

The Three Principal Aspects of the Path by Je Tsongkhapa (Oral Transmission)

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**Dharma teaching by the 19th incarnation Lochen Tulku Rinpoche in Singapore
(Edited version)**

Lochen Rinpoche speaks:

Unbroken lineage of Oral Transmission

We will go through the book of the Great Je Tsongkhapa so that you can get the oral transmission and the explanation transmission of that book which has unbroken lineage direct from the Great Je Tsongkhapa.

Maybe, everyone knows about the Great Je Tsongkhapa - he is the founder of Gelupa sect and he is one of the great scholars in Tibetan Buddhism. He brought the real intention of the Buddha's teaching into light. He made it very clear for the followers of Buddhism. There have been many scholars in Tibet but the clarity, particularly for the subjects, which are considered very intensive and profound, was not found till the Great Tsongkhapa came to Tibet.

It is not that easy to understand the ultimate intention of the Buddha through his teachings. To understand the real ultimate meaning of the words of the Buddha is very difficult. Just by reading the Buddha's doctrine, is still very difficult for us to understand.

Unless you are so intelligent - extraordinarily intelligent and have huge amount of merits that you have accumulated in the past lives. And you have a very profound wisdom that you have been developing through your many past lives. Those people can just read the doctrine of the Buddha's sutra and they can understand and get realizations.

But we are not that intelligent. We don't have wisdom so we need clearer explanations- someone who can tell us the real intention of the Buddha. For example, most of us might be aware of "*The Heart Sutra*" because it is very short. In Tibetan Buddhism, we also chant this all the time because it is short and easy to chant. According to the Chinese Buddhism, you have also "*The Heart Sutra*" translated into Chinese.

I believe "*The Heart Sutra*" is not only famous in Tibetan Buddhism but also in Chinese Buddhism. And it is very essential. Actually the name of this book is not "*Heart Sutra*" but it is known widely known as "*The Heart Sutra*" these days. I think it is translated in that way because heart is the main organ of a human being. So, this sutra is also a kind of main organ of all the Buddha's teachings. That is why it is called "*The Heart Sutra*".

Sherab Nyinpo (The Heart Sutra)

If we translate word to word in Tibetan, it is called "*Sherab Nyinpo*"- Sherab means wisdom, Nyinpo means essence. Essence of wisdom is the right translation for "*The Heart Sutra*" so it is very sacred and profound.

When we chant "*The Heart Sutra*" you might be aware that it says, "*there is no eye, there is no ear, there is no nose, there is no tongue, there is no body and so forth.*"

"*So if the Buddha says there are no eyes? That is crazy! There are no ears? What is he talking about? We have eyes, ears, body and he says there are no eyes, ears and body... - this is unacceptable...*"

We don't know the intention of the Buddha. So, we just take it as the word goes on because it is difficult to understand the meaning, right? But we need to know why the Buddha said so. What is the meaning of '*no eyes*'? So we got to know the meaning and we must extract the meaning of his words. When you get the ultimate meaning of that word, then you get the wisdom.

In Tibet, someone after reading The Heart Sutra said, "*that is so strange, instead of saying there is no eyes, no ears, no tongue... he should have said there is no head. If he said there is no head then the eyes and ears are included.*" So, foolish people like me can say this kind of things and think in this way.

We need help from Great Masters who can tell us the ultimate intention of the Buddha's teaching. We need clarification and illumination from the teachings. The Great Je Tsongkhapa was an incomparable Master in Buddhism particularly in the subjects those that are difficult to understand. He made them very clear to us; therefore if we can go through his teachings, I think we are very fortunate.

I am also very fortunate that I have an opportunity to speak a few words on this subject. I cannot explain the whole meaning on Je Tsongkhapa's book but I can give some words on that. I feel fortunate and you should also feel fortunate that you are going to get the oral transmission on his holy book, although it is a very short one.

The Primary Path to Enlightenment.

First of all, even though we are talking about The Three Principal Aspects of the Path, we actually got to talk about all the paths. The Great Tsongkhapa had written a huge book on the path to enlightenment called, "*The Great Stages of Path to Enlightenment*" or "*The Great Order of The Path to Enlightenment.*"

We got to know about The Three Principal Aspects of the Path but if we jump to practice on that before practicing the primary levels; we cannot get to that path - it is not possible. It is like if you want to get to third floor, you have to go through the first and second floor. You cannot jump directly to the third floor from the ground, right? Similarly, you have to know the primary path to enlightenment.

