

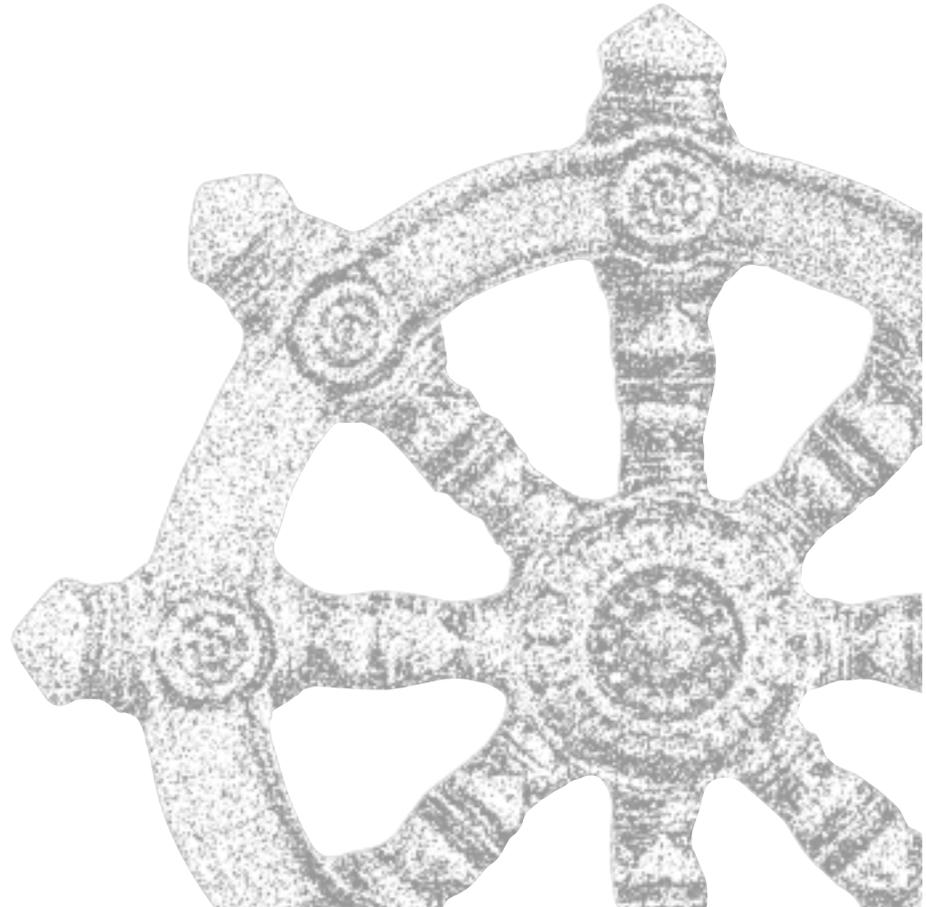


9

THE ETHICAL LIFE

COURSE

Level 1 of Buddhist Discipline (*Vinaya*)





THE ASIAN CLASSICS INSTITUTE

Thank you for your interest in the Asian Classics Institute's Correspondence Courses. A complete Formal Study Course consists of audio recordings from the original class series in New York, along with the supporting text materials from each class. The text and audio may be downloaded (see www.world-view.org in the on-line teachings section), or ordered by mail (see the Courses by mail section of the web site).

This Course consists of eleven classes, each of which has approximately two hours of audio, along with corresponding written materials. The audio can be ordered by mail, listened to on-line as streaming Real Audio, or downloaded onto your computer in mp3 or RA format for playback later. The written materials for this Course are contained in nine on-line files which can be downloaded, printed and assembled into a three-ring binder.

A complete Course binder contains the following sections in this order: a binder cover and spine, an overview of the teacher training program, prayers, a course syllabus, readings, class notes, homework, quizzes, a final examination, answer keys and Tibetan study materials. (The class notes were taken by a student in the original live classes, and you'll need these for reference as what's written on the board isn't always spoken.) For ease of binder assembly, be sure to print the files on three hole paper.

Each class lecture has a corresponding homework, quiz, meditation, and class notes. Most classes have readings, although not every class does. After listening to the audio from a class, the homework, quiz and meditation should be completed for that class before continuing on to the next class. The homework can be completed using your class notes, open book style. The quizzes should be completed from memory only, without the aid of notes or other materials. (A good approach is to look at an answer key *after* you have finished that homework, and to use that answer key to study for that quiz.) A final exam is given at the end of the Course.

You may grade your own papers using the supplied answer keys or, if you wish to do so, you may mail your quizzes, homework and final examination to the Asian Classics Institute to be graded. All of the quiz and final exam questions come from the homework, so the homework answer keys are also used to grade the quizzes and the final exam.

If you use the answer keys to complete your homework or quizzes by copying, please do not mail your papers to the Institute for grading. If you do mail your papers in, upon successfully passing, you will be presented with a certificate of proficiency from the Institute.

If you choose to have your papers graded by the Institute (this is completely optional), please mail all of the homework, quizzes and the final for the Course together – **DO NOT** mail papers from individual classes, or a partially completed Course. Once you have completed the entire Course, mail it to: The Asian Classics Institute, Correspondence Courses, 7055 Juniper Drive, Colorado Springs, CO 80908. Please make a copy of all materials that you send to us, in case they are lost in the mail. **Be sure to provide a self-addressed, stamped envelope of appropriate size and postage to have your papers returned.**

We would like to emphasize finally that, although recordings and written materials can be extremely helpful, it is essential for serious Buddhist practitioners to meet and study directly with a qualified Teacher who can give the necessary guidance and personal instructions of the lineage.

The wisdom of Enlightened Beings has been passed down in an unbroken lineage in these teachings. May you put them into practice in your life, gain every realization, and benefit all. May every goodness grow and spread in all directions right now!



Overview of the Formal Study Course Teacher Training Program

The Six Great Books of Buddhism outlined below are the subject of a geshe's eighteen year program of monastic study. The Asian Classics Institute condenses these Six Great Books of Buddhism into a series of 15 Formal Study Courses.

Book One

Geshe Study Subject: The Perfection of Wisdom (Prajnya Paramita)

School of Buddhism Studied: Beginning Middle-Way (Madhyamika Svatantrika); also includes some material from Mind-Only (Chitta Matra)

Main Root Text: *The Jewel of Realization (Abhisamaya Alamkara)*

Written by: Maitreya (the Future Buddha) as related to Master Asanga, circa 350 AD

Traditional period to cover this subject: Six years in a Tibetan monastery

Summarized in ACI Courses:

Course II: Buddhist Refuge

Course XV: What the Buddha Really Meant

Principal monastic textbooks used for ACI Courses: *Analysis of the Perfection of Wisdom, Overview of the Art of Interpretation, Overview of the Twenty Practitioners, Overview of Dependent Origination, Overview of the Form and Formless*

Written by: Kedrup Tenpa Dargye (1493-1568); Gyalwang Trinley Namgyal (fl. 1850)

Typical Subjects: The three kinds of refuge; The wish for enlightenment; What is nirvana?; The proofs for emptiness; Who is Maitreya?; The twelve links of dependent origination in the Wheel of Life; Deep levels of meditation; How do we know when the Buddha was speaking figuratively?; A flow-chart for liberation.

Book Two

Geshe Study Subject: The Middle Way (Madhyamika)

School of Buddhism Studied: Advanced Middle Way (Madhyamika Prasangika); also includes some material from the Mind-Only School (Chitta Matra)

Main Root Texts: *Entering the Middle Way (Madhyamaka Avatara)* and *A Guide to the Bodhisattva's Way of Life (Bodhisattva Charya Avatara)*

Written by: The first by Master Chandrakirti, circa 650 AD in explanation of Master Nagarjuna, about 200 AD; and the second by Master Shantideva, circa 700 AD

Traditional period to cover this subject: Four years in a Tibetan monastery

Summarized in ACI Courses:

Course VI: The Diamond-Cutter Sutra

Course VII: The Vows of the Bodhisattva

Courses X, XI, XII: A Guide to the Bodhisattva's Way of Life

Overview of the ACI Teacher Training Program

Principal monastic textbooks used for ACI Courses: *Overview of the Middle Way; A Commentary on the Diamond-Cutter Sutra; The String of Shining Jewels, on the Three Sets of Vows; The Point of Entry for Bodhisattvas, a Commentary to the "Guide to the Bodhisattva's Way of Life"*

Written by: Gyaltsab Je Darma Rinchen (1364-1432); Kedrup Tenpa Dargye (1493-1568); Choney Lama Drakpa Shedrup (1675-1748); Geshe Tsewang Samdrup (c. 1830)

Typical Subjects: Emptiness and the Wish for enlightenment; Emptiness and the bodies of a Buddha; The future of the Buddha's teaching; Emptiness and karma; The direct perception of emptiness; Emptiness and paradise; How empty things still work; The root and secondary vows of a bodhisattva; How to keep the vows; How to purify bad deeds; Taking joy; How to fight mental afflictions; The perfection of giving; How anger destroys good karma; The nature of anger; Where bad things really come from; Dealing with jealousy; Quietude; Stopping attachment; On the joys of solitude; Devoting oneself to meditation; On the need to see emptiness; The two realities; The emptiness of feelings; The sliver of Diamond.

Book Three

Geshe Study Subject: Higher Knowledge (Abhidharma)

School of Buddhism Studied: Detailist (Vaibhashika)

Main Root Text: *The Treasure House of Higher Knowledge (Abhidharma Kosha)*

Written by: Master Vasubandhu, circa 350 AD

Traditional period to cover this subject: Two years in a Tibetan monastery

Summarized in ACI Courses:

Course V: How Karma Works

Course VIII: Death and the Realms of Existence

Principal monastic textbooks used for ACI Courses: *Light on the Path to Freedom, a Commentary to the Treasure House*

Written by: Gyalwa Gendun Drup, the First Dalai Lama (1391-1474)

Typical Subjects: The nature of karma; The role of motivation; The correlation of deeds and their results; How karma is carried; The relative severity of deeds; The three realms of existence; The nature of the *bardo* (intermediate state between birth and death); A description of time and space; The destruction of the world; How to do death meditation

Book Four

Geshe Study Subject: Vowed Morality (Vinaya)

School of Buddhism Studied: Detailist (Vaibhashika)

Main Root Text: *A Summary of Vowed Morality (Vinaya Sutra)*

Written by: Master Gunaprabha, circa 500 AD

Traditional period to cover this subject: Two years in a Tibetan monastery

Summarized in ACI Course:

Course IX: The Ethical Life

Principal monastic textbooks used for ACI Course: *Essence of the Ocean of Discipline; Daymaker--A commentary on the "Essence of the Ocean"*

Written by: Je Tsongkapa (1357-1419), Master Ngulchu Dharma Bhadra (1772-1851)

Typical Subjects: The nature of the vows of freedom; Their divisions; The specific vows (note: nuns and monks' vows are presented only to those with ordination); Who can take vows; How vows are lost; The benefits of keeping vows.

Book Five

Geshe Study Subject: Buddhist Logic (Pramana)

School of Buddhism Studied: Sutrist (Sautrantika)

Main Root Text: *The Commentary on Valid Perception (Pramana Varttika)*

Written by: Master Dharmakirti, circa 650 AD, on Master Dignaga, circa 450 AD

Traditional period to cover this subject: Three months per year for 15 years in a Tibetan monastery

Summarized in ACI Courses:

Course IV: The Proof of Future Lives

Course XIII: The Art of Reasoning

Principal monastic textbooks used for ACI Courses: *The Four Reasonings; Light on the Path to Freedom, An Explanation of the "Commentary on Valid Perception"; Jewel of the True Thought; An Explanation of the Art of Reasoning; An Explanation of the Path of Reasoning; The Collected Topics of the Spiritual Son; The Collected Topics of Rato; A Clear Exposition upon Mind and Mental Functions*

Written by: Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Gyaltsab Je Darma Rinchen (1364-1432); The First Panchen Lama, Lobsang Chukyi Gyaltsen (1567?-1662); Geshe Yeshe Wangchuk (1928-1997); Master Tutor Purbuchok Jampa Tsultrim Gyatso (1825-1901); Master Ngawang Trashin (c. 1700); Master Chok-hla U-ser (c. 1500)

Typical Subjects: The meaning of valid perception; The nature of omniscience; Proofs for past and future lives; The qualities of a Buddha; Why study the art of reasoning?; The definition of a reason; How to do Buddhist debate; The parts of a logical statement; Cause and effect; The nature of the subject mind; The concept of negatives and positives; The nature of definitions; The concept of time.

Book Six

Geshe Study Subject: The Steps to Buddhahood (Lam Rim)

School of Buddhism Studied: Advanced Middle Way (Madhyamika Prasangika)

Main Root Text: *The Great Book on the Steps to Buddhahood (Lam Rim Chenmo)*

Written by: Je Tsongkapa (1357-1419)

Traditional period to cover this subject: Intermittently over a period of 15 years in a Tibetan monastery

Overview of the ACI Teacher Training Program

Summarized in ACI Courses:

Course I: The Principal Teachings of Buddhism

Course III: Applied Meditation

Course XIV: Lojong, Developing the Good Heart

Principal monastic textbooks used for ACI Courses: *A Gift of Liberation, Thrust into Our Hands; The Principal Teachings of Buddhism; A Commentary on the Principal Teachings of Buddhism; A Thousand Angels of the Heaven of Bliss (Ganden Hlagyama); Preparing for Tantra (The "Source of All My Good" and its Commentary); A Collection of Lojong Texts; Offering of the Mandala; How to Offer the Mandala in Thirty-Seven Parts*

Written by: Khen Rinpoche Geshe Lobsang Tharchin (b. 1921); Je Tsongkapa (1357-1419); Pabongka Rinpoche (1878-1941); Master Ngulchu Dharma Bhadra (1772-1851)

Typical Subjects: The Meaning of Rennciation, the Wish for enlightenment, and correct world view; How to do a daily practice; How to meditate; What to meditate on; How to practice at work and other everyday situations; How to offer the mandala; How to practice love and compassion; Brief presentations of the entire path to Enlightenment; How to prepare for the secret teachings.

༄༅། །མཇུག། །

mandel

།ས་གཞི་སྔོས་ཀྱིས་བྱུགས་ཤིང་མི་ཏོག་བཟམ།

sashi pukyi jukshing metok tram,

།རི་རབ་སྤིང་བཞི་ཉི་ལྷས་བརྒྱན་པ་འདི།

rirab lingshi nyinde gyenpa di,

།སངས་རྒྱས་ཞིང་དུ་དམིགས་ཏེ་དབུལ་བར་བགྱི།

sangye shingdu mikte ulwar gyi,

།འབྲོ་ཀུན་རྣམ་དག་ཞིང་ལ་སྦྱོད་པར་ཤོག །།

drokun namdak shingla chupar shok.

།ཨི་དྲི་གུ་རུ་རྩ་མཇུག་ལ་ཀི་ནི་རྩ་ཏ་ཡ་མི། །

Idam guru ratna mandalakam niryatayami.

Offering the Mandala

Here is the great Earth,
Filled with the smell of incense,
Covered with a blanket of flowers,

The Great Mountain,
The Four Continents,
Wearing a jewel
Of the Sun, and Moon.

In my mind I make them
The Paradise of a Buddha,
And offer it all to You.

By this deed
May every living being
Experience
The Pure World.

Idam guru ratna mandalakam niryatayami.

༄༅། །སྐབས་འགྲོ་སེམས་བསྐྱེད། །
kyabdro semkye

།སངས་རྒྱས་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།
sangye chudang tsokyi choknam la,

།བྲང་རྒྱལ་བར་དུ་བདག་ནི་སྐབས་སུ་མཆིས།
jangchub bardu dakni kyabsu chi,

།བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།
dakki jinsok gyipay sunam kyi,

།འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག །།
drola penchir sangye druppar shok.

Refuge and The Wish

I go for refuge
To the Buddha, Dharma, and Sangha
Until I achieve enlightenment.

By the power
Of the goodness that I do
In giving and the rest,

May I reach Buddhahood
For the sake
Of every living being.

༄༅། །བསྐྱོབ། །

ngowa

།དག་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།

gewa diyi kyewo kun,

།བསོད་ནམས་ཡེ་ཤེས་ཚོགས་ཚྲོགས་ཤིང་།

sunam yeshe tsok-dzok shing,

།བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།

sunam yeshe lejung way,

།དམ་པ་སྐྱུ་གཉིས་འཕྲོ་པར་ཤོག །།

dampa kunyi topar shok.

Dedication of the Goodness of a Deed

By the goodness
Of what I have just done
May all beings

Complete the collection
Of merit and wisdom,

And thus gain the two
Ultimate bodies
That merit and wisdom make.

༄༅། །མཚོད་པ། །

chupa

།སྟོན་པ་སྣ་མེད་སངས་རྒྱས་རིན་པོ་ཆེ།

tonpa lame sanggye rinpoche,

།སྐྱོབ་པ་སྣ་མེད་དམ་ཚཱ་རིན་པོ་ཆེ།

kyoppa lame damchu rinpoche,

།འབྲེན་པ་སྣ་མེད་དགོ་འདུན་རིན་པོ་ཆེ།

drenpa lame gendun rinpoche,

།སྐྱབས་གནས་དགོན་མཚོག་གསུམ་ལ་མཚོད་པ་འབྲུལ།

kyabne konchok sumla chupa bul.

A Buddhist Grace

I offer this
To the Teacher
Higher than any other,
The precious Buddha.

I offer this
To the protection
Higher than any other,
The precious Dharma.

I offer this
To the guides
Higher than any other,
The precious Sangha.

I offer this
To the places of refuge,
To the Three Jewels,
Rare and supreme.



The Asian Classics Institute

Course IX: The Ethical Life

Level One of Buddhist Discipline (Vinaya)

Course Syllabus

Reading One

Subject: The meaning of vinaya; review of the literature on Buddhist discipline; discussion of the benefits of an ethical way of life; and the motivation for taking vows

Reading: Je Tsongkapa's *Epistle to Ngawang Drakpa on the Occasion of the Ordination of the First Monks of Gyalrong*

Reading Two

Subject: Overview of all the major subjects covered in the most important root text for the teachings on Buddhist discipline

Reading: A topical outline of *The Wishing Jewel*, a commentary to the *Sutra on Discipline* by Chone Drakpa Shedrup (1675-1748).

Reading Three

Subject: Preliminary sections of the *Sutra on Discipline*; subjects in the study of Buddhist discipline; the basic nature of the vow of individual freedom; the types of vows

Reading: *Essence of the Ocean*, a summary of the vows of individual freedom by Je Tsongkapa (1357-1419), with a commentary by Ngulchu Dharma Bhadra (1772-1851) entitled *Daymaker*, folios 1A-4B

Reading Four

Subject: Grouping of the vows; description of the one-day vow; description of the lifetime layman's vow; general description of the novice vow

Reading: *Essence of the Ocean* and *Daymaker*, folios 4B-7A

Course IX: The Ethical Life
Course Syllabus

Reading Five

Subject: General description of the intermediate nun's vow; general description of the full monk and full nun's vows

Reading: *Essence of the Ocean and Daymaker*, folios 7A-9A

Reading Six

Subject: Who can take the vows; how the vows are lost; benefits of keeping the vows

Reading: *Essence of the Ocean and Daymaker*, folios 9A-13A

Reading Seven

Subject: Avoiding the ten non-virtues; the types of karmic results; the correlation between specific non-virtues and their karmic results

Reading: *The Great Book on the Steps of the Path*, by Je Tsongkapa (1357-1419), folios 118B-120B

Reading Eight

Subject: Preliminary sections of the teaching; the qualities of a Buddha; the lineages of the tradition; extraordinary features of the teaching on the steps; the benefits of putting the steps into practice

Reading: *The Song of My Spiritual Life*, by Je Tsongkapa (1357-1419), with *Illumination of the Essence*, a commentary by the first Changkya Rinpoche, Ngawang Lobsang Chunden (1642-1714), folios 1A-4A

Reading Nine

Subject: Taking yourself to a spiritual guide; introduction to the three scopes; description of the steps of the path shared with those of lesser scope; the meditation on death; contemplation of the sufferings of the lower realms; going for refuge; the contemplation of karma, and the four forces

Reading: *The Song of My Spiritual Life* and *Illumination of the Essence*, folios 4A-6B

Course IX: The Ethical Life
Course Syllabus

Reading Ten

Subject: Description of the steps of the path shared with those of medium scope; contemplating the first two noble truths; description of the steps of the path for those of greater scope; the wish for enlightenment; the six perfections; entering the secret path

Reading: *The Song of My Spiritual Life* and *Illumination of the Essence*, folios 6B-7B

The Asian Classics Institute
Course IX: The Ethical Life

Reading One: Je Tsongkapa's *Epistle on Ethics*

The reading for this class consists of the entire text of Je Tsongkapa's *Epistle to Ngawang Drakpa on the Occasion of the Ordination of the First Monks of Gyalrong*. Master Ngawang Drakpa, also known as Tsako Wonpo ("the friar of the lineage of the Kings of Tsako"), was one of Je Tsongkapa's closest disciples. After he had trained him in the Dharma, Je Tsongkapa sent Ngawang Drakpa to a distant region in east Tibet, entrusted with the mission of establishing a number of monasteries and training Buddhist monks.

The ensuing correspondence between the teacher and his faraway disciple has provided us with several true classics of Buddhist thought, including the following demonstration of the role of an ethical life in developing one's ability to meditate and perceive emptiness. Another letter from Je Tsongkapa to Ngawang Drakpa during this period contains the famous *Three Principal Paths*, which along with the commentary of Pabongka Rinpoche has been translated in the book *The Principal Teachings of Buddhism*. The introduction to this book also contains more detail on Master Ngawang Drakpa's life, and his close relationship to Je Tsongkapa.

Please note that the version of the letter available for translation contained a number of printing errors that have been corrected to the best of our ability; we hope to obtain another edition later for comparison.

༩།།འཇིག་རྟེན་གྱི་ལྷན་པུ་མཉམ་པུ་གོ་པུ་ཡ།

I bow down to my Lama, Gentle Voice.

།ཀུན་གྱི་མ་འདྲིས་མཛེན་བཤེས་ཏེ།

།སློབ་མེད་པའི་གྲོགས་གྱི་ཕུལ།

ཤོངས་པ་རྣམས་ཀྱི་གཉེན་གཅིག་ལྟུང་།

ལྷ་མེད་སྟོན་པ་དེར་ཕྱག་འཚལ།

I bow down to the matchless Teacher,
Unknown to us our most loving friend,
An ultimate and a peerless companion,
The one brother we the needy possess.

དེ་ཡི་བསྟན་པ་གཅིག་ལྟུང་ཉིད།

འགྲོ་བའི་ཉེར་འཚོར་མཐོང་གྲུར་པ།

དེ་ཡིས་རང་གི་སྟོབ་མ་ལ།

འཕྱི་བའི་བསམ་པས་འདི་སྐད་གྲིང་།

I have seen that the only sustenance
For living kind is his teachings alone;
And so in love I impart these words
To the one who is my disciple.

སྐྱིད་གྲུ་རྣམས་ཀྱི་ཕན་བདེའི་གཏོར།

རྒྱལ་བ་རྣམས་ཀྱི་དམ་པའི་ཚོས།

ཤོངས་སུ་འཛིན་ལ་མ་ལྷོམ་པ།

བྱ་བྱོད་རིང་དུ་རྒྱལ་གྲུར་ཅིག །

The high Dharma of the Victorious Ones
Is a goldmine of happiness for all beings;
And you, my son, are its fearless keeper—
I pray you may reign for a thousand years.

སྟོན་པ་བྱོད་ཀྱིས་ཐུབ་བསྟན་ཉི་མའི་འོད།

གང་དང་བྲལ་བའི་མཐའ་འཁོབ་སྟུན་གྲིང་དུ།

། བྱུང་པའི་བརྟུལ་ལྷགས་དྲི་མེད་འཛིན་པ་ཡི།

། རྒྱལ་འོ་སྤུལ་གྱིས་གང་བར་བྱས་ཞེས་གྲགས།

Wise one the news is that you have brought
The sunlight of the Able One's word
To that dark far land, and filled it with princes
Of Buddha kings practicing hard and pure.

། རྒྱལ་དེ་གསལ་ལ་བར་བྱེད་པའི་འཕྲིན་ཡིག་ནི།

། རོན་བཟང་ཚོགས་འབྲུ་བཟང་པོ་སྐྱེས་དང་བཅས།

། ཉིད་གྱི་དྲིན་གྱིས་ཁྱིམ་ནས་མངོན་བྱུང་བ།

། འགའ་ཡིས་བདག་གི་གམ་དུ་ཕྱིན་པར་བྱས།

A letter informing me of these tidings,
Lovely thoughts in lovely stars of words,
Has due to your kindness reached me here,
Borne by several freed from the family life.

། དེ་ཚེ་བདག་ཡིད་ཤིང་བལ་ནི།

། ཉིད་གྱི་ཀུན་སྦྱོང་སྦྱོན་མེད་པའི།

། དྲི་ཡི་བཞེན་པས་དབང་བྱས་པས།

། བློགས་དེར་ཀུན་དུ་སོང་བར་གྱུར།

When the note touched my hand
The wind of your immaculate deeds
Swept up the cotton wisp of my mind
And carried my thoughts to you there.

། རྒྱལ་བའི་གསུང་རབ་མ་ལུས་སྡེ་སྦྱོང་གསུམ།

། དེ་ཕྱིར་བསྟན་པའི་སྡིང་པོ་བསྐྱབ་པ་གསུམ།

།དེ་དག་ཐོག་མ་རྒྱལ་བྱིས་ས་བསྐྱབ་པ་སྟེ།

།དེ་ཡི་གནས་ནི་འདུལ་བ་ཡིན་པར་གསུངས།།

The entire teachings of the Victors reside
in the three collections of scripture;
Thus the essence of what they have taught
can be found within the three trainings.
The very first one of all these three
is training in an ethical life,
And its home the Buddhas have spoken to be
the teachings on discipline.

།དེ་ཕྱིར་ལེགས་པར་གསུངས་པའི་དམ་པའི་ཚོས།།

།འདུལ་བའི་རྒྱལ་ལ་མང་པོ་བཀོད་པ་ལ།།

།བསྐྱན་པའི་གོ་རིམ་ཤེས་པའི་མཁས་པ་རྣམས།།

།ཅི་ཡི་ཕྱིར་ན་དགའ་བ་སྐྱེ་མི་འགྲུར།།

This too is why so much of the Dharma,
so high and spoken so pure,
Has by the Buddhas been devoted
to the way of discipline.
It explains as well why all those masters
who understand the order
Of subjects to learn all take delight
in the teachings on discipline.

།ལྷག་མཐོང་ཤེས་རབ་བསྐྱབ་པ་སྐྱེ་བ་ལ།།

།ཞི་གནས་ཉིང་འཇིན་དགོས་པའི་མིང་ཅམ་སྣང་།།

།འདི་ན་རྣམ་དག་ཉིང་འཇིན་སྐྱེ་བ་ལ།།

།རྒྱལ་བྱིས་ས་བསྐྱབ་པ་དགོས་པའི་གཏམ་ཡང་རུབ།།

The training on perfect concentration,
quietude, must come
Before one can ever the develop the one

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on wisdom, the ultimate vision.
Only a trace of this truth can be heard
anymore, and not a peep
On the fact that good concentration can't come
without first training in ethics.

།ཁས་ལེན་ཅམ་ལ་རབ་ཏུ་དཔའ་བ་ཡིས།

།དམ་བཅས་རབ་ཏུ་འདོར་བ་ཕལ་བའི་ཕལ།

།རང་གིས་ཅི་ཅམ་ཁས་ལེན་བྱས་པ་ཡི།

།རྩལ་བྲིམས་བསྐྱང་ལ་བརྩོན་པ་དམ་པའི་རྩལ།

Some people find only the courage to pledge
themselves in word to this training,
Then later discard their commitments like trash;
they are lowest in a world of low.
The way of the holy is different; they make
every conceivable effort
In keeping whatever ethical rules
they may have committed to.

།དེ་ལྟར་མཐོང་ནས་ཉེས་པའི་སྒོ་གསུམ་ལ།

།ཡང་དང་ཡང་དུ་རྟོག་པའི་ཤེས་བཞིན་དང་།

།དེ་དང་བག་ཡོད་ངོ་ཚ་ཁྲིལ་ཡོད་ཀྱིས།

།ལོག་པའི་ལམ་དུ་ཞུགས་པའི་དབང་པོའི་རྟ།

།འབད་པས་འདུལ་བར་བྱེད་པ་དེ་ཡི་ཡིད།

།དག་བའི་དམིགས་པ་གང་གང་འདོད་དེ་ལ།

།དེ་ལྟ་དེ་ལྟར་རབ་ཏུ་གནས་པར་གྱུར།

།དེ་ཕྱིར་རྒྱལ་བྱིམས་ཉིང་འཛིན་རྒྱ་རུ་བསྐྱབས།

Once you have realized this fact
you must rely on watchfulness
And awareness; constantly checking all three
of the gateways for any wrong deeds,
Depending as well on a sense of care
and propriety to control
With all your strength the wild horse
of the senses, seeking to keep

This steed from taking you to a path
that leads you all astray.
With this state of mind you'll be able to hold
your concentration perfectly
Fixed on any virtuous object
at your heart's content.
Thus is the ethical life commended
for perfect concentration.

།འཆལ་བྱིམས་དྲི་མའི་རྫོག་པ་དང་བྲལ་ཞིང་།

།དགོ་བའི་དམིགས་པ་རྣམས་ལས་མི་གཡོ་ན།

།དེ་ལ་བདག་མེད་དེ་ཉིད་རབ་རྟུ་གསལ།

།དངས་ཤིང་མི་གཡོའི་རྒྱལ་ལྷ་གཟུགས་བཞིན།

This state of mind is totally free
of the dirt of broken morality,
And is never disturbed or distracted from
the object of goodness you choose;
Therefore suchness, the lack of a self,
is perfectly clear to it,
Just like the moon's reflection on water
undisturbed and crystal clear.

།དེ་ལྟར་བསྐྱབ་པ་གསུམ་གྱི་ལམ་གྱི་གནད།

།ཡོངས་སུ་རྫོགས་པར་ཤེས་པ་སྡེ་སྡོད་གསུམ།

ཤེས་པ་ཉིད་ལ་རག་ལས་དེ་ཡི་ཕྱིར།

མཁས་པ་བསྟན་ནས་སྡོད་གསུམ་ལ་བསྐབ།

A perfect understanding of all of the
essential points like these
Within the path of the three trainings
depends precisely upon
An understanding of all the three
collections of Buddhist scripture;
Thus you should take yourself to a master
and train in the three collections.

འབྲས་བུ་པའི་དགོས་པ་སྐབ་པ་ཉིད་ཡིན་ཞེས།

སྐྱོ་བའི་དམ་པས་ལན་ཅིག་མིན་པར་གསུང་།

དེ་ཕྱིར་ཇི་ཅམ་ཤེས་པ་དེ་ཅམ་ནས།

སྤྱི་བཤོལ་མི་བྱ་འདུལ་ལ་ལག་དྲ་སྣང་།

The greatest teachers of all time
have said, no single time,
That the whole point of the trainings is reaching
actual attainments.
Take then whatever amount of the teachings
you understand so far,
And without procrastination, with speed,
put them to work in your life.

དེ་དག་ནི་རྩལ་གྱི་མས་ལམ་གྱི་རྩ་བར་འགྱུར་བའི་རྒྱ་མཚན་མདོ་ཅམ་བཞོད་པ་ཡིན་

པས་དེ་དག་ལ་གཅེས་པར་བཟུང་ནས་ཡང་དང་ཡང་དུ་ཚོད་མཛོད། འབྲོད་གྱིས་

མཐའ་འཁོབ་མི་བཟད་པ་དེར། རབ་དྲ་བྱུང་བ་མང་པོའི་སྡེ་གཙུག་གསུམ་ཤིང་འདུལ་བའི་

བཤད་པ་ཡང་བྱེད་པར་ཡོད་གདའ་བ་ཤིན་དུ་ལེགས་པ་ཡིན།

I have written the above lines as just a very brief presentation of the reasons
why an ethical way of life is the very basis of the Buddhist path. As such I
hope that you will cherish them, and review them again and again. I am

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extremely pleased by the fact that you have been able to ordain so many individuals, and give so many teachings on discipline, there in what from a Buddhist point of view is a wild and barbarian land.

སྒྲོམ་པ་ལེན་པ་ལ་གཙོ་བོར་བྱས་ནས་བསྐྱུང་བ་དང་། སྤྱིར་འཚོས་པའི་ལག་ལེན་མ་
ཚུགས་ན། །རྩལ་བྲིམས་དག་པོ་འོང་ཐབས་མེད་པས། ད་དེར་ཉེས་པ་རྣམས་ངོ་ཤེས་
པར་བྱས་ནས་ལེགས་པར་བསྐྱུང་བ་ཅིག་དང་། མི་ཤེས་པ་ལ་སོགས་པའི་རྒྱ་བཞིས་
བཅས་པའི་མཚམས་ལས་འདས་ན། ལའགས་བསྐྱུམས་བྱེད་པའི་སྤྱིར་བཙོས་ཀྱི་ལག་
ལེན་ཅིག་ཅི་ནས་ཀྱང་ཚུགས་པ་གྲིས་ལ་སྤྱུང་བ་བྱུང་བ་ལ་ཇི་མི་སྣམ་པར་འཇོག་པར་
མ་བྱེད་པས་ནམ་བུར་རེས་གྲིས་སྤྱིར་བཙོས་གྲིས་དང་། རོ་ཚ་བྲིལ་ཡོད་དུན་ཤེས་
བཞིན་སོགས་སྐྱེས་ནས་རྩལ་བྲིམས་ཡོངས་སུ་དག་པར་འགྱུར་བ་ཡིན།

If one focusses primarily on the taking of vows, and then fails in the practical aspects of keeping them seriously and restoring them when they are damaged, then there is absolutely no way that one's practice of the ethical way of life can be pure. As such it is essential that you now go on to help your new monks keep their vows well by learning to identify what constitutes breaking them.

So too you must institute a regular practice of purification and restoration, whereby the monks learn to confess past errors and restrain themselves from future error, in the event that—because of one of the four factors, such as not understanding the vows properly—they should ever transgress them. They must learn never to take it lightly when they break a vow; they must be taught the proper methods of restoring vows in every instance where they are broken. In this way, and through developing a sense of shame and propriety, as well as watchfulness, awareness, and similar tools, they will come to lead a perfectly ethical way of life.

དེ་ལ་ཡང་སྤྱིར་དགོ་བ་དང་མི་དགོ་བ་ལས་ཕན་ཡོན་འབྱུང་བར་གསུངས་པ་རྣམས་
གྲོང་ཁ་འདིངས་པ་ལྟ་བུ་དང་། ཉེས་དམིགས་འབྱུང་བར་གསུངས་པ་རྣམས་བསྐྱིགས་
བསྐྱུར་བ་ལྟ་བུར་མི་འཇོན་པར་གཏོང་ཐག་པ་ནས་ངེས་པ་འདྲོངས་པ་ཞིག་དང་། བྱུང་

པར་དུ་རྒྱུ་ལ་བྲིམས་བསྐྱེད་པ་དང་མ་བསྐྱེད་པའི་ཕན་ཡོན་དང་ཉེས་དམིགས་མང་
དུ་བསྐྱེམས་ནས་ངེས་པ་རྙེད་པ་ཞིག་དགོས་པ་ཡིན། དེ་ལྟར་མ་བྱས་ན་གཞན་ངོ་ལམ་
རྙེད་བཀའ་གྲི་ཕྱིར་དུ་བསྐྱེད་པ་ཞིག་འོང་བས་གནད་དུ་མི་འགྲོ།

From an overall point of view, the Buddhas have described certain benefits that derive from virtuous deeds, and serious problems that derive from non-virtuous deeds. We tend to think of the benefits as something that has no relevance until we are lying on our deathbed. And we view the descriptions of the problems as though they were some kind of veiled threat. We should rather try to develop, in the very depths of our hearts, the recognition that they are absolutely true.

In a more specific sense, we must meditate extensively upon the benefits of maintaining an ethical way of life, and upon the serious problems of failing to maintain such a code. This will bring us to a full recognition of their truth. Should we fail to do so, and if keeping up this ethical way of life becomes for us something motivated only by a concern about how we look to others, or about the honor and gifts we might obtain thereby, then the real point of ethics is lost.

།དེ་ཇི་ལྟ་བུ་བཞིན་དུ་སྐྱབ་པའི་གོགས་ནི་ཚོ་འདིའི་བྱ་བ་ལྟར་ལེན་པ་ཡིན་ལ། དེ་ཡང་
ཚོ་འདིར་རིང་དུ་སྡོད་པར་མཐོང་བ་ལས་ཡིན་ཞིང་། དེའི་གཉེན་པོར་གང་ལས་ཀྱང་
འཆི་བ་དྲན་པ་ཟབ་པ་ཡིན་པས་འཆི་བ་ཡང་ཡང་དུ་བསྐྱེམ་དགོས་པ་ལགས།

The obstacle that prevents us from leading an ethical way of life for the right reasons is our enthusiasm for the activities of our present rebirth. And this in turn comes from viewing our present life as though it were a place where we are going to be spending some substantial amount of time. The most profound cure for this way of thinking is to maintain, on many levels, an awareness of our coming death. As such it is absolutely essential that you meditate, again and again, on the fact that you will die.

མདོར་ན་ལས་འབྲས་མི་སྐྱ་བ་ཐམས་ཅད་མཁྱེན་པའི་བྱད་ཚོས་ཡིན་པས། དྲན་པ་
ཉེར་གཞན།

ལས་བརྒྱ་པ། ཉོགས་བརྗོད་བརྒྱ་པ། མཛེངས་སྒྲུམ། ལུང་གི་རྒྱུད་སྒྲིང་རྣམས་དང་།
གཞན་ཡང་མདོ་དང་བསྟན་བཅོས་མང་དུ་བལྟས་ནས་ལས་འབྲས་ལ་ངེས་པ་ཅི་བརྟན་
བྱས་ཏེ། ངན་པའི་ལས་སྐྱར་བསགས་པ་རྣམས་སྟོབས་བཞིས་འདག་ངེས་སུ་སྦྱོང་བ་
དང་། གསར་དུ་འཇུག་པའི་སྒོ་རྣམས་འཕྲོ་ཚད་ངེས་སུ་སྦྱོམ་པ་དང་། བཟང་པོའི་
ལས་སྐྱར་བྱས་རྣམས་སྟོན་ལམ་རྒྱབས་པོ་ཆེས་རྒྱ་ཆེར་སྤེལ་བ་དང་། སྐྱར་མ་སྦྱིས་པ་
རྣམས་ཕྱོགས་རེ་ཅོ་མ་གྱིས་ཚོག་ཤེས་མི་བྱས་པར་སྒོ་སྤྲོ་ཚོགས་ནས་བསྐྱེད་དགོས་པ་
ཡིན།

In a nutshell, the ability to perceive in detail the infallible workings of the deeds we do and the consequences we reap is a quality which is unique to beings who are omniscient. As such we must refer constantly to such scriptures as the *Sutra on Awareness*, the *Hundred Deeds*, the *Hundred Stories of Past Lives*, the *Sutra on the Wise and Foolish*, the *Accounts of Scripture*, and a wide variety of other sutras and classical commentaries.

By doing so we can make our recognition of the laws of karma and its consequences ever more firm. We must purify the bad karma we have collected in the past, until we reach the point where we are sure it has been erased. We must restrain ourselves from engaging in any new bad karma, until we reach the point where we are sure we have discontinued this behavior completely.

We must take the good karma we have been able to accomplish so far, and multiply its power through highly effective kinds of prayer. We must look at the good karma we have not yet been able to accomplish, and make it happen, not through any limited kinds of activity, but rather through a whole variety of different means.

དེ་དག་ཅི་འདྲ་ཞིག་བྱེད་ཀྱང་དངོས་སམ་ཆ་མཐུན་ཅོ་མ་ཡིན་ཀྱང་སྒྲིའི། བྱང་རྒྱུ་གྱི་
སེམས་ཤིག་གིས་ཟིན་པར་བྱས་ནས་བྱེད་པ་གཞན་དུ་ཆེ་བ་ལགས། རྒྱལ་བས་མདོ་
རྒྱུད་དུ་མར་བསྟུགས་པའི་སྟོང་པ་ཉིད་གྱི་ལྷ་བ་ནི་མཚན་མར་འཛིན་པའི་དམིགས་

གཏད་ཐམས་ཅད་འཇིག་པས། ཡོད་པ་དང་མེད་པའི་མཐའ་སྤོང་ལ། ལས་དང་
འབྲས་བུ་ལ་ངེས་པ་གཏིང་ནས་རྙེད་པའི་གྲོགས་བྱས་ནས། དགོ་མི་དགོ་ཕྱ་མོ་ནས་
འདོར་ལེན་བྱེད་པས་ཡོད་པ་དང་ཆད་པའི་མཐའ་སྤོང་བ་ཞིག་ཡིན་ན།

Whatever of the above we may be able to carry out, it will all be infinitely more effective if we can learn to do it while keeping our minds soaked in the wish for enlightenment, whether in its full form, or even just in some partial form.

Remember too that the victorious Buddhas have recommended in countless open and secret scriptures that we seek the correct view of emptiness, the one that absolutely destroys every tendency to grasp to indications as objects themselves. This then allows us to avoid the two extremes of thinking either that things exist independently, or that—if they don't exist independently—they cannot exist at all.

A well-founded grasp of the laws of karma and its consequences complements correct view; the very activity of being extremely careful to do the right thing in the arena of good and bad deeds, down to the smallest detail of our lives, gives us the ability to eliminate in ourselves entirely the two extremes of thinking "everything exists" and "nothing can exist."

།སེམས་ཅན་པལ་ཆེར་ཡང་ན་ནི་སྤོང་པ་གཤེས་ལ་གྲུབ་པའི་རྟག་པ་དང་། ཡང་ན་ནི་
ཀུན་རྫོབ་ཀྱི་རྣམ་གཞག་ཐམས་ཅད་འཇིག་པའི་ཆད་པར་འཇིག་པ་ཞིག་འོང་བས་ཤིན་ཏུ་
རྟོགས་པར་དགའ་ཞིང་། རྟོགས་ནའང་སྟོན་པའི་སྟོན་དུ་གྱུར་པ་ཤིན་ཏུ་ཉུང་། དེ་བས་
ན་གནས་འདི་ལ་མོས་པ་ནི། དེ་རྟོགས་པའི་རྒྱ་བསལ་སྤྱང་དང་། སྟོན་ལམ་མང་དུ་
བྱ་ཞིང་དེ་ལ་མཁས་པའི་བཤེས་གཉེན་བསྟེན་པ་དང་། དེའི་གཞུང་ལ་འདྲིས་པར་བྱ་
ཞིང་། ཅུང་ཟད་ཅམ་ལ་ཚོག་ཚོད་མི་གཟུང་བར་སོ་སོར་རྟོག་པའི་ཤེས་རབ་ཀྱིས་
དཔུང་པ་ཞིབ་པར་བྱ་སྟེ་འཚོལ་དགོས་པ་ཡིན།

The vast majority of beings fall into one of two traps. Some have a misconception about things that are in nature empty which would necessitate their being unchanging. Others have a misconception which would obviate the

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entire way in which deceptive reality exists; which would necessitate the end of these very objects.

The actual truth therefore is extremely difficult to perceive, and even among those who have the capacity to do so there are infinitely few who could ever become a vessel worthy to receive the teachings. Therefore anyone who has any hope of seeing these things must first address the causes that would bring it about; they must accumulate the power of good deeds and purify their bad deeds, and make a great many holy prayers. They must take themselves properly to a spiritual guide who is a master of these things, and acquaint themselves well with the scriptures that describe them. Finally they must seek the truth by using their intellect to examine closely every point, and never be satisfied with only a rough or incomplete understanding.

དེ་ལྟར་ན་བཤད་མ་ཐག་པ་རྣམས་ཀྱི་དོན་སློམ་པ་དང་འཆད་ཉན་སྤེལ་མར་མཇོད་ན་གོ་
པའི་ངེས་པ་ཆེར་འགོ་བ་དང་། ཉོན་མོངས་ཀྱི་གཉེན་པོར་འགོ་བ་གཉིས་ཀ་འོང་བ་
ལགས་པས་དེ་བཞིན་དུ་བགྱིད་པར་ལྷ།

Your understanding of, and conviction in, all the points I have just explained will continue to increase if you alternate your time between meditating upon them and studying them formally. This same practice will simultaneously begin to work as a cure for all your mental afflictions. As such I entreat you to practice this way.

།གཅིག་དུ་བདེ་གཤེགས་བསྐྱེད་ལ་གུས།

།རྣམ་དཔྱད་རྣམ་པ་མི་དམན་ཞིང་།

།སྤྲེས་བུ་ཆེན་པོའི་རྗེས་སུ་སློབ།

།སློབ་ལྡན་ངག་དབང་གྲགས་པ་བྱོད།

།འོ་བོས་སྐྱེས་པའི་རྗེས་སུ་ལྷགས་ཤིག་དང་།

།ཆོ་རབས་ཀྱན་དུ་སློབ་དང་སློན་ལམ་ཀྱན།

།མཚུངས་པར་སྤྱད་དེ་ནམ་ཞིག་སངས་རྒྱས་ཆོ།

།བདུད་རྩིའི་བགོ་བཤའ་ཐོག་མར་སྤྲིན་པར་བྱ།

Your respect for the word of Those Gone to Bliss
Is complete, and your intellect's power imposing;
You walk in the footsteps of mighty beings
With wisdom, my Ngawang Drakpa.

Come now, follow the things I've taught you,
Make in your lives your deeds and prayers
Match mine, and on our enlightenment day
I'll give you the first sip of deathlessness.

།ཞེས་པ་འདི་ནི་ཡང་དག་པའི་དགོ་བའི་བཤའ་གཉེན་ཚ་ཁོ་བ་མཁས་ཆེན་ངག་དབང་
གྲགས་པས། ཤར་རྒྱལ་མོ་རོང་དུ་སྤྲོན་མེད་པའི་རབ་ཏུ་བྱུང་བའི་སྤྲུང་པར་ཅན་
བཙུགས་ནས་སྤྲིན་ཡིག་སྤྲིངས་བྱུང་བའི་ལན་དུ་མང་དུ་ཐོས་པའི་དགོ་སྤོང་སྤོང་བཟང་
གྲགས་པའི་དཔལ་གྱིས། ཨེའི་ས་ཕྱོགས་དབེན་གནས་ཏེ་ཏུ་ར་ནས་སྤྲིངས་པ་དགོ་
ལེགས་སུ་གྱུར་ཅིག །

The above is an epistle written to that great master of Tsako, the pure spiritual guide known as Ngawang Drakpa. It constitutes a reply to a communication from him describing how he had founded a very special group of monks by ordaining a number of disciples in the eastern land of Gyalrong, something that had never been done before. The reply itself was composed by the glorious monk Lobsang Drakpa [Je Tsongkapa], and dispatched from his place of retreat named Teura, near the place called Eisa. May goodness ever increase!

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Reading Two: Outline of the *Sutra on Discipline (Vinaya Sutra)*

The following is an outline of major points in *The Wishing Jewel*, a synopsis of Master Guna Prabha's *Sutra on Discipline (Vinaya Sutra)* by Chone Drakpa Shedrup (1675-1748), author of the alternate textbook series of Sera Mey Monastic University.

I. A Preliminary Overview (starts folio 2A)

Includes:

A summary of how Lord Buddha became enlightened over a period in three stages of "countless" eons (2A).

The exact years at which Lord Buddha performed his major spiritual deeds (2B).

An explanation of why the teachings on discipline are the highest instruction of Lord Buddha (3A).

A summary of the canonical works on discipline, and their commentaries (3A).

