

Class 4 Notes

Note: Mind directly experiences "sense image", it's not conceptual.

3 main things today:

1. further classifications and divisions of Pramana
2. Further classifications and divisions of ultimate and relative Pramana
3. Further classifications and divisions of
 - Direct Valid Cognition
 - Direct Perception
 - Inference
 - Scriptural Pramana

p 41 Commentary

The basis of all cognition/inferences is direct perception.

Why? Inference depends on reasons which are based on direct perception.

Pramana is non-deceptive Knowledge.

3 Distinctions (p 42)

1. **object of action** i.e. the object (Action is Valid Cognition)
[has individual/specific characteristics i.e. the way the relative world appears.)
[general characteristics are conceptual [this is the opposite of VC] ...it's the labelling]
2. **Non-deceptive agent** (undeceived mind w/2 pramanas)
3. **Non-deceptive mode**: is it really that way? (Result of first two above)

Pramana is NEW or FRESH (Not an old perception, not the 2nd moment)

VC: (Aka Pramana): valid, authentic, non-deceptive

- from absence of understanding to Direct Perception....aka Non-conceptual understanding.
(inference aka indirect)

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There 2 objects of each pramana:

1. DVC (Direct Valid Cognition): individual characteristics (non concept)
2. Inference - universal/generally char. (conceptual)

FRUITION:

1. can cause because it can be experienced (cognized)
2. Those with no such power

Intrinsic Nature:

common : generally char .

not in common : specifically char [Instance]

- this means the generally and specifically characterized objects have characteristics in common.
- word/object: expressing real objects as not real.

How we Perceive:

2 ways: conceptually / non-conceptually

2 Ways object appears: evident (DP) / hidden (inference)

Perception aka DVC

- unconfused awareness free from conception.

4 Divisions:

1. Sense
2. Mental
3. Self Aware
4. Yogic

p 44. Inference: depends on reason / 3 modes complete

Division I: For Self and for Others.

Division II:

- Power of thing itself
- Reports (heard before then connected to what you see)
- Belief: Based on karma, we can't know the details.
[kind of "weak" and NOT based on 3 modes being complete.)

p 45 Relative / Ultimate Pramana

Direct Perception:

1. Relative: seeing objects conventionally
2. Ultimate: seeing objects of wisdom

Inference:

3. Inferring X from Y
4. Madhyamakan ways of attacking unity, continuity and independence.

p 46: More details of DP (divisions)

note: Here, mind is aware of objects but not of itself.

1. Senses
2. Mind consciousness: directly, subsequently produced.
3. Self-awareness: primary mind (6 minds) and mental events (51 mental factors)
4. Yoga

Note: objects of all the above are individual characteristics.

p 47 PHAYBA (pron. "Chapa")

(see quote on p 47)

Def. Perceptual:

1. Pramana of Sense Perception:

....free from conception

...arises in dependence on dominant condition (aka senses)

- if corrupted by illusion (bad senses), doesn't qualify.

2. Pramana of Mental Perception: see Def. in commentary

3. Yogic: arises with dep. on Dominant Condition of yogas of Shamata and Vipashyana.

Projections are NOT Pramana.

4. Self-awareness: Self awareness free from conception. Is Direct perception.

p 48 see Paragraph. (Gist: Does NOT mix objects, times and aspects)

p 48 Conceptualization has mixed grasp of word and meaning (aka words and objects). This is the mistake. It confuses the label with that which it is labelling.

