IN PRAISE OF DEPENDENT ORIGINATION

By Lama Tsongkhapa

[For internal use only]

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A1. Opening

B1. Title

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</tr>
</thead>
<tbody>
<tr>
<td>Geshe Thupten Jinpa’s version</td>
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</tr>
</tbody>
</table>

B2. Homage

C1. Homage in General

Homage to (my) Guru, Manjughosha.

C2. Homage in Particular

Verse 1

He who speaks on the basis of seeing,
This makes him a knower and teacher unexcelled,
I bow to you, O Conqueror, you who saw
Dependent origination and taught it.

I bow to (you) the Triumphant (Buddha), who has seen and taught
dependent arising, which, to see (makes you) a knower and to
speak of (makes you) an unsurpassable instructor.

A2. Main Text

B1. Praise the Buddha for Teaching the Theory of Dependent Origination

C1. The Seeing of Dependent Origination Can Eradicate the Root of Samsara

Verse 2

Whatever degenerations there are in the world,
The root of all these is ignorance;
You taught that it is dependent origination,
The seeing of which will undo this ignorance.

Unawareness is the root of as much torment as there is in the
world. Thus, you spoke of dependent arising, which, if seen, turns
that back.
C2. The Path of Dependent Origination Is the Essence of the Dharma

Verse 3

So how can an intelligent person
Not comprehend that this path
Of dependent origination is
The essential point of your teaching?

At that time, how could those with intelligence not have comprehended the path of dependent arising as being the essential point of your teachings?

C3. To Praise the Buddha for Having Taught Dependent Origination Is the Best Way of Praising

Verse 4

This being so, who will find, O Savior,
A more wonderful way to praise you
Than [to praise you] for having taught
This origination through dependence?

As that is so, how could anyone find as a gateway for praising you, O Guardian, anything more wondrous than your statements about dependent arising?

B2. The Buddha Is the Only Unimpeachable One for Those Who Seek Liberation

C1. Establish the Faultlessness of Buddhism

D1. Establish the Faultlessness of the Teaching of Dependent Origination and Emptiness

E1. Explain the Meaning of Dependent Origination and Emptiness

F1. Brief Explanation

G1. Emptiness Means Dependent Origination

Verse 5

“Whatsoever depends on conditions,
That is devoid of intrinsic existence.”

What excellent instruction can there be
More amazing than this proclamation?

“Whatever depends on conditions is devoid of a self-establishing nature.” What could be a more amazing, excellent manner of instructing than this statement?
G2. The Seeing of Dependent Origination Is the Key to Liberation

**Verse 6**

By grasping at it the childish
Strengthen bondage to extreme views;
For the wise this very fact is the doorway
To cut free from the net of elaborations.

This real fact (of dependent arising) which, if grasped at (as establishing true existence), makes infantile beings’ bondage to grasping for extremes more firm, is the gateway for the learned to cut all the webs of their mental fabrication, without any exception.

G3. Thus Concludes the Statement that the Buddhist Teachings Exceed Other Doctrines

**Verse 7**

Since this teaching is not seen elsewhere,
You alone are the Teacher;
Like calling fox a lion, for a Tirthika
It would be a word of flattery.

As this teaching is not seen in others, then the title “Teacher” is really yours (alone); it’s a sham word, however, if also (used) for those with heterodox (views), like “lion” for the species “fox.”

**Verse 8**

Wondrous teacher! Wondrous refuge!
Wondrous speaker! Wondrous savior!
I pay homage to that teacher
Who taught well dependent origination.

How wondrous – a Teacher! How wondrous – a Safe Direction!
How wondrous – a Supreme Speaker! How wondrous – a Guardian! I prostrate to (you) that Teacher, who spoke excellently about dependent arising.

F2. Extensive Elaboration

G1. The Union of Dependent Origination and Emptiness Is the Ultimate Teaching of the Buddha

H1. One Cannot Comprehend the Buddha’s Teachings if Misunderstanding Dependent Origination

**Verse 9**

To help heal sentient beings,
O Benefactor, you have taught
The peerless reason to ascertain
Emptiness, the heart of the teaching.

You, the Benefactor, prescribed it as a medicine for wandering beings, (since) it’s the peerless line of reasoning for ascertaining voidness, the heart of your teachings.

