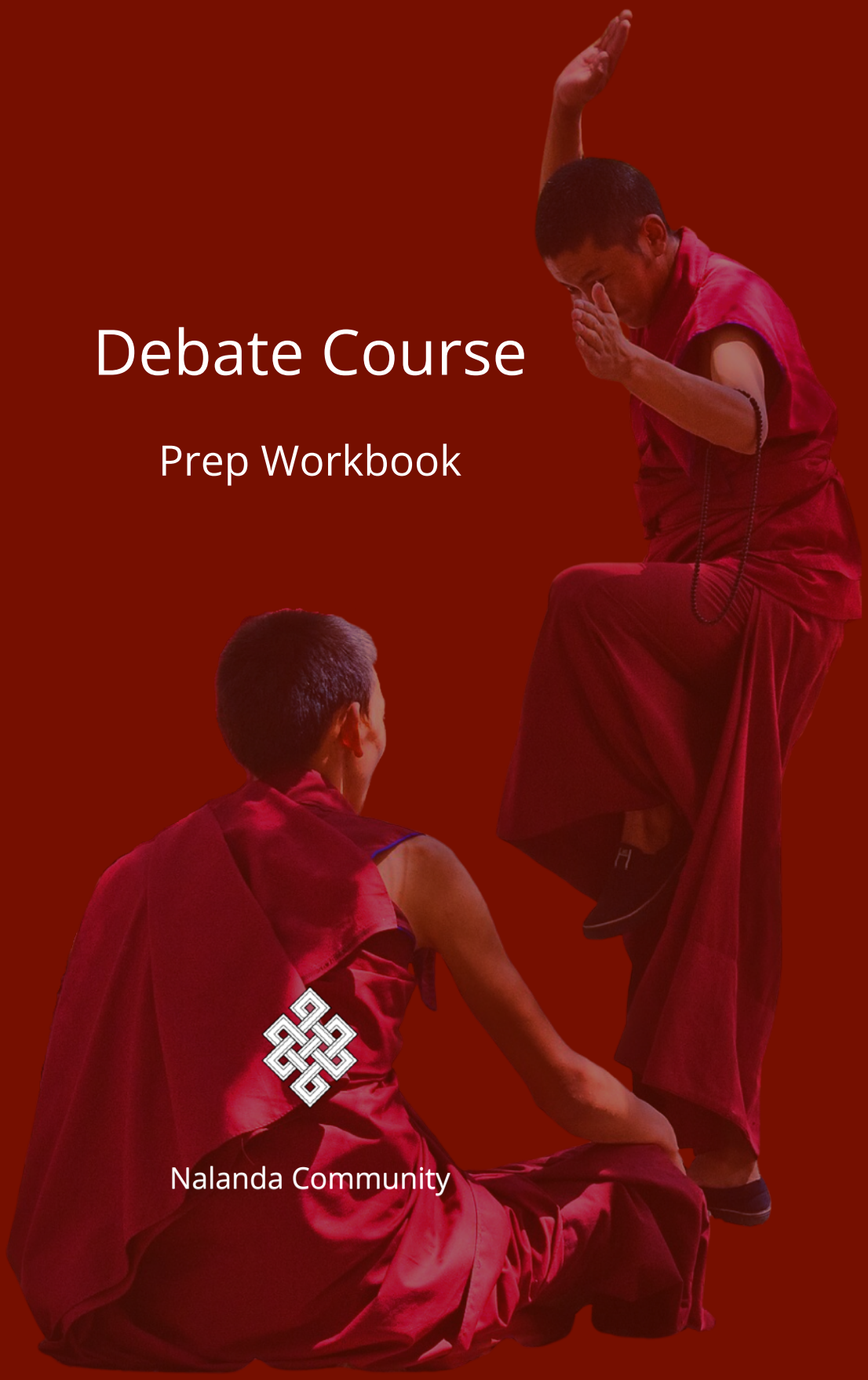
Debate Course

Prep Workbook



Nalanda Community

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Debate Course
Prep Workbook

Fourth Edition, 2026

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Content

Introduction I

On How to Use Our Workbook I

On How to Use Our Solution Key I

On the Qualities of a Skilled Debater II

Conventions of English Usage in Tibetan Debate III

Terminology of Debate: Technical Language and Usage IV

Methodology in Debate: Types & Structure VII

PREP 1 1

The Four Pervasion Statements 3

Overview of the Four Pervasion Statements 4

Exercise 1: Practicing pervasion statements one & two 11

Exercise 2: Practicing pervasion statement three 17

Exercise 3: Practicing pervasion statement four 21

Exercise 4: Practicing all four pervasion statements together 25

Exercise 5: Learning by Challenging 37

Syllogisms & Consequences 47

Overview of Syllogisms & Consequences 48

Exercise 6: Building fluency with syllogisms 53

Exercise 7: Comparing thesis and pervasion statements 55

Exercise 8: Understanding the syllogism structure 59

Exercise 9: Checking whether the sign is established 61

Exercise 10: Checking whether there is pervasion 65

Exercise 11: Applying syllogisms 69

RESOURCES 77

Resource Set: Pervasion Statements 79

Resource Set: Syllogisms 86
Resource Set: Faulty Syllogisms 100

APPENDIX 109

A Typical Logic Debate Example 111
Cheat Sheet: Pervasion Statements 116
Cheat Sheet: Distinctions 116
Cheat Sheet: Consequences 117
Flowchart: Distinctions 118
Flowchart: Pervasion Statements 120
Flowchart: Syllogisms 121
Tibetan Debate Word by Word 122

Introduction

On How to Use Our Workbook

Our online debate course is designed to help you become a **proficient debater** in both roles—challenger and defender—through the use of standardized debate methodology and terminology. In the early stages, the primary focus—both in our course and in the workbook—is on **mastering the structure and technique of the debate system,** rather than diving deeply into the philosophical dimensions of Buddhist Nalanda thought.

However, precision in using debate terminology is essential from the beginning. Both our course and the workbook emphasize a solid **understanding of standardized terms,** as this will enable you to grasp the system clearly and later apply it meaningfully to modern frameworks, including contemporary ontology.

Additionally, we invite you to be **creative** and bring in your own debate topics—both in the structured practice sessions and, especially, during **self-organized peer practice.** Debating issues that matter to you can strengthen your **motivation** and improve your **skills**.

On How to Use Our Solution Key

To support your practice, we provide suggested "solutions" for the workbook exercises in our **solution key**. These answers are intentionally described as *debatable*, particularly in contexts where modern interpretations may differ significantly from traditional ones—sometimes developed centuries, or even millennia, ago.

In select cases where our editorial team could not agree on a single solution, we have included multiple responses to reflect different perspectives ;-).
While the solution key is there to offer guidance and reassurance as you navigate this new terrain, we strongly encourage you to prioritize engaging critically with each exercise and develop **your own well-reasoned conclusions.** Whenever possible, try to solve the exercises independently **before** consulting the solution key. Your active engagement is the most effective way to deepen your understanding.

On the Qualities of a Skilled Debater

In the traditional Tibetan system, it is said:
The best challengers possess fast and clear intelligence.
The best defenders possess deep and broad intelligence.

The four types of intelligence:

- **Fast intelligence** is rapid processing of new information, seen in quick learners who grasp concepts with minimal explanation.
- **Clear intelligence** is structured and logical thinking that enables clear verbal expression—typical of skillful teachers who explain complex ideas with ease.
- **Deep intelligence** is the ability to reflect with penetrating insight, considered the most valued in the Buddhist tradition.
- **Broad intelligence** is the capacity to understand a topic from multiple perspectives while retaining fine details—common in those with strong memory and wide-ranging interests.

Since not everyone naturally possesses all these forms of intelligence, we ask that you approach your peers with **patience and kindness** during debates. Remember, these abilities are not fixed—they are all **trainable.** The Tibetan debate system was specifically developed to cultivate and enhance these intelligences, as long as one engages with sustained effort.

Conventions of English Usage in Tibetan Debate

As in many modern languages, Tibetan debate distinguishes between the copula *'to be'* and the verb forms indicating *'to have'* or *'to exist.'* Importantly, the English construction '*There is...*' is treated as a form of possession or existence in this context. For example, '*There is a table in the room*' is understood as equivalent to '*The room has a table.'*

To accurately reflect the structure and intent of Tibetan debate, we prefer to omit definite and indefinite articles such as *'a,' 'an,'* and *'the.'* Additionally, we refer to phenomena in the singular when expressing general statements—contrary to the conventions of many modern languages. For example, we say *'Sound is impermanent'* rather than *'Sounds are impermanent.'*
When one lexical item has multiple meanings, we specify which one we mean to avoid confusion, especially for non-native speakers—for example, *seal* may refer to the animal or to an official stamp.

In Tibetan debate, the standard reference to a subject is *khyod*, translated here as *'it'* for simplicity. While English would use forms like *'he'* for persons (e.g., H.H. the Dalai Lama), we keep *'it'* for consistency, though speakers may use the familiar grammatical form.

In selected cases, we have retained original Tibetan debate terms such as *'3 mu'* and *'4 mu'* to denote three or four modes, joints, or possibilities, and *'tsa',* literally *'finished'* to indicate an explicit conflict. Additional selected Tibetan debate terms may be introduced in the future as experts reach further consensus.

Terminology of Debate: Technical Language and Usage

The two roles in debate[1]:

- **Challenger (C):** Presents statements[2] in a structured, limited form to test the defender.
- **Defender (D):** Responds to the challenger's statements within specified parameters.

Challenger

Defender

[1] Please note that at any point during the debate, either the challenger or the defender may **seek clarification** if a statement or response was not heard clearly or is not understood.

[2] These statements are called **consequences** because they derive from the defender's prior knowledge or commitments.

Types of consequences[1] & their responses:

1. **Two-Part Consequence**
   - **1.1. Pervasion** (Tib. *khyab pa*)
     - Conditional statement: **If… + (then)…**
     - Question (C): ***It (consequentially) follows, if it is sound, (then) being impermanent pervades (it).***
     - Response (D): ***- Agree***
       - Why
   - **1.2. Probandum** (Tib. *bsgrub bya*)
     - Thesis (Tib. *dam bca'*): **Subject[2] + Predicate[3]**
     - Question (C): ***(Take) sound as subject, it (consequentially) follows it is impermanent.***
     - Response (D): ***- Agree***
       - Why
2. **Three-Part Consequence** (Tib. *thal 'gyur*)
   - Syllogism (Tib. *sbyor ba*): **Subject + Predicate + Sign[4]**
   - Question (C): ***(Take) sound as subject, it (consequentially) follows it is impermanent, because it is produced.***
   - Response (D): ***- Sign not established***
     - No pervasion
     - (Agree)

---

[1] These statements are called **"consequences"** (Sanskrit: *prasaṅga*) because they arise from the prior acceptance or knowledge of the challenger.

[2] Lit. "having Dharma" or "having phenomenon"

[3] Lit. "dharmic/Dharma" or "phenomenon"

[4] Alternatively translated as "reason" or "evidence"

Other statements used by the challenger

When the defender…	… the challenger can say…
*has responded **Why** to a pervasion statement*	***Posit** or **For example***
*has responded **Agree** or **Why** to a thesis statement*	***[Sj] as subject, (it follows) it is/is not [predicate] because?***
*has responded **Sign not established** to a three-part consequence (and has not indicated "[Subject] is not [sign]")*	***Explain/Why sign not established?***
*has responded **No pervasion** to a three-part consequence (and has not indicated "If it is [sign], being [predicate] does not pervade")*	***Explain/Why no pervasion?***
takes too long time to respond	***Choe, choe, choe!** (urging the defender to hurry up)*
(in responding to a two-part consequence) has directly contradicted a statement or definition established in the texts being studied	***Because it is the kind intention of our teachers***
has directly contradicted themselves	***Tsa!***

Methodology in Debate: Types & Structure

The two types of debate:

- **Counting Debate**: At the outset of a new topic, the challenger initiates the counting debate to verify **whether the defender has memorized the relevant definitions** prior to engaging in the logic debate. A typical opener from the challenger is: ***"Sound as subject, you cannot posit its definition."***
- **Logic Debate:** At this point, the actual debate begins. The challenger's task is to examine the defender's **understanding of the definitions** related to the new topic, as this shapes their view of how the associated phenomena differ from one another. The challenger must then skillfully apply **consequences** as a means to guide the defender in **overcoming misconceptions and deepening their grasp** of the subject matter.

