BASIC BUDDHIST TERMS AND CONCEPTS:
A STUDENT’S GUIDE FOR
THE STUDY OF TIBETAN BUDDHISM
Basic Buddhist Terms and Concepts:
A Student’s Guide for the Study of Tibetan Buddhism

compiled and edited by

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from materials translated by

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Snow Lion Publications-
Ithaca, New York & Boulder, Colorado
Saturday, Nov. 15, 2003
# Table of Contents

Foreword ........................................................................................................................................ vii

Part I: Study Guides ......................................................................................................................... 1

  Topic 1: Collected Topics on Valid Cognition (ཨཱ་ཨཱ་ཨཱ་), including: .............................. 3
    The Introductory Path of Reasoning (ཨཱ་ཨཱ་ཨཱ་) ................................................................. 5
      A. White and Red Colors, Etc. (ཨཱ་ཨཱ་ཨཱ་) .................................................................. 7
      B. Established Bases (ཨཱ་ཨཱ་) ......................................................................................... 13
      C. Identifying Isolates (ཨཱ་ཨཱ་ཨཱ་) ................................................................................. 26
        i. Definitions and Divisions
        ii. Different Types of Oneness
        iii. Proving Things
        iv. Coextensives
        v. Important Points
    D. Opposite from Being [Something] (ཨཱ་ཨཱ་ཨཱ་) .............................................................. 31
    E. Causes and Effects (ཨཱ་) .................................................................................................. 32
      i. Definitions and Divisions
      ii. Different Types of Oneness
      iii. [Phenomena which are] Mutually Inclusive
    F. Generalities and Particulars (ཨཱ་) .................................................................................. 36
    G. Contradictory and Related (ཨཱ་) .................................................................................... 39
    H. Proofs and the Eight Doors of Pervasion (ཨཱ་) .............................................................. 42
    I. Substantial and Isolate Phenomena (ཨཱ་) ....................................................................... 42

Awareness and Knowledge (ཨཱ) .................................................................................................... 47

  J. Definitions, Divisions, Etc. ................................................................................................. 49
  K. Table of Pervasions (ཨཱ) between types and categories of Awarenesses (ཨཱ) .................. 78
  L. Fifty-one Mental Factors (ཨཱ་) .......................................................................................... 79
Topics in the “Introductory Path of Reasoning”
(rigs lam chung ngu)
<table>
<thead>
<tr>
<th>Definiendum</th>
<th>Definition</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>color</td>
<td>that which is suitable as hue</td>
<td>red</td>
</tr>
<tr>
<td>form</td>
<td>that which is suitable as form</td>
<td>form sense-sphere</td>
</tr>
<tr>
<td>form sense-sphere</td>
<td>object of apprehension by an eye</td>
<td>color</td>
</tr>
<tr>
<td></td>
<td>consciousness</td>
<td></td>
</tr>
<tr>
<td>shape</td>
<td>that which is suitable to be shown as a shape</td>
<td>long</td>
</tr>
<tr>
<td>sound sense-sphere</td>
<td>object of hearing by an ear consciousness</td>
<td>sound arisen from elements conjoined with consciousness</td>
</tr>
<tr>
<td>odor sense-sphere</td>
<td>object of experience by a nose consciousness</td>
<td>natural odor</td>
</tr>
<tr>
<td>taste sense-sphere</td>
<td>object of experience by a tongue consciousness</td>
<td>salty</td>
</tr>
<tr>
<td>tangible object sense-sphere</td>
<td>object of experience by a body consciousness</td>
<td>earth</td>
</tr>
<tr>
<td>earth</td>
<td>that which is hard and obstructive</td>
<td>religious conch</td>
</tr>
<tr>
<td>Divisions</td>
<td>basis of division</td>
<td></td>
</tr>
<tr>
<td>---------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>form</td>
<td>there are five: form sense-sphere, sound sense-sphere, odor sense-sphere, taste sense-sphere, and tangible object sense-sphere</td>
<td></td>
</tr>
</tbody>
</table>
There are two: shape and color

There are eight:

long
the shape of the king of mountains, Meru

short
the shape of a minute particle

high
the shape of an inestimable mansion in the Fourth Concentration

low
the shape of the sphere of wind that is the lower basis [of our world system]

square
the shape of a rectangular house

round
the shape of a ball

level form
the shape of an even surface

non-level form
the shape of an uneven surface

There are two:

primary color
white

secondary color
black

There are four: blue, yellow, white, and red
secondary color

There are eight:

- the color of a cloud which is that [i.e., the color of an orange cloud or a secondary color]

- the color of smoke which is that the color of blue-black smoke

- the color of dust which is that the grayish color of dust

- the color of mist which is that the bluish color of mist in the east

- the color of illumination which is that the whitish color of illumination

- the color of darkness which is that the color of black darkness

- the color of shadow which is that the color of the shadow of a tree

- the color of sunlight which is that the color of orange sunlight

sound sense-sphere

There are two:

- sound arisen from elements conjoined with consciousness

- sound arisen from elements not conjoined with consciousness

or

pleasant articulate sound arisen from elements conjoined with consciousness

the sound of a lama teaching doctrine
unpleasant articulate sound arisen from elements conjoined with consciousness
the sound of being reprimanded by an official

pleasant inarticulate sound arisen from elements conjoined with consciousness
the sound [of a blade of grass] played between the thumbs by a musician

unpleasant inarticulate sound arisen from elements conjoined with consciousness
the sound of the impact of a policeman's fist

pleasant articulate sound arisen from elements conjoined with consciousness
a sutra that arises in dependence on the wind rustling a tree

unpleasant articulate sound arisen from elements not conjoined with consciousness
the sound of harsh words spoken by an emanated person

pleasant inarticulate sound arisen from elements not conjoined with consciousness
the sound of a flute played by an emanated person

unpleasant inarticulate sound arisen from elements not conjoined with consciousness
the sound of a stream
There are two: natural odor and manufactured odor

or

There are four:
- fragrant odor: the odor of sandalwood
- unfragrant odor: the odor of excrement
- equal odor: the odor of rice
- unequal odor: the odor of garlic

There are six:
- sweet: the taste of molasses
- sour: the taste of lemon
- bitter: the taste of gentiara chiretta
- astringent: the taste of bread
- pungent: the taste of ginger
- salty: the taste of salt

There are two:
- tangible object which is an element
- tangible object arisen from the elements
There are four: earth, water, fire, and wind

There are seven:

- smoothness which is that
- roughness which is that
- heaviness which is that
- lightness which is that
- cold which is that
- hunger which is that
- thirst which is that
### Established Bases

Established Bases and Phenomena which are Mutually Inclusive with them

<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>བཟོ་བཞི།</td>
<td>ཐེག་ཆེན་བཞི།</td>
<td>that which is established by valid cognition</td>
</tr>
<tr>
<td>established base</td>
<td>pot; uncompounded space; the two – pillar and pot</td>
<td></td>
</tr>
<tr>
<td>ཤེག་པ་</td>
<td>ཐེག་ཆེན་པའི་ཤེག་པ་</td>
<td>that which is suitable to serve as an object of an awareness</td>
</tr>
<tr>
<td>object of knowledge</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ཊི་ཤེག་པ་</td>
<td>ཐེག་ཆེན་ཤེག་པ་</td>
<td>that which is observed by valid cognition</td>
</tr>
<tr>
<td>existent</td>
<td></td>
<td></td>
</tr>
<tr>
<td>མོང་་</td>
<td>ཐེག་ཆེན་དེ་དང༌།</td>
<td>that which holds its own entity</td>
</tr>
<tr>
<td>phenomenon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>འོག་པ་</td>
<td>ཐེག་ཆེན་བཞི་བཞིར་བཞི་</td>
<td>object realized by valid cognition</td>
</tr>
<tr>
<td>object of comprehension</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ཕུ་པ་</td>
<td>ཐེག་ཆེན་པར་བཞི།</td>
<td>object known by an awareness</td>
</tr>
<tr>
<td>object</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ཕུ་བུ་བུ་བུ་བུ་བུ་བུ་བུ་</td>
<td>ཐེག་ཆེན་བཞི་བཞིར་བཞི་</td>
<td>object realized by an omniscient consciousness</td>
</tr>
<tr>
<td>object of comprehension of an omniscient consciousness</td>
<td></td>
<td></td>
</tr>
<tr>
<td>མི་ཤེག་པ་</td>
<td>ཐེག་ཆེན་བཞི་བཞིར་བཞི་</td>
<td>object realized in a hidden manner by the conceptual consciousness</td>
</tr>
<tr>
<td>hidden phenomenon</td>
<td>apprehending it</td>
<td></td>
</tr>
</tbody>
</table>
Permanent Phenomena and Phenomena which are Mutually Inclusive with them

