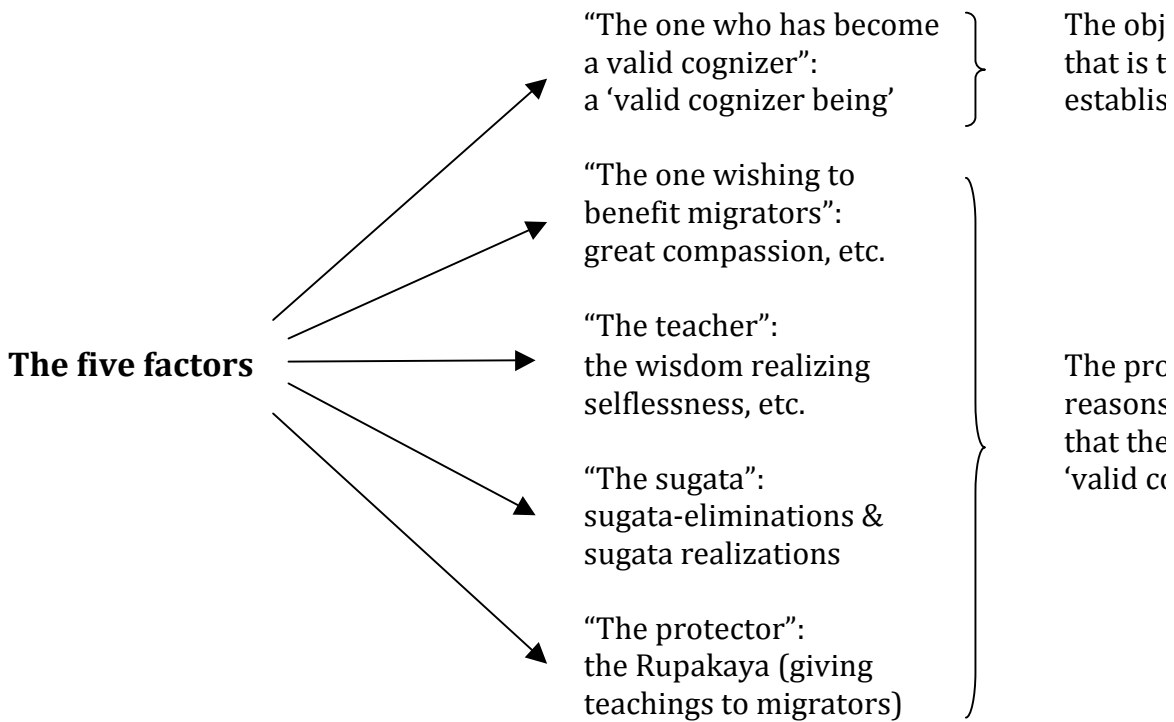


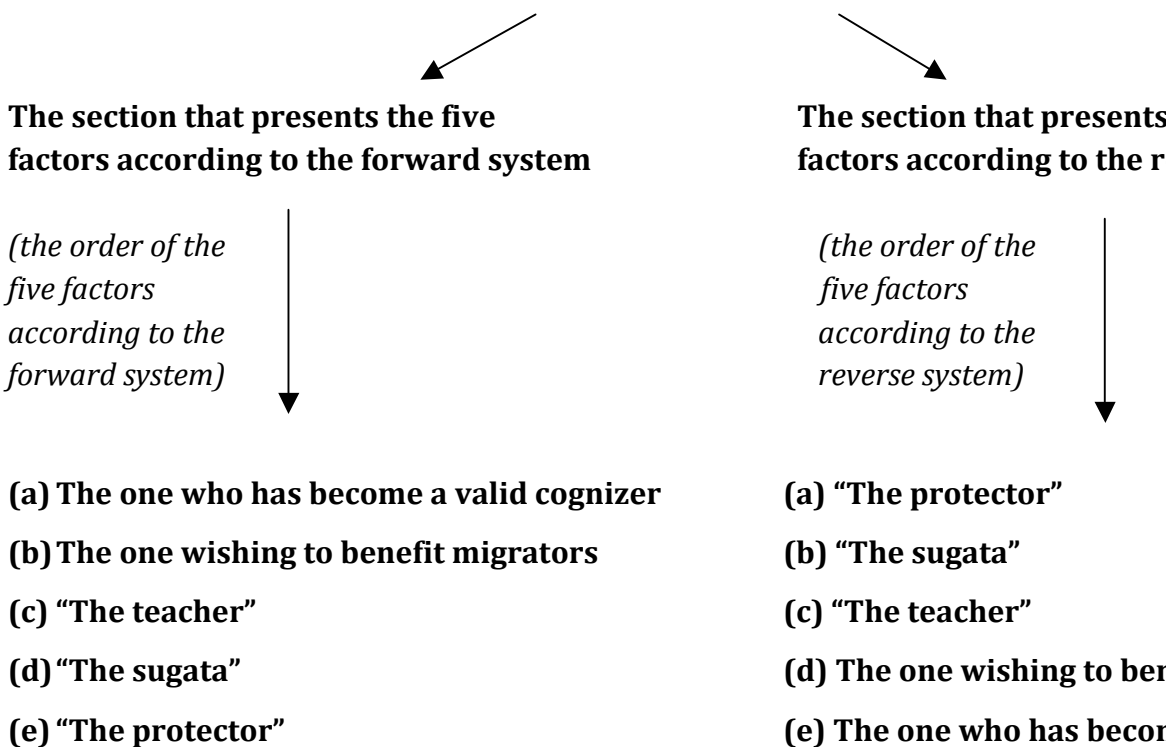
The way the meaning [of Dignaga's explanation] is elucidated by the *Pramanavarttika*