How the challenger structures a logic debate:

1. Assessing the defender's understanding of the distinction between two phenomena
   1.1. Identifying the distinction through a thesis statement
      - C: ***[A] and [B] as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive***
        (or short ***Posit the distinction between [A] and [B]****)*
   1.2. Identifying inconsistencies[1] through the four pervasion statements
      - C: ***1. It follows, if it is [A], being [B] pervades.***
        2. It follows, if it is [B], being [A] pervades.
        3. It follows, if it is [A], not being [B] pervades.
        4. It follows, if it is not [A], being [B] pervades.
2. Using consequential syllogisms strategically to lead the defender toward a clearer or more accurate understanding (a skill developed primarily in *Prep 2*)

[1] In the beginning, inconsistencies in debate are often the result of unfamiliarity with debate terminology and structure. However, once these are well understood, such inconsistencies typically point to deeper issues—such as misconceptions or a lack of understanding regarding how phenomena are defined.

PREP 1

The Four Pervasion Statements

In this chapter of the workbook, we aim to become familiar with how two phenomena are distinct from one another and how to debate them using the four pervasion statements, two responses, and giving counter-examples.

Our exercises are designed to support both the challenger and the defender in three ways:

- To **train your memory** – helping you retain debate answers
- As a **defender** – to ensure consistency between your responses, your predicted distinction, and the examples you give
- As a **challenger** – to quickly detect inconsistencies in the defender's responses to pervasion statements, predicted distinction, and their examples

Overview of the Four Pervasion Statements

In Tibetan debate, there are four types of distinctions that describe how two phenomena differ from one another:

Mutually exclusive	**Mutually inclusive**	**3 mu**	**4 mu**
There is nothing that is - A and B	There is something that is - A and B - neither A nor B	There is something that is - A and B - A, but not B - neither A nor B	There is something that is - A and B - A, but not B - B, but not A - neither A nor B
Example: dog / cat	Example: kid / child	Example: horse / animal	Example: gold / pot

The term *mu* is a Tibetan word meaning “edge” or “joint,” and in this context it is the technical term used for what we might call “possibilities” or “modes” in English.

Exclusive, short for mutually exclusive, is when there is nothing that can be two phenomena, like dog and cat, or human and non-human. If you are a visual learner, the Venn diagram with two circles shows that there is no overlap between A and B.

Inclusive is when two things overlap completely, as shown by the purple color that is both pink and blue. Examples of inclusive pairs would be kid and child, or learner and someone who is learning.

3 mu, or three modes, refers to one subset inside a larger set. It is called 3 mu because we have three possibilities of describing A and B. In our example, horse and animal, the larger set is animal, which contains horse, so every horse is necessarily an animal. But not every animal is a horse. Something that is neither would be a car.

4 mu, or four modes, is when A and B overlap partially. In this case, there are four possibilities. For example, gold and pot: a golden pot is both gold and a pot. A gold ring is gold but not a pot. A clay pot is a pot but not gold. A tree is neither.

Note: In exclusive, the main focus is on the fact that there is **no overlap**, and the question of whether there is something that is neither A nor B only becomes relevant at a later stage. For this reason, it is often most useful to think of exclusive as having *only one mu*.

These distinctions are expressed through the aforementioned **four pervasion statements:**

1. (It follows,) **if it is A, being B pervades.**
2. (It follows,) **if it is B, being A pervades.**
3. (It follows,) **if it is A, not being B pervades.**
4. (It follows,) **if it is not A, being B pervades.**

The four pervasion statements are presented by the challenger to determine whether the defender agrees with or rejects them through one of the two permitted responses: **"Agree"** or **"Why."**
It should be noted that in Tibetan debate, the distinction between a *statement* and a *question* is quite flexible. The challenger's pervasion statements, though phrased as statements, function as questions. Conversely, the defender's response "Why," while framed as a question, actually serves as a way of saying "no"—expressing a statement of disagreement or rejection.

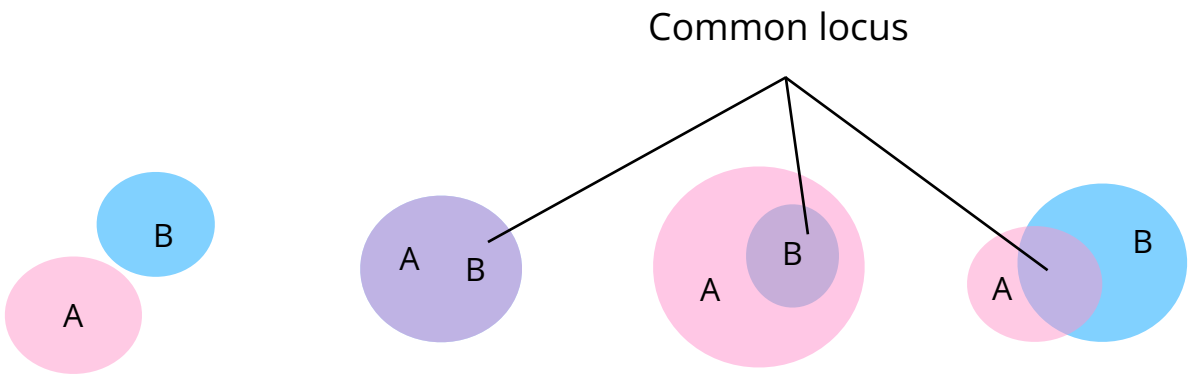
When the **first two pervasion statements** are ***accepted*** for two things, they are seen as inclusive—we also speak of the **Eight Doors of Pervasion**. Originally, the Eight Doors are established for *definition and definiendum*, which we will study in detail at a later stage. For now, it is sufficient to apply them to inclusive relationships between A and B:

1. *having A → having B*	*If it **has** kid, **having** child pervades*
2. *having B → having A*	*If it **has** child, **having** kid pervades*
3. *not having A → not having B*	*If it **has not** kid, **not having** child pervades*
4. *not having B → not having A*	*If it **has not** child, **not having** kid pervades*
5. *being A → being B*	*If it **is** kid, **being** child pervades*
6. *being B → being A*	*If it **is** child, **being** kid pervades*
7. *not being A → not being B*	*If it **is not** kid, **not being** child pervades*
8. *not being B → not being A*	*If it **is not** child, **not being** kid pervades*

In conclusion, the Eight Doors consist of

- 2 "having" pervasions,
- 2 "not having" pervasions,
- 2 "being" pervasions,
- 2 "not being" pervasions.

When it comes to the **3rd pervasion statement**, it concerns the so-called **common locus**—the overlap we spoke about earlier. Here it is shown in purple, because purple can be understood as both pink and blue.

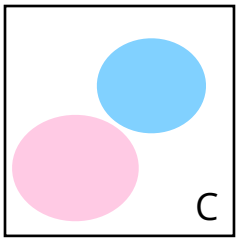


In debate, when we ***reject*** the 3rd pervasion statement "It follows, if it is A, not being B pervades," we are saying that we find something that is both A and B. In other words, A and B can be inclusive, 3 mu, or 4 mu, as all these three share a common locus.

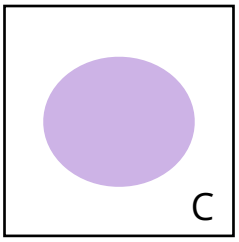
When we ***agree*** to the 3rd pervasion statement, A and B are exclusive for us, and there is no common locus.

Unlike the Eight Doors of Pervasion for inclusive phenomena, where inclusive "being" is synonymous with inclusive "having," this equivalence does not hold in the case of exclusive phenomena: Although two mutually exclusive things may ***have*** many shared features, there is nothing that ***is*** both of them; they do not share a common locus. For example, there is nothing that ***is*** both a dog and a cat, even though dogs and cats both ***have*** in common that they are mammals.

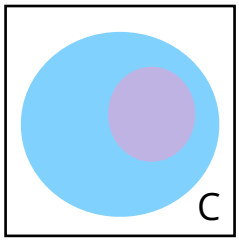
When it comes to the **4th pervasion statement**, “It follows, if it is not A, being B pervades,” **out-of-the-box** thinking is required.
This time, we examine whether *a third thing* can be introduced within our framework. It is called out-of-the-box thinking because the “box” is expanded beyond A and B to encompass everything mind can think of, whether it exists or not.
When we ***reject*** the 4th pervasion statement, we are saying that we find something, that is neither A nor B, e.g. tree, here represented as **C**:



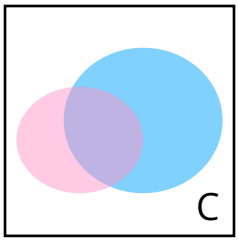
Example:
dog / cat



Example:
kid / child

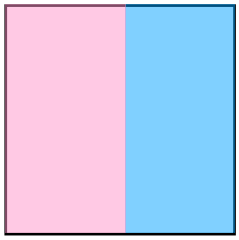


Example:
horse / animal

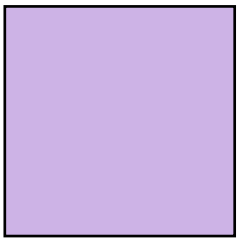


Example:
gold / pot

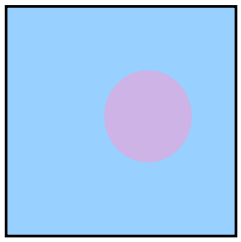
When we ***accept*** the 4th pervasion statement, we are saying that we do not find anything, that is neither A nor B, so there is no space for **C**:



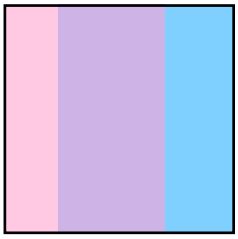
Example:
human / non-human



Example:
something mind can think of / something we can debate

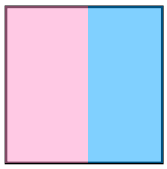
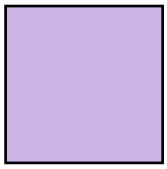
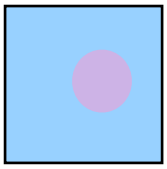
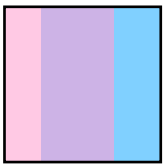
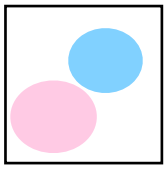
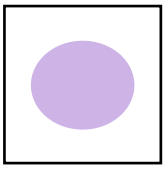
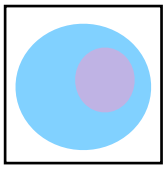
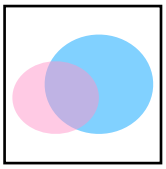


Example:
tree / something mind can think of



Example:
non-dog / non-cat

In debate, it's important to internalize the four pervasion statements with their **response patterns and meaning** (see below and ***Appendix***). This ensures we have a clear and shared understanding of what we're talking about during each session.

It follows, if it is...	***Exclusive***	***Inclusive***	***3 mu***		***4 mu***
1. A, being B pervades	*Why*	*Agree*	*Agree*	*Why*	*Why*
2. B, being A pervades	*Why*	*Agree*	*Why*	*Agree*	*Why*
3. A, not being B pervades	*Agree*	*Why*	*Why*		*Why*
4. not A, being B pervades					
Agree					
Why					

Exercise 1: Practicing pervasion statements one & two

Instructions: Form groups of two or three and assign the roles of **challenger (C)**, **defender (D)**, and (if applicable) **observer (O)**. Work with the provided resource set ***Pervasion Statements*** or create your own examples. Follow the exercise steps until the process becomes **natural**; if a step is too easy, you may skip it.

Step 1	
C	begins with: **It follows, if it is A, being B pervades (it)**
D (O)	• if unable to think of an example that is A but not B, says: **Agree**, and explains: ***I agree that all my examples of A are B*** (or O explains: *D agrees that all their examples of A are B*) • if able to think of an example that is A but not B, says: **Why**, and explains: ***I reject that all my examples of A are B*** (or O explains: *D rejects that all their examples of A are B*)
C	continues with: **It follows, if it is B, being A pervades**
D (O)	• if unable to think of an example that is B but not A, says: **Agree**, and (D or O) explains: ***I/they agree that all my/their examples of B are A*** • if able to think of an example that is B but not A, says: **Why**, and (D or O) explains: ***I reject that all my examples of B are A***
C	proceeds to the next A and B, restarting: **It follows, if it is A...**

Example

C	*It follows, if it is red, being color pervades*
D	*Agree*
(O)	*D agrees that all their examples of red are color*
C	*It follows, if it is color, being red pervades*
D	*Why*
(O)	*D rejects that all their examples of color are red*
C	*proceeds to next two items…*

Repeat the previous steps. Once you feel **fluent and confident** after several statements, **switch roles**.

Step 2	
C	begins with: **It follows, if it is A, being B pervades**
D	can choose between • **Agree** • **Why**
C	• after **Agree**, continues with: **It follows, if it is B...** • after **Why**, asks: **Posit**, or **For example**
D (O)	• being prompted (after the 1st pervasion statement), gives an **example a** that is A but not B, and (D or O) explains: ***a is A but not B*** • being prompted (after the 2nd pervasion statement), gives an **example b** that is B but not A, and (D or O) explains: ***b is B but not A***
C	proceeds accordingly...

