

Transcript of teachings by Khen Rinpoche Geshe Chonyi on the Modes of Mind and Mental Factors

Lesson No: 22

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All page references refer to the root text, unless otherwise stated.

Five object-ascertaining mental factors

The five object-ascertaining mental factors are:

- (1) aspiration
- (2) belief
- (3) mindfulness
- (4) meditative stabilization
- (5) wisdom (Page 26)

(1) Aspiration

In order to achieve any goal, one must have an aspiration to do so. Therefore it is important to understand what exactly aspiration is:

- What is its entity?
- What is its object?
- What is its function?

As mentioned in the previous class, when one has aspiration, one is more likely to put in effort (or generate joyous perseverance). Joyous perseverance is induced by aspiration. When one has joyous perseverance, one is more likely to achieve one's desired goal: aspiration → joyous perseverance → achieving one's goal

(2) Belief

Belief is very important. You may have aspiration and based on that, you may generate joyous perseverance. But if you do not have belief, your aspiration and the joyous perseverance that is induced by it is changeable. Therefore it is important to have stable belief.

Belief is the ascertainment of the object. Whatever the object may be, belief views the object, holds on to it and believes, "It is just as I have determined it to be. It is like that." With such belief, your aspiration for a particular goal and your joyous perseverance will not waver.

(3) Mindfulness

But even if you have aspiration and belief and your mind is familiar with the goal or object, when you lack mindfulness, it is difficult to sustain your practice of virtue. It is difficult to accomplish your goal and have your efforts come to fruition when you do not have mindfulness. That will not happen. So mindfulness is also very important.

In this context, we are talking about mindfulness of a virtuous object, i.e., not forgetting to focus your mind on a virtuous object. As mentioned in the text, the moment we forget to place our mind on a beneficial and virtuous object, the afflictions will creep in and manifest straightaway. In order not to allow that to happen, it is important to be mindful.

For these three mental factors - aspiration, belief, and mindfulness - you should know:

- what are their respective objects
- what are their respective aspects
- what are their functions

By knowing the characteristics of these mental factors, you will realise how important they are and why they are necessary.

(4) Meditative stabilisation

You also have to know what the features of meditative stabilisation are. Just like aspiration, belief, and mindfulness, when you look at meditative stabilisation, it also has an objective feature and so forth.

Meditative stabilisation (or concentration, the single-pointedness of mind) is important. It is insufficient just to have mindfulness, i.e., not forgetting to place one's mind on a virtuous object. When you do not have single-pointedness of mind, whatever antidote you may have to counteract the afflictions will be ineffective.

But having single-pointedness of mind alone would also not enable one to readily destroy the afflictions. It is on the basis of having stable concentration that you will be able to develop the special wisdom that is the antidote to the afflictions.

It is true that when the mind is fully concentrated, it is possible that the afflictions will not manifest. You can even remain in that meditative state of concentration for a very long time, maybe even eons. While you are in that state of mind, your afflictions do not manifest but this does not mean that you have removed them. They are still there. In order to eradicate these afflictions from the root, you need wisdom, specifically, the wisdom of individual investigation. On the basis of developing concentration, one achieves calm-abiding (or meditative serenity). On the basis of calm-abiding, one generates special insight. It is this special insight that acts

as the direct antidote to the afflictions.

(5) Wisdom

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

QUESTION: What is wisdom?

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

Just as it has been said above, wisdom is a knower that individually differentiates the faults and good qualities of things that are to be examined (Page 32).

Wisdom also has its objective feature, functional feature, and so forth:

- The object of wisdom is stated here in the text:

Objects that are to be examined by wisdom are of three types: virtuous, non-virtuous, and unspecified (Page 32).

- Its aspect is that it distinguishes what you need to abandon and what you need to cultivate.
- Its function is that it helps to overcome doubt.

How does one differentiate between that which is to be abandoned and that which is to be cultivated, i.e., “faults and good qualities”? One relies on the four ways of reasoning.

