

***Exploring the Mind***  
*A Textbook for Exploring Buddhism*  
*Pilot Course*

FPMT Education Services

Draft by Geshe Tenzin Namdak, September 2021

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The definitions and divisions in the “Two Types of Awarenesses” and “The Seven Types of Awarenesses” sections are based on: *Explanation of the Presentation of Objects and Object-Possessors as well as Awarenesses and Knowers* by Purbuchok, translation by Elizabeth Napper. FPMT Basic Programme material, latest edition, November 2020, FPMT Education Services.

The definitions and divisions in the “Main Minds and Mental Factors” section are based on: *A Necklace for Those of Clear Awareness, Clearly Revealing the Modes of Minds and Mental Factors* by Yeshe Gyeltsen, translation by Toh Sze Gee. An FPMT Masters Program translation, latest edition, November 2020, FPMT Education Services.

## Introduction

The *Exploring Buddhism* program is a new program developed by the FPMT Education services to offer an in-depth investigation into selected topics of Buddhist philosophy and practice. This program prepares one to engage in more advanced Buddhist studies, such as the *FPMT Basic Program*, through introducing key Buddhist philosophical concepts and connecting them to the context of practice and realization. The complete course curriculum for Exploring Buddhism consists of two levels, the first of which currently consists of six modules.

*Exploring the Mind* and *Exploring the Truths* teach the principal levels of reality together with the potential to bring about changes in our minds which culminate in achieving full enlightenment. These two modules also explore the common ground between the universal aspects of Buddhist mind science and philosophy and those of contemporary science.

*Exploring Meditation* helps to bridge the two topics by introducing the means with which to carry out the exploration and familiarization needed to bring about positive changes through the practice of meditation. To proceed on the stages of the path to enlightenment it is important to gain a good understanding of this entire spiritual journey

*Exploring the Path* and *Exploring Mind Training* explain the points of the Buddhist path we need to engage in to develop our full potential, mind training and the bodhisattva vows.

*Exploring Preliminary Practices and Prayers* provides explanations of how to do the nine preliminary practices of the Gelug tradition in Tibetan Buddhism and various prayers and practices commonly done by individual students and performed in FPMT. As a support for developing realizations, it is also important to engage in prayers and practices in order to purify negative karma and accumulate a vast store of merit.

Additional modules forming Level Two of the program are in development. These modules explore topics including fundamentals of reasoning and debate, tenets, different Buddhist traditions, sutra grounds and paths, the Middle Way view and tantra. The entire program is intended to be a three-years.

The first module of Level One for Exploring Buddhism, explained in this textbook, is “Exploring the Mind” and teaches the principal levels of our potential to bring about changes in our minds culminate in achieving full enlightenment. It also explores the common ground between the universal aspects of Buddhist mind science and those of contemporary science.

By studying different ways to distinguish and classify various types of consciousness and the definitions of each one, we learn how to reduce destructive emotional states and generate constructive ones, all the way up to the realizations of the paths and their final result, full enlightenment. To be able to progress efficiently on this spiritual path to enlightenment it is very essential to understand our minds well. This module, Exploring the Mind, is explained under the following six headings:

- What the Mind Is
- Destructive and Constructive Emotions
- Objects and Object-Possessors
- Two Types of Awarenesses
- Seven Types of Awarenesses

- Main Minds and Mental Factors

The explanations of how different types of minds are defined and divided are based on *Explanation of the Presentation of Objects and Object-Possessors as well as Awarenesses and Knowers* by Purbuchok. The presentation on main minds and mental factors is based on *A Necklace for Those of Clear Awareness Clearly Revealing the Modes of Minds and Mental Factors* by Yeshe Gyeltsen. Both these texts are a part of the FPMT Basic Program. Definitions and divisions taken from these two texts are slightly edited in this textbook.

To integrate the material further, Appendix One gives an overview of meditations which can be done according to the six sections of this module. Appendix Two lists the reference material for these six sections for those who would like to explore the material more.

## **What the Mind Is**

This section looks at the definition and main features of mind in both classical Buddhist and modern scientific perspectives. It examines the relationship between the mind and the brain; the possibility of the mind existing separate from the body; the continuity of the mind after death and some of the challenges facing scientific materialism. It is necessary to address questions around these issues to establish a rational basis for the existence of liberation from samsara and full enlightenment.

Exploring these issues helps us to see the infinite potential of consciousness, generating a deeper conviction in reincarnation and the possibility of the radical positive transformation afforded by a continuity of mind over many lives.

### ***The Mind According to Buddhism***

The Buddhist definition of mind is “that which is clear and knowing”. It is not something physical; it does not have mass, shape and colour, yet states of mind are closely correlated with brain activity. The two features – luminosity i.e., clarity, and knowing i.e., cognizance – have come to characterize “the mental” in Indo-Tibetan Buddhist thought. Here, “clarity” refers to the ability of mental states to reveal or reflect whilst in contrast “knowing” refers to mental states’ faculty to perceive or apprehend what appears<sup>1</sup>. “Clear” expresses the essential nature of consciousness and “knowing” expresses its function<sup>2</sup>. The mind of a human at the time of conception is the continuation of a stream of awareness which existed before the sperm and ovum of the parents conjoined. The subtle mind carries on while coarser minds cease to exist, similar to falling asleep and dying. Mind is neither matter nor physical, and the substantial cause for a moment of consciousness to come into existence is also consciousness, such as its previous moment. We see that every moment of consciousness is produced by a previous moment and that each previous moment is produced by its previous moment. We cannot really find a beginning because every moment is preceded by a previous moment infinite in number. In Buddhism we thus state that consciousness is without beginning and accept rebirth. In a similar way, the Big Bang is not really the start of the universe but is more like a Big Bounce: matter also has a similar substantial cause without beginning. The Big Bang was likewise caused by something which was there before it and many contemporary scientists like Roger Penrose<sup>3</sup>, winner of the 2020 Noble Prize in Physics, prefer to refer to it as a Big Bounce. In conjunction with the continuity of mind, we have a free will in the sense of being able to fully transform our patterns of thought and attention. There is a downward causation whereby mental activity produces measurable changes in the physical brain. Evidence for this is found in neuroplasticity, the reorganization of physical neural networks and the activation of different parts of the brain according to changes in mental activity<sup>4</sup>.

### ***The Mind According to Science***

Currently, the mainstream view of neuroscience is that “the mind is what the brain does,” or that it is an emergent property of the brain. In other words, it is held that what we call “mind” is an appearance produced by physical activity in the brain. This view of the mind entails the assertions that the mind of a human, in its’ earliest stages of development, is a product of physical substances contained in the sperm and ovum of the parents. We do not have authentic free will since all thoughts and decisions are the outcome of physical processes in our brains which are beyond our control. In like manner, there is no downward causation: the activity of the mind cannot be a cause of changes in the brain because mind is only a result of activity in the brain. Without brain activity, a person cannot have mental experiences or awareness and thereby a person cannot pass from one life to another rebirth or have any kind of existence after death. Furthermore, all our thoughts, emotions, and other mental experiences are reducible to physical events and, in a true materialist view, are in all respects not non-physical.

There is evidence which challenges this scientific materialist view of mind with some of the research seeming to suggest that there are many common grounds within the Buddhist interpretations of

consciousness with its divisions and functions. Certain types of research prove the possibility of changing the mind in the field of neuroplasticity. Sweeping away common misconceptions and neuro-mythology, Daniel Goleman and Richard J. Davidson demonstrate that beyond the pleasant states mental exercises can produce, the real payoffs are the lasting traits which can result in the altered traits leading to positive life changes<sup>5</sup>. Furthermore, studies in Obsessive Compulsive Disorder (OCD) show that overactive neural pathways in the brain cause a person to have powerful thoughts, driving them to engage in obsessive behaviours. By training in alertness and mindfulness the person can learn to redirect their attention such that they ignore compulsive thoughts and engage in constructive thoughts. This mental activity causes drastic reorganization of neural networks in the brain<sup>6</sup>.

Next to the importance of the possibility for changing and developing our minds, there is also evidence which suggests that consciousness can exist with less or no dependence on the physical brain. Research in Near-Death Experiences (NDE) seems to indicate that there are states of valid perception without brain activity during a cardiac arrest while a person is clinically dead. About fifteen percent of people who have experienced such a state and come back to life report having had vivid perception or experiences during the time they were “dead”. A small number of these report witnessing events, which can be verified, to have happened at precisely the time they had no brain activity. Certain types of research suggest that 80-90 % of what is been perceived during a NDE to be valid<sup>7</sup>.

Another example of consciousness without brain activity is the “clear light mind of death meditation”, or called “Tukdam” phenomenon, in which accomplished meditation masters stay in a state. This is considered a clinical death, but the body does not decay for days and sometimes for weeks. The Buddhist explanation for this is that there is still consciousness abiding in the meditator’s body which prevents physical decay but being in such a subtle state, it does not depend on brain activity. Recent research suggests that no detectable brain activity can be measured during this “Tukdam” period<sup>8</sup>. According to the Buddhist interpretation, the person takes rebirth after the clear light mind of death ceases. The existence of reincarnation is also researched in the field of children’s memories of past lives. There is an abundance of evidence in support of children remembering previous lives and the question of how such memories can pass from one life to another in the absence of brain activity during this transition<sup>9</sup>.

These aspects of consciousness existing without a physical brain in NDE, Tukdam, reincarnation and other related events, are thoughtfully summarized by Bruce Greyson, Professor Emeritus of Psychiatry and Neurobehavioral Sciences at the University of Virginia, in: “Is Consciousness Produced by the Brain?” <https://www.youtube.com/watch?v=sPGZSC8odIU> . Additional references can be found in Appendix Two.