Example 2.1

C	*It follows, if it is color, being red pervades*
D	*Why*
C	*Posit*
D	*Color of a white conch*
(O)	*Color of a white conch is color but not red*
C	*It follows, if it is red, being color pervades*
D	*Agree*
C	*proceeds to next two items...*

Example 2.2

C	*It follows, if it is blue, being red pervades*
D	*Why*
C	*Posit*
D	*Color of the blue sky*
(O)	*Color of the blue sky is blue but not red*
C	*It follows, if it is red, being blue pervades*
D	*Why*
C	*Posit*
D	*Color of a red apple*
(O)	*Color of a red apple is color but not red*
C	*proceeds to next two items…*

Step X	
C (X)	If the challenger (C), defender (D), observer (O), or anyone in the spectator group has a comment regarding a counterexample—whether because it seems unclear or was not mentioned—they may interject: • ***[Example] as subject: is it/is it not A?*** *or* ***Is it/is it not B?*** or • ***[Example] as subject: it is/is not A/B, because?*** or
D (X)	• (anyone) may interject/respond: ***It/[example] is/is not A/B, because it is [...]*** Clarification should, as far as possible, remain within this format. If discussion outside the suggested format becomes necessary, please keep it brief, focused, and collaborative.

Example

X	*A yellow banana as subject: is it color?*
X	*A yellow banana is not color, because it is banana.*

Increase the speed of debating as you can! Note that if the defender agrees to both the first and second pervasion statements, they state the **Eight Doors of Pervasion**.

Bonus: Now go over the material again, this time with the challenger actively trying to recall all of the defender's responses and examples from memory.

Exercise 2: Practicing pervasion statement three

Instructions: Work in groups of two or three and switch roles as you gain speed. The goal is to build **fluency**, **accuracy**, and **confidence** in recognizing **common loci**. You may skip steps that are too easy.

Step 1 (optional)	
C	begins with: **It follows, if it is A, not being B pervades**
D (O)	• if lacking an example that is both A and B, says: **Agree**, and (D or O) explains: ***I/they agree that all examples of A are not B*** • if having an example that is both A and B, says: **Why**, and (D or O) explains: ***I/they reject that all examples of A are not B***
C	proceeds to the next two items...

Example 1.1

C	*It follows, if it is red, not being color pervades*
D *(O)*	*Why* *D rejects that all their examples of red are not color*
C	*proceeds to next two items...*

Example 1.2

C	*It follows, if it is dog, not being cat pervades*
D *(O)*	*Agree* *D agrees that all their examples of dog are not cat*
C	*proceeds to next two items...*

Step 2	
C	begins with: **It follows, if it is A, not being B pervades**
D	can choose between • **Agree**, and (D or O) explains: ***There is no example both A and B***, or ***There is no common locus for A and B*** • **Why** *(There is an example both A and B*, or *There is a common locus for A and B)*
C	• after **Agree**, proceeds to the next two items... • after **Why**, asks: **Posit**, or **For example**
D (O)	• after prompt, gives an **example ab** (both A and B), and (D or O) explains: ***(The example/common locus) ab is both A and B***
C	proceeds to the next two items...

Example 2.1

C	*It follows, if it is (a) kid, not being child pervades*
D	*Why*
C	*Posit*
D	*The child of my mother*
(O)	*The common locus child of their mother is both kid and child*

Example 2.2

C It follows, if it is horse, not being animal pervades

D Why

C Posit

D A brown foal

(O) The common locus brown foal is both horse and animal

Example 2.3

C It follows, if it is gold, not being pot pervades

D Why

C Posit

D Gold pot

(O) The common locus gold pot is both gold and pot

Step X	
C (X)	in case of unclear/lacking counterexample (anyone) may interject: • ***[Example] as subject: is it/is it not common locus of A and B?*** or • ***[Example] as subject, it is/is not common locus of A and B, because?*** *or*
D (X)	• (anyone) may interject/respond: ***It/[example] is/is not common locus (of A and B), because it is [...]***

Example X.1

X A dzo as subject: is it not common locus of yak[1] and cow?

X It is common locus, because it is a male hybrid[2] of a yak and a female cow

Example X.2

X A mammal as subject is not common locus of dog and cat, because?

X It is not a common locus, because it is not one animal that is both dog and cat at the same time, but a collective including dog and cat

Bonus: Go over the material again, with the challenger actively trying to recall all of the defender's responses and examples from memory.

[1] A yak is, by definition, male; the female is called a "dri".

[2] A dzo is male, a dzomo female.

Exercise 3: Practicing pervasion statement four

Instructions: Debate as quickly as you can! The goal for this worksheet is to build **clarity** and **precision** in using **negative statements** while beginning to **explore out-of-the-box thinking**.

Step 1 (optional)	
C	begins with: **It follows, if it is not A, being B pervades**
D (O)	• if lacking an example that is neither A nor B, says: **Agree**, and (D or O) explains: ***I/they agree that all examples of not A are B*** • if having an example that is neither A nor B, says: **Why**, and (D or O) explains: ***I/they reject that all examples of not A are B***
C	proceeds to the next two items...

Example 1.1

C *It follows, if it is not dog, being cat pervades*

D *Why*

(O) *D rejects that all their examples of not dog are cat*

Example 1.2

C *It follows, if it is not human, being non-human pervades*

D *Agree*

(O) *D agrees that all their examples of not human are non-human*

Step 2	
C	begins with: **It follows, if it is not A, being B pervades**
D	can choose between • **Agree**, and (D or O) explains: ***There is no example neither A nor B***, or ***There is nothing outside A and B*** • **Why** *(There is an example neither A nor B*, or *There is something outside A and B)*
C	• after **Agree**, proceeds to the next two items... • after **Why**, asks: **Posit**, or **For example**
D (O)	• after prompt, gives an **example C**, ideally as close as possible to, but still neither A nor B, and (D or O) explains: ***Example C is neither A nor B/outside A and B***
C	proceeds to the next two items...

Example

C	*It follows, if it is not dog, being cat pervades*
D	*Why*
C	*Posit*
D	*Tree*
(O)	*Tree is neither dog nor cat*

Step X	
C	in case of unclear/lacking counterexample (anyone) may interject:
(X)	• ***[Example] as subject: is it/is it not outside of A and B?*** or
	• ***[Example] as subject, it is/is not outside of A and B, because?*** *or*
D	• (anyone) may interject/respond:
(X)	***It/[example] is/is not outside (of A and B), because it is [...]***

Example

X	*Horns of a rabbit as subject: is it not outside of human and non-human?*
X	*It is not outside, because it is non-human*

Bonus: The challenger goes over this worksheet again, trying to recall all of the defender's answers. For an extra challenge, go over the previous worksheets.

For an **additional challenge**, repeat *Steps 1* and *2* by negating item A, item B, or both, for example:
It follows, if it is not dog, being cat pervades becomes
It follows, if it is not non-dog, being cat pervades, or
It follows, if it is not non-dog, being non-cat pervades.
Note that a consecutive double negation behaves like no negation (see *Dudra* for a detailed explanation).

Exercise 4: Practicing all four pervasion statements together

Instructions: Memorize the four pervasion statements so they can be used in combination[1] during debate:

1. **It follows, if it is A, being B pervades.**
2. **It follows, if it is B, being A pervades.**
3. **It follows, if it is A, not being B pervades.**
4. **It follows, if it is not A, being B pervades.**

Try to internalize the ***response pattern*** of "Why" and "Agree" for the four pervasion statements associated with each category of distinction:

- **Exclusive: Why - Why - Agree**
- **Inclusive: Agree - Agree - Why**
- **3 mu: Agree - Why - Why / Why - Agree - Why**
- **4 mu: Why - Why - Why**

The challenger's objective is to retain the defender's answers for examination[2] and spot inconsistencies.
The defender's objective to respond with speed, accuracy, and consistency.

[1] Depending on the monastic university, a different sequence of the pervasion statements is used.

[2] Monastic universities use different formats to examine the defender's responses. In our course, we use the shortest style: four pervasion statements, counterexamples when needed, without extra questions. The defender's responses are examined only once the challenger introduces thesis statements (see chapter on Syllogisms & Consequences).

Step 1 (optional): Check the flowchart ***Distinctions***	
C	begins with: **What is the distinction between A and B?**
D	to decide, (verbally or mentally) goes through the following elimination process of questions—skip if a step is easy: ***1. Are A and B exclusive?*** If yes, respond **Exclusive**, otherwise say **Not exclusive**, and go to ***2. Are A and B inclusive?*** If yes, respond **Inclusive**, otherwise say **Mu**, and go to ***3. Does A contain B or B A?*** If yes, respond **3 mu**, otherwise say **4 mu** or alternatively ***3. Is there an example of A only and of B only?*** If yes, respond **4 mu**, otherwise say **3 mu**
C	corrects any mistakes noticed and proceeds to the next items...

Example 1.1

C	*What is the distinction between dog and cat?*
D	*Are dog and cat exclusive? Yes* ***Exclusive***

Example 1.2

C *What is the distinction between kid and child?*

D ***Not exclusive***

Inclusive

Example 1.3

C *What is the distinction between horse and animal?*

D *Are horse and animal exclusive? No*

Not exclusive

Are horse and animal inclusive? No

Mu

Does horse contain animal or animal horse? Yes: animal contains horse

3 mu

Example 1.4

C *What is the distinction between table and wood?*

D ***Not exclusive***

Mu

Does table contain wood or wood table? No

4 mu

Example 1.5

C *What is the distinction between table and wood?*

D *Is there something only table or wood? Yes: metal table, wooden chair*

4 mu

Step 2	
C	opens with: **Dhi—ji tar choe chen** *(It means "The subject, like Dhi," and is proclaimed by the challenger before the debate session as an auspicious seed—"Dhi" is the seed syllable of Manjushri, the Buddha of Wisdom.)* To start the logic debate, C begins with: **A and B as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive**
D	after deciding, responds with: **Why**
C	**Posit**
D	responds with: **3 mu, 4 mu, exclusive,** or **inclusive**, and (D or O) explains to • ***3 mu: agree - why - why*** *or* ***why - agree - why*** • ***4 mu: why - why - why*** • ***exclusive: why - why - agree*** • ***inclusive: agree - agree - why***
C	corrects any mistakes noticed and proceeds to the next items...

Example 2.1

C	*Dhi—ji tar choe chen* *Something mind can think of and tree as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
D	*Why*
C	*Posit*
D	*3 mu*
(O)	*D says: why - agree - why*

Example 2.2

C	*Dhi—ji tar choe chen* *Table and wood as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
D	*Why*
C	*Posit*
D	*4 mu: why - why - why*

Example 2.3

C	*Dhi—ji tar choe chen* *Dog and cat as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
D	*Why*
C	*Posit*
D	*Exclusive: why - why - agree*

Example 2.4

C	*Dhi—ji tar choe chen* *Kid and child as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
D	*Why*
C	*Posit*
D	*Inclusive: agree - agree - why*

Step 3: Check the flowchart ***Pervasion Statements***	
C	opens with: **Dhi—ji tar choe chen** **A and B as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive**
D	after deciding, responds with: **Why**
C	**Posit**
D	responds with: **3 mu, 4 mu, exclusive,** or **inclusive**
C	**It follows, if it is A, being B pervades**
D	• **Agree**, or • **Why**
C	• after **Why**, asks: **Posit**, or **For example**
D	• after prompt, gives **counterexample a** (A but not B)
C	**It follows, if it is B, being A pervades**
D	• **Agree** or **Why** • after prompt, gives **counterexample b** (B but not A)
C	**It follows, if it is A, not being B pervades**
D	• **Agree** or **Why** • after prompt, gives **counterexample ab** (both A and B)
C	**It follows, if it is not A, being B pervades**
D	• **Agree** or **Why** • after prompt, gives **counterexample C** (neither A nor B)

Example 3.1

C	*Dhi—ji tar choe chen* *Tree and something mind can think of as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
D	*Why*
C	*Posit*
D	*3 mu*
C	*It follows, if it is tree, being something mind can think of pervades*
D	*Agree*
C	*It follows, if it is something mind can think of, being tree pervades*
D	*Why*
C	*Posit*
D	*A person thinking of a tree*
C	*It follows, if it is tree, not being something mind can think of pervades*
D	*Why*
C	*Posit*
D	*The tree in my garden I'm thinking of*
C	*It follows, if it is not tree, being something mind can think of pervades*
D	*Agree*

Example 3.2

C	*Dhi—ji tar choe chen* *Non-dog and non-cat as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
D	*Why*
C	*Posit*
D	*4 mu*
C	*It follows, it if is non-dog, being non-cat pervades*
D	*Why*
C	*Posit*
D	*My cat Shae D*
C	*It follows, it if is non-cat, being non-dog pervades*
D	*Why*
C	*Posit*
D	*My dog Ginger*
C	*It follows, it if is non-dog, not being non-cat pervades*
D	*Why*
C	*Posit*
D	*Ginger tea*
C	*It follows, it if is not non-dog, being non-cat pervades*
D	*Agree*

Step X	
C	in case of unclear/lacking counterexample (anyone) may interject:
(X)	• ***[Example] as subject: is it/is it not [...]?*** or • ***[Example] as subject, it is/is not [...] because?*** *or*
D	• (anyone) may interject/respond:
(X)	***It/[example] is/is not [...], because it is [...]***

Example X.1

X *Ginger tea as subject, it is non-dog because?*

X *Because it is not a dog*

Example X.2

X *Ginger tea: is it not non-cat?*

X *Ginger tea is non-cat, because it is tea*

Bonus: The challenger goes over this and/or previous worksheet(s) again, trying to recall all of the defender's answers.

