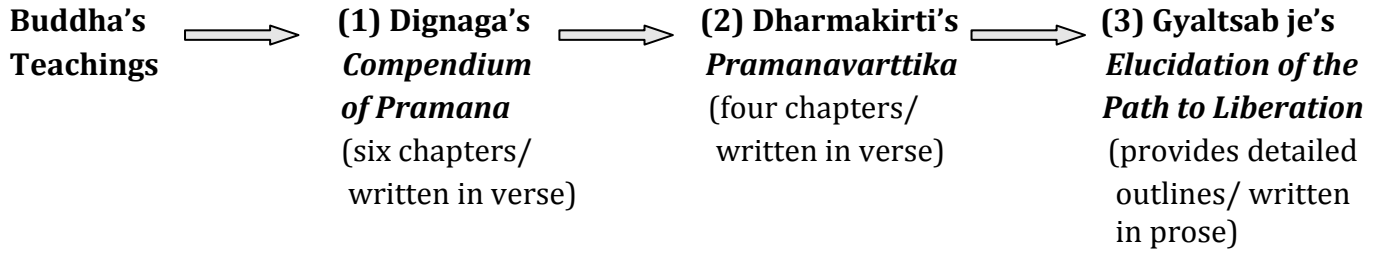


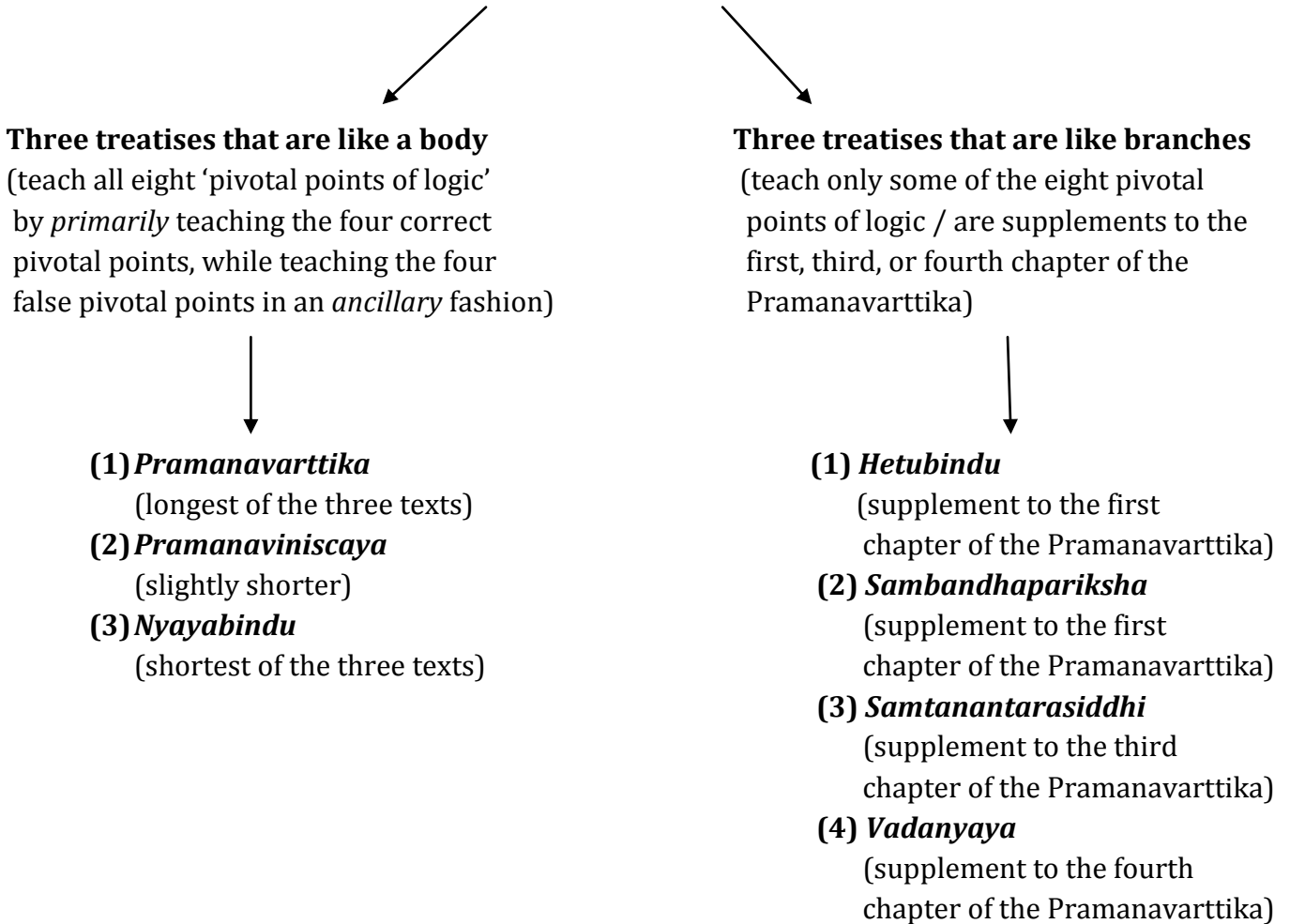
# Introduction

## 1. THREE COMMENTARIES ON PRAMANA:

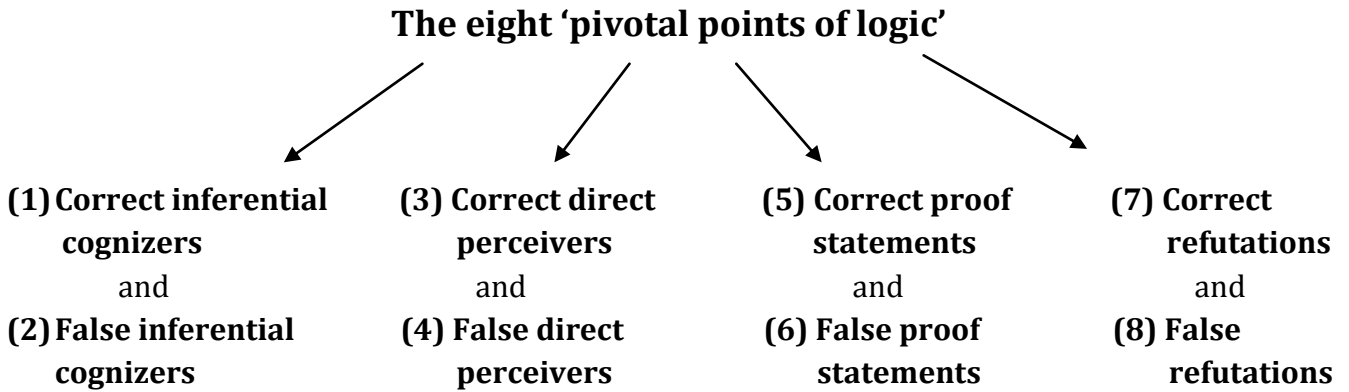


## 2. DHARMAKIRTI'S SEVEN TREATISES ON PRAMANA:

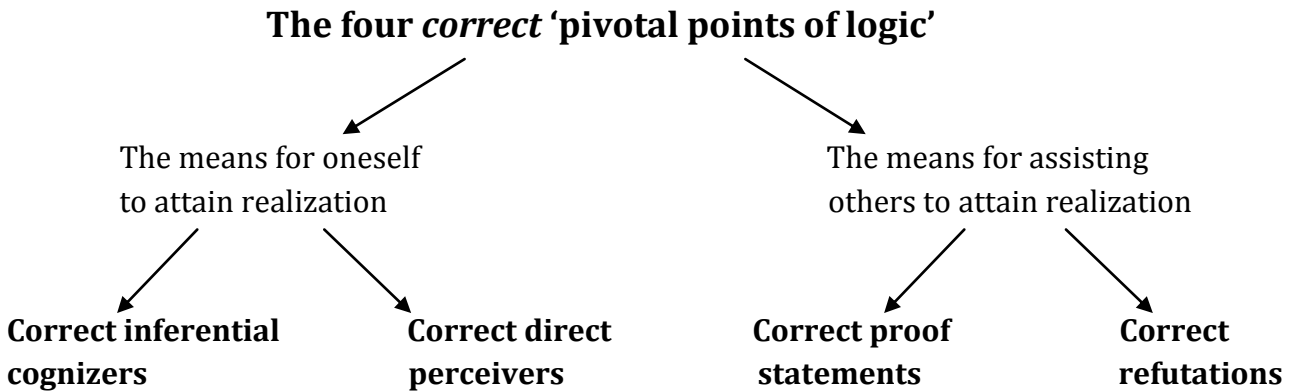
### The Seven Treatises on Pramana



**3. THE EIGHT 'PIVOTAL POINTS OF LOGIC':**



**4. THE FOUR CORRECT 'PIVOTAL POINTS OF LOGIC':**



**5. CORRECT SYLLOGISMS**

**An example of a correct syllogism:**

Regarding the subject, the physical body, it is impermanent, because it has arisen from its own causes and conditions. Like the last moment of a candle flame, for instance.

