MASTERS COURSE IN NALANDA BUDDHIST PHILOSOPHY

Dedicated to the fulfillment of all the wishes of

HIS HOLINESS THE DALAI LAMA

Buddhist Psychology
Seven Point Mind Training
Logic, Debate and Collected Topics

Advance Level Course Material (Part I - Edition 2)

བོད་ཁང་།
TIBET HOUSE
Cultural Centre of His Holiness the Dalai Lama
New Delhi

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MA1 - MA2 - MA4 - MA5 - MA6

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Preface

As indicated in the *Consumate Compendium of Dharma Sutra* [tib: *Choe-yang-dhagpar dhue pay dho*,]

> Enlightenment is not bestowed upon you by anyone,
> Nor is Enlightenment held by anyone [for you];
> It is through realization of your own internal essence thoroughly,
> That [this essence of] Enlightenment [thus discovered] is labeled Enlightenment.

The potential for Enlightenment, also referred to as Buddha-nature, or Tathagatha Garba, exists within each one of us but it is to be discovered if we wish to be free from the pains and the fears of samsara. To arrive at this great City of Unification, various powerful methods, such as the practice of Mahamudra, the Union of Clarity and Emptiness, Dzogchen, and Innate Primordial Clear Light Mind, are employed by the great masters of Kagyu, Sakya, Nyingma and Gelug traditions respectively. All of these methods were inherited from the compassionate Buddha Shakya-muni.

In order to partake in the joy of seeing a beautiful painting, two essentials are necessary. The painting, as the object, must be very refined, and the eyes of the perceiver must be very fresh, as sharp and tender as that of a young child. Similarly, all of the above practices involve two facets - refining the subjective clear light mind to the subtlest level and refining the perception of the objective clear light [ultimate reality] - with which this most refined mind should eternally fuse, in order to fully pacify the turbulence of mind. This is how the naked nature of the awareness manifests for Enlightenment. This resonates so well with the meaning of the Heart Sutra mantra:

TADYATHÂ (OM) GATE GATE PÂRAGATE PÂRASAMGATE BODHI SVÂHÂ

Often, practitioners focus on only refining the subjective awareness and are oblivious to refining the perception of the objective clear light.

Whereas others emphasize on kindling the experience of the objective clear light alone. Despite the preciousness of the practices, which they are assiduously doing, it takes the seeker, as well as their devoted students, only half way along the path as it comprises only one of two conjoined parts.

Even on the first part, i.e., following practices to refine the subjective clear light, which was taught by the Buddha in the third Turning of the Wheel of Dharma, awareness, meticulous observation and acuity, as well as great sensitivity and sharpness of mind, is required. Otherwise, as was well indicated by the great Sakya Pandita Kunga Gyaltsen, the attempts could potentially bring more damage than growth in the practitioner. It requires a great deal of expertise on the part of the teacher. The study of Buddhist psychology is of great benefit if one ventures into such practices. It is always advisable to delve into these practices with utmost care and much preparation, complimented by active accumulation of merits.

For the second part, which involves refining the perception of the objective clear light, one needs to have thorough insight into the Buddha's teachings in the second Turning of the Wheel of Dharma. This refers to the Perfection of Wisdom sutras, whose subject matter is the ultimate reality of all phenomena, and particularly in this context, the ultimate reality of the subjective clear light, which one has already manifested through any of the means mentioned above. Without this second element intact, one cannot possibly achieve Enlightenment at all, as indicated by Saint Saraha in the following verse:

> By entering into emptiness but devoid of compassion,
> One will not find the supreme path.
> By meditating upon compassion alone [without the wisdom of emptiness],
> One will not attain liberation, but remain in samsara.
> Whosoever is capable of apprehending the unity of the two,
> Will not remain in samsara nor abide in [personal] nirvana.

The reason for the Buddha Shakyamuni to remain silent for forty-nine days, immediately after attaining Enlightenment under the Bodhi tree,

was to indicate the intricacies and the acute subtlety involved in the understanding of the objective clear light [ultimate reality].

As rightly indicated by Arya Nagarjuna and Acharya Chandrakirti, in their respective treatises, the safe haven to access the bare objective clear light is to meticulously follow the studies of the tenet systems in a systematic way. The Buddha often praised in the Sutras, those who engage in any means such as reciting verses on emptiness, appreciating others doing so, let alone those who actually meditate, reflect and study the concept of emptiness, in order to proceed along the path. To realize the wisdom of emptiness is the only panacea to heal the pains of both oneself, as well as those of all sentient beings.

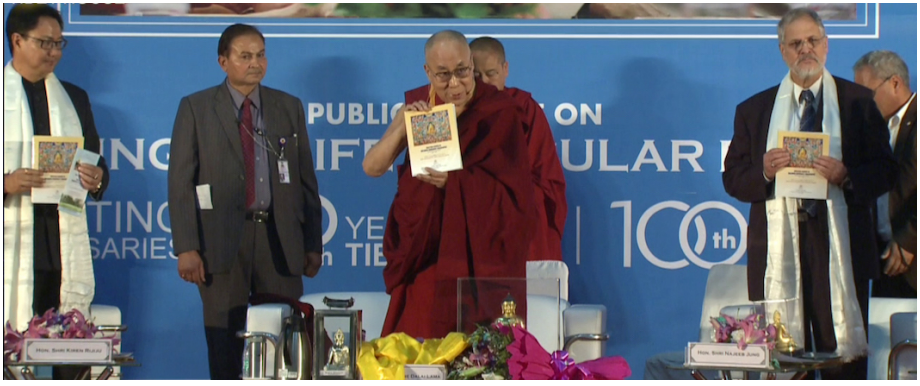
It is due to the immense blessings, great encouragement and far-reaching vision of His Holiness the Dalai Lama, who is deeply committed to reviving ancient Indian traditions and knowledge, and in particular, revitalizing the study of the profound Nalanda Buddhist Philosophy in the land of its birth, that this Masters course in Nalanda Studies was introduced by Tibet House, New Delhi, in December 2016. Most auspiciously, His Holiness graced the opening ceremony, and he is especially pleased to see the flourishing of the activities of Tibet House towards teaching the rich legacies of the erstwhile Nalanda adepts to students of many nationalities, directly in the English language, today.

Geshe Dorji Damdul
Director
Tibet House, New Delhi

HH THE DALAI LAMA'S ADDRESS FOR THE LAUNCH OF NALANDA MASTERS COURSE

at Thyagraj Stadium, New Delhi on 09 December 2016

on the occasion of 51st anniversary of Tibet House, New Delhi



HH the Dalai Lama launching the Nalanda Masters Course

Dear respected elder brothers and sisters and rest of brothers and sisters, I am extremely happy to come here, actually seeing a lot of young people, full of spirit and freshness and enthusiasm, I really appreciate it. If we want to change our world, we need young people full of enthusiasm, determination and will power. A lot of problems are there, if you look only at problems, then sometimes we feel demoralized, and like one cannot do anything, that kind of feeling. But from wider perspective, if you look logically, many problems that we are facing are actually our own creation, therefore logically, we have the ability to reduce these problems, and eliminate the man made problems. Therefore, we should keep our enthusiasm, no matter how difficult it is, we

must do something. So I very much appreciate the audience today, I think it's wonderful to see so many young people. Maybe in some corner, maybe some are sleeping [laughing], otherwise all are fully present and alert, which is wonderful. Then I want to thank Tibet house and Men Tsee Khang for organizing this programme, I very much appreciate it.

The Men Tsee Khang, Sowa Rigpa, is taking care of our body. The old medical system, it is actually about taking care of our body. Tibetan medical system is more holistic, including addressing some mental disturbances, for depression or too much stress. So, Men Tsee Khang is mainly about taking care of our body. On the other hand, the Tibet House programme is actually about taking care of our mind and inner peace. That is something very important. I believe this according to my own life experience. When I was young, I was a very lazy student, not much interested in studying. Then, at around 13-14 years of age, I developed some interest, and carried out more serious studies. Finally, a tragic situation developed and in 1959 March, there is no other choice; there is real danger, even to my life. So, we escaped and then reached India.

In the early part of our refugee life, our main effort, main concern, was the preservation of our tradition and knowledge. The proper way to preserve this knowledge combined with modern education, therefore we asked Pundit Nehru to please create a Tibetan school, a school especially for Tibetans so we have the opportunity to study Tibetan and retain certain Tibetan knowledge. Meantime, a few thousand Tibetan monks, students and scholars are there are, so we asked the Indian government to please make some special arrangements for these young monks and teachers. The Government of India graciously arranged it, so we attempted to give our younger generation in exile a modern education and at the same time, try to preserve our own tradition knowledge.

Then in 1973, I had the opportunity to visit different European countries, then in 1979, Soviet Union and Mongolia, too, at that

time a Communist country. In the same year, I visited America. After that, I started speaking of a sense of global responsibility. We are all a part of a common world. We are all partaking of the fresh air of this blue planet. We are all human beings. So a lot of problems happen because there is too much emphasis on differences: on different nationality, different race, the poor and rich, educated and uneducated and also different religions, all these is our own creations. We need a sense of global responsibility. So then gradually, I felt that the culture heritage and knowledge that we kept over thousands of years, and also amongst the Tibetan refugee community, maybe it is time to share it with other people.

With this view, for more than thirty years now, I developed and engaged in serious discussions with modern scientists. I found there are some similarities. It becomes very clear that there is mutual benefit and learning in this dialogue. I usually describe Buddha Shakyamuni as having different aspects, one aspect of Buddha Shakyamuni is as the founder of Buddhism, and another aspect of Buddha is that of a great philosopher and great thinker. The majority of traditions have three aspects, I usually say. The first aspect is religion. Religion means compassion, affection, forgiveness, tolerance, containment, self-discipline - these are the essence of all major traditions. Over 2000 - 3000 years, these different religious traditions still remain a source of inspiration to millions of people.

Then another aspect of these different religious traditions is philosophy. In the philosophical field, there are differences between religions. Many major world religions believe in a Creator. On the other hand, a part of Samkhya philosophy and Jain philosophy, as well as Buddhist philosophy, believe in the law of causality and karma, and on the basis of the continuation of mind, which has no beginning, there is no Creator. Within non -theistic religions, too, there are differences and even within Buddhism, as far as philosophically different viewpoints are concerned, there

are four major schools of thought: Vaibhashika, Sautantrika, Chittamatrin, and Madhyamaka, as well as various sub-schools.

Now, in the philosophical field, there are differences between religions, but then we have to ask ourselves, what is the purpose of these different philosophies? They all have the same purpose. To strengthen the practice of love. For example, for those who believe in the concept of a Creator, God is infinite love, we are all created by such a God, which is a very powerful approach to strengthening one's practice of love and forgiveness. For non-theistic religions, the belief in causality brings the whole responsibility on one's own shoulder, so that also is another very effective approach. For different people, with many different mental dispositions, different philosophical approaches are required to increase confidence about these inner values. For this reason, that even followers of the same teacher, Buddha, have many differing dispositions, he was compelled to teach different philosophical views.

Then the third aspect is tradition or cultural heritage, that frankly speaking, accord with a way of life that is very much influenced by the existing society system, say a feudal system. Therefore, that part needs to change according to times and circumstances, we have to modify it. To summarize, the first aspect of religion, there is no need to change, we must carry on with the original practice. Second, the philosophy also, according to different mental dispositions, you have to study all different philosophies, check according to your own mental disposition and when you find a philosophical position that is most suitable for you, then you take on that philosophy. The cultural aspect, as I mentioned, needs to be updated from time to time. For example, in the Tibetan tradition, generally, the Dalai Lama institution is considered something very important. As early as in 1969, in one of my formal statements, I stated that whether this very institution of the Dalai Lama should continue or not is up to Tibetan people. Then in 2011, I completely retired from temporal responsibility. The cultural tradition of the last four centuries, that the Dalai Lama institution automatically holds both temporal and spiritual authority, that

-formally, officially, proudly, happily and voluntarily - ceased with this move, because the situation changed. I think now today, whether in the political field, or the religious field, I think authoritarianism is out of date.

A third aspect of Buddha Shakyamuni, a unique attribute, is I consider Buddha Shakyamuni as an ancient Indian scientist as well. The reason? In one of his teachings, he mentioned that all his followers, monks and scholars, should not accept his teachings out of faith or devotion, but rather, after thorough investigation and experimentation. This is very much a scientific way of thinking, a scientific approach in order to seek truth or reality. These days I describe myself as half Buddhist monk, half scientist [laughing]. My late great friend, the scientist Francisco Varela, when we were discussing science, certain different topics, then he used to say, now I am wearing my scientific hat, then at times he would say now I am wearing Buddhist hat, while explaining Buddhist thinking or some Buddhist concept. Since the late Varela is very close in my mind, I also try to be a follower of him, wearing a Buddhist hat, and a science hat, at various times.

In today's world, I think despite a lot of material progress and development and highly advanced scientific research, many-many such achievements, still there is a lot of killing, a lot of suffering, and a huge gap between the rich and poor. Not only at a global level, between the southern world and northern world, but also within the same nation, there are huge gaps between the rich and poor. In the last few days, BBC mentioned in Nigeria, thousands of children are dying due to starvation and showed pictures. It is very sad, the same planet, the same human being, some are living very very luxurious lifestyles and wasting a lot of resources, others, particularly children, are undergoing immense suffering. All this is due to our negligence, we just think of ourselves, and lack a sense of oneness and humanity. If we really develop sense of sameness, oneness of humanity, then how can you remain indifferent, seeing innocent children dying due to starvation?

The killing of a human being by an animal, by an elephant or tiger, now becomes a news item. But human beings killing other human beings, this has almost become normal now. Terrible! I think it is absolutely wrong. The same planet, same human beings, same species, some are dying due to human activities and behavior, and we remain indifferent, I think is totally wrong. As a Buddhist practitioner, in our daily practice, we describe the entire sentient beings having been one's mother and as dear as to one as one's own mother. If you seriously say these prayers, then you have to mean it. At the practical level, we have no connection with other galaxies, only with this planet. Even within this planet, the limitless different forms of life, different species, mammals, birds, like that, we cannot communicate with these sentient beings. At the beginning of this year, I was in Mayo Clinic, and where I was put up, there were some deer. When I saw these deer, I thought, they are also the same sentient being like human beings, they too want happiness and do not want suffering. These animals do not have human intelligence and no language to communicate, so I cannot do anything for them.

But for seven billion human beings, we have this human brain, human language – okay, different language but still we can communicate with each other. So then, we have to think, if I really pray for entire sentient beings, then I must do something at least for other human beings. There are 7 billion human beings on this same planet! The joyfulness and happiness that comes from material development and a materialistic life, is very much dependent on some sort of sensorial experiences - beautiful articles, beautiful music, tasteful food, smell, and touch, including sex. These are sensorial level experiences and with wealth, obviously sensorial level, everything is okay. But at a mental level, too much sadness, too much stress, too much fear, then sensorial level pleasure is not of much help. We can check for ourselves. If one is mentally peaceful and happy, then we can subdue sensorial level pains. But if there is pain at the mental level, it cannot be subdued by physical level, sensorial level, pleasures. Therefore,

obviously, mental level experiences are more important than sensorial level experiences. Now as materialistic life is entirely based on sensorial level experiences, this is not going to be adequate.