Step 4 (optional)	
C	repeats S*tep 2* using an alternative sequence of the four pervasion statements, as practiced in some monastic universities: **1. It follows, if it is A, not being B pervades.** **2. It follows, if it is A, being B pervades.** **3. It follows, if it is B, being A pervades.** **4. It follows, if it is not A, being B pervades.**

Example

C	*Dhi—ji tar choe chen* *Chicken and egg as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
D	*Why*
C	*Posit*
D	*Exclusive*
C	*It follows, it if is chicken, not being egg pervades*
D	*Agree*
C	*It follows, it if is chicken, being egg pervades*
D	*Why*
C	*Posit*
D	*A freshly hatched chick*
C	*It follows, it if is egg, being chicken pervades*
D	*Why*
C	*Posit*
D	*...*

Step 5 (optional)	
C	repeats *Step 2*, adapting the follow-up statement questions to the defender's response, as practiced in monastic universities. To • **3 mu,** C says: **Which pervades which?**
D	responds: **If it is A, being B pervades. If it is B, being A does not pervade, for example b** (swap A and B if needed).
C	continues with checking the actual three possibilities in 3 mu: • **b as subject, it follows it is B.** [C waits for "Agree".] • **b as subject, it follows it is not A.** [C waits for "Agree".] • C proceeds with pervasion statements 3 and 4 as usual.
C	To • **4 mu,** C proceeds as usual with the four pervasion statements, but adds additional follow-up questions after each counterexample (see next challenger (C) line)
D	responds as usual
C	rechecks all four possibilities (counterexamples) in 4 mu: • **a as subject, it follows it is A.** [C waits for "Agree".] **It follows it is not B.** [C waits for "Agree".] • **b as subject, it follows it is B.** [C waits for "Agree".] **It follows it is not A.** [C waits for "Agree".] • C proceeds with pervasion statements 3 and 4 as usual.

C	To • **Exclusive,** C says: **They are exclusive because?**
D	responds: **Because the two are different, and they are phenomena impossible to be common locus.**
C	rechecks: • **It follows, if the two are different, and they are phenomena impossible to be common locus, being exclusive pervades (them).** [C waits for "Agree".]
C	To • **Inclusive,** C says: **They are inclusive because?**
D	responds **Because the Eight Doors of Pervasion are ascertained.**
C	rechecks: • **It follows, if the Eight Doors of Pervasion are ascertained, being inclusive pervades.** [C waits for "Agree" and can optionally ask D to recount the **Eight Doors of Pervasion applied to A and B** (see p. 6).]

Bonus: To build maximum speed, the defender may state "3 mu, 4 mu, exclusive, inclusive" and immediately supply the possibilities. For example, when asked: **What is the distinction between pot and clay?** the defender may respond freestyle: **4 mu—clay pot, metal pot, clay plate, wood plate.**

Exercise 5: Learning by Challenging

Instructions: For this exercise, we reverse the usual roles of challenger and defender. In ordinary practice, debaters of equal ability alternate between both roles, while in the traditional learning setting—especially for beginners—the teacher acts as challenger and the student as defender.

Here, we intentionally reverse that arrangement. The ***learner*** takes the role of ***challenger***, while the ***teacher or instructor*** serves as ***defender***. Rather than asking questions informally, the challenger presents the two phenomena under investigation and, through the standard debate format, ***leads*** the defender toward the desired point of clarification. This allows the learner to ***resolve doubts*** about pervasion or counterexamples while receiving only the defender's ***brief, formal replies***.

Step 1: Requesting simple examples	
C	**It follows, if it is A, being non-A pervades**
D	• **Why**
C	• **Posit**
D	• a_1, a_2, a_3, etc.
C	**It follows, if it is non-A, being A pervades**
D	• **Why**
C	• **Posit**
D	• non-a_1, non-a_2, non-a_3, etc.

Example

C	*[cannot find examples for color:]* *It follows, if it is color, being non-color pervades*
D	*Why*
C	*Posit*
D	*Blue, yellow, white, red, light color, dark color, green, pink…*
C	*It follows, if it is non-color, being color pervades*
D	*Why*
C	*Posit*
D	*Long shape, sound, consciousness, space…*

Step 2: Requesting common loci		
C	**It follows, if it is A, not being B pervades**	
D	• **Agree**	• **Why**
C		• **Posit**
D		• **ab_1, ab_2, ab_3,** etc.

Example 2.1

C	*[cannot find examples for common loci of root and branch color:]* *It follows, if it is root color, not being branch color pervades*
D	*Agree [no common locus exists]*

Example 2.2

C	*[cannot find examples for common loci of root color and color:]* *It follows, if it is root color, not being color pervades*
D	*Why*
C	*Posit*
D	*Color of blue sky, color of yellow flower, color of red apple...*

Example 2.3

C	*[cannot find examples for common loci of clay and pot:]* *It follows, if it is clay, not being pot pervades*
D	*Why*
C	*Posit*
D	*Clay pot*

Step 3: Requesting examples outside A and B		
C	**It follows, if it is not A, being B pervades**	
D	• **Agree**	• **Why**
C		• **Posit**
D		• **C_1, C_2, C_3**, etc.

Example 3.1

C	*[cannot find examples outside of human and non-human:]* *It follows, if it is not human, being non-human pervades*
D	*Agree [no example outside exists]*

Example 3.2

C	*[cannot find examples outside of human and existent:]* *It follows, if it is not human, being existent pervades*
D	*Why*
C	*Posit*
D	*Rabbit horns*

Step 4: Requesting distinctions (and counter examples)		
C	**It follows, if it is A, being B pervades**	
D	• **Agree**	• **Why**
C		• **Posit**
D		• **a**
C	**It follows, if it is B, being A pervades**	
D	• **Agree**	• **Why**
C		• **Posit**
		• **b**
C	**It follows, if it is A, not being B pervades**	
D	• **Agree**	• **Why**
C		• **Posit**
D		• **ab**

Example 4.1

C	*[is unsure whether root color and branch color are exclusive or not:]* *It follows, if it is root color, not being branch color pervades*
D	*Agree*

Example 4.2

C	*[is unsure whether color and root color are 3 or 4 mu:]* *It follows, if it is color, being root color pervades*
D	*Why*
C	*It follows, if it is root color, being color pervades*
D	*Agree*

Example 4.3

C	*[is unsure about the distinction between clay and pot, and also wants to know counter examples:]* *It follows, if it is clay, being pot pervades*
D	*Why*
C	*Posit*
D	*Clay plate*
C	*It follows, if it is pot, being clay pervades*
D	*Why*
C	*Posit*
D	*Metal pot*
C	*It follows, if it is clay, not being pot pervades*
D	*Why*
C	*Posit*
D	*Clay pot*

Step 5: Confirming counter examples		
C	**[Example] as subject, it follows it is A (but not B)**	
D	• **Agree**	• **Why**
C	**[Example] as subject, it follows it is B (but not A)**	
D	• **Agree**	• **Why**
C	**[Example] as subject, it follows it is A and B**	
D	• **Agree**	• **Why**
C	**[Example] as subject, it follows it is neither A nor B**	
D	• **Agree**	• **Why**

Example 5.1

C	*[wants to check, whether red apple is a correct example for color:]* *Red apple as subject, it follows it is color*
D	*Why*
C	*Red apple as subject, it follows it is shape*
D	*Why*
C	*Red apple as subject, it follows it is neither color nor shape*
D	*Agree*

Example 5.2

C	*[wants to check, whether color of red apple is a correct example for color, but not shape:]* *Color of red apple as subject, it follows it is color, but not shape*
D	*Agree*

Example 5.3

C	*[wants to check, whether their counter examples are correct:]* *Color of red apple as subject, it follows it is color, but not shape*
D	*Agree*
C	*Shape of red apple as subject, it follows it is shape, but not color*
D	*Agree*
C	*Red apple as subject, it follows it is neither color nor shape*
D	*Agree*

Example 5.4

C	*[wants to check, whether clay pot is a correct example for a common locus of clay and pot:]* *Clay pot as subject, it follows it is clay and pot*
D	*Agree*

Syllogisms & Consequences

In this chapter, we practice debating syllogisms and consequences using everyday topics.
This sets the **foundation** for the more formal **analysis of definitions and divisions** presented in the classical *Dudra* (Collected Topics) text, which we begin in the next part of our course.
The **challenger**'s aim is to practice analyzing the defender's general position, identifying and pointing out explicit contradictions, and selecting appropriate signs for use in syllogisms.
As the **defender**, you will practice articulating your reasoning within the debate format, allowing you to uncover hidden assumptions and recognize possible contradictions or unnoticed internal tensions.

This training gradually develops the skills needed to construct consequences, including formulating meaningful theses through the careful choice of subjects and predicates and progressing toward a correct sign. These abilities will be applied systematically when the first *Dudra* topic on *Colors* is introduced.

Overview of Syllogisms & Consequences

A **syllogism** is a form of argument meant to generate understanding about something. An example for a two-part syllogism - or thesis - with its two components, **subject** and **predicate**, is:

Sound as subject, it is **impermanent**.

Subject Predicate

When the challenger states a thesis, the defender can only respond with either **"Agree"** or **"Why."**
Saying **"Agree"** means the defender agrees that the predicate applies to the subject—here that *sound is impermanent.*
Saying **"Why"** means the defender disagrees, holding that *sound is not impermanent.*
If the defender agrees, the challenger can ask for a reason or proceed by presenting a new thesis. If the defender rejects, the challenger may then construct a three-part syllogism, adding a third element to the existing subject and predicate.

An example for a three-part syllogism with the additional component of evidence or an indicator, here called "**sign"**, is:

Sound as subject, it is **impermanent**, because it is **produced**.

Subject Predicate Sign

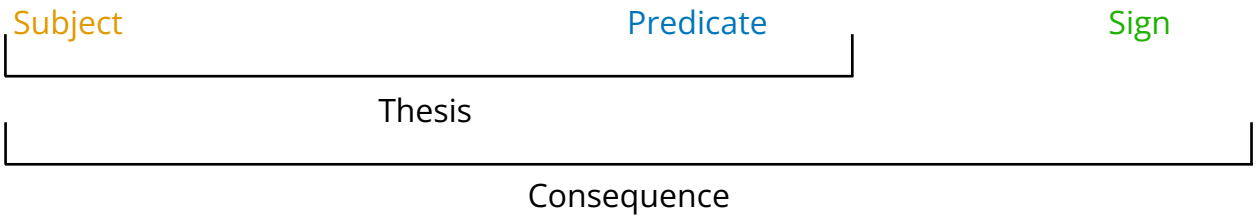
Thesis

Syllogism

This regular syllogism is distinct from a consequential syllogism (also called a syllogistic consequence), which is the most commonly used

form of syllogism in Tibetan debate. For the sake of clarity and practicality in this course, we will refer to this latter form simply as a **consequence**. Formally, you can identify a consequence by the use of the term **"it follows":**

Sound as subject, **it follows** it is **impermanent**, because it is **produced**.



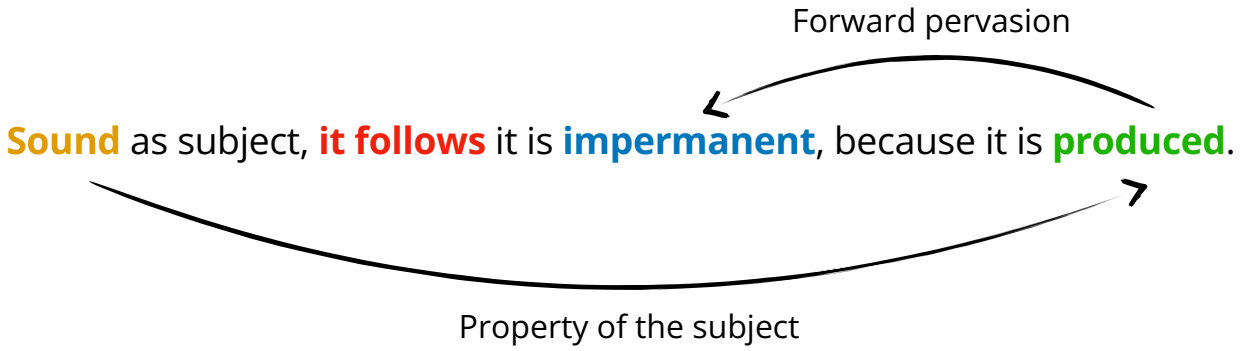
In Tibetan debate, a *correct consequence* specifically refers to a three-part statement that gives rise to the *Three Spheres of Exclusion,* which constitutes its principal distinction from a syllogism. The specific meaning of such a statement in this technical sense is explained later, in the chapter on *Consequences*, toward the end of the first year of *Dudra.*

At the present stage, therefore, the expression "it follows" is introduced only in a formal and provisional sense, which is sufficient for our purposes here. Accordingly, consequences are treated as ordinary syllogisms, and practice focuses on debating them using standardized terminological statements and responses.

