

BUDDHIST PSYCHOLOGY



Erstwhile Nalanda (1st Century AD -13th Century AD)

In Commemoration of the 80th Birthday of His Holiness the Dalai Lama



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Cultural Centre of His Holiness the Dalai Lama

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Tibet House Publications

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First Edition: 2016

Printed in New Delhi

Published by:



Tibet House

Cultural Centre of His Holiness the Dalai Lama

1, Institutional Area, Lodi Road, New Delhi – 110003

Email: office@tibethouse.in

Web: www.tibethouse.in

Tel: +91 11 2461 1515

Dedication

*For the long life of His Holiness the Dalai Lama
And the swift fulfillment of his wishes.*

Buddhist Psychology

1. Why Study the Mind

Both the world of sentients and non-sentients operate in all the multiple shades purely driven by the mind. The Dhammapada says:

Mind is the chief and precedes them all;
If with impure mind, one acts or speaks,
Miseries follows
Like a cart following the ox.

Mind is the chief and precedes them all;
If with pure mind, one acts or speaks,
Happiness follows
Like a shadow that never leaves.

In Abhidharmakosh, Acharya Vasubhandu said:

The diversity of the world arose from karmas,
Which in turn is, the intention and its actions.
Intention is the mental karma;
What gives rise to by (the intention) are physical and verbal.

Acharya Chandrakirti said in *Madhyamakavatara*:

It is the mind itself that constructed the sentient world
As well as the utterly diverse container world;
So [the Buddha] taught that all beings are produced from karma;
Without mind, there can be no karma.

His Holiness the Dalai Lama says in a dialogue with Western scientists in 1991: "...There are two reasons why it is important to understand the nature of mind. One is because there is an innate connection between mind and karma (our actions.) The other is that our state of mind plays a crucial role in our experience of happiness and suffering."¹ It is therefore essential to understand the mind to systematically purifying and enhancing the mind for the process of achieving enlightenment.

2. The Definition and Nature of Mind

The definition of Mind or Consciousness is that which is *clear* and *Knowing*. His Holiness the Dalai Lama describes the intrinsic connection between the clear and knowing aspects of the mind this way:

The knowing nature, or agency ... is called mind and this is non-material
.... Cognitive events possess the nature of knowing because of the

¹Gyatso, Tenzin, the Fourteenth Dalai Lama, *MindScience: An East-West Dialogue*, ed. By Goleman and Thurman (Boston: Wisdom Publications, 1991), p.16.

fundamental nature of clarity that underlies all cognitive events. This is ... the mind's fundamental nature, the clear-light nature of mind.²

Mind (skt: *chitta*, Tib: *sem*) can be divided in a number of different ways; a major way of division is known as Seven Fold Division of Mind.

SEVEN FOLD DIVISION OF MIND

- I. Direct Valid Perceiver (skt: *pratyaksh*; tib: *mngon sum*)
- II. Inferential Cogniser (skt: *anuman*; tib: *rjes pa*)
- III. Subsequent Cogniser (skt: *parichchhinna-jnana*; tib: *bcad shes*)
- IV. Correctly Assuming Consciousness (skt: *manah-pariksha*; tib: *yid dpyod*)
- V. Non-Discerning Direct Perception (skt: *aniyata-pratibha*; tib: *snang la ma nges pa*)
- VI. Doubting Consciousness (skt: *samshaya*; tib: *the tshom*)
- VII. Wrong Consciousness (skt: *viparyaya-jnana*; tib: *log shes*)

- I. **Direct Valid Perceivers** (skt: *pratyaksh*; tib: *mngon sum*): A non-mistaken knower that is free from conceptuality. There are four types of direct valid perceivers:

² Gyatso, Tenzin, the Fourteenth Dalai Lama, *MindScience: An East-West Dialogue*, ed. By Goleman and Thurman (Boston: Wisdom Publications, 1991), p.21.

