
A Necklace for Those
of
Clear Awareness
Clearly Revealing the Modes of
Minds and Mental Factors

by
Ye-she Gyel-tsen

Translated from the Tibetan by Toh Sze Gee

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Note by the Translator

The words and numbering in brackets as well as the footnotes have been added for the sake of clarification and do not appear in the Tibetan text. The terminology used in this translation follows closely that used by Professor Jeffrey Hopkins in his *Meditation on Emptiness* (Wisdom Publications, 1996), pages 235-268.

The 6 Minds and the 51 Mental Factors

Minds	<ol style="list-style-type: none"> 1. eye primary consciousness 2. ear primary consciousness 3. nose primary consciousness 4. tongue primary consciousness 5. body primary consciousness 6. mental primary consciousness 	
Mental Factors	[A] omnipresent mental factors	[A1] feeling [A2] discrimination [A3] intention [A4] contact [A5] attention
	[B] object-ascertaining mental factors	[B1] aspiration [B2] belief [B3] mindfulness [B4] meditative stabilization [B5] wisdom
	[C] virtuous mental factors	[C1] faith [C2] shame [C3] embarrassment [C4] non-attachment [C5] non-hatred [C6] non-ignorance [C7] effort [C8] pliancy [C9] conscientiousness [C10] equanimity [C11] non-harmfulness
	[D] root afflictions	[D1] attachment [D2] anger [D3] pride [D4] ignorance [D5] doubt [D6] afflicted views — } <ul style="list-style-type: none"> [D6.1] view of the transitory collection [D6.2] view holding to an extreme [D6.3] conception of a [bad] view as supreme [D6.4] conception of [bad] ethics and modes of conduct as supreme [D6.5] wrong view
	[E] secondary afflictions	[E1] belligerence [E2] resentment [E3] concealment [E4] spite [E5] jealousy [E6] miserliness [E7] deceit [E8] dissimulation [E9] haughtiness [E10] harmfulness [E11] non-shame [E12] non-embarrassment [E13] lethargy [E14] excitement [E15] non-faith [E16] laziness [E17] non-conscientiousness [E18] forgetfulness [E19] non-introspection [E20] distraction
	[F] changeable mental factors	[F1] sleep [F2] regret [F3] investigation [F4] analysis

[Introduction]

I prostrate and go for refuge at all times at the feet of the holy venerable guru who is inseparable from the protector Manjugosha. Please always take care of me with your great mercy.

You have completed the two collections through the force of exalted compassion,
Eliminated obscuring darkness and know all phenomena,
Clarifying what you yourself have seen for migrating beings;
I bow down to the unsurpassed refuge Lord Muni.

Due to your earnest single-pointed love for migrating beings,
You are renowned as "Protector Maitri" in all three times;
To the regent of the Conqueror, the Protector Ajita,
I pay homage with a mind of heartfelt respect.

You have been predicted by the Sugata himself,
Clarified the excellent systems of the profound and the extensive, and are
Greatly renowned as the "Great Trailblazers";
I prostrate to the Six Ornaments¹ and Two Supremes² of Jampudvipa.

In this land surrounded by snow mountains,
You caused the grove of the thousand-petaled [lotuses] of the sutras, tantras
and their commentaries to bloom anew, and are
Worthy of praise equal to the sun - the Conqueror;
I bow down to the Lama Protector Manjugosha.

Merely by seeing the light rays of your exalted activities,
The eye of awareness seeing the excellent path is illuminated;
May the venerable guru, the light of the day-maker [sun],
Always abide at the lotus stamens of my heart.

Although others will not benefit from a discourse by one such as me,
For the sake of enhancing my mind's familiarity with the excellent
explanations and

¹ The Six Ornaments are: (1-2) the Ornaments of the Middle Way (*Madhyamaka*) - Nagarjuna and Aryadeva, (3-4) the Ornaments of Knowledge (*Abhidharma*) - Asanga and Vasubhandu, and (5-6) the Ornaments of Valid Cognition (*Pramana*) - Dignaga and Dharmakirti.

² The Two Supremes are Acharyas Shakyaprabha and Gunaprabha who were very learned in the scriptures on Discipline (*Vinaya*).

Due to having been exhorted by others,
I shall write a little on the modes of minds and mental factors in accordance
with the texts on *Knowledge (Abhidharma)*.

Intelligent beings who have in mind their welfare in future lives, not being content simply with acquiring food and clothing for the duration of this life, thinking, "What will become of me in future rebirths?" should wonder, "I have circled powerlessly in the three realms of cyclic existence since beginningless time, continuously experiencing suffering. What is the root of this?" Having contemplated in this manner, you must come to understand that these sufferings of cyclic existence neither arise without cause, nor arise from a discordant cause; rather, they arise from their own causes – actions and afflictions. The Protector Nagarjuna says [in his *Precious Garland (Rajaparikatharatnavali)*] (stanza 1.35):

As long as the aggregates are misconceived,
There will be the conception of an I.
When there is conception of an I, there is also action.
Due to that there is rebirth.

And [his *Treatise on the Middle Way (Madhyamakashastra)*] (stanza 26.10) says:

The root of cyclic existence is compositional actions.
Therefore, the wise do not create compositional actions.
Hence, the unwise are creators;
The wise are not, because of seeing thusness.

Acharya Aryadeva says [in his *Treatise of Four Hundred Stanzas (Chatuhshatakashastrakarika)*] (stanza 14.25ab):

The consciousness that is the seed of [cyclic] existence
Has objects as its objects of activity.

Acharya Chandrakirti says [in his *Supplement to the Middle Way (Madhyamakavatara)*] (stanza 6.89abc):

The very diverse worlds of sentient beings and
Their environments are established by the mind itself.
It is taught that all migrating beings without exception are born from
actions.

Acharya Vasubandhu says [in his *Treasury of Knowledge (Abhidharmakoshakarika)*] (stanza 4.1a):

The various worlds are produced from actions.

And (stanza 5.1a):

The root of [cyclic] existence is the six subtle-increasers.

Many such statements have been taught.

Likewise, Shantideva's *Engaging in the Bodhisattva Deeds (Bodhisattvacharyavatara)*, stanza 5.6) says:

The Propounder of the Truth has taught
That in this way, all fears and
The immeasurable sufferings
Arise from the mind.

And (stanza 5.17-18ab):

Those who do not understand this secret of the mind,
The great objective of the Dharma,
Wander aimlessly,
Even though they wish to attain happiness and destroy suffering.

Therefore, I should hold well and guard well
This mind of mine.

And (stanza 7.41-45):

Physical suffering, mental unhappiness,
The various kinds of fear,
As well as separation from what one desires
Arise from committing misdeeds.

By performing virtues intended in the mind,
Wherever I go, due to those merits,
I shall be honored with
The excellences that are their results.

Although one who commits misdeeds wishes for happiness,
Wherever he goes,
Those misdeeds
Will completely destroy him with the weapons of suffering.

As a result of virtue, the spiritual children of the Sugatas come to dwell in
the hearts of vast, fragrant and cool lotuses,
The nourishment of the Conquerors' pleasant speech causes their splendour
to increase,
Their supreme bodies emerge from lotuses that unfold due to the light of the
Munis and
They abide in the presence of the Conquerors.

As a result of many non-virtues, my condition will be wretched due my skin
being ripped off by the henchmen of Yama,
Molten copper melted by tremendous heat will be poured into my body,
Pierced by flaming swords and daggers, my flesh will be cut into hundreds of
pieces,
And I shall plummet upon the fiercely blazing iron ground.

Just as it has been said above, all of cyclic existence – the environment and its inhabitants – arises through the force of its own causes – actions and afflictions. This has been taught not just once, but again and again, in the sutras and tantras as well as their commentaries. Likewise, it has been taught that all the excellent qualities of the paths and grounds of the three vehicles, the resultant buddha field, exalted bodies, lifespan, deeds, as well as exalted activities arise solely from their own causes, wholesome virtuous minds. Therefore, the root of all of cyclic existence and nirvana is established to be the mind itself.

Hence, it is of utmost importance to understand the modes of minds and mental factors. Thus, here I shall compose a brief presentation on minds and mental factors. This has two parts:

1. The individual entities and divisions of minds and mental factors
2. A summary of the salient points and their application to practice

1. The individual entities and divisions of minds and mental factors

1A. The explanation of minds

1B. The explanation of mental factors

1A. The explanation of minds

Regarding the difference between a mind³ and a mental factor, [Maitreya's] *Discrimination of the Middle and the Extremes* (*Madhyantavibhaga*, stanza 1.8cd) says:

That which sees an object is a primary consciousness.
That which sees its attribute is a mental factor.

And [Vasubandhu's] *Treasury of Knowledge* (stanza 1.16a) says:

Primary consciousnesses know individually.

Just as it has been said above, that which knows the mere entity of an object is called a **mind**. That which, taking the observation of that very object as its basis, engages the object by means of the isolates⁴ of other attributes, such as its function, is called a **mental factor**. It is just as it has been said by the Omniscient Gyel-tsab [in his *Essence of the Ocean of Knowledge: An Explanation of the Compendium of Knowledge*]:

A main [mind], such as a sense consciousness apprehending form, is explained to "know individually" its object. Just so, [such a main mind] does not depend on an ascertaining consciousness being produced; rather, it is distinguished by merely observing form. One should know the mental factors in its retinue by way of:

- each of their various functions, such as, having taken that observation of form as the basis, moving the mind towards it, and
- each of their various attributes, such as non-forgetfulness of an object that has been previously realized.

Therefore, a **main mind** is a knower distinguished by mere observation of the object itself and does not need to be posited in terms of the other attributes. A **mental factor** is a knower that, taking the observation of that very object as its basis, engages the object by means of the isolates of other attributes, such as the outcome of its function.

QUALM: Are a mind and its mental factors one entity or different entities?

RESPONSE: The *Treasury of Knowledge* (stanza 2.23) says:

³ Note that in this context, main mind (*gtso bo sems*), mind (*sems*), and primary consciousness (*rnam shes* or *mam par shes pa*) are mutually inclusive and synonymous. Thus the translation term "consciousness" (*shes pa*) would encompass both main minds as well as mental factors.

⁴ The Tibetan word "*ldog pa*" translated here as "isolate" literally means "reverse" and indicates a double reverse or double negation. For more information on this topic, see Daniel E. Perdue's *Debate in Tibetan Buddhism* (Snow Lion Publications, 1992).

A mind and its mental factors are definitely simultaneous.

Just as it has been said above, [a main mind and its mental factors] arise together simultaneously. Not being different entities, they are the same entity. Moreover, the two – a main mind and the mental factors in its retinue – are said to be one entity and concomitant by way of five types of similarities. Hence, it is incorrect to assert that minds and mental factors are not similar in time and that they are different entities, as well as to posit that their observed objects are separate.

To explain this clearly, when the mindfulness of an object, for instance, a form, is produced, the two – the mind and the mindfulness in its retinue – are similar in observing the object, form; nevertheless, they are posited separately. The knower of the mere entity of the object, form, is called "mind," but from the point of view of the function of acting not to forget, "mindfulness". It is not the case that they have separate entities, like a pillar and a vase. These modes have been set forth in accordance with how it has been taught in [Gyel-tsab's] *Essence of the Ocean of Knowledge: An Explanation of the Compendium of Knowledge*. [Ge-dun Drub's] *Ornament of Reasoning, the Great Treatise on Valid Cognition* explains that:

- the definition of a **main mind** is that which is concomitant by way of the five similarities with the mental factors in its retinue, and
- the definition of a **mental factor** is that which is concomitant by way of the five similarities with its main mind.

Regarding the modes of these five similarities, there are two explanations – one from the *Treasury of Knowledge* and one from [Asanga's] *Compendium of Knowledge (Abhidharmasamuchchaya)*.

From among these two, the explanation from the *Treasury of Knowledge* (stanza 2.35a) is as follows:

- (1) similar support
- (2) similar object of observation
- (3) similar [subjective] aspect
- (4) similar time
- (5) similar substance

Their individual meanings are as follows:

- (1) Since a mental factor is also supported by that sense power upon which the mind is supported, their **supports** are similar.
- (2) Since a mental factor also observes that object which the mind observes, their **objects of observation** are similar.
- (3) Since, when a mind is generated having an aspect, for instance, blue, its mental factor is also generated in that aspect, blue, their **[subjective] aspects** are similar.

- (4) Since a mind and its mental factor are simultaneous in regard to the three – production, abiding and cessation – their **times** are similar.
- (5) Just as minds of a similar type are distinct substances, likewise, mental factors, such as feelings, of a similar type are also distinct substances, therefore their **substances** are similar.

The explanation in the *Compendium of Knowledge* regarding the five similarities is as follows:

- (1) similar substance
 - (2) similar object of observation and [subjective] aspect
 - (3) similar entity
 - (4) similar time
 - (5) similar realm and level
-
- (1) Similar **substance** refers to the following. In the retinue of a single main mind, there can arise only one mental factor, for instance, feeling, of a similar type; two [mental factors] of a similar type but of different substances cannot occur.
 - (2-3) Similar **object of observation and [subjective] aspect** and similar **entity** refer to the following.
 - [A mind and the mental factors in its retinue] are similar in observing one object – the object of observation – and they are similar in being afflicted or non-afflicted in terms of the object of observation and the [subjective] aspect.
 - If a main mind has become afflicted, then the mental factors in its retinue also become afflicted, whereas if a main mind has become uncontaminated, the mental factors in its retinue also become uncontaminated.
 - (4) Similar **time** refers to the following. A main mind and the mental factors in its retinue are simultaneous in regard to the three – production, abiding and cessation.
 - (5) Similar **realm and level** refers to the following. If a main mind is a mind of the desire realm, then it is impossible for a mental factor of the form or formless realms to arise in its retinue, and it is impossible for a mental factor of the desire realm to arise in the retinue of a mind of the form realm. That realm in which the main mind is included is also necessarily the realm in which the mental factor in its retinue is included.

Regarding minds, [Vasubandhu's] *A Discussion of the Five Aggregates* (*Pancaskandhaprakarana*) says:

QUESTION: What is a primary consciousness?

RESPONSE: It is that which knows an object of observation.

And the *Treasury of Knowledge* (stanza 1.16a) says:

Primary consciousnesses know individually.

Omniscient Gyel-tsab also taught that the definition of a mind is a knower that is distinguished by knowing the mere entity of an object. The way of explanation of the *Ornament of Reasoning on Valid Cognition* has already been described above.

When primary consciousnesses are divided, there are the six groups of primary consciousnesses. It is just as it has been said in the *Compendium of Knowledge*:

QUESTION: What are primary consciousnesses?

RESPONSE: They are the six groups of primary consciousnesses – the eye, ear, nose, tongue, body, and mental primary consciousnesses.

QUESTION: What is an eye primary consciousness?

RESPONSE: It is an individual knower that is supported by the eye and observes form.

QUESTION: What is an ear primary consciousness?

RESPONSE: It is an individual knower that is supported by the ear and observes sound.

QUESTION: What is a nose primary consciousness?

RESPONSE: It is an individual knower that is supported by the nose and observes odor.

QUESTION: What is a tongue primary consciousness?

RESPONSE: It is an individual knower that is supported by the tongue and observes taste.

QUESTION: What is a body primary consciousness?

RESPONSE: It is an individual knower that is supported by the body and observes tactile objects.

QUESTION: What is mental primary consciousness?

RESPONSE: It is an individual knower that is supported by the mind and observes phenomena.

With regard to the way of positing the three conditions for the six engaging consciousnesses, there appear to be many differences between the higher and lower tenet systems that need to be distinguished, but I will not elaborate on them here.

Although the so-called "mind-basis-of-all" and "afflicted intellect" have been explained in the texts of Asanga and his brother [Vasubandhu], here I merely wish to write about the identities of minds and mental factors common [to the higher and lower tenet systems] as an essential branch of developing an understanding of the way in which actions and afflictions bind us to cyclic existence. This occurs on the occasion of a being of the intermediate scope when sustaining the object of observation and [subjective] aspect of the stages of the path to enlightenment, in the context of reflecting on true origins, the drawbacks of cyclic existence.

Nevertheless, the manner in which the mind-basis-of-all exists or does not exist and so forth is an especially crucial difficult point unshared by the upper and lower tenet systems. Furthermore, Asanga and his brother [Vasubandhu] are followers of the *Sutra Unravelling the Thought (Samdhinirmocanasutra)*; when differentiating between the interpretable and definitive scriptures, they posit the mind-basis-of-all and explain all phenomena as being the nature of mind only. The Protector Nagarjuna and his spiritual son [Aryadeva] are followers of the *King of Meditative Stabilizations Sutra (Samadhirajasutra)* and the *Teachings of Akshayamati Sutra (Aksayamatinirdesa)*; when differentiating between interpretable and definitive scriptures, they do not accept the mind-basis-of-all, and, explaining the intention of sutras which teach the mind-basis-of-all as being of interpretable meaning and bearing an underlying intention, they conclude that all phenomena are merely imputed by conceptions.

In this manner, with regard to the mode of the Great Vehicle in the Land of Superiors [i.e., India], there are what are renowned as the two systems of the Great Trailblazers. However, it is not the case that they differ in terms of the attitude – the generation of the altruistic mind of enlightenment – and conduct – the six perfections and so forth; rather, the distinction between them lies in the view. Although such differences do exist, the views of these two Great Trailblazers – Nagarjuna and Asanga – are not superior or inferior [to each other] from their own side. Rather, through the force of the mentality of the trainees, two ways of commenting on the Conqueror's intention have arisen, just as the Conqueror himself had predicted in many sutras.

Thus, if you wish to know precisely the uncommon essential points of this system [of Asanga], such as the way of positing the mind-basis-of-all just as it is appears in the texts of Asanga and his brother [Vasubandhu], as well as the proof that all phenomena are of the nature of mind only based on that essential point, you should understand them by looking carefully at the texts of Asanga and his brother [Vasubandhu] as well as the excellent explanations of the Foremost Omniscient [Tsong-kha-pa]. If you wish to understand the uncommon essential points of the Protector Nagarjuna's thought, then you should know them by carefully referring to the Foremost Omniscient [Tsong-kha-pa]'s great commentaries on [Nagarjuna's] *Treatise on the Middle Way* and on [Chandrakirti's] *Supplement to the Middle Way*, the greater and lesser special insight [i.e., the special insight sections of his *Great Exposition of the Stages*

of the Path and his *Medium Exposition of the Stages of the Path*] and so forth. These are excellent explanations difficult to find in the three worlds.

