

**Oral Commentary to
Jetsün Chökyi Gyaltzen's**
Presentation of Tenets



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Nalanda Monastery

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Oral commentary translated from the Tibetan by Venerable Sonam Tharchin
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Translation of Jetsün Chökyi Gyaltzen's *Presentation of Tenets* by Glen Svensson

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Oral Commentary to Jetsün Chökyi Gyaltzen's

Presentation of Tenets

by Geshe Losang Jamphel

Texts used:

Presentation of Tenets, by Jetsün Chökyi Gyaltzen's

Presentation of the Two Truths of the Systems of the Four Buddhist Tenets by Ngawang Palden Päl Sangpo

Note: Chökyi Gyaltzen's *Presentation of Tenets* is indented, of a different font, and in bold.

Additional divisions have been inserted to aid navigation in larger outlines. These are also indented and of a different font, but are not in bold. In the contents page these divisions are indented and of a smaller size.

WEEK ONE: 27 → 30 OCTOBER 2008

MONDAY 27 OCTOBER – SESSION 1

PRESENTATION OF TENETS BY JETSÜN MANJUSHRI CHÖKYI GYALTSEN

I pay homage to the eminent holy beings who are in essence inseparable from Guru Protector Manjushri.

Here, in explaining the presentation of tenets, there are three outlines:

1. definition,
2. divisions, and
3. the meaning of each division.

Someone who wants to attain the Hinayana enlightenment of a hearer or solitary realizer, and someone who wants to attain the enlightenment of the Mahayana, has to utilise the two truths and follow the path of method and wisdom. If this is true for a hearer or solitary realizer, it is definitely true for a Mahayanist aiming for the goal of buddhahood.

The Buddha taught the multitudes of phenomena within the teachings on the two truths, as all phenomena that exist are included within these two truths.

The masters who came after the Buddha, such as the Protector Nagarjuna and his spiritual sons, all assert that it is a great loss if you don't understand the presentation of



the two truths. However, if you do come to understand this presentation, there is a great benefit; namely the enlightenment of the hearers, solitary realizers, and bodhisattvas.

Emptiness, or the ultimate truth, cannot be understood if it is not preceded by understanding the presentation of concealer truths.

A verse by the Master Chandrakirti in the Entrance to the Middle Way (Sanskrit: *Madhyamakavatara*), states that the understanding of concealer truths is the method side; and on this basis you will come to understand the ultimate truth. Therefore, you need to have an understanding of the two truths.

An understanding of the two truths has to be relied upon in order to be liberated from the sufferings of samsara and from ignorance, attachment, and aversion.

The presentation of the multitudes of phenomena, concealer truths, is likened to a staircase that leads to the upper floor of the ultimate truth. To get to this upper room you have to first ascend the staircase of understanding concealer truths in order to reach the room that understands ultimate truth.

1 DEFINITION

The definition of a person who propounds Buddhist tenets is: a person propounding tenets who accepts the Three Jewels to be the final objects of refuge and who does not assert any objects of refuge other than them.

Amongst Buddhists who are engaging in studies, we will find the propounders of the four schools, the four philosophical tenets. The reason that there are four schools is because of the different levels or stages with regard to individual minds. There are differences with regard to people's capacity or wisdom due to their differing levels of merit. Their differing capacities are reflected in the need for a presentation of different schools.

One presentation of the two truths can be accepted by the Vaibashika School, another presentation can be grasped by the Sautrantika School, then there is a presentation that can be understood by the Cittamatra School, and another presentation can be accepted by the Madhyamaka School with its two divisions of Svatantrika and Prasangika. Therefore, there are different presentations that are in accordance with different stages of intelligence or wisdom. Moreover, by following this staircase of systems, our understanding will increase.



Buddhist propounders of tenets are all Buddhists who take refuge in the Three Jewels, and apart from the Three Jewels, they do not see anything else as a perfect refuge. From the point of view of where they put their trust, they are all Buddhist. When such a person propounds a system of tenets, they are a propounder of Buddhist tenets.

We have to check for ourselves whether we are really Buddhists or not!

People who hear the Dharma for the first time may hear something about the Refuge Jewels giving rise to some faith merely upon hearing about them. This is a mere thought. Others who have been Buddhists for longer and have engaged in analysis of buddhahood will see that this is a perfect refuge to which nothing else compares. This is an irreversible faith and is much stronger than the refuge of the person who is new to Buddhism.

We should have the understanding that the Buddha was once exactly as we are now, under the power of other factors, namely the afflictions.

When the Buddha was at our level, at one point he engaged in a serious quest and understood how suffering arises. By continuously applying wisdom, he came to understand the two truths. By constantly reflecting on this understanding, he came to the firm outlook that he has to overcome the enemy of ignorance. In order to overcome ignorance, he engaged on the path of method and wisdom, and by engaging in this path on a daily basis, he was able to get rid of all faults; namely, the afflictions and their imprints. By clearing them away, he awoke, and in place of the previous darkness that was in his continuum, an intelligence was attained. This is *Sangye* in Tibetan, and refers to someone who is awakened and vast.

A Victorious One, or a Conqueror, refers to someone having victoriously conquered the afflictions through relying on the path of method and wisdom. Shakyamuni, or the Able One, was able to be victorious over his imprints.

The Three Jewels can also be translated literally as Supreme Rarity, which means that it is rare that someone is able to overcome their afflictions and their imprints. By doing so, he became a Refuge Jewel, a Supreme Rarity.

First, you must come to understand what the two truths are and then by training in them repeatedly you will come to realise them. The direct realisation of ultimate truth is a true path, which is one aspect of Dharma Refuge Jewel. With these realisations, you cut the different levels of ignorance, which are individually known as a true cessation. True cessation is the other aspect of the Dharma Jewel.

A person using this path and has such cessations in their continuum, is an arya being and a Sangha Jewel.



By understanding that this is attainable and really exists, you can understand that by making effort, you can attain this state yourself. By practicing in the way presented here, you will attain the Dharma Jewel, become a Sangha Jewel, and through continuous practice eventually become a Buddha Jewel.

No sentient being wishes for suffering, it follows that they wish for happiness. Whilst you do not wish for suffering, you are in fear of suffering. Whilst you are not encountering strong fears right now, if you reflect on what will happen in both this and future lives, you can see that it is uncertain what kind of situations you will end up in. Reflecting in this way, a certain terror may develop and the wish to be free of such fears will arise. To be protected from such fears, you will search for beings that will be able to protect you and based on your knowledge, you will see that apart from the Three Jewels, there are no other beings who can help you; not even the beings that others take refuge in. Understanding that the Three Jewels are the only refuge, you generate a strong reliance on them.

Someone who has understood the two truths has faith that: the Three Jewels really have the capacity to protect him from the causes of his fear, namely contaminated karma and afflictions; that he can give rise to the Dharma Jewel in his continuum; and that he can become an arya being. Because such a person has based his refuge on knowledge of the two truths, he is a Buddhist who is a propounder of tenets.

Due to understanding the process as explained in the Dharma, such a person would have strong faith in the Three Jewels. For example, he would understand that by guarding ethical conduct, he will attain happiness and by not guarding it, he will suffer. When this understanding arises, he will naturally guard his ethical conduct and there will be no danger of breaking or giving back his vows. This care with regard to protecting the vows will not necessarily arise in someone whose understanding is a mere belief.

It is important to regularly reflect on what the causes of happiness and suffering are by looking within your own continuum at what brings you happiness and suffering in both this life and future lives. In addition, look at what is conducive or non-conducive to attaining your goal of liberation. With such an understanding, guarding ethical conduct will be extremely easy.

Keeping the ethical conduct that is the abandonment of the ten non-virtuous actions, is a cause not to be reborn in the three lower realms. This abandonment becomes like a Dharma Jewel in that it protects you from falling to the lower realms. It is not the actual Dharma Jewel, but it does act as protection that prevents you from the fear of falling to



the lower realms. Later, you will generate a mind that wants to be free from the sufferings of cyclic existence. This mind of definite emergence is not the Dharma Jewel, but it does give you protection and based on this, other practices become very easy. For example, the three higher trainings of: ethical conduct, concentration, and the wisdom realising emptiness, are easy to achieve.

Having understood that you are quite able to liberate yourself from suffering, and also understanding that all sentient beings are also suffering from fear, the thought arises that how would it be suitable to only liberate yourself and leave all others in suffering. On that basis, you come to the decision that for the sake of others and yourself, you will practice in order to liberate yourself and others from cyclic existence. This mind also gives protection, and is therefore the Refuge Jewel of the Dharma.

These states of mind that have been described as offering protection are different forms of the Dharma Jewel. They are all in our hands and we can generate them through our own effort. If we were to wait for some outside help to generate refuge, such help will not come. You have to engage in practice yourself. We have a lot of role models, or beings that we can look up to as arya buddhas and arya sangha who inspire us. If we practice in this manner, we will be able to establish the Three Jewels in our own mind.

You should have the outlook that you really need to enter into the fold of beings who are Buddhist propounders of tenets. It remains to be seen which of the four schools you will be able to establish yourself in, but first you need to generate the aspiration to be a Buddhist holder of tenets. To be such a Buddhist holder of tenets, you have to generate very strong faith in the Three Jewels. This is because the definition of Buddhist propounder of tenets is a person who propounds tenets and accepts none other than the Three Jewels as a perfect abode of refuge.

2 DIVISIONS

There are four divisions of proponents of Buddhist tenets:

1. The Proponents of the Great Exposition (*Sanskrit: Vaibashika*),
2. The Proponents of Sutra (*Skt. Sautrantika*),
3. The Proponents of Mind Only (*Skt. Cittamatra*) and
4. The Proponents of the Middle Way (*Skt. Madhyamika*).

The first two are also called 'the two schools that propound [truly existent external] objects'.

The propounders of Buddhist tenets can be divided into two groups: Hinayana and Mahayana. Both of these can be divided into further groups. The Hinayana group of tenet holders is divided into Vaibashika and Sautrantika, and the Mahayana group of tenet



holders is divided into three: Cittamatra, Svatantrika, and Prasangika. This threefold division can be placed in a twofold division: Cittamatra and Madhyamaka propounders of Buddhist tenets.

This topic is called tenets (Tibetan: *drup*) where *drup* means “established” and *ta* means “the end”, so you could say “final” or “complete establishment”. Therefore, someone who is propounding this complete establishment, this tenet, is completely accepting this tenet, and is propounding it and defending it.

To be a Buddhist propounder of tenets, you have to completely accept that there are only the Three Jewels and that they are the final refuge. There are of course the different presentations of the four schools and propounders of each of those schools believe that their particular tenet is established as the final view.

Within each tenet is a presentation of objects and this is the presentation of the two truths. Amongst the four schools, there is no agreement as to what objects, or the two truths, are and as there is no agreement, there is consequently no agreement with regard to object-possessors.

3 THE MEANING OF EACH DIVISION

The explanation of the

1. Great Exposition School,
2. Sutra School,
3. Mind Only School and
4. Middle Way School.

GREAT EXPOSITION SCHOOL

The explanation of the Great Exposition School (*Skt. Vaibashika*) has seven outlines:

1. definition,
2. divisions,
3. etymology,
4. way of asserting objects,
5. way of asserting object-possessors,
6. way of asserting selflessness and
7. presentation of the grounds and paths.

The first propounder of Buddhist tenets is Vaibashika, and their view is presented in a sevenfold division.



1 DEFINITION¹

The definition of a Proponent of the Great Exposition is: a person propounding Lesser Vehicle (*Skt. Hinayana*) tenets who does not assert self-cognizers but does assert truly existent external objects.

There are two points that qualify a person as a propounder of Hinayana tenets in the Vaibashika tenet system.

1. Half of the Svatantrikas, Cittamatrins, and all Sautrantikas, accept a self-cognizer. Vaibashika, however, do not accept a self-cognizer.
2. The sense objects of form, smell, taste, sound, and tangible objects are external objects and Vaibashika assert that these external objects are inherently existent.

That means that there are three parts to the definition of a Vaibashika tenet holder:

1. Not accepting a self-cognizer,
2. Asserting inherently existent external objects, and
3. Being a propounder of Hinayana tenets.

2 DIVISIONS

There are three divisions:²

1. Proponents of the Great Exposition from Kashmir,
2. Proponents of the Great Exposition from the Western Region (*Skt. Aparantakas*) and
3. Proponents of the Great Exposition from the Central Region (*Skt. Magadhas*).

These three divisions accord in their views.

3 ETYMOLOGY

Why are they called 'Proponents of Particulars'?

They are called such because they propound tenets through following [Vasumitra's] *Great Exposition of Particulars* (*Skt. Mahavibhasa*) or, alternatively, they are called Proponents of Particulars because they propound the three times to be particulars [i.e., instances] of substances.

¹ This definition is corrected on page 24.

² There is also a division into 18 sub-schools: Majority Community, One Convention, Proponents of World-Transcendence, Much Hearing, Proponents of Imputation, Monument Ones, Eastern Mountain Ones, Western Mountain Ones, Abiding Firmly, Proponents of the Existence of All, Vatsiputra Followers, Dharmottara Followers, Bhadravyana Followers, Mahasammata Followers, Great Teaching, Dharmagupta Followers, Kashyapa Followers and Uttara Followers. [*Maps of the Profound* (Hopkins) pages 210-217]



There are two approaches to explaining the name:

- They are called Vaibashika because they base their views mainly on a text called *Mahavibhasa*.
- They are called Particularists because when they present the three times, they present them as three individual substances.

4 WAY OF ASSERTING OBJECTS

This is the most important and the most difficult division.

The definition of thing is: that which is able to perform a function.

Thing, existent, and object of knowledge are [synonymous].

There are two types of things:

1. permanent things and
2. impermanent things.

Examples of permanent things are uncompounded space, analytical cessations, and non-analytical cessations.

Analytical cessations are true cessations and include selflessness.

Non-analytical cessations are not true cessations.

Examples of impermanent things are created phenomena, products, and impermanent phenomena.

Another way of dividing things is into:

1. concealer³ truths and
2. ultimate truths.

Just in these few lines, the Vaibashikas have made numerous difficulties for themselves. The first was that “thing” and “object of knowledge” are of one meaning. The next difficulty is that they divide things into permanent and impermanent, and the third difficulty is that they divide things into concealer truths and ultimate truths.

The definition of a concealer truth is: a phenomenon such that an awareness apprehending it is cancelled if it is broken up or mentally separated into its individual parts.

Illustrations [of concealer truths] are, for example, a vase and a woollen cloth because if a vase is broken with a hammer, the mind apprehending it is cancelled, and if a woollen cloth is separated into its individual threads, the mind apprehending it is cancelled.

³ Changed throughout from “conventional” to “concealer”, by Ven. Sonam Tharchin



What the Vaibashikas propound as a concealer truth they reach this position based on logic and reasoning and therefore this is something we need to investigate.

Taking a book as an example, if you tear out the individual pages, eventually the book will become non-existent. By dividing it into its parts, the mind that perceives the book will dissolve as all the parts of the book will be separated.

The text gives a woollen cloth as an example of a concealer truth because if you pull it apart thread by thread, it will no longer be a cloth. If you destroy a vase with a hammer, the mind that perceives the vase is destroyed as there is no longer a vase.

As this is the presentation of a concealer truth, we have to think of an object that is the opposite of this in order for it to be an ultimate truth. It needs to be an object that is not destroyed by being separated into its parts.

GEN: If you look around, what can you see that is an ultimate truth?

STUDENT: Uncompounded space.

GEN: Can you see it? Can you think of something that you can see with your eyes?

STUDENT: The orange colour of the table.

GEN: What if we set the table on fire?

STUDENT: Light.

GEN: What if I turn the electricity off? We can see many ultimate truths with our eyes.... This is something that you need to reflect on. There are many.

The definition of an ultimate truth is: A phenomenon such that an awareness apprehending it is not cancelled if it is broken up or mentally separated into its individual parts.

Illustrations [of ultimate truths] are, for example, directionally partless particles, temporally partless [moments of] consciousness, and uncompounded phenomena.

The *Treasury of Manifest Knowledge* (Skt. *Abhidharmakosa*) says: "Those things – such as a pot or water – that the mind cannot engage if they are broken or mentally separated into other [things] exist as concealer [truths]. Others exist as ultimate [truths]."

The three times are asserted to be substances. A pot is asserted to exist also at the time of the past of the pot and at the time of the future of the pot.

If you are able to destroy an object or separate it mentally, the mind holding it is lost and it is therefore a concealer truth. If the mind is not lost, it is an ultimate truth.



TUESDAY 28 OCTOBER 2008 - SESSION 1

An object of focus that is a concealer truth for Vaibashika is something that if destroyed, the mind holding it is lost. This destruction can be either physical or mental. For example, this room is a concealer truth because we can destroy it by either destroying the walls, roof, etc.; or mentally separating the walls, roof, etc., from the room. By destroying the room in either of these ways, the consciousness holding the room will be lost.

QUESTION: Compounded space is compounded because it is defined within the space between these walls. If the walls are destroyed, the compounded space will also be destroyed. Therefore, compounded space must be a concealer truth for Vaibashika?

GEN: That is correct. What is an ultimate truth for Vaibashika?

STUDENT: The mind holding an object is not lost if the object is separated, mentally or physically, into parts. For example: a partless particle or a smallest moment of time.

GEN: Give an example of what you can see.

STUDENT: Compounded space because I can see the space in the room.

GEN: Where is it? I see some walls, the roof...

STUDENT: Form.

GEN: Excellent. Whatever, you break form up into, it remains form.

In the same way colour is also an ultimate truth. If you break it down to the atomic level, because it can still be seen through a microscope, it will have colour.

What about the 'I'? No matter how many parts you divide the self into, it is still a person. With respect to time, in the past life there was the person, there is currently the person, and in the future there will also be the person. There is no moment without a person, and there is no way to decrease the self; to make it smaller and smaller.

In general, you can say that if you make any of the five aggregates smaller, it will remain an aggregate. We have already shown how this is the case for form, but it is also the case for all the other aggregates.

According to the tantric view, if you make main minds subtler and subtler, and eventually reach the very subtle mind, all these instances of main mind are still mind.

QUESTION: What is the definition of a person?

GEN: A person is the self that is imputed by relying on whatever of the five aggregates is suitable. This definition is almost exactly the same across the four schools.

QUESTION: According to Vaibashika, is it the aggregate of consciousness that migrates from life to life?



GEN: They wouldn't say that the person is the consciousness aggregate, but they would show a mental consciousness as an illustration of the person.

In this way we have a great number of concealer truths and ultimate truths. Examples of ultimate truths include: colour, shape, the form aggregate, and the self/'I'/person. These are all things that you can see. Things that you cannot see include: impermanent, the other four aggregates, causes, and results. Causes are ultimate truth because when you break them down, they all have their own preceding causes.

QUESTION: Why is a partless particle an ultimate truth, given that to be an ultimate truth it cannot be possible to separate it into parts?

GEN: What the definition actually means is if you try to separate it with your mind, the object will not be lost because you cannot actually separate it.

GEN: Is water a concealer truth or an ultimate truth?

STUDENT: It is a concealer truth because you can destroy water by dividing it into individual atoms.

GEN: This is correct. Buddhist texts talk about water being comprised of eight substances, and if you mentally separate these, water will no longer exist. So this is something that you can do mentally, but not with your hands.

Water particles comprised of: water, wind, fire, earth, space, colour and shape, tactile, smell, and taste particles. If you separate these eight, you will no longer have water.

QUESTION: But can we see the ultimate truth, form? Don't we actually see generalities of form, only instances of form, such as a table which if broken down, we lose that instance of form? So how do we see an ultimate truth?

GEN: This table is a concealer truth. If you destroy it, it is gone. But abiding with the table is form, and no matter how much you destroy the table, form will always be visible – even if only through a microscope.

Impermanent phenomena are divided into: form/matter, consciousness, or non-associated compositional factor. There are only these three categories. This table is neither consciousness nor non-associated compositional factor, so it must be form.

Generalities are not an abstract phenomenon, but an actual example. For example, no matter what colour you paint this table, it will always have a colour. Likewise, if you break



it into tiny particles, it will always have colour. Form is defined as colour and shape, so no matter what size you break something down to, it will always have colour and shape.

First you have to be clear that this is the presentation of Vaibashika. Then, recall that there are only three divisions of impermanent phenomena, and this table is within the first division of form. Even if you burn the table completely and scatter the ashes in the wind, these ashes remain form. It is only because they are form that they are able to be carried by the wind. Eventually the form may be so small that we cannot see it, but it will remain as form.

QUESTION: Isn't it that only the smallest particle is the ultimate truth, whereas the collection of the particles is a concealer truth?

GEN: It is true that the smallest particle is an ultimate truth, whereas the conglomeration of the particles can be destroyed and therefore is a concealer truth. But with regard to form, even if you only have one particle, or three particles, it is still form, and if you separate these particles, it still remains as form. So form can never be lost. Form is not the conglomeration, but the conglomeration is form.

For example, human and assembly are not the same. You can have one human, but you need a group of several humans to have an assembly, though the assembly is comprised of humans. So, just like one human is a human, the assembly is an assembly of humans. Another example is if you say that someone is a human, you would not be identifying the person's gender. If someone asks whether a person is there, the question is not about the gender of the person, but whether there is a human there. Regardless if the human is male or female, the question and answer concerns whether a human is there. If someone asks you whether there is a person in a particular place, you could say yes whether there were only one or several people there. Saying "someone", does not indicate a plural or singular, so it is not necessarily specifying a group of people. For example, if Ninji was alone in the *dukhang*, we would reply that someone was in the *dukhang*. We would not say no because a group wasn't present. It is the same with form.

QUESTION: What does non-associated mean in non-associated compositional factor?

GEN: Non-associated compositional factors are compositional factors which are not their basis. This category of impermanent phenomena is dependent on form and consciousness, but it is not form or consciousness. This means that it has a basis of form or consciousness, but it is not its basis.



QUESTION: Within the division of impermanent phenomena, where would a memory of movement, such as someone dancing, be placed?

GEN: This is called a meaning generality and is permanent, not impermanent. In this example, the meaning generality is not changing; it is your thoughts that are changing. Thought is consciousness, whereas a meaning generality is not consciousness.

For example, if someone uses a Buddha image to develop calm abiding, he would first try to think continuously about this image and in this way generate a meaning generality. Then a minute later his mind would be in Lavour, Toulouse, New York... It is not that the statue went away, rather the mind went away. We can understand impermanence easily with regard to the mind as it is constantly changing.

QUESTION: Is a moving mental image constantly changing meaning generalities?

GEN: Yes, there are many meaning generalities following one after the other.

QUESTION: Within the division of impermanent phenomena, where are feelings and thoughts categorised?

GEN: They are consciousness.

QUESTION: Is it correct that mental factors are not non-associated compositional factors? And could Gen give an example of a non-associated compositional factor?

GEN: Mental factors are not non-associated compositional factors as they are consciousness. An example of a non-associated compositional factor is “you” because you are not form and you are not consciousness; therefore, you must be a non-associated compositional factor. Impermanence is a non-associated compositional factor.

QUESTION: Why is a concealer truth called a concealer?

GEN: This table is a concealer truth. The table is there, but if we remove layer after layer from this table, it will no longer be a table. In this way, it is lying to us about being a table. However much we analyse an ultimate truth, try to separate it into pieces and so forth, it remains as it is. For example, form remains form. In this way, it is not lying to us.

There is a difference between substantially established or substantially existent, or having substance. Both concealer truths and ultimate truths are substantially established, but only ultimate truths are substantially existent. Concealer truths are imputedly existent. Something that exists substantially is a substance that if mentally or physically separated,



the substance will remain; such as in the example of form. This is substantially existent. Imputedly existent is something that can be broken up into its parts. Both of them are substantially established.

Truly established is synonymous with substantially established, and not synonymous with substantially existent.

TUESDAY 27 OCTOBER 2008 - SESSION 2

QUESTION: What is the relationship between the terms: substantially existent and self-sufficiently/self-supporting.

GEN: If something is substantially existent, it is not able to support itself, it is not self-sufficient. If something is self-supportingly existent, it is not substantially existent. There is nothing which is both substantially existent and self-supportingly existent and there are many things which are neither.

QUESTION: Is this table a concealer truth because it can be broken into parts, but the form of the table an ultimate truth?

GEN: The form of the table is not an ultimate truth, because if you destroy the form of this table, the form of this table becomes non-existent. What you have to say is that the “form that is abiding at the place of the table” is an ultimate truth.

GEN: Is wood an ultimate truth or a concealer truth?

STUDENT: Concealer truth.

GEN: Is earth an ultimate truth or a concealer truth?

STUDENT: Concealer truth.

GEN: Is it possible to make earth into something that is not earth?

STUDENT: You can destroy it with fire, causing the particles to separate.

GEN: What are the atoms then? Are they not earth?

STUDENT: They become carbon, oxygen, and air.

GEN: Did these not arise from the elements?

STUDENT: The all come from hydrogen.

GEN: In the Buddhist presentation atoms, the smallest particles, clusters together and there are different names for these clusters. So *probably* earth is a concealer truth, as are the other elements.



QUESTION: Are truly existing and substantially existing synonymous?

GEN: We have already said that truly established, substantially established, and established base are synonymous; however, substantially existent is not. Truly existent refers to however much you try to destroy the object, it is never lost. This is what is meant by truly existent, and this is of one meaning with substantially existent. In summary: truly established, substantially established, and established base are synonymous. Truly existent, and substantially existent are synonymous. Something that is truly existent is not synonymous with truly established. Something that is substantially existent, it is not synonymous with substantially established.

QUESTION: If this table is substantially established but not truly existent, how does this sit with the following quote from page 16 of Gen Tegchok's commentary: "Student: Is the finding of the function of the vase the meaning of true existence when the Vaibashikas say phenomena truly exist? Geshe: Yes, it is the self of phenomenon and it is the meaning of true existence for this school."

INTERPRETER: This is not a correct translation.

GEN: You cannot say that for Vaibashika phenomena truly exist, rather they are truly established. Phenomena that are concealer truths are truly established, but they don't exist truly. They also don't exist ultimately. To exist ultimately and to exist truly, are synonymous. If something exists ultimately, it cannot be destroyed physically or mentally and the mind does not lose such an object.

To summarise, Vaibashika assert that truly established and substantially established are synonymous and ultimately existent and substantially existent are synonymous.

WEDNESDAY 29 OCTOBER 2008 - SESSION 1

QUESTION: Could we also say that the ultimate truth is substantially established?

GEN: Yes. Everything is substantially established. Something that is established as a basis is pervaded as being substantially established; it is not pervaded as being substantially existent, for example a concealer truth. If something is an established base, it is pervaded by being truly established, though it is not pervaded by being ultimately existent, for example a concealer truth.

QUESTION: Is the term "truly existent" in the definition of a Vaibashika correct? Shouldn't it be truly established?



GEN: Truly established is the actual word in the Tibetan. In any other system this wouldn't make a difference, only in the Vaibashika does it make a difference. Ultimately existent and truly existent are synonymous, and to be separated from this is truly established. Whilst all external objects are truly established, all external objects are not truly existent; "all" doesn't appear in the translation. So the correct definition for a Vaibashika is:

1 DEFINITION

The definition of a Proponent of the Great Exposition is: a person propounding Lesser Vehicle (*Skt. Hinayana*) tenets who does not assert self-cognizers but does assert truly established⁴ external objects.

STUDENT: If it is form, is it necessarily matter?

GEN: Yes, it pervades.

STUDENT: Therefore, monastic vows and dream forms are matter?

GEN: Vaibashika assert that form in dreams is not form, but monastic vows are.

GEN: Yesterday we said that form and the five aggregates are ultimate truths. Is this actually the case? For example, yesterday we said that water is a concealer truth because water would be lost if we separated the eight particles from which water is made.

STUDENT: According to Vaibashika this would be an ultimate truth.

GEN: This type of analysis refers to the test of being able to mentally, rather than physically, separate something to ascertain which of the two truths it is. The way to proceed here is after completing this analysis with regard to water, to apply it to form. So, if we separate the four elements from any form, is form left?

STUDENT: Yes, matter would be left.

GEN: If we took the particles of shape and colour apart, does form remain?

STUDENT: There must be some basis for colour and shape, and that would be matter.

GEN: If you would separate the shape and colour, would some form be left? If you separate pleasant, natural, and suffering feeling, would any feeling be left?

STUDENT: You can't separate colour and shape from form, because wherever there is colour and shape, there is form.

⁴ Changed from "existent" to "established" by Ven. Tharchin in accordance with Geshe Jamphel's explanation.



GEN: We accepted this way of separating with the mind with regard to water and by doing so the water disappeared, therefore you can do this with regard to form, colour, and so forth. It is possible to separate colour by mind.

STUDENT: No, it is an ultimate truth.

GEN: Are you saying that water is an ultimate truth because it cannot be separated?

STUDENT: It is suitable with water, but not form.

GEN: If you separate the eight particles of water, each of these particles has form.

STUDENT: Then it is an ultimate truth.

GEN: It says in the text that it is a concealer truth.

STUDENT: If after separating water into the eight parts, it remains as water, how does it qualify as a concealer truth?

GEN: After mentally separating the eight particles, where has the water gone? Has it become dry!

We also said that main mind, consciousness, the fifth aggregate, is an ultimate truth. What if we separated consciousness into virtuous, neutral, and non-virtuous, would consciousness remain? This you have to investigate.

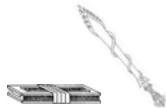
In our root text by Jetsün Chökyi Gyaltsen, an ultimate truth is: a directionless partless particle, the smallest particle which can no longer be separated into smaller parts; and, a consciousness that can no longer be separated into parts, parts with regard to time. Therefore, Jetsün Chökyi Gyaltsen is restricting the number of ultimate truths whereas other texts at the time of the Vaibashika asserted a greater number of ultimate truths. Other texts give the five aggregates as an illustration of ultimate truth, whereas Jetsün Chökyi Gyaltsen does not specify whether such examples are or are not ultimate truths. He leaves it open.

QUESTION: inaudible

GEN: You are a person, but you are not an illustration of a person.

An illustration of something is what you find if you seek the object. An illustration of a person is what you find when you seek a person. According to Vaibashika if you look for the person, what you will find or what you can point to, is a mental consciousness. This is a presentation of what an illustration is for all non-Prasangika schools.

The propounders of tenets say that something must be posited as an illustration of a person, something that you can point to as a person, but the different schools point to different things. Some say it is the mere collection of the aggregates, others say it is a



mental consciousness, and still others say that an illustration of a person is the mind basis-of-all.

QUESTION: When seeking the 'I' in meditation, is it an illustration of the person that I am seeking?

GEN: In meditation, you should check amongst the different body parts and the different consciousness for the person. When doing this, use your knowledge of what the different tenets assert: Vaibashika assert the mere collection of the aggregates or the mental consciousness, Sautrantika assert the main mind aggregate, Cittamatrins assert the mind basis-of-all, and Svatantrika assert the consciousness aggregate. By investigating this, eventually you will understand that it is none of these, but the mere imputation. In this way, you come to understand the Prasangika presentation.

This table and the room will be lost if broken into pieces; therefore, they are concealer truths for Vaibashika. However, if you separate any of the aggregates: form, feeling, discrimination, compositional factors, and consciousness, it will remain as that particular aggregate. As mental factors are included in compositional factors and main minds are included in consciousness, these are also regarded as ultimate truths by Vaibashika.

QUESTION: Is it not a fault that an ordinary being can directly perceive an ultimate truth, such as form?

GEN: Why is it a problem if an ordinary being can perceive an ultimate truth?

STUDENT: If an ordinary being can perceive both truths, he would be enlightened.

GEN: Who says someone who perceives the two truths is a buddha?

STUDENT: Maybe this isn't a presentation of Vaibashika.

QUESTION: What does it mean that the buddha can perceive the two truths in one mind?

GEN: When we are looking around us, we can see the objects before us. The omniscient buddha can see all objects simultaneously as clearly as if they were in his hand.

QUESTION: Feeling is an ultimate truth, not a concealer truth, because ... [inaudible]

GEN: The difference is that if you take the table and separate it into parts, the individual parts are not the table. However, if you separate feelings into positive, negative, and neutral, they remain feelings. However, the parts of the table are not the same as the previous object.



QUESTION: What is the definition of being truly established?

GEN: Truly established is used by all schools but they disagree about its meaning. For Vaibashika if something exists, it is truly established. The definition for Vaibashika is existence; it's there.

QUESTION: Is the person also truly established?

GEN: Yes, because there is a person.

QUESTION: The definition of a thing is that which is able to perform a function, but Vaibashika include permanent phenomena, which I understand are not able to perform a function.

GEN: Uncompounded space, which is a permanent phenomenon, is an absence of obstruction of movement. By thinking about this, we can even attain an inferential cognition. Therefore, uncompounded space is able to perform the function of being the object of this consciousness. It is the same with the permanent phenomenon of the selflessness of persons. By taking this object to mind we will be able to improve our mind greatly. Therefore, permanent phenomena are of use.

QUESTION: Then the horns of a rabbit are also a thing as it has an effect on our mind.

GEN: The definition means that it is able to bring benefit, whereas the horns of a rabbit harm us and are therefore not a thing. The horns of a rabbit don't exist at all and only generate wrong consciousnesses. If we bring existents to mind, they lead to prime cognitions, which are beneficial minds.



WEDNESDAY 29 OCTOBER 2008 - SESSION 2

5 WAY OF ASSERTING OBJECT-POSSESSORS

There are four types of object-possessors:

1. Expressive sound
2. Person
3. Consciousness
4. Sense faculties

1. When we have a conversation, the other person understands the meaning of what we say because of our speech. There is a certain meaning connected with expressive sound. You can say that expressive sound possesses this meaning, or has this meaning as its object. Therefore, expressive sound is also called an object-possessor.

However, if we hear the sound of an airplane flying, no meaning is connected with this sound as nothing is being expressed. Similarly, with the sound of blowing wind, or running water.

2. As a person is focussing on an object, he is called an object possessor.

3. Both correct and wrong consciousnesses have an object. For example, there is an appearance of the horns of a rabbit to a wrong consciousness. Therefore, all consciousnesses have an object and are referred to as object-possessors.

4. According to Vaibashika, sense faculties have an object, and are therefore object-possessors.

QUESTION: If expressive sound is an object-possessor because it has a meaning, what about a painting?

GEN: We cannot say that something is an object-possessor just because it has a meaning, or a purpose, or an effect. For example, a table, a book, or a microphone have a meaning, or purpose but are not object-possessors. However, in the case of expressive sound, if I say your name, everyone knows whom I am referring to. If you see a painting of a flower, the visual consciousness is an object-possessor; likewise, when your name is said, the expressive sound is the object-possessor.

QUESTION: If sound can convey meaning and therefore be an object-possessor, then as a CD can hold sound, it can express meaning and would be an object-possessor. Then, as



sign language can express meaning, they are object-possessors. As sign language can be drawn and express meaning, then paintings can be object-possessors.

GEN: This is an incorrect understanding of object-possessor because, if you read this book you can understand the meaning that it is expressing and therefore it is an object-possessor. This is not the case. The object-possessor that is connected with this book is a mind that is connected with understanding the book. This is the same with the painting because if you were to hang it before a tree, nothing would be understood. A CD is different as you are putting expressive sound on a CD, it contains the expressive sound. The CD is not the object-possessor; the expressive sound remains the object-possessor.

With regard to sign language, the deaf person by looking at the gestures will gain meaning from it. Therefore, the object-possessor is the visual consciousness.

QUESTION: Why are Vaibashika saying that expressive sound is an object-possessor, and writing something down is not an object possessor?

GEN: Objects such as tables have meaning and purpose, but are not called object-possessors. If I say “Vaibashika” this is my expressive sound and therefore my object-possessor. Your consciousness that understands what I have said is your consciousness and your object-possessor.

QUESTION: Instead of using the expression expressive sound, could we use the expression “name or term”?

GEN: The entity of a name or term is something that has the nature of sound. For example, when someone meets you for the first time, he would not be able to know your name. Only because of you announcing your name, will he know it. He cannot know your name from only seeing you.

QUESTION: If I were wearing a label on my chest with my name, he would know my name from reading it.

GEN: Letters are by their nature sound. Letters are different from the shape of letters. Terms, names, letters, are all expressive sounds. Speech expressing meaning is made out of letters and was used way before the form of letters was devised.

The sayings, or utterances, of the Buddha refer to actual sound from the Buddha. This book is just written words from the actual expressive sound of the Buddha. You should generate respect towards the text, as it is the actual words of the Buddha, although it is just text. The text is form whilst the utterances of the Buddha are expressive sound. The meaning of the Buddha’s words is found within the text, but it is not actual sound.



Word, letter, or term, are all expressive sound and existed before writing was developed.

Thömin Sambota went from Tibet to India and devised a system of writing, the Tibetan written language. Whilst he was doing this, people were already speaking Tibetan; so, the expressive sound was already there.

Any speech is expressive sound, whether virtuous, negative, and so forth. Even clearing your throat or coughing is expressive sound, because coughing has a small form of meaning in that it indicates that a person is present.

Writing systems are not able to express all types of sound, for example, transliteration of Tibetan into English is not able to accurately convey the sounds of Tibetan.

There is a Tibetan custom that if someone comes to a room or house, he will not knock, but clear his throat. The person inside will understand that there is someone at the door. Moreover, if the people know each other even a little, he will not even bother to cough, but will just walk in.

QUESTION: Can animals utter expressive sound?

GEN: Expressive sound does not have to come from a human, but from a living being. Gods, nagas, and demons all have languages.

The essence of all of this is that expressive sound is an object-possessor.

It is not suitable to call writing 'letters', but rather the shape of letters.

With regard to the names of persons, the names are applied before they are written down. Someone is first called by his or her name, and then it is written down.

QUESTION: Why is the sound of the drum in Heaven of the Thirty-Three regarded as expressive sound?

GEN: Due to the Buddha, these teachings are coming from the drum, so you could say that it is not actually the sound of a drum, but the expressive sound of the Buddha.

In general, there is a presentation of persons, consciousness, and expressive sounds being object-possessors. In the Vaibashika system there is the uncommon presentation of sense faculties being object-possessors.



There are various assertions:

- [most of the eighteen sub-schools] assert the mere collection of the five aggregates to be the illustration of the person,
- [the Proponents of the Great Exposition from the Western Region] assert the mental consciousness to be the illustration of the person,
- and so forth [e.g., the Kashmiris assert the continuum of the aggregates to be the illustration of the person].

There are two types of awarenesses:

1. prime cognizers and
2. non-prime cognizers.⁵

There are two types of prime cognizers:

1. direct prime cognizers and
2. inferential prime cognizers.

Mind, awareness, and consciousness are of one meaning.

Definition of consciousness: That which is able to illuminate/clarify the object and is able to know the object. In short, that which is clear and knowing.

There are three types of direct prime cognizers:

1. sense direct perceivers,
2. mental direct perceivers, and
3. yogic direct perceivers.⁶

A sense direct prime cognizer is not necessarily a consciousness because an eye sense power is a direct prime cognizer.

In the Vaibashika system, there is a three-fold presentation of direct prime cognition.

⁵ JN: The word 'cognition' (*tshad ma*) has been changed throughout the text to 'cognizer.'

⁶ JN: The word 'perception' (*mngon sum*) has been changed throughout the text to 'direct perceiver.'



WEDNESDAY 29 OCTOBER 2008 - SESSION 3

An uncommon feature of the Vaibashika is that if something is a direct prime cognizer, it is not necessarily consciousness. This is because they say that the physical and mental sense powers are direct prime cognizers.

There are two types of yogic direct perceivers:

1. yogic direct perceivers that directly realize the selflessness of persons and
2. yogic direct perceivers that directly realize subtle impermanence.

There are two types of yogic direct perceivers that directly realize the selflessness of persons:

1. yogic direct perceivers that realize the person to be empty of being permanent, unitary, and independent and
2. yogic direct perceivers that realize the person to be empty of being self-sufficient substantially existent.

This presentation of consciousness is normally presented within the seven-fold division of mind which is presented in the Sautrantika system.

6 WAY OF ASSERTING SELFLESSNESS

Subtle selflessness and subtle selflessness of persons are asserted to be equivalent.

These are of one meaning for all non-Prasangika schools.

A selflessness of phenomena is not accepted because it is accepted that if it is an established base it is necessarily a self of phenomena.

They don't accept selflessness of phenomena because if something is an established base, it is necessarily a self of persons.

Among them, the Followers of Vatsiputra, [one of the eighteen sub-schools,] accept a selflessness of person that is [a person] being empty of being permanent, unitary, and independent. However, they do not accept a selflessness of person that is [a person] being empty of being self-sufficient substantially existent because they accept a self-sufficient substantially existent self that is inexpressible even in terms of being one entity with or a different entity from the aggregates, and being permanent or impermanent.



QUESTION: What is the Vatsiputrins basis for their refutation of subtle-selflessness?

GEN: They assert that you cannot say that the self is one entity, or nature, with the aggregates, nor that it is a different entity, you also can't say whether it is permanent or impermanent, but you can say that it is self-sufficient.