16. THE FIVE FACTORS



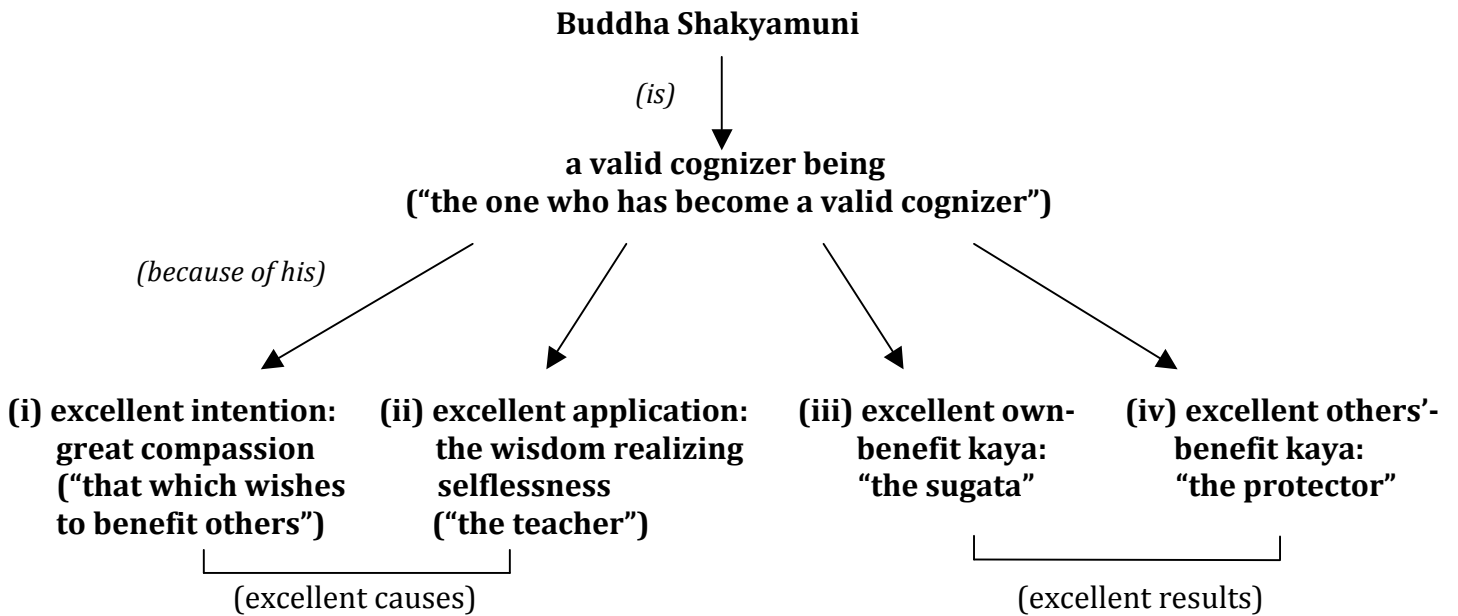
17. THE TWO SECTIONS OF THE SECOND CHAPTER OF THE PRAMANAVARTTIKA

The two main sections of the second chapter of the *Pramanavarttika*
(the second chapter can be divided into two main sections)



But the two sections not only expound on each of the five factors in the order presented above, they also establish by reason of four factors the object to be established, the fifth factor. In other words, the two sections each present five syllogisms in dependence on which great compassion, “the teacher”, “the sugata”, and “the protector” establish that the Buddha is a ‘valid cognizer being’:

18. ESTABLISHING THAT THE BUDDHA IS A ‘VALID COGNIZER BEING’ BY REASON OF THE FOUR FACTORS OF GREAT COMPASSION, ETC.



19. ESTABLISHING THAT THE BUDDHA IS A ‘VALID COGNIZER BEING’ ACCORDING TO THE FORWARD SYSTEM

- A correct reason that is none of the five factors *establishes* → **(b) great compassion**
- **(b) Great compassion** *establishes* → **(c) “the teacher”/the wisdom realizing selflessness**
- **(c) “The teacher”/the wisdom realizing selflessness** *establishes* → **(d) “the sugata”**
- **(d) “The sugata”** *establishes* → **(e) “the protector”**
- **(e) “The protector”** *establishes* → **(a) the ‘valid cognizer being’**

Therefore, the first section of the *Pramanavarttika*'s second chapter presents five syllogisms which establish that the Buddha is a 'valid cognizer being':

20. THE FIVE SYLLOGISMS PRESENTED IN THE FIRST SECTION (which expounds on the five factors according to the forward system)

(1) *The first syllogism establishes the second factor, (b) great compassion, in dependence on a correct reason that is none of the four factors:*

Subject	Predicate (great compassion)	Correct reason (a reason that is none of the five factors)
Regarding the subject, effortful (i.e. contrived) affectionate compassion that wishes to liberate all migrators from suffering	if one has familiarized oneself well with that compassion it can become an effortless (i.e. uncontrived) awareness	because it is a mental quality that has a stable basis and does not depend on repeated concerted efforts once it has become familiar

(2) *The second syllogism establishes the third factor, (c) "the teacher", in dependence on the reason, (b) great compassion (the second factor):*

Subject	Predicate ("the teacher")	Correct reason (great compassion)
Regarding the subject, affectionate Bodhisattvas on the path of preparation	they initially meditate by means of two types of exertion (intense and continuous exertion) in order to directly perceive the methods to pacify suffering	because they are mundane beings who wish to conquer the suffering of all sentient beings

(3) *The third syllogism establishes the fourth factor, (d) "the sugata", in dependence on the reason, (c) "the teacher" (the third factor):*

Subject	Predicate ("the sugata")	Correct reason ("the teacher")
Regarding the subject, the Bhagavan Buddha Shakyamuni	he has "sugata-eliminations" in his continuum	because he is a being who, for the benefit of all sentient beings, has perfected familiarization with the application, the wisdom realizing selflessness

(4) The fourth syllogism establishes the fifth factor, (e) “the protector”, in dependence on the reason, (d) “the sugata” (the fourth factor):

Subject	Predicate (“the protector”)	Correct reason (“the sugata”)
Regarding the subject, the Bhagavan Buddha Shakyamuni	he is the protector of those seeking release	because he has perfected the realization of the paths to liberation, and because he unerringly teaches others the paths he has realized, without any consideration for reward, fame, and so forth

(5) The fifth syllogism establishes the first factor, (a) the ‘valid cognizer being’, in dependence on the reason, (e) “the protector” (the fifth factor):

Subject	Predicate (the ‘valid cognizer being’)	Correct reason (“the protector”)
Regarding the subject, the Bhagavan Buddha Shakyamuni	he is a ‘valid cognizer being’ for those seeking release	because he serves as refuge to those seeking release by way of teaching them the paths to liberation, and because he has perfected the ability to protect them.

21. ESTABLISHING THAT THE BUDDHA IS A ‘VALID COGNIZER BEING’ ACCORDING TO THE REVERSE SYSTEM

- A correct reason that is none of the five factors $\xrightarrow{\text{establishes}}$ (a) “the protector”
- (a) “The protector” $\xrightarrow{\text{establishes}}$ (b) “the sugata”
- (b) “The sugata” $\xrightarrow{\text{establishes}}$ (c) “the teacher” /the wisdom realizing selflessness
- (c) “The teacher” /the wisdom realizing selflessness $\xrightarrow{\text{establishes}}$ great compassion
- (e) Great compassion $\xrightarrow{\text{establishes}}$ (a) the ‘valid cognizer being’

Hence, the second section of the *Pramanavarttika*'s second chapter also presents five syllogisms which establish that the Buddha is a 'valid cognizer being':

22. THE FIVE SYLLOGISMS PRESENTED IN THE SECOND SECTION (which expounds on the five factors according to the *reverse system*)

(1) The first syllogism establishes the first factor, (b) "the protector", in dependence on a correct reason that is none of the four factors:

Subject	Predicate ("the protector")	Correct reason (a reason that is none of the five factors)
Regarding the subject, the Bhagavan Buddha Shakyamuni	he is a protector of those seeking release	because he has attained perfection with regard to unerringly teaching the mode of existence of the four noble truths to those striving for release

(2) The second syllogism establishes the second factor, (b) "the sugata", in dependence on the reason, (a) "the protector" (the first factor):

Subject	Predicate ("the sugata")	Correct reason ("the protector")
Regarding the subject, Buddha Shakyamuni	he is endowed with "the sugata" that possesses the three qualities of realizations	because he is a protector who, without depending on another master, teaches all the points and methods of adoption and relinquishment with regard to the four noble truths

(3) The third syllogism establishes the third factor, (c) "the teacher", in dependence on the reason, (b) "the sugata" (the second factor):

Subject	Predicate ("the teacher")	Correct reason ("the sugata")
Regarding the subject, Buddha Shakyamuni	he is preceded by the excellent application which, for the welfare of others, familiarized for a long time with the wisdom realizing selflessness	because he obtained "the sugata" that possesses the three qualities of realizations.

