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** 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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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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Original Version: September 2022
ISBN: 978-1-941381-57-1
Library of Congress Control Number:

I. Hopkins, Jeffrey
II. 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.
Includes bibliographical references.

ISBN: 978-1-941381-57-1
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, who went to China, eventually became a student of Hsüan-tsang, 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.” 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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\[ a \text{Tib. rdzogs gsal / wen tshig / wen tshogs / wanydzeg, Chin. Yüan-ts’e; 613-696.} \\
\[ b \text{600-664; Tib. hyan tsang.} \\
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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 mamma.

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 transmigrations—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. “Undeceiving mama” when known as she is are seen as having “deceived me.”

Jang-kyā’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” (īla, 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-kyā 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 undeceiving, 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.
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,\textsuperscript{a} 1717-1786.\textsuperscript{b} Also known as Ye-she-tan-pay-drön-me,\textsuperscript{c} Jang-kya was born on the tenth day of first month\textsuperscript{d} of the Fire Female Bird year in the northeasternmost region of Tibet—in the western Lotus

\textsuperscript{a} 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 Ngag-wang-thub-tan-wang-chug (chu bzang ngag dbang thub bsan 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 Ni ma ’i ’od zer/Naran-u gerel: Die Biographie des 2. Pekinger Lcaṅ skya-Qutaqtu 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’in 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.

\textsuperscript{b} 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.

\textsuperscript{c} ye shes bsan pa ’i sgron me.

\textsuperscript{d} The first month of the Tibeto-Mongolian calendar, which falls in February or March of the “Western” calendar.
district of the four districts of Lang-dru in the Am-do province north of Tsong-kha. His father, Gu-ru Tan-dzin, was of nomadic Mongolian stock; he was a village priest and a subject of Chi-kya-pön-po and thus was known as Chi-kya-tsang-pa, lay-priest of Chi-kya. His mother was called Bu-kyi. 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 and the Jang-kya estate were uncertain as to where the former Jang-kya, Ngag-wang-lo-sang-chö-dan, 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-sō-nam, was recognized as the reincarnation of Jang-kya Ngag-wang-lo-sang-chö-dan. The biographer, Thu-kan-lo-zang-chö-kyi-nyi-

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\[a\] nub pad mo ’i sde. Kheitsun Sangpo pointed out that the district name is clearly Tibetan (by way of Sanskrit for padma) even though lang gru’u is Chinese.

\[b\] 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.

\[c\] a mdo.

\[d\] tsong kha, a region that includes the birthplace of Tsong-kha-pa (tsong kha pa, 1357-1419), the founder of the Ge-lug-pa order of which Jang-kya was a prominent lama.

\[e\] gu ru bstan ’dzin.

\[f\] chi kya dpon po.

\[g\] chi kya tshangs pa, the latter being a dialect for sngags pa.

\[h\] bu skyid.

\[i\] dgon lung byams pa gling.

\[j\] ngag dbang blo bzang chos ldan, 1642-1714.

\[k\] grags pa bsdod nams.
Jang-kya’s Biography

ma, a 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-jampa-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, b he was given the name Ngag-wang-chö-kyi-drag-pa-tan-pay-gyal-tshan. c 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 d 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: e

The guardians of the young Jang-kya f 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.

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a thu’u bkvan blo bzang chos kyi nyi ma, 1737-1802.
b chu bzang blo bzang bstan pa’i rgyal mtshan.
c ngag dbang chos kyi grag pa bstan pa’i rgyal mtshan.
d bstan ’dzin ching wang.
e p. 3.
f I am using my system of essay spelling rather than Gene Smith’s transliteration which is “Lcang-skya.”
In this way, Jang-kyä came at age seven to begin his monastic studies in Beijing. There he was tutored by renowned Tibetan scholars including the second Thu-kan, Ngaṅ-wang-chö-kyi-gya-tsho (whose reincarnation was to become Jang-kyä’s biographer) who, by 1729, obtained permission to rebuild the Gön-lung-jam-pa-ling Monastery, the attack on which had impelled Jang-kyä’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-kyä’s Ge-lug-pa sect. Jang-kyä 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-kyä’s tremendous influence in China, Manchuria, Mongolia, and Tibet.

