

Outline of the Section on Supramundane Special Insight from Lama Tsongkhapa's Medium-Length Exposition of the Stages of the Path to Enlightenment

The explanation of how to train in special insight (pg 27-171) or (27)-(171)

I. Prerequisites for special insight (27)-(149)

II. Divisions of special insight (151)-(154)

III. How to cultivate special insight (154)-(169)

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I. Prerequisites for special insight (27)-(149)

A. General exposition of the prerequisites for special insight (27)-(36)

B. How to delineate the view in particular (37)-(149)

A. General presentation of the prerequisites for special insight (pg27/ para 3/ line 1: Kamalashila's second of) or (27/3/1: Kamalashila's second of)-(36)

1. Relying on an excellent being (pg 27/ para 3/ line 4) or (27/3/4)

2. Seeking hearing of the doctrine from that person

3. Proper contemplation

1. Relying on an excellent being (27/3/4)

A. The need to hear and reflect on the scriptures (27/3/4: The generation of)

B. The need to follow any of the great trail-blazers as appropriate (27/2nd last line: Furthermore, such a)

C. [On the history of Madhyamaka] (28/2)

1. The need to seek the view relying on Nagajuna's system (28/2: On whom should)

2. How the [various] ways of explaining Nagajuna's intended meaning emerged (28/3)

A. Identification of the original Madhyamika (28/3: Since Aryadeva is)

B. Examination of the designations used by earlier generations (28/4)

a. Terms applied from the point of view of how conventionalities are established (28/2nd last line: Some earlier Tibetan)

b. Terms applied from the point of view of how the ultimate is asserted (29/2: They also wrongly)

c. How that designation to do with the way of asserting the ultimate is obscured (30/2/4: The great translator)

C. The validity of explanations in accor[dance] with that of Yeshe De on the authors of Madhyamika treatises and the stages by which the Madhyamika systems of Sautrantrika and Yogachara emerged (30/Last line: Concerning this)

D. These terms are not suited to Master Chandrakirti (32/2/3: However, although the)

E. The validity of the terms Svatantrika and Prasangika associated with scholars of the later propagation (34/1st line: The terminology of)

F. Which of the masters we follow [here] (36)

a. Indication that the earlier Kadampas' quest for the view following Chandra[kirti] was in Jowo [Atisha]'s intention (36/1st line: Question)

b. How Je [Tsongkhapa] himself asserts the two systems, Buddhapalita's and Chandra[kirti]'s, as the main ones and then Bhavaviveka[s] as important (36/3: The master Chandrakirti)

c. How these two masters are always important with respect to explaining the profound meaning (36/Last para: Because the commentaries)

B. How to delineate the view in particular (37)-(149)

1. Identifying afflictive ignorance (37)-(46)

2. Showing that it is the root of revolving in cyclic existence (46)-(53)

3. Showing that one wishing to abandon the apprehension of self should seek the view of selflessness (53)-(149)

1. Identifying afflictive ignorance (37)-(46)

A. Although attachment and the like are factors opposed to insight, they are not the main ones (37/2: The antidotes to)

B. Although in general, the mere factors opposed to insight are posited as ignorance, here it is the factors opposed to an insight into lack of true existence (38/4/1: Ignorance is the)

C. Explanation of the two subtle conceptions of self as mental afflictions (38/4/5: This is a superimposition)

D. What self nature that ignorance misconceives [and] how so (38/5: The manner of)

E. Detailed explanation of the conceptions of self (40)

1. Explanation that the apprehension of a self is twofold (40/3)

A. How the two apprehension of a self are the same in their [subjective] aspect, but still differentiated through their observed objects (40/3: For those reasons)

B. The reason for differentiating the two apprehensions of a self in that manner (40/2nd last line: Chandrakirti's Commentary)

2. The difference between the apprehension of a self and the view of the transitory collection (41/2)

A. The apprehension of an I, the view of the transitory collection has a person as its observed object (41/2: With respect to)

B. The difference in observed objects between the two apprehensions of true existence (43/2: The object of)

C. Showing that this manner of identifying the apprehension of true existence is asserted by the noble father and son (44/4: This is also)

2. Showing that afflictive ignorance is the root of revolving in cyclic existence (46)-(53)

A. Whereas the innate apprehension of a self must be posited as the root of cyclic existence, the artificial one is not suitable to be posited so (46/2: Moreover, the ignorance)

B. Since the innate mode of apprehension does not involve artificial manners of apprehension, it does not help to stop those manners of apprehension (47/2: Gaining discerning ascertainment)

