



**THE DIFFERENCE
BETWEEN
INTELLECT
&
WISDOM**

NGO HUNG . CAO NGOC LUU
NGO KHAC NANCY

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This book is written as a legacy that I have
accumulated and left for my two beloved
children:

NGO GIA LAC & NGO GIA NHAT AN.

I am deeply grateful for your presence in my life;
for it is a most wonderful reunion of happiness
and peace.

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FOREWORD

Dear Friend,

If the beginning of “A Story Each Day” was simply spontaneous, wanting to share what happened in our daily lives without following any specific theme, then through reader feedback and requests, we have divided it into two themes: The Spiritual and The Secular.

Dividing into Spiritual and Secular does not mean that the Spiritual is different from the Secular, or that the Spiritual is higher than the Secular, or that the Spiritual is better than the Secular; rather, the division helps us understand how they are applied differently from various perspectives and how to apply them appropriately.

Also from this feedback, we received countless questions related to different perspectives of understanding. But fundamentally, they all relate to two concepts: Intellect and Wisdom.

When speaking of Intellect and Wisdom, most of us think of Buddhism, as these two terms are used most frequently in Buddhist scriptures.

However, these terms, Intellect and Wisdom are not copyrighted by Buddhism; they are common human language used to express definitions or human thoughts.

Therefore, instead of creating new names for our perspectives, we continue to use the terms Intellect and Wisdom for two purposes:

First, because we already have experience with the terms Intellect and Wisdom, we don't need to spend time learning and creating new terms.

Second, through these terms, Intellect and Wisdom, we can use them as a means to test and experiment with the thoughts of our ancestors in the past to see what truly benefits or harms.

So to achieve this purpose, we, or at least we all, must be able to distinguish what is Intellect, what is Wisdom, and how the functions of Intellect and Wisdom differ when used.

If not, when using them, we might cause confusion; for instance, when we use Wisdom, we might mistake it for Intellect, and when we use Intellect, we might mistake it for Wisdom.

From this confusion, we create contradictions in our thinking, thoughts, or in our perception, and from there, cause continuous conflict in our Ego mind. Therefore, we constantly create unease, discomfort, or suffering in our own lives.

When we cannot resolve these conflicts, typically, we choose to escape or suppress these issues and deceive ourselves that we have solved the problem and the problem no longer bothers us.

Of course, we can apply this solution of escape or suppression when these are minor issues, but when these issues are triggered by certain impacts or combined with the function of the Subconscious mind, the issue becomes stronger, controls our Ego mind, and prevents

Ego mind from using our Conscious mind; then at that point, our Conscious mind only operates according to the dictates of negative emotions, continuing to draw in and ally with other emotional sources, which certainly brings us more harm than benefit.

All these occurrences, if we temporarily call them the cause of suffering, we can say this cause begins from our lack of clear understanding of what Intellect is and what Wisdom is. As well as, how do the functions of Intellect and Wisdom differ? Or how should Intellect and Wisdom be appropriately applied?

When we have the ability to clearly distinguish between Intellect and Wisdom. We firmly grasp this difference, then we practice through testing and experiencing to find results; at that point, we base our belief on those results, and then we can resolve the conflict in our Ego mind at its roots.

“The Difference between Intellect and Wisdom” was chosen as this book's title, not to distinguish high-low, right-wrong, or good-bad between Intellect and Wisdom, nor to consider Wisdom more important than Intellect, or Wisdom more valuable than Intellect, or vice versa.

Rather, the main purpose is to share with you perspectives different from what you currently have or perspectives you haven't yet considered.

Therefore, the scale we use here is not the familiar scales you often use, like right-wrong, good-bad, virtuous-evil, high-low, etc., but we only use the scale of “suitable or not suitable.”

The reason we don't use the scales mentioned above is that each scale has its limitations, and these limitations affect our perspectives, and sometimes, using these scales incorrectly, in wrong places and contexts, actually increases the conflicts in our Ego mind.

While using the scale of “suitable or not suitable,” though it also has limitations, it reduces or can help us end conflict, bringing peace to our Ego mind.

We are living in a world of duality. A world of relativity and opposition, not a world of monism, a world of absolutes, so nothing is ever absolute.

In this relative world, we have the right to choose, to use what brings us more benefit, or to eliminate what brings us more harm.

Therefore, when you have the opportunity to read this book, you should only use your scale of “suitable or not suitable” and not use other scales. Because each scale has different functions and uses.

For example, jewelers most frequently use precision scales, not heavy scales like those used for weighing rice. Why?

Because what they need is accuracy down to the smallest possible measure. Meanwhile, heavy scales have a very high margin of error for small measurements.

So, when you read “The Difference between Intellect and Wisdom,” if it suits you, then that is your benefit; through it, you will know how to apply it to bring more abundant peaceful energy to your Ego mind.

And if it doesn't suit you, if you already have peace in your own way, then simply disregard our sharing without letting it trouble your mind.

In life, whether short or long, whether young or old, whether living or dead, everyone needs peace. That is the continuous purpose throughout our lives.

But why do we humans always want peace? That answer will be presented in this book.

Like “A Story Each Day”, comprising 4 volumes, or divided into 2 themes: Spiritual and Secular; “The Difference between Intellect and Wisdom” also has no copyright law.

This means you have full rights to use it, because it is not our thoughts or knowledges, but rather the common thoughts and knowledges of humanity. Therefore, whoever is human has the right to use it.

But like “A Story Each Day” or Spiritual and Secular, if you allow us to give advice, we only advise that if you do business through printing, publishing, or through audio or video to make money, you should set aside some money to help those in need living around you.

Express loving-kindness (bringing joy to others) and compassion (removing or reducing others' suffering). Why? Because when you express loving-kindness and compassion, you're not just doing it for others, but sometimes, you also need the loving-kindness and compassion of others when you suffer.

Human life is truly fragile; no one can know beforehand

when we will no longer exist in this world.

In the sutra “The Person Who Knows How to Live Alone,” the Buddha taught:

“Death comes unexpectedly.

There can be no bargaining.”

His teaching is very clear and precise. Because none of us has the ability to bargain with death, unless we are delusional and think we can, but in reality, no one has ever been able to do this.

Therefore, while we are still living, if we don't know how to cherish these days, if we don't know how to share with each other, then we are harming ourselves, not anyone else.

A scholar came to see a Zen master to discuss the dharma. He talked on and on for hours about what he knew. The Zen master sat silently listening, then afterward, took a teapot to pour tea.

The cup was small, but the Zen master continued pouring until it overflowed onto the tray. The scholar, seeing this, said:

Master, the tea is overflowing; why don't you stop?

The Zen master smiled and said:

If your knowledge is as full as this cup, then no matter how much I pour in, it will just overflow. It's useless.

INTELLECT AND WISDOM

Dear friend,

To speak of Intellect and Wisdom is to speak of an entire forest of literature, from East to West, from spiritual scholars to psychologists. Each has their own perspective; each believes they are right, and even to this day, we still haven't reached a consensus on what Intellect is and what Wisdom is.

Now, let's look through some definitions from articles on various websites to see how each source defines Intellect and Wisdom.

The first website, through the article “What is Intellect and Wisdom? What Makes Someone Intellectual?” by author Luat Hoang Phi writes:

“Intellect is one of the qualities that we humans always want to possess; however, Intellect varies from person to person, divided into distinct levels.

What is Intellect?

Intellect is the ability to think and act using knowledge, experience, understanding, common sense, and insight, resulting from the process of Intellectual exchange based on the foundation of reason.

However, Intellect is not determined by academic degrees; Intellect is expressed through each person's creative thinking, and it has many different levels. For humans, while knowledge is important, it pales in

comparison to Intellect. After all, knowledge is merely the initial foundation for cultivating Intellect.

Manifestations of High Emotional Intelligence

EQ stands for Emotional Quotient, which means the emotional intelligence quotient of each person. This is an index used to measure one's imagination and creativity. People with high EQ have the ability to recognize, evaluate, and control their emotions. Therefore, they often become excellent leaders.

What Makes Someone Intellectual?

An Intellectual person is someone who can observe all things and events occurring clearly and accurately, true to their essence, form, and other properties at specific moments throughout the ongoing process, as life continues to unfold, and things constantly change through formation, transformation, development, degradation, destruction, and disappearance.

They are people who clearly understand what values will benefit themselves. If they recognize that something brings benefit, they also clearly determine how significant that benefit is and which aspects of their life it affects.

At the same time, we also clearly understand that to obtain these values, we must make specific trade-offs (such as material, spiritual, time, etc.).

Additionally, we also know clearly that to maintain, preserve, and use these beneficial values, we will have to continue to expend many other values.

From there, we can consider and decide for each specific beneficial value when we should accept it, when to use it, and when to let it go.

An Intellectual person is someone who always maintains natural equanimity. Because without maintaining natural equanimity, one cannot have the clarity to observe and evaluate things objectively and accurately, cannot make wise decisions, and cannot act precisely at the right moment to achieve the highest effectiveness.”[1]

On the second homepage, through the article “What is Wisdom? What Makes a Wise Person?” by author Vu Truong Dat, it is written as follows:

“What is Wisdom? According to the Vietnamese dictionary definition, Wisdom is a noun referring to the ability to imagine, think, critique, learn, act, and invent using knowledge, experience, understanding, common sense, and deep insight. It does not violate ethical and legal principles.

The definition of Wisdom in the English dictionary: Wisdom is the ability and capacity to make sound judgments about life issues and conduct, leading to purposeful and appropriate choices.

Moreover, it can be about enlightenment, erudition, and learning. As you can see, both dictionary definitions of Wisdom are quite broad.

Naturally, these are standard definitions, so their semantic layers are very broad. Therefore, if you're reading this for the first time, it would be very difficult to

know specifically what you need to do to become a person of Wisdom.

It's difficult to apply to life, isn't it? Below, Toingiuvedep.VN would like to quote a more colloquial and specific definition of Wisdom, shared by Mr. Ngo Minh Tuan, Chairman of CEO Vietnam Group, understood as follows:

Wisdom is having right thinking (benefiting oneself, others, and all beings), right mindset (choosing the optimal method, right timing, selecting appropriate available resources), and using resources reasonably and flexibly.

Thus, we can understand Wisdom in simple and specific terms as having right thinking, a right mindset, and right use of resources.

These are the 3 factors that help us measure a person's "level of Wisdom." Let's analyze each factor one by one!

Right ideology: Choosing the right ideology to determine learning direction and standard work practices for oneself throughout personal development will help you stay on track and gain consensus from many people.

The right ideology must ensure, for everyone: Always saying and doing things that can benefit all people involved. Not causing harm to anyone.

Open-mindedness: Being open and readily accepting extraordinary perceptions and all possibilities. Not being conservative in thinking that only oneself is right. Having good intentions, wanting everyone to be well: Benefiting

self—benefiting others—benefiting all beings Right method (right thinking).

Choosing the right approach for one's circumstances and capabilities. Using resources correctly Depending on the circumstances, we will have different resources (things that will help you develop and make favorable choices). Here I can introduce some powerful and common types of resources for your reference:

- *People: Knowing how to combine many people to work and learn together. Example: Businesses use people to develop the company together, creating value for life.*
- *Money: Money is a resource; having a certain amount of money will help you easily hire people, buy materials, etc. It helps you work more efficiently and quickly than doing everything yourself.*
- *Knowledge: In everything you do, when you have deep understanding about something, it will help you work on that issue more easily and accurately. That's what having knowledge means!*

Law: When you do things legally, it's always advantageous, and your rights are protected by law. Conversely, when doing things against the law, you'll face risks of being taken advantage of. And you must face legal punishment.

Other types of resources such as time, health, circumstances, relationships...

What makes a wise person? What measures Wisdom? Knowing the tools to measure your Wisdom will help you avoid getting lost in generalities.

You can apply this immediately in your own life. From there, develop methods to enhance your Wisdom. Manifestations of Wisdom through various measures:

Mental stability is the manifestation and measure of Wisdom. Benefiting self, others, and all beings—being able to control one's own mind.

Choosing the most optimal path within one's resources: Using resources reasonably and intelligently. Not wasteful. Can initiate even with low resources (little money, few relationships, limited professional knowledge...)

Not blaming circumstances. Always staying calm and creative in any situation. From there, making reasonable choices within one's resources and continuing to develop.

Open and grand ideology: Benefiting self, others, and all beings. Knowing that one's path is the right truth, bringing benefits to everyone. And persistently continuing until reaching the goal.

Not being tempted by money or other pleasures in life. You might also want to reference: What is humility? What makes a humble person? To help you become increasingly wise?

The manifestation of Wisdom measurement is whether one can control their mind or not, whether their thinking

is broad enough, and whether they know the right way to do things.

As folk poetry says:

“In life, all things are shared in common.

Success lies in how wisely they're used!”

Wise people always accept everything calmly, without haste, without greed, knowing humility, respecting others.

In conclusion, they always know how to control their emotions! So what do you need to do to help yourself maintain mental stability? Here are some tips to help you become more mentally stable:

Always know your purpose in life; in every action and word, this will help your mind stay peaceful and clear.

Always think and consider the right and wrong, cause and effect in each of your actions, words, and deeds.

Work diligently; learn lessons from the work process.

Meditation will help you stay present and more awakened. Live healthily, following the ethics, culture, and laws of the nation.” [2]

On the third homepage, through the article “Wisdom in Buddhism” by author Trinh Nguyen Phuoc, it is presented as follows:

“What is Wisdom?

First, we must understand what Wisdom means in Buddhism, because Wisdom has a very special meaning in Buddhism. Buddhist Wisdom must be distinguished from the common conception of Wisdom.

In common sense, Wisdom is the result of Intellectual activity based on reason, using logic, concepts, and language, and primarily consists of accumulated understanding and knowledge.

In Pali it is pañña, in Sanskrit it is prajñâ, and when transliterated into Chinese it becomes Prajna (the letter ñ is pronounced like nh in Vietnamese).

Ancient Indian philosophy has 3 terms to designate understanding: ñâna (p) / jñâna (s), viññâna (p) / vijñâna (s), and pañña (p) / prajñâ (s).

Ñâna typically designates common understanding in its broad sense. In some scriptures, one also finds ñâna used in the sense of pañña.

Viññâna is understanding based on reason, using methods of logic and analysis.

Meanwhile, pañña is profound Wisdom, comprehensive understanding, and intuitive in nature, not based on logic, concepts, or language, but transcending words. In French it is often translated as sagesse, connaissance profonde, transcendantale, or cognition intégrale, but these words can only partially express what cannot be fully expressed.

Prajna Wisdom and conventional Wisdom, such as science, also differ in their objects of understanding. As the Buddha clearly stated in his sermon “The Leaves in

the Simsapa Forest,” his teachings only aim at the path of liberation, which is the most urgent and practical matter.

If we compare science and Buddhism to rays of light, we can liken science to light that spreads everywhere and Buddhism to a laser beam that focuses all its energy on one point—the elimination of suffering.

In Buddhism, there is another term close to Wisdom, which is awakening (bodhi, phonetically translated as Bodhi). Awakening is being conscious, as opposed to being in delusion. Therefore, in recitation ceremonies, we often encounter the phrase “... away from the sea of suffering and source of delusion, quickly returning to the shore of awakening.” And in Buddhism, enlightenment and insight are the goals of Buddhist practitioners, following in the footsteps of Buddha Shakyamuni, who is the “Perfectly Enlightened One” (samma-sambuddha), one who has achieved complete enlightenment.

Wisdom in Original Buddhism

The role of Wisdom in primitive Buddhism and Theravada Buddhism is very clear and straightforward: Wisdom is the only means leading to enlightenment and liberation from suffering. The article “Wisdom in Buddhism” by Venerable Thich Minh Chau (on the Buddhasasana Internet site) has presented this issue wisely and comprehensively. I would just like to recall some fundamental principles in the teachings of Theravada Buddhism.

If we examine the “twelve links of dependent origination” (paticca-samuppâda), we will see that the

root of suffering, of human beings' entrapment in the cycle of rebirth, is ignorance (avijjâ). Because ignorance is the root of the problem, Wisdom is the answer to the problem.

In the “Noble Eightfold Path” (atthangika-magga), right view (sammâ-ditthi) and right thought (sammâ-sankappa) are the two paths belonging to Wisdom (pañña), which is the final and most important stage of practice (while right speech, right action, and right livelihood belong to morality, sila, and right effort, right mindfulness, and right concentration belong to concentration, samâdhi).

Of course, Buddhist practice cannot be divided into such distinct stages, and the eight paths must be followed simultaneously, but we can also see in this division an order that corresponds to what happens in human psychology.

One must first control body, speech, and mind (morality), then can develop effort, mindfulness, and concentration (concentration), and thus can understand and clearly see the truth (Wisdom).

In the Dhammapada, one of Buddhism's most ancient scriptures, there is a chapter about “the fool and the wise.” Fool here should not be understood as ignorance, stupidity, lack of intelligence, or knowledge, but rather as being deluded, immersed in life's passions and illusions.

Wisdom, as mentioned above, is not intelligence or erudition but deep, complete understanding of the right path that leads to peace and happiness.

In summary, Wisdom in Theravada Buddhism is present throughout all basic Buddhist teachings: “the four noble truths, the eightfold path, the three marks of existence, dependent origination”... and plays a crucial role on the path to liberation and enlightenment.

Wisdom means complete understanding and practice of the Dharma, to break through the veil of ignorance and realize the truth.

Wisdom in Mahayana Buddhism

Wisdom is the thread that connects primitive Buddhism, Theravada Buddhism, and Mahayana Buddhism. The Sthavira school (Sthaviravada), predecessor of Theravada Buddhism, is often called the “Ancient School of Wisdom” (Ancienne Ecole de Sagesse), and the Madhyamaka school of Mahayana is called the “New School of Wisdom” (Nouvelle Ecole de Sagesse).

In fact, as we know, in the history of Buddhism's development, Mahayana schools divided into two tendencies: Wisdom on one side and faith on the other.

Most representative of Wisdom is the Prajna system, based on the massive Prajnaparamita Sutra (Prajñâpâramitâ-sûtra) (the complete work prints to 600 volumes!), with its two most important sutras being the Heart Sutra (Mahâprajñâpâramitâ-hridaya-sûtra) and the Diamond Sutra (Vajrachhedika-prajñâpâramitâ-sûtra).

The spirit of Prajna was developed by Nagarjuna, head of the Madhyamaka school, the famous philosopher who

demonstrated incisively that truth cannot be fully understood through logic.

According to him, Wisdom is the difficult path, while faith is the easy path. He taught that to understand the Buddha's teachings, one must understand two levels, or more precisely, two dimensions of truth: relative truth (samvriti-satya) and absolute truth (paramartha-satya).

And absolute truth is emptiness (sûnyatâ), which is inconceivable, cannot be grasped by ordinary capacities of Wisdom, but can only be understood through intuition and direct experience.

The Heart Sutra, though only 260 characters long, contains all the essential spirit of Prajna. Pâramitâ means to cross over.

But reading and absorbing the entire sutra, we see that Wisdom in the spirit of Prajna is very special; it could be called transcendent. In the sutra there is the phrase “no Wisdom and also no attainment.”

After affirming that “there is no form, sensation, perception, mental formations, or consciousness; no eyes, ears, nose, tongue, body, or mind; no form, sound, smell, taste, or touch; or dharmas,” the sutra states that “there is no ignorance, also no end of ignorance, no aging and death, also no end of aging and death, no suffering, origin, or cessation, no path, no Wisdom, also no attainment,” meaning that everything learned in the Buddha's basic teachings is not real; they are all relative, temporary truths...

Because the empty nature of all phenomena is neither born nor destroyed, neither defiled nor pure, neither increasing nor decreasing, neither one nor many. Understanding the emptiness of phenomena, of all things, is true Wisdom, transcending even Wisdom itself (au-delà de la sagesse). This is the meaning of the transcendent Prajna sutra, the Prajñâpâramitâ-sûtra, the fundamental sutra of Mahayana.

Wisdom in Zen Buddhism

The spirit of Prajna continued in Chinese Zen Buddhism, beginning with the first patriarch, Bodhidharma, who came from India in the 6th century. Bodhidharma is often credited with four phrases that summarize the principles of Zen: “A special transmission outside the scriptures, not dependent on words and letters, direct pointing to the human mind, seeing one's nature and becoming Buddha.”

However, according to Buddhist scholars, the Sixth Patriarch Hui Neng was actually the author of these principles. The crucial point is that he marked a turning point, revolutionizing Zen by replacing the concept of “observing the mind” with “seeing one's nature.”

According to Daisetz Suzuki, both characters “kan” and “ken” mean “to look,” but “kan” has the character for “hand” above “eye,” like a hand shielding the eyes from light, suggesting “trying to look” (or “to peer, to examine” (regarder, scruter)), while “ken” only has the character for “eye” above legs, meaning “to see” naturally, without effort (voir). Thus, the classical Zen concept was “kan-shin,” striving to look into one's mind, examining one's mind, while Hui Neng advocated “ken-

sho,” seeing one's nature, one's Buddha nature, naturally and innocently, without effort.

From this, Zen's view of Wisdom became incredibly simple: “When clouds disperse, the moon appears.” There's no need to polish a brick hoping it will become a mirror, no need to question whether it's the flag or the wind that moves.

One shouldn't analyze, hesitate, or overthink, because just one thought arising can lead you astray like mist carrying you a thousand miles away. Thus, enlightenment can come from a shout, from a stone hitting bamboo, from a piece of Buddha statue burning...

Buddha is Wisdom itself, residing in one's own mind and nowhere else strange. Seeking Wisdom elsewhere is like “hugging a tree waiting for a rabbit” or “marking a boat to find a sword.”

Zen also follows the general direction of Prajna: non-attachment, non-discrimination, non-seeking, and not dwelling anywhere. The phrase “develop a mind that dwells nowhere” from the Diamond Sutra was what awakened the Wisdom of both the Sixth Patriarch Hui Neng and King Tran Thai Tong”. [3]

On the fourth homepage, through the article “The Meaning of Wisdom in Buddhism,” author Hoang Phong wrote as follows:

“Wisdom” is a frequently misused and misunderstood Buddhist term. What role does Wisdom play in Buddhist teachings? Where is its place, and what is its importance to the various Buddhist schools and sects?

What is the relationship between Practice and Wisdom? We should take some time to understand the meaning of Wisdom in the Dharma. This article will attempt to provide some answers to these questions.

Wisdom from a Terminological Perspective

The word “Wisdom” or “Insight” is called Jnana in Sanskrit, Nana in Pali, Yé shes in Tibetan, Shi in Japanese, and Xingshi or Shi in Chinese (translated into Sino-Vietnamese as Trí tuệ or Trí). I beg your pardon for this lengthy explanation due to the importance of this term in Buddhist teachings.

The Sanskrit word Jnana means “understanding,” while the Tibetan Yé shes means “essential understanding” (shes means understanding, yé means essential). Western languages translate Jnana as Sagesse (French) or Wisdom (English), but these two terms cannot fully express the meaning of Wisdom.

While Western languages are rich and precise in describing material and mental phenomena in general, they often struggle with metaphysical or spiritual matters—the non-material realm—due to a lack of vocabulary.

In the section below, we will explain why the words Sagesse and Wisdom do not reflect the meaning of Wisdom.

Elder Doan Trung Con in his Buddhist Dictionary suggested translating Wisdom as “science.” This translation seems more accurate because the word

science comes from the Latin scientia, which derives from scire, meaning “to know.”

Generally, science (commonly translated as khoa học) means a “coherent system of understanding related to facts, objects, or events governed by certain laws that can be verified through experimental methods.”

According to this definition, using the word science to translate Wisdom seems more appropriate than sagesse or Wisdom. However, Westerners have become accustomed to using Sagesse and Wisdom to translate Jnana.

Wisdom is also called tuệ or trí huệ. Trí means to contemplate, and huệ means to understand clearly. In general terms, Wisdom means clear and thorough understanding, and based on this definition, Wisdom is not much different from intelligence.

However, from the Buddhist perspective, Wisdom is completely different from ordinary intelligence, and this difference will be explained in detail in the sections below.

According to Buddhism, Wisdom has many levels from low to high, and at certain levels or in certain cases, Wisdom is also called Prajna (in Sanskrit, Panna in Pali, Shes rab in Tibetan, Ban rao in Chinese, and Hannya in Japanese).

For the word Prajna, Westerners no longer translate it but keep the original Sanskrit term Prajna.

Some Characteristics of Intelligence

As we have seen, words or terms are just conventions that help exchange understanding. Understanding, or the ability to perceive and express oneself in response to phenomena in the surrounding environment, is called “intelligence,” and everyone possesses this intelligence.

However, because intelligence arises from sensory experiences of the five senses in relation to the external environment and depends on educational conditions, intelligence varies greatly between individuals.

In Buddhism, this difference has even deeper roots because Buddhism views consciousness as a sensing faculty; thus intelligence not only arises from sensory experiences of the five senses as commonly understood but also involves consciousness.

Consciousness inherits profound elements from the past and directly influences an individual's perception and expression of phenomena.

According to Buddhism, consciousness, besides the sensory experiences gathered in the present, also inherits the results of past karma, and these inheritances play a crucial role in directly influencing how consciousness operates in each individual.

This is how Buddhism explains the differences and diversity of intelligence among individuals.

At this point, let us return to the terminology. Wisdom in Sanskrit is called Jnana; ancient Greek borrowed the syllable jna from Sanskrit jnana to create the word gno, which became “gnose” in French and “gnosis” in English.

The words gno, gnose, or gnosis all mean “understanding.” In summary, understanding, or intelligence in general, is humanity's unique way of perceiving and expressing phenomena occurring around them.

It is called unique because this intelligence is different from animal “intelligence.” Let's take an example: last autumn while I was digging in the garden, an elderly French person passed by and told me that when you see earthworms burrowing into very deep layers of soil, the coming winter will be very cold.

Science has not or cannot yet prove such phenomena; however, if this is true, then even insects possess some form of intelligence.

Human intelligence is somewhat different. Instead of using their intelligence to integrate with nature, humans use it to create an “ego” for each individual and to separate themselves from the environment.

As a result, each individual creates their own world and places their ego at the center. Even the Creator revolves around this ego, regardless of whether His position is elevated to the blue sky.

Besides creating a private world in consciousness, humans also use their intelligence to destroy nature and manufacture weapons with great destructive power.

The creative power of intelligence is the direct or indirect source of all suffering, and humans not only fail to realize this but even take pride in it. Intelligence as described

here is not Wisdom according to the Buddhist perspective.

Is Buddhist Wisdom a Way of Life?

In ancient times, natural phenomena and events such as the rotation of the sun, darkness, thunder and lightning, death, and natural disasters sparked and kindled some notion of religion in the minds of prehistoric humans.

As society formed, faced with the difficulties of life, humans gradually became aware of the need for some moral system to help reduce troubles in collective living.

While religion represents an emotional appeal to an external saving power, moral systems are based on rational principles as well as practical experiences.

Buddhism is neither a religion in the above sense nor a moral system aimed at creating social order. Wisdom in the Buddhist sense plays no role in either of these cases.

Because Wisdom is a concept completely foreign to these religious and moral concepts, the word Wisdom in Buddhist teachings is often mistranslated in Western languages as Sagesse or Wisdom.

Buddhist Wisdom is an ability, a quality of consciousness, while the words Sagesse or Wisdom merely mean proper conduct, prudence, and caution—in short, a form of skillfulness or morality that helps humans adapt to society and nature.

If we were to list all the moral systems of ancient Greek, Indian, and Chinese philosophers... up to the “ethical thoughts” and “social doctrines” of modern

philosophers, it would be endless, requiring countless pages. None of these are or equate to Buddhist Wisdom.

In fact, Wisdom is just a form or component of intelligence; in other words, it is also understanding, but a specialized understanding, clearly directed, obtained through training and practice.

Intelligence in general contains an explosive power and potential that radiates in all directions and adapts to all environments, like forest trees and weeds, while Wisdom is fragrant flowers and sweet fruits.

Definition of Wisdom According to Buddhist Teachings

We have seen the difference between intelligence and Wisdom in general terms, and now let us analyze in more detail the meaning of Wisdom in Buddhism.

Buddhist Wisdom is defined as a fundamental perceptive ability linked to the continuous flow of consciousness, its nature being empty, clear, and radiant.

Wisdom is also defined as a perceptive ability that helps to “see” or realize the true and ultimate nature of all phenomena.

Wisdom, according to these definitions, is also called all-accomplishing Wisdom (tout-accomplissant) or omniscient Wisdom (omniscience) or Buddha's Wisdom (in Sanskrit: Buddhajnana).

In Theravada, Wisdom is defined as a fundamental and essential understanding that is clear and correct, called “Right View” (in Pali: Samma-ditthi), which is the first “path” in the Noble Eightfold Path.

In Mahayana Buddhism, the concept of “Wisdom” is developed more complexly. Specifically in Tibetan Buddhism, the word Jnana (Wisdom) is translated as Yé shes, meaning “Essential Understanding.”.

Wisdom (Jnana) is completely different from ordinary intelligence (vijnana) in terms of both nature and object.

Wisdom has a clear and empty nature, while intelligence is a component of knowledge, which is one of the five aggregates that create the human individual.

Let us choose some simple images to compare intelligence and Wisdom. Suppose we are lost in a wilderness with no path, where birds sing but there are also tigers and snakes.

We push through branches and leaves to find our way, and at some point we suddenly see a trail. We follow that trail onwards, and after a while we emerge from the forest to find square fields, orchards, straight embankments, scenery bathed in sunlight, and white clouds drifting gently under a clear sky.

The trackless but vibrant wilderness represents intelligence, the trail represents practice, and the view of the fields, sun-drenched gardens, and clear sky represents Wisdom.

Concepts of Wisdom in Mahayana

As presented above, Theravada texts call Wisdom Right View, which is the first path in the Noble Eightfold Path, and perhaps that is clear enough without requiring lengthy explanation.

For the Northern School, especially the Consciousness-Only School (Vijnanavadin), and according to texts like the Ornament of Mahayana Sutras (Mahayanasutralankara) and Buddha Ground Discourse (Buddhabhumisastra), Wisdom has four different aspects.

1. Mirror-like Wisdom (adarsa-jnana, translated in Western texts as Wisdom like a mirror): designates the non-conceptual understanding state of Wisdom, no longer distinguishing between subject and object, meaning there are no thoughts related to either the perceiving subject or the perceived object.

This Wisdom directly perceives both the relative and absolute nature of all phenomena accurately, just as they are, without any mental elaboration. It should be explained that the relative nature of a phenomenon is its dependent, changing, and impermanent character, while its absolute nature is emptiness.

Wisdom is a foundation or basis of absolute, clear, pure, and perfect understanding, unstained or unpolluted by any shadow of desire or delusion. Therefore, this type of Wisdom, as described above, is symbolized by a great mirror truthfully and clearly reflecting all phenomena according to their nature.

The texts also indicate that this state of Wisdom can only be achieved through meditation, when the practitioner reaches the eighth consciousness, the alaya-vijnana, which is a state equivalent to achieving the fourth stage of meditation concentration (samadhi).

2. *Equality Wisdom (samata-jnana, translated in Western texts as Wisdom of Equality): this is the ability to perceive and realize the equal nature of all beings in the spirit of Great Compassion (Mahakaruna).*

Equality Wisdom means no longer distinguishing between friend and stranger, between a gentle being and a fierce one—all awaken the same degree of compassion in us, with differences only depending on the needs, capabilities, and circumstances of each being.

Equality Wisdom manifests when reaching the seventh stage of meditation, a state that eliminates the distinction between “I” and “others.”. In summary, equality will manifest between ourselves and beings as well as among beings themselves.

The concept of Equality Wisdom is also related to another concept called the Ten Grounds (Dasabhumi), representing ten stages or ten “fields” of practice for the Bodhisattva. They are called “fields” because each stage of practice is a foundation for accumulating all the qualities of a Bodhisattva related to that stage.

Each field represents a level of Wisdom and related qualities. The combination of Wisdom and qualities in each stage will help the Bodhisattva progress sequentially from the first field to the tenth.

In the first field, the Bodhisattva no longer clings to the ego, meaning no longer attached to the self, while seeing the true nature of all phenomena, no longer bound by rituals and ceremonies, manifesting non-discriminating compassion.

All these qualities bring infinite joy to the Bodhisattva's heart and also represent equal and non-discriminating Wisdom.

Equality Wisdom develops continuously from the first field to the tenth field. It should also be noted that the concept of Ten Grounds is mentioned in many texts; to present it in detail would be very lengthy; perhaps it is sufficient to summarize generally that the Bodhisattva will achieve perfect and supernatural Wisdom upon entering the tenth ground.

If one passes through the tenth ground completely, the Bodhisattva's Wisdom will be like a great mirror.

3. Discriminating Wisdom (pratyaveksana-jnana, translated in Western texts as Wisdom of Discrimination or Analysis): This is Wisdom that helps clearly distinguish which characteristics are specific to each phenomenon and which characteristics are common to all phenomena, such as form being a distinct or specific characteristic of a phenomenon and impermanence being a common characteristic of all phenomena.

Discriminating Wisdom has two different aspects: the first aspect is realizing the selflessness of the ego, and the second aspect is realizing the selflessness of all phenomena. It should also be noted that seeing the selflessness of the ego is a common view for both Theravada and Mahayana, while the selfless nature of all phenomena—meaning all things and events—is specifically a Mahayana doctrine.

