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*Mind and Cognition - part 1*  
*Awarenesses and Knowers*

**Homework Questions & Test  
with Answer Keys**

from the Basic Program at Tse Chen Ling  
May-July 2006

Based on the BP teachings by Masters Program graduate Emily Hsu  
Compiled for use in the FPMT Basic Program by Olga Planken, FPMT Education Services

**Please note: this is not the main test for this subject.**

These homework questions and the test are “*open book*”; they are intended as study tool. If you like you can use your course materials and notes while answering the questions.

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# Awarenesses and Knowers

## HOMEWORK 1

### Objects

1. According to which philosophical school of thought (tenet system) is our current topic of Awareness and Knowers presented? (circle one)
  - a. Vaibhashika
  - b. Sautrantika
  - c. Chittamatra
  - d. Svatantrika-Madhyamika
  - e. Prasangika-Madhyamika
2. In general, the term “object“ is synonymous with the following (circle all that apply):
  - a. Existent
  - b. Functioning thing
  - c. Established base
  - d. Impermanent phenomenon
  - e. Permanent phenomenon
3. The appearing object of a conceptual consciousness is (circle one):
  - a. permanent
  - b. impermanent
  - c. neither
  - d. either permanent or impermanent
4. The appearing object of a direct perceiver is (circle one):
  - a. permanent
  - b. impermanent
  - c. neither
  - d. either permanent or impermanent
5. Please fill out the following table:

<i>Object-possessor</i>	<i>Appearing object</i>	<i>Determined (or conceived) object</i>	<i>Object of engagement</i>
direct perceiver apprehending a sound			
conception apprehending a book			

## HOMEWORK 2

### Valid Cognizers and Direct Perceivers

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## HOMEWORK 3

### Direct Perceivers

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## *Awarenesses and Knowers*

### HOMEWORK 4

#### Direct valid cognizers and facsimiles of a direct perceiver

1. Direct valid cognizers: (circle one)
  - a. Are necessarily non-mistaken      Yes / No
  - b. Are necessarily non-conceptual      Yes / No
  - c. Necessarily realize their objects      Yes / No
  - d. Are necessarily new      Yes / No
2. List the four types of direct valid cognizers and give an example for each.
3. List the three types of yogic direct valid cognizers.
4. Facsimiles of a direct perceiver: (circle one)
  - a. Are necessarily conceptual      Yes / No
  - b. Are necessarily non-conceptual      Yes / No
  - c. Are necessarily direct perceivers      Yes / No
  - d. Are necessarily mistaken      Yes / No
  - e. Are necessarily wrong consciousnesses      Yes / No
5. List the six types of conceptual facsimiles of a direct perceiver and give an example for each.

# *Awarenesses and Knowers*

## **HOMEWORK 5**

### **Non-conceptual facsimiles of a direct perceiver and Syllogisms**

1. Give an example of a non-conceptual facsimile of a direct perceiver.
2. What is the pervasion between non-conceptual facsimile of a direct perceiver and non-conceptual wrong consciousness? (Choose one)
  - a. Mutually inclusive
  - b. Mutually exclusive
  - c. 3 possibilities
  - d. 4 possibilities
3. What is the definition of inferential valid cognizer?
4. List the three modes of a correct sign.
5. With regard to the syllogism: The body is impermanent because of being a functioning thing.
  - a. What is the subject?
  - b. What is the predicate?
  - c. What is the sign?
  - d. What is the property of the subject?
  - e. What is the forward pervasion?
  - f. Is this a correct sign?                      Yes/No

## Awarenesses and Knowers

### HOMEWORK 6 Inferential valid cognizers

1. Inferential valid cognizers are **necessarily**:
  - a. New                      Yes / No
  - b. Incontrovertible      Yes / No
  - c. Non-mistaken          Yes / No
  - d. Conceptual            Yes / No
2. List the three types of inferential valid cognizers and give an example for each.

3. Complete the following table

<i>Three types of phenomena</i>	<i>Example</i>	<i>What type of cognizer initially realizes them</i>
Manifest phenomena		direct perceivers
Slightly hidden phenomena		
Very hidden phenomena	subtle features of the law of cause and effect	



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## Awarenesses and Knowers

### HOMEWORK 7A

#### Valid cognizers – review

Identify what type of valid cognizer is produced [direct valid cognizer (DVC), inferential cognizer by the power of the fact (IF), inferential cognizer through renown (IR), inferential cognizer through belief (IB), or another type of consciousness (O)] by meditating on the following *lam rim* topics:

<i>Lam Rim realization</i>	<i>Reasons used</i>	<i>Type of valid cognizer</i>
It is important to have a spiritual teacher	Advantages of having a spiritual teacher	
We have a precious human rebirth	We possess the 18 freedoms and endowments, which are difficult to get and very useful	
Death is definite	Everyone dies, life only gets shorter	
Time of death is uncertain	Lifespan not fixed, many causes of death, body fragile	
Only dharma is of help at time of death	Friends, relatives, possessions and body don't help	
Sufferings of lower realms	Sufferings of animals, psychological suffering, etc.	
Buddha is worthy to be a refuge	He is fearless, skilled in the means of freeing others from fear, has great compassion and impartiality	
Conviction in karma	General and specific characteristics of karma	
Nature of samsara is suffering	3, 6 and 8 types of suffering	
Generating bodhicitta is worthwhile	Advantages/qualities of bodhicitta	
Impartiality toward all beings	Relationships in samsara are very uncertain	
All beings have been one's mothers	Mind is beginningless and therefore past lives are infinite	
Equalizing self and other	All beings are equal in wanting happiness and not suffering	
Happiness arises from cherishing others, suffering arises from cherishing oneself	Disadvantages of self-cherishing and advantages of other-cherishing	
Bodhicitta	The previous six causes in sevenfold cause and effect technique. The best way to help others is to get enlightened oneself.	
It is important to generate calm abiding	Advantages of calm abiding	
All phenomena are empty of inherent existence	Sevenfold reasoning of Chandrakirti, diamond sliver reasoning of Nagarjuna, freedom from one and many, etc.	