[Wisdom] individually differentiates the faults and good qualities of these.

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

- (1) functional reasoning
- (2) reasoning of dependence
- (3) logical reasoning
- (4) reasoning of nature (Page 32)

Reasoning of nature

In the divisions of functioning things, there are: (1) matter (or form), (2) consciousness, and (3) non-associated compositional factors. They are mutually exclusive. Why is that so? It is just like that. Consciousness is not matter and matter is not consciousness. They are different and exist separately and individually on their own. That is how things are. The reasoning of nature describes things as they are.

Reasoning of dependence

When you look at their respective entities, where does consciousness come from? How does matter arise?

- The current moment of consciousness has to come from a previous moment of consciousness, its substantial cause. It arises in dependence on its substantial cause, i.e., also consciousness.
- Similarly, matter comes into being in dependence on its substantial cause, i.e., a former moment of matter.

This is how you come to understand the reasoning of dependence. The

reasoning of dependence highlights the fact that these phenomena come into being in dependence on their own substantial causes.

Functional reasoning

- Consciousness is clear and knowing, i.e., it is able to illuminate and to know its object.
- Matter/form on the other hand can obstruct another matter/form.

The reason why they are able to perform their respective functions is because they arose from a concordant cause. That enables consciousness to function in the way it is supposed to function. Matter is able to function in the way it is supposed to function. This is functional reasoning or the principle of efficacy.

We are trying to see how to use these four ways of reasoning to examine the nature of reality:

- **reasoning of nature:** the reality is that there is consciousness and there is matter. The reality is that they are established to be different in nature. This is the observation of reality that satisfies the reasoning of nature (or the principle of nature).
- **reasoning of dependence:** the nature of form and consciousness come into being in dependence on causes.
- **functional reasoning:** they produce their respective functions because they came into being in dependence on concordant causes. Therefore they are able to function.
- **logical reasoning:** we understand all this by using logic and reasoning, e.g., by comparing two phenomena through using three or four possibilities, or using a correct sign to generate an inferential understanding of such phenomena. Logical reasoning (or the principle of valid proof) is used to gain an ascertainment of the phenomenon in question.

We have to know that phenomena are like that by nature and that they come into being in dependence upon concordant causes. We have to understand that they are like that by using reasoning. In order to understand phenomena, we either perceive them directly or we gain an inferential cognition of that phenomenon in dependence upon a sign that is either an inference through the power of fact or an inference through belief. This is how we generate the wisdom that differentiates between faults and good qualities. By going through the process of the four ways of reasoning, we enhance our wisdom.

The discussion of these five object-ascertaining mental factors is presented from the perspective of these five mental factors being in the retinue of a virtuous main mind. These questions then arise:

- Are these five mental factors only limited to a virtuous main mind?
- Can they accompany any main mind?
- Are the object-ascertaining mental factors necessarily virtuous?

You have to think about this. Generally speaking, I think it is not necessarily so.

- Can these five object-ascertaining mental factors appear in the retinue of a sense primary consciousness?

Generally speaking, it seems that these five object-ascertaining mental factors will accompany a mental consciousness.

Let's say you have belief in the Three Jewels. This belief is in the retinue of a main mind. The main mind that accompanies this mental factor is generally affected by this as well, i.e., the main mind will be coloured by this belief.

In the retinue of this particular main mind, are all the other object-ascertaining mental factors present as well? There is the belief in the Three Jewels. Are the mental factors of aspiration, mindfulness, meditative stabilisation, and wisdom *necessarily* also accompanying this main mind?

- When there is the belief in the Three Jewels, do you forget the Three Jewels? The thing that makes you not forget the Three Jewels is mindfulness.
- When there is the belief in the Three Jewels, is there any aspiration?
- Are you focussed on the Three Jewels or not?
- At the same time, is there a mind that is able to distinguish the good qualities of the Three Jewels?