<table>
<thead>
<tr>
<th>Definiendum</th>
<th>Definition</th>
<th>(Illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>permanent phenomenon</strong></td>
<td>that which is a common locus of a phenomenon and the non-momentary object of knowledge; the two – permanent phenomenon and thing; uncompounded space</td>
<td></td>
</tr>
<tr>
<td><strong>generally characterized phenomenon</strong></td>
<td>a phenomenon that is merely imputed by terms or conceptuality and is not established as a specifically characterized phenomenon</td>
<td></td>
</tr>
<tr>
<td><strong>conventional truth</strong></td>
<td>a phenomenon that is unable ultimately to perform a function</td>
<td></td>
</tr>
<tr>
<td><strong>phenomenon that is a non-thing</strong></td>
<td>a phenomenon that is empty of the capacity to perform a function</td>
<td></td>
</tr>
<tr>
<td><strong>uncompounded phenomenon</strong></td>
<td>a phenomenon of which the three — production, cessation, and abiding — are not suitable or non-disintegrating phenomenon</td>
<td></td>
</tr>
<tr>
<td><strong>non-created phenomenon</strong></td>
<td>non-produced phenomenon</td>
<td></td>
</tr>
</tbody>
</table>
### Functioning Things and Phenomena which are Mutually Inclusive with them

<table>
<thead>
<tr>
<th>Definiendum</th>
<th>Definition (illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ལུང་པོ་</td>
<td>ཡི་མིང་ནུས་པ།</td>
</tr>
<tr>
<td>thing</td>
<td>that which is able to perform a function</td>
</tr>
<tr>
<td>མིག་མིང་</td>
<td>སྣང་ཐོས་</td>
</tr>
<tr>
<td>impermanent phenomenon</td>
<td>momentary phenomenon</td>
</tr>
<tr>
<td>བོད་</td>
<td>རྣམ་པ།</td>
</tr>
<tr>
<td>product</td>
<td>produced phenomenon</td>
</tr>
<tr>
<td>རྩལ་རྩལ་</td>
<td>རྣམ་བཟང་བཞིན་སྙིང་བུ་ཀྲ་ལེགས།</td>
</tr>
<tr>
<td>compounded phenomenon</td>
<td>that of which the three – production, cessation, and abiding – are suitable</td>
</tr>
<tr>
<td>or</td>
<td>མིག་མིང་</td>
</tr>
<tr>
<td>disintegrating phenomenon</td>
<td></td>
</tr>
<tr>
<td>མིག་པ།</td>
<td>རྣམ་པ།</td>
</tr>
<tr>
<td>cause</td>
<td>producer</td>
</tr>
<tr>
<td>or</td>
<td>རྣམ་བཟང་བཞིན་</td>
</tr>
<tr>
<td>helper</td>
<td></td>
</tr>
<tr>
<td>མིག་མིང་</td>
<td>རྣམ་པ།</td>
</tr>
<tr>
<td>effect</td>
<td>object produced</td>
</tr>
<tr>
<td>or</td>
<td>རྣམ་བཟང་བཞིན་</td>
</tr>
<tr>
<td>object helped</td>
<td></td>
</tr>
</tbody>
</table>
specifically characterized phenomena

a phenomenon that is established by way of its own character without being merely imputed by terms or conceptuality

or

that which is established from its own side of its own uncommon mode of subsistence, without being merely imputed by terms or conceptuality

ultimate truth

a phenomenon that is ultimately able to perform a function

manifest phenomenon

an object explicitly realized by valid perception

---

**Other Definitions**

<table>
<thead>
<tr>
<th>हस्तिनाथ</th>
<th>अर्थस्तिथिः</th>
<th>अर्थस्तिथिः (illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>अभिप्रेतः</td>
<td>अभिप्रेतः</td>
<td>अभिप्रेतः</td>
</tr>
<tr>
<td>definiendum</td>
<td>definition</td>
<td>(illustration)</td>
</tr>
<tr>
<td>रक्षिताः</td>
<td>रक्षिताः</td>
<td>रक्षिताः</td>
</tr>
</tbody>
</table>
| matter | that which is atomically established
| अवलय्यते | अवलय्यते | अवलय्यते |
| external matter | that which is atomically established and is not included within the continuum of a person (प्रकृतिः) pillar |
| अवब्रह्माण्डः | अवब्रह्माण्डः | अवब्रह्माण्डः |
| internal matter | that which is atomically established and is included within the continuum of a person (प्रकृतिः अवब्रह्माण्डः) eye sense power; contaminated form aggregate appropriated [through the force of actions and afflictive emotions] |
eye sense power: a clear internal form that is the uncommon empowering condition of its own effect, an eye consciousness

ear sense power: a clear internal form that is the uncommon empowering condition of its own effect, an ear consciousness

nose sense power: a clear internal form that is the uncommon empowering condition of its own effect, a nose consciousness

tongue sense power: a clear internal form that is the uncommon empowering condition of its own effect, a tongue consciousness

body sense power: a clear internal form that is the uncommon empowering condition of its own effect, a body consciousness

consciousness: that which is clear and knowing
awareness  a knower

sense consciousness  a knower that is produced in dependence on its own uncommon empowering condition, a physical sense power

mental consciousness  a knower that is produced in dependence on its own uncommon empowering condition, a mental sense power

eye consciousness  a knower that is produced in dependence on its own uncommon empowering condition – the eye sense power – and an observed-object-condition – a visible form

ear consciousness  a knower that is produced in dependence on its own uncommon empowering condition, the ear sense power, and an observed-object-condition, a sound

nose consciousness  a knower that is produced in dependence on its own uncommon empowering condition, the nose sense power, and an observed-object-condition, an odor

tongue consciousness  a knower that is produced in dependence on its own uncommon empowering condition, the tongue sense power, and an observed-object-condition, a taste

body consciousness  a knower that is produced in dependence on its own uncommon empowering condition, the body sense power, and an observed-object-condition, a tangible object

non-associated compositonal factor  a [functioning] thing that is neither matter nor consciousness

or

a [functioning] thing that is neither form nor consciousness
or

a compounded phenomenon that is neither matter nor consciousness

(="øø")

thing; horse; ox

person

a being who is imputed in dependence upon any of the five aggregates

common being

a person who has not attained a Superior’s path of any of the three vehicles

one

phenomenon that is not diverse

(object of knowledge; pillar

different

phenomena that are diverse

(object of knowledge of which being it is possible

that observed as a common locus that is (1) something of which being it exists and (2) also is suitable to be an object of an awareness

(object of knowledge of which being it is not possible

those observed as a common locus of being (1) [phenomena] of which being them does not exist and (2) also being suitable as objects of awareness

negative phenomenon

an object realized by the conceptual consciousness apprehending it in the manner of an explicit elimination of its object of negation

