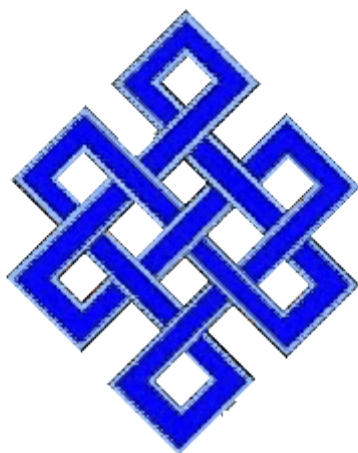


A Guide to Tsong-kha-pa's  
“Middle-length Exposition of  
Special Insight”:

*An Abbreviated version of Tri-jang  
Lo-sang-ye-she-tan-dzin-gya-tsho's  
Topical Outline (sa bcad)*



Jeffrey Hopkins

Edited by Paul G. Hackett

UMA INSTITUTE  
FOR TIBETAN STUDIES



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Translating texts from the heritage of Tibetan and Inner Asian Buddhist systems, the project focuses on Great Indian Books and Tibetan commentaries from the Go-mang College syllabus as well as a related theme on the fundamental innate mind of clear light in Tantric traditions. A feature of the Project is the usage of consistent vocabulary and format throughout the translations.

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## Preface

The text presented here is a portion of Tri-jang Lo-sang-ye-she-tan-dzin-gya-tsho's <sup>a</sup> *Topical Outline to the Middle-length Exposition of the Stages of the Path*,<sup>b</sup> specifically, the section dealing with the topic of "Special Insight."<sup>c</sup>

This guide is meant to serve as a companion to the book *Tsong-kha-pa's Final Exposition on Wisdom* (Ithaca: Snow Lion Publ., 2008) by Jeffrey Hopkins. Interwoven with the topical outline are references to the corresponding passages in the published edition.

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<sup>a</sup> *khri byang blo bzang ye shes bstan 'dzin rgya mtsho*, 1901-1981.

<sup>b</sup> *byang chub lam rim 'bring po'i sa bcad /*.

<sup>c</sup> *lhag mthong*.



## Technical Notes

It is important to recognize that:

- For the names of Indian scholars and systems used in the body of the text, *ch*, *sh*, and *ṣh* are used instead of the more usual *c*, *ś*, and *ṣ* for the sake of easy pronunciation by non-specialists; however, *cch* is used for *cch*, not *chchh*. Within parentheses the usual transliteration system for Sanskrit is used;
- Transliteration of Tibetan is done in accordance with a system devised by Turrell Wylie; see “A Standard System of Tibetan Transcription,” *Harvard Journal of Asiatic Studies*, 22 (1959): 261-267;
- The names of Tibetan authors and orders are given in “essay phonetics” for the sake of easy pronunciation; the system is aimed at internet searchability;



## Abbreviated version of Tri-jang Lo-sang-ye-she-tan-dzin-gya-tsho's *Topical Outline (sa bcad)* to Tsong-kha-pa's "Middle-length Exposition of Special Insight"

Prerequisites for Special Insight {2 parts}

*General Exposition of the Prerequisites for Special Insight* {3 parts}

1. Need for hearing and thinking about the scriptures

(p. 27) "The generation of the view realizing suchness ..." to "... the special insight realizing the mode [of being of phenomena]."

2. Need to follow any of the great chariots

(p. 27) "Furthermore, such a view must be sought by one who is relying not on interpretable meanings ..." to (p. 28) "... you should rely on an unmistakable commentary [of Buddha's] thought."

3. [Sources of reliance] {2 parts}

a. Need to seek the view in dependence on Nāgārjuna's system

(p. 28) "On whom should you rely? He is the Superior Nāgārjuna, ..." to "... you should seek the view realizing emptiness in dependence on his texts."

b. History of commentary on Nāgārjuna's thought {6 parts}

(1. Identification of model Proponents of the Middle

(p. 28) "Since Āryadeva is taken to be as valid as the master ..." to "... and "partisan Proponents of the Middle" for the others."

(2. Analysis of the designation of names [of sub-divisions of the Middle Way School] by [some] earlier [Tibetans and Indians] {3 parts}

(a. Designation from viewpoint of how conventionalities are posited

(p. 28) "Some earlier [Tibetan] spiritual guides ..." to (p. 29) "... who assert that in conventional terms there are no external objects."

(b. Designation from viewpoint of how the ultimate is asserted

(p. 29) "They also [wrongly] said that ..." to (p. 30) "... Some Indians also accepted the designations, "illusion-like" and "thoroughly non-abiding."

(c. Names and meanings of this assertion regarding the ultimate are cases of obscuration

(p. 30) "The great translator [Lo-den-shay-rap rightly] says [in his *Epistolary Essay, Drop of Ambrosia*], "The positing of the two from the viewpoint of how the ultimate is asserted is an obscured presentation generating amazement."

(3. Ye-shay-day is correct about the author of the *Treatise on Middle* and the order of the appearance of the founders of the Sūtric Middle Way School and Yogic Middle Way School

(p. 30) "Concerning this, the master Ye-shay-day ..." to (p. 32) "... is evident in accordance with that [explanation by Ye-shay-day]."

(4. Unsuitability of those designations for the master Chandrakīrti

(p. 32) "However, although the master Chandrakīrti asserts that external objects exist ..." to (p. 33) "... external objects in accordance with the Proponents of the Great Exposition is also not feasible."

(5. Correctness of the designation of the Autonomy School and the Consequence School by [Ka-dam-pa] scholars in the later dissemination

(p. 34) "The terminology of Autonomist and Consequentialist ..." to (p. 35) "... they are definite as of two types—Autonomists and Consequentialists."

(6. What master should be followed {3 parts}

(a. Earlier Ka-dam-pas, in accordance with thought of Elder [Atisha], sought the view following Chandrakīrti

(p. 36) "*Question*: Following whom did those [Ka-dam-bpa] masters ..." to "... also held that system to be chief."

(b. The Foremost [Tsong-kha-pa's] own assertion of Buddhapālita's and Chandrakīrti's system as chief and the importance of Bhāvaviveka after them

(p. 36) "The master Chandrakīrti, ..." to "... In this way he commented on the Superior's thought."

(c. Importance of these two masters for explaining the profound meaning [of emptiness] at all times

(p. 36) "Because the commentaries by these two masters ..." to "... following the masters Buddhapāḷita and Chandrakīrti."

*How To Delienate The View In Particular {3 parts}*

Identifying Afflictive Ignorance {5 parts}

1. Although desire and so forth are in a class contrary to knowledge, they are not chief

(p. 37) "The antidotes to the other afflictive emotions, desire and so on, ..." to (p. 38) "... therefore, identification of ignorance is extremely important."

2. Though in general ignorance is posited as the mere opposite of knowledge, here ignorance is to be taken as the opposite of knowledge realizing the absence of true existence

(p. 38) "Ignorance is the opposite of knowledge, ..." to "... hence, its opposite is its contradictory equivalent."

3. Describing the two subtle apprehensions of self as afflictive emotions

(p. 38) "This is a superimposition of self [that is, inherent existence]; ..." to "... a consciousness apprehending a self of persons are ignorance."

4. How ignorance superimposes what sort of inherent existence

(p. 38) "The manner of superimposition by ignorance ..." to (p. 40) "... [since a rope-snake does not exist in conventional terms whereas desire and so forth do]."

5. Detailed description of the apprehension of self {2 parts}

a. Explanation that the apprehension of self is twofold {2 parts}

(1. How even though the two apprehensions of self have same subjective aspect, they are differentiated by way of their object of observation

(p. 40) "For those reasons, the mode of apprehending true existence ..." to "... are consciousnesses apprehending a self of persons and a self of phenomena."

