

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 Settling 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

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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)

- 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

- 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