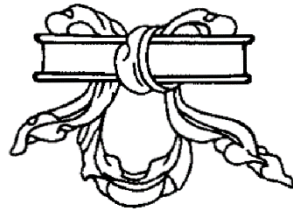




Lorig
Awarenesses
and Knowers

by Purbuchok Ngawang Jampa

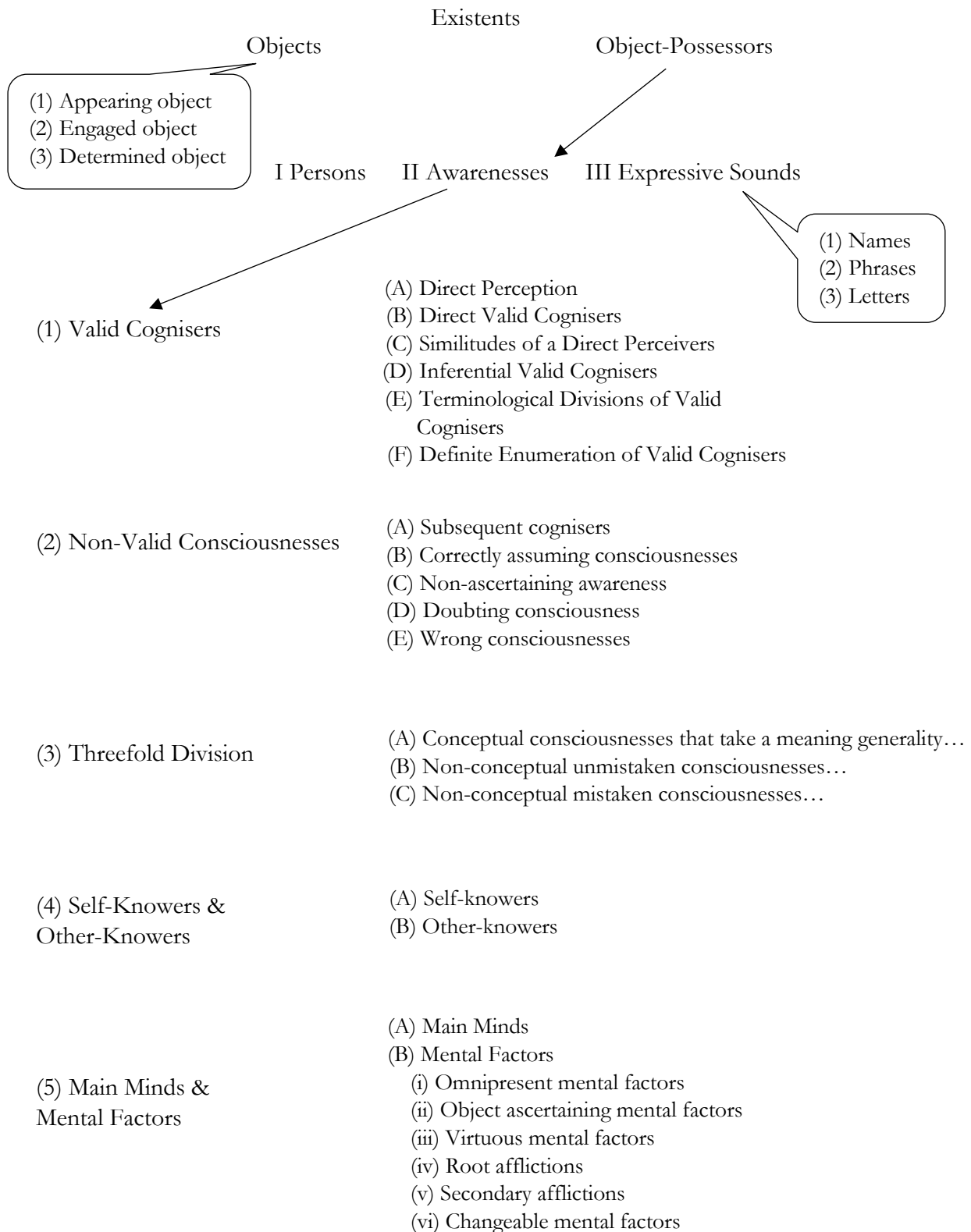
From the Great Path of Reasoning,
the Explanation of the Presentation of
Objects and Object-Possessors
as well as
Awarenesses and Knowers
(*lorig*)



that is known as
The Magical Key to the Path of Reasoning
that is the Presentation of Collected Topics,
Opening the Meaning of the Root Text on
Valid Cognition

by
Purbuchok Ngawang Jampa

An abbreviated translation by Ven. Lobsang Dorje,
closely based upon the detailed translation by Elizabeth Napper



Ancillary: The Mode of Asserting Tenets

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Objects

Definition of an **object**:

That which is known by an awareness.

Divisions of objects:

(1) appearing object (2) engaged object (3) determined object

Synonyms: appearing object of a particular awareness

held object of that awareness

Whatever is an established base is necessarily an appearing object. This is because

- (a) whatever is a functioning thing is necessarily the appearing object of a direct perceiver, and
- (b) whatever is permanent is necessarily the appearing object of a conceptual consciousness.

(a) The first reason is established because the following are synonymous:

Synonyms: appearing object of a direct perceiver

held object of a direct perceiver

functioning thing

Furthermore, it follows that whatever is a functioning thing must be the appearing object of a direct perceiver because whatever is a functioning thing must be that which is realised in a manifest manner by a direct perceiver.

