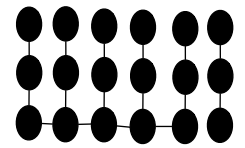
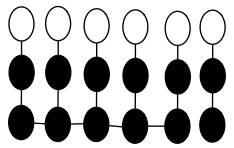


● = CONSTITUENT OF EXPERIENCE OR PHENOMENA

FORM SOURCES
[ayatanas]

FORM CONSTITUENTS
[dhatus]

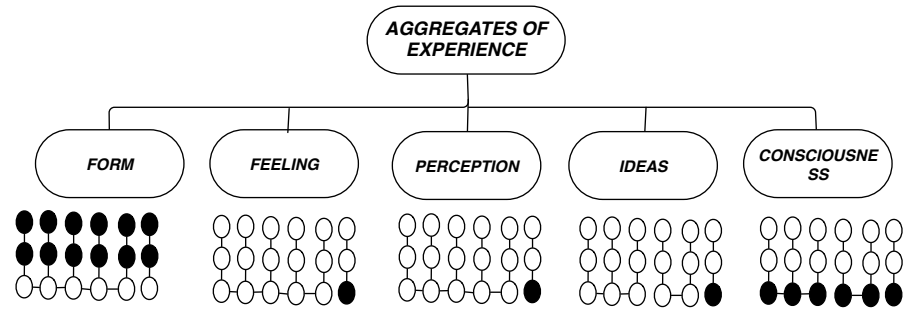


FOUR MOMENTS OF COGNITION
 1. object and faculty/ no contact (unnoticed millions of sense direct & mental cog.)
 2. sense direct/contact of object,
 3. mental direct cog of sense direct cog. of object
 4. mental indirect cog (aspect becomes general)

DISCRIMINATING:
FOCUSING ON THE VARIETIES OF PHENOMENA

DISTINGUISHING CATEGORIES OF PHENOMENA

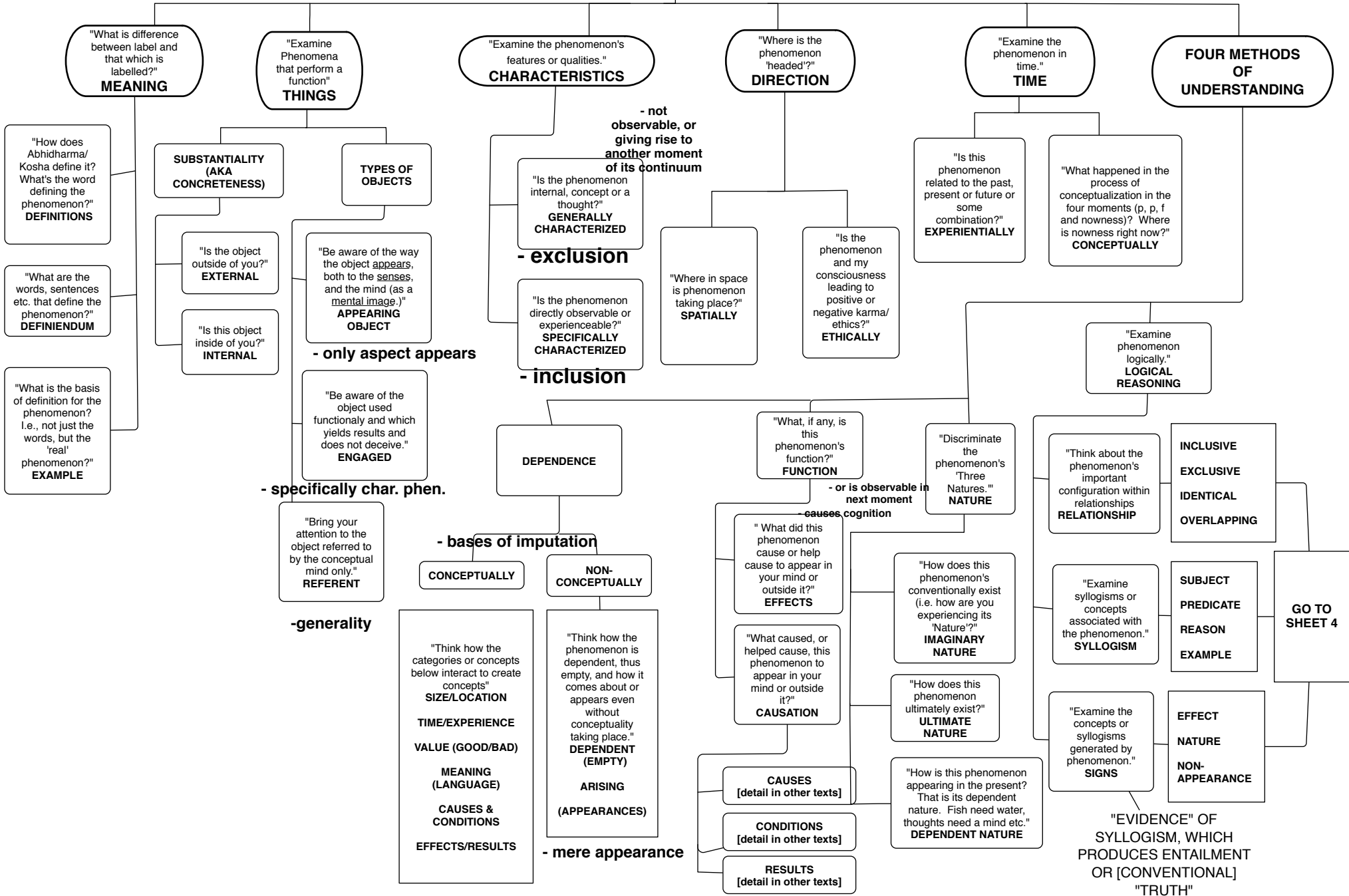
"Where is phenomenon 'coming from' or located within your experience?"
THREE SKILLS OR REALMS



