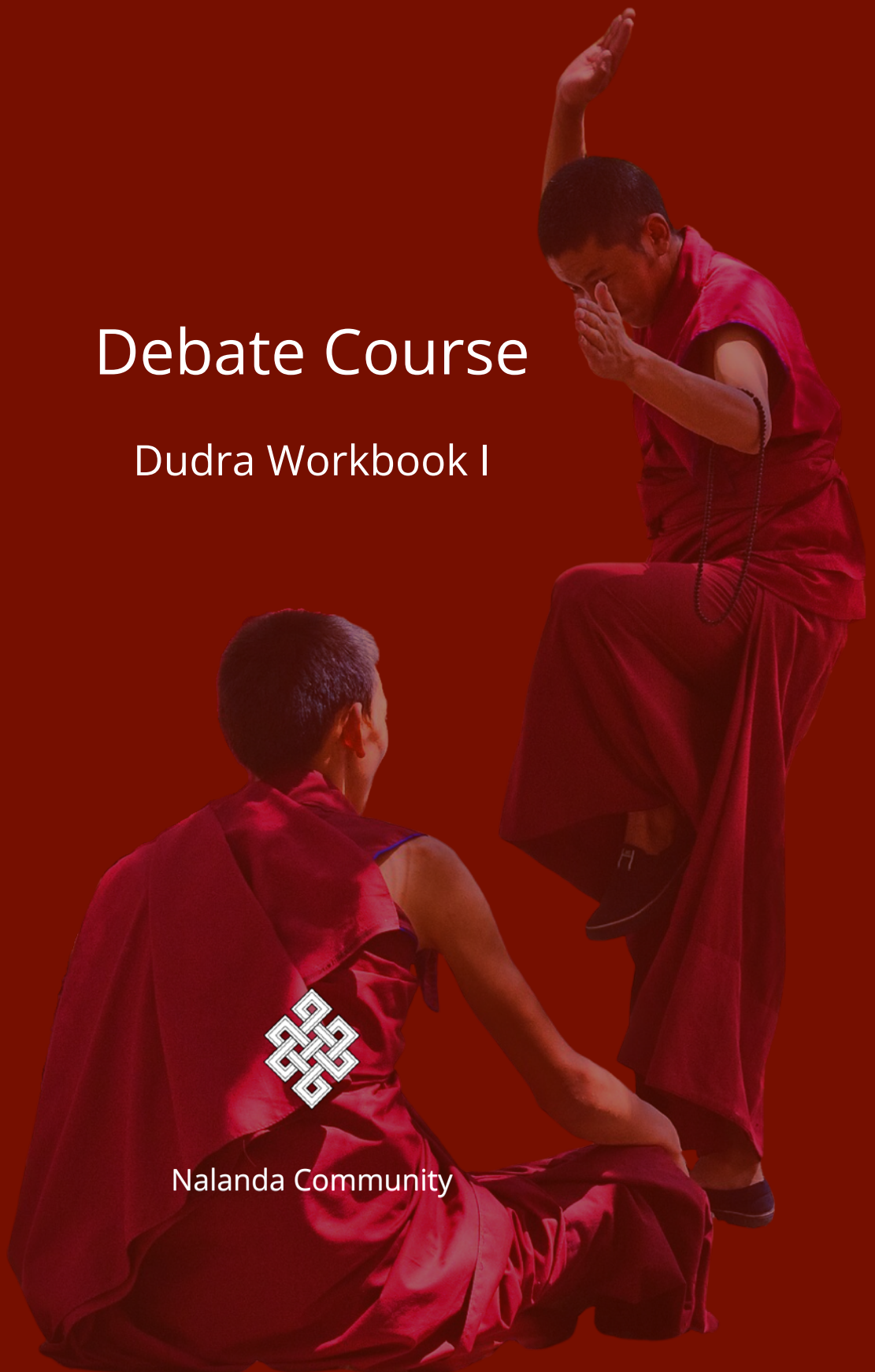


Debate Course

Dudra Workbook I



Nalanda Community



Nalanda Community

Debate Course
Dudra Workbook I

First Edition, 2026

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Introduction

Source Text

For this Dudra Workbook, debate examples from the *Yongdzin Dudra* (Yongdzin's *Collected Topics*) have been adapted and incorporated as exercises where they correspond to the material presented in our course text, which is itself based on the *Loseling Dudra*.

This approach was adopted because the traditional *Loseling Dudra* does not consistently provide debate illustrations for all of its topics.

By contrast, the *Yongdzin Dudra* is organized into three sections:

- Refuting [other systems],
- Establishing [our own system], and
- Eliminating [conflicts within our own system].

The first and the last of these sections consist largely of discussions presented in debate format. Accordingly, the examples included in this workbook have been selected from these sections.

Traditional Presentation in a Full-Time Study Setting

The following is a word-by-word translation of the first debate presented in the *Yongdzin Dudra*, chapter “*Colors and So Forth*.” It is supplemented with elements typical of live debate (shown in grey), which are usually omitted from the textual version for the sake of brevity.

The source text does also not explicitly identify the roles of challenger and defender. Rather, it begins simply with “If [someone] says,”

referring to a hypothetical defender who may represent a non-Buddhist position.

The challenger, by contrast, is implicitly understood to uphold the *Sautrantika* perspective, as is customary when studying *Dudra* during the first year of Tibetan debate training.

ཁ་ཅིག་ན་རེ། ཁ་དོག་ཡིན་ན་དམར་སྟོང་ཡིན་པས་བྱུང་བའི་ཁ་དོག་ཆོས་ཅན། དམར་སྟོང་ཡིན་པར་ཐལ། ཁ་དོག་ཡིན་པའི་བྱིར། བྱུང་བ་ལས། མ་གྲུབ་ན། ཆོས་དྲུང་དཀར་སྟོང་ཁ་དོག་ཆོས་ཅན། ཁ་དོག་ཡིན་པར་ཐལ། དཀར་སྟོང་ཡིན་པའི་བྱིར། མ་གྲུབ་ན། ཆོས་དྲུང་དཀར་སྟོང་ཁ་དོག་ཆོས་ཅན། དཀར་སྟོང་ཡིན་པར་ཐལ། ཆོས་དྲུང་དཀར་སྟོང་ཁ་དོག་དང་གཅིག་ཡིན་པའི་བྱིར། ཅ་བར་འདོད་ན། ཆོས་དྲུང་དཀར་སྟོང་ཁ་དོག་ཆོས་ཅན། དམར་སྟོང་མ་ཡིན་པར་ཐལ། དཀར་སྟོང་ཡིན་པའི་བྱིར། མ་བྱུང་ན་བྱུང་བ་ཡོད་པར་ཐལ། དཀར་སྟོང་དང་དམར་སྟོང་གཉིས་ཀྱི་གཞི་མ་ཐུན་མེད་པའི་བྱིར་རྟེ། དེ་གཉིས་འགལ་བ་ཡིན་པའི་བྱིར།

<i>Defender</i>	<i>If it is color, being red pervades</i>
<i>Challenger</i>	<i>Color of white conch as subject, it follows it is red</i>
<i>Defender</i>	<i>Why</i>
<i>Challenger</i>	<i>[Color of white conch as subject, it follows it is red,] because it is color—you have stated the pervasion</i>
<i>Defender</i>	<i>[Sign] not established</i> <i>Color of white conch is not color</i>
<i>Challenger</i>	<i>Color of white conch as subject, it follows it is color, because it is white</i>
<i>Defender</i>	<i>[Sign] not established</i> <i>Color of white conch is not white</i>

<i>Challenger</i>	<i>Color of white conch as subject, it follows it is color, because it is one with color of white conch</i>
<i>Defender</i>	<i>Agree</i>
<i>Challenger</i>	<i>Tsa</i> <i>Color of white conch as subject, it follows it is color, because it is white</i>
<i>Defender</i>	<i>Agree</i>
<i>Challenger</i>	<i>Tsa</i> <i>Color of white conch as subject, it follows it is red, because it is color</i>
<i>Defender</i>	<i>Agree¹</i>
<i>Challenger</i>	<i>Tsa</i> <i>Color of white conch as subject, it follows it is not red, because it is white</i>
<i>Defender</i>	<i>No pervasion</i> <i>If it is white, not being red does not pervade</i>
<i>Challenger</i>	<i>It follows there is pervasion, because between the two, white and red, a common locus does not exist, and, because the two are exclusive</i>

These lines suggest that the challenger undertakes the following mental steps, which remain unspoken:

Since the defender has made the pervasion claim, “*If it is color, being red pervades,*” the challenger presents a counter-example that immediately disproves this statement.

¹ The Tibetan text literally reads: “If root is agreed to”

If the defender recognizes their mistake, they will not agree to the nonsensical implication (essentially, “white is red”), which they would likely be unable to explain. Instead, they are more likely to disagree by responding, “*Why?*” Since the challenger’s counter-example does indeed fulfill the defender’s pervasion statement (referred to explicitly through “*you asserted the pervasion*”), the defender has the opportunity to accept the three-part consequence—provided they have understood their mistaken view.

If, however, the defender remains unclear about exactly what was mistaken, they will disagree. In that case—and given that the pervasion is technically fulfilled—their only possible response is “*Sign not established,*” effectively meaning “*color of a white conch is not color.*”

The challenger then proceeds with further counterexamples until the logical contradiction becomes clear enough for the defender to agree to a three-part consequence. After this, the challenger must trace back through their counterexamples to the first consequence, referred to as the “*root consequence.*”

Finally, the challenger also tests the defender’s conviction by examining the opposite thesis.

In short, the challenger’s strategy consists of:

1. Identifying the defender’s mistaken view of the subject, which leads to incorrect assumptions about applicable signs or reasons (such as attributes and instances) and, consequently, their pervasions.
2. Presenting a counterexample revealing an absurd consequence..
3. Applying reasoning to support the counterexample until the defender is able to agree to a valid reasoning.
4. Tracing each statement back to the original reasoning in reverse chronological order.

5. Testing the opposite thesis to further examine the defender's conviction.

Contemporary Adaptation for Our Debate Course

As you begin this course, it is important to understand that this highly concise style of educational material relies on a structured method of self-study. In the Tibetan monastic system, this method has been supported by many factors: starting education early in life, a protected environment free from distractions, the expectation of decades—if not lifelong—dedication to daily logical reasoning and debate, a supportive network of peers and tutors, and guidance from numerous highly qualified teachers. Together, these conditions make it possible for learners to steadily progress in understanding and skill.

In modern times, however, studying Dharma presents new challenges. Time is limited, distractions are constant, mental health pressures are unprecedented, we rely heavily on technology, feel more disconnected from one another, and access to qualified teachers is often restricted by cultural and language barriers. As your course creators, we will do our best to provide support wherever possible. Please do not be discouraged if progress feels slow or difficult; much of what you gain depends on your own commitment and effort.

To make the study of *Nalanda* (Tibetan style) debate accessible today, we have chosen an online format that is cost-effective, multilingual, and allows learners from around the world to participate. The presentation of the topics has been adapted from traditional texts to suit modern learning styles. While this reduces a curriculum that traditionally spans

decades into just a few years, and incorporates modern educational methods, the authenticity of the material has been preserved. References to source texts and detailed contextual explanations are included, so you can compare our course material with the classical sources.

Please approach this course with an open mind. Agree that mental change is part of the process, and remember that even the content presented here is not a final destination, but a starting point for years—or a lifetime—of refinement. With curiosity, patience, and dedication, this study can help you cultivate clarity of mind, deepen your understanding of relationships, and develop a greater sense of purpose.

Within the broader context of Tibetan spiritual education, Dudra study gradually deepens your understanding of both ontology and psychology. The provisional *Sautrantika* perspective is progressively replaced by the refined and definitive view of *Prasangika Madhyamaka*, with the ultimate goal of overcoming suffering and attaining lasting happiness.

May your engagement with these exercises be lively, your debates sharp, and your insights enduring. Welcome to the journey.

PREP 2

Colors and So Forth

With *Colors and So Forth*, we are first introduced to debating definitions and divisions according to the Tibetan debate system. This opening chapter is methodologically designed to develop debate skills. The presentation of colors, shapes, and related categories is not chosen for its philosophical depth in Buddhist thought, but rather because it provides a simple foundation for familiarizing yourself with the concept of consequences.