## *Awarenesses and Knowers*

### HOMEWORK 7B Subsequent cognizers

1. Subsequent cognizers are **necessarily**:
  - a. Not new                      Yes / No
  - b. Incontrovertible        Yes / No
  - c. Non-mistaken            Yes / No
  - d. Conceptual                Yes / No
  - e. Not valid cognizers    Yes / No
  
2. Give an example of each of the following:
  - a. Direct perceiving subsequent cognizer
  
  
  
  
  
  - b. Conceptual subsequent cognizer that is induced by a direct perceiver
  
  
  
  
  
  - c. Conceptual subsequent cognizer that is induced by an inferential cognizer
  
3. What is the pervasion between:
  - a. Direct perceiver and subsequent cognizer (circle one)  
Mutually inclusive / Mutually exclusive / 3 possibilities / 4 possibilities
  
  - b. Valid cognizer and subsequent cognizer (circle one)  
Mutually inclusive / Mutually exclusive / 3 possibilities / 4 possibilities

# Awarenesses and Knowers

## HOMework 8 Correctly assuming consciousnesses

1. Correctly assuming consciousnesses are **necessarily**:
  - a. Incontrovertible                      Yes / No
  - b. Factually concordant                Yes / No
  - c. Conceptual                              Yes / No
  - d. Non-mistaken                         Yes / No
  
2. Which of the five divisions of correctly assuming consciousness is each of the following [that do not have a reason (NR), that have a contradictory reason (CR), for which the reason is indefinite/no pervasion (NP), for which the reason is not established (RNE), for which a reason exists but is not settled (RNS), or none of the above (N)]:

<i>Awareness</i>	<i>NR/CR/NP/RNE/RNS/N</i>
a. Awareness that believes the self is impermanent because it exists.	
b. Awareness that believes that the self is impermanent because it is produced from causes and conditions but has not yet realized it incontrovertibly.	
c. Awareness that wonders if the self is impermanent but thinks that is probably is.	
d. Awareness that believes the self is impermanent because it is not produced by causes and conditions.	
e. Awareness that believes that the self is permanent because it is produced by causes and conditions.	

6. What is the pervasion between correctly assuming consciousness and conceptual consciousness (circle one)  
Mutually inclusive / Mutually exclusive / 3 possibilities / 4 possibilities

### Some questions for discussion

1. What are the differences between correctly assuming consciousnesses and inferential cognizers?
  
2. Discuss how we progress from correctly assuming consciousnesses to inferential cognizers on the spiritual path.

# Awarenesses and Knowers

## HOMEWORK 9

### Awarenesses to which an object appears but is not ascertained

1. The definition of something's being an **awareness to which an object appears without being ascertained** is: *a knower that is a common locus of: a) having clear appearance of the specifically characterized phenomenon that is its object of engagement and b) being unable to induce ascertainment with respect to the specifically characterized phenomenon that is its object of engagement.*

Explain the different terms in the definition.

- a. Knower
- b. Clear appearance
- c. Specifically characterized phenomenon
- d. Unable to induce ascertainment

2. Awarenesses to which an object appears but is not ascertained are **necessarily**:

- a. Conceptual                      Yes / No
- b. Non-conceptual                Yes / No
- c. Non-mistaken                  Yes / No
- d. Mistaken                        Yes / No
- e. Direct perceivers              Yes / No

3. Give an example of each of the following:

- a. An awareness to which an object appears but is not ascertained that is a sense direct perceiver
- b. An awareness to which an object appears but is not ascertained that is a mental direct perceiver
- c. An awareness to which an object appears but is not ascertained that is a self-knower

## *Awarenesses and Knowers*

### HOMEWORK 10 Doubting consciousnesses

1. What is the definition of doubting consciousness? Explain the different terms in the definition.
  
  
  
  
  
  
  
  
  
  
2. Doubting consciousnesses are **necessarily**:
  - a. Controvertible      Yes / No
  - b. Factually concordant      Yes / No
  - c. Conceptual      Yes / No
  - d. Mistaken      Yes / No
  - e. Virtuous      Yes / No
  - f. Mental factors      Yes / No
  
3. List the three types of doubting consciousnesses and give an example for each.

## *Awarenesses and Knowers*

### HOMEWORK 11A

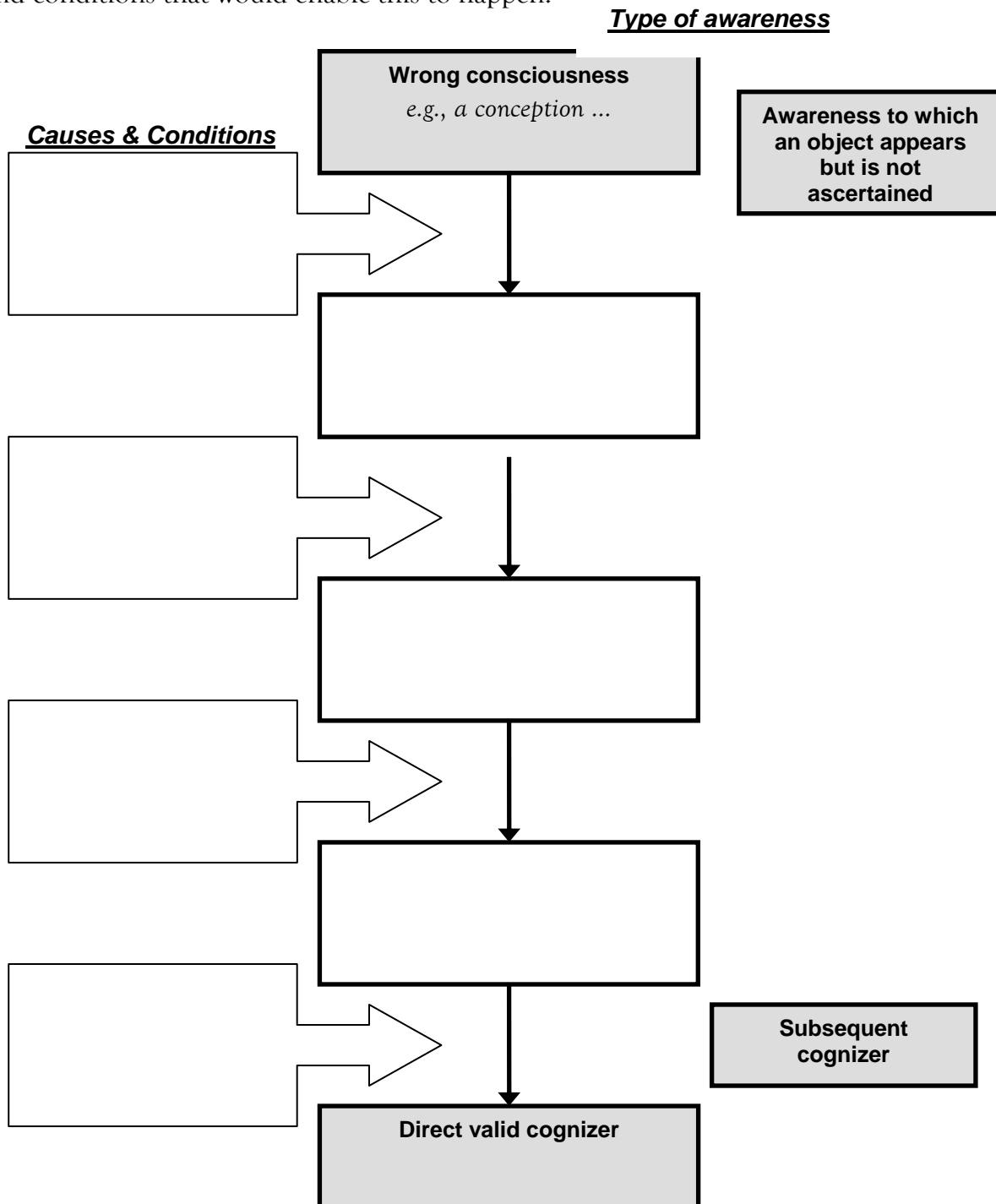
#### Wrong consciousnesses and conceptual consciousnesses

