

## THE STUDY OF MIND AND ITS FUNCTIONS

Definition of an **awareness which is a direct perceiver** is: **knower which is free from conceptuality and non-mistaken**

### **“Free from conceptuality”:**

What can be posited as the definition of “free from conceptuality”?: that which is free from being a determinative knower that apprehends a sound generality and meaning generality as suitable to be mixed.

All conceptual consciousnesses are determinative knowers. The meaning of “determinative” is that such a consciousness thinks, “this is such and such,” “that is such and such.” All direct perceivers are non-determinative.

- Illustration of a conceptual consciousness that apprehends only a sound generality:

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 pot which, generated in dependence on merely on the sound “pot” apprehends pot.

- Illustration of a conceptual consciousness that apprehends only a meaning generality:

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 pot which, generated in dependence on merely seeing a bulbous thing apprehends a bulbous thing

- Illustration of a conceptual consciousness that apprehends both a sound and meaning generality:

A conceptual consciousness - in the continuum of a person who knows pot - apprehending a pot.

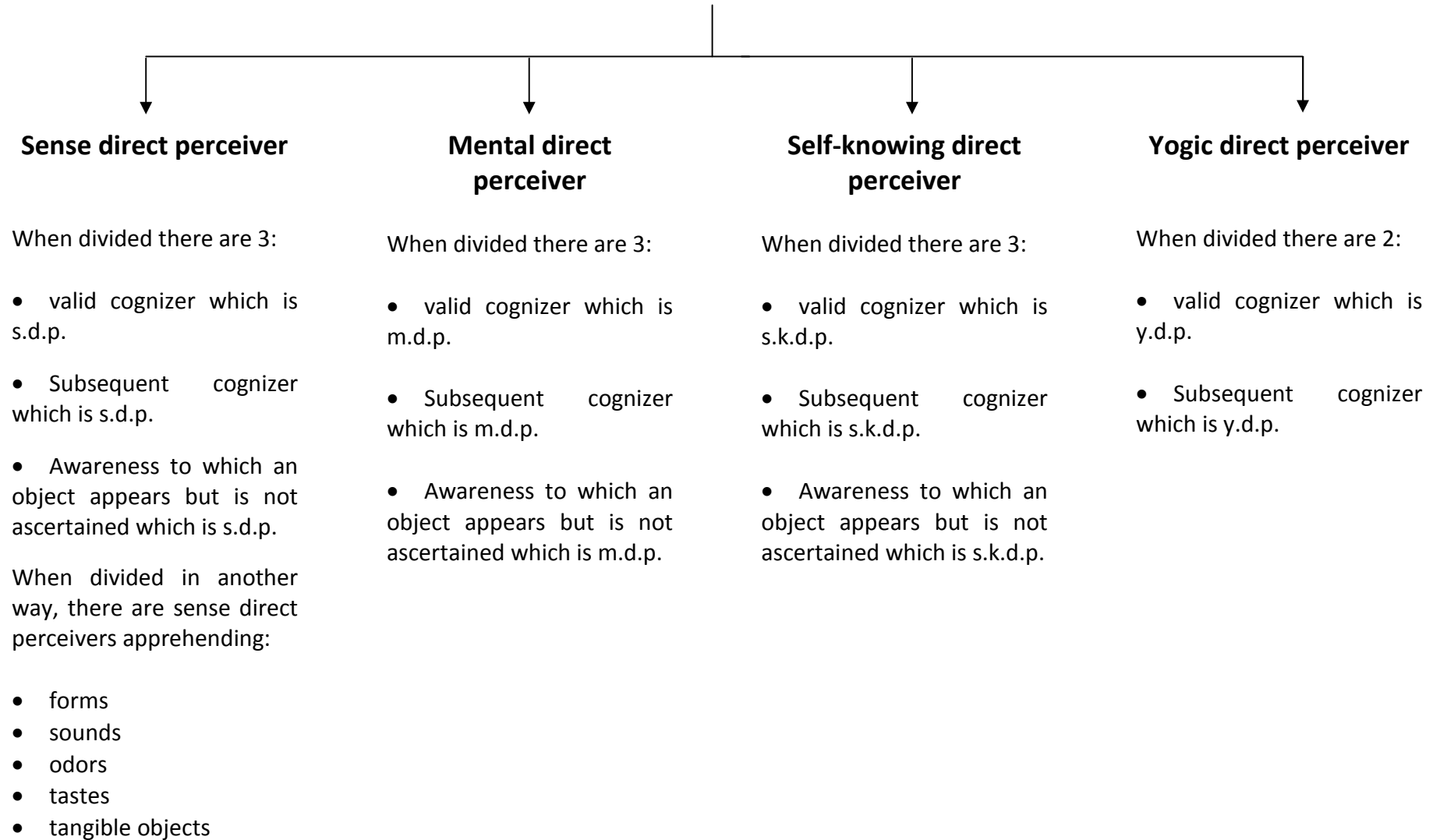
What are the sound and meaning generalities of pot?

- That appearance which is an appearance as pot to the first conceptual consciousness is just a *sound generality*.
- That appearance which is the appearance of a bulbous thing to the second conceptual consciousness is just a *meaning generality*.
- When either a pot or a bulbous thing appears to the third conceptual consciousness there is the appearance of both a sound and a meaning generality.

### **“Non mistaken”:**

A direct perceiver is “non mistaken” with regard to its appearing object.

## DIRECT PERCEIVER



## Sense direct perceiver

Definition of a **sense direct perceiver** is:

- 1) **that which is produced in dependence on its own uncommon empowering condition, a physical sense power, and**
- 2) **is a knower that is free from conceptuality and non-mistaken.**

A sense power is an “uncommon empowering condition” of a consciousness because it gives it power with respect to its own special type of object. The uncommon empowering condition of a sense consciousness is clear form, e.g. eye sense power for an eye consciousness.

When divided, there are three which are sense direct perceivers:

- valid cognizer  
e.g. the first moment of a sense direct perceiver apprehending a form.
- subsequent cognizer  
e.g. the second moment of a sense direct perceiver apprehending a form
- awareness to which an object appears but is not ascertained.  
e.g. a sense direct perceiver apprehending a form in the continuum of a person whose mind is especially attracted to a pleasant sound.

When sense direct perceivers are divided in another way, there are five:

sense direct perceivers apprehending (1) forms, (2) sounds, (3) odors, (4) tastes, and (5) tangible objects.

The definition of a **sense direct perceiver apprehending a form** is:

- 1) **that which is generated in dependence on its own uncommon empowering condition, the eye sense power, and its observed object condition, a form, and**
- 2) **is a knower that is free from conceptuality and non-mistaken.**

A consciousness is also caused, or affected, by an object in the sense that an object causes a consciousness to be generated in its image. These objects are called “observed object condition”.

Substitute the underlined portions (in the definition of a sense direct perceiver apprehending a form) with the following for the definition of the following sense direct perceivers:

- |  |                                       |
|--|---------------------------------------|
| for <b>sense direct perceiver apprehending sound</b> :             | ear sense power & a sound             |
| for <b>sense direct perceiver apprehending smell</b> :             | nose sense power & a smell            |
| for <b>sense direct perceiver apprehending taste</b> :             | tongue sense power & a taste          |
| for <b>sense direct perceiver apprehending a tangible object</b> : | body sense power & a tangible object. |

e.g. the definition of a sense direct perceiver apprehending sound is:

- 1) that which is generated in dependence on its own uncommon empowering condition, the ear sense power, and its observed object condition, a sound, and
- 2) is a knower that is free from conceptuality and non-mistaken.

## **Mental direct perceiver**

Definition of a **mental direct perceiver** is:

- 1) **that which is generated in dependence on a mental sense power which is its own uncommon empowering condition and**
- 2) **is a consciousness that is an other-knower which is free from conceptuality and non-mistaken.**

The sense power of the mental consciousness is not physical and thus has no shape; a former moment of any of the six consciousnesses acts as the sense power of a mental consciousness. For instance, when one pays attention to a color, an eye consciousness acts like a sense power in that it gives the mental consciousness the ability to perceive a visible object.

An other-knower is a consciousness that engages an object other than an internal consciousness. It is a consciousness directed outwards.

When divided, there are three which are mental direct perceivers:

- valid cognizer  
e.g. the first moment of a clairvoyance which knows another's mind.
- subsequent cognizer  
e.g. the second moment of a clairvoyance which knows another's mind
- awareness to which an object appears but is not ascertained  
e.g. a mental direct perceiver apprehending a sound in the continuum of a person whose mind is especially attracted to a beautiful form.

## **Self-knowing direct perceiver**

First, the definition of a **self-knower** is: **that which has the aspect of an apprehender.**

A self-knower is a consciousness which experiences an internal consciousness. It is directed inwards.

We need to identify apprehender and apprehended. For e.g. the blue which the object of an eye consciousness apprehending blue is the *apprehended*. The eye consciousness itself is the *apprehender*.

The definition of a **self-knowing direct perceiver** is: **that which has the aspect of an apprehender, is free from conceptuality, and is non-mistaken.**

For e.g. the eye consciousness apprehending blue sees the aspect of blue and is thus called that which has the *aspect of the apprehended*. The consciousness which experiences the eye consciousness sees the apprehender itself and is thus called that which has the *aspect of an apprehender*.

When divided there are three which are self-knowing direct perceivers:

- valid cognizer  
e.g. the first moment of a self-knowing direct perceiver that experiences an eye consciousness.
- subsequent cognizer  
e.g. the second moment of a self-knowing direct perceiver that experiences an eye consciousness.
- awareness to which an object appears but is not ascertained  
e.g. a self-knowing direct perceiver in the continuum of a Samkhya that experiences bliss as being a consciousness, a self-knowing direct perceiver in the continuum of a Vaisheshika that experiences bliss as being a consciousness, and a self-knower in the continuum of a Nihilist which experiences an inferential cognizer as being a prime cognizer.

## **Yogic direct perceiver**

Definition of a **yogic direct perceiver** is:

- 1) **that which is generated in dependence on its own uncommon empowering condition, a meditative stabilization which is a union of calm abiding and special insight, and**
- 2) **is an other-knowing exalted knower in the continuum of a Superior which is free from conceptuality and non-mistaken.**

When divided there are two which are yogic direct perceivers:

- valid cognizer
- subsequent cognizer

There are no awarenesses to which an object appears but is not ascertained which are yogic direct perceivers because whatever is a yogic direct perceiver necessarily ascertains its object of comprehension.