

MIND AND COGNITION part1: Awarenesses and Knowers

**Teachings by Emily Hsu
at Tse Chen Ling**

Compiled and lightly edited for the
FPMT Basic Program by Olga Planken,
FPMT Education Services



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Awarenesses and Knowers **(Lo rig)**

Class One

FPMT Study Programs

- Discovering Buddhism (2-year introductory program)
- The Foundation of Buddhist Thought
(2- year program, at Jamyang Buddhist Center, England or by correspondence)
- **Basic Program** (5-year study program)
- Maitripa (4-year non-residential masters level program in Portland)
- Masters Program (5-year residential teacher training program in Italy)

Basic Program Curriculum

1. Stages of the Path (*Lam rim*)
2. Heart Sutra
3. Mahayana Mind Training (*Lo jong*)
4. Engaging in the Bodhisattva Deeds (*Bodhicharyavatara*)
5. **Mind and Cognition**
 - a) **Awarenesses and Knowers (*Lo rig*)**
 - b) **Minds and Mental Factors**
6. Tenets (*Drub tha*)
7. Ornament of Clear Realizations, Chapter Four
8. Tathagata Essence (*Uttaratantra, Gyu lama*)
9. Grounds and Paths of Secret Mantra

Basic Program Completion Certificate

- Need to pass the final, comprehensive exam at the end of the curriculum
- Must have completed all the subjects of the core curriculum and a three month lamrim retreat
- Can take subjects anywhere, anytime (as long as it is taught in the context of a BP). No time limit.
- Need to satisfy the Basic Program criteria for behavior and conduct:
 - “Practicing to refrain from killing, stealing, lying, sexual misconduct (adultery), and intoxicants, while developing their concern for others and awareness of positive and negative states of mind, and developing the practice of patience and the bodhichitta motivation over the course of their Basic Program studies.”

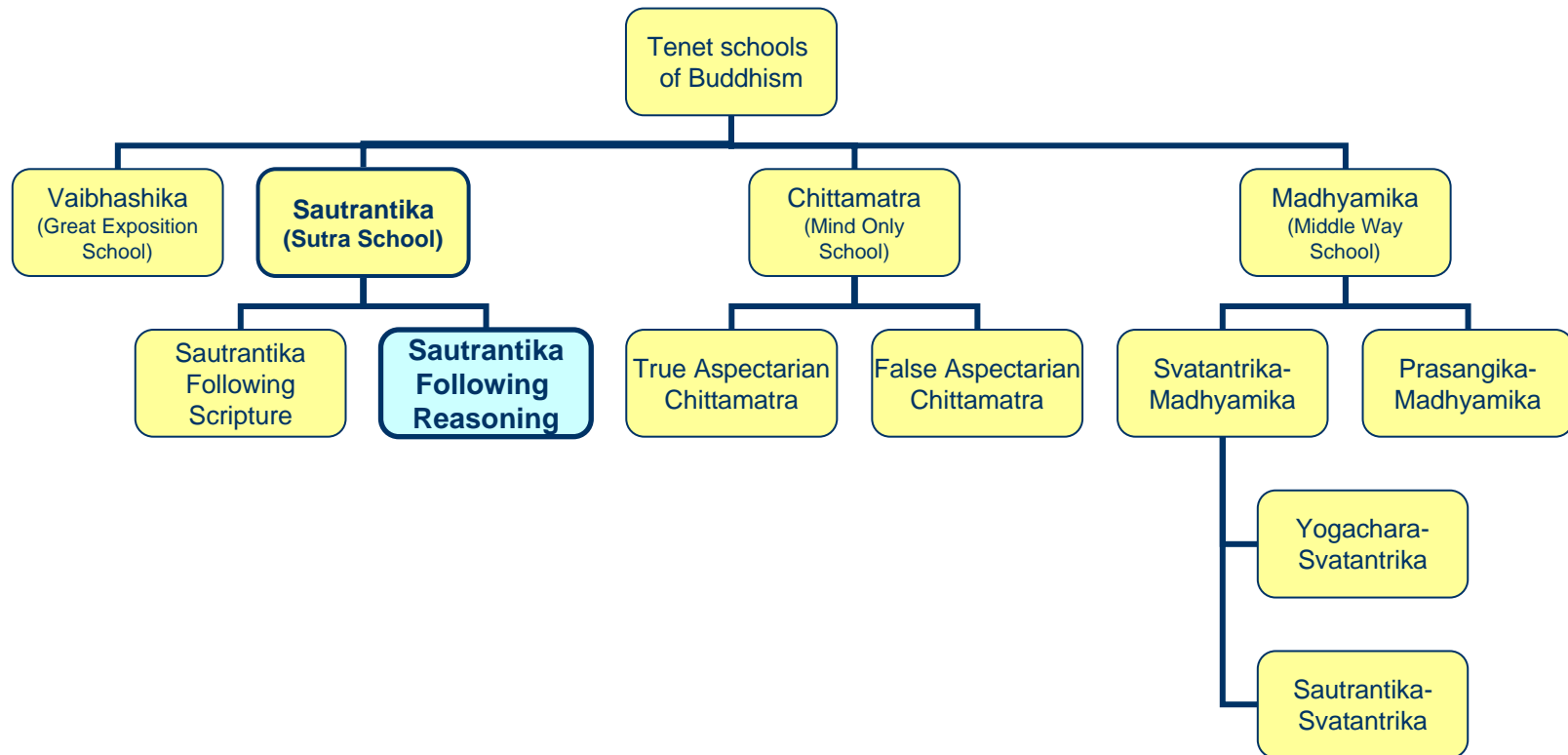
Awarenesses and Knowers (*Lo rig*)

- A study of the mind and its functions
- Why study Awarenesses and Knowers?
- Difficult subject, won't get everything right away. Will take time and patience, and understanding will *gradually* dawn.

Awarenesses and Knowers (Lo rig) – Text and Author

- Text: *Explanation of the Presentation of Objects and Object-Possessors as well as Awarenesses and Knowers*
- Author: Purbuchok
- Tenet school: Sautrantika

Tenets schools of Buddhism



Other supporting materials

- *Mind in Tibetan Buddhism* by Lati Rinbochay & Elizabeth Napper
- *Mind and Its Functions* by Geshe Rabten

Overview of Text

Part One: Objects (*yul*)

Part Two: Object-possessors / subjects (*yul can*)

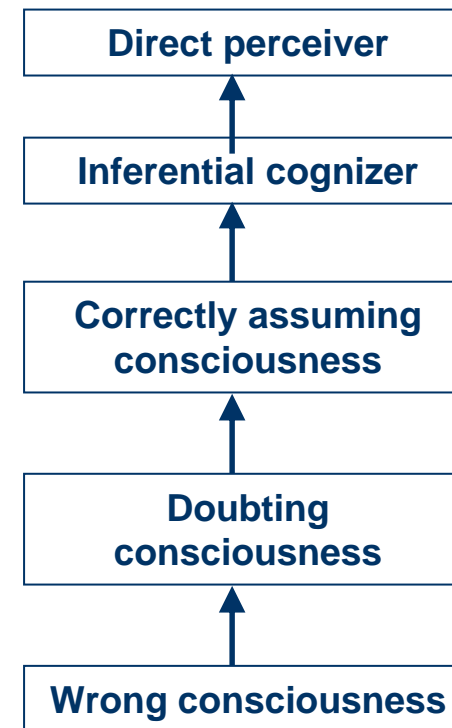
- I. Persons
- II. Awarenesses
 - (1) Valid cognizers
 - (2) Non-valid consciousnesses
 - (3) Threefold division of awarenesses and knowers
 - (4) Twofold division of awarenesses – *self-knowers and other-knowers*
 - (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
 - (6) Ancillarily, the mode of asserting tenets
- III. Expressive sounds

Objects and Object-possessors

- see *Awarenesses and Knowers Charts* from *ILTK*, chart 1a

Seven types of awareness

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. Awareness to which an object appears but is not ascertained
6. Doubting consciousness
7. Wrong consciousness



Conceptual and non-conceptual consciousnesses

- Distinguishes consciousnesses based on the manner in which a consciousness get at its object – either directly or by means of an image.
- Conceptual consciousnesses get at their objects by means of a mental image.
- Non-conceptual consciousnesses get at their objects directly.

Part One: Objects

Part One: Objects (*yul*)

Part Two: Object-possessors / subjects (*yul can*)

I. Persons

II. Awarenesses

(1) Valid cognizers

(2) Non-valid consciousnesses

(3) Threefold division of awarenesses and knowers

(4) Twofold division of awarenesses – *self-knowers and other-knowers*

(5) Another twofold division of awarenesses and knowers – *minds and mental factors*

(6) Ancillarily, the mode of asserting tenets

III. Expressive sounds

Objects

- Object: that which is known by an awareness
- Three divisions:
 1. Appearing object
 2. Determined object (*for conceptual consciousnesses only*)
 3. Object of engagement

1) Appearing object (*snang yul*)

- *In general, the appearing object for an awareness is the object that appears to the particular perception or conception.*
- The appearing object of a particular awareness and apprehended object of that awareness are synonymous/mutually inclusive
- Whatever is an established base is necessarily an appearing object. This is because (1) whatever is a (functioning) thing is necessarily the appearing object of a direct perceiver, and
- (2) whatever is permanent is necessarily the appearing object of a conceptual consciousness.
- The first reason is established because appearing object of a direct perceiver, apprehended object [of a direct perceiver], and thing are synonymous.
- The second reason is established because appearing object of a conceptual consciousness, apprehended object of a conceptual consciousness, and permanent phenomenon are synonymous.

2) **Determined object** *(zhen yul)* *(also sometimes translated as “conceived object”)*

The determined object is for conceptual consciousnesses only.

- Determined object of thought,
- Object of engagement of thought, and
- Object of the mode of apprehension of thought

are synonymous.

3) Object of engagement (*'jug yul*)

The object of engagement is the main object of the awareness.

- Object of engagement of a direct perceiver and
 - Object of the mode of apprehension of a direct perceiver
- are synonymous/mutually inclusive.

Three types of objects – Summary

1. **Appearing object, apprehended object**
 2. **Determined object (or conceived object)**
 3. **Object of engagement, object of the mode of apprehension**
- ***For direct perceivers:***
 - appearing object of a direct perceiver, apprehended object of a direct perceiver, and functioning thing are synonymous
 - object of engagement and object of the mode of apprehension are synonymous
 - ***For conceptual consciousnesses:***
 - appearing object of a conceptual consciousness, apprehended object of a conceptual consciousness, and permanent phenomenon are synonymous
 - determined object, object of engagement, and the object of the mode of apprehension are synonymous.

Three types of objects – Examples

<i>Subject</i>	<i>Object of engagement</i>	<i>Appearing object</i>	<i>Determined object</i>
Eye consciousness apprehending blue	Blue	Blue	--- (none)
Conception of pen	Pen	Mental image of pen	Pen
Thought consciousness remembering a movie	The movie	Mental image of the movie	The movie

Exercise 1 – three types of objects

What are the appearing object, determined object, and object of engagement for each of the following:

- a) eye consciousness apprehending pen
- b) thought of yesterday's lunch
- c) nose consciousness smelling flowers
- d) thought consciousness remembering a song

Exercise 2

- 1) Look at this pen that I'm holding up. See if you can detect when your eye consciousness/direct perceiver is apprehending it, and when your conceptual consciousness kicks in.
- 2) Now do the same for a person. When you look at me, what do you see? Some shapes and colors. Then your conceptual consciousness labels me and adds some stories based on your conditioning, habits, predispositions, etc.

Collected Topics on Objects

- Refer to the Collected Topics chart called *Established Bases*

Object of the mode of apprehension

- Whatever is an established base is necessarily the object of the mode of apprehension of both a conceptual and a non-conceptual consciousness.
- Whatever is the object of the mode of apprehension of the thought consciousness *apprehending it* is not necessarily an object of the mode of apprehension of thought.
 - e.g., *horns of a rabbit are not an object of the mode of apprehension of thought.*

The image features a solid green background. On the left side, there is a large white semi-circle. To the right of this semi-circle, the text "End of Class One" is written in a dark blue, sans-serif font. Below the text, a thick dark blue horizontal bar extends from the right edge of the green area towards the right side of the image.

End of Class One

Awarenesses and Knowers (*Lorig*)

Class Two

Overview of text

Part One: Objects (*yul*)

Part Two: Object-possessors / subjects (*yul can*)

- I. Persons
- II. Awarenesses
 - (1) Valid cognizers
 - (2) Non-valid consciousnesses
 - (3) Threefold division of awareness and knowers
 - (4) Twofold division of awareness – *self-knowers and other-knowers*
 - (5) Another twofold division of awareness and knowers – *minds and mental factors*
 - (6) Ancillarily, the mode of asserting tenets
- III. Expressive sounds

Review of Objects

1. **Appearing object, apprehended object**
 2. **Determined object (or conceived object)**
 3. **Object of engagement, object of the mode of apprehension**
- ***For direct perceivers:***
 - appearing object of a direct perceiver, apprehended object of a direct perceiver, and functioning thing are synonymous
 - object of engagement and object of the mode of apprehension are synonymous
 - ***For conceptual consciousnesses:***
 - appearing object of a conceptual consciousness, apprehended object of a conceptual consciousness, and permanent phenomenon are synonymous
 - determined object of a conceptual consciousness, object of engagement of a conceptual consciousness, and the object of the mode of apprehension of a conceptual consciousness are synonymous.

Review Homework 1

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Part Two: Object-possessors

Part One: Objects (*yul*)

Part Two: Object-possessors / subjects (*yul can*)

- I. Persons
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Object possessor (or subject)

- Definition of object possessor: a thing that possesses its respective object
- Three divisions:
 - I. persons (or beings)
 - II. awarenences
 - III. expressive sounds

I. Persons

- Definition of person: a being imputed in dependence upon any of its five aggregates.
- Self, I, person, and being are synonymous.

Persons – Exercise

- take someone else as basis of imputation – what is perceived by a non-conceptual consciousness, and what is imputed
- oneself – what is the basis of imputation in this moment? in the next moment? notice how the conceptual mind links these two together.

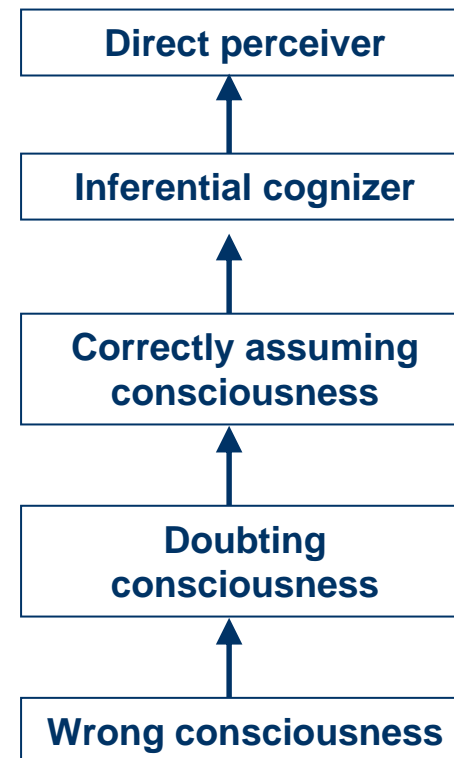
II. Awarenesses

- Definition of awareness: a knower.
 - Definition of consciousness: that which is clear and knowing.
 - awareness (*blo*),
 - knower (*rig pa*), and
 - consciousness (*shes pa*)
- are synonymous/mutually inclusive.

Review of the Seven Types of Awareness

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. Awareness to which an object appears but is not ascertained
6. Doubting consciousness
7. Wrong consciousness

**not an exhaustive list of consciousnesses*



Conceptual and non-conceptual consciousnesses

- *This division distinguishes consciousnesses based on the manner in which a consciousness get at its object – either directly or by means of an image.*
- Conceptual consciousnesses get at their objects by means of a mental image.
- Non-conceptual consciousnesses get at their objects directly.

Collective engagers vs. eliminative engagers

- In the conceptual/non-conceptual division the emphasis is on *what the consciousness sees* (an image or the actual object), and here the emphasis is on the *way in which that consciousness apprehends* its object.
- All conceptual consciousnesses are eliminative engagers
- All non-conceptual consciousnesses are collective engagers

Mistaken vs. Wrong consciousnesses

- mistaken consciousnesses are mistaken with respect to their *appearing objects*
- wrong consciousnesses are mistaken with respect to their *objects of engagement*
- *a mistaken consciousness is not necessarily a wrong consciousness, but a wrong consciousness is necessarily a mistaken consciousness*

Mental and Sense Consciousnesses

- Five sense consciousnesses
 - eye
 - ear
 - nose
 - tongue
 - body
- Mental consciousness — *can be either conceptual or non-conceptual.*

Valid cognizers and non-valid consciousnesses

- Two divisions of awarenesses:
 - (1) valid cognizers
 - (2) non-valid consciousnesses

(1) Valid cognizers (or prime cognizers)

Definition of valid cognizer: a new incontrovertible knower

- “**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.

Two divisions:

1. direct valid cognizers
2. inferential valid cognizers

Valid cognizers vs. non-valid consciousnesses

- | | | |
|--|---|--|
| 1. Direct perceiver |] | <i>1st moment are valid/prime cognizers</i> |
| 2. Inferential cognizer | | |
| 3. Subsequent cognizer |] | <i>Non-valid (non-prime) consciousnesses</i> |
| 4. Correctly assuming consciousness | | |
| 5. Awareness to which an object appears but is not ascertained | | |
| 6. Doubting consciousness | | |
| 7. Wrong consciousness |] | |

Note: Realizing consciousnesses are in red

Two divisions of valid cognizers

1. Direct valid cognizers
2. Inferential valid cognizers

Direct perceivers

- Definition of awareness that is a direct perceiver – a knower that is free from conceptuality and non-mistaken.
- “free from conceptuality” – *means that such a consciousness deals with its object directly without making use of an internal image.*
- “non-mistaken” – *means that there is no erroneous element involved in that which is appearing to the consciousness.*

Direct perceivers – four divisions

- Four divisions:
 1. sense direct perceivers
 2. mental direct perceivers
 3. self-knowing direct perceivers
 4. yogic direct perceivers

End of Class Two

Awarenesses and
Knowers



Awarenesses and Knowers (*Lorig*)

Class Three

Overview of text

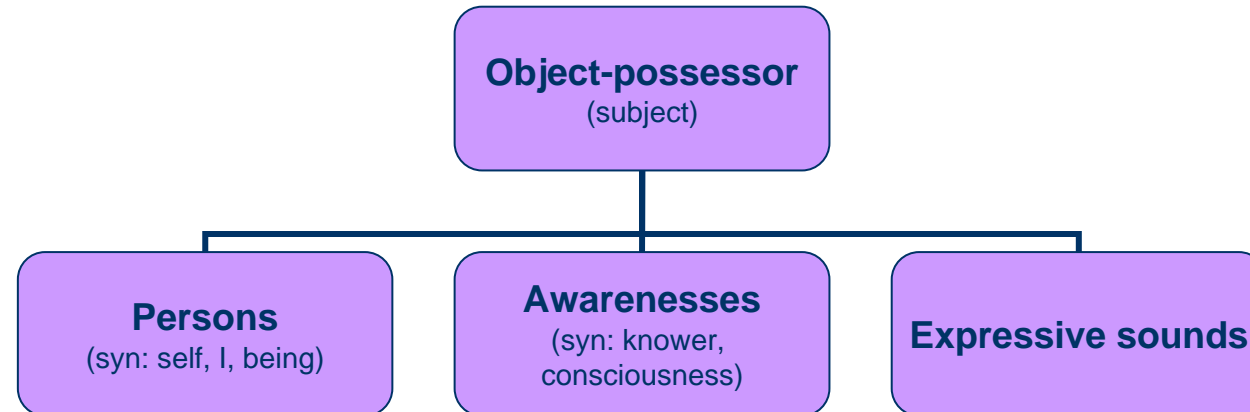
Part One: Objects (yul)

Part Two: Object-possessors / subjects (yul can)

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 - (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
 - (6) Ancillary, the mode of asserting tenets
- III. Expressive sounds

Three types of object-possessors (subjects)

- Definition of object-possessor (subject): a thing that possesses its respective object.
- Three divisions:



Person: a being imputed in dependence upon any of its five aggregates.

Awareness: a knower

Objects vs. Object-possessors

Object-possessor/Subject: *a thing that possesses its respective object*

Examples:

- eye consciousness
- thought consciousness
- mind
- direct perceiver
- valid cognizer
- awareness

Object: *that which is known by an awareness*

Examples in this context (of object vs. object-possessor):

- computer
- mental image of computer
- cup
- book
- pen

Exercise

- Which of the following are object-possessors?
 - a) table
 - b) eye consciousness apprehending the table
 - c) thought of the table
 - d) mental image of table
 - e) Ven. Drimay

Part Two: Object-possessors

Part One: Objects (*yul*)

Part Two: Object-possessors / subjects (*yul can*)

I. Persons

II. **Awarenesses**

(1) **Valid (prime) cognizers**

(2) Non-valid (non-prime) consciousnesses

(3) Threefold division of awarenesses and knowers

(4) Twofold division of awarenesses – *self-knowers and other-knowers*

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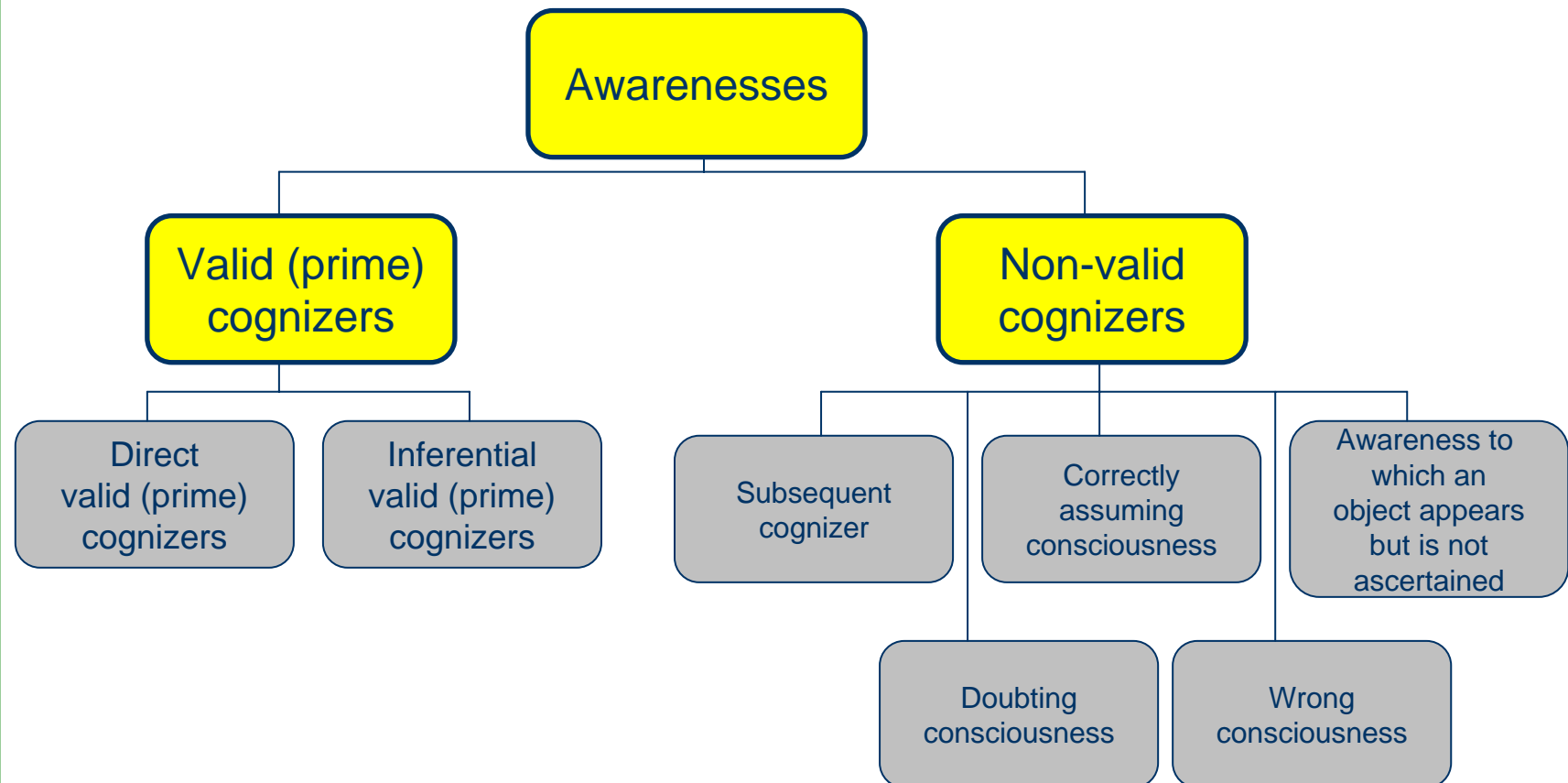
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III. Expressive sounds

Awarenesses

- Definition of awareness: a knower.
 - Definition of consciousness: that which is clear and knowing.
 - awareness (*blo*),
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 - consciousness (*shes pa*)
- are synonymous/mutually inclusive.

Two divisions of awareness



(1) Valid (prime) cognizers

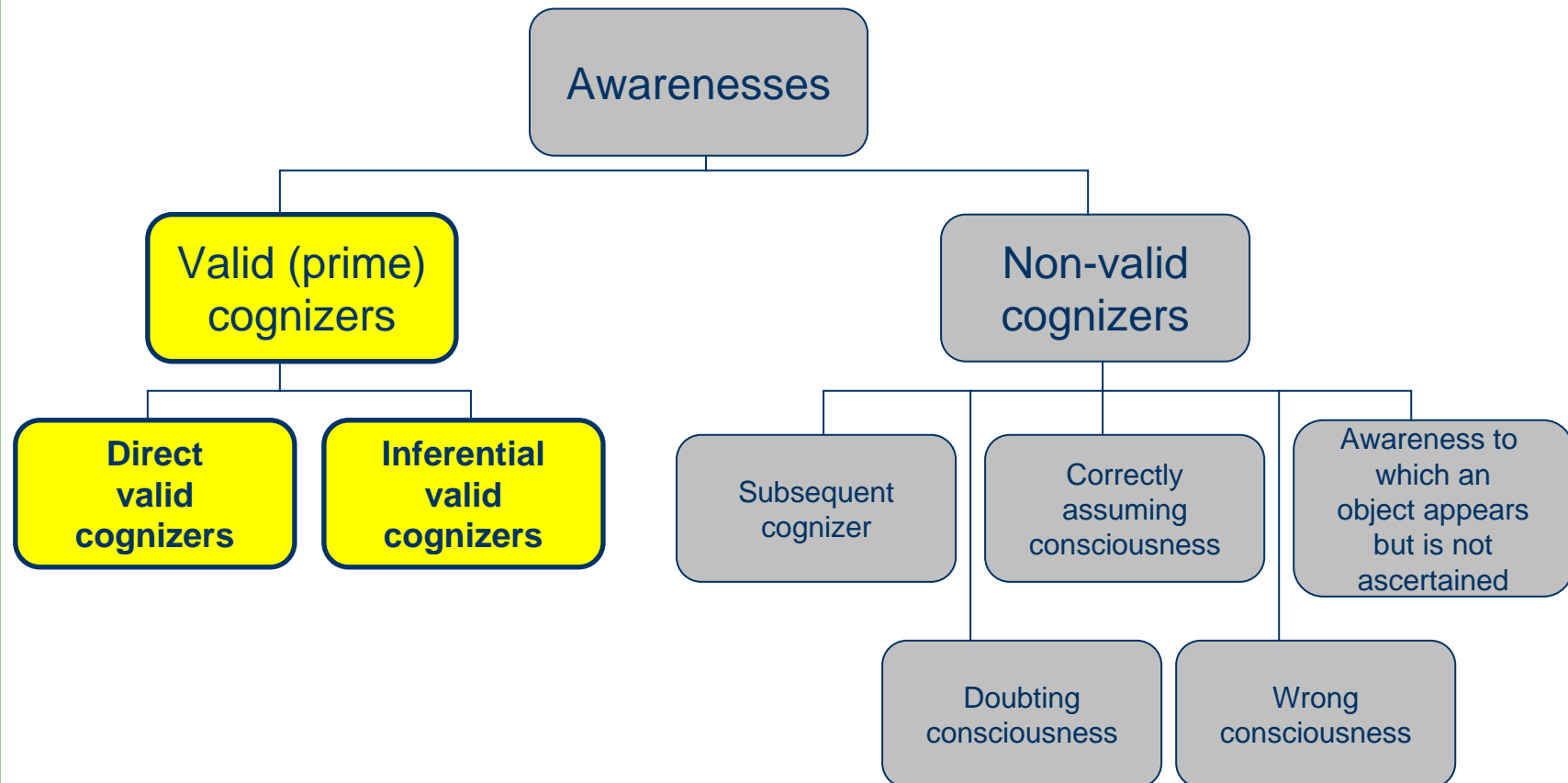
- Definition of valid (prime) cognizer: a new incontrovertible knower
 - “**new**” – means that the object of the consciousness is being met with, or comprehended, for the first time. Eliminates that subsequent cognizers are valid cognizers
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Valid (prime) cognizers vs. non-valid (non-prime) consciousnesses

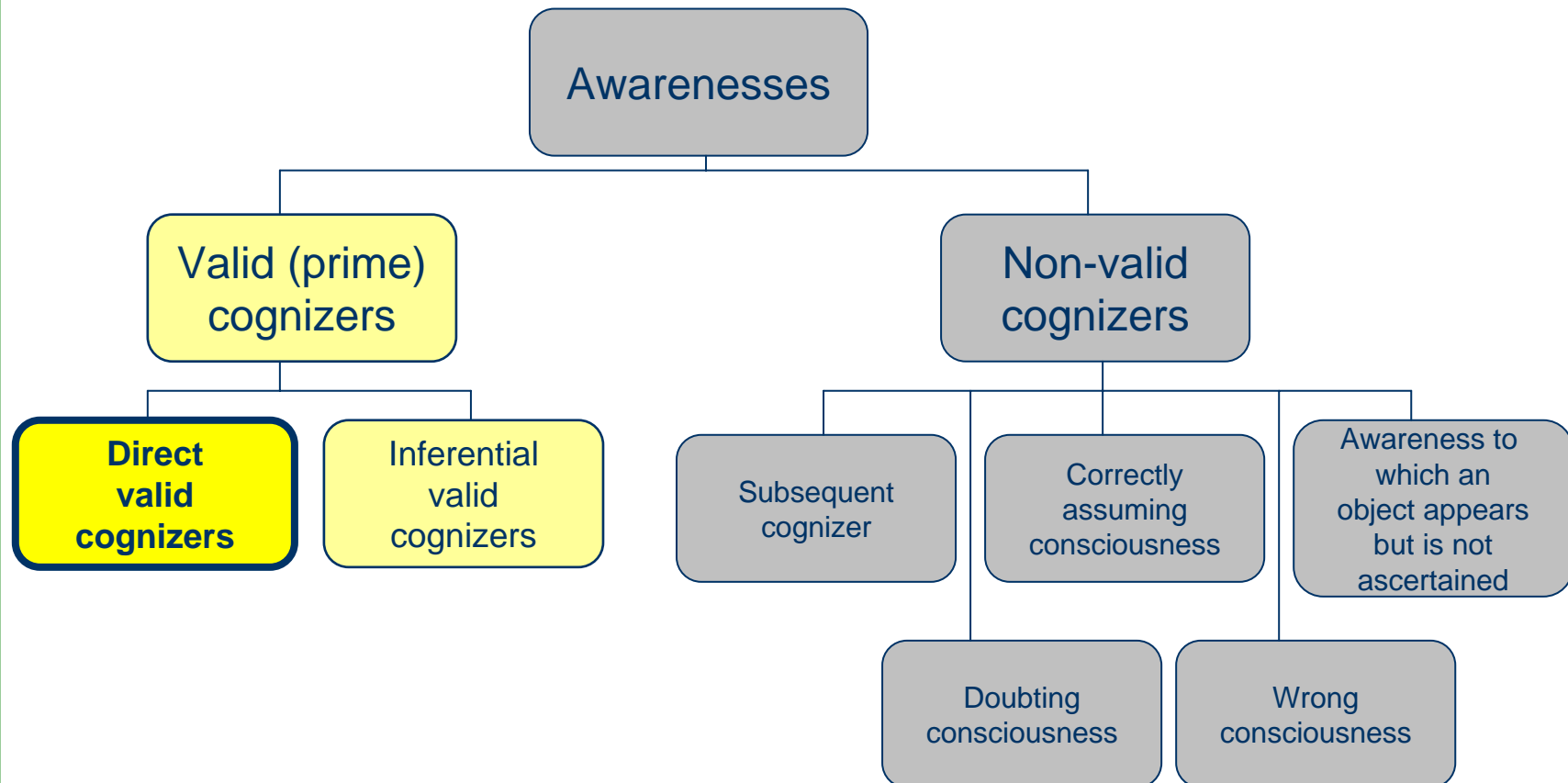
- | | | |
|--|---|--|
| 1. Direct perceiver |] | <i>1st moment are valid
(prime) cognizers</i> |
| 2. Inferential cognizer | | |
| 3. Subsequent cognizer |] | <i>Non-valid (non-prime)
consciousnesses</i> |
| 4. Correctly assuming
consciousness | | |
| 5. Awareness to which an
object appears but is not
ascertained | | |
| 6. Doubting consciousness | | |
| 7. Wrong consciousness |] | |

Note: Realizing consciousnesses are in red

Two divisions of valid (prime) cognizers



Direct valid cognizers

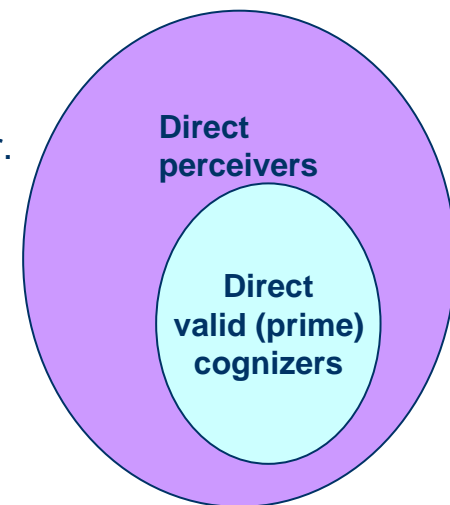


Direct perceivers

- Definition of awareness that is a direct perceiver: a knower that is free from conceptuality and non-mistaken.
- “free from conceptuality” – *means that such a consciousness deals with its object directly without making use of an internal image.*
- “non-mistaken” – *means that there is no erroneous element involved in that which is appearing to the consciousness.*

Direct perceivers vs. direct valid cognizers

- Definition of awareness that is a direct perceiver: a knower that is free from conceptuality and non-mistaken.
 - Definition of direct valid cognizer: a *new incontrovertible* knower that is free of conceptuality.
-
- If it is a direct valid cognizer, it is necessarily a direct perceiver
 - If it is a direct perceiver, it is *not* necessarily a direct valid cognizer.

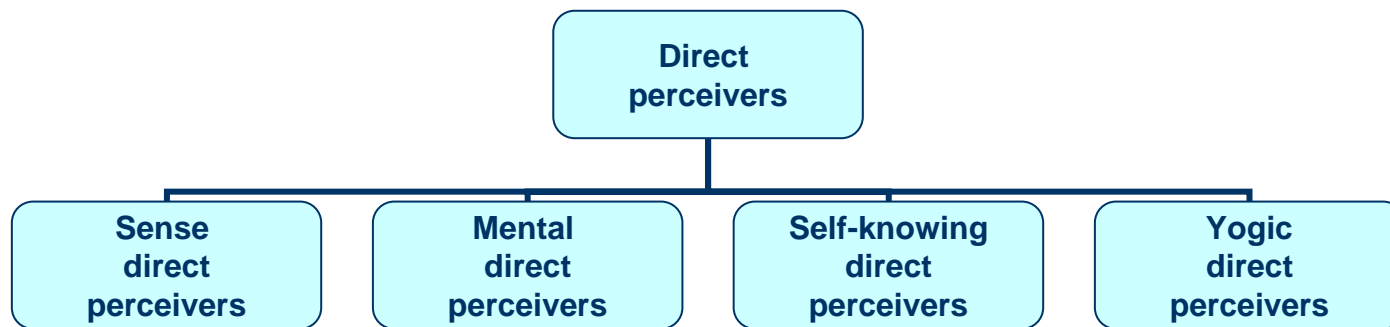


Review Homework 2

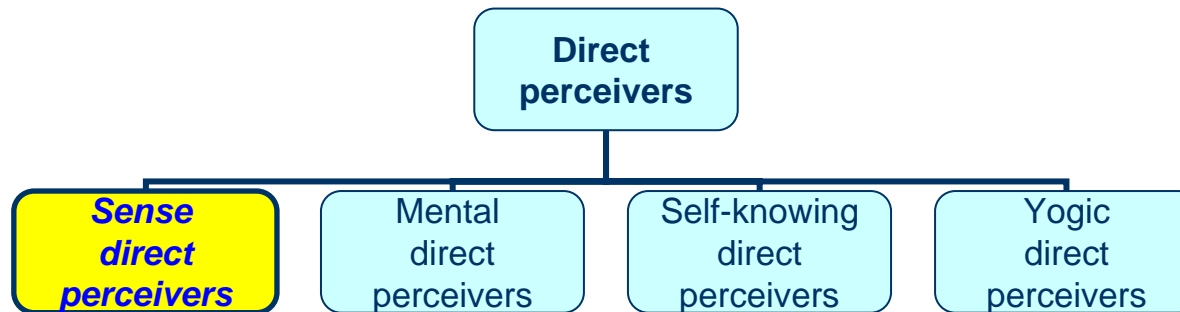
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Direct perceivers – four divisions

- Four divisions:
 1. sense direct perceivers
 2. mental direct perceivers
 3. self-knowing direct perceivers
 4. yogic direct perceivers



1. Sense direct perceivers



- Definition of sense direct perceiver:
 - that which is produced in dependence on its own uncommon empowering condition, a physical sense power, and
 - is a knower that is free from conceptuality and non-mistaken.

Three conditions for generating a sense direct perceiver

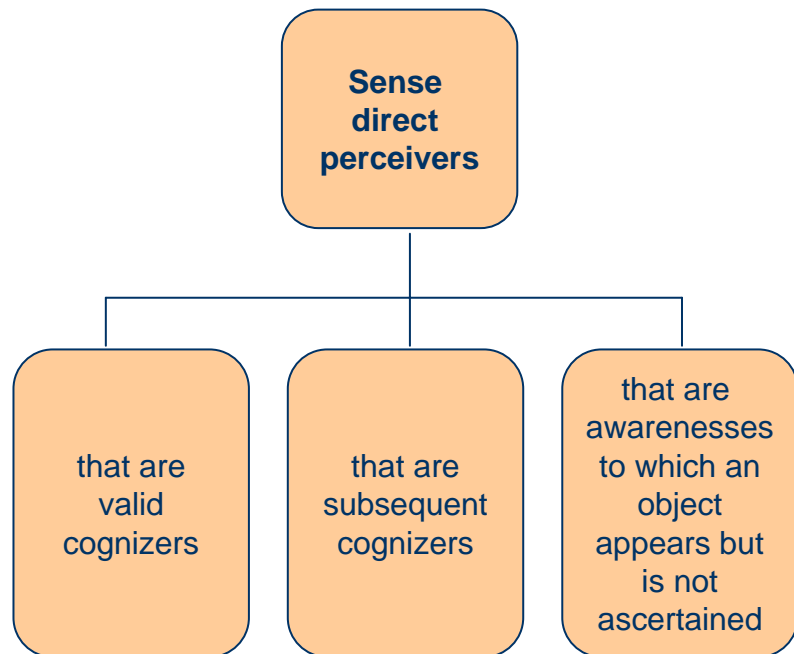
- uncommon empowering condition
- observed object condition
- immediate condition

Three conditions – see chart 6

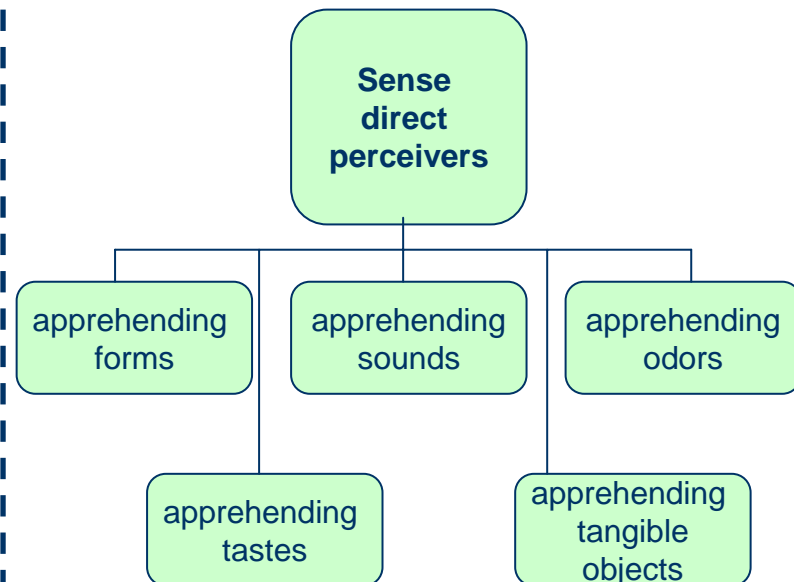
<i>Sense consciousness</i>	<i>Uncommon empowering condition</i>	<i>Objective condition</i>	<i>Immediate condition</i>
Eye consciousness	Eye sense power	Visual forms	The immediately preceding moment of consciousness
Ear consciousness	Ear sense power	Sounds	
Nose consciousness	Nose sense power	Odors	
Tongue consciousness	Tongue sense power	Tastes	
Body consciousness	Body sense power	Tangible objects	
Mental consciousness	Mental sense power (= immediate condition)	Physical forms and subtle objects	

Sense direct perceivers – divisions

Threefold division



Fivefold division



Sense direct perceivers – threefold division

- Three divisions:
 1. valid cognizers that are sense direct perceivers,
 - *e.g., the first moment of a sense direct perceiver apprehending a form.*
 2. subsequent cognizers that are sense direct perceivers,
 - *e.g., the second moment of a sense direct perceiver apprehending a form.*
 3. awarenesses to which an object appears but is not ascertained that are sense direct perceivers,
 - e.g., a sense direct perceiver apprehending a form in the continuum of a person whose mind is especially attracted to a pleasant sound.*

Sense direct perceivers – fivefold division

Five divisions of sense direct perceivers

Sense direct perceivers apprehending:

1. forms
2. sounds
3. odors
4. tastes
5. tangible objects

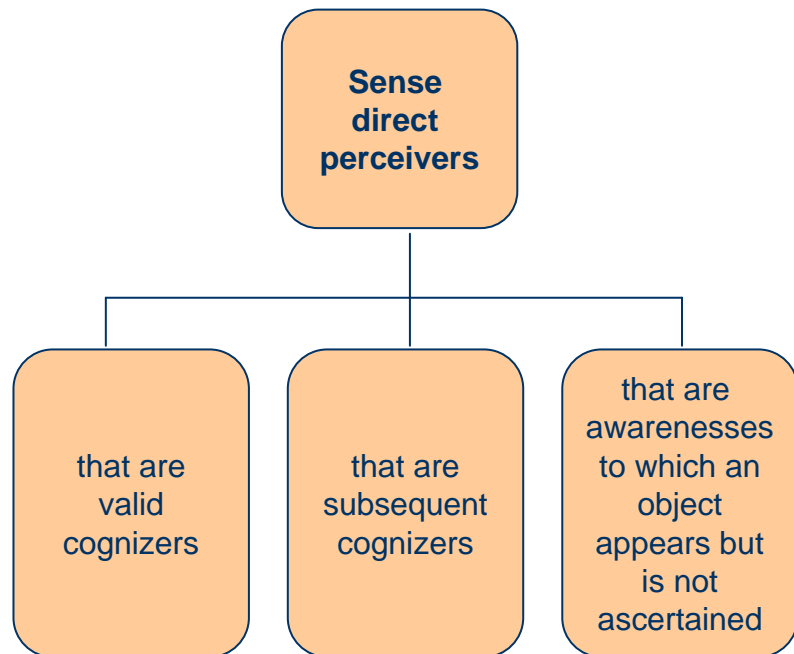
Definition of sense direct perceiver apprehending a form is:

- that which is generated in dependence on its own uncommon empowering condition, the eye sense power, and its observed object condition, a form, and
- is a knower that is free from conceptuality and non-mistaken.

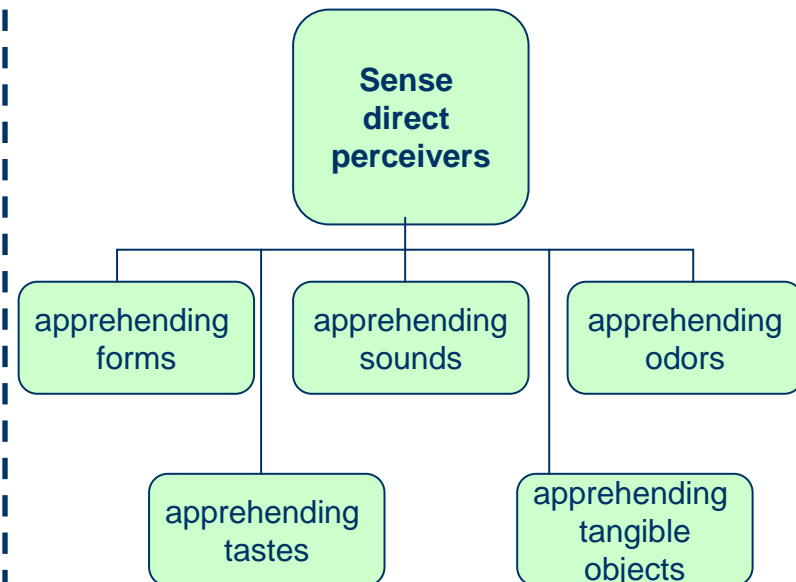
Sense direct perceivers – EXERCISE

Give examples...

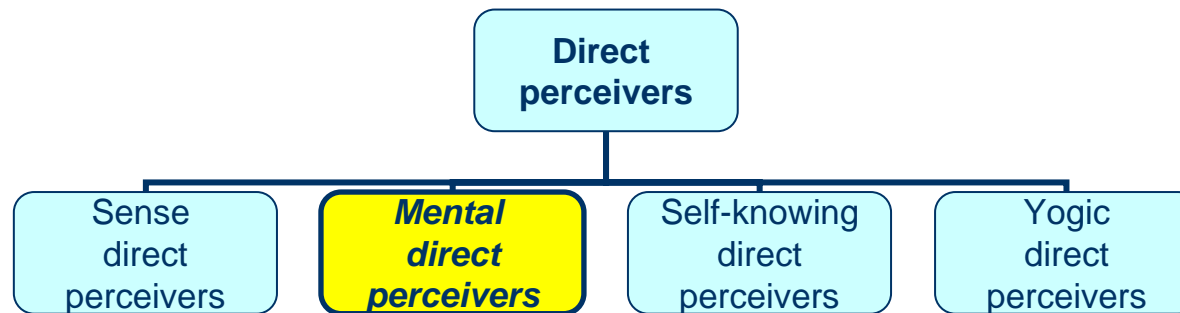
Threefold division



Fivefold division



2. Mental direct perceivers

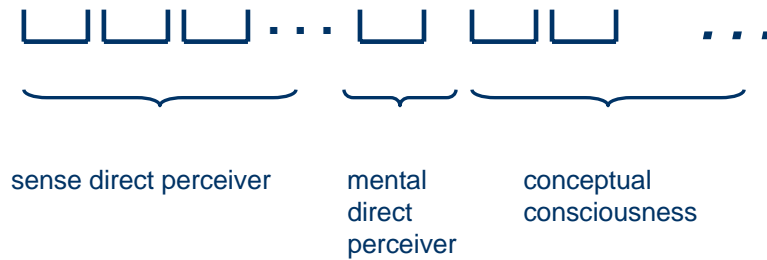


- Definition of mental direct perceiver:
 - that which is generated in dependence on a mental sense power that is its own uncommon empowering condition and
 - is a consciousness that is an other knower that is free from conceptuality and non-mistaken.
 - *“mental sense power” – whichever of the six consciousnesses has immediately preceded it.*
 - *“other knower” – engages an object other than an internal consciousness; it is a consciousness directed outwards.*

Mental direct perceivers

- *one moment of mental direct perception generated at the end of a continuum of sense direct perception*
- *clairvoyances*

Mental direct perceivers



Three divisions of mental direct perceivers

1. valid cognizers that are mental direct perceivers
 - *e.g., the first moment of a clairvoyance that knows another's mind.*
2. subsequent cognizers that are mental direct perceivers
 - *e.g., the second moment of a clairvoyance that knows another's mind.*
3. awarenesses to which an object appears but is not ascertained that are mental direct perceivers
 - *e.g., a mental direct perceiver apprehending a sound in the continuum of a person whose mind is especially attracted to a beautiful form.*

Mental direct perceivers – EXERCISE

- Which of the following are mental direct perceivers:
 - a) non-conceptual mental consciousness apprehending table at the end of a continuum of eye consciousnesses apprehending table
 - b) conception labeling 'table' at the end of a continuum of eye consciousnesses apprehending table
 - c) thought contemplating what's on tv tonight

End of Class 3

Awarenesses and
Knowers (Lorig)



Awarenesses and Knowers *(Lorig)*

Class Four

Overview of text

Part One: Objects (yul)

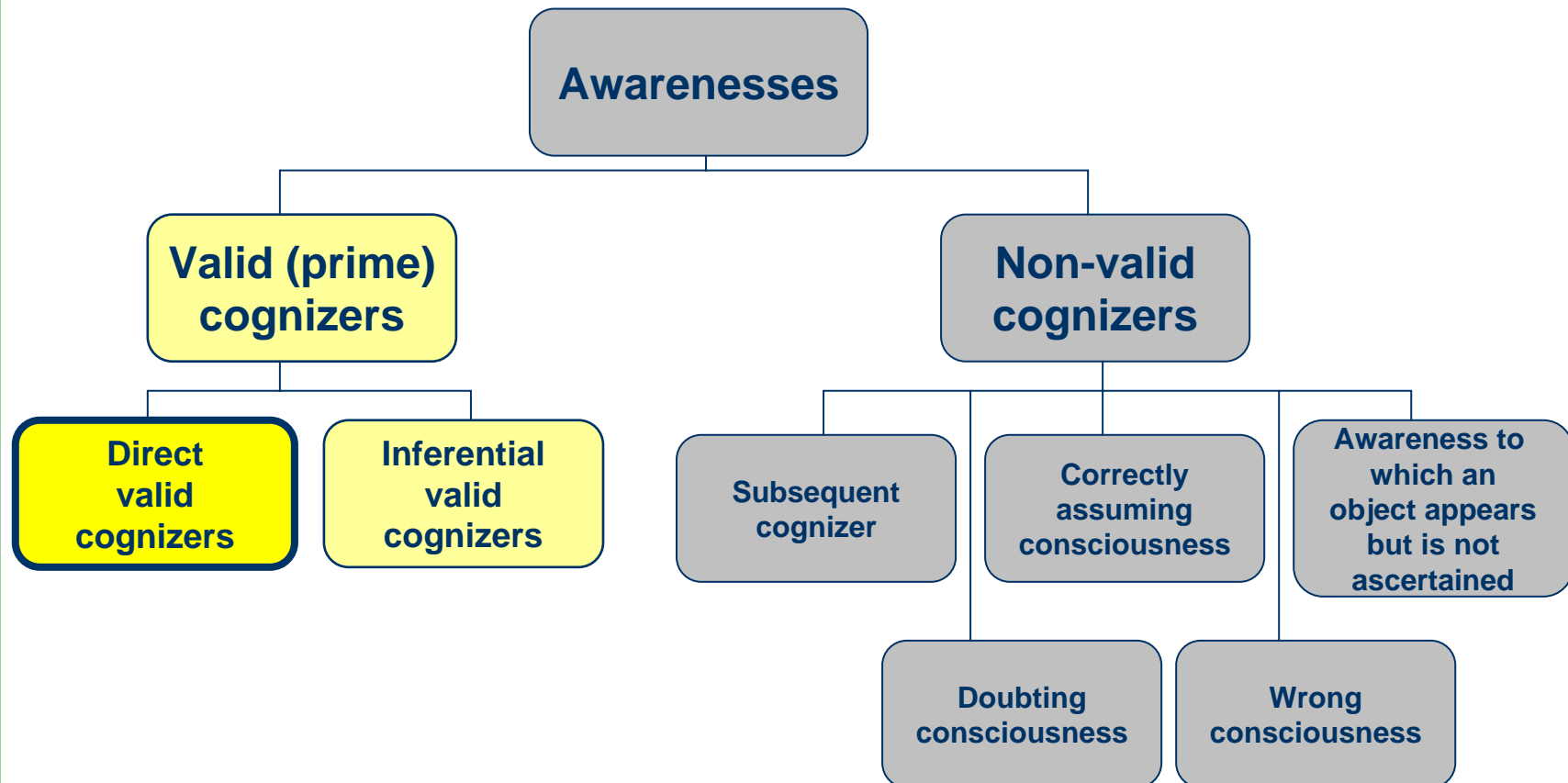
Part Two: Object-possessors / subjects (yul can)

- I. Persons
- II. Awarenesses

(1) Valid cognizers

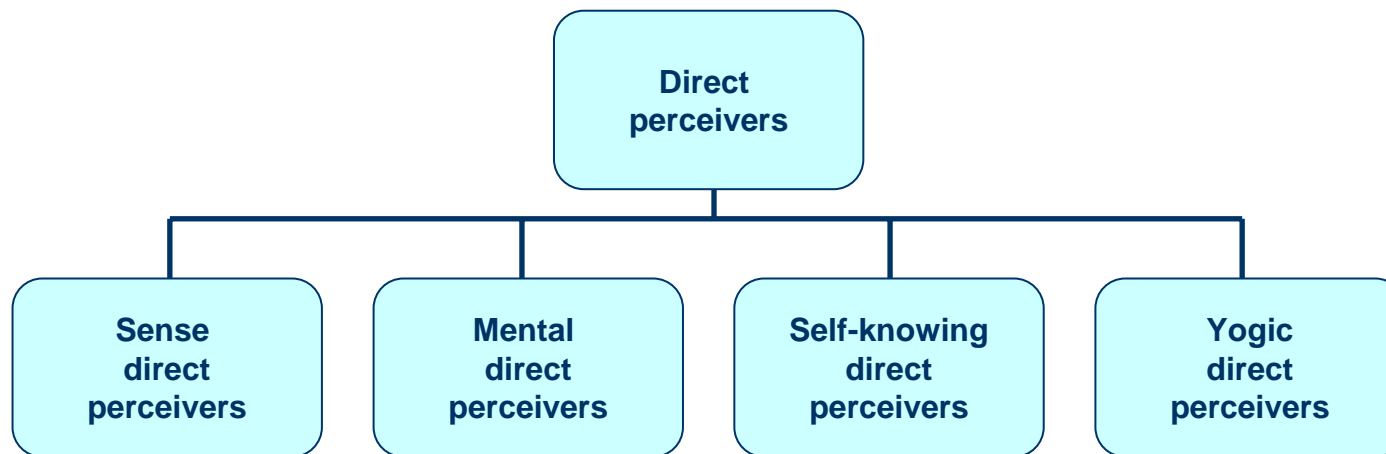
- (2) Non-valid consciousnesses
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Direct valid cognizers

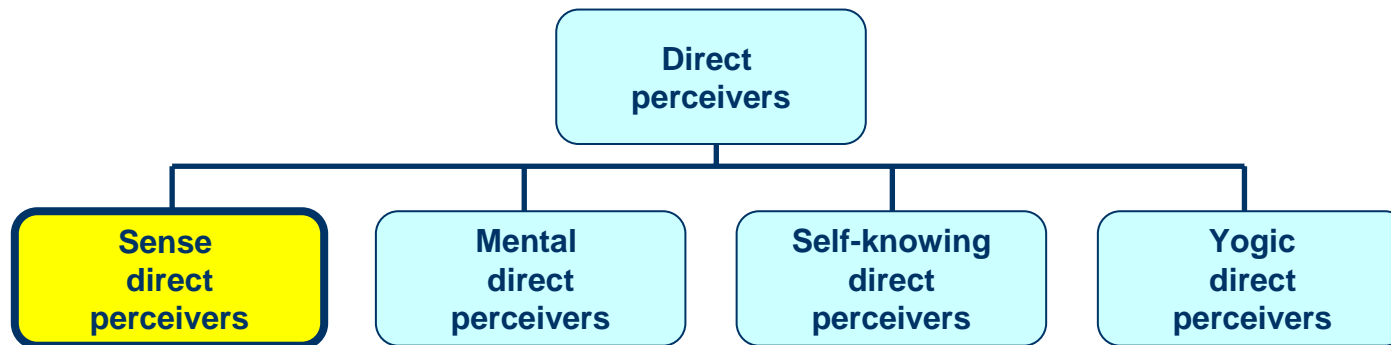


Review of direct perceivers and their four divisions

- Definition of awareness that is a direct perceiver: a knower that is free from conceptuality and non-mistaken.
- *Four divisions:*



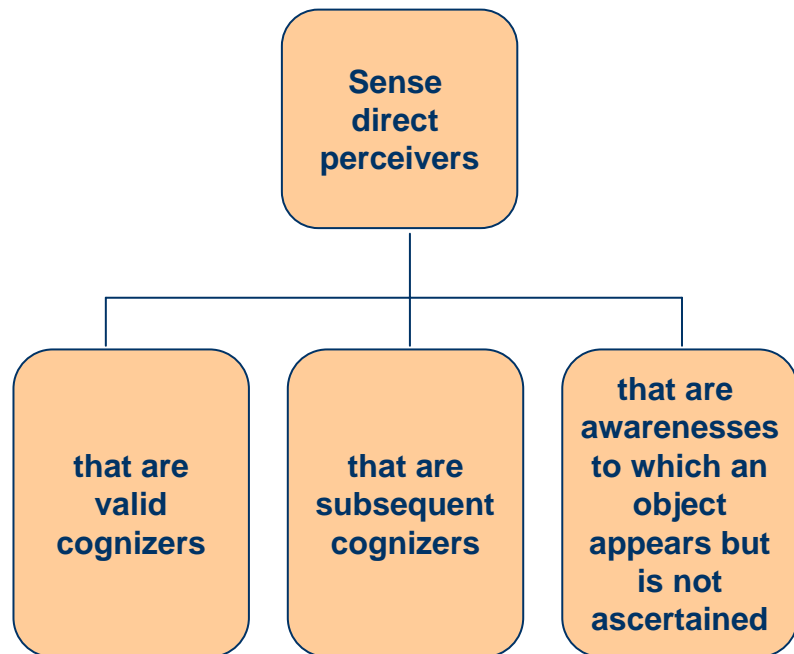
1. Sense direct perceivers – review



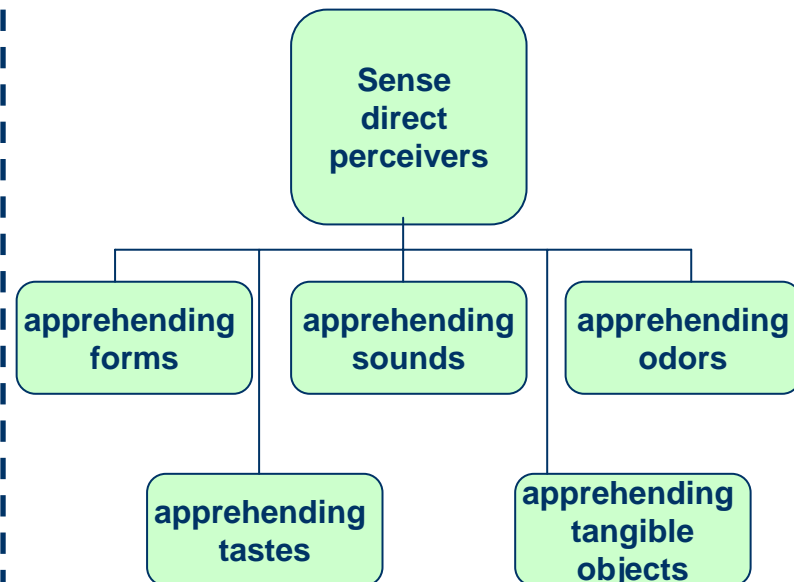
- Definition of sense direct perceiver:
 - that which is produced in dependence on its own uncommon empowering condition, a physical sense power, and
 - is a knower that is free from conceptuality and non-mistaken.

