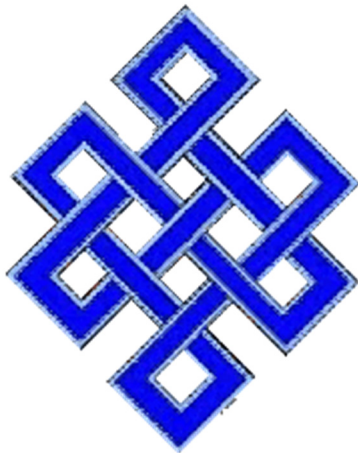


Kön-chog-jig-me-wang-po's  
*Commentary on*  
Jang-kya Röl-pay-dor-je's  
*“Song of the View,  
Identifying Mama”:*  
*Lamp for the Words*



Translated and Annotated by  
Jeffrey Hopkins

UMA INSTITUTE  
FOR TIBETAN STUDIES



“Identifying Mama”: Lamp for the Words

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## *For His Holiness Dalai Lama*

He has inspired the re-building of Tibetan cultural institutions outside of Tibet. He has asked the religious and the political leaders of the world to look beyond narrow interests to the greater good. He has advocated attention to the basic need of society regardless of religion or politics—kindness. Is this what is feared?

His power comes from a life of ethics, the force of truth. In Tibetan, he speaks with a range, depth, inspiration, humor, and sincerity that inspire insight and motivate dedication to others' welfare. I have often wished that all the world could hear this marvel in his own tongue.

His longer name *rJe btsun 'jam dpal ngag dbang blo bzang ye shes bstan 'dzin rgya mtsho srid gsum dbang bsgyur mtshungs pa med pa'i sde dpal bzang po*, which in English syllable by syllable is:

“Leader-Holiness-Gentleness-Renown-Speech-Dominion-Mind-Goodness-Primordial-Wisdom-Teaching-Hold-Vastness-Ocean-Being-Triad-Controlling-Unparalleled-Glory-Integrity.”

**Leader** of the world recognized for true **Holiness**,  
**Gentleness** personified in persuasive **Renown**,  
**Speech** of compassion pervading the planet in its **Dominion**,  
**Mind** of altruistic endeavor reaching all in its **Goodness**,  
**Primordial** in depth and range of profound **Wisdom**,  
**Teaching** encompassing all phenomena in its **Hold**,  
**Vastness** of love's deeds rippling throughout life's **Ocean**,  
**Being** so merciful displayed in suffering's **Triad**,  
**Controlling** the unruly through kindness **Unparalleled**,  
**Glory** in forms of endeavor sealed in total **Integrity**,

*May the teacher of the world bearing compassion  
And wisdom indissoluble see all obstacles dissolve.*



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*UMA Great Books Translation Project*  
Expanding Wisdom and Compassion  
Through Study and Contemplation

*Supported by generous grants from  
His Holiness the Dalai Lama  
Venerable Master Bup-an  
and a Bequest from Daniel E. Perdue*

Translating texts from the heritage of Tibetan and Inner Asian Buddhist systems, the project focuses on Great Indian Books and Tibetan commentaries from the Go-mang College syllabus as well as a related theme on the fundamental innate mind of clear light in the Old and New Tantric Traditions of Tibet. A feature of the Project is the usage of consistent vocabulary and format throughout the translations.

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1. Dkon mchog 'jigs med dbang po, 1728-1791. Lta ba'i gsung mgur gyi 'grel pa tshig gi sgron me. 2. Lcang skya rol pa'i rdo rje, 1717-1786. Lta mgur a ma ngo 'dzin.

3. Dge-lugs-pa (Sect)—Doctrines; Practices. 4. Wisdom—Religious aspects--Buddhism.



# Contents

This formulation of a table of contents for Jang-kya's poem was constructed by the commentator, Jang-kya's chief student, Kön-chog-jig-me-wang-po, for the sake of helping to expose the meaning of the text. The Austrian professor Ernst Steinkelner suggested that the Korean scholar Wonch'uk,<sup>a</sup> who went to China, eventually became a student of Hsüan-tsang,<sup>b</sup> and never returned to Korea, may have been the first to make such an elaborate outline when Wonch'uk made an intricate outline for his huge *Extensive Commentary on the "Sūtra Unraveling the Thought."*<sup>c</sup> Steinkelner could not find anything earlier than Wonch'uk's outline in the Buddhist world; in India there were only chapter titles. Wonch'uk's outline and commentary was translated into Tibetan and may have influenced the development of a very strong tradition of such outlines in Tibet.

A content outline can be very helpful as it alerts a reader to shifts of topics. An elaborate outline may seem odd for a short poem, but when you no longer need the map, you can disregard it or merely use the poem without the outline at the end of this book. Except for the first few items listed on this page, the Table of Contents for Part One is taken from Kön-chog-jig-me-wang-po's crucial commentary.

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<sup>a</sup> Tib. *rdzogs gsal / wen tshig / wen tshegs / wanydzeg*, Chin. *Yüan-ts'è*; 613-696.

<sup>b</sup> 600-664; Tib. *hyan tsang*.

<sup>c</sup> *'phags pa dgongs pa nges par 'grel pa 'i mdo 'i rgya cher 'grel pa*, P5517, vol. 116, Chinese edition: *Dai-nihon Zokuzōkyō, hsü tsang ching*, 134.d-535.a. Hong Kong Reprint, 1922. Also: *Da Zang Jing*, vol. 34, 581-952, vol. 35, 1-100. Taipei: Xin Wen Fong, 1977. Reconstruction of the first portion of the eighth fascicle and the entire tenth fascicle: Inaba Shōju. *Enjiki Gejinmikkyōsho Sanitsububan no kanbunyaku*. Kyoto: Hōzōkan, 1949. *Sutra Unraveling the Thought (mdo sde dgongs 'grel, samdhinirmocana)*.

Part I. Kön-chog-jig-me-wang-po's	
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# Preface

## THE POEM'S CAST OF FOUR

1. “*Aged mama*” is ultimate reality, the *Dharmatā* (*chos nyid*), the actual final nature, emptiness *Mama*.

In the town of Gyantse halfway between Lhasa and Shigatse in Tibet is a huge monument, called a *stūpa*. Ascending each level at each corner is a small temple, and in each is a statue, a thrilling surprise! Arriving at the peak there are no corners, only one room and thus one statue, and it's the golden goddess, Perfection of Wisdom, Transcendence of Wisdom (*pha rol tu phyin pa, paramitā*).

Could she be aged *mama*? There should be a monument like that—standing at the top, Transcendent Wisdom, stunning.

2. The “*small, crazy child*” is the mind that is the seeker of the view, trying this, trying that. Giving a go at this, giving a go at that; running here, running there. Learning this, learning that; trying to put this together, trying to put that together. It is also the crazy child that has just been running around doing silly things, not paying attention to deeper topics, like a bug, crawling around until now. Just trying to find a little something to eat and go back to where the pack is to get together with them. Like a cicada in Virginia crawling underground, getting warm and happy. That's your source of happiness! Looking in the wrong place, come out after 17 years. And then flop on the ground.

The person who's living a life neglecting the primordial Mother, *Mama*, who's been there all along.

What has the stupid Jeffrey been doing? Traveling to Tahiti, trying to get to Nuku Hiva in the Marquesas Islands on the equator. For peace of mind.

Trying this, trying that. Wanting to get some more money to buy a bigger TV, better TV. Wanting to get a good guitar. The 80-year-old Jeffrey feeling bad because the Pizza shop down the road has gotten lousy. Used to have such a good thin crust. I don't want to describe how good it was, used to be. Where can we find a good one? Make your own crazy list, neglecting aged *momma*.

That mind, “the small, crazy child” mind, “fortunately appears close to knowing kind *mama*.” How the author, Jang-kya Röl-pay-dor-je, got close is what he's been studying, what he's been working at, meditating. He's being modest saying he only “feels *close* to knowing kind *mama*,”

attributing the quality of kindness to emptiness because knowing it bestows a great kindness.

3. “*Aged papa*” is dependent-arising, this meaning that all appearing phenomena are to be used in contemplation as bases of emptiness—as not existing from their own side.

4. The “elder brother dependent-arising” is the helpmate who shows how to implement the reasoning of dependent-arising to open the mind to emptiness in analytical meditation. “Through the hidden speech”: through speech that works by way of mixtures of name and meaning. The elder brother is the helpful sibling who shows us how to use dependent-arising as the reasoning why everything is empty of inherent existence: “*By searching for aged papa, the non-finding / Is the finding itself of aged mama*. Thus, the means whereby appearance, papa dependent-arising, can re-emerge within emptiness—finding papa from mama’s lap. This way, the small child is protected from both exaggerating and deprecating the status of phenomena.

Aged mama “Not recognized before though always together with me”: With everybody, there all along. In the Old Translation School of Nyingma this mind is also called “ordinary mind,” not just “Transcendent Mind.” If because it’s called “ordinary mind,” wouldn’t we be stupid if we thought “Well I’ve already got it, so I don’t have to do anything.”

“Generated in dependence upon the reason that is the elder brother”: Using dependent-arising not in a general way but as the reason to promote, to activate, understanding emptiness. Eventually, understanding dependent-arising generates ascertainment of emptiness.

What used to be taken for granted as existing the way it appears—“is is”—before examining and analyzing, then when sought with examination and analysis in dependence upon explanations through images of meaning, not yet realizing emptiness in direct perception, but through images that yield ascertainment, but even within this level of realization, as the great scholar-yogi Gedün Lodrö said, you can walk through walls, like walking through doors.

When an inherently existent object, so attractive or so horrible, is not found in an authentic search, could the immaculate voidness found at the end of the search be it? Hooray, we are at the top of the Gyantse Kumbum!

“These varieties of apprehendeds and apprehenders” objects and subjects, “are mama’s smiling masks.” The changes “—birth, death and trans-migrations—are mama’s lies.” The relationships of emptiness and



dependent-arisings are so interwoven, so intermingled, so together that these dependent-arisings that appear the way they do are mama's lies. "Un-deceiving mama" when known as she is are seen as having "deceived me."

Jang-kya's hope, our hope, is for the elder brother's guidance in implementing the reasoning of dependent-arising to open the mind to aged-mama-emptiness to protect us from the frights of self-deception, stupidly taking as true the way all outer apprehendeds and internal apprehenders, pleasures, pains, and so forth appear to us, prompting afflictive emotions, leading to contaminated actions, that then deposit predisposing karmas, activating more afflictive emotions.

In the Ur religion of India, Sāṃkhya (*grangs can pa*), "Recognizing all phenomena as manifestations" means the manifestations of Fundamental Nature (*prakṛti, rang bzhin*), which is "matter"—manifestations in the remaining twenty-three categories of phenomena. In Buddhist Highest Yoga Tantra, Sāṃkhya terminology is deliberately used to indicate the manifestations of the fundamental innate mind of clear light, also like Sāṃkhya using the term "sport" (*līla, rnam rol*) for these manifestations—the sport of the fundamental innate mind of clear light, or the sport of emptiness.

Why? Because without emptiness, these could not appear. Without emptiness it's impossible for all these things to appear. When we take them as they appear, we miss their actual nature, and in this sense, mama is a liar. Mama wears masks. Those masks are smiling. The smiles are her deceptions. As Buddha said, "All composed things—things that are made—are deceptive."

He puts the onus on things. Jang-kya puts the onus of deception on emptiness as if emptiness itself is deceiving us when the onus is on our own process of perception. For it's our own habituation; it's our own misperception deceiving us. The aged mother - she's aged why? Because she's always been with us; primordially with us. But really there's nothing wrinkled about her.

In essence, nothing masked about her. But within our perspective, she's masked and deceptive. These things that we live within are masked, are seemingly from their side deceptive. Buddha used words provocatively.

"Lies are renowned as false": Emptiness puts on a false show. Aged Mama puts on a false show, wears masks. We might think we need to run away entirely from all these things, whereas we need to penetrate their nature. We must see mama as she primordially is, by seeing what "is not," seeing beyond the mask.

Instead of separating out cyclic existence and emptiness, talking about

them so separately as is often the case—there are other statements “Cyclic existence is *nirvāṇa*; *nirvāṇa* is cyclic existence.” This poem is certainly written from the viewpoint of the latter. But how to explain it?

Mama emptiness of inherent existence is true because there's a coordination between how emptiness exists and how it appears; in direct perception, emptiness exists the way it appears. But for everything else, the way it exists and the way it appears even in direct perception is false because of an overlay in the way how phenomena appear to us. Mama puts up a lying face. These births, deaths, and so on are false. As Buddha said, “All compounded things are deceptive, have the attribute of deceptiveness (*'dus byed thams cad bslus ba 'i chos can no*). He puts the deception on the side of the object. He doesn't say the way we see it is deceptive. Why? Because that's how we see things.

He's a very smart smart speaker. For, that's how we live it. “**It's** deceptive. **It's** deceiving. **These things** are deceiving us.” Beautiful.

The way Jang-kya puts it, although mama emptiness is true, thus un-deceiving, nevertheless mama has deceived me. He blames mama for his counterproductive emotions and actions. Tongue in cheek! Deceptive like sacred emanations binding me in cyclic existence, as if Buddha sends out emanations binding us in cyclic existence, making all sorts of troubles for us. Blame Buddha!

The deception this way is for common beings, for jerks, people like us, but not for those who have realized emptiness directly.

Assuming a modest posture, Jang-kya hopes that he will be protected from the horrors of cyclic existence by relying on his elder sibling. This means to utilize dependent-arising in analytical meditation as reasoning to reveal that phenomena such as yourself or your body is empty of existing from its own side. This is to be reflected on a lot—specifically how knowing dependent-arising could impact and impel behavior, shaping our future even within cyclic existence by transforming our current actions.

# JANG-KYA RÖL-PAY-DOR-JE'S BIOGRAPHY

In this book we shall be hearing a song of advice risen from spiritual experience written in Tibetan by the great Mongolian scholar and adept Jang-kya Röl-pay-dor-je,<sup>a</sup> 1717-1786.<sup>b</sup> Also known as Ye-she-tan-pay-drön-me,<sup>c</sup> Jang-kya was born on the tenth day of first month<sup>d</sup> of the Fire Female Bird year in the northeasternmost region of Tibet—in the western Lotus

---

<sup>a</sup> *lcang skya rol pa'i rdo rje*. The biographical material is drawn from E. Gene Smith's introduction to N. Gelek Demo, *Collected Works of Thu'u-bkwan Blo-bzang-chos-kyi-nyi-ma* (Delhi, 1969), vol. 1, pp.2-12, and from a brief biography put together at my request by Geshe Thupten Gyatso of the Tibetan Buddhist Learning Center in New Jersey. The material was further amplified and explained by Khetsun Sangpo Rinpoche, who was visiting the University of Virginia under the Center for South Asian Studies. Both Gene Smith and Geshe Thupten Gyatso are condensing Thu-kan-lo-zang-chö-kyi-nyi-ma's long biography of Jang-kya, found in the first volume of his *Collected Works*, which is 414 pages (827 sides) in length and is divided into twenty-five chapters. It need not be mentioned that the biography does not provide unbiased evidence for the events of this period and that it certainly is written with the intent of glorifying Jang-kya's life; nevertheless, there is no denying his tremendous accomplishments at the Chinese court.

Another biography of Jang-kya, authored by his younger brother Chu-zang Ngawang-thub-tan-wang-chug (*chu bzang ngag dbang thub bstan dbang phyug*, born. 1736) in 1787, found at the beginning of the supplementary volume of the Peking edition of Jang-kya's *Collected Works*, has been translated by Hans-Rainer Kampfe in *Ñi ma 'i 'od zer/Naran-u gerel: Die Biographie des 2. Pekingler Lcañ skya-Qutuqtu Rol pa'i rdo rje (1717-1786)*, *Monumenta Tibetica Historica*, Abt. II, Bd. 1, Wissenschaftsverlag, Sankt Augustin, 1976. For an illuminating review article of this, see Samuel M. Grupper, "Manchu Patronage and Tibetan Buddhism During the First Half of the Ch'ing Dynasty," *The Journal of the Tibet Society*, vol. 4, 1984, pp. 47-75. Grupper presents the view that the Manchu allegiance to Tibetan Buddhism during the first half of the Ch'ing dynasty was genuine and not just a technique for holding the loyalty of the Mongolian nobility. Among evidence (see pp. 58-59) not included in this chapter is the fact that an image of the Yung-cheng Emperor, depicted as a lama, was installed at the Sung chu Temple, the Jang-kya residence in Beijing. For additional reading about the inception of Manchu influence, see Tsepon W. D. Shakabpa, *Tibet: A Political History* (rep. New York: Potala Corp., 1984), pp.140-152.

<sup>b</sup> According to one traditional system of dating, his birth is calculated as being 2632 years after Shākyamuni Buddha's death, which, by that system of calculation, would mean that Shākyamuni's death occurred in 915 B.C., instead of around 483 B.C. as is usually given in accordance with Southern Buddhist calculations.

<sup>c</sup> *ye shes bstan pa'i sgron me*.

<sup>d</sup> The first month of the Tibeto-Mongolian calendar, which falls in February or March of the "Western" calendar.

district<sup>a</sup> of the four districts of Lang-dru<sup>b</sup> in the Am-do<sup>c</sup> province north of Tson-g-kha.<sup>d</sup> His father, Gu-ru Tan-dzin,<sup>e</sup> was of nomadic Mongolian stock; he was a village priest and a subject of Chi-kya-pön-po<sup>f</sup> and thus was known as Chi-kya-tsang-pa,<sup>g</sup> lay-priest of Chi-kya. His mother was called Bu-kyi.<sup>h</sup> Around the time of his birth, his parents had unusual dreams such as the mother's dreaming that her body had become golden, and many unusual signs occurred.

Since the officials of the Gön-lung-jam-pa-ling Monastery<sup>i</sup> and the Jang-kya estate were uncertain as to where the former Jang-kya, Ngag-wang-lo-sang-chö-dan,<sup>j</sup> had taken rebirth, they asked for assistance from the aged scholar and adept Jam-yang-zhay-pa, who had been tutored by Jang-kya Ngag-wang-lo-sang-chö-dan. Jam-yang-zhay-pa indicated that Jang-kya had taken rebirth near an area that was high in the north, the entrance to which was from the north through a ravine, and other means of divination were in agreement. Jam-yang-zhay-pa further told them to take articles belonging to the former Jang-kya, along with others similar to them, to test the candidates and then to advise him on what happened.

When the son of Chi-kya-tsang-pa and Bu-kyi was asked to identify the articles, the boy took the right ones, saying, "This is mine." Jam-yang-zhay-pa was informed of what occurred, and after many qualms were pursued in detail and despite the son of a wealthy Mongol prince being put forward as a candidate, in the end the boy, whose name at that time was Drag-pa-sö-nam,<sup>k</sup> was recognized as the reincarnation of Jang-kya Ngag-wang-lo-sang-chö-dan. The biographer, Thu-kan-lo-zang-chö-kyi-nyi-

<sup>a</sup> *nub pad mo'i sde*. Khetsun Sangpo pointed out that the district name is clearly Tibetan (by way of Sanskrit for *padmo*) even though *lang gru'u* is Chinese.

<sup>b</sup> *lang gru'u sde bzhi*, in the Ba-ri (*dpa' ri*) region of the Am-do Province of Tibet which the Chinese presently include in Qinghai Province. *lang gru'u* is not to be confused, as Gene Smith (p.3) did, with *lan gru*, present-day Lanzhou in Gansu Province, China. Many thanks to Geshe Thupten Gyatsho for identifying this.

<sup>c</sup> *a mdo*.

<sup>d</sup> *tsong kha*, a region that includes the birthplace of Tson-g-kha-pa (*tsong kha pa*, 1357-1419), the founder of the Ge-lug-pa order of which Jang-kya was a prominent lama.

<sup>e</sup> *gu ru bstan 'dzin*.

<sup>f</sup> *chi kya dpon po*.

<sup>g</sup> *chi kya tshangs pa*, the latter being a dialect for *sngags pa*.

<sup>h</sup> *bu skyid*.

<sup>i</sup> *dgon lung byams pa gling*.

<sup>j</sup> *ngag dbang blo bzang chos ldan*, 1642-1714.

<sup>k</sup> *grags pa bsod nams*.

ma,<sup>a</sup> criticizes the politicking and corruption that frequently accompany the identification of reincarnations—the import being that this reincarnation, in his opinion, was chosen properly.

At age three, on the first day of the fifth month of the Iron Mouse year (1720), the new Jang-kya began the trip to his monastery, Gön-lung-jam-pa-ling, and on the tenth day of the sixth month arrived to be welcomed in the midst of offerings, incense, flowers, the sounds of conch, and music by more than three thousand monks. He was adorned with the saffron robes of one who has left the householder life and conducted to the rooms of his previous incarnation. Receiving the vows of a novice monk from Chu-zang Rin-po-che,<sup>b</sup> he was given the name Ngag-wang-chö-kyi-drag-pa-tan-pay-gyal-tshan.<sup>c</sup> Conducted to his residential compound within the monastery complex, he assumed the cross-legged posture on the fearless lion-throne.

At age six, Jang-kya received the vows of a full-fledged novice monk from Chu-zang Rin-po-che. In the same year, 1723, a prince of Kokonor, Tan-dzin-ching-wang<sup>d</sup> revolted against China, whereupon a punitive expedition was sent to Am-do province. A number of monasteries in the area were put to the torch, and the monks of those monasteries were slaughtered, presumably because of their aid to the rebels. Then, in 1724, a Chinese unit approached Gön-lung-jam-pa-ling; a group of panicking monks attempted resistance but were defeated; the monastery was ordered burnt to the ground. As Gene Smith's condensation of the biography says:<sup>e</sup>

The guardians of the young Jang-kya<sup>f</sup> managed to flee with their charge into the wilderness. The Emperor, in the meantime, had ordered that the young incarnation should not be harmed but should be conducted to China via Zi-ling as a “guest”. The Chinese coerced the Jang-kya refugees into surrender through threats against the populace of the area. The seven-year-old Jang-kya was taken to the tent of Yo'u Cang-jun, the joint commander of the expedition, who accused him immediately of treason. The plucky lad stood up with wit against the great commander to the amusement of the assembled officers.

<sup>a</sup> *thu'u bkvan blo bzang chos kyi nyi ma, 1737-1802.*

<sup>b</sup> *chu bzang blo bzang bstan pa'i rgyal mtshan.*

<sup>c</sup> *ngag dbang chos kyi drag pa bstan pa'i rgyal mtshan.*

<sup>d</sup> *bstan 'dzin ching wang.*

<sup>e</sup> p. 3.

<sup>f</sup> I am using my system of essay spelling rather than Gene Smith's transliteration which is “Lcang-skya.”

In this way, Jang-kya came at age seven to begin his monastic studies in Beijing. There he was tutored by renowned Tibetan scholars including the second Thu-kan, Ngag-wang-chö-kyi-gya-tsho<sup>a</sup> (whose reincarnation was to become Jang-kya's biographer) who, by 1729, obtained permission to rebuild the Gön-lung-jam-pa-ling Monastery, the attack on which had impelled Jang-kya's escape and eventual arrival in Beijing.

Though the Emperor Yung-cheng (reigning 1722-1735) was slightly interested in Buddhism, he favored indigenous Chinese Buddhism over the Tibetan varieties, and even though the seventeenth son of Emperor K'ang-hsi (the second Manchu Emperor who died in 1722), Keng-ze Chin-wang, also known as Yun-li Prince Kuo (1697-1738), was a great patron of Tibetan Buddhism and a scholar of some ability, he favored the older sects and was openly hostile to Jang-kya's Ge-lug-pa sect. Jang-kya understood that for the Ge-lug-pa sect to thrive in China, the teachings of the founder, Tsong-kha-pa, would have to be translated into Manchu, Chinese, and Mongolian; hence, he began studying these languages. One of his fellow students was the fourth son of the Yung-cheng Emperor, who became a close friend and later became the Emperor Ch'ien-lung. This friendship became the key to Jang-kya's tremendous influence in China, Manchuria, Mongolia, and Tibet.

Jang-kya studied Chinese Buddhism, concluding that the system expounded in Tibet by the Chinese abbot Hwa-shang Mahāyāna in the famous debate at Sam-yay<sup>b</sup> around 775 no longer existed in China. He found the most widespread view of Chinese Buddhism to be like that of the Mind-Only School and to have great similarities with the Tibetan Zhi-je-pa School.<sup>c</sup> Jang-kya identified Pa-dam-pa-sang-gyay,<sup>d</sup> the Indian founder of Zhi-je-pa, as Bodhidharma.<sup>e</sup>

Jang-kya's teachers wanted a Ge-lug-pa appointed his tutor, but Prince Keng-ze Chin-wang, the seventeenth son of the Emperor, wanted a Nying-ma-pa. Still, the Ge-lug-pa teachers were able to frustrate the prince's plans, and Lo-sang-den-bay-nyi-ma,<sup>f</sup> Throne-Holder of Gan-dan, which is the highest position within the Ge-lug-pa order, was invited to Beijing. The twelfth son (probably of Emperor K'ang-hsi) became a faithful patron of

<sup>a</sup> *ngag dbang chos kyi rgya mtsho*, 1680-1736.

<sup>b</sup> *bsam yas*.

<sup>c</sup> *zhi byed pa*.

<sup>d</sup> *pha dam pa sangs rgyas*.

<sup>e</sup> Gene Smith (p.4) describes this identification as "a strange flower produced from Jang-kya's fertile mind".

<sup>f</sup> *khri chen blo bzang bstan pa 'i nyi ma*, 1689-1746.

the Ge-lug-pa sect, and relations with Keng-ze Chin-wang deteriorated rapidly. During this period Jang-kya was invested with the same Imperial privileges and titles that his previous incarnation had held—Teacher of the Empire. Thus, by age seventeen he had assumed a considerable role.

In 1734 (or 1735), the Emperor ordered Prince Keng-ze Chin-wang and Jang-kya to accompany the Seventh Dalai Lama, Kal-sang-gya-tsho,<sup>a</sup> who had been in exile for seven years at Gar-thar<sup>b</sup> (which is not far from Li-thang in Tibet's Kham Province) back to Lhasa. The previous Emperor, K'ang-hsi, had acted as the protector of the Seventh Dalai Lama who was installed in 1720 after a series of events including:<sup>c</sup>

- 1 the murder of the Regent, with the moral support of the Emperor, in 1706 by Lha-zang<sup>d</sup> Khan—the Mongol so-called “King of Tibet”—and a small army
- 2 recognition of Lha-zang as Governor by the Emperor
- 3 the capture of the wayward Sixth Dalai Lama and his death (murder?) on the way to China with the Emperor ordering his body to be dishonored
- 4 Lha-zang's attempt to install one of his own protégés as the Dalai Lama
- 5 the murder of Lha-zang by the Mongol Dzungars who had supported the former Regent and wanted to install, as the Seventh Dalai Lama, a child discovered in Li-thang<sup>e</sup> and now living at Kum-bum<sup>f</sup> Monastery in far eastern Tibet under Manchu protection due to the political foresight of the Emperor
- 6 a failed Chinese attempt with 7,000 soldiers to oust the Dzungars
- 7 the retreat of the Dzungars due to repeated attacks by a loyalist of Lha-zang, Pho-lha-sö-nam-tob-gyay,<sup>g</sup> with Tibetan supporters
- 8 the arrival of a new Chinese army which was welcomed as friends and deliverers from the hated Dzungars who had plundered widely, the

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<sup>a</sup> *skal bzang rgya mtsho*.

<sup>b</sup> *mgar thar*.

<sup>c</sup> This section on the political situation of the period preceding Jang-kya's mission is drawn from Snellgrove and Richardson, *Cultural History of Tibet*, (New York: Praeger, 1968), pp. 204-220.

<sup>d</sup> *lha bzang*.

<sup>e</sup> *li thang*.

<sup>f</sup> *sku 'bum*.

<sup>g</sup> *pho lha bsod nams stobs rgyas*, 1689-1747. For an account of his life, see K. Dondup, *The Water-Horse and Other Years: a history of 17th and 18th Century Tibet* (Dharmasala: Library of Tibetan Works and Archives, 1984), pp. 73-100.

Chinese being seen as restoring the proper Dalai Lama who was brought from his supervised stay in Kum-bum Monastery.

In 1721, Emperor K'ang Hsi decreed the status of Tibet as a tributary vassal, but Tibetans have persisted in characterizing the relationship in terms of "patron and priest." In any case, this was a period of the establishment of Chinese influence in Tibet even though, through skillful government, direct Chinese interference was kept to a minimum.

When K'ang Hsi died in 1722, his son and new Emperor, Yung-cheng, withdrew the powerful Chinese presence from Lhasa, after which internal troubles gradually erupted in civil war but were eventually settled before the Chinese army arrived. In 1728, imperial representatives called "ambans" with a strong presence of Chinese troops were established in Lhasa (this practice continuing until 1911), and Pho-lha-sö-nam-tob-gyay organized a government that ruled for twenty years. About Pho-lha-sö-nam-tob-gyay, Snellgrove and Richardson report in their *Cultural History of Tibet*:<sup>35</sup>

In his relations with China he shrewdly saw that a long as Tibetan policy did not endanger the wider interests of China in Central Asia, Chinese overlordship in Tibet could be reduced to a mere formality so far as internal affairs and even Tibetan relations with her Himalayan neighbours were concerned. Thus the substance of Tibetan independence was preserved thanks to Chinese protection but without fear of Chinese interference. His success was complete; he won the full confidence of the Emperor by his competence and reliability, and in Lhasa his dealings with the Ambans, as the Chinese representatives were called, were firm but friendly, so that they remained little more than observers and diplomatic agents of their Emperor.

Po-lha appears to have done with the Chinese what the Fifth Dalai Lama did with the Mongols—use their power but control their influence.

During the civil war of 1727-1728, the Seventh Dalai Lama and his family were suspected of troublemaking by backing the losing side. Thus, the Dalai Lama was banished to Gar-thar in eastern Tibet despite his original Chinese backing, and the Emperor, before Po-lha was in control of the situation, made the Pañ-chen Lama sovereign of his region to counterbalance the power of the Dalai Lamas, who, as Snellgrove and Richardson say, "never regarded it as conveying anything more than the subordinate position similar to that of a local hereditary ruler." By 1734, however, with Po-lha in firm control, the Dalai Lama could be brought back to Lhasa with the Emperor's escort which included Jang-kya. He met the Dalai



Lama at Gar-thar on the twenty-third day of the eleventh month, 1734.