**Verse 10**

...
This way of dependent origination,  
Those who perceive it  
As contradictory or as unestablished,  
How can they comprehend your system?

| How can those who see this manner (of reason) of dependent arising as contradicting (functionality) or as unestablished ever be able to comprehend your system? |

**H2. The Union of Dependent Origination and Emptiness Is the Ultimate Teaching of the Buddha**

**I1. When Understanding Dependent Origination One Realizes that to Possess Valid Functions Does Not Contradict Emptiness**

**Verse 11**

| For you, when one sees emptiness  
In terms of the meaning of dependent origination,  
Then being devoid of intrinsic existence and  
Possessing valid functions do not contradict. |
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>When you saw voidness as meaning dependent arising, (you saw that) voidness of a self-establishing nature and the performing of functions are not contradictory, but in fact reasonable (in terms of one another).</td>
</tr>
</tbody>
</table>

**I2. Misunderstanding of Dependent Origination Will Lead One to Fall into a Dreadful Abyss**

**Verse 12**

| Whereas when one sees the opposite,  
Since there can be no function in emptiness  
Nor emptiness in what has functions,  
One falls into a dreadful abyss, you maintain. |
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>But if one sees the reverse of that, then since function would be inadmissible in terms of voidness, and there could be no voidness in terms of function, one would be asserting a plunge into an abyss of despair.</td>
</tr>
</tbody>
</table>

**I3. Thus Dependent Origination Does Not Contradict Emptiness**

**Verse 13**

| Therefore in your teaching  
Seeing dependent origination is hailed;  
That too not as an utter non-existence  
Nor as an intrinsic existence. |
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Because of that, excellent praise to the vision of dependent arising in your teachings! For that, in fact, nullifies (both) total nonexistence and existence by means of a self-establishing nature.</td>
</tr>
</tbody>
</table>
### H3. The Standard State of the Realization of the Union of Dependent Origination and Emptiness

**Verse 14**

| The non-contingent is like a sky flower,  | Non-reliance is like a flower from empty space; therefore non- |
| Hence there is nothing that is not dependent. | dependence does not exist. If the existence (of things) were |
| If things exist through their essence, their dependence on | established by their essential natures, then the establishment of |
| Causes and conditions for their existence is a contradiction. | that would contradict their depending on causes and conditions. |

### G2. The Reason Taught by the Buddha that Emptiness Is the Nature of All Phenomena

#### H1. All Phenomena Are Devoid of Intrinsic Existence

**Verse 15**

| “Therefore since no phenomena exist | (Thus) you said that because of that, since there are no phenomena |
| Other than origination through dependence, | other than what dependently arises, there are no phenomena other |
| No phenomena exist other than | than what is devoid of a self-establishing nature. |
| Being devoid of intrinsic existence,” you taught. |

#### H2. Nirvana Would Become Impossible if Phenomena Possessed Intrinsic Nature

**Verse 16**

| “Because intrinsic nature cannot be negated, | You (further) said that because, if phenomena (actually) had a |
| If phenomena possess some intrinsic nature, | certain self-establishing nature, (the appearance of) self- |
| Nirvana would become impossible | establishing natures could not be turned back, nirvana would |
| And elaborations could not be ceased,” you taught. | (then) become inadmissible, and all mental fabrication could not |
| | be turned back. |

#### H3. No Reasonable Refutation Exists for Such Teaching

**Verse 17**

| Therefore who could challenge you? | Because of that, in the crowd of learned ones, you spoke |
| You who proclaim with lion’s roar | excellently, again and again, with a lion’s roar, that everything is |
| In the assembly of learned ones repeatedly | parted from self-establishing natures. Who could get the better of |
| That everything is utterly free of intrinsic nature? | this? |

### G3. Things without Intrinsic Existence Function in Accordance with Dependent Arising
**H1. Dependent Origination and Emptiness Converge without Conflict**

*Verse 18*

| That there is no intrinsic existence at all | There is no such thing as a self-establishing nature; also, the entire presentation is reasonable of “this” arising from depending on “this.” As these two (points) are non-contradictory, is there need to mention that they fit together? |
| And that all functions as “this arising” | |
| In dependence on that,” what need is there to say | |
| That these two converge without conflict? | |