Certain elements of this chapter may feel playful—or even somewhat childlike in their simplicity or apparent illogic—but this is intentional. By working with colors, shapes, and seemingly arbitrary definitions and divisions, you are training in the methods of debate that will later allow you to engage with more demanding philosophical topics, such as *Established Base*, which are crucial for understanding reality as it is.

The goal of *Colors and So Forth* is to cultivate the **strategic skills** required of a **challenger**, forming the foundation for **proficiency in debate**. Throughout this chapter, we will examine specific strategies of reasoning step by step, following the debate examples presented in the *Yongdzin Dudra*.

It is also helpful to keep in mind that, although the definitions and divisions used in this chapter are primarily chosen for their value as game-like exercises—and indeed may vary slightly from monastery to monastery—they still follow an underlying framework.

In the traditional study of *Dudra*, the discussions are generally conducted from the perspective of the *Sautrantika* tenet system.

Accordingly, for the purposes of debate practice, the **definitions and divisions** presented in our textbook should be treated as **authoritative** within the context of the exercise. **Divisions** given in the text are generally to be understood as **mutually exclusive** and **exhaustive**; color and shape categories, however, constitute an exception to the latter rule and are not necessarily exhaustive.

Approach these exercises with curiosity and a willingness to experiment. Debate is both a discipline and a skill that develops through practice. The simplicity of these early examples is not a limitation but a deliberate training ground where you can begin to sharpen your reasoning, test your understanding, and enjoy the playful dynamics of debate.

So take these exercises in that spirit: explore them, challenge them, and most importantly, enjoy the process of learning how to think through debate.

Exercise 1: Counting Debate

The nature of colors, as understood within the framework of Nalanda logic, differs significantly from their treatment in modern color theory. According to *contemporary chromatic models* (such as the spectrum of the rainbow), a hue is defined as a pure color. These include:

- **Primary colors:** red, blue, yellow
- **Secondary colors** (mixtures of two primaries): purple, green, orange
- **Tertiary colors** (a primary mixed with a neighboring secondary): red-orange, yellow-orange, yellow-green, etc.
- **Quaternary and higher-order colors:** more complex mixtures such as plum, turquoise, teal, etc.



A pure hue can further be modified by adding white, black, or gray, resulting in:

- **Tints** (hue + white), e.g., pink as a tint of red
- **Shades** (hue + black), e.g., maroon as a shade of red
- **Tones** (hue + gray), e.g., sage green as a tone of green

Additional parameters such as value (lightness) and saturation (intensity) allow for increasingly precise descriptions of color.

In contrast, the *Sautrantika* presentation does not analyze colors according to physical laws, but from an experiential perspective. For this reason, the seemingly circular definition of color as “suitable as hue” is meaningful: it reflects how color is directly perceived, without reference to external frameworks such as optics or the electromagnetic spectrum.

Within *Dudra*, colors are divided into:

- **Root colors** (those not experienced as derived from other colors): blue, yellow, white, and red—associated respectively with wind, earth, water, and fire
- **Branch colors** (those experienced as derived through combination): the eight branch colors described by master **Vasubandhu** in the *Abhidharmakośa, Treasury of Knowledge*, as well as further mixtures such as green (blue + yellow)



Note: When referring to branch colors, one is speaking specifically about the *color of clouds, smoke*, and so forth, not the objects themselves. Accordingly, expressions such as *cloud color, the color of a cloud, or cloud-colored* are all acceptable.

For example, the color of white cloud is classified as a root color, whereas the color of cloud is classified as a branch color.

As for **shapes**, they are treated relationally in debate, based on shared human perception. For example, the shape of a mountain is understood as high, while the shape of a valley is understood as low.

For this exercise, form groups of two or more and assign the roles of challenger(s) (C) and defender(s) (D). Using the debate format below, quiz one another on the **definitions and divisions** presented in *Colors and So Forth* from the *Dudra Textbook*.

Step 1

C opens a counting debate with: **Dhi—ji tar choe chen**

A as subject, you cannot posit its definition

or skipping the next two steps:

A as subject, posit its definition

D **Why**

C **Posit**

D **[Definition of A]**

C corrects any mistakes and says:

[Definition of A] as subject, it follows it is the definition of A

D **Agree**

C proceeds to the next topic or *Step 2*

Example

C Dhi—ji tar choe chen

Color as subject, you cannot posit its definition

D Why

C Posit

D Suitable as color

C **Suitable as color** as subject, it follows it is **not the definition of color**, because **suitable as hue** is the **definition of color**

D Agree: Suitable as hue is the definition of color

C Root color as subject, posit its definition

D Suitable as root hue

C **Suitable as root hue** as subject, it follows it is the **definition of root color**

D Agree

Step 2

C **Dhi—ji tar choe chen**

A as subject, you cannot posit its division
or skipping the next two steps:

A as subject, posit its division

D **Why**

C **Posit**

D **[Categories of A]**

C corrects any mistakes and says:

[Categories of A] as subject, it follows it is the division of A

D **Agree**

C proceeds to the next topic or logic debate

Example

C *Dhi—ji tar choe chen*

Color as subject, you cannot posit its division

D *Why*

C *Posit*

D *Root color and branch color*

C **Root color and branch color as subject, it follows it is the *division of color***

D *Agree*

Exercise 2: Absurd Consequences in Logic Debate

Form groups of two or three and assign the roles of challenger (C), defender (D), and, if applicable, observer (O).

In this exercise, the defender will practice a role that differs from traditional debate. Rather than defending the position they believe to be correct, the defender will deliberately adopt an assigned pervasion assessment, even if it is incorrect. For example, using the item pair color and red, we know that their relationship is 3 mu, with color pervading red but red not pervading color. Instead of defending the correct answer, the defender should adopt a different position—for example, inclusive—and defend it consistently. The challenger must then formulate an appropriate **absurd consequence** based on that position.

Although the precise mechanics of consequences are not introduced until later in the *Dudra* curriculum, the aim of this exercise is simply to train the challenger to formulate an appropriate **first syllogism of a logic debate** based on the defender's position.

This exercise develops strategic flexibility for both participants and deepens their understanding of how different pervasion assessments shape the course of a debate.

Practice the exchanges repeatedly until the reasoning becomes natural, switching roles frequently. If a particular step is too easy, you may skip it. After completing the examples from the list below, construct your own faulty pervasion statements from the *Dudra* chapter *Colors and So Forth*.

	A	B	Defend positions other than
1	<i>Color</i>	<i>Shape</i>	<i>Exclusive</i>
2	<i>Root color</i>	<i>Branch color</i>	
3	<i>Root color</i>	<i>Suitable as root hue</i>	<i>Inclusive</i>
4	<i>Light color</i>	<i>Suitable as light hue</i>	
5	<i>Color</i>	<i>White</i>	<i>3 mu</i>
6	<i>Branch color</i>	<i>Cloud color</i>	
7	<i>Color of apple</i>	<i>Green</i>	<i>4 mu</i>
8	<i>Mountain shape</i>	<i>Tall shape</i>	

Step 1: Strategy I

C **Dhi—ji tar choe chen**

A and **B** as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive

or skipping the next two steps:

A and **B** as subject, posit the distinction

D **Why**

C **Posit**

D responds within incorrect distinction: **3 mu, 4 mu, exclusive, inclusive**

C goes through the 4 pervasion statements

D responds according to the chosen incorrect distinction

C having completed all 4 pervasion statements,

- after **Agree in a correct pervasion**, proceeds as usual
- after **incorrect counter example**, proceeds to **Step 2: Strategy II (Optional)**
- after **Agree in an incorrect pervasion**, proceeds to **Step 3: Strategy III**

Example 1.1

C [...] It follows, if it is color, being red pervades

D Why

C Posit

D White cloud (incorrect counter example)

C ...

D ...

C Proceeds to Strategy II

Example 1.2

C [...] It follows, if it is color, being suitable as hue pervades

D Why

C Posit

D Color of red apple (incorrect counter example)

C ...

D ...

C Proceeds to Strategy II

Example 1.3

C [...] It follows, if it is color, being red pervades

D Agree

C ...

D ...

C Proceeds to Strategy III

Step 2: Strategy II (Optional) (scenario with **a** as correct example)

D posits **incorrect example** **a****b**/**b**/C

C **a****b**/**b**/C as subject, it follows it is **A**

D **Why**

C ... because you have posited it as **A**

D **Agree**

C proceeds to the next incorrect example, or

- **a****b** as subject, it follows it is **B**
- **b**/C as subject, it follows it is not **A**

D **Agree** or **Why**

- C
- after **Agree**, proceeds to the next incorrect example or to **Strategy VII (Exercise 5: Counter Thesis)**
 - after **Why**, proceeds to the next incorrect example or to **Strategy VI (Exercise 5: Counter Thesis)**

Step 3: Strategy III (scenario with correct pervasion assessment:
If it is **A**, being **B** does not pervade)

D posits **faulty pervasion: If it is A, being B pervades**

C has to find counterexample **a** which is **A** but not **B** for
absurd consequence: a as subject, it follows it is B

D **Why**

C **... because it is A**

D • **No pervasion** & explains

C • **Tsa**, and [C or O] explains:

(O) 'If it is **A**, being **B** **does not pervade**'
contradicts

'If it is **A**, being **B** **pervades**'

• proceeds to the next faulty pervasion

D can optionally change their response to **Agree** continuing with
Step 4

Example

D [Posits: If it is color, being red pervades]

C Color of white conch as subject, it [absurdly] follows it is red

D Why

C ... because it is color

D No pervasion

C Why no pervasion

D If it is color, being red does not pervade

C Tsa: 'If it is color, being red **does not pervade**'
contradicts 'If it is color, being red **pervades**'

D [Sorry, I forgot when I've made these two statements]

C When you said **No pervasion**, it implied:
 'If it is color, being red **does not pervade**'
 When you **agreed** to the **first pervasion statement**, it implied:
 'If it is color, being red **pervades**'

Step 4: Strategy III (scenario with: If it is **A**, being **B** does not pervade)

D posits: **If it is A, being B pervades**

C **absurd consequence: a as subject, it follows it is B**

D **Why**

C **... because it is A—you have stated the pervasion**

D • **Agree**

C • **Tsa**, and [C or O] explains:

(O) **'a is B'**

contradicts

'a is not B'

• proceeds to the next faulty pervasion

Example

D *[Posits: If it is color, being red pervades]*

C *Color of white conch as subject, it follows it is red*

D *Why*

C *... because it is color—you have stated the pervasion*

D *Agree*

C *Tsa: 'Color of white conch **is** red'*

contradicts *'Color of white conch **is not** red'*

D *[When did I make these statements?]*

C *When you said **Agree**, it implied: 'Color of white conch **is** red'*

*When you said **Why**, it implied: 'Color of white conch **is not** red'*

Step 5: Strategy III (scenario with: If it is **A**, being **B** does not pervade)

D posits: **If it is A, being B pervades**

C **a as subject, it follows it is B, because it is A**
—you have stated the pervasion

D • **Agree** • **Sign not established**

C • **Tsa** [& explains] • **Why sign not established**

D • proceeds to the next scenario • explains
 or to **Strategy VI (Exercise 5: Counter Thesis)** • proceeds to the next scenario
 or to **Strategy IV (Exercise 3: Syllogisms in Logic Debate)**

Example

D *[Posits: If it is color, being red pervades]*

C *Color of white conch as subject, it follows it is red, because it is color*
—you have stated the pervasion

D *Sign not established*

C *Why sign not established*

D *Color of white conch is not color*

Exercise 3: Syllogisms in Logic Debate

After practicing how to formulate an absurd consequence as initial syllogism in a logic debate in the previous exercise, this exercise trains the ***challenger to reply strategically to the defender's responses***.

In the previous exercise, the challenger's strategy was either to lead the defender to agree to an absurd consequence constructed from the defender's mistaken views or, if that was not possible, to focus the debate on a correct sign.

