



COURSE XIII
The Art of Reasoning

Answer Key, Class One

1) Give the Sanskrit and English names for the classical Indian treatise which forms the basis for the Buddhist art of reasoning and perceptual theory; also list its author and his approximate date. (Tibetan track in Tibetan.)

**The *Commentary on Valid Perception (Pramana Varttika, Tsema Namdrel)*
of Master Dharmakirti (about 650 AD).**

ཚད་མ་རྣམ་འགྲེལ།

tsema namdrel

ལོཔོན་ཅུག་ལྷོ་གྲུབ་པ།

loppon chukyi drakpa

2) Name the principal Tibetan monastic textbook that we will use in our study of formal logic and other important topics found in the original treatise; also list its author and his dates. (Tibetan track in Tibetan.)

**The "*Key to the Logic Machine,*" by Purbuchok Jampa Tsultrim Gyatso
(1825-1901), a tutor to the Thirteenth Dalai Lama.**

རིགས་ལམ་འཕུལ་གྱི་ལྷེ་ལྷོ་མིག།

riklam trulgyi deumik

ཕུར་བུ་ལྷོ་ག་བྲམས་པ་རྩུལ་བྲིམས་རྒྱ་མཚོ།

purbuchok jampa tsultrim gyatso

3) Give the two expressions used to describe, respectively, disciples of poor intellectual and spiritual capacity, and disciples of high intellectual and spiritual capacity. (Tibetan track in Tibetan.)

a) Disciples of poor intellectual and spiritual capacity are called "Those who follow because of their faith"

དབང་རྣལ་དད་པའི་ཇེས་འབྲང་།

wangtul depay jedrang

b) Disciples of high intellectual and spiritual capacity are called "Those who follow because of their reasoning"

དབང་རྣོན་རིགས་པའི་ཇེས་འབྲང་།

wangnun rikpay jedrang

4) Give a positive reason why we should study the Buddhist art of reasoning, and then quote a verse from a famous Tibetan pandit to back up your statement. (Tibetan track in Tibetan.)

We should first study the Buddhist art of reasoning because this is the best way to keep the teachings of Lord Buddha safe in the world; that is, it is best to accept the ideas of Buddhism only when they seem logical to you. As the Sakya Pandit, Kunga Gyeltsen (1182-1251), has said:

**Suppose a person comes to understand
The scriptural tradition for how to reason:
This art of proving or disproving things.
A master like this is a person who keeps
The teachings of the totally enlightened
Buddhas safe here in the world.**

།དེ་ལྟ་སྐྱབ་དང་སྐྱུན་འབྲེན་གྱི།
 །རིགས་པའི་གཞུང་ལུགས་གང་གིས་ཤེས།
 །མཁས་པ་དེ་ནི་རྫོགས་པ་ཡི།
 །སངས་རྒྱས་ཀྱི་ནི་བསྟན་པ་འཇིན།

deta drupdang sunjin gyi
rikpay shungluk gang gi shey
kepa deni dzokpa yi
sanggye kyi ni tenpa dzin

5) State a negative reason why we should study the Buddhist art of reasoning, and then give a quotation from Lord Buddha himself to back up your statement. (Tibetan track in Tibetan.)

We should study the Buddhist art of reasoning because, with this knowledge, we will be able to avoid the grave karmic mistake of judging others on their appearances. As Lord Buddha has said,

Only I, or someone like me, is able to judge another person. No other person should ever judge another, for they will surely fall.

ངའམ་ང་དང་འདྲ་བས་གང་ཟག་གི་ཚོད་བཟུང་གི་གང་ཟག་
 གིས་གང་ཟག་གི་ཚོད་མི་བཟུང་སྟེ། ཉམས་པར་གྱུར་ཏེ།

nga'am dang drawe gangsak gi tsu zung gi, gangsak gyi
gangsak gyi tsu misung te, nyampar gyur tare

6) Give the definition of a reason. (Tibetan track in Tibetan.)

The definition of a reason is: "Anything put forth as a reason."

རྟགས་སུ་བཀོད་པ། རྟགས་ཀྱི་མཚན་ཉིད།
tak su kupa, tak kyi tsemnyi



COURSE XIII
The Art of Reasoning

Answer Key, Class Two

1) Give the definition of an existing thing in Buddhist logic. (Tibetan track in Tibetan.)

The definition of an existing thing is "Anything which can be perceived with a valid perception."

ཚད་མས་དམིགས་པ་ཡོད་པའི་མཚན་ཉིད།

tseme mikpa yupay tsennyi

2) Name, define, and give one example each of the two most common categories into which all existing things are divided. (Tibetan track in Tibetan.)

a) Unchanging things, each of which are defined as "one object which is both a thing and which is not such that it only lasts for a moment"; classical examples would be empty space or emptiness.

