

The Fifth Madyamika Reasoning - Interdependence

Supporting quotes

Conceptual Mind

Conceptual mind takes the nonexistent and makes it existent. It takes things that have already ceased and makes them exist now. It takes that which has not yet been produced, that which will arise only in the future, and brings it into the present. As for what does arise in the present moment, as soon as it arises, it ceases. Immediately upon having arisen, it is gone. But thinking mind takes that and keeps it hanging around as if it were some kind of a thing, a hard and solid thing. That is the activity of conceptuality.

Khenpo Rinpoche-From

If something exists in dependence on something else,
But that thing upon which it depends must also depend on it,
Then which one of these exists on dependence of which?

--Nagarjuna, Fundamental Wisdom of the Middle Way

Jesus Beyond Praise and Criticism

Once during a teaching I was giving, a man asked me what I thought of Jesus, and when I said Jesus was a noble bodhisattva, the man got angry. He thought that I was denigrating Jesus because I called him a bodhisattva instead of a buddha. I thought that I was praising Jesus, but the man did not. This shows that praise and criticism are only conceptual projections, and they do not truly exist. Praise and criticism are equality.

Khenpo Tsultrim Gyamtso

Fresh, Not Frozen

When someone does something we dislike, we attribute certain characteristics to them, such as "greedy" or "selfish." That event and those labels become fused with the person in our mind. The next time we see them we remember those characteristics rather than seeing them as they are in this new moment. The person recalled by our mind seems more real than the person standing in front of us. We do not even notice what this person is doing in this present moment because we are recalling the last time we saw them, and all those strong feelings come back to us, including even anger. In this way we keep our relationship frozen in our limiting labels rather than being open to changing circumstances.

Khenpo Rinpoche

Samsara Does Not Truly Exist

If samsara actually existed, it would have to have a beginning, an end, and some span of time in the middle. Analysis, however, cannot find any beginning to samsara. Whatever our current situation in samsara, it had to have its own causes, and those causes had to have their own causes, and so on--nothing in the cycle of existence occurs without causes to bring it into being. We can therefore never find an "original cause" that would constitute the beginning of cyclic existence, because if there were one, it would have arisen without a cause itself, which is impossible. Thus, there was no point when samsara began, and how could something that never began ever end? Without a beginning or an end, how could there be any period of time in the middle? Since it has neither beginning, middle, nor end, samsara does not truly exist.

Khenpo Tsultrim Gyamtso, From *The Sun of Wisdom*:

For whom emptiness is possible,
Everything is possible.
For whom emptiness is not possible,
Nothing is possible.

Nagarjuna

Whatever is dependently arisen
Is explained to be emptiness.
Its existence is imputed in dependence upon something else
And this is the path of the middle way.

—Nāgārjuna, Mūlamadhyamakakārikā

Here on Kunsal Rinchen Drak,
The precious peak where all is clear,
I remember appearances
Are examples of impermanence.
I see sense pleasures as a mirage --
This life, like a dream and an illusion.
And I cultivate compassion
For all who do not know this.
I eat the fruit of empty space.
I meditate without distraction.
I have different experiences.
Just about anything can happen.
E MA -- The phenomena
Of the three realms of samsara,
While not existing they appear.
How incredibly amazing.

Milarepa

A rainbow is formed by the play of a shaft of sunlight falling on a cloud of raindrops. It appears, but it's intangible. As soon as one of the factors contributing to it is missing, the phenomenon disappears. So, the 'rainbow' has no apparent nature of its own, and you can't speak of the dissolution, or annihilation of something that didn't exist in the first place. That 'something' only owed its illusory appearance to a transitory coming together of elements which aren't intrinsically existing entities themselves, either... Therefore all phenomena are the result of a combination of transitory factors.

This is the way enlightened beings relate to everything. Their world is made of rainbows. Everything briefly appears, then gradually or suddenly disappears. Imagine how your relationship to the world would change if you realized it is all made of rainbows. You are sitting on a rainbow. You are holding a rainbow in your hands. You go to sleep on a rainbow bed, and cover yourself with a rainbow blanket. You eat and drink rainbows. You put rainbow clothes on a rainbow body, and you make love to a rainbow mate. When your rainbow house disappears it is no big deal, that's just what rainbows do.

Matthieu Ricard

Though different forms are perceived, they are in essence empty;
yet in the emptiness one perceives forms.

Though different sounds are heard, they are empty;
yet in the emptiness one perceives sounds.

Also different thoughts arise; they are empty,
yet in the emptiness one perceives thoughts.

Dudjom Rinpoche