Actually the last few days we have been talking a lot about some parts of the path to enlightenment. But you must know how to put them in order. What is the first and second and so forth... It is better to know, or at least you should be able to count them and that also gives a good imprint on your mind, which is very useful for us in the future.

It is very important for the beginners because we cannot practice very deeply and perfectly. The perfection is not there, the full involvement is not there, and the full understanding is not there-but we have to do something because we cannot just waste our time. Therefore, there are many things we can do as a beginner. One of them is to get imprints as many as possible. We can mount up the imprints- that is like collecting a lot of good seeds for the crops. So, if you have a great collection of seeds then in the future you can expect crops in the field. If you don't have any seeds even if you have a huge land, you cannot expect crops, right?

Making imprints of Dharma on your mind

Creating dharma imprints on you mind is very important for beginners. Therefore, when you count them even though you don't know them perfectly - still you can make imprints. So, I think you should count them. To practice the path to enlightenment you should begin with - relying about guru, master, teacher, or Dharma friend - whatever you call it.

What is the meaning of the word Guru?

Actually, Guru is a Sanskrit word and translated into Tibetan it means Lama. Now, we use the word "lama" for the all the monks. Actually, this word is for a Guru.

Guru is not simply a teacher. Guru or the meaning of lama means unsurpassed teacher - there is no teacher or master who is greater then that person - so that is unsurpassed master, teacher or Guru. Guru means heavy in qualities. He must be heavy in wisdom, compassion and skillful to lead disciples to the right path. We should find the right master. We should at least find a teacher with three qualities - compassionate, knowledgeable and skilful to lead you to Enlightenment, Nirvana or Liberation. That is a guru. Not only in Sutrayana should the gurus have these qualifications but both in Mahayana and Tantrayana as well.

In Tantrayana, the gurus should have received all the empowerments of the deities -that qualification must be there. If the Guru has not received empowerments from his master then that Guru cannot give empowerment to others. The empowerment is the main door to Tantrayana.

In Hinayana or Theravada tradition, the teachers are regarded as Dharma friends. They are of course respected and they are not equal to disciples. But their respect is slightly lighter than Mahayana tradition.

We must rely upon teacher that is the beginning of the practice and then recognizing how precious this human form is. So, we must recognize this human form that we have at this time is very precious and is difficult to get it again and again.

So you must recognize and realize these two things. If we can get this human form again and again then there is no need to practice Dharma in this lifetime. If we cannot practice Dharma in this life then we can do it in the next life or after 10 lifetimes.

There is no need to practice Dharma in this life, "*I am so busy with the worldly things - my business, my family and so forth. So, next time I can do it.*" But we cannot think in that way because it is very difficult to get a human form.

This Precious Human Form - What does it mean?

All forms are not as precious as our human forms because our human forms have 18 qualities and other forms do not. Therefore, it is very precious.

We are free from 8 misfortunes

We are not born in:

1. hell realm
2. hungry ghost realm
3. animal realm.

If we are born in these three lower realms, we are not free - we are always busy with suffering. So, we are free from these 3 misfortunes.

4. We are also not born in the long life god realm.

Once you are born there, you will dissolve into meditation and you will remain there for thousands and thousands of years. When the lifespan ends, you will remember but you'll have to take another rebirth in some other realms. It is like sleeping; it is peaceful- there is no obvious suffering but you have no chance to practice Dharma in that realm. So, if you have no chance to practice Dharma then you have no chance to attain Nirvana and you have no chance to be enlightened.

5. If we are born with wrong views then we have no chance to practice Dharma.

If we don't believe in rebirth system, causality, the Three Jewels then we have no chance to practice Buddhism. We don't have wrong view so we are free from that misfortunate as well.

6. We are not reborn as a barbarian.

7. We are also born with full organs and faculties properly working.

We have no problem with hearing, seeing and thinking. If we are born as deaf or mute then it is very difficult to practice Dharma. You can still go to the temples to do prayers but otherwise you cannot do much.