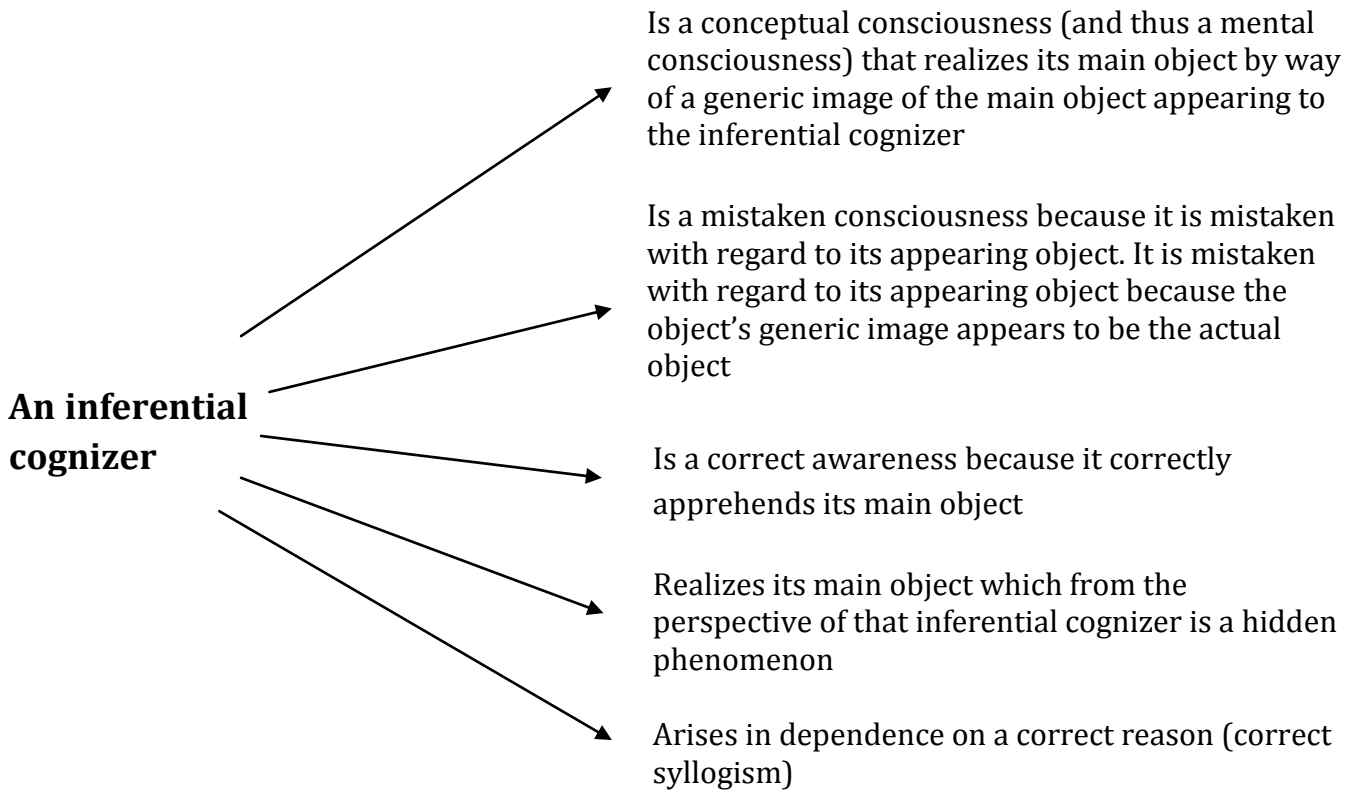
<b>Subject</b>	<b>Predicate</b>	<b>Correct reason</b>	<b>Example</b>
The physical body	[is] impermanent	has arisen from its own causes and conditions	the last moment of a candle flame
<b>The object that is to be established</b>			



