

Tibetan Terms - Shedra 2020

The Tibetan terms that VDKR uses will be posted “live” as Rinpoche speaks during the Shedra talks. Each new talk’s terms will be placed below the prior talk’s terms, so you will need to scroll down for the most recent talk. The pronunciation, wylie transliteration, and Sanskrit will be given whenever possible. Example: Changchup kyi sem (*byang chub kyi sems; bodhicitta*) = Mindset of Awakening

Text Name:

English Book Title: *Mipham’s Sword of Wisdom: Nyingma Approach to Valid Cognition* by Khenchen Palden Sherab (commenting on Mipham’s root text), translated by Ann Helm and Khenpo Garwang

Mipham’s root text title: “The Sword of Wisdom that Correctly Ascertains Reality” (*don rnam par nges pa shes rab ral gri*)

Khenpo Palden Sherab’s Commentary title: The Commentary “The Radiant Light of the Sun and Moon of Wisdom” [i.e. Mipham’s root text] “The Sword of Wisdom that Correctly Ascertains Reality” (*don rnam par nges pa shes rab ral gri’i ’grel pa shes rab nyi zla ’bar ba’i sgron me*)

NOTE: I think this translation captures what the commentary title is suggesting, but I am not certain...Ann Helm’s translation “The Radiant Light of the Sun and Moon” does not account for the second *sherab* in the title of the Tibetan pecha that I have.

Friday, Oct 2, evening Talk #1

Bodhisattvayāna = The Mahayana path of the Bodhisattva (=awakening being)

Three Trainings (which constitutes the path to awakening)

1. Tsultrim kyi Labpa (*tshul khrims kyi bslab pa*) = training in discipline
2. Samten kyi labpa (*bsam gtan gyi bslab pa*) = training in meditation
3. Sherab kyi labpa (*shes rab kyi bslab pa*)= training in wisdom

Ka (bka’) = Buddha’s words

Ten chö (*bstan bcos*) = treatise

Ka gyur (*bka’ ’gyur*) = Corpus of Tibetan translations of Buddha’s words

Ten gyur (*bstan ’gyur*) = Corpus of Tibetan translations of the treatises by Indian Masters

Chedrag tu shepa chenpo (*bye brag tu bshad pa chen po*) = “Mahāvibhāṣa” i.e. the “Great Commentary” (on Abhidharma) = the first important Abhidharma book that the Hināyāna Vaibhāṣika school bases their philosophy on.

Three Nyingma Masters who established the Nyingma view:

Rongdzom Mahapandita
Longchenpa
Mipham Rinpoche

Two Indian Mahayana Masters

Nāgārjuna
Asanga (who was taught by Maitreya, the Next Buddha in direct visions)

Shenpa = mental fixation

Gewa = positive virtue

Sönam = positive merit

Yogāchārin = Mahayana school

Tsulmin yiché = inaccurate beliefs, inaccurate perceptions/assumptions about the nature of the world etc.

Alayavijñāna = like a child watching a magnificent painting in lucid, thought-free amazement

(This explanation is a Dzogchen usage of the term that differs from the ordinary Yogachara explanation of 8th consciousness)

Alaya = unconscious state

Jñāna = awareness (as Rinpoche is using the term, he is referring to the absolute awareness)

Soso rangrikpé yéshé (pratyātmavedyajñāna Skt.) = Reflexive Awareness that recognizes its own absolute nature

Bhumis (skt.) = levels of realization

Tsen sum (*mtshan gsum*) = three characteristics

Zhi sum (*gzhi gsum*) = three bases

Lung tsema (*lung tshad ma*) = evidence received from traditional authority (like scripture)

Dunpa (‘dun pa; chanda) = passion, passionate engagement, devoted interest, resolve, wholeheartedly engaged (also translated as “intention” in 51 mental formations of fourth skandha)

Mozart = who is gifted with musical talent

Sönam kyi lé = positive deed, meritorious deed

Sönam ma yin pé lé= negative karma (action), non-meritorious karma (action),
literally: what is not meritorious action

Zöpa = tolerance, patience

Saturday, Oct 3, morning Talk #2

U-tsé sengge nam gying (*dbu tshad rnam gying* ?) = two-faced lion of (the study of)
Madhyamaka (*uma*) and Logico-epistemology (*tsema*), i.e. a lion who looks in both
directions at the same time so he cannot be attacked from the

Uma gyen (*dbu ma rgyan; Madhyamakālaṃkāra*) = “Adornment of Middle Way” text by
Shantarakṣhita

Matok (*ma togs*) = not understanding, not realizing at all
Logpar togpa (*log par rtog pa*)= “misunderstanding” (in Ann’s translation), misconstrual
Tetsom (*the tshom*) = doubt, uncertainty (to be overcome through research).