(non-permanent phenomenon; opposite from not being pot
<table>
<thead>
<tr>
<th>Tibetan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ཁྱིབ་སྐྱོང་།</td>
<td>positive phenomenon a phenomenon that is not an object realized by the conceptual consciousness apprehending it in the manner of an explicit elimination of its object of negation (དབྱིབས་)</td>
</tr>
<tr>
<td>མིག་དོན་ལྡན།</td>
<td>pot</td>
</tr>
<tr>
<td>ཕྱིབ་རྒྱུད་།</td>
<td>virtue that which is indicated in scripture and abides as a type that issues forth happiness as its fruitional effect (ཆེན་གཉེན་)</td>
</tr>
<tr>
<td>ཨེ་གྲེན་པོ་</td>
<td>ethics</td>
</tr>
<tr>
<td>ཕྱིབ་མིག་དོན་ལྡན།</td>
<td>non-virtue that which is indicated in scripture and abides as a type that issues forth suffering as its fruitional effect (འཕྲིན་པོ་)</td>
</tr>
<tr>
<td>སྐོར་བརྒྱུད་ཀྱིས།</td>
<td>killing</td>
</tr>
<tr>
<td>ཀྱིའི་ཚོལ་དོན་ལྡན།</td>
<td>neutral (not indicated in scripture) that which was not indicated in scripture as either virtuous or non-virtuous</td>
</tr>
<tr>
<td>མིག་དོན་ལྡན་ཀྱིས།</td>
<td>ox a mass that includes a hump and so forth</td>
</tr>
<tr>
<td>མིག་དོན་ལྡན་ཀྱིས།</td>
<td>tree that which has branches and leaves</td>
</tr>
<tr>
<td>རླུང་བུ་</td>
<td>pot a bulbous splay-based phenomenon able to perform the function of holding water</td>
</tr>
</tbody>
</table>
Divisions

basis of division divisions

established base

the two – permanent phenomenon and thing

or

the two – one and different

or

the two – object of knowledge of which being it is possible and object of knowledge of which being it is not possible

or

the two – definition and definiendum

or

the two – negative phenomenon and positive phenomenon

or

the three, virtuous, non-virtuous and neutral

or

the two – specifically characterized phenomenon and generally characterized phenomenon

or

the two truths (ultimate truth and conventional truth)

permanent phenomenon

the two – permanent phenomenon that is stable in time and permanent phenomenon that is occasional
permanent phenomenon of which being it is possible
permanent phenomenon of which being it is not possible

thing
There are three: matter, consciousness, and non-associated compositional factor

mater
There are two: external matter and internal matter

external matter
There are five: form, sound, odor, taste, and tangible object
[the five objects; the five objects; the five sense-spheres]

internal matter
There are five: eye sense power, ear sense power, nose sense power, tongue sense power, and body sense power

consciousness
There are two: sense consciousness and mental consciousness

sense consciousness
There are five: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, and body consciousness

(eye consciousnesses are both minds and mental factors)

(eye perceivers are only [main] minds)
non-associated compositional factor

non-associated compositional factor which is a person

non-associated compositional factor which is not a person

person

There are two: ordinary being and Superior

ordinary being

ordinary being having the life-support of a hell-being

ordinary being having the life-support of a hungry ghost

ordinary being having the life-support of an animal

ordinary being having the life-support of a human

ordinary being having the life-support of a demigod

ordinary being having the life-support of a god

hell-being

being of the hot hells, cold hells, neighboring hells, and trifling hells

hungry ghost

There are three: having external obstructions, having internal obstructions, having both external and internal obstructions
animal There are two: abiding in the depths and scattered about [the surface]

human humans of the four continents, humans of the eight sub-continents

four continents
to the east, Great Body (videha)
to the south, the Land of Jambu (jambudvipa)
to the west, Using Oxen (godāniya)
to the north, Unpleasant Sounds (kuru)

eight sub-continents
deha and videha
cāmara and aparacāmara,
sāthā and uttaramantriṇa
kuru and kaurava

negative phenomenon There are two affirming negative and non-affirming negative
[Phenomena which are] Mutually Inclusive

phenomena that are mutually inclusive with established base

phenomena that are mutually inclusive with permanent phenomenon

phenomena that are mutually inclusive with thing

the two – negative phenomenon and other-exclusion
### Identifying Isolates

<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>isolate</td>
<td>triply qualified substantial existent</td>
<td>that which is able to perform a function</td>
</tr>
<tr>
<td>isolate</td>
<td>triply qualified imputed existent</td>
<td>thing</td>
</tr>
<tr>
<td>isolate</td>
<td>that which serves as a basis for illustrating the appropriate definiendum by way of its definition</td>
<td>pot</td>
</tr>
</tbody>
</table>

### Divisions

<table>
<thead>
<tr>
<th>isolate</th>
<th>general-isolate, self-isolate, meaning-isolate, illustration-isolate</th>
</tr>
</thead>
</table>

Posit the self-isolate of thing: thing

Posit the general-isolate of thing: thing

The two, self-isolate and general-isolate, are mutually inclusive.

Posit the meaning-isolate of thing: that which is able to perform a function
Whatever is the definition of thing is necessarily the meaning-isolate of thing.

Posit the illustration-isolate of thing: pot

Whatever is an illustration of thing is necessarily an illustration-isolate of thing.

———

Proving that something is an illustration:

Pot is an illustration-isolate of thing because there are [persons] who, having ascertained pot with valid cognition, have not ascertained thing with valid cognition.

Golden pot is not an illustration of pot.

Bulbous splay-based phenomenon made from gold that is able to perform the function of holding water is an illustration of pot.

Proving that something is a triply qualified imputed existent:

It follows that the subject, thing, is a triply qualified imputed existent because

(1) it is a definiendum,
(2) it is established in terms of its illustrations,
(3) it does not serve as the definiendum of any phenomenon other than that which is able to perform a function.
Proving that something is a triply qualified substantial existent:

It follows that the subject, that which is able to perform a function, is a triply qualified substantial existent because

1. it is a definition,
2. it is established in terms of its illustrations,
3. it does not serve as the definition of any phenomenon other than thing.

Coextensives

The four phenomena that are coextensive with the isolate of thing:

1. one with thing
2. thing which is one with thing
3. the definiendum of that which is able to perform a function
4. the triply qualified imputed existent of that which is able to perform a function

Three are permanent: one with thing; the definiendum of that which is able to perform a function; and the triply qualified imputed existent of that which is able to perform a function

One is a thing: thing which is one with thing

One is a definiendum: the definiendum of that which is able to perform a function
one is a definition: 

the triply qualified imputed existent of that which is able to perform a function

The four phenomena that are coextensive with the isolate of that which is able to perform a function:

1. one with able to perform a function
2. able to perform a function that is one with able to perform a function
3. definition of thing
4. triply qualified substantial existent of thing
IMPORTANT POINTS

Coextensive with isolate of thing is mutually inclusive with mutually inclusive with isolate of thing.

The subject, one with thing, is coextensive with isolate of thing because

(1) it is different from isolate of thing, (2) whatever is it is necessarily the isolate of thing,
and (3) whatever is the isolate of thing is necessarily it.

There is no common locus of the isolate of thing and those phenomena coextensive with the isolate of thing because

whatever is the isolate of thing is necessarily one with thing
and whatever is coextensive with the isolate of thing is necessarily different from thing.

It follows that the subject, one with pot, is different from pot because of being permanent.

It follows that the subject, pot which is one with pot, is different from pot because of being a particular of pot.
Opposite From Being [Something] and Opposite From Not Being [Something]

Opposite from not being [something] and being [something] are mutually inclusive.

Opposite from being [something] and not being [something] are mutually inclusive.

Opposite from being thing and not being thing are mutually inclusive.