8. If you are born in a part of the world where there are no Buddha, Dharma and Sangha. Then, we have no chance to practice Buddha Dharma.

There are 10 other fortunate of having qualities in this human form.

There are 5 fortunes to be met within us and 5 fortunes to be met by external conditions.

The 5 external fortunes or conditions are:

1. **The Buddha should appear in this world.**

In our eon, Buddha Sakyamuni has appeared. He is not in the world presently but he appeared once and he is represented by the highly qualified masters - they are still there.

2. **Even if the Buddha appears in this world but if the Buddha doesn't give teachings; the Buddha does not teach us. Then, is a misfortunate.**

In our case it is not like that, Buddha has taught in this world and has left his messages and we still can enjoy that. So, that is another fortune that we come across.

3. **Even if the Buddha came and gave his teaching but if the Buddha's teachings are no longer in the world then again that could be a misfortune.**

But the Buddha's Dharma is still alive in the world. Actually, the Buddha Dharma from Buddha Sakaymuni's time - his teachings will last in the world for 5000 years. That is his prediction. Out of those 2,553 years has already past. Buddha's teaching was revealed in this world and it will abide in this world for another 2, 447 years. So, we are very fortunate that we can enjoy that.

4. **There are followers of Buddhism**

Even if the Buddha's teaching or scriptures are there and some people who are highly realized are in the caves but if we don't have many followers then it will be difficult for us to enjoy the teachings because we are also not getting good teachers. In our case it is not like that, we can find followers of Buddhism; we still can find good and qualified followers.

5. **We can find compassion from others.**

Compassion from others means if we want to practice Dharma seriously, there will be other people that will support you. We can still find compassionate people these days.

Buddha has promised that, "*My followers, particularly the "Big Shoes" - they will never starve even if there is a great drought in the world in the country. My followers and my monks will not starve.*" So, there will be no suffering of starvation for the practitioners. That was his promise. I have mentioned earlier you might be able to remember on how he can promise. He dedicated some of his merits for this purpose so that the practitioners will no face starvation. It is like you make a budget and put that amount in the bank to support that purpose. So, that particular purpose will be served so we do not need to worry.

The 5 fortunes that should come from within you:

1. **Rebirth in Human Form**

2. **Taken Rebirth in Center Place.**

There are two meanings of "Center Place." If we talk about India then it is connected with land. The center places are nearby Bodh Gaya, Varanasi, there are 6 places in India.

If it is connected with Dharma, then it is not necessary that we take rebirth in those particular places. We have taken birth in a place where "Moksha" - individual liberation vows - *there are 8 individual liberation vows. (I have already counted earlier.)*

So, we have monks, nuns, and lineage of the laypeople vows - so all these are there. So, we have taken rebirth in a place where we can meet monks and nuns; novice monks and nuns and fully ordinate monks. So, you can consider yourself having taken rebirth in the "Center Place."

3 **Having five senses**

4. **Not having committed heavy negative karma**

5. **Having confidence and faith in and devotion to the Triple Gems**

These 10 qualities and free from the 8 misfortunes therefore, this kind of human form is not easy to attain. How it is difficult and why is it difficult? There are reasons how and why it is difficult to get such a human form. For that, you need to know about Causality - The Cause and Effect system - the law of Karma. If you know that then you'll understand why it is difficult attain a human body.

It is difficult to get this Human Form.

This human form which we have, it is highly qualified because if you want to be liberated you can do so with the help of this form. If you want to be enlightened in this lifetime you can do so with this form.

If you want to practice Tantrayana- without this human form it is impossible to practice. You also can't practice in the God Realm or in the Pure Land because they have a form, which is very subtle. But our forms are very gross. As I have told you earlier, if we analyze the human form- there is nothing good inside. There are blood, nerves, intestines, liver, bones - nothing is attractive but we can use this form as a method to get high realizations according to Tantrayana. So for that, a human form is very precious. Therefore, this human form cannot be produced by a simple cause.

If you want to cook good food then you need a lot of good things. Otherwise, you cannot cook a good thing. So, if you want to cook a very good Chinese dish, you may need pork otherwise, you cannot cook a good Chinese dish.

That is why it is difficult to have this human form because to collect the special causes for this human form is difficult - we can understand when we see the result of this human form. The Buddha has given examples also. If you look at his examples - it is like impossible to get a human form.