1. Wrong consciousnesses are **necessarily**:
  - a. Conceptual                      Yes / No
  - b. Non-conceptual                Yes / No
  - c. Mistaken                        Yes / No
  - d. Afflictions                     Yes / No
2. What is the difference between a wrong consciousness and a mistaken consciousness?
3. Give an example of a mistaken consciousness that is not a wrong consciousness.
4. Give examples of the following:
  - a. A conceptual wrong consciousness
  - b. A non-conceptual wrong consciousness that is a sense consciousness
  - c. A non-conceptual wrong consciousness that is a mental consciousness
5. What is the definition of a conceptual consciousness?
6. Explain the meaning of a sound generality and give an example.
7. Explain the meaning of a meaning generality and give an example.

## Awarenesses and Knowers

### HOMEWORK 11B

For a particular wrong consciousness (see examples below), try to identify the different types of awareness that one progresses through to get to a direct realization and what are some causes and conditions that would enable this to happen:



Possible examples of wrong consciousnesses to use:

- conception apprehending an inherently existing self,
- conception thinking that sensual pleasure is inherently satisfying and not the nature of suffering,
- conception thinking that our lifespan is long and we will not die anytime soon,
- conception thinking that our body or another person's body is pure, attractive, desirable



# *Awarenesses and Knowers*

## **HOMEWORK 12**

### **Conceptual consciousnesses and Expressive sounds**

1. What is the definition of a conceptual consciousness?
2. Explain the meaning of a sound generality and give an example.
3. Explain the meaning of a meaning generality and give an example.
4. What is the definition of expressive sound?
5. Name the three divisions of expressive sound and give an example of each.
6. Give an example of each of the following names:
  - a. Actual name
  - b. Designated name by reason of similarity
  - c. Designated name by reason of causal relationship
  - d. Designated by reason of a relationship of nature

# Awarenesses and Knowers

## HOMEWORK ANSWERS 1

### Objects

1. According to which philosophical school of thought (tenet system) is our current topic of Awareness and Knowers presented? (circle one)
  - a. Vaibhashika
  - b. Sautrantika**
  - c. Chittamatra
  - d. Svatantrika-Madhyamika
  - e. Prasangika-Madhyamika
2. In general, the term “object“ is synonymous with the following (circle all that apply):
  - a. Existent**
  - b. Functioning thing
  - c. Established base**
  - d. Impermanent phenomenon
  - e. Permanent phenomenon
3. The appearing object of a conceptual consciousness is (circle one):
  - a. permanent**
  - b. impermanent
  - c. neither
  - d. either permanent or impermanent
4. The appearing object of a direct perceiver is (circle one):
  - a. permanent
  - b. impermanent**
  - c. neither
  - d. either permanent or impermanent
5. Please fill out the following table:

<i>Object-possessor</i>	<i>Appearing object</i>	<i>Determined (or conceived) object</i>	<i>Object of engagement</i>
direct perceiver apprehending a sound	<i>sound</i>	<i>none</i>	<i>sound</i>
conception apprehending a book	<i>mental image of book</i>	<i>book</i>	<i>book</i>

# Awarenesses and Knowers

## HOMEWORK ANSWERS 2 Valid Cognizers and Direct Perceivers

1. What is the difference between a conceptual and a non-conceptual consciousness?  
**A non-conceptual consciousness gets at its object directly, while a conceptual consciousness gets at its object by means of a mental image.**

2. With respect to valid cognizers:  
a. What is the definition of a valid cognizer?  
**A new, incontrovertible knower**

b. Explain the different terms in the definition of valid cognizer.

**“new” –means that the object of the consciousness is being met with, or comprehended, for the first time. Eliminates that subsequent cognizers are valid cognizers**

**“incontrovertible” – means that this cognizer has eliminated superimpositions with regard to its object. This means that it realizes its object. Eliminates that correctly assuming consciousnesses are valid cognizers**

**“knower” – eliminates that physical sense powers are valid cognizers.**

3. Are valid cognizers necessarily
- a. Incontrovertible? **YES/NO**
  - b. New? **YES/NO**
  - c. Non-mistaken? **YES/NO**
  - d. Direct perceivers? **YES/NO**
  - e. Non-conceptual? **YES/NO**

4. Are direct perceivers necessarily
- a. Non-mistaken? **YES/NO**
  - b. Non-conceptual? **YES/NO**
  - c. Valid cognizers? **YES/NO**

5. Is a mistaken consciousness necessarily a wrong consciousness? **YES/NO**  
Is a wrong consciousness necessarily mistaken? **YES/NO**  
Is an eye consciousness necessarily a direct perceiver? **YES/NO**