**H2. The Union of Dependent Origination and Emptiness Is the Most Supreme Teaching**

*Verse 19*

| “It is through the reason of dependent origination | “Because of the line of reasoning, dependent arising, one does not become founded in an extreme view.” This excellent statement (of yours) is the cause for your speech, O Guardian, being peerless. |
| That one does not lean towards an extreme;” | |
| That you’ve declared this excellently is the reason | |
| O Savior, of your being an unexcelled speaker. | |

**G4. Emptiness Implies the Rationality of the Law of Causality and Leads One to Go Beyond Any Extreme**

*Verse 20*

| “All of this is devoid of essence,” | All these (things) are devoid (of being established) by an essential nature, while from “this,” “this” arises as a result. These two certainties, without hindering one another, serve as (mutual) helps. |
| And “From this arises that effect” – | |
| These two certainties complement | |
| Each other with no contradiction at all. | |

*Verse 21*

| What is more amazing than this? | What could be more amazing than this? What could be more marvelous than this? There is no other way of praising than to praise you in this way. |
| What is more marvellous than this? | |
| If one praises you in this manner, | |
| This is real praise, otherwise not. | |
### E2. Refute the Counter Assertion

#### F1. The Assertion that Dependent Origination Means Intrinsic Existence is Unreasonable

**Verse 22**

| Being enslaved by ignorance | Enslaved by their muddle-headedness, some are hostile toward you. Is it any wonder they cannot bear the sound of “no self-establishing nature”? |
| Those who fiercely oppose you, | |
| What is so astonishing about their being | |
| Unable to bear the sound of no intrinsic existence? | |

**Verse 23**

| But having accepted dependent origination, | But those who accept dependent arising, the cherished treasure from among your statements, and then cannot bear the roar of voidness – it is they who amaze me. |
| The precious treasure of your speech, | |
| Then not tolerating the roar of emptiness – | |
| This I find amazing indeed! | |

### F2. Those Who Hold Such Assertion Cannot Be Led to the Path that Pleases the Tathagata

**Verse 24**

| The door that leads to no intrinsic existence, | It is just these people who grasp at self-establishing natures in the very name of dependent arising, but which, (in fact,) is the unsurpassable gateway leading to there being no self-establishing natures. |
| This unexcelled [door of] dependent origination, | |
| Through its name alone, if one grasps | |
| At intrinsic existence, now this person | |

**Verse 25**

| Who lacks the unrivalled entrance, | By what method could they be led to this excellent pathway pleasing to you, which is a peerless fording passage well traveled by the Supreme Noble Aryas? |
| Well travelled by the Noble Ones, | |
| By what means should one guide him | |
| To the excellent path that pleases you? | |
F3. Point Out the Self-contradiction of the Assertion

Verse 26

| Intrinsic nature, uncreated and non-contingent,                          | How can having a self-establishing nature, being unfashioned, and  |
| Dependent origination, contingent and created –                        | non-reliant, as well as being dependently arising, reliant, and    |
| How can these two converge                                             | fashioned both be what are gathered together with no contradiction |
| Upon a single basis without contradiction?                             | on a single basis?                                               |

E3. Establish the View of Emptiness through Dependent Origination and Dispel All Interpolations and Repudiations

F1. The Reasoning Taught by the Buddha that All Phenomena of Dependent Origination are Illusion-like

Verse 27

| Therefore whatever originates dependently,                              | Because of that, whatever dependently arises is, from the        |
| Though primordially free of intrinsic existence,                       | beginning, completely removed from having a self-establishing    |
| Appears as if it does [possess intrinsic existence];                   | nature. Yet, since (things) appear to be there, you said that all |
| So you taught all this to be illusion-like.                            | of them are like illusions.                                      |

F2. Nobody Can Find Fault in the Buddha’s Teaching of Dependent Origination

Verse 28

| Through this very fact I understand well                               | It is by this very (reasoning) that one can well understand the   |
| The statement that, to what you have taught,                          | statement that even if opponents try to pick apart how you have   |
| Those opponents who challenge you                                      | taught, they can never find an occurrence (of fault) in the      |
| Cannot find faults that accord with reason.                           | Dharma’s consistency.                                            |

Verse 29

| Why is this so? Because by declaring these                            | “Why is this so?” It’s because, by this explanation, you’ve       |
| Chances for reification and denigration                                | distanced afar any chances for interpolation or repudiation       |
| Towards things seen and unseen                                         | regarding any phenomenon, seen or unseen.                         |
| Are made most remote.                                                 |                                                                 |
D2. Establish the Faultlessness of the Buddha’s Other Teachings

**Verse 30**

Through this very path of dependent origination,
The rationale for your speech being peerless,
Convictions arise in me [also]
That your other words are valid too.