In this exercise, we develop the second strategy. When the defender rejects a correct sign, the challenger should formulate successive syllogisms until the defender agrees to a correct sign. From the second syllogism onward, each syllogism should satisfy the three modes, leaving the defender with no valid reason to respond "Sign not established," let alone "No pervasion," and instead ***leading the defender to accept the sign***.

Note: As mentioned in previous exercises, the defender's "*Sign not established*" takes precedence over "*No pervasion*."

The three modes are fulfilled when

- the sign is ***property of the subject*** and
- both ***forward and counter pervasions*** are established.

To achieve this, a simple method is to let the *sign of the previous syllogism become the predicate of the next syllogism*. A new sign is then introduced such that *the subject is that sign and the sign is pervaded by the new predicate*. This ensures that the property of the subject, as well as the correct forward and counter pervasions, are all satisfied.

Using signs drawn from the *Dudra* presentation provides a convenient framework for this strategy. It relies on the mutually inclusive distinction between a definition and its definiendum (see ***The Eight Doors of Pervasion***, Prep 1), as well as on the fact that every category is pervaded by its parent category to which it belongs.

Defenders are expected to accept the definitions and divisions presented in the text as the agreed conventions governing the debate. If, in the heat of debate, these are temporarily forgotten—for example, if the defender claims that *color* is **not** *suitable as hue*—the challenger may, as a desperate last resort, appeal to the authority of the text to remind the defender of the established framework of the debate ;-)

Whenever possible, however, it is far more meaningful and rewarding to convince the defender through reasoned debate alone—which, at times, requires a good deal of empathy, creativity, and strategic thinking.

Use the examples from the previous exercise or create your own.

Step 1: Strategy IV (continuing previous scenario with
absurde consequence: **a** as subject, it follows it is **B**, because it is **A**
as **syllogism 1: S_{j_1}** as subject, it follows it is **P_1** , because it is **S_1**)

D **Sign not established** [& explains]

C selects **$P_2 = S_1$** and **S_2** so that **S_{j_1}** is **S_2** for
syllogism 2: S_{j_1} as subject, it follows it is **P_2** , because it is **S_2**

D • **No pervasion** • **Agree**
[& explains]

C • **It follows there is pervasion,** • **Tsa** [& explains]
because
• **S is the definition of ...** • proceeds to the next absurd
• **S is the category of ...** consequence or to **Strategy V**
• **[own reasoning]** (**Exercise 4: Returning to Root Thesis**)

D • **Agree**

C • **Tsa** [& explains]
• then proceeds to the next absurd consequence
or to **Strategy V (Exercise 4: Returning to Root Thesis)**

Example 1.1

D [Posits: If it is color, being red pervades] [...]

C Color of white conch as subject, it follows it is red, because it is color
—you have stated the pervasion

D Sign not established: Color of white conch is not color

C Color of white conch as subject, it follows it is color...
... because it is **suitable as hue**

D No pervasion: If it is suitable as hue, being color does not pervade

C It follows there is pervasion,
because suitable as hue is the **definition** of color

D Then I agree

C Tsa

Example 1.2

C [...] Color of white conch as subject, it follows it is color...
... because it is **root color**

D No pervasion

C It follows there is pervasion,
because root color is a **category** of color

D Agree

C Tsa

Step 2: Strategy IV

(absurd consequence: S_{j_1} as subject, it follows it is P_1 , because it is S_1)

D **Sign not established** [& explains]

C **next syllogism:**

S_{j_1} as subject, it follows it is P_x , because it is S_x

D • **Sign not established**
[& explains]

• **No pervasion**
[& explains]

C • **next syllogism**

• **It follows there is pervasion,**
because [...]

D • **Agree**

• **Agree**

• **Sign not established**

• **Sign not established**

• **No pervasion**

C • proceeds accordingly unless/until D agrees, so the contradiction can be marked with **Tsa**
• then proceeds to the next absurd consequence
or to **Strategy V (Exercise 4: Returning to Root Thesis)**

Example

D *[Posits: If it is color, being red pervades] [...]*

C *[...] Color of white conch as subject, it follows it is color...
... because it is **white***

D *Sign not established*

C *Color of white conch as subject, it follows it is white...
... because it is **root color***

D *Sign not established*

C *... it follows it is root color...
... because it is **suitable as hue***

D *Sign not established*

C *Why sign not established*

D *Color of white conch is not suitable as hue*

C *Sign is established because suitable as hue is stated in our text as
definition of color*

D *OK, then I agree*

C *Tsa*

Step 3 (Optional): Additional Strategy (any syllogism)

C S_{jx} as subject, it follows it is P_x , because it is S_x

D • **Sign not established** [& explains]

C • **Which (part of the) sign not established?**

D • S_{jx} is $S_x\text{Part}_1$ but not $S_x\text{Part}_2$ • S_{jx} is $S_x\text{Part}_2$ but not $S_x\text{Part}_1$

C • S_{jx} as subject, it follows it is $S_x\text{Part}_2$, because it is S_{y2} • S_{jx} as subject, it follows it is $S_x\text{Part}_1$, because it is S_{y1}

D • **Agree** • **Agree**
 • **Sign not established** • **Sign not established**
 • **No pervasion** • **No pervasion**

C • proceeds accordingly unless/until D agrees, so the contradiction can be marked with **Tsa**
 • continues from where the debate was left off

Example

D *[Posits: If it is color, being red pervades]*

C *Color of white conch as subject, it follows it is red, because it is color
—you have stated the pervasion*

D *Sign not established: Color of white conch is not color*

C *Color of white conch as subject, it follows it is color...
... because it is **one of the root colors: blue, yellow, white, red***

D *Sign not established*

C ***Which (part of the) sign not established?***

D *Color of white conch **is white**, but **not one of the root colors***

C *Color of white conch as subject, it follows it is one of the root colors...
... because it is **white***

D *No pervasion: If it is white, being one of the root colors does not
pervade*

C *It follows there is pervasion, because **white is a category of root
color***

D *Ah, I forgot, I agree now*

C *Tsa*

Exercise 4: Returning to Root Thesis

In this exercise, we pick up the logic debate after the defender has agreed to a correct sign. The challenger's strategy is now to ***lead the defender back to the root thesis***—the ***absurd consequence*** that was previously rejected—and determine whether they are now prepared to accept it.

Ideally, this is done by retracing the debate in precise reverse chronological order, giving the defender the best opportunity to follow each step of the reasoning. If the defender has understood the mechanics of the debate, they should now ***logically agree to the absurd consequence***, since the three modes were satisfied throughout. Although the strategy itself is straightforward, carrying it out is not necessarily easy. It relies heavily on the challenger's ability to ***remember the precise sequence of the logic debate*** and retrace each step accurately.

Start with just two or three theses beyond the root thesis, and increase the number gradually as your confidence grows.

Step: Strategy V (scenario of
syllogism 4: S_{j_1} as subject, it follows it is P_4 , because it is S_4)

D • **Agree**

C • **Tsa** [& explains]
 • **Thesis 3: S_{j_1}** as subject, it follows it is P_3

D • **Agree** • **Why**

C • **Tsa** [& explains] • proceeds accordingly, until
 • **Thesis 2: S_{j_1}** as subject, thesis is agreed to
 it follows it is P_2

D • **Agree**

C • **Tsa** [& explains] • proceeds accordingly, until
 • **Thesis 1: S_{j_1}** as subject, thesis is agreed to
 it follows it is P_1

D • **Agree**

C • **Tsa** [& explains] • proceeds accordingly,
 • proceeds to the next until thesis is agreed to
 scenario or to **Strategy VI**
(Exercise 5: Counter
Thesis)

Example

D *[Posits: If it is color, being red pervades]*

C *[Syllogism 1:] Color of white conch as subject, it follows it is **red**, because it is **color**—you have stated the pervasion*

D *Sign not established*

C *[Syllogism 2:] ... it follows it is **color**, because it is **white***

D *Sign not established*

C *[Syllogism 3:] ... it follows it is **white**, because it is **root color***

D *Sign not established*

C *[Syllogism 4:] ... it follows it is **root color**, because it is **suitable as hue***

D *Agree*

C **Tsa:** *Color of white conch is root color contradicts it is not root color*
*[Thesis 3:] Color of white conch as subject, it follows it is **white***

D *Agree*

C **Tsa:** *Color of white conch is white contradicts it is not white*
*[Thesis 2:] Color of white conch as subject, it follows it is **color***

D *Agree*

C **Tsa:** *Color of white conch is color contradicts it is not color*
*[Thesis 1:] Color of white conch as subject, it follows it is **red***

D *Agree*

C **Tsa:** *Color of white conch is red contradicts it is not red*

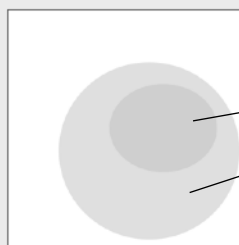
Exercise 5: Counter Thesis

Picking up from the newly accepted absurd consequence (root thesis), the challenger's next objective is to **resolve the contradiction**. The strategy is to present signs leading the defender to **agree to the corresponding counter pervasion**, thereby revealing examples that accord with the correct pervasion between the original phenomena.

This exercise reflects a central principle of contemporary critical thinking: *If you cannot intelligently argue for both sides of an issue, you don't understand it well enough to argue for either.* By learning to hold and argue from two opposition positions, the challenger develops a deeper understanding of which view withstands scrutiny and which does not, as well as how pervasion assessments can be refined and corrected.

As explained in the *Prep Module* chapter *Syllogisms & Consequences*, every *forward pervasion* has a *corresponding counter pervasion*.

In logic debate, the **forward pervasion** concerns the predicate pervading the sign (conversely, "No pervasion" implies that "If it is the sign, being the predicate does not pervade."). Thus, the forward pervasion is established whenever the **predicate** and **sign** are either **inclusive** or in a **3 mu** distinction in which the **predicate is the larger category** that pervades the sign as its subset.

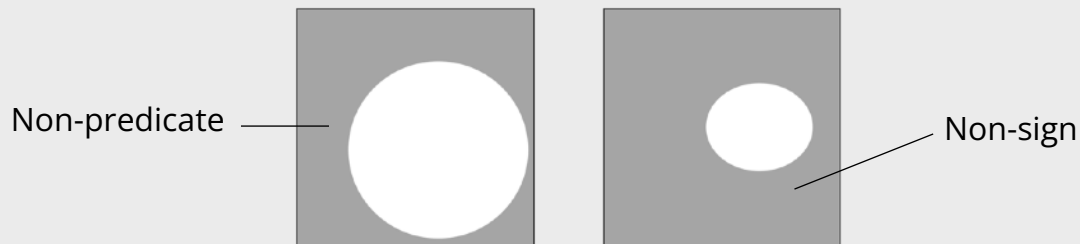


3 mu illustration:

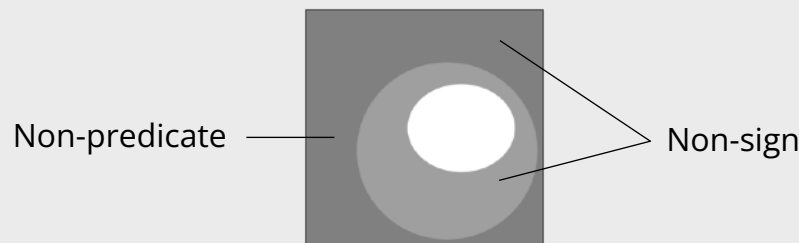
Sign

Predicate

Conversely, the **counter pervasion** considers the **opposites of the predicate and the sign**:



The counter pervasion therefore states that non-sign pervades non-predicate.



At this stage, it is not yet necessary to understand why forward and counter pervasion are necessarily connected. We will examine this relationship in detail later in the curriculum, during the study of *Tarig (Buddhist Logic and Epistemology)*.

For now, it is sufficient to use **counter theses as a formal method** of demonstrating that the defender's *mistaken pervasion assessments* lead to *incorrect examples*. In the final step, the defender can then *reconsider their original distinction and pervasion assessments* and, where appropriate, *search for correct examples* instead.

Through this process, debaters gradually refine their capacity for **abstract reasoning**, ultimately laying the foundation for *accepting, analyzing, and eventually realizing the true nature of emptiness*.