## Awarenesses and Knowers

### HOMEWORK ANSWERS 3

#### Direct Perceivers

1. Direct perceivers: (circle one)
  - a. Are necessarily non-mistaken **Yes** / No
  - b. Are necessarily non-conceptual **Yes** / No
  - c. Necessarily realize their objects Yes / **No**
2. List the four types of direct perceivers and give an example for each.
  - a. **Sense direct perceivers, e.g., eye consciousness apprehending blue**
  - b. **Mental direct perceivers, e.g., mental direct perceiver induced by a sense direct perceiver**
  - c. **Self-knowing direct perceivers, e.g., self-knowing direct perceiver apprehending an eye consciousness**
  - d. **Yogic direct perceivers, e.g., a direct realization of selflessness in the continuum of a Superior**
3. What is the pervasion between:
  - a. Direct perceivers and direct valid cognizers (circle one)  
Mutually inclusive / Mutually exclusive / **3 possibilities** / 4 possibilities
  - b. Sense direct perceivers and valid cognizers  
Mutually inclusive / Mutually exclusive / 3 possibilities / **4 possibilities**
  - c. Self-knowing direct perceivers and mental direct perceivers  
Mutually inclusive / **Mutually exclusive** / 3 possibilities / 4 possibilities
4. For an eye consciousness apprehending book, what are the three conditions necessary for its arising:
  - a. Uncommon empowering condition: **eye sense power**
  - b. Immediate condition: **immediately preceding moment of consciousness**
  - c. Observed object condition: **book**

## Awarenesses and Knowers

### HOMEWORK ANSWERS 4

#### Direct valid cognizers and facsimiles of a direct perceiver

1. Direct valid cognizers: (circle one)
  - a. Are necessarily non-mistaken **Yes** / No
  - b. Are necessarily non-conceptual **Yes** / No
  - c. Necessarily realize their objects **Yes** / No
  - d. Are necessarily new **Yes** / No
2. List the four types of direct valid cognizers and give an example for each.
  - 1) **self-knowing direct valid cognizers**  
e.g., first moment of self-knowing direct perceiver apprehending an eye consciousness
  - 2) **sense direct valid cognizers**  
e.g., first moment of eye consciousness correctly apprehending the table
  - 3) **mental direct valid cognizers**  
e.g., first moment of clairvoyance reading another's mind
  - 4) **yogic direct valid cognizers**  
e.g., first moment of yogic direct perception apprehending subtle impermanence
3. List the three types of yogic direct valid cognizers.  
**Yogic direct valid cognizers directly realizing**
  1. **subtle impermanence**
  2. **coarse selflessness of persons**
  3. **subtle selflessness of persons**
4. Facsimiles of a direct perceiver: (circle one)
  - a. Are necessarily conceptual Yes / **No**
  - b. Are necessarily non-conceptual Yes / **No**
  - c. Are necessarily direct perceivers Yes / **No**
  - d. Are necessarily mistaken **Yes** / No
  - e. Are necessarily wrong consciousnesses Yes / **No**
5. List the six types of conceptual facsimiles of a direct perceiver and give an example for each.  
**mistaken (wrong) conceptions, e.g., a thought apprehending sound as permanent**  
**conventional conceptions, e.g., a thought apprehending sound as impermanent**  
**inferential conceptions, e.g., a thought that apprehends a correct sign/reason that leads to an inferential cognizer**  
**conceptions arisen from inference, e.g., a thought that arises after an inferential cognizer**  
**memory conceptions, e.g., a thought that today remembers the teachings we had last week**  
**wishing conceptions, e.g., a thought wishing to attain enlightenment for the welfare of sentient beings (bodhicitta).**

## Awarenesses and Knowers

### HOMEWORK ANSWERS 5

#### Non-conceptual facsimiles of a direct perceiver and Syllogisms

1. Give an example of a non-conceptual facsimile of a direct perceiver.  
**An eye consciousness that sees a whirling firebrand as a circle.**
2. What is the pervasion between non-conceptual facsimile of a direct perceiver and non-conceptual wrong consciousness? (Choose one)
  - a. **Mutually inclusive**
  - b. Mutually exclusive
  - c. 3 possibilities
  - d. 4 possibilities
3. What is the definition of inferential valid cognizer?  
**a new incontrovertible determinative knower that is directly produced in dependence on a correct sign that is its basis**
4. List the three modes of a correct sign.  
**property of the subject**  
**forward pervasion**  
**counter-pervasion**
5. With regard to the syllogism: The body is impermanent because of being a functioning thing.
  - a. What is the subject? **The body**
  - b. What is the predicate? **impermanent**
  - c. What is the sign? **functioning thing**
  - d. What is the property of the subject? **The body is a functioning thing**
  - e. What is the forward pervasion? **If it is a functioning thing, it is necessarily impermanent**
  - f. Is this a correct sign? **Yes/No**

## Awarenesses and Knowers

### HOMEWORK ANSWERS 6 Inferential valid cognizers

1. Inferential valid cognizers are **necessarily**:
  - a. New **Yes** / No
  - b. Incontrovertible **Yes** / No
  - c. Non-mistaken Yes / **No**
  - d. Conceptual **Yes** / No
2. List the three types of inferential valid cognizers and give an example for each.  
**Inferential cognizers by the power of the fact**  
 e.g., the inferential cognizer that realizes sound is impermanent because it is a product.

#### **Inferential cognizers through renown**

e.g., an inferential cognizer that realizes that it is suitable to express the round orb in the sky at night by the term “moon” from the sign of its existing among objects of conception.

#### **Inferential cognizers through belief**

an inferential cognizer that realizes that the scripture, “From giving, resources; from ethics, a happy [migration],” is incontrovertible with respect to the meaning indicated by it by the sign of its being a scripture free from the three contradictions.

3. Complete the following table

<i>Three types of phenomena</i>	<i>Example</i>	<i>What type of cognizer initially realizes them</i>
Manifest phenomena	<b>forms, sounds, odors, tastes, tangible objects</b>	direct perceivers
Slightly hidden phenomena	<b>impermanence, emptiness, etc.</b>	<b>inferential valid cognizers by the power of the fact</b>
Very hidden phenomena	subtle features of the law of cause and effect	<b>inferential cognizers through belief</b>

4. Explain the meaning of “a scripture being free from the three contradictions”.
- A scripture that is free from the three contradictions is as follows:**
- 1) If the passage teaches the perceivable manifest, there is no damage by a direct valid cognizer.**
  - 2) If it teaches the slightly hidden, there is no damage by an inference by the power of the fact.**
  - 3) If it teaches the very hidden, there is no damage by an inference through belief**
5. What is the pervasion between:
- a. Inferential cognizer and conceptual consciousness (circle one)  
Mutually inclusive / Mutually exclusive / **3 possibilities** / 4 possibilities
  - b. Inferential valid cognizer and inferential cognizer (circle one)  
**Mutually inclusive** / Mutually exclusive / 3 possibilities / 4 possibilities
  - c. Inferential cognizer and subsequent cognizer (circle one)  
Mutually inclusive / **Mutually exclusive** / 3 possibilities / 4 possibilities