II. Actual Explanation of Sections of the Root Text (3B)

A. Meaning of the name of the root text (3B)

B. Explanation of the translator's obeisance (4A)

C. Commentary upon the root text (4A)

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1. Details of the statement of purpose (4A)

Includes details on the subject matter, the vows of individual freedom, and the eleven topics concerning the vows

2. Actual commentary (7A)

a. How to go from not having vows to having them (7A)

Includes:

A discussion of the original and later rites for conferring the vows

A detailed treatment of those who can confer the vows (the different kinds of "abbots" and "masters") (9A)

An explanation of the different types of vows (10A)

Details on the measurement of days and months, necessary for properly dating an ordination; along with a brief presentation on Buddhist holidays (11A)

b. Once you have your vows, how to keep them from being damaged (15A)

1) Relying on an outer support, a monastic preceptor, to help keep your vows (15A)

Includes:

Great detail on the qualifications of a monastic preceptor (15A)

Requirements of a proper candidate for ordination (18B)

Description of the ordination of nuns (20A)

2) Relying on inner support, your own pure intentions, to help keep your vows (21A)

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3) Keeping your vows through a good understanding of the factors that work against them (21A)

Description of how vows can be lost (21B)

An explanation of the five groups of vows (22A):

a) Explanation of each individual group

i) General treatment

- 1) Divisions (22B)
- 2) Groupings (22B)
- 3) Definitions (24A)
- 4) Enumeration (24B)
- 5) Order (24B)
- 6) Literal meanings (24B)
- 7) Consequences of breaking (24B)
- 8) Person (25A)
- 9) Benefits of keeping (25B)
- 10) Problems of breaking (25B)

ii) Specific treatment

- 1) The "defeat" group of vows (25B)
- 2) The "remainder" group of vows (31A)
- 3) The "cause of downfall" group of vows (32A)
- 4) The "individual confession" group of vows (41A)
- 5) The "bad deed" group of vows (41B)

b) A more general explanation (43A)

Includes:

Details on how vows are damaged (43A)

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Reasons why, under certain conditions, the vows may not form properly (44A)

Description of the vows of a novice monk, novice nun, and intermediate nun (44B)

Analysis of a number of ethical questions (45A)

Discussion of extenuating circumstances, such as temporary insanity (46A)

4) Keeping your vows through mastering the monastic practices (46A)

Includes:

A description of the seventeen foundations of monastic practice, grouped into the three broad categories of perfecting monastic practice (46B); the proper methods of sustenance (52B); and the performance of monastic rites (59B)

c) How to restore your vows, if they do happen to be damaged (62B)

Covers both restoration of vows after a downfall, and the restoration of unity after disputes

3. Ancillary points

Details on the painting of the Wheel of Life to be affixed to the entrance of temples, and its relation to the four noble truths (70B)

D. Concluding remarks

Notes on the composition of the commentary (71A)

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Reading Three: Introduction to the Vows of Individual Freedom

The following selection consists of the first part of *Daymaker* (*Nyin-byed*), composed by Master Ngulchu Dharma Bhadra (1772-1851) as a commentary to the *Essence of the Ocean of Discipline* (*'Dul-ba rgya-mtso'i snying-po*), a summary of the *vinaya* teachings by Je Tsongkapa (1357-1419).

༄༅། །འདུལ་བ་རྒྱ་མཚོའི་སླིང་པོའི་ལྷོ་ཀ་སློབ་བཟང་དགོངས་དོན་གསལ་བའི་ཉིན་
བྱེད་ཅེས་བྱ་བ་བཞུགས་སོ།

Herein contained is
Daymaker:
The Illumination of Lobsang's True Intent
a commentary upon the
Essence of the Ocean of Discipline.

༄༅། །ན་མོ་གུ་རུ་ལྷོ་རྒྱ་མཚོ་གོ་པ་སྤྱི་ལོ་སྤྱི་ཡོ།

I bow down to my Lama,
Lord of the Able Ones, Gentle Voice, Goddess of Song!

།མཚན་དཔེའི་དཔལ་འབར་སྐྱེ་ནི་གསེར་རིའི་དབུས་ན་ས་འཛིན་དབང་པོའི་བཞིན་
བརྩིད། །ཡན་ལག་དུག་ཅུའི་གསུང་ནི་གཞུང་ཡི་བུ་མོའི་རྒྱུད་མང་འི་བཞིན་སྟོན།
།ཚོས་ཀུན་མཁྱེན་

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པའི་ཕྱགས་ནི་མཁར་དབྱིངས་ངོས་སུ་སྤྲིན་བྲལ་ཉིན་བྱེད་ཇི་བཞིན་གསལ། །གསང་
གསུམ་མི་ཟད་རྒྱན་གྱི་ཙ་གའི་མངའ་བདག་དེ་ཡིས་ཤིས་པར་མཛོད།

The major and minor marks of Your exalted body
which blaze with glorious splendor
Are as majestic as the lord of earth-holders
in the center of his golden chains.

The sixty wonderful qualities
possessed by Your exalted speech
Are as sweet as the many-stringed lutes
of the celestial musicians' daughters.

Your exalted mind perceives all things
as apparent as the daymaker
On the surface of a cloudless stretch
in the vault of the expanse of sky.
You, who are the indisputable master
of each of the three mysteries—
Those ornaments of infinite circles—
please grant auspiciousness here!

།མཐུ་ཆེན་རྒྱལ་སྐུ་བོད་འབྱུང་གཅུག་རྒྱན་པལ།
།རོ་འཛིན་བརྒྱ་པའི་ཕྱོགས་སུ་ཆས་པ་ན།
།དབང་ཕྱོགས་ཙོང་ཁའི་སྤོ་ལས་ཉེར་ཐོན་པའི།
།སློབ་བཟང་མི་བྱིན་སྤྲིས་དེར་གུས་ཕྱག་འཚལ།

With deep respect I bow down to Lobsang,
child of the goddess of space,
The sun who rose from Tsongka,
over the tip of the eastern horizon.
Like an orb of fire with a thousand tongues of flame,
he makes the mighty Victor's children—
Those crowning jewels who appeared in Tibet—
look just like ordinary beings.

མགོན་དེས་ལུང་བཞིའི་ཙུའི་བསྐྱབས་པའི་སྣང་།
སྣོན་མིང་འདུལ་གཞུང་རིན་ཆེན་དབང་གི་རྒྱལ།
དོན་འབྲེལ་རྒྱལ་མཚན་རྩེ་མོར་ལེགས་བཀོད་ནས།
རང་གཞན་གཏན་བདེའི་གྲུ་ཆར་འདི་ན་འབབས།

By churning the great ocean
of the four groups of the Word
That savior procured its very essence:
this unprecedented classic on discipline.
If you take this king of the lord of jewels
and place it atop the victory banner
Of this commentary on its meaning,
it will cause the gentle rain
Of your and my ultimate happiness
to fall down upon this world.

ཕྱོགས་ཞེན་དྲི་མས་མ་ལྷགས་ཤིང་།
ལེགས་ཉེས་བརྟག་པའི་སྣོ་གྲོས་སྟོ།
དོག་མིན་བུམ་བཟང་འགའ་ཡོད་ན།
ལེགས་བཤད་ཙུ་མི་ཏ་འདི་ལོངས།

If you're like a vessel that's unpolluted
by the stench of partiality,
And have the intelligence to distinguish
between what's good and bad,
If you've a mind at all like this,
that is like an unconstricted space,
Come and take the deathless nectar
here in these well-spoken words!

I. THE PRELIMINARIES

དེ་ལ་འདིར་རྗེ་བཙུན་ཚོས་ཀྱི་རྒྱལ་པོ་ཤར་ཙོང་ཁ་པ་ཆེན་པོ་སྟོ་བཟང་གྲགས་པའི་

དཔལ་ཞེས་ས་གསུམ་ན་ཡོངས་སུ་གྲགས་པ་དེས་མཛད་པའི་སོ་སོར་ཐར་པའི་སྣོམ་པ་
གཏན་ལ་དབབ་པ་འདུལ་བ་རྒྱ་མཚོའི་སྤིང་པོ་བསྐྱུས་པ་ཞེས་བྱ་བའི་བསྐྱེད་བཅོས་འདི་
ཉིད་འཆད་པ་ལ་གསུམ། ལའདད་པ་ལ་འཇུག་པའི་ཡན་ལག་། ལའདད་པ་ཉིད་ཉི་བར་
དགོད་པ། ལའདད་པ་མཐར་ཕྱིན་པའི་ཚུལ་ལོ། །དང་པོ་ལ་གསུམ། ཤིས་པ་བརྗོད་པ།
བསྐྱོད་ཕྱག་མཛད་པ། ཚུམ་པར་དམ་བཅའ་མཛད་པའི་ཚུལ་ལོ།།

Now the revered King of the Dharma, the great Tsongkapa of the East, the one known as the glorious Lobsang Drakpa, renowned throughout the three lands, once composed a summary of the vows of individual freedom. This is the text entitled the *Shorter Essence of the Ocean of Discipline*. My explanation of this work has three divisions: the preliminaries, the actual explanation, and the conclusion. The preliminaries themselves have three parts: the benediction, the eulogy and prostration, and the pledge to compose the work.

THE BENEDICTION

དང་པོ་ནི། ཚོམ་བདེ་ལེགས་སུ་གྱུར་ཅིག ། ཅེས་པས་སྟོན་ལ།

The benediction is expressed in the first line of the text:

Om! May there be happiness and goodness.

དོན་ནི། ཚོམ་ཡིག་གིས་རྒྱལ་བ་རྣམས་ཀྱི་སྐྱེ་གསུང་ཕྱགས་ཀྱི་གསང་བ་གསུམ་
མཚོན་ཞིང་། མཚོན་དོན་དེ་དྲན་པའི་སྟོན་སྲོལ་གསང་བ་གསུམ་དང་ལྷན་པའི་རྒྱལ་བ་
སྐྱུས་བཅོས་རྣམས་ལ་མཐུན་པར་གསོལ་ཏེ། འགྲོ་བ་རྣམས་ཀྱིས་གནས་སྐབས་ལྟ་
མིའི་བདེ་བ་དང་། མཐར་ཕྱག་དེས་ལེགས་ཐར་པ་དང་། ཐམས་ཅད་མཐུན་པའི་ལམ་
དུ་ཞུགས་ནས་རྒྱལ་བ་རྣམས་ལ་ཇི་ལྟར་མངའ་བའི་གསང་གསུམ་གྱི་གོ་འཕང་ཐོབ་
པར་གྱུར་ཅིག་ཅེས་པའོ།

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The meaning of this line is as follows. The syllable *om* symbolizes the three mysteries—the exalted body, speech, and mind of the victorious Buddhas. As we intone this syllable, we bear in mind the beings that it represents. These are the victorious Buddhas—possessors of the three mysteries—along with their sons and daughters. And it is to them that we are making our supplication:

May all living beings enter the path that leads to the transitory *happiness* of humans and pleasure beings, or to the ultimate *goodness* of freedom and omniscience. Then may they reach the state where they possess these three mysteries, exactly as the victorious Buddhas do.

THE EULOGY AND PROSTRATION

།གཉིས་པ་ནི། ཐམས་ཅད་མཐུན་པ་ལ་ཕྱག་འཚལ་ལོ།

The eulogy and prostration are expressed in the next line of the text:

I bow down to the Omniscient One.

།ཞེས་པས་སྟོན་ལ། དོན་ནི། ཇི་སྲིད་མས་གདུལ་བྱའི་དོན་དུ་བསྟན་བཅོས་འདི་རྩོམ་
པའི་ཐོག་མར། གདུལ་བྱ་རྣམས་ཀྱིས་སངས་རྒྱས་ཀྱི་ཆེ་བ་ཤེས་པ་དང་། རང་གི་
བསོད་ནམས་ཀྱི་ཚོགས་འཕེལ་བ་དང་། དམ་པ་རྣམས་ཀྱི་སྦྱོང་པ་དང་མཐུན་པ་
སོགས་དང་། ལྷག་པར་སྟོན་གྱི་བཀའ་བཅད་དང་མཐུན་པའི་སྤྱིར་དུ་བདག་ཅག་གི་
སྟོན་པའི་ཐུན་མོང་མ་ཡིན་པའི་ཡོན་ཏན་དུན་པའི་དད་གུས་ཆེན་པོས། སྐྱའི་བ་སྐྱ་
ལྷང་ཞིང་ཕྱག་ཐལ་མོ་སྐྱར་བ་དབྱར་བཞག་སྟེ། ལས་འབྲས་ལྷ་མོ་སོགས་ཤེས་བྱ་
ཐམས་ཅད་མངོན་སུམ་དུ་མཐུན་པའི་སངས་རྒྱས་བཅོམ་ལྷན་འདས་ལ་ཕྱག་འཚལ་ལོ།
སྟེ་སྟོ་གསུམ་དུང་བས་འདུད་དོ་ཞེས་པའོ།

Our Lord Lama, at the outset of his treatise, makes a prostration for the benefit of his disciples. He does so for a number of reasons: to help his disciples understand the greatness of the Buddha, to increase his own accumulation of merit, to emulate the holy ones, and so on. Most especially, he wishes to conform with the decree of old. He makes his prostrations with great faith and

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reverence, turning his thoughts to the unique virtues of our Teacher. Hair standing on end, he joins his palms devotedly atop his head. He bends *down*, bowing himself to the Omniscient One—to the Buddha, the Transcendent Victor, who directly perceives all knowable things, including even the most subtle workings of actions and their consequences. Je Tsongkapa expresses his obeisance in his words, thoughts, and deeds, with crystalline admiration.

THE PLEDGE TO COMPOSE THE WORK

།།གསུམ་པ་ལ་གཉིས། འདུལ་བའི་ཆེ་བ་བརྗོད་པ་དང་། ཚུམ་པར་དམ་བཅའ་བའི་
སྒྲོ་ནས་ལུས་མདོར་བསྟན་པའོ། །དང་པོ་ནི།

The third preliminary, the pledge to compose the work, has two sections: extolling the greatness of the code of discipline, and summarizing the entire body of the text in the pledge itself. The first of these is contained in the first verse of the root text:

།གང་ལ་བརྟེན་ན་བདེ་སྐྱབས་ཏུ།
།ཐར་པའི་གྲོང་དུ་བགྲོད་པའི་ཐབས།
།བདེ་གཤེགས་བསྟན་པའི་སྤྱིང་པོ་མཚོག།
།སོ་སོར་ཐར་ཅེས་བྲགས་པ་གང་།

There is something which, if you rely on it,
Is the way to travel with ease to the city of freedom;
The supreme essence of the teachings of those Gone to Bliss:
It is that which is called "individual freedom."

ཞེས་པས་སྟོན་ལ། དོན་ནི། བསྟན་པའི་རྩ་བ་སོ་སོར་ཐར་པ་དང་དེ་བརྗོད་བྱར་སྟོན་
པའི་འདུལ་བ་གང་ལ་བརྟེན་ཅིང་སོ་ཐར་གྱི་སྤྱིང་པ་སྤངས་ནས་རྩལ་བཞིན་དུ་བསྐྱབས་
ན་དགའ་ལས་ཆེར་མེད་པར་བདེ་སྐྱབས་ཏུ་མཐོ་རིས་དང་། ཐར་པ་དང་། ཐམས་ཅད་
མཐུན་པའི་གྲོང་གྲུང་དུ་བགྲོད་པར་བྱེད་པའི་ཐེམ་སྐྱས་སམ་ཐབས། བདེ་བར་

གཤམ་པ་སངས་རྒྱལ་གྱི་བསྟན་པ་རིན་པོ་ཆེ་གནས་པའི་སྤྱིང་དང་སྤྱིང་པོ་མཚོག་ཏུ་
གྱུར་པ། མཚན་སྣོམ་པ་སྤངས་ནས་རྒྱལ་བཞིན་སྤང་མཁན་རྣམས་འཁོར་བ་ལས་
ཐར་ཅིང་། དེ་ལས་སྣོག་པ་རྣམས་མི་ཐར་བའི་རྒྱ་མཚན་གྱི་སོ་སོར་ཐར་བའི་སྣོམ་པ་
ཞེས་ཡོངས་སུ་བྲགས་པ་གང་ཡིན་པ་དེ་ནི་ཞེས་པའོ།།

The "something" in the root text refers to the very root of the Buddha's teachings; that is, to the vows of individual freedom and the books on the code of discipline which take these vows as their subject matter. Suppose you *rely on* this: you take these vows of individual freedom, and you keep them well. This then is *the way*, the staircase, for *traveling with ease* (without any great difficulty) up *to the city* of the higher realms, *freedom*, and omniscience.

This "something" is also the *supreme essence (snying-po) of the teachings of the Buddhas (those who have "Gone to Bliss")*, the very lifeblood (*snying*) that allows these teachings to survive in our world.

This "something," *that which we call the "vows of individual freedom,"* is so named because those individuals who take and then keep them properly will escape the cycle of suffering, whereas those who don't, will not.

༥།གཉིས་པ་ནི།

The second section, where the entire body of the text is presented briefly through a pledge to compose the work, is contained in the next verse of the root text:

།ངོ་བོ་དང་ནི་རབ་དབྱེ་དང་།
།སོ་སོའི་ངོས་འཛིན་སྐྱེ་བའི་རྟེན།
།གཏོང་བའི་རྒྱ་དང་ཕན་ཡོན་ཏེ།
།རྣམ་པ་དུག་གིས་ཇི་བཞིན་བཤད།

**In keeping, I shall explain them in six categories:
Their basic nature, the way they are divided,
Their individual descriptions, who can take them,
How they are lost, and the benefits they give.**

ཅེས་པས་སྒྲོན་ལ། དོན་ནི། གོང་དུ་སྒྲོམ་པའི་སོ་ཐར་གྱི་སྒྲོམ་པ་དེ་ནི་འདིར་སོ་ཐར་
གྱི་སྒྲོམ་པའི་ངོ་བོ་དང་ནི། སོ་ཐར་གྱི་སྒྲོམ་པའི་རབ་དབྱེ་དང་། སོ་ཐར་རིས་བརྒྱད་གྱི་
སྒྲོམ་པ་སོ་སོའི་ངོ་སྤྲོད་དང་། སོ་ཐར་གྱི་སྒྲོམ་པ་སྐྱེ་བའི་རྟེན་དང་། སོ་ཐར་གྱི་
སྒྲོམ་པ་གཏོང་བའི་རྒྱ་དང་། སོ་ཐར་གྱི་སྒྲོམ་པ་བསྐྱུངས་པའི་ཕན་ཡོན་ཏེ་དོན་ཚན་
རྣམས་པ་དུག་གིས་ནི། རྒྱལ་བའི་དགོངས་པ་ཇི་ལྟ་བུ་བཞེན་དུ་བཤད་པར་བྱའོ་ཞེས་
པའོ།

Je Tsongkapa is saying that he is *going to explain* the vows of individual freedom, which he only touched upon above, *in keeping* with the true intent of the victorious Buddhas. He is going to do so *in six categories*: their basic nature, the way they are divided into eight types, their individual descriptions, who can take them, how they are lost, and the benefits they give when you keep them properly.

II. THE ACTUAL EXPLANATION

༥།གཉིས་པ་བཤད་པ་ཉིད་ཉེ་བར་དགོད་པ་ལ་དུག། །སོ་ཐར་གྱི་སྒྲོམ་པའི་ངོ་བོ་བཤད་
པ། སོ་ཐར་གྱི་སྒྲོམ་པའི་རབ་དབྱེ་བཤད་པ། སོ་ཐར་རིས་བརྒྱད་གྱི་སྒྲོམ་པ་སོ་སོའི་
ངོ་སྤྲོད་བཤད་པ། སོ་ཐར་གྱི་སྒྲོམ་པ་སྐྱེ་བའི་རྟེན་བཤད་པ། སོ་ཐར་གྱི་སྒྲོམ་པ་
གཏོང་བའི་རྒྱ་བཤད་པ། སོ་ཐར་གྱི་སྒྲོམ་པ་བསྐྱུངས་པའི་ཕན་ཡོན་བཤད་པའོ།

My explanation of the text itself will follow these same six categories: their basic nature, the way they are divided into eight types, their individual descriptions, who can take them, how they are lost, and the benefits they give when you keep them properly.

THE BASIC NATURE OF THE VOWS

།དང་པོ་ལ་གཉིས། སོ་ཐར་གྱི་སྒྲོམ་པའི་ངོ་བོ་ངོ་སྤྲོད་བཟུང་བ་དང་། ངོ་བོ་དེ་གཟུགས་
སེམས་གང་དུ་འཛོག་གི་རང་སྤྲིའི་བཞེན་རྒྱལ་ལོ།

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This category has two parts: an identification of the basic nature of the vows of individual freedom, and the positions of different Buddhist schools as to whether their basic nature is physical or mental.

དང་པོ་ནི།

The identification of the basic nature of the vows is covered in the following lines of the root text:

།དེས་འབྱུང་བསམ་པས་རྒྱ་བྱས་ནས།
།གཞན་གཞོན་གཞི་དང་བཅས་པ་ལས།
།སྡོག་པ་”

It is a turning away from harming others,
And its basis, caused by an attitude
Of renunciation...

ཞེས་པས་སྡོན་ལ། དོན་ནི། གཞན་གྱི་ལད་མོ་དང་གཡམ་ལ་རྒྱ་གཅེས་མ་ཡིན་པར་
འཁོར་བ་མཐའ་དག་ལ་ཞེན་པ་གཏོང་ནས་ལོག་སྟེ་ཡིད་དེས་པར་འབྱུང་བའི་བསམ་
པས་རྒྱ་བྱས་པ་སྟེ་ཀུན་ནས་བསྐྱངས་ཏེ། ལྷ་མའི་སྐྱུན་སྐྱར་གཞན་ལ་གཞོན་པ་ལུས་
ངག་གི་མི་དགོ་བ་བདུན་དང་། བདུན་པོ་དེའི་གཞི་ཡིད་གྱི་མི་དགོ་བ་གསུམ་མམ་
བཅས་པའི་ཁ་ན་མ་ཐོ་བ་དང་བཅས་པ་ལས་སྡོག་པར་ཁས་སྐྱངས་ཤིང་དམ་བཅས་པའི་
སྡོམ་པ་དེ་སོ་ཐར་གྱི་སྡོམ་པའི་ངོ་བོའི་ཞེས་པའོ།

Here Je Tsongkapa is saying that one's commitment to these vows should be *caused by*—that is, motivated by—an *attitude* where one feels a deep disgust for every single inch of the cycle of suffering life, and has thus decided to *renounce* it. You should not take the vows simply because you are imitating someone else, or just following the crowd.

The basic nature of the vows then is as follows. In the presence of your Lama, you agree and pledge yourself to *turn away from harming others*; you agree to refrain from the seven physical and verbal deeds which are wrong by nature, *and* to avoid their *basis* as well. Here the word "basis" refers either to the three

mental bad deeds that act as a foundation for the seven, or else to those bad deeds which were prohibited by Lord Buddha.

༥།གཉིས་པ་ནི།

The positions of different Buddhist schools as to whether their basic nature are physical or mental is expressed in these lines:

...དེ་ཡང་ལུས་ངག་ལས།

།གཟུགས་ཅན་ཡིན་ཞེས་འདོད་པ་དང་།

།སྤོང་བའི་སེམས་པ་རྒྱན་ཆགས་པ།

།ས་བོན་དང་བཅས་ཡིན་ཅེ་ཞེས།

།འདོད་པའི་རྩལ་ནི་རྣམ་པ་གཉིས།

།རང་གི་སྤེལ་གོང་འོག་སྤྱ།

...It is physical and verbal karma
Which they assert is physical matter.
The others say it is the intention to give up
And its seed as it continues in your mind.
Thus our schools' positions are two:
What the higher and lower assert.

ཞེས་པས་སྤོན་ལ། དོན་ནི། དེ་ཡང་སོ་ཐར་གྱི་སྤོམ་པའི་ངོ་བོ་ལུས་ངག་གི་ལས་དེ་
བྱེ་བྲག་སྤྱོད་བ་རྣམས་ཀྱིས་བསྟན་མེད་ཐོགས་མེད་གྱི་གཟུགས་ཅན་དང་། དབུ་མ་ཐལ་
འགྲུང་བ་རྣམས་ཀྱིས་ཚོས་གྱི་སྤེལ་མཆེད་གྱི་གཟུགས་ཅན་ཡིན་ཅེ་ཞེས་འདོད་པ་དང་།
མདོ་སྤེལ་སེམས་ཅམ་པ་དབུ་མ་རང་རྒྱུད་པ་རྣམས་ཀྱིས་སྤོང་བའི་སེམས་པ་རྒྱན་
ཆགས་པ་ས་བོན་དང་བཅས་པ་ཡིན་ཅེ་ཞེས་འདོད་པའི་རྩལ་མི་འདྲ་བ་ནི་རྣམ་པ་
གཉིས་རང་གི་ཕྱོགས་ནང་པ་སངས་རྒྱས་པའི་སྤེལ་གོང་འོག་རྣམས་སྤྱོད་

བར་བྱེད་དོ་ཞེས་པ་འོ། །བསྐྱེད་མེད་ཐོག་མ་མེད་གྱི་གཟུགས་དེ་ཡང་སྐད་ཅིག་དང་པོ་
སྣོམ་པ་སྣོམ་མ་ཐག་རྣམ་པར་རིག་བྱེད་དང་། དེ་ནས་རིག་བྱེད་མ་ཡིན་པའི་གཟུགས་
སྤྱ་འདོད་ཅིང་། སྣོང་སེམས་ས་བོན་དང་བཅས་པ་ལའང་ཤེས་པ་དང་ལྡན་མིན་འདྲ་
བྱེད་དུ་འཇོག་པ་གཉིས་ཡོད་པར་གསུངས་སོ།

It, meaning the basic nature of the individual freedom vows, is physical and verbal karma. According to the Abhidharma School this karma is a kind of invisible and ineffable physical matter. The Consequence section of the Middle Way School also assert that it is physical matter, but they say that it is physical matter belonging to the gateway of phenomena. The others—meaning the Sutrists, the Mind-Only School, and the Independent Section of the Middle-Way School—say that it is the continued intention to give up [bad deeds], along with the seed of this intention. Thus this verse explains that even in our own Buddhist schools, two dissimilar positions are asserted on this point in the tenets of the higher and lower schools.

The "invisible and ineffable form" mentioned above is explained as follows. In the first moment that the vows are taken, they consist of form which communicates the intent of the person taking the vows. After that moment they become a type of form which does not communicate this intent.

On the other hand the "intention to give up [the bad deeds]" is explained as being mental, and "its seed" is explained as being a changing thing which is neither mental nor physical. These then are the two viewpoints.

THE DIVISIONS OF THE VOWS

༥།གཉིས་པ་སོ་ཐར་གྱི་སྣོམ་པའི་རབ་དབྱེ་བཤད་པ་ལ་གཉིས། སོ་ཐར་གྱི་སྣོམ་པའི་
རབ་དབྱེ་དངོས་
དང་། སོ་ཐར་གྱི་སྣོམ་པའི་བསྐྱེད་བའོ།།

My explanation of the divisions of the individual freedom vows will have two sections: the actual division of individual freedom vows into categories, and a grouping of the vows.

༩།དང་པོ་ནི།

The actual divisions of the individual freedom vows are shown in these lines:

།བསྟེན་གནས་དག་བསྟེན་པ་མ་དང།

།དག་ཚུལ་པ་མ་དག་སྟོང་མ།

།དག་སྟོང་མ་དང་དག་སྟོང་སྟེ།

།སོ་སོར་ཐར་པ་རིས་བརྒྱད་དོ།

Staying close, close to virtue.
Way to virtue, versed in virtue,
And begging for virtue. These are
The eight kinds of individual freedom.

ཞེས་པས་སྟེན་ལ། དོན་ནི། ཐར་པའི་གོ་འཕང་དང་བསྟེན་པ་སྟེ་ཉི་བར་གནས་པར་
བྱེད་པས་ན་བསྟེན་གནས་ཀྱི་སྟོམ་པ་དང་། དག་བ་སྤང་འདས་ལ་བསྟེན་པ་སྟེ་ཉི་བར་
བྱེད་པས་ན་དག་བསྟེན་པའི་སྟོམ་པ་དང་། དག་བསྟེན་མའི་སྟོམ་པ་དང་། དག་བ་
སྤང་འདས་ཀྱི་ཚུལ་ཉི་ལམ་དུ་ཞུགས་པས་ན་དག་ཚུལ་པའི་སྟོམ་པ་དང་། དག་ཚུལ་
མའི་སྟོམ་པ་དང་། དག་སྟོང་མའི་སྟོམ་པ་བསྐྱུང་རྣམས་ཐབས་སུ་སྤང་བྱ་བཅུ་གཉིས་ལ་
སྟོབ་པས་ན་དག་སྟོང་མའི་སྟོམ་པ་དང་། དག་བ་སྤང་འདས་ཀྱི་གོ་འཕང་སྟོང་བ་སྟེ་
འཚོལ་བས་ན་དག་སྟོང་མའི་སྟོམ་པ་དང་། དག་སྟོང་པའི་སྟོམ་པ་སྟེ། སོ་སོར་ཐར་
པའི་སྟོམ་པ་ལ་དབྱེ་ན་རིས་བརྒྱད་ཡོད་དོ་ཞེས་པའོ།།

The one-day vows are called "staying close" because they help you *stay close* to nirvana in the sense of taking you there. The lifetime vows for laymen and laywomen are called "close to virtue" because they help you be *close* to *virtue*, which here refers to nirvana. The vows of male novices and female novices are called "way to virtue" because those who possess these vows have entered the *way*, that is the path, which leads *to virtue*, again referring to nirvana. The vows of an intermediate nun are called "versed in virtue" because these women

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are *versing* themselves *in* the twelve rules, in order to be able to keep the vows of a fully ordained nun. Fully ordained monks and fully ordained nuns are called "begging for virtue" because they are *begging*, that is seeking, that state of *virtue*: nirvana. In this verse Je Tsongkapa is thus listing *the eight kinds of individual freedom vows*.

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Reading Four: A General Description of the Vows, Part One

The following selection consists of the second major section of *Daymaker* (*Nyin-byed*), composed by Master Ngulchu Dharma Bhadra (1772-1851) as a commentary to the *Essence of the Ocean of Discipline* ('*Dul-ba rgya-mtso'i snying-po*), a summary of the *vinaya* teachings by Je Tsongkapa (1357-1419).

༎།གཉིས་པ་ནི།

The grouping of the vows is given here:

།།བྱིམ་པའི་སྡོམ་པ་དང་པོ་གསུམ།

།རབ་བྱུང་སྡོམ་པ་ཐ་མ་ལྔ།

The first three vows are for laypeople,
The last five vows for the ordained.

ཞེས་པས་སྡོམ་ལ། དོན་ནི། གོང་གི་སོ་ཐར་རིས་བརྒྱད་པོ་དེ་ཡང་རྟེན་གྱི་སྡོམ་ནས་
བསྐྱུ་ན་བྱིམ་པའི་ཕྱོགས་ཀྱི་སྡོམ་པ་དང་། རབ་བྱུང་གི་ཕྱོགས་ཀྱི་སྡོམ་པ་གཉིས་སུ་
འདུ་སྟེ། བྱིམ་པའི་ཕྱོགས་ཀྱི་སྡོམ་པ་ནི་བསྟོན་གནས། དགོ་བསྟོན་པ། དགོ་བསྟོན་
མ་སྟེ་དང་པོ་གསུམ་ཡིན་ཅིང་། རབ་བྱུང་གི་ཕྱོགས་ཀྱི་སྡོམ་པ་ནི་དགོ་ཚུལ་པ། དགོ་
ཚུལ་མ། དགོ་སྟོབ་མ། དགོ་སྟོང་མ། དགོ་སྟོང་པ་སྟེ་ཐ་མ་ལྔ་པོ་ཡིན་ཅོ་ཞེས་པའོ།

Moreover, the eight classes of individual freedom vows mentioned above can be grouped according to who can take them. Here there are two broad groups: the vows which relate to laypeople, and the vows which relate to ordained

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people. The kinds of *vows* which relate to *laypeople* are the first three: one-day vows, the layman's lifetime vows, and laywoman's lifetime vows. The kind of *vows* which relate to those who are *ordained* are the last five: the vows of male novices, female novices, intermediate nuns, fully ordained nuns, and fully ordained monks.

INDIVIDUAL DESCRIPTIONS OF THE VOWS

། །གསུམ་པ་སོ་གར་རིས་བརྒྱད་གྱི་སྡོམ་པ་སོ་སོའི་ངོས་འཛིན་བཤད་པ་ལ་དུག
། །བསྟེན་གནས་གྱི་སྡོམ་པའི་ངོས་འཛིན་བཤད་པ། དག་བསྟེན་གྱི་སྡོམ་པའི་ངོས་འཛིན་
བཤད་པ། དག་ཚུལ་གྱི་སྡོམ་པའི་ངོས་འཛིན་བཤད་པ། དག་སྟོབ་མའི་སྡོམ་པའི་
ངོས་འཛིན་བཤད་པ། དག་སྟོང་མའི་སྡོམ་པའི་ངོས་འཛིན་བཤད་པ། དག་སྟོང་ཕའི་
སྡོམ་པའི་ངོས་འཛིན་བཤད་པའོ།།

The individual descriptions of the eight types of individual-freedom vows will subsume six sections: an identification of the one-day vows; the layperson's lifetime vows; the novice vows; the vows of an intermediate nun; the vows of a fully ordained nun; and the vows of a fully ordained monk.

One-Day Vows

། །དང་པོ་ལ་གཉིས། །བསྟེན་གནས་གྱི་སྡོམ་པ་ངོས་བརྩུང་བ་དང་། །སྟང་བྱ་ཡན་ལག་
བརྒྱད་གཏན་ལ་དབབ་པའོ། །། །དང་པོ་ནི།

The first section, the explanation of the one-day vows, has two points: an identification of what the one-day vow is, and an outline of the eight components which you agree to give up.

These lines of the root text identify the vow:

། །རྩ་བ་བཞི་དང་ཡན་ལག་བཞི།
། །བརྒྱད་སྟོང་བསྟེན་གནས་སྡོམ་པའོ།

The one-day vow is to give up eight:
The root four and the secondary four.

ཞེས་པས་སྟོན་ལ། དོན་ནི། ཡུལ་དག་བསྟེན་བསྟེན་གནས་ལ་གནས་པ་ཡན་ཆད་
གང་ཡང་རུང་བའི་མདུན་དུ། མི་ཚངས་སྲོད་སོགས་རྩ་བ་བཞི་དང་། མལ་ཆེ་མཐོ་
སོགས་ཡན་ལག་བཞི་སྟེ་སྤང་བུ་ཡན་ལག་བརྒྱད་ཉིན་ཞག་ཤུགས་གཅིག་གི་རིང་སྤོང་
བར་ཁས་སྤངས་པ་དེ་ནི་བསྟེན་གནས་ཀྱི་སྟོམ་པའོ་སྟེ་ཡིན་ལོ་ཞེས་པའོ།

The one-day vow is to agree to give up, for the length of a single twenty-four hour period, the eight components to be abandoned: sexual activity and the rest of the root four components, as well as the use of high or valuable seats, along with the rest of the secondary four components. This vow can be taken from someone who has already taken the one-day vow, and who holds either the lifetime vow of a layperson, or any higher freedom vow.

༥།གཉིས་པ་ནི།

The eight components to give up are enumerated in these lines:

།མི་ཚངས་སྲོད་དང་མ་གྲིན་ལེན།
།སྟོག་གཙོད་བརྩུན་དུ་སྦྱོར་བ་ནམས།
།རྩ་བ་བཞི་ཡིན་མལ་ཆེ་མཐོ།
།ཆང་འཕུང་གར་སོགས་འཕྲིང་སོགས་དང་།
།སྤྱི་དྲོའི་ཁ་བཟས་ཡན་ལག་བཞི།

The root four are sexual activity,
Stealing, killing, and speaking lies.
The secondary four are high valuable seats,
Drinking alcohol, dancing and so on,
Ornamentation and such, and food after noon.

ཞེས་པས་སྟོན་ལ། དོན་ནི། མི་ཚངས་པར་སྟོད་པ་དང་། རིན་ཐང་ཚང་བའི་དངོས་
པོ་མ་བྱིན་པར་ལེན་པ་དང་། མིའམ་མིར་ཆགས་པའི་སྟོག་གཅོད་པ་དང་། མི་ཚོས་
སྐྱ་མའི་བརྟུན་དུ་སྐྱ་བ་རྣམས་ཙུ་བ་བཞི་ཡིན་ཅིང་། མལ་སྟན་རིན་པོ་ཆེས་སྐྱས་པའི་
ཆེན་པོ་དང་ཁྲུ་གང་ལས་སྟག་པའི་མཐོན་པོ་ལ་སྟོད་པ་དང་། སེམས་སྟོས་པར་བྱེད་
པའི་འབྲུ་དང་བཅོས་པའི་ཆང་འཕུང་བ་དང་། གར་བྱེད་པ། སོགས་སྐྱས་བསྟན་པ་སྟུ་
དང་རོལ་མོ་བྱེད་པ། མགོར་འཕྲེང་བ་འཆིང་བ། སོགས་སྐྱས་བསྟན་པ་སྟོས་འབྲུག་
པ། རྒྱན་འདགས་པ། དྲི་བཟང་གིས་ཁ་དོག་སྐྱར་བར་བྱེད་པ་དང་། ལྷི་དྲོའི་ཁ་ཟས་
ཟ་བ་རྣམས་ཡན་ལག་བཞི་ཡིན་ཅོ་ཞེས་པའོ།

The root four are sexual activity, stealing something of value, killing a human or a human fetus, and speaking lies about your spiritual realizations. The secondary four are (1) making use of a seat or bed which is valuable in that it incorporates jewels or some other precious substance, or else which is higher than a cubit; (2) drinking alcohol or any brewed or concocted substance which causes an intoxicated state; (3) dancing and "so on," which refers to singing and playing music, or else ornamenting yourself and "such"—that is, wearing jewelry or makeup; and finally (4) eating food after noon.

Lifetime Vows of a Layperson

།གཉིས་པ་དག་བསྟེན་གྱི་སྟོམ་པའི་ངོས་འཛིན་བཤད་པ་ལ་གཉིས། དག་བསྟེན་གྱི་
སྟོམ་པ་ངོས་བཟུང་བ་དང་། དག་བསྟེན་གྱི་སྟོམ་པའི་དབྱེ་བ་བཤད་པའོ།

The explanation of the lifetime vows of a layperson contains two points: the actual identification of these vows, and an explanation of the different categories of the vow.

།དང་པོ་ནི།

Here first is the identification of the vows:

།གསོད་ཀྱི་སྒྲིབ་དང་ལོག་པར་གཡེམ།

།ལྷོས་འགྱུར་འཕུང་བ་ལྷ་སྒྲོང་བ།

།དག་བསྐྱེན་གྱི་ནི་སྒྲོམ་པའོ།

The lifetime layperson's vow is to give up
The five of killing, stealing, and lying,
Adultery, and drinking intoxicants.

ཞེས་པས་སྒྲོན་ལ། དོན་ནི། སྒྲོབ་དཔོན་དག་བསྐྱེན་གྱི་སྒྲོམ་ལྷན་ཡན་ཆད་གྱི་མདུན་
དུ་སྐྱབས་འགོ་སྒྲོན་དུ་འགོ་བས། མིའམ་མིར་ཆགས་པ་གསོད་པ་དང་། ཀར་ལ་པ་
ནའི་བཞི་ཆའི་ཆད་གྱི་རིན་ཐང་ཆད་བརྟུན་པ་དང་། མི་ཚོས་སྤྲོ་མའི་བརྟུན་སྒྲིབ་དང་།
རང་གི་བྱད་མེད་མ་ཡིན་པ་ལ་ལོག་པར་གཡེམ་པ་དང་། ལྷོས་འགྱུར་གྱི་བྱ་བ་ཆད་
འཕུང་བ་སྤེ་བསྐྱབ་པའི་གཞི་ལྷ་དང་སྐྱབས་འགོའི་བསྐྱབ་བྱའི་མི་མཐུན་ཕྱོགས་རྣམས་
ཇི་སྲིད་འཚོའི་བར་དུ་སྒྲོང་བར་ཁས་སྤངས་པ་དེ་དག་བསྐྱེན་གྱི་ནི་སྒྲོམ་པའོ་ཞེས་པའོ།

The procedure for taking *the lifetime vows of a layperson* is as follows. In the presence of a preceptor who holds at least these same vows, you begin with formally taking refuge. You next pledge that, for the length of your entire life, you will *give up* breaking the *five* basic rules, and avoid as well those actions which are inconsistent with the advices on going for refuge. The five rules here are to give up *killing* a human or human fetus; *stealing* anything of significant value (that is, anything worth more than a quarter of a *karshapana* [somewhere between an American quarter and a dollar]); *lying* about your spiritual attainments; committing *adultery* by having sexual relations with someone else's spouse; and *drinking* alcohol, or any substance which makes you *intoxicated*.

།།གཉིས་པ་ནི།

The different categories of lifetime layperson's vows are presented in the following verse:

།སྒྲིབ་གཉིས་སྒྲིབ་འགའ་པལ་ཆེར་སྒྲོད།

ཡོངས་ཚོགས་སྟོད་དང་ཚངས་སྟོད་དང་།

སྐབས་འགྲོའི་དགོ་བསྟེན་རྣམ་པ་དུག

ཚུ་བ་བཞི་ལས་གཅིག་གཉིས་གསུམ།

འདོད་ལོག་མི་ཚངས་སྟོད་སྟོངས་དང་།

སྐབས་འགྲོ་ཙམ་གྱི་དགོ་བསྟེན་དུ།

ཁས་ལེན་རྣམས་དང་གོ་རིམ་བཞིན།

Keeping one of them, a couple, most,
And keeping all; keeping celibacy,
And a refuge layperson: these are the six.
These consist respectively of agreeing
To give up one, two, or three of the root four;
To give up adultery and all sexual activity,
And to keep just the lay vow of going for refuge.

ཞེས་པས་སྟོན་ལ། དོན་ནི། དགོ་བསྟེན་ལ་ཡན་ལག་གི་སྟོན་སྟེན་སྟེན་གཅིག་
སྟོད་པའི་དགོ་བསྟེན་དང་། ལྷ་འགའ་སྟོད་པའི་དགོ་བསྟེན་དང་། སལ་ཆེར་སྟོད་པའི་
དགོ་བསྟེན་དང་། ཡོངས་ཚོགས་སྟོད་པའི་དགོ་བསྟེན་དང་། ཚངས་སྟོད་གྱི་དགོ་
བསྟེན་དང་། སྐབས་གསུམ་འཛིན་པའམ་སྐབས་འགྲོའི་དགོ་བསྟེན་ཏེ་རྣམ་པ་དུག
ཡོད་ཅིང་། དེ་དུག་གི་ངོས་འཛིན་ནི། མི་གསོད་པ་སོགས་ཚུ་བ་བཞི་ལས་གང་རུང་
གཅིག་སྟོང་བར་ཁས་ལེན་པ་དང་པོ་དང་། གཉིས་སྟོང་བར་ཁས་ལེན་པ་གཉིས་པ་
དང་། གསུམ་སྟོང་བར་ཁས་ལེན་པ་གསུམ་པ་དང་། འདོད་པས་ལོག་པར་གཡེམ་
པ་སོགས་བསྐྱབ་གཞི་ལྟ་ཡོངས་ཚོགས་སྟོང་བར་ཁས་ལེན་པ་བཞི་པ་དང་། དེའི་སྟངས་
དུ་མི་ཚངས་སྟོད་སྟོང་བར་ཁས་ལེན་པ་ལྟ་པ་དང་། དཀོན་མཆོག་གསུམ་ལ་སྐབས་

སྤྱ་འགོ་བ་ཅམ་གྱི་དག་བསྟེན་དུ་ཁས་ལེན་པ་དུག་པ་སྟེ་ཁས་ལེན་དུག་པོ་རྣམས་དང་
དག་བསྟེན་གྱི་དབྱེ་བ་རྣམས་གོ་རིམ་ཇི་ལྟ་བ་བཞིན་ཞེས་པའོ། །ཆང་སྟོང་བ་དང་
སྐྱབས་འགོའི་བསྐྱབ་བྱ་ལ་ནི་དག་བསྟེན་ཐམས་ཅད་ཀྱིས་སྟོབ་དགོས་ཤིང་།

There are six different categories of people who have lifetime layperson's vows: laypeople who are keeping only one component, those who are keeping a couple of them, those who are keeping most of them, those who are keeping all of them, those who are keeping celibacy, and lastly those called "refuge laypeople" who are keeping only a vow of refuge.

These six categories of laypeople's vows consist respectively of agreeing to the six things which are listed after them in the root text. The first category of laypeople have agreed to give up killing humans or any other one of the root four. The second category of laypeople have given up two of the root four, and the third have given up three of them. The fourth category of laypeople are those who have agreed to give up breaking all five of the basic rules, which includes not committing adultery. The fifth category consists of those who have additionally agreed to give up all sexual activity. The sixth kind of laypeople have agreed to keep just the lay vow of going for refuge to the Three Jewels. Everyone with lifetime layperson's vows must give up alcohol and keep the advices on taking refuge.

དག་བསྟེན་གྱི་སྟོམ་པ་བརྒྱད་པའི་འགྲུལ་པ་དང་ཐུབ་པ་དགོངས་རྒྱན་ལས་གོ་མིའི་
དག་བསྟེན་ཞེས་པ་ཞེག་ཀྱང་བཤད་དེ། དེ་ཡང་གོ་མི་ནི་བཅུན་པའི་མིང་སྟེ་བཅུན་པའི་
ཆས་སུ་བྱས་ནས་ཇི་སྟེད་འཚོའི་བར་དུ་བསྟེན་གནས་གྱི་སྟོམ་པ་སྐྱངས་ནས་བསྐྱང་བ་
ལ་གོ་མིའི་དག་བསྟེན་ཞེས་པའི་ཆེན་སྡེ་པའི་ལུགས་སུ་བྲགས་པར་མཚོ་སྣ་པས་
གསུངས་ཤིང་། ཇི་རིན་པོ་ཆེས་གཞུང་འདིར་དངོས་སུ་མ་གསུངས་པ་ཡང་ཐམས་
ཅད་ཡོད་སྟེ་བའི་ལུགས་མ་ཡིན་པ་ལ་དགོངས་སམ་སྣམ་མོ། ཇི་བཅུན་སྟོབ་བཟང་
དཔལ་ལྡན་ཡེ་ཤེས་ཀྱིས། འགོས་ལོ་ཆེན་པོ་གོང་མའི་དག་བསྟེན་ཚུལ། ཞེས་
གསུངས་པ་ཡང་བརྟག་གོ།

Course IX: The Ethical Life
Reading Four

The *Commentary on the Eight Lifetime Layperson's Vows* and the *Jewel of the True Thought of the Able Ones* mention another kind of lifetime layperson called a "gomi" layperson. The word *gomi* means "venerable"; according to Tsonawa, this is a vow which is recognized in the system of the Majority School, and refers to those who wear the robes of an ordained or "venerable" person, and who take the one-day vows every day for as long as they live. In this text our precious Lord does not mention this vow explicitly, probably because it is not included in the system of the Entirist School. The reverend Lobsang Palden Yeshe says that the great translator Gu mentions a kind of "higher" layperson. This should be investigated at some future time.

Novice Vows

།།གསུམ་པ་དག་ཚུལ་གྱི་སྡོམ་པའི་ངོས་འཛིན་བཤད་པ་ལ་གཉིས། དག་ཚུལ་གྱི་
སྡོམ་པ་ངོས་གཟུང་བ་དང་། དག་ཚུལ་གྱི་བསྐྱབ་བྱ་གཏན་ལ་ཕབ་པའོ།

The third section on the vows of a novice will have two points: an identification of the novice vows, and a description of the novice's rules.

།།དང་པོ་ནི།

The identification of the novice vow is expressed in these lines:

།ཚུ་བ་བཞི་དང་ཡན་ལག་དྲུག།
།བཅུ་སྟོང་དག་ཚུལ་སྡོམ་པའོ།

The novice vow is giving up ten:
The root four and the secondary six.

ཞེས་པས་སྟོན་ལ། དོན་ནི། མཁན་སྟོབ་དག་འདུན་དང་བཅས་པའི་དབུས་སུ་ངེས་
འབྱུང་གི་བསམ་པས་ཀུན་ནས་བསྐྱངས་ཏེ། སྟོབ་གཙོད་པ་སོགས་ཚུ་བ་བཞི་དང་།
གར་སོགས་ཡན་ལག་དྲུག་སྟེ་སྟོང་བྱ་བཅུ་ཇི་སྟེན་འཚོའི་བར་དུ་སྟོང་བར་ཁས་སྐྱངས་
པ་དེ་ནི་དག་ཚུལ་གྱི་སྡོམ་པའོ་ཞེས་པའོ།

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The novice vow is agreeing to give up, for as long as you live, ten different things to be abandoned: the root four of killing and the rest, and the secondary six of dancing and so on. The vow must be taken with a motivation of renunciation, in the presence of a preceptor, a ceremonial assistant, and a quorum of ordained people.

༥།གཉིས་པ་ནི།

The description of the novice vows is given in the following verse:

།གར་སོགས་འཕྲེང་སོགས་རྣམ་གཉིས་དང་།

།གསེར་དངུལ་ལེན་དང་རྣམ་པ་གསུམ།

།སྲི་བས་ཡན་ལག་དུག་ཏུ་འགྱུར།

།མཁན་པོར་གསོལ་བ་གདབ་པ་དང་།

།སྲིམ་པའི་རྟགས་ནི་སྟོང་བ་དང་།

།རབ་བྱུང་རྟགས་ནི་ལེན་པ་ལས།

།ཉམས་པ་རྣམ་གསུམ་བསྐྱེད་པ་ཡིས།

།སྤང་བྱ་བཅུ་གསུམ་དག་ཏུ་འགྱུར།

The secondary come to six, by dividing into two
Dancing and so on, and ornamentation and such,
and then adding handling money to make three.
To arrive at the thirteen things to give up
On these then add the three failures:
Not making supplications to your preceptor,
Giving up the appearance of a layperson,
And taking on the appearance of the ordained.