1. Sense Direct Perceivers (skt: *indriya-pratyaksh*; tib: *dbang po'i mngon sum*)
2. Mental Direct Perceivers (skt: *manasa-pratyaksh*; tib: *yid kyi mngon sum*)
3. Self-cognizant Direct Perceivers (skt: *svasamvedana-pratyaksh*; tib: *rang rig mngon sum*)
4. Yogic Direct Perceivers (skt: *yogi-pratyaksh*; tib: *rnal 'byor mngon sum*)

1. Sense Direct Perceivers: a non-mistaken non-conceptual knower that is produced upon the aggregation of three conditions:

- i. Observed object condition (skt: *alambana-pratyaya*; tib: *dmigs rkyen*)
- ii. Uncommon empowering condition (skt: *asadhara adhipatipratyaya*; tib: *thun mong ma yin pa'i bdag rkyen*)
- iii. Immediately preceding condition (skt: *samanantara-pratyaya*; tib: *de ma thag rkyen*)

Five types of Sense Direct Perceivers are:

- i. Visual Sense Consciousness (skt: *rupa*; tib: *gzugs*)
- ii. Auditory Sense Consciousness (skt: *shabda*; tib: *sgra*)
- iii. Olfactory Sense Consciousness (skt: *gandha*; tib: *dri*)
- iv. Gustatory Sense Consciousness (skt: *rasa*; tib: *ro*)

v. Tactile Sense Consciousness (skt: sprashtavya; tib: reg bya)

2. Mental Direct Perceiver: a non-mistaken non-conceptual knower that arises from its own mental sense power as its uncommon empowering condition. Types of Mental Direct Perceivers:

i. Those that are indicated in the Sutra - Mental Direct Perceivers depending on the minds, i.e. those induced by sense direct perceivers apprehending any of the five sense objects- forms, sounds, odors, tastes, or tangible objects.

ii. Those that are not indicated in the Sutra: Mental Direct Perceivers induced by states arisen from meditation such as the five clairvoyances. They are:

- i. The clairvoyance of magical emanation (skt: rddhi-abhijna; tib: rdsu 'phrul gyi mngon shes)
- ii. The clairvoyance of divine eye (skt: *divya-chaksur-abhijna*; tib: *lha'i mig gi mngon shes*)
- iii. The clairvoyance of divine ear (skt: *divya-shrotra-abhijna*; tib: *lha'i ma ba'i mngon shes*)
- iv. The clairvoyance of former lives (skt: *purva-nivasanusmriti-abhijnana*; tib: *sngon gyi gnas rjes su dran pa'i mngon shes*)
- v. The clairvoyance of reading others' minds (Skt: *para-chitta-jnana-abhijna*; Tib: *gzan sems shes pa'i mngon shes*)

3. **Self-cognizant Direct Perceiver:** – a non-mistaken non-conceptual knower that has the aspect of an apprehender. Self-cognizant Direct Perceivers can be divided into three types:

- i. Those that are prime/ valid cognizers
- ii. Those that are subsequent cognizers
- iii. Those which are non-discerning direct perceivers

4. **Yogic Direct Perceiver:** - a non-mistaken non-conceptual exalted knower in the continuum of a superior that is produced from a meditative stabilization which is a union of calm abiding and special insight and which has become its own uncommon empowering condition. The yogic direct perceivers can be divided in various ways:

- i. From the viewpoint of the person who possesses it: those of hearers (skt: *shravaka*; tib: *nyan thos*), solitary realisers (skt: *pratyekabuddha*; tib: *rang rgyal*), and Mahayanists
- ii. From the viewpoint of their entities: those of path of seeing, meditation and no more learning.
- iii. From the viewpoint of their aspects: one can posit sixteen, having the aspects of sixteen attributes of the four noble truths such as impermanence, suffering, emptiness, selflessness and so forth.
- iv. From the viewpoint of having aspect of coarse and subtle selflessness

II. **Inferential Cognizer** (skt: *anuman*; tib: *rjes pa*): A determinative knower, which, depending on its basis, a correct sign, is incontrovertible with regard to its object of comprehension, a hidden phenomenon. There are three types of inferential cognizers by way of their entities:

1. Inference through the power of fact (skt: *vastu-bala-anuman*; tib: *dnogs stobs rjes dpag*) - a determinative knower which, depending on its basis, a correct sign by the power of fact, is incontrovertible with respect to its object of comprehension, a slightly hidden phenomenon.
2. Inference through confidence (skt: *apta-anuman*; tib: *yid ches rjes dpag*) – a determinative knower which, depending on its basis, a correct sign of confidence, is incontrovertible with regard to its object of comprehension, a very hidden phenomenon.
3. Inference through renown (convention) (skt: *prasiddha-anuman*; tib: *grags pa'i rjes dpag*) - a determinative knower which, depending on its basis, a correct sign of renown, is incontrovertible with respect to its object of comprehension, a terminological suitability.