Alternate translation of p.23 (top verse) by Nup Sangye Yeshe:

“Gaining certitude about the meaning (*don*) (of the Dharma/Reality) is the confident
conclusion that has arisen from the cause of wisdom based on contemplating by means of
analogies, formal arguments, and reasoning. It is an evaluation, based on discernment
(*sherab*) through precise analysis and doing investigative research into the meaning.”

Siddhānta (not *siddhyanta* as written in the translation) = philosophy

Jidrup (*ci grub*) = break down/make up of a term, for example...

Changchub sempa (*byang chub sems dpa*) = bodhisattva, usually translated
“awakening being” is literally created (in Tibetan translation) from four
etymological parts: (a) “mind” (*sem*) possessing (b) hero who is “brave” (*pa*) (c)
from having “purified” the obscurations (*chang*) and (d) “perfected” all the
qualities (*chub*).

Drupta (*grub mtha*) = “philosophy” (in the book), but more literally in Tibetan, can mean
something like: **“Final Conclusion about Existence”** or **“Final Level Accomplished”**
**(this second meaning is in a sentence that has accidentally been left out of the
book)**. In other words, the tenets or limit of one’s wisdom that one systematically
expresses in a philosophy, so the Jidrup (i.e. semi-etymological breakdown) of the term
is:

Drup (*grub*) = how things appear to you to exist, i.e. could be relative or absolute
Ta (*mtha*) = the end of it, i.e. the “final” conclusion

Sönam = merit, positive deeds/actions of body, speech, and mind that sow seeds
Sönam mayinpa = non-merit

Dharma = many meanings, but can also mean “virtue” (which is related to merit, i.e. sönam)

Sönam gi drebu (bsod nams kyi ‘bres bu)= fruit of merit

Dé né dewar drowa (*bde nas bde bar gro ba*) = moving forward from one bliss to another (all the way up to the great bliss)

Saturday, Oct 3, afternoon Talk #3

Rinpoche is referring to “Virtue” (which is translated as “good” in the book). An alternate translation of the first paragraph of chapter two:

The *Sword of Wisdom* has three sections: (a) the preamble to the undertaking (i.e. the opening of the text) which is the virtue at the beginning; (b) the meaning of what is to be undertaken (i.e. the main part of the text to be explained) which is the virtue in the middle; and the conclusive meaning which is the virtue at the end. The first two branches to the undertaking, namely the “homage” and the “promise” (to complete the composition of the text), are both taught by their own verse. The first of these verses is:

Verse 1...

The word “established conclusion” (*drupta* Tib.; *siddhānta* Skt.; translated in the book as “philosophy”) is defined as any philosophical school’s final meaning (=“conclusion”)—which has been analyzed and investigated by means of scripture and reason—that delimits what can be proved/postulated with certainty (=“established”) and that does not postulate anything extra beyond that. There are two types of established conclusions about both the world and the spiritual (paths), namely: (1) Mistaken established conclusions, due to which one cannot correctly determine the nature of things, and (2) Unmistaken established conclusions, due to which one can correctly determine the nature of things.

