Basic Buddhist Terms and Concepts:
A Student’s Guide for the Study of Tibetan Buddhism

compiled and edited by
Paul G. Hackett

from materials translated by
Jeffrey Hopkins, Elizabeth Napper, Daniel Perdue, Kathleen Rogers, and Paul G. Hackett

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Topics in the “Introductory Path of Reasoning”
(rigs lam chung ngu)
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<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>color</td>
<td>that which is suitable as hue</td>
<td>red</td>
</tr>
<tr>
<td>form</td>
<td>that which is suitable as form</td>
<td>form sense-sphere</td>
</tr>
<tr>
<td>form sense-sphere</td>
<td>object of apprehension by an eye consciousness</td>
<td>color</td>
</tr>
<tr>
<td>shape</td>
<td>that which is suitable to be shown as a shape</td>
<td>long</td>
</tr>
<tr>
<td>sound sense-sphere</td>
<td>object of hearing by an ear consciousness</td>
<td>sound arisen from elements conjoined with consciousness</td>
</tr>
<tr>
<td>odor sense-sphere</td>
<td>object of experience by a nose consciousness</td>
<td>natural odor</td>
</tr>
<tr>
<td>taste sense-sphere</td>
<td>object of experience by a tongue consciousness</td>
<td>salty</td>
</tr>
<tr>
<td>tangible object sense-sphere</td>
<td>object of experience by a body consciousness</td>
<td>earth</td>
</tr>
<tr>
<td>earth</td>
<td>that which is hard and obstructive</td>
<td>religious conch</td>
</tr>
</tbody>
</table>
### Divisions

<table>
<thead>
<tr>
<th>basis of division</th>
<th>divisions (illustrations)</th>
</tr>
</thead>
<tbody>
<tr>
<td>form</td>
<td>there are five; form sense-sphere, sound sense-sphere, odor sense-sphere, taste sense-sphere, and tangible object sense-sphere</td>
</tr>
</tbody>
</table>
form sense-sphere
There are two: shape and color

shape
There are eight:
long the shape of the king of mountains, Meru
short the shape of a minute particle
high the shape of an inestimable mansion in the Fourth Concentration
low the shape of the sphere of wind that is the lower basis [of our world system]
square the shape of a rectangular house
round the shape of a ball
two forms: level and non-level
level form the shape of an even surface
non-level form the shape of an uneven surface

color
There are two:
primary color white
secondary color black

primary color
There are four: blue, yellow, white, and red
secondary color
There are eight:

the color of a cloud which is that [i.e., the color of an orange cloud]

the color of smoke which is that the color of blue-black smoke

the color of dust which is that the grayish color of dust

the color of mist which is that the bluish color of mist in the east

the color of illumination which is that the whitish color of illumination

the color of darkness which is that the color of black darkness

the color of shadow which is that the color of the shadow of a tree

the color of sunlight which is that the color of orange sunlight

sound sense-sphere
There are two:

sound arisen from elements conjoined with consciousness

sound arisen from elements not conjoined with consciousness

or

There are eight:

pleasant articulate sound arisen from elements conjoined with consciousness

the sound of a lama teaching doctrine
<table>
<thead>
<tr>
<th>Unpleasant Articulate Sound Aroused from Elements Conjoined with Consciousness</th>
<th>The Sound of Being Reprimanded by an Official</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Sound of the Impact of a Policeman’s Fist</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pleasant Inarticulate Sound Aroused from Elements Conjoined with Consciousness</th>
<th>The Sound [of a Blade of Grass] Played between the Thumbs by a Musician</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Sound of a Sutra that Arises in Dependence on the Wind Rustling a Tree</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Unpleasant Inarticulate Sound Aroused from Elements Not Conjoined with Consciousness</th>
<th>The Sound of Harsh Words Spoken by an Emanated Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Sound of a Flute Played by an Emanated Person</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pleasant Articulate Sound Aroused from Elements Not Conjoined with Consciousness</th>
<th>The Sound of a Stream</th>
</tr>
</thead>
</table>
odor sense-sphere

There are two: natural odor and manufactured odor

or

There are four:

fragrant odor
the odor of sandalwood

unfragrant odor
the odor of excrement

equal odor
the odor of rice

unequal odor
the odor of garlic

taste sense-sphere

There are six:

sweet
the taste of molasses

sour
the taste of lemon

bitter
the taste of gentiara chiretta

astringent
the taste of bread

pungent
the taste of ginger

salty
the taste of salt

tangible object sense-sphere

There are two:

tangible object which is an element

tangible object arisen from the elements
There are four: earth, water, fire, and wind

There are seven:

smoothness which is that

roughness which is that

heaviness which is that

lightness which is that

cold which is that

hunger which is that

thirst which is that
<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>established base</td>
<td>that which is established by valid cognition</td>
<td>pot; uncompounded space; the two – pillar and pot</td>
</tr>
<tr>
<td>object of knowledge</td>
<td>that which is suitable to serve as an object of an awareness</td>
<td></td>
</tr>
<tr>
<td>existent</td>
<td>that which is observed by valid cognition</td>
<td></td>
</tr>
<tr>
<td>phenomenon</td>
<td>that which holds its own entity</td>
<td></td>
</tr>
<tr>
<td>object of comprehension</td>
<td>object realized by valid cognition</td>
<td></td>
</tr>
<tr>
<td>object</td>
<td>object known by an awareness</td>
<td></td>
</tr>
<tr>
<td>object of comprehension of an omnicient consciousness</td>
<td>object realized by an omniscient consciousness</td>
<td></td>
</tr>
<tr>
<td>hidden phenomenon</td>
<td>object realized in a hidden manner by the conceptual consciousness apprehending it</td>
<td></td>
</tr>
</tbody>
</table>
Permanent Phenomena and Phenomena which are Mutually Inclusive with them

<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition (illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>permanent phenomenon</td>
<td>that which is a common locus of a phenomenon and the non-momentary object of knowledge; the two – permanent phenomenon and thing; uncompounded space</td>
</tr>
<tr>
<td>generally characterized phenomenon</td>
<td>a phenomenon that is merely imputed by terms or conceptuality and is not established as a specifically characterized phenomenon</td>
</tr>
<tr>
<td>conventional truth</td>
<td>a phenomenon that is unable ultimately to perform a function</td>
</tr>
<tr>
<td>phenomenon that is a non-thing</td>
<td>a phenomenon that is empty of the capacity to perform a function</td>
</tr>
<tr>
<td>uncompounded phenomenon</td>
<td>a phenomenon of which the three — production, cessation, and abiding — are not suitable</td>
</tr>
<tr>
<td>or</td>
<td>non-disintegrating phenomenon</td>
</tr>
<tr>
<td>non-created phenomenon</td>
<td>non-produced phenomenon</td>
</tr>
<tr>
<td>definiendum</td>
<td>definition</td>
</tr>
<tr>
<td>-------------</td>
<td>------------</td>
</tr>
</tbody>
</table>
| ཉེན།  ཤེས། | ཡོན་ཏོག་མཱ་པ། | དེ་རིག་མཛོད་པས་

