

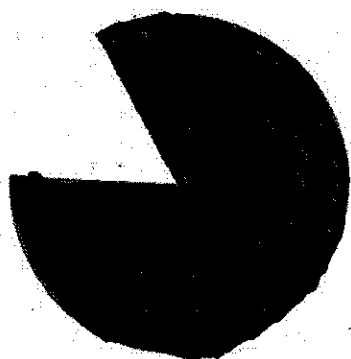
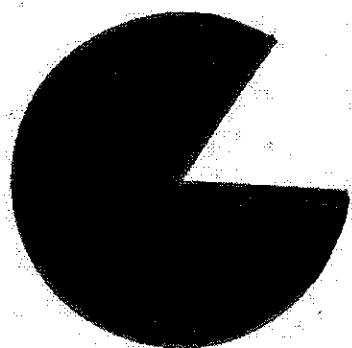
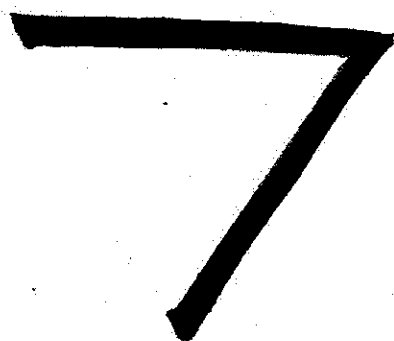
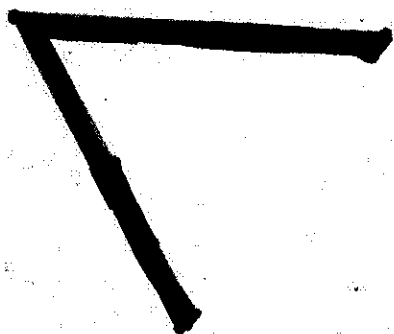
RADICAL REJECTION
PARTING FROM EXTREME VIEWS ABOUT REALITY

A Graduate Level Course
Based upon the Madhyamakavatara by Chandrakirti
With Commentary by Dzongsar Khyentse Rinpoche
And Jamgon Mipham Rinpoche

COURSE HANDOUTS



Lama Mi-pham



RADICAL REJECTION
PARTING FROM EXTREME VIEWS ABOUT REALITY
HANDOUTS

Introduction

1. The Six Paramitas of Madhyamaka

Madhyamaka Overview

2. The Major Buddhist Schools of Philosophy
3. Madhyamaka Backgrounder
4. Essential Terms for Radical Rejection
5. Summary Outline of the Madhyamakavatara by Chandrakirti
6. The Four Skills of Madhyamaka
7. Verses on the Four Skills of Madhyamaka

Path Overview

8. Wheels, Noble Paths, Paramitas and Topics of the Paths
9. Obstacles, Travelers, Bhumis, Results
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11. Outline of The Stages of the Path of Meditation
12. *The Stages of Meditation: Actualizing Special Insight*, by Kamalashila
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15. Verses on the Stages in the Analysis of Emptiness
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17. Various Modes of Conception of a Self
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Reference

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27. Madhyamaka Bibliography

Included in Course Five Sourcebook

28. Middle Way Songs
29. Five Paths and the 37 Wings of Enlightenment
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32. The Stages of the Jnanas

The Madhyamaka Version of the Six Paramitas

The ground is the three-fold purity. There is nothing to gain, nothing to lose, no goal, no here, no there. Transcendental activity goes beyond these categories.

Generosity

- Establish the basis - an overall attitude of bodhicitta
- Opening up to the process of transforming our views, to the possibility of being wrong in our views of reality, of not seeing things correctly
- Opening ourselves to the introduction of alien concepts, categories, lists, a new vocabulary, etc.
- Being generous with our minds

Diligence

- Being precise with all of the details, categories, logics and reasonings
- Not glossing over things; examining the nuances
- Not getting overwhelmed

Patience

- Abiding in not understanding, not being able to see things correctly
- Sitting with not necessarily understanding things right away, not finding
- Not being impatient

Exertion

- Pursuing thoroughly, driving to the conclusion
- Continually coming back to it, persevering in the process
- Reviewing the outline and structure of the text and arguments

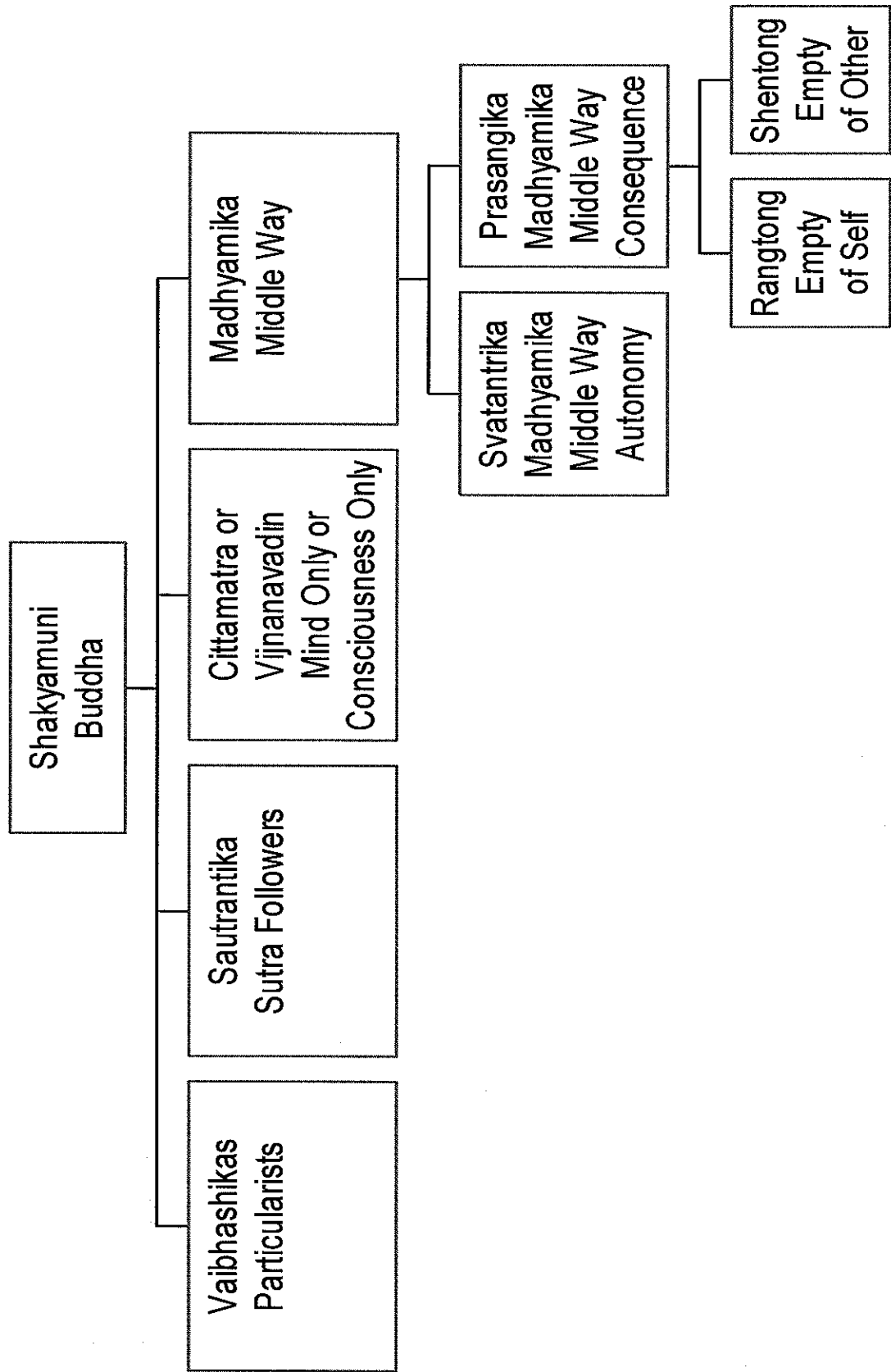
Meditation

- Establish ground of mindfulness for engaging with the material
- Not getting discursive, mentally excited or sinking, falling asleep.
- Don't speed through it, have methodical pace
- Join the analysis to contemplation

Wisdom

- Applying the process of the three stages of prajna – hearing, contemplating and meditating
- Contemplate the logic, use the techniques, arguments and categories, then letting the essence sink in
- Bring it to the cushion; sit with the result in a non-conceptual way

The Major Schools of Buddhist Philosophy



MADHYAMIKA BACKGROUNDER

Chronology

6 th to 5 th Century B.C.E.	Buddha lives, and dies at the age of 81
Generally 1 st - 2 nd Century, C.E.	Nagarjuna (<i>klu sgrub</i>), reestablished the Mahayana and founder of the Middle Way system, a Model Madhyamika
170-270 C.E.	Aryadeva (<i>'phags pa lha</i>), Nagarjuna's spiritual son, a Model Madhyamika
4 th Century C.E.	Asanga, founder of the Mind-Only system
470-540 C.E.	Buddhapalita (<i>sang rgyas bskyangs</i>), founder of Prasangika-Madhyamika
c. 500-570 C.E.	Bhavaviveka (<i>legs ldan 'byed</i>), the founder of Svatantrika-Madhyamika
7 th Century, C.E.	Chandrakirti (<i>zla ba grags pa</i>), the disseminator of the Prasangika system
8 th Century, C.E.	Shantarakshita (<i>zhi ba 'tsho</i>), founder of Yogachara-Svatantrika-Madhyamika
8 th Century, C.E.	Shantideva (<i>zhi ba lha</i>), a Prasangika
982-1054 C.E.	Atisha, a Prasangika

Definitions, etymologies, and meanings

Madhyamika (Middle Way School, Middle Wayer, *dbu ma pa*). Proponents of Non-Entityness (equivalent to Madhyamika): a person propounding mahayana tenets who does not accept true existence, even conventionally. (Jedzumba's *Presentation of Tenets*, p.26)

Svatantrika-Madhyamika (Autonomy Middle Way School, Autonomist, *rang rgyud pa*). A Madhyamika who, from the viewpoint of asserting autonomous signs, does not accept true existence, even conventionally. A Svatantrika is equivalent to a Madhyamika propounding inherent existence. (*Presentation of Tenets*, p.27)

Prasangika-Madhyamika (Consequence Middle Way School, Consequentialist, *thal 'gyur pa*). A Madhyamika who, from the viewpoint of asserting just consequences renown to others, does not accept true existence, even conventionally. (*Presentation of Tenets*, p.32)

(Trans. in: J. Hopkins, *Emptiness Yoga*, pp. 38, 52.)