When you think about it, it seems that they are all there, even meditative stabilisation or concentration. Concentration here refers to the single-pointedness of mind. It doesn't say that you have to sustain that for a long time. Concentration here refers to being able to focus on the object when your mind is placed on the object. It is also possible to have the wisdom that differentiates between good and bad at the same time when the belief in the Three Jewels is manifest.

So in the retinue of a virtuous main mind, are all the five object-ascertaining mental factors there? It is something to think about. It seems that they are all there:

- When a virtuous main mind manifests, there is an aspiration as you aspire to achieve a desired thing.
- When a virtuous main mind manifests, you are not forgetting the object that your virtuous mind is thinking about.
- Your mind is also focussed on the object, so there is some single-pointedness of mind.
- There is also some wisdom that is able to differentiate the good qualities from the bad.
- There is also belief.

Student: (Inaudible)

Right from the start, these five mental factors are called the five object-ascertaining mental factors. It does not mention that they are virtuous or that they are focusing on something virtuous. It just says, “object-ascertaining.” If these five are in the retinue of a virtuous main mind, they become virtuous too.

You can think of these five object-ascertaining mental factors in the retinue of a non-virtuous main mind. Since the main mind is non-virtuous, these mental factors in the retinue of that main mind, I guess, will have to be non-virtuous. Let’s say in the retinue of a non-virtuous main mind, there is belief in the object of this non-virtuous mind. Can we still call this mental event belief?

There is also single-pointedness of mind in the non-virtuous main mind.

We have to think about whether one can posit these object-ascertaining mental factors in the retinue of a non-virtuous main mind.

In the text, the discussion of these five mental factors is done primarily from the perspective of a virtuous main mind. However when these five are grouped together, they are called the five object-ascertaining mental factors and the words, “virtuous,” or “non-virtuous” are not affixed to them. When you look at their respective definitions, there is nothing there that implies that they are necessarily virtuous.

The Eleven Virtuous Mental Factors

There are eleven virtuous mental factors:

- (1) faith
- (2) shame
- (3) embarrassment
- (4) non-attachment
- (5) non-hatred
- (6) non-ignorance
- (7) effort (or joyous perseverance)
- (8) pliancy
- (9) conscientiousness
- (10) equanimity
- (11) non-harmfulness (Page 33)

(1) Faith

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

QUESTION: What is faith?

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

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

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

- (1) Clarifying faith is a clear mind engendered by seeing the excellent qualities of those so endowed, such as the Three Jewels. Why is it called "clarifying"? For example, when one places a water-purifying gem

in dirty water, the murkiness of the water is immediately cleared away. Similarly, when this faith is generated, the murkiness of the mind is cleared away, whereupon all excellent qualities of realization become suitable to arise in one's continuum.

- (2) Faith of conviction is the gaining of conviction through contemplating the modes of dependent-arising, cause and result, and so forth that are taught by the Conqueror.
- (3) Wishing faith, is, for instance, having contemplated the modes of the four noble truths, ascertained true sufferings and true origins as objects of abandonment, and true cessations and true paths as objects of attainment, and having understood that these can be attained if one makes the proper effort, the faith thinking, "I shall definitely obtain them (Pages 33 – 34)."

There are three types of faith:

1. clarifying faith (also translated as clear faith)
2. faith of conviction
3. wishing faith (also translated as aspiring faith)

Faith of conviction

In the definition of faith, it mentions, "with respect to an existent." "Existent" here refers to the object of observation of the faith of conviction. An example would be the law of actions (or karma) and effects, that actions have consequences. Good actions lead to happiness. Negative actions lead to suffering. The faith of conviction is having the conviction that such a thing exists, that it is like that. You believe that there is such thing as karma, you believe in how it works, and that it is infallible. Gaining a belief in this is essentially the faith of conviction.