Discriminating Wisdom is often compared to a treasure house gathering all that is virtuous, called dharani,

meaning “all-encompassing,” like a cloud showering down Buddhist teachings.

Discriminating Wisdom manifests in the seventh stage of meditation or consciousness. Regarding the concept of Ten Grounds, Discriminating Wisdom appears intermittently from the first to the seventh ground, which can be understood as sudden bursts of clear understanding that arise “spontaneously” throughout the path of practice. [4]

On the fifth homepage, according to the open encyclopedia Wikipedia, Wisdom is defined as follows:

“Wisdom (or sagacity, enlightenment, intelligence, prudence) is the ability to think and act using knowledge, experience, understanding, common sense, and insight. Wisdom is associated with attributes such as unbiased judgment, compassion, experiential self-knowledge, transcendence and non-attachment, and virtues such as ethics and benevolence.”

Wisdom has been defined in many different ways, including several distinct approaches to assess the characteristics attributed to Wisdom.

The Oxford English Dictionary defines Wisdom as “the capacity of judging rightly in matters relating to life and conduct; soundness of judgment in the choice of means and ends; sometimes, less strictly, sound sense, especially in practical matters: opp.

To folly;” also “knowledge (especially of a high or abstruse kind); enlightenment, learning, erudition.”

Charles Haddon Spurgeon defined Wisdom as “the right use of knowledge.”

Robert I. Sutton and Andrew Hargadon defined the “attitude of Wisdom” as “acting with knowledge while doubting what one knows.”

In social and psychological sciences, there exist several distinct approaches to Wisdom, with major advances made in the past two decades concerning the operationalization and measurement of Wisdom as a psychological construct.

Wisdom is the ability to foresee something, to know the consequences (both positive and negative) of all current actions, and to yield or make choices that are most beneficial for the present or future.

Mythological and Philosophical Perspectives

The ancient Greeks considered Wisdom an important virtue, personified in the goddesses Metis and Athena. Metis was Zeus's first wife who, according to Hesiod's Theogony, was swallowed while pregnant; Zeus subsequently received the title Mêtietia (“The Wise Counselor”), as Metis was the embodiment of Wisdom, and he gave birth to Athena, who was said to have sprung from his head.

Athena was portrayed as strong, fair, merciful, and chaste. Apollo was also regarded as a god of Wisdom, appointed as the leader of the Muses (Musagetes), who embodied the sciences and the arts of poetry and inspiration.

According to Plato in his Cratylus, Apollo's name could also mean "Ballon" (archer) and "Omopoulon" (unifier of poles [divine and earthly]), as this god was responsible for divine inspiration and truth, thus considered an archer who was always right in healing and speaking prophecy: "He is an archer who never misses."

Apollo was considered the god of prophecy through the priestesses (Pythia) at the Temple of Apollo (Delphi), where the maxim "know thyself" (gnōthi seauton) LOW (part of Wisdom in the Delphic maxims) was inscribed. He contrasted with Hermes, who was associated with science and technical Wisdom, and in the first centuries CE, he was combined with Thoth in Egyptian syncretism under the name Hermes Trismegistus. The Greek tradition recorded the earliest proponents of Wisdom in the Seven Sages of Greece.

The ancient Romans also valued Wisdom, personified in the goddess Minerva, or Pallas. She also represented skillful knowledge and virtues, especially chastity. Her symbol was the owl, which remains a popular representation of Wisdom, because it could see in darkness. She was said to have sprung from the forehead of Jupiter. Wisdom was also important in Christianity.

Jesus emphasized it. The Apostle Paul, in his first letter to the Corinthians, argued that there is both worldly and divine Wisdom, urging Christians to pursue the latter. Prudence, closely related to Wisdom, became one of the four cardinal virtues of Catholicism. Christian philosopher Thomas Aquinas considered Wisdom the "father" (that is, the cause, measure, and form) of all virtues.

In Buddhist tradition, developing Wisdom plays a central role, with scriptures providing comprehensive guidance on how to develop Wisdom. In Inuit tradition, developing Wisdom is one of the aims of teaching. An Inuit elder said that a person became wise when they could see what needed to be done and do it successfully without being told what to do.

In many cultures, the name of the third molar, which is the last tooth to emerge, has etymological connections to Wisdom, known as Wisdom teeth. Its nickname originates from classical tradition, where in Hippocratic works it was called sóphronistér (in Greek, relating to the meaning of moderation or teaching a lesson), and in Latin dens sapientiae (Wisdom tooth), as they appear at maturity at the end of adolescence and the beginning of adulthood.

Educational Perspectives

Public schools in America have a character education approach. Eighteenth-century thinkers such as Benjamin Franklin called this the cultivation of Wisdom and virtue. Traditionally, schools share the responsibility of building character and Wisdom together with parents and the community.

Nicholas Maxwell, a contemporary philosopher in the United Kingdom, advocates that academia must shift its focus from the acquisition of knowledge to seeking and promoting Wisdom. He defines this as the capacity to realize what is of value in life, for oneself and others. He teaches that new knowledge and technological know-how increase our power to act. However, without Wisdom,

Maxwell argues this new knowledge may cause human harm as well as human benefit.

Psychological Perspectives

Psychologists have begun to gather data about beliefs or folk theories about Wisdom. Initial analyses indicate that although “there is an overlap of implicit theory of Wisdom with intelligence, cognitive ability, spirituality, and sagacity, Wisdom clearly is expertise in dealing with difficult questions of life and adaptation to complex requirements.”

Such implicit theories contrast with explicit theories and empirical research on outcomes of wise psychological processes. Opinions about the exact psychological definition of Wisdom vary, but there is some consensus that critical to Wisdom are certain integrative cognitive processes, including reflection and life judgment about important life matters.

These processes include recognizing the limits of one's own knowledge, acknowledging uncertainty and change, attending to context and the bigger picture, and integrating different perspectives of a situation.

Cognitive scientists suggest that Wisdom requires coordinating such reasoning processes, as they can provide insights for managing one's life. Notably, such reasoning differs both theoretically and empirically from general intelligence.

Robert Sternberg has suggested that Wisdom should not be confused with general intelligence (fluid or crystallized). In line with this opinion, researchers have

shown empirically that wise reasoning is different from IQ. Some other nuanced characteristics of Wisdom are listed below.

Baltes and colleagues in Wisdom: Its structure and function in regulating successful life span development define Wisdom as “the ability to deal with the contradictions of a specific situation and to assess the consequences of an action for self and others.

It is achieved when, in a concrete situation, a balance between intrapersonal, interpersonal, and institutional interests can be prepared.” Balance itself appears to be an important criterion of Wisdom.

Empirical research has begun to support this idea, showing that Wisdom-related reasoning is associated with achieving balance between intrapersonal and interpersonal interests when facing personal life challenges and when setting goals to manage interpersonal conflicts.

Researchers in the field of positive psychology have defined Wisdom as the coordination of “knowledge and experience” and “its deliberate use to improve well-being.” According to this definition, Wisdom is further characterized by the following aspects:

Problem-solving with self-knowledge and sustainable actions.

Contextual sincerity toward circumstances with understanding of their negative (or restrictive) and positive aspects.

Value-based, consistent actions with knowledge of diversity in ethical opinions.

Tolerance of uncertainty in life with unconditional acceptance.

Empathy with oneself to understand one's own emotions (or to guide emotions), ethics, etc., and other emotions, including the ability to see oneself as part of a larger whole.

This theoretical model has not been tested empirically, except for the broad connection between Wisdom-related reasoning and well-being.

Grossmann and colleagues have synthesized prior psychological literature, indicating that when facing uncertain situations in life, Wisdom involves certain cognitive processes that lead to unbiased, sound judgment: (i) Intellectual humility or recognition of limits of one's knowledge; (ii) appreciation of broader perspectives beyond the issue at hand; (iii) sensitivity to the possibility of change in social relations; and (iv) compromise or integration of different perspectives.

Grossmann discovered that the habit of speaking and thinking about oneself in the third person enhances these characteristics, meaning such habits make a person wiser.

More importantly, Grossmann emphasizes the fundamental role of contextual factors, including the role of culture, experience, and social circumstances in understanding, developing, and demonstrating Wisdom,

which has implications for education and training practices.

This narrative account of Wisdom has opened up a new phase of Intellectual scholarship, using rigorous evidence-based methods to understand the contextual factors that lead to sound judgment.

For example, Grossmann and Kross identified a phenomenon they call the “Solomon paradox”—wiser” reflections about others' problems compared to one's own. It is named after King Solomon, the third ruler of the Kingdom of Israel, who demonstrated great Wisdom in judging others' dilemmas but lacked insight when making important decisions in his own life.

Experimental scientists have also begun to focus on the role of emotions in Wisdom. Most researchers would agree that emotions and emotional regulation are key to effectively managing the complex and stimulating situations that typically require Wisdom.

However, many experimental studies have focused on the cognitive or integrated cognitive aspects of Wisdom, suggesting that the ability to reason through difficult situations is paramount.

Thus, while emotions likely play a role in determining how Wisdom manifests in real events and reflections on past events, only recently has experimental evidence begun to provide strong evidence about how and when different emotions improve or harm one's ability to cope wisely.

With complex events. A notable finding relates to the positive relationship between the diversity of emotional experiences and wise reasoning, regardless of emotional intensity.

Root Education

Wisdom is central to the philosophy of “Root Education.”. The philosophy was developed by WIT training organization—an organization in Vietnam. Wisdom is defined as a state of inner awareness, that is, when people have peace, tolerance, and appreciation-gratitude. People with Wisdom will have simplicity, joy, trust, and gentleness.

Root education is education that helps people elevate their inner awareness, also understood as education that helps people raise their level of Wisdom. Root education focuses on developing depth in how people receive themselves and their environment. There is an intersection between this educational foundation and traditional ethics, scientific knowledge, and religion. [5]

Thus, we have spent nearly 40 pages searching for the definition between the words Intellect and Wisdom, but through this, we do not see in these pages any definition of what Intellect and Wisdom are. Rather, we only see discussions about the applications of Intellect and Wisdom, but these are not definitions of Intellect and Wisdom.

Before we explore the definitions of Intellect and Wisdom, we believe we should first understand what the word “Definition” means.

Định means to stay fixed, immovable, unchangeable, correct, and unmodified, and Nghĩa means the content of words. The term definition refers to the established and finalized meaning of words that needs no further adjustment.

For example, the definition of a table is an object constructed with one or more legs, having a large flat surface on top, used for placing various objects on it.

Or more elaborately, a table is an object with one or more legs, attached to a large and wide flat surface on top, allowing us to securely place various objects on that surface.

This means we have established its construction method and named it so that when we use the discriminating function within our Conscious mind, we can distinguish between what is a table and what is a chair.

Meanwhile, the definition of a chair is also an object with one or more legs, attached to a flat surface on top, allowing us to sit or stand on it securely.

Thus, when we clearly understand these definitions, and when we want to sit securely, we can sit on either a chair or a table, as both can provide stability.

However, when we want to place multiple objects on a stable flat surface, we will choose a table rather than a chair. This is because the construction of a table differs from that of a chair.

Therefore, to arrive at a definition, we must first determine what we want. After establishing this want, we begin to employ the functions of Conscious mind, such

as observation, analysis, comparison, and synthesis, etc. Then we create that object and name it.

The purpose of naming something, whether an object or concept, is to help our consciousness in the process of analysis and comparison, etc., to distinguish each type, understand how it is constructed, and how it is applied.

Consequently, when using or communicating with each other, it can become easier and avoid misunderstandings, which could otherwise create conflicts in the Ego mind.

To understand the definitions of Intellect and Wisdom, we first need to know about the functions, operations, and interactions of these four states of minds: Conscious mind, Ego mind, Physical Body mind, and Subconscious mind.

These four states of mind are clearly presented in the book “Awakening. You Have It, Seek No More.” If you have read it, you probably understand. But if you haven't read it yet, we will temporarily quote it here so you can understand clearly.

1. Physical Body mind

Physical Body mind is the mind related to the process of formation and dissolution of the human body; this includes all major organs, such as viscera, vital organs, and the brain, and smaller components like zygotes, DNA, RNA, cells, etc., which function to create cellular birth and death and maintain harmonious bodily operations.

According to Physiology, an individual's Physical Body

mind is also called the homeostatic impulse. The duty of Physical Body mind is to maintain the individual's body temperature at 98.6 degrees F (37 degrees C). Additionally, it helps the individual's body maintain regular breathing and keeps the heart beating at a steady rhythm, etc.

Furthermore, Physical Body mind works through the individual's autonomic nervous system to control and maintain balance among hundreds and thousands of chemicals within billions of cells of the individual, keeping them functioning harmoniously and perfectly most of the time.

Physical Body mind has close connections with all minds, including Ego mind, Conscious mind, Subconscious mind, and the 5 Sense-Conscious minds. Additionally, it has other characteristics such as:

- Storage of all information and data from zygotes, DNA, RNA, cells, etc.
- Observation, analysis, comparison, synthesis, prediction
- Reception of nutrients from food, transformation of these nutrients into energy, and performance of specialized functions
- Maintenance of long-term memory and connection of information and data with creative capacity
- Continuous information and data interaction with Ego mind

- Being the “master” of the 5 Sense-Conscious minds
- Primary language: Energy

Because it has functions such as analysis, calculation, synthesis, etc., like Conscious mind, through the control of Physical Body mind, the brain can produce and regulate hormones to create harmonious activity between cells, muscles, tissues, the nervous system, etc. Similarly, blood cells can distinguish and eliminate various germs or bacteria or address disruptions in tissues and muscles through misperceptions of cells, tissues, and muscles that create cancer cells, mutations, etc.

According to Physiology, when father and mother mate, the father's sperm and mother's egg combine to form a zygote.

Physical Body mind, after being separated from the Subconscious mind, then, along with “intuitive nature”, relies on this zygote and controls the zygote according to the Human Form Basic Program (the basic form of human appearance, not animal or plant form).

Under the control of Physical Body mind, the zygote undergoes continuous division processes until it forms the human body with its 5 senses.

All organs of the body continue to develop until a stage of decline, called aging or senescence, and when organs decline or suffer severe damage, cease functioning, then the individual's body also ceases functioning, or what we call death.

This process is entirely true for almost all humans.

According to the experiences and research of physiologists, the fetus, starting from:

Week five: The circulatory system begins to form.

Week six: Nose, mouth, and ears begin to take shape; intestines and brain also begin to develop.

Week seven: Arms and legs are developing, creating two hands and two feet, and the heart takes form.

Week eight: Nerve cells begin branching, forming the primitive nervous system. The respiratory tube begins extending from the throat to the developing lungs.

Weeks nine and ten: Basic body form has taken shape; limbs can flex and extend.

Week eleven: Body completion

Week twelve: Fetus begins to suck

Physical Body mind, like the Subconscious mind, operates continuously and differs from the Subconscious mind in that while the Subconscious mind is a general data repository, Physical Body mind is a specific data repository, only related to controlling the activities of organs, tissues, muscles, cells, etc. in the body. [6 - Pages 22 - 25]

2. Conscious mind

By definition, Conscious mind is a psychological state that expresses the functions creating human thinking,

perception, and understanding. More broadly, in application, Conscious mind is the recognition and awareness of the Ego's desires.

In terms of function, the Conscious mind has the ability to observe, analyze, synthesize, recognize, compare, focus, predict, and imagine both superficially and deeply.

When the Conscious mind operates superficially, it has a specific name called Intellect, which includes functions such as observation, analysis, synthesis, recognition, comparison, focus, prediction, imagination, etc.

When the Conscious mind operates deeply, it has a specific name called Wisdom, which includes functions such as observation, analysis, synthesis, recognition, comparison, caution, and focus, but without prediction and imagination.

- Regarding language: speech, writing, and numbers
- Regarding memory: short-term
- Regarding Emotions/Feelings: has no emotions/feelings
- Regarding limitations: The Conscious mind has no limitations like the five senses; rather, it can interact with all Conscious minds, including the five senses, Ego mind, Physical Body mind, and Subconscious mind.

With functions such as analysis, synthesis, observation, and prediction, the Conscious mind can combine with the five senses, Physical Body mind and Subconscious mind

to explore, analyze, recognize, compare, according to the “want” of the Ego mind.

For example, when the Ego mind wants to look at a rose in the flower bed, it immediately interacts with the Physical Body mind. When the Physical Body mind interacts with the Ego mind, it commands the brain, nervous system, and eyes to open, and the Physical Body mind also combines with Visual-Conscious mind and Conscious mind to recognize the path, then affects the legs to move.

When the legs move to the flower bed and stop according to the Ego mind’s want, the Visual-Conscious mind then sees images through the eyes (because Visual-Conscious mind cannot differentiate, only see scenery). Therefore, Visual-Conscious mind must combine with the Conscious mind to distinguish between flowers, and the Conscious mind uses its recognition or analytical ability to select which flower is a rose among those flowers, focusing on that flower rather than other types.

If at this point, the Ego mind doesn’t want to know more about the rose, then Visual-Conscious mind and Conscious mind will send data such as how the eyes saw the path, what the rose was like, etc., and Physical Body mind will send data such as how muscles worked, how walking occurred, how stopping happened, etc., to the Subconscious mind storage.

If after looking at the rose, the Ego mind wants to know about its scent, then the Ego mind again interacts with Physical Body mind. Physical Body mind will affect the nose and Olfactory-Conscious mind to recognize scents and combine with Conscious mind to distinguish whether

the rose's scent is fragrant or unpleasant or neither fragrant nor unpleasant.

If the Ego mind is not satisfied and wants to know the differences between roses and other flowers, then the Ego mind commands the Conscious mind to operate officially.

When the Conscious mind receives commands from Ego mind, it uses other functions like observation, analysis, comparison, etc. When using observation and analysis functions, the Conscious mind interacts with Physical Body mind to control the eyes and Visual-Conscious mind to look carefully at each type of flower to distinguish shape and color and send that data to Subconscious mind storage.

The Conscious mind also activates Physical Body mind to combine with Olfactory-Conscious mind to smell each flower's scent. It activates Taste-Conscious mind to taste the flowers and activates Body-Conscious mind, using hands to touch the flowers. It may also use Auditory-Conscious mind to hear the flowers' sounds through wind effects.

After having sufficient data from the six minds sent to Subconscious mind storage, the Conscious mind uses data stored in the Subconscious mind through the most recent contact of the six minds, as well as data about other flowers stored from the past to analyze, synthesize, compare, etc.

If at that time, the Ego mind develops impatience, not wanting to wait long, the Conscious mind will use "set of Intellect" to analyze superficially, cursorily, then use

prediction and imagination without verification to produce results.

Because the Conscious mind's memory is short-term, it will send all analysis and results to Subconscious mind storage if the Ego mind wants to store the data for future use; if not, then afterward that data will be deleted, and when the Ego mind needs it, the Conscious mind will have to learn again or analyze, compare... again.

When the Subconscious mind storage receives analysis and results from the Conscious mind, it immediately arranges and connects the data together. Since this data relates to Ego mind, it is also arranged in Ego mind storage.

When Ego mind receives this analysis result, it then generates different feelings, such as liking this flower, hating that flower, believing this flower brings luck, that flower brings misfortune, or liking this flower's scent, hating that flower's scent, etc.

Those feelings or emotions are maintained in the Ego mind until it initiates another desire or want. When Ego mind initiates another desire, the love or hate for this or that flower, liking this or that flower's scent... will be sent to Ego mind storage in the Subconscious mind for safekeeping, and we commonly call this personal experience.

When returning emotions/feelings to Subconscious mind storage, Ego mind also arranges the priorities of emotions/feelings according to its wishes.

However, if the Ego mind is not an ordinary, impatient person, but rather a plant researcher, then Ego mind will use “set of Wisdom” to observe, analyze, and look deeply.

If the Subconscious mind data storage doesn't have complete information or data about flowers, that person will consult books or search the internet for all information and data related to the flowers that Ego mind wants to know about.

This process is called enhancing knowledge level, learning, or research. After having complete information and data, then careful analysis begins through verification and practical validation to see if it matches reality.

If it doesn't match reality yet, the Conscious mind (Wisdom) continues searching, verifying, and validating until it contacts reality. When there is sufficient data that matches reality, then analysis, comparison, etc., proceed without any prediction or imagination involved.

Basically, comparing the three minds: Conscious mind, Ego mind and Subconscious mind, the Conscious mind develops around the fourth month, and at the latest by the seventh month of the fetus, and continues to be enhanced and refined through the learning and research process when forming a complete person. [6 - Pages 32 - 37]

8. Ego mind

Regarding function, Ego mind is the “playground,” the “dwelling fortress,” and the “manifestation” of emotions/feelings, where thoughts originate, where

suffering and peace are “produced,” where morality and beliefs are maintained through accumulated experience, etc.

Specifically, regarding the moral function in Ego mind's belief filters, it is divided into three distinct parts, including opposing pairs: good-evil, right-wrong, positive-negative, etc., and the third part, belonging to neutrality, neither good nor evil, neither right nor wrong, etc.

Among all Nine consciousnesses, psychologically, Ego mind is the master of Conscious mind. Ego mind can use the 5 senses through interaction with Physical Body mind to serve Ego mind's desires/wants. Specifically with two minds: Physical Body mind and Subconscious mind, Ego mind cannot command or control them but knows how to exploit or use Physical Body mind and Subconscious mind functions to serve what Ego mind wants.

Besides the above functions, Ego mind has other characteristics such as:

- Regarding language: Energy.
- Regarding memory: uses Subconscious mind's long-term memory
- Regarding emotions/feelings, is the “playground” and center for originating emotions/feelings
- Regarding analytical ability: only has the ability to initiate wanting or liking concepts and uses Conscious mind to observe, analyze, think, or contemplate.

- Regarding choice rights: Only Ego mind and Physical Body mind have choice rights; the other seven minds do not.
- Regarding limitations, Ego mind has no limitations like the five senses; conversely, Ego mind can command Conscious mind, and exploit Subconscious mind and Physical Body mind (along with 5 senses) to maintain and nurture desires and accumulated experiences beneficial to Ego mind.

Compared to Conscious mind and Subconscious mind, Ego mind begins developing in the second or third month, when the fetus has begun having form, and continues developing until the end of life. [6 - Pages 37 - 38]

4. The Subconscious mind (Foundation Mind)

According to Conscious mind-Only Buddhism, the Ninth consciousness is called Foundation Mind because it is the first mind that appears when the father's sperm combines with the mother's egg to form the first zygote.

Modern scientists still cannot explain why, from a single initial zygote, it doubles itself, then continues to divide, increasing exponentially until it forms the shape of a fetus and becomes a complete human being after birth.

According to Conscious mind-Only Buddhism, it is thanks to the presence of Foundation Mind or Subconscious mind that helps the zygote develop according to a program belonging to the Human Form Essential Nature.

From the perspective of Essential Nature, from a scientific viewpoint, Essential Nature or Original Nature is where all atoms, subatomic particles, energy, and the elastic zoning of space are contained.

Because of this elastic zoning of space, it creates shifts in energy sources, and when atoms collide with each other, they create different forms, including sentient and non-sentient beings, celestial bodies, and the universe.

Although the structural forms differ through the elastic zoning of space, in Original Nature, atoms and subatomic particles still have the same structure. Therefore, the Foundation mind or Subconscious mind of humans or animals, whether sentient or non-sentient, all share the same Original Nature or Essential Nature.

From a human perspective, we exist within the Human Form Essential Nature. Foundation mind is the energy source of Human Form Essential Nature programmed according to the connection and collision of atoms within the elastic zoned space.

Therefore, when a zygote is formed, the energy source of Foundation mind is initiated and begins to operate according to human form programming, not any other form.

As it is the first energy source that creates humans, Foundation mind is also the beginning of human life, which then transfers to Physical Body mind later.

Because Foundation mind is the beginning of life (wholeness) and transfers to Physical Body mind

(individuality) to maintain individual life, where the Ego mind relies on the body to function.

Therefore, besides the initial function of creating life and always closely coordinating with Physical Body mind to maintain bodily activities, Foundation Conscious mind has other characteristics such as:

- Storage of all information and data from the 5 senses, Conscious mind, Physical Body mind, and Ego mind
- Maintaining long-term memory and connecting, or linking information and data with creative ability
- Demanding information, data, or unresolved issues to create completeness
- Continuously providing information to Ego mind and Conscious mind
- Primary Language: Images
- Regarding emotions/feelings: Has no emotions/feelings

Because it lacks functions like analysis, calculation, synthesis, etc. of Conscious mind, the Subconscious mind cannot process negatives words like don't, stop, no, must, etc., has no good-evil, no right-wrong, and no past or future. The Subconscious mind is most active when we sleep or when Ego mind and Conscious mind are inactive.

Therefore, besides being called Foundation mind, the Subconscious mind has other names, such as Non-Recording and Subconscious mind/Store mind (because it is hidden within). [6 - Pages 38 - 41]

These are the basic functions of the Four Minds. If we want to have a peaceful and happy life, free from suffering and affliction, we can rely on understanding the functions and operations of these minds to make changes.

Historically, most spiritual scholars and psychologists have rarely addressed this extremely important consciousness: the Physical Body-mind. The Physical Body-mind has been separated into its own field of study called medicine.

The development of modern medicine only began to advance rapidly at the beginning of the 20th century. Therefore, almost all scholars of spirituality, ethics, psychology, or philosophy (in the past) relied entirely on knowledge, reasoning, plus speculation and imagination to reach conclusions, and these conclusions were completely inconsistent with reality.

Thus, when we study and apply these teachings in daily life, we often find ourselves in contradictory situations that don't align with reality, creating suffering. More precisely, creating conflicts within our Ego mind.

When we analyze and break down each component to understand how these minds function and operate, explaining the interactive processes between them becomes quite extensive.

However, in reality, we see that the interaction between these minds occurs extremely rapidly. Faster than all the greatest computers currently existing in this world.

Because these processes happen so quickly, and we tend to view them superficially and one-dimensionally, adding speculation and imagination to reach conclusions. Therefore, this commonly leads us to incorrect perceptions that don't align with reality.

Among the four minds mentioned above, the Physical Body mind can be considered the most important. Why?

Because without this mind maintaining the harmonious activity between billions of cellular consciousnesses (from 30 trillion to 37.2 trillion, according to scientific research), we would have long since passed away, gone to the Pure Land, or joined the Lord in heaven.

This also means that without the functioning of the Physical Body mind, dependent minds like the Ego mind, Conscious mind, or the five senses cannot operate.

For example, when we faint or are under anesthesia, all seven minds, including visual, auditory, olfactory, gustatory, tactile, conscious, and ego, cannot function.

When we faint or are under anesthesia, we cannot see, hear, smell, taste, touch, think, or feel anything. At that point, only two minds remain active to maintain our bodily existence: the Physical Body mind and the Subconscious mind.

The Physical Body mind's duty is to establish or balance disturbances in energy sources or regions that are being attacked by other energy sources or creating conflicts,

and the Subconscious mind is the storage of data that preserves all information from inside and out.

If the Physical Body mind cannot establish balance or resolve conflicting energy sources, and these energy sources cause severe damage to organs or cells, etc., and these organs cease to function, we enter a state called death.

This occurs absolutely and precisely with all humans; even if they are highly respected spiritual masters or doctors specializing in healing, they must die when the Physical Body mind stops functioning.

Thus, through observation and deep looking, we can understand how these minds operate. Also through observation and deep looking, we can understand why we have an Ego mind and a Conscious mind. Why does our Ego mind inherently have peace? Why do we all constantly seek peace? Why must the Ego mind use the Conscious mind to achieve peace? And why does the Conscious mind contain both Intellect and Wisdom...

To answer the questions above, we will quote a passage from “Awakening. You Have It, Seek No More” as follows:

“According to Buddhism, human existence originates from the Subconscious mind. From a scientific perspective, it is due to subatomic particles, energy, and elastic void space that envelops or compartmentalizes these subatomic particles and energy, causing atoms and energy to collide with each other, thereby creating different objects.

For example, according to chemists, a piece of gold is composed of elements characterized by the number of protons in the nucleus of each of its atoms. Gold is an element where each nucleus contains 79 protons.

A proton is a composite particle consisting of subatomic particles. Protons and neutrons are the two main particles that make up the atomic nucleus.

Some atoms only have protons and no neutrons, like hydrogen atoms, but most atoms have both proton and neutron particles.

A proton itself is made up of 3 smaller quark particles: 2 up quarks and 1 down quark, while a neutron also has 3 smaller quark particles, but with 2 down quarks and 1 up quark.

In electrically neutral atoms, the number of protons in the nucleus typically equals the number of electrons in the atomic shell.

To remove or add a proton or neutron from the nucleus requires an extremely large amount of energy.

According to the periodic table of chemistry, if we could add one Proton to Gold, it would transform into Mercury (80), and if we remove one Proton, Gold would become Platinum (78).

Scientists also explain that our universe and all species began with the Big Bang, creating an explosion and enormous pressure that caused protons, neutrons, and energy sources to collide, forming matter, celestial bodies, the universe, humans, animals, plants, minerals, etc.

When atoms bind together with energy, enclosed by compartmentalized elastic space, they form the unique properties of each type; and humans, also formed from subatomic particles, energy, and compartmentalized elastic space, lead us to temporarily name this compartmentalized elastic space as “inherent form essence” or “unique characteristics” that create humans rather than animals or plants.

The Subconscious mind is the shortened name for “inherent form essence,” thus the Subconscious mind is also the first energy source present in the zygote to develop it according to human form programming.

When the zygote begins the process of division and self-replication, the Subconscious mind separates into a distinct Conscious mind called Physical Body mind, which includes functions such as analysis, comparison, synthesis, and awareness.

Therefore, when Physical Body mind is established, the Subconscious mind no longer has the functions and awareness it did initially but becomes a long-term storage place with functions of organizing and connecting information and data, without the functions of analysis, comparison, etc., like Physical Body mind or Conscious mind developed later.

After separation, Physical Body mind uses analysis, comparison... and awareness, following the “inherent form essence” programming, to continue building and completing human form.

In developing human form, Physical Body mind and awareness also create billions of cells, and each cell has its own consciousness.

While creating cells, awareness also begins to create the cells' "will to live," and Physical Body mind, through analysis, realizes that if each cell's consciousness has this will to live and operates according to it, it would create conflict between cells; this could lead to the destruction of the entire body. Cancer cells exemplify this, as they develop outside the Physical Body mind's protocol and "want to live" in their own way.

Therefore, Physical Body mind establishes a separate center to maintain the survival desire of the whole body, rather than the survival desire of individual cell Consciousnesses.

Thus, Ego mind is established, with Physical Body mind's sole purpose being to maintain the whole body's will to live and peaceful energy without disruption so cells can function harmoniously, without conflict, and preserve life for the entire body.

When Physical Body mind establishes Ego mind, it only gives Ego mind the will to "live," peaceful energy, and the right of choice, but does not give Ego mind functions like analysis, comparison, etc.

Therefore, Ego mind cannot analyze or compare... so it cannot think independently but can only initiate wanting or not wanting, liking or disliking, through its right of choice.

Because Ego mind lacks analytical ability, instead of using the right of selection, it tends to use the right of choosing. This creates disruption in cellular activities.

Physical Body mind, being too busy maintaining the harmonious function of billions of cell consciousnesses, decides to separate the abilities of analysis, comparison, and awareness into another center, Conscious mind, for Ego mind and Subconscious mind to use when needed.

Meanwhile, Physical Body mind, with its initial awareness, focuses entirely on maintaining the harmonious function of billions of cells to sustain life for the whole body, without having to address issues from Ego mind or the Subconscious mind that keep “calling” during interaction or when needed.

Therefore, Conscious mind is established after Ego mind, appearing around the fourth month, or at the latest the seventh month, of fetal development, and this Conscious mind continues to develop through learning and accumulation until old age and death.

When Conscious mind is present, Ego mind and Subconscious mind use Conscious mind as a tool for Ego mind to distinguish what its wants are, and when there's conflict in Ego mind due to emotions arranged by Subconscious mind “invading” the peaceful energy, Conscious mind helps Ego mind find solutions to counter and push back these emotions, allowing peaceful energy to be present.

Similarly, the Subconscious mind can use Conscious mind functions when Conscious mind operates at low frequency (sleep) or when Ego mind isn't using

Conscious mind to organize and connect information or data collected during the day. [6 - pages 183 - 187)

Through the above passage, we can understand why our Ego mind has an inherent source of peace energy. Without this peace energy, billions of cellular consciousnesses would be disturbed, and when this disturbance severely affects the organs, causing them to cease functioning, our body would fall into a state of death.

Therefore, we can say that the most optimal or important task of the Ego mind is to maintain this peace energy for the Physical Body mind to use.

However, unfortunately, because the Ego mind lacks analytical and comparative functions like the Conscious mind, it only has the ability to initiate energy of wanting and liking, as well as the right of self-choice.

So, when conflicts occur in the Ego mind (due to the Subconscious mind's arrangement and linking of information and data into sets, bringing unresolved issues or emotions/feelings up to the Ego mind and Conscious mind for resolution).

This means that when these emotional sources are “displayed” or present in the Ego mind, they immediately create conflict with the existing peace energy.

