**Yogis Scriptorium**

Class 5

Mulamadhyamakakarika

Tsaway Sherab

Arya Nagarjuna - 2nd Century



Tibetan: Uma tsaway tsikleur jepa sherab

Sanskrit: Prajnanyamamulamadhyamikakarika

1. Collection of Advices
2. Collection of Middle Way Reasonings
3. Collection of Praises
4. Collection of Commentaries on Tantra

Mūlamadhyamakakārikā – divided into 27 chapters

1 - 7 – Ontology.

8 - 13 – The nature of the self and subjective experience.

14 - 21 – Relation of self to external objects.

22- 27 – Ultimate truth.

Svabhava –

Conventional –

Ultimate –

**Two Truth Quotes**

Diamond Sutra –

So you should view this fleeting world --

A star at dawn, a bubble in a stream,

A flash of lightening in a summer cloud,

A flickering lamp, a phantom, and a dream.

Stephen Batchelor –

8. The Dharma taught by buddhas perfectly relies on two truths: the ambiguous truths of the world and the truths of the sublime meaning.

9. Those who do not understand the division into two truths, cannot understand the profound reality of the Buddha’s teaching.

10. Without relying on conventions, the sublime meaning cannot be taught. Without understanding the sublime meaning, one will not attain nirvana.

Verses From the Center

His Holiness the Dalai Lama –

8. The Buddha’s teaching of the Dharma Is based entirely on the two truths - the truth of worldly convention and the ultimate truth.

 9. Those who do not understand The distinction between the two truths do not understand The Buddha’s profound teaching.

10. Without a basis in the conventional truth the truth of the ultimate cannot be taught; Without understanding the ultimate truth,

nirvana will not be attained.

The Middle Way

Jay Garfield –

8. The Buddha’s teaching of the Dharma

Is based on two truths:

A truth of worldly convention

And an ultimate truth.

9. Those who do not understand

The distinction drawn between these two truths

Do not understand

The Buddha’s Profound truth.

10. Without a foundation in the conventional truth,

The significance of the ultimate cannot be taught.

Without understanding the significance of the ultimate,

Liberation is not achieved.

The Fundamental Wisdom of the Middle Way

Guy Newland -

8. Doctirnes taught by the Buddha

Rely wholly on the two truths:

Worldly concealer-truths

And truths that are ultimate.

The Two Truths

Tempest –

Our revels now are ended. These our actors,

As I foretold you, were all spirits and

Are melted into air, into thin air:

And, like the baseless fabric of this vision,

The cloud-capp'd towers, the gorgeous palaces,

The solemn temples, the great globe itself,

Yea, all which it inherit, shall dissolve

And, like this insubstantial pageant faded,

Leave not a rack behind. We are such stuff

As dreams are made on, and our little life

Is rounded with a sleep.

William Shakespeare

From *The Tempest*, Act 4 Scene 1

Walt Whitman –

“Trippers and askers surround me,

People I meet, the effect upon me of my early life or the ward and

city I live in, or the nation,

The latest dates, discoveries, inventions, societies, authors old

and new,

My dinner, dress, associates, looks, compliments, dues,

The real or fancied indifference of some man or woman I love,

The sickness of one of my folks or of myself, or ill-doing or loss

or lack of money, or depressions or exaltations,

Battles, the horrors of fratricidal war, the fever of doubtful news,

the fitful events;

These come to me days and nights and go from me again,

But they are not the Me myself.

Apart from the pulling and hauling stands what I am,

Stands amused, complacent, compassionating, idle, unitary,

Looks down, is erect, or bends an arm on an impalpable certain rest,

Looking with side-curved head curious what will come next,

Both in and out of the game and watching and wondering at it.

Backward I see in my own days where I sweated through fog with

linguists and contenders,

I have no mockings or arguments, I witness and wait. ”

Song of Myself verse 4 of the Deathbed Edition

Samdhinirmochana Sutra –

“The whiteness of a shell can hardly be defined either as one with or as distinct from the shell. The same is true of the goldness of gold, the musicality of the sound of pipes. The fragrance of incense can hardly be defined as either one with or as distinct from incense. The pungency of pepper can hardly be defined either as one with or as distinct from pepper. The softness of silk can hardly be defined either as one with or distinct from silk. The cream in milk can hardly be defined as either one with or distinct from milk. The impermanence of all actions, the misery of all contaminated states, the selflessness of all phenomena can hardly be defined either as one with or as different from actions, contaminated states and phenomena. The restlessness and impurity of craving can hardly be defined either as one with or as distinct from craving; the same is true of hatred and folly. In the same way, ultimate truth cannot be defined either as one with or as different from practices (conventional reality).”

From Buddhist Yoga – Translated by Thomas Cleary

Anna Akhmatova –

“Everything is plundered, betrayed, sold,

Deaths great black wing scrapes the air,

Misery gnaws to the bone.

Why then do we not despair?

By day, from the surrounding woods,

Cherries blow summer into town

At night the deep transparent skies

Glitter with new galaxies.

And the miraculous comes so close

To the ruined dirty houses –

Something not known to anyone at all

But wild in our breast for centuries.”

Chögyam Trungpa –

“Hold the sadness and pain of samsara in your heart and at the same time the power and vision of the pristine awareness Great Eastern Sun. Then the warrior can make a proper cup of tea.”

The Buddha –

By and large, Kaccayana, this world is supported by a polarity, that of existence and non-existence. But when one sees the origination of the world as it actually is with right discernment, "non-existence" with reference to the world does not occur to one. When one sees the cessation of the world as it actually is with right discernment, "existence" with reference to the world does not occur to one.

Kaccāyanagotta Sutta