Functioning Things and Phenomena which are Mutually Inclusive with them

thing | that which is able to perform a function

pot; the two – pillar and pot

impermanent phenomenon | momentary phenomenon

product | produced phenomenon

compounded phenomenon | that of which the three – production, cessation, and abiding – are suitable

or

disintegrating phenomenon

cause | producer

or

helper

effect | object produced

or

object helped
specifically characterized phenomena

a phenomenon that is established by way of its own character without being merely imputed by terms or conceptuality

or

that which is established from its own side of its own uncommon mode of subsistence, without being merely imputed by terms or conceptuality

ultimate truth

a phenomenon that is ultimately able to perform a function

manifest phenomenon

an object explicitly realized by valid perception

Other Definitions

<table>
<thead>
<tr>
<th>अर्थात्</th>
<th>शिला</th>
<th>शिला</th>
<th>शिला</th>
</tr>
</thead>
<tbody>
<tr>
<td>निर्धारित</td>
<td>विवरण</td>
<td>विवरण</td>
<td>विवरण</td>
</tr>
<tr>
<td>definitiendum</td>
<td>definition</td>
<td>(illustration)</td>
<td></td>
</tr>
</tbody>
</table>

matter

that which is atomically established

external matter

that which is atomically established and is not included within the continuum of a person

pillar

internal matter

that which is atomically established and is included within the continuum of a person

eye sense power; contaminated form aggregate appropriated [through the force of actions and afflicting emotions]
eye sense power a clear internal form that is the uncommon empowering condition of its own effect, an eye consciousness
(a shape in the continuum of the defender that is a clear internal form like a zar-ma flower)

ear sense power a clear internal form that is the uncommon empowering condition of its own effect, an ear consciousness
(a shape in the continuum of the challenger that is a clear internal form like a cut bundle of wheat)

nose sense power a clear internal form that is the uncommon empowering condition of its own effect, a nose consciousness
(a shape in the continuum of the defender that is a clear internal form like two fine copper needles side by side)

tongue sense power a clear internal form that is the uncommon empowering condition of its own effect, a tongue consciousness
(a shape in the continuum of the challenger that is a clear internal form like a cut half moon)

body sense power a clear internal form that is the uncommon empowering condition of its own effect, a body consciousness
(a shape in the continuum of the defender that is a clear internal form and which is like the skin of a bird [called] “soft when touched”

consciousness that which is clear and knowing
(eye consciousness)
awareness a knower

sense consciousness a knower that is produced in dependence on its own uncommon empowering condition, a physical sense power

mental consciousness a knower that is produced in dependence on its own uncommon empowering condition, a mental sense power

eye consciousness a knower that is produced in dependence on its own uncommon empowering condition – the eye sense power – and an observed-object-condition – a visible form

ear consciousness a knower that is produced in dependence on its own uncommon empowering condition, the ear sense power, and an observed-object-condition, a sound

nose consciousness a knower that is produced in dependence on its own uncommon empowering condition, the nose sense power, and an observed-object-condition, an odor

tongue consciousness a knower that is produced in dependence on its own uncommon empowering condition, the tongue sense power, and an observed-object-condition, a taste

body consciousness a knower that is produced in dependence on its own uncommon empowering condition, the body sense power, and an observed-object-condition, a tangible object

non-associated compositonal factor a [functioning] thing that is neither matter nor consciousness

or a [functioning] thing that is neither form nor consciousness
a compounded phenomenon that is neither matter nor consciousness

thing; horse; ox

a being who is imputed in dependence upon any of the five aggregates

a person who has not attained a Superior's path of any of the three vehicles

phenomenon that is not diverse

object of knowledge; pillar

phenomena that are diverse

the two – permanent phenomenon and thing; the two – object of knowledge and existent; the two – pillar and pot

the two – established base and that which is established by valid cognition

that observed as a common locus that is (1) something of which being it exists and (2) also is suitable to be an object of an awareness

those observed as a common locus of being (1) [phenomena] of which being them does not exist and (2) also being suitable as objects of awareness

an object realized by the conceptual consciousness apprehending it in the manner of an explicit elimination of its object of negation

non-permanent phenomenon; opposite from not being pot
positive phenomenon a phenomenon that is not an object realized by the conceptual consciousness apprehending it in the manner of an explicit elimination of its object of negation (ḥṛṣyam)

pot

tree that which has branches and leaves

tree

neutral (not indicated in scripture) that which was not indicated in scripture as either virtuous or non-virtuous

ox a mass that includes a hump and so forth

pot a bulbous splay-based phenomenon able to perform the function of holding water
Divisions

基础 of division  divisions

基位
established base

的两种 – 永恒的现象和事物

or

的两种 – 一和不同

or

的两种 – 对象的知之间是可能的和对象的知之间是不可能的

or

的两种 – 定义和被定义

or

的两种 – 负面的现象和正面的现象

or

的三个，善的，非善的和中性的

or

的两种 – 特定地特征的现象和一般特征的现象

or

的两种 – 终极真理和常规真理

基础 of division  divisions (illustrations)

永久现象

的两种 – 永恒的现象，其在时间上是稳定的和永恒的现象，其偶尔现象
permanent phenomenon of which being it is possible
permanent phenomenon of which being it is not possible

thing
There are three: matter, consciousness, and non-associated compositional factor

matter
There are two: external matter and internal matter

external matter
There are five: form, sound, odor, taste, and tangible object

internal matter
There are five: eye sense power, ear sense power, nose sense power, tongue sense power, and body sense power

consciousness
There are two: sense consciousness and mental consciousness

sense consciousness
There are five: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, and body consciousness

(eye consciousnesses are both minds and mental factors)
(eye perceivers are only [main] minds)
non-associated compositional factor

ordinary being

person

hell-being

hungry ghost

There are two: ordinary being and Superior

There are three: having external obstructions, having internal obstructions, having both external and internal obstructions
animal

There are two: abiding in the depths and scattered about [the surface]

human

humans of the four continents, humans of the eight sub-continents

four continents

to the east, Great Body (videha)
to the south, the Land of Jambu (jambudvīpa)
to the west, Using Oxen (godāniya)
to the north, Unpleasant Sounds (kuru)

eight sub-continents

deha and videha
cāmara and aparacāmara,
sāthā and uttaramantriṇa
kuru and kaurava

negative phenomenon

There are two affirming negative and non-affirming negative
[Phenomena which are] Mutually Inclusive

- Phenomena that are mutually inclusive with established base
  - object of knowledge, existent, phenomenon, object of comprehension, established object, object of comprehension of an omniscient consciousness, and hidden phenomenon

- Phenomena that are mutually inclusive with permanent phenomenon
  - generally characterized phenomenon, conventional truth, phenomenon that is a non-thing, uncompounded phenomenon, and non-produced phenomenon

- Phenomena that are mutually inclusive with thing
  - impermanent phenomenon, product, compounded phenomenon, cause, effect, specifically characterized phenomenon, ultimate truth, and manifest phenomenon

- The two – negative phenomenon and other-exclusion
### Identifying Isolates

<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>definiendum</td>
<td>triply qualified substantial existent</td>
<td>that which is able to perform a function</td>
</tr>
<tr>
<td>illustration</td>
<td>that which serves as a basis for illustrating the appropriate definiendum by way of its definition</td>
<td></td>
</tr>
</tbody>
</table>

### Divisions

<table>
<thead>
<tr>
<th>isolate</th>
<th>(terminological division)</th>
</tr>
</thead>
<tbody>
<tr>
<td>definiendum</td>
<td>general-isolate, self-isolate, meaning-isolate, illustration-isolate</td>
</tr>
</tbody>
</table>

Posit the self-isolate of thing: thing
Posit the general-isolate of thing: thing
The two, self-isolate and general-isolate, are mutually inclusive.
Posit the meaning-isolate of thing: that which is able to perform a function
Whatever is the definition of thing is necessarily the meaning-isolate of thing.