During more than a year (which is called “three years” in Tibetan reckoning because it took place during the years of 1734, 1735, and 1736) in Central Tibet, Jang-kya heard many teachings from the Dalai Lama on the stages of the path, tantric systems, and so forth. Though his previous incarnation had entered the Go-mang College of Dre-bung Monastic University, he did not enter a particular monastic college; nevertheless, he visited several of the monastic colleges in the Lhasa area, making vast offerings and hearing teachings from many lamas. At the end of 1735, he took full ordination at Tra-shi-lhun-po<sup>a</sup> from the aged Pañ-chen Lama Lo-zang-ye-she,<sup>b</sup> at which time he received the name Ye-she-tan-pay-drön-me. However, with the sudden news of the death of the Yung-cheng Emperor on October 8, 1735, Jang-kya returned to Lhasa and then to Beijing in 1736.

In Beijing, his friend, the fourth son of the late Emperor, now reigned as Emperor Ch'ien-lung, the reign lasting from 1735-1796. The Emperor appointed him the Lama of the Seal.<sup>c</sup> This highest of positions for a Tibetan lama in the Chinese court had been held by Thu-kan, who by now had passed away, and although the rank had passed to the Great Throne Holder Lo-zang-tan-pay-nyi-ma, the latter surrendered it to Jang-kya at the Emperor's request.

The Emperor asked that Jang-kya undertake the project of translating the canon of mainly Indian Translation of Treatises<sup>d</sup> from Tibetan into Mongolian. The Translation of the Word of the Buddha<sup>e</sup> had already been translated into Mongolian, but the Translation of Treatises had not; in preparation for the project, Jang-kya compiled an extensive bilingual glossary<sup>f</sup> for the sake of introducing consistency in translation equivalents, given the wide variations in Mongolian dialects. With imperial patronage, the dictionary project was undertaken by what must have been a great number of scholars since they completed this monumental task in one year beginning at the end of 1741. The task of translating the mainly Indian commentaries was completed in roughly seven years in the first month of summer in 1749.

In 1744, the Emperor and Jang-kya established a teaching monastery

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<sup>a</sup> *bkra shis lhun po.*

<sup>b</sup> *blo bzang ye shes*, born 1663.

<sup>c</sup> *tham ka bla ma.*

<sup>d</sup> *bstan 'gyur.*

<sup>e</sup> *bka' 'gyur.*

<sup>f</sup> *dag yig mkhas pa'i byung gnas.*

in Beijing. The first of its kind in the imperial capital, the monastery had four teaching colleges for philosophy, tantra, general studies, and medicine. The monastery had five hundred monks and was called Gan-dan-jin-chag-ling<sup>a</sup> (nowadays, it is called the “Lama Temple” in accordance with the Chinese policy to brand Tibetan Buddhism “Lamaism” as if it were not Buddhism). Jang-kya requested the Seventh Dalai Lama to appoint a high and learned incarnation as abbot of Gan-dan-jin-chag-ling; Ta-tshag-jed-drung Lo-zang-pal-dan<sup>b</sup> was appointed, and Jang-kya continued his studies with him.

During this period, Jang-kya taught the Emperor frequently. In 1745 (or 1746), Jang-kya bestowed the Highest Yoga Tantra initiation of Chakrasamvara on the Emperor, who, at that point, had been learning Tibetan for several years. During the initiation, the Emperor observed the convention of taking a seat lower than the guru, prostrating, kneeling, and so forth at the appropriate times. The biographer, Thu-kan-lo-zang-chö-kyi-nyi-ma, recalls the Sa-kya master Phag-pa's<sup>c</sup> initiation of Kublai Khan into the *Hevajra Tantra*<sup>d</sup> and speculates that both Kublai Khan and the Ch'ien-lung Emperor were incarnations of Mañjushrī.<sup>e</sup> Jang-kya's linguistic abilities had advanced to the point where he was able to preach in Chinese, Manchu, and Mongolian; these skills were undoubtedly keys to his influence and effectiveness.

In 1748, the eleven year old reincarnation of the second Thu-kan, Thu-kan-lo-zang-chö-kyi-nyi-ma (who was to become Jang-kya's biographer), invited Jang-kya to visit their monastery, Gön-lung-jam-pa-ling, the burning of which had impelled the subsequent events of his life—his escape, being brought to China, becoming a friend of the Emperor to be, and so

<sup>a</sup> *dga' ldan byin chags gling*. For a description of this institution, see F.D. Lessing, *Yung-Ho-Kung: an Iconography of the Lamaist Cathedral in Peking* (Stockholm, 1942).

<sup>b</sup> *rta tshag rje drung blo bzang dpal ldan*.

<sup>c</sup> *'phags pa*, 1235-1280.

<sup>d</sup> See David L. Snellgrove's translation in *Hevajra Tantra*, Parts I and II, (London: Oxford University Press, 1959).

<sup>e</sup> On the surface, it seems that Tibetan biographers frequently insist on not recognizing individual initiative for change and instead resort to explanations that make much of human history a drama of the descent and intervention of the divine. Divine origins give more authority to institutions, but such exaggeration also seems to replace the basic Buddhist notion of individual effort; nevertheless, through a biographer's assumption of manifold perspectives, there remains a strong emphasis on individual effort by highly motivated beings. The extraordinary emphasis on divine intervention may reflect the fecundity of deity yoga, in which meditators rise from a state of dissolution into emptiness as whatever deity they wish. Such play seems present in the ready willingness to identify great personages as incarnations of deities.

forth. Asking the Emperor for leave, Jang-kya was told to wait until the next year when he would be authorized by imperial decree to arrange for additional restoration and repairs not only at Gön-lung-jam-pa-ling Monastery but also at Kum-bum<sup>a</sup> and Tsan-po-gön.<sup>b</sup> This was authorized as promised, and during the visit in 1749, Jang-kya conducted the ceremony of full ordination for the reincarnation of Jam-yang-zhay-pa; the latter, it will be remembered, had helped in identifying him as the reincarnation of the previous Jang-kya. Jang-kya named him Kön-chog-jig-me-wang-po;<sup>c</sup> he also taught him a version of the stages of the path to enlightenment and conferred tantric permissions for meditative cultivation of certain deities. Kön-chog-jig-me-wang-po was to become Jang-kya's main student, and the author of the commentary of Jang-kya's *Song*.

After only two months at his own monastery, Jang-kya returned to China. The period from 1749-1757 saw a monastery for Manchu monks founded west of the imperial palace, the translation of the liturgy into Manchu, and a school of Tibetan studies established in the Yamen. The Emperor wanted to introduce the Highest Yoga Tantra practice of Kālachakra into China and asked Jang-kya to arrange it. Jang-kya requested an expert in the *Kālachakra Tantra* from the Seventh Dalai Lama, who sent Kal-zang-tshe-wang,<sup>d</sup> who had escaped the beatings of his teacher, Rin-chen-lhun-drub,<sup>e</sup> to go to Lhasa where he met and impressed the Dalai Lama with his learning in the Kālachakra system, no doubt owed to his teacher. During this period, Jang-kya also figured in political events, pleading with the Emperor to lighten the punishment of the murderers of the Ambans (the Emperor's ambassadors), pacifying a rebellion in Khalkha through lama-to-lama influence, and sending a mission to Tibet.

Upon the arrival in Beijing in 1757 of the news of the Seventh Dalai Lama's death, the Emperor sent Jang-kya to Lhasa to help in searching for and correctly identifying his reincarnation. The Emperor indicated that it was hard for him to let Jang-kya Hu-thog-thu<sup>f</sup> (a title for high Mongolian lamas) go so far away but he was allowing it since it was for a very important purpose of the Tibetan teaching; however, after completing his task, Jang-kya must return immediately. Among those who joined the party

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<sup>a</sup> *sku 'bum*.

<sup>b</sup> *btsan po dgon*.

<sup>c</sup> *dkon mchog 'jigs med dbang po*, 1728-1791.

<sup>d</sup> *skal bzang tshe dbang*.

<sup>e</sup> *rin chen lhun grub*.

<sup>f</sup> *hu thog thu*.

travelling to Lhasa at the Me-dro-ru-thog<sup>a</sup> hot springs were Kön-chog-jig-me-wang-po (the reincarnation of Jam-yang-zhay-pa) and Thu-kan-lo-zang-chö-kyi-nyi-ma (Jang-kya's biographer to be); the company made the trip most pleasant with stimulating conversation.

They arrived in Lhasa during the twelfth Tibetan month, which would be January of 1758, where they were received by the Regent and welcomed by a huge assembly of high and low lamas, and so on, with all typical Tibetan formalities. Jang-kya was first taken to the Lhasa Cathedral where he paid homage to the central image, Jo-wo Rin-po-che, and then was installed in a government residence, newly prepared for his visit, near the Cathedral. During this period, Jang-kya and Thu-kan visited all the great monasteries around Lhasa, making offerings and so forth. At the request of the Tantric College of Lower Lhasa, Jang-kya conferred the Guhyasamāja initiation upon six thousand monks and also was invited to give teachings at the various monastic colleges.

While visiting Phur-bu-jog Jam-pa Rin-po-che<sup>b</sup> for a day (whom he had largely avoided during his earlier visit to Lhasa due to that lama's having supported a rival to the Seventh Dalai Lama), Jang-kya, despite his failing sight, noticed an image of Padmasambhava in the lama's chapel that the lama himself had not noticed before and thus was amazed at his visitor's vision. Jang-kya's biographer Thu-kan-lo-zang-chö-kyi-nyi-ma also describes a period when he was receiving teaching from Jang-kya along with Kön-chog-jig-me-wang-po and another reincarnation; Jang-kya's sight was so poor that he had someone else read his works aloud, but nonetheless Jang-kya demonstrated an amazing ability to, without error, keep up with and even keep ahead of the reader. Jang-kya also amazed them by being able to identify the quality and origin of statues as well as the type of metal from which they were made merely by passing his hand over them. He was also able to identify the artistic quality of scroll paintings merely by waving his hand in front of them. Awe-struck, one philosopher made the joke that according to his textbook it was contradictory for a Buddha to be able to realize all things with his body consciousness and, yet in fact, not be able to see with his eyes.

In the fourth month of 1758, Jang-kya travelled to Tra-shi-lhun-po to meet the young Third Paṅ-chen Lama, Pal-dan-ye-shay and ask him for help in identifying the reincarnation of the Dalai Lama. After Jang-kya's return to Lhasa, the Paṅ-chen Lama also was invited there in connection with identifying the new Dalai Lama. Upon Jang-kya's request, the Paṅ-

<sup>a</sup> *me gro ru thog.*

<sup>b</sup> *phur bu lcog byams pa rin po che.*

chen Lama performed the entire Kālachakra initiation with all the phases of preparation including construction of a maṇḍala of powered colors, the seven initiations in the pattern of childhood, the four high initiations, the four greatly high initiations, and the initiation of a vajra master great lord.

At that time, there were three strong candidates for recognition as the Dalai Lama, and since the five great oracles could not agree, Jang-kya recommended that the Paṅ-chen Lama make the recognition. Jang-kya's proposal was adopted, and the Paṅ-chen Lama chose the candidate from Tsang<sup>a</sup> Province. Jang-kya performed the consecration of the reliquary of the late Dalai Lama and wrote the official biography at the unanimous request of the regent and a great number of officials.<sup>b</sup>

With the reincarnation of the Dalai Lama decided, Jang-kya returned to Beijing in 1760, where he chose a replacement for the abbot of the Beijing monastery who had died in his absence (the replacement also died soon thereafter). During this period, the Emperor called Thu-kan-lo-zang-chö-kyi-nyi-ma to Beijing where teacher and student (Jang-kya and Thu-kan) met again. Also, in accordance with the Emperor's order, Jang-kya ordained the third Je-tsun-dam-pa<sup>c</sup> of Kalkha, Mongolia, naming him Ye-she-tan-pay-nyi-ma.<sup>d</sup> During this period, he also composed a biography of the Throne-Holder of Gan-dan, Thri-chen Ngag-wang-chog-dan,<sup>e</sup> a tutor of the Seventh Dalai Lama.

In 1763, upon hearing the news of his father's death, Jang-kya immediately began performing the rite of Achala for seven days and, in accordance with advice from divination, had the *Liberation Sūtra* and the *Lotus Sūtra* written out in gold ink as a means of purifying his father's karmic obstructions. In connection with his father's death, the Emperor allowed Jang-kya a short visit to Am-do Province and his original monastery, Gön-lung-jam-pa-ling, which Jang-kya visited by way of Mongolia. On the way to the monastery, he was afforded a supreme escort and welcoming by the high and low lamas of the area as well clergy and others. At the monastery, Jang-kya made offerings of tea and money for the monks and offered a set of fifty scroll paintings of the biography of Shākyamuni Buddha to the monastery in general.

While at Gön-lung-jam-pa-ling Monastery, Jang-kya went into strict

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<sup>a</sup> *gtsang*.

<sup>b</sup> The biography is called the *Fruit Clusters of Wish-Granting Jewels* (*dpag bsam rin po che'i snye ma*).

<sup>c</sup> *rje btsun dam pa*, 1758-1773.

<sup>d</sup> *ye shes bstan pa'i nyi ma*.

<sup>e</sup> *khri chen ngag dbang mchog ldan*.

retreat, meditating on the deities Vajrabhairava and Mahākāla. His success was such that he had various meditative visions, and an offering of beer boiled in its bowl in front of him, becoming bubbly and giving off a fragrant odor. Also, one day when he was meditating, he asked his attendant to bring an offering bowl to him; he put the bell-metal bowl upside down on top of his head and then meditated for a short time. When he gave it back to the attendant, it was so hot that it was as if it had just come out of fire. Jang-kya smiled, saying, “This is my sign of achievement.”

When he left the retreat, he taught for fifteen days the Fifth Dalai Lama's *Sacred Word of Mañjushrī*,<sup>a</sup> instructions on the stages of the path, in great detail to two thousand five hundred persons, cleric and lay, with Kōn-chog-jig-me-wang-po (Jam-yang-zhay-pa's reincarnation) as the sponsor at the head of the assembly of listeners. As Kōn-chog-jig-me-wang-po had just retired as abbot, he asked Jang-kya to assume the post, and upon the repeated urging of the monastery, Jang-kya became the new abbot. In that position, he newly instituted the study of Dharmakīrti's *Commentary on (Dignāga's) "Compilation of Valid Cognition,"*<sup>b</sup> first using the additional textbook literature of Jam-yang-zhay-pa of Go-mang College and then that of Je-tsūn Chō-kyi-gyal-tshan<sup>c</sup> of the Se-ra Jey College of Lhasa. Jang-kya also arranged for a new carving of the textbook literature composed by Je-tsūn Chō-kyi-gyal-tshan, with the carving to be done in Beijing and the blocks to be stored at Gōn-lung-jam-pa-ling Monastery. Then, having appointed another lama in his place, in 1764 he returned to Beijing by way of Mongolia.

Kōn-chog-jig-me-wang-po also went to Beijing where he received teachings from Jang-kya on the instructions on the path according to the oral lineage of En-sa-pa.<sup>d</sup> During this period, Kōn-chog-jig-me-wang-po wrote a commentary on Jang-kya's *Song of the View*,<sup>e</sup> which Jang-kya highly praised. Kōn-chog-jig-me-wang-po could not find the books he needed for the commentary, so he recited the text three times daily and made prayers to Jang-kya, with the result that when he thought about the meaning, it suddenly flashed to mind. Kōn-chog-jig-me-wang-po reported that such was the power of Jang-kya's compassion and blessing. Also, during this time in Beijing, Jang-kya gave—at Kōn-chog-jig-me-wang-po's request—the oral transmission and explanation of Tsong-kha-pa's *Lamp*

<sup>a</sup> 'jam dpal zhal lung.

<sup>b</sup> tshad ma rnam 'grel, pramnavarttika.

<sup>c</sup> rje btsun chos kyi rgyal mtshan.

<sup>d</sup> dben sa pa.

<sup>e</sup> lta ba 'i gsung mgur.

*Illuminating (Nāgārjuna's) "Five Stages"*<sup>a</sup> on the stages of the path in the *Guhyasamāja Tantra*.

In Tibet, Dra-ti-ge-she<sup>b</sup> was promoting one of the unsuccessful candidates for Dalai Lama as the genuine Dalai Lama and had him installed as such at the Keu-tshang<sup>c</sup> retreat. A number of people became convinced, and reports reached the Ambans (the Emperor's ambassadors) who informed Beijing. The Emperor wanted to order both the candidate and Dra-ti-ge-she to Beijing for punishment, but Jang-kya intervened, suggesting that the boy be put into the service of the Pañ-chen Lama at Tra-shi-lhun-po, away from his promoter. The Emperor accepted the suggestion, and the schemers were saved. Jang-kya gave similar, timely advice when such a situation arose with respect to the claims of someone vying to replace the Je-tsün-dam-pa incarnation.

In 1767, Jang-kya began a yearly practice of spending the fourth through eighth months in solitary retreat at Wu-t'ai-shan, the Five Peaked Mountain Range,<sup>d</sup> a place sacred to Mañjuśrī. From 1768-1771, his activities include performing potent rituals to help subdue tribes of the Yunnan border area, consecrating ten thousand statues of Amitāyus to mark the Emperor's sixtieth birthday in 1770, and consecrating a model of the Potala, the Dalai Lama's famous palace at Lhasa, at Jehol after giving the monastic vows to the Je-tsün-dam-pa. Between 1772 and 1779, he organized, at the Emperor's request, the Translation of the Word of Buddha into Manchu, laboriously checking each volume and submitting it to the Emperor for his approval. The Emperor also ordered that Jang-kya translate the *Shūraṅgama Sūtra* from Chinese into Tibetan. Then, when the Emperor's mother, Empress Hsiao-sheng (born 1693), passed away in 1777, Jang-kya performed the funeral rites for seven days. As Samuel M. Grupper says:<sup>e</sup>

<sup>a</sup> *rim lnga gsal sgron.*

<sup>b</sup> *bra ti dge bshes.*

<sup>c</sup> *ke'u tshang.*

<sup>d</sup> *ri bo rtse lnga.*

<sup>e</sup> "Manchu Patronage and Tibetan Buddhism During the First Half of the Ch'ing Dynasty," n. 37, p.74. In an inscription at the so-called Lama Temple in Beijing, the Ch'ien-lung Emperor, late in his life, defensively explains his patronage of the Ge-lug-pa church, largely in terms of the need to control the Mongols, against criticism that he "over-patronized the Yellow Church." The tone and character of the inscription contrasts sharply with an earlier inscription from the time of the dedication of the temple. As Ferdinand Lessing says:

A world separates this self-justification and philippic against Lamaism from the dedicatory inscription in front of Hall I; there the filial son, the pious friend of

The fact that her funeral was presided over by Tibetan clergy led by the most prominent lama resident in China would seem to indicate that Tibetan Buddhism was an integral matter of faith in Manchu ruling circles independent of the requirements of showing toleration of the beliefs of the Manchus' Mongol allies.

In many respects, the Ch'ien-lung Emperor appears to have been a devout Tibetan Buddhist.

Upon imperial invitation, the Third Paṅ-chen Lama came to Jehol in 1780 where he was housed in the newly completed model of Tra-shi-lhun-po that had been specially built for his visit. The Paṅ-chen Lama and Jang-kya wintered with the imperial Court in Beijing, but the Paṅ-chen Lama contracted a fatal case of smallpox; Jang-kya conducted the relics to Ch'ing-hai.

In 1781, the Emperor and Jang-kya visited the temple of Tin-ting-phu, a few days west of Beijing, where Jang-kya was asked to perform the consecration rites of an image of the thousand-armed Avalokiteshvara that had recently been repaired by imperial order. Also, between 1781 and 1786, Jang-kya performed rituals propitiating a powerful mountain deity that controlled the head waters of the Yellow River where the Ch'ien-lung Emperor had ordered dikes to be constructed for flood control. The Emperor expressed his appreciation for his lama by ordering a lavish seventieth birthday celebration; in the Tibeto-Mongolian way of reckoning age, the

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the priests, a Chinese *Aśoka Dharmarāja* speaks, here a disappointed monarch perorates, an old man, full of acrimony and acerbity. Nearly half a century has elapsed between the composition of the two documents, almost sixty years of open, and covert warfare, a struggle for power, analogous to that which filled the Middle Ages in Europe, when emperor and pope fought for supremacy. The Chinese Emperor, in his self-defence, gives us glimpses into that world of ruse and intrigue which, as he supposed, menaced his temporal sway. At last, he thinks, he has won the game: By repulsing the *Gurkhas* he now enjoys his final triumph, feeling himself to be the saviour of the Yellow Church and simultaneously a good father to all his subjects. He makes an effort to prove that is is not, as his Chinese critics have asserted, a bigoted tool in the hands of the lamas. Far from that, he has acted as a sovereign arbiter who, by his Imperial authority, has put an end to all those sinister intrigues and glaring malpractices, pillorying the names of the conspirators by having them chiseled in stone and preserving them in the very Cathedral of Lamaism in Peking, as a warning to future generations. While the first inscription is permeated by religious aspiration and couched in poetical diction, this document is conceived in the sober style of the Imperial Chancery.

Undoubtedly, the situation was very complex. See F.D. Lessing, *Yung-Ho-Kung; an iconography of the Lamaist cathedral in Peking*, pp. 61-62.



years in which one has lived are counted, and thus in 1786 Jang-kya was seeing his seventieth year. A throne of red sandalwood adorned with precious metals and stones was provided for him during the celebration of many days.

Though Jang-kya usually went to Wu-t'ai-shan in the fourth month for his annual retreat, the Emperor decided to move there in the third month of 1786 and commanded the lama to be in attendance. Prior to departure from Beijing, Jang-kya made unusual, extensive offerings and prayers at all the temples. Then, at Wu-t'ai-shan Jang-kya headed an assembly of prayers in front of an image of Mañjuśrī; the Emperor joined the prayers, which were conducted like those at the annual great prayer festival at Lhasa. The biographer commented that their coming together in such a special place for a final great festival of prayer-wishes itself was an effect of their having made such wishes and having had such altruistic intentions over a long period of lives and also served as a means of creating in the future the dependent-arising of similar helpful activity for the sake of sentient beings.

On his way to Wu-t'ai-shan, Jang-kya's health had begun to fail, and at Wu-t'ai-shan, despite the efforts of Chinese and Tibetan doctors, on the second day of the fourth month of 1786 he assumed at sunset the cross-legged posture with hands set in the pose of meditative equipoise. He ceased breathing around dusk, "manifesting the clear light of death as the Truth Body of a Buddha."

In his will, Jang-kya requested that his body not be preserved in a reliquary of gold and silver but that his remains be burned, the ashes being used to make small, impressed images which could be put in a copper reliquary in a temple at Wu-t'ai-shan. However, the Emperor, upon being presented with Jang-kya's will in Beijing, refused, saying that he had not deviated from his lama's word in anything but would not follow him now on this point since there was no Vajra Master in that area fit for conducting a cremation rite and since it was unthinkable to cremate such a Lama's remains which were like a wish-granting jewel. Instead, he ordered that a gold and silver reliquary be constructed at Wu-t'ai-shan for the remains as an object of veneration for all beings; approximately seven thousand ounces of gold were used. Fearing that with the change of time the monument, which was also decorated with precious substances, might be disturbed by sinful beings, the Emperor had an extensive room constructed deep in stone under where Jang-kya had given teachings, and the reliquary was installed there on a throne of precious substances, surrounded by inconceivable articles of offering, with the remains put inside it on the twenty-fourth day of the sixth month along with precious relics from great

beings. Since the monument was intended as an object of veneration for gods and humans until the end of this eon, the Emperor had a temple built on top of it, fit for the eyes of all beings, high and low, with a stone reliquary in it. The blessed salt that was used to dry and preserve Jang-kya's remains was put in the stone monument.

## FAMOUS STUDENTS

The last chapter of Jang-kya's biography gives a long list of his noteworthy students. These include:

seven who were in a mutual relationship with him as teacher and student,  
 his chief disciple Kön-chog-jig-me-wang-po,  
 twelve incarnations from central Tibet,  
 eleven incarnations from eastern Tibet,  
 nineteen incarnations from Mongolia,  
 seven abbots of Gan-dan,  
 twenty-three abbots of other monasteries in central Tibet,  
 seventeen abbots and scholars of eastern Tibet,  
 seven scholars from Beijing,  
 eight famous scholars from Mongolia,  
 five translators from Beijing,  
 twelve meditative ascetics,  
 three attendants,  
 and seven advanced students.<sup>a</sup>

No matter how exaggerated this list may be in the sense of merely including the names of lamas, abbots, and scholars who received tantric initiation from him, it indicates the far-reaching effects of Jang-kya Röl-pay-dor-je's activities throughout the vast region of Tibetan Buddhism.

One of his students, having cultivated love and compassion in meditation, attained such great experience that he remained crying about the plight of sentient beings. One day, the student, so poor that he had nothing to offer, cut off his own finger and offered it to Jang-kya in a maṇḍala offering at Wu-t'ai-shan. Later, when Jang-kya was staying in retreat, he repeated the mantra of Achala and burned the finger in fire whereupon it

<sup>a</sup> For these, see Gene Smith, Appendix II, pp. 3-7; for a list of Jang-kya's fourteen previous incarnations which include Se-ra Je-tün Chö-kyi-gyal-tshan (*se ra rje btsun chos kyi rgyal mtshan*, 1469-1546), as well as an additional list of three including Mar-pa Chö-kyi-lo-drö (*mar pa chos kyi blo gros*, 1012-1097), see Appendix I of the same, pp. 1-2. The Third Pan-chen Lama wrote a prayer-petition to the fourteen incarnations, and Kön-chog-jig-me-wang-po gave short accounts of them in his *ngo mtshar dad pa'i ljon shing*.

gave off just a fragrant odor. The student also wanted to offer his body as a lamp by wrapping it in cloth soaked with oil and burning himself in front of an image of Mañjuśrī, but Jang-kya refused him permission; so, the student magically went south to Potala, where he made many prayer petitions, finally offering his body to Avalokiteshvara and ending his life. The biographer reports that Jang-kya had many students who realized emptiness.

## JANG-KYA'S WRITINGS

An early turning point of Jang-kya's life was the burning of his monastery by the Chinese when he was seven years old. This caused him to flee, whereupon the emperor commanded him to Beijing where he spent much of the remainder of his life. There, he eventually gained a position of considerable influence, helping to restore his monastery and, through his linguistic abilities and close association with person who later became the Ch'ien-lung Emperor, fostering the Buddhist teaching in general by his translations into Mongolian and Manchurian and spreading the teachings of Tsong-kha-pa in China, Mongolia, and Manchuria.

Despite his vast travels and activities, it is important to note that Jang-kya remained in retreat four months each year for most of his last nineteen years and over his life composed approximately two hundreds works in eight volumes.<sup>a</sup> His writings include biographies of the Seventh Dalai Lama and of a Throne-Holder of Gan-dan, Thri-chen Ngag-wang-chog-dan; a commentary on Tsong-kha-pa's *Praise of Dependent-Arising*; a commentary on the *Prayers of Samantabhadra*; a short grammar;<sup>b</sup> rites of guru yoga; booklets on Wu-t'ai-shan and Kvan-lo-ye; a Tibeto-Mongol dictionary;<sup>c</sup> a history of the Sandalwood Image and inventories of the White Stūpa on the Western Gate at Beijing; many prayers including one in connection with death, intermediate state, and rebirth and another on examining the signs of death; many short tantric texts related with specific deities; texts of instruction on the view of the Middle; essays on points of

<sup>a</sup> For a complete listing, see Lokesh Chandra, ed., *Materials for a History of Tibetan Literature*, New Delhi: International Academy of Indian Culture, 1963), Part One, pp. 192-199. One of the eight volumes is a volume of secret works; see p. 199 of the work. The following description of Jang-kya's writings is drawn from the same as well as pp. 38-45.

<sup>b</sup> See Johannes Schubert, *Tibetische Nationalgrammatik, Das Sum.cu.pa und Rtags.kyi. 'jug.pa des Grosslamas von Peking Rol.pai.rdo.rje* (Leipzig: 1937).

<sup>c</sup> Lokesh Chandra (p.39) reports that the large dictionary was composed in a year by a large staff, being completed by the end of 1742 and that the enumeration of the staff is reported in "Heissig, *Blockdrucke*, 99 p.87."

training in altruism; epistolary essays in answer to students' questions; texts on exorcism of self-centeredness; and iconographies of three hundred gods and three hundred sixty gods.<sup>a</sup> A text on the stages of the path was dictated by Jang-kya after being visited by Mañjushrī in a dream on the first day of the ninth month of 1785 in Po'u-ting-phu'u. He had been in retreat at Wu-t'ai-shan and at night on the seventeenth day of the sixth month had had a profound mystical experience, the dream coming after the period of seclusion was over.<sup>b</sup>

Among the eight volumes of Jang-kya's Collected Works, his longest work and philosophical masterpiece is the *Clear Exposition of the Presentations of Tenets, Beautiful Ornament for the Meru of the Subduer's Teaching*,<sup>c</sup> more commonly known as *Presentation of Tenets*.<sup>d</sup> Jang-kya wrote it during the period between 1736 and 1746; Gene Smith<sup>e</sup> speculates that "the initial stimulus was perhaps his interest in Vijñānavāda [the Mind Only School] preserved by the Chinese Buddhist schools," noting that Jang-kya completed this chapter first.

In the *Presentations of Tenets*, Jang-kya discusses the major tenets of the non-Buddhist schools and the four Buddhist schools of India as well as briefly treating Mantra. Though he clearly draws from, and occasionally criticizes, Jam-yang-zhay-pa's *Great Exposition of Tenets*,<sup>f</sup> his style is

<sup>a</sup> As Lokesh Chandra reports (p.39), the former is reproduced by Sergei Fedorovich Oldenburg in *Bibliotheca Buddhica* V (St. Petersburg, 1903), and the latter is reproduced by Walter Eugen Clark in *Two Lamaistic Pantheons*, vol. I and II (Cambridge, Mass., 1937).

