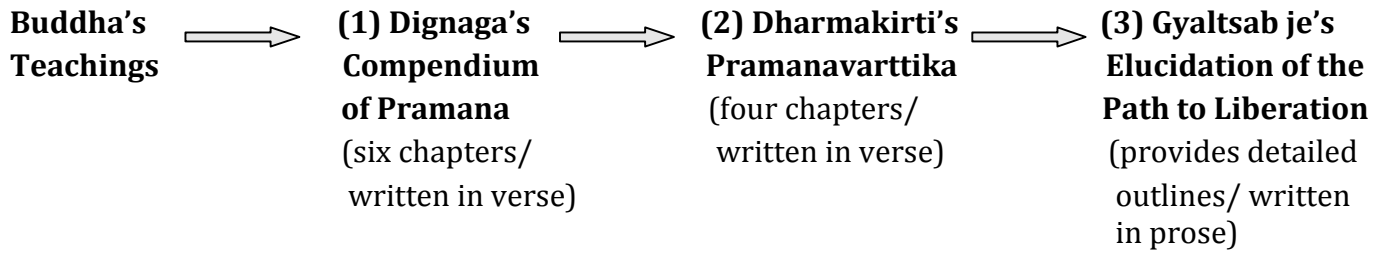


Introduction

1. THREE COMMENTARIES ON PRAMANA:



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)

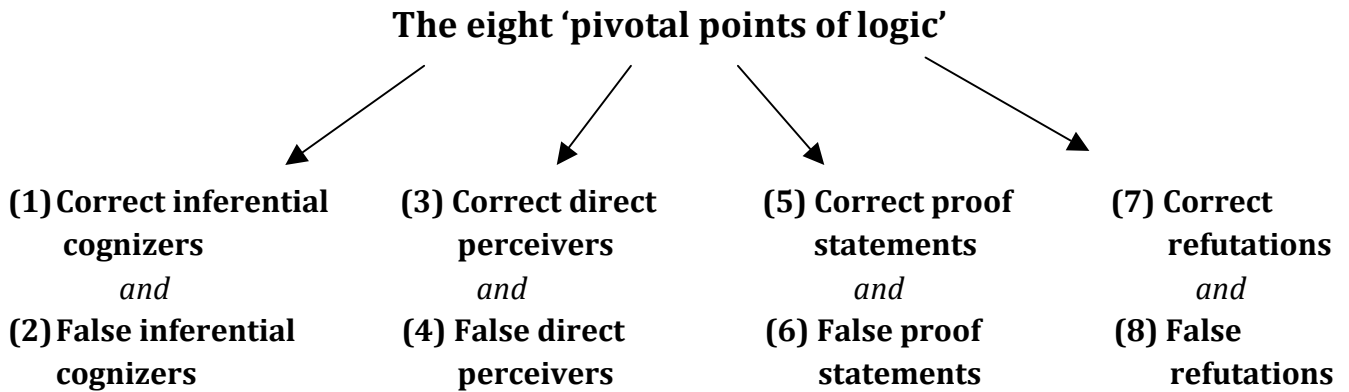
Three treatises that are like branches
(teach only some of the eight pivotal points of logic / are supplements to the first, third, or fourth chapter of the Pramanavarttika)

- (1) Pramanavarttika**
(longest of the three texts)
- (2) Pramanaviniscaya**
(slightly shorter)
- (3) Nyayabindu**
(shortest of the three texts)