(b) The second basic reason [i.e. whatever is permanent is necessarily the appearing object of a conceptual consciousness] is established because the following are synonymous:

Synonyms: appearing object of a conceptual consciousness

held object of a conceptual consciousness

permanent phenomenon

Synonyms: engaged object of a direct perceiver

object of the mode of apprehension of a direct perceiver

Synonyms: determined object of a conceptual consciousness

engaged object of a conceptual consciousness

object of the mode of apprehension of a conceptual consciousness

Whatever is an established base is necessarily the object of the mode of apprehension of both a conceptual and a non-conceptual consciousness

Direct Perception	Conceptual Consciousness
1) Appearing object / Held object	1) Appearing object / Held object
2) Object of the mode of apprehension / Engaged object	2) Object of the mode of apprehension / Engaged object / Determined object
3) Observed object	3) Observed object

Object-Possessors

Definition of an **object-possessor**:

A functioning thing that possesses its object of any kind.

Divisions of object-possessors:

- (I) persons
- (II) awarenesses
- (III) expressive sounds [page 26]

I. Persons

Definition of a **person**:

A being imputed in dependence upon any of its five aggregates.

Synonyms: Self, I, person and being

Illustration of a person: A being who possesses a basis of one of the three realms.

II. Awarenesses

Definition of an **awareness**:

A knower.

Definition of a **consciousness**:

That which is clear and knowing.

Synonyms: Awareness, knower and consciousness

Divisions of awarenesses:

- (1) valid cognisers
- (2) non-valid consciousnesses [page 11]

(1) Valid Cognisers

Definition of a **valid cogniser**:

A new incontrovertible knower.

There is a necessity for expressing the three – “new”, “incontrovertible”, and “knower” – as parts of the definition of valid cogniser, because:

- “new” eliminates that subsequent cognisers are valid cognisers,
- “incontrovertible” eliminates that correct assumptions are valid cognisers, and
- “knower” eliminates that physical sense powers are valid cognisers.

Divisions of valid cognisers:

- (1) direct valid cognisers [page 6]
- (2) inferential valid cognisers [page 8]

(A) Direct Perception

Definition of an awareness that is a **direct perceiver**:

A knower that is non-conceptual and unmistaken.

Divisions of direct perceivers:

- (1) sense direct perceiver
- (2) mental direct perceiver
- (3) self-knowing direct perceiver
- (4) yogic direct perceivers

(1) Sense direct perceivers

Definition of a **sense direct perceiver**:

- That which is produced in dependence on a physical sense power that is its own uncommon empowering condition, and
- is a knower that is non-conceptual and unmistaken.

Divisions of sense direct perceivers:

- (1) valid cognisers that are sense direct perceivers
- (2) subsequent cognisers that are sense direct perceivers
- (3) non-ascertaining awarenesses that are sense direct perceivers

Illustrations of sense direct perceivers:

- (1) The first moment of a sense direct perceiver apprehending a form.
- (2) The second moment of a sense direct perceiver apprehending a form.
- (3) A sense direct perceiver apprehending a form in the continuum of a being whose mind is especially attracted to a pleasant sound.

Alternative divisions of sense direct perceivers:

- (1) sense direct perceivers apprehending forms
- (2) sense direct perceivers apprehending sounds
- (3) sense direct perceivers apprehending odours
- (4) sense direct perceivers apprehending tastes
- (5) sense direct perceivers apprehending tangible objects

Definition of a **sense direct perceiver apprehending a form**:

- 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 non-conceptual and unmistaken.

Extend this format to the other sense direct perceivers.

Thus, the definition of a **sense direct perceiver apprehending a sound**, etc. is:

- That which is generated in dependence on its own uncommon empowering condition, the ear sense power, and its observed object condition, a sound, and
- is a knower that is non-conceptual and unmistaken.

(2) Mental direct perceivers

Definition of a **mental direct perceiver**:

- That which is produced 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 non-conceptual and unmistakable.

Divisions of mental direct perceivers:

- (1) valid cognisers that are mental direct perceivers
- (2) subsequent cognisers that are mental direct perceivers
- (3) non-ascertaining awarenesses that are mental direct perceivers

Illustrations of mental direct perceivers:

- (1) The first moment of a clairvoyance that knows another's mind.
- (2) The second moment of a clairvoyance that knows another's mind.
- (3) A mental direct perceiver apprehending a sound in the continuum of a being whose mind is especially attracted to a beautiful form.

(3) Self-knowing direct perceivers

Definition of a **self-knower**:

That which has the aspect of an apprehender.

Definition of a **self-knowing direct perceiver**:

That which has the aspect of an apprehender, is non-conceptual, and is unmistakable.

Divisions of self-knowing direct perceivers:

- (1) valid cognisers that are self-knowing direct perceivers
- (2) subsequent cognisers that are self-knowing direct perceivers
- (3) non-ascertaining awareness self-knowing direct perceivers

Illustrations of self-knowing direct perceivers:

- (1) The first moment of a self-knowing direct perceiver that experiences an eye consciousness.
- (2) The second moment of a self-knowing direct perceiver that experiences an eye consciousness.
- (3) A self-knowing direct perceiver in the continuum of a Samkhya [Enumerator] that experiences happiness as being a consciousness.
 - A self-knowing direct perceiver in the continuum of a Vaisheshika [Particularist] that experiences happiness as being a consciousness.
 - A self-knower in the continuum of a Charvaka [Materialist] that experiences an inferential cogniser as being a valid cogniser.

(4) Yogic direct perceivers

Definition of a yogic direct perceiver:

- That which is generated in dependence on its own uncommon empowering condition, a stabilisation that is a union of calm abiding and meditative insight, and
- is an other-knowing exalted knower in the continuum of an arya that is non-conceptual and unmistaken.

Divisions of yogic direct perceivers:

- (1) valid cognisers that are yogic direct perceivers
- (2) subsequent cognisers that are yogic direct perceivers

There are no non-ascertaining awarenesses that are yogic direct perceivers because whatever is a yogic direct perceiver necessarily ascertains its object of comprehension. This is because Dharmakirti's *Commentary on (Dignaga's) "Compendium on Valid Cognition"* says,

"From just seeing, the great intelligent ones ascertain all aspects."