1B. The explanation of mental factors

Regarding the entity of mental factors, it is just as it has been said in *A Discussion of the Five Aggregates*:

QUESTION: What are these phenomena that are mental factors [Tibetan: *sems las byung ba*, literally, that which arise from the mind]?

RESPONSE: They are phenomena concomitant with the mind.

When these mental factors are divided, there are fifty-one:

(1-5) five omnipresent mental factors, feeling and so forth

(6-10) five object-ascertaining mental factors, aspiration and so forth

(11-21) eleven virtuous mental factors, faith and so forth

(22-27) six root afflictions, attachment and so forth

(28-47) twenty secondary afflictions, belligerence and so forth

(48-51) four changeable mental factors, regret and so forth

Thus, it is just as it has been said in *A Discussion of the Five Aggregates*:

Five are omnipresent; five ascertain objects individually; eleven are virtues; six are afflictions; others are secondary afflictions; four are changeable.

[A] The Five Omnipresent Mental factors (*kun 'gro*)

The five omnipresent mental factors are:

- (1) feeling
- (2) discrimination
- (3) intention
- (4) contact
- (5) attention

[A1] Feeling (*tshor ba*)

The entity of feeling is just as it has been taught in the *Compendium of Knowledge*:

QUESTION: What is the defining characteristic of feeling?

RESPONSE: It has the characteristic of experience; through the entity of experience, it experiences individually the fruitional results of virtuous and non-virtuous actions.

Here, that which is experienced by feeling is taught to be a fruition; this is taught for the purpose of making known that all feelings that arise within us, whether pleasant or suffering, are solely the fruition result of actions (*karma*). Moreover, the *Great Exposition of the Stages of the Path* says:

The manner in which actions are definite is as follows. Regardless of whether we are ordinary beings or superiors, all happiness in the aspect of pleasant feelings – even as slight as that produced in dependence on a cool breeze when one is born in hell – arises from virtuous actions accumulated in the past. Happiness cannot arise from a non-virtuous action. Also, all suffering in the aspect of painful feelings – even as slight as that produced in the mental continuum of a foe-destroyer – arises from non-virtue accumulated in the past. Suffering cannot arise from a virtuous action.

The *Precious Garland* (stanza 1.21) says:

From non-virtue comes all sufferings
And likewise all bad migrations.
From virtue comes all happy migrations
And the happiness within all rebirths.

Therefore, happiness and suffering neither arise without cause nor arise from discordant causes such as the fundamental nature, Ishvara⁵ and so forth. Rather, in general, happiness and suffering come from virtuous and non-virtuous actions [respectively], and even the various instances of happiness and suffering arise individually, without even the slightest mix-up, from the various instances of these two types of actions. Hence, gaining certainty regarding this definiteness or infallibility of actions and their results is known as "the correct view of all Buddhists" and is praised as the foundation of all wholesome qualities.

When feelings are divided, there are three:

- (1) pleasant feelings
- (2) suffering feelings
- (3) neutral feelings

⁵ According to the non-theistic Samkhyas, all manifest objects whatsoever are transformations of the fundamental nature, whereas the theistic Samkhyas assert that the varieties of effects are produced through the mutual dependence of the great god Ishvara and the fundamental nature. See the explanation on non-Buddhist tenets in Geshe Lhundup Sopa and Jeffrey Hopkins's *Cutting Through Appearances* (Snow Lion Publications, 1989).

Furthermore, it is just as it has been said in *A Discussion of the Five Aggregates*:

QUESTION: What is feeling?

RESPONSE: It is the three types of experience – pleasant, suffering, and that which is neither suffering nor pleasant.

- Pleasant [feeling] is that which, when it ceases, you wish to meet with again.
- Suffering is that which, when it arises, you wish to be separated from.
- That which is neither pleasant nor suffering is that which, when it arises, neither of the two wishes occurs.

When these three types of feeling are differentiated in terms of the supports of body and mind, there are six types – three bodily feelings and three mental feelings.

First, the three bodily feelings are:

- (1) bodily pleasant feelings
- (2) bodily suffering feelings
- (3) bodily neutral feelings

Second, the three mental feelings are:

- (1) mentally pleasant feelings
- (2) mentally suffering feelings
- (3) mentally neutral feelings

What is the difference between bodily and mental feelings?

- Feelings that arise in the retinue of the five sense consciousness are called "bodily feelings";
- feelings that arise in the retinue of the mental consciousness are called "mental feelings."

QUALM: Well then, what is the reason for calling the feeling that arises in the retinue of an eye consciousness a "bodily feeling" [even though the eye and the body are not the same]?

RESPONSE: *Treatise of Four Hundred Stanzas* (stanza 6.10ab) says:

Just as the body sense power [pervades] the body,
Likewise, ignorance abides in all.

Just as it has been said above, the body sense power pervades one's entire [body], from the crown down to the soles of the feet. Thus, any feeling arising in the retinue of the

other four sense consciousnesses, such as the eye consciousness, is also called a "bodily feeling."

Also, when these six feelings are differentiated into the two – the materialistic and the non-materialistic – [feelings] are of twelve types.

QUALM: What do materialistic and non-materialistic mean?

RESPONSE: Feelings that are concomitant with the craving for the contaminated appropriated aggregates are called "**materialistic** feelings." Feelings that are concomitant with the exalted wisdom directly realizing selflessness are called "**non-materialistic** feelings."

QUALM: Well then, if one were to explain the above-mentioned "non-materialistic suffering feeling," how can a suffering feeling be present in those who possess the exalted wisdom directly realizing selflessness?"

RESPONSE: There are many such cases. For example, the *Scripture on Discipline (Vinayagama)* says that even foe-destroyers who have abandoned the conception of self experience suffering feelings such as headaches due to the fruition of past actions.

Furthermore, when feelings are divided by way of their supports, there are six:

- (1) feeling arising from contact upon the aggregation of a visible form, an eye [sense power], and an eye consciousness;
- (2) feeling arising from contact upon the aggregation of a sound, an ear [sense power], and an ear consciousness;
- (3) feeling arising from contact upon the aggregation of an odor, a nose [sense power], and a nose consciousness;
- (4) feeling arising from contact upon the aggregation of a taste, a tongue [sense power], and a tongue consciousness;
- (5) feeling arising from contact upon the aggregation of a tactile object, a body [sense power], and a body consciousness; and
- (6) feeling arising from contact upon the aggregation of a phenomenon, a mental [sense power], and a mental consciousness.

Further, these six are each divided into three – pleasant, suffering and neutral – giving eighteen types of feeling. Fearing wordiness if I were to describe in detail their individual identities, I shall leave them out.

Moreover, when feelings are divided by way of object of abandonment and antidote, there are two:

- (1) feelings that support adherence and
- (2) feelings that support deliverance.

- (1) Feelings that support **adherence** are feelings that are concomitant with the craving for the attributes of the desire realm.
- (2) Feelings that support **deliverance** are, for example, feelings that are concomitant with the mental consciousness that, having turned away from the attachment to the attributes of the desire realm, is included within the actual first concentration.

Such a twofold division of feelings is taught in order to make known:

- the manner in which craving is induced through the force of feeling and
- the manner in which one can become free of attachment to feeling in dependence on an actual concentration.

Therefore, if you wish to understand these modes precisely, you should carefully consult the upper and lower *Knowledges* [i.e., the *Compendium of Knowledge* and the *Treasury of Knowledge*]. Also, one should learn from the *Stages of the Path to Enlightenment* how not to let the three – pleasant, suffering and neutral feelings – become causes of the three poisons.

[A2] Discrimination ('*du shes*)

Regarding the entity of discrimination, the *Compendium of Knowledge* says:

QUESTION: What is the defining characteristic of discrimination [Tibetan: '*du shes*, literally, aggregation-knowing]?

RESPONSE: It has the characteristic of knowing upon aggregation. It has the entity of apprehending the sign and apprehending the mark, through which one designates an expression to objects of perceptions, hearing, differentiation and knowledge.

Just as it has been said above, it is a knower that, upon the aggregation of the three – object, sense power, and primary consciousness – apprehends the uncommon sign of an object. Also, *A Discussion of the Five Aggregates* says:

QUESTION: What is discrimination?

RESPONSE: It apprehends the sign of an object.

When discrimination is divided, there are two:

- (1) the apprehension of a sign and
- (2) the apprehension of a mark.

- (1) The apprehension of a **sign** is an apprehension of an uncommon sign of an object which appears to a non-conceptual consciousness.
- (2) The apprehension of a **mark** is an apprehension of an uncommon sign of an object which appears to conceptual thought.

The bases of engagement for these two types of discrimination are perceptions, hearing, differentiation and knowledge. Their meanings are as follows.

- Perceptions involve designating an expression to objects manifestly perceived.
- Hearing involves designating an expression in dependence on hearing credible words.
- Differentiation involves designating an expression to objects ascertained in dependence on signs.
- Knowledge involves designating an expression to objects ascertained directly.

The *Treasury of Knowledge*⁶ explains discrimination as being twofold:

- (1) the apprehension of a sign with regard to an object and
 - (2) the apprehension of a sign with regard to a convention.
-
- (1) The apprehension of a sign with regard to an **object** means to apprehend it through individually distinguishing the object's particularities, such as blue, yellow, and so forth.
 - (2) The apprehension of a sign with regard to a **convention** means to apprehend it through individually distinguishing the convention's particularities, as when one thinks, "This is a man; that is a woman."

Further, when discrimination is differentiated in terms of its support, there are six:

- (1) discrimination arising from contact upon the aggregation of a visible form, an eye [sense power], and an eye consciousness;
- (2) discrimination arising from contact upon the aggregation of a sound, an ear [sense power], and an ear consciousness;
- (3) discrimination arising from contact upon the aggregation of an odor, a nose [sense power], and a nose consciousness;
- (4) discrimination arising from contact upon the aggregation of a taste, a tongue [sense power], and a tongue consciousness;
- (5) discrimination arising from contact upon the aggregation of a tactile object, a body [sense power], and a body consciousness; and
- (6) discrimination arising from contact upon the aggregation of a phenomenon, a mental [sense power], and a mental consciousness.

⁶ See stanza 1.14cd

Also, when discrimination is differentiated in terms of its object of observation, there are six:

- (1) reasoned discrimination
 - (2) unreasoned discrimination
 - (3) discrimination of the small
 - (4) discrimination of the vast
 - (5) discrimination of the limitless
 - (6) discrimination thinking "there is nothing"
-
- (1) Reasoned discrimination is of three types:
 - (a) discrimination skilled in the relationship between names and objects
 - (b) discrimination observing the compounded [as] impermanent and so on
 - (c) discrimination having a clear object of observation and [subjective] aspect
 - (2) Unreasoned discrimination is also threefold; its three kinds are the opposites of the three types of reasoned discrimination mentioned above.
[i.e.,
 - (a) discrimination unskilled in the relationship between names and objects
 - (b) discrimination observing the compounded {as} permanent and so on
 - (c) discrimination lacking a clear object of observation and {subjective} aspect]
 - (3) Discrimination of the small refers to (a) discriminations in the continuum of an ordinary being of the desire realm who has not obtained an actual concentration and (b) discrimination observing the attributes of the desire realm.
 - (4) Discrimination of the vast, refers to (a) discrimination observing the form realm and (b) discriminations in the continua of form realm beings.
 - (5) Discrimination of the limitless refers to discriminations observing the source⁷ of infinite space and the source of infinite consciousness.
 - (6) Discrimination of nothingness refers to discriminations observing the source of nothingness⁸.

[A3] Intention (*sems pa*)

Regarding the entity of intention, the *Compendium of Knowledge* says:

⁷ Tibetan: *skye mched*

⁸ Infinite space, infinite consciousness and nothingness are the first three of the four formless absorptions.

QUESTION: What is intention?

RESPONSE: It is a compositional mental action of the mind. It has the function of engaging the mind in virtue, non-virtue, or the unspecified.

Just as it has been said above, the mental factor which rouses and moves the mind that is concomitant with it to an object is called "intention." This is said to be the principal among all mental factors; it is taught that any mind or mental factor engages an object due to the power of this mental factor. For example, just as iron is helplessly drawn by a magnet, the mind helplessly engages an object due to this mental factor intention.

When intention is divided in terms of its basis, there are six:

- (1) intention arising from contact upon the aggregation of a visible form, an eye [sense power], and an eye consciousness
- (2) intention arising from contact upon the aggregation of a sound, an ear [sense power], and an ear consciousness
- (3) intention arising from contact upon the aggregation of an odor, a nose [sense power], and a nose consciousness
- (4) intention arising from contact upon the aggregation of a taste, a tongue [sense power], and a tongue consciousness
- (5) intention arising from contact upon the aggregation of a tactile object, a body [sense power], and a body consciousness
- (6) intention arising from contact upon the aggregation of a phenomenon, a mental [sense power], and a mental consciousness

This intention is mental action. In general, there are two types of actions:

- (1) actions that are intentions
- (2) intended actions

It is just as it has been said in the *Treasury of Knowledge* (stanza 4.1cd):

They are intention and that produced by it.

Intention is mental action.

That produced by it are actions of body and speech.

Intended actions are of two types:

- (1) physical actions
- (2) verbal actions

Furthermore, although they are infinite, it is taught that condensing the principal ones gives the seven physical and verbal actions⁹ and, taking into account their motivations¹⁰ as well, the ten paths of actions. Thus, it is just as it has been said in the *Treasury of Knowledge* (stanza 4.66bcd):

Through condensing the most obvious among them,
The paths of actions, the virtuous and
Non-virtuous in kind, were taught to be ten.

Furthermore, when actions are divided, there are three:

- (1) virtuous
- (2) non-virtuous
- (3) unspecified

Actions are also of three types:

- (1) meritorious
- (2) non-meritorious
- (3) immovable

In this regard, it is very important to know in detail:

- the identities of these actions,
- the manner in which their results are established,
- the distinctions between projecting and completing [actions],
- the distinctions between those that are definite to be experienced and those that are not definite to be experienced, and,
- in regard to actions that are definite to be experienced, the distinctions between:
 - action that will be experienced in the present life [i.e., the life in which the action was accumulated],
 - action that will be experienced upon taking rebirth, and
 - action that will be experienced in some other rebirth.

Fearing wordiness, I shall not elaborate on them here. Those who have dexterity of intelligence should know them by carefully consulting the root text and the self-commentary of *Treasury of Knowledge* composed by the supreme scholar Vasubandhu as well as the stainless excellent explanations of the Foremost Omniscient [Tsong-kha-pa].

⁹ These are: (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, (5) divisive speech, (6) harsh speech, and (7) gossip.

¹⁰ These are: (8) covetousness, (9) harmful intent, and (10) wrong view.

[A4] Contact (*reg pa*)

Regarding the entity of contact, the *Compendium of Knowledge* says:

QUESTION: What is contact?

RESPONSE: It distinguishes the transformation of the sense power upon the aggregation of the three. It has the function of acting as a support for feeling.

Just as it has been said above, contact is a knower that, upon aggregation of the three – object, sense power and primary consciousness – distinguishes an object in accordance with whatever subsequent feeling, pleasant and so on, that is to be experienced. Here, "transformation of the sense power" [in the above citation] is stated for the following reason. For example, due to meeting with an attractive form, the eye sense power transforms into a cause of attachment to the pleasant feeling. Likewise, contact, by distinguishing an attractive form, transforms into a cause of a pleasant feeling.

When contact is differentiated in terms of its support, there are six:

- (1) contact upon the aggregation of a visible form, an eye [sense power], and an eye consciousness;
- (2) contact upon the aggregation of a sound, an ear [sense power], and an ear consciousness;
- (3) contact upon the aggregation of an odor, a nose [sense power], and a nose consciousness;
- (4) contact upon the aggregation of a taste, a tongue [sense power], and a tongue consciousness;
- (5) contact upon the aggregation of a tactile object, a body [sense power], and a body consciousness; and
- (6) contact upon the aggregation of a phenomenon, a mental [sense power], and a mental consciousness.

[A5] Attention (*vid la byed pa*)

Regarding attention, the *Compendium of Knowledge* says:

QUESTION: What is attention?

RESPONSE: It is an engagement of the mind. It has the function of holding the mind to the object of observation.

Just as it has been said above, it is a knower that focuses the mind which is concomitant with it on a particular object of observation. What is the difference

between intention and attention? **Intention** moves the mind to general objects, whereas **attention** directs the mind to a particular object.

[Discussion of the category of omnipresent mental factors]

What is the reason for calling these five mental factors – feeling and so forth – "omnipresent" [Tibetan: *kun 'gro*, literally, go all]? They are so-called because they are mental factors that accompany [Tibetan: *rjes su 'gro ba*, literally, go after] **all** minds. Furthermore, if any of the five omnipresent mental factors are missing, then the utilization of an object will not be complete:

- if feeling is absent, then there will be no experience;
- if discrimination is absent, then there will be no apprehension of the uncommon signs of the object;
- if intention is absent, then [the mind] will not be directed to an object;
- if attention is absent, then [the mind] will not be focused on a particular object of observation;
- if contact is absent, then there will be no support [for feeling].

Therefore, in order for the utilization of an object to be complete, all five omnipresent mental factors must be present without exception.

[B] The five object-ascertaining mental factors (*yul nges*)

The five object-ascertaining mental factors are:

- (1) aspiration
- (2) belief
- (3) mindfulness
- (4) meditative stabilization
- (5) wisdom

[B1] Aspiration (*'dun pa*)

Regarding the entity of aspiration, the *Compendium of Knowledge* says:

QUESTION: What is aspiration?

RESPONSE: It 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.

Just as it has been said above, it is a knower that, upon observing some intended thing, seeks it. The way in which aspiration acts a support for effort is as follows. [Maitreya's] *Discrimination of the Middle and the Extremes* (stanza 4.5ab) says:

The support and that supported by it and
The cause and the result.

