

## 25.6.2012 Tenets/Drupta Geshe Jampa Tenzin

### Mind Only Continued:

#### Deluded Consciousness

##### 1. Definition

- focuses on/looks at foundation consciousness
- grasps foundation consciousness as shaving true existence
- is highly stable
- has to be deluded

##### 2. Attending mental factors

-has *five omnipresent mental factors* of feeling, discriminating awareness, volition, mental engagement/registration and contact

Any major primary consciousness must have these five attending mental factors.

As well as these five deluded consciousness has *four more mental factors*:

- view
- ignorance
- pride
- desire/attachment

These nine attending mental factors are substantially existent which has the sense of being able to be identified on their own, without any association with others.

Deluded consciousness also has imputed mental factors

- distraction, imputed onto the mental factor of view
- three mental factors imputed onto ignorance: lack of faith, apathy, lethargy
- one mental factor imputed onto desire
- one mental factor imputed onto hatred: non-conscientiousness

All together there are 15 mental factors connected to deluded consciousness according to Mind Only school. The first 9 are substantially existent, that is can be independent of any other reference. Six are imputed.

This idea of substantially existent mental factors and imputed mental factors is important. Ignorance is considered to be a substantially existent mental factor. By implication, if you succeed in undermining ignorance you also undermine 3 imputed mental factors which are attached to it, that is, disregard/lack of faith, apathy, and fogginess/lethargy.

If you simply cultivate the antidote to these three it wouldn't be as effective as attacking the source, ignorance.

##### 3. Object and aspect/cognitive processing

The object of deluded consciousness is foundation consciousness. Then it considers FC as existing by itself. It looks at FC and considers cognitively (thinks to itself) that FC exists truly.

##### 4. Realms/bhumis differentiation

This refers to the desire, form and formless realms. If the foundation consciousness which the deluded consciousness is observing is in the realm of desire the deluded consciousness itself must also pertain to the same realm, the desire realm. Why?

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**Deluded consciousness of Mind Only school continued:**

Because if desire is an attending mental factor of the deluded consciousness which is focusing on the objects of the desire realm it can't be focusing on objects in other realms such as the form and formless realm. It needs to be where the desire is.

**5. Function**

-to lay predispositions of the view of grasping at self on the foundation consciousness, that is; those of seeing FC as truly existent.

-it is the uncommon/exclusive main condition of all mental consciousnesses

-produces appearances of self/true existence in all the other consciousnesses

**6. Time of cessation of deluded consciousness**

There are temporary and ultimate times. Deluded consciousness ceases to be when an arya being meditates directly on emptiness on the path of seeing or above during absorption into selflessness. This is temporary because when an arya comes out of absorption the deluded consciousness resurfaces.

The deluded consciousness ceases permanently for a Lesser Vehicle/Hinayana practitioner when they reach arahat and for a Great Vehicle/Mahayana practitioner when they achieve the 8<sup>th</sup> bodhisattva ground according to Mind Only school.

What follows now is a review of the seven sections of the framework for teaching and learning the Tenet/Drupta text. The workbook follows this outline.

It will begin on the next page.

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Review of the seven sections which form the framework for teaching and learning the text.

There are seven outlines: *definitions, divisions, etymology, assertions about objects (the two truths), assertions about subjects, assertions about the view of selflessness, presentation of bhumis and paths*

### 1. Definitions

There are five definitions of a Buddhist proponent of tenets.

1. ***Buddhist proponent:***

- takes the three jewels as correct refuge
- doesn't take any other form of refuge
- is a proponent of a tenet

2. ***Vaibashika:***

- doesn't believe in self awareness
- believes in outer realities/external objects
- Hinayana

3. ***Sutra:***

- believes in self awareness
- believes in external objects
- Hinayana

4. ***Mind Only:***

- doesn't believe in external objects
- believes in self awareness
- Mahayana

5. ***Autonomous and Consequentialist Middle way:***

- believe in non-entityness
- doesn't believe in outer realities
- Mahayana

### 2. Divisions

***There are four proponents of Buddhist thought:***

- Vaibashika/Great Exposition/Particularists
- Sautantrika/ Sutra/Analogists
- Cittamatra/ Mind Only
- Madhyamika/Middle Way