(2. Source for differentiation of the two apprehensions of self in that way

(p. 40) "Chandrakīrti's *Commentary on (Āryadeva's) 'Four Hundred'* says ..." to (p. 41) "... as twofold, "selflessness of persons and selflessness of [other] phenomena.""

b. Difference between the two apprehensions of self {3 parts}

(1. the object of observation of the view of the transitory apprehending [an inherently existent] "I" is necessarily a person

(p. 41) "With respect to the object of observation of a consciousness ..." to (p. 43) "... this is an unsurpassed distinguishing feature of this Middle Way Consequentialist system."

(2. Difference between the objects of observation of the two apprehensions of self

(p. 43) "The object of observation of an innate view of the transitory ..." to (p. 44) "... here [in the Consequence School] it is the former."

(3. Showing that this identification of ignorance apprehending true existence is asserted by the Superior father and his spiritual son

(p. 44) "This is also set forth by the Superior the father [Nāgārjuna] and his spiritual son [Āryadeva] ..." to (p. 46) "... following Buddhapālita's commentary on the Superior [Nāgārjuna's] thought, clearly speaks to this point."

Showing That Afflictive Ignorance Is The Root Of Revolving In Cyclic Existence {6 parts}

1. The innate apprehension of self must be posited as the root of cyclic existence, and the artificial one is not suitable to be posited so

(p. 46) "Moreover, the ignorance explained above, ..." to (p. 47) "... it is not feasibly the root of cyclic existence."

2. Since the innate mode of apprehension does not involve these artificial modes of apprehension, stopping [only] artificial modes of apprehension does not help

(p. 47) "Gaining discerning ascertainment about this is crucial ..." to "... is for the sake of meditation."



3. It would be very absurd if, through merely refuting the conceived object of artificial apprehension, the innate afflictive emotions were overcome

(p. 47) "Therefore, even if [the emptiness of such an artificially apprehended self] were made manifest ..." to (p. 49) "... That through knowing [such] selflessness ignorance is eradicated."

4. Although the view of transitory and ignorance are the root of cyclic existence, there are not two roots of cyclic existence

(p. 49) "*Objection: Nāgārjuna's Precious Garland* explains ..." to (p. 50) "... should be taken to be ignorance."

5. Showing that the Superior father [Nāgārjuna] and his spiritual son [Āryadeva] assert that the apprehension of true existence is the root of cyclic existence

(p. 50) "All other afflictive emotions ..." to (p. 52) "... the explanation at the point of beings of medium capacity."

6. How to understand stages of production of afflictive emotions from Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Prime Cognition"*

(p. 52) "This should also be known in accordance with the statement ..." to (p. 53) "... how beings revolve in cyclic existence in this way, until ascertainment is gained."

Showing That One Wishing To Abandon The Apprehension Of Self Should Seek The View Of Selflessness {2 parts}

Reason Why, If You Wish To Abandon Ignorance, You Should Seek The View Realizing Selflessness {4 parts}

1. Not striving to generate the pure view in your own continuum despite wanting to abandon ignorance is dumb

(p. 53) "A state of extinguishment in which the two apprehensions ..." to "... they are not concerned about it."

2. Showing that apprehension of self must be abandoned {2 parts}

a. How such is taught in treatises {5 parts}

(1. How glorious Dharmakīrti shows that apprehension of self must be abandoned

(p. 53) "Therefore, the glorious Dharmakīrti's *Commentary* ..." to (p. 54) "... for instance, the apprehension of self."

(2. How glorious Chandrakīrti shows that apprehension of self must be abandoned

(p. 54) "The glorious Chandrakīrti also says ..." to (p. 55) "... hence, he says "yogis."

(3. This is the thought also of protector Nāgārjuna

(p. 55) "This procedure is the excellent thought also ..." to "... without rejecting the object of the apprehension of things as inherently established."

(4. How Āryadeva shows that apprehension of self must be abandoned

(p. 56) "A statement by Āryadeva ..." to "... [The ignorance that is] the seed of cyclic existence is ended."

(5. How Shāntideva also shows that the apprehension of self must be abandoned

(p. 56) "Moreover, the venerable Shāntideva says ..." to "... It is as the *Sūtra on the Secrecies of the Ones-Gone-Thus* says:"

b. How it is shown in sūtra that the apprehension of self must be abandoned

(p. 56) "Shāntamati, it is like this: ..." to (p. 57) "... therefore, it should be taken as ignorance."

3. Indicating that analysis by way of scripture and reasoning is important for abandoning the apprehension of self

(p. 57) "In brief, when the many supreme scholars ..." to "... It is important to gain ascertainment with respect to this."

4. [Coming to disbelieve the conceived object] {2 parts}

a. In order to abandon apprehension of self it is necessary to come to disbelieve its conceived object

(p. 57) "For if you do not meditate on the meaning ..." to "... this cannot be posited as being absorbed in selflessness."

b. Reason for that {3 parts}

(1. In general there are three modes of apprehending "I"

(p. 57) "The reason for this is that there are three modes ..." to "... For there are limitless minds abiding in the third category."

(2. Need to delineate that just that basis—with respect to which a consciousness apprehending true existence is mistaken—does not exist the way it is apprehended

(p. 57) "Furthermore, because the two apprehensions of self ..." to "... keep [in mind] that such is a deviation from the meaning of the scriptures."

(3. Need to value realization of the view of suchness upon seeing that when the apprehension of true existence is overcome, cyclic existence is overcome

(p. 57) "Therefore, ignorance apprehending the proliferations of persons ..." to (p. 58) "... in which the points are not differentiated well."

How To Generate The View Realizing Selflessness {3 parts}

Stages Generating the Two Views of Selflessness {2 parts}

1. Actual explanation

(p. 59) "With respect to the stages generating the two apprehensions of self, ..." to (p. 60) "... one initially enters by way of the selflessness of persons, and Shāntideva also says the same."

2. Reason for this {2 parts}

a. Proof through reasoning

(p. 60) "The reason why it must be done this way ..." to "... as examples for delineating selflessness in terms of the former."

b. Proof through scripture

(p. 60) "In consideration of this fact, the *King of Meditative Stabilization Sūtra* ..." to (p. 61) "... the nature of all other phenomena also can be known and seen."

## Actual Generation of the Two Views in Stages {2 parts}

## Delineating the Selflessness of Persons {2 parts}

## 1. Actual identification of persons

(p. 63) "Persons" are the persons of the six types ... to "... attainers of liberation, and so forth."

2. Commenting on the meaning of a sūtra teaching that persons are merely imputed to<sup>1</sup> aggregates

(p. 63) "A [Hearer] sūtra cited in Chandrakīrti's *Commentary* ..." to (p. 64) "... indicating that persons are only imputed in dependence on the aggregates."

## 3. How the person—the phenomenon imputed—is posited as object of observation of innate apprehension of an [inherently existent] "I"

(p. 64) "This sūtra speaks of the collection of the aggregates ..." to (p. 66) "... must be explained as referring to observing the self that is imputed to the aggregates."

## 4. The need therefore to differentiate between the self that exists and the self that does not

(p. 66) "Consequently, you should differentiate between ..." to "... a good technique for realizing the uncommon selflessness of persons."

## Delineating Persons as Not Inherently Existent {3 parts}

## Delineating "I" as Not Inherently Existent {2 parts}

## 1. How to generate the view realizing the selflessness of persons by way of four essentials in complete form {3 parts}

## a. Essential of ascertaining the object of negation

(p. 66) "Concerning this, the first of the four ..." to "... It was explained earlier."