Usually, emotional sources are stronger than peace energy. Therefore, when these emotional sources appear in the Ego mind, they push the peace energy into a “hidden corner.”

When the Ego mind sees that the peace energy has been “encroached upon” (provided that this energy source doesn't control the Ego mind; if this emotional energy source controls the Ego mind, then it's a different issue), it uses the Conscious mind to find solutions to “push down” the emotional source and bring back the peace energy or make it present as soon as possible.

This is why our Conscious mind has both Intellect and Wisdom. And how these two terms are defined depends on what the Ego mind wants.

If the Ego mind wants to “push down” that emotional source more quickly, then the Conscious mind (recognizing/knowing the intent/will of the Ego mind) will use functions such as observation, analysis, synthesis, recognition, comparison, discrimination, focus, prediction, and imagination in a superficial way.

Or more simply, we call all these functions Intellect, or define Intellect as including functions such as observation, analysis, synthesis, recognition, comparison, discrimination, focus, prediction, and imagination in a superficial way.

When the Conscious mind is used in a deeper way, including functions such as observation, analysis, synthesis, recognition, comparison, caution, and focus, but without prediction and imagination, we briefly call this Wisdom, or this is the definition of Wisdom.

Thus, Intellect and Wisdom are almost the same, differing only in a few points: looking superficially and adding prediction and imagination to derive results is called Intellect, while looking deeply through testing and

experimentation, without prediction or imagination of results, is Wisdom.

So, are these definitions accurate yet? To know if they're accurate, we must use observation and look deeply into our Ego mind to see if using these definitions can solve the wants of the Ego mind.

If inaccurate, it cannot resolve conflicts. But if accurate, it can resolve conflicts and make the peace energy present in the Ego mind.

Let's use the following example to illustrate.

Someone we just met has been speaking ill of us. When the auditory consciousness hears the sounds and works with the Conscious mind to analyze and compare what those sounds and words mean, the Conscious mind then goes down to the storage of the Subconscious and Ego mind to retrieve information and data, which includes definitions, perceptions, experiences... that we have learned or reasoned, then sends them back to the Subconscious mind for storage.

Through the analysis function, the Conscious mind begins to classify the tones and pitches, rising and falling intonations, and the meaning of the words... then continues to use other functions like comparison to weigh, measure, and evaluate whether those words are heavy or light and then uses the synthesis function to combine the comparison with analysis. Only after that does it conclude that what that person said is untrue.

This operational process of the Conscious mind is what we often simplify and call thinking or reasoning.

When the Conscious mind finishes analyzing, it sends this conclusion to the Subconscious mind for storage, and when the Subconscious mind receives this information, it begins to use its organizing and linking functions to compile the data into sets.

In the Subconscious mind's process of organizing and linking, it also arranges things within the Ego mind (which contains energy sources including sadness, happiness, pleasure, anger, etc.).

Thus, through the conclusion or solution from the Conscious mind, and through the Subconscious mind's organization and compilation into sets, the conclusion or solution becomes connected to a set of emotions already present in the Ego mind.

When these energy sources are sorted into sets, it means there is impact and activation. Therefore, that emotional source is “displayed” on the Ego mind.

When the emotion of anger appears in the Ego mind, it creates conflict in the Ego mind (between the peaceful energy that existed before hearing and the activated angry energy).

And when anger is present in the Ego mind, two scenarios can occur.

Scenario 1: The angry energy is just a single energy source, only strong enough to push the peaceful energy into a “hidden corner,” but not capable enough to dominate the Ego mind.

In this case, when the Ego mind realizes that the peaceful energy is being “encroached upon,” it uses its desire

energy to interact with the Conscious mind and uses the Conscious mind to find solutions to push down the angry energy and return the “playing field” to the peaceful energy.

Because the main responsibility of the Ego mind (always received from the Physical Body mind) is to maintain peaceful energy, if there is conflict, it must do everything possible to bring peaceful energy back as soon as possible.

Therefore, typically, the Ego mind will use the functions of the Intellect, including analysis, recognition, comparison, superficial examination, partial views, plus imagination to come up with solutions.

After the Intellect has found solutions, they are sent back to the Subconscious mind for storage, and the Subconscious mind again organizes and links the information and data together into sets.

Because these issues are related to the Ego mind, they are also stored in the Ego mind's storage. When the Ego mind receives the information from its storage, it brings the information or solutions that the Conscious mind has provided up to the Ego mind to select which solution to use.

Only after the Ego mind has made its selection does it interact with the Physical Body mind and other consciousnesses to implement together.

Suppose when the consciousnesses finish implementing, and that solution can push down that angry energy, then peaceful energy appears. We often call this peace of mind

or tranquility, meaning that peace has returned to the Ego mind.

But if the solutions provided by the Conscious mind cannot resolve the issue, for example, calling to give that person a piece of our mind to release anger,. But when calling that person, they don't answer (the Intellect imagines that if we call, they will answer, and when they answer, we can scold them, then the anger will be gone).

But in reality, when calling that person, they don't answer. Meaning, imagination, and reality are different. Therefore, when confronting reality, it's completely opposite.

When that person doesn't answer, their “not answering” is sent to the Subconscious mind as information or data.

When the Subconscious mind receives this new information and data, it again organizes and links it into sets. In that set, suppose there is frustrated energy that gets activated. So this energy surfaces and combines with the angry energy to create a new energy source: frustration-anger.

Because two energy sources are present simultaneously, this frustration-anger energy becomes stronger and dominates the Ego mind.

Case 2: When the energy source is strong enough to dominate the Ego mind, the Ego mind becomes paralyzed. This means the Ego mind no longer has the ability to use its wanting energy to interact with the Conscious mind or use the Conscious mind to suppress that angry energy.

Instead, the angry energy immediately uses the Ego mind's want to utilize the Conscious mind to satisfy this angry emotional energy.

The Conscious mind, having no autonomy and only executing requests from the wanting energy in the Ego mind, at that moment, instead of using data to resolve that energy downward (positively), uses negative information or data to help other emotional energies surface.

Because the purpose of these two angry energies is to maintain their presence longer in the Ego mind, this angry energy will manipulate the Conscious mind (Intellect) to use negative analyses or solutions to continue activating, pulling up, or inviting additional “reinforcements” or “backup” from other negative energy sources.

When the angry energy gains reinforcements, these energies continue to dominate and paralyze the Ego mind. We commonly refer to this state as suffering.

The two words “suffering and pain” often go together, but few of us can understand why it is called suffering and pain.

The reason for these two words, suffering and pain, is because when angry energies are present in the Ego mind, these energies also interact directly with the Physical Body mind.

Among our consciousness levels, only the Ego mind and Physical Body Mind share a common language of energy, which is also the language of the universe.

Therefore, when angry energy is present, that energy also directly affects organs, cells, tissues, muscles, etc.

According to medical researchers' observation and deep understanding, when we become angry, it immediately affects the functional energy of the liver, as well as the energies of other organs and body parts.

According to Wikipedia,

“The liver is an organ found in vertebrates, including humans. This organ plays a crucial role in metabolism and has other functions in the body such as glycogen storage, protein synthesis, plasma production, and detoxification.

Liver functions are performed by liver cells, and besides the functions mentioned above, there are other functions and tasks as follows:

The liver produces and secretes bile necessary for fat digestion. Some bile can flow directly from the liver to the duodenum, while another portion is stored in the gallbladder before entering the duodenum.

The liver also plays several important roles in carbohydrate metabolism:

Gluconeogenesis: synthesis of glucose from certain amino acids, lactate, or glycerol

Glycogenolysis: converting glycogen into glucose

Glycogenesis: synthesizing glycogen from glucose

Breaking down insulin and other hormones

The liver is also where protein metabolism occurs.

The liver is also an organ involved in lipid metabolism:

Cholesterol synthesis

Triglyceride production.

The liver synthesizes blood clotting factors, fibrinogen (factor I), thrombin (prothrombin), factor V, factor VII, factor IX, factor X, and factor XI, as well as protein C, protein S, and antithrombin.

The liver breaks down hemoglobin to create metabolic products that enter bile as bile pigments.

The liver breaks down toxins and drugs through a process called drug metabolism. However, this metabolic process can be toxic because the metabolites may be more toxic than their precursors.

The liver converts ammonia to urea.

The liver stores various substances, including glucose in the form of glycogen, vitamin B12, iron, and copper.

During the first three months of pregnancy, the liver is the main site of red blood cell production for the fetus. By the 32nd week of pregnancy, bone marrow takes over almost all of this function.

The liver also participates in the immune process: the liver's reticuloendothelial system, containing many immunologically competent cells, acts as a sieve to detect antigens in the blood carried by the portal vein.

Currently, no artificial organ can handle all the extremely complex functions of the liver. Only some functions can be performed artificially, such as liver dialysis in the treatment of liver failure.”[7]

From the article “How Does Anger Affect the Liver?” by author Duong Hang, the medical explanation is as follows:

“...From a physiological perspective: When anger occurs, it affects the sympathetic nervous system, causing the release of Norepinephrine (abbreviated as NE), also known as Noradrenaline (abbreviated as NA).

These substances travel through the blood to the adrenal glands, triggering the release of more Norepinephrine and Epinephrine (abbreviated as EN), also known as Adrenaline. Both substances increase blood pressure and heart rate.

Notably, under the influence of Epinephrine, the liver cannot retain glucose, causing it to release it into the bloodstream, increasing blood sugar levels. Both NE and EN create fat in the blood, and if secreted excessively, can lead to obesity.

Because of these potential dangers, when we're in a bad mood, we must always find ways to balance our emotions, resolve negative feelings within ourselves, and maintain our best possible state.

When we're irritable and angry, it causes hormonal imbalances in the body, disrupts blood circulation, affects blood supply to the liver, and leads to cellular

deterioration. As Traditional Chinese Medicine often says, worry harms the spleen, and anger harms the liver.

Traditional Chinese Medicine believes that among the seven emotional states, anger is most harmful to the liver. Anger can cause irregular liver secretion, leading to liver qi stagnation, which over time can result in liver diseases.

The key point in using mood to protect the liver is learning to control anger. If anger occurs, it should not last more than 3 minutes. Try your best to achieve “harmony of mind and qi,” maintain optimism, embrace life, avoid worry, and thus allow the liver to “cool down.” Normal liver qi function is the best way to protect long-term health.

8 Major Harmful Effects of Anger

Anger is a common symptom in all of us; however, frequent anger can cause many harmful effects on the body.

1. Liver Damage

When angry, the body secretes a substance called “catecholamine,” which acts on the central nervous system, increasing blood sugar levels, enhancing fatty acid breakdown, and increasing toxins in liver cells and blood plasma.

2. Pigmentation Inflammation

When angry, large amounts of blood rush to the brain, reducing oxygen in the blood plasma while toxins increase. These toxins stimulate capillaries and pores,

causing various degrees of inflammation around the pores, leading to pigmentation inflammation.

3. Accelerated Brain Cell Degeneration

The large amount of blood rushing to the brain also increases brain blood vessel pressure. At this time, the blood contains the highest level of toxins and the lowest oxygen, essentially acting as a “poison” for the brain.

4. Gastric Ulcers

Anger stimulates the sympathetic nervous system and directly affects the heart and blood vessels, reducing blood flow in the gastrointestinal tract, slowing peristalsis, decreasing appetite, and in severe cases, causing gastric ulcers.

5. Cardiac Muscle Oxygen Deficiency

Large amounts of blood flowing to the brain and face reduce blood supply to the heart, leading to cardiac muscle oxygen deficiency. To meet the body's needs, the heart must work several times harder, causing an irregular heartbeat.

6. Causing Hyperthyroidism

Anger disrupts the endocrine system, increasing thyroid hormone secretion, which over time can lead to hyperthyroidism.

7. Lung Damage

When angry, breathing becomes hurried, even leading to excessive gas exchange. The pleura continuously

expands without time to contract, meaning it gets no relaxation or rest, thus harming lung health.

8. Damage to the Immune System

When angry, the brain commands the body to produce cortisol, which is converted from cholesterol. If this substance accumulates excessively in the body, it will obstruct the immune system's function, lowering the body's resistance.” [8]

Thus, the two words “Khô Đau” (Suffering-Pain) express emotions of anger that create conflicts in the Ego mind, called “Khô” (Suffering), and when these energies interact with the Physical Body mind, they create suppressive or inhibitory effects, stimulating energy sources in organs and causing disruption to cellular or organ energy.

The disruptions caused by the energy impact from the Ego mind, created in the organs or body parts, are interpreted by the Conscious mind through its language as “Đau” (pain).

More concisely, the two words “Khô Đau” (Suffering-Pain), or the definition of Suffering-Pain, describe two processes: first, conflict occurring in the Ego mind, and second, the process causing disruption in the body.

Conversely, when we use the term “Đau Khô” (Pain-Suffering), it means that in our body, there are “foreign” energy sources invading and attacking organs, such as infections, and when the Physical Body mind interacts with the Ego mind, the conflicting energy in the body manifests in the Ego mind and creates conflict there.

Thus, the words “Khô Đau” and “Đau Khô” have completely different meanings when combined. While separated as single words, their definitions are similar. It's not that suffering-pain and pain-suffering are the same, as most of us commonly use them.

When we speak of “Đau Khô” (Pain-Suffering), it means that energy conflicts in the body create conflict in the Ego mind. When we speak of “Khô Đau” (Suffering-Pain), it means that conflict in the Ego mind creates conflict in the Physical Body mind or body.

Thanks to this clear distinction, when we speak of these two terms, suffering-pain or pain-suffering, we know where the suffering is and where the pain is; thus, we can know what to do to address their root causes.

The Vietnamese language is quite special because it has short, monosyllabic words. Therefore, in Vietnamese, when combining two monosyllabic words, the new word isn't too long. That's why Vietnamese has compound words.

Compound words are created by combining two words together. As single words they have one definition, but when combined they have a different meaning or definition.

For example, we often use the word “Lo Lắng” (Worry-Settle) to express a state where we are thinking about something without having found a solution.

In this compound word “Lo Lắng,” we have two single words: “Lo” and “Lắng.”. The definition of “Lo” is having something that makes us think about finding a

solution. “Lắng” means to quiet down, settle down, or sink down.

Thus, when combining the two words “Lo” and “Lắng” together into the compound word “Lo Lắng,” the definition of these two words becomes completely different from their definitions as single words.

The definition of “Lo Lắng” describes a state where, when thinking about an issue and wanting to solve it, one must calm their mind down to resolve it properly without leaving consequences.

Or “Lo Lắng” describes the process or method of application to thoroughly solve a problem from its roots; it's not as most of us use the word “Lo Lắng” as synonymous with “Lo,” which means thinking without having found a solution.

If using the correct meaning of “Lo” in compounds, we should use “Lo Âu” (Âu means dividing into sections, categories—analytical or thinking function) or “Âu Lo.” This means the word “Lo” in Vietnamese is synonymous with “Âu” in Chinese.

It's like when we want to learn the English word “Hello,” we combine English-Vietnamese words together like “Hello chào” or “chào Hello.” Because both have the same meaning.

Returning to the issue, as shown in the example above, we can see that our Ego mind, wanting to restore the energy of peace as quickly as possible, has used the functions of the Intellect superficially, through analysis,

comparison, and synthesis... in a cursory, one-sided way, and wanting quick results, has added imagination.

When the results from this imagination come into contact with reality, they are completely different, which then “assists” in awakening other energy sources stored in the Ego mind, manifesting in the Ego mind; and these emotional energies have pushed the peaceful energy of the Physical Body mind, or Ego mind, into “darkness.”

This is precisely where religious scholars or psychologists, when lacking deep observation and insight into the different states of consciousness, as well as not clearly understanding their functions and operations, go wrong. Therefore, when observing superficially, they see functions like analysis, comparison, and discrimination... in the Conscious mind providing solutions to the Ego mind, and then they notice conflict in their Ego mind.

As a result, they hastily conclude that the Conscious mind, or its functions of analysis, discrimination, comparison, etc., are the root cause of emotional sources that cause human suffering.

They become even bolder and more speculative when they continue to attribute functions like wanting, needing, liking, or emotions/feelings to the Conscious mind.

Meanwhile, through observation and deep insight into the four states of mind, as well as deep understanding of their functions and operations, we see very clearly.

The suffering present in the Ego mind is not due to the Conscious mind but due to the process of arrangement and connection in the Subconscious mind when receiving new information or data, arranging and connecting this information to old patterns, which has activated unresolved emotional energy sources, allowing these emotional sources to “repeat-cycle” or “continuously manifest” in the Ego mind.

Similarly, we have misunderstood when thinking that the Conscious mind creates emotional suffering. In truth, because the Ego mind has conflict within itself and lacks peace, it uses the Conscious mind to seek solutions to resolve the conflict within the Ego mind.

This means that only after suffering and conflict exist in the Ego mind does it use the Conscious mind to find solutions to resolve the suffering. It's not that incorrect solutions are the cause of suffering.

The reason religious scholars and psychologists have this misconception is that when observing the Conscious mind, they see that incorrect solutions from the Conscious mind, or more precisely the Intellect, often lead to consequences, and these consequences create conflict or suffering in the Ego mind.

This is entirely accurate because it stems from the Ego mind's desire for quick resolution, in “pushing or chasing away” present emotional sources “down” to bring back the energy of peace.

Therefore, the Ego mind “forces” the Conscious mind to use the functions of the Intellect through superficial, one-

sided analysis and comparison, then adding imagination to produce results (or more accurately, consequences).

But this is just a “process” of the Conscious mind (Intellect) following the Ego mind's desire, not the root cause. The root cause is the presence of emotional energy that has pushed the peaceful energy out of the “playing field/house.”

Because of wanting to bring back peaceful energy as quickly as possible, the Ego mind tends to use the Intellect. It's not that the functions of the Intellect are the cause of suffering.

This dangerous confusion between “process” and “cause” leads us to misconceptions, and when our Ego mind needs to use the Conscious mind, the Conscious mind relies on these misconceptions for analysis and reasoning, then adds imagination, making it impossible for us to approach the correct truth.

Therefore, typically, when we use the Intellect, it tends to lead to consequences, or more accurately, create more conflicts in our Ego mind.

Therefore, spiritual teachers and psychologists often view Intellect as a “culprit” that causes suffering. As a result, they frequently seek ways to control the development of Intellect. According to them, when Intellect develops, meaning when analysis, comparison, and discrimination become deeper, it creates more suffering.

These things, as we continue to observe and look deeper through the five aspects mentioned above, when they

have provided their definitions, will help us gain a clearer understanding of Intellect and Wisdom.

Thus, we can summarize the definition of Intellect as “expressing a psychological state in which consciousness employs functions such as observation, analysis, synthesis, recognition, comparison, discrimination, concentration, speculation, and imagination in a superficial manner.”

Why? Because it is the demand of the Ego mind, wanting to resolve conflicts quickly, that makes Conscious mind use these functions in a one-sided way, then imagine results to satisfy the Ego mind's desire for quick solutions.

This doesn't mean that Intellect is bad or that it is the cause of human suffering, requiring “punishment, suppression, or restraint,” as developing as spiritual teachers and psychologists often believe.

So what about Wisdom, when chosen for use by the Ego mind?

When the Ego mind connects with Wisdom, Wisdom includes functions such as observation, analysis, synthesis, recognition, comparison, and caution, but without speculation and imagining results.

Because it doesn't use functions like speculation and imagining results, Wisdom must rely on observation and deep looking into the presence of emotional sources to find the causes of conflict, rather than trying to resolve the conflict immediately.

In this process of observation and deep looking, as well as during the phase of waiting for emotions to subside, Wisdom also combines observation and deep looking with other functions such as recognition (knowing that energy is present), analysis (examining which set of the Subconscious mind contains that energy), etc.

In other words, instead of seeking solutions and adding imagined results like Intellect does, Wisdom takes the energy source creating conflict in the Ego mind as the object of observation.

For instance, scientists today, through observation and deep looking, have measured the “arising and passing” of a single emotion, which typically lasts only 60 seconds, or at most 90 seconds.

In this process of observation and deep looking, besides knowing the arising and passing of emotions and waiting for emotions to naturally arise and pass, Wisdom also uses other functions such as: recognizing what kind of emotional energy it is, analyzing which set of emotions from the Subconscious mind can manifest in the Ego mind, what information or data activated those sets, or comparing how these energy sources influence things, etc.

After waiting for that energy to subside, continue using functions like observation, analysis, comparison, discrimination, and synthesis to “invite” those emotions or issues into Conscious mind to find their causes or roots.

Only after finding the root cause, based on that root, can solutions be found and results produced, and these results

are sent to the storage of both the Subconscious mind and the Ego mind.

When the Ego mind has these results, it can choose which results to use, then interact with the Physical Body mind and other minds to implement them.

Usually, results obtained through Wisdom's observation and deep looking, as well as through the process of analysis and comparison, go through careful testing, experimentation, and verification. Therefore, the results are usually close to or accurate to reality.

Because they are usually accurate or true to reality, they don't create opposing situations; thus, they don't create new conflicts in the Ego mind. Therefore, the energy of peace remains present longer.

Let's take the following example as an illustration.

When a new acquaintance speaks ill of us, and through Auditory consciousness, Conscious mind, and the arrangement or connection of the Subconscious mind into sets, it has activated anger energy.

Instead of using Intellect, which is through analysis, comparison, and superficial looking, plus imagining results (like calling to yell at that person to release anger), through Wisdom's observation and deep looking, Wisdom doesn't use functions like analysis or comparison first but begins with observation and deep looking into the emotional source present in the Ego mind.

When using the observation function, it means examining each detail carefully. Therefore, through this

observation, we can recognize how emotions arise and pass away. Where do emotions come from, and how long until they subside?

Then when they subside, where are they, in which set? And what causes that anger, etc.

For example, through information or data from Auditory consciousness and Conscious mind stored in the Subconscious mind, then through the Subconscious mind's arrangement into sets, it activates the source of anger. Are these pieces of information accurate, or is that person's interpretation of definitions clear? Or how do we interpret these definitions?

After analysis, comparison, and discrimination... based on the purpose of finding root causes, our Conscious mind (Wisdom) realizes that person has misunderstood the definitions we interpreted according to our understanding.

And their interpretation of definitions is different from or opposite to ours, which has led to their misunderstandings or incorrect perceptions about us, causing them suffering.

Because they want to resolve their suffering, that person speaks ill of us (their Intellect's way of resolution).

Thus, through observation, deep looking, analysis, comparison, discrimination, synthesis, etc., instead of seeking quick solutions like the Intellect does, Wisdom uses these functions to search for the root cause of the problem.

By focusing on this perspective, we can understand that the energy of anger exists because inaccurate information and data from the Conscious mind have provided new information and data for the Subconscious mind to connect, triggering the energy of anger.

Therefore, when we find the root cause, we understand that misunderstandings stem from how each of us tends to reinterpret definitions, and in communication, we don't clearly explain our definitions to others, and we often imagine that everyone defines things as we do, so we don't need to explain, etc.

Through Wisdom's observation, analysis, comparison, discrimination, synthesis, etc., we realize that it is our fault, not the other person's.

Based on this understanding, we then seek solutions such as:

- Call or meet the person to apologize, because when communicating with them, we didn't clearly explain how we interpreted that definition.
- Ask how they define it to understand and avoid causing conflicts in their Ego mind when interacting with them.
- Accept their definition, because everyone has the right to interpret definitions as they wish.

After Wisdom analyzes, compares, etc., and produces results, it sends these results to store in the Subconscious mind's repository and transfers them to the Ego mind's repository.

The Ego mind then chooses which solution to implement and interacts with the Physical Body mind and other minds to execute it.

Thus, through this example, we see that the problem-solving approaches of Intellect and Wisdom differ: one uses analysis, comparison, discrimination, etc., plus imagination to find methods to resolve emotional sources causing conflicts in the Ego mind, called Intellect.

And the other uses observation and deep looking into the emotional source. While waiting for that emotion to subside, it combines with other functions like recognition, comparison, and analysis, etc., directed toward finding the root cause.

When that emotion calms down, it then uses functions like observation, analysis, comparison, recognition, discrimination, and synthesis, etc., to find the root cause. Then based on the root cause, it finds solutions to resolve the issue at its core.

Therefore, when emotional sources are resolved at their roots, they do not “reincarnate,” and thus do not “reappear” in the Ego mind, nor can they create conflicts in the Ego mind.

Thus, through observing and looking deeply into the operation and interaction of the minds, we understand why, in Wisdom's function, carefulness, mindfulness, and observation are most frequently emphasized by the Buddha.

Because if we don't use these functions first and follow the Ego mind's demand for quick resolution, we will use

the functions of analysis, comparison, and discrimination first, rather than using Wisdom's functions like observation and deep looking first.

Also through this observation and deep looking, we realize the importance of how to sequence the functions in the Conscious mind, as well as how different desires in the Ego mind lead to using either Intellect or Wisdom in our Conscious mind and how the results of Intellect and Wisdom differ.

Through this verification, we can know the exact definitions of Intellect and Wisdom.

So, after verifying through the operation of the minds, what do we do next? We must experiment by using the definitions of Intellect and Wisdom to apply or explain phenomena or matters related to Intellect and Wisdom to see if they are correct.

To know if it matches reality, that definition must explain all aspects without changing content. If it only fits some aspects, then while it may be standard, it always needs adjustment.

We will use the five articles about the definitions of Intellect and Wisdom above to see if the definitions of Intellect and Wisdom, through observing and looking deeply into the minds, help us correctly understand what Intellect and Wisdom are.

Home Page One:

“What is Wisdom?”

“Wisdom is the ability to think and act using knowledge, experience, understanding, common sense, and insight, resulting from the process of Intellectual activity exchange based on the foundation of reason.

However, Wisdom cannot be measured by academic degrees; Wisdom is expressed through each person's creative thinking, and Wisdom has many different levels. For humans, knowledge is important, but it is nothing compared to Wisdom. Because ultimately, knowledge is just an initial primitive foundation for cultivating Wisdom.”

In this excerpt, we can see that the author is talking about the application of Wisdom, not the definition of Wisdom.

First, the author does not give us a clear definition of what Intellect is but rather combines Intellect and Wisdom into one.

Second, not only has the author failed to provide definitions of Intellect and Wisdom, but here, the author creates another problem by suggesting that “Reason is the foundation for cultivating Wisdom.”

Most of us, when interpreting definitions, tend to fall into a common major flaw: taking the application and incorporating it into the word to create a definition.

This is why, from ancient times until today, the definitions of the two words Intellect and Wisdom have not been unified and vary from scholar to scholar. Simply because each scholar uses the application of Wisdom, then takes that application and considers it the definition.

For example, in the opening paragraph, the author states, “Wisdom is the ability to think and act using knowledge, experience, understanding, common sense, and insight, resulting from the process of Intellectual activity exchange based on the foundation of reason.”

Through observation or deep examination, we see that the author is correct in considering Wisdom (combining both Intellect and Wisdom) as the ability to think.

Because when we are thinking about something, we are using functions such as analysis, comparison, recognition, synthesis, etc., but here, it becomes illogical when stating that “it is the result of the process of Intellectual activity exchange based on the foundation of reason.” Because if we define Wisdom this way, we would then need to understand the definitions of knowledge and reason.

This is similar to when we try to define Good by stating that Good is not Evil. When we read or hear this definition, we then have to go find out what the definition of evil is.

If we then define Evil as not Good, we truly cannot understand the definitions of Good and Evil at all.

If we want to define good and evil, we must explain it as follows:

Good is one or more actions or deeds that demonstrate assistance to a person or thing, where that assistance brings peace and happiness to that person or thing.

And evil is one or more actions or deeds that demonstrate creating or causing pain and distress for someone or something.

Thus, when we talk about Good, we know how to apply it. For instance, when we're walking on the street and encounter a blind person wanting to cross a busy road. When we help that person cross the road safely and peacefully, we call that doing good.

In the definition of good, we only see terms like “helping to bring peace and happiness,” but it doesn't elaborate on how to help. As for helping in what situations, for whom, and for what things, that relates to the application part.

There are countless ways of application, but regardless of how it's applied, it must adhere to the main principle: “helping to bring peace and happiness.” If not, then it cannot be considered good.

If we take helping a blind person cross the road (application) and use that as the definition of good” and interpret it as:

“Good is helping blind people cross the road safely,” then we are not only limiting the meaning of Good, but we are also creating many problems.

Because besides helping blind people cross the road being considered good, what about helping a crying child who is distressed from losing their mother find their mother again? Or would that be considered not good or evil, because it doesn't match the definition of good?

Therefore, when we take an application and incorporate it into the definition, we are limiting the definition and

also creating many problems in deciding whether to help or not, because that help doesn't match the definition.

Thus, when the author defines Wisdom as thinking, it's already quite “vague.” More accurately, the author should write: Wisdom is the state where Conscious mind uses functions such as observation, analysis, comparison, synthesis, etc., either superficially or deeply.

So, when we think, it means we are using those functions. There are many types of thinking; for example, thinking to analyze a problem, or thinking to compare one issue with another, etc.

Each different way of thinking, or using different functions, produces different results; it's not that all thinking produces the same results.

In the next paragraph, the author connects Intellect with emotions, forming emotional quotient as follows:

“EQ is short for Emotional Quotient, which means a person's emotional quotient index. This is an index used to measure one's imagination and creativity. People with high EQ have the ability to recognize, evaluate, and control their emotions. Therefore, they often become great leaders.”

Thus, through this paragraph, we have a new definition of Emotional Quotient as an index that measures one's imagination and creativity.

If we simplify by removing the word “index,” we are left with the definition of Emotional Quotient as “a person's imagination and creativity.”

If we have a clear understanding of the functions and operations of Conscious mind, we know that the Conscious mind only has imagination but lacks creativity.

Creativity only exists in two types of minds: Physical Body mind and Subconscious mind. Besides these two, other forms of consciousness, including the Conscious mind, have no creativity.

Scientists today have researched, calculated, and noted that in each second, our Subconscious mind can receive at least 11 million pieces of information/data or more, while our Conscious mind can only identify 40 pieces of information/data.

Thus, in one day, our Subconscious mind can receive up to 9,504 (nine thousand, five hundred and four) billion pieces of information/data; meanwhile, our Conscious mind, if calculated for the maximum 24 hours, can only recognize 86,400 (eighty-six thousand four hundred) pieces of information/data.

This means that our Conscious mind is completely unaware of over 9,503 billion pieces of information that our Subconscious mind receives in a day.

Not to mention memory function, where the Conscious mind only has short-term memory, while the Subconscious mind has long-term memory.

Moreover, to be creative, one needs vast amounts of information and must have long-term memory to store information and data. Our Conscious mind is limited in both these aspects.

Additionally, since the Conscious mind is controlled by the Ego mind's desire energy, or when emotional energies manifest in the Ego mind and dominate it, using the Ego mind's desire energy to seek “allies,” the Conscious mind cannot possibly have creative ability.

The reason we see “creativity” in Conscious mind is because when Conscious mind uses functions like analysis, comparison... it needs to access information and data stored in the Subconscious mind.

With the ability to receive up to 9,504 billion pieces of information and data in a day, plus the function to organize and connect them into sets, it can be said that there is nothing the Subconscious mind cannot do.

Thanks to these sets stored and organized by the Subconscious mind, when the Conscious mind uses this data bank, it encounters “novel” information never thought of before, appearing “naturally,” and we incorrectly label this as creativity within the Conscious mind.

Because the Conscious mind only uses the “creativity” present in the Subconscious mind through the process of organizing and connecting new and old information, then bringing that information and data up to the Conscious mind, but within the Conscious mind itself, there is no creative function.

So what is emotional quotient? (There isn't actually an emotional quotient, but rather, emotions affect the Intellect or Wisdom functions, leading to consequences or results).

If we use observation and look deeply into the four mind states, we can define emotional quotient as the state when the Ego mind experiences conflict between manifesting emotional sources overwhelming the peaceful energy, and the Ego mind wants to “push down” these emotions, so it utilizes the functions within the Conscious mind, which are Intellect or Wisdom.

Or more concisely, Intellect and Wisdom are two functional sets within Conscious mind, helping Ego mind resolve emotional conflicts present in the Ego mind. They are not measures of human imagination and creativity.

Most books about spirituality or psychology that discuss consciousness, reason, and Intellect are actually talking about the functions within consciousness.

However, because we don't fully understand these functions, when we try to express them, we end up creating new terms, which makes learning and research much more difficult.

When we create these new terms, we don't provide clear definitions, or we derive definitions from their applications. As a result, the more we study, the more we find ourselves in an endless cycle with no way out.

For example, the Intellect (shortened term for these functions) includes many functions such as: observation, analysis, synthesis, recognition, comparison, discrimination, concentration, inference and imagination, at a surface level.

By definition, these functions are:

- Observation is careful and thorough examination.
- Analysis is breaking down into smaller parts (analysis) and gathering, accumulating (synthesis), or more broadly, dissecting and understanding a matter.
- Synthesis is combining, connecting separate parts (total) together (unite).
- Recognition is identifying what or who something or someone is through their form.
- Comparison is weighing, measuring, gauging, counting quantities, weights, proportions, similarities, differences, etc. between objects, people, or concepts.
- Discrimination is breaking down into smaller parts, dissecting and understanding, thereby knowing the differences between objects, people, or concepts.
- Concentration is gathering (collecting) to a central point (center), also known as: attention (focusing/paying attention to), mindfulness.
- Inference is imitating, following, replicating (modeling), and based on that replication, predicting results (inferring).
- Imagination is based on phenomena or forms (image) then modeling them for analysis (imagine).