Sense direct perceivers – divisions

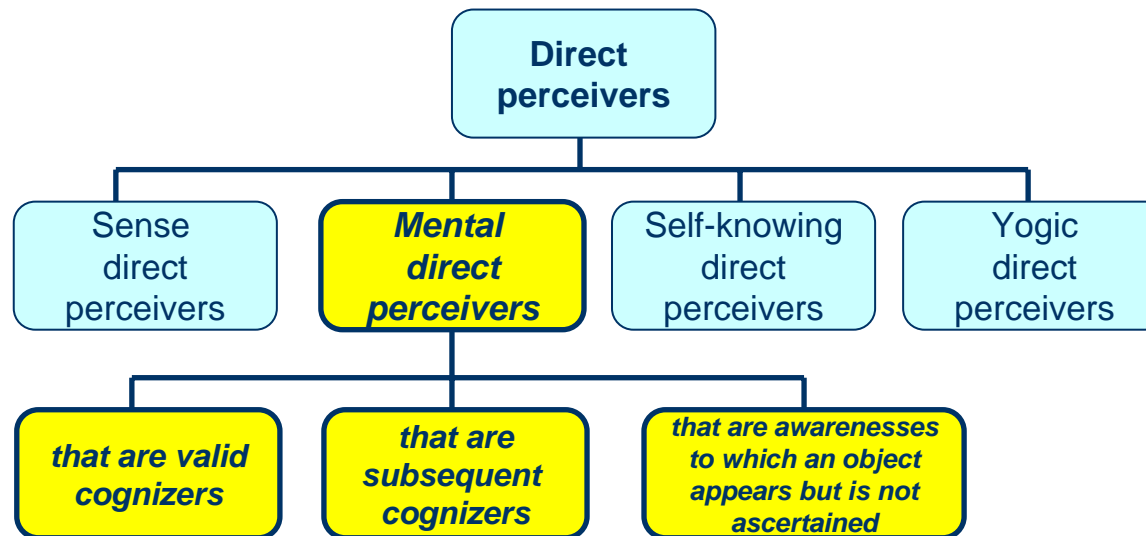
Threefold division



Fivefold division

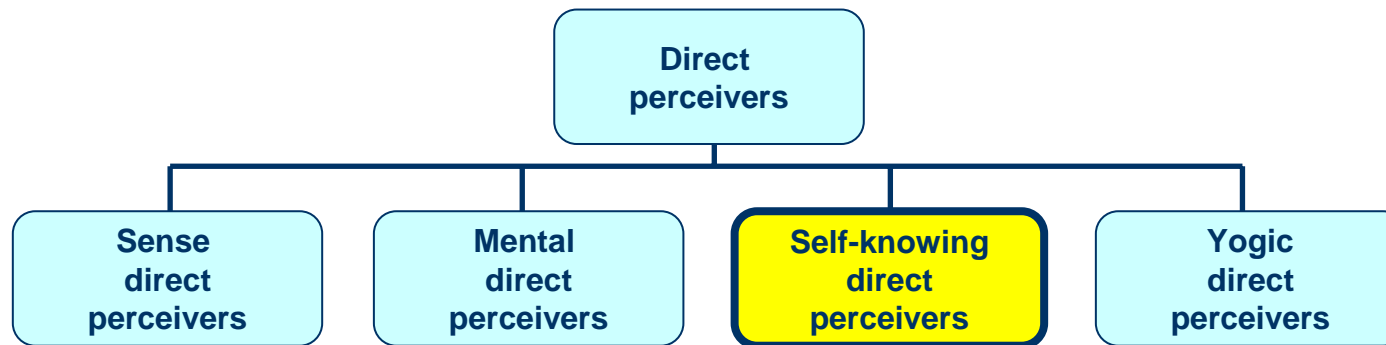


2. Mental direct perceivers – review



- Definition of mental direct perceiver:
 - that which is generated in dependence on a mental sense power that is its own uncommon empowering condition and
 - is a consciousness that is an other knower that is free from conceptuality and non-mistaken.

3. Self-knowing direct perceivers

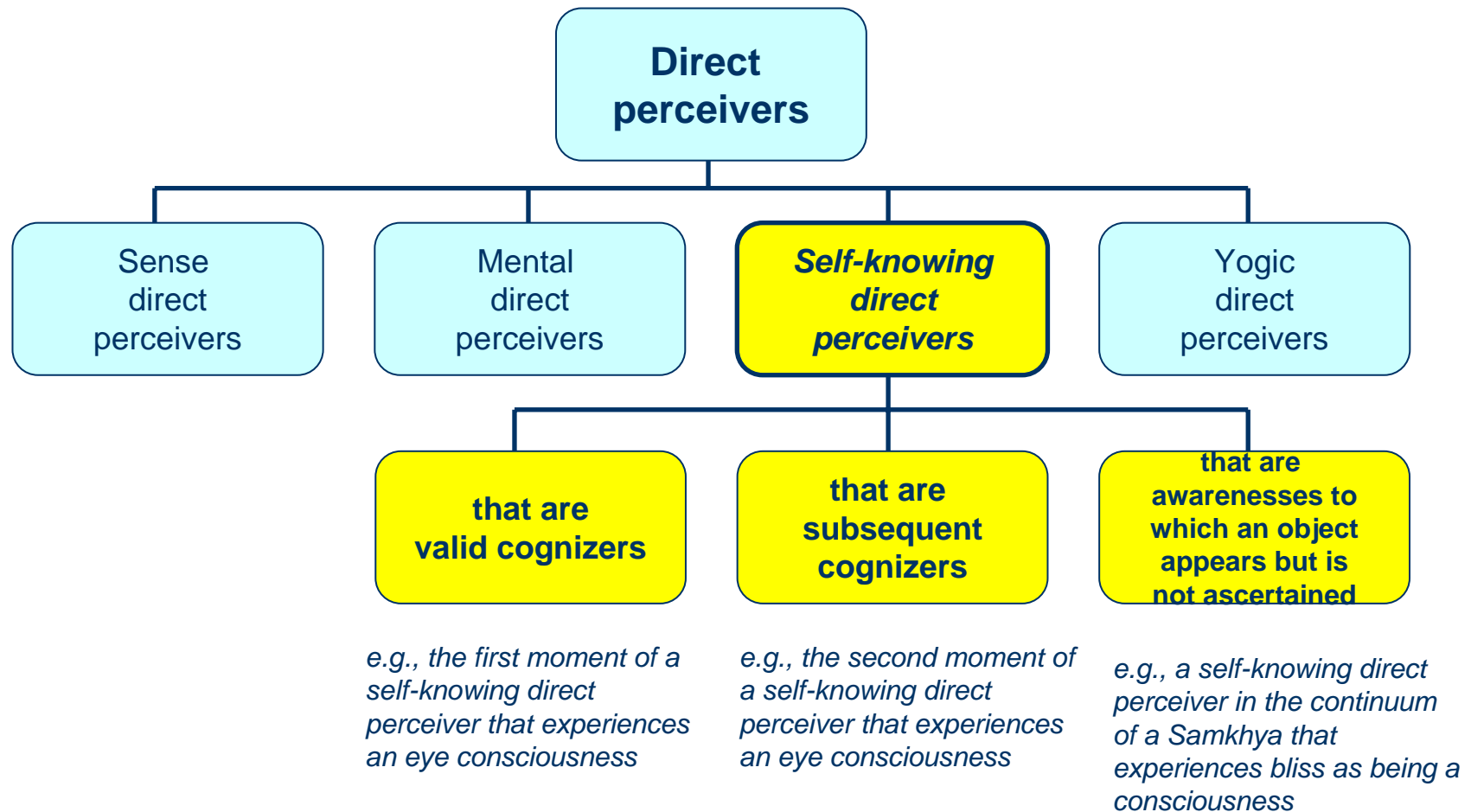


- Definition of self-knower: that which has the aspect of an apprehender
- Definition of self-knowing direct perceiver:
 - that which has the aspect of an apprehender,
 - is free from conceptuality, and
 - is non-mistaken.

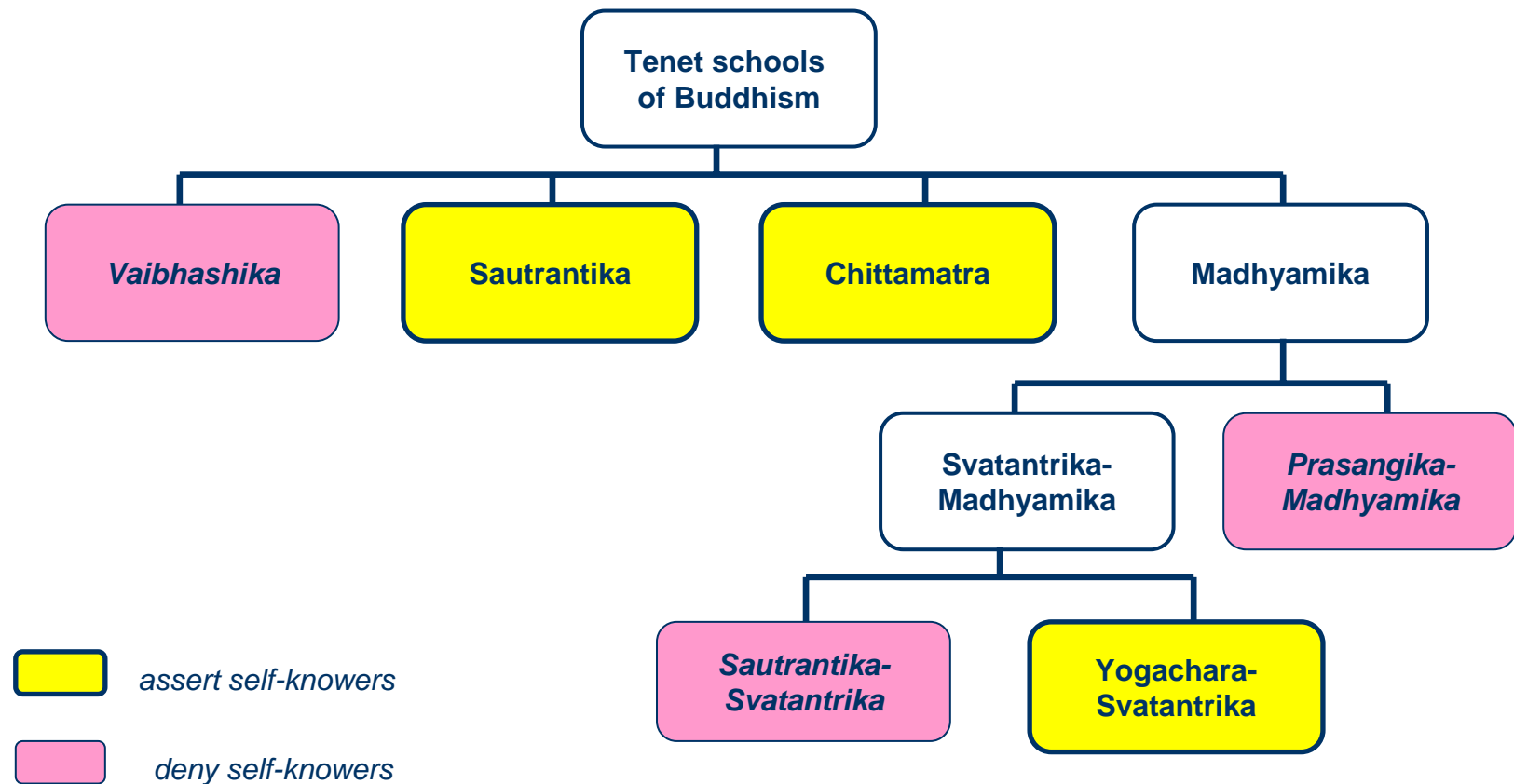
Self-knowers

- A self-knower arises simultaneously with the apprehender it experiences. It is a natural conscious quality present within every state of cognition.
- Function – *is to make possible the memory of one's cognitions.*
- Is NOT introspection or self-awareness.

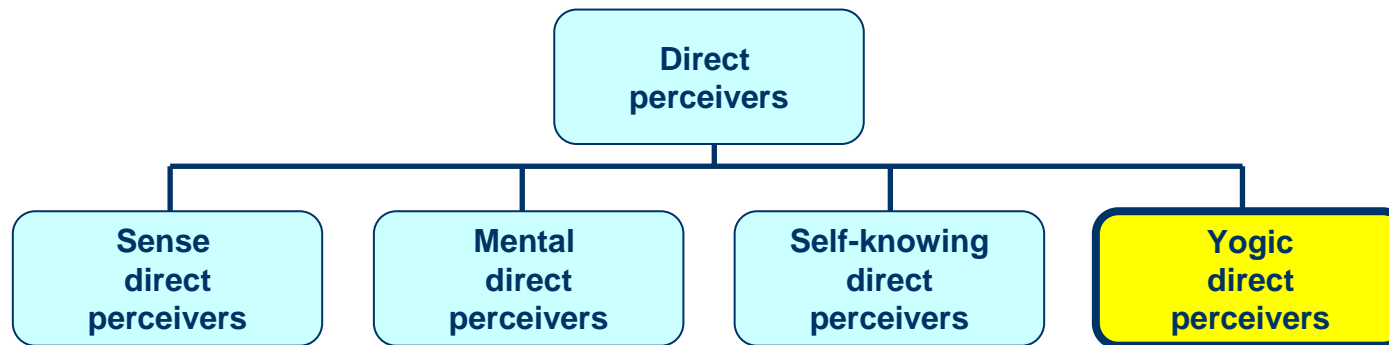
Self-knowing direct perceivers – Three divisions



Which schools assert self-knowers?



4. Yogic direct perceivers



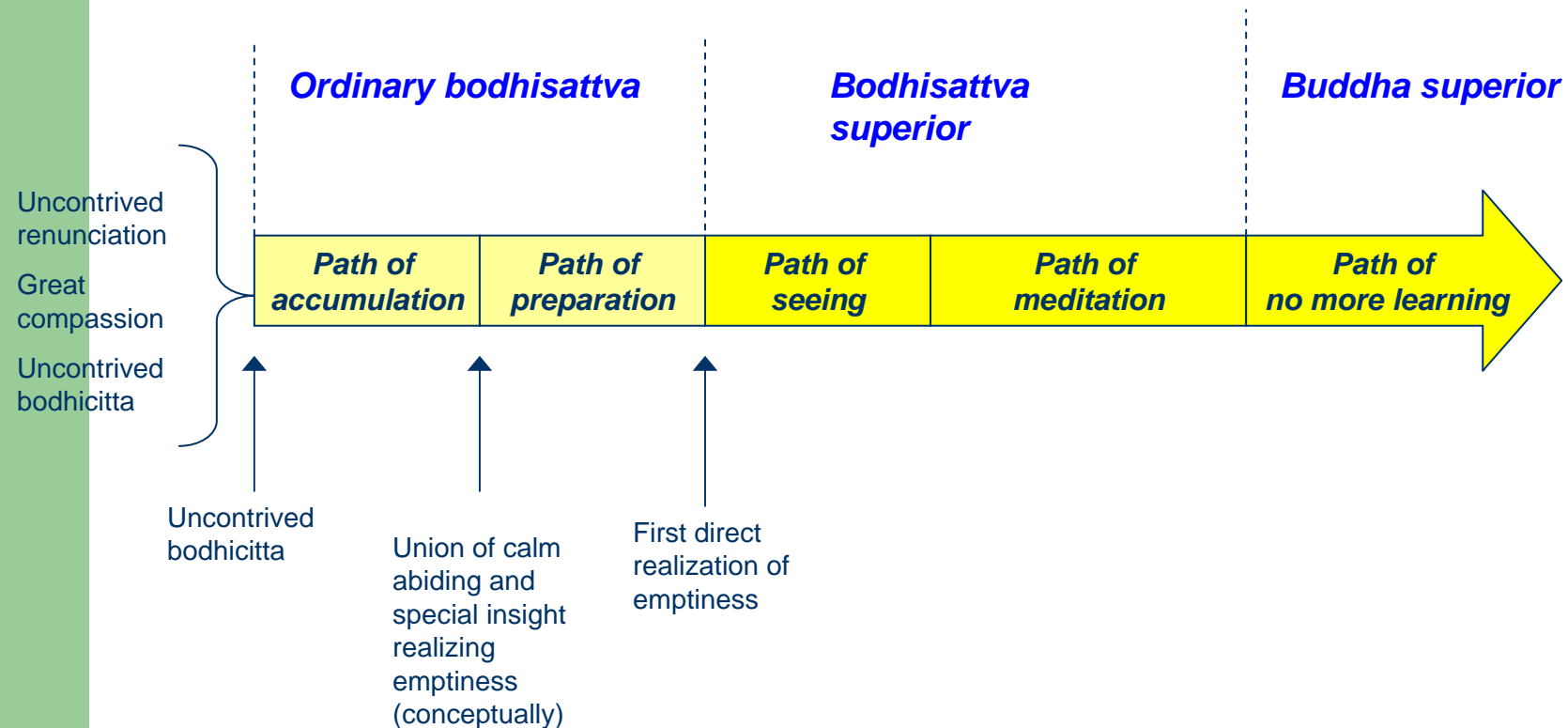
- Definition of yogic direct perceiver:
 - that which is generated in dependence on its own uncommon empowering condition, a meditative stabilization that is a union of calm abiding and special insight, and
 - is an other-knowing exalted knower in the continuum of a Superior that is free from conceptuality and non-mistaken.

Union of Calm Abiding and Special Insight

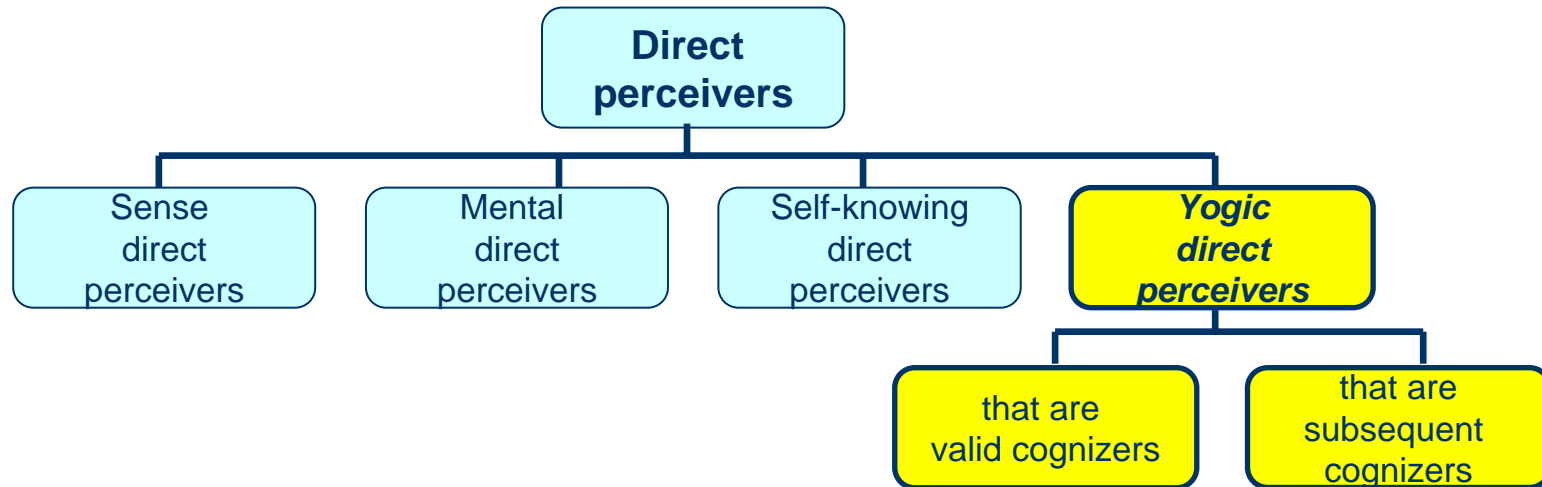
- **Calm abiding** — *a special concentration possessing the bliss of pliancy that arises in dependence on the nine stages of mental abiding and has the faculty of being able to direct the mind to an object as wished*.*
- **Special insight** — *having attained calm abiding, one engages in a particular form of analytical wisdom that induces the bliss of pliancy and, with that, analyzes to discern the nature of the object of meditation*.*
- **Union of calm abiding and special insight**

*from Geshe Loden's *Path to Enlightenment*

Five Mahayana paths



Two divisions of yogic direct perceivers



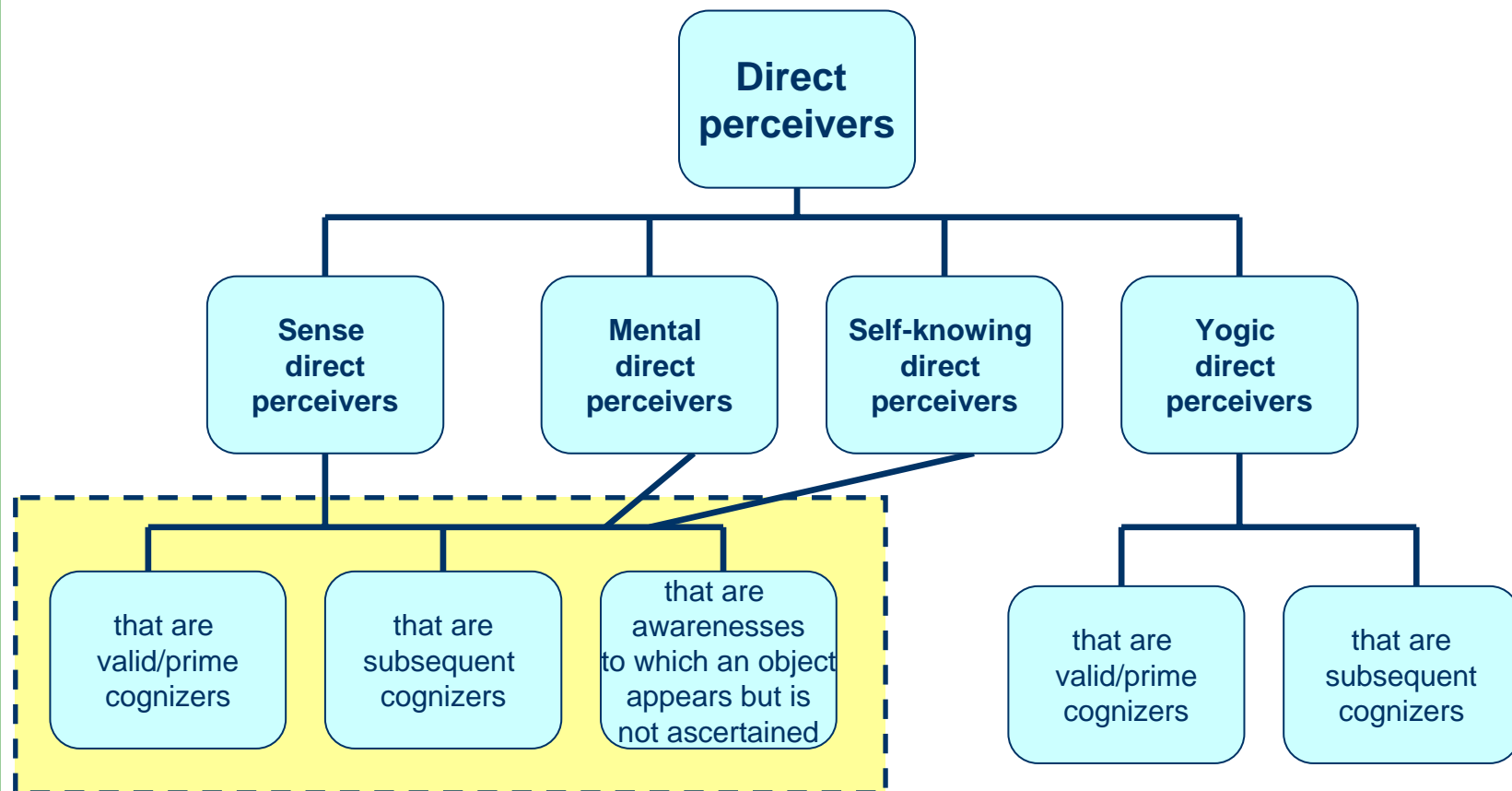
1. Valid cognizers that are yogic direct perceivers
2. Subsequent cognizers that are yogic direct perceivers

There are no awarenesses to which an object appears but is not ascertained that are yogic direct perceivers because whatever is a yogic direct perceiver necessarily ascertains its object of comprehension.

Yogic direct perceivers

“Although subsequent cognizers that are yogic direct perceivers exist, the second moment and so forth of an omniscient exalted wisdom are not subsequent cognizers because whatever is an omniscient exalted wisdom are not subsequent cognizers because whatever is an omniscient exalted wisdom is necessarily a valid cognizer.”

Divisions of direct perceivers – Summary

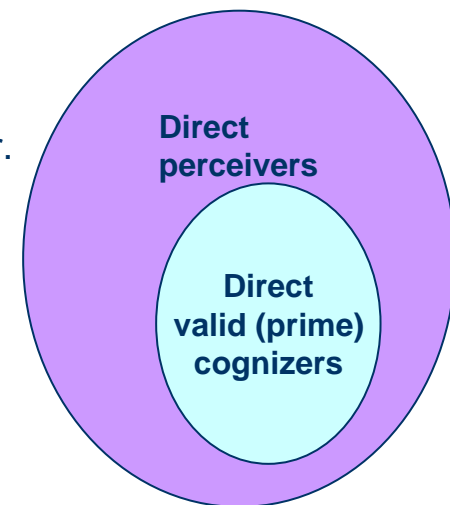


Direct perceivers – EXERCISE

- What are the four divisions of direct perceiver?
- What is the pervasion between:
 - direct perceiver and direct valid cognizer
 - sense consciousness and sense direct perceiver
 - direct perceiver and sense direct perceiver
 - direct perceiver and valid cognizer
 - mental direct perceiver and self-knowing direct perceiver

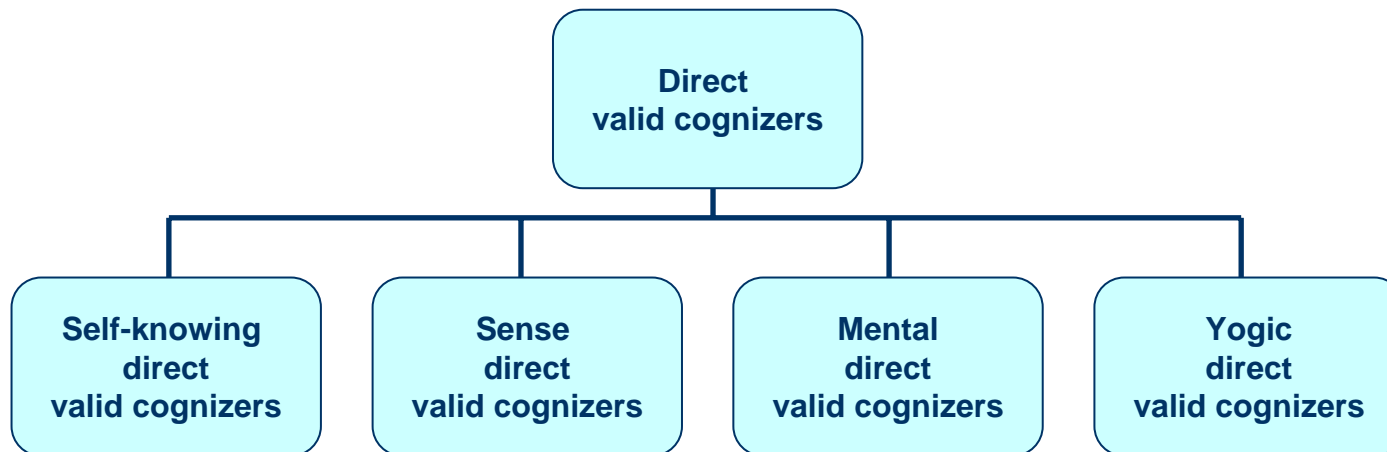
Direct perceivers vs. direct valid cognizers

- Definition of awareness that is a direct perceiver: a knower that is free from conceptuality and non-mistaken.
 - Definition of direct valid cognizer: a *new incontrovertible* knower that is free of conceptuality.
-
- If it is a direct valid cognizer, it is necessarily a direct perceiver
 - If it is a direct perceiver, it is *not* necessarily a direct valid cognizer.

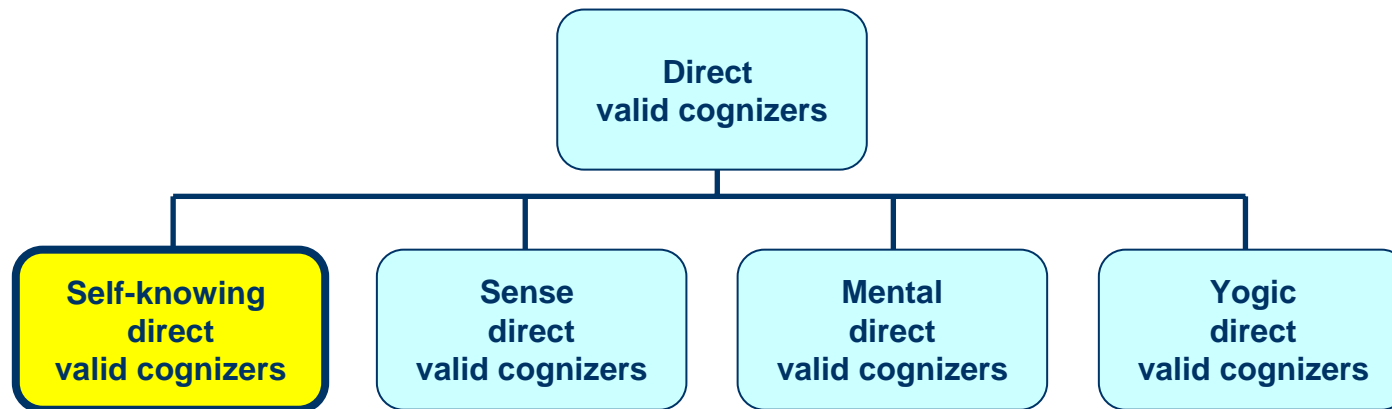


Direct valid cognizers – four divisions

- Definition of direct valid cognizer: a *new incontrovertible* knower that is free of conceptuality.
- *Four divisions:*



1) Self-knowing direct valid cognizers

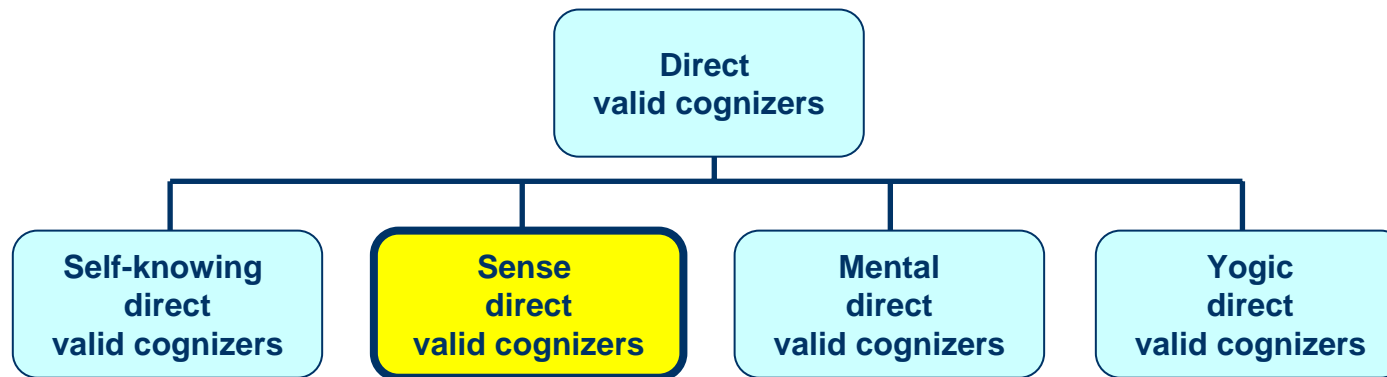


- Definition of self-knowing direct valid cognizer: a new incontrovertible knower, free from conceptuality, that is directly only inward and is just an apprehender.

Self-knowing direct valid cognizers vs. self-knowing direct perceivers

- Definition of self-knowing direct perceiver: that which has the aspect of an apprehender, is free from conceptuality, and is non-mistaken.
- Definition of self-knowing direct valid cognizer: a *new incontrovertible* knower, free from conceptuality, that is directly only inward and is just an apprehender.

2) Sense direct valid cognizers



- Definition of sense direct valid cognizer: a new incontrovertible knower, free from conceptuality, that arises in dependence upon a physical sense power that is its uncommon empowering condition.

Sense direct valid cognizers vs. sense direct perceivers

- Definition of sense direct perceiver: that which is produced in dependence on its own uncommon empowering condition, a physical sense power, and is a knower that is free from conceptuality and non-mistaken.
- Definition of sense direct valid cognizer: a *new incontrovertible* knower, free from conceptuality, that arises in dependence upon a physical sense power that is its uncommon empowering condition.

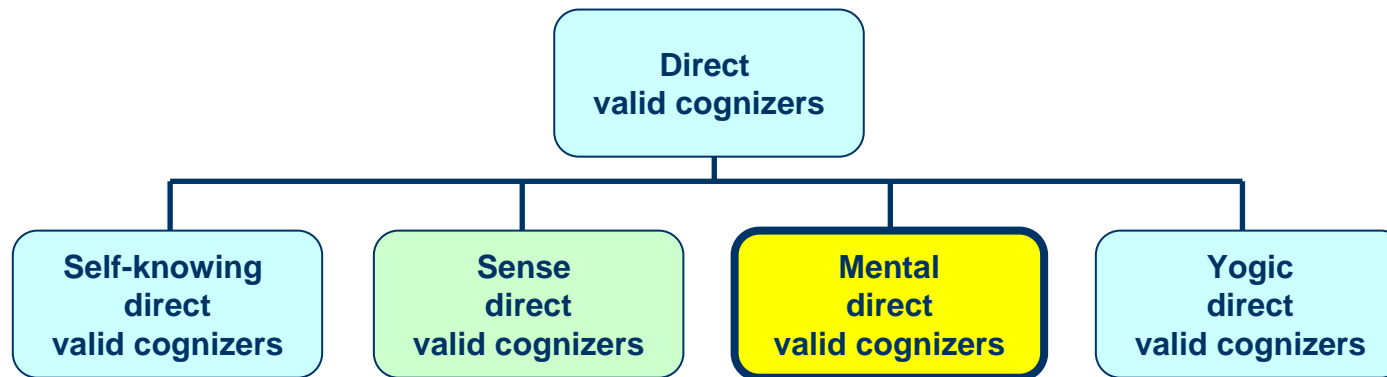
Sense direct valid cognizers – five divisions

- Five divisions:

Sense direct valid cognizers apprehending:

1. forms
2. sounds
3. odors
4. tastes
5. tangible objects

3) Mental direct valid cognizers



- Definition of mental direct valid cognizer: a new incontrovertible knower, free from conceptuality, that arises in dependence upon a mental sense power that is its uncommon empowering condition.

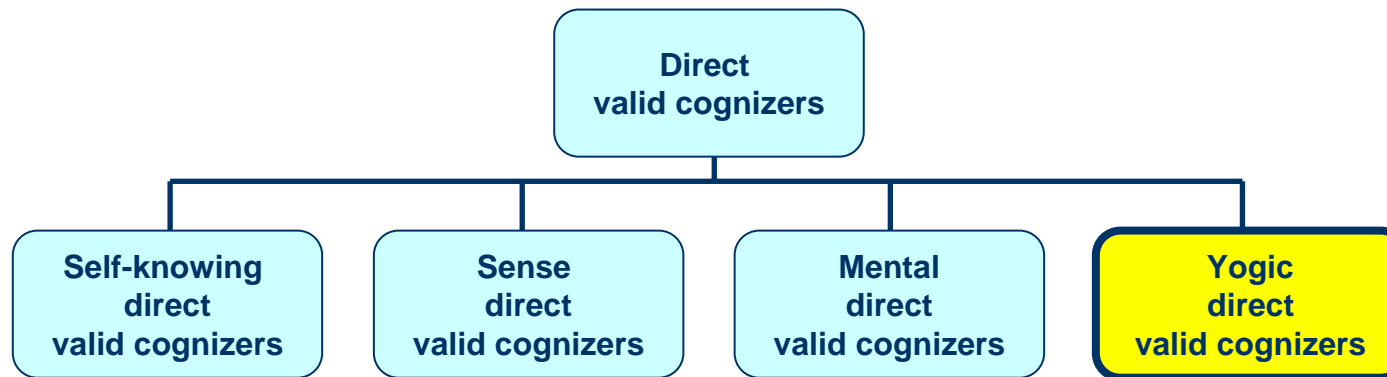
Mental direct valid cognizers – Six divisions

Six divisions

Mental direct valid cognizers apprehending:

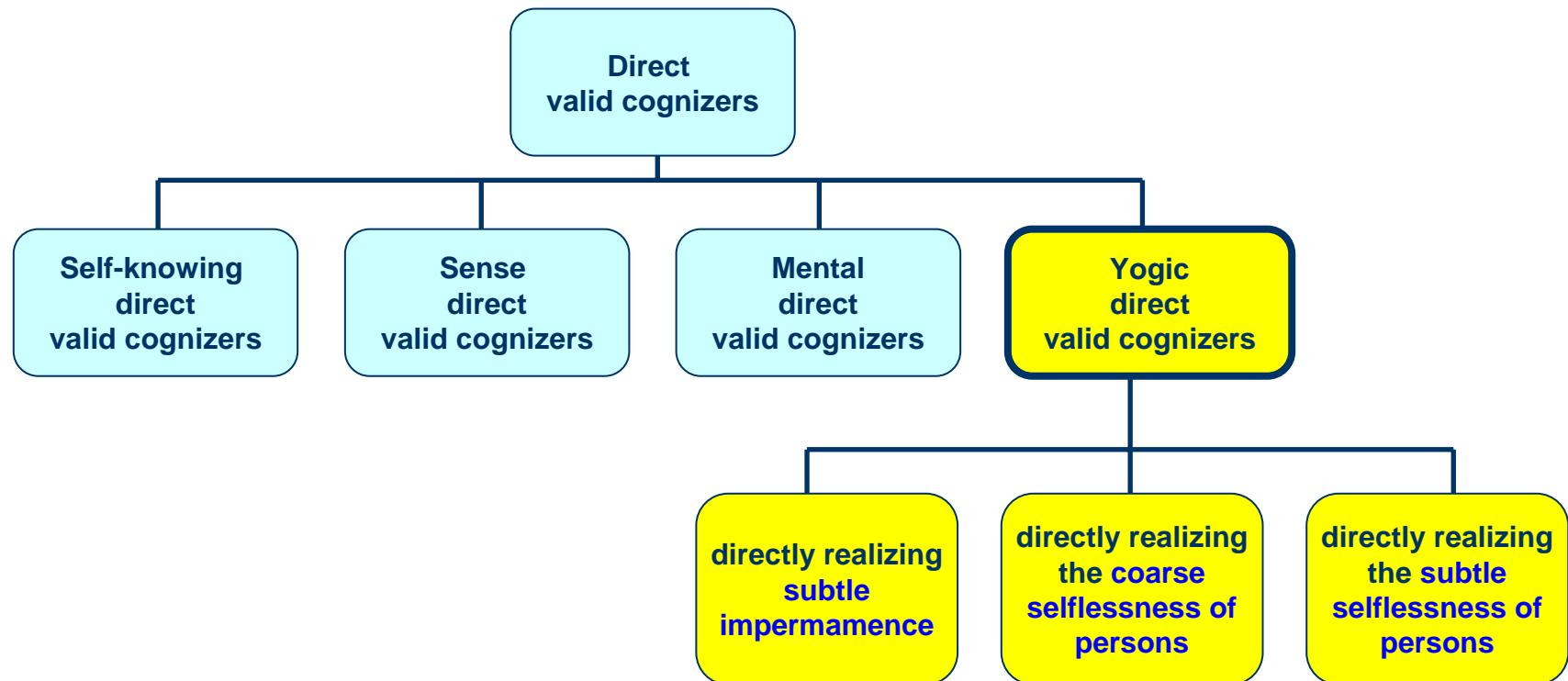
1. form
2. sounds
3. odors
4. tastes
5. tangible objects
6. phenomena

4) Yogic direct valid cognizers



- Definition of yogic direct valid cognizer: an other-knowing exalted knower in the continuum of a Superior that, in dependence upon a meditative stabilization that is a union of calm abiding and special insight and is it [uncommon] empowering condition, newly and directly realizes either subtle impermanence or the coarse or subtle selflessness of persons.

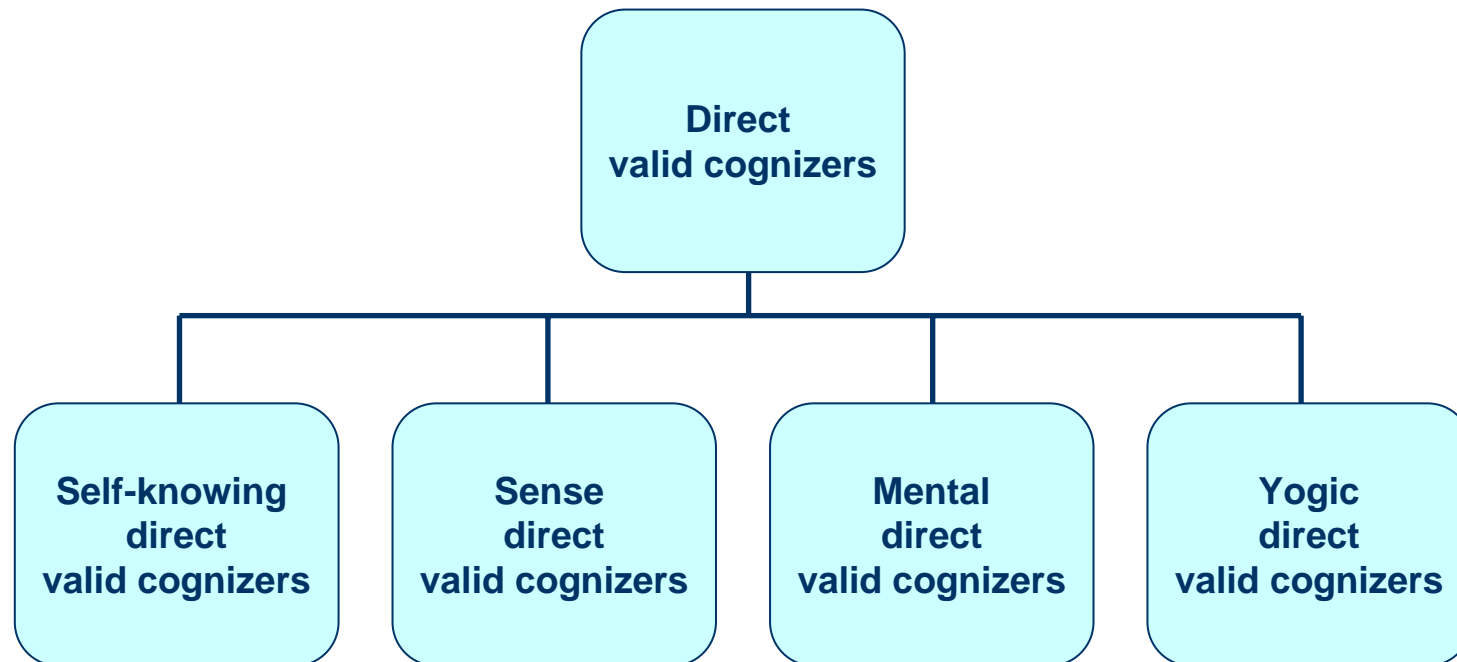
Yogic direct valid cognizers – Three divisions



Yogic direct valid cognizers

- **subtle impermanence** — *moment-by-moment change that occurs every 1/65th of a fingersnap*
- **coarse selflessness of persons** — *non-existence of a permanent, partless, independent person*
- **subtle selflessness of persons** — *non-existence of a self-sufficient, substantially existent person*

Direct valid cognizers – EXERCISE



End of Class 4

Awarenesses and
Knowers (Lorig)



Awarenesses and Knowers (*Lorig*)

Class Five



Overview of text

Part One: Objects (yul)

Part Two: Object-possessors / subjects (yul can)

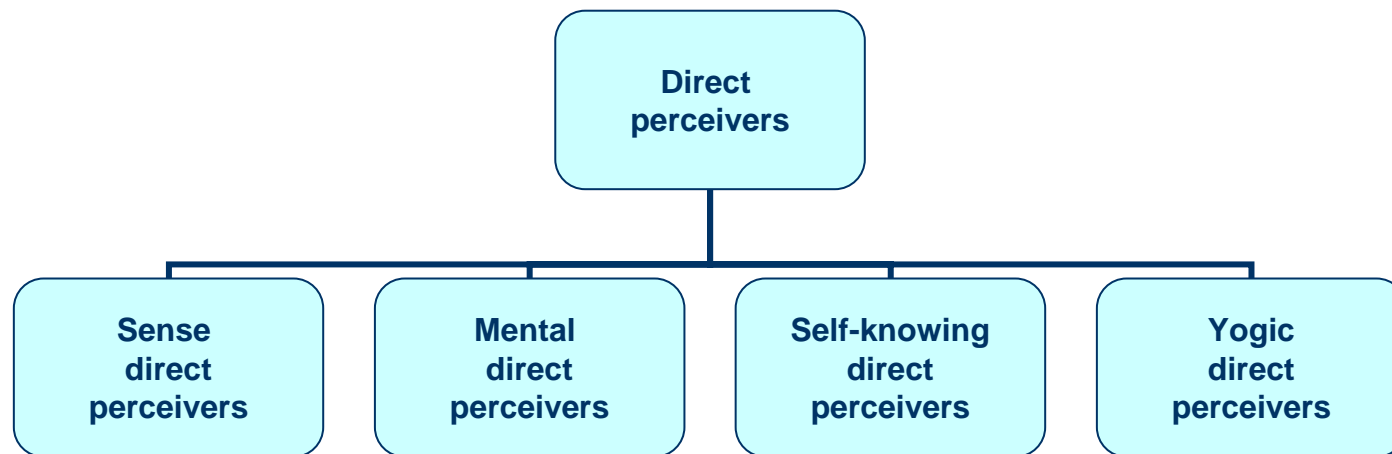
- I. Persons
- II. Awarenesses

(1) Valid cognizers

- (2) Non-valid consciousnesses
- (3) Threefold division of awarenesses and knowers
- (4) Twofold division of awarenesses – *self-knowers and other-knowers*
- (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
- (6) Ancillary, the mode of asserting tenets
- III. Expressive sounds

Review of direct perceivers and their four divisions

- Definition of awareness that is a direct perceiver: a knower that is free from conceptuality and non-mistaken.
- *Four divisions:*

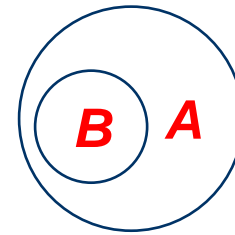


Review of pervasions

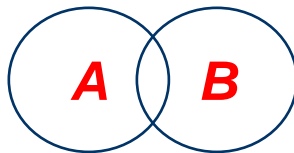
Mutually inclusive



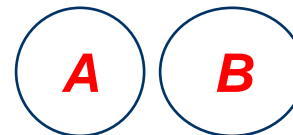
Three possibilities



Four possibilities

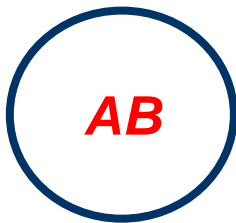


Mutually exclusive



Review of pervasions

Mutually inclusive



If it is A, it is necessarily B

If it is B, it is necessarily A

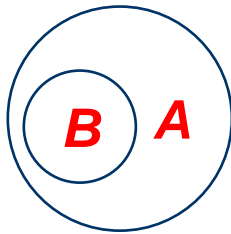
There is a common locus (something that is both)

For example:

- impermanent phenomena and functioning things

Review of pervasions

Three possibilities



If it is B, it is necessarily A

If it is A, it is not necessarily B

For example:

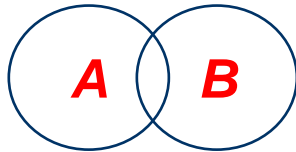
- dogs (A) and german shepherds (B)

Three possibilities

1. There is something which is both A and B
2. There is something which is A and not B
3. There is something which is neither A nor B

Review of pervasions

Four possibilities



If it is A, it is not necessarily B

If it is B, it is not necessarily A

There is a common locus (something that is both)

For example:

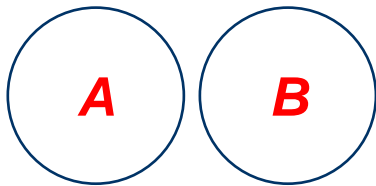
- things that are blue (A) and shirts (B)

Four possibilities:

1. There is something which is both A and B
2. There is something which is A but not B
3. There is something which is B but not A
4. There is something which is neither A nor B

Review of pervasions

Mutually exclusive



*Phenomena that are different
and a common locus of them
is not possible.*

If it is A, it is necessarily not B

If it is B, it is necessarily not A

For example:

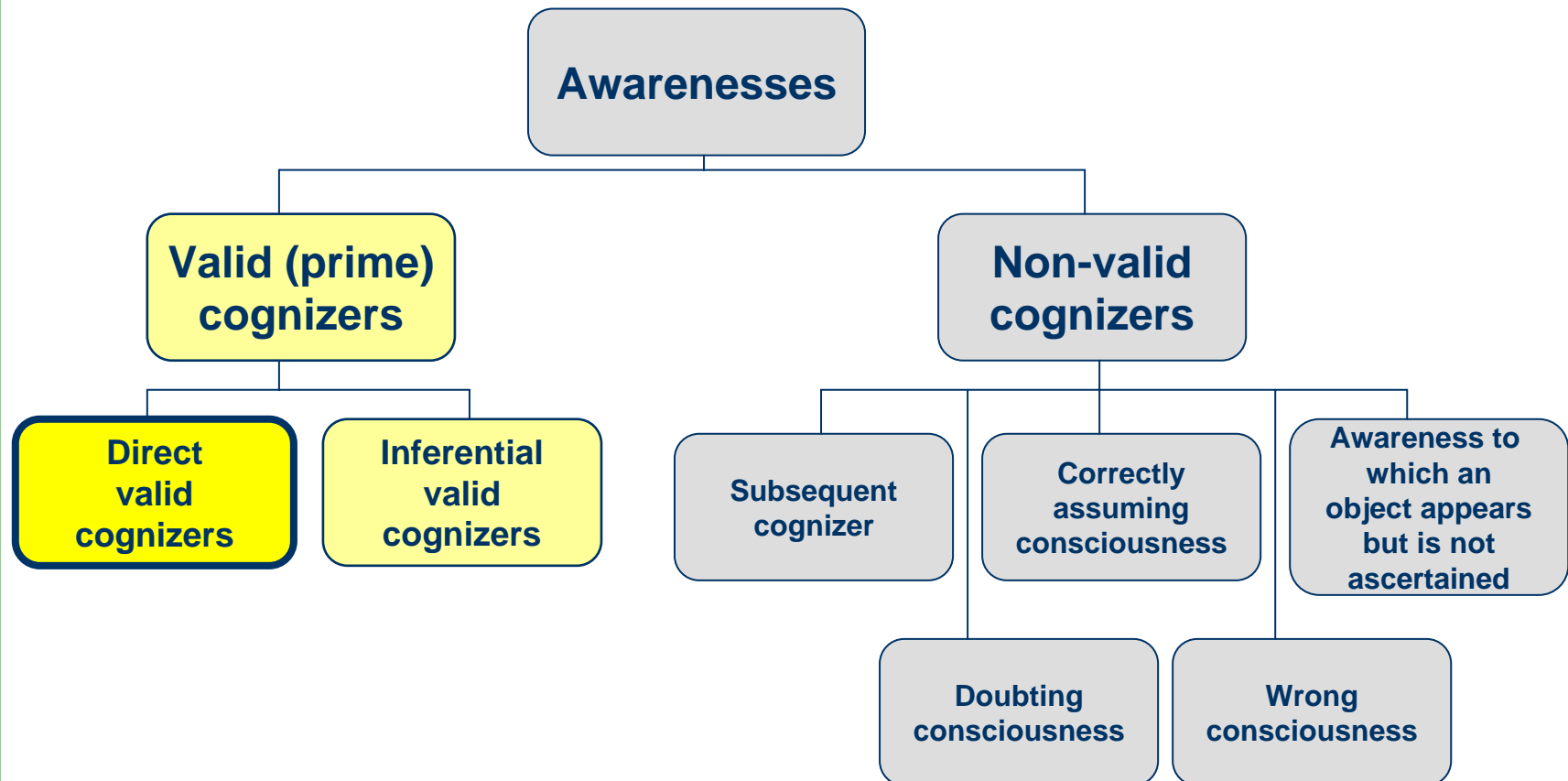
-cats (A) and dogs (B)

-permanent phenomena (A) and
functioning things (B)

Review Homework 3

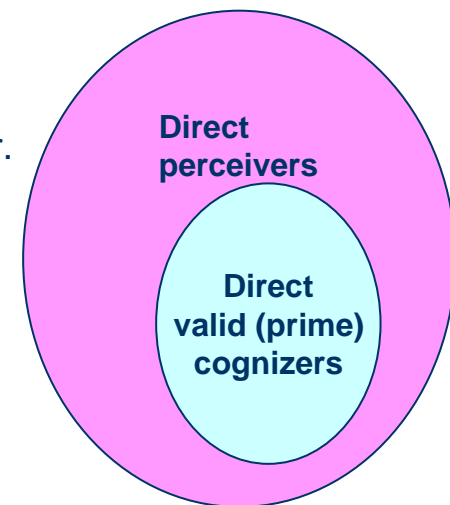
A decorative graphic on the left side of the slide. It consists of a light green L-shaped bar that starts at the top left and extends downwards. A dark blue horizontal bar with rounded ends is positioned across the middle of the slide, overlapping the green bar.

