

[The following selections consists of the Presentation of Definitions and the Things They Define (mTsan-mtson gyi rnam-bzhag), from An Explanation of the Elementary Path of Reasoning (Rigs-lam chung-gi rnam-par bshad-pa), by the Master Tutor Purbuchok Jampa Tsultrim Gyatso (1825-1901), who in his day held the position of Tutor to the Dalai Lama; ff. 33B-39A.]

GNYIS PA RANG LUGS LA, MTSAN BYA'I MTSAN NYID YOD DE, BTAGS YOD CHOS GSUM TSANG BA DE DE YIN PA'I PHYIR,

Here secondly is our own position. There is a definition of something defined, because it is the following:

A case where all three of the nominal qualities are present.

BTAGS YOD CHOS GSUM 'DREN TSUL YOD DE, SPYIR MTSAN BYA YIN PA, RANG GI MTSAN GZHI'I STENG DU GRUB PA, RANG GI MTSAN NYID GANG YIN PA GCIG PO DE LAS GZHAN PA GANG GI YANG MTSAN BYA MA YIN PA DANG GSUM 'DREN RIGS PA'I PHYIR,

There is a way of enumerating these three "nominal qualities," because the following is a correct list of the three:

- 1) Generally speaking, the thing should be something to be defined;
- 2) It should apply to some definitive example for it; and
- 3) It should be something defined only for whatever its definition is, and not for any other.

MTSAN NYID KYI MTSAN NYID YOD DE, RDZAS YOD CHOS GSUM TSANG BA DE DE YIN PA'I PHYIR,

There is a definition of a definition, because it is the following:

A case where all three of the material qualities are present.

RDZAS YOD KYI CHOS GSUM 'DREN TSUL YOD DE, SPYIR MTSAN NYID YIN PA, RANG GI MTSAN GZHI'I STENG DU GRUB PA, RANG GI MTSAN BYA GANG YIN PA DE LAS GZHAN PA GANG GI YANG MTSAN NYID MA YIN PA DANG GSUM PO DE 'DREN RIGS PA'I PHYIR,

There is a way of enumerating these three "material qualities," because the following is a correct list of the three:

- 1) Generally speaking, the thing should be a definition;
- 2) It should apply to some definitive example for it; and
- 3) It should be a definition for nothing other than the thing it defines.

DON BYED NUS PA'I MTSAN BYA'I MTSAN NYID YOD DE, DON BYED NUS PA'I BTAGS YOD CHOS GSUM TSANG BA DE DE YIN PA'I PHYIR,

There does exist a definition of what "that which performs a function" defines, because it is the following:

That case where all three of the nominal qualities pertaining to "that which performs a function" are present.

DNGOS PO'I MTSAN NYID KYI MTSAN NYID YOD DE, DNGOS PO'I RDZAS YOD CHOS GSUM TSANG BA DE DE YIN PA'I PHYIR,

There does exist a definition of the definition of a working thing, because it is the following:

That case where all three of the material qualities pertaining to "working thing" are present.

DON BYED NUS PA'I BTAGS YOD CHOS GSUM TSANG BA'I MTSAN GZHI'I MTSAN NYID YOD DE, DON BYED NUS PA'I BTAGS YOD CHOS GSUM TSANG BA'I DON BYED NUS PA DE DE YIN PA'I PHYIR,

There does exist a definition for a definitive example where all three of the nominal qualities for "that which performs a function" are present, because it is the following:

That case of "that which performs a function" where all three of the nominal qualities for "that which performs a function" are present.

DE'I MTSAN GZHI YOD DE, DNGOS PO DE DE YIN PA'I PHYIR,

There is a definitive example of such a thing, because a working thing would be one.

YANG NA MTSON BYA'I MTSAN NYID YOD DE, RNAM PAR BZHAG BYA CHOS GSUM TSANG BA DE DE YIN PA'I PHYIR,

There is an alternate definition for something to be defined, because it is the following:

A case where all three of the qualities for being establishing as something are present.