All the other sub-schools of Vaibashika accept both selflessnesses: the gross selflessness of the self being empty of being permanent, unitary, and independent; and the subtle selfless of the self being empty of self-supporting substantially existent self.

Because the Vatsiputrins accept such an inexpressible self and don't accept what the other Vaibashika's accept, we need to investigate whether they are Buddhists. A Buddhist tenet accepts the following four seals:

All compounded phenomena are impermanent.

Everything which is contaminated is in the nature of suffering.

All phenomena are empty and selfless.

Nirvana is peace.

Vatsiputrins would accept the first, second, and fourth seal. With regard to the third, they would accept that phenomena are empty of being *permanent, unitary, and independent self*, but would not accept selfless, which refers to lacking a self that is self-supporting substantially existent. This means that Vatsiputrins are Buddhists in terms of their practice because they take refuge; but only half-Buddhist's in terms of their view.

They accept that the self and the five aggregates are empty of being permanent, unitary, and independent.

- Permanent: Whatever is a product arises and disintegrates, which means that there is momentary change, and is therefore impermanent.
- Unitary: The self and aggregates are not one, which means not unitary, or partless. Something is one when it is not dependant on its parts.
- Independent: Something is independent if it is not reliant on causes and conditions.
- Summary: With regard to the self and the five aggregates, they are changing momentarily, so they are not permanent, but impermanent. As they are dependent on their parts, they are not unitary. They arise due to causes and conditions, so they are not independent but dependent on other factors.

Whatever is compounded is necessarily impermanent in that it changes momentarily. This refers to disintegration, which is not something that we can necessarily see, but refers to momentary disintegration. In this way, such phenomena are impermanent.



QUESTION: Is it not that Vaibashika have a different understanding of disintegration because they posit a factor of duration with regard to products?

GEN: Vaibashika accept this definition of impermanence and that compounded phenomena are impermanent, because as Buddhists, they have to accept the four seals, and this refers to the first seal. They accept that all contaminated phenomena are in the nature of suffering and that nirvana is peace. Vatsiputrins accepted that all phenomena are empty, but not that all phenomena are selfless.

Vaibashika accept that there are moments of: arising, production, abiding, and then disintegration. This is similar to how we perceive things too. We would say that we were born, we then live or abide, and finally we die.

Vaibashika do accept impermanent things as they have a division of things into impermanent and permanent. Their definition of impermanent is momentary; however, there is a lot of discussion about what is meant by momentary.

Self supporting, in *self-supporting substantially existent self*, refers to a self that stands out amongst the momentarily changing aggregates and has power over the five aggregates. Whilst the self is not dependent on the five aggregates, it is in charge, or has power over, the five aggregates. They reject that such a self exists.

If such a self that is a different entity from the aggregates and had control over them, existed, liberation from samsara would be impossible and nirvana couldn't be attained. This is because such a self-sufficient 'I' would have been self-sufficient since beginningless time and not dependent on anything. If this were the case, such a self would have been liberated from the very beginning. No such self exists.

As such a self does not exist, a mind holding such a self is ignorance, or could be called the view of the transitory collection. When such a mind is present, ignorance, attachment, and aversion will be generated towards self and others. This results in the performance of negative acts and cyclic existence being perpetuated.

What we call self or 'I' is not established within this self-supporting substantially existent self, but it does exist in other ways. If we look for it we will see that it is a mental consciousness and if we investigate we will see that this mental consciousness is dependent on the other aggregates.

Being dependent on causes and conditions and dependent on parts is something that all Buddhists would accept, and as a result, something being independent from causes and



conditions and independent from parts is *not* something that any Buddhist would accept. Therefore, this self-supporting substantially existent self does not exist. This lack is called subtle selflessness.

QUESTION: According to Vaibashika, the person is an ultimate truth and therefore is substantially existent, so how can subtle selfless be a lack of a self-supporting substantially existent self?

GEN: What is negated is the self-supporting self, not the substantially existent self because a person is an ultimate truth which is substantially existent. The self that does exist is a self which is *not* self sufficient, but is substantially existent. This is a self that is not able to support itself, but is substantially existent.

QUESTION: What makes the self substantially existent?

GEN: The person is substantially existent because any portion of it is a person. This is like when form is divided into its individual particles, the individual particles remain as form or if you divide happiness into all forms of happiness, each of the individual forms of happiness are happiness. It is the same with suffering, and therefore suffering and happiness are ultimate truths. This is only the view of Vaibashika.

THURSDAY 30 OCTOBER 2008 - SESSION 1

QUESTION: Why do Vaibashika assert that a physical sense power is a direct prime cognizer, whilst also asserting that a sense consciousness alone cannot perceive an object?

GEN: Can we realise the object if there is no sense faculty? If the physical sense power is not present, the sense consciousness alone cannot perceive the object. Therefore, we can understand that you need both in order to realise something, and therefore both are prime direct cognizers. The physical sense power alone is a prime direct cognizer although it cannot perceive the object by itself.

QUESTION: What is the meaning of being a prime cognizer?

GEN: For Vaibashika, a prime cognizer is that which newly realises its object, or that which is new and incontrovertible. “Realising” doesn’t have to be stated in the second explanation, because if it is incontrovertible, it is realising. This refers to that you are completely unmistaken, or incontrovertible, with regard to your object of focus.

QUESTION: What is the role of dependent arising in this context?



GEN: A sense power alone cannot realise something, nor can the consciousness alone. Three things have to come together for there to be a prime perception of the object: the object, sense power, and consciousness.

QUESTION: Why is the “immediately preceding moment” important and not the moment of actually perceiving the object?

GEN: We talk about the sense perceiver of this very moment as we are perceiving something, but this visual perception is a result. Its conditions are: object, the empowering condition of a sense faculty, and a previous moment of mind because without a preceding moment of mind there cannot be the present moment of mind.

This process of seeing has a sequence. First, there is an object, then the object appears in the sense faculty. What has appeared is then seen by a sense consciousness.

QUESTION: Is the sense faculty/power dependent on the sense organ? For example, is the eye sense power dependent on the eye organ?

GEN: The sense organ is the home of the sense power.

QUESTION: As the sense power perceives why doesn't the sense organ, which is also matter, perceive?

GEN: Then we would have to say that your glasses are also a direct prime cognizer!

STUDENT: The sense power is not dependent on the glasses.

GEN: Maybe it will help if you think of a house made from completely clear glass and in which a person is living, where the house is the eye and the person is the sense faculty/power. The house is like the protection, dwelling, or support for the person. The object is outside and because the glasshouse is not obstructing the process, the object can appear, or dawn, or arise, within the person. Because it has arisen within the person, the consciousness can perceive it. With regard to the actual situation, the eye sense power abides in the dwelling place of the eye organ. This does not obstruct the appearance of the object, but enables the object to arise within the sense faculty of the eye, and the sense consciousness to perceive it.

The transparent glass house which does not obstruct the perception of the person dwelling inside, can be likened to wearing glasses where you don't perceive the glasses at all when looking at an object. This is also similar to the eye having different layers of tissue that are also not perceived.



QUESTION: What is the situation of the sense power of someone who is blind?

GEN: There are two different scenarios. In one, we can say that the glasshouse, the eye organ, has become extremely dirty and an operation is required. The second case is where there is actually a fault with the eye sense power and this is something that will remain for life.

QUESTION: Is the presentation of a direct prime cognizer not necessarily being a consciousness, an uncommon view of the Vaibashika, or the view of others schools?

GEN: It is an uncommon teaching of the Vaibashika that a direct prime cognizer does not have to be consciousness. They all agree on the presentation of the process of seeing: object, sense power, and consciousness, which sees on the basis of the sense power. What they debate over is what is a prime cognizer. Vaibashika give a physical sense power, which is not a consciousness, as an illustration of a direct prime cognizer.

We have also heard that Vaibashika do not accept a ***self-cognizer***. Up to now, this has not been explained.

The definition of a self-cognizer is that which has the aspect of the apprehender. Vaibashika does not accept this, because they don't accept the presentation on aspects. Sautrantika do accept a self-cognizer and would discriminate between a consciousness, which has the aspect of an object, and another consciousness having the aspect of the object-possessor. For example, an eye consciousness would have the aspect of a form, and the self-cognizer would have the aspect of the eye consciousness, which is apprehending the visual object. Vaibashika do not accept that there is something that has the aspect of the apprehender, or a self-cognizer, because they don't accept that we can talk about aspect: the aspect of the object, aspect of the sense power, aspect of the consciousness. Rather, they say that sense consciousnesses arise due to the coming together of different conditions; therefore, we cannot speak about an aspect.

INTERPRETER: Self-supporting substantially existent self could also be translated as "a person that exists as a substance which is self sufficient". This means that we are not talking about two qualifications: a self that is self-supporting and a self that is substantially existent, because the self that exists is substantially existent, and an ultimate truth, so is not to be negated. The object of negation is a mind which apprehends the self as existing as a self-sufficient substance. This is to be abandoned because such a person



does not exist. For convenience we will continue with the old term, but you now understand the meaning.

7 PRESENTATION OF THE GROUNDS AND PATHS

This is explained in two parts:

1. objects of abandonment and
2. actual presentation of the grounds and paths.

7A OBJECTS OF ABANDONMENT

Two types of obscurations are asserted:

1. afflictive obscurations and
2. non-afflictive obscurations.

There is no such thing as the convention 'obscurations to knowledge'.⁷

Vaibashika and Sautrantika do not accept obscurations to omniscience, sometimes translated as knowledge obscurations.

Afflictive obscurations mainly prevent the attainment of liberation and non-afflictive obscurations mainly prevent the attainment of all-knowingness.⁸

Illustrations of afflictive obscurations are, for example, the conception apprehending the person to be self-sufficient substantially existent and the three poisons that arise due to the force of that [conception] together with their seeds.

Vaibashika are mistaken when saying all phenomena are truly established. As they accept a self of phenomena, they are not able to accept emptiness. They use the term emptiness, but it is not referring to actual emptiness. What they present as emptiness is just an absence of a self-supporting substantially existent self.

Vaibashika and Sautrantika do accept the presentation of the six root and twenty secondary afflictions, and that they are the main factors preventing liberation. Therefore, they do accept them as obscurations to liberation as we do.

[Illustrations of] non-afflictive obscurations are, for example, the latencies (*bag chags*) of the conception apprehending the person to be self-sufficient substantially existent and the negative tendencies of the mind that arise due to the force of those [latencies].

Latencies are imprints and negative tendencies are dysfunctional tendencies.

⁷ JN: The term 'cognitive obscuration' (*shes sgrub*) has been changed throughout the text to the more familiar 'obscurations to knowledge'.

⁸ JN: *thams chad mkhyen pa*, omniscience.



They accept that there are imprints and dysfunctional tendencies that come from the afflictions and they assert these as the main factors which prevent omniscience. They don't refer to these as obscurations to omniscience, but they do assert that they are the main factors which interfere with the attainment of omniscience. They call these non-afflictive obscurations. They will also not assert that all beings will attain buddhahood or that they have buddha potential.

Vaibashika only accept the first of the three turnings of the Wheel of Dharma. They also don't accept deities like Tara and Chenrezig. What they do accept is a representation of our Teacher, the Buddha, as well as elders such as arhats.

QUESTION: Is there a purpose in the terms afflictive and non-afflictive obscurations, as opposed to obscurations to liberation and obscurations to omniscience, as Vaibashika do assert that liberation is possible for all beings and omniscience is possible for some?

GEN: Afflictive obscuration is the term used in all schools, [*INTERPRETER:* "Obscurations to liberation" is a meaning translation that some translators use] so there is no difference here. There is a difference in the second term. Obscurations to omniscience [*INTERPRETER:* This is also a meaning translation, with "knowledge obscurations" being a literal translation] means that there is an obscuration to the realisation of the two truths in one mind. As Vaibashika and Sautrantika don't understand the two truths correctly, in that they don't accept the selflessness of phenomena, there is no way that they can attain a state knowing the two truths simultaneously within one mind; therefore, there is no reference to obscurations to omniscience, only to non-afflictive obscurations.

QUESTION: Can Gen please further explain "dysfunctional tendencies"?

GEN: There is no difference between how a buddha and an arya bodhisattva sees emptiness. Similarly, there is no difference between how a buddha sees a cup and how we see a cup. If there is no difference, what prevents one from progressing from one ground to another? The dysfunctional tendencies are a fault with regard to concentration. In order to progress from bhumi to bhumi, these faults of concentration, which are called dysfunctional tendencies, need to be abandoned.

Individual runners of different abilities may be able to run from Nalanda to Toulouse in three, six, or nine hours. The difference in time is not due to the route, as it is the same



route, but due to their capacity. This is similar to the concentration. All three runners are the same in terms of the path, the route. The difference is only in how fit they are.

QUESTION: What exactly are these faults in concentration as a bodhisattva is likely to have attained dexterity in terms of all the concentrations and absorptions before entering the path of seeing?

GEN: This fault of concentration refers to concentration having the capacity to bring you to the next bhumi. The wisdom directly realising emptiness is a form of wisdom and therefore a form of special insight; and special insight comes with a type of concentration or calm abiding. There is no form of special insight that is not connected with a form of calm abiding; these two always come together. Meditative concentration, the mind abiding on something, is the power of calm abiding. Realising emptiness is wisdom, special insight, but what is keeping it on the object is calm abiding.

QUESTION: Do Vaibashika only assert that there has been one Buddha?

GEN: Vaibashika and Sautrantika and one of the Cittamatrins Schools assert three final vehicles and that beings are of definite type.

GEN: Is a sense power/faculty an ultimate truth or a concealer truth?

STUDENT: It is an ultimate truth, because it cannot be broken down. It is also substantially existent and truly existent. It is also an uncompounded phenomenon.

GEN: Isn't it a thing and therefore a compounded phenomena that arises and disintegrates, and therefore impermanent?

STUDENT: That doesn't matter as you can have impermanent ultimate truths.

GEN: Isn't the sense faculty physical, meaning that it has form?

STUDENT: It is subtle form.

GEN: Isn't the sense power physical?

STUDENT: Yes

GEN: Then it arises based on particles coming together?

STUDENT: Yes

GEN: Then you can divide it into parts mentally, like water.

STUDENT: Is Gen positing physical sense power as form?

GEN: Yes

STUDENT: When you divide form, you get form and therefore it remains an ultimate truth, even though it is impermanent.



GEN: Hasn't the physical sense power arisen due to particles coming together, and therefore it can be separated back into its particles with the sense faculty no longer remaining? Vasubhandu says in the *Abhidharmakosa* that the sense power is both substantially existent and an ultimate truth. We would reply by saying that it is form that arises due to the accumulation of particles and therefore we can separate it out causing the sense power to be lost. In this way, it is shown that the sense power is a concealer truth and not an ultimate truth.

GEN: What if the sense power is form, but not comprised of particles having come together. Could such a thing exist?

STUDENT: What about the monk's vows?

QUESTION: As the monastic vows are explained according to the Vaibashika tenet, would a Prasangika tenet holder understand the vows differently?

GEN: No. Both say that the vows are non-revelatory form. This is because our ordination vows have come to us from these Hinayana systems.

THURSDAY 30 OCTOBER 2008 - SESSION 2

QUESTION: Can Gen please explain the process leading to the attainment of the yogic direct perception that realises subtle impermanence and how this would affect the way the meditator relates to his environment in subsequent attainment?

GEN: All non-Prasangikas would say that such a practitioner is an arya. As an arya he has long since attained the union of calm abiding and special insight. On the paths of accumulation and preparation, these minds would have subtle impermanence as their object. By engaging repeatedly in this meditation, the realisation progresses from conceptual to direct. Then the compounded impermanent phenomena that are the different realms of samsara, and the causes of cyclic existence, contaminated karma and afflictions, are all directly perceived as impermanent. Moreover, in subsequent attainment, the meditator would directly see impermanent phenomena as impermanent.

QUESTION: To realise all objects, is one object realised to be impermanent and then this is applied to all objects? And is it first a mental consciousness and then an eye sense consciousness that also realises the object?



GEN: With regard to the first question, it is like that. With regard to the second question, first you work up to the realisation with a mental consciousness and later when you realise subtle impermanence, in subsequent attainment subtle impermanence is still realised with a mental consciousness and not an eye sense consciousness.

To an *arya* in subsequent attainment, all minds that are not realising emptiness are manifestly present, whereas the wisdom directly realising emptiness is in a dormant state. During meditative equipoise the wisdom directly realising emptiness is manifest and all other minds are dormant. Therefore, in subsequent attainment phenomena do appear as inherently existent. *Vaibashika* would say that in meditative equipoise the wisdom directly realising selflessness is manifest and the wisdom realising subtle impermanence is dormant; but in subsequent attainment the wisdom realising selflessness directly is dormant and the wisdom realising subtle impermanence directly is manifest. Therefore, during meditative equipoise on selflessness, there is no appearance of permanence, and in subsequent attainment there is no appearance of permanence as the wisdom directly realising impermanence is once again manifest.

Afflictive ignorance is abandoned in a presentation of nine stages, or ten if you include the path of seeing. If this ignorance is abandoned over a period of ten days, on each day a little more will be abandoned until it is completely abandoned on the tenth day. We will talk more about this in the coming weeks.

The gross objects of abandonment are the first to be abandoned, through relying on a weak antidote. This means that a weak antidote destroys a gross object of abandonment, but does not have the power to abandon a powerful object of abandonment. On the 10th *bhumi*, the very subtle object of abandonment that is so difficult to abandon, is abandoned using the most powerful antidote.

QUESTION: If a sense consciousness can be a direct prime cognizer, then is a mental consciousness required in order to perceive?

GEN: We can say, “I am seeing you” or “I saw you”, because the consciousness of mindfulness arose on the basis of a consciousness which has seen, and that was on the basis of the sense faculty. Therefore, there was a consciousness that realised the object which was realised by the sense faculty. If the sense faculty was omitted from the process, you could not say, “I am seeing you”. Similarly, if the object is missing, then the object cannot be seen. If there is no consciousness, the sense faculty is of no use for seeing the object. If there is no memory of this, there is no way to say “I am seeing you” or “I have



seen you”. In addition, when you are asleep, consciousness will be asleep, the sense faculty will be present, and the object will be present, but no perceiving occurs.

7B ACTUAL PRESENTATION OF THE GROUNDS AND PATHS

It is asserted that there are differences in the way in which the persons of the three vehicles traverse the path.

This refers to the three vehicles: hearer, solitary realizer, and bodhisattva. However, their realisation of subtle selflessness, that there is no self-supporting substantially existent self, is identical. The difference between them is on the basis of their accumulation of merit.

Those of the hearer lineage conjoin the view realizing the person to be empty of being self-sufficient substantially existent with a small collection of merit and, having cultivated that for at least three lifetimes, attain the small enlightenment.

A hearer will accumulate a small accumulation of merit, attained through practices such as the seven limbs, meditating on selflessness, and so forth. It is a small accumulation when compared to the larger accumulations of solitary-realizers and bodhisattvas.

Those of the solitary realizer lineage conjoin the view realizing the person to be empty of being self-sufficient substantially existent with a middling collection of merit and, having cultivated that for at least one hundred eons, attain the middling enlightenment.

A solitary-realizer will also rely on the view of the selflessness of a self-supporting substantially existent self and accumulate a middling accumulation of merit. Compared to us, their accumulation of merit is vast! It is much greater than that of a hearer but much less than a bodhisattva, therefore it is middling. He also has to accumulate this merit for a much longer period than a hearer. A hearer only requires three lifetimes to accumulate this store of merit, but a solitary-realizer must accumulate merit for 100 aeons. This isn't an exact time span, but it shows that it is much longer.

Bodhisattvas conjoin the view realizing the person to be empty of being self-sufficient substantially existent with a great collection of merit and, having cultivated that for at least three countless great eons, attain the great enlightenment.
There are differences in the way in which they accumulate merit.

A bodhisattva relies on the same view as the hearer and solitary realizer, and combines it with a great accumulation of merit that is accumulated for the sake of all sentient beings.



Accumulating only for the sake of sentient beings is a very expansive way to accumulate merit. Practicing for three countless great aeons the enlightenment of a bodhisattva, buddhahood, is attained.

Bodhisattvas, having accumulated merit for at least three countless great eons on the great stage of the path of accumulation and below, actualize the heat stage of the path of preparation through to the path of no-more-learning on one seat.

Bodhisattvas accumulate their merit on the path of accumulation. They leave the path of accumulation through entering meditative equipoise and in one session destroy all the afflictive and non-afflictive obscurations.

Those of the solitary realizer lineage, having accumulated merit for at least one hundred great eons on the great stage of the path of accumulation and below, actualize the heat stage of the path of preparation through to the path of no-more-learning on one seat.

Similar to the bodhisattva, the solitary-realizer who has accumulated his merit on the small, middle, and great levels of the path of accumulation, enters meditative equipoise and in one session attains the result of the solitary-realizer's enlightenment through destroying the obscurations.

Those of the hearer lineage accumulate merit on all four learning paths and, even after having attained a superior's path, must also train on the learning paths for up to fourteen lifetimes.

A hearer on the paths of accumulation, preparation, seeing, and meditation relies on the view of the self being empty of being self-supporting substantially existent. On all these paths he is accumulating merit. The minimum period a hearer needs to complete his training is three lifetimes and the maximum is fourteen.

They assert that a buddha's form aggregate is not a buddha because it is an object to be abandoned. This is so because it is included in the same lifetime as the bodily support of the earlier bodhisattva on the path of preparation. This is necessarily so because the bodily support of the bodhisattva on the path of preparation is an aggregate projected by previous karma and afflictions.

This is because the bodhisattva completes all the paths in one session, without any lifetimes in between; therefore, the body with which he attains the arya paths, is the same physical body, and not a mental body.



QUESTION: Why don't Vaibashika assert a mental body?

GEN: Vaibashika do not assert the meditation on ultimate bodhicitta. They don't accept that ultimate bodhicitta exists. By using ultimate bodhicitta, in our system, the bodhisattva gives up his old body and attains a mental body. This is based on ultimate bodhicitta, which is not taught in the Hinayana tenets.

A complete enjoyment body (*Skt. sambhogakaya*) is not accepted, and it is asserted that, at the time of a nirvana without remainder of a supreme emanation body, the continuum of awareness is severed.

Although a buddha superior has abandoned all sufferings and their origins without exception, it is not contradictory that he still has true sufferings in his continuum. This is because abandoning every single affliction that observes true sufferings is posited as abandoning true sufferings.

Whatever samsaric object an arya buddha perceives, will not cause him to give rise to afflictions.

From the point of attaining the state of foe destroyer until they give up their compositional factor of life [i.e., until they die], hearer and solitary realizer foe destroyers are posited as being with remainder, whereas from the point of giving up their compositional factor of life [i.e., having died] they are posited as having passed beyond sorrow without remainder [i.e., having attained a nirvana without remainder].

Although at the time of a nirvana with remainder they have abandoned the afflictive obscurations without exception, they have not abandoned the non-afflictive obscurations. Although at the time of a nirvana without remainder the non-afflictive obscurations are not destroyed by the power of an antidote, they do not exist because at that time, their support – the continuum of awareness – is severed.

When the proponents of things, [i.e., the Great Exposition, Sutra, and Mind Only schools,] differentiate definitive and interpretive sutras, they differentiate them by means of whether or not they are suitable to be accepted literally.

[Some⁹ among] the two schools that propound objects, [i.e., the Great Exposition and Sutra schools,] do not assert the Great Vehicle (*Skt. Mahayana*) scriptural collection to be the Buddha's word because most Proponents of the Great Exposition accept that the sutras are necessarily sutras of definitive meaning.

QUESTION: Vaibashika assert that the self is an ultimate truth and a mere collection of the aggregates. However, as the aggregates can be separated causing the mind holding them to be lost, the aggregates and the self should be a concealer truth.

⁹ Jamyang Shayba's *Great Exposition of Tenets* says: 'Even most Proponents of Sutra Following Scripture and Proponents of Sutra Following Reasoning assert that the Great Vehicle scriptural collections are the word of the Buddha requiring interpretation.'



GEN: The mere collection of the five aggregates is the person, but the person is not the mere collection of the five aggregates. The person is a mental consciousness and not the mere collection of the five aggregates. The mental consciousness is the illustration of the person. And no matter how much we divide the mental consciousness, we will only have further moments of consciousness; therefore, the self would not be lost.

QUESTION: Why do Vaibashika talk about three types of enlightenment when each of these fruitions leads to the extinction of consciousness?

GEN: They present these results as being attained by people with differing faculties. Those of especially sharp faculties work for the sake of all sentient beings and attain omniscience. Those of less capacity strive for the result of the solitary-realizer, and those of least capacity strive for the hearer's enlightenment. There are great differences in their results; namely: the bliss experienced, the capacity to benefit beings, and their different enjoyments or resources. There is also a difference with regard to the object of abandonment they are able to abandon.

WEEK TWO: 3 → 7 NOVEMBER 2008

MONDAY 3 NOVEMBER – SESSION 1

Both the Vaibashika and the Sautrantika are addressed as Hinayana systems. Being Hinayana systems, they do not accept that all beings have buddha potential, meaning that not all beings are suitable to become completely enlightened. They do accept that nirvana exists and that all beings can be liberated. What they propounded in their individual systems, is the view by which one can be liberated.

QUESTION: Why are the terms Hinayana and Mahayana used in the context of tenets?

GEN: Hinayana and Mahayana tenets refer to view. Tenet holders that assert a self of phenomena are Hinayana schools. Mahayana schools assert that there is not a self of phenomena. This does not refer to motivation, just view.

It is not sufficient to substitute Hinayana tenet holder with, for example, “Someone Who Holds the View of a Self of Phenomena”. These are not of one meaning because non-Buddhists also propound a self of phenomena.



The lack of a self of phenomena is connected with the obscurations to omniscience. Through abandoning the obscurations to omniscience, you attain the state that is of greatest benefit to all sentient beings. To do so, the selflessness of phenomena has to be understood. However, a Hinayana practitioner striving for his own liberation would not have to even accept the selflessness of phenomena. Such a practitioner would say that a mind perceiving a self of phenomena is a prime cognizer; therefore, to see a self of phenomena is valid. They don't explore obscurations to omniscience and are not interested in the selflessness of phenomena, but are interested in liberation that they believe is attained through realising only the selflessness of persons. Therefore, they do not propound a selflessness of phenomena, only a selflessness of person. When we follow this description, we reach an understanding that combines both view and motivation.

QUESTION: How can coughing, which indicates the presence of a person, be expressive sound, whereas the sound of wind blowing or water running is not expressive sound?

GEN: Coughing has a meaning, such as getting our attention, whereas water has no intention. Expressive sound has to come from a being.

QUESTION: When the person attains one of the three enlightenments and his continuum ceases, the self surely ceases and therefore must be a concealer truth?

GEN: When looking at whether something is a concealer truth or an ultimate truth, we are not analysing something that becomes naturally non-existent, rather we are looking at things that we can separate by our mind or by our hands. For example, compounded phenomena are defined as momentary. By just this kind of reasoning, we would refer to them as concealer truths. As long as a self exists, it is an ultimate truth. When it becomes non-existent, it is neither a concealer truth nor an ultimate truth.

QUESTION: Is it the case that at the time of nirvana without remainder, there cannot be a difference in experience of the three types of practitioners as their continuums have ceased; therefore, the differences in experience can only be experienced whilst there is a nirvana with remainder?

GEN: Yes, it is like this. You need to understand that actual nirvana only refers to nirvana without remainder. This means that there is no being dwelling in nirvana without remainder as all of their continuums have ceased. Nirvana with remainder is nirvana only in name; it is not the actual nirvana.



QUESTION: Why would someone aspire to have their continuity of consciousness cease?

GEN: What we are doing is trying to understand the Vaibashika view. If we understand it well, we can take on what we accept and reject what doesn't make sense for us. It is not that we have to say what we would like them to present and what we would like them not to present. What we wish for is not necessarily what they would accept.

QUESTION: As the self-supporting substantially existent self is non-existent, what would the mind holding it apprehend?

GEN: The object of the mode of apprehension of the mind that holds the self-supporting substantially existent self, is the self-supporting substantially existent self. The appearing object would be a mental image of a self-supporting substantially existent self. From this we can understand that the object of the mode of apprehension can be a non-existent, such as the self-supporting substantially existent self.

QUESTION: What does the term “concealer” mean in concealer truth?

GEN: When we say that phenomena, such as a table, have a self, it does not mean that they have an ‘I’. Rather, it means that phenomena are established as a self, which means that it is established from its own side. The way that it is lying is that it presents an appearance that it cannot support. The table appears as being truly established, but when we analyse there is no table to be found.

QUESTION: How do Vaibashika hold that phenomena are selfless?

GEN: The third seal means that all phenomena are selflessness, not that all phenomena lack a self of phenomena. Selfless could also be translated as a lack of self. Selfless refers to a self as not being self-supporting substantially existent. All phenomena lack a self-supporting substantially existent self, or all phenomena are not the object of usage for a self which is self-supporting substantially existent. This refers to the same thing, not two different things.

QUESTION: What is the difference between this presentation and the selflessness of phenomena?

GEN: All phenomena being selfless, means that phenomena are not an object of use for a person that is self-supporting substantially existent. Phenomena are selfless in that they are not objects of use for a self that is self-supporting substantially existent,



because such a self does not exist. What Vaibashika accept is that there is a self of phenomena, that phenomena are established as a self. If you propound selfless of phenomena, means that you have to accept emptiness.

The meaning of self-supporting self is a self that is independent of the aggregates and exists just by supporting itself.

QUESTION: If selfless means lacking a self-supporting substantially existent self, doesn't that exclude Vatsiputrins who only refute the permanent, unitary, and independent self?

GEN: The third seal is that all phenomena are empty and selfless, not just all phenomena are selfless. Empty refers to empty of a self which is permanent, unitary, and independent, and selfless refers to the lack of a self which is self-supporting substantially existent. Vatsiputrins can accept that all phenomena are empty, not that all phenomena are selfless. Therefore, we said before that Vatsiputrins are Buddhists only from the point of view of practice, not view.

QUESTION: What does it mean that for some Vaibashikas the illustration of the person is the mental consciousness? Does this mean that the mental consciousness is the person?

GEN: Yes, the mental consciousness is the person.

QUESTION: Is the self that is a mere collection of the aggregates, which some Vaibashika assert as the self, a concealer truth as such a self can be separated?

GEN: These Vaibashika also give the mental consciousness as an illustration of a person. All non-Prasangika give a mental consciousness as an illustration of a person. Some Cittamatra call this mental consciousness the mind basis-of-all. The Vaibashika that assert the person as the mere collection of the five aggregates would say that if you search for the person within the five aggregates, you would conclude that the person is the mental consciousness.

QUESTION: What's the difference between independently existent self, and a self-sufficiently existent self, in the two types of selflessness?

GEN: In the context of gross selflessness, independent self refers to a self that is not relying on causes and conditions. The self does not exist as a permanent, unitary, and independent self because it is impermanent and therefore is not permanent, it depends on parts and so is not unitary, and it depends on causes and conditions. As a result, it is not



independent. This view is also accepted by the Vatsiputrins. The self-supporting self would stand out from the aggregates; such a self does not rely on the aggregates. If there was such a self-supporting substantially existent self, it would have power, like a lord, over the five aggregates.

QUESTION: Does an object that is not perceived by anyone truly exist?

GEN: If the object is there, it truly exists, if it is not there, it is non-existent. If it is there, it is a concealer truth, if the object doesn't exist, it is non-existent. If it is an existent it is, by definition, perceived by a consciousness.

MONDAY 3 NOVEMBER 2008 - SESSION 2

QUESTION: Is there an example of an external object that is truly existent?

GEN: All outer phenomena are all truly established. Something that is truly existent is form. Form being truly existent is a view of both Vaibashika and Sautrantika. Sautrantika accept all compounded phenomena as ultimate truths.

QUESTION: Is it correct that although Vaibashika assert that phenomena are selfless, they say that phenomena have a self that is inherently existent?

GEN: Yes, they accept that phenomena are inherently existent. Rather than saying all phenomena are selfless, we should say all phenomena are selfless of person.

Selfless in Vaibashika only refers to selflessness of persons. All Buddhist schools accept that this cup is selfless, but this would mean selfless of persons, not selfless of phenomena.

QUESTION: How is a cup selflessness of a person as no-one would assert that this cup is a self of persons?

GEN: This cup lacks a self, but it is not lacking its own self. This cup lacks a person who uses it who is self-supporting substantially existent. This means that there is no person who is self-supporting substantially existent using this cup. This is because no such person exists.

Selfless could be translated as a lack of self. Self does not refer to the soul of a thing, but to a certain type of person who uses it. Such a self does not exist. Phenomena lack a



user which is self-supporting substantially existent. In this way they are selfless, or lacking a self.

QUESTION: Does Vaibashika assert that phenomena have a self?

GEN: This phenomenon “self” is established from its own side, or by its own power, therefore phenomena has a self.

QUESTION: This means that phenomena are established by their own power and lack a user – so these two points?

GEN: Yes. Self of phenomena means that they are established through their own power, and being selfless means that they lack a user which is a self which is self-supporting substantially existent.

QUESTION: Are the four moments of subtle impermanence: arising, abiding, ageing, and disintegration, four different moments?

GEN: Arising, abiding, and disintegration are something accepted by all schools. Only Vaibashika accept ageing. Vaibashika accept that all compounded phenomena are impermanent; therefore, they explain these four as existing in one moment. Within the moment of arising are abiding, ageing, and disintegration. In general, ageing and disintegration are the same. Ageing, or getting old, means that you are changing from a previous moment, this mere lapse of time is ageing.

In general, we can say that Vaibashika cling to establishment from its own side. This presentation of arising, abiding, and disintegration is present within other tenets, but in the Vaibashika presentation, it is particularly associated with being established from its own side. Take a beautiful flower: in the beginning there is a young bud, then it opens and abides and is very beautiful, then it wilts and ages, and eventually it dies, which is disintegration.

QUESTION: Does each moment have the four attributes of arising, abiding, etc.?

GEN: Yes. Over a period of a week, the flower will arise, abide, age, and disintegrate. This is the same with a human. This is a presentation of these aspects over a longer period of time, but we can find them in a minute, and even in a single moment.

The previous state is already over, and the future state has not yet arisen as it is currently non-existent. The past is not something that can disintegrate in this moment as it is also non-existent. For example, today is the 3rd, so we cannot say that the 2nd is disintegrating and the 4th is arising. They are both non-existent. The 3rd is arising, abiding,



ageing, and disintegrating. The same can be said about the 12th hour today. When it was completed, the 13th hour arose. Whilst it was the 12th hour, there was no 13th hour. 17½ hours have elapsed today. There is another 6½ hours to come. As they are still to come, they are non-existent. So both what is to come and what has already come are non-existent. Apart from the present moment, there is no other existent time. The past and the future are non-existent. If you separate the second into parts, you will lose the second, and therefore it is a concealer truth, because all the parts of this moment have to happen in this very moment. If you dissolve the parts, nothing can be found.

QUESTION: How does this sit with the Vaibashika presentation of the three times?

GEN: At the time of the future there is time, at the time of the present there is time, at the time of the past, there is time. Vaibashika assert that a vase or Tharchin also exists in the three times: Tharchin was in Monaco yesterday, is in Nalanda today, and will be in Nalanda tomorrow. Today is not yesterday's time, nor tomorrow's time. The 2nd of this month and the 4th of this month, do not exist right now. You are 39 years old, but it is not present in this moment, but the 39 exists otherwise we couldn't say that you are 39. 39 years is an existent, a phenomenon, a concealer truth.

Today's day has 24 hours, but 17½ hours have already elapsed and cannot be found anywhere, they do not exist within this moment. It is the same with the 6½ hours that are still to come. They do not exist within this moment right now. However, we have to say that this day has 24 hours, that 17½ have elapsed, and that 6½ are still to come.

There is a vase from yesterday, and a vase of the future, and a vase of the present. But with regard to this very moment right now, the time of the previous vase has elapsed and cannot be found within this very second, and the vase of the future cannot be found right now in this very moment. The vase today is only connected with these 24 hours, and if we look at this very second, then not even these 24 hours is within this second. When we separate the parts of this very second, the vase of this second is lost, but we can say that in general the vase is there.

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QUESTION: Can Gen please elaborate on the Vaibashika assertion that time is substance.

GEN: The meaning of something being substantially established is that if you look for it, you will find it. This doesn't mean that there is a collection of particles. It means that if you look for something you will find it.



QUESTION: Is the place where the three times exists, a consciousness?

GEN: When we talk about time, we are not talking about something in the mind. We can see that it has been more than 10 years since the construction of this building began. This has nothing to do with consciousness. Time has to do with the object itself. Time is not something in our mind, but the way of abiding of the actual object. Time is something that you have to understand in relation to objects. Time elapsing refers to a certain object, such as a tree, or human, and so forth. For example, we can say that 2,500 years have elapsed since the Buddha came. In this very phase, we can understand that time is expressed in relation to a certain human being.

QUESTION: What is unique about the Vaibashika presentation of time?

GEN: What Vaibashika assert is that a vase is there at the time of the past of the vase, it is there at the time of the present of the vase, and it is there at the time of future of the vase. This means that substantially established refers to the vase going through the three different stages. They do not say that the vase is permanent, but this is what it comes down to.

QUESTION: In order to progress to an understanding of the higher schools, does one have to understand every presentation, such as the three times, of the lower schools?

GEN: Someone who is striving to produce actual prime cognitions in his mind, realisations of the grounds and paths, has to know all the details of all the schools. This is because to have a realisation of the grounds and paths, you have to know the mistakes in the various presentations. Then, when meditating you will know which of your views are in accordance with a particular lower school and needs to be changed. Therefore, it is important to understand all the presentations of the lower schools in order to understand mistakes that may arise, and to avoid them.

In general, we can say that it is of very great importance to know the Dharma. If you know the Dharma, you can discriminate between good teachings and wrong teachings. If you go to different lamas, through your own understanding you can take the excellent parts of their teachings and integrate them. If you don't understand the four schools, you will be at a loss when attending His Holiness the Dalai Lama's teachings, because he usually teaches in relation to the four schools. Otherwise, when leaving teachings by His Holiness, you may say that they were wonderful, but you didn't really understand much. For example, in Nantes His Holiness gave vast and profound teachings. Those who



attended but didn't know much about Buddhism would be able to say that they enjoyed the teachings but didn't understand a word. His Holiness regularly advises the study of tenets. You can read texts like the *Lam Rim Chenmo*, or the first eight chapters of the *Bodhisattvacharyavatara*, and understand them, but when you come to the 9th chapter, you will understand the sound "emptiness" but not the meaning.

The Prasangika view of emptiness negates something. What it negates includes the Vaibashika presentations of truly existent and truly established. If we understand the Vaibashika view, then we will understand the Prasangika view of emptiness. For example, if someone doesn't know what tissues are, if you ask them to go to the *dukhang* and get the tissues how will they be able to find them? Likewise, if we don't understand what Vaibashika mean by truly existent and truly established, we will not be able to understand the Prasangika presentation that refutes such things.

Someone who has never met Tendar would not be able to say whether Tendar is present or not. Someone who knows who Tendar is would be able to correctly answer whether Tendar is here or not. If you don't know what is propounded by saying truly existent and truly established and so forth, you will not understand what is refuted later. Therefore, you need to understand what is presented by the lower schools so as to be able to understand correctly what the latter schools refute.

Some people say that anger has benefits, such as giving you strength to fight, so it is something that protects you. Actually, there are no benefits to anger, but these people don't understand this; therefore, they have no way to eliminate anger. You can actually attain happiness through abandoning self-cherishing, but many people have the idea that self-cherishing is necessary to be happy. Similarly, many people think that patience means that you are not allowed to respond when someone is beating you or someone else, and should just accept it humbly without doing anything. Many people think like this. Many people think that what Buddhism means by patience is that you must just put up with things. This is not the meaning at all. Patience is something that you generate and practice so that you can deal with your problems, not that others can do whatever they want to you, and you just remain depressed and shy.

In general, when we are with others, we have to be the lord of our mouth, because from our mouth all kinds of words come out. If these words are connected with anger, they can harm others. When we are with others, we should take care of our mouth and maybe keep it closed or tape it! There is a Tibetan expression: "Put a lock on your mouth", and parents may give this advice before their child goes somewhere. This is



because the parents are pretty sure that the child will not do negative things with his hands, so they give advice to be careful with his speech.

The presentation of the lower schools that phenomena are established from their own side and that there is a self of phenomena, are views that Prasangika will later refute. Therefore, we have to investigate and understand what these assertions mean.

Vaibashika say that an illustration of the self is a mere collection of the five aggregates and when you look within them you will find a mental consciousness. They will always say that there is something that can be found when you look for it. This is exactly what we must understand, as this is the object of refutation for Prasangika. If you do this, you will come to an understanding of what is meant in the *Heart Sutra* by “no ear, no eye”, and so forth; or “form is emptiness, emptiness is form, form is not other than emptiness, emptiness is not other than form”. You will understand that this means that there is a lack of phenomena being established as a self, there is a lack of phenomena established from their own side, truly established, a lack of a self that can be found. By understanding this, you will be able to understand the *Heart Sutra* from the Prasangika point of view. If you do not proceed in this way, it will be very difficult to understand emptiness according to the view of Prasangika.