To support this practice, it is necessary to briefly introduce the **three modes**. In our curriculum—as in the monastic universities—these are studied in detail only in the second or third year, during the study of *Tarig* (Buddhist Logic and Epistemology). For the sake of completeness, the three modes are therefore listed here with brief explanations, without further elaboration:

1. Property of the subject[1]
2. Forward pervasion
3. Counter pervasion

Property of the subject means that the sign applies to the subject—formally expressed as: ***the subject is the sign***.
Note that it is not the subject *possesses* the sign.
Forward pervasion means that if it is the sign, it necessarily entails being the predicate. In technical terms: ***If it is the sign, it is pervaded by being the predicate***, or ***being the predicate pervades (it).***
The **counter pervasion** applies whenever the forward pervasion does, and vice versa. However, it is listed separately because it highlights an additional dimension of how sign and predicate relate—namely through opposites or negations, which later become essential for understanding the concept of emptiness in advanced Buddhist studies.
Formally stated: ***If it is not predicate, it is pervaded by being not sign***, or ***not being sign pervades (it).***



When the challenger states a consequence, the defender can respond with one of three replies:**"Sign not established," "No pervasion,"** or **"Agree."**

[1] Lit. "class" [of the] subject

"Sign not established" means that the sign fails to be the first mode, the property of the subject, because for them, *sound is not produced.*

"No pervasion" means that the sign fails to be the second and third modes, as in being neither forward nor counter pervasion. For them, *even if something is produced, it does not necessarily follow that it is impermanent.*

Note that this negated pervasion statement does not imply that any pervasion remains. It therefore differs from the third pervasion statement, "If it is A, not being B pervades," which asserts that if something is A, then the property of not being B genuinely pervades it.

"Agree" indicates that the defender has changed their position—from previously believing that *sound is not impermanent* to now agreeing that *sound is impermanent.*

Exercise 6: Building fluency with syllogisms

Instructions: In groups of two or three, begin by debating the three parts of a syllogism—the **subject (Sj)**, the **predicate (P)**, and sign or **sign (S)**. You may use the provided resource set ***Syllogisms*** or create your own examples for any of the three parts.
Don't worry about making sense or being "right"—this is a speed and rhythm exercise. Focus on building **verbal muscle memory** and aim for **"flow" rather than "fact."**

Step 1	
C	begins with: **(Take) Sj as subject, it follows it is P**
D (O)	can choose between • **Agree**, and (D or O) explains: ***I/they agree that Sj in general is P*** • **Why**, and (D or O) explains: ***I/they reject that Sj in general is P***
C	proceeds to the next thesis...

Example 1.1

C	*Tiger as subject, it follows it is a mammal*
D	*Agree: I agree that tiger in general is a mammal*

Example 1.2

C	*Tiger as subject, it follows it is a cat*
D	*Why: I reject that tiger in general is a cat*

Step 2		
C	begins with: **Sj as subject, it follows it is P**	
D	can choose between • **Agree**	• **Why**
C	says • (Sj as subject, it follows it is P,) **because?**	• (Sj as subject, it follows it is P,) **because it is S**
D	• replies: (...) **because it is S**	• (nothing to reply)
C	proceeds to the next thesis...	

Example 2.1

C	*Tiger as subject, it follows it is not a cat*
D	*Agree*
C	*It is not a cat, because?*
D	*Because it is a feline much bigger than a cat*

Example 2.2

C	*Tiger as subject, it follows it is a cat*
D	*Why*
C	*It is a cat, because it is a feline*

Exercise 7: Comparing thesis and pervasion statements

Instructions: Work with the **three components of a syllogism**—subject (**Sj**), predicate (**P**), and sign (**S**)—and compare them with the **two phenomena A** and **B**, as well as the **counterexample a** in the **first pervasion statement**. Use the resource sets ***Syllogisms*** (and ***Pervasion Statements***) or create your own examples.

This is an exercise in **structural mapping**, not philosophical truth. Don't get stuck on accuracy—the aim is to develop an **initial sense** of how a thesis differs from a pervasion in form and function.

Step 1	
C	begins with: **Sj as subject, it follows it is P**
D (O)	can choose between • **Agree**, and (D or O) explains: ***I/they agree that Sj in general is P*** • **Why**, and (D or O) explains: ***I/they reject that Sj in general is P***
C	continues with: **It follows, if it is S, being P pervades**
D (O)	can choose between • **Agree**, and (D or O) explains: ***I/they agree that all examples of S are P***, or • **Why**, and (D or O) explains: ***I/they reject that all examples of S are P*** Make a mental note when responses differ.
C	proceeds to the next thesis...

Example 1.1

C Tiger as subject, it follows it is animal

D Agree: I agree that tiger in general is animal

C It follows, if it is tiger, being animal pervades

D Agree: I agree that all examples of tiger are animals

Example 1.2

C Table as subject, it follows it is four legged

D Agree: I agree that table in general is four legged

C It follows, if it is table, being four legged pervades

D Why: I reject that all examples of table are four legged

Example 1.3

C The statement "I am lying" as subject, it follows it is a lie

D Why: I reject that the statement "I am lying" in general is a lie

C It follows, if it is the statement "I am lying", being a lie pervades

D Why: I reject that all examples of the statement "I am lying" are lies

Step 2		
C	begins with: **Sj as subject, it follows it is P**	
D	• **Agree**	• **Why**
C	• (...) **because?**	• (...) **because it is S**
D	• (...) **because it is S**	• (nothing to reply)
C	**It follows, if it is S, being P pervades**	
D	• **Agree**	• **Why**
C	• proceeds to the next thesis...	• **For example**
D		• gives **counterexample s** (S but not P)

Example 2.1

C	*Tiger as subject, it follows it is animal*
D	*Agree*
C	*... because?*
D	*Because it is a mammal*
C	*It follows, if it is tiger, being animal pervades*
D	*Agree*

Example 2.2

C	*Table as subject, it follows it is four legged*
D	*Agree*
C	*… because?*
D	*Because it is generally created with four legs*
C	*It follows, if it is table, being four legged pervades*
D	*Why*
C	*Posit*
D	*A three legged table*

Example 2.3

C	*The statement "I am lying" as subject, it follows it is a lie*
D	*Why*
C	*Because it is either true, which means it is a lie being stated, or it is false, which makes it a lie* *It follows, if it is the statement "I am lying", being a lie pervades*
D	*Why*
C	*Posit*
D	*A true statement "I am lying"*

Exercise 8: Understanding the syllogism structure

Instructions: Check the resource set ***Syllogisms*** and decide whether the **sign (S)** (the third part of a syllogism), is correct or incorrect.
Speed is key. Don't over-analyze the "truth" of the world. Focus instead on identifying the **structural flaw** in the argument.

Step	
C	begins with: **Sj as subject, it follows it is P, because it is S**
D (O)	• if unable to see that the subject Sj is the sign S, says: **Sign not established**, and (D or O) explains: ***I/they reject that Sj is S*** • if able to see that the subject Sj is the sign S, says: **No pervasion**, and (D or O) explains: ***I/they agree that Sj is S***

Example 1

C	*Tiger as subject, it follows it is human, because it is inorganic*
D	*Sign not established:* *I reject that tiger is inorganic*

Example 2

C	*Tiger as subject, it follows it is human, because it is animal*
D	*No pervasion:* *I agree that tiger is an animal*

Exercise 9: Checking whether the sign is established

Instructions: Use the resource specified for each step.

To understand the first mode, determine whether the **sign S is established on the subject Sj** of the syllogism. Note that when the sign is stated as "because it is the sign," the sign is **being the sign**, not *having the sign,* nor merely *the sign* itself.

The aim of this worksheet is to train you to analyze how the sign relates to the subject. If the sign is not properly established, the entire argument is rendered faulty.

Step 1: use resource set ***Faulty Syllogisms***		
C	begins with: **Sj as subject, it follows it is P**	
D	says: **Why**	
C	(Sj as subject, it follows it is P,) **because it is S**	
D	can choose between • **Sign not established**	• **No pervasion**
C	• asks: **Explain**, or **Why sign not established**	• proceeds to the next thesis...
D (O)	• replies: **Sj is not S**, [and (D or O) explains: *I/they reject that Sj is S*]	

Example

C	*Tiger as subject, it follows it is human*
D	*Why*
C	*Because it is inorganic*
D	*Sign not established*
C	*Explain*
D	*Tiger is not inorganic*

Step 2: use resource set ***Syllogisms***		
C	**Sj as subject, it follows it is P**	
D	can choose between • **Agree** • **Why**	
C	• after **Agree**, proceeds to the next thesis... • after **Why**, says: (...) **because it is S**	
D	• **Sign not established**	• **No pervasion**
C	• asks: **Explain**, or **Why sign not established**	• proceeds to the next thesis...
D	• replies: **Sj is not S**	

Example

C	*Tiger as subject, it follows it is not mammal*
D	*Why*
C	*Because it is inorganic*
D	*Sign not established*
C	*Explain*
D	*Tiger is not inorganic*

Exercise 10: Checking whether there is pervasion

Instructions: Use the resources specified for each step.
This worksheet examines how the **sign S** and the **predicate (P)** related to one another—specifically, whether the **sign is pervaded by the predicate**, also known as the *second mode* or *forward pervasion*.

Step 1: use resource set ***Faulty Syllogisms***		
C	begins with: **Sj as subject, it follows it is P**	
D	says: **Why**	
C	(Sj as subject, it follows it is P,) **because it is S**	
D	can choose between • **Sign not established**	• **No pervasion**
C	• proceeds to the next thesis...	• asks: **Explain**, or **Why no pervasion**
D (O)		• replies: **If it is S,** **being P does not pervade**, and (D/O) explains: ***If it is S,*** ***it does not follow it is P***

Example

C	*Tiger as subject, it follows it is human*
D	*Why*
C	*Because it is mammal*
D	*No pervasion*
C	*Explain*
D	*If it is mammal, being human does not pervade: If it is mammal, it does not follow it is human*

Step 2: use resource set ***Syllogisms***		
C	**Sj as subject, it follows it is P**	
D	can choose between • **Agree** • **Why**	
C	• after **Agree**, proceeds to the next thesis... • after **Why**, says: (...) **because it is S**	
D	• **Sign not established**	• **No pervasion**
C	• proceeds to the next thesis...	• asks: **Explain**, or **Why no pervasion**
D		• replies: **If it is S,** **being P does not pervade**

Example

C	*Tiger as subject, it follows it is not mammal*
D	*Why*
C	*Because it is not human*
D	*No pervasion*
C	*Explain*
D	*If it is not human, not being mammal does not pervade*

Exercise 11: Applying syllogisms

Instructions: This worksheet **integrates** all previous material to begin debating syllogisms. Its aim is to prepare you to act **confidently as a defender** in a full **logic debate**. As a **challenger**, focus on **creative lines of reasoning**; strategic challenging may remain difficult, as syllogism construction is introduced only in the first chapter of *Dudra*. Begin with the provided resource sets. Once familiar, you can more easily generate your own sign **S** or even your own syllogisms.
Note: When both are applicable, the defender must prioritize responding with **Sign not established** before **No pervasion.**

Step 1: Check the flowchart ***Syllogisms*** and use resource set ***Syllogisms***		
C	begins with: **Sj as subject, it follows it is P**	
D	• **Agree**	• **Why**
C	• either proceeds to the next thesis or asks: **... because?**	• says: **... because it is S**
D	• gives sign **S**	• **Sign not established** • **No pervasion**
C	• proceeds to the next thesis...	• asks: **Explain**
D		• responds accordingly
C		• either proceeds to the next thesis or says: **... because it is S (new)**

Example

C	*Tiger as subject, it follows it is mammal*
D	*Agree*
C	*Tiger as subject, it follows it is animal*
D	*Agree*
C	*... because?*
D	*Because it is mammal*
C	*Tiger as subject, it follows it is human*
D	*Why*
C	*Because it is walking on two legs*
D	*Sign not established*
C	*Explain*
D	*Tiger is not walking on two legs*
C	*Tiger as subject, it follows it is human*
D	*Why*
C	*Because it is having two legs*
D	*No pervasion*
C	*Explain*
D	*If it is having two legs, being human does not pervade*
C	*It follows it is human, because it is having four limbs*
D	*No pervasion*
C	*Human as subject, it follows...*

