

**Sanskrit: Madhyamaka-avatara-nama.**  
**Tibetan: Uma-la-juk-pa she-ja-wa.**  
**English: Introduction to the Middle Way**

**Author: Venerable Master Chandrakirti**  
**Topic: The six paramitas in general, and specifically and elaborately the sixth paramita of wisdom.**





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### Translator's Introduction

*I pay homage to the Gentle Peaceful One.*

#### Illusory Truth

A central and repeated term in this commentary is *illusory truth*. The more commonly known version of this term is *conventional truth*, but the consensus these days among teachers and translators is that this is a misrepresentation of the Tibetan term *Kun-dzob Denpa*. It neither conveys the meaning nor fits the word explanation given in the treatises.

There are other alternatives, such as *concealer truth* or *truth for a concealer*, but these, while literally correct, never felt satisfactory to me. One reason is that they are not easily relatable. After two decades of investigating the meaning of the Tibetan and Sanskrit terms, and consultation with the Ven. Geshe Doga with regards to the meaning that is supposed to appear to the mind upon hearing the term, I felt that illusory truth would be a good translation. It is a handy term that both conveys the meaning as well as fits the word explanation of the Tibetan.

In a meeting with Kyabje Zopa Rinpoche in Vajrayogini Institute in 2009 I then started to present my argument to Rinpoche, somewhat apprehensively, to seek permission to use this translation in the FPMT. To my surprise I did not need any further argument, because Kyabje Zopa Rinpoche immediately and decisively said that this term can be used.

I shall try here to present briefly the main points of my thoughts on this:

*Kun* means *all*, *dzob* means *obscuring*, and *Denpa* means *truth*. *Kun-dzob* is taken as one word, and can also mean *mutual dependence* or *nominal* according to Chandrakirti's *Clear Words*:

Kun-dzob refers to the three of obscuring suchness, the meaning of mutual dependence and worldly labels.

In the context of the two truths it refers to the first according to Lama Tsong Khapa in his *Middling Graduated Stages of the Path*:

Regarding this kun-dzop, when forms and the like are presented as true to the perception by a kun-dzob consciousness, it refers to the first of the three.

This alone already refutes *conventional* as the accurate translation of the term in the context of the two truths, as Lama Tsong Khapa clearly states that the meaning of the word here is to obscure suchness.

*Kun-dzob* in the context of the two truths refers to ignorance, which is shown by Chandrakirti in his *Introduction to the Middle Way*, and by major commentaries on the root verse, such as by the First Dalai Lama Gyalwa Gedun Drub in his *Mirror Clearly Reflecting the Meaning of Emptiness*, or Lama Tsong Khapa in his *Illumination of the Thought*.

*Kun-dzob Denpa* then becomes the *truth of ignorance* in meaning. An illusion can be an outer object such as a mirage, but it can be also a confused mental state with regards to our self or our environment. We hold onto illusions, and sometimes we become disillusioned. Ignorance is an illusion we hold in our mind about the true nature of our-selves and our environment.

Chandrakirti:

Illusional since being ignorance obscuring nature, [6.28]  
that appearing artificially as true through it  
was taught by the Able One as illusory truth.  
Artificial phenomena are merely illusory.

The First Dalai Lama Gyalwa Gedun Drub in his *Mirror Clearly Reflecting the Meaning of Emptiness*:

Take the subject 'ignorance grasping at true existence' - it is illusional - because it obscures the

direct perception of nature.

Take the subject 'form appearing as true because of true grasping, even though lacking true existence' - there is a reason why it was taught by the Able One as truth for an illusion - because it is true in the face of the illusional true grasping.

This is a word explanation of the term, and does not give the definition of the term. While generally regarded as false, or falsities, forms and the like are true for a particular type of mind. They are not true, or a truth, because they are true for ignorance. When hearing the term *kun-dzob denpa*, rather than a kind of truth being affirmed in our mind, we are supposed to be reminded that nominal objects are exactly the opposite of a truth. They are falsities, because they are a truth for ignorance. First one establishes the mere lack of true existence by meditating on emptiness, and then one takes this lack of true existence into the nominal world, reflecting how objects, while appearing as truly existent, are completely empty of this. They do not exist the way they appear, which is the essence of *kun-dzob denpa*.

When hearing the term *kun-dzob denpa*, a discrepancy between appearance and existence is supposed to appear to the mind, rather than some kind of reaffirmation of a truth.

Illusory truth, or truth for an illusion, fits all the requirements for a correct translation, and it is also a relateable term. The student immediately grasps the essential meaning and can see what appears to their mind as being like an illusion and some kind of truth. This loosens the grasp of ignorance on the mind, and immediately the person becomes more relaxed and happy.

### **Syllogisms**

Take the subject 'superior hearer': it follows they have not attained the state of an arhat - because they did not take the wisdom realizing emptiness as the path.

Formulations like this are very common in Tibetan commentaries, and represent a fixed debate style, where first the subject is presented, then the predicate, and then the reason. This format can be used to present an argument to explicitly prove something, or a consequence, which explicitly shows a fallacy in the opponend's position.

The First Dalai Lama Gyalwa Gedun Drub used this style throughout his commentary. There is not yet a set format how to transport this into English, and so I have created my own style.



## **Chandrakirti – The One Clarifying Superior Nagarjuna’s Point of View**

### **Birth and General Life**

Chandrakirti was born ca. in the 6th century A.D. to a Brahmin couple in South India, in a place called Mandya. As he had the marks and signs of an emanation, his parents consulted a proficient soothsayer, who told them that those were signs of great purity. He predicted that the boy would become a great dharma holder if he would follow the teachings of the Conqueror.

The parents acted in accordance with the prediction and had Chandrakirti ordained at Nalanda. He took novice vows from the abbot, Dawa Gonpo, and accordingly received the name Dawa Drakpa. Subsequently he took the vows of full ordination and gradually studied the three baskets of teachings and the four tantras. He became an excellent scholar who had crossed the oceans of Buddhist and non-Buddhist tenets.

Placing the dust of Superior Nagarjuna’s feet on his head he listened to the complete instructions on sutra and tantra and practised them accordingly. By single-mindedly practising the complete body of both the sutric and tantric paths he attained superior realisations. Abandoning all outer and inner elaborations he continually remained in meditation on ultimate bodhicitta, day and night.

### **Milking the Picture of a Cow**

To ordinary monks it appeared as if Chandrakirti was occupied with sleeping the whole time, breaking only to eat, drink and go to the toilet. This they disliked, saying, “With Chandrakirti we have someone who even lies down while eating, and who does not do any of the activities of a monk, such as listening, contemplating and meditating. He may even still be a Hindu, since he used to be one. He is evil, possessing the nine signs of black magic. Because he has not given up his Hinduism he does not do any monastic activities. By continuing to deceive us, it seems he wants to harm us later. It is appropriate that we do something to prevent that.”

The abbot Dawa Gonpo however realised the true nature of the great Chandrakirti, and was very happy to have him engaging in single-pointed equipoise, so he stopped the monks by proclaiming, “It would be inappropriate to expel this monk.” Then Nalanda’s abbot said to the Pandit Chandrakirti, “Even though your meditative equipoise is immovable, among the Sangha many ordinary monks don’t understand your true nature and so create lots of negative karma. I am therefore appointing you as assistant manager to the manager Nyima Kirti.”

Having thus become assistant manager, one day Chandrakirti led the monastery’s buffalos, cows and so on to a far away forest and left them there. Upon returning to his room he then drew the picture of a cow. When noontime came the monks observed, “He left all the buffalos and so forth behind in the forest. Let’s see how he is now going to serve lunch.”

With the help of Nyima Drakpa, Chandrakirti served plenty of milk and curd to the monks. Then Nyima Drakpa started to wonder, “Where does all this milk and curd come from? After all, he left all the animals behind in the forest.” When he went to have a look he saw Chan-

drakirti milking the picture of a cow. When Chandrakirti came out of the storage house again and served plenty of rice and other things to the monks they wondered where all the rice and inexhaustible butter had come from, since he had left the buffalos and cows behind in the forest.

Then Nyima Drakpa declared, "The glorious Chandrakirti drew curd from a cow's picture. Today he took good care of the sangha's needs." The abbot then also praised Chandrakirti, "To milk curd from the picture of a cow through having attained mastery over one's mind is indeed excellent."

### **Preventing War**

Again, at one time when it was said that the army of the Turushakay was only half a month away from reaching Nalanda, the pandits and all the ones with abilities were asked whether there would be a way to avoid war, but nothing came of it. Then from the heart of Nalanda's dharma protector a crow came forth and proclaimed that Chandrakirti should be asked. The pandit said that he knew a way to avoid war. "A lion of stone has to be carved," he said. "Buddhists should request the Triple Gem for blessings, and Hindus should make prayers to Indra."

There was already a lion carved from stone, which they placed fifteen paces from the monastery, but when the advancing army arrived there, the stone didn't move. "This will not work," murmured the monks. "Now we are going to lose everything."

The pandit Chandrakirti quickly arose and, taking an armful of sandalwood sticks, beat the lion over the head three times with them. Thereupon the lion shook his mane three times, which frightened the soldiers, who took off in all directions. When it was over those who dared to look could see that the lion's face was covered with blood.

Then the King Youthful Powerful One said, "The glorious Chandrakirti sent the powerful lion. He stopped the army of the Turushakayas without inflicting death or wounds. It is wonderful." The sangha however replied, "This was not due to the power of Chandrakirti. The lion needs to be consecrated first by the sangha." But when they had consecrated the lion he melted into the ground and the abbot proclaimed, "It was after all due to the blessings of Chandrakirti having gained mastery over his mind."

### **Conquering the Elements**

At one time, while the master was remaining in meditation in the forest, a fire broke out there. When all the residents of Nalanda and the area went to have a look, a forest goddess showed herself to them and proclaimed, "Fire won't burn him and water won't sweep away this loving and compassionate protector! How could a storm blow him away?" They went into the forest after the fire had subsided and found that the fire had not even touched Chandrakirti's grass hut. The master then addressed them, "My teacher Nagarjuna burnt up all the wood of phenomena within the fire of non-generation. The abbot has burned them likewise. I have also consumed the wood of phenomena in the fire of non-generation. How could the fire of phenomena do me any harm?"

