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LECTURES ON TIBETAN RELIGIOUS CULTURE

(An Intermediate Textbook of Tibetan)

Geshe Lhundup Sopa

Department of Indian Studies

University of Wisconsin

Part I

U.W. LABS FOR RECORDED INSTR.



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University of Wisconsin-Madison
 Laboratories for Recorded Instruction

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of modern spoken Tibetan, Lhasa dialect, such as employed by scholars in discussing and lecturing on the subjects of Buddhist philosophy, religion, Tibetan history, etc. The vocabulary, however, is taken almost wholly from the literary language, and the mastery of it is an act of learning independent of the learning of the modern Tibetan language in general. The working relationship between the literary language and the modern spoken is complicated by the fact that the term "modern spoken Tibetan" covers a variety of Tibetan dialects, whereas literary Tibetan covers a uniform literary usage employed in writing without dialectal differences, by the speakers of the various Tibetan dialects. Thus, for example, if five scholars speaking five different Tibetan dialects, say, of Kham, Amdo, Gansu, Lhasa, and Northern Tibet, were to write upon beforehand a lecture on philosophy, history, etc., their language usage would be quite unique. However, in lecturing *ex tempore*, as is the custom, each will have recourse to the literary usages of his own dialect, even though the type of his vocabulary will be that of the literary language. Accordingly, the

PREFACE

This book was constructed to fulfill a quite special need existing within the Buddhist Studies Program at the University of Wisconsin. Its aim is the adequate linguistic preparation of students of Tibetan religion and culture who are preparing to do fieldwork for a PhD, and thereafter, among the learned lamas and geshees living in the Tibetan communities in India, Nepal, etc. As such it seeks to provide an intermediate Tibetan textbook of the type which has long been available for the teaching and study of the more familiar languages, French, German, Italian, and the like, the kind of book in which the student is exposed as much to the culture of the respective country as to a more advanced practice of the language.

At the University of Wisconsin this book is used for the second year course in spoken Tibetan. It presupposes a familiarity with the Manual of Modern Spoken Tibetan: Lhasa Dialect by Goldstein and Nornang, at the first year level. At Wisconsin, the second year course meets five times a week for three classroom and two laboratory sessions, respectively. In the laboratory, the student listens to and practises the language material by means of tapes, while in the classroom he works with a teacher on the exercises to be found at the end of each lesson.

The book is divided into two parts. In the first, the lecture material is varied, whereas the second part represents the continued exposition of a single topic. The latter in particular is representative of the kind of work a student will be doing with Tibetan scholars in India and elsewhere, where long exposition is devoted to a single given text or subject.

The language of these lectures will be rather more familiar to students of literary Tibetan than to those of modern spoken Tibetan. The language is, of course, modern Tibetan: Lhasa dialect, such as employed by scholars in discussing and lecturing on the subjects of Buddhist philosophy, religion, Tibetan history, etc. The vocabulary, however, is taken almost wholly from the literary language and the mastery of it is an act of learning independent of the learning of the modern Tibetan language in general. The working relationship between the literary language and the modern spoken is complicated by the fact that the term "modern spoken Tibetan" covers a variety of Tibetan dialects, whereas literary Tibetan covers a uniform literary usage employed in writing without dialectal differences, by the speakers of the various Tibetan dialects. Thus, for example, if five scholars speaking five different Tibetan dialects, say, of Kham, Amdo, Gtsang, Lhasa, and Northern Tibet, were to write down beforehand a lecture on philosophy, history, etc., their language usage would be quite uniform. However, in lecturing ex tempore, as is the custom, each will have recourse to the idiomatic usages of his own dialect, even though the core of his vocabulary will be that of the literary language. Accordingly, the

pecularity of these lectures here is that the vocabulary is mainly that of the literary language, whereas the dialectical superstructure is that of the Lhasa dialect.

Here, the principal differences between the Lhasa colloquial and literary usage are to be found in the verb forms and in words and expressions other than those belonging to the technical terminology of Buddhist philosophy. The literary equivalents of modern Lhasa words and expressions need not be given here in a textbook concerned with the spoken language. These may be learned by advanced students either by the reading of appropriate literary texts by native Tibetan scholars, or by memorizing specially prepared dictionaries of the literary language.