As a human being, the real destroyer of our inner peace is negative emotions, such as anger, hatred, and fear. There are not sensorial level, but mental level pains. So the method, the right approach, in order to reduce these pains is not to rely on sensorial level experiences, induced by alcohol, drugs, tranquilizers, because these bring limited calmness at the physical level but since these problems have developed at the mental level, so the counter force must also be developed at the mental level. Hence training of mind is so very important. Now in the west, more and more people are really showing an interest in learning about about meditation or mindfulness. Again, meditation - usually considered as single pointedness of the mind or shamatha- that is also a sort of temporary tranquilizer. The real antidote to destructive emotions is analytical meditation, what we call vipasana[1]. Vipasana is most appropriate way to tackle destructive emotions.

In order to do make sufficient progress on tackling negative emotions, first we should have sufficient knowledge about the system of the emotions and the system of mind. Usually I call it the map of emotion: from where they start, what are their causes and conditions, what's their effect, and what are the interrelations with other emotions. Once we are fully aware of these things, then it is much easier to tackle these destructive emotions. In the past, you see, these things remained as a part of religious practice. Now the time has come, as I mentioned earlier, to share such knowledge with other people, so it should not be considered as the practice of religion and the practice of Buddhism, no, rather simply as an academic subject. I usually describe just as we have hygiene of the

[1]It is to be noted that Vipasana in the Mahayana Buddhist tradition is not to be confused with the Vipasana as taught by Shri Goenka ji's excellent meditation centres, which is very strong in its own tradition.

physical, similarly we need hygiene of the mental / emotional. In order to carry out the hygiene of the physical, we need knowledge about the body. Similarly, for hygiene of emotions, we need knowledge about the whole system of emotion.

This knowledge must be considered as an academic subject for the well being of this very life, day to day life. We are not talking about next life, not talking about nirvana, simply trying to create a stable happy mind, peaceful mind, and through that, a healthy body. Now scientists also agree that a healthy mind is a key factor for a healthy body. Constant fear, constant anger, actually eats our immune system. Furthermore, nowadays, some scientists are investigating what is basic human nature by carrying on careful observation and examination on very, very young infants, 5-6 months old with language not yet developed, by showing them different pictures and recording their reaction. They concluded that basic human nature is compassionate, so this is a really hopeful sign! If basic human nature is anger, then no hope! Then better to pray to God, take to heaven or send to hell and this world become empty, sooner the better [laughing]. But if basic human nature is compassionate, there is real hope,

Now, we come to the importance of education. The existing education system is very much oriented to material values. Whole generations, who come from that kind of education, their whole way of life is materialistic life, materialistic culture. In India, in the past, all holistic and rich knowledge was developed and exported to China, to Tibet, Burma, Sri Lanka, Thailand, all these countries. Nowadays, in the place of their origin, India, no one is paying much attention to this knowledge! So now the time has come, for you Indians to once again pay more attention about your traditional knowledge about the inner world [and not necessarily by becoming Buddhist or religious-minded]. If you're a non-believer, fine, remain a non-believer but with fuller knowledge about inner mental systems, then you are able to tackle your own inner disturbances.

Certain knowledge which we Tibetans got from India and kept for a thousand years, now I am convinced the time has come to share these with the rest of humanity. Kangyur and Tengyur, the translation of Buddha's own word and translation of Nalanda masters teaching, together comprise more than 300 volumes. According to their content, since 10-15 years, we came to the conclusion they maybe usefully divided into three parts: one part science, one part philosophy, one part religion. The religious part maybe of concern only for Buddhists, but the science part, particularly the science of mind part, is something very useful for all 7 billion human beings. Of the philosophy part, there are two categories, one directly related to Buddhism and Buddha dharma, another philosophy is a general sort of concept common to all.

For example, like the concept of two truths is very much related to quantum physics. We understand it to mean that there is a difference between appearances and ultimate reality, so we usually call it two truths [in Sanskrit, they are called Samvritisatya and Parmasatya]. One of my Indian friends, his nickname is "India's Sakharov" a physicist, nuclear physicist, now he is no longer alive. Once in Delhi, here, in one of our meetings, he told me quantum physics in the west is a new concept, a new idea, but in this country, two thousand years ago, already that concept had been developed! In some of Nagajurna's writing, he found that concept that nothing exists objectively! So that kind of philosophy, I think is common and applicable to everybody in order to know their reality. It is also very helpful because a lot of our destructive emotions are very much based on appearances, so the counter measure is try to think of the deeper level of reality, then there is no proper basis of anger and attachment. Here also, my friend, one American scientist, Aaron Beck - very old, much older than me, when I first met him, his age was 84, now my last meeting, his age was 96 or 97 - so he told me that over 3-4 decades, he treated people who were mentally much disturbed, mainly by anger. Eventually, his conclusion is, when we develop anger, 90% of that negativity is mental projection. The object with which the person

feels angry appears very negative, everybody has the same experience, including myself, that when we develop anger, the object seems very negative, want to hit, something like that! But he mentioned, actually 90% of that negativity is our own mental projection. That is exactly what Nagarjuna has stated!

Therefore, some of this Buddhist philosophical thinking is quite useful, irrespective of whether one is a Buddhist or non-Buddhist, whether believer or non-believer. Now, after decades of my own experience, I have gained some personal confidence that I think certain ideas and concepts which we kept over a thousand years in Tibet, are very effective and useful. These ideas were mainly introduced by Shantarakshita, a great scholar of Nalanda, a great Madhyamaka philosopher and a great logician. In spite of his old age, he accepted an invitation from the Tibetan emperor in the 8th century, to go there. Nowadays I think, when Shantarakshita entered Tibet, a famous thinker and respected master from India, on Tibetan horse or yak, then eating Tibetan Tsampa, he must have initially found it very difficult but I think in time, he was satisfied with Tibetan devotion, Tibetan friendly attitude, so he decided to stay there for the remainder of his life [laughing].

Since our real teacher in the 8th century, the Nalanda master Shantarakshita, was himself a great logician and philosopher, as his followers, we Tibetans still carry the Nalanda tradition in us. So, I often describe, you Indians historically were our guru, our teacher, we are Indian's chela, now fortunately or unfortunately, chela has become more knowledgeable than the guru [laughing]. Anyways, this knowledge is your knowledge, your treasure, now that the world is facing some sort of major crises about emotions, at such a period, I think ancient Indian knowledge is not only to be ascribed to ancient times but is to be seen as very relevant to today's world. Therefore, it is very important to revive ancient Indian knowledge. I am very, very happy, more and more young Indians are now really showing an interest, not only an interest but a serious desire for study about these ancient Indian, great thinkers and their views. It is really encouraging! Because of that

circumstance, Tibet house and [Ven. Geshe Dorji] Damdul la, now he is very actively carrying out this work, so wonderful! Mainly because there are people who are really eager to learn more, so then the teacher also becomes useful and active. This is interdependency – for a good listener, then talk is relevant, if there is no listener, then no use to talk. Therefore, I think recent years, our activities have now become more widespread because there is a greater audience there, so I very much appreciate it, thank you.

HH the Dalai Lama with some of the participants of the first batch of the Nalanda Masters Course

As I mentioned briefly, these 17 Nalanda masters, these I usually describe as professors of Nalanda University. Not just carrying out some rituals, no! Rather, based on profound philosophy and detailed explanations about our mind, about our emotions, so their teachings are really very relevant at an academic and practical level. Therefore, I never state Buddhism is the best religion, I never state. Like medicine, according to one's illness, according to the patient, we can say this medicine or that medicine is best. In general, we cannot say this medicine is best. Similarly, according to different people, with different mental dispositions, we can say this spiritual tradition is best for him or for her. Generally, we cannot say, any religion, this or that religion, is best. So I never try

to propagate Buddhism - in the west, Judo-Christian countries, it is better for them to keep their own traditional faith., where as India, the land of Buddha dharma, land of Buddha, all these Nalanda masters, as I mentioned earlier, all are Indian and mainly South Indian. I think almost none are northern Indian, all these masters come form South India. So, sometimes, I jokingly tell, south Indian brain is something very special. Thank you!! Thank you very much!!

Buddhist Psychology

Section A : MA1

A - Buddhist Psychology (tib.: *blo rigs*)

A1. Why Study Mind?

Both the world of sentients and non-sentients operate in all the multiple shades purely driven by the mind.
The *Dhammapada* says:

Mind is the chief and precedes them all;
If with impure mind, one acts or speaks,
Miseries follows
Like a cart following the ox.

Mind is the chief and precedes them all;
If with pure mind, one acts or speaks,
Happiness follows
Like a shadow that never leaves.

In *Abhidharmakoṣha*, Acharya Vasubhandu said:

The diversity of the world arose from karmas,
Which in turn is, the intention and its actions.
Intention is the mental karma;
What gives rise to by (the intention) are physical and verbal.

Acharya Chandrakirti said in *Madhyamakāvatāra* :

It is the mind itself that constructed the sentient world
As well as the utterly diverse container world;
So [the Buddha] taught that all beings are produced from karma;
Without mind, there can be no karma.

His Holiness the Dalai Lama says in a dialogue with Western scientists in 1991: "…There are two reasons why it is important to understand the nature of mind. One is because there is an innate connection between mind and karma (our actions.) The other is that our state of mind plays a crucial role in our experience of happiness and suffering.[B1]" It is therefore essential to understand the mind to systematically purifying and enhancing the mind for the process of achieving enlightenment.

A2. DEFINITION AND THE NATURE OF MIND

The definition of mind or consciousness is that which is *clear* and *Knowing*. His Holiness the Dalai Lama describes the intrinsic connection between the clear and knowing aspects of the mind this way:

> The knowing nature, or agency … is called mind and this is non-material … Cognitive events possess the nature of knowing because of the fundamental nature of clarity that underlies all

> cognitive events. This is … the mind's fundamental nature, the clear-light nature of mind.[B2]

Mind (skt.:*chitta;* tib.:*sem*) can be classified in a number of different ways; a major way of division is known as seven fold division of mind.

A3. SEVEN FOLD DIVISION OF MIND (TIB.:BLO RIGS BDUN)

A3.1) Direct Valid Perceiver
(skt.:*pratyaksh*; tib.:*mngon sum*)

A3.2) Inferential Cognizer
(skt.:*anuman*; tib.:*rjes dpag*)

A3.3) Subsequent Cognizer
(skt.:*parichchhinna-jnana*; tib.:*bcad shes*)

A3.4) Correctly Assuming Consciousness
(skt.:*manah-pariksha*; tib.:*yid dpyod*)

A3.5) Non-Discerning Direct Perceiver
(skt.:*aniyata-pratibha*; tib.:*snang la ma nges pa*)

A3.6) Doubting Consciousness
(skt.:*samshaya*; tib.:*the tshom*)

A3.7) Deceptive [Wrong] Consciousness
(skt.:*viparyaya-jnana*; tib.:*log shes*)

A3.1 Direct Valid Perceiver (skt.:*pratyaksh*; tib.:*mngon sum*)

A non-mistaken knower that is free from conceptuality.

Direct valid perceivers are of four types:

a) Sense Direct Perceiver
   (skt.:*indriya-pratyaksh*; tib.:*dbang po'i mngon sum*)
b) Mental Direct Perceiver
   (skt.:*manasa-pratyaksh*; tib.:*yid kyi mngon sum*)
c) Self-cognizant Direct Perceiver
   (skt.:*svasamvedana-pratyaksh*; tib.:*rang rig mngon sum*)
d) Yogic Direct Perceiver
   (skt.:*yogi-pratyaksh*; tib.:*rnal 'byor mngon sum*)

a) Sense Direct Perceiver
(skt.:indriya-pratyaksh; tib.:dbang po'i mngon sum)

A non-mistaken non-conceptual knower that is produced upon the aggregation of three conditions:

1) Observed object condition
   (skt.:*alambana-pratyaya*; tib.:*dmigs rkyen*)
2) Uncommon empowering condition
   (skt.:*asadhara adhipatipratyaya*;
   tib.:*thun mong ma yin pa'i bdag rkyen*)
3) Immediately preceding condition
   (skt.:*samanantara-pratyaya*; tib.:*de ma thag rkyen*)

Five Types of Sense Direct Perceivers

i. Visual Sense Consciousness

(skt.:*cakṣur-vijñana;* tib.:*mig gi shes pa*)

ii. Auditory Sense Consciousness

(skt.:*śrotra-vijñana*; tib.:*rna ba'i shes pa*)

iii. Olfactory Sense Consciousness

(skt.:*ghrāṇa-vijñana*; tib.:*sna'i shes pa*)

iv. Gustatory Sense Consciousness

(skt.:*jihva-vijñana*; tib.:*lce'i rnam shes pa*)

v. Tactile Sense Consciousness

(skt.:*kāya-vijñana*; tib:*lus kyi rnam shes pa*)

b) Mental Direct Perceiver
(*skt.:*manasa-pratyaksh;* tib.:*yid kyi mngon sum)

A non-mistaken non-conceptual knower that arises from its own mental sense power as its uncommon empowering condition. Types of mental direct perceivers:

i. *Those that are indicated in the Sutra*

Mental direct perceivers depending on the minds, i.e. those induced by sense direct perceivers apprehending any of the five sense objects- forms, sounds, odors, tastes, or tactile objects.

ii. *Those that are not indicated in the Sutra*

Mental direct perceivers induced by states arisen from meditation such as the five clairvoyances.

(1) The clairvoyance of magical emanation

(skt.:*rddhi-abhijna*; tib.:*rdsu 'phrul gyi mngon shes*)

(2) The clairvoyance of divine eye

(skt.:*divya-chaksur-abhijna*; tib.:*lha'i mig gi mngon shes*)

(3) The clairvoyance of divine ear

(skt.:*divya-shrotra-abhijna;* tib.:*lha'i rna ba'i mngon shes*)

(4) The clairvoyance of former lives

(skt.:*purva-nivasanusmriti-abhijnana*;

tib.:*sngon gyi gnas rjes su dran pa'i mngon shes*)

(5) The clairvoyance of reading others' mind

(skt.:*para-chitta-jnana-abhijna*; tib.:*gzan sems shes pa'i mngon shes*)

*c) Self-cognizant Direct Perceiver (***skt.:*svasamvedana-pratyaksh;* tib.:*rang rig mngon sum)***

A non-mistaken non-conceptual knower that has the aspect of an apprehender.

Self-cognizant direct perceivers can be divided into three types:

i. Those that are prime/ valid cognizers.

ii. Those that are subsequent cognizers.

iii. Those which are non-discerning direct perceivers.

d) Yogic Direct Perceiver
(skt.:*yogi-pratyaksh*; tib.:*rnal 'byor mngon sum*)

A non-mistaken non-conceptual exalted knower in the continuum of a superior that is produced from a meditative stabilization which is a union of calm abiding and special insight and which has become its own uncommon empowering condition. Yogic direct perceivers can be divided in various ways:

i. *From the viewpoint of the person who possesses it*

Yogic direct perceivers of hearers (skt.:*shravaka*; tib.:*nyan thos*), solitary realizers (skt.:*pratyekabuddha*; tib.:*rang rgyal*) and Mahayanists.

ii. *From the viewpoint of their entities*

Yogic direct perceivers of path of seeing, path of meditation and path of no more learning.

iii. *From the viewpoint of their aspects*

One can posit sixteen kinds of yogic direct perceivers, having the aspects of sixteen attributes of the four noble truths such as impermanence, suffering, emptiness, selflessness and so forth.

iv. *From the viewpoint of having aspect of coarse and subtle selflessness*

With respect to selflessness as the object of yogic direct perception, on top of the yogic direct perception viewing the subtle selflessness of autonomous substantial reality, some scholars also include yogic direct perception viewing the gross selflessness in the context of selflessness of permanent, unitary and independent self.

