

Noble Pursuit:

Revealing One's Personal Realizations

(Tib: Togjoe Dhunlek Ma)

- *Lama Tsongkhapa*

Om! May virtue prevail.

1. The Guru, the eyes to see favourable states,
A respite for those wandering in Samsaric paths,
The root of virtues and happiness,
I prostrate at your feet, Venerable Manjushri, the treasure
of wisdom.
2. Rejoicing in virtue is said to be supreme.
By generating an overflowing attitude of rejoicing over past
virtues, without the rise of ostentatiousness,
The Buddha said, “the virtues of the past will proliferate.”
With conviction in the Buddha’s words, and upon seeing
other benefits, it is worthwhile that one practises rejoicing.
3. At the outset, I pursued vast learning.
In the middle, all scriptures resounded to me as pith
instructions.
In the end, I practised day and night.

And I dedicated all my virtues towards proliferating the
Dharma.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

4. If not lit by the genuine lamp of learning,

The path will not be seen, let alone reach the supreme
city of Nirvana.

Knowing this, freed of complacency over partial and
superficial understanding, I assiduously studied all the texts
by Maitreya, the Six Ornaments and the Two Supremes.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

5. Particularly, with effort, I learned assiduously,

The difficult points of philosophical treatises,

Which alone are the gateway for ordinary beings to establish
ultimate reality.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

6. Despite the great deal of effort I put in learning the treatises of Sutra and Tantra,
By no means was I further away from those who are untrained and illiterate
In terms of the practice and explanation of the profound meaning.
Therefore, relying on writings on subtle logical ways to discern the profound, particularly by Arya Nagarjuna,
I thoroughly learned all the points which lead to the right view.
Reflecting thus, the aspired goal turns noble.
Immensely grateful to you am I, Manjushri, the treasure of wisdom.
7. For the journey to complete Enlightenment,
There are two vehicles – Sutra and Mantra.
As widely renowned as the sun and the moon,
Is the amazing superiority of Mantra(yana) over Sutra(yana).
8. While agreeing that this expression is true,
If a scholar fails to enquire into this profound vehicle, yet claims that he is intelligent,
Where on earth can one find a more unwise person?

Alas! It is deplorable to abandon the sublime path that is
so rare to find.

Realizing this, I diligently strove for long in the Vajra vehicle,
The supreme vehicle of the Victors,
The profound treasure trove of the two feats, rarer than the
Buddhas.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

9. For those ignorant of the modes of the path of the three
lower Tantric schools,
Decisively proclaiming the superiority of Highest Yoga Tantra
over all other Tantric schools, is mere belief.
Realizing this well, I familiarized myself for long,
With the general and specific expositions of the three
lineages of Action Tantra like *Sangwa Chi-Gyued*, Request
of Subahu and *Samten Chima*.
Reflecting thus, the aspired goal turns noble.
Immensely grateful to you am I, Manjushri, the treasure of
wisdom.

10. I learned Vairochana Sambodhi, the foremost of the second

Tantric school - Performance Tantra. I gained good insight into it.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

11. I trained in *Palden Dhe-Nyid Dhue-Pay Gyued* the supremes of the third Tantric school – Yoga Tantra, and the Commentarial Tantras *Dorji Tsemo* and so forth.

By training in the above texts I experienced the joyous feat of Yoga Tantra.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

12. I learned Guhyasamaja, the Father Tantra, the Mother Yoga Tantras Hevajra and Chakrasamvara, as well as their Root and Commentarial Tantras. I also learned The Stainless Light which illuminates the Kalachakra Tantra, a great tradition which differs in exposition from the other Tantras.

These, the Highest Yoga – the fourth,

Are as widely known as the sun and the moon to the masters

of the Arya Land.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

*This concludes the section where, initially, I strove extensively
in studies.*

13. Next, I strove in the gathering of all conducive factors. For
long, I made fervent supplication with unwavering faith in
Manjushri,
The supreme being who eliminates the mental darkness of
disciples,
That the texts might resound within me as pith instructions.
Reflecting thus, the aspired goal turns noble.
Immensely grateful to you am I, Manjushri, the treasure of
wisdom.

14. Through this effort, I was able to immaculately discern the
infallibility of the Lamrim,
that is transmitted by Nagarjuna and Asanga.
Thereby the Paramita texts, the sublime of all the profound,
resonated as pith instructions.
Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

15. In this land of the Northern direction, among the learned and unlearned,

There is unanimous proclamation that the genre of epistemology – Compendium of Valid Cognition and the seven treatises on epistemology – contain no exposition on the stages of experience along the journey to enlightenment.

