

# KNOW YOUR MIND (2)

---

Sravasti Abbey

June 19-20, 2021

# The seven types of mind/awareness

1. Direct perceivers
2. Inferential cognizers
3. Subsequent cognizers
4. Correctly assuming consciousnesses (correct assumption)
5. Awarenesses to which an object appears but is not ascertained (inattentive perception)
6. Doubting consciousness
7. Wrong consciousnesses

# 1. Direct perceivers

- Definition: a non-mistaken knower that is free from conceptuality.
- “Non-mistaken” means it is not mistaken with regard to its appearing object.
- If a perception is mistaken to its appearing object, it is also necessarily mistaken to its engaged object, and thus is a wrong consciousness.
- Therefore, a direct perceiver is never a wrong consciousness; it always knows its object correctly.
- “Free from conceptuality” simply means it’s never a conception.

# Types of direct perceivers

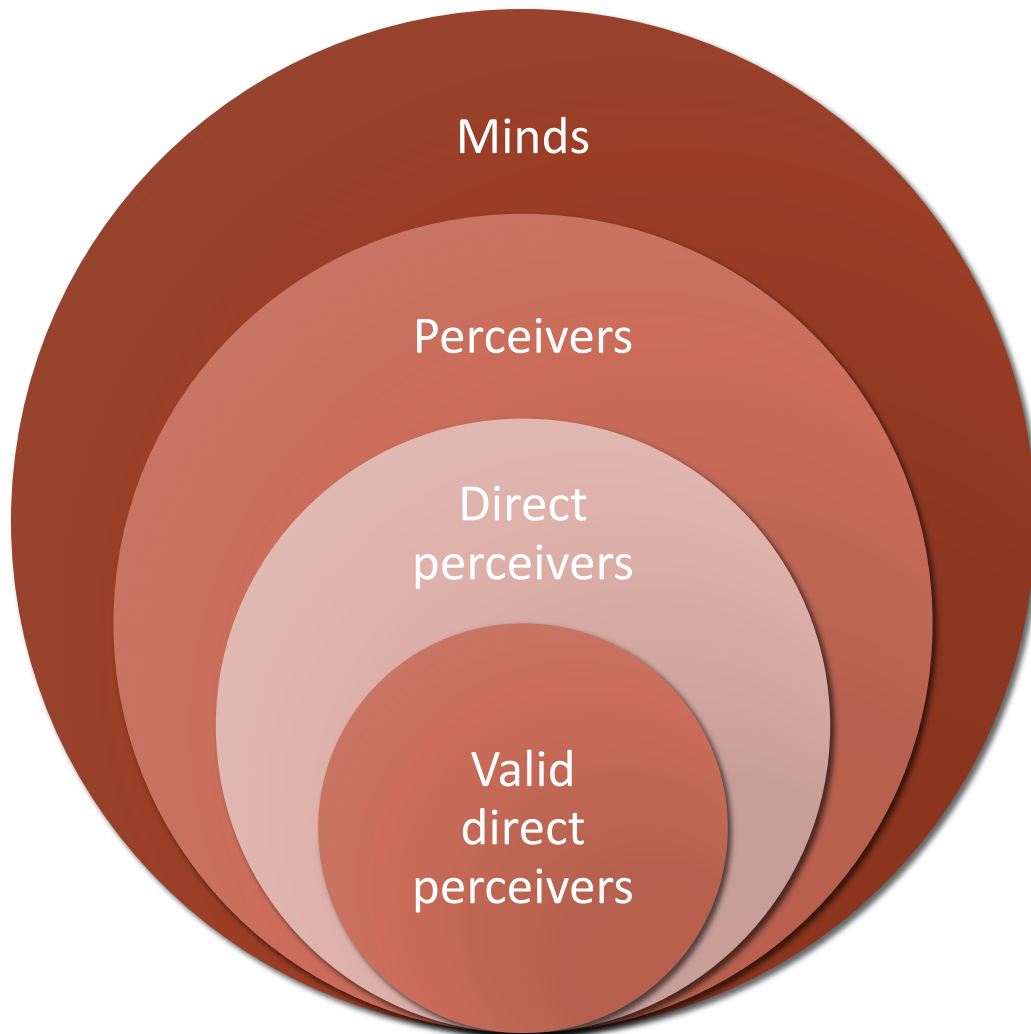
- Sense— those arising from any of the five sense powers.
- Mental—those arising from the mental power
- Yogic—an arya's direct realization of subtle impermanence or selflessness/emptiness.
- Self-knowing (not all Buddhist schools accept this)

# Valid/reliable cognizers

- These are minds that are “new” and infallible/incontrovertible.
- “New” means it’s the first moment of such an experience.
- “Infallible” means it realizes the object correctly and can lead to certainty afterwards.
- Example: the initial moment of seeing a red rose correctly, such that afterwards you are sure that you saw a *red* rose, and not a *white* rose, or a daisy, etc.
- They are of two types:
  - Valid direct perceivers
  - Valid inference

# Valid direct perceivers

- These are minds that are
  1. Nonconceptual
  2. Correct, not wrong
  3. New and infallible
- Examples:
  - The first moment of smelling smoke, knowing for sure it is smoke.
  - The first moment of a direct realization of emptiness.
- The first moment of these experiences is a **valid direct perceiver**.