By this very path of dependent arising, which is the reason your speech is seen as peerless, one can develop certainty that your other statements are valid as well.

C2. Establish the Authenticity of the Buddha’s Guidance for Those Who Seek Liberation

D1. Point out the Difference between the Buddha and Teachers of Other Doctrines

**Verse 31**

You who speak excellently by seeing as it is,
For those who train in your footsteps,
All degenerations will become remote;
For the root of all faults will be undone.

In training, in your footsteps, in what you have said so well, after you saw in accord with fact, one puts all one’s troubles far away, because one turns back the root of all one’s faults.

**Verse 32**

But those who turn away from your teaching,
Though they may struggle with hardship for a long time,
Faults increase ever more as if being called forth;
For they make firm the view of self.

(On the other hand,) those who face away from your teachings, even should they devote themselves wearily for a long time, are like inviting one mistake after the next, because of their firm view of identity natures.

D2. Cultivate Reverence for the Buddha by Being Aware of the Difference

**Verse 33**

Aha! When the wise comprehend
The differences between these two,
Why would they not at that point
Revere you from the depths of their being?

How wondrous! How could any learned person, when he has comprehended the difference between these two, not develop, at that time, respect for you from the depth of his heart?

**Verse 34**
Let alone your numerous teachings, Even in the meaning of a small part, Those who find ascertainment in a cursory way, This brings supreme bliss to them as well.

What need to mention many of your statements, when finding merely a rough certainty about even only the meaning of a single portion bestows supreme bliss.

### D3. Understanding the Difference Evokes the Author’s Reverent Faith in the Buddha

**Verse 35**

| Alas! My mind was defeated by ignorance; Though I’ve sought refuge for a long time, In such an embodiment of excellence, I possess not a fraction of his qualities. |
| Alas! My mind is so overwhelmed with being muddled that although I’ve long taken safe direction from (you, who are) a mass of excellent qualities like this, I cannot show even a tiny speck of good qualities (in myself). |

**Verse 36**

| Nonetheless, before the stream of this life Flowing towards death has come to cease That I have found slight faith in you – Even this I think is fortunate. |
| But until the flow of my life-force toward the direction of the mouth of the Lord of Death comes to an end, I shall consider myself fortunate even in just this: the slight amount of confident belief (I’ve developed) in you. |

### D4. Conclusively Establish the Buddha as the Only Holder of Truth and the Dharma as the Only Valid Knowledge

**Verse 37**

| Among teachers, the teacher of dependent origination, Amongst wisdoms, the knowledge of dependent origination – You, who’re most excellent like the kings in the worlds, Know this perfectly well, not others. |
| Like a commander of the triumphant in the worldly realms, your omniscient mind has no other (match) in its magnificence and excellence, in that both, among teachers, you are a teacher of dependent arising, and among discriminating awarenesses, you have an awareness of dependent arising. |
### B3. Only Buddhism Can Show the Path to Liberation

#### C1. All the Buddha’s Teachings Are Skillful Means of Attaining Nirvana

**Verse 38**

<table>
<thead>
<tr>
<th>All that you have taught</th>
<th>However much has been proclaimed by you has originated and proceeded from dependent arising itself. And, moreover, it’s been for the purpose of nirvana (a release from suffering). You do not do anything that doesn’t bring about (such) pacification.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proceeds by way of dependent origination; That too is done for the sake of nirvana; You have no deeds that do not bring peace.</td>
<td></td>
</tr>
</tbody>
</table>

#### C2. Thus One Should Accept All the Buddha’s Teachings

**Verse 39**

| Alas! Your teaching is such, In whosoever’s ears it falls, They all attain peace; so who would not be Honoured to uphold your teaching? | How wondrous! Because your teachings bring about a pacification (of suffering) to all those in whose ears it passes, who could not respect upholding your teachings? |

