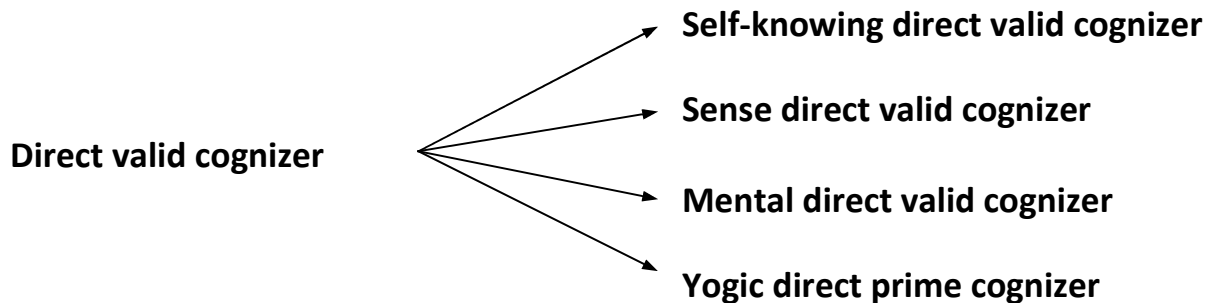


THE STUDY OF MIND AND ITS FUNCTIONS



The definition of a **self-knowing direct valid cognizer** is: a new incontrovertible knower, free from **conceptuality, which is directed only inward and is just an apprehender.**

The definition of a **sense direct prime cognizer** is: a new incontrovertible knower, free from **conceptuality, which arises in dependence upon a physical sense power that is its uncommon empowering condition.**

When sense direct valid cognizers are divided, there are five - sense direct valid cognizers apprehending forms, and so forth.

The definition of a **mental direct valid cognizer** is: a new incontrovertible knower, free from **conceptuality, which arises in dependence upon a mental sense power that is its uncommon empowering condition.**

When mental direct valid cognizers are divided, there are six - mental direct valid cognizers apprehending forms, and so forth.

The definition of a **yogic direct valid cognizer** is: an **other-knowing exalted knower in the continuum of a Superior which, in dependence upon a meditative stabilization that is a union of calm abiding and special insight and is its [uncommon] empowering condition, newly and directly realizes either subtle impermanence or the coarse or subtle selflessness of persons.**

When yogic direct valid cognizers are divided, there are three:

- valid cognizers directly realizing subtle impermanence
- valid cognizers directly realizing coarse selflessness of persons
- valid cognizers directly realizing subtle selflessness of persons

INFERENCEAL VALID COGNIZER

The definition of an **inferential valid cognizer** is: **a new incontrovertible determinative knower that is directly produced in dependence on a correct sign which is its basis.**

When inferential valid cognizers are divided, there are three:

- **Inferential cognizer by power of the fact**

e.g. an inferential cognizer which realizes that sound is impermanent through the sign of being a product.

- **Inferential cognizer through renown**

e.g. an inferential cognizer which realizes that it is suitable to express the rabbit-possessor by the term moon from the sign of its existing among objects of thought.

- **Inferential cognizer through belief**

e.g. an inferential cognizer which realizes that the scripture, "From giving, resources, from ethics, a happy migration," is incontrovertible with respect to the meaning indicated by it by the sign of its being a scripture free from the three contradictions.

An inferential cognizer through renown is necessarily an inferential cognizer by the power of the fact.

Also whatever is a direct perceiver is not necessarily a direct valid cognizer because the second moment of a sense direct perceiver apprehending a form is not a valid cognizer. That follows because that [i.e. the second moment of a sense direct perceiver apprehending a form] and the second moment of an inferential cognizer which realizes that sound is impermanent are subsequent cognizers.

SYLLOGISMS

Two forms of arguments are used to defeat wrong conceptions and generate clear understanding. These are **sylllogisms**, consisting of a thesis and a reason stated together in a single sentence, and **consequences**, an argument structurally similar to a syllogism but containing a word indicating a logical outflow of an opponent's own assertions. For our purpose, we will only look at the first.

For example, a syllogism is stated:

The subject, sound, is an impermanent phenomenon because of being a product.



- **Elements of a syllogism**

In this sample syllogism,

- the subject is sound
- the predicate to be proven is impermanent phenomenon
- the sign is product

The **subject** is the basis with respect to which one is seeking to learn something. A proper subject, also known as a **basis of debate** or a **basis of inference** must meet two requirements. First, the subject must be held as a basis of debate in a syllogism as sound is held as the subject in the proof of sound as an impermanent phenomenon. A subject must occupy first position in a syllogism. Second, there must be a person who has ascertained sound is a product and is engaged in wanting to know whether or not it is an impermanent phenomenon.

In this syllogism, *impermanent phenomenon* is the **predicate to be proven** with respect to the basis of inference, sound. Thus, the **thesis** of this sample syllogism, that which is to be proven is *that sound is an impermanent phenomenon*.

In the proof of sound as an impermanent phenomenon, **that which is to be negated** is *that sound is a permanent phenomenon*. This is the opposite of the thesis. *Permanent phenomenon* is opposite of the predicate to be proven. In explicitly proving that sound is an impermanent phenomenon, one implicitly proves that it is not a permanent phenomenon.

In this syllogism, the **sign** or **reason** is *product*. The thesis, sound is an impermanent phenomenon, is justified by the reason, product.

- **Correct signs**

There are correct signs and counterfeit signs (invalid reason).

The definition of a **correct sign** is **that which is the three modes**

The three modes are three criteria that a correct sign must satisfy. These are its being:

- the property of the subject
- the forward pervasion
- the counter pervasion

1. The property of the subject

The property of the subject is reckoned between the sign and its basis of relation, the subject.

The property of the subject, or the presence of the sign (reason) in the subject, requires that the subject must have the quality of the reason. For instance, sound and product are like this, for it is accurate to say that sound is a product. Sound is a product in that it is produced from causes and conditions.

Product is the property of the subject in the proof of sound as an impermanent phenomenon by the sign/reason, product, because product is ascertained (by a person for whom product has become the property of the subject in the proof of sound as an impermanent phenomenon by the sign, product) as just existing, in accordance with the mode of the statement, with sound.

The specification that the sign must be ascertained with sound serves to eliminate an indefinite understanding. Product is not the property of the subject in the proof of sound as an impermanent phenomenon either for a person who is wondering whether or not sound is a product or a person who firmly holds that sound is not a product.

The requirement that the sign must exist with the subject insures that the sign is a property of the subject, as productness is a property of sound. In saying that the property of the subject is ascertained as just existing with the subject, the definition insures that the sign must exist with the subject, though not exclusively with the subject but may apply to other things as well. Not only sound is a product, for other phenomena such as chairs, tables and so forth are products as well.

2. Forward Pervasion

The similar class is the basis of relation of the forward pervasion. **The forward pervasion is a relationship between the sign and the similar class.**

In the proof of sound as an impermanent phenomenon, the *class of impermanent phenomena* is the **similar class**. Anything which is an impermanent phenomenon is a member of the similar class in the proof of sound as an impermanent phenomenon.

In order for a sign to be the forward pervasion, it must exist only in the similar class. In the sample syllogism, this means that product must exist only among impermanent phenomena. The sign is ascertained as existing in only the similar class. The requirement of ascertainment serves to eliminate dubious cognition. The sign is the forward pervasion only for a person who realizes definitely that the sign exists only among members of the similar class.

That the sign must exist in the similar class serves to eliminate contradictory reasons as in this syllogism:

The subject, sound, is a permanent phenomenon because of being a product.

Here, the sign, product, does not exist in the similar class of permanent phenomena, for it exists only in the dissimilar class of impermanent phenomena. If being the property of the subject were the only requirement of a correct sign, then this syllogism would be a correct proof of sound as a permanent phenomenon. However, since a correct sign must be the forward pervasion and the forward pervasion requires that the sign must exist in the similar class, this syllogism is not valid.

Moreover, a correct sign must exist in only the similar class and cannot be present in the dissimilar class. The dissimilar class in the proof of sound as an impermanent phenomenon includes the class of permanent phenomena. The requirement in the definition of forward pervasion that the sign must exist in only the similar class serves to eliminate indefinite reasons as in the syllogism:

The subject, sound, is an impermanent phenomenon because of being an existent.

Here the reason, existent, exists not only in the similar class of impermanent phenomena but also in the dissimilar class of permanent phenomena, for both permanent and impermanent phenomena equally exist. Thus the word “only” functions in the sense of “exclusively”, for it entails that the sign must exist exclusively in the similar class.

However, although the sign must exist exclusively in the similar class, it is not specified that the similar class must exist exclusively in the sign. Rather, there are two types of correct signs in this regard: (1) those such that the sign and similar class are equal in extent and (2) those such that the similar class is greater in extent than the sign.

In the sample syllogism:

The subject, sound, is an impermanent phenomenon because of being a product,

the sign and the similar class are equal in extent. All products are impermanent phenomena and all impermanent phenomena are products. There is nothing which is the one and not the other. However, in the syllogism:

The subject, sound, is an impermanent phenomenon because of being an object of hearing,

the similar class is greater in extent than the sign. There are impermanent phenomena such as consciousnesses which are not objects of hearing. The specification requires that the sign must exist exclusively but not necessarily universally in the similar class. The extent of the sign may be equal to or lesser than the similar class, but it cannot be greater.

“Pervasion” means that the reason is pervaded by the predicate to be proven. The extent of the reason is either less than or equivalent to the extent of the predicate to be proven. In general, if the subject has the quality of being that sign and whatever is that sign is the predicate to be proven, then the subject must have the predicate to be proven. Applied to the sample syllogism, sound is a product and whatever is a product in an impermanent phenomenon; thus sound is an impermanent phenomenon.

Summary: The main requirement of the forward pervasion is that the sign must exist exclusively in the similar class.

3. Counter Pervasion

The third mode of a correct sign is the counter pervasion. This type of pervasion is a necessary outflow of the forward pervasion, for in all cases in which the sign is the forward pervasion it is also the counter pervasion.

The basis of relation of the counter pervasion is the **dissimilar class** which in the proof of sound as an impermanent phenomenon is the class of non-impermanent phenomena. Anything which is not an impermanent phenomenon is a member of the dissimilar class in the proof of sound as an impermanent phenomenon. Thus, any permanent phenomenon or any non-existent is a member of this dissimilar class.

The dissimilar class is the basis of relation of the counter-pervasion, the third mode of a correct sign. The sign’s being the counter-pervasion refers to its being distinct from the dissimilar class in a particular way. If a sign is the counter-pervasion in the proof of something, it is ascertained as just non-existent in the dissimilar class. For the sample syllogism, this means that product is ascertained as just non-existent among non-impermanent phenomena. This is established, for products exist only among impermanent phenomena. There are no products which are non-impermanent phenomena.

As in the cases of the property of the subject and the forward pervasion, only the sign is the counter-pervasion. Still the counter-pervasion is formulated between the sign and its basis of relation, the dissimilar class. In general this is: whatever is not that predicate to be proven is necessarily not that sign. Applied to the sample syllogism, the counter-pervasion is formulated: whatever is not an impermanent phenomenon is necessarily not a product. Since all products are impermanent phenomena, anything which is not an impermanent phenomenon cannot be a product.

Summary: The main requirement of the counter-pervasion is that the sign must be universally absent in the dissimilar class.