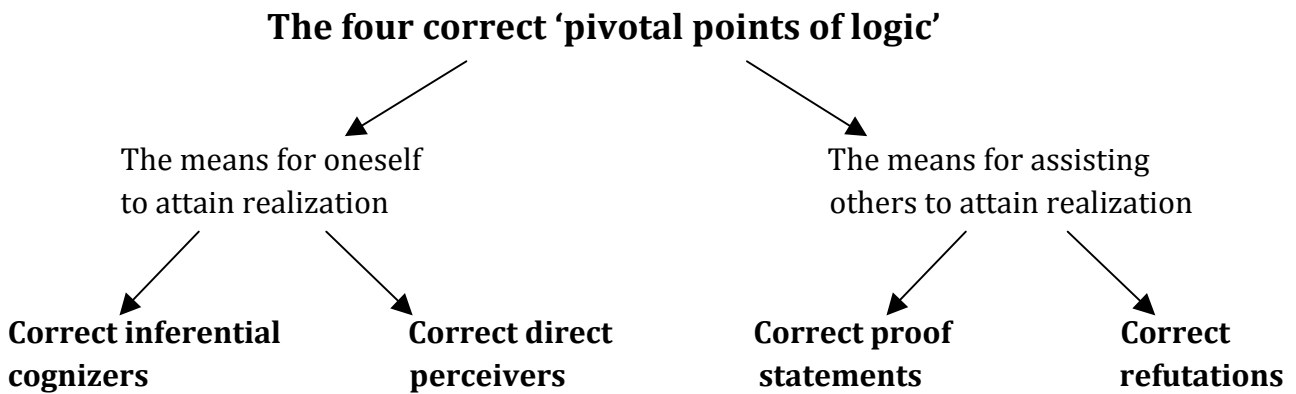
- (1) Hetubindu**
(supplement to the first chapter of the Pramanavarttika)
- (2) Sambandhapariksha**
(supplement to the first chapter of the Pramanavarttika)
- (3) Samtanantarassiddhi**
(supplement to the third chapter of the Pramanavarttika)
- (4) Vadanyaya**
(supplement to the fourth chapter of the Pramanavarttika)



3. THE EIGHT 'PIVOTAL POINTS OF LOGIC':



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 is a product of its own causes and conditions. Like the last moment of a candle flame, for instance.

Subject	Predicate	Correct reason	Example
The physical body	[is] impermanent	[because it is] a product of its own causes and conditions	the last moment of a candle flame
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. INFERENCEAL COGNIZERS

