

Homage

From a Collected Topics text by Panchen Sonam Dragpa

Essence of the assembly of all the Conquerors in the ten directions,
Treasure of the mind of the Lord of Speech, root guru
Kelsang Gyatso, Mother, Lord of a Hundred Buddha Families,
Care for me without separation until awakening.

C: Dhih! The subject, in just the way Manjushri debated. It follows it is not that.
The ten directions cannot be posited.

D: Why?

C: It follows that the ten directions can be posited.

D: I accept.

C: Posit the ten directions.

D: The subjects, N, S, E, W, NE, SE, SW, NW, up & down.

C: It follows that the subjects, N, S, E, W, NE, SE, SW, NW, up & down are the ten directions.

D: I accept.

Debating a two-part statement

Statement: subject + predicate

1. Statements of qualities e.g. Red is a color.

2. Statements of pervasion e.g. Whatever is red is necessarily a color.

Reply: I accept/ Why

C: Dhih! The subject, in just the way Manjushri debated.

“Just as Manjushri stated subjects in order to overcome the wrong views and doubts of opponents, so I with a good mind will do also.”

C: X cannot be posited.

D: Why?

C: It follows that X can be posited.

D: I accept.

C: Posit X.

D: The subject, Y.

C: It follows that the subject, Y, is X.

D: I accept.

1. Definitions (page 477)

C: The definition of color cannot be posited.

D: Why?

C: It follows that the definition of color can be posited.

D: I accept.

C: Posit the definition of color.

D: The subject, that which is suitable to be a hue.

C: It follows that the subject, that which is suitable to be a hue, is the definition of color.

D: I accept.

2. Divisions

C: The divisions of color cannot be posited.

D: Why?

C: It follows that the divisions of color can be posited.

D: I accept.

C: Posit the divisions of color.

D: The subjects, the two, primary colors and secondary colors.

C: It follows that the subjects, the two, primary colors and secondary colors, are the divisions of color.

D: I accept.

Possible topics (page 203)

Primary colors: blue, yellow, white, red

Consciousnesses: sense, mental

Functioning things: forms, consciousnesses, abstract composites

3. Debating illustrations: that which serves as a basis for illustrating the appropriate definiendum by way of its definition.

C: An illustration of color cannot be posited.

D: Why?

C: It follows that an illustration of color can be posited.

D: I accept.

C: Posit an illustration of color.

D: The subject, red.

C: It follows that the subject, red, is an illustration of color.

D: I accept.

4. General Dharma topics

Two truths

Three principal aspects of the path

Four establishments of mindfulness

Five aggregates

Six root afflictions

Eight freedoms & ten fortunes

12 links of dependent origination

Debating a three-part statement

Statement: Subject + predicate + reason

1. Syllogism
2. Consequence [It follows that...]

Reply

I accept

The reason is not established

No pervasion

The pervasion is opposite

Giving a reason

C: The subject X is Y.

D: I accept.

C: The subject X is Y because.../ Give a reason...

D: [Gives reason]

C: It follows that the subject X is Y because ...

D: I accept.

C: The subject red is a color.

D: I accept.

C: The subject red is a color because.../ Give a reason...

D: Because it is suitable to be a hue.

C: It follows that the subject red is a color because it is suitable to be a hue.

D: I accept.

Debating two-part and three-part statements

C: The definition of color cannot be posited.

D: Why?

C: It follows that the definition of color can be posited.

D: I accept.

C: Posit the definition of color.

D: The subject, that which is suitable to be a hue.

C: It follows that the subject, that which is suitable to be a hue, is the definition of color.

D: I accept.

C: It follows that the subject, that which is suitable to be a hue, is the definition of color because?

D: Because it and color are ascertained as having the eight approaches of pervasion that exist between a definition and definiendum, and also it and color are established in the relationship of a definition and definiendum.

C: It follows that the subjects, that which is suitable to be a hue, and color do not have the eight approaches of pervasion.

D: Why?

C: It follows that the subjects, that which is suitable to be a hue and color do have the eight approaches of pervasion.