C. The absurdity of opposing innate mental afflictions by merely refuting the referent objects of artificial [concepts]/[The absurd consequences [that would follow] if you were to counteract innate mental afflictions by...] (47/Last para: Therefore, even if)

D. Although both the view of the transitory collection and ignorance are the root of cyclic existence, there are no two roots of cyclic existence (49/2: Objection)

E. Demonstrating that the way the apprehension of true existence becomes the root of cyclic existence is asserted by the noble father and son (50/Last para: All other afflictive)

F. How to understand the stages of how the mental afflictions arise from the *Commentary on Valid Cognition* as well (52/1/4: This should also)

3. Showing that one wishing to abandon the apprehension of self should seek the view of selflessness (53)-(149)

A. Reason why, if you wish to abandon ignorance, you should seek the view realizing selflessness (53)-(58)

1. It is stupid not to make an effort so that the pure view arises in one's mental continuum, despite the wish to abandon ignorance (53/4: A state of)

2. Pointing out the need to give up conceiving a self (53/Last line)

A. How it is taught in the treatises (53/Last line)

a. How it is taught by the glorious Dharmakirti (53/Last line: Therefore, the glorious)

b. How it is taught by the glorious Chandrakirti (54/2nd last para: The glorious Chandrakirti)

c. This is also the meaning intended by the protector Nagajuna (55/2/2: This procedure is)

d. How it is taught by Aryadeva (56/1st line: A statement by)

e. How Shantideva also taught in accordance with that (56/2: Moreover, the venerable)

B. How it is taught in the sutras (56/2/5: It is as the Sutra)

3. Indication that scriptural and logical investigation is essential for abandoning the concept of self (57/2: In brief, when)

4. In order to abandon the concept of self it is necessary to refute its referent object, and the reason for that (57/3)

A. In order to abandon the apprehension of self it is necessary to refute its referent object (57/3: For if you)

B. The reason for that (57/5)

a. The existence in general of three ways of apprehending I (57/4: The reason for)

b. The need to settle the very basis with respect to which the apprehension of true existence is mistaken does not exist the way it is apprehended (57/2nd last para: Furthermore, because the)

c. The need to greatly cherish the realization of the view of suchness, having seen that if you stop the conception of true existence, you will turn away from cyclic existence (57/Last line: Therefore, ignorance apprehending)

B. How to generate the view realizing selflessness (59)

1. The stages generating the two views of selflessness (59)-(61)

A. The stages themselves (59/2: With respect to)

B. The reason for that (60/2)

a. A proof through reasoning (60/2: The reason why)

