

## The Eight Great Difficult Points

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One of Tsongkhapa's disciples, Gyeltsabje (rGyal-tshab rJe Dar-ma rin-chen) summarized his master's new interpretations of some of the most important features of the Prasangika view as the "eight great difficult points" (*dka'-ba'i gnad chen-po brgyad*):

1. Negation (refutation) of the conventional existence of alayavijnana.
2. Negation of existence established by individual defining characteristic marks.
3. Acceptance of external phenomena.
4. Negation of the Svatantrika use of lines of reasoning, supposedly having existence established by their self-natures, to prove assertions.
5. Negation of reflexive awareness.
6. Assertion that shravakas and pratyekabuddhas have the full realization of the lack of impossible "souls" (the voidness) of both persons and all phenomena.
7. Assertion that grasping for the true existence of all phenomena, as well as its tendencies (seeds), are emotional obscurations; while the constant habits of the deception of dualistic appearance-making (*gnyis-snang 'khrul-pa*) – in other words, the constant habits of grasping for true existence – are cognitive obscurations.
8. Assertion that Buddhas are aware of the mistaken cognitions on the mental continuums of limited beings, and yet do not have mistaken cognitions themselves.