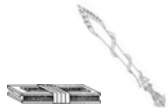
TUESDAY 4 NOVEMBER – SESSION 1

THE THREE TIMES

The three times are not substantially established or existent; rather, within the three times there is a substance that is existent. For example, this cup is made from a cup – this is in the past. In the present, this substance is still present, and in the future when the cup is disintegrating, the substance will still be present. So the substance is present in the three times, though it may change its shape. It means that the substance exists in the three times, and in the Vaibashika system, the three times are a substance.

IMPERMANENT PHENOMENA

Impermanent phenomena have three parts present in each moment: abiding, arising, and disintegrating. Vaibashikas would say that this process has different parts. They do accept the first seal that all compounded phenomena are impermanent, but being impermanent is fulfilled by arising in the first moment, abiding in the second moment, and disintegrating in the third moment, which is also impermanent. This means they accept a moment,



abiding, that doesn't change. They say that this moment of abiding is in the nature of impermanence, though it is unchanging, because it is in the nature of disintegrating.

QUESTION: Is the reason that Vaibashika assert a moment of arising, abiding, and disintegration, because they assert a smallest moment of time?

GEN: Arising, abiding, and disintegrating in a single moment is the view of all tenets. If you were to explain this as several moments, you would have the problem of permanence, as some moments would only abide. This smallest moment has not parts.

GEN: Is there a smallest moment, or part, of time? If so, would it be an arising, an abiding, or a moment of disintegration. What is your view, not the view of Vaibashika?

STUDENT: Whatever moment or particle you have, can be divided further.

GEN: If you don't have a smallest moment, you would not have something longer than that. For example, if you don't have one second, how can you have two? If there is not one person in a place, how can there be two? There are many examples where a larger is dependent on a smaller.

If you dissolve matter to its smallest level, the earth elements, only the earth elements remain, not the original matter.

STUDENT: What Gen is saying is correct in accordance with modern science.

GEN: The smallest particle is so small that it doesn't have a name other than "indivisible". In Buddhadharma there is a presentation of things being one or many. There is no other option for phenomena; either it is one or it is many. You need to have one so as to have many. If you don't have one particle, you cannot have two. You need one of the smallest things so as to have two, and so forth.

There is an annual exchange between Buddhist scholars and scientists, where scientists investigate Buddhist views such as what the smallest particle is. I haven't personally participated in this, but I have heard that scientist's accord with Buddhism in that there is a smallest division to a particle. Scientists say if you divide it further, it will disappear.

To be clear, these – the final period of time and the final smallest particle – are different things. If you go beyond this, you touch on emptiness. When analysing an impermanent phenomenon, you cut it down further and further to the point where you arrive at its unfindability, which is emptiness.

We are surrounded by concealer truths which appear differently from how they actually exist. If we take any of them, such as this room, it is in the nature of



impermanence whilst it does not appear like this at all; rather it appears as permanent. If you investigate subtle impermanence further, you will get to the subtlest article or subtlest moment of time, you will not find anything, and will go into emptiness. This was taught 2,500 years ago, and now scientists are beginning to understand it as well.

QUESTION: Why does a particle become non-existent if divided too far? And is there a connection between time and matter?

GEN: If you were to divide the smallest particle or moment of time, you will find it, and that is the end of your search. If you search further, you will not find anything more. Rather, you would find the unfindability – emptiness. In the Heart Sutra it is said that “form is empty”. After searching and finding the smallest particle, you will see that there is no smallest particle, so form is empty. On a much grosser level, you can understand that your body is not your head, kidney, etc. This is a very obvious example that everyone can understand; however, you can go into more detail such as the individual atoms and on that level, you can understand what emptiness is.

And with regard to your second question, there is a relationship between time and matter. You cannot posit time without an object.

PARTLESS PARTICLES

This smallest particle doesn't have directions, whereas a larger object would have. If a particle has directions, it can be further divided; however, the smallest particle doesn't have direction and is therefore called a directionless partless particle. Vaibashika, Sautrantika, and the Sautrantika-Svatantrika accept partless particles. They assert that the partless particle is directionless because it cannot be cut into directions. Cittamatrins, Yogacharya-Svatantrika, and Prasangika accept particles that have parts, but do not have directions. It has parts in terms of arising, abiding, and disintegrating; and it has parts in terms of concealing and ultimate levels.

TUESDAY 4 NOVEMBER 2008 - SESSION 2

SUTRA SCHOOL

The Vaibashika view is not very complicated, but Sautrantika go into far more detail. We will also encounter many more presentations we feel are in accordance with reality.



The explanation of the Sutra School (*Skt. Sautrantika*) has seven outlines:

1. definition,
2. divisions,
3. etymology,
4. way of asserting objects,
5. way of asserting object-possessors,
6. way of asserting selflessness, and
7. presentation of the grounds and paths.

1 DEFINITION

The definition of a Proponent of Sutra is: a person propounding Lesser Vehicle tenets who accepts both self-cognizers and external objects.

The object of the self-cognizer is the five sense consciousness and a sixth, the mental consciousness. It abides together with main minds and mental factors, though it is neither main mind nor a mental factor. Rather, it is asserted that it knows main minds. The self-cognizer only apprehends inner consciousness, never external objects. Therefore, it is described as being turned solely inwards.

External objects are the five sense objects of: sound, taste, smell, tactile, and sight. Because these sense objects arise due to the assembly of different parts, they are truly established, established from their own side. Directionless particles assemble to a level that they have directions and then larger things like sense objects arise. Therefore, these external objects arise due to particles coming together, rather than just projected by mind.

This shows that Sautrantika are more intelligent than the scientists are! 2,500 years ago, they were propounding the smallest particles that scientists are only now discovering. Moreover, because things come about on the basis of particles coming together, there is no need for a creator god. This is what scientists are propounding only today. We may have a derogatory view of the lower schools of Vaibashika and Sautrantika, because we like to see ourselves as Prasangika, but we can see that they were investigating the cause of our suffering and came up with quite an exact answer – 2,500 years ago.

Even before the Buddha came, there were people investigating these topics and holding similar views. Later they joined the ranks of Buddhists. There were many people who were competing with the Buddha in terms of philosophy and views, and after he attained complete enlightenment, they would rather run away than debate with him.

Anyway, this presentation of Sautrantika is not something simple or inferior.



Proponent of Sutra (*Skt. Sautrantika*) and Exemplifier (*Skt. Darstantika*) are equivalent.

2 DIVISIONS

There are two divisions:

1. Followers of Scripture and
2. Followers of Reasoning.

An example of a Follower of Scripture is a Proponent of Sutra who follows [Vasubandhu's] *Treasury of Manifest Knowledge*.

An example of a Follower of Reasoning is a Proponent of Sutra who follows [Dharmakirti's] *Seven Treatises on Prime cognition*.

Treasury of Manifest knowledge is *Abhidharmakosa* in Sanskrit, and the Seven Treatises on Prime cognition is *Pramanavartika* in Sanskrit.

3 ETYMOLOGY

Why are they called 'Proponents of Sutra'?

They are called Proponents of Sutra due to propounding tenets through following the sutras of the Bhagavan, and they are called Exemplifiers due to desiring to teach all phenomena by way of examples.

This is just to explain the term "Proponent of Sutra". It is not sufficient to explain what views a Sautrantika holds.

4 WAY OF ASSERTING OBJECTS

The definition of existent is: that observed by a prime cognizer.

This means that something is existent if it is realised, or known, by prime cognition. Therefore, if a stone that is hidden in the ground is realised by prime cognition, it exists. If it is realised by prime cognition, there would be no doubt with regard to the object.

CONCEALER TRUTHS & ULTIMATE TRUTHS

There are two types of existents:
concealer truths and
ultimate truths.

The definition of an ultimate truth¹⁰ is: a phenomenon that is ultimately able to perform a function.

¹⁰ This is according to the Followers of Reasoning. The Followers of Scripture assert the two truths in the same way as the Proponents of the Great Exposition.



It is quite easy to discriminate between ultimate truths and concealer truths, because all impermanent things are ultimate truths and all permanent things are concealer truths.

A phenomenon that is able to perform a function means that it is:

- Not merely imputed by thought.
- Established from its own side, it exists from its own side.

Permanent phenomena:

- Can only be perceived by mental consciousness.
- Are only merely imputed by thought.
- Do not exist from their own side.

An example of a permanent phenomenon is un compounded space, as we can only perceive it by thought. It is merely imputed by thought.

Ultimate truth, truly existent, thing, product, impermanent phenomenon, compounded phenomenon, substance, and specifically characterized phenomenon are equivalent.

- Truly existent means it is not merely imputed by thought, but exists from its own side.

In Sautrantika truly established and truly existent are synonymous.

- Functioning thing means that it is able to perform a function.
- Product refers to something that is produced by causes and conditions.
- Impermanent phenomena change momentarily.
- Compounded phenomena have arisen by the gathering of causes and conditions.
- Substance, which we could refer to as the substance of causes and conditions, refers to the causes and conditions are a substance, as is the result.
- A specifically, or individually, characterised phenomenon is seen by direct perception.

In addition, according to Sautrantika, direct perception is unmistakable.

Sautrantika present things that are quite in accordance with our normal views.

The definition of a concealer truth is: a phenomenon that is not ultimately able to perform a function.

A concealer truth is a phenomenon that is not able to perform a function. It is very important to say “a phenomenon that” in this definition.



A concealer truth is a phenomenon that is merely imputed by thought, whereas an ultimate truth is a phenomenon that is not merely imputed by thought but exists from its own side.

A phenomenon means an existent. A non-existent cannot be a phenomenon. The horns of rabbit are not merely imputed by mind, but there is a thought that holds the appearance of the horns of the rabbit. You can say that there is a mental consciousness that conceptualises the horns of a rabbit, but nevertheless this mental consciousness does not realise the horns of the rabbit. Therefore, this thought consciousness could never be an inferential prime cognizer. This means that the horns of the rabbit will not become merely imputed by thought. This means that the thought holding the horns of a rabbit exists, but the horns of the rabbit do not exist.

QUESTION: Can we say that all appearing objects of direct prime cognizer are ultimate truths, and that all appearing objects of inferential prime cognizers, are concealer truths?

GEN: Yes.

QUESTION: If something is merely imputed by mind, does that mean it has a base of imputation that is an existent?

GEN: Yes.

QUESTION: How can a phenomenon be truly established and impermanent?

GEN: If something is truly established, it is established by causes and conditions. This is an actual truth. Both Sautrantika and Cittamatra say that all functioning things are truly established, because they are produced from causes and conditions.

QUESTION: Are true cessations a concealer truth?

GEN: Yes. True cessations are merely imputed by thought, they are permanent, they are not an appearing object for a direct cognizer, and thus they are concealer truths.

Concealer truths are merely imputed by thought and exist from their own side.

Ultimate truths are not merely imputed by thought, but exist from their own side. This is because everything that is an existent, exists, or is established, from its own side.

QUESTION: How is a thought inherently existent?



GEN: It is inherently existent because it is a functioning thing and an ultimate truth. If you look for it, it is findable. This is the same for all non-Prasangika schools. They all say that if you look for an existent, you will find something, and in this way it is established from its own side.

QUESTION: Phenomena exist “merely” imputed by thought and exist from their own side, but I thought that “mere” showed that it is only imputed by thought and does not exist from its own side?

GEN: The purpose of the term “mere” is to eliminate true establishment. All non-Prasangika schools say that “merely imputed by thought” eliminates true establishment and not established from its own side.

QUESTION: What is the difference for Sautrantika between “true establishment” and “established from its own side”?

GEN: “True establishment” is a functioning thing, an impermanent phenomenon, and has arisen from causes and conditions. “Established from its own side” means that if you look for it you will find it.

In this system truly existent, truly established, ultimately established, thing, being the appearing object of direct perception, specifically characterised phenomenon, being ultimately able to perform a function, a product, compounded phenomena, impermanent, to be a substance, are all synonyms. For example, this cup has a substance, is impermanent, is truly established, is truly existent, is a functioning thing, is ultimately able to perform a function, and so forth.

The definition of a concealer truth is: a phenomenon that is not ultimately able to perform a function.

A concealer truth exists merely through imputation of thought.

Concealer truth, falsely existent, permanent phenomenon, and generally characterized phenomenon are equivalent.

Being an appearing object of a mental consciousness, and being fake, are additional synonyms.

QUESTION: Is selfless a concealer truth because it is permanent?



GEN: Yes.

QUESTION: What is the appearing object of the direct yogic perception realising selflessness of person?

GEN: What is directly realised is a functioning thing that is empty of such a self. Indirectly you are then realising this selflessness. This means that the appearing object is that thing, and what you are realising is the selflessness of person, which is the compounded phenomenon that is empty of such a self, which is the appearing object. It is not the appearing object, it is also not appearing, but it is the object of the mode of apprehension.

Something that is a specifically characterised phenomenon, or a functioning thing, is truly established as it arises from causes and conditions.

You can also say that the previous moment of a thing, produces the next moment of the thing. If it were merely imputed by thought, how would it bring about the next moment?

TUESDAY 4 NOVEMBER 2008 - SESSION 3

NEGATIVE AND POSITIVE PHENOMENA

Another way of dividing existents is into:

1. negative phenomena and
2. positive phenomena.

The definition of a negative phenomenon is: an object realized by the awareness apprehending it by way of eliminating its object of negation.

The definition of a positive phenomenon is: an object realized by the awareness apprehending it by way of not eliminating its object of negation.

There are two types of negatives:

non-affirming negatives and
affirming negatives.

We will look at some examples to understand non-affirming and affirming negation.

“The aggregates lack permanence” This phrase does not directly say that the aggregates are impermanent. What is directly said is that the aggregates are not permanent – so, there is a negation. To understand that the aggregates are impermanent, this statement eliminates the object of negation, permanence.

“The aggregates are empty of a self which is self-supporting substantially existent” From this phrase we understand the lack of emptiness of such a self due to a negation.



The statement shows that such a self does not exist, but does not state what exists in its place. This is a *non-affirming negation*.

“The aggregates are impermanent” From this we understand directly that the aggregates are impermanent, and indirectly that they are permanent. This is an *affirming negation*.

We understand something implicitly from an affirming negation. A non-affirming negation only negates something. Nothing is affirmed.

Illustrations of non-affirming negatives are, for example, uncompounded space, true cessations, and emptinesses.

Illustrations of non-affirming negations:

1. Uncompounded space: the mere absence of any obstruction.
2. True cessations: a mere elimination of afflictions.
3. Emptiness: a lack of a permanent, unitary, and independent self or lack of a self-supporting substantially existent self. Emptiness is merely implying the lack of such a self, but something is not explained in its place.

Illustrations of affirming negatives are, for example, the opposite of non-thing and the appearance of the opposite of non-pot to a conception apprehending pot.

Illustrations of affirming negations:

1. The reverse of not being a thing, or a non-thing. When you negate something you get a non-thing. For example, the reverse of vase is non-vase. This is an affirming negation where you understand something in the place of what was negated.
2. The meaning generality of the mental consciousness apprehending vase. The appearing object, or the appearance to the thought consciousness apprehending vase, is the meaning generality. The meaning generality appears like the vase, but it is not the vase. In general, we can say that all meaning generalities are affirming negations.

QUESTION: What is negated in the example of a meaning generality of a thought apprehending vase?

GEN: The appearance of vase in the mental consciousness is not a vase but appears in the consciousness by eliminating non-vase. For example, if you think about your parents, an appearance arises in your mind. This comes about by eliminating everything that is non-parents. Your parents are not in the room, but if you think about them, it is almost as if they are here. What has arisen is the meaning generality.



SINGLE AND DIFFERENT PHENOMENA

Another way of dividing existents is into:

1. single phenomena and
2. different phenomena.

This is also called one and many, or one and different, or single and different.

All phenomena have to be either one or many. The smallest particle has to be one; otherwise, you cannot build up to many, and once you have the conglomeration, you have many. The smallest part, called the final part, is called one, and through a conglomeration of them larger particles come about. So, by having something small, you can have something big; by something being little, you can have a large object; by having a few, you can have many.

There are two types of single phenomena:

1. false singles and
2. true singles.

Examples of a false single is object of knowledge and generally characterized phenomenon.

Single can be divided into false and true single, or into permanent or impermanent single.

An object of knowledge is both single and false; therefore, it is a false single.

Single can be divided into false and true single, or into permanent or impermanent single.

Examples of a true single is thing and impermanent phenomenon.

There are two types of different phenomena:

1. false different and
2. true different.

Different or many, can be divided into permanent different and impermanent different, or false different or true different.

An example of a false different is the pair – isolate of pot and isolate of pillar.

Instead of trying to understand the term “isolate”, you replace it with “meaning generality”. Pot and pillar is one example, not two.

An example of a true different is the pair – pot and pillar.



Once again, this is one illustration. There are many other examples such as two books, two tables, and so forth.

REVIEW

Today we have looked at concealer truths and ultimate truths, and specifically and generally characterised phenomena. This is important.

- An ultimate truth is that which is not merely imputed by thought and thereby able to ultimately perform a function.
- A concealer truth is that which is merely imputed by thought and thereby not able to ultimately perform a function. It is that which exists from its own side.
- A generally characterised phenomenon is the appearing object of a mental consciousness. It is the appearing object for an inferential prime cognizer.
- A specifically characterised phenomenon is an appearing object of a direct cognizer. It is the appearing object for a direct prime cognizer.

QUESTION: Are all negative phenomena concealer truths and all positive phenomena ultimate truths?

GEN: No. There are three things: a non-affirming negation, an affirming negation, and a positive phenomenon.

- A non-affirming negation is necessarily permanent.
- An affirming negation can be permanent or impermanent. An impermanent affirming negation is the reverse of non-vase.
- A positive phenomenon can be either permanent or impermanent. For example, an existent that is positive and permanent, or a functioning thing is positive and impermanent.

An existent is permanent because amongst existents there are both permanent phenomena and functioning things. Because there are both, existents are regarded as permanent things. The same is true for object, object of knowledge, object of comprehension, which are permanent. This is because something is called permanent when it has two aspects, e.g. some things which are that are functioning things, and some things which are that are permanent. This is because something is either impermanent or permanent. There is no third way.



GEN: Are permanent and impermanent, the two together, permanent? Are uncompounded space and form, the two together, permanent?

STUDENT: Permanent.

GEN: What about you and uncompounded space, the two together, is that permanent?

STUDENT: Permanent, because I stay impermanent, and uncompounded space stays permanent, they are both permanent!

GEN: What about you and the meaning generality of you, the two together, are they permanent?

STUDENT: Permanent.

GEN: Then there is no way for them to benefit others because they are permanent.

We can talk about these two terms together, but the point is there is nothing that is both permanent and impermanent.

WEDNESDAY 5 NOVEMBER 2008 - SESSION 1

OVERVIEW OF THE ASSERTIONS AND OBJECTS OF REFUTATION OF THE FOUR SCHOOLS

- According to Sautrantika, ultimate truths are that which is able to perform a function ultimately. Another way to express what an ultimate truth is: a phenomenon that is not merely imputed by thought, but is established from its own side.

This is refuted by both Svatantrika and Prasangika.

- A concealer truth is defined as something that is not able to perform a function ultimately; or a phenomenon that is established from its own side whilst being only imputed by thought.

Both divisions of Svatantrika accept this, but Prasangika refute it.

It is maybe good to briefly look at the assertions of the Mahayana tenets:

- Prasangika asserts that an object is merely imputed by thought and is not established from its own side.
- Svatantrika asserts that the object is merely imputed by thought and is established from its own side.

Svatantrika say a functioning things and permanent phenomena are merely imputed by thought and exist from their own side.



- Cittamatra refer to functioning things as other-powered, and emptiness as thoroughly established. Cittamatra say that these two phenomena are not merely imputed by thought, but are established from their own side. This is an object of negation for Svatantrika.

QUESTION: Don't Cittamatra assert that everything is imputed by mind?

GEN: No. "Mind Only" and everything labelled by mind, are different.

GEN: What is the definition of Sautrantika?

STUDENT: They accept external objects, self-cognizers and assert Hinayana tenets.

GEN: Does everyone agree? Is truly established mentioned in the definition.

STUDENT: Yes, because the term Hinayana tenet holder implies the acceptance of true existence.

GEN: What is said in the definition?

STUDENT: Sautrantikas following Scripture are not included in this definition because they don't accept self-cognizers.

GEN: Then such a person is not a Sautrantika.

In short, what you need to remember is that a Sautrantika is a propounder of Hinayana tenets, accepts self-cognizers and external objects.

- For the Mind Only school, the term "Only" means objects are of one entity with the mind. This shows that they do not accept external objects. Sautrantika are propounders of Hinayana tenets who accept external objects. Since Cittamatrins do not assert external objects, this point is an object of refutation for them.
- Cittamatra asserts that other-powered and thoroughly established phenomena are established from their own side and not merely imputed by thought. This is the object of refutation of Svatantrika. Svatantrika propound that all phenomena exist from their own side and are imputed by thought.
- The object of refutation for Prasangika is something imputed by thought that also exists from its own side.

The Madhyamaka view is very important. Most texts present the view of Madhyamaka. The wisdom chapter of the *Lam Rim Chenmo* is extensively presented, filling most of the third volume of the English translation; the 9th chapter of the *Bodhisattvacharyavatara* also presents the Madhyamaka view. There are also numerous texts by masters like



Chandrakirti. In fact, we could say that half of all texts are written from the point of view of Madhyamaka, so this is a very important topic that we need to understand. In order to understand this, you need to understand what the various schools refute.

- Prasangika refutes Svatantrikas who assert that objects are merely imputed by thought, yet are established from their own side.
- Svatantrika refutes Cittamatrins who assert that there are some things that exist from their own side and are therefore not merely imputed by thought.
- Cittamatrins refute that external objects exist from their own side; that external objects come about through particles which themselves have arisen through the accumulation of partless particles. So, partless particles come together and accumulate into a grosser form which gives rise to external objects, and therefore, external objects are established from their own side. Objects that are established from their own side are not merely imputed by mind. This is the presentation of Sautrantika and it is refuted by Cittamatra.
- Vaibashika does not have any clue about the two truths, so obviously have to be refuted.

By understanding this sequence, we can understand what Madhyamaka asserts and what they refute. Madhyamaka refutes a creator god; a permanent, unitary, and independent self; a self-supporting substantially existent self; as well as the objects of refutation from the other schools, such as the illustration of the person as the mere collection of the aggregates, or the mental consciousness, or the mind basis-of-all. Therefore, by understanding the objects of refutation of the lower schools, we will understand the Madhyamaka view.

The best presentation of the two truths is that of Prasangika. They assert that all phenomena are merely imputed, or merely labelled, by mind.

In America, people have just voted in their general election and now the younger candidate, Obama, is the president-elect. This is a clear case of a phenomena existing merely imputed by mind. This human being is exactly the same, but due to these votes and the resulting imputation, he is suddenly president; very special, and very important in his country.

It is a very wonderful outcome that a black person is president of the United States and is very important for different racial groups.



QUESTION: Can Gen say something more on other-powered and thoroughly established phenomena?

GEN: Other-powered phenomena refer to impermanent phenomena, functioning things. Thoroughly established is the same as emptiness. All emptinesses are thoroughly established phenomena. Thoroughly established phenomena do depend on other things, as they depend on functioning things. All schools say that emptiness depends on functioning things. This is similar to time, which always depends on something; it is the time of something. For example, when I pour water into my cup, first it is hot, then cooler, then cold. These periods of time depend on having poured water into the cup.

The definition of thoroughly established phenomenon: the non-affirming negation which is the mere negation of the self of phenomena or persons, as posited by the Cittamatrins.

Cittamatrins present two forms of emptiness: the subtle selflessness of persons, and objects not being external objects, and in this way they assert selflessness of phenomena.

Whilst the different schools hold different views and refutations, the higher school's object of refutation is the view of the immediately preceding school, and Vaibashika's object of refutation is the various views of non-Buddhist.

Non-Buddhists don't believe in karma, but would assert a creator god who creates our happiness and suffering and all external phenomena. With such a view, the individual has no freedom as everything is done by god.

Vaibashika do not agree with this. They accept karma, that virtue leads to happiness and non-virtue leads to suffering, and they assert that the world was not created by a god, but would present a view that is in accordance with modern science. Therefore, although Vaibashika propound quite a mistaken presentation of the two truths, they do explain karma and other methods that are very deep and beneficial.

Vaibashika would explain that all phenomena are established as a self, the self of phenomena. They would say that this is the reality about functioning things, that everything is truly established. This is a big error.

Sautrantika and Vaibashika agree on many things. They agree on the path to liberation, as they both share a presentation of gross and subtle selflessness, and they both assert that this must be realised in order to attain liberation. They also both accept external objects, and that the external objects are truly established. Sautrantika agree that all phenomena have a self, that there is a self of phenomena, but not that all phenomena are



truly established. Sautrantika only accept that impermanent phenomena are truly established. Vaibashika alone assert that permanent phenomena are truly established.

Whilst Sautrantika and Vaibashika agree that objects of knowledge can be divided into concealer truths and ultimate truths, their understanding of concealer and ultimate truths differ. Sautrantika say that a phenomenon that is able to ultimately perform a function is an ultimate truth, and that which is not able to ultimately perform a function is a concealer truth. Sautrantika assert that all impermanent phenomena are ultimate truths and that impermanent, ultimate truth, functioning thing, and cause and effect, are all synonymous. Sautrantika believe that a functioning thing is an ultimate truth because it is established from its own side, and not merely imputed by thought. However, a concealer truth, or a generally characterised phenomenon, is merely imputed by thought.

By coming to know exactly what Vaibashika and Sautrantika assert, you can debate a lot on what they have in common and what they disagree on. When you come to know what is propounded by the Cittamatrins, you can compare their views to those of Sautrantika. There will be a lot to debate over – both what they have in common, as well as where their presentations differ. It is also said that if you cannot see the mistakes of the lower schools, you have not actually arrived at the view of a higher school.

Vaibashika and Sautrantika are not capable of propounding emptiness. Although Cittamatra and Svatantrika do accept emptiness, their view of emptiness is not the actual view of emptiness. This is only presented by Prasangika.

The faults of the three doors arise due to ignorance, or faults in one's view, in the mind. The mind of ignorance is presented differently in all Buddhist systems. If you examine these different presentations, you will see that the correct view is that of Prasangika. Ignorance performs the function of obscuring how things exist in reality. First, there is ignorance, which leads to inappropriate attention, as it views things not in accordance with their actual mode. Then attachment, aversion, and their accompanying afflictions arise, which lead to all negativities of the three doors. So all our negative deeds arise due to ignorance, and this is ignorance of the view of reality.

There are four ways that you could have answered the second question in the last exam: How do the faults of the three doors arise in the mind?

1. Due to ignorance, as ignorance obscures us with regard to reality.



2. All faults of the doors arise due to the lack of mindfulness and introspection, because if you guard your mind, the afflictions will not be able to abide. If you don't guard your mind, the afflictions will arise and all the negative deeds of the three doors will follow.
3. Through not guarding your mind with mindfulness and introspection, although having taken different levels of vows, you accumulate much negativity through your three doors.
4. If you have the two mental factors of shame and embarrassment, things go well. If you lack them, negative acts of the three doors will follow; therefore, you have to guard yourself with shame and embarrassment.

Whichever of these four answers you gave, they are all acceptable as they come to the same thing.

All happiness and sufferings have arisen due to the mind. This is why Cittamatra say that everything has arisen due to the power, or capacity, of the mind. Therefore, phenomena are not established as a self, because all phenomena are imputed by mind, and therefore this is a lack of a self of phenomena, or the phenomena as being established as a self, and this is one of the emptinesses that they propound. Now we can understand how they come to propound this emptiness.

WEDNESDAY 5 NOVEMBER 2008 - SESSION 2

THE THREE TIMES

Past and future are both permanent. Present and thing are equivalent.

Sautrantika assert that the past and future merely appear to a thought consciousness, can only be accessed through thought, and can only be imputed by thought, and are therefore generally characterised phenomena, permanent phenomena.

People who lived in the past, or children who will be born in the future, are of course impermanent phenomena; however, periods of time – past and future – are permanent and something that we hold with a mental consciousness.

5 WAY OF ASSERTING OBJECT-POSSESSORS

ILLUSTRATION OF THE PERSON

There are two assertions among the Proponents of Sutra:

1. some assert the continuum of the aggregates to be the illustration of the person and
2. some assert the mental consciousness to be the illustration of the person.



An example of the first is Proponents of Sutra who follow the *Treasury of Manifest Knowledge*.

An example of the second is Proponents of Sutra who follow the *Seven Treatises on Prime cognition*.

In general, all non-Prasangika assert the mental consciousness as the illustration of the person. Those who assert something slightly different, such as the continuum of the aggregates, are actually asserting the mental consciousness, as the mental consciousness is within the continuum of the aggregates. Some Vaibashika assert the ‘I’ to be the mere collection of the five aggregates, but if you were to look within the five aggregates, they would say that the self is the mental consciousness. For those within Sautrantika who assert the continuum of the aggregates as the ‘I’, “continuum” means that which goes from life to life, and this is of course the mental consciousness; so also for them the representation of the self is the mental consciousness.

GEN: What does science assert as the self?

STUDENT: The ‘I’ is imputed on a specific process within the brain, the capacity to be aware of itself.

GEN: In general, we can say that there is a strong connection between the sense consciousness and the senses, and that there is a strong connection between the sense consciousnesses and the brain. But the view of scientists that the ‘I’ is information in the brain is a great fault. What is very obvious is there are meditation masters who, according to medical science, have died: the brain isn’t working, there are no body functions, and so forth, yet the meditators are still meditating. Last month in India, an ex-Ganden Tripa died. Scientists in India, and remember how hot India is, checked him for the 18 days that he was meditating whilst abiding in the clear light mind (Tibetan: *thugdam*). And this isn’t a rare occurrence; when my main teacher died, he was in *thugdam* for 17 days. What determines how long a practitioner can remain in *thugdam*, is his familiarity with the practice. And the fact that such meditation can continue after supposed death shows that the mind is not the brain.

THE DEATH PROCESS

In the tantric presentation, the stages of the death process are presented in the teachings on taking the three bodies into the path. It is described how the consciousness dissolves into ever subtler states, alongside the dissolving of the various elements. When the final element wind ceases, breathing ceases, but there are still three further stages: white



appearance, red increase, and black near attainment. In our body, there is a white drop from the father which abides at our crown, and a red drop from our mother which abides at our navel. During the stage of the white appearance, the white drops descend to the heart. During the red increase, the red drop rises to the heart, and during the black attainment they enter the indestructible drop at the heart, and the clear light mind, and as a result the subtlest mind arises. The meditator uses this state of equipoise that is the mind of clear light, to meditate on the level of the subtlest mind. At this level the body does not decay, the colour of the body does not change, and so forth. In the West, it is accepted that when someone stops breathing, they have died; but actually there is a whole process that ordinary people also have to go through. This means that the majority of normal people have another three days to go through before they die. At the time of actual death, the white drop will leave the sexual organ and the red drop will leave through the nose. Up to this point the body will not decay, but once the drops have left, the body should be disposed of as it will start to decay.

There is a great danger in cremating someone too soon, as you may kill a human. If you were to bury the person, the person would at least be allowed to die. The point is that it is definite that after the breath has stopped the person is still alive. This description has been for a normal death and not for a sudden death when all these things happen very quickly. There are also many stories about people who stopped breathing and then came back to life. These are just stories, and may or may not be true, but what is certain is that many Dharma practitioners remain in *thugdam* for days. Moreover, even non-Dharma practitioners will not decay within three days.

It is important to understand that when a high lama dies, his corpse may be preserved as a statue, or enshrined in a stupa. This is done so that beings can accumulate merit. Aside from this, there is no point in doing anything special to the corpse such as buying a beautiful coffin, or having an elaborate funeral. This is just a complete waste of resources. As a Buddhist, you have to be completely clear that once the death process is complete, the body is to be discarded. Far better than make offerings of flowers at a graveside, is to use the money to make offerings to the poor or the Three Jewels.

What should be undertaken is the accumulation of merit, such as doing pujas for the deceased – especially during the period of 49 days following the person's death, when they are in the intermediate state. The rebirth that the deceased will attain is not due to his wishes, but due to his karma, so it is possible that due to negative karma the deceased person attains a lower rebirth. If this person is still in the bardo, his relatives can practice



for him, and through dedicating merits, this karma can be completely changed. The bardo has a maximum duration of 49 days. The shortest duration is less than one day.

When you are able to accumulate great amounts of merit in this life, death will just be the casting aside of an old body and you will attain a new body in a good rebirth. There is no doubt about this. It is like building and moving to a new house. In order to achieve this, what is very important is the practice of ethical conduct that guards against the ten non-virtuous actions.

QUESTION: How can we determine which is the greatest meritorious act to engage in for a deceased person?

GEN: This is something that we discussed in the *Bodhisattvacharyavatara* when Shantideva explained that the buddhas and sentient beings are equal. The Buddha taught the entire path that we have to travel in order to attain the great results. Having done this it is clear that the Buddha is of great kindness. In order to travel along the path that the Buddha has presented, you need sentient beings. From this, you can understand that both the Buddha and sentient beings are equal in their kindness.

We got onto this topic by asking where science locates the ‘I’, which is in the brain. We saw how all non-Prasangika assert that the ‘I’ is a mental consciousness, whether they call it a mental consciousness, or the mind basis-of-all, or the aggregates, or the mere collection of aggregates. They say that the basis of the person is the person itself. We must understand that holders of these tenets, great Masters like Vasubhandu and Dharmakirti, who was known as the Lord of Reasoning, spent long periods of time deeply analysing these points in order to arrive at their conclusion.

In summary, we can say that the person exists, and according to Sautrantika, it is the continuity of the aggregates that can be illustrated as the person. What is propounded is that you can look for the person and you will find something. This means that you can make a photograph of it! If this were the case, then Prasangika’s presentation would be wrong. Prasangika are alone amongst Buddhists in saying that if you look for a person, you will not find anything, because the person is a mere name imputed by mind.

We can see how this is the case with the new President of America. We can see how this person being the President is a phenomenon that is merely labelled by mind.



WEDNESDAY 5 NOVEMBER 2008 - SESSION 3

QUESTION: What is the difference between having a self of phenomena and being truly established?

GEN: Having a self means being established by its own defining characteristics. All phenomena have a self because they have their own defining characteristics. Phenomena are divided into concealer and ultimate truths. They are not able to accept emptiness as an ultimate truth, as they posit impermanent phenomena as ultimate truths.

The meaning of phenomena having a self, of phenomena being established by their own defining characteristics, is that by looking for the object of analysis, you will find it. Truly established is not merely established by thought.

The various schools posit different things as the self:

- Prasangika – merely imputed by mind, a mere name
- Svatantrika – mental consciousness
- Cittamatra – mind basis-of-all
- Sautrantika – continuity of the aggregates
- Vaibashika – mere collection of the aggregates

The difference between ultimate truth and concealer truth is that ultimate truths are not merely imputed by thought whereas concealer truths are merely imputed by thought.

QUESTION: Putting aside my karma, why should I not kill, say a spider, that is creating a lot of negativities through killing other beings in order to save it from creating these negativities? It would then have the opportunity of being reborn in the higher realms.

GEN: If you have compassion and a caring attitude, such thoughts will come. In a previous life of the Buddha, he was on a ship with 500 other merchants who were returning from their journey, laden with wealth. The ship's captain was planning to steal all of it after killing the merchants. The bodhisattva, who would later become Shakyamuni Buddha, generated immense compassion for both the merchants and for the captain because of the negative karma he would accumulate. Therefore, he killed the captain and accumulated immense merit. If you find yourself travelling on a train and someone wants to destroy the train and kill the passengers, you should try to prevent this person, preferably not through killing him, but this may be necessary. Of course, you should do this on the basis of compassion for the terrorist and the passengers.



In general, killing a human should be avoided and amongst the ten non-virtuous actions it is the strongest act. You may need to kill someone in order to protect them from accumulating immense negativity, but it is very important for monks, to return their vows before killing someone! You should also try to use other methods to stop him.

The example of the train was about a situation amongst humans. There is a great difference between a human killing humans, and a human killing animals. With regard to your reasons for killing the spiders, it would follow that you should kill all butchers as well as the huge number of fish who eat each other in the oceans! Rather, you should keep the monastery clean and take the spiders to another place. Fishermen kill huge numbers of fish, but it is unsuitable to kill the fishermen due to the amazing amount of negativity that they create.

This situation is the karmic ripening of sentient beings, so you should not get too emotional about it. In a sutra, the Buddha said to Ananda that he should not be depressed about the karmic ripenings of sentient beings.

The actual activity to undertake is to subdue your own afflictions; to go inside and subdue the real enemy. Everything that you are studying, you should apply to yourself.

THURSDAY 6 NOVEMBER 2008 - SESSION 1

MEDITATION

I want you to reflect before reciting the refuge prayer.

Propounders of Buddhist tenets have understood that the Three Jewels are the actual refuge from the sufferings of samsara, and no other object than the Three Jewels are able to give protection from this. As a result, they have placed their hope and trust in the Three Jewels. We need to go for refuge until we have attained complete enlightenment so that we can lead all beings to non-abiding nirvana. Refuge with such a motivation, is a Mahayana refuge. Therefore, we must place our hope and faith in the three objects of refuge.

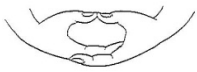


The merit you accumulate through studying, reflecting, and meditating, needs to perform the function of leading you to enlightenment so that you can benefit all sentient beings.





We need to reflect on how there is no permanent, unitary, and independent self, or self-supporting substantially existent self. Believing in such a self is an ignorance that is the cause of samsara. From this ignorance, millions of forms of suffering arise. To overcome this ignorance we have to understand how neither of these types of self exists. To do so we need to reflect on what kind of self would be permanent, or partless, or independent, and for what reasons there is no self that is permanent, or partless, or independent. After reflecting on those three individually, reflect on what kind of self would be self-supporting, and what reasons there are for their being no such substance. These are the views of ignorance that we need to overcome through developing the wisdom that will liberate us from cyclic existence.



Now we will take refuge.

5 WAY OF ASSERTING OBJECT-POSSESSORS

The person is not to be understood as something permanent, unitary, and independent.

- It is not *permanent* as it is changing momentarily.
- The self also depends on many different parts, so it is not *unitary*.
- It is not *independent*, as it depends on numerous causes and conditions. This means that it is under the power of other factors, namely causes and conditions, and not under its own control or power. Therefore, the self cannot be created by a creator god.
- By analysing this, we can see how the self also does not exist as a *self-supporting substantially existent*. Rather, it exists as an impermanent self dependant on parts and other factors, and is not self supporting.

QUESTION: Why is object possessor divided into person and consciousness, when they should be the same in Sautrantika as the illustration of a person is consciousness?

GEN: Person and consciousness are not the same. When I look at you, I see a person and not consciousness. This is something different. However, if I were to look for the person, I would find the mental consciousness.

QUESTION: But my form is not the object-possessor, but my mind, my consciousness is.



GEN: In general, this is the case. All non-Prasangika schools say that if you look for something you will find consciousness. Nevertheless, at the same time we can see you and not your mind, so this is a clear indication that you are not your consciousness. If we were to say that we only see your body, but not you, people would think that we are crazy!

AWARENESS

The definition of awareness is: that which is clear and cognizing.

Consciousness is also an object possessor. Consciousness is defined as that which is clear and knowing, or clear and cognizing. Mind, knower/cognizer, and consciousness are of one meaning.

There are two types of awarenesses:

1. prime cognizers and
2. non-prime cognizers.

The definition of a prime cognizer is: a new and incontrovertible cognizer.¹¹

NON-PRIME COGNIZERS

There are five types of non-prime cognizers:

1. subsequent cognizers,
2. wrong consciousnesses,
3. doubt,
4. correct assumptions, and
5. inattentive awarenesses.

The seven-fold division of mind contains all types of minds – those of buddhas and those of the varying types of sentient beings, are all included in this division.

Subsequent cognizer's can be called a memory consciousness, but this isn't exactly correct as whatever is a subsequent cognizer is not necessarily a memory consciousness, but the vast majority of subsequent cognizers are. What is important is that memory is thought.

Doubt is a root affliction and is called afflicted doubt, which has three divisions:

1. Doubt turning away from the fact – If you think that the law of karma, past and future lives, or the Three Jewels, probably don't exist, this is doubt turning away from the fact.

¹¹ JN: The terms 'deceptive' (*slu ba*) and 'non-deceptive' (*mi slu ba*) have been changed throughout the text to 'controvertible' and 'incontrovertible.'