ཡན་ལག་ལྷག་མ་དང་རྩ་བཞིའི་ངོས་འཛིན་གཞུང་དུ་མི་གསལ་བ་སྤང་བསྐྱེད་གནས་
ཀྱི་སྐབས་སུ་བཤད་ཟིན་པ་ལ་དགོངས་སོ། ཞེས་པས་སྟོན་ལ། དོན་ནི། སྟོག་གཙོང་
པ། མ་བྱིན་པར་ལེན་པ། མི་ཚངས་པར་སྟོན་པ། ལུན་དུ་སྐྱ་བ་སྟེ་རྩ་བ་བཞི་དང་།

གང་སོགས་དང་འཕྲེང་སོགས་ཏེ་རྣམ་པ་གཉིས་སོ་སོར་བྱེ་བ་དང་། གསེར་དངུལ་
ལེན་པ་དང་རྣམ་པ་གསུམ་པ་དེའི་སྟོང་དུ་ཆང་འཕུང་བ། སྤྱི་དོའི་ཁ་ཟས་ཟ་བ། མལ་
སྒྲུབ་ཆེ་མཐོ་སྟེ་གསུམ་བསྐྱུན་པས་ཡན་ལག་དུག་ཏུ་འགྱུར་ཞིང་། ཕ་བཞི་ཡན་ལག་
དུག་དང་བཅས་པ་སྟོབ་དཔོན་ལས་སྟོམ་པ་དངོས་སུ་སྦྱངས་པ་ལས་འདས་པའི་སྤང་
བྱའི་གཙོ་བོ་དེ་བཅུའི་སྟོང་དུ། མཁན་པོར་གསོལ་བ་གདབ་པ་ལས་ཉམས་པ་དང་།
སྲིམ་པའི་རྟགས་ནི་སྟོང་བ་ལས་ཉམས་པ་དང་། རབ་བྱུང་གི་རྟགས་ནི་ལེན་པ་ལས་
ཉམས་པ་སྟེ་མཁན་པོ་ལས་དངོས་སུ་སྦྱངས་པ་ལས་འདས་པ་ཉམས་པ་རྣམ་པ་གསུམ་
བསྐྱུན་པ་ཡིས་དགོ་ཚུལ་གྱི་སྟོམ་པ་དང་འགལ་བའི་སྤང་བུ་བཅུ་གསུམ་དག་ཏུ་འགྱུར་
རོ་ཞེས་པའོ།

The secondary vows come to six, in the following way. We first divide into two the vow of giving up dancing and so on, and ornamentation and such. Then we add the rule about not handling money, and this makes three. If on top of these we add the three that concern drinking alcohol, eating food after noon, and using high valuable seats, the total is six.

By adding these to the root four that prohibit killing, stealing, sexual activity, and lying, we come to ten main things which must be given up. (Je Tsongkapa does not explicitly mention certain of the secondary six, nor the root four, at this point in his text because he already covered them in the section on the one-day vow.)

Over and above these ten we add the three failures of not making supplications to your preceptor, not giving up the appearance of a layperson, and not taking on the appearance of the ordained; we thus arrive at a total of thirteen. The vow of a novice is to give up these thirteen, which are known as "transgressions of the vow taken directly from the preceptor."

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Reading Five: A General Description of the Vows, Part Two

The following selection consists of the third major section of *Daymaker* (*Nyin-byed*), composed by Master Ngulchu Dharma Bhadra (1772-1851) as a commentary to the *Essence of the Ocean of Discipline* ('*Dul-ba rgya-mtso'i snying-po*), a summary of the *vinaya* teachings by Je Tsongkapa (1357-1419).

Please note that the portions of the English translation marked with (. . .) deal with specific vows and have been deleted, since this cannot be taught to persons without the proper ordination.

The Vows of an Intermediate Nun

། བཞི་པ་དག་སློབ་མའི་སློམ་པའི་ངོས་འཛིན་བཤད་པ་ལ་གཉིས། དག་སློབ་མའི་
སློམ་པ་ངོས་གཟུང་བ་དང་། དག་སློབ་མའི་བསྐྱབ་བྱ་གཏན་ལ་དབབ་པའོ།

The identification of the vows of an intermediate nun vow has two points: an identification of the intermediate nun's vows, and an description of the rules for intermediate nuns.

། དང་པོ་ནི།

The identification of these vows is given in the following lines of the root text:

། དག་ཚུལ་སློམ་པ་ཐོབ་ཇེས་སུ།
། རྩ་བའི་ཚོས་དུག་ཇེས་མཐུན་གྱི།

།ཚོས་དུག་སྲོང་བའི་སྡོམ་པ་ནི།

།དགོ་སྲོབ་མ་ཡི་སྡོམ་པ་ཡིན།

The intermediate nun's vows consist
Of giving up the basic six parts
As well as the ancillary six,
Subsequent to receiving the novice vow.

ཞེས་པས་སྟོན་ལ། དོན་ནི། མཁམ་མོ་དང་སྲོབ་དཔོན་མ་དང་དགོ་འདུན་དང་བཅས་
པའི་དབུས་སུ་ངེས་འབྱུང་གི་བསམ་པས་ཀུན་ནས་བསྐྱངས་ཏེ། སྲུང་བཤད་པའི་དགོ་
ཚུལ་མའི་སྡོམ་པ་རྣམ་པར་དག་པ་ཐོབ་པའི་རྗེས་སུ། བྲིམས་གྲོགས་མེད་པར་ལམ་དུ་
མི་འགོ་བལ་སོགས་པ་སྤང་བུ་སྐྱུག་མའི་ཚོས་འཛིན་པའི་ཚུ་བའི་ཚོས་དུག་དང་།
གསེར་སོགས་བདག་གིར་མི་གཟུང་བལ་སོགས་པ་སྤང་བུ་སྲོ་བུར་བའི་ཚོས་འཛིན་
པའི་རྗེས་མཐུན་གྱི་ཚོས་དུག་སྟེ་སྤང་བུ་བཅུ་གཉིས་ལོ་གཉིས་ཀྱི་བར་དུ་སྲོང་བར་ཁས་
སྐྱེས་པའི་སྡོམ་པ་དེ་ནི་དགོ་སྲོབ་མ་ཡི་སྡོམ་པ་ཡིན་ཅེ་ཞེས་པའོ།

The vows of an intermediate nun are taken *subsequent to receiving* a pure form of the female *novice vows* explained earlier. They must be taken with a motivation of renunciation, from a female preceptor and a female master of ceremony before a quorum of the ordained.

These *intermediate nun's vows* consist of agreeing to *give up* twelve things for the length of two years. Here first are *six basic*—that is, elemental—*parts* or actions to give up, such as walking down a street without a proper companion. Next are the *six ancillary* or incidental *parts*, such as taking possession of money.

།གཉིས་པ་ནི།

The description of the vows is expressed in these lines:

།གཅིག་ཕུ་ལམ་དུ་འགོ་མི་བྱ།

།རྒྱ་བོའི་པ་རོལ་རྒྱལ་མི་བྱ།

སྐྱེས་པ་ལ་ནི་རིག་མི་བྱ།

སྐྱེས་པ་དང་ནི་འདུག་མི་བྱ།

སྐྱུན་དུ་འགྱུར་བ་མི་བྱ་ཞིང་།

།ཁ་ན་མ་ཐོ་འཆབ་མི་བྱ།

།དེ་དག་ཅུ་བའི་ཚོས་དུག་སྐྱོང་།

།གསེར་ལ་གཟུང་བར་མི་བྱ་ཞིང་།

།འདོམས་ཀྱི་སྐྱ་ནི་བྲེག་མི་བྱ།

།བྱིན་ལེན་མ་བྱས་ཟ་མི་བྱ།

།གསོག་འཛོག་བྱས་པ་ཟ་མི་བྱ།

།ཅུ་སྒྲོན་མི་གཙང་འདོར་མི་བྱ།

།ས་ནི་བཞོ་བར་མི་བྱ་བ།

།རྗེས་མཐུན་ཚོས་ནི་རྣམ་དུག་སྐྱོང་།

(...)

ཞེས་པས་སྒྲོན་ལ། དོན་ནི། སྤྱི་མས་གྲོགས་མེད་པར་གཅིག་ཕུ་དུ་ལས་དུ་འགྲོ་བར་
མི་བྱ་བ་དང་། ཅུ་བོ་ཆེན་པོའི་པ་རོལ་དུ་བགྲོད་སྤྱིར་གཙུང་ཕུར་རྒྱལ་བར་མི་བྱ་བ་
དང་། སྐྱེས་པ་ལ་ནི་རིག་པར་མི་བྱ་བ་དང་། སྐྱེས་པ་དང་ནི་སྐྱན་ཅིག་དུ་འདུག་པར་
མི་བྱ་བ་དང་། ཐོ་མོ་གཉིས་སྒྲོད་པ་སྐྱུན་དུ་འགྱུར་བའི་ལས་ཀྱང་མི་བྱ་ཞིང་། ལྷ་མོའི་

ཁ་ན་མ་ཐོ་བའམ་ལྷུང་བ་འཆབ་པར་མི་བྱ་བ་སྟེ་དེ་དག་ནི་ཙ་བའི་ཚོས་དྲུག་སྟོང་བ་
ཡིན་ཅིང་།

By keeping the following rules, one **gives up the primary six** things that work against the vows of an intermediate nun:

(. . .)

གསེར་ལ་སོགས་པ་བདག་གིར་གཟུང་བར་ཡང་མི་བྱ་ཞིང་། འདོམས་ཀྱི་སྤྱོད་ཀྱི་བྱེད་
པར་མི་བྱ་བ་དང་། བྱིན་ལེན་མ་བྱས་པར་ཟ་བར་མི་བྱ་བ་དང་། གསོག་འཛོག་བྱས་
པ་ཟ་བར་མི་བྱ་བ་དང་། ཙ་སྟོན་དག་ཀྱང་བཅད་པར་མི་བྱ་ཞིང་མི་གཙང་བ་འདོར་
བར་ཡང་མི་བྱ་བ་དང་། ས་ནི་བཞོ་བར་མི་བྱ་བ་སྟེ་དེ་དག་ནི་རྗེས་མཐུན་གྱི་ཚོས་ནི་
རྣམ་པ་དྲུག་སྟོང་བ་ཡིན་ཅོ་ཞེས་པའོ། །ཙ་ཚོག་དེ་དག་པལ་ཆེར་ནི་ལུང་ཕྱན་ཚོགས་
འགྲེལ་པ་དང་བཅས་པ་རྣམས་སུ་ཡོད་ཀྱང་འགྲུར་གྱི་དབང་གིས་ཚོག་ཕྱར་འབྲ་མིན་
འགའ་ཞིག་ཡོད་པར་སྣང་ངོ་།

By keeping the following rules, one *gives up the ancillary six* things that work against the vows of an intermediate nun:

(. . .)

Most of the text of the verses at this point can be found in the *Assortment of Scripture* and its commentary. A few apparent discrepancies in the wording can probably be attributed to differences in the translation from Sanskrit.

Vows of a Full Nun

༥།ལྷུ་པ་དག་སྟོང་མའི་སྟོམ་པའི་ངོས་འཛོན་བཤད་པ་ནི།

The fifth section concerns the identification of the vows of a full nun. The root text on this point reads as follows:

།ཕམ་བརྒྱད་ལྷག་མ་ཉི་ཤུ་དང་།
 །སྤང་བའི་སྤྱང་བྱེད་སྤྱུམ་ཕུ་གསུམ།
 །སྤྱང་བྱེད་འབའ་ཞིག་བརྒྱ་བརྒྱད་ཕུ།
 །སོ་སོར་བཤགས་པ་བཅུ་གཅིག་དང་།
 །ཉིས་བྱས་བརྒྱ་དང་བཅུ་གཉིས་ཏེ།
 །སྤྱུམ་བརྒྱ་དྲུག་ཕུ་ཚ་བཞི་རྣམས།
 །སྤོང་བར་བྱེད་པ་དགོ་སྤོང་མ།

The vows of a full nun consist of giving up
 Three hundred and sixty-four different things:
 The eight defeats and twenty remainders,
 Thirty-three downfalls of release,
 A hundred and eighty simple downfalls,
 Eleven deeds for individual confession,
 And a hundred and twelve offenses.

ཞེས་པས་སྟོན་ལ། དོན་ནི། མཁན་སྤོང་དགོ་འདུན་གྱི་སྤེ་གཉིས་དང་བཅས་པའི་
 དབྱས་སུ་ངེས་འབྱུང་གི་བསམ་པས་ཀུན་ནས་བསྤངས་ཏེ། གསོལ་བཞིའི་སྤོང་ནས་མི་
 ཚངས་སྤོང་སོགས་ཕམ་པ་བརྒྱད་དང་། སྤྱུང་བྱེད་པ་སོགས་ལྷག་མ་ཉི་ཤུ་དང་།
 འཆང་བ་སོགས་སྤང་བའི་སྤྱང་བྱེད་སྤྱུམ་ཕུ་ཚ་གསུམ་དང་། རྩུན་སྤྱོད་པ་སོགས་སྤྱང་
 བྱེད་འབའ་ཞིག་པ་བརྒྱ་དང་བརྒྱད་ཕུ་དང་། གཞན་གྱི་བྱིམ་ནས་འོ་མ་བསྤངས་ཏེ་
 འཕྱང་བ་སོགས་སོ་སོར་བཤགས་པར་བྱ་བ་བཅུ་གཅིག་དང་། ཤམ་ཐབས་ལྷུ་མ་པོར་
 མི་བགོ་བ་སོགས་ཉིས་བྱས་བརྒྱ་དང་བཅུ་གཉིས་ཏེ་སྤྱང་བ་སྤྱུམ་བརྒྱ་དང་དྲུག་ཕུ་ཚ་

བཞི་ལྔ་མ་ས་ཇི་སྲིད་འཚོའི་བར་དུ་སྟོང་བར་ཁས་སྤངས་ནས་ཚུལ་བཞིན་སྐྱུང་བར་བྱེད་
པའི་སྟོམ་པ་དེ་ནི་དགོ་སྟོང་མའི་སྟོམ་པའོ་ཞེས་པའོ།

The vows of a full nun consist of giving up three hundred and sixty-four different things, or downfalls. These downfalls are divided into the following groups:

(. . .)

One agrees to *give up* the above downfalls, and pledges *to* adhere to this code of behavior for the length of one's entire life. This is done through a ceremony involving four different requests, in the presence of a [female] preceptor, a [female] master of ceremony, and two groups of the ordained, each constituting the necessary quorum. One takes the vows out of a motivation of renunciation.

Vows of a Full Monk

། །དུག་པ་དགོ་སྟོང་པའི་སྟོམ་པའི་ངོས་འཛིན་བཤའ་པ་ནི།

The sixth section is an identification of the vows of a full monk, and is presented in the following lines:

། བམ་པ་བཞི་དང་ལྷག་མ་ནི།
། བཅུ་གསུམ་སྤང་ལྷུང་སུམ་ཅུ་དང་།
། ལྷུང་བྱེད་འབའ་ཞིག་དགུ་བཅུ་དང་།
། སོར་བཤགས་བཞི་དང་ཉེས་བྱས་ནི།
། བརྒྱ་དང་བཅུ་གཉིས་བསྟོམས་པ་ཡིས།
། ཉེས་བརྒྱ་ལྔ་བཅུ་ཙ་གསུམ་ལྔ་མ་ས།
། སྟོང་བར་བྱེད་པ་དགོ་སྟོང་ངོ་།

**The vows of a full monk consist of giving up
Two hundred and fifty-three different things:
The sum of four defeats and thirteen remainders,**

Thirty downfalls of release,
Ninety different simple downfalls,
Four deeds for individual confession,
And a hundred and twelve offenses.

ཞེས་པས་སྟོན་ལ། དོན་ནི། མཁམ་སྟོན་དགེ་འདུན་དང་བཅས་པའི་དབུས་སྐྱེ་ངེས་
འབྱུང་གི་བསམ་པས་ཀུན་ནས་བསྐྱངས་ཏེ། ད་ལྟར་གྱི་ཚོགས་ཉེས་མེད་ཕུན་ཚོགས་ཀྱི་
སྟོན་སྟེན་པར་རྫོགས་ཏེ། མི་ཚངས་སྟོན་སོགས་པམ་པ་བཞི་དང་། ལྷ་བ་འབྱིན་
པ་སོགས་ལྷ་ག་མ་ནི་བཅུ་གསུམ་དང་། འཆང་བ་སོགས་སྤང་ལྷུང་སྐྱུམ་ཅུ་དང་།
རྩུན་སྐྱོབ་སོགས་ལྷུང་བྱེད་འབའ་ཞིག་པ་དགུ་བཅུ་དང་། སྟོང་ལམ་དུ་དགེ་སྟོང་མ་
ལས་ཟས་ལེན་པ་སོགས་སོ་སོར་བཤགས་པར་བྱ་བ་བཞི་དང་། མཐང་གོས་རྒྱུ་པོར་
མི་བགོ་བ་སོགས་ཉེས་བྱས་ནི་བརྒྱ་དང་བཅུ་གཉིས་ཏེ་སྟོན་བསྟོམས་པ་ཡིས་བྲིམས་
ཉེས་བརྒྱ་དང་ལྷ་བཅུ་ཅུ་གསུམ་རྣམས་ཇི་སྟེན་འཚོའི་བར་དུ་སྟོང་བར་ཁས་བྲལ་ས་
ནས་རྩུལ་བཞིན་སྐྱུང་བར་བྱེད་པའི་སྟོམ་པ་དེ་ནི་དགེ་སྟོང་དོ་སྟེ་དེའི་སྟོམ་པ་ཡིན་ནོ་
ཞེས་པའོ།

The vows of a full monk are or consist of giving up two hundred and fifty-three different things, or observing a code of this many rules. The things that you give up consist of the sum total of the following groups:

(. . .)

One agrees to *give up* the above downfalls, and pledges *to* adhere to this code of behavior for the length of one's entire life. This is done through a full ordination ceremony of current times which is complete and without fault, performed in the presence of a preceptor, a master of ceremony, and a quorum of the ordained. One takes the vows out of a motivation of renunciation.

།དེ་ཡང་ཉེས་ལྷུང་དེ་དག་གི་སྐྱོབ་བཤའ་ནི། སྟོམ་པ་ཉམས་པར་བྱེད་པའི་ཉེས་སྟོན་
མཐང་ཐུག་ཡིན་པས་ན་རྩུ་བ་དང་། པ་རོལ་ཉོན་མོངས་པས་རང་པམ་པར་བྱས་པས་

ན་པམ་པ་དང་། གསོ་བའི་ལྷག་མ་ཅུང་ཟད་ཅམ་ལུས་པས་ན་ལྷག་མ་དང་། ཉེས་པ་
དེ་སྤྱིར་བཅོས་པ་ལ་སྤང་བུལ་སྡོན་དུ་འགྲོ་དགོས་པས་ན་སྤང་ལྷུང་དང་། བྱེད་པ་པོ་
ངན་འགྲོར་ལྷུང་བར་བྱེད་པས་ན་ལྷུང་བྱེད་དང་། ཉེས་པ་དེ་སྤྱིར་བཅོས་པ་ལ་དགོ་སྡོང་
སོ་སོར་མཐོལ་བ་སྡོན་དུ་བཏང་ནས་བཤགས་དགོས་པས་ན་སོ་སོར་བཤགས་པ་དང་།
བྱ་བ་ལེགས་པར་མ་བྱས་པས་ན་ཉེས་བྱས་དང་། ཡོན་ཏན་གོང་མ་སྐྱེ་བ་ལ་སྐྱིབ་པས་
ན་སྐྱིབ་པ་དང་། འབྲས་བུ་ཡི་དུ་མི་འོང་བ་འབྱིན་པས་ན་སྐྱིག་པ་དང་། དམ་པ་
རྣམས་ཀྱི་སྤྱོད་སྤྲོད་ཁ་ནས་སྤྲོ་མི་རུས་པའི་ལས་ཡིན་པས་ན་ཁ་ན་མ་ཐོབ་ཞེས་བརྗོད་
པ་ཡིན་ནོ།

Here finally is a literal explanation of the names of the different offenses and downfalls. The word "root" is used to describe those ultimate wrong actions which function to damage one's vows. "Defeats" are so named because, in committing them, one has been defeated by the enemy; that is, by mental afflictions and the things they involve. "Remainders" take their name from the fact that, if you perform one of them, there is nonetheless the slightest bit of a vow remaining that can be restored.

"Downfalls of release" are spoken of this way because, in order to repair them, one must first release some object. "Downfalls" are so called because they make a person who commits them fall down into the lower births. "Deeds for individual confession" are types of wrong actions that must be confessed by each full monk individually first. "Offenses" or bad deeds are so called because one has done something which was not good. "Obstacles" take their name from the fact that they present an obstacle to the further development of one's good qualities.

"Non-virtues" [literally "deeds that we are threatened against"] derive their name from the fact that they give unpleasant consequences. "Wrong deeds" [literally "unspeakable acts"] are so called because they are actions which in the presence of holy beings we would feel unable to admit we had done.

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Reading Six: Taking and Keeping the Vows

The following selection consists of the last major section of *Daymaker* (*Nyin-byed*), composed by Master Ngulchu Dharma Bhadra (1772-1851) as a commentary to the *Essence of the Ocean of Discipline* (*'Dul-ba rgya-mtso'i snying-po*), a summary of the *vinaya* teachings by Je Tsongkapa (1357-1419).

WHO CAN TAKE THE VOWS

ཕྱི་བཞི་པ་སོ་ཐར་གྱི་སྐྱེ་པ་སྐྱེ་བའི་ཉེན་བཤད་པ་ནི།

The fourth category is an explanation of the kinds of people who can take the individual freedom vows.

The root text at this point says:

།དེ་ལྟར་སོ་ཐར་རིས་བརྒྱད་པོ།

།སྐྱེ་མི་སྣུན་པ་མ་གཏོགས་པའི།

།གླིང་གསུམ་སྐྱེས་པ་བུད་མེད་གྱི།

།ཉེན་ལ་སྐྱེ་ཡི་ཟ་མ་དང་།

།མ་ནིང་མཚན་གཉིས་སོགས་ལ་མིན།

**The eight types of individual freedom
Can be taken by males or females
On three continents of Dzambu and the rest,
But not on Terrible Sound. Not by the impotent,
Neuters, hermaphrodites, or the like.**

ཞེས་པས་སྟོན་ལ། དོན་ནི། ལྷན་བཤད་པ་དེ་ལྷན་སོ་སོར་ཐར་པའི་སྟོམ་པ་རིས་
བརྒྱད་པོ་དེ་བྱང་སྐྱེ་མི་སྟོན་པ་གླིང་ཕྱན་གཉིས་དང་བཅས་པ་མ་གཏོགས་པའི་འཇོམ་བྱ་
གླིང་དང་། ལྷན་འཕགས་པོ་དང་། བ་ལང་སྟོད་དེ་གླིང་གསུམ་པ་དེའི་སྐྱེས་པ་དང་
བྱང་མེད་ཀྱི་རྟོན་ཅན་ལ་སྐྱེ་ཡི། ལྟོང་པའི་ཚོས་སྟོད་པའི་མཐུ་མེད་པའི་བྱ་མ་དང་།
སྐྱེས་ནས་མ་ཉིང་། ལྷ་སྟེད་མ་ཉིང་། འབྱུང་ལྡང་མ་ཉིང་། ཕྱག་དོག་མ་ཉིང་།
ཉམས་པ་མ་ཉིང་སྟེ་པོ་མ་ཉིང་ལྟ་དང་། མཚན་གཉིས་མ་ཉིང་། ལྷེ་འདམས་མ་ཉིང་།
རྟལ་རྟུ་ལྷ་མཚན་འཇོག་པའི་མ་ཉིང་། ལྷ་མཚན་མི་འཇོག་པའི་མ་ཉིང་། མཚན་མ་
ཅམ་ཡོད་པའི་མ་ཉིང་སྟེ་མོ་མ་ཉིང་ལྟ་དང་། པོ་མེའི་དབང་པོ་གཉིས་ཀ་ཡོད་པའི་
མཚན་གཉིས་པ་དང་། དེར་མ་བཟད་གཞན་ཡང་མཚན་མས་མེད་བྱས་པ་དང་། ཀྱི་
ཐབས་སུ་གནས་པ་དང་། ལོག་ལྷ་ཅན་སོགས་ལ་ནི་སོ་ཐར་གྱི་སྟོམ་པ་སྐྱེ་བ་མིན་ཅོ་
ཞེས་པའོ།

Those eight types of individual freedom vows which I explained above can be taken by people, male or female, who live on the three continents of Dzambu, Greatbody and Cattleusers, but not by those who live on the northern continent of Terrible Sound, or on one of the two subcontinents related to this continent. The vows cannot be taken by the following types of beings:

those who are *impotent* in the sense of being unable to have sexual relations;

neuters, which includes five kinds of "male" neuters (neuters from birth, half-month neuters, contact neuters, jealousy neuters, and neuters by castration)¹ and five kinds of "female" neuters (hermaphroditic neuters,

¹ These five types are explained as follows: A "neuter from birth" is someone who from birth was from birth neither a man nor a woman. A "half-month neuter" is someone who turns into a woman for half the month, and into a man for the other half of the month. A "contact neuter" is someone whose sexual organ comes out only when embraced by another. A "jealousy neuter" is someone whose sexual organ comes out only when seeing others in sexual contact, or by seeing another's sexual organ and being jealous of it. A "neuter by castration" is someone who has lost their sexual organ because

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Reading Six

neuters by connection, neuters who are always menstruating, neuters who never menstruate, and infertile neuters);²

as well as *hermaphrodites*, who possess both male and female sexual organs.

Neither can vows be taken by persons who have committed an immediate misdeed, by those who are impostors attempting to learn about the tradition for their own reasons, by persons who hold wrong views, or anyone of the like.

HOW THE VOWS ARE LOST

༥། ལྷ་པ་སོ་ཐར་གྱི་སྒྲོམ་པ་གཏོང་བའི་རྒྱ་བཤད་པ་ལ་གཉིས་སྒྲོམ་པ་གཏོང་བའི་རྒྱ་
བཤད་པ་དངོས་དང་། དེ་ལ་རང་སྤྲིའི་བཞེད་རྩལ་བཤད་པའོ།

The fifth category covers the things that can make you lose these vows. It has two sections: the actual explanation of what makes you lose your vows, and an explanation of the beliefs of our own Buddhist schools concerning this.

༥། དང་པོ་ལ་གཉིས། སོ་ཐར་རིས་བརྒྱད་ཀའི་གཏོང་རྒྱ་ཐུན་མོང་བ་བཤད་པ་དང་།
སོ་སེའི་གཏོང་རྒྱ་ཐུན་མོང་མ་ཡིན་པ་བཤད་པའོ།

The first of these has two parts of its own: an explanation of the "shared" causes which would make you lose any of the eight types of individual-freedom vows, and then an explanation of the unique causes which would make you lose certain ones of these vows.

༥། དང་པོ་ནི།

The first of the two is covered in the following lines of the root text:

of illness, or because it was cut off.

² These five types of "female" neuters are explained as follows. An "hermaphroditic neuter" is a predominately female hermaphrodite with both male and female sexual organs. A "neuter by connection" is a woman suffering from a disease where the sexual organ and anus are interconnected. A "neuter who is always menstruating" refers to a woman who is constantly menstruating. A "neuter who never menstruates" is a woman who is not menstruating at all. An "infertile neuter" is a woman who has the female sexual organ but not the female sexual energy.

།སློམ་པ་གཏོང་བའི་རྒྱུ་ལ་གཉིས།

།བསྐྱབ་པ་ཕྱུལ་དང་། འཁོར་ལོ་ལྟོས་དང་།

།མཚན་གཉིས་བྱུང་དང་། ལན་གསུམ་གྱུར།

།དགོ་རྩ་ཆད་ནམས་ཐུན་མོང་ངོ།

The causes for losing your vows are two.
Those shared are returning, dying and moving,
Both organs appearing, changing three times,
And cutting the very root of virtue.

ཞེས་པས་སྟོན་ལ། དོན་ནི། དེ་ཡང་སོ་གསུམ་གྱི་སློམ་པ་གཏོང་བའི་རྒྱུ་ལ་སོ་གསུམ་རིས་
བརྒྱད་ཀའི་གཏོང་རྒྱུ་ཐུན་མོང་བ་དང་། སོ་སོའི་གཏོང་རྒྱུ་ཐུན་མོང་མ་ཡིན་པ་གཉིས་
ཡོད་པ་ལས། ཡུལ་དགོ་སློང་སོགས་ཀྱི་མདུན་དུ་བསྐྱབ་པ་འབྱུང་ལོ། ཞེས་སོགས་
ཀྱི་ཚེག་བརྗོད་ནས་བསྐྱབ་པ་ཕྱུལ་བ་དང་། འཁོར་ལོ་ལྟོས་པ་དང་། སོ་སོའི་མཚན་མ་
གཉིས་ཅིག་ཅར་དུ་བྱུང་བ་དང་། མཚན་ལན་གསུམ་དུ་གྱུར་པ་དང་། དགོ་བའི་རྩ་བ་
ཆད་པ་སྟེ་ལོག་ལྷ་སྐྱེས་པ་ནམས་ནི་ཐུན་མོང་གི་གཏོང་རྒྱུའི་ཞེས་པའོ།

The *two causes for losing your vows* are the shared causes for losing any of the eight types of individual freedom vows, and the unique causes for losing certain ones of them. The *shared causes* for losing any of the vows are the following:

returning your vows by pronouncing the words of the ritual for returning them, where you say "I give back my vows..." and so on in the presence of a fully-ordained monk or the like;

dying and moving on to your next birth;

having *both* male and female sexual organs appear on you simultaneously;

changing sexes three times;

or cutting the very root of your virtue by holding wrong views.

༥།གཉིས་པ་ནི།

The unique causes for losing certain ones of the vows are explained in these lines:

།ཉི་ཤུ་མ་ལོན་དེར་ཤེས་དང་།
།བསྟན་ཕྱིར་ཁས་སྒྲུངས་ཉིན་ཞག་འདས།
།རིམ་བཞིན་དག་སྟོང་དག་སྟོབ་མ།
།བསྟན་གནས་རྣམས་ཀྱི་སྐུན་མོང་མིན།

Finding out that you're not twenty,
Agreeing to have, and the end of a day;
These the respective unique for full monks
And nuns, intermediate nuns, and one-day.

ཞེས་པས་སྟོན་ལ། དོན་ནི། མངལ་ཤོལ་དང་བཅས་པའི་ལོ་ཉི་ཤུ་མ་ལོན་པ་ལ་ལོན་
པར་འདུ་ཤེས་ཏེ་བསྟན་པར་རྫོགས་པ་ལས། སྐར་ལོ་ཉི་ཤུ་མ་ལོན་པ་དེར་ཤེས་ཤིང་
དེའི་ཚེ་འང་ལོ་ཉི་ཤུ་མ་ལོན་པ་དང་། རྒྱུས་པ་དང་འབྲིག་པ་བསྟན་པའི་ཕྱིར་ཁས་
སྒྲུངས་པ་དང་། ཇི་ལྟར་འཕེན་པ་བཏང་བ་ལྟར་ཉིན་ཞག་གི་མཐའ་འདས་པ་གསུམ་ནི།
རིམ་པ་བཞིན་དུ་དག་སྟོང་གི་སྟོམ་པ་དང་། དག་སྟོབ་མའི་སྟོམ་པ་དང་། བསྟན་
གནས་ཀྱི་སྟོམ་པ་རྣམས་ཀྱི་གཏོང་རྒྱ་སྐུན་མོང་མིན་པ་ཡིན་ལོ་ཞེས་པའོ།

The unique causes for losing the vows of a fully-ordained monk, an intermediate nun, and a one-day vow are, respectively, the following three:

not being twenty years old when you took full monk's vows, but thinking you were as you did, and then later *finding out that* you weren't twenty, while *you're* still *not twenty* (here the time spent in the womb is included in the twenty);

agreeing to have sex with a man;

and *the ending of a day* (that is, one 24-hour period), which is the amount of time that you committed to keep the vow.

༥།གཉིས་པ་དེ་ལ་རང་སྤྲིའི་བཞེད་རྩལ་བཤད་པ་ནི།

The second section, an explanation of the beliefs of the our own Buddhist school concerning how the vows are lost, is expressed in the following lines of the root text:

།ཙ་བའི་ལྷུང་བ་བྱུང་བ་དང་།
།དམ་པའི་ཚེས་ནི་རྣམ་པ་ལས།
།སྤྲོམ་པ་གཏོང་ཞེས་འདོད་པའང་ཡོད།
།ཁ་ཆེ་བྱེ་བྲག་སྐྱ་བ་རྣམས།
།སྤྲོམ་ལྷན་ཙ་ལྷུང་བྱུང་བ་ལ།
།བྱ་ལོན་ལོར་ལྷན་བཞིན་དུ་འདོད།

Some assert that you lose your vows
If a root downfall occurs or if
The holy teachings decline.
The Kashmiri Detailists say that when
A person with vows has a root downfall,
He's like someone wealthy with a debt.

ཅེས་པས་སྤོན་ལ། དོན་ནི། མདོ་སྤེལ་དང་ཉི་འག་བྱེ་བྲག་སྐྱ་བ་སོགས་ཙ་བའི་ལྷུང་
བ་བཞི་གང་རླུང་བྱུང་བ་ལས་སྤྲོམ་པ་གཏོང་ཞེས་འདོད་པ་དང་། དེ་བཞིན་དུ་ཉན་ཐོས་
སྤེལ་བཅོ་བརྒྱད་ཀྱི་ནང་ཚན་གོས་དམར་བ་སོགས་འགའ་ཞིག་དམ་པའི་ཚེས་ནི་རྣམ་
པ་ལས་སྤྲོམ་པ་གཏོང་དོ་ཞེས་འདོད་པའང་ཡོད་ཅིང་། ཁ་ཆེ་བྱེ་བྲག་དུ་སྐྱ་བ་རྣམས་ནི་
ཙ་ལྷུང་བྱུང་བས་སྤྲོམ་པ་གཏོང་བར་མི་འདོད་དེ། སོ་ཐར་གྱི་སྤྲོམ་པ་རྣམ་དག་དང་
ལྷན་པའི་དགོ་སྤོང་ལྷ་བྱ་ཞིག་ལ་སྤོག་གཅོད་ལྷ་བུའི་ཙ་བའི་ལྷུང་བ་བྱུང་བ་ན། དེ་ནི་

སློབ་གཙོ་སློབ་བའི་ཆ་ནས་རྒྱལ་འཆལ་ཡིན་ཀྱང་མ་གྱིན་ལེན་སོགས་སློབ་བའི་ཆ་
ནས་རྒྱལ་ལྡན་ཡིན་ཏེ། དཔེར་ན་སྐྱེས་བུ་ཞིག་ལ་བུ་ལོན་དང་མོར་གཉིས་ཀ་ཡོད་ན་དེ་
མི་བུ་ལོན་ཡོད་པའི་ཆ་ནས་དབུལ་པོ་ཡིན་ཀྱང་མོར་དང་ལྡན་པའི་ཆ་ནས་ཕུག་པོ་ཡིན་
པ་བཞིན་ལོ་ཞེས་འདོད་ལ། དེ་བཞིན་དུ་ཐོགས་མེད་སྐྱེ་མཆེད་སོགས་ནི་དམ་པའི་ཚོས་
རྒྱལ་པས་སློམ་པ་གཏོང་བར་མི་འདོད་དེ། དམ་པའི་ཚོས་རྒྱལ་ཀྱང་སློམ་པ་སྤར་མེད་
གསར་དུ་འཐོབ་པ་མེད་ཀྱི། ཐོབ་ཟུན་གཏོང་བ་མིན་པར་བཞེད་དོ་ཞེས་པའོ།

Those of the Sutrists school of Buddhism, the one section of the Detailist school known as "Under the Sun," and some other Buddhist groups as well *assert that* if any one of the four *root downfalls occurs, you lose your vows.*

Some others, including the "Red-Robed Ones" (one section of the eighteen in the Listener school) assert that you lose your vows if the holy teachings of the Buddha decline in the world.

Those of the *Kashmiri* section of the *Detailists* though don't agree that committing a root downfall causes you to lose your vows. They say that when a person like a fully-ordained monk with proper individual-freedom vows has committed one of the *root downfalls* like killing, he is immoral from the point of view of not stopping himself from killing, but still moral in the sense of stopping himself from stealing and the like.

They say thus that *he's like someone wealthy with a debt.* From the point of view of having a debt, he is poor, but from the point of view of having wealth, he is rich. The Asanga brothers, among others, do not agree that you lose your vows if the holy teachings of the Buddha happen to decline in the world. Their position is that even if the Buddhist teachings were to do so, those who did not already have vows could not get new ones, but those who did already had vows would not lose them.

BENEFITS OF KEEPING YOUR VOWS

། དུག་པ་སོ་ཐར་གྱི་སློམ་པ་བསྐྱེད་པའི་ཕན་ཡོན་བཤད་པ་ལ་གཉིས། སོ་ཐར་གྱི་
སློམ་པ་

བསྐྱེད་པའི་ཕན་ཡོན་བཤད་པ་དངོས་དང་། ཕན་ཡོན་ཅན་གྱི་སྒྲོམ་པ་དེ་བསྐྱེད་བར་
གདམས་པའོ།

The sixth category concerns the benefits you get from keeping the individual vows. This will be explained in two sections: the actual explanation of the benefits of keeping the vows of individual freedom, and some encouragement to keep the vows which possess these benefits.

།དང་པོ་ནི།

The first of these two is expressed in the following verse of the root text:

།སྒྲོམ་པ་དེ་དག་བསྐྱེད་པ་ལས།
།གནས་སྐབས་འབྲས་བུ་ལྷ་མི་དང་།
།མཐར་ཐུག་འབྲས་བུ་བྱང་ཆུབ་གསུམ།
།ཐོབ་བར་འགྱུར་ཞེས་གསུངས་པའི་སྤྱིར།

It is stated that, from keeping these vows,
One attains the temporal result of birth
As a pleasure being or human; and as
An ultimate result three enlightenments.

ཞེས་པས་སྒྲོན་ལ། དོན་ནི། ལྔར་བཤད་པའི་སོ་སོར་ཐར་པའི་སྒྲོམ་པ་རིས་བརྒྱད་པོ་
དེ་དག་ཚུལ་བཞིན་དུ་བསྐྱེད་པ་ལས་གནས་སྐབས་ཀྱི་འབྲས་བུ་མངོན་མཐོ་ལྷ་དང་
མིའི་གོ་འཕང་དང་། མཐར་ཐུག་གི་འབྲས་བུ་ངེས་ལེགས་ཉན་ཐོས་ཀྱི་བྱང་ཆུབ་དང་།
རང་རྒྱལ་གྱི་བྱང་ཆུབ་དང་། ལྷ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་གསུམ་
ཐོབ་པར་འགྱུར་རོ་ཞེས་མདོ་རྒྱུད་དགོངས་འབྲེལ་ཀུན་ལས་ལན་ཅིག་མ་ཡིན་པར་
གསུངས་ཤིང་། བྱང་པར་འཇུག་པ་ལས། སོ་སོའི་སྐྱེ་བོ་ནམས་དང་གསུང་སྐྱེས་

དང་། །རང་བྱུང་རྒྱལ་ལ་བདག་ཉིད་ངེས་རྣམས་དང་། རྒྱལ་སྲས་རྣམས་ཀྱི་ངེས་པར་
ལེགས་པ་དང་། །མངོན་མཐོང་རྒྱ་ནི་རྒྱལ་བྱིས་ལས་གཞན་མེད། ཅེས་གསུངས་
པའི་ཕྱིར་རོ་ཞེས་པའོ།

Many times, throughout all of the open and secret teachings of the Buddha and their commentaries, *it is stated that if one keeps properly the eight types of individual freedom vows* which I have just described, then *he or she attains the temporal result of a higher birth as a pleasure being or human, as well as the ultimate result of "definite good"*—which refers to one of the *three kinds of enlightenment*: the enlightenment of the listener, the enlightenment of the Self-Made Buddhas, and the unsurpassable state of total Enlightenment.

In particular, the text known as *Entering the Middle Way* states:

There's no other cause than the ethical life
for the definite good,
And higher rebirths, of ordinary beings,
and those born from speech,
And those individuals who are committed
to self-made Buddhahood,
And finally those who are the princes
of the victorious Buddhas.

།གཉིས་པ་ནི།

The encouragement on keeping the vows that have these benefits is expressed in the root text with the lines that follow next:

།བརྩོན་ལྷན་རྣམས་ཀྱིས་སོ་སོར་བར།

།རྟལ་དུ་གྲུས་པས་འབད་དེ་བསྐྱུང་།

Therefore those of you willing to make effort
Should in respect and always strive to keep them.

ཞེས་པས་སྟོན་ལ། དོན་ནི། བན་ཡོན་མཐའ་ཡས་པ་ཡོད་པར་གསུངས་པའི་རྒྱ་
མཚན་དེའི་ཕྱིར་དལ་འབྱོར་དོན་ཡོད་བྱ་བར་འདོད་པའི་བརྩོན་འགྲུས་དང་ལྷན་པ་
རྣམས་ཀྱིས་བསྐྱུན་པའི་རྩ་བ་སོ་སོར་བར་པའི་སྟོམ་པའི་བཅས་མཚམས་རྣམས་རྟལ་དུ་

སྒྲོལ་བ་དང་། གུས་པར་སྒྲོལ་བའི་བརྩོན་འགྲུས་གཉིས་ཀྱིས་རང་གི་སྒོག་ལས་ཀྱང་
གཅིས་པར་བྱས་ནས་འབད་འབྱུང་བསྐྱེད་དེ་བསྐྱུང་བར་བྱའོ་ཞེས་པའོ།

The benefits thus have been described as limitless; *therefore*, for this reason, *those of you who are willing to make an effort* (which means, those of you who wish to give some meaning to the spiritual leisures and fortunes you've found) *should* put forth two kinds of effort where you *always strive, and strive with feelings of respect, to keep these vows: cherish them as you do your own life, and then give it all your strength.*

THE CONCLUSION

།།གསུམ་པ་བཤད་པ་མཐར་ཕྱིན་པའི་རྒྱལ་ལ་གཉིས། བསྟན་བཅོས་བརྩམས་པའི་
དགོ་བ་བསྒྲོལ་བ་དང་། མཇེད་བྱང་བཤད་པའོ།

The conclusion of my commentary covers two points: the dedication of the merit of composing the root text, and finally the colophon.

THE DEDICATION OF MERIT

།།དང་པོ་ནི།

In the root text the dedication is found in the following pair of lines:

།དགོ་དེས་སྐྱེ་བར་ལྷས་ཅན་རྣམས།
།རྟལ་ཏུ་ཚངས་སྐྱོད་ལ་གནས་ཤོག །

By the virtue of what I've just done may every
Living creature abide forever in pure activity.

ཅས་པས་སྟོན་ལ། དོན་ནི། དེ་ལྟར་འདུལ་བ་རྒྱ་མཚོའི་སྤིང་པོ་ཞེས་བྱ་བའི་བསྟན་
བཅོས་འདི་བརྩམས་པ་ལས་བྱུང་བའི་དགོ་བ་ཇི་སྟེད་ཐོབ་པ་དེས་དུས་དེང་ནས་གཟུང་
སྟེ་སྐྱེ་བ་ཐམས་ཅད་དུ་མཁའ་མཉམ་གྱི་ལྷས་ཅན་རྣམས། རྟལ་ཏུ་དལ་འབྱོར་གྱི་རྟེན་

ཐོབ་ཅིང་བསྐྱེད་པའི་སྒོར་ཞུགས་ནས་ཚངས་པར་སྐྱོད་པའི་རྒྱལ་གླིང་སྲི་མ་མེད་པ་
ལ་གནས་ཏེ། རྣམ་མཁུན་རྒྱལ་བའི་གོ་འཕང་ལྷུང་དུ་ཐོབ་པར་ཤོག་ཅིག་ཅེས་པའོ།

Here Je Tsongkapa dedicates whatever amount of virtue he may have gained by composing this treatise, the one known as the *Essence of the Ocean of Discipline*. He dedicates *this virtue* to every living creature, to a number of beings as infinite as the extent of space itself:

From this moment on, *always*, may every living creature achieve a life of leisure and opportunity. May they then enter the door of the Buddha's teachings, and *abide in* the faultless morality of *pure activity*. And may they thus attain, with speed, the state of the Omniscient Victors!

THE COLOPHON

།།གཉིས་པ་ནི།

The colophon to Je Tsongkapa's text reads as follows:

ཅེས་སོ་སོར་ཐར་པའི་སྒོམ་པ་གཏན་ལ་དབབ་པ་འདུལ་བ་རྒྱ་མཚོའི་སྤིང་པོ་བསྐྱེད་པ་
ཞེས་བྱ་བ་འདི་ནི། དུལ་གངས་ཅན་གྱི་མཐར་སྐྱེས་པའི་སྣུན་ངག་མཁན་ཤར་ཙོང་ཁ་
བ་སྐོ་བཟང་གྲགས་པའི་དཔལ་གྱིས་སྐྱུར་བའོ།

This completes the *Briefer Essence of the Ocean of Discipline*, a presentation of the vows of individual freedom by that master of poetics, the glorious Tsongkapa of the East, otherwise known as Lobsang Drakpa, who took his birth in the very farthest reaches of the Land of Snow.

ཞེས་པས་སྒོར་ལ། དོན་ནི། དེ་ཡང་ཞིབ་དུ་བཤད་ན་ཅེས་ནི་ག་མཐའི་ཚིག་ཤད་ཡིན་
ཅིང་། སོ་སོར་ཐར་པའི་སྒོམ་པ་ཞེས་པའི་སྐྱ་དོན་ནི་གོང་དུ་སྐོས་ཟེན་ལ་དེ་ལྟ་བུའི་
སྒོམ་པ་དེ་མ་ཐོབ་པ་ཐོབ་པར་བྱ་བ། ཐོབ་པ་མི་ཉམས་པར་བསྐྱུང་བ། ཉམས་ན་ཕྱིར་

བཅོས་པའི་ཚུལ་རྣམས་དངོས་ཤུགས་གང་རུང་གི་སྒོ་ནས་གཏན་ལ་དབབ་པ་སྟེ་
འབེབས་པར་བྱེད་པའི་སྡེ་མེད་པའི་ལེགས་བཤད་མཚན་”

Here I shall give a detailed explanation of the colophon. In the Tibetan text, the word *che* (the expression “this completes” in English) is used to indicate the end of the body of the text. The literal meaning of the phrase “vows of individual freedom” has already been covered above.

This has been a *presentation*: a treatise which presents in full—either directly or indirectly, as the subject may require—how one attains these vows if they have yet to be attained; how one keeps them from being damaged in the case that they have already been attained; and how one restores them should they happen to be damaged. It is an eloquent and unprecedented study of the subject, and it has a very special name.

”འདུལ་བའི་སྡེ་སྡོད་ཀྱི་བརྗོད་བྱ་སྟོང་བདུན་འཁོར་བཅས་ཀྱི་ཚུལ་བྲིམས་ཀྱིས་ཉོན་
མོངས་པ་འདུལ་ཞིང་དབང་པོ་དུལ་བར་བྱེད་པས་ན་འདུལ་བ་དང་།

The word “discipline” in the title of this text has a particular meaning. The subject matter of the section of the canon which treats discipline is that morality which involves giving up the seven actions, along with what is associated with them. This morality “disciplines” or tames the mental afflictions, and also acts to “discipline” or control the senses. This then is why the subject is known as “discipline.”