Direct valid cognizers



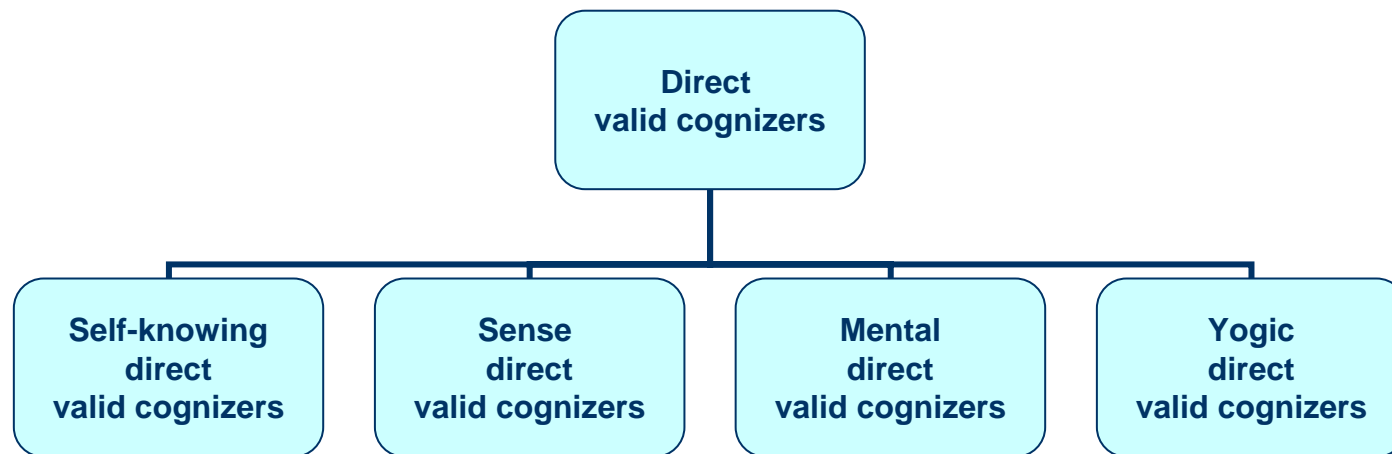
Direct perceivers vs. direct valid cognizers

- Definition of awareness that is a direct perceiver: a knower that is free from conceptuality and non-mistaken.
 - Definition of direct valid cognizer: a *new incontrovertible* knower that is free of conceptuality.
-
- If it is a direct valid cognizer, it is necessarily a direct perceiver
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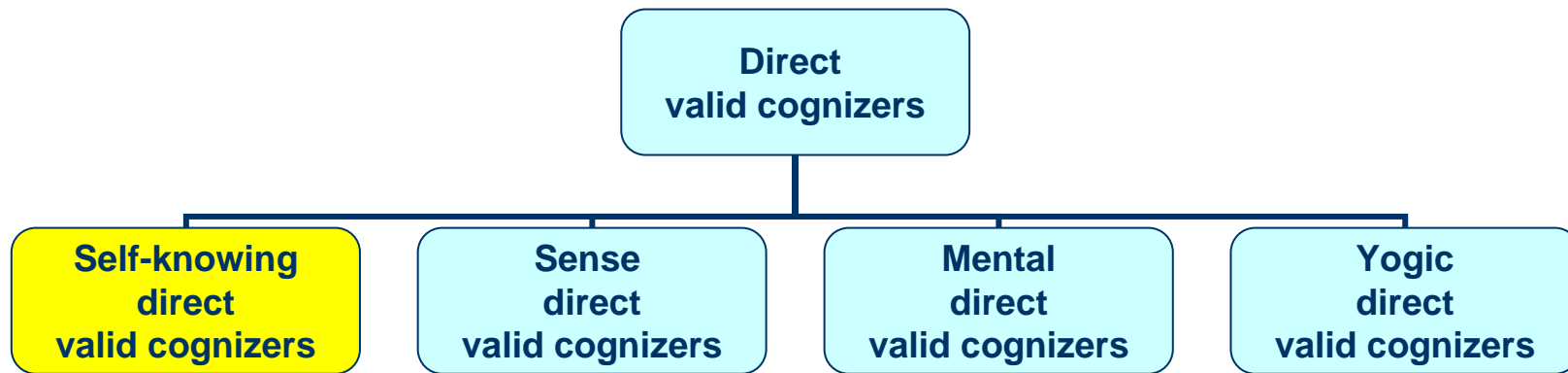


Direct valid cognizers – four divisions

- Definition of direct valid cognizer: a *new incontrovertible* knower that is free of conceptuality.
- *Four divisions:*



1) Self-knowing direct valid cognizers

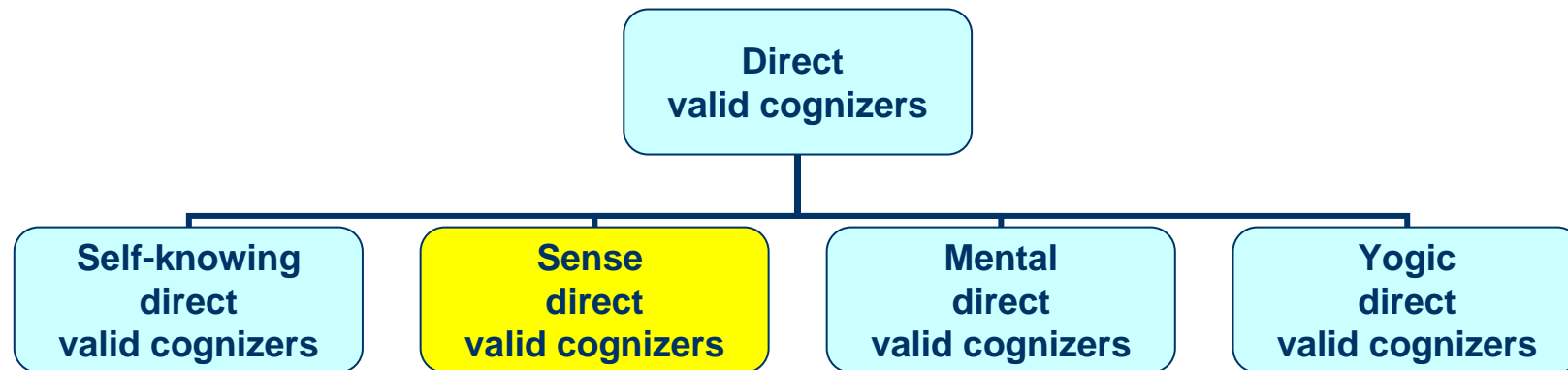


- Definition of self-knowing direct valid cognizer: a new incontrovertible knower, free from conceptuality, that is directly only inward and is just an apprehender.

Self-knowing direct valid cognizers vs. self-knowing direct perceivers

- Definition of self-knowing direct perceiver: that which has the aspect of an apprehender, is free from conceptuality, and is non-mistaken.
- Definition of self-knowing direct valid cognizer: a *new incontrovertible* knower, free from conceptuality, that is directly only inward and is just an apprehender.

2) Sense direct valid cognizers



- Definition of sense direct valid cognizer: a new incontrovertible knower, free from conceptuality, that arises in dependence upon a physical sense power that is its uncommon empowering condition.

Sense direct valid cognizers vs. sense direct perceivers

- Definition of sense direct perceiver: that which is produced in dependence on its own uncommon empowering condition, a physical sense power, and is a knower that is free from conceptuality and non-mistaken.
- Definition of sense direct valid cognizer: a *new incontrovertible* knower, free from conceptuality, that arises in dependence upon a physical sense power that is its uncommon empowering condition.

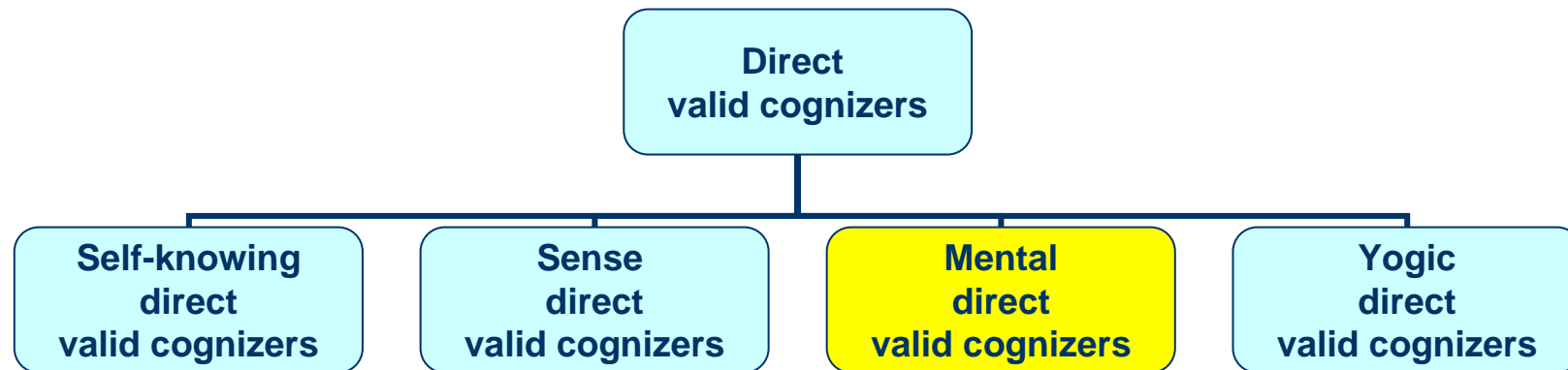
Sense direct valid cognizers – five divisions

- Five divisions:

Sense direct valid cognizers apprehending:

1. forms
2. sounds
3. odors
4. tastes
5. tangible objects

3) Mental direct valid cognizers



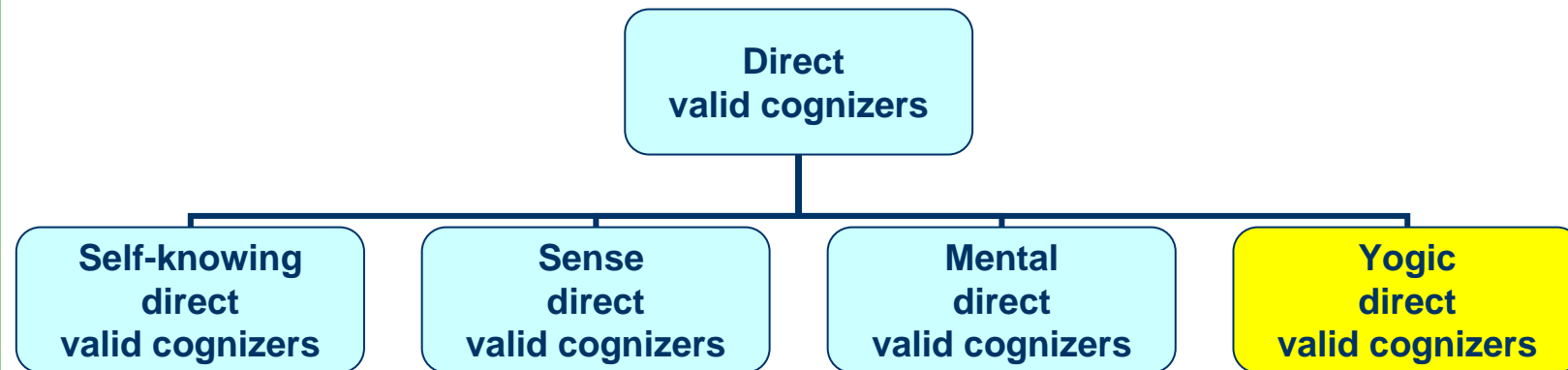
- Definition of mental direct valid cognizer: a new incontrovertible knower, free from conceptuality, that arises in dependence upon a mental sense power that is its uncommon empowering condition.

Mental direct valid cognizers – Six divisions

Mental direct valid cognizers apprehending:

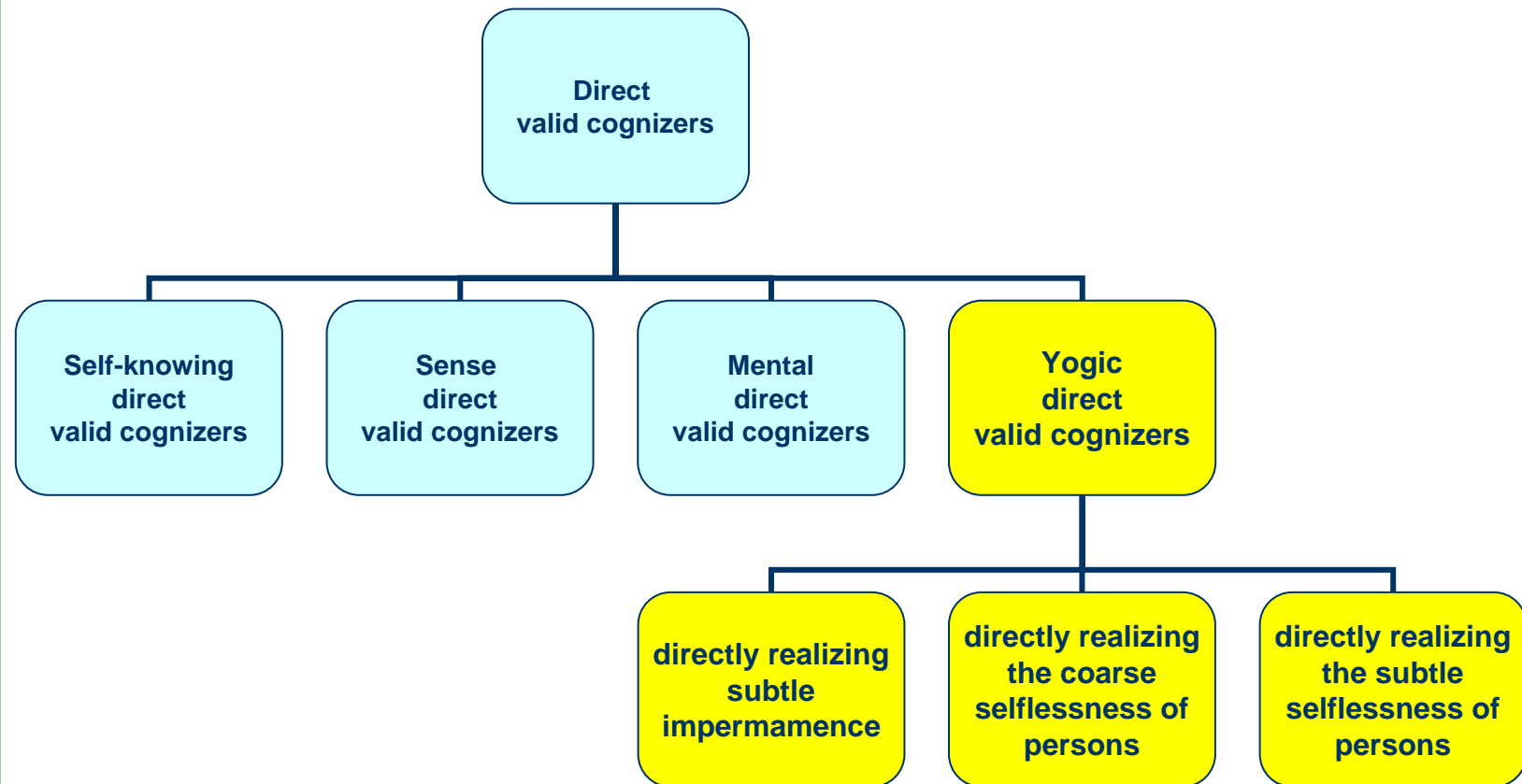
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6. phenomena

4) Yogic direct valid cognizers



- Definition of yogic direct valid cognizer: an other-knowing exalted knower in the continuum of a Superior that, in dependence upon a meditative stabilization that is a union of calm abiding and special insight and is its [uncommon] empowering condition, newly and directly realizes either subtle impermanence or the coarse or subtle selflessness of persons.

Yogic direct valid cognizers – Three divisions

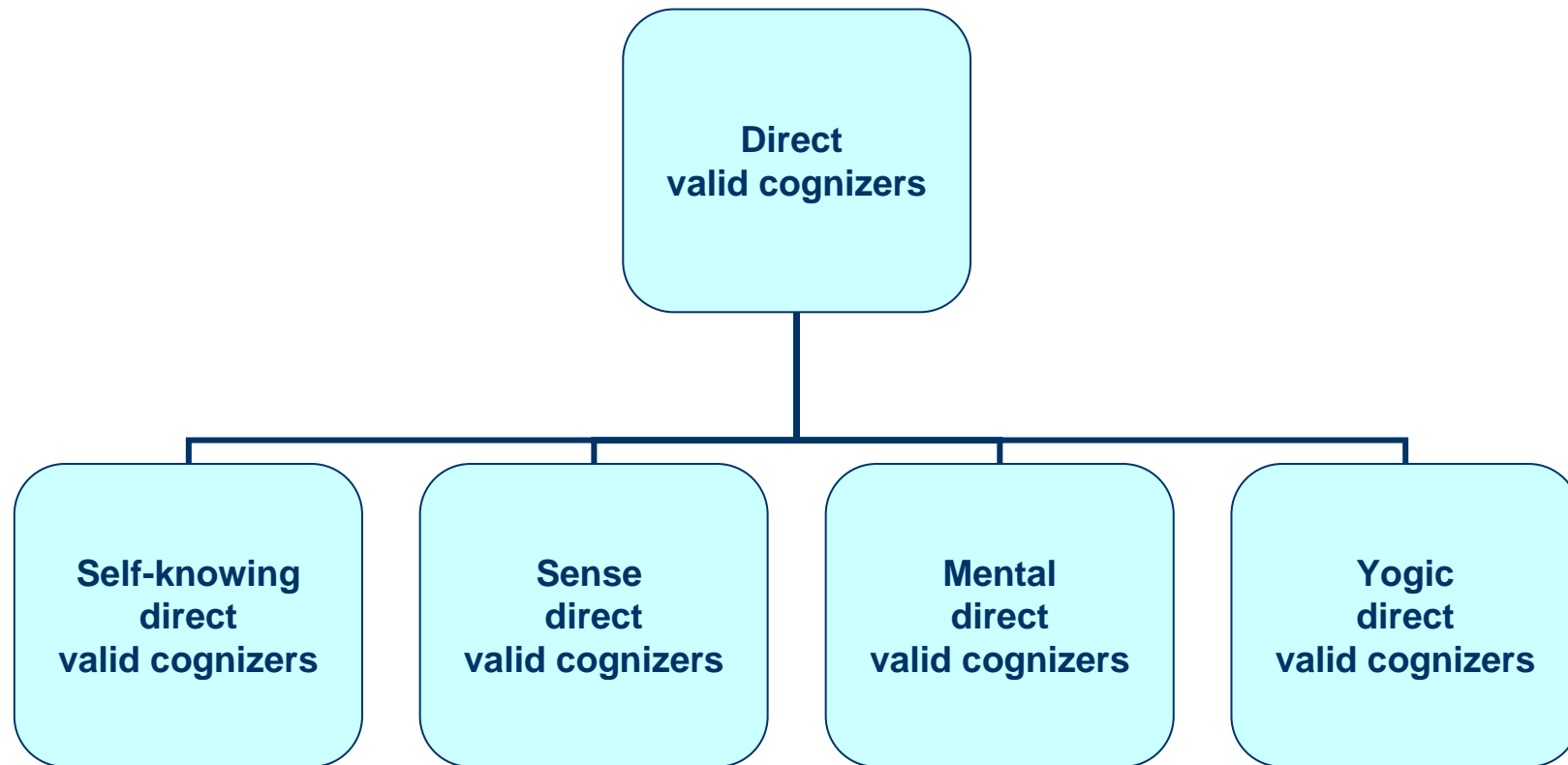


Yogic direct valid cognizers

- subtle impermanence — *moment-by-moment change that occurs every 1/65th of a fingersnap*
- coarse selflessness of persons — *non-existence of a permanent, partless, independent person*
- subtle selflessness of persons — *non-existence of a self-sufficient, substantially existent person*

Direct valid cognizers

EXERCISE – do we have these?



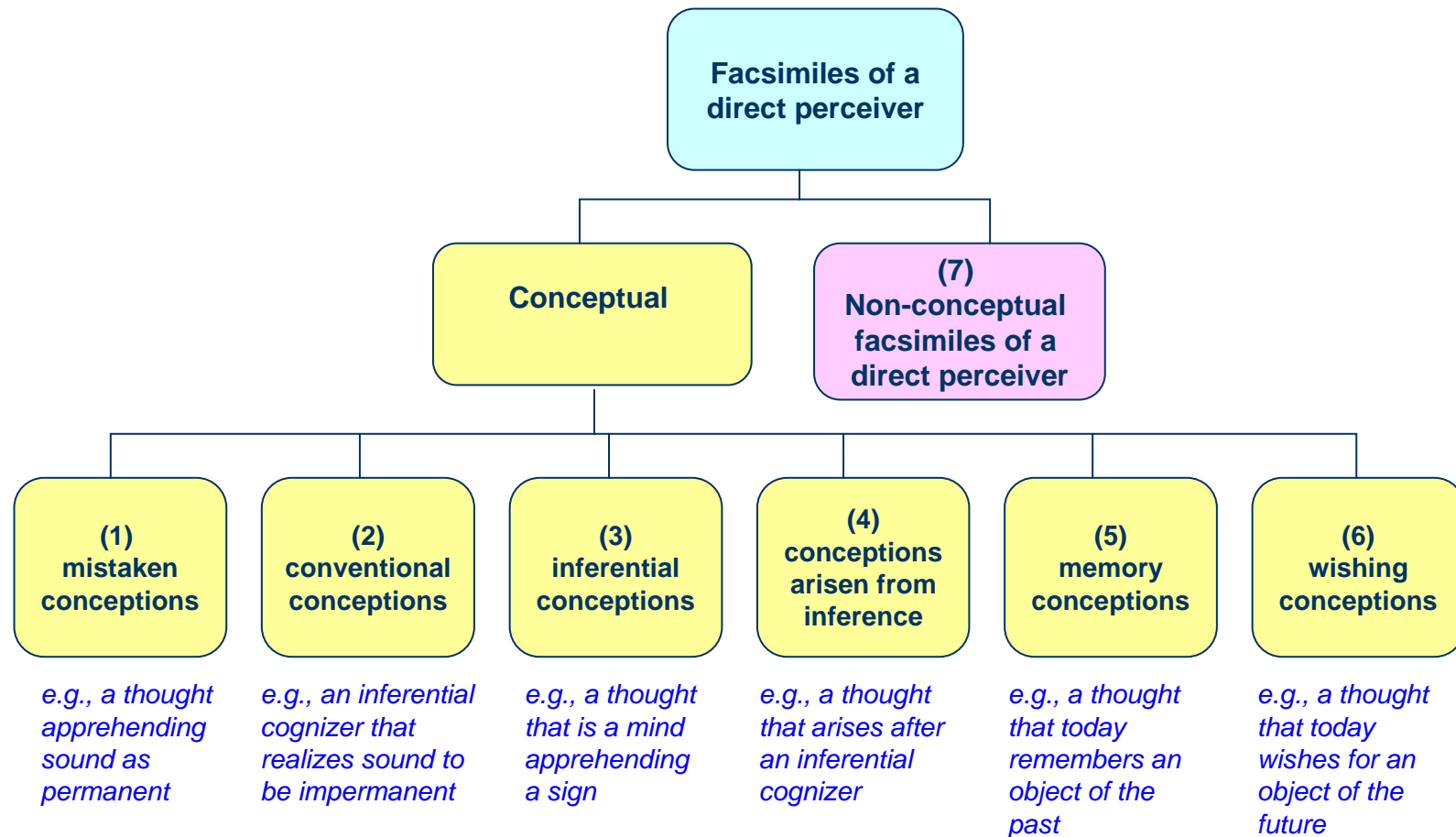
Facsimiles of a direct perceiver

- Definition of a facsimile of a direct perceiver: a knower that is mistaken with regard to its appearing object.
- *Facsimile of a direct perceiver and mistaken consciousness are synonyms/mutually inclusive.*

Facsimiles of a direct perceiver – Seven divisions

- Conceptual facsimiles of a direct perceiver
 1. mistaken conceptions
 2. conventional conceptions
 3. inferential conceptions
 4. conceptions arisen from inference
 5. memory conceptions
 6. wishing conceptions
- Non-conceptual facsimiles of a direct perceiver

Facsimiles of a direct perceiver – Seven divisions with examples



Facsimiles of a direct perceiver

1. Mistaken (or wrong) conceptions

- mistaken (or wrong) conceptions are conceptions that are mistaken with respect to both their *appearing objects* and their *objects of the mode of apprehension*.
- *e.g., a thought apprehending sound as permanent*

Facsimiles of a direct perceiver

2. Conventional conceptions

- Conventional conceptions are correct with respect to the *objects of the mode of apprehension* and mistaken with respect to their *appearing object*
- *e.g., an inferential cognizer that realizes sound to be impermanent*

Facsimiles of a direct perceiver

3. Inferential conceptions

- refers to conceptions that are causes leading to inferential realizations
- *e.g., a thought that is a mind apprehending a sign*

Facsimiles of a direct perceiver

4. Conceptions arisen from inference

- *e.g., a thought that arises after an inferential cognizer*

Facsimiles of a direct perceiver

5. Memory conceptions

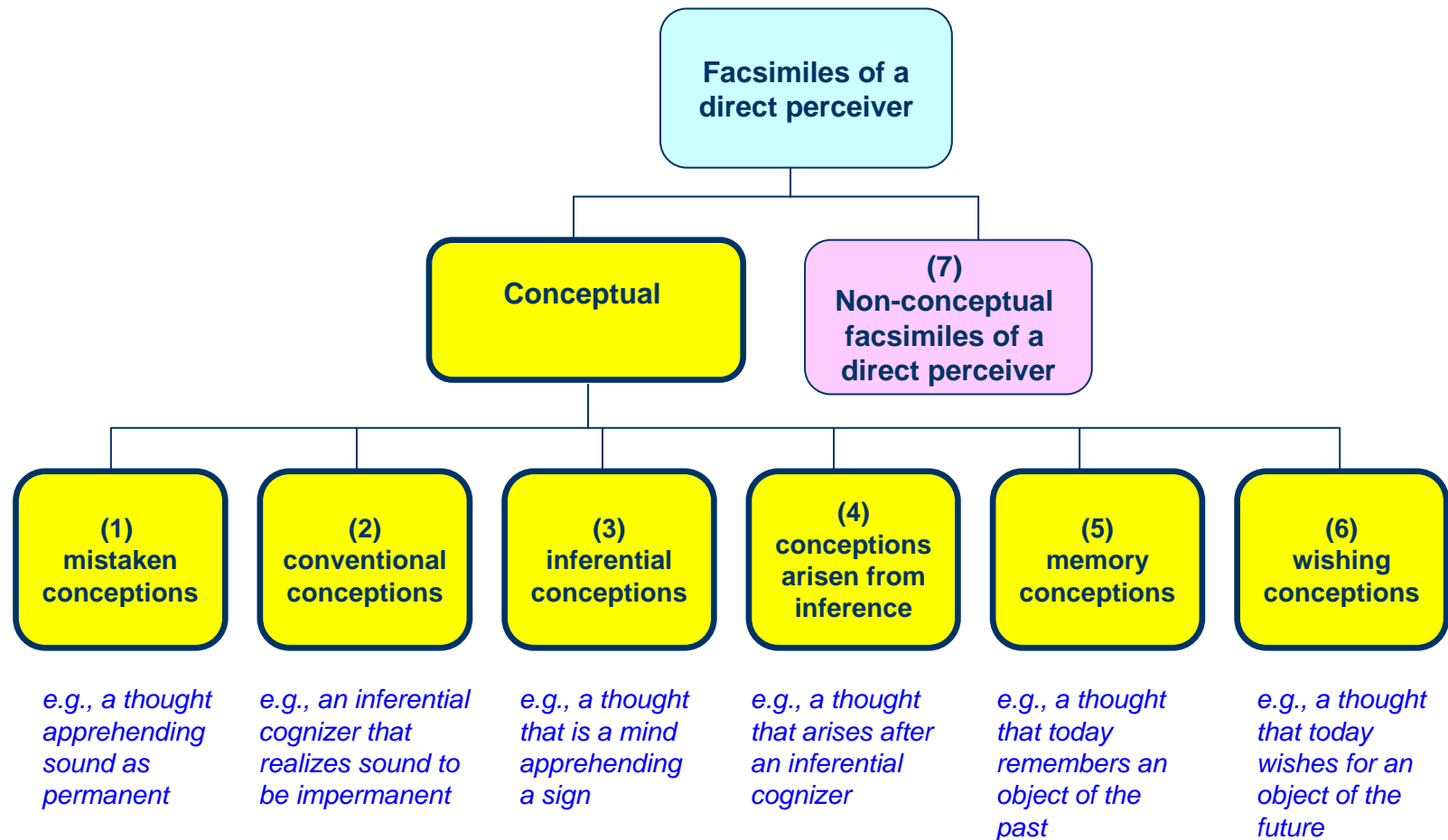
- Memory conceptions are any conception that arises by remembering a past event.
- *e.g., a thought that today remembers an object of the past*

Facsimiles of a direct perceiver

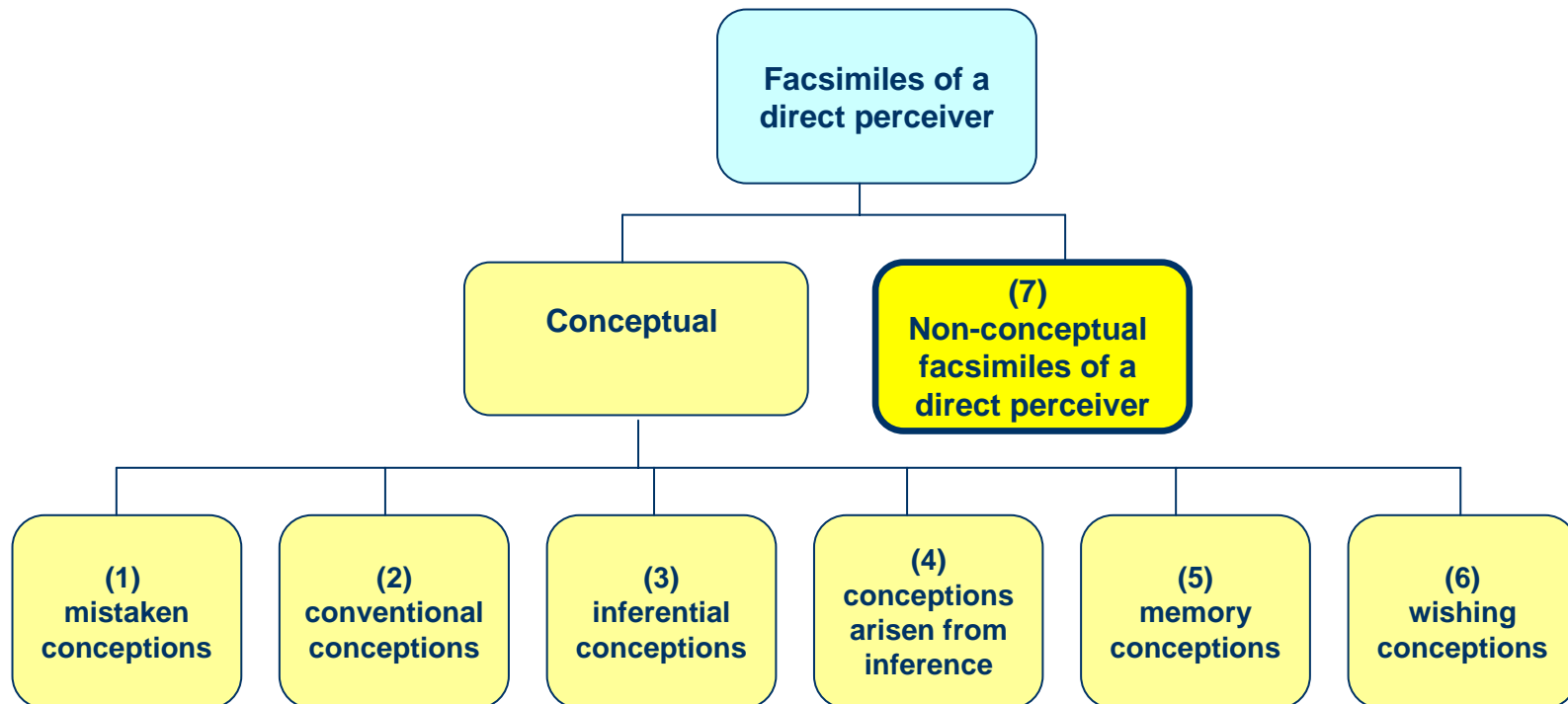
6. Wishing conceptions

- Wishing conceptions are any conception planning to do something in the future
- *e.g., a thought that today wishes for an object of the future*

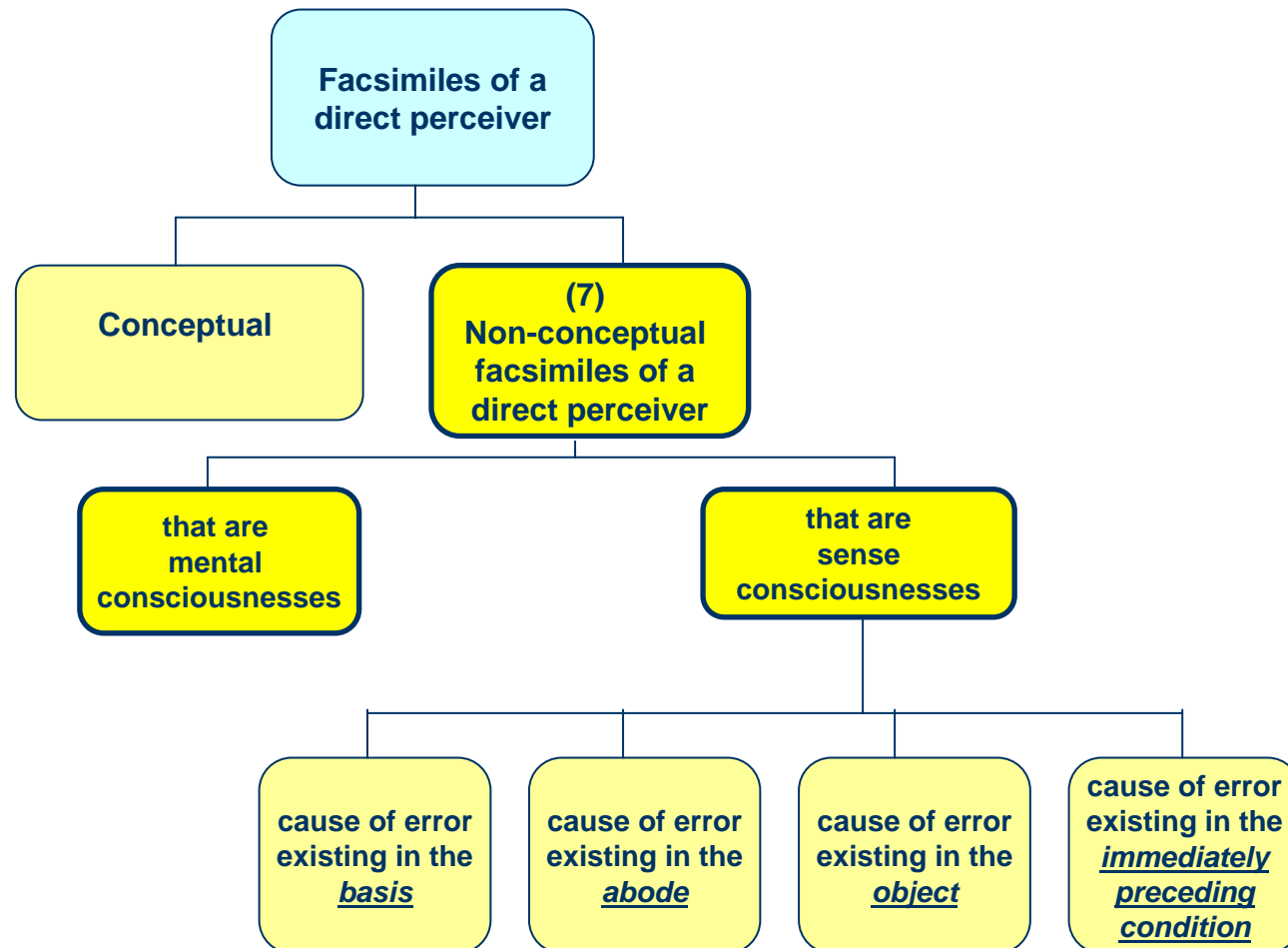
Six conceptual facsimiles of a direct perceiver – Summary



7. Non-conceptual facsimiles of a direct perceiver



Non-conceptual facsimiles of a direct perceiver - Divisions



Non-conceptual facsimiles of direct perceivers – Examples

1. Cause of error existing in the *basis*
 - e.g., an eye impaired by obscuring disease—a sense consciousness that sees one moon as two is produced in dependence upon that.
2. Cause of error existing in the *abode*
 - e.g., sitting in a boat—a sense consciousness that sees trees as moving is produced in dependence upon that
3. Cause of error existing in the *object*
 - e.g., a quickly whirling firebrand—a sense consciousness that sees a firebrand as a wheel is produced in dependence upon that.
4. Cause of error existing in the *immediately preceding condition*
 - e.g., a mind disturbed by hatred—a sense consciousness that sees the earth as red is produced in dependence upon that.

Non-conceptual facsimiles of a direct perceiver - Synonyms

- **Non-conceptual wrong consciousness,**
- **Non-conceptual facsimile of a direct perceiver, and**
- **Consciousness that has a clear appearance of a non-existent**

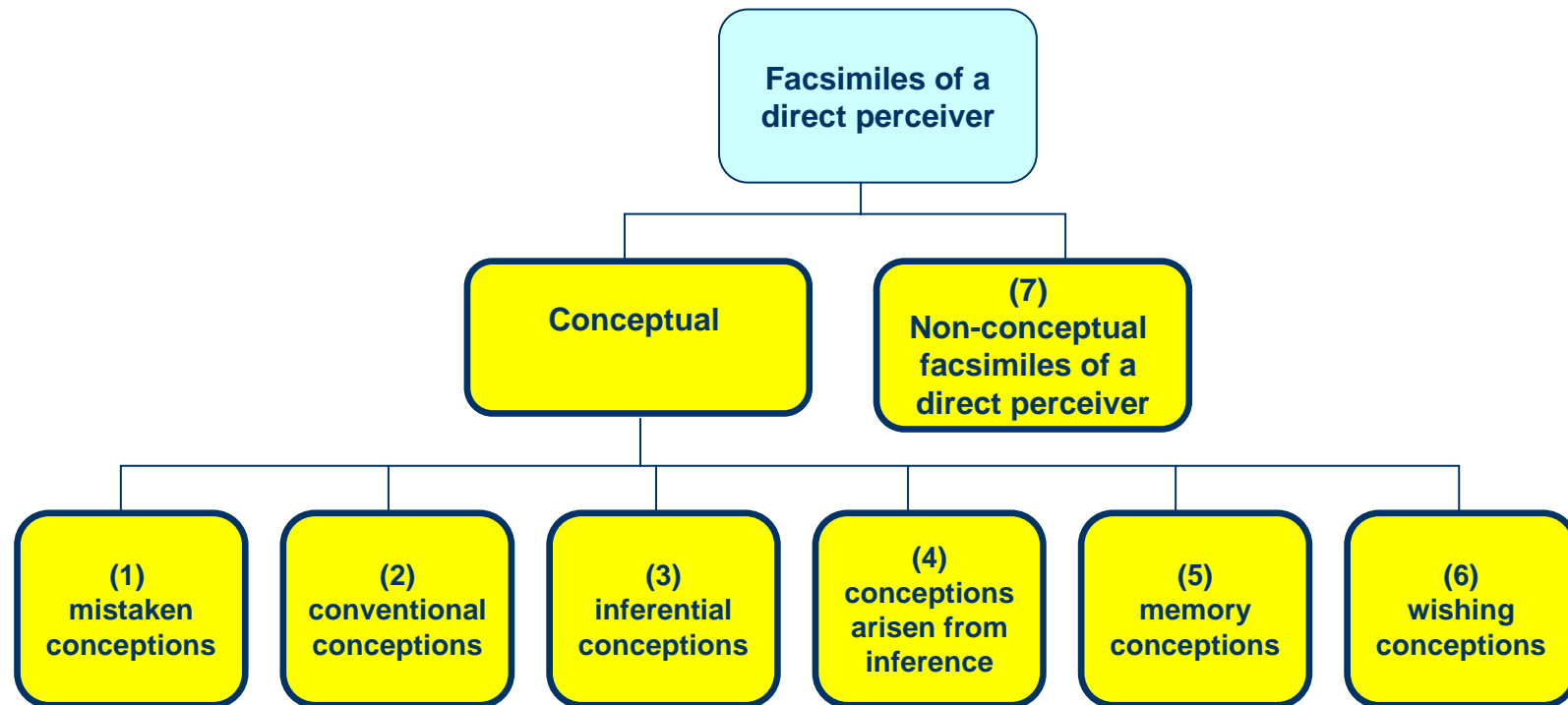
are synonymous

Review of facsimiles of a direct perceiver

- What is the definition of facsimile of a direct perceiver?
- Is a facsimile of a direct perceiver a direct perceiver?
- Is a facsimile of a direct perceiver necessarily conceptual?
- What is the pervasion between
 - facsimile of a direct perceiver and mistaken consciousness

Facsimiles of a direct perceiver

EXERCISE - give examples.....



Inferential valid cognizers

- Definition of inferential valid cognizer: a new incontrovertible determinative knower that is directly produced in dependence on a correct sign that is its basis.

Two forms of argument

Two forms of argument are used *to defeat wrong conceptions and generate clear understanding*

- syllogisms – consist of a thesis and a sign/reason stated together in a single sentence
- consequences – an argument structurally similar to a syllogism but containing a word indicating a logical outflow of an opponent's own assertions

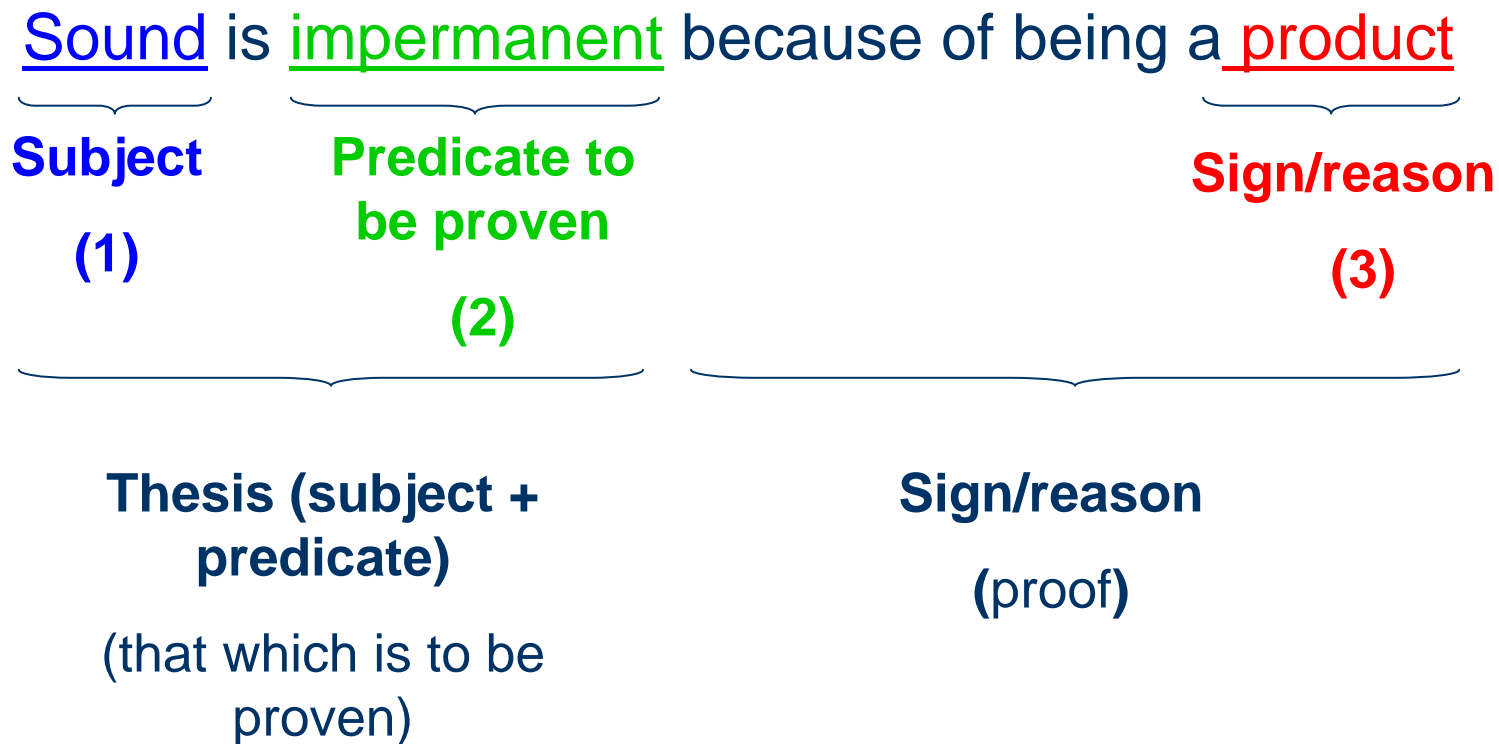
Syllogisms

Thesis to be proven: Sound is impermanent

Syllogism: Sound is impermanent because of
being a product

Syllogism – three parts

Syllogism:



Correct sign

- “In order to inferentially understand that sound is impermanent, for example, a perfect reason (correct sign) has to be found, stated to and established within the mind.”
- “Simply to state this reason is not sufficient for a comprehension to occur.”
- “The reason must first be established as being both applicable to the subject (property of the subject) and congruent with the predicate (forward and counter-pervasions).”

from *Mind and Its Functions*, Geshe Rabten

Correct sign – three modes

Definition of a correct sign: that which is the three modes*

Three modes:

- ***Property of the subject*** – establishing that the sign/reason applies to the subject
- ***Forward pervasion*** – understanding that the sign/reason is pervaded by the predicate
- ***Counter pervasion*** – understanding that the non-predicate is pervaded by the non-sign/reason.

*from Perdue, Debate in Tibetan Buddhism

Correct sign – three modes

Sound is impermanent because of being a product

Subject Predicate to be proven Sign/reason

1. **Property of the subject** – establishing that the sign/reason applies to the subject
→ *sound is a product*
2. **Forward pervasion** – understanding that the sign/reason is pervaded by the predicate
→ *whatever is a product is necessarily impermanent*
3. **Counter pervasion** – understanding that the non-predicate is pervaded by the non-sign/reason
→ *whatever is not impermanent is necessarily not a product.*

Another example

Thesis to be proven: People change from moment to moment

Another example

Syllogism:

People change from moment to moment
because of arising from causes and
conditions.

Another example

Syllogism:

People (*subject*) change from moment to moment
(*predicate*) because of arising from causes and
conditions (*sign*)

What are the three modes?

1. *Property of the subject*
2. *Forward pervasion*
3. *Counter-pervasion*

An incorrect sign

Sound is impermanent because of being an existent

Subject Predicate to be proven Sign/reason

An incorrect sign

Sound is impermanent because of being an existent

Subject Predicate to be proven Sign/reason

1. **Property of the subject** – establishing that the sign/reason applies to the subject
→
2. **Forward pervasion** – understanding that the sign/reason is pervaded by the predicate
→
3. **Counter pervasion** – understanding that the non-predicate is pervaded by the non-sign/reason
→

An incorrect sign

Sound is impermanent because of being an existent

Subject Predicate to be proven Sign/reason

1. **Property of the subject** – establishing that the sign/reason applies to the subject
→ *sound is an existent*
2. **Forward pervasion** – understanding that the sign/reason is pervaded by the predicate
→ *whatever is an existent is necessarily impermanent – NO PERVASION*
3. **Counter pervasion** – understanding that the non-predicate is pervaded by the non-sign/reason
→ *whatever is not impermanent is necessarily not an existent – NO PERVASION*

Exercise – syllogisms

- With regard to the syllogisms:
 - a. Sound is impermanent because of being a product
 - b. Sound is an existent because of being a product
 - c. Sound is a product because of being an existent
 - d. Sentient beings will suffer again and again in samsara because of being under the control of karma and afflictions
 - e. Sentient beings are empty of inherent existence because of being dependent-arising
- Identify the subject, the predicate, and the sign/reason. What is the property of the subject? What is the forward pervasion? What is the counter-pervasion?