The *Great Exposition of the Stages of the Path* also says:

If you cannot stop the laziness that is a non-enthusiasm toward cultivating meditative stabilization, and that takes joy in its discordant class, then from the outset you will not be inclined to engage in meditative stabilization. Even if you do achieve it once, it will quickly degenerate since you will be unable to sustain it. Therefore, it is most crucial to put an end to laziness at the beginning. Regarding this, when you attain pliancy in which your body and mind are filled with joy and bliss, laziness will be overcome, since no weariness will arise in your application to virtue all day and night. In order to generate that [pliancy], you must be able to undertake continuous effort in meditative stabilization, the cause for generating pliancy. And in order to produce that [effort], you need a continuous fervent aspiration that seeks meditative stabilization. As a cause for that [aspiration], you must have the stable faith of captivation due to having seen the excellent qualities of meditative stabilization. Therefore, for a start, you should meditate again and again on faith that reflects upon the excellent qualities of meditative stabilization. Having witnessed the sequence of these through your practice, you will apprehend this excellent essential point with the clearest certainty.

As a proof for this point, [Tsong-kha-pa] cited the [above] passage of the *Discrimination of the Middle and the Extremes*, "The support ..." He explains its meaning as follows:

The **support** is aspiration, the support of striving. The **supported** is striving or effort. The **cause** of aspiration is the faith of conviction in excellent qualities. The **result** of striving is pliancy.

Carefully reflecting upon these modes is an especially important essential point of practice, just as the Foremost Omniscient [Tsong-kha-pa] has said. If you turn your mind inwards and carefully contemplate these modes in which the path has been taught by the Great Trailblazers to be definite in sequence, without leaving them as mere words, then you will gain certainty regarding these modes. However, if you are keen merely on the words, and understand the texts of the Great Trailblazers to be simply some extraneous doctrine or a branch of debate, then you will toss them away when it comes to practice. So there will be no way to gain certainty about these methods. Let alone generating the excellent paths that please the Conquerors in your continuum, you will not even have the good fortune of having the object that is to be understood dawn [to your mind].

When aspiration is divided, there are three types:

- (1) the aspiration wishing to meet
- (2) the aspiration wishing not to be separated
- (3) the aspiration that seeks

The aspiration that seeks is of many types – the aspiration seeking wishes, aspiration seeking views, and so forth.

[B2] Belief (*mos pa*)

Regarding the entity of belief, the *Compendium of Knowledge* says:

QUESTION: What is belief?

RESPONSE: It holds an ascertained thing to be just the way it has been ascertained. It has the function of non-captivation.

Just as it has been said above, it is a knower which holds the object that has been ascertained by its valid cognition, thinking, "It is just like this and not otherwise." Here its function is specified as "non-captivation," because when one has gained firm belief in the object that one has ascertained, an opponent cannot steer one away from it. For example, reflecting upon the difference between the Buddhist and non-Buddhist teachers in the context of going for refuge, one analyses, "Which is an infallible refuge?" and ascertains that only the Teacher, the Buddha, is an infallible refuge. Then, when the doctrine taught by him and the spiritual community properly practicing this doctrine are also ascertained by valid cognition to be infallible refuges, a firm belief in them as final refuges is gained. Thereupon, Forders and so forth cannot lead one astray and one has then joined the ranks of Buddhists. Based upon this, all wholesome qualities will increase. Furthermore, *Engaging in the Bodhisattva Deeds* says (stanza 7.40):

The Muni has taught that belief is the root
Of all that belongs to the class of virtue,
And the root of that is
Constant meditation on the fruitional results.

[B3] Mindfulness (*dran pa*)

Regarding the entity of mindfulness, the *Compendium of Knowledge* says:

QUESTION: What is mindfulness?

RESPONSE: It is a non-forgetfulness of the mind with respect to a familiar object. It has the function of non-distraction.

Just as it has been said above, it is a knower that possesses three features. These three features are:

- (1) objective feature – a familiar object
- (2) [subjective] aspect feature – a non-forgetfulness upon having observed that object; and
- (3) functional feature – non-distraction

- (1) Since mindfulness is not produced with respect to that which has not been previously familiarized with, the objective feature is stated as "a familiar object."
- (2) Even though the mind might have previously familiarized itself with an object, if it does not presently dawn as an object of the mind, mindfulness will not occur. Thus, [the subjective aspect feature] is specified as "non-forgetfulness of the mind."
- (3) Since the stability of the mind is enhanced in dependence on special mindfulness, its functional feature is specified as that of "non-distraction."

This mode in which mindfulness possesses the three features is very important in both the contexts of sutra and tantra. The Protector Nagarjuna says [in his *Letter to a Friend*] (stanza 54):

O Lord, the Sugata taught that mindfulness of the body is
The sole path to be traversed.
Pay attention and guard it;
Due to mindfulness degenerating, all qualities will be destroyed.

And *Engaging in the Bodhisattva Deeds* (stanza 5.26-30) says:

Even though learned,
Faithful and diligent in effort,
Many become tainted by downfalls
Due to committing the fault of lacking introspection.

Though they have amassed merit,
It is pilfered by the thief of non-introspection
Who follows upon degeneration of mindfulness;
They proceed to a bad migration.

This band of thieves, the afflictions,

Looks for an opportunity;
Upon finding an opportunity, it pilfers my virtue and
Even destroys the life of a good migration.

Therefore, mindfulness should never be displaced
From the door of the mind;
If it does go, recalling the anguish of bad migrations,
Place it back.

Due to association with spiritual teachers,
The teachings of the abbot, and fear,
Fortunate ones who act respectfully
Easily generate mindfulness.

The increase of all the excellent qualities of the paths and grounds are contingent upon the two – mindfulness and introspection – and all accomplishments of meditative stabilization 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. In this vein, *Engaging in the Bodhisattva Deeds* says (stanza 5.22-23):

Let my gain and honor,
My body and livelihood vanish;
Let even my other virtues degenerate,
But may my mind never degenerate.

I urge you,
Those who wish to guard their minds,
Guard your mindfulness and introspection
Even at the cost of your lives!

[B4] Meditative stabilization (*ting nge 'dzin*)

Regarding the entity of meditative stabilization, the *Compendium of Knowledge* says:

QUESTION: What is meditative stabilization?

RESPONSE: It is a one-pointedness of the mind with respect to an imputed thing. It has the function of acting as a support for knowledge.

Just as it has been said above, it is a one-pointedness of mind that, within observing an imputed thing, is continuously set upon it. The objective feature of meditative

stabilization is specified to be "an imputed thing," because, when cultivating meditative stabilization, one holds the mind to an object of observation that is imputed by the mind. Furthermore, although there appear to be many enumerations of objects of observation for meditative stabilization, when condensed, it is taught that there are four [categories]:

- (1) objects of observation for purifying behavior
- (2) objects of observation for purifying afflictions
- (3) pervasive objects of observation
- (4) objects of observation for [developing] skill

Also, the objects of observation for [developing] skill are taught to be of infinite types - observation of the [five] aggregates, observation of the [eighteen] constituents, observation of the [twelve] sources, observation of [the twelve links of] dependent-arising, and so forth.

Nowadays, it seems that there are some instructions at odds with the wording of the Conqueror's scriptures that clearly teach the method of performing staring meditation within observation of a form appearing to the eye consciousness. However, Arya Asanga clearly stated that meditative stabilization is not produced in sense consciousnesses; rather, it is only produced in a mental consciousness. Moreover, its object of observation is not form appearing to a sense consciousness; rather, it is only a mental object imputed by the mind.

QUALM: Well then, does the object of meditative stabilization definitely have to be a real object?

RESPONSE: No. Whether the object be real or erroneous, if one attentively familiarizes oneself with it internally over and over again, clear appearance and non-conceptuality with respect to that object will arise. It is just as it has been said in [Dharmakirti's] *Commentary on (Dignaga's) 'Compendium of Valid Cognition'(Pramanavarttikakarika)*:

Therefore, utmost familiarization with whatever - whether real or unreal -
Results in a clear non-conceptual mind
When that familiarization is thoroughly completed.

The functional feature of meditative stabilization is specified to be "acting as a support for knowledge," because, through the force of analysis with the wisdom of individual investigation in dependence on calm-abiding in which the mind is internally set in equipoise, one achieves the special insight observing modes and varieties¹¹.

¹¹ "Modes and varieties" is an expression referring to ultimate truths and conventional truths, that is, all phenomena.

Engaging in the Bodhisattva Deeds says (stanza 8.4):

Having understood that afflictions are destroyed
By special insight that is fully endowed with calm-abiding,
First seek calm-abiding;
That is achieved through taking joy in non-attachment to the world.

Also, the *Scripture on Discipline* repeatedly teaches the ways in which the training in meditative stabilization depends on the training in ethics, and the training in wisdom depends on the training in meditative stabilization. In this manner, those who wish for liberation from their hearts should regard these great texts as supreme quintessential instructions.

[B5] Wisdom (*shes rab*)

Regarding the entity of wisdom, the *Compendium of Knowledge* says:

QUESTION: What is wisdom?

RESPONSE: It strongly differentiates the qualities of things that are to be examined. It has the function of overcoming doubt.

Just as it has been said above, wisdom is a knower that individually differentiates the faults and good qualities of things that are to be examined. Objects that are to be examined by wisdom are of three types: virtuous, non-virtuous, and unspecified¹². [Wisdom] individually differentiates the faults and good qualities of these.

There are four ways of reasoning for differentiating faults and good qualities:

- (1) functional reasoning
- (2) reasoning of dependence
- (3) logical reasoning
- (4) reasoning of nature

When one gains certainty through analysis with these four types of reasoning, doubt will be overcome. Hence, its functional feature is specified as "overcoming doubt." With these meanings in mind, the Foremost Omniscient [Tsong-kha-pa] says [in his *Beginning and End*] (stanza 14):

Having properly examined day and night the meaning of what has been
heard

¹² In this context, "unspecified" has the meaning of being neither virtuous nor non-virtuous.

With the four types of reasoning,
May I eradicate doubt with analytical awareness
That arises from contemplating the objects that are to be contemplated.

[Discussion of the category of object-ascertaining mental factors]

What is the reason for calling these five mental factors – intention and so forth – "object-ascertaining"? Since these mental factors hold [an object] through apprehending the individual features of the object, they are said to "individually ascertain objects."

[C] The Eleven Virtuous Mental factors (*dge ba*)

There are eleven virtuous mental factors:

- (1) faith
- (2) shame
- (3) embarrassment
- (4) non-attachment
- (5) non-hatred
- (6) non-ignorance
- (7) effort
- (8) pliancy
- (9) conscientiousness
- (10) equanimity
- (11) non-harmfulness

[C1] Faith (*dad pa*)

Regarding the entity of faith, the *Compendium of Knowledge* says:

QUESTION: What is faith?

RESPONSE: It is a conviction, clarity, and wishing with respect to an existent that is endowed with excellent qualities and power. It has the function of acting as a support for aspiration.

Just as it has been said above, faith is a knower that has the aspect of conviction, clarity, or wishing, and it serves as the direct antidote for non-faith. When divided, faith is of three types:

- (1) clarifying faith,
- (2) faith of conviction and
- (3) wishing faith.

- (1) Clarifying faith is a clear mind engendered by seeing the excellent qualities of those so endowed, such as the Three Jewels. Why is it called "clarifying"? For example, when one places a water-purifying gem in dirty water, the murkiness of the water is immediately cleared away. Similarly, 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.
- (2) Faith of conviction is the gaining of conviction through contemplating the modes of dependent-arising, cause and result, and so forth that are taught by the Conqueror.
- (3) Wishing faith, is, for instance, having contemplated the modes of the four noble truths, ascertained true sufferings and true origins as objects of abandonment, and true cessations and true paths as objects of attainment, and having understood that these can be attained if one makes the proper effort, the faith thinking, "I shall definitely obtain them."

Here I have merely identified some illustrations of the three types of faith; it is not that all [instances] have been exhausted here. Nowadays, in our world, liking and faith are spoken of as if they are the same; liking beer is said to be "faith in beer," but liking and faith are nevertheless not the same. Faith is by entity a virtuous mental factor, whereas liking has both virtuous and non-virtuous factors. If this is explained in detail, there are the four possibilities:

- (1) that which is liking but not faith
 - (2) that which is faith but not liking
 - (3) that which is both
 - (4) that which is neither
-
- (1) The first, that which is liking but not faith is, for example, liking one's son, one's wife and so forth, and liking sources of misdeeds, such as drinking alcohol and eating meals after noon [when ordained].
 - (2) The second, that which is faith but not liking is, for example, fear from one's depths and faith of conviction regarding the drawbacks of the sufferings of cyclic existence.
 - (3) That which is both faith and liking is, for example, faith from one's depths and liking due to contemplating the excellent qualities of the spiritual guide and the benefits of wholesome actions and their results.
 - (4) That which is neither faith nor liking is anger, suffering, and so forth.

QUALM: Well then, are liking and respect the same or are they different?

RESPONSE: Again, in the world we speak of them as if they are the same, but in fact they are not. Liking a spiritual friend is **faith**, but **respect** for him involves

contemplating his kindness, knowing shame, and valuing him highly. Hence, when [liking and respect] arise in the continuum, they are separate mental factors.

If, in accordance with how they appear in the great treatises, you analyze these modes in detail with the wisdom of individual investigation, examining the way in which they are generated in the continuum by turning your mind inwards, then you will get to know them; you cannot know them merely through words. With these meanings in mind, the Foremost Omniscient [Tsong-kha-pa] repeatedly advises that, in order to perform wholehearted practice, you must rely upon a skilful spiritual friend and acquire much hearing on the meaning of the scriptures. However, nowadays, when these great textual systems are explained to foolish beings who are deprived of the gem of intelligence and are inferior in merit, they become frightened, terrified and flee faraway, as though a poisonous snake had sensed the odor of musk, or a little child had caught sight of a whirlpool. Those who view the exalted speech of the great scholars and adepts from the Land of Superiors [i.e., India] as pith instructions seem like stars during daytime.

Here, the function of faith is specified as "acting as a support for aspiration," because, as explained above, the cause of all excellent qualities is effort; in order to generate effort, one needs the aspiration that seeks; in order to generate aspiration, one needs to see the excellent qualities as well as possess the faith of conviction. For this reason, faith is praised more than once as the foundation of all virtuous qualities in the scriptures and their commentaries. In this vein, the *Formulae of the Three Jewels' Blaze* (*Ratnolka-dharani*) also says:

Faith is the forerunner, and, like a mother, is the procreator.
It guards and increases all excellent qualities.
It dispels doubts and frees you from the four great rivers¹³,
Faith signifies the city of happiness and goodness.

Faith is without murkiness and clarifies the mind.
It abandons pride and is the root of respect.
Faith is a jewel, a treasure,
And the best of feet.
Like hands, it is the root of gathering virtue.

Also the *Ten Teachings Sutra* (*Dasa-dharmaka-sutra*) says:

Faith is the best of vehicles

¹³ From the causal point of view, the four rivers are: (1) ignorance, (2) views, (3) existence, and (4) craving.

From the resultant point of view, they are: (1) birth, (2) aging, (3) sickness, and (4) death.

Through which you will be guided and definitely emerge.
Therefore, intelligent people
Rely on following faith.

Wholesome qualities do not grow
In people who have no faith,
Just as green sprouts [do not grow]
From seeds scorched by fire.

Thus, all wholesome qualities are companions of faith. [Shantideva's] *Compendium of Trainings (Sikṣasamuccaya)*, stating, "having made firm the root of faith," also teaches that faith is the root of all paths. Even the Great Being, the Protector Nagarjuna, emphatically taught that faith is the foundation of all paths. With these meanings in mind, the Foremost Omniscient [Tsong-kha-pa] made the statement "Training in faith, the root" one of the outlines in his *Great Exposition of the Stages of the Path*, and stated that "the root of all happiness and goodness is the faith of conviction."

[C2] Shame (*ngo tsha shes pa*)

Regarding shame, the *Compendium of Knowledge* says:

QUESTION: What is shame?

RESPONSE: It is an avoidance of misdeeds on account of oneself. It has the function of acting as a support for effective restraint from misconduct.

Just as it has been said above, shame is an avoidance of misdeeds on account of oneself.

[C3] Embarrassment (*khrel yod pa*)

Regarding embarrassment, the *Compendium of Knowledge* says:

QUESTION: What is embarrassment?

RESPONSE: It is an avoidance of misdeeds on account of others. It has the function of just that [i.e., acting as a support for effective restraint from misconduct].

Just as it has been said above, shame is an avoidance of misconduct on account of others.

[Discussion of the pair – shame and embarrassment]

What is the difference between shame and embarrassment? Although both of them are similar in terms of avoiding misconduct, **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." One avoids misconduct due to concern about the displeasure of one's gurus or, teachers – the principal object [causing] this avoidance. Their function is specified as "acting as a support for effective restraint from misconduct," because shame and embarrassment are definitely necessary for restraining misconduct of the three – body, speech, and mind. If shame and embarrassment are absent, one will be unable to restrain oneself from any misconduct whatsoever, for, without fear about the fruition from one's own side, and lacking concern about the displeasure of one's gurus, teachers, and so forth, there will be no way to cease misconduct.

[C4] Non-attachment (*ma chags pa*)

Regarding non-attachment, the *Compendium of Knowledge* says:

QUESTION: What is non-attachment?

RESPONSE: It is a 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.

Just as it has been said above, it is a knower which is disenchanted and lacks attachment.

[C5] Non-hatred (*zhe sdang med pa*)

Regarding non-hatred, the *Compendium of Knowledge* says:

QUESTION: What is non-hatred?

RESPONSE: It 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 non-engagement in misconduct.

Just as it has been said above, it is a knower that conquers the generation of hatred within observation of any of the three objects that generate hatred [i.e., sentient beings, suffering and the sources of suffering] and is a lack of malice.

[C6] Non-ignorance (*gti mug med pa*)

Regarding non-ignorance, the *Compendium of Knowledge* says:

QUESTION: What is non-ignorance?