### **Psychic Powers**

Chandrakirti possessed limitless psychic powers. At one time the Hindu Kumarika challenged him, saying, "I don't believe that the master has psychic powers. If you have them, then tell me what Indra is doing at the moment." Chandrakirti replied, "The actual Indra is presently in the realm of the thirty-three, but one of his emanations is in the Pureland of Joy taking teachings from Maitreya." However, Kumarika did not believe him.

Then Chandrakirti gestured with his hand and the actual Indra appeared, but Kumarika was unable to see him. When Chandrakirti gestured again with his hand the emanation of Indra appeared. Kumarika was able to see it and asked, "Are you Indra?"

The emanation replied, "I am not the actual Indra. The actual Indra has one thousand eyes, whereas I have only the impressions of those eyes." After having a close look Kumarika saw that there were only the impressions of the eyes, and believed Chandrakirti.

### **Supreme Scholar**

Chandrakirti was the supreme scholar in Nalanda. Even though there were many pandits in Nalanda, if one was not able to defeat Hindus in debate then one could not teach outside the monastery. Chandrakirti however was allowed to.

At one time, when Chandrakirti was teaching outside the monastery, the great south-Indian scholar Chandragomin came to the teaching site. Since he remained standing without paying his respects to Chandrakirti everyone thought, "Oh, here comes one who wants to challenge Chandrakirti's point of view."

When asked where he was from and which dharma he knew Chandragomin said, "I come from the south and I know the *Trapani*, the *Fifty Verse Prajnaparamita* and the *Expression of Manjushri's Names*." Then he recited the root texts of literature, philosophy and tantra and was accepted as proficient in both quotations as well as analysis. However, because his speech lacked any kind of pride they still wondered whether he really was Chandragomin, to which he replied, "Worldly people would get that kind of doubt."

The monks decided it was inappropriate to have a great scholar just appear like that, that he should be received properly, and Chandrakirti discontinued his discourse. Then all the pandits were summoned with a gong. They said, "The great scholar Chandragomin has come and needs to be welcomed. Let us prepare two carriages; on one we will place a statue of Manjushri and on the other Chandragomin. Then we will formally invite him, with vast offerings."

During the course of his welcome Chandragomin paid respect to Manjushri's statue, which rejoiced and, looking at him, said, "Now someone else with great blessings, somebody of great fame and depth is residing in Nalanda." Chandragomin expressed great happiness about having come to Nalanda and then sat with Chandrakirti, and together they discussed the Dharma.

Chandrakirti answered Chandragomin's questions straight away, without hesitation, while Chandragomin always took some time because he had to ask Chenresig for the answer first.

One time Chandrakirti saw Chandragomin coming out of a house that contained a stone statue of Chenresig. Chandrakirti went and listened from the back of the house. Hearing someone teach, he thought “Chenresig is there and I need to see him,” and went into the house. But when he entered the house the face of the emanation body disappeared. Vowing not to move until his aim was achieved Chandrakirti knelt down and prayed, “Please show yourself to me as you have shown yourself to him.” Thereupon he fell into a dream. “Since you are a great scholar blessed by Manjushri you have no need for my blessing. I am blessing Chandragomin a little, but do not reveal that,” said Chenresig.

When he awoke from his dream he continued praying as before to be able to directly see Chenresig’s face and received a direct vision. He prayed to Chenresig, “Now you that are residing on my crown please reveal yourself to all sentient beings as well.”

Chenresig replied, “I went before all sentient beings but because of their karmic obscurations they could not see me.”

“Please remain seated on my crown anyway,” requested Chandrakirti, who then went around announcing to people, “Look, look, I have Chenresig seated on my crown.” Even though some prostrated and made offerings they were not able to see anything. Some saw the corpse of a dog. However most people just said, “He has taught too much and now he is stressed out and has gone mad.” It is said that one woman working in a liquor store merely saw Chenresig’s foot and attained the common siddhis.

### **Texts Composed by Chandrakirti**

Chandrakirti composed *Entering the Middle Way* as well as a self-commentary to it. *Entering the Middle Way* extensively explains the complete body of the profound and extensive paths, together with grounds, paths and result.

He also composed *Clear Words*, a commentary on the *Root Wisdom of Madyamaka*, conveying emptiness (phenomena’s mode of abiding) through manifold proofs, and *Clear Lamp*, a commentary on the root tantra of Guyasamaya, the king of tantra. This text shows completely both the doors for entering the uncommon unequalled path, initiation and vows, as well as the way of actual meditation, including the result. Both *Clear Words* and *Clear Lamp* were praised by the scholars of old as commentaries unequalled on earth, being like the sun and moon illuminating the earth from space.

Chandrakirti further composed a commentary on the *400 Stanzas*, showing the important points of the view of the graduated path; a commentary on the *Sixty Reasons*; the *Five Aggregates of Madyamaka*; a commentary on *Seventy Stanzas on Emptiness*; *Seventy Stanzas on Refuge*; a praise to the Great Compassionate One; a commentary on the six aspects of Guyasamaya; a commentary on the *Clear Ornament of Realisation of Guyasamaya*; a sadhana of Vajrasattva; a sadhana of the Essential Wrathful Nectar; and a praise to Tara.

### **Chandrakirti's inner Qualities**

Chandrakirti intentionally took rebirth for the purpose of elucidating and clarifying Superior Nagarjuna's teachings. The great Lama Tsong Khapa asked the Venerable Manjushri, "When explaining Nagarjuna's point of view, is it appropriate to regard Chandrakirti as completely faultless?"

Manjushri replied, "Chandrakirti is a bodhisattva with superior intelligence and courage who, from the feet of a Tathagata in another realm, intentionally took rebirth in this realm to clarify the essence of Nagarjuna's teachings. Therefore there is not the slightest mistake in his commentaries on Nagarjuna's point of view, both sutra and tantra, and they should be regarded as completely reliable in all aspects."

Chandrakirti is also one of the eighty mahasiddhas. From the praise to the eighty mahasiddhas by Lama Dorje Den:

Born as an emanation of Manjushri,  
comprehending Nagarjuna's point of view,  
I prostrate to the Lama called Chandrakirti.

### **Benefits of Making Requests to Chandrakirti**

For those wishing to train in the graduated path to enlightenment it is most important to supplicate this great master for the clear realisations of the important points of the graduated path, as well as to listen to, contemplate and meditate on his teachings. If one supplicates this master from the depth of one's heart, blessings will be received quickly, because he has attained the vajra body and is still working for the benefit of disciples in this world.

The translator Batsab supplicated Chandrakirti for a long time with faith and respect. Thinking, "I have to propagate the pure Madyamaka teachings here in Kawachen," he went to India, where Chandrakirti revealed himself to him. He was blessed by receiving teachings and explanations and thus was able to spread the pure Madyamaka system widely in Tibet.

### **Colophon**

This short biography of Chandrakirti is based on the one found in Yongdzin Yeshe Gyaltzen's *Biographies of the Lam-Rim Lineage Lamas*. It was translated with minor adjustments by Gelong Tenzin Dongak (Fedor Stracke) at Tara Institute, Melbourne, in 2002.

Mangalam





## Introduction to the Middle Way

Sanskrit: Madhyamaka-avatara-nama.

Tibetan: Uma-la-juk-pa she-ja-wa.

English: Introduction to the Middle Way

### The First Mind Generation *Extremely Joyful*

Powerful able ones generate hearers, medium realizers, [H1]  
and buddhas are born from bodhisattvas.

The mind of compassion, non-dual awareness,  
and bodhicitta are the causes of the conqueror's children.

Hence, compassion alone is posited as the seed of a conqueror's [H2]

perfect crop, like water for its increase, and  
like the ripening of the state of its longtime enjoyment.

Therefore, I first praise compassion.

Initially starting grasping at self by naming 'I,' [H3]

then generating attachment for phenomena named 'mine.'

Praise to whatever becomes compassion for migrators  
traversing without freedom like a bucket in a well.

They see migrators are unstable and empty of [H4]

mere natural existence, like a moon in stirred water.

Every mind of the children of the conquerors,<sup>1</sup> [1.1ab]

overpowered by compassion to completely liberate migrators,

and strongly dedicating with the prayer of Samantabhadra, [1.2]

that intensely abiding within joy is called *the first*.

From then onwards they are, by attainment,

called only by the word saying *bodhisattva*.

They are born into the tathagata lineage, [1.3]

it<sup>2</sup> has abandoned all three strong fetters,

these bodhisattvas came to hold supreme joy and

became able to thoroughly move one hundred transitory realms.

Conquering ground from ground and ascending steadily higher, [1.4]

at this time all their paths to bad migrations completely cease,

at this time all their grounds of individual beings exhaust.

They are clearly shown to be like an eighth superior.

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<sup>1</sup> This line is the start of the first chapter.

<sup>2</sup> "It", because according to *Illumination* the subject here is the ground, and not the bodhisattva.

Even abiding on the first mind of complete enlightenment they diminish those born from the speech of the Able One, and self-buddhas, through the power of increased merits. For those gone far also awareness becomes superior. [1.5]

At that time generosity itself, the first cause of complete enlightenment, becomes exceptional. Further, having devotion for giving even one's flesh becomes a cause for inferring the unimaginable. [1.6]

All these beings strongly wish for happiness and Without wealth there is no human happiness as well. Having realized that wealth arises from generosity the Able One initially taught generosity. [1.7]

Whoever, having inferior compassion and a very rough mind, is working only for their own purpose, even their desired wealth arises from generosity, which becomes the cause for completely pacifying suffering. [1.8]

Even they, at the occasion of generosity, quickly achieve a meeting with superior beings. Then, perfectly cutting existence's continuum, they possessing such cause, start going to peace. [1.9]

Those with the mental commitment pledging to benefit migrators, attain joy from generosity not long after. Thus, for compassionate ones and those without compassion the very advice of generosity is central. [1.10]

If able ones, by abiding within peace, cannot generate joy equalling the joy conqueror's children generate by contemplating the word they have heard, saying, "give," what need is there to mention giving everything? [1.11]

They give their cut body and, seeing their own suffering as a mere self-knower of the sufferings of others in the hell realms, and so forth, they quickly engage in efforts to eliminate these. [1.12]

Generosity empty of giver, gift and recipient is called perfection beyond transitory existence. That generating attachment for the three is shown as perfection of transitory existence. [1.13]

Thus abiding intensely within a conqueror's child's mind, [1.14]

this joy, beautifying with brilliance its superior base,  
conquers by completely eliminating all impenetrable darkness  
in the same way as a brilliantly white jewel.