- Surface level means superficial, shallow, cursory, on the surface.

Of course, beyond these functions, Conscious mind has many other functions, but these listed functions are the ones we use most frequently when employing Conscious mind.

Fundamentally, each function within Conscious mind has its own unique characteristics that only that function possesses, while other functions do not.

This is why we must differentiate and name each function, so that when using them, we know which function serves what purpose. Otherwise, we will reach an impasse.

For example, if we want to know whether iron is heavier than copper, our Conscious mind must use the Comparison function. Since the definition of Comparison is weighing, measuring, gauging, counting. Therefore, only by weighing and measuring can we know or recognize whether iron is heavier than copper, or copper is heavier than iron.

If we use the wrong function, instead of using Comparison, we might use Analysis. Through Analysis, we can break down iron and copper into smaller parts and study their properties, etc. But through analysis, we don't have functions like: weighing, measuring, gauging, counting, so we cannot know the weight of iron and copper.

Therefore, we cannot know whether iron is heavier than copper, or copper is heavier than iron, when we don't

have the weighing, measuring, gauging, counting functions that belong to Comparison.

So when we don't clearly understand the functions, their characteristics, and their interactions, and we lump all functions together and consider Conscious mind as just thinking, we are making things difficult for ourselves.

Because thinking describes the process of using functions within Conscious mind to find solutions.

If we don't understand or know these functions clearly, how can we use them correctly?

It's like sitting and thinking about whether iron or copper is heavier while using analysis, synthesis, or observation, recognition... we will never arrive at a solution or answer.

This is the impasse that spiritual and psychological scholars often fall into, because they cannot clearly differentiate the functions within consciousness.

Therefore, when observing Conscious mind, sometimes they see comparison, sometimes analysis, sometimes observation, continuously connecting when seeking solutions, so they connect these processes together into a short term: thinking; and they get stuck there.

Because when they don't clearly understand the functions, when they apply them, they see results or consequences, then they base definitions on those application results and consequences.

Worse still, because they cannot clearly understand the functions, they continuously use their imagination to “create” countless things that aren't true.

The following sections only present applications, so we don't need to explain further. Otherwise, we would need at least several more books to explain each detail.

Because our topic is about understanding the definition of Intellect and Wisdom, not about their application. Therefore, we can stop here.

Second Home Page:

What is Wisdom? According to the Vietnamese dictionary definition, Wisdom is a noun referring to the ability to imagine, think, critique, learn, act, and invent using knowledge, experience, understanding, common sense, and deep insight. It does not violate ethical and legal principles.

The definition of Wisdom in English dictionaries: Wisdom is the ability and capacity to make sound judgments about life issues and behavior, leading to purposeful and appropriate choices.

Moreover, it can be about enlightenment, erudition, and learning. As you can see, both dictionary definitions of Wisdom are quite broad.

From the above excerpt, we can see that the author of this article and the previous article have many overlapping points in their definitions, but here, through the author's interpretation, we find new terms such as:

“...critique, not violating ethical and legal principles; the ability to make sound judgments about life issues and behavior, leading to purposeful and appropriate choices. Moreover, it can be about enlightenment, erudition, and learning.”

Speaking of critique means speaking of the results of processes including analysis, comparison, synthesis, speculation, imagination, etc. Thus, this is not a function of Intellect or Wisdom; this is a function of Conscious mind. Because in critique, there is both shallow and deep criticism.

While Intellect specializes in the shallow, and Wisdom specializes in the deep. When not specializing in either shallow or deep, but just generally talking about critique, we are speaking about the general functions of Conscious mind being used.

Therefore, using the term Wisdom here is not precise and can cause misunderstanding. The accurate term should be Conscious mind, meaning it includes all functions and encompasses both shallow and deep usage.

Here, we also notice the habit of attaching results to definitions when stating that “*Wisdom means not violating ethical and legal principles.*”

Not violating ethical and legal principles describes the application process of Intellect or Wisdom. In this application, we don't want to create troublesome issues or suffering, so we don't use solutions that go against societal or community regulations, but this is not the definition of Wisdom.

Then moving to the translation of Wisdom from American English, we see they also use application, or results, attached to the definition, when they say, “*Wisdom is the ability to make sound judgments about life issues and behavior, from which to make appropriate, purposeful choices.*”

Thus, if Wisdom means “judgment ability,” and judgment means relying on simulation, not aligned with truth, how can there be correct judgment?

If anything, it's just guessing and accidentally hitting the truth, but that isn't truth itself. Meanwhile, each life matter, as well as each person, has different interpretive definitions, so when they use their consciousness differently, how can one make correct judgments when communicating with different people or between individuals and groups?

At this point, the author further claims, “*Wisdom is enlightenment, erudition, learning.*”

This is not a definition, but rather seeing results through application and attaching them to become a definition. This is not the definition.

In the following passage, the author expresses the definition of Wisdom according to folk understanding as follows:

“Toingiuvedep.VN quotes a definition of Wisdom in simple and more specific terms, shared by Mr. Ngo Minh Tuan—Chairman of CEO Group Vietnam, understood as follows:

Wisdom is having correct thoughts (benefiting oneself, others, and all beings), correct thinking (choosing the right optimal method, right timing, and right available resources), and reasonable, flexible use of resources.

Thus, we can understand Wisdom in folk terms and specifically as someone who has correct thoughts. Correct thinking Correct resource usage.

These are the 3 elements that help us measure a person's "level of Wisdom."

Clearly, this is not a definition but rather an application, as the author wrote: *"3 elements to help us measure a person's level of Wisdom,"* not a folk definition of Wisdom.

In this passage, Mr. Ngo Minh Tuan is also talking about the application of Wisdom when he states that "Wisdom is correct thoughts," and he also explains that correct thoughts are thoughts that benefit others, oneself, and all beings.

The issue here is that Wisdom becomes thoughts. The definition of thoughts means thinking (tu) plus imagination (tuong).

Thus, here, he is talking about the functions of Intellect, which include thinking (analysis, comparison, synthesis, etc.) at a shallow level, plus imagining results, so this imagination cannot match reality. And there, we also don't see any "shadow" of Wisdom, but only the functions of Intellect.

To be accurate or close to reality, only the functions of Wisdom, including carefulness, mindfulness, observation, and deep looking, can recognize the root of issues, and when solving problems, will not create consequences but results.

It is thanks to carefulness, mindfulness, and observation combined with other functions, finding causes through using functions: comparison, analysis, synthesis, etc., that we can draw conclusions, or realize that benefiting

self while harming others, or benefiting others while harming self, both leave consequences; only benefiting both self and others produces results, which is the best solution to choose.

It's impossible to rely on thoughts belonging to Intellect to produce such results, because according to Intellect, without first using observation and deep looking, one cannot know how beneficial something is, how much benefit, and what the definition of benefit is. And what kind of harm? How much harm constitutes harm, etc., so how can that be called correct thoughts?

In the next section, he further explains the application of Wisdom as follows: “*correct thinking (choosing the right optimal method, right timing, right available resources).*”

Here, the most accurate term is not “correct thinking” but should be Wisdom insight for precision and clear meaning. That is, through using the functions of Wisdom, one recognizes solutions that bring results rather than consequences as he presented.

Through Wisdom's observation and deep looking, only then do we know which timing is appropriate for action, which human resources used where will be effective, and when choosing solutions must arrange them in order to know which solution brings the most benefit with the least harm.

Thus, through these two articles, and through many definitions, from West to East, from common people to businesspeople, we still haven't seen the true definition of what is Intellect. And what is Wisdom?

Not only do we lack a clear definition, but we also observe that most of us tend to conflate various applications into a single definition, which we then take for granted. It's not surprising that we still struggle to define the concepts of Intellect and Wisdom.

Through this, we also see that they rarely clearly define Intellect, and when defining Wisdom, they use the applications of Intellect to piece it together.

Therefore, the more we study, the more unclear things become. And when we cannot explain something, we resort to using imagination to create new language and new imagery that are completely inconsistent with reality.

We're making things hard for ourselves and anyone who wants to learn from us.

Home Page three:

“What is Wisdom?”

First, we must clearly understand what Wisdom means in Buddhism, because Wisdom has a very special meaning in Buddhism. Buddhist Wisdom must be distinguished from the common conception of Wisdom.

In common terms, Wisdom is the result of Intellectual activity based on reason, using logic, concepts, and language, and mainly consists of understanding and accumulated knowledge.

Ancient Indian philosophy has 3 terms to designate understanding: ñâna (p) / jñâna (s), viññâna (p) / vijñâna (s), and pañña (p) / prajñâ (s).

Ñâna typically designates common understanding in its broad sense. In some scriptures, the term ñâna is also used in the sense of pañña.

Viññâna is understanding based on reason, using methods of logic and analysis.

Meanwhile, pañña is deep Wisdom, comprehensive understanding, and intuitive in nature, not based on logic, concepts, or language, but transcending words. In French, it is often translated as sagesse, connaissance profonde, transcendantale, or cognition intégrale, but these words can only partially express what cannot be fully expressed.

Prajna Wisdom and conventional Wisdom, such as science, differ in their objects of understanding. As the Buddha clearly stated in his sermon “The Leaves of Simsapa Forest,” his teaching aims only at the path of liberation, which is the most urgent and practical matter.

In Buddhism, there is another term close to Wisdom, which is awakening (bodhi, phonetically translated as Bodhi). Awakening is becoming conscious, as opposed to being in delusion. Therefore, in Buddhist recitation ceremonies, we often encounter the phrase “... away from the sea of suffering and source of delusion, quickly returning to the shore of awakening.” And in Buddhism, enlightenment and Wisdom-awakening are the goals of Buddhist practitioners, following in the footsteps of Buddha Shakyamuni, who is the “Perfectly Enlightened One” (samma-sambuddha), one who has achieved complete enlightenment.

Thus, according to the author, the definition of “Wisdom is the result of Intellectual activity (Intellect), based on reason (raison), using logic, concepts, and language, and mainly consists of understanding and accumulated knowledge in the common sense.”

So what exactly is Intellectual activity? And what is the reason that Intellectual activity must be based on, and where do logic, concepts, understanding, and knowledge come from?

Just reading a very short passage, we have already fallen into “confusion” when we have so many questions that need answers, and each question is also very difficult to answer.

If we don't have answers, we cannot understand the definition, and if we don't understand the correct definition, how can we apply it correctly?

Meanwhile, the purpose of definition is to help us distinguish the differences between each person, thing, matter, etc., so that when communicating or using, we know how to apply them correctly.

But if we define it as above, we completely cannot understand how to define Intellect and Wisdom.

However, if we base it on the definition of Intellect as “describing a psychological state in which consciousness has used functions such as observation, analysis, synthesis, recognition, comparison, discrimination, concentration, speculation, and imagination in a superficial way,”

And Wisdom as “describing a psychological state in which Consciousness has used functions such as observation, analysis, synthesis, recognition, comparison, and caution, concentration, but without speculation and imagining results.”

We can explain that Intellectual activity is the process of using the functions of Intellect based on the functions of Conscious mind (not reason). It is thanks to the functions in Conscious mind that we can have results or consequences.

Through results or consequences, we come to realize (Understand); and through testing and experimenting with those results (Know), we then know which solutions lead to results and which solutions lead to consequences.

In the next passage, to explain more clearly the definitions of Intellect and Wisdom, the author cites how Intellect and Wisdom were defined in ancient Indian philosophy through 3 terms to designate understanding: ñâna (p) / jñâna (s), viññâna (p) / vijñâna (s), and pañña (p) / prajñâ (s).

“- Ñâna typically designates ordinary understanding, in its broad sense. In some scriptures, the term ñâna is also used in the same sense as pañña.

Viññâna is understanding based on reason, using methods of logic and analysis.

Meanwhile, pañña is profound Wisdom, comprehensive understanding that is intuitive in nature, not based on logic, concepts, or words, but transcends language. In French it is often translated as sagesse, connaissance

profonde, transcendante, or cognition intégrale, but these words can only partially express what cannot be expressed.”

Through these passages, the author presents a definition of Intellect and Wisdom different from the initial definition, namely that Intellect and Wisdom are forms of understanding, and within this understanding, there are three levels, three layers, or three ranks as follows:

- The first level pertains to ordinary understanding.
- The second level pertains to understanding based on reason, using methods of logic and analysis.
- The third level pertains to comprehensive understanding that is intuitive in nature, not based on logic, concepts, or words, but transcends language.

Thus, to understand the definition of Intellect and Wisdom, we must explore the definition of “understanding and knowing.” Only when we grasp the definition of “understanding and knowing” can we know how many levels of understanding and knowing there are and whether the division into three levels is accurate.

So what is Understanding and Knowing?

In the following passages, we do not see the author define what understanding and knowing means. Therefore, let us use the definitions of Intellect and Wisdom to see if we can find the definition of Understanding and Knowing.

To understand an issue, we must utilize the functions within Conscious mind. Besides Conscious mind, no other consciousness possesses the functions that Conscious mind does.

Conscious mind has many functions. When faced with an issue, we can use one function or combine multiple functions, depending on whether the issue we are facing is simple or complex.

When using individual functions, we only need to call the correct name of that function or select the right function to use.

But when we use multiple different functions to solve a problem, instead of listing out each individual function, which would be too lengthy, we group these functions into a set and give that set a name.

Thus, when referring to that set, we must understand what functions it includes.

Intellect and Wisdom are the two sets we use most frequently. Therefore, we commonly see religions, spiritual scholars, and psychology using these two terms, Intellect and Wisdom.

Many people, when observing the operational process of Intellect and Wisdom, see that there is recognition and knowing (consciousness). Therefore, they combine them into terms like Intellectual consciousness, Wisdom consciousness, or Wisdom insight.

Thus, to understand an issue, whether through Intellect or Wisdom, we must use functions such as observation,

analysis, comparison, recognition, discrimination, synthesis, etc., to achieve understanding.

For example, we don't understand why people with dry cataracts or lens opacity become blind. So when we go for an eye examination, we bring this question to ask the doctor.

The doctor explains, “With lens opacity or dry cataracts, blindness occurs because their lens is no longer clear or has become cloudy, so when light passes through the lens, it is blocked, preventing light from focusing on the retina; therefore we cannot see light, hence it is called blindness.”

After hearing the doctor's explanation, we then understand (recognize) what lens opacity is and why it is called blindness.

Though the doctor's explanation is brief, in the doctor's Conscious mind, there is an ongoing process of subtle continuous interaction between functions such as observation, analysis, comparison, recognition, discrimination, synthesis, etc., and it must go through a long period of testing, experimenting, and verification before being able to provide an explanation and conclusion.

For example, when ophthalmologists study lens opacity, they must learn about the eye and its functions.

In this learning process, they must use functions such as observation and deep examination of each part of the eye.

Then, they must use analytical functions to break down each part, such as the pupil, retina... They must also use

comparison functions to understand the degree of opacity or clarity. They must also use synthesis functions to gather all the data and information from other functions.

Through this synthesis, they can draw conclusions encompassing all this data, allowing our Conscious mind to recognize the disease, and from this recognition, we can name this type of disease as lens opacity.

This recognition by Conscious mind, we call Understanding, meaning that through the use of many continuously interacting functions, we “recognize/understand” or find the cause creating that issue.

Then when we understand, and we have lens opacity, and we are blind, and we experience or have experience with lens opacity, this understanding of lens opacity plus our experience or firsthand knowledge, we call that Knowing.

Thus, understanding and knowing are not Intellect and Wisdom but rather the results of the operations of functions within the Conscious mind, not of Intellect and Wisdom.

Most of us often have misconceptions between Conscious mind, Intellect, and Wisdom. Although the Conscious mind, Intellect, and Wisdom all produce results, and through these results, we all achieve recognition (understanding) or knowledge (knowing).

However, between Conscious mind, Intellect, and Wisdom, there are very subtle differences, so if we don't

use observation and deep looking, we cannot know these differences.

For example, when we have a problem that is related to the Ego mind, and in solving it, we use functions like superficial analysis, comparison, plus speculation and imagination to produce results, that is called Intellect.

When that problem is related to the Ego mind, and in solving it, we use functions like observation and deep looking, or carefulness, mindfulness, and observation without using speculation or imagination to produce results, that is called Wisdom.

When that problem does not relate to the Ego mind but is comprehensive in nature, such as research in medicine, science, etc., and produces results, that is called the Conscious mind. Because the Conscious mind uses both shallow and deep aspects.

When the results of these problems are general and related to the shallow level, we don't call it Conscious mind, but rather Intellectual knowledge (meaning understanding and recognition based on imagination, analysis, comparison, etc., at a superficial level).

And when the results of these problems are general and related to the deep level, not using imagination or speculation but based on testing, experimentation, and verification, we don't call it conscious but rather Wisdom knowledge or Wisdom insight (meaning understanding and knowing/realizing through observation and deep looking that has been tested, experimented, and verified).

Thanks to this clear distinction, we can understand why in Buddhism, the path of enlightenment and liberation, the two terms Intellect and Wisdom are frequently used.

Because these two words relate to the Ego mind, to resolving conflicts within the Ego mind to bring about peaceful energy and presence.

Therefore, the Buddha rarely used terms like Intellectual knowledge or Wisdom knowledge, like Western philosophers do, unless He met Intellectuals or scholars who were familiar with these terms, so He used them to help them understand. But this is not the main principle of Buddhism.

This is why Buddhism is called the path of Intellect and Wisdom, the path of enlightenment (understanding, knowing) and liberation, as the author has presented.

Thus, through observation and deep looking, we can understand why Intellect differs from Wisdom, differs from the Conscious mind, differs from Intellectual knowledge or Wisdom knowledge, etc.

Therefore, when learning or researching, we will not fall into misperceptions, whether we study Eastern or Western thought.

When we have a clear understanding, we can understand the above passage more easily. For instance, the first level is where spiritual scholars talk about the Conscious mind and its functions, which sometimes use shallow and sometimes deep approaches. Therefore, it is called common or general understanding.

At the second level, *“belonging to understanding based on reason, using methods of logic and analysis”* refers to the functions of Intellect within the Conscious mind, specializing in analysis first and then adding imagination to produce results.

At the third level, *“belonging to comprehensive understanding, having intuitive nature, not based on logic, concepts, or words, but transcending words,”* refers to part of Wisdom's function. “Comprehensive understanding” relates to observation and deep looking to find root causes and resolve issues at their source.

As for the aspects like *“having an intuitive nature, not based on logic, concepts, or words, but transcending words,”* these are merely “products” of imagination from “Intellect,” whereas in Wisdom, functions like analysis, comparison, etc., are still used like in Intellect.

But instead of seeking solutions to problems without finding causes like Intellect does, Wisdom begins by finding the root cause first, then from that root cause, seeks methods to solve the problem at its source, thus achieving complete or total resolution.

In the next passage, when writing about Wisdom in Original Buddhism, the author provides another definition of Intellect and Wisdom from a different perspective.

“Intelligence, as mentioned above, is not about being smart or erudite, but rather about having a deep, complete understanding of the right path that leads to peace and happiness.”

Wisdom means complete understanding and practice of the Dharma, to break through the veil of ignorance and realize the truth.”

Thus, through this passage, Wisdom becomes “*complete understanding and practice of the Dharma, to break through the veil of ignorance and realize the truth.*”

This means that the term Wisdom in original Buddhism becomes a “tool” to break through the veil of ignorance and realize the truth. In other words, this is not a definition, but rather an application of Wisdom that has been incorporated into its definition.

In the section “Wisdom in Mahayana Buddhism,” the author presents additional new definitions of Wisdom as follows:

“...In fact, as we know, in the historical development of Buddhism, the Mahayana schools were divided into two tendencies: Wisdom on one side and faith on the other.

The most representative of Wisdom is the Prajna system. The spirit of Prajna was developed by Nagarjuna, head of the Madhyamaka school, a famous philosopher who demonstrated incisively that truth cannot be fully understood through reasoning.

According to him, Wisdom is the difficult path, while faith is the easy path. He taught that to understand Buddha's teachings, one must understand two levels, or more precisely, two dimensions of truth: relative truth (samvriti-satya) and absolute truth (paramartha-satya).

And absolute truth is emptiness (sunyata), which is inconceivable, cannot be grasped by ordinary

capabilities of Wisdom, but can only be understood through intuition and experience.”

Thus, through this passage, Wisdom is divided into two dimensions of truth: relative and absolute truth.

“And absolute truth is emptiness (sunyata), which is inconceivable, cannot be grasped by ordinary capabilities of Wisdom, but can only be understood through intuition and experience.”

Here, we do not see any mention of what relative truth is. In reality, truth is truth; there is no relative or absolute truth. Relative or absolute are just our perceptions of truth, not truth itself.

For example, our ancestors in the past, due to underdeveloped Conscious mind, perceived rain as dragons spewing water.

But as human Conscious mind developed through accumulated experiences across generations, scientists discovered that rain occurs when hot and cold air masses collide, creating thunder and lightning.

When thunder and lightning occur, they create energy that combines atmospheric gases such as hydrogen, oxygen, Cl₂, CO₂, CH₄, and SO₂ to form rain.

Thus, rain is truth, whether in ancient times or now. But our ancestors' perception of truth differs from our perception of truth today.

In other words, interpreting the passage above, our ancestors' perception was relative when they said rain

came from dragons spewing water, and today's scientists have an absolute perception when they explain rain as the collision between hot and cold air masses.

But whether explained relatively or absolutely, these are just our perceptions of truth, while truth itself (rain) has no relative or absolute quality—it is simply truth (rain).

In the section about absolute truth, Nagarjuna states that *“absolute truth is emptiness (sunyata), which is inconceivable, cannot be grasped by ordinary capabilities of Wisdom, but can only be understood through intuition and experience.”*

So what is this “emptiness” that is inconceivable, cannot be grasped by ordinary capabilities of Wisdom, and can only be understood through intuition and experience?

Here, we need not discuss emptiness yet, but let us observe and look deeply into the phrase “inconceivable,” which means there is no participation of Conscious mind (the only Conscious mind in humans that has all functions such as observation, analysis, comparison, recognition, etc.).

Without these functions of the Conscious mind, we cannot think, cannot perceive, cannot recognize, know, or understand, so what Conscious mind would we use to understand, to intuit, to experience?

Thus, this means Wisdom is a different kind of Conscious mind, outside of Conscious mind itself, and only when using this Conscious mind can we understand through intuition and experience.

And according to Nagarjuna, to have this Conscious mind, one needs experience, meaning careful examination and thought. Yet if one must think carefully, why say it is “inconceivable,” meaning it cannot be thought about? So what kind of experience is this? If there is no need for careful examination and thought, how can it be called experience?

Moreover, when Nagarjuna speaks of this “special” Conscious mind, he does not indicate where it resides. So how do we know where to find it to use it?

Meanwhile, if we use the definition of Intellect and Wisdom, we don't need to create this additional “special” Conscious mind, because this “special” Conscious mind is just the Wisdom functions within the Conscious mind, but because we lack a clear definition and understanding of its functions and operations, we consider it inconceivable.

But if we clearly understand the functions and know about their operations, there would be nothing we cannot discuss.

Buddhism or Buddha's teachings are not Philosophy (which aims to discover the primordial origins of the universe or human beings).

The main purpose of Buddha, or Buddhism, is to find the root cause of conflicts or suffering present in the Ego mind, then seek solutions to resolve these conflicts completely to restore or extend the presence of peace that has been hidden in the “darkness.”

Through testing, experimenting, and validating, Buddha understood that the causes of suffering or conflict in the Ego mind all stem from how desires manifest in the Ego mind, which may or may not create conflict within it.

When the Ego mind wants to solve a problem quickly, it must use the functions of the Intellect, as only the Intellect can accomplish this.

However, when using the Intellect, because it imagines outcomes, when confronted with reality that doesn't match, it creates additional conflicts and prolongs suffering.

Conversely, through observation and deep looking, Buddha saw that when the Ego mind uses Wisdom through observing and looking deeply into the root causes of suffering to find its origin and then finding solutions to resolve it at its roots, those emotional sources disappear, no longer creating conflict in the Ego mind; thus, the energy of peace can remain long-term.

This is why Buddha always emphasized the two aspects of Intellect and Wisdom, as these two systems create either suffering or peace in the Ego mind. This is why we call Buddhism the path of Intellect and Wisdom.

During Buddha's time, when he met someone with a problem, he would directly show them how to thoroughly resolve the issue at its root, so when they applied it, they could resolve the conflict in their Ego mind and restore peace. There weren't scriptures and commentaries like there are now.

During his lifetime, Buddha's disciples had, to varying degrees, studied or practiced earlier philosophical traditions such as Vedic or Brahmanical teachings.

Therefore, when teaching these individuals, Buddha wanted to use their existing knowledge and experience of the old scriptures to help them deeply understand and recognize the truth. Once they recognized the truth, they would rely on it to change their perceptions and behaviors.

This was not Buddha's intention to present Buddhism from a philosophical perspective. The first discourse the Buddha gave to the five ascetics of Kiền Trần Như was the Four Noble Truths.

These are four steps to help us thoroughly resolve problems. Resolving emotional sources at their roots to maintain the presence of peace.

However, regrettably, after Buddha's passing, and through three councils and scripture revisions, Buddhism today has transformed into philosophy rather than remaining a path study (studying the way/path, or methods to thoroughly resolve problems).

The Prajna and Diamond Sutras, as presented by the author, are two texts where the Buddha, while interacting with the sangha, realized that instead of seeking truth, they were taking what he taught them (methods to find truth), based on their knowledge of scriptures they had studied, and turning it into a philosophical system.

Therefore, in these two sutras, the Buddha almost completely rejected the teachings given to monks with

experience from the Vedic scriptures to help them connect with truth.

He clearly reaffirmed that what he explained to them was merely a means to help them approach the truth, like a finger pointing to the Moon—the finger is not the Moon, nor is it the truth.

Later, Nagarjuna, based on the transmitted scriptures, understood Buddha's concepts of Intellect and Wisdom from a philosophical perspective rather than from the perspective of path study, as Buddha had intended.

Therefore, his reasoning is extremely contradictory when claiming that the Wisdom of emptiness is inconceivable yet can be understood through intuition and experience.

Meanwhile, to have awareness—recognition, knowing, or experience—we must use the functions within Conscious mind. If we eliminate Conscious mind, we cannot have perception, understanding, intuition, or experience.

Through the following passages:

“But reading and absorbing the entire sutra, we see that Wisdom according to the Prajna spirit is very special; it can be called transcendent. In the sutra there is the phrase ‘no Wisdom and also no attainment,’ meaning there is neither Wisdom nor achievement.

After affirming that “there is no form, sensation, perception, mental formations, or consciousness; no eyes, ears, nose, tongue, body, or mind; no form, sound, smell, taste, or touch; or dharmas,” the sutra states that “there is no ignorance, also no end of ignorance, no

aging and death, also no end of aging and death, no suffering, accumulation, or cessation, no path, no Wisdom, and also no attainment,” meaning that everything learned in the Buddha's basic teachings is not real; they are all relative, temporary truths...

Because the empty nature of all phenomena is neither born nor destroyed, neither defiled nor pure, neither increasing nor decreasing, neither one nor two. Understanding the emptiness of all phenomena and all things is true Wisdom, transcending even Wisdom itself (au-delà de la sagesse). That is the meaning of the transcendent Prajna sutra, or Prajñāpāramitā-sūtra, the fundamental sutra of Mahayana.”

In these passages, we can clearly see the Buddha's “pointing instruction” when He taught: “There is no form, sensation, perception, mental formations, or consciousness; no eyes, ears, nose, tongue, body, or mind; no form, sound, smell, taste, or touch; no dharmas; no ignorance; also no end of ignorance; no aging and death; also no end of aging and death; no suffering, accumulation, or cessation; no Wisdom; and also no attainment.”

This means that at that time, when studying dependent origination, the twelve links of dependent origination, the four foundations of mindfulness, the four right efforts, the four noble truths, the five aggregates, etc., the monastic community misunderstood these as truth or reality. While these were only means to connect with truth, not the ultimate goal or reality itself.

However, because the monastic community transformed the means into the end goal, in the Prajna sutra, the

Buddha had to negate “the ultimate goal” of the monastic community. Because that is NOT the truth, but only a means.

But when the spirit of Prajna is interpreted through a philosophical lens, it becomes more “ethereal” and “vague” when explained as *“everything learned in the Buddha's basic teachings is not real; they are all relative, temporary truths...”*

If something is true, there can be no relative truth or absolute truth, because the definition of truth is reasoning that is genuine and unchanging across space and time. So how can it be called relative or temporary truth?

Then, to explain emptiness nature or empty characteristics, the understanding of Wisdom is *“the empty nature of phenomena is neither born nor destroyed, neither defiled nor pure, neither increasing nor decreasing, neither one nor two. Understanding the emptiness of all phenomena and all things is true Wisdom, transcending even Wisdom itself (au-delà de la sagesse). That is the meaning of the transcendent Prajna sutra.”*

In reality, if we follow the true spirit of the Buddha's teachings, meaning when thoroughly resolving suffering to bring back the energy of peace, we must use the functions of Wisdom.

That is, we must begin with carefulness, mindfulness, observation, and deep looking into the source of emotions and NOT use analysis, comparison, from eyes, ears, nose, tongue, or from pure, impure, increase, decrease; because when we observe these things, they are

not the root cause but only surface manifestations, so we cannot resolve the issue completely, to its roots.

Therefore, He used many instances of the word NO with two very clear purposes.

The first purpose: NOT from the six sense organs, six sense objects, or six consciousnesses; also, NO need to know whether that is ignorance or not; also, NO need to pay attention to birth, aging, sickness, or death, or whether there is attainment or not, because when we pay attention to those things, then analyze and compare to find solutions, those solutions not only do NOT resolve the problem but create more problems.

Only through careful attention, mindful observation, and deep looking into the very source of emotions, then investigating the root cause, and only then seeking solutions at the root level, can the problem be completely resolved and NEVER recur—the cycle of birth and death” —and achieve enlightenment and liberation (NO longer controlled by emotional sources).

Therefore, the word NO in the Buddha's teachings is not the “empty nature or empty characteristics” in philosophy that emerged from this sutra. While in Conscious mind, there is only “knowing nature” and no “empty nature.”

If we want to explain the empty nature that Nagarjuna said is “beyond conceptual thought,” like “*the empty characteristics of phenomena are neither born nor destroyed, neither defiled nor pure, neither increasing nor decreasing, neither one nor two...*,” modern chemists can discuss this thoroughly as usual.

According to chemical research, all phenomena are composed of energy sources and molecules.

Within molecules are atoms. Within atoms are subatomic particles like neutrons and protons. Within a proton are two up quarks and one down quark, while a neutron has two down quarks and one up quark.

When observing and looking deeply into atomic and subatomic particles, there, these particles: neither arise nor cease, neither increase nor decrease, neither pure nor impure, etc. (whether proton or neutron still has three quarks).

This means that chemists know this through using observation, looking deeply through testing, experimenting, and verifying, or more briefly through knowing nature, or understanding the correct characteristics of something, clearly and distinctly, not through imagination or speculation.

But there is no “empty nature” according to philosophy there, which is a nature that doesn't use Conscious mind, “beyond conceptual thought.” Or through Master Nagarjuna, there is an additional absolute Wisdom called “empty nature,” and this “empty nature” is unknown where in the human body.

When we use the word nature, or characteristic, we must speak of the properties or characteristics of something, meaning those distinct properties already involve analysis, comparison, and recognition...within them, to know how they are distinct and different. If not, we cannot know what that nature is. So how can we experiment or have direct insight?

For someone experienced in connecting with reality, it is true that only Wisdom (not Intellect-Wisdom) has the ability to resolve problems completely and perfectly through observation and deep looking.

But it is not complicated at all; rather, it is extremely simple. In the process of observing and looking deeply into emotional sources, they realize, understand, or become conscious that if they analyze pure and impure, increase and decrease, they will create more conflicts in the Ego mind.

Therefore, through analysis based on the root of the problem, they do not analyze from perspectives of increase or decrease, but rather use analysis, comparison, recognition... to find the root cause of the problem and resolve it at its roots.

This does not mean that when using Wisdom, there is no discrimination, analysis, comparison, recognition, synthesis, etc.

Most philosophers and religious scholars often make mistakes because they don't clearly understand the difference between the function and operation of Intellect and Wisdom. When reading through the Prajna system and seeing Buddha present a series of "EMPTINESS," they cling to this concept of Emptiness to create a nature that no one knows where it exists.

Meanwhile, in the Mahaparinirvana Sutra, the Buddha speaks very clearly about Buddha nature or emptiness as follows:

“The Buddha nature of living beings is neither destroyed nor broken, neither pulled nor caught, neither bound nor fettered. Just as there is space within all living beings, because all living beings have unobstructed space, yet beings cannot see this space within themselves.

If living beings had no space, there would be no coming or going, standing or sitting, lying down, or living or growing. For this reason, in my sutras I say all living beings possess the space element; this space element is called emptiness. The Buddha nature of living beings is just like this.” [9]

Modern scientists have clearly proven these things as Buddha taught when they state that all phenomena with form are composed of atoms or subatomic particles and surrounded by elastic space, creating collisions between energy sources within, giving each species its unique characteristics.

