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ཐུང་པོ་ལྟ།

**Miscellaneous Notes on the Classes of Tantra
and Pith Instructions of the
Great Chariots of the Practice Lineage
in the Land of Snows**

The Five Aggregates

Jamyang Khyentse Wangpo



KHYENTSE VISION
PROJECT

*gangs can gyi sgrub brgyud shing rta chen po rnam kyī rgyud sde dang man ngag las 'phros pa'i zin bris ci
rigs
phung po lnga*

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Khyentse Vision Project: Translating the Works of
Jamyang Khyentse Wangpo

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TRANSLATOR'S INTRODUCTION

This translation from Jamyang Khyentse Wangpo's Collected Works consists of a compilation of notes on miscellaneous topics. The current excerpt provides an overview of the topic of the five aggregates as taught in the Abhidharma.¹ These not only describe the psychophysical components of a person but also include a broad classification of all extant conditioned phenomena, which are summarized in debate manuals and other texts that many Tibetan scholars must memorize when beginning their studies. As the text translated here is specifically concerned with the Abhidharma presentation, it does not enumerate other categories taught in debate literature.

The text opens with a description of the five aggregates. It then moves on to the form which is divided into four parts: the four elements, the five sense faculties, the five sense objects, and imperceptible form. A brief discussion of the next two aggregates, feeling and perception, is followed by an extensive exploration of the aggregate of formations, which contains all the mental factors aside from feeling and perception. Interestingly, this text also explains that the aggregate of formations includes fourteen formations that are not mental in nature; this presentation is in accord with the Abhidharma, compared to presentations that one finds in debate literature, which include other types of non-associated formations. Finally, the aggregate of consciousness is given a Mahāyāna treatment, with a brief description of the eightfold collection of consciousness found in Yogācāra texts.

Note that there is no outline provided in the original Tibetan text, and the numbered headings in the present translation have also been added for clarity. The original Tibetan text contains words that were written in a smaller font, likely interlinear notes that the compilers of the collection added to the reprinted texts. These interlinear notes are presented in smaller font size here as well.

OUTLINE

I. THE AGGREGATE OF FORM

A. Causal Forms

B. Resultant Forms

1. Visual Forms

2. Sounds

3. Odors

4. Tastes

5. Tangible Objects

C. Imperceptible Forms

II. THE AGGREGATE OF FEELING

III. THE AGGREGATE OF PERCEPTION

IV. THE AGGREGATE OF FORMATIONS

A. The Five Omnipresent Mental Factors

B. The Five Object-Determining Mental Factors

C. The Eleven Virtuous Mental Factors

D. The Six Afflictions

E. The Twenty Subsidiary Afflictions

F. The Four Changeable Mental Factors

G. The Fourteen Non-Concurrent Formations

V. THE AGGREGATE OF CONSCIOUSNESS

ཕུར་ལོ་ལྷ་།

The Five Aggregates

*Namo Mañjughoṣāya!*²

I. The Aggregate of Form

In general, all phenomena are subsumed into conditioned and unconditioned phenomena, and all conditioned phenomena are contained in the five aggregates. As it is stated in the *Tantra*:

Form, feeling, perception,
Formations, and consciousness—
These are eminently explained to be the five aggregates.³

To elaborate, the entity called “form”⁴ is defined as that which is capable of manifesting as form. [197] “Aggregate” is a term for that which has the characteristic of being gathered together. An aggregate is defined as that which is a gathering of many particulars. In this context, the meaning of the phrase “capable of manifesting as form”⁵ is that each form retains its own defining characteristics, such as “that which is hard and solid is the earth.”⁶ Form is classified into fifteen types.⁷

A. Causal Forms

Causal forms are seed-like causes: earth is solid, water is moist and wet, fire is hot and burning, and air is light and moving.

B. Resultant Forms

Resultant forms are sprout-like results: the eye faculty that is like a flax flower, the ear faculty that is like twisted birch bark, the nose faculty that is like parallel copper tubes, the tongue faculty that is like a half-moon, and the body faculty⁸ that is like skin that is soft to the touch.⁹ These five are distinctive in not being visible objects and in being more transparent than other types of form. The bulging eye, the conch-like nose, and so on¹⁰ are their basis. When sleeping and fainting, for example, the support and supported are understood to be the same.¹¹ When awakening or regaining consciousness, they have a support.