Jang-kyä studied Chinese Buddhism, concluding that the system expounded in Tibet by the Chinese abbot Hwa-shang Mahāyāna in the famous debate at Sam-yay 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. Jang-kyä identified Pa-dam-pa-sang-gyay, the Indian founder of Zhi-je-pa, as Bodhidharma. Jang-kyä’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, 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

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a ngag dbang chos kyi rgya mtsho, 1680-1736.
b bsam yas.
c zhi byed pa.
d pha dam pa sangs rgyas.
e Gene Smith (p.4) describes this identification as "a strange flower produced from Jang-kyä’s fertile mind".
f khri chen blo bzang bstan pa’i ngyi 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, who had been in exile for seven years at Gar-thar (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:

1. the murder of the Regent, with the moral support of the Emperor, in 1706 by Lha-zang 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 and now living at Kum-bum 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 bsod nams stobs rgyas, 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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a skal bzang rgya mtsho.
b mgar thar.
c 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.
d lha bzang.
e li thang.
f sku tum.
g 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* (Dharmsala: 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:

In his relations with China he shrewdly saw that as 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 Pan-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
Jang-kyā’s Biography

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 recko-
ning because it took place during the years of 1734, 1735, and 1736) in
Central Tibet, Jang-kyā heard many teachings from the Dalai Lama on the
stages of the path, tantric systems, and so forth. Though his previous in-
carnation had entered the Go-mang College of Dre-bung Monastic Uni-
versity, he did not enter a particular monastic college; nevertheless, he vis-
ited several of the monastic colleges in the Lhasa area, making vast offer-
ings and hearing teachings from many lamas. At the end of 1735, he took
full ordination at Tra-shi-lhun-po from the aged Pan-chen Lama Lo-zang-
ye-she, 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-kyā 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. This highest of positions for a Ti-
betan 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-kyā at
the Emperor’s request.

The Emperor asked that Jang-kyā undertake the project of translating
the canon of mainly Indian Translation of Treatises from Tibetan into
Mongolian. The Translation of the Word of the Buddha had already been
translated into Mongolian, but the Translation of Treatises had not; in prep-
aration for the project, Jang-kyā compiled an extensive bilingual glossary
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 begin-
ing at the end of 1741. The task of translating the mainly Indian com-
mentaries was completed in roughly seven years in the first month of sum-
mer in 1749.

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

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a  bkra shis lhun po.
b  blo bzang ye shes, born 1663.
c  tham ka bla ma.
d  bstan ’gyur.
e  bka’ ’gyur.
f  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\(^a\) (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-je-drung Lo-zang-pal-dan\(^b\) 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-kyā master Phag-pa’\(^c\)’s initiation of Kublai Khan into the *Hevajra Tantra*\(^d\) and speculates that both Kublai Khan and the Chi’ien-lung Emperor were incarnations of Mañjushrī\(^e\). 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

\(^a\) _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).

\(^b\) _rta tshag rje drung blo bzang dpal ldan_.

\(^c\) ‘phags pa, 1235-1280.


\(^e\) 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 and Tsan-po-gön. 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; 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, who had escaped the beatings of his teacher, Rin-chen-lhun-drub, 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 (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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a sku 'bum.
b btsan po dgon.
c dkon mchog 'jigs med dbang po, 1728-1791.
d skal bzang tshe dbang.
e rin chen lhun grub.
f hu thog thu.
travelling to Lhasa at the Me-dro-ru-thogs 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-kyá’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 wel-
comed by a huge assembly of high and low lamas, and so on, with all
typical Tibetan formalities. Jang-kyá 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-kyá and Thu-kan visited all the
great monasteries around Lhasa, making offerings and so forth. At the re-
quest of the Tantric College of Lower Lhasa, Jang-kyá conferred the
Guhyasamája 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 for a day (whom he
had largely avoided during his earlier visit to Lhasa due to that lama’s hav-
ing supported a rival to the Seventh Dalai Lama), Jang-kyá, 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-kyá’s biographer Thu-kan-lo-zang-chö-kyi-nyi-ma
also describes a period when he was receiving teaching from Jang-kyá
along with Kön-chog-jig-me-wang-po and another reincarnation; Jang-
kyá’s sight was so poor that he had someone else read his works aloud, but
nonetheless Jang-kyá demonstrated an amazing ability to, without error,
keep up with and even keep ahead of the reader. Jang-kyá 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 paint-
ings merely by waving his hand in front of them. Awe-struck, one philos-
opher 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-kyá travelled to Tra-shi-lhun-po to
meet the young Third Pan-chen Lama, Pal-dan-ye-shay and ask him for
help in identifying the reincarnation of the Dalai Lama. After Jang-kyá’s
return to Lhasa, the Pan-chen Lama also was invited there in connection
with identifying the new Dalai Lama. Upon Jang-kyá’s request, the Pan-