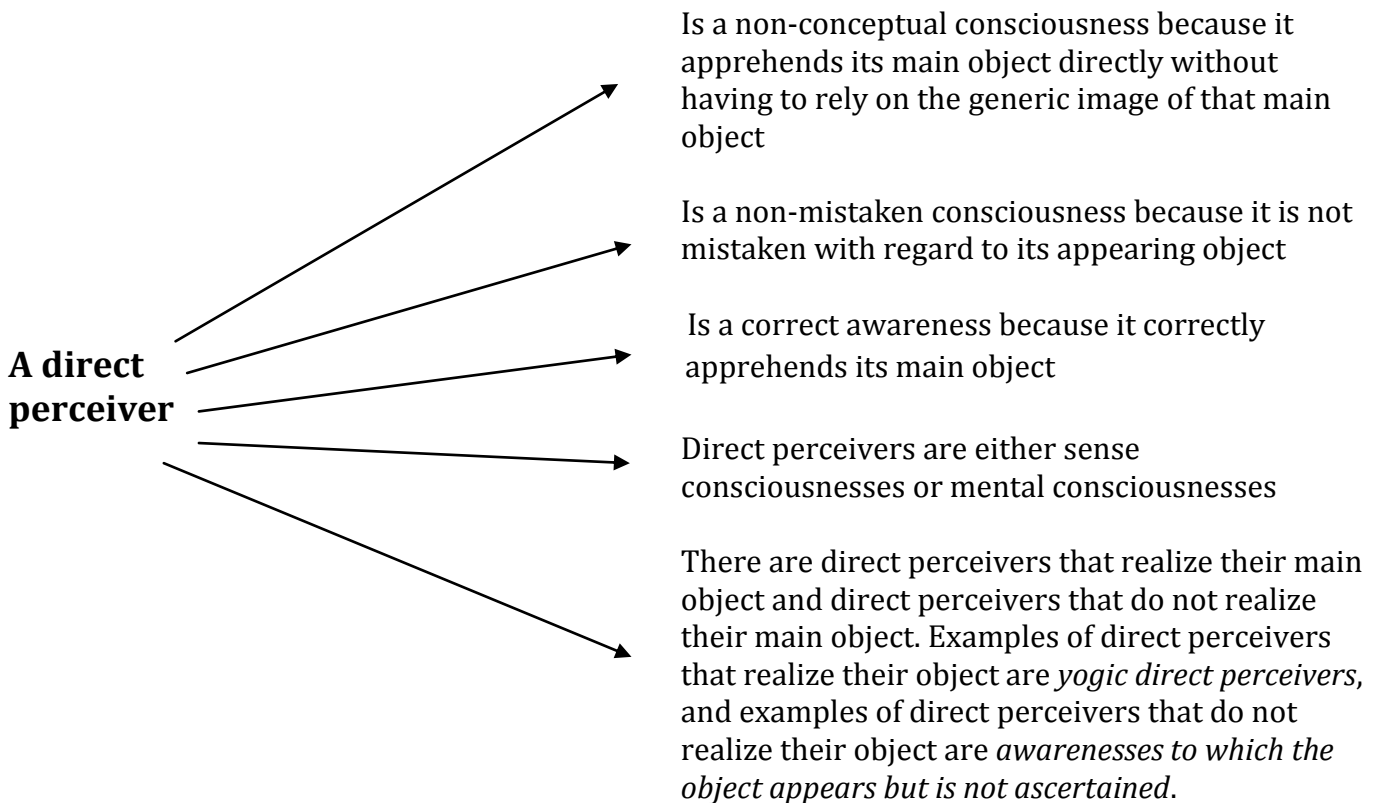
*(in dependence on this reason the following inferential cognizer is cultivated)*