Step 2 (optional): use resource set ***Pervasion Statements***	
C	opens a logic debate with: **Dhi—ji tar choe chen** **A and B as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive—**and proceeds by going through all four pervasion statements, following *Step 2* of *Exercise 4: Practicing all four pervasion statements together*
D	responds accordingly
C	continues the logic debate with a thesis adapted to the defender's response. If C thinks that • **D failed to give a counterexample**, C says: **[New example] as subject, it follow it is [A / B / AB / C]** • **D gave an invalid counterexample**, C says: **[Invalid example] as subject, it follow it is not [A / B / AB / C]** • **D gave valid responses,** C says: **[Difficult example] as subject, it follow it is [A / B / AB / C]**, (or restarts with two new phenomena A and B)
D	• **Agree**, or • **Why**
C	proceeds according to *Step 1*, attempting to come up with plausible sign **S**

Step 3 (optional): use the textbook's ***Definitions & Divisions*** from the chapter ***Colors and So Forth***	
C	repeats *Step 2*, integrating textbook definitions and exhaustive divisions into the logic debate. Note: When challenger (C) notices an explicit direct contradiction between two statements made by defender (D), they say **Tsa!**, and explain the contradiction

Example

	C	*Dhi—ji tar choe chen*
1		*Color of white cloud and root color as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
	D	*Why*
2	*C*	*Posit*
	D	*3 mu*
3	*C*	*It follows, if it is color of white cloud, being root color pervades*
	D	*Agree*
4	*C*	*It follows, if it is root color, being color of white cloud pervades*
	D	*Why*
5	*C*	*Posit*
	D	*Color of grey smoke*
6	*C*	*It follows, if it is color of white cloud, not being root color pervades*
	D	*Why*
7	*C*	*Posit*

	D	*Color of that white cloud in the sky*
8	*C*	*It follows, if it is color of white cloud, being color pervades*
	D	*Why*
9	*C*	*Posit*
	D	*Blue sky*
10	*C*	*Color of that white cloud in the sky as subject, it follows it is not root color*
	D	*Why*
11	*C*	*Because it is not white*
	D	*Sign not established*
12	*C*	*Explain*
	D	*Color of that white cloud in the sky is not not white*
13	*C*	*Color of that white cloud in the sky as subject, it follows it is not root color, because it is branch color*
	D	*Sign not established*
14	*C*	*Explain*
	D	*Color of that white cloud in the sky is not branch color*
15	*C*	*Color of that white cloud in the sky as subject, it follows it is color of cloud*
	D	*Agree*
16	*C*	*Color of cloud as subject, it follows it is branch color*
	D	*Why*
17	*C*	*Because it is listed as branch color*
	D	*Agree*

18	C	***Tsa*** *(contradiction with D16)*
		It follows it is branch color
	D	*Agree*
19	C	***Tsa*** *(contradiction with D16)*
		Color of that white cloud in the sky as subject, it follows it is branch color
	D	*Agree*
20	C	***Tsa*** *(contradiction with D14)*
		Color of that white cloud in the sky as subject, it follows it is not root color
	D	*Why*
21	C	*Because it is branch color*
	D	*No pervasion*
22	C	*Explain*
	D	*If it is branch color, not being root color does not pervade*
23	C	*Root color and branch color as subject, it follows they are exhaustive division of color*
	D	*Agree*
24	C	*Color of that cloud in the sky as subject, it follows it is therefore either root color or branch color*
	D	*Agree*
25	C	*It follows it is root color*
	D	*Why*

26	*C*	*It follows it is not root color*
	D	*Agree*
27	*C*	***Tsa*** *(contradiction with D10)* *Color of white cloud and root color as subject, it follows they are not 3 mu*
	D	*Agree*
28	*C*	***Tsa*** *(contradiction with D2)* *Then what is their distinction?*
	D	*Exclusive*
29	*C*	*...*

RESOURCES

Resource Set: Pervasion Statements

(Used in Exercises 1–4)

LVL 1	Item A	Item B
1	coffee	beverage
2	cow	animal
3	cow	camel
4	garden	grass
5	camel	mammal
6	jacket	clothing
7	tree	oak
8	chair	table
9	error	mistake
10	Toyota	car
11	poet	writer
12	car	Tesla

13	vehicle	bicycle
14	bat	bird
15	home	house
16	whale	mammal
17	instrument	guitar
18	boat	ocean
19	cat	predator
20	cab	taxi
21	car	train
22	wealth	cause of happiness
23	furniture	carpet
24	cause of suffering	money
25	lantern	light
26	cop	police officer

27	fruit	sweet
28	anger	emotion
29	happiness	attainable
30	able to fly	penguin
31	chicken	able to fly
32	nation	country
33	insects	pests
34	breathable	air
35	oak tree	pine tree
36	insect	bug
37	painting	artwork
38	European	language
39	gesture	communication
40	water	boiler

LVL 2	Item A	Item B
41	red apple	red
42	song	melody
43	email	attachment
44	astronaut	cosmonaut
45	mind	brain
46	tower	shape
47	sound waves	sound
48	computer	intelligent
49	artificial intellignce	learning
50	cell	intelligent
51	astronaut	space traveller
52	cop	police
53	human being	citizen

54	country	democracy
55	consciousness	matter
56	universe	created
57	particle	wave
58	world	having beginning
59	field	force
60	ball	mentally constructed
61	self	social construct
62	iceberg	icecube
63	science	myth
64	earth	composed of water
65	experience	subjective
66	security	feeling
67	emotion	in the brain

68	substance	material
69	happiness	consciousness
70	fear	valid
LVL 3	**Item A**	**Item B**
71	debatable	something mind can think of
72	non-pot	non-gold
73	non-mind	matter
74	one thing	not one thing
75	not one thing	something mind can think of
76	not one thing	non-existent
77	non-pot	non-pillar
78	non-tiger	non-lion
79	non-debatable	non-existent
80	subjective	non-mind

LVL 4	Item A	Item B
81	something exclusive with pot	something not inclusive with pot
82	something 3 mu with pillar	something exclusive with pillar
83	something 3 mu with pot	something 4 mu with pot
84	something 3 mu with pillar	something 3 mu with pot
85	something 3 mu with pillar	something 4 mu with pot
LVL 5	**Item A**	**Item B**
86	something 4 mu with non-pot	existent
87	something not exclusive with non-pot	something not inclusive with non-pot
88	something not 4 mu with non-pillar	something 3 mu with pot
89	something not 4 mu with non-pillar	something not 3 mu with pot
90	something not 4 mu with non-pillar	something not 3 mu with non-pot

Levels 4 and 5 are to be addressed in class only after all questions concerning the lower levels have been resolved.

Resource Set: Syllogisms

(Used in Exercises 5, 6, 7, 8, 9, 10)

LVL 1	Subject Sj	Predicate P	Sign S
1	medicine	edible	nutritious
			treating illness
			tasty
2	penguin	bird	having feathers
			swimming
			laying eggs
3	book	living	growing
			having pages
			conveying meaning
4	computer	thinking	mind
			processing data
			conscious

5	fire	hot	burning skin
			producing light
			dangerous
6	fear	object	having shape
			being experienced
			heavy
7	human	walking upright	homo sapiens
			mammal
			rational
8	rose	plant	having petals
			requiring sunlight
			fragrant
9	emotion	being felt	having mass
			substance

			solid
10	planet	vehicle	orbiting
			having engine
			transporting people
11	lamp	shining light	photosynthesizing
			using electricity
			having leaves
12	gold	metal	conducting electricity
			shiny
			expensive
13	teacher	object	having mass
			conscious
			manufactured
14	music	heard	having mass

			audible
			solid
15	whale	mammal	breathing air
			living in water
			having scales
16	law	object	having weight
			regulating behavior
			physical
17	bird	mammal	producing milk
			having wings
			having fur
18	ice	melting	water
			cold
			transparent

19	language	animal	communicating
			having instincts
			alive
20	car	animal	needing fuel
			having heart
			moving autonomously
21	clock	ticking	needing rest
			measuring time
			having heartbeat
22	stone	living	metabolizing
			hard
			forming naturally
23	nation	person	having emotions
			having citizens

			mortal
24	tree	having green color	photosynthesizing
			having leaves
			tall
25	star	plant	growing
			emitting light
			having roots
26	mountain	living	growing
			tall
			breathing
27	robot	living	reproducing
			using electricity
			having metal parts
28	chair	four legged	animal

			having legs
			wooden
29	river	animal	drinking water
			flowing
			alive
30	pine tree	having needles	not having leaves
			not a tree
			a plant
LVL 2	**Subject Sj**	**Predicate P**	**Sign S**
31	custom	society	obligatory
			optional
			defining roles
32	mind	material	extended
			tangible

			divisible
33	intention	action	physical
			having location
			aiming at outcome
34	proof	knowledge source	yielding certainty
			relying on perception
			verbal
35	knowledge	field	verifiable
			practical
			expanding understanding
36	happiness	emotion	being experienced
			being felt
			influencing decisions

37	word	convention	having natural connection
			eternal
			arbitrary
38	belief	mind	valid
			rational
			affecting behavior
39	self	unchanging	divisible
			conscious
			singular
40	illusion	perceptual event	veridical
			erroneous
			deductive
41	memory	mind	accurate
			permanent

			recalling events
42	trust	relationship	reliable
			creating bonds
			mutual
43	imagination	mental process	creative
			boundless
			constructing scenarios
44	morality	behavior	virtuous
			codified
			guiding actions
45	law	universal	having instances
			perceptible
			physical
46	truth	statement	corresponding to reality

			linguistic
			subjective
47	belief	system	consistent
			empirical
			having consequences
48	rule	society	enforced
			natural
			guiding behavior
49	negation	logical entity	having color
			material
			excluding affirmation
50	decision	process	logical
			intentional
			affecting outcome

51	justice	system	fair
			punishing offenders
			protecting rights
52	perception	mental process	conceptual
			having intentionality
			momentary
53	culture	society	influencing norms
			having artifacts
			creating identity
54	habit	behavior	automatic
			conscious
			forming character
55	feeling	mind	universal
			measurable

			influencing thought
56	fiction	object	imagined
			having causal power
			existing externally
57	memory	mental process	arising from past experience
			presentational
			immediate
58	time	substance	measurable
			visible
			having mass
59	language	communication	structured
			natural
			conveying meaning
60	concept	universal	mentally constructed

existing externally
unchanging

Resource Set: Faulty Syllogisms

(Used in Exercises 8, 9)

LVL 1	Subject Sj	Predicate P	Sign S
1	coffee	not beverage	a type of bean
2	cow	not animal	meat
3	cow	camel	possible to be a camel cow
4	garden	grass	having grass
5	camel	not mammal	a type of cigarettes
6	jacket	not clothing	a coat
7	tree	oak	having branches and leaves
8	chair	table	often used as bedside table
9	error	not mistake	personal
10	Toyota	not car	just a name
11	poet	not writer	possible to be a computer

12	car	Tesla	electric
13	vehicle	bicycle	has two wheels
14	bat	bird	able to fly
15	home	not house	immaterial
16	whale	not mammal	lives in water
17	instrument	guitar	not causing music
18	boat	ocean	floats on water
19	cat	not predator	kept as a pet
20	cab	not taxi	paid transport
21	car	train	has wheels
22	wealth	not cause of happiness	a mindset
23	furniture	carpet	used like a furniture
24	cause of suffering	money	desired by people
25	lantern	light	providing illumination

26	cop	not police officer	usually undercover
27	fruit	not sweet	sour
28	anger	not emotion	a feeling
29	happiness	not attainable	never everlasting
30	able to fly	penguin	has wings
31	chicken	able to fly	has wings
32	nation	country	not recognized by the UN
33	insects	pests	annoy humans
34	breathable	not air	oxygen
35	oak tree	pine tree	has needles
36	insect	bug	has six legs
37	painting	not artwork	decorative
38	European	language	spoken in Europe
39	gesture	not communication	done without mindfulness

40	water	boiler	water boiler
LVL 2	**Subject Sj**	**Predicate P**	**Sign S**
41	red apple	red	being colored
42	song	not melody	not necessarily melody
43	email	attachment	contains files
44	astronaut	cosmonaut	trained in space travel
45	mind	brain	the location of thinking
46	tower	shape	has height
47	sound waves	sound	perceived by ear consciousness
48	computer	intelligent	learns
49	artificial intelligence	learning	improves performance
50	cell	intelligent	responds to stimuli
51	astronaut	not space traveller	travels beyond earth

52	cop	police	wears uniform
53	human being	citizen	has rights
54	country	democracy	has elections
55	consciousness	matter	has mass
56	universe	created	has beginning
57	particle	wave	shows interference
58	world	having beginning	comes into existence
59	field	force	exerts influence
60	ball	mentally constructed	conceptualized
61	self	social construct	depends on society
62	iceberg	icecube	frozen water
63	science	myth	tells stories
64	earth	composed of water	has oceans
65	experience	subjective	personal

