

Supplication to the Profound Zhentong Madhyamaka Lineage¹

Root Verses Composed by Jetsun Tāranātha

Supplementary Verses Composed by Khenpo Ngawang Lodrö Drakpa

Namo guru!

To the masters, I prostrate!

What follows is a supplication to the lineage of the profound Zhentong Madhyamaka:

To the victorious ones and their spiritual heirs, I prostrate!

Actual three dimensions,
Imbued with the illustrious five wisdoms,²
Source of the eighty-four-thousand teachings,
Supreme principle of the noble assembly's gathering,
To you, Bhagavan and Majesty of Sages, I supplicate!

From the time of Asaṅga,
Even though enlightened buddhas have taught
The way of the victorious one's heirs for the benefit of beings,
You attained coronation as the great Regent of the victorious one.
To the feet of the protector Maitreya, I supplicate!

To you who attained the level illuminating the tranquil wisdoms,
Invincible protector and savior of ambrosia-like oral instructions,
Sovereign of the Mahāyāna's teachings in this world,
To you, Ārya Asaṅga, I supplicate!

Sovereign of secrets and vajra-holder beyond duality,
Having taken to heart every word of the victorious one without exception,
You have become the sole bringer of awakening for the Buddha's teachings.
To you, the victor's heir Vasubandhu, I supplicate!

The path of a Great Rishi is difficult and most subtle to realize,
This is the lion's roar of eloquent expositions on enlightened essence.
As these teachings were about to disappear during ancient times,
You were the one to elucidate them.
To you, Gaṅga Metrīpa, I supplicate!

To you who performed the gentle yogic conduct,
And utterly relinquished the defilements of distorted dichotic fixations,
Avadhūti, the manner of your invincible graceful gaze glides in all directions.

To you, Ānandakīrti, I supplicate!

Bhikshu adorned with gloriously pure conduct,
You have carried the supreme vehicle's scriptural tradition beyond.
Kashmiri who gazed upon the meaning of profound abiding reality,
To you, Jungné Zhiwa, I supplicate!

Born into the family who was learned and realized beyond calculation,³
Blessed due to the exceptional view beyond measure,
Supreme yogi whose knowledge of eloquent speech is beyond limitation,
To you, Brahma Sajña, I supplicate!

Graced by a vision of *Cakrasaṃvara*, learned to the highest degree,
You who proclaimed Zhentong Madhyamaka in this direction [Tibet],
And realized the vajra-body (*vajrakāya*) in the Peerless City,⁴
To you, Lotsāwa [Gzu] Gaway Dorje, I supplicate!⁵

Due to the scriptures of the invincible one, you attained the highest degree of learning,
From the path of Madhyamaka, you profoundly gazed upon the actuality of phenomena,
Sublime observer of precepts, Khawoché from the family of Tsen,
To you, Drimé Sherab, I supplicate!

Having arrived in foreign lands,
You relinquished attachment and aversion to friends and enemies.
Knowing the myriad divisions of the profound sūtras and tantras,
You were praised and cared for by the Regent Maitreya.
To you, Darma Tsöndru, I supplicate!

Having given birth to self-manifesting pristine awareness instantly within your heart,
You are renowned for entering the path, then having been immersed in visions,
Dolpa Nyan, you elucidated the essential teachings.
To you, Yeshe Jungné, I supplicate!

To the two most exalted, regarded as a single a mind,
You elucidated the teachings of the Mahāyāna Abhidharma.
Changchub Kyab and Changchub the Younger,
To you, brothers of Jadtön, I supplicate!⁶

To the observer of precepts, bound into serving the dharma protectors,
Upholder of the Tripiṭika with inconceivable power and strength,⁷
Graced by a vision of Vajrapāṇi, master whose teachings protect,
To you, Monlam Tsultrim, I supplicate!