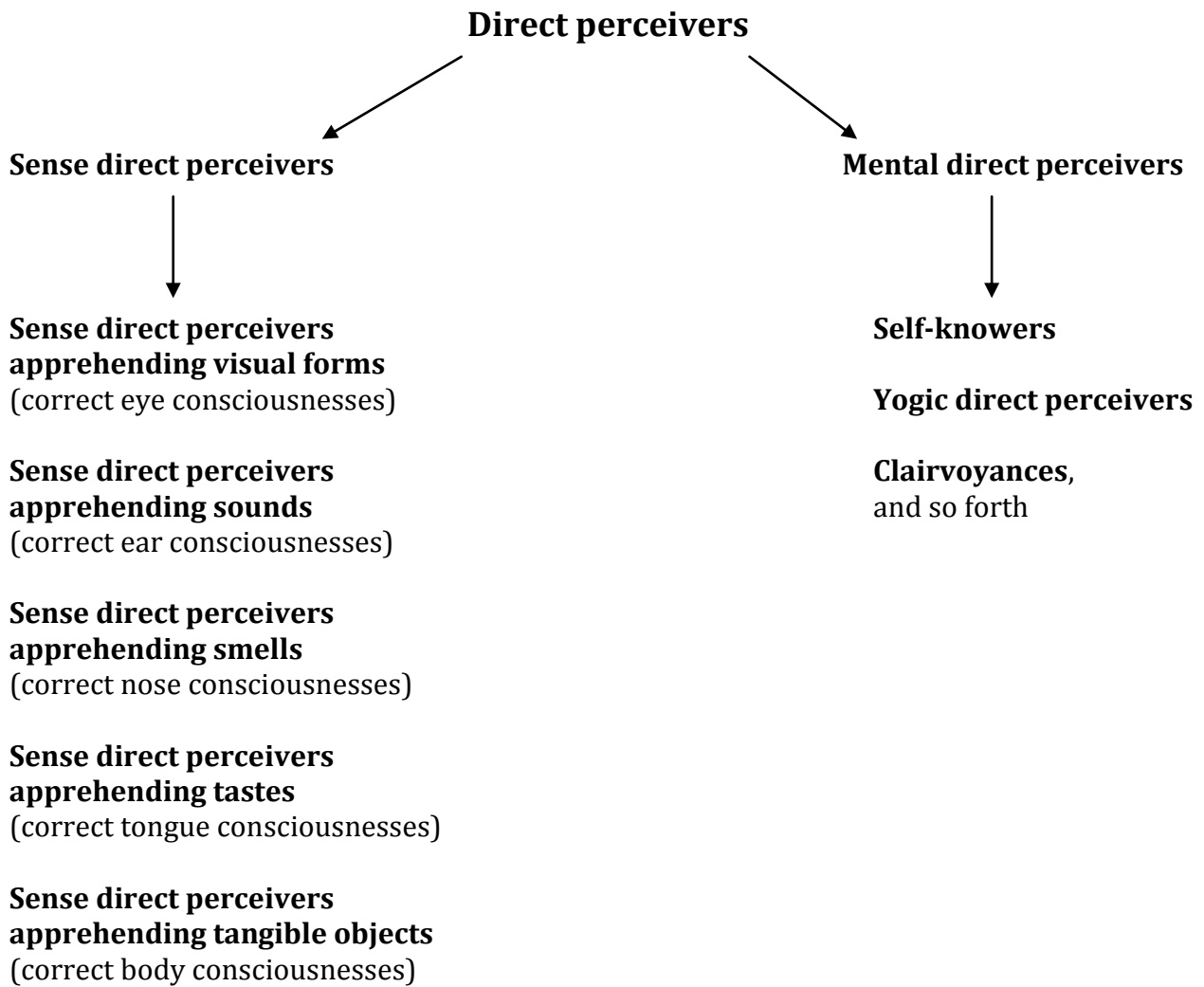
**An inferential cognizer realizing that the physical body is impermanent**

## 6. INFERENCEAL COGNIZERS



## 7. DIRECT PERCEIVERS





## 8. THE SIGNIFICANCE OF INFERENCEAL COGNIZERS AND DIRECT PERCEIVERS

### Sense direct perceiver

For instance, an eye consciousness realizing that *the physical body has arisen from its own causes and conditions.*

↓  
(This direct perceiver aids a practitioner in realizing the **object that is to be established** of e.g. the following syllogism: *Regarding the subject, the physical body, it is impermanent, because it has arisen from its own causes and conditions.*)

### Inferential cognizer

An inferential cognizer realizing that *the physical body is impermanent.*

↓  
(Through continuous and prolonged meditation this inferential cognizer eventually becomes a yogic direct perceiver.)

### Yogic direct perceiver

A yogic direct perceiver realizing that *the physical body is impermanent.*

## 9. PROOF STATEMENTS



I assume the physical body is impermanent.

When a person assumes that the physical body is impermanent, but has not yet realized it, one makes a proof statement:



“Whatever is a product of its own causes and conditions is necessarily impermanent. Like the last moment of a candle flame, for instance. Likewise, the physical body is also a product of its own causes and conditions.”

That proof statement expresses a correct syllogism:



Regarding the subject, the physical body, it is impermanent, because it has arisen from its own causes and conditions. Like the last moment of a candle flame, for instance.

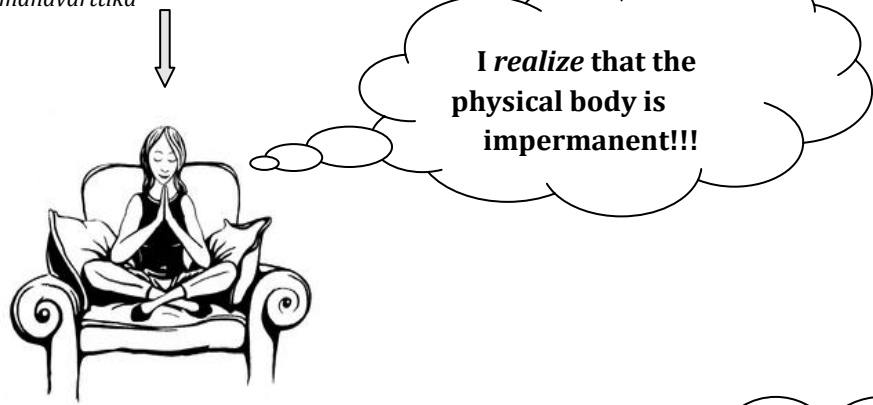
The person reflects on the syllogism until she realizes the **attribute of the subject, the pervasion, etc.**