## Awarenesses and Knowers

### HOMEWORK ANSWERS 7A

#### Valid cognizers – review

Identify what type of valid cognizer is produced [direct valid cognizer (DVC), inferential cognizer by the power of the fact (IF), inferential cognizer through renown (IR), inferential cognizer through belief (IB), or another type of consciousness (O)] by meditating on the following *lam rim* topics:

<i>Lam Rim realization</i>	<i>Reasons used</i>	<i>Type of valid cognizer</i>
It is important to have a spiritual teacher	Advantages of having a spiritual teacher	<b>IF or IB</b>
We have a precious human rebirth	We possess the 18 freedom and endowments, which are difficult to get and very useful	<b>IF</b>
Death is definite	Everyone dies, life only gets shorter	<b>IF</b>
Time of death is uncertain	Lifespan not fixed, many causes of death, body fragile	<b>IF</b>
Only dharma is of help at time of death	Friends, relatives, possessions and body don't help	<b>IF or IB</b>
Sufferings of lower realms	Sufferings of animals, psychological suffering, etc.	<b>IF for animal realm IB for hell and hungry ghost realms</b>
Buddha is worthy to be a refuge	He is fearless, skilled in the means of freeing others from fear, has great compassion and impartiality	<b>IB</b>
Conviction in karma	General and specific characteristics of karma	<b>IB</b>
Nature of samsara is suffering	3, 6 and 8 types of suffering	<b>IF</b>
Generating bodhicitta is worthwhile	Advantages/qualities of bodhicitta	<b>IF?? Or IB</b>
Impartiality toward all beings	Relationships in samsara are very uncertain	<b>IF</b>
All beings have been one's mothers	Mind is beginningless and therefore past lives are infinite	<b>IF or IB</b>
Equalizing self and other	All beings are equal in wanting happiness and not suffering	<b>IF</b>
Happiness arises from cherishing others, suffering arises from cherishing oneself	Disadvantages of self-cherishing and advantages of other-cherishing	<b>IF</b>
Bodhicitta	The previous six causes in sevenfold cause and effect technique. The best way to help others is to get enlightened oneself.	<b>O?</b>
It is important to generate calm abiding	Advantages of calm abiding	<b>?</b>
All phenomena are empty of inherent existence	Sevenfold reasoning of Chandrakirti, diamond sliver reasoning of Nagarjuna, freedom from one and many, etc.	<b>IF</b>

## Awarenesses and Knowers

### HOMEWORK ANSWERS 7B

#### Subsequent cognizers

1. Subsequent cognizers are **necessarily**:
  - a. Not new **Yes** / No
  - b. Incontrovertible **Yes** / No
  - c. Non-mistaken Yes / **No**
  - d. Conceptual Yes / **No**
  - e. Not valid cognizers **Yes** / No
2. Give an example of each of the following:
  - a. Direct perceiving subsequent cognizer  
**the second moment of an eye consciousness apprehending blue**
  - b. Conceptual subsequent cognizer that is induced by a direct perceiver  
**e.g., a factually concordant ascertaining consciousness ascertaining blue that is induced by a sense direct perceiver apprehending blue**
  - c. Conceptual subsequent cognizer that is induced by an inferential cognizer  
**the second moment of an inferential cognizer realizing sound to be impermanent**
3. What is the pervasion between:
  - a. Direct perceiver and subsequent cognizer (circle one)  
Mutually inclusive / Mutually exclusive / 3 possibilities / **4 possibilities**
  - b. Valid cognizer and subsequent cognizer (circle one)  
Mutually inclusive / **Mutually exclusive** / 3 possibilities / 4 possibilities

## Awarenesses and Knowers

### HOMEWORK ANSWERS 8 Correctly assuming consciousnesses

1. Correctly assuming consciousnesses are **necessarily**:
  - a. Incontrovertible Yes / **No**
  - b. Factually concordant **Yes** / No
  - c. Conceptual **Yes** / No
  - d. Non-mistaken Yes / **No**
2. Which of the five divisions of correctly assuming consciousness is each of the following [that do not have a reason (NR), that have a contradictory reason (CR), for which the reason is indefinite/no pervasion (NP), for which the reason is not established (RNE), for which a reason exists but is not settled (RNS), or none of the above (N)]:

<i>Awareness</i>	<i>NR/CR/NP/RNE/RNS/N</i>
a. Awareness that believes the self is impermanent because it exists.	<b>NP</b>
b. Awareness that believes that the self is impermanent because it is produced from causes and conditions but has not yet realized it incontrovertibly.	<b>RNS</b>
c. Awareness that wonders if the self is impermanent but thinks that is probably is.	<b>N (this is a doubting consciousness, not a correctly assuming consciousness)</b>
d. Awareness that believes the self is impermanent because it is not produced by causes and conditions.	<b>CR, RNE</b>
e. Awareness that believes that the self is permanent because it is produced by causes and conditions.	<b>N (this is not a correctly assuming consciousness)</b>

3. What is the pervasion between correctly assuming consciousness and conceptual consciousness (circle one)  
Mutually inclusive / Mutually exclusive / **3 possibilities** / 4 possibilities

#### Some questions for discussion

1. What are the differences between correctly assuming consciousnesses and inferential cognizers?
2. Discuss how we progress from correctly assuming consciousnesses to inferential cognizers on the spiritual path.

# Awarenesses and Knowers

## HOMEWORK ANSWERS 9

### Awarenesses to which an object appears but is not ascertained

1. The definition of something's being an **awareness to which an object appears without being ascertained** is: *a knower that is a common locus of: a) having clear appearance of the specifically characterized phenomenon that is its object of engagement and b) being unable to induce ascertainment with respect to the specifically characterized phenomenon that is its object of engagement.*

Explain the different terms in the definition.

a. Knower

**A consciousness, an awareness.**

b. Clear appearance

**Indicates that this is a non-conceptual consciousness**

c. Specifically characterized phenomenon

**A phenomenon which is established by way of its own character without being merely imputed by a term or thought consciousness (Sautrantika Following Reasoning).**

**Mutually inclusive with functioning thing and impermanent phenomenon.**

d. Unable to induce ascertainment

**This knower is unable later to induce an ascertaining consciousness which knows that one saw the object.**

**Ascertaining consciousnesses are necessarily conceptual consciousnesses; one does not use this term in reference to sense consciousnesses.**

2. Awarenesses to which an object appears but is not ascertained are **necessarily**:

a. Conceptual                      Yes / **No**

b. Non-conceptual              **Yes** / No

c. Non-mistaken                **Yes** / No

d. Mistaken                      Yes / **No**

e. Direct perceivers            **Yes** / No

3. Give an example of each of the following:

a. An awareness to which an object appears but is not ascertained that is a sense direct perceiver

**a sense direct perceiver apprehending blue that induces the doubt that wonders, "Did I see blue or not?"**

b. An awareness to which an object appears but is not ascertained that is a mental direct perceiver

**mental direct perceivers in the continua of ordinary beings apprehending the five objects – forms, etc.**

c. An awareness to which an object appears but is not ascertained that is a self-knower **self-knowers experiencing those mental direct perceivers.**

## Awarenesses and Knowers

### HOMEWORK ANSWERS 10 Doubting consciousnesses

1. What is the definition of doubting consciousness? Explain the different terms in the definition.

The definition of *doubting consciousness*: a knower that has qualms two-pointedly by its own power.

