

ལྷ་བའི་གསུང་མགུར་གྱི་འགྲེལ་བ་ཚིག་གི་སྒྲོན་མེ་ཞེས་བྱ་བ་བཞུགས་སོ།

Lamp for the Words:

Commentary on the Song on the View
[Recognising My Mother]

མཇེད་པ་པོ། ཀུན་མཁྱེན་འཇིག་མེད་དབང་པོ།

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Lamp for the Words: Commentary on the Song on the View

The dharma to be explained here is the expression of the unique pointing out of the view in song; this has three sections:

1. Meaning of the beginning
2. Meaning of the text
3. Meaning of the end

1. [Meaning of the beginning]

This has two sections:

1. Expression of homage
2. Promise to compose

1.1 [Expression of homage]

ཐུག་མོ་རྟོན་འབྲུང་གི་དེ་ཉིད་ངོ་མཆར། །རི་བཞིན་རྟོན་པ་རུ་སྟོན་པའི་སྒྲ་མ། །

བཀའ་རྟོན་འཁོར་མེད་དེ་སྟོང་དབྱུང་ས་བཞུགས་ཤིག །

Oh lama who nakedly reveals the amazing suchness of profound dependent-arising exactly as it is and whose kindness is boundless, please abide at the centre of my heart... [1abc]

The meaning of “**profound**” is that it is difficult to realise; taken as [referring to] **the suchness of** emptiness being dependent-arising and **dependent-arising** being emptiness of inherent existence. That is also **amazing** because while appearing they are empty and while empty they appear.

That very meaning (i.e. the indivisibility of appearance and emptiness as such) **is nakedly** (i.e. clearly) **revealed exactly as it is** and without mix-up by the **lama, whose kindness is boundless**. The author expresses homage, saying “**Please abide at the centre** of an eight-petalled lotus **at my heart.**”

1.2 [Promise to compose]

གང་བློ་མོལ་བྱུང་གི་ཆོག་གསུམ་སྟེན། །

... as I speak a few spontaneous words that come to mind! [1d]

Whatever meaning of emptiness and dependent-arising that **come to mind** or arise I will **spontaneously express in three words**. This is the promise to compose.

“Three words” means a few words; the meaning is not limited [to three]. For example, similarly to how saying “The sun has a thousand rays” and “Eight-petalled lotus” are not limited to those.

2. [Meaning of the text]

This has two sections:

1. Brief indication
2. Extensive explanation

2.1 [Brief indication]

ཨ་མ་གན་མོ་དེ་ཡུན་རིང་སྟོར་བཞི། །བྱ་ཆུང་སྟོན་པ་ང་ཅི་ཞིག་ལྟར་ཏེ། །

ཨ་མ་ཐེན་ཅན་དང་ལྟན་ཅིག་འདུག་པ། །ངོ་མ་ཤེས་པ་དེ་ཤེས་ལ་ཁད་སྟངས་ངོ། །

I, this crazy small child who has lost his elderly mother long ago, somehow seem to almost recognise that which I have not recognised: that my kind mother has been with me all along. [2]

ངོ་ངོ་ཉན་འབྱུང་དེས་སྟོན་ཏུ་བསྟན་པ་ས། །ཡིན་ཡིན་མིན་མིན་དེ་ཨ་ཡིན་སྟུང་མོ། །

Due to the obscure explanations of my brother dependent-arising, I wonder how can it be that [things both] “are” and “are not”. [3ab]

The **elderly mother** is the dharmatā of the mind. Having **lost** [her] **long ago** means not being able to realise that from beginningless time until now. The **crazy small child** refers to the mind seeking the view. This mind **somehow** (i.e. inadvertently) **seems to almost recognise that which has not been recognised: that the kind mother** (i.e. dharmatā) and itself **have been together** since beginningless time and until now.

In dependence upon what reasons or reasonings is that ascertained? In dependence upon the **obscure** (i.e. using meaning-generalities) **explanations through** inference arising in dependence upon the reasoning of **dependent-arising (the brother)**, then when uninvestigated and unanalysed [things] seem **to be**, whereas when investigated and analysed (i.e. sought) then [things] are ungraspable and seem to **not be**; **I wonder how they can be** lacking inherent existence.

In this context, giving the name “mother” to emptiness is excellent because emptiness is indicated using the term “mother” also in the Perfection of Wisdom Sutras.

2.2 Extensive explanation

This has three sections:

1. Indicating Great Madhyamaka ornamented with the union of appearance and emptiness
2. Expressing the assertions of other proponents of tenets
3. The way we seek the profound view

2.2.1 [Indicating Great Madhyamaka ornamented with the union of appearance and emptiness]

This has three sections:

1. Pointing out that all phenomena are the expressions of emptiness
2. Pointing out that appearance and emptiness are in union
3. Pointing out emptiness on the basis of the continuum

2.2.1.1 [Pointing out that all phenomena are the expressions of emptiness]

This has two sections:

1. Actual meaning
2. Indicating that liberation from samsara depends upon emptiness

2.2.1.1.1 [Actual meaning]

གཟུང་འཛིན་སྒྲ་ཚོགས་འདི་ཨ་མའི་འཇུག་བག། སྐྱེ་འཆི་འཕོ་འགྱུར་འདི་ཨ་མའི་བརྟན་ཚིག།

These various subjects and objects are my mother's gentle smile; these transformations of birth and death are her false words. [3cd]