This is the first mind generation.  
From the *Introduction to the Middle Way*.





**The Second Mind Generation *Stainless***

Because of having perfect morality and pure qualities, [2.1]  
immorality's stain is also abandoned while dreaming.  
As the actions of body, speech, and mind become pure  
they accumulate all ten superior karmic paths.

By excelling in all ten virtuous paths [2.2]  
they become exceedingly pure.  
Eternally pure, like an autumn moon,  
beautified by such peace, radiance.

If they view pure morality as inherent, [2.3]  
then consequently they will not be of pure morality.  
Therefore they also always completely forsake  
activities of dualistic awareness regarding all three.

Arising from generosity, wealth in lower migrations [2.4]  
is due to the being's degenerated legs of morality.  
Once accumulated wealth and interest are completely exhausted,  
from then onwards they will not receive resources.

If, while acting freely and living agreeably, [2.5]  
one does not act to protect oneself,  
losing control by falling into an abyss,  
how will one rise after that?

Thus the Conqueror, having taught on generosity, [2.6]  
gave the ensuing discourse on morality alone.  
If qualities are cultivated in the field of morality,  
the enjoyment of the fruits becomes unceasing.

For ordinary beings, those born from teachings, [2.7]  
those in the definite nature of self-enlightenment,  
and for conquerors' children, the cause of definite goodness  
and higher status is none other than morality.

Similar to an ocean and a corpse's co-existence [2.8]  
and the co-existence between fortune and calamity,  
a great being subdued by morality  
does not wish to coexist with immorality.

Whoever abandons what in relation to whom, [2.9]  
the morality having the threefold focus  
is called *perfection of transitory existence*.  
That lacking attachment to the three is beyond transitory existence.

Arising from the moon of a conqueror's child,  
non-samsara becomes samsara's perfection.  
Like the untainted moonlight during autumn time,  
stainless also dispels migrators' mental distress.

[2.10]

This is the second mind generation.  
From the *Introduction to the Middle Way*.



**The Third Mind Generation *Luminous***

Because the light of the fire wholly consuming [3.1]  
the firewood of objects of knowledge arises,  
the third is Luminous. Subsequently the sugatas' children  
behold a copper-like light, similar to the sun.

Even though flesh and bones are cut from [3.2]  
the body of one not a source, piece by piece  
and over a long time, by someone disturbed,  
they generate superior patience for the mutilator.

Bodhisattvas seeing selflessness [3.3]  
see all these dharmas like a reflection:  
What, by whom, at what time and the way of cutting.  
Also for this reason they become patient.

If one resents it if one is harmed [3.4]  
how could it undo the inflicted harm?  
Therefore, resenting it definitely has no purpose here.  
It also becomes the antithesis of the world yonder.

Any results of non-virtuous karma created previously [3.5]  
are eliminated by this alone, it is expressly stated.  
Because of the suffering of retaliation and anger,  
leading to the mere seed in which ever way.

By being angry with a conqueror's child [3.6]  
virtue arising from generosity and morality  
over one hundred eons is destroyed in an instant.  
Therefore there is no negativity like impatience.

It causes an ugly form, leads to inferiority, and [3.7]  
robs discernment knowing right from wrong -  
impatience quickly throws one into the lower realms.

Patience creates qualities opposite to what was explained. [3.8]  
From patience comes beauty, endearment to superiors,  
expertise in knowing right and wrong, subsequently  
divine and human birth and cessation of negativities.

Ordinary beings and conqueror's children, [3.9]  
comprehending anger's faults and patience's benefits,  
should abandon impatience and always quickly rely  
on the patience praised by superior beings.

Even dedicated towards complete enlightenment  
it is worldly if it has the threefold focus. [3.10]  
Lacking focus it is described by the Buddha  
as perfection beyond transitory existence.

This ground's conqueror's children have mental stabilization,  
clairvoyance; and attachment and anger completely cease. [3.11]  
They also become able to always destroy  
transitory realm's beings' attachment to desire.

The three dharmas of generosity, etc., are mostly [3.12]  
praised by sugatas for householders.  
This accumulation described as merit is the cause  
of the buddha body in the nature of form.

The luminosity within the sun of the conqueror's children, [3.13]  
Having first completely dispelled their darkness,  
Intensely wishes to completely dispel migrator's darkness.  
On this ground, though very sharp, they do not become angry.

This is the third mind generation.  
From the *Introduction to the Middle Way*.



**The Fourth Mind Generation *Radiant***

All qualities follow enthusiasm, the cause of both accumulations of merit and wisdom. [4.1]  
The ground where enthusiasm starts to blaze is the fourth, the one radiating light.

There, generated by superior mediation on the features of complete enlightenment, the Sugata's child receives a radiance superior to the copper-red light, and completely ceases anything related to self-view. [4.2]

This is the fourth mind generation.  
From the *Introduction to the Middle Way*.

**The Fifth Mind Generation *Difficult to Train***

The great being on the ground Difficult to Train cannot be overcome even by all demons. [5.1]  
Superior in mental stabilization and attaining great skill in realizing the profound nature of the good-minded-ones' truths.

This is the fifth mind generation.  
From the *Introduction to the Middle Way*.





**The Sixth Mind Generation *Manifest***

Manifestly abiding within the mind of equipoise, [6.1]  
facing the dharmas of a complete buddha,  
they who see the suchness of dependent arising,  
attain cessation by abiding within wisdom.

In the same way one person with eyes [6.2]  
can easily lead all groups of blind people  
to their desired destination, here also awareness  
takes the eyeless qualities to become a conqueror alone.

The same way they realized the extremely profound [6.3]  
through quotation as well as reason,  
I shall explain it according to the school  
concurring with the scriptural system of Nagarjuna.

Whoever, upon hearing emptiness while an ordinary individual, [6.4]  
repeatedly generates intense inner joy, whose eyes are  
moistened by tears arising from intense joy,  
and whose body hairs stand on end,

they possess the seed of a perfect buddha, [6.5]  
they alone are the vessel to be shown suchness,  
they should be shown the truth of ultimate meaning.  
They generate the ensuing qualities,

remaining always practicing perfect morality [6.6]  
practicing generosity and relying on compassion  
meditating on patience and perfectly dedicating the virtues  
for enlightenment in order to liberate migrators

and being respectful to perfect bodhisattvas. [6.7]  
Since beings proficient in the profound and extensive ways  
gradually attain the ground of extreme joy,  
those aspiring towards that should listen to this path.

It does not arise from itself, how could it from other?<sup>3</sup> [6.8]  
Also not from both, how could it have no cause?  
It is without any merit if this arises from that.  
For the generated to generate again is completely senseless.

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<sup>3</sup> This line is the start of establishing the selflessness of phenomena through the diamond sliver reason.

### **Refuting Generation from Self**

If further generation of the generated is fantasized about: [6.9]  
Then the generation of sprouts, etc., becomes unfindable here,  
and seeds will continually generate for eternity.  
Which every way, it alone breaks that up.

For you, distinctive shape, color, taste, potential and [6.10]  
ripening, different from the acting cause seed, are non-existent.  
If the phenomenon of the preceding self ceases  
and changes to a different nature, then how can it be that?

If your seed is not other from sprout here, [6.11]  
while seed it should be called sprout, which is not apprehended.  
Or, by being one, it would also become apprehend-able,  
just like sprout. Hence this should not be accepted.

Since its effect is seen, although the cause has ceased, [6.12]  
even migrators do not accept the assertion “they are one.”  
Hence, this extreme construct “functionalities arise from self”  
is unreasonable according to suchness, and the world as well.

If generation from self is asserted, then that generated, [6.13]  
the generator, action and actor become completely one.  
But since they are not one, generation from self should not be accepted.  
The faults extensively explained would follow.

### **Refuting Generation from Other**

If other arises in dependence upon other,<sup>4</sup> [6.14]  
then even from tongues of fire thick darkness arises.  
Also, everything would be generated from everything, because  
all those not generating are concomitant otherness.

It can be thoroughly produced, hence it is definitely called effect. [6.15]  
Whatever can generate this, although other, is its cause.  
Of the same continuum and born from a generator,  
therefore the rice seedling does not grow from barley etc.

Just as barley, stamens, keng-shu-ga<sup>5</sup> and so forth, [6.16]  
aren't asserted to generate the rice seedling, lack the potential,  
aren't of the same continuum and just aren't similar,  
likewise the rice seed also is not, because of otherness.

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<sup>4</sup>This is the start of the refutation of generation from other.

<sup>5</sup>A medicinal plant.

Since the sprout does not exist simultaneously with the seed, [6.17]  
how could the seed be other, without otherness?  
Then, as the sprout's generation from the seed is not established,  
give up the position of pronouncing generation from other.

If, "The upper and lower ends of a scale [6.18]  
are not seen at different times. The generation and cessation  
of that generated and the generator are just like that."  
If concurrent then non-existent, since not at the same time here.

That generating is non-existent, as it approaches generation, [6.19]  
that ceasing exists, but is posited as approaching disintegration.  
Then in which way are they similar to the scale?  
Without agent this generation is not a logical entity.

If the visual consciousness has otherness apart from [6.20]  
its concurrent generators, such as eyes, and the simultaneously  
arising recognition, etc., as it arises while existent, what is the need?  
If it is said, "Why does it not exist then?", these faults were already explained.

If the generator generating the generated other, is a cause, [6.21]  
Calculate what it generates: an existent, non-existent, both or neither?  
If existent, why need a generator? What can it do for a non-existent?  
What can it do for both, also what can it do for neither?

They abiding within their view assert a worldly prime cognition. [6.22]  
Hence, what need is there for the analyzing of logicians here?  
Worldly beings realize that other arises from other.  
Hence, generation from other exists. What need is there for proofs?

By perceiving all phenomena correctly or distorted,<sup>6</sup> [6.23]  
the phenomena thus found hold two identities.  
The object of correct perception is just that,  
false perception is taught to be illusory truth.

Further, two types of false perceptions are posited, [6.24]  
endowed with clear faculties and with faulty faculties.  
The consciousnesses of them with faulty faculties are posited  
as mistaken relative to consciousnesses with good faculties.

That held by the six faculties that are unharmed, [6.25]  
as well as being realized by worldly beings,  
is true solely according to worldly beings.  
The rest is presented as wrong solely according to worldly beings.

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<sup>6</sup>This is the start of the general presentation of the two truths.