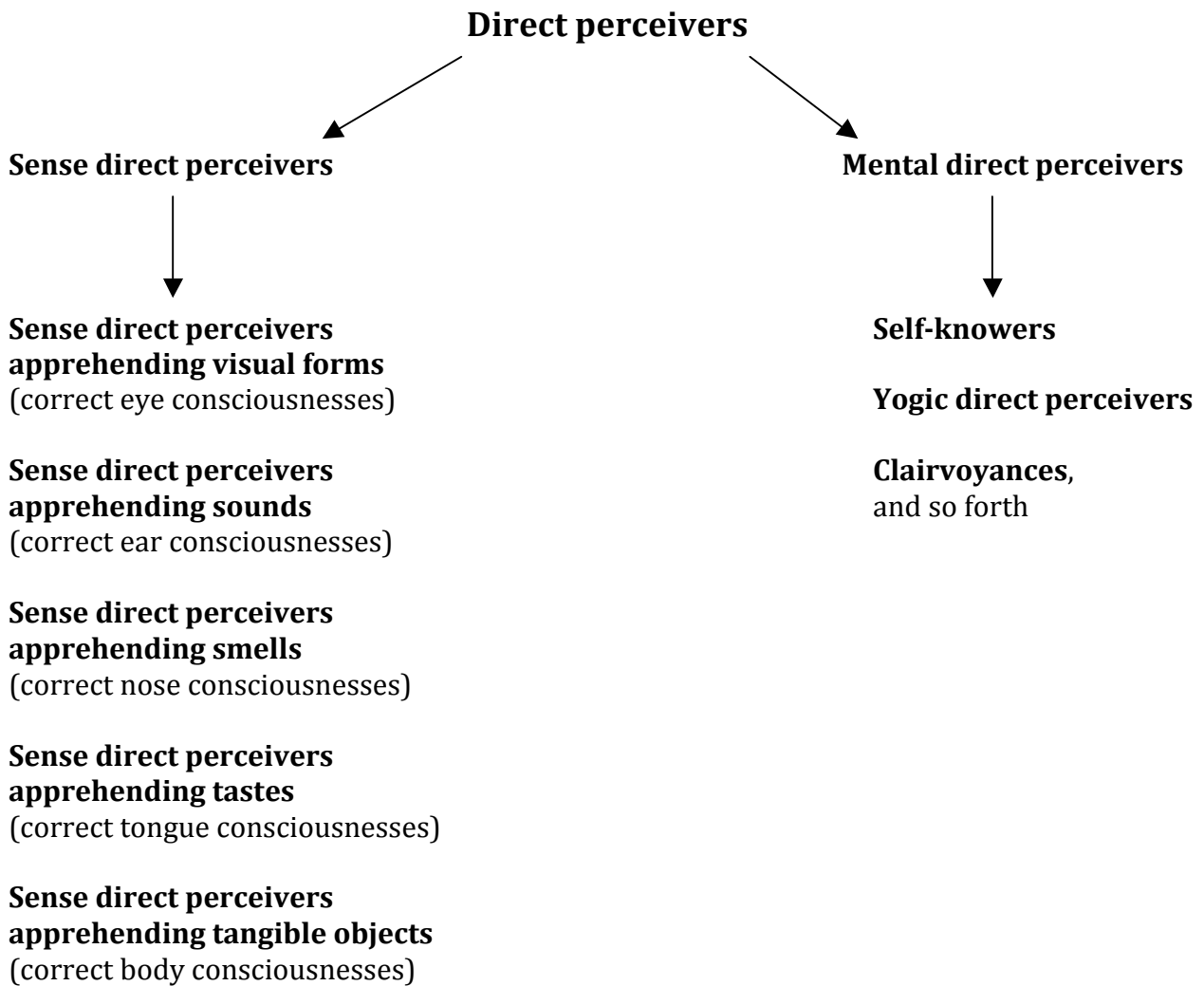
An inferential cognizer

- 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

A direct perceiver

- 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. Direct perceivers that realize their object are, for instance, yogic direct perceivers, and direct perceivers that do not realize their object are awarenesses to which the object appears but is not ascertained.



8. THE SIGNIFICANCE OF INFERENCEAL COGNIZERS AND DIRECT PERCEIVERS

Sense direct perceiver

For instance, an eye consciousness realizing that the physical body is a product of 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 is a product of 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



When a person believes or is convinced that the 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.**

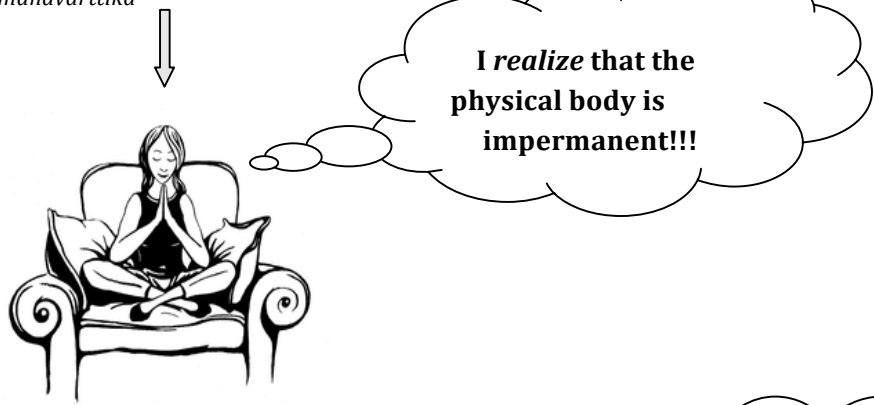


I think the physical body is impermanent.

“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 is a product of its own causes and conditions. Like the last moment of a candle flame, for instance.

...I realize that the physical body is a product of its own causes and conditionsand that whatever is a product of its own causes and conditions is necessarily impermanent....



10. CORRECT REFUTATIONS (CORRECT CONSEQUENCES)



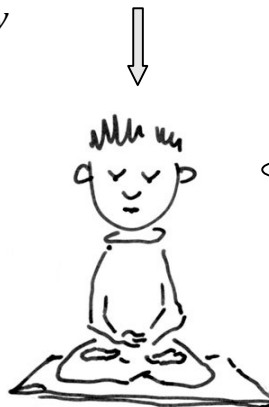
The physical body is permanent... The physical body is a product of its own causes and conditions... Whatever is a product of its own causes and conditions is necessarily impermanent.