- b. A proof through scripture (60/3: In consideration of)
2. Actual generation of the two views in stages (63)-(101)
- A. Delineating the selflessness of persons (63/2)
 - a. Identifying persons (63/3)
 - 1) The actual identification of persons (63/3: Persons are the)
 - 2) Commenting on the meaning of sutras that teach the self to be merely imputed upon the aggregates (63/4: A Hearer sutra)
 - 3) How to posit that person, the imputed phenomenon, as the object of observation of the innate apprehension of I (64/2nd last para: This sutra speaks)
 - 4) Hence, the need to differentiate between the self that exists and the self that does not exist (66/2: Consequently, you should)
 - b. Delineating persons as not inherently existent (66/4)
 - 1) Delineating “I” as not inherently existent (66/5)
 - a) How the view realizing selflessness is born from the four essential points being complete (66/5)
 - i) The essential point of ascertaining the object of negation (66/2nd last para: Concerning this, the)
 - ii) The essential point of ascertaining the pervasion (66/2nd last line)
 - 1' If a person is inherently established, it is either in or different and nothing beyond that (66/2nd last line: The second essential)
 - 2' Through their direct opposition, accompanied and unaccompanied, in general, a third alternative to one and many is excluded (67/1/2: It is established)
 - iii) [The third essential point: to see the faults in claiming that the person and the aggregates are of one essence, established through their own nature] (67/2: The third essential)
 - iv) [The fourth essential point: to clearly see the points invalidating [the position] that the person and the aggregates are established as essentially distinct] (67/2/2: the fourth essential)
 - b) Extensive explanation of the third and fourth points in particular (67/3)
 - i) [Third essential point:] Refuting that the self and the aggregates are inherently one (67/3: Concerning that, if)
 - 1' First refutation (67/3/2: the first damage)
 - 2' Second refutation (68/2: The second damage)
 - 3' Third refutation (68/Last para: The third damage)
 - 4' It would amount to asserting that the self is produced and destroyed not merely conventionally but inherently (69/3: objection)
 - 5' The consequence that memory of [former] lives would be inadmissible (69/4/4: That has three fallacies)
 - 6' The validity [of memory] in our system (69/6: In our own system)
 - 7' When certain people assert that buddhas and ordinary beings are one, it is an extreme view (69/Last para: Those who do not)
 - 8' The consequence that actions done would be wasted (70/2: The second fallacy)
 - 9' The consequence of meeting with actions one has not done (70/3: The third fallacy)
 - 10' If the earlier and the later were established by way of their entities a single continuum would be impossible (70/4: These two fallacies)
 - ii) [Fourth essential point]: Refuting that the self and the aggregates are inherently different (70/6)
 - 1' Indication of a source (70/6: Question)
 - 2' The consequence that if the two were different by way of their entity, the self would not have the characteristics of the aggregates (71/2: Concerning that, if)
 - 3' The other approved syllogism establishing that by the sign of being unaccompanied it is unsuitable to be apprehended as the basis of designation and as the self (71/3: If you think)
 - 4' Explaining that it is not apprehended in that manner with the consequence that something other than the characteristics of the aggregates would be apprehended as self (71/Last para: Moreover, if the)
 - 5' The importance of gaining certainty concerning such reasoning (72/3: You should train)
 - 2) Delineating “mine” as not inherently existent (72)-(73)
 - a) That reasoning refuting the inherent establishment of the self also refutes an inherently established mine; sources for this (72/Last para: When whether the)
 - b) The need to know how, through these reasoning, all other persons and their mine are also established as without inherent existence (73/Last para: Through those reasonings)
 - 3) Showing how, in dependence on this, persons appear as like illusions (75)
 - a) Indicating the meaning of setting forth illusory like appearance (75/2)
 - i) The unerring mode of illusory-like appearance (75/3)
 - 1' How all phenomena are ultimately illusion-like without signs (75/3: The King of Meditative)

- 2' From among the two that are like an illusion, here it is the appearance that is illusion-like (76/2: There are two)
- 3' The need for the collection of two, the conventional mind to which appearances appear rather than being utterly non-existent and the reasoning consciousness to which [the object] occurs as empty of true existence in accordance with appearance (76/3: Concerning this, two)
- 4' [The way in which phenomena resemble illusions] (76/4: Therefore, the way)
- 5' Such an emptiness is nothing like a nihilistic emptiness or a mentally fabricated emptiness or a limited emptiness (76/Last para: Thus, appearances as)
- 6' Setting out the doubt that the ascertainment of reflections as empty of what they appear to be is an ascertainment of their being empty of inherent existence (77/3: Objection)
- 7' Even if you realize that a reflection is empty of a face, this is not a realization of its suchness since you have an apprehension of the true existence of the reflection (77/4: Answer)
- 8' The reason why the analogies of reflections and illusory horses, elephants, and so forth have nevertheless been set out (78/2: Nevertheless, these are)
- 9' The need to differentiate between the two realizations, that appearances such as reflections are empty of what they appear to be and that reflections are empty of being inherently established (78/4: Thus, the two)
- ii) The fallacious mode of illusory-like appearance (79)
 - 1' Without [the discrimination] "it is this and not that" due to a mistake conceiving the measure of the object of negation and the consequent non-existence of the object to be analyzed and analyzer, an appearance is vague and nihilistic, but does not carry the meaning of an illusion (79/2nd last para: When the measure)
 - 2' Although such vague appearances arising at the time of analyzing the view are frequent, they are not Madhyamika illusions (80/2: Therefore, it is)
 - 3' The difficult point with pure illusion-like appearances is that they are a collection of the two, the absence of inherent existence and the existence of mere nominal meaning (80/2/7: However, the difficult point)
 - 4' If you refute everything due to a mistake concerning the measure of the object of negation, the illusion cannot be anything beyond a rabbit's horn (80/3: Therefore, it is)
 - 5' Although it is a fault if a subject exists in the face of a reasoning consciousness, it is not a fault for an illusion-like appearance aspect to remain as a trace of refutation by it (81/2: and says)
 - 6' Hence, although it is wrong to apprehend illusion-like appearances as truly existent in their own entityness, it is not wrong to apprehend them as mere illusions (81/3: Hence, apprehending dependent-arising)
 - 7' The reason for those points (81/3/5: *The King of Meditative*)
 - 8' Furthermore, even if [phenomena] appear empty of gross obstructiveness, this is not an illusion-like appearance (82/ last para: Moreover, instead of)
- b) The method in dependence on which illusory like appearance occurs (83)-(85)
 - i) The way an illusion-like appearance comes about (83/3: Question)
 - ii) How both a rational cognition and a conventional awareness occur combined, simultaneously with regard to this (83/3/6: Similarly, in dependence)
 - iii) How there is consequently no need for an ancillary reasoning establishing [that appearances are] like illusions (84/2: In that way)
 - iv) How you [then] do everything in the post-meditation phase [where appearances are] like an illusion (84/3: Consequently, even when)
 - v) Instructions on seeking certainty of things being like illusions (84/4)-(85)
 - 1' How to train in emptiness, because of the need to induce ascertainment with respect to both appearance and emptiness (84/4: To describe how)
 - 2' How persons appear illusion-like without your forgetting emptiness (84/2nd last para: Then: Let the undeniable)
 - 3' How the analogy of a mirror image is necessary when appearance and emptiness appear to be contradictory (84/last para: When those two)
- B. Delineating the selflessness of phenomena (87)-(101)
 - a. How there is no difference in subtlety among objects of negation, but rather a distinction between two selflessnesses on account of their subjects (87/1: The bases of)
 - b. How it is settled (87/1/5: The delineation of)
 - 1) Refutation through moving over the reasoning explained earlier (87/2: There are two)
 - 2) Refutation through another reasoning not explained earlier (87/Last para)
 - a) Showing the reasoning of dependent-arising (88)
 - i) Mentioning the source (88/1: With regard to)
 - ii) Explanation of what the sutra [quotation] means (89/2: Concerning this)
 - iii) Praise to the argument of dependent origination as that which cuts all inferior views (90/3: Such reasoning of)