བསྐྱེ་མེད་ཨ་མ་ཡིས་ཁོ་བོ་བསྐྱེས་སོ། ། རྫོང་རྟོན་འབྱུང་དེས་སྟོབ་བར་བེད། །

My non-deceptive mother has deceived me! I place my hopes in my brother dependent-arising to protect me! [4ab]

The subject – objects of knowledge – all phenomena are the expressions of emptiness because 1) the **various** dependent-arisings included within external **objects** and internal **subjects are the gentle smile of** emptiness and 2) **these** various **births, deaths, and transformations** of happiness and suffering through the force of karma and afflictions appear as **the mother's** (i.e. emptiness's) **false words**. This indicates that birth, death, and so forth, are false in the same way that false words [i.e. lies] are renown as false in the world.

As such, although the **mother** (i.e. emptiness of inherent existence), who is **non-deceptive** due to her mode of appearance being concordant with her mode of abiding, is explained in Madhyamaka treatises to be non-deceptive, nevertheless, when manifesting as karma and afflictions (what binds us to samsara) then we think “**We have been deceived!**” Those who are deceived as such are ordinary beings and not aryas because [the latter] have directly realised emptiness and therefore do not newly accumulate actions projecting existence.

Therefore, **I place my hopes in my brother dependent-arising to protect me** from samsara in dependence upon properly engaging in adopting and discarding white and black actions. It is a point of analysis as to whether this was a statement of direct experience.

The meaning of stating that all phenomena are the expressions of emptiness is as follows. For example, a pot: without being satisfied with the mere name, the mere term, the mere convention, when analysing to seek the designated-object, nothing is found. Therefore, it does not pass beyond being empty of inherent existence and is not established from its own side; however, merely conventionally it dawns in the aspect of a dependent-arising that functions (i.e. being round bellied, carrying water and so forth).

This is in accordance with [Candrakīrti's] *Supplement* [v6.38ab], which says:

Therefore, although all things are empty,
They are strongly produced from their emptinesses.

And [Tsongkhapa's] *Lamp Illuminating the Five Stages*, which says:

Therefore, when all phenomena (the bases of isolation) have been ascertained as being in the pure nature of being primordially empty of establishment by own-character, then that very emptiness that is the lack of inherent existence is ascertained to dawn as those dharminis; this is the meaning of phenomena being the expressions of emptiness.

2.2.1.1.2 [Indicating that liberation from samsara depends upon emptiness]

This has two sections:

1. Indicating that liberation from samsara depends upon emptiness
2. The reason for liberation

2.2.1.1.2.1 [Indicating that liberation from samsara depends upon emptiness]

ནམ་པ་གཅིག་ཏུ་ན་ཨ་མ་གན་མོ། །ཁོ་ནའི་བློ་གྱིས་ནི་གྲོལ་བར་རེ་སྟེ། །

Ultimately, my hope for liberation is only through the kindness of my elderly mother.
[4cd]

གཟུང་འཛིན་འདི་ཉིད་ཀོ་འདི་ལྟར་ཡིན་ན། །དུས་གསུམ་རྒྱལ་བས་ཀྱང་སྟོབ་ཐབས་མི་འདུག །

If subjects and objects were just these, then even the Conquerors of the three times would have no way of protecting me! [5ab]

Ultimately, my hope for liberation is only through the kindness of my elderly mother (i.e. emptiness of inherent existence) because **if these** phenomena that are included within **subjects and objects were established in accordance with** how they appear to us, **then even the Conquerors of the three times would not have** (i.e. not find) **a way of protecting me!**

The reason for that is that if phenomena (subjects and objects) were established in accordance with how they appear to us, then they would necessarily be established from their own side; if they were established from their own side, then they would be established without dependence upon anything; in that case, since the elimination of faults and increase of qualities would be unfeasible, then the attainment of the states of liberation and omniscience would also be impossible.

This is also in accordance with [Nāgārjuna's] *Root Wisdom* [v24.14], which says:

Those for whom emptiness is feasible,
Everything becomes feasible.
Those for whom emptiness is not feasible,
Everything will not become feasible.

2.2.1.1.2.2 [The reason for liberation]

འགྲུར་བ་སྣ་ཚོགས་འདི་འགྲུར་མེད་ཨ་མའི། །ནམ་འགྲུར་ཡིན་པས་ན་གྲོལ་རྒྱུར་འདུག་གོ། །

Since their various transformations are the expressions of my changeless mother, liberation remains a possibility. [5cd]

Although it is true that if these phenomena (subjects and objects) were inherently established in accordance with how they appear to us, then liberation from samsara would be impossible, **the various transformations** of dependent-arising are always **the expressions of the changeless mother** (i.e. emptiness of inherent existence). **Therefore**, in dependence upon the wisdom directly realising their non-establishment from their own side and their lack of inherent existence, the continuum of ignorance (the root of samsara) is cut and one is **liberated** from samsara.