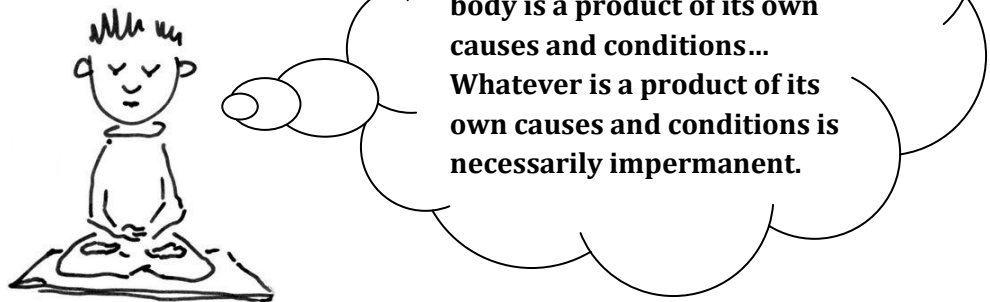
...I realize that the physical body has arisen from its own causes and conditions ....and that whatever arises from its own causes and conditions is necessarily impermanent....

Eventually she realizes the syllogism's **object that is to be established.**

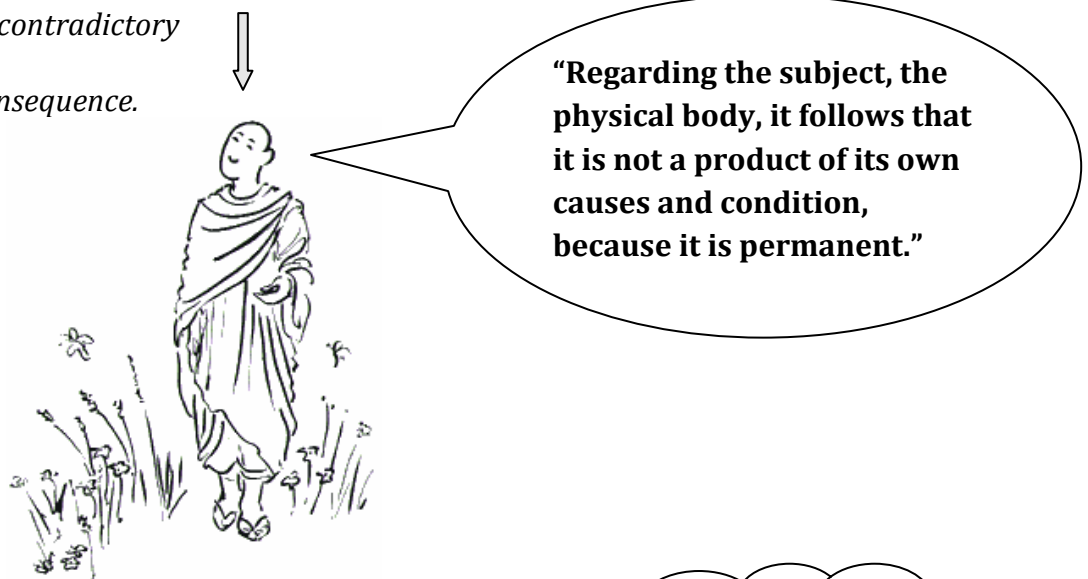




**10. CORRECT REFUTATIONS (CORRECT CONSEQUENCES)**



*When a person holds such contradictory views, one cites a correct refutation, i.e. a correct consequence.*