<sup>b</sup> The book is called *tshad ma'i lam rim* or *gnyid mo che'i rmi lam gyi rol mtshor shar ba'i bstan bcos ngo mtshar zla ba'i snang brnyan*, which Thu-kan reproduces on pp. 679-696 of the biography.

<sup>c</sup> *grub pa'i mtha'i rnam par bzhag pa gsal bar bshad pa thub bstan lhun po'i mdzes rgyan*. Meru is the mountain at the center of this world system in Buddhist cosmology. A magnificent translation of the entire text into English has been published by Donald S. Lopez Jr., *Beautiful Adornment of Mount Meru: A Presentation of Classical Indian Philosophy / Changkya Rölpai Dorjé* (Somerville, MA: Wisdom Publications, Inc., 2019). An earlier translation of the chapter on the Sūtra School was published to my utter delight by Anne C. Klein in *Knowledge and Liberation: A Buddhist epistemological analysis in support of transformative religious experience: Tibetan interpretations of Dignaga and Dharmakīrti* (Ithaca: Snow Lion, 1986).

<sup>d</sup> *grub mtha'i rnam bzhag*.

<sup>e</sup> P. 6.

<sup>f</sup> *grub mtha' chen mo*, the longer title of which is *Explanation of "Tenets," Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others' Tenets and the Meaning of the Profound [Emptiness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Being* (*grub mtha'i rnam bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun*

very different. Whereas Jam-yang-zhay-pa's work presents a wide-ranging anthology of literature on tenets, often cited in abbreviated form, with commentary that is sometimes cryptic due to its brevity and complexity, Jang-kya gives a more free-flowing discussion of many issues. Also, whereas Jam-yang-zhay-pa kept the works of Tsong-kha-pa, the founder of his order, the Ge-lug-pa sect, more in the background, Jang-kya puts Tsong-kha-pa in the foreground, most likely because, with his position of enormous influence in Beijing, he was introducing the doctrines of Tsong-kha-pa to the region as a viable form of Buddhism.

Jang-kya frequently refers to Tsong-kha-pa as the "Foremost" (*rje*), a term commonly used in Tibetan for a great religious leader which takes on special significance here since it is limited in usage almost entirely to Tsong-kha-pa. Jang-kya is exploring and trying to determine Tsong-kha-pa's thought, within the implicit understanding that the great figure's writings, due to his penetration of the teaching, provide access to what otherwise would be impenetrably arcane. From Jang-kya's viewpoint Tsong-kha-pa's scholarship and yogic insight provided access to the profound realizations of the founder, Buddha, as well as the main Indian expounders of the doctrine of emptiness, Nāgārjuna, Buddhapālita, Chandrakīrti, and Shāntideva.

The introductory nature of Jang-kya's exposition is a reason for its clarity, but Jang-kya by no means gives a simplistic presentation for the sake of clarity. Rather, he frequently introduces the reader to complex issues but does so within abbreviating many minor points to which Jam-yang-zhay-pa gives major attention, such as the formation of the Sanskrit term for Buddha's cardinal doctrine of dependent-arising, *pratītyasamutpāda*. The two texts—the first by Jam-yang-zhay-pa who helped in the process of locating the Jang-kya reincarnation and the second by that reincarnation, Jang-kya Röl-pay-dor-je himself, who became the teacher of Jam-yang-zhay-pa's reincarnation, Kōn-chog-jig-me-wang-po (who also wrote a short text on the schools of tenets)<sup>a</sup>—complement each other in that Jam-yang-zhay-pa's attention to detail often makes Jang-kya's

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*skong*).

<sup>a</sup> This is his *Presentation of Tenets, A Precious Garland* (*grub pa'i mtha'i rnam par bzhas pa rin po che'i phreng ba*), which has been translated by Geshe Lhundup Sopa and Jeffrey Hopkins in *Practice and Theory of Tibetan Buddhism* (London: Rider, 1976; second edition, London: Wisdom Publications, 1987). This presentation of the schools of tenets is in a tradition, within Ge-lug-pa, of short presentations by Je-tsun Chō-kyi-gyal-tshan (*rje btsun chos kyi rgyal mtshan*, 1469-1546), the Second Dalai Lama Ge-dun-gya-tsho (*dge 'dun rgya mtsho*, 1476-1542), and Drag-pa-shay-drub (*grags pa bshad sgrub, co ne ba*, 1675-1748); see the bibliography for the book titles.

abbreviations of such points more accessible and Jang-kya's generous presentation of the great issues often puts Jam-yang-zhay-pa's vast array of information in perspective.<sup>a</sup> Jang-kya shows his practical orientation not only in his issue-directed exposition but also in his frequent refrains, as will seen in his *Song*, when he criticizes both those who attempt to meditate without having studied the great issues and those who rattle on about points of doctrine without applying themselves to meditation.

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<sup>a</sup> The only other major presentation of tenets within the Ge-lug-pa order was written by Jang-kya's biographer, Thu-kan-lo-zang-chö-kyi-nyi-ma, this being his *Showing the Sources and Assertions of All Systems of Tenets: Crystal Mirror of Eloquence* (*grub mtha' thams cad kyi khungs dang 'dod tshul ston pa legs bshad shel gyi me long*), (Sarnath: Chhos Je Lama, 1963); it presents not only the Indian schools but also the Tibetan schools though in a rather biased way. These texts owe much to a similar presentation of tenets by the great Sa-kya scholar Tag-tshang She-rab-rin-chen (*stag tshang lo tsa ba shes rab rin chen*, born 1405), despite their (especially Jam-yang-zhay-pa's) opposition to many of his positions. That text is Tag-tshang's *Explanation of "Freedom from Extremes through Understanding All Tenets: Ocean of Eloquence* (*grub mtha' kun shes nas mtha' bral grub pa zhes bya ba'i bstan bcos rnam par bshad pa legs bshad kyi rgya mtsho*), (Thim-phu: Kun-bzang-stobs rgyal, 1976). Other examples of the genre are to be found in the *Treasury of Tenets, Illuminating the Meaning of All Vehicles* (*theg pa mtha' dag gi don gsal bar byed pa grub pa'i mtha' rin po che'i mdzod*) and *Precious Treasury of the Supreme Vehicle* (*theg pa'i mchog rin po che'i mdzod*), (Gangtok, Dodrup Chen Rinpoche, 1969[?]) by the great Nying-ma scholar Long-chen-rab-jam (*klong chen rab 'byams/ klong chen dri med 'od zer*, 1308-1363).

## EDITIONS CONSULTED

Two basic editions of Kön-chog-jig-me-wang-po's *Commentary on (Jang-kya Röl-pay-dor-je's) "Song of the View, Identifying Mama": Lamp for the Words (lta ba'i gsung mgur gyi 'grel pa tshig gi sgron me)* are utilized:

1. *bla brang par ma* (BDRC W2122.7: 591-612), *Collected Works*, vol. 7 (*ja*), (bla brang bkra shis 'khyil, 1999). Block Print, 11 ff. Also: TBRC W1KG9560. New Delhi: Ngawang Gelek Demo, 1971.
2. In *dbu ma stong thun chen mo*. TBRC W00EGS1016265: 594-620 (PDF of New Delhi, India: lha mkhar yongs 'dzin bstan pa rgyal mtshan, 1972).

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Part I.  
Kön-chog-jig-me-wang-po's  
*Commentary on*  
*(Jang-kya Röl-pay-dor-je's)*  
*“Song of the View,*  
*Identifying Mama”:*  
*Lamp for the Words*

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



Commentary on (Jang-kya Röl-pay-dor-je's)  
 “Song of the View, Identifying Mama”:  
*Lamp for the Words*

༄། །ལྷ་བའི་གསུང་མགུར་གྱི་འགེལ་པ་ཚོག་གི་སློན་མེ་ཞེས་བྱ་  
 བ་བཞུགས་སོ། །

May we be protected by Mañjuśrīghoṣha, Sovereign of Speech,  
 Extending the feast of eloquent elucidations of dependent-arising  
 Through establishing emanations in countless pure lands  
 In the presence of a myriads of Supreme Sages.

རབ་འབྱམས་ཞིང་དུ་སྐྱུལ་པའི་བཀོད་པ་ཡིས། །  
 ཐུབ་མཚོག་བྱེ་བའི་སྐྱུན་སྲར་རྟེན་འབྱུང་གི། །  
 ཡེགས་བཤད་གཏམ་གྱི་དགའ་སློན་རྒྱས་མཛད་པ། །  
 དག་གི་དབང་ཕྱུག་འཇམ་དཔལ་དབྱངས་དེས་སྦྱོངས། །

With great wisdom seeing the two truths as they are,  
 With great intelligence raising the banner of the teaching,  
 With great compassion holding the lamp helping others,  
 Röl-pay-dor-je, actuality of all Buddhas, homage.

ཡེ་ཤེས་ཚེན་པོས་བདེན་གཉིས་དེ་ཉིད་གཟིགས། །  
 རྣོ་གྲོས་ཚེན་པོས་བསྐྱུན་པའི་རྒྱལ་མཚན་བསྐྱེད། །  
 རྟེན་རྗེ་ཚེན་པོས་གཞན་པར་སློན་མེ་འཛིན། །  
 སངས་རྒྱས་ཀུན་དངོས་རོལ་པའི་རྩོ་རྗེར་འདུད། །

The discourse tearing mundane existence to shreds  
 Proclaimed in your *Song*  
 Is difficult to understand, therefore  
 May this word-commentary create a ship for easy access.

སྤྱིད་པ་རྒྱལ་པོར་བྱེད་པའི་གཏམ། །  
 རྒྱུད་གྱི་མགུར་ནས་བསྐྱུགས་པ་གང་། །

རྟོགས་དཀར་གུར་བ་དེ་ཡི་སྦྱང། །  
 ཚོག་འབྲེལ་འཇུག་བདེའི་གཟིངས་བཅའོ། །

Concerning that, here the foremost descendant of the matchless “Sugar-cane One”<sup>a</sup> by having crossed to the other side of our own and others’ oceanic tenets has placed the lotuses of his toenails on the matted crowns of all the glorious scholars; without rival in singularly carrying the burden of the precious teaching, he has become the excellent protecting refuge and last resort of all migrators in this degenerate age; seeing all internal and external dependent-arisings as like the optical illusion of the moon in water, to utter his name my Precious Preceptor<sup>b</sup> all-knowing presence Ye-she-tan-pay-drön-me-pal-zang-po<sup>c</sup> in order to generate in others such realization as he had found proclaimed this extraordinary identification of the view in the form of a song—the doctrine to be explained here.

<sup>a</sup> Jules Levinson, *What does Chandrakīrti Add to Nāgārjuna’s Treatise?: Jam-yang-shay-pa’s Great Exposition of the Middle: Beginning 1* (UMA Institute for Tibetan Studies, version March 2017: [uma-tibet.org](http://uma-tibet.org)), 17:

Ngag-wang-leg-dan: The current era is that of Shākyamuni Buddha, whose lineage is traced back to two egg-born children. The eggs formed from semen that dripped onto a sugarcane leaf from a man wrongly accused as a killer. He was strung up for punishment, and having proved his innocence through causing his teacher’s very black face to turn golden, his semen dripped down onto a sugarcane leaf. It formed two eggs which were ripened by the sun, and two children hatched, which his teacher nurtured. The children were called Sun Friend [due to the eggs being ripened by the rays of the sun] and Sugarcane-One (*bu ram shing pa, ikṣvāku*), and the lineage from them and eventually Shākyamuni himself came to be known as Sun-Friend and Sugarcane-One.

Levinson notes:

For more on this story see George N. Roerich, *The Blue Annals* (Delhi: Motilal Banarsidass, 1976), 5ff.; *deb ther sngon po*, TBRC WIKG5762-I1KG5770, 24.14 (page 62 of 714 in pdf). Ge-dun-lo-drö reported to Jeffrey Hopkins that this and other such stories can be found in *lho brag chos 'byung (chos 'byung mkhas pa'i dga'i ston) A Scholar's Feast of Doctrinal History*, composed between 1545-1564 by *dpa' bo gtsug lag phreng ba*, according to *The Princeton Dictionary of Buddhism*, 189.

<sup>b</sup> Kön-chog-jig-me-wang-po’s (*dkon mchog 'jigs med dbang po*, 1728-1791) preceptor, or officiant at his full ordination ceremony at the age of twenty-two in 1749, was Jang-kya Röl-pay-dor-je (*lcang skya rol pa'i rdo rje*), 1717-1786, only eleven years his senior.

<sup>c</sup> *ye shes bstan pa'i sgron me*, another name for Jang-kya Röl-pay-dor-je.

དེ་ལ་འདིར་མཉམ་མེད་བྱ་རམ་གྱིང་པའི་གདུང་འཚོ་བ་དམ་པ་  
 རང་དང་གཞན་གྱི་གྲུབ་པའི་མཐའ་རྒྱ་མཚོ་ལྟ་བུའི་པ་རོལ་དུ་  
 སོན་པས་དཔལ་ལྡན་མཁས་པ་མཐའ་དག་གི་རལ་པའི་ཅོད་པན་  
 ལ་ཞབས་སེན་གྱི་པརྟོ་ཉེ་བར་<sup>[2a]</sup>འགོད་པ། གཅིག་དུ་བསྟན་པ་  
 རིན་པོ་ཆེའི་ཁུར་འབྱེད་པ་ལ་འགྲན་ཟླ་དང་བྲལ་ཞིང་། ལྷོགས་  
 མའི་འགོ་བ་མཐའ་དག་གི་མགོན་སྐྱབས་དང་དཔུང་གཉེན་དམ་  
 པར་གྱུར་པ། དོན་གྱི་སྤང་དུ་མཚན་ནས་སློམ་ཉེ་བདག་གི་མཁན་  
 པོ་རིན་པོ་ཆེ་ཐམས་ཅད་མཁྱེན་པ་ཡེ་ཤེས་བསྟན་པའི་སློན་མེ་  
 དཔལ་བཟང་པོའི་ཞལ་སྲ་ནས་ཀྱིས་སྤྱི་ནང་གི་རྟེན་འབྲེལ་མཐའ་  
 དག་ཚུ་ནང་གི་ཟླ་བ་དང་། མིག་འཕྲུལ་ལྟར་གཟིགས་ཏེ། རང་གི་  
 བརྟེས་པའི་རྟོགས་པ་དེ་ལྟ་བུ་གཞན་ལའང་བསྐྱབ་པའི་སྤྱིར། ལྟ་  
 བའི་ངོ་སྤྲོད་ཐུན་མོང་མ་ཡིན་པ་མགུར་དུ་བཞེས་པ་ནི་འདིར་  
 བཤད་པར་བྱ་བའི་ཚོས་སོ། །

This has three: the meaning of the introduction, the meaning of the text, and the meaning of the conclusion.

དེས་ན་འདི་ལ་གསུམ། ལྷང་གྱི་དོན། གཞུང་གི་དོན། མཚུག་གི་  
 དོན་ནོ། །

### I. MEANING OF THE INTRODUCTION {2PARTS}

This has two: the expression of worship and the promise to compose the text.

<sup>a</sup> Page numbers inserted into Kōn-chog-jig-me-wang-po’s text are keyed to the *bla brang bkra shis 'khyil* edition *lta gsung 'grel pa* as “[#a/b].”

དང་པོ་[ཡང་གྱི་དོན་]ལ་གཉེས། མཚོད་བརྗོད་དང་། ཚུམ་པར་དམ་  
བཅའ་བའོ། །

### A. EXPRESSION OF WORSHIP

དང་པོ་[མཚོད་བརྗོད་]ནི།

E MA HO

*May the Lama who teaches—nakedly just as it is—  
The wondrous profound suchness of dependent-arising,  
A kindness unrepayable, reside in the center of my heart!*

ཨེ་མ་ཧོ། །

ཟབ་མོ་རྟེན་འབྱུང་གི་དེ་ཉིད་ངོ་མཚར། །

ཇི་བཞིན་རྗེན་པ་རུ་སྟོན་པའི་སྐྱེ་མ། །

བཀའ་རྒྱན་ལ་ལོང་མེད་དེ་སྟོང་དབྱུང་བ་ལྷན་གསུམ་གྱི་གཤམ། ། ཅེས་  
སོ། །

**The meaning.** “Profound” means difficult to realize and is to be applied to the suchness that is emptiness/dependent-arising and dependent-arising empty of inherent existence. It is also “wondrous” because while appearing, empty, and while empty, appearing.

Thus, the expression of worship<sup>a</sup> is, “May that very root Lama whose kindness cannot be repaid, who teaches that very meaning of such undifferentiable appearance and emptiness just as it is, without confusion, nakedly—clearly—reside in the center of the eight-petalled lotus of my, the author’s, heart.”<sup>b</sup>

དོན་ནི། ཟབ་མོ་ཞེས་པ་རྟེན་གསུམ་དཀར་པའི་དོན་ཏེ། སྟོང་པ་རྟེན་  
འབྱུང་དང་། རྟེན་འབྱུང་<sup>[2b]</sup>རང་བཞིན་གྱིས་སྟོང་པའི་དེ་ཉིད་ལ་  
བྱའོ། ། དེ་ནི་ངོ་མཚར་བའང་ཡིན་ཏེ། སྟོང་བཞིན་རུ་སྟོང་ལ།

<sup>a</sup> The expression of worship is the first three lines of a four-line stanza. The fourth line is the promise to compose the text.

<sup>b</sup> The *chakra* at the heart has eight spokes, also called petals.

སྟོང་བཞིན་དུ་སྒྲུང་བའི་སྤྱིར་རོ། ། དེ་ལྟ་བུའི་སྒྲུང་སྟོང་དབྱེར་  
 མེད་གྱི་དོན་དེ་ཉིད་རི་ལྟ་བུ་བཞིན་དུ་མ་འདྲེས་པར་རྗེན་པ་སྟེ་  
 གསལ་བར་སྟོན་པའི་རྩ་བའི་སྒྲ་མ་བཀའ་དྲིན་འཁོར་མཐའ་མེད་  
 པ་དེ་ཉིད་རྩོམ་པ་པོ་བདག་གི་སྟོང་པརྩ་འདབ་བརྒྱད་གྱི་དབུས་  
 སུ་བཞུགས་ཤིག་ཅེས་མཚོན་པར་བརྗོད་པའོ། །

*B. PROMISE TO COMPOSE THE TEXT*

གཉིས་པ་[རྩོམ་པར་དམ་བཅའ་བ་]ནི།

*I will say a few words suddenly coming to mind.*

གང་དྲན་ཐོལ་བྱུང་གི་ཚིག་གསུམ་སྟེ། ། ཞེས་སོ། །

**The meaning.** He will say a few words coming forth, or dawning, in a sudden manner to the mind about emptiness as the meaning of dependent-arising; this is his promise of composition. The phrase “a few words” means “some words” and is not a limitation—for example, like calling the sun “thousand-rayed” and lotuses “hundred-petalled.”

དོན་ནི། སྟོང་པ་རྟེན་འབྲེལ་གྱི་དོན་ཐུགས་ལ་གང་དྲན་པའམ་  
 ཤར་བ་དེ་ཐོལ་བྱུང་གི་རྩལ་གྱིས་ཚིག་གསུམ་སྟེ། བར་བྱའོ། ། ཞེས་  
 རྩོམ་པར་དམ་བཅའ་བ་སྟེ། ཚིག་གསུམ་ཞེས་པ་ཚིག་འགའ་ཞེས་  
 པའི་དོན་ཡིན་གྱི། དེས་བཟུང་གི་དོན་མ་ཡིན་ཏེ། དཔེར་ན་ཉི་མ་  
 ལ་འོད་སྟོང་ཅན་དང་། པརྩ་འདབ་བརྒྱུ་པ་ཞེས་བརྗོད་པ་དེས་  
 བཟུང་མེན་པ་བཞིན་ནོ། །

II. MEANING OF THE TEXT {2PARTS}

This has two: a brief indication and an extensive explanation.

གཉིས་པ་གཞུང་གི་དོན་ལ་གཉིས། མདོར་བསྟན་པ་དང་། རྒྱས་  
པར་བཤད་པའོ། །

A. BRIEF INDICATION

དང་པོ་[མདོར་བསྟན་པ་]ནི།

*I, like a small crazy child,  
Have neglected aged mama for a long time,  
Yet seem close to knowing kind mama  
Not recognized before though always together.  
Through the hidden speech of elder brother, dependent-arising,  
I think this "is, is—is not, is not" could be it.*

ཨ་མ་རྒན་མོ་དེ་ཡུན་རིང་སྟོར་པའི། །  
བྱ་ཚུང་སྦྱོན་པ་ང་ཇི་ཞིག་ལྟར་ཏེ། །  
ཨ་མ་དྲིན་ཅན་དང་ལྟན་ཅིག་འདུག་པ། །  
ངོ་མ་ཤེས་པ་དེ་ཤེས་ལ་ཁད་སྤང་ངོ་། །  
རྩོ་རྩོ་རྟེན་འབྱུང་དེས་སྐྱོག་ཏུ་བསྟོད་པས། །  
ཡིན་ཡིན་མིན་མིན་དེ་ཨེ་ཡིན་སྟུང་མོ། ། ཞེས་སོ། །

**The meaning.** Aged mama is the noumenon<sup>a</sup> of the mind. To neglect it for a long time means to be unable to realize it beginninglessly until now. The small crazy child is to be taken as the mind that is the seeker of the view. That mind fortunately appears close to knowing kind mama, the noumenon of the mind, with whom it has been from beginningless time until now, but not recognized.

དོན་ནི། ཨ་མ་རྒན་མོ་ནི་སེམས་ཀྱི་ཚམས་ཉིད་དོ། ། དེ་ཡུན་རིང་དུ་  
སྟོར་བ་ནི་ཐོག་མ་མེད་པ་ནས་ད་ལྟའི་བར་དུ་རྟོགས་མ་བྱུང་པའི་  
དོན་ལོ། ། བྱ་ཚུང་སྦྱོན་པ་ནི་རྟ་བ་ཚོལ་མཁན་གྱི་སེམས་ལ་བྱའོ། །

<sup>a</sup> Final reality.



སེམས་དེས་རི་ཞིག་ལྟར་ཏེ་སྟོན་དབང་ཅམ་གྱིས་ཨ་མ་དྲིན་ཅན་  
 ཏེ་ཚོས་ཉིད་དང་རང་ཉིད་གཉིས་ཐོག་མ་མེད་པ་ནས་<sup>[3a]</sup>ད་ལྟའི་  
 བར་དུ་སྟན་ཅིག་ཏུ་འདུག་པ་ངོ་མ་ཤེས་པ་དེ་ཤེས་ལ་ཁད་པར་  
 ལྡང་ངོ་། །

In dependence upon what evidence, or reason, is it ascertained? Through inference generated in dependence upon the reason that is the elder brother, dependent-arising, what seemed “is, is” before examination and analysis, then when sought with examination and analysis in dependence upon descriptions—explanations—in a hidden manner, that is, in the manner of meaning-generalities, could this no-nature, like unapprehendable “is not, is not,” be it?

Here, it is very appropriate to designate emptiness by the name “mama” (*a ma*) because even in the Perfection of Wisdom Sūtras emptiness is expressed by the term “mother” (*yum*).

རྒྱ་མཚན་ནམ་རིགས་པ་གང་ལ་བརྟེན་ནས་ངེས་ཤེ་ན། རྫོ་རྫོ་  
 ཉིན་འབྱུང་གི་གཏན་ཚིགས་ལ་བརྟེན་ནས་སྐྱེས་པའི་རྗེས་དཔག་  
 ཤིས་སྐྱོག་ཏུ་སྟེ་དོན་སྐྱེའི་ཚུལ་གྱིས་བསྟན་པའམ་བཤད་པ་ལ་  
 བརྟེན་ནས་མ་བརྟག་མ་དབྱུད་པའི་ཚོ་ཡིན་ཡིན་འདྲ་བ་ལ།  
 བརྟགས་ཤིང་དབྱུད་དེ་བཅའ་བ་ན་གཟུང་རྒྱ་མེད་པའི་མིན་མིན་  
 འདྲ་བ་རང་བཞིན་གྱིས་མེད་པ་དེ་ཨེ་ཡིན་སྟམ་མོ། ། འདིར་སྟོང་  
 པ་ཉིད་ལ་ཨ་མའི་མིང་གིས་བརྟགས་པ་ནི་ཤིན་ཏུ་ལེགས་ཏེ།  
 ཤེར་སྐྱིན་གྱི་མདོ་ལས་ཀྱང་སྟོང་པ་ཉིད་ལ་ཡུམ་གྱི་སྐྱེས་གསུངས་  
 པའི་སྐྱེར་རོ། །

**B. EXTENSIVE EXPLANATION {3 PARTS}**

གཉིས་པ་རྒྱས་པར་བཤད་པ་ལ་

This has three: indicating the Great Middle Way adorned with the union

of appearance and emptiness, expressing the assertions of other proponents of tenets, and how oneself has sought the profound view.

གསུམ། དབྱུ་མ་ཆེན་པོ་སྣང་སྣང་བྱུང་འཇུག་གིས་བརྒྱན་ཏེ་  
བསྟན་པ། སྤྱུབ་མཐའ་སྣ་བ་གཞན་གྱི་འདོད་པ་བརྗོད་པ། རང་  
ཉིད་ཀྱིས་ཟབ་མའི་ལྷ་བ་ཇི་ལྟར་བཅའ་བའི་ཚུལ་ལོ། །

### 1. Indicating the Great Middle Way adorned with the union of appearance and emptiness {3parts}

དང་པོ་[དབྱུ་མ་ཆེན་པོ་སྣང་སྣང་བྱུང་འཇུག་གིས་བརྒྱན་ཏེ་བསྟན་པ་]ལ་

This has three: recognizing all phenomena as manifestations of emptiness, recognizing all phenomena as manifestations of appearance and emptiness, and recognizing emptiness within [one's own] continuum.

གསུམ། ཆོས་ཐམས་ཅད་སྣང་པའི་རྣམ་འགྱུར་དུ་ངོ་སྤྲོད་པ། སྣང་  
སྣང་བྱུང་འཇུག་དུ་ངོ་སྤྲོད་པ། སྣང་པ་ཉིད་རྒྱུད་ཉིད་དུ་ངོ་སྤྲོད་  
པའོ། །

#### a. Recognizing all phenomena as manifestations of emptiness {2parts}

དང་པོ་[ཆོས་ཐམས་ཅད་སྣང་པའི་རྣམ་འགྱུར་དུ་ངོ་སྤྲོད་པ་]ལ་

This has two: the actual meaning and indicating that release from cyclic existence is contingent upon on emptiness.

གཉིས། དངོས་གྱི་དོན་དང་། འཁོར་བ་ལས་གྲོལ་བ་སྣང་པ་ཉིད་  
ལ་རག་ལས་པར་བསྟན་པའོ། །

# 1) THE ACTUAL MEANING [OF RECOGNIZING ALL PHENOMENA AS MANIFESTATIONS OF EMPTINESS]

དང་པོ་[དངོས་ཀྱི་དོན་]ནི།

*These varieties of apprehendeds and apprehenders are mama's smiling masks.*

*These changes—births, deaths, and transmigrations—are mama's lies.*

*Undeceiving mama has deceived me!*

*The hope is for elder brother, dependent-arising, to protect me.*

གཟུང་འཛིན་སྣ་ཚོ་གས་འདི་ཨ་མའི་འཇུག་བག།

སྐྱེ་འཆི་འཕོ་འགྱུར་འདི་ཨ་མའི་རྩུན་ཚོག།

བསྐྱུ་མེད་ཨ་མ་ཡིས་ཁོ་བོ་བསྐྱུས་སོ།།

རྫོ་རྫོ་རྟེན་འབྱུང་དེས་སྐྱོབ་པར་རེདོ།། ཞེས་སོ།།

**The meaning.** The subjects, all phenomena, are manifestations of emptiness because:

- these various dependent-arisings included within external apprehendeds and internal apprehenders are the smiling masks of mama, emptiness, and
- these various changes of births, deaths, transmigrations, pleasures, pains, and so forth by the power of contaminated actions and afflictive emotions are appearances as lies of mama emptiness.

This indicates that just as in this world lies are renowned as false, so these births, deaths, and so on are false. Thus, he thinks, “Although mama, this emptiness of inherent existence, which since its mode of appearance and mode of subsistence are in accord, is described as undeceiving in the texts of the Middle Way, it has deceived me through contaminated actions, afflictive emotions, and so forth like emanations binding me in cyclic existence.” Also, the deception this way is for common beings, but not for Superiors because since they have directly realized emptiness, they do not newly accumulate actions (*las*, *karma*) impelling them into mundane existence.<sup>a</sup>

<sup>a</sup> Here, mundane existence (*srid pa*) is the same as cyclic existence (*'khor ba*, *samsāra*).

དོན་ལོ། ཤེས་བྱ་ཚོས་ཅན། ཚོས་ཐམས་ཅད་སྟོང་པ་ཉིད་ཀྱི་རྣམ་  
 འགྱུར་ཡིན་ཏེ། བྱི་གཟུང་བ་དང་། རང་འཛིན་པས་བསྐྱུས་པའི་  
 ཉེན་འབྲེལ་སྣ་ཚོགས་པ་འདི་ཨ་མ་སྟོང་པ་ཉིད་ཀྱི་འཇུག་<sup>[3b]</sup>བཀའ་  
 ཡིན་པ་གང་ཞིག ། ལས་ཉོན་གྱི་དབང་གིས་སྐྱེ་བ་དང་། འཚི་འཕོ་  
 བ་དང་། བདེ་སྐྱུག་གི་འགྱུར་བ་སོགས་སྣ་ཚོགས་པ་འདི་ཨ་མ་  
 སྟོང་པ་ཉིད་ཀྱི་རྣམ་ཚིག་ཏུ་སྣང་བའི་ཕྱིར་རོ། ། འདིས་ནི་རྣམ་  
 ཚིག་འཇིག་ཉེན་ན་བརྒྱན་པར་གྲགས་པ་བཞིན་ཏུ་སྐྱེ་འཚི་སོགས་  
 བརྒྱན་པར་སྟོན་པའོ། ། དེ་ལྟར་ན་སྣང་ཚུལ་དང་གནས་ཚུལ་  
 མཐུན་པས་བསྐྱེ་བ་མེད་པ་ཨ་མ་རང་བཞིན་གྱིས་སྟོང་པ་འདི་ནི་  
 དབྱུ་མའི་གཞུང་ལས་བསྐྱེ་བ་མེད་པར་བཤད་ཀྱང་། འཁོར་བར་  
 འཚིང་བྱེད་ཀྱི་ལས་ཉོན་སོགས་འདིས་སྐྱུལ་པ་ལྟར་ན་ཁོ་བོ་ཅག་  
 བསྐྱེས་སོ་སྣམ་ཏུ་སེམས་སོ། ། དེ་ལྟར་བསྐྱེ་བ་ཡང་སོ་སོ་སྐྱེ་བོ་ལ་  
 ཡིན་གྱི་འབགས་པ་རྣམས་ལ་ནི་མ་ཡིན་ཏེ། དེ་དག་གིས་སྟོང་པ་  
 ཉིད་མངོན་སུམ་ཏུ་རྟོགས་པས་སྲིད་པར་འཕེན་བྱེད་ཀྱི་ལས་  
 གསར་ཏུ་མི་གསོག་པའི་ཕྱིར།

Hence, in dependence upon relying upon elder brother, dependent-arising, that is, properly enacting abandoning unwholesome actions and taking up wholesome actions, he hopes that he will be protected from the frights of cyclic existence. Being a statement of spiritual experience, it appears to be a basis for much analysis [that is, reflection].