Opposite from not being thing and thing are mutually inclusive.
<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>cause</td>
<td>producer</td>
<td>pot</td>
</tr>
<tr>
<td>or</td>
<td>helper</td>
<td></td>
</tr>
<tr>
<td>effect</td>
<td>produced</td>
<td>pot</td>
</tr>
<tr>
<td>or</td>
<td>object helped</td>
<td></td>
</tr>
<tr>
<td>thing</td>
<td>that which is able to perform a function</td>
<td>pot</td>
</tr>
<tr>
<td>cause of thing</td>
<td>producer of thing</td>
<td>person who is a cause of thing</td>
</tr>
<tr>
<td>direct cause of thing</td>
<td>direct producer of thing</td>
<td>prior arising of thing</td>
</tr>
<tr>
<td>indirect cause of thing</td>
<td>indirect producer of thing</td>
<td>prior arising of thing’s prior arising</td>
</tr>
<tr>
<td>substantial cause of thing</td>
<td>that which is the main producer of thing as a continuation of its own substantial entity</td>
<td>product which is thing’s cause</td>
</tr>
</tbody>
</table>
cooperative condition of thing

that which is a main producer of thing as a substantial entity which is not a continuation of its own substantial entity

person who is a cause of thing

effect of thing

that produced by thing

subsequent arising of thing

direct effect of thing

that produced directly by thing

subsequent arising of thing

indirect effect of thing

that produced indirectly by thing

subsequent arising of thing's subsequent arising

Divisions

basis of division
divisions

cause of thing

the two, direct cause of thing and indirect cause of thing

or

the two, substantial cause of thing and cooperative condition of thing

effect of thing

the two, direct effect of thing and indirect effect of thing

or

the two, substantial effect of thing and cooperative effect of thing
Different Types of Oneness

<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>one phenomenon that is not diverse</td>
<td>pot</td>
<td></td>
</tr>
<tr>
<td>one self-isolate phenomena that are not diverse self-isolates</td>
<td>pot and pot</td>
<td></td>
</tr>
<tr>
<td>one entity phenomena that are not diverse entities</td>
<td>product and impermanent phenomenon</td>
<td></td>
</tr>
<tr>
<td>one substantial entity phenomena that (1) appear to direct perception and (2) do not appear separately</td>
<td></td>
<td></td>
</tr>
<tr>
<td>one isolate type phenomena that are able naturally to produce an awareness thinking, “This and that are alike,” upon merely being seen by whosoever directs the mind [toward them]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>one substantial type different compounded phenomena that are produced from their own same direct substantial cause</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
the two, a white clay pot and a blue clay pot that are produced from one lump of clay which is their substantial cause

those which are established simultaneously, abide simultaneously, and disintegrate simultaneously

the color of a pot and the shape of a pot

phenomena that are the same substantial entity in terms of establishment and abiding

product and impermanent phenomenon

Divisions

<table>
<thead>
<tr>
<th>basis of division</th>
<th>divisions</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>one (terminological division)</td>
<td>one isolate</td>
<td>pot and pot</td>
</tr>
<tr>
<td>one entity</td>
<td>product and impermanent phenomenon</td>
<td></td>
</tr>
<tr>
<td>one type</td>
<td>white horse and black horse</td>
<td></td>
</tr>
<tr>
<td>one type</td>
<td>one isolate type</td>
<td>white horse and black horse</td>
</tr>
<tr>
<td>one substantial type</td>
<td>the two, a large grain and a small grain of barley that are produced from one substantial cause</td>
<td></td>
</tr>
</tbody>
</table>
One entity, one nature, and one selfness are mutually inclusive.

(one substantial entity) is mutually inclusive with the above three in terms of impermanent phenomena; it does not apply to permanent phenomena.
<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>generality or</td>
<td>a phenomenon that encompasses its instances</td>
<td>thing</td>
</tr>
<tr>
<td>pervader</td>
<td></td>
<td></td>
</tr>
<tr>
<td>type-generality</td>
<td>a phenomenon that encompasses the many which</td>
<td>object of knowledge</td>
</tr>
<tr>
<td>have its type</td>
<td></td>
<td></td>
</tr>
<tr>
<td>meaning-generality</td>
<td>that superimposed factor which, although not</td>
<td></td>
</tr>
<tr>
<td></td>
<td>one with the object which the mode of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>apprehension of the conceptual consciousness</td>
<td></td>
</tr>
<tr>
<td></td>
<td>apprehending it engages, appears to be one</td>
<td></td>
</tr>
<tr>
<td></td>
<td>with it</td>
<td></td>
</tr>
<tr>
<td>meaning-generality of pot</td>
<td>that superimposed factor which, although it is</td>
<td></td>
</tr>
<tr>
<td></td>
<td>not pot, appears to the conceptual</td>
<td></td>
</tr>
<tr>
<td></td>
<td>consciousness apprehending pot to be pot</td>
<td></td>
</tr>
<tr>
<td></td>
<td>the appearance to a conceptual consciousness</td>
<td></td>
</tr>
<tr>
<td></td>
<td>apprehending pot as opposite from not being</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pot</td>
<td></td>
</tr>
<tr>
<td>meaning-generality of object of knowledge</td>
<td>that superimposed factor which, although not</td>
<td></td>
</tr>
<tr>
<td></td>
<td>one with object of knowledge, is apprehended</td>
<td></td>
</tr>
<tr>
<td></td>
<td>— by the conceptual consciousness apprehending</td>
<td></td>
</tr>
<tr>
<td></td>
<td>object of knowledge — to be one with object of</td>
<td></td>
</tr>
<tr>
<td></td>
<td>knowledge</td>
<td></td>
</tr>
<tr>
<td>collection-generality</td>
<td>a gross form that is the composite of its many</td>
<td>pot</td>
</tr>
<tr>
<td></td>
<td>parts</td>
<td></td>
</tr>
<tr>
<td>pot</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
particular a phenomenon which has the its own existent type engaging it as a pervader

or

that which is pervaded

or

that which is observed as a common locus such that:
(1) it is that phenomenon, (2) it is related with that phenomenon as the same essence, and (3) many common locuses of not being it [i.e., the particular] and also being that phenomenon are established

Divisions

<table>
<thead>
<tr>
<th>generality:</th>
<th>type-generality</th>
<th>meaning-generality</th>
<th>collection-generality</th>
</tr>
</thead>
<tbody>
<tr>
<td>(terminological division)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Proving that something is a particular of thing (དེ་གཉིས་གི་བོད་):

The subject, pot, is a particular of thing because (1) it is a thing (2) it is related as one entity with thing and (3) many common loci of not being it and being a thing are established.
Only being something (ཐོབ་ུམ་): 

only a particular  one with thing  
(ཐོབ་ུམ་ཐོབ་ུམ་ཐོབ་ུམ་)  
whatever is only a particular is necessarily not a generality

only a generality  existent  
(ཐོབ་ུམ་ཐོབ་ུམ་ཐོབ་ུམ་)  
whatever is only a generality is necessarily not a particular
<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>contradictory</td>
<td>those which are different and of which a common locus does not occur</td>
<td>white and red</td>
</tr>
<tr>
<td>or</td>
<td>those observed as a common locus of (1) their being different and (2) a being of them not occurring</td>
<td></td>
</tr>
<tr>
<td>it is contradictory with thing</td>
<td>it is different from thing and a common locus of being it and also being a thing does not exist</td>
<td>permanent phenomenon</td>
</tr>
<tr>
<td>it is not contradictory with thing</td>
<td>it is different from thing and a common locus of being it and also being a thing exists</td>
<td>pot</td>
</tr>
<tr>
<td>mutually contradictory</td>
<td>those which abide discordantly from the viewpoint of excluding each other</td>
<td>color and non-color</td>
</tr>
<tr>
<td>directly contradictory</td>
<td>those which explicitly abide as mutually discordant</td>
<td>thing and non-thing</td>
</tr>
<tr>
<td>indirectly contradictory</td>
<td>those which are not explicitly harmed and harmer and abide as discordant bases</td>
<td>thing and permanent phenomenon</td>
</tr>
</tbody>
</table>
contradictory in the sense of not abiding together | those which abide discordantly from the point of view of being that whose continuum is cut off and that which cuts off [the continuum] | antidote and object to be abandoned

related as one entity with a particular phenomenon | a phenomenon that (1) within being different from a particular phenomenon, is one entity with it and (2) if that phenomenon did not exist, it would necessarily not exist

related as one entity with thing | that which (1) within being one entity with thing is different from it, and (2) if thing did not exist, it would have to not not exist. PH: "not not exist"?