“Knower”, consciousness and awareness are mutually inclusive

“Qualms” = undecided

“Two-pointedly” = the mind thinks “is it this or is it that?”

“by its own power” is in the definition because the main mind that accompanies doubt also wavers between two points, but not through its own power. Thus the *main mind* that accompanies doubt is a wavering mind but it is not doubt because it is not a *mental factor* and it does not waver through its own power.

2. Doubting consciousnesses are **necessarily**:

a. Controvertible **Yes** / No

b. Factually concordant **Yes** / **No**

c. Conceptual **Yes** / No

d. Mistaken **Yes** / No

e. Virtuous **Yes** / **No**

a. Mental factors **Yes** / No (according to Purbuchok, but not according to Lati Rinbochay)

3. List the three types of doubting consciousnesses and give an example for each.

(1) doubt tending toward the factual

e.g., doubt that thinks that sound is probably impermanent.

(2) doubt tending toward the non-factual

e.g., doubt that thinks that sound is probably permanent.

(3) equal doubt.

e.g., doubt that wonders whether sound is permanent or impermanent.

## Awarenesses and Knowers

### HOMEWORK ANSWERS 11A

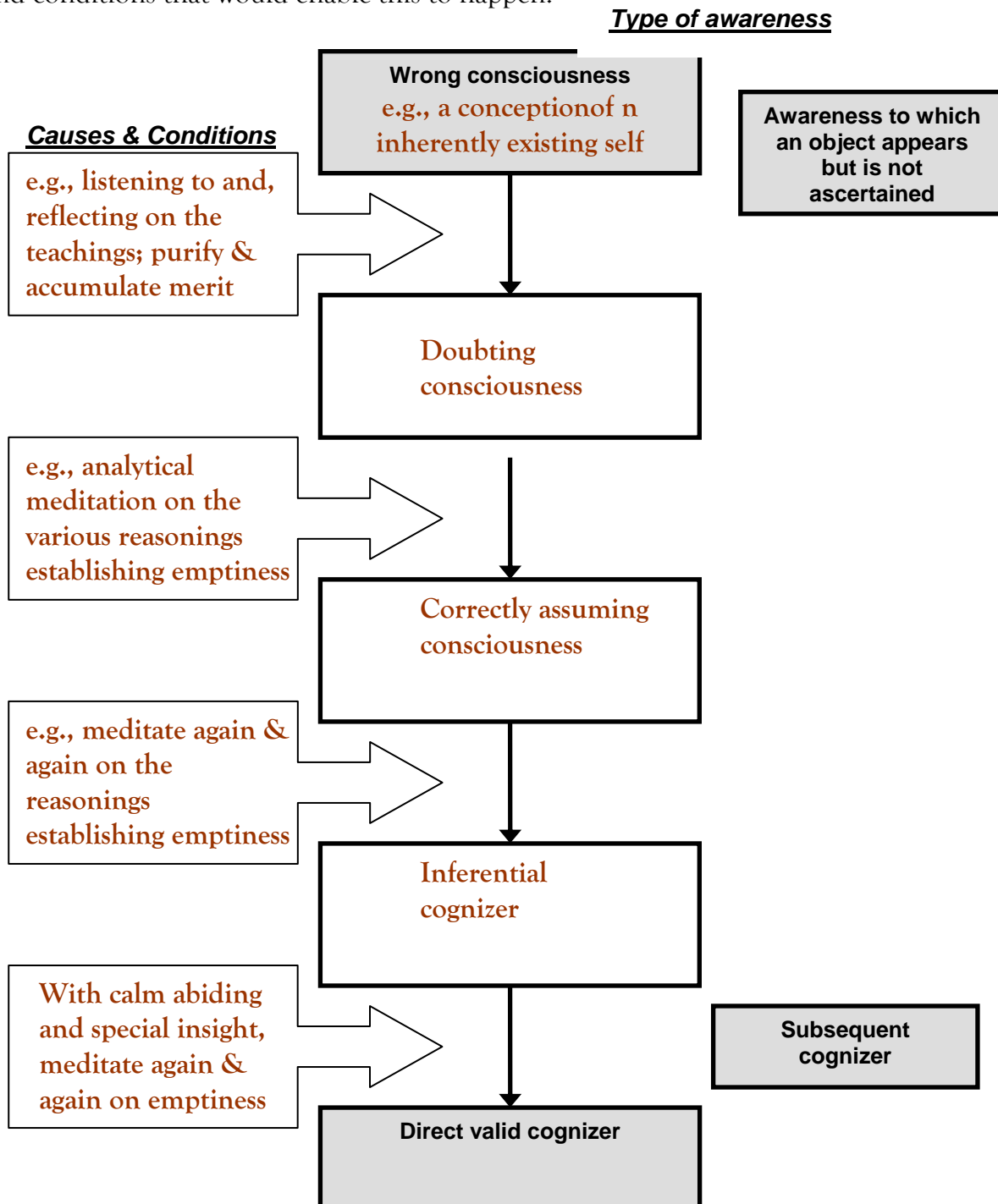
#### Wrong consciousnesses and conceptual consciousnesses

1. Wrong consciousnesses are **necessarily**:
  - a. Conceptual                      Yes / **No**
  - b. Non-conceptual                Yes / **No**
  - c. Mistaken                        **Yes** / No
  - d. Afflictions                      Yes / **No**
2. What is the difference between a wrong consciousness and a mistaken consciousness?  
**A wrong consciousness is mistaken with respect to its *object of engagement*, while a mistaken consciousness is mistaken with respect to its *appearing object*.**  
  