RESPONSE: It 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.

Just as it has been said above, it is a wisdom of individual investigation that is able to serve as the antidote to ignorance [arising] from its cause – being either acquired through birth or arisen through application.

[Discussion of the three – non-attachment, non-hatred and non-ignorance]

These three mental factors are like the root of all virtuous qualities, the method for ceasing all misconduct, and the essence of all the paths. All paths and stages are for the sake of abandoning the three poisons as well as their imprints, and all misconduct definitely arises from one of the three poisons. Hence, their function is specified as "acting as a support for effective restraint from misconduct"¹⁴.

The divisions that are instances of these [three mental factors] are infinite, because, taken extensively, all paths are subsumed within them.

Furthermore, regarding **non-attachment**:

- Non-attachment to this life, one's mind having turned away from this life to seek the purpose of future lives is the attitude of a being of the small scope.
- Non-attachment to all the marvels of [cyclic] existence, having turned away from one's depths from adherence is the attitude of a being of the intermediate scope.
- Non-attachment to the extremes of both [cyclic] existence and [solitary] peace, and seeking non-abiding nirvana is the attitude of a being of the great scope.

Explained in this manner, it follows that all the scriptures will need to be explained here. How could I possibly do that? Here, I merely indicate the door to the intelligent ones. Likewise, the same applies also to non-hatred and non-ignorance.

Here, **non-ignorance** is a wisdom of individual investigation, and is of two types:

- (1) [non-ignorance] acquired through birth
- (2) [non-ignorance] arisen through application

¹⁴ One might expect the text here to read "acting as a support for non-engagement in misconduct," but it does not.

From among these two,

- (1) [non-ignorance] acquired through birth is indicated by "[arisen] from fruition" [in the above citation], because it arises from the fruition of past actions without depending on the circumstances of this life, and
- (2) [non-ignorance] arisen through application refers to the three – the wisdom arisen from hearing, the wisdom arisen from contemplation, and the wisdom arisen from meditation.

The basis upon which one engages in hearing with the wisdom arisen from hearing is the Conqueror's scriptures as well as their commentaries. The Teacher's scriptures have twelve divisions:

- (1) set of discourses
- (2) set of melodious descriptions
- (3) set of prophecies
- (4) set of verses
- (5) set of purposeful expressions
- (6) set of background accounts
- (7) set of expressions of realizations
- (8) set of legends
- (9) set of birth stories
- (10) set of the very extensive
- (11) set of marvels
- (12) set that settles

Since it would be verbose if I were to explain in detail the identity and principal subject matter of each of them, I shall not write more here.

Acharya Chandrakirti taught that these twelve branches of scripture can be subsumed into nine branches; by taking the four – the main background accounts and its associates [i.e., (7)-(10) in the listing above] – as one, [the twelve] are condensed into nine. The nine [divisions] can in turn be condensed into three:

- (1) the basket of discourses (*sutrapitaka*)
- (2) the basket of discipline (*vinayapitaka*)
- (3) the basket of knowledge (*abhidharmapitaka*)

The main subject matter of these three baskets is the three trainings. It is often taught that:

- (1) the main subject matter of the basket of **discipline** is the training in ethics
- (2) the main subject matter of the basket of **discourses** is the training in meditative stabilization
- (3) the main subject matter of the basket of **knowledge** is the training in wisdom

In addition, the *Compendium of Knowledge* teaches that:

- the three trainings are equally taught in the basket of **discourses**;
- the two trainings in ethics and in meditative stabilization are taught in the basket of **discipline**, and
- the training in wisdom is taught by the basket of **knowledge**.

What is the intention behind this? When one guards the stipulated boundaries of discipline by properly relying upon mindfulness and introspection, one will be able to effectively cease laxity and excitement through just that, whereupon it becomes the supreme method for generating meditative stabilization. Nowadays, forming an understanding of such stages of the path is extremely rare.

Therefore, seek much hearing on the three baskets as well as their commentaries – the basis upon which one engages in hearing, analyze again and again the meaning of what has been heard with the four types of reasoning, and generate an ascertaining consciousness. Put the entire path into practice by way of analytical and stabilizing meditation upon that very meaning which the wisdom arisen from contemplation has gained ascertainment of.

These are the assertions of the Great Trailblazers.

Hence, those who are intelligent should engage in such a mode of path that pleases the Conquerors. If you discard much hearing, the excellent cause of wisdom of individual investigation, follow fools stupidly like a sheep, dwell in a relaxed and idle manner without contemplating anything whatsoever, and yet wallow in the conceit of being good-hearted, practicing Dharma, engaging in practice, and so forth, then you will waste your excellent support with its leisures, ruin others who are equal in fortune, and even become a serious condition contributing to the degeneration of the teachings. Therefore, those of you who wish to do yourselves good should generate belief from your hearts regarding the modes of the wisdom of individual investigation as explained above. In this vein, the *Verse Summary of the Perfection of Wisdom in Eight Thousand Lines* (*Ratnagunasancayagatha*) says:

How can millions and millions of blind men, without a guide,
Enter the city without even knowing the path?
Without wisdom, the five perfections are without sight;
Without a guide, they cannot contact enlightenment.
At such a time that they are strongly conjoined with wisdom,
Then eyes are acquired and this name is attained.

The Venerable Maitreya also says [in his *Sublime Continuum of the Great Vehicle* (*Uttaratantra*)] (stanza 5.14-15):

Conceptualizing the three spheres [of agent, action, and object]

Is asserted to be a knowledge obscuration.
Conceptualizations such as miserliness
Are asserted to be afflictive obscurations.

Apart from wisdom,
None other is a cause for abandoning these.
Therefore, wisdom is supreme. Its foundation is hearing.
Thus, hearing is supreme.

And Acharya Aryasura says [in his *Compendium of the Perfections (Paramitasamasa)*]:

The blind ones of little hearing do not know the modes of meditation.
Lacking that, what are they to contemplate?
Therefore, you should put effort in hearing. Due to that cause,
Contemplate and meditate, whereby vast wisdom will arise.

The supreme scholar Vasubandhu also says [in his *Treasury of Knowledge*] (stanza 6.5ab):

By abiding in ethics, possessing hearing and contemplation,
There is strong application in meditation.

Such statements are made repeatedly in the scriptures as well as their commentaries.

[C7] Effort (*brtson 'grus*)

Regarding effort, the *Compendium of Knowledge* says:

QUESTION: What is effort?

RESPONSE: It is a mind that is enthusiastic in regard to armoring, application, non-inferiority, irreversibility, and non-complacency. It has the function of fulfilling and accomplishing the class of virtue.

Just as it has been said above, the mind that is enthusiastic about virtue is effort. Thus the Acharya Vasubandhu says [in his *A Discussion of the Five Aggregates*]:

QUESTION: What is effort?

RESPONSE: It is the antidote for laziness and a mind that is enthusiastic about virtue.

Also, *Engaging in the Bodhisattva Deeds* (stanza 7.2) says:

What is effort? It is an enthusiasm for virtue.

Every kind of striving is called "making effort" in today's world, but the above passages indicate that exertion for the sake of this life alone, such as farming, is not effort, for effort is taught to be enthusiasm for virtue; exertion for the affairs of this life is the discordant class of effort, known as "adherence to unwholesomeness."

The *Great Exposition of the Stages of the Path* explains three types of effort:

- (1) effort of armoring
- (2) effort of gathering virtuous qualities
- (3) effort of enacting the welfare of sentient beings

The *Compendium of Knowledge* teaches five types:

- (1) effort of armoring
- (2) effort of application
- (3) effort of non-inferiority
- (4) effort of irreversibility
- (5) effort of non-complacency

(1) The effort of armoring is the donning of the great armor of preceding attitude, a mental enthusiasm prior to embarking on a virtuous activity. It is just as it has been said in [Aryasura's] *Compendium of the Perfections*:

Consider a long long day and night that spans the past and future limits of
cyclic existence,
A year made up of such days,
A very long eon [made up of such years] and
A number of such eons equaling the drops of water in the ocean.

Through cultivation [for such a period], I will generate but a single mind of
enlightenment.
Even though it is necessary to practice in such a manner for each of the
other collections,
Due to compassion, I will have no weariness;
Without indolence, I will achieve excellent enlightenment.

When in cyclic existence, give up thinking about one's own suffering,
And produce that infinite robust armor;
This is called the compassionate hero's first perfect adoption in conduct.

(2) The effort of application is a mind that is enthusiastic when engaging in practice through application. It is of two types: constant application and respectful application.

(3) The effort of non-inferiority is a generation of enthusiasm when engaging in virtue without the mind being discouraged, thinking, "How could one such as I do this?"

[Aryasura's] *Garland of Birth Stories (Jatakamala, stanza 14.10-11)* says:

Discouragement does not help one become free from deprivation.
Therefore, do not be tormented by sorrow.
If the skills for accomplishing the required goals are made firm,
With ease, you will be freed even from huge difficulties.

Therefore, without being afraid or unhappy,
Achieve your purpose with an appropriate method.
If you are uplifted by the steadfast splendour of skill,
You have in your hand the accomplishment of all goals.

(4) The effort of irreversibility is an accomplished mental enthusiasm such that one cannot be diverted by other circumstances at the time of engaging in virtuous activities. Furthermore, the Foremost Lama [Tsong-kha-pa] says [in his *A Song of Experience*] (stanza 18a-f):

When you don armor-like effort, steady and irreversible,
Your excellent qualities of scriptural [learning] and realization will increase
like the waxing moon,
All your conduct will be meaningful,
And whatever actions are undertaken will be accomplished as desired.
Understanding this, the Conqueror's spiritual children embark on
Great waves of effort eliminating all laziness.

(5) The effort of non-complacency is exertion that does not just rest complacent with some trifling virtue, but seeks higher qualities.

Furthermore, taking a minute branch of the path as principal and discarding the others is a serious hindrance to depositing imprints of the path in its entirety. Therefore, it is crucial that you gain an overview of the entire path. In this vein, the *Great Exposition of the Stages of the Path* says:

Arya Asanga repeatedly taught that it is necessary to have two [qualities]: (1) not to be discouraged even though you might have understood well the

method for training in the great vast [deeds], and (2) not to be complacent with merely some trifling good quality. Nowadays, the following appears to happen. Whether it be an imitation or an actual good quality, if one attains a mere portion of it one becomes complacent about one's familiarity with just that, thinking, "I have made great progress on the path!" Then, when an expert in the essential points of the path confronts one with the yardstick of scripture and reasoning, explaining, "Even though that is indeed some good quality, with that alone you have not gotten anywhere," understanding dawns, and one becomes totally discouraged. Although it is necessary to seek higher attributes without being complacent about a portion of some good quality and to train in the infinite objects of trainings, the absence of discouragement seems to be very rare.

The function of effort is specified as "thoroughly fulfilling and fully accomplishing the class of virtue," because the entire class of virtue is contingent upon effort. Along these lines, the *Exhortation to the Exceptional Resolve* says:

By making effort, nothing whatsoever,
Whether created in this world or
Created beyond this world,
Is difficult to gain.

That being the case, through the force of effort, what wise person would
become weary?
Those who are set on the enlightenment of buddhahood,
Having seen the faults of lethargy and sleep,
Constantly dwell in making effort.
This I have exhorted them to do.

[Maitreya's] *Ornament for the Mahayana Sutras* (*Mahayanasutralamkarakarika*) (stanza 16.65-66) says:

Among the host of virtues, effort is supreme;
In dependence on it, one obtains [the other virtues].
Through effort, one obtains immediately a supreme state of happiness, and
The mundane and supramundance attainments.

Through effort, one obtains the desirable resources of [cyclic] existence;
Through effort, one possesses outstanding purity;
Through effort, one becomes freed by transcending the transitory collection;
Through effort, one awakens to supreme enlightenment.

Thus, since all excellent qualities follow upon effort, the method to generate effort is extremely important. In regard to this method, if you were to carefully analyze and understand the *Knowledge* passages cited above, the techniques for generating effort will appear very extensive. Nevertheless, it is difficult for those of inferior intellect such as I to understand [how to produce effort] in dependence on just those. Hence it is of utmost importance to know the following in accordance with the Foremost Omniscient [Tsong-Kha-pa]'s *Great Exposition of the Stages of the Path*:

- the benefits of making effort;
- the disadvantages of not doing so;
- the way in which it stops its discordant class – the laziness of procrastination, the adherence to unwholesome activities, and indolence;
- the way to practice the favorable conditions for effort, the four powers – the power of belief, the power of steadfastness, the power of joy and the power of abandonment.

Since I cannot mention everything here, you should understand them by carefully perusing *Engaging in the Bodhisattva Deeds* and the *Great Exposition of the Stages of the Path*.

[C8] Pliancy (*shin tu sbyangs pa*)

Regarding pliancy, the *Compendium of Knowledge* says:

QUESTION: What is pliancy?

RESPONSE: It is a serviceability of body and mind due to severing the continuum of unfavorable states of body and mind. It has the function of eliminating all obscurations.

Just as it has been said above, it is a knower that deposits an imprint so that the mind can be applied, however one wishes, to a virtuous object of observation, and that severs the continuum of unfavorable states of body and mind. When divided, pliancy is of two types:

- (1) physical pliancy
- (2) mental pliancy

- (1) **Physical pliancy** is such that, through the power of meditative stabilization, unserviceability of the body is purified, whereupon the body is buoyant and light, like a ball of cotton, and can be applied to virtuous activity according to one's wish.

- (2) **Mental pliancy** is such that, through the power of meditative stabilization, the mind becomes free of unserviceability, whereupon it becomes amenable to application to an object of observation without hindrance.

Moreover, the Foremost Lama [Tsong-kha-pa] says [in his *A Song of Experience*] (stanza 19a-d):

Concentration is a king ruling the mind;
When placed in it, [the mind] is as immovable as the king of mountains.
When employed, it engages all virtuous objects of observation, and
Induces the great bliss of serviceable body and mind.

Its function is specified as "eliminating all obscurations," because through the force of pliancy all unfavorable states of body and mind will be purified, and upon attaining pliancy, meditative stabilization, having been roused from within, will increase; simply through this increase, the bliss of pliancy will increase; due just to this increase, meditative stabilization will increase. Thereby, [the mind] will be empowered to overcome obscurations.

[C9] Conscientiousness (*bag yod*)

Regarding conscientiousness, the *Compendium of Knowledge* says:

QUESTION: What is conscientiousness?

RESPONSE: It is a cultivation of virtuous qualities within abiding in non-attachment, non-hatred, non-ignorance, as well as effort, and guards the mind against contaminations. It has the function of thoroughly completing and fully establishing all mundane and supramundane success.

Just as it has been said above, it is an awareness that accomplishes virtue within abiding in effort without coming under the influence of afflictions, and it guards the mind against contaminations. Regarding this, [Asanga's] *Bodhisattva Grounds* (*Bodhisattvabhumi*) mentions five types:

- (1) conscientiousness with respect to the former
- (2) conscientiousness with respect to the latter
- (3) conscientiousness with respect to the middle
- (4) conscientiousness prior to activity
- (5) conscientiousness of concordant application

The Foremost Omniscient [Tsong-kha-pa] explains [in his *Highway to Enlightenment, Explanation of the Ethics of Bodhisattvas*]:

Respectively, they are:

- (1) the correction of past faults in accordance with the Dharma;
- (2) an earnest intention to do so in the future;
- (3) doing so without forgetfulness in the present;
- (4) a tightening of the mind, thinking, "How wonderful it would be if I could behave and abide in ways such that faults do not arise!";
- (5) in dependence on that, behaving and abiding accordingly.

Since it has been taught that it has the function of acting as a support for achieving all mundane and supramundane success, it is of utmost importance as the root of all paths and grounds. Thus, the Protector Nagarjuna also says in [his *Letter to a Friend*] (stanza 13):

The Muni taught that conscientiousness is the source of the nectar [of
immortality] and non-conscientiousness that of death.
Therefore, for the sake of enhancing your virtuous qualities,
Respectfully, always be conscientious.

[C10] Equanimity (*btang snyoms*)

Regarding equanimity, the *Compendium of Knowledge* says:

QUESTION: What is equanimity?

RESPONSE: It is a discordance with afflictive states, an evenness of mind, a dwelling in a natural state, and a spontaneous abiding, within abiding in non-attachment, non-hatred, non-ignorance, as well as effort. It has the function of not allowing an opportunity for afflictions.

Just as it has been said above, in dependence on the techniques for internally setting the mind single-pointedly on an object of observation, the nine mental abidings¹⁵ are gradually accomplished. When the ninth is achieved, one no longer needs not strive to use the antidotes to laxity and excitement and one attains a spontaneous abiding of the mind.

In general, there are three types of equanimity:

- (1) equanimity of application

¹⁵ The nine mental abidings are: (1) setting the mind, (2) continuous setting, (3) re-setting, (4) close setting, (5) disciplining, (6) pacifying, (7) thorough pacifying, (8) making one-pointed, and (9) setting in equipoise.

- (2) equanimity which is feeling
- (3) immeasurable equanimity

From among these, this [mental factor here] is compositional equanimity. With regard to this, one should understand the following in detail from the *Stages of the Path to Enlightenment*:

- the system of setting the mind on the object of observation on the occasion of the first mental abiding,
- the system of relying upon the antidotes to laxity and excitement, up to the system of increasing abiding on the object of observation,
- at those times, the system of relying on the antidotes to laxity and excitement,
- finally, the system of achieving single-pointed abiding in meditative stabilization,
- the demarcation between whether or not it is necessary to be on the alert for laxity and excitement,
- the system for attaining equanimity, and so forth.

The function of equanimity is specified as "not allowing an opportunity for afflictions," because upon attaining the ninth mental abiding, the manifest afflictions of the desire realm are easily overcome, and in particular, laxity and excitement do not arise during meditative equipoise.

[C11] Non-harmfulness (*rnam par mi 'tshé ba*)

Regarding non-harmfulness, the *Compendium of Knowledge* says:

QUESTION: What is non-harmfulness?

RESPONSE: It is a mind of compassion and is involved with non-hatred. It has the function of not inflicting injury.