causal relationship with that phenomenon | that which within being a different substantial entity from a particular phenomenon abides in the type of being the effect of that phenomenon | thing’s subsequent arisings are causally related with thing

---

Divisions

<table>
<thead>
<tr>
<th>basis of division</th>
<th>divisions (illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>contradictory</td>
<td>the two, mutually contradictory and contradictory in the sense of not abiding together</td>
</tr>
<tr>
<td>mutually</td>
<td>the two, directly contradictory and indirectly contradictory</td>
</tr>
</tbody>
</table>
contradictory in the sense of not abiding together

- contradictories in the sense of not abiding together that are consciousnesses
- contradictories in the sense of not abiding together that are matter
- contradictories in the sense of not abiding together that are living beings

NOTE:

whatever are contradictory in the sense of not abiding together are necessarily mutually contradictory because whatever are contradictory are necessarily mutually contradictory also:

whatever is causally related with thing is necessarily not related as one entity with thing
Proofs and the Eight Doors of Pervasion

Proving definitions, equivalence, and contradiction:

(1) Proving that something is the definition of something else:

The subject, suitable as a hue, is the definition of color because (1) it and color are ascertained as having the eight approaches of pervasion [that exist between] a definition and a definiendum and also (2) it and color are established in the relationship of definition and definiendum.

for example,

With respect to the subject, that which is suitable as a hue, it and color are ascertained as having the eight doors of pervasion [that exist between] a definition and a definiendum because (1) whatever is suitable as a hue is necessarily a color; (2) whatever is a color is necessarily suitable as a hue; (3) whatever is not suitable as a hue is necessarily not a color; (4) whatever is not a color is necessarily not suitable as a hue; (5) if suitable as a hue exists, color necessarily exists; (6) if color exists, suitable as a hue necessarily exists; (7) if suitable as a hue does not exist, color necessarily does not exist; and (8) if color does not exist, suitable as a hue necessarily does not exist.

With respect to the subject, that which is suitable as a hue, it and color are established in the relationship of definition and definiendum because in order to ascertain color with valid cognition, one must first ascertain that which is suitable as a hue with valid cognition.
(2) Proving that two things are mutually inclusive:

for example,

The subjects, the two, product and impermanent phenomenon, are equivalent because (1) they are different and (2) the eight approaches of pervasion are complete.

The subjects, the two, product and impermanent phenomenon, are different because of (1) being existents and (2) not being one.

The subjects, the two, product and impermanent phenomenon, have all eight approaches of pervasion because (1) whatever is a product is necessarily an impermanent phenomenon, (2) whatever is an impermanent phenomenon is necessarily a product, (3) whatever is not a product is necessarily not an impermanent phenomenon, (4) whatever is not an impermanent phenomenon is necessarily not a product, (5) if a product exists, then that which is an impermanent phenomenon necessarily exists, (6) if that which is an impermanent phenomenon exists, then a product necessarily exists, (7) if a product does not exist, then that which is an impermanent phenomenon necessarily does not exist, and (8) if that which is an impermanent phenomenon does not exist, then a product necessarily does not exist.

(3) Proving that two things are contradictory:

for example,

The subject, the two definition and definiendum, are mutually exclusive because (1) they are different and (2) a common locus of those two does not occur.

With respect to the subjects, the two, definition and definiendum, a common locus of those two does not occur because whatever is a definition is necessarily not a definiendum and whatever is a definiendum is necessarily not a definition.
<table>
<thead>
<tr>
<th><strong>definiendum</strong></th>
<th><strong>definition</strong></th>
<th><strong>(illustration)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>substantial phenomenon</td>
<td>an observed common locus between: its being an established base; its being itself; not-it not being it; and its isolate not being contradictory with substantial phenomenon</td>
<td>(object of knowledge; existent; impermanent phenomenon)</td>
</tr>
<tr>
<td>isolate phenomenon that is itself</td>
<td>an observed common locus between: its being an established base; its being itself; not-its being it; and its isolate being non-contradictory with isolate phenomenon that is itself</td>
<td>(definiendum; permanent phenomenon; generality; particular)</td>
</tr>
<tr>
<td>isolate phenomenon that is not itself</td>
<td>an observed common locus between: its being an established base; its not being itself; non-its not being it; and its isolate being non-contradictory with isolate phenomenon that is not itself</td>
<td>(definition; different; one-with-pot; the two — a pillar and a pot; phenomena of which being them is not possible)</td>
</tr>
<tr>
<td>isolate phenomenon that is a mere third possibility</td>
<td>an observed common locus of: (1) its being an established base; (2) its not being itself; (3) not-it being it; and (4) its isolate being a mere third possibility of isolate phenomenon</td>
<td></td>
</tr>
</tbody>
</table>
(particular-of-generality-of-functioning-thing; generality-of-functioning-thing)

similitude of substantial phenomenon
an observed common locus between: its being an established base; its being itself; not-its not being it; and its isolate not being contradictory with concordance with substantial phenomenon

(functioning thing that serves as an isolate phenomenon)

similitude of isolate phenomenon that is itself
an observed common locus between: its being an established base; its being itself; not-its being it; and its isolate being non-contradictory with concordance with isolate phenomenon that is itself

(non-isolate-phenomenon-which-is-itself)

similitude of isolate phenomenon that is not itself
an observed common locus between: its being an established base; its not being itself; non-its not being it; and its isolate being non-contradictory with concordance with isolate phenomenon that is not itself

(isolate-phenomenon-which-is-not-itself)

similitude of an isolate phenomenon that is a mere third possibility
an observed common locus between: (1) its being an established base; (2) not it being it; (3) it being not it; and (4) its isolate not being contradictory with a concordance that is a mere third possibility of isolate phenomenon

(isolate-phenomenon-of-the-mere-third-possibility)
Topics in the “Typologies of Awarenesses”
(blo rigs)
<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>awareness</td>
<td>a knower</td>
<td></td>
</tr>
<tr>
<td>consciousness</td>
<td>that which is clear and knowing</td>
<td></td>
</tr>
<tr>
<td>perception</td>
<td>a knower that is free from conceptuality and unmistaken</td>
<td></td>
</tr>
<tr>
<td>valid perception</td>
<td>a newly incontrovertible knower that is free from conceptuality and unmistaken</td>
<td></td>
</tr>
<tr>
<td>sense perception</td>
<td>a non-conceptual unmistaken knower that is produced from its own uncommon empowering condition, a physical sense power</td>
<td></td>
</tr>
<tr>
<td>sense perception apprehending a form</td>
<td>a non-conceptual unmistaken knower that is produced in dependence upon its own uncommon empowering condition, an eye sense power, and an observed object condition, a form</td>
<td></td>
</tr>
<tr>
<td>mental perception</td>
<td>a non-conceptual unmistaken knower that arises from its own uncommon empowering condition, a mental sense power</td>
<td></td>
</tr>
</tbody>
</table>
mental perception indicated on this occasion

a non-conceptual unmistaken other-knower, indicated on this occasion, that arises from its own uncommon empowering condition, a mental sense power

self-knowing cognition

apprehending aspect [of a consciousness]

self-knowing perception

apprehending aspect [of a consciousness] that is non-conceptual, and unmistaken

or

a newly incontrovertible knower, free from conceptuality, that is directed only inward and is just an apprehender

yogic perception

a non-conceptual unmistaken 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 that has become its own uncommon empowering condition

free from conceptuality

that which is free from being a determinative knower that apprehends a sound [generality] and a meaning [generality] as suitable to be associated