To summarize, the first practice is to recognize how difficult it is to acquire this human form. The second practice is how useful this human form can be if we can utilize in a proper way.

Impermanence in the Form of Death

We should think about death. Everybody knows that we are going to die someday. We all accept that. Nobody denies it.

"But I will not die next year, next month and I am quite sure I will not die next month..."

If we think in this way, then we develop our attachment to this life. If we develop attachment to this life, we will forget about the next life, liberation and enlightenment. Therefore, to remind us to practice - it is very useful and you must realize that this precious human form is impermanent. It can disappear anytime.

There are many reasons why this precious form can disappear anytime. There are many less favorable conditions that you can meet up with which do not give you a guarantee that you will live long. It is not necessary that we should suffer from Cancer, Aids, Heart Attacks or accidents. So, we must train our mind that death can come anytime.

"So if I want to use my human form in a proper way then I must practice Dharma right from now - immediately." Therefore, you should contemplate on the impermanence of the human form. That is the third practice.

Fourthly, it is important to think about Causality. The fifth is rebirth and taking refuge in The Three Jewels. *(We have already talked about it many times so I will not go into details about these topics.)*

The Three Principal Aspects of the Path

- The First Principal Path is Renunciation
- The Second Principal Path is Bodhi-mind
- The Third Principal Path is **Right View (Utterly Pure View)*

I think in this context, it is better to use Utterly Pure View because taking refuge in the Three Jewels, believing in Causality and Rebirth - are right views. But when we talk about the right view of The Three Principal Aspects of the Path - it is about emptiness - so it could be better if I put it as - "Utterly Pure View"

Samatha and Vipassana

Samatha translated into English it means calm-abiding. Our mind calms down and it sits on one object and there is no disruption at all, even the subtle disruption would not be there. In Sanskrit, it is known as Samatha.

Vipassana is translated as '*insight*' these days. It is more about analytic meditation. One analyses on impermanence, emptiness and so forth. The union of Samatha and Vipassana is the main weapon to destroy Samsara - cyclic existence. It can be described as a cycle because we take rebirth in these 6 realms and we never get out of that.

Since beginningless time, we have been taking rebirth in this cyclic existence repeatedly. To destroy this, we need the union weapon of Samatha and Vipassana.

I would like to suggest you to think about the following subjects:

1. Relying upon teachers
2. How precious and difficult to attain this human form or to acquire it again in the future
3. Impermanence in the form of death and general impermanence
4. Causality
5. Rebirth
6. Taking refuge in the Three Jewels
7. Renunciation
8. In case of Mahayana - Bodhimind
9. Utterly Pure View
10. Samatha (Calm-abiding)
11. Vipassana

This is called common path because it is common between Tantrayana and other yanas like Sutrayana. Even if you need to practice Tantrayana you have to practice these.

I counted eleven, so you can just meditate and contemplate on these subjects. Just think, just for a second or 5 seconds - this is called thorough meditation. You just go thoroughly from the beginning to the end. You can think of that once a day, in that way; what you do is that you make an imprint on each subject on your mind or within yourself everyday. I have told you the importance of getting imprints on virtues actions. So, just contemplate on these 11 subjects - just thorough meditation and not deep meditation.

If you have time, you want to do; of course you must do deep meditation on each subject. If we don't have time because we are very busy with this life then you do some kind of thorough meditation once a day and that will give you a good imprint in your mind. That will help you in the future and even in your next life.

Even if in this life, you cannot get any kind of realizations but in the next life if you are born again in this kind of human form and meet teachers and hear them. Your understanding will be fast. That is the power of imprints.

The Oral transmission and short explanation transmission of The Three Principal Aspects of the Path of the lineage of Je Tsongkhapa

(Lochen Rinpoche recites from the Great Book of Lama Tsongkhapa)

Rinpoche reads the first verse in Tibetan:

Explains in English:

Homage to the most venerable teachers!