2.2.1.2 [Pointing out that appearance and emptiness are in union]

This has two sections:

1. Actual meaning
2. Identification of emptiness

2.2.1.2.1 [Actual meaning]

ཅེར་ཡང་མ་གྲུབ་པའི་བརྗོད་མེད་ཨ་མའི། ཅེར་ཡང་བརྗེ་བ་ཡི་པར་བརྟེན་ཚུར་བརྟེན། །
འདི་ག་ཙམ་ཞིག་ལ་གོ་རྒྱུ་འདུག་གོ། །

My inexpressible mother, non-establishment as anything, is disguised as everything in mutual dependence; there is much to be understood regarding just this. [6]

པ་ཀན་བཙལ་བས་ནི་མ་རྟེན་པ་དེ། པ་ཀན་རྟེན་པ་ཁོ་ཡིན་པར་འདུག་པས། །
ཨ་མའི་པར་ནས་ནི་པ་ཀན་རྟེན་པས། པ་མ་ཐེན་ཙན་གྱིས་བྱ་ང་སྟོབ་སྟེ། །

Not finding my elderly father when sought after is finding my elderly mother; therefore, my elderly father is found in my mother's lap. In this way, it is said that my kind parents protect me, their child. [7]

The inexpressible mother (i.e. emptiness of true existence) **is not established as anything** ultimately but **is disguised** or appears **as everything** (i.e. the various dependent-arising conventionally); the two – emptiness and dependent-arising – are **mutually dependent and there is much to be understood regarding just this**.

What is to be understood is that emptiness appears as dependent-arising and dependent-arising appears as emptiness:

- The awareness realising the lack of inherent existence of inner and outer dependent-arising ascertaining (without depending on other awarenesses) that all the presentations of cause and effect, definitions and definienda, agent and object, and so forth are feasible within their being merely designated by name is the meaning of emptiness dawning as dependent-arising.
- The awareness ascertaining that inner and outer things are dependently-designated dependent-arising being able to induce a strong ascertainment (without needing to depend upon another awareness) that they are empty of inherent existence is dependent-arising dawning as the meaning of emptiness.

It appears as such to persons who have ascertained and not forgotten the correct view; not to others.

When emptiness dawns as the meaning of dependent-arising in that way, it is referred to as the “complete analysis of the view”. Je Rinpoche [in his *Three Principal Aspects of the Path*] says:

When they are simultaneous, without alternation,
Then by merely perceiving infallible dependent-arising,
An ascertaining consciousness destroys the mode of engagement of objects;
At that time, the analysis of the view is complete.

And Khedrub Norsang Gyatso says:

When analysis of the view is thoroughly complete,
Through the mere dawning of the appearances
Of their respective objects to the sense consciousnesses,
Then an ascertaining consciousness is induced ascertaining objects as empty
Without relying upon other reasonings or reasons.

For example, a being whose eye sense-faculty is polluted,
Through the force of previously knowing that two moons do not exist,
Will induce ascertainment of the non-existence of two moons
Due to the very appearance of two moons to their eyes.

When such an ascertainment of emptiness is produced,
Then when thinking about the mode of existence
Of all conventional phenomena, such as actions and their effects and so forth,
They will be posited as imputed existents and mere name.

And in the Poems of Our Supreme Protector, the Great Seventh [Dalai Lama], the Gyälwang [Kälsang Gyatso] it says:

In the space of emptiness and appearances,
Although there are no self-supporting truths
The collection of manifold dependent-arising causes and conditions
Are painted as a rainbow.

Behold this marvel
Of whatever arises without fixation;
If analysed, then nothing whatsoever
Can be identified to be called “this.”

Nevertheless, as manifold pieces of causes and conditions
That are imputed existents and mere name
All agents and objects are feasible;
Observe this magical illusion!

In dependence upon these excellent explanations, gain certainty regarding the way in which emptiness and dependent-arising are posited as method and arisen-from-method in relation to a single basis.

Some say that finding the view is pervaded by complete analysis of the view, but these seem to be speculations that do not understand the point.

The **elderly father** is referring to emptinesses’ empty-bases (i.e. the dharmin) and **not finding** the designated-object **when sought after is finding my elderly mother** (i.e. emptiness of inherent existence). This indicates the way in which the dharmatā is found in the dharmin.

The **elderly father** (i.e. the dharmin that are the bases of emptiness) **is found in the mother’s lap** (i.e. in the sphere of emptiness of inherent existence). This indicates the way in which the dharmin is found in the dharmatā.

In this way, in dependence upon the elderly **father** (i.e. dependent-arisings) and the elderly **mother** (i.e. emptiness) dawning as being mutually non-contradictory, **I, their young child**, am **protected** from the two extremes of permanence and annihilation.

2.2.1.2.2 [Identification of emptiness]

གཅིག་མིན་གཞན་མིན་གྱི་ཨ་མའི་བཞིན་རས། ། རྫོང་ཁྱིན་འབྱུང་གི་མེ་ལོང་ནང་ན། །
 ཟིན་བ་མེད་ཚུལ་གྱིས་ཡོད་ཡོད་འདྲ་སྟེ། ། ཡོད་བ་ང་འདྲས་ནི་ཁྱོད་དཔྱོད་མ་ཞུགས། །

My mother's face, neither one nor different, in the mirror of my brother dependent-arising, seems totally existent through the lack of understanding of it; such existence is beyond conception for one like me. [8]

The **mother's face** (i.e. emptiness that is the non-affirming negation merely negating inherent establishment, which is **neither one** isolate with its empty-basis **nor** a **different** nature from that) **in the mirror of** (i.e. the inference relying upon) **the brother** (i.e. the reasoning of **dependent-arising**) appears **as though totally existent through the lack of understanding** or apprehension of it ultimately; it remains **beyond conception for** a madman **like me**. [The latter part] is showing humility.

2.2.1.3 [Pointing out emptiness on the basis of the continuum]

This has two sections:

1. Actual meaning
2. Refuting the mistakes of some of our own followers

2.2.1.3.1 [Actual meaning]

སྤྱ་སྤྱབ་ཆེ་གྲགས་གྱིས་ཞལ་ཆེམས་རྒྱུང་བསྐྱུར། ། འཇམ་དཔལ་སྙིང་པོ་ཡིས་བྱ་ཞིག་བཏང་བས། །
 ཐག་རིང་འཆོལ་བ་ཡི་དཀའ་ལས་བཞོལ་ནས། ། ལྷན་ཅིག་མཐོང་བ་ཡི་མ་རྒྱན་མཐོང་རེ། །

Nāgārjuna and Candrakīrti consigned their last instructions to the winds and Mañjuśrīgarbha sent it via bird; as such, leaving aside the hardships of seeking far and wide, I hope to see my ever-present elderly mother. [9]

The Protector **Nāgārjuna** and the Glorious **Candrakīrti**, like **consigning their last instructions to the winds**, [left us] the *Six Treatises on Reasoning*, *Clear Words*, the *Supplement*, and so forth. The *Great Commentary on Root Wisdom*, the *Great Commentary on the Supplement*, and the *Essence of Eloquence* that were composed by **Mañjuśrīgarbha** were **sent via bird**. In dependence on these, **leaving aside** or setting down **the hardships of seeking far and wide**, I wish to see the beautiful face of **my elderly mother** (i.e. emptiness) who is **ever-present** with my mental continuum.

2.2.1.3.2 [Refuting the mistakes of some of our own followers]

ད་ལྟ་རང་རེ་ཡི་སློགས་ལ་འགའ་ཞིག་ ། ཚུགས་སྤྱབ་བདེན་སྤྱབ་སོགས་བདུ་ལ་ཞེན་བས། །
 སྤང་བ་ལིང་ལིང་འདི་རང་སོར་བཞག་ནས། ། དགག་རྒྱ་རྩ་ཅན་ཞིག་འཆོལ་བར་སྤང་སྟེ། །

These days, it appears that some of our scholars adhere to terms such as “self-supporting” and “true establishment”; thereby leaving these vivid appearances as they are and seeking some creature with horns to negate! [10]

སྒྲིབ་བྲལ་ཨ་མ་ཡི་བཞིན་རས་དེ་ན། །ལང་ལང་ལིང་ལིང་འདི་ཡོད་སྐད་མི་འདུག །

གནད་འགག་མ་ཐིགས་བའི་བཤད་བཤད་མང་ཡང་། །ཨ་མ་རྒན་མོ་དེ་བློས་དོགས་འདུག་གོ །

It is not to say that these vivid appearances exist on my mother's unobscured face! However, through lengthy discussions that miss the point, I fear my elderly mother will escape! [11]

ཡོད་ཞིག་ཡོད་མོད་ཀྱང་ད་ལྟའི་འདུལ། །རྩོམ་རྩོམ་འགལ་འདུ་ཅན་ཡིན་ཆོད་མི་སྤང། །

མ་མ་མཇུག་གཞུགས་ཀྱི་འབྲལ་མེད་བག་ཐེབས། །འཇམ་འཇམ་སྐྱིད་སྐྱིད་ཅིག་ཡིན་པར་སྤང་རོ། །

Although things exist, they do not appear to be such present sheer contradictions; my parents' inseparable affinity appears to be a harmonious, gentle, and happy one! [12]

These days, it appears that some of our Gelug scholars and logicians too strongly adhere to the terms “self-supporting”, “true establishment”, as well as “inherently established” and “established from its own side” that are included in the “such as”, in dependence upon the explanations in their textbooks. Thereby, when identifying the object of negation, [thinking] there is no need to negate these vivid appearances that [appear] to us currently, they leave them as they are and exhaust themselves seeking something else to negate, like a creature with horns!

It is not to say that these vivid appearances that [appear] to us currently exist on the face (i.e. in the perspective of the mode of apprehension) of the mother (i.e. of the wisdom directly realising emptiness) that is free from the obscurations of dualistic appearances. However, through lengthy discussions that miss (i.e. do not distinguish) the difficult points of emptiness, I fear my elderly mother (i.e. emptiness) will escape to a different country!

In that case, how is it? In general, **existent** phenomena **exist**; **however, such** self-supporting appearances to us **currently**, which are **sheer contradictions** like the horns of deer, **do not appear to be as such** from the perspective of a person who has completed the analysis of the view.

