

Praise for Dependent Relativity

Je Tsongkhapa

Namo Guru Manjughoshaya

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| 1 | Through what you realized and proclaimed,
The foremost knower and guide, Subduer,
I bow to you who saw and taught
Dependent relativity. | 9 | Our benefactor, voidness is
The essence of the teachings that
You gave for wandering beings' sake,
Dependent relativity |
| 2 | Whatever troubles of this world,
Their root is ignorance. You taught
The insight that reverses it,
Dependent relativity. | 10 | The peerless reason proving that.
What way for those to grasp your view
Who see it either as unproved
Or contradictory? You said |
| 3 | How then would the intelligent
Not comprehend this pathway of
Dependent relativity
To be your teaching's very core? | 11 | Once voidness is perceived as what
Arising in dependence means,
Then voidness of inherent being
And act and agent harmonize |
| 4 | In such a case then, no one could
Find anything more wonderful
To praise you for than setting forth
Dependently arising, Lord. | 12 | Not contradict. If seen reversed,
The void not fit to act, and on
What acts no voidness, then you said
One plunges to a dread abyss. |
| 5 | 'What on conditions does rely
Is empty of inherent being.'
What way of fine instruction more
Astounding than this utterance? | 13 | From what you taught, praise most you saw
Arising in dependence then,
For that the nihilists can't see
Nor holders to inherent being. |
| 6 | Fools' grasping at it fastens tight
Their fetters of extremism.
The same for wise ones is the means
To sever fabrication's net. | 14 | The nonreliant are sky flowers,
Thus nondependence but a naught.
Establishment by essence blocks
Reliance on condition or cause. |
| 7 | No others with this teaching seen,
So you alone we Teacher name.
False praise to call a forder that,
Or give a fox the name of lion. | 15 | You taught thus only objects that
Dependently arise exist—
Thereby no objects save those that
Are empty of inherent being. |
| 8 | O wondrous teacher, refuge too!
O wondrous speaker, guardian!
I bow to you who taught so well
Dependent relativity. | 16 | Inherent being has no reverse,
You taught. So, if things had such being,
Nirvana could not happen nor
Could fabrications be reversed. |

- 17 'Thus, absence of inherent being!
Within the councils of the wise,
But who could face this lion's roar
Repeatedly resounding forth?
- 18 'Dependent on this, this occurs.'
All versions of this well accord
With not the least inherent being.
What need to say they do not clash?
- 19 'Arising in dependence then
Is cause for no dependence on
Extremist views.' For these fine words
Your speech is unexcelled, O Lord.
- 20 'These all are void of essence,' and
'From this arises this effect.'
These two discernments mutually
Are not opposed, for each helps each.
- 21 What is there more astonishing
And what more wonderful than this?
So praising you on this account
Is praise indeed; no other is.
- 22 That those who nurse ill will for you,
As slaves of ignorance, should find
The sound of 'no inherent being'
Unbearable is no surprise.
- 23 Arising in dependence being
Most treasured of your speech, when some
Accept it but can't bear the call
Of voidness—then I am surprised.
- 24 Best door to no inherent being,
Dependent relativity:
Those nominally for it but
Who grasp at its inherent being,
- 25 Well, how can they be led toward
The peerless gates through which progressed
The excellent superior beings,
The noble path that pleases you?
- 26 Inherent being does not rely
And is unmade. The relative
- Relies, is made; upon one base,
How do these not just contradict?
- 27 What things dependently arise,
Thereby though free forever from
Inherent being, appear that way,
All like illusions then, you said.
- 28 By this we also properly
May hold to the conclusion that
No disputant, on genuine grounds,
Can challenge anything you taught.
- 29 And why? Because by teaching this
You render distant any chance
To reify or deprecate
Unseen or seen phenomena.
- 30 Arising in dependence is
That path for which your speech is seen
As peerless. It gives certainty
All else you taught is valid too.
- 31 You saw things as they are and taught
That well. Your students' troubles then
Will all recede away, since they
Will halt all defects at the root.
- 32 Who turn away from what you taught
May long perform austerities,
Yet they, fixated on the self,
Just summon faults repeatedly.
- 33 Amazing when the wise perceive
The difference between these two.
Then from the very marrow shall
They not have reverence for you?
- 34 How much you taught, why speak of that?
Determining but generally
The meaning of a single part
Just that bestows a special joy.
- 35 Confusion seized my mind, alas.
Though taking refuge for so long
In that array of qualities,
No part of one have I attained.