There are five objects (form and so forth).¹² The meaning of “faculty” is that it is the general term for the individual faculties, such as sight and feeling. Therefore, the eye consciousness is the subject; form is the object, external object, or observed object.¹³

1. VISUAL FORMS

Moreover, there are two general categories of visual¹⁴ forms and twenty particular types. First, the general categories are shape and color.

Shape is divided into long and short, high and low, even and uneven surfaces, [198] and round and square. Color is divided into the root and branch colors. The root colors are blue, yellow, white, and red. The eight branch colors are cloud, smoke, dust, mist, illumination, darkness, sunlight, and shadow. In sum, these are the twenty distinct types of visual form.

2. SOUNDS

There are eight types of sound,¹⁵ which are divided into those that arise from organic elements and those that arise from inorganic elements.¹⁶

Organic sounds include those that express meaning and those that do not. The former are speech in general, such as saying “here” and so on. The latter are meaningless sounds, like buzzing.

Inorganic sounds also include sounds that express a meaning, such as the beating of the drum of the gods, which causes one to understand the four Dharma seals, and inorganic sounds that do not express meaning, like the sounds of the four elements. Each of those are also divided into pleasant and unpleasant, making eight.

3. ODORS

There are two types of odors: fragrant and foul-smelling. Those are further divided into natural and synthetic, making four categories.

4. TASTES

There are six types of taste: bitter, astringent, spicy, salty, sweet, and sour.

5. TANGIBLE OBJECTS

There are eleven types of tangible objects: the tangible objects of the causal four elements and the seven resultant tangible objects deriving from the four elements: soft and rough, heavy and light, hunger and thirst, and cold.

C. Imperceptible Forms

Imperceptible forms pervade the body in a general way through the force of karma. Classified in terms of vows, there are the imperceptible forms of virtuous vows, unvirtuous vows, and temporary vows.

In this way, broadly speaking, there are [199] fifteen categories of form.

II. The Aggregate of Feeling

Second, as for the aggregate of feeling, feeling is defined as experience. It is divided into pleasure, suffering, and neutrality. These are applied to each in the sixfold collection of consciousness—the pleasurable sensation of contact with the eye, [object and consciousness], and so on—making eighteen.

III. The Aggregate of Perception

Third, regarding the aggregate of perception, perception is defined as apprehending signs in objects (gender markers, such as male and female). It is respectively divided into three: limited, extensive, and middling. Respectively, limited perception is focused on the desire realm, extensive perception is focused on the form realm, and measureless perception is focused on the formless realm.¹⁷

IV. The Aggregate of Formations

Fourth, regarding the aggregate of formations, mental activity is manifestly characterized by formations. (Mental factors intend all actions.) It is divided into the fifty-one mental factors. In summary, these are as follows.

A. The Five Omnipresent Mental Factors

Feeling, perception, intention, contact, and mental engagement—
These are the five omnipresent mental factors.¹⁸

These five mental factors always serve as a retinue of consciousness: (1) mental engagement applies consciousness to an object, (2) contact connects object, faculty,

and consciousness, (3) perception apprehends characteristics in an object, (4) feeling experiences the object, and (5) intention comprises internal mental activity.

B. The Five Object-Determining Mental Factors

Aspiration, interest, recollection, samādhi, and prajñā—

These are the object-determining mental factors.

Determining phenomena individually, these are different from the other attendant factors of the mental consciousness: [200] (1) aspiration seeks the entity one is thinking of, (2) interest grasps with determination onto an entity that is determined,¹⁹ (3) recollection does not forget familiar objects, (4) samādhi is a mind that is single pointed toward the entity focused upon, and (5) prajñā discriminates between phenomena.

C. The Eleven Virtuous Mental Factors

Faith, conscientiousness, pliancy,

Equanimity, shame, embarrassment,

Lacking attachment, anger, ignorance,

Nonviolence, and diligence—

These are the eleven virtuous mental factors.

