

First, an **overview** of material until now:

### **3 types of Pramana:**

Direct Perception: Manifest Phenomena (Senses and 6th Mind)

Inference: Hidden Phenomena (See Syllogisms)

Scriptural Authority: Extremely Hidden Phenomena (by Enlightened Beings).

### **3 Modes of Inferential Syllogism:**

1. Subject Quality
2. Forward Pervasion - Reason pervades ALL instances of Predicate.
3. Reverse Pervasion: All instances of opposite of Predicate pervade the opposite of Reason.  
(the Pervasions include the following combinations of sets: 1. Equivalent 2. Subset 3. Overlap)
4. Mutual Exclusion.

Whatever is Reason is included in Predicate = all instances of Reason apply to Predicate.

### **3 Types of Reasons in a Syllogism:**

1. Nature
2. Effect
3. Non-observation

### **4 Ways or Correct Reasonings of Pramana:**

1. Productive Action (Cause)
2. Effect/Function
3. Nature  
[Interdependence links the 3 above]
4. Valid Establishment (Feasibility) [by Syllogism \* see above]

p 17 Of Commentary "Blazing Lights"

### **Reasoning of 4 Parts: Appearance Relative Truth as Interdependent origination.**

Verse 5

"...something that is not dependent like a lotus in the sky will not appear..." Syllogism form: "A lotus in sky is not dependent on causes and conditions, thus it is NOT interdependently arisen. Thus it does not appear (Predicate is "does not appear.") Reason ("lotus in the sky"): It doesn't exist (lotuses live on water.)

Provisional Analysis of Relative Truth/Interdependent Arising

Meaning: meaning of the word Pratityasamutpada is "dependent, connected and arising"

Essence: must rise with a cause

Divisions:

- Internal : 12 Nidanas
- External: Stages of Production (Stalk etc.), aka seven causal connections and six conditional conditions.

Five Interdependent Connections (in terms of a seed changing into a sprout):

1. Sprout comes after seed
2. They occur with no gap between, yet not at the same time.
3. Different entities (not one)
4. Results can be different aspects. (look different etc.)
5. Similar aspects (there is regularity)

Note: There is continuum, but no one thing is turning into another thing.

Remember, Direct Perception is used to lessen our elaboration by seeing the process of elaboration.

#### **Four Correct Reasonings**

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1. ...dependence
2. ...productive action (effect)
3. ...suitable establishing
4. ...nature

Correct Reasoning: the way things are and the mind that understands the way things are is equal. It is irrefutable.

Definition of Correct Reasoning: No exaggeration or denigration (Nihilism or Eternalism, the two main extreme or wrong views.) Nihilism is an "insult" to Ultimate Truth, Eternalism is an "insult" to Relative Truth. Key is not denying or elaborating appearance.

p 24 What the 4 Correct Reasonings remove:

1. ...dependence: doubts about fruition
2. ...productive action (effect): doubts about causes
3. ...suitable establishing: doubts about correct reasoning itself
4. ...nature: doubts about essences

P 25 Both Debaters must establish something basic agreed on (the "Dharmin") Parameters have to be set up correctly. Quality (or qualities) of the object must agreed to.

P 25 Correct Establishment requires proper establishment, not under- or over-establishment.

P 29 Arising has Two Types:

1. Causes and Conditions (Skandhas "cause" it)
2. Imputation (Names and words "cause" it)

**1. Six Causes:**                      **1. Producing Cause** (2 divisions)- ...with power                      - ...without power (doesn't hinder production)  
(2 divisions)                      - direct cause                      - co-producing condition (10 divisions) 1. ... of arising 2. ...of duration 3. ...support 4. showing or clarifying 5. change-producing 6. ...of separation 7. ...of transformation 8. belief-producing, 9. understanding-producing 10. ...of attainment                      **2. Co-emergently Arising Cause** **3. Cause Of Equal Situation** **4. Equality-possessing Cause** **5. All-pervading Cause** **6. Ripening Cause**

#### **2. Conditions** P 36

1. Causal (see 6 Causes minus #1/Producing Cause)
2. Preceding: contents of mind just before.
3. Object: Perceptual object.
4. Preponderant/Dominant: Sense Based.

p 37 Correct Reasoning of Nature (by means of relative and ultimate)

1. Relative: all Dharmas are made of parts, which are Classifiable and Distinguishable (and are experienced relatively only.) - Verse 11 and 12

2. Ultimate/Absolute: Dharmas properly analyzed have no arising, so no causes and conditions apply. - Verse 13 and 14

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The Ultimate has no causes, fruition and essence. Conventionally, objects other than perceiver

seem to appear that are uncommon in nature. (or distinct in characteristics); however, these 3 marks of liberation in Dharmadhatu.