Sönam kyi lé (see above) = meritorious actions (*karma*)

Sönam mayinpé lé (see above) = non-meritorious actions (*karma*)

Shérab (*shes rab*) = wisdom

Langdor (*blang dor*)= what to gather/adopt and what to abandon/relinquish

Jigtenpé lam (*‘jig rten pa’i lam*) = worldly path

Jigten lé dé pé lam (*‘jig rten las ‘das pa’i lam*) = spiritual path

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

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

Gok den ('gog ldan) = ultimate cessation

Chönyi = dharmata = true nature of things

Tsewa = tenderness, love

Nyingjé sem = compassionate mindset

Nangtong zungjuk (*snang stong zung 'jug*)= appearance and emptiness in union

Nirmāṇakāya = emanation body

Saṃbhogakāya = enjoyment body

Dharmakāya = true body

Rūpakāya = form bodies (=emanation body & enjoyment body)

According to Madhyamaka:

1. Ground = Union of two truths (appearance & emptiness)
2. Path = Union of two accumulations (merit & wisdom)
3. Fruition = Union of two bodies of a Buddha (Dharmakāya & Rūpakāya)

Tsémé drodang = criteria way of putting forth a valid argument, syllogistic reasoning

In the statement “This glass is compounded because of being made of sand,”

1. Chöjen = subject, topic, or thing under discussion and agreed upon by both parties in a debate, so “this glass” is the thing under discussion
2. Drupché chö = the quality to be proved, eg. “compounded”
3. Tak = evidence, sign, or reason, e g. made of sand

To use the book's terminology, there are **Three Criteria** (*tshul sum*) for a proper statement (in syllogistic reasoning):

1. Chog chö (*phyogs chos*) = the reason is found within the subject, eg. glass is made of sand
2. Jékhyab (*rjes khyab*) = positive pervasion
3. Dog khyab (*ldog khyab*) = counter pervasion

Ngépa sum (*ngas pa gsum*) = three certitudes (based on checking the accuracy of the logic)

Tséma = valid argument (meaning in this immediate context, but in other contexts it refers to any “means of valid cognition”, i.e. direct perception or inference through proper reasoning)

Four Possible Replies (in Tibetan-style debate)

1. Yes (*dö*)
2. No (*tak ma drup*)
3. Why? (*ji chir*)
4. Uncertain (*ma khyab*)

Chaglodrak (?? Sorry, could not hear the way VDKR described the fifth that is not included in four traditional options...)

Sunday, Oct 4, morning Talk #4

Slight clarification of the English translation of second part in the book:

Regarding the meaning of the virtue that is the second (main) part, there are three sub-sections: (1) The two truths, i.e. the topic to be fathomed, (2) The two types of reasoning, i.e. the cause/means of fathoming them, and (3) the result of having fathomed them.

Chö (*chos*) = “dharmas” i.e. things, phenomena, all contained within the five skandhas
Kangzak (*kang zag*)= persons
Shécha (*shes bya*)= all knowable (things)

Mahashunyata = great emptiness

Nyönmong (*nyon mongs*) = afflictive states, afflictive emotions

Three types of Afflictive States:

1. Kyéwé kun né nyönmong (*skye ba'i kun nas nyon mongs*) = afflictive states from birth, in which three things arise from:
 1. Tsulmin yiché (*tshul min yid byed*) = inaccurate way of perceiving mentally, eg. clinging to the self that arises from ignorance/ deep mental fog
 1. Né (*gnas*) = place (where you are born)
 2. Dön (*don*)= mind and its mental objects (in that birth)
 3. Lü (*lus*) = body (connected to that mind)
 2. Lé kyi kun né nyönmong (*las kyi kun nas nyon mongs*) = afflictive states from karma (Unmentioned by VDKR)
 3. kun né nyönmong pé kun né nyönmong (*kun nas nyon mongs pa'i kun nas nyon mongs*)= afflictive states from afflictive states (emotions) (Unmentioned by VDKR)

Barsi (*bar srid*) = (spirit-like beings) in the intermediate state

Trötral (*spros bral*)= beyond elaborations or proliferations

Nampar mi tokpé yéshé (*rnam par mi rtog pa'i ye shes*) = primordial awareness free of conceptuality

Uma gyen = Madhyamakālaṃkāra = “Adornment of Middle Way” by Shāntarakṣhita

Dondam chö jé kyī shérab = wisdom that discerns things at the ultimate level

Ligden jé = Bhāvaviveka

Namdrangpé döndam denpa = nominal absolute truth or “approximate absolute truth” or “expressible absolute” (in the book); it is emptiness as a negation of something. The twenty different types of emptiness fall into this category

VS.