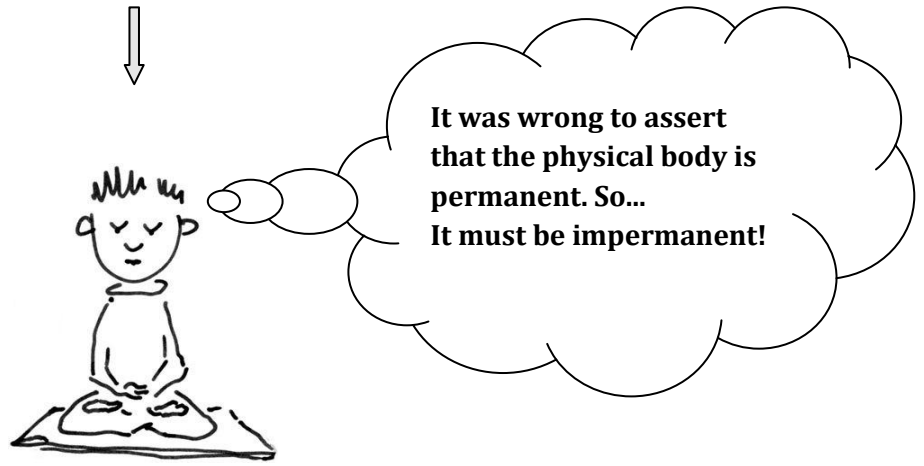
*The person is unable to give a reply without contradicting his original assertions.*



*The person comes to realize that his views are contradictory which enables him to reassess his beliefs.*