འདུལ་བའི་སྡེ་སྡོད་དེ་ཡང་ཇི་སྐད་དུ། སོ་ཐར་གྱི་མདོ་ལས། སངས་རྒྱལ་འདུལ་བ་
གངས་ཅན་མཚོ། གཏིང་མཐའ་མེད་པ་ཐམས་ཅད་ཀྱི། །གནས་པའི་སྡིང་དང་སྡིང་པོ་
ནི། །སོ་སོར་ཐར་པ་འདི་ཡིན་ནོ། །ཞེས་གསུངས་པ་ལྟར། དཔེར་ན་རྒྱ་མཚོ་ཆེན་པོ་
ནི་གཏིང་མཐའ་དཔག་དགའ་ཞིང་རིན་པོ་ཆེ་ཐམས་ཅད་ཀྱི་འབྱུང་གནས་ཡིན་པ་ལྟར་
དམ་པའི་ཚོས་འདུལ་བ་འདི་ཡང་དགག་སྐྱབ་གནང་གསུམ་སོགས་བཅས་མཚམས་
ཀྱི་གཏིང་མཐའ་དཔག་དགའ་ཞིང་། མངོན་མཐོ་དང་ངེས་ལེགས་ཀྱི་ཡོན་ཏན་ཐམས་
ཅད་ཀྱི་འབྱུང་གནས་ཡིན་པས་ན་རྒྱ་མཚོའི་དང་། རྒྱ་མཚོ་དེའི་སྡིང་པོ་བྱེད་པར་ཅན་

ནི་ཡིད་བཞིན་གྱི་ཉོར་བྱ་རིན་པོ་ཆེ་ཡིན་པ་ལྟར། འདྲུལ་བའི་ཡང་སྤྲིང་པོ་བྱུང་པར་
ཅན་ནི་སོ་སོ་ཐར་པའི་སྤྲོམ་པ་འདི་ཡིན་ལ། འདིར་ཡང་སྤྲོམ་པ་དེ་རྩ་ལ་དུ་བཏོན་ནས་
འཆད་པས་ན་སྤྲིང་པོ་དང་། ཚོག་གི་ལོ་འདབ་ཏུ་ཅང་རྒྱས་པ་མ་ཡིན་པས་ན་བསྐྱུས་
པ་ཞེས་བྱ་བ་འདི་ནི།

This same section of the canon, the section on discipline, has moreover been described as follows in the *Sutra on the Vows of Individual Freedom*:

That thing called individual freedom
Is the essence and heart which allows the entire
Bottomless, shoreless snow-water lake
Of the Buddha's discipline to remain.

The depth and breath of the great ocean is difficult to fathom; just so, the rules of the holy teachings on discipline—the requirements, allowances, exceptions, and so on—have also a depth and breadth which can only be grasped with difficulty. And just as the ocean is the ultimate source of all jewels, the code of discipline is the ultimate source of all the good qualities of higher births and definite good. It is for this reason that we call this text the *ocean*.

The most extraordinary, essential object within the ocean is that precious jewel which grants every wish, and in the same way the most extraordinary, essential core of the teachings on discipline consists of the vows of individual freedom. Here too in his treatise Je Tsongkapa has treated the vows as the very *essence*, purposely highlighting and explaining them.

འཕགས་པའི་ཡུལ་དོ་རྗེ་གདན་གྱི་བྱང་ཕྱོགས་ཁ་བ་ཅན་གྱི་སྤྲོང་ས་འདི་ལ་སྤྲོད་མངའ་
རིས་སྐྱོར་གསུམ། བར་དབུས་གཙང་རུ་བཞི། སྤྲོད་མདོ་ཁམས་སྤང་གསུམ་རྣམས་
སུ་ཡོད་པར་གྲགས་པ་ལས། ཡུལ་གངས་ཅན་གྱི་ཤར་ཕྱོགས་གྱི་མཐའ་སྤྲོད་མདོ་
ཁམས་སྤང་གསུམ་གྱི་ནང་ཚན་ཅོང་རྒྱ་འབབ་པས་ན་ཅོང་ཁ་སྤང་དུ་གྲགས་པ་དེར་
སྐྱེས་ཤིང་།

North of the "Seat of the Diamond" [Vajrasana, the site of the Buddha's enlightenment], which is located in the Land of the Realized Ones [that is, India], lies the country known as the "Snowy Land." In the "upper" part of this

Course IX: The Ethical Life
Reading Six

country are the three states we call *Ngari*; in the country's center are the four provinces of *U-tsang*, and in the "lower" part we find the three highlands of *Dokam*.

Je Tsongkapa took his birth in the very farthest reaches of the eastern part of the *Land of Snow*; that is, in the section of the three highlands of *Dokam* known as the "Highlands of Tsongka," so called because the Tsongka river flows through this area.

The Asian Classics Institute
Course IX: The Ethical Life

Reading Seven: The Ten Non-Virtues, and their Karmic Results

The following selection is taken from the *Great Book on the Steps of the Path (Lam-rim chen-mo)*, written by Je Tsongkapa (1357-1419).

།གསུམ་པ་དེ་དག་གི་འབྲས་བུ་ལ་གསུམ་ལས། རྣམ་སྟོན་གྱི་འབྲས་བུ་ནི།

Here is the third section, a presentation on the consequences of the various kinds of bad deeds. We proceed in three parts, beginning with what are called the "ripened" consequences.

ལས་ལམ་བཅུ་པོ་རེ་རེ་ཡང་གཞི་དུག་གསུམ་རྒྱུ་འབྲིང་ཆེ་གསུམ་ལ་བརྟེན་པས་
གསུམ་གསུམ་མོ། །དེ་ལ་སློབ་གཙུག་མོག་སྟེ་ཆེན་པོ་བཅུ་པོ་རེ་རེས་དམྱལ་བ།
འབྲིང་བཅུ་པོ་རེ་རེས་ཡི་དུག་ས་དང་། རྒྱུ་དུ་བཅུ་པོ་རེ་རེས་དུད་འགྲོར་སྐྱེ་བར་སའི་
དངོས་གཞིར་གསུངས་ལ།

Now each one of the ten paths of karma can itself be divided into three kinds—lesser, medium, and greater—depending on the intensity of the three poisons. The *Main Stage of Levels* states that, from the ten greater instances of killing and the rest, one is born into the hells. It says that from medium instances of each of the ten you take birth as an insatiable spirit; and from the ten lesser instances, you are born as an animal.

ས་བཅུ་པའི་མདོ་ལས་ནི་རྒྱུ་འབྲིང་གཉིས་ཀྱི་འབྲས་བུ་ལྷོག་སྟེ་གསུངས་སོ།

The *Sutra on the Ten Levels* however states the consequences of two of the kinds of instances, the lesser and the medium, in reverse of this.

། ལྷོ་མཐུན་པའི་འབྲས་བུ་ནི། ངན་འགོ་ནས་མིར་སྐྱེས་ཀྱང་རིམ་པ་ལྟར་ཚོ་སྤང་བ་དང་
ལོངས་སྤོད་གྱིས་ཕོངས་པ་དང་རྩུང་མ་མ་བསྐྱུངས་པར་འགྱུར་བ་དང་། ལྷོ་པ་མང་
བ་དང་མཇོའ་བོ་དང་འབྲེ་བ་དང་ཡིད་དུ་མི་འོང་བའི་སྐྱོ་ཐོས་པ་དང་གཞན་གྱིས་ཚིག་
མི་ཉན་པ་དང་། ཆགས་སྤང་སྤོངས་གསུམ་ཤས་ཆེ་བའོ།

The "consistent" consequences are as follows. Even if you do manage to escape the realms of misery and take birth as a human, the following respective results occur to you:

- 1) Your life is short.
- 2) You don't have enough to live on.
- 3) You have problems keeping your partner from others.
- 4) People don't believe what you say, even when you're telling the truth.
- 5) You lose friends easily.
- 6) You hear things as bad sounds.
- 7) No one listens to you.
- 8) Your personality is dominated by desire.
- 9) Your personality is dominated by anger.
- 10) Your personality is dominated by stupidity.

། བདེན་པ་པོའི་ལུ་དང་ས་བཅུ་པའི་མདོ་ལས་ནི་དེ་རེ་རེ་ལ་འབྲས་བུ་གཉིས་གཉིས་
གསུངས་ཏེ། གལ་ཏེ་མིར་སྐྱེས་ན་ཡང་ཚོ་སྤང་ལ་ནད་མང་བ་དང་ལོངས་སྤོད་རྩུང་
ལ་ལོངས་སྤོད་གཞན་དང་སྐྱོན་མོང་བ་དང་གཡོག་འཁོར་མི་བསྐྱུན་པའམ་ཡིད་བརྟན་
དུ་མི་རུང་ལ་རྩུང་མ་འགྲན་ལྷ་དང་བཅས་པ་དང་། ལྷོ་པ་མང་ཞིང་གཞན་གྱིས་བསྐྱུ་
བ་དང་འཁོར་མི་འདུམ་ཞིང་ངན་པ་དང་ཡིད་དུ་མི་འོང་བ་ཐོས་ཤིང་འཐབ་མའི་ཚིག་ཏུ་
འགྱུར་བ་དང་ཚིག་མི་བཅུན་པའམ་ཚིག་བཟུང་མི་འོས་ཤིང་མ་ངེས་པའི་སྤོབས་པར་
འགྱུར་བ་དང་། འདོད་པ་ཆེ་ཞིང་ཚོགས་མི་ཤེས་པ་དང་མི་ཕན་པ་ཚོལ་བའམ་ཕན་པ་མི་

ཚོལ་བ་དང་གཞན་ལ་གནོད་པ་བྱེད་པའམ་གཞན་གྱིས་གནོད་པ་བྱེད་པར་འགྱུར་བ་
དང་ལྷ་བ་ངན་ཞིང་གཡོ་སྐྱེ་ཅན་དུ་འགྱུར་བར་གསུངས་སོ།

The *Chapter on the True* and the *Sutra on the Ten Levels* state that there are two such consequences for each of the ones given here; even if you do manage to take birth as a human,

- 1) Your life is short, and you get sick easily.
- 2) You don't have enough to live on, and what you do have is all just common property with others.
- 3) The people who work around you are "inconsistent," which here means unreliable, and you find yourself having a lot of competition for your partner.
- 4) No one believes what you say, even when you are speaking the truth, and others are always deceiving you.
- 5) The people around you are always fighting against one another, and have an undesirable character.
- 6) You hear many unpleasant things, and when others talk to you it always seems to you as if they want to start a fight.
- 7) No one respects what you say—no one thinks that what you say has any particular value, and you are afflicted with a lack of confidence.
- 8) Your personality is dominated by desire, and you are never satisfied with what you have.
- 9) You are always finding yourself without help, or never find the help you need; and you are always hurting others, or always being hurt by others.
- 10) You become a person who keeps harmful views, or a deceitful person.

།སྤྱི་མ་གོང་མ་རྣམས་མིར་སྐྱེས་ན་ཡང་སློབ་གཙོད་སོགས་དེ་དག་ལ་དགའ་བར་
འགྱུར་བ་བྱེད་པ་རྒྱ་མཐུན་གྱི་འབྲས་བུ་དང་སྤྱི་མ་རྣམས་ལྷོང་བ་རྒྱ་མཐུན་གྱི་འབྲས་
བུར་བཞེད་དོ།

Great lamas of the past have expressed the position that the "consistent" consequence is where, even if you do manage to take birth as a human, you enjoy killing things, and so on. They say then that experiencing the various results just listed is a "ripened" consequence [the second *rgyu mthun* here is likely a text error for *rnam smin*; this is the corrected reading].

།བདག་པོའི་འབྲས་བུ་འཕེལ་དབང་གི་འབྲས་བུ་ནི། སློབ་བཅད་པ་ལས་ཕྱི་སློབ་ཀྱི་
འཛིག་རྟེན་གྱི་བཟའ་བཏུང་དང་སྐྱེན་དང་འབྲས་བུ་ལ་སོགས་པ་མཐུ་ཚུང་བ་དང་
བསྐྱེམས་པ་དང་རྣམ་པ་དང་སློབས་ཚུང་བ་དང་འཇུ་དཀའ་ཞིང་ནད་བསྐྱེད་པས་སེམས་
ཅན་ཕལ་ཆེར་ཆོ་མ་ཟད་པར་ཡང་འཆི་བར་འགྱུར་བ་དང།

Next is what we call the "environmental" or "dominant" consequence. Here for example the consequence of killing expresses itself in the outer world around you. Food, drink, medicine, the crops in the fields, and other such things have very little power; they are always inferior; they have little nutrition or potency; they are hard to digest, and they cause disease in you. Because of this the majority of the living beings around you die before reaching the end of a full life.

མ་གྱིན་པར་ལེན་པའི་ནི། འབྲས་བུ་ཉུང་བ་དང་འབྲས་བུ་མི་གྲུང་པ་དང་འབྲས་བུ་
འགྱུར་བ་དང་འབྲས་བུ་ལོང་བ་དང་ཐན་པ་ཆེས་པ་དང་ཆར་ཆེས་པ་དང་འབྲས་བུ་
སྐྱམས་པ་དང་མེད་པར་འགྱུར་བ་དང།

Because you have stolen, then the crops are few and far between; the crops have no power to remove hunger; they spoil; they never come up; dry spells stay on too long; it rains too much; the crops dry up, or die off.

ལོག་གཡེམ་གྱི་ནི། ལའང་གཅི་དང་འདམ་རྩེབ་དང་ལྗན་ལྗན་དང་མི་གཅོང་བ་དང་རྩི་
ང་བ་མང་བ་དང་ཉམ་ང་བ་དང་ཉམས་མི་དགའ་བའོ།

Because you have done wrong sex, you live in a place where there is urine and feces all around, and mud and dirt and filth, and everything stinks, and everywhere seems unpleasant and distasteful.

།བརྗམས་དུ་སྐྱེ་བའི་ནི། ཞིང་ལས་དང་གུ་སློབ་པའི་ལས་ཀྱི་མཐའ་རྒྱས་པར་མི་འགྱུར་
བ་དང་མཐུན་པར་མི་འགྱུར་ཞིང་ཕལ་ཆེར་བསྐྱེད་བ་དང་འཛིགས་པ་དང་འཛིགས་སུ་
རུང་བའི་རྒྱ་མང་པོ་དང་ལྗན་པ་དང།

Course IX: The Ethical Life
Reading Seven

Because you have lied, you live in a world where, when you undertake farming or some work in cooperation with other people, in the end the work fails to prosper, and the people can't work well together, and for the most part everyone is cheating one another, and is afraid, and where there are many things to be afraid of.

ལྷ་མའི་ནི། ས་སྤྱོད་གསལ་འབར་འབྱར་དང་ལྷུང་ལྷུང་དང་མཐོ་དམའ་དང་བགྲོད་དཀའ་བ་
དང་འཇིགས་པ་དང་འཇིགས་སུ་རུང་བའི་རྒྱ་མང་པོ་དང་ལྷན་པ་དང་།

Because you have split people up with your talk, the very ground in the place you live is all uneven, covered with crags and gullies, full of highs and lows, so that you can travel only with difficulty, and where you are always afraid, and there are many things to be afraid of.

ངག་རྒྱུ་བ་པོའི་ནི། ས་སྤྱོད་གསལ་སྤོང་དུ་མ་དང་ཚོར་མ་དང་དོ་དང་གསལ་གསལ་དང་གྲོ་མོ་
མང་བ་དང་རྒྱུ་བ་པ་དང་མདངས་མི་སྐྱུ་མ་པ་དང་འབབ་རྒྱ་དང་མཚོ་དང་ལྷིང་ཀ་མེད་པ་
དང་སྐྱམས་དང་ཚུ་ཚོ་དང་དགོན་དུང་དང་ཐ་ཆད་དང་སྤྲི་བ་པ་ཅན་གྱིས་གཞི་དང་
འཇིགས་པའི་རྒྱ་མང་པོ་དང་ལྷན་པ་དང་།

Because you have spoken harsh words, the ground where you live is covered with obstacles like the trunks of fallen trees, and thorns, and stones, and clods of dirt, and lots of sharp broken pieces of glass; it's rough, and dreary; no streams, or lakes, or springs of water; the whole earth is parched, poisoned with salt and borax, burning hot, useless, threatening; a place where there are many things to fear.

ཚིག་ཀྱུལ་བའི་ནི། འབྲས་བུའི་ལྗོན་ཤིང་ལ་འབྲས་བུ་མི་འཆགས་པ་དང་དུས་མིན་
པར་ཡང་འབྲས་བུ་འཆགས་པ་དང་དུས་སུ་མི་འཆགས་པ་དང་མ་སྤྲིན་པ་སྤྲིན་པར་
སྤང་བ་དང་རྩ་བ་མི་བརྟན་པ་དང་རིང་དུ་མི་གནས་པ་དང་ཀུན་དགའ་ར་བའམ་ནགས་
ཚལ་ལམ་རྗེང་བུ་ཉམས་དགའ་བ་མི་མང་བ་དང་འཇིགས་པའི་རྒྱ་མང་པོ་དང་ལྷན་པ་
དང་།

Because you have talked meaninglessly, fruits refuse to grow on the trees, or they start to grow at the wrong times, never at the right times, and seem ripe when they're still not ripe, or their roots are frail, or they can't stay long; there are no places to take your leisure, no parks, no glades, no pools of cool water, and many things around to make you afraid.

བརྒྱུ་སྐྱོད་ཀྱི་ནི། ཡུལ་སྐྱོད་ཚོགས་པ་ཐམས་ཅད་ལོ་རེ་རེ་དང་དུས་ཚོགས་དང་ལྷན་
བ་དང་ཞག་རེ་རེར་ཡང་ཉམས་ཤིང་འབྲི་ལ་འཕེལ་བ་ནི་མིན་པ་དང་།

Because you have coveted what others have, then each and every good thing you ever manage to find starts to get worse, and less and less, never more, each one of them, with the passing of each of the four season, and in every month, and even day by day.

གཞོན་སེམས་ཀྱི་ནི། ཡམས་དང་གཞོན་པ་དང་ནད་འགོ་བ་དང་འབྲུག་པ་དང་ཕ་རོལ་
གྱི་དམག་ཚོགས་ལས་འབྲུག་ལོང་མང་བ་དང་སེང་གི་དང་སྐྱུ་ལ་སོགས་པ་དང་
སྐྱུ་ལ་གདུག་དང་སྐྱུ་ལ་དང་སྐྱུ་གྱི་མི་མང་བ་དང་གཞོན་སྐྱུ་གདུག་པ་དང་ཚོམ་
རྒྱུ་ལ་སོགས་པ་མང་བ་དང་།

Because you have wished bad things on others, you live in a world of chaos, where diseases spread, and evil is everywhere, and plague, and conflict, and fear from the armies of other nations; where there are many lions or leopards or other dangerous animals; where there are everywhere venomous snakes or scorpions or poison biting worms; surrounded by harmful spirits, and thieves or muggers, and the like.

ལོག་ལྟོ་ནི། ལྷོད་ཀྱི་འཇིག་རྟེན་ན་འབྲུང་བྱུངས་མཚོག་དང་གཙོ་བོ་དག་རྒྱབ་པར་
འགྱུར་བ་དང་དངོས་པོ་མི་གཙང་བ་དང་སྐྱུ་བསྐྱུ་ལ་བ་དག་མཚོག་ཏུ་གཙང་བ་དང་
བདེ་བར་སྐྱུང་བ་དང་གནས་དང་སྐྱོབ་པ་དང་སྐྱུ་བས་མེད་པར་འགྱུར་བའོ།

Because you have held wrong views, then you live in a world where the single highest source of happiness is steadily disappearing from the earth; a world where people think that things that are unclean and things that are suffering are actually nice, and happy; a world where there is no place to go, no one to help, nothing to protect you.

The Asian Classics Institute
Course IX: The Ethical Life

Reading Eight: Introduction to the Steps of the Path

The following reading consists of the first part of the *Song of My Spiritual Life* (*Nyam mgur*) of Je Tsongkapa (1357-1419). This text is also known as *The Short Book on the Steps of the Path* (*Lam rim bsdus don*). Accompanying the verses of Je Tsongkapa's root text is a commentary called *Illumination of the Essence* (*Snying po mdor bsdus gsal ba*), composed by Choney Lama Drakpa Shedrup (1675-1748).

JE TSONGKAPA
SONG OF MY SPIRITUAL LIFE
The Short Book on the Steps of the Path

༄༄། །ལམ་རིམ་བསྐྱུས་དོན་གྱི་ཚིག་འབྲེལ་སྒྲིང་པོ་མདོར་བསྐྱུས་གསལ་བ་ཞེས་བྱ་
བ་བཞུགས་སོ།།

Herein is contained the
Brief Illumination of the Essence,
a word-by-word commentary on the
Short Book on the Steps of the Path.

༄༄། །ན་མོ་སུ་མ་ཉི་ཀཱ་ཉི་ཡེ།

I bow down to Sumatikirti.

།ཐུགས་བསྐྱེད་མགྲོགས་འགྲོའི་ཤུགས་ཀྱིས་ཉེར་དྲངས་པའི།

།གཞན་པོ་འཕྲིན་ལས་འགྲོ་བའི་དཔལ་དུ་ཤར།

།སྐལ་ལྷན་པད་མོ་ཡོངས་ཀྱི་གཉེན་གཅིག་པོ།
།ཐུབ་དབང་སྣ་བའི་ཉི་མ་དེ་ལ་འདུད།

I bow down to the sun, the teacher, the Lord of the Able,
The one and only friend of all fortunate lotus flowers,
Whose holy activities rise with glory to benefit others
Pulled by the swift horse of His exalted bodhichitta!

།སློ་ཆེན་གཞན་གྱིས་ཤིན་ཏུ་དཔག་དཀའ་བའི།
།ཟབ་དོན་ལེགས་པར་འབྲེལ་བའི་རྣམ་དཔྱོད་ཀྱིས།
།བཟང་པོའི་མཇེད་མཚོག་གྲགས་པའི་སྣང་བ་ཅན།
།ཇི་བཅུན་སླ་མའི་ཞབས་ལ་གུས་ཕྱག་འཚལ།

With reverence I bow down at the feet of my holy Lama,
Who analyzes and excellently comments upon the profound meanings
Which other great *minds* find difficult to fathom.
Such supremely *good* activities cause you to shine with *fame*!

།གང་དེའི་ལེགས་པར་བཤད་པའི་མཐར་ཐུག་ནི།
།བྱང་ཆུབ་ལམ་གྱི་རིམ་པ་ཞེས་གྲགས་པ།
།དེ་ཡི་གནད་ཀྱན་གཅིག་ཏུ་རབ་བསྐྱེལ་པ།
།ལམ་རིམ་བསྐྱེས་པའི་དགོངས་དོན་གསལ་བར་བྱ།

I shall illuminate the true intent of the *Short Steps of the Path*,
That very quintessence of your excellent explanations
Which combines in one, each and every crucial point
Of that known as the "steps of the path to enlightenment."

།དེ་ལ་འདིར་བདག་ཅག་གི་སླ་མ་ཚོས་ཀྱི་རྒྱལ་པོ་བཅོང་ཁ་པ་ཆེན་པོས་མཇེད་པའི་
ཉམས་མགུར་རམ། ལམ་རིམ་བསྐྱེས་པའི་དོན་ནི་གང་བཤད་པར་བྱ་བའི་ཚོས་སོ།

།འདི་ལ་གསུམ། རྗེ་འགོ་མཚོ་དབུ་མོགས་དང་། དངོས་གཞི་གཞུང་དོན་དང་།
མཇུག་གི་བཤད་པའི་བྱུང་པར་རོ། །དང་པོ་ལ་གཉིས། མཚོ་དཔར་བུ་ལ་དང་།
བཤད་བྱ་ངོས་བཟུང་བའོ།

Here I am going to explain the *Song of My Spiritual Life*, also known as the *Short Book on the Steps of the Path*, composed by your and my Lama, the King of the Dharma, the great Tsongkapa. My explanation will be in three divisions: first the preliminaries of the offering of praise and the other preparatory steps, then the meaning of the actual body of the text, and lastly some concluding details.

THE PRELIMINARIES

The preliminary division of my text has two parts of its own: the offering of praise, and an identification of that which is to be explained.

OFFERING OF PRAISE

།།ན་མོ་གུ་རུ་མཚུ་གོ་ཕྱ་ཡ།

I bow down to Guru Manjushri.

།དང་པོ་ལའང་གཉིས་ཏེ། དང་པོ་ནི། ལ་ལར་ན་མོ་གུ་རུ་མཚུ་གོ་ཕྱ་ཡ། ཞེས་
འབྱུང་བ་ནི་སྟེ།

The offering of praise is in two sections. First is the line "I bow down to Guru Manjushri," which appears in some editions of the text. Its meaning is easy to understand.

Prostration to the Lord of the Able Ones

།གཉིས་པ་ལ་ལྷ་ལས། དང་པོ་སྐབ་དབང་ལ་ཕྱག་འཚལ་བ་ནི། སུན་ཚོགས་དགོ་
ལེགས་བྱེ་བས་བསྐྱེན་པའི་སྐྱ། ཞེས་སོགས་རྟེན་པ་བཞི་ལྟེ།

The second section of the offering of praise is contained in five points. The first is an obeisance to the Lord of the Able Ones which is expressed in the

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Reading Eight

first four lines of the root text which begins "To His exalted body born from perfect complete goodness and millions of virtues."

།ཕུན་ཚོགས་དག་ལེགས་བྱེ་བས་བསྐྱེན་པའི་སྐྱ།
།མཐའ་ཡས་འགོ་བའི་རེ་བ་སྐོང་བའི་གསུང་།
།མ་ལུས་ཤེས་བྱ་ཇི་བཞིན་གཟིགས་པའི་བྱུགས།
།ཤྲུའི་གཙོ་བོ་དེ་ལ་མགོས་ཕྱག་འཚལ།

(1)

To His Exalted body
born from perfect complete goodness
and millions of virtues,

To His exalted speech
which fulfills the hopes
of infinite living beings,

To His exalted mind
which sees each and every
knowable thing just as it is,

To the Prince of the Shakyas,
with my head
I bow down.

འདི་ལ་མཐུན་བཅེ་རྣམ་གསུམ་མཐ། སྤངས་ཏེགས་གྱི་ཡོན་ཏན་སྐྱི་དང་། བྱེ་བྲག་
སྐྱའི་ཡོན་ཏན་གྱི་དབང་དུ་བྱས་ན། མཚན་དང་དཔེ་བྱད་སོགས་ཡོན་ཏན་དུ་མས་བྱུང་
པར་དུ་བྱས་པ་དེ་ནི། རྒྱ་གང་ལས་འབྲུངས་པ་ཡོད་དེ། བསོད་ནམས་དང་ཡེ་ཤེས་
གྱིས་བསྐྱེས་པ་ཕུན་སུམ་ཚོགས་པའི་དག་ལེགས་རེ་རེ་ཙམ་མ་ཡིན་པར་བྱེ་བས་བསྐྱེན་
པ་སྟེ་བསྐྱེད་པ་ཡིན་པའི་ཕྱིར་རོ།

The general good qualities of the Buddha are the three of His knowledge, love, and power; and also those things which He has realized and those which He has abandoned. However, if we were to restrict ourselves to the good qualities

of *His exalted body* alone, it is His major and minor marks which set Him apart. There are certain causes which produce these great qualities—they are *born from millions of instances of goodness and virtue*. They are not produced by merely some isolated occasions of this goodness and virtue, but rather by their *perfect completion*, which is subsumed under the accumulations of merit and wisdom.

།འདིར་བྱེ་བ་ཞེས་པ་ནི། མང་ཚོག་ཡིན་གྱི། གྲངས་ཀྱི་བྱེ་བ་ཅམ་ལ་མི་བརྒྱུད་ངོ།
།མཚན་དབེ་རེ་རེ་ལ་རྒྱ་ཇི་ཅམ་དགོས་པ་ནི། རིན་ཆེན་འཕྲེང་བ་ལས་གསལ་ལ། རྒྱ་
སོ་སོ་བ་རེ་རེའི་དབང་དུ་བྱས་པ་ནི། ཡུམ་གྱི་མདོ་སོགས་དང་། མདོན་རྟོགས་རྒྱན་
ནའང་ཡོད་དོ། །གསུང་གི་ཡོན་ཏན་ལ་ངོ་བོའི་དབང་དུ་བྱས་ནའང་རུང་ལ་འབྲས་
བུའི་དབང་དུ་བྱས་ན། དེ་བཞིན་གཤེགས་པའི་གསུང་གི་ཡོན་ཏན་ནམ་བྱེད་ལས་ཡོད་
དེ། གྲངས་མཐའ་ཡས་པའི་འགྲོ་བའི་གནས་སྐབས་དང་མཐའ་ཐུག་གི་རེ་བ་སྐོང་
བར་བྱེད་པའི་ཕྱིར་རོ།

Here the word "million" does not necessarily refer specifically to the exact number one million, but is used rather to express a great quantity. If you are interested in the exact kinds of causes which go into each major and minor mark, that is clarified in *The String of Precious Jewels*. Such works as the *Mother Sutras*, as well as the *Ornament of Realizations*, go through their each and every cause individually.

།རེ་བ་སྐོང་རྒྱལ་ཡང་། ཚོས་བསྟན་ནས་མདོན་མཐོ་དང་ངེས་ལེགས་ལ་བཀོད་པའི་
སྐོན་ས་ཕན་འདོགས་པ་དང་། དེ་དང་དེའི་སྐབས་ཀྱི་ཐེ་ཚོམ་གཅོད་པ་ལ་བྱའོ།
།ཐུགས་ཀྱི་ཡོན་ཏན་གྱི་བྱེད་པར་ཡོད་དེ། ངོ་བོའི་དབང་དུ་བྱས་ན་མ་ལུས་ཇི་ལྟ་ཇི་
སྟེད་ཀྱི་ཤེས་བྱ་ཐམས་ཅད་ཇི་བཞིན་མདོན་སུམ་དུ་གཟིགས་པའི་ཕྱིར་རོ། །དེ་ལྟ་བུའི་
རྒྱ་གསུང་ཐུགས་ཀྱི་ཡོན་ཏན་དང་ལྡན་པ། འགྲུའི་རིགས་ཀྱི་གཙོ་བོ་འགྲུ་ཐུབ་པ་དེ་ལ་

རི་ལྷན་ཕྱག་འཚལ་བ་ཡོད་དེ། ཡན་ལག་གི་དམ་པ་མགོ་བོས་ཕྱག་འཚལ་བ་སྟེ་
འདུད་པར་བྱེད་པའི་ཕྱིར་རོ།

The good quality of *His exalted speech* could be explained with regards to its nature, but let us here consider it from the point of view of its result. The good quality or function of the speech of the One Thus Gone is acting to *fulfill* both the temporal and ultimate *hopes of living beings* who are *infinite* in number. By what means does it fulfill their hopes? It benefits them by teaching them those teachings which resolve the doubts at every juncture in their life, and by leading them toward the higher realms and definite good.

As for the nature of the particular good qualities of *His exalted mind*, it *sees* directly *each and every knowable thing just as it is*—all of them, the way they are, as many as they may be.

There is a way in which we may bow down to *the Prince of the Shakya* clan, to Shakyamuni, who possesses these exalted qualities of body, speech, and mind. To Him, the able one of the Shakyas, we may bow down with the very highest of our limbs, making prostrations with our head.

Prostration to Loving One and Gentle Voice

The second point is contained within these lines of the root text:

།ཟླ་མེད་སྟོན་པ་དེ་ཡི་སྲས་གྱི་མཚོག
།རྒྱལ་བའི་མཇེད་པ་ཀུན་གྱི་བྱུང་བ་སྐྱམས་ནས།
།བྲངས་མེད་ཞིང་དུ་སྐྱུལ་པས་ནམ་རོལ་བ།
།མི་པམ་འཇམ་པའི་དབྲངས་ལ་ཕྱག་འཚལ་ལོ།

(2)

I bow down
to the Undefeatable,
and to Gentle Voice,

Those supreme sons
of our Teacher,
who is without rival.

Having taken on
the load of all the
Victorious One's activity,

They act by
emanating themselves
In countless paradises.

།གཉིས་པ་ནི། ལྷ་མེད་སྟོན་པ་དེ་ཡི། ཞེས་སོགས་བཞི་སྟེ། སྤྱག་འཚལ་ལོ། །གང་
ལ་ན། འགྲན་ལྷ་མེད་པའི་སྟོན་པ་དེ་ཡི་ཚོས་ཀྱི་སྲས་བྱང་སེམས་རྣམས་ཀྱི་ནང་ནས་
མཚོག་དུ་གྱུར་ཅིང་རྒྱལ་བ་དེའི་སྐྱེ་བ་སྤུང་སྤུང་གི་མཛད་པ་ཀུན་གྱི་ཁྱུང་བ་སྐྱེས་པ་
སྟེ་བཞེས་ནས་འཇིག་རྟེན་གྱི་ཁམས་འདིར་མ་ཟད་བྱང་སེམས་མེད་པའི་སངས་རྒྱས་ཀྱི་ཞིང་
དུ་བྱང་སེམས་སོགས་སྐྱེལ་པ་དུ་མའི་གར་གྱིས་རྣམ་པར་རོལ་བ་ཅན་མི་པམ་བུམས་
པ་དང་འཇམ་པའི་དབྱངས་གཉིས་ལའོ། །མཛད་པའི་ཁྱུང་བཞེས་རྩལ་ནི། བུམས་
འཇམ་དབྱངས་གཉིས་ཀྱིས་ཐུབ་པའི་དམ་པའི་ཚོས་སྟེ་དང་། ཁྱུང་པར་རྒྱ་ཆེན་སྟོན་པ་
དང་ཟབ་མེད་ལྷ་བའི་བརྒྱུད་རིམ་བཟུང་སྟེ་སྟེལ་བར་མཛད་པ་འདིའོ།

Having taken on—that is, accepted—the load of all the activity of the Victorious One’s exalted body, speech and mind, the Undefeatable Loving One and Gentle Voice are putting on a show. Not only on this planet but in countless Buddha paradises they are acting out their parts by emanating themselves as bodhisattvas and other types of beings. Je Tsongkapa bows down to those two dharma sons of our unrivaled Teacher, the two who are supreme among all bodhisattvas.

The way in which they take on the load of His activity is as follows. Both Loving One and Gentle Voice cause the holy teachings of the Able One in general, and more specifically, the lineage of widespread activities and the lineage of profound view to remain and flourish in the world.

Prostration to Nagarjuna and Asanga

The third point of the offering of praise is expressed in the following verse:

ཤིན་ཏུ་དཔག་པར་དཀའ་བ་རྒྱལ་བའི་ཡུམ།
ཇི་བཞིན་དགོངས་པ་འགྲེལ་མཛད་འཇམ་གླིང་རྒྱན།
ལྷ་སྐབ་ཐོགས་མེད་ཅེས་ནི་ས་གསུམ་ན།
ཡོངས་སུ་གྲགས་པའི་ཞབས་ལ་བདག་ཕྱག་འཚལ།

(3)

To those jewels
of our Southern Continent
who commented just as was meant

Upon the *Mother of the Victors*
which is so very
difficult to fathom.

To those who are
known throughout
all of the three realms

To Nagarjuna and Asanga
at their feet
I bow down.

གསུམ་པ་ནི། ཤིན་ཏུ་དཔག་པར་དཀའ་བ་སོགས་བཞི་སྟེ། ཕྱག་འཚལ་ལོ། །གང་
ལ་ན། རྒྱལ་བའི་གསུང་རབ་སྐྱིད་དང་བྱུང་པར། ཤིན་ཏུ་དཔག་པར་ཉེ་ཉོགས་པར་
དཀའ་བ་རྒྱལ་བའི་ཡུམ་རྒྱས་འགྲིང་བསྐྱུས་པ་གསུམ་གྱི་དོན་ཇི་ལྟ་བ་བཞིན་ཏུ་
དགོངས་པ་འགྲེལ་པར་མཛད་པའི་སྟོན་ས་འཇམ་གླིང་གི་རྒྱན་ཏུ་གྱུར་པ་མཚོན་ལ་
མགོན་པོ་ལྷ་སྐབ་དང་འཕགས་པ་ཐོགས་མེད་ཅེས་ནི་ས་འོག་ས་སྟེང་ས་སྐྱེ་ས་
གསུམ་ན་ཡོངས་སུ་གྲགས་པའི་ཞབས་ལ་ལོ། །གང་གིས་ན། བདག་སྟོབ་བཟང་
གྲགས་པའི་དཔལ་གྱིས་སོ།

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Here the prostration is made in general to the highest form of speech—that of the Victorious Buddhas—and more particularly *to* the savior *Nagarjuna* and the realized being *Asanga*. These two are here named to represent all of those *who commented just as it was meant to be upon* the true intent of those sutras which are *so very difficult to fathom*; that is, to grasp. Here we are referring to the *Mother of the Victors* in all its three forms—extensive, middle length, and brief. *These two masters, who are known throughout all the three realms—below the earth, upon the earth, and above the earth— have become like the jewels of our Southern Continent.* The “I” referred to here in the text, the one who is *bowing down at their feet*, is the glorious Lobsang Drakpa.

Prostration to Atisha

These lines contain the fourth point of the offering of praise:

འཕྱིང་རྟ་ཆེན་པོ་གཉིས་ལས་ལེགས་བརྒྱད་པའི།
འབྲེལ་མེད་ལྷ་བ་བྱ་ཆེན་སྣོད་པའི་ལམ།
མ་ཉེར་ཡོངས་སུ་རྫོགས་པའི་གནད་བསྐྱུས་པའི།
གདམས་པའི་མཛོད་འཛིན་མར་མི་མཛད་ལ་འདུད།

(4)

I bow down to the Maker of Light,
the one who holds
the treasury of instructions

Which contain without mistake,
the totality of
all the important points—

Those of the path
of profound view,
and those of widespread activity—

Which came down to him
so perfectly through the lineage
of the two great innovators.

།བཞི་པ་ནི། ཤིང་རྩ་ཆེན་པོ་གཉིས་ལས་སོགས་བཞི་ལྟེ། འདུད་དོ། །གང་ལ་ན།
ཤིང་རྩ་ཆེན་པོ་སྐྱ་སྐྱབ་དང་ཐོགས་མེད་རྣམ་པ་གཉིས་ལས་ལེགས་པར་བརྒྱད་པའི་ཟབ་
མོ་ལྟ་བུ་དང་། རྩ་ཆེན་སྦྱོད་པའི་ལམ་གྱི་རིམ་པ་ཚང་ལ་མ་ནོར་བར་ཡོངས་སུ་རྩོགས་
པའི་གནད་བསྟུས་པའི་གདམས་པའི་མཛོད་འཛིན་པ་དཔལ་མར་མེ་མཛད་ལའོ། །དེ་
ཡང་ཇོ་བོ་ཆེན་པོས་སླ་མ་གསེར་གྱིང་པ་བསྟེན་ནས་བྱམས་པ་དང་ཐོགས་མེད་ནས་
བརྒྱད་པའི་གདམས་པ་གསན་ལ། རིགས་པའི་ཁྲ་བྱུག་བསྟེན་ནས་འཇམ་དབྱངས་
དང་སྐྱ་སྐྱབ་ནས་བརྒྱད་པའི་གདམས་པ་གསན་ནས་གདམས་པའི་ཚུ་
བོ་གཉིས་བྱུང་དུ་འབྲེལ་བར་མཛད་དོ།

Here Je Tsongkapa bows down to Atisha, the glorious *Maker of Light*. He is the one who holds the treasury of instructions which contain in their entirety without mistake the totality of all the important points of the steps of the path of the teachings on profound view and widespread activity. These instructions came down to him perfectly through the lineage which began with the two great innovators, Nagarjuna and Asanga. By relying on the Lama Serlingpa, the Great Lord Atisha heard those teachings which came down through the lineage of Loving One and Asanga, and by relying on Vidyakokila he heard in their entirety the teachings from the lineage of Gentle Voice and Nagarjuna. He then composed commentaries combining together these two great currents of teachings.

Prostration to all Spiritual Guides

The last point of the offering of praise is contained within this verse of the root text:

།རབ་འབྱམས་གསུང་རབ་ཀུན་ལ་ལྟ་བའི་མིག།
།སྐལ་བཟང་ཐར་པར་བགྲོད་པའི་འཇུག་དོགས་མཚོག།
།བརྩེ་བས་བསྦྱོད་པའི་ཐབས་མཁས་མཛད་པ་ཡིས།།
།གསལ་མཛད་བཤེས་གཉིན་རྣམས་ལ་གུས་སྐྱབ་འཚལ།།

(5)

I bow down
with deep respect
to all Spiritual Guides.

Inspired by their love
they act with skillful means
in order to make clear

The supreme entry point
for those fortunate ones
who are travelling to freedom—

That eye which can see
all the myriad forms
of the Buddha's supreme speech.

ལྷ་པ་ནི། རབ་འབྱམས་གསུང་རབ་ཀུན་ལ་སོགས་བཞི་སྟེ། སྤྱག་འཚལ་ལོ། །གང་
ལ་ན། ལྷོགས་རེ་ཙམ་མ་ཡིན་པར་རབ་འབྱམས་གསུང་རབ་ཀུན་ལ་ལྷ་བའི་མིག་ཏུ་
གྱུར་ཅིང་། སྐལ་བ་བཟང་པོར་གྱུར་པའི་གདུལ་བྱ་ཐར་པར་བཤོད་པའི་འཇུག་འགས་
ཏེ་ལམ་མཚོག་ཏུ་གྱུར་པའི་སྐྱེས་བུ་གསུམ་གྱི་ལམ་གྱི་རིམ་པ་འདི་ཉིད། བརྩེ་བའི་
སྤྱགས་གྱིས་བསྐྱོད་པ་སྟེ་དངས་པའི་ཐབས་མཁས་གྱི་མཛད་པ་ཡིས་གདུལ་བྱ་ལ་
གསལ་བར་མཛད་པའི་བཤེས་གཉེན་རྣམས་ལ་ལོ། །ཚུལ་ཇི་ལྟར་ན། ཚོག་ཙམ་མ་
ཡིན་པར་ཡིད་གུས་པའི་སྐོ་ནས་སོ། །འདིར་ལྷ་བའི་མིག་ཅེས་པ་ནི། ཁ་ཅིག་བཤེས་
གཉེན་ལ་སྐྱོར་བར་སྤང་ཡང་། ལམ་རིམ་ཉིད་ལ་བྱེད་པར་རྗེའི་དགོངས་པ་ཡིན་པར་
ལམ་རིམ་ཆེན་མོའི་མཇུག་ཏུ་གསལ་ལོ། །

This very teaching on the steps of the path for people of the three capacities is like an eye with which you can see all the myriad forms of the Buddha's supreme speech, and not only certain parts of it. It is also the supreme entry point and path which allows fortunate disciples to travel to freedom. Here our Lord bows down to all the Spiritual Guides who inspired and driven by their exalted thoughts of love are acting with skillful means in order to make this teaching clear to their

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disciples. He bows down not only in his words, but *with deep* thoughts of respect.

Some people explain that the words "that eye which can see" refer to the Spiritual Guide, but Je Tsongkapa's true intention was that the "eye" refer to the teaching on the steps itself. This fact is made clear towards the ends of his *Great Book on the Steps of the Path*.

IDENTIFICATION OF WHAT IS GOING TO BE EXPLAINED

Now I shall identify that which is actually going to be explained in three sections: details of the lineage of the teaching, its special features, and its necessity.

Details of the Lineage

The details of the lineage are explained in this verse:

།འཇམ་གླིང་མཁས་པ་ཡོངས་ཀྱི་གཙུག་གི་རྒྱན།

།སྒྲུབ་པའི་བ་དན་འགྲོ་ན་ལྷང་ངེ་བ།

།ལྷུ་སྐྱབ་ཐོགས་མེད་གཉིས་ལས་རིམ་བཞིན་དུ།

།ལེགས་བརྒྱད་བྱང་རྒྱབ་ལམ་གྱི་རིམ་པ་ནི།

(6)

**These steps of the path
to enlightenment
progressively came down**

**Through an excellent lineage
from both Nagarjuna,
and Asanga—**

**Those jewels on the crowns
of all the great masters
of our world—**

**Whose brilliance shines
like a victory banner
among living beings.**

།གཉིས་པ་བཤད་བྱ་ངོས་བཟུང་བ་ལ་གསུམ། བརྒྱད་པའི་བྱུང་པར། བྱུང་ཚོས།
དགོས་པའོ། །དང་པོ་ནི། འཇམ་གླིང་མཁས་པ་ཡོངས་ཀྱི་སོགས་བཞི་སྟེ། འཇམ་
གླིང་འདྲིའི་བྱོན་པའི་མཁས་པ་ཡོངས་ཀྱི་གཙུག་གི་རྒྱན་དུ་གྱུར་ཅིང་། མཁས་པའི་
སྟོན་པ་ཕྱོགས་ཀུན་དུ་གྲགས་པའི་བ་དན་འགྲོ་བའི་གནས་འདི་ན་ཉི་མ་ལྷན་ལྷང་ངེས་
གསལ་བ་ལྷུ་སྐྱབ་དང་ཐོགས་མེད་གཉིས་ལས་རིམ་པ་བཞེན་དུ་ལེགས་པར་བརྒྱད་
པའི་བྱང་རྒྱལ་ལམ་གྱི་རིམ་པའི་གཞུང་ཉིད་འཆད་པར་བྱའོ། །ཞེས་རྩོམ་པ་དམ་བཅའ་
དོན་གྲིས་མཛད་དོ།

That which I shall explain is precisely those great books on the *steps of the path to enlightenment* which came down to us progressively thorough an excellent lineage beginning with both Nagarjuna and Asanga. Of all the great masters who ever came to our world, they were like the *jewels on the tips of their crowns*. In this land, among living beings, the fame of their knowledge was as brilliant and clear as the sun, shining in all directions like a banner of victory.

Implicitly in these lines Je Tsongkapa pledges to compose his treatise.

Special Features of the Teaching

།གཉིས་པ་ལ་གཉིས། དཔེ་དོན་གྱི་བྱུང་པར་དང་། བྱུང་ཚོས་དངོས་སོ། །དང་པོ་ནི།

There are two points to the special features of this teachings: certain special metaphors and their meanings, and its actual special features.

The special metaphors and their meanings are set forth in this verse of the root text:

།སྟེ་དགུའི་འདོད་དོན་མ་ལུས་སྐྱོང་བས་ན།
།གདམས་པ་རིན་ཆེན་དབང་གི་རྒྱལ་པོ་སྟེ།
།གཞུང་བཟང་སྟོང་གི་རྒྱ་བོ་འདུ་བའི་ཕྱིར།
།དཔལ་ལྷན་ལེགས་པར་བཤད་པའི་རྒྱ་མཚོ་འང་ཡིན།

(7)

Because it fulfills every
desire of the many
kinds of people,

It's like a king among lords
of the precious gems
of instruction.

Because it combines all together
the river currents
of thousands of fine scriptures,

It's like a great ocean
of glorious and
excellent explanation.

སྐྱེ་སྐྱུའི་འདོད་དོན་མ་ལུས་སྐྱོང་བས་ན། །སོགས་བཞི་སྟེ། དེ་ལྟར་བརྒྱད་པའི་བྱང་
ཆུབ་ལམ་གྱི་རིམ་པ་འདི་ནི། དཔེ་དོན་གྱི་བྱང་པར་ཇི་ལྟ་བུ་དང་ལྡན་ཞེས། ཡོད་དེ།
ཐར་འདོད་ཀྱི་སྐྱེ་སྐྱུའི་འདོད་དོན་མ་ལུས་པ་སྐྱོང་བས་ན། གདམས་པ་རིན་ཆེན་དབང་
གི་རྒྱལ་པོ་ལྟ་བུ་སྟེ། ཡིད་བཞིན་གྱི་ནོར་བུ་རིན་པོ་ཆེ་དང་ཚོས་མཚུངས་ཤིང་། ཐེག་
པ་ཆེ་རྒྱུད་གི་གཞུང་ལུགས་བཟང་པོ་སྟོང་གི་ལེགས་ལའདད་ཀྱི་རྒྱ་པོ་མ་ལུས་པ་འདྲ་
བའི་ཕྱིར་ན། དཔལ་ལྷན་ཏེ་ཕུན་སུམ་ཚོགས་པ་ལེགས་པར་ལའདད་པའི་རྒྱ་མཚོ་ལྟ་
བུའང་ཡིན་ནོ། །འདོད་པའི་དོན་སྐྱང་རྒྱུ་ནི། འདིའི་དོན་ཉམས་སུ་སྤངས་པ་ལས་
མངོན་མཐོ་དང་ངེས་ལེགས་འགྲུབ་པ་དང་། གཞུང་ལུགས་སྟོང་སྟེ་མང་ཚོགས་སྟོས་པ་
ཡིན་པས་གངས་སྟོང་ཁོ་ནར་མི་བཟུང་ཞིང་། དེ་ནམས་འདྲ་རྒྱུ་ཡང་རྗེད་བྱེད་ཀྱི་
ཚོགས་ཐམས་ཅད་འདྲ་བའི་དོན་མིན་གྱི་བརྗོད་བྱའི་དོན་མཐའ་དག་འདྲ་བའོ།

There are special metaphors used to describe this teaching on the steps of the path to enlightenment, which was passed down to us in the lineage just described. *Because it fulfills every desire of the many kinds of people who seek*

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freedom, it is like a king among the lords of all the precious gems of instruction—just like that special jewel which grants your every wish. It can fulfill your wishes because if you practice its true meaning, you will achieve higher births and definite good.

Because this teaching combines all together the river currents of the fine explanations found in the thousands of fine scriptures of the greater and lesser ways, it is like a great ocean of glorious—that is, perfect—and excellent explanation. It brings them all together not by including each and every word of the scriptures, but rather by incorporating the meanings of all their subject matter. The expression "thousands of scriptures" is used here to indicate a great number of scriptures, and does not necessarily refer to exactly one thousand scriptures.