- *1. *I shall explain here to the best of my ability:
The essential points of all the scriptures of the Conqueror;
The path acclaimed by all excellent bodhisattvas;
The gateway for the fortunate ones aspiring for liberation.*

At the beginning, he says he prostrates to his Gurus. Whenever a master writes a book on Dharma at the beginning there is always prostrations or paying his respect to the Buddha and his gurus. So here he is prostrating and respecting his guru. It also indicates about the first point: *relying upon teacher when he is doing so he is telling that relying on teacher is the first practice.*

It is tradition that he has to make a promise that he is going to write this subject. Qualifying teachers and holy men do not break their promises at all. There is no chance for them to break their promises once they make their promises. In order to be able to complete writing the book, they always make a promise at the beginning, so he also made a promise.

Rinpoche reads the next verse in Tibetan:

Explains in English:

- *2. *Those who are attached to the joys of cyclic existence,
Who strive to make meaningful this life of leisure and opportunity,
And who place their trust in the path that pleases the Conquerors
O fortunate ones, listen with an open heart.*

He is asking those fortunate ones to listen to the teachings with proper faith. Those who have no attachment to the happiness of Samsara and those who want to make the precious human form meaningful; they should listen carefully to the teaching.

- *3. *Without pure renunciation there is no means to pacify
The yearning for the joys and fruits of samsaric ocean;
And as craving for existence chain us thoroughly
At first search for a true renunciation.*

The First Subject: Renunciation

At the beginning, you must think of renunciation. Because if you do not have renunciation, you cannot get detached from Samsara and you cannot get out from Samsara. Therefore, renunciation is very important.

When we talk about attachment to the world or this life - it is a very strong emotion that is misleading us. Attachment doesn't mean we should give up everything. Renunciation doesn't mean that we should give up everything.

"You should give up your house, your family, your job and go to a cave and meditate for your whole life. - It is not like that"

But our attachment towards the world is a kind of blind attachment. We only see the worldly pleasurable things and we go after them blindly. So over attachment brings trouble.

You need a job to support yourself and your family; we need a house to shelter us from the wind and rain, we need clothes to cover us and keep our bodies warm, we need food to survive, if we don't survive we cannot practice Dharma also nor have worldly things. So, detachment or giving up attachment doesn't mean giving up everything.

But we should know the limits and we should learn how to be satisfied. If you learn how to be satisfied then we can be very happy. If you have a big house, still you are happy, if you lose the big house and you got a smaller house - still you are happy. If you have a good car and your financial state goes down and you get a less expensive car - still you can be happy. If you are not satisfied then even if you own the whole of Singapore, you cannot be happy. When you own Singapore then maybe you want to control Malaysia. So, one can never be happy. So we must learn how to be satisfied.

We should not compare ourselves with richer people. Because our ambitious and needs can never be fulfilled because our needs are endless. So, when you have enough, you should be satisfied. It doesn't mean you should not work or earn more. If you can earn, confidently do so - there is no harm.

You can have a bigger house, good money, and better business but without putting in too much effort. 'Too much' means you spent a whole lot of time for that purpose and no time left for Dharma practice.

Consistent and regular practice is important when doing Dharma practice. - It brings about a big change.

Normally, people tell me, *"As lay people we must work and support our family we cannot dedicate our full time to practice Dharma."* That I can understand but we can do something - which is very meaningful and very easy. That is out of 24 hours, 23½ hours you can spend on worldly purpose and just for half an hour, you spend on Dharma practices a day. That makes 15 hours a month, which is quite a lot, and you can multiple that by 12 for a year.

Even if you cannot give half an hour a day then you can give 15 minutes a day. You cannot make it any lesser now! You should practice Dharma on an everyday basis. If you do a practice of 2 hours and for 4 or 5 days then you didn't practice dharma. That is not good, it does not bring effective results because you do some serious practice then there is a big gap so during that time there is no reminder of Buddha's Dharma. So, there is no continuity therefore, your mind cannot become habitual or familiar towards Buddha's Dharma and there are also other reasons why the continuity is important. The quality of practice is important and not the quantity. So, that is why I always suggest you to spent at least 15 minutes and that should be with full concentration.

You can look back after one year. This is 2009 and today we start this and in 2010, I can promise you that, you will find a big difference between these two years.

For example, if your name is Michael, then the 2009 Michael and 2010 Michael will be definitely different. He will more calm, more compassionate and easy-going. There will be a big change. But, if you don't continue or one day you do a whole day Dharma practice and then one month you forget and do other things - then you cannot have that kind of change, progress or improvement.