(1) Faith is a state of mental purity, (2) shame means to shun wrongful deeds in relation to oneself and the Dharma, (3) embarrassment is being weary of wrongful actions because of others in the world, (4) nonattachment is revulsion, (5) non-anger is compassion, and (6) non-ignorance is the knowledge of individual phenomena. In short, they are the remedies of the three poisons. (7) Diligence is the remedy to laziness; it is the desire to quickly meet with results. (8) Conscientiousness is the antidote to carelessness; it is to be wary of faults. (9) Pliancy is flexibility of the body and mind; it is the attainment of independence. (10) Equanimity is a formation that lacks both relaxation and exertion. And (11) nonviolence is love.

D. The Six Afflictions

Attachment, anger, pride,

Ignorance, doubt, and wrong view—

These are the six root afflictive emotions.

(1) Attachment is [201] desire for the body and wealth. (2) Anger is a vindictive attitude toward others. (3) Pride has the character of conceit and is divided into seven (vanities): pride; exalted pride; overbearing pride;²⁰ the pride of considering an “I,” which is attachment to self; the pride of thinking that someone is only slightly better than

oneself even though the difference is great; the pride of greatly valuing one's qualities even though they do not deserve to be valued that much; and mistaken pride. (4) Ignorance is to not know about the Three Jewels, the four truths, and karmic cause and effect. Regarding the four truths, the truth of suffering is like rain, the truth of origin is like a cloud, the truth of cessation is like the sky, and the truth of the path is like wind. (5) Doubt has the character of being of two minds about something. (6) There are five types of wrong view: the view concerning the transitory collection by means of which one grasps to a self, the view by which one grasps to extremes, mistaken view, holding one's own view as supreme, and holding one's own discipline and austerity to be supreme.

There are twenty types of views concerning the transitory collection: viewing the five aggregates in terms of self by thinking that form is the self and so on, views of endowment that hold that the self is endowed with form and so on, and views that they abide in one another, such as the thought "form abides in the self" and the thought "the self abides in form."

As for the views by which one grasps to extremes, there are the eight extremes of arising or cessation, permanence or annihilation, going or coming, and one or many, [202] as well as the four extremes of existence or nonexistence and permanence or annihilation.

Combined together with the five views, the five afflictions that are not views, such as desire and anger, comprise the ten subtle proliferators of existence.²¹

E. The Twenty Subsidiary Afflictions

Wrath (of the mind), enmity (about the past, concealment), spite (irritation), envy (not wanting to allow another's shoulders to get higher than one's own), miserliness, deceit, guile, self-satisfaction (being spoiled), wildly indulging,²² being unashamed (of oneself or because of the Dharma),²³ being unembarrassed (because of others), torpor, excitement (craving), lack of faith, laziness, heedlessness, forgetfulness, inattentiveness (like falling off a cliff), and distraction—these are the twenty subsidiary mental afflictions.

The twenty subsidiary afflictions arise subsidiarily to the primary ones.

F. The Four Changeable Mental Factors

Sleep, contrition, examination, and analysis—
These are the four changeable mental factors.

The four change [into virtue or non-virtue] due to other factors. The forty-nine mental factors that remain after subtracting feeling and perception are the aggregates of formation, and they are concurrent with mind.

G. The Fourteen Non-Concurrent Formations

There are fourteen formations that are not concurrent with mind:

Attainment, non-attainment, equal allotment,
Non-perception and the two types of meditative absorption,
Life force, birth, old age, duration, impermanence,
And the groups of names, words, and syllables.²⁴

Thus, there are three categories within the aggregate of formations.²⁵

V. The Aggregate of Consciousness

The aggregate of consciousness is defined as awareness of an object. It is classified into six collections.

According to Mahāyāna, there are eight collections. The basis of all is like the ocean, undisturbed by wind. [203] The six types of engaging consciousness are like waves. Afflicted intellect, together with its own exclusive four attendant factors, through regarding the basis of all (inwardly directed grasping at a self), grasps at it as a self. These four attendant factors are confusing it for a self (not knowing any reason apart from saying “self”), viewing it as a self, taking pride in it as a self, and attachment to a self.