RNAM PAR BZHAG BYA'I CHOS GSUM 'DREN TSUL YOD DE, MTSON BYA YIN PA, RANG GI MTSAN NYID LAS GZHAN PA'I MTSON BYA MA YIN PA, MTSAN GZHIR GANG BZUNG BA LA SRID PA STE GSUM PO DE 'DREN RIGS PA'I PHYIR,

There is a way of enumerating these three qualities for being established as something, because the following is a correct list of the three:

- 1) The thing should be something to be defined;
- 2) It should not be something defined for any other definition than its definition; and
- 3) It should be possible with whatever we are considering a definitive example.

MTSAN NYID KYI MTSAN NYID YOD DE, RNAM PAR 'JOG BYED CHOS GSUM TSANG BA DE DE YIN PA'I PHYIR,

There is also such a definition for a definition, for it is the following:

A case where all three of the qualities for establishing something are present.

RNAM PAR 'JOG BYED KYI CHOS GSUM PO DE 'DREN TSUL YOD DE, MTSAN NYID YIN PA, RANG GI MTSON BYA LAS GZHAN PA'I MTSAN

NYID MA YIN PA, MTSAN GZHIR GANG BZUNG BA LA SRID PA STE
GSUM PO DE 'DREN RIGS PA'I PHYIR,

There is a way of enumerating these three qualities for establishing something,
because the following is a correct list of the three:

- 1) The thing should be a definition;
- 2) It should not be a definition for any object to be defined other
than the one it defines; and
- 3) It should be possible with whatever we are considering a
definitive example.

MTSAN GZHI'I MTSAN NYID YOD DE, MTSAN NYID KYI SKABS SU BAB
PA'I MTSON BYA MTSON PA'I GZHIR GYUR PA DE DE YIN PA'I PHYIR,

There is also such a definition for a definitive example, because it is the
following:

An example which typifies the object to be defined for the
particular definition in question.

DE YANG GZHI GCIG LA MTSON NA, DON BYED NUS PA'I MTSON BYA'I
MTSAN NYID YOD DE, DON BYED NUS PA'I RNAM PAR BZHAG BYA'I
CHOS GSUM TSANG BA DE DE YIN PA'I PHYIR,

We can illustrate these with a specific case. There is a definition for the object
defined by "that which performs a function," because it is the following:

A case where all three of the qualities for establishing something
through "that which performs a function" are present.

DON BYED NUS PA'I RNAM PAR BZHAG BYA'I CHOS GSUM 'DREN TSUL
YOD DE, DON BYED NUS PA'I MTSON BYA YIN PA, DON BYED NUS PA
LAS GZHAN PA'I CHOS GANG GI YANG MTSON BYA MA YIN PA, DON
BYED NUS PA'I MTSON BYA'I MTSAN GZHIR GANG BZUNG BA LA SRID
PA STE GSUM PO DE 'DREN RIGS PA'I PHYIR,

There is a way of enumerating these three qualities for being established as

something by "that which performs a function," because the following is a correct list of the three:

- 1) The thing should be something to be defined by "that which performs a function";
- 2) It should not be something defined for any other definition than "that which performs a function"; and
- 3) It should be possible with whatever we are considering a definitive example of the thing to be defined by "that which performs a function."

DNGOS PO'I MTSAN NYID KYI MTSAN NYID YOD DE, DNGOS PO'I RNAM PAR 'JOG BYED CHOS GSUM TSANG BA DE DE YIN PA'I PHYIR,

There is a definition for the definition of a working thing, for it is the following:

A case where all three of the qualities for establishing something as a working thing are present.

DNGOS PO'I RNAM PAR 'JOG BYED KYI CHOS GSUM 'DREN TSUL YOD DE, DNGOS PO'I MTSAN NYID YIN PA, DNGOS PO LAS GZHAN PA'I CHOS GANG GI YANG MTSAN NYID MA YIN PA, DNGOS PO'I MTSAN NYID KYI MTSAN GZHIR GANG BZUNG BA LA SRID PA STE GSUM PO DE 'DREN RIGS PA'I PHYIR,

There is a way of enumerating these three qualities for establishing something as a working thing, because the following is a correct list of the three:

- 1) The thing should be a definition for "working thing";
- 2) It should not be a definition for any object to be defined other than "working thing"; and
- 3) It should be possible with whatever we are considering a definitive example for the definition of a working thing.