\[a\] me gro ru thog.

\[b\] 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 Pañ-chen Lama make the recognition. Jang-kya’s proposal was adopted, and the Pañ-chen Lama chose the candidate from Tsang 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.

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-khan-lo-zang-chö-kiy-nyi-ma to Beijing where teacher and student (Jang-kya and Thu-khan) met again. Also, in accordance with the Emperor’s order, Jang-kya ordained the third Je-tsün-dam-pa of Kalkha, Mongolia, naming him Ye-šes-tan-pay-nyi-ma. During this period, he also composed a biography of the Throne-Holder of Gan-dan, Thri-chen Ngag-wang-chog-dan, 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 Śākyamuni Buddha to the monastery in general.

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

The biography is called the Fruit Clusters of Wish-Granting Jewels (dpag bsam rin po che’i snye ma).
rje btsun dam pa, 1758-1773.
ye shes bstan pa’i nyi ma.
khri chen ngag dbang mchog ldan.
Jang-kya Rol-pa-dr-pa's Biography

retreat, meditating on the deities Vajrabhairava and Mahakala. 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 Manjushri*, instructions on the stages of the path, in great detail to two thousand five hundred persons, cleric and lay, with Kön-chog-jig-me-wang-po (Jam-yang-zhaye-pa’s reincarnation) as the sponsor at the head of the assembly of listeners. As Kön-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 Dharmakirti’s *Commentary on (Dignaga’s) “Compilation of Valid Cognition,”* first using the additional textbook literature of Jam-yang-zhaye-pa of Go-mang College and then that of Je-tsün Chö-kyi-gyal-tshan of the Se-ra Jey College of Lhasa. Jang-kya also arranged for a new carving of the textbook literature composed by Je-tsün Chö-kyi-gyal-tshan, with the carving to be done in Beijing and the blocks to be stored at Gön-lung-jam-pa-ling Monastery. Then, having appointed another lama in his place, in 1764 he returned to Beijing by way of Mongolia.

Kön-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. During this period, Kön-chog-jig-me-wang-po wrote a commentary on Jang-kya’s *Song of the View,* which Jang-kya highly praised. Kön-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. Kön-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 Kön-chog-jig-me-wang-po’s request—the oral transmission and explanation of Tsong-kha-pa’s *Lamp

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*a* jampal zhal lung.
*b* tshad ma rnam 'grel, pramnavartika.
*c* rje btsun chos kyi rgyal mtshan.
*d* dben sa pa.
*e* lta ba'i gsung mgur.
Jang-kya’s Biography

Illuminating (Nāgārjuna’s) “Five Stages” on the stages of the path in the Guhyasamāja Tantra.

In Tibet, Dra-ti-ge-she 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 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 Pāṇ-chen Lama at Tra-shi-lhunpo, 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, a place sacred to Mañjushrī. 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:

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 rim lnga gsal sgron.
 bra ti dge bshes.
 ke’u tshang.
 ri bo rtse lnga.
 “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 Pan-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 Pan-chen Lama and Jang-kya wintered with the imperial Court in Beijing, but the Pan-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 priests, a Chinese Āsoka Dharmarāja speaks, here a disappointed monarch oratorates, 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-kyä 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-kyä 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-kyä made unusual, extensive offerings and prayers at all the temples. Then, at Wu-t’ai-shan Jang-kyä headed an assembly of prayers in front of an image of Mañjushrī; 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-kyä’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-kyä 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-kyä’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-kyä 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.\(^a\)

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

\(^a\) 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-tsun 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 Mañjushrī, 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. 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; rites of guru yoga; booklets on Wu-t’ai-shan and Kvan-lo-ye; a Tibeto-Mongol dictionary; 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

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*a* 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.


