

Praise for Dependent Relativity

Je Tsongkhapa

Namo Guru Manjughoshaya.

1	Through what you realized and proclaimed, The foremost knower and guide, Subduer, I bow to you who saw and taught Dependent relativity.	11	Once voidness is perceived as what Arising in dependence means, Then voidness of inherent being And act and agent harmonize
2	Whatever troubles of this world, Their root is ignorance. You taught The insight that reverses it, Dependent relativity.	12	Not contradict. If seen reversed, The void not fit to act, and on What acts no voidness, then you said One plunges to a dread abyss.
3	How then would the intelligent Not comprehend this pathway of Dependent relativity To be your teaching's very core?	13	From what you taught, praise most you saw Arising in dependence then, For that the nihilists can't see Nor holders to inherent being.
4	In such a case then, no one could Find anything more wonderful To praise you for than setting forth Dependently arising, Lord.	14	The nonreliant are sky flowers, Thus nondependence but a naught. Establishment by essence blocks Reliance on condition or cause.
5	"What on conditions does rely Is empty of inherent being." What way of fine instruction more Astounding than this utterance?	15	You taught thus only objects that Dependently arise exist— Thereby no objects save those that Are empty of inherent being.
6	Fools' grasping at it fastens tight Their fetters of extremism. The same for wise ones is the means To sever fabrication's net.	16	Inherent being has no reverse, You taught. So, if things had such being, Nirvana could not happen nor Could fabrications be reversed.
7	No others with this teaching seen, So you alone we Teacher name. False praise to call a forder that, Or give a fox the name of lion.	17	"Thus, absence of inherent being!" Within the councils of the wise, But who could face this lion's roar Repeatedly resounding forth?
8	O wondrous teacher, refuge too! O wondrous speaker, guardian! I bow to you who taught so well Dependent relativity.	18	"Dependent on this, this occurs": All versions of this well accord With not the least inherent being. What need to say they do not clash?
9	Our benefactor, voidness is The essence of the teachings that You gave for wandering beings' sake, Dependent relativity	19	"Arising in dependence then Is cause for no dependence on Extremist views." For these fine words Your speech is unexcelled, O Lord.
10	The peerless reason proving that. What way for those to grasp your view Who see it either as unproved Or contradictory? You said	20	"These all are void of essence," and "From this arises this effect." These two discernments mutually Are not opposed, for each helps each.

21	What is there more astonishing And what more wonderful than this? So praising you on this account Is praise indeed; no other is.	33	Amazing when the wise perceive The difference between these two. Then from the very marrow shall They not have reverence for you?
22	That those who nurse ill will for you, As slaves of ignorance, should find The sound of “no inherent being” Unbearable is no surprise.	34	How much you taught, why speak of that? Determining but generally The meaning of a single part Just that bestows a special joy.
23	Arising in dependence being Most treasured of your speech, when some Accept it but can’t bear the call Of voidness—then I am surprised.	35	Confusion seized my mind, alas. Though taking refuge for so long In that array of qualities, No part of one have I attained.
24	Best door to no inherent being, Dependent relativity: Those nominally for it but Who grasp at <i>its</i> inherent being,	36	But while life’s stream has not yet sunk Inside the mouth of death itself, I count it fortunate to have Belief in you, however slight.
25	Well, how can they be led toward The peerless gates through which progressed The excellent superior beings, The noble path that pleases you?	37	~ Of teaching, that of relativity, Of insight, insight into that: these two Are like a great subduer, throughout the worlds Supreme. You saw this well; no others did.
26	Inherent being does not rely And is unmade. The relative Relies, is made; upon one base, How do these not just contradict?	38	~ All that you taught starts and proceeds From relativity alone, And with nirvana as the goal, No deed of yours was not for peace.
27	What things dependently arise, Thereby though free forever from Inherent being, appear that way, All like illusions then, you said.	39	Amazing that your teachings bring All those whose ears they reach to peace, So who will not hold in esteem The preservation of your word?
28	By this we also properly May hold to the conclusion that No disputant, on genuine grounds, Can challenge anything you taught.	40	All opposition it destroys; No contradiction found within. It yields all creatures’ dual aims. My pleasure in this system grows.
29	And why? Because by teaching this You render distant any chance To reify or deprecate Unseen or seen phenomena.	41	For countless ages for its sake You gave away repeatedly At times your body or your life, The ones you loved, a mass of wealth.
30	Arising in dependence is That path for which your speech is seen As peerless. It gives certainty All else you taught is valid too.	42	And when you saw its qualities, This doctrine drew your heart, as does A hook a fish. Sad fate for me Not hearing it from you yourself.
31	You saw things as they are and taught That well. Your students’ troubles then Will all recede away, since they Will halt all defects at the root.	43	In virtue of this sorrow’s strength, Just like a mother’s mind that is Intent upon a darling child, May my mind never deviate.
32	Who turn away from what you taught May long perform austerities, Yet they, fixated on the self, Just summon faults repeatedly.	44	And, dwelling on your speech, I think Of you, O Teacher, blazing with The glories of the signs and marks,