རྟག་པ། ཚོས་དང་སྐད་ཅིག་མ་མ་ཡིན་པའི་གཞི་མཐུན་པ།

takpa, chu dang kechikma mayin payshi tunpa

ནམ་མཁའ། ལྗོང་པ་ཉིད།

namka, tongpa nyi

b) Changing things, each of which are defined as "anything that lasts only for a moment"; classical examples would be a pillar or a water pitcher.

མི་རྟག་པ། སྐད་ཅིག་མ།

mitakpa, kechikma

ཀ་བ། བུམ་པ།

kawa, bumpa

3) Why is it often incorrect to translate the word *mitakpa* (Tibetan: *mi-rtag-pa*; Sanskrit: *anitya*) as "impermanent"?

The English word "impermanent," in its current usage, denotes something which is going to end, and not last forever; whereas "permanent" denotes something that will not end or break. The point of the Tibetan and Sanskrit words however is to denote something which changes from instant to instant: something fleeting or transitory. In fact, the definition of *mitakpa* is "something that only lasts for a moment."

Conversely, things which are *takpa* (the opposite of *mitakpa*) are not necessarily things that go on forever. The emptiness of a cup, for example, goes out of existence when the cup breaks, and came into existence when the cup was made, since it is simply the fact that the cup has no nature of its own. We *do not* though say that emptiness starts or stops, since this implies variability, and the point of things which are *mitakpa* is that they never change—their quality of being is perfectly constant and consistent: nothing is ever more or less than completely and purely empty of any nature of its own, for example.

We should note finally though that, in some of its usages, the word *mitakpa* is properly translated as impermanent, such as in the common lam-rim expression *chiwa mitakpa*: impermanence in the form of death.

4) Give the definition of a "working thing," which is totally synonymous with "changing thing." (Tibetan track in Tibetan.)

The definition of a working thing is: "Anything which performs a function."

དོན་བྱེད་རྣམ་པ། དངོས་པོའི་མཚན་ཉིད།

dunje nupa, *ngupuy tsennyi*

5) Give the three different kinds of working things, their definitions, and a classical example of each one. (Tibetan track in Tibetan.)

a) Physical things, defined as "anything you can show as a physical thing"; an example would be heat.

གཟུགས་སུ་རུང་བ། གཟུགས་ཀྱི་མཚན་ཉིད།

suk su rungwa, suk kyi tsennyi

ཚ་བའི་རིག་བྱ།

tsaway rekja

- b) Mental things, defined as "anything which is both invisible and aware"; an example would be happiness or wisdom.

གསལ་ཞིང་རིག་པ། ཤེས་པའི་མཚན་ཉིད།

sel shing rikpa, shepay tsennyi

བདེ་བ། ཡི་ཤེས།

dewa, yeshe

- c) Active things which are neither matter nor mind, defined as "any produced thing which is neither matter nor mind"; an example would be a person, which *has* both a physical form and a mind, but which *is* neither, and yet still changes.

ལྷན་མིན་འདུ་བྱེད། བེམ་ཤེས་གང་རུང་མ་ཡིན་པའི་འདུ་བྱས།

denmin duje, bem she gangrung mayinpay duje

གང་ཟག

gangsak

- 6) How does the description of ultimate reality in the system of the Buddhist logic schools differ from its description in the highest school of Buddhism, the Prasangka group of Madhyamika (Middle-Way) philosophers?

Those of the logic schools believe that something belongs to ultimate reality when it can, in a very real way, perform a function. The Madhyamika say that the only example of ultimate or higher reality is emptiness itself.



COURSE XIII
The Art of Reasoning

Answer Key, Class Three

1) Name, define, and give one classic example each of the three nominal divisions of "things that are general." (Tibetan track name and give example in Tibetan, but define in English.)

- a) A "general as far as types," otherwise known as a "quality." Defined as "that existing thing which subsumes the multiple things which are of its type." Classical example: "knowable things."

རིགས་སྤྱི།

rik chi

ཤེས་བྱ།

sheja

- b) A "general as far as objects," otherwise known as an "actual mental image." The one for a water pitcher is defined as "that element which is imputed to be the water pitcher, but which is not: that thing which appears to be the water pitcher to the conceptual state of mind which is perceiving a water pitcher, but which is however not the water pitcher." Classical example: "The appearance, to the second instant of a conceptual state of mind which is perceiving a water pitcher, of the opposite of all that is not the water pitcher of the second instant."

དོན་སྤྱི།

dun chi

བུམ་འཛོལ་རྟོག་པ་སྐད་ཅིག་མ་གཉིས་པ་ལ་བུམ་པ་སྐད་ཅིག་གཉིས་པ་མ་

ཡིན་པ་ལས་ལོག་པར་སྣང་བ་དེ་དེ་ཡིན་པའི་ཕྱིར།

bumdzin tokpa kechikma nyipa la bumpa kechik nyipa mayinpa le lokpar nangwa de de yinpay chir

- c) A "general as far as a collection of parts." Defined as "a gross physical object which is composed of its multiple parts." Classic example: a water pitcher.