III. **Subsequent Cognizers** (skt: *parichchhinna-jnana*; tib: *bcad shes*): A knower which is not a prime cognizer and which realizes what has already been realized by the former prime cognizer inducing it. It is also defined as 'a knower which realizes that which has already been realized'.

The first moment of a consciousness engages an object by *its own power*, thus known as prime cognizer, whereas subsequent moment realizes their object merely by the force of the former prime cognizer that induced them, and thus later ones are subsequent cognizers. There are two types of subsequent cognizers:

1. **Direct Subsequent Cognizer** (skt: *pratyaksh-parichchhinna-jnana*; tib: *mgon sum bcad shes*)
 - i. Sense – A sense direct subsequent cognizer is, for example, the second moment of a sense direct perceiver apprehending a form and so forth.
 - ii. Mental – A mental direct subsequent cognizer is, for example, the second moment of a Superior which is apprehending a form and so forth as they are smallest moment and for ordinary beings are awareness to which an object appears but is not ascertained.
 - iii. Self-cognizant – A self-cognizant subsequent direct perceiver is, for example, the second moment of a self-cognizer which is experiencing a sense direct perceiver apprehending a form and so forth.
 - iv. Yogic – A yogic direct subsequent cognizer is, for example, the second moment of the yogic direct perceiver directly realizing the selflessness of person.

2. **Conceptual Subsequent Cognizer** (skt: *kalpana-parichchhinna-jnana*; tib: *rtog pa bcad shes*)

- i. Those induced by direct perception – A conceptual subsequent cognizer induced by direct perception is, for example, a consciousness ascertaining blue which is produced subsequent to a direct perceiver apprehending blue.
- ii. Those induced by inference – A conceptual subsequent cognizer induced by inference is, for example, the second moment of an inferential consciousness that realizes sound to be impermanent.

IV. **Correctly Assuming Consciousness** (skt: *manah-pariksha*; tib: *yid dpyod*):

An awareness that does not apprehend an object with respect to which superimpositions have been eliminated although it adheres one-pointedly to the phenomenon which is its principal object of engagement. Correctly Assuming Consciousness with respect to any thesis (Here, for example – ‘Sound is impermanent’) can be generated in three ways:

- i. Without a reason – A correctly assuming consciousness without a reason is an awareness which thinks, ‘Sound is impermanent,’ without any reason at all. This is not something that is ascertained or realized, but is merely thought in an unreasoned manner.
- ii. Without ascertaining the reason – A correctly assuming consciousness without ascertaining the reason is an awareness which thinks, ‘Sound is impermanent,’ based on a sign of being a product, but it

has not ascertained that is a product and that whatever is a product is necessarily impermanent. (It has not ascertained the presence of the reason in the subject or the forward and counter pervasions and thus the three modes are not established)

- iii. Depending on a facsimile of reason - A correctly assuming consciousness depending on a facsimile of a reason is an awareness which thinks, 'Sound is impermanent,' from the sign of being an object of comprehension. Thus, in this type of correctly assuming consciousness, there is no pervasion between the reason and the predicate of the thesis – whatever is an object of comprehension is not necessarily impermanent because there are object of comprehension which are impermanent and objects of comprehension that are permanent.

V. Non-Discerning Direct Perception (skt: *aniyata-pratibha*; tib: *snang la ma nges pa*): A knower to which the specifically characterized phenomenon which is its object of engagement clearly appears but which is unable to induce ascertainment with respect to it. Three types of Non-Discerning Direct Perception are:

- i. Sense Direct Perceivers - An illustration of the sense direct perceiver to which an object appears but is not ascertained, is the sense direct perceiver apprehending blue which induces the doubt, 'Did I see blue or not?'

- ii. Mental Direct Perceivers - An illustration of the mental direct perceiver to which an object appears but is not ascertained, is the mental direct perceiver apprehending a form or so forth in the continuum of an ordinary being.
- iii. Self-cognisant Direct Perceivers - An illustration of self-cognisant direct perceiver to which an object appears but is not ascertained, is the self-cognizer experiencing the mental direct perceiver apprehending a form or so forth in the continuum of an ordinary being.

NOTE: Yogic Direct Perceiver cannot be a non-discerning direct perceiver because any yogic direct perceiver must realize its object. This is because it says in Dharmakirti's commentary on (Dignaga's) '*Compendium on Prime Cognition*', 'From just seeing, the great intelligent ones ascertain all aspects.'³

VI. **Doubting Consciousness** (skt: *samshaya*; tib: *the tshom*): A knower which by its own power has qualms in two directions. There are three types of Doubting Consciousness:

- i. tending towards the fact – The doubt consciousness tending towards fact is, for example, a two-pointed mind thinking, 'Sound is probably impermanent'.

³ Dharmakirti, in: Lati Rinbochay: *Mind in Tibetan Buddhism*, London: Rider and Company, 1980, pg. 105.

- ii. tending towards distortion– The doubting consciousness tending towards distortion is, for example, a two-pointed mind thinking, ‘Sound is probably permanent’.
- iii. tending towards both equally– The doubting consciousness tending towards both equally is, for example, a hesitating consciousness which wonders whether sound is permanent or impermanent.

VII. Wrong Consciousness (skt: *viparyaya-jnana*; tib: *log shes*): A knower which is mistaken with regard to its object of engagement. There are two types of wrong consciousness:

- i. Conceptual – a conceptual wrong consciousness is, for example, a thought consciousness apprehending horns of a rabbit and a consciousness apprehending selfhood of person.
- ii. Non-conceptual
 - a. Sense – a non-conceptual sense wrong consciousness is, for example, is a sense consciousness seeing two moons or a sense consciousness to which snow mountains appear blue.
 - b. Mental – a non-conceptual mental wrong consciousness is, for example, is a dream consciousness to which blue clearly appears.

THREE FOLD DIVISION OF MIND

- I. **Conceptual consciousnesses:** that mixes a meaning generality as their apprehended object on the appearance level. There are two types of conceptual consciousnesses:
 1. Conceptual consciousnesses which accord with the fact – are generally saying those consciousnesses that apprehend existent phenomena.
 2. Conceptual consciousness which are discordant with the fact – are those consciousnesses that apprehend non-existent phenomena such as horn of a rabbit, permanence of sound etc.
This is synonymous with conceptual wrong consciousness.
- II. **Non-conceptual non-mistaken consciousnesses:** that take a specifically characterized phenomenon as their apprehended object – This is synonymous with direct valid perceiver.
- III. **Non-conceptual mistaken consciousnesses:** that take a clearly appearing non-existent as their apprehended object – This is synonymous with non-conceptual wrong consciousness.

TWO FOLD DIVISION (VARIOUS WAYS)

- I. **Prime cognizers and non-prime consciousnesses:**

A prime cognizer is defined as a knower which is new and incontrovertible.

From within the seven fold division of mind – first moments of a direct valid perceivers and inferential cognizers – are prime cognizers.

This is an exhaustive division of awarenesses and knowers as any specific consciousness is one or the other.

Limiting the types of prime cognitions to two in this way is specifically done to set the Buddhist view off from that of various non-Buddhist systems, which accept many other sources of prime, or valid cognition such as sound, example and so forth.

II. Conceptual and non-conceptual consciousnesses:

This is an exhaustive division of awarenesses and knowers, the emphasis here being on the manner in which a consciousness apprehends its object – either directly (non-conceptual consciousness) or by means of an image (conceptual consciousness)

Within seven fold division of mind, all inferential cognizers, correctly assuming consciousnesses, and doubting consciousnesses, as well as some subsequent cognizers and wrong consciousnesses, are posited as the illustrations of conceptual consciousnesses. The remaining awarenesses and knowers – all direct perceiver and awarenesses to which an object appear but is not ascertained as well as some portion of subsequent cognizers and wrong consciousnesses are the example of non-conceptual consciousnesses.

III. Mistaken and non-mistaken consciousnesses:

This division is made in terms of whether – a consciousness is mistaken with regard to its appearing or apprehended object (mistaken consciousness) or is non- mistaken with regard to its appearing or apprehended object (non-mistaken consciousness) as opposed to their object of engagement.

