

class 5 2-17-09 Pramana one class NOTES

The definition of Pramana is perception. It can be divided into many types, such as direct/indirect, valid/invalid etc.)

Another name for it is **Valid Cognition**.

Valid means correct, true or authentic. Not necessarily ultimate, remember we are in the conventional. There is conventional valid cognition, it's conventionally correct. It's correct in whatever context the perceiver exists. Ultimate valid cognition is equal to all beings. Example: the CVC of a fish is different from a human's.

Main types: Direct VC (aka perception), uses senses. Inference (indirect) VC and Scriptural.

Nitharta/Commentary word differences:

direct = non-conceptual, indirect = conceptual. No intermediary? It's direct.

Reliance on "other agent" in relationship assisting experience? It's indirect.

Good question: What is assisting DVC? Correct valid syllogism/reasons.

Btw, you can have incorrect and non-conceptual cognitions. Example: when the reason does not fulfill the 3 modes. ["Smoke was fog."]

-----3rd characteristic of Pramana (this is controversial): Is it NEW cognition or repeated cognition? Some schools say only the 1st (aka new) cognition is valid. The aspect of newness is valid for all schools because the object is really not the same every moment.

Note: shape and color are two different objects because characteristics are the objects! (Let's face it: is there anything outside characteristics? No.)

Note: Some characteristics are only directly cognized, such as shape and form.

Key (aka trick) question: is perception of a zabuton a direct VC or inference (remember it's aka inferential VC)? Remember, there is infinite number of sense objects in every moment. Answer is both.

What we think about is indirect (content); the experience of thinking is direct. Self-awareness is direct. The object is always conceptual.

In our tradition, you're seeing everything, your eyes are seeing millions of things. Our organs are functioning It's happening endlessly (*this is SDP - sensory direct perception.) i.e. neurons, optical nerves are involved in senses, nerves which are involved in shape, color, lines. Begs the question: are there are infinite sense perceptions of these infinite objects? Yes. Because without the Subject, there is no object. Conceptually, you don't experience them all, just perceptually. There is some ratio between the huge number of visual objects and limited number of conceptualizations of those objects. Image of this is different "gates"...the first is the senses.

Sense is direct, concept is indirect. Helpful to map into 3 moments:

1st moment: experiencing everything (seeing, SDVC - sensory direct valid cognition). In our tradition, cognition is non-conceptual, i.e. it's "registration" or "perception."

2nd moment: brief non-conceptual mental perception (MDP - mental direct perception) Direct VC (moment 2) experiences directly too. While moment 1 cognitions are "on to something else." 3rd moment: Phenomena relates to skandhas.

DP summary: Direct / Sense / Specific . Opposite is Indirect / Concept / General. There is a "funneling process": when all those DP's are whittled down then concept is added at moment 3.

Def. of Mind: clear and aware; whatever "appears" is "experienced."

Note: In context of 3 natures: DP is on level with absolute and dependent nature (not imaginary, that is reserved for CC - conceptual cognition [aka wrong, not correct cog.]) With perception, you see direct objects only. You can't know hidden objects without inference.

Btw, this is a Sautantrika framework i.e. intermediary awareness posited.

Nature of reality is seen with framework. That breaks through conceptual mind. Senses only "see" their objects, only imputation brings out their names etc.

Technique is meditation. Here you experience the direct cognition and let go of the discursiveness/conceptual. It's one way to "lessen pain." You're more aware of that 2nd moment and letting go of the 3rd moment.

Relating this to Skandhas: Form is experienced by all 5 senses but NOT mind. Form is MATTER ONLY (divided into causal (elements) and resultant (objects of senses, i.e. smell is particles, taste is particles etc.)) Rest of the skandhas are mind. Form is both outer and inner, though. Mind is only inside.

Mind is "on the edge" of reality; but it's inner. Sense bases are form (subtle senses as opposed to gross forms.) [In Vaibhikas, mind actually goes out to object.] Only our human living form experiences sense bases as form.

Feeling is in the mind. It's non-conceptual (before duality.) Dignaga: "Desire and anger are non-conceptual." But they are one of mental factors! how? Heat is form, feeling of heat is mind feeling heat. More detail: good, bad and neutral: these are non-conceptual. Ignorance is both conceptual and non-conceptual. Because of that "judgement" (that ignorance), it implies conceptual but that's misleading. All mental factors have a non-conceptual aspect. A visual consciousness can see something and immediately have a non-conceptual aversion to it.

You can have a mental consciousness that is non-conceptual or conceptual. All moments can have feeling and mental factors that are non-conceptual.

A Buddha would see all the possibilities of putting his hand on a stove non-conceptually and decide based on wisdom. Choicelessly he does the right thing. It's aspiration (purified of concept) that allows him to act correctly and non-conceptually. They see our (unenlightened beings') concepts, though.

Five types of DVC: one for each sense.

Yogic DP: a type of DMVC where the perceiver has achieved the path of seeing or above and is experiencing the nature of reality (Vipashyana and Shamata joined).

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- without DVC, all internal and external world lacks understanding of ordinary knowledge (outer objects.) The 6th mind/sense experiences the other 5 senses. This is the gap between the mental and the object!