Step 1: Strategy VI (scenario of
absurd consequence: S_{j1} as subject, it follows it is **P_1**)

D **Agree**

C • **Tsa** [& explains]
 • **Counter Thesis: S_{j1}** as subject, it follows it is **not P_1**

D • **Agree** • **Why**

C • **Tsa** [& explains] • proceeds accordingly, until
 • proceeds to the next absurd counter thesis is agreed to
 consequence or to **Step 2:**
Strategy VII

Example 1.1

D *[Posits: If it is color, being red pervades] [...]*

C *[Absurd consequence:]*
*Color of white conch as subject, it follows it is **red***

D *Agree*

C **Tsa**
*Color of white conch as subject, it follows it is **not red***

D *Why*

C *... because it is not suitable as red hue*

D *No pervasion*

C *It follows, there is pervasion, because not suitable as red hue is the
 definition of not red*

D *Agree*

C **Tsa**

Example 1.2

D *[Posits: If it is color, being red pervades] [...]*

C *[Absurd consequence:]*

*Color of white conch as subject, it follows it is **red***

D *Agree*

C **Tsa**

*Color of white conch as subject, it follows it is **not red***

D *Why*

C *... because it is white*

D *No pervasion*

C *It follows, there is pervasion, because white and red are exclusive*

D *Agree*

C **Tsa**

Example 1.3

D *[Posits: If it is color, being red pervades]*

C *Color of white conch as subject, it follows it is **red**, because it is **color**
—you have stated the pervasion*

D *Sign not established*

C *... it follows it is **color**, because it is **white***

D *Sign not established*

C *... it follows it is **white**, because it is **root color***

D *Sign not established*

C *... it follows it is **root color**, because it is **suitable as hue***

D Agree

C **Tsa**

Color of white conch as subject, it follows it is **white**

D Agree

C **Tsa**

Color of white conch as subject, it follows it is **color**

D Agree

C **Tsa**

Color of white conch as subject, it follows it is **red**

D Agree

C **Tsa**

Color of white conch as subject, it follows it is **not red**

D Why

C ... because it is white

D Sign not established

C **Tsa**—remember, you have agreed to color of white conch being white already, because it is root color?

D I remember—I agree that color of white conch is white

C **Tsa**

Color of white conch as subject, it follows it is **not red**

D Agree

C **Tsa**

Step 2: Strategy VII (continuing previous scenario with counter thesis: **Sj₁** as subject, it follows it is not **P₁** as **consequence**: **a** as subject, it follows it is **B**)

D **Agree**

C • **Tsa** [& explains]

• **Recheck distinction:**

It follows **A** and **B** are **not** [previous distinction]

D • **Agree**

• **Why**

C • **Tsa** [& explains]

• [Among 3 mu, 4 mu, exclusive, inclusive,] what is the distinction between **A** and **B**?

• loop back to **Strategy I (Exercise 2: Absurd Consequences in Logic Debate)** until incorrect distinction is abandoned

D • **[New distinction]**

C • proceeds to the next scenario or loop back to **Strategy I (Exercise 2: Absurd Consequences in Logic Debate)**

Exercise 6 (Optional): Tangential Theses

The challenger's primary strategy is to reconstruct the defender's position from their standard responses. If this proves impossible, the challenger may adopt a *fallback strategy* by asking the defender to ***explain their view directly*** and, if necessary, introducing additional *tangential theses* to resolve misconceptions that prevent the debate from progressing.

Although this departs from the usual debate format, it can serve as a useful *last resort* for clarifying the defender's line of reasoning, particularly when practicing with novice defenders whose responses may still be inconsistent. Once the reasoning has been clarified, resume the debate from the point where it was interrupted and return to the standard debate format.

Step: Fallback Strategy (Optional) (any syllogism)

C **S_{jx}** as subject, it follows it is **P_x**, because it is **S_x**

D • **Sign not established** [& explains]

C • **S_{jx}** as subject, it follows it is **not S_x, because?**

D • explains

C • **Tangential thesis**

• proceeds freestyle unless/until D agrees, so the contradiction can be marked with **Tsa**

• continues from where the debate was left off

Example 1

C *Dhi—ji tar choe chen*

[...]

It follows, if it is shape, being color pervades

D *Why*

C *Posit*

D *A round table*

C *It follows, if it is color, being shape pervades*

D *Why*

C *Posit*

D *A red apple*

C *[...]*

Red apple as subject, it follows it is red

D *Agree*

C *Red apple as subject, it follows it is not red*

D *Why*

C *... because it is apple*

D *No pervasion*

C *... because it is not suitable as hue*

D *Sign not established*

C *[Tangential thesis 1:] Apple as subject, it follows it is not color*

D *Agree*

C *[Returning to counter thesis:]*

Red apple as subject, it follows it is not red

D Why

C *[Tangential thesis 2:] Apple as subject, it follows it is not red*

D Why

C ... because it is not color

D OK, I agree

C *[Returning to counter thesis:]*

Red apple as subject, it follows it is not red

D Why

C ... because it is not color—the reasoning is the same

D Hmm, OK, I logically agree

Example 2

C *[...] Red apple as subject, it follows it is red*

D Agree

C *Red apple as subject, it follows it is not red*

D Why

C ... because it is apple

D No pervasion

C ... it follows it is not red, because it is not suitable as hue

D Sign not established

C *[Tangential thesis 1:] Apple as subject, it follows it is not color*

D Why

C ... because it is a fruit

D No pervasion

C *[Tangential thesis 2:] Having color and being color as subject, it follows they are not the same*

D *Agree*

C *... it follows they are not inclusive*

D *OK, I got the point*

C *[Returning to counter thesis:]
Red apple as subject, it follows it is not red*

D *Agree*

C *Tsa
... it follows it is not red, because?*

D *Because red apple only **has** the color red, but **is not** itself the color red—I was thinking in terms of everyday language rather than the technical distinction*

Exercise 7: Learning by Challenging

Cognitive psychology suggests that we learn more effectively when we actively retrieve and use knowledge, rather than simply reading or reviewing it. Two particularly useful approaches are ***interleaving*** and ***learning by teaching***.

Interleaving means mixing different types of problems, concepts, or skills during practice instead of studying one type repeatedly before moving on to the next. Although this makes practice more challenging, it strengthens our ability to recognize which knowledge or strategy is needed in a new situation.

Learning by teaching works in a similar way. When we explain something to someone else, we have to retrieve what we know, organize it, and put it into our own words. Asking and answering questions with a partner can therefore deepen understanding and reveal gaps in our knowledge.

The following exercise ***reverses*** the usual teaching roles. Instead of a teacher explaining the subject and challenging the learner's view, a ***qualified teaching defender gives only brief replies*** while the ***learning challenger directs the exchange*** through structured questions.

By interleaving our own conclusions and examples from personal experience with structured questions in the challenger's debate format, we ***actively reconstruct and test our understanding*** rather than simply receiving information. As we reconstruct the reasoning from the defender's consistent responses while taking on the traditional teaching role of the challenger, understanding develops ***through inquiry rather than instruction***.

Ideally, this process can support the progression within the ***Buddhist Sevenfold Division of Awareness***¹ from wrong consciousness to doubt, intellectual assumption, and ultimately inference and direct perception.

When applying this method, ensure that the defender understands your *learning objective* and *agrees* to guide you in your role as challenger. *Skip as many introductory steps as you need*, adapting your question statements to your current level of understanding and focusing on those that best advance your learning.

¹ Direct perception
Inference
Subsequent consciousness
Intellectual assumption
Doubt
Appearance perceiving unascertaining awareness
Wrong consciousness

Step 1: Requesting theses

C **S_{jx}** as subject, it follows it is **P_x**

D • **Agree**

• **Why**

C • ... it follows it is **P_x**,
because?

• ... it follows it is **CounterP_x**,
because?

D • **[Reasoning]**

• **[Reasoning]**

Example

C [...] Non-existent as subject, it follows it is non-existent

D Why

C ... it follows it is existent, because?

D Because it is inclusive with (the concept of) absence or impossibility

Step 2: Analyzing predicates

C **S_j_x** as subject, it follows it is **P_x**

D • **Agree** • **Why**

C • ... it follows it is **CounterP_x**, • ... because it is **S_x**
because it is **CounterS_x**

D • **Sign not established** • **Sign not established**
• **No pervasion** • **No pervasion**

Example

C *[...] Impossible as subject, it follows it is impossible*

D *Why*

C *... it follows it is possible*

D *Agree*

C *... it follows it is impossible, because it is inclusive with non-existent*

D *No pervasion*

C *Why no pervasion*

D *If it is inclusive with non-existent, being impossible does not pervade*

C *So, impossible as subject, it follows it is not impossible*

D *Agree*

Step 3 (Optional): Comparing pervasions with theses(scenario: exclusive **A** and **B** with confirmed examples **a** and **b**)C **A** and **B** as subject, it follows they are **exclusive**D **Agree**C **A** as subject, it follows it is not **B**D • **Agree**• **Why**C • ... because it is exclusive
with **B**D • **No pervasion**C **B** as subject, it follows it is not **A**D • **Agree**• **Why**C • ... because it is exclusive
with **A**D • **No pervasion**

Example

C [...] Existent and non-existent as subject, it follows they are exclusive

D Agree

C Existent as subject, it follows it is existent

D Agree

C Non-existent as subject, it follows it is non-existent

D Why

C ... because it is exclusive with existent

D No pervasion

C ... it follows it is non-existent, because existent is existent, so shouldn't the reasoning be the same?

D The reasoning is not the same, because only instances of non-existent are non-existent, while non-existence itself exists

C OK, so—non-existent as subject, it follows it is existent

D Agree

C But rabbit horns as subject, it follows it is non-existent

D Agree

DUDRA 1

Established Base

The most fundamental topic in the *Collected Topics* is “Established Base.” It is designated as such because a proper understanding of it is necessary before approaching selflessness or emptiness; the bases provide the groundwork for comprehending any subsequent topics.

Unlike *Colors and So Forth*, from this point onward it becomes essential to grasp the subject matter thoroughly in order to engage in effective debate. Particular emphasis should therefore be placed on memorizing the precise definitions and divisions.

With the fundamental methodology of debate now in place, we can—beginning with *Established Base*—turn toward the actual pursuit of knowledge, the primary aim of the Nalanda debate system. In psychological terms, this involves cultivating an **internal locus**: a form of validation derived from confidence and conviction grounded in one’s own understanding.

This stands in contrast to most traditional and modern educational systems, which tend to operate with an **external locus**. Knowledge is often pursued not for understanding itself, but for validation from outside—most commonly social validation, and to a lesser degree bodily or material security. Even when we seek knowledge in ordinary contexts, it frequently serves this external purpose. Most educated people rarely withdraw from the ongoing effort to secure and maintain their position within their society, community, group, or family. Instead, the majority of their resources are devoted first to survival, and once that is secured, to improving their standing within the very circles from which they seek recognition and validation.

For this reason, the shift from external to internal validation can be difficult. Do not be discouraged if your progress in debate or understanding feels slow or uncertain. What matters is not the fluctuating outcome of your efforts—sometimes encouraging, sometimes frustrating—but the steady intention to engage with the subject matter.

Persist with patience and determination. The obstacles you encounter are natural, especially since the cultivation of inner understanding is rarely prioritized. To practice the teachings exactly as instructed and thereby transform the mind—a process that even modern psychology and neuroscience recognize as an uncomfortable form of reconditioning—is regarded as the highest form of offering, surpassing material gifts and verbal praise.

So do not lose heart. Your consistent effort is the truest expression of gratitude.

སྒྲ་མ་མཉེས་པའི་མཆོད་པ་ནི་གདམས་ངག་ཉམས་སུ་ལེན་པ་ཡིན།

The offering that pleases the teacher is to put the instructions into practice.

— *Lamrim Chenmo*, by master Tsongkhapa

Exercise 1: Impermanent and Permanent

The first division introduced for *Established Base* is that of ***impermanent and permanent***. Among the subsequent pairs of opposites, the *Loseling Dudra* states that *actual, produced, composed, ultimately true, and self-defined* are ***inclusive*** with *impermanent*. Their opposites, however, are ***not necessarily inclusive*** with *permanent*.

