

## THE STUDY OF MIND AND ITS FUNCTIONS

### OBJECT POSSESSOR

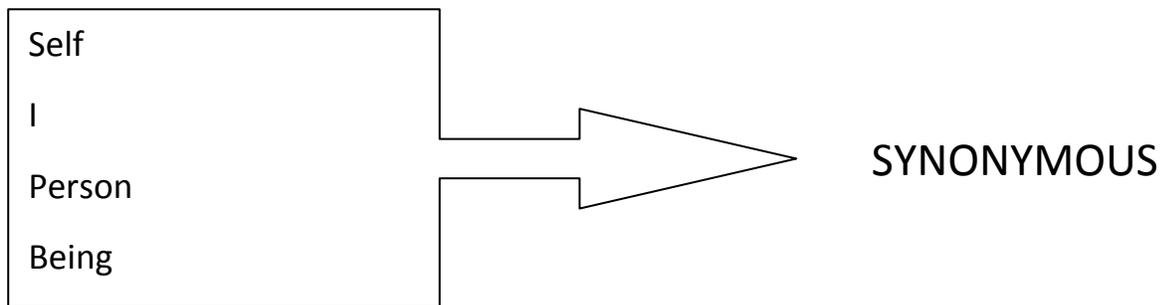
The definition of an **object possessor** is: **a thing which possesses its respective object**

When object possessors are divided, there are three:

- Person
- Awareness
- Expressive sound - *an object of hearing that causes the understanding of its own object of expression through the force of nomenclature (i.e. a system of names)*

The definition of **person** is: **a being imputed in dependence upon any of its five aggregates.**

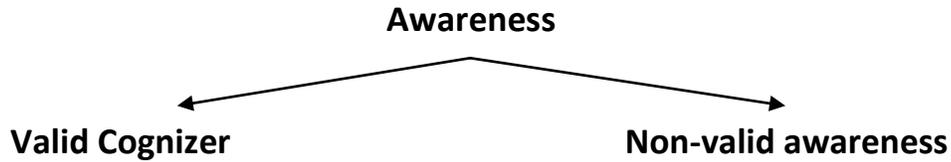
An illustration is a being who possesses a basis of one of the three realms.



The definition of an **awareness** is: **a knower**

The definition of a **consciousness** is: **that which is clear and knowing.**

Awareness, knower, and consciousness are mutually inclusive.



Definition of **valid cognizer**: **a new incontrovertible knower**

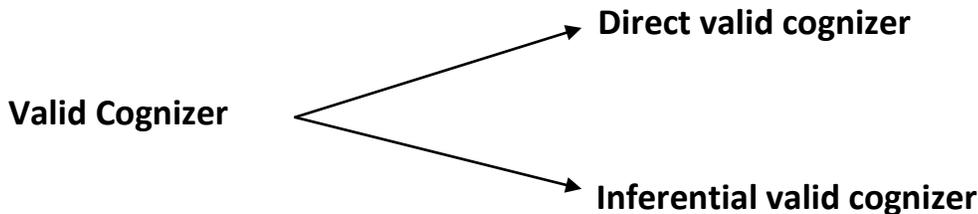
“**New**” eliminates that subsequent cognizers are valid cognizers.

“**Incontrovertible**” eliminates that correctly assuming consciousnesses are valid cognizers.

“**Knower**” eliminates that physical sense powers are valid cognizers.

In Sanskrit the term for valid cognizer is *pramana*. *Pra* means either initial, fresh, principal or best and *mana* means awareness or cognition. All the Buddhist tenet systems except for the Consequence Middle Way school (Prasangika Madhyamaka) understand *pra* to mean that a valid cognizer is an initial and a fresh cognition i.e. only the first moment of cognition within a particular stream of comprehension. The Prasangika Madhyamikas gloss the prefix *pra* to mean the principal object cognized and thereby interpret *pramana* as an awareness that comprehends its principal object. For them valid cognizers are not only the first moments of comprehension but also any subsequent moments of cognition that comprehend the object. Since we are following the Sutra school in this presentation, the former interpretation is accepted.

A defining characteristic of a valid cognizer is that of incontrovertibility / infallibility. This means that a valid cognizer is one that comprehends its objects. What does it mean for a mind to comprehend/realize its object? It means that it is able to lead to a correct ascertainment of the object and to eliminate misconceptions regarding it.



## Sevenfold division of consciousness

Consciousness	Definition
<b>Direct valid cognizer</b>	a new incontrovertible knower that is free of conceptuality
<b>Inferential valid cognizer</b>	a new incontrovertible determinative knower that is directly produced in dependence on a correct sign which is its basis
<b>Subsequent cognizer</b>	a knower which realizes what has already been realized
<b>Correctly assuming consciousness</b>	a factually concordant determinative knower which is controvertible with regard to determining its object
<b>Awareness to which an object appears and is not ascertained</b>	a knower that is a common locus of (1) having clear appearance of the specifically characterized phenomenon which is its object of engagement and (2) being unable to induce ascertainment with respect to the specifically characterized phenomenon which is its object of operation
<b>Doubting consciousness</b>	a knower which has qualms two-pointedly by its own power
<b>Wrong consciousness</b>	a knower which engages its object erroneously

The definition of a **facsimile of a direct perceiver** is: **a knower that is mistaken with regard to its appearing object**

Facsimile of a direct perceiver and mistaken consciousness are mutually inclusive.

	Valid Cognizer	Non-valid awareness	Knower that realises its object	Knower that does not realise its object	Factually concordant consciousness	Factually discordant consciousness	Conceptual consciousness	Non conceptual consciousness	Mistaken consciousness	Non-mistaken consciousness
<b>Direct valid cognizer</b>	✓	X	✓	X	✓	X	X	✓	X	✓
<b>Inferential valid cognizer</b>	✓	X	✓	X	✓	X	✓	X	✓	X
<b>Subsequent cognizer</b>	X	✓	✓	X	✓	X	✓	✓	✓	✓
<b>Correctly assuming consciousness</b>	X	✓	X	✓	✓	X	✓	X	✓	X
<b>Awareness to which an object appears and is not ascertained</b>	X	✓	X	✓	?	?	X	✓	X	✓
<b>Doubting consciousness</b>	X	✓	X	✓	X	✓	✓	X	✓	X
<b>Wrong consciousness</b>	X	✓	X	✓	X	✓	✓	✓	✓	X