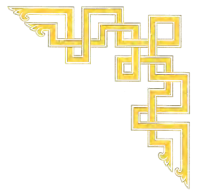
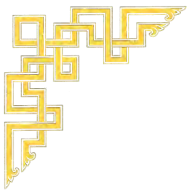




Three Principal Aspects of the Path

by Lama Tsongkhapa



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Expressing the Homage

I bow down to my perfect gurus.

The Promise to Compose

1 - The essential meaning of the victorious ones' teachings,

The path praised by all the holy victors and their children,

The gateway of the fortunate ones desiring liberation

—

This I shall try to explain as much as I can.

Persuading to Listen

2 - Those who are not attached to the pleasures of circling samsara -,
Who strive to make freedom and endowments meaningful,
Who entrust themselves to the path pleasing the victorious ones –
You fortunate ones: listen with a calm mind.

The Purpose of Generating Renunciation

3 - Without the complete intention definitely to be free from circling,
There is no way to pacify attachment seeking pleasurable effects in the ocean of circling.
Also, by craving for cyclic existence, embodied beings are continuously bound.
Therefore, at the very beginning seek renunciation.

How to Generate Renunciation

4 - Freedom and endowments are difficult to find
And life has no time to spare.
By gaining familiarity with this,
Attraction to the appearances of this life is reversed.

By thinking over and over again
That actions and their effects are unbetraying,
And repeatedly contemplating the miseries of cyclic existence,
Attraction to the appearances of future lives is reversed.

The Definition of Having Generated Renunciation

5 - When, by having trained in that way,
There is no arising, even for a second,
Of attraction to the perfections of cyclic existence,
And all day and night the intention seeking liberation arises –
Then the thought of renunciation has been generated.

The Purpose of Generating the Mind of Enlightenment

6 - Even if renunciation has been developed,
If it is not possessed by the mind of enlightenment
It does not become the cause of the perfect bliss of unsurpassed enlightenment.
Therefore the wise generate the supreme mind of enlightenment.

How to Generate the Mind of Enlightenment

7 - Swept away by the current of the four powerful rivers,
Tied by the tight bonds of karma, so hard to undo,
Caught in the iron net of self-grasping,
Completely enveloped by the total darkness of ignorance,

8 - Endlessly reborn in cyclic existence,
Ceaselessly tormented by the three sufferings –
Thinking that all mothers are in such a condition,
Generate the supreme mind of enlightenment.

The Definition of Having Generated the Mind of Enlightenment

8a* - In short,
If like the mother whose cherished son has fallen into a pit of fire
And who experiences even one second of his suffering as an unbearable eternity,
Your reflection on the suffering of all mother sentient beings
Has made it impossible for you to bear their suffering for even one second
And the wish seeking enlightenment for their sake arises without effort,
Then you have realised the supreme precious mind of enlightenment.

The Reason to Meditate on the Right View

9 - Without the wisdom realising ultimate reality,
Even though you have generated renunciation and the mind of enlightenment
You cannot cut the root cause of circling.
Therefore, attempt the method to realise dependent arising.

Showing the Right View

10 - One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow as forever unbetraying,
And for whom any object trusted in by the grasping mind has completely disappeared,
Has at that time entered the path pleasing the buddhas.

The Definition of Not Having Completed the Analysis of the Right View

11 - If the appearance of dependent relation,
Which is unbetraying, is accepted separately from emptiness,
And as long as they are seen as separate,
Then one has still not realised the Buddha's intent.

The Definition of Having Completed the Analysis of Right View

12 - If these two realisations - are happening simultaneously without alternation,
And from merely seeing dependent relation as completely unbetraying
The definite ascertainment comes that completely destroys
The way all objects are apprehended as truly existent -,
At that time the analysis of the ultimate view is complete.

The Particular Special Quality of the Prasangika View

13 - Furthermore, appearance eliminates the extreme of existence
And emptiness eliminates the extreme of non-existence.
If you realise how emptiness manifests in the manner of cause and effect
Then you are not captivated by wrong notions holding extreme views.

Having Gained Definite Ascertainment, Advice on Pursuing the Practice

14 - In this way you realise exactly
The vital points of the three principal aspects of the path.
Resort to seeking solitude, generate the power of effort,
And quickly accomplish your final goal, my child.

Lama Zopa Rinpoche's Dedication:

From the merits collected by doing this work, transmitting Lama Tsongkhapa's pure teaching — the heart of the 84,000 teachings of Buddha — into a western language, in a way as close as possible to the words and the meaning of the root text;

May this be most beneficial for all sentient beings, bringing kind mother sentient beings — whose lives are lost, under the control of karma and delusion, totally enveloped in the darkness of ignorance — to the achievement of enlightenment as quickly as possible.

May anyone who merely sees this text, reads this text, teaches this text, hears about this text, or keeps this text thereby actualise indestructible guru devotion, seeing the Guru as Buddha, and train well in the three common principles of the path, actualise the two stages, and achieve the unified state of Vajradhara as soon as possible. May he or she especially generate loving kindness, the compassionate thought, and bodhicitta and immediately become a source of peace and happiness for all sentient beings, especially in this world, and may all war, famine, disease, sickness, epidemics, torture, poverty, and the dangers of fire, water, wind, and earthquakes immediately cease so that no one will experience any of these undesirable circumstances ever again.

May the pure teachings of Lama Tsongkhapa flourish continuously and spread in all directions.

Notes

** Stanza 8a is not part of Lama Tsongkhapa's original text, but has been added here following Pabongka Rinpoche's outline.*