Namdrang mayinpé döndam denpa = actual absolute truth or “inexpressible absolute” (in the book)

Tunpé dondam (*mthun pa'i don dam*) = conducive to the absolute, a stepping stone to emptiness

(As mentioned above)

Trötral (*spros bral*)= beyond elaborations or proliferations

Nampar mi tokpé yéshé= primordial awareness free of conceptuality

Sunday, Oct 4, afternoon Talk #5

The relative is sometimes called:

Matak = uninvestigated (meaning here, uninvestigated at ultimate level)

Machepa = unexamined (meaning here, uninvestigated at ultimate level)

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

Three Types of Valid Cognition, namely direct valid cognition, inferential valid cognition, and scriptural validness

Ngonsum tséma = direct valid cognition

Jepak tséma = inferential valid cognition

Lung gi tséma = scriptural validness:

1. Four Types of Direct Valid Cognition
 1. Wangpo ngonsum = Sensory direct perception or Sensory direct valid cognition
 2. Yid ngonsum = Mental direct perception or Mental direct valid cognition
 3. Rangrig ngonsum = Self-Aware direct perception or Self-aware Valid Cognition
 4. Naljor ngonsum = Yogic Direct perception or Yogic direct Valid Cognition

Langdor (lang dor) = discriminating what you want to keep or get rid of

Dradon drendzin gi tokche = taking the word (or thought process) and object to be one, i.e. (subconsciously) conflating the word with the object of perception

2. Two types of Inferential Valid Cognition =
 - a. For sake of oneself (not mentioned yet)
 - b. For sake of others (not mentioned yet)

Tokpa (*rtog pa*) = thinking (at general level), i.e. 49 on the list of 51 mental functions
Jodpa (*dpyod pa*) = thinking (at detail level), i.e. 50 on the list of 51 mental functions

Darnang (*lta snang*) = false (appearance)
Jépak (*rjes dpag*) = inference

3. Scriptural Valid Cognition

Yul = object (to be perceived directly)

Kog gyur gyi yul = hidden object (to be perceived through inference)

Shintu kog gyur gyi yul = very hidden object (to be perceived through relying on an authority, like the Buddha)... we need scriptural valid cognition for these very hidden objects, like paths and bhūmis

Ngonsum tséma = direct valid cognition
Jepak tséma = inferential valid cognition
Lung gi tséma = scriptural validness

Drebü tak la ten gyu tokpa = basing the name of the seed on the fruit, eg. calling a seed an “apple” seed is using the name of the fruit to identify the seed

Drachinzen = Rahula, son of Buddha

Ten (rten) = related

Gyun (*rgyun*) = continuum

Sönam (*bsod nams*) = meritorious, positive

Sönam mayinpa (*bsod nams ma yin pa*) = non-meritorious, negative

Friday, Oct 9, evening Talk #6

Tanyé cho je kyi tséma (*tha snyad chos dpyad kyi tshad ma*) = Valid cognition that analyses things at the conventional level

Tanyé (*tha snyad*) = conventions, relative, daily dealings in the world

Chö je (*chos dpyad*) = analyzing things, phenomena

Tséma (*tshad ma*) = valid cognition

Punpo (*phung po*) = skandha = heap, pile, aggregates

Dul tren (*rdul phran*) = atoms

Don tsal nyépa = an objective world would have to be (sought and) found, observed

Sem tsam (*sems tsam*) = mind only

Sönam kyi lé (*bsod nams kyi las*) = meritorious, positive deeds

Sönam mayinpé lé (*bsod nams ma yin pa'i las*) = non-meritorious, negative deeds

Ché tawa (*chad lta ba*) = nihilism

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

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

Dewa chen (*bde ba can*) = Sukhāvātī = “Joyful” Heaven

Chökyi Drakpa (*chos kyi grags pa*) = Dharmakīrti

Tséma namdrel (*tshad ma nam 'grel*) = *Pramāṇavārtika* = Commentary on Valid Cognition (Logico-Epistemology)

Bum dring du sum = three (lengths)--i.e. long (100,000 lines), medium (25,000 lines), short (8,000 lines)--of the Prajñāpāramitā scriptures

