

Praise for Dependent Relativity

rten 'brel bstod pa

by

Je Tsongkhapa

English Translation

by

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Translation © Graham Woodhouse

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. | 8 | O wondrous teacher, refuge too! O wondrous speaker, guardian! I bow to you who taught so well Dependent relativity. |
| 2 | Whatever troubles of this world, Their root is ignorance. You taught The insight that reverses it, Dependent relativity. | 9 | Our benefactor, voidness is The essence of the teachings that You gave for wandering beings' sake, Dependent relativity |
| 3 | How then would the intelligent Not comprehend this pathway of Dependent relativity To be your teaching's very core? | 10 | The peerless reason proving that. What way for those to grasp your view Who see it either as unproved Or contradictory? You said |
| 4 | In such a case then, no one could Find anything more wonderful To praise you for than setting forth Dependently arising, Lord. | 11 | Once voidness is perceived as what Arising in dependence means, Then voidness of inherent being And act and agent harmonize |
| 5 | 'What on conditions does rely Is empty of inherent being.' What way of fine instruction more Astounding than this utterance? | 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. |
| 6 | Fools' grasping at it fastens tight Their fetters of extremism. The same for wise ones is the means To sever fabrication's net. | 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. |
| 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. | 14 | The non-reliant are sky flowers, Thus non-dependence but a naught. Establishment by essence blocks |

Reliance on condition or cause.

- 15 You taught thus only objects that
Dependently arise exist—
Thereby no objects save those that
Are empty of inherent being.
- 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

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 non-being 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.