That envisioned like nature by non-Buddhists, [6.26]  
strongly influenced by the sleep of not knowing,  
and whatever illusions, mirages and so forth are conceived to be,  
all that is solely non-existent, even according to worldly beings.

The focus of an eye with defective faculties [6.27]  
does not harm consciousness without floaters.<sup>7</sup> Likewise,  
awareness having abandoned stainless transcendental wisdom  
does not harm stainless awareness.

Illusional since being ignorance obscuring nature, [6.28]  
that appearing artificially as true through it  
was taught by the Able One as illusory truth.  
Artificial phenomena are merely illusory.

Mistaken identities such as hairs and so on, [6.29]  
imagined because of defective faculties,  
Similarly to pure eyes seeing their nature,  
One should know suchness here.

If worldly perceptions are prime cognitions, [6.30]  
since transitory beings see suchness, what need  
for other superiors, through the superior path?  
The foolish ones aren't suitable to be prime cognizers.

Since worldly perceptions are not valid in any aspect, [6.31]  
they cannot refute anything at the time of suchness.  
Worldly meanings exist by worldly consensus alone.  
In case they are negated, worldly refutation occurs.

Worldly beings, having merely planted the seed, [6.32]  
claim, "I have fathered this child,"  
and also think "I have planted this tree." Hence,  
generation from other is non-existent even according to the world.

The sprout is not other from seed. Therefore, [6.33]  
at the time of the sprout the ceased seed does not exist.  
Since they are not one it also shouldn't be said  
that the seed exists at the time of the sprout.

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<sup>7</sup> Tib. rab rib, is a medical condition causing the appearance of falling hairs. In many translations the word 'cataract' is used for this. Cataracts however cause a general blurring of vision and do not cause the appearance of falling hairs or curly lines floating and falling in your vision. These are caused by condensations of the vitreous humor in the eye, a condition referred to as vitreous humor as well, or as floaters. The vitreous humor is the jelly substance that lies between the retina and the lens. As we get older the vitreous or 'jelly' condenses into tiny strands. These strands float in the jelly of the vitreous humor and so cast a shadow on the retina. These shadows appear like hairs falling or floating in one's field of vision.

If inherent existence is relied upon, [6.34]  
then phenomena become extinct through negation of it. Hence,  
emptiness would become the cause of annihilation of phenomena.  
This does not make sense, which proves that phenomena do not exist.

When these phenomena are analyzed, [6.35]  
they are not found to exist from their own side,  
as opposed to their actual nature. Therefore,  
worldly nominal truth should not be investigated.

During suchness reasons prove the generation [6.36]  
from self and other as incorrect.  
By that reasoning it is also incorrect nominally,  
how could something be your generation?

Empty functionalities such as reflections and so forth, [6.37]  
dependent on aggregation and are not without renown.  
Consciousness arises from these empty reflections and so forth,  
in their aspect. In a similar way,

all functioning phenomena, even though empty, [6.38]  
arise out of emptiness.  
The two truths do not exist inherently,  
therefore they are neither eternal nor annihilated.

Because it does not disintegrate inherently, [6.39]  
it is able to do this although there is no universal basis.  
Although for some it has been long since karma's disintegration,  
one should understand that unfailingly a result will arise.

Having seen the object of the dream [6.40]  
the foolish generate attachment even though awake.  
Likewise, a fruit from disintegrated and  
non-inherent karma is also existent.

Although the objects are alike in not being merely existent [6.41]  
those with floaters see only the aspect of falling hairs,  
and no aspect of another object. Likewise,  
one should understand, that the matured does not ripen again.

Therefore one sees that non-virtuous fruits come [6.42]  
from black karma and virtuous fruits only from virtue.  
Those with awareness lacking virtue and non-virtue become liberated.  
We are cautioned to stop analyzing cause and effect.

It is taught that the universal basis exists, that [6.43]

the person exists, that the aggregates exist only as such.  
These teachings are for those who  
would not understand the extremely profound meaning.

Although free from the view of the transitory collections [6.44]  
the Buddha taught “I” and ‘mine.’  
Similarly, phenomena lack of course inherent existence.  
Saying “they exist” is taught to be merely interpretive.

By not seeing the subject without object, [6.45]  
and by realizing the three worlds as mere consciousness,  
the bodhisattvas who abide within wisdom,  
realize suchness within mere consciousness.

Great waves arise from the great ocean [6.46]  
agitated by wind. Likewise,  
from the seed of everything called universal basis  
a mere consciousness arises through its potential.

Therefore, what is an other-powered entity [6.47]  
becomes the cause for imputedly existing phenomena.  
It arises without outer object, exists and is in the nature  
Of not being the object of any elaborations.

What example is there for a mind without outer object? [6.48]  
If likened to a dream, that should be contemplated.  
When for me mind is non-existent during dreams,  
then your example is also non-existent.

If mind exists because of remembering the dream [6.49]  
upon waking up, the same would apply to outer existence.  
Similar to your memory thinking “I saw,”  
Likewise one exists regarding outer existence.

If, “As visual consciousness is impossible while asleep, [6.50]  
it is non-existent; mental consciousness alone exists.  
grasping its aspect to be mere outer existence.  
It is asserted here similar to a dream.”

Similar to the non-generation of your outer object, [6.51]  
mind likewise is not generated during dreams.  
Eyes, their objects, and the mind generated by them -  
all three are also false.

The three remaining of the ears, etc., also aren’t generated. [6.52]  
Similar to dreams, also here whilst awake

phenomena are false, and mind does not exist,  
engaged objects do not exist and faculties also not.

Similar to being awake [6.53]  
all three exist here whilst asleep.  
When waking up all three are non-existent.  
Waking up from the sleep of ignorance is similar.

Whatever awareness with defective faculties, [6.54]  
whatever hairs it sees due to defective faculties,  
both are true relative to this awareness, and  
both are false for a clear perception of the situation.

If awareness lacking an object to be known exists, [6.55]  
then even without defective faculties, that looking  
subsequently at the location of the hairs, becomes awareness  
of hairs. It does not and therefore it does not exist.

If: “For those seeing, the potential of awareness [6.56]  
does not ripen. This is why awareness is not generated,  
and not due to separation from phenomena with knowledge objects.”  
Because the potential does not exist, this is not established.

For the generated to have potential is not possible. [6.57]  
The non-generated identity does also not have potential.  
Without characteristic that characterized is non-existent.  
It follows a mule’s foal<sup>8</sup> also possesses it.

If asserted as described by what will arise, [6.58]  
without potential it cannot arise.  
“Existence of mutual dependence on each other’s nature  
Is solely non-existent,” teach the noble ones.

If it developed from the ripening of the ceased potential, [6.59]  
then other arises from the potential of other.  
They possessing continuums are mutually different,  
therefore everything arises from everything.

If, “Those possessing different continuums [6.60]  
do not have different continuums, therefore  
there is no fault.” This is a premise to be proven,  
as an occasion for a non-different continuum is illogical.

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<sup>8</sup> In the Tibetan it says “a barren woman’s child,” which is a commonly used example for a non-existent, but Geshe Doga used “a mules foal” during his teachings. This applies throughout the text.

The dharmas based on Maitreya and Upagupta  
are not of one continuum because of being other. [6.61]  
Whatever is inherently multiple,  
is unsuitable to be of one continuum.

The generation of visual consciousness - it is wholly generated [6.62]  
immediately, subsequently, from its own potential.  
The potential that is the basis of one's consciousness  
is realized as that called "the physical eye."

Here, knowers arising from sense powers [6.63]  
generate the mere appearance of blue, etc.,  
from their seeds, without holding outer objects.  
Not realizing that, beings accept mind holding outer objects.

During dreams, where no form of different essence exist, [6.64]  
mind arises in that aspect, from the ripening  
of its potential. Likewise here, whilst awake,  
mind without outer objects exists.

Mental consciousness to which blue and the like appears, [6.65]  
is generated during dreams for one without eyes.  
Why does it not generate here likewise for a blind person,  
from the ripening of its seed, without the eye sense power?

If the ripening of the sixth's potential, existing during dreams, [6.66]  
becomes non-existent while awake as you said,  
why is it unsuitable to say the ripening of the sixth's potential  
is as non-existent during dreams as it is here?

Similarly to the eye's non-existence not being its cause, [6.67]  
also sleep is not a cause whilst dreaming.  
Therefore, accept that also in a dream, functionality  
and eyes, the false object possessors, are causes of realization.

Whatever answers are posited by them, [6.68]  
because of seeing that the premises are the same,  
refute this debate. Buddhas do not  
teach at all that phenomena exist.

Where, according to the teacher's oral instructions, [6.69]  
yogis perceive their surroundings as filled with skeletons,  
there, a lack of generation of all three is seen as well,  
because it is shown as distorted mental engagement.

The mind of impurity [6.70]

is just like the object of your sense consciousness.  
Likewise, directing awareness to that object,  
another realizes as well that it is not false.

Possessing sense powers with floaters is the same [6.71]  
as a preta's awareness of the water stream as pus.  
"In short, just as knowledge objects do not exist,  
awareness also does not exist," I say. Understand this meaning!

In case an apprehender without object and devoid, [6.72]  
and an other-powered phenomenon empty of both exists,  
through what can their existence be known?  
It is inappropriate to say, "It exists" although not grasping it.

It is not established through the experience of it. [6.73]  
In case it is established subsequently from memory,  
that which is not established but is stated to establish  
the not established, it does not establish.

One may rely on self-knowing being established. [6.74]  
Yet, memory is unsuitable to remember. Because it is other,  
it would be like the generation of the unknown in the continuum.  
This reasoning annihilates such features as well.

The memory comes from the experience of the object, [6.75]  
and for me it does not exist as other.  
Therefore one remembers, thinking "I saw."  
This is the nominal way of the world.

Consequently, if self-knowers are non-existent, [6.76]  
what apprehends your other-powered phenomenon?  
Since agent, action and activity are not one,  
this itself is unsuitable to apprehend that.

Should a non-generated unknown identity, [6.77]  
a natural other-powered phenomenon, exist;  
this is unsuitable by whatever means.  
What harm is inflicted by a mule's foal on others?

When other-powered phenomena do not exist [6.78]  
at all, what becomes the cause for the illusory?  
According to others, through being attached to substance,  
the whole presentation of illusory existence is lost.

For those falling outside of Master Nagarjuna's path [6.79]  
the method for peace does not exist.

They lapse from the illusory and suchness truths,  
and cannot attain liberation because of that lapse.

