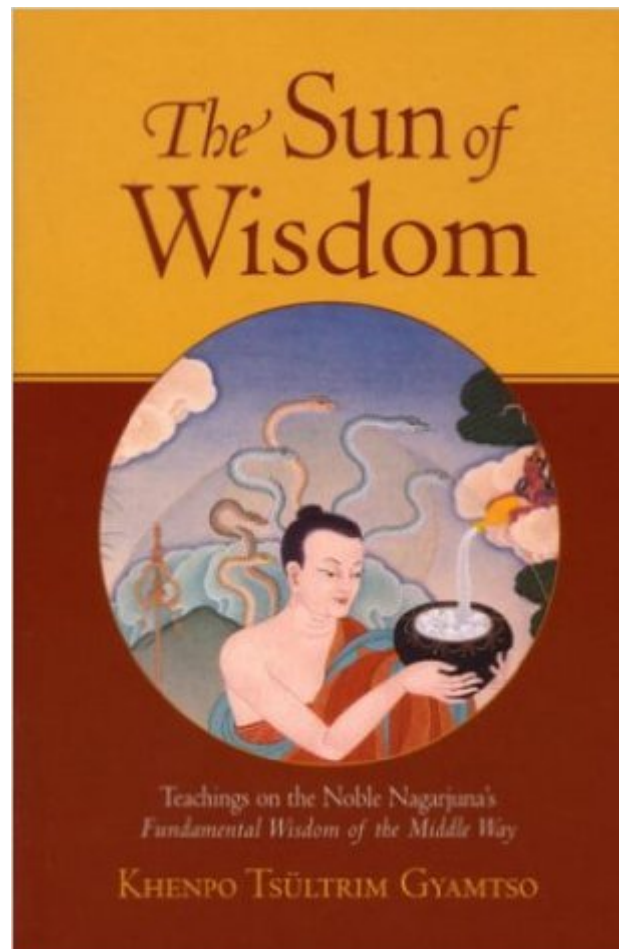


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# The Sun Of Wisdom: Teachings On The Noble Nagarjuna's Fundamental Wisdom Of The Middle Way



## Synopsis

The *Fundamental Wisdom of the Middle Way* was written in the second century and is one of the most important works of Nagarjuna, the pioneering commentator on the Buddha's teachings on the Madhyamika or Middle Way view. The subtle analyses presented in this treatise were closely studied and commented upon by many realized masters from the Indo-Tibetan Buddhist tradition. Using Nagarjuna's root text and the great modern master Ju Mipham's commentary as a framework, Khenpo Tsültrim Gyamtso explains the most important verse from each chapter in the text in a style that illuminates for modern students both the meaning of these profound teachings and how to put them into practice in a way that benefits both oneself and others.

## Book Information

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## Customer Reviews

Perhaps the most fundamental concept in Mahayana Buddhism is 'emptiness', and it was expounded by the 2nd century Indian saint and philosopher Nagarjuna. Unfortunately for most, Nagarjuna's writings, though essential, are very difficult for a beginner. Since it is an understanding (and then direct perception) of emptiness which liberates one from suffering, it is crucial that Nagarjuna's writings be explained by a qualified teacher, one who has both studied extensively, and put the teachings into practice, achieving realizations him/herself. This is the place of this excellent little book. In each very short and readable chapter, Khenpo Tsultrim Gyamtso takes on one chapter from Nagarjuna's most important work, "Mulamadhyamakakarika" (Root Stanzas on the Middle Way). He picks out individual stanzas from the chapter -- just a few -- and explains them in simple,

easy to understand English. Of course, while the English is easy to understand, the teachings are profound -- most fundamentally, that nothing, not one single thing, exists in a "real" or "inherent" or "independent" way. Yet having negated the possibility of inherent existence (often called absolutism or essentialism), one must also avoid the other extreme of nihilism. It is not that there is just nothing at all. Appearances do arise, and we can touch, see, hear, think, taste and smell things.

Nevertheless, this is not enough to prove real existence. All phenomenal appearances are like a dream, or a moon reflected on water. As the Diamond Sutra states, "One who perceives the illusory nature of things, recognizes the Tathagatha (Buddha).

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