Clarifying (or clear) faith

"An existent that is endowed with excellent qualities": here "excellent qualities" refer to the object of observation of clarifying (or clear) faith. Clear faith is the clarity of mind that arises when you see the qualities of the Buddha, Dharma and Sangha. Clear faith is literally the mind of liking. When you see the qualities of the Buddha, Dharma and Sangha, your mind becomes very clear and you develop this liking for the Three Jewels. When this happens, at that moment, your mind is separated from all the pollutants such as afflictions and so forth. It gives you the mental space to develop the mind spiritually and make it suitable for cultivating the path.

Like the example stated in the text, when chemicals are added to murky water, it makes the pollutants settle. When the pollutants settle, the water becomes clear. Only when the water is clear, can images be reflected on its surface. Likewise through seeing the qualities of the Three Jewels, the mind is cleared of all mental pollutants. There is then the possibility of developing the qualities of the Three Jewels within ourselves. Therefore the faith that comes from seeing the "excellent qualities" is very important.

As taught in the section on correct reliance on the virtuous friend in the lam-rim, the root of that training is developing the faith that comes from seeing the qualities of the virtuous friend. By focussing on and seeing the qualities of the virtuous friend, your mind becomes conducive for developing those qualities within yourself. You generate that clarity of

mind from focussing on the qualities of the virtuous friend. When you have the mind of non-faith and you think in a negative way, it blocks the mind from developing such qualities.

When you have the mind of clear faith in the virtuous friend, this clear, clean, calm, and happy mind makes it easy for you to accomplish whatever the virtuous friend says. You will do whatever he says. If you do not, the reason is because there isn't this happy mind. So the mind is very tough.

When you have faith in the virtuous friend, through seeing his qualities, you will easily accomplish the work, commands, or wishes of the virtuous friend. You will not find them difficult to do or not do so. Without that kind of mind, then it becomes very difficult.

It is the same as in ordinary life. When you see the point of doing something, you would do it and accomplish it easily. You will not have any difficulty in doing so.

Wishing (or aspiring) faith

“It is a conviction, clarity, and wishing with respect to an existent that is endowed with excellent qualities and power”: here “power” relates to wishing or aspiring faith.

These are the three types of faith: faith of conviction, clear faith, and wishing faith, and they are related to “existent,” “excellent qualities,” and “power” respectively.

Faith is often thought to be the same as liking, but this is not the case. As stated here, there are four possibilities between liking and faith.

Nowadays, in our world, liking and faith are spoken of as if they are the same; liking beer is said to be “faith in beer,” but liking and faith are nevertheless not the same. Faith is by entity a virtuous mental factor, whereas liking has both virtuous and non-virtuous factors. If this is explained in detail, there are the four possibilities:

- (1) that which is liking but not faith
 - (2) that which is faith but not liking
 - (3) that which is both
 - (4) that which is neither
- (1) The first, that which is liking but not faith is, for example, liking one's son, one's wife and so forth, and liking sources of misdeeds, such as drinking alcohol and eating meals after noon [when ordained].
 - (2) The second, that which is faith but not liking is, for example, fear from one's depths and faith of conviction regarding the drawbacks of the sufferings of cyclic existence.
 - (3) That which is both faith and liking is, for example, faith from one's depths and liking due to contemplating the excellent qualities of the spiritual guide and the benefits of wholesome actions and their results.
 - (4) That which is neither faith nor liking is anger, suffering, and so forth (Page 34).

Are liking and respect the same? Sometimes people think liking and respect are the same thing, but they are not.

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

RESPONSE: Again, in the world we speak of them as if they are the same, but in fact they are not. Liking a spiritual friend is **faith**, but **respect** for him involves contemplating his kindness, knowing shame, and valuing him highly. Hence, when [liking and respect] arise in the continuum, they are separate mental factors (Page

34).

- By recollecting the qualities of the virtuous friend, one generates faith in the virtuous friend.
- By recalling the kindness of the virtuous friend, one generates respect for the virtuous friend.

These two, faith and respect, are different and separate.