Nominal truth becomes the method and [6.80]  
ultimate truth becomes that arising from method.  
Not knowing the distinction between the two in any way  
they are on the wrong path due to distorted ideas.

I do not accept the illusory the way [6.81]  
you posit other-powered phenomena.  
Saying for effect that they exist even though they do not,  
was done for the mind of worldly beings, I state.

If non-existent for worldly beings, like [6.82]  
not existing for an arhat who, having abandoned  
the aggregates, abides in peace, then accordingly  
I wouldn't say, "They exist because of the world."

If you are not contradicted by the world, [6.83]  
you should refute this relative only to the world.  
At this point you and the world will debate and  
subsequently I shall rely on the one with strength.

That manifest facing bodhisattvas [6.84]  
realize the three worlds to be mere consciousness,  
is to realize the negation of a permanent self as creator,  
to realize the creator to be mere consciousness.

Therefore, to increase awareness in those with awareness, [6.85]  
In the *Journey to Lanka Sutra* the Omniscient One  
taught words in vajra nature, destroying the lofty mountains  
of the heathen, to point out his intent.

Accordingly, since the person and so forth, [6.86]  
propounded by the heathen in their own treatises,  
are not seen as the creator by the Conqueror,  
he taught mere mind to be the world's creator.

Similar to the Buddha being called "Suchness Increased," [6.87]  
mere mind is the focus of sutra teachings about  
mind-only for worldly beings.  
Refutation of form is not the meaning of the sutras here.

If, having understood them explained [6.88]  
as mere mind, it endeavours to refute that very form,  
why would the Great One further teach that

mind is generated from ignorance and karma?

It is taught that mind alone creates the great variety of the worlds of sentient beings and environments, and that all migrators are generated from karma. If mind is rejected then karma does not exist as well. [6.89]

Even though form exists, it is not a creator, like mind. Then, a creator other than mind is rejected, but not form. [6.90]

For those following that very point of worldly beings, the five aggregates exist according to worldly convention. If one asserts the generation of transcendental wisdom, for such a yogi those five do not exist. [6.91]

If form does not exist, do not hold mind to exist; if mind exists, do also not hold form as non-existent. The Buddha taught these in the *Wisdom Method Sutra* As concomitant in abandoning, and in the *Abhidharma*. [6.92]

Your substance destroys this sequence of the two truths, and, due to rejection, will not be established. Hence, due to the sequence of the view, phenomena were never generated as such. Know them as worldly generation. [6.93]

The sutra, “external objects appear but do not exist; varieties appear to the mind,” was taught to counteract form for those intensely attached to form, and is again purely interpretive. [6.94]

It was taught by the Teacher to be merely interpretive and logic validates it to be merely interpretive. This scripture shows clearly that also other sutras in that image are merely interpretive. [6.95]

Consciousness is eliminated if there is no knowledge object. This is easily discovered, the buddhas taught. Since consciousness is refuted if there is no knowledge object, I initially endeavour to refute objects of knowledge. [6.96]

Having thus comprehended the quote’s history, any sutra with a content explaining non-suchness, teaches the interpretative, and should be interpreted upon realization. That with emptiness content should be known as definitive. [6.97]

### Refuting Generation from Both

Generation from both is also not in the nature of being logical, [6.98]  
since the faults already explained rain down upon it.  
It is not accepted in the world, and also not as suchness,  
because proof that it is generated from each is non-existent.

### Refuting Generation from No Cause

If it comes to looking at being generated solely from no cause, [6.99]  
then everything would be continuously generated from everything.  
Worldly beings would not, to get a harvest,  
collect with hundreds their seeds and so forth.

If migrators become empty of causes, they are without [6.100]  
objects, like the smell and color of an utpala flower in the sky.  
Because I am apprehending the extremely clear world,  
know that, like my awareness, the world is generated from causes.

These elements, if from their nature the object of your [6.101]  
awareness develops, but without possessing their nature,  
how could someone with thick mental darkness regarding this,  
come to accurately realize the world beyond?

Understand that when negating the world beyond, [6.102]  
one's view of the nature of knowledge objects is distorted,  
because of having a body like a basis for views of that kind;  
Like when accepting the entity of elements to be merely existent.

I already explained how these elements do not exist, [6.103]  
as above I negated generation from self and other,  
from both and from no cause equally.  
These elements not explained, look at them, they do not exist.

As generation from self, other or both, and independence [6.104]  
From causes are non-existent, functionalities are devoid of nature.  
Worldly beings possess thick ignorance, like a collection  
Of clouds, through which objects appear to them in a distorted way.

Some, through the force of eye-defects, mistakenly apprehend [6.105]  
Falling hairs, two moons, eye's of a peacock's feather, bees, etc..  
Likewise, through the power of the fault of ignorance, the unskilled  
realize a variety of compounded phenomena with their wisdom.<sup>9</sup>

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<sup>9</sup> Here the refutation of generation from self, other, both or no cause ends. For more detailed outlines please look at the *Mirror Clearly Illuminating the Meaning of Emptiness*, or another commentary.

Do not doubt if the teaching "karma arises in dependence on ignorance, without ignorance it does not arise," was given for the unskilled. the sages, who clear thick darkness with the sun of a pure mind, comprehend emptiness and become liberated. [6.106]

If functionalities do not exist as such, as they would then also become completely non-existent nominally, like a mule's foal, they absolutely exist intrinsically. [6.107]

Since the falling hairs, etc., that become objects of those having eye-defects, etc., are not generated, for the moment I shall debate only them. Then, subsequently, them following eye-defects of ignorance. [6.108]

If dreams, towns of smell eaters, the water of the mirage, magic, and reflections, etc., are seen as unborn, although they are matched in being totally non-existent, how can it be like that for you? It is invalid. [6.109]

Although it is not born in this way in suchness, It is not like the mule's foal, an object not seen by worldly beings. Therefore this statement is inaccurate. [6.110]

The mule's foal does not have generation by its nature, not in suchness or in the world. Likewise, all these functionalities are not generated naturally in the world or suchness. [6.111]

Like that, therefore, the Teacher taught that all dharmas are pacified from the beginning, lack generation and have passed naturally beyond sorrow. Therefore generation never exists. [6.112]

Vases and the like do not exist in suchness, and exist according to worldly convention. Since all functionalities are like this, it does not follow they are like a mule's foal. [6.113]

Since functionalities are not born from no cause, the cause of Ishvara or the like, Self, other or both, therefore they are generated interdependently. [6.114]

Since functionalities are generated interdependently [6.115]

these ideas cannot bear analysis.

Therefore, by this very reason of dependent arising,  
the spider web of all bad views is cut.

Thoughts arise when functionalities exist, but [6.116]  
how functionalities do not exist has been thoroughly examined.  
Without functionalities they do not arise, for example  
like the non-existence of fire without wood.

Ordinary individuals are bound by thoughts, [6.117]  
yogis without thoughts become liberated.  
Whatever reversal there is of thoughts, it  
is taught by the sages as the fruit of investigation.

The treatises do not teach suchness due to [6.118]  
attachment to analysis and debate, but for liberation.  
In case other texts are destroyed  
if suchness is presented, there is no fault.

Attachment to one's own view, and similarly [6.119]  
agitation towards the view of others are mere thoughts.  
Therefore, the analysis that has abandoned attachment  
as well as anger becomes quickly liberated.



**Establishing the Selflessness of Person with Logic**

Seeing with awareness that all afflictions and faults arise [6.120]  
from the view of the transitory collections,  
and having realized the self to be its object,  
yogis strive to negate the self.

**Refuting that the Self Is Inherently Established**

An engaging self, a permanent phenomenon not the creator, [6.121]  
lacking qualities and action, is fabricated by the heathen.  
In dependence upon small small differences  
the heathen split into different schools.

Due to being separated from generation, like a mule’s foal, [6.122]  
such a self does not exist, and  
is unsuited to be the basis of “I”-grasping.  
It also is not asserted to exist in an illusory manner.

Whatever its features, all of them, [6.123]  
shown by the heathen in treatise upon treatise,  
are contradicted by the reason they all accept: non-generation.  
Therefore all these features do not exist.

Therefore no self exists apart from the aggregates, [6.124]  
because without aggregates its apprehension is not established.  
It isn’t even posited as basis for worldly beings’  
“I”-grasping-awareness, as one views the self even without knowing.

They, who stay as an animal for many aeons, [6.125]  
do not see this non-generated permanent,  
yet one can also see the hold of “I”-grasping over them.  
Hence, there is absolutely no self apart from the aggregates.

Because a self apart from the aggregates is not established [6.126]  
aggregates alone are the focus of self-view.  
Some assert all five aggregates as the basis  
of self-view, some assert mind alone.

If the aggregates are the self then, [6.127]  
since they are many, the self becomes many.  
The self becomes substantial, and looking at it,  
since engaging substance, does not become distorted.

When going beyond sorrow the self definitely gets cut off. [6.128]  
For one moment before passing beyond sorrow there

is generation and disintegration, and no agent, hence no fruit.  
Others will experience that accumulated by another.

If, "There is no fault if they exist as continuum." [6.129]  
During the earlier analysis the faults of a continuum were pointed out,  
therefore the aggregates and the mind are unsuitable as self.  
Because the worlds not having an end, etc.

When your yogis see selflessness, [6.130]  
phenomena definitely become non-existent.  
Hence, when abandoning the permanent self,  
your mind or aggregates are not the self.

Your yogis, by seeing selflessness, [6.131]  
do not realize the suchness of form and so forth,  
and due to engaging forms, etc., upon focus, attachment, etc.,  
is generated. There is no realization of their identity.

Should one assert the aggregates to be the self, [6.132]  
because the Teacher said "the aggregates are the self,"  
this was to refute a self apart from the aggregates,  
since in other sutras it states "form is not self," etc.

That neither form nor feeling is the self, recognition [6.133]  
also is not the self, compositional factors aren't and  
neither is consciousness, is taught in other sutras. Hence,  
I do not accept that this brief teaching says "aggregates are self."

When saying "aggregates are the self," the collection of [6.134]  
the aggregates is it, not the nature of the aggregates.  
Not the protector, not the subduer or witness,  
because of not existing it is not the collection.

At that time its parts, abiding as collection, [6.135]  
become the very chariot - chariot and self being the same.  
The sutras teach dependency on the aggregates,  
hence the mere combination of the aggregates is not the self.