## **Destructive and Constructive Emotions**

After understanding the general aspects of our minds learning about destructive and positive emotions, we come to understand how to reduce the one and increase the other. This makes it immensely easier to actually practice transforming our minds on a daily basis in very tangible ways.

Buddhist psychology, as taught by the Buddha and elucidated by the scholars of Nalanda, is a science of the mind which explains methods to eliminate destructive thoughts and emotions, and methods to strengthen positive ones through learning, contemplation, and meditation. These teachings teach us that, destructive emotions, such as anger, attachment, and ignorance, can be reduced by analysing their faults and applying their respective antidotes. Anger is countered by patience and love, attachment is impeded by meditating on impermanence, un-satisfactoriness, and the

unattractive aspects of objects; ignorance is eliminated by wisdom. Explanations that destructive emotions cause suffering and the importance of training the mind in developing constructive emotions are not only a Buddhist approach. There is a lot of evidence in the scientific world about this as well. Daniel Goleman writes about the importance of emotional intelligence and how to overcome destructive emotions with a lot of scientific data proving the benefits of these developments<sup>10</sup>. Destructive emotions can be reduced, and positive ones enhanced, by training in generating more *self-awareness, self-discipline and compassion* toward others combined with *wisdom understanding reality*.

### ***Self-awareness and Self-discipline***

Being aware of our mental inner world is a very important fundamental aspect for our well-being. Not having this kind of awareness of our own feelings and emotions can cause one to become “hijacked emotionally” by destructive emotions beyond control which can even cause a person to commit crimes<sup>11</sup>. All mental, verbal and physical behaviours are preceded by a mental state, however short it might be. Thus, the first step in improving mental health and well-being is improving this awareness based on developing mental factors like alertness and introspection, sometimes translated as meta-awareness (*saṃprajanya*) and mindfulness (*smṛti*). Our consciousness can be divided into two types: primary consciousness (*citta*) and mental factors (*caitasika*). The primary consciousnesses, or main minds, are of six types: eye, ear, nose, tongue, body and mental primary consciousness. The *Abidharmasamuccaya* by Asanga classifies fifty-one mental factors divided into six groups: omnipresent mental factors; object-ascertaining mental factors; virtuous mental factors; root afflictions; secondary afflictions and changeable mental factors. The way the mental factors are related to primary consciousness can be understood as being like the relationship between a king and his retinue: a king does not travel alone but is always accompanied by ministers and attendants in order to function in his daily activities. Similarly, every primary consciousness is accompanied by mental factors. They work together to engage objects in different ways. More about main minds and mental factors is explained in the section on Mind and Mental Factors, that last section of this textbook.

By training to strengthen the mental factor *alertness*, one learns to pay more attention to mental processes, to be alert and aware of what is going on in one’s own mind. It is like a spy in the corner of the mind observing the mental states from a neutral perspective, without permitting the mind to go into a particular thought or allowing an emotion to take over. It is an observer who checks if the mind is becoming distracted by a particular thought or not. The mental factor *mindfulness* on the other hand, remembers a particular intention or motivation, which helps to direct the mind to a particular thought or object. With alertness and mindfulness one can train in being more aware and make more conscientious decisions about which thoughts to follow or in which acts to engage, thus disciplining oneself. Conversely, an untrained mind merely follows previously established patterns of habituation without much self-reflection.

Based on the development of self-awareness and self-discipline a person can become more in control of the mind. This means not only being able to observe the mind and being aware not to follow a particular thought or destructive emotion, but it can also help to generate a particular antidote to eliminate a destructive emotion like, for example, anger. Anger, a mental factor belonging to the category of root afflictions, exaggerates the faults of its object without seeing the qualities; has an aspect of wishing to harm; wants to be separated from its object and causes the mind to be disturbed, resulting in the person possessing it experiencing suffering. Self-awareness recognizes and understands the nature of the destructive emotion, how it arises and abides, how it disturbs the inner peace of mind and how it disintegrates. With this awareness one sees the negative aspects of the afflictions and sees that these emotions are not an innate part of the mind – like clouds not being an inherent part of the blue sky – and thus that they can be eliminated. Self-discipline prevents the destructive emotions from becoming manifest by applying antidotes. Through various reasonings, one analyses the negative aspects of individual destructive emotions and contemplates the positive aspects of their antidotes. For instance, one contemplates the faults of anger and the qualities of loving kindness. Destructive emotions can be

eliminated with a correct consciousness which understands the real and actual nature of its object. This directly opposes what the affliction apprehends an example of which is loving kindness. Because of wishing beings to abide in happiness, it apprehends the same object as anger but in a directly opposing way and is therefore the opposite from anger which wishes to harm others. One particular consciousness cannot apprehend its object in two opposite ways at a certain moment. This can be exemplified with one mind wishing a particular person to experience suffering and happiness at the same time being impossible. When loving kindness becomes more prevalent in a person's mental continuum through mind training, instances of anger become less frequent, less powerful, and shorter in duration when they do arise. An inner happiness or well-being is achieved, with an increased power and presence of a virtuous state of mind, like loving kindness, when conjoined with the peace arising from the absence of the destructive emotion anger. Eventually these technics are used in sustained contemplation.

Through various reasons one reaches a conclusion with an insight which sees the faults of the destructive emotion and the positive qualities of its' antidote. One then focuses single pointedly on this conclusion in order to build up habituations with this positive development. When the mind becomes more and more interested in and familiarizes itself with the qualities of the antidote and positive states of mind, the destructive emotions lose their potential to become manifest. Familiarization through these mind trainings and meditation is very important. As Shāntideva mentions in his *Bodhisattvacharyāvātāra*, "there is nothing that will not become easier through familiarization." Through these techniques a stable mental health of inner well-being can be generated.

### ***Compassion***

After having seen the faults of destructive emotions in one's own consciousness and having generated the wish to be free of these mental disturbances, as explained above, one can develop this wish for others as well. When another person becomes angry with oneself, one understands that it is the affliction anger in that particular person's mind which creates the problems, not the person himself or herself. Deep inside, that person also wishes happiness and does not want the mental disturbances caused by anger. On this basis one can generate compassion for that person. Compassion can be defined as "a wish for others to be free of suffering". From a Buddhist psychological perspective, compassion is a virtuous mental factor which in general is thought to grant the meditator numerous beneficial effects between sessions, such as creating a general sense of well-being and aiding in counteracting anger or irritation. Long-term practitioners of this practice are also said to have an effect on others around them, in that other persons nearby may also feel a greater sense of well-being and happiness. In research on compassion an increase of gamma waves was found in the brains of long-term meditators to the extent that the gamma waves were off the charts, being measured at levels never seen before. This proves the power of mental training to produce heightened brain states associated with perception, problem solving and positive emotions<sup>12</sup> thus, establishing a healthier inner well-being.

In the context of stress disorders, and in particular in relation to the most severe one, post-traumatic stress disorder (PTSD), it has been proven that compassion can prevent PTSD to a significant extent. Many Tibetans, who were trained in compassion and who had been tortured in prison over many years in Chinese occupied Tibet, show almost no PTSD<sup>13</sup>. Research has shown that being more compassionate can make us feel less stressed. The reason given is that compassion generates more happiness through the release from the stress of judging and worrying about ourselves<sup>14</sup>. On the other hand, lack of compassion can cause a person to generate a strong form of narcissism, personality disorders, psychopathy and certain forms of autism, components which can cause one not to be able to function normally in social life<sup>15</sup>.



### **Wisdom Understanding Reality**

As mentioned above, certain mental disorders are caused by a lack of compassion, rooted in a strong form of narcissism. In Buddhist psychology and philosophy, narcissism is based on and rooted in an apprehension of an egocentric self, “I” and “mine,” which is mistakenly apprehended as existing in an independent, inherent way. The mind which apprehends the self in that way is called ignorance, the root cause for destructive emotions and suffering. Dharmakīrti stated in his *Pramāṇavārttikakārikā*:

When self is conceived,  
Distinguishing as others occurs,  
This conception of a self and other leads to attachment and aversion,  
This in turn results in the ensuing of all miseries.

Complete elimination of this ignorance causes one to obtain the stable happiness of the liberation of Nirvana. Nāgārjuna, affirmed in his *Mūlamadhyamakakārikā*:

When [the views] of [an inherent] “I” and “mine” are extinguished,  
Karma and afflictions cease and liberation [is obtained].

The egocentric self appears in an independent inherent way as being separate from body and mind, existing from its own side. With the correct understanding of how the self exists – in a dependent way in relation with one’s body and mind – one can eliminate this ignorance and thereby abandon the root cause of the afflictions. In this way the eradication of all suffering and the attainment of an ultimate state of happiness and mental well-being is achieved. Not understanding the dependent nature of one’s body, mind and the world around us, further causes a person to become more self-centred which can lead to disorders of a painful emotional life and recurrent depression<sup>16</sup>. Additionally, self-centeredness and narcissism lead to problems of self-esteem such as either a puffed-up grandiose self-image or a low self-esteem, leading to different forms of depression<sup>17</sup>.

Buddha’s teaching on the four noble truths shows us how we remain trapped by our destructive emotions and can attain freedom by generating positive ones. These are:

- *The truth of suffering*: one’s mental and physical discomforts and sufferings, which are the results of the destructive emotions and their actions.
- *The truth of the cause of suffering*: the destructive emotions themselves, afflictions, such as anger, attachment and ignorance, and the actions which are motivated by these afflictions.
- *The truth of cessation*: an absence of afflictions, states of temporary and ultimate happiness.
- *The truth of paths*: methods of meditation, in particular meditations on ultimate reality, which eliminate the afflictions and increase beneficial states of mind.

