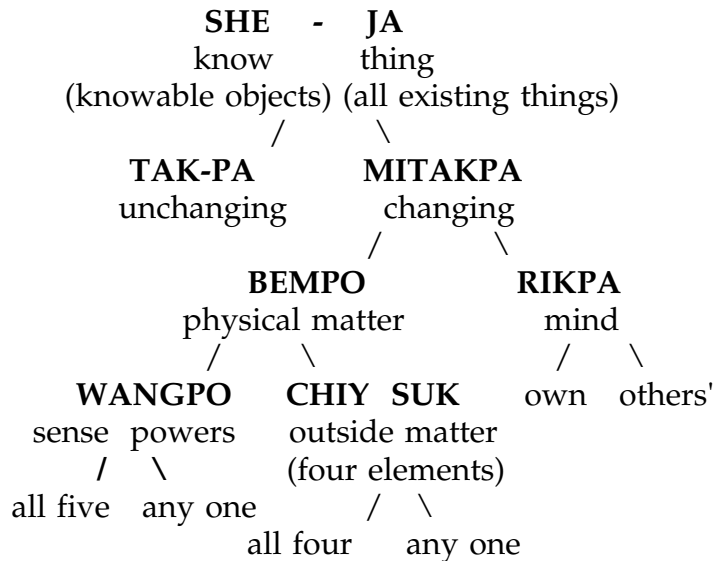
There is always something similar between the material cause and the result, such as acorns become only oak trees. The acorn is the thing which turns into the tree. It is the **material cause**. It flops over into the outcome, disappearing by turning into the tree. Sun, water, earth, air, etc. are **secondary factors**. They are not the main thing that flops over into the tree. The acorn is essential for the result, whereas secondary factors only affect the quality of the result.

There's always some similarity or characteristics in common between the material cause and its result. The acorn is similar, corresponding to the stuff of the oak tree. Tomato seeds don't yield oak trees.

What is the material cause for the mind at the first moment of conception or conscious awareness? The prior conscious awareness of the mind. Khedrup Je proves this by the process of eliminating all the other possible options for the source of that mind.

If we didn't believe in the stream of consciousness of the mind, we wouldn't send kids to school. The first year of awareness leads to the next, and is built upon, grade by grade.

The proof of the mind's source by process of elimination: what's left must be the cause:



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Class Seven, continued

We must investigate, analyze each subdivision of all existing things to determine if any of them can be the material cause of the mind:

Unchanging source (tak-pa)

In the last class (class 5), we proved that an unchanging mind or thing can't cause a changing thing (your mind), so that branch is eliminated.

Senses (wangpo) as a source of mind:

If mind comes from the senses, does it come from all of them combined or any one sense power? If the optic nerve were damaged, would the mind be damaged? Apply the reasoning of one or many. Also, if the mind were from sense or senses as its material cause, it should have the qualities of that sense power, i.e. if mind is caused by visual power, for example, it should be able to see, and to hold objects as clearly in the mind from memory as when looking at them directly. It can't. Mind's "seeing" in memory is fuzzy and lacks the vivid clarity of direct sight.

The five senses are a description of all aspects of the physical body in Abhidharma. Everything in the body - the organs, etc. is encompassed by the five senses.

Outside matter (outside the body)(CHI SUK) as a source of the mind:

All outside matter is composed of the four elements: air, earth, water, and fire. This doesn't refer literally to those things. They are metaphors. They describe basic types of energy which are acceptable to science as characteristics of physical matter. The same argument of one or many can be applied: if one atom is missing, would mind not occur? Must all be present for mind to occur and one missing means no mind? Or can any one atom could turn into mind, and the others are supporting causes? If it's only one element, then the mind must resemble that one element - being hot or wet or like iron atoms. If the iron atoms cause the mind, the mind should resemble the iron atoms materially. The chemicals and atoms are supporting, secondary factors and not the material cause. The mind in no way resembles any one element of matter; it's invisible, crystal clear, and aware. Physical matter is the opposite. You can't split the mind up, contain its boundaries, move it left or right, etc. The mind resides with the body, but is not caused by it.