D: I accept.

C: Posit them.

D: Whatever is suitable to be a hue is necessarily a color.

Whatever is a color is necessarily suitable to be a hue.

Whatever is not suitable to be a hue is necessarily not a color.

Whatever is not a color is necessarily not suitable to be a hue.

If there is something suitable to be a hue, then there is necessarily a color.

If there is a color, then there is necessarily something suitable to be a hue.

If there is not something suitable to be a hue, then there is necessarily not a color.

If there is not a color, then there is necessarily not something suitable to be a hue.

Comparison of objects (MI)

Impermanent phenomena/ functioning things/ products/ composed phenomena/ ultimate truths/ specifically characterized phenomena

C: The two, X & Y, cannot be compared.

D: Why?

C: It follows that the two, X & Y, can be compared.

D: I accept.

C: Posit how the two, X & Y, compare.

D: They are mutually inclusive.

C: It follows that the two, X & Y, are mutually inclusive.

D: I accept.

C: It follows that the two, X & Y, are not mutually inclusive. The two, X & Y, are mutually inclusive because?

D: Because of (1) being different and (2) having all eight approaches of pervasion.

C: It follows that the two, X & Y, are different.

D: I accept.

C: The two, X & Y, are different because?

D: Because of (1) being existents and (2) not being one.

C: It follows that if the two (1) are existents and (2) are not one, then they are necessarily different.

D: I accept.

C: It follows that the two, X & Y, have all eight approaches of pervasion.

D: I accept.

C: The two, X & Y, have all eight approaches of pervasion because?

D: Because:

(1) Whatever is X is necessarily Y

(2) Whatever is Y is necessarily X

(3) Whatever is not X is necessarily not Y

(4) Whatever is not Y is necessarily not X

(5) If there is an X, then there necessarily is Y

(6) If there is Y, then there necessarily is X

(7) If there is not X, then there is necessarily not Y

(8) If there is not Y, then there is necessarily not X

C: It follows that if those eight are established, then X and Y necessarily have all eight approaches of pervasion.

D: I accept.

Comparison of objects (MX)

Permanent phenomena & impermanent phenomena

Conventional truths & ultimate truths

Forms & consciousnesses

C: The two, X & Y, cannot be compared.

D: Why?

C: It follows that the two, X & Y, can be compared.

D: I accept.

C: Posit how the two, X & Y, compare.

D: They are mutually exclusive.

C: It follows that the two, X & Y, are not mutually exclusive. The two, X & Y, are mutually exclusive because?

D: Because (1) they are different and (2) a common locus of the two is not possible.

C: It follows that the two, X & Y, are different.

D: I accept.

C: It follows that the two, X & Y are different because?

D: Because of being phenomena that are diverse.

C: It follows that for all phenomena that are diverse, they are necessarily different.

D: I accept.

C: It follows that a common locus of the two, X & Y, is not possible.

D: I accept.

C: A common locus of the two, X & Y, is not possible because?

D: Because (1) whatever is X is necessarily not Y, and (2) whatever is Y is necessarily not X.

C: It follows that if (1) whatever is X is necessarily not Y, and (2) whatever is Y is necessarily not X then a common locus of the two, X & Y, is not possible.

D: I accept.

Comparison of objects (3P) [e.g. color & form]

C: The two, X & Y, cannot be compared.

D: Why?

C: It follows that the two, X & Y, can be compared.

D: I accept.

C: Posit how the two, X & Y compare.

D: There are 3 possibilities.

Something that is both

C: It follows that there are not 3 possibilities. If something is X, it is necessarily not Y.

D: Why?

C: It follows that if it is X, it is not necessarily not Y.

D: I accept.

C: Posit something that is X & Y.

D: The subject...

C: Give a reason why the subject ... is X.

D: [Gives reason]

C: Give a reason why the subject ... is Y.

D: [Gives reason]

C: Which way does the pervasion go?

D: If it is X, it is necessarily Y, but if it is Y, it is not necessarily X.