Although subsequent cognisers that are yogic direct perceivers exist, the second moment and so forth of an omniscient exalted wisdom are not subsequent cognisers because whatever is an omniscient exalted wisdom is necessarily a valid cogniser. This is so because Gyaltsab's *Explanation of (Dharmakirti's) "Commentary on (Dignaga's) 'Compendium on Valid Cognition'"*: *Unmistaken Illumination of the Path to Liberation* says,

"No matter how much I turn inside and think about it, I do not feel that an omniscient exalted wisdom is not pervaded by being a new realiser."

Also, Khedrup Rinpoche's *Clearing Away Darkness of Mind with Respect to the Treatises on Valid cognition* says,

"If [something] became a subsequent cogniser merely through [its object's] being apprehended by a former valid cogniser, it would follow that the second and subsequent moments of an omniscient exalted wisdom would be subsequent cognisers. There exist many such flaws as will be indicated below."

(B) Direct Valid Cognisers

Definition of a **direct valid cogniser**:

A new incontrovertible non-conceptual knower.

Divisions of direct valid cognisers:

- (1) self-knowing direct valid cognisers
- (2) sense direct valid cognisers
- (3) mental direct valid cognisers
- (4) yogic direct valid cognisers

(1) Self-knowing direct valid cognisers

Definition of a **self-knowing direct valid cogniser**:

- A new incontrovertible non-conceptual knower,
- that is directed only inward and is just an apprehender.

(2) Sense direct valid cognisers

Definition of a **sense direct valid cogniser**:

- A new incontrovertible non-conceptual knower,
- that arises in dependence upon a physical sense power that is its uncommon empowering condition.

Divisions of sense direct valid cognisers:

(1-5) sense direct valid cognisers apprehending forms and so forth.

(3) Mental direct valid cognisers

Definition of a **mental direct valid cogniser**:

- A new incontrovertible non-conceptual knower,
- that arises in dependence upon a mental sense power that is its uncommon empowering condition.

Divisions of mental direct valid cognisers:

(1-6) mental direct valid cognisers apprehending forms and so forth.

(4) Yogic direct valid cognisers

Definition of a **yogic direct valid cogniser**:

- An other-knowing exalted knower in the continuum of an arya that,
- in dependence upon a stabilisation that is a union of calm abiding and meditative insight and is its [uncommon] empowering condition,
- newly and directly realises either subtle impermanence or the coarse or subtle selflessness of persons.

Divisions of yogic direct valid cognisers:

- (1) valid cognisers directly realising subtle impermanence
- (2) valid cognisers directly realising the coarse selflessness of persons
- (3) valid cognisers directly realising the subtle selflessness of persons

(C) Similitudes of a Direct Perceiver

Definition of a **similitude of a direct perceiver**:

A knower that is mistaken with regard to its appearing object.

Synonyms: similitude of a direct perceiver & mistaken consciousness

Divisions of similitude of a direct perceiver:

- (1-6) six conceptual similitudes of a direct perceiver (7)
- one non-conceptual similitude of a direct perceiver

(1-6) Conceptual similitudes of a direct perceiver, that are:

- (1) mistaken conceptions
- (2) conventional conceptions
- (3) inferring conceptions
- (4) conceptions arisen from inference
- (5) memory conceptions
- (6) wishing conceptions

Illustrations:

- (1) a conceptual consciousness apprehending sound as permanent
- (2) an inferential cogniser that realises sound to be impermanent
- (3) a conceptual consciousness that is a mind apprehending a reason
- (4) a conceptual consciousness that arises after an inferential cogniser
- (5) a conceptual consciousness that today remembers an object of the past
- (6) a conceptual consciousness that today wishes for an object of the future

(7) Non-conceptual similitudes of a direct perceiver, that are:

- (7.1) mental consciousnesses
- (7.2) sense consciousnesses

Illustrations:

- (7.1) An illustration of a non-conceptual similitude of a direct perceiver was explained above.
- (7.2) With regard to non-conceptual similitude of a direct perceiver that are sense consciousnesses, there are four:

- (7.2.1) the cause of error existing in the basis
- (7.2.2) the cause of error existing in the abode
- (7.2.3) the cause of error existing in the object
- (7.2.4) the cause of error existing in the immediately preceding condition

(7.2.1) An eye impaired by obscuring disease, for a sense consciousness that sees one moon as two is produced in dependence upon that.

(7.2.2) Sitting in a boat, for a sense consciousness that sees trees as moving is produced in dependence upon that.

(7.2.3) A quickly whirled burning stick, for a sense consciousness that sees a wheel of flame is produced in dependence upon that.

(7.2.4) A mind disturbed by anger, for a sense consciousness that sees the world as red is produced in dependence upon that.

Synonyms: non-conceptual wrong consciousness
non-conceptual similitude of a direct perceiver
consciousness that has a clear appearance of a non-existent

(D) Inferential Valid Cognisers

Definition of an **inferential valid cogniser**:

- A new incontrovertible determinative knower that
- is directly produced in dependence on a correct reason that is its basis.

Divisions of inferential valid cognisers:

- (1) inferential cognisers by the power of the fact
- (2) inferential cognisers through renown
- (3) inferential cognisers through belief

Illustrations of inferential valid cognisers:

- (1) An inferential cogniser that realises that sound is impermanent through the reason of being a product.
 - (2) An inferential cogniser that realises that it is suitable to express the rabbit-possessor by the term moon from the reason of its existing among objects of conceptual consciousness.
 - (3) An inferential cogniser that realises that the scripture, “From generosity, resources, from ethical conduct, a happy migration,” is incontrovertible with respect to the meaning indicated by it due to the reason of its being a correct scripture [in accordance with] the threefold analysis.
- An inferential cogniser through renown is necessarily an inferential cogniser by the power of the fact.
 - Also, whatever is a direct perceiver is not necessarily a direct valid cogniser because the second moment of a sense direct perceiver apprehending a form is not a valid cogniser.

(E) Terminological Divisions of Valid Cognisers

(1) Inference for oneself and for another

Divisions: terminological divisions of inferential cognisers:

- (1) inference for oneself
- (2) inference for another

Synonyms: (1) inference for oneself
inferential cogniser

Synonyms: (2) inference for another
correct proof statement

(2) Valid cognisers that induce ascertainment by themselves and valid cognisers when ascertainment is induced by another

Divisions: terminological divisions of valid cognisers:

- (1) valid cognisers that induce ascertainment by themselves
- (2) valid cognisers when ascertainment is induced by another

Sub-Divisions of valid cognisers that induce ascertainment by themselves:

- (1.1) sense direct valid cognisers to which the ability to perform a function appears
- (1.2) sense direct valid cognisers that have a familiar object
- (1.3) self-knowing direct valid cognisers
- (1.4) yogic direct valid cognisers
- (1.5) inferential valid cognisers

Whatever is one of those five is necessarily a valid cogniser that induces ascertainment by itself.

Illustrations of valid cognisers that induce ascertainment by themselves:

- (1.1) A sense direct perceiver that apprehends fire as able to perform the functions of blazing and burning.
- (1.2) A sense direct perceiver in the continuum of a child apprehending their father's form.
- (1.3) A self-knowing direct perceiver that experiences an eye consciousness.
- (1.4) An omniscient consciousness that is an other-knowing mental consciousness.
- (1.5) An inferential consciousness that realises sound to be impermanent.

Illustration of a valid cogniser when ascertainment is induced by another is:

- (2) A sense direct perceiver apprehending in the distance a reddish colour which is in fact the colour of fire and with respect to which there is doubt, wondering, "Is that the colour of fire or not?"

(3) Valid cognisers that are persons, speech and consciousnesses

Divisions: terminologically divisions of valid cognisers:

- (1) valid cognisers that are persons
- (2) valid cognisers that are speech
- (3) valid cognisers that are consciousnesses

Illustrations:

- (1) The teacher Buddha.
- (2) The wheel of doctrine of the four noble truths.
- (3) A direct perceiver or an inferential cogniser.

(F) Definite Enumeration of Valid Cognisers

Divisions: With respect to the enumeration being definite, valid cognisers are divided into two:

- (1) direct valid cognisers
- (2) inferential valid cognisers

That more than these are unnecessary, and fewer would not be inclusive is the meaning of the enumeration of valid cognisers being limited to two.

(2) Non-Valid Consciousnesses

Definition of a **non-valid consciousness**:

A knower that is not newly incontrovertible.

Divisions of non-valid consciousnesses:

- (1) subsequent cognisers
- (2) correctly assuming consciousnesses
- (3) non-ascertaining awarenesses
- (4) doubting consciousnesses
- (5) wrong consciousnesses

(A) Subsequent cognisers

Definition of a **subsequent cogniser**:

A knower that realises what has already been realised.

Divisions of subsequent cognisers:

- (1) directly perceiving subsequent cognisers
- (2) conceptual subsequent cognisers
- (3) subsequent cognisers that are neither of those two

Sub-Divisions of (1) directly perceiving subsequent cognisers:

- (1.1) directly perceiving subsequent cognisers that are sense direct perceivers
- (1.2) directly perceiving subsequent cognisers that are mental direct perceivers
- (1.3) directly perceiving subsequent cognisers that are self-knowing direct perceivers
- (1.4) directly perceiving subsequent cognisers that are yogic direct perceivers
- (1.5) directly perceiving subsequent cognisers that are none of those four

Illustrations of (1) directly perceiving subsequent cognisers:

- (1.1) The second moment of a sense direct perceiver apprehending blue.
- (1.2) The second moment of a clairvoyance knowing another's mind.
- (1.3) The second moment of a self-knowing direct perceiver experiencing an eye consciousness, and so forth.
- (1.4) The second moment of an uninterrupted path of a path of seeing.
- (1.5) The second moment of a direct perceiver.

Sub-Divisions of (2) conceptual subsequent cognisers:

- (2.1) conceptual subsequent cognisers that are induced by direct perceivers
- (2.2) conceptual subsequent cognisers that are induced by inferential cognisers

Illustrations of (2) conceptual subsequent cognisers:

- (2.1) A factually concordant ascertaining consciousness ascertaining blue that is induced by a sense direct perceiver apprehending blue.
- (2.2) The second moment of an inferential cogniser realising sound to be impermanent.

(B) Correctly assuming consciousnesses

Definition of a **correctly assuming consciousness**:

- A factually concordant determinative knower that
- is controvertible with regard to determining its object.

Divisions of correctly assuming consciousnesses:

- (1) correct assumptions that do not have a reason
- (2) correct assumptions that have a contradictory reason
- (3) correct assumptions for which the reason is indefinite [lacks pervasion]
- (4) correct assumptions for which the reason is not established
- (5) correct assumptions for which a reason exists but is not completely settled

Illustrations of correctly assuming consciousnesses:

(1) 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.

(2) An awareness that apprehends sound to be impermanent from the reason 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.

(3) An awareness that apprehends sound to be impermanent from the reason 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].

(4) An awareness that apprehends sound to be impermanent from the reason of being the held object of an eye consciousness.

This is a suitable example because the held object of an eye consciousness is a reason that is not established in the proof of that.

(5) An awareness that apprehends sound to be impermanent from the reason 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 reason in the proof of sound as impermanent, that person has not settled it.

(C) Non-ascertaining awarenesses

Definition of something's being a **non-ascertaining awareness**:

A knower that is a common basis of:

- having clear appearance of the specifically characterised phenomenon that is its engaged object and
- being unable to induce ascertainment with respect to the specifically characterised phenomenon that is its engaged object.

However, one should know the manner in which not to posit as the definition of "something's being a non-ascertaining awareness," "that which is a common basis of

- having clear appearance of the specifically characterised phenomenon that is its object
- and being unable to induce ascertainment with respect to the specifically characterised phenomenon that is its object."

This is because a sense consciousness that sees snow mountains as blue sees as blue the white colour of the snow mountains, which is its engaged object, and therefore does not see clearly the specifically characterised phenomenon which is its engaged object.

Still, since its appearing object, the white colour of snow mountains, appears clearly as blue whereas it does not exist [as blue], there is clear appearance of the specifically characterised phenomenon which is its object.

Also, it is unable to induce ascertainment with respect to that because it engages that object wrongly.

Illustrations of non-ascertaining awarenesses:

- 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, and so forth.
- Self-knowers experiencing those mental direct perceivers.

(D) Doubting consciousnesses

Definition of a **doubting consciousness**:

A knower that wavers between two alternatives by its own power.

A mind that is concordant with doubt and the feelings, etc., which are companions of that mind in concordance with doubt have qualms by the power of doubt, but do not waver to two alternatives by their own power.

Divisions of a doubting consciousnesses:

- (1) doubt tending toward the factual
- (2) doubt tending toward the non-factual
- (3) equal tending doubt

Illustrations of a doubting consciousnesses:

- (1) Doubt reflecting that sound is probably impermanent.
- (2) Doubt reflecting that sound is probably permanent.
- (3) Doubt reflecting whether sound is permanent or impermanent.

(E) Wrong consciousnesses

Definition of a **wrong consciousness** is:

A knower that engages its object erroneously.

Divisions of wrong consciousnesses:

- (1) conceptual wrong consciousnesses
- (2) non-conceptual wrong consciousnesses

Illustration:

- (1) A conceptual consciousness apprehending sound as permanent.
A conceptual consciousness apprehending the horns of a rabbit.

Sub-Divisions of (2) non-conceptual wrong consciousnesses:

- (2.1) mental consciousnesses that are non-conceptual wrong consciousnesses
- (2.2) sense consciousnesses that are non-conceptual wrong consciousnesses

Illustrations:

- (2.1) A dream consciousness that clearly sees as blue the blue of a dream.

Dream consciousnesses are of three types:

- (a) mental consciousnesses
- (b) non-conceptual consciousnesses
- (c) wrong consciousnesses

Respectively,

- (a) It is a mental consciousness because of being a dream consciousness.
- (b) 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.
- (c) It is a wrong consciousness because of being a consciousness that apprehends its object, a form which is a phenomenon-source, as blue, whereas it does not exist as blue.

However, we say that for the person who is dreaming that [dream consciousness that clearly sees the blue of a dream as blue] is a factually concordant sense consciousness.

Illustrations:

- (2.2) A sense consciousness which sees snow mountains as blue.
A sense consciousness that sees a white conch as yellow.

(3) **Threefold Division of Awarenesses And Knowers**

- (4) Explanation of conceptual consciousnesses that take a generic image as their held object.
- (5) Explanation of non-conceptual unmistakable consciousnesses that take a specifically characterised phenomenon as their held object.
- (6) Explanation of non-conceptual mistaken consciousnesses that take a clear appearance of a non-existent as their held object.

(7) **Conceptual consciousnesses that take a meaning generality as their held object**

Definition of a **conceptual consciousness**:

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

The [term] “sound” of “sound and image”, [refers] to a sound generality and “image” [refers] to a meaning generality. That which apprehends those two as combined apprehends a collection of the two.

There is a purpose for saying “suitable” [to be combined] because it is necessary to include conceptual consciousnesses in the continuum of a person who has not trained in terminology.

This is because a conceptual consciousness in the continuum of such [a person] does not apprehend sound and meaning generalities as combined, but merely as suitable to be combined.

[1 of 3] Divisions of conceptual consciousnesses:

- (1) conceptual consciousnesses that apprehend only a sound generality
- (2) conceptual consciousnesses that apprehend only a meaning generality
- (3) conceptual consciousnesses that apprehend both a sound and meaning generality

Illustrations of conceptual consciousnesses:

- (1) 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 vase which, generated in dependence on merely on the sound “vase”, apprehends vase.
- (2) 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 vase] which, generated in dependence on merely seeing a bulbous thing, apprehends a bulbous thing.
- (3) A conceptual consciousness, in the continuum of a person who knows vase, apprehending a vase.

“What are the generic sound and generic image of vase?”

- (1) That appearance which is an appearance as vase to the first conceptual consciousness [in the above three illustrations] is a generic sound alone.
- (2) That appearance which is the appearance of a bulbous thing to the second conceptual consciousness [in the above illustrations] is a generic image alone.
- (3) When either a vase or a bulbous thing appears to the third conceptual consciousness [in these examples] there is the appearance of both a generic sound and meaning generality.

[2 of 3] Divisions of conceptual consciousnesses:

- (1) conceptual consciousnesses that affix names
- (2) conceptual consciousnesses that affix meanings

A conceptual consciousness that apprehends [its object within] thinking “This bulbous thing is a vase,” is both [a conceptual consciousness that affixes a name and one that affixes a meaning].