If, in accordance with how they appear in the great treatises, you analyze these modes in detail with the wisdom of individual investigation, examining the way in which they are generated in the continuum by turning your mind inwards, then you will get to know them; you cannot know them merely through words. With these meanings in mind, the Foremost Omniscient [Tsong-kha-pa] repeatedly advises that, in order to perform wholehearted practice, you must rely upon a skilful spiritual friend and acquire much hearing on the meaning of the scriptures. However, nowadays, when these great textual systems are explained to foolish beings who are deprived of the gem of intelligence and are inferior in merit, they become frightened, terrified and flee faraway, as though a poisonous snake had sensed the odor of musk, or a little child had caught sight of a whirlpool. Those who view the exalted speech of the great scholars and adepts from the Land of Superiors [i.e., India] as pith instructions seem like stars during daytime (Page 35).

Studying the great treaties are difficult but, if we want to engage in wholehearted practice and attain fully qualified and actual realisations, studying and learning the meaning of these subjects become indispensable and very important. This applies particularly to those texts composed by the great Indian masters without which it is extremely difficult to accomplish any real realisations or experiences. Lama Tsongkhapa always gives such advice from time to time.

Here, the function of faith is specified as "acting as a support for aspiration," because, as explained above, the cause of all excellent qualities is effort; in order to generate effort, one needs the aspiration that seeks; in order to generate aspiration, one needs to see the excellent qualities as well as possess the faith of conviction. For this reason, faith is praised more than once as the foundation of all virtuous qualities in the scriptures and their commentaries (Page 35).

The function of faith is specified as "acting as a support for aspiration." Faith is very important in order for aspiration to arise. In order to have real aspiration, we need faith; so faith is very important.

How does faith arise? Faith comes from seeing the qualities of a particular object. In order to have real faith in the Buddha, Dharma and Sangha, you have to know exactly what they are, what are their qualities, and so forth. Otherwise you will not have faith in them. So you need to understand and realise the qualities of the Buddha, Dharma and Sangha.

How you do that? There is no choice other than to study, learn, and investigate the teachings. Therefore there is this great emphasis on studying. As I have mentioned before, most of the time, people regard studying as an intellectual exercise, especially the study of these philosophical subjects. There is the strong idea that such studies have no real benefit or purpose.

If you think about what we have discussed so far, you will realise that what you need is joyous perseverance. You need to work hard in order to achieve your goals. That joyous perseverance can only come about when

you have strong aspiration. In order to have strong and stable aspiration, you need to have faith. Faith cannot arise without reason. E.g., faith in the Three Jewels has to come from seeing their qualities. We need to understand exactly what they are, their qualities, and so forth.

How are you going to understand these qualities? It can only come from learning and studying the great treatises. Only then will you realise the importance of and the great need for studying these topics: Learning the great treatises → faith → aspiration → joyous perseverance → attainment of all excellent qualities.

Buddha mentioned in his teachings how important faith is.

In this vein, the *Formulae of the Three Jewels' Blaze (Ratnolka-dharani)* also says:

Faith is the forerunner, and, like a mother, is the procreator.
It guards and increases all excellent qualities.
It dispels doubts and frees you from the four great rivers¹,
Faith signifies the city of happiness and goodness.

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

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

Faith is the best of vehicles
Through which you will be guided and definitely emerge.
Therefore, intelligent people
Rely on following faith.

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

Thus, all wholesome qualities are companions of faith. [Shantideva's] *Compendium of Trainings (Sikhsamuccaya)*, stating, "having made firm the root of faith," also teaches that faith is the root of all paths. Even the Great Being, the Protector Nagarjuna, emphatically taught that faith is the foundation of all paths. With these meanings in mind, the Foremost Omniscient [Tsong-kha-pa] made the statement "Training in faith, the root" one of the outlines in his Great Exposition of the Stages of the Path, and stated that "the root of all happiness and goodness is the faith of conviction" (Pages 35 – 36).