དེས་ན་རྫོ་རྫོ་རྟེན་འབྱུང་སྟེ་དཀར་ནག་གི་ལས་ལ་སྤང་བླང་ཚུལ་  
 བཞིན་བྱས་པ་ལ་བརྟེན་ནས་འཁོར་བའི་འཇིགས་པ་ལས་སྦྱོབ་  
 པར་རེའོ། ། ཞེས་པ་ནི་ཉམས་འཚར་གྱི་གསུང་སྟེ་དབྱུང་གཞི་ཚེ་  
 བར་སྣང་ངོ། །

The significance of speaking of all phenomena as manifestations of emptiness is taken as: For example, with respect to a pot, for instance, not satisfied with name-only, terminology-only, convention-only, when one analyzes searching for the object imputed, not finding anything, thereby **not passing beyond an emptiness of inherent existence**,

and due to the evidence thus of nonestablishment from its own side **dawning in the aspect of dependent-arisings** encompassing bulbous base,<sup>a</sup> functioning to hold water<sup>b</sup> and so on in only conventional terms;

for, it is as Chandrakīrti’s *Supplement to (Nāgārjuna’s) “Treatise on the Middle”* says:<sup>c</sup>

Hence though all things are empty,

They are intensively produced from emptiness.

ཚོས་ཐམས་ཅད་སྟོང་པ་ཉིད་ཀྱི་རྣམ་འགྱུར་དུ་གསུངས་པའི་གོ་  
 དོན། དཔེར་ན་བྱུང་པ་ལྟ་བུ་ལ་མིང་ཅམ་བད་ཅམ་ཐ་སྟོང་ཅམ་  
 གྱིས་མ་ཚིམ་པར་བཏགས་དོན་བཅའ་ཉེ་དབྱུང་པ་ན་གང་ཡང་  
 མི་རྟོལ་པས་རང་བཞིན་གྱིས་སྟོང་པ་ལས་མ་འདས་ཤིང་། དེ་ལྟར་  
 རང་ངོས་ནས་མ་གྲུབ་པའི་རྒྱ་མཚན་གྱིས་ཐ་སྟོང་ཅམ་དུ་སྟོ་སྟོར་  
 བ་དང་། རྒྱ་སྟོར་བ་སོགས་བྱ་བྱེད་དང་བཅས་པའི་རྟེན་འབྲེལ་གྱི་  
 རྣམ་པར་ཤར་བ་ལ་བྱ་སྟེ། འཇུག་པ་ལས། དེ་སྟོར་དངོས་པོ་  
 ཐམས་ཅད་སྟོང་ན་ཡང་། །སྟོང་ཉིད་དག་ལས་རབ་དུ་སྐྱེ་བར་  
 འགྱུར། །ཞེས་

and Tsong-kha-pa’s *Lamp Illuminating the Five Stages* says:<sup>d</sup>

<sup>a</sup> The shape of the bottom part of a pot.

<sup>b</sup> The definition of pot.

<sup>c</sup> *dbu ma la 'jug pa (madhyamakāvātāra)*, in *bstan 'gyur (sde dge, 3861)*, TBRC W23703.102:403-439, (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 206a.2, reads *de bzhin dngos po*, as does Chandrakīrti’s *Autocommentary, dbu ma la 'jug pa'i bshad pa / dbu ma la 'jug pa'i rang 'grel (madhaymakāvātārabhāṣya)*, in *bstan 'gyur (sde dge, 3862)*, BDRC W23703.102: 442-697 (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985), 259b.2.

<sup>d</sup> *Quintessential Instructions on the King of Tantras, the Glorious Guhyasamāja: Lamp*

When all phenomena, the bases of isolation [from ordinary appearance and conception], are delineated as essences (*bdag nyid*) of natural purity primordially empty of establishment by way of their own character, that very emptiness of inherent existence is ascertained as dawning as those phenomena<sup>a</sup>; this is the meaning of phenomena being manifestations of emptiness.

དང་། རིམ་ལྷན་གསལ་སྒྲོན་ལས། དེས་ན་དབེན་<sup>[4a]</sup>གཞིའི་ཚོས་  
 ཐམས་ཅད་གདོད་མ་ནས་རང་གི་མཚན་ཉིད་ཀྱིས་སྐྱབ་པས་སྣོང་  
 པའི་རང་བཞིན་རྣམ་དག་གི་བདག་ཉིད་དུ་གཏན་ལ་ཕབ་པ་ན་  
 རང་བཞིན་མེད་པའི་སྣོང་པ་ཉིད་དེ་ཉིད་ཚོས་ཅན་དེ་རྣམས་སྐྱ་  
 ཤར་བར་ངེས་ཏེ། དེ་ནི་ཚོས་རྣམས་སྣོང་ཉིད་ཀྱི་རྣམ་འགྱུར་ཡིན་  
 པའི་དོན་ནོ། ། ཞེས་གསུངས་པ་ལྟར་རོ། །

2) INDICATING THAT RELEASE FROM CYCLIC EXISTENCE IS CONTINGENT ON EMPTINESS {2PARTS}

This has two: indicating that release from cyclic existence is contingent on emptiness and reasons for release.

གཞིས་པ་[འཁོར་བ་ལས་གྲོལ་བ་སྣོང་པ་ཉིད་ལ་རག་ལས་པར་བསྟན་པ་]ལ་  
 གཞིས། འཁོར་བ་ལས་གྲོལ་བ་སྣོང་པ་ཉིད་ལ་རག་ལས་པར་  
 བསྟན་པ། གྲོལ་བའི་གཏན་ཚིགས་སོ། །

A) INDICATING THAT RELEASE FROM CYCLIC EXISTENCE IS CONTINGENT ON EMPTINESS

དང་པོ་[འཁོར་བ་ལས་གྲོལ་བ་སྣོང་པ་ཉིད་ལ་རག་ལས་པར་བསྟན་པ་]ནི།

*Thoroughly Illuminating the Five Stages, rgyud kyi rgyal po dpal gsang ba 'dus pa'i man ngag rim pa lnga rab du gsal ba'i sgron me* (Varanasi: 1969).

<sup>a</sup> *chos can*; literally, those possessing the attribute (of the noumenon, emptiness).

*In sum, I hope to become released  
 Through the kindness of only aged mama—  
 If these apprehendeds and apprehenders were like this,  
 Even the Victors of the three times would not have the means to  
 protect me.*

རྣམ་པ་གཅིག་ཏུ་ན་ཨ་མ་ཚུན་མོ། །  
 ཁོ་ནའི་དྲིན་གྱིས་ནི་གྲོལ་བར་རེ་སྟེ། །  
 གཟུང་འཇོན་འདི་ཉིད་ཀོ་འདི་སྟར་ཡིན་ན། །  
 དུས་གསུམ་རྒྱལ་བས་ཀྱང་སྐྱོབས་ཐབས་མི་འདུག། ཅེས་སོ། །

**The meaning.** In one aspect, he is hoping to become liberated from cyclic existence through the kindness of just aged mama—the emptiness of inherent existence, because if these phenomena included within apprehendeds and apprehenders were established in the way that they appear to us, there would not be a method to be protected even by the Victors of the three times, that is, such could not be found. The evidence for this, moreover, is that if these phenomena of apprehendeds and apprehenders were established in just the way that they appear to us, they would necessarily be established from their own side, and if they were established from their own side, they would be established without reliance upon even anything, and in that case there would be no removal of defects nor increase of good qualities nor also the attainment of the status of liberation and omniscience.

དོན་ནི་རྣམ་པ་གཅིག་ཏུ་ན། ཨ་མ་ཚུན་མོ་རང་བཞིན་གྱིས་སྟོང་  
 པ་ཉིད་ཁོ་ནའི་དྲིན་གྱིས་ནི་འཁོར་བ་ལས་གྲོལ་བར་རེ་སྟེ། གཟུང་  
 བ་དང་འཇོན་པས་བསྐྱུས་པའི་ཚོས་འདི་དག་དེད་རང་རྣམས་ལ་  
 རྒྱང་བ་འདི་སྟར་དུ་ཐུབ་པ་ཡིན་ན། དུས་གསུམ་གྱི་རྒྱལ་བས་  
 ཀྱང་སྐྱོབས་པའི་ཐབས་མི་འདུག་པ་སྟེ་མི་རྟེན་པའི་ཕྱིར། དེའི་རྒྱ་  
 མཚན་ཡང་གཟུང་འཇོན་གྱི་ཚོས་རྣམས་རང་ཅག་རྣམས་ལ་རྒྱང་  
 བ་སྟར་ཐུབ་པ་ཡིན་ན། རང་ངོས་ནས་ཐུབ་དགོས། རང་ངོས་ནས་  
 ཐུབ་ན་གང་ལ་ཡང་སྟོས་མེད་དུ་ཐུབ་དགོས། དེ་སྟར་ན་སྐྱོན་

ཟད་པ་དང་ཡོན་ཏན་གོང་དུ་འཕེལ་བ་ཡང་མི་རུང་བས་ཐར་པ་  
དང་ཐམས་ཅད་མཐུན་པའི་གོ་འཕང་ཐོབ་པ་ཡང་མི་སྲིད་པ་སྟེ།

This fact is as Nāgārjuna's *Fundamental Treatise on the Middle Called "Wisdom"* says:<sup>a</sup>

<sup>a</sup> For Tsong-kha-pa's commentary in his *The Essence of Eloquence* see Jeffrey Hopkins, *Emptiness in the Middle Way School of Buddhism: Mutual Reinforcement of Understanding Dependent-Arising and Emptiness* (UMA Institute for Tibetan Studies, version June, 2019: [uma-tibet.org](http://uma-tibet.org)), 51-54 and 171ff. In commentary, Chandrakīrti's *Clear Words* (Delhi, India: Delhi Karmapae choedhey, Gyalwae sungrab partun khang, 1982-1985, 166a.2-166b.1; for the Sanskrit, Poussin, *Mūlamadhyamakakārikās*, 500.1ff.) says:

Not only does the consequence [expressing] the fallacy [that all activities such as arising, disintegration, and so forth would not be feasible] set forth [by you Proponents of True Existence] just not apply to our position, but also [in our position] all presentations of the truths and so forth are very logical. In order to indicate this, [Nāgārjuna] says [in the *Fundamental Treatise on the Middle*, XXIV.14]:

For whom emptiness is suitable,  
All is suitable.  
For whom emptiness is not suitable,  
All is not suitable.

For whom this emptiness of inherent existence of all things is suitable, all the above-mentioned are suitable. How? Because we call dependent-arising "emptiness." Hence, for whom this emptiness is suitable, dependent-arising is suitable, the four noble truths are suitable. How? Because just those that arise dependently are sufferings, not those that do not arise dependently. Since those [that arise dependently] are without inherent existence, they are empty.

ཁོ་བོ་ཅག་གི་ཕྱོགས་ལ་ཇི་སྐད་སྟེན་པའི་སྟོན་དུ་ཐལ་བ་མི་འཇུག་པ་འབའ་ཞིག་  
དུ་མ་ཟད་གྱི། འོན་ཀྱང་བདེན་པ་ལ་སོགས་པ་རྣམ་པར་གཞག་པ་ཐམས་ཅད་ཆེས་  
ཤིན་དུ་འཐད་པ་ཡིན་ནོ་ཞེས་བསྟན་པའི་ཕྱིར་གསུངས་པ། གང་ལ་སྟོང་པ་ཉིད་  
རུང་བ། །དེ་ལ་ཐམས་ཅད་རུང་བར་འགྱུར། །གང་ལ་སྟོང་ཉིད་མི་རུང་བ། །དེ་ལ་  
ཐམས་ཅད་མི་རུང་འགྱུར། །གང་ལ་དངོས་པོ་ཐམས་ཅད་རང་བཞིན་གྱིས་སྟོང་པ་  
ཉིད་འདི་རུང་བ་དེ་ལ་ཇི་སྐད་སྟེན་པ་དེ་དག་ཐམས་ཅད་རུང་བར་འགྱུར་རོ། །ཇི་  
ལྟར་ཞེ་ན། གང་གི་ཕྱིར་ཁོ་བོ་ཅག་ནི་རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ་ལ་སྟོང་པ་  
ཉིད་ཅེས་སྟེ་དེའི་ཕྱིར། གང་ལ་སྟོང་པ་ཉིད་འདི་རུང་བ་དེ་ལ་རྟེན་ཅིང་འབྲེལ་  
པར་འབྱུང་བ་རུང་ལ། གང་ལ་རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ་རུང་བ་དེ་ལ་  
འཕགས་པའི་བདེན་པ་བཞི་རྣམས་རུང་བར་འགྱུར་རོ། །ཇི་ལྟར་ཞེ་ན། གང་གི་



For whom emptiness is suitable,  
All is suitable.  
For whom emptiness is not suitable,  
All is not suitable.

ཚུལ་འདི་ནི་རྩ་ཤེལ་ས།  
གང་ལ་སྣོང་པ་ཉིད་རུང་བ། །

ཕྱིར་རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བ་ཉིད་སྐྱུག་བསྐལ་དུ་འགྱུར་གྱི། རྟེན་ཅིང་  
འབྲེལ་པར་མི་འབྱུང་བ་ནི་མ་ཡིན་ལོ། ། དེ་ནི་རང་བཞིན་མེད་པས་སྣོང་པར་  
འགྱུར་རོ། །

When suffering exists, the sources of suffering, the cessation of suffering, and the paths progressing to the cessation of suffering are suitable. Therefore, thorough knowledge of suffering, abandonment of sources, actualization of cessation, and meditative cultivation of paths are also suitable. When thorough knowledge and so forth of the truths—suffering and so forth—exist, the fruits are suitable. When Approachers to and Abiders in the fruits exist, the spiritual community is suitable.

When the noble truths exist, the excellent doctrine is also suitable, and when the excellent doctrine and spiritual community exist, then Buddhas are also suitable. Thereby, the Three Jewels are also suitable. All special realizations of all mundane and supramundane topics are also suitable as well as the proper and improper, the effects of those, and all worldly conventions.

སྐྱུག་བསྐལ་ཡོད་ན་ནི་སྐྱུག་བསྐལ་ཀུན་འབྱུང་བ་དང་། སྐྱུག་བསྐལ་འགོག་པ་དང་།  
སྐྱུག་བསྐལ་འགོག་པར་འགྲོ་བའི་ལམ་རུང་བར་འགྱུར་རོ། ། དེའི་ཕྱིར་སྐྱུག་བསྐལ་  
ཡོངས་སུ་ཤེས་པ་དང་། ཀུན་འབྱུང་སྐྱང་བ་དང་། འགོག་པ་མངོན་དུ་བྱ་བ་དང་།  
ལམ་བསྐྱོན་པར་ཡང་རུང་ངོ་། ། སྐྱུག་བསྐལ་ལ་སོགས་པའི་བདེན་པ་ཡོངས་སུ་  
ཤེས་པ་ལ་སོགས་པ་ཡོད་ན་ནི་འབྲས་བུ་རྣམས་རུང་བར་འགྱུར་རོ། ། འབྲས་བུ་  
རྣམས་ཡོད་ན་འབྲས་བུ་ལ་གནས་པ་དག་རུང་ངོ་། ། འབྲས་བུ་ལ་གནས་པ་དག་  
ཡོད་ན་ནི་<sup>[166b]</sup>ལྷགས་པ་དག་ཀྱང་རུང་བར་འགྱུར་རོ། ། འབྲས་བུ་ལ་གནས་པ་  
དང་ལྷགས་པ་དག་ཡོད་ན་ནི་དགེ་འདུན་རུང་ངོ་། ། འཕགས་པའི་བདེན་པ་  
རྣམས་ཡོད་ན། དམ་པའི་ཚོས་ཀྱང་རུང་བར་འགྱུར་རོ། ། དམ་པའི་ཚོས་དང་དགེ་  
འདུན་ཡོད་ན་ནི་སངས་རྒྱས་ཀྱང་རུང་བར་འགྱུར་རོ། །

For an expansive discussion of this quote, see Napper, *Dependent-Arising and Emptiness*, 184-185 and 329-332.

དེ་ལ་ཐམས་ཅད་རྩལ་བར་འགྱུར།།  
གང་ལ་སྟོང་ཉིད་མི་རྩལ་བ།།  
དེ་ལ་ཐམས་ཅད་རྩལ་མི་འགྱུར།། ཞེས་གསུངས་པ་<sup>[4b]</sup>ལྟར་  
རྟོ།།

B) REASON FOR RELEASE

གཉིས་པ་[གྲོལ་བའི་གཏན་ཚིགས་]ནི།

*Because these various changes are manifestations  
Of changeless mama, there is release.*

འགྱུར་བ་སྣ་ཚོགས་འདི་འགྱུར་མེད་ཨ་མའི།།  
རྣམ་འགྱུར་ཡིན་པས་ན་གྲོལ་རྒྱུ་འདུག་གོ། ཞེས་སོ།།

**The meaning.** Although it would be true that if these very phenomena of apprehendeds and apprehenders were established inherently<sup>a</sup> in accordance with their appearance to us, release from cyclic existence from cyclic existence would not occur, these dependently arisen various changes are manifestations of mama changeless at all times permanently, the emptiness of inherent existence; hence, in dependence upon wisdom directly realizing this nonestablishment from their own side—nonexistence by way of their own being—the root of mundane existence, the continuum of ignorance, is severed, whereby one is released from cyclic existence.

དོན་ནི། གཟུང་བ་དང་འཇོན་པའི་ཚོས་འདི་ཉིད་ངེད་ཅག་  
རྣམས་ལ་སྣང་བ་ལྟར་རང་བཞིན་གྱིས་གྲུབ་ན་འཁོར་བ་ལས་  
གྲོལ་བ་མི་སྲིད་པ་བདེན་ཡང་། ཉེན་འབྲེལ་གྱི་འགྱུར་བ་སྣ་  
ཚོགས་པ་འདི་དུས་རྟག་ཏུ་འགྱུར་བ་མེད་པའི་ཨ་མ་རང་བཞིན་  
གྱིས་སྟོང་པ་ཉིད་ཀྱི་རྣམ་འགྱུར་ཡིན་པས་ན་རང་ངོས་ནས་མ་  
གྲུབ་ཅིང་། རང་བཞིན་མེད་པ་དེ་མངོན་སུམ་དུ་རྟོགས་པའི་ཤེས་

<sup>a</sup> Or, by way of their own being.

རབ་ལ་བརྟེན་ནས། མིང་པའི་རྩ་བ་མ་རིག་པ་རྒྱན་བཅད་དེ་  
འཁོར་བ་ལས་གྲོལ་བའི་སྱིད།

*b. Recognizing [all phenomena] as [manifestations of] appearance and emptiness {2parts}*

གཉིས་པ་སྣང་སྟོང་བྱུང་འདུག་ཏུ་ངོ་སྟོན་པ་ལ་

This has two: the actual meaning and identifying the nature of emptiness.

གཉིས། དངོས་ཀྱི་དོན་དང་། སྟོང་པ་ཉིད་དོས་བབྱུང་བའོ། །

1) ACTUAL MEANING [OF RECOGNIZING ALL PHENOMENA AS MANIFESTATIONS OF APPEARANCE AND EMPTINESS]

དང་པོ་[དངོས་ཀྱི་དོན་]ནི།

*There is something to understand in just this depending-there/depending-here,*

*Inexpressible mama not established as anything*

*And posing in all sorts of ways.*

*By searching for aged papa, the non-finding*

*Is itself the finding of aged mama,*

*Whereby from mama’s lap aged papa is found.*

*Hence I, a child, call for protection by the kind parents!*

ཅིར་ཡང་མ་གྲུབ་པའི་བརྗོད་མེད་ཨ་མ། །

ཅིར་ཡང་བརྗུ་བ་ཡི་པར་བརྟེན་ཚུར་བརྟེན། །

འདི་ཀ་ཙམ་ཞིག་ལ་གོ་རྒྱུ་འདུག་གོ།

པ་རྒན་བཙལ་བས་ནི་མ་རྟོན་པ་དེ། །

མ་རྒན་རྟོན་པ་ཁོ་ཡིན་པར་འདུག་པས། །

ཨ་མའི་པང་ནས་ནི་པ་རྒན་རྟོན་པས། །

ཕ་མ་དྲིན་ཅན་གྱིས་བྱུང་སྐྱབས་སྐྱད། ། ཅེས་སོ། །

**The meaning.** There is something sublime to understand in only this very establishment in reliance, depending-there/depending-here, of the two, emptiness and dependent-arising, in which this emptiness of inherent existence—inexpressible mama, the nonestablishment of anything ultimately—poses, or dawns, as all sorts of varieties of dependent-arisings in conventional terms.<sup>a</sup>

དོན་མེད། དོན་དམ་པར་ཅིར་ཡང་མ་གྲུབ་པའི་བརྗོད་མེད་གྱི་ཨ་  
མ་རང་བཞིན་གྱིས་སྣང་བ་ཉིད་འདི། ཐ་སྐྱད་དུ་རྟེན་འབྲེལ་སྣ་  
ཚོགས་པ་ཅིར་ཡང་བརྗོད་བའམ་འཆར་བ་ཡི་སྣང་བ་དང་རྟེན་  
འབྱུང་གཉིས་པར་བརྟེན་ཚུར་བརྟེན་གྱི་སྣོན་གྲུབ་འདི་ཀ་ཅམ་  
ཞིག་ལ་གོ་རྒྱུ་བཟང་པོ་ཞིག་འདུག་གོ།

What is to be understood here is to be taken as the dawning of emptiness as dependent-arisings and the dawning of dependent-arisings as emptiness. The ascertainment by this awareness—realizing external and internal dependent-arisings as absent of inherent existence—without relying on another awareness that all presentations of cause and effect, definition and defined, agent and object, and so on are feasible in the context of only imputed by names is the meaning of emptiness dawning as dependent-arisings. And the capacity of this awareness—ascertaining external and

<sup>a</sup> In lecture on Jang-kya's *Song* at Dre-pung Monastic University in Mundgod, India, in 1980, the Fourteenth Dalai Lama commented:

The emptiness that is the mode of subsistence is not established as any extreme in the experiential perspective of meditative equipoise seeing [emptiness] just as it is, and thus is called "The inexpressible mama not established as anything." This inexpressible mama not established as anything, this emptiness of inherent existence "poses in all sorts of ways," that is to say, it exists in the omniscient who have extinguished all defects and are endowed with all good qualities and exists in those beings who, due to having accumulated a great ill-deed, have been born in a most torturous hell; these varieties of existent good and bad phenomena dawn from the sphere of this emptiness of inherent existence. In sum, the varieties of phenomena have this nature of natural quiescence, and since they have this nature, they dawn, so to speak, from this nature; they are the sport of this nature; they are manifestations of this nature; they are the display of this nature. Therefore this nature, this emptiness of inherent existence "poses in all sorts of ways."

internal things as dependently imputed dependent-arising—without needing to rely upon another awareness, to induce strong awareness ascertaining the emptiness of inherent existence is the dawning of dependent-arising as the meaning of emptiness.

འདིའི་གོ་རྒྱུ་ནི། ལྷོང་པ་རྟེན་འབྲེལ་དུ་འཆར་བ་དང་། རྟེན་  
 འབྲེལ་ལྷོང་པར་འཆར་བ་ལ་བྱ་སྟེ། ལྱི་ནང་གི་རྟེན་འབྲེལ་རང་  
 བཞིན་གྱིས་མེད་པར་རྟོགས་པའི་སློ་དེས་སློ་གཞན་ལ་སྟོས་མེད་  
 དུ་མིང་གིས་བཏགས་པ་ཅམ་ལ་<sup>[5a]</sup>རྒྱུ་འབྲས་མཚན་མཚོན་བྱ་  
 བྱེད་སོགས་ཀྱི་རྣམ་བཞག་ཐམས་ཅད་འབད་པར་ངེས་པ་ནི།  
 ལྷོང་པ་རྟེན་འབྲེལ་དུ་ཤར་བའི་དོན་དང་། ལྱི་ནང་གི་དངོས་པོ་  
 རྣམས་བརྟེན་ནས་བཏགས་པའི་རྟེན་འབྲེལ་དུ་ངེས་པའི་སློ་དེས་  
 སློ་གཞན་ལ་སྟོས་མི་དགོས་པར་རང་བཞིན་གྱིས་སྟོང་པའི་ངེས་  
 ཤེས་བྱགས་དྲག་པོ་འདྲེན་ལུས་པ་ནི་རྟེན་འབྲེལ་སྟོང་པའི་དོན་  
 དུ་ཤར་བ་ཡིན་ནོ། །

Such dawning is for persons who have ascertained the pure view and not forgotten it; it is not for others. It is also said that when emptiness dawns thus as the meaning of dependent-arising, “analysis of the view is complete”;

འདི་ལྟར་འཆར་བ་ནི། ལྷ་བ་རྣམ་དག་ངེས་ཟེན་མ་བརྗེད་པའི་  
 གང་ཟག་ལ་ཡིན་གྱི་གཞན་ལ་ནི་མ་ཡིན་ནོ། ། དེ་ལྟར་སྟོང་པ་  
 རྟེན་འབྲེལ་གི་དོན་དུ་ཤར་བ་ན་ལྷ་བའི་དབྱེད་པ་རྫོགས་པ་ཞེས་  
 ཀྱང་བྱ་སྟེ།

in dependence upon these eloquent elucidations (1) from the mouth of the Foremost Precious [Tsong-kha-pa in his *Three Principal Aspects of the Path to Highest Enlightenment*]:<sup>a</sup>

<sup>a</sup> lam gtso rnam gsum, in bka' 'bum (thor bu: tsong kha pa), volume kha. BDRC W486.1:356-369 (Zi Ling: mtsho sngon mi rigs dpe skrun khang, 1987).

When without alternation and simultaneously  
From only seeing dependent-arising as nondelusive  
An ascertaining consciousness entirely destroys the mode of ap-  
prehension of objects,  
That time is completion of analysis of the view.

རྗེ་རིན་པོ་ཆེའི་ཞལ་ནས།  
ནམ་ཞིག་རེས་འཛོག་མེད་པར་གཅིག་ཆར་དུ། །  
རྟོན་འབྲེལ་མི་བསྐྱར་མཐོང་བ་ཙམ་ཉིད་ནས། །  
ངེས་ཤེས་ཡུལ་གྱི་འཛིན་སྣངས་ཀུན་འཛིག་ན། །  
དེ་ཚེ་སྟ་བའི་དབྱུང་བ་རྫོགས་པ་ལགས། ། ཞེས་

and also (2) the scholar-adept Nor-zang-gya-tsho:<sup>a</sup>

When analysis of the view is thoroughly complete,  
Through only the dawning of the appearance of their objects  
The mental consciousness and the sense consciousnesses  
Induce definite knowledge ascertaining their objects as empty  
Without relying upon other reasonings or evidence.  
Just as, for example, through the force of previous knowledge  
that a double moon does not exist,  
A being whose eye sense is faulty, just through the appearance of  
a double moon,  
Induces ascertainment of the nonexistence of the double moon,  
So, when ascertainment of emptiness has been generated,  
Then when one thinks how the mode of existence  
Of all conventional phenomena such as actions and their effects  
and so forth is,

These are posited as imputedly existent, only solely-names.

དང་། མཁས་གྲུབ་ལོར་བཟང་རྒྱ་མཚོས་ཀྱང་།  
སྟ་བའི་དབྱུང་བ་ཡོངས་སུ་རྫོགས་པའི་ཚེ། །  
ནམ་པར་ཤེས་པ་དབང་པོའི་ཤེས་པ་ལ། །  
རང་རང་ཡུལ་གྱི་སྣང་བ་ཤར་ཙམ་ངེས། །

<sup>a</sup> mkhas grub nor bzang rgya mtsho, 1423-1513.

རིགས་པའམ་རྒྱ་མཚན་གཞན་ལ་སྟོས་མེད་དུ། །  
 རང་ཡུལ་སྟོང་པར་ངེས་པའི་ངེས་ཤེས་འདྲེན། །  
 དཔེར་ན་མིག་དབང་བསྐྱེད་པའི་སྐྱེ་བོ་ཡིས། །  
 རླ་གཉིས་མེད་པར་སྟོན་ནས་ཤེས་པའི་མཐུས། །  
 མིག་ལ་རླ་གཉིས་སྤང་བ་དེ་ཉིད་ཀྱིས། །  
 རླ་གཉིས་མེད་པའི་ངེས་པ་འདྲེན་པ་བཞིན། །  
 དེ་ལྟར་སྟོང་པའི་ངེས་པ་སྐྱེས་པའི་ཚོ། །  
 ལས་འབྲས་ལ་སོགས་ཐ་སྟད་ཚོས་རྣམས་ཀྱང། །  
 ཡོད་ཚུལ་རི་འདྲ་བ་ཞིག་བསམ་པའི་ཚོ། །  
 བཏགས་ཡོད་མིང་རྒྱང་ཅམ་ལ་འཇོག་པ་ཡིན། ། ཞེས་

and (3) our Supreme Leader, the Great Seventh Monarch of Victors [Dalai Lama Kal-sang-gya-tsho],<sup>a</sup> says in a Song:

དང་། བདག་<sup>[5b]</sup>ཅག་རྣམས་ཀྱི་འདྲེན་མཚོག་རྒྱལ་དབང་བདུན་  
 པ་ཚེན་པོའི་གསུང་མགྱུར་ལས་ཀྱང་།

Look at this wonder  
 Utterly nonexistent yet dawning in all sorts  
 On the surface of the empty clear sky  
 As rainbow figures, collections  
 Of many arisings in dependence upon causes and conditions  
 Despite not self-instituting, not truly existent.