Through the blessings of the unwavering protectors and exalted ones,
You took to heart all of the Buddha's words and their commentaries.
Scholar of scholars, you upheld the victory-banner of the teachings,

To you, Chömden Raltri, I supplicate!⁸

Perfectly learned, treasure trove of the sublime teachings,
Through listening and explaining you composed teachings all day,
Supreme spiritual guide who bowed at the feet of all that is great,
To you, Kyiton Jamyang, I supplicate!⁹

Here, among the snowy mountains,
You were the master of the teachings on definitive meaning.
Unrivalled in how you turned the sublime Wheel of Dharma,
Miraculous emanatory Jonangpa, majesty of this world,
To you, Great Omniscient One [Dolpopa], I supplicate!

Embodiment of clear mindedness, ornament of total sublimity,
Sovereign of intelligence who subdued adversaries,
Master Kunga Pal, supreme scholar among everyone,
To you, Nyawon Chöje, I supplicate!

Having accomplished great benefit for beings due to blessings from you master,
Through great compassion, you were embraced as a child of the victorious ones.
You realized the definitive meaning of the essence of the tathāgatas.
To you, Chöpal Gonpo, I supplicate!

Though you went beyond the ocean of what is actually to be subdued,
You will supremely explain the one-hundred scriptures at a later time.
Endowed with sublime conduct, you cultivated the two levels of bodhicitta.¹⁰
To you, Lodrö Zangpo Gyatso, I supplicate!

Having attained stability in samādhi on the profound meaning,
You actually gazed upon illusion-like relative reality.
With glorious purpose, you dissolved the delusions of dichotic fixation.
To you, Dönyod Pal, known as the second Maitreya, I supplicate!

From the thorough gaze of the definitive secret scriptural tradition of sūtra and tantra,
You dispelled countless blasphemous expressions through your perfect intelligence.
Master of the teachings whose position is the highest among the five sciences,
To you, Shākya Chogden, I supplicate!

From the secret voice of this supreme scholar,
Endowed with an ever unwavering intellect,
Sovereign of knowledge, radiant vajra wisdom-mind,
To you, Dönyod Drubpa, I supplicate!¹¹

Having relinquished prejudice, you are the gateway to sublime dharma,
Having been transformed by extensively listening and taking to heart,
You fulfilled the wishes of the fortunate minded.

To you, Jamgön Drubpa [Kunga Dolchok], I supplicate!

Victor, through the path of rejoicing, you attained the consummate,
Having mastery over the ocean of ambrosia and the sublime dharma,
You were the supreme guide whose aspiration frees all beings.
To you, Kunga Gyaltsen, I supplicate!

Amidst an ocean of great blessings, samādhi, incantation, and prayer,
You are the King of the Mountain of Wisdom.
Through the entire assembly of powerful deities,
I rely upon you in order to benefit beings,
To you, supreme Drakden Drubpa, I supplicate!¹²

Due to the blessings from every buddha of the three times,
Until the end of time, through the body of a spiritual guide,
May I work for the benefit of beings!
At all times, may I arrange for all beings to be free!
To the feet of the root masters, I supplicate!

Infusing the union of emptiness and compassion,
Through increasing experiences of quiescence and insightful samādhi,
And through dispelling every defilement of delusory dichotic perceptions,
May the essence of the tathāgatas that is free from defilements fully manifest!

Although there will be other masters who will enter this lineage at a later time, of the buddhas throughout the three times, these are the ones [in this lineage] who have entered up to this point. These verses to the buddhas of the three times are a supplication to the root masters.

After Yeshe Jungné, there were scholars who followed from the northern world of Tukhara, and even though this was not necessary to mention, it did indeed occur. In particular, there is another transmission lineage from the brothers of Jadtön [Changchub Kyab and Changchub the Younger], Zhang Mya Nganmé, Lotsāwa Chogdenpa, Pang Lotsāwa, Lotsāwa Changchub Tsemo, Nyawon [Kunga Pal] and so forth; even though this lineage followed later, it is known to be accepted.

Although there is no need to mention the transmission from Asaṅga and his brother [Vasubandhu], it is necessary to definitively establish that they were the charioteers of this tradition. Subsequent to these brothers, with devotion towards this single successive transmission line, there were those that likewise followed in this lineage such as Lodrö Tenpa, Yontan Lodrö, Gangpel, Dharmamati, Bajamitra, Ratnamitra, Shantiwa Metrīpa.