Posit the illustration-isolate of thing: pot

Whatever is an illustration of thing is necessarily an illustration-isolate of thing.

Proving that something is an illustration:

Pot is an illustration-isolate of thing because there are [persons] who, having ascertained pot with valid cognition, have not ascertained thing with valid cognition.

Golden pot is not an illustration of pot.

Bulbous splay-based phenomenon made from gold that is able to perform the function of holding water is an illustration of pot.

Proving that something is a triply qualified imputed existent:

It follows that the subject, thing, is a triply qualified imputed existent because

(1) it is a definiendum,

(2) it is established in terms of its illustrations,

(3) it does not serve as the definiendum of any phenomenon other than that which is able to perform a function.
Proving that something is a triply qualified substantial existent:

It follows that the subject, that which is able to perform a function, is a triply qualified substantial existent because

1. it is a definition,
2. it is established in terms of its illustrations,
3. it does not serve as the definition of any phenomenon other than thing.

Coextensives

The four phenomena that are coextensive with the isolate of thing:

1. one with thing
2. thing which is one with thing
3. the definiendum of that which is able to perform a function
4. the triply qualified imputed existent of that which is able to perform a function

three are permanent: one with thing; the definiendum of that which is able to perform a function; and the triply qualified imputed existent of that which is able to perform a function

one is a thing: thing which is one with thing
one is a definiendum: the definiendum of that which is able to perform a function
one is a definition: the triply qualified imputed existent of that which is able to perform a function

The four phenomena that are coextensive with the isolate of that which is able to perform a function:

1. one with able to perform a function

2. able to perform a function that is one with able to perform a function

3. definition of thing

4. triply qualified substantial existent of thing

Posit the isolate of thing: thing

Posit one with thing: thing

Posit thing-which-is-one-with-thing: thing

Posit the definiendum of that which is able to perform a function: thing

Posit the triply qualified imputed existent of that which is able to perform a function:
IMPORTANT POINTS

Coextensive with isolate of thing is mutually inclusive with mutually inclusive with isolate of thing.

The subject, one with thing, is coextensive with isolate of thing because

(1) it is different from isolate of thing, (2) whatever is it is necessarily the isolate of thing,
and (3) whatever is the isolate of thing is necessarily it.

There is no common locus of the isolate of thing and those phenomena coextensive with the isolate of thing because

whatever is the isolate of thing is necessarily one with thing
and whatever is coextensive with the isolate of thing is necessarily different from thing.

It follows that the subject, one with pot, is different from pot because of being permanent.

It follows that the subject, pot which is one with pot, is different from pot

because of being a particular of pot.
Opposite From Being [Something] and Opposite From Not Being [Something]

Opposite from not being [something] and being [something] are mutually inclusive.

Opposite from being [something] and not being [something] are mutually inclusive.

Opposite from being thing and not being thing are mutually inclusive.

Opposite from not being thing and thing are mutually inclusive.
### Causes and Effects

<table>
<thead>
<tr>
<th>Definiendum</th>
<th>Definition</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>सृष्टि</td>
<td>प्रतिष्ठाति</td>
<td>pot</td>
</tr>
<tr>
<td>or</td>
<td>सहायक</td>
<td>helper</td>
</tr>
<tr>
<td>विशेष</td>
<td>प्रतिष्ठाति</td>
<td>pot</td>
</tr>
<tr>
<td>or</td>
<td>सहयुक्त</td>
<td>helper</td>
</tr>
<tr>
<td>तत्त्व</td>
<td>यद्यपि कृत्यम्</td>
<td>pot</td>
</tr>
<tr>
<td>कारण</td>
<td>प्रतिष्ठाति</td>
<td>producer of thing</td>
</tr>
<tr>
<td>or</td>
<td>सहकारण</td>
<td>prior arising of thing</td>
</tr>
<tr>
<td>अभिव्यक्ति</td>
<td>प्रतिष्ठाति</td>
<td>direct producer of thing</td>
</tr>
<tr>
<td>अस्तित्व</td>
<td>प्रतिष्ठाति</td>
<td>indirect producer of thing</td>
</tr>
<tr>
<td>सहस्त्रकारण</td>
<td>प्रतिष्ठाति</td>
<td>prior arising of thing’s prior arising</td>
</tr>
<tr>
<td>अलंकारत्व</td>
<td>प्रतिष्ठाति</td>
<td>product which is thing’s cause</td>
</tr>
<tr>
<td>सम्बन्ध</td>
<td>प्रतिष्ठाति</td>
<td>as a continuation of its own substantial entity</td>
</tr>
</tbody>
</table>
### кооперативное состояние вещи

That which is a main producer of thing as a substantial entity which is not a continuation of its own substantial entity

(дхармомайейа юпаманасамо праджанам)

Person who is a cause of thing

### эффект вещи

That produced by thing

(дхармомайейа юпаманасамо праджанам)

Subsequent arising of thing

### прямой эффект вещи

That produced directly by thing

(дхармомайейа юпаманасамо праджанам)

Subsequent arising of thing

### косвенный эффект вещи

That produced indirectly by thing

(дхармомайейа юпаманасамо праджанам)

Subsequent arising of thing's subsequent arising

### Деления

#### База деления

**причина вещи**

The two, direct *cause* of thing and indirect *cause* of thing

* или *

**последствием вещи**

The two, substantial *cause* of thing and *кооперативное состояние вещи*

**последствием вещи**

The two, direct effect of thing and indirect effect of thing

* или *

**последствием вещи**

The two, substantial effect of thing and *кооперативное состояние вещи*
**Different Types of Oneness**

<table>
<thead>
<tr>
<th>Definiendum</th>
<th>Definition</th>
<th>Illustration</th>
</tr>
</thead>
<tbody>
<tr>
<td>one phenomenon that is not diverse</td>
<td>pot</td>
<td></td>
</tr>
<tr>
<td>one self-isolate phenomena that are not diverse self-isolates</td>
<td>pot and pot</td>
<td></td>
</tr>
<tr>
<td>one entity phenomena that are not diverse entities</td>
<td>product and impermanent phenomenon</td>
<td></td>
</tr>
<tr>
<td>one substantial entity phenomena that (1) appear to direct perception and (2) do not appear separately</td>
<td></td>
<td></td>
</tr>
<tr>
<td>one isolate type phenomena that are able naturally to produce an awareness thinking, “This and that are alike,” upon merely being seen by whosoever directs the mind toward them</td>
<td></td>
<td></td>
</tr>
<tr>
<td>one substantial type different compounded phenomena that are produced from their own same direct substantial cause</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
the two, a white clay pot and a blue clay pot that are produced from one lump of clay which is their substantial cause

those which are established simultaneously, abide simultaneously, and disintegrate simultaneously

the color of a pot and the shape of a pot

phenomena that are the same substantial entity in terms of establishment and abiding

product and impermanent phenomenon

---

### Divisions

<table>
<thead>
<tr>
<th>basis of division</th>
<th>divisions</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>one isolate</td>
<td>pot and pot</td>
<td></td>
</tr>
<tr>
<td>one entity</td>
<td>product and impermanent phenomenon</td>
<td></td>
</tr>
<tr>
<td>one type</td>
<td>white horse and black horse</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>one isolate type</td>
<td>white horse and black horse</td>
<td></td>
</tr>
<tr>
<td>one substantial type</td>
<td>the two, a large grain and a small grain of barley that are produced from one substantial cause</td>
<td></td>
</tr>
</tbody>
</table>
Phenomena which are Mutually Inclusive

One entity, one nature, and one selfness are mutually inclusive.