The authors encourage us to determine for ourselves which of the following are inclusive with *permanent* and which are not: *not actual, unproduced, uncomposed, conventionally true, and generally defined*.

Another point for investigation is the seemingly contradictory claim that ***ultimately true*** phenomena are ***inclusive with impermanent*** phenomena. How can something that is *ultimately capable of performing a function* nevertheless be *momentary*?

The key to resolving this apparent contradiction lies in the different approaches of the *Vaibhasika* and *Sautrantika* schools. Within the Buddhist tradition, the *Vaibhasika* presents a more *concrete, entry-level* analysis of phenomena and thus reflects a perspective familiar to most Dharma practitioners: ***conventionally true*** phenomena are ***destructible***, whereas ***ultimately true*** phenomena are ***indestructible***. Accordingly, it understands *impermanence* as *eventual cessation* and *permanence* as *everlasting existence*. A pot or a pillar will eventually come to an end, whereas space and partless consciousness remain forever.

The *Sautrantika (Following Reason)*, by contrast, analyzes phenomena at a more *abstract, subtler* level. From this perspective, *permanence and impermanence* are defined not by observable duration, but by underlying changeability. Thus, something may exist for only a moment, for an immeasurably long time, or forever; if it **changes**, it is **impermanent**, whereas if it remains **unchanged**, it is **permanent**.

Examples of *destructible impermanent* phenomena include a pot, a pillar, a tree, and an individual. Examples of *indestructible impermanent* phenomena include mind and time. On the other hand, examples of *destructible permanent* phenomena include a thought and a meaning generality, while *indestructible permanent* phenomena include uncomposed space and existence.

Accordingly, **ultimate truths** are inclusive with *impermanent* phenomena not because impermanence itself is directly observable, but because *impermanent* phenomena can be perceived **directly** and therefore **unmistakenly**. *Permanent* phenomena, by contrast, are known only **indirectly** through **conceptual thought**, making them **conventional truths** (more on this in *Lorig* and *Drubtha*).

Debate the distinctions between the two phenomena listed below, adapted from the *Yongdzin* example debates. Some of the classifications may initially seem puzzling, so do not worry about arriving at the correct answer immediately. Instead, keep debating, questioning, and analyzing. At this stage, the focus is **not to understand the concepts**, but on developing the ability to formulate and discuss **questions and doubts in the debate format**.

	A	B
1 (1.1)*	Established base	Permanent
2 (1.2)	Established base	Impermanent
3 (2.1)	Existent	Actual
4 (2.2)	Existent	Not actual
5 (5.1)	Not actual	Permanent
6 (5.2)	Not actual	Rabbit horns
7 (7)**	Form	Shape-form
8 (8)**	Form	Color-form
9 (7)	Self defined	Consciousness

Bonus: Debate the theses

1. Phenomenon as subject, it follows it is permanent
2. Phenomenon as subject, it follows it is impermanent
3. Impermanent as subject, it follows it is impermanent
4. Thought as subject, it follows it is permanent

* Parentheses () indicate the original sequence of debate examples as presented in the corresponding chapter of the *Yongdzin Dudra*.

** From *Yongdzin Dudra's* chapter *Color and So Forth*

Exercise 2 (Optional): Actual

For the categories of **Actual**, illustrations or further details are not systematically provided in the works of the Indian masters or in *Dudra* root texts. The examples used in monasteries instead derive from *Dudra* manuals, refined over centuries and further shaped through the oral teaching tradition for the purposes of debate training.

The illustrations and additions in the **Appendix** are therefore not canonical, but reflect how such classifications are typically presented in monastic education, with variations from monastery to monastery. You are encouraged to debate these examples and compare them with your own contemporary cases.

Exercise 3: Knowable Possible to Be and Impossible to Be

With this topic, we begin to confront the psychological tension between how we perceive collections and how they actually exist.

As a first orientation, consider the following heuristic (rule of thumb):

1. A ***knowable possible to be*** is a collection of thinkables that are **not exclusive**.
2. A ***knowable impossible to be*** is a collection of thinkables that are **exclusive**.

Reminder: Two exclusives are such that nothing is both; two not exclusives are such that something is both.

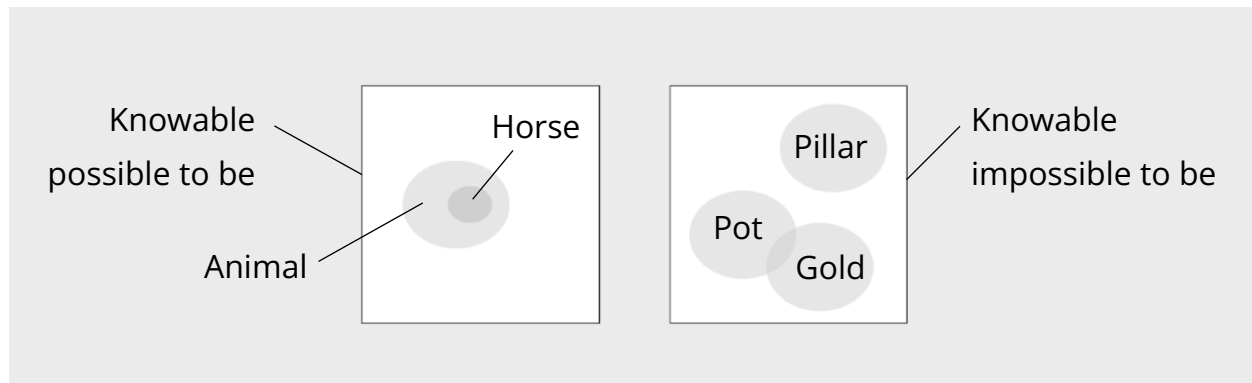
Note that this is merely a mnemonic aid and should not be mistaken for a formal definition; it is only a preliminary pedagogical device.

Typical examples of a ***knowable possible to be***:

- pot (a single existent)
- impermanent and actual (different but inclusive existents)
- horse and animal / existent and impermanent (different existents in a 3 mu distinction)
- gold and pot (different existents in a 4 mu distinction)
- gold and pot and metal (three or more different existents in various mutually non-exclusive distinctions)
- permanent and permanent only (existent and non-existent that are exclusive)

Typical examples of a ***knowable impossible to be***:

- pillar and pot / existent and permanent and impermanent (two or more different existents, among which at least two are mutually exclusive)
- permanent and rabbit horns (exclusive existent and non-existent)

**A****B**

1	<i>Knowable possible to be</i>	<i>Knowable impossible to be</i>
2	<i>Pillar</i>	<i>Knowable possible to be</i>
3 (3)	Knowable	Knowable possible to be
4 (4)	Existent	Existent impossible to be
5	<i>Knowable impossible to be</i>	<i>Rabbit horns</i>
6	<i>Knowable possible to be</i>	<i>Permanent</i>
7	<i>Knowable impossible to be</i>	<i>Momentary</i>
8	<i>Knowable impossible to be</i>	<i>Not actual</i>

Bonus: Debate the theses

1. Knowable impossible to be as subject, it follows it is permanent
2. Knowable impossible to be as subject, it follows it is knowable impossible to be
3. Pillar and pot as subject, it follows it is knowable impossible to be
4. Pillar and pot as subject, it follows it is not pillar and pot
5. Pillar and pot as subject, it follows it is the collection pillar and pot

Exercise 4: One and Different

The topic of ***one and different*** introduces the concept of sameness and distinction. Only *different* phenomena can be distinguished in terms of 3 mu, 4 mu, inclusive, and exclusive. Although this might seem counterintuitive, two mutually inclusive phenomena can therefore never be *one (or the same)*.

Keep in mind that in daily life *phenomenon* and *existent* are often treated as the *same*, but in the *Sautrantika* view they are classified as *different*. Heuristically, you can think of

- ***one*** as being **the same in meaning and label**, and
- ***different*** as being **diverse in meaning and/or label**.

Certain linguistic exceptions can be made; for example, *chu*, the Tibetan word for “water,” and *water* are considered *one*.

It should be noted that some languages, such as Tibetan, Chinese, and Vietnamese, do not necessarily indicate plurality in the same way as other languages. Accordingly, in the debate system *phenomenon* refers to a collection (whether possible or impossible to be), which can consist of what we usually understand as *one* or *different* conceivables. When referring to (multiple) phenomena, they should be specified clearly—such as “different phenomena,” or explicitly as two, three, or four phenomena.

A technical note: *One* and *different* apply only to *existents*. While *impermanent* is ***different*** from *rabbit horns*, *rabbit horns* are ***neither different*** from ***nor one*** with *impermanent*. Still, in debate, *impermanent* and *rabbit horns* are technically called ***different***, albeit not ***mutually different***.

As a first step toward approaching the topic of ***one and different*** in a debate format, use ***Exercise 5: Learning by Challenging*** in the ***Prep Workbook*** to ask for and/or confirm examples of one and different.

	A	B
1 (3.1)	Knowable possible to be	One
2 (3.2)	Knowable possible to be	Different
3	<i>Permanent</i>	<i>One</i>
4	<i>Impermanent</i>	<i>Different</i>
5	<i>Knowable impossible to be</i>	<i>One</i>
6	<i>Knowable impossible to be</i>	<i>Different</i>
7	<i>Inclusive</i>	<i>One</i>
8	<i>Different</i>	<i>Mutually different</i>

Bonus: Debate the theses

1. Existent as subject, it follows it is one
2. Existent as subject, it follows it is different
3. Different as subject, it follows it is one
4. Different as subject, it follows it is not one
5. Different as subject, it follows it is different
6. Different as subject, it follows it is not different

Exercise 5: Definition and Definiendum

As the ancient Greek philosophical tradition maintains, “*to know what a thing is is to know its definition*,” cognitive psychology similarly observes that *people respond differently depending on how something is defined (“framed”)*, even when the underlying referents are equivalent. This insight is reflected in the Tibetan Buddhist scholastic tradition. A skilled debater functions as what is termed *mtshan nyid smra ba*—a “*proponent of definitions*”—one who must not only state definitions but also withstand their implications under analysis.

The Nalanda masters systematized definitions across the tenet systems in progressively more refined ways, enabling practitioners to deepen their understanding of reality. At a minimum, a Buddhist is characterized as having accepted the meaning of the **Four Seals** as explained in the *Vaibashika* system. Through training in debate, one refines one’s understanding of psyche and ontology and is gradually led to more subtle views, such as that of the *Sautrantika*—ideally grounded in reasoning rather than mere reverence.

Even within a given system such as the *Sautrantika* presentation in *Dudra*, definitions are not treated as ultimately fixed. Nevertheless, for debate to function, it is essential that participants operate with a **shared set of definitions**. Without this, the meaning of the other’s statements remains unclear, and discussion easily devolves into a contest of winning and losing rather than a cooperative inquiry into truth. For this reason, when a debate becomes frustrating or feels adversarial, it is often effective to ask what the other party *means*—namely, how they are *defining* the terms in question. This demonstrates the central role of definitions in structuring meaningful dialogue.

With this in mind, we now turn to the technical presentation of *definition* within *Dudra*. To understand this precisely, we examine the definition of **definition** itself and its distinction from the **definiendum**. A *definition* is a *substantial existent*, whereas a *definiendum* is an *imputed existent*. Although this will be explained in more detail in later chapters, a brief explanation is as follows:

- A **substantial existent** can be known **without depending on the prior understanding** of something else, whereas
- an **imputed existent** can only be known **in dependence** upon something else.

In this sense, a *definition* is grounded in the *object itself*, while a *definiendum* is established through conceptual imputation—through the application of a *label*.

As a practical guideline—not to be confused with actual definitions—a *definiendum* can only be known once its corresponding *definition* is known, whereas a *definition* can be known without knowing its *definiendum*. In brief:

- the *definiendum* is that which *has (or is characterized by) a definition*;
- the *definition* is that which *has (or characterizes) a definiendum*.

Definition and *definiendum* are **exhaustive** and **generally exclusive categories** of *established base*. However, a **specific** definition and its corresponding definiendum are always **mutually inclusive**. On this basis, the ***Eight Doors of Pervasion between Definition and Definiendum*** are established.

