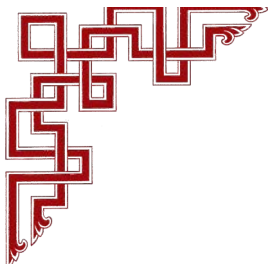




*Praise for  
Dependent  
Arising*

*by Je Rinpoche, Lama Tsongkhapa*



# *Praise for Dependent Arising* by Je Rinpoche, Lama Tsongkhapa

འངས་རྒྱས་བཅོམ་ལྡན་འདས་སྟོན་པ་སྣ་ན་མེད་པ་ལ་ཟབ་མོ་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བ  
གསུངས་བའི་སློ་ནས་བསྟོན་པ་ལེགས་བཤད་སྟོང་པོ།  
[རྟེན་འབྲེལ་བསྟོན་པ།]

The Essence of Eloquent Speech,  
A Praise to the Unsurpassed Teacher, the Buddha Bhagavan,  
for Teaching the Profound through Dependent Arising.

*I pay homage to Lama Mañjugosha*

**1**

I bow down to the unsurpassable Teacher  
Whose supreme wisdom  
Realised and taught  
The conquering dependent arising.

**2**

Whatever problems there are in the world  
Have ignorance as their root.  
You taught dependent arising,  
The seeing of which refutes ignorance.

**3**

How could those of intelligence  
Not comprehend that  
The pathway of dependent arising  
Is the very core of your teachings?

**4**

That being so, O Protector,  
Who could find a more marvellous way  
To praise you, than for teaching  
Dependent arising.

5

“Whatever depends on conditions  
Is itself empty of inherent existence.”  
What excellent method of instruction is  
More extraordinary than this teaching?

6

By grasping at dependent arising, the immature  
Strengthen the shackles of extreme views.  
The same for the wise is the very means  
To sever completely the net of fabrications.

7

Since this teaching is not seen elsewhere,  
The title of Teacher is yours alone.  
Like calling a fox a lion,  
It would be flattery for a tirthika.

8

Wonderous Teacher! Wonderous refuge!  
Wonderous speaker! Wonderous protector!  
He who masterfully taught dependent arising,  
I prostrate to that Teacher.

9

For the sake of benefitting sentient beings,  
Benevolent teacher, you have taught  
The definitive, peerless reason for emptiness,  
Which is the heart of the teachings.

10

How could those who perceive  
The technique of dependent arising  
As contradictory or not established  
Be able to comprehend your system?

## **II**

For you, when emptiness is eventually  
Perceived in terms of the meaning of dependent arising,  
Being empty of inherent existence and  
The validity of action and agent will not contradict.

## **I2**

If the opposite to that is seen –  
What is empty is unable to perform an action  
And what performs an action cannot be empty –  
You assert that one falls into a terrifying abyss.

## **I3**

Therefore, in your teaching,  
Seeing dependent arising is highly praised,  
Since it is neither completely non-existent  
Nor inherently existent.

## **I4**

Non-dependence is like a sky flower.  
Hence, there is nothing that is not dependent.  
If anything were existent by its own nature,  
It would contradict dependence on causes and conditions.

## **I5**

Therefore, you taught no phenomenon exists  
Except for what is dependently arisen;  
And no phenomenon exists  
Except for what is empty of inherent existence.

## **I6**

“Because inherent existence cannot be negated,  
If phenomena possessed even the slightest inherent nature  
Nirvana could not be achieved nor  
Fabrications eliminated”, you taught.

**17**

Who could possibly challenge you  
When, with a lion-like roar, you taught so often and so well,  
To assemblages of the intelligent, that  
“Therefore, everything is totally free of inherent existence?”

**18**

“There is not the slightest inherent existence at all,” and  
“In dependence on this, that arises.”  
As both these presentations are completely correct,  
What need to say that they unite without contradiction?

**19**

“Due to the reason of dependent arising,  
One does not subscribe to extreme views.”  
This perfect presentation is the reason  
For you, our protector, being an unsurpassable teacher.

**20**

That all things are empty of essence, and  
From this arises that result -  
Are two certainties that  
Do not contradict but mutually complement.

**21**

What is more wonderful than this?  
What is more marvellous than this?  
Praising you in this manner,  
Is praise indeed. All other is lesser.

**22**

There are those who fiercely oppose you  
Due to being enslaved by ignorance.  
Hence, the words “no inherent existence”  
Are unbearable and that comes as no surprise.

23

Having accepted dependent arising,  
The crown jewel of your teachings,  
Yet cannot bear the roar of emptiness.  
I do find this to be most astonishing!

24

Dependent arising is the incomparable entranceway  
Leading to non-inherent existence;  
But these people, through that term itself,  
Grasp at inherent existence.

25

Being separated from this incomparable entranceway  
Through which supreme arya beings progress;  
By what method could they be led  
To this excellent path that pleases you?

26

Inherent existence – unproduced and independent.  
Dependent arising – produced and dependent.  
How can these two, upon a single basis,  
Co-exist without contradiction?