THE SIX DISCOVERIES

DISCRIMINATING:
FOCUSING ON THE
VARIETIES OF
PHENOMENA

PROCEEDING TO
A DETAILED
SUBDIVISION OF
EACH



LOGICAL REASONING [DETAIL]

RELATIONSHIPS

- INCLUSIVE
- EXCLUSIVE
- IDENTICAL
- OVERLAPPING

INCLUSIVE, Subset, "One set of phenomena includes the other set."

- Possibilities:
1. Both A and B.
 2. A but not B.
 3. Neither B nor A.

IDENTICAL / synonymous / equivalent.

- Possibilities:
1. A and B.
 2. Neither A nor B.

OPPOSITE / Contradictory / mutual exclusion.

- Possibilities:
1. A not B.
 2. B not A.
 3. Neither A nor B.

OVERLAP, "Two overlapping sets of phenomena"

- Possibilities:
1. Both A and B.
 2. A but not B.
 3. B but not A.
 4. Neither A nor B.

- SUBJECT
- PREDICATE
- REASON
- EXAMPLE

"Think how all phenomena operate and are 'created' within a syllogism such as: [Subject] is [Predicate] because of it is [Reason.]"

Example: "The mountain is on fire because it is smoking."

Common usage: "There is fire on the mountain because there is smoke on the mountain."

CONCEPTUALITY

THREE MODES OR REQUIREMENTS OF VALID INFERENCE

1. SUBJECT QUALITY:

"(All) A has, or is, X"

"The REASON (X) applies to, or is the property of, the SUBJECT (A)."

"There is smoke on that mountain."

"Sound is produced."

2. FORWARD PERVASION or inclusion:

"X is only or is had only by B."

"All instances of the reason (x) apply only to instances of the predicate (B.)"

"There is smoke only where there is fire."

"What is produced is impermanent".)

3. REVERSE PERVASION or inclusion:

"Absence of B has or is absence of X."

"All instances of the lack of the predicate apply to lack of the reason."

"Where there is no fire, there is no smoke."

"What is permanent is not produced."

- where there is no effect, there is no cause

- EFFECT
- NATURE
- NON-APPEARANCE

**DISCRIMINATING:
FOCUSING ON THE
VARIETIES OF
PHENOMENA**

**PROCEEDING TO
A DETAILED
SUBDIVISION OF
EACH**

"First, label the phenomenon.
Something arises, what is it?"
**OBJECTS OF
KNOWLEDGE**

**AGGREGATE #2:
FEELING**

**AGGREGATE #3:
PERCEPTION**

- THE FIFTY ONE MENTAL
FACTORS (BY TYPE):**
- OMNIPRESENT**
1. Feeling
 2. Discrimination
 3. Impulse
 4. Contact
 5. Mental Engagement
- OBJECT DETERMINING**
6. Striving
 7. Conviction
 8. Recollection
 9. Meditative Concentration
 10. Supreme Knowledge