the facsimile of a perception

a knower that is mistaken with regard to its appearing object

inference

a determinative knower that, depending upon its basis, a correct sign, is incontrovertible with regard to its object of comprehension, a hidden phenomenon

inferential valid cognition

a knower that, depending upon its basis, a correct sign, is newly incontrovertible with regard to its object of comprehension, a hidden phenomenon
inference through belief
a determinative knower that, depending upon its basis, a correct sign of belief, is incontrovertible with regard to its object of comprehension, a very hidden phenomenon

inference through renown
a determinative knower that, depending upon its basis, a correct sign of renown, is incontrovertible with regard to its object of comprehension, a terminological suitability

inference through the power of the fact
a determinative knower that, depending upon its basis, a correct sign by the power of the fact, is incontrovertible with regard to its object of comprehension, a slightly hidden phenomenon

hidden phenomenon
a phenomenon that must definitely be realized initially by the short-sighted [i.e., ordinary people] in dependence upon a sign

very hidden phenomenon
a phenomenon that must definitely be realized initially by the short-sighted in dependence upon a sign of belief

slightly hidden phenomenon
a phenomenon that must definitely be realized initially by the short-sighted in dependence upon a sign of the power of the fact

manifest phenomenon
a phenomenon that is not an object realized definitely, by the short-sighted, in dependence upon a sign

subsequent cognition
a knower which is not a valid cognition and which realizes that which has already been realized by the former valid cognition that induces it

correctly assuming consciousness
a knower which, although it adheres one-pointedly to the phenomenon that is its principal object of engagement, does not get at an object with respect to which superimpositions have been eliminated
or

a determinative knower that, without depending on either experience or a
correct sign, apprehends its object of engagement one-pointedly and
unmistakenly, but does not get at an object with respect to which
superimpositions have been eliminated

or

a factually concordant determinative knower that is controvertible with
regard to determining its object

awareness to which an object
appears but is not ascertained

a knower to which the specifically characterized phenomenon that is its
object of engagement clearly appears but which is unable to induce
ascertainment with respect to it

doubting consciousness

a knower that by its own power has qualms in two directions

or

a knower that has qualms with regard to its object

wrong consciousness

a knower that is mistaken with regard to its object of engagement

valid cognition

a newly incontrovertible knower

or

[According to Cha-ba:] that which contradicts and eliminates a false super-
imposition by an unmistakable mode of apprehension with respect to a
previously unrealized true thing

incontrovertible
consciousness

a knower that gets at its object of analysis
<table>
<thead>
<tr>
<th>English</th>
<th>Tibetan</th>
</tr>
</thead>
<tbody>
<tr>
<td>valid cognition that induces ascertainment by itself</td>
<td>རྒྱལ་བའི་ཐོབ་ཐུབ་གཅིག རྫོགས་པོ་ལ་བོད་པ་ལ་བྱོན་པ་མི་ནི། རྒྱལ་བའི་ཐོབ་ཐུབ་གཅིག རྫོགས་པོ་ལ་བོད་པ་ལ་བྱོན་པ་མི་ནི།</td>
</tr>
<tr>
<td>a new incontrovertible knower that is able to induce through its own power ascertainment that it itself would not arise if the final nature of its object of comprehension did not abide in the object</td>
<td>རྒྱལ་བའི་ཐོབ་ཐུབ་གཅིག རྫོགས་པོ་ལ་བོད་པ་ལ་བྱོན་པ་མི་ནི། རྒྱལ་བའི་ཐོབ་ཐུབ་གཅིག རྫོགས་པོ་ལ་བོད་པ་ལ་བྱོན་པ་མི་ནི།</td>
</tr>
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<td>a new incontrovertible knower that is unable to induce through its own power ascertainment that it itself would not arise if the final nature of its object of comprehension did not abide in the object but must depend on another later conventional valid cognition</td>
<td>རྒྱལ་བའི་ཐོབ་ཐུབ་གཅིག རྫོགས་པོ་ལ་བོད་པ་ལ་བྱོན་པ་མི་ནི། རྒྱལ་བའི་ཐོབ་ཐུབ་གཅིག རྫོགས་པོ་ལ་བོད་པ་ལ་བྱོན་པ་མི་ནི།</td>
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<td>a knower that is mistaken with regard to its appearing object</td>
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<td>unmistakened consciousness</td>
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<td>a knower having clear appearance that is not mistaken with regard to its appearing object</td>
<td>རྒྱལ་བའི་ཐོབ་ཐུབ་གཅིག རྫོགས་པོ་ལ་བོད་པ་ལ་བྱོན་པ་མི་ནི།</td>
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selectively engaging awareness  

a knower that engages its object by the power of terminology

completely engaging awareness  

a knower that engages its object by the power of the thing

mind  

that which has similar association with the mental factors that arise as its accompaniers

main mind  

a main knower that is posited by way of apprehending the entity of its object

mental factor  

that which has similar association with the mind that has it as an accompanier

or  

a knower that apprehends any of the features of its object and accompanies whatever main mind has similar association with it

feeling  

a knower which is distinguished by being that which experiences

Divisions

basis of division  

sevenfold division of awareness and knowledge

perception, inferences, subsequent cognitions, correctly assuming consciousnesses, awarenesses to which an object appears but is not ascertained, doubting consciousnesses, and wrong consciousnesses
sense perception

mental perception

self-knowing perception

eyogic perception

facsimiles of perception
non-conceptual facsimiles of perception which are mental consciousnesses

those having a cause of error in the basis, those having a cause of error in the abode, those having a cause of error in the object, and those having a cause of error in the immediately preceding condition

inferences

inference through belief, inference through renown, and inference through power of the fact

or (terminologically)

inference for oneself and inference for another

subsequent cognitions

perceptual subsequent cognitions and conceptual subsequent cognitions

subsequent cognition that is a sense perception, subsequent cognition that is a mental perception, subsequent cognition that is a self-knowing perception, and subsequent cognition that is a yogic perception

conceptual subsequent cognitions

conceptual subsequent cognitions induced by perception and conceptual subsequent cognitions induced by inference

correctly assuming consciousnesses

correctly assuming consciousnesses without a reason, correctly assuming consciousnesses in which the reason is not ascertained, and correctly assuming consciousnesses which depend upon a facsimile of a reason

or
correctly assuming consciousnesses without a reason, which have a contradictory reason, for which the reason is indefinite, for which the reason is not established, and for which a reason exists but is not settled

awarenesses to which an object appears but is not ascertained

sense, mental, and self-knowing perception which are those [i.e., awarenesses to which the object appears but is not ascertained]

doubt
doubt tending toward the fact, doubt not tending toward the fact, and doubt which is both equally

wrong consciousnesses
contceptual wrong consciousnesses and non-conceptual wrong consciousnesses

non-conceptual wrong consciousnesses
those which are sense consciousnesses and those which are mental consciousnesses

division of awareness and knowledge into three
conceptual consciousnesses that take a meaning-genericity as their apprehended object, non-conceptual unmistaken consciousnesses that take a specifically characterized phenomenon as their apprehended object, and non-conceptual mistaken consciousnesses that take a clearly appearing non-existent as their apprehended object

divisions of awareness and knowledge into two
valid cognitions and non-valid consciousnesses

conceptual and non-conceptual consciousnesses

mistaken and unmistaken consciousnesses

mental and sense consciousnesses
selectively engaging awarenesses and completely engaging awarenesses

minds and mental factors

valid cognitions

valid perceptions and inferential valid cognitions

or

valid cognitions which induce ascertainment by themselves and valid cognitions when ascertainment is induced by another

or (terminologically)

valid beings, valid speech, and valid consciousnesses

valid cognitions which induce ascertainment by themselves

sense valid perceptions having a familiar object, sense valid perceptions to which the ability to perform a function appears, self-knowing valid perceptions, yogic valid perceptions, and inferential valid cognitions

valid cognitions when ascertainment is induced by another (terminologically)