Because each species has its own bounded elastic space and similar subatomic particle composition, from the perspective of fundamental essence or original nature, they are all the same. Without this bounded elastic space, there would be no humans, animals, plants, stars, or universe.

Thus, the emptiness that Buddha taught refers to the nature of this bounded elastic space. It is thanks to this elastic space that humans can exist, can walk, stand, lie down, sit, live, and grow.

Therefore, this emptiness cannot be understood through intuition alone but must be known through experimentation. It must go through many processes of

multiple functions interacting together, including observation, analysis, comparison, discrimination, recognition, and synthesis... and it is “conceivable” rather than “inconceivable” or Wisdom transcending Wisdom.

Modern scientists have proven that to understand this “emptiness,” scientists have had to use observation and deep looking through testing, experimenting, and verification to know it. It cannot be known through intuition or the inconceivable.

If we were to ask mischievously: now that scientists understand this “emptiness,” when scientists experience suffering, can they use this understanding of “emptiness” to resolve their suffering?

The answer is No. Why? Because although they understand and know “emptiness,” it's because they are oriented toward a different purpose—they want to understand where the universe came from, not to resolve the root causes of suffering.

Therefore, although they use the functions of Wisdom, their purpose differs from Buddha's purpose, which is to thoroughly resolve the conflicts present in the Ego mind to maintain the presence of peaceful energy.

This is why Buddhism, or Buddhist Wisdom, differs from scientific Wisdom. While Buddhist Wisdom aims to find truth or root causes that create conflicts in the Ego mind and resolve them completely to maintain peaceful energy, philosophers and scientists, though also using Wisdom's functions, aim to find the origin of the universe or humans.

Therefore, when scientists experience suffering and direct their purpose toward “emptiness,” they can never know the truth or root cause creating suffering, and in addressing it at its root, they cannot resolve the suffering present in their Ego mind.

Thus, having Wisdom alone is not enough; one must also know where the purpose is directed. Of course, for scientists, if they want to resolve their suffering and change their purpose from understanding “emptiness” to observing and looking deeply into the source of emotions, they will find more success because they already have experience using the functions of Wisdom.

But if they persist in their purpose of finding the universe's origin, and when suffering comes, they continue using Intellect, they will continue suffering as usual. Meanwhile, their work typically uses Wisdom more than Intellect.

This is where religious and psychological scholars, when observing scientists, philosophers, and spiritual teachers discussing Wisdom, see each person expressing it differently, leading them to imagine there are many types of Wisdom.

But in reality, the functions of Wisdom are all the same. For instance, when Buddha uses Wisdom to find the root of problems (truth) and resolve that conflict, scientists also use Wisdom to understand the truth about subatomic particle composition, but Buddha's purpose differs from that of scientists.

Therefore, the results from Buddha and scientists also differ. Or more simply put, Wisdom itself is not different (it still finds truth), but the purposes differ.

Second purpose: In the entire Heart Sutra, the Buddha mentioned a passage that seems to have gone largely unnoticed, which is *“no Wisdom and also no attainment.”*

No Wisdom and no attainment means one should NOT use accumulated experiences learned from old scriptures as stages to be attained; because when the conflicts in the Ego mind are resolved and the energy of peace is present, there is nothing to be attained—there is only complete resolution or incomplete resolution.

This also means that when the Buddha used these five words, he was “revealing” to us the situation among the monastic community at that time.

Or more specifically, within the monastic community, there were still many who did not understand the main purpose of Buddhism, which is to resolve the conflicts present in the Ego mind, rather than to achieve or attain stages that measure how far one has progressed in resolving these issues.

There are only two ways to resolve issues. One is to resolve them at their root so that the problem never returns (called liberation from the control of emotional sources).

Two is failing to resolve these emotional sources, and these emotions continue to “reappear—cycle through birth and death” when the Subconscious mind pulls them

up to the Ego mind through the process of arrangement and connection.

Therefore, there are no stages to be attained there. So, in today's Buddhist scriptures, what are the stages that the monastic community during Buddha's time, and even today, wishes to achieve?

Let us observe and look deeply into the Buddhist stages through the article “The Four Noble Stages Through the Pāli Canon” by Venerable Thich Trung Dinh, as follows:

“1. Stream-Enterer Stage-Sotāpanna

The Stream-Enterer Stage—Sotāpanna—is the first of the four Noble stages. This stage is called having 'opened the Eye of Dharma' (dharmacakkhu), attaining the dharma eye, which means recognizing that anything that arises will cease (impermanence).

Their faith in the dharma will truly be unshakeable, or called 'unwavering faith.'. This saint is also called the 'Seven-times-returner' stage, meaning they still have seven more births and deaths before attaining Arhatship. They have eliminated the first three fetters: identity view (sakkāyadiṭṭhi), doubt (vicikicchā), and attachment to rites and rituals (sīlabbataparāmāsa). The Nikāya Canon defines it as: “Here the bhikkhu eliminates three fetters, becomes a stream-enterer, will not fall into evil realms, and is certain to attain enlightenment.”

Once-Returner Stage - Sakadāgāmi

The Once-Returner Stage is the second noble stage. Why is it called once-returner? Because at this stage, one

must return once more to birth and death before ending suffering and reaching the stage of non-birth.

Those who have completely eliminated the three fetters, as in the case of the Stream-Enterer Stage, and have weakened the next two fetters, namely, Sensual Desire (kāmacchando) and Ill-will (byāpāda), are called Once-Returners—Sakadāgāmi.

The Long Discourses define: “The bhikkhu who has eliminated three fetters and reduced greed, hatred, and delusion becomes a once-returner and must be reborn once more in this world before completely ending suffering.”

Non-Returner Stage—Anāgami

The Non-Returner Stage—Anāgami is the third noble stage, where one has completely eliminated the five lower fetters (orambhagiya saṃyojana) and, after death, will be reborn in the Brahma realm, never to return again. The Buddha taught: “The bhikkhu who has eliminated the five lower fetters becomes one of spontaneous rebirth, attaining Nirvana there, never to return to this world.”

Non-Returner Stage: Complete practice of morality, full practice of concentration, partial practice of Wisdom, eliminating the five lower fetters, achieving spontaneous rebirth, attaining Nirvana there, never returning to this life again.

Thus, the Anāgami only eliminates the five lower fetters and specifically destroys sensual desire (kāmacchando) and ill-will (byāpāda), while the three lower fetters

(identity view, doubt, and attachment to rites and rituals) were already eliminated before.

Arhat Stage (Arahant)

After breaking the final five fetters, namely desire for existence, desire for non-existence, conceit, restlessness, and ignorance, a non-returner will attain Arhatship, meaning their virtue has become absolutely perfect. No deity or celestial being can find any fault in an Arhat anymore.

With the three trainings of non-defilement, the Arhat Stage (Arahant) involves complete practice of morality, full practice of concentration, and full practice of Wisdom, eliminating all 10 fetters.

Here, naturally, an Arhat has also completed all four levels of meditation. As meditation practice gradually progresses, one can weaken these fetters and finally control and destroy them at each stage of meditation.

After each stage they reach a higher level of enlightenment. When controlling the first three fetters, the practitioner attains the first meditation. Weakening the next two fetters, the practitioner reaches the second meditation.

However, the residual sensual desire and anger are more subtle than anything that has been eliminated. When the practitioner finally overcomes these residuals, they reach the third meditation. The final five fetters are very subtle.

When eliminating them, the practitioner reaches the fourth meditation level and the final stage of

enlightenment. The Four Meditations and Four Noble Stages are all fully present in an Arhat like this”. [10]

Thus, in the Stream-Enterer Stage, according to scripture:

“This stage is called having 'opened the Eye of Dharma' (dharmacakkhu), attaining the dharma eye, which means recognizing that anything that arises will cease (impermanence). Their faith in the dharma will truly be unshakeable, or called 'unwavering faith.'. This saint is also called the 'Seven-times-returner' stage, meaning they still have seven more births and deaths before attaining Arhatship. They have eliminated the first three fetters: identity view (sakkāyadiṭṭhi), doubt (vicikicchā), and attachment to rites and rituals (sīlabbataparāmāsa).”

This means that whoever attains this stage understands the principle of impermanence and eliminates the three fetters: Identity View, Doubt, and Attachment to Rites and Rituals, but must still be reborn seven (7) more times before becoming an Arhat.

Meanwhile, the three dharma seals in Buddhism are suffering, impermanence, and non-self. If there is already a non-self, then how can there be any self to be reborn? Isn't this contradicting the three dharma seals of Buddhism?

When speaking of the Self and rebirth, we are speaking of the philosophy and scriptural system of Vedic religion, where there is Brahman, the Great Self, and the Small Self.

According to Vedic scriptures, because the Small Self is obscured by ignorance, it cannot communicate with the Great Self. Therefore, the small self must practice. If not completed in this life, it must be reborn in another life. Until ignorance is shed, the Small Self cannot merge with the Great Self, or Brahman.

Thus, we can see that these stages were borrowed from Vedic religion, or more specifically, many disciples and monastics during Buddha's time were deeply “steeped in” Vedic scriptures.

Therefore, we have the first noble stage requiring seven more rebirths before being able to attain Arhatship.

But why must one be reborn seven times and not ten or a hundred times? Simply put, because philosophy has established ten fetters, including greed, Hatred, Delusion, Pride, Doubt, Identity View, Extremist Views, Attachment to Rites and Rituals, and Wrong Views; and since this one has only eliminated three fetters, they must be reborn seven more times to be logical.

Or to elaborate, according to scripture, when this person is reborn in their next life, no matter how well they practice, they can only eliminate one fetter, no more than that. If that person were to eliminate two or three fetters, then the requirement of seven rebirths would become incorrect.

The second stage is Once-Returner—Sakadagami

“Why is it called Once-Returner? Because this noble stage requires one more cycle of birth and death to end suffering and achieve the state of non-rebirth. Those who

have completely eliminated the three fetters as in the case of Stream-Entry, and have weakened the next two fetters, namely, Sensual Desire and Ill-will.”

Thus, for the second stage, only one more rebirth remains, while merely weakening (diminishing) two fetters, Sensual Desire and Ill-will, will lead to non-rebirth.

So, according to scripture, if for the first stage, one only needs two more rebirths and only needs to “diminish” two fetters rather than eliminate them, then one only needs one more rebirth to achieve non-rebirth and no more rebirths; this would make the scriptures “inconsistent.”

While the first stage definitively states one must go through seven cycles of death and rebirth, according to this interpretation, only 3 reborns would be needed to achieve non-rebirth.

The third stage is Non-Returner—Anagami.

“The Non-Returner-Anagami stage is the third noble stage, where one has completely eliminated the five lower fetters (orambhagiya saṃyojana) and, after death, will be reborn in the Brahma realm, never to return again. The Buddha taught: 'The Bhikkhu who has cut off the five lower fetters becomes one of spontaneous birth, attaining Nirvana there, never to return to this world.'”

This means that the second stage only weakens the two fetters of Sensual Desire and Ill-will, while the third stage eliminates Sensual Desire and Ill-will, immediately

ending rebirth in the mundane realm and instead leading to rebirth in the Brahma realm and entering Nirvana.

In this passage, it doesn't quite align with the Buddha's teachings, because when speaking of realms in Buddhism, the realm of Nirvana is the highest of all realms.

Therefore, if one has already reached this realm, there cannot be a subsequent Arahant stage. Thus, this passage certainly wasn't taught by the Buddha but was added by later disciples who were deeply influenced by Vedic teachings, incorporating the Brahma deity from Vedic religion into Buddhist scripture and adding the phrase “*attaining Nirvana and never returning to this world*” to demonstrate similarities between Vedic philosophy and Buddhism. However, this demonstration completely contradicts the Buddha's definition of Nirvana.

Following this logic also contradicts the first stage, which requires seven more lives of practice. If it only takes two more lives to completely eliminate the two fetters of Sensual Desire and Ill-will to return to the great self of Brahma, with no more earthly rebirths.

The fourth stage is Arahant.

“After breaking the final five fetters—namely, existence-craving, non-existence-craving, conceit, restlessness, and ignorance—a Non-Returner will attain Arahantship, meaning their virtue has become absolutely perfect. No deity or celestial being can find any fault in an Arahant.

After each stage, they reach a higher level of enlightenment. When mastering the first three fetters, the

practitioner attains the first jhana (meditation). Weakening the next two fetters, they reach the second jhana. However, the residual sensual desire and anger are more subtle than all that has been eliminated. When the practitioner finally overcomes these residuals, they reach the third jhana. The final five fetters are very subtle. When eliminating these, the practitioner reaches the fourth jhana and the final stage of enlightenment.”

Thus, through this passage, the Arahant stage establishes regulations about each level of meditation, divided into four stages.

For example, when using meditation to eliminate the first three fetters: Identity View, Doubt, and Attachment to Rites and Rituals—this is called the first jhana, designated for the first achievement.

The second jhana involves weakening the two fetters of Sensual Desire and Ill-will for the second achievement. Then the third jhana eliminates Ill-will and Sensual Desire for the third achievement. Finally, the fourth jhana eliminates the remaining five fetters: Existence-craving, Non-existence-craving, Conceit, Restlessness, and Ignorance.

In this scripture, it doesn't specify where this Arahant is. But certainly, this Arahant cannot be present in this mundane realm anymore. Why?

Because according to the third achievement, when eliminating the five fetters, one no longer rebirths in the mundane realm but will be reborn in the Brahma realm.

Therefore, this one has the “power” to eliminate five fetters at once in just one life, and among these five fetters, the fetter of ignorance is the one that “gives birth” to the other nine fetters.

Meanwhile, during the Buddha's time, besides the ten great disciples, there were also about a hundred other Bhikkhus who attained Arahantship right here in this mundane realm, not in the Brahma realm. So where are these Arahants? In the mundane realm or the Brahma realm?

So, where did these four noble stages and four jhanas (meditations) come from?

These four noble stages and four meditations were the result of six years during which the Buddha studied with Brahmin masters, yet afterwards, the Buddha still saw that this was not the complete and ultimate way to end the conflicts within the Ego mind.

Therefore, the Buddha abandoned these methods and meditated under the Bodhi tree for forty-nine days, which led to Buddhism as we know it today.

Upon his enlightenment, in his very first sermon, the Buddha taught the five brothers of Kiều Trần Như how to completely eliminate suffering at its root through the Four Noble Truths.

Thus, in the Heart Sutra, he once again affirmed that if one practices to achieve or attain any particular spiritual attainment, this is not the path to enlightenment and liberation, but rather creates another form of “bondage.”

Instead of being bound by the 10 fetters, we merely replace them with “new fetters”—those” attainments that can be achieved or gained.

What difference is there if we remove 10 rope fetters from our feet, only to replace them with four iron chains of “attainment”? This is not enlightenment or liberation. We are merely exchanging one binding for another, while mistakenly believing we are enlightened and liberated.

This is why the five words “*no Wisdom and no attainment*” serve as a wake-up call for those who still seek attainments while trying to resolve conflicts in their Ego mind. It means we are only creating more problems rather than solving them.

Fourth Home Page:

“Wisdom is also called Tuệ or Trí huệ. Trí means to observe deeply, and huệ means to understand clearly. In general terms, Wisdom means clear and thorough understanding, and by this definition, Wisdom is not much different from intelligence.

However, according to Buddhism, Wisdom is completely different from ordinary intelligence, and this difference will be explained in detail in the following sections.

From the Buddhist perspective, Wisdom has many levels, from low to high, and at certain levels or in certain cases, Wisdom is also called Prajna (in Sanskrit it is Prajna, in Pali it is Panna, in Tibetan it is Shes rab, in Chinese it is Ban rao, in Japanese it is Hannya).”

Through these passages, the author defines Trí as recognition and Tuệ as clear understanding, or Wisdom as clear and transparent understanding.

This is not yet the complete definition of Intellect and Wisdom, as this is only the application of Wisdom through observation and deep looking, which leads to clear and transparent understanding.

In Intellect and Wisdom, the functions are not different, so there are no different levels or grades, but only differences in individual levels of awareness, depending on each person's experiences, experiments, and realizations. Here, the author takes the results from the application and attaches them to the definition.

In the next passage, the author compares the differences between intelligence and Wisdom as follows:

“As we have seen, words or terms are merely conventions that help us exchange understanding. The understanding or ability to perceive and express oneself regarding phenomena in the surrounding environment is called “intelligence,” and everyone possesses such intelligence.

However, because intelligence arises from sensory experiences of the five senses in relation to external conditions and depends on educational conditions, intelligence varies greatly between individuals.

In Buddhism, this difference has even deeper roots because Buddhism views knowledge itself as a sense faculty; thus intelligence not only arises from the sensory

experiences of the five senses as commonly understood but also involves knowledge.

Knowledge inherits deeply from the past and directly influences an individual's perception and expression of phenomena.

According to Buddhism, knowledge, besides the sensory experiences gathered in the present, also inherits the results of past karma, and these inheritances play a crucial role in directly influencing the operation of knowledge in each individual.”

Thus, through these passages, the definition of Wisdom is intelligence plus knowledge, and intelligence is “*arising from sensory experiences of the five senses in relation to external conditions and dependent on educational conditions.*”

So, is intelligence truly the intelligence that arises from the experience of the five senses and depends on educational conditions?

The definition of the two words *Thông Minh*: *Thông* means unobstructed, not stuck or blocked, and *Minh* means bright or clear. Thus, *Thông Minh* means using clarity to remove obstacles or attachments to something.

For example, you are driving on the road and suddenly encounter a traffic jam due to an accident. Through observation and deep looking, you know that if you push forward or weave through traffic, you might cause another accident and make the traffic jam worse or last longer. Therefore, you decide to stop and wait for the authorities to resolve the traffic accident.

When the accident is resolved, the road gradually clears, and your vehicle can move safely; you are using your intelligence, or trí thông minh, according to its true definition.

That is, through observation and deep looking (clear—thông), you know how to choose which solutions (intelligent—minh) bring you the most benefit when dealing with a traffic jam.

Or at that time, when you have an urgent matter that needs resolving and time doesn't allow you to wait, after observing and looking deeply, you notice an alley connecting to a parallel street without traffic, so you take that alley and then another road to continue moving without being late - this too is using the correct definition of intelligence.

Thus, depending on different conditions, you make different wise choices to achieve results that resolve deadlocks or ensure safety.

Therefore, when discussing Intelligence, or more accurately, we're discussing how you use the functions of Wisdom to resolve problems, creating results rather than consequences. Or more broadly, Intelligence can be called another name that describes the results through using the functions of Wisdom.

But if you create consequences like cutting others off, causing accidents, or creating more problems, that's no longer called Intelligence, but rather Knowledge (meaning, through shallow perception, instead of solving problems, you create more problems); and if it involves

emotions/feelings in the Ego mind, it's not called Knowledge, but simply Intellect.

Thus, Intelligence here is not *“arising from the experience of the five senses and dependent on educational conditions,”* but rather Intelligence here is using the functions of Wisdom, through observation and looking deeply into the root of problems, then through analysis and comparison of these roots, to find comprehensive solutions.

When you've solved that problem comprehensively without creating consequences, only then is it called Intelligence.

In the next paragraph, the author compares human intelligence with animal intelligence as follows:

“The words gno, gnose or gnosis all mean 'understanding'. In summary, understanding or intelligence in general is the unique perception and expression of humans towards phenomena occurring around them.

It's called unique because this intelligence is different from animal 'intelligence'. Take an example: last autumn when I was digging in the garden, an elderly French person passed by and told me that whenever you see earthworms burrowing into very deep soil layers, the coming winter will be very cold.

Science has not or cannot yet prove such phenomena (?), however if this is true then even insects have some kind of intelligence.”

In fact, if we observe and look deeply into the Four minds, we see that only humans' Physical Body mind has the separation of Conscious mind from Physical Body mind, becoming a separate consciousness.

Most animals and especially plants do not have Conscious mind as a separate consciousness, but rather share it with Physical Body mind (animals) or Form consciousness (plants).

Therefore, most animals, except humans, live by instinct (root is foundation, ability is capability), or more broadly, how to survive.

Thus, in the case of earthworms, they must burrow deep into the soil layers to avoid the freezing cold of winter, because that severe cold could kill them.

This is not Intelligence, but rather “knowing nature,” or survival instinct. Therefore, in animals, there is no intelligence, only knowing nature. If there are similarities between humans and all species, then through each species' knowing nature, all simply want to maintain survival or existence.

Or more broadly, only humans have Intelligence, while other animals or plants do not have Intelligence, but only “knowing nature.” Why?

Because Intelligence comes from using the functions of Wisdom, or more broadly, Conscious mind. Only humans have Conscious mind separated as a distinct consciousness. Other animals and plants share it within Physical Body mind (animals) or Form consciousness (plants).

In the next paragraph, the author presents Intellect and Wisdom from the Buddhist perspective as follows:

“Buddhist Wisdom is an ability, a quality of mind consciousness, while the words Sagesse or Wisdom only mean proper conduct, prudence and caution, in short a form of skillfulness or ethics that helps humans adapt to society and nature.

In fact, Wisdom is just a form or component of intelligence, in other words it is also an understanding, but a specialized understanding, clearly oriented, gained through practice and cultivation.

Intelligence in general contains a power and potential that bursts forth, spreading in all directions and adapting to all environments like forest trees and weeds, while Wisdom is fragrant flowers and sweet fruits.”

In these paragraphs, the author presents a definition of Intelligence completely different from the initial definition of *“arising from the experience of the five senses”*, instead becoming *“containing a power and potential that bursts forth, spreading in all directions and adapting to all environments like forest trees and weeds”*

This means the author is taking the results from using Intelligence and turning them into the definition of intelligence.

Additionally, the author also redefines the two words Wisdom according to Buddhism as specialized understanding oriented through practice and cultivation.

This also means using results to create the definition of

Wisdom. That is, through using the functions of Wisdom such as: observation, deep looking, analysis, comparison, etc., one realizes or knows which method or solution is best.

Then choosing that solution or method to practice or train. It's not that practice or cultivation gives rise to Wisdom. This is the confusion of taking effect as cause. Or confusing ends with means.

In the next section, the definition of Wisdom continues to be “reborn” with new terms as follows:

“Buddhist Wisdom is defined as a fundamental perceptual ability, connected to the continuous flow of consciousness, its nature being empty, clear, and radiant.

Wisdom is also defined as a perceptual ability that helps “see” or comprehend the true and ultimate nature of all phenomena.

Wisdom, according to the above definitions, is also called All-accomplishing Wisdom (tout-accomplissant) or Omniscient Wisdom (omniscience) or Buddha's Wisdom (in Sanskrit: Buddhajnana).

This means that when Wisdom is used through Buddhist philosophy, its definition becomes one with “fundamental perceptual ability connected to the stream of consciousness, with a nature that is empty, clear, and radiant, and this Wisdom is also called all-accomplishing Wisdom, or omniscient Wisdom, or Buddha's Wisdom.”

This also means that definitions are formed based on how each person applies it and what results they achieve.

Therefore, with just these two words, “Trí” and “Tuệ” (Intelligence and Wisdom), we have countless different definitions. Sometimes defined one way, sometimes another, depending on the effects of the results, the definition of Wisdom must change to match the context.

According to the author, Theravada Buddhism defines Wisdom as follows:

“In Theravada, Wisdom is defined as a fundamental and essential understanding that is clear and correct, called “Right View” (in Pali: Samma-ditthi), which is the first path in the Noble Eightfold Path.”

This means that Wisdom is a fundamental understanding that is clear and transparent, and Wisdom has a new name called Right View.

Meanwhile, to have Right View, one must use functions such as observation and deep looking, analysis, and comparison of Wisdom to know what is right and what is wrong, and this recognition, this knowing (View), is only the result of using Wisdom's functions, not Wisdom itself.

Or more broadly, Right View is the fruit that comes from the root of Wisdom's functions, not that Right View is the root that gives birth to Wisdom.

Therefore, Right View cannot exist without using the functions of Wisdom. Without Wisdom, there is no Right View. But without Right View, the functions of Wisdom are still there but unused.

So what is the definition of Wisdom according to Mahayana Buddhism?

“For the Northern school, especially the Consciousness-Only school (Vijnanavadin) and according to treatises like the Ornament of Mahayana Sutras (Mahayanasutralankara), Buddha Ground Discourse (Buddhabhumisastra)..., Wisdom has four different aspects.

1- Great Perfect Mirror Wisdom (adarsa-jnana, translated in Western texts as Wisdom like a mirror) designates the non-conceptual understanding state of Wisdom, no longer distinguishing between subject and object, meaning there are no thoughts related to either the perceiving subject or the perceived object.

This Wisdom directly perceives both the relative and absolute nature of all phenomena accurately, just as they are, without adding any mental interpretation. It should be explained that the relative nature of a phenomenon is its dependent, changing, and impermanent character, while its absolute nature is emptiness.

Wisdom is an absolute, clear, pure, and perfect foundation or basis of understanding, unstained or uncontaminated by any shadow of desire or delusion. Therefore, this type of Wisdom as described above is symbolized by a great mirror that truthfully and clearly reflects all phenomena according to their true nature.

The scriptures also state that this state of Wisdom can only be achieved through meditation, when the practitioner reaches the eighth consciousness, the Alaya consciousness, which is a state equivalent to that

achieved after fully manifesting the state of Concentration (samadhi), meaning the fourth level of meditation.”

It could be said that this is just a “product” of the imagination of Consciousness-Only scholars when they claim that the Alaya consciousness or Subconscious/Store mind is the Mirror-like Wisdom (Great Perfect Mirror Wisdom) when enlightened.

Fundamentally, the Subconscious mind does not have the same functions as the Conscious mind: analysis, discrimination, or comparison... Therefore, the Subconscious mind can become a repository for “all” information, without discriminating whether that information or data is good or bad, virtuous or evil, and without the ability to negate, nor having past and future.

Thus, in the Subconscious mind, there is no subject and object, but rather only information and data, and the function of the Subconscious mind is to serve as a long-term storage for the Conscious mind to use.

Therefore, in the repository of the Subconscious mind, there is no Wisdom, so there cannot be a “non-logical understanding of Wisdom, where there is no longer discrimination between subject and object.”

It can be said that among all types of consciousness, only the Conscious mind has the unique capabilities of analysis, comparison, recognition, etc. No other consciousness possesses these.

Next, the author claims that the function of the Subconscious mind is *“that Wisdom directly perceives*

both the relative and absolute nature of all phenomena accurately, just as they are, without any mental interpretation.”

In reality, through observation and deep looking, the Subconscious mind also has no source of emotions/feelings. Therefore, here, the Subconscious mind cannot directly perceive the relative or absolute nature of phenomena. When it comes to perception, only the Ego mind has this feeling function, while the Subconscious mind has no feelings at all.

Moreover, besides its storage function, the Subconscious mind also has another function of organizing and linking information and data.

This function connects data into sets, causing old and new data to combine into different phenomena.

Or more broadly, the Subconscious mind is interpreting or creating new phenomena when it has incorporated many pieces of information and data together, rather than not incorporating anything.

Therefore, the Subconscious mind cannot be compared to the Great Perfect Mirror Wisdom or Mirror Wisdom, nor can the Subconscious mind be like a mirror, because in the process of organizing and linking data between old and new, it does not reflect like a mirror, but rather acts as a center for creating, or generating, different phenomena through organizing and linking old and new data together into sets.

The reason enlightened beings are not influenced by the Subconscious mind is because they have understood and

known the functions of the Subconscious mind as programming, or habits.

Therefore, when they consistently use Wisdom from the Conscious mind until it becomes a habit, the Subconscious mind will use the habit of Wisdom when solving problems. The Subconscious mind doesn't know what Wisdom is or why Wisdom should be used.

If we want to explain these functions in detail and how to effectively apply the functions of the Subconscious mind, that would be a different topic. Meanwhile, the topic in this book is only exploring the definition of Intellect and Wisdom.

Moving on to the second nature of Intellect:

“2. The Wisdom of equality (samata-jnana, translated in Western texts as equanimity Wisdom): this is the ability to perceive and contemplate the equal nature of all beings in the spirit of Great Compassion (Mahakaruna).

The Wisdom of equality means no longer discriminating between friends and strangers, between gentle beings and fierce beings, all awakening in us an equal compassion, with differences only depending on the needs, capabilities, and circumstances of each being.

The Wisdom of equality manifests when reaching the seventh level of meditation, which is a state that eliminates the distinction between “self” and “others.”. In summary, equality will manifest between ourselves and beings as well as among beings themselves.”

The Wisdom of Equality is Intellect related to the Ego mind. Because the Ego mind is the “playground” and “fortress dwelling” for emotional/feeling sources.

Therefore, through the Wisdom of Equality, we can “feel” accurately. But “contemplating the equal nature of all beings in the spirit of Great Compassion” is not accurate.

Because in the Ego mind, besides the six main energy sources—peace, want, don't want, like, dislike, and need—the Ego mind only has the right of self-choice, where there is no observation, discrimination, comparison, synthesis... like the Conscious mind.

Therefore, the Ego mind only has the ability to initiate thoughts like what to want, what to like, what to need, or what not to want or like. The Ego mind cannot know what equality or inequality is.

To know equality or not, only the functions in the Conscious mind, Intellect, or Wisdom, through observation, analysis, comparison, recognition, synthesis, etc., can know what is equal and what is not equal.

Typically, when the Ego mind is overwhelmed by emotional energies that rise up and occupy the peace energy, because the Ego mind wants to bring back the peace energy as soon as possible, therefore, it often uses Intellect to solve problems.

For example, when someone speaks ill of us, and when hearing those things, it triggers anger energy to appear in

the Ego mind, creating conflict between the anger energy and peace energy.

The Ego mind, when seeing that peace energy is not present and wanting to push down the anger energy so peace energy can be present, interacts with the Conscious mind to find solutions to resolve the anger energy as quickly as possible.

When the Conscious mind (Intellect) receives orders from the Ego mind, it relies on both old and new information and data to analyze, compare, and find solutions.

In this process, Intellect will only analyze and compare superficially, then rely on imagination to produce results. For instance, calling to scold that person will eliminate the anger or resolve the anger.

When the Ego mind receives the solution from the Conscious mind and chooses that as the resolution, the Ego mind then interacts with the Physical Body Mind and other minds to implement.

But when calling that person, they don't answer as imagined by the Intellect's solution (calling means they must answer). Therefore, this triggers more frustration energy to rise up, combining with the anger energy.

Thus, through this way of resolution by Intellect, consciousness-only scholars conclude that Intellect is the source of suffering and that suffering is because the Ego mind clings to the existence of a real Self; therefore, in order to protect that Self, anger arises.

Therefore, they argue that the suffering of beings or individuals begins from the Ego mind's "mistaken" desire, when considering the Ego mind or self-nature as having a "self-identity," instead of "non-self."

Because of this self-ego, we cling to the concepts of "I" and "others." Because we cling to the existence of self and others, greed, anger, and delusion arise. And because of these desires, anger, and delusion, suffering continues to perpetuate.

If we only use superficial, one-sided observation, we find the reasoning of Consciousness-Only scholars very logical.

However, throughout the entire Consciousness-Only school of thought, they are completely unaware of an extremely important mind: the Physical Body Mind.

Meanwhile, the Physical Body Mind is the "mother" of Ego mind and the "father" of Conscious mind. If we don't clearly understand this mind, as well as the interaction between Physical Body Mind, Ego mind, and Conscious mind, then all the reasoning of Consciousness-Only philosophy is merely a "product" of imaginative Intellect. Why?

Because if the Physical Body mind ceases to function, all other types of minds cannot operate.

Take the example of the Buddha, who was a greatly enlightened being. But when his body was poisoned, and his Physical Body mind could not resolve that toxic energy, causing severe organ damage, the Buddha's body had to cease functioning, and he had to enter nirvana.

Even though his Wisdom was transcendent, his Ego mind maintained the presence of peace, purity, and nirvana, and his five consciousnesses were still functioning well; all minds could not operate when the Physical Body mind withdrew or ceased to function.

Using the Buddha's example as evidence, can we see clearly how important the Physical Body Mind is and how the interaction between the Physical Body Mind, Ego mind, and Conscious mind works?

If we cannot recognize the importance of the Physical Body and mind and keep relying on other minds, we are only looking at the branches without seeing the roots.

Therefore, Consciousness-Only scholars claim that when a person becomes enlightened, the Ego mind no longer discriminates between “self” and others; hence they named the Ego mind as the Wisdom of Equality.

However, to achieve equality, it requires the function of Wisdom, through observation and deep looking, as well as analysis, comparison, and synthesis... to arrive at correct understanding (right view), and from this understanding, we can choose solutions that embody equality.

For instance, through observation, deep looking, and analysis... we can understand why someone speaks ill of us—because they misunderstood our interpretation of definitions.

Meanwhile, each of us has the right to interpret definitions as we wish (this is true equality, as everyone has the same right).

But when speaking with that person, we forgot this equal right. We spoke without clearly explaining our definitions.

This led to misunderstandings between what we meant to say and what they understood differently.

This misunderstanding caused them pain. Therefore, to resolve their hurt, they spoke ill of us.