ཚོགས་སྤྱི།

tsok chi

བུམ་པ།

bumpa

- 2) Why is the study of "quality and characteristic" vital for those who wish to see emptiness directly?

The study of a "general as far as types" and a "general as far as objects" allows us to understand that, when we perceive something, we do so actually by perceiving a mental object and mistaking it for the actual object. This mental object is forced upon us by our past karma. An actual object that existed independent of this process doesn't exist, and its absence is what emptiness is. By realizing directly how we perceive objects through mental images, we realize what the ultimate meaning of "dependent origination" is. This realization occurs during the final hours before seeing emptiness directly, at the "supreme object" stage of the path of preparation.

- 3) Can one thing be both a quality and characteristic of a quality?

Yes; an example would be "working things," which is a quality of which a water pitcher is characteristic, and yet also characteristic itself of the quality "knowable things."

- 4) What are three criteria that make a water pitcher characteristic of the quality "working thing"? (Tibetan track in Tibetan.)

- a) It is a working thing.

བྱུང་དངོས་པོ་ཡིན།

kyu ngupo yin

- b) It shares a relationship with "working thing" such that to be it is to automatically be a working thing.

ཁྱེད་དངོས་པོ་དང་བདག་གཅིག་ཏུ་འབྲེལ།

kyu ngupo dang dakchik tu drel

- c) There exist multiple other objects which are both not it, but still a working thing.

ཁྱེད་མ་ཡིན་ཞིང་དངོས་པོ་ཡང་ཡིན་པའི་གཞི་མཐུན་པ་དུ་མ་གྲུབ།

kyu mayin shing ngupo yang yinpay shi thunpa дума drup

- 5) Is "sound is a changing thing" a changing thing or an unchanging thing? Explain why.

"Sound is a changing thing" is itself an unchanging thing, because it is a fact or truth which never varies.

- 6) When we say "group of similar cases" in a logical statement, what are these cases similar to? (Tibetan track give the name of the field, and then answer, in Tibetan.)

The "group of similar cases" consists of objects which are similar to the quality to be proven.

མཐུན་ཕྱོགས།

tun chok

བསྐྱབ་བྱའི་ཚོས།

drupjay chu

7) What are three ways in which parts of the group of dissimilar cases would be dissimilar to "changing thing" in the proof that sounds are changing things because they are things which are made? Describe and give one example of each. (Tibetan track in Tibetan.)

- a) They could be dissimilar in that they don't exist. Example: the horns on a rabbit's head.

མེད་པ་མི་མཐུན་ཕྱོགས།

mepa mitun chok

རི་བོང་གི་རྒ།

ri bong gi ra

- b) They could be dissimilar in that they are something else. Example: all knowable things.

གཞན་པ་མི་མཐུན་ཕྱོགས།

shen pa mitun chok

ཤེས་བྱ།

sheja

- c) They could be dissimilar in that they are something directly contradictory. Example: unchanging things.

འགལ་བ་མི་མཐུན་ཕྱོགས།

gelwa mitun chok

རྟག་པ།

takpa



COURSE XIII
The Art of Reasoning

Answer Key, Class Four

1) Give the definition of a cause. (Tibetan track in Tibetan.)

The definition of a cause is "Anything which brings about something else."

སྐྱེད་བྱེད། རྒྱུའི་མཚན་ཉིད།
kyeje, gyuy tsen nyi

2) "Cause" is one of three words that all refer to the same thing. Give the other two. (Tibetan track in Tibetan.)

a) "Result"

འབྲས་བུ།
drebu

b) "Working thing"

དངོས་པོ།
ngupo

3) In the reading for this class, causes were divided in two different ways. Give them both. (Tibetan track in Tibetan.)

a) Into direct and indirect causes.

དངོས་རྒྱུ།
ngu gyu

བརྒྱུད་རྒྱུ།
gyu gyu

b) Into material causes and contributing factors.

ཉེར་ལེན་གྱི་རྒྱུ།
nyerlen gyi gyu

ལྷན་ཅིག་བྱེད་རྒྱུ།
hlenchik jekyen

4) Give the definition of a material cause, and state an important application of this kind of cause. (Tibetan track in Tibetan.)

The definition of a material cause is, "Anything that brings about a working thing primarily as a continuation of the same material."

རང་གི་རྒྱུས་རྒྱུན་དུ་གཙོ་བོར་སྐྱེད་བྱེད།
rang gi dzegyun du tsowor kyeje

This cause is important in the proof of future lives, since it is used to show that only a past instance of mind could have brought about our current instance of mind.

5) Give the definition of a result. (Tibetan track in Tibetan.)

The definition of a result is "Something which is brought about."

བསྐྱེད་བྱ། འབྲས་བུའི་མཚན་ཉིད།
kyeja, drebuy tsennyi

6) Give the definition of a correct reason. (Tibetan track in Tibetan.)