those when ascertainment of appearance is induced by itself but ascertainment of the truth is induced by another, those when ascertainment of the generality is induced by itself but ascertainment of the particular is induced by another, and those when ascertainment of even the mere appearance is induced by another

or

initial perception, inattentive minds, and those possessing a cause of error

non-valid consciousnesses

the latter five [from the division into seven of] awareness and knowledge, subsequent cognitions, etc. [subsequent cognitions, correctly assuming consciousnesses, awarenesses to which an object appears but is not ascertained, doubt, and wrong consciousnesses]
conceptual consciousnesses that apprehend only a sound-generality, conceptual consciousnesses that apprehend only a meaning-generality, conceptual consciousnesses that apprehend both a sound[-generality] and a meaning[-generality]

or

conceptual consciousnesses that affix names and conceptual consciousnesses that affix meanings

or

factually concordant conceptual consciousness and factually discordant conceptual consciousness

mental factors six groups: five omnipresent factors, five determining factors, eleven virtuous factors, six root afflictions, twenty secondary afflictions, and four changeable factors

feelings physical feelings and mental feelings

or

materialistic feelings and non-materialistic feelings

or

pleasurable feelings, painful feelings, and feelings of equanimity

or

pleasurable feelings, mental pleasure, pain, mental displeasure, and feelings of equanimity

sense consciousnesses eye consciousnesses, ear consciousnesses, nose consciousnesses, tongue consciousnesses, body consciousnesses
objects appearing objects, determined objects, objects of engagement

Synonyms

awareness, knower, and consciousness

classical conceptual consciousness that takes a meaning-generality as its object of engagement and conceptual consciousness

non-conceptual, unmistaken consciousness that takes a specifically characterized phenomenon as its object of engagement and perception

non-conceptual, mistaken consciousness that takes a clearly appearing non-existent as its object of engagement and non-conceptual wrong consciousness

conceptual consciousness and selectively engaging awareness

non-conceptual consciousness and completely engaging awareness

unmistaken consciousness and perception

mind, mentality, and consciousness

object possessor within the twofold division into objects and object possessors and consciousness

object within the twofold division into objects and object possessors and existent which is not a consciousness
appearing object of a particular awareness and apprehended object of a particular awareness

appearing object of a perception, apprehended object of a perception, and thing

appearing object of a conceptual consciousness, apprehended object of a conceptual consciousness, and permanent phenomenon

object of engagement of a perception and object of the mode of apprehension of a perception

determined object of a conceptual consciousness, object of engagement of a conceptual consciousness, and object of the mode of apprehension of a conceptual consciousness

inference for oneself and inference

inference for another and correct proof statement

non-conceptual unmistaken consciousness and directly perceiving awareness

self-knowing cognition and consciousness that is directed only inward

other-knower and consciousness that is turned outward

main mind, mind, mentality, and perceiver

feeling and feeling aggregate
physical feeling, feeling that is a sense consciousness, and external feeling

mental feeling, feeling that is a mental consciousness, and internal feeling

materialistic feeling and contaminated feeling

non-materialistic feeling and uncontaminated feeling

self-knowing cognitions and other-knowers are mutually exclusive

Illustrations
(drawn from ལེགས་པོའི་ཐོབ་སྤྲིིན་)

sense perception

valid cognition that is a sense perception

the first moment of a sense perception apprehending a form

subsequent cognition that is a sense perception

the second moment of a sense perception apprehending a form

awareness to which an object appears but is not ascertained that is a sense perception

a sense perception, in the continuum of a person whose mind is especially attracted to a pleasant sound, apprehending a form
mental perception

valid cognition that is a mental perception

subsequent cognition that is a mental perception

awareness to which an object appears but is not ascertained that is a mental perception

self-knowing perception

valid cognition that is a self-knowing perception

subsequent cognition that is a self-knowing perception

awareness to which an object appears but is not ascertained that is a self-knowing perception
facsimiles of perception

mistaken conception

a conceptual consciousness apprehending sound as permanent

conventional conception

an inference that realizes sound to be impermanent

inferential conception

a conceptual consciousness that is a mind apprehending a sign

conception arisen from inference

a conceptual consciousness that arises after an inference

memory conception

a conceptual consciousness that remembers today an object of the past

wishing conception

a conceptual consciousness that today wishes for an object of the future

non-conceptual facsimile of a perception that is a mental consciousness

a dream consciousness to which the blue of a dream appears clearly as blue

non-conceptual facsimiles of perception that are sense consciousnesses

that having a cause of error in the basis

a sense consciousness to which, in dependence upon the eye being affected by an obscuring disease, one moon is seen as two

that having a cause of error in the abode

a sense consciousness to which, in dependence upon sitting in a boat, trees appear to be moving
that having a cause of error in the object

a sense consciousness to which, in dependence upon quickly turning a firebrand, a firebrand is seen as a circle

that having a cause of error in the immediately preceding condition

a sense consciousness to which, in dependence upon the mind’s being disturbed by hatred, the earth is seen as red

inferences

inference by the power of the fact

an inference which realizes that sound is impermanent through the sign of being a product

inference through renown

an inference which realizes that it is suitable to express the rabbit-possessor with the term “moon” from the sign of its existing among objects of conceptual consciousnesses

inference through belief

an inference which realizes that the scripture, “From giving, resources; from ethics, a happy transmigration,” is incontrovertible — with respect to the meaning indicated by it — by the sign of its being a scripture free from the three contradictions

valid cognitions which induce ascertainment by themselves

sense valid perception to which the ability to perform a function appears

a sense perception that apprehends fire as able to perform the function of cooking and burning

or

a sense perception which apprehends fire, and which comprehends that fire is able to perform the function of cooking and burning
sense valid perception that has a familiar object
a sense perception in the continuum of a son apprehending his father’s form

self-knowing valid perception
a self-knowing perception that experiences a valid cognition

yogic valid perception
an exalted wisdom consciousness directly realizing the selflessness of persons

inferential valid cognition
an inference that realizes sound to be impermanent

Whatever is one of those five is necessarily a valid cognition that induces ascertainment by itself.

valid cognitions when ascertainment is induced by another

initial perception
a sense perception in the continuum of a person — who has not previously experienced seeing an utpala — that apprehends the color of an utpala

inattentive perception
a sense perception in the continuum of a person — whose mind is especially attracted to a beautiful form — which apprehends a form

perception having a cause of error
a sense perception apprehending the color of a mirage which directly generates a superimposition apprehending the mirage as water

valid cognition where ascertainment of the appearance is induced by itself but of the truth by another
a sense perception apprehending a reddish color in the distance with respect to which a conceptual consciousness has a doubt, wondering, “Is that the color of fire or not?” and the object is, in fact, the color of fire.
valid cognition where ascertainment of the generality is induced by itself but of the particular by another

valid cognitions where ascertainment of even the mere appearance is induced by another

a sense perception apprehending a tree having leaves and branches which is in fact an Ashoka tree and with respect to which there is doubt wondering, “Is that an Aśoka tree or not?”

a sense perception apprehending blue which induces a doubting consciousness that thinks, “Did I see blue or not?”