## b. Essential of ascertaining pervasion {2 parts}

## (1. If a person is inherently established, it does not pass beyond being either one or different

(p. 66) "The second essential is the decision ..." to (p. 67) "... there is no mode of establishment other than those two."

<sup>1</sup> Ge-luk-pa scholars often say that if an object were imputed **to** its basis of designation, it would be its basis of designation; rather, it is imputed **in dependence upon** its basis of designation. Indeed, this is how the sūtra cited below puts it.

- (2. Since in general not being single and single are explicitly contradictory [that is, a dichotomy], a third category that is not either one or many is excluded

(p. 67) "It is established through experience that when "pot and pillar," ..." to "... the pure view realizing the suchness that is the selflessness of a person is generated."

- c. Extensive explanation of the third and the fourth essentials {2 parts}

- (1. Third essential: refutation that the two—self and aggregates—are inherently one {10 parts}

- (a. First damage

(p. 67) "Concerning that, if the two—the self and the aggregates ..." to (p. 68) "... This is not reasonable because] there is no [meaning to the assertion in] your [system that] the self [inherently exists because the self is reduced to being only a synonym of the aggregates]."

- (b. Second damage

(p. 68) "The second [damage to the position ..." to "... the selves also would be [as] many [as the number of the aggregates]."

- (c. Third damage

(p. 68) "The third [damage to the position ..." to (p. 69) "... would be produced and disintegrate because those two are one."

- (d. It would have to be asserted that the self is produced and disintegrates inherently, not just in conventional terms

(p. 69) "*Objection:* It is accepted that the self, ..." to "... are produced and disintegrate by way of their own nature."

- (e. In that case it would follow that memory of former lives would be impossible

(p. 69) "That has three fallacies, as set out in Chandrakīrti's *Commentary* ..." to "... "I became Yajñadatta," who [is his contemporary and] has a separate continuum."

- (f. Correctness of our own system

(p. 69) "In our own system, although ..." to "... memory of lives is feasible."

(g. How it is an extreme view to hold that a Buddha and a sentient being are one

(p. 69) "Those who do not understand the meaning of the above ..." to (p. 70) "... this feature of his mode of remembering [former lives]."

(h. It would follow that actions done would be wasted

(p. 70) "The second fallacy [of an inherently produced ...] to "... the single substratum of the "mere-I.""

(i. It would follow that one would meet with [effects of] actions not done [by oneself]

(p. 70) "The [third] fallacy is that one would meet with ..." to "... would have to be experienced by [the person of] this continuum."

(j. If the former and the later are inherently established, it is unsuitable for them to be one continuum

(p. 70) "These two fallacies are incurred by way of the essential ..." to "... Those two] would not be feasible [to be a single] continuum."

(2. Fourth essential: refutation that the two—self and aggregates—are inherently different {5 parts}

(a. Indication of a source

(p. 70) "Question: What fallacy is there if the self and the aggregates ..." to (p. 71) "... [The self] would not have the character of the aggregates [namely, production, abiding, and disintegration]."

(b. If those two are inherently different, it would follow that the self would not have characteristics of the aggregates

(p. 71) "Concerning that, if the self were inherently different ..." to "... it does not have the characteristics of an ox."

(c. Thus, an other-approved syllogism<sup>2</sup> [showing]—by the sign of its being an uncompounded phenomenon—that [this so-called self] is not suitable as the basis of the imputation ["self"] or to be apprehended as a self

(p. 71) "If you think, "That indeed is so *but*" ..." to "... like a sky-flower or like nirvāṇa."

<sup>2</sup> *gzhan grags kyi sbyor ba*. For discussion of other-approved syllogisms see Hopkins, *Meditation on Emptiness*, 478-490.

- (d. Explanation that, due to the consequence that the self would be apprehended as other than the characteristics of the aggregates, it is not apprehended this way

(p. 71) "Moreover, if [the self] exists as inherently different from ..." to (p. 72) "... Because [an innate mind] apprehending [the self as another factuality] aside from the aggregates is not established."

- (e. Importance of gaining ascertainment with respect to such reasonings

(p. 72) "You should train until gaining firm ascertainment, ..." to "... it would be just a thesis, and hence the pure view would not be found."

Delineating "Mine" as Not Inherently Existent {2 parts}

1. Reasoning refuting an inherently existent self also refutes inherently existent "mine"; with sources

(p. 72) "When whether the self has or does not have inherent establishment ..." to (p. 73) "... A yogi [viewing such] will be released [from cyclic existence upon having abandoned all afflictive emotions conceptualizing inherent establishment]."

2. Need to know how those reasonings also establish all other persons and their "mine" as not inherently existent

(p. 73) "Through those reasonings ..." to "... their "mine" is also established as without inherent existence."

*How, in Dependence on Delineating "I" and "Mine" as Not Inherently Existent, Persons Appear as Like Illusions {2 parts}*

Indicating the Meaning Of Setting Forth Illusory-Like Appearance {2 parts}

*Unerring Mode Of Illusory-Like Appearance {9 parts}*

1. All phenomena, like illusions, ultimately have no signs [such as color and so forth]

(p. 75) "The *King of Meditative Stabilizations Sūtra* says: ..." to (p. 76) "... are like a magician's illusions and dreams."

2. Between the two [meanings] of being illusory-like, this one is illusory-like appearance

(p. 76) "There are two meanings of such teachings ..." to "... Between these two, here [being like an illusion refers to] the latter."

3. Need for a composite of two factors, a conventional awareness of appearance—it not being that there is no appearance at all—and a rational consciousness to which [the object] dawns as empty of existing the way it appears

(p. 76) "Concerning this, two [factors] ..." to "... illusory-like appearance has not dawned to the mind."

4. [How to know other phenomena as like example of an illusion]

(p. 76) "Therefore, the way to know other phenomena ..." to "... but it is undeniable that they appear as if established that way."

5. Such emptiness is not an annihilatory emptiness, or a mentally fabricated emptiness, or a partial emptiness, and so forth

(p. 76) "Thus, appearances as a god, human, and so forth ..." to (p. 77) "... there is nothing to be known and nothing to be realized."

6. Stating a qualm that ascertaining a reflection as empty of what it appears to be involves ascertaining that it is empty of inherent existence

(p. 77) "*Objection:* If this ascertainment that reflections and so forth ..." to "... suitable as examples of the absence of inherent existence?"

7. Though one has realized that a reflection is empty of being a face, this is not a realization of its suchness since one has apprehension of the true existence of the reflection

(p. 77) "*Answer:* Concerning this, Āryadeva's *Four Hundred* says ..." to (p. 78) "... realizing [objects] to be like illusions and dreams."

8. Nevertheless there is a reason for stating reflections and illusory horses and elephants, and so forth, as examples

(p. 78) "Nonetheless, these are used as examples ..." to "... emptiness through the functioning of the former reasoning[.]"

9. Need to distinguish between realization of appearances, such as reflections, as empty of the objects they appear to be and realization of appearances as empty of inherent existence

(p. 78) "Thus, the two: ..." to (p. 79) "... they are all similar; even both sets have not found the view of suchness."



*Fallacious Mode Of Illusory-Like Appearance {8 parts}*

1. Ephemeral appearances, in which—since the measure of the object of negation has been mistaken, object analyzed and analyzer [are erroneously considered to be] non-existent—there is no “It is this, not that” is a view of annihilation and not the meaning of illusion

(p. 79) “When the measure of the object of negation ...” to (p. 80) “... is not at all the meaning of being like an illusion.”

2. Although there are many cases of generating such ephemeral appearances when analyzing the view, it is not the Middle Way [understanding of] illusion

(p. 80) “Therefore, it is not difficult, when analyzing with reasoning ...” to “... a few scattered doctrines teaching the mode of the absence of inherent existence.”