So in resolving this, we realize it was our fault. When we acknowledge our mistake and approach them to apologize, this solution calms their angry energy and also ends any angry energy within ourselves if present.

Therefore, when we meet that person again, our Ego mind maintains peaceful energy rather than angry energy like the Intellectual solution would have—a solution where angry emotions would continue to resurface when not resolved at the root.

Thus, equality is not due to clinging to the self within the Ego mind in relation to others, nor because the Ego mind desires it; rather, anger appears in the Ego mind due to the process of organizing and connecting data sets brought up by the Subconscious mind.

Therefore, it is not accurate to insist that because the Ego mind clings to self, it then becomes overly desirous, adding greed, anger, and delusion, causing our suffering.

If we continue to discuss further the interaction between bodily needs, where the Physical Body mind constantly interacts with the Ego mind, there would be countless more variations.

Therefore, naming Ego mind as the Wisdom of Equality is illogical. Since Ego mind does not have the functions like Conscious mind, it cannot distinguish what is equal and what is not.

Unless through superficial, one-sided observation, combined with imaginative Intellect, only then would Ego mind gain the functions of Conscious mind, and Conscious mind would gain the functions of Ego mind, such as wanting, liking, needing, and emotions/feelings.

The third aspect of Intellect is:

“3. Discriminating Intellect (pratyaveksana-jnana; Western texts translate it as judgmental Intellect-Wisdom or analytical Intellect): is the Intellect-Wisdom that helps clearly distinguish which characteristics are unique to each phenomenon and which characteristics are common to all phenomena, such as form being a distinct or unique characteristic of a phenomenon and impermanence being a common characteristic of all phenomena.

Judgmental Intellect-Wisdom has two different aspects: the first aspect is realizing the non-self of the ego, and the second aspect is realizing the non-self of all phenomena. It should also be noted that realizing the non-self of ego is common to both Southern and Northern traditions, while the inherent non-self nature of all phenomena, meaning all things and events, is specifically a Mahayana teaching.

Judgmental Intellect-Wisdom is often compared to a treasure house gathering all virtuous qualities, also

called dharani, meaning “all-encompassing,” like a cloud showering down the rain of Dharma.

Judgmental Intellect-Wisdom manifests in the seventh level of meditation or knowledge. In terms of the Ten Grounds concept, judgmental Intellect-Wisdom appears intermittently from the first to the seventh ground, which can be understood as sudden bursts of clear understanding that arise spontaneously throughout the path of practice.”

To speak of discriminating Intellect is to speak of Conscious mind, or more precisely, to speak of the functions of Wisdom, beginning with observation and deep looking, rather than analysis and comparison, which are functions of Intellect.

When we use the functions of Wisdom, as described in the passages above, we can recognize and understand the differences of each phenomenon clearly and transparently.

This clarity and transparency exist because Wisdom does not rely on speculation or imagination; rather, Wisdom uses deep observation of phenomena, then employs other functions like analysis and comparison to find root causes before proceeding to solutions. Throughout the process of analysis and comparison, there is constant testing, experimentation, and verification.

Therefore, solutions from Wisdom tend to align with reality, thus not creating new conflicts in the Ego mind, allowing the energy of peace to persist longer.

But when the masters claim that “*Judgmental Intellect-Wisdom manifests in the seventh level of meditation or knowledge,. In terms of the Ten Grounds concept, judgmental Intellect-Wisdom appears intermittently from the first to the seventh ground, which can be understood as sudden bursts of clear understanding that arise spontaneously throughout the path of practice*”; this becomes a product of Intellectual imagination rather than true Wisdom.

This is because the “sudden” occurrences in the Conscious mind are merely functions of the Subconscious mind when receiving and processing new information and data, leading to creativity through organization and connection.

Then when the Conscious mind retrieves these data sets or information from the Subconscious mind storage, realizations occur, while conscious thinking alone, no matter how hard, could not arrive at these insights.

These “sudden” moments are what Zen calls Sudden Enlightenment (realization/enlightenment; immediate/sudden), and how to achieve sudden enlightenment is another topic when we discuss meditation, Intellect, and Wisdom.

Moving to the fourth aspect:

“4. All-accomplishing Intellect (krtyanusthana-jnana—Western texts translate it as the Intellect-Wisdom that accomplishes all): this is the Intellect-Wisdom constantly directed toward the aspiration to bring peace and joy to all beings. The Intellect-Wisdom that accomplishes all manifests and transforms into action to fulfill all

aspirations and comprehend everything that should and must be done.

The Intellect-Wisdom that accomplishes all represents the Emanation Body (Nirmanakaya) of a Buddha. It is a type of Intellect-Wisdom that will transform into action and thus has an intermittent nature. The Intellect-Wisdom that accomplishes all is achieved when the knowledge complex related to the five senses has been completely purified, helping the Bodhisattva become a Buddha.

Intellect-Wisdom at the level of Buddha's Emanation Body, as described above, is also called omniscient or supernatural Intellect-Wisdom, and this Intellect-Wisdom has two forms: the first form is the ability to perceive reality exactly as it is (suvisuddhadharmadhatu-jnana), meaning perceiving the emptiness of all phenomena; the second form is the ability to grasp reality regardless of how it manifests (yathavad vyavasthanapari-jnana).

Specifically in the Dharmasamgraha treatise of Mahayana, besides these four levels of Intellect-Wisdom, there is a description of another aspect of Intellect-Wisdom called "Intellect-Wisdom of the sphere of all phenomena (dharma) that are positive and have been purified" (suvisuddhadharmadhatu-jnana).

This form of perception is classified as the fifth level, the highest level of Intellect-Wisdom, and is called Dharmadhatu Intellect (Dharmadhatu-jnana), which is a transcendent and supreme level of Intellect-Wisdom, corresponding to the Dharma Body (Dharmakaya) of a Buddha.

According to Mahayana in general, to achieve ultimate Intellect-Wisdom (level four or five) to become a Buddha requires “three infinite time periods,” meaning 3×10^{59} mahakalpa (each mahakalpa is a great eon; kalpa is an eon, each eon representing a very long time period including all four stages of birth, existence, decay, and destruction of a world).”

It can be said that this fourth aspect of Intellect is purely a product of Intellectual imagination and cannot be called Intellect-Wisdom.

Through the passages above, they only speak of desires, wishes, or wants within the Ego mind wanting to accomplish what?

And within the Ego mind, there is inherently no Intellect-Wisdom. Ego mind can only use Intellect and Wisdom when interacting with Conscious mind. Without interaction with the Conscious mind, our Ego mind remains “blind” to Intellect and Wisdom.

For example, when there is conflict in the Ego mind, it can only initiate the desire to solve the problem either quickly or thoroughly.

If the Ego mind wants quick results, when engaging the Conscious mind, the Conscious mind will draw upon Intellect. But when the Ego mind wants thorough solutions, the Conscious mind will draw upon Wisdom.

When either Intellect or Wisdom produces results and sends them to Ego mind storage, Ego mind can only choose among these solutions but has no knowledge of whether the solutions came from Intellect or Wisdom.

This is precisely why our Ego mind, when seeking quick solutions, continuously creates consequences or generates more conflicts within itself.

If our Ego mind possessed Intellect-Wisdom, it would already know what to do, so why would it need to create a Conscious mind?

Among the passages above, this one can be considered highly fantastical: *“To achieve ultimate Intellect-Wisdom (level four or five) to become a Buddha requires 'three infinite time periods,' meaning 3×10^{59} mahakalpa (each mahakalpa is a great eon; kalpa is an eon, each eon representing a very long time period including all four stages of birth, existence, decay, and destruction of a world).”*

Meanwhile, scientists measuring the age of the universe after the Big Bang find that the universe's age only ranges from 1.3 to 1.4×10^{10} , and human presence only spans several hundred thousand years, so how could Buddha Shakyamuni have appeared just 2,700 years ago?

So if we want to become Buddha, must we practice from when we were still in emptiness, before the universe existed; and in emptiness there was already no suffering, no impurity, no purity, no increase, and no decrease, then why practice? Then to go through such a long process, to an immeasurable degree, finally achieving Buddhahood, only to return to emptiness. Is this logical?

Therefore, when Buddhism transforms into philosophy to seek the root origin of all beings, we immediately fall into contradictions and errors that don't align with reality.

Because these are merely products of Intellectual imagination.

So how can this be called insight or Wisdom? Therefore, this fourth aspect of Intellect has absolutely nothing to do with Wisdom.

If anything, it is merely a product of Intellect when analyzing, comparing, taking partial views, then adding speculation and imagination to produce results. But these are not true results or reality.

On Homepage Five:

“Wisdom (or sagacity, clarity, intelligence, prudence) is the ability to think and act using knowledge, experience, understanding, common sense, and insight. Wisdom is associated with attributes such as unbiased judgment, compassion, experiential self-understanding, transcendence, and non-attachment, as well as virtues like ethics and benevolence.”

According to this homepage's definition, the definition of Wisdom is similar to homepages one and two, but here it “attaches” many new terms such as “unbiased judgment, compassion, experiential self-understanding, transcendence and non-attachment, and virtues like ethics and benevolence.”

More broadly speaking, the definition of Wisdom only speaks to its application across different fields, and depending on what that field is, we take that application and incorporate it into the definition of Wisdom, and this becomes even clearer when this homepage cites

numerous different definitions, varying according to each person's perception:

“Wisdom has been defined in many different ways, including several distinct approaches to assess the characteristics attributed to Wisdom.

The Oxford English Dictionary defines Wisdom as “the capacity of judging rightly in matters relating to life and conduct; soundness of judgment in the choice of means and ends; sometimes, less strictly, sound sense, especially in practical matters: opp.

To folly; also “Knowledge (especially of a high or abstruse kind); enlightenment, learning, erudition.” Charles Haddon Spurgeon defined Wisdom as “the right use of knowledge.”

Robert I. Sutton and Andrew Hargadon defined the “attitude of Wisdom” as “acting with knowledge while doubting what one knows.”

In social and psychological sciences, there exist several distinct approaches to Wisdom, with major advances made in the past two decades regarding the operation and measurement of Wisdom as a psychological construct.

Wisdom is the ability to foresee something, know the consequences (both positive and negative) of all current actions, and yield or make choices most beneficial for the present or future.”

Then through the lens of mythology and philosophy, Wisdom was deified into deities such as:

“The ancient Greeks considered Wisdom an important virtue, personified as two goddesses, Metis and Athena. Metis was Zeus's first wife who, according to Hesiod's Theogony, was swallowed while pregnant; Zeus subsequently earned the epithet Mêtieteta (“The Wise Counselor”), as Metis was the embodiment of Wisdom, and he gave birth to Athena, who is said to have sprung from his head.

The ancient Romans also valued Wisdom, personified as the goddess Minerva, or Pallas. She also represented skilled knowledge and virtues, especially purity. Her symbol was the owl, which remains a popular representation of Wisdom because it can see in darkness. She was said to have sprung from Jupiter's forehead. Wisdom was also very important in Christianity.”

When viewed through an educational perspective, Wisdom is interpreted differently:

“Public schools in America have character education methods. Eighteenth-century thinkers such as Benjamin Franklin called this the training of Wisdom and virtue. Traditionally, schools share the responsibility of character and Wisdom building with parents and the community.

Nicholas Maxwell, a contemporary philosopher in the United Kingdom, advocates that academia must shift its focus from the acquisition of knowledge to the pursuit and promotion of Wisdom. He defines this as the capacity to realize what is of value in life, for oneself and others.”

So what about the perspective of psychologists?

“Psychologists have begun gathering data about folk beliefs or implicit theories about Wisdom. Initial analyses indicate that although “there is an overlap of implicit theories of Wisdom with intelligence, cognitive ability, spirituality, and shrewdness, Wisdom clearly emerges as expertise in dealing with difficult questions of life and adapting to complex requirements.”

At this point, Wisdom is divided into two parts: implicit theories about Wisdom and intelligence, cognitive ability, spirituality, and shrewdness, and “non-implicit” or “explicit” Wisdom, which is “expertise in dealing with difficult questions of life and adapting to complex requirements.”

This means that Wisdom is the ability to solve difficult questions, and those who have the ability to solve difficult questions possess Wisdom or are wise, while those who lack the ability to solve difficult questions, meaning they do not possess Wisdom or are not wise. And Wisdom is defined as follows:

“Wisdom consists of certain synthetic cognitive processes, including reflection and judgment about important life matters.

These processes include recognizing the limits of one's own knowledge, acknowledging uncertainty and change, attending to context and the bigger picture, and integrating different perspectives of a situation.

Cognitive scientists argue that Wisdom requires coordinating such reasoning processes, as they can provide insights for managing one's life. Notably, such

reasoning differs both theoretically and empirically from general intelligence.”

In conclusion, through the five homepages we used to explore the definition of Wisdom, across all five homepages, whether Asian or Western, from psychological, cultural, and religious perspectives, there is no clear definition of what Wisdom is.

Mostly, when discussing the definition of Wisdom, authors have cited numerous applications, and how each person applies Wisdom, they use that very application to incorporate into the definition of Wisdom.

Therefore, when we research or study, we will fall into contradictions between one definition and another.

Instead of seeking the correct definition of Intellect and Wisdom, we have gathered various definitions of Intellect and Wisdom and divided them into multiple levels.

From this arose different levels of Intellect and Wisdom, and in religions, especially in Buddhist philosophy, there are many attainments or meditation stages that practitioners must go through.

However, according to the true spirit of the Way, or Buddha's path, it aims at a single purpose: resolving suffering and conflicts arising from emotional sources and peaceful energy within the Ego mind.

Through observation and deep looking, as well as through testing, experimenting, and experiencing, Buddha recognized the intimate interaction between the Physical Body-mind and ego-mind.

Thus, he called it Body-Mind Unity, meaning Body and Mind are one and the same.

Because both have interaction (one affects the other), inter-condition (one is the condition for the other), and inter-being (when one exists, the other exists; when one doesn't, the other doesn't).

If the Ego mind maintains peaceful energy, then in the Physical Body mind, organs and parts will function harmoniously, and the person lives healthily.

If the Ego mind cannot maintain peaceful energy or is controlled by emotions and becomes paralyzed (mind), then the Physical Body mind and bodily organs immediately become disturbed (inter-being).

But between Physical Body mind and Ego mind, the system isn't established in a one-way linear path, from mind to body or body to mind; rather, the system develops bidirectionally. Sometimes it begins from the Ego mind, sometimes from the Physical Body mind.

But regardless of where it begins, once it starts, the other side immediately manifests that energy (inter-being).

Therefore, without observation and deep looking to find the cause or origin, we cannot find a solution that addresses the root cause.

For example, the two single words suffering and pain, when combined, become two compound words: suffering-pain or pain-suffering, meaning, depending on their position, these compound words have different meanings or definitions.

When speaking of suffering-pain, it originates from conflict within the Ego mind through the process of arranging and connecting into a set in the Subconscious mind, and in that set, when it involves unresolved emotional sources or resolved ones but through escape or suppression, these emotional sources will manifest in the Ego mind, creating conflict within it.

When there is conflict in the Ego mind, that emotional energy directly affects the organs or parts in the body, creating pressure, which we commonly call pain.

Thus, when speaking of suffering-pain, and we understand its definition, we know the source begins in the Ego mind, and to end the pain in the body, we must address that emotional energy source, not just take pain medication.

Because pain in the body is merely the fruit from the root of emotional sources causing conflict in the Ego mind. If we don't solve it at the root, even if pain medication creates energy to release the emotional energy or calm those emotions.

But when the Subconscious mind receives new information and again follows the process of arranging and connecting data or information into sets, that emotional source again manifests in the Ego mind, continuing to affect organs or cells... and creates the next pain episode.

Unfortunately, if these emotional sources surface multiple times, they become powerful, controlling, and paralyzing the Ego mind.

Then these emotions use the wanting energy of the Ego mind, manipulating the Conscious mind to think negatively to gather allies, making the bodily pain last longer.

Even if we use pain medication, it doesn't create enough strong energy to release the existing emotional energy, so we commonly say our body has become “drug resistant” or the medication no longer works.

When doctors see that medication no longer has enough “strength” to reduce pain, they prescribe stronger medication to create different energy.

If, fortunately, the medication creates energy stronger than the emotional energy and can release this energy, then our pain will stop.

But when using strong medication energy to neutralize the emotional energy that created pain, the energy from increasing medication strength also creates suppression or pressure on some organs or cells... directly affected by the medication's energy.

Therefore, we have what we call medication side effects, or more accurately, while the medication's energy resolves the emotional energy, like the emotional energy, the medication's energy also creates disturbance in the energy at organs or damages cells.

Thus, when we don't have a clear understanding about the definition of Suffering-Pain, we confuse it with Pain-Suffering.

Then, we keep focusing on addressing the physical pain while not paying attention to resolving the conflicts

within the Ego mind, so the more we treat it, the more conflicts we create in the Ego mind. Why?

Because when medication energy pushes down the emotional energy, it creates new disturbance in the body, then at this point, the bodily disturbance initiates and creates new conflicting energy in the Ego mind. And the accurate term to use is Pain-Suffering (pain from the body, through inter-being, creates conflicting energy in the Ego mind).

It can be said that suffering and pain constantly exchange positions with each other—sometimes pain comes first, followed by suffering; sometimes suffering comes first, followed by pain, continuously cycling.

Therefore, this is called reincarnation, repeatedly occurring. Without the right solution that addresses the root cause, it cannot be ended.

Through this observation and deep looking, we understand why the Buddha spoke of the cycle of birth and death. Because each time something arises, it is considered birth, and when it ends, it is called death, and this keeps repeating; thus it is called reincarnation.

According to Buddhist teachings, the cycle of birth and death is an interactive process between body and mind that repeats around the same issue—sometimes ending, sometimes arising, and in this process of arising or subsiding (death), it keeps recurring (reincarnating) with the same issue. Each time this issue is reborn, it becomes stronger, dominating the Ego mind, causing the Ego mind to become completely paralyzed, making us live in constant unease (loss of peace) or continuous suffering.

The reason is that we don't understand how the different states of consciousness operate, nor do we clearly understand their definitions, so we don't know where the root cause lies to solve it. Therefore, we choose the wrong approach, causing the problem to increase rather than decrease or end.

The failure to recognize or know the root cause stems from the Ego mind's desire when solving problems—wanting quick solutions, it typically uses Intellect to achieve its goals.

When using Intellect, it doesn't employ observation and deep looking like Wisdom does, but instead uses analysis, comparison, and identification first to solve problems.

Therefore, Intellect's solution is often like taking pain medication when the body hurts, without realizing that the pain is just the symptom, while the root cause lies in the emotional sources creating conflict in the Ego mind.

Thus, the more we try to solve things through Intellect's approach, the more problems we create, making the issue grow stronger and harder to solve.

If the Ego mind chooses to use Wisdom's function, Wisdom will use observation and deep looking into the source of conflict.

In case of suffering, Wisdom will observe and look deeply into the emotional source, find the cause of these emotions, and only then seek solutions based on that cause.

If it originates from pain, meaning physical pain, for example, food poisoning, Wisdom will use observation and deep looking into the pain to find its cause, and then from that cause, find solutions that address the root.

For example, if stomach pain is caused by eating spoiled food, through observation and deep looking, Wisdom recognizes how the stomach pain from spoiled food manifests, how it affects the body, and how it affects the Ego mind.

Then, based on this understanding, solutions can be proposed, such as seeing a doctor for examination and detoxification, taking certain medicines for detoxification, or inducing vomiting to expel toxins. At the same time, preventive solutions for the future are suggested: not keeping food for too long, not eating discolored or moldy food, etc.

When Wisdom has completed its analysis and obtained results, these are sent to the Ego mind's storage, and after the Ego mind selects solutions, it interacts with the Physical Body mind and other states of consciousness to implement them.

Wisdom's facts and information are also stored in the Subconscious mind. When the Conscious mind or Wisdom later needs to use this information, it can access the Subconscious mind's storage to retrieve it.

The more we use Wisdom, the more accurate this information and data become (because Wisdom doesn't use speculation or imagination). Therefore, when we later use this information for reasoning or finding new solutions, the accuracy will be higher and more correct.

This is the essence of the Body-Mind Unity spirit that Buddha wanted to teach us—how to distinguish between Intellect and Wisdom, what consequences arise from using Intellect, and what results come from using Wisdom.

However, when Body-Mind Unity discusses the cycle of birth and death, as well as the rebirth of emotions that are not fully resolved but only temporarily addressed or suppressed, repressed, or repeatedly recurring, when interpreted through contemporary Buddhist philosophy, the concepts of rebirth and reincarnation are interpreted according to Vedic philosophy (of old) or Hinduism (today), as rebirth from one life to another to repay karmic debts from previous lives, cycling through six realms: Heaven, Asura (Demigods), Human, Animal, Hungry Ghost, and Hell.

In the “Treatise on Hinayana Buddhist Thought” translated by Most Venerable Thich Quang Do, there is a passage about hell that reads:

“The concept of hell, though it had sprouted during the Rig Veda period, was still unclear until the Atharva Veda and Brahmanical texts, where it gradually manifested, and finally, during the Buddhist era, this concept became very prevalent.

Its records continued through the ages and gradually became more refined in their presentation. It is mentioned in both early Buddhist scriptures and the 12th book of the Mahabharata.

Fundamentally, there are 28 types of hell defined, but here, we will only examine 7 definitions of hell, as follows:

The Howling Hell is the destination for those who only care about their own benefit, with no regard for the welfare of others. Their suffering comes from snake torments.

The Boiling Hell is the place for those who kill humans or animals. Their suffering is being boiled in oil cauldrons.

The Black Rope Hell is the destination for those who kill their parents or Brahmins. This hell is ten thousand yojanas wide, with burning copper above and below. Sinners suffer here for countless eons.

The Sword Forest Hell is the destination for those who abandon the Vedas to follow superstitious beliefs.

The Flesh-Eating Insects Hell is the destination for those who do not perform rituals or give alms to others. Their suffering is being eaten by vicious insects.

The Hell Hounds Hell is the place for robbers and those who exploit others. Their suffering comes from being torn apart by Yama's 720 dogs.

The Uninterrupted Hell is the place for deceivers and fraudsters. Their suffering is falling from a hundred-yojana-high cliff, continuously without end.” [11]

According to these seven definitions of hell, the Sword Forest Hell is the destination for those who abandon the Vedas to follow superstitious beliefs.

This means that in today's world, over a billion Christian followers who know nothing about the Vedas but follow different scriptures, and even Buddhist followers who don't know the Vedas, must fall into this hell realm, regardless of how well they practice Buddhism.

Or the Flesh-Eating Insects Hell is for those who don't perform rituals, give alms, or make offerings—they too fall into hell regardless of their karma. Another strange thing is that in these hells, only humans are mentioned as falling into hell, while other realms are completely exempt from punishment and falling into these hells.

Of course, how Vedic philosophy wants to develop is not important, but here, according to Most Venerable Thich Quang Do's translation:

“The concept of hell, though it had sprouted during the Rig Veda period, was still unclear until the Atharva Veda and Brahmanical texts, where it gradually manifested, and finally, during the Buddhist era, this concept became very prevalent.

Its records continued through the ages and gradually became more refined in their presentation. It is mentioned in both early Buddhist scriptures and the 12th book of the Mahabharata” [11].

Here, Venerable Quang Do himself acknowledges these are merely concepts, meaning they came from superficial analysis and comparison, combined with imagination to create these levels of hell.

But today, we believe in hell as a realm for our punishment, and through this passage, the Venerable also

confirms that this came from Vedic thought and was later incorporated into Buddhist scriptures.

Meanwhile, when the Buddha explained rebirth, life and death, and reincarnation, it was only to describe the process of when we have a problem and don't know how to solve it at its root—the problem keeps recurring (reincarnating), and each time it manifests in our ego consciousness, it's called rebirth, and when the problem is resolved, it subsides (dies).

Now, from the perspective of Vedic philosophy, or contemporary Buddhism, there is belief in rebirth, reincarnation, and karmic retribution through six realms just like Vedic religion.

While for the Buddha, when we cannot resolve the conflicts within our ego consciousness, that itself is already the greatest punishment. There is no need for a hell to punish us.

In conclusion, to understand how to apply Intellect and Wisdom, we must know their definitions. If we don't know exactly, then when we apply them, we will often create consequences rather than results.

When there are consequences, they create more conflicts in our ego consciousness, and these conflicts continue to manifest in our ego consciousness, dominating it and paralyzing it, leading to continuous unease and suffering.

But when there are results, the conflicts are resolved at their roots. When emotional sources are no longer affected, then the energy of peace can be sustained or remain present continuously.

Therefore, understanding the definitions of Intellect and Wisdom is an extremely necessary task for each of us if we want to live with lasting peace and happiness.

However, if we want to live in long-term anxiety or suffering, we don't need to thoroughly understand the definitions of Intellect and Wisdom. Because that is already the momentum (habit) that we have been and are using.

So what are the definitions of Intellect and Wisdom?

Intellect is a term that describes a psychological state or a system that includes functions such as observation, analysis, synthesis, recognition, comparison, discrimination, concentration, speculation, and imagination... on a surface level; and Wisdom is a term that describes a psychological state or a system that includes functions such as observation, analysis, synthesis, recognition, comparison, prudence, and concentration... on a deeper level, but without speculation and imagination.

In application, Intellect typically uses analysis, comparison, recognition... in a superficial, cursory way, then combines speculation and imagination to create solutions or results, so when applied, they are often inconsistent with reality. Therefore, it often creates more conflicts within the Ego mind.

Conversely, Wisdom in application typically uses observation and deep looking first to find the root cause. After finding the root cause, it then employs functions such as analysis, comparison, recognition, and synthesis based on the root cause to find solutions or conclusions

through testing, experimentation, and verification, without any involvement of speculation or imagination.

Because there is no involvement of imagination or speculation, the results of Wisdom are usually close to or aligned with reality. Therefore, it does not create new conflicts that would encroach upon the energy of peace. Thus, the energy of peace is usually present or sustained longer.

So when we talk about Intellect, it means when we have a problem that is *related to the Ego mind*, and in solving it, we use functions like analysis and comparison in a superficial, cursory way, plus speculation and imagination to produce results; that is called Intellect.

When that problem is *related to the Ego mind*, and in solving it, we use functions such as: observation and deep looking, or being cautious, mindful, observant and not using speculation or imagination to produce results, that is called Wisdom.

But when that problem *does not relate to the Ego mind* but is comprehensive in nature, such as research in medicine, science, etc. that produces results, that is called consciousness. Because consciousness uses both surface and deep aspects.

And when the results of those problems are general in nature, *related to the surface level*, we don't call it consciousness, but rather Intellectual knowledge (meaning understanding, recognition/awareness based on imagination and analysis, comparison, etc. at a surface level).

Or, when the results of those problems are general in nature, *related to the deep level*, not using imagination or speculation, but based on testing, experimentation, and verification, we don't call it consciousness, but rather Wisdom insight (meaning understanding and knowing/insight through observation and deep looking that has been tested, experimented, and verified).

Clear distinction of terms, names, or definitions will help us when using these functions to know what they are and how to use them correctly.

Otherwise, we will fall into confusion between one function and another, and we cannot solve problems thoroughly, completely, or perfectly.

Of course, this is just information that, through our experience, testing, and experimentation, we have distilled for our use. It is not a golden standard that everyone must follow or use.

Whether to use it or not, whether it suits you or not, depends on your choice.

For us specifically, when using these definitions, it helps us perfectly when dealing with truth or when needing to solve problems completely to bring about peaceful energy.

Don't believe in what we share with you, but view it as information, then use your Wisdom system to test, experiment, and verify it on yourself.

You should only believe in the results when you solve a problem and that problem doesn't recur. Even if that problem appears in your Ego mind or not, if that problem

doesn't create conflict with peaceful energy or control your Ego mind, paralyzing your Ego mind, and peaceful energy is always present, then you should believe in that.

Below are answers to some questions that you have sent to us through emails that we receive weekly.

QUESTIONS AND ANSWERS

1. To Brother/Sister (Stillness Awareness)

Recently, I have had experiences with mindfulness after listening to some speakers discuss mindfulness on YouTube. After that, I continued to study more through the works of Krishnamurti, Eckhart Tolle, Venerable Vien Minh, etc., but I feel my ego growing larger, making it harder to achieve mindfulness.

According to their teachings, to achieve mindfulness we must learn to let go and not add more desires—then we will realize the truth in the present moment.

But when practicing, I usually cannot let go of this desire for mindfulness. Therefore, the more I study, the more confused I become.

Because almost all of them say that the desires of reason are just illusions, not real, and only when we can use Wisdom will we achieve mindfulness.

But I don't know which intelligence they mean, whether it's reason or mind, and what Wisdom is, how they differ. So when I read your article about the Nine Consciousnesses, where you defined Intellect and Wisdom within Conscious mind, I was very surprised, because until then, no one had defined what Intellect and Wisdom are, though they often talk about Wisdom.

I am writing this email to you, hoping you can spare some time to help me clearly understand your definitions of

Intellect and Wisdom and how Wisdom can be applied in the process of helping me achieve mindfulness.

At the end of this letter, I wish you a peaceful and happy day.

P.Q.

Hello P.Q.,

Most of us misunderstand the meaning of the word “mindfulness.” Actually, using the term “stillness awareness” would be more accurate, because “stillness” means settling down, quieting the disturbances and turbulence in our Ego mind, while “mindfulness” refers to examining and reviewing.

Therefore, when your Ego mind has disturbances about wanting stillness awareness, it means your Ego mind is creating conflict within itself.

Why do you want to achieve stillness awareness? It's because through stillness awareness, you can resolve the conflicts present in your Ego mind. Otherwise, what would be the purpose of wanting stillness awareness?

Thus, the ultimate purpose, or your true desire, is that your Ego mind always has unease, always has conflicts from emotional sources displayed in the Ego mind, through the process of organizing and connecting data, or through linking new and old information together into the Subconscious mind.

Therefore, when your Ego mind sees its peaceful energy pushed into a dark corner, it uses the Conscious mind to find solutions to “push down” the emotional energy.

Thus, when interacting with the Conscious mind, the Conscious mind then uses the Intellectual set to resolve it.

Because the Intellectual set includes functions like analysis, comparison, recognition, and observation... at a superficial level, then combines with imagination to provide solutions or conclusions, it often doesn't align with reality. Therefore, it often creates consequences or new conflicts in the Ego mind.

This is what spiritual teachers, gurus, and psychologists call reason. Because this reason always relies on imagination, they call it illusion, unreal, and thus create problems.

This is correct but needs adjustment. Why? Because according to the function and operation, as well as the interaction of minds, the Conscious mind has no autonomy but always depends on what desires exist in the Ego mind, then the Conscious mind follows those desires in the Ego mind to use which set, such as the Conscious mind, Intellect, or Wisdom sets.

Each set—Conscious mind, Intellect, or Wisdom—has different applications and produces different results.

For example, your Ego mind must first have conflicts within itself, meaning there are one or more emotional sources always displayed in the Ego mind, pushing your peaceful energy into darkness.

Typically, your Ego mind will use the wanting function, then interact with the Conscious mind to find solutions to push down that emotional energy as quickly as possible.

Therefore, your Ego mind often uses Intellect set. But now, your Ego mind wants to choose stillness awareness as the solution method, rather than finding ways to push down emotional energy.

So, when going through the Conscious mind, instead of using the Intellectual set, your Conscious mind now uses the Conscious mind set (including both Intellect and Wisdom functions simultaneously using both shallow and deep levels to find solutions).

Therefore, you end up with solutions like studying more works by others. Then through the different experiences and experiments of different teachers, as well as different interpretations and definitions, sometimes shallow, sometimes deep, you fall into contradiction or confusion, not knowing what the truth is.

For example, Eckhart believes that to connect with the truth, our consciousness must always be present in the present moment, rather than dwelling in the past or future.

In reality, truth remains truth forever, whether it exists in the past, present, or future.

For instance, the element gold, whether in the past, present, or future, must always have 79 protons. When it loses one proton, the gold element is no longer called Gold but Platinum, and when adding one proton, it becomes Mercury, no longer Gold.

Therefore, when something is true, it has nothing to do with the past, present, or future. This is from a material perspective.

However, spiritual teachers or gurus often speak from a spiritual perspective. More precisely, they speak about the conflict within the Ego mind when the inherent peace energy has been pushed deep into darkness.

This means that when we have an emotional source in the Ego mind creating conflict, we should not use the Intellect or Conscious mind but only use Wisdom.

Among the three sets—Conscious mind, Intellect, and Wisdom—the Intellect *specializes in analysis and comparison first*, then relies on surface-level understanding combined with imagination to provide solutions or conclusions.

The Conscious mind also uses *analysis and comparison first* but sometimes utilizes both surface and depth levels simultaneously.

The function of Wisdom specifically uses *observation and deep looking first* and typically takes the source of conflict as the object of observation to find its roots. Only after finding the root cause does it employ other functions, based on those roots, to resolve issues completely.

When using observation and deep looking to find the cause of problems, this process is called mindfulness. It means calming or settling down the emotional source.

More broadly, it means observing and looking deeply into the emotional source to find its root cause or which part of the Subconscious mind is stimulating it. Then waiting for that emotion to settle before inviting it up to

the Conscious mind and using other functions to resolve it at its roots.