- 36 But while life's stream has not yet sunk
 Inside the mouth of death itself,
 I count it fortunate to have
 Belief in you, however slight
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- 37 Of teaching, that of relativity,
 Of insight, insight into that: these two
 Are like a great subduer, throughout the
 worlds
 Supreme. You saw this well; no others did.
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- 38 All that you taught starts and proceeds
 From relativity alone,
 And with nirvana as the goal,
 No deed of yours was not for peace.
- 39 Amazing that your teachings bring
 All those whose ears they reach to peace,
 So who will not hold in esteem
 The preservation of your word?
- 40 All opposition it destroys;
 No contradiction found within.
 It yields all creatures' dual aims.
 My pleasure in this system grows.
- 41 For countless ages for its sake
 You gave away repeatedly
 At times your body or your life,
 The ones you loved, a mass of wealth.
- 42 And when you saw its qualities,
 This doctrine drew your heart, as does
 A hook a fish. Sad fate for me
 Not hearing it from you yourself.
- 43 In virtue of this sorrow's strength,
 Just like a mother's mind that is
 Intent upon a darling child,
 May my mind never deviate.
- 44 And, dwelling on your speech, I think
 Of you, O Teacher, blazing with
 The glories of the signs and marks,
 Enhaloed by a radiant light,
- 45 In your sweet voice discoursing thus
 And thus. As moon rays, fever's pangs,
- O Sage, your likeness brings relief
 In just appearing to my mind.
- 46 So marvelous and excellent
 A system this, yet those who had
 No mastery, like balbaja,
 Were tangled up in every way.
- 47 I recognized their plight and so
 I followed in the masters' steps
 And your intended meaning sought
 Repeatedly with greatest zeal.
- 48 I studied many texts, our own
 And those of others, at this time.
 My mind was yet repeatedly
 All baffled in a net of doubts.
- 49 When through the lama's kindness I
 Beheld the grove of all the texts
 Of Nagarjun, foretold to show
 Just how your highest vehicle shuns
- 50 The extremes of being and nonbeing both,
 Made bloom by white light-garlands of
 The speech of Glorious Moon, whose sphere
 Waxed full of stainless wisdom sails
- 51 Unchecked the heaven of sacred speech,
 Dispels the heart's extremist gloom,
 Outshines the stars of erring talk,
 O then my mind arrived at rest.
- 52 Of all the deeds, the deed of speech
 Was best; of that, of this, and so,
 With this your reason, learned ones,
 Remember the Enlightened One.
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- 53 As follower of this teacher I went forth,
 And, not ill versed in the Subduer's speech,
 I strove in yoga practice as a monk,
 Such my devotion for that mighty seer.
- 54 The kindness of the lama brought me to
 The foremost teacher's teachings, so too I
 This virtue dedicate as cause that all
 Be cared for by a holy spiritual friend.

55 Our Helper's teachings till the world's end be
 Not shaken by the wind of evil thoughts,
 And be it ever full with those who find
 Trust in the Teacher, knowing what he taught.

56 May we, no moment's faltering, all our births,
 Though life or body be the cost, maintain
 Dependently arising's suchness, this,
 The noble way the Sage made manifest.

57 The best of guides, through countless trials
stressed this
 To be the essence and let day and night
 Pass in examining whatever ways
 By which what he achieved can be increased.

58 Who strive this way with pure and high resolve,
 You, Brahma, Indra, worldly guardians and
 Protectors, Mahakala and the like,
 Without distraction always lend your aid.

Colophon

The Essence of Eloquence, Praise to the Supramundane Victor Buddha, Great Friend without Acquaintance to All the World, Foremost Teacher, for Teaching Profound Dependent Relativity was composed by Venerable Losang Dragpa, a monk who has heard many teachings, at Lhading, also called Nampar Gyalway Ling, at the hermitage of Lhashöl, 'Beneath the Gods,' of Oday Gungyal, mighty among the snowy peaks of the Land of Snows. The scribe was Namkha Pal.

Translation by Geshe Tenzin Losel
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