Strong attachment holds us back in Samsara.

Therefore, there is renunciation, which is giving up the attachment towards worldly things. For that, you must also think about the faults of the worldly things. If you find all worldly things are very attractive then, you will not want to give them up. To be able to give those up, you need to see the faults of the worldly things. You have to think about the suffering of Samsara, particularly the lower three realms and the suffering of the Human Form.

We have talked about suffering of suffering, the changing of suffering and the suffering that is there everyday (Pervasive Suffering). For example: suffering of suffering is found in both 3 lower realms and the human realm. But changing of suffering is found only in the Human Realm but not in 3 lower realms. The other one is found throughout in Samsara even in all god realms - that is called Pervasive Suffering.

There are 6 Other Faults in the Human Realms:

The First Fault: Uncertainty

Everything is uncertain in the Human Realm. Today we are friends and tomorrow we can be enemies. Today we are enemies and tomorrow we can be friends. Today's best friend can be the biggest enemy tomorrow. We see this, but we don't pay attention to it. This is very obvious.

The Second Fault: No Satisfaction

As a human being, we have no satisfaction and we have to train our mind otherwise we are naturally not satisfied with what we have. This is a suffering of human form; with this fault many other sufferings can be formed.

The Third Fault: Discarding one's body again and again.

This is not only limited to Human Realm but to any realms in Samsara. We discard our bodies' again and again. Sometimes, we come back as a human or an animal. So we throw the body endlessly.

The Forth Fault: Rebirth.

Once we discard our bodies we have to take rebirth - that is naturally. So, we take rebirth again and again.

The Fifth Fault: Falling from high position to low position again and again.

Even if you are the president of a country, you can be defeated in an election and become just a normal person.

The Sixth Fault: Having no Real Companion.

When we were born we came alone, there was no companion. When are traveling through this Samsara, nobody accompanies you. We have been going through all these realms alone from beginningless time - we have to travel by ourselves. When we take rebirth, we are alone. When we die, we have to leave this world by ourselves - nobody will accompany us.

So, these are the faults particularly in Human Realm but falling from high position to low position - that kind of suffering is not there in the God or Form Realms. Therefore, you should practice renunciation. Through renunciation your desire to get of Samsara will increase; otherwise you will not admire liberation and if you don't admire liberation then you will not make any effort to be liberated. Therefore, renunciation is very important - the first principal path to enlightenment.

Rinpoche recites the next sentence in Tibetan:

Explains in English:

*4. *By cultivating in mind that this human life is so hard to find
Yet has no time to spare, preoccupation with this life will cease;
By contemplating repeatedly the truth of karma and samsaric suffering,
Preoccupatios with next life will come to cease.*

Here, he says when you become familiar and realize how difficult it is to get this Human Form and how impermanent this Human Form is - very easy to disappear and that there is no guarantee for our lives. And if you contemplate in this way again and again, your attachment to this life will be swept away.

This is how we think, *"this life is not important, but the next life I must get a good rebirth. I must be born in a very rich family and I should become a very important person."* That kind of attitude can develop within us. That is attachment to the next life. So, that is also equally not good, so we must try to eliminate that kind of attachment as well.

How to eliminate the attachment to the next life?

For that we must think again and again about causality - The cause and effect system. And how the law of karma is in not deceptive, inevitable and it can never be failed. So, it is not deceptive and you should of think of the suffering of Samsara again and again and in this way your attachment to the next life can be eliminated.

Rinpoche recites the next sentence in Tibetan:

Explains in English:

*5. *As you habituate in this way and when not even in an instant
Of admiration arises for the prosperities of cyclic existence,
And when the thought aspiring for liberation arises day and night,
At this point true renunciation has risen.*

Now, he is giving you the definition of the Renunciation;
And through that practice, when day and night you have a desire for liberation and you have no aspiration for the worldly and pleasurable things - at that moment you have got the Pure Renunciation.

The Second Principal Path - The Bodhi-Mind.

Rinpoche recites the next sentence in Tibetan:

Explains in English:

*6. *Such a renunciation too if it is not sustained
By pure awakening mind it will not become a cause
Of the perfect bliss of unexcelled enlightenment;
Therefore O intelligent ones, generate the excellent awakening mind.*

That kind of renunciation that you have generated within yourself, if it is not influenced by bodhimind then that renunciation cannot produce enlightenment. - the complete happiness. It cannot cause complete happiness if the renunciation is not influenced or dominated by the bodhimind. Therefore, any wise man should generate the bodhimind.