In Buddhism the “middle” (*madhya*) denotes a centrist position between possible extremes with regard to view and secondarily to conduct. In terms of the latter, conduct, this middle way finds expression in a way of practice, which avoids the extremes of asceticism on the one hand and indulgence on the other. In terms of view, all Buddhist tenet systems claim to occupy the middle, that is, they all assert a view that avoids the two extremes of permanence, or reification,

conceiving of something to exist that in fact does not, and annihilation, conceiving of something not to exist that in fact does. Here is how the various schools fulfill this goal:

- The Vaibhashikas say they avoid the extreme of permanence through asserting that all products are impermanent and avoid the extreme of annihilation through asserting that past and future objects are substantialities.
- The Sautrantikas say they avoid the extreme of permanence through not asserting that permanent phenomena are substantial entities and avoid the extreme of annihilation through asserting that forms and so forth are naturally bases of names.
- The Chittamatrins say that they avoid the extreme of permanence through asserting that forms and so forth are not naturally bases of the affixing names and avoid the extreme of annihilation through asserting that other-powered and thoroughly established phenomena truly exist.
- The Svatantrika-Madhyamikas say that they avoid the extreme of permanence through asserting that objects do exist from the viewpoint of an objective mode of subsistence which is not established through the object's appearing to a non-defective awareness and avoid the extreme of annihilation through asserting that conventionally objects exist inherently.
- The Prasangika-Madhyamikas say that they avoid the extreme of permanence through asserting that objects do not exist inherently and avoid the extreme of annihilation through asserting that conventionally all phenomena exist by way of mere imputation.

(The source for much of this explanation is: *Meditation on Emptiness*, pp. 436-437)

Buddhapalita in his *Buddhapalita's Commentary to (Nagarjuna's) 'Treatise on the Middle Way'* made extensive use of consequences in clarifying the Middle Way, which qualifies him as the founder of the Prasangika School. It was Bhavaviveka's refutation of Buddhapalita in his clarifying the Middle Way and his insistence on autonomous syllogisms that qualifies Bhavaviveka as the founder of the Svatantrika School. With Bhavaviveka's refutation of Buddhapalita the necessity for a clear statement of Prasangika arose. At that point, Chandrakirti defined the system in relation to others schools, clearly explicating the incorrectness of using autonomous syllogisms and the correctness of consequences for generating in another the authentic view of the Middle Way, and it is for this reason that most Tibetan monastic colleges consider Chandrakirti to be the founder of Prasangika.

The two sub-schools of Middle Way tenets, Svatantrika (Autonomy, *rang rgyud pa*) and Prasangika, are named by the means they use to generate in others an inferring consciousness cognizing emptiness, the former using autonomous syllogisms (*rang rgyud kyi sbyor ba, svatantraprayoga*) in which the members of the syllogism are held to exist inherently and are asserted as being established in a common manner in the systems of both the challenger and the opponent, and the latter, using consequences only (*thal 'gyur, prasanga*) none of the members of which inherently exist and which contradict the opponent's own positions from within their own system.

Using the opponent's own assertion of inherent existence the Prasangika challenger forces the opponent to confront what is in fact an internal contradiction in their own position. The opponent is led to question in their own mind, how a sprout can at once rely on causes and condition and inherently exist; what then does it mean to inherently exist; how is the appearance of such a way of existing experienced and do, in fact, phenomena exist in that way? Just such a method as this is sufficient to lead a sharp opponent to generate an inference realizing non-inherent existence.

Radical Rejection

Parting from Extreme Views about Reality

Important Terms

1. Historical Persons:
 - Shakyamuni
 - Nagarjuna & Aryadeva – Profound Lineage
 - Maitreya & Asanga – Vast Lineage
 - Buddhapalita & Bhavaviveka
 - Chandrakirti
 - Shantideva
 - Shantarakshita
 - Mipham
2. Categories of Awakened Ones:
 - Tathagatha, Buddha
 - Bodhisattva
 - Arhat
 - Shravaka
 - Pratyekabuddha
3. Texts:
 - Prajnaparamita sutras
 - Mulamadhyamakakarika
 - Madhyamakavatara
4. Teachings:
 - Four Noble Truths
 - Karma
 - Five Skandhas
 - Dharmas
 - Prajna
 - Sunyata
 - Two truths – relative/conventional and ultimate/absolute
 - Two accumulations - Wisdom and Compassion
 - Two obstructions – to liberation and omniscience
 - Two types of self – persons and phenomena
5. Schools/Stages
 - Sravaka – Vaibhashika & Sautrantika
 - Cittamatra, Yogacara, Vijnanavada
 - Svatantrika Madhyamika
 - Prasangika Madhyamika
 - Rangtong & Shentong

The Madhyamakavatara By Chandrakirti

Summary Outline Based Upon Jamgon Mipham Rinpoche's Commentary

I. Preamble (v. 1:1-4)

II. The First Five Grounds (v. 1:4-5:4)

III. The Sixth Ground, Clearly Manifest (v. 6:1-226)

A. Preamble (v. 6:1-7)

B. Using Reason to Disprove the Self of Phenomena (v. 6:8-119)

1. Refutation of self-production (v. 6:9-13)
2. Refutation of other-production (v. 6:14-97)
 - a) General refutation of other-production on the ultimate level (v. 6:14-33)
 - b) No naturally existent other-production even conventionally (v. 6:34-44)
 - c) **Refutation of the Chittamatra position (v. 6:45-97)**
3. Refutation of both self and other production (v. 6: 98)
4. Refutation of uncaused production (v. 6:99-103)
5. Conclusion and replies to the objections against the refutation of the four theories of production (v. 6:104-113)
6. A demonstration that production is no more than dependent arising (v. 6:114-115)

C. Using Reason to Disprove the Self of Persons (v. 6:120-178)

1. Refutation of the belief that the self is a concrete entity (v. 6:121-149)
2. The self is a mere dependent imputation (v. 6:150-179)

D. The Categories of Emptiness Established by Reasoning (v. 6:179-226)

1. Detailed Categorization - Sixteen Kinds of Emptinesses (v. 6:181-218)
2. Abridged Classification - Four Kinds of Emptinesses (v. 6:219-223)

IV. The Final Four Grounds (v. 7:1-10:1)

V. The Qualities of the Ten Grounds (v. 11:1-9)

VI. The Ultimate Ground of Buddhahood (v. 11:10-51)

VII. Conclusion (v. 11:51-56)

Correlation of the Four Skills of Madhyamaka & the Stages of Two-fold Selflessness As Presented in the Madhyamakavatara

<u>Selflessness</u>	<u>Skill</u>	<u>Time</u>	<u>Madhyamakavatara</u>
1. Persons: Coarse	n/a		Permanence - Impermanence Singularity – Multiplicity Independence – Self independent of mind and body
2. Phenomena: Coarse	1. Causes	Past	Refutation of Arising from the Four Extremes
	2. Results	Future	<ul style="list-style-type: none"> • Self • Other <ul style="list-style-type: none"> > Outer Objects – <u>Things</u> > Inner Objects – <u>Mind</u> • Both • Neither
	4. Interdependence		• Conclusion – Dependent Arising
3. Persons: Subtle	3. Essence (One or Many)	Present	Refutation of the Self of <u>Persons</u> • Sevenfold Analysis
	4. Interdependence		• Conclusion – Dependent Arising
4. Phenomena: Subtle		Now	Refining the Correct View of <u>Emptiness</u> <ul style="list-style-type: none"> • Sixteen Aspects <ul style="list-style-type: none"> > Including Characteristics • Summary into Four Aspects

Verses on Mipham's Four Skills of Madhyamaka Analysis of the Emptiness of Essence in Phenomena

First, Identifying the Object to be Negated

Like taking a rope to be a snake, the self is a perceptual imputation.
The essential nature of the self is the clinging to what appears to an ordinary mind
As truly existent in terms of specific characteristics

1. Analyzing Causes, Chandrakirti's Vajra Slivers

Neither from themselves, nor from another cause,
Not from both, nor yet without a cause –
Phenomena indeed of any kind are never born.

2. Analyzing Results, by Jnanagarbha

Contributive causes cannot be ascribed to things existing or without existence.
If things do not exist, what contribution can such causes make?
And if things “are,” what is the cause accomplishing?

3. Analyzing Essence – Beyond One or Many, by Shantarakshita

See how an instant has an end and likewise a beginning and a middle.
Because an instant is in turn three instants,
Momentariness is not the nature of the world.

4. Analyzing Interdependence, by Nagarjuna

Like a moon in water, a rainbow, and a movie, mere appearances are interdependent arisings;
No phenomenon exists through possessing an essence.
But for what originates dependently, there are no phenomena;
Therefore without emptiness, there are no phenomena.

