

Chapter 9 - Wisdom

1. The necessity for cultivating the wisdom realizing emptiness [v.1]
2. How to cultivate this wisdom [v.2 – 150]
3. A concise explanation of how to realize emptiness [v.151 - 167]

1. The necessity for cultivating the wisdom realizing emptiness [v.1]
 - (1) The Sage taught all these **branches** [of teachings]
For the sake of **[generating] the wisdom**.
Therefore, those who wish to pacify **suffering**
of **both [self and others]**
Should generate the wisdom.

	Afflictive obscuration	Cognitive obscuration
Cittamatrins	Grasping at self of person [SSSE self]	Grasping at self of phenomena
Svatantrika-Madhyamika	Grasping at self of person [SSSE self]	Grasping at self of phenomena [gr. At TE]
Prasangika-Madhyamika	Grasping at self of person, grasping at self of phenomena [IE self or phenomena]	mistaken appearances of TE imprints left by conceptions of TE taints of apprehending the two truths as different entities

2. A detailed explanation of how to cultivate this wisdom [v.2 – 150]

ASCERTAINING THE TWO TRUTHS

(2) **Conventional** and **Ultimate**,

These are accepted as being the **two truths**.

The Ultimate is not the [direct] object of [dualistic] mind;

The [dualistic] mind is spoken of [in relation to]

the Conventional [truth]/*samvrti*.

Scriptural source for the two truths:

The Meeting Between Father and Son Sutra:

“The Tathagatas thoroughly understand conventionalities and ultimates.

Also, objects of knowledge are exhausted in the two truths.”

The Meeting Between Father and Son Sutra also says:

“He who knows the world, without listening to others,
Teaches with just these two truths,
Conventionality and ultimates.
There is no third truth.”

Nagarjuna's *Treatise on the Middle Way* 24: 8-9 says:

The doctrines that Buddha taught are based upon two truths:
Worldly conventional truths and truths that are ultimate
objects.

Those who do not know the distinction between these two
truths

Do not know the profound suchness in Buddha's teaching.

Chandrakirti's *Supplement to the "Fundamental Wisdom"* says

Here, the truths of suffering, origin, and path

are included within **concealer-truths**

and true cessations are entities of **ultimate truths**.

Similarly, any other truth that exists at all

is definitely only included within the two truths.

- To know the difference between **conventional/veiled** and **ultimate truth** is to know the essence of the Buddha's teaching, the principle of profound DA.
- It's important to know what exists, so that we can investigate how they exist—**conventionally** when not analyzed, and their **final nature** under ultimate analysis.
- Ultimate truths are non-deceptive, and veiled truths are deceptive.

Ignorance that is the concealing or veiling consciousness → gives rise to **afflictions** → give rise to **non-virtuous actions** → give rise to **all the various experiences of suffering in cyclic existence**.

Two excellent resources for those who'd like to read more

- *Appearance And Reality: The Two Truths In The Four Buddhist Tenet Systems*
- *The Two Truths*

Both by Guy Newland

Reasoning:

- “We can take anything that exists and ask, is this a conventional truth or an ultimate truth.
- Some of the most important things, like **emptiness**, are extremely difficult to penetrate,
 - and there are some things—such as the subtlest details of the relationship between **a specific action and its moral effect**—that only buddhas can know.
 - However, even before one has become a bodhisattva, **it is possible to realize the most profound emptiness**, an ultimate truth, through the skillful use of reasoning within meditation.
 - Moreover, each sentient being can and should **aspire to transform his or her mind into the omniscient wisdom consciousness of a buddha**, a mind that simultaneously and directly knows everything that exists—every ultimate truth and every conventional truth.
 - **Thus, the two truths are two types of things that we can know, and that we should aspire to know.”**

Appearance And Reality: The Two Truths In The Four Buddhist Tenet Systems by Guy Newland.

- Two truths is an **exhaustive division** of all phenomena, all objects of knowledge.
- The two are **comprehensive** – can't remove anything [either ultimate or veiled truth], anything more is unnecessary [nothing that is both or other]
- The two truths are **Mutually exclusive**: no common locus. Nothing that is both an ultimate truth and a veiled truth
- Still, the two truths are **one nature, different isolates**: every concealer truth is inextricably bound with its particular ultimate truth in the same place at the same time. For example, the table [a veiled truth] and the table's emptiness [an ultimate truth] exist together. There cannot be one without the other.
- The two are very close. For example, in the Heart Sutra.... "Form is empty; emptiness is form. Emptiness is not other than form. Form is not other than emptiness."

“Truths” defined as: objects that exist the way they appear.

