

# A Praise of Lord Buddha

for the way he taught how things  
exist in dependence



by Je Tsongkapa

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`,,NA MO GU RU MANYDZU GHO sh'A YA,

I bow first to my Lama, Gentle Voice.

,GANG ZHIG GZIGS SHING GSUNG BA YI,  
,MKHYEN DANG STON PA BLA NA MED,  
,RGYAL BA RTEN CING 'BREL BAR 'BYUNG,  
,GZIGS SHING 'DOMS PA DE LA 'DUD,

I bow to the matchless sage and Teacher,  
To the one who saw, and spoke:  
To the Victor, who saw how things  
Exist in dependence upon each other,  
And passed this knowledge on to us.

,JIG RTEN RGUD PA JI SNYED PA,  
,DE YI RTZA BA MA RIG STE,  
,GANG ZHIG MTHONG BAS DE LDOG PA,  
,RTEN CING 'BREL PAR 'BYUNG BAR GSUNGS,

The very root of every problem  
Here in the entire world  
Is to misunderstand how things exist.  
But the Buddha said that if  
You can learn to see this one thing—

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for the way he taught how things  
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The way in which things exist  
By depending upon one another—  
You can put an end to all of them.

,DE TSE BLO DANG LDAN PA YIS,  
,RTEN CING 'BREL PAR 'BYUNG BA'I LAM,  
,KHYOD KYI BSTAN PA'I GNAD NYID DU,  
,JI LTAR KHONG DU CHUD MI 'GYUR,

This being the case, why then  
Would people of intelligence  
Not grasp the fact that the path  
Of things existing in dependence  
Is the very core of all your teachings?

,DE LTA LAGS NA MGON KHYOD LA,  
,BSTOD PA'I SGOR NI SU ZHIG GIS,  
,BR TEN NAS 'BYUNG BA GSUNG BA LAS,  
,NGO MTSAR GYUR PA CI ZHIG RNYED,

And so how could anyone,  
My Protector,  
Not be overcome with wonder  
By words of praise  
That show the way you taught  
That things exist in dependence?

,GANG GANG RKYEN LA RAG LAS PA,  
,DE DE RANG BZHIN GYIS STONG ZHES,  
,GSUNG BA 'DI LAS YA MTSAN PA'I,  
,LEGS 'DOMS TSUL NI CI ZHIG YOD,

You told us  
That anything that depends  
On other things to cause it

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Is devoid of any nature  
Of its own.  
What more amazing method  
Of teaching people  
Could ever exist in this world?

,GANG DU BZUNG BAS BYIS PA RNAMS,  
,MTHAR 'DZIN 'CHING BA BRTAN BYED PA,  
,DE NYID MKHAS LA SPROS PA YI,  
,DRA BA MA LUS GCOD PA'I SGO,

The stronger that children  
Grasp to it,  
The stronger the chains  
Of their two extremes.  
But the very same thing  
Can be used by the wise  
As a door for tearing apart  
All the webs that entangle them:  
The apparitions of our world.

,BSTAN 'DI GZHAN DU MA MTHONG BAS,  
,STON PA ZHES BYA KHYOD NYID DE,  
,WA SKYES LA NI SENG GE BZHIN,  
,MU STEGS CAN LA'ANG GCAM BU'I TSIG

This teaching we see  
Nowhere else in the world;  
And so the only one  
We can truly call  
“The Teacher” is you.  
The words of others  
Outside of these teachings  
Are less than truth—  
The squeal of a fox  
Amidst the roars of the lion.

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,AE MA'O STON PA AE MA'O SKYABS,  
,AE MA'O SMRA MCHOG AE MA'O MGON,  
,RTEN CING 'BREL 'BYUNG LEGS GSUNG BA'I,  
,STON PA DE LA BDAG PHYAG 'TSAL,

Matchless Teacher,  
Matchless shelter,  
Matchless speaker,  
Matchless protector,  
I throw myself down  
Before the Teacher  
Who taught, in perfect words,  
How things exist  
Through depending on others.

,PHAN MDZAD KHYOD KYIS 'GRO BA LA,  
,SMAN PA'I SLAD DU BKA' STZAL PA,  
,BSTAN PA'I SNYING PO STONG PA NYID,  
,NGES PA'I RGYU MTSAN ZLA MED PA,

You are the one  
Who helps every living being;  
To heal them you uttered  
The holy word;  
You spoke of the unequaled  
Means of perceiving emptiness,  
The very essence of the teaching.

