MSB Shedra 2020

Two levels of Analysis

1. Tanyé je kyi tséma (*tha snyad dpyad byed kyi tshad ma*) = Valid cognition that investigates conventional reality

ཐ་སྙད་དཔྱད་བྱེད་ཀྱི་ཚད་མ་

   a. Nangtsul (*snang tshul*) = way of appearing

 སྣང་ཚུལ་

2. Don dam je kyi tséma (*don dam dpyad byed kyi tshad ma*) = Valid cognition that investigates ultimate reality

དོན་དམ་དཔྱད་བྱེད་ཀྱི་ཚད་མ་

   a. Nétsul (*gnas tshul*) = way things actually are, the way they actually abide

གནས་ཚུལ་

Jégom (*spyad sgom*) = analytical meditation

སྤྱད་སྒོམ་

Chörab tu nampar chépé shérab (*chos rab tu rnam par dpyad pa'i shes rab*) = the wisdom / discernment that accurately investigates phenomena

ཆོས་རབ་ཏུ་རྣམ་པར་དཔྱད་པའི་ཤེས་རབ་

Dakmé tokpé shérap (*bdag med rtogs pa'i shes rab*) = wisdom that realizes egolessness

བདག་མེད་རྟོགས་པའི་ཤེས་རབ་

Dezhin nyi = suchness, things as-they-are without conceptual overlays

དེ་བཞིན་ཉིད་

Tröpé tamché dang tral wa (*spros pa thams cad dang bral ba*) = *trötral*
 = freedom from all characteristics, conceptual proliferations

སྤྲོས་པ་ཐམས་ཅད་དང་བྲལ་བ་ OR སྤྲོས་བྲལ་

Three Types of Confused Cognition

1. Matok (*ma rtogs*) = no understanding, ignorance

   མ་རྟོགས་

2. Loktok (*log rtog*) = misunderstandings

   ལོག་རྟོག་

3. Tetsom (*the tsom*) = doubts

   ཐེ་ཚོམ་

Nampa (Tib. *rnam pa*; Skt. *ākāra*) = mental image

རྣམ་པ་

Dönchi (*don spyi*) = general image of things, eg. picture of moon before seeing the actual moon

དོན་སྤྱི་

Dradon drendzin gi tokche (*sgra don 'dres 'dzin gyi rtog byed*) = (subconsciously) conflating the word (or thoughts) with the object of perception

སྒྲ་དོན་འདྲེས་འཛིན་གྱི་རྟོག་བྱེད་

Trülpa (*'khrul pa*) = delusion

འཁྲུལ་པ་

Zungdzin (*bzung 'dzin*) = subject-object duality, holding phenomena in notions of duality

བཟུང་འཛིན་

Trulnang (*'khrul snang*) = deluded experience

འཁྲུལ་སྣང་

Tsulmin yiché (*tshul min yid byed*) = inaccurate perception

ཚུལ་མིན་ཡིད་བྱེད་

Tokpé tagpa (*rtog pa'i btags pa*) = fabricated conceptually, conceptual imputation, imagined by conceptualization

རྟོག་པའི་བཏགས་པ་

Four Types of "Reasoning"

i. *Cha ba chépé rigpa* (*bya ba byed pa'i rigs pa*; *kāryakāraṇayukti*) = "Reasoning of causal efficacy" refers to investigatively deducing what certain causes or conditions produce as their specific effect

བྱ་བ་བྱེད་པའི་རིགས་པ་

    i)   In terms of skandhas, investigatively deducing that the eye functions to produce sight, the ear to produce hearing, etc.

ii. *Döpé rigpa* (*ltos pa'i rigs pa; apekṣāyukti*) = "Reasoning of dependency" refers to investigatively deducing from known effects to the causes on which they depend

ལྟོས་པའི་རིགས་པ་

    i)   In terms of skandhas, investigatively deducing what are the causes and conditions due to which instances of the skandhas themselves appear, eg. klesha & karma

iii. *Chönyi kyi rigpa* (*chos nyid kyi rigs pa; dharmatāyukti*) = "Reasoning of nature" refers to reasoning applied to know the relative or ultimate nature of things.

ཆོས་ཉིད་ཀྱི་རིགས་པ་

    i)   In terms of skandhas, it means establishing the nature of each of the skandhas, eg. the fire element universally has (relatively) the characteristic of being hot and burning or (ultimately) is empty of characteristics

iv. Reasoning of valid proof (*tépa drubpé rigpa*; *'thad pa sgrub pa'i rigs pa*; *upapattisādhanayukti*) refers to accurate reasoning in one's own mind or as presented to others through arguments or presentations

འཐད་པ་སྒྲུབ་པའི་རིགས་པ་

    i)   In terms of skandhas, it means proving that the skandhas are impermanent, suffering, empty, etc. using direct perception, inference, and authoritative scriptural words.

