

**The Treasury of Knowledge**  
**By Jamgon Kongtrul**

**Chapter Eight: The Progressive Classification of the Training in Superior Samadhi**  
**Part One: The Stages of Meditation of Shamatha and Vipashyana -**  
**The General Basis of All Samadhis**

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**The classification [of Vipashyana] according to the essential nature.**

3. Finally, there is a six-fold classification of vipashyana known as the six investigations. Here one thoroughly investigates the six aspects of phenomena, which are meaning, things, character, direction, time and reasoning; this is also a case of vipashyana arising from individual analysis.
  - a. Investigation of meaning entails finding out the sense of a given word or phrase.<sup>30</sup>
  - b. Investigation of things entails classifying them as either internal or external.<sup>31</sup>
  - c. Investigation of character entails identifying the general (or abstract) and the specific (or concrete) character of phenomena, referred to as common and uncommon investigation respectively.<sup>32</sup>
  - d. Investigation of direction entails investigating what is unwholesome by considering its faults and shortcomings, and what is wholesome by considering its qualities and benefits.<sup>33</sup>
  - e. Investigation of time entails considering what has happened in the past, what will happen in the future and what takes place in the present.<sup>34</sup>
  - f. Investigation of reasoning is of four types;
    - i. The reasoning of dependence refers to the investigation of the dependence of an effect upon causes and conditions for its arising.<sup>35</sup> In this context one investigates the deceptive, the ultimate and their basis of imputation individually;<sup>36</sup>
    - ii. The reasoning of function refers to the performance by each phenomenon of its own particular function: for example, fire burns etc. Here one investigates by identifying the phenomenon, the function and their mutual relationship;<sup>37</sup>
    - iii. The reasoning, of logical proof refers to establishing the validity of propositions in accordance with valid cognition. Here one investigates phenomena with respect to three types of valid cognition, namely, direct valid cognition, inferential valid cognition and the valid cognition of trustworthy scriptures;<sup>38</sup>
    - iv. The reasoning of nature refers to investigating phenomena in terms of their conventional nature, e.g. fire being hot, water wet etc.; their inconceivable nature; and, their abiding nature. One accepts these natures as such and does not look for other reasons for their being so.<sup>39</sup>

Thus, by means of the six investigations, one discriminates and comprehends each and every phenomenon, from form up to omniscience, whether afflicted or pure.<sup>40</sup>