སྟོང་གསལ་མཁའ་ཡི་ངོས་ན། །  
 ཚུགས་ཐུབ་བདེན་པར་མེད་ཀྱང་། །  
 རྒྱ་རྒྱུན་རྟེན་འབྲེལ་མང་པོ། །  
 ཚོགས་པའི་འཇའ་ཚོན་རི་མོར། །

<sup>a</sup> *bskal bzang rgya mtsho, 1708-1757.*

གཏང་མེད་ཅི་ཡང་འཆར་བའི། །  
 རོ་མཚར་འདི་ལ་སྟོས་དང་། །

See these illusions,  
 These name-onlys in which  
 All agents, actions, and objects are feasible,  
 Imputed to multitudes of causes and conditions and parts  
 Though when analyzed  
 There is nothing to be identified as “this.”

དབྱུང་ན་འདི་ཞེས་བྱ་བའི། །  
 རོས་བབྱུང་ཅི་ཡང་མེད་ཀྱང་། །  
 རྒྱ་རྒྱུ་ཆ་ཤས་མང་པོར། །  
 བཏགས་ཡོད་མིང་ཅམ་འདི་ལ། །  
 བྱ་བྱེད་ཐམས་ཅད་འབྲད་པའི། །  
 རྒྱུ་མ་འདི་ལ་གཟེགས་དང་། ། ཞེས་པའི་

find ascertainment regarding how to posit the two, dependent-arising and emptiness, as method and arisen from method, on a single substratum. The statement by some that “When the view is found, the analysis of the view is necessarily complete” appears to be random guesswork lacking understanding of this essential.

ལེགས་བཤད་འདི་ནམས་ལ་བརྟེན་ནས་སྟོང་པ་དང་རྟེན་འབྱུང་  
 གཉིས་གཞི་གཅིག་གི་སྟེང་དུ་ཐབས་དང་ཐབས་བྱུང་དུ་འཛོག་  
 པའི་ཚུལ་ལ་ངེས་པ་རྟེན་པར་གྱིས་ཤིག ། འགའ་ཞིག་ལྟ་བུ་རྟེན་  
 ན་ལྟ་བའི་དབྱུང་པ་རྫོགས་པས་བྱུང་བེད་པ་ནི་གནད་འདི་མ་གོ་  
 བའི་འོལ་ཚོད་དུ་སྤང་དོ། །

Aged papa [in “By searching for aged papa, the non-finding / Is the finding itself of aged mama,] is to be taken as the phenomenon<sup>a</sup> that is the

<sup>a</sup> *chos can*; literally, “possessor of the attribute” which in this case is emptiness.



basis of emptiness, and

- by searching for this imputed object, the non-finding is itself the finding of aged mama, the emptiness of inherent existence”; this indicates the way the noumenon<sup>a</sup> (*chos nyid*) [emptiness] is found from the phenomenon (*chos can*, that having the attribute [of the noumenon, emptiness]),
- and from mama’s lap, or expanse,<sup>b</sup> of the emptiness of inherent existence aged papa—the phenomenon itself that is the basis of emptiness comes to be found”; this indicates the way the phenomenon (*chos can*, *dharmin*) is found from the noumenon (*chos nyid*, *dharmatā*).

Thus, in dependence upon the two—aged papa dependent-arising and aged mama emptiness—dawning as mutually noncontradictory, I, a small child, am protected from the two extremes of permanence and annihilation.

ཕ་མཁན་ནི་སྟོང་པ་ཉིད་ཀྱི་སྟོང་གཞི་ཚམས་ཅན་ལ་བྱ་ཞིང་། དེའི་  
 བཏགས་དོན་བཅའ་བས་མ་རྟེན་པ་དེ་མ་མཁན་རང་བཞིན་གྱིས་  
 སྟོང་པ་ཉིད་རྟེན་པ་ལོ་ཡིན་པར་འདུག་པས་སོ། ། ཞེས་ཚམས་ཅན་  
 ལས་ཚམས་ཉིད་རྟེན་པའི་ཚུལ་དང་། ཨ་མ་རང་བཞིན་གྱིས་སྟོང་  
 པ་ཉིད་ཀྱི་པང་ངམ་དབྱིངས་ལས་ཕ་མཁན་སྟོང་གཞི་ཚམས་ཅན་ལོ་  
 རྟེན་བྱུང་ཞེས་ཚམས་ཉིད་ལས་ཚམས་ཅན་རྟེན་པའི་ཚུལ་བཞུན་ཏོ། །  
 དེ་ལྟར་ན་ཕ་མཁན་དེ་རྟེན་འབྲེལ་དང་། མ་མཁན་སྟོང་པ་ཉིད་  
 གཞིས་ཕན་ཚུན་འགལ་མེད་དུ་ཤར་བ་ལ་བརྟེན་ནས། བྱ་ཚུང་ང་  
 ཏྱག་ཆད་ཀྱི་མཐའ་གཞིས་ལས་སྟོབ་པར་བྱེད་དོ། །

## 2) IDENTIFYING THE NATURE OF EMPTINESS

གཞིས་པ་སྟོང་པ་ཉིད་ཀྱི་རང་བཞིན་དོས་བཟུང་བ་ནི།

*The face of mama, neither the same nor different,  
 Seems to exist exist in an unapprehendable way*

<sup>a</sup> *chos nyid.*  
<sup>b</sup> *dbyings.*

*In the mirror of the elder brother, dependent-arising.  
The likes of crazy me has not engaged in investigation and analysis!*

གཅིག་མིན་གཞན་མིན་གྱི་ཨ་མའི་བཞིན་རས། །  
རྩོ་རྩོ་རྟེན་འབྱུང་གི་མེ་ལོང་ནང་ན། །  
ཟིན་པ་མེད་ཚུལ་གྱིས་ཡོད་<sup>[6a]</sup>ཡོད་འདྲ་སྟེ། །  
སྒྲིན་པ་ང་འདྲས་ནི་རྟོགས་དཔྱོད་མ་ཞུགས། ། ཞེས་སོ། །

**The meaning.** The face of mama emptiness, the nonaffirming negative that is a mere elimination of inherent existence, is not one isolate<sup>a</sup> with the

<sup>a</sup> With respect to how to describe the relationship between a basis of emptiness and its emptiness: Though some who are confused about the mere words of scriptures say that the two truths are not either the same entity nor different entities because the *Sūtra Unraveling the Thought* (first of two stanzas summarizing and concluding chapter three) says:

The character of the compounded realm and of the ultimate  
Is a character devoid of sameness and difference.  
Those who conceive sameness and difference  
Are improperly oriented.

Their assertion is also incorrect:

- because the meaning of this scriptural passage is that it merely explains that (1) apprehending a basis of emptiness and an emptiness as a sameness in which even their isolates are one such that they are not to be individually differentiated and (2) apprehending them as different such that even their entities are not the same are wrong orientations, whereas if those two were not either the same entity or different entities, the entities of those two would necessarily not exist, due to which those two also would not exist, and
- because such an assertion contradicts the great chariots' extensive explanations of the lack of oneness and manyness.

གསུང་རབ་གྱི་ཚིག་ཅམ་ལ་འཆེལ་བ་འགའ་ཞིག་ན་རེ། བདེན་གཉེས་ངོ་བོ་གཅིག་  
དང་ཐ་དད་གང་ཡང་མིན་ཏེ། དགོངས་འགྲེལ་ལས། འདུ་བྱེད་ཁམས་དང་དོན་  
དམ་མཚན་ཉིད་ནི། །གཅིག་དང་ཐ་དད་བྲལ་བའི་མཚན་ཉིད་དོ། །གཅིག་དང་ཐ་  
དད་ཉིད་དུ་གང་རྟོག་པ། །དེ་དག་ཚུལ་བཞིན་མ་ཡིན་ཞུགས་པ་ཡིན། ། ཞེས་  
གསུངས་པའི་ཕྱིར་བཟང་ན་ཡང་མི་འཐད་དེ་ལུང་དེའི་དོན་ནི་སྟོང་གཞི་དང་སྟོང་  
ཉིད་གཉེས་ལྡོག་པ་ཅམ་ཡང་སོ་སོར་འབྱེད་རྒྱ་མེད་པའི་གཅིག་དང་། ངོ་བོ་ཅམ་  
[L175b]ཡང་མི་གཅིག་པའི་ཐ་དད་པར་འཛིན་པ་ནི་ལོག་པར་ཞུགས་པར་བཤད་

basis of that emptiness and does not have another nature apart from that base but appears as if existing existing in an ultimately uncatchable—unapprehendable—way, in the mirror of inference depending upon the elder brother reason of dependent-arising. [Jang-kya] is assuming a humble position when he says, “Being crazy, I have not previously engaged in even any investigation and analysis.”

དོན་མེད། རང་གི་སྣང་གཞི་དང་སྣོན་པ་གཅིག་མ་ཡིན་ཞིང་། དེ་  
དང་རང་བཞིན་གཞན་མ་ཡིན་པའི་ཨ་མ་སྣང་པ་ཉིད་ཀྱི་བཞིན་  
རས་རང་བཞིན་གྱིས་གྲུབ་པ་བཅད་ཅམ་གྱི་མེད་དགག་དེ། རྩོ་རྩོ་  
ཉེན་འབྱུང་གི་གཏན་ཚིགས་ལ་བརྟེན་པའི་རྗེས་དཔག་གི་མེ་ལོང་  
ནང་ན། དོན་དམ་པར་བེན་པའམ་འཛིན་པ་མེད་པའི་ཚུལ་གྱིས་  
ཡོད་ཡོད་འདྲ་བ་སྣང་སྟེ། ལྷོན་པ་ང་འདྲ་བས་ནི་ད་སྟེ་ཕན་ཉེག་  
དཔྱོད་ཅམ་ཡང་མ་ཞུགས་པར་འདུག་ཅེས་ཁེངས་སྐྱུངས་པའོ། །

*c. Recognizing emptiness within [one’s own] continuum{2parts}*

This has two: the actual meaning and refuting mistakes by some of our followers.

གསུམ་པ་[སྣང་པ་ཉིད་རྒྱུད་སྟེང་དུ་ངོ་སྟོན་པ་]ལ་གཉིས། དངོས་ཀྱི་དོན་  
དང་། རང་རེའི་རྗེས་འབྲང་འགའ་ཞིག་གི་འབྲུལ་པ་དགག་པའོ། །

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པ་ཅམ་ཡིན་གྱི་དེ་གཉིས་ནི་ངོ་བོ་གཅིག་དང་ཐ་དད་གང་ཡང་མེན་ན་དེ་གཉིས་  
ཀྱི་ངོ་བོ་མེད་དགོས་པས་དེ་གཉིས་ཀྱང་མེད་པར་འགྱུར་བའི་ཕྱིར་དང་། ཤིང་རྩ་  
ཚེན་པོ་རྣམས་ཀྱིས་གཅིག་དུ་བྲལ་བྱ་ཆེར་བཤད་པ་ཀུན་དང་འགལ་བའི་ཕྱིར་རོ། །

Jeffrey Hopkins, *Jam-yang-shay-pa’s Great Exposition of Tenets on the Two Truths in the Consequence School with Ngag-wang-pal-dan’s Annotations, Sections 1-5* (UMA Institute for Tibetan Studies, version April 2017: [uma-tibet.org](http://uma-tibet.org)), 50.

# 1) ACTUAL MEANING [OF RECOGNIZING EMPTINESS WITHIN ONE'S OWN CONTINUUM]

དང་པོ་[དངོས་ཀྱི་དོན་]ནི།

*I hope—upon having laid aside the task of searching from afar  
The testaments bestowed on the winds by Nāgārjuna and Chan-  
drakīrti,*

*By means of Mañjushrīgarbha<sup>a</sup>—  
To see this aged mama abiding within.*

ལྷ་སྐྱབ་ལྷ་གཤམ་གྱིས་ཞལ་ཆེམས་རླུང་བསྐྱར། །  
 འཇམ་དཔལ་སྣང་པོ་ཡིས་བྱ་ཞིག་བཏང་བས། །  
 ཐག་རིང་འཆོལ་བ་ཡི་དཀའ་ལས་བཤོལ་ནས། །  
 ལྷན་ཅིག་གནས་པ་ཡི་མ་རྒྱན་མཐོང་རེ། ། ཞེས་སོ། །

**The meaning.** He wants—in dependence upon having laid aside, or set down, the difficult work of searching from afar the Six Collections of Reasonings and the *Supplement to (Nāgārjuna's) "Treatise on the Middle,"* the *Clear Words*, and so forth like testaments bestowed on the winds by the Protector Nāgārjuna and the Glorious Chandrakīrti and the Foremost Holy Mañjushrīgarbha's *Great Commentary on (Nāgārjuna's) "Fundamental Treatise on the Middle Called 'Wisdom'"*, the *Great Commentary on (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'"*, and *The Essence of Eloquence*—to see this good face of aged mama emptiness, dwelling within his own mental continuum,

དོན་ནི། མགོན་པོ་ལྷ་སྐྱབ་དང་། དཔལ་ལྷན་ལྷ་བ་གཤམ་པས་  
 ཞལ་ཆེམས་རླུང་ལ་བསྐྱར་བ་ལྷ་བུའི་རིགས་ཆོགས་བྱུག་དང་།  
 ཆོག་གསལ་འཇུག་པ་སོགས་དང་། རྗེ་བཙུན་འཇམ་དཔལ་སྣང་  
 པོས་མཇུག་པའི་རྩ་ཤེ་ཤིག་ཆེན། འཇུག་པའི་ཤིག་ཆེན། ལེགས་  
 བཤད་སྣང་པོ་རྣམས་གྱིས་བྱ་ཞིག་བཏང་བ་ལ་བརྟེན་ནས་ཐག་

<sup>a</sup> *'jam dpal snying po*; Whose Essence is Mañjushrī, that is, Tsong-kha-pa.

རིང་པོར་ཚོལ་བའི་དཀའ་ལས་དེ་བཤོལ་བའམ་བཞག་ནས་རང་  
གི་ཤེས་རྒྱུད་དང་སྣན་ཅིག་ཏུ་གནས་པའི་མ་གྲན་སྟོང་པ་ཉིད་ཀྱི་  
ཞལ་བཟང་འདི་མཐོང་བར་འདོད་དོ། །

2) REFUTATION OF MISTAKES BY SOME OF OUR FOLLOWERS

གཉིས་པ་[རང་རེའི་རྗེས་འབྲང་འགའ་ཞིག་གི་འབྲུལ་པ་དགག་པ་]ནི།

*Nowadays, some of our bright minds adhere to terminology  
Such as “able to set itself up,” “truly established,” and so forth,  
Whereby—leaving these concrete-concrete appearances as they  
are—*

*They seem to be searching for something hornlike to negate.*

ད་སྟོར་རང་རེ་ཡི་སྟོ་གསལ་འགའ་ཞིག །  
ཚུགས་སྐྱབ་བདེན་སྐྱབ་སོགས་<sup>[6b]</sup>བརྗོད་པས། །  
སྤང་བ་ལིང་ལིང་དེ་རང་སོར་བཞག་ནས། །  
དགག་རྒྱ་རུ་ཅན་ཞིག་འཚོལ་བར་སྤང་སྟེ། །

*They don't talk up that these conspicuous-conspicuous concrete-  
concrete appearances exist  
In the face of aged mama, free of obstruction, but  
Although their explanations-explanations not piercing the cru-  
cial impact are manifold,  
I have the qualm that aged mama has fled.*

སྐྱིབ་བྲལ་ཨ་མ་ཡི་བཞེན་རས་དེ་ན། །  
ལང་ལང་ལིང་ལིང་དེ་ཡོད་སྐད་མི་འདུག །  
གནད་འགགས་མ་ཕིགས་པའི་བཤད་བཤད་མང་ཀྱང་། །  
ཨ་མ་གྲན་མོ་དེ་བློས་དོགས་འདུག་གོ། །

*Though existing indeed existing, composites of uneven-uneven  
Contradictions as they now appear do not appear as the measure*

of being.

Rather, pa-ma appear intimately, inseparably at ease,  
Soft soft, happy happy.

ཡོད་ཞིག་ཡོད་ཚད་ཀྱང་ད་ལྟའི་འདི་འདྲའི།  
རྩོད་རྩོད་འགལ་འདུ་ཅན་ཡིན་ཚོད་མི་སྣང་།།  
ཕ་མ་མཇོའ་གཙུགས་ཀྱིས་འབྲལ་མེད་བག་ཕེབས།།  
འཇམ་འཇམ་སྐྱིད་སྐྱིད་ཞིག་ཡིན་པར་སྣང་ངོ།། ཞེས་སོ།།

**The meaning.** Nowadays, some of our Ge-dan-pa<sup>a</sup> bright-minded proponents of reasoning due to adhering too powerfully—in dependence upon the apparent explanations of textbooks—to the terminology of “able to set itself up” (*tshugs thub*) and “truly established” (*bden grub*), and those included in “and so forth”—“established by way of its own being”<sup>b</sup> (*rang bzhin gyis grub pa*) and “established from its own side” (*rang ngos nas grub pa*)—at the time of identifying the object of negation say, “It is not necessary to negate the concrete concrete (*ling ling po*) in accordance with what appears to us now.” Leaving it as it is, they seem to be creating the wearisome task of searching for something other than that like having horns, to negate.

དོན་ནི། ད་ལྟར་རང་རེ་དགོ་ལྡན་པའི་སློབ་གསལ་རིགས་པ་སྐྱབ་  
འགའ་ཞིག་ཡིག་ཚའི་བཤད་ཚོད་ལ་བརྟེན་ནས་ཚུགས་ཐུབ་དང་  
བདེན་ཐུབ་དང་། སོགས་ཁོངས་ནས་རང་བཞིན་གྱིས་ཐུབ་པ་  
དང་རང་ངོས་ནས་ཐུབ་པའི་བརྟེན་ལ་ཉ་ཅང་ཞེན་དྲག་པས།  
དགག་བྱ་ངོས་འཛིན་པའི་ཚོ། ད་ལྟར་ཅག་རྣམས་ལ་སྣང་བ་  
ལྟར་གྱི་ཡིང་ཡིང་པོ་འདི་དགག་མི་དགོས་ཞེས་རང་སོར་བཞག་  
ནས། དེ་ལས་གཞན་དུ་དགག་རྒྱ་ཅུ་ཅན་ལྟ་བུ་ཞིག་ཚོལ་བའི་  
ངལ་བ་བྱེད་པར་སྣང་སྟེ།

They do not talk up that in the face of, or for the mode of apprehension

<sup>a</sup> *dge ldan pa*; an early and still sometimes employed name for Ge-lug-pa (*dge lugs pa*).  
<sup>b</sup> Also translated as “inherently established.”

of, the wisdom directly realizing mama emptiness devoid of dualistic obstructions these conspicuous conspicuous concrete concrete (*lang lang ling ling po*) do not exist in the way they appear to us nowadays, but although their explanations explanations from the mouth not piercing, that is, not distinguishing, the crucial impact of emptiness are manifold, there’s the qualm that aged mama emptiness has fled to some other place.

གཉིས་སྒྲིབ་གི་སྐྱེ་བ་བྱེད་དང་བུལ་བའི་ཨ་མ་སྟོང་པ་ཉིད་མངོན་  
སྲུལ་དུ་རྟོགས་པའི་ཤེས་རབ་ཀྱི་བཞིན་རས་སམ་འཛིན་སྟངས་ཀྱི་  
ངོ་དེ་ན་ད་ལྟའི་སྒྲིབ་བ་ལྟར་གྱི་ལང་ལང་ལིང་ལིང་པོ་འདི་ཡོད་  
པའི་སྐྱད་ཆ་མི་འདུག་ལ། སྟོང་པ་ཉིད་ཀྱི་དཀའ་བའི་གནད་  
འགག་མ་ཕྱིགས་པ་སྟེ་མ་བྱེད་པར་ཁས་བཤད་བཤད་མང་གྲུང་  
ཨ་མ་གྲན་མོ་སྟོང་པ་ཉིད་དེ་ཡུལ་གཞན་དུ་སྐྱོས་དོགས་འདུག་  
གོ།

Well then how is it? Though in general phenomena exist indeed exist, for the perspective of a person who has completed the analysis of the view the likes of these appearances to us now as if able to set themselves up, uneven like the antlers of an elk, composites of contradictions, do not appear as the measure of being (*vin tshod*); rather, pa-ma—the two, emptiness and dependent-arising—are intimately bound, the one impossible to desert the other, hence inseparably at ease, thereby appearing as being soft soft, comfy comfy.

འོ་ན་རི་ལྟར་ཡིན་ཞེ་ན། སྐྱིར་ཚོས་རྒྱལ་ས་ཡོད་ཞིག་ཡོད་མོད་  
གྲུང་ལྟ་བུའི་དབྱུང་པ་རྫོགས་པའི་གང་ཟག་གི་ངོར། ད་ལྟ་དེད་  
རང་རྒྱལ་ས་ལ་ཚུགས་<sup>[7a]</sup>བྱུང་བ་འདི་དང་འདྲ་བའི་ཤ་  
བའི་རུ་ཚོ་ལྟར་རོང་རོང་འགལ་འདུ་ཅན་ཞིག་ནི་ཡིན་ཚོད་དུ་མི་  
སྒྲིབ་ལ། ས་མ་སྟོང་པ་ཉིད་དང་རྟེན་འབྱུང་གཉིས་མཛོལ་  
གསུགས་ཀྱིས་བཅིངས་ཏེ་གཅིག་གིས་གཅིག་འདོར་མི་སྲིད་པས་

འབྲུལ་བ་མེད་ཅིང་བག་ཕེབས་པས་འཇམ་འཇམ་སྐྱིད་སྐྱིད་ཞིག་  
ཡིན་པར་སྣང་ངོ། །

## 2. Expressing the assertions of other proponents of tenets {3parts}

This has three: the actual meaning; having cleared away needless qualms, advice to be relaxed about the meaning of reality; and requesting forbearance.

གཉིས་པ་གྲུབ་མཐའ་སྐྱབ་གཞན་གྱི་འདོད་པ་བརྗོད་པ་ལ་  
གསུམ། དངོས་གྱི་དོན་དང་། དགོས་མེད་གྱི་དོགས་པ་བསལ་ཏེ་  
ཡང་དག་པའི་དོན་ལ་བག་ཕེབས་པར་གདམས་པ། བཟོད་པར་  
གསོལ་བའོ། །

### *a. Actual meaning [of expressing the assertions of other proponents of tenets]{2parts}*

This has two: expressing the modes of assertion by Indian scholars and expressing the assertions of earlier Tibetans.

དང་པོ་[དངོས་གྱི་དོན་]ལ་གཉིས། རྒྱ་གར་མཁས་པ་རྣམས་ཀྱིས་  
བཞེད་པའི་ཚུལ་དང་། བོད་ལྗེ་མ་རྣམས་ཀྱི་འདོད་པ་བརྗོད་  
པའོ། །

## 1) EXPRESSING THE MODES OF ASSERTION BY INDIAN SCHOLARS

དང་པོ་[རྒྱ་གར་མཁས་པ་རྣམས་ཀྱིས་བཞེད་པའི་ཚུལ་]ཞེ།

*Proponents of the Great Exposition, of Sūtra, and of Cognition,  
and the Three Eastern Proficients  
Designate the body of the great ash-white mama elephant  
With a variety of conventions—*



Matter, fierce smiling striped tiger;  
Apprehender, crazy brainless monkey;  
Nondual self-instituting, young adult bear—  
Yet they remain having discarded aged mama.

བྱེ་མདོ་རྣམ་རིག་དང་ཤར་གསུམ་མཁམ་པོས། །  
ཨ་མ་སྐང་ཆེན་གྱི་ཐལ་དཀར་གཟུགས་ལ། །  
བཅ་པོ་འཇུ་མ་རིས་གྱི་རྒྱ་རྟག་ཁ་མོ། །  
འཇིན་པ་སྐང་མེད་གྱི་སྤྲེའུ་སྦྱོན་པ། །  
གཉིས་མེད་ཚུགས་སྤུབ་གྱི་དོམ་བྱ་ངར་མའི། །  
ཐ་སྐང་སྣ་ཚོགས་ཞིག་འདོགས་པར་བྱེད་ཀྱང་། །  
ཨ་མ་རྒན་མོ་དེ་སྟོར་ནས་འདུག་གོ། །ཞིས་སོ། །

**The meaning.** The Proponents of the Great Exposition<sup>a</sup> assert the three times as substantially existent. The Proponents of Sūtra<sup>b</sup> assert both external objects and self-cognizing consciousnesses as truly established. And the Proponents of Cognition,<sup>c</sup> that is, Proponents of Mind-Only,<sup>d</sup> assert all phenomena as the essence of internal consciousness. The Three Eastern Proficients<sup>e</sup> are Jñānagarbha,<sup>f</sup> Shāntarakṣhita,<sup>g</sup> and Kamalashīla,<sup>h</sup> their texts [respectively] being *The Two Truths*,<sup>i</sup> *Ornament for the Middle*,<sup>j</sup> and

<sup>a</sup> *bye brag smra ba, vaibhāṣika.*

<sup>b</sup> *mdo sde pa, sautrāntika.*

<sup>c</sup> *rnam rig pa, vijñaptika/ vijñaptivādin.*

<sup>d</sup> *sems tsam pa, cittamātrin.*

<sup>e</sup> *shar gsum mkhan po*; the East being eastern India, Bengal. Jñānagarbha was the teacher of Shāntarakṣhita, who was the teacher of Kamalashīla; Shāntarakṣhita is well known for being from Zahor in Bengal, and it is said that all three from eastern India. The word *shar* sometimes is taken as meaning “illuminating” or “causing to dawn” as in “illuminating Autonomy,” but *shar* more cogently means “eastern” since all three are said to be from eastern India.

<sup>f</sup> *ye shes snying po*, eighth century.

<sup>g</sup> *śāntarakṣita, zhi ba 'tsho*, 725-788.

<sup>h</sup> *pad ma 'i ngang tshul*; ca. 740-795.

<sup>i</sup> *Differentiation of the Two Truths (bden pa gnyis rnam par 'byed pa 'i tshig le'u byas pa, satyadvayavibhaṅgakārika).*

<sup>j</sup> *dbu ma rgyan gyi tshig le'ur byas pa, madhyamakālaṃkārikā.*

*Illumination of the Middle.*<sup>a</sup> Jñānagarbha is a Proponent of the Sūtra Middle Way Autonomy School,<sup>b</sup> and the other two are Proponents of the Yogic Middle Way Autonomy School.<sup>c</sup> These proponents of tenets designate a variety of conventions without identifying just what mama, the emptiness of inherent existence, the body of the great ash-white elephant, is.

དོན་མི། དུས་གསུམ་རྣམས་ཡོད་དུ་འདོད་པའི་བྱེ་བྲག་སྐྱབ་བ་དང་།  
 མྱི་དོན་དང་རང་རིག་གཉིས་ཀ་བདེན་གྲུབ་དུ་འདོད་པའི་མདོ་  
 རྩེ་བ་དང་། རྣམ་རིག་པ་སྟེ་ཚོས་ཐམས་ཅད་ནང་ཉམས་པའི་བདག་  
 ཉིད་དུ་འདོད་པའི་སེམས་ཅམ་པ་དང་། རང་རྒྱུད་ཤར་གསུམ་གྱི་  
 མཁམ་པོ་མི། སྟོབ་དཔོན་ཡི་ཤེས་སྟོང་པོ། འི་བ་འཚོ། ཀླ་མ་ལ་ཤི་  
 ལ་རྣམས་ཏེ། དེ་དག་གི་གཞུང་འི་བདེན་གཉིས། དབུ་མ་རྒྱན།  
 དབུ་མ་སྐྱང་བ་གསུམ་མོ། ། ཡི་ཤེས་སྟོང་པོ་མི་མདོ་རྩེ་སྟོང་བ་  
 ཡིན་ལ། གཞན་གཉིས་འི་རྣལ་<sup>[7b]</sup>འབྱོར་སྟོང་པའི་དབུ་མ་རང་  
 རྒྱུད་པ་ཡིན་ལོ། ། རང་རྩེ་གྲུབ་མཐའ་སྐྱབ་བ་དེ་དག་གིས་འི་ཨ་མ་  
 རང་བཞིན་གྱིས་སྟོང་བ་ཉིད་སྐང་ཆེན་ཐལ་དགར་གྱི་གཞུགས་ཇི་  
 ལྟར་ཡིན་པ་དོས་མ་བེན་པར་ཐ་སྟོང་སྐྱ་ཚོགས་པ་འདོགས་པར་  
 བྱེད་དོ། །

Moreover, according to the two, the Proponents of the Great Exposition and the Proponents of Sūtra, assert that that all phenomena are not truly established inherently is not logically feasible because truly established effective things do exist, because external objects, or matter,<sup>d</sup> that are the composites<sup>e</sup> of partless particles, are truly established. [Jang-kya]

<sup>a</sup> *dbu ma snang ba, madhyamakāloka.*

<sup>b</sup> *mdo sde spyod pa dbu ma rang rgyud pa, sautrāntika-svātantrika- mādhyamika.*

<sup>c</sup> *rnal 'byor spyod pa dbu ma rang rgyud pa, yogācara-svātantrika- mādhyamika.*

<sup>d</sup> *bem po.* For this equation of external objects with material objects in the context of Khay-drub Ge-leg-pal-zang's at least seeming statement of this position in his *Great Compilation: Opening the Eyes of the Fortunate* see Jeffrey Hopkins, *Absorption in No External World*, Issue #145 (Ithaca, New York, 2005: Snow Lion Publications), 367-372.

<sup>e</sup> *bsags pa.*

associates the two, this assertion and a fierce striped Bengali tiger adorned with a beautiful smile, as exemplified and example.