The definition of a correct reason is "A reason where the three relationships hold."

ཚུལ་གསུམ་ཡིན་པ།

tsulsum yinpa,

རྟགས་ཡང་དག་གི་མཚན་ཉིད།

tak yangdak gi tsennyi

7) Give the names of the three relationships that hold with a correct reason, and state them in a simplified manner for the logical statement, "Consider sound; it's a changing thing; because it's a thing which is made."

a) The relationship between the reason and the subject. In this proof it could be simply stated as, "Sound is a thing which is made."

ཕྱོགས་ཚོས།

chok chu,

སྒྲ་བྱས་པ།

dra jepa

b) The positive necessity between the reason and the quality to be proven. In this proof it could be simply stated as "If something is a thing which is made, it must be a changing thing."

ཇེས་བྱུབ།

je kyap,

བྱས་ན་མི་རྟག་པས་བྱུབ།

je na mitakpe kyap

c) The negative necessity between the reason and the quality to be proven. In this proof it could be simply stated as, "If something is not a changing thing, it cannot be a thing which is made."

ལྡོག་བྱུབ།

dok kyap,

རྟག་ན་མ་སྒྲ་བས་བྱུབ།

tak na ma jepe kyap



COURSE XIII
The Art of Reasoning

Answer Key, Class Five

1) Give the definition of an object, and two other terms that are synonymous to "object."
(Tibetan track in Tibetan.)

"Anything which is apprehended by a valid perception" is the definition of an "object."

ཚད་མས་གཞལ་བར་བྱ་བ། ཡུལ་གྱི་མཚན་ཉིད།
tseme shelwar jawa, yul gyi tsennyi

"Objects" and "existing objects," and "objects apprehended by the mind" all refer to the same thing.

ཡུལ་དང་ཡོད་པ་དང་གཞལ་བྱ་རྣམས་དོན་གཅིག།
yul dang yupa dang shelja nam dunchik

2) Give the two broad divisions of all objects of the mind. (Tibetan track in Tibetan.)

Working things and unchanging things.

དངོས་པོ་དང་རྟག་པ་གཉིས།
ngupo dang takpa nyi

3) Give the five broad divisions of working things. (Tibetan track in Tibetan.)

These are the five heaps—parts of a person which contain many different parts:

ཕུང་པོ་ལྔ།
pungpo nga

a) The heap of physical matter

གཟུགས་ཀྱི་སྤང་པོ།

suk kyi pungpo

b) The heap of feeling

ཚོར་བའི་སྤང་པོ།

tsorway pungpo

c) The heap of discrimination

འདུ་ཤེས་ཀྱི་སྤང་པོ།

dushe kyi pungpo

d) The heap of other factors

འདུ་བྱེད་ཀྱི་སྤང་པོ།

duje kyi pungpo

e) The heap of consciousness

རྣམ་ཤེས་ཀྱི་སྤང་པོ།

namshe kyi pungpo

4) Give the two broad divisions of the heap of physical matter. (Tibetan track in Tibetan.)

a) Outer physical matter

ཕྱིའི་གཟུགས།

chiy suk

b) Inner physical matter

ནང་གི་གཟུགས།

nang gi suk

5) Give the definition of a subject. (Tibetan track in Tibetan.)

The definition of a subject is "Any existing thing which engages in its object."

རང་ཡུལ་ལ་འཇུག་པའི་ཚོས།

rang yul la jukpay chu,

ཡུལ་ཅན་གྱི་མཚན་ཉིད།

yulchen gyi tsennyi

6) Name three different kinds of subjects, and give an example of each. (Tibetan track in Tibetan.)

a) States of mind acting as subjects; an example would be jealousy.

ཤེས་པར་གྱུར་པའི་ཡུལ་ཅན།

shepar gyurpay yulchen

སྤྲུག་དོག།

trakdok

b) Types of physical matter acting as subjects; an example would be the eye sense power

གཟུགས་སུ་གྱུར་པའི་ཡུལ་ཅན།

suk su gyurpay yulchen

མིག་གི་དབང་པོ།

mik gi wangpo

- c) Things which are neither mind nor matter, and are acting as subjects;
an example would be a person

ལྡན་མིན་འདུ་བྱེད་དུ་གྱུར་པའི་ཡུལ་ཅན།

denmin duje du gyurpey yulchen

གང་ཟག

gangsak

- 7) Name the two broad categories of mental things accepted by the Buddhist logic schools, but not by the Consequence School of the Middle-Way group. (Tibetan track in Tibetan.)

Mental things that are aware of themselves, and mental things that are aware of other things.

རང་རིག

rangrik

གཞན་རིག

shenrik

- 8) Name the two broad categories of mental things that are aware of other things. (Tibetan track in Tibetan.)

Mind and mental functions.