- iv) Identification of where the view goes wrong – the extremes of exaggeration and denigration (90/Last para: Here, the principal)
 - v) How the two extremes are overcome at the same time through the reasoning of dependent origination (91/2: Those two are abandoned)
 - vi) Presentation[s] of dependent origination (91/3)
 - 1' Presentation common to Cittamatrins (91/3: Therefore, external things)
 - 2' The Madhyamika's uncommon way of presenting dependent origination (91/3/3: This being so)
 - vii) How truly established sameness and difference are also refuted by these [two arguments] (91/Last para: What is dependently)
 - viii) Corresponding statements in Nagajuna's writings (92/2: Moreover, Nagajuna's Fundamental)
 - ix) The way it is praised as a view in which appearances and emptiness are seen to be complimentary (92/Last para: Inducing ascertainment in)
 - x) Instruction that it is necessary to differentiate between inherent existence and non-existence and, generally, between the four types of existence and non-existence (93)
 - 1' The actual [advice] (93/2: In order for)
 - 2' How you fall to the two extremes if you do not differentiate between them along with a source (93/4: When those are)
 - 3' The manner in which those two extremes are eliminated (94/1: Therefore, you are)
 - 4' The mere extremes of existence and non-existence and the two extremes associated with the places where the view goes wrong do not have the same meaning (94/2: Concerning anta)
 - 5' Sources for that (94/2nd last line: For, Nagajuna's Refutation)
 - 6' The distinction that through [the phrase] 'neither existent nor non-existent' and the like there is no falling to extremes, is a fixation on mere words (95/4: Therefore, distinctions)
 - b) Establishing uncompounded phenomena also as not truly existent through the reasoning of dependent-arising and the former reasoning (95)
 - i) Pointing out the intended meaning from the *Root [Verses on] Wisdom* that once products have been established through reasoning as not truly existent, non-products are easily established as not truly existent (95/last para: Thinking that when)
 - ii) The reason for that (96/2: With regard to)
 - iii) How to refute the assertion that products such as reality and cessations are inherently truly existent by means of the reasoning of interdependence as well (96/3: Even those who)
 - iv) Another refutation by way of [their] not being one nor many (97/1: Similarly, the inherent)
 - v) The assertions that with products the emptiness of inherently existing in their own right is a nihilistic emptiness and that suchness is established as truly existent are misguided with regard to emptiness (97/2: Objection)
 - vi) If emptiness of an own essence thus meant that he himself were empty of [being] himself, it would also be inadmissible for someone such as the holder of the thesis that certain phenomena truly exist, to posit certain phenomena as truly existent, having been considered inherently empty himself (97/4: If an object's)
 - vii) The two, asserting that all phenomena lack true existence, a true existence that has been refuted through reasoning, and propounding that all phenomena lack true existence with a mistaken manner of understanding emptiness are by no means the same (98/2: Seeing well the)
 - viii) The doubt that if all non-products did not truly exist, this would be in contradiction with scriptures that teach nirvana to be (98/4: Objection)
 - ix) The reply to this: although nirvana is non-deceptive to a mind looking at it with direct perception, it is not a truth that would bear analysis, so there is no contradiction with the above scriptural passage (99/3: Answer)
 - x) Establishing the validity of that (100/2: Moreover, Nagajuna's Sixty)
 - xi) Although emptiness exists, it need not be truly established; that eliminates the [alleged] contradiction with the scriptural passage from *Praise of the Dharmadhatu* (100/4: Moreover, the passage)
 - xii) You cannot avert the apprehension of true existence by making a truly established reality your object of meditation (101/1/1: Hence, Nagajuna's Praise of)
3. Presentation of obscurational truths and ultimate truths (103/1: This section has)
- A. The basis of division of the two truths (103/2: With respect to)
 - B. Number of divisions (105/2: Nagajuna's Treatise)
 - C. Meaning of dividing them that way (105/4)
 - a. Presentation of earlier positions (105/3rd last line: Question)
 - b. Proving the validity in our own system (106/3: It is good)
 - D. Meaning of the individual divisions (109)
 - a. Obscurational truths (109/2: This section has)