Just as it has been said above, non-harmfulness is a patience that, lacking malice, observes suffering sentient beings, thinking, "May they be free of that [suffering]!" This abandoning harm to sentient beings, or non-harmfulness, is the essence of the meaning of the Conqueror's scriptures. It is taught [in sutra]:

Patience is the supreme austerity.
The Buddha said, "Patience is supreme nirvana."
An ordained one who harms or injures another
Is not a trainee-in-virtue.

Even the Conqueror's teaching in the context of bestowing a water strainer in the *Vinaya* procedural rite is a fine distinction of compassion. Since one must definitely

turn away from harming others as well as their bases, the necessity of equipping oneself with a strainer for the sake of abandoning harm to creatures in water has been taught. And on the occasion of giving the instructions, one is cautioned about the necessity to abide in the four qualities that makes one a trainee-in-virtue:

- Even when derided, do not deride in return.
- Even when someone gets angry at one, do not get angry in return.
- Even when hit, do not hit back.
- Even when one's faults are exposed, do not expose others' faults.

Therefore, if the intelligent ones analyze and understand this well, they will be able to understand that abandoning harmfulness is the essence of the teachings.

[Discussion of the category of virtuous mental factors]

QUALM: With regard to virtue, are the eleven [virtuous mental factors] which have been explained here exhaustive?

RESPONSE: In general, virtues are taught to be of five types:

- (1) virtues by way of entity
 - (2) virtues by way of relation
 - (3) virtues by way of subsequent relation
 - (4) virtues by way of motivation
 - (5) virtues by way of ultimacy
-
- (1) The eleven explained above – faith and so forth – are specified as being virtues by way of **entity** because they are generated in the entity of virtue from their mere establishment without relying on other factors such as motivation. Hence, here I have indicated the eleven principal virtues.
 - (2) "Virtues by way of **relation**" are minds and mental factors that are concomitant by way of the five similarities with the eleven – faith and so forth.
 - (3) "Virtues by way of **subsequent relation**" are imprints of virtue.
 - (4) "Virtues by way of **motivation**" are, for instance, physical and verbal actions motivated by faith.
 - (5) "Virtues by way of **ultimacy**" are explained to be thusnesses, because all obscurations will be purified if one meditates within observation of thusness; therefore, they are designated as "virtues" but are not actual virtues.

When the virtues explained above are divided from the viewpoint of circumstances, there is:

- (1) virtue by way of attainment at birth
- (2) virtue by way of application

- (3) virtue by way of activity [directed] in front
 - (4) virtue by way of benefiting
 - (5) virtue by way of bearing
 - (6) virtue by way of acting as an antidote
 - (7) virtue by way of pacification
 - (8) virtue by way of concordant cause
-
- (1) Virtue by way of **attainment at birth** is, for instance, the faith that arises through mere rebirth due to the imprints from past lives without depending on familiarization in this lifetime.
 - (2) Virtue by way of **application** is, for instance, the generation of the wish to attain buddhahood in dependence on the four conditions – (i) relying on a virtuous spiritual guide, (ii) listening to the excellent doctrine, (iii) properly taking such to mind, and (iv) practicing doctrines that are concordant with the attainment of nirvana.
 - (3) Virtue by way of **activity [directed] in front** is, for instance, actions of making prostrations and making offerings within observation of the special field of accumulation.
 - (4) Virtue by way of **benefiting** is, for instance, actions such as ripening sentient beings by way of the four means of gathering disciples¹⁶.
 - (5) Virtue by way of **bearing** is, for instance, special wholesome actions which act as the means for attaining high status and definite goodness.
 - (6) Virtue by way of **acting as an antidote** is, for instance, virtuous actions that possess the special power to directly destroy the objects of abandonment and the discordant class.
 - (7) Virtue by way of **pacification** is explained to be, for instance, true cessations, just as it is said [in a stanza of homage to the Dharma]:

Purity separating from attachment,
Virtue liberating from the bad migrations,
Unique, ultimate, supreme -
Pacifying Dharma...

- (8) Virtue by way of **concordant cause** is, for instance, the five clairvoyances¹⁷ and the ten powers¹⁸ that arise through the force of attaining true cessations.

¹⁶ The four means of gathering disciples are : (1) giving Dharma and material necessities to disciples, (2) speaking pleasantly, (3) applying the meaning by helping them to put into practice the teachings that you have given, and (4) acting in accord – setting a good example by practicing what you teach.

¹⁷ The five clairvoyances are: (1) the clairvoyance of magical emanation, (2) the clairvoyance of divine eye, (3) the clairvoyance of divine ear, (4) the clairvoyance of recollecting previous states, and (5) the clairvoyance of knowing others' minds.

These virtues explained above are either actual or designated.

[Discussion of non-virtues]

Similarly, non-virtues are also taught to be of five types:

- (1) non-virtues by way of entity
 - (2) non-virtues by way of relation
 - (3) non-virtues by way of subsequent relation
 - (4) non-virtues by way of motivation
 - (5) non-virtues by way of ultimacy
-
- (1) Non-virtues by way of **entity** are mostly the [root] afflictions and the secondary afflictions.
 - (2) Non-virtues by way of **relation** are minds and mental factors that are concomitant with those afflictions.
 - (3) Non-virtues by way of **subsequent relation** are imprints of non-virtue.
 - (4) Non-virtues by way of **motivation** are the physical and verbal actions motivated by those afflictions.
 - (5) Non-virtues by way of **ultimacy** are [phenomena] included within cyclic existence. Since these are the sources from which superiors generate despondency, they are called "non-virtues by way of ultimacy." Nonetheless, it is not definite that everything included in cyclic existence is an actual non-virtue.

Also, it appears that in regard to the non-virtues explained above, there are many distinctions to be made between actual and designated, and regarding their divisions and functions.

When non-virtues are divided in terms of circumstances, there are:

- (1) non-virtue by way of attainment at birth
- (2) non-virtue by way of application

¹⁸ According to Je-tsun Cho-kyi Gyel-tsen's *Ocean of Sport: Commentary on the Ornament of Clear Realization*, the ten powers are: (1) the power of the exalted knower of sources and non-sources, (2) the power of the exalted knower of fruition of actions, (3) the power of the exalted knower of the variety of interests, (4) the power of the exalted knower of the many realms of the world, (5) the power of the exalted knower of superior and inferior faculties, (6) the power of the exalted knower of paths that proceed everywhere, (7) the power of the exalted knower of the thoroughly afflicted and the completely pure, (8) the power of the exalted knower recollecting previous states, (9) the power of the exalted knower of the varieties of death, transmigration and rebirth, and (10) the power of knowing the exhaustion of contaminations. See Professor Jeffrey Hopkins's *Meditation on Emptiness* (Wisdom Publications, 1996) page 208-210 for a slightly different listing.

- (3) non-virtue by way of activity [directed] in front
 - (4) non-virtue by way of harming
 - (5) non-virtue by way of bearing
 - (6) non-virtue by way of discordant class
 - (7) non-virtue by way of interference
-
- (1) non-virtue by way of **attainment at birth** is, for instance, instinctively engaging in murder through mere rebirth due to the imprints from past lives. At the time of debating on words such as these, the action of killing, for instance, is posited as a non-virtue; if the engagement in killing is accepted to be a non-virtue, then debate ensues. However, the classification of virtue and non-virtue here is not presented as debate material for today's new-minded [beginners]. Rather, it is presented as an essential branch for introducing the virtuous and non-virtuous objects of observation. Therefore, without clinging to mere words you should turn your minds inwards and reflect upon how to put it into practice.
 - (2) Non-virtue by way of **application** is, for instance, misconduct of the three doors that arises in dependence on relying on a non-virtuous spiritual guide, listening to a counterfeit doctrine, familiarizing oneself with it through improper attention, and so forth.
 - (3) Non-virtue by way of **activity [directed] in front** is, for instance, offering a blood sacrifice to an image due to adhering to harmfulness as the doctrine in dependence on being deceived by a perverse spiritual guide.
 - (4) Non-virtue by way of **harming** is, for instance, actions harming sentient beings by way of body, speech and mind.
 - (5) Non-virtue by way of **bearing** is, for instance, projecting and completing actions which yield only suffering results.
 - (6) Non-virtue by way of **discordant class** is, for instance, bad views that hinder the generation of uncontaminated paths.
 - (7) Non-virtue by way of **interference** is, for instance, bad views that interfere with all classes of virtue.

Similarly, in regard to the unspecified, there are the divisions of the unspecified by way of entity, and so forth, up to the unspecified by way of concordant cause. Moreover, there is much to be explained with regard to virtues and non-virtues, such as the aspect which appears to be virtue but is not, and the aspect which appears to be non-virtue but is not. However, I will not elaborate on them here. If you wish to understand them in detail, you should look at the *Knowledge* texts.

At this point I shall utter a few intermediary stanzas:

Despite having encountered the Seven Jewels of Superiors¹⁹
That, when found, bestow all excellent collections in this life and the next,
One discards them and strives instead for the meaningless,
Like the toils of someone winnowing husks, oh how silly!

While one's eye of awareness distinguishing paths from non-paths
Is obscured by the filthy water of foolish misleading words,
One wishes to traverse the paths and grounds
In reliance upon the walking stick of counterfeit doctrine – what a joke!

Hey, hey! Intelligent and eager friends!
If you seek the jewel enhancing the intention to accomplish the two
purposes,
Then, following the supreme helmsman, Lo-sang [i.e., Tsong-kha-pa],
You should dive into the wish-granting ocean of the Muni's teachings.

[D] The Six Root afflictions (*rtsa nyon*)

The six root afflictions are:

- (1) attachment
- (2) anger
- (3) pride
- (4) ignorance
- (5) doubt
- (6) afflicted views

Regarding the general defining characteristic of afflictions, the *Compendium of Knowledge* says:

The definition of an affliction is a phenomenon such that when it arises, the characteristic of being very unpeaceful arises, and due to its arising, the mental continuum arises as being very unpeaceful.

Just as it has been said above, it is an awareness that causes the mental continuum to be very unpeaceful when it arises. The individual entities are as follows.

¹⁹ The Seven Jewels of Superiors are: (1) faith, (2) ethics, (3) hearing, (4) giving, (5) shame, (6) embarrassment, and (7) wisdom.

[D1] Attachment (*'dod chags*)

Regarding attachment, the *Compendium of Knowledge* says:

QUESTION: What is attachment?

RESPONSE: It is clinging²⁰ of the three realms. It has the function of producing suffering.

Just as it has been said above, it is a mental factor that perceives a contaminated thing to be attractive by way of its own entity and thereupon seeks it. Regarding this, the Foremost Omniscient [Tsong-kha-pa] says in [his *Great Exposition of the Stages of the Path*]:

Attachment observes an external or internal object that is beautiful and attractive and then becomes attached to it. For example, just as oil that has soaked into a piece of cloth is difficult to remove, likewise [attachment] spreads on and adheres to its object of observation, making it difficult to tear oneself away from it.

Attachment is of three types:

- (1) attachment of the desire realm
- (2) attachment of the form realm
- (3) attachment of the formless realm

The *Treasury of Knowledge*²¹ divides it into two:

- (1) attachment of the desire realm
- (2) attachment for [cyclic] existence

[The *Treasury of Knowledge*] condenses the attachment of the two upper realms [i.e., form realm and formless realm] into one, and takes that to be the attachment for [cyclic] existence.

- (1) Attachment of the desire realm is aspiration for and attachment to the five qualities of the desire realm – form, sound, and so forth – within observation of them.
- (2) The attachment of the two upper realms is condensed into one, known as the "attachment for [cyclic] existence," because the two upper realms are referred to as "[cyclic] existence" in order to overcome the mistake of taking the meditative absorptions of the form and formless realms as a path of liberation.

²⁰ Tibetan: *chags pa*. Also translated as "attachment."

²¹ See stanza 5.2ab.

The function of attachment is specified as "producing suffering" for the purpose of making us understand that the root of all suffering within the three realms of cyclic existence is rebirth which connects us to cyclic existence, and the principal cause for rebirth within cyclic existence is attachment, craving itself.

[D2] Anger (*khong khro*)

Regarding anger, the *Compendium of Knowledge* says:

QUESTION: What is anger?

RESPONSE: It is a malice towards sentient beings, suffering, and phenomena that are sources of suffering. It has the function of acting as a support for not abiding in contact and for misconduct.

Just as it has been said above, anger is a malice that, upon observing the three objects of observation of anger, cannot tolerate them and wishes to harm them. The three objects of observation of anger are:

- (1) sentient beings,
- (2) one's own sufferings, and
- (3) the sources from which these sufferings arise

Regarding the teachings on "the nine bases of malice"²², the *Precious Garland* (stanza 5.31) says:

Harmful intent arises from nine causes
Of intending to harm others:
Bearing senseless misgivings in the three times
With regard to oneself, one's friends and one's enemies.

This is just as it has been said in the *Great Exposition of the Stages of the Path*:

Anger is malice, a harsh mind that observes sentient beings, suffering, and the sources of suffering such as weapons and thorns, and intends to harm those objects.

It has the function of causing one not to abide in happiness in this lifetime, and produces immeasurable suffering in future lives. In this vein, *Engaging in the Bodhisattva Deeds* says (stanza 6.3-5):

²² See the explanation on [E1] Belligerence for a listing of these nine bases of malice.

If one maintains a painful mind of hatred,
mind does not experience peace,
Nor obtain joy and happiness;
Sleep does not come and there is no stability.

He saddens his friends.
He gathers them with generosity but is not served.
In brief, joy does not exist in one
Where anger abides comfortably.

The *Garland of Birth Stories* (stanza 21.29-33) also says:

Due to the fire of anger, one colors unflatteringly,
Even adorned with ornaments, one does not look good.
Even though one may lie on a comfortable bed,
One's mind suffers due to the agony of anger.

Forgetful of the benefits one has enjoyed,
Tormented by anger, one proceeds on a bad path.
One's reputation and achievements degenerate,
Like the waning moon, one's glory fades.

Although supported by friends,
Due to anger, one plummets senselessly into the abyss.
One's contemplation of benefit and harm degenerates;
One becomes erratic and confused.

Due to anger, one becomes habituated to misdeeds,
And will experience suffering for hundreds of years in the bad migrations.
Even an enemy who goes to great lengths to inflict great harm cannot
manage more than this.

[D3] Pride (*nga rgyal*)

Regarding pride, the *Compendium of Knowledge* says:

QUESTION: What is pride?

RESPONSE: It 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.

Just as it has been said above, it is a mental factor that has the aspect of a puffing up of the mind upon observing the basis for puffing up – one's own wealth, qualities and so forth. Here the *Great Exposition of the Stages of the Path* says:

Pride is based on the view of the transitory collection and is a puffing up of the mind upon observing an external or internal phenomenon that is high or low, good or bad; it involves an aspect of loftiness.

"In dependence on the view of the transitory collection" is specified because all pride is generated in dependence on the innate conception which thinks "I". Pride is of seven types:

- (1) pride
 - (2) exceeding pride
 - (3) pride beyond pride
 - (4) pride of thinking "I"
 - (5) pride of vanity
 - (6) pride of slight inferiority
 - (7) wrongful pride
-
- (1) Pride is a puffing up of the mind, thinking that one is superior to lower persons.
 - (2) Exceeding pride is a puffing up of the mind, thinking that one is superior to peers.
 - (3) Pride beyond pride is a puffing up of the mind, thinking that one is greatly superior even to other superior persons.
 - (4) Pride of thinking "I" is a puffing up of the mind, thinking "I" within observing the appropriated aggregates.
 - (5) Pride of vanity is a puffing up of the mind, thinking that one has attained what has not been attained.
 - (6) Pride of slight inferiority is a puffing up of the mind, thinking that one is just slightly lower than others who are actually greatly superior.
 - (7) Wrongful pride is a puffing up of the mind, thinking that one has attained excellent qualities when one has actually gone astray. An example would be conceit about having attained excellent qualities when one has actually been possessed by a spirit. Also, the *Scripture on Discipline* states, "to be made conceited by what is actually a branch of shame..." Just as it has been said, [this pride] is, for example, [an ordained person], having neglected the stipulated boundaries of the *Vinaya* code as if he is a lay person, conceitedly thinking that he is benefitting others out of his attachment to gain and honor.

These [definitions] are arranged according to what is taught in the *Treasury of Knowledge*²³. However, the *Precious Garland* explains them as follows (stanza 5.6cd-12):

Pride is of seven types;
I shall explain each of them.

Regarding these, being conceited that one is lower than the lowly,
Or equal with the equal,
Or greater than or equal to the lowly
Is called the {1} pride of selfhood²⁴.

Being conceited that one is equal to those
Who by some quality²⁵ are superior to oneself
Is {2} exceeding pride.
Being conceited that one is superior to the superior,

Thinking that one is higher than the very high,
Is {3} pride beyond pride;
Like sores on an abscess,
It is exceedingly virulent.

Conceiving through obscuration an "I"
In the five empty [aggregates]
Which are called "the appropriated"
Is explained to be the {4} pride of thinking "I."

Thinking that one has attained fruits not yet attained
Is the {5} pride of vanity.
Praising oneself for committing negative actions
Is known by the wise as {6} wrongful pride.

Deriding oneself, saying,
"I am useless," is called

²³ See stanza 5.10a.

²⁴ The Tibetan text *mnyan pa'i* is emended to read *bdag nyid* in accordance with various sources. See Professor Jeffrey Hopkins's *Buddhist Advice for Living and Liberation: Nagarjuna's Precious Garland* (Snow Lion Publications, 1998), page 261.

²⁵ The Tibetan text *dman* is emended to read *chos* in accordance with various sources. Also, the two lines 5.8bc which are missing in the Tibetan text should read *mnyam par rlom pa gang yin te/ lhag pa'i nga rgyal khyad 'phags pas/*. See Professor Jeffrey Hopkins's *Buddhist Advice for Living and Liberation: Nagarjuna's Precious Garland* (Snow Lion Publications, 1998), page 261.

The {7} pride of lowliness.
Such is a brief description of them.