"Is it external, a physical thing around you, your body, sense
objects, sense faculties, emotions experienced, i.e. a directly
observable or experienceable phenomenon?"
THING

"Is it internal, concept or a thought?"
NON-THING

"Phenomena: what it is."
ENTITY

"Phenomena: what it does."
FUNCTION

"What are some of the
phenomenon's causes and
effects?"
CAUSES

"What are
phenomenon'
conditions?"
CONDITIONS

**AGGREGATE #4:
MENTAL FORMATIONS**

AGGREGATE #1: FORM

"Is it an object around you?"
MATTER

"Is it an object only in the
mind?"
MIND

**AGGREGATE #5:
CONSCIOUSNESS**

- VIRTUOUS**
11. Confidence
 12. Conscience
 13. Shame
 14. Nonattachment
 15. Nonhatred
 16. Nonbewilderment
 17. Joyous Effort
 18. Suppleness
 19. Heedfulness
 20. Equanimity
 21. Nonviolence

- SIX ROOT AFFLICTIONS**
22. Desire
 23. Anger
 24. Pride
 25. Ignorance
 26. Doubt
 27. Afflicted View

"Is it like one of the
four elements
(solidity, heat,
space, fluidity), i.e.
experienced, but
less specific, than a
single object?"
CAUSAL FORM

"Is it an object
of the six
senses?"
**RESULTANT
FORM**

"Is it a highlight or essence
i.e. apprehending the
essential nature?"
PRIMARY MIND

"What not characteristics
and/or mental factor are
you experiencing?"
SECONDARY MIND

- SECONDARY
AFFLICTIONS**
28. Wrath
 29. Holding a Grudge
 30. Concealment
 31. Spite
 32. Envy
 33. Miserliness
 34. Deceit
 35. Dishonesty
 36. Self-satisfaction
 37. Violence
 38. Lack of conscience
 39. No shame
 40. Dullness
 41. Agitation
 42. Nonconfidence
 43. Laziness
 44. Heedlessness
 45. Forgetfulness
 46. Distraction
 47. Nonintrospection

**OBJECTS OF THE FIVE
SENSES**
Compounded Materiality.

"Is it auditory, visual etc. up to
the immediate consciousness
i.e. happening in the mind in this
moment?"
**FIRST TO SIXTH MIND:
SIGHT, HEARING, SMELL,
TOUCH, TASTE, IMMEDIATE
MIND**

"Is it a strong
experience of
ego that is
ongoing?"
**SEVENTH
MIND:
AFFLICTIVE,
EGO OR
DISCURSIVE
MIND**

"Is it not directly
experienced but
ongoing?"
**EIGHTH MIND:
SUBCONSCIOUS,
ALAYA OR ALL-
BASIS MIND**

**KARMIC
FORMATIONS/
KARMA**

- CHANGEABLE**
48. Regret
 49. Sleep
 50. Examination
 51. Analysis

**"SUBJECTS,
KNOWERS,
TYPES OF
COGNITION**

DISCRIMINATING:
FOCUSING ON THE
VARIETIES OF
PHENOMENA

**PROCEEDING TO
A DETAILED
SUBDIVISION OF
EACH**

"Am I clear about what i am
experiencing?"
VALID COGNITION

"Am I confused about what I am
experiencing?"
NON-VALID COGNITION

"Are my senses experiencing
something in a way that is not
perverted by my projections?"
Difference between bare perception
of sight, for example, and
experience of conceptual or confused
awareness of it."
DIRECT VALID COGNITION

"Am I experiencing something
and then drawing a conclusion
about it that is accurate and
true?"
**INFERENTIAL VALID
COGNITION**

"Am I thinking about something that
you don't know the answer to?"
DOUBTING COGNITION

"Am I having a
cognition that
is false or
wrong?"
**WRONG
COGNITION**

"Am I correctly
cognizing
conventional
reality?"
**CORRECT/
ACCURATE
DIRECT
VALID
COGNITION**

"Am I correctly
cognizing the
nature self and
phenomena's true
nature?"
**YOGIC DIRECT
VALID COGNITION**

"Am I correctly
inferring the
nature of
conventional
reality?"
**CONVENTIONAL
INFERENTIAL
VALID
COGNITION**