Vaibhāṣhika = Hīnayāna Buddhist school

Sautrāntika = Hīnayāna Buddhist school

Cittamātra = Mahāyāna Buddhist school

Mādhyamika = Mahāyāna Buddhist school

Pāli = Hīnayāna Buddhist language

Sanskrit = Mahāyāna Buddhist language

Gongpa (*dgongs pa*) = intent, intention

Gongzhi (*dgongs gzhi*) = grounds/basis for our intentions, i.e. motive

Rang chok zhen chok (*rang phyogs gzhan phyogs*) = one's own side, another's side

Rang chok (*rang phyogs*) = one's own side

Zhen chok (*gzhan phyogs*) = one's own side

Drowa (*'gro ba*) = sentient being, literally: “traveler”, “migrant”

Tsewa = love, tenderness

Tathāgatagarbha = Buddha Nature

Ngonpar gawa = rejoicement

Tang = give (share with others) after getting

Sung = protect, preserve, maintain

Phel = increase, strengthen

Lu = body

Longcho = belongings

Getsa = roots of virtue

Bodhichitta = mindset of awakening

Yi mi déwé zé = “fodder” for mental discontent

Tsampa = barley flour

Maitreya = next Buddha

Saturday, Oct 10, morning Talk #7

Three Types of Cognition to be cleared up through reasoning

1. Matok (*ma rtogs*) = no understanding, ignorance
2. Loktok (*log rtog*) = misunderstandings
3. Tetsom (*the tsom*) = doubts

Norbu Ketaka = Jewel that Purifies the water once put into it (as an analogy for reasoning)

Riksum (*rigs gsum*) = three families, i.e. Mañjuśhrī, Avalokiteśhvara, and Vajrapāṇi, which is manifestation of our own nature’s wisdom, love, and transformative power, once obscurations are cleared up

Yul (yul) = objects of cognition

Three Types of Objects of Cognition (in general)

1. Ngön sum gyi yul = Object available to sensory perception, eg. the table (seen with direct perception)
2. Kog gyur kyi yul = Object hidden to sensory perception, eg. smoke on the mountain (identified through inference)
3. Shin tu kog gyur gyi yul = Object deeply hidden, eg. past and future karmic causes and effects (identified through inference based on scripture)

Trülpa (*'khrul pa*) = delusion

Datura = psychedelic herb (in Tibet)

Tsema = valid cognition (three main types):

1. Ngön sum tséma (*mngon sum tshad ma*) = direct perception, which is a valid cognition, NOTE: Ngon sum = directly before one's eyes (not necessarily a valid cognition, just appearance)
 1. Wangpö tséma (*dbang po tshad ma*) = sensory direct perception
 2. Yi tséma (*yid tshad ma*) = mental direct perception
 3. Rangrik tséma (*rang rig tshad ma*) = Self-Aware direct perception
 4. Naljor tséma (*rnal 'byor tshad ma*) = Yogic direct perception
2. Jépak kyi tséma (*rjes dpag tshad ma*) = inferential valid cognition NOTE: Jepak = inference (in general, not necessarily valid cognition)
 1. Jepak kyi yul (*rjes dpag kyi yul*) = object that is inferred through analysis (without direct perception)
 1. Hidden Object - eg. farmer's knowledge of seeds
 2. Deeply hidden object - eg. karma etc. which only a Buddha can see
3. Lung tséma = Valid Cognition based on Scripture (or Authoritative source)
 1. Nampa kun tu (*nam pa kun tu*) = (source who knows) "in all its aspects"
 2. Mi lu wa (*mi slus ba*) = undeceiving

Miluwa (*mi slus ba*) = undeceiving (in the way that any valid cognition must be)

Matag majepe ngor (*ma btags ma dpyad pa'i ngor*) = face value, unanalyzed, unexamined

Two levels of Analysis

1. Nangtsul (*snang tshul*) = way of appearing (gross level)
2. Nétsul (*gnas tshul*) = way it actually is, way it actually abides (subtle level)

Shiné (*zhi gnas*) = calmness (result of meditation)

Lhagtong (*lhag mthong*) = clear seeing (result of meditation)

Dönchi (*don spyi*) = generic picture of an object or meaning, eg. picture of moon before seeing the actual moon