The actual special features of the teachings are indicated here in the root text:

།བསྐྱེད་པ་ཐམས་ཅད་འགལ་མིད་རྟོགས་པ་དང་།
།གསུང་རབ་མ་ལུས་གདམས་པར་འཆར་བ་དང་།
།རྒྱལ་བའི་དགོངས་པ་བདེ་སྐྱབ་རྟེན་པ་དང་།
།ཉེས་སྒོད་ཆེན་པོའི་གཡང་ས་ལས་ཀྱང་བསྐྱུང་།

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**You'll realize that
all the Buddha's teachings
totally lack inconsistency,**

**And His highest of speech
will strike you as
personal advice.**

**You will easily
find the true intent
of the Victorious Buddhas,**

**And be protected from
falling into the chasm
of the great mistake.**

།གཉིས་པ་ནི། བསྟན་པ་ཐམས་ཅད་འགལ་མེད་སོགས་བཞི་སྟེ། དེ་ལྟ་བུའི་གཞུང་
འདི་ནི། ལྷན་ཚོས་སམ་ཆེ་བ་བཞི་དང་ལྟན་ཏེ། གདམས་པ་འདི་ལ་བརྟེན་ནས་རྒྱལ་
བས་ཚོས་རྩལ་ཇི་སྟེད་ཅིག་གསུངས་པ་ཐམས་ཅད་ལས། ཁ་ཅིག་ནི་ལམ་གྱི་གཙོ་བོ།
ཁ་ཅིག་ནི་དེའི་ཡན་ལག་སྟོན་བྱེད་དུ་ཤེས་ནས་དངོས་དང་བརྒྱུད་པ་ཅི་རིགས་གྱི་སྟོ་
ནས་འཚང་རྒྱ་བའི་ཆ་རྒྱན་དུ་གོ་བར་འགྱུར་བས་ན། བསྟན་པ་ཐམས་ཅད་འགལ་མེད་
དུ་རྟོགས་པའི་ཆེ་བ་དང་། མདོ་སྟེགས་གྱི་གསུང་རབ་རྣམས་དང་དེའི་དགོངས་
འགྲུབ་གྱི་བསྟན་བཅོས་རྣམས་བཤད་ཚོས་ཅམ་དུ་བརྒྱུད་ནས་ཉམས་སྲུ་ལེན་རྒྱ་དེ་དག་
གི་དོན་ལས་གཞན་ཞིག་ན་ཡོད་པར་འཇིག་པའི་ལོག་རྟོག་རྣམས་སྟོག་སྟེ། གསུང་
རབ་དགོངས་འགྲུབ་དང་བཅས་པའི་བརྗོད་བྱ་མཐའ་དག་ཉམས་སྲུ་ལེན་གྱི་གོ་རིམ་
དང་མཐུན་པར་བཤེས་གཉེན་བསྟན་རྩལ་ནས་ཞི་ལྷག་གི་བར་བསྟུས་ནས་དཔྱད་སྟོམ་
དང་འཇོག་སྟོམ་ཅི་རིགས་གྱི་སྟོ་ནས་ཉམས་སྲུ་ལེན་རྩལ་ཤེས་པར་འགྱུར་བས་ན།
གསུང་རབ་ཐམས་ཅད་གདམས་པར་འཆར་བའི་ཆེ་བ་དང་། དེ་ལྟར་གསུང་རབ་
ཐམས་ཅད་གདམས་པ་གི་མཚོག་ཡིན་ཀྱང་སྟོ་མ་སྦྱངས་པའི་ལས་དང་པོ་བས་
གཞུང་ཆེ་བ་དེ་དག་གི་དགོངས་དོན་རང་སྟོབས་གྱིས་རྟོགས་ནས་ཉམས་སྲུ་ལེན་མི་
ཤེས་པས། དེ་དག་གི་དགོངས་དོན་རྣམས་འདུས་པའི་སྒྲ་མའི་མན་ངག་བྱང་རྒྱབ་
ལམ་གྱི་རིམ་པ་འདི་ལྟ་བུ་ལ་བརྟེན་ནས་གཞུང་ཆེ་བ་དེ་རྣམས་གྱི་དགོངས་དོན་ལེགས་
པར་རྟོགས་པར་འགྱུར་བས་ན། རྒྱལ་བའི་དགོངས་པ་བདེ་སྟེགས་དུ་རྟོགས་པའི་ཆེ་བ་
དང་། དེ་ལྟར་རྟོད་པའི་ཚོ་སངས་རྒྱས་ཀྱི་བཀའ་ཐམས་ཅད་དངོས་དང་བརྒྱུད་པ་ཅི་
རིགས་གྱི་སྟོ་ནས་འཚང་རྒྱ་བའི་ཐབས་སྲུ་གོ་ནས་འཚང་རྒྱ་བའི་ཐབས་མི་སྟོན་པའི་

སངས་རྒྱལ་གྱི་བཀའ་མེད་པར་ཤེས་ཏེ། གསུང་རབ་དེ་དག་ལ་གདུལ་བྱའི་དབང་
གིས་བརྗོད་བྱ་བྱུང་ཟད་རེ་མི་མཐུན་པ་དང་མཚོག་དམན་ཡོད་ཀྱང་། ཐམས་ཅད་
འཚང་རྒྱ་བའི་ཐབས་སྟོན་པ་ཅམ་ལ་བྱུང་པར་མེད་པར་ངེས་ནས་ཚོས་སྟོང་བའི་ལས་
མི་འབྱུང་བ་སྟེ། ཉེས་སྟོད་ཆེན་པོའི་གཡང་ས་ལས་ཀྱང་སྲུང་བའི་ཆེ་བ་བཞི་དང་ལྔ་ན་
པའི་ཕྱིར་རོ།

This teaching possesses four special features, or you could say four great qualities. The first is that if you rely on this teaching *you will* come to realize that all of the Buddha's teachings are totally lacking any inconsistency. Of all the teachings spoken by the Victorious Buddhas, however many there may be, some of them teach the principal paths and others teach that which branches off from them. Once you know this, you will come to understand that they are all either direct or indirect factors in reaching enlightenment.

You will not have the wrong view which considers the open and secret teachings of the Buddha—those highest of all words—and the classical commentaries which comment upon their true intent to be mere explanations. You will not think that you have to look somewhere other than in the content of these books for something to use for your personal practice. Rather you will come to see that the entire subject matter of the Buddha's supreme speech along with its classical commentaries is perfectly in keeping with the progressive structure through which you do your actual practice. You will come to understand how it is that every step from taking yourself to a Spiritual Guide all the way up to the practices of developing quietude and special vision can be put into your personal practice, either through analytical meditation or through fixation meditation.

If you understand these points, then all of the *high speech* of the Buddha *will strike you as personal advice*. This is the second of the great qualities. Even though all of the teachings of the Buddha are the ultimate form of personal instruction, us spiritual beginners who haven't studied enough are unable to understand the true intent of the great scriptures on our own, nor are we able to bring them into our personal practice. Therefore we need to rely on something like this teaching on the steps of the path to enlightenment, through which our Lamas give us their personal advice on the true meaning of these original works.

This makes it *easy* for us to grasp *the true intent of the Victorious Buddhas*, and that is another great quality of the teaching on the steps. Once you *find* this true intent, you will understand that every word the Buddha ever said

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contributes either directly or indirectly to our reaching enlightenment, and that there is not a single word He spoke which does not teach a method of achieving enlightenment.

In the Buddha's teachings there can appear to be some slight inconsistencies, which are required due to the needs of particular disciples, and there are also distinctions between the higher and lower teachings. But there is no difference between any of them from the point of view that they were all taught solely as methods for reaching enlightenment. If you become certain of this, you will never commit the bad deed of rejecting Buddhist teachings, and will thus *be protected from falling into the chasm of that great mistake*. This is the last of the four great qualities.

Necessity of the Teaching

།གསུམ་པ་ལ་གཉིས། ཆེ་བ་དེ་ལྡན་གྱི་ཚེས་འདི་ཉམས་སུ་ལེན་རིགས་པ་དང་།
ཉམས་སུ་ལྡངས་པའི་ཕན་ཡོན་ནོ། །དང་པོ་ནི།

The necessity of the teaching has two points: first why it is proper to practice this teaching which has these great qualities, and then the benefits of having put it into practice. These lines explain why it is proper to practice this teachings:

།དེ་ཕྱིར་གྱུ་བོད་མཁས་པའི་སྐྱེ་བོ་ནི།
།སྐལ་ལྡན་དུ་མས་བསྟེན་པའི་གདམས་པ་མཚོག་
།སྐྱེས་བུ་གསུམ་གྱི་ལམ་གྱི་རིམ་པ་ཡིས།
།ཡིད་རབ་མི་འཕྲོག་དབྱེད་ལྡན་སུ་ཞིག་ཡོད།

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Therefore,
many learned masters,
both Indian and Tibetan,

Those ones with virtue's seed,
took as the very basis
of their personal practice

The supreme instructions
on the steps of the path
for people of three capacities.

Would they not then
steal away the heart
of any discerning person?

དེ་སྤྱིར་རྒྱ་བོད་མཁས་པའི་སོགས་བཞི་སྟེ། ལྷན་བཤད་པའི་ཆེ་བ་དེ་ལྷན་ཡོད་པའི་རྒྱ་
མཚན་དེའི་སྤྱིར་ན། རྒྱ་གར་དང་བོད་ཀྱི་མཁས་པའི་སྐྱེ་བོ་ནི་སྐལ་བ་དང་ལྷན་པ་དུ་
མས་ཉམས་ལེན་དུ་བསྟེན་པའི་གདམས་པ་མཚོག་དུ་གྱུར་པ་སྐྱེས་བུ་རྒྱུང་འབྲིང་ཆེ་
གསུམ་གྱི་ལམ་གྱི་རིམ་པ་ཡིས་ནི་ཡིད་རབ་དུ་མི་འཕྲོག་པའི་རྣམ་དཔྱོད་དང་ལྷན་པ་
སུ་ཞིག་ཡོད་དེ་མིད་དོ།

This tradition possesses the great qualities I explained above; for this reason, therefore, many learned Indian and Tibetan masters who had the necessary seeds of virtue took as the very basis of their personal practice the supreme instructions on the steps of the path for people of three capacities—those of lesser, medium and the greater capacities. Would these instructions not then steal away the heart of any discerning person? Of course they would.

The benefits of having put the teachings of the path to enlightenment into practice are explained here:

།གསུང་རབ་ཀུན་གྱི་སྣང་པོ་བསྐྱུ་བསྐྱུ་བ།
།རྒྱལ་འདི་ཐུན་རེ་སྟོན་དང་ཉན་པས་ཀྱང་།
།དམ་ཚེས་འཆད་དང་ཐོས་པའི་ཕན་ཡོན་ཚོགས།
།རྒྱབས་ཆེན་སྤྱད་པར་ངེས་པས་དེ་དོན་བསམ།

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In but a single session
of imparting and learning
this system of teaching,

Which incorporates in brief
the very essence
of all the supreme speech,

You are certain to obtain
in one fell swoop
all the benefits

Of explaining and listening to
the entire teachings;
contemplate this fact.

།གཉིས་པ་ནི། གསུང་རབ་ཀུན་གྱི་སྒྲིང་པོ་སོགས་བཞི་སྟེ། ཐེག་པ་ཆེ་རྒྱུད་གི་གསུང་
རབ་ཀུན་གྱི་སྒྲིང་པོ་བསྐྱུ་བསྐྱུ་བའི་གཞུང་གི་རྒྱལ་འདི་ནི། ལན་མང་དུ་ལྟ་ཅི་ཐུན་རེ་
སྟོན་པ་དང་ལན་རེ་ཉན་པས་ཀྱང་གཞུང་ཆེ་བ་ནས་དམ་ཚེས་འཆད་པ་དང་ཐོས་པའི་
ཕན་ཡོན་གྱི་ཚོགས་རྒྱབས་ཆེན་འབྱུང་བར་གསུངས་པ་དེ་རྣམས་སྤྱད་པར་ངེས་པས་
སོ། །རྒྱ་མཚན་དེས་ན། དེའི་དོན་ཡིད་ལ་བསམ་པར་བྱའོ། །ཞེས་པ་ནི་དོན་བསྐྱུ་
བའི་སྒྲོ་ནས་གདམས་པའོ། །བསྐྱུ་བསྐྱུ་བ་ནི་གསུང་རབ་ཐམས་ཅད་གྱི་གནད་བསྐྱུས་
པ་དང་དེ་ཡང་མདོར་བསྐྱུས་ཏེ་བསྟན་པའི་དོན་ལོ།

The major scriptures describe a great number of benefits that occur when you explain or listen to any one teaching of the Buddha. Suppose you were to devote but *a single session*, much less a number of sessions, to *imparting and learning this system of teaching*: the steps of the path. Because it *incorporates in brief the very essence of all the supreme speech* belonging to both the greater and lesser ways, it is *certain* that you would then *in one fell swoop obtain all the benefits of explaining and listening to all the Buddha's teachings in their entirety*. You should therefore *contemplate this fact*. In a brief way then Je Tsongkapa is giving us personal advice about our practice.

The phrase "incorporates in brief" [*du du* in the Tibetan] refers to the fact that the teachings on the steps of the path incorporate [*du*] the vital points of the entire supreme speech of the Buddha, and do so in an abbreviated [*du*] way.

The Asian Classics Institute
Course IX: The Ethical Life

Reading Nine: Description of the Lesser Capacity

The following reading consists of the second major section of the *Song of My Spiritual Life* (*Nyam mgur*) of Je Tsongkapa (1357-1419). This text is also known as *The Short Book on the Steps of the Path* (*Lam-rim bsdus-don*). Accompanying the verses of Je Tsongkapa's root text is a commentary called *Illumination of the Essence* (*Snying-po mdor-bsdus gsal-ba*), composed by Choney Lama Drakpa Shedrup (1675-1748).

THE ACTUAL BODY OF THE TEXT

།གཉིས་པ་གཞུང་གི་དོན་བཤད་པ་ལ། མཚོན་བཟོན་སོགས་ནི། གཞུང་གི་ཡན་ལག་
ཡིན་ལ། འདིར་གཞུང་དོན་དངོས་ཀྱི་དབང་དུ་བྱས་ཏེ་འཆད་པ་ལ་གཉིས། ཟུན་མོང་
བ་དང་། ཟུན་མོང་མ་ཡིན་པའི་ལམ་ལ་བསྐྱབ་ཚུལ་ལོ། །དང་པོ་ལ་གཉིས། ལྗོན་
འགོ་དང་། དངོས་གཞིའོ། །དང་པོ་ནི།

Those points concerning the offering of praise and so on are secondary parts of the text. Here I am going to make my explanation with reference to the actual meaning of the text. I shall do so in two parts: the way to practice the shared paths, and the way to practice the path which is not shared.

THE WAY TO PRACTICE THE SHARED PATHS

The discussion of the way to practice the shared paths is divided into two: the preliminary step followed by the main steps.

THE PRELIMINARY STEP

The preliminary step is covered in these lines of the root text:

།དེ་ནས་འདི་ཕྱི་འུ་ལུ་གས་ཚོ་གས་ཇི་སྟེད་པའི།
།རྟེན་འབྲེལ་ལུ་གས་པར་འབྲིག་པའི་ཙུ་བ་ནི།
།ལམ་སྟོན་བཤེས་གཉེན་དམ་པ་འབད་པ་ཡིས།
།བསམ་དང་སྦྱོར་བས་ཚུལ་བཞིན་བསྟེན་པ་རུ།
།མཐོང་ནས་སློབ་གི་ཕྱིར་ཡང་མི་གཏོང་བར།
།བཀའ་བཞིན་སྐྱབ་པའི་མཚོད་པས་མཉེས་པར་བྱེད།
།རྣལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་ལྟར་བགྲིས།
།ཐར་འདོད་བྱེད་ཀྱང་དེ་བཞིན་བསྐྱུང་འཚལ་ལོ།

(11)

After having done this, see that
the very foundation
Of an excellent start for all the good
in this and your future lives
Is the holy Spiritual Guide
who teaches you the path.

Make efforts to rely on Him properly
in your thoughts and in your actions;
Please Him with the offering of
carrying out His every instruction.
And never give it up, not even
at the cost of your life.

I, the master meditator,
lived my life this way;

You, who seek for freedom,
must try to do the same.

དེ་ནས་འདི་ཕྱི་འི་ལེགས་ཚོགས་སོགས་བརྒྱད་དེ། ལམ་རིམ་ཡོངས་རྫོགས་དང་དེའི་
ཆུགས་ཅམ་ལས་སྤྱ་སྒྲངས་པ་ལས་ཀྱང་པན་ཡོན་ཆེན་པོ་ཡོད་ཚུལ་བསམ་པ་སོགས་
སྒྲོན་དུ་བཏང་སྟེ་དེ་ནས་འདི་ལྟར་ཉམས་སྤྱ་སྒྲངས་བར་བྱའོ། །ཞེས་མཚམས་སྤྱར་རོ།

First you must contemplate the points above, such as the great benefits that come from putting into practice all, or even just a part of, the steps of the path. *After having done this*, says Je Tsongkapa, you should begin the actual practices which are to follow. He uses these words to lead the reader into the actual steps of the path.

པན་ཡོན་དེ་ལྟར་མཐོང་བ་དེས། འདི་དང་ཕྱི་མའི་ལེགས་ཚོགས་ཇི་སྟེད་མཆིས་པའི་
ཉེན་འབྲེལ་ལེགས་པར་འབྲིག་པར་འགྲུར་བའི་རྩ་བ་ནི། རང་ལ་ལམ་སྒྲོན་པའི་དགོ་
བའི་བཤེས་བཞུན་དམ་པར་ཤེས་པར་བྱས་ཏེ། འབད་པ་དྲག་པོ་ཡིས། ལྷ་མ་ལ་སྐྱོན་
ཉོག་གི་སྒོ་བཀག་ནས་དད་པ་སྐྱེ་ཅི་བྱུབ་བྱེད་པའི་སྐོ་ནས་བསམ་པས་བསྟེན་པ་དང་།
ལྷ་མ་མཉམས་པ་སྐོ་མཐའ་དག་ནས་བསྐྱབ་ཅིང་མ་མཉམས་པ་ནམ་ཡང་མི་བསྐྱབ་པ་དང་།
ལུས་ཀྱིས་བཀུར་ཞིང་དག་གིས་བསྟོད་པ་སོགས་དང་། ཅི་གསུང་བཀའ་བཞེན་དུ་
སྐྱབ་པའི་སྐོ་ནས་སྐྱོར་བས་ཚུལ་བཞེན་དུ་བསྟེན་པ་རུ་སྟེ་བསྟེན་པ་ལ་རག་ལས་པར་
མཐོང་ནས་རྐྱེན་ཅུང་ཟད་ཅམ་དུ་མ་ཟད། སྟོག་གི་ཕྱིར་ཡང་མི་གཏོང་བར་བཀའ་
བཞེན་དུ་སྐྱབ་པའི་མཚོད་པས་མཉམས་པར་བྱེད་དགོས་སོ།

Having understood these benefits, you must then *see that the holy Spiritual Guide who teaches you the path is the very foundation* for getting you off to an excellent start for all the good in this and your future lives. Realize that all this depends on how you serve your Lama, and then with fierce efforts rely on Him in your thoughts by stopping that state of mind which thinks it sees faults in Him, and by developing feelings of faith towards Him as much as you can.

Rely properly on your Lama in your actions by paying Him respect with your body, praising Him with your words, and so forth. Undertake whatever you can to please your Lama in every possible way, and never undertake anything which would displease Him. Accomplish whatever He or She tells you to do.

Course IX: The Ethical Life
Reading Nine

Understanding this, you must *please* your Lama *with the offering of carrying out His every instruction*. You can *never give this up even at the cost of you life*, so what need is there to say anything about mere small incidents?

།དེའི་མཇུག་ཏུ། རྗེའི་གསུང་འབུམ་ཐོར་བུ་ལས། རྣལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་
དེ་ལྟར་བྱས། །ཐར་འདོད་བྱེད་ཀྱང་དེ་བཞིན་བསྐྱུང་འཚལ་ལོ། །ཞེས་འབྲུང་བ་ནི།
རྗེའི་གསུང་དངོས་ཡིན་ལ། ཚོས་སྦྱོད་ལས། རྗེ་བཙུན་སླ་མས་ཉམས་ལེན་དེ་ལྟར་
མཇོད། །ཐར་འདོད་བདག་ཀྱང་དེ་བཞིན་བསྐྱུང་འཚལ་ལོ། །ཞེས་འབྲུང་བ་ནི། སྤྱིས་
གཞན་གྱིས་བསྐྱུང་བ་སྟེ། དོན་གོ་སྤྱི་ཞིང་གི་མ་གཞན་ལའང་སྦྱོར། སླ་མའི་མཚན་
ཉིད། བསྟེན་ཚུལ་སོགས་ལམ་རིམ་སོགས་ནས་ཤེས་པར་བྱའོ།

After these instructions come a special refrain, beginning with the words "I, the master meditator..." These are the actual lines as Je Tsongkapa first wrote them. Later on they were changed by someone else, and in modern prayer books we see the following:

The venerable Lamas of the past
lived their lives this way;
I, too, seeking freedom
will try to do the same.

The meaning of the refrain is easy to understand. When it appears later on in the text, refer back to what I have said here.

If you want to know the defining qualities of a Lama, the way in which you should rely on Him or Her, and other such details, you can learn them in the books on the steps of the path, and other such works.

THE MAIN STEPS

The section on the main steps has two points: an urging to take the essence of your leisure and fortune, and the way to take that essence.

An Urging to Take the Essence of This Life

The urging is expressed in these lines of the root text:

།དལ་བའི་རྟེན་འདི་ཡིད་བཞིན་རྗེས་ལས་ལྷག
།འདི་འདྲ་རྟེན་པ་ད་རེས་ཙམ་ཞིག་ཡིན།

(12a)

**This body of leisure is more valuable than
a jewel which grants every wish;
And now is the only time that you
have found such a life as this.**

།གཉིས་པ་ལ་གཉིས། དལ་འབྱོར་ལ་སྤྱིང་པོ་ལེན་པར་བསྐྱུལ་བ་དང་། སྤྱིང་པོ་ཇི་
ལྟར་ལེན་ཚུལ་ལོ། །དང་པོ་ནི། དལ་བའི་རྟེན་འདི་ཡིད་བཞིན་རྗེས་སོགས་ཏེ། དལ་
བསྐྱེད་འབྱོར་བཅུ་ལྔ་ན་པའི་སྐོར་ས་ཚོས་སྐྱབ་པ་ལ་ཁོས་པས་ན་དལ་བའི་རྟེན་བྱད་པར་
ཅན་འདི་ནི། ཡིད་བཞིན་གྱི་རྗེས་བྱ་རིན་པོ་ཆེ་ལས་ཀྱང་ལྷག་པ་འདི་འདྲ་བ་ནི་སྤར་
ཡང་ཡང་རྟེན་པ་མ་ཡིན་གྱི་རྟེན་པ་དུས་ད་རེས་ཙམ་ཞིག་ཡིན་ནོ། །དེས་རྟེན་ན་དོན་
ཆེ་བར་མ་ཟད། རྟེན་པར་དཀའ་བར་བསྐྱེད་ཏོ།

Having the eight leisures and the ten fortunes is essential to practicing the Buddhist teachings. Therefore, *this* very special *body* and *life of leisure* which you now have *is* even *more valuable* than a precious *jewel which grants every wish*. It is not something which you were able to find over and over again in the past. *Now is the only time* you have been able to *find a life such as this* one. These lines do not only indicate how meaningful it is to have found such a life, but also how difficult it is to find.

།ཡིད་བཞིན་གྱི་རྗེས་བྱ་ལས་ལྷག་ཚུལ་ནི་རྗེས་བྱ་ལས་དགོས་འདོད་འབྱུང་ཡང་ཆོ་
འདིའི་གནས་སྐབས་ཀྱི་འདོད་དོན་ཡིན་ལ། རྟེན་འདི་ལ་བཞེན་ནས་མངོན་མཐོ་ཙམ་
དུ་མ་ཟད། དེས་ལེགས་ཐར་པ་དང་ཐམས་ཅད་མཁྱེན་པ་བསྐྱབས་ནའང་ཐོབ་ལུས་
པར་གསུངས་པའི་ཕྱིར་ན་ལྷག་གོ། །དེ་ལྟར་རྟེན་དཀའ་ཞིང་རྟེན་ན་དོན་ཆེ་བའི་དལ་

འབྱོར་གྱི་རྟོན་འདི་དོན་མེད་དུ་མི་བཏང་བར་འདི་ལ་རང་གིས་ཅི་ལྟས་གྱི་སྐོན་ས་ཚོས་
བྱ་བའི་དམ་བཅའ་བརྟན་པོ་བྱའོ།

How is this life more valuable than a wish-fulfilling jewel? From such a jewel you can get the things you need and the things you want, but these benefits are only the temporal objects you may wish for in this life. It has been stated by the Buddha that if you use your body and mind properly, not only can you reach the higher births, you can also achieve definite good—freedom and the state of all-knowing. Therefore, this life is more valuable.

Suppose you do happen to find a body and mind with these pleasures and fortunes, so difficult to attain and, once attained, so meaningful. You should not spend them meaninglessly. Make a firm pledge to yourself that you will practice the Buddhist teachings to the very best of your ability.

The Way to Take the Essence of This Life

The way to take the essence of this life has two sub-sections: how the teachings are organized into sections of the path, and the way of actually practicing them.

།གཉིས་པ་སྣོད་པོ་ཇི་ལྟར་ལེན་ཚུལ་ལ་གཉིས། ལམ་གྱི་དབང་དུ་བྱས་པའི་གསུང་
རབ་རྣམས་འདུ་ཚུལ་དང་། ཉམས་སུ་ལེན་ཚུལ་དངོས་སོ། །དང་པོ་ནི། སངས་
རྒྱལ་བཙུན་ལྷན་འདས་གྱིས་ཚོས་གྱི་ཕུང་པོ་ཇི་སྟེད་ཅིག་གསུངས་པ་ནི་སེམས་ཅན་གྱི་
དོན་དུ་ཡིན་ལ། དེ་ཡང་མངོན་མཐོ་ངེས་ལེགས་གཉིས་ལས། མངོན་མཐོ་ལས་
བརྒྱམས་ཏེ་གཙོ་བོར་གསུངས་པ་རྣམས་སྐྱེས་བུ་རྒྱུ་དུ་དངོས་སམ་དེ་དང་ཐུན་མོང་
བའི་ཚོས་སྐོར་དུ་འདུ་ཞིང་། ཇིས་ལེགས་ལ་གཉིས་ལས་ཐར་པ་ལས་བརྒྱམས་ཏེ་
གཙོ་བོར་གསུངས་པ་རྣམས་སྐྱེས་བུ་འབྲིང་དངོས་སམ་དེ་དང་ཐུན་མོང་བའི་ཚོས་སྐོར་
དུ་འདུ་ལ། ཐམས་ཅད་མཁྲིན་པ་སྐྱབ་པ་ལས་བརྒྱམས་ཏེ་གསུངས་པ་ཐམས་ཅད་
སྐྱེས་བུ་ཆེན་པོའི་ཚོས་སྐོར་དུ་འདུ་བ་ཡིན་ནོ།

Course IX: The Ethical Life
Reading Nine

However many mountains of teachings were spoken by the Conquering Buddhas, all of them were meant to benefit living beings. If we look at them from the point of view of higher births and definite good, those teachings spoken by the Buddha which mainly address higher births belong to that group of teachings called either the actual path for people of lesser capacity, or the path shared with them. Those teachings which deal principally with freedom, one of the two parts of definite good, belong to the group of the teachings called either the actual path for people of medium capacity, or those sections of the path which are shared with them. Everything ever spoken by the Buddha which addresses how to achieve the state of all-knowing is included in the group of teachings for people of greater capacity.

།འདྲིར་སྐྱེས་བུ་རྒྱུད་འབྲིང་དང་ཐུན་མོང་བའི་ལམ་འགའ་ཞིག་སྐྱེས་བུ་ཆེན་པོའི་ལམ་
གྱི་ཡན་ལག་ཏུ་དགོས་པ་དེར་འབྲིང་པ་ཡིན་གྱི། སྐྱེས་བུ་རྒྱུད་འབྲིང་དངོས་གྱི་ལམ་
ལ་འབྲིང་པ་ནི་མ་ཡིན་ཏེ། མངོན་མཐོ་ཙམ་ཞིག་དོན་གཉེར་གྱི་སློ་དེ་སྐྱེས་བུ་རྒྱུད་འབྲིང་
ལམ་དངོས་དང་། རང་དོན་དུ་ཐར་པ་ཙམ་ཞིག་དོན་གཉེར་གྱི་སློ་དེ་སྐྱེས་བུ་འབྲིང་གི་
ལམ་དངོས་ཡིན་པས། དེར་འབྲིང་ན་ནི་སྐྱེས་བུ་ཆེན་པོའི་ལམ་གྱི་གོལ་སར་འབྲིང་
པའི་སྐྱོན་དུ་འགྱུར་བའི་ཕྱིར་རོ།

In this tradition we lead students along those parts of the path shared with people of lesser and medium capacity which are necessary accessories to the path of those of greater capacity. We do not however lead them along the actual paths of people of lesser and medium capacity. This is because what we call the actual path for people of lesser capacity consists of the state of mind where one aspires only for the higher births, and what we call the actual path for people of medium capacity consists of the state of mind where one aspires for freedom solely for one's own benefit. And so if we were to lead our students along these paths, there would come the problem that we would be leading them into a grave point of error in the path for people of greater capacity.

།འོ་ན། དེ་གཉེས་དང་ཐུན་མོང་བའི་ལམ་ཇི་ལྟ་བུ་ཞེ་ན། སྐྱེས་བུ་རྒྱུད་འབྲིང་དགོས་པ་སྐྱེས་བུ་
ཆེན་པོའི་ལམ་ལ་འབྲིང་པ་ཡིན་གྱི་སློ་དེ། སྐྱེས་བུ་རྒྱུད་འབྲིང་དངོས་ལམ་དང་།
འཁོར་བ་ལས་གོལ་འདོད་གྱི་སློ་ནས་ཐར་པ་དོན་གཉེར་གྱི་སློ་དེ་སྐྱེས་བུ་འབྲིང་དང་

ཐུན་མོང་བའི་ལམ་ཡིན་ཏེ། དེ་གཉིས་ཀའང་བྱང་སེམས་གྱི་རྒྱུད་ལ་ཡོད་ཅིང་། དེས་
ཉམས་སྲུ་ལེན་དགོས་པའི་ཕྱིར་རོ།

Someone may then ask, what the difference is between these two actual paths (for people of lesser and medium capacity) and those which are shared with them. The path shared with people of lesser capacity consists of the state of mind in which one aspires to reach the higher births by means of giving up bad deeds and accomplishing good ones. The path shared with those of medium capacity consists of the state of mind in which one aspires to reach freedom by developing the true desire to be free from the entire cycle of suffering. These two attitudes are also present in the mental continua of bodhisattvas, and they must put them into practice.

།གལ་ཏེ་སྐྱེས་བུ་རྒྱུད་འབྲིང་གི་ལམ་གཉིས་སྐྱེས་བུ་ཆེན་པོའི་ལམ་གྱི་གོལ་ས་ཡིན་ན།
དེའི་གོགས་སམ་མི་མཐུན་ཕྱོགས་ཡིན་པའི་ཕྱིར་འཚང་རྒྱ་བའི་ཐབས་ཀྱང་མ་ཡིན་
པར་འགྱུར་རོ་ཞེ་ན། སྐྱོན་མེད་དེ། ལམ་དེ་གཉིས་སྐྱེས་བུ་ཆེན་པོ་སྐྱུར་དུ་འཚང་རྒྱ་
བའི་ལམ་གྱི་གོལ་ས་ཡིན་པས་དེ་འཚང་རྒྱ་བའི་ཐབས་མ་ཡིན་ཀྱང་། ཉན་རང་
རྣམས་རིམ་གྱིས་རྒྱུད་སྐྱེན་ཏེ་འཚང་རྒྱ་བའི་ཐབས་སྲུ་འགྱུར་བ་ལ་འགལ་བ་ཅི་ཡང་
མེད་པའི་ཕྱིར་རོ། །དེ་ཡང་རང་ཉིད་གཅིག་ཕུ་ཞི་བདེ་དོན་གཉིས་གྱི་སྒོ་ལྟ་བུ་ལ་གཙོ་
བོར་དགོངས་པའོ།

Someone might then make the following objection. Suppose those two paths for people of lesser and medium capacity really are grave points of error for people of greater capacity. In that case, they would have to be an obstacle toward, or even in contradiction with, the path of the greater way. And then they could never constitute a method for reaching enlightenment.

But the objection is unfounded. Those two paths do constitute a grave error in the path for people of greater capacity; they prevent these people from reaching enlightenment quickly. From this point of view then, these two paths are not a method for reaching enlightenment, but it's no contradiction at all to say that they constitute a method for reaching enlightenment, in the sense that they act to gradually ripen the mental continua of listeners and "self-made" Buddhas. The point about being a grave error refers primarily to details such

as the state of mind where one aspires to reach a state of blissful peace for oneself alone.

།གཉིས་པ་ལ་གསུམ། རྒྱུས་བྱ་རྒྱུང་དུ་དང་ཐུན་མོང་བའི་ལམ། འབྲིང་དང་ཐུན་མོང་
བའི་ལམ། ཆེན་པོའི་ལམ་དངོས་སོ།

The way to practice taking the essence of this life will be explained in three divisions: the path shared with people of lesser capacity, the path shared with people of medium capacity, and the actual path for people of greater capacity.

THE PATH SHARED WITH PEOPLE OF LESSER CAPACITY

།དང་པོ་ལ་གཉིས། ཕྱི་མ་དོན་གཉེར་གྱི་སློབ་སྦྱོང་པ། ཕྱི་མའི་བདེ་ཐབས་བསྟན་པའོ།
།དང་པོ་ལ་གཉིས། འཆི་བ་མི་རྟག་པ་བསམ་པ་དང་། ངན་འགྲོའི་སྐྱབས་བསྐྱེལ་
བསམ་པའོ།

The path shared with people of lesser capacity has two parts of its own: developing the state of mind in which you look ahead to your future lives, and how to make use of those methods which can bring you happiness in your future lives.

DEVELOPING THE STATE OF MIND WHICH LOOKS AHEAD TO FUTURE LIVES

Developing the state of mind which looks ahead to your future lives has two sections: the contemplation on your impermanence—the fact that you have to die, and the contemplation on the sufferings of the lower realms.

The Contemplation on Your Impermanence

The contemplation on your impermanence—the fact that you must die—is found in the following lines of the root text:

།རྟོན་དཀའ་འཇིག་སྣ་ནམ་མཁའི་སློབ་དང་འདྲ།
།རྩལ་འདི་བསམས་ནས་འཇིག་རྟོན་བྱ་བ་ཀུན།

།སྐྱུན་པ་འཕྱར་བ་བཞིན་དུ་རྫོགས་གྱུར་ནས།
།ཉིན་མཚན་ཀུན་ཏུ་སྡིང་པོ་ལེན་པ་དགོས།
།རྣལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་ལྟར་བགྱིས།
།ཐར་འདོད་བྱེད་ཀྱང་དེ་བཞིན་བསྐྱུང་འཚལ་ལོ།

(12b)

It's difficult to find, and easily destroyed
like lightning in the sky.
Think this over carefully,
and come to realize:
All the activities of the world
are chaff blown in the wind.
To take the essence of this life,
you must strive night and day.

I, the master meditator,
lived my life this way;
You, who seek for freedom,
must try to do the same.

།དང་པོ་ནི། རྟེན་དཀའ་འཇིག་སྐྱོ་སོགས་བཞི་སྟེ། ལྷ། རོ་བོ། དཔའི་སྐོ་ནས་རྟེན་
པར་དཀའ་ཞིང་། འཆི་རྒྱུན་མང་བས་འཇིག་པར་སྐྱ་བ་ནི། དཔའ་ན། རྣམ་མཁའི་
སྐོག་ལྷུར་དུ་འཇིག་པ་དང་འབྲ་བའི་རྩལ་འདི་བསམས་ནས་དག་འདུལ་གཉེན་སྦྱོང་
སོགས་འཇིག་རྟེན་གྱི་བྱ་བ་ཀུན་དཔའ་ན། སྡིང་པོ་མེད་པའི་ཤུན་པའི་སྐྱུན་པ་འཕྱར་བ་
བཞིན་དུ་དོན་མེད་པར་རྫོགས་པར་གྱུར་ནས་ཉིན་མཚན་ཀུན་ཏུ་རྟེན་འདི་ལ་སྡིང་པོ་
ལེན་པ་དགོས་སོ།

The *difficulty* of *finding* this life can be expressed from the point of view of its causes, its very nature, and certain metaphors. And because the things which can kill you are so many, this life is *easily destroyed*. *Carefully think over* the example of how quickly a flash of *lightning* disappears from *the sky*, and how your life is just *like* that. *All the activities of the world*—such as defeating your

enemies and protecting your friends—are devoid of any real essence. Rather they are like the *chaff* or husk of grain *blown in the wind*. Realizing that these activities are meaningless, *you must then strive night and day to take the essence of this life*.

The Contemplation on the Sufferings of the Lower Realms

The contemplation on the suffering of the lower realms is expressed in the next line of the root text:

ལྷོ་ནམ་ངན་འགྲོར་མི་སྐྱེའི་གདེང་མེད་ཅིང་།

(13a)

There is no guarantee that after you die
you won't be born in the lower realms.

ཁག་ཉེས་པ་ངན་འགྲོའི་སྐྱུག་བསྐྱེལ་བསམ་པ་ནི། ལྷོ་ནམ་ངན་འགྲོར་མི་སྐྱེ་ཞེས་པ་སྟེ།
དེ་ལྟར་འཆི་བ་མི་རྟག་པར་མ་ཟད། ལྷོ་ནམ་ལས་དཀར་ནག་གཉེས་ཀྱིས་ཇི་ལྟར་
འཕངས་པ་བཞིན་སྐྱེ་བ་ལོན་དགོས་ལ། དེ་ནི་དགོ་བའི་ལས་ཀྱིས་བདེ་འགྲོར་སྐྱེ་ཞིང་
བདེ་བ་སྟོང་ལ། མི་དགོ་བའི་ལས་ཀྱིས་ངན་འགྲོར་སྐྱེ་ཞིང་སྐྱུག་བསྐྱེལ་སྟོང་ངོ་།
ཁབ་དག་གིས་ནི་བདེ་འགྲོར་སྐྱེ་བའི་རྒྱ་ཆེར་མ་བསྐྱབས་ལ། ངན་འགྲོར་སྐྱེ་བའི་ནི་
མང་དུ་བསགས་སོ། །དེའི་ཕྱིར་ན་ཕྱི་མར་དཔྱལ་བ་ལ་སོགས་པ་ངན་འགྲོར་མི་སྐྱེ་
བའི་གདེང་ས་ཐོབ་པ་བདག་ལ་མེད་ཅིང་། མེད་པར་མ་ཟད། དེར་སྐྱེ་བཤུགས་ཆེའོ་
སྟེ་ནམ་ངན་འགྲོའི་སྐྱུག་བསྐྱེལ་ཡང་ཡང་བསམས་ཏེ་དེ་ལས་ཐར་འདོད་ཤུགས་
ཅན་བསྐྱེད་དོ།

Not only is it true that you are impermanent and must die, but *after you die* you must take birth exactly where your white and black deeds throw you. Good deeds throw you into the higher realms and bring you experiences of happiness, whereas bad deeds throw you into the lower realms and bring you experiences of suffering.

Course IX: The Ethical Life
Reading Nine

As you haven't been able to accumulate many causes to be born in the higher realms, but have rather collected many causes to be born in the lower realms, there is *no guarantee* that in your next life *you will not be born in the hells or the other lower realms*. Not only is there no guarantee that you will not be born there, in all likelihood you will be born there. Contemplate again and again the sufferings of the lower realms, and try to develop a very strong desire to be free from them.

METHODS FOR ACHIEVING HAPPINESS IN YOUR FUTURE LIVES

The explanation of the methods for achieving happiness in your future lives has three sections: the teachings on going for refuge, along with certain advices concerning this practice; a description of the need to act properly with regard to what you should and should not be doing relative to the two kinds of deeds; and an explanation of the foundation for achieving the state of all-knowing.

Going for Refuge, and the Advices for this Practice

The next part of the root text concerns going for refuge and its advices:

དེ་ཡི་འཇིགས་སྐྱོབ་དགོན་མཚོག་གསུམ་དུ་ངེས།
དེ་སྤྱིར་སྐྱབས་འགོ་ཤིན་དུ་བརྟན་པ་དང་།
དེ་ཡི་བསྐྱབ་བྱ་ཉམས་པ་མིད་པར་བྱ།

(13b)

And it is precisely the Three Jewels
which protect you from these fears;
For that reason, taking refuge should be
something very firm,
And you should never allow the advices
concerning it to be broken.

ཁག་ཉེས་པ་སྤྱི་མའི་བདེ་ཐབས་ལ་གསུམ། སྐྱབས་འགོ་བསྐྱབ་བྱ་དང་བཅས་པ་དང་།
དེ་ལ་ལས་གཉེས་ཀྱི་སྤང་དོར་ལ་འཇུག་དགོས་པ་དང་། རྣམ་མཁྱེན་སྐྱབ་པའི་རྟེན་
བཤམ་པའོ། །དང་པོ་ནི། དེ་ཡི་འཇིགས་སྐྱོབ་དགོན་མཚོག་གསུམ་སོགས་གསུམ་

སྒྲིལ་ དེ་ལྟར་ལས་ཀྱི་དབང་གིས་ངན་འགྲོས་སྣང་བར་འགྱུར་བས་ངན་འགྲོ་དེ་ཡི་
འཇིགས་པ་ལས་སྐྱོབ་པའི་སྐྱབས་ནི་དགོན་མཚོག་གསུམ་དུ་ངེས་སོ། །དེ་ཡང་ཇི་
སྐད་དུ། སངས་རྒྱས་ཚེས་དང་དགེ་འདུན་ཏེ། །ཐར་པ་འདོད་པ་རྣམས་ཀྱི་སྐྱབས།
ཞེས་འབྲུང་བ་ལྟར། དགོན་མཚོག་གསུམ་སོ་སོའི་བྱུང་པར་དང་ཡོན་ཏན་ཤེས་པའི་
སྐོན་སྐྱབས་སུ་འགྲོ་དགོས་སོ། །འགྲོ་ཚུལ་ཡང་སྤྲིང་ཐག་པ་ནས་དགོན་མཚོག་
གསུམ་ལ་འཁོར་བ་དང་ངན་སོང་གི་སྐྱབས་བསྐྱེད་ལས་སྐྱོབ་པའི་རྣམས་པ་ཡོད་པར་
ཡིད་ཆེས་པའི་སྐོན་སྐྱབས་རི་སྣོས་འཆར་བའི་སྐོབ་སྐྱེད་པའོ། །དེ་ལྟར་འཇིགས་པ་དེ་
ལས་སྐྱོབ་རྣམས་པར་ཤེས་ནས་སྐྱོབ་པ་དེའི་སྤྱིར་དུ་དེ་གསུམ་ལ་སྐྱབས་སུ་སོང་བའི་
སྐྱབས་འགྲོ་ཤིན་ཏུ་བསྟན་པ་དང་སྐྱབས་འགྲོ་དེ་ཡི་བསྐྱབས་བྱ་བྱུན་མོང་བ་དང་བྱུན་མོང་
མ་ཡིན་པ་ལམ་རིམ་སོགས་ནས་བཤད་པ་ལ་ཉམས་པ་མེད་པར་བྱའོ།

Thus by the power of your past deeds will you fall into the lower realms. The refuge *which can protect you from these fears* of the lower realms *is precisely the Three Jewels*. It is said in scripture that:

The refuge for those who desire freedom
Is the Buddha, the Dharma, and Community.

The point of this quotation is that you must go for refuge, through understanding the different characteristics and good qualities of each one of the Three Jewels. The way to go for refuge is first of all to develop the state of mind which believes that the Three Jewels possess the ability to protect you from the sufferings of the lower realms and the cycle of suffering. And then, from the bottom of your heart, you must put all of your faith in them. Once you have understood that these three do have the power to protect you from your fears, you should take yourself to them for refuge, in order to gain this protection. *Taking refuge should be something very firm* in your mind. As for the common and unique *advices which concern* going for refuge as they are explained in the *Steps of the Paths* and other books, you must be careful that you *never allow them to be broken*.

What to Take Up and What to Give Up

The need to act properly with regard to what you should and shouldn't be doing relative to the two kinds of deeds is expressed in these lines:

དེ་ཡང་དཀར་ནག་ལས་འབྲས་ལེགས་བསམས་ནས།
སྒྲུང་དོར་ཚུལ་བཞིན་སྐྱབ་ལ་རག་ལས་སོ།
རྣལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་ལྟར་བགྲིས།
ཐར་འདོད་བྱེད་ཀྱང་དེ་བཞིན་བསྐྱང་འཚལ་ལོ།

(13c)

Contemplate well upon white and black
deeds and their results,
Since this depends on acting properly,
towards what to do and not.

I, the master meditator,
lived my life this way;
You, who seek for freedom,
must try to do the same.

ཁག་ཉེས་པ་ནི། དེ་ཡང་དཀར་ནག་ལས་འབྲས་སོགས་ཏེ། དེ་ཡང་དད་པ་ལ་སྦྱིར་
དང་བའི་དད་པ། ཡིད་ཆེས་པའི་དད་པ། འདོད་པའི་དད་པ་དང་གསུམ་ཡོད་ཀྱང་
འདིར་ནི་གཙོ་བོ་ཡིད་ཆེས་པའི་དད་པ་སྟེ། དཀོན་མཆོག་གིས་སྐྱོབ་པ་དེ་ཡང་ལས་
འབྲས་ལ་སྒྲུང་དོར་སྤྱོད་ཅི་ལོག་ཏུ་བསྐྱབས་ན་མི་འབྱུང་བས། དཀར་པོ་དགོངས་དང་
ནག་པོ་མི་དགོངས་པའི་ལས་འབྲས་བུ་དང་བཅས་པ་ཇི་ལྟར་ཡིན་ལེགས་པར་བསམས་
ནས་དགོངས་པའི་ལས་འབྲས་བུ་དང་བཅས་པ་ལ་སྒྲུང་བུ་དང་། མི་དགོངས་པའི་ལས་འབྲས་བུ་དང་བཅས་ལ་
དོར་བུར་བྱེད་པའི་སློབ་ཚུལ་བཞིན་དུ་སྐྱབ་པ་ལ་རག་ལས་སོ། །མདོར་ན་སངས་

གྲུས་ཀྱིས་དག་མི་དག་སོགས་ལས་དང་འབྲས་བུ་ཇི་ལྟར་གསུངས་པ་ལ་ཡིད་ཆེས་
པའི་སྐོན་ས་སྤང་དོར་བྱེད་དགོས་པའི་དོན་ནོ། །ལྷག་མ་ཇི་བཅུན་སྤྲུལ་ས་སོགས་སྤྲོད།

Generally speaking there are three kinds of faith: faith in the form of admiration, faith in the form of belief, and faith in the form of hoping for something. Here we are principally concerned with faith in the form of belief. If you carry out your practice of the laws of cause and effect with a mistaken idea about what you should and should not do, then you won't get the protection of the Three Jewels. *Contemplate well upon the workings of deeds and their results, both white and black*—meaning virtuous and non-virtuous. Take up the practice of virtuous deeds and their consequences, and give up non-virtuous deeds and their consequences.

You must do so *since this* achieving protection successfully *depends on acting properly*. To put it briefly, you must first find belief in the statements of the Buddha where He described the workings of deeds and their consequences relating to virtue, non-virtue and so on. With this then you should carry out the practice of taking up what is right, and giving up what is not.

The rest of the lines here, the ones that relate to the "venerable Lamas," are easily understood.

The Foundation for Achieving the State of All-Knowing

The explanation of the foundation for achieving the state of all-knowing has two points: the actual explanation, followed by notes on how to use the four forces.