End of Class Five

Awarenesses and
Knowers



Awarenesses and Knowers *(Lorig)*

Class Six

Overview of text

Part One: Objects (yul)

Part Two: Object-possessors / subjects (yul can)

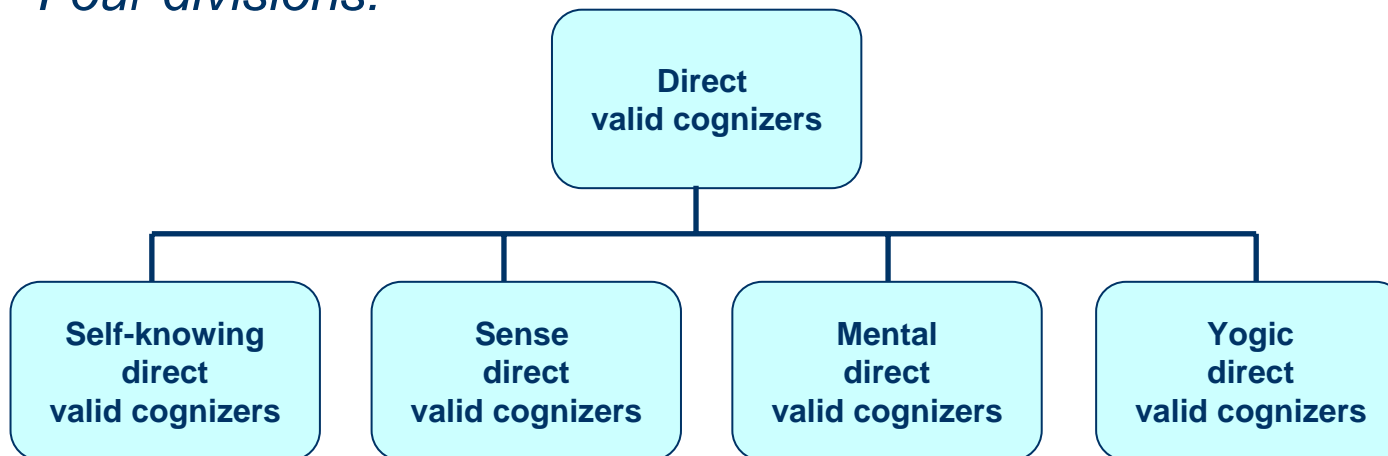
- I. Persons
- II. Awarenesses

(1) Valid cognizers

- (2) Non-valid consciousnesses
- (3) Threefold division of awarenesses and knowers
- (4) Twofold division of awarenesses – *self-knowers and other-knowers*
- (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
- (6) Ancillary, the mode of asserting tenets
- III. Expressive sounds

Direct valid cognizers – Review

- Definition of direct valid cognizer: a new incontrovertible knower that is free of conceptuality.
- *Four divisions:*



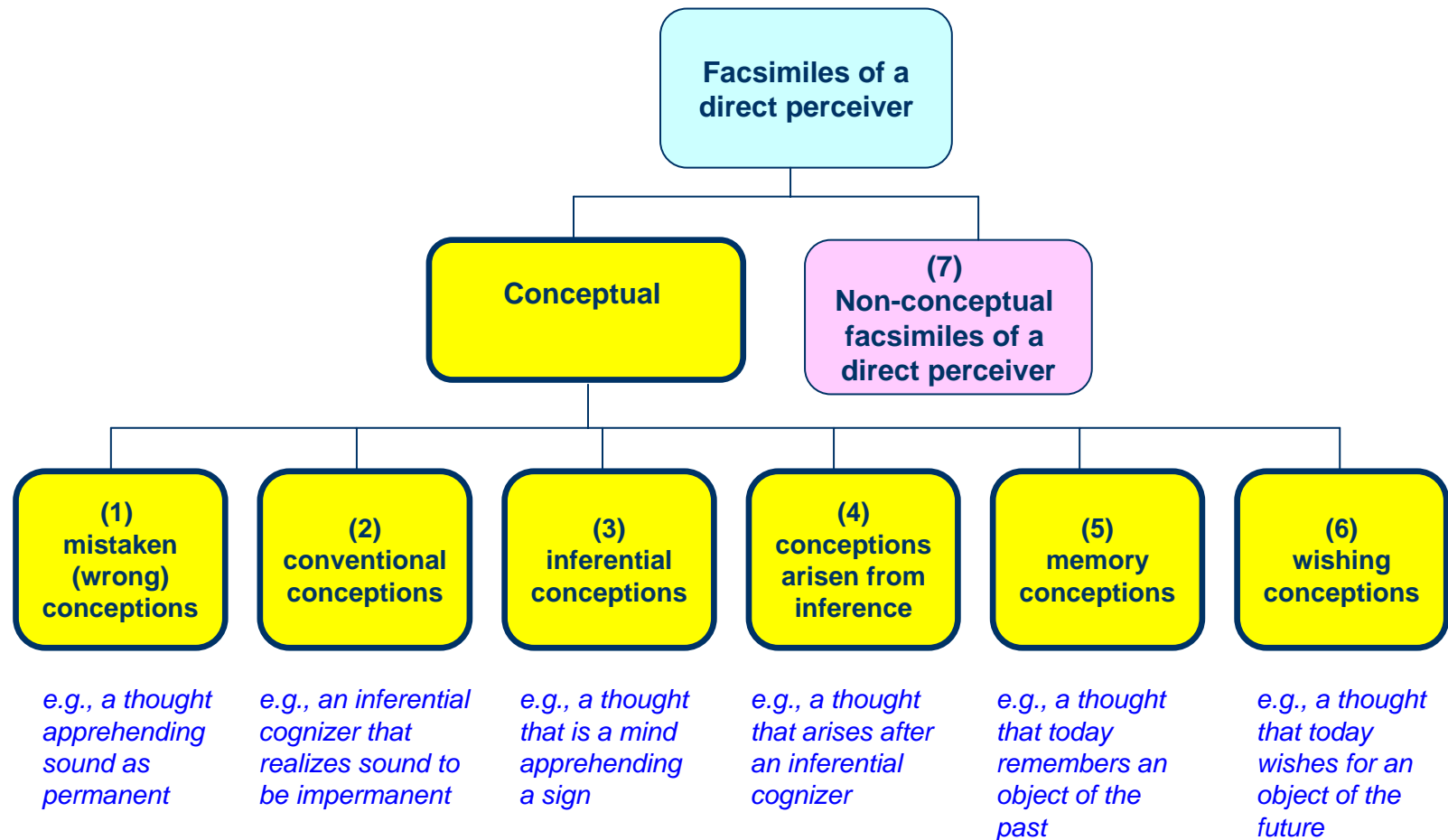
Facsimiles of a direct perceiver – Review

- Definition of a facsimile of a direct perceiver: a knower that is mistaken with regard to its appearing object.
- *Facsimile of a direct perceiver and mistaken consciousness are synonyms/mutually inclusive.*

Facsimiles of a direct perceiver – Seven divisions

- Conceptual facsimiles of a direct perceiver
 1. mistaken (wrong) conceptions
 2. conventional conceptions
 3. inferential conceptions
 4. conceptions arisen from inference
 5. memory conceptions
 6. wishing conceptions
- Non-conceptual facsimiles of a direct perceiver

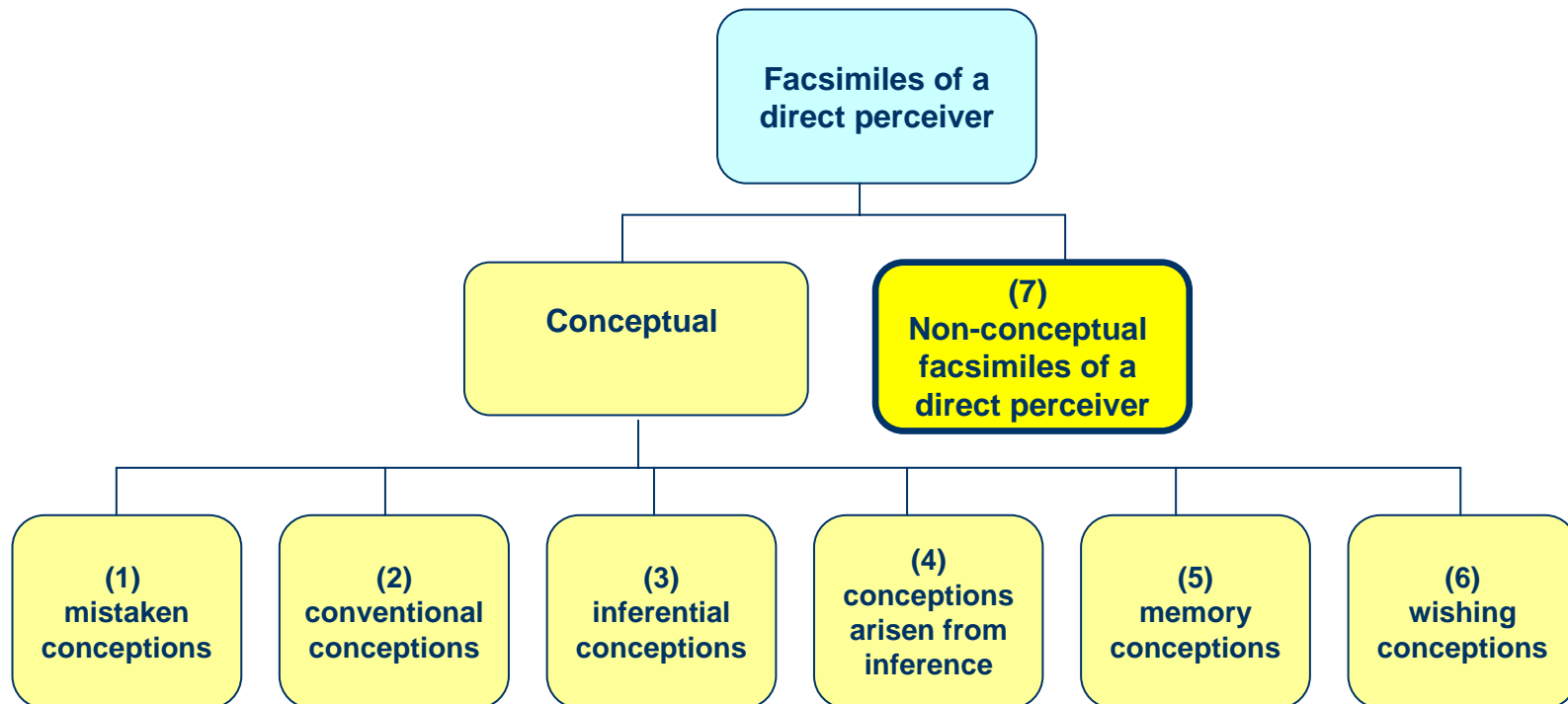
Six conceptual facsimiles of a direct perceiver – Review



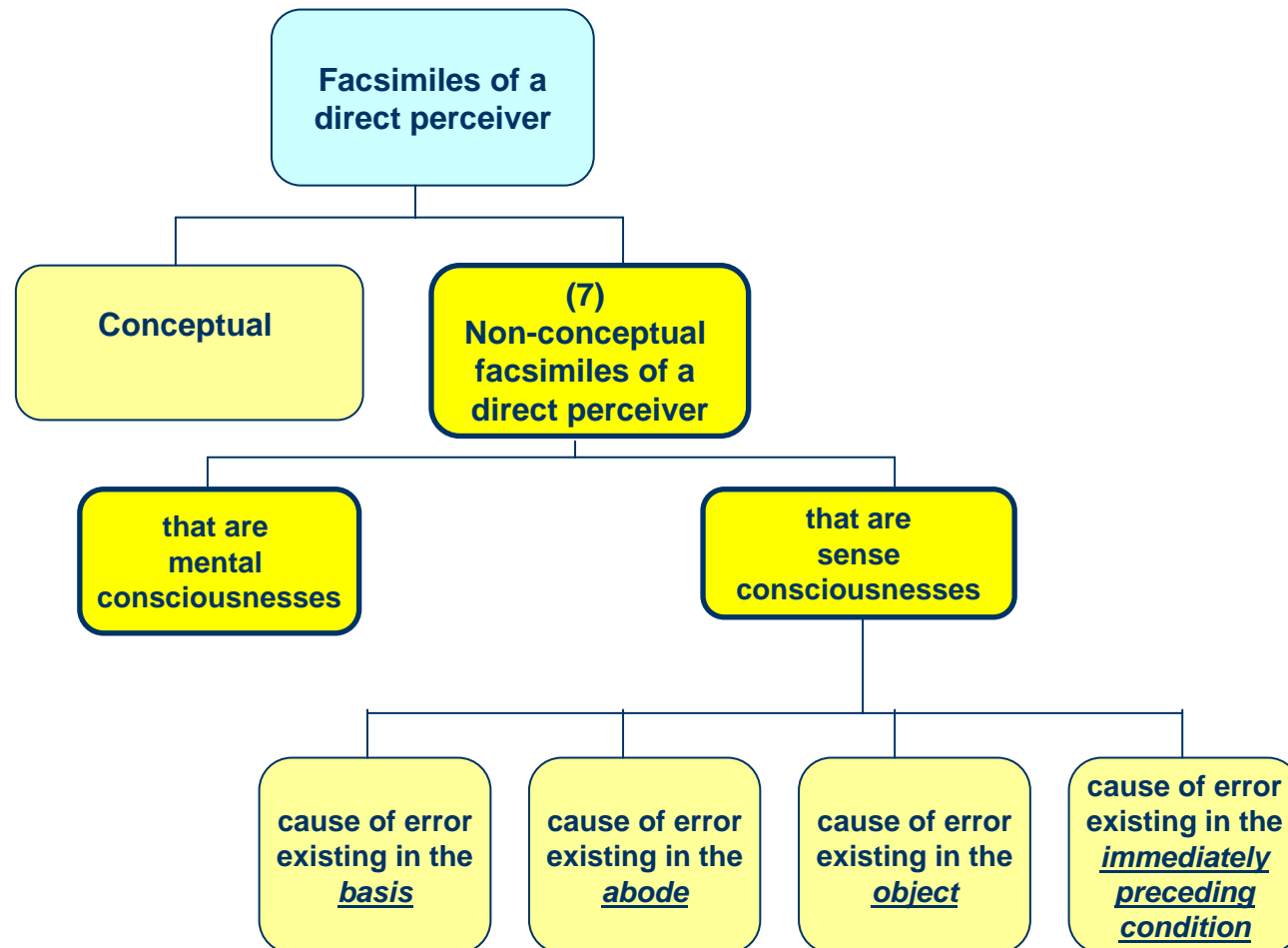
Review Homework 4

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7. Non-conceptual facsimiles of a direct perceiver



Non-conceptual facsimiles of a direct perceiver - Divisions



Non-conceptual facsimiles of direct perceivers – Examples

1. Cause of error existing in the *basis*
 - e.g., an eye impaired by obscuring disease—a sense consciousness that sees one moon as two is produced in dependence upon that.
2. Cause of error existing in the *abode*
 - e.g., sitting in a boat—a sense consciousness that sees trees as moving is produced in dependence upon that
3. Cause of error existing in the *object*
 - e.g., a quickly whirling firebrand—a sense consciousness that sees a firebrand as a wheel is produced in dependence upon that.
4. Cause of error existing in the *immediately preceding condition*
 - e.g., a mind disturbed by hatred—a sense consciousness that sees the earth as red is produced in dependence upon that.

Non-conceptual facsimiles of a direct perceiver - Synonyms

- **Non-conceptual wrong consciousness,**
- **Non-conceptual facsimile of a direct perceiver, and**
- **Consciousness that has a clear appearance of a non-existent**

are synonymous

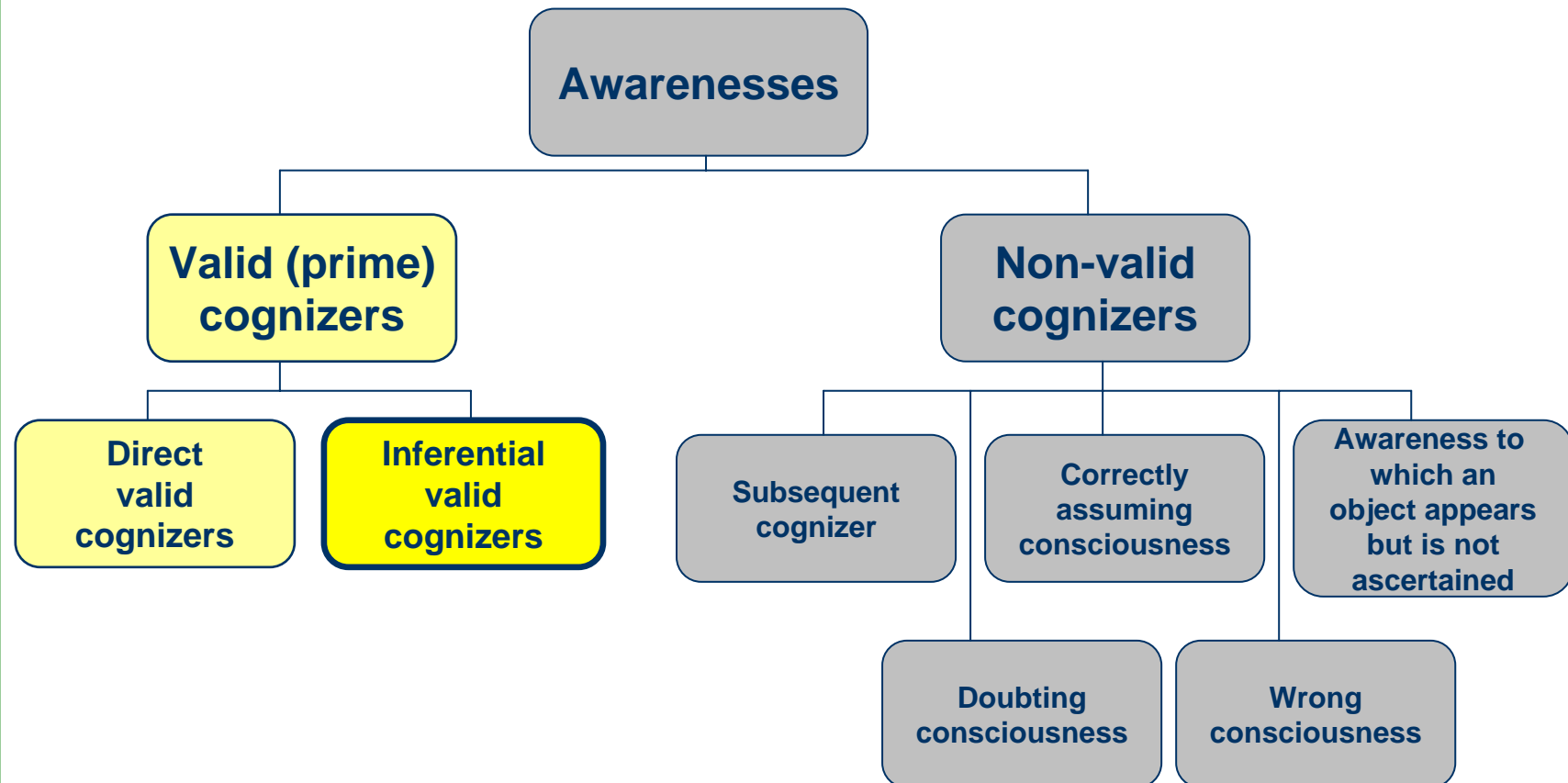
Review of facsimiles of a direct perceiver

- What is the definition of facsimile of a direct perceiver?
- Is a facsimile of a direct perceiver a direct perceiver?
- Is a facsimile of a direct perceiver necessarily conceptual?
- What is the pervasion between
 - facsimile of a direct perceiver and mistaken consciousness

Review Homework 5

A decorative graphic on the left side of the slide. It consists of a light green L-shaped bar that starts at the top left and extends downwards. A dark blue horizontal bar with rounded ends is positioned across the middle of the slide, overlapping the green bar.

Inferential valid cognizers



Inferential valid cognizers

- Definition of inferential valid cognizer: a new incontrovertible determinative knower that is directly produced in dependence on a correct sign that is its basis.

Two forms of argument

Two forms of argument are used *to defeat wrong conceptions and generate clear understanding*

- syllogisms – consist of a thesis and a sign/reason stated together in a single sentence
- consequences – an argument structurally similar to a syllogism but containing a word indicating a logical outflow of an opponent's own assertions

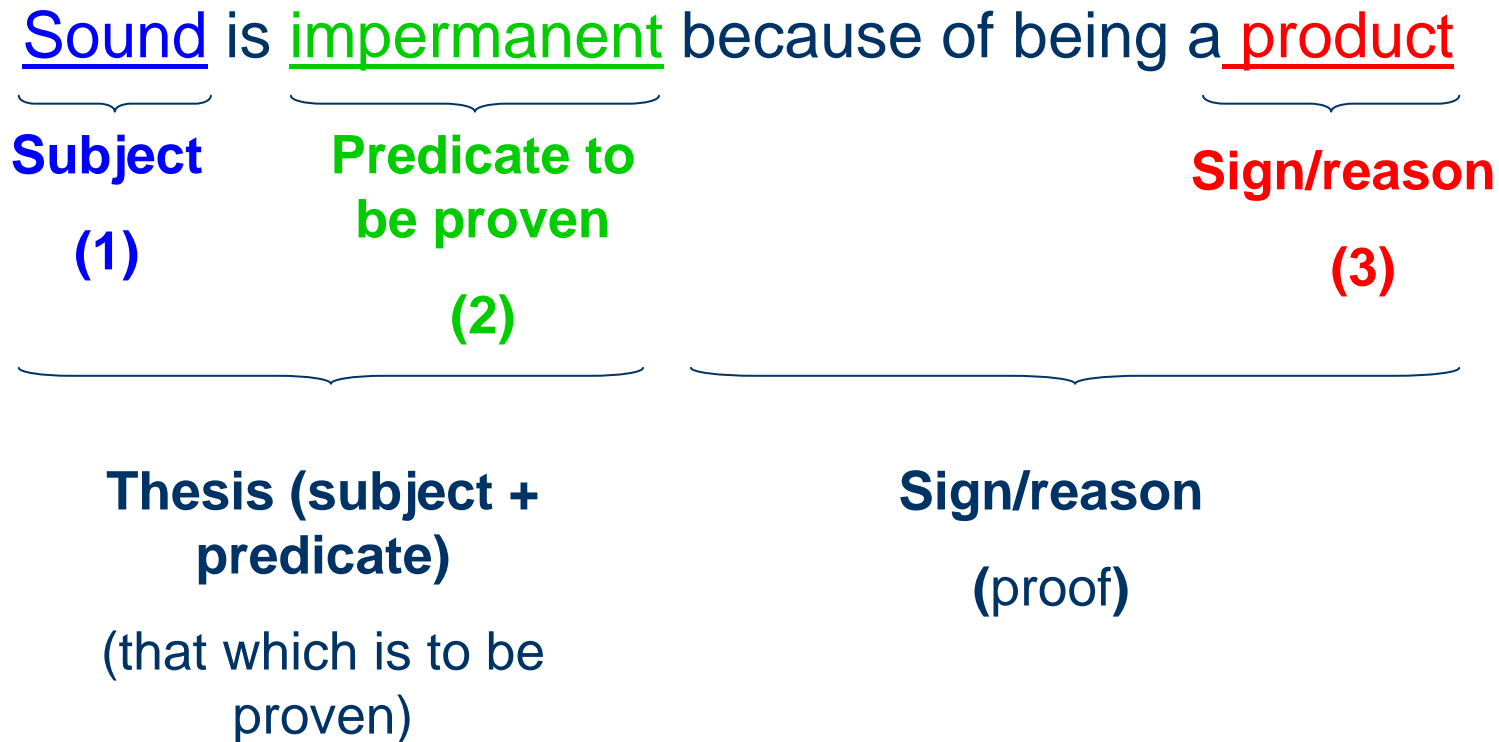
Syllogisms

Thesis to be proven: Sound is impermanent

Syllogism: Sound is impermanent because of
being a product

Syllogism – three parts

Syllogism:



Correct sign

- “In order to inferentially understand that sound is impermanent, for example, a perfect reason (correct sign) has to be found, stated to and established within the mind.”
- “Simply to state this reason is not sufficient for a comprehension to occur.”
- “The reason must first be established as being both applicable to the subject (property of the subject) and congruent with the predicate (forward and counter-pervasions).”

from *Mind and Its Functions*, Geshe Rabten

Correct sign – three modes

Definition of a correct sign: that which is the three modes*

Three modes:

- ***Property of the subject*** – establishing that the sign/reason applies to the subject
- ***Forward pervasion*** – understanding that the sign/reason is pervaded by the predicate
- ***Counter pervasion*** – understanding that the non-predicate is pervaded by the non-sign/reason.

*from Perdue, Debate in Tibetan Buddhism

Correct sign – three modes

Sound is impermanent because of being a product

Subject Predicate to be proven Sign/reason

1. **Property of the subject** – establishing that the sign/reason applies to the subject
→ *sound is a product*
2. **Forward pervasion** – understanding that the sign/reason is pervaded by the predicate
→ *whatever is a product is necessarily impermanent*
3. **Counter pervasion** – understanding that the non-predicate is pervaded by the non-sign/reason
→ *whatever is not impermanent is necessarily not a product.*

Another example

Thesis to be proven: Today is Friday.

Another example

Syllogism:

Today is Friday because the Awarenesses & Knowers class is meeting at Tse Chen Ling.

Another example

Syllogism:

Today (*subject*) is Friday (*predicate*) because the
Awarenesses & Knowers class is meeting at Tse
Chen Ling (*sign*)

What are the three modes?

- *Property of the subject*
- *Forward pervasion*
- *Counter-pervasion*

An incorrect sign

Today is Friday because of being a weekday

Subject **Predicate to
be proven** **Sign/reason**

An incorrect sign

Today is Friday because of being a weekday

Subject Predicate to be proven Sign/reason

1. **Property of the subject** – establishing that the sign/reason applies to the subject
→
2. **Forward pervasion** – understanding that the sign/reason is pervaded by the predicate
→
3. **Counter pervasion** – understanding that the non-predicate is pervaded by the non-sign/reason
→

An incorrect sign

Today is Friday because of being a weekday

Subject Predicate to be proven Sign/reason

1. **Property of the subject** – establishing that the sign/reason applies to the subject
→ *Today is a weekday*
2. **Forward pervasion** – understanding that the sign/reason is pervaded by the predicate
→ *if it is a weekday, it is necessarily Friday – NO PERVASION*
3. **Counter pervasion** – understanding that the non-predicate is pervaded by the non-sign/reason
→ *if it is not Friday, it is necessarily not a weekday – NO PERVASION*

Another incorrect sign

Today is Saturday because tomorrow is Sunday

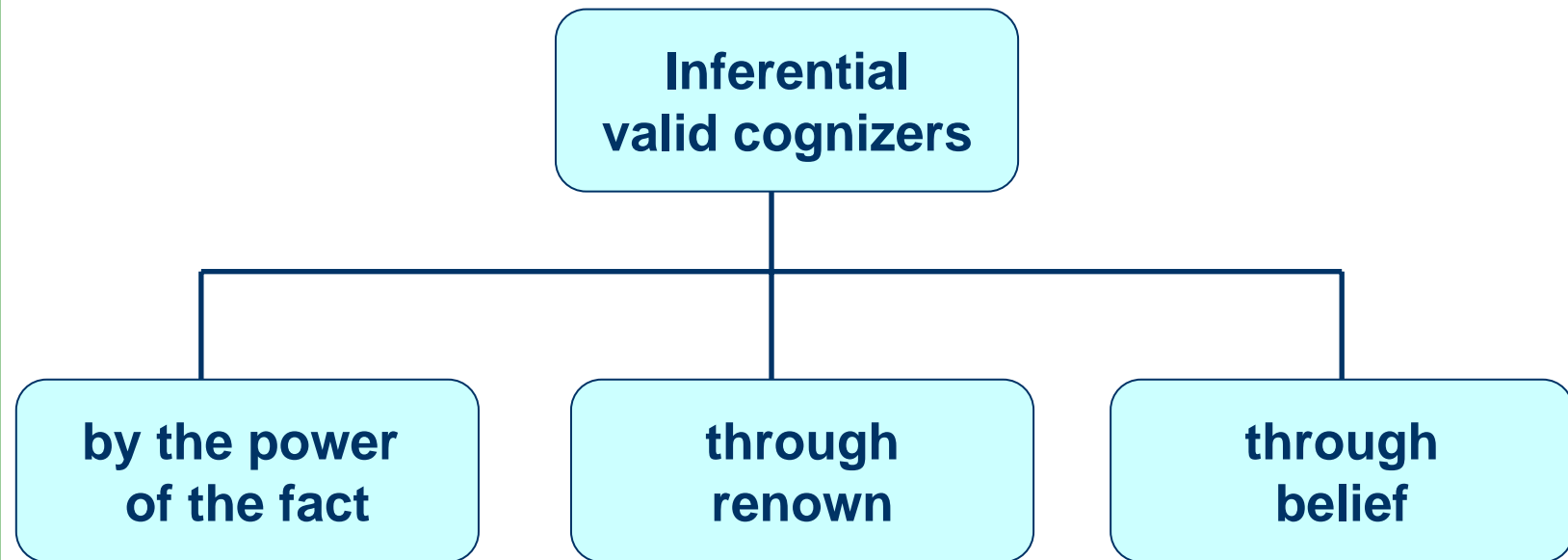
Subject **Predicate to be proven** **Sign/reason**

- What is the property of the subject?
- What is the forward pervasion?
- What is the counter-pervasion?

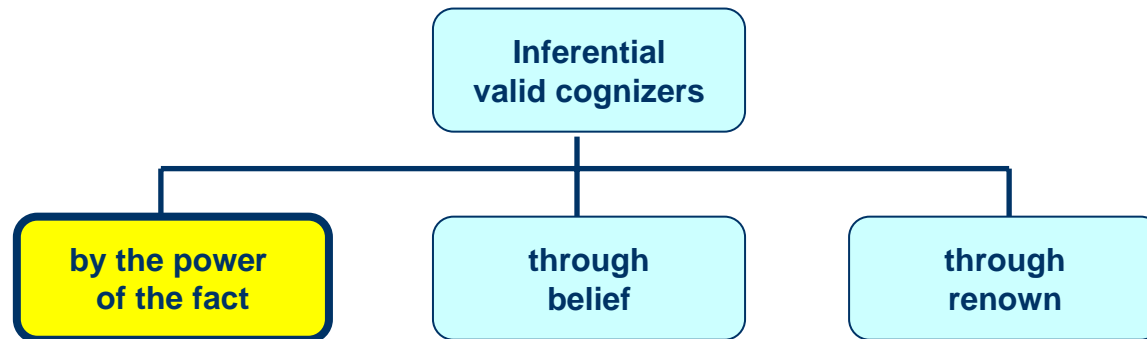
Exercise – syllogisms

- With regard to the syllogisms:
 - a. Today is Friday because tomorrow is Saturday.
 - b. Today is Friday because it is a weekday.
 - c. Today is a weekday because it is Friday.
 - d. Sentient beings will suffer again and again in samsara because of being under the control of karma and afflictions
 - e. Sentient beings are empty of inherent existence because of being dependent-arising
- Identify the subject, the predicate, and the sign/reason. What is the property of the subject? What is the forward pervasion? What is the counter-pervasion?

Inferential valid cognizers – Three divisions



1. Inferential cognizers by the power of the fact



- Definition of inferential cognizer by the power of the fact: a determinative knower which depending on its basis, a correct sign by the power of the fact, is incontrovertible with respect to its object of comprehension, a slightly hidden phenomenon.*

*from Ge-shay Jam-bel-sam-pel's *Presentation of Awareness and Knowledge Composite of All the Important Points Opener of the Eye of New Intelligence* as translated in *Mind in Tibetan Buddhism*.

Inferential cognizers by the power of the fact

- is so-called because it is through the qualities (the facts) of the phenomenon that we are able to use logical reasoning to understand it. The “power of the fact” means that *the quality is there through the very existence of the phenomenon*.*
- e.g., the nature of fire is hot and burning

*Source: Geshe Tegchok

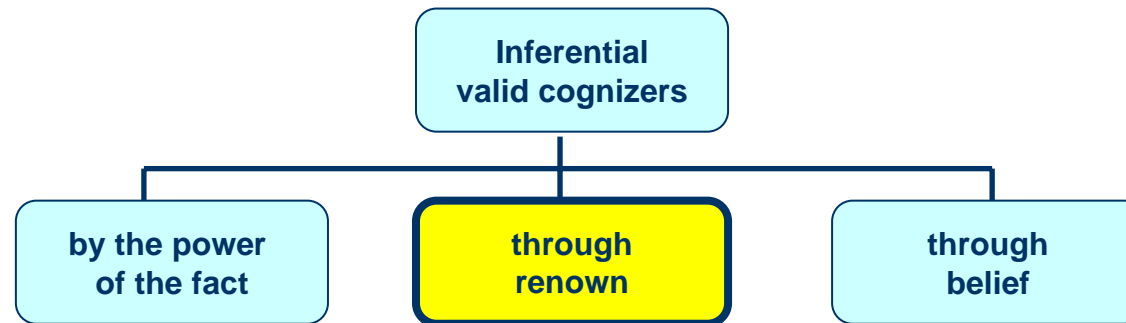
Inferential cognizers by the power of the fact – Example

- *e.g., an inferential cognizer that realizes that sound is impermanent through the sign/reason of being a product.*
- Syllogism: Sound is impermanent because of being a product.

Inferential cognizers by the power of the fact – Another example

- *Another example: an inferential cognizer that realizes the house is on fire through the reason that there is black smoke coming from it and the smell of burning.*

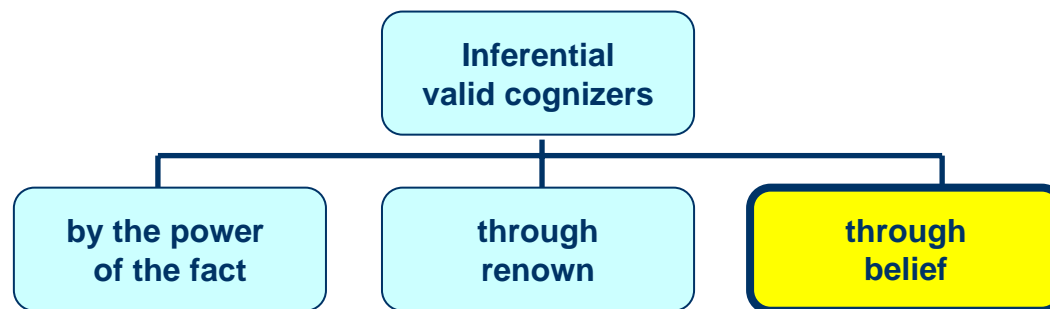
2. Inferential valid cognizers through renown



- Definition of inferential cognizer through renown: a determinative knower which, depending on its basis, a correct sign of renown, is incontrovertible with respect to its object of comprehension, a terminological suitability.*
- *e.g., an inferential cognizer that realizes that it is suitable to express the rabbit-possessor by the term “moon” from the sign of its existing among objects of conception.*

*from Ge-shay Jam-bel-sam-pel's *Presentation of Awareness and Knowledge Composite of All the Important Points Opener of the Eye of New Intelligence* as translated in *Mind in Tibetan Buddhism*.

3. Inferential valid cognizers through belief



- Definition of inferential cognizer through belief: a determinative knower which, depending on its basis, a correct sign of belief, is incontrovertible with regard to its object of comprehension, a very hidden phenomenon.*
- *e.g., 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.*

*from Ge-shay Jam-bel-sam-pel's *Presentation of Awareness and Knowledge Composite of All the Important Points Opener of the Eye of New Intelligence* as translated in *Mind in Tibetan Buddhism*.

Three types of phenomena

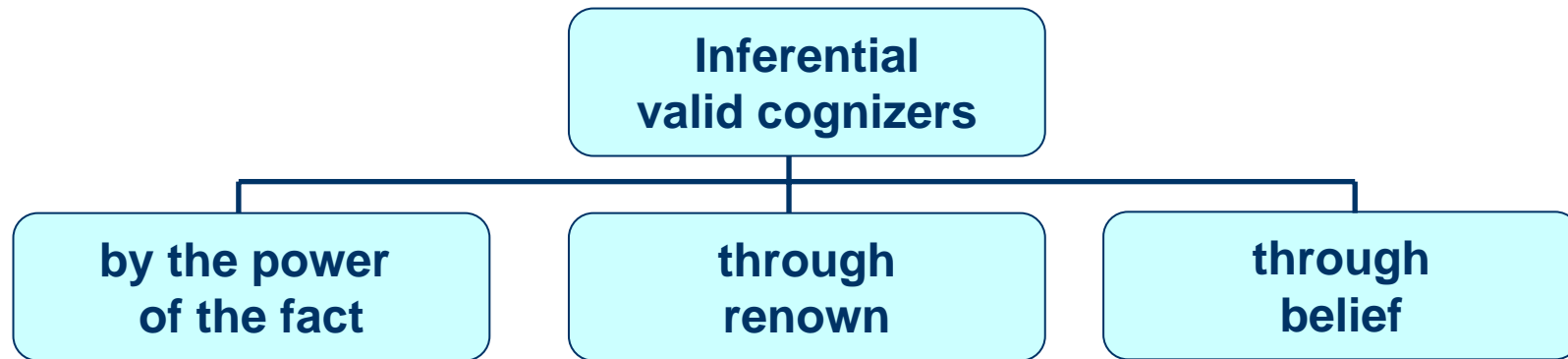
1. **manifest** – those things which can be seen with ordinary direct perception
2. **slightly hidden** – must be established for ordinary beings in dependence on a sign by the power of the fact, *e.g., omniscience and liberation, selflessness of the persons, subtle impermanence.*
3. **very hidden** – accessible to inference by the power of belief, *e.g., subtle features of the cause and effect of actions, etc.*

A scripture that is free from the three contradictions*

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.

* Source: *Mind in Tibetan Buddhism*, Lati Rinbochay and Elizabeth Napper

Inferential valid cognizers – Summary



- Definition of inferential valid cognizer: a new incontrovertible determinative knower that is directly produced in dependence on a correct sign that is its basis.

End of Class Six

Awarenesses and
Knowers



Awarenesses and Knowers (*Lorig*)

Class Seven

Overview of text

Part One: Objects (yul)

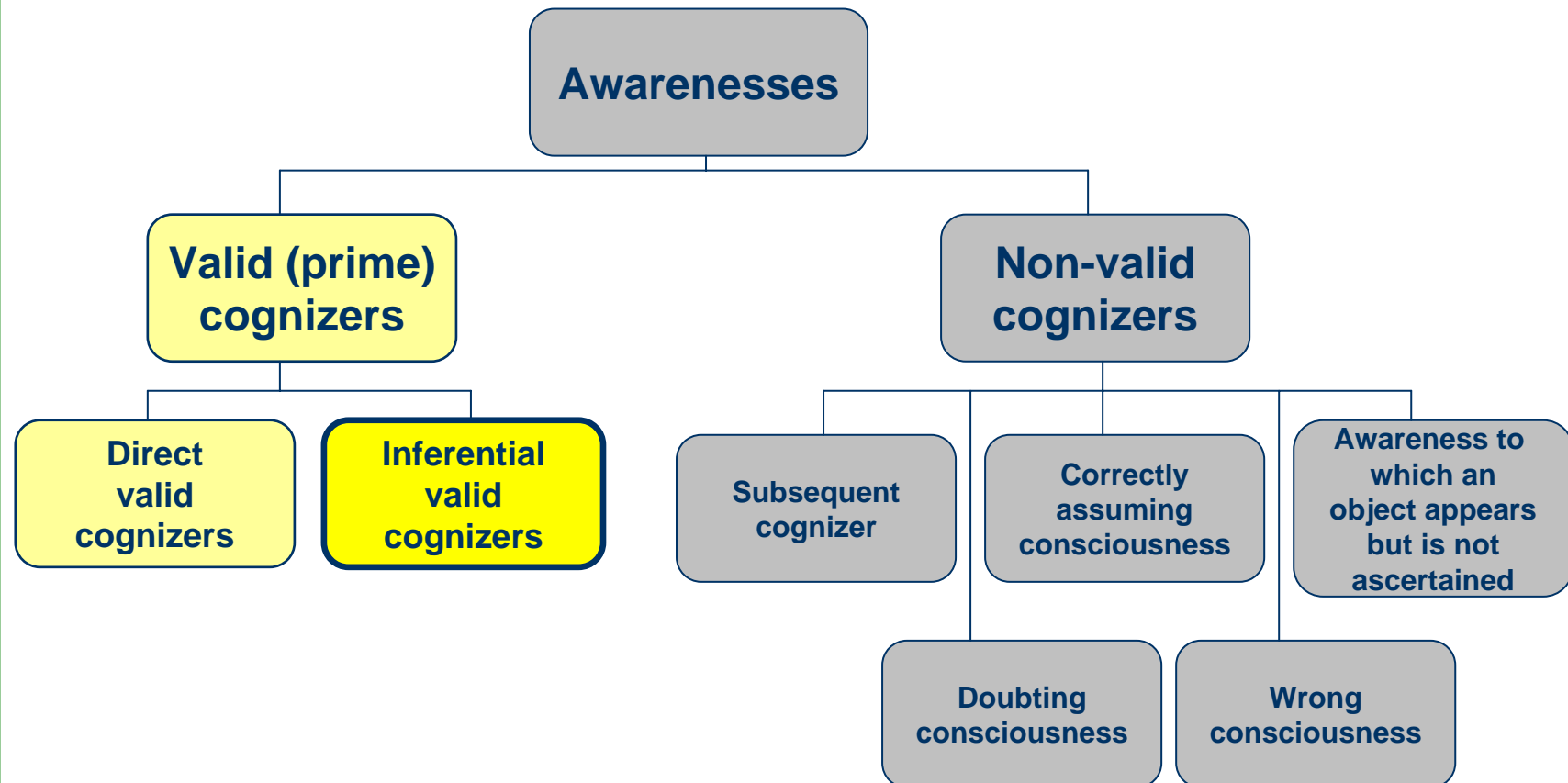
Part Two: Object-possessors / subjects (yul can)

- I. Persons
- II. Awarenesses

(1) Valid cognizers

- (2) Non-valid consciousnesses
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- (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
- (6) Ancillary, the mode of asserting tenets
- III. Expressive sounds

Inferential valid cognizers



Inferential valid cognizers

- Definition of inferential valid cognizer: a new incontrovertible determinative knower that is directly produced in dependence on a correct sign that is its basis.

Inferential valid cognizers vs. inferential cognizers

- “Purbujok asserts that all inferential cognizers are valid (cognizers).”
- “Therefore, the second moment of an inferential cognizer is no longer an inferential cognizer but is just a subsequent one.”

Source: Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*

Correct sign – three modes

Definition of a correct sign: that which is the three modes*

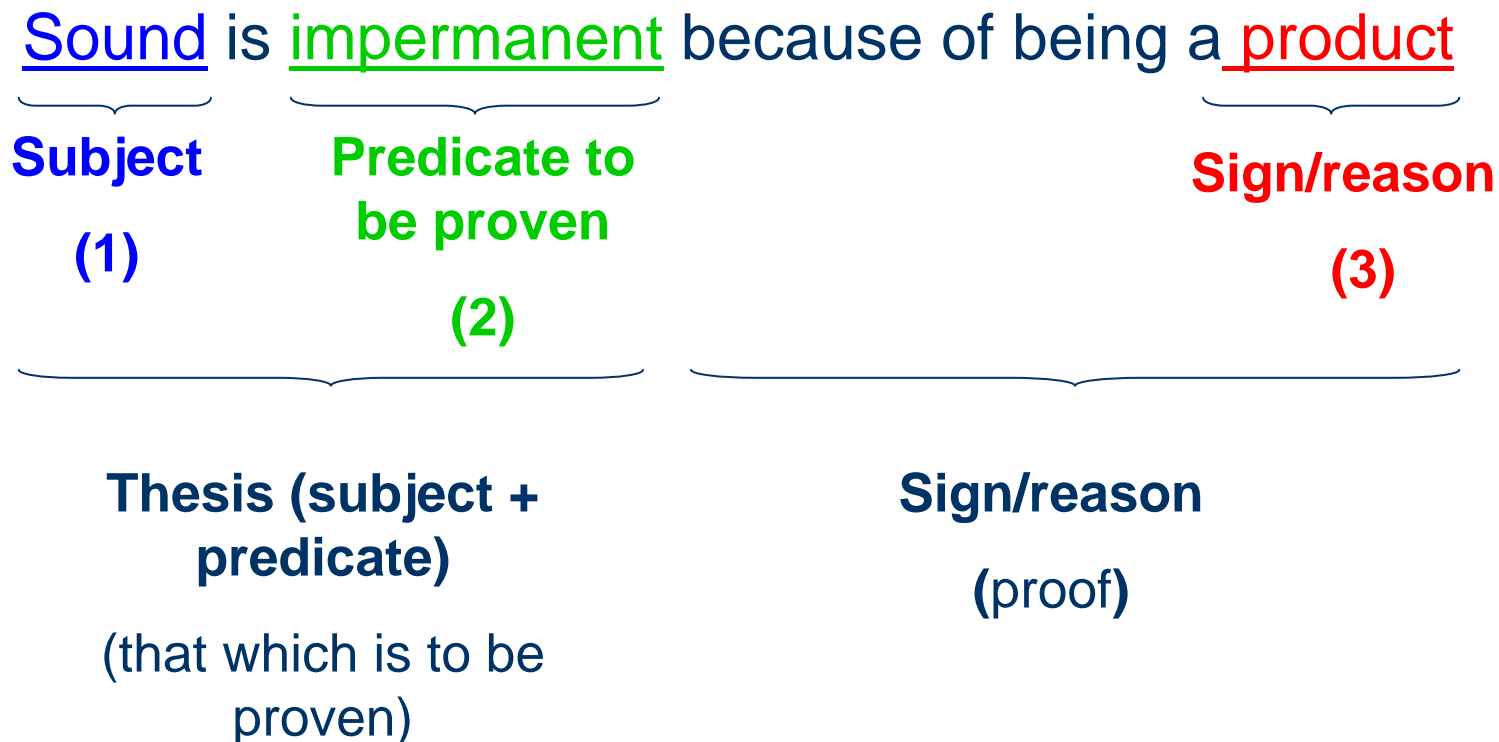
Three modes:

- ***Property of the subject*** – establishing that the sign/reason applies to the subject
- ***Forward pervasion*** – understanding that the sign/reason is pervaded by the predicate
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*from Perdue, Debate in Tibetan Buddhism

Syllogism – three parts

Syllogism:



Correct sign – three modes

Sound is impermanent because of being a product

Subject Predicate to be proven Sign/reason

1. **Property of the subject** – establishing that the sign/reason applies to the subject
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2. **Forward pervasion** – understanding that the sign/reason is pervaded by the predicate
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3. **Counter pervasion** – understanding that the non-predicate is pervaded by the non-sign/reason
→ *whatever is not impermanent is necessarily not a product.*

Review Homework 5

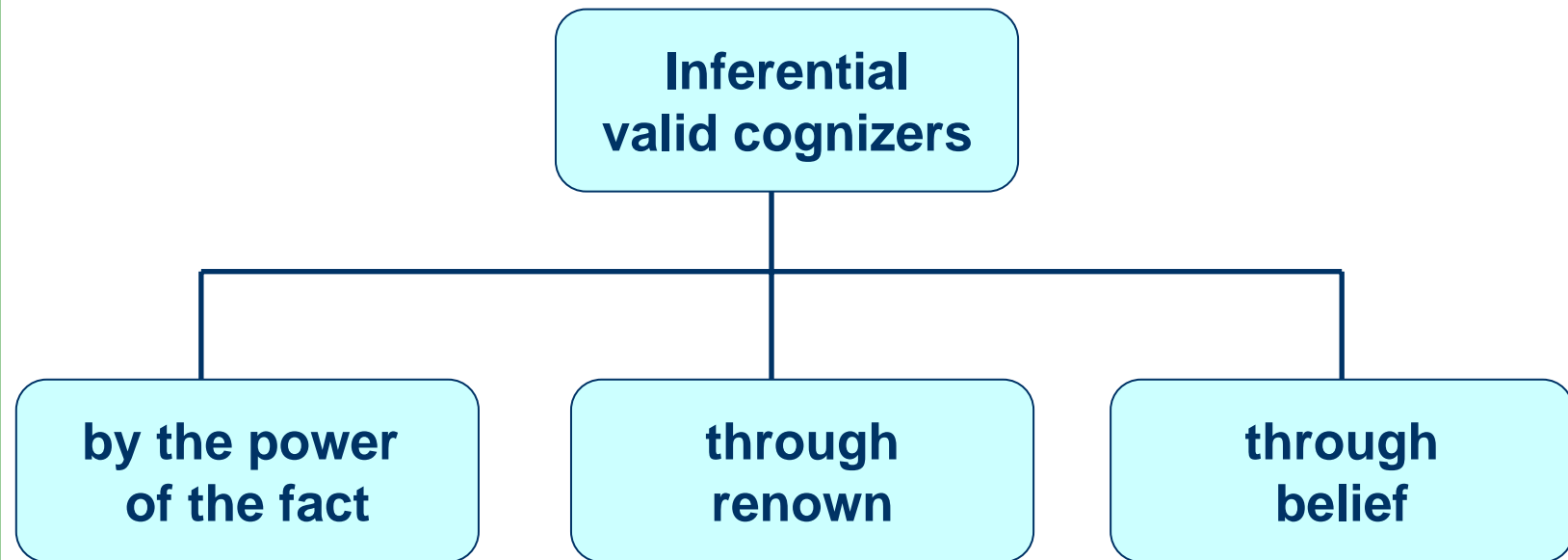
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Inferential cognizers

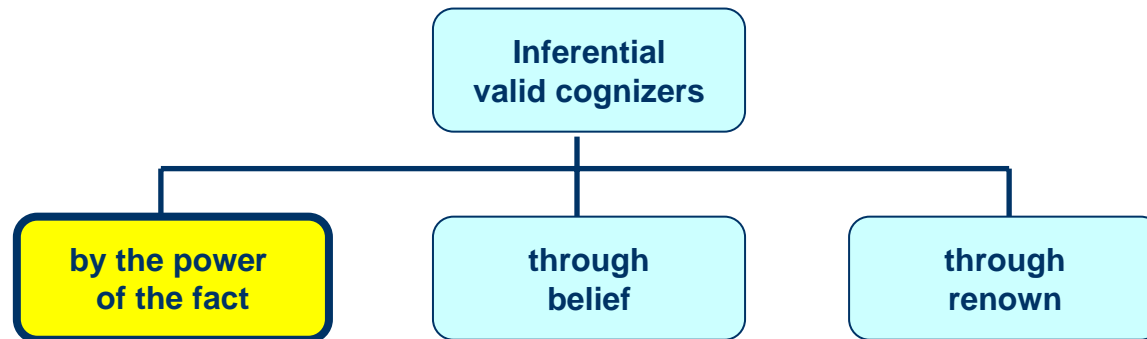
“An inferential cognizer is a type of conceptual consciousness which realizes, or incontrovertibly gets at, an object of comprehension which cannot be initially realized by direct perception. Generated as the culmination of a process of reasoning, it is said to be produced in dependence on a correct sign acting as its basis.”

Source: Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*

Inferential valid cognizers – Three divisions



1. Inferential cognizers by the power of the fact



- Definition of inferential cognizer by the power of the fact: a determinative knower which depending on its basis, a correct sign by the power of the fact, is incontrovertible with respect to its object of comprehension, a slightly hidden phenomenon.*

*from Ge-shay Jam-bel-sam-pel's *Presentation of Awareness and Knowledge Composite of All the Important Points Opener of the Eye of New Intelligence* as translated in *Mind in Tibetan Buddhism*.

Three types of phenomena

1. **manifest** – those things which can be seen with ordinary direct perception
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3. **very hidden** – accessible to inference by the power of belief, *e.g., subtle features of the cause and effect of actions, etc.*

Inferential cognizers by the power of the fact

- is so-called because it is through the qualities (the facts) of the phenomenon that we are able to use logical reasoning to understand it. The “power of the fact” means that *the quality is there through the very existence of the phenomenon.**
- e.g., the nature of fire is hot and burning

*Source: Geshe Tegchok

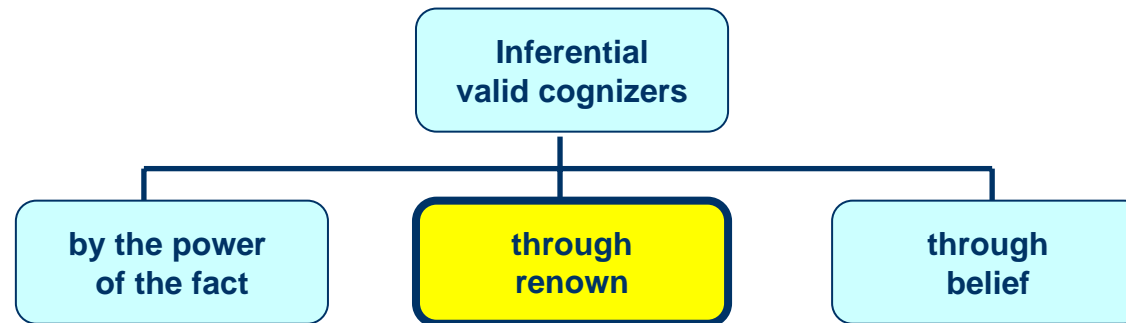
Inferential cognizers by the power of the fact – Example

- *e.g., an inferential cognizer that realizes that sound is impermanent through the sign/reason of being a product.*
- Syllogism: Sound is impermanent because of being a product.

Inferential cognizers by the power of the fact – Another example

- *Another example: an inferential cognizer that realizes the house is on fire through the reason that there is black smoke coming from it and the smell of burning.*

2. Inferential cognizers through renown



- Definition of inferential cognizer through renown: a determinative knower which, depending on its basis, a correct sign of renown, is incontrovertible with respect to its object of comprehension, a terminological suitability.*

*from Ge-shay Jam-bel-sam-pel's *Presentation of Awareness and Knowledge Composite of All the Important Points Opener of the Eye of New Intelligence* as translated in *Mind in Tibetan Buddhism*.

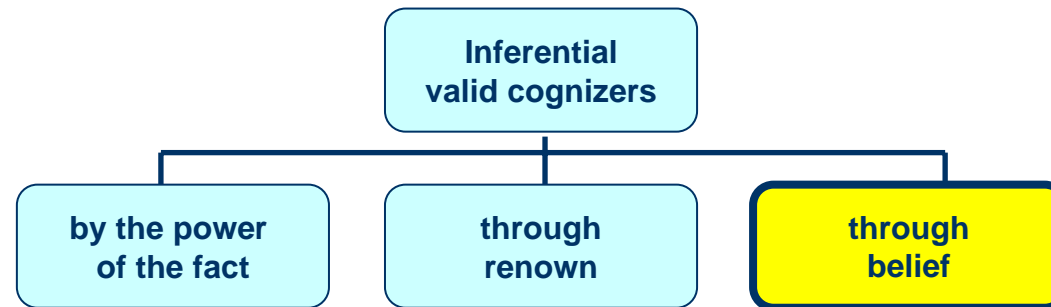
Inferential cognizers through renown

- Inferential cognizers through renown realize the suitability of names based on worldly conventions (or renown).
- In principle any object of thought is suitable to be designated with any name because names do not exist intrinsically in objects.

Inferential cognizers through renown – Example

- *e.g., an inferential cognizer that realizes that it is suitable to express the rabbit-possessor by the term “moon” from the sign of its existing among objects of conception.*
- Syllogism: The rabbit-possessor (the round orb in the sky at night) is suitable to be expressed by the term “moon” because it exists among objects of conception.

3. Inferential cognizers through belief



- Definition of inferential cognizer through belief: a determinative knower which, depending on its basis, a correct sign of belief, is incontrovertible with regard to its object of comprehension, a very hidden phenomenon.*

*from Ge-shay Jam-bel-sam-pel's *Presentation of Awareness and Knowledge Composite of All the Important Points Opener of the Eye of New Intelligence as translated in Mind in Tibetan Buddhism*.

Inferential cognizers through belief

- To realize very hidden phenomena we must depend on the words of realized beings who are able to directly perceive reality.
- **One first has to realize that the person is a valid being.**

Inferential cognizers through belief – Example

- *e.g., 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.*
- Syllogism: The scripture, “From giving, resources; from ethics, a happy [migration],” is incontrovertible with respect to the meaning indicated by it because it is a scripture free from the three contradictions.

A scripture that is free from the three contradictions*

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 inferential cognizer by the power of the fact (i.e., by the power of the nature of the object such as the heat of fire).
3. If it teaches the *very hidden*, there is no damage by an inferential cognizer through belief (i.e., through scriptural inference)

i.e., for a teaching to be valid, it must not contradict direct perception, logic, and scripture.

* Source: Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism* and Perdue, *Debate in Tibetan Buddhism*

Inferential cognizers through belief in daily life

- *What information do we take on belief in daily life?*
 - *doctors' diagnosis?*
 - *scientists' conclusions?*
 - *what we see on the news?*
 - *what we read?*

Why do we believe these?

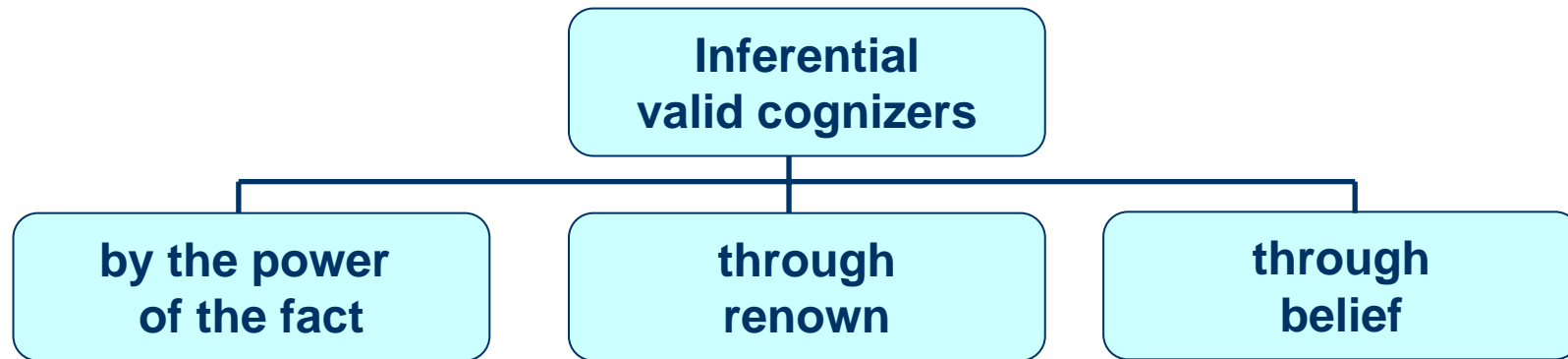
Three types of signs/reasons – Exercise

Of the three types of signs/reasons – by the power of the fact, through renown, and through belief – what type of sign/reason is each of the following?

- Inferring that it is cold outside because people are wearing heavy jackets.
- Inferring that the car is running out of gas because the gas gauge is on “E”.
- Inferring that there is an accident ahead because the traffic is jammed up.
- Inferring that the earth circumambulates the sun because the scientists said so.
- Inferring that my housemate took the hammer because it is missing.
- Inferring that the defendant is guilty because the evidence proved it beyond a reasonable doubt.
- Inferring that the baby is hungry because she is crying.
- Inferring that people are starving in Ethiopia because they showed images on tv.
- Inferring that global warming is a problem because the experts said so.
- Inferring that I have high cholesterol because the doctor told me so.

Which of these are correct signs?

Inferential valid cognizers – Summary



- Definition of inferential valid cognizer: a new incontrovertible determinative knower that is directly produced in dependence on a correct sign that is its basis.