2.2.2 Expressing the assertions of other proponents of tenets

This has three sections:

1. Actual meaning
2. Eliminating senseless doubts and advising being at ease with the correct meaning
3. Asking forgiveness

2.2.2.1 [Actual meaning]

This has two sections:

1. The way it is asserted by Indian Masters
2. Expressing the assertions of previous Tibetans

2.2.2.1.1 [The way it is asserted by Indian Masters]

བྱེ་མདོ་རྣམ་རིག་དང་ཤར་གསུམ་མཁན་སོས། །ཨ་མ་སྒྲུང་ཆེན་གྱི་ཐལ་དཀར་གཟུགས་ལ། །
ཐལ་སོ་འཇུ་མ་རིས་གྱི་རྒྱ་སྟག་ཁྲ་བོ། །འཇིན་བ་མྲན་མེད་གྱི་སྤྲུམ་སྟོན་བ། །
གཉིས་མེད་ཚུགས་སྤྱབ་གྱི་དོམ་བྱ་ངར་མའི། །ཐ་སྙད་སྟོ་ཆོགས་ཤིག་འདོགས་བར་བྱེད་ཀྱང་། །
ཨ་མ་གན་མོ་དེ་སྟོར་ནས་འདུག་གོ། །

The Vaibhāṣika, Sautrāntika, Vijñaptimātra, and the three Eastern Masters designate the mother with various terms, such as “matter”, “apprehender”, and “non-dual self-supporting”; like designating the body of a white-grey elephant as a grinning mottled tiger, a brainless crazed monkey, and a ferocious bear! However, they have lost my elderly mother! [13]

The meaning of these is:

- **The Vaibhāṣika** who assert the three times as substantial existents,
- The **Sautrāntika** who assert both external objects and self-knowers as truly established,
- The **Vijñaptimātra** (i.e. the Cittamātrins) who assert all phenomena to be in the nature of inner-consciousness, and
- **The three Eastern Masters** – Ācāryas Jñānagarbha, Śāntarakṣita, and Kamalaśīla – referring to their texts the *Two Truths*, *Ornament of the Middle Way*, and *Illuminating the Middle Way*, [respectively,] such that:
 - Jñānagarbha is a Sautrāntika-Mādhyamika and
 - The other two are Yogācāra-Mādhyamikas.

These Buddhist proponents of tenets **designate the mother** (i.e. emptiness of inherent existence) with various terms without correctly recognising her, just like [identifying] **the body of a white-grey elephant** [in the following incorrect ways].

Specifically, the Vaibhāṣikas and Sautrāntikas say:

It is incorrect that all phenomena are inherently truly established because truly established things exist; because external objects or **matter** that are an aggregation of partless particles are truly established.

This assertion should be connected to the example of [identifying the body of a white-grey elephant as] **a grinning mottled tiger**.

The Cittamātrins or Vijñaptimātrins say:

Although partless [particles] are impossible, true establishment exists because the aspects of **apprehenders**, i.e. self-knowers, are truly-established.

This assertion should be connected to the example of [identifying that as] **a brainless and mischievous crazed monkey**.

The three Eastern Masters say:

Although external objects and true establishment do not exist (since apprehenders and apprehendeds are **non-dual**), establishment by own-character or as **self-supporting** exists because all phenomena are established from the side of objects' unique mode of subsistence.

This assertion should be connected to the example of [identifying that as] a **ferocious bear**.

Despite designating these various terms, through the force of not recognising that the true establishment of things is the object of negation, **they have lost my elderly mother** (i.e. emptiness of inherent existence)!

2.2.2.1.2 [Expressing the assertions of previous Tibetans]

ས་རྩིང་ཀར་འབྲུག་གི་མཁས་བླ་མང་པོས། །གསལ་སྤྱོད་འཛིན་མེད་ཀྱི་རང་གི་རིག་པ། །
ཀ་དག་ལྷན་བྱས་ཀྱི་ཀུན་བཟང་རང་ཞལ། །མ་བཅོས་ལྷན་སྦྲེས་ཀྱི་བྱུག་རྒྱ་ཆེན་པོ། །
ཡོད་མེད་མེད་མེད་ཀྱི་ཁས་ལྷན་བྲལ་སྟོན་པ། །སྤྲོ་ཆོག་ས་ཐ་སྦྱད་ཀྱི་ཞལ་པོ་སྤྲོགས་ཀྱང་། །
གཤེས་ལུགས་ཐེག་པོ་ཞིག་ཡིན་ན་ལེགས་ཏེ། །མཇུ་བ་མོ་འཇུགས་ས་དེ་ཅི་ཞིག་ཡིན་ཨང་། །

Many Sakya, Nyingma, Karma, and Drukpa realised masters boastfully proclaim various terms: the clear, empty, and non-grasping self-knowing; Samantabhadra's true face of primordial purity and spontaneity; the unfabricated innate Mahāmudrā; freedom from assertions of not existence and not non-existence; and so forth. If the fundamental nature were accurate, then this would be great; but I wonder what is it they are pointing at? [14]

The meaning of these is:

- The **Sakyapas** who are followers of the Three Great Sakyas,
- The **Nyingmapas** who are renowned for their early translations of secret mantra,
- The **Karmapas** who are the followers of Dagpo Lhajé's disciple, Düsum Khyenpa,
- The **Drukpas** who are the followers of Drogon Tsangpa Gyaré, and
- Patsab [Nyima Drak]'s follower Zhangtang Saga [Yeshe Jungné].

Moreover, **many** previous **realised masters** designated various terms in connection with their individual assertions.

Specifically, although there are many discordances among the Sakya sub-schools, the instructions of Tsarchen Losel Gyatso and so forth together with their disciples say:

Clear, empty, and non-grasping Rigpa is the final mode of abiding.

The Nyingmapas say:

Primordial purity (i.e. ever-present purity) and **spontaneity** (i.e. primordially perfect qualities) that are **the true face of Samantabhadra** are the final mode of abiding.