Rinpoche recites the next sentence in Tibetan:

Explains in English: (translating word by word)

*7. *They're being swept constantly by four powerful rivers;
They're bound tightly with fetters of karma most difficult to escape;
They're trapped inside the iron mesh of self-grasping;
They're enveloped from everywhere by the thick mists of ignorance;*

*8. *They take birth within cyclic existence that has no end,
Where they're endlessly tormented by the three sufferings.
By reflecting on all your mothers who suffer such conditions,
Please generate the supreme awakening mind.*

*"We are drowning and by the power of waterfalls - we are trapped in self-grasping iron net. We are completely tied in with the rope of karma. And then we are dulled by the darkness of ignorance therefore we are taking birth in Samsara endlessly. We are suffering by * three kinds of suffering (* mentioned earlier)."*

And you must apply these problems with other beings in other words, all other mother sentient beings. We have talked about recognizing all sentient beings as your mother. So, we must contemplate how all these mother beings are suffering: Trapped in self-grasping iron net and tighten by the rope of karma and pressed by the deep darkness of ignorance. And you must contemplate and generate the extra-ordinary intention, great compassion and loving-kindness and through that you must generate the bodhimind.

The Third Principal Path - Ultimate Truth

Rinpoche recites the next sentence in Tibetan:

Explains in English:

*9. *If you do not have the wisdom realizing the ultimate nature,
Even if you gain familiarity with renunciation and awakening mind,
You will not be able to cut the root of samsaric existence;
So strive in the means of realizing dependent origination.*

You need the wisdom to know the ultimate truth, if you don't have this kind of wisdom even if you get familiar with renunciation and bodhimind you will not be able to cut the root of Samsara. Therefore, you must make every effort to realize Dependent-Arising.

Normally, we give an example: you have a huge big tree and you need to cut it from the root. What do you need? You need a person who is very powerful and energetic, you also

need a saw to cut that tree and there should be a tree of course - otherwise what are you going to cut?

- The tree is like: ignorance;
- The powerful and energetic person is: the renunciation, bodhimind and the higher practices like the six perfections - all these we need.
- The saw is like: understanding/realization of emptiness

The main thing is that you need a saw to cut. If you don't have the saw, even if you are powerful, you cannot cut the root of that tree. The saw is the realization of emptiness. Having only realization of emptiness cannot cut that tree because you need the man also. Even if you have a very sharp, good and excellent saw in the store but if you are too weak, you cannot saw that tree. These two things have to be there. Similarly, to cut the root of ignorance you need the saw. That is the wisdom of knowing ultimate truth.

Dependent Origination or Dependent Arising is a VERY important point in Buddhism. I have talked about in detail so you might remember and you should recall that so that you get a good understanding.

Rinpoche recites the next sentence in Tibetan:

Explains in English:

**10. When with respect to all phenomena of samsara and nirvana,
You see that cause and effects never deceive their laws,
And when you have dismantled the focus of objectification,
At that point you have entered the path that pleases the Buddhas.*

If you see the not deceptive law of cause and effect of all the phenomena properly, which also applies both to Samsara and Nirvana. Nirvana is also in that frame of law. It applies to all beings including Buddhas, Bodhisattvas, highly realized beings, Mahasiddhas and of course ordinary people like us.

When you see the object of the phenomena and when it falls apart or disappears, at that moment you have entered the path, which Buddhas admire. So, that means when you realized emptiness then you have entered the path that Buddhas admire.

Rinpoche recites the next sentence in Tibetan:

Explains in English:

**11. So as long as the two understanding of appearance,
Which is undeceiving dependent origination,
And emptiness devoid of all these remain separate,
So long you have not realized the intent of the Sage.*

The 2 phenomena: Dependent Arising & Emptiness are inter-connected

Here the Great Tsongkhapa says that the appearance of all the phenomena which appears to us; the appearance of dependent arising is not deceptive.