If: "shape," since it exists on that with form, [6.136]  
for you one can say it becomes the self -  
the collection of mind, etc., does not become the self,  
because they do not possess shape.

Taker and it's closely taken as one is an unsuitable phenomenon. [6.137]  
According to this view, karma and agent become one.  
If one's mind thinks "karma exists without agent,"

it does not, because without agent there is no karma.

The Able One emphatically showed the self [6.138]  
in dependence on the six spheres: earth,  
water, fire, air, consciousness and space;  
and the six bases of knowing, the eyes etc.

He taught it having clearly held the phenomena [6.139]  
of mind and mental factors. Therefore  
it is not them or that, not the mere collection.  
Therefore the awareness grasping “I” is not on them.

The permanent self is abandoned when realizing selflessness, [6.140]  
it is not even posited as basis of “I”-grasping.  
Therefore, to say that by knowing selflessness,  
profound self-view is abandoned is most remarkable.

Clearing doubt, saying, “There is no elephant,” [6.141]  
when seeing a snake living in one’s cave,  
that this abandons fear of the snake  
becomes the joke of other excellent ones.

The self does not exist on the aggregates [6.142]  
and the aggregates do not exist on the self. Should  
the idea arise here of otherness existing on them,  
since otherness does not exist, it is superstition once again.

Self is not posited as endowed with form because self [6.143]  
does not exist. Hence, arguments for endowment are non-existent.  
If other, possessing a cow, if not, possessing form.  
The self does not exist as this, and not as other.

Form is not self, self is not endowed with form [6.144]  
on form self does not exist, on self form also does not exist.  
Know thus all aggregates as four cases,  
thus are the twenty self-views posited.

The mountainous view disintegrating simultaneously [6.145]  
with the self, destroyed by the vajra realizing selflessness,  
are those high peaks resting  
on the massive high transitory collection view.

Someone asserts a person that is a substantial existent, [6.146]  
indescribable as itself or other, permanent, impermanent and so on,  
asserted as knowledge object of the six primary consciousnesses,  
and also asserted as the basis of “I”-grasping.

Mind is not cognized as indescribable from the body, [6.147]  
existing phenomena are not realized as indescribable.  
Should a self be established as phenomenon -  
established phenomena, like mind, do not become indescribable.

As the identity of your vase, not established as phenomenon, [6.148]  
is indescribable from form and so forth,  
any self that is indescribable from the aggregates,  
should not be realized as established self-existent.

Your consciousness is not asserted as something other [6.149]  
from its own self, it is asserted as a phenomenon  
different from form, etc.; these two aspects are seen on phenomena.  
Hence, selfless because of lacking functioning phenomena.

Therefore the basis of "I"-grasping is not a phenomenon, [6.150]  
not different from the aggregates, not the nature of the aggregates,  
aggregates aren't the basis, it is not endowed with them,  
it is established in dependence on the aggregates.

Likewise, the chariot is not asserted apart from its parts, [6.151]  
it is not not apart, it also is not endowed with them,  
not on the parts, the parts not on it,  
not the mere accumulation, not the shape.

If the mere collection becomes the chariot, [6.152]  
that very chariot exists where they lie scattered.  
Because that possessing parts does not exist, parts do not exist,  
hence the mere shape is also unsuitable as chariot.

Your shapes of the individual parts existed before. [6.153]  
It is exactly the same once the chariot is realized,  
just as when they were separate -  
the chariot does not exist.

If now, at the very time of the chariot, [6.154]  
the wheels and so forth had a different shape,  
it would become perceptible, which it is not.  
Therefore the mere shape is not the chariot.

Because your collection does not exist, [6.155]  
shape does not on the collection of parts.  
And in dependence upon what is absolutely not,  
look, how could shape become like that here?

In accordance with your position on this, [6.156]

you should understand that all  
forms of effects having a non-true nature,  
are generated in dependance upon non-true causes.

This utterly invalidates the statement “awareness of vase  
relative to form etc., which abide like that.” [6.157]  
As they lack generation, form, etc., too do not exist.  
For that reason they are also unsuitable as shape.

It is of course not established in seven ways [6.158]  
within suchness or the world.  
Without investigation in accordance with the mere world  
it is labeled in dependence on its parts.

That itself has components, it has parts, [6.159]  
the chariot is an agent, migrators are told,  
the people are established as users.  
Do not lose the illusory that is worldly convention.

That non-existent in seven ways, whichever way [6.160]  
it is stated to exist, yogis do not find its existence.  
Through it one becomes easily introduced to suchness, hence,  
here its existence should be asserted in such a way.

If the chariot does not exist, then [6.161]  
that possessing parts and its parts are non-existent.  
For example, if the chariot is burnt, its parts are non-existent.  
Likewise awareness-fire burns the part-possessor and parts.

In dependence upon worldly conventions such as [6.162]  
aggregates, spheres and likewise sources  
the self is posited as user as well, and the  
continual aggregates are activity; it is also an agent.

Not being an existent phenomenon it is neither dependent [6.163]  
nor independent, it does not generate or disintegrate,  
it does not have permanence and so forth,  
it does not exist as thus or as other.

The self that continually gives rise in migrators to intense [6.164]  
awareness grasping at “I”, and that gives rise to awareness  
grasping whatever belongs to it as mine,  
comes from ignorance, uncritical and obscured.

**Refuting that “Mine” Is Inherently Established**

Because there is no action without agent, [6.165]  
therefore without self, “mine” does not exist.  
Hence yogis observing the lack of self  
and “mine”, become utterly liberated.

Phenomena like vases, woollen and coarse materials, forests, [6.166]  
rosaries, trees, houses, chariots, guesthouses et al., and those  
named likewise by these beings in various ways - realize them!  
Because the Mighty Able One does not debate with the world.

Parts, features, attachment, definition, wood et cetera, [6.167]  
meanings like possessor of features or parts, the attached, examples, fire et al.,  
when analyzed with the chariot’s logic do not exist in seven ways,  
and what does not, exists according to worldly convention.

If the cause generates the generated, then it is a cause. [6.168]  
If no effect is born, it will be causeless, it won’t exist.  
Because the effect will generate if it has a cause,  
tell me, which will be from what, what will be before which?

If your cause generates an effect upon contact, then [6.169]  
generator and effect are one potential, and not different anymore.  
If separate, then this cause is not different from a non-cause.  
Having abandoned the two, no other idea will come into existence.

Since no effect is generated by your cause, that called “effect” [6.170]  
is non-existent. A cause lacking effect is without cause and non-existent.  
Because these two liken an illusion, I do not receive any fault,  
and the phenomena of the world do exist as well.

This refutation refutes upon contact with the refuted, [6.171]  
or without contact? Do you not also possess this fault?  
When you say this, and demolish only your own point,  
then you are unable to refute with your refutation.

Because of illogically denying all phenomena with a fake [6.172]  
refutation that has the same consequence for one’s own words,  
you are not of the holy beings’ belief.  
Lacking your own point, what do you intent to refute?

“Does the refutation refute without contact with the refuted [6.173]  
Or does it upon contact?” These faults already expressed  
definitely apply to them with this position. But with me,  
as I am without it, these consequences are impossible.

You can see the features of the sun mandala during an eclipse and the like on the reflection. [6.174]  
The sun and reflection are a mere nominal dependent arising, and whether they meet or not is really inapplicable.

Although non-true, it can establish one’s countenance as beautiful. [6.175]  
Likewise, know that also here it is said that the thesis is realized from reasons lacking validity, which are seen to have the power to purify the face of wisdom.

Were the entity that is the reason conveying my thesis established, [6.176]  
and the entity of the directly conveyed thesis to exist as well, since these are again non-existent if the reasoning of meeting and so forth is closely applied; it is your sorrow alone.

One is very easily able to introduce the realization [6.177]  
that all phenomena lack real existence, one cannot make others understand inherent existence as easily. Why confuse worldly beings here with the net of wrong ideas.

Here, during the position’s answer, after having digested [6.178]  
the refutation’s left over stated above, of meeting etc., I shall reply. We are not questionable opponents, realize the rest stated earlier through this position.





**Explaining the Divisions of Emptiness**

This selflessness was taught in two aspects to liberate  
migrators, dividing it according to phenomena and person. [6.179]  
The Teacher taught this itself again in many aspects  
by dividing it further according to the students.

Having taught emptiness with elaboration, [6.180]  
explaining sixteen, he taught again four  
in a condensed way. These are  
posited for the Mahayana as well.

Because this is its nature, [6.181]  
the eye is empty of the eye.  
Similarly, ear, nose, tongue,  
body and mind should be taught likewise.

Because of not remaining unchanging and [6.182]  
because of not disintegrating,  
the lack of inherent existence of  
The six, the eyes and so forth -

it is asserted as inner emptiness. [6.183]  
Because this is its nature,  
form is empty of form.  
Sound, smell, taste, tactile stimuli and

phenomena are the same. [6.184]  
The mere lack of quintessential nature of form  
and so forth is asserted as outer emptiness.  
The mere lack of inherent existence of

both is outer inner emptiness. [6.185]  
The mere lack of inherent existence of phenomena  
is taught by the sages to be emptiness.  
This emptiness is also asserted to be

empty of the entity of emptiness. [6.186]  
The emptiness of that called emptiness  
is asserted as emptiness of emptiness.  
It is taught to oppose awareness

grasping at emptiness as a phenomenon. [6.187]  
Because of pervading all, i.e., sentient beings  
and the worlds containing them, and because  
there is no limit through the example

of the infinite, directions are great indeed. [6.188]  
Whatever is the emptiness of  
the ten directions is the great emptiness,  
taught to oppose the grasping at the great.

Because of being of great purpose, [6.189]  
to go beyond sorrow is the ultimate.  
Whatever is the emptiness of this,  
that is the ultimate emptiness.

To endeavour opposing the grasping [6.190]  
awareness at nirvana as a phenomenon,  
Ultimate Exalted Wisdom took to  
teaching the ultimate emptiness.

Because of arising from conditions the three [6.191]  
realms are taught with certainty to be compounded.  
Whatever is the emptiness of this,  
that is taught as compounded emptiness.

That which does not have generation, abiding, [6.192]  
and impermanence, that is non-compounded.  
Whatever is the emptiness of it,  
that is non-compounded emptiness.

Anything that does not have extremes [6.193]  
is called “having transcended extremes.”  
Its emptiness of merely that  
is called “emptiness having transcended extremes.”

