

Conceptions of the Eight Factors (chos brgyad)

Nagarjuna - Fundamental Wisdom - Homage

,GANG GIS RTEN CING 'BREL PAR 'BYUNG, , 'GAG PA MED PA SKYE MED PA,
,CHAD PA MED PA RTAG MED PA, , 'ONG BA MED PA 'GRO MED PA,

,THA DAD DON MIN DON GCIG MIN, ,SPROS PA NYER ZHI ZHI BSTAN PA,
,RDZOGS PA'I SANGS RGYAS SMRA RNAMS KYI, ,DAM PA DE LA PHYAG 'TSAL LO,

Hopkins ME

I bow down to the perfect Buddha, The best of propounders, who taught
That what dependently arise Has no cessation, no production,

No annihilation, no permanence, no coming, No going, no difference, no sameness,
Is free of the elaborations [of inherent Existence and of duality] and is at peace

- 1 No cessation
- 2 No production
- 3 No annihilation
- 4 No permanence
- 5 No coming
- 6 No going
- 7 No difference
- 8 No sameness

Eight Steps to Happiness

The second line of the eighth verse, ‘Together with a mind undefiled by stains of conceptions of the eight extremes’, refers to the wisdom of meditative equipoise that directly realizes emptiness. Until we realize emptiness directly, all our minds are mistaken awarenesses because, due to the imprints of self-grasping or true-grasping ignorance, their objects appear as inherently existent.

Langri Tangpa calls these imprints ‘stains of conceptions of the eight extremes’.

The eight extremes refer to the extremes of the eight phenomena. These are:

- 1 The extreme of produced phenomena
- 2 The extreme of disintegration
- 3 The extreme of impermanent phenomena
- 4 The extreme of permanent phenomena
- 5 The extreme of going
- 6 The extreme of coming
- 7 The extreme of singularity
- 8 The extreme of plurality