The Kagyupas propound:

Innate bliss not newly fabricated by causes and conditions, the Dharmakāya, **Mahāmudrā** is the mode of abiding.

Zhangtang Sagpa and his followers say:

All phenomena are **not existent nor** are they **non-existent; freedom from asserting** the two extremes of existence and non-existence is the final mode of abiding.

Included in the “**and so forth**” are the Jonangpas’ assertions that emptiness is a truly established autonomous permanent [phenomenon].

Such previous Tibetans designated **various terms** to the meaning of the mode of abiding, such as Dzogchen, Mahāmudrā, and so forth, and **boastfully proclaim** those as their systems. **If the fundamental nature** or mode of abiding **were** unmistakably **accurate, then this would be great;** but telling them **I wonder where they are pointing to** on their noses, they are displeased.

2.2.2.2 [Eliminating senseless doubts and advising being at ease with the correct meaning]

ཕྱི་དོན་མ་བཞིགས་པས་སྒོ་འཛུབས་མི་དགོས། །དོན་སྣ་སྡེ་གཉིས་ནམས་དགེས་དགེས་མཛོད་ཅིག །

རང་རིག་མ་ཡིན་ཀྱང་ཆད་གཞལ་འཐད་པས། །ནམ་རིག་སྣ་བ་ཀྱན་དགེས་དགེས་མཛོད་ཅིག །

རང་མཆན་མ་བྱུང་ཀྱང་རྟེན་འབྲེལ་བཟ་པས། །ཤར་གསུམ་མཁན་པོ་ཀྱན་དགེས་དགེས་མཛོད་ཅིག །

Since external objects are not invalidated, there is no need for agitation; the two Proponents of Objects should be pleased. Since valid cognition and the cognised are suitable even without self-knowing, all Proponents of Vijñaptimātra should be pleased. Since dependent-arising is consistent despite not being established by own-character, all three Eastern Masters should be pleased. [15]

གསལ་སྒྲོང་མི་འགལ་བས་བརྩང་ཡང་ཆོག་གི། །སྒྲོབ་བཤད་རྒྱན་འཛིན་ནམས་དོགས་ཆུང་མི་དགོས། །

ཀ་ནས་དག་ན་ཡང་བཟང་ངན་འཐད་པས། །རིག་འཛིན་ཞིག་པོ་ནམས་བཟང་ཞེན་མི་དགོས། །

Since it does not contradict clarity and emptiness, that can be upheld; the holders of the instruction lineage need not have the slightest doubt. Since good and bad are tenable even if primordially pure, the Vidyādhara yogis need not grasp at the good. [16]

བཅོས་ནས་བསྐྱོམས་ན་ཡང་ལྷན་སྦྲེས་འཆར་བས། །རྟོགས་ལྷན་གན་པོ་ནམས་ལྷུ་ཚུགས་མི་དགོས། །

ཡོད་མེད་སྒྲོས་བལ་དེ་ཁས་སྒྲང་ཆོག་པས། །རྟོག་གི་མགོ་མཐེགས་ནམས་ཆབ་ཚུབ་མ་བྱེད། །

Since the innate dawns even with contrived meditation, the realised elders need not insist. Since freedom from the elaborations of existence and non-existence can be asserted, the hard-headed logicians should not lose their composure. [17]

The meaning of this is as follows.

There is no need to agitate those thinking that it is illogical to assert the lack of inherent establishment without **invalidating external objects**; **the two Proponents of Objects** (i.e. Vaibhāṣika and Sautrāntika) **should please** their minds with this assertion of the lack of inherent existence as the mode of abiding, without unnecessary worry.

Since the cognising of objects by **valid cognition is tenable despite self-knowing** (i.e. distinct aspects of apprehenders that are only inwardly-looking) **not being** existent, **all Proponents of Vijñaptimātra should be pleased.**

Although ultimately phenomena are **not established by own-character**, conventionally the varieties of **dependent-arisings** posited by names and terms **are consistent** without being mixed-up; therefore, **all three Eastern Masters should be pleased.**

Although phenomena are not inherently established, **that can be upheld without contradicting** the mind's nature being **clear** and **empty** by nature; therefore, **the holders of the instruction lineage need not have the slightest doubt.**

Since good and bad are tenable even if phenomena are **primordially pure** (i.e. pure from the very beginning), **the Nyingma tantric practitioner yogis** known as the **Vidyādhara need not grasp at the good.**

Since the innate luminous Dharmakāya, Mahāmudrā, **dawns** (i.e. is perceived) **even with** a mind that is newly **contrived** through **meditation, the realised elders** of the Karma and Drukpa **need not insist**, saying “It should exclusively be uncontrived!”

Since freedom from the elaborations of the two extremes – the extreme of permanence that is ultimate **existence** and the extreme of annihilation that is conventional **non-existence** – **can be asserted** as phenomena's final mode of abiding, Zhangtang Sagpa's **hard-headed logicians** who do not give anyone credit **should not lose their composure** with unnecessary worry and get comfortable with this meaning of reality, the lack of inherent existence.