There is also a transmission lineage from Nāgārjuna of the successive *zhentong* view; this is from our teacher the Majesty of Sages, Vajrapāṇi, Rāhulabhadra, Nāgārjuna, Śawari Metrīpa all the way up to and including those who have already been mentioned.

This is the transmission lineage of oral instructions that gather together the single intended meaning of everything that belongs to the commentaries on the intent of the sūtras of the final turning. There is a separate transmission lineage on the particular instructions from the *Five Treasures of Maitreya*.

This is the lineage supplication of instructions on the view of the Zhentong Madhyamaka.

Composed in verses and edited by Tāranātha.

Addendum: Supplementary verses to the *zhentong* lineage supplication

Following Lhawang Drakpa on,¹³

Having realized the intended meaning of the ocean of the great secret within the tantras,
With certainty as to the single consummate ground expanse from within sūtra and mantra,
Learned master, you widely diffused the definitive meaning through conjoining
explanation and practice,
To you, Master of Secrets and majestic Tāranātha, I supplicate!

Heart-disciple [of Tāranātha] and supreme yoginī,
Having departed beyond the elevated status of an accomplished adept,
You upheld, preserved, and diffused the definitive secret of the causal and resultant
vehicles.
To you, Jetsun Thinley Wangmo, I supplicate!¹⁴

Having received instructions in the presence of the Jetsun-ma,¹⁵
You captured the treasury of teachings on the profound definitive meaning.
Diffusing the teachings in our realm, you were a supreme individual.
To you, majestic Kunga Palzang, I supplicate!¹⁶

Up until this very point, you came from the successive lineage of disciples,
Sustaining and upholding the lineage of the secret definitive supreme vehicle,
Your waves of activity have benefited the teachings on the profound view.
To all of you, I respectfully supplicate!

Great central axis of the teachings and this distinctive practice lineage,
You upheld this profound tradition of dharma explanations on sūtra and mantra.
Sublime master who conferred the extreme performance of the twofold benefit,
To you, Kunga Yontan Gyatso, I supplicate!¹⁷

Expanding the heart-elixir through realizing the sūtras and mantras of definitive meaning,
In hundred-fold ways, your infinitely vast enlightened activity has benefited others.
Protector of beings in this degenerate age, your learnedness is without compare.

To you, Palden Namrang Dorje, I supplicate!¹⁸

Upholder of this lineage, treasury of profound dharma instructions,
Successor who explicated eloquently through perpetual gentleness,
You possessed the power that accomplished the benefit of both yourself and others.
To you, Kunga Ödzer, I supplicate!

You increased the elixir of the teachings on the ultimate supreme jewels,
Scholar who upheld the profound intent of the definitive secret,
And became the glorious support for unlimited disciples,
To you, supreme Palden Lama, I supplicate!

Upholder of this lineage, skilled in the means for taming beings,
Sublime master who possessed the excellence for benefiting others,
Spiritual friend and protector of beings in these degenerate times,
To you endowed with threefold kindness, I supplicate!¹⁹

Through the blessings of all the buddhas of the three times,
In accord with what is included here and what has been explained,
These supplementary verses were composed by Mati [Khenpo Ngawang Lodrö Drakpa].

To you Śākyamuni, son of [King] Śuddhodana, our fearless guide who taught the three turnings and the secret mantra; this supplication to the lineage of masters who indicate the way things exist was composed in order to exponentially increase [your teachings] without exhaustion!

This was arranged by Jetsun Yontan Zangpo. May the stable bliss for beings without exception swiftly arise, and may they quickly encounter the magnificent dimension of phenomena! Again, this is what was spoken and expanded by Lodrö [Drakpa], and was transcribed in his presence by Sonam Pal.

Translated by Michael R. Sheehy, Ph.D.