Respectively,

- (1) It is the first because of being a determinative knower that apprehends [its object] within affixing the name “vase” to the object [the bulbous thing];
- (2) It is the second because of being a determinative knower that apprehends [its object] within affixing attributes to a specific basis [substratum].

Whatever is a conceptual consciousness that affixes a meaning is not necessarily one that affixes a name, for a conceptual consciousness that apprehends [its object within] thinking, “This person has a staff,” is a conceptual consciousness that affixes [only] a meaning.

It is a conceptual consciousness that apprehends [its object] within affixing an attribute – staff, to a specific basis [substratum], person.

Also, whatever is a conceptual consciousness is not necessarily either of those two, for a conceptual consciousness that apprehends merely the basis “vase” is neither of those two.

[3 of 3] Divisions of conceptual consciousnesses:

- (1) factually concordant conceptual consciousnesses
- (2) factually discordant conceptual consciousnesses

Definition of a **factually concordant conceptual consciousness**:

A factually concordant determinative knower that apprehends a sound generality and a meaning generality as suitable to be combined.

If something is an established base, the conceptual consciousness apprehending it is necessarily a factually concordant conceptual consciousness.

Definition of a **factually discordant conceptual consciousness**:

A factually discordant determinative knower that apprehends a generic sound and a generic image as suitable to be combined.

If something is not an established base, the conceptual consciousness apprehending it is necessarily a factually discordant conceptual consciousness.

(B) Non-conceptual unmistakable consciousnesses that take a specifically characterised phenomenon as their held object

Definition of something's being a **non-conceptual unmistakable consciousness**:

A knower having clear appearance that is unmistakable with regard to its appearing object.

Synonyms: non-conceptual unmistakable consciousness & directly perceiving awareness

Divisions of non-conceptual unmistakable consciousnesses:

- (1) sense non-conceptual unmistakable consciousnesses
- (2) mental non-conceptual unmistakable consciousnesses
- (3) self-knowing non-conceptual unmistakable consciousnesses
- (4) yogic direct perceiving non-conceptual unmistakable consciousnesses

Since they were already explained above one should know this. [pages 3 - 5]

(C) Non-conceptual mistaken consciousnesses that take a clear appearance of a non-existent as their held object

Definition of something's being a **non-conceptual mistaken consciousness**:

A knower having clear appearance that is mistaken with regard to its appearing object.

Divisions of non-conceptual mistaken consciousnesses:

- (1) sense consciousnesses that are non-conceptual mistaken consciousnesses
- (2) mental consciousnesses that are non-conceptual mistaken consciousnesses

Definition of a **sense consciousness that is a non-conceptual mistaken consciousness**:

That which is a common basis of

- being a non-conceptual mistaken consciousness and
- being produced in dependence upon a physical sense power that is its uncommon empowering condition.

Definition of a **mental consciousness that is a non-conceptual mistaken consciousness**:

That which is a common basis of

- being a non-conceptual mistaken consciousness and
- being produced in dependence upon a mental sense power that is its uncommon empowering condition.

(4) Self-Knowers & Other-Knowers

Divisions:

- (1) self-knowers
- (2) other-knowers

Synonyms: self-knower

consciousness that is directed only inward

Synonyms: other-knower

consciousness that is turned outward

Illustrations of other-knowers:

- sense direct perceiver
- mental direct perceiver
- yogic direct perceiver
- conceptual consciousnesses

Whatever is any of those [a sense direct perceiver, mental direct perceiver, yogic direct perceiver, or conceptual consciousness] must be an other-knower.

(5) Main Minds & Mental Factors

(A) Main Minds

Definition of a **main mind**:

A main knower that is posited by way of apprehending the entity of its object.

Synonyms: main mind, mind, mentality and primary consciousness are mutually inclusive and synonymous.

Divisions: When main minds are divided by way of entity there are six:

(1-6) from eye primary consciousness up to mental primary consciousness.

Divisions: If condensed, they are included into two:

- (1) sense primary consciousnesses
- (2) mental primary consciousnesses

There are four possibilities between mentality and mental consciousness.

- An eye primary consciousness that is mentality but not mental consciousness.
- A feeling accompanying mental primary consciousness that is mental consciousness but not mentality.
- A mental primary consciousness that is both mentality and mental consciousness.
- A feeling accompanying eye primary consciousness that is neither mentality nor mental consciousness.

One should know similarly the way of positing four possibilities between mentality and sense consciousness and exalted wisdom and mental consciousness.

(B) Mental Factors

Definition of a **mental factor**:

- A knower that apprehends any of the features of its object and
- accompanies whatever main mind it is concordant with.

A mind and its accompanying mental factors are concordant in five ways:

- (1) basis
- (2) observed object
- (3) aspect
- (4) time
- (5) substantial entity

This is so:

- Because the accompanying mental factors depends on the sense power, as its *basis*, on which the main mind depends.
- Because the accompanying mental factors are produced from that *observed object* in dependence on which the main mind is produced.
- Because the *aspect* of any object appears to the accompanying mental factors just as it appears to the main mind.
- Because the accompanying mental factors is also produced at the same *time* as the main mind is produced.
- Because a main mind and its accompanying mental factors are produced qualified by being one type of *substantial entity* and are not produced as distinct substantial entities.

Vasubandhu's *Treasury of Knowledge (Abhidharmakosha)* says:

"...synonymous. Mind and mental factors are concordant in five ways."

Divisions of the fifty-one mental factors:

- (1) five omnipresent mental factors
- (2) five object ascertaining mental factors
- (3) eleven virtuous mental factors
- (4) six root afflictions
- (5) twenty secondary afflictions
- (6) four changeable mental factors

(1) Omnipresent mental factors

- (1) feeling
- (2) discrimination / differentiation
- (3) intention
- (4) attention
- (5) contact

They accompany all minds and thus are explained as “omnipresent”. This is so because whenever any one among these five is not complete, utilisation of the object is not complete:

- Without *feeling*, the experiencing of happiness, suffering and neutrality do not arise.
- Without *discrimination*, imputation of verbal conventions does not occur.
- Without *intention*, engagement of the object does not occur.
- Without *attention*, focussing the mind on the observed object does not occur.
- Without *contact*, feeling – happiness, suffering and neutrality – is not generated.