,RTEN CING 'BREL PAR 'BYUNG BA'I TSUL,  
,GAL BA DANG NI MA GRUB PAR,  
,MTHONG BA 'DI YIS KHYOD KYI LUGS,  
,JI LTAR KHONG DU CHUD PAR NUS,

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And that means is to grasp  
The way in which things  
Exist by depending;  
Anyone who sees any contradiction  
Or any lack of logic to this teaching  
Will never be able to grasp  
The system that you share.

,KHYOD NI NAM ZHIG STONG PA NYID,  
,RTEN 'BYUNG DON DU MTHONG BA NA,  
,RANG BZHIN GYIS NI STONG PA DANG,  
,BYA BYED 'THAD PA'ANG MI 'GAL ZHING,

On the day that you saw  
That emptiness meant dependence,  
You realized that the fact  
That nothing is itself  
Is perfectly consistent  
With the way things work in the world.

,DE LAS BZLOG PAR MTHONG BA NA,  
,STONG LA BYA BA MI RUNG ZHING,  
,BYA DANG BCAS LA STONG MED PAS,  
,NYAM NGA'I G-YANG DU LHUNG BAR BZHED,

Those who sees things the opposite  
Think that if things are empty  
Then nothing can work;  
And if things can work,  
Then nothing is empty.  
People like this, you told us,  
Have fallen off the cliff,  
And into misery.

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,DE PHYIR KHYOD KYI BSTAN PA LA,  
,RTEN 'BYUNG MTHONG BA LEGS PAR BSNGAGS,  
,DE YANG KUN TU MED PA DANG,  
,RANG BZHIN GYIS NI YOD PAS MIN,

And so in your teaching,  
The ability to see  
That things exist in dependence  
Is something highly praised.  
And that's because it's not  
That nothing exists at all,  
Nor that anything could exist  
In and of itself.

,LTOS MED NAM MKHA'I ME TOG BZHIN,  
,DES NA MA BR TEN YOD MA YIN,  
,NGO BOS GRUB NA DE 'GRUB PA,  
,RGYU DANG RKYEN LA BLTOS PAR 'GAL,

A thing that could exist  
Without relying on another thing  
Is about as real  
As a flower that could grow  
In mid-air;  
And so there is no such thing  
As a thing that doesn't depend  
On something else.  
If something existed on its own  
That would disqualify it  
From depending upon  
Its causes and conditions.

,DE PHYIR BR TEN NAS 'BYUNG BA LAS,  
,MA GTOGS CHOS 'GA' YOD MIN PAS,  
,RANG BZHIN GYIS NI STONG PA LAS,  
,MA GTOGS CHOS 'GA' MED PAR GSUNGS,

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As such there exist nothing  
But things which exist  
By depending on others.  
Thus it is, you said,  
That there exists nothing at all  
But things which are void  
Of any nature of their own.

,RANG BZHIN LDOG PA MED PA'I PHYIR,  
,CHOS RNAMS RANG BZHIN 'GA' YOD NA,  
,MYANG NGAN 'DAS PA MI RUNG ZHING,  
,SPROS KUN LDOG PA MED PAR GSUNGS,

The nature that things would have  
If they ever existed by nature  
Is something that could never  
Be ended.  
And then we could never say  
You could reach nirvana,  
Since you could never end  
The apparitions around you.

,DE PHYIR RANG BZHIN RNAM BRAL ZHES,  
,SENG GE'I SGRA YIS YANG YANG DU,  
,MKHAS PA'I TSOGS SU LEGS GSUNGS PA,  
,DI LA SU YIS 'GONG BAR NUS,

And so over and over again,  
Using your lion's roar,  
You repeated,  
In the assembly of sages,  
And in perfection,  
How it is  
That nothing is itself—  
Whoever could dispute you?



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,RANG BZHIN 'GA' YANG MED PA DANG,  
, 'DI LA BRTEN NAS 'DI 'BYUNG BA'I,  
,RNAM GZHAG THAMS CAD 'THAD PA GNYIS,  
,MI 'GAL 'DU BA SMOS CI DGOS,

Everything about the way  
In which nothing is itself,  
And everything of the way  
That this comes through that  
Is perfectly consistent.  
What need then speak  
Of why they cannot contradict?