Among seven types of knowers and awarenesses – all non-mistaken non-conceptual consciousnesses i.e. direct perceivers are non-mistaken consciousness. And, all conceptual consciousnesses are included within mistaken consciousnesses inasmuch as the image of the object they are comprehending appears to them to be actual object. Non-conceptual wrong consciousnesses are also mistaken as their appearing object and object of engagement are the same thing, and is wrong.

IV. Mental and sense consciousnesses:

This twofold division is made in terms of whether a consciousness is produced in dependence on a mental sense power (mental consciousness) or a physical sense power such as eye, ear and so forth as its uncommon empowering condition.

Sense consciousnesses are necessarily non-conceptual; mental consciousness can either be conceptual or non-conceptual: Mental, self-cognizer and yogic are all non-conceptual mental consciousnesses

whereas inference, correct assumption, doubt and so forth are conceptual mental consciousnesses.

V. Awareness which are eliminative engagers and collective engagers:

This division, again exhaustive, resembles the division into conceptual and non-conceptual consciousnesses but here the emphasis is on the manner in which that consciousness apprehends its object.

1. **Eliminative engager** – is a mind that engages its object by the power of terminology. The word ‘terminology’ here refers to a meaning generality. Eliminative engager engages its object in a negative or eliminative manner, thus, it can never come to perceive all the uncommon features of its object such as its impermanence, momentariness and so forth. They are synonymous with conceptual consciousnesses.
2. **Collective engager** – is a mind that engages with its object by the power of the thing, which is the object’s casting its aspect to the mind apprehending it. It engages its object in a positive or collective manner, thus all the uncommon features of the object such as its impermanence, momentariness and so forth, appear to that consciousness. However, the mere appearance of all these to the consciousness does not mean that they are necessarily ascertained; most are not noticed due to the interference of thought and predispositions.

VI. Minds and mental factors:

This twofold division is a way of describing the various functions of consciousness. Mind (skt: *chitta*, tib: *sems*) here is synonymous with main mind (tib: *gtso sems*) and is that which knows the mere entity of the object being apprehended. Main minds are, for example, the five sense perceivers and the mental perceivers. A mental factor (skt: *chaitta*, tib: *sems byung*,) is defined as the aspect of the mind that apprehends a particular quality of an object.

Minds and mental factors are accompanied by each other and thus have, with respect to any particular object, five similarities:

1. They have same object of observation and thus are similar with regard to object of engagement
2. they are generated in the same aspect, in that if eye consciousness is generated in the aspect of blue the accompanying mental factors are also generated in the aspect of blue.
3. they are similar in time, in that when one is produced the other is produced
4. they have same uncommon empowering condition and thus are similar in basis
5. they are the same substantial entity, in that the production, abiding and cessation of the two occur simultaneously, for example, only a

single substantial entity of feeling arises as the accompanier of a single substantial entity of an eye perceiver, they are similar in substantial entity.

There are innumerable mental factors each with a specific function that relates to a particular quality of the object. In the *Abhidharmakosha* of Acharya Vasubandhu, fifty-one types of mind states or mental factors are distinguished. They are mainly categorised by the way they are related to the main delusions of attachment, anger and ignorance, and their relevance to mind training.

Note that the English terms used often have different connotations than the actual definitions in Buddhism. Please note that the list does not have the intention to be complete in describing all possible mental states, but describes merely the most important ones in relation to spiritual practice.

The *Abhidharma* enumerates fifty-one mental factors within six groups.

The six groups are:

1. Five omnipresent mental factors (skt: sarvatraga, tib: kun 'gro)
2. Five object-ascertaining/ Determinative Mental Factors (skt: vishayapratinijama, tib: yul nges)
3. Eleven virtuous mental factors (skt: kushala, tib: dge ba)
4. Six root afflictions (skt: mulaklesha, tib: rtsa nyon)

5. Twenty secondary afflictions (skt: upaklesha, tib: nye nyon)
6. Four variable mental factors (skt: anyathābhāva, tib: gzhan ' gyur)

51 MENTAL FACTORS

1. The 5 omnipresent Mental Factors

The five mental factors are called omnipresent mental factors because they accompany every mind. They are:

- i. **Feeling** (skt: vedanā, tib: tshor ba) – mental factor which experience an object as pleasurable, painful or neutral.
- ii. **Discrimination** (skt: samjñā, tib: du shes) – this factor apprehends the uncommon signs or characteristics of the object, to identify it.
- iii. **Intention** (skt: chetnā, tib: sems pa) – it directs the activity of each of the other factors within the main mind in respect to the object.
- iv. **Attention** (skt: manasi-kāra, tib: yid la byed pa) – mental engagement that directs the mind to the particular object of observation.

