

## Class Two Outline

- I. Definition of “Person of Valid Perception”
  - A. Definition of “Person of Valid Perception”
    - 1. Two things an enlightened being sees
    - 2. Times that an enlightened being sees
  - B. Three methods for determining that the Buddha is “totally correct” about His deep teachings
  - C. Three “ground rules” for deciding whether the Buddha meant something figuratively or literally
- II. Omniscience
  - A. What an “all knowing” Being knows
  - B. Why an omniscient Being could not have created the world
  - C. Evidence that the Buddha is “unerring”
- III. Four Reasonings of the Forward Order
  - A. What they are and what they prove
    - 1. The reasoning of the protector
    - 2. The reasoning of having gone to bliss
    - 3. The reasoning of the Teacher
    - 4. The reasoning of great compassion
  - B. Three types of compassion
- IV. Meditation Assignment

Fifteen minutes a day on why it is logically impossible to assert that an omniscient Being created the world. What are the implications in our own lives if there is not a “first cause” to things?

## Reading Two:

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.

...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.**

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**.

**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**.

**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**.

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.

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.

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.

### **The Four Reasonings of the Forward Order**

**An Essay on the "Four Reasonings of the Forward Order"**  
**written by that Supreme Being, Sermey Geshe Lobsang Tharchin,**  
**Former Abbot of Sera Mey Tibetan Monastery**

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We turn now to the point in the text which treats the lines from the *"Sutra on Correct Perception"* which include "The One who turned correct, who helps all beings." Here two steps are presented towards proving that the Teacher is a person who is totally correct: using the forward order to show what path the Teacher came from; and using the reverse order, putting forth evidence that He could have come this way.

Here is the first.

[First: the "Reasoning of the Protector," which proves turning totally correct:]

Consider our Teacher.

He is someone who turned correct,

Because He possesses the quality of being an unsurpassed Protector, who by teaching the four noble truths protects each and every living being from suffering.

[Second: the "Reasoning of Eliminating Undesirable Qualities—the One who Went to Bliss," which proves being the Protector:]

Consider the same One.

It is true that He possesses the quality of being an unsurpassed Protector;

Because he has eliminated undesirable qualities, totally.

[Third: the "Reasoning of the Teacher," which proves having gone to bliss:]

Consider the same One.

It is true that He has previously eliminated all undesirable qualities;

Because during His time on the paths of learning He has for the sake of others acted in every way to practice continually on the subjects of selflessness and so on, and because He has reached the final perfection of this same practice.

[Fourth: the "Reasoning of Great Compassion," which proves being the Teacher:]

Consider the same One.

There is a reason why He has practiced this way for the sake of others;

Because He has reached the final perfection of compassion.

[In summary,]

Consider this same One.

He is not a person who is totally correct and who is also unchanging, who just came that way from the beginning;

Because He has turned this way by practicing, for a long period of time, a great many methods that were both a part of the cycle of life and also beyond it; and He did so over the course of many different kinds of lives He has taken—driven all the while by His compassion.

### **Explanation of the Perfected Thought**

...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.

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.

The auto-commentary 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

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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.

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.

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.

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*.

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.

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.

*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

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living creature from suffering, has thereby become someone whom we can speak of with the name "bodhisattva."

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.

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.

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.

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.

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.

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

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well as wanting to repay kindness, recalling kindness, realizing that they have been your mother, and so on.

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