(one substantial entity) is mutually inclusive with the above three in terms of impermanent phenomena; it does not apply to permanent phenomena.
<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>generality</td>
<td>a phenomenon that encompasses its instances thing</td>
<td></td>
</tr>
<tr>
<td>type-generality</td>
<td>a phenomenon that encompasses the many which have its type</td>
<td></td>
</tr>
<tr>
<td>meaning-generality</td>
<td>that superimposed factor which, although not one with the object which the mode of apprehension of the conceptual consciousness apprehending it engages, appears to be one with it</td>
<td></td>
</tr>
<tr>
<td>meaning-generality of pot</td>
<td>that superimposed factor which, although it is not pot, appears to the conceptual consciousness apprehending pot to be pot</td>
<td></td>
</tr>
<tr>
<td>meaning-generality of object of knowledge</td>
<td>that superimposed factor which, although not one with object of knowledge, is apprehended — by the conceptual consciousness apprehending object of knowledge — to be one with object of knowledge</td>
<td></td>
</tr>
<tr>
<td>collection-generality</td>
<td>a gross form that is the composite of its many parts pot</td>
<td></td>
</tr>
</tbody>
</table>
particular a phenomenon which has the *its own existent* type engaging it as a pervader

or

that which is pervaded

or

that which is observed as a common locus such that:
(1) it is that phenomenon, (2) it is related with that phenomenon as the same essence, and (3) many common locuses of not being it [i.e., the particular] and also being that phenomenon are established

---

**Divisions**

<table>
<thead>
<tr>
<th>Divisions</th>
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</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

generality: type-generality meaning-generality collection-generality (terminological division)

**Proving that something is a particular of thing**: The subject, pot, is a particular of thing because (1) it is a thing (2) it is related as one entity with thing and (3) many common loci of not being it and being a thing are established.
Only being something (ཉི་མི་ཐོབ་):

only a particular
  one with thing
  (ཉི་མི་ཐོབ་མཐོང་མཐོང་གི་མཐོང་)
  whatever is only a particular is necessarily not a generality

only a generality
  existent
  (ཉི་མི་ཐོབ་མཐོང་མཐོང་གི་མཐོང་)
  whatever is only a generality is necessarily not a particular
<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>contradictory</td>
<td>those which are different and of which a common locus does not occur</td>
<td>white and red</td>
</tr>
<tr>
<td>or</td>
<td>those observed as a common locus of (1) their being different and (2) a being of them not occurring</td>
<td></td>
</tr>
<tr>
<td>it is contradictory with thing</td>
<td>it is different from thing and a common locus of being it and also being a thing does not exist</td>
<td>permanent phenomenon</td>
</tr>
<tr>
<td>it is not contradictory with thing</td>
<td>it is different from thing and a common locus of being it and also being a thing exists</td>
<td>pot</td>
</tr>
<tr>
<td>mutually contradictory</td>
<td>those which abide discordantly from the viewpoint of excluding each other</td>
<td>color and non-color</td>
</tr>
<tr>
<td>directly contradictory</td>
<td>those which explicitly abide as mutually discordant</td>
<td>thing and non-thing</td>
</tr>
<tr>
<td>indirectly contradictory</td>
<td>those which are not explicitly harmed and harmer and abide as discordant bases</td>
<td>thing and permanent phenomenon</td>
</tr>
</tbody>
</table>
contradictory in the sense of not abiding together  | those which abide discordantly from the point of view of being that whose continuum is cut off and that which cuts off [the continuum]  | antidote and object to be abandoned
related as one entity with a particular phenomenon  | a phenomenon that (1) within being different from a particular phenomenon, is one entity with it and (2) if that phenomenon did not exist, it would necessarily not exist
related as one entity with thing  | that which (1) within being one entity with thing is different from it, and (2) if thing did not exist, it would have to not not exist PH: "not not exist"?
causal relationship with that phenomenon  | that which within being a different substantial entity from a particular phenomenon abides in the type of being the effect of that phenomenon  | thing's subsequent arisings are causally related with thing

### Divisions

<table>
<thead>
<tr>
<th>basis of division</th>
<th>divisions</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>contradictory</td>
<td>the two, mutually contradictory and contradictory in the sense of not abiding together</td>
<td></td>
</tr>
<tr>
<td>mutually contradictory</td>
<td>the two, directly contradictory and indirectly contradictory</td>
<td></td>
</tr>
</tbody>
</table>
contradictory in the sense of not abiding together

contradictories in the sense of not abiding together that are consciousnesses
the conception of self and the wisdom realizing selflessness

contradictories in the sense of not abiding together that are matter
hot and cold

contradictories in the sense of not abiding together that are living beings
crow and owl

NOTE:

whatever are contradictory in the sense of not abiding together are necessarily mutually contradictory because whatever are contradictory are necessarily mutually contradictory

also:

whatever is causally related with thing is necessarily not related as one entity with thing

whatever is related as one entity with thing is necessarily not causally related with thing
Proofs and the Eight Doors of Pervasion

Proving definitions, equivalence, and contradiction:

(1) Proving that something is the definition of something else:

The subject, suitable as a hue, is the definition of color because (1) it and color are ascertained as having the eight approaches of pervasion [that exist between] a definition and a definiendum and also (2) it and color are established in the relationship of definition and definiendum.

for example,

With respect to the subject, that which is suitable as a hue, it and color are ascertained as having the eight doors of pervasion [that exist between] a definition and a definiendum because (1) whatever is suitable as a hue is necessarily a color; (2) whatever is a color is necessarily suitable as a hue; (3) whatever is not suitable as a hue is necessarily not a color; (4) whatever is not a color is necessarily not suitable as a hue; (5) if suitable as a hue exists, color necessarily exists; (6) if color exists, suitable as a hue necessarily exists; (7) if suitable as a hue does not exist, color necessarily does not exist; and (8) if color does not exist, suitable as a hue necessarily does not exist.

With respect to the subject, that which is suitable as a hue, it and color are established in the relationship of definition and definiendum because in order to ascertain color with valid cognition, one must first ascertain that which is suitable as a hue with valid cognition.
(2) Proving that two things are mutually inclusive:

for example,

The subjects, the two, product and impermanent phenomenon, are equivalent because (1) they are different and (2) the eight approaches of pervasion are complete.

The subjects, the two, product and impermanent phenomenon, are different because of (1) being existents and (2) not being one.

The subjects, the two, product and impermanent phenomenon, have all eight approaches of pervasion because (1) whatever is a product is necessarily an impermanent phenomenon, (2) whatever is an impermanent phenomenon is necessarily a product, (3) whatever is not a product is necessarily not an impermanent phenomenon, (4) whatever is not an impermanent phenomenon is necessarily not a product, (5) if a product exists, then that which is an impermanent phenomenon necessarily exists, (6) if that which is an impermanent phenomenon exists, then a product necessarily exists, (7) if a product does not exist, then that which is an impermanent phenomenon necessarily does not exist, and (8) if that which is an impermanent phenomenon does not exist, then a product necessarily does not exist.