The actual explanation is found in these lines of the root text:

།ལས་མཚོག་སྐྱབ་ལ་མཚན་ཉིད་ཚང་བའི་དྲིན།

།མ་རྟོན་བར་དུ་ས་ཕྱོད་མི་འོང་བས།

།དེ་ཡི་མ་ཚང་མེད་པའི་རྒྱ་ལ་བསྐྱབ།

(14a)

**A life should possess all the features needed
to reach the supreme path;
And until you find such a body and mind
you won't make leaps and bounds.
Go then and learn all the causes which
prevent them from being incomplete.**

།གསུམ་པ་ལ་གཉིས། དངོས་དང་། ལྟོབས་བཞི་བསྟེན་ཚུལ་ལོ། །དང་པོ་ནི། ལམ་
མཚོགས་སྐྱབ་ལ་སོགས་ཏེ། བྱད་པར་དུ་ལམ་མཚོགས་རྣམ་མཁུན་སྐྱབ་པ་ལ་ཚེ་རིང་བ་
ཁ་དོག་བཟང་བ་སོགས་རྣམ་སྟོན་གྱི་རྒྱ་བརྒྱད་སོགས་མཚན་ཉིད་ཚང་བའི་རྟེན་ཅི་
རིགས་པ་མ་རྟེན་གྱི་བར་དུ་ལམ་སྐྱབ་ཀྱང་ས་ཚོད་མི་འོང་བས། དེ་འོང་བའི་ཚེད་དུ་
རྟེན་མཚན་ཉིད་ཚང་བ་དེ་ཡི་མ་ཚང་མེད་པའི་རྒྱ་སྐྱབ་པ་ལ་བསྐྱབ་པར་བྱའོ། །རྒྱ་ནི་
གཞན་གྱི་སྟོག་སྟོབ་པ། རྟེན་ལ་མར་མི་འབྲུལ་བ་སོགས་མང་ངོ། །དེའི་ཚེ་ལས་
འབྲས་ལ་སྤང་དོར་ཅི་བྱུང་བྱས་ཀྱང་། བག་མེད་པ་དང་ཉོན་མོངས་མང་བའི་དབང་
གིས་ཉིས་པ་འབྱུང་བས་སོ།

In order specifically *to reach the supreme path*—that is, the state of all-knowing—you *should* have a life which possesses all the necessary features: qualities such as those eight factors which ripen from your past deeds. These eight include a long life, an attractive physical form, and so on. *Until you can find such a body and mind* you may try to practice the path, but *you will not be able to make any leaps and bounds* in your practice.

In order to get the kind of body and mind which has all those necessary characteristics, you have to *learn* how to bring about *the causes which would prevent them from being incomplete*. These causes are protecting others' lives and making offerings of light at altars, among many others.

At this point you may be doing whatever you can to follow the rules of deeds and their consequences, but because of carelessness or an attack of bad thoughts you may make slip up. The way of practicing the four forces is thus covered next in the root text:

།སྟོགས་སུམ་སྟོག་སྤྱད་དྲི་མས་སྐྱགས་པ་འདི།
།སྟོག་པར་ལས་སྟོབ་སྟོང་བ་གནད་ཆེ་བས།
།རྒྱན་དུ་ལྟོབས་བཞི་ཚང་བར་བསྟེན་པ་གཉིས།
།རྣལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་ལྟར་བགྱིས།

།ཐར་འདོད་བྱེད་ཀྱང་དེ་བཞིན་བསྐྱེད་འཚལ་ལོ།

(14b)

Polluted by downfalls and the stench of bad deeds
committed through all three doors,
It's crucial to purify yourself, especially of
the obstacles these deeds create.
You must then with great reverence depend
on the four forces, continually.

I, the master meditator,
lived my life this way;
You, who seek for freedom,
must try to do the same.

།གཉིས་པ་ནི། སྒོ་གསུམ་སྲིག་ལྟུང་སོགས་ཏེ། རང་ཅག་ནི། ལུས་ངག་ཡིད་གྱི་སྒོ་
གསུམ་ལས་ཉོན་སྲི་དང་བྱུང་པར་རང་བཞིན་གྱི་ཁ་ན་མ་ཐོ་བའི་སྲིག་པ་དང་། བཅས་
པའི་ཁ་ན་མ་ཐོ་བའི་ལྟུང་བའི་དྲི་མས་སྐྱགས་པ་འདི་ནི། ལས་དང་ཉོན་མོངས་པའི་
སྲིག་པ་གཉིས་ལས་ལྷག་པར་ལས་གྱི་སྲིག་པ་སྦྱོང་བ་གནད་ཆེ་བས་ན། དུས་རྒྱུན་དུ་
ཉོན་གྱི་སྦྱོབས་དང་། ལྷན་འབྲེན་པའི་སྦྱོབས། སྐར་ལྗོག་པའི་སྦྱོབས། གཉིན་པོ་ཀུན་
དུ་སྦྱོང་པའི་སྦྱོབས་ཏེ་སྦྱོབས་བཞིའི་བཤའ་སྒོམ་ཚང་བར་བསྐྱེན་པར་གཅེས་སོ།
།དྲི་མས་སྐྱགས་པ་འདི་ཞེས་གཞུང་མང་པོར་འབྱུང་བ་ལྟར་བྱས་ལ། ཚོས་སྦྱོང་དུ་ནི་
འདིས་ཞེས་འབྱུང་ངོ་། །སྦྱོབས་བཞིའི་ངོས་འཛིན་དང་བཤའ་སྒོམ་ཚུལ་རྒྱས་པར་གཞན་
དུ་ཤེས་པར་བྱའོ། །ཇི་བཙུན་སྐྱ་མས་སོགས་སྐར་བཞིན་ནོ།

In general people like you and me are full of mental afflictions and the bad deeds which we have committed through all the three doors through which we express ourselves: our body, speech, and mind. More specifically, we are polluted by the stench of both those bad deeds which are wrong by their own nature, and the downfalls or cases where we have transgressed the rules established by the Buddha. It is crucial that you purify yourself of the two

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different kinds of obstacles: those created by your bad deeds, those of your bad thoughts.

This is *especially* true of the obstacles that bad deeds create. You must depend upon all four of the forces involving confession and restraint, *continually*, in order to achieve this purification. These four are the force of the basis, the force of destruction, the force of turning away, and the force of the antidote. You should follow these four *with great reverence*.

The wording of the line about being "polluted" as it appears here follows a great number of versions of the text, and you should read it this way. Some liturgical works include a different particle of grammar which would make it sound like "purifying through the pollution."

You can find more details about each of the four forces, and the way in you should do your confessions, by referring to other relevant texts. The refrain here is the same as before.

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Reading Ten: Description of the Medium and Greater Capacities

The following reading consists of the third major section of the *Song of My Spiritual Life* (*Nyam mgur*) of Je Tsongkapa (1357-1419). This text is also known as *The Short Book on the Steps of the Path* (*Lam-rim bsdus-don*). Accompanying the verses of Je Tsongkapa's root text is a commentary called *Illumination of the Essence* (*Snying-po mdor-bsdus gsal-ba*), composed by Choney Lama Drakpa Shedrup (1675-1748).

THE PATH SHARED WITH PEOPLE OF MEDIUM CAPACITY

།གཉིས་པ་སྐྱེས་བུ་འབྲིང་དང་ཐུན་མོང་བའི་ལམ་ཉམས་སུ་ལེན་ཚུལ་གཉིས། ལྷུག་
ཀུན་གཉིས་ཀྱི་ཉིས་དམིགས་བསམ་དགོས་པའི་རྒྱ་མཚན་དང་། བསམ་ཚུལ་དངོས་
སོ།

The method for putting into practice the steps of the path shared with people of medium capacity has two parts: the reasons why it is necessary to contemplate what's wrong with the truth of suffering and the truth of the source of suffering; and then the actual contemplation.

WHY YOU MUST CONTEMPLATE
WHAT'S WRONG WITH THE FIRST TWO TRUTHS

The reasons why it is necessary to contemplate what's wrong with the truths of suffering and its source are indicated in the following verse of the root text:

།ལྷུག་བདེན་ཉིས་དམིགས་བསམ་ལ་མ་འབད་ན།

།ཐར་པ་དོན་གཉེར་ཇི་བཞིན་མི་སྐྱེ་ཞིང་།
།ཀུན་འབྱུང་འཁོར་བའི་འཇུག་རིམ་མ་བསམས་ན།
།འཁོར་བའི་རྩ་བ་གཅོད་ཚུལ་མི་ཤེས་པས།

(15a)

If you don't make efforts to contemplate
what's wrong with the truth of suffering,
You won't be able to develop as you should
the aspiration to be free.
And if you don't think of how the truth of the source
throws you into the cycle of life,
Then you won't understand the way to cut
the cycle of suffering from its root.

།དང་པོ་ནི། ལྷུག་བདེན་ཉེས་དམིགས་སོགས་ཏེ། འཁོར་བ་ལས་ཐར་བར་འདོད་
པས་ཐོག་མར་ལྷུག་ཀུན་གཉེས་གྱི་ཉེས་དམིགས་བསམ་དགོས་ཏེ། ངན་སོང་གསུམ་
གྱི་ལྷུག་བསྐྱེད་དང་བདེ་འགྲོའི་ལྷུག་བསྐྱེད་སྤྱི་དང་བྱེ་བྲག་སྐྱེ་ག་ན་འཆི་སོགས་ལྷུག་
བསྐྱེད་བདེན་པས་བསྐྱེས་པའི་འཁོར་བའི་ཉེས་དམིགས་བསམ་པ་ལ་མ་འབད་ན་ནི།
ལྷུག་བསྐྱེད་ལས་ཐར་འདོད་མེད་པར་ཐར་པ་དོན་གཉེར་གྱི་སྐྱོ་ཇི་ལྟ་བ་བཞིན་མི་སྐྱེ་
ཞིང་། འདོད་ཆགས་སོགས་གྱི་ངོ་བོ་སྐྱེ་ཚུལ་ཇི་ལྟར་ཡིན་པའི་བྱུང་པར་ཤེས་པའི་སྐྱོ་
ནས་ཀུན་འབྱུང་བདེན་པ་འཁོར་བའི་འཇུག་རིམ་ཏུ་འགྲོ་ཚུལ་མ་བསམས་ན། འབེན་
མ་མཐོང་བར་མདའ་འཕངས་པ་བཞིན་འཁོར་བའི་རྩ་བ་གཅོད་ཚུལ་མི་ཤེས་པས་སོ།

From the very beginning, those who wish to free themselves from cyclic existence must contemplate what's wrong with the truth of suffering and the truth of the source of suffering. *The truth of suffering* includes both the general sufferings of the three lower realms and the higher realms, as well as the specific sufferings of birth, old age, aging, sickness, death, and so on.

If you don't make great efforts to contemplate what's wrong with this cycle of suffering, then you will not get any great wish to be free from suffering, and

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you will not be able to develop the state of mind in which you aspire toward freedom in the way that you should.

You must understand the details of the nature of desire and the other (mental afflictions), and how they develop, because *if you don't think about how the truth of the source of suffering acts to throw you into the cycle of life, then you won't understand how to cut the very root of the cycle of suffering.* It would be like shooting an arrow at a target you can't see.

THE ACTUAL CONTEMPLATION

།གཉིས་པ་ལ་གཉིས། ལྷུག་བསྐྱལ་འཁོར་བའི་ཉེས་དམིགས་དང་། ཀུན་འབྱུང་གི་
འཁོར་བའི་འཇུག་རིམ་བསམ་པའོ།

The actual contemplation on the problems of the first two truths has two parts: the contemplation on the truth of suffering—the problems of the cycle of life, and the contemplation on the truth of the source of suffering—how it is that we are thrown into this cycle of life.

The Contemplation on the Truth of Suffering

These lines of the root text indicate the contemplation of the truth of suffering:

།སྲིད་ལས་ངེས་འབྱུང་སྐྱོ་ཤས་བརྟན་པ་དང་།
(15b)

**With a solid disgust for this existence
that definitely wants to get out,**

།དང་པོ་ནི། སྲིད་ལས་ངེས་འབྱུང་སོགས་ཏེ། འཁོར་བའི་གནས་སུ་སྐྱེ་ག་ན་འཆི་
བཞི་དང་སྲུང་ན་དང་སྐྱེ་སྲུགས་འདོན་པ་ཡིད་མི་བདེ་བ་དང་ཚ་བྱང་འཐབ་ཚུད་སོགས་
ཀྱི་སྐྱུག་བསྐྱལ་རྣམས་མཐོང་ནས་སྲིད་པ་འཁོར་བ་ལས་ངེས་པར་འབྱུང་འདོད་ཀྱི་སྐྱོ་
ཤས་དྲག་པོ་བརྟན་པ་དང་། འཆད་འབྱུར་ལྟར་སྐྱུག་བསྐྱལ་དེ་བསྐྱེད་པའི་རྒྱ་ཡང་
ཤེས་པར་བྱའོ།

Look at all of the suffering in this circle of life; look at birth, aging, sickness and death, at grief and crying out in pain, at our mental unhappiness, at the heat and the cold, all the fighting, and on and on. Then *with a fierce and solid disgust for this existence that definitely wants to get out of the cycle of suffering* you must try to understand the cause which creates this suffering, as it will be explained later in the text.

The Contemplation on the Truth of the Source

The contemplation on the truth of the source of suffering is expressed here in the root text:

འཁོར་བར་གང་གིས་བཅིངས་པ་ཤེས་པ་གཅིས།
རྣལ་འབྱོར་ངས་ཀྱང་ཉམས་ལེན་དེ་ལྟར་བགྱིས།
ཤར་འདོད་བྱེད་ཀྱང་དེ་བཞིན་བསྐྱང་འཚལ་ལོ།

(15c)

**Finding out about this suffering cycle
should be treated with great concern.**

**I, the master meditator,
put this into practice;
You, who seek for freedom, must
try to practice this way.**

འགཉིས་པ་ནི། འཁོར་བར་གང་གིས་སོགས་ཏེ། འཁོར་བར་འཚིང་བ་བྱེད་གང་གིས་
བཅིངས་པ་ཤེས་པ་གཅིས་པ་སྟེ་གལ་ཆེའོ། འཚིང་བྱེད་ལ་ལས་ཉོན་གཉིས་ཏེ་བྱེད་
པར་བྱེན་མང་ཡང་། དོན་བསྐྱེལ་ན་སོ་སྐྱེའི་རྒྱུད་ཀྱི་འདོད་ཆགས་ཁོང་སྐྱོང་རྒྱལ་མ་
རིག་པ་ཐེ་ཚོམ་ཉོན་མོངས་ཅན་ཕྲག་དོག་སོགས་ཉོན་མོངས་ཐམས་ཅད་ནི་ཉོན་མོངས་
པའི་ཀུན་འབྱུང་བདེན་པ་ཡིན་ལ། ཉོན་མོངས་དེས་ཀུན་ནས་བསྐྱངས་པའི་ལས་དགོ་
མི་དགོ་གང་ཡིན་ཀྱང་ལས་ཀྱི་ཀུན་འབྱུང་བདེན་པ་ཡིན་ནོ།

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Finding out about what chains you to this suffering cycle should be treated as something extremely important and with great concern. You are chained by both your deeds and your bad thoughts. If we were to divide these out into all of their different forms, there would be a great many of them. To state it in a nutshell, the mental afflictions in the mindstream of a common person—that is, desire, anger, pride, ignorance, bad forms of doubt, jealousy, and so on—are all the truth of the source of suffering in the form of mental afflictions, and the deeds which are motivated by them—both virtuous and non-virtuous—are the truth of the source of suffering in the form of deeds.

དེ་ཡང་གཙོ་བོ་མ་རིག་པའི་དབང་གིས་ལས་བསགས་ལས་ཀྱི་དབང་གིས་འཁོར་
བར་འཇུག་པའི་རྟེན་འབྲེལ་ཡན་ལག་བཅུ་གཉིས་ཀྱི་རིམ་པ་ལེགས་པར་ཤེས་ཤིང་།
མདོར་ན་ལས་དང་རྟེན་མོངས་གཉིས་ཀྱི་དབང་གིས་འཁོར་བར་འཁོར་རྒྱལ་རྣམས་སླ་
མའི་མན་ངག་ལ་བརྟེན་ནས་ཤེས་པ་ནི། ཀུན་འགྲུང་འཁོར་བའི་འཇུག་རིམ་ཤེས་པའོ།

It is mainly because of our ignorance that we collect these deeds, and it is because of the deeds themselves that we are thrown into the cycle of life. We must gain a good understanding of all the steps in the twelve links of dependent origination, through which this process takes place.

To put it briefly, you must rely on the personal instructions of a spiritual guide, and thus come to realize how it is that your deeds and your bad thoughts make you circle around in this cycle of life. Then you will understand the truth of the source—the process through which you are thrown into cyclic life.

འཁོར་བའི་རྩ་བ་གཙོ་བོ་རྒྱལ་ནི་བདག་མེད་རྟོགས་པའི་ཤེས་རབ་ཀྱིས་མ་རིག་པའི་
ཞེན་ཡུལ་ལེགས་པར་སུན་སྤུང་བའི་རྒྱལ་གྱིས་གོམས་པར་བྱས་པའི་མཐར་མ་རིག་པ་
སྤངས་པ་ན་འཁོར་བའི་རྩ་བ་བཅད་ཅིང་། རྟེན་མོངས་གཞན་ཐམས་ཅད་ཀྱང་ཞོར་ལ་
སྦྱོང་བར་འགྲུང་བ་ཡིན་ནོ།

The way to cut the very root of this cycle is with the wisdom which perceives the lack of a "self." You use this wisdom to invalidate the object in which ignorance believes, and by the time you familiarize yourself with this process fully you are able to eliminate this ignorance, and thus cut the root of the cycle of suffering. When ignorance is eliminated, all the other mental afflictions are by the way removed themselves.

།སྤྱུག་ཀུན་གཉིས་ཀྱི་ནང་ནས་ཀུན་འབྱུང་སྤངས་ན་ཤིང་རྩ་བ་བཅད་ན་བསྐྱམས་འགོ་
བ་ལྟར་སྤྱུག་བསྐྱེལ་ཡང་སྤོང་བར་འབྱུར་བ་གཞུང་ཆེན་པོ་རྣམས་ཀྱི་དགོངས་པ་ཡིན་
མོད། དེང་སང་གི་ལས་དང་པོ་བས་ནི། ཉོན་མོངས་རྩ་བ་ནས་སྤོང་མི་རུས་པས།
སྤོབས་བཞིའི་བཤགས་པ་ལ་བརྟེན་ནས་ཀུན་འབྱུང་གི་ནང་ཚན་སྤྲིག་ལྟུང་རྣམས་སྤོང་
བ་གནད་ཆེའོ།

If between the pair of the truth of suffering and the truth of the source of suffering you are able to eliminate the truth of the source, then you will also be able to remove the truth of the source of suffering; if you cut the root of the plant, for example, the plant itself dies.

Although this is the ultimate intent of the great scriptures, us spiritual beginners nowadays are unable to eliminate our mental afflictions from their root. It is therefore a very crucial point that we eliminate that part of the source of suffering which is composed of our bad deeds and downfalls by using the method of purification which involves the four forces.

།སྤྱུང་པར་དུ་རྩལ་བྱིམས་ཀྱི་བསྐྱབ་པ་སོགས་གསུམ་ལ་འབད་དགོས་ལ། རྩལ་
བྱིམས་ཀྱི་བསྐྱབ་པ་ནི་གཙོ་བོའི་དབང་དུ་བྱས་ན་མི་དགོ་བ་བཅུ་སྤོང་བའི་སྤོང་སེམས་
ཡིན་ལ། ཉིང་ངེ་འཇིན་གྱི་བསྐྱབ་པའི་གཙོ་བོ་ནི་ཞི་གནས་ཡིན་མོད། དེར་མ་ངེས་ཏེ་
དགོ་བའམ་ཡང་དག་པའི་དམིགས་པ་ལ་རིང་མུང་གང་ཡིན་ཡང་རྩེ་གཅིག་ཏུ་གནས་
པའི་སེམས་པ་རྣམས་ཉིང་ངེ་འཇིན་གྱི་བསྐྱབ་པས་བསྐྱུས་སོ།

Most especially we have to exert ourselves in the three trainings of morality, [concentration, and wisdom.] The principal element involved in the training of morality is the state of mind which wants to give up performing the ten bad deeds. The principal element in the training of concentration is the high meditative state called quietude, however it is not the only element involved. The mental ability to place your mind one-pointedly for any length of time you desire on some kind of pure or virtuous object is also included into the training of concentration.

ཤེས་རབ་ཀྱི་བསྐྱབ་པའི་གཙོ་བོ་ནི་ལྷག་མཐོང་ཡིན་ཀྱང་། དེར་མ་ངེས་ཏེ། བདག་
མེད་ཕྱ་རགས་ཅི་རིགས་ལ་དཔྱོད་པའི་རིགས་པ་དོན་མཐུན་རྣམས་དང་། ཚོས་ཀྱི་
ཚོག་དོན་གཞན་ལའང་ལེགས་པར་དཔྱོད་པའི་ཤེས་རབ་རྣམས་ནི་ཤེས་རབ་ཀྱི་བསྐྱབ་
པར་འདུས་སོ།

The main element in the training of wisdom is what we call "special vision," although it is not the only thing involved. Also included in the training of wisdom is the intelligence which is able to examine, in a thorough way, the correct reasonings which examine any of the varying levels of the lack of "self", as well as the kinds of wisdom which examine the meanings of any Buddhist texts or teachings.

THE ACTUAL PATH FOR PEOPLE OF GREATER CAPACITY

འགསུམ་པ་སྐྱེས་བུ་ཆེན་པོའི་ལམ་གྱི་རིམ་པ་ལ་གཉིས། ལྷོད་པའི་རྟེན་སེམས་བསྐྱེད་
དང་། ལྷོད་པ་ལ་བསྐྱབ་ཚུལ་ལོ། །དང་པོ་ལ་གཉིས་ལས། དང་པོ་བྱུང་ཚོས་སམ་
ཕན་ཡོན་ནི། སེམས་བསྐྱེད་ཐེག་མཚོག་སོགས་བཞི་སྟེ།

The method for putting into practice the steps of the path for people of greater capacity has two parts: developing the wish for enlightenment which is the basis for bodhisattva activities, and then training yourself in the activities themselves.

THE WISH FOR ENLIGHTENMENT

The explanation of the wish for enlightenment, the basis of a bodhisattva's activities, includes two sections.

Special Features or Benefits of the Wish for Enlightenment

First I will explain the special features, or benefits of the wish for enlightenment, as expressed in the following lines of the root text:

སེམས་བསྐྱེད་ཐེག་མཚོག་ལམ་གྱི་གཞུང་ཤིང་སྟེ།

།རྒྱལ་ཆེན་སྐྱོད་པ་རྣམས་ཀྱི་གཞི་དང་རྟེན།
།ཚོགས་གཉིས་ཀུན་ལ་གསེར་འགྲུར་རྩི་ལྷ་བུ།
།རབ་འབྱམས་དགོ་ཚོགས་སྲུང་པའི་བསོད་ནམས་གཏོར།

(16a)

The wish for enlightenment is the central beam
which holds up the supreme way's path;
It's also the foundation and the basis
of a bodhisattva's mighty activity.
It is like the elixir of an alchemist
for both of the two great masses,
And a treasury of merit containing the collections
of a myriad number of virtues.

ཐེག་ཆེན་སེམས་བསྐྱེད་ནི། ཐེག་མཚོག་ལམ་གྱི་གཞུང་ཤིང་ལྷ་བུ་སྟེ། སྐྱིན་ཏུག་
སོགས་རྒྱལ་ཆེན་སྐྱོད་པ་རྣམས་ཀྱི་སྐྱེ་བ་དང་གནས་པ་དང་འཕེལ་བའི་གཞི་དང་རྟེན་
ཡིན་ལ། བསོད་ནམས་དང་ཡི་ཤེས་ཀྱི་ཚོགས་གཉིས་ཀུན་ཚོགས་བྱང་དུ་སྐྱུར་བར་
བྱེད་པ་ལ། ལྷགས་ཁམས་གསེར་དུ་སྐྱུར་བར་བྱེད་པའི་གསེར་འགྲུར་གྱི་རྩི་ལྷ་བུ་
དང་། རབ་འབྱམས་དགོ་ཚོགས་མང་པོ་སྲུང་པའི་བསོད་ནམས་ཀྱི་གཏོར་ཆེན་པོའོ།
།གཞུང་འདིས་སེམས་དེ་བསྐྱེད་དགོས་པའི་རྒྱ་མཚན་ཡང་བསྟན་ལ། གཞི་དང་རྟེན་
ཞེས་པས་ཐེག་ཆེན་སེམས་བསྐྱེད་དེ། ཐེག་ཆེན་ལམ་གྱི་འཇུག་སྒོར་ཡང་བསྟན་ཏོ།།

The wish for enlightenment as it is found in the greater way is like the central beam which holds up the path of the supreme way. It is the foundation and basis which allows the mighty bodhisattva activities of giving, and the rest of the six perfections, and other such activities to come into being, to remain, and likewise to increase.

Like an alchemical elixir that acts to transform a piece of ordinary iron into gold, this wish transforms both of the two great masses of merit and wisdom into total enlightenment. It is also a great treasury which contains many great collections of a myriad number of virtues.

Course IX: The Ethical Life
Reading Ten

In his text, Je Tsongkapa not only indicates the reasons why we must develop the wish for enlightenment, but with the words "foundation and basis" he also shows us that this wish for enlightenment as it is found in the greater way is the very door for entering the path of the greater way.



Name:

Date:

Grade:

Homework, Class One

1) Give the Sanskrit and Tibetan words for Buddhist discipline, and explain the literal meaning of the term. (Tibetan track answer all in Tibetan.)

2) Describe the relationship between Buddhist discipline, and Lord Buddha and his teachings.

3) Explain the role of the extraordinary training of an ethical way of life in the development of the other two extraordinary trainings, especially as explained by Je Tsongkapa in his *Epistle on Ethics*.

4) Name the two root sutras for the subject of Buddhist discipline. (Tibetan track in Tibetan.)

a)

b)

5) Name the early Sanskrit commentary which forms the basis for the study of Buddhist discipline in Tibetan monasteries; give also the author, and his approximate date. (Tibetan track in Tibetan.)

6) Name the three Tibetan commentaries which we will use for our study of Buddhist discipline; give also their authors, and their dates. (Tibetan track in Tibetan.)

a)

b)

c)

7) Describe the motivation with which one should engage in a study of Buddhist discipline.

Meditation assignment: Spend 15 minutes per day in an analytical meditation, contemplating first on the possible wrong motivations a person could have for maintaining an ethical way of life, and then focussing on the correct motivation.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Two

1) Give the three major divisions of the "actual commentary" section of Chone Drakpa Shedrup's explanation of the *Sutra on Discipline (Vinaya Sutra)*. (Tibetan track answer in Tibetan.)

a)

b)

c)

2) Explain why the texts on the subject of Buddhist discipline often open with a review of the life of the Buddha.

3) Name the three sections of Chone Drakpa Shedrup's commentary which are included in the actual explanation of the root text, but come before the actual commentary begins. (Tibetan track in Tibetan.)

a)

b)

c)

4) Name the four major parts of the section on how to keep your vows from being damaged.

a)

b)

c)

d)

5) Quote the opening line of instructions from the *Sutra on Discipline* concerning the painting of the Wheel of Life; then name seven components of the painting which the sutra advises must be included. (Tibetan track quote the opening line in Tibetan, and optionally name the seven components in Tibetan also.)

Opening line:

a)

b)

c)

d)

e)

f)

g)

Meditation assignment: 15 minutes per day, analytical meditation going carefully through each of the seven components of the Wheel of Life painting, contemplating on the meaning of each part.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Three

1) Give the text of the benediction of Je Tsongkapa's *Essence of the Ocean of Discipline*, and explain its significance. (Tibetan track give benediction in Tibetan.)

2) In the opening lines of his text, Je Tsongkapa mentions that the vows of individual freedom constitute the subject matter of the scriptures on Buddhist discipline. Explain why these vows are given this name. (Tibetan track in Tibetan.)

3) Name the six categories by which Je Tsongkapa explains the vows of individual freedom. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

4) Give a general description of the vows of individual freedom by quoting directly the relevant two and a half lines of Je Tsongkapa's root text. (Tibetan track in Tibetan.)

5) What does the word "basis" in these lines refer to?

6) Describe the two basic positions taken by different Buddhist schools of ancient India regarding the essential nature of these vows, and then name the schools which hold each position.

<i>Position</i>	<i>Names of schools</i>
a)	
b)	

7) Name the eight groups of individual-freedom vows. (Tibetan track in Tibetan).

- a)
- b)
- c)
- d)
- e)
- f)
- g)
- h)

Meditation assignment: 15 minutes per day, on what it would be like to achieve nirvana, total peace of the mind without any mental afflictions of any kind, by taking and keeping the vows of individual freedom.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Four

1) Name the two general groups into which all eight sets of the vows of individual freedom can be placed, and then list which of the eight belong in each group. (Tibetan track in Tibetan.)

a)

b)

2) Name the four primary rules of the one-day freedom vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

3) Name the four secondary rules of the one-day freedom vow, in English.

a)

b)

c)

d)

4) Explain briefly the difference between the one-day freedom vow, and the one-day Mahayana vow.

5) Name the five rules, and one additional part, of the lifetime layperson's vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

Additional part:

6) Name the three groups of novice vows that contribute to a total of thirteen basic vows. (Tibetan track in Tibetan.)

a)

b)

c)

Meditation assignment: Review daily with an analytical meditation the five vows and one additional part of the layperson's lifetime vow. See how close you might have come to committing any of these in the last 24 hours, and then also rejoice in how far away you might have acted (for example, by protecting life).

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Five

1) Describe in a very general way the nature of the vows of an intermediate nun.

2) Give the number of the full nun's vows by naming each of the six groups of actions to be given up, and stating the number of vows in each group. (Tibetan track name the groups in Tibetan.)

a)

b)

c)

d)

e)

f)

3) Give the number of the full monk's vows by naming each of the six groups of actions to be given up, and stating the number of vows in each group. (Tibetan track name the groups in Tibetan.)

a)

b)

c)

d)

e)

f)

4) Give the literal explanations for the names of the six groups of deeds mentioned above.

a)

b)

c)

d)

e)

f)

Meditation assignment: 15 minutes per day, on the closest you have come to committing one of the ten harmful deeds, and then on the closest you have come to their opposites; memorize the names and order of these ten.

Meditation dates and times (must be completed, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Six

1) Name seven kinds of persons who cannot take the vows of individual freedom.
(Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

g)

2) Name five things which can cause any of the vows of individual freedom to be lost.
(Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

3) If a person commits a downfall, does he or she lose their individual-freedom vows?

4) Describe the two results of keeping these vows. (Tibetan track in Tibetan.)

a)

b)

5) Explain why Je Tsongkapa named his root text the *Essence of the Ocean of Discipline*.

6) Explain where the name "Tsongkapa" comes from. (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, analytical meditation on why taking and keeping the vows of individual freedom is related to achieving nirvana and Buddhahood.

Meditation dates and times (must be completed, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Seven

1) Name the ten non-virtues, or paths of karma, which provide the basis for what is to be abandoned by following the vows of individual liberation, and describe them each briefly. (Tibetan track name in Tibetan and describe in English.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

2) Name the three "ripened" results for each of the above ten.

a)

b)

c)

3) Name the two "consistent" consequences for each of the ten, following the *Sutra on the Ten Levels* and similar works.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

4) Great Lamas of the past have described the "consistent" consequence in a different way. Describe it.

5) Describe the "environmental" consequence of performing each of the ten.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

Meditation assignment: 15 minutes per day, analytical meditation on the one object in your life that you are least happy about, and which of the paths of karma you committed to bring it to you.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Eight

1) Give the name of the text that we will use for our study of the steps of the path to enlightenment; give also the name of its author and his dates. Then give the same for the commentary to this work that we will study. (Tibetan track answer in Tibetan.)

a)

b)

2) Why does Je Tsongkapa bow down to Gentle Voice, Manjushri, at the very beginning of his work?

3) Describe briefly the personages of the lineage who are presented in each of the first five verses of Je Tsongkapa's text.

a)

b)

c)

d)

e)

4) Explain the metaphors of the wish-giving jewel and the ocean.

a)

b)

5) Name and briefly explain the four special qualities of the teachings on the steps to enlightenment. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

6) Explain one of the major benefits of teaching and learning the steps of the path.

Meditation assignment: 15 minutes per day, analytical meditation on the four special qualities of the teachings on the steps to enlightenment.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Nine

1) Finding a proper relationship with one's Lama is considered the foundation of the entire Buddhist path. Name and briefly describe the ten qualities of a qualified Lama, from the classic source—the *Ornament of the Sutras*. (Tibetan track name in Tibetan and describe in English.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

2) Explain the karmic cause of these ten qualities for the Lama.

3) Explain the karmic cause of these ten qualities for the disciple.

4) Name and briefly describe the eight spiritual leisures. (Tibetan track name in Tibetan and describe in English.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

5) Describe briefly the essence of the actual Buddha Jewel, Dharma Jewel, and Sangha Jewel, to which we go for refuge.

a)

b)

c)

6) Je Tsongkapa mentions that it is "essential to purify ourselves" by "depending on the four forces, continually." Name and briefly describe these four. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

Meditation assignment: 15 minutes per day, analytical meditation on the two karmic causes of the qualities of a qualified Lama.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:
Date:
Grade:

Homework, Class Ten

1) List the four arya (“noble”) truths according to the order in which they are understood; then give two divisions of each truth. (Tibetan track give truths and divisions in Tibetan.)

(1)

a)

b)

(2)

a)

b)

(3)

a)

b)

(4)

a)

b)

2) Explain the metaphor of the alchemical elixir in terms of the ultimate meaning of dependent origination.

3) Name and describe the three types of giving. (Tibetan track in Tibetan.)

a)

b)

c)

4) Give the classical definition of quietude (*shamata*). (Tibetan track in Tibetan.)

5) Give the classical definition of the “extraordinary vision” of emptiness (*vipashyana*). (Tibetan track in Tibetan.)

Meditation assignment: 15 minutes per day, analytical meditation on the way in which quietude and the extraordinary vision of emptiness are combined.

Meditation dates and times (must be filled in, or homework will not be accepted):



Name:

Date:

Grade:

Quiz, Class One

1) Give the Sanskrit and Tibetan words for Buddhist discipline, and explain the literal meaning of the term. (Tibetan track answer all in Tibetan.)

2) Describe the relationship between Buddhist discipline, and Lord Buddha and his teachings.

3) Explain the role of the extraordinary training of an ethical way of life in the development of the other two extraordinary trainings, especially as explained by Je Tsongkapa in his *Epistle on Ethics*.

4) Name the early Sanskrit commentary which forms the basis for the study of Buddhist discipline in Tibetan monasteries; also give the author, and his approximate date. (Tibetan track in Tibetan.)

5) Describe the motivation with which one should engage in a study of Buddhist discipline.



Name:
Date:
Grade:

Quiz, Class Two

1) Give the three major divisions of the "actual commentary" section of Chone Drakpa Shedrup's explanation of the *Sutra on Discipline (Vinaya Sutra)*. (Tibetan track answer in Tibetan.)

a)

b)

c)

2) Name the four major parts of the section on how to keep your vows from being damaged.

a)

b)

c)

d)

3) Quote the opening line of instructions from the *Sutra on Discipline* concerning the painting of the Wheel of Life; then name seven components of the painting which the sutra advises must be included. (Tibetan track quote the opening line in Tibetan, and optionally name the seven components in Tibetan also.)

Opening line:

a)

b)

c)

d)

e)

f)

g)



Name:
Date:
Grade:

Quiz, Class Three

1) In the opening lines of his text, Je Tsongkapa mentions that the vows of individual freedom constitute the subject matter of the scriptures on Buddhist discipline. Explain why these vows are given this name. (Tibetan track in Tibetan.)

2) Name the six categories by which Je Tsongkapa explains the vows of individual freedom. (Tibetan track in Tibetan.)

- a)
- b)
- c)
- d)
- e)
- f)

3) Give a general description of the vows of individual freedom by quoting directly the relevant two and a half lines of Je Tsongkapa's root text. (Tibetan track in Tibetan.)

4) What does the word "basis" in these lines refer to?



Name:
Date:
Grade:

Quiz, Class Four

1) Name the four primary rules of the one-day freedom vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

2) Name the four secondary rules of the one-day freedom vow, in English.

a)

b)

c)

d)

3) Name the five rules, and one additional part, of the lifetime layperson's vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

Additional part:



Name:
Date:
Grade:

Quiz, Class Five

1) Describe in a very general way the nature of the vows of an intermediate nun.

2) Give the number of the full monk's vows by naming each of the six groups of actions to be given up, and stating the number of vows in each group. (Tibetan track name the groups in Tibetan.)

a)

b)

c)

d)

e)

f)



Name:
Date:
Grade:

Quiz, Class Six

1) Name five things which can cause any of the vows of individual freedom to be lost. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

4) Describe the two results of keeping these vows. (Tibetan track in Tibetan.)

a)

b)



Name:
Date:
Grade:

Quiz, Class Seven

1) Name the two "consistent" consequences for each of the ten non-virtues, following the *Sutra on the Ten Levels* and similar works.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

2) Describe the "environmental" consequence of performing each of the ten.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)



Name:
Date:
Grade:

Quiz, Class Eight

1) Describe briefly the personages of the lineage who are presented in each of the first five verses of Je Tsongkapa's text entitled *Song of My Spiritual Life*.

a)

b)

c)

d)

e)

2) Name and briefly explain the four special qualities of the teachings on the steps to enlightenment. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)



Name:
Date:
Grade:

Quiz, Class Nine

1) Finding a proper relationship with one's Lama is considered the foundation of the entire Buddhist path. Name and briefly describe the ten qualities of a qualified Lama, from the classic source—the *Ornament of the Sutras*. (Tibetan track name in Tibetan and describe in English.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

2) Explain the karmic cause of these ten qualities for the Lama.

3) Explain the karmic cause of these ten qualities for the disciple.



Name:
Date:
Grade:

Quiz, Class Ten

1) List the four arya (“noble”) truths according to the order in which they are understood; then give two divisions of each truth. (Tibetan track give truths and divisions in Tibetan.)

(1)

a)

b)

(2)

a)

b)

(3)

a)

b)

(4)

a)

b)

2) Explain the metaphor of the alchemical elixir in terms of the ultimate meaning of dependent origination.



Name:

Date:

Grade:

Final Examination

1) Give the Sanskrit and Tibetan words for Buddhist discipline, and explain the literal meaning of the term. (Tibetan track answer all in Tibetan.)

2) Describe the relationship between Buddhist discipline, and Lord Buddha and his teachings.

3) Explain the role of the extraordinary training of an ethical way of life in the development of the other two extraordinary trainings, especially as explained by Je Tsongkapa in his *Epistle on Ethics*.

4) Name the early Sanskrit commentary which forms the basis for the study of Buddhist discipline in Tibetan monasteries; give also the author, and his approximate date. (Tibetan track in Tibetan.)

5) Describe the motivation with which one should engage in a study of Buddhist discipline.

6) Give the three major divisions of the "actual commentary" section of Chone Drakpa Shedrup's explanation of the *Sutra on Discipline (Vinaya Sutra)*. (Tibetan track answer in Tibetan.)

a)

b)

c)

7) Name the four major parts of the section on how to keep your vows from being damaged.

a)

b)

c)

d)

8) In the opening lines of his text, Je Tsongkapa mentions that the vows of individual freedom constitute the subject matter of the scriptures on Buddhist discipline. Explain why these vows are given this name. (Tibetan track in Tibetan.)

9) Name the six categories by which Je Tsongkapa explains the vows of individual freedom. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

f)

10) Give a general description of the vows of individual freedom by quoting directly the relevant two and a half lines of Je Tsongkapa's root text. (Tibetan track in Tibetan.)

11) Name the four primary rules of the one-day freedom vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

12) Name the five rules, and one additional part, of the lifetime layperson's vow. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

13) Give the number of the full monk's vows by naming each of the six groups of actions to be given up, and stating the number of vows in each group. (Tibetan track name the groups in Tibetan.)

14) Name five things which can cause any of the vows of individual freedom to be lost. (Tibetan track in Tibetan.)

a)

b)

c)

d)

e)

15) Describe the two results of keeping these vows. (Tibetan track in Tibetan.)

a)

b)

16) Name the two "consistent" consequences for each of the ten non-virtues, following the *Sutra on the Ten Levels* and similar works.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

17) Describe the "environmental" consequence of performing each of the ten.

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

18) Describe briefly the personages of the lineage who are presented in each of the first five verses of Je Tsongkapa's text.

a)

b)

c)

d)

e)

19) Name and briefly explain the four special qualities of the teachings on the steps to enlightenment. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

20) Finding a proper relationship with one's Lama is considered the foundation of the entire Buddhist path. Name and briefly describe the ten qualities of a qualified Lama, from the classic source—the *Ornament of the Sutras*. (Tibetan track name in Tibetan and describe in English.)

(1)

(2)

(3)

(4)

(5)

(6)

(7)

(8)

(9)

(10)

21) Explain the karmic cause of these ten qualities for the Lama.

22) Explain the karmic cause of these ten qualities for the disciple.

23) Je Tsongkapa mentions that it is "essential to purify ourselves" by "depending on the four forces, continually." Name and briefly describe these four. (Tibetan track name in Tibetan and describe in English.)

a)

b)

c)

d)

24) List the four arya ("noble") truths according to the order in which they are understood; then give two divisions of each truth. (Tibetan track give truths and divisions in Tibetan.)

(1)

a)

b)

(2)

a)

b)

(3)

a)

b)

(4)

a)

b)

25) Explain the metaphor of the alchemical elixir in terms of the ultimate meaning of dependent origination.

Please PRINT your name clearly, exactly as you would like it to appear on your certificate, and the address to which the certificate should be sent.

Please circle one or specify other: Mr. Ms. Mrs. Miss Venerable

Name as you would like it to appear on the certificate: _____

Mailing name, if different: _____

Address _____

City _____ *State* _____ *Zip code* _____

Country _____

These notes were taken by a student in class, and should be used for reference only. Please check them against the audiotapes for accuracy of content.

CLASS NOTES

Course IX: The Ethical Life

Class One: Course Overview

Introduction:

We study ethics in order to reach nirvana. Nirvana is escaping from samsara; your samsaric condition is caused by your bad thoughts. Your own body and mind are part of samsara. Sooner or later your body will die, and your mind is constantly struggling, without success, to try to maintain a state of satisfaction. The nature of samsara is such that you cannot trust any normal object in this life: you don't know with any certainty that what you have now you will have next week. There is no certainty about anything, and security doesn't exist. The state of your mind a week from now is not within your control. This is suffering and it is a part of our nature. Escaping samsara is escaping from that part of our nature. Nirvana is reaching that mental place where you are incapable of having a bad thought ever again no matter what happens to you. You might have pain, but it won't disturb your peace of mind. And you must perceive emptiness directly to reach nirvana.

The Three Trainings: (presented in reverse order):

3. **SHERAB** **Extraordinary Training of Wisdom**, taught in the Abhidharma. It means the direct perception of emptiness.
2. **TING NGENDZIN** **Extraordinary Training of Meditation**, taught in the Sutras. It means meditative concentration that has the ability to keep the mind fixated on a holy object. Perfect meditation is like water in a pond that is totally still, no ripples, no movement.
1. **TSULTRIM** **Extraordinary Training of Ethical Living**, taught in the vinaya. It means ethical living, morality, being a good person in everyday life. This is like a pond in which the water is perfectly pure and clear.

Note that "Extraordinary" refers to Buddhist training aimed at nirvana and Buddhahood.

When water in a pond is perfectly clear and totally still, the moon can reflect vividly off of the water. If that thing called emptiness is going to reflect on the surface of your mind, the mind must be totally quiet and pure. In order to be able to reach a deep state of meditation, which is necessary for the direct perception of emptiness, your conscience must be clear. To reach nirvana you must perceive emptiness directly. To perceive emptiness directly you need to achieve a high level of meditation. To reach a high level of meditation you need an ethical way of life.

Morality leads to Concentration which leads to Wisdom

To progress in your meditation practice you must be doing the preliminaries properly, meditating on a holy object for at least an hour every day, and keeping your conscience clear by living an ethical way of life.

CLASS NOTES

Course IX: The Ethical Life

Class One, continued

Three Different Meanings of "Sutra":

1. The open teachings of Buddha
2. A short book
3. One of the three great collections of Buddhist scriptures:

Ten Misdeeds:

1. Killing
2. Stealing
3. Sexual misconduct
4. Lying
5. Divisive talk
6. Harsh words
7. Idle talk
8. Craving others' possessions or qualities
9. Ill-will
10. Wrong view

Vinaya focuses on misdeeds of body and speech (#1-7), and bodhisattva & secret vows focus on misdeeds of mind.

Kleshas are mental afflictions: any thought which disturbs your peace of mind. The strength of the disturbance corresponds to the strength of the klesha. Even a tiny bad thought, such as a moment of irritation, causes unhappiness. When you get rid of all the kleshas permanently, which depends upon seeing emptiness directly, you have reached nirvana.

The Meaning of "Vinaya":

Ngulchu Dharma Bhadra said: We call vinaya 'vinaya' and we call discipline 'discipline' because the subject matter of the scriptures on discipline, which is the seven rules and all their friends, functions to discipline the mental afflictions and also functions to discipline your sense organs. "Dulwa" means "to tame," as in to tame a wild horse.

DULWA **NI** **TEN DANG** **TUNPA** **NGU YIN**
discipline is Buddha's The Teacher actual is
vinaya Teachings (Buddha)

"If vinaya is taught truly anywhere, I the Buddha, am there." Vinaya itself is enough to represent Buddha and all of His teachings.

CLASS NOTES

Course IX: The Ethical Life

Class One, continued

The Two Root Sutras: These two sutras are the ultimate source of vinaya.

GELONG PAY SOTAR GYI DO
fully ordained monk vowed of sutra
morality

GELONG MAY SOTAR GYI DO
fully ordained nun vowed of sutra
morality

The Sutra of Vowed Morality for Fully Ordained Monks (PAY)

The Sutra of Vowed Morality for Fully Ordained Nuns (MAY)

DULWAY DO Early Sanskrit commentary, basis for Buddhist discipline in Tibetan
Vinaya Sutra monasteries. Written by Master Dharma Bhadra, Loppon Yun-Ten U (500
a.d.). Dulway Do is a Tengyur commentary, not a true Sutra (Open
teachings of an Enlightened Being). So sutra here means "short book," not
"Buddha's words")

Three Commentaries Used in this Course:

1. **DULWA GYATSOY NYINGPO**
discipline ocean, dalai the very essence

The Essence of the Ocean of Vinaya, a three-
page summary by Je Tsongkapa (1357-1419).

2. **NYIN JE**
daytime to make

Day Maker (sunshine) by Ngulchu Dharma
Bhadra (1772-1851). Day Maker sheds light on
Je Tsongkapa's text (above). Dharma Bhadra's
commentary was the basis for Pabongka's
commentary, which is an important work in
the Vajrayogini lineage.

3. **YISHIN NORBU**
wish-fulfilling jewel

Wish-Fulfilling Jewel, by Choney Lama
Drakpa Shedrup (1675-1748). This commentary
was missing for 40 years, and was just found
recently in St.Petersburg. We will be the first
to study this work in modern times.

CLASS NOTES

Course IX: The Ethical Life

Class Two: Outline of the *Sutra on Discipline*

Choney Lama, in the *Wish Fulfilling Jewel*, explains the whole *Vinaya Sutra*. This class covers, in outline form, the entire scope of vinaya from beginning to end.

Preliminary Overview:

This section covers the life of Shakyamuni Buddha, describing the process by which the Buddha became a Buddha, outlining the major stages in His spiritual life over a time period of three "countless eons." It contains an explanation of the two root texts, the four explanatory sutras, all the canonical works on discipline, and their commentaries.

An explanation is given for why Lord Buddha said that if we wanted to get the whole essence of Buddhism it would be enough just to have the vinaya scriptures: the teachings of vinaya stand for the teachings of the Buddha. Vinaya addresses good deeds and bad deeds, and this is the subject of LEN-DRE, karma and its consequences. There is a connection between what you think, say, and do, and your whole world. It is useful for a person to know where everything in their world came from. The implication is that you can control your future and fix what you don't like about it now by leading a moral life. This leads us to the three levels of reality:

Three Levels of Reality: These categories are fluid depending on who the observer is.

- 1. NYUN GYUR**
obvious reality **Obvious reality**, that level of reality which you can perceive directly, for example with your senses. It includes the perception of colors, shapes, etc. You can also directly perceive your thoughts, like when you're thinking of something directly and not using a process of reasoning. Obvious reality is not the same for everyone. For example, when someone is color blind.
- 2. KOK GYUR**
deep reality **Subtle reality.** Reality which is deep enough that it can only be perceived by a process of logical reasoning for most people. It is not something you could see with your eyes, ears, nose, or hands. For example, at this stage of your development, emptiness is subtle reality—you can only perceive emptiness with reasoning.
- 3. SHINTU KOK GYUR**
extremely deep reality **Extremely subtle reality.** For example, the subtlest workings of karma and its consequences: the real connections between what you think, say, and do and what happens to you as a result. You had tens of thousands of distinct thoughts today and each one of them is going to have its own discrete result. Each thought contributes to your future reality and the reality around you now, which consists of millions of different objects, all of which have been created by different discreet karmas. Only an omniscient being can see the connections between actions of body, speech, and mind, and their consequences.

