

[The complete root text of the *Three Principal Paths (Lam-stzo rnam-gsum)* by Je Tsongkapa (1357-1419)]

\*, , RJE BTZUN CHOS KYI RGYAL PO TZONG KHA PA CHEN POS MDZAD PA'I  
LAM GYI GTZO BO RNAM GSUM BZHUGS SO, ,

Herein contained is the "*Three Principal Paths*" written by Tsongkapa the Great, King of the Dharma

\*, , RJE BTZUN 'JAM PA'I DBYANGS LA PHYAG 'TSAL LO,

I bow to all the high and holy lamas.

,RGYAL BA'I GSUNG RAB KUN GYI SNYING PO'I DON, ,RGYAL SRAS DAM PA  
RNAMS KYIIS BSNAGS PA'I LAM, ,SKAL LDAN THAR 'DOD RNAMS KYI 'JUG  
NGOGS DE, ,JI LTAR NUS BZHIN BDAG GIS BSHAD PAR BYA,

As far as I am able I'll explain  
The essence of all high teachings of the Victors,  
The path that all their holy sons commend,  
The entry point for the fortunate seeking freedom.

,GANG DAG SRID PA'I BDE LA MA CHAGS SHING, ,DAL 'BYOR DON YOD BYA  
PHYIR BRTZON PA YIS, ,RGYAL BA DGYES PA'I LAM LA YID RTON PA'I, ,SKAL  
LDAN DE DAG DVANG BA'I YID KYIS NYON,

Listen with a pure mind, fortunate ones  
Who have no craving for the pleasures of life,  
And who, to make leisure and fortune meaningful, strive  
To turn their minds to the path which pleases the Victors.

,RNAM DAG NGES 'BYUNG MED PAR SRID MTSO YI, ,BDE 'BRAS DON GNYER  
ZHI BA'I THABS MED LA, ,SRID LA BRKAM PA YIS KYANG LUS CAN  
RNAMS, ,KUN NAS 'CHING PHYIR THOG MAR NGES 'BYUNG BTZAL,

There's no way to end, without pure renunciation,  
This striving for pleasant results in the ocean of life.  
It's because of their hankering life as well that beings  
Are fettered, so seek renunciation first.

,DAL 'BYOR RNYED DKA' TSE LA LONG MED PA, ,YID LA GOMS PAS TSE 'DI'I  
SNANG SHAS LOG,LAS 'BRAS MI BSLU 'KHOR BA'I SDUG BSNAGAL  
RNAMS, ,YANG YANG BSAM NA PHYI MA'I SNANG SHAS

Leisure and fortune are hard to find, life's not long;  
Think it constantly, stop desire for this life.

Think over and over how deeds and their fruits never fail,  
And the cycle's suffering: stop desire for the future.

LDOG,DE LTAR GOMS PAS 'KHOR BA'I PHUN TSOGS LA, ,YID SMON SKAD  
CIG TZAM YANG MI SKYE ZHING , ,NYIN MTSAN KUN TU THAR PA DON  
GNYER BLO, ,BYUNG NA DE TSE NGES 'BYUNG SKYES PA LAGS,

When you've meditated thus and feel not even  
A moment's wish for the good things of cyclic life,  
And when you begin to think both night and day  
Of achieving freedom, you've found renunciation.

,NGES 'BYUNG DE YANG RNAM DAG SEMS BSKYED SKYIS, ,ZIN PA MED NA  
BLA MED BYANG CHUB KYI, ,PHUN TSOGS BDE BA'I RGYU RU MI 'GYUR  
BAS, ,BLO LDAN RNAMS KYIS BYANG CHUB SEMS MCHOG BSKYED,

Renunciation though, can never bring  
The total bliss of matchless Buddhahood  
Unless it's bound by the purest wish; and so,  
The wise seek the high wish for enlightenment.