(3) Proving that two things are contradictory:

for example,

The subject, the two definition and definiendum, are mutually exclusive because (1) they are different and (2) a common locus of those two does not occur.

With respect to the subjects, the two, definition and definiendum, a common locus of those two does not occur because whatever is a definition is necessarily not a definiendum and whatever is a definiendum is necessarily not a definition.
<table>
<thead>
<tr>
<th>definiendum</th>
<th>definition</th>
<th>(illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>substantial phenomenon</td>
<td>an observed common locus between: its being an established base; its being itself; not-it not being it; and its isolate not being contradictory with substantial phenomenon</td>
<td></td>
</tr>
<tr>
<td>(object of knowledge; existent; impermanent phenomenon)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>isolate phenomenon that is itself</td>
<td>an observed common locus between: its being an established base; its being itself; not-its being it; and its isolate being non-contradictory with isolate phenomenon that is itself</td>
<td></td>
</tr>
<tr>
<td>(definiendum; permanent phenomenon; generality; particular)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>isolate phenomenon that is not itself</td>
<td>an observed common locus between: its being an established base; its not being itself; non-its not being it; and its isolate being non-contradictory with isolate phenomenon that is not itself</td>
<td></td>
</tr>
<tr>
<td>(definition; different; one-with-pot; the two — a pillar and a pot; phenomena of which being them is not possible)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>isolate phenomenon that is a mere third possibility</td>
<td>an observed common locus of: (1) its being an established base; (2) its not being itself; (3) not-it being it; and (4) its isolate being a mere third possibility of isolate phenomenon</td>
<td></td>
</tr>
</tbody>
</table>
similitude of substantial phenomenon

an observed common locus between: its being an established base; its being itself; not-its not being it; and its isolate not being contradictory with concordance with substantial phenomenon

similitude of isolate phenomenon that is itself

an observed common locus between: its being an established base; its being itself; not-its being it; and its isolate being non-contradictory with concordance with isolate phenomenon that is itself

similitude of isolate phenomenon that is not itself

an observed common locus between: its being an established base; its not being itself; non-its not being it; and its isolate being non-contradictory with concordance with isolate phenomenon that is not itself

similitude of an isolate phenomenon that is a mere third possibility

an observed common locus between: (1) its being an established base; (2) not it being it; (3) it being not it; and (4) its isolate not being contradictory with a concordance that is a mere third possibility of isolate phenomenon
Topics in the “Typologies of Awarenesses”
(blo rigs)
### Awareness and Knowledge

<table>
<thead>
<tr>
<th>Definiendum</th>
<th>Definition</th>
<th>(Illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>awareness</td>
<td>a knower</td>
<td></td>
</tr>
<tr>
<td>consciousness</td>
<td>that which is clear and knowing</td>
<td></td>
</tr>
<tr>
<td>perception</td>
<td>a knower that is free from conceptuality and unmistaken</td>
<td></td>
</tr>
<tr>
<td>valid perception</td>
<td>a newly incontrovertible knower that is free from conceptuality and unmistaken</td>
<td></td>
</tr>
<tr>
<td>sense perception</td>
<td>a non-conceptual unmistaken knower that is produced from its own uncommon empowering condition, a physical sense power</td>
<td></td>
</tr>
<tr>
<td>sense perception apprehending a form</td>
<td>a non-conceptual unmistaken knower that is produced in dependence upon its own uncommon empowering condition, an eye sense power, and an observed object condition, a form</td>
<td></td>
</tr>
<tr>
<td>mental perception</td>
<td>a non-conceptual unmistaken knower that arises from its own uncommon empowering condition, a mental sense power</td>
<td></td>
</tr>
</tbody>
</table>
mental perception indicated on this occasion a non-conceptual unmistaken other-knower, indicated on this occasion, that arises from its own uncommon empowering condition, a mental sense power

self-knowing cognition apprehending aspect [of a consciousness]

self-knowing perception apprehending aspect [of a consciousness] that is non-conceptual, and unmistaken

or

directional cognition a newly incontrovertible knower, free from conceptuality, that is directed only inward and is just an apprehender

yogic perception a non-conceptual unmistaken exalted knower, in the continuum of a Superior, that is produced from a meditative stabilization which is a union of calm abiding and special insight that has become its own uncommon empowering condition

free from conceptuality that which is free from being a determinative knower that apprehends a sound [generality] and a meaning [generality] as suitable to be associated

facsimile of a perception a knower that is mistaken with regard to its appearing object

inference a determinative knower that, depending upon its basis, a correct sign, is incontrovertible with regard to its object of comprehension, a hidden phenomenon

inferential valid cognition a knower that, depending upon its basis, a correct sign, is newly incontrovertible with regard to its object of comprehension, a hidden phenomenon
inference through belief  
a determinative knower that, depending upon its basis, a correct sign of belief, is incontrovertible with regard to its object of comprehension, a very hidden phenomenon

inference through renown  
a determinative knower that, depending upon its basis, a correct sign of renown, is incontrovertible with regard to its object of comprehension, a terminological suitability

inference through the power of the fact  
a determinative knower that, depending upon its basis, a correct sign by the power of the fact, is incontrovertible with regard to its object of comprehension, a slightly hidden phenomenon

hidden phenomenon  
a phenomenon that must definitely be realized initially by the short-sighted [i.e., ordinary people] in dependence upon a sign

very hidden phenomenon  
a phenomenon that must definitely be realized initially by the short-sighted in dependence upon a sign of belief

slightly hidden phenomenon  
a phenomenon that must definitely be realized initially by the short-sighted in dependence upon a sign of the power of the fact

manifest phenomenon  
a phenomenon that is not an object realized definitely, by the short-sighted, in dependence upon a sign

subsequent cognition  
a knower which is not a valid cognition and which realizes that which has already been realized by the former valid cognition that induces it

correctly assuming consciousness  
a knower which, although it adheres one-pointedly to the phenomenon that is its principal object of engagement, does not get at an object with respect to which superimpositions have been eliminated
a determinative knower that, without depending on either experience or a correct sign, apprehends its object of engagement one-pointedly and unmistakably, but does not get at an object with respect to which superimpositions have been eliminated

a factually concordant determinative knower that is controvertible with regard to determining its object

a knower to which the specifically characterized phenomenon that is its object of engagement clearly appears but which is unable to induce ascertainment with respect to it

a knower that by its own power has qualms in two directions

a knower that has qualms with regard to its object

a knower that is mistaken with regard to its object of engagement

a newly incontrovertible knower

[According to Cha-ba:] that which contradicts and eliminates a false superimposition by an unmistaken mode of apprehension with respect to a previously unrealized true thing

a knower that gets at its object of analysis
valid cognition that induces ascertainment by itself

a new incontrovertible knower that is able to induce through its own power ascertainment that it itself would not arise if the final nature of its object of comprehension did not abide in the object

valid cognition when ascertainment is induced by another

a new incontrovertible knower that is unable to induce through its own power ascertainment that it itself would not arise if the final nature of its object of comprehension did not abide in the object but must depend on another later conventional valid cognition

non-valid consciousness

a knower that is not new and incontrovertible

case of concept

da determinative knower that apprehends a sound[-generality] and a meaning[-generality] as suitable to be associated

non-conceptual consciousness

a knower that is free from being a determinative knower that apprehends a sound[-generality] and a meaning[-generality] as suitable to be associated

mistaken consciousness

a knower that is mistaken with regard to its appearing object

unmistaken consciousness

a knower that is not mistaken with regard to its appearing object

non-conceptual unmistakable consciousness

a knower having clear appearance that is not mistaken with regard to its appearing object

mental consciousness

a knower that is produced in dependence on its own uncommon empowering condition, a mental sense power

sense consciousness

a knower that is produced in dependence on its own uncommon empowering condition, a physical sense power
<table>
<thead>
<tr>
<th>Concept</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>selectively engaging awareness</td>
<td>a knower that engages its object by the power of terminology</td>
</tr>
<tr>
<td>completely engaging awareness</td>
<td>a knower that engages its object by the power of the thing</td>
</tr>
<tr>
<td>mind</td>
<td>that which has similar association with the mental factors that arise as its accompaniers</td>
</tr>
<tr>
<td>main mind</td>
<td>a main knower that is posited by way of apprehending the entity of its object</td>
</tr>
<tr>
<td>mental factor</td>
<td>that which has similar association with the mind that has it as an accompanier</td>
</tr>
<tr>
<td>or</td>
<td>a knower that apprehends any of the features of its object and accompanies whatever main mind has similar association with it</td>
</tr>
<tr>
<td>feeling</td>
<td>a knower which is distinguished by being that which experiences</td>
</tr>
</tbody>
</table>

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**Divisions**

<table>
<thead>
<tr>
<th>Basis of Division</th>
<th>Divisions</th>
<th>(Illustration)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sevenfold division of awareness and knowledge</td>
<td>perception, inferences, subsequent cognitions, correctly assuming consciousnesses, awarenesses to which an object appears but is not ascertained, doubting consciousnesses, and wrong consciousnesses</td>
<td></td>
</tr>
</tbody>
</table>

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perception

sense perception, mental perception, self-knowing perception, and yogic perception

sense perception

sense perception apprehending forms, sense perception apprehending sounds, sense perception apprehending odors, sense perception apprehending tastes, and sense perception apprehending tangible objects

mental perception

mental perception indicated on this occasion and mental perception not indicated on this occasion

mental perception indicated on this occasion

the five ranging from mental perception apprehending forms to mental perception apprehending tangible objects

self-knowing perception

valid cognitions, subsequent cognitions, and awarenesses to which an object appears but is not ascertained which are that [i.e., which are self-knowing cognitions]

yogic perception

those of Hearers, Solitary Realizers, and Mahāyānists

or

valid cognitions directly realizing subtle impermanence, valid cognitions directly realizing the coarse selflessness of persons, and valid cognitions directly realizing the subtle selflessness of persons

facsimiles of perception

mistaken conceptions, conventional conceptions, inferential conceptions, conceptions arisen from inference, memory conceptions, wishing conceptions, and non-conceptual facsimiles of perception
non-conceptual facsimiles of perception

those having a cause of error in the basis, those having a cause of error in the abode, those having a cause of error in the object, and those having a cause of error in the immediately preceding condition

inferences

inference through belief, inference through renown, and inference through power of the fact

or (terminologically)

inference for oneself and inference for another

subsequent cognitions

perceptual subsequent cognitions and conceptual subsequent cognitions

perceptual subsequent cognitions

subsequent cognition that is a sense perception, subsequent cognition that is a mental perception, subsequent cognition that is a self-knowing perception, and subsequent cognition that is a yogic perception

conceptual subsequent cognitions

conceptual subsequent cognitions induced by perception and conceptual subsequent cognitions induced by inference

correctly assuming consciousnesses

correctly assuming consciousnesses without a reason, correctly assuming consciousnesses in which the reason is not ascertained, and correctly assuming consciousnesses which depend upon a facsimile of a reason

or
correctly assuming consciousnesses without a reason, which have a contradictory reason, for which the reason is indefinite, for which the reason is not established, and for which a reason exists but is not settled

awarenesses to which an object appears but is not ascertained

sense, mental, and self-knowing perception which are those [i.e., awarenesses to which the object appears but is not ascertained]

doubt
doubt tending toward the fact, doubt not tending toward the fact, and doubt which is both equally

wrong consciousnesses
conceptual wrong consciousnesses and non-conceptual wrong consciousnesses

non-conceptual wrong consciousnesses
those which are sense consciousnesses and those which are mental consciousnesses

division of awareness and knowledge into three
conceptual consciousnesses that take a meaning-generality as their apprehended object, non-conceptual unmistaken consciousnesses that take a specifically characterized phenomenon as their apprehended object, and non-conceptual mistaken consciousnesses that take a clearly appearing non-existent as their apprehended object

divisions of awareness and knowledge into two
valid cognitions and non-valid consciousnesses
selectively engaging awarenesses and completely engaging awarenesses
minds and mental factors

valid cognitions
valid perceptions and inferential valid cognitions

or
valid cognitions which induce ascertainment by themselves and valid
cognitions when ascertainment is induced by another

or (terminologically)
valid beings, valid speech, and valid consciousnesses

valid cognitions which induce ascertainment by themselves
sense valid perceptions having a familiar object, sense valid perceptions to
which the ability to perform a function appears, self-knowing valid
perceptions, yogic valid perceptions, and inferential valid cognitions

valid cognitions when ascertainment is induced by another
(tterminologically)
those when ascertainment of appearance is induced by itself but
ascertainment of the truth is induced by another, those when ascertainment
of the generality is induced by itself but ascertainment of the particular is
induced by another, and those when ascertainment of even the mere
appearance is induced by another

or
initial perception, inattentive minds, and those possessing a cause of error

non-valid consciousnesses
the latter five [from the division into seven of] awareness and knowledge,
subsequent cognitions, etc. [subsequent cognitions, correctly assuming
consciousnesses, awarenesses to which an object appears but is not
ascertained, doubt, and wrong consciousnesses]
conceptual consciousnesses that apprehend only a sound-generality, conceptual consciousnesses that apprehend only a meaning-generality, conceptual consciousnesses that apprehend both a sound[-generality] and a meaning[-generality]

or

conceptual consciousnesses that affix names and conceptual consciousnesses that affix meanings

or

factually concordant conceptual consciousness and factually discordant conceptual consciousness

mental factors

six groups: five omnipresent factors, five determining factors, eleven virtuous factors, six root afflictions, twenty secondary afflictions, and four changeable factors

feelings

physical feelings and mental feelings

or

materialistic feelings and non-materialistic feelings

or

pleasurable feelings, painful feelings, and feelings of equanimity

or

pleasurable feelings, mental pleasure, pain, mental displeasure, and feelings of equanimity

sense consciousnesses

eye consciousnesses, ear consciousnesses, nose consciousnesses, tongue consciousnesses, body consciousnesses
appearing objects, determined objects, objects of engagement