Chittamatra and Madhyamaka schools include the yogic direct perceiver which views the selflessness of phenomena also. As indicated by Acharya Kamalashila, these two schools identify all teachings of the Buddha to either point towards the ultimate reality, or lead towards the ultimate reality or establishes the ultimate reality. The teachings on impermanence, misery and so forth, belong to the first category, whereas the teachings on the selflessness of person in the context of emptiness of autonomous substantial sell and the emptiness of permanent, unitary and independent self belong to the second category and the teachings on the selflessness of phenomena fall under the third category to establishes the ultimate truth.

A3.2 Inferential Cognizer (skt.:*anuman*; tib.:*rjes dpag*)

A determinative knower, which by dependence on a correct sign as its basis, is incontrovertible with regard to a hidden phenomenon as its object of comprehension. There are three types of inferential cognizers by way of their entities:

a) *Inference through the power of fact*
(skt.:*vastu-bala-anuman*; tib.:*dngos stobs rjes dpag*)
A determinative knower, which by dependence on a correct sign by the power of a fact as its basis, is incontrovertible with respect to a slightly hidden phenomenon as its object of comprehension.

b) *Inference through confidence*
(skt.:*apta-anuman*; tib.:*yid ches rjes dpag*)

A determinative knower, which by dependence on a correct sign of confidence as its basis, is incontrovertible with regard to a very hidden phenomenon as its object of comprehension.

c) *Inference through renown (Convention)*
(skt.:*prasiddha-anuman*; tib.:*grags pa'i rjes dpag*)

A determinative knower, which by dependence on a correct sign of renown as its basis, is incontrovertible with respect to a terminological suitability as its object of comprehension.

A3.3 Subsequent Cognizer (skt.:*parichchhinna-jnana*; tib.:*bcad shes*)

A knower which is not a prime cognizer and which realizes what has already been realized by the former prime cognizer inducing it. It is also defined as 'a knower which realizes that which has already been realized'.

The first moment of a consciousness engages with an object through *its own power* and is thus known as prime cognizer. Whereas the subsequent moments realize their object merely by the force of the preceding prime cognizer that induced them. Therefore they are referred to as subsequent cognizers. Subsequent cognizers are of two types:

a) Direct Subsequent Cognizer
(skt.:*pratyaksh-parichchhinna-jnana*; tib.:*mgon sum bcad shes*)

i. *Sense Direct Subsequent Cognizer*

An illustration is the second moment of a sense direct perceiver apprehending a form and so forth.

ii. *Mental Direct Subsequent Cognizer*

An illustration is the second moment of a mental direct perceiver in the continuum of a Superior which is apprehending a form and so forth as they are smallest moment and for ordinary beings are awareness to which an object appears but is not ascertained.

iii. *Self-cognizant Direct Subsequent Cognizer*

An illustration is the second moment of a self-cognizer which is experiencing a sense direct perceiver apprehending a form and so forth.

iv. *Yogic Direct Subsequent Cognizer*

An illustration is the second moment of the yogic direct perceiver directly realizing the selflessness of person.

b) Conceptual Subsequent Cognizer

(skt.:*kalpana-parichchhinna-jnana*; tib.:*rtog pa bcad shes*)

i. *Those induced by direct perception*

A conceptual subsequent cognizer induced by direct perception is, for example, a consciousness ascertaining blue which is produced subsequent to a direct perceiver apprehending blue.

ii. *Those induced by inference*

A conceptual subsequent cognizer induced by inference is, for example, the second moment of an inferential consciousness that realizes sound to be impermanent.

A3.4 Correctly Assuming Consciousness
(skt.:*manah-pariksha*; tib.:*yid dpyod*)

An awareness that does not cognize an object with respect to which super-impositions have been eliminated although it adheres one-pointedly to the phenomenon which is its principal object of engagement. Correctly Assuming Consciousness with respect to any thesis for example, 'Sound is impermanent' can be generated in three ways:

a) *Without a reason*

A correctly assuming consciousness without a reason is an awareness which thinks, 'Sound is impermanent,' without any reason at all. This is not something that is ascertained or realized, but is merely thought in an unreasoned manner.

b) *Without ascertaining the reason*

A correctly assuming consciousness without ascertaining the reason is an awareness which thinks, 'Sound is impermanent,' based on a sign of being a product, but it has not ascertained that it is a product and that whatever is a product is necessarily impermanent. (It has not ascertained the presence of the reason in the subject or the forward and counter pervasions and thus the three modes are not established)

c) *Depending on a facsimile of reason*

A correctly assuming consciousness depending on a facsimile of a reason is an awareness which thinks, 'Sound is impermanent,' from the sign of being an object of comprehension. Thus, in this type of correctly assuming consciousness, there is no pervasion between the reason and the predicate of the thesis – whatever is an object of comprehension is not necessarily impermanent because there are objects of comprehension which are impermanent and objects of comprehension that are permanent.

A3.5 Non-Discerning Direct Perceiver (skt.:*aniyata-pratibha*; tib.:*snang la ma nges pa*)

A knower to which the specifically characterized phenomenon (impermanent phenomenon) which is its object of engagement clearly appears but is unable to induce ascertainment with respect to it. Non-discerning direct perceivers are of three types:

a) *Non-discerning Sense Direct Perceiver*

An illustration of the sense direct perceiver to which an object appears but is not ascertained, is the sense direct perceiver apprehending blue which induces the doubt, 'Did I see blue or not?'

b) *Non-discerning Mental Direct Perceiver*

An illustration of the mental direct perceiver to which an object appears but is not ascertained, is the mental direct perceiver apprehending a form or so forth in the continuum of an ordinary being.

c) *Non-discerning Self-cognizant Direct Perceiver*

An illustration of self-cognizant direct perceiver to which an object appears but is not ascertained, is the self-cognizer experiencing the mental direct perceiver apprehending a form or so forth in the continuum of an ordinary being.

Note: Yogic direct perceivers cannot be a non-discerning direct perceiver because any yogic direct perceiver must realize its object. This is because it says in Dharmakriti's commentary on (Dignaga's) *'Compendium on Prime Cognition'*, 'From just seeing, the great intelligent ones ascertain all aspects.'[B3]

A3.6 Doubting Consciousness (skt.:*samshaya*; tib.:*the tshom*)

A knower which by its own power has qualms in two directions. Doubting consciousnesses are of three types:

a) *Doubt tending towards the fact*

Doubting consciousness tending towards fact is, for example, a two-pointed mind thinking, 'Sound is probably impermanent'.

b) *Doubt tending towards distortion*

Doubting consciousness tending towards distortion is, for example, a two-pointed mind thinking, 'Sound is probably permanent'

c) *Doubt tending towards both equally*

Doubting consciousness tending towards both equally is, for example, a hesitating consciousness which wonders whether sound is permanent or impermanent.

A3.7 Deceptive [Wrong] Consciousness (skt.:*viparyaya-jnana*; tib.:*log shes*)

A knower which is mistaken with regard to its object of engagement. There are two types of deceptive consciousness:

a) *Conceptual Deceptive Consciousness*

For example, a thought consciousness apprehending horns of a rabbit and a consciousness apprehending selfhood of person.

b) *Non-conceptual Deceptive Consciousness*

i. *Non-conceptual Sense Deceptive Consciousness*

For example, a sense consciousness seeing two moons or a sense consciousness to which Snow Mountains appear blue.

ii. *Non-conceptual Mental Deceptive Consciousness*

For example, a dream consciousness to which blue clearly appears.

A4. THREE FOLD DIVISION OF MIND

A4.1 Conceptual Consciousness (tib.:*rtog pa*)

A mind that apprehends its object through mixing it with sound/meaning generality. Conceptual consciousness is always a mistaken mind for it is mistaken with respect to appearance of the object. But, it may or may not be deceptive, for example, conceptual experience of emptiness is a mistaken mind but not a deceptive mind whereas self grasping ignorance is deceptive for it is mistaken with respect to object of engagement.

A4.2 Non-conceptual Non-mistaken Consciousness

Awareness that takes a specifically characterized phenomenon as their apprehended object – This is synonymous with direct valid perceiver.

A4.3 Non-conceptual Mistaken Consciousness

Awareness that takes a clearly appearing non-existent as its apprehended object – This is synonymous with non-conceptual deceptive [wrong] consciousness.

A5. TWO FOLD DIVISIONS OF MIND

A5.1 Prime Cognizer and Non-prime Consciousness (tib.:*tsed ma dang tsed min*)

A prime cognizer is defined as a knower which is new and incontrovertible. Some examples from within the seven fold division of mind are– first moment of direct valid perceivers and inferential cognizers.

The definition of non-prime consciousness is a knower which is not new and incontrovertible. Subsequent cognizers, correctly assuming consciousnesses, doubting consciousnesses, non-discerning direct perceivers and deceptive [wrong] consciousnesses are the examples of non-prime consciousnesses.

This is an exhaustive division of awareness and knower as any specific consciousness is one or the other. Limiting the types of prime cognitions to two in this way is specifically done to set the Buddhist view off from that of various non-Buddhist systems, which accept many other sources of prime, or valid cognition such as sound, example and so forth.

A5.2 Conceptual Consciousness and Non-conceptual Consciousness

This is an exhaustive division of awareness and knower. The emphasis here being on the manner in which a consciousness apprehends its object – either directly (non-conceptual consciousness) or by means of a generic image (conceptual consciousness)

Within seven fold division of mind, all inferential cognizers, correctly assuming consciousnesses, and doubting consciousnesses, as well as some subsequent cognizers and some deceptive [wrong] consciousnesses, are posited as the illustrations of conceptual consciousnesses. The remaining awarenesses and knowers – all direct valid perceivers and non-discerning direct perceivers as well as some part of subsequent cognizers and also some part of deceptive [wrong] consciousnesses are the examples of non-conceptual consciousnesses.

A5.3 Mistaken Consciousness (tib.: *'khrul shes*) and Non-Mistaken Consciousness

This division is made in terms of whether – a consciousness is mistaken with regard to its appearing or apprehended object (mistaken consciousness) or is non- mistaken with regard to its appearing or apprehended object (non-mistaken consciousness) as opposed to their object of engagement.

Among seven types of knower and awareness, all non-mistaken non-conceptual consciousnesses i.e. direct valid perceivers are non-mistaken consciousnesses. And, all conceptual consciousnesses are included within mistaken consciousness inasmuch the image of the object they are comprehending appears to them to be the actual object. Non-conceptual deceptive [wrong] consciousnesses are also mistaken as their appearing object and object of engagement appear as same thing which is wrong.

A5.4 Mental Consciousness (tib.:*yid shes*) and Sense Consciousness (tib.:*dbang shes*)

This twofold division is made in terms of whether a consciousness is produced in dependence on a mental sense power (mental consciousness) or a physical sense power such as eye, ear and so forth as its uncommon empowering condition.

Sense consciousnesses are necessarily non-conceptual; mental consciousness can either be conceptual or non-conceptual: Mental, self-cognizer and yogic are all non-conceptual mental consciousnesses whereas inference, correct assumption, doubt and so forth are conceptual mental consciousnesses.

A5.5 Eliminative Engager Awareness (tib.:*sel 'jug*) and Collective Engager Awareness (tib.:*sgrub 'jug*)

This division, again exhaustive, resembles the division into conceptual and non-conceptual consciousnesses but here the emphasis is on the manner in which that consciousness apprehends its object.

a) Eliminative Engager

It is a mind that engages its object by the power of label. The word 'label' here refers to a meaning generality. Eliminative engager engages its object in a negative or eliminative manner, thus, it can never come to perceive all the uncommon features of its object such as its impermanence, momentariness and so forth. They are synonymous with conceptual consciousnesses.

b) Collective Engager

It is a mind that engages with its object by the power of the object, which is the object's casting its aspect to the mind apprehending it. It engages its object in a positive or collective manner, thus all the uncommon features of the object such as its impermanence, momentariness and so forth, appear to that consciousness. However, the mere appearance of all these to the consciousness does not mean that they are necessarily ascertained; most are not noticed due to the interference of thought and predispositions.

A5.6 Minds and Mental Factors

This twofold division is a way of describing the various functions of consciousness. Mind (skt.:*chitta*; tib.:*sems*) here is synonymous with main mind or primary mind (tib.:*gtso sems*).The definition of mind [in the context of mind and mental factors] is an awareness which has similarity with the mental factors that arise as its accompaniers. This can also be understood as an awareness which apprehends the mere entity of the object of engagement. Some examples of the main minds are the five sense consciousnesses and mental consciousness.

A mental factor (skt.:*chaitta; tib.:sems byung*) is defined as the aspect of awareness that engages with its object with different functions of the awareness. The definition of a mental factor [in the context of mind and mental factors] is an awareness which has similarity with the primary mind that has it as an accompanier.

Minds and mental factors are accompanied by each other and have five commonalities between them, with respect to any particular object.

1) They have a common object of observation and thus are similar with regard to object of engagement.
2) They are generated in the same aspect, in that if eye consciousness is generated in the aspect of blue, the accompanying mental factors are also generated in the aspect of blue.

3) They exist in the same time, in that when one is produced the other is produced.
4) They have common uncommon empowering condition and thus have a common basis.
5) They are the same substantial entity, in that the production, abiding and cessation of the two occur simultaneously, for example, only a single substantial entity of feeling arises as the accompanier of a single substantial entity of an eye perceiver.

There are innumerable mental factors each with a specific function that relates to its object. In the Sanskrit Nalanda tradition one finds the mention of fifty one mental factors whereas in the Pali tradition there is a mention of fifty two mental factors, enumeration of which is enclosed as appendage to the text.

A6. FIFTY ONE MENTAL FACTORS

Mental factors as enumerated in the Abhidharma of Sanskrit Nalanda tradition are classified in six groups:

A6.1) Five Omnipresent Mental Factors (skt.:*sarvatraga*; tib.:*kun 'gro*)

A6.2) Five Object-ascertaining / Determinative Mental Factors (skt.:*vishayapratiniyama*; tib.:*yul nges*)

A6.3) Eleven Virtuous Mental Factors (skt.:*kushala*; tib.:*dge ba*)

A6.4) Six Root Afflictions (skt.:*mulaklesha*; tib.:*rtsa nyon*)

A6.5) Twenty Secondary Afflictions (skt.:*upaklesha*; tib.:*nye nyon*)

A6.6) Four Variable Mental Factors (skt.:*anyathābhāva*; tib.:*gzhan 'gyur*)

A6.1 Five Omnipresent Mental Factors (skt.:*sarvatraga*; tib.:*kun 'gro*)

The following five mental factors are known as omnipresent mental factors as they accompany every primary mind.

1) **Feeling** (skt.:*vedanā*; tib.:*tshor ba*)

   This mental factor assumes the experience of either pleasure, pain or neutrality.

2) **Discrimination** (skt.:*samjnā*; tib.:'*du shes*)

   Mental factor with the functionality to apprehend the uncommon signs or characteristics of an object, to distinguish the given object from other phenomena.

3) **Intention** (skt.:*chetnā*; tib.:*sems pa*)

   It directs the activity of each of the other factors within the main mind in respect to the object.

4) **Contact** (skt.:*sparsha*; tib.:*reg pa*)

   A mental factor with the functionality to give rise to the changes of the senses for the three kinds of feelings through coming into contact of the object, sense power and consciousness.

5) **Attention** (skt.:*manasi-kāra*; tib.:*yid la byed pa*)

   This mental factor directs the mind to the particular object of observation.