- 1) The meanings of the terms *samvrti* (*kun rdzob*) and *satya* (*bdenpa*) (109/3)
 - a) Explaining the meaning of the word “obscurational” (109/3)
 - i) The actual [meaning] (109/3: Chandrakirti's Clear Words)
 - ii) Abandoning mistakes about this (111/2: Concerning this, Chandrakirti's)
 - b) Explaining the meaning of the word “truth” (113/2)
 - i) The actual [meaning] (113/2: Chandrakirti's Clear Words)
 - ii) Clearing up doubts about that (113/last line: Objection)
- 2) Definition of an obscurational truth (114/3)
 - a) How all phenomena have two natures, along with a source (114/3: Each of these)
 - b) Indication that they are found by dissimilar valid cognition (114/ last para: This indicates that)
 - c) How it is necessary to acquire the Madhyamika view in order to ascertain the basis as a obscurational truth (115/2: Since an obscurational)
 - d) Although the meaning of obscurational truth is not established from the point of view of a mind, that does not contradict its ascertainment of a basis of characteristics such as a pot (115/3: Although pots)
 - e) How it is inadmissible to posit pots and the like as conventional from the point of view of a worldly consciousness and as ultimate in relation to aryas (115/4: Therefore, it is not)
 - f) The need to differentiate between pots and the like and their inherent nature (116/3: Nevertheless, since he)
- 3) Divisions of conventionalities (116/4)
 - a) The ways in which Prasangika and Svatantrika posit the object of negation do not agree, therefore they are also not the same in their distinction of real and wrong conventionalities (116/4: The Middle Way)
 - b) Although the reflection of a face is not an obscurational truth in relation to a worldly person familiar with terminology, it is an obscurational truth, generally speaking (117/2: With respect to)
 - c) That mistaken consciousness helps posit a false object of comprehension even though it does not posit a true object of comprehension (117/3: When a true)
 - d) How real and wrong conventionalities are posited in relation to the world, along with a source (117/5: The Consequentialist system)
 - e) The exception that conventional valid cognition cannot posit the opposite of the mode of apprehension associated with temporary pollution through [bad] tenets (120/2: With respect to)
 - f) A consciousness need not to be mistaken even though it has dualistic appearance (120/3: Furthermore, although a)
- b. Ultimate truths (121)
 - 1) Explaining the meaning of *paramartha* (*don dam*) and *satya* (*bden pa*) (121/2)
 - a) The actual meaning (121/2: Chandrakirti's Clear Words)
 - b) How it is true (121/3rd last line: The mode of)
 - c) The different meanings of the word “truth” associated with the two truths (122/3rd line: Therefore, the meanings)
 - 2) Explaining the definition of ultimate truth (122/2)
 - a) Actual definition of ultimate truth (122/3)
 - i) How to identify the definition of an ultimate truth (122/3: The definition of)
 - ii) How it is found by an arya's uncontaminated exalted wisdom of meditative equipoise that knows the mode (123/2nd last line: Furthermore, with respect to)
 - iii) A source for that (124/2: Chandrakirti's *Supplement to*)
 - iv) Indicating that a nirvana is an ultimate truth (124/2nd last line: The ultimate perceived)
 - v) It is not the intended meaning of the commentary on *Sixty [Verses of] Reasoning* that nirvana is an obscurational truth (125/2: Hence, the meaning)
 - vi) A source for positing all phenomena by the power of designations (125/ 2nd last para: Therefore, all that)
 - vii) Establishing as valid that something need not be truly established if it is ultimately true given the need to differentiate between a truth for a reasoning [consciousness] and a truth bearing analysis (126/3: Moreover, with respect)
 - viii) For something to be posited as conventionally existent it must not be damaged by any valid cognition (127/3: Therefore, although to)
 - ix) Although [phenomena] are merely posited by the power of designations, this does not eliminate their establishment by valid cognition and so forth (128/ last para: Therefore, although what)
 - b) Dispelling objections (129)
 - i) Setting out an objection (129/3: Objection)
 - ii) Explanatory answer (130/3)
 - 1' There is no contradiction, because what that system [representative] means to point out is that from the point of view of an exalted wisdom knowing the mode and perceiving the ultimate, conventionalities are not observed (130/3: Answer)

