CHAPTER ON WISDOM – OUTLINES

1 Transition: the advice to generate wisdom
2 The method by which wisdom is generated
   A Identifying the nature of wisdom
      1 Setting the two truths – the objects
         A Presenting the nature of the two truths (page 310)
            1 Divisions [of the two truths]
            2 Entity [of the two truths]
            3 The differences in the intellects that appraise [the two truths] (page 312)
               A The divisions of persons
               B The order in which they are harmed
               C The reasonings that act to harm
      B Dispelling arguments regarding [the two truths] (page 314)
         1 Dispelling arguments based on the conventional
            A One would not engage in the path
            B There would be no debate regarding objects
            C [Conventional truths] would be eliminated by a valid cognizer
            D It would contradict the scriptures
            E Dispelling absurd consequences
               1 Merit would not be acquired
               2 There would be no conception
               3 Virtue and negativity would not exist
               4 Meaningless activity would be abandoned
         2 Dispelling arguments based on the ultimate (page 318)
            A Dispelling the consequence that if mistaken consciousness did not exist apprehension would not exist
               1 The dispute
               2 The response to that [dispute]
                  A A similar argument
                  B Refuting the argument
                     1 Asserting appearances to the mind
                        A Setting out the [Chittamatra] system
                        B Refuting [the Chittamatra system]
                           1 Stating the harm with respect to ultimate self-cognizers
                              A The actual topic
                              B Dispelling mistakes (page 319)
                                 1 The examples are not established
                                    A Refuting the example of a butter lamp
                                    B Refuting the example of blue
                                 2 The examples do not correspond with the meaning
                           2 Self-cognizers are not established (page 321)
                              A Self-cognizers are not established by a direct perceiver
                              B Self-cognizers are not established by an inferential cognizer
         ?? outline 2
      3 Dispelling harm to the refutation (page 322)
         2 Refuting things that are not both object and mind
         C Applying it to present situations
            B Dispelling the consequence that if the mistaken basis is not established cyclic existence would not exist (page 323)
               1 Setting out the debate
               2 Refuting [the debate]
      2 Establishing subjects (object-possessors) as paths (page 323)
         A Establishing that knowing conventional [truths] to be illusory is a path
            1 The actual topic
               A The dispute
               B The response
            2 That nature of the path – that which is to be meditated (page 324)
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A The non-establishment of any object whatsoever
B The non-observation of any awareness whatsoever

3 The result of meditating the path
A Although motivations do not exist, the welfare is accomplished
B Even though the agent has ceased, actions are performed
C Although the mind does not exist, merit arises

B Establishing that knowing ultimate [truths] to be emptinesses is a path (page 327)
1 The dispute
2 The response
   A A brief presentation by way of the scriptures
   B An extensive explanation by way of dispute and response
      1 Setting out the dispute [that these scriptures] are not established
      2 Establishing the Mahayana scriptures to be [the Buddha’s] words
         A Questioning the reason for the distinction
         B Refuting the answer to that
            1 Refuting the reason of the scriptures
            A Refuting the reason of their being [established]
            B Refuting the reason of their not being [established]
            2 Refuting the reason of [the Buddha’s] words
      3 Establishing the ultimate to be a path
         A The faults of not meditating on the ultimate
            1 Not having abandoned the afflictions, one cannot pass beyond sorrow
            2 Although the afflictions have been abandoned, nirvana is not attained
            3 Although the mind has ceased, it arises again
         B The advantages of meditating on the ultimate
            1 The two welfares are accomplished
            2 The two obscurations are abandoned
         C The condensed meaning
   C The general condensed meaning

B [Wisdom] with respect to the object selflessness (page 333)
1 The selflessness of persons
   A The transition: a brief presentation
   B An extensive explanation
      1 Refuting [a self of persons] in general by dividing the aggregates into types
      2 Refuting the self that is asserted in particular
         A Refuting the self imputed by the Samkyas (Enumerators)
            1 Stating the refutation
            2 Refuting the answer that faults are abandoned
               A Setting out the answer
               B Refuting that [answer]
                  1 The previous consequence remains
                  2 They have contradictory aspects
                     A Setting out the sign
                     B The example is not established
                  3 The refutation by means of the sign of mutual non-observation
                     A Setting out the sign
                     B Dispelling its non-establishment
                        1 The actual topic
                        2 Dispelling uncertainty with respect to that [non-establishment]
               B Refuting the self imputed by the Naiyayikas (Logicians)
                  3 Dispelling debate with respect to selflessness