2.2.2.3 [Asking forgiveness]

འོན་ཀྱང་གཞུང་ལུགས་ལ་སྦྱངས་ས་རྒྱུ་རྒྱུ་ལ་ཁྱེད་ཀྱི་མཁུ་མ་མཁུ་ཡིན་མིན། །

ཁོ་ཁོ་ཁྱོད་ཅག་ལ་མི་གྲུས་མ་ལགས། ཁོ་ཁོ་ཁྱུང་གི་བཟོད་པར་མཛོད་ཅིག །

Nevertheless, it is possible that it is those with little training in this textual system who do not know the way of applying this terminology. I mean you no disrespect; if offended, then please forgive me! [18]

Although it is as such, **nevertheless, it is possible that** this has occurred because **some** among you are **of little training** (i.e. mostly untrained) **in this textual system** and **do not know the way of applying this terminology** as it is explained in the Madhyamaka texts. **We** honestly **mean you no disrespect; if offended** due to faulting your tenets through the force of our sincere explanation of the mode of abiding, like a racing stallion incidentally trampling a flower, **then please forgive us!**

2.2.3 The way we seek profound dependent-arising

This has three sections:

1. In dependence upon what texts is it sought
2. Finding it upon seeking
3. Recalling the kindness for having found it

2.2.3.1 [In dependence upon what texts is it sought]

ཁོ་མོ་ཀུན་ཤེས་ཀྱི་ཤར་པོ་མིན་ཡང་། །པ་མེས་གཞུང་ལུགས་ཀྱི་རྟ་པོ་བཟང་པོ། །
རྟ་སྒྲོར་གྲུས་སྒྲོར་གྱིས་བཞོན་ཚུལ་མཁས་པས། །གཅིག་རྟགས་འཕྲང་ལས་ནི་ཐར་པར་རེ་ལོ། །

Although I have not matured into knowing all, since I am skilled in riding the stallion of my forefathers' textual system with constant and earnest application, I hope to be liberated from this troublesome and difficult path. [19]

Although we have not matured into knowing the nature of **all** phenomena exactly as it is, through the force of **being skilled in riding the stallion of my forefathers'** (i.e. Nāgārjuna and his Spiritual Sons as well as the Second Conqueror and his Spiritual Sons) stainless **textual system with** the joyous effort of **constant and earnest application, I hope to be liberated from this troublesome, tight, and difficult path** that those adhering to true existence and the lazy would love to be liberated from (i.e. from karma and affliction).

2.2.3.2 [Finding it upon seeking]

འཆོལ་དགོས་མི་འདུག་སྟེ་འཆོལ་མཁན་རང་ཡིན། །བདེན་པར་མི་ཞེན་ཏེ་བརྟུན་པ་ཉིད་ཡིན། །
བརྟུན་པ་མི་འགོག་སྟེ་བདེན་པ་རང་ཡིན། །ཆད་མིན་རྟག་མིན་ལ་ངལ་གསོས་ཆོག་གོ། །

There is no need for seeking; it is the seeker itself. Do not conceive it as truth; it is just a falsity. Do not negate the falsity; it is truth itself. Simply relax in neither annihilation nor permanence. [20]

There is no need to seek my mother (i.e. emptiness of inherent existence) far and wide; **she** remains together with **the seeker**. **Do not conceive** dependent-arisings **as truths; they are falsities** due to their discordant modes of appearance and abiding. However, **do not** conventionally **negate these falsities**; due to ultimately lacking inherent existence, **they themselves are truths**. They are found **simply relaxing in** the sphere of freedom from the elaboration of the two extremes – **neither annihilated** due to existing conventionally **nor permanent** due to not existing ultimately.

2.2.3.3 [Recalling the kindness for having found it]

ཨ་མ་མ་མཐོང་ཡང་མིང་ཅམ་ཞིག་གིས། །ས་མ་དྲིན་ཅན་དེ་ཡུན་རིང་སྟོར་བ། །

གན་ན་འདུག་ས་བཞིན་འཕྲད་སར་སྣང་གི། །

Despite not seeing my mother, merely through their names I appear to encounter my long-lost kind parents as if standing right beside them. [21]

སྐྱ་སྐྱབ་ཡབ་སྐུ་ས་དེ་བཀའ་དྲིན་ཆེ་ལོ། །སྟོབ་ཐང་གྲགས་ས་དེ་བཀའ་དྲིན་ཆེ་ལོ། །

དྲིན་ཅན་སྐུ་ས་དེ་བཀའ་དྲིན་ཆེ་ལོ། །བཀའ་དྲིན་གཞོ་ཐབས་སུ་ཨ་མ་མཐོང་དོ། །

Nāgārjuna and his spiritual sons are greatly kind! Losang Drakpa is greatly kind! The kind lama is greatly kind! As a way of repaying their kindness, I will revere my mother! [22]

Despite not directly seeing my mother (i.e. emptiness of inherent existence), **merely through their names I appear to encounter my long-lost kind parents** (i.e. emptiness and dependent-arising) **as if standing right beside them** or in front of them.

Therefore, the Protector Nāgārjuna and his spiritual sons (i.e. Āryadeva, Buddhapālita, and Candrakīrti) **are greatly kind!** Jetsun Losang Drakpa is greatly kind! **The kind lama** who introduces me to the view **is greatly kind!** **As a way of repaying their kindness, I will revere** (i.e. meditate on) **my mother** (i.e. emptiness of inherent existence)!