*c* 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. 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.

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, more commonly known as Presentation of Tenets. Jang-kya wrote it during the period between 1736 and 1746; Gene Smith 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, his style is

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\[\text{\textit{a} As Lokesh Chandra reports (p.39), the former is reproduced by Sergei Fedorovich Oldenburg in Bibliotheca Buddhica V (St. Petersburg, 1903), and the latter is reproduced by Walter Eugen Clark in Two Lamaistic Pantheons, vol. I and II (Cambridge, Mass., 1937).}\]

\[\text{\textit{b} The book is called tshad ma’i lam rim or gnyid mo che’i rmi lam gyi rol mtshor shar ba’i bstan bsos ngo mtshar zla ba’i snang brnyan, which Thu-kan reproduces on pp. 679-696 of the biography.}\]

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

\[\text{\textit{d} grub mtha’i rnam bzhag.}\]

\[\text{\textit{e} P. 6.}\]

\[\text{\textit{f} grub mtha’ chen mo, the longer title of which is Explanation of “Tenets,” Sun of the Land of Samantabhadra Brilliantly Illuminating All of Our Own and Others’ Tenets and the Meaning of the Profound [Emptiness], Ocean of Scripture and Reasoning Fulfilling All Hopes of All Being (grub mtha’i rnam bshad rang gzhan grub mtha’ kun dang zab don mchog tu gsal ba kun bzung zhing gi nyi ma lung rigs rgya mtsho skye dgu’i re ba kun.}\]
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, Buddhālita, 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, Kön-chog-jig-me-wang-po (who also wrote a short text on the schools of tenets)—complement each other in that Jam-yang-zhay-pa’s attention to detail often makes Jang-kya’s

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a This is his Presentation of Tenets, A Precious Garland (grub pa’i mtha’i rnam par bzhag 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-tsün Chö-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. Jang-kya shows his practical orientation not only in his issue-directed exposition but also in his frequent refrains, as will be 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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\[\text{\textsuperscript{a}}\] The only other major presentation of tenets within the Ge-lug-pa order was written by Jang-kya’s biographer, Thu-kan-lo-za ng-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 part 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:


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

May we be protected by Mañjushrīghoṣha, 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.

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.

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.
Concerning that, here the foremost descendant of the matchless “Sugar-
cane One”\(^a\) 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\(^b\) all-knowing pres-
ence Ye-she-tan-pay-drön-me-pal-zang-po\(^c\) in order to generate in
others such realization as he had found proclaimed this extraordinary iden-
tification of the view in the form of a song—the doctrine to be explained
here.

\(^a\) 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), 17:

Ngag-wang-leg-dan: The current era is that of Shākyamuni Buddha, whose line-
age 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 sugar-
cane 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, iksvāku*), 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 sgon po*, TBRC W1KG5762-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 dgu’i ston) A Scholar’s Feast of Doctrinal History*, composed between
1545-1564 by *dpa’ bo gtsug lag phreng ba*, according to *The Princeton Diction-
ary of Buddhism*, 189.

\(^b\) 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.

\(^c\) *ye shes bstan pa’i sgron me*, another name for Jang-kya Röl-pay-dor-je.
I. MEANING OF THE INTRODUCTION {2 parts}

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

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Page numbers inserted into Kön-chog-jig-me-wang-po’s text are keyed to the bla brang bkra shis 'khyil edition lta gsung 'grel pa as “[#a/b].”
A. EXPRESSION OF WORSHIP

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!

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\(^a\) 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.”\(^b\)

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\(^a\) The expression of worship is the first three lines of a four-line stanza. The fourth line is the promise to compose the text.

\(^b\) The chakra at the heart has eight spokes, also called petals.
I will say a few words suddenly coming to mind.

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.”