End of Class Seven

Awarenesses and
Knowers



Awarenesses and Knowers (*Lorig*)

Class Eight

Overview of text

Part One: Objects (yul)

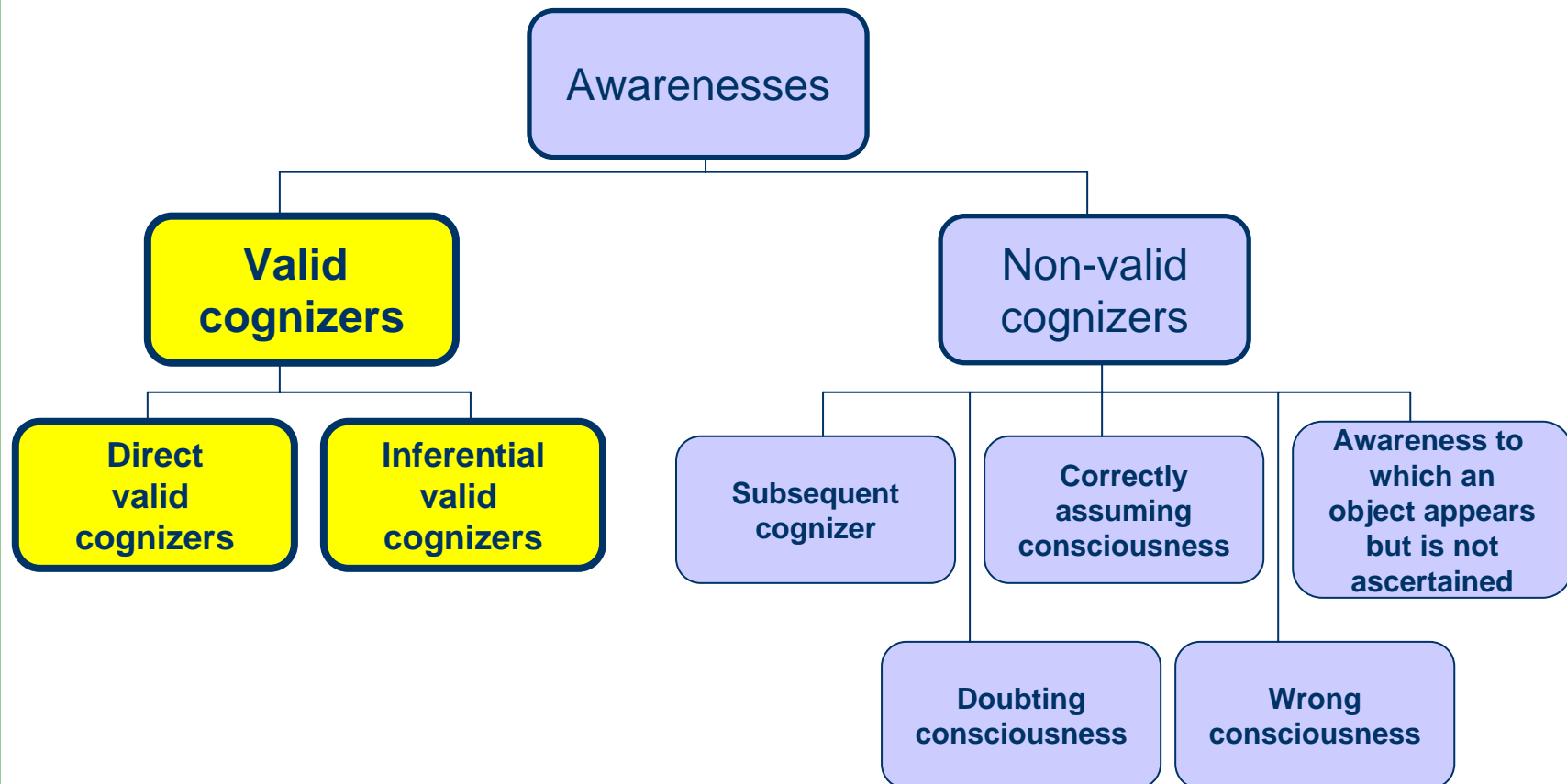
Part Two: Object-possessors / subjects (yul can)

- I. Persons
- II. Awarenesses

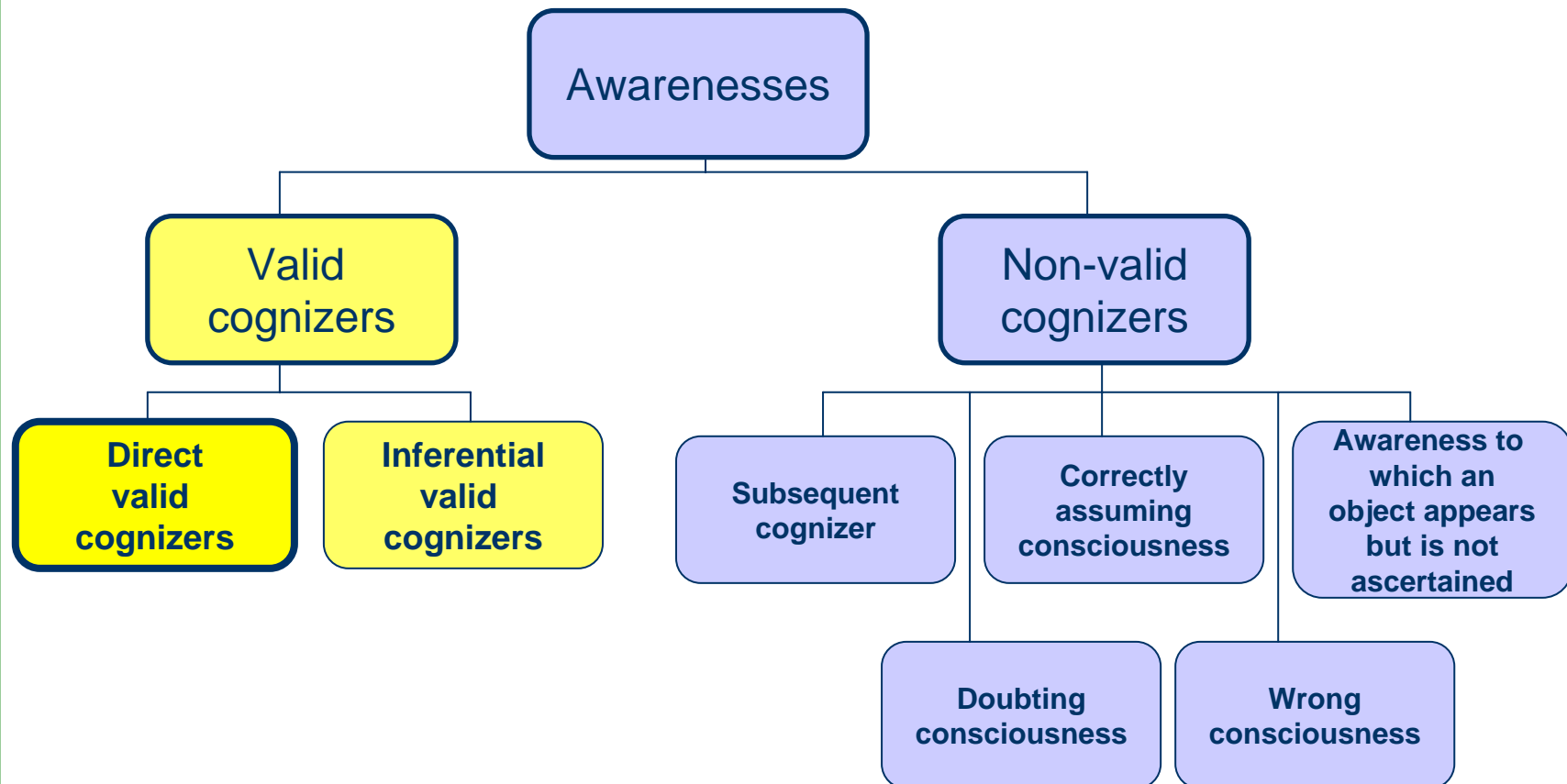
(1) Valid cognizers

- (2) Non-valid consciousnesses
- (3) Threefold division of awarenesses and knowers
- (4) Twofold division of awarenesses – *self-knowers and other-knowers*
- (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
- (6) Ancillary, the mode of asserting tenets
- III. Expressive sounds

Valid cognizers

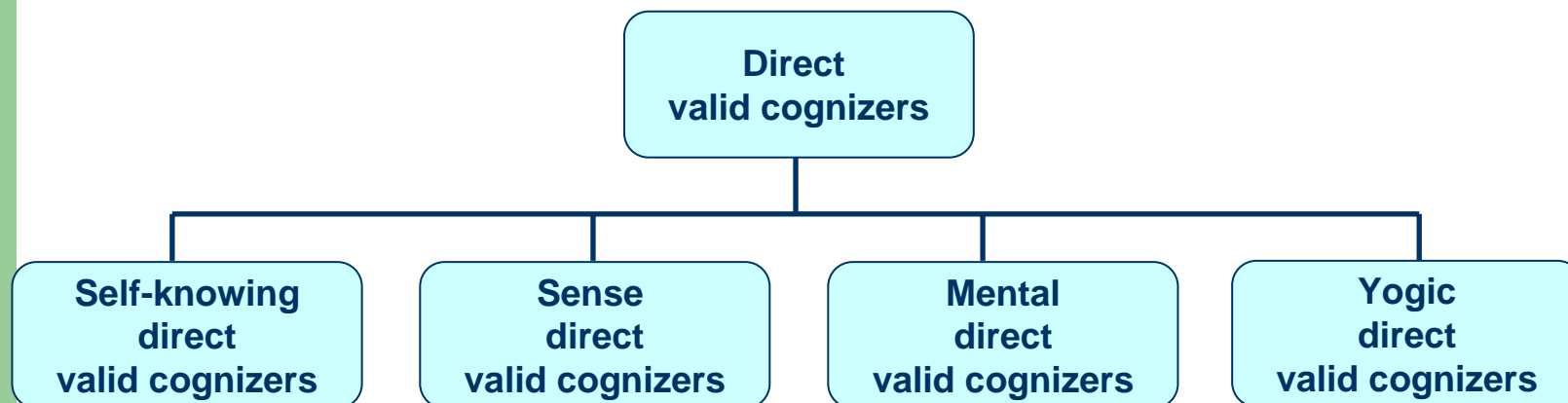


Direct valid cognizers



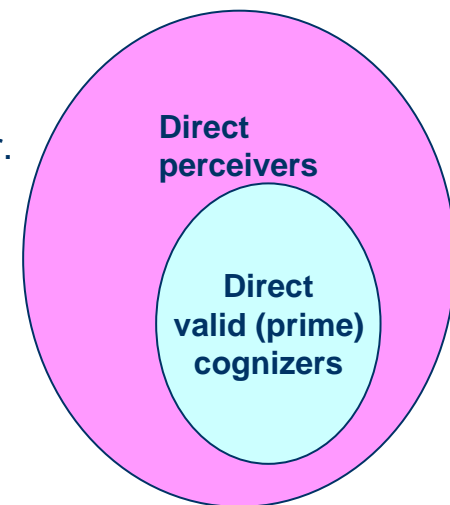
Direct valid cognizers

- Definition of direct valid cognizer: a new incontrovertible knower that is free of conceptuality.
- Four divisions:

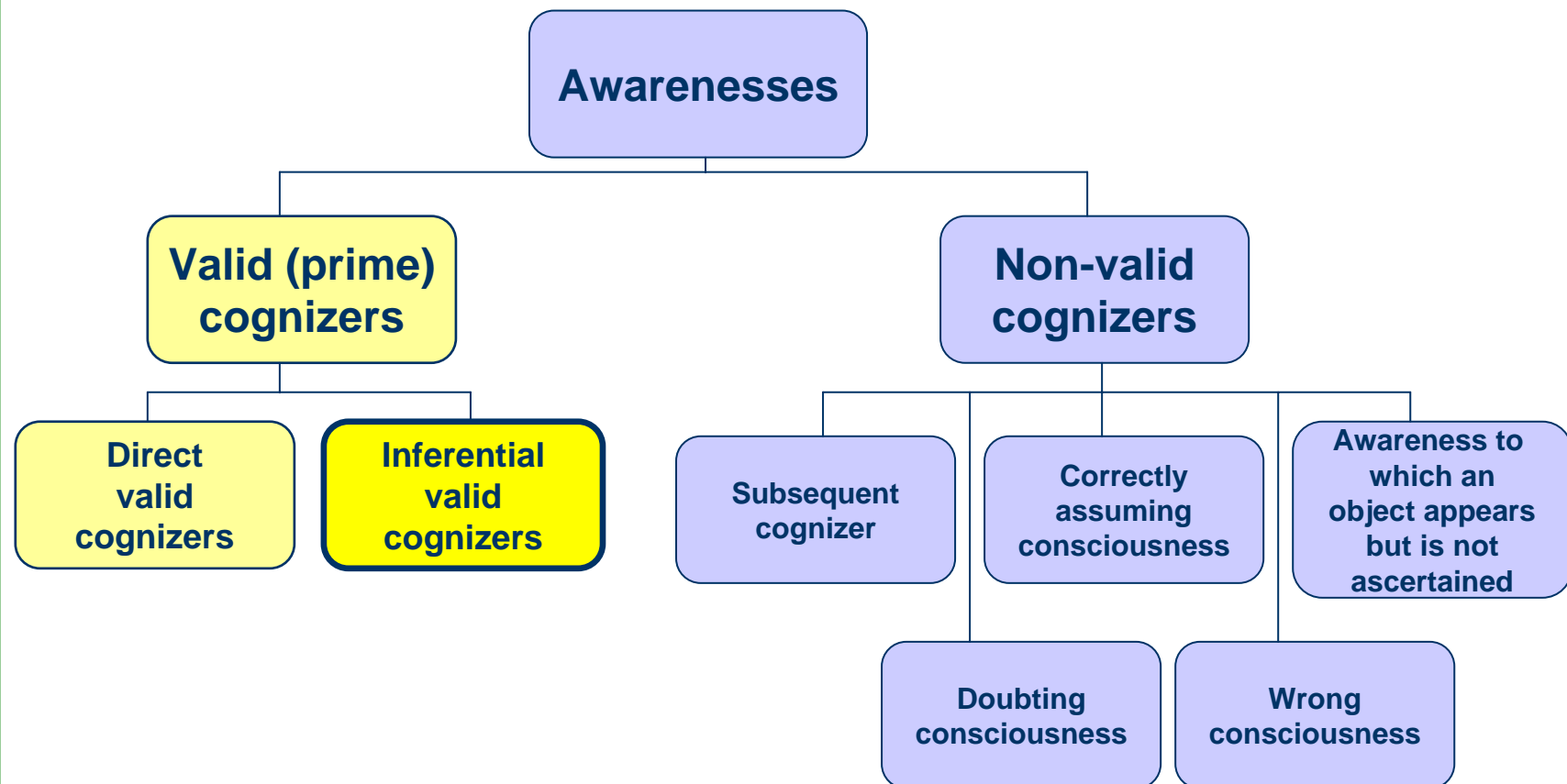


Direct perceivers vs. direct valid cognizers

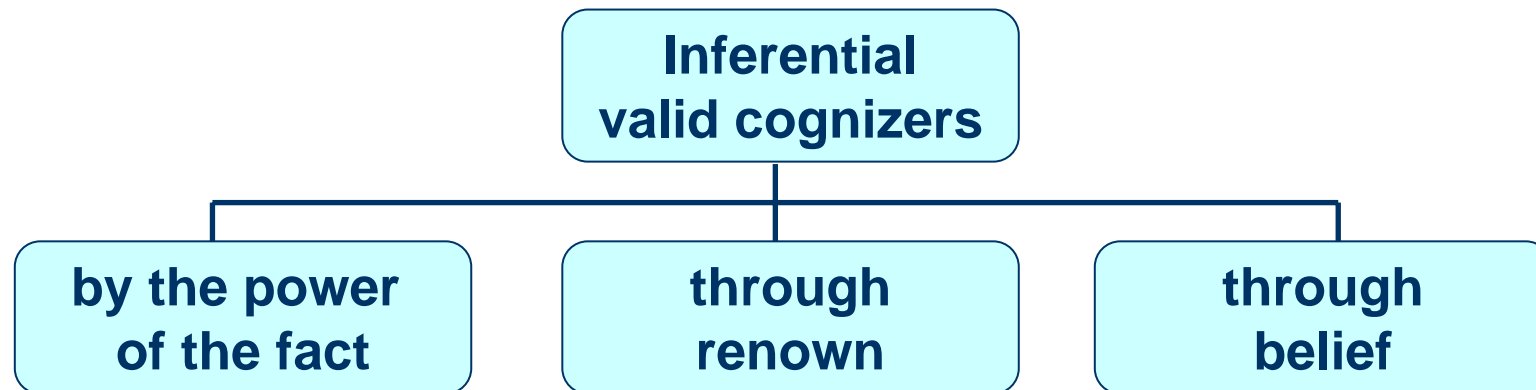
- Definition of awareness that is a direct perceiver: a knower that is free from conceptuality and non-mistaken.
 - Definition of direct valid cognizer: a *new incontrovertible* knower that is free of conceptuality.
-
- If it is a direct valid cognizer, it is necessarily a direct perceiver
 - If it is a direct perceiver, it is *not* necessarily a direct valid cognizer.



Inferential valid cognizers



Inferential valid cognizers – Summary



- Definition of inferential valid cognizer: a new incontrovertible determinative knower that is directly produced in dependence on a correct sign that is its basis.

Correct sign – three modes

Definition of a correct sign: that which is the three modes*

Three modes:

- ***Property of the subject*** – establishing that the sign/reason applies to the subject
- ***Forward pervasion*** – understanding that the sign/reason is pervaded by the predicate
- ***Counter pervasion*** – understanding that the non-predicate is pervaded by the non-sign/reason.

*from Perdue, Debate in Tibetan Buddhism

Review Homework 6 & 7A

A decorative graphic on the left side of the slide. It consists of a light green L-shaped bar that starts from the top left and extends downwards. A dark blue horizontal bar with rounded ends is positioned across the middle of the slide, overlapping the green bar.

Inferential cognizers vs. Correctly assuming consciousnesses

- What is the difference between
 - an inferential cognizer realizing that sound is impermanent and
 - a correct assumption that sound is impermanent?

Inferential cognizers vs. Correct assuming consciousnesses

- *Inferential cognizers are incontrovertible*
- *Correct assuming consciousnesses are controvertible*

Valid cognizers – summary

Definition of valid cognizer: a new incontrovertible knower

- “*new*”
- “*incontrovertible*”

Two divisions:

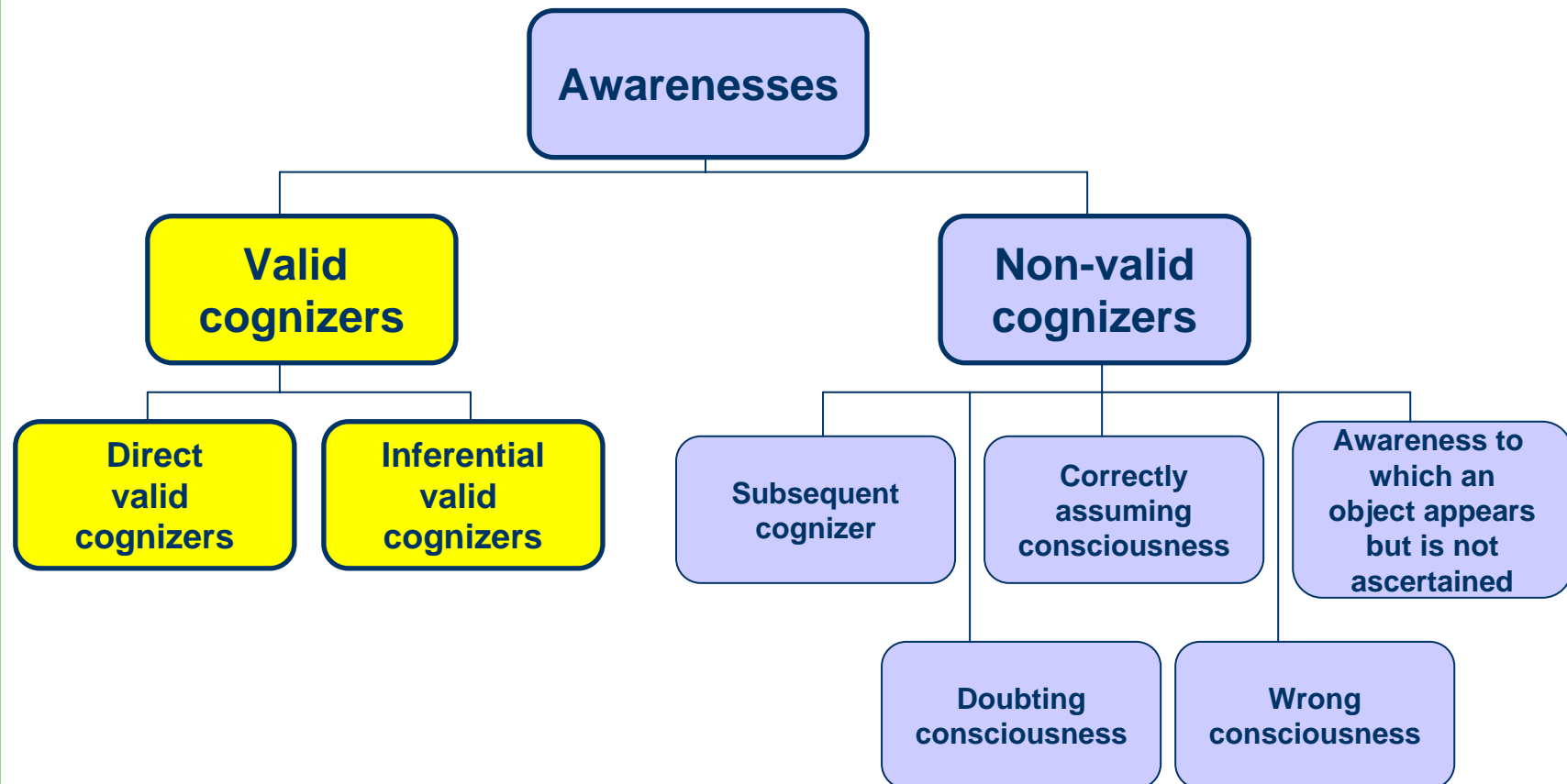
1. direct valid cognizers
2. inferential valid cognizers

Valid cognizers – summary

Definition of valid cognizer: a new incontrovertible knower

- “**new**” – means that the object of the consciousness is being met with, or comprehended, for the first time. Valid cognizers realize their objects through their own power.
- “**incontrovertible**” – means that this cognizer has eliminated superimpositions with regard to its object. This means that it realizes its object.

Two divisions of valid cognizers



Seven types of awareness

1. Direct perceivers
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. Awareness to which an object appears but is not ascertained
6. Doubting consciousness
7. Wrong consciousness

Questions:

- 1) Which are “new”?
- 2) Which are incontrovertible?
- 3) Which are valid cognizers?

Overview of text

Part One: Objects (yul)

Part Two: Object-possessors / subjects (yul can)

I. Persons

II. Awarenesses

(1) Valid cognizers

(2) Non-valid consciousnesses

(3) Threefold division of awarenesses and knowers

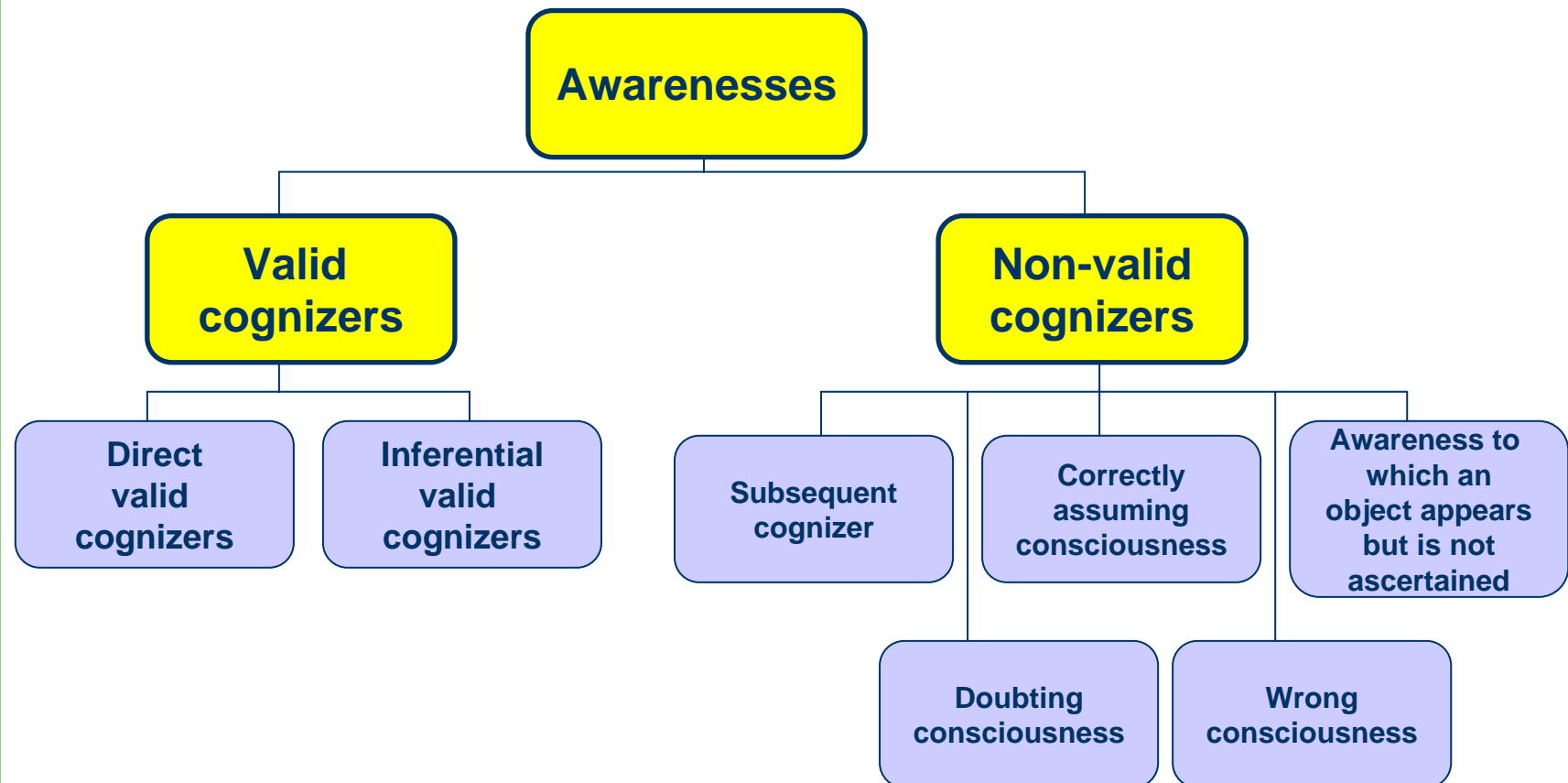
(4) Twofold division of awarenesses – *self-knowers and other-knowers*

(5) Another twofold division of awarenesses and knowers – *minds and mental factors*

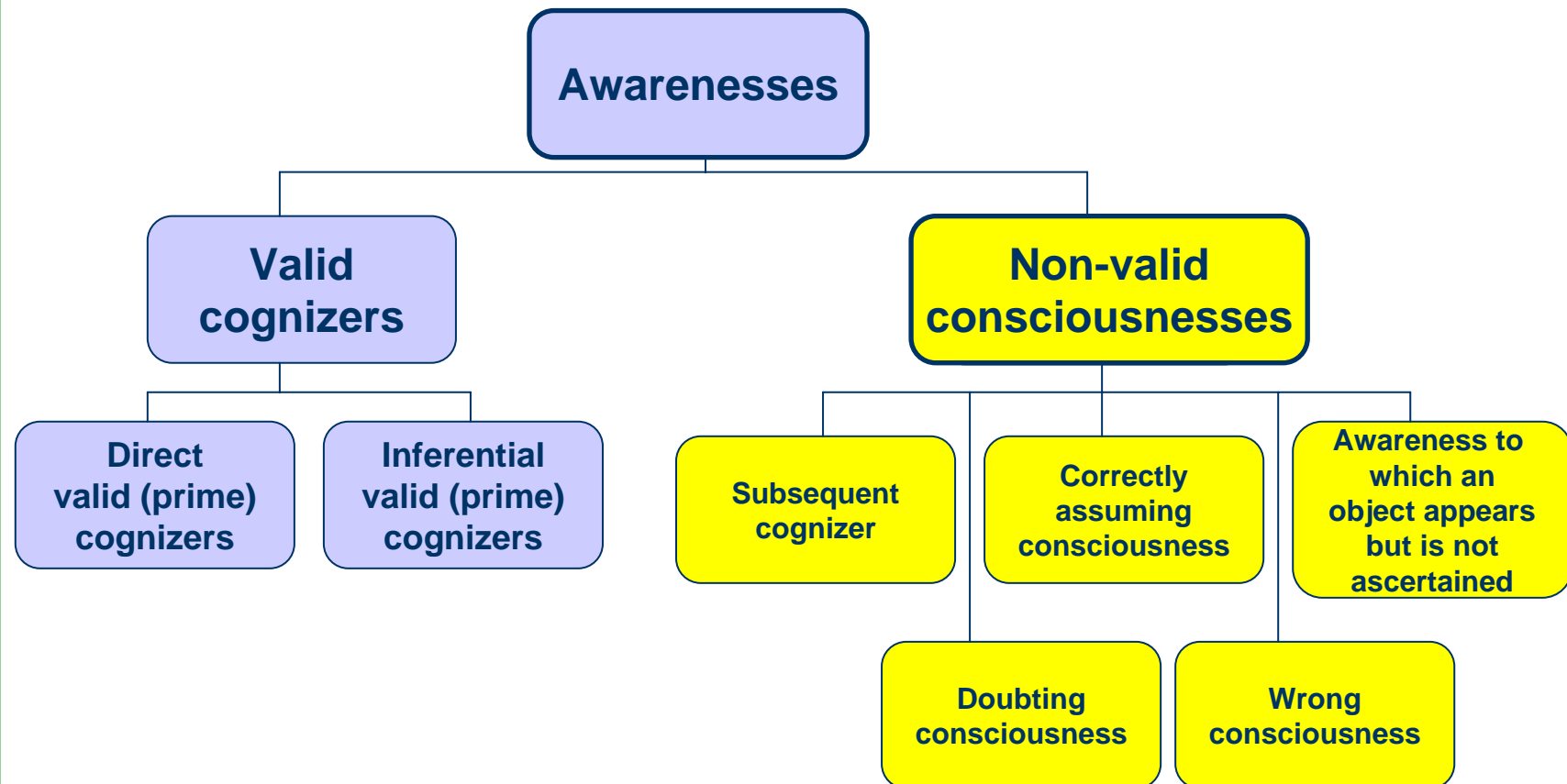
(6) Ancillary, the mode of asserting tenets

III. Expressive sounds

Two divisions of awareness



Non-valid consciousnesses



Non-valid consciousnesses

Definition of a non-valid consciousness: a knower that is not newly incontrovertible.

Five divisions:

1. Subsequent cognizers
2. Correctly assuming consciousnesses
3. Awareness to which an object appears but is not ascertained
4. Doubting consciousnesses
5. Wrong consciousnesses

Valid cognizers vs. non-valid consciousnesses

1. Direct perceiver
2. Inferential cognizer
3. **Subsequent cognizer**
4. **Correctly assuming consciousness**
5. **Awareness to which an object appears but is not ascertained**
6. **Doubting consciousness**
7. **Wrong consciousness**

Some are valid
cognizers

Non-valid
consciousnesses

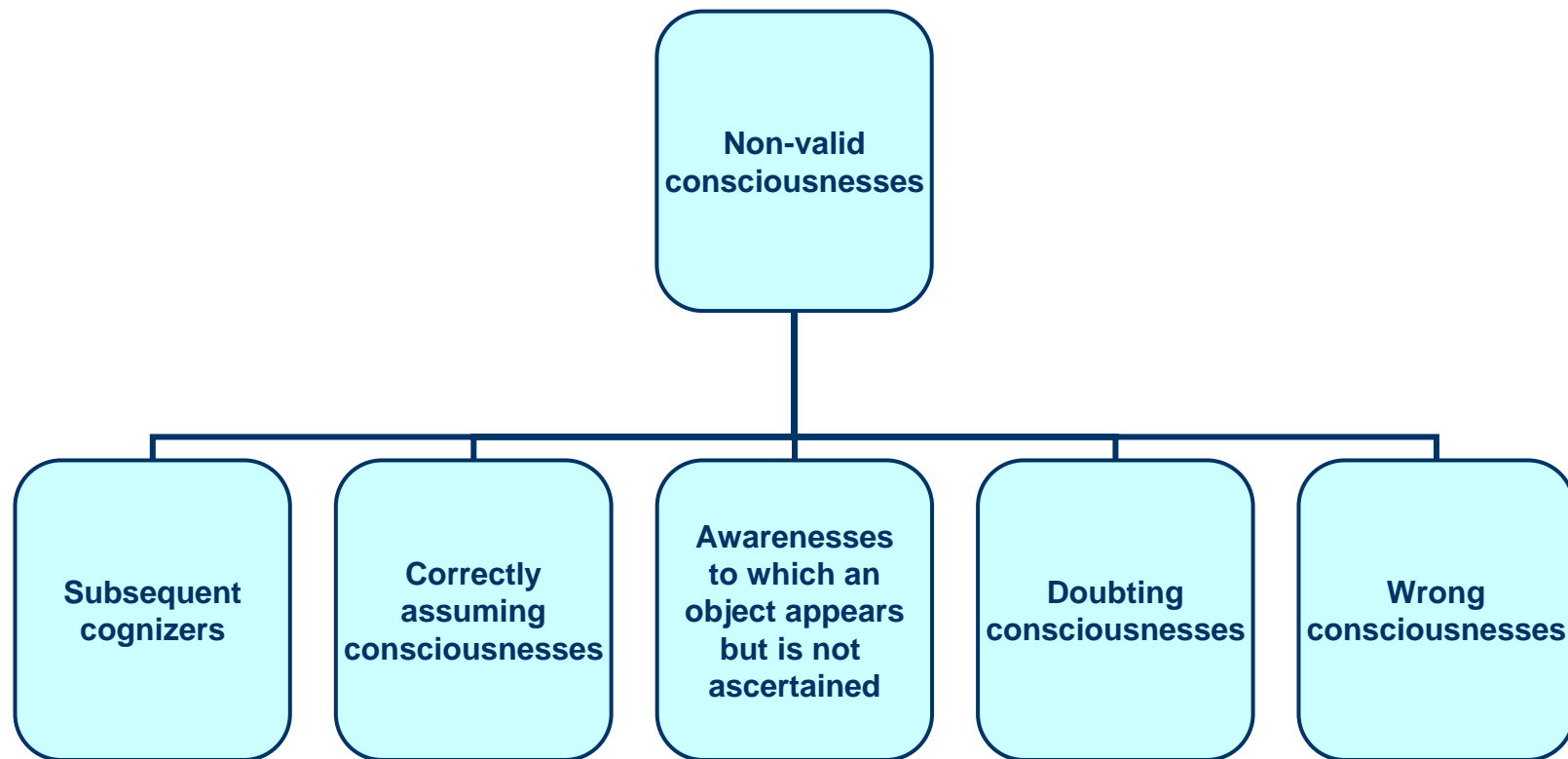
Which of these seven are new?

Which of these seven are incontrovertible?

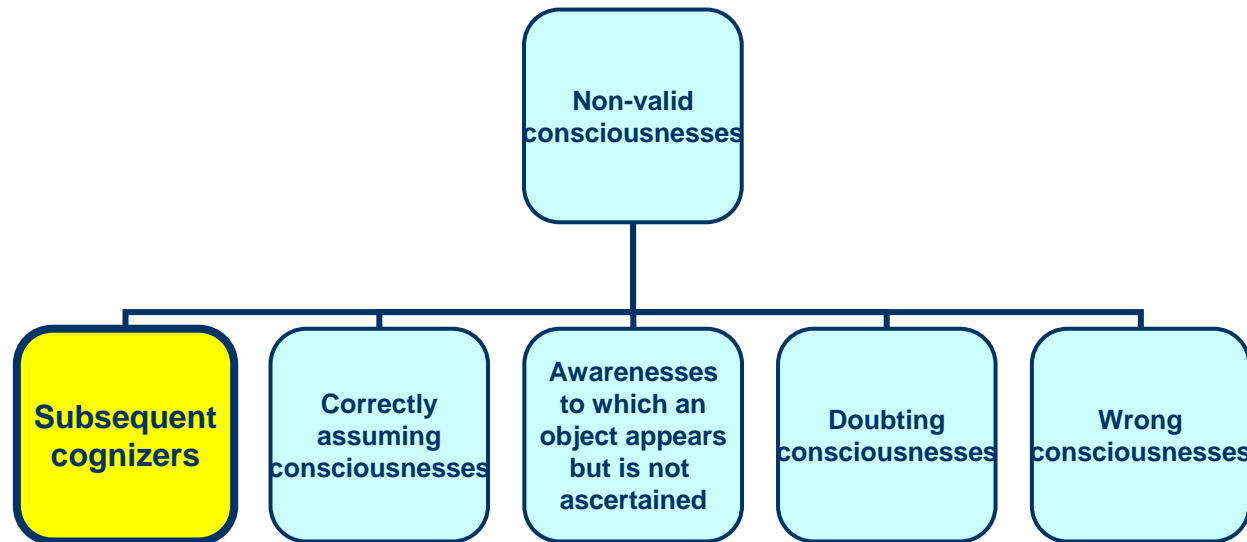
Comparison of phenomena – pervasions

- What is the pervasion between
 - direct perceiver and non-valid consciousness
 - inferential cognizer and non-valid consciousness

Non-valid consciousnesses



Subsequent cognizers

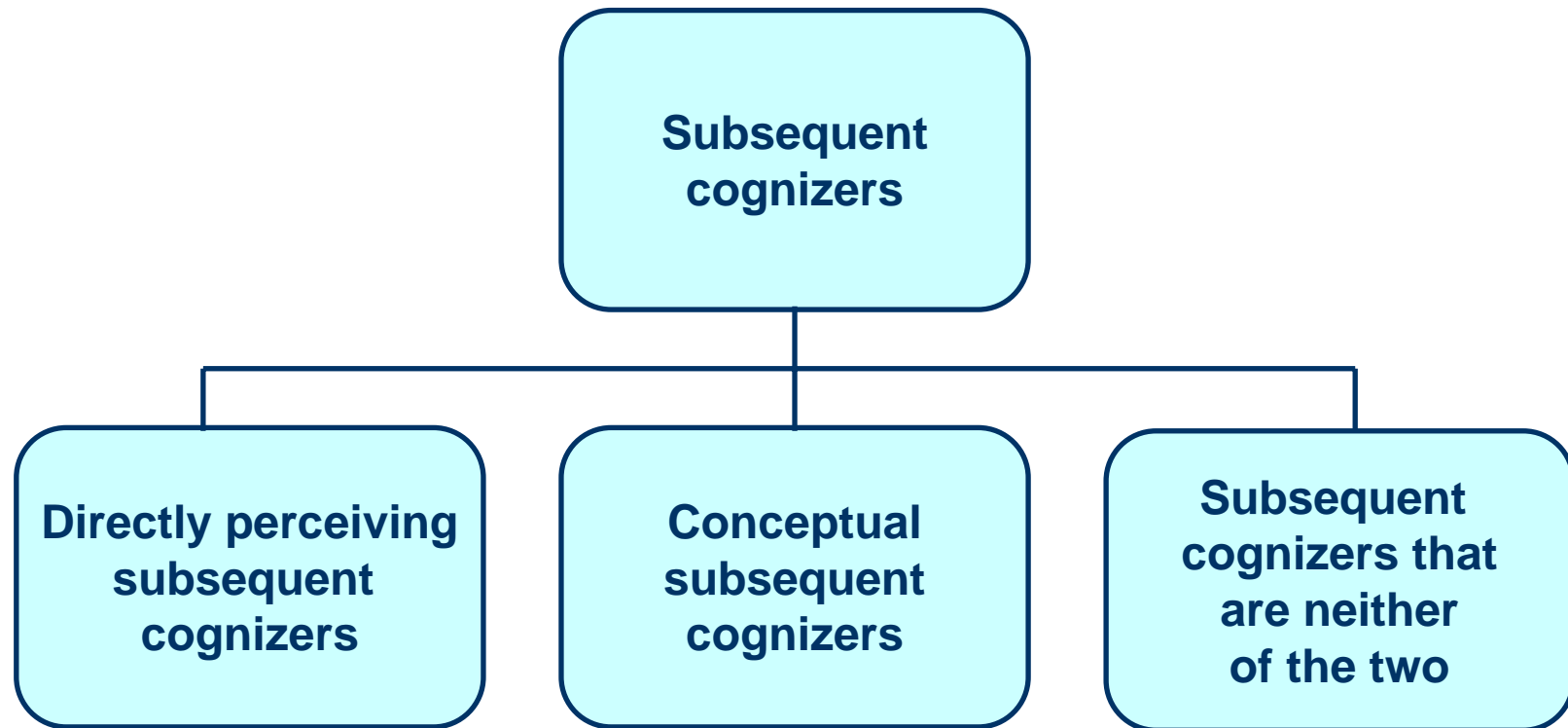


Definition of a subsequent cognizer: a knower that realizes what has already been realized.

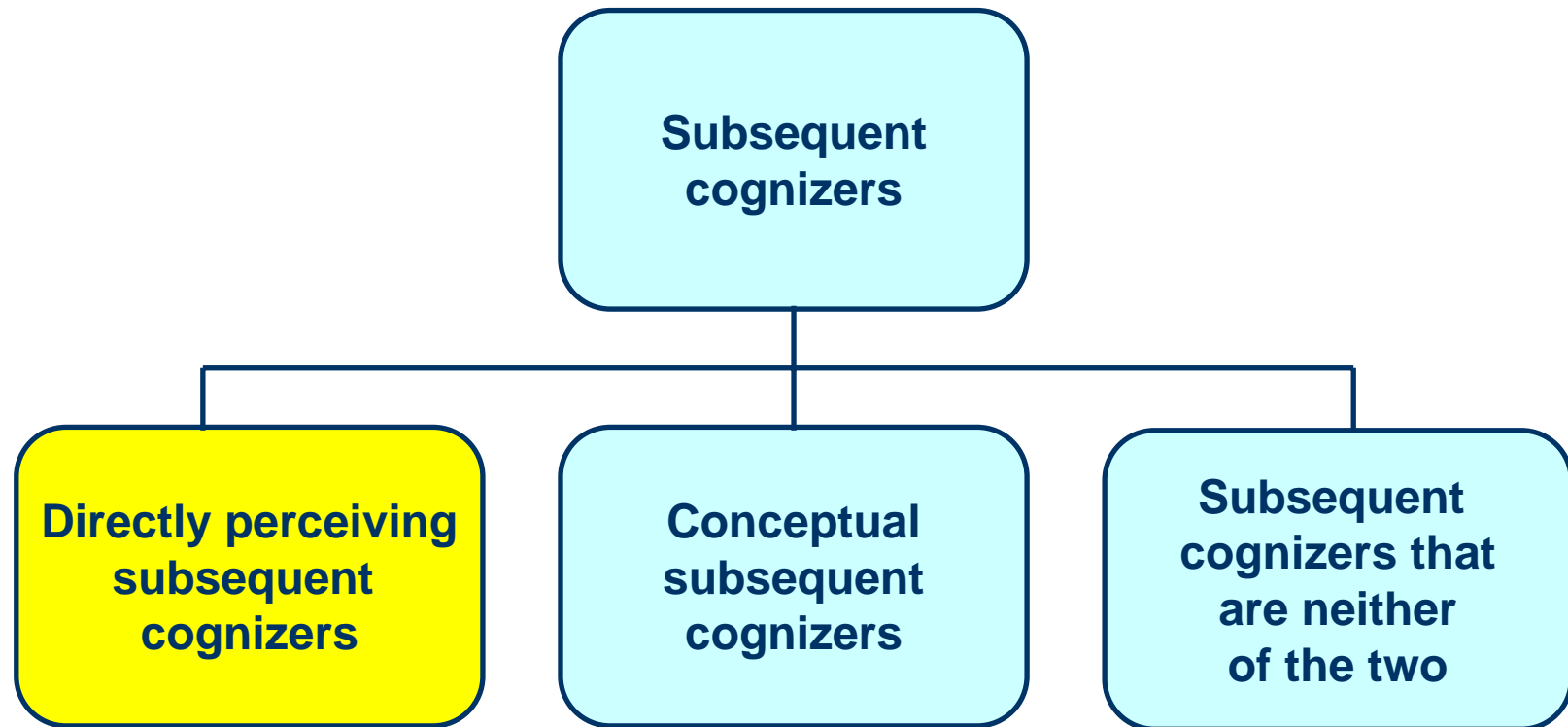
Subsequent cognizer

- induced by a valid cognizer
- realizes its object through the power of the valid cognizer
- similar to one car towing another car that has broken down

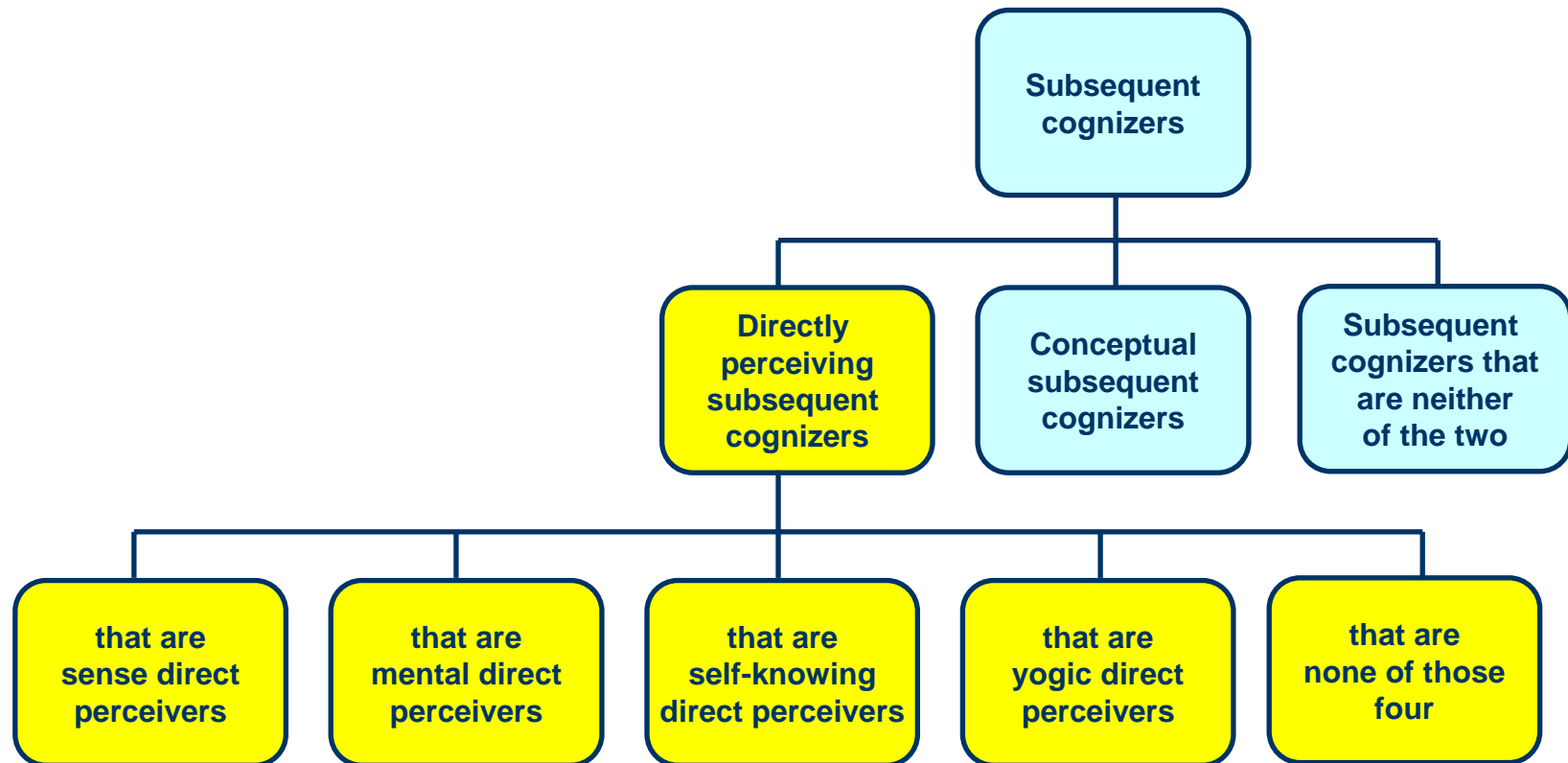
Subsequent cognizers – Three divisions



Directly perceiving subsequent cognizers



Directly perceiving subsequent cognizers – divisions

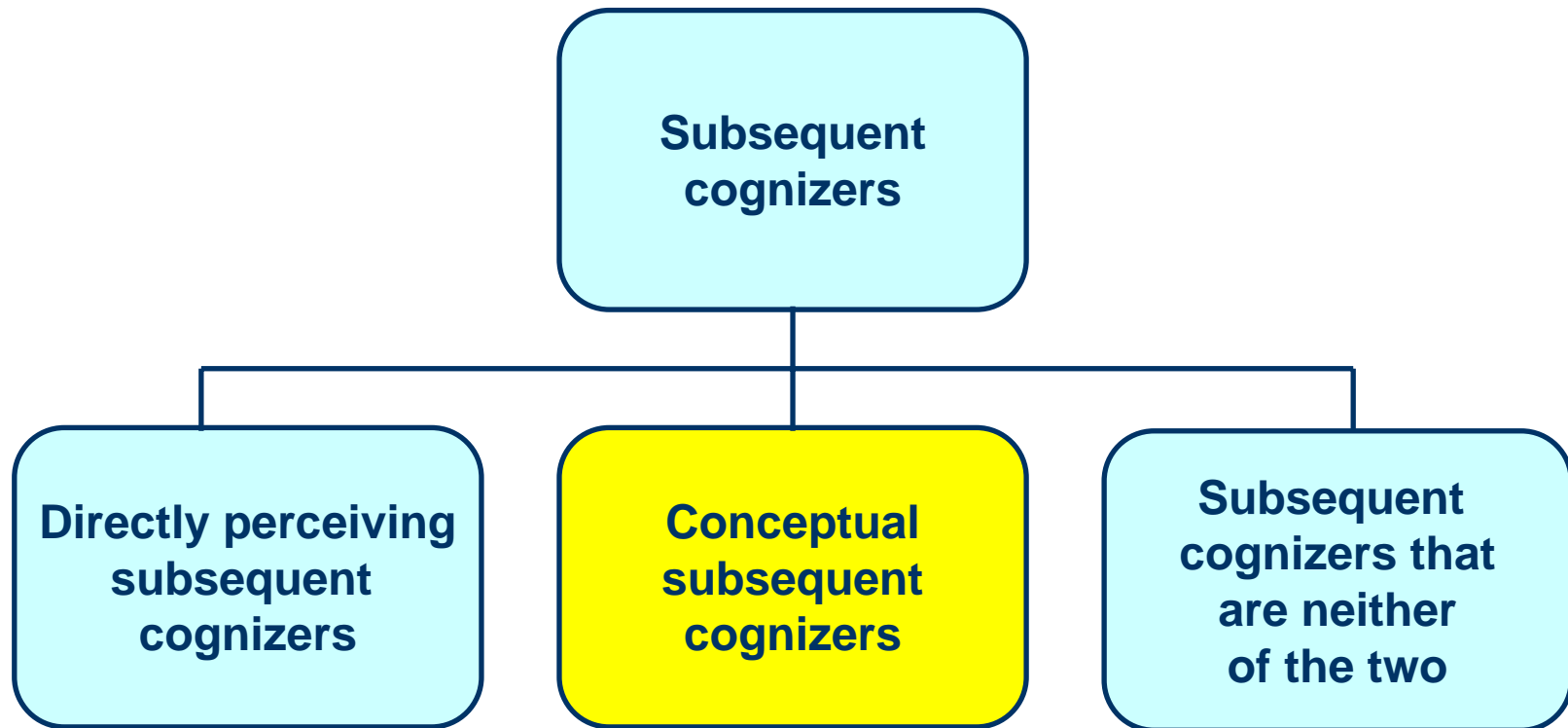


Directly perceiving subsequent cognizers – divisions

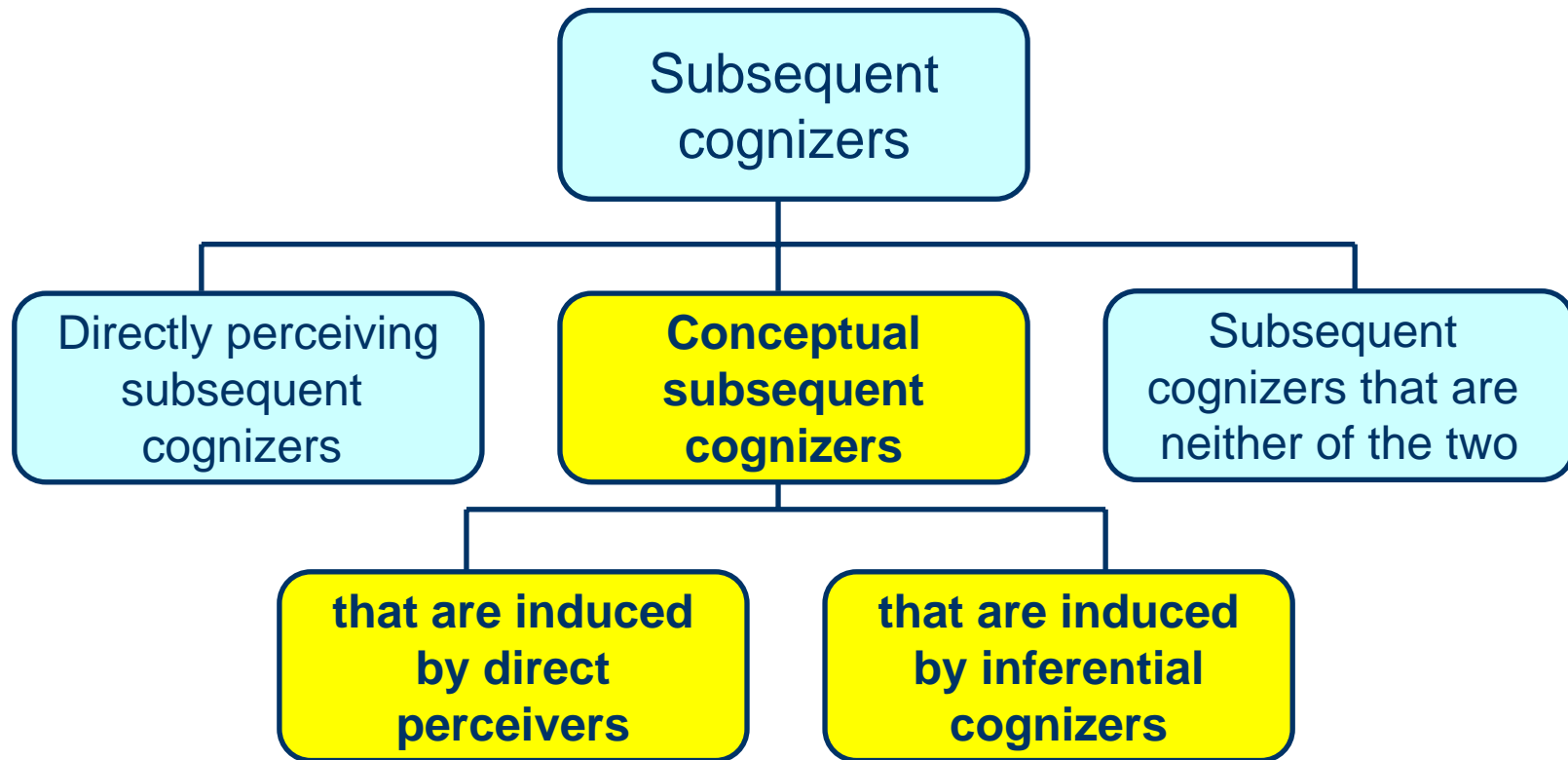
Directly perceiving subsequent cognizers:

1. that are sense direct perceivers
 - e.g., the second moment of a sense direct perceiver apprehending blue
2. that are mental direct perceivers
 - e.g., the second moment of a clairvoyance knowing another's mind
3. that are self-knowing direct perceivers
 - e.g., the second moment of a self-knowing direct perceiver experiencing an eye consciousness, etc.
4. that are yogic direct perceivers
 - e.g., the second moment of an uninterrupted path of a path of seeing
5. that are none of those four
 - e.g., the second moment of a direct perceiver

Conceptual subsequent cognizers



Conceptual subsequent cognizers – divisions



Conceptual subsequent cognizers – divisions

Conceptual subsequent cognizers:

1. that are induced by direct perceivers
 - *e.g., a factually concordant ascertaining consciousness ascertaining blue that is induced by a sense direct perceiver apprehending blue*
2. that are induced by inferential cognizers
 - *e.g., the second moment of an inferential cognizer realizing sound to be impermanent*

Subsequent cognizers

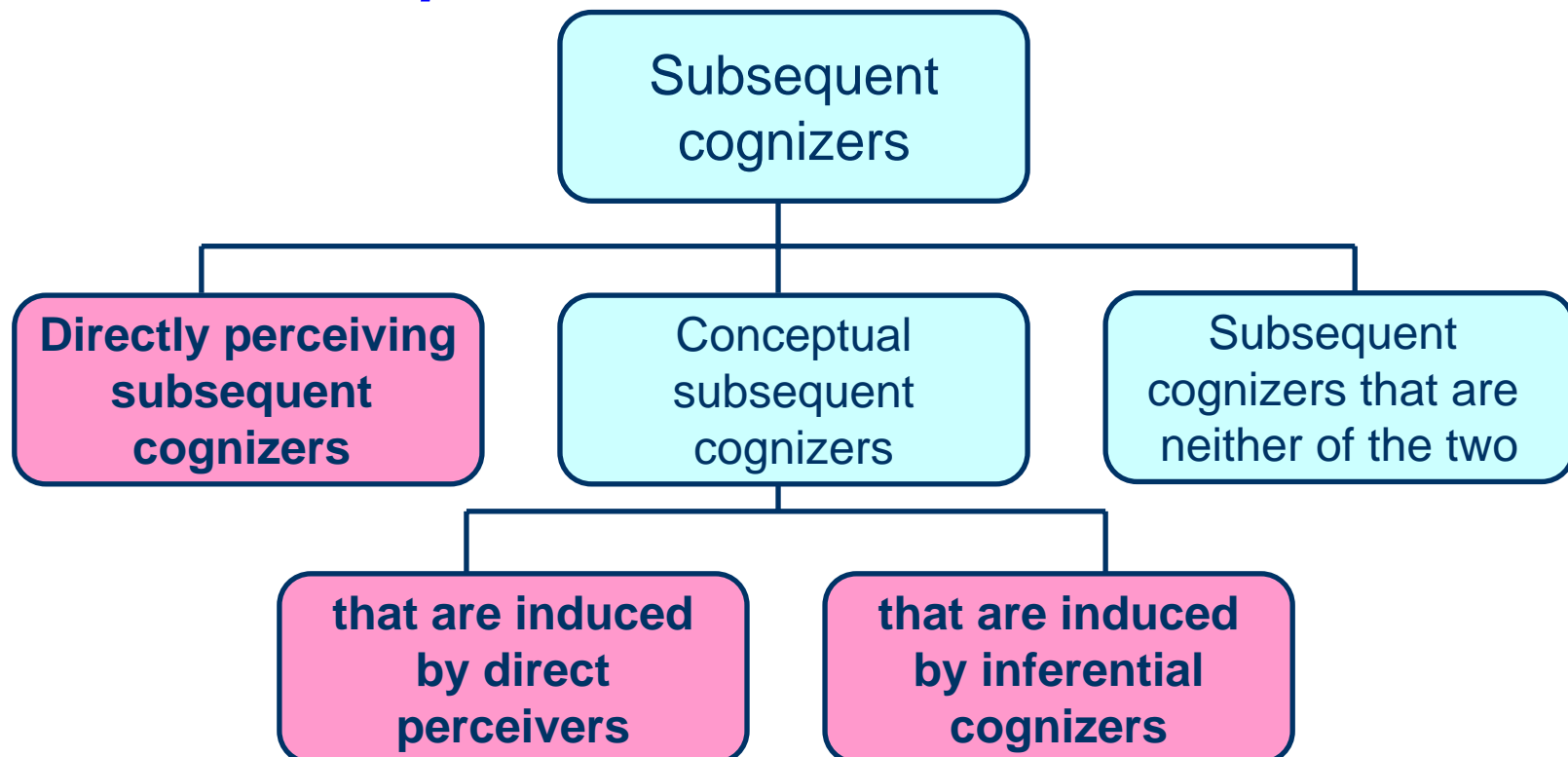
- Buddhas don't have subsequent cognizers

Subsequent cognizers in practice

- *need to familiarize ourselves with Dharma subjects again and again*
- *in order to maintain and increase all of our Dharma knowledge, experience and realizations.*

Subsequent cognizers – Exercise

Give an example of each:



Exercise

- Which of the following are subsequent cognizers?
 - 1st moment of eye consciousness apprehending red
 - 2nd moment of eye consciousness apprehending red
 - 1st moment of conceptual consciousness labeling red
 - 1st moment of remembering that sound is impermanent after having realized it inferentially
 - 1st moment of remembering that sound is impermanent after having a correct assumption about it.