#### C3. The Author Feel Joyful by Realizing the Three Distinctive Characters of Buddhism

**Verse 40**

| It overcomes all opposing challenges; It’s free from contradictions between earlier and latter parts; It grants fulfilment of beings’ two aims – For this system my joy increases ever more. | My delight ever increases in this system (of yours), which defeats every kind of challenging opponent, is devoid of contradictions from top to bottom, and bestows the two aims of the nine kinds of beings. |

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B4. Recollect the Buddha’s Great Kindness with Gratitude

C1. The Author’s Recollection of the Buddha’s Great Kindness

D1. Recollect the Buddha’s Sacrifice for Seeking the Dharma in his Causal Stage

Verse 41
For its sake you have given away,
Again and again over countless eons,
Sometimes your body, at others your life,
As well as your loving kin and resources of wealth.

D2. Recollect the Sadness of Not Being Able to Receive the Dharma Directly from the Buddha

Verse 42
Seeing the qualities of this teaching
Pulls [hard] from your heart,
Just like what a hook does to a fish;
Sad it is not to have heard it from you.

Verse 43
The intensity of that sorrow
Does not let go of my mind,
Just like the mind of a mother
[Constantly] goes after her dear child.

D3. Recollect the Joyfulness that the Buddha Had Taught the Teaching of Dependent Origination

Verse 44
Here too, as I reflect on your words, I think,
“Blazing with the glory of noble marks
And hallowed in a net of light rays,
This teacher, in a voice of pristine melody,
And so, for this, when I think of your statements, I think of (you,) that Teacher, radiant with the glory of the physical signs and exemplary features, surrounded completely by an aura of light,
Spoke thus in such a way.” 
The instant such a reflection of the Sage’s form 
Appears in my mind it soothes me, 
Just as the moon-rays heal fever’s pains. 

And, in that manner, proclaiming these (teachings) with your 
Brahma-like voice. The mere arising in my mind of the image of 
your physical form, O Sage, is a medicine like moonlight for the 
torment of my fever.

C2. The Author Exhorts All Beings to Recollect the Buddha

D1. Exhortation to Seek the Profound Teaching of Dependent Origination

E1. One Should Rely on the Writings of the Learned

F1. One Should Not Rely on the Words of the Unlearned

**Verse 46**

| This excellent system, most marvellous,                     | Although this excellent system of yours is so wondrous, yet |
| Some individuals who are not so learned                    | unlearned people have made contentions over so many points, like |
| Have entangled it in utter confusion,                      | tangled vines.                                            |
| Just like the tangled balbaza grass.                       |                                                          |

F2. One Should Follow the Teachings of the Learned

**Verse 47**

| Seeing this situation, I strove                           | Seeing this manner (of theirs), I have followed with a great deal of |
| With a multitude of efforts                               | effort (only) the learned and thereby have repeatedly sought your |
| To follow after the learned ones                          | intended meaning.                                                |
| And sought your intention again and again.                |                                                          |

E2. Other Doctrines Cannot Dispel Doubts

**Verse 48**

| At such times as I studied the numerous works            | At that time, when I studied the many various texts of the systems |
| Of both our own [Middle Way] and other schools,          | of our own and others’ tenets, my mind was completely tormented   |
| My mind became tormented ever more                      | by a web of one doubt after the next.                               |
| Constantly by a network of doubts.                       |                                                          |
E3. Illuminating the Meaning of Dependent Origination Should Depend on the Treatises of Nagarjuna and Chandrakirti

Verse 49

The night-lily grove of Nagarjuna’s treatises –
Nagarjuna whom you prophesied
Would unravel your unexcelled vehicle as it is,
Shunning extremes of existence and non-existence –
(49–51) But, my mind found relief from its exhaustion when, through the kindness of my gurus, I beheld the garden of moonflowers of the textual tradition of Nagarjuna – whom you prophesied would comment correctly upon the ways of your unsurpassable vehicle, getting rid of the extremes of existence and nonexistence

Verse 50

Illuminated by the garland of white lights
Of Candra’s well-uttered insights –
Candra, whose stainless wisdom orb is full,
Who glides freely across scriptures’ space,
– illuminated by the array of white light of the excellent explanations of the Glorious Moon, Chandrakirti – the full orb of whose stainless understanding passes without hindrance through the sky of the scriptural pronouncements, dispelling the darkness of the heart of grasping for extremes and outshining the constellations of the speakers of distorted (views).