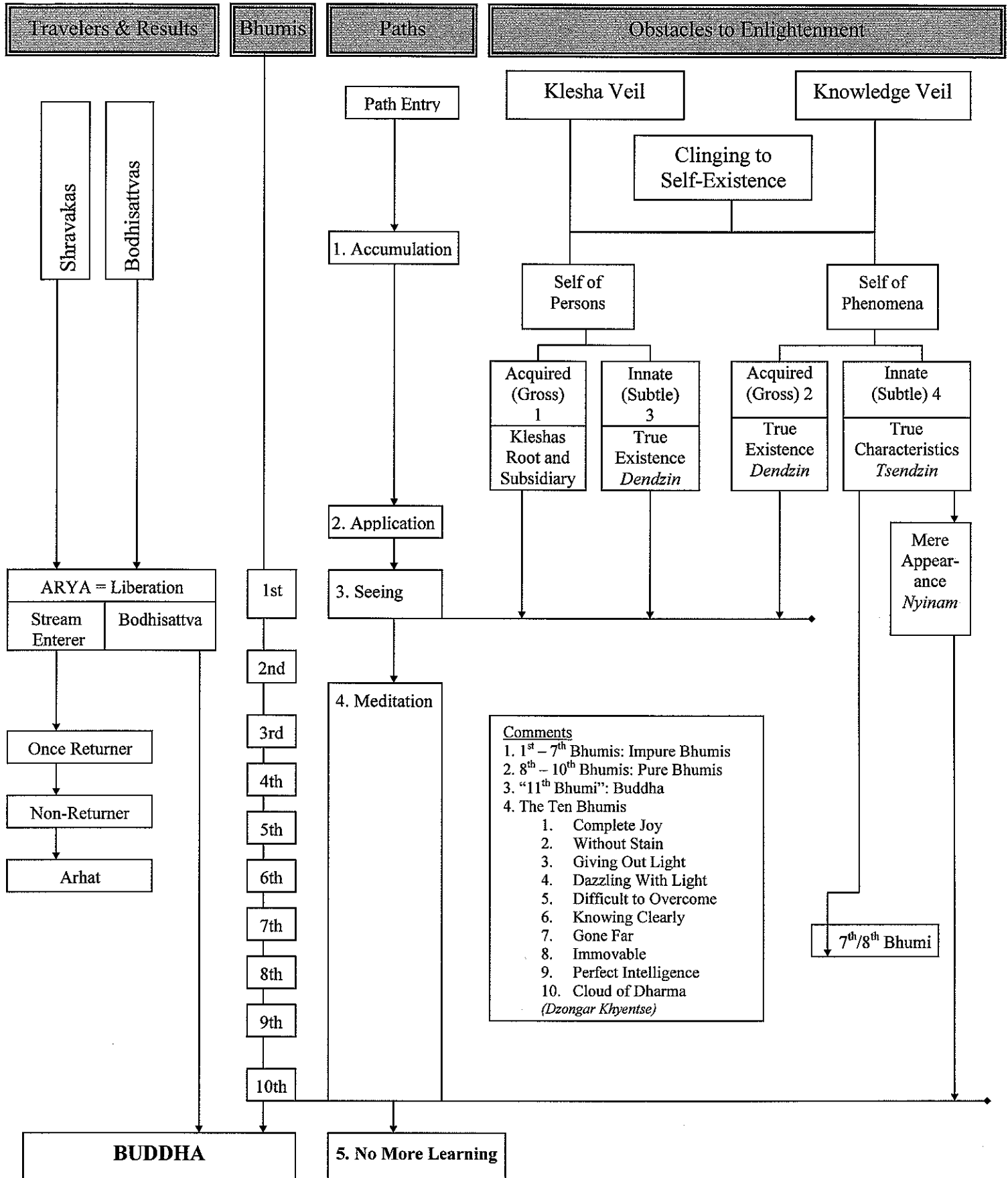
Conclusion – Freedom from Conceptual Fabrication

Not existence and not nonexistence,
Not these two conjoined nor the opposite of this:
Freed from four extremes, the truly wise
Are those who keep within the middle way.

THE PATH

<u>Three Wheels</u>	<u>Five Topics</u>	<u>Six Paramitas</u>	<u>Specific Applications</u>
<i>Shila</i> Conduct Right Speech Right Action Right Livelihood	1. Three Vows - Refuge and Pratimoksha - Bodhisattva - Samaya	1. Generosity 2. Discipline 3. Patience --- (Passion) (Ignorance) (Aggression)	<ul style="list-style-type: none"> • Not Causing Harm to Self & Others • Five Precepts & Ten Virtuous Actions • Benefiting Others • Making Offerings to the Three Jewels, etc.
<i>Samadhi</i> Meditation Right Mindfulness Right Samadhi	2. The Path (Prajñaparamita)	5. Meditation 4. Exertion and Right Effort (applies to all three wheels)	<ul style="list-style-type: none"> • <u>Stabilizing/Resting the Mind:</u> i.e. Shamatha • <u>Mind Cultivation – Bhavana:</u> <ul style="list-style-type: none"> - Four Reminders - Four Immeasurables - Tonglen - Lojong slogans - Ngondro • <u>Abiding in the True Nature of Reality – Yogic Direct Valid Cognition:</u> <ul style="list-style-type: none"> - Union of Shamatha/Vipashyana - Realizing Emptiness - First Bhumi “Seeing” onward
<i>Prajña</i> Wisdom Right View Right Thought	2. The Path (Prajñaparamita) 3. Abhidharma 4. Logic 5. Madhyamika	6. Wisdom Inferential Valid Cognition Yogic Direct Valid Cognition	<ul style="list-style-type: none"> • <u>Hearing/Learning:</u> <ul style="list-style-type: none"> - Three Marks and Four Noble Truths - 12 Nidanas and 75/100 Dharmas - Two Truths and various tenet systems • <u>Contemplating: Analytical Vipashyana</u> <ul style="list-style-type: none"> - Discriminating Dharmas <ul style="list-style-type: none"> • Objects and Subjects • Ways they Interact - Investigating Essence <ul style="list-style-type: none"> • Six Discoveries • Four Reasonings • <u>Meditating:</u> <ul style="list-style-type: none"> - Resting Vipashyana - Union of Shamatha/Vipashyana - Stages of Emptiness - Blending Post-Meditation

OBSTACLES, TRAVELERS, BHUMIS, & RESULTS



The Stages on the Path of Two-Fold Selflessness

1. **Course View of the Self of Persons** – Acquired obstructions to liberation. Based upon the clinging to the true existence (*denzin*) of a substantial, intellectually constructed self of persons. This fundamental level of ignorance, or wrong view, functions as the fundamental klesha and manifests further as the three root kleshas (passion, aggression and prejudice) and the numerous subsidiary ones. The course belief in a self is based upon the three types of coarse clinging: clinging to singularity, clinging to permanence and clinging to independence. [This is not addressed directly in the Madhyamakavatara (unlike the other stages), but is covered in first course of the Radical Rejection series and in *Progressive Stages of Meditation on Emptiness* by Khenpo Tsultrim Gyamtso and in *Analytical Meditation* by Acharya Lama Tenpa Gyaltsen.] This obstruction is eliminated by reason on the path of Accumulation, using the following antidotes:
 - The antidote to clinging to permanence/changelessness is contemplating impermanence.
 - The antidote to clinging to singularity is contemplating the multiplicity of our suffering, which is related to the multiplicity of things as we experience them.
 - The antidote to clinging to independence is contemplating selflessness and the fact that we are not in control, but rather, under the power of causes and conditions.
2. **Coarse View of the Self of Phenomena** - Acquired obstructions to omniscience. Based upon clinging to the true existence (*dendzin*) of an essence of phenomena. This obstruction is eliminated by reason on the paths of Accumulation and Preparation, using primarily the reasoning that refutes production from the four alternatives – self, other, both or neither. [This is covered in courses two (refutation of truly existent things) and three (refutation of truly existent mind or consciousness) of the Radical Rejection series.]
3. **Subtle View of the Self of Persons** – Innate obstructions to liberation based upon clinging to the true existence (*denzin*) of an innate or natural self of persons. This obstruction is eliminated by reason on the paths of Accumulation and Preparation, using the analysis of the Sevenfold Reasoning on the relationship between the self and the skandhas (or the chariot). [This is covered in course four of the Radical Rejection series.]
4. **Subtle View of the Self of Phenomena** - Innate obstructions to omniscience, based upon clinging to characteristics (*tsendzin*), caused by habitual or latent tendencies to view phenomena dualistically and as possessing characteristics, which have been accumulated throughout beginningless time. This obstruction is eliminated on the Path of Meditation, not by reasoning. This is covered in course five of the Radical Rejection series.

**Radical Rejection
Outline of the Path of Meditation**

I. Shamatha

A. Mindfulness/Awareness

1. Mental Stability
2. Mental Pliancy

B. Mind Training – Mental Cultivation:

1. **Developing Renunciation**
 - a) The Four Reminders
2. **Developing Benevolence & Overcoming Complacency**
 - a) The Four Immeasurables
3. **Developing Bodhicitta:**
 - a) Tonglen, sending and receiving
 - b) Lojong, slogan practice

II. Vipashyana

A. Analytical Vipashyana

1. Discriminating:

a) Objects:

(1) Classified in terms of entity

- (a) Non-Things
- (b) Things

(2) Classified in terms of function

- (a) Causes
- (b) Results

b) Subjects:

(1) Types of Mind/consciousness

- (a) Prime and secondary
- (b) Conceptual and non-conceptual
- (c) Mistaken and non-mistaken
- (d) Mental and sense

2. Discriminating Fully:

a) Types and Processes of Cognition:

(1) Valid cognition

(a) Direct valid cognition

- (i) Sense
- (ii) Mental
- (iii) Self awareness
- (iv) Yogic

(b) Inferential valid cognition

(2) Non-valid cognition

- (a) Doubting cognition
- (b) Wrong cognition

(3) Perception and the Process of cognition

- (a) Moment zero, one, two, three
- b) Methods of Cognition of Objects by Subjects:**

(1) How subjects experience objects

- (a) Appearing objects
- (b) Referent objects
- (c) Objects of engagement

(2) Types of subject cognitions

- (a) Generality or particular
- (b) Negation or inclusion
- (c) Oneness or difference

(3) Types of objects/phenomena

- (a) Contradictory phenomena
- (b) Connected phenomena
- (c) Concrete phenomena

3. Investigating:

a) The Six Discoveries from VCTR

- (1) Meanings of words: understanding the three-fold logic of language
- (2) Things/Objects of inside and outside: synchronizing personal experience with the external situation
- (3) Characteristics/Nature: understanding perception in terms of first and second thought
- (4) Directions/Side: discriminating between good and bad
- (5) Times: discriminating between past, present and future
- (6) Insight: understanding the elements, cause and effect

4. Investigating Fully:

a) The Sixth Discovery - the Four Reasonings

- (1) Causation: Nidanas – Essencelessness of Dharmas
- (2) Functionality: Results – Essencelessness of Dharmas
- (3) Characteristics: One or Many - Egolessness of Self
- (4) Syllogistic Reasonings: The four/five skills of Madhyamaka

b) Result: True Emptiness - Dependent Imputation

B. Resting Vipashyana:

- 1. Lojong Slogans: Five Absolute Bodhicitta Slogans
- 2. Not discriminating: the Six Non-Discoveries or Not Findings
- 3. Not investigating: the Six Points of Tilopa

C. Cycling Thru the Three Stages

- 1. Preparatory – aspiration and shamatha
- 2. Discriminating
- 3. Investigating
- 4. Resting

D. Preparing for Re-emergence & Dedication

III. Union of Shamatha and Vipashyana

A. Path of Application – 4 stages, 5 strengths and powers

B. Path of Seeing – 16 aspects of the Four Noble Truths; 7 wings of enlightenment

C. Path of Meditation – Transcending the form and formless realms; the Ten Bhumis

The Stages of Meditation

By Kamalashila

Translated by Ven Geshe Lobsang Jordhen, Losang Choephel Ganchenpa, and Jeremy Russell
(Snow Lion Publications, Ithaca, NY)

Chapter Nine: Actualizing Special Insight

The Motivation:

After realizing calm abiding, meditate on special insight, thinking as follows: 'All the teachings of the Buddha are perfect teachings, and they directly or indirectly reveal and lead to suchness with utmost clarity. If you understand suchness with utmost, you will be free of all the nets of wrong views, just as darkness is dispelled when light appears. Mere calm abiding meditation cannot purify pristine awareness, nor can it eliminate the darkness of obscurations. When I meditate properly on suchness with wisdom, pristine awareness will be purified. Only with wisdom can I realize suchness. Only with wisdom can I effectively eradicate obscurations. Therefore, engaging in calm abiding meditation, I shall search for suchness with wisdom. And I shall not remain content with calm abiding alone.'