If one summarizes the eightfold collection of consciousness, there are three types of mind: (1) the basis of all consciousness, which impartially engages in mental impressions²⁶ of its objective referents, merely observing them in a general way; (2) afflicted intellect, which refers to the intellect; and (3) the six types of engaged consciousness, referring to consciousness.²⁷

NOTES

1. In particular, this text draws on Vasubandhu's *Abhidharmakośakārikā* and its commentary, the *Abhidharmakośabhāṣya*.
2. "Homage to Mañjuhoṣa!"
3. While it was not possible to locate the exact source for this quotation, it may be from the *Magical Net Tantra* (*sgyu 'phrul drwa ba spyi don*), as this quote is found in the *snga 'gyur bka' ma shin tu rgyas pa*, vol. 65, 377–78. A number of texts cite this and the following verses as being from the *Subsequent Tantra* or *rgyud phyi ma*; see Orgyen Chökyi Dragpa, *dpal gsang ba'i snying po de kho na nyid nges pa'i rgyud kyi 'grel pa gsang bdag dgongs rgyan*, 302. Jigme Lingpa also quotes it as belonging to the *Subsequent Tantra*, which the Padmakara Translation Committee identifies as being from the Guhyagarbha cycle; see Jigme Lingpa, *Treasury of Precious Qualities*, Book Two, 89, 487.
4. According to Do Tulku Rinpoche, *ngo bo* (often translated as "essence") can be better understood as "identity" in this context. The first two sentences explain the words "form" and "aggregate" separately, the former being an essence or identity, and the latter being a characteristic.
5. This is a definition of form that is found in many different texts and is commonly memorized for debate. It is also sometimes translated as "that which is suitable to be form."
6. This is a common definition of the earth element ("that which is hard and obstructs").
7. In brief, these fifteen include four causal forms (the four elements) and eleven resultant forms (the five sense faculties, the five sense objects, and imperceptible forms).
8. Khyentse Wangpo uses the word *gzugs* instead of the usual *lus'i dbang po*; according to Do Tulku Rinpoche, here it refers to the body faculty.
9. According to Do Tulku Rinpoche, the phrase "soft to the touch" refers to a poetic name for a specific type of bird.
10. According to Do Tulku Rinpoche, the Tibetan *mig khra ba* refers to the stylized shape of eyes as they appear in tangka paintings. The conch-like nose (*sna dung po*) likely refers to an appealing form. These are organs that are visible to everyone, rather than the subtle sense faculties, which are invisible.
11. According to Do Tulku Rinpoche, the meaning here is likely that the gross organs and subtle sense faculties are the same in being nonfunctional when one is asleep. Here, "the support" refers to the coarse-level organs, and "the supported" refers to the subtle faculties—the faculties depend on the organs.