Synonyms

"awareness, knower, and consciousness"

conceptual consciousness that takes a meaning-generality as its object of engagement and conceptual consciousness

non-conceptual, unmistakable consciousness that takes a specifically characterized phenomenon as its object of engagement and perception

non-conceptual, mistaken consciousness that takes a clearly appearing non-existent as its object of engagement and non-conceptual wrong consciousness

conceptual consciousness and selectively engaging awareness

non-conceptual consciousness and completely engaging awareness

unmistaken consciousness and perception

mind, mentality, and consciousness

object possessor within the twofold division into objects and object possessors and consciousness

object within the twofold division into objects and object possessors and existent which is not a consciousness
appearing object of a particular awareness and apprehended object of a particular awareness

appearing object of a perception, apprehended object of a perception, and thing

appearing object of a conceptual consciousness, apprehended object of a conceptual consciousness, and permanent phenomenon

object of engagement of a perception and object of the mode of apprehension of a perception

determined object of a conceptual consciousness, object of engagement of a conceptual consciousness, and object of the mode of apprehension of a conceptual consciousness

inference for oneself and inference

inference for another and correct proof statement

non-conceptual unmistaken consciousness and directly perceiving awareness

self-knowing cognition and consciousness that is directed only inward

other-knower and consciousness that is turned outward

main mind, mind, mentality, and perceiver

feeling and feeling aggregate
physical feeling, feeling that is a sense consciousness, and external feeling

mental feeling, feeling that is a mental consciousness, and internal feeling

materialistic feeling and contaminated feeling

non-materialistic feeling and uncontaminated feeling

self-knowing cognitions and other-knowers are mutually exclusive

---

Illustrations
(drawn from

sense perception

valid cognition that is a sense perception

the first moment of a sense perception apprehending a form

subsequent cognition that is a sense perception

the second moment of a sense perception apprehending a form

awareness to which an object appears but is not ascertained that is a sense perception

a sense perception, in the continuum of a person whose mind is especially attracted to a pleasant sound, apprehending a form
mental perception

valid cognition that is a mental perception
the first moment of a clairvoyance that knows another's mind

subsequent cognition that is a mental perception
the second moment of a clairvoyance that knows another's mind

awareness to which an object appears but is not ascertained that is a mental perception
a mental perception, in the continuum of a person whose mind is especially attracted to a beautiful form, apprehending a sound

self-knowing perception

valid cognition that is a self-knowing perception
the first moment of a self-knowing perception that experiences an eye consciousness

subsequent cognition that is a self-knowing perception
the second moment of a self-knowing perception that experiences an eye consciousness

awareness to which an object appears but is not ascertained that is a self-knowing perception
a self-knowing perception, in the continuum of a Vaiśeṣika, that experiences bliss as being a consciousness
fascimiles of perception

mistaken conception a conceptual consciousness apprehending sound as permanent
conventional conception an inference that realizes sound to be impermanent
inferential conception a conceptual consciousness that is a mind apprehending a sign
conception arisen from inference a conceptual consciousness that arises after an inference
memory conception a conceptual consciousness that remembers today an object of the past
wishing conception a conceptual consciousness that today wishes for an object of the future
non-conceptual facsimile of a perception that is a mental consciousness a dream consciousness to which the blue of a dream appears clearly as blue

non-conceptual facsimiles of perception that are sense consciousnesses

that having a cause of error in the basis a sense consciousness to which, in dependence upon the eye being affected by an obscuring disease, one moon is seen as two
current baring a sense consciousness to which, in dependence upon sitting in a boat, trees appear to be moving
that having a cause of error in the object

that having a cause of error in the immediately preceding condition

that having a cause of error in the object

that having a cause of error in the immediately preceding condition

inferences

an inference which realizes that sound is impermanent through the sign of being a product

an inference which realizes that it is suitable to express the rabbit-possessor with the term “moon” from the sign of its existing among objects of conceptual consciousnesses

an inference which realizes that the scripture, “From giving, resources; from ethics, a happy transmigration,” is incontrovertible — with respect to the meaning indicated by it — by the sign of its being a scripture free from the three contradictions

valid cognitions which induce ascertainment by themselves

a sense perception that apprehends fire as able to perform the function of cooking and burning

a sense perception which apprehends fire, and which comprehends that fire is able to perform the function of cooking and burning
sense valid perception that has a familiar object
a sense perception in the continuum of a son apprehending his father’s form

self-knowing valid perception
a self-knowing perception that experiences a valid cognition

yogic valid perception
an exalted wisdom consciousness directly realizing the selflessness of persons

inferential valid cognition
an inference that realizes sound to be impermanent

Whatever is one of those five is necessarily a valid cognition that induces ascertainment by itself.

valid cognitions when ascertainment is induced by another

initial perception
a sense perception in the continuum of a person — who has not previously experienced seeing an utpala — that apprehends the color of an utpala

inattentive perception
a sense perception in the continuum of a person — whose mind is especially attracted to a beautiful form — which apprehends a form

perception having a cause of error
a sense perception apprehending the color of a mirage which directly generates a superimposition apprehending the mirage as water

valid cognition where ascertainment of the appearance is induced by itself but of the truth by another
a sense perception apprehending a reddish color in the distance with respect to which a conceptual consciousness has a doubt, wondering, “Is that the color of fire or not?” and the object is, in fact, the color of fire.
valid cognition where ascertainment of the generality is induced by itself but of the particular by another

valid cognitions where ascertainment of even the mere appearance is induced by another

valid cognitions where a sense perception apprehending a tree having leaves and branches which is in fact an Ashoka tree and with respect to which there is doubt wondering, "Is that an Aśoka tree or not?"

valid cognitions where a sense perception apprehending blue which induces a doubting consciousness that thinks, “Did I see blue or not?”

valid being the teacher Buddha

valid speech the wheel of doctrine of the four noble truths

valid consciousness a perception or an inference

subsequent cognitions

subsequent cognition that is a sense perception the second moment of a sense perception apprehending blue

subsequent cognition that is a mental perception the second moment of a clairvoyance knowing another’s mind

subsequent cognition that is a self-knowing perception the second moment of a self-knowing perception experiencing an eye consciousness and so forth

valid cognitions

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subsequent cognition that is a self-knowing perception the second moment of a self-knowing perception experiencing an eye consciousness and so forth
subsequent cognition that is a yogic perception

the second moment of an uninterrupted path of a path of seeing

subsequent cognition that is a yogic perception and which is none of those four

conceptual subsequent cognition that is induced by perception

a factually concordant ascertaining consciousness ascertaining blue that is induced by a sense perception apprehending blue

conceptual subsequent cognition that is induced by inference

the second moment of an inference realizing that sound is impermanent

correctly assuming consciousnesses

correctly assuming consciousness that does not have a reason

an awareness that apprehends sound to be impermanent in dependence upon the mere words, “Sound is impermanent”

correctly assuming consciousness having a contradictory reason

an awareness that apprehends sound to be impermanent from the sign of being empty of being able to perform a function

correctly assuming consciousness for which the reason is indefinite

an awareness that apprehends sound to be impermanent from the sign of being an object of comprehension

correctly assuming consciousness for which the reason is not established

an awareness that apprehends sound to be impermanent from the sign of being an object of apprehension by an eye consciousness
correctly assuming consciousness for which a reason exists but is not settled

an awareness that apprehends sound to be impermanent from the sign of being a product, without it having been ascertained by prime cognition that sound is a product and that whatever is a product must be impermanent

awarenesses to which an object appears but is not ascertained

sensation to which an object appears but is not ascertained

a sense perception apprehending blue that induces doubt wondering, “Did I see blue or not?”