A6.2 Five Object-ascertaining / Determinative Mental Factors (skt.:*vishayapratiniyama*; tib.:*yul nges*)

These mental factors help ascertain the object of the main mind. If one of these is present, all five are present; however these do not accompany all minds. How close the ascertained object is to the reality depends on how enlightened or deluded the ascertaining mind is.

1) **Aspiration** (skt.:*chhanda*; tib.:*'dun pa*)

   Aspiration, like intention, directs the mind towards an object. It is the mind that wishes to engage in a particular activity and takes a strong interest in the process. Although intention and aspiration are similar, intention acts as one of the fundamental aspects of any mind, whereas aspiration is the result of many processes occurring and is not always present.

2) **Admiration** (skt.:*adhimoksha*; tib.:*mos pa*)

Seeing that the ascertained object has qualities that are worthwhile (can be positive or negative), admiration stabilizes the relationship with the object by directing the mind toward it more forcefully.

3) **Recollection / Mindfulness** (skt.:*smrti*; tib.:*dran pa*)

It is the ability of the mind to return to the object. The continuous application of mindfulness acts as the basis for concentration and is also the basis for memory.

4) **Concentration** (skt.:*samādhi*; tib.:*ting nge 'dzin*)

Concentration in this context is the ability of the mind to remain on the object.

5) **Wisdom / Intelligence** (skt.:*prajnā*; tib.:*shes rab*)

It is the ability of the mind to examine an object and determine its value, by seeing that object has certain characteristics that make it attractive, repulsive or neither.

A6.3 Eleven Virtuous Mental Factors (skt.:*kushala*; tib.:*dge ba*)

1) **Faith** (skt.:*shraddhā*; tib.:*dad pa*)

It is a mental factor of finding joy which is freed of root and secondary afflictions. This mental factor is the main entrance to all virtues. It is of three types:

a. Faith of admiration

b. Faith of aspiration

c. Faith of conviction

2) **Sense of shame out of self-respect**

(skt.:*hri*; tib.:*ngo tsha shes pa*)

It is a mental factor that helps the individual to refrain from negativities due to respect for oneself.

3) **Sense of shame out of respect for others**

(skt.:*apatrāpya*; tib.:*khrel yod pa*)

This mental factor helps one to refrain from negativities due to respect for others. The two mental factors – sense of shame out of self-respect and sense of shame out of respect for others – serve as basis for unspoiled moral discipline.

4) **Non-attachment** (skt.:*alobha*; tib.:*chagpa med pa*)

It is a mental factor that is free of attachment to cyclic existence or mundane objects.

5) **Non-aversion** (skt.:*advesha*; tib.:*zhe sdang med pa*)

It is a mental factor which is free of animosity to three objects: 1. perpetrators 2. suffering 3. cause of suffering such as poison, thorn and so forth

6) **Non-ignorance** (skt.:*amoha*; tib.:*gti mug med pa*)

It is a mental factor that is free from confusions.

7) **Enthusiasm / Perseverance / Joyous effort**

(skt.:*virya*; tib.:*brtson 'grus*)

It is a mental factor that finds joy in virtue.

8) **Pliancy / Suppleness** (skt.:*prasrabdhi*; tib.:*shin tu sbyangs pa*)

This mental factor is characterized by the quality of serviceability of the mind on a virtuous object. It enables the mind to engage in positive acts as wished, such as meditation.

9) **Conscientiousness** (skt.:*apramāda*; tib.:*bag yod pa*)

This mental factor helps the individual to refrain from negativities and engage in virtues.

10) **Equanimity** (skt.:*upekshā*; tib.:*btang snyoms*)

Equanimity here refers to a stable mind, free of mental dullness or excitement.

11) **Harmlessness** (skt.:*ahimsā*; tib.:*rnam par mi 'tshe ba*)

This mental factor enables the mind to refrain from physical, verbal and mental harmful actions. It is of the nature of compassion.

A6.4 Six Root Afflictions (skt.:*mulaklesha*; tib.:*rtsa nyon*)

Affliction or delusion is defined as any mental factor the presence of which disturbs the mind.

1) **Attachment / Desire** (skt.:*rāga*; tib.:*'dod chags*)

Attachment exaggerates the positive qualities of the object and moves the mind towards that object. Attachment to aggregates in cyclic existence causes rebirth & incessant suffering in samsara.

Note: Bear in mind that the words attachment and desire have ambiguity in their usage. Some understand these two words as negative whereas others interpret them to have both positive and negative connotation. For example, desire for Buddhahood or Enlightenment is virtuous and positive, whereas desiring to harm others is non-virtuous and negative, thus qualifying afflictive desire as a part of the six root afflictions.

2) **Anger / Aversion** (skt.:*pratigha*; tib.:*khong khro*)

Anger exaggerates the negative qualities of the object and moves the mind away from that object. It can lead to harming others.

3) **Pride** (skt.:*māna* tib.:*nga rgyal*)

It is an inflated sense of superiority which is supported by the worldly view of perishable collection towards the self and mine. This includes disrespect of others. It is of seven kinds as indicated in *Abhidharmakoṣha*: pride, pride of superiority, extreme pride, pride of ego, empty pride, pride of inferiority, and pride of wrong view.

4) **Ignorance** (skt.:*avidhyā*; tib.:*ma rig pa*)

This mental factor is characterized by mere absence of knowledge according to Arya Asanga and distortion of the reality according to Acharya Vasubandhu. This includes not knowing karma, meaning and practice pertaining to Three Jewels. This can lead to closed-mindedness.

5) **Afflictive view** (skt.:*drshti*; tib.:*lta ba nyon mongs can*)

Afflictive view is of five kinds:

a) View of perishable collection (skt.:*satkayadrsti*; tib.:*'jig-lta*)

b) View of the extremes (skt.:*antagrahadrsti*; tib.:*mthar-lta*)

c) Distorted view (skt.:*drstiparamarsa*; tib.:*log-lta*)

d) View of Supremacy of view

(skt.:*mithyadrsti*; tib.:*lta-ba- mchog-'dzin*)

e) View of Supremacy of morality and conduct

(skt.:*silavrataparamarsadrsti*;

tib.:*tsul-khrims-brtul-zhugs- mchog-'dzin*)

6) **Afflictive doubt** (skt.:*vichikitsa*; tib.:*the tshom*)

This mental factor is characterized by being in two minds about reality, the Triple Gem and so forth. It leads one to engage in negativities. Doubt with respect to neutral things is not classified as afflictive doubt.

A6.5 Twenty Secondary Afflictive Mental Factors

(skt.:*upaklesha*; tib.:*nye nyon*)

1) **Belligerence** (skt.:*krodha*; tib.:*khro ba*)

It is a malicious state of mind that wishes to cause immediate harm to others due to increased anger.

2) **Resentment** (skt.:*upanāha*; tib.:*'khon 'dzin*)

   It causes one not to forget harm done by a person and seeks to return harm done. It is closer to anger in nature.

3) **Concealment** (skt.:*mrakṣha*; tib.:*'chab pa*)

   Hiding one's negative qualities when others with good intention refer to them. This causes regret.

4) **Spite** (skt.:*pradāsa*; tib.:*'tshig pa*)

   It is intention to utter harsh speech in reply to unpleasant words, when wrath and hatred become unbearable upon others with good intention point to his/her faults.

5) **Envy / Jealousy** (skt.:*irshyā*; tib.:*phrag dog*)

   It is an internal irritation caused by feeling of unease over others' success and so forth. This is caused by attachment to possessions, respect and so forth. This is responsible for the decline of one's own good qualities.

6) **Miserliness** (skt.:*mātsarya*; tib.:*ser sna*)

   This mental state is characterized by intense clinging to possessions and their increase due to attachment.

7) **Dishonesty / Deceit** (skt.:*māyā*; tib.:*sgyu*)

   It is a mental state which has the attribute of hiding one's faults to deceive others due to excessive attachment to possessions, service and so forth. This is closer to attachment and ignorance in nature. This leads to wrong livelihood.

8) **Pretension / Dissimulation** (skt.:*sāṭhya*; tib.:*gyo*)

This mental factor superimposes non-existent qualities upon oneself to deceive others due to excessive attachment to possessions, service and so forth. This is closer to attachment and ignorance in nature.

9) **Vanity / Haughtiness** (skt.:*mada*; tib.:*rgyags pa*)

This mental factor gives a false sense of confidence by seeing one's good qualities such as fortune, power and so forth. This inhibits the growth of good qualities within oneself. This is closer to attachment in nature.

10) **Harmfulness** (skt.:*vihimsā*; tib.:*rnam par 'tshe ba*)

A mental factor which seeks to cause harm on others being devoid of compassion. This is closer to anger in nature.

11) **Shamelessness** (skt.:*āhrikya*; tib.:*ngo tsha med pa*)

It is a lack of consideration for oneself and consciously not avoiding evil. It supports all root and secondary afflictions.

12) **Non-embarrassment** (skt.:*anapatrāpya*; tib.:*khrel med pa*)

It is a mental state which does not avoid evil by being inconsiderate of others.

13) **Dullness / Lethargy** (skt.:*styāna*; tib.:*rmugs pa*)

This is the fogginess of mind which makes the mind heavy and lax. The coarse dullness is when the object is unclear whereas the subtle dullness has some degree of clarity but the vividness of the object is lacking.

14) **Excitement** (skt.:*auddhatya*; tib.:*rgod pa*)

It distracts one towards desire objects and does not allow the mind to rest on something wholesome. It obstructs one from achieving single pointed concentration.

15) **Faithlessness** (skt.:*āshraddhya*; tib.:*ma dad pa*)

This mental factor is characterized by lacking belief in those objects which are the basis for virtues such as law of karma. This is closer to ignorance in nature. This is the basis for losing the root of virtues.

16) **Laziness** (skt.:*kausidya*; tib.:*le lo*)

It is a mental factor which does not find joy in virtues or feels low in engaging in virtues due to adherence to temporary happiness and pleasure. This is closer to ignorance in nature and undermines the power of enthusiasm. Laziness is the basis for degenerating the virtues already accumulated and destroys the basis for creating new virtues.

Laziness is of three kinds:

a) Laziness of being attached to trivial purposes.

b) Laziness of procrastination.

c) Laziness of undermining one's own potential.

17) **Unconscientiousness** (skt.:*pramāda*; tib.:*bag med pa*)

This is a mental factor which acts in negativities unrestrained. This serves as the basis to diminish virtues and proliferate negativities.

18) **Forgetfulness** (skt.:*mu shitasmrtitā*; tib.:*brjed nges pa*)

This mental factor causes one to not remember objects of virtues and induces distraction to afflictive objects.

19) **Non-introspection**
(skt.:*asamprajanya*; tib.:*shes bẓhin ma yin pa*)
This mental factor is a distorted intelligence that rashly engages in the actions through the three doors either due to lack of analysis or faulty analysis. This inhibits wisdom.

20) **Distraction / Mental wandering / Discursiveness**
(skt.:*vikshepa*; tib.:*rnam par gyeng ba*)
A mental factor which functions to be scattered to varied objects due to lack of potential to focus on virtuous objects. This diminishes the power of concentration.

A6.6 Four Variable Mental Factors (skt.:*anyathābhāva*; tib.:*gzhan 'gyur*)

Mental factors in this category are called variable mental factors because they can be changed into virtuous, non-virtuous, or neutral types due to either motivation or other accompanying mental factors.

1) **Sleep** (skt.:*middha*; tib.:*gnyid*)

   It is the mind that usually operates when our gross sensory consciousnesses cease their functions. According to the Abhidharma texts, sleep is seen as virtuous, non-virtuous or neutral depending on the immediately preceding consciousness – the mind just prior to sleep.

2) **Regret / contrition** (skt.:*kaukritya*; tib.:*'gyod pa*)

   Regret can be either virtuous or non-virtuous depending on the object of regret. It is virtuous when one regrets over the negative things done in the past. In contrast, regretting a wholesome deed is non-virtuous.

3) **General Analysis** (skt.:*vitarka*; tib.:*rtog pa*)

   It is the mind that explores an object – the things and events that make up our daily lives – but not in a deep analytical way. It is virtuous or non-virtuous depending on the motivation.

4) **Subtle Analysis** (skt.:*vichāra*; tib.:*dpyod pa*)

   This mental factor explores the object in a detailed way. Like general examination the polarity of the mind of subtle analysis is determined by the object it is exploring. If the object is wholesome, the mind is wholesome and vice versa.

A7. OTHER IMPORTANT TOPICS UNDER BUDDHIST PSYCHOLOGY

1) Role of psychology and philosophy in our life

2) Five aggregates with emphasis on feeling and discrimination and how these two determine all actions and quality of life

a) Form (skt.:*rūpa*; tib.:*gzugs*)

b) Feeling (skt.:*vedanā* ; tib.:*tsor ba*)

c) Discrimination (skt.: *saṃjña* ; tib.:*'du shes*)

d) Compositional Factors (skt:.:*saṃskāra* ; tib.:*'du byea*)

e) Consciousness (skt:.:*vijñāna* ; tib.:*rnam par shes pa*)

3) View and impulse oriented minds (from Abhidharmakoşha)

4) Cognitive and affective positive mental states

5) Two kinds of motivation – initial and concurrent

6) Factors that determine the power of karma – basis, intention, act, and end.

7) How karma operates and various classifications of karma

a) Definite and uncertain karma.

b) Evidently experiencing karmas; to be experienced in the next life; and still after.

c) Propelling/ projecting karma and completing karma.

d) Karmic result concomitant with its causal karma in terms of experience and in terms of action.

8) Process of arising afflictions and virtues

a) From *Abhidharmakoṣha* (Chapter 5 Stanza 34)

Through i) afflictions not having been abandoned,
ii) an object abiding nearby and
iii) improper mental attention,
the causes of the afflictions are complete.

b) From *Mūlamādhayamakakārikā* (Fundamental Wisdom of the Middle Way) Chapter 18 "Examination Of Self And Phenomenon", Stanza 5

Through ceasing karma and afflictions,
nirvana is achieved.
Karma and afflictions arise from (distorted) conceptions.
These arise from elaborations (of grasping at true existence).
Elaborations cease by (or into) emptiness.

c) From *Pramanavartika,* Chapter 2, Stanza 219

Seeing the 'self,' will lead to seeing 'others.'
Bifurcating self and others leads to attachment and aversion.
Associated with these [attachment and aversion],
All faults [such as killing, fears and so forth] ensue.

d) From *Lamrim Chenmo*, The Great Treatise On The Stages Of The Path To Enlightenment Part 1 Pg 301.
The causes of the afflictions are sixfold as presented in the Bodhisattva Levels:

i. Basis – imprints : Basis refers to the latent proclivity for afflictions.
ii. Object : Object refers to the appearance of objects conducive to the arising of an affliction.
iii. Indulgence – external influence / Social Context : Social context refers to the influence of bad friends and foolish people.
iv. Wrong guidance : Explanation refers to listening to wrong teachings.
v. Habit : Habituation refers to the process of becoming accustomed to past afflictions.
vi. Inappropriate attention : Attention refers to incorrect attention that projects "pleasantness" onto what has an unpleasant character, conceives an impermanent thing to be permanent, and the like [the four erroneous conceptions that mistakenly consider things that are actually impermanent, painful, impure and lacking a self to be permanent, pleasant, pure and possessed of a self]

9) Eight mundane concerns (surge of emotions)

Excitement or loss of spirit triggered by the following eight situations

a) Gain or Loss of Material Things.

b) Praise or Defamation.

c) Pleasant or Unpleasant Words.

d) Happiness or Suffering.