(4) The fourth syllogism establishes the fourth factor, (d) great compassion, in dependence on the reason, (c) “the teacher” (the third factor):

Subject	Predicate (great compassion)	Correct reason (“the teacher”)
Regarding the subject, Buddha Shakyamuni	he is preceded by great compassion that wishes to benefit all migrators	because for the welfare of others he perfected prolonged familiarization with the wisdom realizing selflessness

(5) The fifth syllogism establishes the fifth factor, (e) the ‘valid cognizer being’, in dependence on the reason, (d) great compassion (the fourth factor):

Subject	Predicate (the ‘valid cognizer being’)	Correct reason (great compassion)
Regarding the subject, Buddha Shakyamuni	he thoroughly accomplished the state of being a ‘valid cognizer being’ which is non-deceptive with regard to those seeking release	because he is the Teacher who perfected his own and others’ benefit

23. THE WRONG VIEWS THAT ARE REFUTED BY THE FIVE SYLLOGISMS ACCORDING TO THE FORWARD SYSTEM & THE FIVE SYLLOGISMS ACCORDING TO THE REVERSE SYSTEM

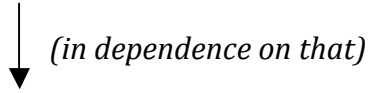
The five syllogisms according to the forward system *refute* **the wrong view that there are no causes that give rise to an omniscient consciousness**

The five syllogisms according to the reverse system *refute* **the wrong view that there are no proofs or correct reasons that establish an omniscient consciousness**

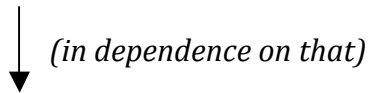
[Dignaga and Dharmakirti's] view

24. THE WAY TO REALIZE THAT THE BUDDHA IS A 'VALID COGNIZER BEING'

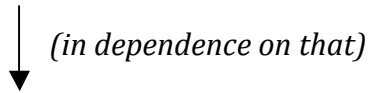
i. One realizes that the Buddha's experiential teachings (i.e. the meaning of the Buddha's words) are faultless



ii. One realizes that the Buddha's scriptural teachings (i.e. the words of the Buddha) are faultless



iii. One realizes that the Buddha's scriptural teachings (i.e. the words of the Buddha) are faultless



iv. One realizes that the Buddha is without faults - which is equivalent to realizing that he is a 'valid cognizer being'

Identifying 'non-deceptive'

25. THE DEFINITION OF A VALID COGNIZER

(The definition of a valid cognizer:)

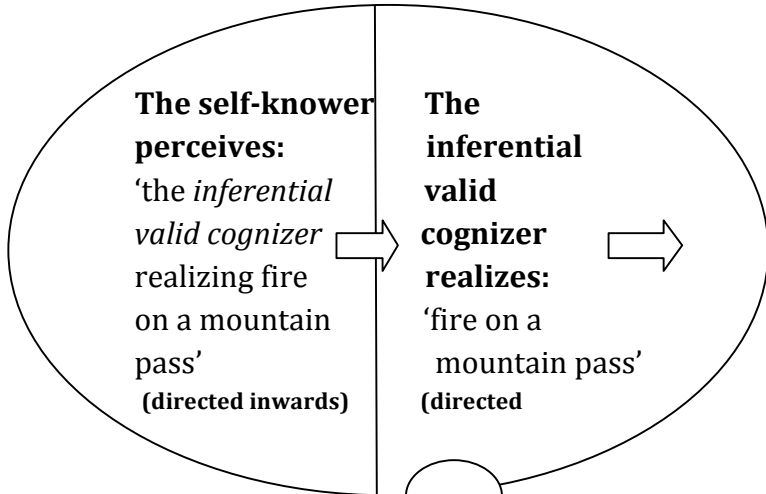
A knower that is newly non-deceptive

It is a consciousness or awareness

It apprehends its main object without depending on a previous moment of consciousness that apprehended the same object

It realizes its main object

26. A SELF-KNOWER IN THE CONTINUUM OF A PERSON WHO ASSERTS INFERENTIAL VALID COGNIZERS



27. A SELF-KNOWER IN THE CONTINUUM OF A PERSON WHO DOES NOT ASSERT INFERENTIAL VALID COGNIZERS