Pride has the function of obscuring any new attainment of the Dharma of scriptures and realization due to its disrespect for those who possess excellent qualities, causes rebirth in bad migrations in future lives, and even when reborn as a human, acts as the cause for rebirth in a low caste, as a servant and the like. Therefore, it produces the undesirable in both this and future lives. In this way, the *Precious Garland* (stanza 1.17cd-18) says:

Through being inflated comes a bad lineage,
Through jealousy little magnificence.

Through anger comes a discolored face, and
Through not questioning the wise, stupidity.
These are the results for humans,
But prior to all of them there is a bad migration.

The *Stages of the Path to Enlightenment* says:

Since pride is the greatest hindrance in developing the path in this life, and is the cause for becoming a servant and the like in future lives, abandon it.

[D4] Ignorance (*ma rig pa*)

Regarding ignorance, the *Compendium of Knowledge* says:

QUESTION: What is ignorance?

RESPONSE: It 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.

Just as it has been said above, it is the mental factor of unknowing that is obscured regarding the mode of abiding of all phenomena. It is of two types:

- (1) obscuration that is the mental factor of unknowing
- (2) an awareness that apprehends erroneously

From among these two, the explicit indication in the *Compendium of Knowledge* explains [ignorance] to be the mental factor of unknowing. Since Acharya Vasubandhu also explained it in this way in his *A Discussion of the Five Aggregates*, the assertions of both Asanga and his brother agree. However, Acharya Dharmakirti asserts [ignorance] to be

an awareness that apprehends erroneously. In this way, although there are two types of assertions with regard to ignorance – (1) the assertion that it is a wrong conception and (2) the assertion that it is an awareness that does not realize – [both] are alike in asserting that the principal antidote to ignorance is the wisdom realizing selflessness.

Ignorance is of two types:

- (1) ignorance that is obscuration with respect to actions and their results
 - (2) ignorance that is obscuration with respect to the meaning of suchness
-
- (1) The ignorance that is obscuration with respect to actions and their results causes one to accumulate actions for rebirth in the lower realms.
 - (2) The ignorance that is obscuration with respect to the meaning of suchness causes one to accumulate actions for circling in the good migrations.

Its function is specified as "acting as a support for the arising of wrong ascertainment, doubt and afflictions with respect to phenomena," because other afflictions arise in dependence on ignorance; in dependence on them [i.e., afflictions] actions arise; in dependence on actions all sufferings of cyclic existence arise. Therefore, all afflictions and faults arise in dependence on ignorance. It is just as it has been said in the *Commentary on (Dignaga's) 'Compendium of Valid Cognition'*:

One who sees the self
Will constantly adhere to it as "I."
Due to this adherence, one will crave for happiness,
And due to that craving, faults will be hidden [from view].

And:

All faults have as their root
The view of the transitory collection.
That is ignorance.
From it, attachment arises;
From it, hatred and so forth arises.
[The Buddha] himself taught that
The cause of these faults is ignorance.

And:

All faults have it as their root:
The view of the transitory collection.

The Foremost Lama [Tsong-kha-pa] says [in his *Essence of Excellent Explanations, Praise of the Lord Muni*] (stanza 2):

The root of all misery
In the world is ignorance.
That is overcome by seeing
The dependent-arising that you have taught.

In brief, this ignorance is the root of circling in the three realms of cyclic existence. Since it is the basis for all actions and afflictions, ignorance is taught at the beginning of the twelve links of dependent-arising²⁶.

[D5] Doubt (*the tshom*)

Regarding doubt, the *Compendium of Knowledge* says:

QUESTION: What is doubt?

RESPONSE: This is being two-minded with regard to the truths. It has the function of acting as a support for not engaging in the class of virtue.

Just as it has been said above, it is a mental factor that wavers between two points within observation of the four truths, cause and result, and so forth. This doubt hinders all virtuous activities and especially hinders the seeing of the truth. Since it will be overcome when one sees the truth, it is said to be a thorough entanglement that is an object of abandonment of the path of seeing²⁷.

[D6] Afflicted views (*Ita ba nyon mongs can*)

Afflicted views are of five types:

- (1) view of the transitory collection
- (2) view holding to an extreme
- (3) conception of a [bad] view as supreme
- (4) conception of [bad] ethics and modes of conduct as supreme
- (5) wrong view

²⁶ The twelve links are: (1) ignorance, (2) action, (3) consciousness, (4) name and form, (5) sources, (6) contact, (7) feeling, (8) attachment, (9) grasping, (10) existence, (11) birth, and (12) aging and death.

²⁷ The three thorough entanglements are: (1) view of the transitory collection, (2) view holding [bad] morality and conduct as supreme, and (3) doubt.

[D6.1] View of the transitory collection (*'jig Ita*)

Regarding the view of the transitory collection, the *Compendium of Knowledge* says:

QUESTION: What is the view of the transitory collection?

RESPONSE: It 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 views.

Just as it has been said above, it is an afflicted wisdom that observes the appropriated aggregates and apprehends them to be a real I and mine. What is the reason for calling this view the "view of the transitory collection"? It is just as it has been said in the *Great Exposition of the Stages of the Path*:

Regarding this, since the "transitory" is impermanent and a "collection" is manifold, the basis which it views is simply phenomena that are impermanent and manifold. However, one designates the name "view of the transitory collection" in order to indicate that "a permanent and unitary person does not exist."

Here, the *Compendium of Knowledge* explains the synonyms²⁸ - "endurance" and so forth [in the citation above]:

- Since it does not fear the erroneous meaning, it is called an "**endurance**";
- since it seeks the erroneous object, it is called a "**desire**";
- since it thoroughly discriminates that object, it is called an "**intelligence**";
- since it strongly adheres to that object, it is called a "**conception**";
- since it observes that object, it is called a "**view**."

The view of the transitory collection has the function of acting as a support for all bad views. Thus, [Guhyadatta's] *Expression of Realization of the Seven Maidens* (*Saptakumarikavadana*) says:

When will we eradicate
The view of the transitory collection,
The mother of all views,
And no longer desire the enjoyments of [cyclic] existence?

When this view of the transitory collection is divided, there are twenty types of view of the transitory collection:

²⁸ Note that synonyms are an enumeration of names and are not necessarily mutually inclusive.

- (1) view of forms as a self
- (2) view of the self as possessing forms
- (3) view of forms as mine
- (4) view of the self as abiding in forms

Similarly, due to the divisions into four each with respect to feelings, discriminations, compositional factors, and consciousness [i.e., the remaining four of the five aggregates], there are twenty views [altogether].

[i.e.,

- (5) view of feelings as a self
- (6) view of the self as possessing feelings
- (7) view of feelings as mine
- (8) view of the self as abiding in feelings

- (9) view of discriminations as a self
- (10) view of the self as possessing discriminations
- (11) view of discriminations as mine
- (12) view of the self as abiding in discriminations

- (13) view of compositional factors as a self
- (14) view of the self as possessing compositional factors
- (15) view of compositional factors as mine
- (16) view of the self as abiding in compositional factors

- (17) view of consciousness as a self
- (18) view of the self as possessing consciousness
- (19) view of consciousness as mine
- (20) view of the self as abiding in consciousness]

Thus, the *Letter to a Friend* (stanza 49) also says:

It is taught that form is not the self,
The self does not possess form, the self does not abide in form, and
Form does not abide in the self.
Realize likewise that the remaining four aggregates are also empty.

Furthermore, the *Supplement to the Middle Way* (stanza 6.144-145) says:

Form is not the self; the self does not possess form;
The self is not in form, and form also is not in the self.

Thus all aggregates should be known in these four ways.
These are asserted to be the twenty views of the self.

The vajra realizing selflessness destroys the mountain of views;
These high peaks in the huge mountain range
Of the view of the transitory collection
Are destroyed together with the self.

These twenty views of the transitory collection are said to be subsumed into the two – the conceptions of I and of mine. If you wish to understand their identities in detail, you should know them from the root text and self-commentary of the *Compendium of Knowledge* as well as [Tsong-kha-pa's] *Illumination of the Thought, Explanation of the Supplement to the Middle Way*.

[D6.2] View holding to an extreme (*mthar Ita*)

Regarding the view holding to an extreme, the *Compendium of Knowledge* says:

QUESTION: What is the view holding to an extreme?

RESPONSE: It 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 definite emergence by means of the middle path.

Just as it has been said above, it is an afflicted wisdom which observes the self that is held by the view of the transitory collection and apprehends it to be either permanent or annihilated. How does it hold [that self] to be either permanent or annihilated? The *Great Exposition of the Stages of the Path* says:

The view holding to an extreme is an afflicted wisdom which, observing the self that is held by the view of the transitory collection, views it as either being permanent in the sense of being unchanging, or being annihilated in the sense of not transmigrating to a future life after this life.

Therefore, since this bad view causes one to fall to the extremes of permanence and annihilation, it is the principal obstacle to progressing on the middle path free from these extremes.

[D6.3] Conception of a [bad] view as supreme (*lta ba mchog 'dzin*)

Regarding the conception of a [bad] view as supreme, the *Compendium of Knowledge* says:

QUESTION: What is the conception of a [bad] view as supreme?

RESPONSE: It 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.

Just as it has been said above, it is an afflicted wisdom that observes other bad views and the aggregates, the locus in dependence on which they arise, and holds them to be supreme. Here, the synonyms – "supreme" and so forth [in the citation above] – are explained as follows:

- since it is conceited about them being marvelous, it holds them to be **supreme**,
- since it holds that there is none more outstanding than them, it holds them to be **chief**,
- it holds them to be **superior** to others, and
- since it holds that there is none equal to them, it holds them to be **excellent**.

In this context the *Great Exposition of the Stages of the Path* says:

The conception of a [bad] view as supreme is an afflicted wisdom which observes:

- any of the three – the view of the transitory collection, the conception of a [bad] view as supreme or wrong view – and
- the aggregates of the viewer in dependence on which they [i.e., the above three views] arise, and holds them to be supreme.

Its function is specified as acting as a support for strongly adhering to wrong views, because it deposits the imprints for not separating from bad views in this life and future lives.

[D6.4] Conception of [bad] ethics and modes of conduct as supreme (*tshul khrims dang brtul zhugs mchog 'dzin*)

Regarding the conception of [bad] ethics and modes of conduct as supreme, the *Compendium of Knowledge* says:

QUESTION: What is the conception of [bad] ethics and modes of conduct as supreme?

RESPONSE: It 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.

Just as it has been said above, it is an afflicted wisdom that observes:

- [bad] ethics motivated by bad views,
- [bad] modes of conduct that prescribe physical and mental activities such as wearing animal skins, and
- the abode of [bad] ethics and modes of conduct – the five appropriated aggregates – to be purifying and liberating.

Here, the *Great Exposition of the Stages of the Path* says:

The conception of [bad] ethics and modes of conduct as supreme is an afflicted wisdom which observes:

- [bad] ethics which [supposedly] abandon immorality,
- [bad] modes of conduct which prescribe attire, behavior, physical and verbal activities and
- the aggregates of the viewer in dependence on which they [i.e., the above two – bad ethics and modes of conduct] arise, and views them as purifying misdeeds, liberating one from afflictions, and definitely delivering one from cyclic existence.

It is simply to be understood that its function is "[acting as a support for] fruitless fatigue."

[D6.5] Wrong view (*log Ita*)

Regarding wrong view, the *Compendium of Knowledge* says:

QUESTION: What is wrong view?

RESPONSE: It 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.

Just as it has been said above, it is an afflicted wisdom which views the cause and result of actions, past and future lives, and so forth as non-existent. The *Great Exposition of the Stages of the Path* says:

Wrong view is an afflicted wisdom which:

- deprecates, stating, "Past and future lives, actions and their results, and so forth do not exist," and
- holds that Ishvara, the fundamental nature, and the like to be the cause of migrating beings.

When wrong view is divided, there are four:

- (1) wrong view that deprecates causes,
 - (2) wrong view that deprecates results,
 - (3) wrong view that deprecates functionality, and
 - (4) wrong view that deprecates existent things.
-
- (1) The wrong view that deprecates **causes** is the view that good behavior and bad behavior and so forth do not exist.
 - (2) The wrong view that deprecates **results** is the view that the fruition of virtuous actions and misdeeds does not exist.
 - (3) The wrong view that deprecates **functionality** is the view that one's parents, past and future worlds [i.e., rebirths] and so forth do not exist.
 - (4) The wrong view that deprecates **existent things** is the view that the attainment of foe-destroyer and so forth do not exist.

Although in general there are many wrong views, since the wrong view which deprecates actions and their results, past and future worlds [i.e., rebirths], and so forth severs all roots of virtue, it is taught to be the most serious among all wrong views.

[Discussion of the category of afflicted views]

Furthermore, when the five types of views are condensed, they can be subsumed into two views:

- (1) views that superimpose
- (2) views that deprecate

When the five are divided, there are infinite divisions – the twenty views of the transitory collection, the sixty-two bad views, the fourteen unspecified views, and so forth. The sixty-two bad views are taught in the *Net of Brahma Sutra (Brahmajalasutra)*.

Fearing wordiness if I were to set forth the individual identities in detail, I shall not mention them here.

The fourteen unspecified views are:

- (1-4) the four views which are based upon the past limit,
- (5-8) the four which are based upon the future limit,
- (9-12) the four based upon nirvana, and
- (13-14) the two views which are based on the body and life-force.

- (1-4) The four which are based upon the **past limit** are the views that the self and the world are permanent, are impermanent, are both, and are neither.
- (5-8) The four which are based upon the **future limit** are the views that the self and the world have a limit, do not have a limit, have both, and have neither.
- (9-12) The four that are based upon **nirvana** are the views that a tathagata will arise after passing away, will not arise, [will do] both, and [will do] neither.
- (13-14) The two based upon the **body and life-force** are the views that the body and life-force are one or different substances.

These views are asserted by the Samkhyas (Enumerators), Charvakas (Hedonists), Nirgranthas (Naked Ones), and Vatsiputriyas (a sub-school of the Particularists). Here, I have merely mentioned the names of these views. If you wish to understand in detail their individual identities as well as the manner in which they arose, then you should consult the precious sutras and the Middle Way texts that comment upon their intention.

Why are these views called "unspecified"? They are called "unspecified" not because they are neither posited as virtue nor as non-virtue. Rather, when these Samkhyas and so forth, proceeding from [the assumption of] a self of persons, questioned whether the self and the world are permanent, impermanent, and so forth, [the Buddha], deeming them to be unsuitable vessels for the time being, did not teach the selflessness of the person, and with the thought that in the absence of a qualified basis a qualifying attribute is inappropriate, [the Buddha] did not respond to these questions. Hence they are called "unspecified" questions. In this way, the *Precious Garland* (stanza 1.73cd-74) says:

When asked whether the world has an end,
The Conqueror remained silent.

Because he did not teach to non-vessels
The profound Dharma,
The wise understand that
The Omniscient One is indeed omniscient.

[E] The Twenty Secondary Afflictions (*nye nyon*)

The twenty secondary afflictions are:

- (1) belligerence
- (2) resentment
- (3) concealment
- (4) spite
- (5) jealousy
- (6) miserliness
- (7) deceit
- (8) dissimulation
- (9) haughtiness
- (10) harmfulness
- (11) non-shame
- (12) non-embarrassment
- (13) lethargy
- (14) excitement
- (15) non-faith
- (16) laziness
- (17) non-conscientiousness
- (18) forgetfulness
- (19) non-introspection
- (20) distraction

[E1] Belligerence (*khro ba*)

Regarding belligerence, the *Compendium of Knowledge* says:

QUESTION: What is belligerence?

RESPONSE: It is a malice when the cause of harm abides nearby, and is involved with anger. It has the function of acting as a support for taking up weapons, punishing, and so forth, and preparing to injure others.

Just as it has been said above, it is a malice that wishes to harm, by striking and so forth, when any of the nine bases of malice abides nearby. The nine bases of malice are:

- (1-3) the thoughts that this person has harmed me, is harming me, and will harm me;
- (4-6) the thoughts that this person has harmed my friend, is harming my friend, and will harm my friend;

(7-9) the thoughts that this person has benefited my enemy, is benefiting my enemy, and will benefit my enemy.

These nine are explained to be "the nine bases of malice." The scriptural source for this is just as in a previous citation. [See the explanation on {D2} Anger.]

[Discussion on the pair, anger and belligerence]

QUALM: Since anger occurs in the context of root afflictions and belligerence in the context of secondary afflictions, what is the difference between anger and belligerence?

RESPONSE: Perhaps **anger** is an intolerant malicious mind occurring when the three objects dawn as objects of observation, whereas **belligerence** is an extremely disturbed state of mind which, upon a great intensifying of anger, wishes to strike physically when the cause of anger abides nearby.

[Asanga's] *Compendium of Knowledge* refers to:

- "malice towards the three phenomena" in the context of explaining **anger**, and
- "when the cause of harm abides nearby" and "taking up weapons and so forth" and so forth in the context of explaining **belligerence**.

[Vasubandhu's] *A Discussion of the Five Aggregates* explains:

- "malice towards sentient beings" in the context of **anger** and
- "abides in causing immediate harm" in the context of explaining the secondary affliction **belligerence**.

Therefore, having contemplated the presentations in these texts of Asanga and his brother [Vasubandhu], you may wonder whether they are just as they have been explained above. However, since these are very difficult to realize, the intelligent should analyze them in detail further. It is simply to be understood that anger acts as a support for harming others.

[E2] Resentment (*khon du 'dzin pa*)

Regarding resentment, the *Compendium of Knowledge* says:

QUESTION: What is resentment?

RESPONSE: It is a refusal to let go of thoughts of harm following that [i.e., belligerence] and is involved with anger. It has the function of acting as a support for intolerance.

Just as it has been said above, it is a mind that, refusing to let go of a continuum of anger, wishes to harm or retaliate. It is simply to be understood that resentment acts as a support for intolerance.

In regard to these two mental factors, the *Precious Garland* (stanza 5.3ab) explains:

Belligerence is a disturbance of mind;
Tagging along behind that is resentment.

[E3] Concealment ('*chab pa*)

Regarding concealment, the *Compendium of Knowledge* says:

QUESTION: What is concealment?