Mind (RIKPA) caused by mind:

Is mind caused by the minds or other seeds from the parents? It can't be, because sometimes the father is a master carpenter and the child has no capacity for carpentry. So it can't be the material cause of the child's mind. The condition of the child's mind doesn't necessarily have any similarity to the parent's mind. Material cause must be similar to what it becomes.

Since we have eliminated all other possibilities, a mind must have come from its previous mind. Once you prove the existence of a single moment of mind preceding the first moment of mind in the mother's womb, you have proved that your mind is beginningless and endless.

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Class Eight: Proofs of Source of the Mind

Dharmakirti gives ten arguments for the existence of other lives. All of them use these three observations about a newborn child:

KYEWA YONGSU LENPA NA JUNG-NGUB WANGPO LODAK NI

When a person takes birth breath passing sense powers the mind
in and out

When a child is born, it is 1.) the five sense powers (living tissue) 2) breathing, and 3.) has a functioning mind which is already showing anxiety (by crying) upon birth.

Proof #1:

* Take those three (breathing, living tissue, mind).

* They did not come from something not similar - life (tissue and breathing) and mind. (That is to say they come from something similar.)

* Because the baby has them now it must be from some similar substance of a material cause.

RANG GI RIK LA TU ME CHEN

These three things are not something which do not depend upon something of a similar type.

LU NYI BA SHIK LE KYE MIN

They do not come from the body itself.

Proof #2:

* Take those three.

* They did not come from the four elements alone.

* Because they come from something earlier of a similar type.

(This is the key to all of Dharmakirti's arguments - things come from a material cause - something earlier of a similar type.)

The four elements are the energy underlying all physical matter, the subtle energy behind or stimulating all physical matter, the basis of all physical matter. All matter has varying degrees of all four elements in them.

Earth: **SA SHING TEPA**
solid and rigid

It's a metaphor for the energy creating the hardness of the world.

Water: **CHU - LEN SHING SHERWA**
water wet and flowing

The energy behind the wetness of the world.

Fire: **ME - TSA SHING SEKPA**
fire hot and burning

Air: **LUNG - YANG SHING YOWA**
air light (not heavy) and moving

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Class Eight, continued

Whichever of the four elements are more present than the others determines the nature of the object. More water element, less fire, air, and earth, makes for something liquid.

Dharmakirti is saying that those three things couldn't have come from any combination of the elements. The elements didn't disappear and turn into mind. They are not the material cause.

The visual sense is so overpowering to all the other senses that we take our sight as our mind. What we see is confused with the mind. The sense power of the eye consciousness is the patch of cells that receives and transmits image data.

Proof #3:

* Take those three.

* They did not come from the elements alone.

* Because the elements are not a living being. (Living things don't come from chemicals or rocks.)

The mind is not similar to physical matter nor limited to the physical body. The mind can go to China right now.

Proof #4:

* Take the mind.

* It is not something which does not cross into the next life.

* Because of the mind's ability to continue itself.

(The mind continues from moment to moment, so why at death should it all of a sudden stop continuing itself?)

Proof #5:

* Take the elements.

* They are not the cause of the three.

* Because there should never be cases where the elements fail to cause the three.

(Any time you combine those elements and chemicals, mind should be created.)

Proof #6:

* Take the elements:

* They are not the cause of the three.

* because multiple elements would cause multiple people.

Questions we're asking:

1.) Where did you come from?

2.) Why are you different from other people?

The Four Ways of Taking Birth:

1.) Womb

2.) Egg

3.) Miraculous (as Padmasambhava)

4.) Warmth and moisture

CLASS NOTES

Course IV: The Proof of Future Lives

Class Nine: Proofs of the Mind's Cause

Proof #7:

- * Take the four elements which are the basis of the sense powers (the living tissues).
 - * They are not the material cause of the mind.
 - * Because you can damage the sense powers and you don't always damage your mind.
- If you damage 20% of your body, you should have a corresponding 20% damage to the mind, and you don't.