Beginning is first, the last is the end. [6.194]  
because of lacking these, cyclic existence  
is described as lacking beginning or end.

Since it lacks going and coming, that which [6.195]  
is the void of this dreamlike existence  
is called emptiness without  
beginning and without end.

It is accurately taught in the treatises. [6.196]  
That called “giving up” is accurately  
described as discarding and throwing away.  
To not give up is to not cast aside,

Not to give up anything that is, [6.197]  
That which is the very emptiness

of the mere lack of giving up,  
because it is that it should be described

as emptiness of not giving up. [6.198]

The identity of compounded phenomena and so forth,  
it is not created by students,  
self-enlightened ones, conquerors' children and tatagatas.

Therefore the mere identity of compounded phenomena [6.199]

and so forth is described  
as mere nature. That which is the emptiness of that itself,  
it is the emptiness of nature.

The eighteen spheres, six contacts and [6.200]

the six feelings arising from them,  
possessing form and not possessing form,  
likewise compounded and non-compounded phenomena,

anything that is the void of [6.201]

all these phenomena is emptiness.  
Any non-phenomenon such as suitable to be form<sup>10</sup>  
and so forth is the emptiness of definition.

Form has the definition of that suitable to [6.202]

be form, feeling has the nature of experience,  
recognition is apprehending characteristics,  
compositional factors are strongly activating,

clearly knowing the individual objects [6.203]

is the definition of primary consciousness,  
misery is the definition of the aggregates,  
the spheres' nature is asserted as a striking snake,

the sources were taught by the Buddha [6.204]

as the very doors to birth,  
that which arises dependently and related  
has the definition of meeting.

Letting go is generosity gone beyond, [6.205]

the definition of morality is lack of misery,  
the definition of patience is lack of anger, of enthusiasm  
it is the very lack of the unspeakable.

Mental stabilization has the definition of bringing together, [6.206]

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<sup>10</sup> *Suitable to be form* is the definition of form.

wisdom's very definition is lack of attachment.  
the definitions of the six perfections  
are stated as such.

The thirty-seven features of enlightenment - [6.208]  
their definition is definitely liberating.  
The definition of emptiness is  
the mere void aspect lacking focus,

the lack of signs is mere pacification, [6.209]  
the third's definition is a lack of suffering  
and ignorance. The definition of  
emancipation is to liberate.

The powers are in the nature of [6.210]  
strong understanding, it is taught.  
The saving fearlessnesses  
have the identity of strong stability.

The individual perfect knowledges have the definition [6.211]  
of uninterrupted confidence and so forth.  
Superbly achieving the welfare of migrators  
has to be called great love.

Completely saving those who suffer [6.212]  
is great-hearted compassion. Intense joy  
is the definition of joy. Know that  
equanimity has the definition of being undiluted.

The uncommon dharmas of a buddha, [6.213]  
whichever one of the ten and eight one asserts,  
since they are not taken from the Buddha  
by that, therefore the definition *not taken*.

Exalted omniscient transcendental wisdom knowledge [6.214]  
is posited as having the definition *direct perception*.  
Others, being merely partial,  
are not called "direct perception."

Any definitions of compounded phenomena [6.215]  
and any definitions of non-compounded phenomena,  
the emptiness of that alone,  
it is the emptiness of definitions.

The present does not abide and [6.216]  
the past and future do not exist.

They are unobservable at any time,  
they are called unobservable. [6.217]  
That which is the mere void  
of the unobservable is not unchanging,  
and it also does not disintegrate, hence  
it is the emptiness of that called unobservable.

Since functionalities arise from conditions [6.218]  
they do not have the nature of being compounded.  
The emptiness of the compounded itself  
is the emptiness of non-functionalities.

If summarized, the word *functionality* [6.219]  
describes the five aggregates.  
Any such emptiness of theirs  
is described as emptiness of functionalities.

In short, non-functionalities [6.220]  
are described as non-compounded phenomena.  
The emptiness of the non-functionality itself  
is the emptiness of non-functionalities.

The lack of the quintessential nature of nature [6.221]  
is the emptiness of that called *nature*.  
Because nature was not created  
it is taught that it should be called *nature*.

Whether the buddhas are present [6.222]  
or not, this very emptiness is the  
nature of all phenomena, a nature  
apart,<sup>11</sup> that is proclaimed to be empty.<sup>12</sup>

The perfect end and suchness [6.223]  
are the emptiness of phenomena apart.  
In the *Sutras of the Perfection of Wisdom Method*  
these are emphatically proclaimed in those words.

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<sup>11</sup> From *Illumination*, 'The meaning of the words *a nature apart* is threefold. In the first case it means supreme suchness. *Supreme* means that it exists never straying from the definition of suchness. In the second case *apart* means apart from the world, i.e., the non-conceptual transcendental wisdom, which is the supreme among transcendental wisdoms having gone beyond the world. The *nature* is that realised by that wisdom. In the third case *a nature apart* means to exist on the other shore. The perfect end is the *shore beyond samsara* because it is beyond samsara. *End* refers here to nirvana that has exhausted samsara.

<sup>12</sup> The second and fourth lines of the Tibetan are from the translation of Nak-tso in accordance with Lama Tsong Khapa's preference.

**Concluding by Expressing the Qualities of the Ground**

Having thus realized all the three worlds, illuminated by the brilliance [6.224]  
of wisdom light, like a gyurura<sup>13</sup> lying in their hand,  
as lacking generation from the outset,  
they enter cessation through the power of nominal truth.

Although always in the meditative stabilization classified as cessation, [6.225]  
they also generated compassion for protectorless migrators,  
and above they will embarrass all those born from the speech of  
the Tatagata and middling buddhas through their awareness.

The king possessing the expanding white vast wings [6.226]  
of the illusory and suchness, having progressed to the seventh  
through the needs of beings, goes on to the supreme perfection  
of the ocean of the conquerors' qualities through the force of the gale of virtues.

This is the sixth mind generation.  
From the *Introduction to the Middle Way*.



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<sup>13</sup> *Tib-Eng. Dictionary of Tib. Medicine & Astrology* gives this name for the fruit *Emblica officianalis*. It is used in Indian medicine and to make pickles.

**Seventh Mind Generation *Gone Afar***

Here, Gone Afar, they enter cessation [7.1]  
moment by moment, and  
have achieved the scorching perfection of method.

This is the seventh mind generation.  
From the *Introduction to the Middle Way*.

**Eighth Mind Generation *Immoveable***

To repeatedly attain virtue superior to before, [8.1]  
the great ones enter the Immoveable,  
where they become completely irreversible.

Their prayers become extremely pure and [8.2]  
conquerors awake them from cessation.

Since awareness without attachment does not abide simultaneously with faults, [8.3]  
the stains and their roots are completely pacified on the eighth ground.  
Though afflictions are purged and they are above the three realms, they  
haven't attained all the limitless space-like actions of a buddha.

Though having ceased to be in cyclic existence they attain ten powers and [8.4]  
Show themselves to migrators in cyclic existence in various ways.

This is the eighth mind generation.  
From the *Introduction to the Middle Way*.

**Ninth Mind Generation *Excellent Wisdom***

On the ninth, look at its powers, all becomes completely pure, [9.1ab]  
likewise it attains the dharmas of perfect knowledge - its pure qualities.

This is the ninth mind generation.  
From the *Introduction to the Middle Way*.

**Tenth Mind Generation *Cloud of Dharma***

On the tenth ground they are initiated by the buddhas, [10.1]  
they attain purity and receive supreme superior transcendental wisdom.  
Like a shower of rain from a raincloud, a shower of Dharma falls simultaneously  
from the conquerors’ child for the crop of virtue of migrators.

This is the tenth mind generation.  
From the *Introduction to the Middle Way*.



**The Individual Qualities of the Grounds**

At that time they see one hundred buddhas, [11.1]  
are blessed by them and realized by them.  
They abide for a life of one hundred eons and  
perfectly enter the earlier and later boundaries.

They with awareness enter and exit from a hundred-fold equipoise. [11.2]  
One hundred transitory realms are moved and perceived by them.  
Likewise, with magical power they ripen one hundred sentient beings  
and they go to realms as many as the number one hundred.

They perfectly open the door of dharma and [11.3]  
the body of this child of the able ones shows bodies wholly,  
having one's own entourage makes for beauty and training, each body  
is shown in the company of one hundred children of the conqueror.

After those with awareness have attained these qualities through abiding [11.4]  
on the Extremely Joyful, then just likewise, through abiding on the Stainless,  
they perfectly attain them in thousands. On the five grounds  
bodhisattvas attain one hundred thousand and

one billion; they attain also ten billion; [11.5]  
then they also attain one trillion; ten million  
ten trillion are completed. Again they are completed  
by a thousand and all are attained.

Those without thought, abiding on the ground Immoveable, [11.6]  
attain qualities equalling the number  
of however many atoms are found in the  
sum of one hundred thousand great world systems.

Bodhisattvas abiding on the ground Excellent Wisdom: [11.7]  
they attain the earlier mentioned qualities,  
the atoms of ten sets of one hundred countless ones,  
perfectly multiplied by one thousand.

For now, here on the tenth, their qualities [11.8]  
have gone far beyond any words.  
They find as many qualities as there are atoms  
in the sum of the inexpressible.

One pore can manifest the bodies of uncountable [11.9]  
perfect buddhas simultaneously with bodhisattvas.  
Likewise, they can manifest even gods, demigods  
And humans from moment to moment.



**Resultant Ground**

As the untainted sky is illuminated by the moon's brilliance, [12.1]  
you strive again on this ground before generating the ten powers.<sup>14</sup>  
In Ogmin you find the supreme peaceful state you strove for,  
the peerless culmination of each and every quality.

Space lacks distinctions through distinctions in vessels, [12.1]  
likewise, suchness lacks distinctions of produced functionalities.  
Hence, when comprehending it perfectly as of one taste,  
you, Good Exalted Knowledge, comprehend knowledge objects instantaneously.

If pacification is suchness then wisdom will not engage it; [12.3]  
Without engaging awareness an object possessor of knowledge objects is certainly illogi-  
cal too.  
How can complete not knowing become knowing, they are antithetical.  
Without exalted knower, how can you teach others "It is like that?" Who could?

When the lack of generation is suchness and awareness lacks generation, [12.4]  
then realizing suchness is the very apprehension of its aspect,<sup>15</sup>  
like mind knowing any object the aspect of which  
it comes to possess. According to the nominal this is knowing.