RESPONSE: It is a hiding of misdeeds when one is justly accused and is involved with ignorance. It has the function of acting as a support for not abiding in contact with regret.

Just as it has been said above, it is an awareness that wishes to hide faults through the force of ignorance when another person, such as a spiritual guide, benignly points out one's faults. Refusing to accept one's own faults, this concealment causes even small faults to greatly increase. It serves as a cause of not abiding in contact with regret [for one's faults] and with happiness, and has the function of impelling one into lower rebirths in future lives.

[E4] Spite ('*tshig pa*)

Regarding spite, the *Compendium of Knowledge* says:

QUESTION: What is spite?

RESPONSE: It is a malicious mind that is preceded by belligerence and resentment, and is involved with anger. It has the function of acting as a support for rough violent speech, to increase that which is non-meritorious, and not abiding in contact [with happiness].

Just as it has been said above, it is an awareness which, for instance, lacking thoughts of regret and admission when another points out one's faults, wishes to utter harsh speech out of hateful thoughts driven by belligerence and resentment. Regarding this, *A Discussion of the Five Aggregates* says:

...hurting with rough words.

Explaining it as a refusal to let go due to adhering to misdeeds, the *Precious Garland* (5.3d) says:

Spite is adherence to misdeeds.

However, [Vasubandhu's] *Explanation of the 'Treasury of Knowledge'* (*Abhidharmakosabhashya*) [i.e., the self-commentary to *Treasury of Knowledge*] explains spite to be a tight holding to misdeeds, and that it arises from the conception of a [bad] view as supreme. Due to it, one engages in many faulty actions, such as harsh speech, and by producing many non-meritorious actions, one will not abide in contact with happiness in this life, and unpleasant fruition will be produced in future lives.

[E5] Jealousy (*phrag dog*)

Regarding jealousy, the *Compendium of Knowledge* says:

QUESTION: What is jealousy?

RESPONSE: It is a deep disturbance of mind that cannot tolerate another's marvelous attributes due to excessive attachment to gain and honor, and is involved with hatred. It has the function of [causing] mental unhappiness and of not abiding in contact [with happiness].

Just as it has been said above, it is a deep disturbance of mind that cannot bear another's success due to attachment to gain and honor. It produces serious undesirable [consequences] in both this and future worlds [i.e., rebirths]; in this life there will be mental unhappiness, and in future lives one will be impelled into bad migrations.

[E6] Miserliness (*ser sna*)

Regarding miserliness, the *Compendium of Knowledge* says:

QUESTION: What is miserliness?

RESPONSE: It is a thorough holding of the mind to possessions due to excessive attachment to gain and honor, and is involved with attachment. It has the function of acting as a support for non-diminishment of possessions.

Just as it has been said above, it is a tight holding that is unable to let go of possessions through the force of attachment to gain and honor. It produces serious undesirable [consequences] in both this life and future lives. The *Moon Lamp Sutra* (*Candrapadipasutra*) says:

This body which is rotting away,
As well as one's life-force waver helplessly.
The childish are attached to
Dreamlike illusions,
Thus, committing extremely evil actions.
They come under the power of misdeeds.
The unwise depart, mounted on the Lord of Death and
Proceed to hell with unendurable minds.

Also, [Jnanagarbha's] *Dharanis that Accomplish Infinite Doors*
(*Anantamikhaniharadharini vyakhyanakarika*) says:

Sentient beings who get into a fight
Hold tightly to the basis of the quarrel.
Thus if they were to abandon that for which they have craving,
[And also] abandon craving, they will attain a dharani.

There are infinite such teachings.

[E7] Deceit (*sgyu*)

Regarding deceit, the *Compendium of Knowledge* says:

QUESTION: What is deceit?

RESPONSE: It is a display of what is not [one's] good quality due to excessive attachment to gain and honor, and is involved with attachment and ignorance. It has the function of acting as a support for wrong livelihood.

Just as it has been said above, it is a display of good qualities one does not actually possess, due to excessive attachment to gain and honor, as in the case of pretending to be peaceful and subdued with the thought to deceive others, even though one's own mind is far from being subdued. In this vein, *A Discussion of the Five Aggregates* says:

...displaying the unreal to deceive others.

The *Great Exposition of the Stages of the Path* explains it similarly. Deceit is specified as acting as a support for wrong livelihood, because apart from being a method to practice wrong livelihood, a pretentious attitude toward others is worthless. Wrong livelihood is of five types:

- (1) pretension
- (2) flattery
- (3) hinting
- (4) extortion
- (5) seeking gain from gain

- (1) **Pretension** is, as explained above, an external pretense toward others, feigning good qualities one does not have.
- (2) **Flattery** is to speak smooth words in conformity with the minds of others for the sake of gain and honor.
- (3) **Hinting** is to first flatter others and then praise their possessions out of an attachment to gain.
- (4) **Extortion** is to speak about the faults of great miserliness and the like for the sake of gain.
- (5) **Seeking gain from gain** is to seek gain by praising in the presence of another what one has previously obtained, saying, "Previously so-and-so gave me such-and-such."

In brief, without guarding the stipulated boundaries of the trainings, even wandering to ask for alms in a village out of attachment to gain and honor is taught to be wrong livelihood. Therefore, if you do not wish to be defiled by wrong livelihood, do not seek to ingratiate yourself with others, and protect without duplicity the stipulated boundaries of the *Vinaya* in a place of solitude.

[E8] Dissimulation (*g.yo*)

Regarding dissimulation, the *Compendium of Knowledge* says:

QUESTION: What is dissimulation?

RESPONSE: It commits faults due to excessive attachment to gain and honor, and is involved with attachment and ignorance. It has the function of hindering the acquisition of perfect instructions.

Just as it has been said above, it is an awareness that wishes to hide one's faults, not revealing them to others through the force of attachment to gain and honor. Nowadays, hiding our faults, we act smart and clever if we can get away with it. But going by the yardstick of Dharma, we have deceived ourselves. Regarding this, *Engaging in the Bodhisattva Deeds* says (stanza 5.31-32ab):

"I am constantly dwelling in the presence
Of all the buddhas and bodhisattvas

Who are always endowed
With unobscured vision."

By thinking in this way,
I shall likewise develop a sense of shame, respect, and fear.

[Discussion of the pair - deceit and dissimulation]

Since these two – deceit and dissimulation – hinder the acquisition of perfect instructions in this life, and produce various kinds of undesirable [consequences] in future lives – not meeting with Great Vehicle spiritual guides, not gaining perfect instructions, and so forth – deceit and dissimulation are enumerated among the four black dharmas in the *Questions of Kashyapa (Kashyapaparivarta)*.

[E9] Haughtiness (*rgyags pa*)

Regarding haughtiness, the *Compendium of Knowledge* says:

QUESTION: What is haughtiness?

RESPONSE: It is a joy and mental happiness upon seeing one's own good health, youth, signs of long life, or contaminated success, and is involved with attachment. It has the function of acting as a support for all [root] afflictions and secondary afflictions.

Just as it has been said above, it is a puffing up of the mind due to joy and mental happiness upon observing one's own good health, prosperity, and so forth. Since it produces all afflictions, it acts as the root of non-conscientiousness. The *Exhortation to the Exceptional Resolve* says:

This haughtiness is the root of all non-conscientiousness.
Do not deride an inferior fully-ordained monk;
You will not attain liberation in an eon.
This is the sequence in this teaching.

The *Letter to a Friend* (stanza 12cd) also says:

Look upon haughtiness on account of youth, or greatness of
Lineage, physique, learning, or power, as an enemy.

[E10] Harmfulness (*rnam par 'tshé ba*)

Regarding harmfulness, the *Compendium of Knowledge* says:

QUESTION: What is harmfulness?

RESPONSE: It is involved with anger. It is non-benevolence, non-compassion and non-mercy. It has the function of harming others.

Just as it has been said above, it is a wish, bereft of benevolence, to harm sentient beings. Here the synonyms – non-benevolent and so forth [in the citation above] – are explained in the commentaries as follows:

- since it is a wish to harm by oneself, it is **non-benevolence**,
- since it is a wish to engage others in harming, it is **non-compassion**, and
- since it is a rejoicing upon seeing or hearing others acting [to harm], it is **non-mercy**.

It is simply to be understood that its function [is as stated above].

[E11] Non-shame (*ngo tsha med pa*)

Regarding non-shame, the *Compendium of Knowledge* says:

QUESTION: What is non-shame?

RESPONSE: It is a non-avoidance of misdeeds on account of oneself and is involved with attachment, hatred and ignorance. It has the function of assisting all [root] afflictions and secondary afflictions.

Just as it has been said above, it is an awareness that does not avoid misdeed on account of either oneself or the Dharma. For example, if a fully-ordained monk encounters an intoxicant and avoids a misdeed on account of himself, thinking, "Drinking this intoxicant is not something I should do," then this is shame. The opposite of this is non-shame.

[E12] Non-embarrassment (*khrel med pa*)

Regarding non-embarrassment, the *Compendium of Knowledge* says:

QUESTION: What is non-embarrassment?

RESPONSE: It is a non-avoidance of misdeeds on account of others and is involved with attachment, hatred and ignorance. It has the function of assisting all [root] afflictions and secondary afflictions.

Just as it has been said above, it is an awareness that does not avoid faults on account of others. If one, when about to engage in a misdeed, avoids the misdeed on account of

others, thinking, "If the Teacher and the clairvoyant gods were to become displeased and I were to be despised by others, this would be unfitting," then this is embarrassment. The opposite of this is non-embarrassment.

[Discussion of the pair - non-shame and non-embarrassment]

In this vein, the *Precious Garland* (stanza 5.5ab) says:

Non-shame and non-embarrassment
Are [respectively] the lack of avoidance on account of oneself and of others.

The *Bodhisattva Grounds* also says:

Shame is the restraint when a bodhisattva knows that committing misdeeds is not something he should do. Embarrassment is that very restraint due to fear of and respect for others.

Non-shame and non-embarrassment assist all afflictions and act as the cause of all misdeeds, for, if the wish to avoid misdeeds is absent, one will not be able to guard against them. Therefore, non-shame and non-embarrassment have been taught in both the upper and lower *Knowledges* as being concomitant with all non-virtuous minds. Although there appears much to be explained with regard to this, here I shall not elaborate further.

[E13] Lethargy (*rmugs pa*)

Regarding lethargy, the *Compendium of Knowledge* says:

QUESTION: What is lethargy?
RESPONSE: It is an unserviceability of mind and is involved with ignorance. It has the function of assisting all [root] afflictions and secondary afflictions.

Just as it has been said above, it is a heaviness and an unserviceability of the body and mind and is a factor of ignorance. Moreover, the *Precious Garland* (stanza 5.32ab) says:

Lethargy is a state of inactivity
Due to heaviness of body and mind.

The *Explanation of the 'Treasury of Knowledge'* says:

What is lethargy? It is a heaviness of the body and a heaviness of the mind. It is an unserviceability of the body and unserviceability of the mind.

The *Great Exposition of the Stages of the Path* also explains it in this way. Its function is specified as "assisting all [root] afflictions and secondary afflictions," because all afflictions will increase in dependence upon lethargy. In this vein, the *Exhortation to the Exceptional Resolve* (*Adhyasayasamcodanasutra*) says:

Phlegm, wind, and bile
Occur to a great extent in the bodies
Of those who take joy in sleep and lethargy;
Their constituents are in disorder.

For those who take joy in lethargy and sleep,
Their stomachs are unclean due to a bad diet,
Their bodies are heavy and their complexions unhealthy,
Even their speech is slurred.

And,

Those who take joy in lethargy and sleep
Are confused and their aspirations for the Dharma degenerate.
The childish completely degenerate from all excellent qualities,
Their wholesomeness degenerates, and they proceed to darkness.

[E14] Excitement (*rgod pa*)

Regarding excitement, the *Compendium of Knowledge* says:

QUESTION: What is excitement?

RESPONSE: It is an unpeacefulness of mind that subsequently engages an attractive cause. It has the function of hindering calm-abiding.

Just as it has been said above, it is an awareness that, upon observing the attributes of the desire realm previously experienced, mentally scatters outwards to them and engages them with craving. Regarding this, the *Precious Garland* (stanza 5.32cd) says:

Excitement is an
Unpeacefulness of the body and mind.

Likewise, *A Discussion of the Five Aggregates* also says:

QUESTION: What is excitement?

RESPONSE: It is an unpeacefulness of mind.

These points are taught in the *Great Exposition of the Stages of the Path*:

Its object of observation is a pleasant and attractive object. Its [subjective] aspect is an unpeacefulness of the mind that is scattered outward and it is involved with attachment. Thus it engages its object with the aspect of craving. It has the function of hindering the mind from abiding on the object of observation.

QUALM: Are all outward scatterings of the mind excitement?

RESPONSE: I do not hold it to be so. Excitement is involved with attachment, but the mind is frequently distracted to objects by way of afflictions other than attachment; the mind even scatters to non-afflicted virtuous objects of observation. Hence, not all scatterings of the mind are excitement.

[E15] Non-faith (*ma dad pa*)

Regarding non-faith, the *Compendium of Knowledge* says:

QUESTION: What is non-faith?

RESPONSE: It is a non-conviction, non-clarity²⁹, and non-wishing of the mind with respect to virtuous phenomena, and is involved with ignorance. It has the function of acting as a support for laziness.

Just as it has been said above, it is the discordant class of faith and is involved with ignorance. It is of three types:

- (1) non-faith of non-conviction in actions and their results and so forth - the discordant class of the faith of conviction;
- (2) non-faith of non-clarity and a mental dislike with respect to the possessors of excellent qualities, such as the three jewels - the discordant class of the faith of clarity; and
- (3) non-faith of non-wishing and non-seeking of liberation and so forth - the discordant class of wishing faith.

²⁹ The Tibetan text *ma dad pa* is emended to read *ma dang ba* in accordance with the commentary below, as well as in comparison with the corresponding *Compendium of Knowledge* passage regarding faith.

It is simply to be understood that its function [is as stated above].

[E16] Laziness (*le lo*)

Regarding laziness, the *Compendium of Knowledge* says:

QUESTION: What is laziness?

RESPONSE: It is a non-enthusiasm of the mind engendered by the comfort of lying down, reclining on one's side, and slouching about, and is involved with ignorance. It has the function of hindering application to the class of virtue.

Just as it has been said above, it is a non-enthusiasm of the mind for virtue due to a habit of lying down and so forth. Laziness causes the entire class of virtue to degenerate. The *Close Placement of Mindfulness (Saddharmasmrtyupasthana)* says:

The one basis for afflictions
Is laziness. Who has it?
Wherever laziness is present,
All Dharma is absent.

[E17] Non-conscientiousness (*bag med pa*)

Regarding non-conscientiousness, the *Compendium of Knowledge* says:

QUESTION: What is non-conscientiousness?

RESPONSE: Abiding with attachment, hatred, ignorance as well as laziness, it is a non-cultivation of virtuous qualities and non-guarding of the mind against contaminated phenomena. It has the function of acting as a support for the increase of non-virtue and the decrease of virtue.

Just as it has been said above, it is an awareness that, not guarding the mind against the hosts of afflictions and misdeeds, gives in to relaxation. In this regard, *A Discussion of the Five Aggregates* says:

QUESTION: What is non-conscientiousness?

RESPONSE: It is a non-guarding of the mind against afflictions due to attachment, hatred, ignorance, or laziness, and is a non-cultivation of virtue.

It is simply to be understood that its function [is as stated above].

[E18] Forgetfulness (*brjed nges pa*)

Regarding forgetfulness, the *Compendium of Knowledge* says:

QUESTION: What is forgetfulness?

RESPONSE: It is a mindfulness that is concomitant with afflictions. It has the function of acting as a support for distraction.

Just as it has been said above, it is a knower that is an unclear mind and forgetful with respect to virtue on account of mindfulness of an object of observation of afflictions. Similarly, *A Discussion of the Five Aggregates* also explains forgetfulness to be an afflicted mindfulness, whereby an unclear, forgetful, virtuous mind should be called "forgetfulness." However, since the objects of observation of afflictions – pleasant and unpleasant characteristics and so forth – do not arise as objects of awareness [of such a virtuous mind], perhaps it should not be posited as forgetfulness. Forgetfulness acts as a support for distraction, because, in dependence on afflicted mindfulness, the mind will be distracted to an object of observation of the afflictions.

[E19] Non-introspection (*shes bzhin ma yin pa*)

Regarding non-introspection, the *Compendium of Knowledge* says:

QUESTION: What is non-introspection?

RESPONSE: A wisdom that is concomitant with afflictions and engages unknowingly in activities of body, speech, and mind. It has the function of acting as a support for infractions.

Just as it has been said above, it is an afflicted wisdom that engages unknowingly in activities of the three doors; it is the discordant class of introspection. That this non-introspection acts as a support for infractions accords with what is said in *Engaging in the Bodhisattva Deeds* (stanza 5.26):

Even though learned,
Faithful and diligent in effort,
Many become tainted by downfalls
Due to the fault of lacking introspection.

[E20] Distraction (*rnam par g.yeng ba*)

Regarding distraction, the *Compendium of Knowledge* says:

QUESTION: What is distraction?

RESPONSE: It is a scattering of the mind and is involved with attachment, hatred, and ignorance. It has the function of hindering separation from attachment.

Just as it has been said above, it causes the mind to be distracted from its object of observation through the force of afflictions. *A Discussion of the Five Aggregates* explains it as a scattering of the mind to the five attributes of the desire realm.

QUALM: Is there no difference between this [distraction] and the excitement that was explained above?

RESPONSE: **Excitement** is a scattering to attractive objects previously familiarized with and is involved with attachment, whereas **distraction** can be distracted to any object and be involved with all three poisons. Thus they are different.