Notes

¹ This is presented here in Jonang Foundation's Digital Library as a record of the historical figures associated with the transmission of sūtra *zhentong* as revered by the contemporary Jonang tradition. The present translation is based upon the lineage supplication (*brgyud 'debs*) found within the Dzamthang edition of Dolpopa Sherab Gyaltzen's "Collected Works" (*gsung 'bum*) and was composed by Tāranātha. This edition includes Khenpo Ngawang Lodrö Drakpa's supplementary verses while the edition in Tāranātha's "Collected Works" printed in Dzamthang only includes the root verses composed by Tāranātha. This is a supplication to the sūtra *zhentong* lineage and as is made clear in the colophon, there is a separate transmission lineage for the *Five Treasures of Maitreya* from Tsen Khawoché onwards. For a lineage supplication to the tantra *zhentong* lineage, see Tāranātha's *Supplication to the Six-fold Vajrayoga Masters* also made available in translation in Jonang Foundation's Digital Library.

² The five wisdoms or types of pristine awareness (*ye shes lnga*) are: (1) pristine awareness of the expanse of phenomena (*chos kyi dbyings kyi ye shes*); (2) mirror-like pristine awareness (*me long lta ba'i ye shes*); (3) pristine awareness of equanimity (*mnyam pa nyid kyi ye shes*); (4) discerning pristine awareness (*so sor rtog pa'i ye shes*); (5) all-accomplishing pristine awareness (*bya ba grub pa'i ye shes*).

³ This is a reference to being born into the family of Brahma Ratnavajra.

⁴ The "Peerless City" (*Dpe med*) is a city in Kashmir.

⁵ Up to this point, all of the figures mentioned are Indian. Lotsāwa Gaway Dorje is the first Tibetan listed. He translated for Tsen Khawoché in Kashmir.

⁶ See Ngag dbang (1992), 11.

⁷ The Tripitika is the Three Collections of the Buddha's Teachings: (1) Sūtra; (2) Abhidharma; (3) Vinaya.

⁸ Chömden Raltri was a Kadampa master.

⁹ Kyiton Jamyang was the preceptor who transmitted the sūtra *zhentong* works to Dolpopa.

¹⁰ The two levels of bodhicitta or the enlightened mind (*byang chub kyi sems*) are relative bodhicitta (*kun rdzob byang chub kyi sems*) and ultimate bodhicitta (*don dam byang chub kyi sems*).

¹¹ Dönyod Drubpa was a disciple of Śākya Chogden and a teacher of Kunga Dolchok.

¹² This was Tāranātha's root lama. See also below, verse #1 of supplementary verses.

¹³ Lhawang Drakpa was the master who transmitted this lineage on to Tāranātha. See the last verse above for praise to him.

¹⁴ This was Tāranātha's younger sister.

¹⁵ This is a reference to his root master, Jetsun Thinley Wangmo.

¹⁶ Kunga Palzang was the first figure in this supplication to be from Amdo. The previous Tibetan masters recorded are from the Ü-Tsang region, Central Tibet. Kunga Palzang otherwise known as "Droggi Lama" founded Droggi Monastery in Ngawa County in Amdo, see Ngag dbang (1992), 521-3. He was also a disciple of Kunga Rinchen Gyatso, see Ngag dbang (1992), 61. The lineage transmission (*brgyud rim*) from here on follows the tradition from Droggi Monastery and its affiliate Swe Monastery. Although these verses were composed by Khenpo Lodrö Drakpa who was from Dzamthang Tsangwa Monastery, a record of this lineage was given to him by his contemporary, Lama Thukjé from Swe Monastery with the request that he compose verses to this particular branch of the Jonang transmission lineage. There is a separate lineage of figures from Dzamthang Tsangwa Monastery and other main Jonang monasteries in Amdo.

¹⁷ This was the reincarnation (*sprul sku*) of Kunga Palzang.

¹⁸ This master was from Swe Monastery.

¹⁹ This is a reference to Lama Thukjé from Swe Monastery.

Tibetan Sources

Tā ra nā tha, Rje btsun. *Zab mo gzhan stong dbu ma'i brgyud 'debs*, 3, 159-70. In Kun mkhyen Dol po pa Shes rab Rgyal mtshan Gsung 'bum. 'Dzam thang.

Ngag dbang Blos gros Grags pa. *Jo nang chos 'byung zla ba'i sgron me*. Qinghai: Nationalities Press, 1992.