II. MEANING OF THE TEXT {2PARTS}

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

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.

The meaning. Aged mama is the noumenon 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.

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a Final reality.
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).

B. EXTENSIVE EXPLANATION{3PARTS}

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.

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

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.

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

This has two: the actual meaning and indicating that release from cyclic existence is contingent upon on emptiness.
1) **THE ACTUAL MEANING [OF RECOGNIZING ALL PHENOMENA AS MANIFESTATIONS OF EMPTINESS]**

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.

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.a

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a Here, mundane existence (srid pa) is the same as cyclic existence ('khor ba, saṃsāra).
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].
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 dawn-ing in the aspect of dependent-arisingS encompassing bulbous base,\textsuperscript{a} functioning to hold water\textsuperscript{b} and so on in only conventional terms; for, it is as Chandrakīrti’s Supplement to (Nāgārjuna’s) “Treatise on the Middle” says:\textsuperscript{c}

Hence though all things are empty,
They are intensively produced from emptiness.

\textsuperscript{a} The shape of the bottom part of a pot.
\textsuperscript{b} The definition of pot.
\textsuperscript{c} dbu ma la ‘jug pa (madhyamakāvatāra), in bstan ’gyur (sde dge, 3861), TBRC W23703.102:403-439. (Delhi, India: Delhi Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985), 206a.2, reads de bzhin dngos po, as does Chandrakīrti’s Auto-commentary, dbu ma la ‘jug pa’i bshad pa / dbu ma la ‘jug pa’i rang ‘grel (madhaymakāvatārabhāya), in bstan ’gyur (sde dge, 3862), BDRC W23703.102: 442-697 (Delhi, India: Delhi Karmapa choedhey, Gyalwae sungrab partun khang, 1982-1985), 259b.2.
\textsuperscript{d} 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, this is the meaning of phenomena being manifestations of emptiness.

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.

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

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).

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.

The meaning. In one aspect, he is hoping to become liberated from cyclic
existence through the kindness of just aged mama—the emptiness of in-
herent existence, because if these phenomena included within apprehend-
eds 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, more-
over, 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 omnisci-
ence.
This fact is as Nāgārjuna’s *Fundamental Treatise on the Middle Called “Wisdom”* says:

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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), 51-54 and 171ff. In commentary, Chandrakīrti’s *Clear Words* (Delhi, India: Delhi Karmapachoedhey, Gyalwae sunggrab 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.

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\(^{a}\) 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), 51-54 and 171ff.
For whom emptiness is suitable,
All is suitable.
For whom emptiness is not suitable,
All is not suitable.

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.

For an expansive discussion of this quote, see Napper, Dependent-Arising and Emptiness, 184-185 and 329-332.
B) REASON FOR RELEASE

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

The meaning. Although it would be true that if these very phenomena of apprehendeds and apprehenders were established inherently in accordance with their appearance to us, release 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.

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a Or, by way of their own being.
b. Recognizing [all phenomena] as [manifestations of] appearance and emptiness

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

I) Actual meaning [of recognizing all phenomena as manifestations of appearance and emptiness]

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!
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.a

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

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a In lecture on Jang-kyä’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-arisings—without needing to rely upon another awareness, to induce strong awareness ascertaining the emptiness of inherent existence is the dawning of dependent-arisings as the meaning of emptiness.

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”;

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].

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

并且（二）著者学士Nor-zang-gya-tsho：

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

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.

ª bskal bzang rgya mtso, 1708-1757.
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.”

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.

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 that is the

chöṣ 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\(^a\) \textit{(chos nyid)} [emptiness] is found from the phenomenon \textit{(chos can}, that having the attribute [of the noumenon, emptiness]),

- and from mama’s lap, or expanse,\(^b\) 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 \textit{(chos can, dharmin)} is found from the noumenon \textit{(chos nyid, dharma).}

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.

\textit{The face of mama, neither the same nor different, Seems to exist exist in an unapprehendable way}

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\(^a\) \textit{chos nyid.}

\(^b\) \textit{dbyings.}
In the mirror of the elder brother, dependent-arising,  
The likes of crazy me has not engaged in investigation and analysis!