66	security	feeling	mainly felt emotionally
67	emotion	in the brain	neural activity
68	substance	not material	is possible to be mind
69	happiness	consciousness	known directly
70	fear	invalid	protective function
LVL 3	**Subject Sj**	**Predicate P**	**Sign S**
71	debatable	not something mind can think of	non-existent
72	non-pot	non-gold	mostly not made of gold
73	non-mind	matter	necessarily having mass
74	one thing	not one thing	divisible
75	not one thing	not something mind can think of	non-existent
76	one thing	not something mind can think of	subjective
77	non-pot	not non-pillar	possible to be pillar

78	non-tiger	not non-lion	lion
79	non-debatable	non-existent	cannot be argued
80	subjective	not non-mind	not physical

APPENDIX

A Typical Logic Debate Example

1	C	*Dhi—ji tar choe chen* *Color and red as subject, you cannot posit whether it is 3 mu, 4 mu, exclusive, inclusive*
	D	*Why*
2	C	*Posit*
	D	*Inclusive*
3	C	*It follows, if it is color, being red pervades*
	D	*Agree*
4	C	*It follows, if it is red, being color pervades*
	D	*Agree*
5	C	*It follows, if it is color, not being red pervades*
	D	*Why*
6	C	*For example*
	D	*Color of red apple*
7	C	*It follows, if it is not color, being red pervades*
	D	*Why*
8	C	*For example*
	D	*Tree*
9	C	*Color of white conch as subject, it follows it is red*
	D	*Why*
10	C	*Color of white conch as subject, it follows it is red, because it is color*
	D	*Sign not established*

11	*C*	*Why sign not established*
	D	*Color of white conch is not color*
12	*C*	*Color of white conch as subject, it follows it is color, because it is suitable to be shown as hue*
	D	*No pervasion*
13	*C*	*Why no pervasion*
	D	*If it is suitable to be shown as hue, being color does not pervade*
14	*C*	*There is pervasion, because suitable to be shown as hue is the definition of color*
	D	*Agree*
15	*C*	*Tsa* *It follows, if it is suitable to be shown as hue, being color pervades*
	D	*Agree*
16	*C*	*Tsa* *Color of white conch as subject, it is color, because it is suitable to be shown as hue*
	D	*Agree*
17	*C*	*Tsa* *Color of white conch as subject, it follows it is red*
	D	*Why*
18	*C*	*It is red, because it is color*
	D	*Agree*

19	C	*Tsa* *Color of white conch as subject, it follows it is not red*
	D	*Why*
20	C	*Because it is white*
	D	*No pervasion: If it is white, not being red does not pervade*
21	C	*White and red as subject, it follows they have a common locus*
	D	*Why*
22	C	*They have no common locus because*
	D	*Because it follows, if it is white, not being red pervades*
23	C	*Tsa* *Color of white conch as subject, it follows it is not red*
	D	*Agree*
24	C	*Tsa* *Color and red as subject, it follows they are not inclusive*
	D	*Agree*
25	C	*Tsa* *Color and red as subject, what is their distinction*
	D	*3 mu*
26	C	*Which pervades which*
	D	*If it is red, being color pervades* *If it is color, being red does not pervade*
27	C	*It follows, if it is color, being red does not pervade*
	D	*Agree*
28	C	*For example*

	D	*Color of white conch*
29	*C*	*Red apple as subject, it follows it is color*
	D	*Why*
30	*C*	*Because it is red*
	D	*Sign not established: Red apple is not red*
31	*C*	*Red apple as subject, it follows it is not red*
	D	*Why*
32	*C*	*It follow it is red*
	D	*Agree*
33	*C*	*Tsa* *Red apple as subject, it follows it is color*
	D	*Why*
34	*C*	*Because it is red*
	D	*No pervasion: I it is red, being color does not pervade*
35	*C*	*Tsa* *Is it not that if it is red, being color pervades*
	D	*Agree*
36	*C*	*Tsa* *It follows color and red is not 3 mu*
	D	*Agree*
37	*C*	*Tsa* *Then posit their distinction*
	D	*4 mu*
38	*C*	*It follows, if it is color, being red pervades*

	D	*Why*
39	*C*	*For example*
	D	*White*
40	*C*	*It follows, if it is red, being color pervades*
	D	*Why*
41	*C*	*For example*
	D	*Red apple*
42	*C*	*...*

... and on and on it goes... ;-)

Cheat Sheet: Pervasion Statements

It follows...	→	Colloquial translation
1. if it is **A**, being **B** pervades	→	All examples of **A** are **B**
2. if it is **B**, being **A** pervades	→	All examples of **B** are **A**
3. if it is **A**, not being **B** pervades	→	There is no common locus **AB**
4. if it is not **A**, being **B** pervades	→	There is nothing outside **A** and **B**

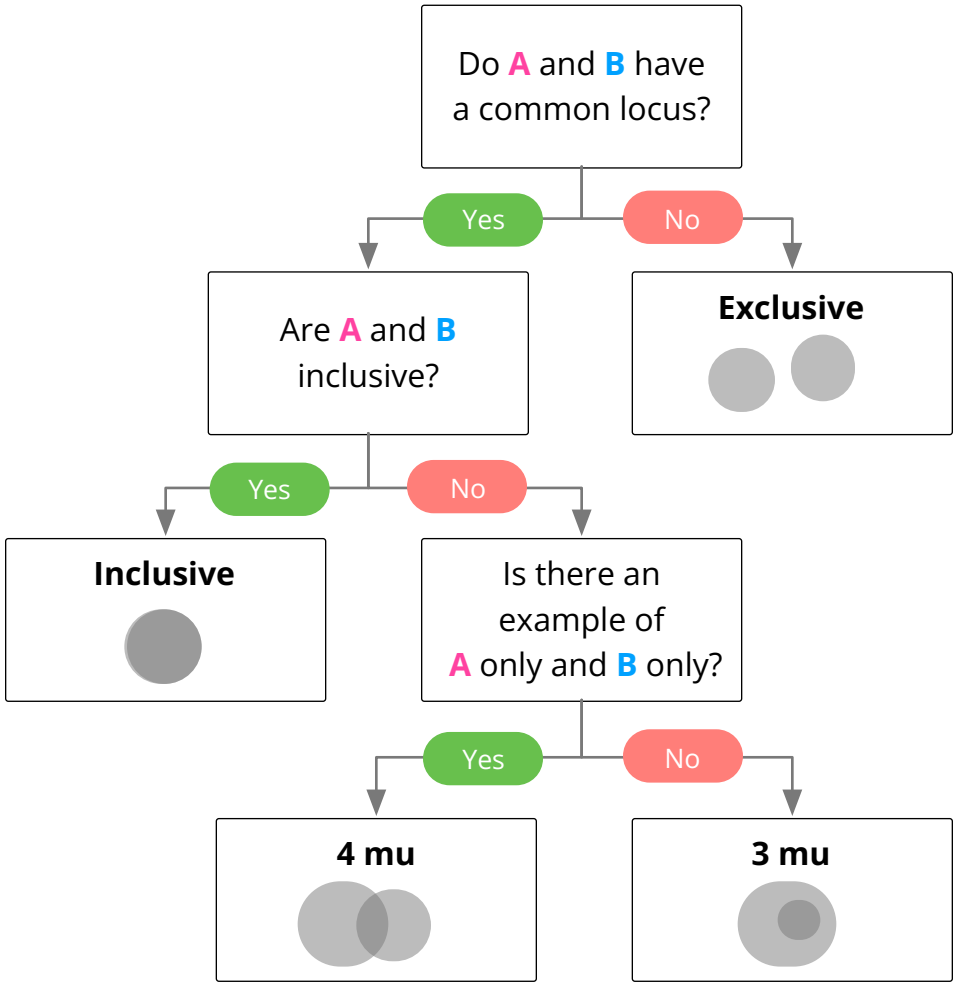
Cheat Sheet: Distinctions

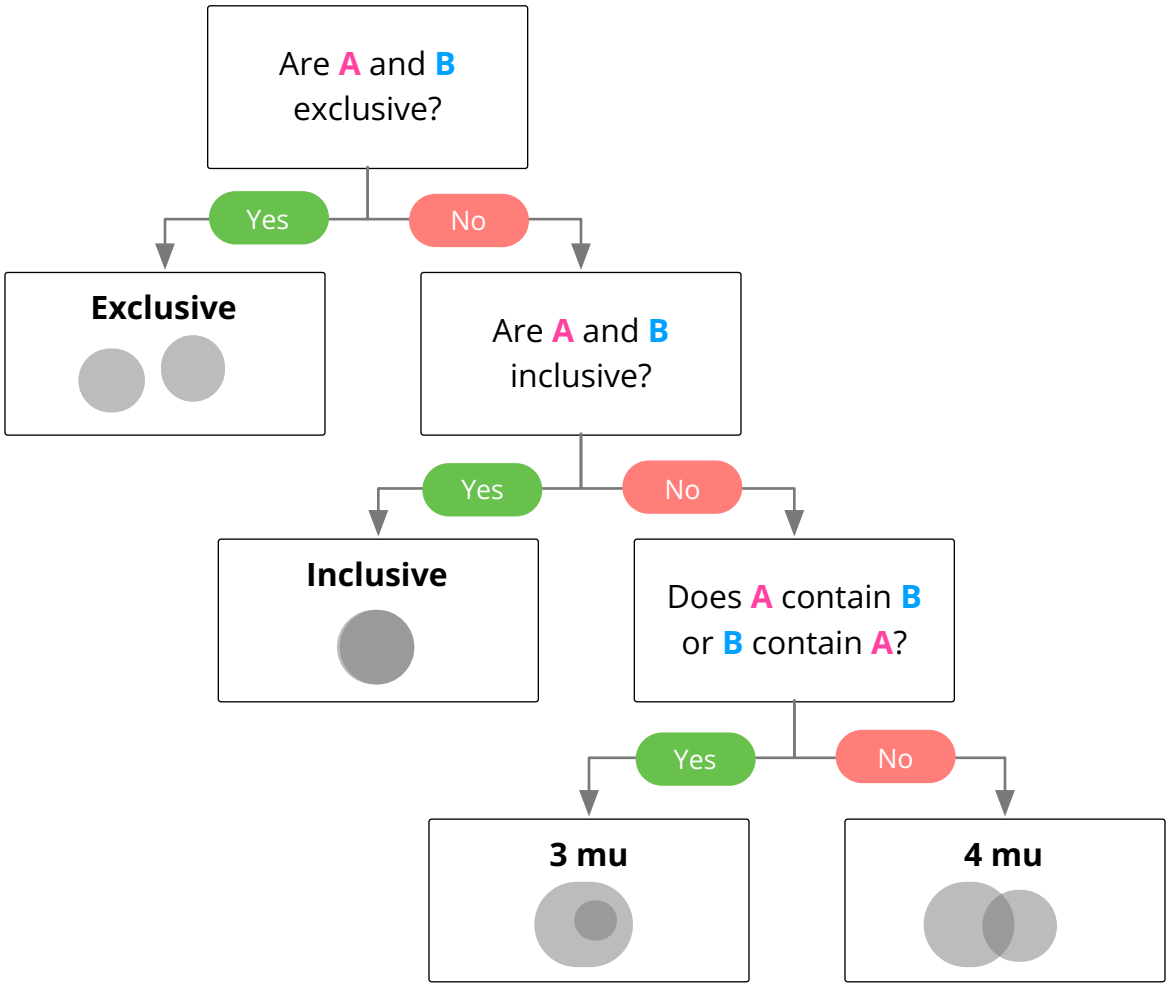
	Agree	Why	Counter example
1.	• Inclusive • 3 mu: **B** pervades **A**	• Exclusive • 3 mu: **A** pervades **B** • 4 mu	is **A** but not **B**
2.	• Inclusive • 3 mu: **A** pervades **B**	• Exclusive • 3 mu: **B** pervades **A** • 4 mu	is **B** but not **A**
3.	• Exclusive	• Inclusive • 3 mu • 4 mu	is both **A** and **B**
4.	All distinctions	All distinctions –	is neither **A** nor **B**