Most spiritual teachers or gurus, when using this part, typically only talk about observation and deep looking, then waiting for that emotional energy to settle down as completion.

But it's not actually complete, because this is only the process of calming down that emotional energy, not resolving it at its roots.

If we don't invite that emotion up to the Conscious mind to resolve it at its roots, then when the Subconscious mind receives new information, through the process of organizing and connecting into systems, it will continue to display these emotions in the Ego mind.

Therefore, when Eckhart describes this entire process of observation and deep looking happening right now, he calls it being present in the present moment, rather than being in the past or future.

In fact, when we are observing and looking deeply into present emotions, we cannot observe these emotions in the past or future.

Thus, the term “present moment” isn't necessary, because those with experience immediately understand what Eckhart wants to express.

But for those without experience, these words “present moment” create more complications, causing inexperienced people to wonder what difference there is between being present in the present moment versus the

past and future.

The truth that Eckhart speaks of refers to the process of finding the root cause of issues when using Wisdom.

When using the Conscious mind and deep looking, it's not called Wisdom but Wisdom consciousness. This means observing and looking deeply into all phenomena to find their root causes or the truth that creates these phenomena.

Thus, here we must clearly understand the difference between Wisdom and Wisdom consciousness.

Wisdom is only used when finding root causes or truth from the energy sources that create conflicts within the Ego mind or Physical Body mind.

When using Wisdom consciousness, it describes the state of understanding the root cause or truth of all phenomena, unrelated to the Ego mind, such as when researching science, medicine, or studying diseases, etc.

Most spiritual teachers or gurus, because they cannot distinguish between the functions of the three sets—Conscious mind, Intellect, and Wisdom—tend to only talk about this Intellect, that Intellect, or this Wisdom, that Wisdom, without clearly explaining what functions each set has and how these sets operate.

Therefore, they often use general terms like reasoning, Intellectual capacity, knowledge, Intellect, Wisdom, consciousness, thinking, imagination, etc., to express these three sets, making it difficult for us to find our way when learning.

Moreover, when defining these terms, they attach results to create definitions. Therefore, when applying them, interpretations vary by individual, often causing more negative consequences than positive results.

Then, when we don't clearly understand the definitions, we use Intellect to find solutions based on imagination; therefore, we move further from truth, or when encountering truth, it's completely opposite, creating more conflict within the Ego mind.

Coming back to the issue that you want to achieve mindfulness. But according to your Ego mind's habit, your Ego mind wants it quickly; it wants immediate solutions.

This means your Ego mind continues to use Intellect set and continues to use imagination to create solutions to achieve mindfulness. And you know the consequences—it only creates more chaos rather than peace.

Then, when you practice the method of letting go, sometimes it works, and sometimes it doesn't. Why? Because to know how to let go, you must know what the root is, or what the root cause is, to know what to let go of. If you don't know the root, how can you let go?

For example, when you're holding a hot iron bar in your hand, you realize that if you continue holding it, you'll get burned, so when you understand that holding that hot iron bar causes burns and pain, then you let go or drop that iron bar.

But if you're holding a normal iron bar that doesn't cause pain, why would you let it go, unless you develop another intention of not wanting that iron bar anymore?

But this is a different intention, because you want to let go, because holding that iron bar makes your hand tired. And this desire to let go doesn't originate from the Ego mind, but from the Physical Body mind, when it sees the muscles have been overworked, so it interacts with the Ego mind, and the Ego mind then interacts with the Conscious mind to find solutions for how to let go or put it down safely without causing injury to the body.

Rather than just dropping that iron bar carelessly, causing foot injury, bodily harm, or dropping the iron bar on someone else's foot...

It can be said that most religious scholars, spiritual teachers, or psychologists, because they don't know about the Physical Body mind, as well as the interaction, interdependence, and inter-being between the Physical Body mind, Ego mind, and Conscious mind, therefore don't understand how the functions of Conscious mind, Intellect, and Wisdom work.

Thus, when they describe truth, it's very vague, and the phrase we hear most often is “beyond comprehension.”

But actually, when we clearly understand the functions and operations of these minds, we can discuss them thoroughly, very clearly, and transparently.

Returning to the issue of letting go, when you understand the interaction between the Conscious mind and the Ego

mind, you know that you cannot let go from within the Conscious mind.

Because the Conscious mind has no autonomy, it's just a tool for the Ego mind and Subconscious mind to use. Therefore, the Conscious mind cannot choose which set it wants to use for letting go.

To choose which set to use for letting go, only the wanting within the Ego mind has the right to choose which functions within the Conscious mind to use for letting go.

Precisely because of your desire to achieve mindfulness quickly, it creates situations where you sometimes use the Intellect set, sometimes use the Conscious mind set, but in your wanting, you completely fail to use the function of Wisdom set.

Therefore, you know nothing about mindfulness but want mindfulness, so the more you consult or research from others, the more chaos you create.

So, if you want to utilize the functions of Wisdom set, you must know how to ask the right questions for what you want.

For example, instead of wanting to be mindful, you want to know what mindfulness is? What is mindfulness for? Or you want to know why we need to live mindfully?, etc.

Although these are all wants, they have different purposes, so when interacting with the Conscious mind, it will select appropriate functions based on the questions

within that want to find optimal solutions.

Questions used in wanting that relate to words like why, what for, etc., usually activate the Wisdom function because they always require observation and deep looking.

Questions related to How to, in what way, usually activate or interact with the Intellect function, because they typically seek quick results.

Speaking of ego, the self, or more precisely the Ego mind, most of us, spiritual practitioners, or gurus, often view the ego or self as a “culprit,” because it is through this “self” that we experience suffering.

Therefore, most spiritual practitioners or gurus try various ways to control or destroy the self, ego, or Ego mind.

But if we just observe and look deeply, we realize, as human beings, does anyone among us want to live in suffering and conflict rather than living in peace?

The answer is certainly no, because everyone needs peace. That's why when we feel discomfort or suffering in our self, ego, or Ego mind, we always seek various ways to resolve it and find peace.

And if we clearly understand the functions of different minds, we know where the energy of peace comes from and why this peaceful energy is always available in the Ego mind.

Because the Ego mind is established from the Physical Body mind, and the Physical Body mind needs the Ego

mind to maintain a peaceful state so that all organs or parts in the body can function harmoniously, without disturbance.

Otherwise, the body will cease to function, and the organism will fall into a state of death.

Therefore, the energy of peace is the vital energy of the body. When the body no longer exists, no mind can function.

Because the Ego mind is given the responsibility to maintain the presence of peace. So, whenever conflicts arise in the Ego mind (due to emotional energies being activated through the process of receiving new information and data, then arranging and connecting to old sets in the Subconscious mind), the Ego mind wants to find solutions to resolve them as quickly as possible, thus often using the Intellect.

Most spiritual scholars or practitioners have no knowledge about the function of the Physical Body mind. Therefore, when they explain the energy of peace, they often claim this energy comes from cosmic intelligence, is bestowed by heaven and earth, or comes from somewhere, appearing “suddenly,” which we cannot know.

This is just a product of Intellectual imagination. The reason is they don't know why the Ego mind always wants to find peace again. Then when seeking peace, they use the Intellect to provide solutions that aren't true.

Therefore, when observing the surface of Conscious mind, spiritual practitioners or gurus see that because of

the imagination of the Intellect, new conflicts arise in the Ego mind. Thus, they hastily conclude that rational thinking is the illusion causing suffering.

Afterwards, they conclude that from the discriminating, comparing mind, the self or ego becomes attached to these divisions, giving rise to desires, and from there, suffering arises.

Therefore, most gurus or spiritual practitioners often use various methods to control the Intellect through training or controlling the desires of the Ego mind.

If we rely on these arguments, we cannot explain why everyone wants peace, and when we are disturbed or lose peace, we try every way to bring that peace back.

To explain this, we must absolutely understand the Physical Body mind clearly.

When we can clearly understand the Physical Body mind, we realize that the energy of peace already exists within our Ego mind, not from any cosmic intelligence or Heaven and Earth's bestowal.

However, this peaceful energy is often overshadowed by emotional energies awakened by the Subconscious mind, and when these emotional energies appear in the Ego mind, they push the peaceful energy into darkness.

When the peaceful energy is pushed into darkness, and in our Ego mind, only emotional energies remain. We commonly refer to these as uncomfortable emotions or suffering.

If these emotional sources are strong enough to dominate and paralyze the Ego mind, this energy will use the Conscious mind (Intellect) to seek negative solutions, drawing up more emotional energies. Thus, we live in continuous suffering.

Religious scholars and spiritual practitioners, when observing the Ego mind, see emotional energies continuously appearing through solutions provided by the Intellect. Therefore, they connect these observations and conclude that the Intellect is the cause of suffering.

Some religious scholars and spiritual practitioners, when observing the Ego mind, see it as the origin or manifestation of emotional/sensory sources. And within the Ego mind, they also see it contains the energy of wanting.

However, this energy is in a state of being controlled and paralyzed by emotional energies.

Then they observe these emotions using that energy of wanting to misuse the Intellect, continuously providing negative solutions to activate more allies rising up to occupy the Ego mind.

From this, they conclude that because the Ego mind's wanting is incorrect, it creates greed, anger, and delusion, because attachment to the ego as having a self creates suffering.

Therefore, most religious scholars and spiritual practitioners believe that the Ego mind and Intellect are the two sources creating human suffering.

However, this is not the truth.

First, the cause of emotional/sensory sources appearing in the Ego mind is not because the Ego mind attaches to having a self; rather, the emotions that are constantly present in the Ego mind begin from wanting to fulfill the responsibility given by the Physical Body mind to maintain the presence of peaceful energy, and when there is conflict, to resolve that conflict as quickly as possible.

So when an emotional source rises in the Ego mind, provided it's not strong enough to dominate the Ego mind, the Ego mind will use the Conscious mind (Intellect) to find solutions to push down that emotional source as quickly as possible.

This is why when we feel unsettled, and our Ego mind is not yet dominated, we always think and reason to find ways to resolve this unease.

Therefore, our Ego mind is not the culprit, nor does it need to be controlled or destroyed because of ego attachment. If we were to destroy the Ego mind, then who would initiate the wanting to resolve conflicts and bring back peaceful energy?

Therefore, destroying the Ego mind is an illusory act that cannot exist. Without peaceful energy in the Ego mind, the Physical Body mind would cease functioning, and all other minds would have to stop functioning as well.

If we must assign blame, our Ego mind, if at fault, has only one fault: being too devoted to maintaining peaceful energy, so when initiating wanting, it relied solely on the Intellect.

Beyond this fault, our Ego mind is not the cause of present emotions or conflicts; rather, these emotional sources present in the Ego mind are only due to the Subconscious mind's process of connecting and arranging new and old information and data together into sets.

More precisely, the Subconscious mind is the main agent, not the Ego mind or Conscious mind, causing conflict or suffering for humans.

Therefore, for those with experience who understand the functions and operations of the minds, instead of using the Intellect set, they use the Wisdom set by changing the wanting within the Ego mind.

Instead of wanting quick solutions, they want to solve problems at their roots. Instead of asking questions about how to do something, they want to ask why, for what purpose?

Because the choice of questions for wanting differs, when interacting with the Conscious mind, it will select which set is appropriate to provide solutions.

When these solutions are chosen and used by the Ego mind and successfully resolve emotional/sensory sources continuously, becoming habitual, then when the Subconscious mind connects and arranges sets, it also uses that habit to resolve those energy sources in the Ego mind's storage.

Thus, in the Ego mind, only peaceful energy remains, which is called Nirvana, serenity, or liberation from conflicts of emotional energies.

Therefore, if you want to live mindfully, you only need to reframe your questions about your wanting clearly, and then you can use the Wisdom set.

And only when you use the Wisdom set will that process help you recognize the root cause of where emotions come from; then, when you wait for that emotional source to subside, you must invite that emotion up to the Conscious mind.

Then, you continue to observe and look deeply into the emotional source to find the root cause of the problem, after which you use additional functions such as analysis, comparison, recognition, synthesis, etc., based on that root cause, to find solutions through testing, experimenting, and verification.

One of the misconceptions or distorted perceptions of most spiritual practitioners or gurus is believing that when using Wisdom or Wisdom insight, there is no discrimination or it is inconceivable.

On the contrary, when using Wisdom or Wisdom insight, the analysis and discrimination are even more specialized, thus producing results true to Reality.

Therefore, when connecting with truth, it does not create opposition or generate new conflicts in the Ego mind.

Hopefully, this information can help you better understand Intellect and Wisdom, as well as better understand the self, ego, or Ego mind, and how to adjust the wanting within the Ego mind to achieve the results you desire.

You must experience, test, and experiment on yourself, and you should only believe when you recognize the peaceful energy that is always present in your Ego mind.

This is the true value of a mindful person, for if you are mindful but cannot resolve the conflicts present in your Ego mind, it has no value beyond self-importance.

2. Dear brother/sister (Eckhart Tolle)

Recently, I have been practicing according to Eckhart Tolle's "The Power of Now." I would like to quote a few passages that I truly don't understand: what are thinking ability, thought capacity, Intellect, unconsciousness, etc.? In the Q&A section

I don't want to lose my ability to analyze and discriminate. I don't mind learning to think more clearly and with better focus, but I absolutely don't want to lose that thinking ability as you mentioned. I believe that the capacity for thought is our most precious gift, because without it, wouldn't we just be creatures living by instinct?

The dominance of this kind of endless, aimless thinking and emotion is just a necessary phase we must go through in the evolution of human consciousness.

But now we urgently need to move to the next phase; otherwise, we will be destroyed by this Intellect. I will elaborate on this topic later.

Know that intuition and thinking (thought) are not synonymous. Thinking is just a small state of intuition (direct knowing). Thinking cannot exist without

intuition, but intuition doesn't need thinking (for instance, when seeing beauty, we know it's beautiful immediately, without needing to think about it).

Enlightenment means rising above endless thoughts and emotions, not falling back below thought—the consciousness level of animals and plants.

In the enlightened state, you can still use your Intellect when necessary, but then it will be used with more focus and effectiveness than before. You will use it for very practical purposes, but you will be free, no longer pulled by the random chatter in your head against your will, and you will have the presence of inner stillness within you.

When you use your Intellect, especially when you need to find a creative solution, you will gently oscillate for a few minutes between two states: thinking and stillness, between Mind and No-Mind.

Because no-mind is a state of mind when it's not disturbed by endless thoughts and ruminations. Only in this state can we think creatively, because in this state, our thoughts have the highest power.

Mere ideas that don't emerge from a higher dimension of consciousness quickly become dry, crazy, and destructive ideas.

Intellect is primarily just a survival mechanism, capable of attacking and defending itself against other mental and emotional manifestations in our head. Intellect collects, stores, and analyzes data—this is its strength, but it actually has no creative ability at all.

All true artists, whether they know it or not, create from a place of no thought, consciousness when not entangled by thinking, that is, from inner stillness.

Only then does the artist's Intellect begin to work to shape what has been created from breakthrough insights—a deep understanding.

Even brilliant scientists have reported that great discoveries and breakthrough innovations only come during moments of complete stillness of the Intellect.

The surprising results of surveys across America of great mathematicians, including Einstein, to discover their working methods, found that “the Intellect plays only a secondary role in the brief but decisive period of the creative process.”

Life on Earth didn't appear through Intellect or thinking, nor was your body created and maintained through Intellect. Clearly, there is a knowing being manifested that transcends the limited capabilities of Intellect. How can a human cell, with a diameter of just one-thousandth of a centimeter, contain chromosomal information equivalent to the information in 1000 books, each 600 pages thick?

The more we learn and understand about how the body works, the more we realize how vast the knowing being manifested within us is and how limited our understanding truly is.

When Intellect reconnects with that knowing, it becomes a perfect tool. Then, Intellect will serve something greater than itself.

What about emotions? I often get caught up in emotions more than thoughts.

The term “Intellect” I use here doesn't just refer to ideas, but Intellect also includes emotions and unconscious reactions that repeatedly occur in our minds.

In other words, emotion is the body's reaction to negative perceptions and thoughts within us. For instance, when a hostile or opposing thought arises in our mind, we create an impulse of energy in the body that we call anger.

Our body is then in a position ready to fight back. On the other hand, when we have a thought that our physical or mental state is being threatened, our body naturally contracts into a state called fear.

Many studies show that strong emotions can even cause profound physiological changes in the body. These changes represent the physical manifestation state of emotion.

Of course, we often aren't fully conscious of our stereotypical thoughts; only by practicing observation of our emotions can we become aware of them.

The more we identify with our thoughts, with what we like or dislike, or with what we judge or interpret—meaning the less present we are as a quiet witness—the stronger our emotions become, whether we're conscious of it or not.

If we lose the ability to sense our own emotions or feel very disconnected from them, then at some point, we will only experience these emotions in a very simple way,

merely as physical or physiological manifestations on the outside!

This issue has been discussed extensively recently, so we don't need to elaborate here. Typically, an unconscious emotional habit can manifest as an event happening to you from the outside.

For example, I've met many people who unconsciously harbor anger inside. These people are often easily provoked, antagonized, or assaulted by other hot-tempered people... without any reason!

Because they already carry much angry energy inside, when they come into contact with others who have the same angry energy, that latent irritation can easily erupt.

If you have difficulty practicing recognition of the emotions present within you, then begin by focusing intently on the life force within your body.

Sensing the body from within will help us connect with our emotions. We will go into the details of this issue later.

If you say that negative emotions are the body's reaction to Intellect, then I see sometimes there's a conflict between the two: Sometimes my Intellect says "no," but my emotions say "yes," or vice versa.

When we want to understand what's happening within us, our body always gives us the most honest reflection, so focus on the emotions of sadness, anger, sorrow... present within you or focus on how these emotions manifest in your body.

When there's conflict between emotion and thought, your emotions are always more “genuine,” because emotions are what typically get expressed externally, while our thoughts usually remain hidden inside.

Conflicts between surface thoughts and unconscious processes happen frequently. We cannot bring all the silent activities of Intellect to light, but these activities always create reactions in our body as negative emotions: anxiety, panic... Through this, we can recognize these silent activities.

In this case, practicing observation of a negative emotion within ourselves is fundamentally similar to observing a negative thought in our mind that I described earlier.

The difference is that when a negative thought appears—like worry or panic—we may not be immediately conscious of its emergence since it may still be lurking in some deep corner of our consciousness. Conversely, negative emotions like restlessness or hastiness tend to manifest more readily in our Physical Body.

When practicing observation of an emotion like anger, we should breathe calmly and allow that emotion to occur naturally, but not let it control us.

Because now we no longer identify ourselves with those angry emotions. We have become a witness, an observer of reality. If you continue practicing like this, before long, all the confusion within you will gradually be eliminated, making way for the light of awakened consciousness and natural tranquility to grow within you.”

Dear brother/sister, when using the Nine Consciousnesses or when discussing the functions of Intellect and Wisdom, is there any conflict with what Eckhart Tolle has explained? I hope you can help me “decode” these passages from Eckhart when applying the definitions of Intellect and Wisdom.

From H.T.

Hello H.T.,

Recently, we have received quite a few emails regarding the spiritual teacher Eckhart Tolle. For those with experience, no one can deny that Eckhart is an awakened being who has lived in his state of absolute peace.

However, when reading his works or examining his use of language and explanations, we find that Eckhart has some ambiguous areas and confusion between the functions and operations of different consciousnesses.

Therefore, for those without experience, it is extremely difficult if they wish to follow his teachings.

When awakened individuals can calm the turbulence, disruption, and conflicts occurring in their Ego mind and recognize the presence of peace, that peaceful state is the same for all.

But because each person's experiences, verifications, and realizations are different, their explanations of the functions and operations of each consciousness also differ.

Some explain it simply; some explain it philosophically; some explain it scientifically, depending on how they use

verification, experimentation, or realization from their perspective.

As for Eckhart, like most spiritual teachers or gurus, they often claim that Ego and Intellect are the main causes of human suffering. Therefore, in their explanations, they often use methods to “control” or “eliminate” the Ego or Intellect.

However, Ego or Intellect are not the main causes of suffering—the main cause is the function of organizing and connecting new information and data with old data into sets within the Subconscious mind, which gives rise to conflicts in the Ego mind.

Then when emotional energy surfaces in the Ego mind, it creates conflict between the emotional energy and the inherent peaceful energy in the Ego mind, causing the peaceful energy to weaken and gradually be pushed into darkness.

The Ego mind, seeing its peaceful energy being “invaded” and gradually disappearing, interacts with the Conscious mind to find solutions to push down that emotional energy as quickly as possible.

Due to the Ego mind's desire, the Conscious mind uses the functions in the Intellect set, through partial analysis, comparison, along with speculation and imagination to produce results, then sends them back to the Subconscious and Ego mind stores.

After making its selection, the Ego mind then interacts with the Physical Body mind and other consciousnesses to execute.

But because these results come from imagination, when they contact reality, they prove incorrect, creating new conflicts in the Ego mind.

Then the Ego mind wants to “get rid of” the new emotional energies as quickly as possible, so it uses the Conscious mind (Intellect) again.

If this process continues in the same unchanged cycle, what starts as a small issue creates more and more continuous conflicts as we try to resolve it.

When there is such continuous conflict, we call that suffering.

These are the basic aspects of how consciousnesses operate and function, which most spiritual teachers, gurus, and even Eckhart do not have experiential, experimental, or realized understanding of from this perspective.

Therefore, when they explain, they often use mixed or inaccurate terms or create new terms, making it very difficult for inexperienced people to learn or study.

In this response, we will divide it into two parts, called literal meaning and figurative meaning. Literal meaning analyzes how imprecise terminology usage causes misunderstanding, and figurative meaning presents Eckhart's main ideas.

Literally, right from the first question, the questioner disagreed with Eckhart's interpretation when they posed a valid question, but Eckhart's response did not provide an accurate answer:

“I don't want to lose my ability to analyze and discriminate. I don't mind learning to think more clearly and with better focus, but I absolutely don't want to lose that thinking ability as you suggested. I believe the ability to think is our most precious gift, because without it, wouldn't we just be creatures living by instinct?”

And Eckhart responded as follows:

“The dominance of this kind of directionless, continuous stream of thinking and emotions is just a necessary phase we must go through in the evolution of human consciousness.

But now we urgently need to move to the next phase; otherwise, we will be destroyed by this Intellect. I will elaborate on this topic later.

One should know that intuition and thinking (thought) are not synonymous. Thinking is just a small aspect of intuition (direct knowing). Thinking cannot exist without intuition, but intuition doesn't need thinking (for instance, when we see beauty, we know it's beautiful immediately, without having to think about it).”

One could say the questioner asked a very good question because, at the very least, they recognized the functions present in the Conscious mind, such as the ability to analyze and discriminate. They also realized that if humans were to lose these functions, they would be like animals, only living by instinct.

This is absolutely correct. Because only humans have Conscious mind as a distinct awareness, and within this

Conscious mind, there are many different functions, or different components.

But when Eckhart answered, he failed to clearly recognize the functions of Conscious mind when he stated:

“The dominance of this kind of directionless, continuous stream of thinking and emotions is just a necessary phase we must go through in the evolution of human consciousness.”

In this passage, Eckhart falls into two incorrect perceptions. First, when he suggests that discrimination or analysis is a type of directionless thinking, and second, regarding continuous emotions.

In Conscious mind, when using the functions of analysis or discrimination, there is no such thing as thinking without purpose.

Fundamentally, Conscious mind always depends on what the Ego mind wants or what conflicts arise from emotions within the Ego mind to find solutions to release that energy or support that emotional energy. Therefore, Conscious mind always has a very clear purpose and cannot be without direction.

Secondly, within the functions of Conscious mind, there is no continuous stream of emotions—if there are any, they must be in the Ego mind. Because the Ego mind is always affected by continuous (streaming) emotions rising up due to the organizing and connecting process of the Subconscious mind. Therefore, because the Ego mind

wants to push these energies down as quickly as possible, it continuously uses Conscious mind.

If we want to explain this more clearly, it should be presented like this:

When the Ego mind has an emotional surface due to Subconscious activation, the Ego mind then uses Conscious mind to find a solution to release that emotion. While Conscious mind is using its functions of analysis, comparison, and discrimination to find a solution, that singular emotion naturally arises and passes away.

According to current scientific research, they have proven and measured that the arising and passing away of a single emotion, from its beginning to its end, only lasts between 60 to 90 seconds.

This means that if an emotion present in the Ego mind is singular, not connected to other sources of energy, it can only exist for one minute or a minute and a half.

Therefore, when that emotion naturally dissipates and another emotional energy surfaces, the Ego mind again uses Conscious mind to find solutions to release this new energy.

When Eckhart observed the surface of the Ego mind, he kept seeing one emotion after another arise, and before Conscious mind could analyze and find a solution, it would have to analyze and find solutions for different emotions.

Because he lacked experiential and experimental understanding of how the Ego mind and Conscious mind

operate and function, Eckhart observed emotions continuously welling up in the Ego mind and Conscious mind constantly changing from one solution to another. Therefore, Eckhart concluded it was “directionless thinking and continuous emotions.”

From the observational perspective of the Ego mind and Conscious mind, Eckhart was correct in recognizing that there are continuous streams of emotions and types of thinking. However, he was incorrect in suggesting that both thinking and continuous emotions exist within Conscious mind.

While emotions only exist in the Ego mind when interacting with Conscious mind. Conscious mind itself has no emotions/feelings.

Then when he observed the process of analysis or discrimination seeking solutions for these continuous emotions, which seemed to go nowhere (because emotions naturally arise and pass away, so the Ego mind doesn't need solutions from Conscious mind and then initiates the desire to resolve different emotions, causing Conscious mind to seek different solutions), he concluded this was directionless.

In the next section, to explain further, Eckhart continues his explanation as follows:

“One should know that intuition and thinking (thought) are not synonymous. Thinking is just a small subset of intuition (direct knowing). Thinking cannot exist without intuition, but intuition does not need thinking (for instance, when we see a beautiful scene, we know

immediately that it's beautiful, without needing to think about it)."

At this point, the more Eckhart explains, the more he demonstrates that he has no experience whatsoever regarding the functions and operations of Conscious mind. When he claims that *"thinking is just a small subset of intuition (direct knowing)."*

When we talk about thinking about something, we are referring to the functions within the Conscious mind, including observation, analysis, comparison, recognition, discrimination, synthesis, concentration, speculation, and imagination, both superficially and deeply.

In thinking, we must always think about something. Without that something, we cannot think at all.

In reality, when we think, it must start from the desire within the Ego mind first, then the Conscious mind bases itself on this desire/want to choose which function or set of functions to use to resolve the Ego mind's desire/want.

For example, when the Ego mind is "free" and at peace, when it receives an image from Visual consciousness that is stored in the Subconscious mind's repository, the Ego mind develops a desire/want to understand what that image is like, so it interacts with the Conscious mind.

The Conscious mind then retrieves that image from the Subconscious mind's storage and uses analytical functions to examine the image from various angles, ultimately concluding whether the image is beautiful or ugly.

Or the Conscious mind might use the comparison function between new and old images, connecting with the analytical function to conclude whether something is beautiful or ugly.

Or the Conscious mind might use the recognition function, based on existing criteria, to conclude whether something is ugly or beautiful.

Thus, depending on what the Ego mind wants, the Conscious mind will follow the desire/want within the Ego mind, sometimes using one function or multiple functions, also called a set.

Most spiritual teachers or gurus, because they don't clearly understand the functions within the Conscious mind, often confuse terms or create new names without explanation or clear definition, leaving inexperienced learners at a loss.

For instance, the term intuition is merely a function of recognition based on pre-selected criteria. Without these standards, we cannot recognize anything.

For example, we define this color as yellow, that color as green, or this green as forest green, that green as light green, or sky blue, etc.

These criteria must come from other functions such as analysis, discrimination, comparison, observation, and synthesis... accumulated through learning or research processes.

Therefore, when using the recognition function or intuition, we can only look at the surface rather than in

depth.

For example, when seeing two metal pipes, we recognize one as iron and the other as copper. But we cannot know how iron is structured, how copper is structured, or whether iron is heavier than copper or copper heavier than iron.

To know these things, we must use functions like analysis or comparison to reach conclusions. When we have conclusions through analysis and comparison, then we understand what is iron and what is copper. From this understanding, we can test and experiment, which is how we know how to apply iron and copper.

But in Eckhart's passage above, he falls into two incorrect perceptions when he claims that *“thinking is just a small subset of intuition.”* In fact, we must think through criteria before we can recognize or intuitively know that a scene is beautiful.

This misconception of Eckhart stems from the experiences of ancient gurus or spiritual teachers who, through shallow observation, saw an image and felt emotions arise, leading to the conclusion that “scenes evoke feelings,” or that seeing that scene creates emotion, and immediately attributed to Visual consciousness the same functions as Conscious mind and the same emotions/feelings as the Ego mind.

But in reality, this is completely inaccurate.

First, Visual consciousness only has the function of recording images and sending them to the Subconscious mind for storage. When these images are sent to the

Subconscious storage, through the process of organization and connection, the Subconscious mind then links these images to existing sets.

During this process, the Subconscious mind also connects with emotional sources stored in the Ego mind. This is how these emotions arise.

For example, if your girlfriend likes wearing red clothes, when your eyes register the color red and send it to the Subconscious storage, that red color gets connected to the lover category by the Subconscious mind, thus triggering emotions of missing your loved one.

It's not because Visual consciousness sees red and then emotions arise.

From a phenomenological perspective, looking at it superficially, this might seem standard. But from the perspective of truth or correct process, this needs correction, because it's not Visual consciousness that generates emotions, but precisely the organization and connection by the Subconscious that activates emotional sources.

Here, we're looking from the perspective that emotional sources exist within that set. But if there are no emotional sources in that set, then no matter how much the eyes see, no emotions will manifest in the Ego mind. Therefore, it's not true that seeing always leads to feeling.

Moreover, even if the eyes are open and looking, if the Ego mind doesn't want to look, or if the Conscious mind is busy dealing with the Ego mind's desires, then even

looking won't register what the scene is. So how can feelings arise?

This is why spiritual teachers and gurus, not clearly understanding the functions of different types of consciousness, have had misconceptions, leading to the creation of terms like intuition, which, according to them, when looking directly without analysis, comparison, or discrimination, won't create suffering.

In this passage, Eckhart is nearly correct when he states that when *“looking through intuition requires no thinking.”* More accurately, thinking has already occurred beforehand, establishing criteria for direct observation/seeing and recognition/understanding.

In the next passage, Eckhart leads us to another perspective, that of enlightenment. According to Eckhart's interpretation:

“Enlightenment means transcending endless thoughts and emotions, not falling back below thought to the consciousness level of animals and plants.

In the enlightened state, you can still use Intellect when necessary, but then Intellect will be used with more focus and effectiveness than before. You will use it for very practical purposes, but you will be free, no longer pulled by random chatter in your head against your will, and you will have the presence of inner stillness within you.”

The definition of enlightenment is understanding and knowing. Understanding and knowing what? That's the truth. It's not that *“enlightenment means transcending endless thoughts and emotions or falling back below*

thought to the consciousness level of animals and plants.”

When Eckhart interprets the definition of enlightenment this way, he's truly making it difficult for those without experience in enlightenment.

Because how does one transcend endless thoughts and emotions, and by what method? And if not careful, one might *“fall back below thought to the consciousness level of animals and plants.”*

In reality, there's no need to transcend or fall anywhere; one simply needs to transform the desire for quick solutions into the desire to understand root causes within the Ego mind, and then the Conscious mind will bring forth Wisdom.

When Wisdom is present, it will use functions of observation and deep looking into emotional sources, waiting for emotions to subside, then inviting those emotional sources up to the Conscious mind, continuing to use observation and deep looking combined with other functions like analysis, comparison, and discrimination to find root causes.

Then, from those roots, solutions are found through testing and experimentation. When solutions are found, root causes or truths are understood, and through testing and experimenting, optimal solutions are discovered and sent back to the Ego mind for selection.

When the Ego mind resolves emotional energy sources and brings back peaceful energy, recognizing or knowing that peaceful energy is present—this process is called

enlightenment. There's no transcending or falling involved.

Eckhart and other spiritual teachers or gurus seem to be “obsessed” with the functions of Intellect. Because when they observe the Conscious mind, they often see Intellect providing solutions through imagination, creating consequences, then they see new conflicts arising in the Ego mind.

Therefore, they hastily conclude that Intellect is the root cause of suffering. But in truth, the Subconscious is the root cause, not the Ego mind or Conscious mind.

That's why Eckhart claims that *“enlightenment must transcend thoughts and endless emotions.”* But in truth, there's no transcending or falling at all; it's just switching from Intellect to Wisdom.

The functions of both Intellect and Wisdom are the same, varying only in depth of use and whether imagination is involved.

In the later passage, Eckhart correctly interprets the states of enlightenment. That is, depending on the situation, sometimes Intellect is used, and sometimes Wisdom.

Moving on to the next paragraph,

“When you use your Intellect, especially when you need to find a creative solution, you will gently oscillate for a few minutes between two states: thinking and stillness, between Mind and No-Mind.

Because no-mind is a state of mind when it is not disturbed by wandering thoughts and contemplations.

Only in this state can we think creatively, because in this state, our thoughts have the highest power.

Ideas that merely arise without emerging from the vast dimension of consciousness will quickly become dry, mad, and destructive.”