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



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

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

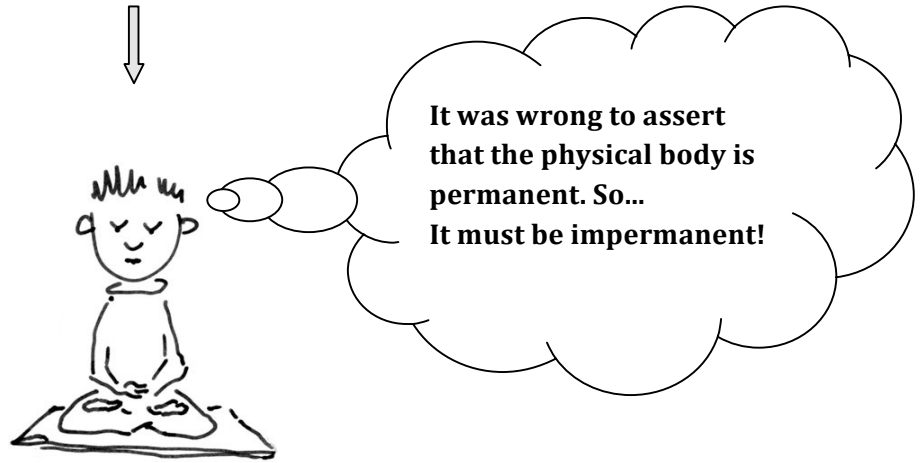


**Mmhh....
How to reply???**

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

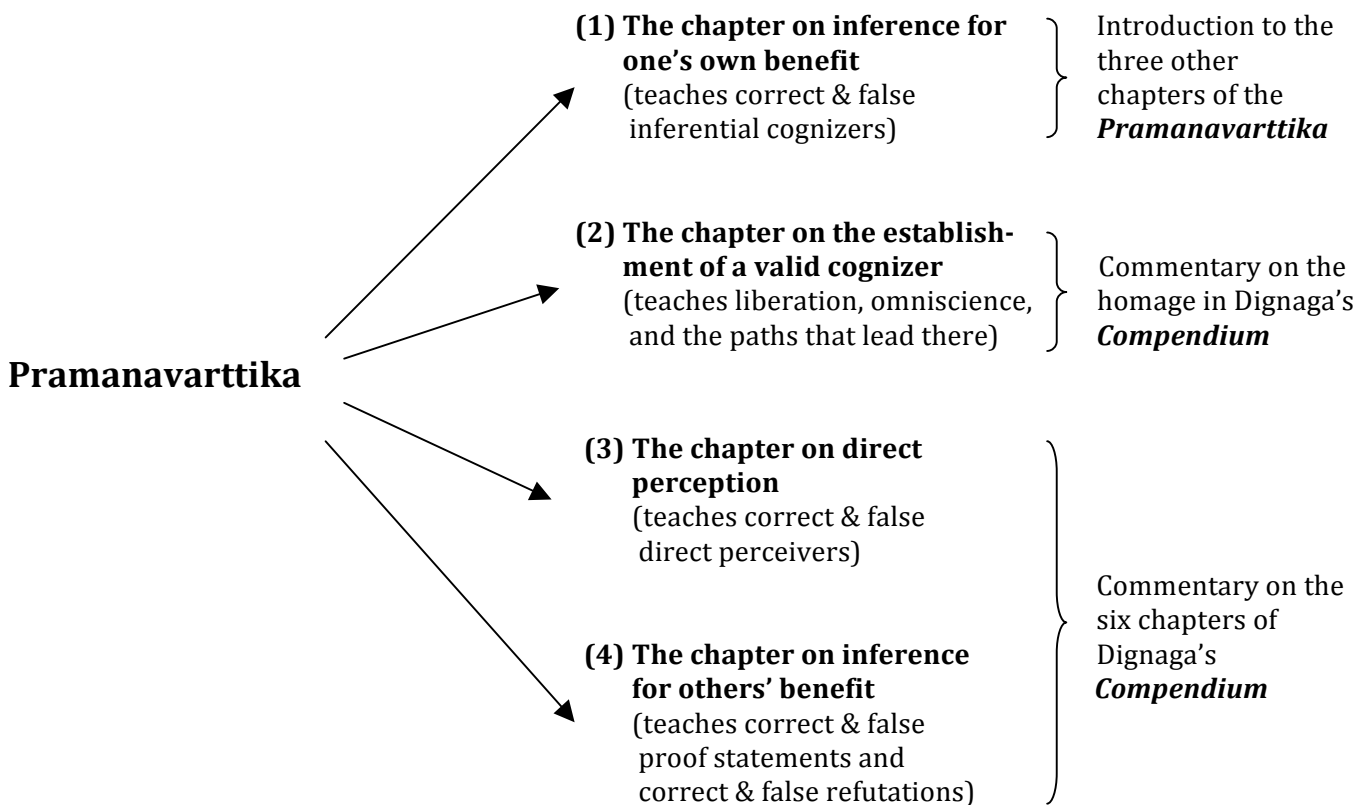


Eventually he is convinced that the physical body is impermanent.



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