- 2' A source for that (130/ 2nd last line: Moreover, in that)
- 3' Elucidating the meaning of that sutra [passage] (131/4: Furthermore, it is)
- 4' The *Sutra on Engaging in the Two Truths* explains that in the face of perceiving the ultimate with an exalted wisdom knower of all aspects, dualistic appearance disappears, but it does not teach that the ultimate is not realized (131/5: The *Introduction to*)
- 5' How such a mode of perception is also set forth in the *Commentary on Entrance [to the Middle Way]* (132/2: Moreover, Chandrakirti's)
- 6' The sutra statement that during meditative equipoise there is no movement of mind posits that there is no movement of conceptual thought (132/4: The disappearance of)
- 7' How the proposition that ultimate truth is not an object of knowledge and such like are nothing but wrong (132/2nd last line: Moreover, Chandrakirti's *Commentary*)
- 8' From the perspective of uncontaminated meditative equipoise object and subject are not posited as separate (134/1st line: Furthermore, Chandrakirti's *Commentary*)
- 9' Suchness is actualized by way of stopping the movement of conceptual thought (134/3: About the statement)
- 10' If a buddha did not perceive the aggregates and the like, his exalted knowledge of varieties would be deprecated (135/2: If a Buddha)
- 11' The exalted knower of all aspects must know them since they appear to that knower of varieties, hence there are two appearing objects (135/2/4: Consequently, the diverse)
- 12' How the manner in which they appear to an exalted knower of all aspects that realizes varieties differs from the manner in which they appear to other persons (135/Last para: With respect to)
- 13' It is also set forth like this in the *Sixty [Verses of] Reasoning* (137/2: Furthermore, Nagajuna's *Sixty*)
- 14' Although they are one entity, it is not contradictory to posit individual exalted knowers in relation to the two truths, the object (137/4: In that way Jnanagarbha's)
- 15' When the two valid cognitions comprehend objects individually on the occasion of the view of the bases or on the occasion of the fruit, you need to know which of the two valid cognitions is active (137/Last para: Moreover, this depends)
- 3) Explaining the divisions ultimate truths (138/2)
- a) The fact that different ways of dividing ultimate truths have emerged (138/2: When ultimate truths)
- b) How [masters of] earlier generations explain the entity of the ultimate set forth in those texts (140/2: With respect to)
- c) Those texts explaining the two ultimates are not meant to refer to objects only (141/2: Since that is)
- d) How to separately posit the two reasoning consciousnesses, the actual ultimate and that which accords with it (142/2nd last para: Concerning this)
- e) In relation to the perspective of the[se] minds, it is necessary to explain two modes also with respect to the ultimates of objects (142/Last line: It is necessary)
- f) The ultimate asserted by [those propounding] an establishment of illusion by a reasoning [consciousness] is not an actual ultimate (143/3: The proponents of)
- g) It is inappropriate to prove that sprouts and the like appear to lack true existence with their appearing free from [being] one and many (143/Last line: Moreover, with respect)
- h) The manner in which Madhyamika [proponents] of complete non-abidance assert the ultimate is not in accordance with how earlier [scholars] explain it (144/2nd last line: Also, there is)
- I) Although the refutation of ultimate production and so forth is not a conventionality, that dose not contradict the demonstration that it exists conventionally (145/2: In connection with)
- j) The statement that when something blue appears, its emptiness of true existence appears to the eye consciousness implies an affirming negative. Therefore, it is not contradictory for its emptiness of true existence to be an ultimate truth (146/4: Also, Jnanagarbha's *Autocommentary*)
- k) The way in which the two reasoning consciousnesses, non-conceptual and conceptual, along with their objects, are posited separately as actual and concordant ultimate is the same as before (147/2: Shantarakshita's *Ornament*)
- c. Indicating the definiteness of the truths as two (148)
- 1) The actual [indication] (148/1st line: If a base)
- 2) The source for that (148/2: Moreover, the *Meeting*)
- 3) Establishing the validity of the need to become skilled in the two truths (149/1st line: It is said)

