

About the phrase translated as “determinate correlation with one another” or “definitely distinct”

Jinpa p 213 (Section entitled) The response aimed at avoiding those faults

Here the opponent states the following. Cause and effect are other from one another by virtue of their intrinsic characters, [137] but this does not mean that anything can arise from anything, for one can see that cause and effect, in their own ways, have a **determinate correlation with one another**. This is so because that very thing that is capable of being produced by another thing is called or deemed, therefore, the *effect* of that [other thing]

FPMT p 113

Here we [the proponents of production from other] say: “Although the two, cause and result, are an otherness that is established by way of its own character, everything does not arise from everything because cause and result are seen to be **definitely distinct**. Furthermore, it is so because any thing that *can be strongly created* by anything *is itself said to definitely be a result* of that; therefore, results are definite.

SO SOR NGES PA - (J) determinate correlation with one another - (FPMT) definitely distinct
ACIP 90B Lines 5/6 - RGYU 'BRAS **SO SOR NGES PA** MTHONG BA'I PHYIR RO

From Online University of Virginia Dictionary - The Tibetan & Himalayan Library (THL)

SO SOR NGES PA = prati-ni-yata; prati-niyama

From Monier Monier Williams Sanskrit Dictionary (MMW) p666 -

prati-ni-yata, mfn.(√yam) fixed or adopted for each single case, particular or different for each case, °niyama, m. a strict rule as to applying an example to particular persons or things only.

Bibliotheca Polyglotta translation has nges pa = niyata, a specific order

nges pa mthong ba'i phyir ro - since one may observe that there is a specific order (*niyata*) to things

About the phrase translated as “probed” or “examined and investigated”

Jinpa p 213 - (Section) Rejecting that response

If the opponent answers, “We can see such a determinate correlation,” we might then ask, “Why is it that you see such fixed correlation?” When **probed** in this way, the opponent is reduced to simply stating, “Because such a determinate correlation can be observed, we see such a determinate correlation.” In doing so, the opponent in fact presents no reason for the existence of such a determinate unique causal connection. Therefore he cannot avoid all the objections outlined above, not in the slightest. Thus Candrakīrti argues.

FPMT p 113

If the propounder responds, “Because they are seen to be definite,” again one asks: “Why?” If the statement “they are seen to be definite” is **examined and investigated** as it is, merely stating “Because they are seen to be definite, therefore, they are seen to be definite” is not even slightly able to abandon the errors that were already explained without presenting the reason for their being definite.

BRGAL ZHING BRTAGS PA - (J) Probed - (FPMT) examined and investigated

ACIP 91A, Line 3 - BRGAL ZHING BRTAGS PA = (THL) paryanuyoga

MMW: asking, inquiring, questioning - an inquiry with the object of refuting a statement - censure, reproach.