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subsequent cognition that is a yogic perception

the second moment of an uninterrupted path of a path of seeing

subsequent cognition that is a yogic perception and which is none of those four

correctly assuming consciousness having a contradictory reason

an awareness that apprehends sound to be impermanent from the sign of being empty of being able to perform a function

conceptual subsequent cognition that is induced by perception

a factually concordant ascertaining consciousness ascertaining blue that is induced by a sense perception apprehending blue

conceptual subsequent cognition that is induced by inference

the second moment of an inference realizing that sound is impermanent

correctly assuming consciousness that does not have a reason

an awareness that apprehends sound to be impermanent in dependence upon the mere words, “Sound is impermanent”

correctly assuming consciousness for which the reason is indefinite

an awareness that apprehends sound to be impermanent from the sign of being an object of comprehension

correctly assuming consciousness for which the reason is not established

an awareness that apprehends sound to be impermanent from the sign of being an object of apprehension by an eye consciousness

correctly assuming consciousnesses
correctly assuming consciousness for which a reason exists but is not settled

an awareness that apprehends sound to be impermanent from the sign of being a product, without it having been ascertained by prime cognition that sound is a product and that whatever is a product must be impermanent

awarenesses to which an object appears but is not ascertained

sense perception to which an object appears but is not ascertained

a sense perception apprehending blue that induces doubt wondering, “Did I see blue or not?”

mental perception to which an object appears but is not ascertained

a mental perception in the continuum of an ordinary being apprehending any of the five objects, forms and so forth

self-knowing cognition to which an object appears but is not ascertained

a self-knowing cognition experiencing a mental perception in the continuum of an ordinary being apprehending any of the five objects, forms and so forth

doubting consciousnesses

doubt tending toward the factual

doubt which thinks that sound is probably impermanent

doubt tending toward the non-factual

doubt which thinks that sound is probably permanent

equal doubt

doubt which wonders whether sound is permanent or impermanent
wrong consciousnesses

- Conceptual wrong consciousness: a conceptual consciousness apprehending sound to be permanent, or apprehending the horns of a rabbit.
- Non-conceptual wrong consciousness that is a mental consciousness: a dream consciousness that clearly sees as blue the blue of a dream.
- Non-conceptual wrong consciousness that is a sense consciousness: a sense consciousness that sees snow mountains as blue, or sees a white conch as yellow.

conceptual consciousnesses

- A conceptual consciousness apprehending only a sound-generality: a conceptual consciousness, in the continuum of a person who does not know that a bulbous flat-based thing that is able to perform the function of holding water is a pot, which, generated in dependence on merely the sound “pot,” apprehends pot.
- A conceptual consciousness apprehending only a meaning-generality: a conceptual consciousness, in the continuum of a person who does not know that a bulbous flat-based thing that is able to perform the function of holding water is a pot, which, generated in dependence on merely seeing a bulbous thing, apprehends a bulbous thing.
a conceptual consciousness apprehending both a sound-generality and a meaning-generality

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**Syllogisms**

Examples of syllogisms for the three types of inference:

With respect to the subject, rabbit bearer, it is suitable to express it with the term “moon” because of existing among objects of conceptual consciousnesses

The subject, the scripture, “From giving, resources; from ethics, a happy transmigration,” is incontrovertible with respect to the meaning indicated by it because of being a scripture purified by the three analyses [i.e., free from the three contradictions]

The subject, sound, is impermanent because of being a product.

Proof of the existence of a yogic perception:

With respect to the subject, the wisdom realizing selflessness, if it is cultivated without separating from the causes of cultivation, final clear appearance with respect to its object of cultivation is suitable to arise because of being a mental quality whose basis is stable and which does not rely on renewed effort with respect to that which has already been cultivated
Proof of the existence of self-knowing cognitions:

The subject, an eye consciousness apprehending blue, is a consciousness having an experience of itself because of being a consciousness of which there is memory subsequent to its time [of existence]

POINTS TO NOTE

Whatever is selfless is necessarily the object of the conceptual consciousness apprehending it.

Whatever is the explicit object of comprehension of an inference is necessarily realized explicitly by an inference.

Whatever is an established base is necessarily the explicit object of comprehension of an inference.

With regard to whatever is selfless, its meaning-generality is necessarily the appearing object of the conceptual consciousness apprehending it.

Whatever is an established base is necessarily the object of the mode of apprehension of both a conceptual and a non-conceptual consciousness.

If something is selfless, it necessarily appears to the conceptual consciousness apprehending it.
If something appears to the conceptual consciousness apprehending it, it is not necessarily the appearing object of the conceptual consciousness apprehending it.

If something is a non-conceptual consciousness, whatever appears to it must be its appearing object.

An inference through renown is necessarily an inference by the power of the fact.

If something is matter, the sense perception apprehending it is necessarily a valid cognition that induces ascertainment by itself. Among valid cognitions that induce ascertainment by themselves, there are both direct and inferential valid cognitions; whatever is a valid cognition when ascertainment is induced by another must be a valid perception.

Among valid perceptions, there are both valid cognitions that induce ascertainment by themselves and valid cognitions when ascertainment is induced by another; whatever is an inference must be a valid cognition that induces ascertainment by itself.

Whatever is a valid cognition when ascertainment is induced by another is necessarily a valid cognition; however, whatever is a valid cognition when ascertainment is induced by another with respect to a particular phenomenon is necessarily not a valid cognition with respect to that phenomenon. For, whatever is a valid cognition with respect to a particular phenomenon is necessarily a valid cognition that induces ascertainment by itself with respect to that phenomenon.

If something is a consciousness, the self-knowing perception experiencing it is necessarily one substantial entity in establishment and abiding with it in terms of object, time, and nature.
If something is an established base, the conceptual consciousness apprehending it is necessarily a correctly assuming consciousness; for example, the subject, pot.

If something is an established base, the conceptual consciousness apprehending it is necessarily a factually concordant conceptual consciousness.

If something is not an established base, the conceptual consciousness apprehending it is necessarily a factually discordant conceptual consciousness.

The subject, horns of a rabbit, is imputed by the conceptual consciousness apprehending it.

It is not imputed by conceptuality.

It is the object of the awareness apprehending it.

It is the object of the conceptual consciousness apprehending it.

It follows with respect to the subject, the conceptual consciousness apprehending the horns of a rabbit, that its object exists because its appearing object exists.

Sound is the object of observation of the conceptual consciousness apprehending sound to be permanent.

It follows that the single moon is the appearing object of a sense consciousness seeing two moons because of appearing to it.

It follows with respect to the subject, a sense consciousness seeing two moons, that if something appears to it, [that something] must be its appearing object because it is a non-conceptual consciousness.
Whatever is the determined object a conceptual consciousness apprehending a pot is necessarily the object of comprehension of that conceptual consciousness apprehending a pot.

A conceptual consciousness apprehending pot is unmistakable with respect to its determined object.
Table I.1: Perversions (མོང་) between types and categories of Awarenesses (ཐེག་) following བུད་རིགས་གཞན་ཐེག་

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Legend: ₀ = རྣ་མཚན་ ₁ = འས་ཆེན་ 虓 = ཡུལ་རིགས་
The Fifty-One Mental Factors

When mental factors are divided, there are six categories:

- Five omnipresent factors and five determining factors,
- Eleven virtuous factors, six root afflictions,
- Twenty secondary afflictions, four changeable factors —
- These are the fifty-one mental factors.

Feeling, discrimination, intention,
Mental engagement, contact — the five;
As the accompaniers of all main minds,
They are present; hence they are called "omnipresent".

Aspiration, belief, mindfulness,
Stabilization, and wisdom — the five;
Because they are definite to engage in particular objects,
It is explained that they are called "determining factors".

Faith, shame, embarrassment,
The three root virtues — non-attachment,
Non-hatred, and non-ignorance —
Effort, pliancy, conscientiousness,
Equanimity, and non-harmfulness,
[Being an] antidote, [their] entity, or having similar association (i.e., accompanying) —
By way of any of these, they are virtuous.

Desire, anger, pride,
Ignorance, doubt, and view;
The [last] three must be specified as afflicted.
[All six] are root afflictions;
They are the chief of those that make the mental continuum afflicted.

Belligerence, resentment, concealment, spite,

Jealousy, miserliness, deceit, dissimulation,

Haughtiness, harmfulness, non-shame,

Non-embarrassment, lethargy, excitement, non-faith,

Laziness, non-conscientiousness, forgetfulness,

Non-introspection, and distraction,

[These] twenty, because they are produced and increase along with root afflictions
And are close to [them], are close [or secondary] afflictions.

Sleep, contrition, investigation, and analysis are changeable;

Due to either motivation or accompanying [other mental factors],

Into virtuous, non-virtuous, or neutral

They will change and change.