What is suchness like? It is the nature of all phenomena that ultimately they are empty of the self of persons and the self of phenomena. This is realized through the perfection of wisdom and not otherwise. *The Unraveling of the Thought Sutra* reads, "O Tathagatha, by which perfection do Bodhisattvas apprehend the identitylessness of phenomena?" "Avalokiteshvara, it is apprehended by the perfection of wisdom." Therefore, meditate on wisdom while engaging in calm abiding.

Meditation on the Selflessness of Persons:

Yogis should analyze in the following manner: a person is not observed as separate from the mental and physical aggregates, the elements and sense powers. Nor is a person of the nature of the aggregates and so forth, because the aggregates and so forth have the entity of being many and impermanent. Others have imputed the person as permanent and single. The person as a phenomena cannot exist except as one or many, because there is no other way of existing. Therefore, we must conclude that the assertion of the worldly "I" and "mine" is wholly mistaken.

Meditation on the Selflessness of Phenomena:

Discriminating the Identity of Things: Meditation on the selflessness of phenomena should also be done in the following manner: phenomena, in short, are included under the five aggregates, the twelve sources of perception, and the eighteen elements. The physical aspects of the aggregates, sources of perception, and elements are, in the ultimate sense, nothing other than aspects of the mind. This is because when they are broken into subtle particles and the nature of the parts of these subtle particles is individually examined, no definite identity can be found.

Discriminating the Identity of the Mind: In the ultimate sense, the mind too cannot be real. How can the mind that apprehends only the false nature of physical form and so forth, and appears in various aspects, be real? Just as physical forms and so forth are false, since the mind does not exist separately from physical forms and so forth, which are false, it too is false. Just as physical forms and so forth possess various aspects, and their identities are neither one nor many, similarly, since the mind is not different from them, its identity too is neither one nor many. Therefore, the mind by nature is like an illusion.

Investigating their Nature: Analyze that, just like the mind, the nature of all phenomena, too, is like an illusion. In this way, when the identity of the mind is specifically examined by wisdom, in the ultimate sense [1] it is perceived neither within nor without. It is also not perceived in the absence of both. [2] Neither the mind of the past, not that of the future, nor that of the present, is perceived. [3] When the mind is born, it comes from nowhere, and when it ceases it goes nowhere because it is inapprehensible, undemonstrable, and non-physical.

Resting in Not Finding:

If you ask, "What is the entity of that which is inapprehensible, undemonstrable, and non-physical?" *The Heap of Jewels* states: "O Kashyapa, when the mind is thoroughly sought, it cannot be found. What is not found cannot be perceived. And what is not perceived is neither past nor future nor present." Through such analysis, the beginning of the mind is ultimately not seen, the end of the mind is ultimately not seen, and the middle of the mind is ultimately not seen. All phenomena should be understood as lacking an end and a middle, just as the mind does not have an end or a middle. With the knowledge that the mind is without an end or a middle, no identity of the mind is perceived. What is thoroughly realized by the mind, too, is realized as being empty. By realizing that, the very identity, which is established as the aspect of the mind, like the identity of physical form, and so forth, is also ultimately not perceived.

Conclusion: In this way, when the person does not ultimately see the identity of all phenomena through wisdom, he will not analyze whether physical form is permanent or impermanent, empty or not empty, contaminated or not contaminated, produced or non-produced, and existent or non-existent. Just as physical form is not examined, similarly feeling, recognition, compositional factors, and consciousness are not examined. When the object does not exist, its characteristics also cannot exist. So how can they be examined? In this way, when the person does not firmly apprehend the entity of a thing as ultimately existing, having investigated it with wisdom, the practitioner engages in non-conceptual single-pointed concentration. And thus the identitylessness of all phenomena is realized.

The Necessity of this Meditation:

Those who do not meditate with wisdom by analyzing the entity of things specifically, but merely meditate on the elimination of mental activity, cannot avert conceptual thoughts and also cannot realize identitylessness because they lack the light of wisdom. If the fire of consciousness knowing phenomena as they are is produced from individual analysis of suchness, then like the fire produced by rubbing wood it will burn the wood of conceptual thought. The Buddha has spoken in this way.

The Cloud of Jewels also states, "One skilled in discerning the faults engages in the yoga of meditation on emptiness in order to get rid of all conceptual elaborations. Such a person, due to his repeated meditation on emptiness, when he thoroughly searches for the object and the identity of the object, which delights the mind and distracts it, realizes them to be empty. When that very mind is also examined, it is realized to be empty. When the identity of what is realized by this mind is thoroughly sought, this too is realized as empty. Realizing in this way one enters into the yoga of signlessness." This shows that only those who have engaged in complete analysis can enter into the yoga of signlessness.

It has been explained very clearly that through mere elimination of mental activity, without examining the identity of things with wisdom, it is not possible to engage in non-conceptual meditation. Thus, concentration is done after the actual identify of things like physical form and so forth has been perfectly analyzed with wisdom, and not by concentrating on physical forms and so forth. Concentration is also not done by abiding between this world and the world beyond, because physical forms and so forth are not perceived. It is thus called the non-abiding concentration.

[Such a practitioner] is then called a meditator of supreme wisdom, because by specifically examining the identity of all things with wisdom he has perceived nothing. This is as stated in *The Space Treasure Sutra* and *The Jewel in the Crown Sutra*, and so forth.

Working with Obstacles to this Meditation:

In this way, by entering into the suchness of the selflessness of persons and phenomena, you are free from concepts and analysis because there is nothing to be thoroughly examined and observed. You are free from expression, and with single-pointed mental engagement you automatically enter into meditation without exertion. Thus, you very clearly meditate on suchness and abide in it. While abiding in that meditation, the continuity of the mind should not be distracted. When the mind is distracted to external objects due to attachment, and so forth, such distraction should be noted. Quickly pacify the distraction by meditating on the repulsive aspect of such objects and swiftly replace the mind on suchness. If the mind appears to be disinclined to do that, reflecting on the advantages of single pointed concentration, meditate with delight. The disinclination should be pacified by also seeing the defects of distraction.

If the function of the mind becomes unclear and starts sinking, or when there is a risk of it sinking due to being overpowered by mental torpor or sleep, then as before, quickly attempt to overcome such dullness by focusing the mind on supremely delightful things. Then the object suchness should be held in very tight focus. At times when the mind is observed to be excited or tempted to become distracted by the memory of past events of laughter and play, then as in the earlier cases, pacify the distractions by reflecting on such things as impermanence, and so forth, which will help subdue the mind. Then, again endeavor to engage the mind on suchness without applying counter forces.

If and when the mind spontaneously engages in meditation on suchness, free of sinking and mental agitation, it should be left naturally and your efforts should be relaxed. If effort is applied when the mind is in meditative equipoise, it will distract the mind. But if effort is not applied when the mind becomes dull, it will become like a blind man due to extreme dullness and you will not achieve special insight. So, when the mind becomes dull, apply effort, and when in absorption, effort should be relaxed. When, by meditating on special insight, excessive wisdom is generated and calm abiding is weak, the mind will waver like a butter lamp in the wind and you will not perceive suchness very clearly. Therefore, at that time meditate on calm abiding. When calm abiding meditation becomes excessive, meditate on wisdom.

(All headings in italics have been added for further clarity)

Stages in the Practice of Analytical Meditation

"Since they see mentally that all mental afflictions and problems arise from the view of the transitory collection, and realize that the self is the object of that view, yogins and yoginis transcend a self."

The Preliminaries:

1. Acknowledge that all suffering is caused by the mistaken view of the skandhas.
2. Realize that the belief in a self is the object of that view.
3. Resolve that therefore one must strive to overcome that view through analytical meditation.
4. Not dismissing the confusion of this view, we welcome it as the basis for the transformation into wisdom.
5. Know that there are many ways of mistakenly viewing the transitory collection, but the foremost are the views of this self as being single, permanent and special.

The Actual Practice - Singularity:

Definition:

6. The view of singularity consists of thinking of oneself as a whole unit both without parts and without surplus or deficit. All other forms of confusion arise on the basis of the view of singularity.

Discriminating the Particulars:

7. Begin by bringing to mind a non-analytical image as the focus of the meditation.
8. See how the view of singularity arises simultaneously with the arising of the object as a deeply rooted subconscious underlying rule of our mental operating system.
9. Analyze the object into its various parts carefully, thoroughly and graphically.

Investigating the Essence:

10. With the non-analytic assumption clearly identified in non-conceptual way, we gently approach it and enquire with simple verbal questions about the way this quality exists, especially in relation to the object of concern.
11. Is this object telling me it is singular? Are we telling the object it is singular?
12. Then investigate:
 - a. **For external objects:** Where is this singularity? Is it inside the object? Is it the same as the object? Is it outside the object? Is it other than the object? Is it the mere collection of the parts of the object? Does it possess the parts?
 - b. **For internal objects** (i.e. the mind): peel away the aspects or parts of the object layer by layer, each time asking if this part is where the singularity resides and concluding it is not, and then moving on to the next inner layer.
13. Using either approach, work progressively with three different types of objects – neutral ones, ones we are attached to and ones we feel aversion towards.

Resting in the Meaning Discovered:

14. The conclusion is that phenomena are not singular but are compounded, made up of many parts.
15. Then rest using any one of the various types of resting.