Drotak (sgro btags; *adhyāropa*) = exaggeration, overstatement (of evidence or proof), attributing qualities that are not there -- saying something exists which actually does not

སྒྲོ་བཏགས་

Kurdep (*skur 'debs*; *apavāda*) = denial, understatement (of evidence or proof), denying qualities that are there -- saying something does not exist which actually does

སྐུར་འདེབས་

Valid Cognition

Tséma (tshad ma) = any "means of valid cognition" or "valid cognition" i.e. direct perception or inference through proper reasoning for one's own sake or for others

ཚད་མ་

Yul (yul) = objects of cognition

ཡུལ་

Tsémé druppé gyumtsen (*tshad mas grub pa'i rgyu mtshan*) = a reason or causal characteristic that is proved through valid cognition

ཚད་མས་གྲུབ་པའི་རྒྱུ་མཚན་

Chöjen thun nang tu drup pa (*chos can mthun snang du sgrub pa*) = establishing agreement (between two parties) about the subject

ཆོས་ཅན་མཐུན་སྣང་དུ་སྒྲུབ་པ་

Three Types of Valid Cognition (1-3) & Their Three Objects (i-iii)

1. Ngonsum tséma = "valid cognition through direct perception" refers to a nonconceptual and unerroneous moment of consciousness

མངོན་སུམ་ཚད་མ་

> A. Wangpo ngonsum (*dbang po'i mngon sum*) = Sensory direct perception or Sensory direct valid cognition
>
> དབང་པོ་མངོན་སུམ་
>
> B. Yi kyi ngonsum (*yid kyi mngon sum*) = Mental direct perception or Mental direct valid cognition
>
> ཡིད་ཀྱི་མངོན་སུམ་
>
> C. Rangrig ngonsum (*rang rig mngon sum*) = Self-Aware direct perception or Self-aware Valid Cognition
>
> རང་རིག་མངོན་སུམ་
>
> D. Naljor ngonsum (*rnal 'byor mngon sum*) = Yogic Direct perception or Yogic direct Valid Cognition

རྣལ་འབྱོར་མངོན་སུམ་

The above four valid cognitions perceive:

> i. Ngön sum gyi yul (mngon sum gyi yul) = Object available to sensory perception, eg. the table (seen with direct perception)

མངོན་སུམ་གྱི་ཡུལ་

2. Jepak tséma = a "valid cognition through inference" refers to a moment of cognition that comprehends the hidden thing that one was seeking to establish on the basis of a sign that fulfills the three criteria of valid evidence.

རྗེས་དཔག་ཚད་མ་

> A. Means of Valid Cognition through Inference = valid deduction for the sake of oneself
> B. Means of Valid Cognition through Inference for sake of others = properly formed statements, valid arguments, presentations, and so on.

> ii. Kog gyur kyi yul = Object hidden to sensory perception, eg. the "fire" on the mountain hidden from sight. It is determined through inference from seeing smoke.

སྐོག་གྱུར་གྱི་ཡུལ་

3. Lung gi tséma = "Valid Cognition through Scripture" refers to inference based on a trusted authority

ལུང་གི་ཚད་མ་

> iii. Shin tu kog gyur gyi yul = Deeply hidden Object, eg. the workings of karma

ཤིན་ཏུ་སྐོག་གྱུར་གྱི་ཡུལ་

Reasoning (*rigs pa*)
རིགས་པ་

Rigpa = "Reasoning" refers to mental comprehension or linguistic establishment of the nature of things.   NOTE: this word is pronounced the same as "rigpa" (*rig pa*) the well-known word for awareness, but this word is just a homonym.

Three Main Parts of a Syllogistic Statement

Below we will refer to the classic example statement: "Sound (subject) is an impermanent thing (predicate/ property to be proven), because it is produced (sign/reason)."

1. Chöjen (*chos can*; *dharmin*) = subject, topic, or thing under discussion and agreed upon by both parties in a debate, eg. "sound" is the thing under discussion

    ཆོས་ཅན་

2. Drupché chö (*sgrub bya'i chos*; *sādhyadharma*) = predicate, or the property to be proved, eg. "impermanent"

    སྒྲུབ་བྱའི་ཆོས་

3. Tak (*rtags*; *liṅga*) = inferential sign, reason, or evidence refers to a phenomenon that someone relies on to understand another phenomenon, e g. "produced"

    རྟགས་

Three Criteria (*tshul sum*) of Valid Sign as Evidence:

1. Chog chö (*phyog chos*; *pakṣadharmatā*) = the inferential sign or reason is present in the subject, eg. sound is produced

    ཕྱོགས་ཆོས་

    a. In Aristotelian logic, this is called "minor premise"

2. Jékhyab (*rjes khyab*; *anvayavyāpti*) = positive pervasion, eg. anything produced is impermanent

    རྗེས་ཁྱབ་

    a. In Aristotelian logic, this is called "major premise"

3. Dog khyab (*ldog khyab; vyatirekavyāpti*) = counter pervasion, eg. anything not impermanent is not produced

    ལྡོག་ཁྱབ་

    a. In Aristotelian logic, this is called "contrapositive"