mental perception to which an object appears but is not ascertained

a mental perception in the continuum of an ordinary being apprehending any of the five objects, forms and so forth

self-knowing cognition to which an object appears but is not ascertained

a self-knowing cognition experiencing a mental perception in the continuum of an ordinary being apprehending any of the five objects, forms and so forth

doubting consciousnesses

doubt tending toward the factual

doubt which thinks that sound is probably impermanent

doubt tending toward the non-factual

doubt which thinks that sound is probably permanent

equal doubt

doubt which wonders whether sound is permanent or impermanent
<table>
<thead>
<tr>
<th>Conceptual Wrong Consciousness</th>
<th>An example of a conceptual consciousness apprehending sound to be permanent. It apprhesends the horns of a rabbit.</th>
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<tbody>
<tr>
<td>Non-Conceptual Wrong Consciousness That Is A Mental Consciousness</td>
<td>An example of a non-conceptual wrong consciousness that is a mental consciousness. It clearly sees as blue the blue of a dream.</td>
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<tr>
<td>Non-Conceptual Wrong Consciousness That Is A Sense Consciousness</td>
<td>An example of a non-conceptual wrong consciousness that is a sense consciousness. It sees snow mountains as blue and a white conch as yellow.</td>
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<tr>
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<th>An example of conceptual consciousness, in the continuum of a person who does not know that a bulbous flat-based thing that is able to perform the function of holding water is a pot, which, generated in dependence on merely the sound “pot,” apprehends pot.</th>
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a conceptual consciousness apprehending both a sound-generality and a meaning-generality

Syllogisms

Examples of syllogisms for the three types of inference:

With respect to the subject, rabbit bearer, it is suitable to express it with the term “moon” because of existing among objects of conceptual consciousnesses.

The subject, the scripture, “From giving, resources; from ethics, a happy transmigration,” is incontrovertible with respect to the meaning indicated by it because of being a scripture purified by the three analyses [i.e., free from the three contradictions].

The subject, sound, is impermanent because of being a product.

Proof of the existence of a yogic perception:

With respect to the subject, the wisdom realizing selflessness, if it is cultivated without separating from the causes of cultivation, final clear appearance with respect to its object of cultivation is suitable to arise because of being a mental quality whose basis is stable and which does not rely on renewed effort with respect to that which has already been cultivated.
Proof of the existence of self-knowing cognitions:

The subject, an eye consciousness apprehending blue, is a consciousness having an experience of itself because of being a consciousness of which there is memory subsequent to its time [of existence]

POINTS TO NOTE

Whatever is an established base is necessarily an appearing object because whatever is a thing is necessarily the appearing object of a perception and whatever is permanent is necessarily the appearing object of a conceptual consciousness.

Whatever is selfless is necessarily the object of the conceptual consciousness apprehending it.

Whatever is the explicit object of comprehension of an inference is necessarily realized explicitly by an inference.

Whatever is an established base is necessarily the explicit object of comprehension of an inference.

With regard to whatever is selfless, its meaning-generality is necessarily the appearing object of the conceptual consciousness apprehending it.

Whatever is an established base is necessarily the object of the mode of apprehension of both a conceptual and a non-conceptual consciousness.

If something is selfless, it necessarily appears to the conceptual consciousness apprehending it.
If something appears to the conceptual consciousness apprehending it, it is not necessarily the appearing object of the conceptual consciousness apprehending it.

If something is a non-conceptual consciousness, whatever appears to it must be its appearing object.

An inference through renown is necessarily an inference by the power of the fact.

If something is matter, the sense perception apprehending it is necessarily a valid cognition that induces ascertainment by itself. Among valid cognitions that induce ascertainment by themselves, there are both direct and inferential valid cognitions; whatever is a valid cognition when ascertainment is induced by another must be a valid perception.

Among valid perceptions, there are both valid cognitions that induce ascertainment by themselves and valid cognitions when ascertainment is induced by another; whatever is an inference must be a valid cognition that induces ascertainment by itself.

Whatever is a valid cognition when ascertainment is induced by another is necessarily a valid cognition; however, whatever is a valid cognition when ascertainment is induced by another with respect to a particular phenomenon is necessarily not a valid cognition with respect to that phenomenon. For, whatever is a valid cognition with respect to a particular phenomenon is necessarily a valid cognition that induces ascertainment by itself with respect to that phenomenon.

If something is a consciousness, the self-knowing perception experiencing it is necessarily one substantial entity in establishment and abiding with it in terms of object, time, and nature.
If something is an established base, the conceptual consciousness apprehending it is necessarily a correctly assuming consciousness; for example, the subject, pot.

If something is a factually concordant conceptual consciousness.

If something is not an established base, the conceptual consciousness apprehending it is necessarily a factually discordant conceptual consciousness.

The subject, horns of a rabbit, is imputed by the conceptual consciousness apprehending it.

It is not imputed by conceptuality.

It is the object of the awareness apprehending it.

It is the object of the conceptual consciousness apprehending it.

It follows with respect to the subject, the conceptual consciousness apprehending the horns of a rabbit, that its object exists because its appearing object exists.

Sound is the object of observation of the conceptual consciousness apprehending sound to be permanent.

It follows that the single moon is the appearing object of a sense consciousness seeing two moons because of appearing to it.

It follows with respect to the subject, a sense consciousness seeing two moons, that if something appears to it, [that something] must be its appearing object because it is a non-conceptual consciousness.
Whatever is the determined object a conceptual consciousness apprehending a pot is necessarily the object of comprehension of that conceptual consciousness apprehending a pot.

A conceptual consciousness apprehending pot is unmistaken with respect to its determined object.
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**Legend:**
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The Fifty-One Mental Factors

When mental factors are divided, there are six categories:

- Five omnipresent factors and five determining factors,
- Eleven virtuous factors, six root afflictions,
- Twenty secondary afflictions, four changeable factors —

These are the fifty-one mental factors.

Feeling, discrimination, intention,
Mental engagement, contact — the five;
As the accompaniers of all main minds,
They are present; hence they are called "omnipresent".

Aspiration, belief, mindfulness,
Stabilization, and wisdom — the five;
Because they are definite to engage in particular objects,
It is explained that they are called "determining factors".

Faith, shame, embarrassment,
The three root virtues — non-attachment,
Non-hatred, and non-ignorance —
Effort, pliancy, conscientiousness,
Equanimity, and non-harmfulness,
[Being an] antidote, [their] entity, or having similar association (i.e., accompanying) —
By way of any of these, they are virtuous.

Desire, anger, pride,
Ignorance, doubt, and view;
The [last] three must be specified as afflicted.
[All six] are root afflictions;
They are the chief of those that make the mental continuum afflicted.

Belligerence, resentment, concealment, spite,

Jealousy, miserliness, deceit, dissimulation,

Haughtiness, harmfulness, non-shame,

Non-embarrassment, lethargy, excitement, non-faith,

Laziness, non-conscientiousness, forgetfulness,

Non-introspection, and distraction,

[These] twenty, because they are produced and increase along with root afflictions
And are close to [them], are close [or secondary] afflictions.

Sleep, contrition, investigation, and analysis are changeable;

Due to either motivation or accompanying [other mental factors],

Into virtuous, non-virtuous, or neutral

They will change and change.