དེ་ཡང་བྱེ་བྲག་སྐྱ་བ་དང་། མདོ་སྡེ་པ་གཉིས་ན་རེ། ཚོས་ཐམས་  
 ཅད་རང་བཞིན་གྱིས་བདེན་པར་མ་གྲུབ་པ་མི་འཐད་དེ། དངོས་  
 བོ་བདེན་པར་གྲུབ་པ་ཡོད་པའི་ཕྱིར། རྒྱལ་ཕུན་ཆ་མེད་བསགས་  
 པའི་ཕྱི་རོལ་གྱི་དོན་ནམ་བཅ་པོ་དེ་བདེན་གྲུབ་ཡིན་པའི་ཕྱིར།  
 ཞེས་འདོད་པ་དང་འཇུ་མ་རིས་བཀྲ་བའི་རྒྱ་སྟག་བྲ་བོ་གཉིས་  
 དཔེ་དོན་དུ་སྦྱར།

The Proponents of Mind-Only, or Proponents of Cognition, say that although the partless do not occur, true establishment exists because self-cognizing consciousness, [having] the aspect of apprehender, is truly established. [Jang-kya] associates the two, this assertion and a brainless, crazy, lightheaded<sup>a</sup> monkey as exemplified and example.

སེམས་ཚམ་བའམ་རྣམ་རིག་པ་ན་རེ། ཆ་མེད་མི་སྲིད་ཀྱང་བདེན་  
 གྲུབ་ནི་ཡོད་དེ། འཛིན་པའི་རྣམ་པ་རང་རིག་བདེན་པར་གྲུབ་པ་  
 ཡིན་པའི་ཕྱིར། ཞེས་འདོད་པ་དང་ཤེད་པ་མེད་ཅིང་ཡང་བཟོར་  
 ཆེ་བའི་སྐྱེ་བྱུ་སྦྱོན་པ་གཉིས་དཔེ་དོན་དུ་སྦྱར།

According to the Three Eastern Proficients [Jñānagarbha, Shāntarakṣhita, and Kamalashīla], since apprehendeds and apprehenders do not exist dualistically, external objects and true establishment do not exist,<sup>b</sup>

<sup>a</sup> *yang bzor che ba.*

<sup>b</sup> Since Tsong-kha-pa’s *The Essence of Eloquence* says about Jñānagarbha’s relationship to Bhāvaviveka:

The commentary on the middle way (*tshul*) by the master Jñānagarbha also appears to accord with this system (*tshul lugs*) about not refuting establishment by way of own character in conventional terms and about the existence of external objects.

but establishment by way of its own character, or self-instituting establishment, does exist because all phenomena are established from the side of the object's own uncommon mode of abiding. [Jang-kya] associates the two, this assertion and a powerful bear, as exemplified and example.

Though they designated these various conventions, they remain having discarded aged mama, the emptiness of inherent existence, through the force of not identifying the inherent existence of things as the object of negation.

ཤར་གསུམ་མཐུན་པོ་ན་རེ། གཟུང་འཛིན་གཉིས་སུ་མེད་པས་སྤྱི་  
 དོན་དང་བདེན་གྲུབ་གཉིས་མེད་ཀྱང་། རང་གི་མཚན་ཉིད་དམ་  
 ཚུགས་སྤྱབ་གྱིས་སྤྱབ་པ་ནི་ཡོད་དེ། ཚེས་ཐམས་ཅད་ཡུལ་རང་གི་  
 སྤྱན་མོང་མ་ཡིན་པའི་སྤྲོད་ལུགས་ཀྱི་ངོས་ནས་སྤྱབ་པའི་ཕྱིར།  
 ཞེས་འདོད་པ་དང་དོམ་སྤྲོད་པ་མ་གཉིས་དཔེ་དོན་དུ་སྦྱར་ཏེ་ཐ་  
 ལྷན་སྒྲུབ་ཚོགས་ཤིག་འདོགས་པར་བྱེད་ཀྱང་དངོས་པོ་རང་བཞིན་  
 གྱིས་སྤྱབ་པ་དགག་བྱུར་ངོས་མ་ཟེན་པའི་དབང་གིས་ཨ་མ་གྲན་  
 མོ་རང་བཞིན་གྱིས་སྤོང་པ་དེ་སྦྱར་ནས་འདུག་གོ།

2) EXPRESSING THE ASSERTIONS OF EARLIER TIBETANS

གཉིས་པ་[བོད་ལྗེ་མ་རྣམས་ཀྱི་འདོད་པ་བརྗོད་པ་]ནི།

*Though many Sa-kya, Nying-ma, and Karma and Drug-pa Ka-gyu scholars  
 Boastingly proclaimed various conventions such as  
 Luminous empty nonapprehending own-awareness,*

སྤོབ་དཔོན་ཡེ་ཤེས་སྤོང་བོས་དབྱུ་མའི་ཚུལ་བཀའ་བ་ཡང་ཐ་ལྷན་དུ་རང་གི་  
 མཚན་ཉིད་གྱིས་སྤྱབ་པ་མི་འགོགས་པ་དང་སྤྱི་རོལ་ཡོད་པའི་ཚུལ་ལུགས་འདི་  
 དང་མཐུན་པར་སྤོང་དོ། །

it is difficult to posit that Jñānagarbha holds that apprehendeds and apprehenders do not exist dualistically and that external objects do not exist.

Pure from the letter Ka spontaneous natural face of Saman-  
tabhadra,  
Unfabricated innate Great Seal,  
Voidness of assertion of the two extremes of existence and non-  
existence, and so forth.  
If they are right about the mode of disposition [of reality], it is  
good.

Are those the place to point a finger?!

ས་རྗེང་ཀར་འབྲུག་གི་མཁས་གྲུབ་མང་པོས། །  
གསལ་སྟོང་འཛིན་མེད་གྱི་རང་གི་རིག་པ། །  
ཀ་དག་སྐྱུན་གྲུབ་གྱི་ཀུན་བཟང་རང་ལལ། །  
མ་བཅོས་སྐྱུན་སྦྲེས་གྱི་ཕྱག་རྒྱ་ཆེན་པོ། །  
ཡོད་མིན་<sup>[8a]</sup>མེད་མིན་གྱི་ཁས་སྐྱང་བྲལ་སོགས། །  
སྣ་ཚོགས་ཐ་སྟོང་གྱི་ལལ་ཕོ་སྟོགས་ཀྱང་། །  
གཤིས་ལྷགས་ཐིག་པོ་ཞིག་ཡིན་ན་ལེགས་ཏེ། །  
མཇུག་མོ་འཇུག་ས་དེ་ཅི་ཞིག་ཡིན་ཅང་། ། ཞེས་སོ། །

**The meaning.** The many scholars and adepts of earlier generations also designated a variety of terminologies in conjunction with their respective assertions:

- the Sa-kya-pas following the three aspects of the great Sa-kya-pa,<sup>a</sup>
- the Nying-ma-pas renowned as the Early Translation School of Secret Mantra,
- the Karma-pas following Du-sum-khyen-pa,<sup>b</sup> student of Dag-po-lha-je,<sup>c</sup>
- the Drug-pas<sup>d</sup> following Dro-gon-tsang-pa-gya-ri,<sup>e</sup>

<sup>a</sup> *sa chen rnam gsum*; the three aspects are Sa-chen Kun-ga-nying-po (*sa chen kun dga' snying po*, 1092-1158) and his two sons, Sö-nam-tse-mo (*bsod nams rtse mo*, 1142-1182), and Drag-pa-gyal-tshan (*grags pa rgyal mtshan*, 1147-1216). Thanks to Elizabeth Napper for the identification.

<sup>b</sup> *dus gsum mkhyen pa*, 1110-1193; the First Karma-pa.

<sup>c</sup> *dvags po lha rje*, 1079–1153; Gam-po-pa (*sgam po pa*).

<sup>d</sup> 'brug-pa.

<sup>e</sup> 'gro mgon gtsang pa rgya ris ye shes rdo rje, 1161-1211.

• and the Zhang Thang-sag-pas following Pa-tshab.<sup>a</sup>  
 དོན་མེད། ས་ཆེན་རྣམ་གསུམ་གྱི་རྗེས་སུ་འབྲང་བའི་ས་སྐྱ་པ་དང་།  
 གསང་སྐྱགས་སྐྱ་འགྱུར་དུ་གྲགས་པའི་རྗེས་མ་པ་དང་། དུགས་པོ་  
 ལྷ་རྗེའི་སློབ་མ་དུས་གསུམ་མཁུན་པའི་རྗེས་འབྲང་ཀམ་པ་དང་།  
 འགྲོ་མགོན་གཙུག་པ་རྒྱ་རིས་(རས)ཀྱི་རྗེས་འབྲང་འབྲུག་པ་དང་།  
 པ་ཚབ་ཀྱི་རྗེས་འབྲང་ཞང་ཐང་སག་པ་སྟེ་སྐྱ་རབས་པའི་མཁས་  
 གྲུབ་མང་པོས་ཀྱང་རང་རང་གི་འདོད་པས་སྐྱུར་བའི་བཅུ་ལྔ་  
 ཚོགས་པ་འདོགས་ཏེ།

Furthermore, although the Sa-kyā-pas have many discordant views and tenets among themselves, Tshar-chen Lo-sal-gya-tsho<sup>b</sup> and so forth as well as those following the explanations for close disciples say that luminous empty nonapprehending awareness is the final mode of subsistence.  
 དེ་ཡང་ས་སྐྱ་བ་ལ་ནང་གསེས་ཀྱི་ལྷ་གྲུབ་མི་མཁུན་པ་མང་དུ་  
 ཡོད་ཀྱང་ཚར་ཆེན་སློབ་གསལ་རྒྱ་མཚོ་སོགས་སློབ་བཤད་རྗེས་  
 འབྲང་དང་བཅས་པ་རྣམས་ཀྱིས་གསལ་སྟོང་འཛིན་མེད་ཀྱི་རིག་  
 པ་གནས་ལུགས་མཐར་ཐུག་ཡིན་ཞེས་ཟེར།

Nying-ma-pas assert that the natural face of Samantabhadra—pure from the letter *Ka*,<sup>c</sup> that is, primordially pure,<sup>d</sup> and spontaneous such that the qualities [of a Buddha] are primordially complete—is the final mode of subsistence and say that when all consciousnesses and all phenomena have been extinguished, there is full purification [Buddhahood].  
 རྗེས་མ་པ་རྣམས་ཀྱིས་ཀ་ནས་དག་པ་སྟེ་ཡི་ནས་དག་པ་ཡོན་  
 ཏན་ཡི་ནས་རྗེས་པའི་སྐྱུར་གྲུབ་ཀྱང་དུ་བཟང་པོའི་རང་ལས་

<sup>a</sup> *pa tshab nyi ma grags*, born 1055.  
<sup>b</sup> *tshar chen blo gsal gyā mtsho*, 1502-1566; founder of the Tshar subschool of Sa-kyā and of its main monastery, Dar Drang-mo-che (*dar grang mo che*).  
<sup>c</sup> *ka nas dag pa*, pure from the first letter of the alphabet.  
<sup>d</sup> *ye nas dag pa*.

དེ་གནས་ལུགས་མཐར་ཐུག་ཡིན་ཞེས་འདོད་ཅིང་སྣོ་བད་ཚོས་  
བད་དུ་སོང་བ་ན་འཚང་རྒྱའོ་ཞེས་བེད།

Ka-gyu-pas<sup>a</sup> propound innate bliss not newly fabricated by causes and conditions, body of attributes, the Great Seal as the mode of subsistence.

བཀའ་རྒྱུད་པ་རྣམས་ཀྱིས་རྒྱ་རྒྱུན་གྱིས་གསར་དུ་མ་བཅོས་པ།  
སྣོན་ཅིག་སྐྱེས་པའི་བདེ་བ་ཚོས་སྐྱེ་ལུགས་རྒྱ་ཆེན་པོ་དེ་གནས་  
ལུགས་སུ་སྐྱེ།

Zhang Thang-sag-pas say that the voidness of assertion of the two extremes of existence and nonexistence—that all phenomena are not existent and also are not nonexistent—is the final mode of subsistence.

ཞང་ཐང་སག་པ་རྣམས་ཚོས་ཐམས་ཅད་ཡོད་པ་ཡང་མེན་ལ་  
མེད་པ་ཡང་མ་ཡིན་པའི་ཡོད་མེད་ཀྱི་མཐའ་གཉིས་སུ་ཁས་  
སྐྱེས་དང་བྲལ་བ་དེ་གནས་ལུགས་མཐར་ཐུག་ཡིན་ཞེས་བེད།

“And so forth” also includes the Jo-nang-pas’ propounding emptiness as truly established and autonomously permanent.

ཇོ་གས་ཁོངས་ནས་ཇོ་ནང་པས་སྣོང་ཉིད་བདེན་གྲུབ་དང་རང་  
[8b]དབང་བའི་རྟོག་པར་སྐྱེ་བ་ཡང་བསྐྱེ།

Thus, although earlier generations of Tibetans designated various conventions for the mode of subsistence such as the Great Completeness, the Great Seal, and so forth boastfully proclaiming them as their own systems, “It is very good if they are right and unerring about the mode of disposition [of reality], the final mode of abiding. How would [your own] nose be the place to point a finger [of self-criticism]!” [Jang-kya] is showing discomfort.

དེ་སྣོར་བོད་ལྷ་རབས་པ་རྣམས་ཀྱིས་གནས་ལུགས་ཀྱི་དོན་ལ་  
ཇོ་གས་པ་ཆེན་པོ་དང་། ལུགས་རྒྱ་ཆེན་པོ་ཞེས་སོགས་ཀྱི་ཐ་སྣོད་སྣོ

<sup>a</sup> *bka' rgyud pa*; the remaining three—Karma-pas, Drug-pas, and Zhang-thang-sag-pas.

ཚོགས་པ་བཏགས་ཏེ་ཞལ་པོ་དང་བཅས་རང་ལྷགས་སུ་སྒྲོགས་  
པར་བྱེད་ཀྱང་གཤིས་ལྷགས་སམ་སྡོད་ལྷགས་མཐར་ཐུག་པ་མ་  
འཇུག་པའི་ཐིག་པོ་ཞིག་བྱུང་བ་ཡིན་ན་ཤིན་ཏུ་ལེགས་ཏེ། བྱེད་  
རྣམས་ཀྱིས་ཤངས་ལ་མཚུབ་མོ་འཇུག་ས་དེ་རི་འདྲ་ཞིག་ཡིན་ན་  
ཡང་ཞེས་མ་རངས་པ་མཛོད་པའོ། །

*b. Upon clearing away needless qualms, advice to be relaxed about the meaning of reality*

གཉིས་པ་[དགོས་མེད་ཀྱི་དོགས་པ་བསལ་ཏེ་ཡང་དག་པའི་དོན་ལ་བག་ཐེབས་པར་  
གདམས་པ་]ཟེ།

*Since external objects are not destroyed, it is not necessary to agitate your mind,*

*O two Proponents of Objects, rejoice rejoice!*

ཕྱི་དོན་མ་བཤེག་པས་སྒྲོ་ཚུབ་མི་དགོས། །  
དོན་སྣ་སྡེ་གཉིས་རྣམས་དགེས་དགེས་མཛོད་ཅིག།

*Since although [consciousness] is not self-cognizing, valid cognition and object of comprehension are logically feasible, All Proponents of Cognition, rejoice rejoice!*

རང་རིག་མ་ཡིན་ཀྱང་ཚད་གཞལ་འཐད་པས། །  
རྣམ་རིག་སྣ་བ་ཀུན་དགེས་དགེས་མཛོད་ཅིག།

*Since although not established by way of their own character, dependent-arising shine forth,*

*O Three Eastern Proficients, rejoice rejoice!*

རང་མཚན་མ་གྲུབ་ཀྱང་རྟེན་འབྲེལ་བྲག་བས། །  
ཤར་གསུམ་མཁའ་པོ་ཀུན་དགེས་དགེས་མཛོད་ཅིག།

*Since it is allowable to hold even the non-contradiction of*



*luminosity and emptiness,  
Those who bear the lineage of explanation for close disciples  
need not have the slightest qualm!*

གསལ་སྣང་མི་འགལ་བས་བབྱངས་(བབྱང)ཀྱང་ཚོག་གི།  
སྣོབ་བཤད་རྒྱད་འཛིན་རྣམས་དོགས་ཚུང་མི་དགོས།།

*Since although pure from the letter Ka, good and bad are logi-  
cally feasible,  
O broken Knowledge Bearers, no need to be attached to these  
[behaviors] as good!*

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

*Since although meditating within adjusting the mind, the innate  
dawns,  
O elders endowed with realizations, no need to be stubborn!*

བཅོས་ནས་བསྐྱེམ་ན་ཡང་ལྟན་སྐྱེས་འཆར་བས།།  
རྟོགས་ལྟན་གན་པོ་རྣམས་ལྷུ་ཚུགས་མི་དགོས།།

*Since it is allowable to assert voidness of the proliferations of ex-  
istence and nonexistence,  
O hard-headed logicians, don't create agitation!*

ཡོད་མེད་སྐྱོས་བྲལ་དེ་ཁས་སྤངས་ཚོག་པས།།  
རྟོག་གི་མགོ་མཁྲེགས་རྣམས་ཚབ་ཚུབ་མ་བྱེད།། ཅེས་སོ།།

**The meaning.**

དོན་ནི།

[Since<sup>a</sup> external objects are not destroyed, it is not necessary to agitate  
your mind,  
O two Proponents of Objects, rejoice rejoice!  
ཕྱི་དོན་མ་བཞིག་པས་སྣོབ་ཚུབ་མི་དགོས།།

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<sup>a</sup> I have inserted repetitions of the translation of Jang-kya’s seven texts without italic and a smaller font and his Tibetan in a smaller font for the sake of easier connection of Kōn-chog-jig-me-wang-po’s commentary with his text.

དོན་སྣ་སྡེ་གཉིས་རྣམས་དགེས་དགེས་མཛོད་ཅིག །]

Since it is not necessary to agitate your mind thinking, “It is not reasonable to assert the absence of inherent existence without destroying external objects,” O Proponents of Objects—you two, Proponents of the Great Exposition and Proponents of Sūtra—not making needless qualms, rejoice rejoice in this assertion of the absence inherent existence as the mode of subsistence!

སྤྱི་དོན་མ་བཤེག་པར་རང་བཞིན་གྲུས་མ་གྲུབ་པ་ལས་ལེན་པ་མི་  
 རིགས་སོ་སྟམ་པའི་སྣོ་ཚབ་ཚུབ་བྱེད་མི་དགོས་ལ། དོན་སྣ་སྡེ་སྡེ་  
 མདོ་གཉིས་དགོས་མེད་གྱི་དོགས་པ་མ་མཛོད་པར་རང་བཞིན་  
 མེད་པ་གནས་ལུགས་སུ་འདོད་པ་འདི་ལ་ཐུགས་དགེས་དགེས་  
 མཛོད་ཅིག །

[Since although (consciousness) is not self-cognizing, valid cognition and object of comprehension are logically feasible,  
 All Proponents of Cognition, rejoice rejoice!  
 རང་རིག་མ་ཡིན་ཀྱང་ཚད་གཞལ་འཐད་པས། །  
 རྣམ་རིག་སྣ་བ་ཀུན་དགེས་དགེས་མཛོད་ཅིག །]

Since although self-cognizing consciousness—that is, what has only the aspect of the apprehender, viewing only inwardly—does not exist alone,<sup>a</sup> comprehension of objects by valid cognition is logically feasible, all Proponents of Cognition,<sup>b</sup> rejoice rejoice!

རང་རིག་སྡེ་ཁ་ནང་ཁོ་<sup>[9a]</sup>ནར་ལྟ་བའི་འཛིན་རྣམ་ཡན་གར་བ་  
 ཡོད་པ་མ་ཡིན་ཀྱང་། ཚད་མས་ཡུལ་གཞལ་བ་འཐད་པས། རྣམ་  
 རིག་སྣ་བ་ཀུན་དགེས་དགེས་མཛོད་ཅིག །

[Since although not established by way of their own character, depend-ent-arising shine forth,  
 O Three Eastern Proficients, rejoice rejoice!  
 རང་མཚན་མ་གྲུབ་ཀྱང་རྟེན་འབྲེལ་བྲག་བས། །

<sup>a</sup> *yan gar ba.*  
<sup>b</sup> Proponents of Mind-Only.

ཤར་གསུམ་མཐུན་པོ་ཀུན་དགུས་དགུས་མཛོད་ཅིག །]

Since although ultimately phenomena are not established by way of their own character, conventionally through being only posited by names and terminology various dependent-arising shine forth without confusion, all Three Eastern Proficients, rejoice rejoice!

དོན་དམ་པར་ཚོས་རྣམས་རང་གི་མཚན་ཉིད་ཀྱིས་མ་གྲུབ་ཀྱང་  
ཐ་སྐད་དུ་མིང་བརྟམ་བཞག་ཅམ་གྱི་རྟེན་འབྲེལ་སྣ་ཚོགས་པ་  
ཕན་ཚུན་མ་འདྲིས་པར་བཀྲ་བས། ཤར་གསུམ་མཐུན་པོ་ཀུན་  
དགུས་དགུས་མཛོད་ཅིག །

[Since it is allowable to hold even the non-contradiction of luminosity and emptiness, Those who bear the lineage of explanation for close disciples need not have the slightest qualm!

གསལ་སྟོང་མི་འགལ་བས་བཟུངས་(བཟུང)ཀྱང་ཚོག་གི །  
སྟོབ་བཤད་རྒྱུད་འཛིན་རྣམས་དོགས་རྒྱུང་མི་དགོས། །]

Since it is allowable to hold that although phenomena are not inherently established, it is not contradictory that the entity of the mind is luminous and its nature empty, those who bear the [Sa-kya-pa] lineage of explanation for close disciples<sup>a</sup> need not have the slightest qualm!

ཚོས་རྣམས་རང་བཞིན་གྱིས་མ་གྲུབ་ཀྱང་སེམས་ཀྱི་ངོ་བོ་གསལ་  
བ་དང་། རང་བཞིན་སྟོང་པ་མི་འགལ་བར་བཟུང་ཚོག་པས། སྟོབ་  
བཤད་རྒྱུད་འཛིན་རྣམས་དོགས་རྒྱུང་མཛོད་མི་དགོས།

[Since although pure from the letter Ka, good and bad are logically feasible, O broken Knowledge Bearers, no need to be attached to these [behaviors] as good!

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

Since although phenomena are pure from the letter *Ka*, that is, pure from

<sup>a</sup> *slob bshad rgyud 'dzin.*

the primordial start, conventionally presentations of good and bad are logically feasible, O Nying-ma Mantra Holders renowned as Knowledge Bearers with Broken Behavior, there is no need to be attached to these as good!

ཚོས་རྣམས་ཀ་ནས་དག་པ་སྟེ་ཡི་གདོད་མ་ནས་དག་པ་ཡིན་ན་  
ཡང་ཐ་སྟོད་དུ་བཟང་བ་དང་ངན་པའི་རྣམ་བཞག་འཐད་པས།  
རིག་པ་འཇིན་པར་གྲགས་པའི་རྗེང་མའི་སྲགས་འཆང་སྟོད་པ་  
ཞིག་པོ་རྣམས་བཟང་ཞེན་བྱེད་མི་དགོས་སོ། །

[Since although meditating within adjusting the mind, the innate dawns,  
O elders endowed with realizations, no need to be stubborn!  
བཅོས་ནས་བསྐྱོམ་ན་ཡང་ལྷན་སྦྲེས་འཆར་བས། །  
རྟོགས་ལྡན་ཤན་པོ་རྣམས་ལྷ་ཚུགས་མི་དགོས། ]

Since although meditating within newly adjusting the mind, the Great Seal—the innate clear light, the body of attributes—dawns, that is, is seen, O elders endowed with Karma and Drug-pa realizations, no need to be stubborn saying unequivocally that only the unfabricated is needed!

སེམས་གསར་དུ་བཅོས་ནས་བསྐྱོམ་ན་ཡང་ལྷན་ཅིག་སྦྲེས་པའི་  
འོད་གསལ་ཚོས་སྐྱུ་ལྷག་རྒྱ་ཆེན་པོ་འཆར་བ་སྟེ་མཐོང་བས། ཀར་  
འབྲུག་གི་རྟོགས་ལྡན་ཤན་པོ་རྣམས་མཐའ་གཅིག་དུ་མ་བཅོས་པ་  
ཁོ་ན་དགོས་ཞེས་ལྷ་ཚུགས་བྱེད་མི་དགོས་སོ། །

[Since it is allowable to assert voidness of the proliferations of exist-  
ence and nonexistence,  
O hard-headed logicians, don't create agitation!  
ཡོད་མེད་སྦྱོས་བལ་དེ་ལས་ལྷངས་ཚོག་པས། །  
རྟོག་གོ་མགོ་མཁྲེགས་རྣམས་ཚབ་ཚུབ་མ་བྱེད། ། ཅས་སོ། ]

Since it is allowable to assert voidness of the proliferations of the two extremes—the extreme of permanence, which is ultimate existence, and the extreme of annihilation, which is nonexistence conventionally—as the final mode of subsistence of phenomena, O hard-headed Thang-sag-pa logicians not granting authenticity to anyone, without creating senseless

agitated qualms relax in this absence of inherent existence, the meaning of reality!

དོན་དམ་དུ་ཡོད་པའི་རྟོག་མཐའ་དང་། ཐ་སྐད་དུ་མེད་པའི་  
ཆད་མཐའ་སྟེ་མཐའ་གཉིས་ཀྱི་སློབ་པ་དང་བྲལ་བ་དེ་ཚོས་  
རྣམས་ཀྱི་གནས་ལུགས་མཐར་ཐུག་དུ་ཁས་སྒྲུངས་ཚོག་པས་ཐང་  
སག་པའི་རྟོག་གོ་བ་སྲུ་ལའང་དག་པ་མི་སྟེར་བའི་མགོ་མཐེགས་  
རྣམས་དོན་མེད་ཚབ་ཚུབ་ཀྱི་དོགས་པ་མ་བྱེད་པར་ཡང་དག་  
པའི་དོན་རང་བཞིན་མེད་པ་འདི་ལ་བག་ཕེབས་པར་གྱིས་ཤིག །

*c. Requesting forbearance*

གསུམ་པ་[བཟོད་པར་གསོལ་བ་]ནི།

*Even so, those having had little training in textual systems  
Might not know how to use conventions.  
I am not being disrespectful to you.  
If offense happens to have been touched, please be patient.*

འོན་ཀྱང་གཞུང་ལུགས་ལ་སྒྱུངས་བ་ཚུང་རྣམས། །<sup>[9b]</sup>  
ཐ་སྐད་སྟོར་ཚུལ་ཞིག་མ་མཐེན་ཡིན་གྱིད། །  
ཁོ་བོ་བྱེད་ཅག་ལ་མི་གུས་མ་ལགས། །  
ཕོག་ཐུག་བྱུང་ན་ནི་བཟོད་པར་མཛོད་ཅིག ། ཅེས་སོ། །

**The meaning.** Even so, it also might be that such has arisen due to those among you having had little training, that is, not having trained a great deal, in textual systems and therefore not knowing how to use conventions as explained in the texts of the Middle Way School. It is not that I do not have heartfelt respect for you, but just as along the way when a horse runs, flowers are cut down, so when through the force of speaking honestly about the mode of subsistence, it arises that fallacies in tenets are touched, whereby offense has arisen, please be patient.

དོན་ནི། དེ་ལྟ་མོད་ཀྱི་འོན་ཀྱང་བྱིད་རྣམས་ཀྱི་ཁྲིད་ནས་གཞུང་  
 ལྷགས་ལ་སྐྱབས་བ་རྒྱུད་བ་སྟེ་ཆེས་ཆེར་མ་སྐྱབས་བ་རྣམས་ཀྱིས་  
 ཐ་སྟོན་སྦྱོར་ཚུལ་དབྱ་མའི་གཞུང་ནས་བཤད་བ་བཞིན་མ་མཐུན་  
 པའི་དབང་གིས་དེ་ལྟར་བྱུང་བ་ཡིན་པ་ཡང་སྲིད་ལ། སོ་ཅག་ནི་  
 བྱིད་རྣམས་ལ་སྟོང་ནས་མི་གུས་བ་མ་ལགས་ཤིང་གནས་ཚུལ་  
 གྲང་པོར་སྐྱས་པའི་དབང་གིས་ཏྟ་པོ་རྒྱག་པའི་ཞར་ལ་མེ་ཏྟག་  
 གཙོད་བ་ལྟར་གྲུབ་མཐའི་སྦྱོན་ལ་རེག་པས་པོག་ཐུག་བྱུང་ན་ནི་  
 བཟོད་པར་མཛོད་ཅིག །

### 3. How oneself has sought the profound dependent-arising {3parts}

གསུམ་པ་རང་ཉིད་ཀྱིས་ཟབ་མོ་རྟེན་འབྱུང་ཇི་ལྟར་བཅལ་བའི་  
 ཚུལ་ལ་

This has three: the texts in dependence upon which [the profound dependent-arising] was sought; having sought [the profound dependent-arising], finding; remembering [those through whose] kindness finding [the profound dependent-arising was accomplished].

གསུམ། གཞུང་གང་ལ་བརྟེན་ནས་བཅལ་བ། བཅལ་ནས་རྟོན་པ།  
 རྟོན་པའི་བཀའ་དྲིན་རྗེས་སུ་དྲན་པའོ། །

#### a. The texts in dependence upon which the profound dependent-arising was sought

དང་པོ་[གཞུང་གང་ལ་བརྟེན་ནས་བཅལ་བ་]ནི།

*Though I am not robust knowing all,  
 By becoming skilled in riding the good steed  
 Of the ancestors' texts through continuous application and*

*intense application*

*I hope to become liberated from disastrous straits.*

ཁོ་བོ་ཀུན་ཤེས་ཀྱི་ཤར་བོ་མིན་ཡང་། །  
 བ་མེས་གཞུང་ལུགས་ཀྱི་རྟ་ཕོ་བཟང་པོ། །  
 རྟག་སྦྱོར་གུས་སྦྱོར་གྱིས་ཞོན་ཚུལ་མཁས་པས། །  
 གཅིག་རྟུགས་འཕྲང་ལས་ནི་ཐར་བར་རེད། ། ཞེས་སོ། །

**The meaning.** Though I am not robust, knowing the nature of all phenomena just as it is, through skill in how to mount that good steed—the stainless textual systems of our ancestors, Father Nāgārjuna and spiritual Sons, and the Second Victor the Father [Tsong-kha-pa] and spiritual Sons—by the effort of continuous application and intense application I hope to become liberated from the dense disastrous straits of contaminated actions and afflictions, which make it difficult for those adhering to true existence and for the lazy to be liberated.