12. According to the *Pañcaskandhaprakaraṇa*, the five faculties and five sensory objects are both part of “resultant forms,” also sometimes translated as “derivative forms”: “What is derivative form? The eye faculty, the ear faculty, the nose faculty, the body faculty, [visible] form, sound, smell, taste, a portion of tangible objects, and noninformative [form].” The tangible objects that are included in “derivative form” are all other than the four elements themselves. Noninformative form is “derived either from informative form or one-pointed concentration” (Engle, *The Inner Science of Buddhist Practice*, 230).
13. These are three typologies of objects commonly taught in philosophical literature. The point here is that form is the particular object cognized by that eye consciousness.
14. In the Tibetan text, the numeral “20” is written next to “form”; it is used as shorthand to specify visual form (the objects of sight) as the category under discussion, since visual form typically has twenty divisions, as opposed to the broader category of form in general.
15. The *Abhidharmasamuccaya* divides sounds in a slightly different fashion: “What is sound? It is a phenomenon derived from the four great elements and which is perceptible by the auditory faculty, such as pleasant, unpleasant or indifferent, produced by the organic or inorganic great elements or both, known in the world or produced by persons endowed with supernormal powers (*siddhas*) or conceived or uttered by the noble ones (*āryas*) or by heretics” (Boin-Webb, *Abhidharmasamuccaya*, 5).
16. *zin pa* is short for *zin pa'i 'byung ba las gyur ba'i sgra*, meaning organic “sounds which arise from appropriated elements,” referring to elements that make up a being’s body. See Engle, *The Inner Science*, 258–59. This is sometimes translated as “sounds conjoined with the actions of beings” (Gyaltzen, *The Collected Topics*, 7), “sounds that originate from conscious mental causes” (Kunsang, *Gateway to Knowledge*, 1, 13), and “sounds of the primary elements, which are organic” (Dorje, *The Treasury of Knowledge*, 481).
17. Note that the slight difference in order of the types of perception between sentences follows the Tibetan text. Also, although the third element is described differently in the two sentences as “middling” (*bar ma*) and “measureless” (*tshad med*), these can be understood to be the same.
18. It is unclear where this and the following quotations concerning the mental factors are from. They may be from the *Gubhyagarbhatantra* since the entirety of these quotes are found in the *dpal gsang bdag dgongs rgyan gyi spyi don yan gyi bshad pa'i zin bris bla ma'i man ngan rin chen phreng ba, snga 'gyur bka' ma shin tu rgyas pa*, and Orgyen Lingpa’s *dpal gsang ba'i snying po de kho nan yid nges pa'i rgyud kyi 'grel ba gsang bdag dgongs rgyan*, 303. This extract is found in Dorje’s translation of Jamgön Kongtrul’s *shes bya kun khyab mdzod*, 496; he says that it and the following quotes are from Vasubandhu’s *sum cu pa'i tshig le'ur byas pa*, but they do not appear there.
19. According to Chim Jampeyang’s (mchims 'jam pa'i dbyangs, thirteenth century) description of this mental factor, “Resolution (*adbimokṣa*; translated above as “interest”) holds the desired object or focal object to possess good qualities” (Coglain, *Ornament of Abhidharma*). In other words, it determines that an object definitely has desirable qualities.
20. Literally, “even more prideful than pride.”
21. Also translated as “latent tendencies,” the *Abhidharmakośa* explains them to be the latent afflictions. Jamgön Kongtrul explains that they are the causal condition for the afflictions: “Their causal condition (*rgyu'i rkyen*) are [present as long as] their seeds, ‘the subtle proliferators’—which are that [mental afflictions] mature from subtle [propensities] in a way that is magnified—have not been eliminated” (Callahan, *Treasury of Knowledge*, 97).
22. Another version of this quote in *snga 'gyur bka' ma shin tu rgyas pa*, 581 reads *rnam 'tshe* (“violence”) instead of *'phyar gyeng* (“wildly indulging”). This is likely the correct reading, because violence is the only secondary affliction in Khyentse Wangpo’s text missing from the traditional list.

23. This could also be literally translated as “in terms of oneself and the Dharma.” Shame means to refrain from negative actions out of consideration for how it would impact oneself; this is in contrast to embarrassment, which means to refrain from negative actions because of how it would look for others. The person who wrote the note likely means that one engages in something negative even if one knows it is wrong from the point of view of the Dharma.
24. For an enumeration of these fourteen, see Choephel, *Jewels from the Treasury*, 172. This rendition of the verses is slightly different from other versions, which read *thob dang ma thob skal mnyam dang/ 'du shes med snyams 'jug dag dang/ srog dang mtshan nyid rnams dang nyi* (instead of *srog dang skye rga gnas mi rtag/ ming gi tshogs la sogs pa yang* (instead of *ming tshig yi ge'i tshogs rnams so*)). The standard reading is attested in the Derge Tengyur edition, 5a.
25. Although it is unclear what these three categories are, it is worth noting that sensation and perception are both aggregates in their own right and also included in the aggregate of mental formations; for this reason, the mental formations are often counted as forty-nine (one set), plus the other two.
26. This is often translated as aspect or mental aspect (*rnam pa*). It is essentially a reflection within the mind, caused by an external object and mistaken for that external object.
27. These are three types of mind sometimes taught in reference to the Yogācāra school. In a general debate context that focuses on Sautrāntika terminology, one might assert that all these general terms for mind (*sems* or *blo*), and awareness (*rig pa*) and consciousness (*rnam shes*), are synonymous with each other in being clear and aware in that system. Yogācāra, on the other hand, is more strict in its terminology: it uses mind (*sems*, not *gtso sems* or “primary mind”) to refer specifically to the eighth consciousness (the *ālaya* or storehouse consciousness), intellect (*vid*) to refer to the seventh consciousness (afflicted intellect, *nyon yid* or *kleśamanas*), and consciousness (*rnam shes*) to refer specifically to the six engaged consciousnesses (so-called because they engage with seemingly external objects, the five sense consciousnesses plus the mental consciousness).

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GLOSSARY

Abhidharmakośabbāṣya

ཆོས་མདོན་པ་མཛོད་ཀྱི་བཤད་པ། • *chos mngon pa mdzod kyi bshad pa*

A text on the Abhidharma by Vasubandhu, written primarily from the Sautrāntika perspective.