Their perfect enjoyment bodies held by merits, [12.5]  
emanations and otherwise space, through their power  
the sounds conveying suchness of phenomena arise,  
through which the worlds come to know suchness.

A potter's wheel here, having been given momentum with great effort [12.6]  
by a potter possessing great strength, turns and is perceived  
as the cause of vases and so forth, although that effort  
has not been made for a long time.

Likewise, although there is no striving generated now, [12.7]  
those abiding in the very body of the nature of phenomena,  
their actions are projected by the virtues of beings  
as well as special prayers, and are greatly inconceivable.

Through having burned up all the dry wood of [12.8]  
knowledge objects, this peace is the conquerors' dharmakaya.  
At this time there is no generation and no cessation.  
Due to ceasing mind it is found directly by the kaya.

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<sup>14</sup> This line is from the translation of Nak-tso in accordance with Lama Tsong Khapa's preference.

<sup>15</sup> This line is from Nak-to's translation.

The kaya of peace is clearly like the wish-granting tree  
and non-conceptual like the wish-fulfilling jewel. [12.9]  
Enduring to enrich the world until migrators are liberated  
it appears to those free from elaborations.

One form body concordant with the cause [12.10]  
of an able one shows at the very same time  
all the past ceased from the time of one's rebirths  
clearly and perfectly in every detail.

Every buddha land and the Able One, [12.11]  
and whatever ability and power of their body and action,  
all hearers that were found and such,  
and all bodhisattvas and their bodies,

whatever dharmas and all selves therein, [12.12]  
the Dharma heard, the actions performed,  
and however much generosity one offered them,  
one body shows all of this.

Likewise, all the actions from when one practiced [12.13]  
Morality, patience, enthusiasm, concentration and wisdom  
in earlier times, without leaving any out,  
Are shown clearly by one pore of the body.

Likewise, the actions of buddhas past, of those yet to come, [12.14]  
and of those present, who stay in samsara until the end of space,  
teaching the Dharma with high resonance,  
bestowing breath on migrators in the grip of suffering,

from embracing the first mind up to the essence of enlightenment, [12.15]  
knowing phenomena's deceptive nature  
all of them are shown clearly, like one's own,  
from one pore of the body at the same time.

Likewise, the actions of the three times of bodhisattas, [12.16]  
superior solitary realisers and all hearers,  
and on top of that all instances of beings  
are shown simultaneously by one pore.

This purity, induced by thought, shows [12.17]  
worlds extending to the edge of space on the object of one particle,  
and one particle pervading the limitless worlds;  
the particle didn't become bigger, the worlds didn't become smaller.

You without conceptual thought, however many [12.18]

actions you show each moment, until the end of existence, there are not enough particles in all the continents to account for them.

The power of knowing locations as well as non-locations, and likewise, awareness of karma's fruition, comprehending the variety of wishes and the power of knowing the variety of spheres; [12.19]

similarly, knowing supreme as well as inferior faculties, and the power of knowing all journeys, mental stabilizations, emancipations, concentrations along with absorptions and so forth; [12.20]

knowledge remembering previous places and likewise awareness of death, transference as well as birth, plus the power of knowing the exhaustion of contaminants; these are the ten powers. [12.21]

The cause from which something is definitely generated was taught by those that are exalted knowledge as its location. Non-location is the opposite of that explanation. Knowing limitless objects having abandoned obstruction is called *power*. [12.22]

Desired and undesired, the opposite of that, karma through purging phenomena, and also the great variety of their ripening, the exalted knowledge with the power and ability to engage individually, pervading the three time objects of knowledge, is posited as power. [12.23]

Desires through the power of the elements of attachment etc., a great variety of inferior, average and distinguished superior wishes, even the wishes hidden by being at odds with them, knowing them by pervading and going into the three times is called *power*. [12.24]

Awakened ones proficient in the divisions of spheres engage with the infinite exalted knowledge of perfect buddhas. That taught as spheres, i.e., any nature of the eyes and so forth, in all characteristics; this is posited as power. [12.25]

Only the highly intelligent entirely conceptual, etc., is thought of as superior. Occasions when merely mediocre and dull are taught as inferior, also understanding the eyes etc., plus the mutual ability to establish; The omniscient exalted knowledge without attachment is taught as *power*. [12.26]

Some paths lead to the Conqueror, some to the enlightenment of a solitary realiser or of a hearer, to the pretas, [12.27]

animals, gods, humans as well as the hells and so forth.  
Their limitless exalted knowledge without attachment is posited as *power*.

The different specific yogas of the limitless worlds, [12.28]  
mental stabilizations, eight emancipations and various calm abidings,  
any specific absorptions - one and eight;  
unobstructed exalted knowledge of them is taught as *power*.

Past selves as well as other sentient beings, remaining in samsara [12.29]  
as long as ignorant, however many individual samsaric sentient beings  
and their limitless bases, countries, locations, and appearances,  
any exalted knowledge aware of them is called *power*.

Every death, transference and birth of each individual sentient being [12.30]  
abiding in the worlds extending to the limits of space, limitless exalted knowledge  
of their many details at this time, engaging them without attachment,  
completely and perfectly, is posited as *power*.

Through the power of the omniscient mind of the conquerors [12.31]  
the afflictions together with their karmic latencies are quickly obliterated;  
Any cessation of afflictions through the awareness of hearers etc.,  
limitless exalted knowledge of them without attachment is asserted as *power*.

Birds won't be impeded by a non-existence of space [12.32]  
But exhaustion of their strength will stop them there.  
Likewise, disciples and the Buddha's children will have to stop  
without having expressed the infinite space-like qualities of a buddha.

Therefore, since I am the same, what of your qualities [12.33]  
am I able to know and express? Even though,  
because they were taught by the superior Nagarjuna  
I abandon doubt and explain them a little.

The profound is emptiness, consequently [12.34]  
the other qualities are extensive.  
Through knowing the mode of the profound and extensive,  
These qualities will be attained.

Further, having ventured into the three worlds, you who hold the immovable body  
[12.35]  
show through emanations descending, birth, and the wheel of enlightenment's peace.  
Thus you guide all worldly beings of diverse backgrounds,  
conceived by hope, copiously bound, with compassion to a state beyond sorrow.

To eliminate all stains nothing is more important than knowing suchness. [12.36]  
Hence different expressions of phenomena's suchness are not taught.

Also, there is not a variety of wisdoms, its object possessor,  
which is why you show migrators an unequalled non-dual vehicle.

Because migrators are degenerate, they generate faults. [12.37]  
They, the worldly beings, aren't interested in the deep and profound objects of a buddha.  
Tatagata, you possess the method of compassion simultaneously with exalted knowl-  
edge,  
and you stated directly "I will liberate sentient beings."

Therefore, like the skilled, who established a pleasant town to overcome boredom [12.38]  
for the people traveling to the continent of jewels,  
you taught this vehicle to place the mind of trainees within the method of pacification.  
Those with a purified isolated mind you taught separately.

For as many times as there are particles found in all the worlds [12.39]  
of the ten direction that are the Buddha's objects,  
the Tatagata went to supreme superior enlightenment.  
However, this secret of yours should not be told.

As long as not all transitory beings have gone to supreme thorough peace, [12.40]  
and as long as space has not disintegrated,  
why would you, the Conqueror who nurses like a second mother,  
born from the mother of wisdom, go into extreme peace?

Transitory beings eat poisoned food due to the fault of ignorance. [12.41]  
The anguish of a mother for her suffering sick son who ate poison  
does not equal your affection for the family members of a person who ate poison.  
Hence, the protector does not go into supreme and thorough peace.





### Colophon

I, the bikkhu Chandrakirti, expounded this school [13.1]  
in accordance with scriptural reference  
and oral instructions,  
extracting it from the *Treatise on the Middle Way*.

Just like this dharma [13.2]  
does not exist apart,  
the school arising here also does not exist elsewhere.  
Scholars, endeavour to ascertain this statement.

Afraid of the extremely vast color of Nagarjuna's awareness ocean, [13.3]  
beings distance themselves from any pure tenet.  
Now Chandrakirti fulfils hopes completely with the water  
that has opened the petals of the blossoming utpala that is its composition.

Profound, potentially frightening, suchness elucidated, beings realize decisively only [13.4]  
through previous habituation.  
Others won't comprehend it, despite extensive listening.  
Therefore, having seen these fictional approaches, like scholarly systems asserting self,  
give up fondness for texts asserted by other systems, different from this.

Merits from explaining master Nagarjuna's pure school, [13.5]  
white like an autumn star in the gloom of the afflictions in the mind's sky,  
or like the jewel of the crown ornament of the snake of the mind, pervade to the edge of  
existence.  
From attaining these may all transitory beings, having realized suchness, quickly ascend  
to the Tatagata's ground.

This completes the *Introduction to the Middle Way*, clarifying the extensive [14.1]  
and the profound, by master Chandrakirti, whose mind entered the supreme vehicle;  
who holds irreversible exalted knowledge and compassion;  
and who opposed true grasping by milking the drawing of a cow with plenty of milk.

### Translator's Colophon

The Tibetan translator, the sangha Pa-tsab Nyima-trak,  
and the Indian abbot Tri-la-ka,  
translated this in accordance with Kashmiri scripture in the Temple Hidden Treasure,  
in the Kashmiri town Centre of Peerlessness,  
during the reign of the Kashmiri king Pel-phak-pa Lha.

Later, in the Ramoche in Ra-sa, the Indian Abbot Kanaka Wama and this translator  
edited it and comprehended its meaning on the basis of the eastern text of Nyi-og.

I aligned this with the author's and translator's colophon of the commentary, because I compared the individual root text with the root text contained in the commentary to correct mistakes.

Please bless me to comprehend the meaning  
of profound depended arising free from extremes,  
the only medicine eliminating all sicknesses of extreme grasping  
in accordance with the intention of supreme Superior Nagarjuna and his two sons.

May any root of virtue of the three times of others and myself,  
exemplified by this virtue, not ripen for even an instant as the cause for  
a mental wish for personal gain, as fame, samsara, wealth, gain and praise,  
which are not in accordance with supreme enlightenment generated and to be generated.

May they only become the cause for highest enlightenment.  
By the blessing of the Conquerors and their supreme children,  
by the truth of undeceptive dependent arising,  
and by power of my pure superior intention  
may the themes of these pure prayers be accomplished.

May all be auspicious.

Translated from the Tibetan by Fedor Stracke.