,BRTEN NAS 'BYUNG BA'I RGYU MTSAN GYIS,  
,MTHAR LTA BA LA MI BRTEN ZHES,  
,LEGS GSUNGS 'DI NI MGON KHYOD KYI,  
,SMRA BA BLA NA MED PA'I RGYU,

You told us  
That the fact that things  
Exist in dependence on others  
Justifies the idea  
That we should never rely  
Upon one of the views  
That goes to an extreme.  
And this one beautiful statement  
Justifies the fact  
That Protector we speak of you  
As the speaker who cannot  
Be surpassed.

, 'DI KUN NGO BOS STONG PA DANG,  
, 'DI LAS 'DI 'BRAS 'BYUNG BA YI,  
,NGES PA GNYIS PO PHAN TSUN DU,

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,GEGS MED PAR NI GROGS BYED PA,

These two realizations—  
That all the things around us  
Are empty of any essence;  
And that all things which result  
Spring forth from something else—  
Support each other mutually,  
And never impede each other.

,DI LAS NGO MTSAR GYUR PA DANG,  
,DI LAS RMAD DU BYUNG BA GANG,  
,TSUL 'DIS KHYOD LA BSTOD NA NI,  
,BSTOD PAR 'GYUR GYI GZHAN DU MIN,

What could be more wondrous?  
What could be more amazing?  
This is the way we should praise you;  
There's no other way to praise you.

,RMONGS PAS BRAN DU BZUNG BA YIS,  
,GANG ZHIG KHYOD DANG ZHE 'GRAS PA,  
,DE YIS RANG BZHIN MED PA'I SGRA,  
,MI BZOD GYUR LA MTSAR CI YOD,

The ignorant  
Treat you like an outcast,  
And look upon you  
With contempt;  
It's no wonder then  
That they cannot bear  
To hear you say:  
"Nothing is itself."

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,KHYOD KYI GSUNG GI GCES PA'I MDZOD,  
,BR TEN NAS 'BYUNG BA KHAS BLANGS NAS,  
,STONG NYID NGA RO MI BZOD PA,  
,DI LA KHO BO NGO MTSAR GYUR,

But there are those of us  
Who believe that the  
Most cherished treasure  
Among all the things you have said  
Is that things exist  
In dependence on others.  
For us, the unbearable roar  
Of your teachings on emptiness  
Is something miraculous.

,RANG BZHIN MED LA BKRI BA'I SGO,  
,BLA MED RTEN CING 'BREL 'BYUNG GI  
,MING NYID KYIS NI RANG BZHIN DU,  
,DZIN NA DA KO SKYE BO 'DI,

Some hear but the name  
Of “existence in dependence” —  
The door that leads to the fact  
That nothing is itself—  
And with nothing more than this  
Hold it to be itself.

,PHAGS MCHO G RNAMS KYIS LEGS BGROD PA'I,  
,JUG NGOGS ZLA DANG BRAL GYUR PA,  
,KHYOD DGYES GYUR PA'I LAM BZANG DER,  
,THABS GANG GIS NI BKRI BAR BYA,

How then can we lead them  
On that excellent path  
That pleases you,  
The road that highest realized beings

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Travel so perfectly;  
The entry point that has  
No equal in this world?

,RANG BZHIN BCOS MIN LTOS MED DANG,  
,RTEN 'BREL LTOS DANG BCOS MA GNYIS,  
,JI LTA BUR NA GZHI GCIG LA,  
,MI 'GAL 'DU BA NYID DU 'GYUR,

Consider these two:  
A nature to things  
That no one created,  
That depended on nothing else;  
And existence in dependence,  
Where all things rely on another,  
And all things have been created.  
How could this pair  
Exist together in a single world  
Without cancelling each other?

,DE PHYIR BR TEN NAS 'BYUNG BA GANG,  
,RANG BZHIN GYIS NI GDOD MA NAS,  
,RNAM PAR DBEN YANG DER SNANG BAS,  
,DI KUN SGYU MA BZHIN DU GSUNGS,

And so things that exist  
In dependence on others  
Have existed for time  
Without beginning  
Absolutely free  
Of any nature of their own—  
And yet still they appear  
To have one.  
Thus it is that you declared,  
“All things are like an illusion.”

