

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 (e.g. realizing that sound is impermanent because it's a product)
 2. inferential cognizer through renown
 3. inferential cognizer through belief

Non-valid cognizers

1. subsequent cognizers (perception or conception)
2. wrong consciousnesses (perception or conception)
3. doubt (only conception)
4. correct assumption (only conception)
5. minds to which the object appears but is not ascertained, also known as “inattentive perception” (only perception)

3 types of valid object-possessors

- Valid persons—e.g. the Teacher Buddha
- Valid speech—e.g. the dharma wheel of the four truths
- Valid consciousness—e.g. valid direct perceivers and valid inferential cognizers

6. Mode of asserting selflessness

- Two types of selflessness of persons:
 - Coarse: emptiness of a permanent, unitary, independent person
 - Subtle: emptiness of a self-supporting, substantially existent person
- Like the Vaibhasikas, they do not assert a selflessness of phenomena.

7. Presentation of Grounds & Paths

- The three types of practitioners—hearers, solitary realizers, and bodhisattvas—collect merit on all four learning paths.
- Therefore a buddha's form aggregate is asserted to be buddha.
- The way they present obscurations, the way of progressing on the paths and grounds, etc. is like Vaibhasika.