2. Equal doubt – If you think that probably these three do exist, but maybe not, this is equal doubt and is also an afflicted doubt.
3. Doubt turning towards the fact – If you think that these probably exist, not definitely, but probably, this is the virtuous doubt called doubt turning towards the fact. Non-afflicted doubt is not included in the virtuous mental factors as it is not 100% on the side of virtue. This doubt is not completely decided, it still has a qualm.

These types of doubt refer to Dharma topics. Doubt over what you will eat for lunch today is neither virtuous nor non-virtuous, but is doubt.

Amongst these seven, there are prime minds and subsequent cognizers and these are minds without fault. *Correct assumption* is not a mind that has cleared away all faults, yet it is an excellent mind, a correct mind. For example, our faith/belief in the Three Jewels is a correct assumption, as is taking the two truths as taught by the Buddha as reliable.

Correct assumption may be correct, or even stable, with regard to the object, yet it hasn't attained a level where it is a prime cognizer. For example, you may have faith in emptiness based on your understanding, but you haven't realised emptiness. Also, the mind that really wishes to attain enlightenment for the sake of all sentient beings, bodhicitta, is also a correct assumption as you haven't yet realised the object of this mind. An example of a consciousness that has *appeared but not ascertained* [inattentive awareness]: while being completely absorbed in watching a football match, you will not even be aware of conversation around you, or food that you are eating. Nevertheless, the conversation is happening, you are eating, and results came from this, such as no longer being hungry. Nevertheless, because you were so involved in watching the game, the ear consciousness and the taste consciousness are of the type of appeared but not ascertained.

Wrong consciousnesses are the worst consciousnesses. It is a consciousness with regard to an object that is completely non-existent. This consciousness firmly, tightly, holds this non-existent object. Examples include ignorance, attachment, aversion, pride, jealousy, wrong views, and the afflicted doubt of turning away from the fact. Whilst wrong consciousnesses usually hold an object very tightly, afflicted doubt does not do this, but as the mind is going in this direction, it is categorised as a wrong consciousness.

There are phenomena of fear that are completely baseless. These are based firstly on ignorance that obscures us with regard to reality. This in turn causes doubts about the situation to occur, and finally fear arises about a situation that does not even exist.



Tibetans have a habit to approach a situation by training themselves in it beforehand. For example, they would role-play experiencing obstacles, and then think that all obstacles are gone. For example, when travelling if all their money is stolen, they would say that now all their problems are gone. This results in them not being weighed down in such a situation. This would also apply when one's parents or even children die; they would think that this has happened due to their past accumulation of karma. In this way, they approach a situation in a way that is open and free. It is not that somebody from the outside put them in the situation of utilising mind training, but they do this themselves. In Tibet, a Tibetan wouldn't have insurance, so if he writes off his new car in an accident, he would just lose his car. People would think that this is quite an obstacle, but he would think that this is just the ripening of past karma and now it is gone. The effect of this is that he would not be stirred up by this, but would remain relaxed. When I lived in Tibet, I never saw anyone who was crazy or particularly stirred up and I think that it is because of this very helpful outlook. It is possible that a couple will have some problems, but afterwards they would laugh and say that they don't have the karma to be together in peace. Likewise with the car, this person would think that he doesn't have the karma to enjoy this car. This is an amazing way to think and most Tibetans would approach it in that way. These examples are about ordinary people, not those who have studied the Dharma, but have just heard enough about karma for them to develop strong faith in karma and can relate to events in this way.

Tibetans don't enjoy the outer conditions that Westerners have, but the stresses and fears that plague Westerners are not known amongst Tibetans. Tibetans have a severe problem with the Chinese Government, but they approach this by thinking how their good karma in this area has run out. You will not find people in Tibet who are particularly disturbed or thinking about how they can harm the Chinese.

The point is that fears, doubts, worries, stress, and so forth, are obviously manmade. In addition, the state of dwelling alone and not talking to your neighbours is something that I see as very widespread in Europe.

THURSDAY 6 NOVEMBER 2008 - SESSION 2

OBJECT OF THE MODE OF APPREHENSION

- The object of the mode of apprehension of direct and inferential *prime cognizers* is an existent.
- The object of the mode of apprehension of *subsequent cognition* is an existent.



- The object of the mode of apprehension for *doubt* can be either an existent or non-existent.
- The object of the mode of apprehension of the mode of apprehension of *correct assumption* is necessarily an existent.
- The object of the mode of apprehension for the consciousness that doesn't *ascertain the appearance* is an existent.
- The object of the mode of apprehension of a *wrong* consciousness is necessarily a non-existent.

DEFINITION OF PRIME COGNITION

In outlining the definition of prime cognizer it is necessary to mention the three - 'new,' 'incontrovertible,' and 'cognizer' – because 'new' eliminates subsequent cognizers being prime cognizers, 'incontrovertible' eliminates correct assumptions being prime cognizers, and 'cognizer' eliminates physical sense powers being prime cognizers.

There are two types of prime cognizers:

The purpose of “new” in the definition is to eliminate the subsequent cognizer, the memory consciousness. This is because the subsequent cognizer is realising its object, but it is not realising its object newly.

*INTERPRETER:*¹² The reason why it is sometimes not called a valid cognizer, but a prime cognizer, is in order to express that it has to be new. The problem with saying valid cognizer is that it sounds like everything that is not valid, must be invalid. However, subsequent cognizers are also valid: it realises its object, it just doesn't realise it newly. If you say prime cognizer, you exclude subsequent cognizer, but you have a problem at the time of Prasangika because they don't include “new” in their definition. It seems like there is no solution to this. I prefer valid cognizer and Ven. Fedor prefers prime cognizer.

In order to explain “new” or “fresh”, through an analogy: when you meet someone for the first time, it is like the prime cognizer, and when you meet them for the second time, it is like the subsequent cognizer, as it is no longer new.

- “New” eliminates subsequent cognizers from being considered prime cognizers.
- “Incontrovertible” eliminates correct assumptions from being considered a prime cognizer. Correct assumptions are correct with regard to their object, but they have not realised there object, but remain controvertible.

¹² 'Valid' was later retrospectively changed to 'prime', throughout the transcript.



- “Knower” refutes the assertion of Vaibashika that a physical sense power is also prime. Knower means it is a consciousness, and a physical sense power is not a consciousness.

Prasangika do not include “newly”, just “incontrovertible knower” as their definition of a prime cognizer and therefore subsequent cognizers are also prime cognizers.

All non-Prasangika schools have the same definition for prime cognizers. They think that Prasangika belittle prime cognizers by taking away “new” from the definition, as it is like taking away what is praiseworthy about a prime cognizer.

Vaibashika are criticised for including physical sense powers in the collection of prime cognizers. Prasangika also have the word “cognizer” in their definition, and this serves the purpose of refuting Vaibashika.

QUESTION: Are sense powers, sense consciousnesses?

GEN: No. It is called a physical sense power/faculty, and is matter.

1. direct prime cognizers and
2. inferential prime cognizers.

The definition of a direct perceiver is: a non-mistaken cognizer that is free from conceptuality.

The definition of a direct prime cognizer is: a new and incontrovertible cognizer that is free from conceptuality.

QUESTION: What is the difference between non-mistaken and incontrovertible?

GEN: Prime inferential cognition realises its object but is non-mistaken. Subsequent cognition realises its object, so it is incontrovertible, but it is a mistaken consciousness. Within subsequent cognizers, there are some which are conceptual and some which are non-conceptual. Conceptual subsequent cognizer are mistaken.

QUESTION: Is it correct that whatever I see for the first time is prime cognition, in the second moment it becomes a subsequent attainment, and whatever I have seen before, seeing it again means that it is a non-prime cognition?

GEN: The first moment that you see a new object is a prime cognizer and the second moment is non-prime. However, with regard to an object that you have seen before, when you see it the second time, the first moment is again a prime cognition and the second moment is non-prime. This is how it works for a sense consciousness.

However, when we talk about a mental consciousness, which is a subsequent cognizer, if you have a memory of something, it is not the same.



QUESTION: Is every moment not new as my perception is mixed with light rays?

GEN: It is true that the object is momentary and therefore changes constantly, but this is something that we cannot perceive. Moreover, while there are constant light rays entering our consciousness we do not perceive this, we just perceive the object.

QUESTION: Is this because in the second moment a thought arises about the object?

GEN: It is true that there is a thought consciousness arising, but it is to be debated if this arises immediately in the second moment or a bit later. The conceptual consciousness is a separate mind from the sense consciousness. There would be both the conceptual mind and the sense consciousness.

QUESTION: Is this also not the case for an inferential prime cognizer?

GEN: If you rely on a correct sign and understand that this table is impermanent, and then change the object; when later returning to the impermanence of the table, which has been realised, you don't have to rely on a correct sign again. Another example would be when you know someone's name; you do not need to repeatedly check what their name is, as you know their name. If it was not like this, you could never become acquainted with all the people in a room! If this were the case, omniscience would not be possible.

QUESTION: How many possibilities are there between direct cognizer and direct prime cognizer?

GEN: There are three possibilities. If something is a prime direct perceiver, it is necessarily a direct cognizer. Something that is neither is a thought consciousness.

QUESTION: How can a direct cognizer be non-conceptual because the subsequent moments are also direct visual perceptions, but also concepts arise in subsequent moments – so how can this be non-conceptual?

GEN: Visual consciousness and mental consciousness are very different. I can see your colour and shape, but to reflect about what I see, is a very different mind isn't it? The task of the visual consciousness is to see your colour and shape. That is all, it is only seeing. The visual consciousness is also never mixed with a meaning generality. It just directly sees. The meaning generality is something that occurs in the mental consciousness. The visual consciousness is free from conceptually, and the mental consciousness, which is present at the same time uses a meaning generality. Both these consciousnesses exist in the same moment.



QUESTION: What is the difference between prime cognition and direct cognition?

GEN: Prime cognition has two divisions: direct and inferential.

INTERPRETER: Perception is usually used for a non-conceptual mind whereas cognizer is used in for both conceptual and non-conceptual.

THURSDAY 6 NOVEMBER 2008 - SESSION 3

DIVISIONS OF CONCEPTUAL AND NON-CONCEPTUAL CONSCIOUSNESS

Consciousness can be divided into conceptual, a thought consciousness, and non-conceptual consciousness. Non-conceptual consciousness include: direct prime perceivers, subsequent cognizers, appeared but not ascertained, and wrong consciousnesses.

- Inferential prime cognizers are necessarily mental consciousnesses.
- Direct prime perceivers are all non-conceptual consciousnesses.
- Subsequent cognizers can be divided into both conceptual and non-conceptual, with memory consciousness being conceptual.
- Correct assumption is a mental consciousness.
- Doubt is a mental consciousness.
- Appeared but not ascertained consciousnesses are all non-conceptual consciousness.
- Wrong consciousnesses can also be divided into both conceptual, such as you have a lot of ignorance, and non-conceptual, such as seeing white snow mountains as blue.
 - Non-conceptual consciousnesses are: direct prime perceivers, direct subsequent cognizers, appeared but not ascertained, and wrong consciousnesses.
 - Conceptual consciousnesses are: prime inferential cognizers, subsequent cognizers, correct assumption, doubts, and wrong consciousnesses.

Therefore, there are nine consciousnesses: four conceptual and five non-conceptual. We came to nine because there are two types of subsequent cognizer and wrong consciousnesses.

NON-MISTAKEN CONSCIOUSNESSES

- Direct prime perceptions
- Non-conceptual subsequent cognizers
- Appeared but not ascertained



All other consciousnesses are mistaken.

QUESTION: Appeared but not ascertained is a mistaken consciousness, but is included within non-prime cognizers?

GEN: They are non-prime cognizers because they are not newly incontrovertible knowers. A consciousness that is not ascertaining the object means that it is not realising the object. A prime cognizer realises its object.

MISTAKEN & WRONG CONSCIOUSNESSES

- Prime inferential cognition is mistaken but not wrong.
- Conceptual subsequent cognizers are mistaken but not wrong.
- Correct assumption is mistaken but not wrong.
- Doubt includes both mistaken and wrong & mistaken but not wrong.
- Wrong consciousnesses are both wrong and mistaken.

QUESTION: Is it correct that all mistaken consciousnesses are non-prime consciousness?

GEN: No, because inferential prime cognition is both prime and mistaken.

QUESTION: Is it mistaken with regard to the meaning generality being the appearing object?

GEN: Yes, because the appearing object is the meaning generality.

QUESTION: That means that wrong, mistaken, and non-prime are antonyms?

GEN: Wrong is: wrong, mistaken, and non-prime. For example, ignorance, anger, jealousy, and so forth. The thought considering ordination would be a mistaken and non-prime consciousness, but not a wrong consciousness.

99% of dream consciousnesses are wrong. People who place a lot of importance on their dreams are following wrong consciousnesses. However wonderful your dreams may be, the moment you awaken, they are gone. They are completely unstable and unreliable; therefore, there is no need to produce any superstitions towards them. There are dream consciousnesses that are conceptual and some that are non-conceptual.

QUESTION: As dreams come from our subconscious, they can be quite useful.

GEN: Dreams that occur just before waking up arise from imprints on the consciousness ripening and are cleared away. Apart from that, they are a wrong consciousness. You may dream of meeting someone and then actually meet them later that day, but this would come about from a strong wish to meet the person. The dream



remains a wrong consciousness. To remind you of what a wrong consciousness is: someone with hepatitis will see white snow mountains as yellow. The sick person will see the correct shape, but the colour is wrong. Likewise, there can be a fault in the eye that causes one to see two people in the distance, when there is actually only one.

QUESTION: What about the signs of purification that can be seen in dreams?

GEN: When we have such dreams, as we are not actually flying and so forth, it is a wrong consciousness. It is true that these are given as signs that purification has happened. For example, a sign of purification could be a dream in which excrement and other substances leave your body. This is not actually happening; otherwise, we would have to be very careful when engaging in purification practice! Small children sometimes wet their bed because of a dream they had, but they did not urinate in the place of their dream, but in their bed!

Dream yoga practices will fall into the 1% of dream consciousnesses that are not wrong consciousnesses. This is because dream yoga is about using the dream state to see all objects as similar to dreams, as being false. What is needed as a prerequisite for dream yoga practice is being able to see things from the moment of waking and throughout the day as being false. Such a person then continues this in the dream state and in this way practices dream yoga. Dream yoga at your level is generating a virtuous mind as much as possible before going to sleep. Then whether dream yoga happens or not, the entire period of sleep will be virtuous.

FRIDAY 7 NOVEMBER 2008 - SESSION 1

QUESTION: How do Sautrantika refute Vaibashika that form is a compounded phenomenon?

GEN: Apart from the colour and shape of the table, there is no form in this table. Form is the first of the sense objects; it is an impermanent phenomenon, and an ultimate truth. The colour is an ultimate truth, the shape is an ultimate truth, but there is no other ultimate truth that is form. The point is that the table has form, sound, taste, odour, and is a tactile object. Form is not an abstract concept, it is the form of this table, and the form is colour and shape. If you would break off a little piece of this table, that piece



would be form and have colour and shape and no matter how small you make the piece of table, it will remain form with colour and shape and therefore will be called an ultimate truth. The table is of course a concealer truth in that if I disassemble it, the table will be lost. However, the parts remain form and an ultimate truth according to the system of Vaibashika. Vaibashika do not hold that colour and shape is an uncompounded phenomenon because in order to be seen by the eye it must be compounded, and form that is colour and shape can of course be seen. Likewise, compounded phenomena perform a function, and form that is colour and shape performs a function.

QUESTION: I thought that ultimate truth and uncompounded phenomena are synonymous in Vaibashika?

GEN: No. This is a very strange thought, but you can think this way if you want!

5 WAY OF ASSERTING OBJECT-POSSESSORS

The presentation of mind in Sautrantika is very important. The definition of mind in Sautrantika is that which is clear and knowing and this is the definition of any kind of mind of beings, whether buddhas or animals. “Knowing” refers to apprehending, but not realising. Ignorance is a mind as it is clear and knowing.

Consciousness, mind, and knower, are of one meaning. Consciousness can be divided into prime and non-prime.

Within the seven-fold division of mind, direct prime perception and prime inferential cognition are prime consciousnesses.

Non-prime consciousnesses are subsequent cognition, correct assumption, doubt, appeared but not ascertained, and wrong consciousness.

The definition of a prime cognizer is: a new and incontrovertible cognizer.

- “New” eliminates the possibility of a subsequent cognizer being a prime cognizer.
- “Incontrovertible” eliminates a correct assumption as a prime cognizer.
- “Knower” eliminates a physical sense power as a prime cognizer.

QUESTION: How does knower eliminate the physical sense power as a prime cognizer?

GEN: Vaibashika do not accept that a physical sense power is a knower. Their definition of prime cognition, remembering that the Tibetan only says prime and not prime cognition, is “newly incontrovertible”. Vaibashika do not have “knower” in the definition. Prasangika do not accept “new” and say “incontrovertible knower”.



INTERPRETER: Knower and cognizer are synonymous.

QUESTION: How do we determine whether a consciousness is non-afflicted doubt or correct assumption?

GEN: Doubt tending towards the fact thinks, “It is most probably like that”, whereas correct assumption says, “It is definitely like that”, though this mind is controvertible.

QUESTION: We said that consciousness, mind, and knower, are synonymous. Does this include main minds and mental factors, or only main minds?

GEN: Consciousness, mind, and knower, refers to three types of mind: main minds, mental factors, and self-cognizers. *Sem* refers to main mind and *lo* refers to minds such as main minds, mental factors, and self-cognizers. This difference is only in scriptural Tibetan. In colloquial Tibetan, *sem* would refer to all types of mind.

QUESTION: Is knower and object-possessor synonymous?

GEN: No. The object-possessor has three aspects: expressive sound, person, and consciousness. Knower is only the third type of object-possessor.

The definition of a direct perceiver is: a non-mistaken cognizer that is free from conceptuality.

Consciousness that is a direct perceiver can be divided into prime and non-prime.

Direct perceivers can be divided into: prime, subsequent and inattentive.

INTERPRETER: For those using the transcript of Geshe Tegchok’s commentary, be aware that the translator used very different terminology from what I am using. For example, what I translate as non-mistaken, he translates as incontrovertible.

INTERPRETER: How I use the following three terms is as follows: perception is direct, a conception is conceptual, and a cognizer is both.

QUESTION: Is to be mistaken and to be conceptual, of one meaning?

GEN: “Non-mistaken” means “not wrong” in the context of direct perception. “Mistaken” and “conceptual” are not synonymous, because you have wrong



consciousness that is non-conceptual. Non-mistaken means things are just as you see them, so there is no mistake of any type.

DIRECT PERCEPTION		
Definition: A knower which is free from conceptuality and unmistaken		
Direct Prime cognizer	Direct Subsequent Cognizer	Direct Cognizer Not Ascertaining The Appearance
Non-mistaken with regard to the appearing object and the object of the mode of apprehension		

MISTAKEN AND WRONG CONSCIOUSNESSES

A wrong consciousness is mistaken with regard to its mode of apprehension because the object doesn't exist. With a mistaken mind, the problem is with the appearing object. The appearing object exists for all types of consciousness, and you can be mistaken or unmistaken with regard to the appearing object, but all minds have an appearing object. The object of the mode of apprehension is the main object.

If a consciousness has a problem with regard to the appearing object, it is a mistaken consciousness. If it doesn't have a problem with the appearing object, it is a non-mistaken consciousness.

CORRECT AND INCORRECT/WRONG CONSCIOUSNESSES

- A non-mistaken consciousness is necessarily a correct consciousness.
- If something is a mistaken consciousness, it's not necessarily an incorrect consciousness.
- In general, if something is mistaken with regard to the object of the mode of apprehension, it is an incorrect mind. If it is not mistaken with regard to the object of the mode of apprehension, it is a correct mind. In general, incorrect minds include doubt and wrong consciousnesses, and would be mistaken with regard to the object of the mode of apprehension. Correct minds are correct with regard to their object of the mode of apprehension; for example, doubt turning towards the fact.
- If something is mistaken with regard to the object of the mode of apprehension, it is a wrong consciousness, and includes the two types of mistaken doubts.
- Incorrect and wrong are synonymous.

An eye consciousness can be all three divisions of direct perception, but can also be a wrong consciousness although this is rare. Prime and subsequent cognition for our eye consciousness are common. It is also common to have objects that have appeared but not



been ascertained with regard to our eye consciousness. For example, when I focus on what is being said, what I am seeing will appear but not be ascertained.

QUESTION: When you have a direct prime cognizer, but also generate a prime inferential cognizer, would the direct sense perception become appeared but not ascertained because you focus so strongly on the inferential prime cognizer?

GEN: This is not the case. You can still have a prime direct perception whilst generating a prime inferential prime cognizer. For example, you may generate a prime inferential cognizer by seeing smoke and inferring that there is fire.

QUESTION: How many prime direct perceptions can we have at the same time?

GEN: When eating some chocolate, you may touch something, see something, smell something, be listening to what is being said, and thinking about it. In such a case, you would have all these sense consciousness present, as well as at least one mental consciousness. All these sense consciousness would be prime cognitions.

Because I will be able to remember these consciousnesses shows that the object was realised, that there was a prime cognizer. The memory is a subsequent cognizer, and the definition of a subsequent cognizer is “a cognizer that realizes that which has already been realized.” We can see that in order to have a subsequent cognizer, memory, you need to have had a previous prime cognition that realised.

What is to be examined is whether it is possible to have two conceptual prime cognizers at the same time.



FRIDAY 7 NOVEMBER 2008 - SESSION 2

DIVISIONS OF CONSCIOUSNESS - CHARTS

DIVISIONS OF CONSCIOUSNESS			
		Definition	Divisions
PRIME	Direct Prime cognizer	A new and incontrovertible cognizer that is free from conceptuality.	1. Self-cognizing direct prime cognizer 2. Sense direct prime cognizer 3. Mental direct prime cognizer 4. Yogic direct prime cognizer
	Inferential Prime cognizer	A new and incontrovertible determinative cognizer that is generated in dependence upon a correct reason – its basis.	1.inferential cognizers through the power of the fact, 2.inferential cognizers through renown, and 3. inferential cognizers through belief.
NON-PRIME	Subsequent Cognizer	A cognizer that realizes that which has already been realized.	1.conceptual subsequent cognizers and 2. non-conceptual subsequent cognizers.
	Correct Assumption	A determinative cognizer that accords with the fact but is controvertible in determining its object	1. without a reason, 2. with a contradictory reason, 3. with an indefinite reason, 4. with an inapplicable reason, and 5. with a correct but undetermined reason.
	Doubt	A mental factor that, by its own force, hesitates with respect to two alternatives.	1.doubt tending towards the fact, 2. doubt tending away from the fact, and 3. equal doubt.
	Appeared but not Ascertained	A non-mistaken cognizer that has a clear appearance of its object but does not ascertain it.	1.inattentive sense direct perceivers, 2.inattentive mental direct perceivers, and 3.inattentive self-cognizing direct perceivers.
	Wrong	A cognizer that engages [its object] mistakenly.	1.conceptual wrong consciousnesses and 2. non-conceptual wrong consciousnesses.



DIVISIONS OF CONSCIOUSNESS				
PRIME	Direct Prime cognizer	<ul style="list-style-type: none"> • Sense consciousness • Non-conceptual consciousness 	<ul style="list-style-type: none"> • Direct and non-mistaken 	
	Inferential Prime cognizer	<ul style="list-style-type: none"> • Conceptual consciousness 	<ul style="list-style-type: none"> • Necessarily Mistaken 	Appearing object: Meaning generality
NON-PRIME	Subsequent Cognizer	<ul style="list-style-type: none"> • Sense consciousness • Conceptual consciousness • Non-conceptual consciousness 	<ul style="list-style-type: none"> • Some mistaken • Some non-mistaken. (e.g. eye consciousness) 	Appearing object: Meaning generality
	Correct Assumption	<ul style="list-style-type: none"> • Conceptual consciousness 	<ul style="list-style-type: none"> • Necessarily Mistaken 	Appearing object: Meaning generality
	Doubt	<ul style="list-style-type: none"> • Conceptual consciousness 	<ul style="list-style-type: none"> • Necessarily Mistaken 	Appearing object: Meaning generality
	Appeared but not Ascertained	<ul style="list-style-type: none"> • Sense consciousness • Non-conceptual consciousness 		
	Wrong	<ul style="list-style-type: none"> • Sense consciousness • Conceptual consciousness • Non-conceptual consciousness 	<ul style="list-style-type: none"> • Necessarily Mistaken 	Appearing object: Meaning generality



DIVISIONS OF CONSCIOUSNESS		
PRIME	Direct Prime cognizer	<ul style="list-style-type: none"> • Correct mind with regard to the object of the mode of apprehension • Non-mistaken mind with regard to the appearing object
	Inferential Prime cognizer	<ul style="list-style-type: none"> • Correct mind with regard to the object of the mode of apprehension • Mistaken mind with regard to the appearing object
NON-PRIME	Subsequent Cognizer	<ul style="list-style-type: none"> • Correct mind with regard to the object of the mode of apprehension • Mistaken mind with regard to the appearing object
	Correct Assumption	<ul style="list-style-type: none"> • Correct mind with regard to the object of the mode of apprehension • Mistaken mind with regard to the appearing object
	Doubt	<ul style="list-style-type: none"> • <i>Tending towards the fact</i> Correct mind with regard to the object of the mode of apprehension • Mistaken mind with regard to the appearing object • <i>Equal setting</i> incorrect mind with regard to the object of the mode of apprehension <i>and</i> mistaken mind with regard to the appearing object • <i>Tending away from the fact</i> incorrect mind with regard to the object of the mode of apprehension <i>and</i> mistaken mind with regard to appearing object
	Appeared but not Ascertained	
	Wrong	<ul style="list-style-type: none"> • Ignorance is an incorrect mind with regard to the object of the mode of apprehension <i>and</i> mistaken towards the appearing object • An eye sense consciousness that sees a blue snow mountain, is an incorrect with regard to the object of apprehension <i>and</i> mistaken towards the appearing object



DIVISIONS OF OBJECTS

There are four divisions of objects, with the first and last being the most important:

- Appearing object – With a mistaken mind, the problem is with the appearing object.
- Determined object
- Object of Engagement
- Object of the Mode of Apprehension – A wrong consciousness is mistaken with regard to its mode of apprehension because the object doesn't exist.

CONCEPTUAL MINDS

- *Inferential prime cognizers* are thought, conceptual consciousnesses, and prime.
- *Subsequent cognizers* include memories and memories are thoughts.
- *Correct assumption* is a subjective analysis and therefore a conceptual consciousness.
- *Doubt* is clearly a conceptual consciousness.
- There is no such thing as a conceptual mind that would be *appeared but not ascertained*.
- There are many thoughts that are *wrong consciousness*. For example, thinking of the mind as permanent is a wrong consciousness. Ignorance is always a conceptual mind and from ignorance, all the other afflictions arise. The vast majority of afflictions are conceptual minds, but some are not.

QUESTION: What is the object of the mode of apprehension for an eye sense consciousness apprehending a blue snow mountain?

GEN: It is the blue snow mountain.

We are able to see a lot of things, for example, you can see a table, the impermanence of the table, and so forth. The impermanence of the table would appear to our eye sense consciousness, but we would not see them, we would not perceive them. We could say that the impermanence of the table is an appearing object of the table. The mind that sees a snow mountain has the appearance of the snow mountains. Even with regard to the eye consciousness that sees blue snow mountains, the snow mountain is appearing. Someone who is wearing green glasses sees a green road, but still sees a road.

**FRIDAY 7 NOVEMBER 2008 - SESSION 3**

In your discussion groups next week, you should find examples of the three divisions of direct cognizers, within the four divisions of direct prime cognizers:

DIRECT PERCEPTION	Self-Cognizing Direct Prime cognizers		
	Direct Prime cognizer	Direct Subsequent Cognizer	Mind Not Ascertaining The Appearance
			May or may not exist
	Sense Direct Prime cognizers		
	Direct Prime cognizer	Direct Subsequent Cognizer	Mind Not Ascertaining The Appearance
	Mental Direct Prime cognizers		
	Direct Prime cognizer	Direct Subsequent Cognizer	Mind Not Ascertaining The Appearance
	Yogic Direct Prime cognizers		
	Direct Prime cognizer	Direct Subsequent Cognizer	Mind Not Ascertaining The Appearance
			No such mind exists

INCONTROVERTIBLE COGNIZERS

- A subsequent cognizer is an incontrovertible knower. Those that are memory consciousness are incontrovertible, as long as they are accurate rather than perverse.
- An incontrovertible knower is the definition of prime cognizer for Prasangika.
- A consciousness that is incontrovertible, knows its object, realises its object.
- Sense consciousnesses are incontrovertible.
- Inferential prime cognizers are incontrovertible.

MEANING GENERALITY

The definition for thought, or conceptual consciousness, is: A consciousness that has a meaning generality as an appearing object. Therefore, it is a consciousness to which a meaning generality appears. This is an incomplete definition, but it will do for now.

When you remember your mother, there is a clear appearance of her, as if she is right in front of you. She is of course not there, but there is a clear appearance. A thought conceptualising your mother is something that is not your mother, but appears as her. Alternatively, when thinking about a vase, whilst the thought is not the vase, it appears to this consciousness to be the vase. If you look at the ceiling and think of your table, a table will arise in your mind. This is a meaning generality.

This is a function of the conceptual mind. It doesn't occur in a non-conceptual mind.

Inferential cognition is an excellent mind that by relying on a perfect sign can realise the object; it can ascertain the object so that there is no doubt about it. By relying on a



perfect sign, it realises or knows its object. Despite being mistaken with regard to the appearing object, this doesn't hinder it from realising its object. If this comes about newly and is incontrovertible, it is like a definition of inferential cognition.

QUESTION: Is a consciousness relying on a perfect sign the same as a consciousness to which a meaning generality appears?

GEN: It is not of one meaning, because inferential cognizers, memory consciousness, correct assumption, doubt, and wrong consciousness; all of these minds have a meaning generality as the appearing object. The only mind of these that relies on a perfect sign is the first one, inferential cognition, and through this, it becomes a correct mind even though its appearing object is a meaning generality. It is correct in a special way because it relies on a perfect sign to realise the object and is incontrovertible. Memory does not rely on a correct sign, rather it relies on the first moment of what was realised by inferential cognition and remembers it. It is also incontrovertible, but not by way of relying on a correct sign; rather, it relies on the first moment. Its appearing object is also a meaning generality. Correct assumption is also a correct mind, but the object that it refers to does exist, but it is not incontrovertible, and it does not rely on a correct sign. Therefore, only the first one relies on a correct sign, but they all have a meaning generality as the appearing object.

QUESTION: Is the second moment of an inferential cognition a memory consciousness.

GEN: Yes.

QUESTION: Is the second moment of an eye consciousness apprehending form, also a memory consciousness?

GEN: This is not the case. The second moment of an eye consciousness is still an eye consciousness. It is nevertheless possible you can remember something that was seen by an eye consciousness. For example, I can remember what I have seen, but this remembering consciousness is not a sight consciousness. The second moment of an eye consciousness is subsequent cognizer, but not a memory consciousness.



QUESTIONS – WEEK 2

1. What is the difference between the definition of a Vaibashika and a Sautrantika?
2. What are the divisions of Sautrantika?
3. Why are Sautrantika so-called?
4. What is the definition of concealer truth for Sautrantika?
5. Give illustrations of a concealer truth for Sautrantika.
6. What is the definition of ultimate truth for Sautrantika?
7. Give illustrations of an ultimate truth for Sautrantika.
8. Give illustrations of the following divisions of objects of knowledge:
 - Permanent and functioning
 - One and different
 - Specifically characterised phenomenon and generally characterised phenomenon
 - Negative and positive phenomena
9. What are the differences in the presentation of Vaibashika and Sautrantika with regard to the three times?
10. Give illustrations for the divisions of object possessors:
 - Expressive sound
 - Consciousness
 - Person
11. What is the presentation of person according to Vaibashika and Sautrantika?
12. What is the definition of prime cognizer?
13. What is eliminated by the terms “newly”, “incontrovertible”, and “knower”, in the definition of prime cognizer?
14. What is the definition of a direct perceiver?
15. What is the definition of a conceptual mind?
16. What are the seven-fold division of mind?
17. How many direct perceivers and conceptual consciousnesses are there within the seven-fold division of mind?
18. Give illustrations for the divisions of direct perception:
 - Direct prime cognition
 - Direct subsequent cognition
 - Appeared but not ascertained
19. What is the definition of a direct prime cognizer?



20. What are the divisions of a direct prime cognizer?
21. Which of the seven-fold division of mind, are mistaken and which are non-mistaken?
22. Which are mistaken with regard to the object of the mode of apprehension and which are mistaken with regard to the appearing object and which are mistaken with regard to both?
23. What is the difference between mistaken and wrong?

STUDY ADVICE

This is a subject that really lends itself to debate and discussion, so you should make some effort in this.

Based on my experience, by only studying in your room you will definitely not be able to understand this text. The monasteries in India and Tibet that don't engage in debate have never produced a single teacher. These monasteries would have teachers from Ganden, Drepung, and Sera but no teachers arose from those monasteries themselves. When you debate or discuss, it is not that you just agree with what others say. If they present something, you should present an equal number of reasons why what they say is incorrect. In this way, you argue with their presentation. When someone presents a thesis, others should immediately present reasons why what they say is incorrect. If you find errors in his views, he has to respond to this and change what he said. Through this process our wisdom will arise from our current sleep of ignorance.

You can look at how many of the seven-fold division of mind are mistaken with regard to the object of the mode of apprehension. For example, ignorance is a mistaken consciousness with regard to the object of the mode of apprehension and the appearing object – but first of all, what is called ignorance? Is ignorance something that you cannot see, something behind you? If you have great doubts, or are afraid, is this ignorance? If you have completely forgotten something, is this ignorance? What is ignorance then? What is its object of the mode of apprehension and in what way is it mistaken with regard to this? If it is the case that ignorance is mistaken with regard to its object of the mode of apprehension, then which of the seven minds come to understand that ignorance is mistaken? The direct answer is the two forms of prime cognition and the subsequent cognizer know this. In what process do they understand that ignorance is mistaken? With regard to the prime cognitions, what is their sequence and based on what reasons do they understand that ignorance is mistaken.



There are a lot of questions. Please study and train with regard to the questions. In these two weeks, please study as much on this topic as you are able.

You must also reflect on the three types of doubt and three types of inferential cognitions. We will go into the other divisions next time. If you come to know this presentation well, you will come to understand the presentation of Madhyamaka well.

In general, we can say that if you have understood Sautrantika, you will have understood the seven-fold division well.

WEEK THREE: 23 → 26 NOVEMBER 2008

SUNDAY 23 NOVEMBER – SESSION 1

QUESTION: Why is only coughing, and not knocking, at a door expressive sound, as they both perform the same function?

GEN: If someone were to hoot his car, this would also not be expressive sound. Expressive sound must be made verbally. It must be produced by a throat and tongue of a living being; otherwise, the loud noise of some motorcycles would be expressive sound.

QUESTION: Why is a mind that is appeared but not ascertained, only non-conceptual?

GEN: Consciousnesses that are appeared but not ascertained are necessarily non-conceptual. The object is seen but is not ascertained, which means that a prime consciousness is not generated; therefore, no memory can later be produced. Whereas, with a conceptual consciousness there is a thought of something that is ascertained and can later be recalled.

When you are distracted and lose the object that you were thinking about, the appearing object is now another meaning generality. The original meaning generality is no longer appearing; therefore, it is not an instance of appearing but not ascertained.

In the case of someone thinking about a vase and a pillar, individuals in a group, or his parents, he would have several conceptual consciousness manifest at the same time. In addition, when reflecting on the impermanence of the aggregates, one mind would have an appearing object of a meaning generality of impermanence and another mind would have the appearing object of the aggregates. Both of these minds need to be present in order to reflect on the impermanence of the aggregates. Both consciousnesses would have



these meaning generalities present and they would ascertain them in order to have the ability to think about them.

When you talk about an impermanent object that is the aggregates, this is one meaning generality. When meditating on the impermanence of the aggregates, you have two thoughts manifest, one with meaning generality of the aggregates and one with the meaning generality of impermanence. With two minds, there are two appearing objects.

When exploring the aggregate of feeling, you would analyse the nature of the feeling aggregate, whether it is permanent or impermanent, in the nature of happiness or suffering, and so forth.

If there are two mental consciousnesses present, then there are necessarily two meaning generalities present. If there is only one meaning generality, there can only be one mental consciousness present.

Also, appeared but not ascertained only refers to an external, not an internal, object.

It is possible that two conceptual consciousnesses and two sense consciousnesses can be present in the same moment. For example, I can see and hear you at the same time. Based on these two sense consciousnesses, I produce two memory consciousnesses in the same moment.

What cannot happen within one moment are conceptual thoughts such as a conceptual consciousness apprehending an object as permanent and a conceptual consciousness apprehending the same object as impermanent – conceptual consciousnesses that are completely opposite cannot exist in the same moment.

Some people do say that there can only be one mental consciousness present in a single moment, but if you think about this carefully, you will see that this is incorrect. Several mental consciousnesses can be present at the same time.

This subtle and fleeting consciousness, which is appeared but not ascertained, appears to a self-cognizer, but the self-cognizer is not able to ascertain it, because it is so subtle and brief.

Doubt tending towards the fact is not a mind that thinks, “Maybe this object is permanent or maybe it is impermanent”. Rather, it is two minds, with one being a wrong consciousnesses and one being doubt tending towards the fact. This doubt would just think, “Maybe this object is impermanent”. Equal doubt is actually two consciousnesses, for example “is the object permanent or impermanent”.



QUESTION: Do the terms “imputed existent” and “substantial existent” exist in the Vaibashika tenet, and if so, do they mean the same as for Sautrantika?

GEN: Substantially established is of one meaning with truly established. This is the case for all tenet systems. For Vaibashika, the meaning of substantially established and substantially existent differs. This is because in Vaibashika the substantial existent only refers to ultimate truths, and concealer truths are of one meaning with imputed existents. To be substantially established and substantially existent is of one meaning. The presence of “ly” makes a difference.

QUESTION: What are the definitions for imputed and substantial existent for Vaibashika? For which schools are the definitions of imputed existence: “in order to bring the object to mind, you always need to bring another object to mind” and substantial existent: “a phenomena where the bringing to mind does not depend on the bringing to mind of another object”?

GEN: The definitions for imputed and substantial existent are different for Vaibashika and Sautrantika, because ultimate truths are substantial existents and concealer truths are imputed existents for Vaibashika. The definitions that you gave are for Sautrantika, Cittamatra, and Svatantrika. Prasangika assert that a substantially existent is a non-existent. For Prasangika, everything is an imputed existent. Prasangika say that that the presentation of substantial existence of Sautrantika, Cittamatra, and Svatantrika, is a super-imposition – giving characteristics that the object does not have.

QUESTION: It was said previously that ultimate truth, impermanent phenomena, and substantial existent are of one meaning, but how does this sit with the definition, as imputed phenomena can be imputed and substantial?

GEN: According to Sautrantika, ultimate truth and impermanent phenomena are synonymous with substance, not substantial existent.

A person is an impermanent phenomenon and an imputed phenomenon, Tharchin is an impermanent phenomenon and an imputed existent. For example, a forest exists on the basis of trees and thus is an imputed existent; as is the case with a city and society.

QUESTION: Which mental factors are substantial existences and which are imputed existences?



GEN: The terms imputed and substantial existence are used in mental factors, but in the presentation found in the *Abhidharmakosa*, so have nothing to do with what we are discussing now.

QUESTION: The transcript said: “The three times are not substantially established; rather, within the three times there is a substance which is substantially existent.” Is this correct?

GEN: No¹³. Vaibashika do not say that the three times are not substantially established. The three times are existent in the Vaibashika system, and if something exists for Vaibashika, it is substantially established. The second part is also incorrect. According to Vaibashika, whatever is a substantial base is substantially established.

The root text says:

The three times are asserted to be substances.

It is asserted as substance, because it is an ultimate truth.

QUESTION: Are the three times impermanent, concealer truths, and functioning phenomena?

GEN: They are ultimate truths and are also not impermanent.

Vaibashika clearly assert that if is a substantial base, it is pervaded by being substantially established, but it is not established as being substantially existent.

All tenet systems assert that substantially established and truly established are synonymous. Both Madhyamaka schools assert that nothing is substantially established because they refute truly established phenomena. Whilst Svatantrika refute substantially established phenomena, they accept substantial existent phenomena.

SUNDAY 23 NOVEMBER 2008 - SESSION 2

5 WAY OF ASSERTING OBJECT-POSSESSORS

INFERENTIAL PRIME COGNIZER

The definition of an inferential prime cognizer is: a new and incontrovertible determinative cognizer that is generated in dependence upon a correct reason – its basis.

¹³ Week 2, page 15 has subsequently been corrected.



An inferential prime cognizer relies on a perfect sign for its realisation. We need to rely on such a consciousness so as to realise hidden phenomena, such as karma and its results, subtle impermanence, and subtle selflessness.

