

or true existence. That there are particles and masses of particles is accepted conventionally, but matter, because of the implications of the word, is not accepted even conventionally (according to Jam-yang-shay-ba).

Since visible forms and so forth are atomically constructed, it may be wondered why the four elements which are necessarily present in every particle are classified under tangible objects. The reason is that without touch, the function of earth, hardness and obstructiveness, cannot be experienced. Similarly, without touch, the function of water, dampness and moistening, cannot be experienced; without touch, the function of fire, heat and burning, cannot be experienced; without touch, the function of wind, lightness and moving, cannot be experienced. Therefore, the four elements are classed as tangible objects. Visible forms, odors, tastes, and the other tangible objects are evolutes of the elements.

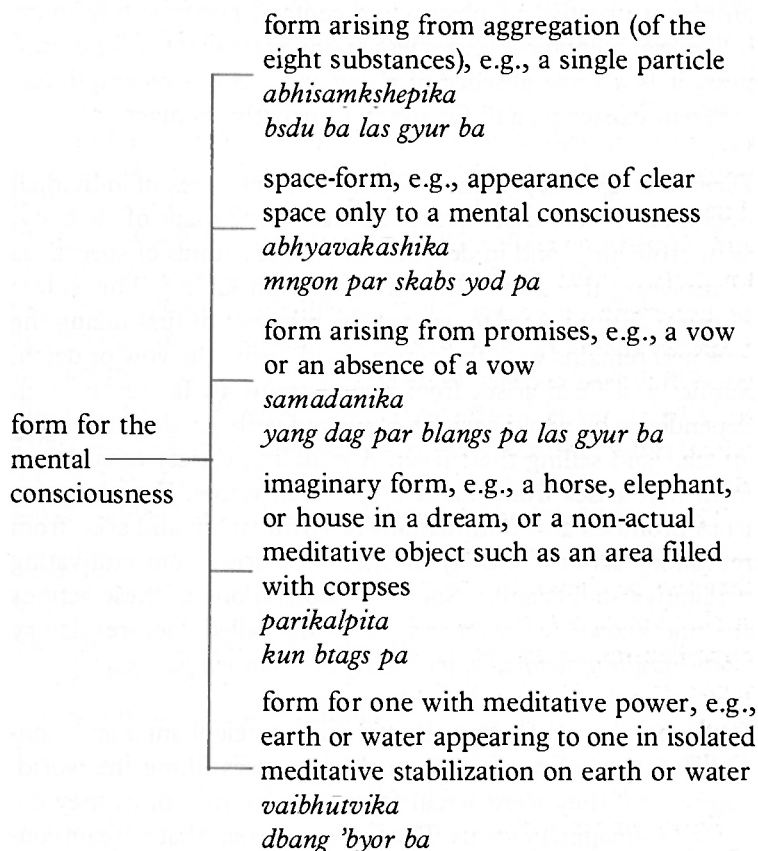
The five sense powers and the five objects are called the ten obstructive physical objects. Among these, colors and shapes that can be shown to an eye consciousness are called demonstrable obstructive forms; thus, demonstrable form and object of apprehension by an eye consciousness are synonyms. The five sense powers and the four remaining objects—sounds, odors, tastes, and tangible objects—are undemonstrable obstructive forms.

Forms for the mental consciousness

The final category of forms is comprised of forms for the mental consciousness, which are undemonstrable and non-obstructive. They are defined as form aggregates which are objects only of the mental consciousness and thus are classed not as form-sources (*rupayatana*, *gzugs kyi skye mched*) but as phenomena-sources (*dharmayatana*, *chos kyi skye mched*)¹⁶⁵ (see Chart 19)

Forms arising from aggregation. A single particle does not appear to an ordinary being's sense consciousness, but when the mental consciousness analyzes a gross form into parts, a single particle does appear, and thus it is classed as a form for a mental consciousness.

Chart 19: *Divisions of Form for the Mental Consciousness*



The shape of a single particle is necessarily round, but its colors are various as described above for the four elements. Since single particles appear only to the mental consciousness, all shapes and colors are not included in the category of visible forms seen by an eye consciousness.

Space-forms. Space appears both to an eye consciousness and a mental consciousness and thus the bluish space that appears to an eye consciousness is a visible form whereas the space that appears to a mental consciousness is a form for a mental consciousness.

Both are impermanent whereas uncaused space, which is a non-affirming negative of obstructive contact, appears only to an inferential mental consciousness and is permanent. Like emptiness, it is a mere absence of a negated factor—for emptiness, inherent existence, and for space, obstructive contact.

Forms arising from promises. When one takes a vow of individual liberation, a form arises in dependence on the shape of the body, as in crouching, and in dependence on the sounds of speech, as in declaring that one will turn away from killing. This subtle physical entity is said to arise at the moment of first taking the vow and remains with the person until losing the vow or death. Similarly, a form arises from non-restraint as, for instance, in dependence on a butcher's physical and verbal actions in killing animals and selling their flesh. A middling variety of such is a form that arises from physical or verbal virtue. Forms arising from promises are continuations of virtue or sin and arise from revelatory actions of body or speech or arise from cultivating meditative stabilization. Since the motivations of these actions are not knowable by others, they are called 'non-revelatory forms' (*avijnaptirupa*, *mam par rig byed mayin pa'igzugs*).

Imaginary forms. Dream objects, such as elephants, and non-actual objects of meditation, such as corpses filling the world, appear as if they were actual forms but are not; thus, they are classed as imaginary forms. The Prasangikas say that a dream consciousness is solely a mental consciousness appearing in the aspects of the five sense consciousnesses. A dream object is an external object affecting a mental consciousness just as a reflection in a mirror is an external object affecting an eye consciousness. The non-Buddhist Mīmāṃsakas say that the light of the eye hits the mirror, and through returning to the eye an image is seen. The Buddhist Vaibhashikas say that a clear type of form arises in the mirror. The Sautrantikas, Chittamatrins and Yogachara-Svatantrikas say that a mirror image is a false appearance to the mind and is not a different entity from the mind. The Prasangikas, however, say that reflections, the falling hairs seen by one with

cataracts, and mirages are visible forms just as echoes are sounds. A consciousness perceiving these is nevertheless mistaken because, for example, a mirror image of a face appears to be a face and not just a mirror image.

Forms for one with meditative power. Forms that appear to one who has attained mastery in meditation are objects of meditation that exist in fact. Mere earth or mere water as a meditative manifestation of one who has attained mastery in meditation is actual and is not an imaginary form. Included in this category are objects of meditative manifestation that can be shown to another being's eye consciousness, but this does not make the object as it appears to the master a visible form; for him it still is a form for the mental consciousness. This is compared to the varieties of externally existent objects seen by different types of beings, as in the case of a god's seeing a bowl of fluid as ambrosia and a hungry ghost's seeing pus and blood in the same place.

Consciousness

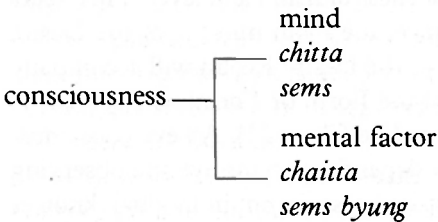
Sources:

Ye-shay-gyel-tsen's *Clear Exposition of the Modes of Minds and Mental Factors*

Lati Rinbochay's oral teachings

The second division of things, or impermanent phenomena, is consciousness, defined as the clear and knowing.¹⁶⁶ Consciousness is of two types:

Chart 20: *Divisions of Consciousness*



Minds

A mind is a knower of the mere entity of an object, whereas a mental factor is a knower which, on the basis of observing that