Yet, the approving advice given by Manjushri to Dignaga, “You compose this (Compendium of Valid Cognition), this will be an eye to all sentient beings in the future,” is considered valid by them.

16. Seeing this to be the greatest contradictory statement, I especially explored and analysed this subject.

I studied the forward and reverse reasoning to bring confidence in the Reliable Authority (for a guide to enlightenment), the content of the supplicatory words of the Compendium of Valid Cognition.

(Thus) a profound conviction arose in me in the infallibility of the Buddha for those seeking complete liberation.

This, in turn, engendered an in depth conviction in His

teachings, which alone are the gateway to the aspired liberation.

17. There arose in me an unexcelled joy, over (seeing) that this reasoning gave birth to an understanding of how to synthesize all the salient aspects of the path of the two vehicles.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

18. Then, by putting effort into the comparative study of the Bodhisattva Grounds and the *Sutra Alankara* (Ornament of Sutra),

All the teachings of Maitreya and his followers appeared to me as practical instructions.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

19. Through the *Sikṣasamuccaya* (Compendium of Training) in particular,

Which is a compilation of numerous texts of vastness and profundity, giving insight into the vital aspects of the path,

I understood well how to bring into practice texts such as

the *Sutrasasamuccaya* (Compendium of Sutras) by
Nagarjuna.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of
wisdom.

20. Through the pith instructions eloquently spoken by
Sangyay Sangwa,

I am able to understand well all the salient points of the
path of *Samten Chima* (Latter Concentration) and
Vairochana Sambodhi (*Namnang Nongjang*) as pith
instructions.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of
wisdom.

21. Though it is relatively easier to understand that the
principal features of the paths of *Palden Dhe-Nyid Dhuepa*
are subsumed under the Three Meditative Concentrations,

Because of Master Sangyay Sangwa's succinct explanation
of the profound practices by intertwining the three – Root,
Commentarial and the associated Tantric texts,

And because of his explanation of the profound practices of
the three Tantras in conformity with (Kamalashila's)

Bhavana Krama (The Stages of Meditation),

My mental darkness was dispelled.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

22. The ultimate of all the sublime teachings of the Buddha is Highest Yoga Tantra. Exceptionally profound among them is Shree Guhyasamaja, the king of Tantras.

In relation to this Tantra, the immaculate teacher Nagarjuna said thus: “It is through the Guru’s oral instructions and by following the Commentarial Tantras that one will gain insight into the features of the path outlined in the Root Tantras, as set forth and sealed in the (explanation system, known as) six corners and four modes.”

23. Viewing this as essential, I familiarized myself with the ultimate instructions of the Arya’s tradition Guhyasamaja-*Dhorjay* (Summary Exposition), *Choedue* (Compendium of Conducts), *Namshak* (Exposition of Points) and so forth. With great effort, with the help of (Chandrakirti’s) *Prasannapadâ* (Clear Lamp), I practised the Root Tantra by synthesising the five great commentarial treatises.

As a result of training (thus), I accomplished the two stages of Guhyasamaja in general and all the themes of the Completion Stage in particular.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

24. By virtue of this, the salient points of many sets of Tantras, like *Kalachakra* and *Dhay-ghay* appeared as pith instructions. I have already explained in other compositions. Here I am merely mentioning it for the wise ones.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

This concludes the second section on how in the middle, all treatises appeared as pith instructions.

25. Having become a treasure source of pith instructions, I endeavoured to familiarize myself with the comprehensive path of the common paths of the two Mahayanas and with the two stages of the uncommon path.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure

of wisdom. Root Tantra

26. Since it is said that the Ganges river of Bodhisattva's prayers is subsumed in the prayer to uphold the Buddha Dharma, I dedicate all roots of virtues accumulated, towards the proliferation of the Buddha Dharma.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

This concludes the third section on how, in the end, I practised night and day and dedicated all virtues towards the proliferation of Dharma.

I composed this to reveal my realizations,

To extensively multiply my virtues and properly guide the many intelligent and fortunate ones to the unmistakable gateway.

By the power of the collection of virtues obtained thus,

May all sentient beings uphold the unsurpassable actions of the Buddha, by following these stages,

And enter the path that pleases the Buddhas.

Colophon: