

	<b>These categories are described in relation to ordinary sentient beings, not āryas:</b>
<b>Evident phenomena</b>	A. includes external objects such as colors, sounds, odors, tastes, and tangible objects
	B. known by ordinary sentient beings by relying on inferential reliable cognizers by authoritative testimony, the attestation of someone who is authoritative in that field.
	C. known by direct reliable cognizers that correspond to our five physical senses
	D. Ordinary beings must initially know them by factual inferential cognizers—inferential reliable cognizers based on valid factual reasons
<b>Slightly obscure phenomena</b>	E. cannot initially be directly perceived
	F. includes internal objects such as feelings of happiness, pain, hopes, and desires - known by the mental consciousness
	G. ordinary beings easily perceive these objects
<b>Very obscure phenomena</b>	H. Examples for ordinary beings are subtle impermanence & emptiness

	<b>Each of the three types of phenomena is known by a specific kind of reliable cognizer:</b>
<b>Evident phenomena</b>	A. inferential reliable cognizer by authoritative testimony
<b>Slightly obscure phenomena</b>	B. direct reliable cognizer
<b>Very obscure phenomena</b>	C. factual inferential cognizer

Chart: Reliable Cognizers and Unreliable Awarenesses according to Candrakīrti (page 26)

Reliable cognizers:

1. Direct reliable cognizers
  - a. Sense direct reliable cognizers
  - b. Mental direct reliable cognizers
  - c. Yogic direct reliable cognizers
2. Inferential reliable cognizers
3. Reliable cognizers based on an example
4. Reliable cognizers based on authoritative testimony

Unreliable awarenesses:

1. Wrong awareness
2. Deluded doubt
3. Inattentive awareness
4. Correct assumption

	<b>Seven types of awarenesses:</b>
<b>1. Direct perceiver</b> ____ , ____	A. An awareness that vacillates between two or more options and is inclined toward the wrong conclusion B. EX: Holding the view that impermanent things are permanent
<b>2. Inferential cognizer</b> ____ , ____	C. EX: a visual consciousness of dew drops on green grass D. EX: the second moment onward of a sense direct reliable cognizer of blue
<b>3. Subsequent cognizer</b> ____ , ____ , ____	E. A conceptual awareness that correctly apprehends its object as a result of having read or heard an explanation of it, but does not fully or firmly grasp the meaning or conclusively ascertain its object F. An awareness that knows its object directly, without a conceptual appearance of its observed object G. Either a conceptual or nonconceptual consciousness that incorrectly apprehends its observed object
<b>4. Correct assumption</b> ____ , ____	H. A direct perceiver to which its apprehended object clearly appears but is not ascertained I. EX: Holding the view that what is foul is actually delightful
<b>5. Inattentive awareness</b> ____ , ____	J. An awareness that correctly understands its observed object through a conceptual appearance—a mental image of the object—and by means of an inference. K. EX: the conceptual consciousness realizing subtle impermanence generated as the culmination of a process of reasoning which was produced in dependence on a correct sign acting as its basis.
<b>6. Deluded doubt</b> ____ , ____	L. EX: a mind which wonders whether or not future lives exist and thinks that probably they do not M. EX: A hallucination hearing voices where there are none
<b>7. Wrong awareness</b> ____ , ____ , ____ , ____	N. EX: while engrossed in watching a movie, our auditory consciousness hears the voices of people near us, but later we cannot say with certainty that people were speaking or what they were discussing O. EX: the second moment onward of an inferential reliable cognizer realizing the emptiness of the person P. An awareness that realizes an existent object that has already been realized. It is the second moment onward following a conceptual or nonconceptual reliable cognizer. Q. EX: After learning a new topic, we have a correct general idea about it, but because we don't ascertain the meaning, our understanding is not firm and we could change our mind later.

### Reflection (Page 26)

1. Consider why having reliable cognizers is important in your daily life & spiritual life.
2. Make examples of times when you have had an inattentive awareness or deluded doubt. How did they inhibit your full knowledge?
3. Make examples of wrong awarenesses, such as seeing things incorrectly or misunderstanding the meaning of what someone said. Have you ever had a wrong awareness but not known it was incorrect until sometime later?
4. Make an example of how your understanding of a topic began as a wrong consciousness or doubt and slowly evolved to a correct assumption and then to an inferential cognizer or direct perceiver.