

*In that case, two substantially different similar types of eye consciousness would be produced at the same time in the continuum of a single person. If that is accepted, it will contradict the teaching [that] “sentient beings are a single, one by one, continuum of consciousness [SEMS CAN RNAMS RNAM PAR SHES PA'I RGYUD GCIG PA STE RE RE BA'O].”*

This is a complicated one. When both consciousnesses, [the one] utilizing, experiencing the first moment of consciousness, and the consciousness which holds the object blue rise at the same time, it means that two kinds of consciousness holding blue rise simultaneously. If you say [accept that], then... *Similar type [RIGS MTHUN]* means same kind, similar kind of eye consciousness, nam shes and rig thun pa means using the same object; both of them *apprehending blue*.

Something like that. but these two are different substances [RDZAS THA DAD PA], not one thing but separate. St, the second moment two consciousnesses simultaneously rise, eye consciousness, then *If that is accepted, [it will contradict...] sentient beings... – one person cannot [give] rise [to] two primary consciousnesses which are similar kinds of things. Cannot rise, two different substances.*

If you this way, then [it will contradict] - 'gal war gyur la – what sutra says - SEMS CAN RNAMS NI RNAM PAR SHES PA'I RGYUD RE RE BA'O, “*sentient beings are a single [gcig = unitary], one by one [re re ba = individual, separate], continuum of consciousness*” If you accept that [premise that the two consciousnesses rise simultaneously], then it contradicts what this sutra says. Looks like sentient beings, primary consciousness, each time one by one, [separate], - many primary consciousnesses do not simultaneously rise, they rise one after another, so each one *individually [gcig]* means one single way. That means two, many primary consciousnesses do not rise.

Generally, *the continuum of consciousness, [is individual] one by one*. Explaining that sutra, it means [two] *consciousnesses of similar type and different substance* - nam shes rig thun dzas tha dad pa - different nature, similar kind/type, *do not rise at the same time*. However, *consciousnesses of dissimilar type*, consciousnesses which are not same type of consciousness, can rise simultaneously.

For example, if you are in the theatre, all six consciousnesses are possible to rise simultaneously. You hear some music, see some vision and then smell some and some people eating popcorn and somebody give rise to attachment or hatred or whatever mentally things, all six primary consciousnesses simultaneously, at once may rise. that is possible. Therefore different consciousnesses, eye consciousness, ear, nose etc., those five sense consciousnesses, different entities, and mental consciousness are all possible to rise at one time, same time, simultaneously.

If that/those [*two substantially different similar types of eye consciousness would be produced at the same time in the continuum of a single person*] then what the sutra says SEMS CAN RNAMS NI RNAM PAR SHES PA'I RGYUD RE RE BA'O - continua, each one by one, sentient beings cannot rise everything each one, re re wa. That is what Dharmakirti's logic says.

**DE RNAMS RIGS MTHUN PA NYID LAS, ,NUS PA NGES PAR 'GYUR BA YIN.**

[*Jinpa: This is as stated in the following in [Dharmakirti's] Exposition of Valid Cognition: Potencies [of consciousness] are determined / in terms of their similar classes.*]

Two consciousnesses of similar class cannot rise simultaneously in one continuum. But two consciousnesses can.

{Pramanavartika - Chapter 3 - Direct Perception – P 137B-4}

,CIG CAR BLO MTHONG MED PHYIR NA, ,DE NYID 'DI LTAR DPYAD BYA YIN,  
,DE RNAMS RIGS MTHUN PA NYID LAS, ,NUS PA NGES PAR GYUR PA YIN,}

[*Jinpa Note 613: The two immediately preceding lines of the same stanza, before the ones cited here by Tsongkhapa, [,CIG CAR BLO MTHONG MED PHYIR NA, ,DE NYID 'DI LTAR DPYAD BYA YIN,] make it clear that Dharmakīrti understands the sutra statement about simultaneous nonoccurrence of multiple streams of consciousness as referring to streams of consciousness belonging to the same class. What Dharmakīrti is saying in these two lines is this: what the sutra statement indicates is that each of the six classes of consciousness has the potential to produce a singular continuum of their own class at any given moment, not multiple streams.*]

Similar type means, like eye consciousness perceiving blue, looking at blue or something, that is one - can you have two of that kind of eye consciousness simultaneously? No, there is only one. Same way sound, also same thing like each of them like that way.

