

good to train one's mind in these different ways of eating and drinking, such as meditating on the emptiness of the food and drink, and avoiding eating out of craving. One should try to eat on a basis of love and compassion, on the basis of bodhicitta - either generated bodhicitta or spontaneously arising bodhicitta.

One needs to start one's practice somewhere, and through continued training of one's mind, repeating the experience again and again. Then was in the beginning a state of mind generated with effort, will become spontaneous. Initially one trains in effortful bodhicitta but, with continued training, there will come a time when bodhicitta will be generated spontaneously in one's mind.

2.2.2.1.2.3. Refuting that the object possessor of feeling is inherently established

*Whether seen or felt, [99ab]
Through the dreamlike illusory nature*

Since objects seen or felt are dreamlike and illusory in the sense that they lack true existence, then also the feelings that they produce do not exist inherently due to their dreamlike illusory nature.

*Because it is generated simultaneously with mind [99cd]
Feeling is not seen by it.*

*Though generating earlier and later [100]
It is remembered but not experienced.
It does not experience its own nature,
And is also not experienced by others.*

*Since there is absolutely no one with feeling, [101]
Then feeling is not that very nature.
In this way, how can this selfless collection
Be harmed by this?*

If it is a truly existent feeling, then if it exists it has to exist all the time, and if it does not exist, it has to be non-existent all the time. The feeling generated from the dream-like illusory object is generated simultaneously with the mind. *Because it is generated simultaneously with the mind, feeling is not seen by* the mind. That experienced and that which experiences are of mutually different unrelated substance.

In addition neither the feeling that was generated earlier, nor the feeling that will be generated later is experienced. For a feeling to be experienced, it has to be in the present. But the inherently existent feeling is not seen by a mind that is simultaneous with it, and the earlier and later instances of truly existent feeling are not experienced at all. Feeling does not experience its own nature, and it is also not experienced by something else.

For those reasons feeling is not established within suchness. In this way how can this selfless collection of aggregates be harmed by non-truly existent feeling?

This way of meditating on the close placement by mindfulness on feeling is the uncommon Mahayana way. According to the lower tenets the common way of meditating on the placement by mindfulness on feeling is by meditating on feeling as being in the nature of impurity, misery and so forth.

The difference between mind and mental factors is that the mind primarily apprehends the general identity of the object, while mental factors primarily apprehend

different characteristics of the object. One can view the primary consciousness that is synonymous with mind, and its accompanying entourage of the five ever present mental factors, as being like a king and his ministers.

2.2.2.1.3. Meditating on the close placement by mindfulness on mind

2.2.2.1.3.1. Showing that mental consciousness does not exist inherently

*Mind does not abide on the faculties, [102]
Not on form etc., and also not in the middle,
There is also no mind in or outside,
And it is also not found apart.*

*It is not the body; it does not exist apart, [103]
It does not merge, there is also nothing elsewhere.
Because it is absolutely not. Therefore
Sentient beings are naturally gone beyond misery.*

Mind and primary consciousness are synonymous. In Tibetan there is a third word, *yid*, for which, unfortunately, we don't have an English equivalent. Sometimes it is translated as *mentality*, but that is mistaken, as *yid* is synonymous with mind. Mind does not abide on, or in, the faculties, which are the sense powers. The faculties are referred to as sense powers because they empower the apprehension of the object. For example, the eye-sense-power empowers the apprehension of form and so forth.

If mind were to exist inherently then it would have to be findable at the time of analysis. Mind is not findable on the faculties, or on external form, and is not to be found in the middle. The words 'not in the middle' mean it is also not found on the combination of faculties or form. There is also no mind inside or outside; it is not found apart; it is not the body; it does not exist apart from the body; it does not merge with the body; it is also not found anywhere else. Therefore at the time of analysis the inherently existent mind is not found.

There is no inherently existent mind found in relation to the faculties. There is no inherently existent mind that exists in dependence on the faculties, or that is endowed with the faculties. The inherently existent mind is also not found in the outer objects. It is not found in relation to the outer objects; it is not found in between the outer objects and the faculties; and it is not found on the collection of the faculties and the outer object. It is also not on the inside the body; for example, it is not found on the intestines and inner organs and so forth. It is also not found on the outside of the body such as the arms and legs. Because the mind does not exist in any other way, there is no inherently existent mind to be found in or outside.

There is no inherently existent mind to be found on the faculties. There is no inherently existent mind to be found on external objects. There is no inherently existent mind to be found in between the faculties and the external objects. There is no inherently existent mind to be found on the combination of the external object and the faculties. There is no inherently existent mind to be found in the internal organs of the body. There is no inherently existent mind to be found in the external limbs and external parts of the body. There is no inherently existent

mind to be found in any of the other aggregates such as feeling, recognition and so forth. There is no inherently existent mind to be found in the combination of all of the aggregates. There is also no inherently existent mind to be found as a succinct entity separate from the five aggregates. There is no merging between the mind and body that could be an inherently existing consciousness. Therefore the body is naturally liberated. Being 'naturally beyond misery' refers to the emptiness called natural nirvana, or natural liberation.

2.2.2.1.3.2. Showing that the five primary consciousnesses do not exist inherently

Should consciousness exist before the object of knowledge [104]

In reference to which object is it generated?

If consciousness and the object of knowledge are simultaneous

In reference to which object is it generated?

*Well then, if it exists subsequent to the object, [105ab]
At that time what is consciousness generated from?*

If the consciousness and its object were to exist inherently, then they would have to exist simultaneously all the time. Should the five consciousnesses exist before the five objects of knowledge, then in reference to which objects are these five primary consciousness generated? So the question is, are the five primary consciousnesses, such as the visual primary consciousness, auditory primary consciousness and so forth, generated before the five objects of forms, sounds and so forth?

If the five primary consciousnesses were to be generated before the five sense objects, then in reference to which object are these consciousnesses generated? For example, in the case of the eye-primary-consciousness, does the eye-primary-consciousness exist before the visual form? In reference to which object is it generated? What is its focal object? The normal sequence is that first one has a focal condition, which acts as the cause for the consciousness to arise.

Opponent: 'If it doesn't exist before, then it exists simultaneously with the object of knowledge.'

If the consciousness and the object of knowledge are simultaneous, in reference to which object is the consciousness generated? The eye-consciousness is not really generated in reference to the form, because they are both generated simultaneously. The form cannot act as the cause for that eye-consciousness.

If it exists subsequent to the object, then what is consciousness generated from? There is no inherently existent primary consciousness generated from the object, because there is no such thing as inherent generation.

2.2.2.1.4. Meditating on the close placement by mindfulness on phenomena

2.2.2.1.4.1. The actual

2.2.2.1.4.2. The refutation of objections

2.2.2.1.4.1. The actual

*In such a way the generation of all phenomena [105cd]
Is not realised.*

The words 'in such a way' refer to all the reasons given in the previous outlines. Neither the generation of all

compounded phenomena, nor the inherent existence of all non-compounded phenomena, is realised. In such a way the inherent generation of all phenomena is not realised.

Because compounded phenomena don't exist inherently, then neither do non-compounded phenomena exist inherently. The inherent existence of non-compounded phenomena is not explicitly mentioned, but once the inherent existence of compounded phenomena is refuted, one also understands the non-inherent existence of non-compounded phenomena. It is explained in this way in *Root Wisdom*: once one has refuted the inherently existent characteristics of compounded phenomena, then one will also see that there are no inherently existent characteristics of non-compounded phenomena.

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