As a doctor first analyses the nature and cause of a sickness, then examines the possibility of curing the patient, and finally gives treatments which eliminate the sickness, the Buddha explained the four noble truths in a similar way to help beings eliminate suffering and achieve temporary and ultimate happiness. In the *Setting in Motion of the Wheel of the Dharma Sutra*, Buddha said that we need to identify or know suffering, eliminate the causes of suffering, actualize the cessation of suffering, and meditate on the paths which cease suffering.

### **Objects and Object-Possessors**

When analysing destructive emotions well, we come to see that these mental factors are states of mind which are not in accordance with reality. For instance, anger overestimates the faults of its’ object and attachment overestimates the qualities. When we walk away from an irritating situation

we walk away with a mental image of a particular person or problem. In our mind we create our own reality of the event, we build a mental image more negative than the actual situation or person is. What the mind of anger perceives is coloured and is not only limited to a Buddhist understanding. Aron T. Beck, a professor emeritus in the department of psychiatry at the University of Pennsylvania, explains that a person with intense anger creates a mental image which is not in accordance with reality, and that 80-90% of what appears at that time is mentally fabricated. It is important to understand what appears to our minds and what is actual reality. To understand the world we live in, we need to understand the objects of consciousness and the consciousnesses which possess or experience objects, the object possessor. Dharmakirti mentions in *Pramanavartika*:

Consciousness has the attribute of apprehending its object;  
It apprehends it in the way that it exists;  
And by virtue of being existent, the nature of the object  
Is to produce consciousness<sup>18</sup>.

All existent phenomena are objects because they “are known by an awareness”. However, when dividing all phenomena into the two-fold division of objects and object-possessors, *persons*, *consciousnesses*, and *expressive sounds* are object possessors, while all phenomena other than these are only objects. These three object-possessors are defined as following:

- A person is defined as: a being imputed in dependence upon any of its five aggregates. Self, I, person, and being are synonymous.
- An awareness or consciousness is defined as: a knower. The divisions of awareness are explained in detail below.
- An expressive sound is defined as: an object of hearing which causes the understanding of its’ own object of expression through the force of nomenclature.

Expressive sounds are divided into:

- *Names*: an object of hearing which causes understanding of its’ own meaning. An illustration, i.e., an example, of a name is speech calling the king of beasts “lion.”
- *Phrases*: an object of hearing which indicates the intended meaning by joining objects and their quality or aspects. An illustration of a phrase is “Our bodies are impermanent, subject to momentary change and disintegration.”
- *Letters*: a vocalization which is a basis of forming the two, names and phrases. Illustrations of letters are vowels and consonants.

All object-possessors are also objects while all objects are not necessarily object-possessors. An eye consciousness seeing a flower is both an object and an object-possessor. It experiences, or holds, its’ object, the flower, and thus is an object-possessor. It, the eye consciousness, can be known by another consciousness, such as a self-knowing consciousness, and is thus also an object (of that self-knowing consciousness). The flower by itself is an object but not an object-possessor.

Objects are initially divided into two types *impermanent* and *permanent* phenomena.

- Impermanent phenomena are phenomena which are in the nature of *momentary changing*. They are synonymous with functioning things, products and compounded phenomena. Impermanent phenomena perform functions such as producing results, like a seed gives rise to a sprout, moments of consciousness give rise to future moments and the creation of karma. Impermanent phenomena are produced in dependence upon causes and conditions. They are divided into three types:
  - Physical things, or matter, like our body or a table.
  - Consciousness, like a consciousness apprehending a table.

- Non-associated compositional factors, like a person. A person has consciousness and a body, but the person itself is neither the consciousness nor the body.
- Permanent phenomena are phenomena are *not momentary changing*. They are synonymous with uncompounded phenomena. Permanent phenomena do not perform functions, they do not produce results and do not change from moment to moment. Examples of permanent phenomena are the absence of an elephant (in the room), the absence of afflictions, selflessness and a mental image i.e., meaning generality.

In the introduction to this section, it was mentioned that a mental image of a particular person or problem we have is created by our own mind. Mental images, or technically called “meaning generalities” are permanent phenomena and appearing objects of conceptual consciousness. Permanent phenomena are synonymous with appearing object of conceptual consciousness and impermanent objects are appearing objects of non-conceptual consciousness or direct perceivers. They are called “direct perceivers” because the objects which appear, appear without the need of a mental image, and thus, appear directly.

Phenomena can also be posited in terms of the following threefold division:

- *Manifest phenomena*. Objects of the sense consciousnesses are initially realized by a direct perceiver, without the need to depend on a mental image and logic or reasoning. Objects of the senses are shapes and colours; sounds; odour; tastes and tangible objects.
- *Slightly hidden phenomena*. An ordinary being cannot initially know a slightly hidden phenomenon through direct valid cognition, like sense consciousness, but need to depend on the reasoning of conceptual consciousness. For instance, the fact that a table is impermanent, meaning that its continuity changes through even the shortest units of time, is a slightly hidden phenomenon. We cannot experience this nature of momentary changing with our eyes but can come to know it through reasoning. Another example of slightly hidden phenomena is selflessness or emptiness. We only come to understand this by the power of reasoning.
- *Very hidden phenomena*. This type of phenomena cannot be perceived by either an ordinary direct perceiver or a conceptual consciousness of inference without depending on a valid source, such as a valid person with clairvoyance or the Buddha with the omniscient mind. An example of a very hidden phenomenon is the subtle workings of karma, such as the fact that a particular person who is reading this text has been created by having a certain interest in this topic. However, when, where and at what time this initial interest was generated in that individual is a very hidden phenomenon.

The processes of generating valid cognitions with respect to hidden phenomena can be related to how things appear and how things exist. Take the example of the colour and shape of our body which can be seen with a direct perception, the eye consciousness. The body also has the quality of being in the nature of momentary changing, every split second, which needs an inference, a conceptual reasoning consciousness, to realize this nature. In a similar way, our body is empty of inherent existence which equally needs this inference to be realized. When and in which life did we create the causes for the various aspects of our body is a very hidden phenomena and we need to depend on a type of clairvoyance or an omniscient mind of a Buddha to understand that. In science there are various similar interpretations regarding the levels of reality of what can and cannot be measured. In the field of quantum mechanics, Broglie and David Bohm, mention hidden variables which can explain strange events we empirically measure, such as in the double split experience or Schrodinger’s cat<sup>19</sup>. David Bohm refined this further with his theory of the “implicate and explicate

order”<sup>20</sup>, stating that there is an underlying reality connecting interdependent relations, which is a process of wholeness.

## **Two Types of Awarenesses**

In the first section of this textbook, we saw that consciousness was defined as *that which is clear and knowing*. Awareness (*blo*), knower (*rig pa*), and consciousness (*shes pa*) are synonymous. In this section we discuss two types of consciousness of the two-fold divisions, conceptual and non-conceptual consciousness, and valid cognizers and non-valid awareness.

### ***Conceptual and Non-conceptual Consciousness***

In the above it stated that slightly hidden phenomena need to be realized with inference, which is a conceptual consciousness, and manifest phenomena can be realized with a direct perception, a non-conceptual consciousness. With this we come to understand that conceptual and non-conceptual consciousnesses are fundamentally different ways in which our minds engage objects and that they provide both unique limitations as well as unique advantages and opportunities. As we come to understand how these two, conceptual and non-conceptual consciousness, play different roles, giving rise to the afflictive emotions which cause suffering, and how they can be used to generate not only antidotes to afflictive emotions but also develop positive states of mind, leads to liberation and enlightenment

Non-conceptual consciousness, such as the five sense consciousnesses, enable us to experience the physical world of sights and sounds for instance, with all its richness, detail, and beauty. An advantage of non-conceptual consciousnesses is that they enable us to gain clear, direct, and immediate impressions of the external world and other sentient beings in it. Furthermore, a non-conceptual consciousnesses of a yogic direct perception, which we eventually achieve on the paths of seeing and meditation, is a consciousnesses which can realize profound truths, like emptiness directly, in ways so powerful that they can eliminate the afflictive and knowledge obscurations. Conceptual consciousness cannot do this. However, a limitation of non-conceptual consciousness is that they cannot reason, imagine or remember. These functions are all performed by conceptual consciousness alone. Another constraint is that non-conceptual sense consciousnesses, such as the eye consciousness, can only experience a narrow range of objects, in this case visual objects. Before achieving the path of seeing, an ordinary person’s non-conceptual consciousnesses cannot realize permanent phenomena such as selflessness. Hence, there is a need to initially realize emptiness with a conceptual consciousness.

Conceptual consciousness, which is a mental consciousness, has the potential to know any phenomena which fall into the category of slightly hidden phenomena. An advantage of conceptual consciousnesses is that they enable us to know slightly hidden phenomena, like selflessness or the subtle continually changing nature of functioning things, which we cannot perceive with our sense consciousnesses. Another advantage is that conceptual consciousnesses can be used to fully generate positive emotions such as kindness and compassion, gratitude, and patience, whereas non-conceptual minds cannot generate these attitudes. A drawback of conceptual consciousnesses is that they work with mental images, or meaning generalities, which are not the actual object, although we think they are, potentially causing problems. For instance, when we become angry at someone, we generate a mental image of the person which has more faults than the reality and then we believe the person actually has these faults. Another limitation of conceptual consciousnesses is that they experience their objects by eliminating everything which is not that object. Therefore, they do not experience their objects with the fullness of the characteristics which non-conceptual consciousnesses do. For example, compare thinking about tasting a luscious ripe apple to actually tasting one.