སེམས་སེམས་བྱུང་།

semsem jung

- 9) According to the Buddhist logic schools, how many mental functions are there? How many according to the Higher Knowledge (Abhidharma) school?

According to this school, 51; according to the Higher Knowledge (Abhidharma) school, 46.

10) Mental things can also be divided into perceptions which are valid and those which are not. Give the definition of a valid perception according to the Buddhist logic schools. (Tibetan track in Tibetan, and also name the two divisions in Tibetan.)

The definition is: "A fresh, unmistaken perception". In Tibetan, the two perceptions which are valid and not valid are called *tsema* and *tsemin gyi lo*.

གསར་དུ་མི་བསྐྱེ་བའི་རིག་པ།

sardu miluway rikpa

ཚད་མ། ཚད་མིན་གྱི་སྒོ།

tsema, tsemin gyi lo

11) Name the two kinds of valid perception. (Tibetan track in Tibetan.)

Direct valid perception and conceptual valid perception.

མངོན་སུམ་ཚད་མ།

ngunsum tsema

རྗེས་དཔག་ཚད་མ།

jepak tsema

12) Name three types of conceptual valid perception, and give an example of each. (Tibetan track in Tibetan.)

a) Conceptual valid perception based on deduction; an example would be the perception that sound is a changing thing, based on deduction.

དངོས་སྣོབས་རྗེས་དཔག

ngutop jepak

- b) **Conceptual valid perception based on convention; an example would be the perception that "home for the rabbit" means "moon," based on convention.**

གྲགས་པའི་ཇིས་དཔག

drakpay jepak

- c) **Conceptual valid perception based on reasoned belief; an example would be the perception that something is true because it has been stated by a source known to be authoritative.**

ཡིད་ཆེས་ཇིས་དཔག

yiche jepak

13) Name the three categories of correct reasons we get when we divide correct reasons by their basic nature. (Tibetan track in Tibetan.)

- a) **A correct reason which involves a result.**

འབྲས་ཏྟགས་ཡང་དག

dretak yangdak

- b) **A correct reason which involves a nature.**

རང་བཞིན་གྱི་ཏྟགས་ཡང་དག

rangshin gyi tak yangdak

- c) **A correct reason which involves an absence.**

མ་དམིགས་པའི་ཏྟགས་ཡང་དག

mamikpay tak yangdak

14) Give an example of a logical statement with a correct reason that involves a result.
(Tibetan track in Tibetan.)

**Consider a mountain pass where there is a cloud of smoke.
There must be a fire there,
Because there is smoke there.**

དུ་ལྷན་གྱི་ལ་ལ་ཚོས་ཅན།

མི་ཡོད་དེ།

དུ་བ་ཡོད་པའི་ཕྱིར།

duden gyi la la chuchen

meyu de

duwa yupay chir



COURSE XIII
The Art of Reasoning

Answer Key, Class Six

1) Give the definition of a negative thing. (Tibetan track in Tibetan, also giving the Tibetan word for "negative thing.")

The definition of a negative thing is: "A thing which must be perceived by the state of mind which perceives it directly through a process of eliminating, directly, that which it denies."

རང་དངོས་སུ་རྟོགས་པའི་སྣོད་རང་གི་དགག་བྱ་དངོས་སུ་བཅད་ནས་རྟོགས་
དགོས་པའི་ཚོས།

rang ngu su tokpay lu rang gi gakja ngu su che ne tok gupay chu

2) Give the two kinds of negative things, and an example of each. (Tibetan track in Tibetan.)

Things that are negative in the sense of not being something (*mayin gak*), and things that are negative in the sense of being the absence of something (*me gak*). An example of the first is the fact that sound is changing (implying that it is not unchanging). Examples of the second are space and emptiness.

མ་ཡིན་དགག་

mayin gak

སྒྲ་མི་རྟོག་པ།

dra mitakpa

མེད་དགག་

me gak

ནམ་མཁའ།

namka

སྟོང་པ་ཉིད།

tongnyi

3) State a general description of something which is negative in the sense of not being something, and give a typical example.

It should be a negative thing where the wording used to express it implies something else—either another negative in the sense of not being something, or a positive—incidental to denying what it denies.

A typical example would be, "John Smith, who is chubby, does not eat during the day."

4) Give one example from deceptive reality, and one example from ultimate reality, to prove the fact that the expression used for the name of a negative need not necessarily contain any negative wording. (Tibetan track in Tibetan.)

Respective examples would be space and the true nature of things

ནམ་མཁའ།

namka

ཚེས་ཉིད།

chu-nyi

5) Give a typical example of a logical statement which includes a correct reason that utilizes a nature, and state generally what makes it such a reason.

Consider sound.

It is a changing thing,

Because it is a thing which is made.

སྒྲ་ཚེས་ཅན།

མི་དྲག་སྟེ།

བྱས་པའི་སྟེར།

dra chuchen

mitak te

jepay chir

Generally speaking, it is this kind of reason because to be it is to automatically be the explicit quality to be proven; that is, to be a thing which is made is automatically to be a changing thing.