"Am I correctly
inferring the nature
of self and
phenomena's true
nature?"
**ULTIMATE
INFERENTIAL
VALID COGNITION**

"Am I doubting
parts of
conventional
reality?"
**NEUTRAL
DOUBTING
COGNITION**

"Am I doubting
my cognition
of the self and
phenomena's
true nature?"
**POSITIVE
DOUBTING
COGNITION**

"Am I having a
false or wrong
cognition of
conventional
reality?"
**NEUTRAL
WRONG
COGNITION**

"Am I having a
false or wrong
cognition of
the self and
phenomena's
true nature?"
**NEGATIVE
WRONG
COGNITION**

METHODS THAT LEAD TO COGNITION

1. "What are incompatible phenomena to this phenomenon?" **CONTRADICTIONARY PHENOMENA** Example: Light and darkness (direct) or intense smoke and sensation of cold (indirect.)

"What ceases if this phenomenon ceases?" **CONNECTED PHENOMENA** A. Identically: it ceases if something different but not different in entity. Three types: 1. mutual inclusion, 2. unidirectional inclusion 3. without inclusion [NEED MORE HERE] B. Causally: it ceases if something different and different in phenomenon stops

2. "What generalites appear that are phenomenon's opposite or something that includes its opposite?" **NEGATION** Example: the reverse of non-cow, the idea of a cow.
Implicative: phenomena implied after negation. Non-implicative: no remaining phenomena implied.

"What is directly cognized here, i.e. where a negation is not being 'used', or excluded, by the mind?" **CONCRETE PHENOMENA** Example: a vase or pillar. **APPEARANCE AND ELIMINATION** How does phenomenon appear, by inclusion in environment (appearing) or by excluding the environment (conceiving of it)?

3. "Does phenomenon have many instances of itself?" **GENERALITY** Varieties: "What, if any, other types of this phenomenon exist?" **TYPE** "What, if any, superimposed aspects are part of this phenomenon?" **OBJECT** "What, if any, collections are comprised of this phenomenon?" **COLLECTION** "What, if any, other terms of expression exist for this phenomenon?" **TERM**

"Is phenomenon included in something that includes it (i.e. the "this environment"), identical with, and yet not the only one of this phenomenon?" **PARTICULAR** Example: the white dog (among the other dogs.)

4. "What other, if any, phenomena don't appear as different (i.e., they are "one") for your conception as this phenomenon?" **PHENOMENA THAT ARE ONE** One in Type: dogs One in Isolate: two dogs named "Snowy The Dog" One in Substance: flesh, fur and bones. One in Entity: dog ("they both bark, have fur, are terriers, etc."),

"What other, if any, phenomena are distinct from this phenomena?" **PHENOMENA THAT ARE MANY / DIFFERENT** Different in Isolate: "Snowy" and "Fred" Different in Substance: form and consciousness. Different in Entity: the idea of "cat" and a cat. [ex., you can see it]

5. "What is the phenomenon's 'essential nature', i.e. the cause for your assigning it the correct definition?" **DEFINITION** Example: Dog or Snowy. **MEANING** Meaning is complete when phenomenon is defined. Definition and object-isolate (word describing phenomenon) are equivalent.

"What is the particular name for the definition of the phenomenon?" **DEFINIENDUM** Three Properties of conventional term are set when Definiendum is assigned. Definiendum and self-isolate are equivalent. Example: "...a domesticated carnivorous mammal that typically has a long snout..."

"What is the basis apprehended by the mind for establishing the connection between definition and definiendum?" **BASIS FOR DEFINITION** Basis for definition and basis-isolate are equivalent THE basis connects the definition and the definiendum Example: "Snowy" that dog sleeping over there.