Conceptual and non-conceptual consciousnesses play different roles in giving rise to the afflictive emotions which cause suffering. Non-conceptual consciousnesses simply give rise to the appearance of objects of attachment and anger. An example is when we smell a favourite food and begin to crave it. Therefore, one method to reduce afflictive emotions is to simply prevent our sense consciousnesses from coming into contact with such objects. Conceptual consciousnesses, drawing on past memories of experiencing objects, distort our current perception of them and anticipate certain future outcomes. A case in point is when we have had an argument with someone before. When we see them approaching, we anticipate having an unpleasant exchange again, feel aversion and become tense.

Conceptual consciousnesses are used to contemplate the faults of destructive emotions, like anger and selfishness, and to think about the benefits of positive attitudes, like patience, loving-kindness, gratitude and contentment. Non-conceptual consciousnesses, known as yogic direct perceivers, are most important for eliminating the roots of samsara and the obstructions to full enlightenment once we reach an Arya being's paths of seeing and meditation. When we eventually attain full enlightenment, all instances of awareness are non-conceptual.

The actual definitions of conceptual and non-conceptual consciousness are given below. One can see that a conceptual consciousness is mistaken with regards to its' appearing object because the mental image, or meaning generality, appears to be the actual object. This is not the case as the mental image we have of a person in our mind is not the actual person.

A conceptual consciousness is defined as: *a determinative knower that apprehends a sound generality and a meaning generality as suitable to be mixed*. The standard description of the meaning generality of, for example, a house, is the appearance of the opposite of not being house. Although it is not house, it appears to the conceptual consciousness as the actual house. If someone describes a particular house which one has never seen before, the image of this house which appears to one's mind is solely based on the description, and as such, is a sound generality.

A non-conceptual non-mistaken consciousness is defined as: *a knower having clear appearance which is non-mistaken with regard to its appearing object*. Non-conceptual non-mistaken consciousness and directly perceiving awareness are synonyms. Non-conceptual non-mistaken consciousnesses are divided in four:

- Sense non-conceptual non-mistaken consciousnesses of the five senses
- Mental non-conceptual non-mistaken consciousnesses such as clairvoyance
- Self-knowing non-conceptual non-mistaken consciousnesses, is a consciousness which is, according to the Sutra School of Buddhist thought, needed to have memory in order to remember events which were perceived by previous moments of consciousness. The Consequence School says that that type of consciousness is not needed because every consciousness realizes the appearance directly and realizes itself indirectly. Thus, one can remember the person we saw as well as thinking "I saw this person".
- Yogic direct perceiving non-conceptual non-mistaken consciousnesses which realizes subtle impermanence or selflessness directly.

### ***Valid Cognizers and Non-valid Awarenesses***

Next to the above divisions of conceptual and non-conceptual consciousness, awareness can also be divided into the following two groups:

- Valid cognizer is a consciousness which realises its' object, for example, an eye consciousness apprehending the colour and shape of the table.
- Non-valid awarenesses is a consciousness which does not realize its object, for example, wearing blue sunglasses whilst looking at a snow mountain and seeing the white snow as blue is a wrong consciousness. It does not realize the colour white of the snow mountain.

A valid cognizer is defined as *a new incontrovertible knower*<sup>21</sup>.

- “new” eliminates that subsequent cognizers are valid cognizers. According to the Sutra School of Buddhist Tenets, a valid cognizer must be both fresh and new and thus, only the first moment is considered valid. Following moments are generated by the power of previous moments and hence, are called subsequent cognizers. For example, when first looking at a flower, the first moment is valid while subsequent moments are subsequent cognizers.
- “incontrovertible” eliminates that correctly assuming consciousnesses are valid cognizers. As we learn later, correctly assuming consciousness is correct about its' object, but it does not have the power of a realization. Thus, it is controvertible.
- “knower” eliminates that physical sense powers are valid cognizers. The Great Exposition School of Buddhist Tenets states that physical sense powers also realize their object. The Sutra School of Buddhist Tenets, and the other schools, say that a valid cognizer has to be consciousness and cannot be physical.

Valid cognizers are divided into two:

- Direct valid cognizer. These cognizers directly realize their objects without the need to depend on a mental image or meaning generality.
- Inferential valid cognizer. These cognizers realize their objects through the power of a mental image, or meaning generality, and use reasoning.

Non-valid consciousness is defined as *a knower that is not newly incontrovertible* and are divided into five:

- Subsequent cognizer
- Correct assumption
- Inattentive awareness (an awareness to which an object appears but is not ascertained)
- Doubting consciousness
- Wrong consciousness

All these divisions are explained further in the section on seven types of awareness below.

## **Seven Types of Awarenesses**

The division of consciousness into seven is one of the main and inclusive divisions we can find in various texts on the subject. After listing them, they are explained in accordance with the sequence they come into being. Thus, we come to understand how we eliminate misunderstandings and generate correct understandings of the world around us.

The seven types of awareness are:

- Wrong consciousness
- Doubting consciousness

- Inattentive awareness (an awareness to which an object appears but is not ascertained)
- Correct assumption
- Subsequent cognizer
- Inferential cognizer
- Direct perceiver

To understand the meaning of the various divisions of consciousness, it is important to understand both the way and structure of how we generate the realisations of the path to enlightenment. Initially we have misunderstandings, or wrong views, which need to be eliminated and countered by generating a correct form of consciousness, all the way up to a direct realisation of reality.

The following example shows the way in which a *wrong view* can gradually be weakened, eliminated, and replaced with a realization of truth. A person first has a wrong conceptual consciousness thinking that the body is permanent, in the sense of not changing moment by moment. Once this person has accepted that the body is a product, i.e., being produced by causes and conditions, one can put forward the consequence: “it follows that the subject, body, is a non-product because of being permanent”. This will challenge the person in believing that the body is permanent, which means not depending on causes and conditions, as well believing it is a product, which means produced by causes and conditions. The person will see that what he/she states is a contradiction. This generates *doubt* regarding the initial view of the body being permanent. After hearing that the body is in the nature of momentary changing and thus impermanent because of being a product, the person starts to generate more doubt about the initial view. Three types of doubt arise in the following sequence. To begin with, there is the doubt tending towards the non-factual such as doubt which thinks the body is probably permanent. Following this, there is doubt with qualms to both sides equally for instance, doubt which wonders whether the body is permanent or impermanent. Lastly, there is doubt tending towards the factual for example, doubt which thinks the body is probably impermanent arises. Moving through these three types of doubt leads to a *correctly assuming consciousness*.

Although a correctly assuming consciousness does not have the unstable aspect of the two-pointed qualms about the two extremes like doubt has, it is not an incontrovertible knower like a valid cognizer. When the person, having generated a correctly assuming consciousness apprehending that the body is impermanent, thinks more about the reasons for the body being impermanent, a correct valid sign is generated. This gives rise to the generation of *inference* through which the body is realized to be impermanent. To generate inference, a correct sign has to be established as the basis, as explained in the definition of an inferential cognizer in the text below. The second moment of this inferential cognizer becomes a *subsequent cognizer*. Through long habituation on the body being impermanent over sustained contemplation within the union of calm abiding and special insight a *yogic direct valid cognizer* eventually arises.

In a similar way it is possible to explain how the grasping at a self, which seems to appear from its' own side, is a *wrong view*. After studying some Buddhist philosophy, we start to *doubt* this wrong view of ignorance. With more contemplation and reasoning we eliminate the doubt and generate a *correct assumption* which develops with more contemplation into a conceptual realisation of *inference*. With strong habituation and reasoning, on the paths of accumulation and preparation, it finally develops into a direct perception, a *yogic direct valid cognizer*. This causes the person to enter the path of seeing. On the path of seeing, one eliminates the acquired obscurations, formed by wrong views of incorrect tenets. When this is eliminated, one starts to enter the path of meditation. The yogic direct perception on the path of meditation eliminates the innate obscurations which have been there since beginningless lifetime. Thus, this powerful mind of a yogic direct perception causes us to ultimately achieve liberation and enlightenment.

The above examples highlight a few important states of mind (in italics) like, wrong view; doubt; correctly assuming consciousness; inference; subsequent cognizer and a yogic direct valid cognizer. These are some of the most important ones to be understood. More traditional texts on this subject identify additional types of consciousness to give a complete overview of the different types of minds.

After having seen the sequence of the seven types of awareness, more precise, traditional definitions and divisions are now given according to Purbuchok's *Explanation of the Presentation of Objects and Object-Possessors* as well as *Awarenesses and Knowers*<sup>22</sup>, a textbook used in Sera Jey Monastic University and in the FPMT Basic Program.

### **Wrong Consciousness**

The definition of a wrong consciousness: *a knower which engages its object erroneously.*

Wrong consciousnesses are divided in two:

- Conceptual wrong consciousnesses, for example a thought apprehending sound as permanent.
- Non-conceptual wrong consciousnesses:
  - Mental consciousnesses, for example, a dream consciousness which clearly sees the elephant of a dream as an elephant.
  - Sense consciousnesses, an eye consciousness which sees snow mountains as blue.

### **Doubting Consciousness**

The definition of a doubting consciousness: *a knower which has qualms two-pointedly by its own power.* "Its own power" means that a main mind, which possesses similarity with doubt, has qualms by the power of the mental factor doubt, but does not have qualms two-pointedly by their own power. The relationship between main mind and mental factors, such as doubt, is explained below in the section Mind and Mental Factors.

Doubting consciousness is divided into three:

- Doubt tending toward the factual: for example, doubt which thinks sound is maybe permanent or impermanent, probably impermanent.
- Doubt tending toward the non-factual: for example, doubt which thinks sound is maybe permanent or impermanent, probably permanent.
- Equal doubt or neutral doubt: for example, doubt which wonders whether sound is permanent or impermanent.