COURSE XIII
The Art of Reasoning

Answer Key, Class Seven

1) State the two conditions that are required for two things to be in contradiction with each other. (Tibetan track in Tibetan.)

a) They must be separate or distinct from one another; this automatically implies, by the way, that they both exist.

ཐ་དད།

tade

b) They must be such that there is no one thing which can be both of them.

གཞི་མཐུན་མེད་པ།

shitun mepa

2) Name and give one example each of the two kinds of contradictions. (Tibetan track in Tibetan.)

a) Contradictory in the sense of being mutually exclusive. An example would be "working thing" and "a thing which does no work".

ཕན་ཚུན་སྤང་འགལ།

pentsun panggel

དངོས་པོ།

ngupo

དངོས་མེད།

ngume

- b) Contradictory in the sense of being diametrically opposed. An example would be a spiritual antidote and the negative personal quality which it allows you to eliminate.

ལྷན་ཅིག་མི་གནས་འགལ།

hlenchik mi-ne gel

གཉེན་པོ།

nyenpo

སྤང་བྱ།

pangja

- 3) Name and give one example each of the two types of relationships. (Tibetan track in Tibetan.)

- a) A relationship where to be one thing is to automatically be the other. An example would be a Chevy and cars, or else a water pitcher and the exclusion of all that is not a water pitcher.

བདག་གཅིག་གི་འབྲེལ་བ།

dakchik gi drelwa

བུམ་པ།

bumpa

བུམ་པའི་ལྗོན་པ།

bumpay dokpa

- b) A relationship where one thing came from another. An example would be a working thing in the moment after it, and the original working thing.

དེ་བྱུང་གི་འབྲེལ་བ།

dejung gi drelwa

དངོས་པོའི་ཕྱི་ལོགས་སུ་བྱུང་བ།

ngupoy chilok su jungwa

དངོས་པོ།

ngupo

4) Give three criteria that are required for two things to share a relationship where to be one is to automatically be the other. (Tibetan track in Tibetan.)

a) To be one must mean, automatically, to be the other.

བདག་ཉིད་གཅིག་པ།

daknyi chikpa

b) The two must be separate things.

ཐ་དད།

tade

c) If one ceased to exist, the other would have to cease to exist as well.

ཚེས་དེ་མེད་ན་ཁྱེད་མེད་དགོས།

chu de me na kyu me gu

5) Name the two types of correct reasons used to prove the absence of something. (Tibetan track in Tibetan.)

a) Correct reasons for the absence of something involving a thing which is imperceptible to the particular opponent.

མི་སྣང་བ་མ་དམིགས་པའི་རྟགས་ཡང་དག།

minangwa mamikpay tak yangdak

b) Correct reasons for the absence of something involving a thing which is perceptible to the particular opponent.

སྣང་རུང་མ་དམིགས་པའི་རྟགས་ཡང་དག།

nangrung mamikpay tak yangdak

6) What is the ultimate application of such a reason?

To prove to ourselves that, just because we may not perceive a particular good quality in another person, it does not prove that they lack this good quality.



COURSE XIII
The Art of Reasoning

Answer Key, Class Eight

1) Name the three qualities that must be present for something to be a definition.
(Tibetan track in Tibetan.)

a) Generally speaking, the thing should be a definition.

མྱེད་མཚན་ཉིད་ཡིན་པ།
chir tsennyi yinpa

b) It should apply to some definitive example for it.

རང་གི་མཚན་གཞིའི་སྟེང་དུ་གྲུབ་པ།
rang gi tsenshiy tengdu druppa

c) It should be a definition for nothing other than the thing it defines.

གཞན་གྱི་མཚན་ཉིད་མ་ཡིན་པ།
shen gyi tsennyi mayinpa

2) Name the two types of definitions. (Tibetan track in Tibetan.)

a) Definitions which disallow dissimilar types.

རིགས་མི་མཐུན་སེལ་བ།
rik mitun selwa

b) Definitions which disallow wrong ideas.

ལོ་ག་རྟོག་སེལ་བ།
loktok selwa

3) Give an example of a single definition which incorporates both kinds of definition, and explain the parts of it that function as each of the two kinds. (Tibetan track in Tibetan.)

An example would be the following, as a definition of direct, valid perception:

A state of mind which is (1) a fresh, unerring perception, and (2) which is free of conceptualization and also unmistaken.

གསར་དུ་མི་སྣུ་བའི་ཤེས་པ་གང་ཞིག

sardu miluway shepa gang shik

རྟོག་བྲལ་མ་འབྲུལ་བའི་ཤེས་པ།

tokdrel matrulway shepa

"Fresh and unerring" disallows the dissimilar type of a perception which is not valid. "Free of conceptualization" disallows the dissimilar type of valid perception which is deductive. "Unmistaken" disallows the wrong idea that a sense perception of two moons when there is really only one is a direct, valid perception. "Free of conceptualization" disallows the wrong idea that perceptions with conceptualization could be direct.