Therefore faith is very important.

- With faith, you are able to generate whatever qualities you have not generated.
- Whatever qualities you have generated will be guarded and protected by your faith.
- Those qualities that you have generated will increase.
- When we have faith in the virtuous friend, our "pride" is abandoned.

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

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

- Due to our faith in the virtuous friend, we “respect” the virtuous friend.
- Faith stops the mind from looking for faults in the virtuous friend.
- Faith is likened to having the “jewel” of virtue in your hand.
- Faith is like a “treasure” because when you have faith, your qualities are unending and inexhaustible.
- Faith is “the best of feet” because we depend on them to help us walk towards enlightenment. Without faith, it is like as if you didn’t have legs. Without legs, there is no way to move towards full enlightenment.

These are all advice for us. By studying and knowing the various entities of faith, their objects, and functions, they are the means to help us develop faith in our own mind. We have to think how this applies to ourselves. First we have to see for ourselves whether faith is important or not. Then look at our own experience. When we have generated faith:

- does it do us any good?
- does it reduce our pride?
- does it increase those qualities that were mentioned in the text?

You have to look at your own experience and see for yourself how important faith is. Then you can see that the more faith you have, the more qualities you can develop.

(2) Shame

Regarding shame, the *Compendium of Knowledge* says:

QUESTION: What is shame?

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

Just as it has been said above, shame is an avoidance of misdeeds on account of oneself (Page 36).

What is shame? When we restrain ourselves from committing mistakes with our body, speech, and mind on account of ourselves, that is shame. E.g., if we remember, “I have taken the pratimoksha, bodhisattva, and tantric vows. It would be wrong of me to engage in this action.” With that mind, we restrain or stop ourselves from committing that misdeed. Shame is the mind that avoids committing misdeeds on account of oneself.

(3) Embarrassment

Regarding embarrassment, the *Compendium of Knowledge* says:

QUESTION: What is embarrassment?

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

Just as it has been said above, **embarrassment** is an avoidance of misconduct on account of others (Page 36).

Embarrassment is a restraint from non-virtue. Unlike shame, such restraint is done on account of others. E.g., we stop ourselves from engaging in misdeeds with our body, speech, and mind by thinking, “If I

were to do this, the buddhas and bodhisattvas will be displeased. When other people know about this, they will also be unhappy and would disagree with my actions.” Embarrassment puts a stop to such actions and is therefore “an avoidance of misdeeds on account of others.”

[Discussion of the pair – shame and embarrassment]

What is the difference between shame and embarrassment? Although both of them are similar in terms of avoiding misconduct, shame is such that, when one is about to engage in misconduct, one avoids it, thinking, "This is not something I should do." In the case of embarrassment, when one comes close to engaging in misconduct, one avoids it on account of others, thinking, "If others were to despise me [as a result of my engaging in misconduct], this would not be fitting." One avoids misconduct due to concern about the displeasure of one's gurus or, teachers – the principal object [causing] this avoidance. Their function is specified as "acting as a support for effective restraint from misconduct," because shame and embarrassment are definitely necessary for restraining misconduct of the three – body, speech, and mind. If shame and embarrassment are absent, one will be unable to restrain oneself from any misconduct whatsoever, for, without fear about the fruition from one's own side, and lacking concern about the displeasure of one's gurus, teachers, and so forth, there will be no way to cease misconduct (Pages 36 – 37).

So the difference between shame and embarrassment is this:

- When it is an avoidance of misdeeds on account of oneself, it is shame.
- When it is an avoidance of misdeeds on account of others, it is embarrassment.

(4) Non-attachment

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

QUESTION: What is non-attachment?

RESPONSE: It is a lack of attachment to [cyclic] existence and the articles of [cyclic] existence. It has the function of acting as a support for non-engagement in misconduct.

Just as it has been said above, it is a knower which is disenchanted and lacks attachment ((Page 37).