When distraction is divided, there are six:

- (1) distraction by way of its very entity
 - (2) external distraction,
 - (3) internal distraction,
 - (4) distraction by way of signs,
 - (5) distraction by way of unfavorable states,
 - (6) distraction by way of attention.
-
- (1) Distraction by way of its very **entity** is explained to be the five sense consciousnesses. The reason is that, at the time of being set in equipoise on meditative stabilization, if any of the five sense consciousnesses are generated, then [the mind] arises from meditative stabilization. Thus, they are called "outward distraction of the mind away from meditative stabilization."
 - (2) **External** distraction is, when one is engaged in virtues of the three – listening, contemplation and meditation – the outward scattering of the mind to the attributes of the desire realm without abiding in them [i.e., the virtues]; since it causes scattering to an erroneous object of observation without abiding on the virtuous object of observation, it is called such.
 - (3) **Internal** distraction is laxity, excitement, and craving for the taste of meditative absorption at the time of being set in equipoise on meditative stabilization. What is the reason for calling these "internal distraction"? They are so-called because they are the main obstacles for cultivating meditative stabilization internally.
 - (4) Distraction by way of **signs** is to put effort in virtuous training with the thought, "How wonderful it would be if another person were to develop conviction in me, thinking, 'He has attained a concentration.'"

- (5) Distraction by way of **unfavorable states** is a puffing up of the mind conceiving I and mine when the feeling that one is engaging in virtue arises in dependence on the unfavorable states of the view of the transitory collection and pride.
- (6) Distraction by way of **attention** is, for instance,
 - giving up the meditative absorption of the fourth concentration for the meditative absorption of the third concentration or below, or
 - thinking, "Giving up engaging in the great vehicle, I shall abide in the lesser vehicle."

These types of distraction explained here are taught to be general enumerations of distraction, but it is not definite that they are actual secondary afflictions; the first is unspecified and the last one is included within virtue. Since it is taught that the distraction that is an actual secondary affliction is, for instance, the external distraction and internal distraction which have been explained here, those of keen intellect need to analyze this in detail.

[Discussion of the category of secondary afflictions]

In this way, these twenty – from belligerence up to distraction – are called "secondary afflictions" [Tibetan: *nye nyon*, literally, near-afflictions] because they are near to or involved with the root afflictions. Furthermore, you should understand them individually – belligerence and resentment being near to anger, and being involved with it [anger] and so forth. Most of them are clear from the *Knowledge* passages that have been previously cited.

[F] The four changeable mental factors (*gzhan 'gyur*)

There are four changeable mental factors:

- (1) sleep
- (2) regret
- (3) investigation
- (4) analysis

[F1] Sleep (*gnyid*)

Regarding sleep, the *Compendium of Knowledge* says:

QUESTION: What is sleep?

RESPONSE: It 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.

Just as it has been said above, it is an awareness that 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 attention to signs of darkness. Here, regarding "the timely and the untimely" [in the citation above], it is just as it has been said by the Protector Nagarjuna [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.

Just as it has been said above, the middle watch of the night is the time for sleep, whereas the first and the last watches of the night, as well as daytime, not being the time for sleep, are times for making effort in the application of virtue. Hence it is taught in this way for the purpose of comprehending these modes.

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 that 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. That the virtuous type of sleep does exist is explained in detail in [Asanga's] *Treatises on the Levels*. Fearing wordiness, I have not cited the sources.

[F2] Regret (*'gyod pa*)

Regarding regret, the *Compendium of Knowledge* says:

QUESTION: What is regret?

RESPONSE: It 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.

Just as it has been said above, in dependence on:

- oneself having performed an appropriate or inappropriate activity deliberately or
 - having been made to do so under duress,
- being remorseful about that activity which one subsequently comes to dislike is called "generating regret."

Regret is of three types:

- (1) virtuous
 - (2) non-virtuous
 - (3) unspecified
-
- (1) For instance, regret for past misdeeds belongs to the class of **virtue**.
 - (2) For instance, regret for having created merit belongs to the class of **non-virtue**.
 - (3) Regret for something that neither benefited nor harmed others, such as manual work, is **unspecified**.

"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, rebirth in a bad migration due to fruition having been established; since having being born blind, physically disabled, and so forth are occasions where the fruition has been established, they are irreversible. Therefore, detailed examination of these passages from the *Compendium of Knowledge* seems to be a marvelous method for generating certainty regarding the stages of the path.

[F3 & F4] Investigation (*rtog pa*) and Analysis (*dpyod pa*)

Regarding investigation and analysis, the *Compendium of Knowledge* says:

QUESTION: What is investigation?

RESPONSE: It is a mental expression of inquiry depending on either intention or wisdom; it is a coarse mind.

QUESTION: What is analysis?

RESPONSE: It is a mental expression of individual examination depending on either intention or wisdom; it is a fine mind.

Their function is to act as a support for abiding in contact and not abiding in contact.

Just as it has been said above, investigation is an inquiry into the rough entities of objects as well as their names, whereas analysis analyzes with fine discrimination.

A Discussion of the Five Aggregates also says:

QUESTION: What is investigation?

RESPONSE: It is a mental expression of inquiry. It is a coarse mind [depending on] the particularities of either intention or wisdom.

QUESTION: What is analysis?

RESPONSE: It is a mental expression of individual examination. It is a fine mind [depending on] the particularities of either intention or wisdom.

The two brothers [Asanga and Vasubandhu] seem to agree on this explanation. The function of investigation and analysis is specified as "acting as a support for abiding in contact and not abiding in contact," because investigation and analysis are each of two types – the virtuous and the non-virtuous – whereby:

- investigation and analysis belonging to the class of virtue act to produce pleasant results, thus "acting as a support for abiding in contact" with happiness, and
- investigation and analysis belonging to the class of non-virtue act to produce unpleasant results, thus "acting as a support for not abiding in contact" with happiness.

Moreover,

- investigation and fine analysis of the meaning of selflessness with the thought to definitely emerge from cyclic existence, and so forth belong to the class of **virtue**,
- investigation and fine analysis of the modes of pleasant or unpleasant objects motivated by attachment, anger, and so forth belong to the class of **non-virtue**, and
- analysis and investigation of work, behavior and so forth that are neither virtuous nor non-virtuous minds are **unspecified**.

[Discussion of the category of changeable mental factors]

Why are these four – sleep, regret, investigation, and analysis – called "changeable"? They are called "changeable" because they become virtuous, non-virtuous, or unspecified through the force of being concomitant with the motivating thought. Afflicted sleep, regret, investigation, and analysis obscure the entire class of virtue in

general, and especially the three trainings [in ethics, meditative stabilization, and wisdom].

The "five obscurations" are taught in sutra. They are just as they have been taught by the Protector Nagarjuna [in *Letter to a Friend*] (stanza 44):

[1] Excitement and regret, [2] harmful intent,
[3] Sleep and lethargy, [4] aspiration for the desire realm, and [5] doubt
Are the five obscurations. Be aware that
They are thieves
Who steal away the wealth of virtue.

Just as it has been said above, these five obscurations – sleep and so forth – are said to obscure all of the class of virtue in general, and especially the three trainings. These five obscurations are: (1) excitement and regret counted as one, (2) sleep and lethargy counted as one, and (3-5) harmful intent, aspiration for the attributes of the desire realm, and doubt, each counted individually.

Furthermore,

- aspiration for the attributes of the desire realm and harmful intent mainly obscure the training in ethics;
- sleep, lethargy, excitement, and regret mainly obscure the training of mind [i.e., meditative stabilization];
- doubt, investigation, and analysis mainly obscure the training in wisdom.

Also, the *Compendium of Knowledge* teaches that these five obscurations obscure ethics and meditative stabilization, whereas [Shantirakshita's] *Commentary on the Twenty Verses on the Bodhisattva Vows (Samvaravimsakavrtti)* explains that only meditative stabilization is obscured. In brief, although there appear many modes of explanation in the upper and lower *Knowledges* and numerous lengthy explanations in other texts, since they are very extensive, I cannot discuss them all here.

QUALM: Well then, what is the reason for subsuming:

- lethargy, which occurred in the context of secondary afflictions, and
 - sleep, which occurred in the context of changeable mental factors,
- into one in the context on the five obscurations?

Similarly, what is the reason for subsuming:

- excitement, which occurred in the context of secondary afflictions, and
 - regret, which occurred in the context of changeable mental factors,
- into one there?

RESPONSE: Generally, lethargy and sleep are not the same. Since lethargy is involved with ignorance and sleep can either be virtuous or non-virtuous, lethargy is said to be a secondary affliction, and sleep a changeable mental factor. Similarly, with regard to excitement and regret, since excitement is involved with attachment, and regret can either be virtuous or non-virtuous, excitement is said to be a secondary affliction and regret a changeable mental factor. [Each of these two pairs of mental factors] are taken to be one in the context of the five obscurations because:

- they are produced from the same cause,
- they are abandoned by the same antidote, and
- they accord in having the same function.

Hence, [each of these two pairs of mental factors] is taught to be a single obscuration.

That they are produced from the same **cause** refers to the following:

- both lethargy and sleep are produced from overeating, an unhappy mind, a discouraged mind, relishing taste, and so forth.
- Both excitement and regret are produced from conceptions of having indulged in the attributes of the desire realm, having fun, laughing, and so forth in the past, and from the notion that one will not die and the like.

That they are abandoned by the same **antidote** refers to the following:

- both lethargy and sleep are dispelled by the discrimination of illumination, and
- excitement and regret are dispelled by holding the mind inwards on an object of observation.

That they accord in having the same **function** refers to the following:

- since both lethargy and sleep cause discouragement within the mind, they hinder meditative stabilization and especially the clarity of the objects of observation, and
- since both excitement and regret hinder single-pointed abiding, their functions accord.

[Concluding discussion]

Thus, I have explained merely the identities of the root afflictions, secondary afflictions, and the four changeable mental factors. When explained extensively, there are the following very important points that must be known in their entirety:

- the individual entities,
- the modes in which they are produced from particular causes,
- the individual objects of observation,
- concomitance,
- synonyms,
- the modes of transformation into the virtuous, non-virtuous, or unspecified,

- the two modes with regard to the unspecified: (1) the obscured unspecified, and (2) the unobscured unspecified
 - their individual drawbacks,
 - the way in which they are abandoned by particular antidotes,
 - with respect to that, the difference between the modes of abandonment by a mundane path and by a supramundane path,
 - moreover, with respect to the modes of abandonment by a supramundane path, the modes of abandonment of the objects of abandonment corresponding to the individual paths,
 - the difference between the objects of abandonment of the paths of seeing and meditation,
 - the difference between the modes of abandoning afflictive obscurations and knowledge obscurations,
- and so forth.

However, since I cannot mention everything here, you must understand them by carefully consulting:

- in general, the stainless scriptures of the Muni and the textual systems of the Great Trailblazers that comment on their intention, and
- in particular, the texts of the two, Asanga and his brother [Vasubandhu], since these modes appear extensively in them, as well as the stainless excellent explanations of the Foremost Second Conqueror [Tsong-kha-pa].

Here I say:

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!

2. A summary of the salient points and their application to practice

Having thus understood the presentation of minds and mental factors, it is important to know how to use it as a method for subduing one's own continuum. Otherwise, if one takes delight in merely arguing with others, holding forth just to prove one's point or pedantically listing synonyms, then there is not much purpose. It is just as it has been said in the *King of Meditative Stabilizations Sutra*:

Although I have explained the good doctrine,
If you do not put it into practice correctly after having heard it,
Then you are like a sick person who clutches a bag of medicines,
But is unable to cure his sickness.

The *Exhortation to the Exceptional Resolve (Adhyasayasamcodanasutra)* says:

The bark of the sugarcane has no essence whatsoever;
The taste that is the object of joy dwells inside.
Through eating the bark,
The delicious taste of the sugarcane cannot be gained.

Thus, blabbering away is like the bark and
Contemplation of the meaning is like the taste.
Therefore, abandon joy in blabbering,
Always be conscientious and contemplate the meaning.

Hence, through becoming skilled in the classifications of virtue and non-virtue as explained above, at the time of endeavoring 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 that 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.

The Protector Nagarjuna says [in *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.

Gon-pa-wa said:

In order to abandon the afflictions, you must know the drawbacks, the defining characteristics, and the antidotes of the afflictions, as well as the causes for their production. Having understood their drawbacks, regard them as faults and hold them as enemies. Without understanding their drawbacks, you will not understand that they are enemies. Therefore, it is taught that you should contemplate this in accordance with how it has been taught in the *Ornament for the Mahayana Sutras* and *Engaging in the Bodhisattva Deeds*. In order to understand the defining characteristics of afflictions, listen to [explanations on] *Knowledge*. At the very least, listen to [explanations on Vasubandhu's] *A Discussion of the Five Aggregates*. Once you have come to know the root and secondary afflictions, whenever any affliction, such as attachment or anger, arises in your continuum, identify it, thinking, "This is it! It has arisen!" and combat the affliction right there and then.

Just as it has been said above, as soon as an affliction arises in your continuum, having forcefully recognized it, thinking, "This is it! It has arisen!" you must examine which causes and conditions produced it, and what the object of observation from which it arose is, and then, regarding it as a fault, hold it as an enemy and immediately overcome it with the antidote. The spiritual guide Phu-chung-ba says:

Even when I am quashed by the afflictions, from beneath I grit my teeth.

The Foremost Omniscient [Tsong-kha-pa] explains [in his *Great Exposition of the Stages of the Path*]:

Although you may get rid of an ordinary enemy temporarily, when he has regained his strength by retiring to another country, he will retaliate. However, afflictions are different. If you are able to get rid of afflictions from their root, then, lacking another place to go to, they will not make a

comeback. Nonetheless, since we make no effort to destroy the afflictions, they recur.

Just as it has been said above, when we come under the influence of an affliction, we do not know which affliction it is, and even if we do know, due to our feeble effort and antidote, they recur. However, if we were to generate the power of the antidote, we will definitely be able to abandon them. 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 attention, then, without any resistance, you will only succumb to it.

Engaging in the Bodhisattva Deeds (stanza 4.45-46) says:

Even when an ordinary enemy is banished from a country,
He settles in another and takes control.
Then, upon recovering strength, he makes a comeback.
However, the manner of the enemy afflictions is unlike this.

Miserable afflictions are abandoned by the eye of wisdom.
Once they are dispelled from my mind, where will they go?
Where will they abide until they can return to torment me?
It is just that I have been feeble-minded and lack effort.

In brief, the virtuous spiritual guide Gon-pa-wa says:

What else is there to do besides watching over one's mind day and night?

And to Neu-sur-pa:

Ye-[shes]-bar, if, tomorrow or the next day, someone were to ask all your disciples, "What are you practicing as the core of quintessential instructions?" they would answer that it was to attain clairvoyance or a vision of their personal deity. However, they should answer, "Having become more and more certain about the cause and result of actions, we are practicing to guard

purely whatever vows we have committed ourselves to." Therefore, an "attainment of meditation" refers to the afflictions, such as ignorance, becoming weaker and weaker.

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, beginning with the virtue of faith and so forth [on the occasion of] the way to rely on a spiritual friend. 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.

Springing from the golden ground of pure renunciation, the tree trunk of the jeweled mind grows ever higher,
Spreading the shade of benefit and happiness for all migrating beings, at its tips the far-reaching branches of the great vast deeds of the six perfections,
While from the blossoms of the signs and exemplifications, drops of camphor of the three vehicles dispel the torment of fevered migrating beings without exception.

May we always be nurtured by the wish-fulfilling tree, the Lord Muni, the sole sustenance for migrating beings as well as the gods.

The supreme helmsmen of scholars and adepts,
Renowned as the Six Ornaments and Two Supremes of Jambudvīpa,
Donning many jewels that enhance the attitudes of the three vehicles,
Let fall a rain of benefit and happiness in the Land of Superiors [India].

From the treasure mine of the Muni's scriptures,
An abode difficult to travel to for those of inferior intellects,
Who are tossed upon the waves of the varieties of the interpretable and definitive,
Bearing the exasperated expression of those unable to fathom the depths.

The protector with the name of Matibhadra,
Out of the compassion of all the Conquerors without exception,
Illuminated, like the sun, here in the north,
All the texts setting forth the assertions of the Great Trailblazers.

Although this is the case, those ruthless ones, friends of demons,

Almost obscured by billowing clouds of ignorance
Induced by the misfortunes of the five sediment degenerations
Boast of their supremacy. Seeing this, my mind is ill at ease.

I, owing to inferior merit, am born at the end of time;
My eye of awareness is hazy and my training poor.
Therefore, whatever I have failed to explain or have explained wrongly here,
I confess to the wise.

Their eye of awareness polluted by unbearable *dadura* [poison],
Their hearts agitated by the evil spirits of the eight worldly concerns,
Even though they belittle me and are infuriated,
I shall have nothing to do with them.

By this virtue, may I and all migrating beings,
Come under the care of the holy spiritual guides of the supreme vehicle, and
Become holders of all the modes
Of the profound and extensive Dharma without exception.

Attaining the eloquence of self-reliance
In regard to what is very difficult to fathom,
In order to liberate all migrating beings without exception,
May I become just like the supreme guru Manjushri!

This *Necklace For Those of Clear Awareness Clearly Revealing the Modes of Minds and Mental Factors* is based on the root text and self-commentary of the *Compendium of Knowledge*, and adorned with the excellent explanations of the Foremost Father [Tsong-kha-pa] and his spiritual sons. It was composed by the idler Ye-she Gyel-tsen - who was ordained at the door of the Conqueror's precious teachings and has heard a little on the modes of the Dharma due to the kindness of he whose name is uttered here most solemnly, Je-tsun Tam-che Kyen-pa Lo-sang Ye-she Pal-sang-po, and has obtained well the instructions on the stages of the path to enlightenment due to the kindness of both Je-tsun Lama Drub-pe Wang-chug Chen-po Lo-sang Nam-gyel and Yong-dzog Ten-pa Nga-dag Je-tsun Jam-pa - at the repeated urging of many interested people, such as Ka-chen Lo-sang Sang-po, a proponent of boundless sutra and tantra, at the Ta-shi Sam-ten-ling hermitage on the border of Nepal and Tibet.

Due to this [virtue], may the precious Muni's teachings increase from every door!

Translated by Toh Sze Gee with the invaluable help of Venerable Geshe Jampa Gyatso and Venerable Geshe Tenzin Tenphel, Istituto Lama Tzong Khapa, September 2003.