CLASS NOTES

Course IX: The Ethical Life

Class Two, continued

Drawing the Wheel of Life:

The section on ancillary points contains a description of how the Wheel of Life, designed by the Buddha to talk about samsara and nirvana, is to be drawn. Vinaya explains how to draw the seven components of that painting. The opening line of this section is:

GOKANG DU KORWAY KORLO O CHA NGAPAR JA O
at the foyer samsara the wheel part five make it

"Put that painting of the wheel of suffering life in the foyer; give it five parts."

Lord Buddha's seven-part instructions on how to draw the Wheel of Life:

1. **CHA NGA**
part five **Five realms of existence:** pleasure beings, human beings, animals, craving spirits, hell beings.
2. **BARDOWA DZU KYE**
Intermediate beings miraculous birth **Bardo beings.** Paint them in a chain to represent beings going up and down from realm to realm, dying and being reborn again and again.
3. **DUK SUM**
poisons three **Three poisons.** The three animals in the middle represent the three poisons of the mind that make us suffer our whole life. The rooster is liking things ignorantly, the snake is disliking things ignorantly, and the pig is ignorance. The tails of the other two are coming out of the pig's mouth to signify that because we don't understand the marriage between ethics and emptiness we behave immorally in order to get what we like and avoid what we don't like. Then we suffer because we committed misdeeds.
4. **YENLAK 12** **Twelve Links of dependent origination.** Twelve pictures which describe the mechanism which triggers rebirth.
5. **TAMCHE MITAKPA NYI KYI SUNG**
whole thing impermanence in the clutches Draw everything in the clutches of impermanence. This monster represents the fact of your own impermanence which is killing you day by day, moment by moment, from the inside.
6. **DAWA** The Buddha should be outside the five realms, pointing to a white heavenly body, showing the way to nirvana.
7. **TSIKCHE** At the bottom of the painting add the two verses:
 1. "Take it up (practice) and give it up (samsara). . ."
 2. "Smash the Lord of Death like an elephant squashes a reed hut. Anyone who with proper care practices this Dharma which is vinaya/dulwa will be able to leave behind the wheel of rebirth and put an end to all their suffering."

CLASS NOTES

Course IX: The Ethical Life

Class Three: The Vows of Individual Freedom: Prati Moksha

Opening Line of Je Tsongkapa's Commentary:

OM DE LEK SU GYUR CHIK

"May all living beings achieve temporary happiness and permanent Buddhahood."

OM is made up of three components—AH, U, M—and these represent in one sound the pure body, speech, and mind of the Buddha in one sound. OM is also a code word for "calling on all Buddhas and Bodhisattvas".

Buddha's Body includes His body in paradise, and His body that emanates in countless universes to help any being who has the karma to see Him.

Buddha's Speech is mainly those emanations that speak and explain Dharma to you.

Buddha's Mind is his omniscience, which knows every object in the universe—all past, present, and future in one moment all at the same time.

SO TAR GYI DOMPA
individual freedom of vows
prati - moksha

Individual Freedom Vows, Pratimoksha vows. This is the subject of vinaya: how to get the vows, how to keep the vows, how to fix the vows if they are damaged. Ngulchu Dharma Bhadra says, "They're called individual freedom vows because those *individuals* who keep them reach *freedom*, and those who don't keep them don't reach *freedom*."

Je Tsongkapa's Summary of the Essence of Individual Freedom Vows:

NGENJUNG SAMPE GYUJENE SHENMU SHIDANG CHEPA LE DOKPA
renunciation motivation reason why hurt other beings along with its basis from refraining

"Vows of individual freedom are refraining from hurting others and also from the basis of hurting others, and doing so for the reason/motivation of renunciation."

Ngulchu Dharma Bhadra says that "along with its basis" means the last three non-virtues which are the basis for the other seven: agreeing to refrain from the *thought processes* that make you hurt others. So the proper motivation for taking freedom vows is being totally fed up with the suffering of this life.

CLASS NOTES

Course IX: The Ethical Life

Class Three, continued

Six Categories that Explain Individual Freedom Vows:

These are from Je Tsongkapa's text and will be covered in classes three through seven.

NGOWO DANG NI RABYE DANG SOSOY NGUNDZIN
basic nature and categories and individual sets

KYEWAY TEN TONGWAY GYU DANG PEN YUN...
arise, born basis how they're lost and benefits of keeping

- I. Their basic nature (mental or physical)
- II. Their categories (how many)
- III. Individual sets of vows
- IV. What kind of person can grow the vows
- V. How the vows can be lost
- VI. Benefits of keeping the vows properly

Basic Nature of the Individual Freedom Vows:

The basic nature of the individual freedom vows is presented in terms of how each of the four schools of thought explains them.

...DE YANG LU NGAK LE SUKCHEN YIN SHE DUPA...
those vows body & speech karma something physical it is they believe

"Some believe the vows are physical":

Four Schools of Thought

1. **Detailist** (*Vaibashika* or *Abhidharma* schools) is the first, and the lowest, of the four ancient schools of India. They believe that vows are untouchable, invisible physical stuff that permeates your body. Initially, the vows communicate sincere renunciation through tears, etc. But afterward, you have "non-communicating" physical vows (their presence isn't apparent to observers).
- 4b. **Implication School** (*Madhyamika Prasangika*) is the upper half of the fourth school (*Madhyamika* or Middle Way), the highest school of Buddhism. They believe the vows are made of physical conceptualizations, that your visualizations are a kind of form with colors and shapes existing as an object outside your mind, and that this is where the vows are; form that is pictured in the mind. The vows are the conceptualization of seeing yourself not thinking, saying or doing anything bad. (Schools 2, 3, and 4a are on the next page.)

CLASS NOTES

Course IX: The Ethical Life

Class Three, continued

This is the view of the other two and a half schools:

...PONGWAY SAMPA GYUNCHAKPA SABUN DANG CHE YINNO SHE...
to give up the intention stream of mental seed continuation of some people say it's

"Some people say the individual freedom vows are the [mental] intention to give up bad deeds/words, along with the seed/propensity of that intention which resides in the mental stream."

2. **Sutrists** (*Sautrantika*) say the vows exist as a continued intention; when you're about to act you think, "Oh no, I shouldn't do that."
3. The **Mind-Only School** also says the vows exist as the mental seed, because the vows can be broken during deep meditation.
- 4a. **Independents** (*Madhyamika Svatantrika*) say the vows are the physical conception, the physical restraining of body and speech as you conceive of them in the mind.

Eight Categories of Individual Freedom Vows:

1. **NYEN NE** One day vows (there are eight components); these last for twenty-four hours. When the sun rises the next morning and you can see lines on your palm, the vows are lost.
2. **GE NYEN PA** Lifetime Layman's Vows
3. **GE NYEN MA** Lifetime Laywoman's Vows
4. **GE TSUL PA** Novice Monk's Vows
5. **GE TSUL MA** Novice Nun's Vows
6. **GE LOP MA** Intermediate Nun's Vows
7. **GE LONG MA** Fully-ordained Nun's Vows (364 vows)
8. **GE LONG PA** Fully-ordained Monk's Vows (253 vows)

CLASS NOTES

Course IX: The Ethical Life

Class Four: One Day, Lifetime Lay, and Novice Monk Vows

Sets of Individual Freedom Vows: Je Tsongkapa splits the eight vows into two groups: vows that relate to householders, and vows that relate to non-householders:

1. **KYIMPAY CHOK KYI DOMPA** Three sets of vows relate to those living the
householder type that vows family life: the lifetime laypersons' vows for
men and for woman, and one-day vows.
2. **RABJUNG CHOK KYI DOMPA** Five sets of vows relate to those who have left
left family life type that vows family life (ordained monk and nun vows).

One Day Vows:

NYEN NE One-Day Vows. Eight separate commitments: four primary and four secondary.
You are trying for a single day to live like a person who doesn't have any bad
thoughts.

Four primary vows:

1. **MI TSANG CHU** **Sexual activity;** adultery is the most serious.
not clean activity
2. **MA JIN LEN** **Stealing;** taking anything that has not been given which is of
not taken given any noticeable value.
3. **SOK CHU** **Killing a human or human fetus;** Buddhism teaches that
life to cut consciousness enters when the sperm meets the egg, and
abortion therefore is a serious misdeed.
4. **DZUN MA** **Lying;** especially about your spiritual life, and in particular
false to speak about seeing emptiness directly.

Four secondary vows:

5. **MEL CHE TE** **Luxurious furniture;** using, or enjoying big comforts; not
seat,bed expensive lofty living simply.
6. **CHANG TUNG** **Drinking alcohol, using intoxicants;** anything natural or
beer to drink chemical that lowers your inhibitions.
7. **GAR SOK TRENG SOK** **Dancing, singing, playing music; wearing flower garlands,**
perfumes, jewelry, cosmetics; these things lower your
inhibitions and disturb your meditative concentration.
8. **CHI DRO KASE** **Eating after noon time;** makes you feel heavy and disturbs
after noon eating meditation.

CLASS NOTES

Course IX: The Ethical Life

Class Four, continued

The reason for taking one-day vows or any other individual freedom vow is to escape samsara, which is a mental state. The goal (in vinaya) is to reach nirvana.

TEKCHEN SO JONG mahayana repair purify **One-day Mahayana vow of purification.** This is a Mahayana practice. The goal is to get bodhichitta. This Mahayana one-day vow should not be confused with the other one-day vow.

Lifetime Laypersons Vows:

GE NYEN Lifetime Layperson's Vows. These are easy to keep, and include five serious bad deeds. The five vows are the same for men and women.

1. **Killing a human or human fetus.**
2. **Stealing** anything of worth, taking what was not given; includes cheating on taxes, etc.
3. **Lying about your spiritual life**, especially saying that you saw emptiness directly.
4. **Committing adultery**, being unfaithful to your spouse or partner, or having sex with another married person.
5. **Taking intoxicants.** Lord Buddha said that anyone who drinks or serves the amount of alcohol that fits on the tip of a blade of grass is not a Buddhist. This vow includes any type of intoxicant.

Additional part: Never breaking the advices on going for refuge; most specifically not giving up the dharma refuge, the dharma jewel, which refers to hurting other people. The essence of all the advices on refuge is to give up hurting other people.

Anytime you instigate anybody to do the above five things it is equal to doing it yourself. The vows actually change your sensitivity to Dharma and your spiritual capacity.

Novice Monk Vows:

GE TSUL 13 Novice Monk Vows. Lay people cannot be told the individual ordination vows. They fall into three categories:

1. **TSAWA SHI**
root four **Four Primary:** sex, stealing, killing, lying (same four as One-day Vow).
2. **YEN LAK DRUK**
secondary vows six **Secondary Six:** handling money; luxury; intoxicants; dancing, etc.; flowers, etc.; eating after noon.
3. **LANG DE SUM**
take transgress three **Three Transgressions:** disrespecting the person who gave you the vows; keeping your lay appearance; failing to take up a monk's appearance (wearing robes and keeping short hair).

CLASS NOTES

Course IX: The Ethical Life

Class Five: Vows of Full Ordination

Six Steps for Reaching Full Ordination Vows:

The proper reason for taking the individual freedom vows is renunciation. You are tired of suffering, fed up with being unhappy, with having a sick mind. You want to get rid of the mental afflictions forever. This class covers the ideal progression from first taking the layperson's vows up to taking the full ordination vows. The example is for a woman progressing to fully ordained nun's vows.

NYE NE PUNTSOK **Faultless.** The ideal, excellent way of getting to your full ordination problem no perfect vows. This progression occurs in six steps for women:

1. **GENYEN MA** **Lifetime Laywoman's Vows.** Includes five vows and keeping the advices on going for refuge. You are putting all your hope, all your faith and trust in ethical living. The main point is to understand emptiness and why you need to live an ethical way of life.
2. **BARMA RABJUNG** **Commitment to leave the home life.** This is not an individual freedom vow per se, but is a step taken before the ordination vows.
3. **GE TSUL MA** **Novice nun's vows.** Four primary, six secondary, and three transgressions.
4. **GE LOB MA** **Intermediate nun's vows.** Generally taken for two years only. In addition to the 13 GETSULMA vows, includes 12 additional commitments:
 - 4a. **TSAWAY CHU DRUK** More serious; relate to contact with a man, etc.
primary things six
 - 4b. **JETUN CHU DRUK** Less serious; for example, proper diet, digging in
secondary things six the ground, etc.
5. **TSANG CHU NERNE KYI TSULTRIM** **Observe celibacy purely.** This
pure activity keep of morality is not an individual freedom vow, but
it purely is a commitment taken before receiving
the fully-ordained nun's vows.

Fully Ordained Nun's Vows:

6. **GE LONG MA** **Fully ordained nun's vows.**
TUNGWA DE NGA Five categories into which fully ordained nun's vows (364) and
fall down group five monk's vows (253) fall. They are in sequence from the most
serious to least serious, and are grouped into five categories:

CLASS NOTES

Course IX: The Ethical Life

Class Five, continued

1. **PAMPA** (8 for nuns, 4 for monks) **To lose, be defeated** (by the mental afflictions). These are very serious and dangerous.
to lose
2. **HLAKMA** (20 nuns, 13 monks) **Remainder**, left over. You still have something leftover that you can repair, to get back on track.
remainder
3. **TUNG JE** **Downfall**. These make you fall down to the lower realms.
to fall makes you There are two categories of downfalls:
 - 3a. **PANG TUNG** (33 nuns, 30 monks) A downfall where you have to give up something to make amends, to fix it.
give up downfall
 - 3b. **TUNG JE BASHIK** (180 nuns, 90 monks) A downfall where you don't have to give up something.
downfall simple
4. **SOR SHAK** (11 nuns, 4 monks) **Must confess individually**.
individually confess
5. **NYE JE** (112 nuns, 112 monks) **Did a bad thing**, which was not excellent.
bad did it

SO JONG **Confession ceremony**. Confessing your broken vows to your Lama and to other good people is very powerful, very liberating. The quicker you confess it the better, so that the bad seed doesn't fester and grow. It functions to purify your bad deeds.
repair purify

Morality is the basis of your spiritual success. *Avoiding the ten misdeeds is the engine that drives all spiritual progress.* You should examine your vows and ethical conduct every day. You must make a continuous effort to improve in order to progress beyond your present state.

The energy of taking a vow to avoid a certain behavior and then deliberately avoiding it, is much more powerful than simply not doing it because it's your natural inclination at the moment. Your current natural goodness comes from your past ethical living, and it's easy to lose this goodness as you get older and the karma that created it wears out.

The quality of your meditative concentration is directly related to keeping your morality purely. If your life is not noticeably improving, it is most likely because you are not regularly focusing on improving your ethical living.

CLASS NOTES

Course IX: The Ethical Life

Class Six: The Ten Non-Virtues and their Karmic Results

The Ten Non-Virtues:

The Ten Non-Virtues, or paths of karma, comes from the *Great Book on the Steps of the Path* (LAM RIM CHEN MO), by Je Tsongkapa. The *Chapter on the True*, and the *Sutra on the Ten Levels*, describe the results, or "consistent consequences," associated with each of the 10 Non-Virtues. These consequences are explained in this class.

Avoiding the ten Non-Virtues is the basis of all ethical living. Leading an ethical life can bring you to nirvana. If there's something in your life that you don't like, you can figure out the karmic cause and remove it by cleaning up your thoughts and behavior. You focus on removing the causes (unethical conduct) that create future consequences. We constantly do all ten non-virtues. The understanding of the relationship between the ten non-virtues and the resulting quality of your life should run your life, based on a rational analysis of your current sufferings, what caused them, and how to stop them in the future.

To get the full bad karma from these ten misdeeds, you must be doing them intentionally, to the point of completion, with clear understanding of the error, and with harmful thoughts in your mind (the strength of the result depends on all four factors being present). In the U.S., we generally refrain from misdeeds either because of an external authority like God, parents, social norms, or the law; or because of the embarrassment of doing it in public. These are irrelevant myths or bases of ethical conduct. Our proper motivation should be to stop planting bad seeds in our mind so that we can reach nirvana.

Je Tsongkapa states, "Great Lamas of the past have expressed the position that the '**Consistent Consequence**' is where, even if you do manage to take birth as a human, you enjoy killing things, etc.; and that experiencing the various results listed below is a '**Ripened Consequence**.'" Finally, "**Environmental Consequences**" relate to the land and the surroundings in which you live.

The following presentation defines the misdeed, and for each misdeed lists the "**consistent result**" (the personal consequence you experience because you have done that specific misdeed), and the "**environmental result**" (the characteristics you perceive in your environment because you have done the misdeed).

Results of Doing the Ten Non-virtues:

1. **Killing** any living being. It includes abortion, suicide (ruining a body that could have reached nirvana in this life), and participating in the military (even being a cook; it's as if you shot the gun yourself).

Personal Result:

Environmental Result:

Your life is short; and you get sick easily, have little energy. Food, drink, medicine, crops, have very little effect, are always inferior, are not nutritious; are hard to digest, cause disease in you. Most beings around you die before reaching the end of a full life.

CLASS NOTES

Course IX: The Ethical Life

Class Six, continued

2. **Stealing** anything of value; includes shady business deals, cheating on rent, taxes, or bills, underpaying what's due to local government or society, etc.

Personal Result: You don't have enough to live on or to make ends meet; and what you do have is all just common property with others.

Environmental Result: The crops are few and far between, they have no power to remove hunger, they spoil or never come up; dry spells stay on too long; it rains too much; the crops dry up or die off.

3. **Sexual Misconduct.** It mainly means adultery—cheating on your partner, a person to whom you are exclusively committed. It also includes some specific secondary behaviors.

Personal Result: The people who work around you are "inconsistent" (unreliable); and you find yourself having a lot of competition for your partner.

Environmental Result: You live in a place where there is urine and feces all around, and mud, dirt, filth; everything stinks, and everywhere seems unpleasant and distasteful.

4. **Lying**, giving someone else a wrong impression about what you've seen, believe, or know; unless it would save someone's life or prevent real suffering. If you lie and get something, the benefit comes from past good deeds, not from the lie.

Personal Result: No one believes what you say, even when you're speaking the truth; others are always deceiving you.

Environmental Result: Your work in cooperation with others fails to prosper and people around you don't work well together; everyone generally is cheating one another and is afraid, and there are many things to be afraid of.

5. **Divisive Talk**, splitting people up with your talk; saying things to alienate or separate two different people, (regardless of whether or not your words are true); causing one person to like another person less; it's usually subtle, like in your tone of voice.

Personal Result: You lose friends easily; people around you are always fighting one another; and people around you have an undesirable character.

Environmental Result: The ground you live in is split up, uneven, covered with crags and gullies, highs and lows, so travel is difficult and you are always afraid and there are many things to be afraid of.

6. **Harsh Talk**, with bad intent and effect; it includes sarcastic "nice" words and swearing.

Personal Result: You hear many unpleasant things, you hear things as bad sounds; and when others talk to you it always seems to you as if they want to start a fight.

Environmental Result: The ground where you live is covered with obstacles like fallen tree trunks, thorns, stones, sharp broken glass; it's rough, dreary, no streams or water springs; the ground is parched and poisoned, burning hot and threatening; there are many things to fear.

CLASS NOTES

Course IX: The Ethical Life

Class Six, continued

7. **Idle Talk**, meaningless chatter; criticism, disputes, useless joking, whining, complaining, speaking out of the motive of attachment or craving; gossiping about politics, sports, etc., or about people engaged in wrong livelihood; reciting prayers while not thinking about their meaning. Gossiping about other's values or spiritual practice. Dharma is sacred and should be discussed in holy private whispers on special nights, not causally -- talk in hushed tones, very beautiful sacred speech, talk about inspiring things. As an aspiring bodhisattva, you may need to discuss mundane topics with others for their benefit, but keep the ultimate goal in mind, and don't be drawn into worldly conversations.

Personal Result: No one listens to you; no one respects what you say—no one thinks that what you say has any particular value; and you are afflicted with a lack of confidence, and self-esteem.

Environmental Result: Fruits refuse to grow, or grow at the wrong times, seem ripe when they're not, have frail roots; there are no leisure places around like parks, or pools of cool water; many things around make you afraid.

8. **Craving/Coveting** is similar to coveting in the ten Commandments. Wanting others' possessions and personal qualities, like their intelligence, health, fame, youth, spiritual achievements. It comes in five stages: you're attached to your own possessions, desire to accumulate more than you have, discover another's possessions, like to make them your own, and the desire becomes unmanageable and you "lose shame" (then you act).

Personal Result: Your personality is dominated by desire; and you are never satisfied with what you have.

Environmental Result: Every good thing you manage to find starts to get worse, decrease as days, months, and seasons pass.

9. **Ill-Will** is to wish bad things upon others; being pleased when others fail or have misfortune; competitiveness, like, "Oh, how did they mess up? Tell me more..." not feeling as bad for an unfortunate person as you would feel for yourself if you were them.

Personal Result: Your personality is dominated by anger; you are always finding yourself without help, or never find the help you need; and you are always hurting others, or always being hurt by others.

Environmental Result: You live in a world of chaos, diseases spread, evil is everywhere, plague, conflict, fear of harm from the military, dangerous animals, you're surrounded by harmful spirits, thieves or muggers, etc.

10. **Wrong View**, "Incorrect world view" means not regarding karma as being the direct cause of every microsecond of experience we have. This leads to doing misdeeds #1-9.

Personal Result: Your personality is dominated by stupidity; you are a person who keeps harmful views; and you are a deceitful person.

Environmental Result: You live in a world where the single highest source of happiness is steadily disappearing from the earth; where people think that unclean and suffering things are actually nice and happy; where there is no place to go, no one to help you, nothing to protect you.

CLASS NOTES

Course IX: The Ethical Life

Class Six, continued

Four Types of Karmic Results: Committing the ten misdeeds leads to these four types of karmic results:

1. **NAM MIN** **A ripening result**, (as in the ripening of fruit or a blister). It means "to be ready, inclined to experience the result," and refers to the realm in which your rebirth will occur:
 - a. Big bad deeds lead to birth in the hell realm.
 - b. Medium bad deeds lead to birth in the craving spirit (preta) realm.
 - c. Small bad deeds lead to birth in the animal realm
2. **GYU TUN** **A result consistent with the cause**, consistent with the karmic cause you have personally created. The great scriptures list two consistent causes for each misdeed. For example, if you killed other beings, your own life will be short, and/or you will get sick easily. Based on your knowledge of these cause and effect relationships, you can determine the specific causes and design a future that is free of these sufferings.

cause consistent
3. **Consistent** **Consistent karmic result.** Je Tsongkapa says that great Lamas of our lineage have described another kind of consistent cause, which is the tendency to do the same misdeed over and over again in the future, to be attracted to doing the misdeed. It means attraction toward ingrained habits.
4. **Environmental Result** Environmental results relate to how you experience the physical earth and society in which you live—the world around you.

The karma of committing not to do these ten misdeeds is an exercise of renunciation, not just something cool to do. There is no way to fundamentally change the external world around you; rather, you should have intelligent self-interest and eliminate bad karma in order to change what you don't like about your own experience. The vows are the way to remove your unhappiness. You will notice how your life changes, and it's great fun, makes your life charmed, magical, special, beautiful. Forget about shamata, vipashyana and other tricks for the time being; you must be purified first.

CLASS NOTES

Course IX: The Ethical Life

Class Seven, continued

B. Specific causes of losing specific individual freedom vows:

1. **NYI SHU MALUN DERSHE** You lose your full monk vows if it's discovered that 20 years old didn't reach found out you weren't twenty years old when the vows were taken, and you are still not twenty.
2. **TEN CHIR KE LANG** You lose your intermediate nun's vows if you agree to have sex with a man.
have sex agree to do
3. **NYIN SHAK DE** The one-day vow ends after 24 hours.
24 hour passes

2 additional ways to lose vows, according to Sutrists and the Under-the-Sun School:

1. **TSA TUNG JUNGWA** If you commit one of the defeats you instantly lose your vows.
defeat if you break
2. **DAMCHU NUPPA** If the holy Dharma disappears in the land.
Buddha Dharma if it declines

However, the Tibetan "Kashmiri-Detailist" school, which we follow, believes:

BULUN NORNDEN SHIN Having the vows is like being a very rich man, and breaking the vows is like owing a debt which is huge but smaller than the riches; the vows can be irreparably damaged, but not lost, by committing one of the defeats.
have a debt be rich metaphor

The Benefits of Taking and Keeping the Individual Freedom Vows:

1. **NEKAP DREBU HLA MI** You avoid rebirth in the three lower realms.
short-term result deva human
2. **TARTUK DREBU JANGCHUB SUM** You will reach the three enlightenments
ultimate result enlightenments three (Listeners, Self-made Buddhas, Mahayana.)

JE TSONGKAPA His name comes from the TSONG river which runs through the Tibetan province of Do Kam.

The Meaning of the Name, "Essence of the Ocean of Discipline":

Essence: The individual freedom vows are the most extraordinary, essential core of vinaya; more precious than a wish-fulfilling jewel.

Ocean: Understanding in detail the principles of vinaya, and its great structure, is similar to the ocean's great depth and richness, from whence comes precious jewels.

Discipline: You tame (dulwa) your sense organs and mental afflictions.

CLASS NOTES

Course IX: The Ethical Life

Class Eight: Introduction to the Steps of the Path

Lam Rim:

LAM RIM Steps of the Path. The last three classes will cover the Lam Rim which was path steps taught by Lord Buddha in the Perfection of Wisdom Sutras, and later revived by Master Atisha. Lam Rim study grounds you in the essence of all Buddhist teachings. It's a presentation of all the steps you need to get to Buddhahood.

LAM RIM DUDUN Short Book on the Steps of the Path, by Je Tsongkapa (1357-1419.) path steps brief He wrote several versions of the Lam Rim, including his masterpiece presentation the LAM RIM CHEN MO. The brief and very personal version of the Lam Rim is also called:

JEY NYAM GUR Song of My Spiritual Life
of the personal song
lord experience

The Lineage:

The continuation of the Buddhist lineage is extremely important as the means of passing down the authentic essence of the teachings from heart to heart, mind to mind, through the ages. You have to be a receptacle, and the Lama has to pour water into you, and then you keep that water purely and pour it into the next person that you teach.

1. **SHAKYA TUPPA Shakyamuni Buddha,** "capable one of the Shakya clan," Gautama Buddha (500 B.C.). Buddha knows the words to help every being reach nirvana and paradise, and has the power to emanate in order to teach us.

SHING TAY SOLJE The inventor of the horse-drawn carriage, a simple but wooden horse inventor elegant device of ancient India, is used as a metaphor for the two great commentators of Buddha's sutras: Maitreya/Asanga and Manjushri/Nagarjuna.

2a. **JETSUN JAMPA Maitreya.** He mainly taught love, "widespread behavior," spending your whole life thinking about and helping others. Caring only for others automatically makes you happy.

2b. **JAMPAY YANG Manjushri,** Gentle Voice. He mainly taught wisdom, "the vision of emptiness."

3a. **Asanga** (350 a.d.) Taught mainly bodhisattva behavior, as dictated by Maitreya; Asanga transmitted the teachings to Atisha through Serlingpa.

CLASS NOTES

Course IX: The Ethical Life

Class Eight, continued

The Lineage (cont.)

- 3b. **Nagarjuna** (200 a.d.) Taught mainly the view of emptiness, dictated by Manjushri; he transmitted the teachings to Atisha through Vidyakokila.
4. **Atisha** (982-1052) Wrote the *Lamp on the Path*, the first Lam Rim book. It systematically combines the lineages of the teachings on bodhisattva activity and wisdom.
5. **Subsequent Lamas** From Atisha up the present day, and following. Prophecies in the sutras say that Buddhism will continue for another 2,500 years by Western people; we are a conduit to pass along the teaching to others perfectly, purely, clearly.
- NYINPO DORDU SELWA** *Illumination of the Essence*, by Choney Lama Drakpa Shedrup
essence brief illumination (1675-1748). It emphasizes the importance of the unbroken lineage of bodhisattva behavior and wisdom. This lineage is a fragile thing which can only be transferred from teacher to student, and not through books alone.

If you study only a brief summary of the Lam Rim, you have basically covered all 3,500 works of the Kangyur and Tengyur.

Four Special Qualities of the Lam Rim Teaching:

1. **Realize all the teachings are free of any inconsistency.** You realize that some incredible genius has set up this huge system that all fits together perfectly. Although the different Buddhist schools present disparate views from one another based on the capacity of their students, all the schools are a perfectly interlocking puzzle designed to help people reach enlightenment.
2. **Every teaching strikes you as personal advice.** Your personal contemplations and meditations will relate to each and every sentence of all the Buddha's teachings if you're connecting with your Lama and purely practicing the Lam Rim.
3. **Easily grasp the intent of the Buddhas** (of their teachings). You will come to understand why the Buddha taught every specific point, and why they are all a necessary part of the Lam Rim.
4. **Save you from the great abyss.** You will avoid the great mistake of outrightly rejecting one of the teachings. This doesn't mean you should blindly accept a point which you don't believe right now, but rather that you should set aside the point for later consideration instead of permanently rejecting it.

CLASS NOTES

Course IX: The Ethical Life

Class Nine: Description of the Lower Scope

Finding and Relating to Your Teacher:

SHE NYEN Your Lama; your blood relative, your friend.
relative friend

DE NE DI CHIY LEKTSOK JINYEPAY
and then this & later all the good how ever many
life lives things in life

TENDREL LEKPAR DRIKPAY TSAWA NI LAM TUN SHE NYEN
get off to get it right exactly right pivotal path who blood friend
a good start moment shows you relation

Your Lama is your blood brother, your close friend. **Your relationship with your Lama is the great pivot of your escape from samsara. Your most important job is to find your Lama. If you mess up one tiny bit of the chemistry it's destructive;** if the vibe is just right, this life and all of your future lives will be excellent. Finding a Lama with the following ten qualities is very important, but you must also trust your heart. You give your whole life to your Lama (and you get it all back). Your Lama doesn't want anything from you except for your own happiness, for you to learn and practice well. Your offering to your Lama is your Buddhist practice.

10 Characteristics of a Qualified Teacher:

1. **DULWA**
discipline **Controlled**, keeping the three sets of vows (pratimoksha, bodhisattva, and secret). If they are not living an ethical way of life, they will only hurt you or waste your time.
2. **SHIWA**
peace **Peaceful**; they have have the ability to concentrate deeply.
3. **NYER SHIWA**
really peaceful **Have wisdom**; they have a broad and deep understanding of emptiness.
4. **YUNTEN HLAKPA**
spiritual excessive qualities **Far exceeds the students' spiritual qualities** (in having compassion, wisdom, etc.)
5. **TSUN CHE**
effort has **Dedicate their life to the two goals**: ultimate enlightenment for themselves and for others' benefit. All their energy is focused upon saving themselves and others from continued suffering.
6. **LUNG GI CHUK**
scripture in wealth **Mastery of the scriptures**: of the vinaya, sutra, and abhidharma collections of scripture.

CLASS NOTES

Course IX: The Ethical Life

Class Nine, continued

7. **DE-NYI RABTOK** **They have perceived emptiness directly**, and can explain the true emptiness great realization relationship between morality, karma, and emptiness.
8. **MA KE DEN** **A master teacher**: they can grasp the students' capacity, and teach at the appropriate intensity and speed to benefit the students.
teach master possess
9. **TSEWAY DAKNYI** **Have the right motivation**: they have love and compassion for the students' ultimate benefit; not money, respect, fame, etc.
love embodiment of
10. **KYOWA PANG** **They never get impatient with students**, are infinitely forgiving; they never tire of giving repeated explanations or difficult teaching.
distaste gave it up

Connecting with Your Teacher:

This is critical: Your Lama is your only connection to the Buddhas. Being in their presence wears out enormous karma, so you must think of them and treat them as special in order to continue their appearance to you. The emotion you feel toward them generates great new karma; to venerate, bow down to them is very holy. Take advantage of the holy moment. When your virtue is good enough, you'll find your Lama. They are empty and your karma is creating them. Your perception of them as a holy teacher is based on your karma, and their perception of themselves as a holy teacher comes from their karma. The highest good deed is to find your root Lama and give yourself to Him or Her. This is the first and most important path; don't have ignorant attachment to them, but give your heart to them with wisdom.

Taking Refuge:

Taking refuge means trusting in the relationship between karma and emptiness. Refuge comes from two things::

1. You are afraid of something.
2. You think that something can help you.

We take refuge in the Three Jewels:

1. **Buddha Jewel**: symbolically, a statue of Buddha. The real Buddha Jewel is the dharmakaya, the emptiness of a Buddha, which you meet on the Path of Seeing when you perceive emptiness directly.
2. **Dharma Jewel**: symbolically, the books, and scriptures. The real Dharma jewel is:
 - a. **Cessations**: For example, of having to be reborn in the lower realms, or of believing intellectually in the self-existence of things.
 - b. **Paths**: For example, the five Paths, or the three Principal Paths.
3. **Sangha Jewel**: symbolically, ordained monks and nuns. The real Sangha jewel is all those who have perceived emptiness directly.

CLASS NOTES

Course IX: The Ethical Life

Class Nine, continued

The Four Powers:

The Four Powers, or Four Forces, can be used to wipe out your bad karma, if used with strength, on a daily basis. They are explained in Je Tsongkapa's *Song of My Spiritual Life*:

1. **TEN GYI TOB**
basis of force
Refuge and bodhichitta. Start with the basics.
2. **NAMBAR SUN JINPAY TOB**
totally wipe out force
Regret. The intelligent regret of an educated Buddhist; the logical knowledge that you've just planted a seed that will cause you suffering in the future.
3. **NYEPA LE LARN DOKPAY TOB**
bad deed karma restrain yourself force
in the future
Restraint. Not doing the bad deed again in the future based on your intelligent regret. Choose an appropriate and manageable time frame, like one hour, or one month during which you will be able to avoid the misdeed.
4. **NYENPO KUNTU CHUPAY TOB**
antidote some activity force
Antidote. An action to make up for the bad karma. For example, memorizing scripture, or doing a loving act that offsets the bad deed. The ultimate antidote is to study and meditate on emptiness, which naturally will lead you to avoiding bad deeds.

The *Diamond-Cutter Sutra* states that if you do these Four Powers well, a bad karma that otherwise would take you to the lowest hells could ripen as a mere headache.

CLASS NOTES

Course IX: The Ethical Life

Class Ten: Description of the Medium and Greater Scopes

The Four Arya Truths:

PAKBA DENPA SHI **The Four Arya Truths:**
arya noble four

1. **DUK NGEL DEN-PA** **The Truth of Suffering.** It includes:
suffering truth, fact
 a. **Impure vessel of the world**, the suffering world we live in.
 b. **Impure contents**, the suffering bodies and minds of living beings.

2. **KUN JUNG DEN-PA** **The Truth of the Cause of Suffering.** It includes:
everything truth
came from
 a. **Karma**, our impure actions of body, speech and mind.
 b. **NYON MONG PA** **Mentally afflicted things.**

Anything that is truth number one, suffering, is also truth number two, the cause of suffering. It includes nearly everything around you, everything in your life except your meditation and pure practice during the day. Everything else in our lives is suffering.

3. **GOK DEN** **The Truth of the End of Suffering.** It includes:
cessation truth
 a. **GAKJA which is stopped by the path**, for example, eliminating the intellectual belief in self-existent things, based on seeing emptiness directly.
 b. **GAKJA "stopped" by Middle-Path reasoning**, proving the non-existence of something that never could have existed in the first place, which is emptiness.

4. **LAM DEN** **The Truth of the Path.** The cause of the end of suffering.
path truth
 a. **The Paths of Accumulation and Preparation.**
 b. **The Paths of Seeing, Habituation, and No More Learning.**

The Six Perfections:

1. **Perfection of Giving:**
 - a. **Giving material things;** food, money, pleasant enjoyable things, etc.
 - b. **Giving freedom from fear;** protecting beings from physical danger, anxiety, etc.
 - c. **Giving Dharma;** teaching people how to escape from suffering.
2. **Perfection of Morality.** It includes vinaya, bodhisattva and tantric morality.
3. **Perfection of Not Getting Angry;** patience. Restraining yourself from anger in any situation.
4. **Perfection of Joyful Effort.** Have a good time doing virtue, love it, have fun doing good.

CLASS NOTES

Course IX: The Ethical Life

Class Ten, continued

5. Perfection of Concentration.

SHI NEY
peace to stay

Meditative concentration, (skt., *shamata*) is the ultimate form of concentration. It is defined as: "Meditative concentration which is infused with the extraordinary pleasure of agility, brought on by being in deep one-pointed concentration upon the particular object of focus."

6. Perfection of Wisdom.

HLAK TONG
special, seeing,
extraordinary vision

Vision of emptiness, (skt., *Vipashyana*), the direct perception of emptiness. It's defined as: "A state of wisdom which is infused with the extraordinary pleasure of agility brought on by analyzing its particular object of focus, all based on a platform of quietude." You are analyzing the self-existence of an object of focus, and realizing that it doesn't really exist, but is a projection of your mind forced on you by your past karma.

The last two perfections in tandem are extremely powerful, and they must come together in order to perceive emptiness directly. **To do so, it is absolutely necessary to meditate one or two hours every day in order to reach a state of concentration where your focus on a holy object is not distracted by sense impressions or any conceptual thought.** You need to arrange your life to accommodate good meditation time for this purpose. And you must first deeply study the Madhyamika view of emptiness in order to understand what you're looking for.



COURSE IX
The Ethical Life

Answer Key, Class One

1) Give the Sanskrit and Tibetan words for Buddhist discipline, and explain the literal meaning of the term. (Tibetan track answer all in Tibetan.)

The Sanskrit word for "Buddhist discipline" is *vinaya*, and the Tibetan word is *dulwa*. The word means "to tame," or "to discipline," or "to control." As Master Ngulchu Dharma Bhadra points out, "The collection of scripture known as 'Buddhist discipline' (*vinaya*) is so called because we use what it treats as its subject matter—that is, the ethical behavior of abandoning the seven bad deeds, along with their group—to *tame* the mental afflictions, as well as to *control* the senses.

འདུལ་བ།

dulwa

འདུལ་བའི་སྡེ་སྣོད་ཀྱི་བརྗོད་བྱ་སྡོད་བདུན་འཁོར་བཅས་ཀྱི་ཚུལ་བྲིམས་ཀྱིས་ཉོན་
མོངས་པ་འདུལ་ཞིང་དབང་པོ་དུལ་བར་བྱེད་པས་ན་འདུལ་བ།

*dulway denu kyi juja pongdun korche kyi tsultrim kyi nyonmongpa dul
shing wangpo dulwar jepe na dulwa*

2) Describe the relationship between Buddhist discipline, and Lord Buddha and his teachings.

It is stated that, from the point of view of subject matter, the collection of scripture on Buddhist discipline constitutes the highest teachings of the Buddha, for two reasons. In essence these teachings are sufficient to represent the entire instructions of the Buddha. And because they illuminate the rules of ethical behavior, these teachings can also act as a substitute for the Buddha himself.

འདུལ་བ་ནི་སྣོན་དང་བསྟན་པ་དངོས་ཡིན།

dulwa ni tun dang tenpa ngu yin

3) Explain the role of the extraordinary training of an ethical way of life in the development of the other two extraordinary trainings, especially as explained by Je Tsongkapa in his *Epistle on Ethics*.

In his *Epistle*, Je Tsongkapa mentions that even in his time very few people recognized the fact that the extraordinary training in meditative concentration had to precede the extraordinary training in wisdom: a person cannot perceive emptiness directly without reaching a high level of meditative concentration. Then he states that by his time as well, the fact that the extraordinary training in an ethical way of life is a prerequisite for the training in concentration had already been forgotten. He states that a clean and undisturbed state of mind is produced by an ethical life style, and is as necessary to see emptiness as a clear and undisturbed pond is in order for a reflection of the moon to appear in it distinctly.

4) Name the two root sutras for the subject of Buddhist discipline. (Tibetan track in Tibetan.)

a) *The Sutra on the Vows of Freedom for Full Monks*

དགོ་སྤོང་ཕའི་སོ་ཐར་གྱི་མདོ།
gelongpay sotar gyi do

b) *The Sutra on the Vows of Freedom for Full Nuns*

དགོ་སྤོང་མའི་སོ་ཐར་གྱི་མདོ།
gelongmay sotar gyi do

5) Name the early Sanskrit commentary which forms the basis for the study of Buddhist discipline in Tibetan monasteries; also give the author, and his approximate date. (Tibetan track in Tibetan.)

The Sutra on Discipline (Vinaya Sutra); written by Master Guna Prabha roughly around 500 AD.

འདུལ་བའི་མདོ།

dulway do

ལོཔུན་ཡུན་འཇུག་འོད།

loppun yunten u

6) Name the three Tibetan commentaries which we will use for our study of Buddhist discipline; give also their authors, and their dates. (Tibetan track in Tibetan.)

a) *The Heart of the Ocean of Discipline*, by Je Tsongkapa (1357-1419)

འདུལ་བ་རྒྱ་མཚོའི་སྣང་པོ།

dulwa gyatsoy nyingpo

ཇེ་ཙོང་ཁ་པ།

je tsongkapa

b) *The Daymaker*, a commentary upon Je Tsongkapa's work by Master Ngulchu Dharma Bhadra (1772-1851)

ཉིན་བྱེད།

nyinje

དངུལ་ལྷ་རྣམ་ལྷན།

ngulchu dharma bhadra

c) *The Wishing Jewel* a commentary to the *Sutra on Discipline* by Chone Drakpa Shedrup (1675-1748)

ཡིད་བཞིན་ནོར་བུ།

yishin norbu

ཙོ་ནི་བྲག་པ་པའ་འདད་གྲུབ།

chone drakpa shedrup

7) Describe the motivation with which one should engage in a study of Buddhist discipline.

Je Tsongkapa says in his *Epistle on Ethics*: "If keeping up this ethical way of life becomes for us something motivated only by a concern about how we look to others, or about the honor and gifts we might obtain thereby, then the real point of ethics is lost." We must maintain an ethical way of life out of a feeling of renunciation: a true desire to escape our present suffering condition known as *samsara*—the fact of our defective and suffering body and mind.



COURSE IX
The Ethical Life

Answer Key, Class Two

1) Give the three major divisions of the "actual commentary" section of Chone Drakpa Shedrup's explanation of the *Sutra on Discipline (Vinaya Sutra)*. (Tibetan track answer in Tibetan.)

a) How to go from not having vows to having them

སྡོམ་པ་མ་ཐོབ་པ་ཐོབ་བྱེད་ཀྱི་ཐབས།

dempa matoppa topje kyi tap

b) Once you have your vows, how to keep them from being damaged

ཐོབ་པ་མི་ཉམས་པར་བསྟུང་བའི་ཐབས།

toppa mi-nyampar sungway tap

c) How to restore your vows, if they do happen to be damaged

ཉམས་ན་ཕྱིར་བཙོས་པའི་ཐབས།

nyam na chir chupay tap

2) Explain why the texts on the subject of Buddhist discipline often open with a review the life of the Buddha.

Only the Buddha can perceive the subtle workings of the rules of Buddhist discipline; what actions lead to what karmic results. For anyone but omniscient beings, these workings of karma are in the category of extremely abstruse phenomena, as exemplified in the famed statement of Lord Buddha: "Giving leads to wealth; morality leads to happiness."

སྤྱིན་པས་ལོངས་སྤྱོད་ཁྲིམས་ཀྱིས་བདེ།

jinpe longchu trim kyi de

3) Name the three sections of Chone Drakpa Shedrup's commentary which are included in the actual explanation of the root text, but come before the actual commentary begins. (Tibetan track in Tibetan.)

a) An explanation of the name of the root text

མཚན་གྱི་དོན།
tsen gyi dun

b) An explanation of the translator's obeisance

འགྲུབ་གྱི་ཕུག
gyur gyi chak

c) Commentary upon the root text -- the statement of purpose

དགོས་སོགས་ཚེས་བཞི།
gu sok chu shi

4) Name the four major parts of the section on how to keep your vows from being damaged.

a) Relying on an outer support, a monastic preceptor, to help you keep your vows

b) Relying on inner support, your own pure intentions, to help keep your vows

c) Keeping your vows through a good understanding of the factors that work against them (this is where the vows are explained)

d) Keeping your vows through mastering the monastic practices

5) Quote the opening line of instructions from the *Sutra on Discipline* concerning the painting of the Wheel of Life; then name seven components of the painting which the sutra advises must be included. (Tibetan track quote the opening line in Tibetan, and optionally name the seven components in Tibetan also.)

Opening line: "Place the picture of the Wheel of Cyclic Life in the foyer; make it with five sections."

སློལ་ཁང་དུ་འཁོར་བའི་འཁོར་ལོ་ལོ། ཆ་ལྷ་པར་བྱའོ།

gokang du korway korlo-o, cha ngapar jao

a) Draw the five parts representing the five types of living beings (include the near pleasure-beings with the pleasure beings).

ཆ་ལྷ་པར་བྱའོ།

cha ngapar jao

b) Add as well the beings in the intermediate state, travelling from death to their next rebirth, spinning around a circle.

རྩུ་ས་ཏེ་སྐྱེ་བའི་སེམས་ཅན་ཅེ་རྩུན་བརྒྱུད་མོ་བཞིན་དུ་འཆི་འཕོ་བ་དང་སྐྱེ་
བ་དག་ཀྱང་རོ།

*dzu te kyeway semchen sochun gyumo shindu chipowa dang kyewa
dak kyang ngo*

c) Draw three animals in the middle to represent the three mental poisons (pigeon for liking; snake for disliking; and pig for ignorance; draw the first two being eaten by ignorance).

དབུས་སུ་འདོད་ཆགས་དང་ཞེ་སྲུང་དང་གཏི་མུག་དག་ལྷུག་རོན་དང་སྐྱུ་ལ་
དང་ཕག་གི་རྣམ་པར་རོ། །སྐྱེ་མ་དེ་གཉིས་གཏི་མུག་གིས་ཟ་བར་རོ།

*usu duchak dang shedang dang timuk dak puk run dang drul dang
pak gi nampar ro, ngama denyi timuk gi sarwar ro*

- d) Draw the twelve links of dependent origination around the outside of the circle.

ཁོར་ཁོར་ཡུག་རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བའི་ཡན་ལག་བཅུ་གཉིས།

kora koryuk tu ten ching drepar jungway yenlak chu-nyi

- e) Draw the whole circle in the clutches of impermanence.

ཐམས་ཅད་མི་རྟག་པ་ཉིད་ཀྱིས་གཟུང་བར་རོ།

tamche mitakpa nyi kyi sungwar ro

- f) Draw Lord Buddha on the top, pointing to the moon, which represents nirvana.

སྣེང་དུ་སངས་རྒྱལ་ལྷ་ལྷ་ལས་འདས་པའི་དགྱིལ་འཁོར་དཀར་པོ་ཉི་བར་

སྟོན་པའོ།

tengdu sanggye nya-ngen le depay kyilnkor karmo nyewar tunpao

- g) Below the circle, write the two verses beginning with "take it up and..."

འོག་རྟེན་བཅའ་པར་བྱ་ཞིང་ཞེས་བྱ་བའི་ཚིགས་སུ་བཅད་པ་གཉིས་སོ།

oktu tsampar ja shing shejaway tsiksu chepa nyi so



COURSE IX
The Ethical Life

Answer Key, Class Three

1) Give the text of the benediction of Je Tsongkapa's *Essence of the Ocean of Discipline*, and explain its significance. (Tibetan track give benediction in Tibetan.)

The text of the benediction is "Om! May there be happiness and goodness." The word "om" represents the three mysteries of the Buddhas' exalted body, speech, and mind. Here it is used to call upon all Buddhas and bodhisattvas. The "happiness" is the temporary happiness of rebirth as a human or pleasure being. The "goodness" is the absolute goodness of nirvana and Buddhahood.

ཨོཾ་བདེ་ལེགས་སུ་གུར་ཅིག

om delek su gyur chik

2) In the opening lines of his text, Je Tsongkapa mentions that the vows of individual freedom constitute the subject matter of the scriptures on Buddhist discipline. Explain why these vows are given this name. (Tibetan track in Tibetan.)

As Master Ngulchu Dharma Bhadra explains in his commentary to Je Tsongkapa's work, "These vows are given the name 'individual freedom' for the reason that those who take and keep them properly gain freedom from the cycle of suffering, whereas those who act in the opposite way fail to gain this freedom"

སྡོམ་པ་སྤངས་ནས་ཚུལ་བཞིན་སྲུང་མཁན་རྣམས་འཁོར་བ་ལས་ཐར་ཅིང་། དེ་
ལས་ལྷོག་པ་རྣམས་མི་ཐར་བའི་རྒྱ་མཚན་གྱི་སོ་སོར་ཐར་བའི་སྡོམ་པ་ཞེས།

*dompa lang ne tsulshin sung ken nam korwa le tar ching, de le dokpa
nam mitarway gyu-tsen gyi sosor tarpay dompa she*

3) Name the six categories by which Je Tsongkapa explains the vows of individual freedom. (Tibetan track in Tibetan.)