2 The way of engaging in the selflessness of phenomena
   A The close placement of mindfulness on the body
      1 A body possessing limbs is not established
      A The object, the body, is not established
         1 Refuting a body related with the limbs
A Refuting that the individual limbs are the body
B Refuting that it abides in each of its parts
C Summary
  2 Refuting a body that is not related the limbs
B Presenting the apprehension of a body as mistaken
  2 The limbs themselves are not established
  3 Summarizing the topic
B The close placement of mindfulness on feelings
  1 The nature of feelings is not established
    A The way in which feelings are not ultimately established
      1 The reasoning that refutes this
      2 Refuting the answer to that
    B Meditating on the antidote to conceiving them
  2 The cause – contact – is not established
    Since this is asserted to be the meeting of the three – object, sense power, and consciousness – the refutations to that are three:
    A Refuting the meeting of sense power and object
      1 Refuting their meeting in general
      2 Refuting the meeting of very subtle particles
    B Refuting the meeting with consciousness
    C Summarizing the topic
  3 The objects are not established
  4 Their apprehension is not established
C The close placement of mindfulness on minds
  1 The mental consciousness is not established
  2 The consciousnesses of the five doors are not established
D The close placement of mindfulness on phenomena
  1 The way in which all phenomena are established as not being produced
  2 Dispelling arguments with respect to that
    A Rejecting the consequence that [phenomena] do not exist conventionally
      1 Argument
      2 Response to that
    B Rejecting that thorough analysis is not right
      1 Argument
      2 Response to that
        A Analysis is not necessarily true
        B If that were necessary, there would be an absurd consequence
        C Also when not analyzed, they are established as empty
C Negating the object to be abandoned – apprehending as a thing
  1 Presenting it in general
  2 Refuting the proof
    A Due to supporting each other, it is not established
    B Refuting the response the rejects faults
  3 Stating the harm
    A Establishing it as empty from the side of the cause
      1 Not being produced perfectly, it is established as empty
        A Refuting production without causes
        B Refuting production from a permanent cause
          1 Refuting production from Ishvara
            A Ishvara is not established
            B There is no production by him
            C He is not suitable to produce
              1 Stating the consequence
              2 Dispelling mistakes regarding the pervasion
          2 Refuting production from subtle particles
          3 Refuting production from the Primal Substance
            A Setting out the assertion
            B Refuting [the Primal Substance]
          3 Stating the consequence
          2 Dispelling mistakes regarding the pervasion
          3 Refuting production from the Primal Substance
          A Setting out the assertion
          B Refuting [the Primal Substance]
          C Stating the consequence
          2 Dispelling mistakes regarding the pervasion
          3 Refuting production from the Primal Substance
          A Setting out the assertion
          B Refuting [the Primal Substance]
          C Stating the consequence
          2 Dispelling mistakes regarding the pervasion
          3 Refuting production from the Primal Substance
          A Setting out the assertion
          B Refuting [the Primal Substance]
1 Refuting it is one nature
2 Refuting it is the object, happiness and so forth
3 Refuting it is a permanent thing
4 Refuting it produces the previously existent
   A The certainty of our own system
   B The absurd consequence
   C Refuting the answer to that
   D Dispelling harm to us

C Summary
2 Being nominally produced from causes, it is established as empty
B Establishing as empty from the side of the result
1 Refuting production from the two extremes
   A Refuting production from existents
   B Refuting production from non-existents
      1 The non-existent are not objects to be produced
      2 They are not suitable to transform into things
   2 Refuting cessation
      3 Thereby it is established as empty
C Summary of the proof

C Negating the apprehension of things – the object to be abandoned

3 That to be attained by wisdom
   A A balanced mind with respect to the eight worldly dharmas
   B Generating compassion for those who have not realized [wisdom]
      1 Observed object
         A Nurtured by the collection in this life
         B Suffering in future [lives]
         C Faults of existence in general
            1 Contradictory to liberation
            2 Aspect