Abhidharmakośakārikā

ཆོས་མདོན་པ་མཛོད་ཀྱི་ཆོག་ལེན་བྱས་པ། • *chos mngon pa mdzod kyi tshig le'ur byas pa*

A text on the Abhidharma by Vasubandhu, written primarily from the Vaibhāṣika perspective.

Abhidharmasamuccaya

མདོན་པ་ཀུན་བཏུས། • *mngon pa kun btus*

A text on the Abhidharma by Asaṅga, written from a Yogācāra perspective.

afflicted intellect

ཉོན་ཡིད། • *nyon yid*

The seventh consciousness in the Yogācāra system, which misconstrues the eight consciousness to be a self.

aggregate

སྟུང་པོ། • *phung po* • skandha

That which is gathered together; a gathering of many particulars.

aggregate of consciousness

རྣམ་པར་ཤེས་པའི་སྟུང་པོ། • *rnam par shes pa'i phung po* • vijñānaskandha

Fifth of the aggregates.

ālaya

ཀུན་གཟི། • *kun gzhi*

The eighth consciousness, which is a reservoir of karmic seeds that are waiting to ripen.

analysis

དཔྱོད་པ། • *dpvod pa*

One of the four changeable mental factors; in this context, it means to engage with objects in a subtle way.

aspiration

འདུན་པ། • *'dun pa*

One of the five object-determining mental factors; in this context, it refers to striving for an intended object.

basis of all consciousness

ཀུན་གཞི་རྣམ་ཤེས། • *kun gzhi rnam shes* • ālayavijñāna

The eighth consciousness in the Yogācāra system, which is a reservoir of karmic seeds that are waiting to ripen.

causal forms

རྒྱུ་ལྗེ་གཞུགས། • *rgyu'i gzugs*

One of the fundamental divisions of form/matter (causal forms and resultant forms). Causal forms are the four elements, whereas resultant forms are derived from the four elements.

Chim Jampeyang

མཆིམས་འཇམ་པའི་དབྱངས། • *mchims 'jam pa'i dbyangs*

Chim Jampeyang (thirteenth century) was the author of a famous commentary on Vasubandhu's *Abhidharmakośa*.

Cittamātra

སེམས་ཅིན་པ། • *sems tsam pa*

The term Cittamātra or Mind-Only is related to the cognate concept of Vijñaptimātra (Cognition-Only) and to the Yogācāra tradition founded by the Indian masters Asaṅga and Vasubandhu, which is also sometimes called Vijñānavāda (School of Consciousness). The unique approach consists of aiming to demonstrate that everything in the world is nothing but mind; in other words, the objects one relates to are nothing but mental representations devoid of external independent existence (hence the name Mind-Only).

cloud

སྒྲིན། • *sprin*

One of the branch colors.

conscientiousness

བག་ཡོད། • *bag yod*

One of the eleven virtuous mental factors; it means to carefully avoid non-virtue and cultivate virtue.

consciousness

རྣམ་པར་ཤེས་པ། • *rnam par shes pa* • vijñāna

That which is aware of an object.

contact

རེག་པ། • *reg pa* • sparśa

One of the five omnipresent mental factors, referring to what happens when consciousness, a sense faculty, and a sense object come into contact.

contrition

འགྲོད། • *'gyod*

One of the four changeable mental factors; in this context, it means to regret past actions.

darkness

མུན་པ། • *mun pa*

One of the branch colors.

defining characteristic

མཚན་ཉིད། • *mtshan nyid* • lakṣaṇa

Defining property or mark.

diligence

བརྩོན་འགྲུས། • *brtson 'grus* • vīrya

One of the eleven virtuous mental factors; it refers to delight in virtue.

dust

རྩལ། • *rdul*

One of the branch colors.

eight collections

ཚོགས་བརྒྱད། • *tsbogs brgyad*

The eight consciousnesses according to the Yogācāra system: the five sense consciousnesses, mental consciousness, the afflicted intellect that grasps to a self, and the basis of all consciousness.

embarrassment

ཁྲེལ་ཡོད་པ། • *kbrel yod pa*

One of the eleven virtuous mental factors; in this context, it means to refrain from negative deeds out of consideration for others.