3. The difficult point about correct illusory appearance is the composite of two, an absence of inherent existence and existence of merely nominal objects

(p. 80) “However, the difficult point is that you must, ...” to “... hence, the Middle Way view is very difficult to find.”

4. If, mistaking the measure of object of negation, one refutes all, then [phenomena] could only be similar to the horns of a rabbit and could not be like illusions

(p. 80) “Therefore, it is said that because production and so forth, ...” to (p. 81) “... which do not contradict dependent-arising.”

5. It would be a fault if the subject [that is the phenomenon being realized as empty] existed in the perspective of a rational consciousness, but there is no fault for an illusory-like appearance to be left over as a remainder after reasoned negation

(p. 81) “and says [in the same commentary]: ...” to “... remains left over with respect to things individually.”

6. Consequently, although it is a fault to conceive illusory appearances as truly having their own nature, there is no fault in apprehending them as only illusory

(p. 81) “Hence, apprehending dependent-arisings, ...” to “... by way of their own nature or to be true, it is faulty.”

7. Source for those points

(p. 81) “The *King of Meditative Stabilizations Sūtra* also says: ...” to (p. 82) “... You need to form understanding of such statements.”

8. Furthermore, although [phenomena] appear as empty of gross obstructiveness, this is not illusory-like appearance

(p. 82) "Moreover, instead of sustaining in meditative equipoise ..." to (p. 83) "... possible to generate a consciousness realizing the absence of true existence."

Method In Dependence On Which Illusory-Like Appearance Occurs {5 parts}

1. How to generate [realization of] appearances as like illusions

(p. 83) "*Question*: What has to be done for the meaning of illusion ..." to "... the appearance of horses and elephants is an illusory, or false, appearance."

2. A composite of two—simultaneously a rational consciousness and a conventional consciousness—dawns

(p. 83) "Similarly, in dependence on the two—undeniable appearance of persons ..." to (p. 84) "... dawns subsequent to meditative equipoise."

3. Therefore, a separate reasoning for delineating [appearances] as illusory-like is not needed

(p. 84) "In that way, through analyzing phenomena ..." to "... no separate way of delineating illusory-like emptiness."

4. Everything should be done within the illusory-like state subsequent to meditative equipoise

(p. 84) "Consequently, even when engaging in the class of behavioral practices, ..." to "... even by merely becoming mindful of the view those will dawn as like illusions."

5. Advice with regard to seeking ascertainment of the illusory-like {3 parts}

a. Training in emptiness since one needs to induce ascertainment with respect to [a composite of] appearance and emptiness

(p. 84) "To describe how to seek that ascertainment in a way easy to understand: ..." to "... Frequently train this way in the factor of emptiness."

b. Without forgetting emptiness, the dawning of the illusory-like appearance of persons

(p. 84) "Then: Let the undeniable appearances ..." to "... feasible within the absence of inherent existence."

c. The need for the example of a mirror image when appearance and emptiness seem to be contradictory

(p. 84) "When those two [dependent-arising and ...] to (p. 85) "... Such should be understood in all similar situations."

*Delineating the Selflessness of Phenomena {2 parts}*

1. Although the objects of negation do not differ in subtlety, two selflessnesses [—of persons and of phenomena—] are differentiated by way of subjects

(p. 87) "The bases of imputation as a person ..." to "... is the selflessness of those phenomena."

2. Delineation of that selflessness {2 parts}

(p. 87) "The delineation of that selflessness has two parts ..." to "... and refutation through another reasoning not explained earlier."

Refutation through Moving over the Reasoning Explained Earlier

(p. 87) "There are two types within the phenomena of the aggregates, ..." to "... Apply this mentally to all [phenomena]."

Refutation through Another Reasoning Not Explained Earlier {2 parts}

(p. 87) "This section has two parts: showing the reasoning ..." to "... through the reasoning of dependent-arising and the former reasoning."

*Showing the Reasoning of Dependent-Arising {10 parts}*

1. Citation of sources

(p. 88) "With regard to the reasoning of dependent-arising, ..." to (p. 89) "... This occurs with great frequency in the precious scriptures."

2. Commenting on the meaning of the sūtra

(p. 89) "Concerning this, the meaning of "not produced" mentioned ..." to (p. 90) "... production there is no production, and so forth."

## 3. Praising the reasoning of dependent-arising as the eliminator of all bad views

(p. 90) "Such reasoning of dependent-arising is greatly praised ..." to "... I will describe here the reasoning of dependent-arising."

## 4. Identifying the extremes of superimposition and deprecation, the places where one can go wrong with respect to the view

(p. 90) "Here, the principal places of possible error ..." to (p. 91) "... without any way of identifying, "It is this, not that.""

## 5. Simultaneous avoidance of the two extremes through reasoning of dependent-arising

(p. 91) "Those two are abandoned without residue ..." to "... the view of permanence is eradicated."

## 6. Presentation of dependent-arising {2 parts}

## a. Presentation of dependent-arising shared with Proponents of Mind-Only

(p. 91) "Therefore, external things such as sprouts ..." to "... and on ignorance and so forth."

## b. Uncommon mode of positing dependent-arising by Proponents of the Middle

(p. 91) "This being so, that those [sprouts, ...]" to "... two presentations of the reasoning of dependent-arising."

## 7. How these also refute truly existent oneness and difference

(p. 91) "What is dependently produced or dependently imputed ..." to (p. 92) "... reliance on those [causes or a basis of imputation] would be contradictory."

## 8. Statements of this in Nāgārjuna's texts

(p. 92) "Moreover, Nāgārjuna's *Fundamental Treatise* ..." to "... are refuted by the reasoning of dependent-arising."

## 9. Praising the view in which appearance and emptiness dawn as mutually compatible

(p. 92) "Inducing ascertainment in that way ..." to (p. 93) "... More fantastic than even the fantastic."

10. Advice on the need to differentiate between inherent existence and general existence and the need to differentiate between absence of inherent existence and non-existence {6 parts}

a. Actual advice

(p. 93) "In order for such to happen, ..." to "... they have no inherently existent production."

b. Together with a source, how one falls to the two extremes when those are not differentiated

(p. 93) "When those are not differentiated, ..." to "... it is difficult to fit together all their assertions."

c. Means by which those two extremes are avoided

(p. 94) "Therefore, you are released from all extremes ..." to "... causes and effects that do not inherently exist."

d. Mere poles of existence and non-existence and poles [or extremes] that are places of error with respect to the view do not have same import

(p. 94) "Concerning *anta* ..." to "... the objects abide in the way that they are apprehended."

e. Sources

(p. 94) "For, Nāgārjuna's *Refutation of Objections* says ..." to (p. 95) "... This arises," is not refuted."

f. The distinction of not falling to extremes through [saying] not existent, not non-existent, and so forth is a fixation just on words

(p. 95) "Therefore, distinctions: ..." to "... is exhausted as fixation on mere words."

*Establishing Uncompounded Phenomena also as Not Truly Existent through the Reasoning of Dependent-Arising and the Former Reasoning* {12 parts}

1. Showing that it is thought of Nāgārjuna's *Treatise on the Middle* that when compounded phenomena are established by reasoning as not truly existent, it is easy to establish uncompounded phenomena as not truly existent

(p. 95) "Thinking that when in this way compounded things ..." to (p. 96) "... How could the uncompounded be established?"

## 2. Reason for this

(p. 96) "With regard to how it is easy to establish [uncompounded phenomena ...] to "... there is no point in asserting them to truly exist."

## 3. Also refuting through the reasoning of dependent-arising the assertion that uncompounded phenomena, such as the noumenon and cessations, are inherently true

(p. 96) "Even those who assert that [the noumenon, cessations, ...] to "... claimed that the noumenon, cessations, and so forth truly exist]."