II. Divisions of special insight (151)-(154)

A. The prerequisites of special insight (151/1st line: When, from observing)

B. The special insight to be cultivated by ordinary beings will mainly be explained (151/2: *Question*)

C. The actual divisions (151/2/3)

- 1. Brief presentation (151/2/3: All inclusively, the divisions)**
- 2. Extensive explanation (151/3)**
 - A. Explanation of the four (151/3: The four natures)**
 - B. Explanation of the three (152/1st line: The three approaches)**
 - C. Explanation of the six (152/3)**
 1. Brief presentation of the six in terms of the objects of special insight (152/3: The six examinations)
 2. Individual explanations (152/3/3: Concerning those)
 3. Explaining those six as three [groups] from the point of view of their object of observation (153/Last para: Through positing six)
- 3. Explanation of categories (154/2)**
 - A. The way in which the three gates and the six [search modes] are included in the four natures (154/2: The approaches of)**
 - B. How there are four types of mental attention with regard to them (154/3: Asanga's *Grounds of*)**

III. How to cultivate special insight (154)-(169)

- A. Showing the meaning of statements that special insight is cultivated in dependence on calm abiding (155)-(157)**
 - 1. The statement in many texts that they should be practiced in this order (155/1st line: The *Sutra Unraveling*)**
 - 2. Those texts do not say that after prior generation of calm abiding observing the varieties, special insight consists in just sustaining the observation of selflessness (155/2: The thought of)**
 - 3. When calm abiding is initially being achieved, it is inappropriate to analyze various aspects in the object of observation rather than placing [the mind] on it single-pointedly (155/Last para: Therefore, when one)**
 - 4. If instead of mere placement meditation by means of the calm abiding achieved previously, analytical meditation is carried out, very powerful single-pointed concentration is achieved (156/2: When one who)**
 - 5. Just that manner of achieving it is the reason why the different modes of sustaining either calm abiding or special insight occur even with regard to one single object (156/3: Just that mode)**
 - 6. The great power of cultivating the special insight that has the aspect of peacefulness and coarseness and the special insight that has the aspect of selflessness (156/4: In particular)**
 - 7. How there are yet other special insights observing the varieties (156/2nd last para: Not only is)**
 - 8. The way in which the [order] here, while different from that explained in the *Instructions on the Perfection of Wisdom*, is in accordance with the assertions of Shantideva and so forth (156/2nd last line: Ratnakarashanti's)**
- B. From the viewpoint of which paths of which vehicle- great or small – this is the system (157)-(159)**
 - 1. Explanation that [this procedure] is common to all [vehicles], Mahayana and Hinayana, and that it is similar even for the three lower classes of tantra (157/2: Question)**
 - 2. Highest Yoga Tantra asserts a mode of attaining calm abiding and special insight through the yoga of analysis and placement, observing mind only, suchness, and so forth (157/Last para: With respect to)**
 - 3. The requirement that even in the context of Highest Yoga Tantra, the method for developing an understanding of the view accords with the Madhyamika texts, and the subtlety that although it is necessary, during completion stage meditative equipoise, to place [the mind] within the view, no analytical meditation is done (158/Last para: Our own system)**
- C. Actual way to cultivating special insight in dependence in calm abiding (159)-(169)**
 - 1. The need to gain the view (159/2: It the view)**