དོན་ནི། ཁོ་བོ་ཅག་ཚོས་ཀུན་གྱི་རང་བཞིན་རི་ལྷ་བ་བཞིན་དུ་  
 ཤེས་པའི་ཤར་བོ་མིན་ཡང་། བ་མེས་སྐུ་སྐྱུབ་ཡབ་སྲས་དང་། རྟུལ་  
 བ་གཉིས་པ་ཡབ་སྲས་ཀྱི་གཞུང་ལུགས་ཀྱི་མ་མེད་པའི་རྟ་ཕོ་  
 བཟང་པོ་དེ་ཉིད་རྟག་སྦྱོར་དང་གུས་སྦྱོར་གྱི་བཅོམ་འགྲུས་གྱིས་  
 ཞོན་ཚུལ་མཁས་པའི་དབང་གིས་བདེན་ཞེན་ཅན་དང་། ལེ་ལོ་  
 ཅན་རྣམས་ཐར་བར་དགའ་བའི་གཅིག་རྟུགས་ཀྱི་འཕྲང་དམ་པོ་  
 ལས་དང་ཉོན་མོངས་པ་ལས་ནི་ཐར་བར་རེད། །  
 བདེན་ཞེན་ཅན་དང་། ལེ་ལོ་ཅན་རྣམས་ཐར་བར་དགའ་བའི་  
 གཅིག་རྟུགས་འཕྲང་དམ་པོ་ལས་ནི་ཐར་བར་རེད། །

*b. Having sought [the profound dependent-arising], finding*

གཉིས་པ་[བཙལ་ནས་རྟོན་པ་]ནི།

*No need to search, for the seeker is it.  
 Don't adhere as true, for that is just false.  
 The false is not refuted, for that is truth itself.  
 Okay to rest in not-annihilated not-permanent.*

ཚོལ་དགོས་མི་འདུག་སྟེ་འཚོལ་མཁན་<sup>[10a]</sup>རང་ཡིན། །  
 བདེན་པར་མི་ཞེན་ཏེ་བརྟུན་པ་ཉིད་ཡིན། །  
 བརྟུན་པ་མི་འགོག་སྟེ་བདེན་པ་རང་ཡིན། །  
 ཆད་མེན་རྟག་མེན་ལ་ངལ་གསོས་ཚོག་གོ། ། ཞེས་སོ། །

**The meaning.** There is no need to search for mama emptiness of inherent existence from afar because she abides together with the seeker, oneself. One should not adhere to dependent-arising as true; since the mode of appearance and the mode of abiding do not agree, they are false. The false also should not be refuted in conventional terms; since ultimately they do not inherently exist, they are truth itself.

Finding it okay to rest in the expanse free from the proliferations of the two extremes—because of existing in conventional terms, not annihilated and because of not existing ultimately, also not permanent.

དོན་ནི། ཨ་མ་རང་བཞིན་གྱིས་སྟོང་པ་ཉིད་དེ་ཐག་རིང་པོ་ནས་  
 འཚོལ་དགོས་མི་འདུག་སྟེ་ཚོལ་མཁན་རང་དང་སྟུན་ཅིག་དུ་  
 གནས་པ་ཡིན་ནོ། ། ཉེན་འབྲེལ་རྣམས་ལ་བདེན་པར་མི་ཞེན་ཏེ་  
 སྟངས་ཚུལ་དང་གནས་ཚུལ་མི་མཐུན་པས་བརྟུན་པ་ཡིན་ནོ། །  
 བརྟུན་པ་ཡང་ཐ་སྟོང་དུ་མི་འགོག་སྟེ། དོན་དམ་པར་རང་བཞིན་  
 གྱིས་མེད་པས་བདེན་པ་རང་ཡིན་ནོ། ། ཐ་སྟོང་དུ་ཡོད་པས་ཆད་  
 པ་མེན་ལ་དོན་དམ་དུ་མེད་པས་རྟག་པ་ཡང་མ་ཡིན་པ་མཐའ་  
 གཉིས་སྟོས་བྲལ་གྱི་དབྱིངས་ལ་ངལ་གསོས་པས་ཚོག་པ་རྟེན་དོ། །



*c. Remembering [those through whose] kindness finding [the profound dependent-arising was accomplished]*

གསུམ་པ་ [རྗེ་དཔའི་བཀའ་དྲིན་རྗེས་སུ་བྱམ་པ་] རྟོ།

*Though I have not seen mama, through only names  
I seem to have met kind father and mother  
Like lost for a long time staying near me.  
Nāgārjuna and his spiritual sons are greatly kind!  
Lo-zang-drag-pa is greatly kind!  
The benevolent Lama is greatly kind!  
I will worship mama as a means to return the kindness!*

ཨ་མ་མ་མཐོང་ཀྱང་མིང་ཅམ་ཞིག་གིས། །  
པ་མ་དྲིན་ཅན་དེ་ཡུན་རིང་སྟོར་བ། །  
གན་ན་འདུག་པ་བཞིན་འཕྲད་པར་སྣང་གི། །  
སྐྱུ་སྐྱུ་བ་ཡབ་སྐུ་མ་དེ་བཀའ་དྲིན་ཆེའོ། །  
སྟོ་བཟང་གྲགས་པ་དེ་བཀའ་དྲིན་ཆེའོ། །  
དྲིན་ཅན་སྐྱ་མ་དེ་བཀའ་དྲིན་ཆེའོ། །  
བཀའ་དྲིན་གཙོ་ཐབས་སུ་ཨ་མ་མཐོང་དོ། ། ཞེས་སོ། །

**The meaning.** [Jang-kya says:] Though I have not directly seen mama emptiness of inherent existence, it appears I have through only names met the two, kind father and mother dependent-arising and emptiness, who had been lost for a long time as if staying near, in front. Hence, the Father Nāgārjuna, and his spiritual Sons—Āryadeva,<sup>a</sup> Buddhapālita,<sup>b</sup> and Chandrakīrti<sup>c</sup>—are greatly kind! The Foremost Holy Lo-zang-drag-pa [Tsongkha-pa] is greatly kind! The kind Lama who bestowed upon me identification of the view is greatly kind! I will meditatively worship mama emptiness of inherent existence as a means to return their kindness.

<sup>a</sup> 'phags pa lha, second to third century C.E.

<sup>b</sup> sangs rgyas bskyangs, c. 470-540?

<sup>c</sup> zla ba grags pa, seventh century.

དོན་མེད། ཨ་མ་རང་བཞིན་གྱིས་སྟོང་པ་ཉིད་མངོན་སུམ་དུ་མ་  
མཐོང་ཀྱང་མེད་ཅམ་ཞིག་གིས་པ་མ་དྲིན་ཆེན་ཏེ་སྟོང་པ་དང་  
ཏེན་འབྱུང་གཉིས་ཡུན་རིང་དུ་སྟོར་བ་གན་ན་སྟེ་མདུན་ན་  
འདུག་པ་བཞིན་དུ་འཕྲད་པར་སྣང་བས། མགོན་པོ་སྐྱུ་སྐྱབ་དང་།  
འཕགས་པ་སྟེ། སངས་རྒྱུས་བསྐྱུངས། རྣམ་པ་གྲགས་པ་ཡབ་སྲས་  
རྣམས་བཀའ་དྲིན་ཆེའོ། ། རྗེ་བཙུན་སྟོ་བཟང་གྲགས་པ་དེ་བཀའ་  
དྲིན་ཆེའོ། །རང་ལ་སྟོ་བའི་ངོ་སྟོན་སྟོལ་བར་མཛད་པའི་དྲིན་  
ཅན་སྟེ་མ་དེ་བཀའ་དྲིན་ཆེའོ། ། བཀའ་དྲིན་<sup>[10b]</sup>གཞོ་བའི་ཐབས་  
སུ་ཨ་མ་རང་བཞིན་གྱིས་སྟོང་པ་བསྟོམ་སྟེ་མཚོན་པར་བྱའོ། །

III. MEANING OF THE CONCLUSION {3PARTS}

གསུམ་པ་མཇུག་གི་དོན་ལ་

This has three: dedicating<sup>a</sup> the virtue, admiration at finding the view, and

<sup>a</sup> About dedications, Jeffrey Hopkins and Jongbok Yi's *Ngag-wang-pal-dan's Explanation of the Treatise "Ornament for the Clear Realizations"* (UMA Institute for Tibetan Studies, version July 2018: [uma-tibet.org](http://uma-tibet.org)), 198-202, says about paths of meditation of dedication (*bsngo ba sgom lam*):

Maitreya's *Ornament for the Clear Realizations* (II.21-23) says:

The function of special thorough  
Dedications is more supreme.  
Having the aspect of unapprehendability;  
The character of non-erroneousness;  
ཡོངས་སུ་བསྟོ་བ་བྱུང་པར་ཅན། །  
དེ་ཡི་བྱེད་པ་མཚོག་ཡིན་འོ། །  
དེ་ནི་དམིགས་མེད་རྣམ་པ་ཅན། །  
ཕྱིན་ཅི་མ་ལོག་མཚན་ཉིད་དོ། །  
Voidness; having the sphere of activity  
Of mindfulness of the nature  
Of the collection of a Buddha's merit,

Having skill in means; signless; admired by Buddhas;

དབེན་དང་སངས་རྒྱས་བསོད་ནམས་ཚོགས། །

རང་བཞིན་དྲན་པའི་སྣོད་ཡུལ་ཅན། །

ཐབས་བཅས་མཚན་མ་མེད་པ་དང་། །

སངས་རྒྱས་རྗེས་སུ་ཡི་རང་དང་། །

Not contained within the three realms;

Three aspects of other dedications—

Small, medium, great—

Giving rise to great merit.

ཁམས་གསུམ་གཏོགས་པ་མ་ཡིན་དང་། །

རྒྱང་དང་འབྲིང་དང་ཆེན་པོ་ཡི། །

བསྐྱོད་པ་གཞན་ནི་རྣམ་གསུམ་པོ། །

བསོད་ནམས་ཆེ་འབྱུང་བདག་ཉིད་དོ། ། ཞེས་གསུངས།

Since **the function of special thorough dedications**, the dedications of a Bodhisattvas on the path of meditation, is to transform one’s own and others’ virtuous roots into a branch of complete enlightenment, they **are more supreme** than other dedications. When **those** are divided, there are eleven divisions:

Ngag-wang-pal-dan’s *Meaning of the Words*, 36a.2:

ཡོངས་སུ་བསྐྱོད་པ་བྱུང་པར་ཅན་བྱང་སམས་སྒྲོམ་ལམ་པའི་བསྐྱོད་པ་དེའི་བྱེད་པ་ནི་  
རང་གཞན་གྱི་དགོ་ཅ་རྗེས་བྱང་གི་ཡན་ལག་ཏུ་རྒྱུར་བར་བྱེད་པའི་ཕྱིར་བསྐྱོད་པ་  
གཞན་ལས་མཚོག་ཡིན་ནོ། །དེ་ལ་དབྱེ་ན།

1. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to the substantial entity of the objects of dedication as truly existent are dedications imputed with the name “**having the aspect of unapprehendability**”

བསྐྱོད་བྱའི་རྗེས་ལ་བདེན་པར་མི་ཞེན་པའི་རྣམས་ཀྱིས་དགོ་ཅ་རྣམས་རྗེས་བྱང་དུ་  
བསྐྱོད་པ་ནི། **དམིགས་མེད་རྣམ་པ་ཅན་**ཞེས་མིང་བཏགས་པའི་བསྐྱོད་པ་དང་།

2. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to the mind—that is the agent of dedication—as truly existent are dedications imputed with the name “**having a character of non-erroneousness**”

བསྐྱོད་བྱེད་གྱི་སམས་ལ་བདེན་པར་མི་ཞེན་པར་དགོ་ཅ་རྣམས་རྗེས་བྱང་དུ་བསྐྱོད་  
པ་ནི། **ཕྱིན་ཅི་མ་ལོག་**པའི་མཚན་ཉིད་ཅེས་མིང་དུ་བཏགས་པའི་བསྐྱོད་པ་དང་།

3. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to the person—who is the dedicator—as truly existent are dedications

imputed with the name “**devoid** of ultimate [existence]”  
བསྐྱོད་བ་པོ་གང་ཟག་ལ་བདེན་པར་མི་ཞེན་པར་དགོ་ཙྰ་རྣམས་རྫོགས་བྱང་དུ་བསྐྱོད་  
བ་ནི། དོན་དམ་པར་དབེན་པ་ཞེས་མིང་དུ་བཏགས་པའི་བསྐྱོད་བ་དང་།

4. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to one’s own and a Buddha’s virtues—as bad and good—as truly existent are dedications imputed with the name “**having the sphere of activity of mindfulness of the nature of the collection of a Buddha’s merit**”

རང་དང་སངས་རྒྱས་ཀྱི་དགོ་བ་ལ་བཟང་ངན་དུ་བདེན་པར་མི་ཞེན་པར་དགོ་ཙྰ་  
རྣམས་རྫོགས་བྱང་དུ་བསྐྱོད་བ་ནི། **སངས་རྒྱས་ཀྱི་བསོད་ནམས་ཀྱི་ཚོགས་ཀྱི་རང་**  
**བཞིན་བྱན་པའི་སྦྱོང་ལུལ་ཅན་**ཞེས་མིང་དུ་བཏགས་པའི་བསྐྱོད་བ་དང་།

5. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to the virtues of the six perfections—as good and bad—as truly existent are dedications imputed with the name “**having skill in means**”

སྤྱིན་བྱུག་གི་དགོ་བ་ལ་བཟང་ངན་དུ་བདེན་པར་མི་ཞེན་པར་དགོ་ཙྰ་རྣམས་  
རྫོགས་བྱང་དུ་བསྐྱོད་བ་ནི། **ཐབས་ལ་མཁས་པ་དང་བཅས་པ་**ཞེས་མིང་དུ་བཏགས་  
པའི་བསྐྱོད་བ་དང་།

6. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to all dedications as truly existent in terms of the three spheres [of agent, action, and object] are dedications imputed with the name “**signless** dedications”

བསྐྱོད་བ་ཐམས་ཅད་ལ་འཁོར་གསུམ་དུ་བདེན་པར་མི་ཞེན་པར་དགོ་ཙྰ་རྣམས་  
རྫོགས་བྱང་དུ་བསྐྱོད་བ་ནི། **མཚན་མ་མིང་པ་**ཞེས་མིང་དུ་བཏགས་པའི་བསྐྱོད་བ་  
**དང་།**

7. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to all paths of the three vehicles as truly existent in terms of the three spheres [of agent, action, and object] are dedications imputed with the name “**admired by Buddhas**”

ཐེག་པ་གསུམ་གྱི་ལམ་ཐམས་ཅད་ལ་བདེན་པར་མི་ཞེན་པར་དགོ་ཙྰ་རྣམས་  
རྫོགས་བྱང་དུ་བསྐྱོད་བ་ནི། **སངས་རྒྱས་ཀྱིས་རྗེས་སུ་ཡི་རང་བ་**ཞེས་མིང་དུ་བཏགས་  
པའི་བསྐྱོད་བ་དང་།

8. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to the three realms—the Desire Realm and so forth—as truly existent are dedications imputed with the name “**not contained within the three realms**”

stating the colophon.

གསུམ། དགོ་བ་བསྔོ་བ། ལྷ་བ་རྗེད་པ་ལ་ཡི་རངས་པ། ལྷུང་བྱང་  
སྔོས་པའོ། །

### A. DEDICATING THE VIRTUE

དང་པོ་[དགོ་བ་བསྔོ་བ་]ནི།

འདོད་པ་ལ་སོགས་པའི་ཁམས་གསུམ་ལ་བདེན་པར་མི་ཞེན་པར་དགོ་ཙམ་རྣམས་  
རྗེས་བྱང་དུ་བསྔོ་བ་ནི། **ཁམས་གསུམ་དུ་གཏོགས་པ་མ་ཡིན་པ་ཞེས་མིང་དུ་**  
**བཏགས་པའི་བསྔོ་བ་དང་།**

- 9. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to the virtues—setting the sentient beings of the billion world systems in the ten virtues, four immeasurables, eight concentrations and formless absorptions, and five clairvoyances—as truly existent are **small dedications giving rise to great merit**

སྔོང་གསུམ་གྱི་སེམས་ཅན་རྣམས་དགོ་བ་བརྩུ་ཚད་མེད་བཞི་བསམ་གཟུགས་  
བརྒྱུད་མངོན་ཤེས་ལྡན་ལ་བཀོད་པའི་དགོ་བ་ལ་བདེན་པར་མི་ཞེན་པར་དགོ་ཙམ་  
རྣམས་རྗེས་བྱང་དུ་བསྔོ་བ་ནི། **བསོད་ནམས་ཆེན་པོ་འབྱུང་བའི་བསྔོ་བ་རྒྱུད་**  
**དང་།**

- 10. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to the virtues—setting the sentient beings of the billion world systems in Stream-Enterer through to Solitary Realizer—as truly existent are **medium dedications giving rise to great merit**

སྔོང་གསུམ་གྱི་སེམས་ཅན་རྣམས་རྒྱལ་ལུ་ལྷན་རུ་སྐྱེས་ཀྱི་བར་ལ་བཀོད་པའི་  
དགོ་བ་ལ་བདེན་པར་མི་ཞེན་པར་དགོ་ཙམ་རྣམས་རྗེས་བྱང་དུ་བསྔོ་བ་ནི། **བསོད་**  
**ནམས་ཆེན་པོ་འབྱུང་བའི་བསྔོ་བ་འབྲིང་དང་།**

- 11. dedications of roots of virtue to complete enlightenment in the manner of non-adherence to the virtues—setting the sentient beings of the billion world systems in the causes of unsurpassed enlightenment—as truly existent are **great dedications giving rise to great merit.**

སྔོང་གསུམ་གྱི་སེམས་ཅན་རྣམས་སྤྲོ་མེད་བྱང་ཚུབ་གྱི་རྒྱུ་ལ་བཀོད་པའི་དགོ་བ་ལ་  
བདེན་པར་མི་ཞེན་པར་དགོ་ཙམ་རྣམས་རྗེས་བྱང་དུ་བསྔོ་བ་ནི། **བསོད་ནམས་**  
**ཆེན་པོ་འབྱུང་བའི་བསྔོ་བ་ཆེན་པོ་སྤྲོ་བརྩུ་གཅིག་གོ།**

*May aged mama, unborn and inexpressible,  
Having gathered with the small child of knowing—  
Lead all beings, my old mothers, to everlasting bliss  
Through the great festival of the practices of the All-Good.*

སྐྱེ་མེད་བརྗོད་བྲལ་གྱི་ཨ་མ་གཞན་མོ། །  
རིག་པའི་བྱ་རྒྱུ་དང་སྟོན་ཅིག་འཛོམ་ནས། །  
ཀུན་བཟང་སྦྱོད་པ་ཡི་དགའ་སྟོན་ཆེན་པོས། །  
མ་གཞན་འགྲོ་བ་ཀུན་གཏན་བདེར་འབྲིང་དོ། ། ཞེས་སོ། །

**The meaning.** In dependence upon the virtue of expressing such discourse on the profound view, may aged mama upon the gathering together of the two,

aged mama—noumenon of the mind renowned as the matrix-of-one-gone-to-bliss—ultimately unproduced and inexpressible as perceived by nonconceptual pristine wisdom and the small child of knowing that takes her as the object of its mode of apprehension

lead all migrators to everlasting bliss through the great festival—the six perfections and so forth, the practices of the All-Good, the Victor’s Children—gladdening all migrators, my old mothers.

དོན་ནི། ཟབ་མོ་སྟོན་བའི་གཏན་འདི་སྟོན་བསྟན་པའི་དགོ་བ་ལ་  
བརྟེན་ནས་དོན་དམ་པར་སྐྱེ་བ་མེད་ཅིང་མི་རྟོག་ཡེ་ཤེས་གྱིས་  
གཟིགས་པ་སྟོན་བརྗོད་པ་དང་བྲལ་བའི་ཨ་མ་གཞན་མོ་སྟེ་སེམས་  
གྱི་ཆོས་ཉིད་བདེ་གཤེགས་སྣང་པོར་གྲགས་པ་དང་། དེ་འཛོམ་  
སྟངས་གྱི་ཡུལ་དུ་བྱེད་པའི་རིག་པའི་བྱ་རྒྱུ་གཉིས་སྟོན་ཅིག་ཏུ་  
འཛོམ་ནས་ཀུན་བཟང་སྟེ་རྒྱལ་གས་གྱི་སྦྱོད་པ་པ་རོལ་ཏུ་བྱེན་པ་  
དུག་ལ་སོགས་པ་འགྲོ་བ་ཀུན་མཁུ་བར་བྱེད་པའི་དགའ་སྟོན་  
ཆེན་པོས་མ་གཞན་འགྲོ་བ་ཀུན་གཏན་གྱི་བདེ་བ་ལ་འབྲིང་པར་  
ཤོག་ཅིག །

## B. ADMIRATION AT FINDING THE VIEW

གཉིས་པ་[ལྷ་བ་རྗེད་པ་ལ་ཡི་རངས་པ་]ནི།

*E MA LA Röl-pay-dor-je  
A O LA beating a happy  
O NA LA dance here,  
A HO LA worships the Three Jewels.*

ཨེ་མ་ལ་རོལ་བའི་དོ་རྗེ།།

ཨ་འོ་ལ་སྦྱིད་པའི་རྐང་བོ།།

འོ་ན་ལ་འདི་ཅུ་བརྩུངས་ནས།།

ཨ་རྟོ་ལ་དགོན་མཚོག་མཚོད་དོ།། ཞེས་སོ།།

**The meaning.**<sup>a</sup> *E ma* and *a o* are words of wonder; the other two [*o na* and

<sup>a</sup> About admiration, Hopkins and Yi’s *Ngag-wang-pal-dan’s Explanation of the Treatise “Ornament for the Clear Realizations”* (UMA Institute for Tibetan Studies, version July, 2018: [uma-tibet.org](http://uma-tibet.org)), 203-204, says about paths of meditation of admiration (*rjes su yi rang sgom lam*):

Maitreya’s *Ornament for the Clear Realizations* (II. 24) says:

Admiration of roots of virtue  
With skill in means and nonobservation  
Is said here to be meditation  
Taking admiration to mind.

ཐབས་དང་མི་དམིགས་པ་དག་གིས།།

དགོ་བའི་རྩ་ལ་ཡི་རང་བ།།

རྗེས་སུ་ཡི་རང་ཡིད་བྱེད་པ།།

བསྐྱོམ་པ་ཡིན་པར་འདིར་བརྗོད་དོ།། ཞེས་གསུངས།།

**Admiration of roots of virtue** with a rejoicing mind that consumes jealousy—conjoined (1) **with skill in means** conventionally realizing roots of virtues as like illusions **and** (2) with wisdom realizing them as ultimately **unobservable**—**is said** in sūtra **on this** occasion **to be meditation taking admiration to mind**.

Ngag-wang-pal-dan’s *Meaning of the Words*:

དགོ་རྩ་རྣམས་ཀྱིན་རྗེས་ཀྱི་སྦྱུ་མ་ལྷ་བྱུར་རྟོགས་པའི་ཐབས་མཁས་དང་། དོན་དམ་པར་མི་དམིགས་པར་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་ཟིན་པ་དག་གིས་དགོ་བའི་རྩ་

a ho] are connective particles (*tshig phrad*). I, the author, Röl-pay-dor-je, having generated great amazement about the way of emptiness and dependent-arising, beating a joyous and happy dance here, with a song of experience of the meaning of the profound emptiness and dependent-arising that dawned to mind, worship the sources of refuge, the Three Jewels.

དོན་ནི། ཨེ་མ་དང་ཨ་ཏེ་ཞེས་པ་དང་མཚར་བའི་ཚོག་ཡིན་ལ།  
གཞན་གཉིས་ནི་ཚོག་ལྔ་དོ། ། ཚུམ་པ་པོ་རོལ་པའི་དོ་རྗེ་བདག་  
སྟོང་པ་དང་རྟེན་འབྲེལ་གྱི་ཚུལ་ལ་ཤིན་ཏུ་དོ་མཚར་སྐྱེས་ཏེ་  
དགའ་ཞིང་སྐྱིད་པའི་རྐང་བོ་གནས་འདི་ཅུ་བརྒྱའམ་ནས་ཟབ་མོ་  
རྟེན་འབྲུང་གི་དོན་ལུགས་ལ་ཤར་བའི་ཉམས་མགུར་གྱིས་སྐྱབས་  
གནས་དཀོན་མཆོག་གསུམ་མཚོད་པར་བྱའོ། ། ཞེས་པའོ། །

C. STATING THE COLOPHONS

གསུམ་པ་[སྐྱར་བྱང་སྐྱོས་པ་]ནི།

*Also, the scribe for this melody of echo-lies identifying mama, spoken by Jang-kya Röl-pay-dor-je, surpassingly intent on the Great Middle Way, on the Five Peaked Mountain,<sup>a</sup> supreme place of emanations, is the monastic, Ge-leg-nam-kha (dge legs nam mkha).*

ཨ་མ་<sup>[11a]</sup>དོ་ཤེས་གྱི་རྩོམ་ཚོག་བྲག་ཆའི་སྐྱ་དབྱངས་འདི་ཡང་  
དབུ་མ་ཆེན་པོ་ལ་སྟག་པར་མོས་པའི་ལྷང་སྐྱ་རོལ་པའི་དོ་  
རྗེས་སྐྱལ་པའི་གནས་མཚོག་རི་བོ་ཅེ་ལྟར་སྐྱས་པའི་ཡི་གེ་པ་  
ནི་དགོ་སྟོང་དགོ་ལེགས་ནམ་མཁའོ། ། ཞེས་གསུངས་ཏེ་

That is easy to understand.

གོ་སྟོབས། །

བ་ནམས་ལ་སྟག་དོག་ཟད་པའི་རབ་ཏུ་དགའ་བའི་སེམས་གྱིས་ཡི་རང་བ་ནི། རྗེས་  
སྐྱ་ཡི་རང་བ་ཡིད་ལ་བྱེད་པའི་སྐྱོམ་པ་ཡིན་པར་སྐབས་འདིའི་མདོར་བརྗོད་དོ། །

<sup>a</sup> Wutai Shan (*ri bo rtse lnga*, 清凉山).



Let it be uttered:

Grown the pool of immortality, the Omniscient’s profound  
thought,  
May this wish-fulfilling tree of eloquent elucidation of the pro-  
found,  
Bent with the wondrous fruits of dependent-arising,  
Be made their own by the host of fortunate beings resting in  
space!

སྐྱེས་པ།

ཀུན་མཁྱེན་དགོངས་ཟབ་འཆི་མེད་རྗེར་བྱུ་ལས། །  
ཉེར་འབྲུངས་ཟབ་མོའི་ལེགས་བཤད་དཔག་བསམ་གྱིང་། །  
ངོ་མཚར་རྟེན་འབྱུང་འབྲས་བུས་དུད་པ་འདི། །  
སྐལ་བཟང་མཁར་ཉལ་ཚོགས་ཀྱིས་བདག་གིར་གྱིས། །

O Protector, I wonder whether you through this  
Excellent vocalization are performing  
A saffron drama of Mañjushrī Vajra,  
Or whether the honorable Nāgārjuna has arrived again?

ལེགས་གསུང་འདི་ཡིས་མགོན་པོ་ཁྱོད། །  
འཇམ་དཔལ་དོ་རྗེ་རུར་སྒྲིག་གི། །  
སྐྱོས་གར་མཇོད་དམ་སྲུ་ཡི་ཞབས། །  
སྐར་ཡང་བྱོན་པ་ཡིན་ནམ་སྐྱམ། །

Saying that suchness, devoid of proliferations, is not  
An object of predication and expression is false,  
For what could this clearly showing  
All the natures of the profound be?!

སྐྱོས་བྲལ་དེ་ཉིད་སྐྱ་རྟོག་གི། །  
སྐྱ་བརྗོད་ཡུལ་མིན་ཞེས་པ་རྩུན། །  
གང་གིས་ཟབ་མོའི་རང་བཞིན་ཀུན། །

གསལ་བར་སྟོན་འདི་ཅི་ཞིག་ཡིན། །

Wondrous in word and also meaning,  
May this magical lasso of eloquent elucidation  
Hold the mental faculties of all the wise,  
As a beautiful maiden is held by a desirous youth.

ཚོག་དང་དོན་ཡང་ངོ་མཚར་བའི། །  
ལེགས་བཤད་འཕུལ་གྱི་ཞགས་པ་འདིས། །  
སྤྲིན་ལེགས་ལང་ཚོས་ཆགས་ལྡན་བཞིན། །  
མཁས་པ་ཀུན་གྱི་ཡིད་དབང་འཛིན། །

Such an unprecedented collection of eloquent elucidation  
How could one such as I comment on it!  
However, when exhorted by interested seekers,  
I put this together informally.

དེ་སྟེང་སྟོན་མེད་ལེགས་བཤད་མཚོག། །  
བདག་སྟེང་ཇི་སྟར་འགྲེལ་པར་རུས། །  
འོན་ཀྱང་དོན་གཉེར་ལྡན་པ་ཡིས། །  
བསྐྱེད་ཚེ་གཡར་བྲལ་ཅོམ་དུ་སྐྱུར། །

The meaning of the Lama's thought is as deep as the ocean,  
My mind is as thin as the tip of a blade of kusha grass.  
Hence, may the wise be patient  
With any mistakes there are.

སྤྲིན་མའི་དགོངས་དོན་མཚོ་བཞིན་ཟབ། །  
བདག་སྟོ་ཀུ་ཤའི་ཅེ་སྟར་ལྟ། །  
དེ་ཕྱིར་ལོངས་པ་གང་གྱུར་པ། །  
མཁས་པ་རྣམས་ཀྱིས་བཟོད་པ་མཛོད། །

Having joined the arrow of virtuous emptiness<sup>a</sup> endowed with

<sup>a</sup> Like "virtuous matrix-of-one-gone-to-bliss" in the *Sūtra on the Heavily Adorned*

the three commitments<sup>a</sup>

To the bow of great compassion helping others,  
As soon as flung with the dynamism of the altruistic aspiration to  
enlightenment,  
May victory be had against the bawling ogre of apprehension of  
self.