equanimity

བྱང་སྒྲུབ་པ། • *btang snyoms* • upekṣā

One of the eleven virtuous mental factors; it means to engage in meditative equipoise without the various faults of agitation, laxity, etc.

essence

རིམ་བོ། • *ngo bo*

Intrinsic aspect.

examination

རྟོག། • *rtog*

One of the four changeable mental factors; in this context, it means to engage with objects in a coarse way.

faculty

དབང་པོ། • *dbang po* • indriya

Sense faculty, which has “power over” a specific domain, such as seeing, hearing, etc.

faith

དད་པ། • *dad pa* • śraddhā

One of the eleven virtuous mental factors.

feeling

ཚོར་བ། • *tshor ba* • vedanā

One of the five omnipresent mental factors.

five omnipresent mental factors

ཀུན་འགྲོ་ལྔ། • *kun 'gro lnga*

The five mental factors that are present with all primary minds within the three realms of existence.

form

གནུགས། • *gzugs* • rūpa

Matter, materiality.

formation

འདུ་བྱེད། • *'du byed* • saṃskāra

Volition, included among the five aggregates.

four changeable mental factors

གཞན་གྱུར་བཞི། • *gzhan gyur bzhi*

These are mental factors which can become virtuous or unvirtuous according to context. For instance, regretting a virtuous deed is a negative thought, while regretting a negative deed is a virtuous thought.

Guhyagarbhatantra

རྒྱུད་གསང་བ་སྙིང་པོ། • *rgyud gsang ba snying po*

An important tantra for the Nyingma school.

illumination

སྒྲ་བ། • *snang ba*

One of the branch colors.

inorganic

མ་ཟིན་པ། • *ma zin pa*

This is short for “[sounds arising] unconjoined [with the actions of beings]” (*ma zin pa'i 'byung ba las gyur ba'i sgra*) in the context of divisions of sounds, but contextually it refers to sounds with an inorganic basis.

intellect

ཡིད། • *yid* • manas

Ideational consciousness, conceptual mind.

intention

སེམས་པ། • *sems pa* • *cetanā*

One of the five object-determining mental factors.

interest

མོས་པ། • *mos pa* • *adhimokṣa*

One of the five object-determining mental factors; it means to regard an object as possessing qualities one wishes to obtain.

Magical Net Tantra

སྟུ་འཕྲུལ་རྩ་བ་སྦྱི་རོན། • *sgyu 'phrul drwa ba spyi don* • *māyājālatantra*

An important tantra for the Nyingma lineage.

mental consciousness

ཡིད་ཀྱི་རྣམ་ཤེས། • *yid kyi rnam shes*

The sixth consciousness.

mental engagement

ཡིད་བྱེད། • *yid byed*

One of the five omnipresent mental factors, it apprehends the object as something that the mind is repeatedly directed towards.

mental factor

སེམས་བྱུང་། • *sems byung* • *caitasika*

Mental factors are aware of distinctive features of objects. There are fifty-one of them.

mental impression

རྣམ་པ། • *rnam pa* • *ākāra*

A reflection within the mind, caused by an external object and mistaken for that object; also often translated as “aspect” or “mental aspect.”

mist

ཁུག་རྩ། • *kbug rna*

One of the branch colors.

natural

ལྷན་སྦྱེས། • *lhan skyes* • *sahaja*

Innately born.

non-anger

ཞེ་སྤང་མེད་པ། • *zbe sdang med pa*

One of the eleven virtuous mental factors.

non-ignorance

གཉི་མུག་མེད་པ། • *gti mug med pa*

One of the eleven virtuous mental factors.

nonattachment

འདོད་ཆགས་མེད་པ། • *'dod chags med pa*

One of the eleven virtuous mental factors.

nonviolence

རྣམ་པར་མི་འཚོ་བ། • *rnam par mi 'tshe ba*

One of the eleven virtuous mental factors.

object

ཡུལ། • *yul*

That which can be known.

observed object

དམིགས་ཡུལ། • *dmigs yul*

A frame of reference, or the main object that is observed by a mind; it is the focal condition for a sense consciousness.

organic

ཟིན་པ། • *zin pa*

This is short for “[sounds arising from elements] conjoined [with the actions of beings]” (*zin pa'i 'byung ba las gyur ba'i sgra*) in the context of divisions of sounds, but contextually it refers to sounds that are caused by living beings.

overbearing pride

ང་རྒྱལ་ལས་ཀྱང་ང་རྒྱལ། • *nga rgyal las kyang nga rgyal*

One of the seven types of pride.