ANALYSIS OF THE SELF OR PERSON

INVESTIGATING:
FOCUSING ON
THEIR MODE OF
BEING

ABSENCE OF SELF OF PERSONS

SEEMING CHARACTERISTICS OF PERSONAL SELF

PERSONAL SELF IN RELATION TO THE THREE REALMS

RESULTING REALIZATION: THE THREE MARKS OF EXISTENCE

"How does your self or ego seem to exist as singular? How does it really exist?"
SINGLE OR UNITARY

"How does your self seem to exist as continuous? How does it really exist?"
CONTINUOUS OR PERMANENT

"How does your self seem to exist as independent? How does it really exist?"
AUTONOMOUS OR INDEPENDENT

"Where is the Self within the Five Aggregates?"
5 AGGREGATES
Form, Feeling, Perception, Formations, Consciousness

"Where is the Self within the Twelve Form Sources?"
12 FORM SOURCES:
6 Objects, 6 Faculties

"Where is the Self within the Eighteen Constituents?"
18 FORM CONSTITUENTS:
6 Objects, 6 Faculties, 6 Consciousnesses

"The experiences and phenomena of Self are not satisfying."
DISSATISFYING

"The experiences etc. of Self are not permanent."
IMPERMANENT

"The experiences etc. of Self are empty, don't really exist."
SELFLESS

1. The phenomenon (or its self or essence) is not considered to be other than its parts (i.e. it is composed of its parts and without its parts it would not be itself.)
SELF IS NOT OTHER THAN ITS PARTS

2. The self is not identical with its parts. Example: My self not my head, arms, torso, consciousness etc.
SELF IS NOT IDENTICAL WITH PARTS

3. The self does not possess its parts. Example: My self or essence does not possess a head, arms, brain etc.
SELF DOES NOT POSSESS ITS PARTS

4. The self is not within its parts. Example: My self does not exist somewhere within my head, arms, legs, mind etc.
SELF IS NOT WITHIN ITS PARTS

5. The parts of the phenomenon are not within the self or essence of the phenomenon. Example: My legs, brain, head etc. are not in my self.
PARTS OF SELF ARE NOT WITHIN SELF

6. The self is not the mere assembly of its parts. Example: An assembly of head, torso, legs etc. does not make my self.
SELF IS NOT MERE ASSEMBLY OF ITS PARTS.

7. The self is not the overall shape of its parts. Example: The shape of a human (head, arms, consciousness.) does not make a self.
SELF IS NOT OVERALL SHAPE OF ITS PARTS

INVESTIGATING:
FOCUSING ON
THEIR MODE OF
BEING

"Analyze the reality
of Phenomena"
**ABSENCE OF
SELF OF
PHENOMENA**

CAUSALITY

**FUNCTION:
EXAMINE RESULTS**

**NATURE:
EXAMINE UNITARY
QUALITY**

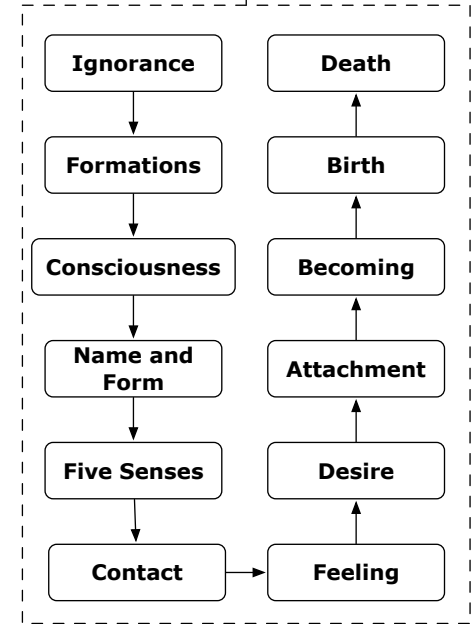
INTERDEPENDENCE

TWELVE NIDANAS

"What caused, or
helped cause, the self
or essence of the
phenomenon to appear
in your mind or outside
it?"
CAUSATION

"What is the
phenomenon's
essence's
functions, if any?"
FUNCTION

SINGLENES



"How does self of
the phenomenon
seem to exist as
one thing or
singular? How
does it really
exist?"
Oneness

"How does self of
phenomenon seem to
exist as a collection?"
Manyness

"What did the
phenomenon cause or
help cause to appear in
your mind or outside it?"
EFFECTS

"Did
phenomenon
arise from
itself?"
From Itself

"Did
phenomenon
arise from
another
phenomenon?"
From Other

"Did
phenomenon
arise from itself
and another
phenomenon?"
From Both

"Did
phenomenon
arise from
neither itself
nor another
phenomenon?"
**From
Neither**

"Was a new
phenomenon
created?"
**Newly Arising
[From Nothing]**

"Has an already
existing phenomenon
arisen again?"
**Already Arising
(From Itself)**

"Visualize or imagine the
Infinite Multiplicity of factors
mutually supporting each
other every moment, each
without any inherently
established reality."