Then mental also, mind also {Chapter 3, P 125A-6}

,DE NYID KYIS MYONG YIN NA NI, ,RTOG GNYIS CIG CAR MTHONG BA MED,  
,DES NI DUS MTSUNGS RNAM PAR SHES, ,GZHAN GYIS MYONG BA BSTAN PA YIN,

RTOG GNYIS CIG CAR MTHONG BA MED - Dharmakirti said two conceptions, conceptual thoughts, oh, this is the blue, or this is the yellow or this is man, this... etc., these kinds of conceptual thoughts. Similar type, this same thing, conception of similar type, conceptual thought, similar, different substance, means completely different entity, different nature. These two cannot have. St, what Buddha's sutra is saying is that two of similar type, different substance cannot rise together. But different types, different substances, conceptual thought or primary consciousness etc. can rise.

George: can you have two conceptions of dissimilar type at the same time?

Geshe-la: rigs mi mthun pa rtog pa's also same time can come.

George: can you give an example, Geshe-la?

**Geshe-la: oh, I.. that is a secret.**

George: so one mental consciousness can have two separate..

Geshe-la: no, no, one mental consciousness doesn't mean. Different consciousnesses, mental consciousnesses. Some are strong, some are weak, but sometimes thinking about sound or sometimes visible things or something. Mental consciousness can have rtog pa, conceptual thoughts.

George: can have more than one mental consciousness at one time?

Geshe-la: yeah, that is the what is saying here.

More than [one] mental consciousness, but no mental consciousness of similar type, different substance/entity. Different entity and similar type of the mental consciousness cannot have at once. But mental consciousnesses of different object, different type can have simultaneously. For example, we have right now maybe wrong way self grasping, egotistic view or attachment or etc., some kind of thought and various kinds of thoughts. Some are strong *obvious*, some are not strong but they are can be simultaneously different area. Grasping wrongly or right way, all kinds of things can simultaneously occur. Tog pa nyis cig car du, simultaneously have.

Why did Dharmakirti say rtog gnyis chig char mthong ba med? - no two conceptions can be seen. {Pramanavartika - above Chapter 3, P 125A-6}

,DE NYID KYIS MYONG YIN NA NI,  
,**RTOG GNYIS CIG CAR MTHONG BA MED,**  
,DES NI DUS MTSUNGS RNAM PAR SHES,  
,GZHAN GYIS MYONG BA BSTAN PA YIN,

Sutra says nam par shes pa rgyun re re wa'o - single, one by one. What that means is that all of them, rigs thun dzas tha dad pa. Similar type means kind of same kind, similar type and different substance means completely different. That means for example, this is blue – that kind of thought, and then same time, another thought one in sentient being this is blue. Two thoughts, same.. these thoughts different substance and similar type, same time, same kind of object and everything, is that possible? Now, that is not possible. What do you say?

George: last year or the year before you said,.. you couldn't understand what Lama Tzong Khapa meant that how could there be - like the body faculty pervades the body, dag dzin pervades all delusions. And you said it was a problem to figure out how there could be grasping to a self of phenomena or self grasping at the same time as attachment. You said there was some problem there. Is this almost...

Geshe-la: these things we were talking those things. How many can occur in one sentient being, many thoughts can simultaneously come. Many sense consciousnesses can rise simultaneously. Sutra says nam par shes pa ni sem chan nams ni nam par shes pai gyun re re wa'o, each rises one by one.

Dharmakirti also says **RTOG GNYIS CIG CAR MTHONG BA MED** – *two conceptions simultaneously are not seen* - simultaneously two conceptual thoughts are not seen. All these meanings are [referring to] similar type different substance, rig thun pai (dzas tha dad pa) tog pa nyis chig char thong ba med. Primary consciousness of similar type, different substance cannot be simultaneous. That is actually what is saying - **DE RNAMS RIGS MTHUN PA NYID LA** means.

George: so I can have an eye consciousness of red and blue at the same time? I can have eye consciousness because those are different rig thun pa, eye consciousness apprehending red, eye consciousness..

Geshe-la: no, I am not... rigs mi mthun pa, rigs mthun pa cannot have. Rigs mi mthun pa means eye consciousness, hearing consciousness, sense consciousness, thought also different object, different..

George: it's taking a different object, blue and red.

Geshe-la: yeah, blue and red, then what? Doesn't matter, med is, chig char du med means not necessarily to prove positively everything possible doesn't mean. I didn't say they are chig char rise. No means, what no? Rigs mthun pa not, rigs mi mthun pa, yes, can be, possible.

George: but you gave the example of two different thoughts simultaneously present, as long as they were rigs mi mthun pa.

Geshe-la: rigs mi mthun pa dzas tha dad pa, right.

George: couldn't you have two separate eye consciousnesses simultaneously as long as their object was different?

Geshe-la: well, they are not rigs mthun pa, rigs mi mthun pa because they should be same, simultaneously because rigs mi mthun pa, that is not reason, rigs mi mthun pa, because positively you cannot prove. Negatively you can do that. Cannot be because this something saying that. Doesn't mean oh the opposite way can you have? That does not mean.

