5. Mode of Asserting Object-Possessors

- Illustration of the **person**: Sautrantikas following scripture say it's the **continuum of aggregates**. Sautrantikas following reasoning say it's the **mental consciousness.**
- **Mind** is that which is clear and knowing.
- There are two types of mind:
  - Valid cognizers
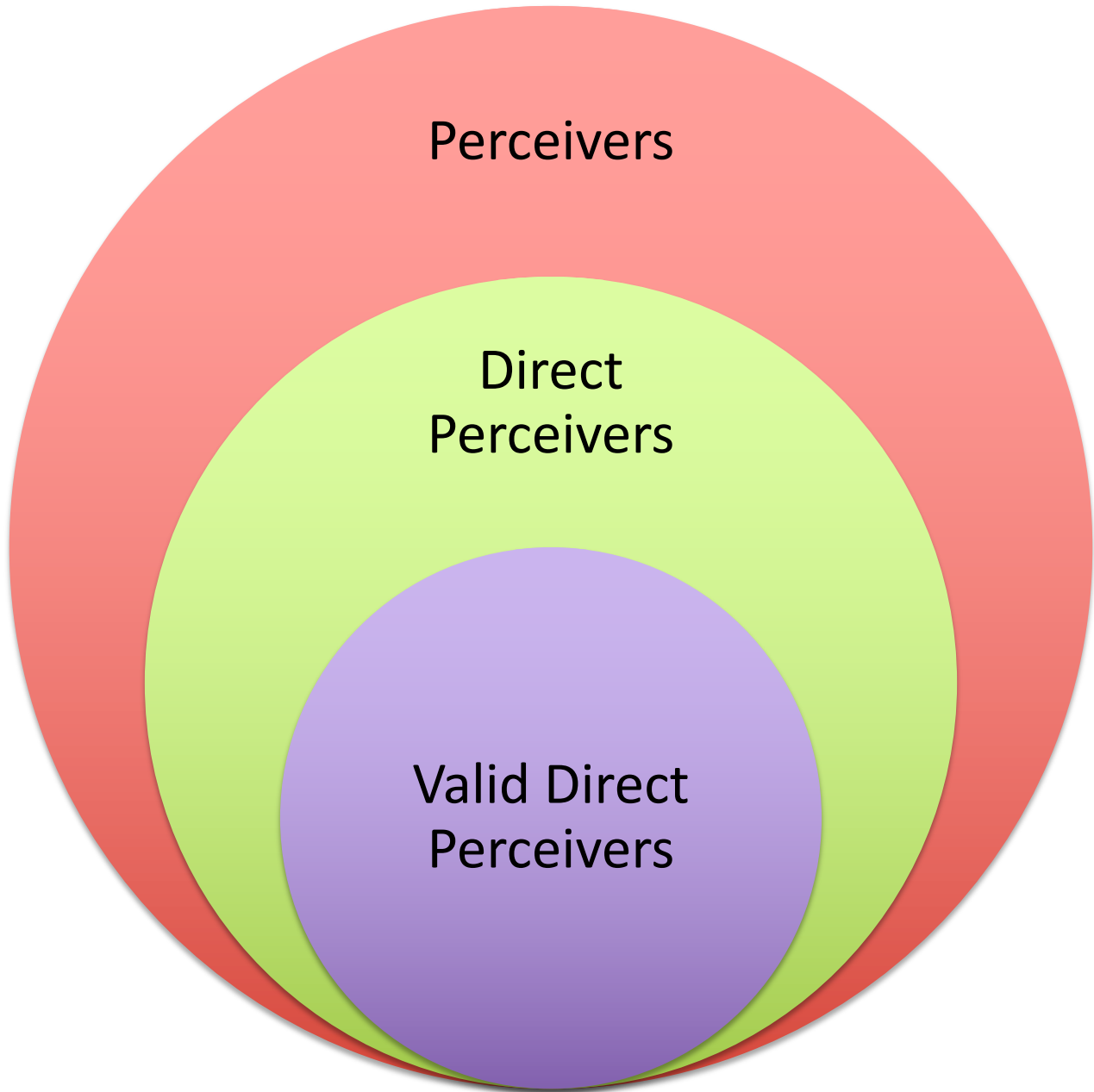 - Non-valid cognizers

Perception & Conception

- A perception/non-conceptual mind engages with its object directly, rather than through the medium of a mental image, as does a conception. Its object is always an impermanent phenomenon (according to Sautrantika).

- A conception does *not* experience its object directly, but via a mental image, which is its appearing object. A conception can't distinguish between the actual object and the mental image of it, so it's always mistaken (reg. their appearing object). If it's also mistaken to its engaged object, it's a wrong consciousnesses.

Different types of objects

MIND	ENGAGED OBJECT (the actual object the mind is dealing with)	APPEARING OBJECT (the object that appears to the mind)
An eye consciousness perceiving yellow	yellow	yellow
A conceptual consciousness thinking about yellow (mistaken)	yellow	A mental image (conceptual appearance) of yellow
A conceptual consciousness thinking that yellow is permanent (wrong)	yellow	A mental image (conceptual appearance) of permanent yellow

Valid cognizers

- Definition: a new incontrovertible cognizer.
- Two types of valid cognizers: valid direct perceivers and valid inferential cognizers
  - Valid direct perceivers:
    - A direct perceiver is a cognizer that is non-mistaken and free of conceptuality.
    - A *valid* direct perceiver is a new, incontrovertible cognizer that is free from conceptuality.
    - There are four types: self-cognizing, sense, mental, and yogic valid direct perceivers.

Valid inferential cognizers

- Definition: a new and incontrovertible determinative cognizer that arises in dependence upon a correct sign, its basis.
- There are three types:
  1. inferential cognizer by the power of the fact
  2. inferential cognizer through renown
  3. inferential cognizer through belief