If you are able to utilise such an inferential prime cognizer with regard to an ultimate truth such as selflessness, you will be able to pacify all the afflictions.

A classic example for an inferential cognizer is understanding that there is fire due to seeing smoke. Smoke is seen, but not the fire. This means that fire isn't directly seen, but seeing the smoke is a correct sign that there is fire. In this way, the inferential consciousness realises that there is fire.

We can understand how our contaminated aggregates are impermanent because they are disintegrating on a momentary basis. You can see this clearly with a house, a tree, or an old person; you can see how it is the same with your own aggregates. Through such analysis, a feeling is generated within you. This is the way that the Master Dharmakirti presented logic.

If all the conducive conditions come together, such as water, heat, and fertilizer, a seed will produce a result such as wheat. This result will ripen due to conditions having come together. In other words, if the causes and conditions are complete, the result will definitely ripen. In the same way, when the causes and conditions have been completely assembled, you will be born in samsara – why, because the causes and conditions have come together.

QUESTION: In the example of the inferential prime cognizer that realises fire through smoke, is the appearing object the meaning generality of fire or of smoke?

GEN: The appearing object of the inferential prime cognizer would be fire. Smoke is perceived with the eye sense consciousness.

We can reason and understand that there is a moment of mind that follows immediately after death. In this way, we can establish future lives based on inferential cognition, because this is not something that we can directly perceive. In the same way, by relying on reasoning, we can understand that there is a continuity of mind for a foetus that was just conceived, and therefore establish previous lives. If you look at egg and sperm, they do not have the capacity to bring about our sense powers; so these must come from other causes, and these must have been established in previous lives.



Through inference, you can also understand that because suffering has causes, you can eliminate suffering feelings and reach the end of suffering. By purifying the causes through the application of antidotes, the causes will be eliminated, preventing the results from ripening. In this way, we can bring an end to suffering.

This is similar to having very dirty clothes that you wash and remove all the dirt. When you apply antidotes to contaminated karma and afflictions, they will eventually cease to arise and the resulting suffering will no longer follow.

Through repeatedly cultivating the inferential prime cognizer that realises subtle impermanence through a perfect sign, at one point this inferential prime cognizer will become a yogic direct perceiver. This is because this inferential prime cognizer is a quality of mind, and qualities of the mind can be limitlessly increased. This is as Shantideva said:

**6.14 There is nothing whatsoever
 That is not made easier through acquaintance.**

Even if something is very difficult, if you cultivate it, it will eventually become very easy.

The end of suffering is what is meant by liberation, and it is important to understand that liberation arises due to the elimination of the causes, which are contaminated karma and afflictions.

A wisdom realising selflessness arises due to an inferential cognizer. Due to repeatedly engaging in this contemplation with an inferential cognizer, eventually you will attain a yogic direct perception of selflessness and in due course progress to the path of meditation and the path of no-more learning. This is possible because qualities of the mind can be infinitely increased.

From this, you can understand how important inferential cognizers are, and therefore should make effort to generate such minds.

The Buddha is immeasurable from the point of view that he is the place of hope, love, compassion, support, and so forth, for all sentient beings. He came about on the basis of cultivating minds like love, compassion, and the wisdom realising emptiness.

There are three types of inferential prime cognizers:

1. inferential cognizers through the power of the fact,

An illustration of an inferential cognizer through the power of the fact is an inferential cognizer that realizes sound to be impermanent due to the reason that it is a product.

An illustration of an inferential cognizer through renown is an inferential cognizer that realizes that 'rabbit-bearer' is suitable to be called by the term 'moon' through the reason that it exists among objects of conception.

This first division relates to what we have just been discussing.



2. inferential cognizers through renown, and

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

Tibetans refer to the orb in the sky as the “rabbit-possessor”, whereas others call it the “moon”. This is an inferential cognition that understands that you can call it “rabbit-possessor”, merely by the fact that it is an object of conception. In other words, you can call anything by any name. Therefore, this is not a very important point.

3. inferential cognizers through belief.

An illustration of an inferential cognizer through belief is, for example, an inferential cognizer that realizes the scripture ‘Due to generosity [comes] wealth; due to ethics [comes] happiness’ and so on is incontrovertible with respect to the meaning indicated by it through the reason that it is a completely reliable scripture by the three-fold analysis.

Previously we discussed how from generosity we would have resources in the future, from practicing patience we will attain a beautiful rebirth, or that from ethical conduct a higher rebirth will be attained. These relate to the third division.

If it is a direct perceiver it is not necessarily a direct prime cognizer. If it is an inferential cognizer it is not necessarily an inferential prime cognizer because the second moment of a sense direct perceiver apprehending form and the second moment of an inferential cognizer realizing sound to be impermanent are subsequent cognizers. This is so because Dharmottara’s Commentary to (Dharmakirti’s) *Ascertainment of Prime cognition* says: “The two – the first moment of a direct perceiver and the first moment of an inferential cognizer – are prime cognizers. Later moments [of those cognizers], since they are not different in terms of establishment and abiding – being a continuation of those, are not prime cognizers.” The definition of a non-prime cognizer is: a cognizer that is not new and incontrovertible.

NON-PRIME COGNIZERS

There are five types of non-prime cognizers:

6. subsequent cognizers,

We have discussed this a lot already. The second moment of an incontrovertible cognition is a subsequent cognizer. All memory consciousnesses are subsequent cognizers. Subsequent cognizers are divided into conceptual and non-conceptual. Memory consciousnesses are an example of a conceptual subsequent cognition. You can have memory of a previous sense perception or memory of a conceptual mind. These would be



conceptual memory subsequent cognizers. Non-conceptual subsequent cognizers would be a second moment of direct perception.

7. wrong consciousnesses,

All afflictions are wrong consciousnesses; as are seeing two moons, or if you are in a moving train you may think that the trees that you are passing are the objects that are moving.

8. doubt,

We have discussed this already.

9. correct assumptions

Our faith with regard to the Three Jewels is a correct assumption. Our cultivation of impermanence and selflessness are also correct assumptions.

CORRECT ASSUMPTION

There are five types of correct assumptions:

1. correct assumptions without a reason,
2. correct assumptions with a contradictory reason,
3. correct assumptions with an indefinite reason,
4. correct assumptions with an inapplicable reason, and
5. correct assumptions with a correct but undetermined reason.

An awareness apprehending sound to be impermanent in dependence on the mere words "Sound is impermanent" is, for example, an illustration of a *correct assumption without a reason* because although the words "Sound is impermanent" express the thesis that sound is impermanent, a correct reason why sound is impermanent has not been stated.

1. An example of correct assumption without reason is someone who hears the phrase that sound is impermanent and thinks that this is true without relying on any reason.

An awareness apprehending sound to be impermanent due to the reason of its being empty of the ability to perform a function is, for example, an illustration of a *correct assumption with a contradictory reason* because being empty of the ability to perform a function is contradictory with sound.

2. The reason that has been used to arrive at the correct understanding is completely wrong.



An awareness apprehending sound to be impermanent due to the reason of its being an object of comprehension is, for example, an illustration of a *correct assumption with an indefinite reason* because being an object of comprehension is an indefinite reason for establishing sound to be impermanent.

3. Whilst the reason is correct, it is too vast. This means that it is not pervading, as not everything is an object of comprehension establishes that sound is impermanent.

An awareness apprehending sound to be impermanent due to the reason of its being an object of apprehension of an eye consciousness is, for example, an illustration of a *correct assumption with an inapplicable reason* because being an object of apprehension of an eye consciousness is an inapplicable reason for proving that sound is impermanent.

4. This reason is not correct, despite the correct conclusion being reached.

An awareness apprehending sound to be impermanent due to the reason of its being a product in the continuum of a person who has not ascertained by a prime cognizer that sound is impermanent is, for example, an illustration of a *correct assumption with a correct but undetermined reason* because, although being a product is a correct reason to establish that sound is impermanent, that correct reason has not been determined by that person.

5. The kind of correct assumption that you have for sound being impermanent is just a correct assumption because whilst you know that sound is impermanent, you haven't yet penetrated to a definite understanding.

APPEARED BUT NOT ASCERTAINED

10. inattentive awarenesses.

The definition of an inattentive awareness is: a non-mistaken cognizer that has a clear appearance of its object but does not ascertain it.

From this definition, we can understand that such a mind is non-conceptual as it is defined as unmistaken, and all conceptual minds are mistaken.

There are three types of inattentive awarenesses:

1. inattentive sense direct perceivers,
2. inattentive mental direct perceivers, and
3. inattentive self-cognizing direct perceivers.

Whilst we are just scanning through this now, we covered it in some detail last week. This is something that you need to read and study repeatedly. This is because it is directly



important to you right now, as it is a presentation of your mind. How your mind is right now is something relevant to you right now as compared to a presentation on grounds and paths, which is something far off as it describes advanced practitioners.

To illustrate this, the text presents this example:

An example of *inattentive sense direct perceiver* is an ear consciousness apprehending sound at the time the eyes are engrossed in a beautiful form.

This is an example of a consciousness that we have in our continuum. Previously I used the example of a football match, which is something that many young Tibetan monks like to watch. Someone watching football on television may be so absorbed in the match, that he is not aware of what those around him are saying.

If your mind is distracted during teachings, no matter what I say, you will not hear it due to your mind being attached to something else.

Examples of an *inattentive mental direct perceiver* are mental direct perceivers in the continuum of an ordinary being that apprehend the five objects - forms and so forth.

This is something that may not mean so much to us. After a continuity of any of the five types of sense perception, a mental direct perception of the sense object is generated. However, this is a mere moment and due to its shortness, it is not able to ascertain its appearance.

Examples of an *inattentive self-cognizing direct perceivers* are self-cognizers in the continuum of an ordinary being that experience mental direct perceivers apprehending the five objects - forms and so forth.

Accompanying the inattentive mental direct perceiver is a subsequent cognizer. The subsequent cognizer is also a direct perceiver, and also due to the shortness of the mental direct perception, it is not able to ascertain the appearance.

These are all minds that we actually have.

OBJECT-POSSESSORS

In general, there are three types of object-possessors:

1. beings,
2. speech, and
3. direct cognizers.



- Instead of 'being', you could say 'person'.
- Speech refers to expressive sound.
- Instead of 'direct', we should say 'prime'.

Another way to divide this is as follows:

There are three types of valid object-possessors:

1. valid persons,
2. valid speech, and
3. valid consciousnesses.

INTERPRETER: A different way to translate 'valid' is 'best' or 'supreme'.

An example of a prime person is said to be the Teacher – [Shakyamuni] Buddha.

An example of valid speech is said to be the turning of the wheel of Dharma of the four truths.

This doesn't only refer to the four noble truths, but to all the teachings within the three wheel turnings.

Examples of prime consciousnesses are direct prime cognizers and inferential prime cognizers.

Another example would be a consciousness of the Buddha.

6 WAY OF ASSERTING SELFLESSNESS

The person being empty of being permanent, unitary, and independent is asserted to be a coarse selflessness of persons and the person being empty of being self-sufficient substantially existent is asserted to be the subtle selflessness of persons.

They are similar to the Proponents of the Great Exposition in not accepting a selflessness of phenomena.

This is very similar to the presentation of Vaibashika.

7 PRESENTATION OF THE GROUNDS AND PATHS

Since for those of all three lineages the accumulation of merit is accumulated on all four learning paths, a buddha's form aggregate is accepted to be a buddha.

The presentation of the obscurations and the way of traversing the grounds and paths and so forth are similar to [the assertions of] the Proponents of the Great Exposition.

This is also very similar to the presentation of Vaibashika.



- Sautrantika agrees with Vaibashika that the wisdom that needs to be attained is to do with selflessness.
- Sautrantika, unlike Vaibashika, assert that solitary-realizers and bodhisattvas accumulate merit on all four learner paths.
- Sautrantika asserts the same obscurations, afflictive and non-afflictive, as do Vaibashika.
- The presentation of an arhat with remainder and an arhat without remainder is the same as for Vaibashika.

What is important for you is the presentation of mind and the two forms of selflessness.

DAGRI RINPOCHE

Dagri Rinpoche arrived today, so I would like to tell you a bit about him. I have known him for more than 30 years. Whilst I knew him in Tibet, it was in India that our relationship became so close that we were like an older and younger brother. Amongst all the relationships that I established with the other monks in my class and kamthsen, my relationship with Dagri Rinpoche was the closest.

When I ordained in 1978 in Tibet, there were many old monks and geshe in Tibet, who had ordained prior to 1959. Dagri Rinpoche and I were amongst the first to be able to ordain in the late 70s. There were a great number of outstanding scholars amongst the old monks. Since then most have of course died and only a few still remain.

These old monks regarded Dagri Rinpoche as the second highest lama in Tibet, after the Panchen Lama. Despite their being many other Rinpoches in Tibet at the time, when these monks used the term 'Rinpoche' about someone, it was understood that they were referring to Dagri Rinpoche. This is the same as when we in the FPMT say 'Rinpoche', we mean Kyabje Zopa Rinpoche. The reverence shown by these outstanding monks and scholars to Dagri Rinpoche, despite their being as many as 1,000 Rinpoches in Tibet, was something that I witnessed with my own eyes.

When I say that I know Rinpoche, that he is my friend, this does not mean that we were hanging out together in Sera; rather, I would sometimes go and meet Rinpoche and this would mean a lot to me – a certain feeling would arise.

In 1983, Rinpoche came to India, the year after I had come to Sera. When Dagri Rinpoche escaped to India, through Nepal, His Holiness the Dalai Lama summoned him to Dharamsala. When Dagri Rinpoche came to Sera, the senior lamas regarded him highly and placed his picture in the assembly hall. This means that the only lamas whose pictures were in the dratshang were His Holiness the Dalai Lama and Dagri Rinpoche. When he



arrived in Sera Je, I was continuously with Dagri Rinpoche because we were in the same class.

When Dagri Rinpoche arrived in Sera, I knew of him, but at that time he didn't know me. This changed a lot as we did everything together – we studied together, we recited together, we memorised together, we ate together, we went for walks together; and in this way we established a very close relationship.

After Rinpoche attained his geshe degree and his tantric education, His Holiness the Dalai Lama gave Dagri Rinpoche a house in Dharamsala and in this way, he has become like a member of His Holiness's family.

That Dagri Rinpoche is teaching in Europe is due to the kindness of His Holiness who is encouraging him to accept invitations to teach in the West.

The previous incarnation of Dagri Rinpoche was outstanding and this is why the senior monks and scholars initially regarded him so highly in this life.

We can say that Dagri Rinpoche is one of the most qualified lamas in the Gelug – a lama with all the signs. Moreover, His Holiness rests the greatest hopes on his future.

Rinpoche's excellent studies in this life, the great deeds in his previous life, and that he is still young, maybe 50, should all be reflected on.

I have great hopes that based on the activities that Rinpoche will engage in at Nalanda this week, that a great connection with Rinpoche will be established. I know that Kyabje Zopa Rinpoche also shares the aspiration that Dagri Rinpoche makes a strong connection with the FPMT. There is a great hope that Dagri Rinpoche will be able to help the FPMT in the future.

The previous Dagri Rinpoche was Lama Yeshe, Geshe Lama Konchog, and Khen Rinpoche Lama Lhundrup's root lama. This incarnation is expected to become very important to the Gelug tradition.

I have seen Rinpoche's studies, practice, acts, his wonderful motivation, and mental maturation, how vast and open his mind is. This is all very clear to me.

That such a great lama has come to Nalanda Monastery is something to rejoice in and you should try to benefit from this in the most extensive way.

You need a connection with the lineage lamas of a text; you need to make a connection with the unbroken lineage. With regard to the Lam Rim Chenmo, you need connection with the lineage from Lama Tsongkhapa that has been passed on in an unbroken lineage. This means that you make a connection with the blessings of this lineage.



Through an oral transmission (Tibetan: *loong*), you receive the blessings of the lineage lamas, from Lama Tsongkhapa himself and through numerous holy beings.

MONDAY 24 NOVEMBER 2008 - SESSION 1

GELUG TRADITION

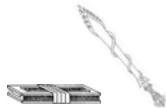
QUESTION: Last night Dagri Rinpoche mentioned that at the time of Lama Tsongkhapa, Tibetans misunderstood the Prasangika view. Can Gen please expand on this?

GEN: When Lama Tsongkhapa came to this world, the view of Prasangika had degenerated. There were of course famous Nyigma, Kagyu, and Sakya masters, but they did not understand the view of Prasangika. Lama Tsongkhapa came to central Tibet and studied with them, but still felt that he had not understood the final view of Prasangika. From his main teacher, Venerable Rendawa, he received teachings on the four noble truths and on the lack of a self-supporting substantially existent self. Despite these teachings being of a high quality, he still thought that the view of Prasangika hadn't been clearly presented. Lama Tsongkhapa then engaged in extensive practices of accumulation and purification and entered retreat. In his cave, he dreamt of the Protector Nagarjuna and his spiritual sons: Aryadeva, Buddhapalita, and Chandrakirti. Buddhapalita placed a text that he had written on the Prasangika, on Lama Tsongkhapa's head and said, "You are the Lord of this text in Tibet". Upon awakening, he studied the text and realised the Prasangika view.

Other teachers at the time understood the Prasangika view of things not being inherently existent to mean that things don't exist at all. They thought that things are mere appearances and that they don't even exist conventionally.

Lama Tsongkhapa became famous due to propounding the correct view of the Prasangika. The Gelug was established as only Je Rinpoche was able to present this view, and as no other lamas were able to refute his presentation, this resulted in some jealousy from other lamas at the time.

Lama Tsongkhapa studied with and relied on many masters. At that time the Sakya tradition was the main Buddhist school in Tibet, and within this tradition, Gyaltsab Je was an outstanding Sakya lama and one of their foremost scholars. He came to see Lama Tsongkhapa to try to debate and defeat him. Gyaltsab Je entered the assembly hall where Je Rinpoche was teaching and sat on the same throne as him. Lama Tsongkhapa



continued to teach and during the course of the teaching, he came to understand many points that had been unclear to him before. Due to this, he slowly moved from the throne and sat on the ground at Je Rinpoche's feet. From that moment he became a disciple of Lama Tsongkhapa, despite having come with the intention to debate and refute him. Not only did he become a disciple of Je Rinpoche, but also he became his most outstanding disciple. Gyaltsab Je means "Replacement for the Victorious One". This was because Gyaltsab Je became the first head of the Gelug, the Ganden Tripa, after Je Rinpoche.

There is a short biography of Lama Tsongkhapa, by Khedrup Je, and has been translated by the Library of Tibetan Works and Archives. There is a copy of this in our library. There is also a secret biography that has been translated and should be available.

Khedrup Je also came to debate and defeat Lama Tsongkhapa. Khedrup Je arrived during a tea break in the teachings. Whilst Khedrup Je was waiting for Je Rinpoche, he was impressed by how well the gelongs, the disciples of Lama Tsongkhapa, were behaving. Through seeing their subdued behaviour, he thought that it was impossible for their teacher not to be outstanding. Due to this, he chose not to debate Je Rinpoche.

There are many such stories within the tradition. In this way, Gyaltsab Je and Khedrup Je became the main disciples of Je Rinpoche. At this time, whoever came to Lama Tsongkhapa's teachings would become his students. Irrespective of their attitude, whether one of faith or anger, they would be so inspired by his teachings that they would become his followers.

Lama Tsongkhapa wore a yellow hat and from this came the name the Yellow Hat Tradition. Another name is the Ganden Tradition. Originally, the system was not called Gelug, but Ganlug which is an abbreviation for "The System of the Ones of Ganden". As Ganlug is not very pleasing to pronounce in Tibetan, it was later changed to Gelug.

The system of Je Rinpoche became the main tradition as it spread throughout Tibet, and Lhasa and all other cities became completely Gelug. This happened due to the disciples of Lama Tsongkhapa teaching and establishing monasteries throughout Tibet.

At the time of Lama Tsongkhapa, the vinaya had greatly degenerated. In the monasteries of that time, many lamas had wives, children, and drank alcohol. Lama Tsongkhapa was clear that his followers would not drink alcohol, would keep the vinaya purely and that no lay people would live in his monasteries. Rather, within the monastery, the vinaya would be kept very purely. Due to his restoration of the vinaya, Je Rinpoche became known as the "King of the Vinaya".



I want to make clear that it is not necessary to drink alcohol or rely on a woman in order to practice Highest Yoga Tantra. The clear proof for this is that the Protector Nagarjuna was a pure gelong – he never drank alcohol or relied on a woman – and he was known as the “King of Tantra”. This was the same with his spiritual son, Aryadeva, as well as Buddhapalita and Chandrakirti.

Whilst tantra came from the Buddha himself, the one who re-opened the door to Prasangika and Highest Yoga Tantra was Nagarjuna and his spiritual children. These four teachers, Nagarjuna, Aryadeva, Buddhapalita, and Chandrakirti were outstanding tantric practitioners who didn’t drink alcohol or rely on a woman.

Lama Tsongkhapa was a tantric practitioner and a pure gelong. Some say that he was an incarnation of Chandrakirti. Whether this is the case or not, we can see that he engaged in extensive practice of Highest Yoga Tantra; in particular Guhyasamaja, Heruka, and Yamantaka. He is one of the examples of a being who was like a second Buddha.

The way to use alcohol in a ritual is to touch it to the tip of your finger and then to the tip of your tongue. By not swallowing any alcohol, you are able to fulfil the requirements of Highest Yoga Tantra and keep your pratimoksha vows purely. As this is the case with alcohol, it is of course clear that you do not need to rely on a woman. It is very clear that you can practice Highest Yoga Tantra fully and keep the vinaya purely. These two are not contradictory; the meaning is one in the sense that they form a unity. This is because by relying on the pratimoksha vows, the three types of discipline become the excellent basis for the practice of Highest Yoga Tantra. It is therefore explained that the best basis for the practice of Highest Yoga Tantra is a gelong.

Aside from these historical examples, you can see that His Holiness the Dalai Lama is practicing in this pure way. When we look for an outstanding role model, we need to look no further than His Holiness. He is both an outstanding tantric practitioner and a pure gelong. In rituals, we can see that he only touches the alcoholic substance and outside of such a ritual, he completely abstains from alcohol. For most of us, he is our ordination master, role model, and teacher.

In short, this was why the Gelug lineage was established. At the time of Lama Tsongkhapa, there were many monasteries, but the conduct wasn’t pure in any of these because the monks used the practice of tantra as an excuse to engage in incorrect behaviour. Je Rinpoche stayed in these monasteries and saw that he needed to establish monasteries where the vinaya was practiced purely.



It is due to the establishment of the pure practice of the vinaya, and the correct understanding of the Prasangika view, that the Gelug was established.

QUESTION: Does this mean that all schools today present the view of Je Rinpoche?

GEN: All schools today propound the same view as Lama Tsongkhapa; otherwise, they cannot arrive at the same meaning as Nagarjuna. They may use different words, but the meaning is the same. If you have two views, and if the meaning of the two views are not in accordance, then it follows that one of them must be wrong.

The meaning must be in accordance, but the words can differ, otherwise one view will be correct and one won't. It is the same with the practice of Highest Yoga Tantra. For example, the Nyigma tradition presents Dzogchen, Kagyus present Mahamudra, and the Sakya also have a presentation. These are all in accordance with the Gelug presentation of Highest Yoga Tantra. All of these have to be in accordance otherwise they will not arrive at the same result.

On the other hand, we can say that there are Cittamatrins and Svatantrikas who are practicing tantra, but for them to arrive at the final stage, they have to arrive at the view of Prasangika.

QUESTION: As the different Tibetan traditions arrive at the same goal, what is the need for four schools? Is it to meet the needs of different beings?

GEN: All four traditions arrive at the same point and cannot be differentiated in terms of validity; so you cannot say that Gelug is superior. What you can say is that Gelug is the largest, has the most propounders of Dharma, and has the strongest tradition of study in terms of places of study and number of students. The other traditions are being encouraged by His Holiness to study more and this is now happening. You could also say that an individual may end up in one or other tradition. There is no need to discuss whether there is a need for four traditions as there are and there is no way to change this. If you were to debate with the other schools as to whether they were needed or not, this would be a source for problems! It is completely unacceptable to say that the Gelug is superior, because the Dharma that the other schools are teaching also come from Buddha Shakyamuni. At the time of Lama Tsongkhapa, the Dharma was present, but the practitioners had degenerated and this is why they couldn't understand the presentation of the Dharma. Therefore, if you are with someone who is saying that his view is superior to other views, it is better to walk away from such a person as they will place negative



imprints in your mind and it will be very difficult to accumulate virtue in such a situation. In fact, it is more likely that you will accumulate non-virtue.

The Kagyu tradition was founded by Marpa and Milarepa who were outstanding practitioners with complete realisations, so it is certain that they had the correct view. The Nyigma tradition was founded by Guru Rinpoche who was also completely realised. Therefore, it is not correct to say that the Nyigma or Sakya tradition did not have the correct view of emptiness. Therefore, you can see that all the traditions were founded by completely qualified masters. Due to the practitioners, degeneration followed, and as a result you can say that the Tibetans degenerated the Dharma and it was required for Lama Tsongkhapa to re-establish the correct view. Je Rinpoche needed to start a new tradition, as the existing traditions, at that time, were not presenting the correct view – so there was no point in joining a tradition that was not correctly presenting the Prasangika view.

At the age of 30, Je Rinpoche wrote a text called the *Golden Rosary*, which is a commentary on the *Abhisamayalamkara*, which means that it is a commentary on the Perfection of Wisdom Sutras. This text was widely available throughout Tibet and was therefore studied by the outstanding scholars of the day. This was the first text Lama Tsongkhapa wrote and amazed the scholars of the day who widely praised him and called him the “King of Dharma”.

At the time of Lama Tsongkhapa, there were no masters of his capacity. From when he was 30, Lama Tsongkhapa had a direct vision of Manjushri and therefore could directly ask Manjushri any questions that he had. Before this, Je Rinpoche could only receive advice from Manjushri through one of his teachers, Lama Umapa. Lama Umapa was a yak-herder as a child and he was already able to see Manjushri directly.

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MIND ONLY SCHOOL

The explanation of the Mind Only School (*Skt. Cittamatra*) has seven outlines, as before.

1 DEFINITION

The definition of a Proponent of Mind Only is: a person propounding Great Vehicle tenets who does not accept external objects but does assert truly existent self-cognizers.

They do not accept external objects, but do accept self-cognizers as truly established. If someone holds these views and propounds Mahayana tenets, he is a Cittamatin.



Proponent of Mind Only (Skt. Cittamatin), Proponent of Cognition (Skt. Vijnaptivadin), and Yogic Practitioner (Skt. Yogacarin) are equivalent.

2 DIVISIONS

There are two divisions:¹⁴

1. Mind Only True Aspectarians (Skt. Satyakaravadin) and
2. Mind Only False Aspectarians (Skt. Alikakaravadin).

The definition of a Mind Only True Aspectarian is: a Proponent of Mind Only who asserts that a direct perceiver apprehending form in the continuum of an ordinary being does not engage, polluted by the latencies of ignorance, in the factor of its appearance as a gross form.

The definition of a Mind Only False Aspectarian is: a Proponent of Mind Only who asserts that a direct perceiver apprehending form in the continuum of an ordinary being does engage, polluted by the latencies of ignorance, in the factor of its appearance as a gross form.

SIMILARITIES BETWEEN TRUE ASPECTARIANS AND FALSE ASPECTARIANS

The definition doesn't relate only to the eye sense consciousness, but to all sense consciousnesses.

A sense consciousness has matter as an object. The object may be visual, audio, etc., and appears to be externally established and not connected to the mind. The object doesn't appear to be established as a mental substance and appears to the sense consciousness as being externally existent. This appearance is a fault, or a pollution, that arises through the arising of an imprint of ignorance.

Sense consciousnesses are not afflicted, as there is no ignorance arising with them; however, due to the influence of ignorance from another mind, the sense perception is affected by a stain and perceives the sense object as external. This is something that both true and false aspectarians accept.

Both sub-schools accept that there is a fault in the sense consciousness due to an imprint of ignorance, which gives rise to the appearance of externally existent objects.

You need to understand the division of true and false aspectarians, that objects to a sense consciousness appear to be externally established and that both sub-schools see this as a fault. They both say that sense consciousnesses are mistaken, whereas Sautrantika say that a direct sense consciousness is non-mistaken.

¹⁴ Alternatively, they can be divided into Followers of Scripture (followers of Asanga's Treatises on the Grounds) and Followers of Reasoning (followers of Dharmakirti's Seven Treatises on Prime cognition).



When seeing this cup as existing at a distance, both sub-schools say this is due to a fault of ignorance. This means that you experience it as having no connection with your mind as you see it as separate, apart from your mind, in the distance. This is what is meant by being externally established, being an external object, and so forth. With regard to this, they both hold that there is a fault.

What you see is that the object and your consciousness appears to have no connection, being separate, being of different substances – this is what they are referring to as being a faulty appearance. This is what it means to perceive this as an externally established object. We think that the object is externally established. We haven't understood that it has come about due to the ripening of a mental imprint.

DIFFERENCES BETWEEN TRUE ASPECTARIANS AND FALSE ASPECTARIANS

The difference between the two is with regard to seeing form as form, and seeing form so that you understand that it is form. Seeing form, or seeing form as being form. For example, seeing Tharchin, or seeing Tharchin as being Tharchin.

With regard to seeing Tharchin as an externally established object, both Aspectarians would accept that there is a fault arising from an imprint of ignorance. With regard to seeing Tharchin as Tharchin, seeing form as form, true aspectarians say that there is no fault arising from ignorance, and false aspectarians say that there is a fault.

False aspectarians assert that a consciousness that perceives a cup as a cup has a fault due to the influence of an imprint of ignorance. True aspectarians assert that there is no such fault due to the influence of ignorance; after all this is a cup.

THE MEANING OF "MIND ONLY"

There is an internal imprint within the consciousness that awakens, or ripens, and gives rise to a consciousness that perceives the object. In addition, the object ripens from the same imprint. Because there is the mind and the object, the cup can be perceived. If either of these would not ripen, there would be no perception, and the ripening of both is dependent on an imprint in the mind ripening into the object and the consciousness. From this we can understand that this is established based on an imprint ripening that is not disconnected from the mind for its very existence. Therefore, it is not externally established, independent from the mind, separate from the mind, being a separate substance, and so forth. That is the meaning of Mind Only.



What Cittamatra asserts is in accordance with what we experience in our mind. If three people experience this same cup, they will have a different experience of it – one may like it, the other may not, and third would have no particular opinion. These different views come from different imprints ripening in the mind. Therefore, it definitely depends on something ripening in your mind. If it did not depend on the mind, everyone would see the same thing rather than having different perceptions.

We see this everyday in our lives; for example, when people shop together, one may like an object and the other may not; or, if it is raining, Spanish people are very happy, but the English and Germans will complain! Regarding something as beautiful, ugly, and so forth, is clearly due to imprints ripening in our minds.

Beings in different realms, such as a god, human, or a preta, will see the same substance differently. The god will see a liquid as nectar, the human as water, and the preta as pus and blood; and this is of course due to different imprints ripening. Likewise, if the food does not have a lot of chilli, Mexicans and Tibetans wouldn't consider it delicious, but this isn't something that all cultures would agree with!

QUESTION: Does “mistaken” mean different things for Sautrantika and Cittamatra?

GEN: Sautrantika assert that things are as they appear. Cittamatra do not say this.

Sautrantika assert that an existent has to be an object of mind, so there is a connection with mind in this definition, this does not lead to the same assertions as the Cittamatrins. Cittamatrins assert that the object and the mind perceiving it ripens from the same imprint and exist in the same moment. Sautrantika, assert that it exists as it appears, outside the mind, over there, established by factors other than the mind. Then later, after it has already been established, we can perceive it.

If you perceive distant white snow mountains as blue snow mountains, Sautrantika would assert that this is due to a fault in the eye. Cittamatrins would say that you perceive blue snow mountains in the distance, and the fault is that they are in the distance. Cittamatrins assert that through an inner imprint ripening, you perceive things, such as seeing something in the distance.

Later we will return to the presentation of their subdivisions, as we first need to become clear what a Cittamatrin is.



3 ETYMOLOGY

Why are they called 'Proponents of Mind Only'?

They are called Proponents of Mind Only because they assert that phenomena are merely the nature of mind, and they are called Proponents of Cognition because they assert that all phenomena are merely the nature of cognition.

Therefore, objects are of one nature, or one entity, with consciousness.

4 WAY OF ASSERTING OBJECTS

ULTIMATE TRUTH

There are two types of objects of knowledge:

1. ultimate truths and
2. concealer truths.

Now things will become more understandable, as this is where the Cittamatrin presentation is clearly explained.

The Buddha explained the two truths in the three turnings of the wheel of Dharma. In the third wheel-turning, the Buddha explained that the three realms are mere mind, are mind only. Cittamatrins mainly rely on the third wheel-turning.

The definition of an ultimate truth is: that which is realized by the direct prime cognizer directly realizing it by way of the vanishing of dualistic appearance.

Cittamatra are the first system that presents emptiness, and emptiness includes the lack of a self of phenomena. This means that phenomena lack a self in that they are of one nature with consciousness, they lack being a different nature from consciousness. What is realised by a wisdom realising emptiness is 'mind only', which is when dualistic appearance is dissolved. Dualistic appearance means that the object is separate from the mind.

All phenomena are empty of being a different phenomenon with the mind; rather, they are of the same entity of the mind. This is particularly true for permanent phenomena. Impermanent phenomena are empty of being a different substance or entity. However, with regard to permanent phenomena you would say that they are empty of being a different entity, you would not say that they are empty of being a different substance. This is despite them being empty of being a different substance, and this is because permanent phenomena do not have a substance.



GEN: Is your consciousness not apprehending the cup as separate from your consciousness, as separate substances?

STUDENT: Yes.

GEN: According to Cittamatra, the consciousness and cup lack being a different substance, this is emptiness in the Cittamatra system, so is this cup then emptiness?

STUDENT: No.

GEN: But isn't this cup the object that is empty of being a different substance?

STUDENT: It is empty of being a different substance, but that wouldn't make it emptiness.

GEN: Isn't the lack of being a different substance and emptiness the same? In the Cittamatra system aren't emptiness, consciousness, and its object being empty of being a different system, the same.

STUDENT: No, because that doesn't cover permanent phenomena which are empty of being the same entity as the mind.

GEN: One wouldn't say that permanent phenomena are empty of being a separate substance, although this is the case. If something is not a substance, it cannot be said to be a different substance. As it is not a different substance, it is empty of being a different substance. Permanent phenomena are also empty of being a different substance, but as they are not a substance, it doesn't make much sense to express it in this way. Rather you would say that they are a different entity, and this is despite them being empty of being a different substance.

You have to discriminate between being empty of being something and being empty of having something. If we talk about this room, this *dukhang*, and ask if this room is Tharchin, the answer is "no the room is empty of being Tharchin". However, if we ask whether this room has Tharchin, we would say, "yes, the room has Tharchin". Therefore, we cannot say that the room is empty of having Tharchin.

We can say that this room is empty of being Tharchin, because Tharchin is not this room and the room is not Tharchin. In the same way, we can make the discrimination of being empty of being something and being empty of having something. Something can be empty of being a separate substance, but that does not make it into emptiness. Emptiness itself is empty of being a separate substance, but that doesn't make it into emptiness.

A permanent phenomenon is empty of being a different substance. First of all, it is not a substance, so it is empty of being a substance. Being empty of being a substance, it is empty of being one substance, and therefore is empty of being a different substance.



On the other hand, we can also say that a permanent phenomenon is empty of being a different entity, and that is emptiness. Different entity means from consciousness.

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ULTIMATE TRUTH

The definition of an ultimate truth is: that which is realized by the direct prime cognizer directly realizing it by way of the vanishing of dualistic appearance.

Dualistic appearance refers to an appearance of being different, or empty of being a different substance or different entity. We should understand that this is always referring to the object and object-possessor always being empty of being a different substance.

Ultimate truth, final reality (*Skt. dharmata*), sphere of reality (*Skt. dharmadhatu*), and final mode of abiding are equivalent.

There are two divisions of ultimate truths:

1. subtle selflessness of phenomena and
2. subtle selflessness of persons.

When the subtle selflessness of phenomena is divided by way of the bases of emptiness, there are twenty emptinesses. When they are condensed, there are eighteen; when they are condensed, there are sixteen; when they are condensed, there are four emptinesses, and so forth.

SUBTLE SELFLESSNESS OF PHENOMENA

This is similar to the Heart Sutra where different things are presented as being empty. In the Heart Sutra, emptiness means empty of inherent existence, whereas here it means subject and object are empty of being different substances.

Vaibashika and Sautrantika assert that outer forms are the accumulation of partless particles. Cittamatrins, however, do not accept the accumulation of partless particles as if they did, they would have to accept external objects; and as they don't accept external objects, they reject partless particles.

Sautrantika assert that external objects arise through the accumulation of partless particles and that external objects act as a cause for the consciousness that then observes it. This is the sequence. Cittamatra however do not accept that external objects arise from partless particles; rather, they assert that the object and subject arise simultaneously; therefore, the object cannot be a cause for the consciousness observing it.



Emptiness refers to two things for Cittamatra. First, that there is a lack of external establishment.

Cittamatrins divide objects of knowledge into: thoroughly established, other-powered, and completely imputed. This division is called the three characteristics or the three natures.

- Thoroughly established phenomena are the two types of emptiness.
- Other-powered phenomena are all impermanent phenomena.
- Completely imputed are appearances to a conceptual consciousness. For example, uncompound space, permanent phenomena, and the meaning generality that appears to a conceptual consciousness.

A meaning generality is very similar to the actual object. For example, if you think about Tharchin, the meaning generality of Tharchin will be very similar to Tharchin. Tharchin himself is called something that is established by way of its own defining characteristics, or truly established. The appearance to the conceptual consciousness that is so similar to Tharchin appears to the conceptual consciousness as also being established by its own defining characteristics, as being truly established, whilst it is not.

OBJECTS OF REFUTATION

There are two objects of refutation:

1. Sense consciousness: the object is seen as externally existent.
2. Conceptual consciousness: the meaning generality is similar to the actual object, but it is not the actual object, although it appears to be it. The meaning generality appears to be something that is established by way of its own defining characteristics, although only the actual object is established by way of its own defining characteristics. In this system, a meaning generality is not established by way of its own defining characteristics.

1. The five sense objects appear to be externally established, to be independent of the mind, when this is actually not the case. The sense objects being an external object is the first object of refutation for the Cittamatrins.

- 2.1 A meditator will focus on a meaning generality, which will appear to be the actual object when it is not. Rather, it is a permanent phenomenon; it is not established by its own defining characteristics although it appears as if it were. This is to be refuted. The object of refutation is the establishment by way of its own defining characteristics of the



basis of conceptualisation of a thought. The basis of conceptualisation refers to the appearing object of the conceptual consciousness, i.e. the meaning generality.

2.2 There is another way to posit this type of object of refutation, and that is the object that is the basis for applying a name, or labelling, appears to be established by way of its own defining characteristics, when it is not. For example, you see a person and then apply a label to him. The conceptual consciousness is what applies the label and it applies the label to a meaning generality. The meaning generality to which the label is applied, appears to be the object, it appears to be established by way of its own defining characteristics. The object of refutation is the basis for applying a name by a thought that is established by way of its own defining characteristics.

In order to label something, to apply a name to something, you need to use a conceptual consciousness. The outer object is something that we want to apply the name ‘form’ to. To do this we need to use a conceptual consciousness and to do that we need to use a meaning generality of the conceptual consciousness. The meaning generality appears to be the actual object; it appears to be established by way of its own defining characteristics, when it is not. This is because when we meditate on something it appears very vividly, as if it is the actual object.

QUESTION: Would Sautrantika also refute the second object of refutation?

GEN: Sautrantika have a similar object of refutation but do not use the term emptiness. Sautrantika assert that the meaning generality is established by way of its own defining characteristics because it is an existent and everything that is an existent is established by way of its own defining characteristics. If you were to ask them if the person and the meaning generality of the person is the same, they would also say “no”.

THOROUGHLY ESTABLISHED PHENOMENA

Thoroughly established phenomena include the two types of selflessness: that of self and that of phenomena. The selflessness of persons refers to the subtle selflessness of persons, which is the lack of a person existing as a self-supporting substantially existent self. The selflessness of phenomena is divided in two: the emptiness with regard to form and the prime cognition apprehending form being two different substances. This refers to the lack of external establishment, or the lack of external objects. The second can be expressed in two ways, one of which is the basis of applying the name is not established by way of its own defining characteristics. There is no differentiation between these two into gross and subtle.



QUESTION: [inaudible]

GEN: There are six sources: form, sound, taste, tactile, smell, and phenomena. There are many that don't fall into the first five categories, but fall into the reality source. The first five are all form in the sense of matter, so anything that is not matter falls into the phenomena source. This shows that form is not divided into the six sources, but only into the first five. The reality source includes many consciousnesses, non-associated compositional factors, person, time, and so forth. A mental direct prime cognizer has as its object a phenomena source. For example, if you were reading another person's mind, the object would be the other person's mind and you would perceive it as being separate or distant from your mind; it would appear as a separate substance.