,SHUGS DRAG CHU BO BZHI YI RGYUN GYIS KHYER, ,ZLOG DKA' LAS KYI  
'CHING BA DAM POS BSDAMS, ,BDAG 'DZIN LCAGS KYI DRA BA'I SBUBS SU  
TSUD, ,MA RIG MUN PA'I SMAG CHEN KUN NAS 'THIBS, ,MU MED SRID PAR  
SKYE ZHING SKYE BA RU, ,SDUG BSNGAL GSUM GYIS RGYUN CHAD MED  
PAR MNAR, ,GNAS SKABS 'DI 'DRAR GYUR PA'I MA RNAMS KYI, ,NGANG  
TSUL BSAMS NAS SEMS MCHOG BSKYED PAR MDZOD,

They're swept along on four fierce river currents,  
Chained up tight in past deeds, hard to undo,  
Stuffed in a steel cage of grasping "self,"  
Smothered in the pitch-black ignorance.  
In a limitless round they're born, and in their births  
Are tortured by three sufferings without a break;  
Think how your mothers feel, think of what's happening  
To them: try to develop this highest wish.

,GNAS LUGS RTOGS PA'I SHES RAB MI LDAN NA, ,NGES 'BYUNG BYANG  
CHUB SEMS LA GOMS BYAS KYANG , ,SRID PA'I RTZA BA BCAD PAR MI NUS  
PAS, ,DE PHYIR RTEN 'BREL RTOGS PA'I THABS LA 'BAD,

You may master renunciation and the wish,  
But unless you have the wisdom perceiving reality  
You cannot cut the root of cyclic life.  
Make efforts in ways then to perceive interdependence.

,GANG ZHIG 'KHOR 'DAS CHOS RNAMS THAMS CAD KYI, ,RGYU 'BRAS NAM  
YANG BSLU BA MED MTHONG ZHING , ,DMIGS PA'I GTAD SO GANG YIN KUN  
ZHIG PA, ,DE NI SANGS RGYAS DGYES PA'I LAM LA ZHUGS,

A person's entered the path that pleases the Buddhas  
When for all objects, in the cycle or beyond,  
He sees that cause and effect can never fail,  
And when for him they lose all solid appearance.

,SNANG BA RTEN 'BREL BSLU BA MED PA DANG, ,STONG PA KHAS LEN BRAL  
BA'I GO BA GNYIS, ,JI SRID SO SOR SNANG BA DE SRID DU, ,DA DUNG THUB  
PA'I DGONGS PA RTOGS PA MED,

You've yet to realize the thought of the Able  
As long as two ideas seem to you disparate:  
The appearance of things—infalible interdependence;  
And emptiness—beyond taking any position.

,NAM ZHIG RE 'JOG MED PAR CIG CAR DU, ,RTEN 'BREL MI BSLUR MTHONG  
BA TZAM NYID NAS, ,NGES SHES YUL GYI 'DZIN STANGS KUN 'JIG NA, ,DE  
TSE LTA BA'I DPYAD PA RDZOGS PA LAGS,

At some point they no longer alternate, come together;  
Just seeing that interdependence never fails  
Brings realization that destroys how you hold to objects,  
And then your analysis with view is complete.

,GZHAN YANG SNANG BAS YOD MTHA' SEL BA DANG , ,STONG PAS MED  
MTHA' SEL ZHING STONG PA NYID, ,RGYU DANG 'BRAS BUR 'CHAR BA'I  
TSUL SHES NA, ,MTHAR 'DZIN LTA BA'I 'PHROG PAR MI 'GYUR RO,

In addition, the appearance prevents the existence extreme;  
Emptiness that of non-existence, and if  
You see how emptiness shows in cause and effect  
You'll never be stolen off by extreme views.

,DE LTAR LAM GYI GTZO BO RNAM GSUM GYI, ,GNAD RNAMS RANG GI JI  
BZHIN RTOGS PA'I TSE, ,DBEN PA BSTEN TE BRTZON 'GRUS STOBS BSKYED  
NAS, ,GTAN GYI MDUN MA MYUR DU SGRUBS SHIG BU,

When you've grasped as well as I the essential points  
Of each of the three principal paths explained,  
Then go into isolation, my son, make mighty  
Efforts, and quickly win your ultimate wish.

ZHES PA 'DI NI MANG DU THOS PA'I DGE SLONG BLO BZANG GRAGS PA'I  
DPAL GYIS TSA KHO DBON PO NGAG DBANG GRAGS PA LA GDAMS PA'O, ,

These instructions were imparted to Ngawang Drakpa, a friar from the Tsako district, by  
that very learned Buddhist monk, the glorious Lobsang Drakpa.