### **Inattentive Awareness (Awareness to which an object appears without being ascertained)**

These are states of mind to which objects appear but are not realized or ascertained. For instance, when engaging in a concentrated conversation with someone and one friend passes by, one does not realize or recognize that friend who passes by because of being absorbed in the conversation. One's attention is totally in the conversation and not focused on the friend passing by.

The definition of inattentive awareness: *a knower which is a common locus of:*

- having clear appearance of the specifically characterized phenomenon which is its object of operation

and

- being unable to induce ascertainment with respect to the specifically characterized phenomenon which is its object of operation

Examples of inattentive awareness are:



- a sense direct perceiver apprehending John which induces the doubt wondering, “Did I see John or not?” For example, when one is watching a movie intensively and a person passes by, one does not really realize or recognize the person who appears.
- mental direct perceivers in the continua of ordinary beings apprehending the five objects – forms, sounds, smells, tastes, sensations. Every sense consciousness is directly followed by a mental direct perceiver for a very short moment. These moments of mental direct perceivers are too short to realize their object and thus the object appears but is not realized or ascertained.
- self-knowers experiencing those mental direct perceivers. As these moments of mental direct perceivers are too short to be realized, the self-knowing consciousness experiencing these mental direct perceivers also do not realize their object.

### **Correct Assumption**

The definition of correct assumption: *a factually concordant determinative knower which is controvertible with regard to determining its object.*

Correctly assuming consciousnesses are divided into five:

- Correctly assuming consciousness which does not have a reason. For example, an awareness which apprehends sound to be impermanent in dependence upon the mere words, expressing a thesis, “Sound is impermanent” without stating a reason.
- Correctly assuming consciousnesses that have a contradictory reason. For example, an awareness which apprehends sound to be impermanent from the sign, or proof, of being empty of being able to perform a function. Empty of being able to perform a function is contradictory with impermanence.
- Correctly assuming consciousnesses for which the reason is indefinite or lacks pervasion. For example, an awareness which apprehends sound to be impermanent from the sign, or proof, of being an object of comprehension. An object of comprehension is a reason which is indefinite in the proof of that because whatever is an object of comprehension is not necessarily impermanent.
- Correctly assuming consciousnesses for which the reason is not established. For example, an awareness which apprehends sound to be impermanent from the sign, or proof, of being an object to apprehension by an eye consciousness. An object of apprehension by an eye consciousness is a reason which is not established in the proof of that. An object of an eye consciousness is contradictory with the object sound, which is an object of the ear consciousness.
- Correctly assuming consciousnesses for which a reason exists but is not settled. For example, an awareness which apprehends sound to be impermanent from the sign, or proof, of being a product, without its having been ascertained by valid cognition that sound is a product and that whatever is a product must be impermanent. Although product is a correct sign in the proof of sound as impermanent, that person has not settled it.

### **Subsequent Cognizer**

The definition of a subsequent cognizer: *a knower which realizes what has already been realized.*

Subsequent cognizers are divided into two:

- Directly perceiving subsequent cognizers:
  - Directly perceiving subsequent cognizers which are sense direct perceivers. For example, the second moment of a sense direct perceiver apprehending the colour blue.

- Directly perceiving subsequent cognizers which are mental direct perceivers. For example, the second moment of a clairvoyance knowing another's mind.
- Directly perceiving subsequent cognizers which are self-knowing direct perceivers. For example, the second moment of a self-knowing direct perceiver experiencing an eye consciousness.
- Directly perceiving subsequent cognizers which are yogic direct perceivers. For example, the second moment of an uninterrupted path of a path of seeing.
- Conceptual subsequent cognizers:
  - Conceptual subsequent cognizers which are induced by direct perceivers. For example, a factually concordant ascertaining consciousness ascertaining blue which is induced by a sense direct perceiver apprehending blue.
  - Conceptual subsequent cognizers which are induced by inferential cognizers. For example, the second moment of an inferential cognizer realizing sound to be impermanent.

### **Inferential Cognizers**

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

Inferential valid cognizers are divided into three:

- Inferential cognizers by the power of the fact. For example, an inferential cognizer which realizes that sound is impermanent through the sign of being a product or that realizes that there is no inherent self through the sign or proof of interdependence.
- Inferential cognizers through renown. For example, an inferential cognizer which realizes that it is suitable to express that the formal residence of the United States president is called the "White House."
- Inferential cognizers through belief. For example, an inferential cognizer which realizes that the scriptural source, "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. The sign, i.e., the reason, "being a scripture free from the three contradictions", means that the quotation is not harmed by any of the three valid cognizers: a valid direct perceiver, an inferential cognizer by the power of the fact and an inference through belief. Not harmed by inference through belief here signifies that what has been written or quoted in other valid scriptures does not contradict either the scriptures' explicit and implicit meanings or earlier and later explanations.

### **Direct Perceivers**

The definition of a direct perceiver: *a knower which is free from conceptuality and non-mistaken.*

When awarenesses which are direct perceivers are divided there are four:

- Sense direct perceiver, the definition: that which is produced in dependence on its own uncommon empowering condition, a physical sense power, and is a knower which is free from conceptuality and non-mistaken. Sense direct perceivers are divided in five:
  - Sense direct perceivers apprehending forms
  - Sense direct perceivers sounds
  - Sense direct perceivers odors
  - Sense direct perceivers tastes
  - Sense direct perceivers tangible objects
- Mental direct perceiver, the definition: that which is generated in dependence on a mental sense power which is its own uncommon empowering condition and is a consciousness

which is an other-knower which is free from conceptuality and non-mistaken. Mental direct perceivers are divided in three:

- Valid cognizers which are mental direct perceivers. For example, the first moment of a clairvoyance which knows another's mind.
- Subsequent cognizers which are mental direct perceivers. For example, the second moment of a clairvoyance which knows another's mind.
- Awarenesses to which an object appears but is not ascertained which are mental direct perceivers. For example, 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, the definition: that which has the aspect of an apprehender, is free from conceptuality, and is non-mistaken. Self-knowing direct perceiver are divided into three:
  - Valid cognizers which are self-knowing direct perceivers. For example, the first moment of a self-knowing direct perceiver which experiences an eye consciousness.
  - Subsequent cognizers which are self-knowing direct perceivers. For example, the second moment of a self-knowing direct perceiver which experiences an eye consciousness.
  - Awarenesses to which an object appears but is not ascertained which are self-knowing direct perceivers. For example, a self-knower in the continuum of a Nihilist which experiences an inferential cognizer as being a valid cognizer. Nihilists do not accept an inferential cognizer as being a valid cognizer.
- Yogic direct perceivers definition: that which is generated in dependence on its own uncommon empowering condition, a meditative concentration which is a union of calm abiding and special insight and is an other-knowing exalted knower in the continuum of a Superior which is free from conceptuality and non-mistaken. Yogic direct perceivers are divided in two:
  - Valid cognizers which are yogic direct perceivers. These can be subdivided into three:
    - Valid cognizers directly realizing subtle impermanence.
    - Valid cognizers directly realizing the coarse selflessness of persons.
    - Valid cognizers directly realizing the subtle selflessness of persons.
  - Subsequent cognizers which are yogic direct perceivers.

## **Main Minds and Mental Factors**

In the section Destructive and Constructive Emotions, we saw that mental factors, such as mindfulness and alertness are particularly important in the context of mind training. Mindfulness remembers a particular intention or motivation, which helps to direct the mind to a particular thought or object. Alertness is like a spy in the corner of the mind which checks if the mind is becoming distracted. It observes the mental states from a neutral perspective, without permitting the mind to be taken over by thoughts and emotions. Training in these mental factors is not only necessary in order to meditate but also helps prevent reflexively following destructive patterns of behaviour established previously. For instance, this can happen in cases such as depression, OCD and addiction. Other mental factors, such as wisdom and concentration, which are included within the object-ascertaining mental factors, are used in analytical meditation. Furthermore, it is important to understand the need for developing positive states of mind and eliminating destructive emotions. The more we understand the positive and negative states of mind, rooted in various mental factors, the more we can use this knowledge in our mind trainings in daily life as well as in the paths to enlightenment. This section on the division of consciousness into main minds and mental factors further facilitates our understanding of how different aspects of mental factors aid us to appreciate how fully experience and engage objects in harmful, helpful, and neutral ways.

First of all, consciousness can be divided into two types:

- Primary consciousness or main mind (*citta*). The definition of a main mind is *which is posited by way of apprehending the entity of its object*. Main minds are divided into six: five sense consciousnesses and one mental consciousness.
- Mental factors (*cetasikas*). The definition of a mental factor is *a knower which apprehends any of the features of its object and accompanies whatever main mind is concomitant with it*.

This means that that which knows the mere entity of its object is a main mind. Although mental factors take as their basis the same objects as the main mind they accompany, they engage their objects by means of different attributes, such as function, and examine the different aspects of their object. For example, the mental factor *discrimination* helps the main mind, apprehending one's body, to focus on the impermanent aspect of the body. It is only through the action of mental factors that an object can be understood and realized, supporting the main mind they accompany to become virtuous, non-virtuous or neutral. Every primary consciousness is accompanied by multiple mental factors as primary consciousness cannot really function without mental factors.

The way mental factors are related to the main mind they accompany can be understood as similar to that of the relationship between a prime minister and his or her retinue: a prime minister does not travel alone but is always accompanied by cabinet ministers and assistants who perform specific functions. Similarly, every primary consciousness is accompanied by mental factors which perform specific functions for the main mind. They work together to engage objects in different ways.