**If it is a mistaken consciousness it is not necessarily a wrong consciousness, while if it is a wrong consciousness, it is necessarily a mistaken consciousness.**
3. Give an example of a mistaken consciousness that is not a wrong consciousness.  
**A correct assumption that past and future lives exist.**
4. Give examples of the following:
  - a. A conceptual wrong consciousness  
**A conception of a self of persons**
  - b. A non-conceptual wrong consciousness that is a sense consciousness  
**An eye consciousness that sees one moon as two**
  - c. A non-conceptual wrong consciousness that is a mental consciousness  
**A dream consciousness that clearly sees my friend in a dream as my friend.**
5. What is the definition of a conceptual consciousness?  
**A determinative knower that apprehends a sound [generality] and a meaning [generality] as suitable to be mixed.**
6. Explain the meaning of a sound generality and give an example.  
**A sound generality is a mental image that arises from having heard the name or a description of an object.**  
**For example, the mental image of the sound “sang-ye” after having heard it.**
7. Explain the meaning of a meaning generality and give an example.  
**A meaning generality is a mental image that arises from having experienced the object.**  
**For example, the mental image of Rome that arises from having been there.**

## Awarenesses and Knowers

### HOMEWORK ANSWERS 11B

For a particular wrong consciousness (see examples below), try to identify the different types of awareness that one progresses through to get to a direct realization and what are some causes and conditions that would enable this to happen:



Possible examples of wrong consciousnesses to use:

- conception apprehending an inherently existing self,
- conception thinking that sensual pleasure is inherently satisfying and not the nature of suffering,
- conception thinking that our lifespan is long and we will not die anytime soon,
- conception thinking that our body or another person's body is pure, attractive, desirable

# Awarenesses and Knowers

## HOMEWORK ANSWERS 12 Conceptual consciousnesses and Expressive sounds

1. What is the definition of a conceptual consciousness?

**A determinative knower that apprehends a sound [generality] and a meaning [generality] as suitable to be mixed.**

2. Explain the meaning of a sound generality and give an example.

**A sound generality is a mental image that arises from having heard the name or a description of an object.**

**For example, the mental image of the sound “sang-gye” after having heard it.**

3. Explain the meaning of a meaning generality and give an example.

**A meaning generality is a mental image that arises from having experienced the object.**

**For example, the mental image of Rome that arises from having been there.**

4. What is the definition of expressive sound?

**An object of hearing that causes the understanding of its own object of expression through the force of nomenclature.**

5. Name the three divisions of expressive sound and give an example of each.

**1) names, e.g., speech calling this class “Awarenesses and Knowers”**

**2) phrases, e.g., speech: “Awarenesses and Knowers is an interesting class.”**

**3) letters, e.g., vocalization of the letter “a”.**

6. Give an example of each of the following names:

a. Actual name

**Speech calling a furry four-legged animal that barks a “dog”**

b. Designated name by reason of similarity

**Speech calling a striped house cat “Tiger”**

c. Designated name by reason of causal relationship

**Speech calling the sunlight sun. (e.g., “Let’s go sit in the sun.”)**

d. Designated by reason of a relationship of nature

**Speech saying that the house is on fire when only the kitchen is on fire.**



## Awarenesses and Knowers

### TEST

For the multiple choice and true/false questions below, circle the **one** correct answer.

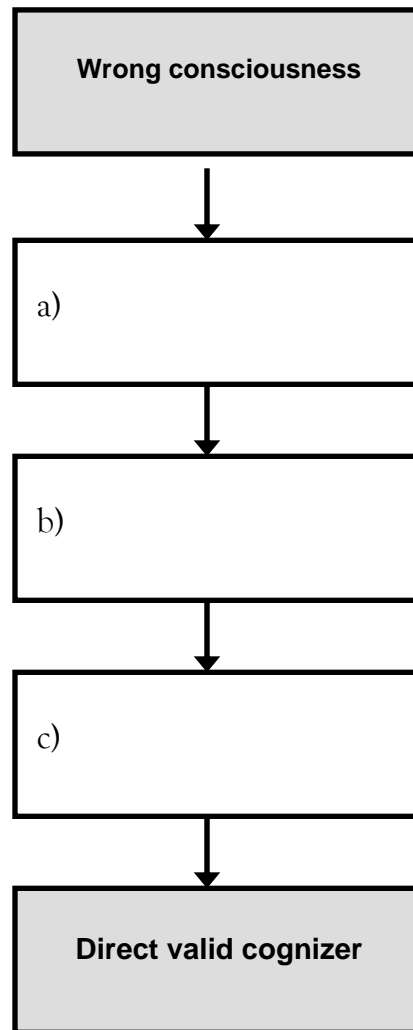
1. According to which philosophical school of thought (tenet system) is our current topic of Awareness and Knowers presented?
  - a. Vaibhashika
  - b. Sautrantika
  - c. Chittamatra
  - d. Madhyamika
2. List the three divisions of **objects** in this text:
3. The **appearing object** of a *conceptual* consciousness is (circle one):
  - a. Impermanent
  - b. Permanent (a mental image)
  - c. The same as the object of engagement
  - d. The same as the determined object
4. The divisions of **object-possessors** are:
  - a. Persons, awarenesses, and expressive sounds
  - b. Valid cognizers and non-valid consciousnesses
  - c. Awarenesses, knowers, and consciousnesses
  - d. Direct perceivers and inferential cognizers
5. List the seven types of awarenesses.

6.
  - a) Which of the seven types of awarenesses are valid cognizers, and which are non-valid consciousnesses?
  - b) Which of the seven types of awarenesses *realize* their objects?
  
7. What is the definition of valid cognizer?
  
  
8. Valid cognizers:
  - a. Are necessarily non-conceptual
  - b. Are necessarily conceptual
  - c. Can be either conceptual or non-conceptual
  - d. Do not necessarily realize their objects
  
9. What is the definition of direct perceiver?
  
  
  
  
  
  
  
  
  
  
10. List the four divisions of direct perceivers.
  
  
  
  
  
  
  
  
  
  
11. Give an example of something that is a direct perceiver but is not a direct valid cognizer.

12. An inferential cognizer:
  - a. Can be either conceptual or non-conceptual
  - b. Does not necessarily depend on a sign/reason
  - c. Is necessarily incontrovertible
  - d. Is not necessarily incontrovertible
13. Apply the three modes of a correct sign to the following syllogism:  
**The body is impermanent because of being a product.**
  - a. Property of the subject:
  - b. Forward pervasion:
  - c. Counter pervasion:
14. List the three divisions of inferential cognizers.
15. A subsequent cognizer:
  - a. Is necessarily non-conceptual
  - b. Is necessarily conceptual
  - c. Is a realizing consciousness
  - d. Is the second moment of any type of consciousness
16. A correctly assuming consciousness:
  - a. Realizes its object
  - b. Is not necessarily decisive (one-pointed)
  - c. Is decisive and factually concordant
  - d. Is decisive but not necessarily factually concordant
17. A correctly assuming consciousness never depends on a reason True / False