Ten ching drel wa'i jung wa (*rtan cing 'brel bar 'byung ba; pratīyasamutpāda*) = Dependent Arising (also translated as "dependent origination")

Ten = "dependent" - saying this negates eternalist and nihilist views

Drel wa = related (i.e. relative)

Jung wa = arising

Gur = brown sugar

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

Naljor ngonsum (*nal 'byor mngon sum*)= yogic direct perception (see number 4 above)

Jñāna = primordial awareness as quasi-subject

Dharmadhātu = true sphere of phenomena as quasi-object

Tongwa gang yang mé (*mthong ba gang yang med*) = not seeing anything at all

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

Zagpa dang che pa (*zag pa dang bcas pa*) = defiled by habitual negative influence

Trulnang (*'khrul snang*) = deluded experience

Yul kyéwa mépa = object is unborn (taught first in Mahāyāna)

Yulchen kyéwa mépa = subject (i.e. mind) is unborn (taught second in Mahāyāna)

Gyu tsen nyi mépa tekpa = causal vehicle of freedom characteristics (another name for Mahāyāna)

Three Levels of Practitioner (at Death)

1. Chöpa tama = lowest type of practitioner - no regrets at death
2. Chöpa dring = middling type of practitioner - confident at death
3. Chöpa dang po = best type of practitioner - takes advantage of death as opportunity

Bagchak = habitual tendency

Changchup sempa = bodhisattva

Thab la khepa = skillful means

Ladawa = "passing beyond" i.e. completing the whole circle of great perfection practice

Three Stages of Passing Beyond

1. Ngor shépa = knowing your own face (i.e. the nature)

2. Tsal dzog pa = perfecting the skills, i.e. going through all the experiences (*nyams*)
3. Denpa togpa = realizing reality (as it is)

Nyam = experience... in meditative context, refers to (temporary) experiences of bliss, clarity, non-thought and so on.

Don tri chö nawa = a listener who actually pays attention to the meaning (of teacher's words)

Rigpa changchup kyi sems = Bodhichitta as (one's very own) Awareness (*rig pa*)

Saturday, Oct 10, afternoon Talk #8

Beginning terms here are more explained in notes for talk 7 above:

Tsema = valid cognition (three main types):

1. Ngön sum tséma (*mngon sum tshad ma*) = direct perception, which is a type of valid cognition,
2. Jépak kyi tséma (*rjes dpag tshad ma*)= inferential valid cognition
3. Lung tséma = Valid Cognition based on Scripture (or Authoritative source)

Sönam kyi lé (*bsod nams kyi las*) = meritorious, positive deeds

Sönam mayinpé lé (*bsod nams ma yin pa'i las*) = non-meritorious, negative deeds

Yi mi déwé zé (*yid mi bde ba'i zas*) = "fodder" for mental discontent, food for aggressive mind

8 worldly concerns x 3 types of relations (self, loved ones, enemies) = 24 x 3 times experience (past, present, future) = 72 sources of agitation (=food for aggressive mind)

Dzin dang log pa = opposite of what is grasping (VDKR did not translate or specify why he mentioned this term)

Rig pa (rigs pa) = reasoning...NOTE: though pronounced the same, this word is a homonym that is different from the well-known word "rigpa" (*rig pa*) that means awareness

1. Ngön sum tséma - direct perception
2. Jépak kyi tséma - inferential valid cognition
 1. Four Categories of "Reasoning" - a means of valid cognition
 1. Reasoning of causal efficacy (*cha ba ché pé rigpa; bya ba byed pa'i rigs pa; kāryakāraṇayukti*) can also be translated "reasoning based on what produces an effect," deduces the necessary cause(s) or conditions that produce certain effect(s), eg. what is