## 2. Inferential cognizers

- These are conceptual minds that know a hidden phenomenon in dependence on a correct sign, and are infallible.
- 3 types of phenomena:
  1. Evident—things perceivable by our senses
  2. Hidden—e.g. fire inside a house, or emptiness
  3. Very hidden—e.g. giving is the cause of wealth



# Valid inference

- Examples of an inference:
  - Realizing there's a fire in a house by seeing smoke coming from the chimney.
  - Realizing that the self is empty of inherent existence because it is a dependent arising.
- The first moment of these experiences is a valid inference. Later moments are subsequent cognizers.

### 3. Subsequent cognizers

- These are minds that realize an object that was previously realized by a valid cognizer.
- They could arise in the next moment, or sometime later.
- Since they realize their object, they are infallible.
- But because they are not new, they are not valid.
- They can be perceptions—e.g. the 2<sup>nd</sup> moment of an eye consciousness correctly seeing yellow.
- Or conceptions—e.g.
  - Thinking about the yellow that you saw
  - Later moments of realizing impermanence or emptiness after having a valid inference.

# Importance of inference and subsequent cognizers in Dharma practice

- We need inference to understand hidden objects like impermanence and emptiness.
- Then we need to keep these understandings in mind and continue to familiarize with them, both during meditation and in our daily life—this involves subsequent cognizers.
- This is how our mind gets transformed—less afflicted, more positive and virtuous.

## 4. Correctly assuming consciousness

- This is a conception that knows its object correctly, but is not infallible. It does not realize its object such that it can lead to absolute certainty about it.
- Example: thinking “everything is empty of inherent existence” simply because you heard it from your teacher. Your understanding is correct, but not based on a good reason.
- Most of our knowledge, even of our birth-date, are correctly assuming consciousnesses.

## 5. Awarenesses to which an object appears but is not ascertained (inattentive perception)

- These are direct perceptions to which an object appears clearly/directly, but the mind doesn't realize it.
- Example: while watching a film, someone says, "Lunch is ready." You have an ear consciousness perceiving the sound, but do not fully realize what was said because you weren't paying full attention.
- "Realize" means you can remember the object correctly and with certainty.
- It's non-mistaken to the appearing object—the sound of the voice—but because of being inattentive, the mind doesn't realize what the object was.

# 6. Doubt

- This is always conceptual, never perception. And it is uncertain, wavering between two alternatives.
- Therefore, it is **fallible**, and does not realize its object.
- Three types of doubt:
  - Tending towards the fact (“sound is probably impermanent”)
  - Not tending towards the fact (“sound is probably permanent”)
  - Equal doubt (“maybe sound is impermanent, maybe permanent, I just don’t know”)

# 7. Wrong consciousness

- This is a mind that is mistaken to its object of engagement, i.e. the actual object the mind is engaged in.
- It can be a conception, e.g. believing sound is permanent, or that there is an inherently existing I.
- It can be a perception, e.g. hearing an echo of your voice as another person's voice, or a dream mind believing a dream tiger to be a real tiger.

# From wrong consciousness to realization

- Ignorance grasping things to be inherently existing is a **wrong conception** existing in our mind from beginningless time.
- After hearing teachings on emptiness, we start to have **doubt**.
- With more study, we develop a **correctly assuming consciousness** thinking things are definitely empty of inherent existence, but not based on sound reasons.
- Using correct reasons we contemplate emptiness again and again, and finally generate an **inferential realization** of it. The first moment is a **valid cognizer**, later moments are **subsequent cognizers**.
- Continuing to meditate on emptiness with calm abiding, we eventually attain a **yogic direct perception** of it.



# Books on Mind and Awareness (Lorig)

- Mind in Tibetan Buddhism by Elisabeth Napper (Snow Lion).
- Mind and its Functions by Geshe Rabten (Editions Rabten)
- Reducing Suffering by Geshe Ngawang Phende  
([PhendeLLC@gmail.com](mailto:PhendeLLC@gmail.com))
- Science and Philosophy in the Indian Buddhist Classics, Vol 2:  
The Mind (Wisdom)