དགོ་བའི་སྣོང་ཉིད་དམ་བཅའ་གསུམ་ལྡན་མདའ། །  
གཞན་པན་སྣོང་རྗེ་ཆེན་པོའི་གཞུང་སྐྱུར་ཏེ། །  
སེམས་བསྐྱེད་དགའ་བྱེད་རྩལ་གྱིས་འཕངས་པའི་མོད། །  
བདག་འཛིན་འབོད་སློགས་<sup>[11b]</sup>གཡུལ་ལས་རྒྱལ་གྱུར་ཅིག །  
ཅེས་

This commentary *Lamp for the Words*<sup>b</sup> on the *Song of the View*<sup>c</sup>—which came from the lotus face of the one whose actual nature is the Pervasive Sovereign Vajrasattva and whose NAME IS DIFFICULT TO EXPRESS Jang-kya Röl-pay-dor-je—was put together:

- at the urging of U-cu-mu-chin Gu-shri Ngag-wang-tan-phel<sup>d</sup> the operation of whose intellect with regard to the topics of knowledge such as astrology and so forth is broad, like the petals of a lotus, and the eminent monk Ge-leg-nam-kha,<sup>e</sup> Chief Steward of the Foremost Himself [Jang-kya], of perfect faith, effort, and discrimination
- by the monk Kön-chog-jig-me-wang-po, or whose other name is Mi-pham-wang-can Ga-way-dor-je,<sup>f</sup> proponent of knowledge and liberation, the dust of whose feet Je-tsun-dam-pa<sup>g</sup> took to the crown of his

(*rgyan stug po bkod pa'i mdo, ghanavyūhasūtra*; P778, vol. 29, 152.2.1).

<sup>a</sup> Perhaps the vow of liberation, the Bodhisattva vow, and the tantric vow.

<sup>b</sup> *lta ba'i gsung mgur gyi 'grel pa tshig gi sgron me*, in *dbu ma stong thun chen mo*. BDRC W00EGS1016265:594- 620 (New Delhi, India: lha mkhar yongs 'dzin bstan pa rgyal mtshan, 1972).

<sup>c</sup> *lta ba'i gsung mgur a ma ngo 'dzin*, in *dbu ma stong thun chen mo*. BDRC W00EGS1016265:589-594 (New Delhi, India: lha mkhar yongs 'dzin bstan pa rgyal mtshan, 1972).

<sup>d</sup> *gu shri ngag dbang bstan phel*.

<sup>e</sup> *dge legs nam mkha'*.

<sup>f</sup> *mi pham dbyangs can dga' ba'i do rje*.

<sup>g</sup> *rje btsun dam pa*.

head,

- in the Temple of the Seven Successive Buddhas (*sangs rgyas rabs mdun*) on the "Mountain of Five Peaks" (*ri bo rtse lnga*, Wu-t'ai-shan), supreme place of magical emanations
- where the scribe was the Secret Mantrika,<sup>a</sup> Lo-zang-wang-gyal.<sup>b</sup>

May virtue and goodness increase!

བྱུང་བ་དག་དྲི་རྗེ་སེམས་དཔའི་ངོ་བོ་མཚན་བརྗོད་པར་དགའ་བ་  
 ལྷང་སྐྱུ་རོལ་བའི་དྲི་རྗེའི་ཞལ་གྱི་བརྗོད་ལས་འོངས་པའི་ལྷ་བའི་  
 གསུང་མགུར་གྱི་འབྲེལ་པ་ཚོགས་གི་སློན་མེ་ཞེས་བྱ་བ་འདི་ནི། ལྷར་  
 ཚིས་སོགས་རིག་པའི་གནས་ལ་སློ་གོས་གྱི་འཇུག་པ་ཉུང་ལ་གྱི་  
 འདབ་མ་ལྷར་ཡངས་པ་ཉུ་ཅུ་ལྷ་ཚོམ་གྱི་བྱི་ངག་དབང་བལྟན་  
 འཕེལ་དང་། རྗེ་ཉིད་གྱི་གསོལ་དཔོན་དང་བཙོན་རྣམ་དཔྱད་  
 ལུལ་དུ་བྱུང་བ་དག་སློང་དག་ལེགས་ནམ་མཁའ་གཉིས་གྱིས་  
 བསྐྱུལ་ངོར། རྗེ་བཙོན་དམ་པ་གང་དེའི་ཞབས་རུལ་སྐྱེ་བོར་ལེན་  
 པའི་དག་སློང་རིག་པ་དང་གོལ་བར་སྐྱེ་བ་དགོན་མཚོགས་འཇིགས་  
 མེད་དབང་པོའམ་མིང་གཞན་མི་པམ་དབྱུངས་ཅན་དགའ་བའི་  
 དྲི་རྗེས་སྐྱུལ་པའི་གནས་མཚོགས་རི་བོ་ཚེ་སྤའི་སངས་རྒྱས་རབས་  
 བདུན་གྱི་ལྷ་ཁང་དུ་སྐྱུར་བའི་ཡི་གེ་པ་ནི་སྤགས་རམ་པ་སློ་བཟང་  
 དབང་རྒྱལ་ལོ། །

<sup>a</sup> *sngags ram pa.*

<sup>b</sup> *blo bzang dbang rgyal.*

II.  
Jang-kya Röl-pay-dor-je's  
*Song of the View,*  
*Identifying Mama*

༄༅། །ལྷ་མགུར་ཨ་མ་ངོ་འཇིན་ཞེས་བྱ་བ་བཞུགས་སོ། །



## *Song of the View, Identifying Mama*

༄། །ལྷ་མགུར་ཨ་མ་ངོ་འཛིན་ཞེས་བྱ་བ་བཞུགས་སོ། །

E MA HO

May the Lama who teaches—nakedly just as it is—  
The wondrous profound suchness of dependent-arising,  
A kindness unrepayable, reside in the center of my heart!  
I will say a few words suddenly coming to mind.

ཨ་མ་རྟོ། །

ཟབ་མོ་རྟེན་འབྱུང་གི་དེ་ཉིད་ངོ་མཚར། །

རི་བཞིན་རྗེན་པ་རུ་སྟོན་པའི་སྐྱ་མ། །

བཀའ་དྲིན་འཁོར་མེད་དེ་སྟོང་དབྱུང་བཞུགས་ཤིག། །

གང་དྲན་ཐོལ་བྱུང་གི་ཚིག་གསུམ་སྐྱའོ། །

I, like a small crazy child,  
Have neglected aged mama for a long time,  
Yet seem close to knowing kind mama  
Not recognized before though always together.  
Through the hidden speech of elder brother, dependent-arising,  
I think this “is, is—is not, is not” could be it.

ཨ་མ་གཞན་མོ་དེ་ཡུན་རིང་སྟོར་པའི། །

བྱ་ཚུང་སྟོན་པ་ང་རི་བཞིག་ལྟར་ཏེ། །

ཨ་མ་དྲིན་ཅན་དང་སྟོན་ཅིག་འདུག་པ། །

ངོ་མ་ཤེས་པ་དེ་ཤེས་ལ་ཁད་སྐྱང་ངོ་། །

རོ་རོ་རྟེན་འབྱུང་དེས་སྟོན་ཏུ་བསྟན་པས། །

ཡིན་ཡིན་མིན་མིན་དེ་ཨ་ཡིན་སྟོམ་མོ། །

These varieties of apprehendeds and apprehenders are mama’s  
smiling masks.

These changes—births, deaths, and transmigrations—are

mama's lies.

Undeceiving mama has deceived me!

The hope is for elder brother, dependent-arising, to protect me.

གཟུང་འཛིན་སྣ་ཚོགས་འདི་ཨ་མའི་འཇུག་བག །

སྐྱེ་འཆི་འཕོ་འགྱུར་འདི་ཨ་མའི་རྩོན་ཚོག །

བསྐྱུ་མེད་ཨ་མ་ཡིས་ཁོ་བོ་བསྐྱུས་སོ། །

རྩོ་རྩོ་ཉེན་འགྱུར་དེས་སྐྱོབ་པར་རེའོ། །

In sum, I hope to become released

Through the kindness of only aged mama—

If these apprehendeds and apprehenders were like this,

Even the Victors of the three times would not have the means to protect me.

རྣམ་པ་གཅིག་ཏུ་ན་ཨ་མ་གན་མོ། །

ཁོ་ནའི་དྲིན་གྱིས་ནི་གོལ་བར་རེ་སྟེ། །

གཟུང་འཛིན་འདི་ཉིད་ཀོ་འདི་ལྟར་ཡིན་ན། །

དུས་གསུམ་རྒྱལ་བས་ཀྱང་སྐྱོབས་ཐབས་མི་འདུག །

Because these various changes are manifestations

Of changeless mama, there is release.

འགྱུར་བ་སྣ་ཚོགས་འདི་འགྱུར་མེད་ཨ་མའི། །

རྣམ་འགྱུར་ཡིན་པས་ན་གོལ་རྒྱུ་འདུག་གོ། །

There is something to understand in just this depending-there/de-  
pending-here,

Inexpressible mama not established as anything

And posing in all sorts of ways.

By searching for aged papa, the non-finding

Is itself the finding of aged mama,

Whereby from mama's lap aged papa is found.

Hence I, a child, call for protection by the kind parents!

ཅིར་ཡང་མ་གྲུབ་པའི་བརྗོད་མེད་ཨ་མ། །



ཅེར་ཡང་བརྟུ་བ་ཡི་ཕར་བརྟེན་ཚུར་བརྟེན། །  
 འདི་ཀ་ཙམ་ཞིག་ལ་གོ་རྒྱུ་འདུག་གོ།  
 བ་རྒན་བཙལ་བས་ནི་མ་རྟེན་པ་དེ། །  
 མ་རྒན་རྟེན་པ་ཁོ་ཡིན་པར་འདུག་པས། །  
 ཨ་མའི་པང་ནས་ནི་བ་རྒན་རྟེན་པས། །  
 བ་མ་དྲིན་ཅན་གྱིས་བྱང་སློབ་སྐྱོད། །

The face of mama, neither the same nor different,  
 Seems to exist exist in an unapprehendable way  
 In the mirror of the elder brother, dependent-arising.  
 The likes of crazy me has not engaged in investigation and anal-  
 ysis!

གཅིག་མིན་གཞན་མིན་གྱི་ཨ་མའི་བཞིན་རས། །  
 རོ་རོ་རྟེན་འབྱུང་གི་མེ་ལོང་ནང་ན། །  
 ཟིན་པ་མེད་ཚུལ་གྱིས་ཡོད་<sup>[6a]</sup>ཡོད་འདྲ་སྟེ། །  
 སློན་པ་ང་འདྲས་ནི་རྟོགས་དཔྱོད་མ་ལྷགས། །

I hope—upon having laid aside the task of searching from afar  
 The testaments bestowed on the winds by Nāgārjuna and Chan-  
 drakīrti,

By means of Mañjushrīgarbha<sup>a</sup>—  
 To see this aged mama abiding within.

ལྷ་སྐྱབ་ལྷ་གྲགས་ཀྱིས་ཞལ་ཆེམས་རླུང་བསྐྱར། །  
 འཇམ་དཔལ་སྟོང་པོ་ཡིས་བྱ་ཞིག་བཏང་བས། །  
 ཐག་རིང་འཚོལ་བ་ཡི་དཀའ་ལས་བཤོལ་ནས། །  
 ལྟན་ཅིག་གནས་པ་ཡི་མ་རྒན་མཐོང་རེ། །

Nowadays, some of our bright minds adhere to terminology

<sup>a</sup> 'jam dpal snying po; One Whose Essence is Mañjushrī, that is, Tsong-kha-pa.

Such as “able to set itself up,” “truly established,” and so forth,  
Whereby—leaving these concrete-concrete appearances as they  
are—

They seem to be searching for something hornlike to negate.

ད་སྟ་རང་རེ་ཡི་སྒོ་གསལ་འགའ་ཞིག །

ཚུགས་ཐུབ་བདེན་གྲུབ་སོགས་<sup>[6b]</sup>བརྗེས་ལ་ཞེན་པས། །

སྣང་བ་ལིང་ལིང་དེ་རང་སོར་བཞག་ནས། །

དགག་རྒྱ་རུ་ཅན་ཞིག་འཚོལ་བར་སྣང་སྟེ། །

They don't talk up that these conspicuous-conspicuous concrete-  
concrete appearances exist

In the face of aged mama, free of obstruction, but

Although their explanations-explanations not piercing the crucial  
impact are manifold,

I have the qualm that aged mama has fled.

ཞྏིབ་བྲལ་ཨ་མ་ཡི་བཞིན་རས་དེ་ན། །

ལང་ལང་ལིང་ལིང་དེ་ཡོད་སྐད་མི་འདུག །

གནད་འགགས་མ་ཕིགས་པའི་བཤད་བཤད་མང་ཀྱང་། །

ཨ་མ་རྒན་མོ་དེ་བྱོས་དོགས་འདུག་གོ། །

Though existing indeed existing, composites of uneven-uneven  
Contradictions as they now appear do not appear as the measure  
of being.

Rather, pa-ma appear intimately, inseparably at ease,

Soft soft, happy happy.

ཡོད་ཞིག་ཡོད་མོད་ཀྱང་ད་སྟའི་འདི་འདྲའི། །

རོང་རོང་འགལ་འདུ་ཅན་ཡིན་ཚོད་མི་སྣང་། །

ཕ་མ་མཇེའ་གཞུགས་ཀྱིས་འབྲལ་མེད་བག་ཕེབས། །

འཇམ་འཇམ་སྐྱིད་སྐྱིད་ཞིག་ཡིན་པར་སྣང་ངོ། །

Proponents of the Great Exposition, of Sūtra, and of Cognition,  
and the Three Eastern Proficients

Designate the body of the great ash-white mama elephant  
 With a variety of conventions—  
 Matter, fierce smiling striped tiger;  
 Apprehender, crazy brainless monkey;  
 Nondual self-instituting, young adult bear—  
 Yet they remain having discarded aged mama.

བྱེ་མདོ་རྣམ་རིག་དང་ཤར་གསུམ་མཁམ་པོས། །  
 ཡ་མ་སྐང་ཆེན་གྱི་ཐལ་དཀར་གཟུགས་ལ། །  
 བཅ་པོ་འཇུག་རིས་ཀྱི་རྒྱ་སྟག་ཁྲ་མོ། །  
 འཇིན་པ་སྐང་མེད་གྱི་སྤྱུ་སྦྱོན་པ། །  
 གཉིས་མེད་ཚུགས་སྤུབ་གྱི་དོམ་བྱ་ངར་མའི། །  
 ཐ་སྐང་སྣ་ཚོགས་ཞིག་འདོགས་པར་བྱེད་ཀྱང་། །  
 ཡ་མ་རྒན་མོ་དེ་སྟོར་ནས་འདུག་གོ། །

Though many Sa-kya, Nying-ma, and Karma and Drug-pa Ka-  
 gyu scholars

Boastingly proclaimed various conventions such as  
 Luminous empty nonapprehending own-awareness,  
 Pure from the letter Ka spontaneous natural face of Saman-  
 tabhadra,

Unfabricated innate Great Seal,

Voidness of assertion of the two extremes of existence and non-  
 existence, and so forth.

If they are right about the mode of disposition [of reality], it is  
 good.

Are those the place to point a finger?!

ས་རྗེང་ཀར་འབྲུག་གི་མཁམ་སྤུབ་མང་པོས། །  
 གསལ་སྟོང་འཇིན་མེད་གྱི་རང་གི་རིག་པ། །  
 ཀ་དག་སྦྱར་སྤུབ་གྱི་ཀུན་བཟང་རང་ཞལ། །  
 མ་བཅོས་སྟན་སྦྱེས་གྱི་ཕྱག་རྒྱ་ཆེན་པོ། །  
 ཡོད་མིན་<sup>[8a]</sup>མེད་མིན་གྱི་ཁས་སྐང་བྲལ་སོགས། །

ལྷ་ཚོགས་ཐ་སྐྱད་ཀྱི་འལ་པོ་སྒྲོགས་ཀྱང་། །  
 གཤིས་ལུགས་ཐིག་པོ་ཞིག་ཡིན་ན་ལེགས་ཏེ། །  
 མཇུག་མོ་འཇུག་ས་དེ་ཅི་ཞིག་ཡིན་ཅང་། །

Since external objects are not destroyed, it is not necessary to agitate your mind,

O two Proponents of Objects, rejoice rejoice!

ཕྱི་དོན་མ་བཤིག་པས་སྒོ་ཚུབ་མི་དགོས། །  
 དོན་སྐྱེ་ལྷེ་གཉིས་རྣམས་དགེས་དགེས་མཛོད་ཅིག། །

Since although [consciousness] is not self-cognizing, valid cognition and object of comprehension are logically feasible, All Proponents of Cognition, rejoice rejoice!

རང་རིག་མ་ཡིན་ཀྱང་ཚད་གཞུས་འཐད་པས། །  
 རྣམ་རིག་སྐྱབ་བ་ཀུན་དགེས་དགེས་མཛོད་ཅིག། །

Since although not established by way of their own character, dependent-arising shine forth,

O Three Eastern Proficients, rejoice rejoice!

རང་མཚན་མ་གྲུབ་ཀྱང་རྟེན་འབྲེལ་བཀྲ་བས། །  
 ཤར་གསུམ་མཁའ་པོ་ཀུན་དགེས་དགེས་མཛོད་ཅིག། །

Since it is allowable to hold even the non-contradiction of luminosity and emptiness,

Those who bear the lineage of explanation for close disciples need not have the slightest qualm!

གསལ་སྟོང་མི་འགལ་བས་བབྱངས་(བབྱང)ཀྱང་ཚོག་གི། །  
 སྐྱབ་བཤད་རྒྱུད་འཛིན་རྣམས་དོགས་ཚུང་མི་དགོས། །

Since although pure from the letter Ka, good and bad are logically feasible,

O broken Knowledge Bearers, no need to be attached to these [behaviors] as good!

ག་ནས་དག་ན་ཡང་བཟང་ངན་འཐད་པས། །  
 རིག་འཇོན་ཞིག་པོ་རྣམས་བཟང་ཞེན་མི་དགོས། །

Since although meditating within adjusting the mind, the innate  
 dawns,

O elders endowed with realizations, no need to be stubborn!

བཅོས་ནས་བསྐྱོམ་ན་ཡང་ལྷན་སྐྱེས་འཆར་བས། །  
 རྟོགས་ལྡན་གན་པོ་རྣམས་ཤུ་ཚུགས་མི་དགོས། །

Since it is allowable to assert voidness of the proliferations of  
 existence and nonexistence,

O hard-headed Thang-sag-pa logicians, don't create agitation!

ཡོད་མེད་སྐྱོས་བྲལ་དེ་ཁས་སྐྱངས་ཚོག་པས། །  
 རྟོག་གི་མགོ་མཁྲིགས་རྣམས་ཚབ་ཚུབ་མ་བྱེད། །

Even so, those having had little training in textual systems  
 Might not know how to use conventions.

I am not being disrespectful to you.

If offense happens to have been touched, please be patient.

འོན་ཀྱང་གཞུང་ལུགས་ལ་སྐྱུངས་བ་ཚུང་རྣམས། །  
 བ་སྐྱེད་སྐྱོར་ཚུལ་ཞིག་མ་མཁྲིན་ཡིན་གྱིད། །  
 ཁོ་བོ་བྱིད་ཅག་ལ་མི་གུས་མ་ལགས། །  
 ཕོག་ཐུག་བྱུང་ན་ནི་བཟོད་པར་མཛོད་ཅིག། །

Though I am not robust knowing all,

By becoming skilled in riding the good steed

Of the ancestors' texts through continuous and intense applica-  
 tion

I hope to become liberated from disastrous straits.

ཁོ་བོ་ཀུན་ཤེས་ཀྱི་ཤར་བོ་མེན་ཡང་། །  
 ཕ་མེས་གཞུང་ལུགས་ཀྱི་རྟ་པོ་བཟང་པོ། །  
 རྟག་སྐྱོར་གུས་སྐྱོར་གྱིས་ཞོན་ཚུལ་མཁས་པས། །

གཅིག་རྟུགས་འཕྲང་ལས་ནི་ཐར་བར་རེད། །

No need to search, for the seeker is it.

Don't adhere as true, for that is just false.

The false is not refuted, for that is truth itself.

Okay to rest in not-annihilated not-permanent.

ཚོལ་དགོས་མི་འདུག་སྟེ་འཚོལ་མཁན་རང་ཡིན། །

བདེན་པར་མི་ཞེན་ཏེ་བརྟུན་པ་ཉིད་ཡིན། །

བརྟུན་པ་མི་འགོག་སྟེ་བདེན་པ་རང་ཡིན། །

ཆད་མེན་རྟུག་མེན་ལ་ངལ་གསོས་ཚོག་གོ། །

Though I have not seen mama, through only names

I seem to have met kind father and mother

Like lost for a long time staying near me.

Nāgārjuna and his spiritual sons are greatly kind!

Lo-zang-drag-pa is greatly kind!

The benevolent Lama is greatly kind!

I will worship mama as a means to return the kindness!

ཨ་མ་མ་མཚོང་ཀྱང་མིང་ཅམ་ཞིག་གིས། །

ཕ་མ་དྲིན་ཅན་དེ་ཡུན་རིང་སྟོར་བ། །

གན་ན་འདུག་པ་བཞིན་འཕྲད་པར་སྤང་གི། །

སྐྱུ་སྐྱུ་ཡབ་སྐུ་མ་དེ་བཀའ་དྲིན་ཆེད། །

སྟོ་བཟང་གྲགས་པ་དེ་བཀའ་དྲིན་ཆེད། །

དྲིན་ཅན་སྐྱ་མ་དེ་བཀའ་དྲིན་ཆེད། །

བཀའ་དྲིན་གཙོ་ཐབས་སུ་ཨ་མ་མཚོང་དོ། །

May aged mama, unborn and inexpressible,

Having gathered with the small child of knowing—

Lead all beings, my old mothers, to everlasting bliss

Through the great festival of the practices of the All-Good.

སྐྱེ་མེད་བརྗོད་བྲལ་གྱི་ཨ་མ་རྒན་མོ། །

རིག་པའི་བྱ་ཚུང་དང་ལྷན་ཅིག་འཛོམ་ནས། །  
 ཀུན་བཟང་སྦྱོང་བ་ཡི་དགའ་སྟོན་ཆེན་པོས། །  
 མ་གྲན་འགྲོ་བ་ཀུན་གཏན་བདེར་འབྲིང་དོ། །

E MA LA Röl-pay-dor-je  
 A O LA beating a happy  
 O NA LA dance here,  
 A HO LA worships the Three Jewels.

ཨེ་མ་ལ་རོལ་བའི་དོ་རྗེ། །  
 ཨ་འོ་ལ་སྦྱོང་བའི་རྒྱུ་བོ། །  
 འོ་ན་ལ་འདི་ཅུ་བརྟུངས་ནས། །  
 ཨ་རོ་ལ་དགོན་མཆོག་མཆོད་དོ། ། ཞེས་སོ། །

Also, the scribe for this melody of echo-lies identifying mama, spoken by Jang-kya Röl-pay-dor-je, surpassingly intent on the Great Middle Way, on the Five-Peaked Mountain,<sup>a</sup> supreme place of emanations, is the monastic, Ge-leg-nam-kha (*dge legs nam mkha*).

ཨེ་མ་<sup>[11a]</sup>རོ་ཤེས་ཀྱི་རྩུན་ཚོག་བྲག་ཆའི་སྐྱ་དབྱངས་འདི་ཡང་  
 དབྱ་མ་ཆེན་པོ་ལ་ལྷག་པར་མོས་པའི་ལྷང་སྐྱ་རོལ་བའི་དོ་  
 རྗེས་སྐྱལ་བའི་གནས་མཆོག་རི་བོ་རྩེ་ལྷར་སྐྱས་པའི་ཡི་གེ་པ་  
 རི་དགོ་སྦོང་དགོ་ལེགས་ནམ་མཁའོ། །

<sup>a</sup> *ri bo rtse lnga*, Wutai Shan (清凉山).





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theg pa mtha' dag gi don gsal bar byed pa grub pa'i mtha' rin po che'i mdzod

Tibetan digital reprint edition: In *mdzod bdun*. BDRC W22920. 2:1-654 (PDF of Khreng tu'u: [bum skyabs?], 1999?).

Gangtok, Dodrup Chen Rinpoche, 1969[?]

*Precious Treasury of the Supreme Vehicle*

theg pa'i mchog rin po che'i mdzod

Tibetan digital reprint edition: In *mdzod bdun*. BDRC W22920.5:37-1188 (PDF of Khreng tu'u: [bum skyabs?], 1999?).

Gangtok, Dodrup Chen Rinpoche, 1969[?]

Maitreya (*byams pa*)

**Five Doctrines of Maitreya**1. *Great Vehicle Treatise on the Sublime Continuum / Treatise on the Later Scriptures of the Great Vehicle*

mahāyānottaratantraśāstra

theg pa chen po rgyud bla ma'i bstan bcos

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abhisamayālaṅkāra/ abhisamayālaṅkāra-nāma-prajñāpāramitopadeśaśāstrakārikā

mngon par rtogs pa'i rgyan/ shes rab kyi pha rol tu phyin pa'i man ngag gi bstan bcos mngon par rtogs pa'i rgyan shes bya ba'i tshig le'ur byas pa

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- Six Collections of Reasoning**
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madhyamakaśāstra / prajñānāmamūlamadhyamakakārikā  
dbu ma'i bstan bcos / dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba  
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 rgyal po la gdam bya ba rin po che'i phreng ba  
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 dbu ma rgyan gyi tshig le'ur byas pa  
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Tag-tshang She-rab-rin-chen (*stag tshang lo tsā ba shes rab rin chen*, b.1405)

*Explanation of "Freedom from Extremes through Knowing All Tenets": Ocean of Eloquence*

grub mtha' kun shes nas mtha' bral grub pa zhes bya ba'i bstan bcos nam par bshad pa legs bshad kyi rgya mtsho

Tibetan digital edition: In *grub mtha' kun shes nas mtha' bral sgrub pa zhes bya ba'i bstan bcos*: TBRC W29895: 55-271 (PDF of Pe Cin: Mi Rigs dpe skrun khang, 2004).

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*Freedom from Extremes through Knowing All Tenets*

grub mtha' kun shes nas mtha' bral grub pa zhes bya ba'i bstan bcos

Tibetan digital edition: In *grub mtha' kun shes nas mtha' bral sgrub pa zhes bya ba'i bstan bcos*: TBRC W29895: 29-54 (PDF of Pe Cin: Mi Rigs dpe skrun khang, 2004).

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Thu-kan-lo-zang-chö-kyi-nyi-ma (*thu'u bkvan blo bzang chos kyi nyi ma*, 1737-1802)

*Showing the Sources and Assertions of All Systems of Tenets: Crystal Mirror of Eloquence*

grub mtha' thams cad kyi khungs dang 'dod tshul ston pa legs bshad shel gyi me long

Sarnath: Chhos Je Lama, 1963

Tsong-kha-pa Lo-zang-drag-pa (*tsong kha pa blo bzang grags pa*, 1357-1419)

*Explanation of (Nāgārjuna's) "Treatise on the Middle": Ocean of Reasoning / Great Commentary on (Nāgārjuna's) "Treatise on the Middle"*

dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba'i nam bshad rigs pa'i rgya mtsho / rtsa shes tik chen

Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa, bla brang par ma)*. TBRC W22273.15:5-622 (PDF of bla brang: bla brang bkra shis 'khyil, [199?]).

Peking 6153, vol. 156.

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*Extensive Explanation of (Chandrakīrti's) "Supplement to (Nāgārjuna's) 'Treatise on the Middle'" : Illumination of the Thought*

dbu ma la 'jug pa'i rgya cher bshad pa dgongs pa rab gsal

Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa, bla brang par ma)*. TBRC W22273.16:5-582 (PDF of bla brang: bla brang bkra shis 'khyil, [199?]).

Peking 6143, vol. 154.

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rgyud kyi rgyal po dpal gsang ba 'dus pa'i man ngag rim pa lnga rab du gsal ba'i sgron me  
Varanasi: 1969
- Treatise Differentiating Interpretable and Definitive Meanings: The Essence of Eloquence*  
drang ba dang nges pa'i don rnam par phye ba'i bstan bcos legs bshad snying po  
Tibetan digital reprint edition: In *gsung 'bum (tsong kha pa)*. TBRC W22109.21:486-722 (PDF of New Delhi: Ngawang Gelek Demo, 1975).
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*Commentary on “Song of the View, Identifying Mama”:  
Lamp for the Words*

This deep poem of meditative experience by the eighteenth-century religious leader Jang-kya Röl-pay-dor-je, together with the intricate and even thrilling exposition by his closest disciple Kön-chog-jig-me-wang-po, takes you into your own inner enlightenment—the primordial ultimate reality residing within, unrecognized. This is the inwardly abiding emptiness of inherent existence, called in the poem “aged mama.” The hope, our hope, is for the “elder brother’s” guidance in implementing the reasoning of “father” dependent-arising to open the mind to aged-mama-emptiness to protect us from the frights of self-deception. When we take all these phenomena around us, including ourselves, as they appear, we miss their actual nature, and in this sense, mama wears masks of deception, and is a liar.

Assuming a modest posture, Jang-kya hopes that he will be protected from the horrors of cyclic existence by relying on his elder sibling to utilize dependent-arising in analytical meditation as reasoning to reveal that phenomena such as ourselves are empty of existing from their own side. Kön-chog-jig-me-wang-po’s Commentary releases the full import of these meanings, opening the way for their impact to hit.

Preceding the Commentary is a short depiction of Jang-kya Röl-pay-dor-je’s own life-story including the burning of his monastery to the ground when a youth by the Chinese, beginning his monastic studies in Beijing, and becoming the Lama of a youthful friend who eventually became the Emperor Ch’ien-lung, to assist his vast activities in Mongolian, Manchu, and Tibetan.

Jang-kya Röl-pay-dor-je’s poem alone, without commentary, is found in Part Two. Both Parts include the interwoven Tibetan texts.



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