4) Give an example, in English, of a logical statement where the reason is used to prove the absence of something normally perceptible, and where the reason involves a cause.

**Consider the surface of a totally dark, nighttime ocean.
There is no smoke there,
Because there is no fire there.**



COURSE XIII
The Art of Reasoning

Answer Key, Class Nine

1) Name the three kinds of exclusion, and give an example of each. (Tibetan track in Tibetan.)

- a) An exclusion which is the objectification of a specific instance of a thing. An example would be would a working water pitcher considered from the point of view of being the reverse of all that it is not.

དོན་རང་མཚན་གྱི་གཞན་སེལ།

dun rangtsen gyi shensel

བུམ་པ་མ་ཡིན་པ་ལས་ལོག་པ།

bumpa mayinpa le lokpa

- b) The mental kind of exclusion for something. An example would be the image of something (whether it actually exists or not) that appears to a conceptualization.

སློའི་གཞན་སེལ།

loy shensel

རྟོག་པའི་སྣང་ཡུལ་དུ་གྱུར་པ།

tokpay nangyul du gyurpa

- c) The exclusion of a thing which is a negative thing involving the absence of the thing. An example would be the condition that a water pitcher has nothing about it which belongs to what is not a water pitcher.

མེད་དགག་གི་གཞན་སེལ།

megak gi shensel

བུམ་པ་མ་ཡིན་པས་སྟོང་པ།

bumpa mayinpe tongpa

- 2) Identify the mentioned elements in the following logical statement. (Tibetan track identify in Tibetan, and also name each of the elements.)

Consider sound.

སྒྲ་ཚེས་ཅན།

dra chu chen

It is a changing thing,

མི་རྟག་སྟེ།

mitak te

Because it is a made thing.

བྱས་པའི་ཕྱིར།

jepay chir

It is, for example, like a water pitcher.

དཔེར་ན་བུམ་པ་བཞིན།

perna bumpa shin

- (1) the subject: **sound**

སྒྲ།

dra,

ཚེས་ཅན།

chuchen

- (2) the assertion: **sound is a changing thing**

སྒྲ་མི་རྟག་པ།

dra mitakpa,

བསྐྱབ་བྱ།

drupja

(3) *the quality to be proven: being a changing thing*

མི་རྟག་པ། བསྐྱབ་བྱའི་ཚོས།
mitakpa, *drupjay chu*

(4) *the explicit form of the quality to be proven: being a changing thing*

མི་རྟག་པ། དངོས་ཀྱི་བསྐྱབ་བྱའི་ཚོས།
mitakpa, *ngu kyi drubjay chu*

(5) *an implicit form of the quality to be proven: being a thing which only lasts a moment*

སྐད་ཅིག་མ། ལྷགས་ཀྱི་བསྐྱབ་བྱའི་ཚོས།
kechikma, *shuk kyi drubjay chu*

(6) *the position denied: that sound could be an unchanging thing*

སྒྲ་རྟག་པ། དགག་བྱ།
dra takpa, *gakja*

(7) *the quality denied: being an unchanging thing*

རྟག་པ། དགག་བྱའི་ཚོས།
takpa, *gakjay chu*

(8) *the group of similar cases: all changing things*

མི་རྟག་པའི་ཚོས། མ་སྐྱུན་ཕྱོགས།
nitakpay chu, *tunchok*

(9) *a group of dissimilar cases: all unchanging things*

རྟག་པའི་ཚོས། མི་མཐུན་ཕྱོགས།
takpay chu, *mitunchok*

(10) *the reason: made thing*

བྱས་པ། རྟགས།
jepa, *tak*

(11) *the expression of the relationship between the subject and the reason: sound is a made thing*

སྒྲ་བྱས་པ། ཕྱོགས་ཚོས།
dra jepa, *chokchu*

(12) *the expression of the positive necessity between the reason and the quality to be proven: if something is a made thing it must be a changing thing*

བྱས་ན་མི་རྟག་པས་བྱུབ། རྗེས་བྱུབ།
jena mitakpe kyab, *jekyab*

(13) *the expression of the negative necessity between the reason and the quality to be proven: if something is not a changing thing it cannot be a made thing*

མི་རྟག་ན་མ་བྱས་པས་བྱུབ། ལྷོག་བྱུབ།
mitakna majepe kyab, *dok kyab*

(14) *the similar example: a water pitcher*

བུམ་པ། མཐུན་དཔེ།
bumpa, *tunpe*

3) Name the two types of correct reasons in the classification made according to correct opponent. (Tibetan track in Tibetan.)

a) Correct reasons to use in the context of oneself.

རང་དོན་སྐབས་ཀྱི་རྟགས་ཡང་དག

rangdun kab kyi tak yangdak

b) Correct reasons to use in the context of others.