A main mind and its accompanying mental factors possess five aspects of mutual similarity:

- *Basis*. If a main mind is supported by a sense power, or sense organ, then the mental factors in its' retinue are also supported by that sense power. For example, a mental factor accompanying an eye consciousness, also depends on the physical eye sense power.
- *Object of observation*. A main mind and the mental factors in its' retinue have the same object.
- *Aspect*. The accompanying mental factors have the aspect of any object which appears to it in the same way it appears to the main mind. When primary consciousness has the aspect of apprehending the colour blue, then the mental factors in its' retinue also have the aspect of apprehending the colour blue.
- *Time*. A main mind and the mental factors in its' retinue are simultaneous, they are produced, abided cease at the same time.
- *Substantial entity*. The accompanying mental factors are produced by being one type of substantial entity and are not produced as different substantial entities, meaning one main mind can only have one mental factor of a similar type in its' retinue. For example, one specific main mind can only be accompanied by one type of feeling, pleasant, unpleasant or neutral at any one time. It cannot have two or three different types of feelings simultaneously.

There are fifty-one mental factors which are divided into six main groups:

- Five omnipresent mental factors. Mental factors which are always present in every moment of consciousness.
- Five object-ascertaining mental factors. Mental factors which help the main mind to understand and realize its object.

- Eleven virtuous mental factors. Mental factors which produce happiness.
- Six root afflictions. Root afflictions lead to suffering.
- Twenty secondary afflictions. Twenty secondary afflictions lead to suffering.
- Four changeable mental factors. Mental factors which can be virtuous, non-virtuous or neutral.

### **Five omnipresent mental factors<sup>23</sup>**

These mental factors are called “omnipresent” because they accompany all main minds. Furthermore, if any of the five omnipresent mental factors are missing, then the utilization of an object is not complete: if *feeling* is absent, then there is no experience; if *discrimination* is absent, then there is no apprehension of the uncommon signs of the object; if *intention* is absent, then the mind is not directed to an object; if *mental engagement* is absent, then the mind is not focused on a particular object of observation; and if *contact* is absent, then there is no support for feeling. Therefore, for the utilization of an object to be complete, all five omnipresent mental factors must be present without exception. The definitions and functions of these five mental factors are as follows:

- *Feeling: has the characteristic of experience.* Through the entity of experience, three types are observed – pleasant, suffering, and that which is neither suffering nor pleasant.
- *Discrimination or discernment: has the characteristic of knowing upon aggregation.* It has the entity of apprehending the sign for both: an object which appears to a non-conceptual consciousness and apprehending the mark and for an object which appears to conceptual thought, through which one designates an expression to objects of perceptions, hearing, differentiation, and knowledge. For example, distinguishing between “this is yellow and that is red”.
- *Intention: is a compositional mental action of the mind.* It has the function of engaging the mind in virtue, non-virtue, or the unspecified<sup>24</sup> and thus motivates one’s actions of body speech and mind.
- *Contact: distinguishes the transformation of the sense power upon the aggregation of the three: object, sense power and primary consciousness.* It has the function of acting as a support for feeling. “Transformation of the sense power” means that for example, due to meeting with an attractive form, the eye sense power transforms into a cause for attachment to the pleasant feeling. Likewise, contact, by distinguishing an attractive form, transforms into a cause for a pleasant feeling.
- *Mental engagement or attention: an engagement of the mind.* It has the function of holding the mind to the object of observation. The difference between intention and mental engagement is that intention moves the mind towards general objects, whereas mental engagement directs the mind towards a particular object.

In the above we can see that we cannot prevent encountering objects and having feeling responses to them which are either pleasurable, suffering, or neutral. To prevent overreacting with either excessive attachment to the feelings of pleasure or aversion to the feelings of suffering, we need to train in being the observer without becoming involved. As discussed before training in the mental factors of alertness and mindfulness can help us to be more of an observer, creating distance so that one is more able to avoid becoming involved with destructive emotions. The mental factor equanimity, discussed below in the section on eleven virtues mental factors, helps these two mental factors to remain in a neutral state. Having this unbiased perspective can assist in keeping one’s mind at peace in daily life, being able to be in more control over the mind and challenging situations.

### Five object-ascertaining mental factors

These mental factors help the main mind to understand and realize its object. It is thanks to these factors that we understand things in life and can transform our minds all the way up to enlightenment. First, we need an *aspiration* to start training our mind through understanding the possibility of change and generate *belief or resolution* in mind training methods. When training our minds, *mindfulness* is one of the most important factors to help us to remember and be aware of our positive intentions. To progress in our mind training and to examine destructive and constructive emotions, we need to examine thoroughly using the mental factor *wisdom*. We need to do this without much distraction and thus should develop *meditative stabilization or concentration*. Without concentration we might waste much time by being distracted, like while reading a book, after a few pages we ask ourselves “What did I read?”. The mental factor concentration helps us to maintain focused and absorb the information we need to. The five object-ascertaining mental factors are defined as follows:

- *Aspiration: is the very wish to be endowed with this or that attribute of a desired thing.* It has the function of acting as a support for making effort. When one is convinced about the benefits of mind training and meditation, one aspires to practice it and thus the benefits of these practices will come.
- *Belief or resolution: holds an ascertained thing to be just the way it has been ascertained.* It holds the object which has been ascertained by its valid cognition, thinking, “It is just like this and not otherwise.” It has the function of non-captivation. Once one has gained firm belief in the object which one has ascertained, an opponent cannot steer one away from it.
- *Mindfulness: is a non-forgetfulness of the mind with respect to a familiar object.* It has the function of non-distraction. The increase of all the excellent qualities of the paths and grounds are contingent upon the two – mindfulness and alertness – and all accomplishments of meditative concentration of sutra and tantra are necessarily achieved through this special mindfulness. Therefore, this very method of relying on mindfulness is of utmost importance for those who, from their heart, wish to practice.
- *Meditative stabilization or concentration: is a one-pointedness of the mind with respect to an imputed thing.* “An imputed thing,” means that when cultivating meditative concentration with mental consciousness, one holds the mind on an object of observation which is imputed by the mind. Meditative stabilization has the function of acting as a support for knowledge.
- *Wisdom: strongly differentiates the qualities of things which are to be examined like virtuous, non-virtuous, and unspecified.* It has the function of overcoming doubt.

### Eleven virtuous mental factors

These mental factors produce happiness because they are virtuous mental factors. Virtue is defined as *that which produces happiness as a result*. In our mind training it is important to produce virtuous states of mind which result in happiness and when these virtuous mental factors are present, non-virtuous mental factors, like the destructive emotions or afflictions, cannot become manifest at that particular time. For example, *non-attachment, non-hatred, and non-ignorance* are the three antidotes to the three poisons of our mind: *attachment, hatred, and ignorance*. These three virtuous mental factors are like the root of all virtuous qualities, the method for ceasing all misconduct, and the essence of all the paths. The more we generate these kinds of virtuous minds and habituate ourselves towards them, non-virtuous minds will lose their potential to become manifest. The eleven virtuous mental factors are defined as follows:

- *Faith: conviction, clarity, and wishing with respect to an existent which is endowed with excellent qualities and power.* It has the function of acting as a support for aspiration. Faith can be of three types: *Clarifying faith* is a clear mind engendered by seeing the excellent

qualities of those so endowed, such as the Three Jewels. When this faith is generated, the murkiness of the mind is cleared away, whereupon all excellent qualities of realization become suitable to arise in one's continuum. *Faith of conviction* is the gaining of conviction through contemplating the modes of dependent-arising and cause and result for example. *Wishing faith*, is, for instance, after having contemplated the modes of the four noble truths, ascertainment of true sufferings and true origins as objects of abandonment, and true cessations and true paths as objects of attainment and understanding that these can be attained if one makes the proper effort, with faith thinking, "I shall definitely obtain them."

- Shame: *is an avoidance of misdeeds on account of oneself.*
- Embarrassment: *is an avoidance of misdeeds on account of others.* Shame is such that, when one is about to engage in misconduct, one avoids it, thinking, "This is not something I should do". In the case of *embarrassment*, when one comes close to engaging in misconduct, one avoids it on account of others, thinking, "If others were to despise me as a result of my engaging in misconduct, this would not be fitting."
- Non-attachment: *lack of attachment to cyclic existence and the articles of cyclic existence.* It has the function of acting as a support for non-engagement in misconduct. It is a mental factor which is disenchanted and lacks attachment.
- Non-hatred: *is a lack of malice with regard to sentient beings, suffering and the sources of suffering.* It has the function of acting as a support for nonengagement in misconduct. It is a mental factor which conquers the generation of hatred.
- Non-ignorance: *is knowledge arisen from fruition, scripture, contemplation or realization, and is a wisdom of individual investigation.* It has the function of acting as a support for the non-engagement in misconduct. It is a mental factor which is a wisdom of individual investigation which is able to serve as the antidote to ignorance.
- Effort or diligence: *effort is a mind which takes pleasure in and enjoys doing virtue.* It is a mind which is enthusiastic regarding:
  - armouring i.e., having a courageous attitude
  - application i.e., of constant putting effort
  - non-inferiority i.e., an engagement of virtue without the mind being discouraged
  - irreversibility i.e., not being diverted from virtuous activities
  - non-complacency i.e., seeking higher qualities. It has the function of fulfilling and accomplishing the class of virtue through enjoying doing so and is the antidote for laziness.
- Pliancy: *is a bliss that is generated when the mind becomes calmer and is concentrated.* It is a serviceability of body and mind, through the bliss of meditation, due to severing the continuum of unfavourable states of body and mind. It has the function of eliminating all obscurations. Through the increase of the bliss of pliancy, meditative concentration increases, and one is empowered to overcome obscurations. When advanced levels of concentration are generated, mind and body are in blissful states which makes it easier to stay in meditation and maintain concentration without becoming tired or distracted.
- Conscientiousness or heedfulness: *is a cultivation of virtuous qualities within abiding in nonattachment, non-hatred, non-ignorance, as well as effort, and guards the mind against contaminations (of non-virtues or negative states of mind or deeds).* It has the function of thoroughly completing and fully establishing all mundane and supramundane success.
- Equanimity: *is a discordance with afflictive states, an evenness of mind, a dwelling in a natural state, and a spontaneous abiding, within abiding in nonattachment, non-hatred, non-ignorance, as well as effort.* It has the function of not allowing an opportunity for afflictions to arise.
- Non-harmfulness or non-violence: *is a mind of compassion and is involved with non-hatred.* It has the function of not inflicting injury and observes suffering sentient beings, thinking, "May they be free of that suffering!"