DNGOS PO'I MTSAN GZHI'I MTSAN NYID YOD DE, DON BYED NUS PAS DNGOS PO MTSON PA'I GZHIR GYUR PA DE DE YIN PA'I PHYIR,

There is also such a definition for a definitive example of a working thing, because it is the following:

An example which typifies the working thing defined by "that which performs a function."

MTSAN GZHI YOD DE, BUM PA DE DE YIN PA'I PHYIR,

There does exist a definitive example, since a water pitcher would be one.

SPYIR MTSAN NYID LA DBYE NA GNYIS YOD DE, RIGS MI MTHUN DANG , LOG RTOG SEL BA'I MTSAN NYID GNYIS YOD PA'I PHYIR,

Generally speaking, definitions may be divided into two types: (1) definitions which disallow dissimilar types; and (2) definitions which disallow wrong ideas.

DE GNYIS KA'I MTSAN GZHI YOD DE, GSAR DU MI SLU BA'I SHES PA GANG ZHIG, RTOG BRAL MA 'KHRUL BA'I SHES PA LTA BU DE DE YIN PA'I PHYIR,

An example of both of these would be something like:

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

DE RIGS MI MTHUN SEL BA'I MTSAN NYID DANG , LOG RTOG SAL BA'I MTSAN NYID GNYIS KA YIN TE, RIGS MI MTHUN SEL BA'I MTSAN NYID YIN PA GANG ZHIG, LOG RTOG SEL BA'I MTSAN NYID YIN PA'I PHYIR,

This is a definition which is both kinds: one which disallows dissimilar types, and one which disallows wrong ideas. And this is because it is (1) a definition which disallows dissimilar types, and (2) a definition which disallows wrong ideas.

DANG PO GRUB STE, MNGON SUM TSAD MA'I RIGS MI MTHUN LA TSAD MIN DANG RJES DPAG TSAD MA GNYIS SU NGES LA, TSAD MIN NI DE'I ZUR GYI GSAR DU MI BSLU BA ZHES PAS SEL NUS SHING , RJES DPAG TSAD MA NI DE'I ZUR GYI RTOG BRAL DANG MA 'KHRUL BA GANG RUNG RE RES SEL NUS PA'I PHYIR,

The first element mentioned is correct, because those states of mind which are dissimilar to direct valid perception are limited to precisely two: perceptions which are not valid, and deductive valid perceptions; while perceptions which are not valid are disallowed by the part of the definition that says, "fresh, unerring perception," and deductive perceptions are disallowed both by the reference in the definition to "free of conceptualization" and also by the reference to "unmistaken."

GNYSIS PA GRUB STE, RTOG BRAL DANG MA 'KHRUL BA GANG RUNG RE
RES RIGS MI MTHUN SEL KYANG , , RTOG BRAL DANG MA 'KHRUL BA
GNYSIS KA SMOS PA LOG RTOG SEL BA'I DBANG DU BYAS PA YIN LA, DE
YANG ZLA GCIG ZLA GNYIS SU SNANG BA'I DBANG SHES LTA BU'ANG
RTOG BRAL YIN PAS MNGON SUM YIN NAM SNYAM PA'I LOG RTOG SEL
BA'I DBANG DU BYAS NAS MA 'KHRUL BA SMOS SHING , RIGS PA CAN
PA SOGS MNGON SUM RTOG PAR 'DOD PA RNAMS KYI LOG RTOG SEL
BA'I PHYIR DU RTOG BRAL SMOS PA YIN PA'I PHYIR,

The second element mentioned is correct, because—although the references to "free of conceptualization" and to "unmistaken" each by themselves disallow dissimilar types—they each address a different wrong idea, and so both "free of conceptualization" and "unmistaken" are mentioned, to disallow these wrong ideas. Something like the sense perception where one moon appears to be two is also a state of mind free of conceptualization, and so someone might wonder whether it's a direct valid perception; and so the part about "unmistaken" is added to disallow this wrong idea. The [non-Buddhist] Logician School (the Nyayika) believe that direct perception is a kind of conceptualization; the part about "free of conceptualization" is added to disallow their wrong idea.