10) Self grasping mind and self centered attitude.

11) The Five Views and Five Non-Views

Five (Afflictive) Views (tib.:*lta ba nyon mongs can*)

a) View of perishable collection (skt.:*satkayadrsti*; tib.:*'jig-lta*)

b) View of the extremes (skt.:*antagrahadrsti*; tib.:*mthar-lta*)

c) Distorted view (skt.:*drstiparamarsa*; tib.:*log-lta*)

d) View of Supremacy of view

(skt.:*mithyadrsti*; tib.:*lta-ba- mchog-'dzin*)

e) View of Supremacy of morality and conduct

(skt.:*silavrataparamarsadrsti*;tib.:*tsul-khrims-brtul-zhugs-mchog-'dzin*)

Five Non-Views

a) Attachment / Desire (skt.:*rāga*; tib.:*'dod chags*)

b) Anger / Aversion (skt.:*pratigha*; tib.:*khong khro*)

c) Pride (skt.:*māna* tib.:*nga rgyal*)

d) Ignorance (skt.:*avidhyā*; tib.:*ma rig pa*)

e) Afflictive doubt (skt.:*vichikitsā*; tib.:*the tshom*)

12) The Four Wrong Views

a) Seeing impermanent phenomenon as permanent.

b) Seeing miseries as happiness.

c) Seeing impure things as pure.

d) Seeing selfless nature as nature of self-hood.

13) The Four Mindfulnesses (Satipatana practices)

a) Mindfulness of body (as unclean and foul).

b) Mindfulness of feeling (as of the nature of suffering).

c) Mindfulness of mind (as momentary).

d) Mindfulness of phenomena (as empty of selfhood).

14) The Three Bondages – view of perishable collection, doubt, and view of supremacy of conduct, as taught in Abhidharmakosha.

15) Three wisdoms

a) Wisdom derived through learning.

b) Wisdom derived through reflection.

c) Wisdom derived through meditation.

16) Four kinds of wisdom – expansive, clarity, profound & swift.

17) Four Immeasurables

(skt.:c*hatur brahmavihara*; tib.:*tsaymay shi*)

a) Immeasurable Loving Kindness

(skt.:*maitri*; tib.:*jampa tsaymay*)

b) Immeasurable Compassion

(skt.:*karuna*; tib.:*nyingjey tsaymay*)

c) Immeasurable Joy

(skt.:*mudita*; tib.:g*awa tsaymay*)

d) Immeasurable Equanimity

(skt.:*upeksha*; tib.:*tang-nyom tsaymay*)

18) Four form concentration and four formless realm minds.

19) Ten perfections

- **i.** Generosity.
- **ii.** Ethics / Morality.
- **iii.** Patience.
- **iv.** Enthusiasm.
- **v.** Meditative Concentration.
- **vi.** Wisdom of ultimate reality.
- **vii.** Skillfulness.
- **viii.** Aspirational Prayers.
- **ix.** Power.
- **x.** Discriminatory Wisdom of conventional reality.

20) Subtle and gross minds – sutra samadhi levels and in tantra context.

21) Subjective and Objective Clear Light.

22) Dealing with anger (Chapter Six of *Bodhisattvacharyavatara,* A Guide To The Bodhisattva's Way Of Life).

23) Building positive psychology – the two Bodhicitta meditation methods.

24) Meditation on the nature of mind (awareness of awareness meditation).

A8. FIFTY TWO MENTAL FACTORS IN PALI SOURCES

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Mental factors as enumerated in Pali tradition are classified in four groups:

a) Seven Universal Mental Factors

b) Six Occasional Mental Factors

c) Fourteen Unwholesome Mental Factors

d) Twenty five Beautiful Mental Factors

a) Seven Universal Mental Factors

1. Phassa	Contact
2. Vedanā	Feeling
3. Saññā	Perception
4. Cetanā	Intention
5. Ekaggatā	One-pointedness
6. Jīvitindriya	Life faculty
7. Manasikāra	Attention

b) Six Occasional Mental Factors

8. Vitakka	Initial thought
9. Vicāra	Sustained thought
10. Adhimokkha	Determination
11. Vīriya	Energy
12. Pīti	Rapture
13. Chanda	Wish

c) Fourteen Unwholesome Mental Factors

14. Moha	Delusion
15. Ahirika	Shamelessness
16. Anottappa	Moral fearlessness
17. Uddhacca	Restlessness
18. Lobha	Greed
19. Diṭṭhi	Wrong view
20. Māna	Conceit
21. Dosa	Hatred
22. Issā	Envy
23. Macchariya	Stinginess
24. Kukkucca	Worry, remorse
25. Thīna	Sloth, laziness
26. Middha	Torpor, tiredness
27. Vicikicchā	Skeptical doubt

d) Twenty-five Beautiful Mental Factors

28. Saddhā	Confidence
29. Sati	Mindfulness
30. Hiri	Moral shame
31. Ottappa	Moral fear
32. Alobha	Non-greed
33. Adosa	Non-hatred
34. Tatramajjhattatā	Equanimity
35. Kāyapassaddhi	Tranquility (of mental factors)
36. Cittapassaddhi	Tranquility (of consciousness)

37. Kāyalahutā	Lightness (of mental factors)
38. Cittalahutā	Lightness (of consciousness)
39. Kāyamudutā	Pliancy (of mental factors)
40. Cittamudutā	Pliancy (of consciousness)
41. Kāyakammaññatā	Adaptability (of mental factors)
42. Cittakammaññatā	Adaptability (of consciousness)
43. Kāyapāguññatā	Proficiency (of mental factors)
44. Cittapāguññatā	Proficiency (of consciousness)
45. Kāyujjukatā	Rectitude (of mental factors)
46. Cittujjukatā	Rectitude (of consciousness)
47. Sammā vācā	Right speech
48. Sammā kammanta	Right action
49. Sammā ājīva	Right livelihood
50. Karuṇā	Compassion
51. Muditā	Sympathetic joy
52. Paññindriya	Wisdom (faculty)

A9. SUGGESTED READINGS FOR BUDDHIST PSYCHOLOGY

1. *Mind in Tibetan Buddhism*, Lati Rinpoche edited by Elizabeth Napper, Snow Lion Publications.
2. Geshe Losang Gyatso: *Rigs lam che ba blo rigs kyi rnam gźag nñe mkho kun btus* (Advanced principles of Tibetan logic and disputation), Pub. by Lochen Rinpoche, Delhi, 1985.
3. *Buddhist Psychology, Geshe Tashi Tsering The Foundation of Buddhist Thought*, Vol. 3, Edited by Gordon McDougal, Wisdom Publication.
4. *Emotional Awareness: Overcoming the Obstacles to Psychological Balance and Compassion* by His Holiness Dalai Lama and Professor Paul Ekman.

Seven Point Mind Training

Section B : MA2

B - Seven Point Mind Training

B1. The Aphorisms of the Seven-Point Mind-Training

By Chekawa Yeshé Dorjé

Translation 1

The First Point: The Preliminaries

First, train in the preliminaries.

The Second Point: Cultivating Ultimate and Relative Bodhicitta

Once stability has been achieved, let the mystery be revealed.
View all phenomena as if they were dreams.
Examine the character of unborn awareness.
Even the remedy itself is free right where it is.
Rest in the essential nature, the domain of the substrate.
Between sessions, act as an illusory person.
Alternately practice giving and taking.
Mount them both upon your breath.
Three objects, three poisons, and three roots of virtue.
In everything you do, practice with words.

The Third Point: Transforming Adversity into an Aid to Spiritual Awakening

When the whole world is enslaved by vices, transform adversities into the path of spiritual awakening.
Blame everything on one culprit.
Reflect on the kindness of all those around you.
By meditating on delusive appearances as the four embodiments, emptiness becomes the best protection.
The best strategy is to have four practices.

Whatever you encounter, immediately apply it to meditation.

The Fourth Point: A Synthesis of Practice for One Life

To synthesize the essence of this practical guidance, apply yourself to the five powers.
The Mahayana teaching on transferring consciousness is precisely these five powers, so your conduct is crucial.

The Fifth Point: The Criterion of Proficiency in the Mind-Training

The whole of Dharma is synthesized in one aim.
Attend to the chief of two witnesses.
Constantly resort to a sense of good cheer.

The Sixth Point: The Pledges of the Mind-Training

Always abide by three principles.
Shift your priorities but stay as you are.
Do not speak of others' limitations.
Do not stand in judgment of others.
Abandon all hope of reward.
Avoid poison food.
Do not engage in malicious sarcasm.
Do not wait in ambush.
Do not load the burden of a *dzo* on an ox.
Do not flatter your way to the top.
Avoid pretense.
Do not bring a god down to the level of a demon.
Do not take advantage of another's misfortune.

The Seventh Point: The Precepts of the Mind-Training

Synthesize all meditative practices in one.
Respond in one way to all bouts of dejection.
There are two tasks, at the beginning and at the end.
Bear whichever of the two occurs.

Guard the two at the cost of your life.
Practice the three austerities.
Acquire the three principal causes.
Cultivate three things without letting them deteriorate.
Maintain three things inseparably.
Meditate constantly on the distinctive ones.
Do not depend on other factors.
Now practice what is important.
Make no mistake.
Do not be erratic.
Practice with total conviction.
Free yourself by means of investigation and analysis.
Do not try to make an impression.
Do not be bound by distemper.
Don't be temperamental.
Do not yearn for gratitude.

Translated by B. Alan Wallace

B2. SEVEN-POINT MIND TRAINING

By Chekawa Yeshé Dorjé

Translation 2

I. Presentation of the preliminaries, the basis

First, train in the preliminaries.

II. Training in the awakening mind, the main practice

A. Training in ultimate awakening mind
Train to view all phenomena as dreamlike.
Examine the nature of the unborn awareness.
The remedy, too, is freed in its own place.
Place your mind on the basis-of-all, the actual path.
In the intervals be a conjurer of illusions.

B. Training in conventional awakening mind
Train alternately in the two—giving and taking.
Place the two astride your breath.
There are three objects, three poisons, and three roots of virtue.
In all actions, train by means of the words.

III. Taking adverse conditions onto the path of enlightenment

When the world and its inhabitants boil with negativity,
transform adverse conditions into the path of enlightenment.
Banish all blames to the single source.
Toward all beings contemplate their great kindness.
With the three views and treasury of space,
the yoga of protection is unexcelled.
By meditating on illusions as the four Buddha bodies,
emptiness is protection unsurpassed.
The fourfold practice is the most excellent method.
Relate whatever you can to meditation right now.

IV. Presentation of a lifetime's practice in summary

In brief the essence of instruction is this:
Apply yourself to the five powers.
As Mahayana's transference method is
the five powers alone, their practice is vital.

V. Presentation of the measure of having trained the mind

The intent of all teachings converges on a single point.
Of the two witnesses uphold the principal one.
Cultivate constantly the joyful mind alone.
If this can be done even when distracted, you are trained.

VI. Presentation of the commitments of mind training

Train constantly in the three general points.
Transform your attitudes but remain as you are.
Do not speak of the defects [of others].
Do not reflect on others' shortcomings.
Discard all expectations of reward.
Discard poisonous food.
Do not maintain inappropriate loyalty.
Do not torment with malicious banter.
Do not lie in ambush.
Do not strike at the heart.
Do not place the load of a dzo onto an ox.
Do not sprint to win a race.
Do not abuse this [practice] as a rite.
Do not turn the gods into demons.
Do not seek misery as a means to happiness.

VII. Presentation of the precepts of mind training

Accomplish all yogas through a single means.
Overcome all errors through a single means.
There are two tasks—one at the start and one at the end.
Whichever of the two arises, be patient.

Guard the two even at the cost of your life.
Train in the three difficult challenges.
Adopt the three principal conditions.
Contemplate the three that are free of degeneration.
Be endowed with the three inseparable factors.
Train constantly toward the chosen objects.
Do not depend on other conditions.
Engage in the principal practices right now.
Do not apply misplaced understanding.
Do not be sporadic.
Train with decisiveness.
Be released through the two: investigation and close analysis.
Do not boast of your good deeds.
Do not be ill-tempered.
Do not be fickle.
Do not be boisterous.
Through this proliferation of the five degenerations
transform [every event] into the path of enlightenment.
Because of my numerous aspirations,
I have defied the tragic tale of suffering
and have taken instructions to subdue self-grasping.
Now, even if death comes, I have no regrets.

B3. SUGGESTED READINGS FOR SEVEN POINT MIND TRAINING

1. *An Extensive Commentary on the Seven Point Mind Training* : *A Summery of All Mahayana Practices*, by Venerable Lobsang Gyatso, LTWA Dharamshala.

2. *Mind Training The Great Collection*, translated by Thupten Jinpa, Wisdom Publications, Boston.

3. *Essential Mind Training (Tibetan Classics)*, translated by Thupten Jinpa, Wisdom Publications, Boston.

Logic, Debate and Collected Topics

Section C : MA4-MA5-MA6

C. Logic, Debate and Collected Topics

C1. Introduction

Dhi - ji tar choe chen (Dhi – invoking Arya Manjushri's blessings and the seed of wisdom within; the view of ultimate as the subject for discussion)

In his famous work, *Pramanasamuchaya* (Compendium of Valid Cognition), the father of Buddhist logic Acharya Dignaga (6th Cent. C.E.), when paying homage to the Buddha, clearly states that it is only through the wisdom of selflessness that the individual and others can be liberated from the ensnarement of samsara. In the opening stanza of homage, he refers to the wisdom of selflessness as the 'Teacher'. It is acuity and agility of the mind, along with the factor of accumulation of merit, which determine how swiftly one understands the ultimate reality of selflessness.

The journey of perfection of enlightenment starts with valid direct cognition, perceiving gross objects. One then attempts to get to the subtler realities through inferential valid cognition, with the help of the direct valid cognition, which is within our abilities. This is how we move to inferential cognition, from direct valid cognition. Of course, it is to be noted that the objects of the two cognitions differ in their subtlety.

Through further practice, inferential cognition is upgraded to direct valid cognition, this time pertaining to the subtle object, thus bringing us closer towards our goal of enlightenment. Therefore a popular expression goes: "We begin with direct valid cognition and end with direct valid cognition".

This recounts the importance of direct valid cognition in the beginning, indicating the need to begin with the power of objectivity, truth-based and not faith-based. In the middle, one moves to inferential cognition, to get access to the subtler reality, that too through rational analysis. Finally, one culminates in direct valid cognition through further refining the inferential cognition until it transforms into direct realization.

What links the direct valid cognition apprehending the gross reality in the beginning, with the direct valid cognition apprehending the subtle reality in the end which aids one in achieving the final goal, is inferential cognition. Without access to inferential cognition, we are distanced from achieving any higher realizations, let alone nirvana or Buddhahood.

The study of logic and its practice is critical in order to give rise to channelized inferential cognition, and in the process sharpening one's mind by precisely activating the mental factor of discrimination or discernment. It is therefore so precious to learn the art of logic, so as to attain the ability to grasp an idea or any discipline so precisely and efficiently.

Above all, numerous nuances are involved, in the precise exploration and the practice of the wisdom of emptiness. One will thus see, over the course of delving into the debate exercises, that this art of effective intellectual sparring is greatly instrumental in settling confusion and a lack of clarity in concepts and in transforming one's ability to gain great depth of clarity and nuanced insight.