End of Class Eight

Awarenesses and
Knowers



The image features a solid green background. On the left side, there is a large white semi-circle. To the right of this semi-circle, the text "Xtra slides" is written in a dark blue, bold, sans-serif font. Below the text, a dark blue horizontal bar with rounded ends extends from the green area towards the right edge of the image.

Xtra slides

Four reliances

- Rely not on the *teacher*, but on the *teaching*
- Rely not on the *words*, but on the *meaning*
- Rely not on the *interpretative meaning*, but on the *definitive meaning*
- Rely not on *consciousness*, but on *wisdom*

Valid (cognizers) that are persons, speech, and consciousnesses

When valid (cognizers) are terminologically divided, there are three:

1. valid (cognizers) that are persons
2. valid (cognizers) that are speech, and
3. valid (cognizers) that are consciousnesses*

**Only valid cognizers that are consciousnesses are actual valid cognizers.*

Valid (cognizers) that are persons, speech, and consciousnesses

When valid (cognizers) are terminologically divided, there are three:

1. **valid (cognizers) that are persons**
 - *e.g., the teacher Buddha*
2. **valid (cognizers) that are speech**
 - *e.g., the wheel of doctrine of the four noble truths*
3. **valid (cognizers) that are consciousnesses***
 - *e.g., a direct perceiver (direct valid cognizer) or an inferential cognizer*

**Only valid cognizers that are consciousnesses are actual valid cognizers.*

Awarenesses and Knowers *(Lorig)*

Class Nine

Overview of text

Part One: Objects (yul)

Part Two: Object-possessors / subjects (yul can)

I. Persons

II. Awarenesses

(1) Valid cognizers

(2) Non-valid consciousnesses

(3) Threefold division of awarenesses and knowers

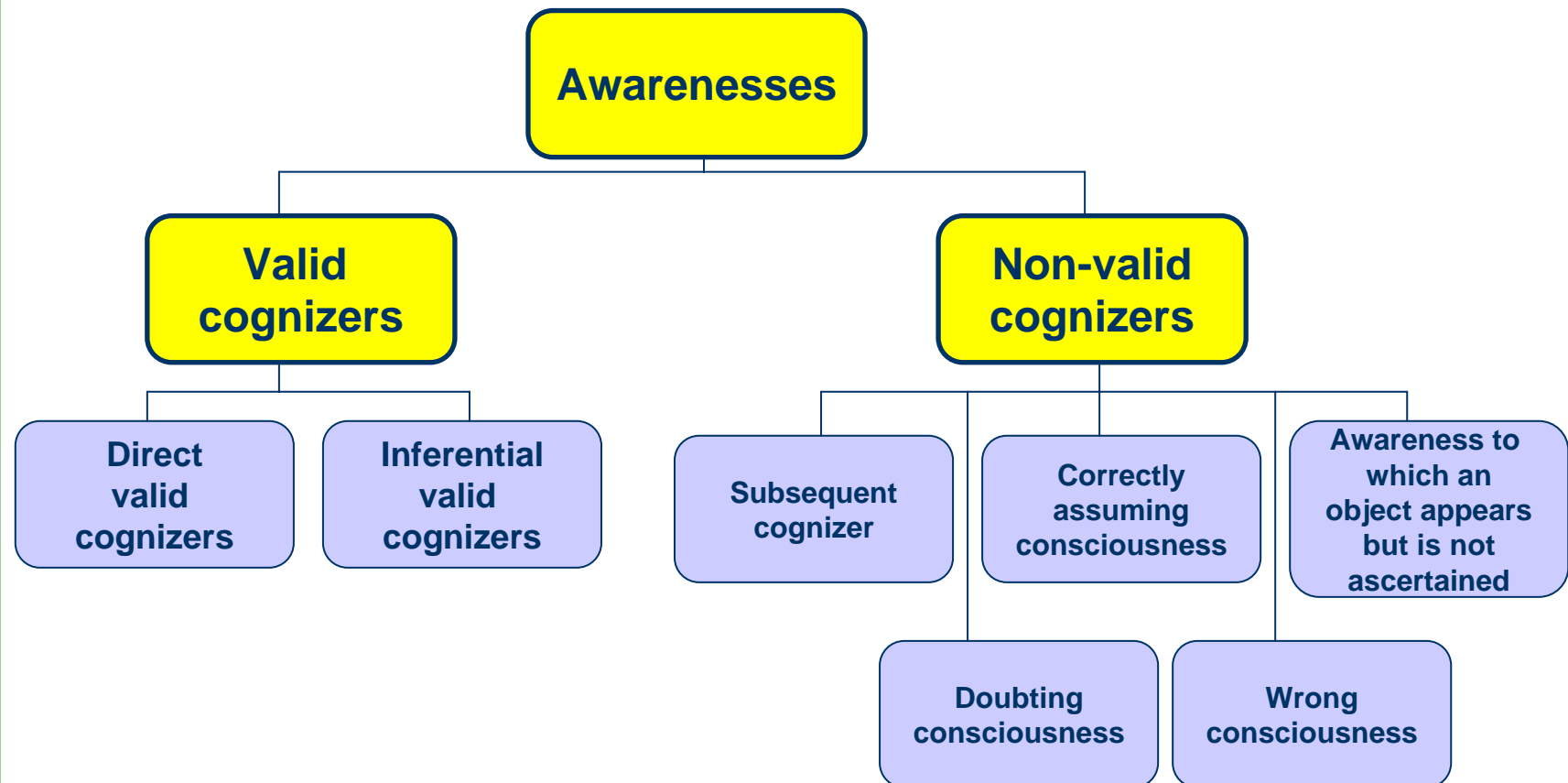
(4) Twofold division of awarenesses – *self-knowers and other-knowers*

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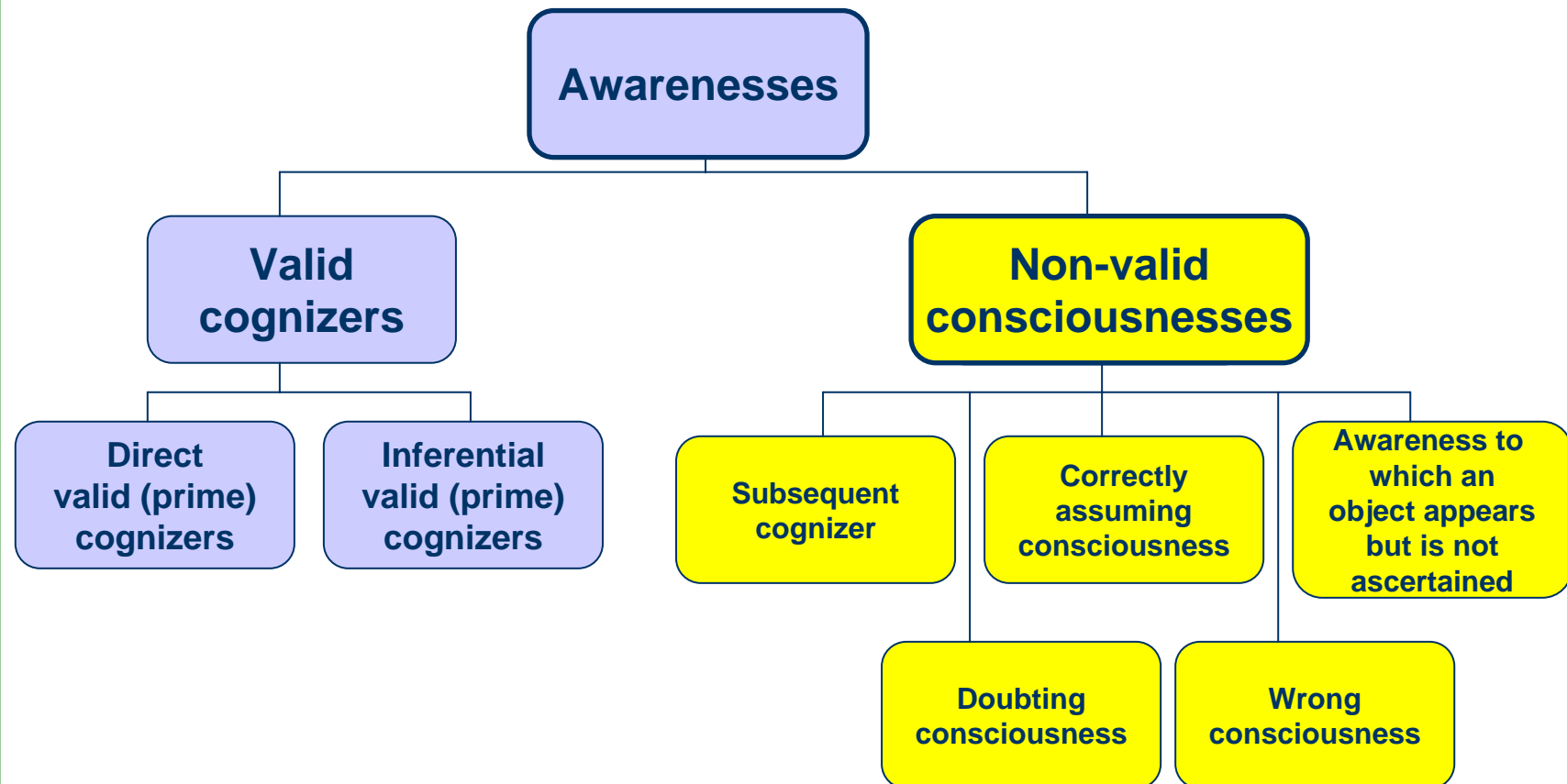
(6) Ancillary, the mode of asserting tenets

III. Expressive sounds

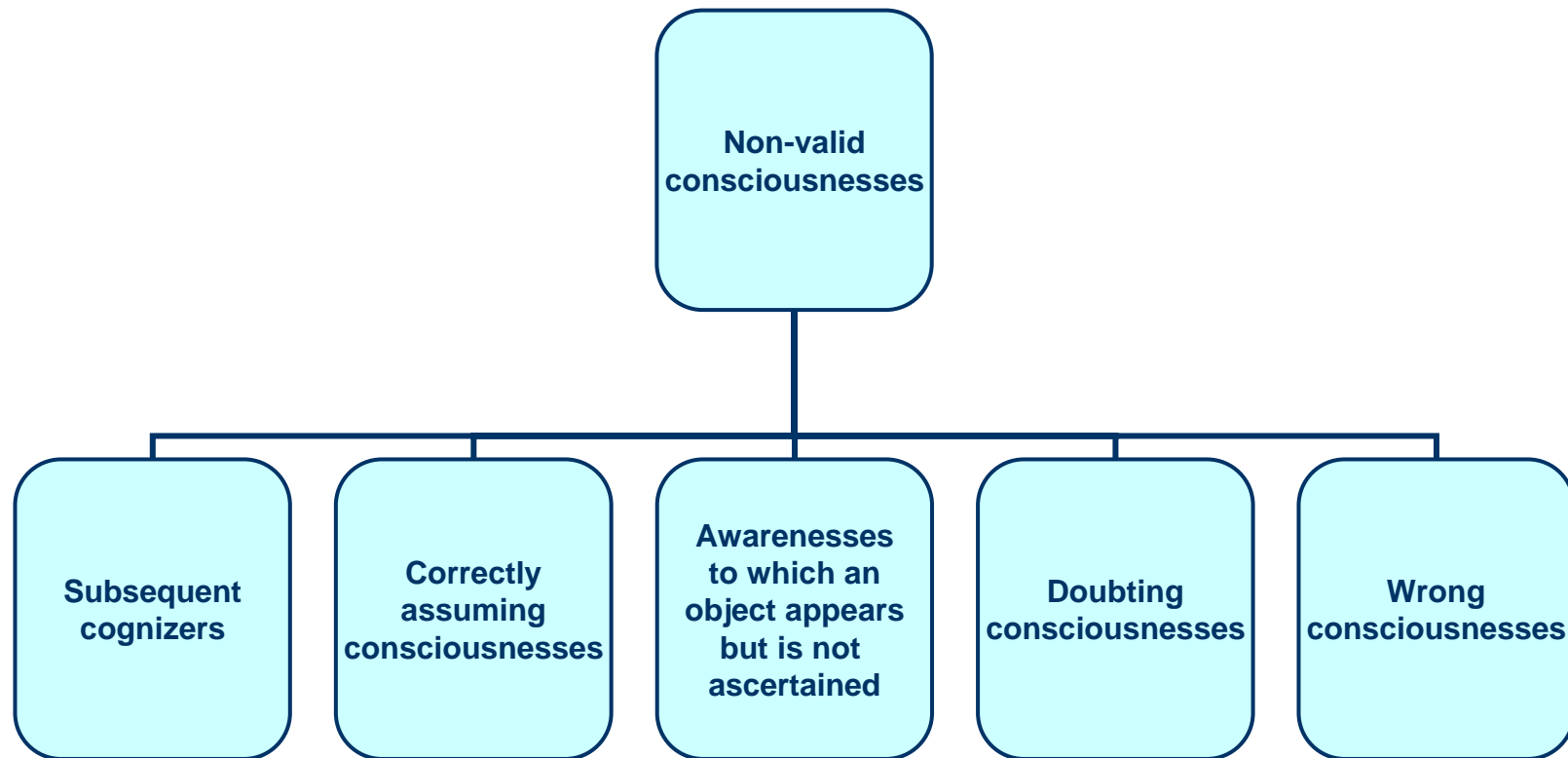
Two divisions of awareness



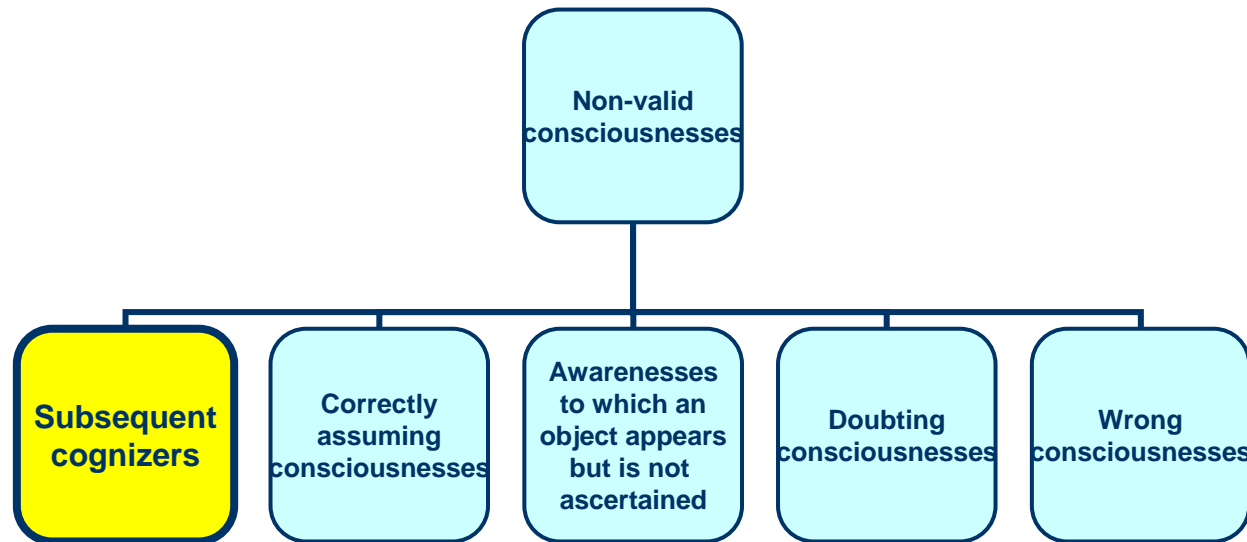
Non-valid consciousnesses



Non-valid consciousnesses



Subsequent cognizers

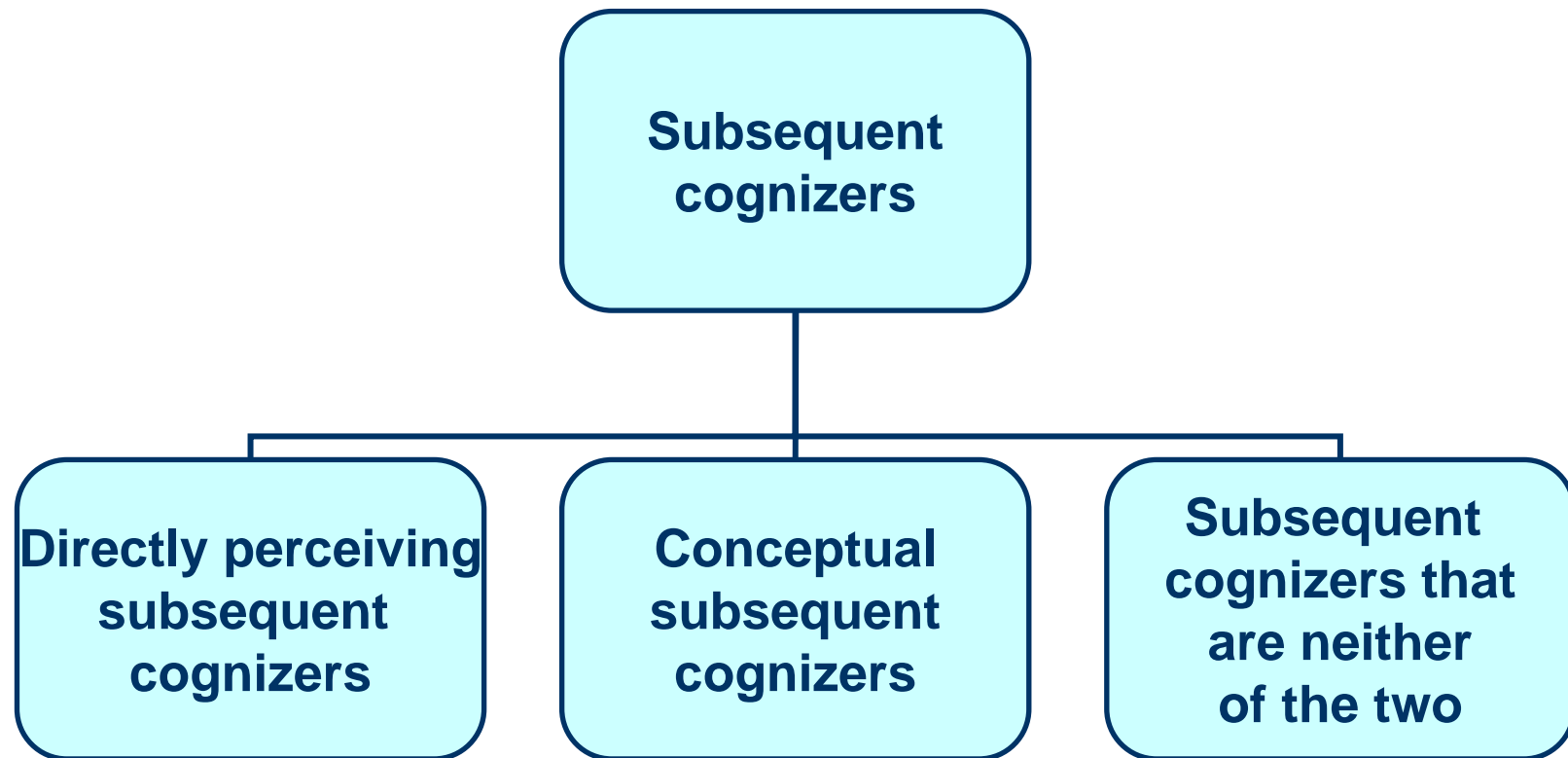


Definition of a subsequent cognizer: a knower that realizes what has already been realized.

Subsequent cognizer

- induced by a valid cognizer
- realizes its object through the power of the valid cognizer
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Subsequent cognizers – Three divisions



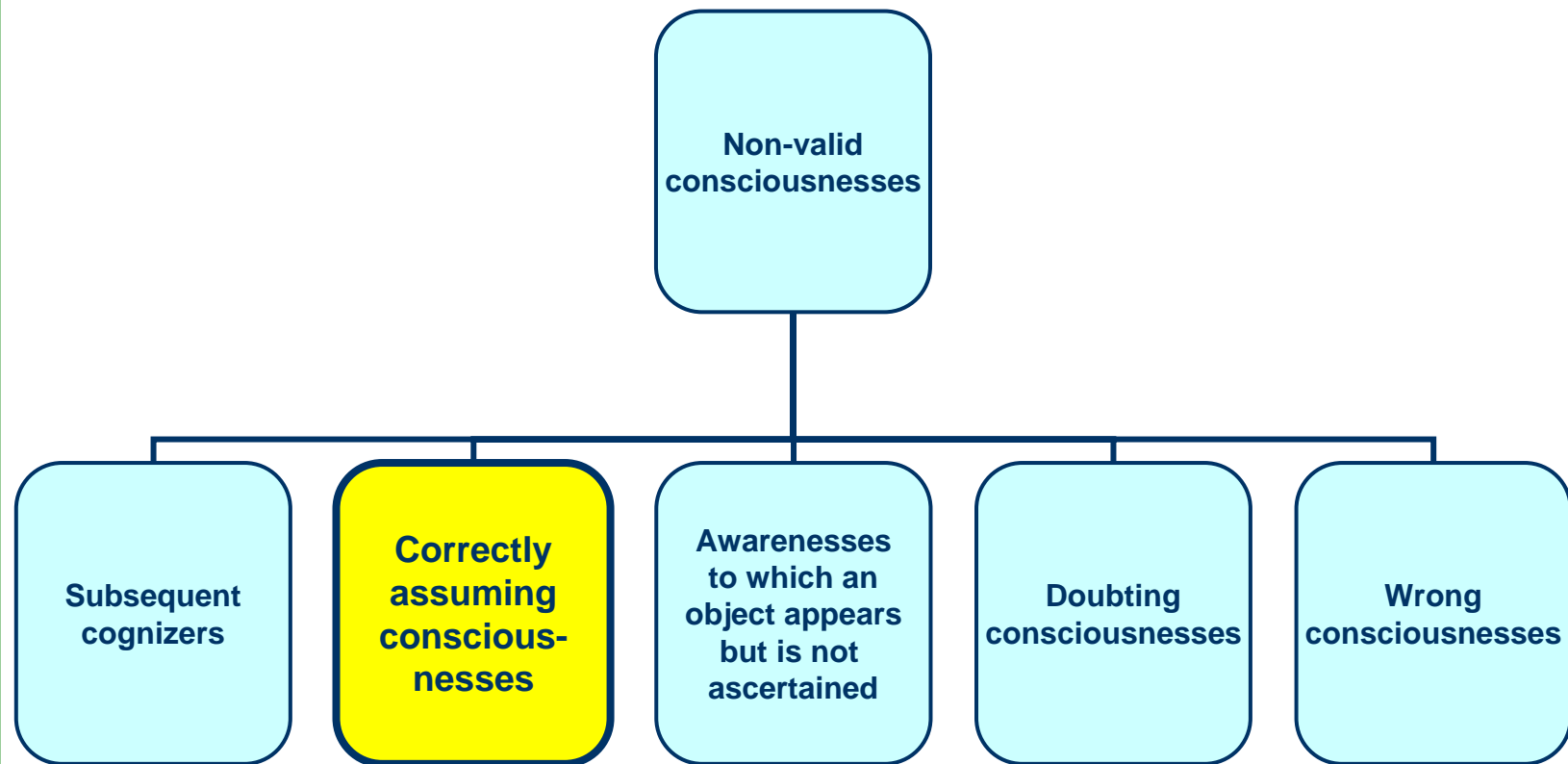
Subsequent cognizers in practice

- *need to familiarize ourselves with Dharma subjects again and again*
- *in order to maintain and increase all of our Dharma knowledge, experience and realizations.*

Review Homework 7B

A decorative graphic on the left side of the slide. It consists of a light green L-shaped bar that starts at the top left and extends down and to the right. A dark blue horizontal bar with rounded ends is positioned across the middle of the slide, overlapping the green bar.

Correctly assuming consciousnesses



Seven types of awareness

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. **Correctly assuming consciousness**
5. Awareness to which an object appears but is not ascertained
6. Doubting consciousness
7. Wrong consciousness

Correctly assuming consciousness

“A correctly assuming consciousness is, for example, the knowledge that arises when something is explained to you. At such a time, there is first generated an ear consciousness hearing what was said, and it then induced an awareness thinking, ‘It is such and such.’ That awareness – which is based only on a sound generality – is a correctly assuming consciousness.”

“For example, if someone is explaining to you a presentation of ‘Awareness and Knowledge’, and you think, ‘This is a direct perception, that is inference,’ and so forth, your understanding is correct assumption. Should you then think about it again and again and finally ascertain it decisively in dependence on a correct sign, that mind would be an inferential prime cognizer. However, states prior to that point as you are still thinking about it and seeking to increase your understanding are all correctly assuming consciousnesses.”

(Lati Rinbochay & Elizabeth Napper, *Mind in Tibetan Buddhism*)

Correctly assuming consciousness

- Definition of a correctly assuming consciousness: a factually concordant determinative knower that is controvertible with regard to determining its object. (Pur-bu-jok)
- Another definition of a correctly assuming consciousness: a knower that does not get at an object with respect to which superimpositions have been eliminated although it adheres one-pointedly to the phenomenon which is its principal object of engagement.* (Ge-shay Jam-bel-sam-pel)

*Source: Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*

Correctly assuming consciousness – Characteristics

- **Correct belief** – *“factually concordant”*
- **Decisive** – *“one-pointed”*
- **Controvertible** – *not a realization. Does not remove superimpositions.*
- **Conceptual** – *“determinative knower”*

Correctly assuming consciousness – Importance

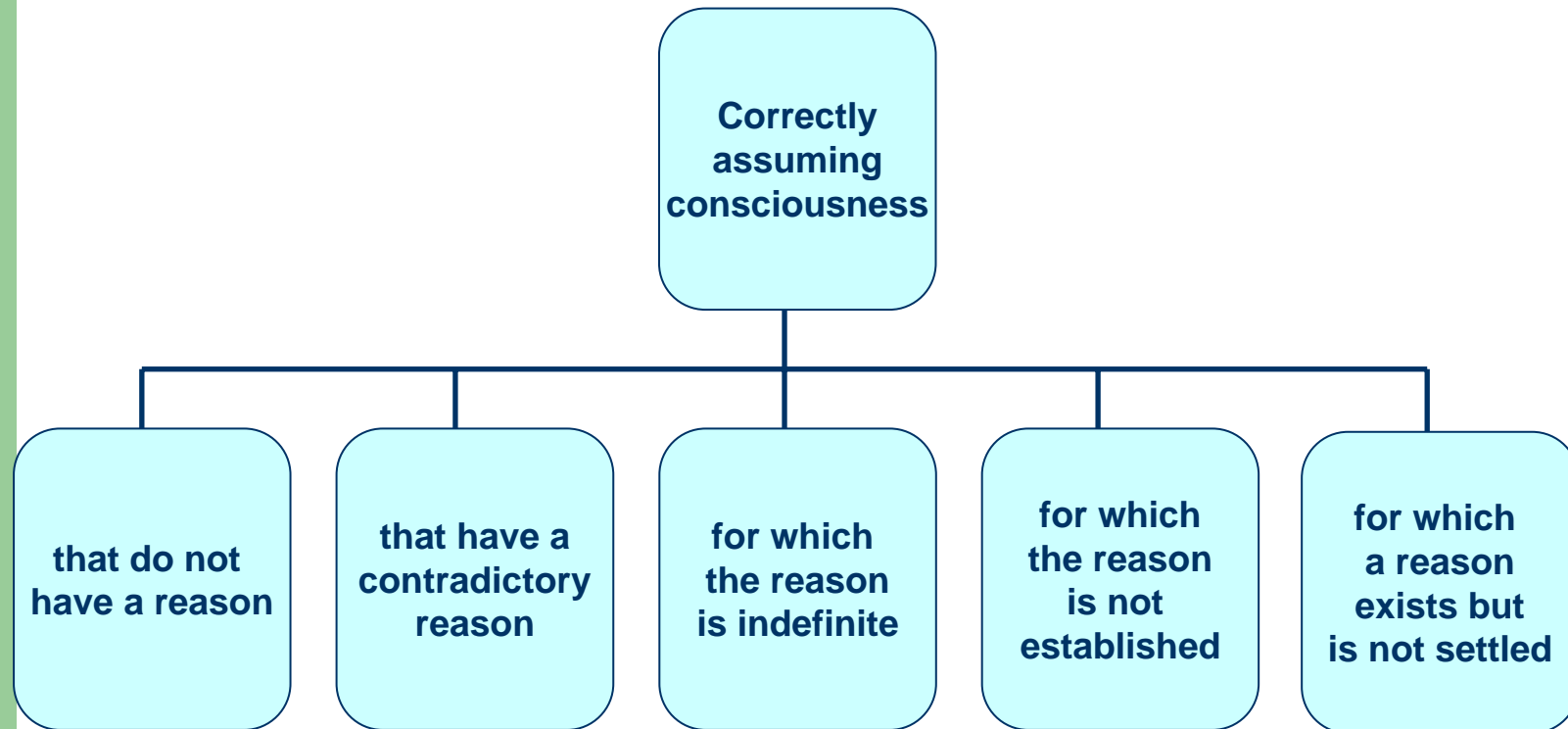
- “Correct belief (correctly assuming consciousness) is important because it gives us a firm ground upon which to establish a perfect reason (correct sign) for what we believe in and to then produce an inferential comprehension of it. It is the substantial cause for inference.... At present correct belief is, for many of us, the nature of our faith in the existence of past and future lives, liberation, omniscience and emptiness. So although it is a ‘fallible’ (controvertible) cognition, it is still a beneficial and wholesome state of mind that should be developed.”

— Geshe Rabten, *Mind and its Functions*

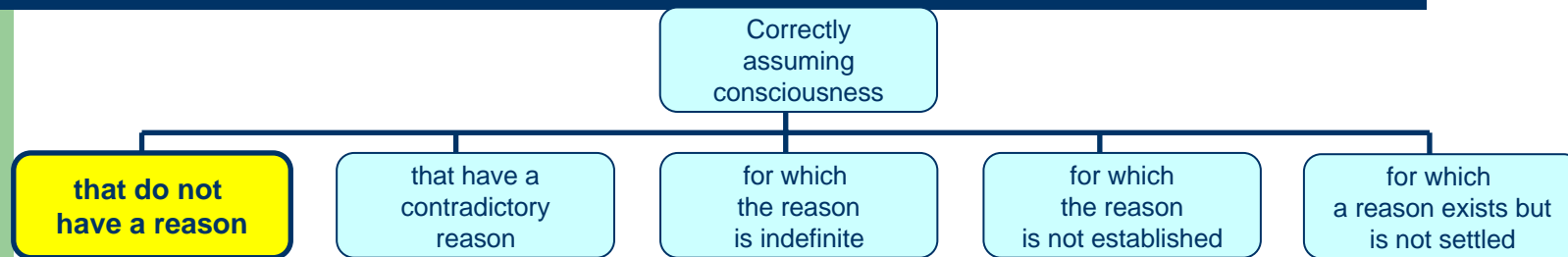
Correct assuming consciousnesses – Five divisions

1. correctly assuming consciousnesses *that do not have a reason*,
2. correctly assuming consciousnesses *that have a contradictory reason*,
3. correctly assuming consciousnesses *for which the reason is indefinite* [or lacks pervasion],
4. correctly assuming consciousnesses *for which the reason is not established*, and
5. correctly assuming consciousnesses *for which a reason exists but is not settled*.

Correct assuming consciousnesses – Five divisions



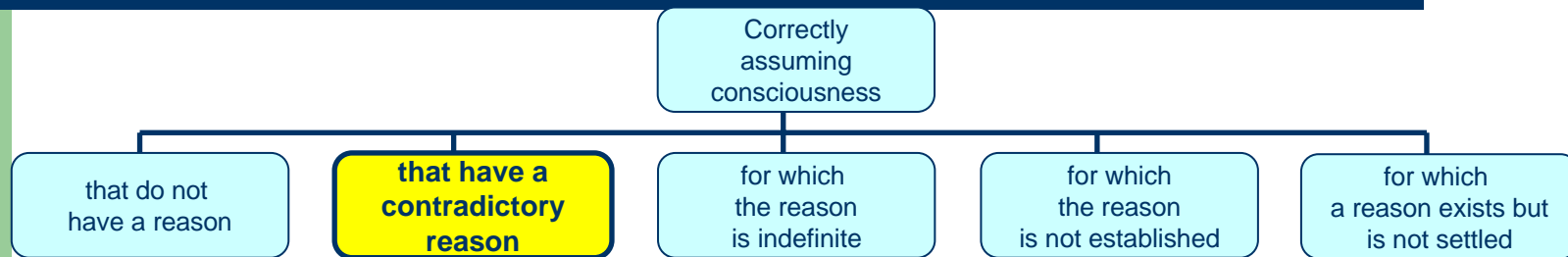
Correctly assuming consciousnesses – Examples



1. correctly assuming consciousnesses that do not have a reason

- *e.g., an awareness that apprehends sound to be impermanent in dependence upon the mere words, “Sound is impermanent.”*
- *This is a suitable example because the words, “Sound is impermanent,” express a thesis that sound is impermanent, but not a reason*

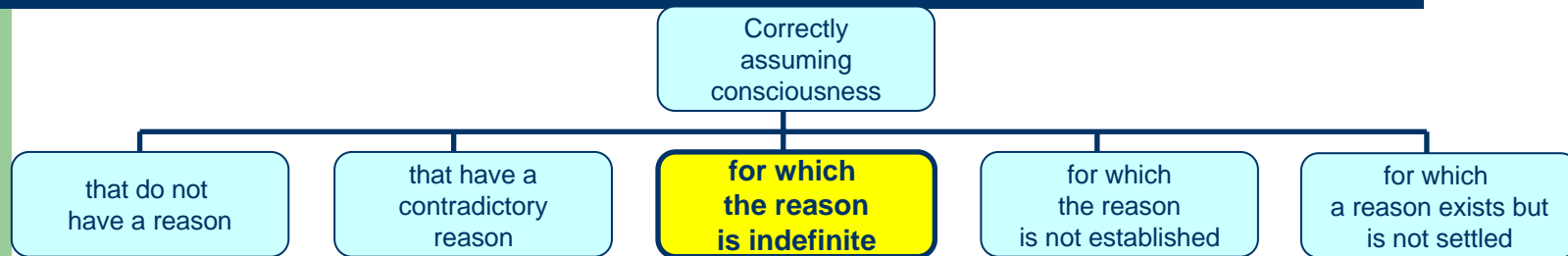
Correctly assuming consciousnesses – Examples



2. correctly assuming consciousnesses that have a contradictory reason

- *e.g., an awareness that apprehends sound to be impermanent from the sign of being empty of being able to perform a function.*
- *This is a suitable example because empty of being able to perform a function is contradictory with impermanence.*

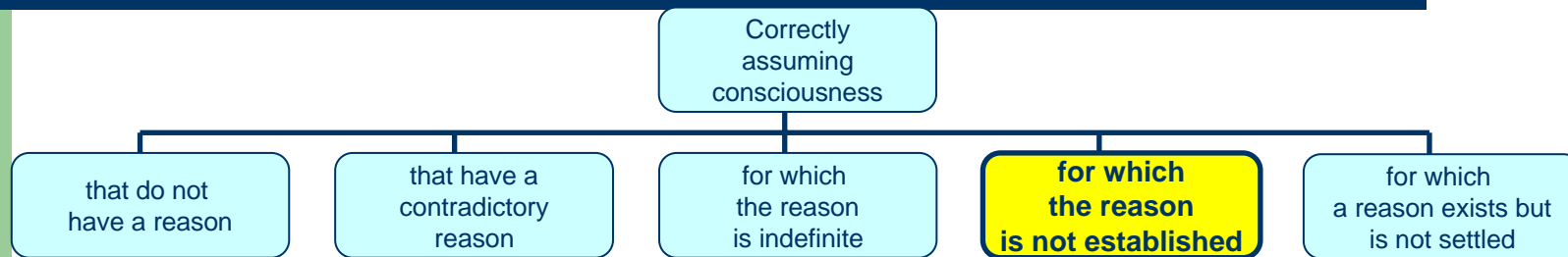
Correctly assuming consciousnesses – Examples



3. correctly assuming consciousnesses for which the reason is indefinite [or lacks pervasion]

- *e.g., an awareness that apprehends sound to be impermanent from the sign of being an object of comprehension.*
- *This is a suitable example because object of comprehension is a reason that is indefinite in the proof of that [i.e., whatever is an object of comprehension is not necessarily impermanent].*

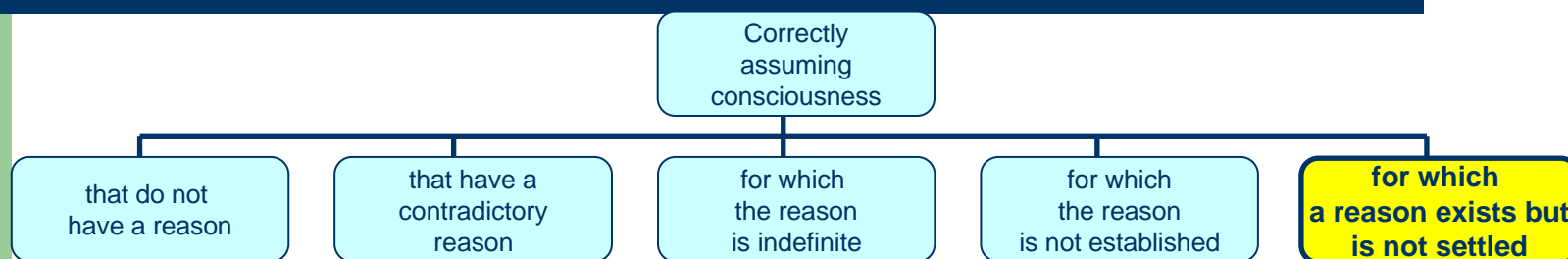
Correctly assuming consciousnesses – Examples



4. correctly assuming consciousnesses for which the reason is not established

- *e.g., an awareness that apprehends sound to be impermanent from the sign of being an object of apprehension by an eye consciousness.*
- *This is a suitable example because object of apprehension by an eye consciousness is a reason that is not established in the proof of that.*

Correctly assuming consciousnesses – Examples



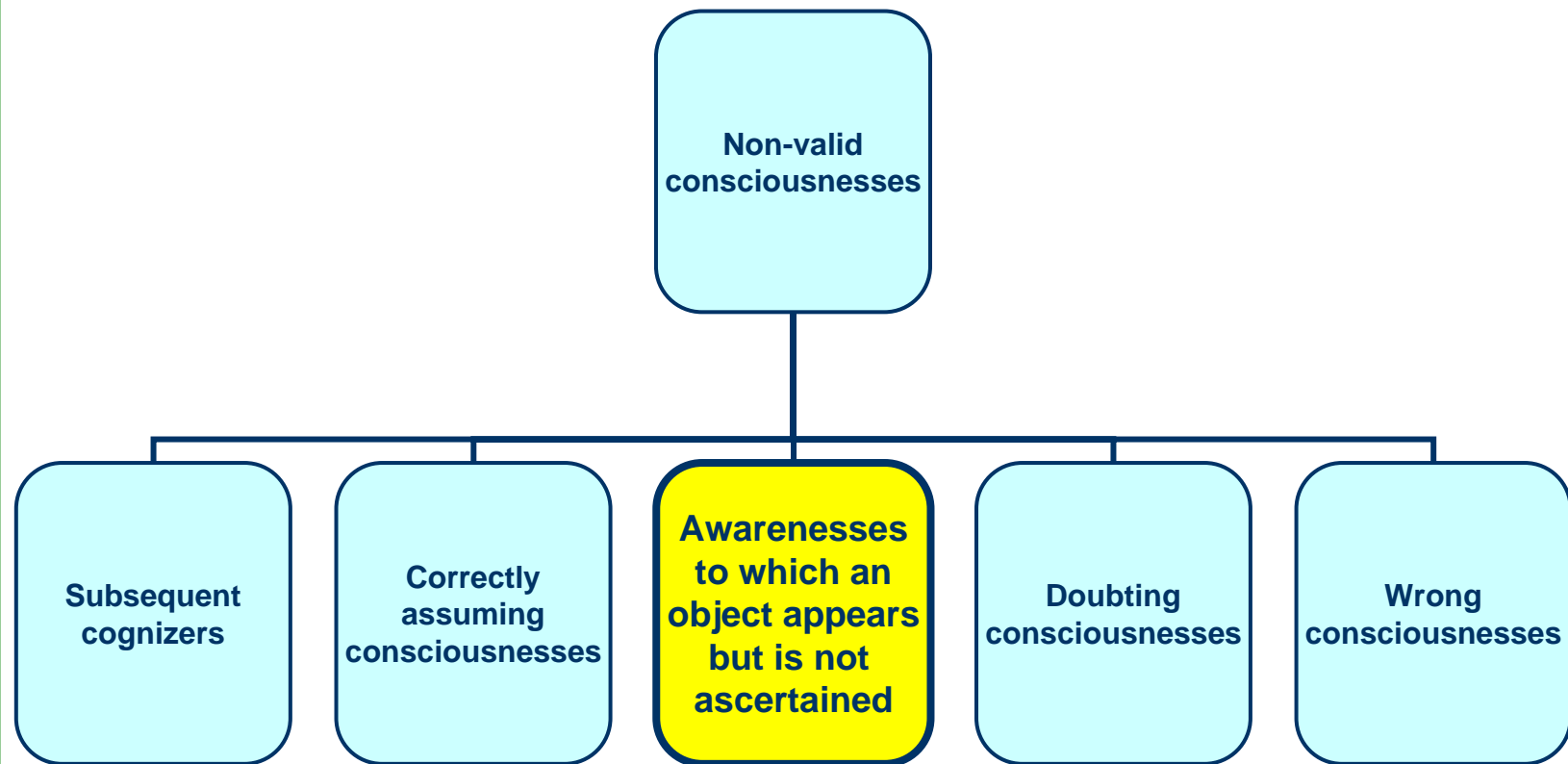
5. correctly assuming consciousnesses for which a reason exists but is not settled.

- *e.g., an awareness that apprehends sound to be impermanent from the sign of being a product, without its having been ascertained by valid cognition that sound is a product and whatever is a product must be impermanent.*
- *This is a suitable example because although product is a correct sign in the proof of sound as impermanent, that person has not settled it.*

Exercise

- Which of the five types of correctly assuming consciousness, if any, is each of the following:
 - Awareness that understands and believes a teaching on Awarenesses and Knowers after hearing the words but without a reason
 - Awareness that believes that past and future lives exist because the mind is beginningless
 - Awareness that believes the self is impermanent because it exists.
 - Awareness that believes that the self is impermanent because it is produced from causes and conditions but has not yet realized it incontrovertibly.
 - Awareness that wonders if the self is impermanent but thinks that is probably is.
 - Awareness that believes the self is impermanent because it is not produced by causes and conditions.
 - Awareness that believes that the self is permanent because it is produced by causes and conditions.

Awarenesses to which an object appears but is not ascertained



Seven types of awareness

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. **Awareness to which an object appears but is not ascertained**
6. Doubting consciousness
7. Wrong consciousness

Awarenesses to which an object appears but is not ascertained – Definition

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

Awarenesses to which an object appears but is not ascertained – Definition

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

“clear appearance” – refers to a non-conceptual consciousness

Awarenesses to which an object appears but is not ascertained – Definition

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

“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

Awarenesses to which an object appears but is not ascertained – Definition

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

“object of engagement” – the object that the mind actually engages. It is not sufficient to state “object” in this definition instead of “object of engagement” since the object of engagement needs to be a specifically characterized phenomenon, a functioning thing.

The three types of objects -- Review

<i>Object-possessor</i>	<i>Object of engagement</i>	<i>Appearing object</i>	<i>Determined object</i>
<i>Eye consciousness apprehending blue</i>	Blue	Blue	--- (none)
<i>Conception of pen</i>	Pen	Mental image of pen	Pen
<i>Eye consciousness apprehending one moon as two</i>	Two moons	Single moon	-- (none)
<i>Eye consciousness apprehending white snow mountains as blue</i>	Blue snow mountains	White snow mountains	-- (none)

Awarenesses to which an object appears but is not ascertained – Definition

- Definition of something's being an awareness to which an object appears without being ascertained is: a knower that is a common locus of:
 - having clear appearance of the specifically characterized phenomenon that is its object of engagement and
 - being *unable to induce ascertainment* with respect to the specifically characterized phenomenon that is its object of engagement.
- *“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.” (Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*)*

Awarenesses to which an object appears but is not ascertained – Characteristics

- *it is a consciousness – “knower”*
- *it is non-conceptual – “clear appearance”*
- *its object of engagement exists and is an impermanent phenomenon (“specifically characterized phenomenon”)*
- *it is unable later to induce an ascertaining (conceptual) consciousness which knows that one perceived the object.*

Awarenesses to which an object appears but is not ascertained – Illustrations

Illustrations of awarenesses to which an object appears without being ascertained, are, for example:

- a sense direct perceiver apprehending blue that induces the doubt that wonders, “Did I see blue or not?”
- mental direct perceivers in the continua of ordinary beings apprehending the five objects – forms, etc.
- self-knowers experiencing those mental direct perceivers.

Awarenesses to which an object appears but is not ascertained – **Relevance to practice**

- Cultivate these during meditation by focusing on the object of meditation and not on distracting objects.
- Good to practice these awarenesses to which an object appears but are not ascertained in relation to objects of strong afflictions.

Awarenesses to which an object appears but is not ascertained – Exercise

- Are these awarenesses conceptual or non-conceptual?
- In the example of a thought (conceptual) consciousness absorbed in a thought and the sounds of the teachings are not paid attention to, which is the awareness to which an object appears but is not ascertained?
 - the thought consciousness OR
 - the ear consciousness

Supporting readings

- Purbuchok's '*Explanation of the Presentation of Objects and Object-Possessors as well as Awarenesses and Knowers...*' pages 35-39.
- Geshe Rabten's '*The Mind and its Functions*' pages 74-79.
- Lati Rinbochay & Elizabeth Napper's '*Mind in Tibetan Buddhism*' pages 92-106.

Helpful exercises

- Review the slides at least once before the next class, ideally in the next 24 hours
- Do the homework & discuss the material with others
- Memorize definitions & divisions of the seven types of awareness
- Examine in one's own life how we have these seven types of awarenesses.

End of Class Nine

Awarenesses and
Knowers

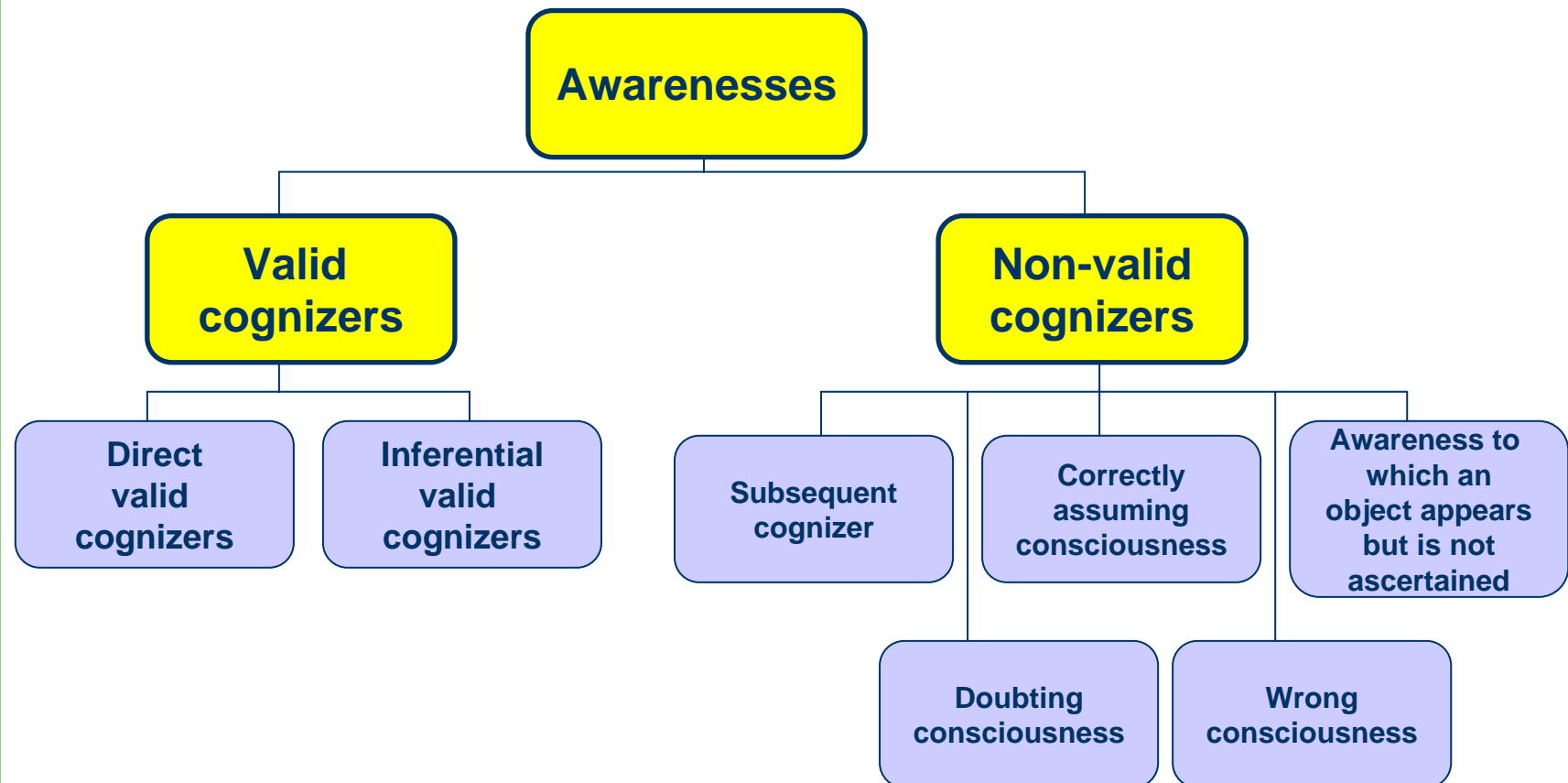


Awarenesses and Knowers (*Lorig*)

Class Ten



Two divisions of awareness



Overview of text

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II. Awarenesses

(1) Valid cognizers

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(3) Threefold division of awarenesses and knowers

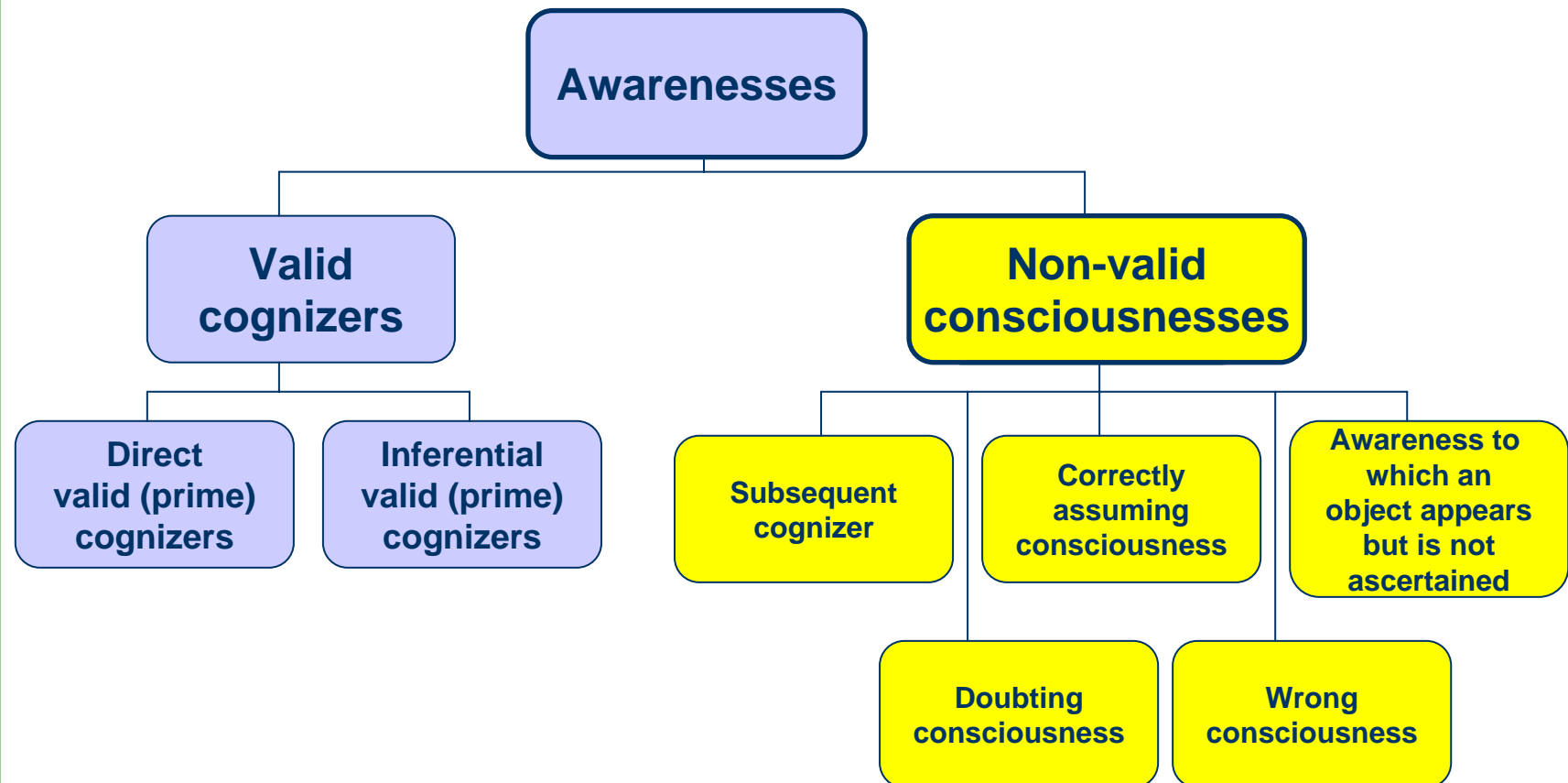
(4) Twofold division of awarenesses – *self-knowers and other-knowers*

(5) Another twofold division of awarenesses and knowers – *minds and mental factors*

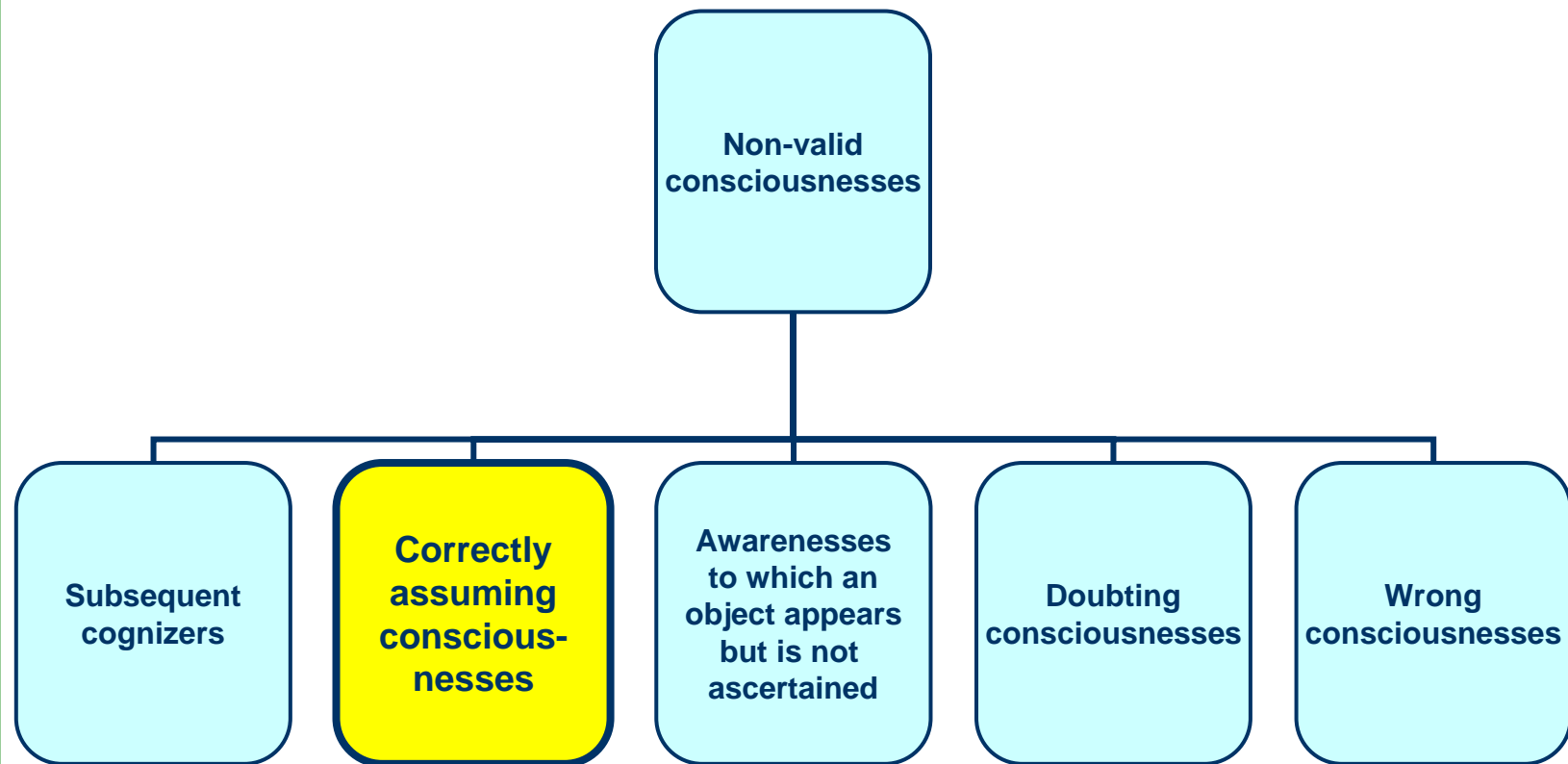
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III. Expressive sounds

Non-valid consciousnesses



Correctly assuming consciousnesses



Seven types of awareness

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Correctly assuming consciousness

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*Source: Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*

Correctly assuming consciousness – Characteristics

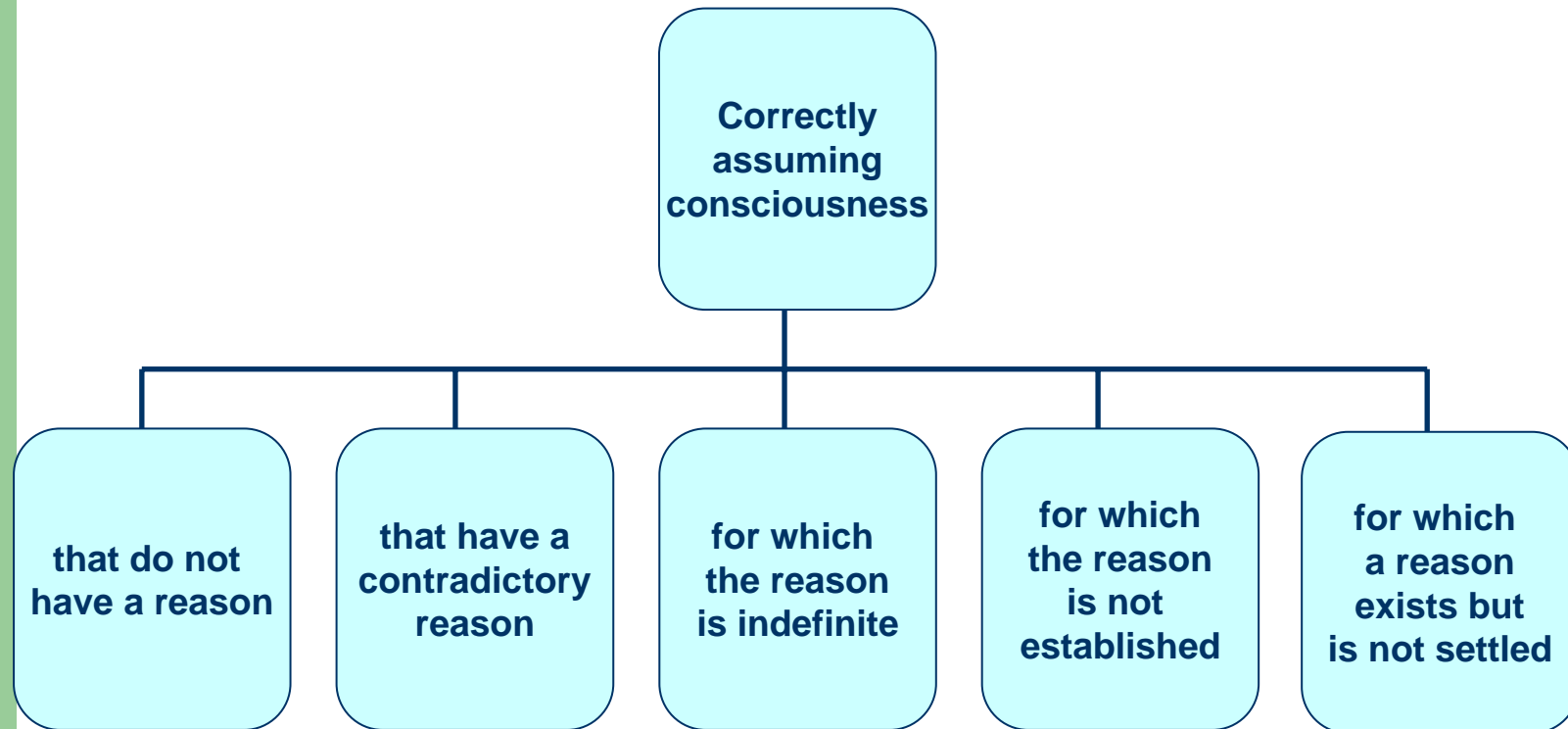
- **Correct belief** – *“factually concordant”*
- **Decisive** – *“one-pointed”*
- **Controvertible** – *not a realization. Does not remove superimpositions.*
- **Conceptual** – *“determinative knower”*

Correctly assuming consciousness – Importance

- “Correct belief (correctly assuming consciousness) is important because it gives us a firm ground upon which to establish a perfect reason (correct sign) for what we believe in and to then produce an inferential comprehension of it. It is the substantial cause for inference.... At present correct belief is, for many of us, the nature of our faith in the existence of past and future lives, liberation, omniscience and emptiness. So although it is a ‘fallible’ (controvertible) cognition, it is still a beneficial and wholesome state of mind that should be developed.”