- v. **Contact** (skt: sparsha, tib: reg pa): It is the simple act of mind meeting object which serves as the basis for the generation of the feelings, pain or neutrality.

2. The 5 Object-Ascertaining Mental Factors:

These mental factors ascertain the object of the main mind, taking the clay of raw sense data and molding it into the finished sculptures. If one of these is present, all five are present; however these do not accompany all minds. How close the ascertained object is to the reality depends on how enlightened or deluded the ascertaining mind is. The order in which they arise depends on circumstances.

- i. **Aspiration** (skt: chhanda, tib: 'dun pa) – Aspiration, like intention, directs the mind towards an object. It is the mind that wishes to engage in a particular activity and takes a strong interest in the process. Although intention and aspiration are similar, intention acts as one of the fundamental aspects of any mind, whereas aspiration is the result of many processes occurring and is not always present.
- ii. **Appreciation / Interest** (skt: adhimoksha, tib: mos pa) – Seeing that the ascertained object has qualities that are worthwhile (can be positive or negative), appreciation stabilizes the relationship with the object by directing the mind toward it more forcefully.

- iii. **Recollection / Mindfulness** (skt: smṛti, tib: dran pa) – It is the ability of the mind to return to the object. The continuous application of recollection acts as the basis for concentration, and the ability of recollection to return to the object at a later date is also the basis for memory.
- iv. **Concentration** (skt: samādhi, tib: ting nge 'dzin) – Concentration in this context is the ability of the mind to remain on the object.
- v. **Intelligence / Wisdom** (skt: prajñā, tib: shes rab) – It is the ability of the mind to examine an object and determine its value, by seeing that object has certain characteristics that make it attractive, repulsive or neither. Other mindstates must receive information about the object; this mindstate makes decision based on that.

3. The 4 Variable Mental Factors:

Mental factors in this category are called variable mental factors because they can be changed into virtuous, non-virtuous, or neutral types due to either motivation or accompanying other mental factors. Four variable mental factors are:

- i. **Sleep** (skt: middha, tib: gnyid)– the mind that usually operates when our gross sensory consciousness cease their functions. According to the Abhidharma texts, sleep is seen as virtuous, non-virtuous or neutral depending on the immediately preceding consciousness – the mind just prior to sleep.
- ii. **Regret / contrition** (skt: kaukritya, tib: 'gyod pa) – regret is not guilt. Guilt is an ego-driven emotion and as such is always non-virtuous, but regret can be either virtuous or non-virtuous depending on the object of regret.
- iii. **General Examination / investigation** (skt: vitarka, tib: rtog pa) – mind that explores an object – the things and events that make up our daily lives – but not in a deep analytical way. It is virtuous or non-virtuous depending on the motivation.
- iv. **Precise Analysis** (skt: vichāra, tib: dpyod pa) – mental factor that explores the object in a detailed way. Like general examination the polarity of the mind of precise analysis is determined by the object it is exploring. If the object is wholesome, the mind is wholesome and vice versa.

4. The 11 Virtuous Mental Factors:

- i. **Faith (Skt: shraddhā, tib: dad pa)** - gives us positive attitude to virtue and objects that are worthy of respect. Its three types are:
 - a. Faith of admiration
 - b. Faith of aspiration
 - c. Faith of conviction
- ii. **Sense of shame out of self-respect (Skt: hri, tib: ngo tsha shes pa)** - usually the personal conscience to stop negative actions and perform positive actions
- iii. **Sense of shame out of respect for others (Skt: apatrāpya, tib: khrel yod pa)** - avoids evil towards others, basis for unspoiled moral discipline.
- iv. **Pliancy / Suppleness (Skt: prasarabधि, tib: shin tu sbyangs pa)** - enables the mind to engage in positive acts as wished, interrupting mental or physical rigidity.
- v. **Equanimity (Skt: upekshā, tib: btang snyoms)** - peaceful mind, not being overpowered by delusions, no mental dullness or agitation
- vi. **Conscientiousness (Skt: apramāda, tib: bag yod pa)** - causes avoiding negative acts & doing good; mind with detachment, non-hatred, non-ignorance and enthusiasm
- vii. **Non-attachment (Skt: alobha, tib: khrel yod pa)** - no attachment to cyclic existence and objects
- viii. **Non-aversion (Skt: advesha, tib: zhe sdang med pa)** - no animosity to others or conditions; rejoicing