The meaning. The face of mama emptiness, the nonaffirming negative 
that is a mere elimination of inherent existence, is not one isolate\textsuperscript{a} with the

\textsuperscript{a} 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 Sutra 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:

\begin{itemize}
  \item 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
  \item because such an assertion contradicts the great chariots’ extensive explanations of the lack of oneness and manyness.
\end{itemize}
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.”

J. 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), 50.
1) **Actual Meaning [of Recognizing Emptiness within One’s Own Continuum]**

I hope—upon having laid aside the task of searching from afar
The testaments bestowed on the winds by Nāgārjuna and Chandrakīrti,
By means of Mañjushrīgarbha—a
To see this aged mama abiding within.

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,

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*a ‘jam dpal snying po; Whose Essence is Mañjushrī, that is, Tsong-kha-pa.*
2) REFUTATION OF MISTAKES BY SOME OF OUR FOLLOWERS

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. 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. Though existing indeed existing, composites of uneven-uneven contradictions as they now appear do not appear as the measure.
Kön-chog-jig-me-wang-po’s Commentary on Jang-kyā’s “Song of the View”

of being.

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

Soft soft, happy happy.

The meaning. Nowadays, some of our Ge-dan-pa\(^a\) 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” (tsugs thub) and “truly established” (bden grub), and those included in “and so forth”—“established by way of its own being”\(^b\) (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.

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

\(^a\) dge ldan pa; an early and still sometimes employed name for Ge-lug-pa (dge lugs pa).

\(^b\) Also translated as “inherently established.”
of, the wisdom directly realizing mama emptiness devoid of dualistic obstructions these conspicuous conspicuous concrete concrete \( \text{(lang lang ling ling po)} \) 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.

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 \( \text{(yin tshod)} \); 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.
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.

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.

1) Expressing the modes of assertion by Indian scholars

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.

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

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\(a\) bye brag smra ba, vaibhāṣika.
\(b\) mdo sde pa, sautrāṇīka.
\(c\) rnam rig pa, vijñāptikā/ vijñāptivādin.
\(d\) sems tsam pa, cittamārīn.
\(e\) shar gsum mkhan po; the East being eastern India, Bengal. Jñānagarbha was the teacher of Shāntarakṣita, who was the teacher of Kamalashīla; Shāntarakṣita 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.
\(f\) ye shes snying po, eighth century.
\(g\) sāntarakṣita, zhi ba 'tsho, 725-788.
\(h\) pad ma'i ngang tshul; ca. 740-795.
\(i\) Differentiation of the Two Truths (bden pa gnyis rnam par 'byed pa'i tshig le'u byas pa, satyadvayavibhāṅgakārikā).
\(j\) dbu ma rgyan gyi tshig le'ur byas pa, madhyamakālamkārakārikā.
Illumination of the Middle, Jñānagarbha is a Proponent of the Sūtra Middle Way Autonomy School, and the other two are Proponents of the Yogic Middle Way Autonomy School. 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.

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

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a dbu ma snang ba, madhyamakālaka.
b mdo sde spyod pa dbu ma rang rgyud pa, sautrāntika-svātāntika-mādhyamika.
c rnal 'byor spyod pa dbu ma rang rgyud pa, yogācāra-svātāntika-mādhyamika.
d 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.
e bsags pa.
associates the two, this assertion and a fierce striped Bengali tiger adorned with a beautiful smile, as exemplified and example.

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 monkey as exemplified and example.

According to the Three Eastern Proficients [Jñānagarbha, Shāntarakṣita, and Kamalashīla], since apprehendeds and apprehenders do not exist dualistically, external objects and true establishment do not exist.\[b\]

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\[a\] yang bsor che ba.

\[b\] 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-kyä] 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.

2) EXPRESSING THE ASSERTIONS OF EARLIER TIBETANS

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

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 Samantabhadra,
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?!

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,\(^{a}\)
- the Nying-ma-pas renowned as the Early Translation School of Secret Mantra,
- the Karma-pas following Du-sum-khyen-pa,\(^{b}\) student of Dag-po-lha-je,\(^{c}\)
- the Drug-pas\(^{d}\) following Dro-gon-tsang-pa-gya-ri,\(^{e}\)

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\(^{a}\) sa chen rnam gsun; the three aspects are Sa-chjen Kun-ga-nyin-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.

\(^{b}\) dus gsun mkhyen pa, 1110-1193; the First Karma-pa.

\(^{c}\) dvags po lha rje, 1079–1153; Gam-po-pa (sgam po pa).

\(^{d}\) ‘brag-pa.

\(^{e}\) 'gro mgon gtsang pa rgya ris ye shes rdo rje, 1161-1211.
Furthermore, although the Sa-kya-pas have many discordant views and tenets among themselves, Tshar-chen Lo-sal-gya-tshob 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.

Nying-ma-pas assert that the natural face of Samantabhadra—pure from the letter Ka, that is, primordially pure, 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].

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a pa tshab nyi ma grags, born 1055.
b tshar chen blo gsal rgya mtsho, 1502-1566; founder of the Tshar subschool of Sa-kya and of its main monastery, Dar Drang-mo-che (dar grang mo che).
c ka nas dog pa, pure from the first letter of the alphabet.
d ye nas dog pa.
Ka-gyu-pas\(^a\) propound innate bliss not newly fabricated by causes and conditions, body of attributes, the Great Seal as the mode of subsistence.

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.

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

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 boastingly 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-kyo] is showing discomfort.

\(^a\) **bka’ rgyud pa;** the remaining three—Karma-pas, Drug-pas, and Zhang-thang-sag-pas.
b. Upon clearing away needless qualms, advice to be relaxed about the meaning of reality

Since external objects are not destroyed, it is not necessary to agitate your mind,
O two Proponents of Objects, rejoice rejoice!

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

Since although not established by way of their own character, dependent-arisings shine forth,
O Three Eastern Proficients, rejoice rejoice!

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!

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!

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

Since it is allowable to assert voidness of the proliferations of existence and nonexistence,
O hard-headed logicians, don’t create agitation!

The meaning.

[Since a external objects are not destroyed, it is not necessary to agitate your mind,
O two Proponents of Objects, rejoice rejoice!

a 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 Kön-chog-jig-me-wang-po’s commentary with his text.
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!

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

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

[Since although not established by way of their own character, dependent-arisings shine forth,
O Three Eastern Proficients, rejoice rejoice!
]

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a yan gar ba.
b Proponents of Mind-Only.
Since although phenomena are not established by way of their own character, conventionally through being only posited by names and terminology various dependent-arisings shine forth without confusion, all Three Eastern Proficients, rejoice rejoice!

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!

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-kyapa] lineage of explanation for close disciples\(^\text{a}\) need not have the slightest qualm!

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!

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

\(^{a}\) 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!

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

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!

Since it is allowable to assert voidness of the proliferations of existence and nonexistence, O hard-headed logicians, don’t create agitation!

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!

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.

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

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].

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

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.

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.

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

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

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!

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, a Buddhistālita, b and Chandrakirti c—are greatly kind! The Foremost Holy Lo-zang-drag-pa [Tsong-kha-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.

a 'phags pa lha, second to third century C.E.
b sangs rgyas bskyangs, c. 470-540?
c zla ba grags pa, seventh century.
III. MEANING OF THE CONCLUSION {3 PARTS}

This has three: dedicating the virtue, admiration at finding the view, and

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a 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), 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;
- 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:

Not contained within the three realms;

Three aspects of other dedications—
Small, medium, great—
Giving rise to great merit.

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:

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”

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”

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]”

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”

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”

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”

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”

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.

A. Dedicating the Virtue

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—such as truly existent are small dedications giving rise to great merit.

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.

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.
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.

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 Chil-
dren—gladdening all migrators, my old mothers.
B. ADMIRATION AT FINDING THE VIEW

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.

The meaning.⁵ E ma and a o are words of wonder; the other two [o na and

⁵ 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), 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.

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:
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.

C. Stating the Colophons

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, a supreme place of emanations, is the monastic, Ge-leg-nam-kha (dge legs nam mkha).

That is easy to understand.

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 profound,
Bent with the wondrous fruits of dependent-arising,
Be made their own by the host of fortunate beings resting in space!

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

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?!
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.

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.

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.

Having joined the arrow of virtuous emptiness\(^a\) endowed with

\(^a\) Like “virtuous matrix-of-one-gone-to-bliss” in the Sūtra on the Heavily Adorned
the three commitments\(^a\)
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.

This commentary *Lamp for the Words*\(^b\) on the *Song of the View*\(^c\)—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-kyā Röl-pay-dor-je—was put together:

- at the urging of U-cu-mu-chin Gu-shri Ngag-wang-tan-phel\(^d\) 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,\(^e\) Chief Steward of the Foremost Himself [Jang-kyā], 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,\(^f\) proponent of knowledge and liberation, the dust of whose feet Je-tsün-dam-pa\(^g\) took to the crown of his

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\(^a\) Perhaps the vow of liberation, the Bodhisattva vow, and the tantric vow.

\(^b\) *Ita 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).

\(^c\) *Ita 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).

\(^d\) gu shri ngag dhang bstan phel.

\(^e\) dge legs nam mkha’.

\(^f\) mi pham dbyangs can dga’ ba’i do rje.

\(^g\) rje bsun dam pa.
head,
• in the Temple of the Seven Successive Buddhas (sangs rgyas rabs mdun) on the “Mountain of Five Peaks” (ri bo rtses lnga, Wu-t’ai-shan), supreme place of magical emanations
• where the scribe was the Secret Mantrika, a Lo-zang-wang-gyal.b

May virtue and goodness increase!

a sngags ram pa.
b blo bzang dbang rgyal.
II.

Jang-kya Röl-pay-dor-je’s
Song of the View,
Identifying Mama

༄༅། རི་མགུར་ཨ་མ་ངོ་འཛིན་ཞེས་པ་བོགས་སོ།
Song of the View, Identifying Mama

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.

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.

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.

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.

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

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!
The face of mama, neither the same nor different,
Seems to 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 analysis!

I hope—upon having laid aside the task of searching from afar
The testaments bestowed on the winds by Nāgārjuna and Chandrakīrti,
By means of Mañjushrīgarbha—a
To see this aged mama abiding within.

Nowadays, some of our bright minds adhere to terminology

---
a '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.

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.

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.

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.

Though many Sa-kya, Nying-ma, and Karma and Drug-pa Kagyu scholars
Boastingly proclaimed various conventions such as
Luminous empty nonapprehending own-awareness,
Pure from the letter Ka spontaneous natural face of Samantabhadra,
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?!
Since external objects are not destroyed, it is not necessary to agitate your mind,
O two Proponents of Objects, rejoice rejoice!

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

Since although not established by way of their own character, dependent-arisings shine forth,
O Three Eastern Proficients, rejoice rejoice!

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!

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!
Since although meditating within adjusting the mind, the innate dawns,
O elders endowed with realizations, no need to be stubborn!
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!
Even so, those having had little training in textual systems
Might not know how to use conventions.
If offense happens to have been touched, please be patient.
Though I am not robust knowing all,
By becoming skilled in riding the good steed
Of the ancestors’ texts through continuous and intense application
I hope to become liberated from disastrous straits.
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.

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!

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.
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, a supreme place of emanations, is the monastic, Ge-leg-nam-kha (dge legs nam mkha).
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At the University of Virginia, he founded programs in Buddhist Studies and Tibetan Studies and served as Director of the Center for South Asian Studies for twelve years. He has published sixty-seven books, some of which have been translated into a total of twenty-two languages. He published the first translation of the central text of the Jo-nang school of Tibetan Buddhism in *Mountain Doctrine: Tibet’s Fundamental Treatise on Other-Emptiness and the Buddha-Matrix*. He has translated and edited sixteen books from oral teachings by His Holiness the Dalai Lama, the last four being *How to See Yourself as You Really Are; Becoming Enlightened; How to Be Compassionate;* and *The Heart of Meditation: Discovering Innermost Awareness*. He has edited eighteen books by UMA translators and is Founder of the UMA Institute for Tibetan Studies along with teams of Translators and Supporters.
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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