It is this style of debate that His Holiness the Dalai Lama encourages schools to adopt, even for learning secular subjects, such as science and mathematics.

C2. LOGIC

C2.1 Syllogism (skt.:*prayoga*; tib.:*sbyor ba*)

The syllogism summarizes the three modes and the conclusion (the thesis being proved) is expressed.

For example: "The sound as the subject: it is impermanent, because it is a product, for example, last moment of the extinguishing flame"

C2.2 Four Components of a Syllogism

In the context of the syllogism, "Tashi as the subject: he is impermanent, because he is causally produced, for example, a pot."

1) Subject [skt.:*dharma*; tib.:*chos can*] : Tashi
2) Predicate [tib.:*bsal ba*] : Impermanent
3) Sign [skt.:*linga*; tib.:*rtags*] : Causally produced
4) Illustration [tib.:*mtshan gzhi*] : A pot

C2.3 Predicate of the Probandum

(skt.:*sādhyadharma*; tib.:*bsgrub bya'i chos*)

1) Predicate of the probandum – impermanent
2) Probandum (skt.:*sādhya*; tib.:*bsgrub bya*) - Sound is impermanent

The predicate of the probandum in the proof of sound can be of two types: the explicit and the implicit predicate. For example: In the syllogism, "The sound as the subject: it is impermanent, because it is a product, for example, last moment of the extinguishing flame"

a) Explicit predicate – impermanent
b) Implicit predicate – inverse of non-impermanent

C2.4 Correct sign (skt.:*sanyak-linga*; tib.:*rtags yang dag*)

Correct sign is defined as "that which qualifies the three modes".
The three modes (tib.:*tshul gsum*) are the three attributes which a sign must have in order to be valid.

The three modes are:

1) The Property of the Subject (skt.:*paksadharma*; tib.:*phyogs chos*)
2) The Forward Pervasion (skt.:*anvaya-vyāpti*; tib.:*rjes khyab*)
3) The Counter Pervasion (skt.:*vyatireka-vyāpti*; tib.:*ldog khyab*)

C.2.5 Establishing the Thee Modes (skt.:*trirūpa*; tib.:*tshul gsum*)

C2.5.1 The Property of The Subject (skt.:*paksadharma*; tib.:*phyogs chos*)

1) Definition of 'Property of the Subject'

For a sign (x) to be the 'property of the subject' in a given proof, it should fulfill two criteria. For example, in the reasoning to establish sound as impermanent:

> (i) Sound is a correct subject to be known (tib.:*shes' dod chos can skyon med*) while establishing sound as impermanent by the given sign x. (ii) x is cognized by a valid cognition as only existing, in line with the mode of statement, with sound in the manner of mutual difference with sound.[L1]

2) *Illustration of the 'Property of the Subject'*

'Product' is the illustration of the property of the subject in the proof of sound as impermanent by 'product' as the sign.

3) *Different parts of the definition of 'Property of the Subject'*

(i) The first point of the definition entails that the subject should be a correct subject to be known (tib.:*shes' dod chos can skyon med*).

(ii) The second point of the definition of the 'property of the subject' has four parts. To be the property of the subject in a given proof, the sign (product) must:

a. exist with subject 'sound' *in line with the mode of statement.*

b. *only exist* with subject 'sound'.

c. be *discerned* in relation to the subject 'sound'.

d. be *different* from subject 'sound'.

C2.5.2 The Forward Pervasion
(skt.:*anvaya-vyāpti*; tib.:*rjes khyab*)

1) Definition of the 'Forward Pervasion'

Something (x) is the forward pervasion in the proof of sound as impermanent, because:

(i) A valid similar example (skt.:*sadrstanta*; tib.:*mthun dpe*) should exist which is in possession of both the sign and the predicate of the probandum, in the proof of sound as impermanent by the sign (x); (ii) x is related with impermanent; and (iii) x is ascertained by valid cognition as existing, in line with the mode of

statement, in only the similar class in the given proof of sound to be impermanent.[I.2]

Here, the syllogism under consideration is "Sound, as the subject: it is impermanent, because it is a product, for example a pot."

2) ***Illustration of the 'Forward Pervasion'***

'Product' is the illustration of the forward pervasion in the proof of sound as impermanent by the sign, product.

3) Different Parts of the Definition of the 'Forward Pervasion'

a) There should be a correct similar example (skt.:*sadrstanta*; tib.:*mthun dpe*).

b) For the relationship between Sign (x) and predicate of the forward pervasion of a given proof , it must fulfill two criteria:

i. Sign (product) should be different from predicate (impermanent).
ii. By virtue of elimination of the predicate, the sign must be eliminated.

Self- isolate of the relationship &
Meaning-isolate of the relationship

i. Self- isolate of the relationship (tib.: *'brel ba'i rang ldog*):
is "a relationship between sign and predicate"

ii. Meaning- isolate of the relationship (tib.: *'brel ba'i don ldog*):
"The relationship between sign and predicate of the probandum fulfilling the two points mentioned above."

c) The third point of the definition of the forward pervasion:

For a sign (x) to be a forward pervasion, it must also fulfill the points below

i. exist in the similar class, in line with the mode of statement.
ii. exist in *only* the similar class.
iii. "exist in only" (tib.:*kho na la yod pa*) not "only exist" (tib.:*yod pa kho na*) in the similar class.
iv. be *cognized* as existent in only the similar class.

Similar Class (skt.:*sapaksa*; tib.:*mthun phyogs*)
&
Dissimilar Class (skt.:*vipaksa*; tib.:*mi mthun phyogs*)

In the context of the syllogism, "Sound as the subject: it is impermanent, because it is a product, for example a pot", followings are the illustrations of similar class and dissimilar classes:

i. Similar class (skt.:*sapaksa*; tib.:*mthun phyogs*) –impermanence.
ii. Dissimilar class (skt.:*vipaksa*; tib.:*mi mthun phyogs*) – They are of three kinds:

   a. *Dissimilar class that is nonexistent* - sky flower (an illustration)
   b. *Dissimilar class which is other* – phenomena (an illustration)
   c. *Dissimilar class which is contradictory*- any object which is exclusive with respect to the predicate, permanence.

Note: This presentation should not rule out the fact that the "Specific of thing" is in fact non-impermanent and yet is a correct sign in the proof of sound as impermanent.

C2.5.3 The Counter Pervasion (skt.:*vyatireka-vyāpti*; tib.:*ldog khyab*)

1) Definition of the 'Counter Pervasion'

A sign (x) is the counter pervasion while establishing the sound as impermanent for the following reason:

a) Unmistaken dissimilar example (mi mthun dpe, vidrstanta) exists that is devoid of both the sign and the predicate of the probandum, in the proof of sound as impermanent by the sign, x; b) x is related with impermanent; c) while establishing sound as impermanent, the sign (x) is cognized by valid cognition as only nonexistent in the dissimilar class.[L3]

The syllogism here is "Sound as the subject: is impermanent, because of being a product, for example a pot."

2) ***Illustration of the 'Counter Pervasion'***

'Product' is the illustration of the counter pervasion in the proof of sound as impermanent by the sign, product.

Establishing Forward Pervasion and Counter Pervasion

One should ascertain the relationship between the sign and the predicate as can be seen below when established the forward pervasion and counter pervasion

For example when establishing sound as impermanent by product as the sign:

1) Whatever qualifies the sign (x), should necessarily qualify the predicate: whatever is product should be impermanent.
2) Whatever does not qualify predicate, necessarily not qualify the sign (x): Whatever is not impermanent should not be a product.

C2.6 Divisions of Correct Signs

C2.6.1 Divisions of Correct Signs on the Basis of the Entity

a) Correct sign of effect (tib.:*'bras rtags yang dag*)
b) Correct sign of nature (tib.:*rang bzhin gyi rtags yang dag*)
c) Correct sign of non-observation (tib.:*ma dmigs pa' rtags yang dag*)

a) Correct sign of effect (*tib.:*'bras rtags yang dag)

It is a correct sign of a positive phenomenon in the proof [that is, predicate of the probandum is a positive phenomenon] and a common locus exist of (1) that which is held as explicit predicate of the probandum in the proof with the sign of it and (2) being the cause of the sign (x).

Examples:

i. "On a smoky pass as the subject: fire exits, because smoke exists."
ii. "The place with bush around as the subject: there should be water, because one witnesses a constant hovering of waterbirds in the sky over that place."
iii. "The intelligent Bodhisattva in the Path of Heat of Preparation as the subject: she/he is non reversible from achieving full enlightenment, because she/he demonstrates reliable and consistent physical signs such as shedding of tears upon seeing beings in misery."

b) Correct sign of nature (*tib.:*rang bzhin gyi rtags yang dag)

(i) It is a correct sign of a positive phenomenon in the proof of that and (ii) it is posited from the point of view that whatever is the explicit predicate of the probandum in the proof of that by a sign must be of same nature with the sign.

Example:

"The sound as the subject: it is impermanent, because it is a product, for example, the last moment of an extinguishing flame."

c) Correct sign of non-observation

(*tib.:*ma dmigs pa' rtags yang dag)

(i) It is a correct sign in the proof of that and (ii) there exists a common locus of (1) being what is used as explicit predicate of the probandum in the proof of that by a sign and (2) being a negative phenomenon.

The two kinds of correct non-observation signs:

1. Correct sign of non-observation of the non-appearing

(*tib.:*mi snang ba ma dmigs pa'i rtags yang dag)

(i) It is correct sign of non-observation in the proof of that and (ii) although, the object that is designated as the predicate of the negandum (inverse probandum) in the proof of that by a sign does exist in general, but it cannot appear to a valid cognition of the person for whom it is the property of the subject.

Example :

"In this place in front, in the continuum of a person for whom a spectre is a supersensory object as the subject: there does not exist a factually concordant subsequent cognition, because there does not exist a prime cognition that observes a spectre in the continuum of the person for whom a spectre is a supersensory object."

2. Correct sign of non-observation of the suitable to appear (*tib.:*snang rung ma dmigs pa'i rtags yang dag)

A reason with a common locus of (i) being a correct sign of non-observation in the proof of that and (ii) it's being true that the object designated as the predicate of the negandum in the proof of that is not a non-sensory object for the person for whom [the sign] has become the property of the subject in the proof of that.

Example:

"On a lake at night as the subject: smoke does not exist , because fire is nonexistent."

C2.6.2 Divisions of Correct Signs by Way of the Predicate of the Probandum

These are of two types:

a) Correct signs of a positive phenomenon
(tib.:*sgrub rtags yang dag*)

b) Correct signs of a negative phenomenon
(tib.:*dgag rtags yang dag*)

a) Correct signs of a positive phenomenon

(*tib.:*sgrub rtags yang dag)

It is a (i) correct sign in the proof of that and (ii) there exists a common locus of being between what is held as the explicit predicate of the probandum and being a positive phenomenon.

All correct signs of effect and correct signs of nature should be correct signs of positive phenomenon. Examples:

1) "The appropriated aggregates as the subject: they have their own causes, because of being occasionally produced things."

2) "The sound of a horn as the subject: it is impermanent, because of being arisen from exertion."

b) Correct signs of a negative phenomenon (*tib.:*dgag rtags yang dag)

It is a (i)correct sign in the proof of that and (ii) there exist a common locus of being that held as the explicit predicate of the probandum and a negative phenomenon.

Correct sign of a negative phenomenon and correct non-observation sign are synonymous. Example:

"On a craggy cliff where trees are not observed by valid cognition as the subject: there does not exist an oak, because of nonexistence of trees.

C3. DEBATE (SKT.:VADA; TIB.:RTSOD PA)

C3.1 Basic Guidelines of Debate

In order to promote efficiency and order, the following rules apply to any form of debate:

1) By its very definition, debate should involve two parties – the one posing the question and the defender.
2) As the one posing the question, his/her responsibility in the course of the debate is to remain within the ambit of asking questions. Any clarification one feels is required, one should be able to articulate those in the form of questions themselves, and not otherwise.
3) On the part of the defender, as per the rule, one only provides the following four responses. One can give illustrations or clarifications, only in response to questions posed by the enquirer, and never otherwise on any other topic, on one's own.

a) Modes of Questions and Responses

In a debate, two modes of question or statement, the questioner may ask:

1) In the form of proper question.
2) In the form of making statements or supporting one's earlier statement with a further sign.

The four responses, which are permissible from the defender in response to a question or statement asked by the opponent, are:

1) Accepted (tib.:*dhoe*)
2) How so? / why so? / no (tib.:*chi-yi-chir*)
3) Not accepted (tib.:*tak ma-drub*)
4) No pervasion (tib.:*khya-pa ma-jung*)

A. Questioner, when asks a question such as: Is it…… or Is it not……

For example:

Is it true that everything is empty of inherent existence?
Or
Is it not true that everything is empty of inherent existence?

Possible answers:

1) Yes / Accepted (tib.:*dhoe*)
2) How so? / Why so? / No (tib.:*chi-yi chir*)

B. Questioner when makes a statement such as:

For example: All composite things are impermanent.
Or
All composite things are not impermanent.

Possible answers:

1) Accepted (tib.:*dhoe*) or Yes.
2) Not accepted (tib.:*tak ma-drub*).

C. When the questioner gives a reason to support his/her own position (be it the position valid or invalid) such as "the flower as the subject: it is non-functional, because it is permanent / it is a non-existent, because it is impermanent.

If the defender does not agree that the first mode is qualified where the subject is not established as the sign in the given reason:
The flower as the subject: it is non-functional, because it is permanent.
Property of the subject (In this context): 'Flower is permanent'

The answer to be given is:
1) The sign is not established (tib.:*tak ma-drup*) or Not accepted
If the defender agrees that the first mode is fulfilled where the subject is established as the sign, but does not agree that it fulfills the second mode, that anything which is the sign is not the predicate in the given reason:
The flower as the subject: it is a non-existent, because it is impermanent.
Forward pervasion (in this context): Anything which is impermanent is non-existent.
The answer to be given is:
2) No pervasion (Not necessary) (tib.:*kya-pa ma-jung*)

C3.2 Debate samples

Dhi - ji tar choe chen

Example 1

Q: Questioner, A: Defender

Q1: Color and red as the subject: is there a relationship between the two, in terms of being mutually inclusive, mutually exclusive, three modes or four modes?
A: Accepted
Q2: Please posit what the relationship is?
A: Mutually inclusive
Q3: Is whatever a color necessarily red and whatever is red should be a color?
A: Accepted
Q4: Is whatever a color necessarily red?
A: Accepted
Q5: The color of a white religious conch as the subject: is it red?
A: How so?
Q6: The color of a white religious conch as the subject: It is red, because it is a color.
A: The reason is not established.

Q7: The color of a white religious conch as the subject: It is a color, because of being suitable as a hue.

A: No pervasion. (Whatever is suitable as a hue is not necessarily a color.)

Q8: Whatever is suitable as a hue is necessarily a color, because "that which is suitable as a hue" is the definition of color.

A: I accept that whatever is suitable as a hue is necessarily a color.

Q9: Tsa! (You have given up your earlier position)

Q10: Is it that whatever is suitable as a hue is necessarily a color?

A: Accepted

Q11: The color of a white religious conch as the subject: is it a color?

A: How so?

Q12: The color of a white religious conch as the subject: it is a color, because it is suitable as a hue.

A: Accepted

Q13: Tsa! (You have given up your earlier position)

Q14: The color of a white religious conch as the subject: is it red?

A: How so?

Q15: It is red, because it is a color.

A: Accepted

A: Tsa!

