Introduction

1. THREE COMMENTARIES ON PRAMANA:

- **Buddha’s Teachings**
- (1) Dignaga’s *Compendium of Pramana* (six chapters/ written in verse)
- (2) Dharmakirti’s *Pramanavarttika* (four chapters/ written in verse)
- (3) Gyaltsab je’s *Elucidation of the Path to Liberation* (provides detailed outlines/ written in prose)

2. DHARMAKIRTI’S SEVEN TREATISES ON PRAMANA:

**The Seven Treatises on Pramana**

- Three treatises that are like a body
  (teach all eight ‘pivotal points of logic’ by *primarily* teaching the four correct pivotal points, while teaching the four false pivotal points in an *ancillary* fashion)
  - (1) *Pramanavarttika* (longest of the three texts)
  - (2) *Pramanaviniscaya* (slightly shorter)
  - (3) *Nyayabindu* (shortest of the three texts)

- Three treatises that are like branches
  (teach only some of the eight pivotal points of logic / are supplements to the first, third, or fourth chapter of the *Pramanavarttika*)
  - (1) *Hetubindu* (supplement to the first chapter of the *Pramanavarttika*)
  - (2) *Sambandhapariksha* (supplement to the first chapter of the *Pramanavarttika*)
  - (3) *Samtanantarasiddhi* (supplement to the third chapter of the *Pramanavarttika*)
  - (4) *Vadanyaya* (supplement to the fourth chapter of the *Pramanavarttika*)
3. **THE EIGHT ‘PIVOTAL POINTS OF LOGIC’**:

   ![Diagram of eight pivotal points of logic]

   - (1) Correct inferential cognizers and
   - (2) False inferential cognizers
   - (3) Correct direct perceivers
   - (4) False direct perceivers
   - (5) Correct proof statements and
   - (6) False proof statements
   - (7) Correct refutations and
   - (8) False refutations

4. **THE FOUR CORRECT ‘PIVOTAL POINTS OF LOGIC’**:

   ![Diagram of four correct pivotal points of logic]

   - The means for oneself to attain realization
     - Correct inferential cognizers
     - Correct direct perceivers
     - Correct proof statements
     - Correct refutations
   - The means for assisting others to attain realization

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.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Predicate</th>
<th>Correct reason</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>The physical body</td>
<td>[is] impermanent</td>
<td>has arisen from its own causes and conditions</td>
<td>the last moment of a candle flame</td>
</tr>
</tbody>
</table>

   **The object that is to be established**

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

   An inferential cognizer realizing that the physical body is impermanent
6. INFERENTIAL COGNIZERS

Is a conceptual consciousness (and thus a mental consciousness) that realizes its main object by way of a generic image of the main object appearing to the inferential cognizer

Is a mistaken consciousness because it is mistaken with regard to its appearing object. It is mistaken with regard to its appearing object because the object’s generic image appears to be the actual object

Is a correct awareness because it correctly apprehends its main object

Realizes its main object which from the perspective of that inferential cognizer is a hidden phenomenon

Arises in dependence on a correct reason (correct syllogism)

7. DIRECT PERCEIVERS

Is a non-conceptual consciousness because it apprehends its main object directly without having to rely on the generic image of that main object

Is a non-mistaken consciousness because it is not mistaken with regard to its appearing object

Is a correct awareness because it correctly apprehends its main object

Direct perceivers are either sense consciousnesses or mental consciousnesses

There are direct perceivers that realize their main object and direct perceivers that do not realize their main object. Examples of direct perceivers that realize their object are yogic direct perceivers, and examples of direct perceivers that do not realize their object are awarenesses to which the object appears but is not ascertained.
Charts for the Second Chapter of the *Pramanavarttika*

**Direct perceivers**

- **Sense direct perceivers**
  - apprehending visual forms (correct eye consciousnesses)
  - apprehending sounds (correct ear consciousnesses)
  - apprehending smells (correct nose consciousnesses)
  - apprehending tastes (correct tongue consciousnesses)
  - apprehending tangible objects (correct body consciousnesses)

- **Mental direct perceivers**
  - Self-knowers
  - Yogic direct perceivers
    - Clairvoyances, and so forth

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**8. THE SIGNIFICANCE OF INFERENTIAL COGNIZERS AND DIRECT PERCEIVERS**

**Sense direct perceivers**

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 perceivers**

A yogic direct perceiver realizing that the physical body is impermanent.
9. PROOF STATEMENTS

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

That proof statement expresses a correct syllogism:

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

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

I assume the physical body is impermanent.

“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.”

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.

...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....
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.

I realize that the physical body is impermanent!!!

The physical body is permanent... The physical body is a product of its own causes and conditions... Whatever is a product of its own causes and conditions is necessarily impermanent.

"Regarding the subject, the physical body, it follows that it is not a product of its own causes and condition, because it is permanent."

Mmhh.... How to reply???
Eventually he is convinced that the physical body is impermanent.

It was wrong to assert that the physical body is permanent. So...
It must be 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

**Pramanavarttika**

1. **The chapter on inference for one’s own benefit**
   (teaches correct & false inferential cognizers)
   - Introduction to the three other chapters

2. **The chapter on the establishment of a valid cognizer**
   (teaches liberation, omniscience, and the paths that lead there)
   - Commentary on the homage in Dignaga’s Compendium

3. **The chapter on direct perception**
   (teaches correct & false direct perceivers)
   - Commentary on the six chapters of Dignaga’s Compendium

4. **The chapter on inference for others’ benefit**
   (teaches correct & false proof statements and correct & false refutations)
12. THE FOUR BASIC HEADINGS OF THE FOUR CHAPTERS FROM THE ELUCIDATION OF THE PATH TO LIBERATION

The four main headings of the four chapters

- The means for oneself to ascertain liberation and the paths that lead there
- Having ascertained these, the means of assisting others [to ascertain liberation and the paths that lead there]
- The means of ascertaining hidden phenomena
- An explanation of the objects of ascertainment – liberation, omniscience, and the paths that lead there
- The means of ascertaining obvious/manifest phenomena

MAIN HEADING OF THE 1ST CHAPTER
MAIN HEADING OF THE 2ND CHAPTER
MAIN HEADING OF THE 3RD CHAPTER
MAIN HEADING OF THE 4TH CHAPTER
The Second Chapter of the
_Elucidation of the Path to Liberation_

1. Citing the explanation by Acharya Dignaga

Buddha Shakyamuni

(is)

a valid cognizer being
i.e. “the one who has become a valid cognizer”

(because of)

excellent causes

excellent intention
i.e. “that which wishes
to benefit others”
(e.g. great compassion)

excellent application
i.e. the “teacher”
(e.g. the wisdom
realizing selflessness)

excellent results

excellent own
benefit kaya
i.e. the “sugata”

excellent others’
benefit kaya
i.e. the “protector”

Buddha’s eliminations
i.e. “sugata-eliminations”

Buddha’s realizations
i.e. “sugata realizations”

Rupakaya

Samboghakaya

Nirmanakaya
Charts for the Second Chapter of the Pramanavarttika