གཞན་དོན་སྐབས་ཀྱི་རྟགས་ཡང་དག

shendun kab kyi tak yangdak



COURSE XIII
The Art of Reasoning

Answer Key, Class Ten

1) Give the general definitions for the past and the future, according to the part of the Sutrists School known as "Those Who Follow Logic." (Tibetan track in Tibetan.)

This is a trick question: there are no definitions of the past and future per se in this school, since—according to them—these two do not exist.

འདས་པ་དང་མ་འོངས་པ་མེད་པས།	དེའི་མཚན་ཉིད་མེད།
<i>depa dang maongpa mepe,</i>	<i>dey tsennyi me</i>

2) Give the definition, according to this school, of the past relative to the time of a particular object such as a water pitcher. (Tibetan track in Tibetan.)

The definition of the past relative to the time of a water pitcher is: "That which has both (1) already begun by the time of the water pitcher and (2) which has already stopped by the time of the water pitcher.

བུམ་པའི་དུས་སུ་སྐྱེས་ཟེན་པ་ཡང་ཡིན།

bumpay dusu kye sinpa yang yin

བུམ་པའི་དུས་སུ་དགགས་ཟེན་པ་ཡང་ཡིན་པའི་གཞི་མཐུན་པ།

bumpay dusu gak sinpa yang yinpay shitunpa

བུམ་པའི་དུས་སུ་འདས་པའི་མཚན་ཉིད།

bumpay dusu depay tsennyi

3) According to this same school, the following twelve terms are synonyms for one of the following: (1) the cause of a water pitcher; (2) the result of a water pitcher; (3) a changing thing. Write one of these three numbers next to each of the terms it best fits below.

___1___ that which is future for a water pitcher

___1___ that which is past by the time of a water pitcher

___2___ that which is future by the time of a water pitcher

___3___ a working thing

___3___ that which is in the process of ending

___2___ that which is past for a water pitcher

___3___ something which only lasts a moment

___2___ that which is future relative to a water pitcher

___3___ that which is approaching the past

___1___ that which is past relative to a water pitcher

___3___ that which is in the process of being destroyed

___3___ that which is approaching destruction

4) What do—generally speaking—all the following have in common, according to this school? "That which has stopped," "that which has been destroyed," "that which is about to begin," "that which is in the act of beginning," "that which is about to begin."

According to this school, none of these even exist.

5) Give two senses in which the Consequence group, the highest kind of Middle-Way school, says that the past is a working thing.

a) A past water pitcher for example is a water pitcher which has been destroyed. Everyone agrees that the destroying of a water pitcher must have its own causes and conditions that make it happen. It is contradictory then to say that the destruction or past thing which this destroying itself brings about could *not* have its own causes and conditions. It would be like saying the birth of a thing had its causes, but not the thing.

b) In the case of a karma, we can say that the karma produces a result, even when it is past. This is because, even though the original karma does not remain for millions of years until it produces its result, it does leave a karmic seed or *bakchak* in the person as this person is projected to exist by the person's own mind, under the influence of karma itself. This group says that the failure of all other Buddhist groups to accept that the past is a working thing—in the same way they accept that it is—is ultimately due to their failure to accept that nothing exists through any nature of its own.

6) Name the three general types of incorrect logical statements for particular proofs, and give an example of each. (Tibetan track in Tibetan.)

a) Contradictory reasons for a particular proof.

དེ་སྐྱབ་ཀྱི་འགལ་བའི་གཏན་ཚིགས།
de drup kyi gelway tentsik

Example:

Consider sound.
It is not a changing thing,
Because it is a made thing.

སྒྲ་ཚེས་ཅན། མི་དྲག་བ་མ་ཡིན་ཏེ། བྱས་བ་ཡིན་པའི་ཕྱིར།
dra chuchen, mitakpa mayin te, jepa yinpay chir

b) Indefinite reasons for a particular proof.

དེ་སྐྱབ་ཀྱི་མ་ངེས་པའི་གཏན་ཚིགས།
dedrup kyi ma-ngepay tentsik

Example:

Consider sound.
It is something you can hear,
Because it is a changing thing.

སྐྱ་ཚེས་ཅན། མཉན་བྱ་ཡིན་སྟེ། མི་རྟག་པའི་ཕྱིར།
dra chuchen, nyen ja yin te, mi takpay chir

c) Inaccurate reasons for a particular proof.

དེ་སྐྱབ་ཀྱི་མ་གྲུབ་པའི་གཏན་ཚིགས།
dedrup kyi madrupay tentsik

Example (one of seven):

Consider sound.
It is a changing thing,
Because it is sound.

སྐྱ་ཚེས་ཅན། མི་རྟག་སྟེ། སྐྱ་ཡིན་པའི་ཕྱིར།
dra chuchen, mitak te, dra yinpay chir