Cheat Sheet: Consequences

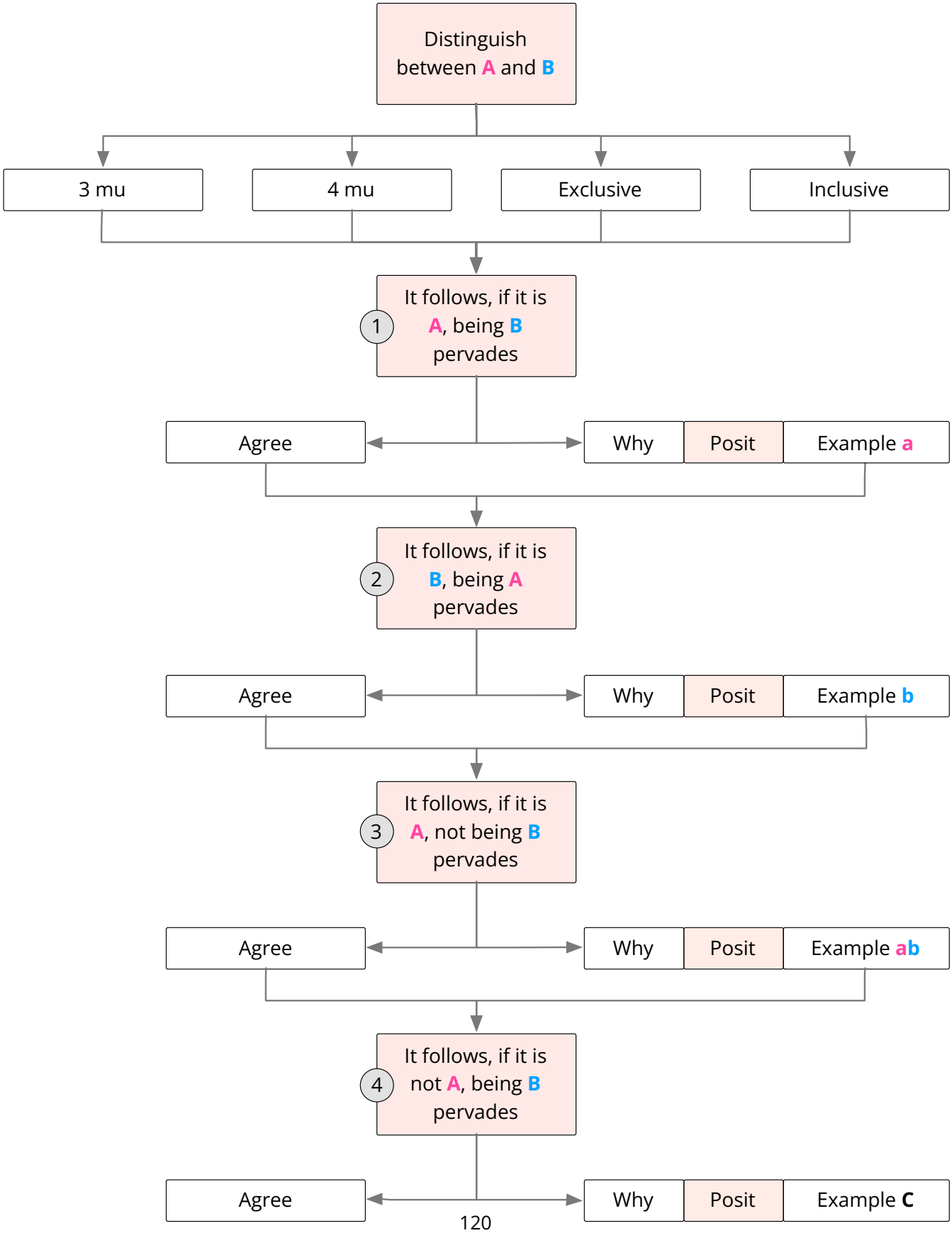
Response to thesis	→	**Defender's view**		
Why	→	**Sj** is **not P**		
Agree	→	**Sj** is **P**		
Response to syllogism	→	**Defender's view**		
Sign not established	→	**Sj** is **not P**	+	**Sj** is **not S**
No pervasion	→	**Sj** is **not P**	+	**Sj** is **S**
Agree	→	**Sj** is **P**	+	**Sj** is **S**

Flowchart: Distinctions

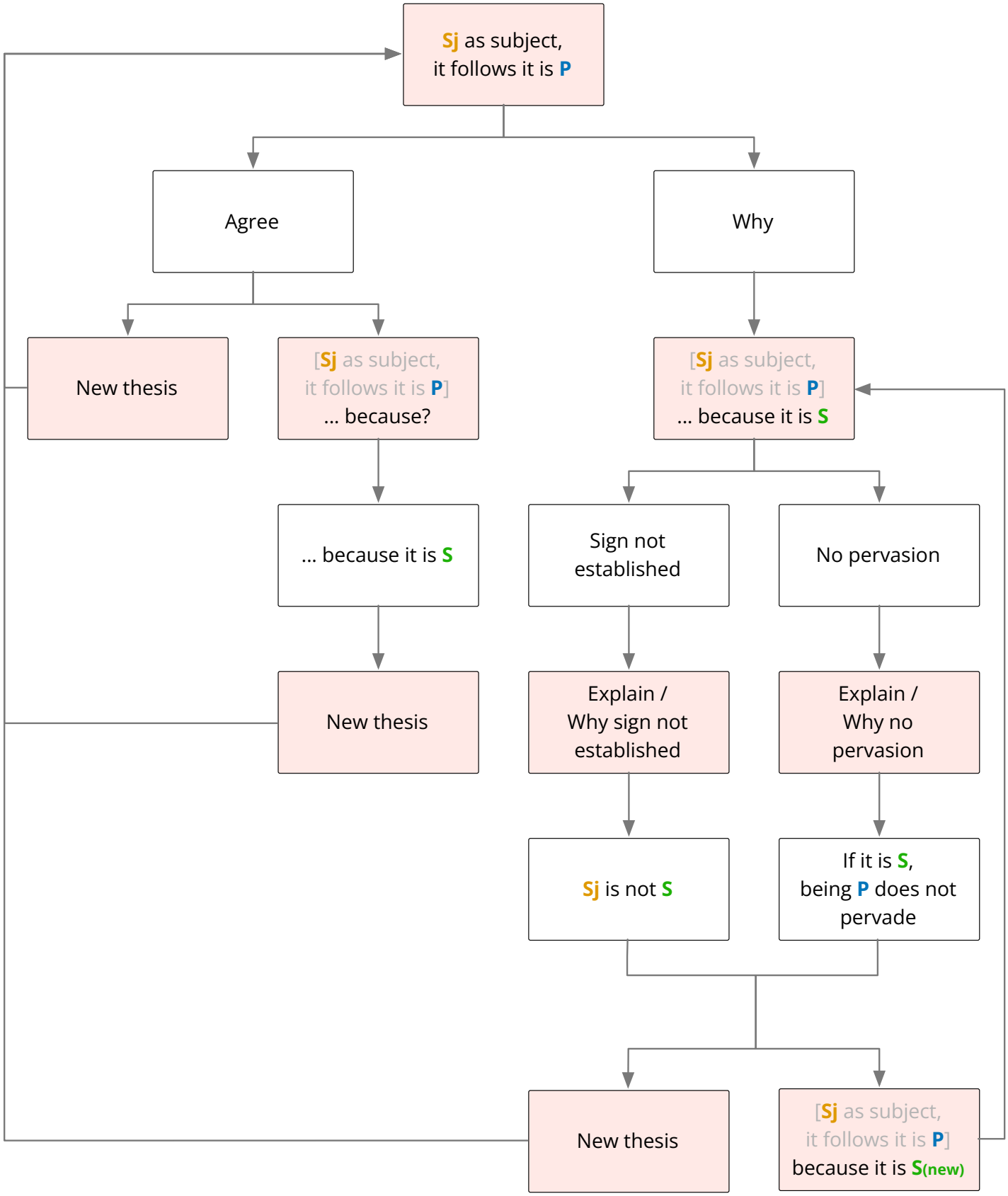



Are A and B exclusive?
Yes
No
Exclusive
Are A and B inclusive?
Yes
No
Inclusive
Does A contain B or B contain A?
Yes
No
3 mu
4 mu

Flowchart: Pervasion Statements



Flowchart: Syllogisms



Tibetan Debate Word by Word

	Tibetan & Word-by-Word Translation
1	བུམ་པ་དང་གསེར་ གཉིས་ལ་ མུ་གསུམ། མུ་བཞི། འགལ་བ། དོན་གཅིག་ Pot and gold two for 3 mu 4 mu exclusive inclusive གང་རུང་གི་སྒོ་ནས་ ཁྱད་པར་ མེད་པའི་ཕྱིར། whichever's view from to be distinguished non-exist-of because
2	བུམ་པ་ཡིན་ན། གསེར་ཡིན་པས་ ཁྱབ་པར་ ཐལ། Pot is if gold being-by pervaded-as consequence
3	གསེར་ཡིན་ན། བུམ་པ་ཡིན་པས་ ཁྱབ་པར་ ཐལ། Gold is if pot being-by pervaded-as consequence
4	བུམ་པ་ཡིན་ན། གསེར་མ་ཡིན་པས་ ཁྱབ་པར་ ཐལ། Pot is if gold not-being-by pervaded-as consequence
5	བུམ་པ་མ་ཡིན་ན། གསེར་ཡིན་པས་ ཁྱབ་པར་ ཐལ། Pot not is if gold being-by pervaded-as consequence

Literal Translation → ***Our Debate Course Convention***

Pot and gold, the two, in terms of 3 mu, 4 mu, exclusive, inclusive, cannot be distinguished because it [the distinction] doesn't exist.

(Take) pot and gold as subject, you cannot posit whether they are 3 mu, 4 mu, exclusive, inclusive. / Posit the distinction between pot and gold.

It is the consequence: if it is pot, it is pervaded by being gold.

It (consequentially) follows, if it is pot, being gold pervades (it).

It is the consequence: if it is gold, it is pervaded by being pot.

It (consequentially) follows, if it is gold, being pot pervades (it).

It is the consequence: if it is pot, it is pervaded by not being gold.

It (consequentially) follows, if it is pot, not being gold pervades (it).

It is the consequence: if it is not pot, it is pervaded by being gold.

It (consequentially) follows, if it is not pot, being gold pervades (it).

	Tibetan & Word-by-Word Translation
6	ཅིའི་ ཕྱིར།
	What-of because
7	ཞོག
	Posit
8	བུམ་པའི་མཚན་ཉིད་ བཞག་རྒྱུ་ མེད་པའི་ཕྱིར།
	Pot's defining characteristic to be posited non-exist-of because
9	ལྟོ་ལྡིར་ཞབས་ཞུམ་ ཆུ་སྐྱོར་གྱི་ དོན་བྱེད་ནུས་པ།
	Bulbous base-flat water-surrounding’s function doing ability
	བུམ་པའི་མཚན་ཉིད་ ཡིན་ ཏེ།
	Pot's definition is (particle indicating continuation)
10	མེ་ཏོག་ ཆོས་ཅན། གསེར་ མ་ཡིན་པར་ ཐལ།
	Flower predicate-having, gold not-being-as consequence

Literal Translation → ***Our Debate Course Convention***

Because of what?

Why?

Posit (it).

Posit / For example?

Pot's definition cannot be posited because it doesn't exist.

(Take) pot as subject, you cannot posit its definition /
Posit the definition of pot.

"Bulbous flat-based (thing) able to perform the function of holding

water" is pot's definition, because of?

"Bulbous flat-based (thing) able to hold water"

is the definition of pot, because?

Flower as subject, it is the consequence: it is not gold.

(Take) flower as subject, it (consequentially) follows it is not gold.

	Tibetan & Word-by-Word Translation
11	འདོད།
	Agree / Accept
12	འདོད་ ལན་ རྟོག
	Agree reply recount
13	མེ་ཏོག་ དེ་ གསེར་ མ་ཡིན་པར་ འདོད།
	Flower that gold not-being-for agree
14	རྟགས་ མ་གྲུབ།
	Sign not established
15	རྟགས་ ལན་ རྟོག
	Sign reply recount
16	མེ་ཏོག་ དེ་ རྟག་པ་ ཡིན་པར་ རྟགས་ མ་གྲུབ།
	Flower that permanent being-for sign not established

Literal Translation → ***Our Debate Course Convention***

I agree

Agree.

Recount agree(ing) reply.

(Not used in our debate course)

I agree that that flower is not gold.

(Not used in our debate course)

Sign not established.

Sign not established.

Recount (your) sign reply.

Explain / Why sign not established?

That sign, flower being permanent, is not established.

Flower is not permanent.

	Tibetan & Word-by-Word Translation
17	ཁྱབ་པ་ ཡ་བྱུང་། / ཡ་ཁྱབ།
	Pervasion not occurring / Not pervading
18	ཁྱབ་པ་ སྟོང་།
	Pervasion spell out
19	མི་རྟག་པ་ ཡིན་ན། གསེར་ ཡིན་པས་ ཡ་ཁྱབ།
	impermanent is if gold being-by not pervaded

Literal Translation → ***Our Debate Course Convention***

Pervasion doesn't occur / It doesn't pervade

No pervasion.

Spell out the pervasion

Explain / Why no pervasion?

If it is impermanent, it is not pervaded by being gold.

If it is impermanent, being gold does not pervade (it).