However, it is not definite that these omnipresent mental factors must always be manifest, because at times such as the occasion of the subtle mind of death, or the time of just having made the connection [to one’s next rebirth, i.e., having just entered the womb] or when absorbed in [an equipoise of] cessation, some of these – feelings and so forth – merely engage their object in a dormant manner.

(A) Feeling**Definition of feeling:**

A knower that is distinguished by being that which experiences.

Synonyms: feeling

feeling aggregate

Divisions of feelings:

- (1) two two-fold divisions
- (2) three-fold division
- (3) five-fold division

(1.1) Divisions: When the two-fold division of feeling is divided:

- (1.1.1) physical feeling
- (1.1.2) mental feeling

(1.1.1) **Synonyms:** physical feeling
feeling that is a sense consciousness
external feeling are synonyms

(1.1.2) **Synonyms:** mental feeling
feeling that is a mental consciousness
internal feeling are synonyms

(1.2) Divisions: When the two-fold division of feeling is divided:

- (1.2.1) materialistic feeling
- (1.2.2) non-materialistic feeling

(1.2.1) Synonyms: materialistic feeling
contaminated feeling

(1.2.2) Synonyms: non-materialistic feeling
non-contaminated feeling

(2) Divisions: When the three-fold division of feeling is divided:

- (2.1) feelings of happiness
- (2.2) feelings of suffering
- (2.3) feelings of equanimity

Although whatever is happiness or suffering is necessarily feeling, whatever is equanimity is not necessarily feeling. This is because, with regard to equanimity, there are three:

- (a) equanimity feeling [or neutral feeling],
- (b) equanimity of [that is to say, desisting from] application, which is included among the eleven virtuous mental factors, and
- (c) immeasurable equanimity [a sense of impartiality devoid of attachment and anger].

(3) Divisions: When the five-fold division of feeling is divided:

- (3.1) [physical] happiness feeling
- (3.2) mental happiness feeling
- (3.3) [physical] suffering feeling
- (3.4) mental unhappiness feeling
- (3.5) equanimity feeling

Whatever is mental happiness is necessarily happiness but is necessarily not the happiness that is within the five-fold division of feeling. This is because whatever is happiness within the five-fold division of feeling must be a physical feeling of happiness.

Similarly, whatever is mental unhappiness is necessarily suffering, but is necessarily not the suffering that is within the five-fold division of feeling. This is because whatever is suffering within the five-fold division of feeling must be a physical feeling of suffering.

(B-E) Discrimination and so forth

The latter four omnipresent mental factors, discrimination, and so forth, are to be known from the lower and upper *Abhidharmas* [that is, from Vasubandhu's *Treasury of Knowledge* (*Abhidharmakosa*) and Asanga's *Compendium of Knowledge* (*Abhidharmasamucchaya*)].

(2) Object ascertaining mental factors

- (1) aspiration
- (2) belief
- (3) mindfulness
- (4) stabilisation
- (5) wisdom

They individually ascertain objects and thus are called “ascertainers of objects.”

- *Aspiration* aspires to or strives for the object.
- *Belief* engages that object joyfully.
- *Mindfulness* apprehends the observed object and the aspect.
- *Stabilisation* abides one-pointedly.
- *Wisdom* analyses individually.

Synonyms: aspiration
wishing
striving

Thus, if there exists an aspiration that seeks a certain phenomenon, effort for the sake of that phenomenon is begun.

(3) Virtuous mental factors

- (1) faith
- (2) shame
- (3) embarrassment
- (4) non-attachment
- (5) non-hatred
- (6) non-ignorance
- (7) joyous perseverance
- (8) pliancy
- (9) conscientiousness
- (10) equanimity
- (11) non-harmfulness

They are virtues by way of turning away from their opposites, non-faith, and so forth. Thus, they are called the “eleven virtuous factors” and are a definite enumeration.

However, faith in that which is not an object of faith, such as demons and so forth, and effort in the direction of non-virtue are imputed faith and effort, but not actual faith and effort. Since this is so, it is necessary to distinguish these.

(4) Root afflictions

- (1) attachment
- (2) anger
- (3) pride
- (4) ignorance
- (5) afflicted doubt
- (6) afflicted view

They act as the root of both cyclic existence and the secondary afflictions, and thus are called “root afflictions.”

Whatever is either attachment or ignorance is not necessarily a root affliction for these occurring in the continuum of an arya bodhisattva are not root afflictions because they are diminished in capacity, like poison overcome by medicine or mantra.

(5) Secondary afflictions

- | | |
|-------------------|----------------------------|
| (1) belligerence | (11) non-shame |
| (2) resentment | (12) non-embarrassment |
| (3) concealment | (13) lethargy |
| (4) spite | (14) excitement |
| (5) jealousy | (15) non-faith |
| (6) miserliness | (16) laziness |
| (7) deceit | (17) non-conscientiousness |
| (8) dissimulation | (18) forgetfulness |
| (9) haughtiness | (19) non-introspection |
| (10) harmfulness | (20) distraction |

They arise from and are close to their causes, the root afflictions, and thus are called “secondary afflictions”.

(6) Changeable mental factors

- (1) sleep
- (2) regret
- (3) investigation
- (4) analysis

They can become any of the three, virtuous, non-virtuous or neutral, and thus are called “changeable”. This is because such change can occur due to there being at the time of sleep faith or non-faith in the Three Jewels, for instance; or regret or non-regret for virtue and negativity, and so forth.