## 4. Refutation also by way of the lack of being one or many

(p. 97) "Similarly, [the inherent existence of an uncompounded phenomenon] ..." to "... true existence could not even in the least be refuted."

## 5. To assert that a compounded phenomenon's emptiness of by way of its own inherently existent entity is an annihilatory emptiness and that suchness is truly existent is a wrong perspective on emptiness

(p. 97) "*Objection:* The meaning of the statement ..." to "... with respect to the correct meaning of emptiness."

## 6. If to be empty of existing by way of its own nature meant that [the object] does not exist within itself, then, within thinking that even a holder of a thesis—namely, that some phenomena truly exist—and so forth are empty of an inherent nature [in this annihilatory sense], it would not be feasible to posit that some phenomena truly exist

(p. 97) "If [an object's] emptiness ..." to (p. 98) "... is an unexamined propounding of whatever appears to mind."

## 7. The two—(1) asserting the absence of true existence having refuted through reasoning that all phenomena truly exist and (2) propounding the truthlessness of all phenomena with a faulty mode of understanding emptiness—are in all ways not the same

(p. 98) "Seeing well the implications of the reasoning of this situation, ..." to "... are dissimilar in all respects."

8. *Qualm*: If all uncompounded phenomena are without true existence, this would contradict scripture that teaches nirvāṇa to be true

(p. 98) "*Objection*: If the meaning of the statement [in Nāgārjuna's *Treatise ...*" to (p. 99) "... [These sūtras] do not diminish this basic constituent."

9. *Response*: Although nirvāṇa is non-deceptive in the perspective of an awareness directly perceiving it, it is not a truth in the sense of being able to withstand analysis; hence, there is no contradiction with the former scripture

(p. 99) "*Answer*: Those [who say such] are wrongly perspected ..." to (p. 100) "... being attached to mere words!"

10. Establishing the correctness of that

(p. 100) "Moreover, Nāgārjuna's *Sixty Stanzas of Reasoning* says: ..." to "... is an annihilatory emptiness!"

11. Although emptiness exists, it need not be truly existent, and thereby contradiction with the quote from *Praise of the Element of Attributes* is dispelled

(p. 100) "Moreover, the passage from Nāgārjuna's *Praise ...*" to (p. 101) "... in order to exhaustively abandon the afflictive emotions."

12. Through taking a truly existent noumenon as your object of meditation, the apprehension of true existence cannot be overcome

(p. 101) "Hence, Nāgārjuna's *Praise ...*" to "... some other senseless base truly exists."

Presentation of Obscurational Truths and Ultimate Truths {4 parts}

(p. 103) "This section has four parts: ..." to "... and meaning of the individual divisions."

*Basis of Division of the Two Truths*

(p. 103) "With respect to the basis of division ..." to (p. 105) "... obscurational truths and ultimate truths."

*Number of Divisions*

(p. 105) "Nāgārjuna's *Treatise on the Middle* says: ..." to "... obscurational truths and ultimate truths."

*Meaning of Dividing Them That Way {2 parts}*

## 1. Stating the assertions of earlier [scholars]

(p. 105) "Question: Since the two of the division into two ..." to (p. 106) "... the two truths are one entity and different isolates."

## 2. Proving the correctness of our own system

(p. 106) "It is good to take this in accordance with ..." to (p. 107) "... not either different entities or one isolate."

*Meaning of the Individual Divisions {3 parts}*

(p. 109) "This section has three parts: obscurational truths, ..." to "... the truths as two."

## Obscurational Truths {3 parts}

(p. 109) "This section has three parts: the meanings ..." to "... divisions of conventionalities."

*Meanings of the Terms Saṃvṛti (kun rdzob) and Satya (bden pa) {2 parts}*1. Meanings of the term *saṃvṛti* (*kun rdzob*) {2 parts}a. Actual meanings of the term *saṃvṛti* (*kun rdzob*)

(p. 109) "Chandrakīrti's *Clear Words* describes three [meanings] ..." to (p. 111) "... Things that are fabrications [exist] conventionally (*kun rdzob tu*)."

## b. Eliminating mistakes about that

(p. 111) "Concerning this, Chandrakīrti's *Commentary* ..." to (p. 113) "... should be understood in that way."

2. Meaning of the term *satya* (*bden pa*) {2 parts}a. Actual meaning of the term of *satya* (*bden pa*)

(p. 113) "Chandrakīrti's *Clear Words* says, ..." to "... [not mistaking it for "abiding as truths conventionally"]."



## b. Dispelling a qualm about that

(p. 113) "Objection: Then, since the noumenon ..." to (p. 114) "... truth in its perspective."

*Definition of Obscurational Truth {6 parts}*

## 1. How all phenomena have two natures, together with a source

(p. 114) "Each of these external and internal things ..." to "... [And] objects of perceptions of the false are obscurational truths."

## 2. Showing that those two natures are found by separate valid cognitions

(p. 114) "This indicates that with regard to the natures ..." to (p. 115) "... all things are taught, conventional and ultimate."

## 3. Need to gain the Middle Way view in order to ascertain a base [that is, a phenomenon] as an obscurational truth

(p. 115) "Since an obscurational truth is not a truth ..." to "... falsity cannot be established by valid cognition."

4. It is not contradictory to ascertain an illustration of an obscurational truth, such as a pot, even though the meaning of obscurational truth has not been established for one's mind

(p. 115) "Although pots, woolen cloth, and so forth ..." to "... does not have to establish the meaning of being illusory-like."

## 5. It is not feasible to posit pots and so forth as conventionalities in relation to the perspective of a worldly consciousness and as ultimates in relation to Superiors

(p. 115) "Therefore, it is not feasible to propound ..." to (p. 116) "... This is what Chandrakīrti is saying."

## 6. Need to differentiate between pots, and so on, and their nature

(p. 116) "Nevertheless, since he says that their nature ..." to "... is said to be the meaning of an ultimate truth."

*Divisions of Conventionalities {6 parts}*

1. Since the Consequence School and the Autonomy School do not agree about how to posit the object of negation, their differentiations of real and unreal conventionalities are not the same

(p. 116) "The Middle Way Autonomists assert ..." to (p. 117) "... they do not divide conventional objects into the two—real and unreal."

2. Though a mirror image of a face is not an obscurational truth in relation to a worldly person versed in language, it is in general an obscurational truth

(p. 117) "With respect to this, Chandrakīrti's *Commentary* ..." to "... mistaken with respect to their appearing object."

3. It is appropriate that although a mistaken [consciousness] does not posit a true object of comprehension, this very mistakenness acts as an aid in positing a false object of comprehension

(p. 117) "When a true object of comprehension is posited, ..." to "... they could not be posited as obscurational truths."

4. Together with a source, how real and unreal conventionalities are posited in relation to just the world

(p. 117) "The Consequentialist system: ..." to (p. 120) "... reflections, echoes and so forth] are posited as unreal just [relative] to the world."

5. Exception that a conventional valid cognition is not able to posit the opposite of the mode of apprehension by [a mind] affected by the superficial condition of a [bad] system of tenets

(p. 120) "With respect to the apprehension of persons and phenomena ..." to "... Hence, it is an exception."

6. Although [a consciousness] has dualistic appearance, it need not be a mistaken consciousness

(p. 120) "Furthermore, although a pristine wisdom ..." to "... I have explained the reasons elsewhere."

*Ultimate Truths {3 parts}*

(p. 121) "This section has three parts: explaining the meaning of *paramārtha* ..." to "... explaining the divisions of ultimate truths."