- necessary to produce the mango fruit. (OR, for example, in terms of skandhas, the reasoning establishes that the eye is necessary for producing sight, the ear for producing hearing, etc.)
2. Reasoning of dependency (*döpe rigpa; ltos pa'i rigs pa; apekṣāyukti*) can also be translated "reasoning about what the effect depends on" or "reasoning about the relationship between things (or terms)" i.e. deducing from known effect(s) to cause(s) on which it/they must depend, eg. how to prevent COVID from functioning with masks, and so on. Also, it can involve deducing what category something belongs to. (OR, for example, in terms of skandhas, establishing what are the causes and conditions due to which the skandhas themselves appear.)
 3. Reasoning of nature (*chönyi kyi rigpa; chos nyid kyi rigs pa; dharmatāyukti*) can also be translated "reasoning about a universal (relative or absolute) nature of things" eg. knowing that fire always burns (=relative nature) VS. knowing emptiness of characteristics (=ultimate nature) (OR, for example, in terms of skandhas, establishing the way that the skandhas are *universally*, which explains why they have that nature that they do, why the earth element universally has the essential characteristic of hardness that it does, etc.)
 4. Reasoning of valid proof (*tépa drubpe rigpa; 'thad pa sgrub pa'i rigs pa; upapattisādhanayukti*) can also be translated "reasoning that establishes things correctly" (OR, for example, in terms of skandhas, proving that the skandhas are impermanent, suffering, empty, etc. using direct perception, inference, and authoritative scriptural words.)
 1. Reasoning of valid proof - One's own internal reasoning that correctly establishes the facts **for oneself**
 2. Reasoning of valid proof - A formal argument utilizing reasoning that correctly establishes the facts **for others**

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

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

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

Chöjen thun nam tu drup pa (*chos can mthun nam du sgrub pa*) = establishing agreement (between two parties) about the subject, i.e. the observed evidence and terms must be agreed upon before debating or discussing inferences about that subject

Tog gé rigpa = (purely) conceptual reasoning (by a logician)

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

Möpé chöpé sa = beginning stages as aspiring bodhisattva, i.e. path of accumulation and path of preliminary practice

Paksam gyi shing = wish-fulfilling tree

Rigpa tsepep = “awareness comes to fullness” -- among Four Visions in Dzogchen, this is third

Chönyi zed sa = dissolution of phenomena -- among Four Visions in Dzogchen, this is fourth

Nam jé ta-mi-de-pa = no difference in being within meditation periods or being in-between meditation periods, i.e. no difference between meditation and non-meditation

Sunday, Oct 11, morning Talk #9

Two faces of the two-faced lion are:

Uma = Middle Way

Tsema = Valid Cognition

Rangrig ngonsum = self-aware direct perception

1. Ngonsum tsema = direct perception that is valid cognition
2. Jepak tsema = inferential valid cognition
3. Lung gi tsema = valid cognition based on scripture

Rigpa (rigs pa) = logic, reasoning. NOTE: not the same word as “awareness” (rigpa)

1. Chawa chépé rigpa (*bya ba byed pa'i rigs pa; kāryakāraṇayukti*) = Reasoning of causal efficacy/power, Eg. studying what causes produce as effects
2. Döpé rigpa (*ltos pa'i rigs pa; apekṣāyukti*) = Reasoning of dependency. Eg. what does the tornado depend on, what can we do to prevent
3. Chönyi kyi rigpa (*chos nyid kyi rigs pa; dharmatāyukti*) = Reasoning of the nature, Eg. establishing the inherent properties that something has (as relative nature), or establishing the ultimate nature
4. Tépa drubpé rigpa (*'thad pa sgrub pa'i rigs pa; upapattisādhanayukti*) = Reasoning of valid proof, i.e. accurate reasoning in one's own mind and as presented to others through arguments or presentations

Three Modes of a Proper Sign within a Formal Statement of an Argument:

“Sound (subject) is an impermanent thing (predicate/ property to be proven), because it is produced (sign/reason).”

1. Chogchö (*phyog chos; pakṣadharmatā*) = “presence of the sign within the sphere of the subject,” eg. sound is produced, i.e. being produced is a quality of sound
 1. In Aristotelian logic, this is called “minor premise”
2. Jekhyab (*rjes khyab; anvayavyāpti*) = “Positive pervasion,” eg. whatever is produced is necessarily an impermanent thing
 1. In Aristotelian logic, this is called “major premise”
3. Dogkhyab (*ldog khyab; vyatirekavyāpti*) = “Counterpervasion,” eg. whatever is not an impermanent thing is necessarily not produced
 1. In Aristotelian logic, this is called “contrapositive”

Togpé tagpa (*rtog pa'i btags pa*) = conceptually imputed (world)

Döpé rigpa (*ltoṣ pa'i rigs pa*) = Reasoning of dependency, eg. not examining which rice is healthier

Tsémé druppé gyumtsen = a reason that is proved through valid cognition

Shenjé (*gzhan 'byed*) = discrimination, discernment, ability to differentiate things

The words that VDKR just mentioned are all above- different types of valid cognitions, reasonings, etc.