18. An awareness to which an object appears but is not ascertained:
  - a. Can be either conceptual or non-conceptual
  - b. Does not have clear appearance with respect to its object
  - c. Is a type of wrong consciousness
  - d. Is unable to induce an ascertaining consciousness with respect to its object
19. A doubting consciousness:
  - a. Can be either decisive or indecisive
  - b. Always tends toward the factual
  - c. Is two-pointed
  - d. Can be non-conceptual
20. List the three divisions of a doubting consciousness.
21. Explain the difference between a wrong consciousness and a mistaken consciousness
22. Give an example of something that is a mistaken consciousness but not a wrong consciousness.
23. The **object of engagement** of a wrong consciousness:
  - a. Does not exist
  - b. Is an impermanent phenomenon
  - c. Is a permanent phenomenon
  - d. Is always the same as the appearing object
24. List the three types of expressive sounds.

25. Fill in the empty boxes below that indicate the progression of consciousness along the path from a wrong consciousness to a direct valid cognizer.



## Awarenesses and Knowers

### TEST ANSWERS

1. According to which philosophical school of thought (tenet system) is our current topic of Awareness and Knowers presented?
  - a. Vaibhashika
  - b. Sautrantika**
  - c. Chittamatra
  - d. Madhyamika
  
2. List the three divisions of **objects** in this text:  
**Appearing objects, objects of engagement, and determined objects**
  
3. The **appearing object** of a *conceptual* consciousness is (circle one):
  - a. Impermanent
  - b. Permanent (a mental image)**
  - c. The same as the object of engagement
  - d. The same as the determined object
  
4. The divisions of **object-possessors** are:
  - a. Persons, awarenesses, and expressive sounds**
  - b. Valid cognizers and non-valid consciousnesses
  - c. Awarenesses, knowers, and consciousnesses
  - d. Direct perceivers and inferential cognizers
  
5. List the seven types of awarenesses.
  - 1) Direct perceivers**
  - 2) Inferential cognizers**
  - 3) Subsequent cognizers**
  - 4) Correctly assuming consciousnesses**
  - 5) Awarenesses to which an object appears but is not ascertained**
  - 6) Doubting consciousnesses**
  - 7) Wrong consciousnesses**

6. a) Which of the seven types of awarenesses are valid cognizers, and which are non-valid consciousnesses?  
b) Which of the seven types of awarenesses *realize* their objects?
- a)  
***Valid cognizers* – direct valid cognizers and inferential valid cognizers (direct valid cognizers are a subset of direct perceivers, being those that are new and incontrovertible. According to Pur-bu-jok, inferential valid cognizers and inferential cognizers are mutually inclusive)**
- Non-valid consciousnesses* – subsequent cognizers, correctly assuming consciousnesses, awarenesses to which an object appears but is not ascertained, doubting consciousnesses, and wrong consciousnesses**
- b) **direct valid cognizers, inferential valid cognizers, and subsequent cognizers realize their objects**
7. What is the definition of valid cognizer?  
**A new, incontrovertible knower**
8. Valid cognizers:  
a. Are necessarily non-conceptual  
b. Are necessarily conceptual  
**c. Can be either conceptual or non-conceptual**  
d. Do not necessarily realize their objects
9. What is the definition of direct perceiver?  
**A knower that is free from conceptuality and non-mistaken.**
10. List the four divisions of direct perceivers.  
**Sense, mental, self-knowing, and yogic direct perceivers**

11. Give an example of something that is a direct perceiver but is not a direct valid cognizer.  
**e.g., an awareness to which an object appears but is not ascertained, a directly perceiving subsequent cognizer, the second moment of a correct eye consciousness apprehending blue.**
12. An inferential cognizer:
  - a. Can be either conceptual or non-conceptual
  - b. Does not necessarily depend on a sign/reason
  - c. Is necessarily incontrovertible**
  - d. Is not necessarily incontrovertible
13. Apply the three modes of a correct sign to the following syllogism:  
**The body is impermanent because of being a product.**
  - a. Property of the subject: **The body is a product**
  - b. Forward pervasion: **If it is a product, it is necessarily impermanent.**
  - c. Counter pervasion: **If it is not impermanent, it is necessarily not a product**
14. List the three divisions of inferential cognizers.  
**Inferential cognizer by the power of the fact**  
**Inferential cognizer through renown**  
**Inferential cognizer through belief**
15. A subsequent cognizer:
  - a. Is necessarily non-conceptual
  - b. Is necessarily conceptual
  - c. Is a realizing consciousness**
  - d. Is the second moment of any type of consciousness
16. A correctly assuming consciousness:
  - a. Realizes its object
  - b. Is not necessarily decisive (one-pointed)
  - c. Is decisive and factually concordant**
  - d. Is decisive but not necessarily factually concordant



17. A correctly assuming consciousness never depends on a reason True / **False**
18. An awareness to which an object appears but is not ascertained:  
a. Can be either conceptual or non-conceptual  
b. Does not have clear appearance with respect to its object  
c. Is a type of wrong consciousness  
d. Is unable to induce an ascertaining consciousness with respect to its object
19. A doubting consciousness:  
a. Can be either decisive or indecisive  
b. Always tends toward the factual  
**c. Is two-pointed**  
d. Can be non-conceptual
20. List the three divisions of a doubting consciousness.  
**Doubt tending toward the factual, doubt tending toward the non-factual, and equal doubt**
21. Explain the difference between a wrong consciousness and a mistaken consciousness  
***A wrong consciousness is erroneous with respect to its object of engagement, while a mistaken consciousness is erroneous with respect to its appearing object.***
22. Give an example of something that is a mistaken consciousness but not a wrong consciousness.  
**Correctly assuming consciousnesses and inferential cognizers are mistaken consciousnesses because they are conceptual, but they are not wrong consciousnesses.**

23. The **object of engagement** of a wrong consciousness:
- a. **Does not exist**
  - b. Is an impermanent phenomenon
  - c. Is a permanent phenomenon
  - d. Is always the same as the appearing object
24. List the three types of expressive sounds.  
**Names, phrases, and letters**
25. Fill in the empty boxes below that indicate the progression of consciousness along the path from a wrong consciousness to a direct valid cognizer.