*Explaining the Meaning of paramārtha (don dam) and satya (bden pa) {3 parts}*1. Actual meaning of *paramārtha* (don dam) and *satya* (bden pa)

(p. 121) "Chandrakīrti's *Clear Words* says: ..." to "... the ultimate-object-truth [that is, truth which is the ultimate object]."

## 2. How it is a truth

(p. 121) "The mode of truth of an ultimate truth ..." to (p. 122) "... merely posited as existing through the force of worldly conventions."

## 3. Difference in meaning of the term "truth" in the two truths

(p. 122) "Therefore, the meanings of the term "truth" ..." to "... in ultimate truth, ["truth" means non-deceptive]."

*Explaining the Definition of Ultimate Truth*

## Actual Definition Of Ultimate Truth {9 parts}

## 1. Identification of the definition of ultimate truth

(p. 122) "The definition of ultimate truth is that given in Chandrakīrti's *Supplement* ..." to (p. 123) "... it is the same also for conventionalities."

## 2. Manner in which a Superior's pristine wisdom of uncontaminated meditative equipoise knowing the mode finds [the ultimate]

(p. 123) "Furthermore, with respect to its way of finding: ..." to (p. 124) "... The nature perceived in this manner is the ultimate truth."

## 3. Source

(p. 124) "Chandrakīrti's *Supplement to (Nāgārjuna's) "Treatise* ..." to "... is the ultimate truth of those [Buddhas]."

## 4. Indicating that a nirvāṇa is an ultimate truth

(p. 124) "The ultimate perceived in that way ..." to (p. 125) "... separated from any of the seeds of the defilements."

5. It is not the thought of Chandrakīrti's *Commentary on (Nāgārjuna's) "Sixty Stanzas of Reasoning"* that a nirvāṇa is an obscurational truth

(p. 125) "Hence, the meaning of Chandrakīrti's *Commentary ...*" to "... just by way of worldly conventions."

6. Source for positing all phenomena by the force of conventions

(p. 125) "Therefore, all that are posited as existing ..." to (p. 126) "... not just posited through the force of conventions."

7. Establishing the correctness of the fact that a truth in the perspective of a rational consciousness and a truth able to withstand analysis must be differentiated and that, therefore, it is not necessary that whatever is true as an ultimate is necessarily truly established

(p. 126) "Moreover, with respect to the master Jñānagarbha's statement ..." to (p. 127) "... that is to say, are not truly established."

8. To posit something as existing in conventional terms, it is necessary that there be no damage by any valid cognition

(p. 127) "Therefore, although to posit something as existing in conventional terms ..." to (p. 128) "... are not inherently existent and are inherently existent."

9. Though [phenomena] are merely posited through the force of conventions, this does not eliminate their being established by valid cognition, and so forth

(p. 128) "Therefore, although what are posited as existent ..." to (p. 129) "... I have explained this at length elsewhere."

Dispelling Objections {2 parts}

1. Stating an objection

(p. 129) "*Objection:* If the ultimate truth is found ..." to (p. 130) "... they know all phenomena?"

2. Answer {15 parts}

a. Since the passage indicates that a pristine wisdom knowing the mode of being does not apprehend conventionalities in the perspective of its perceiving the ultimate, there is no contradiction

(p. 130) "*Answer:* "They see it in the manner of non-seeing" ..." to "... is to be understood similarly."

b. Source for that

(p. 130) "Moreover, in that way the *Verse Summary* ..." to (p. 131) "... "Whoever sees dependent-arising sees the *dharma*."

c. Unraveling the meaning of that sūtra passage

(p. 131) "Furthermore, it is like, for example, ..." to "... are not seen in the perspective of perception of suchness by uncontaminated meditative equipoise."

d. The *Introduction to Two Truths Sūtra* explains that dualistic appearance has vanished in face of the perception of the ultimate by an exalted-knower-of-all-aspects; it does not state that the ultimate is not realized

(p. 131) "The *Introduction to the Two Truths Sūtra* ..." to (p. 132) "... not a source for a Buddha's not realizing the ultimate."

e. Description of the mode of perception in that way also in Chandrakīrti's *Commentary*

(p. 132) "Moreover, Chandrakīrti's *Commentary* ..." to "... the noumenon is realized, without contacting other-powered phenomena."

f. The statement in sūtra that during meditative equipoise there is no movement of mind refers to there not being any movement of conceptuality

(p. 132) "The disappearance of the movement of minds ..." to "... does not stop forever but at Buddhahood stops forever."

g. Propositions that an ultimate truth is not an object of knowledge, and so forth, are only wrong

(p. 132) "Furthermore, Chandrakīrti's *Commentary* ..." to (p. 133) "... are only wrong propositions."

h. Object and subject are not posited separately in the perspective of uncontaminated meditative equipoise

(p. 134) "Furthermore, Chandrakīrti's *Commentary* ..." to "... the meaning of the absence of inherently existent production."

i. Actualization of suchness in manner of the stoppage of movement of conceptuality

(p. 134) "About the statement [in Chandrakīrti's *Commentary* ..." to (p. 135) "... due to being free from minds and mental factors."

j. If a Buddha did not perceive the aggregates and so forth, it would be a deprecation of the exalted knowledge of the diversity, and so forth

(p. 135) "If a Buddha did not perceive the aggregates and so forth, ..." to "... what is not known by a Buddha are mutually exclusive."

k. Because for an exalted-knower-of-all-aspects to know the diverse objects, they must be known upon appearing to it, [an omniscient consciousness] has two types of appearing objects

(p. 135) "Consequently, the diverse objects must appear ..." to "... have vanished due to the reversal of their causes on that ground."

l. Difference between the mode of appearance to an exalted-knower-of-all-aspects realizing the diversity and the mode of appearance to other persons

(p. 135) "With respect to the mode of appearance, ..." to (p. 137) "... this is a mere becoming visible of the appearance [of those] as true to other persons."

m. Statement of such also in Nāgārjuna's *Sixty Stanzas of Reasoning*

(p. 137) "Furthermore, Nāgārjuna's *Sixty Stanzas of Reasoning* says: ..." to "... a Buddha,] perceives in that way."

n. Although the two truths are one entity, it is not contradictory to posit individual exalted knowers in relation to the two truths—the objects

(p. 137) "In that way Jñānagarbha's *Differentiation* ..." to "... a rational consciousness and a conventional consciousness."

o. When the two valid cognitions comprehend objects on the individual occasions of the basal-state-view and of the fruit, it is necessary to know which of two valid cognitions something is

(p. 137) "Moreover, this depends on knowing well ..." to (p. 138) "... the fine points of the definitions of the two truths."

### *Explaining the Divisions of Ultimate Truths {11 parts}*

#### 1. Different ways of dividing ultimate truths

(p. 138) "When ultimate truths are divided, ..." to (p. 140) "... the negative of ultimately [existent] production and so forth as conventional."

2. Earlier [Tibetans' wrong] explanation of the entity of the ultimate described in those texts

(p. 140) "With respect to the meaning of those, many earlier [Tibetans] ..." to (p. 141) "... and therefore is not an object of knowledge."

3. The two ultimates explained in those passages do not refer just to objects

(p. 141) "Since that is not the meaning of those [passages], ..." to (p. 142) "... taken as ultimates only in terms of objects and not in terms of subjects."

4. Two rational consciousnesses are posited separately as actual and concordant ultimates

(p. 142) "Concerning this, when the first ..." to "... an ultimate that accords in aspect with the supramundane ultimate."

5. It is necessary to explain two modes also with respect to the ultimate as object in relation to the perspectives of these minds

(p. 142) "It is necessary to set forth two modes ..." to (p. 143) "... free from all proliferations of dualistic appearance."