3. [Meaning of the end]

This has three sections:

1. Dedication of virtue
2. Rejoicing in finding the view
3. Stating of the colophon

3.1 [Dedication of virtue]

སྐྱེ་མེད་བརྗོད་བྲལ་གྱི་ཨ་མ་ཆུན་མོ། །རིག་སའི་བྱ་རྒྱུད་དང་ལྷན་ཅིག་འཛོམས་ནས། །

ཀུན་བཟང་སྟོད་ས་ཡི་དགའ་སྟོན་ཆེན་པོས། །མ་ཆུན་འབྲོ་བ་ཀུན་གཏན་བདེར་འབྲིང་དོ། །

Through the coming together of the unproduced inexpressible elderly mother with her small child of awareness in a great joyous festival of the deeds of Samantabhadra, may my elderly mother lead all migrators to lasting happiness! [23]

In dependence upon the virtue of having explained such teachings on the profound view, **may my elderly mother**, which is ultimately **unproduced** and **inexpressible** as perceived by non-conceptual exalted wisdom, who is renown as the Sugatagarbha, the dharmatā of the mind, **come together with her small child of the awareness** that takes her as the object of the mode of apprehension **in a great joyous festival of the deeds of Samantabhadra** (i.e. of bodhisattvas, the six perfections and so forth) that satisfies all migrators; **through this, may my elderly mother lead all migrators to lasting happiness!**

3.2 [Rejoicing in finding the view]

ཨ་མ་ལ་ལོ་ལ་པའི་དོ་རྩེ། །ཨ་འོ་ལ་སྒྲིད་པའི་རྒྱུ་བོ། །

འོ་ན་ལ་འདི་རུ་བརྟུངས་ནས། །ཨ་ཏོ་ཡ་དགོན་མཆོག་མཆོད་དོ། །

EH MA LA! I, Rolpé Dorjé! AH OH LA! A merry dance! OH NA LA! I dance right here! AH HO YA! And make offerings to the three jewels!

“EH MA” and “AH HO” are words of amazement. The other two are grammar particles.

The author, **Rolpé Dorjé**, himself is incredibly amazed at the mode of emptiness and dependent-arising, **dances right here a joyous and merry dance, and makes offerings to the three jewels** (the sources of refuge) through this song of experience that dawned to his mind about the meaning of profound dependent-arising.

3.3 [Stating of the colophon]

ཞེས་ཨ་མ་པོ་ཞེས་ཀྱི་བརྟུན་ཆོག་བྲག་ཆའི་སྤྲ་དབྱངས་འདི་ཡང་དབྱ་མ་ཆེན་པོ་ལ་ལྷག་པར་མོས་པའི་

ལྷུང་སྤྲ་རོལ་པའི་དོ་རྩེས་སྤྲུལ་པའི་གནས་མཆོག་རི་བོ་ཅི་ལྷར་སྤྲས་པའི་ཡི་གེ་བ་ནི་དགེ་སློང་དགེ་ལེགས་ནམ་མཁའོ། །

Recognising My Mother: A song of echoing false words was expressed by Jangkya Rolpé Dorjé, a devoted Great Mādhyamika, in the miraculous supreme abode of the Five Mountain Peaks (Wūtái Shān) and scribed by the Gelong Gelek Namkha.

This is easy to understand.

Here it is said:

From the deathless pool of the profound thought of the Omniscient
A wish-fulfilling tree of profound good explanations is born,
Bowed by its fruit of amazing dependent-arising,
May this fortune become mine through the assembly of Sky-Sleepers.

Due to these excellent teachings, O Protector,
I wonder whether you are
The saffron-clad emanation of Mañjuśrīvajra or
The second coming of Nāgārjuna.

Saying that suchness free from elaborations
Is not an expressed-object of terms and concepts is false.
What is this that clearly indicates
The profound nature in its entirety?

This magical lasso of good explanations
Amazing in both words and meaning,
Just like the attached with beautiful women,
Captures the minds of all the masters.

How could one such as myself explain
These unprecedented supreme good explanations?
However, when urged by those with interest,
I will add it only as a tax.

The meaning of the Lama's thought is deep like the ocean
Whereas my own mind is shallow like the tip of kusha-grass,
Therefore, may whatever mistakes there are
Be forgiven by the masters.

Due to this virtue, may the arrow of emptiness possessing the three promises
Be connected with the bow of great compassion for others' benefit, and
When it is shot with the skill of delighting in mind-generation,
May it be victorious in the battle with the demon of the apprehension of self.

Called "Lamp for the Words", this Commentary on the Song on the View, which came from the lotus mouth of Jangkya Rolpé Dorjé, who is the embodiment of the all-pervasive Vajradhara and whose qualities are difficult to express, was composed at the behest of Uchu Muchin Gushri Ngawang Tenphel, whose knowledge in the fields of knowledge (astrology and so forth) is as vast as the petals of the Utpala flower, and Gelong Gelek Namkha, who was the head butler to the Je himself and whose faith, diligence, and intelligence is astounding, at the Temple of the Seven Heroic Buddhas in the holy place of the Five-Peaked Mountain (Wūtái Shān) by Konchog Jigmé Wangpo, a Gelong who takes the dust at the feet of the venerable ones to his crown and proponent of knowledge and liberation, otherwise known as Mipham Yangchen Gawäi Dorjé. The scribe was Ngarampa Losang Wangyäl.