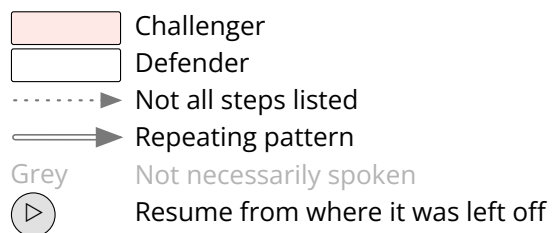
	A	B
1	<i>Definiendum</i>	<i>Definition</i>
2	<i>Definiendum of arisen</i>	<i>Definiendum of suitable for the three—arising, ceasing, abiding</i>
3	<i>Wind</i>	<i>Light and moving</i>
4	<i>Definition of water</i>	<i>Definiendum of wet and moistening</i>
5	<i>Earth</i>	<i>Definiendum of hard and solidifying</i>
6	<i>Definition</i>	<i>Hot and burning</i>
7	<i>Definition</i>	<i>Substantial existent</i>
8	<i>Non-Definition</i>	<i>Not triply qualified imputed existent</i>

Bonus: Debate the theses

1. Definition of space as subject, it follows it is permanent
2. Definiendum of aspect of absence of obstruction as subject, it follows it is permanent
3. Able to perform the function of supporting a beam as subject, it follows it is impermanent
4. Definition of pillar as subject, it follows it is impermanent
5. Definiendum of able to perform the function of supporting a beam as subject, it follows it is impermanent
6. Definiendum as subject, it follows it is definiendum
7. Definition as subject, it follows it is definition

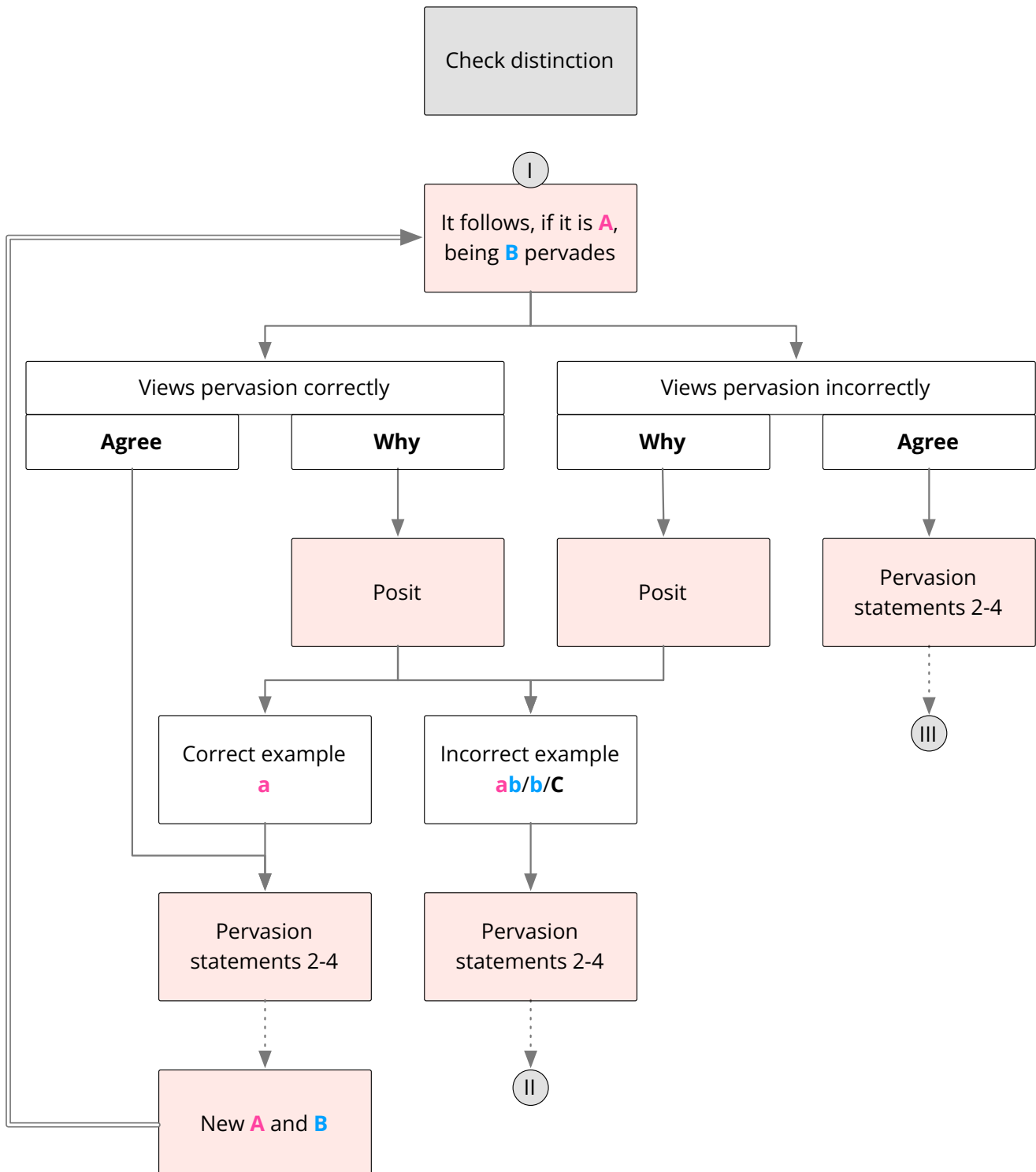
APPENDIX

APPENDIX

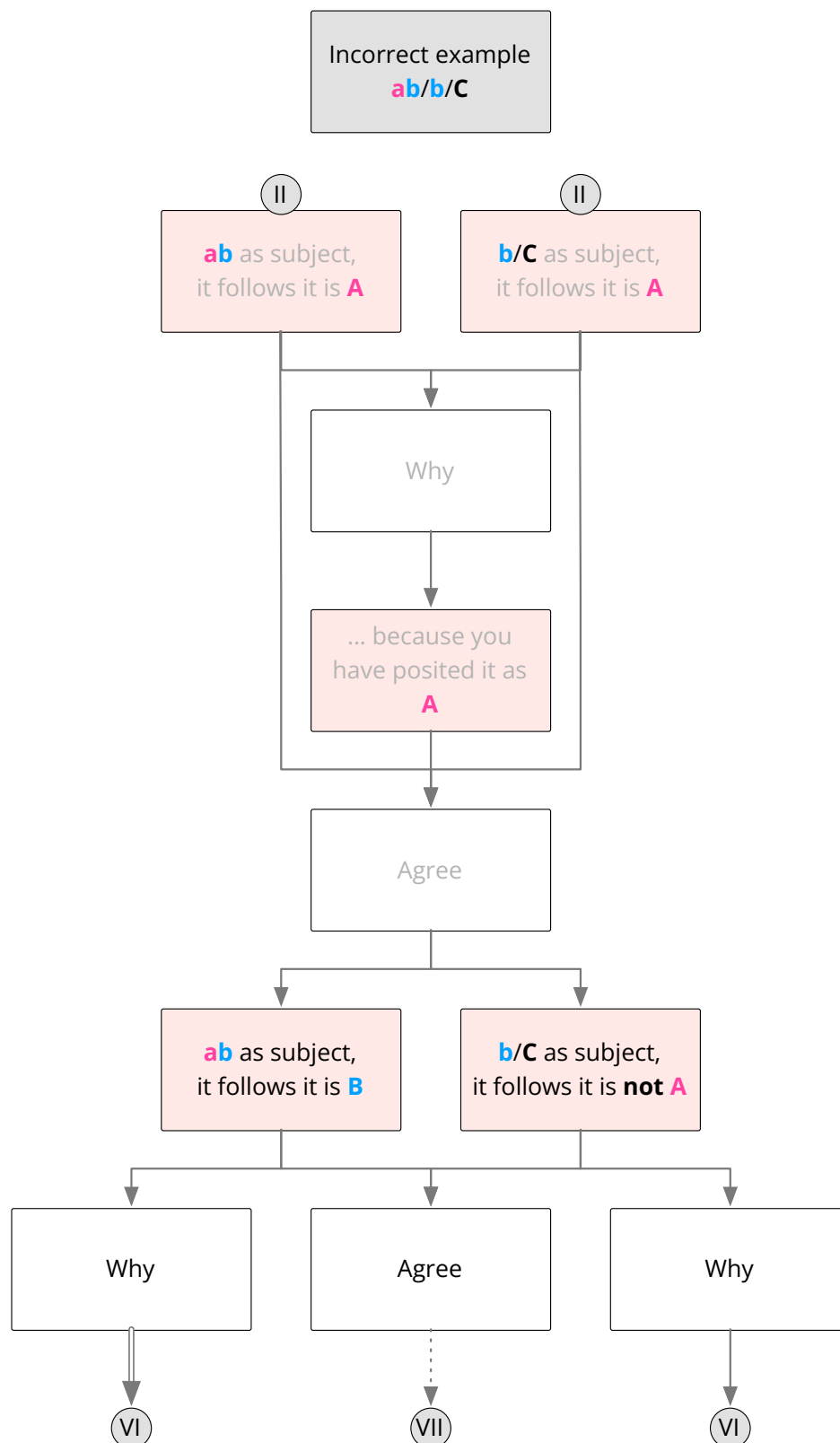


Flowchart: Strategy I

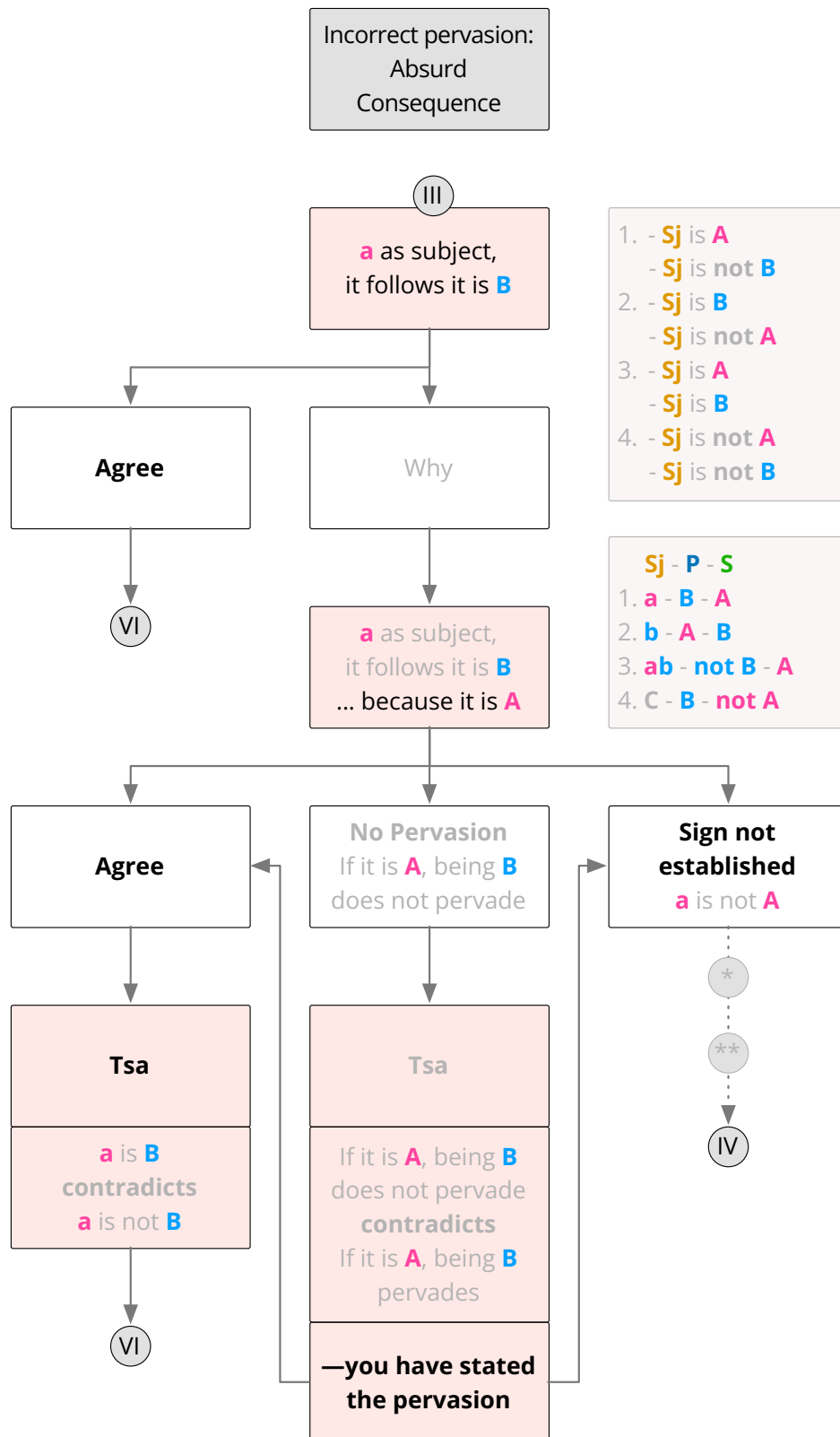
(Illustrated using the first pervasion statement)