Jégom (*spyad sgom*) = analytical meditation

Jog-gom (*'jog sgom*) = resting meditation (the second type of meditation, the Tibetan word was not mentioned by VDKR here)

Sunday, Oct 11, afternoon Talk #10

Gyu chawa ché pé rig pa = reasoning of causal efficacy regards the “cause”

Tokpa (*rtog pa; vikalpa*) = mindset, thought

Dom = overview

Six Types of Cause (gyu; rgyu) p. 57 Tibetan pecha

1. Ché gyu (*byed rgyu*) = active cause (note that in Rinpoche’s dialect, pronounced “sé gyu”)
2. Lenchik gi gyu (*lhan cig 'byung ba'i rgyu*) = coarsening cause
3. Kal nyam gyi gyu (*skal mnyam*) = equal status cause
4. Tsung den gyi gyu (*mtshungs par ldan pa'i rgyu*) = concurrent cause
5. Kun tu drö gyu (*kun tu 'gro'i rgyu*) = omnipresent cause
6. Nam min gyi gyu (*nam smin gyi rgyu*) = ripening cause

NOTE: VDKR mis-spoke the Tibetan equivalents for some of the English translations

Gyu (rgyu) = cause

Gyun (rgyun) = continuum

Tsosem = primary mind, eg. desire with subsidiaries

Semjung = concomitant mental formations (Note that in Rinpoche's dialect, pronounced "sem sung")

Sönam kyi lé = meritorious deed

Sönam mayinpé lé = non-meritorious deed

Kalnyam = equal status cause (see above)

Chörab tu nampar chépe shérab (*chos rab tu nam par spyad pa'i shes rab*) = the wisdom / discernment that accurately investigates phenomena ... (mentioned in previous talk)

NOTE: ENGLISH TRANSLATION IN BOOK DOES NOT FOLLOW THE TIBETAN ORDER (which is standard for all Abhidharma texts)... it flips the conditions and the effects. VDKR is not lost, the book is ;-)

Five Types of Effects

1. Nam min drébu (*nam smin 'bras bu*) = Ripened effect
2. Dakpö drébu (*bdag po'i 'bras bu*) = Ruling Effect
3. Gyutun gyi drébu (*rgyu mthun gyi 'bras bu*) = Effect that Corresponds to its Cause (also translated as the effect which is "Effect Similar to its cause")
4. Kyébu chépe drébu (*skye bu byed pa'i 'bras bu*) = Effect of Personal Activity
5. Tralwé drébu (*bral ba'i 'bras bu*) = Effect of Separation

(THREE THINGS VDKR MENTIONS ARE IN NOTES of PREVIOUS TALK...ABOVE)

I. Né (*gnas*) = place (where you are born)

li. Dön (*don*) = mind and its mental objects (in that birth)

lii. Lü (*lus*) = body (connected to that mind)

Four types of Conditions

1. Gyü kyen (*rgyu'i rkyen*) = Causal condition
2. Tsung pa te ma tak kyen (*mtshungs pa de ma thag rkyen*) = Similar, Immediate Condition
3. Mik kyen (*dmigs rkyen*) = Observed Object Condition
4. Dag kyen (*bdag rkyen*) = Ruling Condition

Langcha = thing to get

Dorcha = thing to get rid of

Ngé = coherent

Ngé mayinpa = incoherent

Dzélyö = material substance, i.e. something that exists and function as a substance, eg. glass

Takyö = no material substance, i.e. something that exists only as a designation, eg. barren women's daughter.

Pungpo = heaps, skandhas aggregates

Dragondréndzin gi togché gyi yi = a mind that is conflating the name (or mental image) with the thing itself

Donchi = generic image content

Togmé = nonconceptual

Yömé chen go = from the perspective of whether effect exists or not at the time of the cause