## **Six root afflictions**

In the section on destructive emotions, it is clearly stated that these types of minds cause us to suffer. They afflict our mind in the sense that we lose our clarity and peace of mind. The definition of an affliction is *a phenomenon such that when it arises, has the characteristic of being very unpeaceful arises, and due to its arising, the mental continuum arises as being very unpeaceful*. Root afflictions are afflictions which cause other afflictions to arise and are divided into six. The last one, afflicted views is further subdivided into five, resulting a total of ten:

- Attachment
- Anger
- Pride
- Ignorance
- (Afflicted) Doubt
- Afflicted views:
  - View of the transitory collection
  - View holding to an extreme
  - Conception of a bad view as supreme
  - Conception of bad ethics and modes of conduct as supreme
  - Wrong view

These ten afflictions are defined as follows:

- **Attachment** *overestimates the qualities of its object without seeing the faults*. It is a mental factor which perceives a contaminated thing to be attractive and thereupon seeks it. The Abhidharmakośakārikā gives the following definition: “A clinging of the three realms, its function is to produce suffering.”
- **Anger** *overestimates the faults of its object without seeing the qualities*. It is a mental factor which has malice toward others, seeks to be separated from its object and has the function of acting as a support for misconduct. The Abhidharmakośakārikā gives the following definition: “A malice towards sentient beings, suffering, and phenomena that is a cause for suffering, its function is to act as a support for not abiding in contact and for misconduct.”
- **Pride** *is a puffing up of the mind in dependence on the view of the transitory collection*. It has the function of acting as a support for disrespect and suffering. It is a mental factor which has the aspect of a puffing up of the mind upon observing the basis for puffing up like one’s own wealth and qualities, thinking that one is superior to others.
- **Ignorance** *is unknowing of the three realms*. It has the function of acting as a support for the arising of wrong ascertainment, doubt and afflictions with respect to phenomena. It is of two types: *obscuration* which is the mental factor of unknowing and an *awareness* which apprehends erroneously. For example, an ignorance which is an obscuration with respect to actions and their results, thinking that there is no law of cause and effect. When not believing in cause and effect, or karma, we prevent ourselves from making positive changes. Not believing in the possibility of changing ourselves, or the effects of training our minds, prevents us from developing and becoming better human beings.
- **(Afflicted) Doubt** *is being two-minded with regards to the truths*. For example, have a two-pointed mind with regards to the four noble truths, such as doubting if afflictions and karma, the truth of the cause of suffering, causes suffering, the truth of suffering, to arise or not. It has the function of acting as a support for not engaging in the class of virtue. The doubt here is an afflicted doubt which is not in accordance with reality. Among the three types of doubt, tending toward the non-factual, equal doubt and tending toward the factual, this is the one which is tending toward the non-factual.



- **View of the transitory collection** *is any endurance, desire, intelligence, conception, or view which views the five appropriated aggregates as a real “I” and “mine”.* It has the function of acting as a support for all afflicted views. This affliction is very important to understand well. It is the root of all other root afflictions, as was explained in the wisdom realizing reality section of the part on Destructive and Constructive Emotions in the beginning of this textbook. In that section it mentions that this affliction is the cause for self-centeredness, and narcissism which by itself is the cause for many types of suffering and problems.
- **View holding to an extreme** *is any endurance, desire, intelligence, conception, or view which views the five appropriated aggregates as being either permanent or annihilated.* It has the function of hindering the generation of renunciation and prevents the development of a genuine wish to be free from all forms of suffering. In the teachings of the Middle Way, we learn that everything is interdependent which helps us not to fall into the two extremes of eternalism or nihilism.
- **Conception of a bad view as supreme** *is any endurance, desire, intelligence, conception, or view which views: views and the locus of the views, that is, the five appropriated aggregates, to be supreme, to be chief, to be superior, and to be excellent.* It has the function of acting as a support for strongly adhering to bad views. This view is the cause of ones’ own wrong views to be completely right and thus makes it difficult to generate correct understandings.
- **Conception of bad ethics and modes of conduct as supreme** *is any endurance, desire, intelligence, conception, or view, which views: bad ethics and modes of conduct and the locus of the bad ethics and modes of conduct, that is, the five appropriated aggregates, to be purifying, liberating, and delivering.* It has the function of acting as a support for fruitless fatigue. This afflicted view also includes views about immoral behaviors such as animal sacrifices and steeling for obtaining success.
- **Wrong view** *is any endurance, desire, intelligence, conception, or view which deprecates cause, result or functionality, and wrongly conceives existent disintegrating things.* It has the functions of severing roots of virtue, holding tightly to roots of non-virtue, and acting as a support for engaging in non-virtue and not engaging in virtue. This afflicted view also includes views of not believing in the law of cause and effect. When not believing in the possibility to change our minds, it prevents us from changing ourselves and becoming better human beings.

A clear understanding of afflictions is very essential in the process of seeing the faults of these destructive emotions as is indicated in the section on destructive emotions. Knowing them well assists us in becoming more aware. Knowing their faults and the benefits of their antidotes can generate more self-discipline which transforms our minds in sustainable contemplations. Thus, eliminating these disturbances of mind and generating more constructive emotions produces more lasting happiness. When using these techniques to help others also makes our compassion and loving kindness stronger. This is conscientiously summarized by Yongzin Yeshe Gyeltsen, an important author of mind trainings and presentations on mental factors.

Having strongly tied us with thousands of nooses of karma  
 To the prison of [cyclic] existence since beginningless time,  
 The enemies who torture us with hundreds of unbearable sufferings and agonies  
 Are certainly the afflictions themselves.

In the wilderness covered by thickets of [cyclic] existence,

The intolerable thieves who steal even the slightest benefit and happiness  
 And torment us without allowing a single moment's relief  
 Are just those [afflictions].

Alas! Who is more foolish than one who holds this enemy from beginningless time  
 As his dear friend, planting him at the center of his heart,  
 But holds as enemies his kind father and mother sentient beings,  
 The six types of migrators?

Hey! Instead, if intelligent discerning people were to  
 Uproot the enemy of afflictions from their hearts and  
 Cherish their kind parents, planting these wish-fulfilling gems  
 At the very center of their hearts, it would be far better!

### **Twenty secondary afflictions**

The secondary afflictions arise from and are closely associated with the root afflictions just discussed above. For completeness they are listed below. Definitions and divisions of these twenty mental factors can be found in *Explanation of the A Necklace for Those of Clear Awareness Clearly Revealing the Modes of Minds and Mental Factors* by Yeshe Gyetzen. Translation Toh Sze Gee. Latest edition, November 2020, Education Services, or in *Science and Philosophy in the Indian Buddhist Classics, Vol. 2: The Mind*, conceived by His Holiness the Dalai Lama, edited by Thupten Jinpa, Wisdom Publication, 2020.

1) Belligerence	6) Miserliness	11) Non-shame	16) Laziness
2) Resentment	7) Deceit	12) Non-	17) Non-
3) Concealment	8) Dissimulation	embarrassment	conscientiousness
4) Spite	9) Haughtiness	13) Lethargy	18) Forgetfulness
5) Jealousy	10) Harmfulness	14) Excitement	19) Non-introspection
		15) Non-faith	20) Distraction

### **Four changeable mental factors:**

These mental factors become virtuous, non-virtuous, or unspecified through the force of being concomitant with the motivating thought. *Sleep* is one of these changeable mental factors. As we spend some hours sleeping every day, the Buddhist teachings advise us to motivate well with a positive intention before falling asleep. We can see that how we feel and how we think influences our sleep. If we go to bed with a positive mind, we mostly wake up refreshed. If we fall asleep with irritation, we do not really feel rested when waking. Sleep can be virtuous, non-virtuous or neutral, depending on the state of mind before falling asleep. Falling asleep is similar to dying. In the dying process a positive motivation or state of mind is also very important for a peaceful death process and for a good rebirth. *Regret* is another changeable mental factor, regretting positive deeds is non-virtuous and regretting negative deeds is virtuous. In the teachings on purification, regretting having done negative deeds is a very important opponent power in the purification process. *Investigation* and *analysis* are two further changeable mental factors. When using these factors in planning to harm someone, it is non-virtuous and, when using them to analyse and investigate loving kindness and compassion, it is virtuous. Below are more traditional definitions given for these four mental factors.

- *Sleep: is a withdrawal of the mind in dependence upon sleep, its cause, with respect to: virtue, non-virtue and the unspecified, the timely and the untimely, and the appropriate and the inappropriate, and is involved with ignorance.* It has the function of acting as a support

for failing to perform actions. It is a mind which causes the engagement in objects of the sense consciousness to powerlessly withdraw inwards in dependence upon its causes, such as heaviness of body, weakness, fatigue, and mental engagement to signs of darkness. "Timely" refers to sleep during the middle part of the night, being the best period. Arya Nagarjuna says in his *Letter to a Friend* (stanza 39):

Sensible ones! Occupy yourselves the entire daytime and  
Also, the first and last parts of the night.  
Sleep with mindfulness between these;  
Then even the time of sleep will not be wasted.