On other hand, the ultimate truth of all the phenomena is emptiness. In the emptiness, there is no commitment; there is nothing - there is no hot or cold, there is no good or bad, there is no you or I. As the Buddha said there is no eye, nose...

These two things must go together. They are inter-connected.

If you keep these two phenomena separately and understand these two things separately in other words unrelated to each other. If you think "*when we talk about emptiness there is nothing and when we talk about dependent arising there is everything.*" If you put these two separately and think that they are not related. If you see the separation then you still have not gotten the ultimate intention of the Buddha.

Rinpoche recites the next sentence in Tibetan:

Explains in English:

**12. However at some point when, without alternation but at once,
The instant you see that dependent origination is undeceiving,
If the entire object of grasping at certitude is dismantled,
At that point your analysis of the view has culminated.*

If you keep on practicing and studying and then after sometime if you see these two phenomena not alternatively but simultaneously, for example when you see the not deceptiveness of Dependent Arising - at the moment all the objects to your mind (your conscious) disappears or dissolves into emptiness. At that time, you analyze on emptiness and Dependent Origination or Arising is completed.

Actually, when you are meditating on emptiness and you realize emptiness. At that moment for that wisdom; for that mind - there is nothing. Nothing reflects to that mind-just emptiness. Nothing else can be reflected to that mind. And when you arise out of that meditation, you will see all the phenomena...the conventional phenomenon- you will see your friend's house and so forth.

At that moment - that consciousness, mind or that conceptuality is dominated by the wisdom of emptiness therefore when you see things, it will be like seeing an illusion. You'll see these things and you'll feel these things but you know the ultimate truth so you have a feeling of emptiness on that phenomenon or object.

So, it is like watching a movie on a television set or watching a very beautiful thing in a television set. You see this beautiful thing but you cannot develop that much attachment towards that because you know there is no real flower in there. It is just an appearance.

When you realize emptiness then you can see everything that exists. By dissolving into emptiness doesn't mean there is nothing exists but seeing objects as illusions and you'll have no attachment. This is the power of realizing emptiness, - The Dharma.

Rinpoche recites the next sentence in Tibetan:

Explains in English:

**13. Furthermore when appearance dispels the extreme of existence,
And when emptiness dispels the extreme of non-existence,
And if you understand how emptiness arises as cause and effect,
You will never be captivated by the views grasping at extremes.*

There are two extremes. - Externalism and Nihilism

In Buddha's teaching we always talk about the Middle Path. So, when you see the existence of the phenomena and that destroys the extreme of externalism. When you realize the emptiness and that destroys the extreme of nihilism. So, in this way two extremes are destroyed or dispelled.

These two extremes related are the cause and effect. When you understand the meaning from then onwards you will not be occupied or dominated by these two extremes. So in this way you should understand the Three Principal Paths and the main points of the Three Principal Path and then your efforts should be enhanced more and more.

**14. Thus when you have understood as they are
The essentials of the three principal aspects of the path,
O son, seek solitude and by enhancing the power of perseverance,
Swiftly accomplish your ultimate aspiration.*

The Great Tsongkhapa says:

"Son, you must accomplish the permanent happiness as soon as possible."

-----**End of Teaching**

*FULL TEXT OF THE THREE PRINCIPAL ASPECTS OF THE PATH

Lam gyi gtso bo rnam pa gsum

**This advice was given by the monk Lobsang Drakpai Pal Ngawang Drakpa - a leading person of Tsakho region. Copyright English Translation, Geshe Thupten jinpa, 2003.*

Dedication

May all whoever sees, touches, reads, remembers, talks or thinks about Buddha's dharma never be reborn in unfortunate circumstances, receive only rebirths in situations conducive to the perfect practice of dharma, meet perfectly qualified dharma teachers and quickly develop bodhicitta and immediately attain enlightenment for the sake for of all sentient and non-sentient beings.

In whichever place the Buddha's teaching may be, may there be no war, drought, famine, disease, injury, disharmony or unhappiness, may there be only great prosperity, may everything needed be easily obtained, may all enjoy the happiness of Dharma, have love and compassion for all sentient and non-sentient beings, and only benefit and never harm each other.

May the lives of the glorious gurus be long and may all the Buddhas turn the dharma wheel untill Samsara ends. May the precious Bodhimind not yet born, arise and grow and may that born, not decline but increase forever more.