- **An emptiness** is a [ultimate] truth because it exists the way it appears to reliable cognition, meaning, as empty of IE, or as lacking IE
- **Emptiness** is the object of highest wisdom, and through wisdom realizing emptiness, all obscurations can eventually be eliminated.
- **All objects other than emptiness** do not exist the way they appear [except to Buddhas] so not ‘truths’; **They are falsities.**
- They are truths only for an ignorant consciousness. Therefore they are called **veiled truths, truths for a concealer [of suchness]**
- All objects except emptiness are conventional truths or veiled truths.
[learn more about true cessations, **6 July 2023**]

- **Ultimate truths** are objects known by an **ultimate reliable cognizer [ultimate valid cognition]**— a wisdom [directly] realizing emptiness.
 - Ultimate truths are phenomena which are non-deceptive.
- **Veiled-truths** are objects known by **conventional valid cognition**.
 - Veiled-truths are phenomena wrongly perceived to be truths by ignorant, "concealing" consciousnesses

Ultimate Truth – an object found by a valid cognizer analyzing the ultimate, and with respect to which a valid cognizer analyzing the ultimate becomes a valid cognizer analyzing the ultimate.

Conventional truth – an object found by a valid cognizer analyzing the conventional, and with respect to which a valid cognizer analyzing the conventional becomes a valid cognizer analyzing the conventional.

The Ultimate is not the [direct] object of [dualistic] mind;

- When emptiness is directly realized in MEQ , it is realized in an utterly **non-dualistic manner**, meaning....
 - **without any appearance of subject and object** [like water into water]
 - **without any appearance of conventional phenomena** – e.g. it understands emptiness of mind, but mind does not appear, only emptiness appears
 - **without any appearance of IE or TE**- only an ayra's MEQ on EMT has this; all other minds have appearance of IE/TE
- **All other phenomena** [veiled truths, conventional truths] cannot bear themselves in the face of meditative equipoise on emptiness, but can bear themselves to veiled consciousnesses.

The [dualistic] mind is spoken of [in relation to] the Conventional [truth]/**samvriti**.

The Sanskrit word Samvrti – has been translated in various ways — conventional truth, relative truth, truth for a concealer or **concealer** truth, **veiled** truth.

In *Clear Words*, Chandrakirti explains that this word is used in 3 different ways by Madhyamikas...

Samvrti (kun.rdzob) means entirely obscuring. That is ...

1. Ignorance is **the concealer** because it entirely covers up the suchness of all things.
2. Or, Samvrti means **interdependence**; it has the sense of 'due to being interdependent'
3. Or, Samvrti means **“term” or conventions**; it has the character of expression and expressed, consciousness and object of consciousness, etc.

- 1. That which Conceals/Veils** [reality], “truth” for an ignorant consciousness – Cittamatrīn, Madhyamika
- 2. Interdependent**, not self-instituting – we could say this also applies to emptiness, but this is not a definition and it does not apply to ultimate truths.
- 3. Worldly Conventions** like a term or worldly convention, the objective referents for of terms and consciousnesses, both objects and subjects – Vaibashika, Sautrantika

Vaibashika, Sautrantika – appears to be an independent, objective world; that's how they exist [conventions]

Cittamatin – seems to be an external world, but there's no external world. Comes from latencies on mind. Everything is mentally projected. But mind TE, IE.

Svatantrika-Madhyamika – mind exists, external phenomena exist, but not ultimately, not truly.

- Things are dependently related, but have some level of independence,
- 50/50 - Half from side of the object/half from side of the mind.

Prasangika-Madhyamika: there is no IE at all, but things still function.

(3) In light of that, the world is seen to be of two types:

Yogis and common [ordinary] people.

And regarding that, the world of common people
Is undermined by the world of the yogis.

- **Yogis** – At the very least, aryas with wisdom directly realizing emptiness;
 - also includes secondary members who developed a conceptual realization of emptiness, and even those on the path of accumulation and preparation, and those pursuing understanding of emptiness in a correct way
- **Common beings**– those w a distorted understanding of how things exist, here equated with Realists [assert TE], even those who assert IE [Every school through Y&S-MWA]
 - And secondary members like ordinary beings not influenced by philosophical thinking.

- (4) Through differences in their intelligence [/o],
[The views of] yogis too are undermined by progressively
higher ones.

By means of examples accepted by both [emptiness is
established].

Unanalysed [practitioners engage in trainings] for the sake of
the result.

Started grouping the four tenet schools.....

- **GES and SS** assert soph – “proponents of external existence,” world is real
- **GES, SS and MO** – “Realists,” Proponents of TE. The fact that things are functional is the reason they are TE. TE = E
- **MW** refute TE
 - Svatantrika-Madhyamika refute TE, accept IE but not ultimately
 - Prasangika-Madhyamika do not assert any IE, TE, EBWOC, EFOS, etc

Realists say there's no problem with things existing truly, as they appear.

- So **Madhyamikas** refer to common **examples of disparity between appearance and existence** such as reflections in a mirror, reflections of moon in water, magician's illusion, mirage - These [common] examples demonstrate that they are not TE—otherwise they would exist as they appear.

Realists: To say that things don't TE would mean they don't exist at all because of their individual embedded functionality and capacity. How would cause and effect work because if causes, like the act of generosity don't TE, there could be no act of generosity and no result like awakening?

- **Madhyamikas** accept that phenomena are diverse, different, functional, but that's only true when *unanalyzed*, in the face of non-analysis.