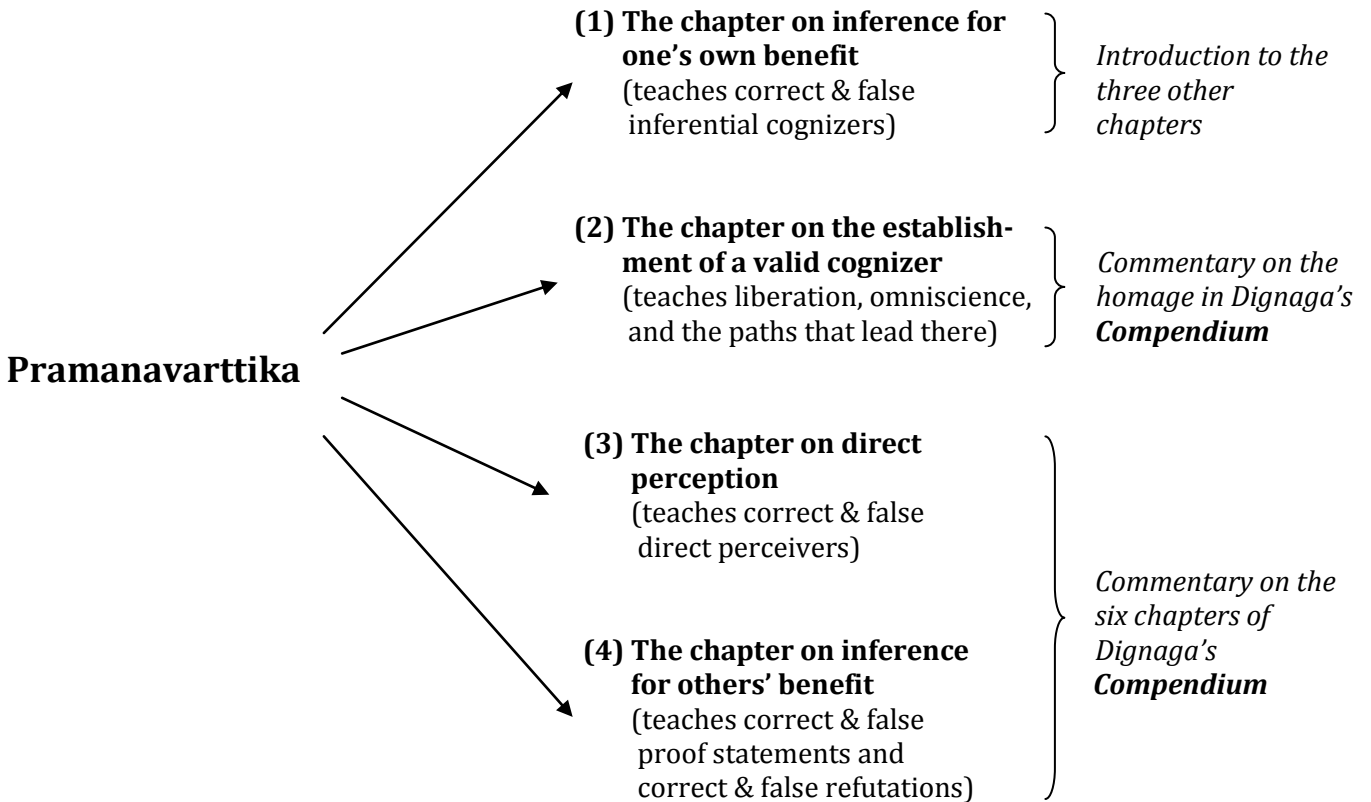


*Eventually he is convinced that the physical body is impermanent.*

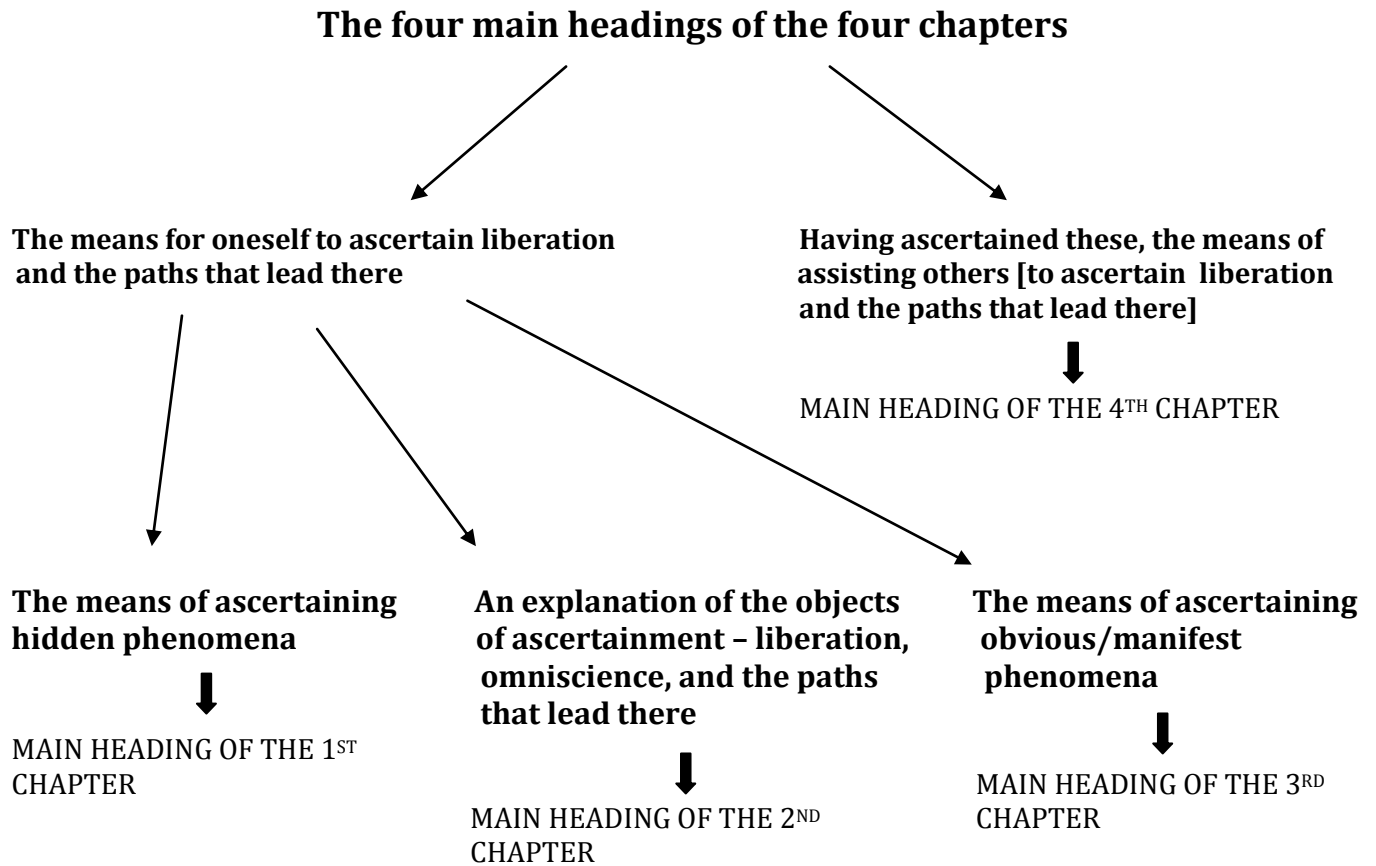


*However, the person has not yet **realized** that the physical body is impermanent. Therefore, in order for him to attain such realization one makes a proof statement, in dependence on which (as described above) the person will cultivate an inferential cognizer realizing that the physical body is impermanent.*

**11. THE FOUR CHAPTERS OF THE PRAMANAVARTTIKA**



**12. THE FOUR BASIC HEADINGS OF THE FOUR CHAPTERS FROM THE *ELUCIDATION OF THE PATH TO LIBERATION***





## The Second Chapter of the *Elucidation of the Path to Liberation*

### 1. Citing the explanation by Acharya Dignaga