***Vaibashika subschools:*** Kashmiri, Maghada, Under-the-sun

***Sutra subschools:*** Followers of Reason, Followers of Scriptures

***Mind Only subschools:*** Two major ones are True Aspectarians, False Aspectarians

***Middle Way/Madhyamika subschools:*** Autonomous, Consequentialist

### 3. Etymologies

***Vaibashika/Great Exposition/Particularists:*** are called so because they follow a text called The Great Exposition/MahaVaibashika and consider the three times as substantially existing and therefore as particulars of substance.

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Review of the seven sections of the framework for teaching and learning the text continued:

Etymologies continued:

**Sutra/Analogists School:** are called so because they propound thought following sutras/discourses of the Buddha and are called analogists because they offer analogies to explain phenomena/teaching.

**Mind Only School:** called so because they consider all phenomena as in the nature of mind and are called Proponents of Cognition or Yogacharyans/meditators; 'cognition' because all phenomena are mere cognitions of mind and 'yogacharyans' because they engage in the yoga of non-duality of subject and object which is a central philosophy of Mind Only.

**Madhyamika/Middle Way:** called so because they propound a school of thought whereby the extremes of nihilism and eternalism are removed and they propound abidance in the middle.

#### 4. Assertions about the Object

##### **Vaibashika**

The objects for this school are relative/conventional and ultimate truth.

The definition of *ultimate truth* for them is: a thing which when smashed physically or mentally deconstructed one doesn't lose the idea/picture of it which one had before hand  
Eg; *uncompounded space/phenomena, directionally partless particle, an indivisible moment of consciousness, and many others.*

The definition of *conventional truth* for them is: phenomena which one loses a sense/picture of when it is smashed or deconstructed.

Eg; *vase, house, cloth etc.*

##### **Sutra**

The objects for this school are relative/conventional truth and ultimate truth.

The definition of *ultimate truth* for them is: a phenomenon which is effectively able to perform a function.

Eg; *all impermanent phenomena, ie; vase, etc.*

The definition of relative truth for them is: phenomena not able to perform a function

Eg; *all permanent phenomena*

##### **Mind Only**

The objects are relative and ultimate truth.

The definition of *ultimate truth* for them is: a phenomenon which is non-dualistically realized by a valid cognition which directly understands it.

Eg; *subtle selflessness of person, true cessation and subtle selflessness of phenomena*

There are two examples of subtle selflessness of phenomena: non-duality of form and valid cognition understanding form and absence of form as truly existing referent to which the term 'form' could be applied.

(ED: not quite sure what these examples mean and it needs to be clarified)

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**Review of framework for teaching and learning Tenet text continued:**

**Mind Only Assertions about objects continued:**

For them *Conventional truth is defined as:* A phenomena dualistically realized by a valid cognition directly understanding it.

Eg; *anything except the three examples given above for ultimate truth.*

***Middle Way/Madhamika***

The objects are relative and ultimate truth.

The definition of *ultimate truth* for them is: a phenomenon found by an ultimate seeking valid cognition to which an ultimate seeking valid cognition becomes one for it.

Both the Madhyamika schools have this definition but their examples differ.

*Autonomous school examples of ultimate truth are:*

Eg; *absence/emptiness of true existence (a non-affirming negative)*

*Consequentialist school examples of ultimate truth are:*

Eg; *subtle selflessness of person, subtle selflessness of phenomena, true cessation*

**The examples given as ultimate truths for Mind Only and Consequentialist-Madhyamika are the same but the meaning is different.**

The definition of *relative truth* for both subschools of Madhyamika is: a phenomenon found by a nominal seeking valid cognition and to which a nominal seeking valid cognition becomes a nominal seeking valid cognition for it.

Eg; *all other phenomena*

**5. Assertions pertaining to Subjects**

(Here the question of foundation and deluded consciousnesses arises)

Except for Mind Only who posits additional consciousnesses called deluded and foundation consciousness all other schools are the same in agreeing that there are six consciousnesses.