The Two Truths in the Five Stages of Buddhist Thought

Stage	Def or Ex.	Relative	Ultimate
Vaibhashika (Particularist)	<u>Definition</u> <i>When destroyed or analyzed, that which is suitable to be discarded is apparently real and that which cannot be discarded is genuine. Coarse entities and continua of consciousness constitute apparent reality. The partless are genuine. This is the presentation of the particularist school.</i>	Anything that is compounded, i.e. composed of irreducible particles or indivisible moments.	Irreducible particles without sizes (?) and indivisible moments without beginning, middle, and end
	Example:	A vase, my hand	Partless particles
Sautrantika (Sutra)	<u>Definition</u> <i>Actually and genuinely able to perform a function or not, having specific characteristics or only general ones. This is the presentation of the sutra school.</i>	Things not able to perform a function.	Things that are able to perform a function, particularly of acting as a cause.
	Example:	All permanent phenomena	All impermanent phenomena
Chittamatra (Mind Only)	<u>Definition</u> <i>Perceived objects and perceiving subjects are mere appearance. Consciousness that is self-aware and empty of duality is genuine. This is the presentation of the mind only school.</i>	All existing things other than emptiness: impermanent and permanent phenomena. Dualistic appearances.	The emptiness of object and subject being different entities.
	Example:	All conditioned dharmas	Non-dual consciousness
Svatantrika (Autonomy)	<u>Definition</u> <i>Appearances exist superficially; they are like illusions. Ultimately nothing exists; it is like space. This is the presentation of the autonomy school.</i>	All existing things other than emptiness are conventionally truly existent.	Emptiness of inherent, ultimate, true existence.
	Example:	All conditioned dharmas	Their emptiness
Prasangika (Consequence)	<u>Definition</u> <i>Apparent reality is whatever mind imagines. It is asserted following worldly tradition. Genuine reality is inexpressible and inconceivable. This is the consequence school's tradition.</i>	All phenomena other than emptiness are conventionally existent things.	Emptiness of inherent, ultimate, true existence.
	Example:	All conditioned dharmas	Their emptiness
Shentong (Empty of Other)	<u>Definition</u> <i>The imaginary and dependent aspects are apparent reality. The perfectly existent nature, nondual primordial wisdom, is genuine. This is the empty of other presentation.</i>	The imaginary is false relative truth; the dependent is apparent relative truth	Emptiness endowed with the supreme of all aspects
	Example:	All conditioned dharmas	Luminous empty awareness

**Verses on the Stages in the Analysis of Emptiness
As Presented by the Major Buddhist Philosophical Schools**

1. Vaibhashika – Moments & Particles

When objects are destroyed or mentally dissected,
Nothing remains for mind to know.
Compounded objects and durations of consciousness are false,
The partless and point instants are genuinely existent.

2. Sautrantika – Generally and Specifically Characterized Phenomena

Whatever can perform its function ultimately
Is a specifically characterized phenomena.
Everything else is generally characterized.
These are ultimate and relative existents.

3. Cittamatra – Non-Dual Mind Only

That which has parts does not exist; subtle particles also are not existent.
Appearances apart from mind cannot be observed.
All experiences are like dreams.
Consciousness free from perceiver and perceived exists as the ultimate.

4. Svatantrika Madhyamaka – Ultimate Emptiness

Appearances exist only conventionally – they are like illusions.
Ultimately, nothing exists – it is like space.
Where there is observation - that is conventional truth.
That which is free from all observers and observed is ultimate truth.

5. Prasangika Madhyamaka – Freedom from Conceptuality

That which is imagined by mind is the conventional truth;
It is expressed following worldly customs.
Ultimate truth is free from conceptual elaborations –
It is beyond thought and expression.

6. Shentong Madhyamaka – Supremely Endowed Awareness

Imagined experiences are not true even conventionally,
Dependent natures are mere designations, only conventionally true.
Actual genuine truth is the thoroughly perfected nature -
Self-aware, primordial awareness.

Types of Existence in Buddhist Philosophy From the Prasangika-Madhyamaka View Point

1. Inherent existence

Inherent existence (svabhaavasiddhi), is said to mean existence as the object's basis of imputation. For instance, legs and top are the basis of imputation of a table, but are not the table imputed onto them, and thus the table is said to lack inherent existence. Inherent existence is a mode of existence wrongly imputed on objects.

2. True existence

True existence (satyasat), or ultimate existence (paramarthasiddhi), is said to mean existence independent from the object's appearance to a consciousness apprehending it. For instance, a table does not become a table until it appears to a consciousness apprehending table, and thus lacks true or ultimate existence.

3. Natural existence

Natural existence (svalak.san.asiddhi) is said to mean existence as the referent of a name and a conception. For instance, apart from the mere name and conception table, a table cannot be found, and thus a table is said to lack natural existence.

4. External existence

External existence, or the existence of external objects (baayaartha), or duality (dvaya) is said to mean the existence of the object as a different entity from the mind apprehending it. For instance, because all objects are nothing but mental images, like dreams, they are said to lack duality.

5. Imputed existence

Imputed existence (prajñaptisat) means an object's existence as a mere imputation, and not as its basis of imputation. Imputed existence entails the object's non-inherent existence. The "object's non-existence as its basis of imputation" is the object's emptiness of inherent existence. Thus, imputed existence entails emptiness of inherent existence and vice-versa.

6. Substantial Existence

When an object is either broken down physically or mentally divided into parts, the awareness of that object is not cancelled but remains.

7. Self-nature

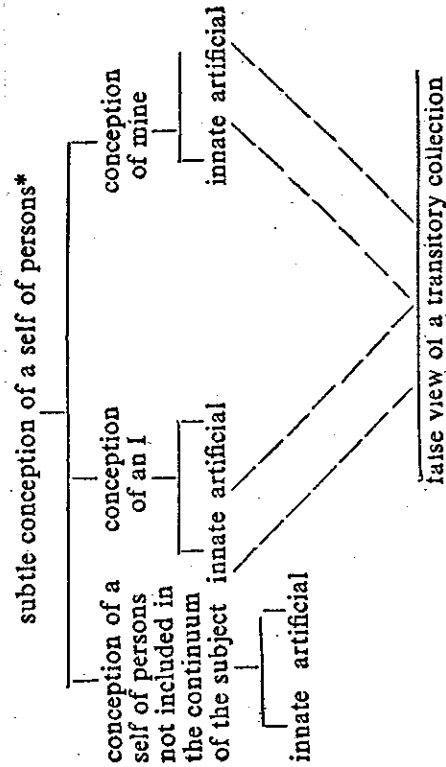
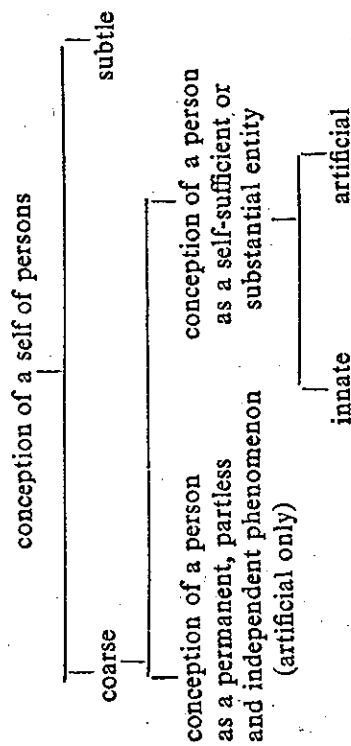
Self-nature (svabhaava) may have several meanings. It may mean inherent existence; it may mean an object's conventional nature, such as the heat with respect to fire; it may also mean an object's ultimate nature, its lack of inherent existence.

In the context of Cittamatra, it is said that the duality of subject and object lacks self-nature because it does not exist, being just imagined nature (parikalpita-svabhaava); that the imagination of such duality lacks self-nature because it is other-powered, or dependent on causes (paratantra-svabhaava); and that the perpetual absence of the imagined in the imagination, or a thoroughly achieved nature (parini.spanna-svabhaava), lacks self-nature because it is a selflessness (anaatman), a self of phenomena being defined as duality.

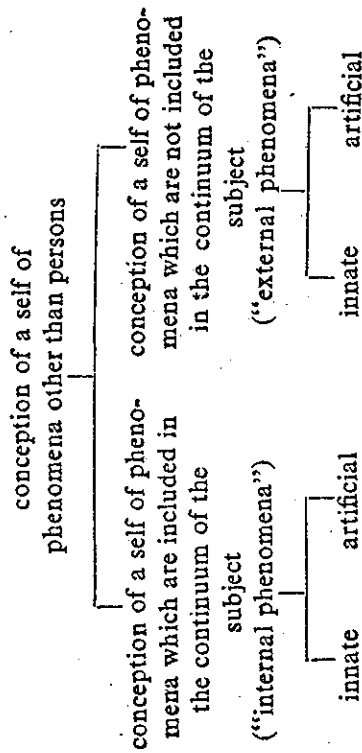
8. Conventional Existence

According to Prasangikas, imputed and substantial existence are the same as conventional existence (sa.mv.rtisat), whereas for all other Buddhist tenet systems conventional existence entails inherent existence. From a Prasangika viewpoint, there is just one type of existence - imputed or conventional existence, all other types being denied.

The following tables will clarify the relationship between the various modes of the conception of a self.



*The subtle conception of a self of persons conceives its object to be inherently existent.



(The innate conception of an I, the innate conception of mine and the innate conception of a self of internal phenomena are the principal fetters which bind a sentient being in cyclic existence.)

Note that on the above charts all the modes of the conception of a self except one have two forms: innate* and artificial*. The explanation of the false view of a transitory collection has been of its innate form. The innate conception of a self is an habitual affirmation of the way in which phenomena appear. In Prāsāṅgika-Mādhyaṃika, phenomena are not just conceived to exist truly, they also appear to do so.

The obstructions which must be gotten rid of in order to attain Buddhahood are divided into two types, the obstructions of the afflictions*, or obstructions to liberation, and the obstructions to omniscience*. The obstructions to liberation are the conceptions of a self of both persons and phenomena. The obstructions to omniscience are mainly the predispositions established by the conception of true existence which cause phenomena to appear from their own side as if they were truly existent. In Prāsāṅgika the error involved in the conception of a self is not merely a gratuitous error on the part of the perceiving subject, it is a mistake made in response to the way in which the object appears due to the subject's previous conditioning.

