

## MIND AND MENTAL FACTORS

*Lama Doboorm Tulku*

The definition of a mind is that which has similarity with the mental factors that arise as its companions. The three, mind sentience, and perceiver are synonymous. The definition of a mental factor is that which has similarity with the mind that has it as an companion.

The statement that minds and the mental factors accompanying them have similarity refers to the five aspects of similarity. Thus, the text says:

A mode of having similarity because, for example, the two, an eye perceiver and the feeling that accompanies it have:

1. The same object of observation and thus are similar with regard to object of engagement
2. The same mode of apprehension and thus are similar in aspect.
3. Occur at the same time and thus are similar in time.

This means that their times of production, abiding and cessation are the same:

4. the same uncommon empowering condition and thus are similar in basis
5. only a single substantial entity of feeling arises as the companion of a single substantial entity of an eye perceiver and thus they are similar in substantial entity

This means that two different substantial entities of feeling or of any other mental factor would not be generated as the companions of one main mind.

This, an eye perceiver and the feeling that companion is similar in five respects.

These definitions have been made principally for the sake of understanding. If they were to be made principally to eliminate verbal faults, then where ever the word 'itself' occurs in a definition (lakshana, mtshan nyid) the words 'something's being' must be affixed to the definiendum (lakshya, mtshon bya).

This means, for example, that rather than saying, 'The definition of mind is that which has similarity with the mental factors that arise as its companions', one would have to say, 'The definition of something's being a mind is that which has similarity with the mental factors that arise as its companions.'

When mental factors are divided, there are six groups:

1. the omnipresent factors: feeling, discrimination, intention, mental engagement, and contact – so-called because they are present as the companions of all main minds.

The omnipresent mental factor accompanies all main minds, be very virtuous, non-virtuous, or neutral:

2. the five determining factors: aspiration, belief, mindfulness, stabilization, and wisdom – so-called because they are definite to engage in particular objects.
3. the eleven virtuous factors: faith, shame, embarrassment, the three root virtues – non-attachment, non-hatred, and non-ignorance – effort pliancy, conscientiousness, equanimity, and non-harmfulness. These are virtues from the viewpoint of their entity, being an antidote, or having similarity [that is, accompanying a virtuous mind or mental factor].

These are the mental factors which accompany virtuous main minds. In the Vaibhashika system, ten virtuous mental factors are posited, and any virtuous mind is accompanied by all ten. Here in the Sautrantika system, eleven are posited, and they need not all accompany every virtuous mind.

4. the six root afflictions: desire, anger, pride, ignorance, doubt, and view. The last three must be specified as afflicted. All six are root afflictions because they principally make the mental continuum afflicted.
5. the twenty secondary afflictions: belligerence, resentment, concealment, spite, jealousy, miserliness, deceit, dissimulation, haughtiness, harmfulness, non-shame, non-embarrassment, lethargy, excitement, non-faith, laziness, non-conscientiousness, forgetfulness, non-introspection, and distraction; they are called close [or secondary] afflictions because they are close to and are produced and increase along with root afflictions.
6. the four changeable factors: sleep, contrition, investigation, and analysis – changeable because they will change into virtuous, non-virtuous, or neutral types due to either motivation or accompanying [other mental factors].

If one's motivation is virtuous, non-virtuous, or neutral these mental factors will be the same. For example, if one goes to sleep within a non-virtuous state of mind, one's sleep at least for a while during that night will be non-virtuous, whereas if a virtuous mind is manifest at the time one goes to sleep, one's sleep will be virtuous.

If the intelligent wish to understand the individual natures of these, their functions, substantial entities, signs, differences, and so forth, they can know these in detail from the knowledge (Abidharma) texts.