In using this book, the student should bear in mind that one of the most important consequences of the difference between the literary and spoken usage of Tibetan is that in writing the language in Tibetan orthography, there is no way to write some of the verb forms which are actually in use in the spoken language. Thus, if one were to write phonetically in Tibetan orthography, those verb forms used in the Lhasa colloquial, for instance, the resulting sentence would become unintelligible, since it would be employing particles and combinations of particles unknown to the literary language. This ought not, however, to become a problem for the student, since the verb forms in question are comparatively few, and quite regular, and the phonetic units which are spoken, as opposed to those which are written, may be learned from the tapes of the lectures themselves, e.g. ལོད་ལ་རྩེད་ pronounced yoo ree .

In the English translations of the lectures, diacritical marks are not used in rendering Sanskrit words into English orthography, although they are employed in the vocabularies and notes. Also, although the translations intend at all times to be intelligible, they do not always intend to be idiomatic English, as well. They are designed to assist the students with the Tibetan text, and in particular to show how the phrases and clauses of the often long periodic sentences are related to the main concluding verb of those sentences. This appears to be the principal problem of a student of Tibetan after he has overcome his bewilderment at the manner in which the various combinations of monosyllables form simple meaning units.

The Tibetan lectures of this text have been recorded by the University of Wisconsin Language Laboratory on tapes which are available there at a nominal cost.

The western calendar dates for historical events are often contraversial. The dates as given in the lectures do not follow a single authority, and some of these dates are quite open to question.

Acknowledgements are due to the late Mr. Richard H. Robinson, who suggested this textbook originally and who submitted the proposal to the U.S. Department of Health, Education and Welfare, which has generously supported the project. Acknowledgement is made for the Tibetan materials used in the beginning of Lesson One and all of Lesson Three to the late Khensur Rinpoche, Ngawang Legden, the former Khenpo of Rgyud smad. Acknowledgement is especially due to my friend and pupil, Mr. Elvin W. Jones, who kindly did the English translations of the Tibetan lectures and assisted

with the notes and vocabularies. He also handled the main part of the administrative load entailed by this project. Also, I wish to acknowledge the help of and thank Mr. Lobsang Dorje for the Tibetan orthography of the lectures and the vocabularies and notes in the lessons, and Mr. Yeshe Khasdup for the Tibetan orthography of the glossary and the verb lists; Mrs. Nancy Cotter and Jeanette Snyder for the typing of the manuscript; Jeanette Snyder and Mrs. Richard H. Robinson for assisting with the proof-reading of the manuscript; and finally, the Department of Indian Studies of the University of Wisconsin for their various assistances with the administration of this project.

LESSON ONE

Handwritten text in a cursive script, likely the beginning of a lesson.

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PART I

LESSON ONE

ལྷ། རིལ་པོ་ཚེ་སྒོ་ལ་གྲུ་སར་བུའུགས་ཏུས་དགུང་ལོ་
 བ་ཚོར་ཡི་ལ་ལམ།
 ང་གྲུ་སར་བུའུགས་ཏུས་ལོ་བུ་ཡི་ལ།
 རྒྱུ་སར་བུའུགས་ལ་བུའུགས་ཀའང་པ་ཤོད་དམ།
 ཡགས། རྒྱུ་སར་བུའུགས་ལ་བུའུགས་པ་ཡི་ལ།
 རྒྱུ་སར་བུའུགས་ལ་གྲུ་ཚོར་གྱི་ཚོར་པོད་པ་ཤོད།
 ང་གྲུ་སར་པོད་ཏུས་ལྷུ་སར་བུའུགས་ལ་གྲུ་ཚོར་བའི་འདུག ལ་ལོ་གྲུ་
 ཚོར་བུའུགས་པོད་པ་ཤོད་ལྷུ་སར་བུའུགས་ལྷུ་སར་བུའུགས་ལ་གྲུ་ཚོར་
 ཡགས། ལ་ལོ་སྒོ་ལོ་ཚེ་གྲུ་ཚོར་བའི་འུ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་
 ཤོད་པ།
 ཡགས་ལྷུ་ཡི་ལ། ང་གྲོ་ལོ་གྲུ་ཚོར་ཡི་ལ། ལང་ཚོ་བོ་ལྷུ་གའོང་ལང་ཚོ་བོ།
 ལོ་ཚོ་བོ་ལོ་ཚོ་ལོ་
 ང་གྲོ་བའོ་ལོ་
 ང་ལྷུ་སར་བུའུགས་ཀའང་པ་ཤོད། བའོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་
 ང་ས་ཚེ་ལྷུ་ཚོ་བོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་
 ལྷུ་སར་བུའུགས་ལ་ཤོད།
 ང་གྲུ་སར་བུའུགས་ལ་གྲུ་ལ་གའང་པོད་དམ།
 ང་གྲུ་ལ་ལྷུ་ཏུས་ལོ་དགུ་ཡི་ལ།
 ལྷུ་སར་བུའུགས་ལ་གྲོ་བོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་ལོ་