Artificial conceptions of a self are based on intellectually acquired theories about the nature of phenomena. The conception of a person as permanent, partless and independent being is an artificial conception that might rise, for example,

from the study of Vedānta. Artificial conceptions of a self are not limited to philosophers, however. They may masquerade as common sense; common sense is usually nothing more than culturally acquired values which only seem to be universal.

An example of an artificial form of the false view of a transitory collection is the conception of an inherently existent person who has no relationship with his mental and physical aggregates. The false view of a transitory collection, whether it be innate or artificial, cannot apprehend its object, the mere-I or the mine, without the prior appearance of the aggregates. The innate form affirms this appearance and conceives of a self or mine which is associated in some way with the aggregates. Jang-kya states it succinctly.⁴⁵

[This is] the way in which an innate conceiver of true existence conceives the person to be naturally existent in the aggregates. It does not conceive [the person thus] after having analyzed whether [the person] is the same as or different from [the aggregates]. It conceives [the person thus] through the power of ordinary habituation without any reason at all. The mode of conception which [conceives them to be] one [entity] or different [entities] does not exist in an innate mind.

It should be noted that in Tsong-ka-pa's system of explaining the operation of the mind, an innate mind is not necessarily a mind which conceives a self. There is an innate mind which is a valid cognizer and is often present in correct perception but is not valid with respect to the mode of existence of phenomena. It therefore is not a correct perception which can act as direct aid to liberation from cyclic existence.

It was explained above that in Prāsaṅgika both persons and other phenomena are conceived to exist in the same way by the innate conception of a self. It was also explained that, despite the fact that the conception of a self of the aggregates must take place prior to the false view of a transitory collection, there is only one root of cyclic existence, this being so because the mode of conception is the causal factor and not the object observed. When it comes to practice, however, a yogi begins his meditation on emptiness with meditations on the emptiness of a self of persons. Tsong-ka-pa says, in the *Essence of the Good Explanations*:⁴⁶

The conception of a person, the observation of which generates the thought "I", and of the phenomena of his continuum as the two selves are the principal fetters [which bind one to cyclic existence]. Therefore, these two conceptions are the principal bases which are negated through reasoning.

This establishes that the chief obstacles to be gotten over are the conception of a self of persons, in particular the conception of an I, and the conception of a self of the internal phenomena, those which belong to the subject's own continuum. The former is part of the false view of a transitory collection. The latter is the inducer of the false view of a transitory collection.⁴⁷ Or, interpreted in a different way, the latter is the false view of a transitory collection which conceives mine.

even be holders of tenets because of having come to reasoned conclusions, we would not be holding a Buddhist tenet.

The "four seals" are tenets that are so called because they "stamp" a tenet as Buddhist. All Buddhist partisans, i.e., tenet-holders, propound the four seals, though they may disagree about certain aspects of them.

- 1 All composed phenomena are impermanent. This simply means that anything that has causes will change moment by moment, even if that change is imperceptible.¹
- 2 All contaminated things are miserable. Everything in our experience is "contaminated" because it is ultimately the product of our ignorance. That is, intentional actions (karma) performed while misunderstanding the way things exist are the forces that cause our own births and the formation of the cosmos itself. All of these things are "miserable" in the sense that impermanence itself is a kind of suffering.
- 3 All phenomena are selfless. "Self" refers to what non-Buddhist schools describe as our true selves: a permanent (i.e., unchanging), unitary (i.e., indivisible), independent entity at the core of our being. No such "self" exists and there are no objects that are used by such a "self."
- 4 Nirvāṇa is peace. Nirvāṇa is not a place or a kind of consciousness but the absence of the afflictions of desire, hatred, and ignorance.

These characteristics are continuous with early Buddhism. The Buddha taught about the "three marks" of impermanence, selflessness, and suffering; the four seals are these three marks with the addition of the assurance of nirvāṇa. The four seals are also all implied in the teaching of the Four Noble Truths.

Alternately, the Buddhist view could be described as a middle way avoiding the two extremes of "permanence" or "nihilism." All of the non-Buddhist schools described in the first part of *The Clear Crystal Mirror* are guilty of one or the other. Let us discuss these a little further.

¹ "All composed phenomena" refers to things that have causes. Vaiśāṅkikas deny the permanence of things merely on the grounds that they do not have continual existence but the other schools go further, understanding that things actually undergo change very rapidly at all times ("subtle" impermanence). The Vaiśāṅkikas think that production, abiding, aging, and disintegration occur serially but the other schools say they occur simultaneously. That is, a thing lasts only for the moment of its production and must be reproduced in every succeeding moment until its final moment.

Conception	Obstructions	Schools
Permanent, single, independent person	Coarse obstruction to liberation	All schools (but Prāsaṅgika considers it an "artificial" conception)
Self-sufficient person	Coarse obstruction to liberation	Prāsaṅgika
Self-sufficient person	Subtle obstruction to liberation	All schools except Prāsaṅgika
Phenomena are naturally bases of names; subject and object are different entities	Subtle obstruction to omniscience	Cittamātra
Subject and object are different entities	Coarse obstruction to omniscience	Yogācāra-Svātantrika
True existence	Subtle obstruction to omniscience	Svātantrika
Inherent existence	Subtle obstruction to liberation	Prāsaṅgika
Appearance of inherent existence; stains of conceiving the two truths as different entities	Subtle obstruction to omniscience	Prāsaṅgika

Permanent, Indivisible, Independent Person. This is the conception that there is a self that is uncaused and does not act as a cause, is without parts, and is independent of the mind and body. This is the classic formulation of the Indian Upaniṣads about the *ātman*, the individual soul that is in truth identical to the Infinite, the Brahman. It does not match exactly the concept of soul in any other religion, although in most religions there is at least one soul that survives death and, therefore, is independent of the mind and body in life.

Although all Buddhists reject this concept, even the Hīnayāna schools regard it as a "coarse" conception and think that there is a slightly more subtle level of ignorance. Therefore, overcoming this type of ignorance is not sufficient to win liberation. Prāsaṅgikas make the further qualification that this conception is not innate, or natural, but is the result of tutoring.

Self-Sufficient Person. This is the conception of a self that is not only permanent and unitary but is the "boss" of the mind and body. That the self is "self-sufficient" means that it can appear to the mind without depending on other objects, i.e., that it can appear to our minds without depending on the mind and body.

This conception prevails in our ordinary talk about the self. Do we not speak of "my body" or "my mind" as though the "I" is the owner or master of mind and body, which are like its possessions or subjects? When we reminisce, or plan for the future, do we not say "When I was five..." or "When I am sixty..." as though the "I" of the child, the adult, and the senior is exactly the same? In our hearts we feel that there is something irreducibly *me* here, which is special, unique, and unlike the mind and body, not changing all the time. Do we not describe a search for identity as "finding" ourselves, as though there was a "real" me underneath the flux of personality? Do we not believe that we have utter free will? In the West, at least, we believe in our individual integrity—that we can do without other people and just be ourselves (a richer, better version of what we are presently).

Most of the Buddhist schools consider this type of conception to be the crucial obstacle to liberation. The Prāsaṅgika school alone identifies a yet more subtle type of conception, the conception of inherent existence, which is described below.

Phenomena Are Naturally Bases of Names. When we see something familiar, it seems to be *naturally* the basis of the name we give it; that is, it does not appear to be something that *has to be named*. For instance, when we see a flat surface supported by legs, we immediately feel that it is a table, not merely that it is something to which we must attach the name "table." According to the Cīrāmātra school, the flat-surface-with-legs appears to our eye consciousness to be a table, and then we immediately conceive that this appearance is correct. (Prāsaṅgikas say that this is absurd, since if it were true, we would know flat-surface-with-legs as a table even if we had no concept of table or knew the name "table.")

Subject and Object Are Different Entities. This is the conception that our consciousnesses (eye, ear, nose, tongue, body, and mental) are independent of their objects, such that an object causes perception. For instance, we assume that first the sun rises, and then that the light entering our eyes leads to an awareness of the sun.

Cīrāmātrins (and Yogācāra-Svatantrikas) contend that there are no external objects; subject and object are caused simultaneously by a single karmic potency. Because they necessarily arise together, they are one entity, like flame and heat. This conception goes together with the previous one since it is precisely because we misconceive of things as naturally the basis of a name—again, as being something without having to be named—that we conceive of them as being different entities from consciousness.

True Existence. This is a conception that applies to all phenomena, not just persons. It is that any phenomenon has what we might call "pointable existence": that there is something—one of the aggregates or parts; their 'collection'; or, something apart from them—that can be pointed to *as being* that phenomenon. For instance, it is said that when we refer to ourselves, we conceive of some aspect, such as the mind itself or the feelings, as *being* what we really are; when we point to a table, we feel that there is something that really is the table, such as its top or the mere collection of its parts. Somehow the table itself is *within* the parts of which it is made. This conception is subtler than the conception of a self-sufficient person because it usually does not involve conceiving that there is an entity apart from the mind and body that controls them.

Inherent Existence. This conception also applies to all phenomena. Like the conception of true existence, we conceive of something we can point to; however, we do not conceive of this as being anything from among the aggregates (or parts). Rather, the self or thing just seems to be indistinguishable from the aggregates or parts. The "I" or the "thingness" is somehow more important but not distinguishable from that to which it is intimately related. With another phenomenon, such as a table, the conception is that there is some "tableness" that pervades the table and is its real identity, without any conception that the table is some specific part, etc. Again, this conception is *innate*, not something learned.

Appearance of Inherent Existence. As stated, this includes the "stains" of conceiving the two truths as different entities. Prāsaṅgikas do not differentiate between what we must understand to become liberated persons (Arhats) and what we must understand to become Buddhas. The conception of inherent existence is always the target. At one point along the path, our direct realization of the emptiness of inherent existence will eliminate all of the afflictions of ignorance, desire, and hatred

that cause rebirth, and we will become Arhats.¹ We will never again conceive of things as inherently existing. However, because of our beginningless conditioning to this way of seeing things, they continue to *appear* to us in the usual, false way. There is no longer any danger that we might believe this appearance but nevertheless, it continues, only slowly giving way. Until it completely disappears, we cannot simultaneously know things and their emptiness (which, as we will discuss later, are known as the "two truths"). Therefore, we are not omniscient.

Stages in the Analysis of the Emptiness of Self in Persons Chandrakirti's Seven-fold Analysis

Preliminary Stages:

- Ascertaining the object to be negated
- Ascertaining the pervasion of the options

The Seven Stages:

1. Realizing that the self is not other than the skandhas
2. Realizing that the self is not the same as the skandhas
3. Realizing that the self does not possess the skandhas
4. Realizing that the self does not depend upon the skandhas
5. Realizing that the skandhas do not depend upon the self
6. Realizing that the self is not the mere collection of the skandhas
7. Realizing that the self is not the shape of its parts

The Twenty-Five Peaked Mountain of Wrong Views on the Self

1. Form is the self
2. Form possesses the self
3. The self is form
4. The self possesses form
5. The self is separate from form
6. Feelings.....

Essential Terms

1. The ground of labeling – dagshi
2. Phenomena as labeled – dagcho
3. Existing only as an imputation – dak yo
4. Substantially existing – dze yo
5. The ground of labeling is substantially existent – dagshi dze yo

Now, sit in good meditation posture. From among the five *skandhas*, concentrate on the skandha of consciousness. Meditate undistractedly on mind's lucid awareness. Its essence is empty, its aspect is clear, and its nature is unimpeded.

Now that we have finished, we should dedicate the merit. When one meditates or explains the Dharma, it is important to share whatever roots of virtue one has accumulated with all living beings. In addition we should also make prayers of aspiration for the ultimate attainment of Buddhahood for everyone; for the world to be free of sickness, war, and famine; that the precious teaching of the Buddha endure and those who promulgate it live long.

From: The Dharma That Illuminates All

Beings Like the Light of the Sun and the
Moon. By Kyejze ~~Doje~~ Chang
Kalu Rimpoché, with a teaching by Tanna
Nathar (on the Skandhas) trs. by Janet Gyatso
Ed. Kagga Thubten Choling Translation
Committee. State University of New York Press.
1986

OUTLINE OF THE FIVE SKANDHAS

I. FORM (zuk chi pung po [gzugs kyi phung po]) rupaskandha (Skt.)

A. *Four Types of Causal Form* (ju yi zuk [rgyu'i gzugs])

1. Earth (sa [sa])
2. Water (chu [chu])
3. Fire (me [me])
4. Wind (lung [rlung])

B. *Eleven Types of Resultant Form* (dray bu zuk ['bras bu'i gzugs]), divided into three main categories:

1. The Five Sense Faculties (wang po nga [dbang po lnga])
2. The Five Sense Objects (ton nga [don lnga])
3. The Eleventh Form (zuk chu chik pa [gzugs bcu gcig pa])

a) *The Five Sense Faculties*

- (1) Eye Faculty (mik ki wang po [mig gi dbang po])
- (2) Ear Faculty (na way wang po [rna ba'i dbang po])
- (3) Nose Faculty (na yi wang po [sna'i dbang po])
- (4) Tongue Faculty (che yi wang po [lce'i dbang po])
- (5) Body Faculty (lu chi wang po [lus kyi dbang po])

b) *The Five Sense Objects*

- (1) Sights (zuk [gzugs])
 - (a) Classified by color
 - (b) Classified by shape
- (2) Sounds (dra [sgra])
 - (a) Sentient sounds
 - (b) Unsentient sounds
 - (c) Venerable sounds
- (3) Smells (tri [dri])
- (4) Tastes (ro [ro])
 - (a) Sweet
 - (b) Sour
 - (c) Bitter
 - (d) Salty

- (e) Acid
- (f) Astringent
- (5) Tactiles (rek ja [reg bya])

c) *Eleventh Form*

Some examples of the Eleventh Form:

- (1) Atomic Form (dul tra rab chi zuk [rdul phra rab kyi gzugs])
- (2) Imagined Form (kun tak chi zuk [kun btags kyi gzugs])
- (3) Form Seen Through Meditation (wang jor way zuk [dbang 'byor ba'i gzugs])
- (4) Unapparent Form, e.g., the form of vows (rik che ma yin pay zuk [rig byed ma yin pa'i gzugs])

II. SENSATION (tsor way pung po [tshor ba'i phung po] vedanaskandha (Skt.))

A. *Bodily Sensations* (lu chi tsor wa [lus kyi tshor ba])

1. Pleasurable
2. Painful
3. Neutral

B. *Mental Sensations* (yi chi tsor wa [yid kyi tshor ba])

1. Pleasurable
2. Painful

III. RECOGNITION (du she chi pung po [du shes kyi phung po]) samjnaskandha (Skt.)

A. *Two Aspects*:

1. Identification (ton la tsen mar dzin pa [don la mtshan mar 'dzin pa])
2. Differentiation (ta nyay la tsen mar dzin pa [tha snyad la mtshan mar 'dzin pa])

B. *Three Scopes*

1. Small (Objects within the Desire Realm) (chung ngu [chung ngu])

2. Extensive (Objects within all the Realms of Samsara) (ja che wa [rgya che ba])
3. Immeasurable (Only accessible to beings of the Formless Realm and beyond, i.e., Buddhas) (tsay me [mtshad med])

IV. FORMATION (du che chi pung po [du byed kyi phung po]) samskaraskandha (Skt.)

These 51 states may be: virtuous, unvirtuous, neither, or variable.

A. *The Five Pervasive Mental States* (kun dro nga [kun 'gro lnga])

1. Intention (sem pa [sems pa])
2. Concentration (yi la che pa [yid la byed pa])
3. Contact (rek pa [reg pa])
4. Sensation (tsor wa [tshor ba])
5. Recognition (du she [du shes])

B. *The Five Determinative States* (yul nge che nga [yul nges byed lnga])

6. Resolution (dun pa [dun pa])
7. Interest (mö pa [mos pa])
8. Recollection (dren pa [dran pa])
9. Samadhi (ting nge dzin [ting nge 'dzin])
10. Wisdom (she rap [shes rab])

C. *The Eleven Virtuous Mental Occurrences*

11. Faith (tay pa [dad pa])
 - a) Faith of Yearning (dö pay tay pa [dod pa'i dad pa])
 - b) Trusting Faith (yi che pay tay pa [yid ches pa'i dad pa])
 - c) Clear faith (dang way tay pa [dang ba'i dad pa])
12. Carefulness (pa yö pa [bag yod pa])
13. Thorough Training (shin tu jang wa [shin tu sbyang ba])
14. Equanimity (tang nyom [btang snyoms])
15. Sense of Propriety (ngo tsa she pa [ngo tsha shes pa])
16. Considerateness (trel yö pa [khrel yod pa])
17. Non-attachment (ma chak pa [ma chags pa])
18. Lack of Hatred (she dang me pa [zhe sdang med pa])
19. Lack of Stupidity (ti muk me pa [gti mug med pa])

20. Complete Harmlessness (nam par mi tse wa [nam par mi 'tse ba])
 21. Diligence (tson dru [brtsön 'grus])

D. The Twenty-Six Unvirtuous Mental Occurrences

The Six Root Defilements (tsa way nyön mong druk [rtsa ba'i nyon mongs drug])

22. Ignorance (ma rik pa [ma rig pa])
 23. Desire (dö chak [dod chags])
 a. Desire of Desire (in Desire Realm) (dö pay dö chak ['dod pa'i 'dod chags])
 b. Desire for Existence (in Upper Realms) (si pay dö chak [srid pa'i 'dod chags])
 24. Hatred (she dang [zhe sdang])
 25. Pride (nga jal [nga rgyal])
 26. Doubt (te tsom [the tshom])
 27. View (ta wa [lta ba])

- a) View based on the perishable aggregates, i.e., a belief in a self (jig tsok la ta wa ['jig tshogs la lta ba])
 b) View of holding to extremes (eternalism or nihilism) (tar dzin pay ta wa [mthar 'dzin pa'i lta ba])
 c) Opposite view (lok par ta wa [log par lta ba])
 d) Holding one's own views as supreme (ta wa chok dzin [lta ba mchog 'dzin])
 e) Holding one's morality and discipline as supreme (tsul trim tang tul shuk chok dzin [tshul khirms dang brtul zhugs mchog 'dzin])

Views are further distinguished as:

- (1) Innate (len chay [lhan skyes])
 (2) Acquired (kun tak [kun btags])

The Twenty Subsidiary Emotional Afflictions (nye way nyön mong nyi shu [nye ba'i nyon mongs nyi shu])

28. Wrath (tro wa [khro ba])
 29. Malice (kon du dzin pa [khon du 'dzin pa])
 30. Rage (tsik pa ['tshig pa])
 31. Vindictiveness (nam par tse wa [nam par 'tse ba])
 32. Jealousy (trak dok [phrag dog])

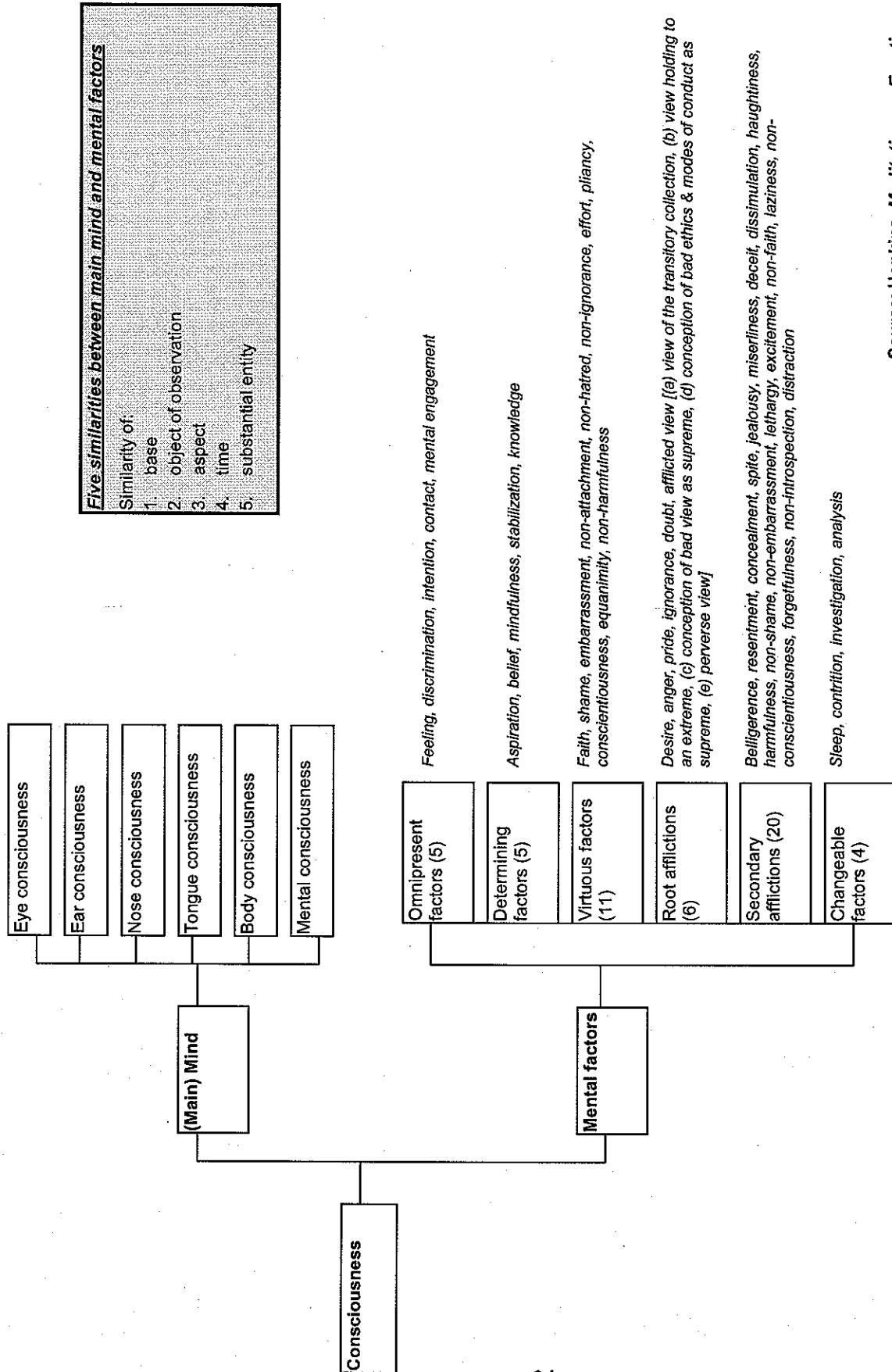
33. Deceitfulness (yo [gyo])
 34. Hypocrisy (ju [sgyul])
 35. Shamelessness (ngo tsa me pa [ngo tsha med pa])
 36. Inconsiderateness (trel me pa [khrel med pa])
 37. Concealment (chap pa ['chab pa])
 38. Greed (ser na [ser sna])
 39. Vanity (jak pa [rgyags pa])
 40. Lack of faith (ma tay pa [ma dad pa])
 41. Laziness (le lo [le lo])
 42. Carelessness (pa me pa [bag med pa])
 43. Forgetfulness (je ngay [brjed ngas])
 44. Lack of conscience (shay shin min pa [shes bzhin min pa])
 45. Foggiess (muk pa [rmugs pa])
 46. Wildness (gö pa [god pa])
 47. Distraction (nam par yeng wa [nam par gyeng ba])
 E. *The Four Variable Occurrences* (shen jur shi [gzhan gyur bzhi])
 48. Sleep (nyi [gnyid])
 49. Remorse (jö pa ['gyod pa])
 50. Investigation (tok pa [rtog pa])
 51. Examination (chö pa [dpyod pa])

V. CONSCIOUSNESS (nam she chi pung po [rnams shes kyi phung po] vijñānaskandha (Skt.))

A. The Eight Types:

1. Eye consciousness (mik ki nam she [mig gi nam shes])
2. Nose consciousness (na yi nam she [sna'i nam shes])
3. Ear consciousness (na way nam she [na ba'i nam shes])
4. Tongue consciousness (che yi nam she [lche'i nam shes])
5. Body consciousness (lu chi nam she [lus kyi nam shes])
6. Mind consciousness (yi chi nam she [yid kyi nam shes])
7. Afflicted consciousness (nyön mong yi chi nam she [nyon mongs yid kyi nam shes])
8. Basic consciousness (kun shi nam she [kun gzhi nam shes])

Mind and Mental factors



Source: Hopkins, Meditation on Emptiness

CAUSES AND CONDITIONS

Neither from itself nor from another,
Nor from both,
Nor without a cause,
Does anything whatever, anywhere arise.
By Nagarjuna, Mulamadhyamaka Karika I:1

Result Example:	A	B
	A moment of eye consciousness seeing lasagne.	A moment of a clay pot.

Causes:

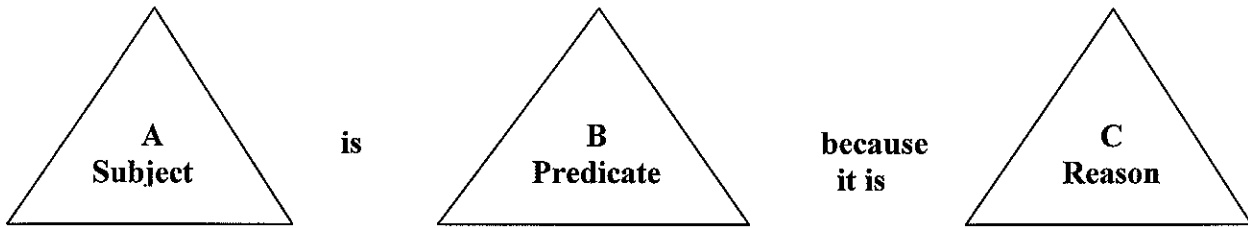
- 1. Direct** – That which produces directly, which can produce its specific result without requiring other causal phenomena to come between it and its result.
The moment of eye consciousness The moment of clay pot
before this moment. before this moment.
- 2. Indirect** – That which produces indirectly, a cause that, although being a cause producing its specific result, is itself unable to produce it directly. It produces the continuum of causes of its specific result, due to which it indirectly produces it.
Any of the moments of Any of the moments of the clay pot
eye consciousness before the before the directly preceding moment.
directly preceding moment.
- 3. Substantial** – That which primarily produces the continuum of its own substance as its specific result. For example, the first moment of a sense consciousness that is the cause for the second moment of sense consciousness.
Any moment of any consciousness The lump of clay.
before this moment.
- 4. Cooperative** – That which primarily produces something that is not the continuum of its own substance as its specific result. It assists the substantial cause in the production of the result.
 - a. external: the object of sense The action of the potter
consciousness, the visual form
 - b. internal: the eye sense faculty

Types of Conditions:

- 1. Causal condition** – That which assists or aids the arising of its specific result.
- 2. Immediately preceding condition** – That which primarily produces mere clear and aware consciousness as its specific result
- 3. Object condition** – That which primarily produces a consciousness with the aspect of that thing itself as its specific result.
- 4. Dominant condition** – That which primarily produces its specific result by its own power.

INFERENTIAL VALID COGNITION

The Three-Part Syllogism



Example: A = B because B = C and A = C
Potential Faults: A ≠ C or B ≠ C

SUBJECT		PREDICATE		REASON		Types of Reasons
1. Sound	is	Impermanent	because it is	Compounded	Nature	
Self	is	Empty	because it is	Compounded & impermanent		
Dharmas	are	Empty	because they are	Neither one nor many Dependently arisen		
2. Deer		Live here	because	There are deer droppings	Effect	
Fire	is	On the mountain	because there is	Smoke on the mountain		
3. Children of barren women		Do not exist	because	Barren women do not have children	Non- Observation	
Horn of a hare		Does not exist	because	Hares do not have horns		

Aspects of the Process of Conceptuality

The Three Types of Objects	Experienced by Non-Conceptual Cognition	Experienced by Conceptual Cognition
Object of engagement – the main object cognized by a specific mind	An object apprehended by sensory consciousness	
Appearing or Apprehended Object – that which can be known by its appearance	The image appearing to the sense consciousness	The mental image of the object
Referent Object – that which can be known by conceptually referring to it		An object apprehended by thought

Five Essential Modes of Engagement:

I. Apprehending Generality and Particulars

A. Definition of Generality: A conceptual mind that conceives an all-pervading general characteristic

1. Type Generality – a mind apprehending a phenomenon as pervading many phenomena belonging to its own type.
2. Collection Generality – a mind apprehending a phenomena as pervading the objects of a collection
3. Term Generality – a mind apprehending a phenomena as pervading many means of verbal expression

B. Definition of Particular: a mind apprehending a phenomenon that is included in a generality.

II. Apprehending Appearance and Elimination

- A. Collective/inclusive engager - one entity as one and different entities as different
- B. Eliminative/exclusion engagement - one entity as different and different entities as one
- C. The Process: phenomena that have the same definition and function by the power of tendencies are mistaken to be one. In accordance with the mode of engagement of terms and concepts, one imagines that these also exist as one object.

III. Apprehending Verbal Expression – Means, Objects and Definitions

- A. Objects of expression and means of expression
- B. Definition - establishes the isolate of the meaning
- C. Definiendum - eliminates explicit contradiction
- D. Basis for definition - illustrating Example

IV. Apprehending Contradiction and Connection

A. Types:

1. Cause and effect as identical in essence
2. Cause and effect as separate in essence

B. Summary:

All presentations of proofs and refutations without exception

Depend upon contradiction and connection.

Therefore, for those who establish logical proofs and refutations,

To ascertain contradiction and connection is of utmost importance.

The Six Paramitas

Paramitas are actions that awaken compassion, take us beyond dualistic views and cut through clinging to things with our mind. When the first five actions are infused with wisdom, they become the path to awakening.

Sources on the Six Paramitas:

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2. *The Way of the Bodhisattva*, Santideva
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6. *Ceaseless Echoes of the Great Silence*, Khenpo Palden Sherab

❖ Generosity

- Giving material things
- Giving protection from fear
- Giving the dharma

❖ Discipline

- Discipline of not causing harm
- Discipline of undertaking positive actions
- Discipline of benefiting beings

❖ Patience

- Patience with the hardship of the path
- Patience when wronged by others
- Patience with the nature of reality as emptiness

❖ Joyful Exertion

- Joyful exertion that is courageous and like a suite of armour
- Joyful exertion that is diligence in action
- Joyful exertion that is insatiable

❖ Meditation

- Meditation of stabilizing and resting the mind (shamatha)
- Meditation of benefiting others
- Meditation of clearly discerning the true nature

❖ Wisdom

- Through hearing and listening
- Through contemplation and reflection
- Through meditation

Radical Rejection
Parting from Extreme Views about Reality
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