Q16: The color of white religious conch as the subject: it is not red, because it is white.

A: No pervasion (it is not necessary that whatever is white should not be red)

Q17: Whatever is white is necessarily not red, because there is no common locus of the two, white and red.

A: The reason is not established.

Q18: White and red as the subject: there is no common locus of the two, because the two are mutually exclusive.

A: Accepted

Q19: Tsa! (you have given up your earlier position)

Q20: White and red as the subject: is there no common locus of the two?

A: Accepted

Q21: Is it that whatever is white is necessarily not red?

A: Accepted

Q22: Is it not that whatever is a color should be red?

A: Accepted

Q23: Tsa! (you have given up your earlier position)

Q24: Is the relationship between a color and red not mutually inclusive?

A: Accepted

Q25: Tsa! (you have given up your earlier position)

Q26: What is the relationship between red and color?

A: The relationship is three modes.

Q27: Which pervades which?

A: Whatever is red is color and what is color may not be red.

Q28: Is it that whatever is a color may not be red?

A: Accepted

Q29: Please posit an illustration.

A: Color of blue sky

Q30: Is it that whatever is red should be a color?

A: Accepted

Q31: Khor-soom (you are trapped in three spheres)

Q32: Red apple as the subject: is it color?

A: How so?

Q33: It is color, because it is red.

A: The reason is not established

Q34: Red apple as the subject: is it not red?

A: How not?

Q35: Red apple as the subject: Is it red?

A: Accepted

Q36: Red apple as the subject: is it color?

A: How so?

Q37: Red apple as the subject: it is color, because it is red.

A: No pervasion

Q38: Tsa ! (You have given up your earlier position)

Q39: Is it not that whatever is red should be a color?

A: Accepted

Q40: Red and color as the subject: is the relationship not three modes?

A: Accepted

Q41: Tsa! (You have given up your earlier position)

Q42: Red and color as the subject: What is the relationship between the two?

A: It is four modes.

Example 2

Q1: Primary and secondary color as the subject: they do not have any relationship, in terms of being mutually inclusive, mutually exclusive, three modes or four modes?

A: Not accepted

Q2: Do they have a relationship?

A: Accepted

Q3: Please posit what the relationship is?

A: Mutually exclusive

Q4: Is there no common locus between primary color and secondary color?

A: Accepted

Q5: Is whatever a secondary color not a primary color?

A: Accepted

Q6: Color of white cloud as the subject: is it a secondary color?

A: Accepted

Q7: It is not a secondary color because it is a primary color.

A: Not accepted

Q8: It is a primary color because it is a white color.

A: No pervasion

Q9: Anything which is white color should be primary color because white color is one of the four divisions of primary color.

A: Accepted

Q10: Tsa!

Q11: Color of white cloud as the subject: is it a primary color?

A: Accepted

Q12: It is not a primary color because it is a secondary color.

A: Not accepted

Q13: It is secondary color because it is color of a cloud.

A: No pervasion

Q14: Anything which is color of cloud should be secondary color because color of cloud is one of the eight divisions of the secondary color.

A: Accepted

Q15: Tsa!

Q16: Color of white cloud as the subject: is it a secondary color?

A: Accepted

Q17: It is not secondary color because it is a primary color.

A: No pervasion

Q18: Anything which is a primary color should necessarily not be a secondary color because anything which is a primary color should not be a mixture of colors.

A: No pervasion

Q19: There is pervasion because a primary color should not be a mixture of color and secondary color should be a mixture of two or more colors.

A: Accepted

Example 3

Q1: A pot and table as the subject: one cannot posit the relationship between the two as either, mutually inclusive, mutually exclusive, three modes or four modes.

A: Not accepted (tak ma-drub)

Q2: Can that be posited?

A: Accepted (dhoe)

Q3: Posit then:

A: The relationship between the two is mutually exclusive.

Q4: Pot as the subject: is it that whatever is the subject should not be a table?

A: Accepted

Q5: Why whatever is the subject should not be a table?

A: because whatever is the subject should be bulbous in nature.

Q6: Is it that whatever is bulbous in nature should not be a table?

A: Accepted

Q7: Khor soom! You are trapped with internal contradiction in three corners.

Q8: Bulbously designed table in the king's court as the subject. Is it not a table?

A: Why not?

Q9: It is not so, because it is bulbous in nature.

A: Not accepted / the reason is not established

Q10: Bulbously designed table in the king's court as the subject, is it not bulbous?

A: Why not?

Q11: Is it?

A: Accepted

Q12: Tsa (You lost your point)

Q13: Is it not a table?

A: Why not?

Q14: It is not so, because it fulfills the reason of being a bulbous nature.

A: No pervasion

Q15: Is it not that anything which is bulbous should not be a table?

A: Accepted

Q16: Tsa (You lost your point)

Q17: Pot and table as the subject: do they have a locus point?

A: Accepted

Q18: Is the relationship between the two not mutually exclusive?

A: Accepted

Q19: Tsa (You lost your point)

Q20: Pot and table as the subject: What is the relationship between the two then?

A: Four modes

Q21: Is the relationship between the two four modes?

A: Accepted

Q22: How is it that the relationship between the two four modes?

A: Pot and table as the subject: the relationship between the two is four modes, because, it fulfills the following:

1) A pot may not be a table.
2) A table may not be a pot.
3) A locus point between pot and a table.
4) An instant which is neither pot nor table

C4. COLLECTED TOPICS (TIB.:BSDUS GRWA)

C4.1 Definitions in the Study of Collected Topics

Definiendums **(skt.:*laksya;* tib.:*mtshon bya*)**	***Definitions*** **(skt.:*lakshana;* tib.:*mtshan nyid*)**
1) Color(tib.:*kha-dog*)	That which is suitable as hue.
2) Form(tib.:*gzugs*)	That which is suitable as form.
3) Form sense sphere (tib.:*gzugs-kyi-bskyed-byed*)	Object of apprehension of eye consciousness.
4) Sound sense sphere (tib.:*sgra-yi-bskyed-byed*)	Object of apprehension of ear consciousness.
5) Earth (tib.:*sa*)	Hard and obstructive.
6) Water(tib.:*chu*)	Wet and moistening.
7) Fire (tib.:*me*)	Hot and burning.
8) Air(tib.:*rlung*)	Light and moving.
9) Matter(tib.:*ben-po*)	That which is atomically established.
10) Established base (tib.:*gzhi-grub*)	Established by valid consciousness.
11) Object of knowledge (tib.:*shes-bya*)	Suitable to serve as object of awareness.
12) Existent(tib.:*yod-pa*)	Observed by valid cognition.
13) Phenomena(tib.:*chos*)	Holds its own entity.
14) Object of comprehension (tib.:*gdzel-bya*)	Realized by valid cognition.
15) Object(tib.:*yul*)	Known by awareness.
16) Hidden phenomena (tib.:*lkog-gyur*)	Object realized in a hidden manner by conceptual consciousness apprehending it.

Definiendums **(skt.:*laksya;* tib.:*mtshon bya*)**	***Definitions*** **(skt.:*lakshana;* tib.:*mtshan nyid*)**
17) Permanent phenomena (tib.:*rtag-pa*)	That which has a common locus of phenomena and non momentary.
18)Generally characterized phenomena (tib.:*spyi-mtsen*)	Merely imputed by terms and not established as specifically characterized phenomena.
19) Conventional truth (tib.:*kun-rdzob*)	Phenomena which is ultimately unable to perform a function
20) Non thing (tib.:*dngos-med*)	Empty of capacity of performing a function.
21) Uncompounded phenomena (tib.:*'dus-ma-byed-kyi-chos*)	Phenomena to which production, abiding and cessation is not suitable, non disintegrating.
22) Thing (tib.:*dngos-po*)	That which is able to perform a function.
23) Impermanent phenomena (tib.:*mi-rtag-pa'-chos*)	Momentary phenomena.
24) Product (tib.:*'dus-byes*)	Produced phenomena.
25) Compounded phenomena (tib.:*'dus-byes-kyi-chos*)	That of which the three, production, abiding and cessation are suitable.
26) Cause (tib.:*rgyu*)	Producer.
27) Effect (tib.:*'bres-bu*)	Object produced or helped.
28) Specifically Characterized Phenomena (tib.:*rang-mtsen*)	Established by way of its own character, without being merely imputed by terms or conceptuality, directly cognized by sense consciousness.
29) Ultimate truth (tib.:*don-dam-bden-pa*)	That which is ultimately able to perform a function.
30) Manifest phenomena (tib.:*mngon-gyur*)	Object explicitly realized by valid cognition.

Definiendums **(skt.:*laksya;* tib.:*mtshon bya*)**	***Definitions*** **(skt.:*lakshana;* tib.:*mtshan nyid*)**
31) Physical sense powers (tib.:*gzhus-kyi-dbang-po*)	Clear internal form that is the uncommon empowering condition of its own effect, a sense consciousness.
32) Consciousness (tib.:*shes-pa*)	That which is clear and knowing.
33) Awareness (tib.:*blo*)	A knower.
34) Sense consciousness (tib.:*dbang-po'i shes-pa*)	A knower that is produced in dependence on a physical sense power, which is its own uncommon empowering condition.
35) Mental consciousness (tib.:*yid-kyi shes-pa*)	A knower that is produced in dependence on a mental sense power, which is its own uncommon empowering condition.
36) Contradiction (tib.:*'gal-ba*)	Two things which are different & refer to a common basis which is impossible to be.
37) Contradiction of mutual exclusion (tib.:*dngos-'gal*)	Abiding mutually exclusively as objects of mind.
38) Contradiction of not abiding together	Abiding inharmoniously by means of harmer
39) Direct contradiction	Mutually abiding directly inharmoniously.
40) Indirect contradiction	Abiding inharmoniously not being direct harmer and harmed.
41) Relation (tib.:*'brel-ba*)	Those which are different, and of which one ceases by the force of the cessation of the other.
42) Natural relation (tib.:*bdag-gchig-'brel*)	Two phenomena which are different by being one essence and one must necessarily not exist, when the other does not exist.

Definiendums **(skt.:*laksya;* tib.:*mtshon bya*)**	***Definitions*** **(skt.:*lakshana;* tib.:*mtshan nyid*)**
44) Causal relation (tib.:*de-byung-'brel*)	Abiding as a kind of effect of that phenomena by means of different substance from that phenomena.
45) Cause(tib.:*rgyu*)	That which produces.
46) Substantial cause (tib.:*nyer-len-gyi-rgyu*)	That which is the main producer of a thing as a continuation of its own substantial entity.
47) Cooperative condition (tib.:*lhan-chig-byad-rkyen*)	That which acts as the main producer of a thing as a substantial entity and is not continuation of its own substance.
48) Simultaneously arising condition (tib.:*lhan-chig-byung-ba'-kyen*)	The principal producer of its simultaneously produced effect as not being the continuum of its own substance, last moment of butter lamp.
49) Acting cause (tib.:*byed-rgyu*)	Common basis which is both different substance & does not obstruct production
50) Simultaneously arising cause (tib.:*lhan-chig-byung-ba'i-rgyu*)	Two common bases which are both mutually at the same time different substances and do not obstruct each other. Pot and pot's impermanence.
51) Uniform cause (tib.:*skal-mnyom-gyi-rgyu*)	Producer producing its similar type.
52) Resembling cause (tib.:*mtsungs-ldan-gyi-rgyu*)	Common basis which is mutually similar in five aspects and do not obstruct each other's generation. Only mind and mental factors, which have, similar basis, referent object, aspect time and substance.
53) Ever present cause (tib.:*kun-'gro'i-rgyu*)	Possessor of delusions producing a possessor of delusion of its own kind as

Definiendums **(skt.:*laksya;* tib.:*mtshon bya*)**	***Definitions*** **(skt.:*lakshana;* tib.:*mtshan nyid*)**
	effect.
54) Fully ripening cause (tib.:*rnam-smin-gyi- rgyu*)	That which is included within either contaminated virtue, or non virtue.
56) Environmental effect (tib.:*bdag-po'i-'bres-bu*)	Not personal.
57) Effect similar to cause (tib.:*rgyu-mthon-gyi-'brel-bu*)	Produced by similar cause, action and experience.
58) Past time of vase (tib.:*bum-pa'i-'des pa*)	Common basis of being both generated at the time of vase and already ceased at the time of vase.
59) Present time of vase (tib.:*bum-pa'i da-lta-ba*)	Common basis which is already established at the time of vase and is at the same time of vase.
60) Future time of vase (tib.:*bum-pa'i ma'ong-pa*)	Common basis which is being generated at the time of vase but is not yet generated at the time of the vase.
63) Non associated compositional factor (tib.:*ldan-min-'dus-byes*)	A functioning thing which is neither form nor consciousness.
64) Person (tib.:*gang-dzag*)	A being which is imputed to any of the five aggregates.
65) Ordinary being (tib.:*so-so'i-skyes-bu*)	A person who has not attained a Superior path of the three vehicles.
66) One (tib.:*gchig*)	Phenomena which is not diverse.
67) Different (tib.:*tha-dad*)	Phenomena which is diverse.
68) Object of knowledge possible to be (tib.:*yinpa-srid-pa'i-shes-bya*)	That observed as a common locus that is, something of which being it exists, suitable to be an object of knowledge.

Definiendums **(skt.:*laksya;* tib.:*mtshon bya*)**	***Definitions*** **(skt.:*lakshana;* tib.:*mtshan nyid*)**
69) Object of knowledge not possible to be (tib.:*yinpa-mi-srid-pa'i-shes-bya*)	That which has a common locus of being them does not exist, being suitable as object of knowledge.
70) Negative phenomena (tib.:*dgag-pa*)	Object realized by conceptual consciousness apprehending it in a manner of an explicit elimination of its object of negation, e.g. opposite from not being pot.
71) Positive phenomena (tib.:*sgrub-pa*)	Phenomena that is not an object realized by the conceptual consciousness apprehending it in a manner of an explicit elimination of its object of negation, e.g. pot.
72) Virtue (tib.:*dge-ba*)	That which is indicated in scripture and abides as a type that brings forth happiness as its fruitional effect.
73) Non virtue (tib.:*mi-dge-ba*)	That which is indicated in scripture and abides as a type that brings forth suffering as its fruitional effect.
74) Neutral (tib.:*lung-ma-bstan*)	That which is not indicated in scripture as neither virtue nor non virtue.
75) Generality (tib.:*spyi*)	Phenomena that encompasses its instances, pervader.
76) Type generality (tib.:*rigs-spyi*)	Of its type.
77) Meaning generality (tib.:*don-spyi*)	Superimposed factor, not one with that object, but is seen as one with the object by the conceptual mind.
78) Collection generality (tib.:*tsogs-spyi*)	Gross form which is composed of many parts.

Definiendums **(skt.:*laksya;* tib.:*mtshon bya*)**	***Definitions*** **(skt.:*lakshana;* tib.:*mtshan nyid*)**
79) Particular (tib.:*bye-brag*)	That which is pervaded, three points subject pot: is particular of thing, because it is a thing, related as one entity, and not all things are pots.
80) Pot (tib.:*bum-pa*)	That which is bulbous, flat base, capable of holding water.
81) Definition (tib.:*mtsen-nyid*)	Triply qualified substantial existent.
82) Definiendum (tib.:*mtson-bya*)	Triply qualified imputed existent.
83) Isolate (tib.:*ldog-pa*)	
84a) Self isolate (tib.:*rang-ldog*) 84b) Basis Isolate (tib.:*gdzhi-ldog*)	Not diverse self isolates.
85) One entity (tib.:*ngo-bo-chig*)	Not diverse entities.
87) One isolate type (tib.:*ldog-pa-rigs-gchig*)	Any two objects which naturally produce awareness, thinking that this and that are alike.
88) Pillar(tib.:*ka-ba*)	That which is capable of holding up a beam.
89) One substantial type (tib.:*rdzes-rigs-gchig*)	Different compounded phenomena, produced from one substantial entity, e.g. white and red clay pot.
90a) Secondary color (tib.:*rtsa-ba'i-kha-mdog*) 90b)Secondary color (tib.:*yan-lag-mkha-mdog*)	Those which arise from mixture of two of three primary colors are secondary colors.