LESSON ONE

VOCABULARY

མངའ་སྡེ། monastic center
ལོ་མོ། past time,
 previously
ཁོང་ཁོས། among (w/ gen.)
ཐག། part, division
དུག་ལྷན་ཐག། two different
གཉེན། monasteries
དབུ་ལྷན་ལྷན་མཚན། P.N. of a
 monastery
འཇུག་ལུ་ཡི། suitable
ལྷན་ལྷན་ལྷ། after (w/ gen.)
ཡར་ལྷན་གཞི་དང་། to extend,
 (རྒྱུ་རྒྱས་) to further
ལྷན། (ལྷན་ལྷན།) regimen
མི་དང་། during (w/ gen.)
ལྷན་ལྷན་ལྷ། system, custom
ཐན་ལྷ། recitation
འདྲ་ལྷ། to recite
ལྷན་ལྷན་ལྷ། prayer
ལྷན་ལྷ། kind
ལྷ་ལྷ་ལྷ། different

ལྷན། ritual
ལྷན་ལྷ། (ལྷ) performance,
ལྷ་ལྷ། (ལྷ) practice
ལྷ་ལྷ། to praise,
 eulogize
ལྷ་ལྷ་ལྷ། worship
ལྷ་ལྷ་ལྷ། (ལྷ་ལྷ།) to memorize
ལྷ་ལྷ། then
ལྷ་ལྷ། all
ལྷ་ལྷ། examination
ལྷ་ལྷ། (ལྷ་ལྷ།) completely
ལྷ་ལྷ་ལྷ། philosophy;
 definition;
 characteristic
ལྷ་ལྷ་ལྷ། elementary classes
 in logic; the
 books used in
 these classes
ལྷ་ལྷ་ལྷ། to begin
ལྷ་ལྷ། main, principal
ལྷ་ལྷ་ལྷ། scholar
ལྷ་ལྷ་ལྷ། situation;
 actual condition

बहुत	very	बहुत	to bear, to carry
कारण	to cause	श्रमणा	<u>śramana</u>
गणना	count, reckoning	भिक्षु	<u>bhikṣu</u>
सुदूर	around, in the environs of	व्रत	vow
सामान्य	commonly, usually	सही	to be right, to be suitable
परंतु	but, nonetheless	काटना	to cut, to shave
शैली	manner, way	भिक्षु	to enter monastic life; (n.) a monk or nun
मन्त्र	mantram, tantra	उपाध्याय	<u>upādhyāya</u> ; preceptor
विनय	the Vinaya rule	भिक्षु	to visit (H)
पूर्ण	to complete	शुभ्र	the garb of a monk or nun
जैसे	like, similar to	तुफ	tuft
मूल	source; (fig.) a central place, hub	शुभ्र	strand of hair
सिर्फ	just, merely	अति	except
के लिए	for the purpose of, for the sake of	भिक्षु (भिक्षु)	to shave
चित्रकार	icon-painter	भगवान्	<u>Bhagavān</u> , the Blessed One
चित्रकार	image-maker	स्तूप	<u>stūpa</u>
गायक	musician	चिह्न	symbol; representation
सचिव	secretary	अधीन	cripple
खजानदार	bursar	अधीन	blind
भिक्षु	layman	अधीन	a mute
जवाब	responsibility	अधीन	

འདྲི་བྱེད་པ་	madman	ལྷོ་ལྷོ་ལྷོ་	trouble, complication
མཇུག་གི་ཕྱིད་པ་	for the sake of	གཞི་རྒྱ་	native
ལུག་རམ་པ་	to bow down; to salute	འཇུག་	to approve
ལྷོ་ (འབྲུག་པ་)	to extend, to stretch out	མཇུག་ (འབྲུག་པ་)	to count, reckon
ལྷོ་	defect, fault		

EXPRESSIONS AND IDIOMS

ལྷོ་ལྷོ་ལྷོ་	(p) to become a monk
ལྷོ་ལྷོ་ལྷོ་	(H)
མཇུག་གི་ཕྱིད་པ་	of a suitable size
ལྷོ་ལྷོ་ལྷོ་	to enroll at the monastic center
ལྷོ་ལྷོ་ལྷོ་	similarly, likewise
ལྷོ་ལྷོ་ལྷོ་	(H) way of performance of a ritual (rituals)
ལྷོ་ལྷོ་ལྷོ་	to recite
ལྷོ་ལྷོ་ལྷོ་	to take an examination
ལྷོ་ལྷོ་ལྷོ་	from the base, from the bottom, from the rudiments, etc.
ལྷོ་ལྷོ་ལྷོ་	on account of that
ལྷོ་ལྷོ་ལྷོ་	one of the
ལྷོ་ལྷོ་ལྷོ་	the reason is that
ལྷོ་ལྷོ་ལྷོ་	as is commonly said
ལྷོ་ལྷོ་ལྷོ་	number count, numerical measurement
ལྷོ་ལྷོ་ལྷོ་	That's how it is. It's like that.