6. The ultimate asserted by [those propounding] an establishment of illusion by a rational [consciousness] is not an actual ultimate

(p. 143) "[The proponents of] establishment of illusion ..." to "... it is a concordant ultimate, not an ultimate truth."

7. It is not reasonable to prove the *appearance* of the absence of true existence of sprouts and so forth through the *appearance* of the lack of [being] one or many

(p. 143) "Moreover, with respect [to their misguided attempt] ..." to (p. 144) "... rational consciousness are mistaken."

8. The assertion of the ultimate by Thoroughly Non-Abiding Proponents of the Middle is not as it is explained by earlier [scholars]

(p. 144) "Also, there is no great Proponent of the Middle Way ..." to (p. 145) "... in the extensive *Stages of the Path*."

9. Although a negative of ultimately [existent] production and so forth is not a conventionality, it is not contradictory to indicate that it exists conventionally

(p. 145) "In connection with the explanation of the negative of production ..." to (p. 146) "... it does not indicate that such is a conventionality."

10. Since the statement that when blue appears, its emptiness of true existence appears to an eye consciousness is in consideration of an affirming negative, it is not contradictory that its emptiness of true existence is an ultimate truth

(p. 146) "Also, Jñānagarbha's *Autocommentary* ..." to (p. 147) "... an emptiness that is a mere elimination of truth is an ultimate truth."

11. The separate positing of the two rational consciousnesses—non-conceptual and conceptual—and their objects as actual ultimates and concordant ultimates is as before

(p. 147) "Shāntarakṣhita's *Ornament for the Middle* ..." to "... with respect to the two truths is important on many occasions."

#### Indicating the Definiteness of the Number of the Truths as Two {3 parts}

1. Actual exposition of the definiteness of the number of the truths as two

(p. 148) "If a base [that is, any phenomenon] is positively set off ..." to "... the enumeration is definite as the two truths."

2. Sources for the definiteness of the number of the truths as two

(p. 148) "Moreover, the *Meeting of Father and Son Sūtra* ..." to "... There is not at all a third truth."

3. Establishing the correctness of the need to become skilled in the two truths

(p. 149) "It is said that if the division of the two truths is known, ..." to "... skilled in the two truths."



## Divisions Of Special Insight {3 parts}

## 1. Prerequisites for special insight

(p. 151) "When, from observing the prerequisites ..." to "... you should cultivate special insight."

## 2. The special insight to be cultivated by common beings will mainly be explained

(p. 151) "Question: How many [types of] special insight are there?"

## 3. Actual divisions of special insight {3 parts}

## a. Brief indication of the divisions of special insight

(p. 151) "Answer: Here I will not mainly indicate the special insights of those on high grounds but will predominantly indicate those to be cultivated while a common being."

## b. Extensive explanation of divisions of special insight {3 parts}

## (1. Explanation of the four natures

(p. 151) "All inclusively, the divisions of the special insights ..." to "... Ratnākarashānti's *Quintessential Instructions on the Perfection of Wisdom*, and so forth."

## (2. Explanation of three from the viewpoint of approach

(p. 152) "The three approaches are those described in ..." to "... for the sake of ascertaining what was not ascertained earlier."

## (3. Explanation of the six examinations {3 parts}

## (a. Brief exposition that the six examinations are by way of the object of observation of special insight

(p. 152) "3. The special insight arisen from individual investigation ..." to "... as well as individual investigation after examination."

## (b. Individual explanations of the six examinations

(p. 152) "Concerning those: ..." to (p. 153) "... not contemplating other reasons for their being like that."

(c. Those six are explained as of three types by way of their objects of observation

(p. 153) "Through positing six types in that way, ..." to (p. 154) "... examination of general characteristics are posited in terms of the third [the mode]."

c. Condensing the divisions {2 parts}

(1. The three approaches and the six examinations are included in the four natures

(p. 154) "The approaches of the four special insights, ..." to "... the six examinations are included in the former four [natures]."

(2. Special insight involves four mental engagements

(p. 154) "Asaṅga's *Grounds of Hearers* says ..." to "... the four mental engagements."

How to cultivate special insight {3 parts}

(p. 154) "This section has three parts: (1) showing the meaning of statements ..." to "... special insight in dependence on calm abiding."

*Showing The Meaning Of Statements That Special Insight Is Cultivated In Dependence On Calm Abiding {8 parts}*

1. Statements in many texts that calm abiding and special insight are to be cultivated in that order

(p. 155) "The *Sūtra Unraveling the Thought* says ..." to "... Ratnākarashānti's *Quintessential Instructions on the Perfection of Wisdom*, and so forth—also say this."

2. Those texts do not say that first calm abiding observing one of the diversity is generated and then mere sustaining [of calm abiding] within observing selflessness is special insight

(p. 155) "The thought of these texts is not ..." to "... both common beings and Superiors."

3. When calm abiding is initially being achieved, aside from setting [the mind] one-pointedly on the object of observation, it is not suitable to analyze in many ways

(p. 155) "Therefore, when one who has not earlier ..." to (p. 156) "... achievement is impossible."

4. The greatness of powerful one-pointed meditative stabilization that is achieved when one who has first achieved calm abiding performs analytical meditation instead of just stabilizing meditation,

(p. 156) "When one who has first achieved calm abiding ..." to "... analytical meditation is praised."

5. This achievement is the reason for there being two different modes of procedure in calm abiding and special insight even with respect to one object of observation

(p. 156) "Just that mode of achievement is how, ..." to "... selflessness, for instance—might be the same."

6. The great power of cultivating special insight having the aspect of grossness/peacefulness and the great power of cultivating special insight having the aspect of selflessness

(p. 156) "In particular, cultivation of special insight ..." to "... abandoning their individual objects of abandonment."

7. There are yet other types of special insight observing the diversity

(p. 156) "Not only is there cultivation of special insight ..." to "... meditation differentiating the objects comprising the diversity."

8. Unlike the order explained in Ratnākarashānti's *Quintessential Instructions on the Perfection of Wisdom*, here the order accords with that asserted by Shāntideva and so forth

(p. 156) "Ratnākarashānti's *Quintessential Instructions* ..." to (p. 157) "... special insight observing the mode."

*From The Viewpoint Of Which Paths Of Which Vehicle—Great Or Small—This Is The System {3 parts}*

1. Explaining that this procedure is common to all vehicles—great and small—and is similar also for the three lower tantra sets in Mantra

(p. 157) "Question: From the viewpoint of which Vehicles ..." to "... tantra sets within the Mantra [Vehicle]."

2. [According to Ratnākarashānti] Highest Yoga Mantra asserts a way of achieving calm abiding and special insight through analytical and stabilizing yogas observing mind-only, suchness, and so forth

(p. 157) "With respect to Highest Yoga [Mantra], ..." to (p. 158) "... and in the Perfection Vehicle."

3. Even in Highest Yoga Mantra the mode of generating an understanding of the view must be in accordance with Middle Way texts, and there is the distinction that although one on stage of completion must—during meditative equipoise—set [the mind] within the view, analytical meditation is not done

(p. 158) "Our own system is as follows: ..." to (p. 159) "... will explain here the reasons for what is to be done on the other paths."

*Actual Way To Cultivate Special Insight In Dependence On Calm Abiding {2 parts}*

1. Need to find the view

(p. 159) "If the view of selflessness is not found, ..." to "... Therefore, it is necessary to find the view."

2. Summary of the essentials of how to sustain [the view] {3 parts}

- a. Actual way to sustain the view {6 parts}

- (1. The need for both analytical and stabilizing meditation

(p. 159) "If although you have understanding of the view, ..." to "... which is distinct from that."

- (2. Need for alternating analysis and stabilization

(p. 159) "For this reason, within individually analyzing ..." to "... alternate it with stabilizing meditation."

- (3. If due to too much analysis stability lessens, more stabilizing meditation is needed, and if too much stabilizing meditation harms analysis, more analysis is needed

(p. 159) "Furthermore, if due to too much analytical meditation ..." to (p. 160) "... cultivate the wisdom [of individual analysis]."

- (4. Stopping analytical meditation upon holding that all conceptuality is apprehension of signs, that is, apprehension of true existence, is not correct

(p. 160) "With respect to sustaining [meditation] ..." to "... is just one class of conceptuality."

- (5. Not only that but also it is not correct to think that such is not asserted when a conventionality is taken as the topic but when the ultimate is taken as the topic all apprehensions by the mind are apprehensions of signs

(p. 160) "It is established that to regard that whatever conceptuality ..." to (p. 161) "... multiple approaches of scripture and reasoning."

- (6. Dispelling an objection {2 parts}

(a. Objection

(p. 161) "*Objection:* Concerning this, if meditation ..." to "... cause and effect—must accord."

- (b. Reply {10 parts}

- 1). How non-conceptual pristine wisdom is generated through individual analysis

(p. 161) "*Answer:* About this, the Supramundane Victor ..." to "... a Superior's wisdom is generated from individual analysis."

- 2). If you analyze this way, non-conceptual wisdom will be generated; by just abandoning mental application it will not be generated

(p. 161) "Also, Kamalashīla's middle ..." to "... of sticks rubbed together."

- 3). It would be very absurd if cause and effect had to be similar in all respects

(p. 162) "If such were not the case, ..." to "... because of the dissimilarity of cause and effect."

- 4). In Nāgārjuna's *Essay on the Mind of Enlightenment* and so forth derision of adhering to object of analysis, analyzer, and so forth indicate a refutation of adherence to true existence; they do not refute the wisdom of individual analysis

(p. 162) "Nāgārjuna's statement in the *Essay* ..." to (p. 163) "... inherent establishment would exist."

- 5). Similarly, a sūtra statement about coursing in signs is also in consideration of signs of true establishment

(p. 163) "The meaning of the statements: ..." to "... is to be taken as holding emptiness and so forth to truly exist."

6). If that were not so, it would contradict praise in sūtras for analyzing emptiness with wisdom

(p. 163) "If that were not the case, ..." to (p. 165) "... and so forth."

7). Nāgārjuna and Chandrakīrti praise individual investigation and analysis of the meaning of selflessness as the cause of release

(p. 165) "Therefore, in accordance with the statements ..." to "... and the absence of inherent existence."

8). Also, the meaning of the *Non-Conceptual Retention Sūtra* is not just to abandon mental application; rather, its thought is to analyze with wisdom and set [the mind] on that which is free from the target of the apprehension of true existence

(p. 165) "About this, the first of Kamalashīla's [three works ...]" to (p. 166) "... as truly existent although being without mental application]."

9). The *Stages of Meditation*, quoting the *Cloud of Jewels Sūtra*, says that its meaning is not just to abandon mental application but to enter into signlessness only through analytical meditation on the meaning of emptiness

(p. 166) "Moreover, the middle [of Kamalashīla's three works ...]" to (p. 167) "... non-conceptual entry into the meaning of suchness does not occur."

10). Advice that it is necessary to understand the refutation in the *Stages of Meditation* of bad propositions by the Chinese Hwa-shang with regard to asserting that the non-conceptual is entered through abandoning mental application

(p. 167) "And it is very important to understand ..." to (p. 168) "... one should rely on it."

b. How these modes of sustaining [the view] are the word of earlier scholars and adepts such as the Elder [Atisha] {2 parts}

(1. Earlier Ka-dam-pas' way of explaining the thought of the Elder [Atisha]

(p. 168) "These ways of meditation occur in earlier guiding-advice ..." to "... Should then enter [into the selflessness of phenomena] in such [a way]."

(2. Between the two, the Middle Way School and Mind-Only School, the Elder [Atisha] praised the father Nāgārjuna and his spiritual son, and the Elder's style of quintessential instructions accords with the master Kamalashīla

(p. 169) "About this moreover, the Elder [Atisha] says ..." to "... the thought of the master Kamalashīla."

c. The features of the preparation, the end, and so forth of how to sustain [meditative cultivation of special insight]

(p. 169) "For sustaining special insight ..." to "... the session free from laxity and excitement as explained before."

Measure Of Having Established Special Insight Through Meditative Cultivation {5 parts}

1. Indicating that special insight has been achieved when analytical meditation generates pliancy

(p. 169) "When you have meditated in that way ..." to (p. 170) "... and modes of generating the pliancies are as explained earlier."

2. The mere pliancy of calm abiding is not sufficient

(p. 170) "Moreover, because one even has the pliancy ..." to "... insight observing the mode [of being of phenomena]."

3. Source for the measure of having achieved special insight as being thus

(p. 170) "Moreover, in that way the *Sūtra Unraveling the Thought* says: ..." to (p. 171) "... When those [pliancies] are generated, it is special insight."

4. When pliancy is induced by analysis, steady meditative stabilization is induced

(p. 171) "When the power of [analysis] itself ..." to "... own power is a quality of previously having achieved calm abiding."

5. Therefore wrong ideas are unsuitable

(p. 171) "Since in that way calm abiding ..." to "... stability will diminish."

## How Calm Abiding And Special Insight Are Unified {2 parts}

## 1. Actual explanation of how calm abiding and special insight are unified {6 parts}

## a. The need to attain calm abiding and special insight in order to have their union

(p. 171) "If calm abiding and special insight are not attained ..." to "... must definitely be attained in order for them to be unified."

## b. The attainment of special insight and the attainment of a union of calm abiding and special insight are simultaneous

(p. 171) "Concerning this, from the start of attaining special insight ..." to (p. 172) "... is from the point of attaining fully qualified special insight:"

## c. A scripture on the need for harmonizing calm abiding and special insight in equal strength

(p. 172) "Asaṅga's *Grounds of Hearers* says: ..." to "... called the path of unification of calm abiding and special insight."

## d. Source for the time of achieving a union

(p. 172) "and the last of Kamalashīla's [three works ...]" to (p. 173) "... a union of calm abiding and special insight has at that time been [attained and] established."

## e. Source for union of simultaneous and mutual association of calm abiding and special insight when analysis induces calm abiding

(p. 173) "Also, Ratnākarashānti's *Quintessential Instructions* ..." to "... that analytical meditation itself and to stabilize in non-conceptuality."

## f. Though serial analysis and stabilization were not simultaneous, how they operate mutually in the union of calm abiding and special insight

(p. 173) "'Both are experienced' means that ..." to (p. 174) "... such a composite does not have the meaning of a union of actual calm abiding and special insight."

2. Advice on the need to abandon error and thereupon to understand according to reliable texts, as well as advice on the need to know the extensive explanation of the stages of path from the *Great Exposition of the Stages of Path*

(p. 174) "You should understand how ..." to "... known in extensive form from my *Great Exposition of the Stages of the Path*."



## Summation of the General Path {3 parts}

## 1. Mode of procedure of the general path

(p. 175) "Now [I] will set forth a brief summation of the general path ..." to (p. 177) "... those two, fall within the precepts of training of the Bodhisattva vow once it has been taken."

## 2. Difference between successful and unsuccessful meditation and how to develop special emphasis through fine analysis

(p. 178) "About these [modes of practice ...]" to (p. 179) "... This is what the earlier [great masters] said."

## 3. Advice not to let your practice become partial

(p. 179) "Using those as illustrations ..." to "... your [mental] continuum should be serviceable in all virtuous directions."