- ix. **Non-ignorance / non-misconception** (skt: amoha, tib: gti mug med pa) - usually understanding the meaning of things through clear discrimination, never unwilling to learn
- x. **Harmlessness** (skt: avihimsā, tib: nam par mi 'tshé ba) - compassion without any hatred, pacifist
- xi. **Perseverance / joyous effort** (skt: virya, tib: brtson 'grus)- doing positive acts (specifically mental development and meditation) with delight

5. The 6 Root Afflictions:

Delusion or Affliction is defined as any mental factor that, when arises, brings about disturbance and uneasiness.

- i. **Ignorance** (skt: avidhyā, tib: ma rig pa) - not knowing karma, meaning and practice of the Three Jewels, includes closed-mindedness, lack of wisdom of emptiness.
- ii. **Attachment / desire** (skt: rāga, tib: 'dod chags) - not wanting to be separated from someone or something. Grasping at aggregates in cyclic existence causes rebirth & suffering of existence
- iii. **Anger** (skt: pratigaha, tib: khong khro) - wanting to be separated from someone or something, can lead to relentless desire to hurt others; causes unhappiness.

- iv. **Pride** (Skt: māna, tib: nga rgyal) - inflated superiority, supported by one's worldly views, which include disrespect of others. It is of seven kinds.
- v. **Doubt / deluded indecisive wavering** (Skt: vichikitsā, tib: the tshom) - being in two minds about reality; usually leads to negative actions.
- vi. **Wrong views** (Skt: drshti, tib: Ita ba nyon mongs can) - based on emotional afflictions. Distinguished in 5 types:
 - a) View of perishable collection [Skt.: satkayadrsti; Tib.: jig-ta]
 - b) View of the extremes [Skt.: antagrahadrsti; Tib.: thar-ta]
 - c) Distorted view [Skt.: drstiparamarsa; Tib.: log-ta]
 - d) Wrong view of the Supremacy of view [Skt.: mithyadrsti; Tib.: tawa chogzin]
 - e) Wrong view of the Supreme morality and conduct [Skt.: silavrataparamarsadrsti; Tib.: tsultrim tulshugchogzin]

6. The 20 Secondary Afflictive Mental Factors:

- i. **Wrath / hatred / belligerence** (Skt: krodha, tib: khro ba) - by increased anger, malicious state wishing to cause immediate harm to others
- ii. **Resentment** (Skt: upanāha, tib: 'khon 'dzin) - not forgetting harm done by a person, and seeking to return harm done to oneself

- iii. **Concealment** (skt: mraksha, tib: 'chab pa)- hiding one's negative qualities when others with good **intention refer to them this causes regret**
- iv. **Rage / spite / outrage** (Skt: pradāsa, tib: 'tshig pa) - intention to utter harsh speech in reply to unpleasant words, when wrath and malice become unbearable
- v. **Envy / jealousy** (Skt: irshyā, tib: phrag dog)- internal anger caused by attachment; unbearable to bear good things others have
- vi. **Miserliness** (Skt: mātsarya, tib: ser sna) - intense clinging to possessions and their increase
- vii. **Dishonesty / deceit** (skt: māyā, tib: sgyu) - hiding one's faults, giving no clear answers, no regret, snobbery & conceit, self-importance and finding faults with others
- viii. **Pretension / dissimulation** (skt: shāthya, tib: g.yo) - pretend non-existent qualities of oneself
- ix. **Vanity / haughtiness** (Skt: mada, tib: rgyags pa) - seeing one's good fortune giving one a false sense of confidence; being intoxicated with oneself
- x. **Harmfulness** (Skt: vihimsā, nam pa, tib: 'tshe ba) - being devoid of compassion or kindness, seeking harm to others.
- xi. **Shamelessness** (skt: āhrikyā, tib: ngo tsha med pa) - consciously not avoiding evil, it supports all root and secondary delusions