- Non-attachment is the opposite of attachment.
- Non-hatred is the opposite of hatred
- Non-ignorance is the opposite of ignorance.

Question from Khen Rinpoche: Is non-ignorance the same as wisdom?

There is a lot of discussion on these three mental factors and also the subsequent mental factors. You should read this on your own before coming to class.

Question: Is there a difference in the strength of restraint between shame and embarrassment? Embarrassment is a restraint arising from concern for what others think of oneself whereas shame comes from within oneself.

Answer: It depends on whom you believe in more - yourself or others.

Question: I am thinking that if embarrassment arises in dependence on something external to oneself, then when those external factors are no longer there, there would be no need to exercise such restraint?

Answer: We have to understand that whether it is shame or embarrassment, it is an avoidance of non-virtues and negativities. Is it possible for there to be no embarrassment when there is no one out there? The day would never come because the buddhas and bodhisattvas are always looking at us. Until the day comes when we have definite ascertainment that, because the buddhas and bodhisattvas are omniscient and therefore have the ability to know what we are doing at all times, I guess it is difficult ...

Khen Rinpoche: It is like a CCTV! In the bank, there is the CCTV so there is no need for anyone to be there.

Question: What is the difference between mindfulness and concentration? I thought that when you have non-forgetfulness of the object, the mind necessarily holds the object single-pointedly?

Answer: Mindfulness and concentration come together, but nevertheless they are different because they perform different functions. The function of mindfulness is non-forgetfulness of the object and the aspect of concentration is the single-pointedness of mind.

When you think about it, it is difficult. In the discussion at the beginning of this topic, we talked about the mind and its mental factors being of one entity but different isolates, i.e., we are referring to *one* mind with different names. Sometimes it seems like it is the same mind but with different names. But here they have different functions so they are different mental factors. They are not the same mind.

Question: Meditative stabilisation acts as a support for knowledge. Knowledge has been explained to be special insight. Can this be a non-virtuous mental factor?

The function of aspiration is to act as the support for joyous perseverance, which is necessarily virtuous. Can a non-virtuous mental factor become a cause for a virtuous mental factor?

Answer: This will take some time to explain. We will do it in the next class.

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Object-ascertaining mental factors	Aspiration	Belief	Mindfulness	Meditative Stabilisation	Wisdom (Knowledge)
Definition	It is a knower that, upon observing some intended things, seeks it.	It is a knower that holds the object that has been ascertained by its valid cognition, thinking, “It is just like this and not otherwise.”	It is a non-forgetfulness of the mind with respect to a familiar object	It is a one-pointedness of the mind with respect to an imputed thing	It is a knower that individually differentiates the faults and good qualities of things that are to be examined
Objective feature	The attribute of a desired thing	An object that has been ascertained by valid cognition	A familiar object	It is specified to be an imputed thing.	Three types: (1) virtuous (2) non-virtuous (3) un-specified
Subjective aspect feature	It is the very wish to be endowed with this or that attribute of a desired thing.	It holds an ascertained thing to be just the way it has been ascertained.	Non- forgetfulness upon having observed that object	It is a one-pointedness of mind that, within observing an imputed thing, is continuously set upon it.	It strongly differentiates the qualities of things that are to be examined.
Functional feature	It is the support for making effort.	It has the function of non-captivation.	It has the function of non-distraction.	It acts as a support for knowledge.	It has the function of overcoming doubt.
Remarks	Three types: (1) aspiration wishing to meet (2) aspiration wishing not to be separated (3) aspiration that seeks			Four types of objects of observation are used for developing meditative stabilisation: (1) objects of observation for purifying behaviour (2) objects of observation for purifying afflictions (3) pervasive objects of observation (4) objects of observation for developing skill	Four ways of reasoning for differentiating faults and good qualities: (1) functional reasoning (or principle of efficacy) (2) reasoning of dependence (or principle of dependence) (3) logical reasoning (or principle of valid proof) (4) reasoning of nature (or principle of nature)