— Geshe Rabten, *Mind and its Functions*

Correct assuming consciousnesses – Five divisions



Correctly assuming consciousnesses vs. inferential cognizers

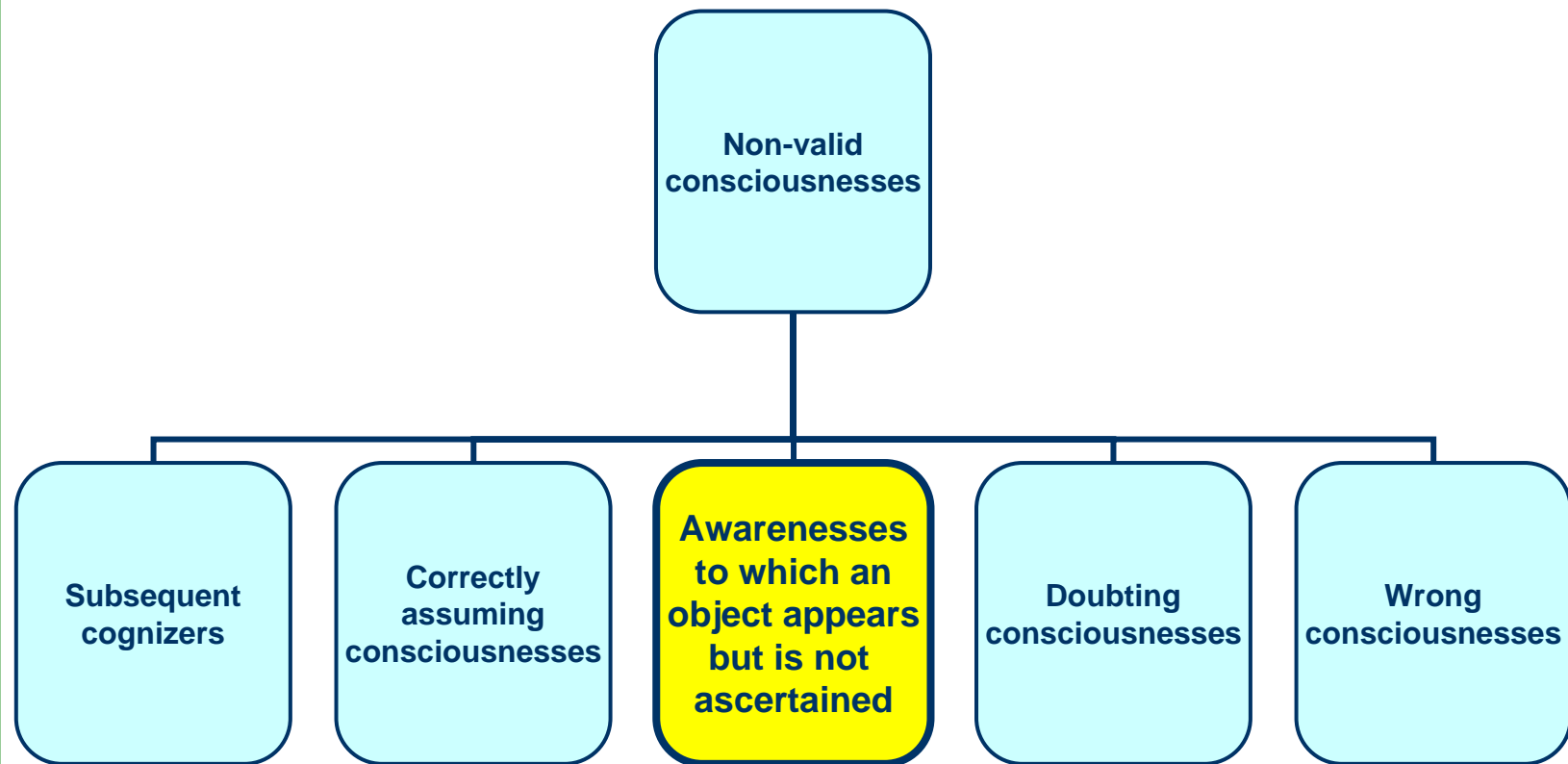
“(An inferential cognizer) is firm, stable; once something has been realized with inference, one will not change from what one has ascertained as long as it is remembered.”

“Correctly assuming consciousnesses, on the other hand, lack this stability. Being consciousnesses which are merely assertions, merely beliefs, they can easily change into doubt.... *Thus, correctly assuming consciousnesses lack the stability of inferential cognition, from which one cannot be swayed no matter what anyone might say.*”

Review Homework 8

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Awarenesses to which an object appears but is not ascertained



Seven types of awareness

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. **Awareness to which an object appears but is not ascertained**
6. Doubting consciousness
7. Wrong consciousness

Awarenesses to which an object appears but is not ascertained – Definition

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

Awarenesses to which an object appears but is not ascertained – Definition

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

“clear appearance” – refers to a non-conceptual consciousness

Awarenesses to which an object appears but is not ascertained – Definition

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

“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

Awarenesses to which an object appears but is not ascertained – Definition

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

“object of engagement” – the object that the mind actually engages. It is not sufficient to state “object” in this definition instead of “object of engagement” since the object of engagement needs to be a specifically characterized phenomenon, a functioning thing.

The three types of objects -- Review

<i>Object- possessor</i>	<i>Object of engagement</i>	<i>Appearing object</i>	<i>Determined object</i>
<i>Eye consciousness apprehending blue</i>	Blue	Blue	--- (none)
<i>Conception of pen</i>	Pen	Mental image of pen	Pen
<i>Eye consciousness apprehending one moon as two</i>	Two moons	Single moon	-- (none)
<i>Eye consciousness apprehending white snow mountains as blue</i>	Blue snow mountains	White snow mountains	-- (none)

Awarenesses to which an object appears but is not ascertained – Definition

- Definition of something's being an awareness to which an object appears without being ascertained is: a knower that is a common locus of:
 - having clear appearance of the specifically characterized phenomenon that is its object of engagement and
 - being *unable to induce ascertainment* with respect to the specifically characterized phenomenon that is its object of engagement.
- *“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.” (Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*)*

Awarenesses to which an object appears but is not ascertained – Characteristics

- *it is a consciousness – “knower”*
- *it is non-conceptual – “clear appearance”*
- *its object of engagement exists and is an impermanent phenomenon (“specifically characterized phenomenon”)*
- *it is unable later to induce an ascertaining (conceptual) consciousness which knows that one perceived the object.*

Awarenesses to which an object appears but is not ascertained – Illustrations

Illustrations of awarenesses to which an object appears without being ascertained, are, for example:

- a sense direct perceiver apprehending blue that induces the doubt that wonders, “Did I see blue or not?”
- mental direct perceivers in the continua of ordinary beings apprehending the five objects – forms, etc.
- self-knowers experiencing those mental direct perceivers.

Awarenesses to which an object appears but is not ascertained – **Relevance to practice**

- Cultivate these during meditation by focusing on the object of meditation and not on distracting objects.
- Good to practice these awarenesses to which an object appears but are not ascertained in relation to objects of strong afflictions.

Awarenesses to which an object appears but is not ascertained – Exercise

- Are these awarenesses conceptual or non-conceptual?
- In the example of a thought (conceptual) consciousness absorbed in a thought and the sounds of the teachings are not paid attention to, which is the awareness to which an object appears but is not ascertained?
 - the thought consciousness OR
 - the ear consciousness

Supporting readings

- Purbuchok's '*Explanation of the Presentation of Objects and Object-Possessors as well as Awarenesses and Knowers...*' pages 38-39.
- Geshe Rabten's '*The Mind and its Functions*' pages 77-79.
- Lati Rinbochay & Elizabeth Napper's '*Mind in Tibetan Buddhism*' pages 99-106.

Helpful exercises

- Review the slides at least once before the next class, ideally in the next 24 hours
- Do the homework & discuss the material with others
- Memorize definitions & divisions of the seven types of awareness
- Examine in one's own life how we have these seven types of awarenesses.

End of Class Ten

Awarenesses and
Knowers



Awarenesses and Knowers (*Lorig*)

Class Eleven

Overview of text

Part One: Objects (yul)

Part Two: Object-possessors / subjects (*yul can*)

I. Persons

II. Awarenesses

(1) Valid cognizers

(2) Non-valid consciousnesses

(3) Threefold division of awarenesses and knowers

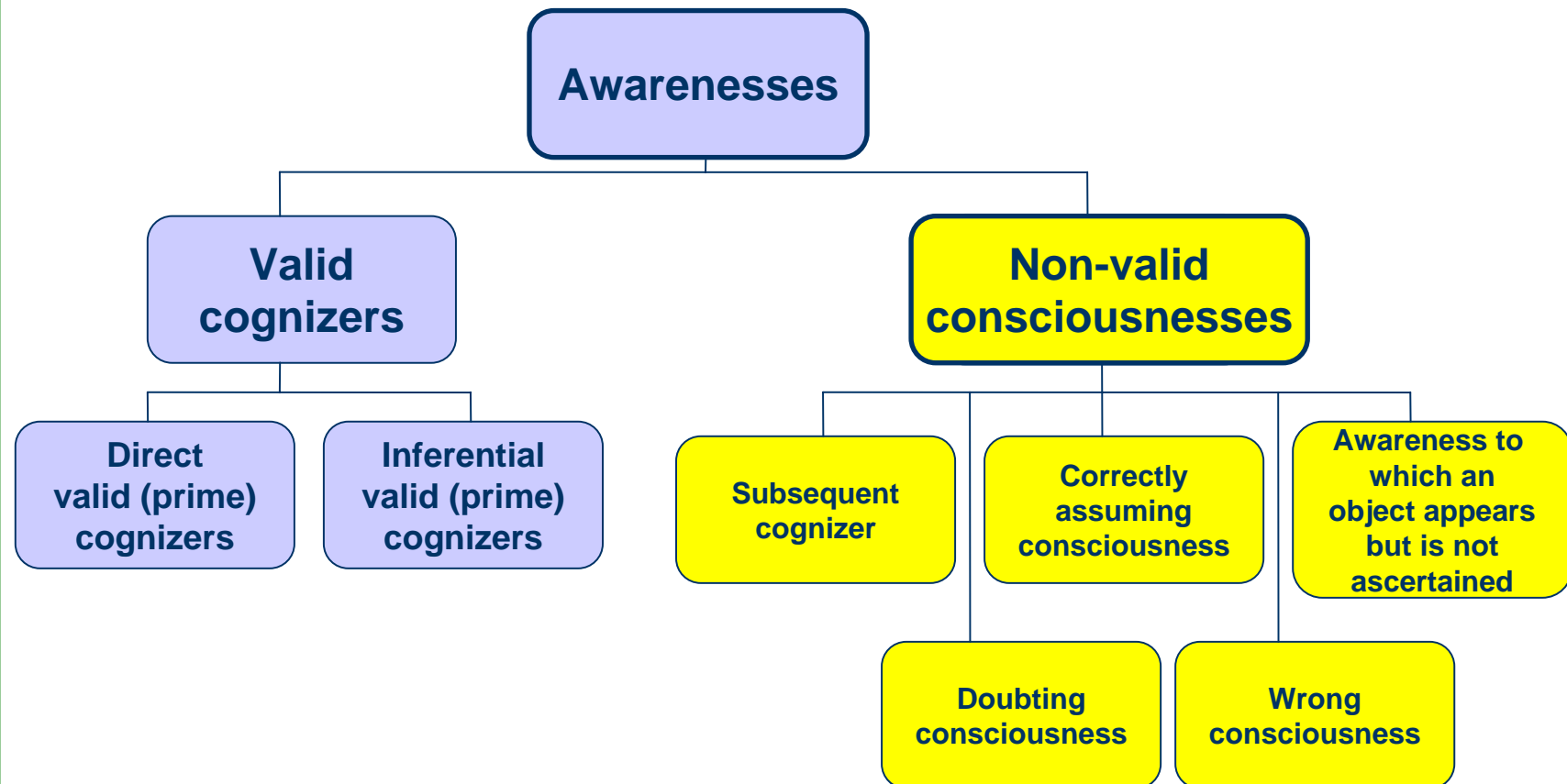
(4) Twofold division of awarenesses – *self-knowers and other-knowers*

(5) Another twofold division of awarenesses and knowers – *minds and mental factors*

(6) Ancillarily, the mode of asserting tenets

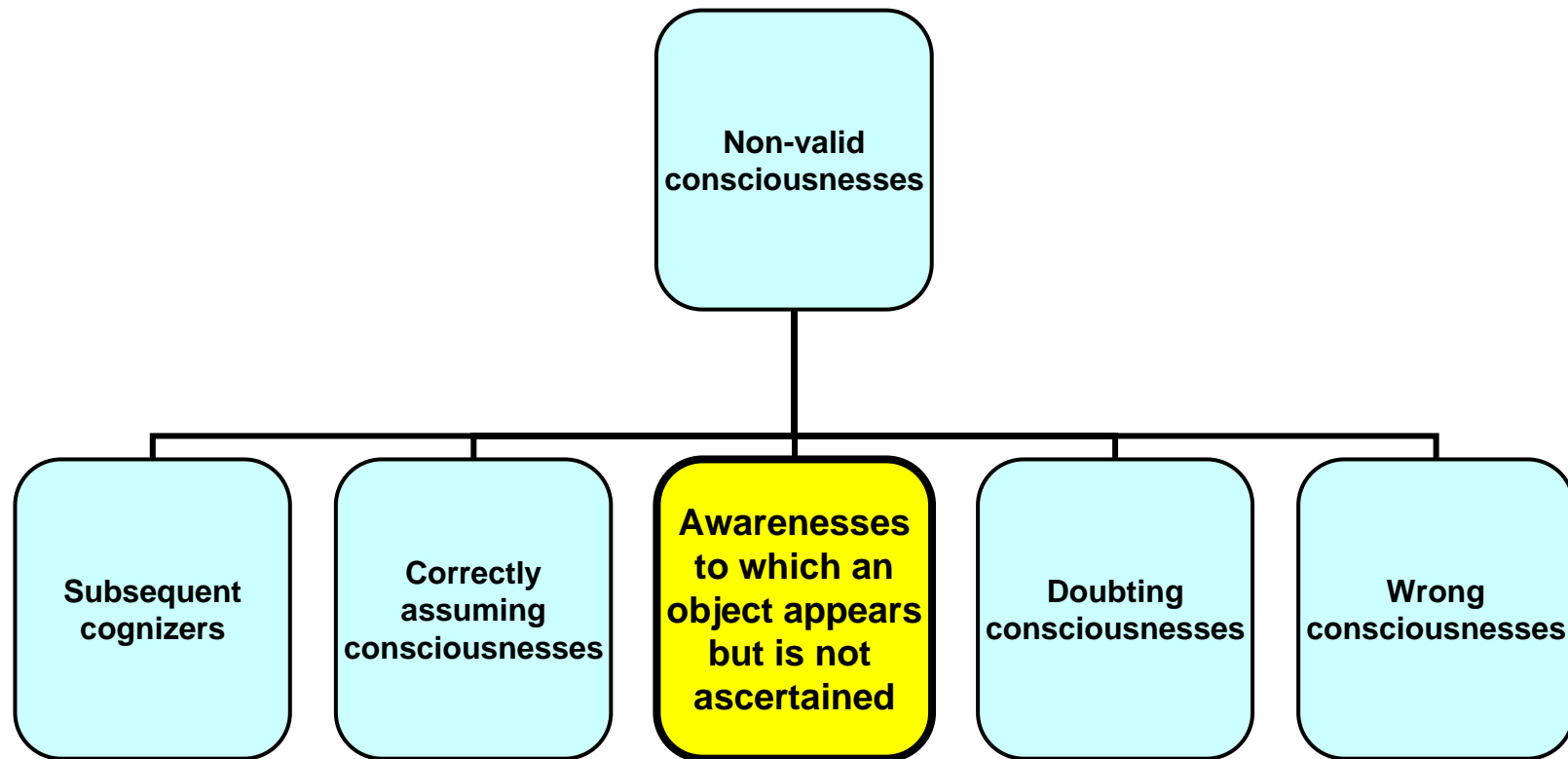
III. Expressive sounds

Non-valid consciousnesses



Awarenesses to which an object appears but is not ascertained

(Tib. snang la ma nges pa)



Seven types of awarenesses

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. **Awareness to which an object appears but is not ascertained**
6. Doubting consciousness
7. Wrong consciousness

Awarenesses to which an object appears but is not ascertained – **Definition**

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

Awarenesses to which an object appears but is not ascertained – **Characteristics**

- *consciousness* – “*knower*”
- *non-conceptual* – “*clear appearance*”
- *object of engagement exists and is an impermanent phenomenon* (“*specifically characterized phenomenon*”)
- *unable later to induce an ascertaining (conceptual) consciousness which knows that one perceived the object.*

Awarenesses to which an object appears but is not ascertained – **Illustrations**

Illustrations of awarenesses to which an object appears without being ascertained, are, for example:

- a sense direct perceiver apprehending blue that induces the doubt that wonders, “Did I see blue or not?”
- mental direct perceivers in the continua of ordinary beings apprehending the five objects – forms, etc.
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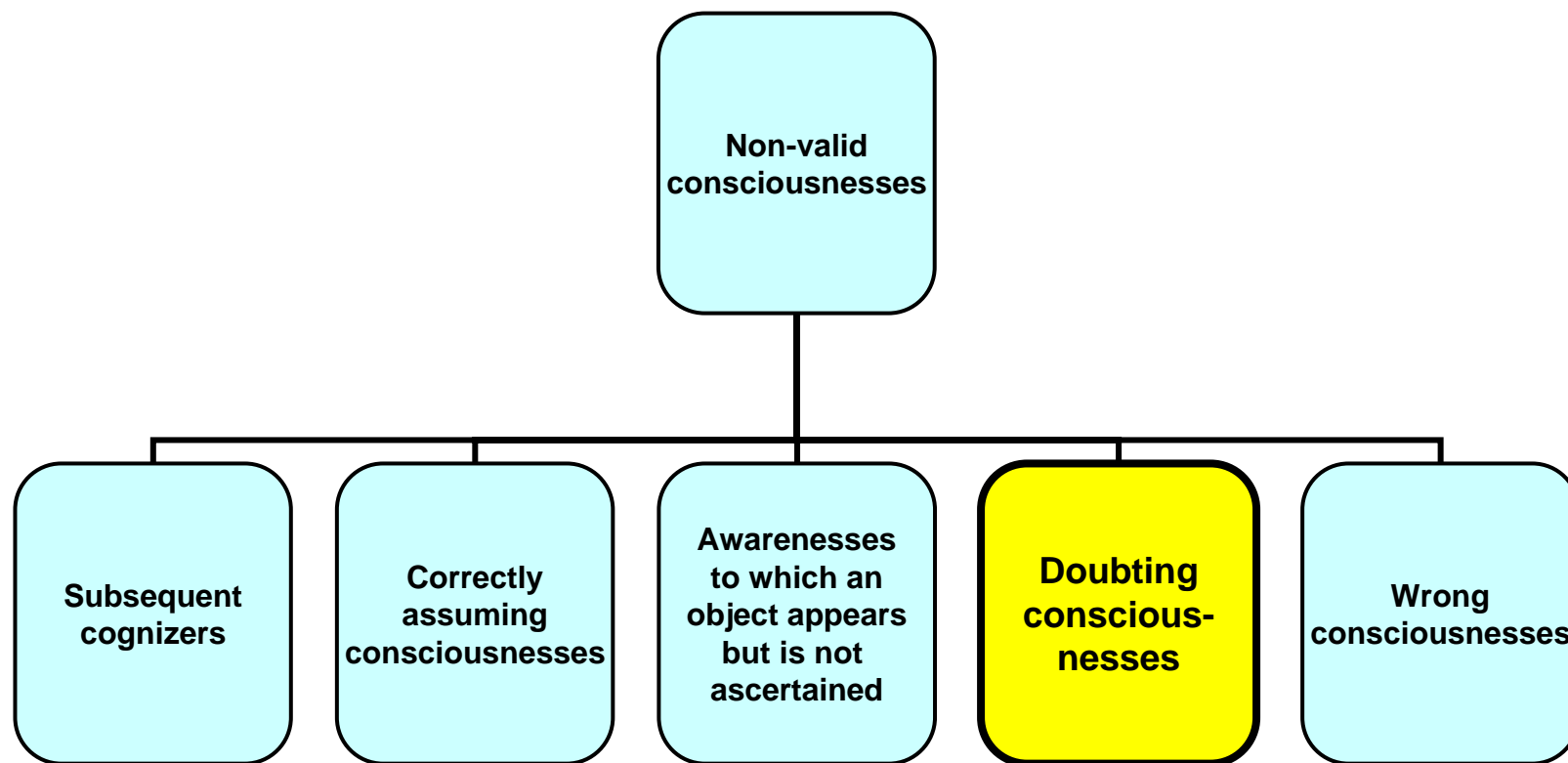
Awarenesses to which an object appears but is not ascertained – **Relevance to practice**

- Cultivate these during meditation by focusing on the object of meditation and not on distracting objects.
- Good to practice these awarenesses to which an object appears but are not ascertained in relation to objects of strong afflictions.

Review Homework 9

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Doubting consciousness *(Tib. the tshom)*



Seven types of awarenesses

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. Awareness to which an object appears but is not ascertained
6. **Doubting consciousness**
7. Wrong consciousness

Doubting consciousness

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

Doubting consciousness

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

knower, consciousness, and awareness are mutually inclusive

Doubting consciousness

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

“qualms” – *the mind is undecided*

“two-pointedly” – *the mind thinks: “is it this or is it that?”*

Doubting consciousness

- Definition of doubting consciousness: a knower that has qualms two-pointedly **by its own power**.
- “**“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.” (Geshe Tegchok)
- So according to the text (*Purbuchok*), a doubting consciousness is a mental factor, not a main mind.

Doubting consciousness

- “A (*main*) *mind* that possesses similarity with doubt and the feelings, etc. (*mental factors*), which are accompaniers of that [mind possessing similarity with doubt] have qualms by the power of doubt, but do not have qualms two-pointedly *by their own power.*”

Main minds and Mental factors

- main mind – a main knower that is posited by way of apprehending the entity of its object
(two divisions: sense consciousnesses & mental consciousnesses)
- mental factor – a knower that apprehends any of the features of its object and accompanies whatever main mind has similarity with it.
(There are 51 mental factors such as feeling, discrimination, intention, anger, desire, pride, effort, conscientiousness, etc.)

Main minds and Mental factors

- “a primary (**main**) **mind** and its attendant **mental factors** always operate in conjunction with one another. An object is never cognized by a primary mind devoid of any mental factors nor by a mental factor unaccompanied by a primary mind.”
- “The term ‘primary mind’ denotes the totality of a sensory or mental state composed of a variety of mental factors. A **primary mind** is like a hand whereas the **mental factors** are like the individual fingers, the palm and so forth.”

(Geshe Rabten, *The Mind and its Functions*)

Doubting consciousness

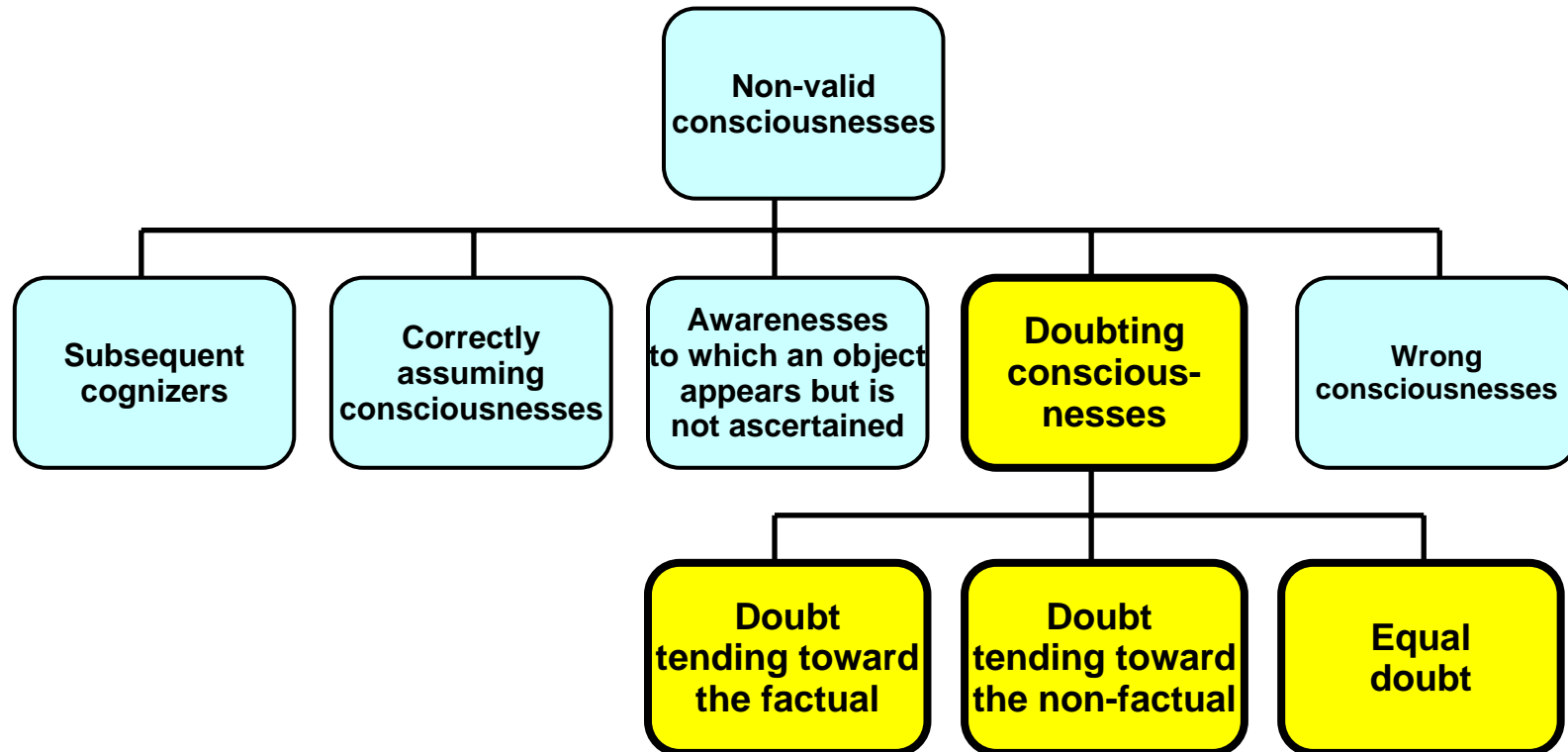
- According to the text, a doubting consciousness is a *mental factor*, not a main mind.
- According to Lati Rinbochay, “...it is not good to say that a doubting consciousness within the sevenfold division of awarenences and knowers must be either a (main) mind or a mental factor.”

(Mind in Tibetan Buddhism, pp. 107-8)

Doubting consciousness – Characteristics

- *knower* – a consciousness, an awareness
- *qualms* – undecided
- *two-pointed*
- *mental factor* (according to Purbuchok)

Doubting consciousnesses – Divisions



Doubting consciousnesses – Divisions

(1) Doubt tending toward the factual

- *e.g., doubt that thinks that sound is probably impermanent.*
- “(this type is) close to being factually concordant – it is about to become concordant with the fact.”
- “If one does not meet with bad circumstances, it will become factually concordant, but if one meets with bad circumstances such as a wrong teacher or bad friends it will not.”

(Lati Rinbochay & Elizabeth Napper, *Mind in Tibetan Buddhism*)

Doubting consciousnesses – Divisions

(2) Doubt tending toward the non-factual

- *e.g. doubt that thinks that sound is probably permanent.*
- “Unless very fortunate conditions are met with, this kind of doubt mostly turns into a mind which does not accord with the fact – a wrong consciousness. However, if one meets with a good teacher or reads a good book, it is still possible to generate a factually concordant mind.”

(Lati Rinbochay & Elizabeth Napper, *Mind in Tibetan Buddhism*)

Doubting consciousnesses – Divisions

(3) Equal doubt

- *e.g., doubt that wonders whether sound is permanent or impermanent*
- “Depending on the circumstances one meets with, this type of doubt can turn into either a factually concordant or discordant mind.”

(Lati Rinbochay & Elizabeth Napper, *Mind in Tibetan Buddhism*)

Doubt vs. Correct assumption

- What are the differences between a doubting consciousness and a correctly assuming consciousness?

Virtuous, non-virtuous, and neutral doubt

- Virtuous doubt
 - *e.g., doubting whether things really exist in the solid way that they appear and thinking that they probably don't*
- Non-virtuous doubt
 - *e.g., doubting in the law of karma and thinking that there is no karmic result if I engage in negative actions such as harsh speech or killing insects*
- Neutral doubt
 - *e.g., wondering if I should take a left or right turn*

Doubting consciousnesses in practice

- Afflicted doubt is a big obstacle to one's spiritual progress
- "If one is traveling along a road constantly wondering, 'Is this the right road or not,' it is difficult to arrive at one's destination. Similarly, if one is on a path of liberation and constantly wonders, 'Is this a path of liberation or not?' 'Will this help or not?' 'Can I attain liberation or not?' it is difficult to make any progress in one's meditation." (Lati Rinbochay & Elizabeth Napper, *Mind in Tibetan Buddhism*)
- **In order to overcome doubts about our spiritual practice, we need to gain a thorough understanding of the path and our practice through study, discussion, and relying upon a qualified spiritual teacher**

Doubting consciousnesses

- In what areas do we have doubt with respect to the Dharma?
 - doubt whether samsara is in the nature of suffering?
 - doubt that happiness comes from cherishing others, and suffering comes from cherishing oneself?
 - doubt that we may be reborn in lower realms?
 - doubt that we may die today?
 - doubt that we need a guru?
 - doubt that the guru is buddha?
 - doubt that enlightenment is possible?
- In what cases is our doubt beneficial and when does our doubt hold us back from practicing?

Supporting readings

- Purbuchok's '*Explanation of the Presentation of Objects and Object-Possessors as well as Awarenesses and Knowers...*' pages 39-41.
- Geshe Rabten's '*The Mind and its Functions*' pages 79-81.
- Lati Rinbochay & Elizabeth Napper's '*Mind in Tibetan Buddhism*' pages 106-109.

Helpful exercises

- Review the slides at least once before the next class, ideally in the next 24 hours
- Do the homework & discuss the material with others
- Memorize definitions & divisions of the seven types of awareness
- Examine in one's own practice where we have doubt and when that is beneficial and when it is holding us back.

End of Class Eleven

Awarenesses and
Knowers



Awarenesses and Knowers (*Lorig*)

Class Twelve

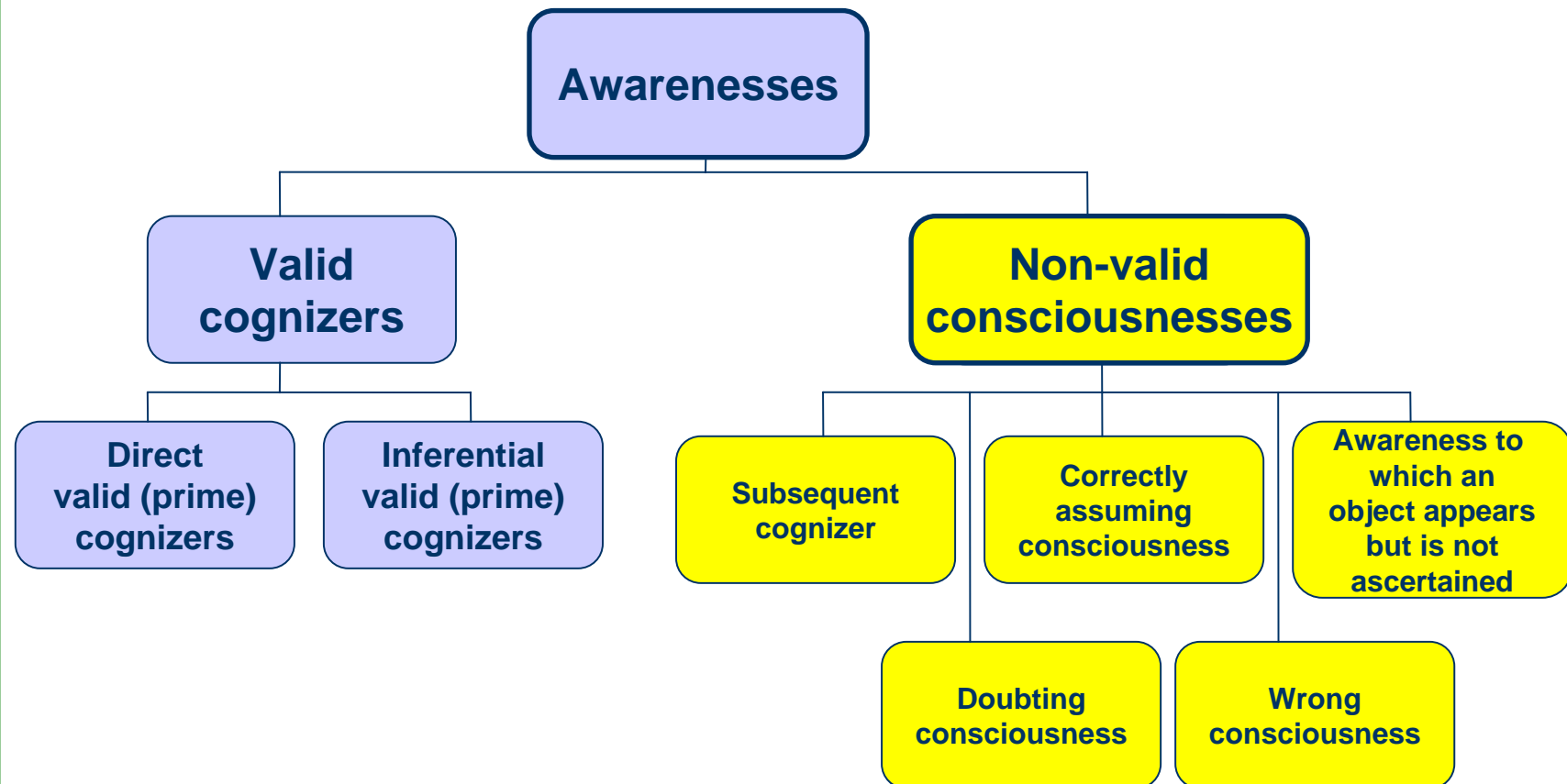
Overview of text

Part One: Objects (yul)

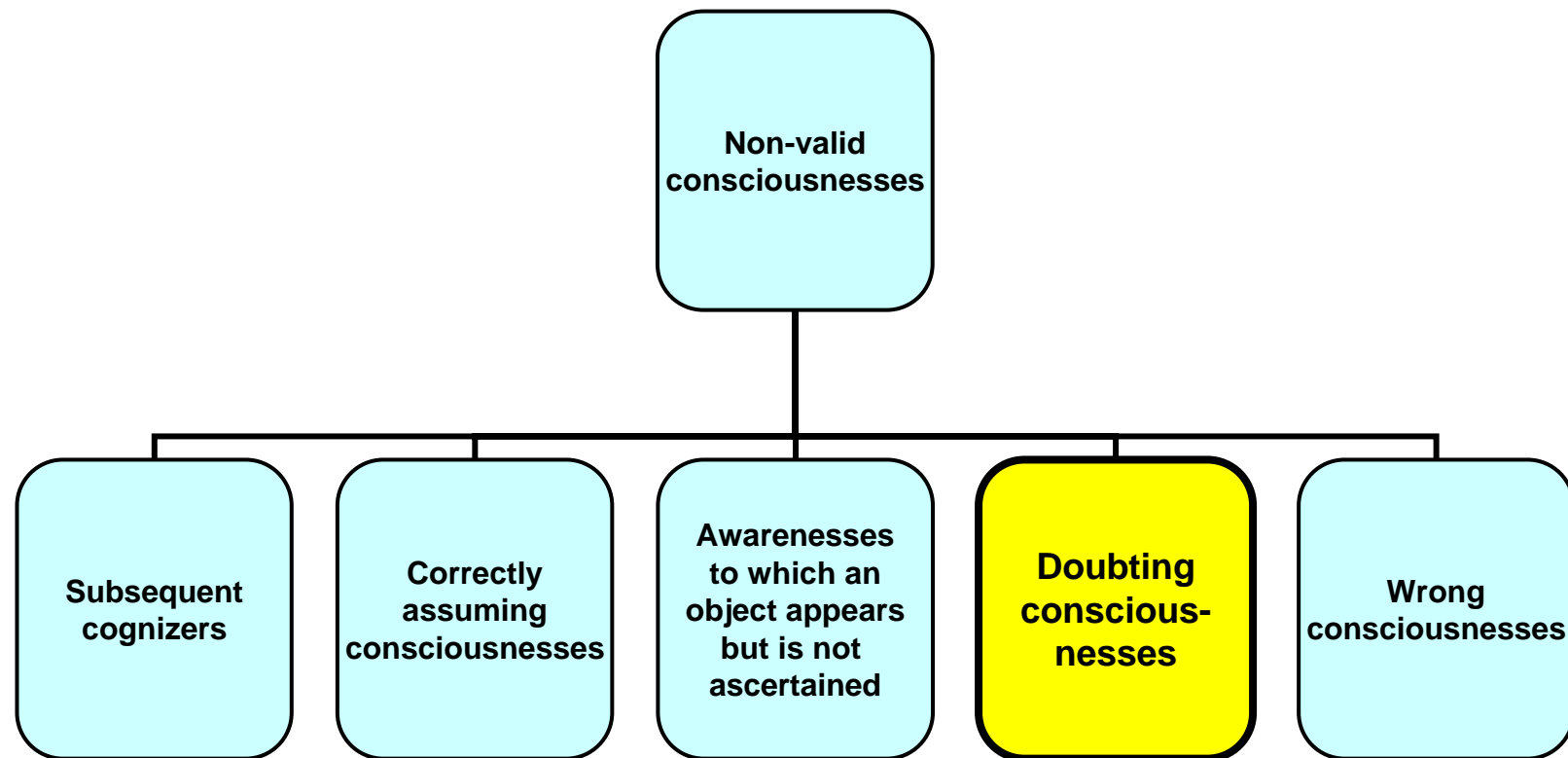
Part Two: Object-possessors / subjects (*yul can*)

- I. Persons
- II. Awarenesses
 - (1) Valid cognizers
 - (2) Non-valid consciousnesses**
 - (3) Threefold division of awarenesses and knowers
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 - (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
 - (6) Ancillarily, the mode of asserting tenets
- III. Expressive sounds

Non-valid consciousnesses



Doubting consciousness *(Tib. the tshom)*



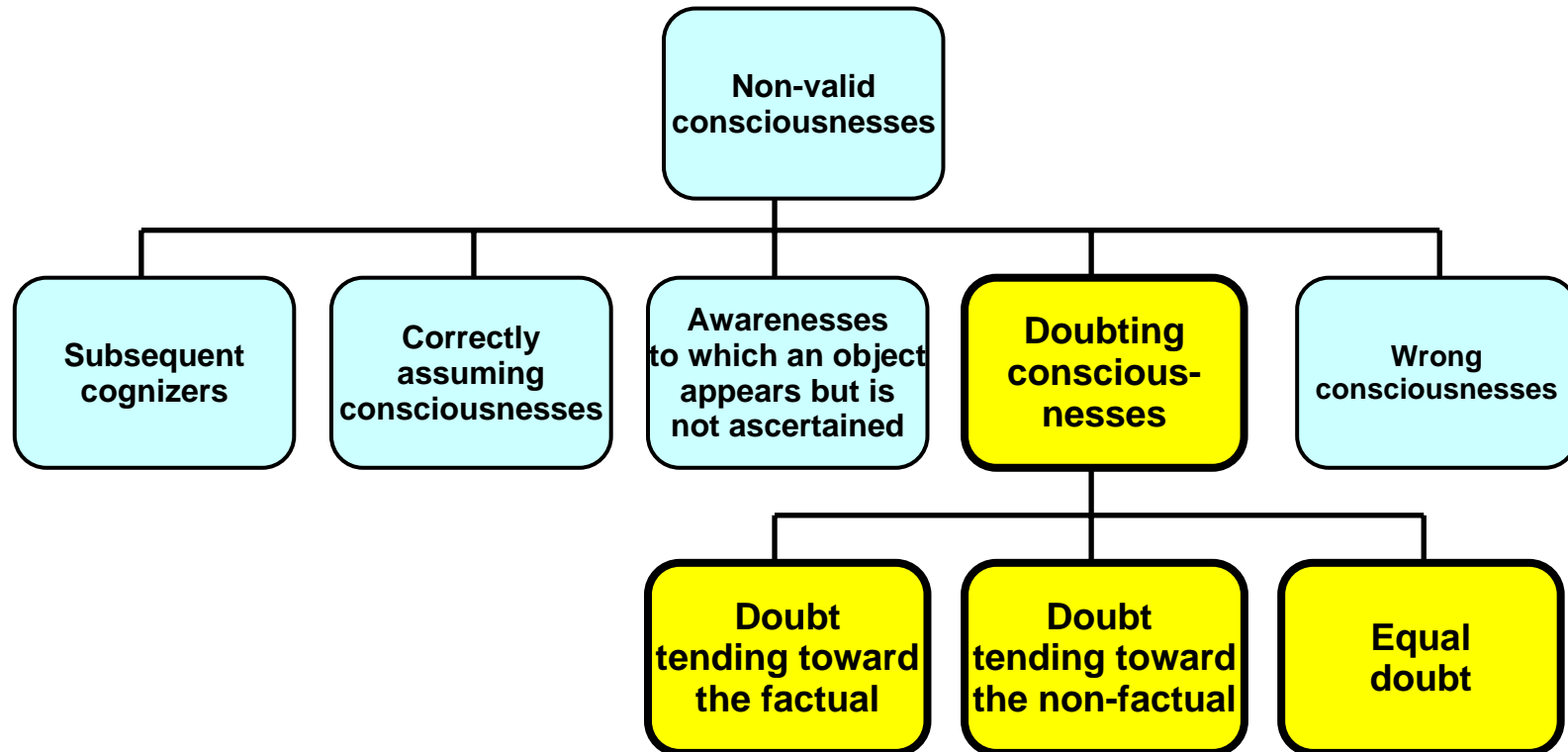
Seven types of awarenesses

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. Awareness to which an object appears but is not ascertained
6. **Doubting consciousness**
7. Wrong consciousness

Doubting consciousness

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

Doubting consciousnesses – Divisions

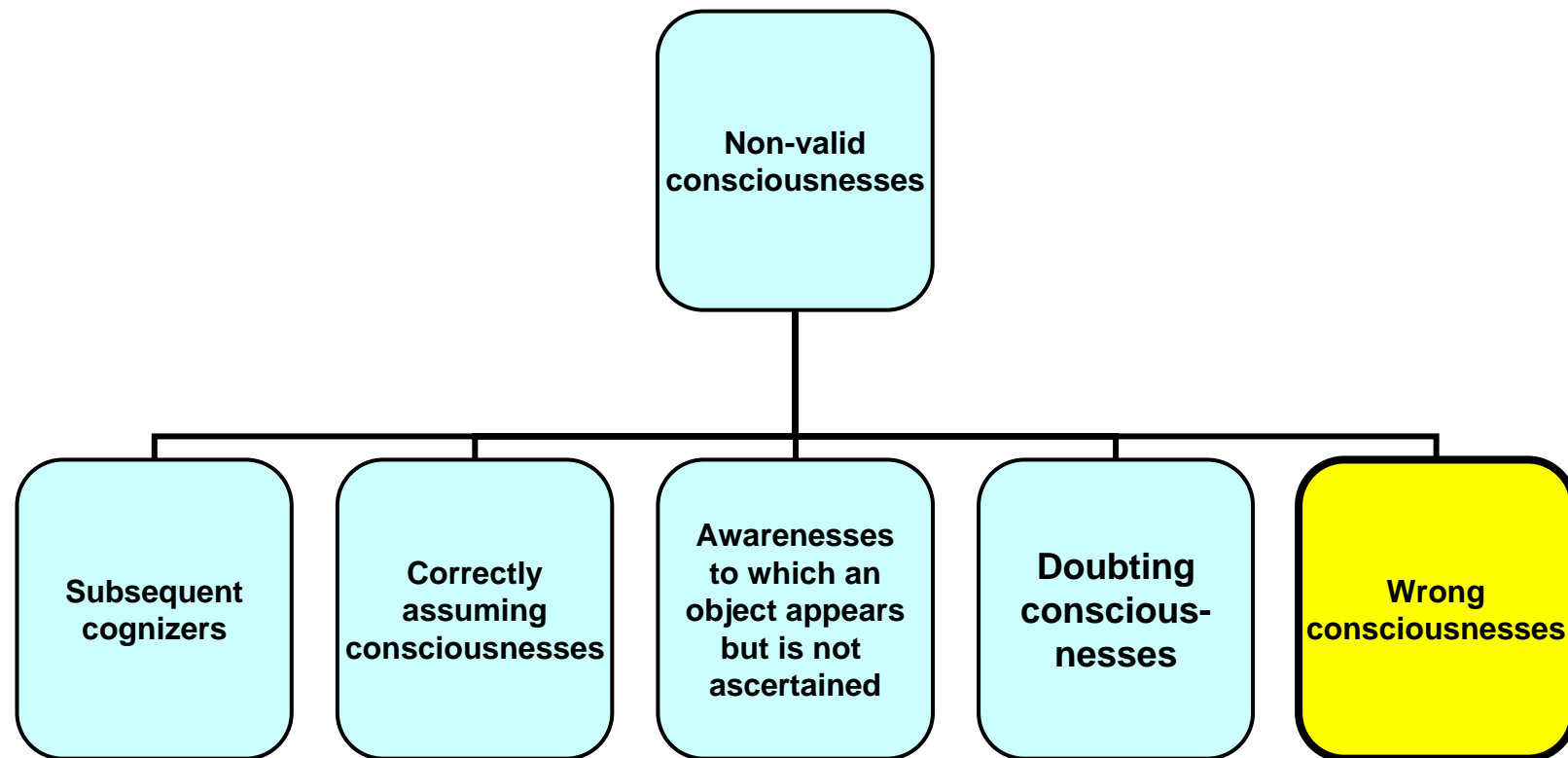


Doubting consciousnesses in practice

- Afflicted doubt is a big obstacle to one's spiritual progress
- "If one is traveling along a road constantly wondering, 'Is this the right road or not,' it is difficult to arrive at one's destination. Similarly, if one is on a path of liberation and constantly wonders, 'Is this a path of liberation or not?' 'Will this help or not?' 'Can I attain liberation or not?' it is difficult to make any progress in one's meditation." (Lati Rinbochay & Elizabeth Napper, *Mind in Tibetan Buddhism*)
- **In order to overcome doubts about our spiritual practice, we need to gain a thorough understanding of the path and our practice through study, discussion, and relying upon a qualified spiritual teacher**

Review Homework 10

Wrong consciousnesses



Seven types of awarenesses

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. Awareness to which an object appears but is not ascertained
6. Doubting consciousness
7. **Wrong consciousness**

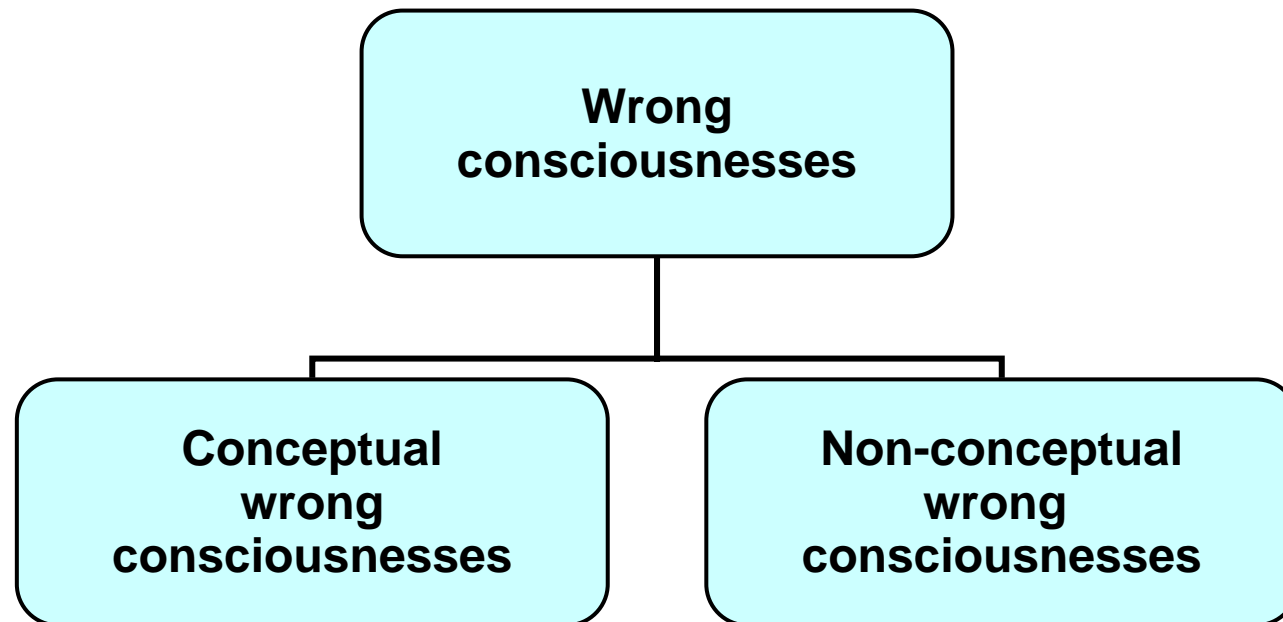
Wrong consciousnesses

- Definition of wrong consciousness: a knower that engages its object erroneously.
- the *object of engagement* is erroneous or mistaken

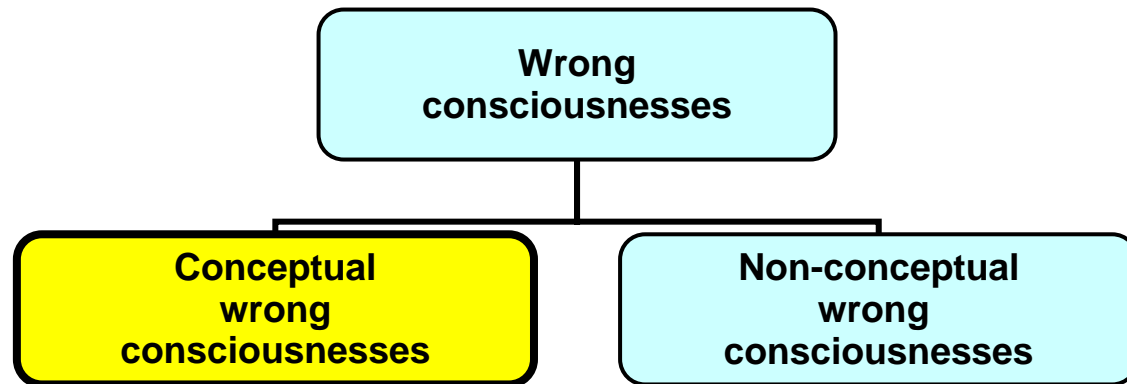
Question

- What is the difference between a *wrong consciousness* and a *mistaken consciousness*?