Something that is Y but not X

C: It follows that if it is Y, it is necessarily X.

D: Why?

C: It follows that if it is Y, it is not necessarily X.

D: I accept.

C: Posit something that is Y but not X.

D: The subject...

C: Give a reason why the subject ... is Y.

D: [Gives reason]

C: Give a reason why the subject ... is not X.

D: [Gives reason]

Something that is neither

C: It follows that if it is not X, it is necessarily Y.

D: Why?

C: It follows that if it is not X, it is not necessarily Y.

D: I accept.

C: Posit something that is not X and not Y.

D: The subject...

C: Give a reason why the subject ... is not X.

D: [Gives reason]

C: Give a reason why the subject ... is not Y.

D: [Gives reason]

Comparison of objects (4P) [e.g. reliable cognizers & conceptual consciousnesses]

- C: The two, X & Y, cannot be compared.
D: Why?
C: It follows that the two, X & Y, can be compared.
D: I accept.
C: Posit how the two, X & Y compare.
D: There are 4 possibilities.

Something that is both

- C: It follows that there are not 4 possibilities. It follows that if it is X, it is necessarily not Y.
D: Why?
C: It follows that if it is X, it is not necessarily not Y.
D: I accept.
C: Posit something that is X & Y.
D: The subject...
C: Give a reason why the subject ... is X.
D: [Gives reason]
C: Give a reason why the subject ... is Y.
D: [Gives reason]

Something that is X but not Y

- C: It follows that if it is X, it is necessarily Y.
D: Why?
C: It follows that if it is X, it is not necessarily Y.
D: I accept.
C: Posit something that is X but not Y.
D: The subject...
C: Give a reason why the subject ... is X.
D: [Gives reason]
C: Give a reason why the subject ... is not Y.
D: [Gives reason]

Something that is Y but not X

- C: It follows that if it is Y, it is necessarily X.
D: Why?
C: It follows that if it is Y, it is not necessarily X.
D: I accept.
C: Posit something that is Y but not X.
D: The subject...
C: Give a reason why the subject ... is Y.
D: [Gives reason]
C: Give a reason why the subject ... is not X.
D: [Gives reason]

Something that is neither

C: It follows that if it is not X, it is necessarily Y.

D: Why?

C: It follows that if it is not X, it is not necessarily Y.

D: I accept.

C: Posit something that is not X and not Y.

D: The subject...

C: Give a reason why the subject ... is not X.

D: [Gives reason]

C: Give a reason why the subject ... is not Y.

D: [Gives reason]

C: Dhih! The subject, in just the way Manjushri debated. Whatever is a color is necessarily red. [false pervasion]

D: I accept.

C: It follows that the subject, the color of a white conch shell, is red.

D: Why?

C: Because of being a color. You asserted the pervasion. [The subject, the color of a white conch shell, is red because of being a color.]

D: The reason is not established.

C: It follows that the subject, the color of a white conch shell, is a color because of being white.

D: The reason is not established.

C: It follows that the subject, the color of a white conch shell, is white because of being one-with-(the color of a white conch shell).

D: I accept.

C: Tsha! It follows that the subject, the color of a white conch shell, is a color.

D: I accept.

C: It follows that the subject, the color of a white conch shell, is red because of being a color.

D: I accept.

C: It follows that the subject, the color of a white conch shell, is not red because of being white.

D: No pervasion.

C: It follows that whatever is white is necessarily not red because a common locus of the two, white and red, does not exist.

D: The reason is not established.

C: It follows that a common locus of the two, white and red, does not exist, because the two are mutually exclusive.

D: I accept.

C: Tsha! It follows that whatever is white is necessarily not red.

D: I accept.

C: Tsha! It follows that the subject, the color of a white conch shell, is not red.

D: I accept.

C: Tsha! It follows that the subject, the color of a white conch shell, is red because of being a color. You asserted the reason and the pervasion.

D: No pervasion.

C: It follows that whatever is a color is not necessarily red.

D: I accept.

C: Tsha! Tsha! Tsha!