

**WISDOM'S GOLDENROD, ALAN BERKOWITZ SEMINAR NOTES
(TYPED)
JANUARY 8, 1981
BUDDHISM; MADHYAMIKA**

TOPIC: Buddhism

SUBJECT: Madhyamika

SUBSUBJECTS: Intellect, Innate Mind, Belief, Cittamatra/Yogacara

BOOKS READ FROM OR REFERENCED:

- Jadunath Sinha, *Indian Psychology: Perception*

TYPED AND REFORMATTED by IT 2023

NOTES:

- **RETYPE HANDWRITTEN NOTES (hence V08).** From Classnotes AB 1981 0104 to 1981 0125.PDF.
- All capitalization and punctuation corrected, abbreviations spelled out.

1981 01/08 SEMINAR at Wisdom's Goldenrod Buddhism; Madhyamika

[Classnotes AB 1981 0108 Begin]

1/8/81 Madhyamika

Non-mistaken non-analytic inborn intellect posits existence of an object = belief on divided line.
Madhyamika denies the inherent existence of an object but not its existence -- inherent existence of object is posited by the mistaken inborn intellect.

Object experienced is a combination of the object postulated by the innate mind (its facticity or matter) and the object postulated by the mistaken mind (its form, or psychical reality).

See Sinha, *Indian Psychology and Perception* on Buddhist definition of indeterminate perception. [Note: Jadunath Sinha, *Indian Psychology: Perception*, London: Kegan Paul, Trench, Trubner & Co., Ltd., 1934. In 1958, with some additional chapters added on Memory, Imagination, Thought and Language, this book was published as *Indian Psychology: Cognition*, Volume 1.]

Madhyamika distinguishes between mind (objective phase - matter) and consciousness. Whereas Cittamatra analysis is within consciousness.

AD [Anthony Damiani] -- Vijnanavadins are confused idealists (between cosmic and individual mentalism or between streams of matter-mind and consciousness).

[Classnotes AB 1981 0108 End]