

Recognizing the Mother

(A Song on the Experience of the Middle Way View)

(Tib: Taghurama Ngoezin)

- *Changkya Rolpai Dorji*

E Ma Ho!

1. He who reveals in bare
The wonder of profound dependent arising nature,
O my Guru, your kindness is indeed boundless.
Kindly reside in my heart
As I utter these extemporaneous words
From the thoughts flashing in my mind.
2. This lunatic child
Who lost his old mother so long ago
Is about to realize coincidentally
What he has not recognized,
That she has been with him all along!
3. She is perhaps the one that 'is and is not'
As told to me quietly by my brother, the dependent arising.
The diverse subject-object dualism is my mother's benign
smile,

This cycle of birth and death, her deceptive words.

4. O my undeceiving mother, you have betrayed me!
So I hope to be saved by my brother, the dependent arising.
Yet it is ultimately through your kindness alone, O mother,
That I can hope to be freed.
5. If subject-object dualism is as they seem to be,
Then not even the Buddhas of all three times can save us.
But this diversity of changes
Is in reality my unchanging mother's expressions.
Hence there is indeed a way out.
6. The inexpressible mother,
In the light of things not established in any way;
The deception of mutual dependence,
This itself connotes its meaning.
7. Not finding the father when sought
Is, in fact, the finding of mother,
And the father is found on mother's lap.
That is how the kind parents save me, their child, I am told!
8. It seems that my brother's mirror

Reflects ungrasped my mother's face,
Which is neither one nor multiple,
Yet a lunatic like me had no idea of it!

9. Based on the 'instructions sent through wind'
By Nagarjuna and Chandrakirti,
Which Manjushrigarbha has sent a bird to pass it on (to us),
Averts the hardships of a long and tiring search.
Hence, I hope to see the accompanying old mother!
10. There seem to be amongst today's scholars
Those who, being caught in the web of terms
'Thoroughly withstanding', 'true existence', etc.,
Seek only something with horns to be negated
While leaving intact this solid appearance.
11. But on my mother's unveiled face,
Such vivid dualism is not found, I believe!
Through excessive discussions off the mark,
My old mother is likely to run away!
12. Things exist, though not in this mode
Of chaos and contradictions.

For the inseparable bond of our loving parents
Seems that of harmony and tenderness.

13. Vaibhasika, Sautrantika, Vijnanavadin and the three Eastern
masters,

Though label this mother with names so divergent -

Limestone-like white elephant,

Marked with beaming tiger stripes in the form of physical
matter,

A foolish lunatic monkey, (an intrinsic) subject,

A ferocious bear, the inherency devoid of dualism -

Yet they all lost the old mother.

14. Likewise, many scholars and meditators

Amidst Sakya, Nyingma, Karma and Drukpa,

Pride themselves in diverse terminologies -

‘Self-awareness of non-subjective Emptiness and Clarity’,

‘Primordial purity and spontaneity, the true face of
Samantabhadra’,

‘Mahamudra, the unfabricated innate (mind)’,

‘Neither existent nor non-existent, a mere absence of any
thesis’ -

It is all well if the target is hit

But I wonder what you are all pointing at!

15. As external matter is not dismantled,
Vaibhashikas, worry not and be pleased.
Though without self-cognizant, cognition and cognized are
tenable,
All Vijnanavadins, O be pleased.
Though without intrinsic nature, dependent relation starkly
remains,
Be pleased too, the three Eastern masters.
16. As clarity and emptiness can be held as uncontradictory,
Upholders of pupil-instructions hold doubts no more.
Though primordially pure, good and bad are feasible,
The knowledge-bearers need no clinging at purity.
17. Though meditating through contrivance, the innate dawns,
The elderly meditators need no insistence.
As the absence of elaboration of 'existence and non-
existence' can be accepted,
The stubborn logicians need not fret.
18. All this evolved perhaps due to

Unfamiliarity with the standard conventions
For those lacking extensive study.
It is not that I have no respect for you.
Please pardon, if offended!

19. Though I am not an all-knower,
Yet have expertise in the ways of riding
The well-bred horse of my ancestors' works
Through an enduring, persistent exertion,
I hope to get over the impossible cliff.
20. No search is required for the seeker, is it?
Never grasp as true, for it is false.
Yet this falsity should not be dispelled, for it is real.
Well-deserved is the respite,
The freedom from the extreme of eternalism and nihilism.
21. Though lacking the coveted experience
Of (directly) seeing the mother,
I feel as though seeing right in front of me
The kind parents lost for so long.
22. Great indeed is the kindness

Of Nagarjuna and his disciples.

Great indeed is the kindness of Venerable Losang Dragpa,

Great indeed is my Guru's kindness.

In return, I revere the mother.

23. By the joyous celebration of all noble deeds,
Through the meeting of the young son of awareness
With his unproduced and inexpressible old mother,
May all mother beings be led to the lasting joy.

24. Ah! I, Rolpai Dorji
Perform here at this joy
A dance of ecstatic joy
To please the Three Jewels.

Colophon: These few deceptive lines describing the recognition of a mother entitled 'The Melodies of an Echo' have been written by Changkya Rolpai Dorji (someone with deep admiration for the great Middle Way) on the mystical mountain of five peaks, Wutai Shan.