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,KHYOD KYIS JI LTAR BSTAN PA LA,  
,RGOL BA 'GAS KYANG CHOS MTHUN DU,  
,GLAGS MI RNYED BAR GSUNGS PA YANG,  
,DI NYID KYIS NI LEGS PAR KHUMS,

There are those who attempted  
To argue against  
The way you gave this teaching;  
But they could find  
No valid way of doing it;  
This is the idea  
That made them crumble down.

,CI SLAD CE NA 'DI BSHAD PAS,  
,MTHONG DANG MA MTHONG DNGOS PO LA,  
,SGRO 'DOGS PA DANG SKUR 'DEBS KYI,  
,GO SKABS RING DU MDZAD PHYIR RO,

And why is that?  
When you gave this explanation,  
It sent away the possibility  
Of us seeing things not there,  
Or denying things still there,  
Among all the things we can see  
And all things still unseen.

,KHYOD KYI SMRA BA ZLA MED PAR,  
,MTHONG BA'I RGYU MTSAN RTEN 'BYUNG GI  
,LAM 'DI NYID KYIS GSUNG GZHAN KYANG,  
,TSAD MAR GYUR PAR NGES PA SKYE,

This path that things exist  
In dependence on other things  
Is the reason we can recognize  
That you are the unmatched Teacher;

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It acts as well to inspire in us  
The recognition that everything else  
You taught was completely correct.

,DON BZHIN GZIGS NAS LEGS GSUNGS PA,  
,KHYOD KYI RJES SU SLOB PA LA,  
,RGUD PA THAMS CAD RING DU GYUR,  
,NYES KUN RTZA BA LDOG PHYIR RO,

You have seen things as they are,  
And taught them perfectly;  
Thus those who follow what you say  
Leave every trouble far behind,  
For they have put a stop  
To the root of every wrong.

,KHYOD KYI BSTAN LAS PHYIR PHYOGS PAS,  
,YUN RING NGAL BA BSTEN BYAS KYANG,  
,PHYI PHYIR SKYON RNAMS BOS PA BZHIN,  
,BDAG TU LTA BA BRTAN PHYIR RO,

Those who have yet to come within  
The teachings that you give  
Can exhaust themselves in other practices  
For one year after another,  
But it's just as if they are calling and asking  
More problems to appear in their life.  
The reason for this is that their view  
That things are themselves  
Is getting stronger all the while.

,AE MA'O MKHAS PAS 'DI GNYIS KYI,  
,KHYAD PAR KHONG DU CHUD GYUR PA,  
,DE TSE RKANG GI KHONG NAS NI,  
,KHYOD LA CI PHYIR GUS MI 'GYUR,

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Ah now, those who are truly wise  
Can truly see the difference  
Between these two practitioners;  
And why then, when they do,  
Should they fail to honor you  
From the very depths of their hearts?

,KHYOD GSUNG DU MA CI ZHIG SMROS,  
,CHA SHAS RE YI DON TZAM LA'ANG,  
, 'OL SPYI TZAM GYI NGES RNYED PA,  
,DE LA'ANG MCHOG GI BDE BA STER,

What need then to talk about  
Understanding much  
Of what you have taught?  
Even just grasping the meaning  
Of a single piece of it  
In the very roughest way  
Is enough to give that person  
High feelings of happiness.

,KYI HUD BDAG BLO RMONGS PAS BCOM,  
, 'DI 'DRA 'I YON TAN PHUNG PO LA,  
,RING NAS SKYABS SU SONG GYUR KYANG,  
,YON TAN CHA TZAM MA 'TSAL TO,

I'm sorry, but my own mind  
Is overcome with darkness;  
I know how come, from afar,  
To that mountain of fine qualities  
To seek some shelter in it;  
But I myself cannot even say  
I possess their smallest fraction.

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,ON KYANG 'CHI BDAG KHAR PHYOGS PA'I,  
,SROG GI RGYUN NI MA NUB BAR,  
,KHYOD LA CUNG ZAD YID CHES PA,  
,DE YANG SKAL BA BZANG SNYAM BGYID,

But I'm thinking that here and now,  
As I approach the jaws  
Of the Lord of Death,  
That for me to have these feelings  
Of faith for you, feeble as they are,  
In the days that I have left to live  
Is something of a miracle.

,STON PA'I NANG NA RTEN 'BREL STON PA DANG,  
,SHES RAB NANG NA RTEN 'BREL SHES PA GNYIS,  
,JIG RTEN DAG NA RGYAL BA'I DBANG PO BZHIN,  
,PHUL BYUNG LEGS PAR KHYOD MKHYEN GZHAN GYIS MIN,

Among all teachers,  
It is the teacher who teaches  
That things exist in dependence;  
Among all knowledge,  
It is the knowledge that knows  
That things exist in dependence;  
Which of all the things here in this world  
Are the ones most exquisite—  
As though they were Kings  
Of all enlightened kind.  
It is only you who has seen this,  
And no one else at all.

,KHYOD KYIS JI SNYED BKA' STZAL PA,  
,RTEN 'BREL NYID LAS BRTZAMS TE 'JUG  
,DE YANG MYA NGAN 'DAS PHYIR TE,  
,ZHI GYUR MIN MDZAD KHYOD LA MED,



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Every single thing you ever taught  
Started from teaching that things  
Exist in dependence on others.  
And all of it you taught us only  
To bring us to nirvana:  
You never take any action at all  
That doesn't lead us to that peace.

,KYE MA'O KHYOD KYI BSTAN PA NI,  
,GANG GI RNA BA'I LAM SONG BA,  
,DE DAG THAMS CAD ZHI 'GYUR PHYIR,  
,KHYOD BSTAN 'DZIN PAR SU MI GUS,

Look at it—  
Every word you ever teach  
Brings peace to every person who ever  
Stops to listen to it.  
Who then wouldn't consider it  
An honor to be a person  
Who keeps your teaching on this earth?

,PHAS RGOL MTHA' DAG 'JOMS PA DANG,  
,LTAG 'OG 'GAL 'DUS STONG PA DANG,  
,SKYE DGU'I DON GNYIS STER BYED PA,  
,LUGS 'DIR KHO BO SPRO BA 'PHEL,

The system you have shared with us  
Smashes all those who would argue against it;  
It's completely free of any inconsistency  
Between its higher and lower forms,  
And delivers to every living creature  
Both the highest goals.  
Every day I feel more joy  
That you have shared it with me.

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,DI YI PHYIR DU KHYOD KYIS NI,  
,LA LAR SKU DANG GZHAN DU SROG  
,SDUG PA'I GNYEN DANG LONGS SPYOD TSOGS,  
,GRANGS MED BSKAL PAR YANG YANG BTANG,

You yourself, to find this way,  
Gave away your body,  
And even your life  
And those you loved,  
And everything that you owned;  
And you did this countless times,  
For eons beyond all number.

,GANG GI YON TAN MTHONG BA YIS,  
,LCAGS KYUS NYA LA JI BZHIN DU,  
,NYID KYI THUGS DRANGS CHOS DE NI,  
,KHYOD LAS MA THOS SKAL BA ZHAN,

When I look on all the goodness  
Of the teaching that you gave,  
My heart is helplessly drawn to it  
Like a fish caught on a hook.  
Sad it is that I lacked the good  
To hear it from you direct.

,DE YI MYA NGAN SHUGS KYI NI,  
,SDUG PA'I BU LA MA YI YID,  
,RJES SU SONG BA JI BZHIN DU,  
,BDAG GI YID NI GTONG MI BYED,

The pain of not having met you  
Is something I cannot let go;  
Like a mother who can never stop thinking  
Of a beloved child she's lost.

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,DI LA'ANG KHYOD GSUNG BSAMS PA NA,  
,MTSAN DPE'I DPAL GYIS RAB TU 'BAR,  
,OD KYI DRA BAS YONGS BSKOR BA'I,  
,STON PA DE YI TSANGS DBYANGS KYIS,

And when I think  
Of the things you have said,  
And I see my Teacher,  
Blazing in the light  
Of the signs and marks,  
Bathed in shining rays;

,DI NI 'DI LTAR GSUNGS SNYAM DU,  
,YID LA THUB PA'I GZUGS BRNYAN NI,  
,SHAR BA TZAM YANG TSA BA YIS,  
,GDUNGS LA ZLA ZER BZHIN DU SMAN,

And I hear in my mind  
This teaching that you gave,  
Or perhaps some other one,  
Speaking in heavenly song;  
Then the image of your form,  
Able One, rises in my thoughts.  
And with no more than that  
It heals me deep,  
Like moonrays touching  
Those tormented by heat.

,DE LTAR RMAD DU BYUNG BA YI,  
,LUGS BZANG DE YANG MI MKHAS PA'I,  
,SKYE BOS PHAL PA DZA BZHIN DU,  
,RNAM PA KUN TU 'DZINGS PAR BYAS,

And yet the great majority of people,  
Not yet wise in it,

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Take this pure and exquisite  
System of yours,  
And turn it to a confused jumble  
Like the branches of a tumbleweed.

,TSUL 'DI MTHONG NAS BDAG GIS NI,  
,BAD PA DU MAS MKHAS PA YI,  
,RJES SU 'BRANGS NAS KHYOD KYI NI,  
,DGONGS PA YANG DANG YANG DU BTZAL,

Seeing that things had become so bad,  
I made countless efforts,  
Following the words of the sages,  
To seek out what you really had in mind.

,DE TSE RANG GZHAN SDE PA YI,  
,GZHUNG MANG DAG LA SBYANGS PA NA,  
,PHYI PHYIR THE TSOM DRA BA YIS,  
,BDAG GI YID NI KUN TU GDUNGS,

And as I did,  
And versed myself  
In the countless classics  
Of ours and other schools,  
The tangled webs of doubt returned,  
And I nearly lost all hope.

,KHYOD KYI BLA MED THEG PA'I TSUL,  
,YOD DANG MED PA'I MTHA' SPANGS TE,  
,JI BZHIN 'GREL PAR LUNG BSTAN PA,  
,KLU SGRUB GZHUNG LUGS KUNDA'I TSAL,

But then I entered  
The Jasmine Garden:  
The way of the great books

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Of the realized one, Nagarjuna;  
The one who you foretold  
Would come and clarify for us  
Your system, the unsurpassed way,  
Where we discard the extremes  
Of saying things exist,  
Or saying that they don't.

,DRI MED MKHYEN PA'I DKYIL 'KHOR RGYAS,  
,GSUNG RAB MKHA' LA THOGS MED RGYU,  
,MTHAR 'DZIN SNYING GI MUN PA SEL,  
,LOG SMRA'I RGYU SKAR ZIL GNON PA,

And then came the Moon,  
That immaculate disc of wisdom,  
Waxing strong, coursing cross the sky  
Of the holy word, unstoppable,  
Banishing the darkness at the heart,  
The belief in the extremes—  
And its light exiled the stars  
Of those who were teaching wrong.

,DPAL LDAN ZLA BA'I LEGS BSHAD KYI,  
, 'OD DKAR 'PHRENG BAS GSAL BYAS PA,  
,BLA MA'I DRIN GYIS MTHONG BA'I TSE,  
,BDAG GI YID KYIS NGAL GSO THOB,

The fine words of the glorious  
Chandrakirti, a garland of lamps,  
Illuminated the sky.  
By the kindness of my Lamas,  
I was able to lay my eyes on them,  
And then at last my mind  
Was able to take its rest.

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,MDZAD PA KUN LAS GSUNG GI NI,  
,MDZAD PA MCHOG YIN DE YANG NI,  
,DI NYID YIN PHYIR MKHAS PA YIS,  
,DI LAS SANGS RGYAS RJES DRAN BYOS,

Of all your enlightened deeds,  
The decision to give us teachings  
Was the very highest; and the highest  
Of all those teachings  
Was this very one.  
And so you wise ones,  
You can do your contemplation  
On recalling the greatness of the Buddha  
Simply by thinking of this idea.

,STON DE'I RJES SU RAB TU BYUNG GYUR TE,  
,RGYAL BA'I GSUNG LA SBYANGS PA MI DMAN ZHING,  
,RNAL 'BYOR SPYOD LA BRTZON PA'I DGE SLONG ZHING,  
,DRANG SRONG CHEN PO DE LA DA LTAR GUS,

Thus then I followed the Teacher,  
And left the home life,  
And as a monk  
Made no little progress  
In learning the words of the Victor,  
And putting them into ardent practice.  
This is how I chose  
To honor that greatest saint.

,STON PA BLA NA MED PA'I BSTAN PA DANG,  
,MJAL BA 'DI 'DRA BLA MA'I DRIN YIN PAS,  
,DGE BA 'DI YANG 'GRO BA MA LUS PA,  
,BSHES GNYEN DAM PAS 'DZIN PA'I RGYU RU BSNGO,

The fact that I have thus made contact  
With the teachings of the unequaled Teacher

**A Praise of Lord Buddha  
for the way he taught how things  
exist in dependence**

Is only because of my Lamas' kindness.  
And so I dedicate  
All the karmic power  
Of my composing this praise  
That every living being  
May be taken into the care  
Of such holy spiritual guides.

,PHAN MDZAD DE YI BSTAN PA'ANG SRID PA'I MTHAR,  
,NGAN RTOG RLUNG GIS RNAM PAR MI G-YO ZHING,  
,BSTAN PA'INGANG TSUL SHES NAS STON PA LA,  
,YID CHES RNYED PAS RTAG TU GANG BAR SHOG

And may the teachings  
Of these healers stand  
To the end of time,  
Unshaken by the storms  
Of mistaken points of view.  
May they master the true way  
Of the word,  
And be forever filled  
With feelings of faith  
For our Teacher.

,BR TEN NAS 'BYUNG BA'I DE NYID GSAL MDZAD PA,  
,THUB PA'I LUGS BZANG SKYE BA THAMS CAD DU,  
,LUS DANG SROG KYANG BTANG NAS 'DZIN PA LA,  
,SKAD CIG TZAM YANG LHOD PAR MA GYUR CIG

In all my lives to come  
May I uphold this exquisite system  
Of the Able One: the one  
That illuminates for us  
The suchness of things  
That exist in dependence.  
May I never release it

**A Praise of Lord Buddha  
for the way he taught how things  
exist in dependence**

Even for a moment,  
Even if it should cost me  
My body, or my life.

,DREN PA MCHOG DES DKA' BA DPAG MED KYIS,  
,NAN TAN SNYING POR MDZAD NAS BSGRUB PA 'DI,  
,THABS GANG ZHIG GIS 'PHEL PAR 'GYUR SNYAM PA'I,  
,RNAM PAR DPYOD PAS NYIN MTSAN 'DA' BAR SHOG

This way is a way  
That our highest guide  
Created by making  
The ultimate commitment,  
And through countless hardships.  
May I spend my days now  
In careful thought  
About what I can do myself  
To help it flourish in this world.

,LHAG BSAM DAG PAS TSUL DER BRTZON PA NA,  
,TSANGS DANG DBANG PO 'JIG RTEN SKYONG BA DANG,  
,LEGS LDAN NAG PO LA SOGS SRUNG MAS KYANG,  
,G-YEL BA MED PAR RTAG TU GROGS BYED SHOG

As I make these efforts,  
With the intention  
To take that ultimate,  
Personal responsibility,  
May the guardians of this earth—  
The Pure One, The Powerful One,  
Protectors of the World,  
And the Ebony Lord—  
Be always my companions,  
Forever at my side.



**A Praise of Lord Buddha  
for the way he taught how things  
exist in dependence**

,CES SANGS RGYAS BCOM LDAN 'DAS 'JIG RTEN THAMS CAD KYI MA 'DRIS PA'I  
MDZA' BSHES CHEN PO STON PA BLA NA MED PA LA ZAB MO RTEN CING 'BREL PAR  
'BYUNG BA GSUNG BA'I SGO NAS BSTOD PA LEGS PAR BSHAD PA'I SNYING PO ZHES  
BYA BA 'DI NI,

This then is the *Essence of Fine Words*, verses in praise of the Buddha; the Conqueror; the one magnificent friend to all the world, unknown to them; the matchless Teacher. And the praise is done by focusing on how he taught us that profound truth, that all things exist in dependence on something else.

MANG DU THOS PA'I DGE SLONG BLO BZANG GRAGS PA'I DPAL GYIS GANGS CAN  
KHROD KYI GANGS RI'I DBANG PO 'O DE GUNG RGYAL GYI LHA ZHOL DBEN GNAS  
LHA SDINGS MING GZHAN RNAM PAR RGYAL BA'I GLING ZHES BYA BAR SBYAR BA'I  
YI GE PA NI NAM MKHA' DPAL LO,,

It was composed by the learned monk Lobsang Drakpa—Je Tsongkapa—in the highland wilds of Hlashul, on the great mountain of Odey Gungyel, here in the Land of Snows. The place is also known as the Cloister of Victory, and Namka Pel served as the scribe.