

Mind in Tibetan Buddhism, Lati Rinpoche and Elizabeth Napper, pp. 63-64

How does one establish that a yogic direct perceiver exists? If the wisdom cognizing selflessness is cultivated without separating from the conditions of meditation, one can attain very clear perception of the object of meditation [that is, one can come to realize it directly, without relying on an image] and because its basis is stable and it is a mental phenomenon that does not require renewed exertion with respect to that which it has already become conditioned. Its basis is stable because the mind cognizing selflessness has as its basis clear light. It does not require or depend on renewed exertion because once one has become conditioned to it, it arises automatically; it is unlike, for instance, high-jumping where, no matter how much you practice, each time you jump you must again make effort.

This reasoning establishing yogic direct perceivers is necessary, for otherwise one could not establish the existence of omniscience and so forth. If, when cultivating the wisdom realizing selflessness, one does not become separate from the conditions for cultivating it and becomes thoroughly conditioned to it, it is possible to extend it endlessly. Its increase is immeasurable, whereas for other activities like high-jumping there is a measure, a limit, to how skilled one can become. The difference is that one does not have to depend on renewed effort for those things to which the mind has become familiarized.

**The source for the reasoning establishing yogic direct perceivers can be found in:
Dharmakīrti Pramāṇavārttika verses 2.121-131 – Roger Jackson p 309.**

The opponent's argument

(120) If you say: "although through familiarization one can attain excellence [in various qualities], they cannot transcend their natures [infinitely], just as jumping and boiling water [are not infinite]."

Our system's reply

(121) If [mental qualities] were dependent on repeated effort or had an unstable basis, then their excellence could not increase; but their nature is not like that.

(122-123b) [The ability to jump is limited] because what is able to assist it [earlier] is unable to prove [helpful] in later [attainment of] excellence; [and] although [the boiling of water] can increase in intensity, it does not have a nature [such as to be infinite], because the basis does not remain...

(123b) ... Once there has been [familiarization], effort will make other [later efforts more] excellent, without being dependent on repeated effort.

(124) Compassion, etc., arise [through] familiarization in the mind; they will naturally enter [the mind], as fire, etc., [enters] wood, and mercury [enters] gold, etc. (125) Therefore, what arises through that [mental familiarization] are qualities arising as the nature [of mind]; thus, each subsequent effort produces [even greater] excellence. (126) How can those minds of compassion, etc., remain [limited] when they are familiarized with [through the two applications of consistency *rtag* and intensity *gus*], because they increase from the seed of previous appropriate similar type (*rigs 'dra, svajati*) ?

(127) It is not the case that jumps [originate] from jumps as [compassion from compassion]; a jump has a nature such that it is limited, because its causes, strength and exertion, have limited ability.

(128) That [being] does not at first jump as far as they later will, because of physical imbalances; one clears away imbalances through gradual effort, [but jumping] remains [limited] by [the limits of] one's own strength.

(129) Compassion originates from its own seeds; it has a nature such that [it naturally enters] into the mind when it possesses a cause that is its own seed [and] is not damaged by opposing factors.

(130) Thus, [as for] those other [subsequent] minds, the mental dharmas of compassion and detachment: the root of their clarification is previous familiarization.

(131) A compassionate nature [occurs] through familiarization, like detachment, attachment and aversion.

[In an arhant's mind-stream *detachment* arises naturally, and that in [the mind-streams of] the attached, there [naturally arises] *attachment* and [in the mind-stream of a yogin] meditating on the unpleasant [there naturally arises] *aversion*.
chags bral chags dang yid log bzhin, whereas Sanskrit has *ghṛṇāvairāgyarāgavat*: "Like kindness, detachment and attachment."

