

Comments by Geshe Sopa read during class March 16th

Regarding Jinpa, p198: “Nevertheless, when they assert that the sprout arises from its seed and from its own nature, given that according to them the two natures are identical,....

Geshe Sopa 7/09/02AM

RANG BZHIN GNYIS GCIG YIN PAS – those rang zhin nyis chig yin pas means, rang zhin nyis means the nature of sprout and nature of the seed, OK, their final natures -final nature of sprout, final nature of the seed, are the same. RANG GI RANG BZHIN LAS KYANG SKYE BA DANG – so therefore, it rises from its own nature – then, MYU GU MI GSAL BA RGYU DUS NA YOD PA SKYE BA NI BDAG SKYE'I 'DOD TSUL LO, - they will say, nyu gu mi sal wa, nyu gu already sprout is already exist in the cause in an -mi sal wa - not manifested but the unclear or sprout there. Dag kye, dag las kye wa dod pa means the dag, self, is already before in the cause and then rises later or [becomes] sal wa, [1:12:00] visible way when comes. Oh, so therefore, BDAG SKYE'I 'DOD TSUL LO, -

Regarding p198: Although some elements of Sāṃkhya do not speak in terms of “arising”....

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GRANGS CAN GYI KHYAD PAR 'GA' ZHIG NI SKYE BAR MI SMRA BAR RGYU LAS SNGAR MI GSAL BA PHYIS GSAL BAR 'DOD MOD KYANG DON 'DRA'O, - Some of the Samkhyas say - KHYAD PAR 'GA' ZHIG NI SKYE BAR MI SMRA BA – sprout etc., lhar kye wa mi mra wa, not saying the sprout will be produced again. Instead that – sal wa mra wa - they say it is evident or manifest. Gsal wa smra wa and kye war smra wa are two things. One says the sprout already exists in the cause then that will again be produced. Others do not say produced but it is manifested or apparent. Earlier not manifested or apparent, then later it become manifested. That is a little more clear [1:21:00] way of saying. Sal war mra wa. There are two things, but in reality, the same. Sal war mra wa or mi sal war mra wa, but exists there already. So the result is in the cause, already exists, whether accepted as sal wa or mi sal wa, doesn't matter, it already exists there. And that is contradictory so therefore - sal war dod mod kyang, don dra'o, means it is similar meaning. Rejection.

Regarding p198: This is also the manner in which Samia except the universal and its particulars to be identical in nature,.....

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You have to understand that one. Chi sal ngo wo, that is again, Dharmakirti's logical system - chi sal means chi dang sal wa. Chi means general, [1:22:00] and sal wa means particular or instance – che trag, same thing. Chi sal means the general and particular. This Samkhya accepts every general and particular are ngo wo chig, the same nature. Chig, only one - this is tza wai rang zhin. That means everything, manifested or un-manifested, whatever, are all same nature, everything has the same, one nature. They accept that way - chi sal ngo wo chig tu dod pa yang - de tar yin gyi, although it is like that - exists in this way - the Buddhist, chi sal ngo wo chig tu dod pa, [1:23:00] and this, tan mi dra. - are entirely dissimilar - not the same, completely different. Buddhist, also chi sal chig tu dod pa - accept general and particular are one entity. Chi sal tha dad

tu dod pa - general and particular things being different entities is later rejected in Dharmakirti's logical system, a lot of ways. That is accepted by the non-Buddhist philosophy, Vaisheshika - every thing is a different entity. Chi and sal wa and each of them different natures, different entities. So that way everything different nature.

This one - the Samkhya school - accepts everything is the same nature. Other one every thing is a different entity, different nature. [1:24:00] But Buddhists accept any kind of general and particular, those should be same nature. What does that mean? Here, SANGS RGYAS PAS DNGOS PO DANG BUM PA NGO BO GCIG TU 'DOD PA DANG GTAN MI 'DRA -

Ngo po - functional thing. Any functional thing, product, is called dngos po - they are able to produce their own result. That's what functional thing means. A thing which is able to produce its result. That is dngos po. If something does not to produce result, no result at all, then [1:25:00] it is not dngos po. Like du ma jas kyi nam kha or like non-existence.

And dngos po means it itself rises from a cause, and it will produce some other effect, st, ngo po means functional thing. So, ngo po is general - a generality. The particular, sal wa, such as bum pa, vase - bum pa and dngos po. They are ngo wo chig. Same nature. Chi sal ngo wo chig to dod pa, because when any vase is born, its nature is dngos po. It cannot be outside of dngos po. [1:26:00] As soon as bum pa exists, should be ngo po.

Same way, human or person is the general and the particular man and woman and so forth, all of them are particulars. Those particulars and the general are the same nature - ngo wo chig. General and particular being one nature means the general and its particulars are one nature. Particular ones and their general are one nature. Same nature with the general.

But it doesn't mean the particular instances themselves are one and the same nature. Not like Samkhya, rang zhin phar yin tsur yin - your general and my general are same nature [1:27:00] so you and me are same nature - you cannot say. Cow and horse are not same, right? Fire and water are not same nature also.

But both of them are covered by one nature - the dngos po. dngos po is the generality of both. This is Buddhist, sang gyas the both fire and water. But they are not the same nature as each other, they are different natures. That means general dngos po means, cha chas - according to Buddhism, dngos po [1:28:00] is a kind of imputed thing. Is not something like an apple - it is an absolute thing, generality. Sitting somewhere, permanent absolute thing.

dngos po is divisible; it has parts, is with parts. So therefore, the horse part. Ngo po has part of the horse part, cow part, or water part or fire part. Ngo po has many, many parts. Parts themselves are not same. But in the Samkhya system, all parts themselves are same, general. A cow's general and horse's general - different parts you are not able to make differences. St, [1:29:00] only same part-less general, that means chi tzo wo, tza wai rang zhin. This principal chi tzo wo, that is all, st, every particular things have the same nature. St, his nature, her nature, their nature etc., is same thing. There is no rang zhin phar yin tsur yin. This is Buddhist, sang gyas pa - completely different.