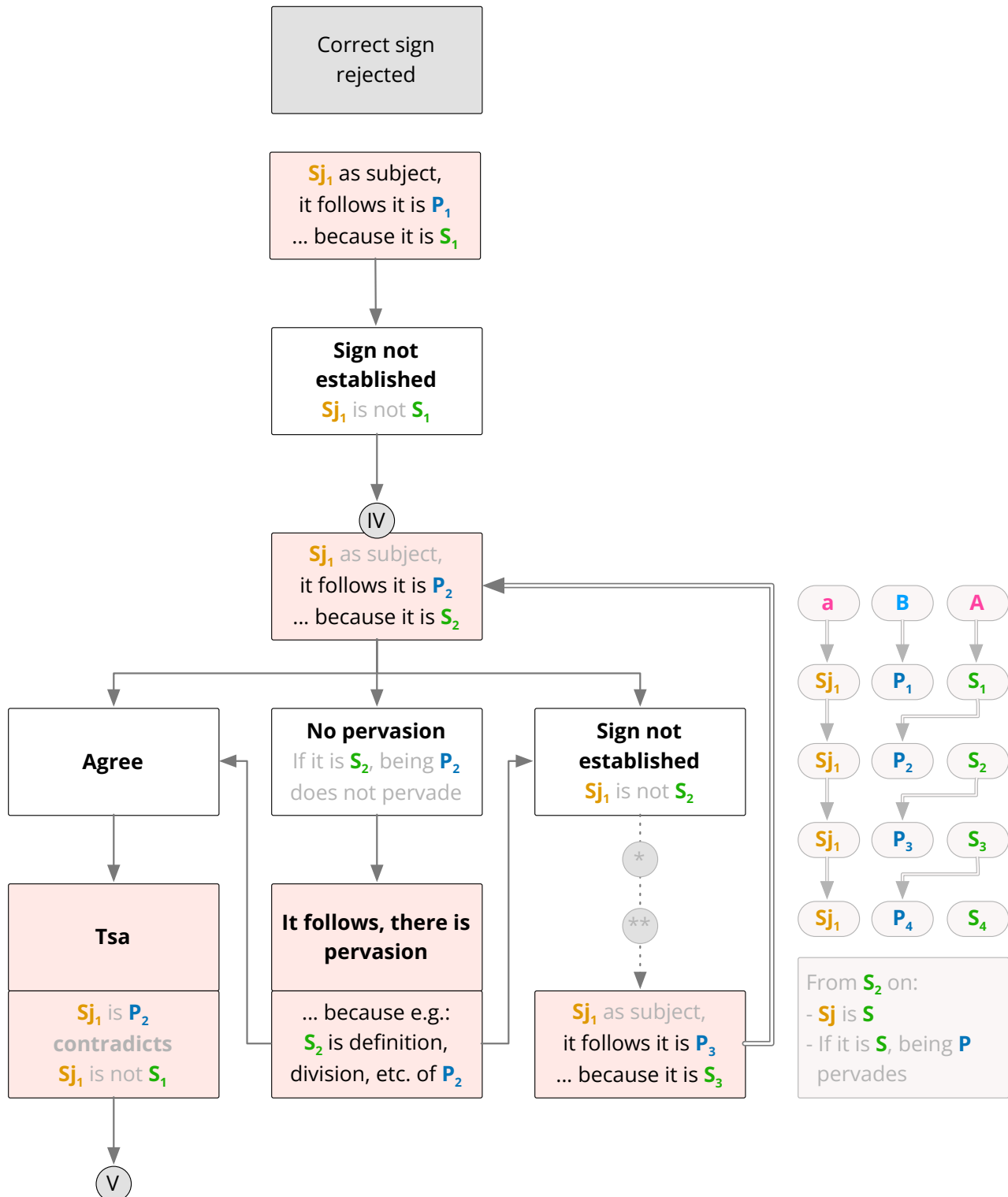
Flowchart: Strategy II (Optional)