C4.2 Different Classifications of Phenomena

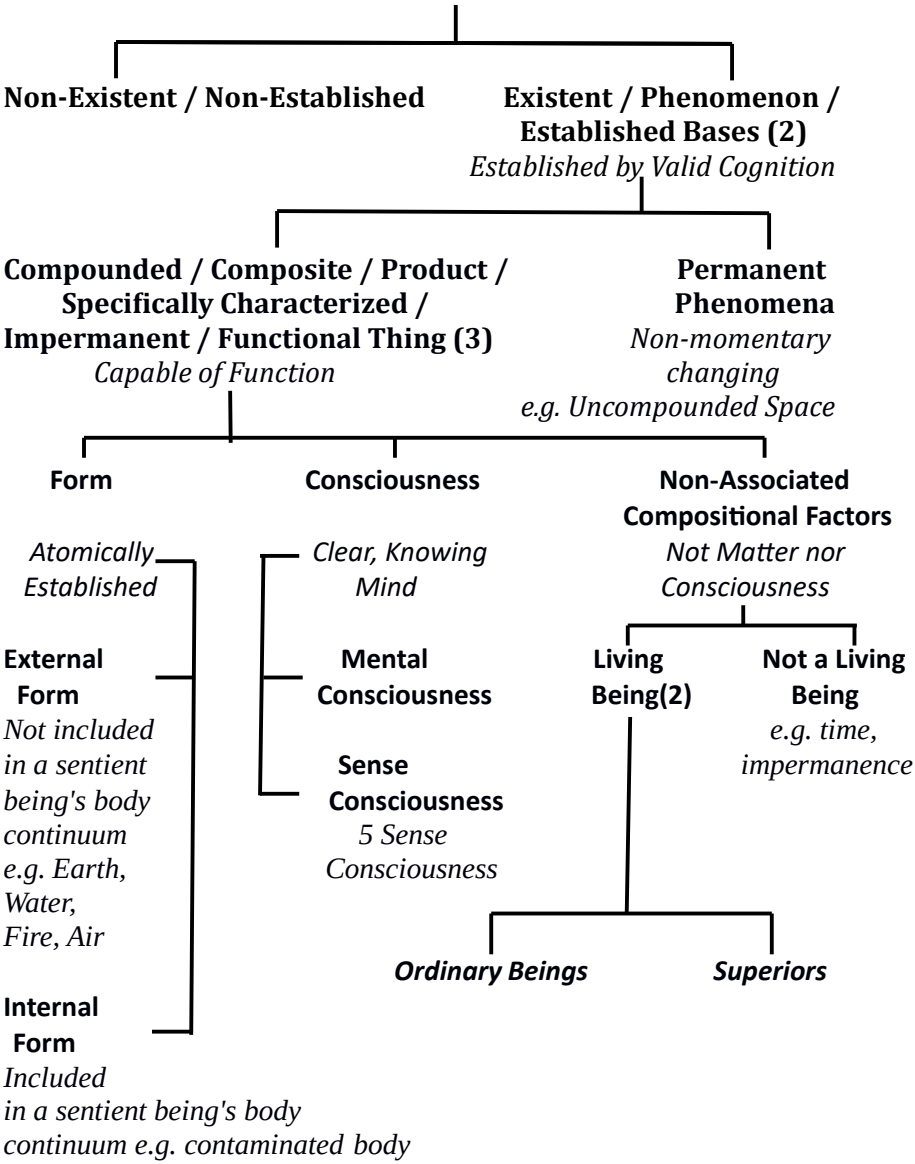
1) Permanent and Impermanent.
2) One and Different.
3) Possible Phenomena and Impossible Phenomena.
4) Definition and Definiendum.
5) Negative and Positive. (negative: affirming and non affirming)
6) Specifically and Generally Characterized Phenomena.
7) Two truths- Ultimate Truth and Conventional Truth.
8) Manifest and Hidden Phenomena.
9) Virtue, Non Virtue and Neutral.

C4.3 Classification of other Entities

Entity	***Divisions***
1) Thing	Matter, consciousness, non-associated compositional factor.
2) Matter	Internal - five sense powers and External- five sense objects and four elements.
3) Consciousness	Mental and sense consciousness, main mind and mental factors.
4) Non associated compositional factor	Person, ordinary and Superior, and non person.
5) Phenomena mutually inclusive with established base	Object of knowledge, existent, object of comprehension (the three are synonymous).
6) Phenomena mutually inclusive with permanent phenomena	Generally characterized phenomena, conventional truth, (according to Sautrantika school) phenomena that is non thing (the three are synonymous).
7) Phenomena mutually inclusive with thing	Impermanent, product, compounded phenomena, cause, effect, specifically characterized phenomena, ultimate truth (these seven are synonymous according to Sautantrika school), manifest phenomena.
8) Isolate	General isolate, self isolate, meaning isolate, illustration isolate.

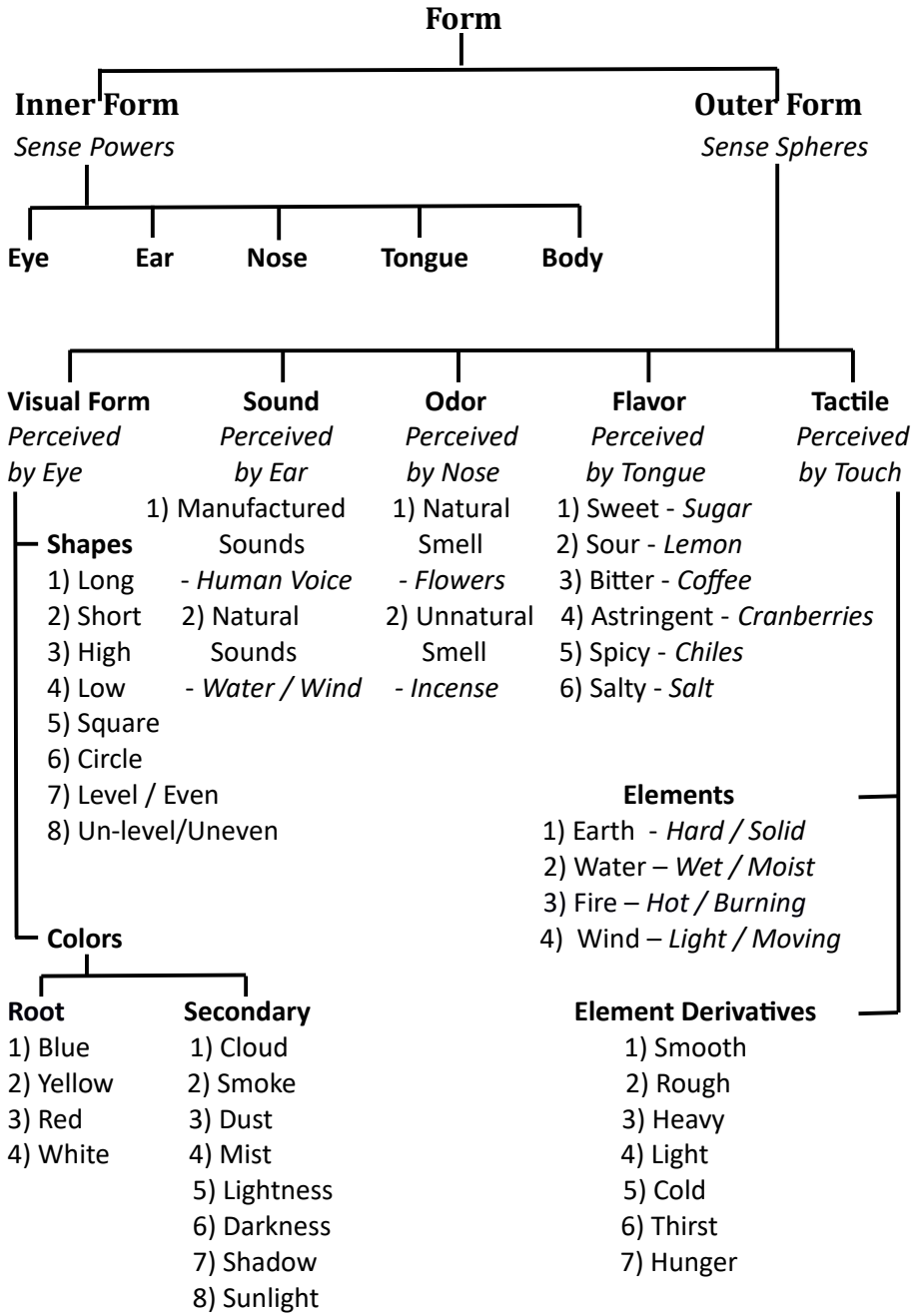
C4.4 Charts for Collected Topics*

C4.4.1 Chart 1 – Divisions of Phenomena



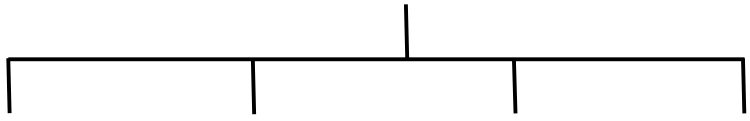
**Source of all these charts is Liberation Publications (www.tibet2009.com)*

C4.4.2 Chart 2 – Divisions of Form



C4.4.3 Chart 3 – Maps of Isolates

The 4 Phenomenon that are coextensive (same) with isolate of thing



(1)	(2)	(3)	(4)
One with existent thing	Thing which is one with thing	Definiendum of that which is capable of function	Triply qualified imputed of that which is capable of function
(permanent)	**(impermanent)**	**(permanent)**	**(permanent)**

The Four Types of Isolates

1) Self isolate e.g. Thing
2) General isolate e.g. Thing
3) Meaning isolate e.g. Capable of function
4) Illustration isolate e.g. Sound

C4.4.4 Chart 4 – Divisions of Causes and Conditions

Cause - that which is a producer

Pot's Cause (2)
That which is the producer of pot

- **Pot's direct cause** — Pot's direct producer — *e.g. prior arising of pot.*
- **Pot's indirect cause** — Pot's indirect producer — *e.g. prior of prior arising of pot.*

Again cause of pot (2)

- **Pot's substantial cause** — The primary producer of pot within its substantial continuum — *e.g. clay which is prior arising of clay pot*
- **Pot's cooperative cause** — The primary co-operative producer, outside its substantial continuum — *e.g. potter at the time of prior arising of pot.*

Effect - that which is a produced

Pot's effect (2)
That which is the producer of pot

- Pot's direct effect / Pot's direct result — e.g. subsequent (next) arising of pot.
- Pot's indirect effect / Pot's indirect result — e.g. next of the next arising of pot.

C4.4.5 Chart 5 – Additional Notes on Causation

Phenomenon that are equivalent (The same)	**Prior and subsequent arising**
1) Cause, effect and thing are equivalent. 2) Direct cause, direct effect, indirect cause and indirect effect and thing are equivalent. 3) Co-operative condition and co-operative effect are equivalent.	1) Prior arising of pot and cause of pot are equivalent. 2) Subsequent arising of pot and effect of pot are equivalent. 3) Prior arising of pot is the direct cause of pot. Prior arising of prior arising of pot is the indirect cause of pot. 4) Subsequent arising is direct effect of pot. Subsequent arising of subsequent arising is indirect effect of pot.
In relation to effect 1) Pot is an effect because of being produced from its cause. 2) Pot is a product because of being created from its cause and conditions. 3) Pot is a compound because it is composed after the gathering of its different causes.	**In relation to cause** 1) Pot is a thing because it's capable of performing a function, the function of producing an effect. 2) Pot is a cause because of being a producer, producing the next pot, or broken pieces of pot.

C4.4.6 Chart 6 – Generalities

State the terminological divisions of generalities.

Generalities

A phenomenon that pervades it's manifestations

** The four below are mutually inclusive with generalities*

Type generality

A phenomenon that pervades its multiple types

e.g. object of knowledge

Meaning generality

Pot's generality (generic image of pot)

e.g. imputed factor, although not a pot, appears to thought as a pot

Collection generality

Gross form which is a composite of its many parts

e.g. pot

C4.4.7 Chart 7 – The Eight Doors of Pervasion

Understanding pervasions

A pervasion is that which encompasses, covers, encircles or permeates something else, or a quality or phenomenon that un-mistakenly pervades another phenomenon.

Fire is pervaded by being hot, water is pervaded by being wet, an apple is pervaded by being a fruit.

A blue cloth is pervaded by being blue and a blue cloth is also pervaded by being a cloth.

But not all object pervasions are so simple:
A pot is pervaded by being a thing (because a pot is a thing)
But a thing is not pervaded by being a pot (because there are many things that are not pots)

These are the 8 ways mutually inclusive phenomena are related to each other.

1) If it's a color, it's {pervaded by} being suitable to be a color.

2) If it's suitable to be a color, it's pervaded by being a color.

3) If it's not a color, it's pervaded by not being suitable to be a color.

4) If it's not suitable to be a color, it's pervaded by not being a color.

5) If it has a color, it's pervaded by having suitability to be a color.

6) If it has suitability to be a color, it's pervaded by having a color.

7) If it doesn't have a color, it's pervaded by not having suitability to be a color.

8) If it doesn't have suitability to be a color, it's pervaded by not having a color.

C5. SUGGESTED READINGS FOR LOGIC, DEBATE AND COLLECTED TOPICS

1. *Debate Primer Text 1: Fundamentals of Debate/ Collected Topics (Dudra)*, Ngagrampa Sangye Tsultrim and Venerable Tenzin Tharpa, Liberation publications (*www.tibet2009.com*).

2. *Debate in Tibetan Buddhism*, Daniel Perdue, Snow Lion, New York.

3. *Tibetan Logic*, Katherine Manchester Rogers, Snow Lion, New York.

4. *Debate in Tibe Buddhist Education*, Daniel Perdue, LTWA Dharamshala (1976).

End Notes

End notes prefixed with 'B' are for Buddhist Psychology
End notes prefixed with 'S' are for Seven Point Mind Training
End notes prefixed with 'L' are for Logic, Debate and Collected Topics

[B1] Gyatso, Tenzin, the Fourteenth Dalai Lama, *MindScience: An East-West Dialogue*, ed. by Goleman and Thurman (Boston: Wisdom Publications, 1991), p.16

[B2] Gyatso, Tenzin, the Fourteenth Dalai Lama, *MindScience: An East-West Dialogue*, ed. by Goleman and Thurman (Boston: Wisdom Publications, 1991), p.21

[B3] Dharmakirti, In: Lati Rinbochay: *Mind in Tibetan Buddhism*, London: Rider and Company, 1980, p. 105

[L1] Pur-bu-jok: In: Rogers, Katherine Manchester: *Tibetan Logic*, New York: Snow line, 2009, p. 33

[L2] Pur-bu-jok: Ibid. p. 109

[L3] Pur-bu-jok: Ibid. p. 122

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