(6) Ancillary: The Mode of Asserting Tenets

- Vaibashikas [Great Exposition School],
- Sautrantika-Svatantrika Madhyamikas [Sutra-Autonomist Middle Way School], and
- Prasangika-Madhyamikas [Consequence Middle Way School]

assert that direct valid cognisers are limited to three because they do not assert self-knowing direct perceivers:

- (1) sense direct perceivers
- (2) mental direct perceivers
- (3) yogic direct perceivers

- Sautrantikas [Sutra School],
- Cittamatrins [Mind Only School], and
- Yogacara-Svatantrika Madhyamikas [Mind Only-Autonomist Middle Way School]

assert direct valid cognisers are limited to four:

- (1) sense direct perceivers
- (2) mental direct perceivers
- (3) self-knowing direct perceivers
- (4) yogic direct perceivers

The Sautrantikas assert that whatever is a direct perceiver is necessarily an unmistaken consciousness, but the Cittamatrins do not, for Cittamatrins assert that a sense direct perceiver in the continuum of an ordinary person apprehending a form is a mistaken consciousness.

Apply this similarly to the latter four sense direct perceivers – sense direct perceivers apprehending sounds, and so forth. The Yogacara-Svatantrika Madhyamikas have similar assertions.

The Sautrantikas assert that whatever is a direct perceiver is necessarily an unmistaken consciousness, for they assert that a sense direct perceiver in the continuum of an ordinary person apprehending a form is an unmistaken consciousness.

This is because they assert that a form is an external object in just the way that it appears to be one to a sense direct perceiver in the continuum of an ordinary person apprehending a form.

Sautrantikas and Cittamatrins, as well as Svatantrikas, assert that direct perceivers are necessarily non-conceptual, but Prasangikas do not. This is because there are many differences in the Prasangikas' mode of assertion:

- They assert “incontrovertible knower” to be the definition of valid cogniser.
- That subsequent cognisers are necessarily valid cognisers.
- That among direct valid cognisers there are both conceptual and non-conceptual consciousnesses; and so forth.

According to Khedrup's *Ocean of Reasoning, Explanation of (Dharmakirti's) "Commentary on (Dignaga's) 'Compendium on Valid Cognition'"*:

"Here [in Prasangika] the definition of "valid cogniser" is "that which is incontrovertible". Such is asserted in accordance with how it is posited in the world. In the world, without distinguishing new incontrovertibility, that which is incontrovertible in general is posited as a valid cogniser and thus it is clear that even subsequent cognisers that are induced by non-conceptual direct valid cognisers are asserted as valid cognisers. Because of this there are direct valid cognisers even among conceptual valid cognisers."

The order of the four direct perceivers must be just as it is, for Gendun Drup's *Ornament for Valid Reasoning: The General Meaning of (Dharmakirti's) "Commentary on (Dignaga's) 'Compendium of Valid cognition'"* says,

"In what way is the order of the four direct perceivers definite? [Answer]: Since yogic direct perceivers exist only in the continuums of aryas, they are indicated last; since the other three [direct perceivers] exist in the continuums of both ordinary beings and aryas, they are indicated first. Moreover, within those [first three], the two other-knowers are indicated first because they are objects of experience; since self-knowers experience both of those, they are indicated last. Furthermore, between [the first two], sense direct perceivers are indicated first because they are causes [of mental direct perceivers] and mental direct perceivers are indicated last because they are effects."

III. Expressive Sounds

Definition of an **expressive sound**:

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

Divisions of expressive sounds:

- (1) names
- (2) phrases
- (3) letters

(1) Names

Definition of something's being a **name**:

An object of hearing that causes understanding of its own meaning.

Divisions of names:

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

Definition of (1) the **actual name** of a certain object:

That which is observed as the common basis of:

- being a term initially applied arbitrarily to that object and
- being the main name of that object.

Illustration of (1) An actual name is speech calling the king of beasts "lion."

Definition of (2) the **designated name** of a certain object:

That which is observed as a common basis of:

- being a term later applied to that object and
- being a secondary name of that object.

Divisions of (2) designated names:

- (2.1) names designated by reason of similarity
- (2.2) names designated by reason of relationship

Illustration of (2.1) A name designated by reason of similarity is speech calling a brahmin's son who has a big mouth and pug nose a lion. This is because Dharmakirti's "*Commentary on (Dignaga's) 'Compendium on Valid Cognition'*" says,

"Calling the son of a brahman 'lion' in this way exists also in the world."

Divisions of (2.2) names designated by reason of relationship:

(2.2.1) names designated by reason of a causal relationship

(2.2.2) names designated by reason of a relationship of nature

Divisions of (2.2.1) a name designated by reason of a causal relationship:

(2.2.1.1) designated names in which the name of the cause is designated to the effect

(2.2.1.2) designated names in which the name of the effect is designated to the cause

Illustration of (2.2.1.1) A designated name in which the name of the cause is designated to the effect is speech calling sunlight sun.

Illustration of (2.2.1.2) A designated name in which the name of the effect is designated to the cause is speech calling a correct proof statement an inferential cogniser.

Illustration of (2.2.2) A name designated by reason of a relationship of nature is speech calling the burned fringe of a piece of cloth burned cloth.

(2) Phrases

Definition of a **phrase**:

An object of hearing that indicates [meaning] by joining basis of qualities [substratum] and attribute.

Illustration of a phrase is “Alas, products are impermanent, subject to production and disintegration.”

(3) Letters

Definition of a **letter**:

A vocalisation that is a basis of forming the two, names and phrases.

Illustration of letters are the thirty letters, ka [क], and so forth.

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