- xii. **Inconsiderateness / non-embarrassment** (skt: anapatrāpya, tib: khrel med pa) - not avoiding evil, being inconsiderate of other's practice, ingratitude
- xiii. **Dullness / Lethargy** (skt: styāna, tib: rmugs pa) - caused by fogginess which makes mind dark/heavy - like when going to sleep, coarse dullness is when the object is unclear, subtle dullness is when the object has no intense clarity
- xiv. **Discursiveness / Excitement** (skt: auddhatya, tib: rgod pa) - distraction towards desire objects, not allowing the mind to rest on something wholesome; obstructs single pointed concentration.
- xv. **Faithlessness** (skt: āshraddhya, tib: ma dad pa) - no belief of that which is worthy of respect; it can be the idea that virtue is unnecessary, or a mistaken view of virtue; it forms the basis for laziness
- xvi. **Laziness** (skt: kausidya, tib: le lo) - being attached to temporary pleasure, not wanting to do virtue or only little; opposite to diligence)
- xvii. **Unconscientiousness** (skt: pramāda, tib: bag med pa)- 3 delusions plus laziness; wanting to act unrestrained
- xviii. **Forgetfulness** (skt: mu shitasmrītā, tib: brjed nges pa) - causes to not clearly remember virtuous acts, inducing distraction to disturbing objects - not "just forgetting", but negative tendency
- xix. **Lack of conscience / Non-introspection** (skt: asamprajanya, tib: shes bzhin ma yin pa) - "distracted wisdom" after rough or no analysis, not fully aware of one's conduct, careless indifference and moral failings; intentional seeking mental distraction like daydreaming

- xx. **Distraction / mental wandering** (skt: vikshepa, tib: rnam par g.yeng ba) - inability to focus on any virtuous object

The following topics will be also discussed.

- 1) Role of psychology and philosophy in our life
- 2) Five aggregates
- 3) View oriented and impulsive oriented minds (from Abhidharmakosh)
- 4) Cognitive and affective positive mental states
- 5) Two kinds of motivation – initial and concurrent
- 6) Factors that determine the power of karma – basis, intention, act, and end
- 7) Karmas
 - a. definite and uncertain karma
 - b. evidently experiencing karmas; to be experienced in the next life; and still after
 - c. projecting karma and completing karma
 - d. result concomitant with experience and with action
- 8) Process of arising afflictions and virtues
 - a. From Abhidharmakosh
 - b. From Madhyamika
 - c. From Pramanavartika
 - d. From Lamrim – 6 factors

- i. Basis – imprints
 - ii. Object
 - iii. Indulgence – external influence
 - iv. Wrong guidance
 - v. Habit
 - vi. Inappropriate attention
- 9) Eight mundane concerns
 - 10) Self grasping mind and self centered attitude
 - 11) Five views and five non-views
 - 12) The four wrong views such as viewing things as permanent
 - 13) Four mindfulnesses (Satipatana practices)
 - 14) Three bondages – view of perishable collection, doubt, and view of supremacy of conduct
 - 15) Wisdom derived through learning, reflection and meditation
 - 16) Four kinds of wisdom – expansive, clarity, profound, and fast
 - 17) Four kinds of affection (four immeasurables)
 - 18) Four formless realm minds
 - 19) Six perfections and their corresponding results and their opposites
 - 20) Subtle and gross minds – sutra samadhi levels and in tantra context
 - 21) Subjective and objective Clear Light
 - 22) Social emotional learning (SEL): dealing with anger (Bodhicharyavatara)

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- 23) Building positive psychology – the two Bodhicitta meditation methods
 - 24) Dialectical Behavioral Therapy
 - 25) Cognitive Behavioral Therapy – concept of interdependency and relativity
 - 26) Meditation on the nature of mind (awareness of awareness meditation)
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Suggested Readings

1. Mind in Tibetan Buddhism, Lati Rinpoche, Edited by Elizabeth Napper (Snow Lion Publications, 1980).
2. Buddhist Psychology: The Foundation of Buddhist Thought, Vol. 3, Geshe Tashi Tsering, Edited by Gordon McDougal (Wisdom Publication, 2006)

Compiled by Pooja Dabral