George: it doesn't exclude..

Geshe-la: it doesn't exclude, some possibility other things, for example, nam shes rigs mthun pa possible. nam shes rigs mthun pa means primary consciousness, mental consciousness, rigs mthun pa, and then simultaneously that is the rigs mthun pa comes or not, that is different. But rigs mi mthun pa dissimilar kind can come.. Different kind of consciousness. Which is completely different.

What makes similar type? That is what I am thinking. If the primary eye consciousness is the nam shes and the object is held same way, grasping or seeing blue object, that kind of eye consciousness, that is a completely different eye consciousness which holds, sees blue. But same, their own eye consciousness, but seeing as also object blue, but completely different entity. Can those two happen to one sentient being? No, because they are similar kind, same kind from the point of object, same kind from the point of primary consciousness, also eye consciousness same type. St, this is not able to have.

If you have eye consciousness and later another consciousness sees the first consciousness, one consciousness also seeing the other blue, both of them eye consciousness simultaneously, if they can rise at the second time or something, then that will be rigs mthun pa'I nam shes, two, dzas mtha dad pa, different consciousnesses which rigs mthun pa gnyis, cig car du skye ba 'gyur, will rise together. That is saying. that will be contradicting with the sutra.

Now, *Consciousnesses arise gradually like the piercing of a hundred utpala petals, yet manifest as though operating simultaneously (since it operates quickly).*

*Regarding that, the Explanation of the Commentary (by Jayananda) says...*

The auto-commentary says, if you put a hundred utpala leaves one after another, and shoot something, arrow or gun, it will go quickly from here to over there through the hundred leaves, looks like one time, but it will be actually not one time. It will be gradual way, first one, then second then third. To pierce means to make a hole and go through. that is an example.

In the same way, consciousnesses gradually appear, yet they *operate quickly*, so fast that it looks like they occur simultaneously. *They manifest as though operating simultaneously* means they appear to be at the same time but they are not, they all come gradually. That is what the commentary says, that is one. Then, the sub commentary by Jayananda says example that is the –

*When entering a hall of dancers, are the five consciousnesses that simultaneously apprehend the five objects, the faces of the dancers, the singing and so forth, not produced simultaneously?' In answer to that, the five consciousnesses that apprehend the five objects arise gradually, but manifest as produced simultaneously by operating quickly." This explanation is totally illogical.*

Jayananda's sub-commentary says for example, when you go to the theatre there are many dancers and actors etc. When you enter that you see the faces of the actors and hear the sound of singing etc., you smell and taste and even touch, you apprehend the five objects of the senses.

*Are the five consciousnesses that simultaneously apprehend the five objects, the faces of the dancers, the singing and so forth, not produced simultaneously? Jaya says the answer for this is, these five objects seeing, hearing, smelling, tasting, touching etc., all of them look simultaneous but that are not actually; for that person, actually these happen gradually. But they are so fast coming, they appear as though simultaneous but they are not simultaneous. That is like the earlier example, the hundred utpala leaves pierced by an arrow. So, now what is that? now confusing, isn't it?*

You want to go to theatre to see how it looks? You don't want to decide too quickly, but have to go there. Very good excuse! When you go there they will come simultaneously. Actually simultaneously, they will never be gradual Although Jayananda's Explanation of (Chandrakirti's) Commentary says they are gradual but that is not correct, it is actually incorrect.

*The Sautrantikas and Cittamatrins who prove self awareness (take) the meaning of the teaching, "sentient beings, **continuum of consciousness one by one,**" according to the Pramanavartika which says:*

these Yogacharya and Sautrantika, who try to prove self awareness will say this kind of sutra's meaning is not that way. They say that for the meaning of that you should follow what Dharmakirti explains in Pramanavartika:

*Other than just those of similar type, there is definitely ability."*

Dharmakirti says, two or more consciousnesses of similar type and different substance cannot rise. But those of different types can come, rise together even if they are of different substance. Dharmakirti says *Other than just those of similar type, there is definitely ability. definitely able* means ability, if it is a similar type then one by one, you cannot have two together, cannot have two of similar type and different substance - rigs mthun dzas thas dad pa nyis - together. Therefore nus pa nges means. But the rigs mi mthun pa not necessarily. as it is said –

***Because*** they accept that consciousnesses of similar type are not produced simultaneously in one person, ***because*** consciousnesses of dissimilar types are not produced simultaneously is never accepted.

This meaning is above this meaning is consciousnesses of similar class do not arise together for one person, but that doesn't mean different kind of consciousness simultaneously do not rise. Now is this better? So now you can go to theatre, all of these things have simultaneously.