Regarding "the appropriate and the inappropriate" in the citation above, sleeping during the middle watch of the night out of the wish to engage in virtue by developing the elements of the body is appropriate, whereas sleep motivated by afflictions, even during the middle watch of the night, is inappropriate. Hence, it is taught for the sake of understanding this. Know the reasons from the passages which have been cited above. Its' function is specified as "failing to perform actions" because, since sleep is of two types – the virtuous and the non-virtuous – the non-virtuous type, afflicted sleep, causes virtuous activities to degenerate.

- Regret: *is a remorseful mind dependent on any proper activity or improper activity, intended or unintended, with respect to: virtue, non-virtue and the unspecified, the timely and the untimely, and the appropriate and the inappropriate, and is involved with ignorance.* It has the function of hindering the stability of the mind. "The timely and the untimely, and the appropriate and the inappropriate" in the citation above means that generating regret when something is rectifiable is appropriate, whereas regret when it is not is inappropriate. Moreover, appropriateness of regret when it is rectifiable refers to, for instance, the necessity to confess misdeeds with regret before the fruition has been established in the present. Not rectifiable refers to, for instance, without purification the experience of suffering due to fruition having been established.
- Investigation: *is a mental expression of inquiry depending on either intention or wisdom; it is a coarse mind.*
- Analysis: *is a mental expression of individual examination depending on either intention or wisdom; it is a fine mind.*

Hence, through becoming skilled in the classifications of virtue and non-virtue as explained above, at the time of endeavouring single-pointedly in the practice of the stages of the path to enlightenment, repeatedly examine your own continuum in order to recognize the root and secondary afflictions which have been explained above, and if these afflictions arise, having recognized them, immediately overcome them with the antidotes. This is a crucial point. It is just as it has been said in *Engaging in the Bodhisattva Deeds* (stanza 5.108):

In brief,  
To examine the state of body and mind  
Again and again,  
Is the sole defining characteristic of guarding introspection.

Arya Nagarjuna says his *Letter to a Friend* (stanza 17):

Know that the mind is like a drawing  
Made on water, earth, or stone.  
From among these, in regard to the afflicted, the first is best, and

In regard to wishing for the Dharma, the last.

And the Foremost Omniscient Tsong-kha-pa says in his *Great Exposition of the Stages of the Path*:

Having recognized the afflictions, contemplate their drawbacks and the benefits of being separated from them and then plant the spies of mindfulness and introspection. Whenever any affliction sprouts forth, again and again, you must nip it in the bud. Further, as soon as any affliction stirs in your continuum, you must regard it as an enemy and combat it. Otherwise, if it were to emerge first, and you acquiesce and foster it with improper mental engagement, then, without any resistance, you will only succumb to it.

Just as it has been said above, at all times – during the actual sessions as well as the session breaks – again and again examine your own mind and rely upon the antidote to whichever affliction has arisen. This is the principal training in virtue and the excellent essential point. Likewise, be mindful of the manner in which one must generate the corresponding modes on the various occasions of training in virtue. Repeatedly rely upon mindfulness and introspection and make every effort in the means to generate that which has not been generated, as well as to increase that which has already been generated<sup>25</sup>.

## Appendix One: Meditations

This appendix gives an overview of meditations that can be done in relation with each of the sections of Exploring the Mind:

- What the Mind Is
- Destructive and Constructive Emotions
- Objects and Object-Possessors
- Two Types of Awarenesses
- Seven Types of Awarenesses
- Main Minds and Mental Factors

### What the Mind Is

- *Mind as an object possessor*: Reflect on what it means that the mind is an object possessor that experiences objects as compared with things that are not object possessors, like tables and other physical things, and abstract conceptual objects such as permanence.
- *Continuity of consciousness*: the present moment of consciousness comes from a previous moment of consciousness, which can be traced regressively back to conception, leading to the question of where the mind was before that moment of conception.
- *Mind is that which is clear and knowing*: things appear to the mind, like forms appear in a mirror, and can be experienced and known in a constant flux of moments.
- *Destructive emotions*: These arise by the force of causes and conditions, abide for some time, and then disintegrate, so they are not a permanent and innate part of the mind (i.e., they are adventitious).
- *Concentration meditation*: Training in the mental factors mindfulness and alertness, which are applied during concentration meditation to counteract dullness and excitement, helps identify thoughts that are to be cultivated and thoughts that are better to let go of.
- *Positive emotions*: By identifying and putting repeated effort into generating positive states of mind, such as loving-kindness, compassion, gratitude, these states can become habitual and hardwired into how our brains work.
- *The relationship between consciousness and brain activity*: Do all types of consciousness need to rely on brain activity? What is the evidence for and against sense consciousnesses and the different types of mental consciousness relying on brain activity?

### Destructive and Constructive Emotions

- *The nature of destructive emotions*: they disturb our mind, cause suffering, and motivate negative actions.
- *The possibility of abandoning destructive emotions*: they arise through the force of causes and conditions, abide for some time, and then disintegrate; hence they are not permanent and are not an innate part of the mind, due to which they can be abandoned.
- *Destructive emotions are based on taking false appearances to be true*: appearances to our sense and mental consciousnesses are distorted, deceptive, unreliable, and change depending on our moods, past experiences, cultural factors, and habits. Destructive emotions all grasp these highly subjective appearances as having objective reality. Therefore, there is no valid base for the arousal of destructive emotions. Therefore, they can be abandoned from the root.
- *Destructive emotions are founded in ignorance* of the independence of oneself and others, which leads to loneliness, unhappiness, and feeling justified in harming others.

- *Anger*: Anger arises from inappropriate attention to the negative aspects of an object, exaggeration of these negative aspects, and believing that these negative aspects are intrinsic to the object.
- *Attachment*: Attachment arises from inappropriate attention to the positive aspects of an object, exaggeration of these positive aspects, and believing that these positive aspects are intrinsic to the object and that these objects can give us lasting satisfaction.
- Positive emotions are based on accurate well-balanced perceptions of reality supported by reasoning. Therefore, they can be cultivated and strengthened, leading to lasting peace and happiness.
- Positive emotions are founded on an awareness of the interconnectedness of oneself and others, which leads to mutually beneficial relationships, joy, and happiness.
- The four immeasurables

## Objects and Object-Possessors

- Is it true that for something to exist it must be known by an awareness; and that every awareness is aware of something and thereby has an object? Try to think of some viable counter examples to whichever answers seem more plausible to you.
- Reflect on the definitions of impermanent and permanent phenomena. What are some examples of each both in the external environment and within your continuum?
- Reflect on the definitions of manifest, slightly hidden, and very hidden phenomena. Can you think of examples of each, both in the external environment and within your own continuum?

## Two Types of Awarenesses

- Look deeply at different instances of conceptual and non-conceptual consciousness. How do they engage with their objects differently? What are some different functions of each both in ordinary experience and in meditation on the path? What are advantages and disadvantages of each?
- Looking at various examples of both conceptual and non-conceptual consciousness, wrong consciousness and valid cognizers, review the various types of objects they have and recall how the mind for which they are objects interacts with them differently.

## Seven Types of Awarenesses

Have you had some experience of a wrong consciousness changing into a doubt, or a doubt changing into a correctly assuming consciousness, and inferential cognizer and so forth? Reflect on some such experiences you've actually had and use this as a basis for imagining how, with regard to a particular view, like the existence of karma or past and future lives, a person could gradually change from having a wrong consciousness through all seven types of awareness to having a direct perceiver.

## Main Minds and Mental Factors

- The difference between senses consciousness and mental conceptual consciousness, for example, how a flower appears to an eye consciousness and to the mental consciousness thinking about it.
- How a mental image, or meaning generality, appears to be the actual object but is not (for example, the mental image of a person we are angry with is not the actual person).
- How we progress from a wrong view to correct insight: through an analytic approach with reasoning, we generate the three types of doubt followed by a correct assumption, which eventually leads to an inference and then to a yogic direct perception.

- How the mental factors mindfulness and alertness work together to enable us to focus on an object.

## Appendix Two: References

This appendix gives an overview of references that can be used in relation with each of the sections of Exploring the Mind:

- What the Mind Is
- Destructive and Constructive Emotions
- Objects and Object-Possessors
- Two Types of Awarenesses
- Seven Types of Awarenesses
- Main Minds and Mental Factors

### What the Mind Is

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#### **Reincarnation:**

- *Life Before Life: A scientific investigation of children's memories of previous lives*, by Dr. Jim B. Tucker
- *Death, Intermediate State and Rebirth in Tibetan Buddhism*, by Lati Rinpoche and Jeffrey Hopkins
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## NOTES

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- <sup>22</sup> idem
- <sup>23</sup> The definitions and divisions in this section are based on *A Necklace for Those of Clear Awareness, Clearly Revealing the Modes of Minds and Mental Factors* by Yeshe Gyeltsen, translated by Toh Sze Gee. An FPMT Masters Program translation, latest edition, November 2020, FPMT Education Services.
- <sup>24</sup> In this context, "unspecified" has the meaning of being neither virtuous nor non-virtuous.

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<sup>25</sup> These concluding remarks are taken from *A Necklace for Those of Clear Awareness, Clearly Revealing the Modes of Minds and Mental Factors* by Yeshe Gyeltsen, translation Toh Sze Gee.