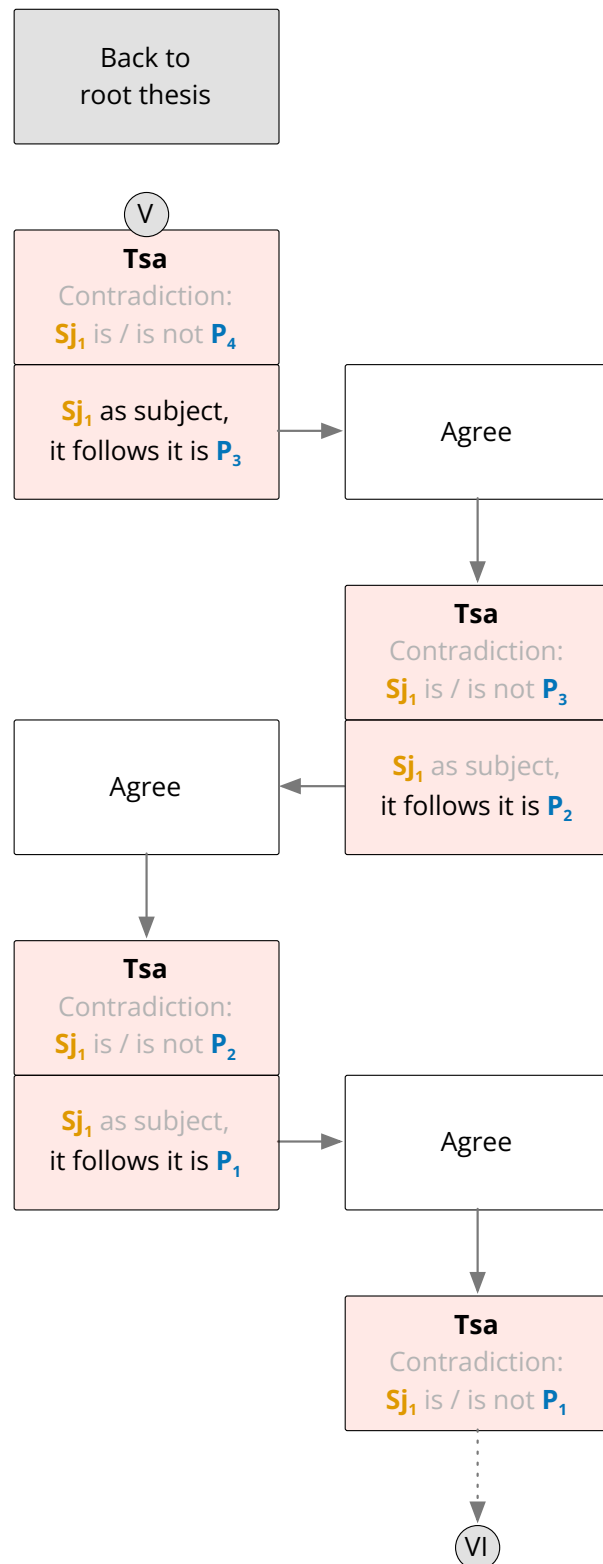
Flowchart: Strategy III



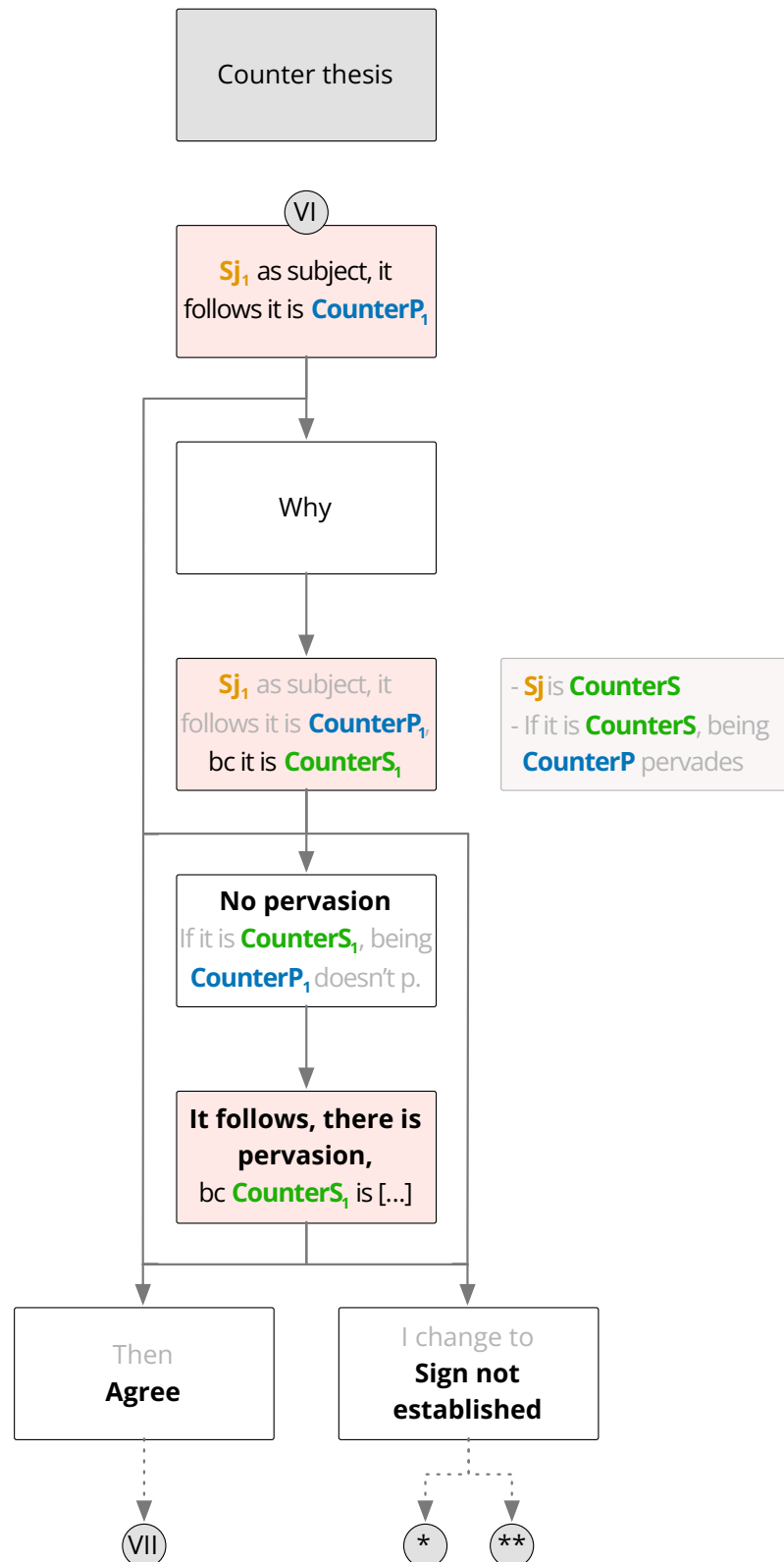
Flowchart: Strategy IV



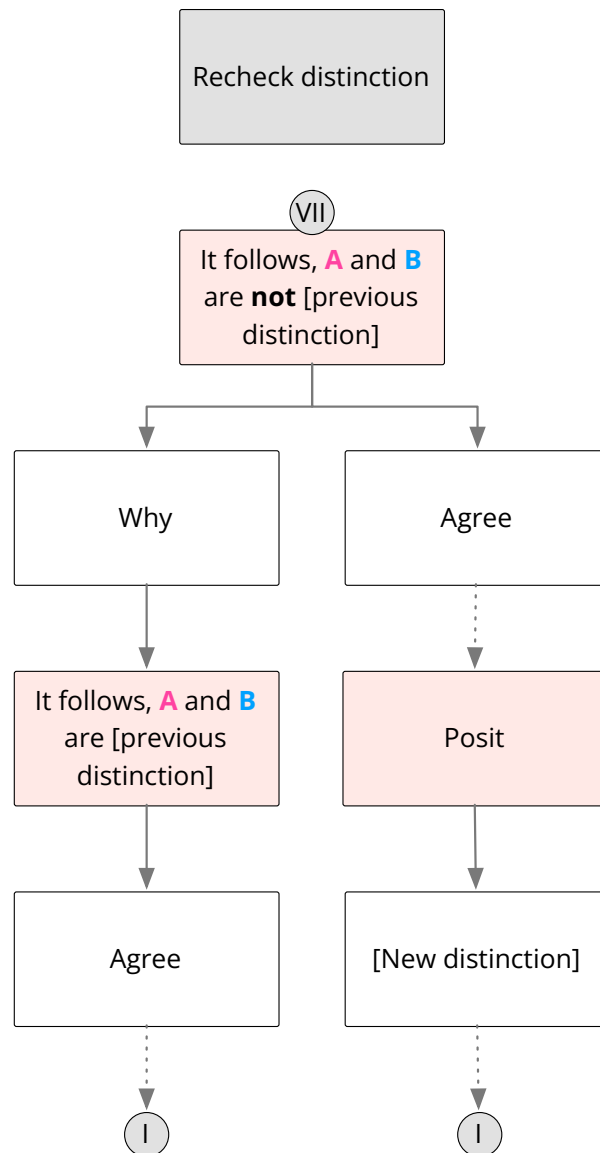
Flowchart: Strategy V



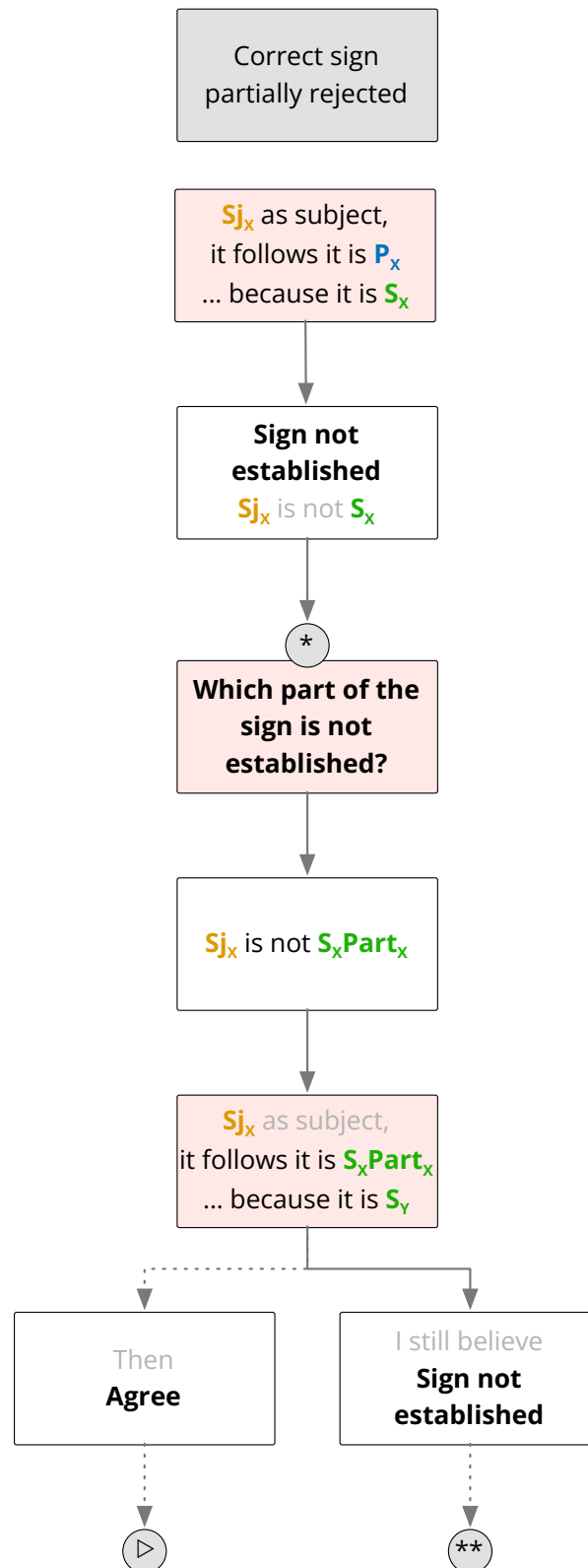
Flowchart: Strategy VI



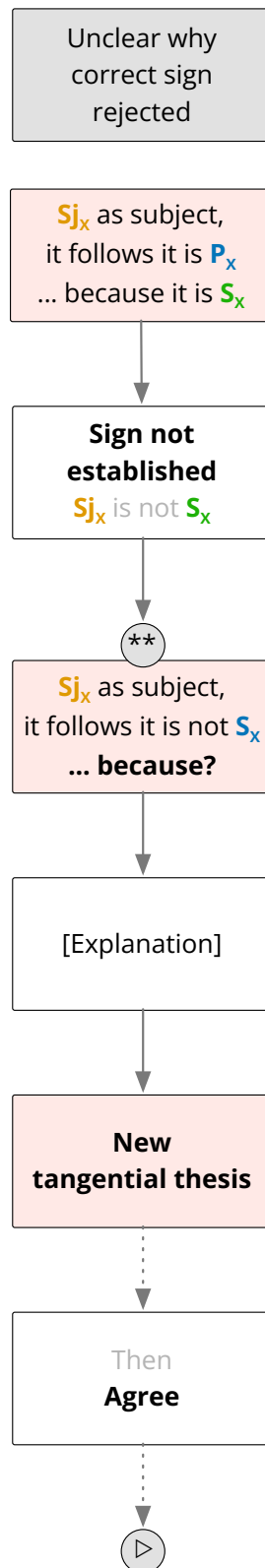
Flowchart: Strategy VII



Flowchart: Additional Strategy (Optional)

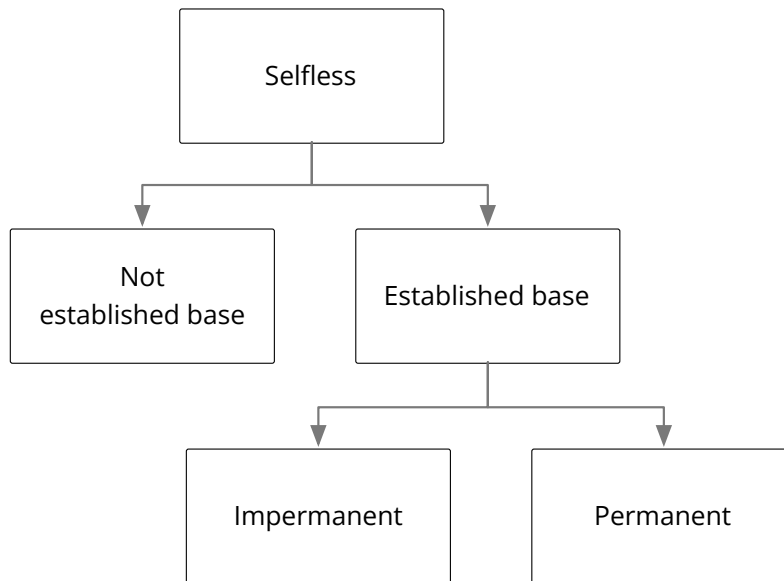


Flowchart: Fallback Strategy (Optional)

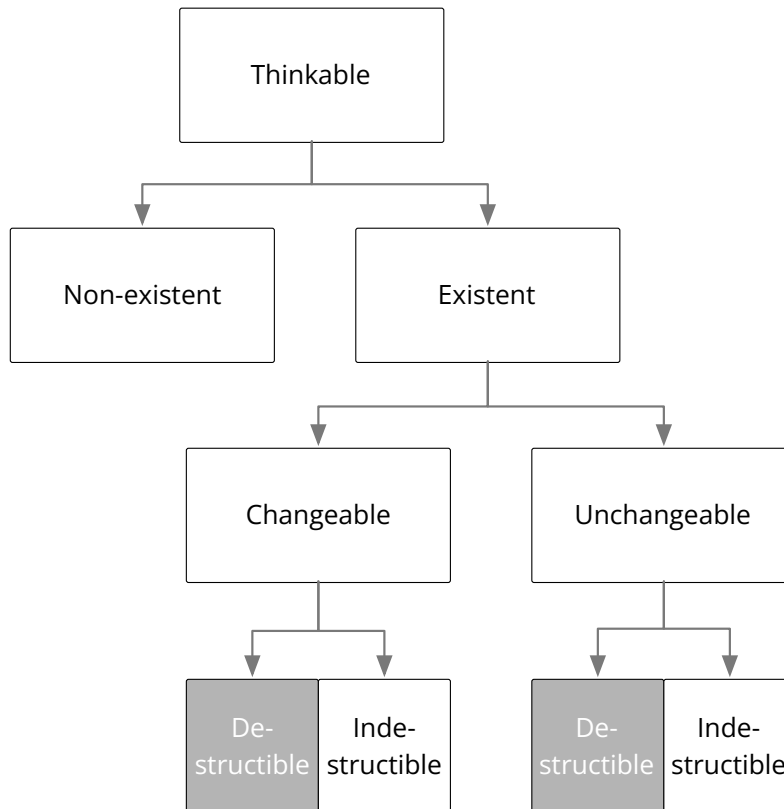


Supplementary Notes on Established Base

Established Base



Cheat Sheet



Supplementary Notes on Actual

	Color Division	Element
I	Blue	Wind
II	Yellow	Earth
III	White	Water
IV	Red	Fire

Sound Division		Illustration
I	Pleasant articulate sound caused by animate elements	Words teaching the doctrine
II	Unpleasant articulate sound caused by animate elements	Sound of harsh words
III	Pleasant inarticulate sound caused by animate elements	Sound of snapping fingers
IV	Unpleasant inarticulate sound caused by animate elements	Sound of a fist on impact
V	Pleasant articulate sound caused by inanimate elements	Words of doctrine taught by trees rustled by a Buddha's extraordinary powers
VI	Unpleasant articulate sound caused by inanimate elements	Words of scolding conveyed by trees rustled by a Buddha's extraordinary powers
VII	Pleasant inarticulate sound caused by inanimate elements	Sound of a drum
VIII	Unpleasant inarticulate sound caused by inanimate elements	Sound of wind

	Smell Division	Illustration
I	Fragrant natural smell	Smell of sandalwood
II	Unfragrant natural smell	Smell of decaying flesh
III	Fragrant manufactured smell	Smell of bread
IV	Unfragrant manufactured smell	Smell of formaldehyde

	Taste Division	Dominant Element	Illustration
I	Sweet	Earth and water	Taste of molasses
II	Sour	Fire and earth	Taste of lemons
III	Bitter	Water and wind	Taste of Tigta (bitter Himalayan herb)
IV	Astringent	Earth and wind	Taste of myrobalan fruit
V	Hot	Fire and wind	Taste of Three Hot Medicines
VI	Salty	Water and fire	Taste of salt

	Touch Division	Dominant Element
I	Smooth	Water and fire
II	Rough	Earth and wind
III	Heavy	Earth and water
IV	Lightweight	Fire and wind
V	Cold	Water and wind
VI	Hungry	Wind
VII	Thirsty	Fire

8 Potencies of Material Form

Earth	[Visible] form
Water	Smell
Fire	Taste
Wind	Touch
	(Sound)