Proof #8:

- * Let's consider the main mind.
- * Mind provides the basis for the sense powers.
- * Because it projects them.

The mind's karma throws (projects) the next life and its physical form, and is therefore the cause of the senses. The things we do, say, and think in this life ripen into desire, and as we die, that triggers the karma that projects the new life.

Proof #9:

- * Let's consider the mind.
 - * It is the cause for the mind to stay.
 - * Because what keeps the mind going is the mental karma of past lives.
- Why does the mind continue going? Mental karma from the past causes it to continue. When the mental karma to continue with this life is finished, the senses and body will stop. (He only mentions mental karma because he wants to prove that mind causes mind.)

Proof #10:

- * Let's consider the mind of a normal person at the moment of death.
- * It does cross the line into a similar state of mind in the next life.
- * Because it possesses desire at the time of death.

Because a normal person's mind has desire as he dies, that mind must cross the line into more of the same thing in the next life. An arhat doesn't have desire, and that's why they don't take samsaric rebirth.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Ten: Desire and Rebirth

The Wheel of Life SI PAY KORLO

existence of wheel

(The twelve links of dependent origination)

How the tenth proof works:

- * Consider the mind of a normal person (non-arhat, who hasn't destroyed his bad emotions) at the time of death.
- * Their mind will cross the line into a future mind.
- * Because the state of mind at death has desire.

Link #2 (man making pots) This means making karma -the karma you create during your life. This karma has to be ripened before you receive the result.

Link #7: - (guy with an arrow in his eye) - feeling/sensation

Link #8 GYEPA (man feasting) - Craving

Link #9 (monkey grabbing fruit) - Grasping

Link #10 (pregnant woman or man and woman lying together) - (Sometimes translated as becoming, existence) Very ripe karma which can make you take rebirth. This is the karma of link #2, suddenly made potent, like the trigger of a bomb.

Link #11 (woman giving birth) - Karma ripening and causing result. It doesn't happen after #2, because it needs craving and grasping as a trigger.

Link #12 - Old age and death.

After collecting a karmic seed (link #2), it must ripen before you experience a result. Links #8 and #9 cause the karma to ripen so that it can flower into a result (#11). If you can avoid craving and grasping at the time of death, your karma won't ripen.

That is Dharmakirti's argument - **desire in the mind (craving and grasping) at death leads to karma ripening into a result - rebirth.** The last moment of mind flops over into the next moment of mind in the new life. If you don't have desire in the mind at death, past karma won't be triggered, and you won't have a suffering result.

The nature of craving and grasping: **Craving** (link #8) is based upon link #7 (the ability to feel), and is the desire not to be separated from its object. The first links (#1-#7) after being born represent development of the body and senses. They represent milestones in development: sense organs develop, you have contact with outside objects, you have consciousness growing from the contacts, those consciousness have emotions and feelings, you develop good and bad feelings, and you develop desire not to lose nice feelings. Most human endeavors are based on not wanting to be separated from what you want. This is the trigger that triggers karma. If you could get rid of this, you wouldn't have to be reborn. This is the state of an arhat.

CLASS NOTES

Course IV: The Proof of Future Lives

Class Ten, continued

Three types of craving:

- 1.) **DU - SE** **Desire craving:** The craving that desires not to lose an attractive
desire craving object.
- 2.) **JIK - SE** **Fear craving:** The craving which wishes to avoid unpleasant objects.
fear craving
- 3.) **SI - SE** **The craving for existence:** craving for "me", because at the
existence craving moment of death you fear that you are ending your existence.

These all are contained in the eighth link, but the craving which triggers rebirth is especially craving for existence (of "me").