Pañcaskandhaprakaraṇa

ཕུང་པོ་ལྔ་འི་རབ་ཏུ་བྱེད་པ། • *phung po lnga'i rab tu byed pa*

A commentary written by Vasubandhu about the five aggregates.

perception

འདུ་ཤེས། • *'du shes* • *saṃjñā*

One of the five omnipresent mental factors; it apprehends characteristics.

pleasant and unpleasant [sounds]

སྒྲན་པ་དང་མི་སྒྲན་པ། • *snyan pa dang mi snyan pa*

Two of the divisions of sound.

pliancy

ཤིན་ཏུ་སྤྱངས་བ། • *shin tu sbyangs ba*

One of the eleven virtuous mental factors; it is the suppleness or pliancy of mind that is workable or serviceable with its object.

prajñā

ཤེས་རབ། • *shes rab*

One of the five object-determining mental factors. In some contexts it means that which fully distinguishes phenomena.

primary minds and mental factors

སེམས་དང་སེམས་བྱུང་། • *sems dang sems byung*

Primary minds are aware of the essential nature of an object (there are six or eight of them), while mental factors are aware of the distinctive features of an object (there are fifty-one of them).

recollection

བློ་པ། • *dran pa* • *smṛti*

One of the five object-determining mental factors, meaning not forgetting familiar objects.

resultant forms

འབྲས་བུའི་གནུགས། • *'bras bu'i gzugs*

One of the fundamental divisions of form/matter (causal forms and resultant forms).

Causal forms are the four elements. Resultant forms are derived from the four elements.

samādhi

ཏིང་ངེ་འཛིན། • *ting nge 'dzin*

One of the five object-determining mental factors; it is one-pointed concentration toward an object.

Sautrāntika

མདོ་སྡེ་བ། • *mdo sde ba*

One of the four main tenet systems that Tibetan doxography classifies Indian Buddhist philosophy into. It is sometimes considered a bridge to Yogācāra, since one does not directly perceive the external world but instead perceives mental impressions of it within the sense consciousnesses.

shadow

གྲིབ་མ། • *grib ma*

One of the branch colors.

shame

ངོ་ཚ། • *ngo tsha*

Refraining from negative deeds out of consideration for oneself.

six afflictions

ཉེན་བྱུག་ • *nyon drug*

The six primary or root negative emotions according to the list of fifty-one mental factors.

six collections

ཚོགས་བྱུག་ • *tshogs drug*

The five sense consciousnesses plus mental consciousness.

six types of engaging consciousness

འཇུག་ཤེས་བྱུག་ • *'jug shes drug*

The six consciousnesses that engage with their own objects: the five sense consciousnesses and the mental consciousness.

sleepགཉིད། • *gnyid*

One of the four changeable mental factors.

smokeདུ་བ། • *du ba*

One of the branch colors.

sunlightཉི་འོད། • *nyi 'od*

One of the branch colors.

syntheticསྦྲར་བ། • *sbyar ba*

Literally, “combined with” or “connected.”

ten subtle proliferatorsཕ་རྒྱལ་བཟུ། • *phra rgyas bcu*

The ten afflictions (the five that are not wrong view, plus the five types of wrong view).
They also refer to the latent tendencies that act as the causal condition for the afflictions to arise.

unconditionedའདུས་མ་བྱས། • *'dus ma byas* • *asaṃskṛta*

Uncompounded, not dependent on causes.

Vasubandhuདབྱིག་གཉེན། • *dbyig gnyen*

Vasubandhu (fourth–fifth century) was a seminal Indian scholar whose work spanned
Vaibhāṣika, Sautrāntika, and Yogācāra philosophy, focusing especially on the Abhidharma.

Yogācāraརྣལ་འབྱོར་སྡེད་པ། • *rnal 'byor spyod pa*

One of the four tenet systems that Tibetan doxographies classify Indian Buddhist
philosophy into. It is concerned with doctrines like the eight consciousnesses, the three
natures, the universe being only mind, and so on. It is also sometimes referred to in Tibetan
sources as Cittamātra (*sems tsam*) and Vijñānavāda.