E4. One Should Rely on Qualified Teachers Who Can Expound These Treatises

Verse 51

Who dispels the darkness of extremist hearts
And outshines the constellations of false speakers –
When, through my teacher’s kindness, I saw this
My mind found a rest at last.

D2. Remember the Buddha through His Teaching of Dependent Origination

Verse 52

Of all your deeds, your speech is supreme;
Within that too it is this very speech;
So the wise should remember the Buddha
Through this [teaching of dependent origination].
Of all your enlightening deeds, the deeds of your enlightening speech are supreme. Because that indeed is (in reference to) this very (teaching), learned ones, be continually mindful of Buddha from this!

B5. Summary
Verse 53
Following such a teacher and having become a renunciate,
Having studied the Conqueror’s words not too poorly,
This monk who strives in the yogic practices,
Such is [the depth of] his reverence to the great Seer!

In the footsteps of (you,) this Teacher, I became a monastic, and
my study of (your) statements, Triumphant One, has not been
poor. As a monk who makes effort in the actions of a yogi, I pay
respect like this to (you,) that Great Seer.

A3. Ending

B1. Aspiration and Dedication

C1. Dedicate the Merits for All Beings to Be Sustained by Qualified Spiritual Masters

Verse 54
Since it is due to my teacher’s kindness
I have met with the teaching of the unexcelled teacher,
I dedicate this virtue too towards the cause
For all beings to be sustained by sublime spiritual mentors.

To have met like this with the teachings of (you,) the
Unsurpassable Teacher, is due to the kindness of my gurus. Thus, I
dedicate this constructive force as a cause for all wandering
beings, barring none, to be upheld by hallowed spiritual masters.

C2. Dedicate the Merits for the World to Be Filled With Those Who Find Conviction in the Dharma

Verse 55
May the teaching of this Beneficent One till world’s end
Be unshaken by the winds of evil thoughts;
May it always be filled with those who find conviction
In the teacher by understanding the teaching’s true nature.

Till the end of existence, may the teachings, as well, of (you,) that
Benefactor, remain unshaken by the winds of misconception. And
may they always be filled with those who have found confident
belief in (you), their Teacher, by having understood this manner of
(your) teachings.

C3. Dedicate the Merits for Having the Courage to Sacrifice Life to Uphold the Dharma in All Lifetimes without Slacking Off

Verse 56
May I never falter even for an instant
To uphold the excellent way of the Sage,
Which illuminates the principle of dependent origination,
Through all my births even giving away my body and life.

In all my lifetimes, may I uphold, even at the cost of my body or
life, this excellent system of (you,) the Sage, which clarifies reality
in terms of dependent arising, and never loosen (my hold), for
even a mere instant.
C4. Dedicate the Merits for Being Able to Constantly Reflect on Skillful Means of Spreading the Dharma

Verse 57
May I spend day and night carefully reflecting,
“By what means can I enhance
This teaching achieved by the supreme savior
Through strenuous efforts over countless eons?”

May I spend day and night in examination, thinking of methods by which I can further these (teachings), which (you,) that Supreme Guide, realized by taking earnestly to heart immeasurable hardships.

C5. Dedicate the Merits for Being Protected by Dharmapalas When Practicing and Spreading the Dharma

Verse 58
As I strive in this with pure intention,
May Brahma, Indra and the world’s guardians
And protectors such as Mahakala
Unswervingly, always assist me.

When I make efforts in that manner, with pure exceptional resolve, may I always be unswervingly assisted by worldly protectors, such as Brahma and Indra, and guardians (of the Dharma), like Excellent Mahakala and the rest.

B2. Conclude by the Five Perfections of Writing Background

This hymn entitled “Essence of Well-Uttered Insights,” praising the unexcelled Teacher – the great friend to the entire world [even] to the unfamiliar – for teaching the profound dependent origination, was composed by the well-read monk Lobsang Drakpai Pal. It was written at the heavenly retreat of Lhading on the towering mountain of Odé Gungyal, otherwise known as [Ganden] Nampar Gyalwai Ling. The scribe was Namkha Pal.

Translated from the Tibetan by Geshe Thupten Jinpa.

Dr. Alexander Berzin’s version
From studybuddhism.com

This has been composed by the Buddhist monk Lozang-dragpa (Tsongkhapa).

Geshe Thupten Jinpa’s version