

THE RELATIONSHIP
BETWEEN ANALYSIS AND INSIGHT

IN

MĀDHYAMIKA BUDDHISM
[A LOGICO PSYCHOLOGICAL MODEL]

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TABLE OF CONTENTS

| | | |
|----------------------|--|-----------|
| List Of Charts | | 1V |
| Acknowledgments | | V |
| Summary | | 1 |
| Technical note | | 2 |
| Introduction: | Introduction | 3 |
| 1 | Introduction | 4 |
| 11 | Chapter Outline Summary | 4 |
| 111 | Chapter Outline Detail | 6 |
| 1V | Analysis | 15 |
| V | Consequential analysis | 16 |
| V1 | Necessary and Sufficient Conditions | 17 |
| V11 | Focus | 17 |
| V111 | Primary Sources and Translations | 22 |
| 1X | Notes | 26 |
| Chapter One | Insight (The Psychology) | 28 |
| 1 | Introduction | 29 |
| 11 | Analytical Meditation and insight | 31 |
| 111 | Double Bind | 33 |
| 1V | Cognitive Dissonance | 39 |
| V1 | Equilibration | 42 |
| V11 | Extrapolation | 44 |
| V111 | Review | 45 |
| 1X | Conclusion | 50 |
| X | Notes | 53 |

| | | |
|----------------------|---------------------------------------|-----------|
| Chapter Two | Cognitive Stress Mode | 58 |
| | 1 Introduction | 59 |
| | 11 Model | 60 |
| | 111 Conceptual or Linguistic Field | 65 |
| | 1V Innate Propensities | 68 |
| | V Consciousness | 69 |
| | V1 Thinking | 70 |
| | V11 Knowledge | 70 |
| | V111 Intuition | 70 |
| | 1X Conceptualization | 72 |
| | X Summary | 80 |
| | X1 Notes | 85 |
| Chapter Three | Insight for the Geluk-ba | 87 |
| | 1 Introduction | 88 |
| 11 | Geluk-ba | 89 |
| | 111 Two Truths | 98 |
| | 1V Two Truths Epistemology | 100 |
| | V Summary | 108 |
| | V1 Caution | 108 |
| | V Notes | 111 |

| | | |
|--------------|--|-----|
| Chapter Four | Models | 114 |
| | Of the Relationship Between Analysis and Insight Western | |
| 1 | The Debates | 115 |
| 11 | Analysis Does Not Cause Insight It Is Neither A Necessary Nor A Sufficient Condition Inada, Murti | 115 |
| 111 | Summary | 119 |
| IV | Analysis Prepares The Ground For Insight To Arise Preparatory (Stcherbatsky, Schayer, De Jong Streng, Murti, Gangadean) | 120 |
| V1 | Summary | 124 |
| V11 | Analysis Is A Necessary And Sufficient Condition For The Arising Of An Intuition Of Insight (Fenner) | 125 |
| V111 | Summary | 127 |
| 1X | Analysis Is A Necessary And Sufficient Condition For Producing A Conceptual and Intuitive Insight (Hopkins, Thurman, Napper) | 127 |
| X | Summary | 133 |
| X1 | Review | 134 |
| X11 | Geluk-ba Svātantrika | 134 |
| X111 | Summary | 136 |
| X1V | Notes | 138 |

| | | |
|---------------------|-------------------|------------|
| Chapter Five | Conclusion | 143 |
| | 1 Thesis | 144 |
| | 11 Notes | 153 |

| | |
|--|------------|
| Appendix Prasāṅga and Svatantra | 154 |
|--|------------|

| | | |
|-----|--------------|-----|
| 1 | Introduction | 155 |
| 11 | Preamble | 155 |
| 111 | Svatantra | 156 |
| 1V | Prasāṅga | 160 |
| V | Notes | 160 |

Bibliography

| | | |
|---|------------------|-----|
| A | Primary Buddhist | 169 |
| B | Primary Western | 171 |
| C | Secondary | 173 |

LIST OF CHARTS

| | | |
|-------|---|-----|
| FIG.1 | MODEL FOR INSIGHT | 84 |
| FIG.2 | WESTERN PSYCHOLOGICAL MODELS | 146 |
| FIG.3 | GELUK-BA CHARACTERIZATIONS | 148 |
| FIG.4 | AN INTERPRETATION OF WESTERN SCHOLARS OPINIONS | 150 |
| FIG.5 | SVĀTANTRIKA'S INSIGHT AS CHARACTERIZED BY THE PRĀSĀṄGIKA | 168 |

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¹SUMMARY

This thesis investigates the relationship between analysis and insight in Prāsaṅgika Mādhyamika Buddhism. More specifically it asks whether analysis is a necessary and/or a sufficient condition for the generation of insight. The thesis is divided into six chapters which include an introduction, an appendix which outlines Prāsaṅgika and Svātantrika views regarding the syllogism (svatantra) and a conclusion. The remaining chapters seek to demonstrate that analysis for the Prāsaṅgika and the Tibetan Geluk-ba school is a necessary, but not a sufficient condition for the arising of insight.

Chapter one is an investigation of certain Western psychological theories which deal with the effects on the mind of cogitating upon contradictions. Though the psychological theories are only suggestive, this chapter will lend support to the claim a) of the Prāsaṅgika, that analysis generates an altered state of consciousness; and b) that analysis may be a necessary and sufficient condition for the generation of insight.

Chapter two seeks to construct a logico-psychological model of how insight is generated. In this model it is argued that insight is a conceptual and intuitive experience: i.e. non-inferential, and that all thought comes via the intuition. This model argues that analysis is a necessary, but not a sufficient condition for the generation of insight.

In chapter three an investigation of the writings of Ḍzong-ka-bā (Tsong-Kha-pa) is undertaken in order to ascertain how the Tibetan Geluk-ba (dGe lugs pa) school regard the relationship between analysis and insight. The model of chapter two will be compared with the Tibetan Geluk-ba accounts to gauge its explanatory power and correspondence with the Geluk-ba views.

Chapter four is an investigation of the writings of certain Western scholars. This investigation seeks to ascertain how these scholars may have regarded the relationship between analysis and insight. The chapter then compares these views with the model developed in chapter two.

TECHNICAL NOTE

The names of Tibetan schools and scholars will be given in "easy phonetics". This will help with pronunciation. For a discussion of the system see technical note at the beginning of the book Meditation on Emptiness (1983) by J. Hopkins