Grasping: (Link #9) This is the craving of link #8 intensified to a very high degree in the last moments of life. This is the actual trigger for the karma of rebirth.

| | | | | |
|--------------|--|-------------------|-------------|-------------------------------|
| GELTE | *JIKTSOK | TADREL | CHIR | LAM |
| if | habit of grasping to yourself and your parts as self-existent | to lose something | because | path (of seeing emptiness) |

| | | | | |
|-------------------|-----------|-----------|-------------|---|
| DANGPOR NI | SI | ME | GYUR | * jiktsok: this is the ignorance which is the root of the wheel of life/rebirth |
| at the beginning | rebirth | not | would be | |

If getting rid of any kind of this wrong view could stop your rebirths, then at the beginning of the path of seeing you wouldn't have to take rebirth again (refers to person #3 below).

HLENCHIK KHEPA MAPANG CHIR

That innate grasping that we all have as seeing ourselves as self-existent - we must get rid of this in order not to be reborn.

DANG NA-ANG SIPA GA-LA VU

But if you were to give up seeing yourself as self-existent, you would not have to take another rebirth. The desire that crosses over is the grasping to the self-existent "me". This means that dying without grasping isn't all there is to avoiding rebirth. We must die without seeing the self as self-existent - without grasping to that.

Four ways of perceiving self:

- 1.) **Unanalyzed, unchecked, conventional "me".** Seeing things this way is OK. It's a **tse-ma**. Nothing bad about it.
- 2.) **Seeing myself as self-existent and believing myself to be self-existent.** Wanting myself to be happy and misperceiving who I am. I'm blank, and am seeing myself as "me". I'm

CLASS NOTES

Course IV: The Proof of Future Lives

Class Ten, continued

trying to make myself happy by doing wrong deeds to become happy. That's misperception of my nature, and that's ignorance - thinking donuts will make me happy rather than doing good deeds. That's seeing myself the wrong way: thinking that finding the right job, the right partner, money, etc. will make me happy is ignorant of the nature of karma. It proves I don't understand my true nature and the nature of karma and emptiness, and it is wrong view, a misperception of myself. It's bad news.

3.) Someone who has seen emptiness and doesn't believe in self-existence, but sees self as self-existent.

4.) Someone who no longer see or believes self to be self-existent.

Seeing oneself in way #2 or #3 at the time of death will trigger karma and rebirth. At death, you will look at yourself and wish yourself to be happy and not to end, and that will be an ignorant perception of yourself.

The likelihood of seeing oneself as not self-existent in the last few minutes of your life (the most terrifying, confusing time of your whole life) if you don't have any strong habituation is very, very unlikely. It's beyond impossible.

You must have understanding of your selfless nature so deep inside that it arises at death and you don't crave and grasp after existence and the pleasure of your body. That's what Dharmakirti meant when he said "desire triggers karma and rebirth; without desire, there's no karmic ripening and rebirth.

#3 above will take rebirth if he dies with a view of self-existence. Even having seen emptiness, there is still the habit of seeing things as self-existent. The quote mentioned before ("If getting rid of any kind of this wrong view could stop your rebirths, then at the beginning of the path of seeing you wouldn't have to take rebirth again") refers to this. Not believing in self-existence isn't enough to avoid rebirth - one must not see it that way either.

Arhats don't take samsaric rebirth, because they don't have any rebirth triggers (desire). Even though they've still got lots of negative karma, nothing is there to cause the karma to ripen.

The key is those last moments: the desire that a self-existent me be happy, that a self-existent me not stop. It depends upon the perception of me as self-existent. It's not wrong to want to be happy. When I want to be happy, am I perceiving "me" in a way to cause myself to undertake actions that have nothing to do with my happiness (i.e. not understanding karma and emptiness)? If I do, it's craving. If I don't that's not craving, and it's fine.

"If you were to give up seeing yourself as self-existent, where on earth could it happen - how could you ever take rebirth?" (Continuation of quote from before)