Charts, Diagrams, etc.
for the beginning of
THE SECOND CHAPTER OF THE
PRAMANAVARTTIKA
by Dharmakirti

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Advanced Buddhist Philosophy Course in English

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Charts for the Second Chapter of the Pramanavarttika
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 Compendium Pramanavarttika (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)
- 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) 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’:

The eight ‘pivotal points of logic’

(1) Correct inferential cognizers and
(2) False inferential cognizers
(3) Correct direct perceivers and
(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’:

The four correct ‘pivotal points of logic’

Correct inferential cognizers
Correct direct perceivers
Correct proof statements
Correct refutations

The means for oneself to attain realization
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

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 INFERENTIAL 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

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

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.”

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 three modes of the reason (i.e. the property of the subject, the forward pervasion, and the counter-pervasion).

...I realize that the physical body has arisen from its own causes and conditions ....and that whatever has arisen from its own causes and conditions is necessarily impermanent....
Eventually she realizes the syllogism’s **object that is to be established**.

\[\text{I realize that the physical body is impermanent!!!}\]

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

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

\[\text{The physical body is permanent... The physical body is a product of its own causes and conditions... Whatever is a product of its own causes and conditions is necessarily impermanent.}\]

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

\[\text{“Regarding the subject, the physical body, it follows that it is not a product of its own causes and condition, because it is permanent.”}\]

Mmhh.... How to reply???

The person comes to realize that his views are contradictory.

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This enables his to reassess his beliefs.

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)

(2) The chapter on the establishment of a valid cognizer
   (teaches liberation, omniscience, and the paths that lead there)

(3) The chapter on direct perception
   (teaches correct & false direct perceivers)

(4) The chapter on inference for others’ benefit
   (teaches correct & false proof statements and correct & false refutations)

Introduction to the three other chapters of the Pramanavarttika

Commentary on the homage in Dignaga’s Compendium

Commentary on the six chapters of Dignaga’s Compendium
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]

MAIN HEADING OF THE 1ST CHAPTER

- The means of ascertaining hidden phenomena

MAIN HEADING OF THE 2ND CHAPTER

- An explanation of the objects of ascertainment – liberation, omniscience, and the paths that lead there

MAIN HEADING OF THE 3RD CHAPTER

- The means of ascertaining obvious/manifest phenomena

MAIN HEADING OF THE 4TH CHAPTER