27

Consequently, whatever is dependently arisen,  
Has always been free of inherent existence.  
Moreover, due to how it appears,  
You taught that all this is like an illusion.

28

Although some may dispute what you taught  
They cannot find faults that accord with reality.  
It is also through this very teaching  
That they will come to a correct understanding.

29

Why is this so? Because, by teaching this,  
One reduces the possibility of  
Exaggerating or denying  
Manifest or hidden phenomena.

30

Since this very path of dependent arising  
Is the reason your speech is regarded as peerless,  
Certainty arises in the validity of  
Your other teachings as well.

31

Having seen reality just as it is, you taught it excellently.  
For those who train by emulating you,  
All their troubles will recede away  
Due to uprooting the root of every fault.

32

Due to being disinclined towards your teaching,  
The view of self-grasping remains firm.  
Although exhausted through perpetual practice,  
Faults will ever increase as if invited.

33

Amazing! When the wise fully comprehend  
The distinction between these two,  
How could they not at that point  
Revere you from the very depths of their being?

34

Why mention your numerous teachings,  
When finding even the vaguest of certainties  
In the meaning of just a single part of a statement,  
Brings supreme bliss?

35

Alas, my mind is marred by confusion.  
Although I have long sought refuge  
In the great store of extraordinary virtues,  
Not a single meritorious quality have I attained.

36

However, before this stream of life,  
That is flowing towards death ceases,  
I consider myself fortunate  
To have gained some slight trust in you.

37

Amongst teachings, the teaching on dependent arising;  
Amongst wisdoms, the wisdom of dependent arising.  
These two are like the supreme conqueror of all worlds.  
You, and no others, know these perfectly and thoroughly.

38

All that you have taught  
Starts and proceeds from dependent arising itself;  
Its purpose is the transcendence of suffering.  
Therefore, nothing you do is not for peace.

39

How marvellous your teachings are!  
Since they bring peace to all  
Whose ears they reach,  
Who would not respectfully follow your teachings?

40

My ever-increasing delight in this system that  
Overcomes all challenges from opponents,  
Is empty of all upper and lower self-contradictions,  
Bestows the two aims of sentient beings.



41

For its sake you gave away,  
Again and again over countless aeons,  
Sometimes your body, at other times your life, as well as  
Wealth and possessions, and the ones you loved.

42

Through seeing its virtues' qualities,  
Like a fish on a hook,  
I was drawn to your exalted wisdom.  
What misfortune not hearing that teaching from you in person!

43

The intensity of that sorrow –  
Like a mother's mind drawn  
Towards her precious child –  
Does not let go of my mind.

44

As I reflect on your teaching, I think,  
“Blazing intensely with glorious marks and signs,  
And hallowed in a net of light  
This teacher with a melodious voice,  
Spoke thus in such a way.”

45

The instant such a reflection of the Buddha  
Appears in my mind,  
Is like the cool light of the moon  
Soothing my feverish torment.

46

Whilst this excellent system is marvellous,  
Those people who are not learned in it  
In every respect, entangled themselves,  
Just like plaited belbaza grass.

47

Upon seeing this situation,  
I diligently and continuously  
Studied the works of scholars,  
Repeatedly seeking your true intent.

48

At that time, as I studied numerous texts  
Of our own and other schools of thought,  
An ever-growing net of doubts  
Tormented my anguished mind.

49

The system of your unsurpassed vehicle,  
Abandoning the extremes of existence and non-existence,  
Was prophesied to be elucidated exactly  
By the moon-lily garden of Nagarjuna's scriptural tradition.

50

The waxing orb of stainless exalted wisdom  
Glides freely in the sky of sacred writings,  
Clearing the heart of extreme views' darkness,  
Outshining the constellations of false propounders.

51

The Glorious Moon's perfect explanations  
Illuminate through its garlands of white light.  
When I beheld this by the great kindness of my teachers,  
My weary mind found rest and ease.

52

Among all his enlightened activities,  
The activity of speech is supreme.  
And amongst those, this one is supreme.  
For this reason, the wise should remember the Buddha.

53

I ordained into the way of the Buddha  
And was not lax in training in the Conqueror's speech;  
– A monk who enthusiastically exerted himself in yogic practice.  
In this way I honour the Great Sage.

54

Only due to the kindness of my lamas,  
Have I met the unequalled teachings of the Buddha.  
I dedicate this virtue so that all sentient beings without exception,  
May be guided by kind and holy teachers.

55

I pray that until samsara's end the teachings of the Benevolent One  
Remain completely unchanged by the energies of false views.  
And may there always be an abundance of those who have found firm trust  
In the Teacher through understanding the precise meaning of his teachings.

56

In all my rebirths, even at the cost of my body or life,  
And never faltering for even an instant,  
May I uphold the Buddha's excellent tradition  
That clarifies dependent arising exactly.

57

I pray to spend both day and night  
Carefully contemplating the best means to spread  
What was achieved by the Supreme Guide  
Earnestly practising through countless hardships.

58

When pursuing these endeavours with a pure altruistic intention,  
May ceaseless assistance always be granted by  
Brahma, Indra, worldly guardians,  
And protectors such as Mahakala too.