2. Summary of the essential points on how to sustain [the view] (159/3)

A. The actual way to sustain [the view] (159/3)

1. Then need for both analytical and placement meditation (159/3: If although you)
2. The need to alternate between analytical and stabilizing meditation (159/4: For this reason)
3. How stabilizing meditation is necessary if the stability aspect [of one's meditation] is lessened due to increased analysis and how more analysis is necessary if it has been impaired by increased stabilizing meditation (159/Last para: Furthermore, if due)
4. The fact that it is inappropriate to stop analytical meditation [altogether] considering all conceptual thought a fixation on attributes associated with the conception of true existence (160/Last para: With respect to)
5. Not only that, it is also inappropriate to think that, although this is not the case for the conception of conventional objects, with ultimate objects, anything the mind conceives of, constitutes a fixation on attributes (160/Last para/ line 6: It is established)
6. Clearing away an objection (161/2)
 - A. The objection (161/2: Objection)
 - B. The response (161/3)
 - a. How non-conceptual wisdom arises from individual investigation (161/3: Answer)
 - b. If you analyze in this manner, non-conceptual wisdom will arise; it does not arise because you abandon mental attention (161/Last para: Also, Kamalashila's middle)
 - c. It would be very absurd if cause and effect had to be alike in all aspects (162/1st line: If such were)
 - d. The [passages where] Nagajuna, in his *Commentary on Bodhicitta* and so forth, reviles adherence to concepts such as the object of investigation and the investigator indicate the refutation of adherence to true existence, but they are not refutations of discriminating wisdom (162/2: Nagajuna's statement in)
 - e. Likewise, how sutra statements about engaging in signs also implies truly established signs (163/3The meaning of)
 - f. Otherwise it would contradict the fact that, in the sutras, the analysis of emptiness with wisdom is praised (163/Last para: If that were)
 - g. Nagajuna and Chandra[kirti] praise individual investigation and analysis of the meaning of selflessness as the cause of complete liberation (165/2: Therefore, in accordance)
 - h. The meaning of [the Sutra] *Dharani of Non-Conception* is also not merely to abandon mental activity; it implies investigation by means of wisdom followed by placement [of the mind] free from the observed object of the apprehension of true existence (165/Last para: About this, the)
 - i. In the *Stages of Meditation* the *Jewel Cloud Sutra* is quoted and said to mean that one enters into signlessness only through analytical meditation on the meaning of emptiness and not only by merely abandoning mental activity (166/Last para: Moreover, the middle)
 - j. Advice that you need to understand the ways in which the *Stages of Meditation* refute the bad propositions of the Chinese Hoshang, the assertions that one enters complete non-conceptuality by abandoning mental attention (167/3: Also, it is)

B. How those ways to sustain [the view] were set forth by siddha pandits such as Atisha (168/2)

1. How the past Kadam masters [have] explained the meaning intended by Atisha (168/2: These ways of)
2. Between the two, Madhyamikas and Cittamatrins, Atisha praised Nagajuna and his [spiritual] son. The explanations of his oral instructions are in agreement with Master Kamalashila (169/1st line: About this moreover)

C. Specifics of how the view is sustained, preliminaries, conclusion etc. (169/3: For sustaining special)

IV. The measure of having established special insight through meditative cultivation (169)-(171)

A. Indication that it has been accomplished when pliancy arises through analytical meditation (169/Last para: When you have)

B. The mere pliancy of calm abiding is not enough (170/2nd line: Moreover, because one)

C. The source for that fact that such is the measure for having attained special insight (170/3/4: Furthermore, in that)

D. How stable concentration is induced when pliancy is induced by analysis (171/3: When the power)

E. How misconceptions [about this] are therefore inappropriate (171/4: Since in that)

How calm abiding and special insight are unified (171)-(174)

I. The actual [explanation] (171/2nd last para)

A. For calm abiding and special insight to unite, both calm abiding and special insight must have

- been achieved** (171/2nd last para: If calm abiding)
- B. The achievement of special insight and the achievement of the union are simultaneous** (171/2nd last line: Concerning this, from)
- C. A scriptural passage concerning the union of calm abiding and special insight, [saying] that the two need to be united equal in strength** (172/1/5: As indicated in)
- D. A source for the time when the union is accomplished** (172/ 3rd last line: and the last)
- E. A source [saying that] at the time when investigation induces calm abiding, calm abiding and special insight simultaneously unite in mutual association** (173/2: Also, Ratnakarashanti's)
- F. Although analysis and placement [were] sequential, not simultaneous, they operate in correlation once united** (173/Last para: Both are experienced)
- II. Advice that it is necessary to abandon errors and come to an understanding in accordance with authentic scriptures [as well as a summary of the general path contents]** (174/Last para: You should understand)