In these passages, Eckhart also doesn't fully grasp the functions of different states of mind when suggesting that Intellect has creative ability or can produce creative solutions.

Among the functions of the Conscious mind, there is no creative function. Only two states of mind have creativity: Physical Body mind and Subconscious mind. Besides these two, no other state of mind has creative ability.

But why does creativity appear in the Conscious mind? It's because when the Conscious mind uses data from the Subconscious storage, which has already been organized and connected with both old and new data by the Subconscious mind. Therefore, when the Conscious mind brings this up to Conscious mind's surface, creativity appears. This creativity is the result of the Subconscious mind's organization and connection, not of the Conscious mind.

Then comes the passage “*gently oscillating for a few minutes between two states: thinking and stillness, between Mind and No-Mind,*” where Eckhart is making it difficult for his followers to understand. Why?

Because here, Eckhart has created two new terms: Mind and No-Mind. Instead of presenting it as above, Eckhart should have written it this way for better understanding:

When observing and looking deeply into the source of emotions, there's no need to do anything else but observe what kind of emotion it is, how it erupts, and how it subsides (thinking—or more accurately, Wisdom). When that emotion subsides, recognize the presence of peaceful energy (stillness). This way, everyone can understand and practice.

But Eckhart doesn't explain it this way and instead creates two more terms—mind and no-mind—making it more confusing for students. Because in the first few words, he uses thinking and stillness, but in the following words, it becomes mind and no-mind. So does this mean mind equals thinking, and no-mind equals stillness?

In the next passage, Eckhart interprets the definition: *“No-Mind is a state of mind when it is not disturbed by wandering thoughts and contemplations. Only in this state can we think creatively, because in this state, our thoughts have the highest power.”*

Eckhart's way of explaining definitions is like when we define good as not-evil. What is evil? Not good, that's all.

If we say that no-mind is a state of mind not disturbed by wandering thoughts and contemplations, meaning no-mind is an empty state without thinking, and if we're not thinking or using the functions of Conscious mind, how can we think creatively, yet he asserts that from this state “our thoughts have the highest power.”?

While the definition of thought is thinking plus imagination, which usually leads to consequences and creates more impulses in the Ego mind, how can this be called the highest power?

If Eckhart understood the functions of different states of mind clearly, he should have presented it like this:

When using observation and deep looking first (no-mind), we don't need to use functions like superficial analysis and comparison or imagine consequences that create more conflict (disturbance). In that state, we also use other functions like analysis and comparison (thinking), but instead of seeking solutions, we search for root causes, and from those roots, find solutions that address the core issues. These functions used in the Wisdom set are what we call the highest power in problem-solving.

Moving to the next passage, we completely don't understand what Eckhart means:

“Ideas that merely arise without emerging from the vast dimension of consciousness will quickly become dry, mad, and destructive.”

This has nothing to do with the previous passages where he was talking about mind and no-mind, as those passages didn't mention anything about ideas.

So what are mere ideas? And why must they emerge from a vast dimension of consciousness, and which consciousness is this that has height and breadth, without which ideas become dry, mad, and destructive?

In the next passage, Eckhart talks about Intellect:

“Intellect is primarily just a survival mechanism, capable of attacking and defending itself against other mental and emotional manifestations in our head. Intellect collects, stores, and analyzes data—this is its strength, but it actually doesn't have any creative ability.”

So according to Eckhart, Intellect is not part of the Conscious mind but rather is *“a survival mechanism capable of attacking and defending itself against other mental and emotional manifestations in our head.”*

The definition of Intellect means the capabilities that the mind can perform, and according to Conscious mind, Intellect is a set within Conscious mind.

The Conscious mind has no survival capability. Survival belongs to the Physical Body mind, not the Conscious mind.

When the Physical Body mind withdraws, the Conscious mind cannot function. For example, when someone dies, there is no consciousness, or the Conscious mind cannot function to survive. Therefore, calling Intellect a survival mechanism is not accurate.

In the activity of the Conscious mind, if our Ego mind does not generate any wants or likes, or if no emotional source is present, then we have absolutely no thoughts or solutions, and we say we fall into a state of emptiness, or having no thoughts at all.

We only have thoughts when our Ego mind has conflict,

or when the Ego mind generates a notion of wanting or liking something, or when the Physical Body mind interacts with the Ego mind when our body needs something.

We can say that our Conscious mind is completely passive and entirely dependent on the state of the Ego mind for whether we have thoughts or not.

When we think, these thoughts are directed toward a single purpose: finding solutions that the Ego mind wants or likes.

Therefore, in the Conscious mind there is no *“attacking or defending itself, fighting against other mental and emotional manifestations in our head,”* because the Conscious mind has no autonomy, nor does it have emotions/feelings—those emotions/feelings reside in the Ego mind.

That attacking or defending only occurs when emotions displayed in the Ego mind are strong enough to dominate and paralyze the Ego mind. Then these energy sources use the Ego mind's desires to manipulate the Conscious mind, finding solutions to draw in more allies from other energy sources.

Thus, when Eckhart observes the Conscious mind, he only sees its activity at that moment, sometimes trying to push down that emotional energy source (in cases where the Ego mind, after being dominated, is released, so it uses the Conscious mind to drive that energy down) (defending), or when that emotional source receives reinforcement and dominates the Ego mind longer, continuing to draw in other allies (resisting).

But Eckhart does not observe and look deeply into the Ego mind, so he fails to recognize how the Ego mind actually functions.

Because he only stands from the perspective of the Conscious mind, Eckhart only sees the consequences in the Conscious mind, sometimes defending, sometimes resisting. Then Eckhart concludes this is the cause, so to end suffering, one should end it from the Intellect, or more precisely, from the Intellect or Conscious mind.

In this passage, Eckhart uses the term “emotions” twice, which belongs to the Ego mind. Because the definition of feeling is energy source, and only the Ego mind and Physical Body mind have energy as their language. The language of the Conscious mind is spoken words and writing, and that of the Subconscious mind is images. Therefore, the Conscious mind cannot have feelings.

To demonstrate where creativity comes from, Eckhart presents these images:

“All true artists, whether they know it or not, create from a place of no-mind, from inner stillness, when consciousness is not encumbered by thought.

The artist's intelligence then takes over and shapes what has been created from breakthrough insights—a deep understanding.”

Even brilliant scientists report that their groundbreaking discoveries and revolutionary innovations come during moments of complete stillness of the Intellect.”

Through these passages, Eckhart proves that he has no

understanding of the Subconscious mind's function, so he has attributed the Subconscious mind's functions to the Conscious mind. Therefore, he uses additional terms that create more difficulty for those without experience, namely, *“the place of No-Mind when consciousness is not encumbered by thought.”*

Perhaps Eckhart cannot distinguish between the functions of Intellect and Wisdom, and he is also “haunted” by the consequences of Intellect. Therefore, he often suggests that using the Intellect set is bad, harmful, or leads to consequences. Thus, he often advises people to use the Wisdom set instead.

But he doesn't clearly understand how the Wisdom set functions and operates, so whenever he talks about the Wisdom set, he has no way to explain it clearly.

If he wanted to present it more clearly, Eckhart should write like this:

When using observation and looking deeply into issues, the function of observation has no analysis or comparison, so when we observe and wait for emotional sources to arise and cease naturally, this time is called No-Mind (no thinking).

When this emotional source naturally ceases, then through observation and deep looking, we also recognize the presence of peace (inner stillness), and from there, we invite that emotional source up to the Conscious mind to find its cause, and from that cause (a deep insight), find solutions that address the root (creativity), then we will have longer-lasting peace. This way would be easier to understand and practice.

Therefore, in the conclusion, Eckhart vaguely sees the “shadow” of Wisdom when he states:

“When the Intellect reconnects with that Knowing, it becomes a magnificent tool. Then it serves something greater than itself.”

In fact, the functions of Intellect and Wisdom are quite similar, but when using Intellect, we *use analysis and comparison first*, while when using Wisdom, we *use observation and deep looking first*. Therefore, one side produces consequences (Intellect), and the other side produces results (Wisdom).

Regarding the second question:

“What about emotions? I tend to get caught up in emotions more than thoughts.

The term “Intellect” that I use here not only refers to ideas, but Intellect also includes emotions and unconscious reactions that repeatedly occur in our minds.”

This isn't just Eckhart, but rather most spiritual teachers, gurus, psychoanalysts, and psychologists share an unclear understanding of the functions of the Conscious mind, Ego mind, Physical Body mind, and Subconscious mind.

Therefore, depending on which perspective they're observing from, they attribute causation to that perspective. For instance, religious scholars or spiritual teachers claim that suffering originates from the ego or Ego mind, because the ego or Ego mind clings to the

concept of self, thus creating suffering.

Meanwhile, psychoanalysts and psychologists, when observing from the Conscious mind perspective, argue that incorrect perceptions or wrong solutions from the Conscious mind lead to our suffering.

However, it can be said that hardly anyone observes from the perspectives of the Subconscious mind and Physical Body mind; therefore, they don't understand how these minds interact as a whole.

If they were to observe from the Subconscious mind's perspective to see the whole picture, they would recognize the distinct functions and operations of each mind.

Only then can we clearly understand where suffering comes from, why the Ego mind and Physical Body mind always seek peace, why the Conscious mind has both Wisdom and Intellect, and why the Ego mind frequently uses Intellect, etc.

Also, through deeply observing the Subconscious mind, we can understand why the Subconscious mind can pull emotions up to the Ego mind.

It can be said that most religious scholars or psychologists don't understand the function of the Subconscious mind. Thus, they often call the Subconscious mind the unconscious, or, like Sigmund Freud, call it the preconscious, while the unconscious is considered the Ego mind, etc.

Therefore, in the above passage, Eckhart's view of the

mind's functions is inaccurate. He has lumped them together, making it more difficult for students to understand when he states, *“The term ‘Intellect’ that I use here not only refers to ideas, but Intellect also includes emotions and unconscious reactions that repeatedly occur in our minds.”*

This means Eckhart has grouped emotions from the Ego mind and “unconscious reactions or habits” belonging to the Subconscious mind together with the Conscious mind.

In reality, these three minds have different functions, and what Eckhart sees on the surface of the Conscious mind is merely the interaction process between the Ego mind, Conscious mind, and Subconscious mind.

The mistake of turning “process” into “cause” isn't unique to Eckhart; almost all spiritual teachers or gurus commonly make this error.

Therefore, when they base their observation on just one perspective and draw overall conclusions, it's like the story of the Blind Men and the Elephant—when touching the ear, they mistake it for a fan. This can never be accurate.

Additionally, Eckhart's frequent use of the term “Intellectual capacity” can be misleading. Even Eckhart himself needs to define what he means by these two words.

If used correctly, one should simply use Intellect, or more broadly, Conscious mind. Using the two words “Intellectual capacity” refers to application, not

definition. Because Intellectual capacity is what the Intellect can do.

In the following passage, Eckhart accurately describes some aspects but is inaccurate in others when he states:

“In other words, emotion is the body's reaction to negative perceptions and thoughts within us. For instance, when a hostile or resistant thought arises in our mind, we create an energetic impulse in the body that we call anger.”

In this section, Eckhart fails to distinguish between the Ego mind and the Physical Body mind when he claims that “emotion is the body's reaction to perception.” To be accurate, it should be written as:

The emotional source in the Ego mind, when interacting with the Physical Body mind, creates conflict between the emotional source and the energy sources of organs or body parts. Because of this conflict occurring in the organs or body parts, we can perceive this emotional source through the body, organs, or body parts.

In Eckhart's example, he is inaccurate when stating that *“hostile or resistant thoughts arise in our mind, creating impulses in the body that we call anger.”*

In fact, these hostile or resistant thoughts don't come from thoughts themselves, but from emotional sources present in the Ego mind that are strong enough to dominate and paralyze the Ego mind.

Therefore, the Ego mind no longer has the power to use the Conscious mind (Intellect) to suppress that energy

source. Instead, that emotional source uses Intellect to find solutions to awaken other emotional sources or to seek allies or reinforcement from other energy sources to continue dominating our Ego mind.

Thus, Intellect produces solutions like resistance and hostility; when Intellect sends these solutions to the Subconscious mind's storage, the Subconscious mind receives these solutions, organizes and connects them into a system, then triggers the anger emotion in the Ego mind.

When this angry emotional source appears in the Ego mind, besides dominating and paralyzing the Ego mind, it continues using Intellect to gather more allies, and this angry energy source also interacts with the Physical Body mind, creating disturbance in the body.

Through the body, we can sense the conflict within the body through the interaction between the Ego mind and Physical Body mind, which is the anger present in the Ego mind. It's not that our body creates the conflict that is anger.

Here, Eckhart “vaguely” recognizes the interaction between the Ego mind, Conscious mind, and Physical Body mind when, through observing the body, he can sense the conflict within it.

However, because Eckhart lacks experience with these different states of mind, when interpreting this passage, he falls into an inaccurate conclusion by stating that *“because of hostile, opposing thoughts in the Conscious mind, it causes conflict in the body, and that is called anger.”*

Meanwhile, that hostility or opposition is merely solutions from the Conscious mind (Intellect), driven by the desires of emotional sources within the Ego mind, which, after dominating and paralyzing the Ego mind, has used the Conscious mind (Intellect) to find solutions to gather more allies, continue to emerge, and dominate and paralyze the Ego mind.

In the following passage, Eckhart again fails to understand the operation and interaction of the three minds—the Conscious mind, the Ego mind, and the Physical Body mind—when he states:

“Our body is then in a position ready to resist. On the other hand, when we have a thought that our physical or mental state is being threatened, our body naturally contracts into a state called fear.

Many studies show that strong emotions can even cause profound physiological changes in the body. These changes typically represent the physical manifestation of emotions.”

When our Ego mind contains emotional sources triggered through the Subconscious mind's process of arrangement and connection, and these emotional sources are strong enough to dominate and paralyze the Ego mind, then command the Conscious mind (Intellect) to gather more allies, interact with the Physical Body mind, and create conflict in the body.

The Physical Body mind usually cannot resist but rather must follow these emotional sources. Only when organs or body parts have exceeded their threshold does the

Physical Body mind exercise its authority to command these organs or parts to cease functioning.

When that organ stops functioning, it creates a major disruption in the body's energy. When this energy is sufficiently large, it interacts back with the Ego mind, and only then can this energy push down the previous emotional source.

When this energy subsides and no longer affects the organs or body parts, these parts or organs return to normal functioning. This is what Eckhart refers to as the body's resistance.

Thus, it's not that the body typically resists, but rather it can only resist when organs or body parts have exceeded their threshold. Usually, the Physical Body mind, or body endures rather than resists.

For example, when we want to paint the house to show off to friends, the Ego mind interacts with the Physical Body mind. The Physical Body mind, upon receiving the desired energy from the Ego mind, then commands the brain, nervous system, and tissues, muscles, etc., to execute the Ego mind's desires/wants.

Because the Ego mind wants to show off to friends quickly, it increases the desire energy to the organs or body parts. When arm muscles, which are usually less active, now must work more, they become energy-depleted.

The Physical Body mind recognizes that the muscle tissues need rest to recharge energy, so it interacts with the Ego mind.

Because the energy from the Physical Body mind sent to the Ego mind isn't strong enough to push down the desire energy. Therefore, the Ego mind maintains the energy of wanting to work quickly.

After the Physical Body mind sends the energy signal that the body needs rest to recharge, but the Ego mind doesn't resolve it and continues maintaining the desire energy, the Physical Body mind again commands the tissues and muscles to continue functioning.

When the tissues and muscles have operated excessively or beyond their threshold, it creates a major conflict and can cause danger or serious effects on other organs, endangering life; only then does the Physical Body mind command the entire body to cease functioning, creating a fainting state, causing the Ego mind's desires to have no place to operate, thus subsiding.

Or the Physical Body mind will command the tissues and muscles in the hands to stop functioning. Making the hands unable to continue painting, only then does the desire to paint stop.

Therefore, it's not that our body typically resists emotional sources or desires of the Ego mind; this is only true when those organs or body parts have operated beyond their threshold.

The later parts of Eckhart's observations are quite accurate, though not entirely clear, but not significantly incorrect.

At this point, Eckhart again “mixes together” the functions of three components within Conscious mind: Conscious mind, Intellect, and Wisdom sets, when he states:

“Of course we are not usually conscious of all our conditioned thoughts—only through practicing observation of our emotions can we become aware of them.”

So what kind of consciousness is this that helps us become aware of all conditioned thoughts? The correct term to use here should be Wisdom, which would be more accurate.

Because only Wisdom employs observation and deep looking first, and Wisdom does not use thinking, speculation, and imagination (thoughts); therefore, Wisdom takes emotions as objects of observation.

Whereas Conscious mind set typically uses functions like analysis, comparison... first, so we cannot observe and take emotions as objects of observation.

The approach of Intellect and Conscious mind is similar, which is to *use analysis and comparison... first*, to find solutions to resolve the emotional source creating conflict in the Ego mind.

The difference between Conscious mind and Intellect is that Intellect specializes in surface-level matters and is only used in relation to the Ego mind, while Conscious mind deals with both surface and deep levels, and is typically used when not related to the Ego mind.

In the next paragraph, Eckhart uses an extremely confusing term “identifying oneself with thoughts”:

“The more you identify with your thoughts, with what you like and dislike, and what you judge and interpret—meaning the less present you are as the silent witness — the stronger these emotions become within you, whether you are conscious of them or not.”

So who is this “self” here? Is it the ego? If it's the ego trying to identify with thoughts belonging to Conscious mind, how can such identification be possible?

Meanwhile, the definition of the two words “Identify With” (Đồng Hóa), where “Đồng” means similar; and “Hóa” means to become; meaning, to create a becoming or transformation into similarity.

This means that Ego mind and Conscious mind must be similar (đồng) and have similar functions, then through interaction they can transform back and forth (hóa).

But in truth, the functions of Conscious mind and Ego mind are completely different. Therefore, it's impossible for the Ego or Ego mind to identify with Conscious mind.

This is precisely where the father of psychoanalysis, Sigmund Freud, fell into misperceptions, when he claimed that the three states: Consciousness, unconscious (Ego mind) and Preconscious (Subconscious mind), all have similar functions, and often cause conflict by “competing” to see who is the master of this body.

Only with this misperception can identification occur. If we clearly divide each state with distinct functions that

closely interact with each other, rather than being similar and competing with each other, then the Ego mind cannot possibly identify with Conscious mind.

Therefore, using the term “identifying oneself” here will cause many “consequences” for inexperienced people, because they don't know how to achieve identification between Ego mind and Conscious mind. This could be called Mission Impossible—things that cannot be accomplished.

In this section, if we want to express it clearly and comprehensibly, it should be rewritten as follows:

When the Ego mind (self) has conflict and uses Conscious mind (thoughts) to solve problems, if we keep following the old pattern of running away or suppression, then when the Subconscious receives new information, arranges and connects it, it will pull these issues up to the Ego mind and Conscious mind to resolve, and these issues always come with attached emotions.

When these emotional sources appear in the Ego mind, if we continue to use solutions from Conscious mind like: suppression or avoidance, then each time that emotional source surfaces in the Ego mind, it becomes stronger, controls and paralyzes our Ego mind; then using Conscious mind (Intellect) again to produce negative solutions, seeking allies from other energy sources, at that point, we no longer have a single emotion, but rather a “cluster” of emotional energy, making our Ego mind unable to find any solution.

To resolve this, instead of using the functions of Intellect or Conscious mind sets, we use Wisdom set, through

observation and deep looking (silent witness) into the emotional source; and while waiting for that emotion to subside, the next crucial step is that we must invite that energy source up to Conscious mind, to find the root cause of that emotional energy source.

After that, we can search for solutions based on the root cause to resolve it, then we will be able to solve that energy source at its very root.

If not, that energy source will continue to return when the Subconscious receives more new information, and through the process of arranging and connecting into sets, it will pull that emotion back up.

Through the third question:

“If you say that negative emotions are the body's reaction to the Intellect, then I sometimes see a contradiction between the two: Sometimes my Intellect says 'no,' but my emotions say 'yes,' or vice versa.”

And Eckhart answered as follows:

“When we want to understand what is happening within us, our body always gives us the most honest reflection, so pay attention to the emotions of sadness, anger, grief... present within you or pay attention to how these emotions manifest in your body.

When there is a conflict between emotion and thought, your emotions are always more 'truthful,' because emotions are typically expressed outwardly, while our thoughts usually remain hidden inside.”

In this response, Eckhart did not directly answer the question when that person, based on Eckhart's previous teachings, stated that “negative emotions are the body's reaction to the Intellect.”. This interpretation by Eckhart has made it impossible for those who want to learn from him to apply this interpretation.

And when they try to apply or test it, they find it very contradictory because it doesn't align with reality. So when they apply it to Intellect and emotion, their Intellect says “no,” but their emotions say “yes.” Where does this contradiction come from?

This is precisely where Eckhart lacks experience or practical understanding about the functions of different types of consciousness; therefore, Eckhart was incorrect in saying that “negative emotions are the body's reaction to the Intellect.”

Here, Eckhart has completely confused the functions of the four types of mind: Conscious mind, Ego mind, Physical Body mind, and Subconscious mind.

Negative emotions are emotions activated from the Subconscious mind and rise to the Ego mind. When an emotion appears in the Ego mind, there are always two possible scenarios:

Case 1: When that emotional source is not strong enough to dominate and paralyze the Ego mind, it can only push the peaceful energy into darkness.

Therefore, the Ego mind still has the right to use this desired energy to interact with the Conscious mind to find solutions to release or suppress that emotion.

Typically, our Ego mind wants to bring back peaceful energy as quickly as possible, so it often interacts with the Intellect to resolve the situation.

When solutions from the Intellect are stored in both the Subconscious and Ego mind's repositories, the Ego mind then accesses its repository to retrieve and select these solutions. After selection, it interacts with the Physical Body mind, and other consciousness types for implementation.

When the implementation is complete and can suppress the emotion while bringing back peaceful energy, we achieve a state of peace.

If, unfortunately, the solutions provided by the Intellect don't work, the Ego mind continues to use the Intellect, and this process repeats until the emotion is suppressed.

Case 2: When that emotion rises and is strong enough to dominate and paralyze the Ego mind, the Ego mind loses its autonomy, and that emotion becomes the “master,” commanding the Conscious mind not to find solutions to suppress the emotion but to find ways to activate other emotions that can rise to the Ego mind, combining with the old emotion to create an unnamed emotional energy.

This unnamed emotional energy continues to use the Conscious mind (Intellect) to provide other negative solutions to find allies.

When this unnamed energy is present in the Ego mind, it also affects the Physical Body mind and creates conflicts in various organs or body parts.

If this unnamed energy hasn't caused severe disruption affecting organs or body parts beyond their threshold, the Physical Body-mind still allows the unnamed emotion to maintain control.

However, when the unnamed energy creates serious effects, strongly impacting the organs, that's when the Physical Body mind commands the organs to cease functioning.

When the organs stop functioning and the unnamed emotion can no longer execute its desires, then that energy gradually subsides.

This is how the operation and interaction between different types of mind typically occur in this process, when the Ego mind is dominated by emotions present in it or when the Ego mind wants to resolve things quickly.

But when the Ego mind, instead of wanting to resolve quickly, initiates the desire to address the root cause, it becomes completely different from what was presented above.

For example, when there is an emotional source present in the Ego mind that is not strong enough to control the Ego mind, and the Ego mind wants to understand the root cause, then when that emotional source appears in the Ego mind, the Ego mind interacts with the Conscious mind to release that emotional energy.

Because the Ego mind's desire is to understand the root cause, the Conscious mind must select the Wisdom faculty, as only the Wisdom faculty has this capability.

Unlike the Intellect or Conscious mind, which typically use analysis and comparison first and then combine them with imagination to create solutions, the Wisdom faculty uses observation and deep-looking functions first.

Why does the Wisdom faculty use observation and deep-looking functions first? Because the Wisdom faculty doesn't use functions like speculation or imagination, it must use observation and deep looking to find the cause before addressing the problem.

Therefore, the Wisdom faculty will immediately take the present emotional source as an object for observation and deep looking. In this observation process, the Wisdom faculty continues to observe until the emotional source naturally subsides; then when that emotional source subsides, it is invited up to the Conscious mind, and other functions like analysis, comparison, etc., are used to find the root cause, and only when the root cause is found, solutions based on the root cause are developed to resolve the issue fundamentally.

Meanwhile, the Intellect and Conscious mind, wanting to resolve quickly according to the Ego mind's desire, often don't search for the root cause first but only focus on finding solutions to push down the energy source creating conflict in the Ego mind.

This is the difference between the Conscious mind, Intellect, and Wisdom faculties. But most of us, due to misunderstanding, believe that the Conscious mind has autonomy, can think whatever it wants, and can choose to use whichever faculty it wishes.

Therefore, we believe that we need to practice or train the Conscious mind so that it will always use the Wisdom faculty as we want.

According to author Cao Ngoc Luu, this is difficult to achieve because the Conscious mind, in reality, has no autonomy and is completely passive.

Similarly, wanting, liking, and needing are energy sources that exist only in the Ego mind, not in other minds. Therefore, no matter how much we want in our analysis, comparison... it's useless.

Because that is just the desire for solutions to conflicts in the Ego mind, not the desire affecting the Conscious mind.

Because the definition of Conscious mind is to recognize, to know (consciousness), the intent of the Ego mind.

Also according to author Cao Ngoc Luu, the best way is to use the wanting in the Ego mind. In our Ego mind, there are thousands of wants, but to satisfy these wants, there are only two ways to resolve them.

One is to resolve quickly, leading to consequences and creating conflict in the Ego mind.

Two is wanting to resolve at the root, leading to results, ending the conflict at its root, so the peace energy is always present.

For example, when we're short on money, having no money to buy food, after a day of activity, the body's organs or parts lack energy.

When organs lack energy, they send signals to the Physical Body mind to indicate that the organs need energy.

The Physical Body mind then interacts with the Ego mind, letting the Ego mind know that the body needs energy. The energy-needing source from the Physical Body mind then displays in the Ego mind, creating conflict with the peace energy.

When the Ego mind sees conflict with the peace energy, it interacts with the Conscious mind. The Conscious mind, through observing the needed energy source from the Physical Body mind, then names this energy source as hunger.

The Physical Body mind and Ego mind don't know what hunger is. To use the Ego mind's language to understand what that sensation is like, we must add the word “episode.”

Thus, when we say Hunger Episode, we are referring to both minds: the Ego mind (episode) and the Conscious mind (hunger). The Physical Body-mind's language isn't hunger episode but rather “the body needs energy.”

After that, the Conscious mind bases its actions on the body's energy-needing source (hunger) and begins to seek solutions through one or several functions or faculties.

In the analysis process of the Conscious mind or Intellect, depending on the body's needs, the Intellect or Conscious mind will analyze and compare to find solutions.

When spiritual practitioners or mystics observe the Conscious mind at this point, seeing the Intellect or Conscious mind analyzing or comparing these needs, they misinterpret it as the Conscious mind's wants.

For example, when the body needs energy from fish, when spiritual practitioners look at the Conscious mind through its analysis, they interpret it as the Conscious mind wanting to eat fish, thus finding all ways or solutions to eat fish.

In the process of analysis and comparison... we see constant changes from one solution to another, leading spiritual teachers and practitioners to believe that Consciousness has many different desires.

From this, they hastily conclude that Conscious mind has desires like the Ego mind. But in truth, this is not Conscious mind's desire—rather, Conscious mind is simply taking the “needs” of the Physical Body Mind to find solutions for it.

Let's say we have no money, are hungry, and our body needs fish to replenish energy.

And if we temporarily assume Conscious mind has desires and wants to solve the fish-eating situation, it might propose solutions like stealing or snatching from others to get fish to eat. However, when Conscious mind sends these solutions to the Ego mind's storage, where the belief filter contains moral elements that reject them, then Conscious mind's proposed desires cannot be fulfilled.

Therefore, when assuming that Conscious mind has desires and continuing to pursue those desires, the desires of Conscious mind can never be fulfilled.

This can explain the questioner's inquiry about why there's a contradiction between emotion and Intellect, because although the Intellect (intelligence) might want to steal fish, the Ego mind won't choose it, or when the Intellect isn't looking for fish but something else, the Ego mind still demands fish specifically.

Meanwhile, Eckhart, who interpreted the statement “*negative emotions are the body's reaction to Intellect*”—*though*” not entirely accurate but not completely wrong—couldn't explain it clearly for others to understand, instead giving roundabout explanations and going off-topic in the above passage.

In the following passages, Eckhart discusses the functions of the Wisdom set, but he doesn't clearly understand these functions, so in some passages he falls into misconceptions, though not significant enough to warrant further explanation.

Thus, through the literal interpretation of the Q&A section, we can see that Eckhart lacks experience and has not verified, experimented with, or proven the functions and operations of these different states of mind.

For those with experience, even if Eckhart's terminology isn't precise when expressing content, they can still “grasp the meaning beyond the words.” They can still understand what Eckhart is trying to convey.

But for those without experience, Eckhart's terminology and explanations are very vague and difficult to understand. He creates many contradictions for those who want to learn from him when they rely on his interpretations to verify, experiment, and prove things for themselves.

So what about the metaphorical meaning in Eckhart's Q&A?

It could be said that all of Eckhart's works only relate to two concepts: Intellect and Wisdom.

Eckhart spent 7 years studying scriptures and exchanging ideas with many spiritual teachers, all just to find the definition of Intellect and Wisdom.

But in Eckhart's works, he still hasn't found the definition of Intellect and Wisdom. Therefore, he keeps struggling with his explanations.

Additionally, he lacks verification and experimentation regarding the operation and function of different states of consciousness. Thus, when he explains, he often confuses the functions of different states with each other.

But ultimately, his main theme only focuses on two words: suffering and peace.

All of his interpretations only discuss how suffering manifests and how to resolve it to transform suffering into peace.

The method he consistently mentions throughout all his books is observation and deep looking.

This is the “master key,” or universal key, to open wide the doors of suffering in the dark night, allowing the light of Eckhart's Wisdom to be present.

Eckhart is also a person with compassion, wanting to bring joy to others (loving-kindness) and wanting to remove or reduce suffering (compassion) for others.

But within himself, he still hasn't found a way to help everyone see and accomplish this. This isn't unique to Eckhart; almost all spiritual teachers want the same thing as him.

Therefore, when you want to learn from Eckhart, you must understand, “Grasp the meaning, forget the words.” Otherwise, you won't comprehend the full content that Eckhart wants to convey to you.

Anyone with experience agrees that besides having prior observation, along with using other functions such as analysis, comparison, recognition, synthesis, observation, and focus... in depth (Wisdom), we can then connect with truth; or when resolving conflicts in the Ego mind, we can solve them thoroughly to maintain the constant presence of peaceful energy.

Besides this way, there is no other way or method that can work or substitute. And only when using the Wisdom set can we maintain the peaceful energy for the longest possible time.

And only when there is long-lasting, peaceful energy can the Physical Body mind maintain the body's survival. If the Physical Body mind lacks this peaceful energy, our body will fall into a state of death.

When this body dies, no consciousness or mind can function independently. That's why whenever we have any conflict occurring in the Ego mind, for survival, we always try every way to resolve that conflict to restore peaceful energy as quickly as possible.

But if we don't know the right way, sometimes when we solve one problem, we end up creating dozens of other problems.

Therefore, to avoid creating other problems, we must be careful, mindful, observant, look deeply, and solve things at their roots; only then will we not create new problems.

Although most of us know that in our Conscious mind we have the Wisdom set, with observation and deep looking, how to use this Wisdom set, and how to use it continuously to become a habit, it seems until now, everyone shares their own way.

Then when we try to apply, test, or experiment, we cannot do it. No matter how much we try, practice, and train, when facing problems, we become completely confused because we don't know how to solve them.

Fortunately, over the past 20 months, author Cao Ngoc Luu, through his “Body Theory” that we learned from, presents a simple way that any of us can do, which is:

Instead of focusing on practicing or training the Conscious mind to develop the habit of using the Wisdom set, now we just need to change our desire in the Ego mind from wanting quick solutions to wanting to solve things at their roots.

To test and experiment with this, we began by changing our desire in our Ego mind.

Indeed, when we changed our desire from quick solutions to solving things at their roots, whether it's emotional sources or any problems occurring in the Ego mind and Conscious mind, observation and deep looking are always present, without needing any training, focus, or effort.

Of course, when observation and deep looking are present, as well as understanding the functions of different consciousness types and how to use them, it depends on each person's experience and experimentation.

But the good thing here is, when we initiate the desire to know things at their roots, regarding any issue or conflict, observation and deep looking are always present. And as we maintain this desire to know things at their roots, gradually our solutions become faster and more accurate.

To the point that later, when it became a habit, we noticed we no longer had problems or conflicts in the Ego mind.

In the Ego mind, we only recognize the constant presence of peaceful energy, day after day.

Moreover, regardless of the perspective applied, observation and deep looking help us understand and know things clearly and transparently.

Of course, this is just our experience, testing, experimenting, and verification, not yours.

To know if it works for you or not, you must test and experiment on yourself.

Don't believe in anyone; you should only believe in results that bring you lasting peace and no conflict in the Ego mind. That is the truth you are seeking.

Best wishes that you always achieve what you desire.

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