Wrong consciousnesses – Divisions



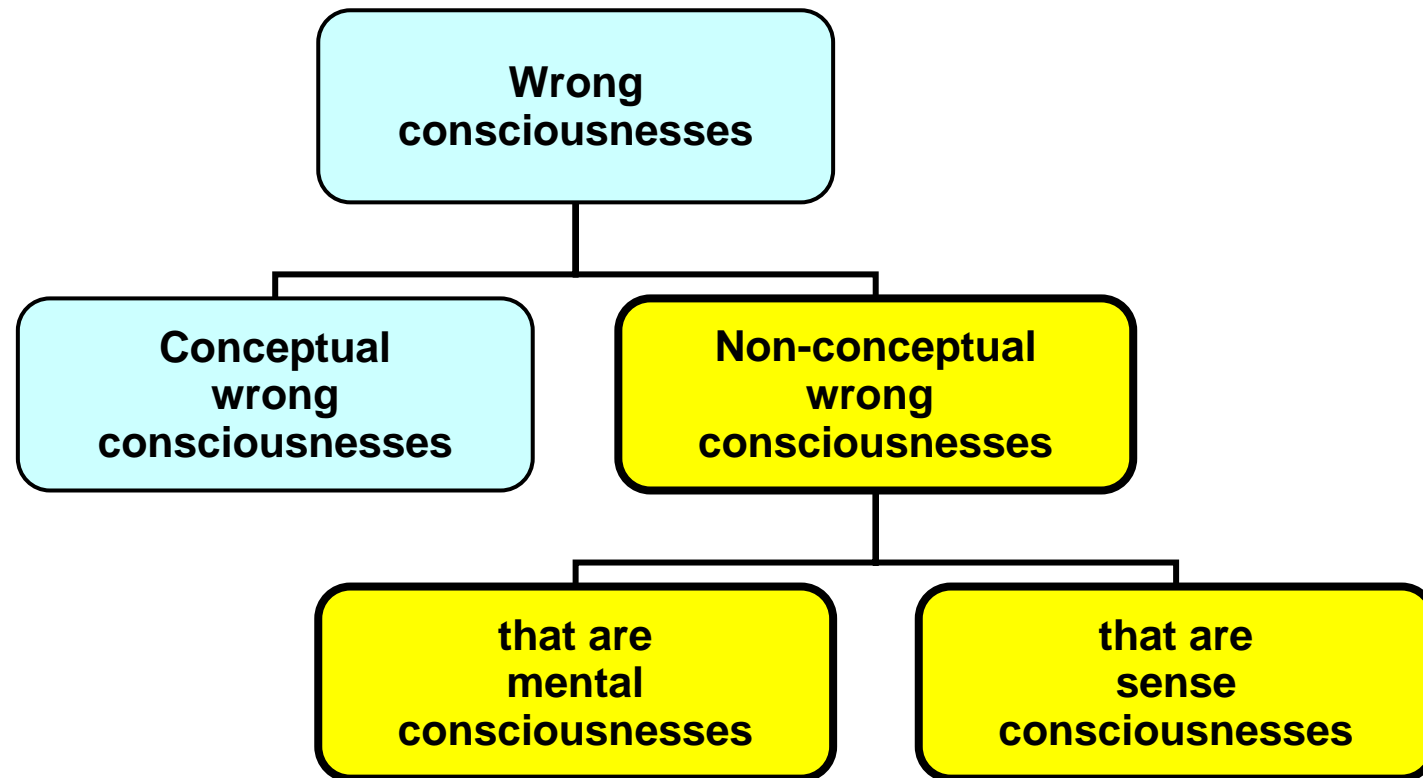
Conceptual wrong consciousnesses



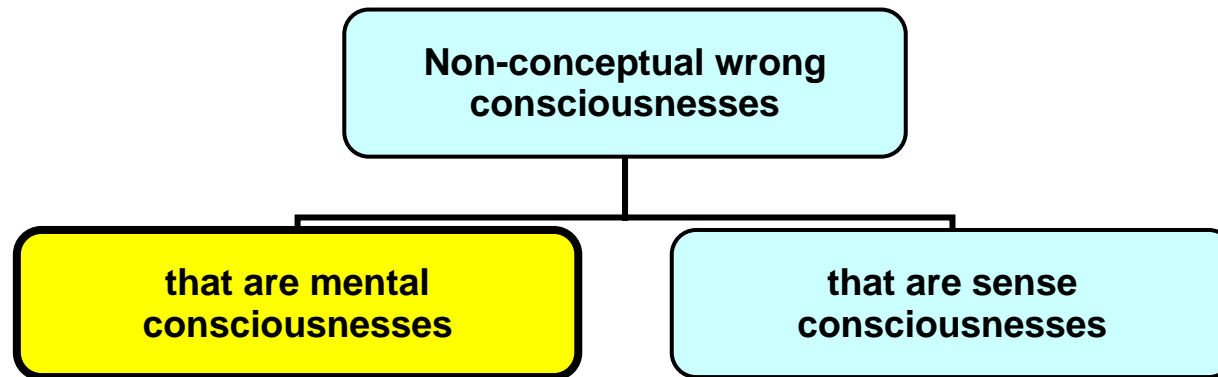
Examples

- *a thought apprehending sound as permanent,*
- *a thought apprehending the horns of a rabbit,*
- *the conception of an inherently existent self*
- *anger*
- *attachment*

Non-conceptual wrong consciousnesses



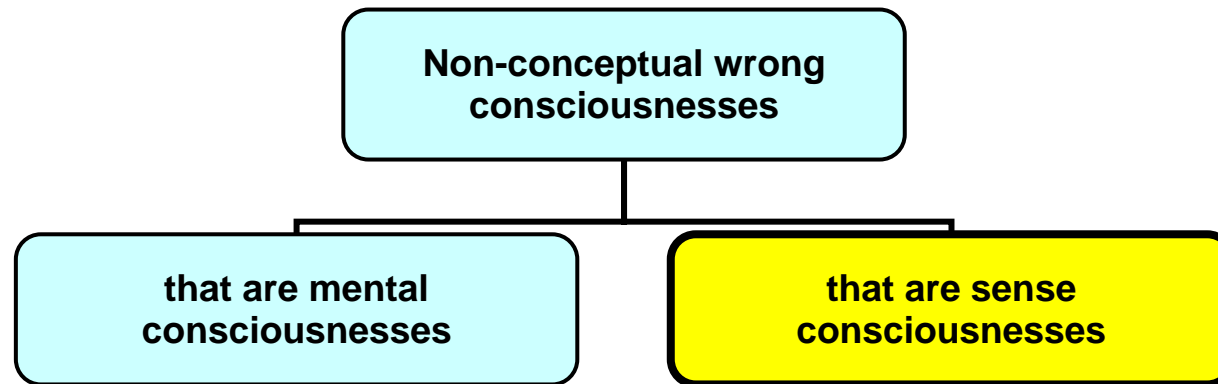
Non-conceptual wrong consciousnesses



(1) that are mental consciousnesses

- *e.g., a dream consciousness that clearly sees as blue the blue of a dream*
- it is a *mental consciousness* because of being a dream consciousness
- it is a *non-conceptual consciousness* because of being a consciousness that is free from being a determinative knower which apprehends a sound generality and a meaning generality as suitable to be mixed,
- it is a *wrong consciousness* because of being a consciousness that apprehends its objects, a form which is a phenomenon-source, as blue, whereas it does not exist as blue.

Non-conceptual wrong consciousnesses

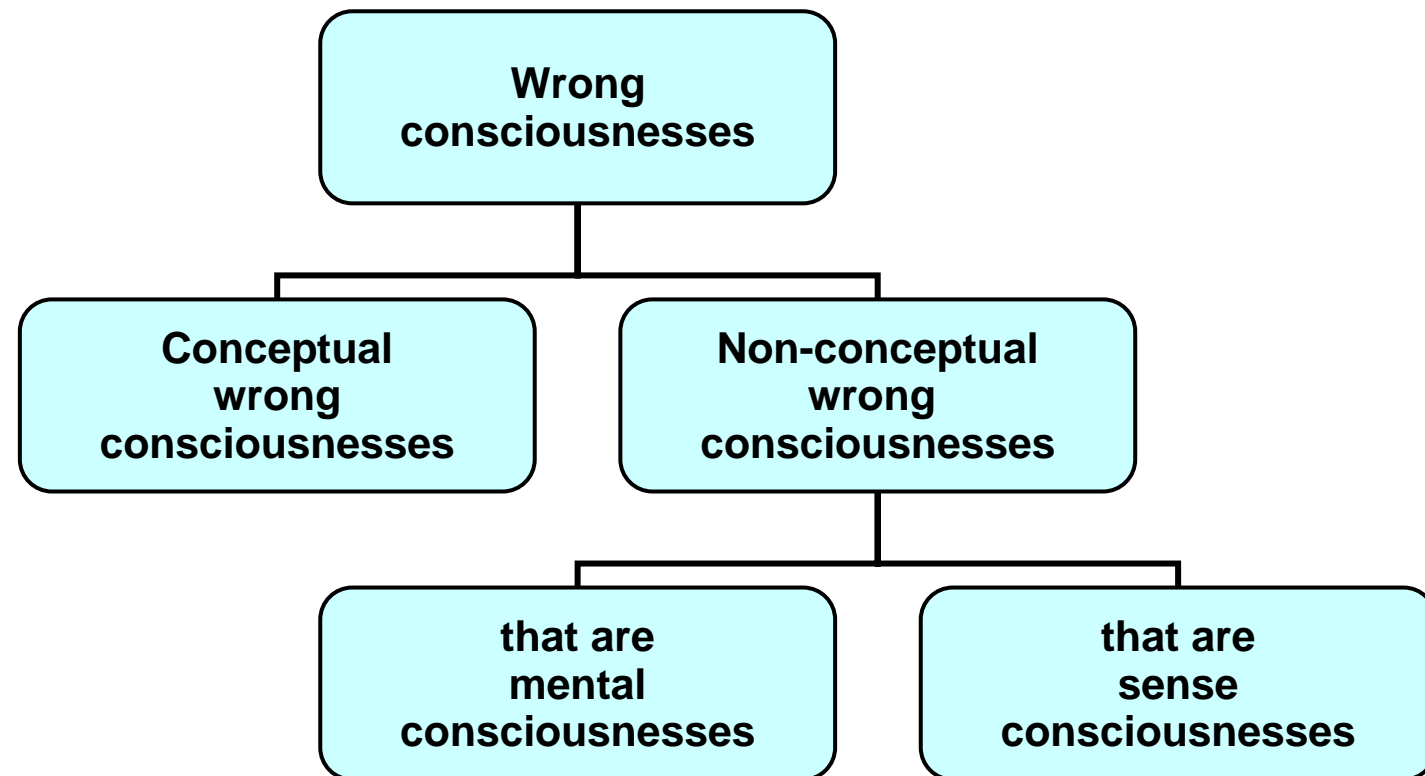


(2) that are sense consciousnesses

Examples:

- *a sense consciousness which sees snow mountains as blue*
- *a sense consciousness that sees a white conch as yellow*
- *non-conceptual facsimiles of a direct perceiver*
 - *cause of error existing in the basis*
 - *cause of error existing in the abode*
 - *cause of error existing in the object*
 - *cause of error existing in the immediately preceding condition*

Wrong consciousnesses – Summary of divisions



Wrong consciousnesses

- Which are more harmful – conceptual or non-conceptual wrong consciousnesses?
- Why?

Wrong consciousnesses in practice

- Most of our afflictions are conceptual wrong consciousnesses

Meditation on wrong consciousnesses

Review of the seven types of awarenesses

1. Direct perceiver
 2. Inferential cognizer
 3. Subsequent cognizer
 4. Correctly assuming consciousness
 5. Awareness to which an object appears but is not ascertained
 6. Doubting consciousness
 7. Wrong consciousness
- *Which are valid cognizers?*
 - *Which are conceptual?*
 - *Which are non-conceptual?*
 - *Which are realizing consciousnesses?*
 - *How does one progress from a wrong consciousness to a direct perception?*
 - *Is there any overlap between the seven types of awareness?*
 - *Are there any awarenesses that are not included in the seven?*

Overview of text

Part One: Objects (yul)

Part Two: Object-possessors / subjects (*yul can*)

- I. Persons
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 - (1) Valid cognizers
 - (2) Non-valid consciousnesses
 - (3) Threefold division of awarenesses and knowers**
 - (4) Twofold division of awarenesses – *self-knowers and other-knowers*
 - (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
 - (6) Ancillarily, the mode of asserting tenets
- III. Expressive sounds

Threefold division of awarenences and knowers

1. conceptual consciousnesses that take a meaning generality as their apprehended object
2. non-conceptual non-mistaken consciousnesses that take a specifically characterized phenomenon as their apprehended object
3. non-conceptual mistaken consciousnesses that take a clear appearance of a non-existent as their apprehended object

Conceptual consciousnesses

- Definition of a conceptual consciousness: a determinative knower that apprehends a sound [generality] and a meaning [generality] as suitable to be mixed.

Sound generalities and meaning generalities – Two explanations

1st explanation

- Sound generality – “if someone describes an object that you have never seen, such as an ocean, the image that appears to your mind based on the description is a sound generality.”
- Meaning generality: - “When you see an ocean for the first time, without having been told beforehand what it is, the image appearing to your mind is just a meaning generality.”

“When someone tells you, ‘This is an ocean’, the sound and meaning generalities then appear to your mind as if associated – that is to say mixed.”

2nd explanation

- Sound generality – “if someone says the word ‘ocean’ to you without your knowing its meaning, the image generated at that time is a sound generality, a mere reverberation of the sound ‘ocean’.”
- Meaning generality – “when someone says the word ‘ocean’ and you know its meaning, the image that appears to your mind is a meaning generality. Although not the actual object, the image appears to be that object.”

(Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*)

Conceptual consciousnesses – Divisions

Three divisions:

Conceptual consciousnesses

1. that apprehend only a sound generality
2. that apprehend only a meaning generality
3. that apprehend both a sound and a meaning generality

Conceptual consciousnesses that apprehend only a sound generality

1. Conceptual consciousnesses that apprehend only a *sound generality*

e.g., a conceptual consciousness in the continuum of a person who does not know that a bulbous flat-based thing that is able to perform the function of holding water is a pot which, generated in dependence on merely on the sound “pot” apprehends pot

Conceptual consciousnesses that apprehend only a meaning generality

2. Conceptual consciousnesses that apprehend only a *meaning generality*

- *e.g., a conceptual consciousness in the continuum of such a person [who does not know that a bulbous flat-based thing able to perform the function of holding water is a pot] which, generated in dependence on merely seeing a bulbous thing apprehends a bulbous thing.*

Conceptual consciousnesses that apprehend both a sound and a meaning generality

3. Conceptual consciousnesses that apprehend both a sound and a meaning generality

- *e.g., a conceptual consciousness – in the continuum of a person who knows pot – apprehending a pot.*

Supporting readings

- Purbuchok's '*Explanation of the Presentation of Objects and Object-Possessors as well as Awarenesses and Knowers...*' pages 42-43.
- Geshe Rabten's '*The Mind and its Functions*' pages 81-84, 44-46.
- Lati Rinbochay & Elizabeth Napper's '*Mind in Tibetan Buddhism*' pages 109-110, 50-51.

Helpful exercises

- Review the slides at least once before the next class, ideally in the next 24 hours
- Do the homework & discuss the material with others
- Memorize definitions & divisions of the seven types of awareness
- Examine how these teachings apply to our own practice

End of Class Twelve

Awarenesses and
Knowers



End of Class Twelve

Awarenesses and
Knowers



Awarenesses and Knowers (*Lorig*)

Class Thirteen

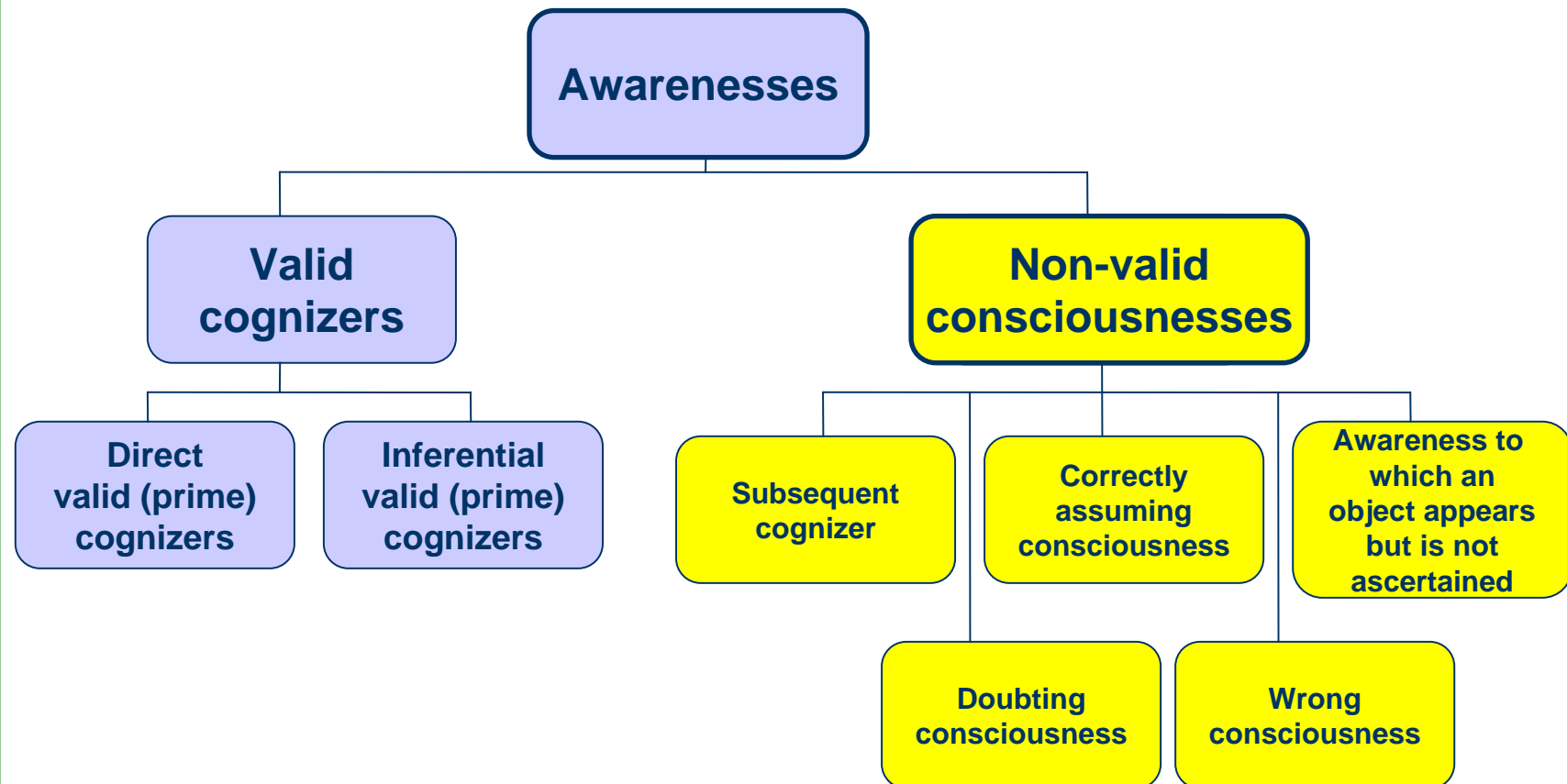
Overview of text

Part One: Objects (yul)

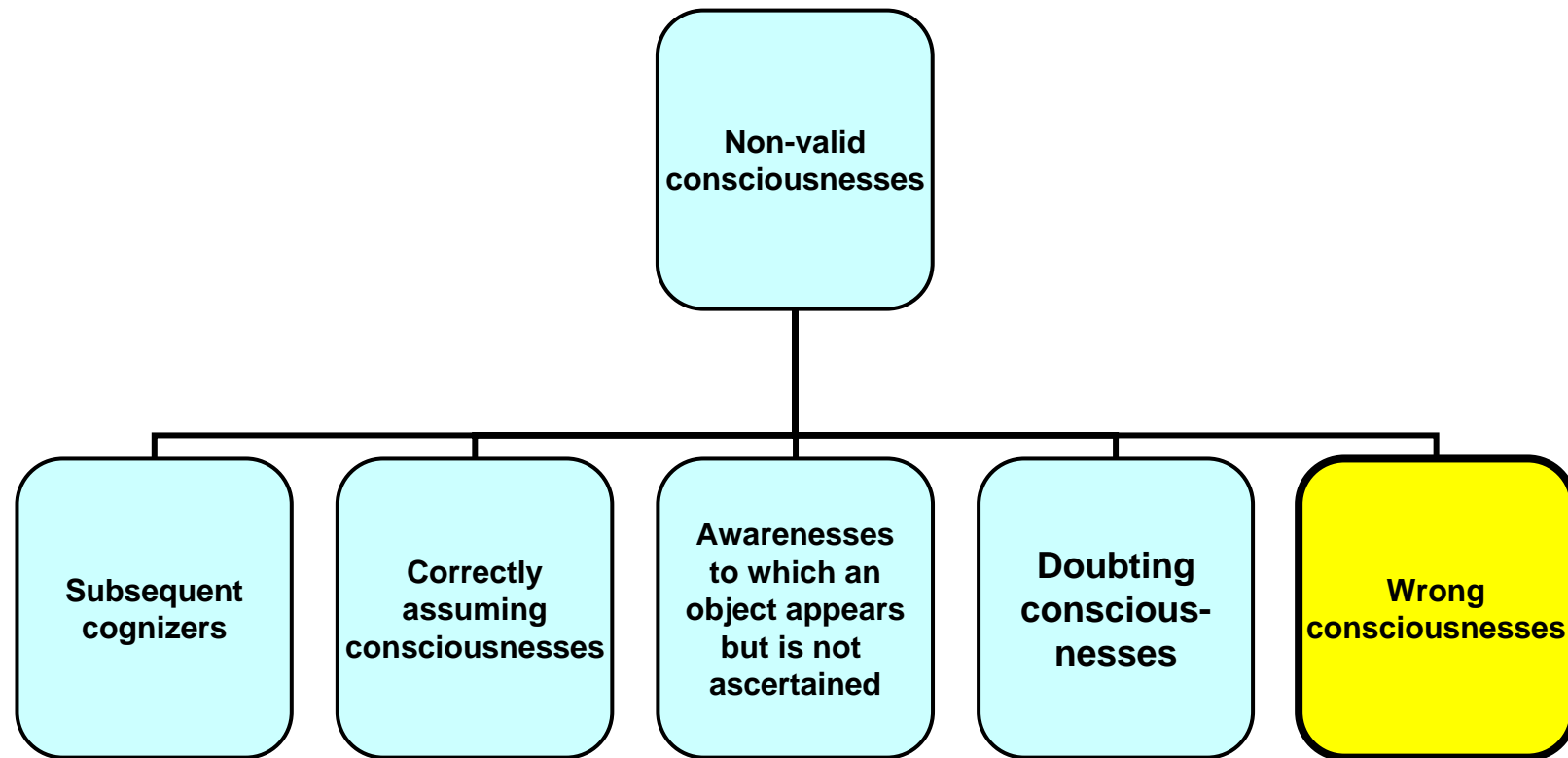
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Non-valid consciousnesses



Wrong consciousnesses



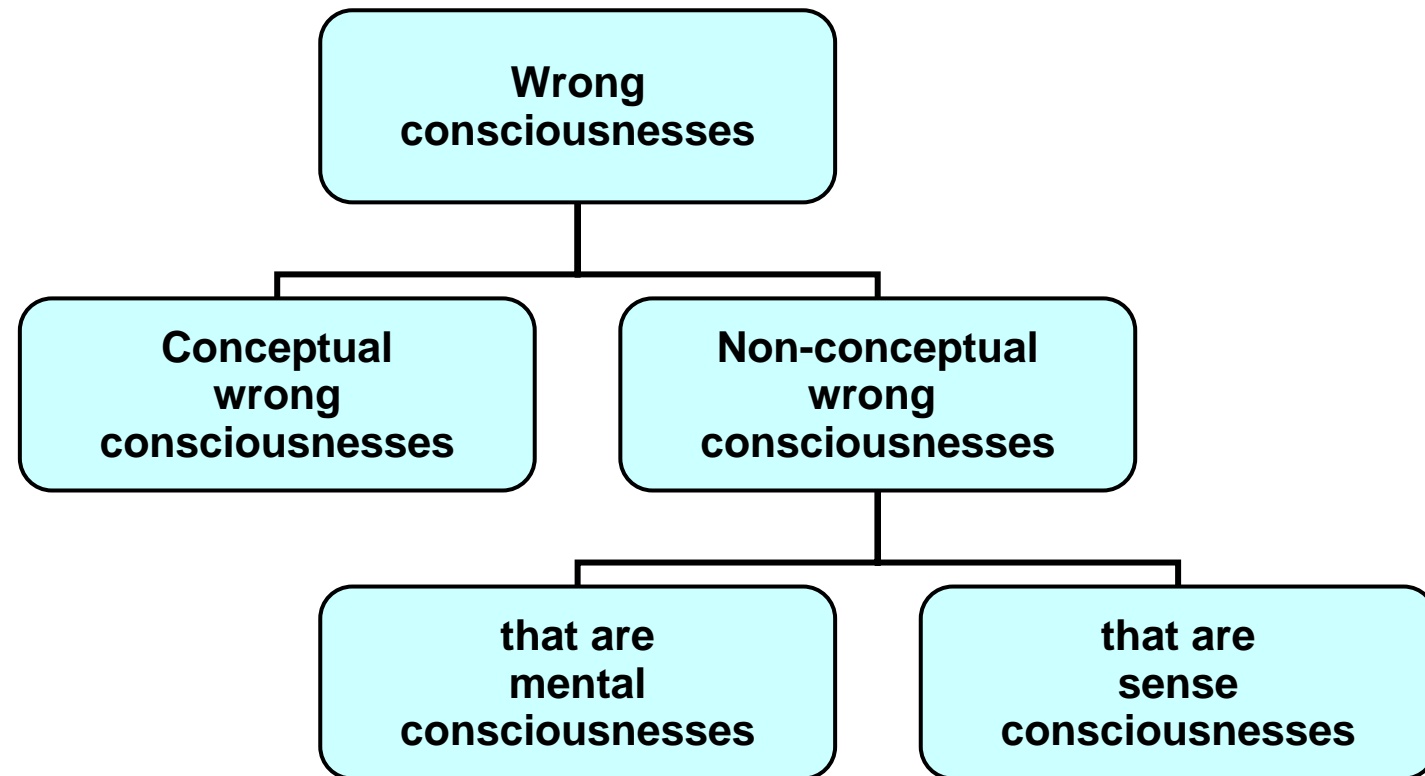
Seven types of awarenesses

1. Direct perceiver
2. Inferential cognizer
3. Subsequent cognizer
4. Correctly assuming consciousness
5. Awareness to which an object appears but is not ascertained
6. Doubting consciousness
7. **Wrong consciousness**

Wrong consciousnesses

- Definition of wrong consciousness: a knower that engages its object erroneously.
- the *object of engagement* is erroneous or mistaken

Wrong consciousnesses – Summary of divisions



Review Homework 11 A-B

Overview of text

Part One: Objects (yul)

Part Two: Object-possessors / subjects (*yul can*)

- I. Persons
- II. Awarenesses
 - (1) Valid cognizers
 - (2) Non-valid consciousnesses
 - (3) Threefold division of awarenesses and knowers**
 - (4) Twofold division of awarenesses – *self-knowers and other-knowers*
 - (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
 - (6) Ancillarily, the mode of asserting tenets
- III. Expressive sounds

Threefold division of awarenences and knowers

1. conceptual consciousnesses that take a meaning generality as their apprehended object
2. non-conceptual non-mistaken consciousnesses that take a specifically characterized phenomenon as their apprehended object
3. non-conceptual mistaken consciousnesses that take a clear appearance of a non-existent as their apprehended object

Conceptual consciousnesses

- Definition of a conceptual consciousness: a determinative knower that apprehends a sound [generality] and a meaning [generality] as suitable to be mixed.

Sound generalities and meaning generalities – Two explanations

1st explanation

- Sound generality – “if someone describes an object that you have never seen, such as an ocean, the image that appears to your mind based on the description is a sound generality.”
 - Meaning generality: - “When you see an ocean for the first time, without having been told beforehand what it is, the image appearing to your mind is just a meaning generality.”
- “When someone tells you, ‘This is an ocean’, the sound and meaning generalities then appear to your mind as if associated – that is to say mixed.”*

(Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*)

Sound generalities and meaning generalities – Two explanations

2nd explanation

- Sound generality – “if someone says the word ‘ocean’ to you without your knowing its meaning, the image generated at that time is a sound generality, a mere reverberation of the sound ‘ocean’.”
- Meaning generality – “when someone says the word ‘ocean’ and you know its meaning, the image that appears to your mind is a meaning generality. Although not the actual object, the image appears to be that object.”

(Lati Rinbochay and Elizabeth Napper, *Mind in Tibetan Buddhism*)

Conceptual consciousnesses – Divisions

Three divisions:

Conceptual consciousnesses

1. that apprehend only a *sound generality*
2. that apprehend only a *meaning generality*
3. that apprehend *both a sound and a meaning generality*

Conceptual consciousnesses that apprehend only a sound generality

1. Conceptual consciousnesses that apprehend only a **sound generality**

e.g., a conceptual consciousness in the continuum of a person who does not know that a bulbous flat-based thing that is able to perform the function of holding water is a pot which, generated in dependence on merely on the sound “pot” apprehends pot

Conceptual consciousnesses that apprehend only a meaning generality

2. Conceptual consciousnesses that apprehend only a *meaning generality*

e.g., a conceptual consciousness in the continuum of such a person [who does not know that a bulbous flat-based thing able to perform the function of holding water is a pot] which, generated in dependence on merely seeing a bulbous thing apprehends a bulbous thing.

Conceptual consciousnesses that apprehend both a sound and a meaning generality

3. Conceptual consciousnesses that apprehend *both a sound and a meaning generality*

e.g., a conceptual consciousness – in the continuum of a person who knows pot – apprehending a pot.

Conceptual consciousnesses – Exercise

- Give examples of:
 - a conceptual consciousness that apprehends only a sound generality
 - a conceptual consciousness that apprehends only a meaning generality
 - a conceptual consciousness that apprehends both a sound and a meaning generality

Overview of text

Part One: Objects (*yul*)

Part Two: Object-possessors / subjects (*yul can*)

I. Persons

II. Awarenesses

- (1) Valid cognizers
- (2) Non-valid consciousnesses
- (3) Threefold division of awarenesses and knowers
- (4) Twofold division of awarenesses – *self-knowers and other-knowers*
- (5) Another twofold division of awarenesses and knowers – *minds and mental factors*
- (6) Ancillarily, the mode of asserting tenets

III. Expressive sounds

Expressive sounds

- Definition of something's being an expressive sound is: an object of hearing that causes the understanding of its own object of expression through the force of nomenclature.
- *example of expressive sounds: coherent statements*
- *example of sounds that are not expressive sounds: the sound of rain falling*

Expressive sounds – Divisions

- (1) names,
- (2) phrases, and
- (3) letters.

1) Names

- Definition of something's being a name is: an object of hearing that causes understanding of its own meaning.

1) Names

When these are divided, there are two:

- (1) actual names and
- (2) designated names.

- Definition of the actual name of a certain object is: that which is observed as the common locus of 1) being a term initially applied arbitrarily to that object and 2) being the main name of that object.
- Definition of the designated name of a certain object is: that which is observed as a common locus of 1) being a term later applied to that object and 2) being a secondary name of that object.

Actual names

Definition of the actual name of a certain object is: that which is observed as the common locus of 1) being a term initially applied arbitrarily to that object and 2) being the main name of that object.

- *An illustration of an actual name is speech calling the king of beasts “lion.”*

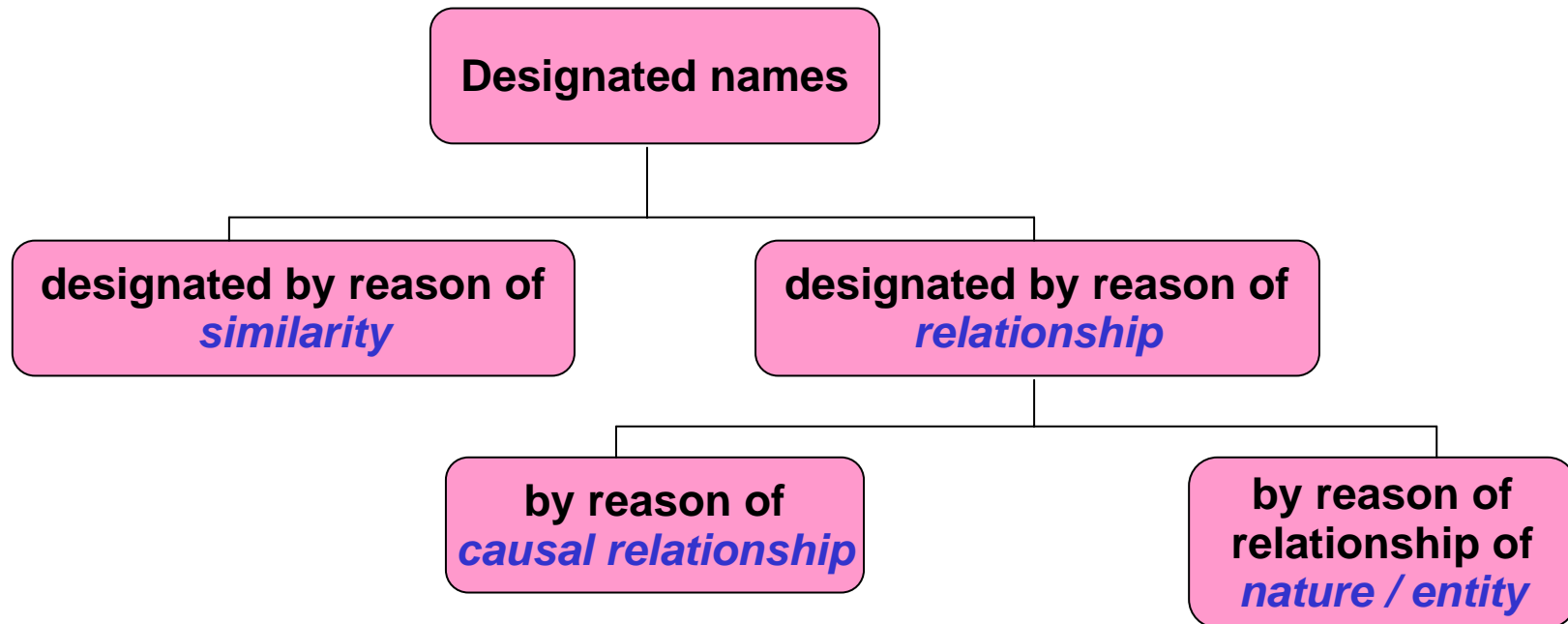
1) Names

Definition of the designated name of a certain object is: that which is observed as a common locus of 1) being a term later applied to that object and 2) being a secondary name of that object.

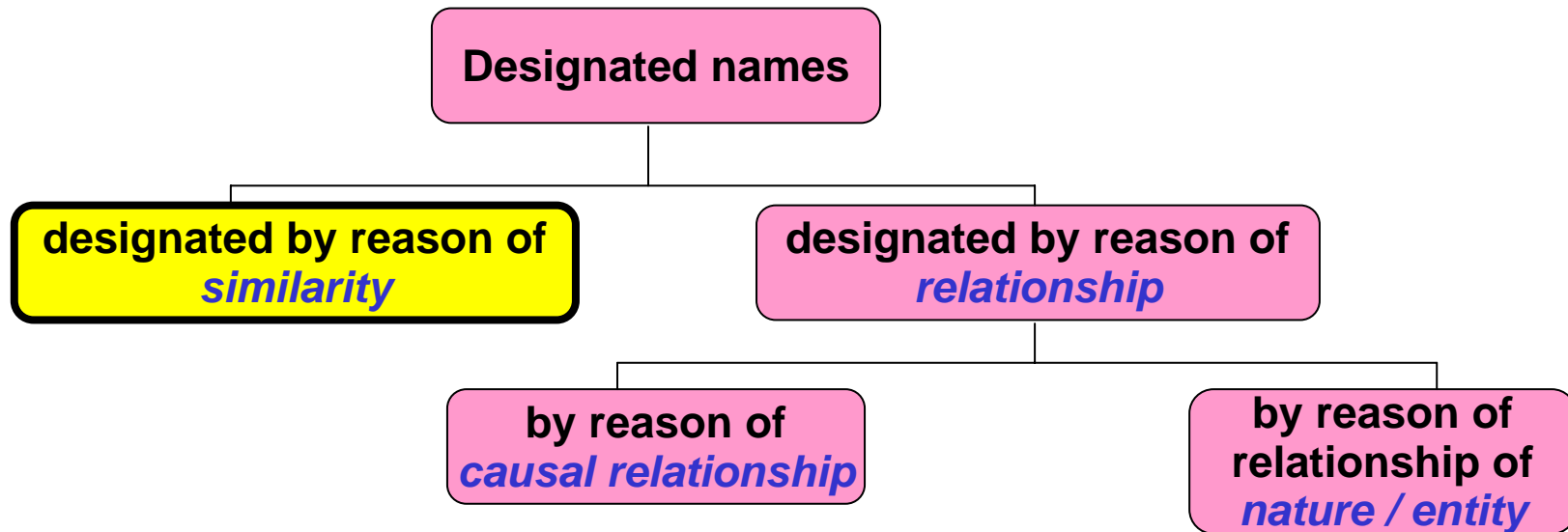
When designated names are divided, there are two:

- (1) names designated by reason of *similarity* and
- (2) names designated by reason of *relationship*.
 - (a) names designated by reason of *causal relationship*
 - (b) names designated by reason of *relationship of nature*

Designated names

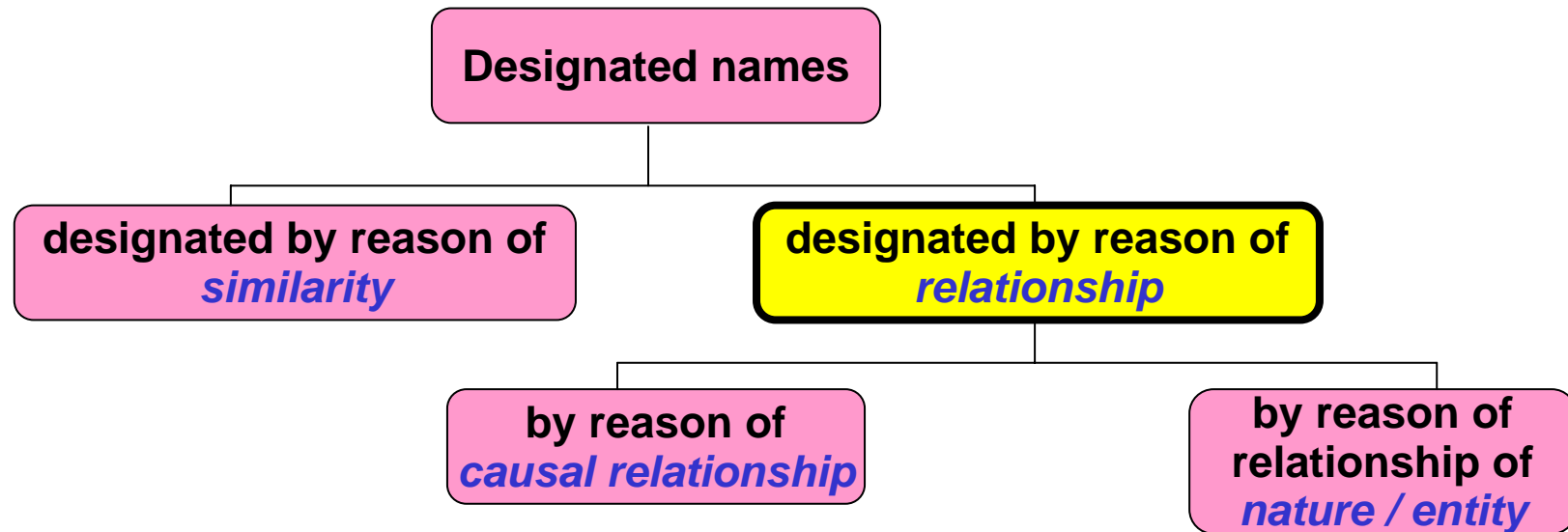


Names designated by reason of similarity

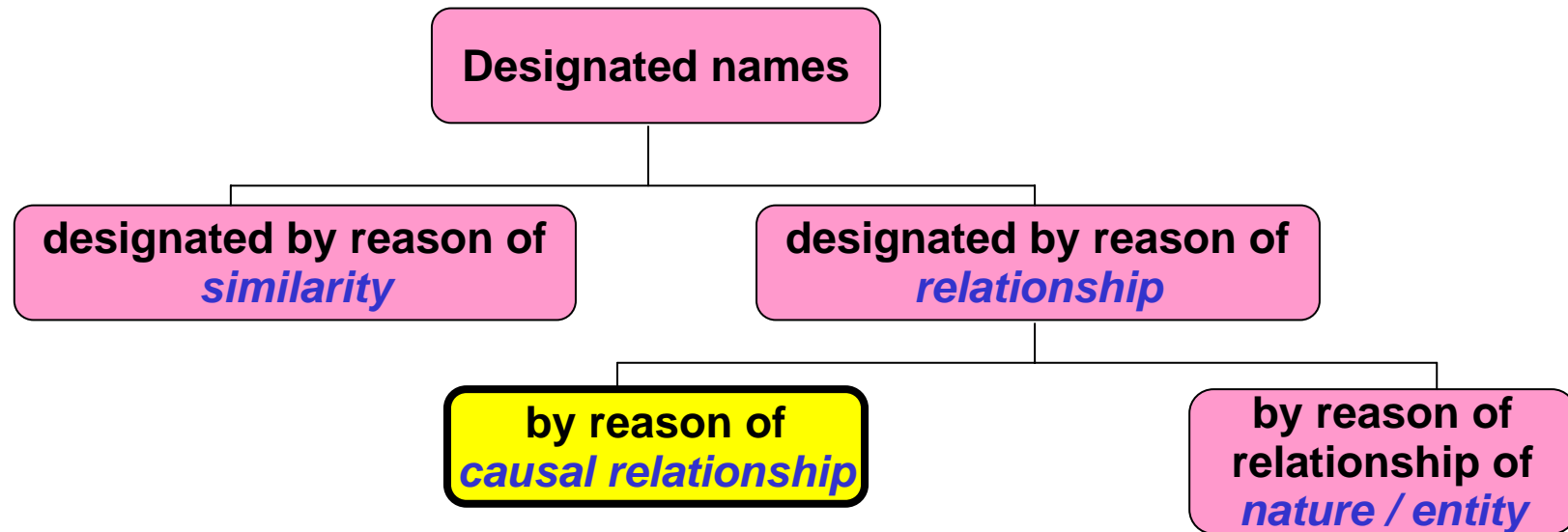


Example: speech calling a brahmin's son who has a big mouth and pug nose a lion

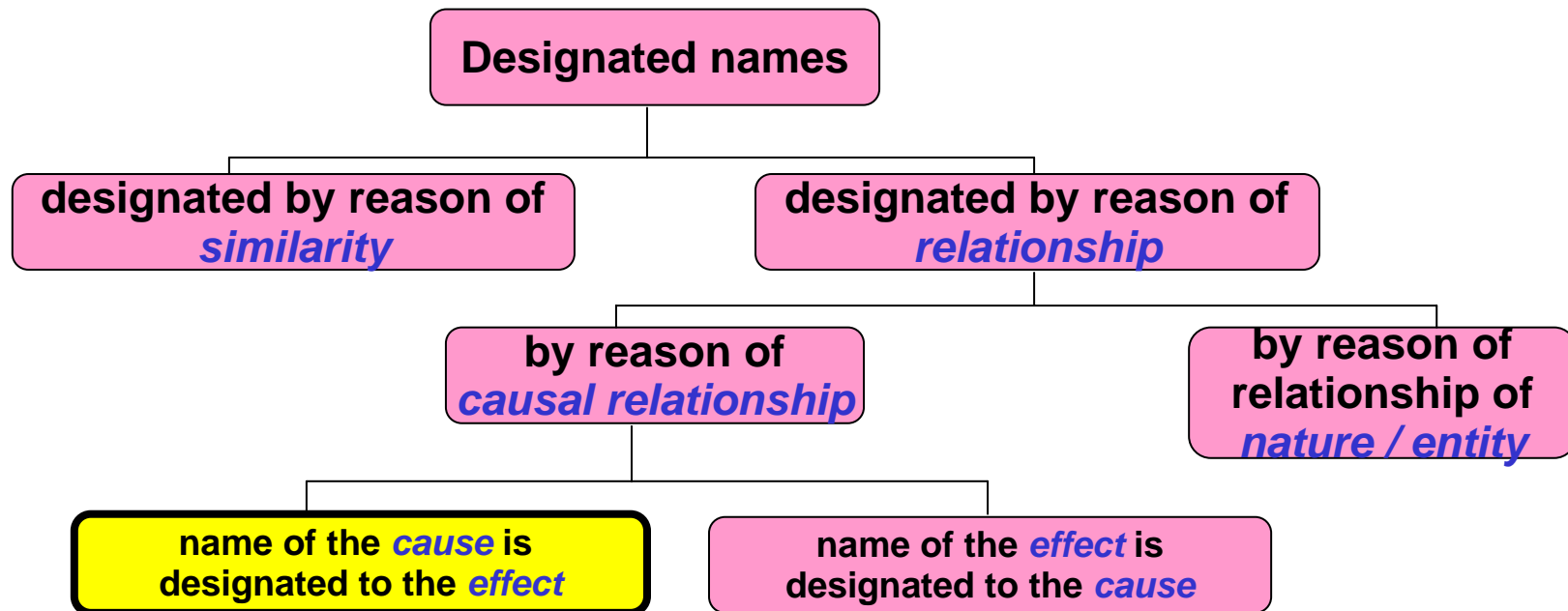
Names designated by reason of relationship



Names designated by reason of causal relationship



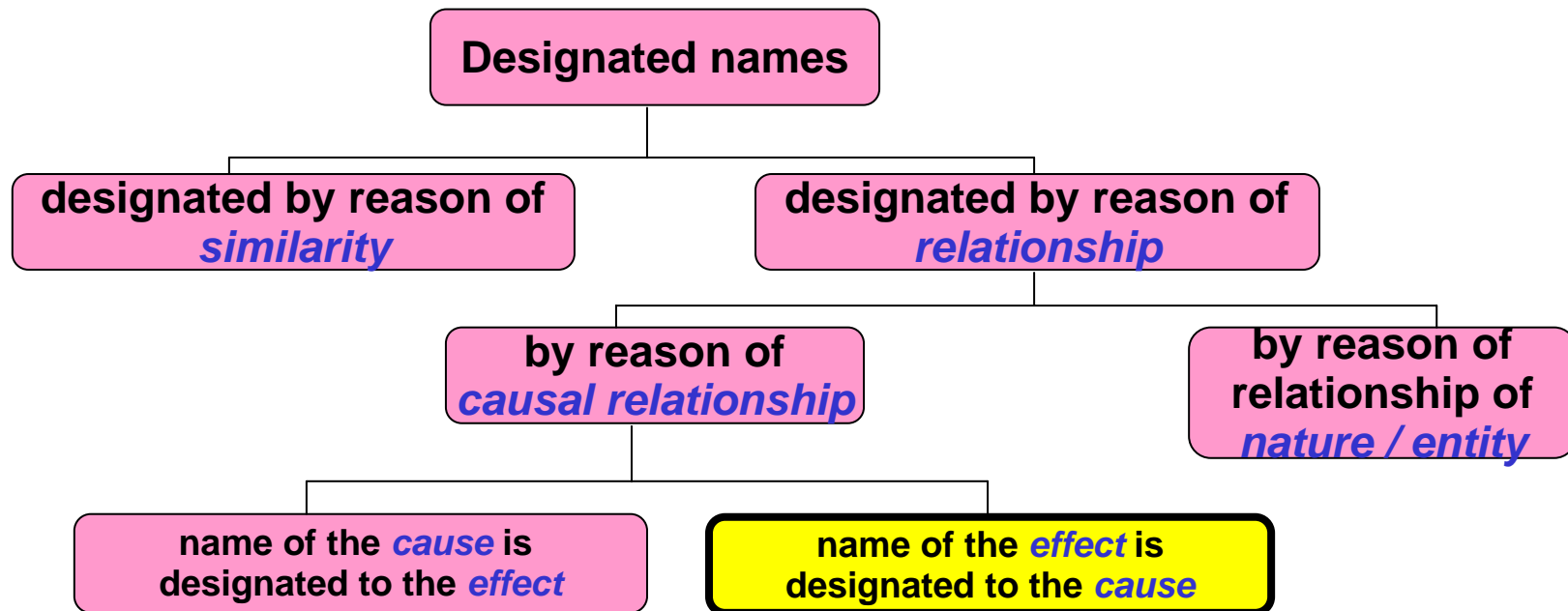
Names designated by reason of causal relationship



Example: *speech calling the sunlight (the effect) sun (the cause).*

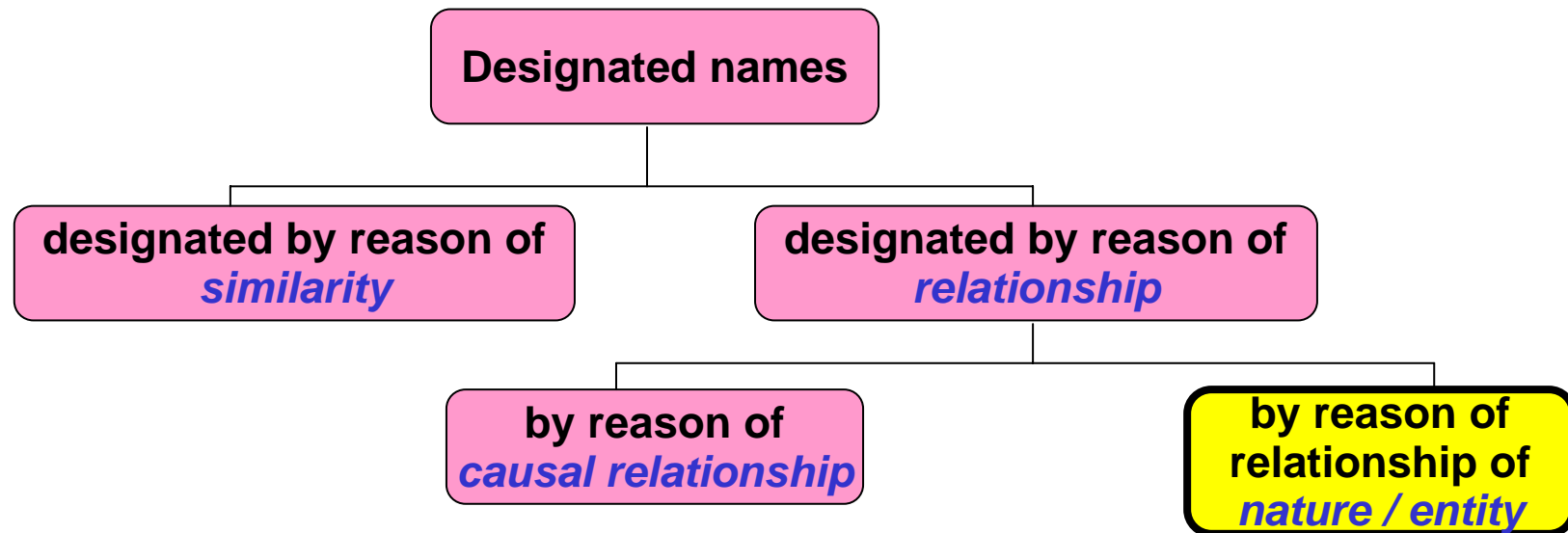
“Let’s go sit in the sun.”

Names designated by reason of causal relationship



Example: *speech calling a correct proof statement (the cause) an inferential cognizer (the effect).*

Names designated by reason of relationship of nature



Example – *speech calling the burned fringe of a piece of cloth burned cloth. “The cloth is burned.”*

2) Phrases

- Definition of a phrase is: an object of hearing that indicates [meaning] by joining substratum and attribute.
- A phrase “connects a quality to its basis. Therefore phrases are compounds of words that give us further information about a particular object by means of description. A term denotes the mere fact of the object whereas a phrase specifies the qualities and attributes with which that object is endowed.” (Geshe Rabten, *Mind and its Functions*)
- *Examples:*
 - “Sound is impermanent”.
 - “The table is white.”

3) Letters

- Definition of a letter is: a vocalization that is a basis of forming the two, names and phrases.
- “A letter is a clear sound that acts as the basis for the composition of terms and phrases. All consonants and vowels are letters and it is in dependence upon these sounds that the terms and phrases that make up articulate speech are formed.” (Geshe Rabten, *Mind and its Functions*)
- *Examples:*
 - the thirty letters of the Tibetan alphabet—ka, and so forth.
 - the twenty-six letters of the English alphabet—a, b, c, etc.

Review Homework 12

End of Awarenesses and Knowers

“Based on these few words explaining
Awareness and knowledge, illuminating
Limitless topics of knowers and objects known,
May the vast paths of reasoning increase.”

Sarvamangalam

Supporting readings

- Purbuchok's '*Explanation of the Presentation of Objects and Object-Possessors as well as Awarenesses and Knowers...*' pages 43-44.
- Geshe Rabten's '*The Mind and its Functions*' pages 25-30, 44-46.
- Lati Rinbochay & Elizabeth Napper's '*Mind in Tibetan Buddhism*' pages 50-51.

Helpful exercises to study for the exam

- Memorize definitions & divisions of the seven types of awareness
- Review all of the homework exercises

End of Class Thirteen

Awarenesses and
Knowers