The six categories are: the vows' basic nature, the way they are divided into eight types, their individual descriptions, who can take them, how they are lost, and the benefits they give when you keep them properly

།དོ་བོ་དང་ནི་རབ་དབྱེ་དང་།

།སོ་སོའི་དོས་འཇིག་སྐྱེ་བའི་དྲིན།

།གཏོང་བའི་རྒྱ་དང་ཕན་ཡོན་།

*ngowo dang ni rabye dang
sosoy ngundzin kyeway ten
tongway gyu dang pen-yun...*

4) Give a general description of the vows of individual freedom by directly quoting the relevant two and a half lines of Je Tsongkapa's root text. (Tibetan track in Tibetan.)

**It is a turning away from harming others,
And its basis, caused by an attitude
Of renunciation.**

།ངེས་འབྱུང་བསམ་པས་རྒྱ་བྱས་ནས།

།གཞན་གཞོན་གཞི་དང་བཅས་པ་ལས།

།ལྷོག་པ་།

*ngenjung sampe gyu je ne
shennu shi dang chepa le
dokpa...*

5) What does the word "basis" in these lines refer to?

The word "basis" refers either to three mental bad deeds that act as a foundation for the seven, or else to those bad deeds which were prohibited by Lord Buddha.

6) Describe the two basic positions taken by different Buddhist schools of ancient India regarding the essential nature of these vows, and then name the schools which hold each position.

- a) The first position holds that the vows consist of bodily and verbal actions, which consist of physical matter. The Detailists (Vaibhashika or Abhidharma school) believe that this is a kind of matter which is invisible and ineffable. The "Implication" group of the Middle-Way School (Madhyamika Prasangika, the upper part of the highest school) holds that the vows exist as form of the "gateway of the dharma," meaning as form which is the object of the mental consciousness.
- b) The second position holds that the vows consist of the continued intention to give up the relevant bad deeds, along with the mental seed for this intention. The schools that hold this position are the Sutrists (Sautrantika); the Mind-Only (Chittamatra); and "Independent" group of the Middle-Way School (Madhyamika Svatantrika).

7) Name the eight groups of individual-freedom vows (Tibetan track in Tibetan).

a) One-day vow

བསྟོན་གནས།

nyenne

b) Female layperson's lifetime vow

དགེ་བསྟོན་མ།

ge-nyenma

c) Male layperson's lifetime vow

དགེ་བསྟོན་པ།

ge-nyenpa

d) Novice nun's vow

དགེ་ཚུལ་མ།
ge-tsulma

e) Novice monk's vow

དགེ་ཚུལ་པ།
ge-tsulpa

f) Intermediate nun's vow

དགེ་སློབ་མ།
gelobma

g) Full nun's vow

དགེ་སློང་མ།
gelongma

h) Full monk's vow

དགེ་སློང་པ།
gelongpa



COURSE IX
The Ethical Life

Answer Key, Class Four

1) Name the two general groups into which all eight sets of the vows of individual freedom can be placed, and then list which of the eight belong in each group. (Tibetan track in Tibetan.)

The two groups are:

- a) Those that relate to the family life. These are the one-day vow, the lifetime vow of a layman, and the lifetime vow of a laywoman.

བྱིམ་པའི་ཕྱོགས་ཀྱི་སྡོམ་པ།

kyimpay chok kyi dompa

བསྐྱེན་གནས།

nyenne

དགེ་བསྐྱེན་པ།

ge-nyenpa

དགེ་བསྐྱེན་མ།

ge-nyenma

- b) Those that relate to the leaving the family life. These are the male and female novice vows, the intermediate nun's vows, the full nun's vows, and the full monk's vows.

རབ་བྱུང་གི་ཕྱོགས་ཀྱི་སྡོམ་པ།

rabjung gi chok kyi dompa

དགེ་ཚུལ་ལ།

ge-tsulpa

དགེ་ཚུལ་མ།

ge-tsulma

དགེ་སློབ་མ།

gelobma

དགེ་སློང་མ།

gelongma

དགེ་སློང་ལ།

gelongpa

(It is important to add "relate to" since technically it is possible for a person to have taken the commitment of leaving the home life but to still possess only the lifetime layman's vows, and not yet any higher vow.)

རབ་བྱུང་གི་ཚུལ་བྲིམས།

rabjung gi tsultrim

2) Name the four primary rules of the one-day freedom vow. (Tibetan track in Tibetan.)

The four primary rules are:

a) Not to engage in sexual activity;

མི་ཚངས་པར་སྤྱོད་པ།

mi-tsangpar chupa

b) Not to steal something of sufficient value;

རིན་ཐང་ཚང་བའི་དངོས་པོ་མ་བྱིན་པར་ལེན་པ།
rintang tsangway ngupo majinpar lenpa

c) Not to kill a human or a human fetus;

མིའམ་མིར་ཆགས་པའི་སྲོག་གཙོད་པ།
mi-am mir chakpay sokchupa

d) Not to lie about one's spiritual life.

མི་ཚོས་སླ་མའི་བརྗེན་དུ་སླ་བ།
michu lamay dzun du marwa

3) Name the four secondary rules of the one-day freedom vow, in English.

The four secondary rules are:

a) Not using a seat which is too high or expensive;

b) Not using intoxicants;

c) Not dancing, singing, or playing music, or putting on objects like strings of flowers, applying perfumes or colognes, wearing jewelry, or using cosmetics;

d) Not eating after noon.

4) Explain briefly the difference between the one-day freedom vow, and the one-day Mahayana vow.

The one-day Mahayana vow is taken with the motivation of reaching enlightenment in order to help all living beings. Since it does not represent a lower freedom vow, it can also be taken by persons with freedom vows that are higher than the one-day vow.

5) Name the five rules, and one additional part, of the lifetime layperson's vow. (Tibetan track in Tibetan.)

The five rules are:

a) Not killing a human or human fetus;

མིའམ་མིར་ཆགས་པ་གསོད་པ།

mi-am mir chakpa supa

b) Not stealing anything worth more than a quarter *karshapana*;

ཀར་ཤ་པ་ཉེ་བཞི་ཆའི་ཚད་ཀྱི་རིན་ཐང་ཚང་བརྟུ་བ།

karshapanay shichay tse kyi rintang tsang kuwa

c) Not lying about your spiritual life;

མི་ཚོས་སྤྲ་མའི་བརྟུན་སྤྲ་བ།

michu lamay dzun mawa

d) Not committing adultery; and

རང་གི་བུད་མེད་མ་ཡིན་པ་ལ་འོག་པར་གཡེམ་པ།

rang gi bume mayinpa la lokpar yempa

e) Not taking intoxicants.

སྲོས་འགྲུར་གྱི་སྲུ་བ་ཆང་འཐུང་བ།

nyugyur gyi kuwa chang tungwa

The additional part is agreeing never to act against the advices on going for refuge.

སྐྱེའམ་འགྲོའི་བསྐྱབ་བྱའི་མི་མཐུན་ཕྱོགས་ནམས་སྤོང་བ།

kyamdroy lapjay mitunchok nam pongwa

6) Name the three groups of novice vows that contribute to a total of thirteen basic vows. (Tibetan track in Tibetan.)

The three groups are:

a) Four primary vows

རྩ་བ་བཞི།

tsawa shi

b) Six secondary vows

ཡན་ལག་དུག

yenlak druk

c) Three transgressions

སྤངས་འདས་གསུམ།

langde sum



COURSE IX
The Ethical Life

Answer Key, Class Five

1) Describe in a very general way the nature of the vows of an intermediate nun.

The vows of an intermediate nun consist, very basically, of giving up six basic parts and six ancillary parts for the length of two years.

2) Give the number of the full nun's vows by naming each of the six groups of actions to be given up, and stating the number of vows in each group. (Tibetan track name the groups in Tibetan.)

The full nun commits to give up 364 different things: 8 defeats, 20 remainders, 33 downfalls of release, 180 simple downfalls, 11 deeds for individual confession, and 112 offenses.

པམ་པ།

pampa

ལྷ་མ།

hlakma

པང་ཏུང་།

pangtung

ཏུང་ཇེ་པ་ཤིག་།

tungje ba shik

སོར་ཤཀ།

sor shak

ཉེ་ཇེ།

nyeje

3) Give the number of the full monk's vows by naming each of the six groups of actions to be given up, and stating the number of vows in each group. (Tibetan track name the groups in Tibetan.)

The full monk commits to give up 253 different things: 4 defeats, 13 remainders, 30 downfalls of release, 90 simple downfalls, 4 deeds for individual confession, and 112 offenses.

པམ་པ།

pampa

ལྷག་མ།

hlakma

པང་ཕུང་།

pangtung

ཕུང་བུད་འབའ་ཞིག་།

tungje bashik

སོར་བཤགས།

sor shak

ཉེས་བྱས།

nyeje

4) Give the literal explanations for the names of the six groups of deeds mentioned above.

"Defeats" are so named because, in committing them, one has been defeated by the enemy; that is, by mental afflictions and the things they involve.

"Remainders" take their name from the fact that, if you perform one of them, there is nonetheless the slightest bit of a vow remaining that can be restored.

"Downfalls of release" are spoken of this way because, in order to repair them, one must first release some object.

"Downfalls" are so called because they make a person who commits them fall down into the lower births.

"Deeds for individual confession" are types of wrong actions that must be confessed by each full monk individually first.

"Offenses" or bad deeds are so called because one has done something which was not good.



COURSE IX
The Ethical Life

Answer Key, Class Six

1) Name seven kinds of persons who cannot take the vows of individual freedom.
(Tibetan track in Tibetan.)

a) Persons on the continents or subcontinents of “Unpleasant Sound”

སྒྲ་མི་སྒྲན་དང་དེའི་གླིང་ཕྲན་གྱི་མི་རྣམས།

dra mi-nyen dang dey lingtren gyi mi nam

b) Impotent persons

ཟ་མ།

sama

c) Neuters

མ་ཉིང་།

maning

d) Hermaphrodites

མཚན་གཉིས་པ།

tсен nyipa

e) Persons who have committed one of the five “immediate” bad deeds

མཚམས་མེད་བྱེད་པ།

tsamme jepa

- f) Persons who are imposters who would only pretend to take the vows in order to learn something to apply to their own traditions

ཀུ་ཐབས་སུ་གནས་པ།

kutap su nepa

- g) People with wrong views

ལོ་གཞུ་ཅན།

lokta chen

- 2) Name five things which can cause any of the vows of individual freedom to be lost. (Tibetan track in Tibetan.)

- a) Giving back your vows formally

བསྐྱབ་པ་ལུལ།

lappa pul

- b) Dying and transmigrating

ཤི་ཕོས།

shipu

- c) Having both sexual organs appear on your body

མཚན་གཉིས་བྱུང་།

tсен nyi jung

- d) Changing your sex three times

ལན་གསུམ་གྱུར།

len sum gyur

e) Losing your core of virtue

དགེ་རྩ་ཆད།

ge-tsa che

3) If a person commits a downfall, does he or she lose their individual-freedom vows?

According to the Kashmiri Detailists, a full monk who commits one of the four root downfalls does not lose his vows. According to the Sutrists and the Detailist group called "Under the Sun," he does. The monastic system followed in Tibet is that of the Kashmiri Detailists.

4) Describe the two results of keeping these vows. (Tibetan track in Tibetan.)

a) You attain rebirth as a human or pleasure being

གནས་སྐབས་བྲས་བུ་ལྟ་མི།

nekap drebu hla mi

b) You attain one of the three "enlightenments"

བྱང་ཆུབ་གསུམ།

jangchub sum

5) Explain why Je Tsongkapa named his root text the *Essence of the Ocean of Discipline*.

"Discipline" has already been explained as that which brings the mental afflictions and what is connected with them to be "tamed" or stopped; and as the ability to control the sense powers. Just as the depth and breadth of the ocean is difficult to measure, the depth and breadth of the teachings on discipline—and especially the various rules concerning what is required, what is denied, and what is allowed—are difficult to grasp in their entirety. The ocean is the source of all precious gems, and just so the teachings on discipline are the source of all the good qualities of nirvana and enlightenment. The most precious object in the ocean, its "essence," is the wish-giving jewel. Just so, the vows of individual freedom are the most essential element of the teachings on discipline.

6) Explain where the name "Tsongkapa" comes from. (Tibetan track in Tibetan.)

Je Tsongkapa was born in the region of Dokam known as the "Highlands of Tsongka," so called because the Tsongka River flows through them.

ཙོང་ཅུ།

tsongchu



COURSE IX
The Ethical Life

Answer Key, Class Seven

1) Name the ten non-virtues, or paths of karma, which provide the basis for what is to be abandoned by following the vows of individual liberation, and describe them each briefly. (Tibetan track name in Tibetan and describe in English.)

Three bad deeds performed with the body—

- (1) **Killing: Taking the life of any living thing, or inducing someone else to do so for you (this applies to each of those below also); also suicide.**

སྲོག་གཅོད།

sokchu

- (2) **Stealing: Taking anything of value without its being given to you. Includes cheating on taxes, shady business deals, etc.**

མ་བྱིན་ལེན།

majinlen

- (3) **Sexual misconduct: Mainly adultery, but also oral, anal, or sex in any other place than the vagina; homosexuality; masturbation; sex with someone to whom you are related, or who is too young, or who is ordained; sex with a woman who is menstruating, or who is pregnant more than a month, or who has a very young infant whom they are breast-feeding; or sex with someone for whom it hurts, or who is sick with an illness that makes sex improper, or "in excess" (more than five times); or sex in an improper place such as near an altar or temple or Lama; Lord Atisha also says in the daytime.**

ལོག་གཡེམ།

lok-yem

Four bad deeds performed in one's speech—

- (4) **Lying:** Almost any kind of speech which gives the other person a mistaken impression.

བཏུན་མྱེ།

dzunma

- (5) **Divisive speech:** Talk intended to alienate any two parties, who are friends or enemies; and even if it is true.

ཕྱ་མ།

trama

- (6) **Harsh words:** Words meant to hurt another person, even if they are nice words used in an intentionally hurtful way.

ཚིག་ཚུབ།

tsik tsub

- (7) **Idle talk:** Any kind of wasted speech, particularly reciting prayers while not thinking of their meaning. Does not have to be directed towards anyone. Includes words spoken in arguments, criticism, disputes, reciting useless non-Buddhist texts, useless joking, whining or complaining, gossip about politics, sex, etc, talk of someone engaged in wrong livelihood.

ངག་ཀྱལ།

ngakkyel

Three bad deeds performed within one's mind—

- (8) **Craving:** Wishing that you could obtain the desirable possessions or even personal characteristics (intelligence, health, fame—even spiritual) of another person. Five conditions should be complete: excessive attachment to your own possessions; desire to accumulate more possessions; some acquaintance with other's desirable possessions; desire that they could become your own; being overcome by this desire, without any shame or ability to stop it.

བརྒྱབ་སེམས།

nabsem

- (9) **Ill will:** Wishing something bad on another, rejoicing in other people's failures.

གཞོན་སེམས།

nusem

- (10) **Wrong views:** Harmful wrong worldviews, such as not believing in the laws of karma and its consequences, or past and future lives, or the Three Jewels.

ལོ་ག་ལྷ།

lokta

2) Name the three "ripened" results for each of the above ten.

- a) From extreme instances of each, birth in a hell.
- b) From medium instances of each, birth as a craving spirit.
- c) From lesser instances of each, birth as an animal.

3) Name the two "consistent" consequences for each of the ten, following the *Sutra on the Ten Levels* and similar works.

- (1) Your life is short, and you get sick easily.**
- (2) You don't have enough to live on, and what you do have is all just common property with others.**
- (3) The people who work around you are "inconsistent," which here means unreliable, and you find yourself having a lot of competition for your partner.**
- (4) No one believes what you say, even when you are speaking the truth, and others are always deceiving you.**
- (5) The people around you are always fighting against one another, and have an undesirable character.**
- (6) You hear many unpleasant things, and when others talk to you it always seems to you as if they want to start a fight.**
- (7) No one respects what you say—no one thinks that what you say has any particular value, and you are afflicted with a lack of confidence.**
- (8) Your personality is dominated by desire, and you are never satisfied with what you have.**
- (9) You are always finding yourself without help, or never find the help you need; and you are always hurting others, or always being hurt by others.**
- (10) You become a person who keeps harmful views, or a deceitful person.**

4) Great Lamas of the past have described the "consistent" consequence in a different way. Describe it.

They say that the "consistent" cause also involves the habit of enjoying the particular wrong deed, of having a natural attraction towards it.

5) Describe the "environmental" consequence of performing each of the ten.

The following answers are taken directly from the *Great Book on the Steps of the Path*, by Je Tsongkapa:

- (1) The consequence of killing expresses itself in the outer world around you. Food, drink, medicine, the crops in the fields, and other such things have very little power; they are always inferior; they have little nutrition or potency; they are hard to digest, and they cause disease in you. Because of this the majority of the living beings around you die before reaching the end of a full life.
- (2) Because you have stolen, then the crops are few and far between; the crops have no power to remove hunger; they spoil; they never come up; dry spells stay on too long; it rains too much; the crops dry up, or die off.
- (3) Because you have done wrong sex, you live in a place where there is urine and feces all around, and mud and dirt and filth, and everything stinks, and everywhere seems unpleasant and distasteful.
- (4) Because you have lied, you live in a world where, when you undertake farming or some work in cooperation with other people, in the end the work fails to prosper, and the people can't work well together, and for the most part everyone is cheating one another, and is afraid, and where there are many things to be afraid of.
- (5) Because you have split people up with your talk, the very ground in the place you live is all uneven, covered with crags and gullies, full of highs and lows, so that you can travel only with difficulty, and where you are always afraid, and there are many things to be afraid of.
- (6) Because you have spoken harsh words, the ground where you live is covered with obstacles like the trunks of fallen trees, and thorns, and stones, and clods of dirt, and lots of sharp broken pieces of glass; it's rough, and dreary; no streams, or lakes, or springs of water; the whole earth is parched, poisoned with salt and borax, burning hot, useless, threatening; a place where there are many things to fear.

- (7) Because you have talked meaninglessly, fruits refuse to grow on the trees, or they start to grow at the wrong times, never at the right times, and seem ripe when they're still not ripe, or their roots are frail, or they can't stay long; there are no places to take your leisure, no parks, no glades, no pools of cool water, and many things around to make you afraid.
- (8) Because you have coveted what others have, then each and every good thing you ever manage to find starts to get worse and worse, less and less with the passing of each of the four seasons, and in every month, and even day by day.
- (9) Because you have wished bad things on others, you live in a world of chaos, where diseases spread, and evil is everywhere, and plague, and conflict, and fear from the armies of other nations; where there are many lions or leopards or other dangerous animals; where there are everywhere venomous snakes or scorpions or poison biting worms; surrounded by harmful spirits, and thieves or muggers, and the like.
- (10) Because you have held wrong views, then you live in a world where the single highest source of happiness is steadily disappearing from the earth; a world where people think that things that are unclean and things that are suffering are actually nice, and happy; a world where there is no place to go, no one to help, nothing to protect you.



COURSE IX
The Ethical Life

Answer Key, Class Eight

1) Give the name of the text that we will use for our study of the steps of the path to Enlightenment; also give the name of its author and his dates. Then give the same for the commentary to this work that we will study. (Tibetan track answer in Tibetan.)

We will be studying the *Song of My Spiritual Life*, also known as the *Brief Presentation of the Steps of the Path*, written by Je Tsongkapa, Lobsang Drakpa (1357-1419). The commentary we will use is the *Brief Illumination of the Essence*, written by the Choney Lama Drakpa (1675-1748).

རྣམས་མགུར།

nyamgur

ལམ་རིམ་བསྟུས་དོན།

lamrim dudun

ཇེ་ཙོང་ཁ་པ་སྟོབ་བཟང་གྲགས་པ།

je tsongkapa lobsang drakpa

སྟིང་པོ་མདོར་བསྟུས་གསལ་བ།

nyingpo dordu selwa

ཙོ་ཞེ་སྟེ་མ་གྲགས་པ་བཤད་བྱུབ།

chone lama drakpa shedrup

2) Why does Je Tsongkapa bow down to Gentle Voice, Manjushri, at the very beginning of his work?

The point is that Je Tsongkapa, who is actually an emanation of Manjushri, has practiced and made supplication to Manjushri, and thus met Him directly, and learned from Him all that he has taught.

3) Describe briefly the personages of the lineage who are presented in each of the first five verses of Je Tsongkapa's text.

- a) **Lord Buddha, whose body is produced by millions of virtues; whose speech fulfills the hopes of infinite beings by teaching them; and whose mind sees the totality and true nature of all knowable things.**
- b) **The Undefeatable Loving One (Maitreya) and Gentle Voice (Manjushri), full Buddhas who emanate on this planet, pretending to be bodhisattvas, in order to carry on the Buddha's teachings; most especially, the lineages of widespread bodhisattva activities and of the profound view of emptiness, respectively.**
- c) **Masters Nagarjuna and Asanga, the innovators, who commented upon the Mother of the Victors just as it was meant to be.**
- d) **Lord Atisha, who relied upon the masters Lama Serlingpa and Vidyakokila to learn the traditions of widespread activity and the profound view of emptiness as they came down respectively from Maitreya and Asanga, and Manjushri and Nagarjuna; and who then combined these two currents into the teachings of the steps.**
- e) **The Lamas of the Lineage, including our own root Lama, who teach the supreme entry point to their disciples.**

4) Explain the metaphors of the wish-giving jewel and the ocean.

The teachings on the steps of the path are like a wish-giving jewel in that they provide the fulfillment of every wish for those who seek freedom, since when practiced properly they lead to the higher births and definite good. These teachings are like an ocean in that they combine all the meaning of the multitude of perfect Buddhist scriptures.

5) Name and briefly explain the four special qualities of the teachings on the steps to enlightenment. (Tibetan track name in Tibetan and describe in English.)

- a) **You realize that, insofar as they are all direct or indirect factors in reaching enlightenment, absolutely all of the Buddha's teachings are free of any inconsistency at all.**

བསྟན་པ་ཐམས་ཅད་འགལ་མེད་རྟོགས་པ།

tenpa tamche gelme tokpa

b) All of the high speech of the Buddhas strikes you as personal advice.

གསུང་རབ་མ་ལུས་གདམས་པར་འཆར་བ།

sungrab malu dampar charwa

c) You will easily grasp the true intent of the victorious Buddhas; that is, how each and every teaching they give is directed at our reaching Enlightenment, and how nothing they say is ever not so directed.

རྒྱལ་བའི་དགོངས་པ་བདེ་སྒྲག་རྟེན་པ།

gyalway gongpa delak nyepa

d) You will be protected from the Great Mistake of rejecting any of the Buddhist teachings, because of this realization that they all contribute to one's reaching Enlightenment.

ཉེས་སྲོད་ཆེན་པོའི་གཡང་ས་ལས་བསྐྱུང་།

nyechu chenpoy yangsa le sung

6) Explain one of the major benefits of learning and teaching the steps of the path.

Since the teachings on the steps of the path incorporate each and every one of the teachings of the Buddha in both the greater and lesser ways, then in just a single period of studying or teaching the steps a person gains the virtue of listening to and explaining the teachings in their entirety.



COURSE IX
The Ethical Life

Answer Key, Class Nine

1) Finding a proper relationship with one's Lama is considered the foundation of the entire Buddhist path. Name and briefly describe the ten qualities of a qualified Lama, from the classic source—the *Ornament of the Sutras*. (Tibetan track name in Tibetan and describe in English.)

- (1) “Controlled,” in the sense of possessing the training of living an ethical life.

དུལ་བ།

dulwa

- (2) “Peaceful,” in the sense of possessing the training of concentration.

ཞི་བ།

shiwa

- (3) “Completely peaceful,” in the sense of possessing the training of wisdom.

ཉེས་ཞི་བ།

nyer shiwa

- (4) “With exceeding qualities,” in the sense of possessing spiritual qualities which are much greater than those of the prospective disciple.

ཡོན་ཏན་ལྷན་པ།

yunten hlakpa

- (5) "Having effort," in the sense of dedicating great effort to achieving the two ultimate goals of oneself and others.

བརྩོན་བཅས།

tsunche

- (6) "Rich in scripture," in the sense of having studied deeply the three collections of scripture.

ལུང་གིས་ལུག

lung gi chuk

- (7) "With a deep realization of suchness," in the sense of having realized emptiness.

དེ་ཉིད་རབ་རྟུ་རྟོགས་པ།

de-nyi rabtu tokpa

- (8) "A master teacher," in the sense of teaching exactly in accordance with the disciple's capacity, and as slowly as necessary.

སྒྲི་མཁས་ལྟན།

make den

- (9) "The image of love," in the sense of teaching out of a motivation of love for the disciple, rather than out of a desire for material gain, respect, or fame.

བརྩེ་བའི་བདག་ཉིད།

tseway daknyi

- (10) “Overcome all distaste,” in the sense of never tiring to teach over and over again until the disciple understands.

ལྷོ་བ་ཕྱངས།

kyowa pang

- 2) Explain the karmic cause of these ten qualities for the Lama.

Assuming these qualities bring joy to the Lama, the fact that he or she sees them in himself or herself is caused by their own good karma in the past, in relation to Lamas—and particularly by lama devotion.

- 3) Explain the karmic cause of these ten qualities for the disciple.

Assuming the qualities are beneficial to the disciple, they are brought about by similar causes—by great good deeds performed with Lamas in the past. The point of these two questions is that the Lama’s nature is empty, and that both the Lama and the student see the Lama in whatever way they are forced to by their own past karma. The two perceptions can even be opposite, the student perhaps seeing faults in the Lama, and the Lama perceiving themselves as enlightened angels. The more pure the disciple becomes, the more pure they will realize the Lama is.

- 4) Name and describe briefly the eight spiritual leisures. (Tibetan track name in Tibetan and describe in English.)

- (1) Not to hold wrong views, such as believing that what you do does not come back to you.

ལོ་ག་ལྷ་འཇིན་པ།

lokta dzinpa

- (2) Not to be born as an animal.

འདྲུང་གྲོ་

dundro

(3) Not to be born as an insatiable spirit.

ཡི་དྲགས།
yi-dak

(4) Not to be born in the hells.

དམྱལ་བ།
nyelwa

(5) Not to be born in a land where the Buddha's teachings are not available.

རྒྱལ་བའི་བཀའི་མིད་པའི་མཐའ་འཁོབ།
gyalway kay mepay takop

(6) Not to be born in an "uncivilized" land, where no one keeps the vows of morality.

ལ་ལོ།
lalo

(7) Not to be born as a human who is retarded or otherwise handicapped, and so cannot practice the teachings.

ལྷོ་མི་ལྷོ་སྐྱབས་པ།
len shing kukpa

(8) Not to be born as a long-lived being of pleasure in one of the temporary paradises.

ལྷ་ཚོ་རིང་བ།
hla tse ringwa

5) Describe briefly the essence of the actual Buddha Jewel, Dharma Jewel, and Sangha Jewel, to which we go for refuge.

- a) **Buddha Jewel:** Refers primarily, according to Geshe Drolungpa, to the Dharmakaya of the Buddha—emptiness as it is perceived at the path of seeing.
- b) **Dharma Jewel:** Spiritual levels (paths), and the cessations they lead to. Refers primarily to the direct perception of emptiness.
- c) **Sangha Jewel:** The community of those who have seen emptiness directly (aryas).

6) Je Tsongkapa mentions that it is "essential to purify ourselves" by "depending on the four forces, continually." Name and briefly describe these four. (Tibetan track name in Tibetan and describe in English.)

- a) **Basis force:** The “solid ground” that one pushes against to get back up after the fall of a bad deed: refers to going back to the basics of taking refuge and developing the wish for enlightenment.

ཏེན་གྱི་སྟོབས།

ten gyi top

- b) **Destruction force:** The intelligent regret of an educated Buddhist that knows what kind of terrible consequences will ripen upon himself or herself due to the act just committed.

ནམ་པར་སུན་འབྲིན་པའི་སྟོབས།

nampar sunjinpay top

- c) **Restraint force:** Determining not to repeat the same mistake in the future; setting a time limit to refrain where it would be unlikely to do the deed again for the entirety of that time (this prevents an additional act of lying from saying "never again" or the like).

ཉེས་པ་ལས་སྦྱར་ལྷོག་པའི་སྟོབས།

nyepa le larndokpay top

- d) **Antidote force:** An action to “make up” for the wrong deed done; the most powerful are studying emptiness, or meditating on it to the best of one’s current ability—the point being that one will appreciate an ethical life more and more as emptiness is understood more deeply.

གཉེན་པོ་ཀུན་ཏུ་སྤྱོད་པའི་སྣོབ་ས།

nyenpo kuntu chupay top



COURSE IX
The Ethical Life

Answer Key, Class Ten

1) List the four arya (“noble”) truths according to the order in which they are understood; then give two divisions of each truth. (Tibetan track give truths and divisions in Tibetan.)

(1) The arya truth of suffering

སྤྱུག་བསྐྱེལ་བདེན་པ།

dukngel denpa

a) The impure vessel, this world

མ་དག་པའི་སྣོད་ཀྱི་འཇིག་རྟེན།

madakpay nu kyi jikten

b) The impure contents of the vessel, living beings

མ་དག་པའི་བུཅུད་ཀྱི་སེམས་ཅན།

madakpay chu kyi semchen

(2) The arya truth of the source of suffering

ཀུན་འབྱུང་བདེན་པ།

kunjung denpa

a) Karma which is the source of suffering

ལས་གྱི་ཀུན་འབྱུང་བདེན་པ།

le kyi kunjung denpa

b) Mental afflictions which are the source of suffering

ཉོན་མོངས་པའི་ཀུན་བྱུང་བདེན་པ།

nyonmongpay kunjung denpa

(3) The arya truth of the end of suffering

འགོག་བདེན།

gokden

a) The cessation of undesirable objects by realizations or “paths,” such as the intellectual belief in self-existence which is stopped by the path of seeing

ལམ་གྱི་དགག་བྱ་བཀག་པ།

lam gyi gakja kakpa

b) The cessation that consists of the absence of self-existence, which is emptiness itself, or the general non-existence of a self-existent thing, which is established by the reasonings of the middle way

རིགས་པའི་དགག་བྱ་བཀག་པ།

rikpay gakja kakpa

(4) The arya truth of the path to the end of suffering

ལམ་བདེན།

lamden

- a) The paths of accumulation and preparation, which can be attained before seeing emptiness directly

ཚོགས་སྐྱོར་གྱི་ལམ།

tsok jor gyi lam

- b) The paths of seeing, habituation, and no more learning—which are achieved by those who see emptiness directly

མཐོང་ལམ། ལྷོམ་ལམ། མི་སློབ་ལམ།

tong lam, gom lam, milop lam

- 2) Explain the metaphor of the alchemical elixir in terms of the ultimate meaning of dependent origination.

Ordinary virtues are like the common metal, iron, and only lead to more samsara. Virtues performed with the wish to achieve enlightenment in order to help others are magically transformed into a cause for perfect enlightenment and a Buddha paradise.

- 3) Name and describe the three types of giving. (Tibetan track in Tibetan.)

- a) The giving of material assistance

བཟང་བཟང་གི་སྤྱིན་པ།

sang sing gi jinpa

b) The giving of freedom from fear

མི་འཇིག་པའི་སློན་པ།

minjikpay jinpa

c) The giving of the Dharma

ཚོས་ཀྱི་སློན་པ།

chu kyi jinpa

4) Give the classical definition of quietude (*shamata*). (Tibetan track in Tibetan.)

Meditative concentration which is infused with the pleasure of extreme agility brought on by being in deep, one-pointed meditation upon its particular object of focus.

རང་གི་དམིགས་པ་ལ་ཚེ་གཅིག་ཏུ་མཉམ་པར་གཞན་སྟོབས་ཀྱིས་ཤིན་སྐྱེད་སྐྱེད་ཀྱི་
བདེ་བ་བྱུང་པར་ཅན་གྱིས་ཟིན་པའི་ཉིང་ངེ་འཇིག།

*rang gi mikpa la tsechik tu nyampar shak top kyi shinjang kyi dewa
kyepar chen gyi sinpay ting-ngen-dzin*

5) Give the classical definition of the “extraordinary vision” of emptiness (*vipashyana*). (Tibetan track in Tibetan.)

A state of wisdom which is infused with the pleasure of extreme agility brought on by analyzing its particular object of focus, all based upon a platform of quietude.

རང་གི་ཉིན་ཞི་གནས་ལ་བརྟེན་ནས་རང་གི་དམིགས་པ་ལ་སོ་སོར་དཔྱད་སྟོབས་
ཀྱིས་ཤིན་སྐྱེད་སྐྱེད་ཀྱི་བདེ་བ་བྱུང་པར་ཅན་གྱིས་ཟིན་པའི་ཤེས་རབ།

*rang gi ten shine la ten ne rang gi mikpa la sosor chetop kyi shinjang kyi
dewa kyeparchen gyi sinpay sherab*



འདུལ་བ།

dulwa

འདུལ་བའི་སྡེ་སྡོད་གྱི་བརྗོད་བྱ་སྤོང་བདུན་འཁོར་བཅས་ཀྱི་ཚུལ་ཁྲིམས་ཀྱིས་ཉོན་མོངས་པ་

འདུལ་ཞིང་དབང་པོ་དུལ་བར་བྱེད་པས་ན་འདུལ་བ།

*dulway denu kyi juja pongdun korche kyi tsultrim kyi nyonmongpa dul shing
wangpo dulwar jepe na dulwa*

འདུལ་བ་ནི་སྟོན་དང་བསྟན་པ་དངོས་ཡིན།

dulwa ni tun dang tenpa ngu yin

དགེ་སློང་པའི་སོ་ཐར་གྱི་མདོ།

gelongpay sotar gyi do

དགེ་སློང་མའི་སོ་ཐར་གྱི་མདོ།

gelongmay sotar gyi do

འདུལ་བའི་མདོ།

dulway do

ལོཔུན་ཡུན་ཡོད་ལོད།

loppun yunten u

དུལ་བ་རྒྱ་མཚོའི་སྤིང་པོ།

dulwa gyatsoy nyingpo

ཇེ་ཙོང་ཁ་པ།

je tsongkapa

ཉིན་བྱེད།

nyinje

དངུལ་ལྷ་རྣམ་ལྷན།

ngulchu dharma bhadra

ཡིད་བཞིན་རོར་བྱ།

yishin norbu

ཙོ་ནེ་བྲག་པ་པ་འདད་བྲུབ།

chone drakpa shedrup

Class Two

སྐྱེམ་པ་མ་ཐོབ་པ་ཐོབ་བྱེད་གྱི་ཐབས།
dempa matoppa topje kyi tap

ཐོབ་པ་མི་ཉམས་པར་བསྐྱང་བའི་ཐབས།
toppa mi-nyampar sungway tap

ཉམས་ན་ཕྱིར་བཅོས་པའི་ཐབས།
nyam na chir chupay tap

སྤྱིན་པས་ལོངས་སྤྱོད་ཁྲིམས་གྱིས་བདེ།
jinpe longchu trim kyi de

མཚན་གྱི་དོན།
tsen gyi dun

འགྲུར་གྱི་ཕྱག།
gyur gyi chak

དགོས་སོགས་ཚེས་བཞི།
gu sok chu shi

སྒོ་ཁང་དུ་འཁོར་བའི་འཁོར་ལོའོ། ཆ་ལྷ་པར་བྱའོ།
gokang du korway korlo-o, cha ngapar jao

ཚ་ལྷ་པར་བྱའོ།

cha ngapar jao

རྩུ་ས་ཏི་སྐྱེ་བའི་སེམས་ཅན་ཟླ་རྩུན་མོ་བཞིན་དུ་འཆི་འཕོ་བ་དང་སྐྱེ་བ་དག་ཀྱང་ངོ།

dzu te kyeway semchen sochun gyumo shindu chipowa dang kyewa dak kyang ngo

དབུས་སྐུ་འདོད་ཆགས་དང་ཞེ་སྤང་དང་གཏི་མུག་དག་ཕུག་རོན་དང་སྐྱུལ་
དང་ཕག་གི་རྣམ་པར་རོ། །སྤྲ་མ་དེ་གཉིས་གཏི་མུག་གིས་བྱ་བར་རོ།

*usu duchak dang shedang dang timuk dak puk run dang drul dang
pak gi nampar ro, ngama denyi timuk gi sawar ro*

ཁོར་ཁོར་ཡུག་ཏུ་རྟེན་ཅིང་འབྲེལ་པར་འབྱུང་བའི་ཡན་ལག་བཅུ་གཉིས།

kora koryuk tu ten ching drepar jungway yenlak chu-nyi

ཐམས་ཅད་མི་རྟག་པ་ཉིད་ཀྱིས་གཟུང་བར་རོ།

tamche mitakpa nyi kyi sungwar ro

སྟེང་དུ་སངས་རྒྱས་སྐུ་ངན་ལས་འདས་པའི་དགྱིལ་འཁོར་དཀར་པོ་ཉེ་བར་སྟོན་པའོ།

tengdu sanggye nya-ngen le depay kyilnkor karmo nyewar tunpao

འོག་ཏུ་བཅའ་པར་བྱ་ཞིང་ཞེས་བྱ་བའི་ཚོགས་སྐུ་བཅད་པ་གཉིས་སོ།

oktu tsampar ja shing shejaway tsiksu chepa nyi so

Class Three

ཨོ་བདེ་ལེགས་སུ་གུར་ཅིག

om delek su gyur chik

སྒྲོམ་པ་སྤངས་ནས་རྩལ་བཞིན་སྲུང་མཁན་རྣམས་འཁོར་བ་ལས་ཐར་ཅིང་། དེ་

ལས་སྒྲོག་པ་རྣམས་མི་ཐར་བའི་རྒྱ་མཚན་གྱི་སོ་སོར་ཐར་པའི་སྒྲོམ་པ་ཞེས།

*dompa lang ne tsulshin sung ken nam korwa le tar ching, de le dokpa
nam mitarway gyu-tsen gyi sosor tarpay dompa she*

།ངོ་བོ་དང་ནི་རབ་དབྱེ་དང་།

།སོ་སའི་ངོས་འཛིན་སྐྱེ་བའི་ཉིན།

།གཏོང་བའི་རྒྱ་དང་ཕན་ཡོན་།

*ngowo dang ni rabye dang
sosoy ngundzin kyeway ten
tongway gyu dang pen-yun...*

།ངེས་འབྱུང་བསམ་པས་རྒྱ་བྱས་ནས།

།གཞན་གཞོན་གཞི་དང་བཅས་པ་ལས།

།སྒྲོག་པ་།

*ngenjung sampe gyu je ne
shennu shi dang chepa le
dokpa...*

བསྐྱེན་གནས།

nyenne

དགོ་བསྐྱེན་མ།

ge-nyenma

དགོ་བསྐྱེན་པ།

ge-nyenpa

དགོ་ཚུལ་མ།

ge-tsulma

དགོ་ཚུལ་པ།

ge-tsulpa

དགོ་སློབ་མ།

gelobma

དགོ་སློང་མ།

gelongma

དགོ་སློང་པ།

gelongpa

Class Four

ཁྱིམ་པའི་ཕྱོགས་ཀྱི་སློམ་པ།

kyimpay chok kyi dompa

བསྟོན་གནས།

nyenne

དག་བསྟོན་པ།

ge-nyenpa

དག་བསྟོན་མ།

ge-nyenma

རབ་བྱུང་གི་ཕྱོགས་གྱི་སྒྲོམ་པ།

rabjung gi chok kyi dompa

དག་ཚུལ་པ།

ge-tsulpa

དག་ཚུལ་མ།

ge-tsulma

དག་སློབ་མ།

gelobma

དག་སློང་མ།

gelongma

དག་སྟོང་པ།

gelongpa

རབ་བྱུང་གི་རྩལ་བྲིམས།

rabjung gi tsultrim

མི་ཚངས་པར་སྟོད་པ།

mi-tsangpar chupa

རིན་ཐང་ཚང་བའི་དངོས་པོ་མ་གྱིན་པར་ལེན་པ།

rintang tsangway ngupo majinpar lenpa

མི་འམ་མིར་ཆགས་པའི་སྟོག་གཅོད་པ།

mi-am mir chakpay sokchupa

མི་ཚོས་སླ་མའི་བརྟུན་དུ་སློབ།

michu lamay dzun du marwa

མི་འམ་མིར་ཆགས་པ་གསོད་པ།

mi-am mir chakpa supa

ཀར་ཤ་པ་ཉའི་བཞི་ཆའི་ཚད་ཀྱི་རིན་ཐང་ཚང་བརྟུ་བ།

karshapanay shichay tse kyi rintang tsang kuwa

མི་ཚོས་སྐྱ་མའི་བརྟན་སྐྱ་བ།
michu lamay dzun mawa

རང་གི་བྱད་མེད་མ་ཡིན་པ་ལ་ལོག་པར་གཡེམ་པ།
rang gi bume mayinpa la lokpar yempa

སྟོས་འགྱུར་གྱི་བྱ་བ་ཆང་འཐུང་བ།
nyugyur gyi kuwa chang tungwa

སྐྱབས་འགོའི་བསྐྱབ་བྱའི་མི་མཐུན་ཕྱོགས་རྣམས་སྤོང་བ།
kyamdroy lapjay mitunchok nam pongwa

ཙ་བ་བཞི།
tsawa shi

ཡན་ལག་དྲུག།
yenlak druk

སྐྱངས་འདས་གསུམ།
langde sum

Class Five

ཕྱམ་པ།
pqmpa

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ལྷག་མ།

hlakma

པང་ཕུང་།

pangtung

ཕུང་བྱེད་འབའ་ཞིག་།

tungje ba shik

སོར་བཤགས།

sor shak

ཉེས་བྱས།

nyeje

པམ་པ།

pampa

ལྷག་མ།

hlakma

པང་ཕུང་།

pangtung

ལུང་བྱེད་འབའ་ཞིག

tungje bashik

སོར་བཤགས།

sor shak

ཉེས་བྱས།

nyeje

Class Six

ལྷ་མི་སྣམ་དང་དེའི་གླིང་ཕྱོད་གྱི་མི་རྣམས།

dra mi-nyen dang dey lingtren gyi mi nam

བཟ།

sama

མ་ལོང་།

maning

མཚན་གཉིས་པ།

tsen nyipa

མཚམས་མེད་བྱེད་པ།

tsamme jepa

ཀུ་སྐབས་སུ་གནས་པ།

kutap su nepa

ལོ་ག་ལྟ་ཅན།

lokta chen

བསྐྱབ་པ་ལུལ།

lappa pul

ཤི་ཕོས།

shipu

མཚན་གཉིས་བྱང་།

tsen nyi jung

ལན་གསུམ་གྱུར།

len sum gyur

དག་ཅ་ཆད།

ge-tsa che

གནས་སྐབས་བྲས་བུ་ལྟ་མི།

nekap drebu hla mi

བྱང་ལྷུབ་གསུམ།

jangchub sum

ཙོང་ལྷུ།

tsongchu

Class Seven

སོག་གཙོང།

sokchu

མ་བྱིན་ལེན།

majinlen

ལོག་གཡིམ།

lok-yem

བཙུན་རྒྱ།

dzunma

ཐ་མ།

trama

ཚོག་རྩུབ།

tsik tsub

ངག་གྲུལ།

ngakkyel

བརྒྱབ་སེམས།

nabsem

གཞོན་སེམས།

nusem

ལོག་ལྷ།

lokta

Class Eight

རྣམས་མགུར།

nyamgur

ལམ་རིམ་བསྐྱུས་དོན།

lamrim dudun

ཇེ་ཙོང་ཁ་པ་ལྷོ་བཟང་བྲག་ས་པ།

je tsongkapa lobsang drakpa

སྟིང་པོ་མདོར་བསྐྱུས་གསལ་བ།

nyingpo dordu selwa

ཅོ་ནི་སླ་མ་གྲགས་པ་བཤད་གྲུབ།

chone lama drakpa shedrup

བསྟན་པ་ཐམས་ཅད་འགལ་མེད་རྟོགས་པ།

tenpa tamche gelme tokpa

གསུང་རབ་མ་ལུས་གདམས་པར་འཆར་བ།

sungrab malu dampar charwa

རྒྱལ་བའི་དགོངས་པ་བདེ་སླག་རྟེན་པ།

gyalway gongpa delak nyepa

ཉེས་སྤོད་ཆེན་པོའི་གཡང་ས་ལས་བསྐྱུང་།

nyechu chenpoy yangsa le sung

Class Nine

དུལ་བ།

dulwa

ཞི་བ།

shiwa

ཉེར་ཞི་བ།

nyer shiwa

ཡོན་ཏན་ལྷན་པ།

yunten hlakpa

བཙོན་བཅས།

tsunche

ལུང་གིས་ལྷུག།

lung gi chuk

དེ་ཉིད་རབ་རྩ་རྟོགས་པ།

de-nyi rabtu tokpa

སྐྱ་མཁས་ལྲན།

make den

བཙེ་བའི་བདག་ཉིད།

tseway daknyi

རྒྱུ་བ་སྤངས།

kyowa pang

ལོག་ལྷ་འཛིན་པ།

lokta dzinpa

འདུད་གོ
dundro

ཡི་དུགས།
yi-dak

དམྱལ་བ།
nyelwa

རྒྱལ་བའི་བཀའི་མེད་པའི་མཐའ་འཁོབ།
gyalway kay mepay takop

ལ་ལོ།
lalo

ལེན་ཤིང་ལྷུགས་བ།
len shing kukpa

ལྷ་ཚེ་རིང་བ།
hla tse ringwa

ཏེན་གྱི་སྟོབས།
ten gyi top

ནམ་པར་སྐྱེན་འབྱེན་པའི་སྟོབས།
nampar sunjinpay top

ཉེས་པ་ལས་སྦྱར་སྟོབས་པའི་སྟོབས།
nyepa le larndokpay top

གཉེན་པོ་ཀུན་ཏུ་སྦྱོང་པའི་སྟོབས།
nyenpo kuntu chupay top

Class Ten

སྐྱུག་བསྐྱེད་བདེན་པ།
dukngel denpa

མ་དག་པའི་སྦྱོང་གི་འཇིག་རྟེན།
madakpay nu kyi jikten

མ་དག་པའི་བཅུད་གི་སེམས་ཅན།
madakpay chu kyi semchen

ཀུན་འབྱུང་བདེན་པ།
kunjung denpa

ལས་གི་ཀུན་འབྱུང་བདེན་པ།
le kyi kunjung denpa

ཉོན་མོངས་པའི་ཀུན་བྱང་བདེན་པ།
nyonmongpay kunjung denpa

འགོག་བདེན།
gokden

ལམ་གྱི་དགག་བྱ་བཀག་པ།
lam gyi gakja kakpa

རིགས་པའི་དགག་བྱ་བཀག་པ།
rikpay gakja kakpa

ལམ་བདེན།
lamden

ཚོགས་སྐྱོར་གྱི་ལམ།
tsok jor gyi lam

མཐོང་ལམ། རྣོམ་ལམ། མི་སྐྱོབ་ལམ།
tong lam, gom lam, milop lam

ཟང་ཟིང་གི་སྐྱིན་པ།
sang sing gi jinpa

མི་འཇིག་པའི་སྐྱོན་པ།
minjikpay jinpa

ཚོས་ཀྱི་སྐྱོན་པ།
chu kyi jinpa

རང་གི་དམིགས་པ་ལ་ཕྱི་གཅིག་ཏུ་མཉམ་པར་གཞག་སྟོབས་ཀྱིས་ཤིན་སྐྱེད་ས་ཀྱི་བདེ་བ་བྱུང་
པར་ཅན་གྱིས་ཟེན་པའི་ཉིང་ངེ་འཇིག།
*rang gi mikpa la tsechik tu nyampar shak top kyi shinjang kyi dewa kyepar chen gyi
sinpay ting-ngen-dzin*

རང་གི་ཉེན་ཞི་གནས་ལ་བཞེན་ནས་རང་གི་དམིགས་པ་ལ་སོ་སོར་དཔུང་སྟོབས་ཀྱིས་ཤིན་
སྐྱེད་ས་ཀྱི་བདེ་བ་བྱུང་པར་ཅན་གྱིས་ཟེན་པའི་ཤེས་རབ།
*rang gi ten shine la ten ne rang gi mikpa la sosor chetop kyi shinjang kyi dewa
kyeparchen gyi sinpay sherab*



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COURSE

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COURSE

THE ETHICAL LIFE

Level 1 of Buddhist Discipline (*Vinaya*)