QUESTION: What does 'substance' mean in "impermanent phenomena are a different substance from the mind perceiving them"?

GEN: Substance refers to a functioning thing, a compounded phenomena, arising due to causes and conditions. It means that the object and the subject perceiving it are one substance in that they arise from the same causes, the same substance.

QUESTION: How do Cittamatrins explain permanent phenomena?

GEN: A permanent phenomena is not changing momentarily, unlike impermanent phenomena. Illustrations are uncompounded space and meaning generalities. For example, when I think of someone who I haven't seen for a long time, he will appear the same as I remember him and not as he actually appears now. This shows that the meaning generality is permanent whereas the form is impermanent.

OBJECTS OF KNOWLEDGE

	Truly established	Established by way of their own characteristics	Concealer truth or Ultimate truth
OTHER-POWERED	✓	✓	Concealer truth
	<i>Definition:</i> That which comes about due to causes and conditions.		
COMPLETELY IMPUTED	✗	✗	Concealer truth
	<i>Definition:</i> That which is merely imputed by mind.		
THOROUGHLY ESTABLISHED	✓	✓	Ultimate truth
	<i>Definition:</i> That which is neither of these two, and the final mode of abiding, an ultimate object.		



- That which has arisen due to causes and conditions include all impermanent phenomena, and are known as *other-powered* phenomena. Other-powered phenomena have arisen due to other factors, namely causes and conditions.
- *Completely imputed* phenomena are that which are merely imputed by thought, something that is merely appearing to thought, such as uncompounded space, meaning generalities, and other permanent phenomena. As this is merely imputed by thought, it is not truly established and not established by way of its own characteristics.
- *Thoroughly established* phenomena are emptiness, of which there are two types: selflessness of phenomena and selflessness of persons. Selflessness of phenomena can be further divided into two: the lack of establishment as an external object, and the lack of establishment by way of its own defining characteristics of the basis of conceptualisation of thought.

QUESTION: What does it mean to refute that subject and object are different substances?

GEN: Think about the meaning of mind-only or just mind. When Cittamatra assert that all phenomena are just mind, this means that impermanent phenomena are of one substance with the mind perceiving it. Permanent phenomena are of one nature with the mind. This means that there is no object that is not of one nature, or of one substance, with the mind.

When this is understood, everything becomes quite easy and we can immediately understand the objects of refutation. The sense objects are not established externally from the mind; and secondly, that the appearing object of conceptual consciousness appears to be established by way of its own defining characteristics, when it is not. If it were established by way of its own defining characteristics, it would not be of one nature with the mind. If the conceptual consciousness was established by way of its own defining characteristics, which means established from its own side, it would be of a separate nature with the mind, and this is not the case.

QUESTION: How could a generic image be established by way of its own characteristics?

GEN: But isn't this how it appears? Your mind perceives the object and it appears to be out there. If you were to meditate and generate an image before you, doesn't it appear separate from your mind, in front of your mind? When you recall your friends in your hometown, they become quite vivid. You may not believe that they are your friends, but it does appear as if they are your friends.



Our experience is always the same. When we see something, we just see it. When we think, we just see the meaning generality. The different tenet holders explain this differently. For Sautrantika, the meaning generality is merely imputed and established by way of its own characteristics. For Cittamatra, a meaning generality is merely imputed and therefore not established by way of its own defining characteristics.

For Sautrantika, everything is established by way of its own characteristics – both specifically characterised phenomenon and generally characterised phenomenon. Cittamatra assert that generally characterised phenomenon are not established by way of their own defining characteristics because they are merely imputed by thought and are permanent phenomena, completely imputed phenomena. Sautrantika say that generally characterised phenomena are merely imputed by thought and are established by way of their own defining characteristics.

“Mind Only” means all objects of knowledge are of one nature with mind. When we divide objects of knowledge, we can divide them into concealer truths and ultimate truths. Concealer truths included other-powered phenomenon and imputational nature. Ultimate truths are only thoroughly established phenomena.

In addition to this, we only need to look at the two objects of refutation. As there are two types of emptiness, there are two objects of refutation – one for a direct perception and one for a conceptual consciousness. If you have understood this far, you have understood the essence of the Cittamatrā system.

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All phenomena being of one nature with mind, which is the meaning of “Mind Only”, means that all objects come about through an imprint on the consciousness ripening, and as a result, generating a consciousness. This consciousness knows the object, illuminates the object, and sees the object.

The consciousness sees the object at the same moment as the object arises. They both come from the same imprint and are therefore present at the same time. This is what it means to be of one substance.

QUESTION: How does the ultimate mode of abiding, emptiness, sit with dependent arising?



GEN: Emptiness is the lack of being an externally established phenomenon, externally established objects are non-existent. These external objects are non-existent, they are annihilated, they are not there, as there is no such thing as an external object. Therefore, there is a lack of a non-existent. That there are non-existents doesn't mean that nothing exists; it doesn't mean that the object or the subject does not exist. Cittamatrins do not assert that there is no subject or object, rather the opposite, in that they exist as one substance. What doesn't exist is that they are of separate substance, and the object doesn't exist as an external object, as the external object is a non-existent. That which appears to be an external object is actually an object that is of one substance with the sense consciousness. The appearing object of thought is of one nature with a conceptual consciousness. This is how things do exist; the object and consciousness exist as one nature. This arose in dependence on an imprint on the consciousness ripening, therefore it arose due to causes; it is a dependent arising. Therefore, it exists as one substance, as one nature, it arose dependently from the ripening of an imprint in the mind. In addition, the object of negation is what appears to us. The object of our sense consciousness appears to us as an external object; it appears to be of a different substance from the consciousness perceiving it. With regard to conceptual consciousness, the appearing object exists by way of its own characteristics and thus is of a different nature. This is refuted, as it exists as being of one nature with the conceptual consciousness.

QUESTION: If someone doesn't have the karmic imprints to see this room, would he not perceive anything here?

GEN: Yes, he wouldn't be able to see any of this. This is why you can't see Buddhas or spirits.

For example, this table is not the observed condition for the visual consciousness, because they exist simultaneously and have arisen from the same imprint. The observed condition is the previous moment, a little before the existing table. There is continuity with regard to both the object and consciousness. The immediately preceding moment of consciousness is the immediately preceding condition, and the immediately preceding moment of table acts as the observed condition for the present moment of table. Seeing the table right now arises based on an imprint ripening.

There is also an unshared, or uncommon, object. What is seen by me and what is seen by you is different, as we can't see each other's uncommon objects.



For example, Nalanda Monastery is a wonderful place, but if someone has a stressed mind, he will see Nalanda in a different way. This will be his experience and we will not be able to perceive it; we are not able to enter into the personal experience of this person. We can do prayers for him, but we cannot enter into his personal experience. Therefore, everything is due to one's own experience. In this example, it is very clear.

QUESTION: Why is it necessary to refer to an object and not just to a consciousness arising in a particular aspect?

GEN: Cittamatra say that the consciousness arose in the aspect of the object. The subject and object are not different substances, though they are merely different. Like you can talk about the experience of the colour green. Green is a colour, and colour is not the same as consciousness. This table is not consciousness; it is a table. Within this one experience, you can use this object, and talk about the mind and the object.

When we say a consciousness having an aspect, that aspect is the object.

QUESTION: How do Cittamatrins differentiate between a right and wrong consciousness?

GEN: For a Cittamatrin, a consciousness that sees a blue snow mountain is wrong. That I can see an orange table is correct and it exists.

First, you must become clear what it means to be inside the mind, and then you can look outside the mind.

Cittamatrins would say that everyone in this room would see this table as orange and not blue. If someone were to see another colour, this would be a wrong consciousness. A group of people seeing an orange table would be due to individual ripenings of individual imprints on their consciousnesses in the aspect of an orange table and the consciousness perceiving it. Additionally, people would see this table as externally established, as being separate from their consciousness, and we would say that this mistaken appearance is caused by a pollution due to an imprint of ignorance, having entered.

This is very close to the presentation of Prasangika, who assert that things appear to exist from their own side and this is a mistake in the perception. Actually, they are merely labelled by mind and do not exist from their own side.

Cittamatrins assert that by the ripening of an imprint, the experience, the using of the object comes about. Prasangika say that by merely positing it by mind, this comes about.

APPLYING THE CITTAMATRIN PRESENTATION OF EMPTINESS IN DAILY LIFE

Cittamatrins assert that if objects were established externally, they would have no connection with the mind at all. If this were the case, everyone would experience the cup



in exactly the same way, when this is not the case as some people like the cup and some don't. The fact that we relate to objects differently shows that they are not established from their own side.

Another example would be to go to a hairdresser and see the wide variety of hairstyles and hair colours on offer. This is because people have different opinions on what a good hairstyle or colour is; and this is due to individual imprints ripening.

Therefore, what the Cittamatrins propound is quite wonderful. How you should apply this when you are angry, jealous, or attached to something, is if you understand how everything is made by the mind, including this situation, you can understand that the object of your anger, jealousy, or attachment is actually of one substance with the mind. If you were to do this, as you would be thinking about emptiness according to Cittamatra, your afflictions would be destroyed.

If I were to say something harsh to one person, he would not be upset, but if I were to say the same thing to another person, he would get angry immediately. Why is this, when the words are the same? This is due to different imprints ripening. If a negative imprint ripens, you are angry. If a negative imprint doesn't ripen, then you are not angry.

My words would be exactly the same, but the appearing object would not be the same. I would say the rough words and a negative imprint ripens into the appearing object of this being harmful speech arising with being angry. For another person, the same words would ripen into a bizarre thing to say, together with making you want to laugh. Therefore, the appearing object is different.

People get afflicted with regard to the five sense objects. This experience ripens as attachment and aversion, but if you have the understanding that this is not an externally existent object, but mind only, your afflictions will decrease further and further.

When you are in a situation where you are attached to an object, you should understand that you are attached to something that appears to be an external object, and in this perception, a pollution from ignorance has entered. This understanding will lead to the destruction of the affliction of attachment. If you have a perception of external objects as being very attractive and something that you definitely need to have, the appearance of the external object is made firmer and made even more external, and in this way the ignorance is made stronger and afflictions arise even more strongly.

QUESTION: Does the attachment and the object arise together?



GEN: First, a visual sense consciousness would see the object. Then a conceptual consciousness would attribute beauty to the object, resulting in attachment arising.

QUESTION: How could matter and mind be of one entity? Does this mean that Cittamatrins don't accept the existence of matter?

GEN: It is not that matter is produced by mind. They are of one substance; they exist at the same time.

We have looked into this in some detail, so now it should be a bit clearer, so tomorrow should be even easier!

TUESDAY 25 NOVEMBER 2008 - SESSION 1

REVIEW

The essential parts of the Cittamatrin system that we need to understand includes what ultimate truths are. When we investigate this, we see that there are emptinesses that blocks out two objects of refutation. One is in the context of an appearing object for a sense conscientiousness and another for the appearing object of a conceptual consciousness. The object of a sense consciousness appears to be externally established, but is actually of one nature with the consciousness perceiving it. With the conceptual mind, we saw that there was a fault with the appearing object. This could also be called the basis of conceptualisation, basis of application of a name, or appearing object of a conceptual consciousness. This phenomenon is also a wrong appearance in that it appears to be of a different nature to the conceptual consciousness, when in reality it is of one nature with the conceptual consciousness.

What we understand when we understand these emptinesses is a mere knower, or a mere mind. When we understand the absence of the objects of refutation, we understand that the object of a direct perception and the appearing object of a conceptual mind are of one nature with that mind. We understand this by understanding the two emptinesses, because we understand the objects of refutation: the object of refutation for a sense consciousness is the appearance of being externally established; and the object of refutation of a conceptual consciousness is that the basis of conceptualisation appears to



exist as a separate entity. If we refute this, what we understand is mere knower, or mere mind, mind only.

There are numerous divisions within Cittamatra. We have spoken mainly about the three characteristics.

- The first are phenomena that are merely imputed by thought, which are all permanent phenomena except emptiness and these are *completely imputed* phenomena.
- The second is phenomena that arise from causes and conditions, namely impermanent phenomena, and these are called *other-powered* phenomena. What they are under the power of is causes and conditions; therefore, they are called other-powered.
- The third type is emptinesses and this we have just looked at again this morning. This is divided into the selflessness of persons and the selflessness of phenomena. We have discussed the selflessness of persons in the previous tenets. Thus far, we have investigated the selflessness of phenomena and we have seen that there are two: the appearing object of a sense consciousness and the appearing object of a conceptual consciousness. This is the presentation of the objects of refutation that is refuted by emptiness. These emptinesses are called *thoroughly established* phenomena.

If you understand this, you have understood the major parts of Cittamatra. Lama Tsongkhapa wrote the Ocean of Eloquence (Tib: *Lekshe Nyingpo*) and this solely deals with Cittamatra. In Sera, we studied, memorised, and debated this text for one year.

QUESTION: Is the appearing object of a conceptual mind, a meaning generality?

GEN: Any object of knowledge can be an object for a conceptual consciousness; however, this is not the object of refutation. The object of refutation is rather how this appears to the conceptual mind. The way in which the object appears to the conceptual consciousness is via a meaning generality. The meaning generality is not the object of refutation. Rather, the meaning generality appears to the conceptual consciousness as being very similar to the actual object, resulting in the meaning generality appearing to exist by way of its own characteristics. This is the object of refutation. Once again, what is to be refuted is not the meaning generality, but the way in which it appears; namely, appearing to be established by way of its own characteristics.

This is something that you should come to know through experience. You should meditate on this and see how things appear to your mind. To abandon the afflictions, you should see how the afflictions are generated based on the objects of the sense



consciousness. This should be clear, as they are concealer truths. These concealer truths are something that you see as being external objects and then you grasp at them. Realising that they are not externally existent objects but are of one nature with the mind will greatly reduce your grasping for them. The appearing object of a conceptual consciousness, the meaning generality, appears to be the actual object; therefore, it becomes something to be attached to, something that causes afflictions to arise. However, they are actually a permanent phenomenon, not the actual object. Realising this emptiness, how the appearing object appears to be the actual object, when it is not, will help you to destroy any attachment for the object. In this way the two emptinesses help you eliminate your afflictions.

QUESTION: Does the sense power, the subtle form, also arise at the same time as the object and consciousness?

GEN: The sense power would not arise from the imprint. The sense power is the empowering or dominant condition for the arising of the sense consciousness. The substantial cause is the imprint. These two, plus other conditions, bring about the simultaneous ripening of the sense consciousness and the object, but not the sense power.

QUESTION: Does this mean it is a different substance from the consciousness?

GEN: They are of different substance because one is the cause and one is the result. We are talking about a certain moment of consciousness for which this sense power is a condition. Because it is a condition, it is not of one substance with that consciousness, though in general, the sense power is of one substance with the consciousness apprehending it. When I see you, you are not the same as my mind. The term is the unshared appearing object, or the uncommon unshared way of appearing. For example, everyone sees Tharchin, but I have an unshared way of Tharchin appearing in my mind. Moreover, everyone has an uncommon way of Tharchin appearing in his mind. This appearance is similar to the actual thing, but it is not the actual thing.

Using yesterday's example of how nice Nalanda Monastery is, if someone has a very unhappy mind, he will see Nalanda as an unconducive place and be unhappy with the trees, the birds, the food, and so forth. This is his actual experience and no matter how much we tell him otherwise, he will maintain his attitude and wherever he goes, he will have similar experiences.



Everyone has his own uncommon subjective perception of Tharchin, but if someone asks “where’s Tharchin”, everyone will point to the same person. Likewise, a god, human and a preta, will all experience this liquid differently. An additional example is when a couple shop for something, they will have different views of about the same object; one may like and want it and the other may not.

You should reflect how it is based on our individual uncommon perception that we generate our opinions and afflictions. For example, I could see someone and get angry, whereas someone else sees the same person and likes him very much. Understanding that the way things appear is very individual and that this is how the afflictions are generated, is a very powerful technique to fight the afflictions. This is really something that if you cultivate in meditation, will enable you to transform your mind into something beautiful.

QUESTION: Do Cittamatrins assert that the common basis exists, is findable?

GEN: There is a table made from wood. This wooden table has wood as its cause. If ten or more people look at this table, they will see a wooden table. However, whilst looking at the table, they all see their own uncommon wooden table. Everyone would say that they see the table but they actually see their individual unshared table. This doesn’t mean that there isn’t a common table. The common table is also made from wood. The uncommon appearing thing, which is a table, is a table. Our way of engaging with the uncommon table is individual – some see it as beautiful, some see it as useful, and so forth. Seeing the table in this uncommon way is due to the object being of one substance with the mind perceiving it, therefore no one else can use it.

The root table is established by a prime cognizer otherwise it would be nonexistent. This does not have to be a prime cognition in our continuum; it can also be in the continuum of others, such as gods, animals, the Buddha, and so forth. The prime cognition perceiving the table may exist in my continuum and I would perceive the uncommon aspect together with the prime cognition. If a table were not established by a prime cognition, there would be no table.

The root table and the uncommon table are the same thing; they have the same base of labelling and are strongly connected to each other. Two people would see the same object and would have their uncommon perception, but if one person carried the table away, the other would no longer have a table as a basis. Likewise, when the three beings perceive a body of liquid, if the preta drinks the pus, the human’s water will be gone. For



example, Fabienne makes delicious cakes, but if one person who doesn't like the cake still eats it, the delicious cake will be gone. The person perceiving the cake as not delicious has a wrong consciousness and the delicious cake is gone!

QUESTION: Is the imprint that ripens into the uncommon object, the same as the imprint that ripens into the common object?

GEN: There is a root table and the uncommon perception of the table. When I came into the *dukhang* this morning I saw this table based on an imprint ripening into this perception of this table and the appearance of the uncommon table. However, before I came into the room the table was there because it exists and it exists because it was perceived by a prime cognition. However, this prime cognition wasn't in my mind, but in the mind of someone else.

There is a small fault in this presentation of Cittamatra enabling Prasangika to refute it. We have discussed how beneficial the presentation of Cittamatra is for eliminating our afflictions. In addition, by understanding the presentation of Cittamatra we take a necessary step to understand the presentation of Prasangika. This is very necessary. There has never been an Indian or Tibetan scholar who arrived at an understanding of Prasangika, without following all the preceding steps.

When analysing matter so as to find the smallest particle, you first start with the gross and move progressively to subtler levels, until you finally arrive at the most subtle particle. You need to go through stages; you cannot just jump to the subtlest particle. It is exactly the same here with regard to the correct view.

TUESDAY 25 NOVEMBER 2008 - SESSION 2

QUESTION: Is there a difference in the presentation of Vaibashika and Sautrantika, from that of Cittamatra, as to an object having to be perceived by a prime cognizer to exist?

GEN: How would an object exist if not established by way of a prime cognition? If an object is not established by prime cognition, then who can say that it exists?

An object must be established in every instance by prime cognition. If there is a moment when a prime cognition is not establishing an object, that object does not exist. It does not have to be established by your prime cognition, but the prime cognition of any being. All systems assert this.



QUESTION: What is prime cognition?

GEN: Cittamatra assert that prime cognition is mind and as such is a concealer truth. All schools say that prime cognition is a consciousness and impermanent.

QUESTION: Does the uncommon appearance refer only to a conceptual consciousness, or also to a non-conceptual consciousness?

GEN: This presentation refers to all types of consciousnesses.

QUESTION: How does form, such as a table, arise from an imprint in my mind?

GEN: The colour of this table, and the wood, and so forth, were all bought in a shop and made into a table by someone other than you. The person who bought the wood and paint saw it in a shop based on imprints ripening in his continuum. This is not only the case for him, but for everyone else who saw the paint and wood in the shop; as well as for you who perceives the table now.

This table came from a tree, which came from a seed that grew into a tree through other causes such as water and heat. The tree was felled, sawn, and sold to a shop and then bought by the person who made the table. This is a normal perception that anyone would describe and the Cittamatrins would accept this completely.

This table has not arisen from your imprints otherwise, no one else could relate to this table. You cannot say that “we” are the cause for the uncommon appearance for the table, rather there is an imprint ripening and that gives rise to the uncommon table. The uncommon perception of the table comes about due to the ripening of an imprint. Cittamatra accept the normal presentation of how the tree grew and so forth, but the tree was established by way of the ripening of an imprint, as was the seed, as was the felling of the tree, and so forth – these were all established by way of an imprint ripening.

QUESTION: Does this mean that I can use what has arisen from someone else’s imprints?

GEN: How did this table arise from someone’s imprint? This would mean that we would use something that is the ripening of someone else’s karma. It is always said that only you can experience your own karma. It is not possible that someone else experience’s your karma. This is important to understand. The uncommon appearance arises only from your own imprint and no one else can use that. The root table has not arisen from your imprint, but if you are using the uncommon appearance of the table, by carrying it away, the root table is gone. In addition, if we ask if this table has arisen due to a karmic



imprint of the person who made it, we could not use it as we could not use what has arisen from the karmic imprint of someone else. We are using the four elements and these are used by every living being. This is established by the ripening of a common karmic imprint. The four elements are used by all sentient beings, but when you are personally using fire, water, air, or earth, there is a ripening of one's own karmic imprint ripening into this experience. If the beings living in the oceans were to come onto dry land, they would die. This is due to their karmic imprints. Likewise, beings coming from moist climates would die in a hot and dry climate. This is also due to individual karmic imprints. It is good to approach it in the following way: the individual way to interact with a phenomenon comes about due to the ripening of an individual karmic imprint. Amongst humans, some like forests and some don't; some like cold climates and others prefer hot climates. By individual karmic imprints ripening, come individual forms of interacting. The cause for a certain phenomenon, such as this table, is the person who made it, but that doesn't mean that the table came about due to the ripening of that individual's ripening karmic imprint. It came about due to normal causes and conditions. In addition, there is a prime cognition of even the smallest particles in this table.

QUESTION: What appears when emptiness is directly realised?

GEN: In the meditative equipoise of an exalted wisdom directly realising emptiness, there is no person or object, only emptiness. In subsequent attainment, you would see the root object as being in the nature of mind and illusion-like, rather than as separate.

As an analogy, in a movie you see human beings doing things, but you will know that there are not actually people there. It is clear that it is fake. It appears as if there are human beings when there are not. In the same way, we are talking about something that is a concealer truth, so you will understand them as false, as being illusory.

At the time of the meditative equipoise that is realising emptiness directly, we can say that what is realised is mind only, but this refers to exactly this object and this consciousness. We have the object emptiness, we have the subject, the wisdom directly realising emptiness, and what is realised is that the object emptiness and the mind realising it is mere mind. This means that it is a mere appearance within the wisdom realising emptiness; emptiness, the object, is a mere appearance within the mind that is the wisdom directly realising emptiness. This is the presentation of Cittamatra.

'Mind Only' refers to one's own mind having an unshared appearance of the object, and these two, the mind perceiving it and the uncommon appearance, are of one nature,



one reality, one substance, and so forth. This refers to the mind that is the eye consciousness perceiving form, not some other consciousness.

For example, when longing for chocolate, the delicious chocolate is established at the same time as the mind desiring chocolate. At another moment, you hold chocolate in your hand for too long and it melts and goes all over you and your clothes, now you see it as undesirable and something that you want to get rid of. At another time, someone else has chocolate smeared all over his face and you think that this is disgusting and something to be ashamed of. These are very different minds and they all depend on different imprints.

The unshared appearance arises from the ripening of an imprint. This is not something that is imputed by a conceptual consciousness or something that has been brought about by ignorance, or compassion. Whilst these minds can be present whilst perceiving an object, they are not what gives rise to the object. It comes from an imprint.

TUESDAY 25 NOVEMBER 2008 - SESSION 3

OBSCURATIONS TO OMNISCIENCE

Both Aspectarians agree that within a sense consciousness in the continuum of an ordinary being perceiving a sense object, is an imprint of ignorance.

GEN: Why is this?

STUDENT: Because they are polluted by the ignorance of external existence.

GEN: How did ignorance enter the sense consciousness?

STUDENT: Ignorance is not in the sense consciousness itself, rather ignorance taints the sense consciousness.

GEN: What is the fault that has come about from ignorance?

STUDENT: What we perceive appears to be established on the basis of its own defining characteristics.

GEN: Very good.

GEN: An arhat has abandoned ignorance, yet has an appearance of external objects. How is this possible?

STUDENT: He is free of the imprints of ignorance, but not the imprints of dualistic appearance.



GEN: This is not exactly correct. There are two types of ignorance. The ignorance that grasps for a self of persons, which an arhat has eliminated, and the ignorance that grasps for the self of phenomena, which has not been eliminated by an arhat.

Our perceptions are polluted by both ignorance and the imprints of ignorance. The arhat has abandoned the grasping at a self of persons, but hasn't abandoned the self of phenomena. For a True Aspectarian, the ignorance that we are referring to is the ignorance grasping at a self of phenomena, which the arhat has not abandoned. The appearance of sense objects being externally established is in the continuum of all sentient beings. For Cittamatrins, all sense consciousnesses are mistaken because they have the appearance of externally established sense objects. This is because of the ignorance grasping for a self of phenomena. This is the obscurations to omniscience for Cittamatra and is only abandoned when buddhahood is attained.

Cittamatrins assert two types of ignorance. The ignorance that is grasping for a self of phenomena is the obscurations to omniscience. The ignorance that is grasping for the self of person is the obscurations to liberation.

DIFFERENCES BETWEEN TRUE & FALSE ASPECTARIANS - REVIEW

The definitions of True and False Aspectarians refer to an imprint of ignorance having entered the sense consciousness. This only refers to the ignorance grasping at a self of phenomena and not the ignorance grasping at the self of persons.

The ignorance that perceives an object as externally established, is the self of phenomena. As external establishment doesn't exist, it is the selflessness of phenomena.

The difference between True and False Aspectarians is with regard to, for example, an eye consciousness perceiving form as form, or seeing Tharchin as Tharchin. True Aspectarians assert that with regard to this part, no pollution from ignorance has entered because this is form. False Aspectarians would say that a pollution from the imprint of ignorance has entered the consciousness, as there is no difference between seeing form and seeing form as form. In this way, the appearance of external establishment of external objects exists for all sentient beings.

It is an imprint of ignorance that gives rise to a pollution in a sense consciousness that makes the object appear to exist externally. With regard to a conceptual consciousness, the pollution arises from an imprint of ignorance, affecting this consciousness and giving rise to two objects of refutation. The first is that the meaning generality appears to the conceptual consciousness to be the actual object, whilst it is not. The conceptual consciousness is mistaken due to the pollution that is the imprint of ignorance. The



second is that whilst the meaning generality appears to be the external thing, it appears as an externally established external thing. This also arises due to the pollution of an imprint of ignorance. In this way the conceptual consciousnesses is mistaken, and the sense consciousness was mistaken by the object appearing to be externally established.

The appearance of external establishment of sense objects is the main object of refutation for Cittamatra. We want to eliminate the ignorance that grasps for a self of phenomena, which is external establishment. There is no external establishment and this is what emptiness refers to – the emptiness of external establishment. There is a lack of the self of phenomena; there is a selflessness of phenomena. Therefore, in order to realise this, we need to refute external establishment and in this way, we can eliminate the ignorance grasping for a self of phenomena, which is grasping for external establishment.

There are two imprints that ripen together and give rise to their results simultaneously.

1. One imprint ripens into an eye consciousness perceiving form, and
 2. One imprint ripens into an appearance of that form and consciousness being separate.
- This second imprint does not produce the consciousness; it only produces the appearance of external establishment. The consciousness itself arises from an imprint that brings about the object and the consciousness perceiving it. This is what is meant by “a pollution has entered by an imprint of ignorance”, because it is ripening as this appearance of external establishment. Therefore, the second imprint is what is referred to in the definition of a True Aspectarian who asserts that there has been no pollution by an imprint of ignorance. The imprint of ignorance is the second imprint that ripens only into this appearance of external establishment.

QUESTION: Are these imprints different from those of the uncommon and main object?

GEN: Whatever object you see, you see it on the basis of an imprint ripening. If an imprint didn't ripen, you wouldn't be able to perceive the object. If you see the common and the uncommon object, you would not have two objects or two minds but it would be one appearance that you experience within one mind and due to only one imprint ripening. In this way, the visual perception of the object arises from one imprint and within that, you have an appearance of the object being separate from the perceiving mind. This does not arise from the same imprint that brought about the visual object and the visual mind. Rather, it arises from another imprint that is polluting the visual consciousness. If you experience someone as unpleasant, it is because in that moment an



imprint of anger has ripened. From an imprint of ignorance ripens the appearance and from the imprint of anger ripens the mind of anger.

QUESTION: Do both True and False Aspectarians accept this presentation that an imprint ripens into the subject and object being perceived as separate and the imprint that ripens in the object being externally established?

GEN: Yes. The difference is that True Aspectarians assert that whilst there is such a pollution by the imprint of ignorance with regard to the sense consciousness perceiving form, there is no entrance of pollution by an imprint of ignorance with regard to the sense consciousness perceiving form as form. The False Aspectarians assert that there is such a pollution by the imprint of ignorance both for the apprehension of form and the apprehension of form as form. This is because they assert that there is no difference between apprehending form and apprehending form as form. To understand this distinction, if someone says to you “do you have doubts towards Tharchin” or “do you have doubts with regard to Tharchin being Tharchin”, these are different aren’t they?

WEEK FOUR: 8 → 12 DECEMBER 2008

MONDAY 8 DECEMBER 2008 - SESSION 1

MEDITATION

As all sentient beings only want happiness, develop the wish for all sentient beings to attain this state and that it may be stable – not a temporal state of joy, but an uninterrupted stream of happiness. Thus, we make all sentient beings our object of love.

How wonderful it would be if all sentient beings had happiness and the cause of happiness.¹⁵

May they have happiness and its cause.

I myself will cause them to have happiness and its cause.



No sentient being wants to experience their individual sufferings, nor do they actually want to accumulate the causes of suffering. Imagine how wonderful it would be if they were free from suffering and its causes.

¹⁵ The verses of the Four Immeasurables are from the Ganden Lha Gyāma puja in FPMT Essential Prayers, vol. 2.



How wonderful it would be if all sentient beings were free of suffering and its cause.

May they be free of suffering and its cause.

I myself will cause them to be free from suffering and its cause.

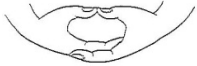


Reflect on how wonderful it would be if all sentient beings were separated from the suffering of suffering, the suffering of change, and pervasive suffering; and instead abide in the state of complete joy of the higher states.

How wonderful it would be if all sentient beings were never separated from the happiness of higher rebirth and liberation.

May they never be separated from these.

I myself will cause them never to be separated from these.



All sentient beings only wish for happiness and don't want suffering. This is the case for all sentient beings, everywhere. From this point of view, they are completely the same; therefore, you should not see some as friends, some as strangers, and some as enemies. Rather you must cultivate an outlook of them being of equal importance to you.

How wonderful it would be if all sentient beings were to abide in equanimity, free of hatred and attachment, not holding some close and others distant.

May they abide in equanimity.

I myself will cause them to abide in equanimity.



Reflect that since beginningless samsaric lifetimes, you have experienced continuous suffering in samsara. This has never ceased even for a moment. The cause of this is the self-cherishing mind, together with the ignorance that grasps at it. Through ridding themselves of ignorance, and especially the self-cherishing mind, buddhas and bodhisattvas have attained their freedom. To get out of the cycle of suffering that you have experienced since beginningless lifetimes, you have to change your attitude from one of self-cherishing, to one of other-cherishing.





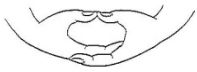
Therefore, you need to completely abandon self-cherishing and strive to attain buddhahood for the sake of all sentient beings. In this way, generate bodhicitta.



Even though you may oppose the self-cherishing mind and develop bodhicitta, you will not be freed from samsara. Therefore, the wisdom realising emptiness needs to be cultivated, and in order to do this, you need to understand the ignorance that is keeping you within samsara. This ignorance is the grasping at the deluded appearance of how things seem in samsara. Due to this misconception and the grasping at it, the afflictions, such as attachment and aversion, arise. You really need to oppose the ignorance that grasps at things appearing to be inherently existent, when not even a mere particle exists inherently. Therefore, phenomena are empty of being inherently existent.



Not even a mere part of what appears to us, exists inherently.



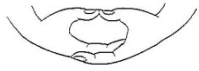
There is a self that engages in the process of seeking inherent existence. This self also appears to exist inherently, but when you look for the self that is looking for other phenomena, you will not find an inherently existent self in either your body or your mind.



If we look within our body, from the crown of our heads down to our feet, there is no 'I' that is findable. In this way, we can see that the inherently existent 'I' is not present within the body. When looking for it within our mind, we have to look at the different types of minds, such as the conceptual and non-conceptual minds. Again, we will not be able to find the 'I' within these different minds. The 'I' that appears to be inherently existent does not exist in this way. However, this does not mean that it does not exist at all. It does exist, but only in a merely imputed way. Similarly, you can check for the 'my' with regard to 'my' body and 'my' mind; and again, you will find that this 'mine' also does not exist; it is merely imputed. Whilst the 'I' and 'mine' seems to exist inherently, apart



from appearing like this, there is no reality to this appearance. So, when we look for the ‘I’, we can understand that it only exists as merely labelled by mind.



On one hand, there is the self, and on the other are the form and mental aggregates. The self does not inherently exist, the physical aggregate is not inherently existent, nor are the mental aggregates. However, although these don’t exist inherently, they do exist, but only merely labelled by mind.



IGNORANCE

In the context of explaining the tenet systems, you need to understand and be able to identify what is known as ignorance. Based on ignorance, attachment and aversion arises; however, attachment and aversion mainly stem from the self-cherishing mind. Ignorance is the basis of cyclic existence upon which we accumulate karma and continue to circle. This ignorance grasps at what appears to be true and in this way perpetuates samsara.

Saying ‘I’ or ‘my’ wishes, is the mind of attachment; and something not being in accordance with ‘my’ wishes, is the mind of aversion.

“I like this”, or “I wish for that”. When you start to exaggerate the good qualities of an object, you end up in a mind that is attached to, and desiring, the object. When you are not able to obtain the object, your mind becomes sad, dispirited, and disheartened.

When encountering something that you do not want, you end up with a strong dislike of the object; a mind of anger. The mind wanting to destroy what you don’t want can even culminate in killing. This all comes from “I dislike”, and this comes from clinging to the ‘I’, and especially from the strong mind that is cherishing oneself.

Ignorance does not just not understand reality, it additionally grasps at a wrong way of engaging with reality. This means that ignorance does not only not understand that the appearance of what appears is fake, but additionally it holds onto this appearance as being true. Once ignorance is grasping at inherent existence, the self-cherishing mind is generated, leading to the arising of attachment and aversion and the other afflictions such as jealousy, pride, fear, and so forth.



The appearance of all phenomena appearing to exist inherently is completely wrong; is false. If you gain this understanding, no type of suffering can arise, because the whole of samsara cannot arise.

MONDAY 8 DECEMBER 2008 - SESSION 2

TRUE & FALSE

All things are accepted to be the common locus of being truly existent and being a falsity; all final realities are accepted to be the common locus of being truly existent and being true; and all uncompounded phenomena other than final realities are accepted to be the common locus of being falsely existent and being a falsity.

For Cittamatrins, dependent arising means that something arises in dependence on causes and conditions. Because it arises due to causes and conditions, it is constantly changing and this is the meaning of impermanent. Impermanent phenomena are dependent arisings and are therefore truly established. Truly established phenomena are not merely imputed like completely imputed phenomena, and therefore completely imputed phenomena are not dependent arisings.

We can recall how our body has gone through various stages; say when we were 20, 50, and so forth. This process is something obvious to us and we can say that it is a truth for us. It is also very clear that 10 years from now, our body will be different from how it is today. This is obvious and we can see how it is a dependent arising and truly established.

Whilst this is the case, this is not the ultimate mode of existence of impermanent phenomena. Ultimately, they are empty. They appear to be external phenomena, but they lack external establishment. As this is the final mode of abiding of phenomena when we look for them, they are truly established, and this being different from how they appear now; they are fake. This is what is meant by:

All things are accepted to be the common locus of being truly existent and being a falsity. Impermanent phenomena, functioning things, have emptiness as an ultimate mode of abiding. Emptiness is a thoroughly established phenomenon, and impermanent phenomena are the basis that is empty and truly established.

Phenomena that are neither emptiness nor impermanent phenomena that are the basis for emptiness, are permanent phenomena other than emptiness. For example, the meaning generality of uncompounded space is a phenomenon that appears to a



conceptual consciousness. These phenomena also appear to exist, but they do not exist truly. They are false.

Once again, other-powered phenomena are synonymous with impermanent phenomena and dependent arisings. Because they are dependent arisings, they are truly established, yet they do not exist ultimately. Their ultimate way of existing is being empty of being perceived as an external object, and therefore are fake. Emptiness, the lack of being established as an external object, is also truly established, and as it exists in the way that it appears, emptiness is true.

Emptinesses are not dependent arisings, but are truly established. This means that if something is a dependent arising, it is necessarily truly established; but if something is truly established, it is not necessarily a dependent arising.

Completely imputed is synonymous with generally characterised phenomena and appear to a conceptual consciousness. They are not truly established, and are fake.

	Merely Imputed	True or False	Established by their own characteristics / Truly Established	Concealer Truth or Ultimate Truth
OTHER-POWERED	×	False	✓	Concealer truth
	<i>Definition:</i> That which comes about due to causes and conditions.			
COMPLETELY IMPUTED	✓	False	×	Concealer truth
	<i>Definition:</i> That which is merely imputed by mind.			
THOROUGHLY ESTABLISHED	×	True	✓	Ultimate truth
	<i>Definition:</i> That which is neither of these two; and the final mode of abiding, an ultimate object.			

DEPENDENT ARISING

Happiness and suffering arise from causes and conditions. Happiness arises based on a meritorious condition, and therefore is a dependent arising. Likewise, suffering arises in dependence on a non-virtuous condition, and is therefore also a dependent arising.

Our current cold weather has arisen in dependence on causes such as the distance of the sun from the earth and in the same way, happiness and suffering arise in dependence on their respective conditions. This arising in dependence on causes and conditions is referred to as dependent arising in this system as well as the systems below it. They are also impermanent phenomenon.

QUESTION: Is there a difference between thoroughly established and truly established?



GEN: A thoroughly established phenomenon is emptiness; the ultimate truth, the ultimate way that things exist. The ultimate way of abiding is true, it is a true phenomenon, and this is how things ultimately abide. Therefore, it is not falsely established, but truly established.

Emptiness is a true phenomenon because if 100 people all realised it, they would realise exactly the same thing and perceive it in exactly the same way. Whereas, an other-powered phenomenon, a functioning thing, whilst being a dependent arising, different people have a different perception of it. This is a sign that this phenomenon is fake, or illusory. Nevertheless, whilst people would see it differently, they would agree that it is arising from certain causes and conditions, for example, that this cold weather arises from certain causes and conditions. In this way we can say that it is truly established.

QUESTION: What is the definition of thoroughly established?

GEN: Ultimate mode of abiding, or emptiness; or the non-affirming negation that is a mere refutation of the subtle object of refutation. This is not the actual definition, but is what it means.

QUESTION: What is the difference between truly established and established by way of its own characteristics?

GEN: They are synonymous.

QUESTION: How do you refute external existence with an other-powered phenomenon like happiness, which appears like an internal object, not an external object?

GEN: There are two objects of refutation for the mind that thinks about a joyful feeling; one is for a sense consciousness and the other is for a conceptual consciousnesses. For the sense consciousness, the appearance of the objects being externally established is the object of refutation; and for the conceptual consciousnesses, it is form appearing to be the basis for the application of the term form, as being established by way of its own characteristics. This refers to the appearing object.

For other-powered phenomena that are not form, the object of refutation is that of the conceptual consciousness.

QUESTION: Why are thoroughly established phenomena, truly established?



GEN: Thoroughly established phenomena, emptiness, are true in that if 100 people realise the phenomena, they will realise it in the same way. Because it is true, it is not merely imputed by way of thought, and it is not falsely established, but true. Thoroughly established phenomena are truly established because they are true. Other-powered phenomena are truly established because they are dependent arisings.

The definition of truly established is: not merely imputed by thought but merely established from its own side. Other-powered phenomena are established from their own side, they are not merely imputed by thought.

Thoroughly established phenomena are not merely imputed by thought, but are the actual mode of abiding, it is the truth, and this is what is truly established.

Anything that is not established by thought, that is not a mere imputation by thought, is truly established. This is asserted by all tenets.

Cittamatrins assert that thoroughly established phenomena are not merely imputed by thought, are true, and therefore truly established. This line of reasoning is also accepted by other tenets.

Only completely imputed phenomena are merely imputed by thought.

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QUESTION: Are thoroughly established phenomena truly existent and truly established?

GEN: Yes. Here there is no difference between truly existent and truly established.

QUESTION: For the object of negation of the conceptual consciousness, why is “form” used and not “meaning generality”, in the root text? Illustrations of the subtle selflessness of phenomena are, for example, ... the emptiness that is a form being empty of existing by way of its own characteristics as a basis for applying the term ‘form.’

GEN: This is not about form, but the basis for calling form a form and refers to the meaning generality, which is the basis for calling form a form. Therefore, it is not about form, but the meaning generality for the appearing object of a conceptual consciousness. It is not form, but it is connected with form in so far as being the meaning generality of form. In this case, the object of refutation is something to be refuted in the realm of thought. It is not about refuting something of the actual object, like form.

INTERPRETER: Rather than “form being empty of existing”, the text should read “the basis of applying the term form, being empty of”.

A conceptual consciousness thinking about form has the meaning generality of form appearing to it. The meaning generality of form appears to be form existing by way of its



own defining characteristics, when it is merely imputed by thought. This is the object of refutation with regard to a conceptual mind.

In general, the object of refutation refers to what is lacking; what something is empty of, something that is not there. It refers to something appearing to your mind, not the object. Both objects of refutation are with regard to what appears to your mind, not the object itself. There is no problem with there being a table, but rather how it appears to the mind. Therefore, don't look at the actual object, but look at the appearance in your mind.

Thinking that an object is very well made, or very beautiful, is an appearance only in your mind; it isn't from the side of the object. All of these different aspects are produced by your mind. Everything that you project as the basis for your afflictions is only a projection from your mind, for example, seeing someone as an enemy. These are only productions of your mind and therefore you should take control of your mind, otherwise you will experience a great loss. Maitreya stated in a text:

This object does not have a single aspect that needs to be refuted.

No emptiness needs to be placed on this object.

There is no object of refutation abiding in this object.

If you can generate a mind understanding the actual nature of this object, as it is, then you can become completely liberated from the afflictions.

Because there is no problem with the object itself, you are able to liberate yourselves from your afflictions. Because all the false appearances, the wrong consciousnesses, are generated in your mind, you can free your mind from them by understanding reality.

MONDAY 8 DECEMBER 2008 - SESSION 3

QUESTION: Does external establishment for completely imputed phenomena, also have to be refuted?

GEN: For completely imputed phenomena, both external and true establishment have to be refuted. If you refute one, the other is refuted. These objects of refutation do not differ in subtly, as they are both emptiness. However, with regard to realising emptiness, it is easier to realise the object of refutation of the conceptual consciousnesses, than that of the sense consciousness.

The reason for this is that when we analyse emptiness, we use a conceptual consciousness; therefore, it is easier to realise the object of refutation of the conceptual



consciousnesses, than of the sense consciousness. In the same way, afflictions need to be pacified by a conceptual consciousness. They cannot be pacified by a sense consciousness.

Because of the presence of the object of refutation being present in our sense consciousness and our conceptual consciousnesses, the afflictions arise; therefore, you need to refute both objects of refutation. However, it is easier to refute the object of refutation of the conceptual consciousnesses, and then the object of refutation of the sense consciousness will be automatically abandoned.

The reason that it is easier to refute the object of refutation for the conceptual consciousnesses is because you need to apply a conceptual mind to refute either object of refutation. However, it is more difficult to analyse and refute the object of refutation of a sense consciousness.

QUESTION: Does ‘truly’ in the definition of Cittamatra, serve the purpose of showing that all minds are truly existent?

GEN: The self-cognizer establishes that all minds are truly established; therefore, it is important to show that the self-cognizer is truly established otherwise it couldn’t be shown that the other minds are truly established.

Some tenet holders accept true establishment and others that don’t. This can be shown by saying either they accept truly established functioning things, or by saying that they accept truly established self-cognizers.

QUESTION: Can Gen please re-explain the object of negation for feelings?

GEN: When we think about, say, a joyful feeling, a notation of this feeling being very pleasant arises. This is a conceptual consciousness. To deal with a feeling, we have to think about it and therefore a meaning generality of the joyful feeling appears to the conceptual consciousnesses. Moreover, what appears to the conceptual consciousnesses is the object of negation. However, not only the meaning generality appears, but the feeling of being truly established accompanies the meaning generality.

There are many appearances to a conceptual consciousness, but only one is the appearing object, and that is the meaning generality. Thinking about the happy feeling also appears, but it is not the appearing object. In addition to this, other things appear.

Both the happy feeling and the meaning generality appear to be truly established. The object of negation is the appearance of true establishment of the meaning generality.



The problem is with regard to our ignorance in this situation. For us, this all appears as one: the appearance of the object, the appearance of the meaning generality, the appearance of true establishment of the object, and the appearance of true establishment of the meaning generality. When you are able to separate these, you will have realised emptiness because you will have abandoned the object of refutation.

There is the actual mother, the basis of the thought process, and she is truly established. Then there is an appearance and this appearance appears to be truly established. It would have very little meaning to say that the object of refutation is the meaning generality appearing to be truly established. Rather, the object of refutation is the appearance of true establishment, within the appearance. The appearance being truly established has to be refuted.

If we realise that the meaning generality is not truly established, we have not realised emptiness. If you refute the true establishment of the appearance of thought, then you have refuted the actual object of refutation and arrived at emptiness.

You need to be able to distinguish three things in your mind: the mother, the meaning generality, and the object of refutation of the conceptual consciousness. The mother is truly established, the meaning generality is not truly established, but merely imputed by thought. Neither of these are to be refuted as they both exist. Rather, the appearance being truly established is to be refuted. This is true in all systems.

The object of refutation is not the appearance of true establishment. The object of refutation is the true establishment of the appearance, because the appearance is not truly established. The true establishment of the appearance appears to a conceptual consciousness. This appearing of true establishment of the appearance does exist and appears to the conceptual consciousness. Because it exists, it is not an object of refutation. What is to be refuted is the true establishment of the appearance, because this doesn't exist. There is an appearance of true establishment to the conceptual consciousness and it does exist therefore it is not to be refuted. The true establishment of the appearance is to be negated by reasoning, as it doesn't exist. The object of refutation for reasoning needs to be a non-existent, as reasoning is not able to negate an existent.

For an object of refutation of the path an existent is needed and this object is the afflictions. They exist and they need to be refuted by cultivating the path. Samsara is also an object of refutation as it exists, and is to be refuted on the path.

The afflictions, which are consciousnesses, are based on a wrong way of apprehending things, which means they are based on ignorance. Ignorance grasps things erroneously, it

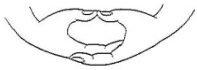


misapprehends things, therefore all consciousness related to it are wrong consciousnesses. The object that ignorance grasps is a non-existent. It is an object of refutation of logic. Ignorance exists and is not an object of refutation for logic, but an object of refutation of the path. When you get rid of the object of refutation of the path, ignorance, then also you get rid of all the other objects of refutation of the path, the afflictions, etc.

TUESDAY 9 DECEMBER 2008 - SESSION 1

MEDITATION

It is important to reflect on what the Three Jewels actually mean. We go for refuge to the teacher of refuge, and there is no greater teacher of refuge than the Buddha. The Dharma is the actual refuge, and there is no higher refuge than the Dharma. The best companions or friends for us on the path are the Arya Sangha, and we go for refuge to the Three Jewels from now until we have attained complete enlightenment.



In order to pacify all types of suffering of sentient beings and to lead them to a state beyond nirvana abiding in peace, you need to attain buddhahood. This is something to strive for, for the sake of sentient beings.



Sang Gyä Chö Dang Sog Kyi Chog Nam La ...

TRUE & FALSE

All functioning things are truly established, they are fake; they are falsities. It is held by all tenets that being truly established refers to a phenomenon not being merely established by thought. Cittamatrins assert that functioning things are dependent arisings, not truly established by thought, and are fake. If something were true rather than false, everyone would experience it in exactly the same way. If the way of abiding and the way of appearance are not in accordance, then it is false.

All concealer truths are fake, and included within concealer truths are functioning things, which are fake and truly established, and completely imputed phenomena, which are fake and falsely established.



QUESTIONS – SELFLESSNESS OF PHENOMENA

QUESTION: Is the meaning generality of an object an other-powered phenomenon?

GEN: No. The meaning generality is a permanent phenomenon, a generally characterised phenomenon.

QUESTION: Does the appearance that is the object of negation for a conceptual consciousness exist?

GEN: The appearance exists, and therefore the appearance is not the object of refutation. A conceptual consciousness has an appearance, and this is something that we know from our own experience; and because this appearance is an existent, it is not an object to refute. However, this appearance doesn't exist in the way that it appears. It appears to exist as the object, but this is not in accordance with how it exists, and this is the object of negation. The appearance to a conceptual consciousness is a completely imputed phenomenon. We should think about completely imputed phenomena as being that which appears to a conceptual consciousness. For example, uncompounded space appears to a conceptual consciousness, and apart from appearing to a conceptual consciousness, it doesn't exist.

There is an appearance of externally established phenomena to a sense consciousness. This appearance exists, but it does not exist in this way. There is also an appearance of being established as a self of phenomena to a conceptual consciousness. This appearance exists, but it does not exist in this way. Many appearances arise when dreaming, but they are not actually there, however the appearance is there.

QUESTION: How is a meaning generality a generally characterised phenomenon?

GEN: A meaning generality is merely imputed by thought. It has an appearance that is similar to what it is representing. It appears to be the object, but it is not, and this is a sign for it being merely imputed by thought. This is important for us to understand. The conceptual consciousness is always mistaken with regard to its appearing object. The appearing object, the meaning generality, is a generally characterised phenomenon, but it does not appear to be; rather it appears to be truly established.

In the common brief presentation, one would say that the appearance to a conceptual consciousness is the same as the appearing object of a conceptual consciousness, which is the meaning generality. The meaning generality is permanent and doesn't change momentarily; it doesn't disintegrate. However, if you go into detail, you will see that the appearance and the appearing object are not the same. The appearing object is always the



meaning generality, but the appearance is comprised of many things including the meaning generality. Included would be the actual object, true establishment, external establishment, and so forth. Therefore, when we go into detail, we cannot say that the appearing object and the appearance are the same.

If you experienced something very unpleasant some years ago, you will remember it clearly. For example, if you remember the harm that someone who has since died caused you, you would still generate anger. Therefore, we can see that the meaning generality is truly established because it still arises in your mind and gives rise to anger. We can also understand whilst the actual situation changed because it is impermanent, the meaning generality is permanent as it is still there with regard to a situation that has long changed.

You could also say that because the meaning generality appears as truly established, it appears as externally established.

There is an appearance of true establishment with regard to the meaning generality that appears, as well as the appearance of establishment as an external phenomenon. However, the true establishment of the meaning generality itself is not the object of refutation for Cittamatrins, nor is the appearance of the meaning generality as being an externally established phenomenon. This is because it is also realised by Sautrantika that the meaning generality is not truly established, and the meaning generality is not established as an external phenomenon, but is a generally characterised phenomenon.

Cittamatra posit a self of phenomena as an object of refutation, which is subtler than what Sautrantika can present. This refers to the appearance of true establishment in the appearance, so there is a difference between a meaning generality and the appearance, as well as the establishment as an externally existing phenomenon with regard to the appearance. This is not accepted by Sautrantika as they accept a self of phenomena. The object of refutation for Cittamatra is not the appearance of true establishment of the meaning generality, but the appearance of true establishment, of self of phenomena, in the appearance.

QUESTION: Is it possible to not see the meaning generality as truly established, but just the appearance?

GEN: It is possible to realise that the mental image is not truly established, yet not realise that the appearance is also not truly established. This is the case for Sautrantika.

The point is that there are many different appearances for a conceptual consciousness. For example, after having seen and liked something in a shop, you will return home, think



about it repeatedly, and allow it to become an object of attachment through placing many exaggerated qualities onto it. The object is remembered by way of a meaning generality, but it appears in a way that it functions to generate attachment. In this moment, it appears as being established as a self of phenomena.

QUESTION: Does the meaning generality come from the same imprint as the conceptual consciousness?

GEN: The conceptual consciousness arises from an imprint and thinks about an object that arose from the same imprint. The object does not clearly appear, but the meaning generality does. A meaning generality does not arise from an imprint, as it is permanent, and therefore cannot arise or disintegrate.

If something has a beginning and an end, it would be an impermanent phenomenon. Permanent phenomena don't have a beginning and an end, and so it is unsuitable to talk about permanent phenomena in this way. It is also incorrect to think that the emptiness of this table depends on there being a table. The table arises due to causes and conditions and is therefore a dependent arising, and dependent arisings are not externally established. That it is not externally established, this lack, is emptiness. In addition, the emptiness of this table is not dependent on a subject realising. If you later come to know about the emptiness of this table, it is not that the emptiness newly arrives in the table.

There is no start or end to the abiding of emptiness in an impermanent phenomenon. The object has arisen due to causes and conditions, and what enabled it to arise is that it is empty. Therefore, you can say that the phenomenon has arisen in emptiness.

QUESTION: Is the object of refutation for Cittamatra the appearance of establishment as a self of phenomena, whereas the object of refutation for Sautrantika is the true establishment of the meaning generality?

GEN: An object of refutation for Sautrantika is that the meaning generality is truly established. For Cittamatrins, the appearance of the self of phenomena does exist, but the appearance being established as the self of phenomena, does not exist. Sautrantika refute the true establishment of the meaning generality. The Cittamatrins refute the appearance being established as a self of phenomena. The appearance exists in the mind, but what is to be refuted is that it is not established as a self of phenomena. The appearance of being a self of phenomena exists, but being a self of phenomena does not exist.



Similarly, when we travel in a train, there is an appearance of the trees moving, but of course it is us rather than the trees that are moving. The appearance of the moving trees exists, but the trees actually moving does not exist. It is the non-existent that is to be negated.

In the same way, there is an appearance of a self of phenomena, but actually there is no self of phenomena. The appearance is there, but this is not the object of refutation. It is the establishment as a self of phenomena that does not exist, and this is to be refuted.

When sitting in the train you should recall that you have an appearance of moving trees, but you know that they are not moving past you. You do have this appearance, but you know that this is not the actual case. Similarly, whilst you have an appearance of an establishment of a self of persons, this appearance does not actually exist.

QUESTION: Is a conceptual consciousness an other-powered phenomenon?

GEN: A consciousness is necessarily an other-powered phenomenon.

QUESTION: When the true establishment of the appearance is refuted, will it go away?

GEN: The appearance will not become non-existent, but the wrong mind will dissolve. There is an appearance of true establishment and there is a mind that perceives this and thinks that it is truly established. This is ignorance and is refuted and replaced by a wisdom.

QUESTION: If the meaning generality, a completely imputed phenomena, is not established by way of its own characteristics, but still exists, then how does it exist?

GEN: In order to exist, it does not have to exist by way of its own defining characteristics, as all completely imputed phenomena do not exist by way of their own defining characterises. Only other-powered phenomenon and thoroughly established phenomena exist in this way, because they are both truly established. Completely imputed phenomena are not established by way of their own defining characteristics, are not truly established, and are merely imputed by thought. Other-powered phenomena and thoroughly established phenomena are not merely imputed by thought. A non-existent is not merely imputed by thought, therefore because completely imputed phenomena are merely imputed, we can say that they exist.



TUESDAY 9 DECEMBER 2008 - SESSION 2

NEGATIVE & POSITIVE PHENOMENA

Final realities are necessarily non-affirming negatives. Illustrations of other non-affirming negatives are similar to those of the Proponents of Sutra.

Negative phenomena are divided into affirming and non-affirming negative phenomena. Emptiness is necessarily a non-affirming negation. All tenets systems agree on affirming negations. However, there are small differences for non-affirming negations, as Sautrantika don't accept emptiness, they would not assert emptiness as a non-affirming negation.

PRODUCTION OF SENSE OBJECTS

The five sense objects – forms and so forth – are produced on the basis of a substance that is an inner consciousness in dependence upon the latencies of common and uncommon actions deposited upon the mind-basis-of-all. They are not established as external objects.

Because different people perceive sense objects differently, it shows that sense objects are established through an uncommon imprint left on our mind basis-of-all. Because there are individual imprints ripening, we have different experiences of sense objects.

According to the True Aspectarians, even though the five sense objects – forms and so forth – are not external objects they are accepted to exist as gross objects.

According to the False Aspectarians, the five sense objects – forms and so forth – are not gross objects because if they were gross objects they would necessarily be external objects.

True aspectarians assert that sense objects are not external phenomena, but are established roughly, or in a gross way. False aspectarians assert that sense objects are *not* a rough phenomenon, because if something is rough or gross, it necessarily has to be established as an external object. This disagreement is only with regard to a manner of expression. The meaning is the same.

Gross does not have a definition, but it refers to the debate between true and false aspectarians over the appearance of form as gross, or rough. True aspectarians assert that an imprint of ignorance has not entered into that part which is the appearance of form as gross. False aspectarians assert that a pollution of an imprint of ignorance has entered. The difference is with regard to apprehending form and apprehending form as form. Apprehending form as form and apprehending form as gross is the same thing. Whilst they have this disagreement, as Cittamatrins, they both agree that there is a pollution from ignorance with regard to the appearance of form as an external object.



5 WAY OF ASSERTING OBJECT-POSSESSORS

True Aspectarians accept a collection of eight consciousnesses because they assert that in addition to the collection of six consciousnesses accepted by the other proponents of tenets, there are the mind-basis-of-all and the afflicted mentality, making a total of a collection of eight consciousnesses.¹⁶ There are illustrations of both a mind-basis-of-all and an afflicted mentality.

All other tenet systems present six consciousnesses, but true aspectarians assert eight, with the mind basis-of-all and the afflicted consciousness, being the additional two. The afflicted consciousness perceives the mind basis-of-all as established as the self.

- The mind basis-of-all is described as:

1. Being very *stable*. Other mental consciousnesses are constantly changing; they come into existence and go out of existence, whereas this mind is very stable. The stability means that even when asleep the mind basis-of-all is still present, so there is continuity.

2. Furthermore, it is *neutral*; neither virtuous nor non-virtuous.

- The purpose of the mind basis-of-all is that the imprints are placed there. It must be neutral as the imprints are of three types: virtuous, non-virtuous, and neutral. If the mind were non-virtuous, it would not be possible to store virtuous and neutral imprints. Likewise, if the mind were virtuous, it would not be possible to store negative and neutral imprints. Therefore, this mind has to be neutral. Furthermore, the mind must be constantly present and performing the function of storing the imprints, even when asleep.

The consciousness that is an object different from the collection of six consciousnesses and that does not depend upon a sense power which is its own empowering condition is asserted to be the mind-basis-of-all.

The consciousness that observes the mind-basis-of-all – its observed object – and apprehends it in the aspect of it being a self-sufficient substantially existent I is asserted to be the afflicted mentality.

The mind-basis-of-all is asserted to be the illustration of the person that is the support of actions (*Skt. karma*) and their results.

The mind basis-of-all is the basis for the imprints from the karmic activities.

INTERPRETER: This is why it is sometimes translated as the storehouse consciousness.

¹⁶ JN: 'Eight collections of consciousness' and 'six collections of consciousness' have been respectively changed to 'collection of eight consciousnesses' and 'collection of six consciousnesses' (*mam shes tshogs brgyad* and *mam shes tshogs drug*).



QUESTION: What is the illustration of a self for an arhat and an arya bodhisattva on the pure grounds, as they no longer have a mind basis-of-all?

GEN: They do not have a mind basis-of-all that is the basis for karmic imprints, as they have abandoned karmic imprints. The mind basis-of-all has transformed into the ripened consciousness and this is the illustration of the person. Such a being no longer engages in activities that create karmic imprints; therefore, there is no need to have somewhere to place imprints, as he is not creating karma.

False Aspectarians assert a collection of six consciousnesses and posit the mere mental consciousness to be the illustration of the person that is the support of actions and their results.

An example of false aspectarians is the master Dharmakirti.

Mere refers to that they do not accept the mind basis-of-all.

SEVEN-FOLD DIVISION OF MIND

[The Proponents of Mind Only] assert two types of awarenesses:

1. prime cognizers and
2. non-prime cognizers.

A prime cognizer must be new. A second moment is a self-cognizer.

They assert two types of prime cognizers:

1. direct prime cognizers and
2. inferential prime cognizers.

The first is direct and the second relies on reasoning.

There are four types of direct perceivers. Self-cognizing direct perceivers and yogic direct perceivers are necessarily non-mistaken consciousnesses. A sense direct perceiver in the continuum of an ordinary being is necessarily a mistaken consciousness. A mental direct perceiver in the continuum of an ordinary being can be either a mistaken consciousness or a non-mistaken consciousness.

- Self-cognizers and yogic direct perceptions are necessarily unmistaken.
- Direct sense perception, in the continuum of an ordinary being, is necessarily mistaken.
- Mental direct perception, in the continuum of an ordinary being, can be either mistaken or non-mistaken.



A direct perceiver is not necessarily a direct prime cognizer because, although there exists a mental direct perceiver apprehending form in the continuum of an ordinary being, there does not exist a mental direct prime cognizer apprehending form in the continuum of an ordinary being.

Previously, direct perception was defined as non-mistaken. For Cittamatra, the definition of direct perception is: A non-conceptual knower that is non-mistaken with regard to its object of apprehension.

- A new *direct perception* of form is prime, but the mental direct perception of that form in the continuum of an ordinary being would not be prime; therefore, direct perception does not have to be prime.
- Accompanying the mental perception is a *self-cognizer*, which is a direct perception, and also not prime.
- The second moment of a sense direct perception remains a direct perception, but it is not prime, but *subsequent*.

A self-cognizer experiencing a mental direct perceiver apprehending form in the continuum of an ordinary being and the second moment of a sense direct perceiver apprehending form are non-prime cognizers.

There are four types of yogic direct perceivers:

1. yogic direct perceivers that directly realize subtle impermanence,
2. yogic direct perceivers that directly realize the subtle selflessness of persons,
3. yogic direct perceivers that directly realize the coarse selflessness of persons, and
4. yogic direct perceivers that directly realize the selflessness of phenomena.

In addition to the Sautrantika presentation of yogic direct perception, Cittamatra assert the yogic direct perception of the selflessness of phenomena.

An inferential prime cognizer is necessarily conceptual. If it is an inferential cognizer with respect to a phenomenon, it is not necessarily a conception with respect to that phenomenon because, although the inferential cognizer realizing sound to be impermanent is an inferential cognizer with respect to sound being empty of being permanent, it is not a conception with respect to that.

An inferential cognition contains a realisation of impermanent sound, and the realisation of the lack of permanent sound. However, as this second realisation is not the direct object, but is only realised additionally, it is not a thought.

The inference that realises impermanent sound is an *explicit* realisation, an inferential cognition and a thought. The lack of permanent sound is *implicitly* realised, but it is not a



thought, as the object does not appear. The only object that appears is impermanent sound. This is exactly the same as in Sautrantika presentation.

Take as an example the realisation of the impermanence of your own body. The object is the impermanent body. When you realise this, you also realise with the same wisdom, the same inferential mind, that the body is not permanent. The *explicit* realisation is the body being impermanent, and the *implicit* realisation is the body not being permanent. These two different realisations are attained with one inferential cognition, with one appearing object, and only one object of the mode of apprehension.

Cittamatrins assert that the form and the consciousness realising it are of one substance, or reality. When you realise this, you also realise that they are empty of being different substances. You *explicitly* realise that they are one reality, that it is something impermanent, and *implicitly* you realise the lack of them being different substances. This is very important in the Cittamatrin system. A mind that *explicitly* realises form and the consciousness apprehending it being of one substance, also *implicitly* realises the lack of these two being different substances.

A mind that explicitly realises the emptiness, or lack, of form and the mind apprehending form being different substances; *will not* implicitly realise that form and its apprehending consciousness are one substance, although this is the case. If emptiness is the appearing object, you cannot implicitly realise this other factor, whilst if you have something being of one substance, you can realise implicitly the lack of it being different substances, or the emptiness with regard to it.

This is so because if it is a conception with respect to a phenomenon, the aspect of that phenomenon necessarily arises and with respect to the inferential cognizer realizing sound to be impermanent, the aspect of the sound being empty of being permanent does not arise. Therefore, that [inferential cognizer] does not explicitly realize [sound to be empty of being permanent]; it realizes that implicitly when it explicitly realizes sound to be impermanent.

6 WAY OF ASSERTING SELFLESSNESS

The way of positing illustrations of the coarse and subtle selflessness of persons is similar to the Autonomists and below.

An illustration of the selflessness of phenomena is, for example, the emptiness that is a form and the prime cognizer apprehending that form being empty of being different substances.



WEDNESDAY 10 DECEMBER 2008 - SESSION 1

MOTIVATION TO STUDY

Establish a motivation that in order to lead all sentient beings to non-abiding nirvana, you will now engage in studying, reflecting, and meditating.



In order to practice the Dharma, you have to know the Dharma. In order to know the Dharma, you have to study. Therefore, studying is very important. We have many mistaken perceptions and these need to be eliminated. In order to do this, we need to rely on presentations as found in the different philosophical schools, even though these are difficult to understand. As a result, the topic is presented in many different stages, as there are many different levels to our misunderstanding.

Most non-Buddhists assert a permanent, unitary, and independent self, a creator of the world, and that all happiness and suffering is bestowed by this creator. If this were the case, there would be no possibility to change. In reality, the self is not permanent, but rather impermanent, and labelled on the aggregates. In addition, your suffering is not bestowed by a creator god, but arises from causes and conditions based on actions that you have performed. Therefore, you can liberate yourself from your current state.

Seeing the self as permanent, unitary, and independent, or as self-supporting substantially existent, or believing gross form to arise from partless particles; such wrong views all arise from ignorance.

Ignorantly accepting that objects are externally established leads to the generation of attachment and aversion. However, if you believe that these objects have arisen only from an imprint ripening in your mind, you will no longer give rise to anger. Likewise, if you understand that 'external' objects only arise in dependence on an imprint in your mind, and are not externally established, you will no longer give rise to attachment and aversion for 'external' objects.

The fact that people have their individual understanding of things shows clearly that things arise from their mind. If objects were established externally, everyone would have to perceive them in the same way. For example, someone with jaundice would perceive a white sheet of paper as yellow, whereas a healthy person would not perceive the same sheet of paper as yellow. This shows how the error comes from your mind. It would of course be mistaken to insist that this paper is yellow. Based on inappropriate attention, a



factor within your mind, attachment and aversion arises. The fact that the afflictions arise in your mind is shown by how different people relate to the same object in different ways.

SELFLESSNESS OF PHENOMENA

A conceptual consciousness will apprehend a table through the appearance of the table. The appearance seems to be the table and is how a conceptual consciousness apprehends it. Therefore, the conceptual consciousness apprehends the table with a fault, whereas a direct perception would not do so as it would perceive it directly. This fault in the mind does not come from the object, but from the subject, the conceptual consciousness. This appearance to the conceptual consciousness, which is similar to the table, is permanent. There is a great difference between the impermanent table and the permanent object.

The conceptual consciousness is mistaken with regard to its appearing object; therefore, we can say that a conceptual consciousness is necessarily a mistaken consciousness. The reason that it is mistaken with regard to its appearing object is because the appearance appears to be the actual table, when it is not. This can be applied to the meaning generality that seems to be the actual object, when it is not. For this reason, there is a mistake in the appearing object of the conceptual consciousness.

There is the actual table and there is what appears to the conceptual consciousness as being the actual table. What appears to be the truly established actual table is a completely imputed phenomenon. This appearance of a truly established table is the mistake in a conceptual consciousness.

The selflessness of phenomena refers to the appearance to a conceptual consciousness not being truly established or an external phenomenon. This being a Mahayana tenet, it is accepted that all phenomena lack a self of phenomena.

All phenomena appear to a conceptual consciousness. Therefore, there is an appearance to a conceptual consciousness in general, and the appearing object would be the meaning generality. If the appearance to the conceptual consciousness were truly established, or established as an external phenomenon, it would possess a self of phenomena. This self of phenomena is not there, and this is the meaning of selflessness. It means that the appearance to a conceptual consciousness lacks true establishment, and lacks being established as an external phenomenon. This is selflessness. In order to explain what selflessness refers to, or this lack of a self of phenomena, you have to understand what the self of phenomena would be if it existed. It would truly exist, or be established as an external object. This is lacking, just as the monk Ninji not being in this



room now means there is a lack of Ninji in this room. In the same way, there is a lack of self of phenomena in this room. This is what selflessness of phenomena refers to.

Selflessness of phenomena, or the lack of a self of phenomena, refers to the self of phenomena that appears to a conceptual consciousness or a non-conceptual consciousness. All phenomena are selflessness of phenomena. For example, the table is impermanent, but it is an object of knowledge, which is permanent, and it is a selflessness of phenomena, which is also permanent. This table is not established as an external phenomenon; therefore, it lacks a self of phenomena.

This table is impermanent, but impermanent is very subtle. If we meditate on impermanence, we are not meditating on the table, but on impermanence. To meditate on the impermanence of the five aggregates, you wouldn't visualise it on a body before you, but you would meditate on the momentary change that is impermanence.

With regard to the selflessness of phenomena, this table does not exist as an external phenomenon; therefore, it is a selflessness of phenomena. As both existents and non-existents are selflessness of phenomena, this means that even the horns of a rabbit are a selflessness of phenomena.

If you find something that is or is not externally established, then it is a self of phenomena. Therefore, both truths lack a self of phenomena. A self of phenomena appears to a conceptual consciousness, but is not truly established and therefore lacks a self of phenomena.

The appearing object for a conceptual consciousness, a meaning generality, appears as similar to the actual object, whilst not being the object. The meaning generality of selflessness appears to be selflessness, but it is not selflessness. The meaning generality of permanence is not permanence, but it is permanent. For example, uncompounded space is a permanent phenomenon, and the meaning generality of uncompounded space is not that permanent phenomenon, but it is permanent. Emptiness is a permanent phenomenon, but the meaning generality of emptiness is not emptiness, but it is permanent.

The meaning generality is different from the appearance to a conceptual consciousness, because within the appearance to a conceptual consciousness is the self of phenomena and the meaning generality. What you need to refute is the self of person, because it doesn't exist, but you don't need to refute the meaning generality, as this does exist.



QUESTION: Is the appearance of a permanent phenomenon to a conceptual consciousness, which is not the meaning generality, the permanent phenomenon?

GEN: The appearance of the permanent phenomenon is not that permanent phenomenon. This is because the appearance has two parts, the self of phenomena, and the meaning generality. The self of phenomena does not exist, so it is not the permanent phenomenon; and the meaning generality is not the permanent phenomenon, but the meaning generality. Therefore, the meaning generality is not the permanent phenomenon.

QUESTION: What does the conceptual consciousness arise in the aspect of?

GEN: Appearance and aspect is the same thing. The main appearance is the meaning generality. There are three aspects as three things appear: the object, the meaning generality, and true establishment, or the self of phenomena. The object and the meaning generality are not to be refuted, as they are existents. What is to be refuted is the self of phenomena.

QUESTION: What is the difference between the object that appears and the mental image?

GEN: The object that appears is the actual object, and is the object of the mode of apprehension. The meaning generality is the appearing object and appears as similar to the object. If you bring someone to mind, that person is actually perceived, but you are not able to perceive him as you would with your eyes. You think about him by way of the meaning generality, which is similar to the actual person.

With regard to the self of phenomena within the different appearances to the conceptual consciousness: the object, the meaning generality, and the self of phenomena; the person appears to be established, and this is to be refuted. It appears as if he is not established by way of a ripening imprint, but from his own side, and this is the appearance of the self of phenomena.

If something exists in the way that it appears, as externally established, it would have a self of phenomena. However, as phenomena do not exist in this way, there is no self of phenomena.

If you successfully refute the self of phenomena, you will no longer be able to conceptually perceive the actual object. This is because you will only have a perception of the emptiness of the object, not the object itself.

Remember, all phenomena, both existents and non-existents, are selflessness of phenomena.



WEDNESDAY 10 DECEMBER 2008 - SESSION 2

QUESTION: Is it correct to say that the object appears and is divided into the meaning generality and the self of phenomena?

GEN: There is only one appearance, and this is divided into three: the object, the meaning generality, and established as an external phenomenon. The meaning generality is not the object; the object is the object. The object appears and is the object of the mode of apprehension. This is what is apprehended and remembered. The meaning generality is the appearing object; it appears to be the actual object, and it appears to be the externally established object. For us, this all comes together in one package. The moment you separate these, you realise emptiness. When you realise emptiness, you first realise it conceptually and in that moment the object would no longer appear, but as it is a conceptual realisation of emptiness, the meaning generality of emptiness would appear.

7 PRESENTATION OF THE GROUNDS AND PATHS

This is explained in two parts:

1. objects of abandonment and
2. actual presentation of the grounds and paths.

7A OBJECTS OF ABANDONMENT

The conception of a self of persons together with its seeds and the three poisons arising due to the force of that [conception] together with their seeds are posited to be afflictive obscurations.

This is divided into gross and subtle selflessness of persons: permanent, unitary, and independent self and self-supporting substantially existent self, respectively.

The conception of [things] as being true¹⁷ together with its seeds, the latencies of that [conception], and all mistaken dualistic appearances that arise due to the force of that are posited to be obscurations to knowledge.

Grasping at the true establishment of the appearance to a conceptual consciousness and grasping at the external establishment object of a sense consciousness, together with their seeds, imprints, and the arising of the dualistic appearance that arises from the imprints, are the obscurations to omniscience.

¹⁷ Things being true means things existing in the way that they appear in terms of appearing to be external to the consciousness apprehending them and in terms of appearing to exist by way of their own characteristics as a basis for applying terms.



7B ACTUAL PRESENTATION OF THE GROUNDS AND PATHS

Those of the hearer lineage conjoin the view realizing the selflessness of persons with a small accumulation of merit for the sake of their own welfare, while those of the solitary realizer lineage conjoin the view realizing the selflessness of persons with a middling accumulation of merit for the sake of their own welfare, and, in dependence on having cultivated that for at least three lifetimes, one hundred eons, and so on, actualize their respective enlightenments.

The view that hearers rely on is the selflessness of persons as existing as a self-supporting substantially existent self. If the hearer is of very sharp faculty, he will be able to accumulate the required merit in three lifetimes.

Bodhisattvas conjoin the view realizing apprehenders and apprehendeds being empty of being different substances with a great accumulation of merit for the sake of others' welfare, and, in dependence on having cultivated that for at least three countless great eons and so on, actualize their respective enlightenment.

True Aspectarians assert that when hearer and solitary realizer foe destroyers pass beyond sorrow without remainder their continuum of awareness is severed. They assert that it is impossible to sever the continuum of awareness of a buddha superior because they assert that for the bodhisattva who attained enlightenment initially as a complete enjoyment body in Akanishta, the continuum of similar type of aspect of that complete enjoyment body is not severed as long as samsara is not empty, but rather it enacts the welfare of others through various emanations in accordance with the fortunes of each individual disciple. The individual lineages of the three vehicles are definite because they assert that sentient beings, since beginningless time, are of three different lineages or dispositions and thus have three different aspirations, and thus have three different ways of practicing, and thus will attain three different results.

- Individual lineages refer to that of the hearer, solitary-realizer, and bodhisattva.
- Their different aspirations mean that they want to attain their respective enlightenments.
- Different ways of practicing, means that there are three different paths, leading to three different results; one for each lineage.

False Aspectarians do not assert that when hearer and solitary realizer foe destroyers pass beyond sorrow without remainder their continuum of awareness is severed because, although they assert that, at that time, the continuum of mere awareness that is included in true sufferings and true origins is severed, they assert that mere awareness goes on to the buddha ground. Therefore, they assert one final vehicle.

Prasangika also assert that the continuum of hearers and solitary realizers are not cut. The one final vehicle refers to that of the buddha lineage.



MIDDLE WAY SCHOOL

The explanation of the system of the Proponents of Non-Nature (Skt. Nihsvabhavavadin) ¹⁸ has three outlines:

1. definition,
2. divisions, and
3. meaning of each division.

1 DEFINITION

The definition of a Proponent of Non-Nature (Skt. Nihsvabhavavadin) is: a person propounding Great Vehicle tenets who does not assert truly established functioning things, even conventionally ¹⁹.

Proponent of Non-Nature is synonymous with a Madhyamaka, or a Propounder of the Middle Way School.

This differs from Cittamatra who accept that that both other-powered phenomena and thoroughly established phenomena are truly established. Sautrantika also assert that functioning things are truly established. Madhyamaka refute this by asserting that things aren't even conventionally truly established.

Cittamatrins accept that completely imputed phenomena are not truly established, but they assert that other-powered phenomenon and thoroughly established phenomena are truly established. This is why they are not Madhyamikas.

2 DIVISIONS

There are two divisions:

1. Autonomists (*Skt. Svatantrika*) and
2. Consequentialists (*Skt. Prasangika*).

3 MEANING OF EACH DIVISION

The explanation of the Autonomy School and the Consequence School.

¹⁸ JN: Changed from 'Middle Way School (*Skt. Madhyamika*).'

¹⁹ Translation corrected by Ven. Tharchin.



AUTONOMY SCHOOL

The explanation of the Autonomy School (*Skt. Svatantrika*) has seven outlines:

1. definition,
2. divisions,
3. etymology,
4. way of asserting objects,
5. way of asserting object-possessors,
6. way of asserting selflessness, and
7. presentation of the grounds and paths.

1 DEFINITION

The definition of an Autonomist is: a Proponent of the Middle Way who, by way of accepting autonomous reasons, does not assert truly established functioning things even conventionally²⁰.

Autonomist (*Skt. Svatantrika*) and Proponent of the Middle Way who Propounds Inherent Existence are equivalent.

Svatantrikas don't accept true establishment, as they assert that things are merely imputed by thought. However, things are inherently existent; they exist from their own side.

2 DIVISIONS

There are two divisions:

1. Sutra Middle Way Autonomists (*Skt. Sautrantika-Svatantrika-Madhyamika*) and
2. Yogic Middle Way Autonomists (*Skt. Yogacara-Svatantrika-Madhyamika*).

The definition of a Sutra Middle Way Autonomist is: a Proponent of the Middle Way who propounds a presentation of conventionalities through mostly conforming with the Proponents of Sutra.

The definition of a Yogic Middle Way Autonomist is: a Proponent of the Middle Way who propounds a presentation of conventionalities through mostly conforming with the Proponents of Mind Only.

Svatantrika-Sautrantika asserts that things are externally established, but lack true establishment. Svatantrika-Yogacarya asserts that things are *not* externally established, and lack true establishment.

Illustrations of Sutra Middle Way Autonomists are, for example, Bhavaviveka and Jnanagarbha.

Illustrations of Yogic Middle Way Autonomists are, for example, Shantarakshita, Haribhadra, and Kamalashila.

²⁰ Translation corrected by Ven. Tharchin.



3 ETYMOLOGY

There is a reason why Bhavaviveka is called a 'Middle Way Autonomist'. He is called such due to the reason of him being a Proponent of the Middle Way who accepts autonomous reasons.

SYLLOGISMS

An autonomous sign is inherently existent. If you realise fire due to seeing smoke in the distance, the smoke would have to exist inherently. When looked at in further detail, there are three modes and all three have to exist inherently. The sign itself is the three modes.

- SYLLOGISM: Our aggregates are impermanent, because of being produced by causes and conditions.

The three modes in this syllogism are:

1. "Because of being produced due to causes and conditions", is true with regard to our aggregates.
2. The forward pervasion is that if it is produced by causes and conditions, it is necessarily impermanent.
3. The reverse pervasion is that if it is produced by causes and conditions, it is necessarily not permanent.

- SYLLOGISM: Taking as a subject, this aggregate, it is impermanent, because of having been produced by causes and conditions.

For something to be produced by causes and conditions, you need to necessarily posit something that is impermanent. This building is impermanent because it has been produced by causes and conditions. In the same way, our aggregates are impermanent, because they have arisen from causes and conditions. The same applies to all impermanent phenomena.

QUESTION: What is inherently existent in these examples?

GEN: If you look for something in the aggregates, you will find something. If you look for impermanent, you will find it. If you look for samsara, you will find it. Svatantrikas accept that if you look for something, you will find it.

The three modes of the autonomous sign, are the actual sign, it is not a connection to something else. The three modes are approaching the sign from three different angles. The sign itself is inherently existent. The inherently existent sign, is the subject.

- SYLLOGISM: Taking as a subject, our aggregates, it follows that they are samsara, because of being suffering.



1. 'Being suffering' is the sign and the aggregates are suffering. The first mode, 'being suffering' is inherently existent.
2. The second mode, or the second approach to the same sign, 'being suffering', is that because it is suffering, it is samsara. This is true about the sign that is inherently existent.
3. Because it is suffering, it is necessarily not liberation, not nirvana.

What is inherently existent is the sign. The three modes are three different approaches to the same sign, and the sign itself is autonomous.

The reason was that it has suffering. This 'being suffering' in this example are the five aggregates, samsara, and not nirvana.

QUESTION: If it is a correct sign, why are the pervasions not referred to as being inherently existent?

GEN: The emphasis is on the sign being inherently existent because in order to understand something with a logical mind, you need to rely on a sign, a reason. You have to say that the aggregates that are impermanent are inherently existent, because they are impermanent due to being produced by causes and conditions, and that reason is inherently existent. If the reason is inherently existent, then the subject and the predicate are inherently existent.

- SYLLOGISM: Phenomena are not truly existent, because they are a dependent arising.

They are a dependent arising and a dependent arising cannot exist truly.

If something is a dependent arising, it is necessarily not truly established.

In the same way, the connection between the reason and the predicate is there in all correct syllogisms.

- SYLLOGISM: Something is in the nature of suffering.

In samsara you can only find things that are in the nature of suffering.

Nothing that is nirvana is in the nature of suffering.

In the same way, if something is a dependent arising, it is necessarily not a truly established phenomenon.

The direct opposing factor of impermanent is permanent. The direct opposing factor of samsara is nirvana. The direct opposing factor of lack of true establishment exists as a true establishment. The point is that if something is produced by causes and conditions, it applies to impermanent and not permanent phenomena. Something that has the nature of suffering is an aspect with samsara and not with nirvana. Only phenomena that are not



truly established can be a dependent arising. Truly established phenomena cannot be dependently arisen.

DEPENDENT ARISING

Nothing is truly established in the Madhyamaka system. Every existent is a dependent arising and not truly established. This means that both permanent and impermanent phenomena, as well as their subdivisions, are dependent arisings. These all lack true establishment and exist as a dependent arising.

For Madhyamaka, the definition of dependent arising is: something that is imputed by mind, by relying on its parts.

The definition of the permanent phenomenon, un compounded space, is: It is a non-affirming negation that is negating obstruction to contact. You can understand from this that un compounded space is labelled in dependence on parts that are objects of obstruction. In dependence on that, you have a negation and can understand un compounded space. This is an example of how something is imputed in dependence on parts.

Further examples include your name being imputed based on your physical aggregate. Therefore, it is imputed in dependence on parts. By a great number of pages coming together and being bound, this is called a book. If you have all the individual pages unassembled, it is not a book. It is only when the parts are assembled that you have a book. This is exactly what is meant by being imputed by mind in dependence on the parts.

As everything is imputed by relying on parts, you will not find anything that is not imputed in dependence on parts.

Compounded space is the base for un compounded space without which un compounded space cannot exist. You cannot say that here is compounded space and there is un compounded space. Even the sky has parts.

Everything is dependent on parts, everything exists as a dependent arising, and this is true for both permanent and impermanent phenomena. Compounded, or the assembled, phenomena, are dependent on that which has not yet been compounded or assembled. In the same way, impermanence is dependent on permanent. Therefore, there is a mutual dependence between these phenomena.

With regard to mutual dependency, we can understand how inside is dependent on outside, how over here is dependent on over there, how being fat is dependent on being slim, being short is dependent on being tall, and being young is dependent on being old. One relying on the other enables them to be posited. Being of good quality depends on



something being of poor quality; happiness and suffering, samsara and nirvana, concealer truth and ultimate truth, are all dependent on each other in the same way.

THURSDAY 11 DECEMBER 2008 - SESSION 1

DIVISIONS

- A Svatantrika that accepts externally established phenomena, is called a *Svatantrika-Sautrantika*, as such a view accords with Sautrantika.
- *Svatantrika-Sautrantika* asserts that a direct perception is non-mistaken. This is also in accordance with the presentation of Sautrantika.
- A Svatantrika who does not accept externally established phenomena, is called a *Svatantrika-Yogacarya* as such a view accords with the Cittamatrins.
- *Svatantrika-Yogacarya* asserts that of the four types of direct perception, only the self-cognizers and the yogic direct perceivers are non-mistaken. A sense and mental direct perception in the continuum of an ordinary being is necessarily mistaken, as the sense object would be externally established, and this school does not assert externally established objects. These views are in accordance with Cittamatra.

ETYMOLOGY

They are called Svatantrika, or Autonomists, because they assert that a correct sign, that which is the three modes, is an autonomous sign, which means that it is an inherently existent sign. Therefore, because they assert autonomous signs, or autonomous three modes, or three modes possessor, or three aspect possessor, they are called Autonomists.

SYLLOGISMS

- The actual sign can be called the possessor of the three modes. The three modes are:
 1. The sign/reason is the subject.
 2. The sign is the forward pervasion with regard to the predicate.
 3. And a reverse pervasion that is opposite to the predicate.
- *SYLLOGISM*: Taking as a subject, the five aggregates, it follows that they lack true establishment, because they are a dependent arising.
 1. The three modes are the sign; the sign is 'dependent arising'.
 2. It is a forward pervasion, as whatever is a dependent arising lacks true establishment.



3. It is a reverse pervasion, as whatever is a dependent arising is not truly established. The three modes are the sign; they are not relations with something else.

- *SYLLOGISM*: I think that there is fire on the mountain, because there is smoke.

1. The sign is 'smoke'.
2. 'Smoke' is present in the subject. It is the forward pervasion.
3. 'Smoke' is also present in the reverse pervasion.

- *SYLLOGISM*: Taking the subject form, it follows that it is impermanent, because it changes momentarily.

1. 'Momentary' is included in the subject form.
2. It is not included in permanent phenomena.
3. It is included in impermanent phenomena.

These are the three pervasions, but they always refer to the sign, 'momentary'.

These second two syllogisms should be clearer than the first, which was referring to a dependent arising, and had a negation. Now it may be more understandable as these two syllogisms are positive phenomena and it is clear what is opposite to it.

- *SYLLOGISM*: Taking as a subject the contaminated aggregates, it follows that they are samsara, because they are suffering aggregates.

1. 'Suffering' is something that is present in the contaminated appropriated aggregates.
2. Suffering is also present in samsara.
3. Suffering is not present in nirvana.

The suffering aggregates arise because of a cause: ignorance misapprehending reality. Such ignorance can be eliminated, as can the suffering aggregates. You can eradicate ignorance through realising the antidote, the wisdom directly realising emptiness; and because the cause has been eliminated, the result, the suffering aggregates, cannot arise.

- If you see someone weeping, you will assume based on this sign, that he must have overwhelming problems. If you see another person prostrating, paying homage, generating strong refuge, and bursting into tears, based on these signs, we can then say that he has generated strong faith. Whilst the sign, crying, is present in both syllogisms, it



indicates something different. In the first case, it was due to suffering, but in the second it was due to his mind becoming very vast.

When someone first generates bodhicitta, he will also burst into tears due to his great compassion. This is not a mind weighed down by suffering. Rather, it is very vast, and he is crying based on his vast compassion. This great compassion and joy is way beyond what even an arhat can experience.

It is very important to know how to reason based on signs. When experiencing suffering, it is important to approach it through reasoning, such as “Suffering is not surprising because I am within samsara. Additionally, this isn’t something special as everyone in samsara is suffering, and many more people are suffering even worse than I am.” Through such reasoning, you will be able to eliminate these minds that are like additional sufferings on top of the original suffering.

- SYLLOGISM: Taking this person, it follows that he is experiencing unbearable suffering, as his physical and verbal demeanour has changed and he is crying.
- 2. With regard to the forward pervasion, if someone displayed such physical and verbal demeanour, he would be experiencing unbearable suffering. Such signs cannot arise from an absence of such an unbearable suffering.
- 3. If someone does not have this kind of suffering, he would not have this demeanour. This is the reverse pervasion.

- SYLLOGISM: Taking as a subject the afflictions, it follows that there is an end to the continuity of the afflictions, because there is a direct antidote to the afflictions.

- SYLLOGISM: Love, compassion and faith can be developed limitlessly, because these are qualities of the mind.

The afflictions can increase, but they cannot increase limitlessly. However, a quality of the mind can be developed limitlessly if cultivated. A conceptual consciousness understanding emptiness can be developed through meditation, making the meaning of emptiness clearer and clearer, until it becomes a direct perception, because it is also a quality of the mind.

It is very important to rely on perfect signs and follow this type of reasoning.



4 WAY OF ASSERTING OBJECTS

Existence by way of its own characteristics, existence from its own side, and inherent existence are equivalent.

Svatantrika assert that if something exists, it is established by way of its own characteristics, and if something exists and you look for it, you will find it.

Uncompounded space, true cessations, the past and future, and the subtle selflessness of persons are both non-affirming negatives and concealer truths.

Ultimate truth, final reality, and the subtle selflessness of phenomena are equivalent.

Sutra Middle Way Autonomists assert that the five sense objects – forms and so forth – are different entities from consciousness and that they are gross external objects composed of partless particles.

The smallest particles are called ‘partless’ in this system, but it has parts because it is a dependent arising, which are naturally dependent on parts. Nevertheless, this particle is called a partless particle.

For Svatantrika, ‘partless’ in partless particles means that it is not further divisible. This doesn’t mean that it doesn’t have parts, as it is a dependent arising and dependent arisings are dependent on parts; it just means that it isn’t possible to divide them further.

This smallest partless particle needs to rely on parts. Essentially, it means that it must rely on something rather than parts, but it must still rely on something because it is a dependent arising. If it didn’t rely on something, it couldn’t be placed anywhere. Therefore, it is said to be dependent on space.

Vaibashika and Sautrantika assert that a partless particle is partless. Svatantrika assert that apart from the partless particle being a partless particle; it is not partless, because it depends on parts. Sautrantika accept that a partless particle needs to dwell somewhere, but for Sautrantikas something that has parts, would already be an accumulation of partless particles. A Sautrantika would not accept that the dwelling place of the particle is a part of it. This is why they say that the particle is partless.

Svatantrika-Sautrantikas are Madhyamikas, as they accept that things have parts. The term ‘partless’ is used because you cannot cut this smallest particle into parts. Madhyamikas assert that the space that the particle is dwelling in is a part of the particle.

‘Depending on parts’ can actually be translated as ‘part’, so depending on one thing such as the place where it is abiding.



Yogic Middle Way Autonomists assert that the five sense objects – forms and so forth – are one entity with the consciousness apprehending them.

5 WAY OF ASSERTING OBJECT-POSSESSORS

The mental consciousness is asserted to be the illustration of the person.

QUESTION: Is a specific mental consciousness posited as an illustration of the self, for the schools that assert such a self?

GEN: They don't posit a specific mental consciousness, and whilst the mind is changing a lot, there is a root mental consciousness that is probably neutral. For example, bodhicitta is a mental consciousness, but is not an illustration of the person. The minds of love, compassion, patience, attachment, and aversion, are also not this illustration of the person that is the root consciousness.

The object of the mode of apprehension of the root mental consciousness is whatever the person brings to mind, as this root consciousness is the illustration of the person. The difference with the mind basis-of-all is that the mind basis-of-all does not realise anything, it does not ascertain the appearance.

QUESTION: Is this root mental consciousness the mind of clear light?

GEN: No, this system does not assert the mind of clear light because it is a system of the *paramitayana*, and not of the *tantrayana*.

THURSDAY 11 DECEMBER 2008 - SESSION 2

They assert a collection of six consciousnesses.

There are two types of awarenesses:

1. prime cognizers and
2. non-prime cognizers.

There are two types of prime cognizers:

1. direct prime cognizers and
2. inferential prime cognizers.

Sutra Middle Way Autonomists do not assert self-cognizing direct perceivers.

Svatantrika-Sautrantika differs from Sautrantika, as they do not assert a self-cognizer.

Yogic Middle Way Autonomists assert all four types of direct perceivers. Self-cognizing direct perceivers and yogic direct perceivers are necessarily non-mistaken consciousnesses, while the other two, [sense direct perceivers and mental direct perceivers,] can be either mistaken or non-mistaken.



Proponents of Sutra, Proponents of Mind Only, and Autonomists all accept that:

- a direct perceiver is necessarily a consciousness free from conceptuality,

All Svatantrikas assert that a direct perception is necessarily a consciousness that is non-conceptual. Prasangika explains this differently.

- a subsequent cognizer is necessarily a non-prime cognizer,
- a consciousness that is mistaken with respect to its determined object is necessarily a wrong consciousness,

Determined object refers to the object of the mode of apprehension. A determined object only exists for a conceptual consciousness.

- if it is a mistaken consciousness with respect to a phenomenon, it is necessarily not a prime cognizer with respect to that phenomenon,

This is asserted by all non-Prasangika.

A consciousness that is mistaken with regard to the object of the mode of apprehension is a wrong consciousness. A consciousness that is mistaken with regard to the appearing object is a wrong consciousness with regard to the appearing object, as it does not realise it.

- if it is an inferential cognizer, it is necessarily not a prime cognizer with respect to its appearing object, and so on.

An inferential cognizer is mistaken with regard to its appearing object, and therefore does not realise it; nor is it a prime cognizer with regard to its appearing object.

6 WAY OF ASSERTING SELFLESSNESS

The person being empty of being permanent, unitary, and independent is asserted to be a coarse selflessness of persons, while the person being empty of being self-sufficient substantially existent is a subtle selflessness of persons.

Yogic Middle Way Autonomists assert that a form and the cognizer apprehending that form being empty of being different substances is a coarse selflessness of phenomena.

All phenomena being empty of true existence is asserted to be the subtle selflessness of phenomena.

The two [subtle] selflessnesses are differentiated by way of the object of negation and not by way of the basis of the emptiness because the refutation of the object of negation - true existence – upon the basis of a person is the subtle selflessness of phenomena, while the refutation of self-sufficient substantial existence upon the basis of a person is the subtle selflessness of persons.



- Svatantrika asserts that the distinction between the selflessness of phenomena and the selflessness of persons is on the basis of the object of refutation.
- Prasangika asserts that the distinction between selflessness of phenomena and selflessness of persons is on the different basis that is empty.

The two conceptions of self are differentiated by way of the mode of apprehension and not by way of the observed object because through observing the basis – the person – and apprehending it to be truly existent it is a conception of a self of phenomena, and through observing the basis – the person – and apprehending it to be self-sufficient substantially existent it is a conception of a self of persons.

Svatantrika asserts that the object of refutation on the basis of a person is:

1. True establishment, which is the subtle selflessness of phenomena.
2. The establishment of a self-supporting substantially existent self, which is the subtle selflessness of persons.

Therefore, the basis remains the same, but the object of refutation differs.

A vase lacks both a self of phenomena and a self of persons. The vase is not truly established, so it is empty of a self of phenomena. It also lacks a self-supporting substantially existent self, and therefore is a lack of a self of person.

The self of phenomena is true establishment. All phenomena are empty of true establishment. ‘Form is empty and emptiness is form’ means that form lacks true establishment, and because emptiness also lacks true establishment, there is form.

As people lack permanence, people who are impermanent can exist. If they were permanent, they couldn’t move, because permanent has not opportunity to change.

All phenomena are empty of true establishment. If something were truly established, it would not be a dependent arising and would exist independently, by its own power. Nothing exists like this. Nothing is truly established. Everything is a dependent arising.

All non-Prasangika tenets assert that what keeps you in samsara is the grasping at a self of persons. When this is eliminated, you are liberated from samsara. Svatantrika assert that when you are liberated from the self of persons, you attain liberation from cyclic existence; and if you gain liberation from the self of phenomena, you attain buddhahood. Therefore, the grasping at self of phenomena is the obscurations to omniscience. This presentation is similar to that of the Cittamatrins.



According to Yogic Middle Way Autonomists, the differences between the persons of the three vehicles are posited in terms of three different obscurations that are the main objects of abandonment and three different views that are the main objects of meditation.

Those of the hearer lineage, having taken the conception apprehending [the person] to be self-sufficient substantially existent together with its retinue as their main object of abandonment, through taking, as the antidote to that, the view realizing the person to be empty of being self-sufficient substantially existent as their main object of meditation, attain the small enlightenment.

Those of the solitary realizer lineage, having taken the conception apprehending a form and the prime cognizer apprehending that form to be different substances as their main object of abandonment, through taking, as the antidote to that, the view realizing apprehenders and apprehendeds to be empty of being different substances as their main object of meditation, attain the middling enlightenment.

This is what is described as emptiness in the Cittamatrin system.

Bodhisattvas, having taken the conception of true existence together with its latencies as their main object of abandonment, through taking, as the antidote to that, the view realizing all phenomena to be lacking true existence as their main object of meditation, attain the great enlightenment.

The main object a bodhisattva meditates on is emptiness, and his main object of abandonment is the obscurations to omniscience.

According to Sutra Middle Way Autonomists there is no difference between hearers and solitary realizers regarding their main objects of abandonment and main objects of meditation because they are similar in taking the afflictive obscurations as their main objects of abandonment, and they are also similar in taking the selflessness of persons as their main object of meditation.

However, there is a reason why there is a difference in the results of those two in terms of inferiority and superiority. It is because there is a difference in terms of the amount of merit accumulated and the length of time [spent accumulating that merit].

The Autonomists are similar to the Proponents of Mind Only in asserting two types of sutras – Great Vehicle sutras and Lesser Vehicle sutras – and in asserting two parts to sutras – the definitive and interpretive.

The sutras of the 1st turning are seen as Hinayana sutras. The sutras of the 2nd and 3rd turning are seen as Mahayana sutras. The sutras of the 1st and 3rd turning are interpretive, which means that what the Buddha taught cannot be accepted literally, but contains an intention different from what was actually said. The sutras of the 2nd turning are either interpretive or definitive. For example, the Heart Sutra is an interpretive sutra. The vast, middling, and abbreviated *prajnaparamita* sutras are of definitive meaning.



The Heart Sutra states that all phenomena are empty of inherent existence, whilst Svatantrika actually assert that all phenomena are inherently existent. Inherently existent can also be translated as naturally existent and Svatantrika assert that where the Heart Sutra states that ‘All phenomena are empty of natural existence’ it should rather state, ‘They are empty of a truly established nature’.

However, they are not similar in the illustrations of these because the Proponents of Mind Only assert the first two turnings of the wheel [of Dharma] to be sutras of interpretive meaning and the third to be sutras of definitive meaning.

In this context, the first and third turnings of the wheel [of Dharma] are sutras of interpretive meaning, while the middle [turning of the wheel of Dharma] has both parts – interpretive and definitive – because those in which the qualification of ‘ultimately’ is applied to the object of negation are asserted to be sutras of definitive meaning, while those of the middle turning of the wheel, in which it is not applied, are asserted to be sutras of interpretive meaning.

In this context refers to Madhyamaka only, and not Cittamatra.

The Heart Sutra does not mention ‘ultimately’; therefore, this is an interpretive sutra. The vast, middling, and abbreviated *prajnaparamita* sutras include the term ‘ultimately empty’ and therefore, they are definitive sutras. ‘Ultimately’ refers to truly established. If the Heart Sutra said, “All phenomena are empty of true establishment” instead of “empty of inherent existence”, Svatantrika could accept this as definitive, but as they assert inherent existence, they cannot accept this sutra as definitive.

QUESTION: What is the reasoning that Svatantrika use to assert that objects are findable?

GEN: Svatantrika assert things are established from their own side, because they cannot accept that things are merely labelled by mind. They say that there is something from the side of the object, and based on this, something is imputed by the mind. Svatantrika use the illustration of the illusion that shows that there is something from the side of the object, and together with a capacity from the object, the substance that the magician is using, the mind labels.

Svatantrika asserts that if you look for the object, you will find it. If you look for the person, you will find it. A car has many parts and in the moment that the parts are assembled, there is a car. Therefore, all objects of knowledge are findable if you look for them. You would say that an existent exists, which means if you look for something you will find it. If you don’t find it, how can you say it exists?



THURSDAY 11 DECEMBER 2008 - SESSION 3

CITTAMATRA & SVATANTRIKA

QUESTION: Are truly established and established by way of their own characteristics, synonymous for Svatantrika?

GEN: For Cittamatra, these are synonymous. For Svatantrika, no phenomenon is truly established, but all phenomena are established by way of their own defining characteristics. The definitions are the same in both systems, but what they do with the definitions differ.

- Definition of being established by way of its own characteristics: If you look for something, you can find it.

- Definition of true establishment: Not being merely imputed by thought.

Cittamatra assert that everything exists by way of its own defining characteristics and if you look for it, you will find it. Phenomena that are truly established are not merely imputed by thought. Therefore, there are things that are both. Svatantrika assert that everything is merely established by thought, so according to their definition, they are not truly established. However, there is something from the side of the object and if you look for it, you will find it. Therefore, the object is established by way of its own defining characteristics, as well as being merely imputed by thought.

- For Cittamatra, completely imputed phenomena are only imputed by thought and not established by way of their own characteristics. For Svatantrika, all phenomena are established by way of their own defining characteristics.

- For Cittamatra, other-powered phenomena and thoroughly established phenomena are truly established and not merely imputed by thought. Completely imputed phenomena are not truly established and are merely imputed by thought.

- For Svatantrika, the lack of true establishment is emptiness. However, if something lacks true establishment, it is not necessarily emptiness, as this table lacks true establishment but it is not emptiness. Cittamatrins would assert that the lack of being established as an external phenomenon is emptiness. This table lacks being an external phenomenon, but Cittamatrins would not say that it is emptiness.

Cittamatrins assert that someone realising emptiness has to be a Cittamatrin. Svatantrika assert that someone realising emptiness has to be a Svatantrika.



CONSEQUENCE SCHOOL

1 DEFINITION

The definition of a Consequentialist is: a Proponent of the Middle Way who, by way of accepting just other-approved consequences, does not assert truly established functioning things even conventionally.²¹

‘Mere’ refers to merely imputed by thought. It refutes Svatantrika’s assertion that an autonomous sign is inherently existent, as a mere sign is not inherently existent.

2 DIVISIONS

Examples [of Consequentialists] are Buddhapalita, Chandrakirti, and Shantideva.

3 ETYMOLOGY

There is a reason why Acharya Buddhapalita is called a ‘Consequentialist.’ He is called such due to asserting that an inferential cognizer realizing a thesis is generated in the continuum of an opponent just by [stating] consequences.

CONSEQUENCE: Taking as an example, your aggregates, it follows that they are not a dependent arising, because they exist from their own side.

- This contradictory consequence is posited to show that if the aggregates existed from their own side, they would be independent and not a dependent arising.
- The consequence is the complete statement, not just the reason.

Svatantrika asserts that objects are inherently existent, meaning if you look for something, you will find it. However, Prasangika assert that if you look for something, nothing will be found. If it were findable, it should become clearer the more you seek it, but actually the opposite happens. This is a clear sign that nothing exists inherently.

QUESTION: How do non-Prasangika tenets assert that the illustration of the self appears?

GEN: They assert that a yogi can find it directly in his experience. It is not just conceptualised in mediation. However, in reality, no yogi would experience this.

Another example is that the non-Prasangika tenets claim that emptiness is findable and a yogi would find it. Madhyamikas assert that emptiness abides with this table. Svatantrika asserts that emptiness exists from its own side, which means if you look, you will find it. Prasangika reject this, saying that if you look for the table amongst the table’s

²¹ Translation correct by Ven. Tharchin.



individual parts, you would not find it. As the table cannot be found, necessarily the emptiness of the table disappears.

5 WAY OF ASSERTING OBJECT-POSSESSORS

PRIME COGNITION

Prasangikas assert that within the seven-fold division of mind, direct perception, inferential cognition, and subsequent cognition are prime cognizers. Therefore, the definition no longer contains 'new', but it is still incontrovertible.

A consciousness that is able to realise its *object of the mode of apprehension* is prime. Another specific feature of Prasangika is that any type of mind is asserted to be a prime cognition with regard to its *appearing object*. This means that wrong consciousnesses, doubts, and so forth, are all prime cognizers with regard to their appearing object. Any of the consciousnesses within the seven-fold divisions is able to realise one of its objects.

Therefore, Prasangika asserts that a consciousness is necessarily a prime cognizer with regard to its appearing object, although it may not be a prime cognizer in general.

A dream consciousness is not a prime cognition, because it is a wrong consciousness that does not realise its object of the mode of apprehension. However, it is a prime cognition with regard to its appearing object. This is proven because when you awake, you can recall your dream.

If an ill person perceives a white sheet of paper as yellow, this is perceived. When he is healthy and sees it as white, he will be able to recall that he saw it previously as yellow. This shows that he did perceive it as yellow. Someone suffering from a strong cold is not be able to enjoy the aroma of delicious food. When he regains his health, he will be able to remember that he wasn't able to enjoy the food's aroma. This is true for any consciousness, even for ignorance grasping at an established self. It can be recalled later that you perceived an object as having an established self.

An appeared but not ascertained consciousness does not ascertain the object of the mode of apprehension. Whilst you cannot recall the exact object, you can recall that something happened, which shows that you realised the appearing object. For example, you may be able to recall that someone passed before you, but you can't remember whom.

Even if someone were to walk before you and you didn't notice it at all, there would still be some kind of presence that you could recall. There is no consciousness that does not induce a memory.



As tomorrow is our final session, you should offer a long mandala, khatas to the Buddha statue, and dedicate all the merit that you have accrued over the year. You are very fortunate to be able to study in this depth, and most likely nowhere else in Europe are people able to study in such depth. There were many difficulties, but this is no reason to give up. It is not easy to subdue one's afflictions, but this is something that you must persevere with.

In order to subdue the afflictions, you have to study the Dharma and come to understand your situation well. You have now obtained the opportunity to do just this, and as it is such a very rare and precious opportunity, you should make an immense effort to make the greatest use of this precious human rebirth.

It would be appropriate to have a special lunch tomorrow and a celebration.

FRIDAY 12 DECEMBER 2008 - SESSION 1

4 WAY OF ASSERTING OBJECTS

This presentation of objects is completely flawless as it is in accordance with the truth. This presentation came for the Protector Nagarjuna and since then it has been held by his spiritual children. All the great scholars who have analysed his presentation have come to the conclusion that it is faultless.

HIDDEN AND MANIFEST PHENOMENA

There are two types of objects:

1. hidden objects and
2. manifest objects.

Objects that are necessarily realized in dependence on a reason are posited as hidden objects, and objects that can be ascertained by an ordinary person through the force of experience without depending on a reason are posited as manifest objects.

In the presentation of the basis, or the objects, hidden and manifest phenomena are discussed. To realise a *hidden* phenomenon, one needs to rely on a correct sign with the three modes. A *manifest* phenomenon does not require a correct sign to be realised.

A phenomenon that can be experienced directly is called direct perception in other systems. However, Prasangika use the term 'perceptible object', as for them 'direct' doesn't have to be a consciousness. For Prasangika, direct is synonymous with manifest phenomenon.



Illustrations of hidden objects are, for example, the impermanence of sound and the emptiness of sound being truly existent.

Additional illustrations include subtle karma and its effects, the lack of a permanent, unitary, and independent self, and the lack of a self-supporting substantially existent self. Whilst some of these are ultimate truths and some are concealer truths, they are all hidden phenomena.

Illustrations of manifest objects are, for example, a pot and a woolen cloth. Perceptible object and manifest object are equivalent.

All sense objects that we can perceive directly, are manifest phenomena.

The suffering of suffering and the suffering of change are directly perceptible, whereas, all-pervasive suffering is a *hidden* phenomenon. The four-fold division of suffering: birth, ageing, sickness, and death, are all directly perceptible and are *manifest* phenomena.

Non-Prasangika tenets assert that ‘direct’ relates only to a consciousness. Whereas, Prasangika assert that everything that we can perceive directly around us is a perceptible object and a manifest phenomenon. Manifest phenomena can be realised without relying on a perfect sign.

Past and future lives are also directly perceptible, because many ordinary beings can remember their past lives, and others who have developed calm abiding can develop the clairvoyance where they can see their future rebirth. Although it is hidden for us, these are manifest phenomena for them as they are directly perceptible. Therefore, we can say that past and future lives are directly perceptible because if something is a manifest phenomenon for any single being, it is sufficient to call it directly perceptible.

QUESTION: Are these beings aware of the cause for their future rebirth and do they have the possibility to change their rebirth?

GEN: It is the strongest imprint that ripens and determines their future rebirth, but they don’t see the imprint, but rather the resultant rebirth. Perceiving something in the future is similar to how an architect will be able to ‘see’ what his building will look like, even before building work has commenced. A person who has the capacity to see his future lives, will see them directly, not-conceptually, and is very likely to be reborn as a god. He will not be able to change this karmic result.



Clairvoyants would mainly directly perceive the type of rebirth that they previously had. They would not be able to see the causes they accrued which later ripened in particular results, such as seeing the practice of patience that led to physical beauty in a later rebirth. To see in detail what happened in a past life would be very difficult.

Due to ignorance, we engage in contaminated actions, which leave imprints on the consciousness. These and the rest of the Twelve Links of Dependent Arising, are all hidden phenomena, and cannot be seen directly by an ordinary being.

If something is a hidden phenomenon for us, it doesn't necessarily mean that it is a hidden phenomenon. For example, all the things that are occurring in a particular place that we have never visited are hidden phenomena for us, but manifest for those who live there. Likewise, the other realms are all manifest phenomena, because all the beings born there see their realm directly, manifestly.

Some hidden phenomena are hidden for all ordinary beings, such as subtle impermanence, emptiness, the Twelve Links of Dependent Arising, the four noble truths, the two truths, the person being selfless of a permanent, unitary, and independent, the person being selfless of a self-supporting substantially existent self, and so forth.

I hope that this is clear, as it will be in your exam next week. The question may be: Why is compounded all pervasive suffering, a hidden phenomenon?

The answer is that the cause is ignorance, leading to a contaminated action, which leads to the actual result, compounded all pervading suffering.

A fully-fledged meditation on love and compassion is where the meditation on great love is the wish that all sentient beings experience joy that is separated from all-pervasive compounded suffering. The meditation on great compassion is the wish that all sentient beings may be liberated from all-pervasive compounded suffering. A love that is connected solely with the suffering of suffering or the suffering of change can be cultivated by anyone and is not special. Great love and great compassion need to be cultivated with regard to all-pervasive compounded suffering. Great love and great compassion are also hidden phenomena.

Liberation refers to having escaped from all-pervasive compounded suffering and its cause, ignorance. If we escape, or are liberated from these two, they will be truly blocked-out. Liberation refers to such true cessations, and as a result is connected to all-pervasive compounded suffering. One would also understand that all-pervasive compounded



suffering is the basis for the suffering of suffering and the suffering of change; therefore, one would want to be liberated from this basis suffering.

CONCEALER TRUTHS

Another way of dividing objects is into:

1. concealer truths and
2. ultimate truths.

All tenets present the two truths, but they all have individual faults. The only flawless presentation is that of Prasangika-Madhyamaka.

Every phenomenon is comprised of both concealer and ultimate truths. If you think about a particular phenomenon, any phenomenon, in a particular way, it will not appear in accordance with the way it exists. If you think about the same phenomenon from another perspective, it will appear in a way that is in accordance with how it exists. The former is a concealer truth and the latter is an ultimate truth.

For example, when an ordinary being thinks about the aggregates, he will perceive them as existing from their own side. This is not in accordance with how they exist. A phenomenon being analysed by a mind other than a wisdom directly realising emptiness will not appear in accordance with the way it exists. As the appearance and the mode of abiding are not in accordance, it is a *concealer truth*.

The five aggregates being empty of inherent existence, or existing from their own side, is called the *selflessness of phenomena*. The 'I' that is imputed, or merely labelled, on the five aggregates, is also empty of inherent existence, or empty from its own side, and is called the *subtle selflessness of persons*. The difference between the subtle selflessness of persons and the subtle selflessness of phenomena is just the basis that is empty. There is no difference in subtly between selflessness of persons and selflessness of phenomena.

Any phenomenon that is not a person, is referred to as a phenomenon, and would be the basis for the selflessness of phenomena. The person is a basis for the subtle selflessness of person. Therefore, the subtle selflessness is definitely only connected with persons, and not any other phenomena. This differs from Svatantrika, as they assert that the subtle selflessness of persons relates to all phenomena.

The gross selflessness of persons is the self-supporting substantially existent self. The subtle selflessness of persons is that the person lacks inherent existence. The subtle selflessness of phenomena is that phenomena also lack inherent existence.

Gross selflessness of persons can be applied to phenomena such as a book. The book lacks a self-supporting substantially existent self and is therefore lacking the gross



selflessness of persons, because the object lacks a user who is established as a self-supporting substantially existent self. We have to distinguish between the selflessness of phenomena and the gross selflessness of persons on the basis of a phenomena. The selflessness of phenomena refers to the phenomenon lacking inherent existence.

The definition of being a concealer truth is: an object that is found by a prime cognizer analyzing a conventionality and with respect to which that prime cognizer analyzing the conventionality becomes a prime cognizer analyzing a conventionality.

In the definition of concealer truth, conventionality refers to concealer phenomena. In the definition of ultimate truth, ultimate refers to ultimate truth.

A conventionality is analysed, known, understood, realised, by a prime cognition. With regard to this conventionality, the object, the prime cognizer analysing it, is a prime cognizer analysing a conventionality, because the object being analysed by a prime cognizer is a conventionality.

The prime cognition realising the concealer truth, is a concealer mind. The prime cognizer is realising the conventionality, and the conventionality appears as being inherently existent. Therefore, while it is a prime cognizer there is a problem in the appearance. The conventionality appears as inherently existent, to be true, and appears to a concealer mind, and is therefore a concealer truth.

It is due to ignorance that the conventionalities appear as inherently existent to prime cognizers. Therefore, it is a truth for ignorance and can be called a concealer truth.

Within the variety of minds concealer truths are both conceptual and non-conceptual.

QUESTION: Why does the definition say analysing which only refers to conceptual minds?

GEN: Analysing means discerning, or discriminating. This is something that the visual consciousness also does. Therefore, it does not only refer to conceptual minds. Analysing refers to a prime cognizer being accompanied by the mental factor of intelligence and the five object ascertaining mental factors.

Object that is found refers to knowing or understanding just as if someone came into the room and asked where Tharchin is, everyone would point at him. It's not referring to looking for something within Tharchin that is inherently existent.



It is inadmissible to divide concealer truths into two – real concealer truths and unreal concealer truths – because there are no real concealer truths. This is so because if it is a concealer truth, it is necessarily not real. This is so because if it is a concealer truth, it is necessarily unreal. [i.e., a falsity]

Svatantrika and Cittamatra divide concealer truths into real and unreal, sometimes translated as correct and wrong.

Svatantrika assert that everything that we see and perceive, is a *real* concealer truth. They assert that *unreal* concealer truths are conjured illusions, a reflection in a mirror, or characters on television. When we think about these things, we immediately understand that they are not there.

Unreal concealer truths are phenomena that we ourselves can realise are not how they actually exit. *Real* concealer truths are things that we are unable to realise that how it appears and how it abides are not in accordance.

It is admissible to divide concealer truths into two – real and unreal – relative to the perspective of a worldly consciousness because a form, relative to the perspective of a worldly consciousness, is real, while the reflection of a face in a mirror [being a face], relative to the perspective of a worldly consciousness, is unreal. If it is real relative to the perspective of a worldly consciousness, it does not necessarily exist because truly existent forms are [real with respect to a worldly consciousness but do not exist].

Prasangika does not assert real concealer truths, as concealer truths are not correct, they are wrong. The only thing that is correct is an ultimate truth.

Whilst a concealer truth is necessarily unreal, you can talk about a concealer truth that is real from the perspective of a worldly consciousness, and a concealer truth that is unreal from the perspective of a worldly consciousness. If something is real to our consciousness, it can be called a real concealer truth from the perspective of a worldly being. If something is unreal for us, it would be a concealer truth that is unreal from the perspective of a worldly being.

QUESTION: Are non-existents included within concealer truths?

GEN: They are not concealer truths.

ULTIMATE TRUTH

The definition of being an ultimate truth is: an object found by a prime cognizer analyzing the ultimate and with respect to which that prime cognizer analyzing the ultimate becomes a prime cognizer analyzing the ultimate.



Emptiness, the lack of inherent existence, the lack of establishment from its own side, is described based on a prime cognition, or a correct knower, which is analysing an ultimate. Ultimate refers to the ultimate mode of abiding of phenomena, which is emptiness.

5 WAY OF ASSERTING OBJECT-POSSESSORS

All ordinary consciousnesses are necessarily mistaken. All consciousnesses of a non-buddha, apart from the wisdom directly realising emptiness, are necessarily mistaken.

Therefore, all yogic direct perceptions that are not realising an ultimate truth are mistaken with regard to their object, which is a concealer truth, as it appears to exist from its own side. A yogic direct perception realising subtle impermanence, a concealer truth, appears to exist inherently and therefore it is a mistaken consciousness. A yogic direct perception realising the gross selflessness of persons, also has a concealer truth as its object, and is therefore mistaken. An inferential cognition is mistaken with regard to its appearing object. Sense consciousnesses are mistaken, as their object appears to be inherently existent. Apart from the wisdom directly realising emptiness, all other consciousnesses, including those in the continuums of arhats and tenth level bodhisattvas, are mistaken. Only the consciousnesses of buddhas are unmistaken.

7A OBJECTS OF ABANDONMENT

Other tenets assert that the obscurations to omniscience grasp at a self of phenomena and the obscurations to liberation grasp at the self of persons. This is not the case in the Prasangika tenet. Both the grasping at the self of persons and grasping at the self of phenomena are *obscurations to liberation*. The imprints of the afflictions, which are not consciousnesses themselves, are the *obscurations to omniscience*. Furthermore, arising from these imprints is an appearance of inherent existence, and this together with the imprints, are the obscurations to omniscience. Therefore, we can say that obscurations to omniscience are necessarily not consciousness.

An *imprint* of the afflictions is not the same as the *seeds* of the afflictions. The seeds of the afflictions are obscurations to liberation, whereas the imprints of the afflictions are obscurations to omniscience. This is an uncommon presentation of Prasangika.

QUESTION: This means that the appearance of inherent existence is not consciousness?



GEN: The appearance of inherent existence is not consciousness; it is an appearance to the consciousness. It is an impermanent phenomenon and a non-associated compositional factor.

If you get rid of the subtle grasping of the self of persons and phenomena, you attain liberation. If you get rid of these imprints as well as the imprints of inherent existence, you attain buddhahood.

Now we have reached the end of our time and we have done so by attaining the level of a buddha!

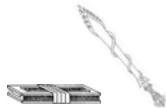
DEDICATION

What has been explained here is very important. Keep this in mind during the study break. The first year is now over, but the five-year programme is not yet completed. This year has been very successful and I will make prayers that we come together next year and have another year as wonderful as this one.

During this past year, we have never heard or studied a single word that would be harmful to anyone. On the contrary, everything that was said, only brings benefit to others. We have heard a lot about attaining our own benefit and that of others. On that basis, we have engaged in the activities of studying, reflecting, and meditating, as well as recitations and our own practice.

Through all of these activities, we have definitely generated great waves of merit and this should be dedicated sincerely. One dedication that we should do is that the greatly beneficial Dharma that has come down from Lama Tsongkhapa himself, through his spiritual children to us now, may spread in the ten directions and throughout all future time, and reach all sentient beings. We should make such a prayer because the Dharma is of such great benefit to beings.

The individuals who have practiced the teachings of Buddha Shakyamuni through the centuries, have handed the precious teachings down to us. During our present time, the being who is the supreme holder of the teachings, our role model and inspiration, is His Holiness the Dalai Lama. The Dharma has been virtually destroyed in Tibet, but has been re-established in India and is now spreading to the West. This has happened only due to the kindness and activities of His Holiness. Therefore, we should make prayers and dedicate that he lives long and all his activities are achieved.



The being that we all have a special connection with is Kyabje Zopa Rinpoche. He has become quite famous in the world, in particular with regard to his vast and beneficial activities. Therefore, we should also do dedications and prayers that he lives a long and healthy life and can achieve all his plans in accordance with his wishes.

We should pray for the long lives of the individual masters that we have received Dharma teachings and inspiration from, and pray for the success of their Dharma activities. You should also pray for your parents, family, and others that you have a strong connection with. Dedicate so that they are healthy and have no obstacles to living a meaningful life, and even be able to meet the Dharma. Also, pray that all beings within the six realms may meet and come under the care of a fully qualified Mahayana teacher. These are all things to dedicate and make prayers for.

You should also dedicate and pray that you are healthy, have a long lifespan, have no problems with your Dharma practice and can achieve the final fruition of Dharma practice.

Dedicate that all humans who are ill, may be healed and retain their health, and that all beings that are experiencing severe problems, such as warfare or natural disasters have all problems pacified.

Please reflect on this.



COLOPHON:

These teachings were translated live by Ven. Sonam Tharchin, simultaneously transcribed, and lightly edited by Ven. Losang Dorje.

Whilst the perfect Buddha's teachings have been presented faultlessly by both Jetsün Chökyi Gyaltsen and Gen Jamphel-la, both the translator and transcriber are particularly ordinary beings and therefore errors are sure to have been made. The translator and transcriber apologise unreservedly for this and request the reader's patience with their limitations!

Through whatever virtue may arise from these endeavours:

May the life of the venerable lamas be stable, and
May their virtuous exalted activities spread throughout the ten directions.
May the lamp of Losang Dragba's teachings remain forever,
Dispelling the darkness of migrating beings of the three realms.