ལྷོ་ལྷོ་གྲོ་ལོ་གྲོ་གྲོ་
གྲོ་ལོ་གྲོ་གྲོ་གྲོ་གྲོ་
བཟོ་རྒྱུ་

བཟོ་རྒྱུ་

རྒྱུ་ལྷོ་གྲོ་

མི་ཚོས་འདི་ལྷོ་གྲོ་

ལྷོ་གྲོ་

མ་ཚོས་བཟོ་ལྷོ་

དེ་གྲོ་ལྷོ་གྲོ་

on one hand on the other hand

from all over, from everywhere

resembling, like

examination

limbs, hands and feet

ought not; is not supposed to

things which one must do

until completing

to count as fulfilling the requirement

and ལྷོ་གྲོ་གྲོ་ refer always to the former and latter respectively.

3. ལྷོ་གྲོ་གྲོ་ / ལྷོ་གྲོ་གྲོ་ / ལྷོ་གྲོ་གྲོ་ - Each of

the three big monasteries around Lhasa plus many of the other

larger monasteries throughout Tibet are comprised of several

monastic colleges (ལྷོ་གྲོ་གྲོ་). Each of these colleges

contains a number of smaller institutional units or regional

sections (ལྷོ་གྲོ་ or ལྷོ་གྲོ་གྲོ་) which are based on a

man's native province, e.g. Gtsangpa khang tshan, bar glung,

Kyang po khang tshan, etc. These regional sections in turn

are comprised of the smallest institutional unit of the mon-

astery, the local section (ལྷོ་གྲོ་) which is based on a

man's home town, valley, etc. Historically natives of par-

ticular areas have tended to enter into particular monastic

colleges and thus to form regional groupings which have become

NOTES

1. དེན་པོ་ཚེ་ - a respectful title of address used only for lamas, i.e. chiefly recognized incarnations (ལྷུ་ལྷུ་) and preceptors (མཁན་པོ་) of monasteries even though not recognized incarnations. The title may also be used for one's own religious teacher.
2. ལྱ་ས་ - (ལྱ་པའི་ས་) "monk's territory" or "monk's land". The name usually signifies the three big monasteries around Lhasa and Tashilungpo in Shigatse; ལྱ་ས་གསུམ་ and ལྱ་ས་བཞི་ refer always to the former and latter respectively.
3. ལྱ་ཚང་ / ཁང་ཚན་ / མི་ཚན་ - Each of the three big monasteries around Lhasa plus many of the other larger monasteries throughout Tibet are comprised of several monastic colleges (ལྱ་ཚང་). Each of these colleges contains a number of smaller institutional units or regional sections (ཁང་ or ཁམ་ཚན་) which are based on a man's native province, e.g. Gtsangpa khang tshan, har gdong, Kong po khang tshan, etc. These regional sections in turn are comprised of the smallest institutional unit of the monastery, the local section (མི་ཚན་) which is based on a man's home town, valley, etc. Historically natives of particular areas have tended to enter into particular monastic colleges and thus to form regional groupings which have become

quite rigid.

4. ཟེར་མཁམ་ ཟེར་བ་ - function variously; sometimes they indicate literally "called" such and such or "named" such and such, e.g. དགའ་ལྷན་རྫོང་འཁོར་ཟེར་མཁམ་ a monastery which is called dga' ldan chos 'khor. At other times they function non-literally like " . . . " when one is talking about a name or word itself rather than its object, e.g. སྐད་ཅིག་མ་ཟེར་བ་དེ་སྲིད་ཀྱི་ལཱ་ཟེར་གྱི་རྗེད། "Momentariness" signifies impermanence. However, if an entire sentence were being quoted, མེ་ , and much less frequently, the classical ཞེས་ རྗེས་ would be used to indicate a direct quotation. Likewise at other times ཟེར་མཁམ་, ཟེར་བ་ are like the English "so-called" and are used principally: 1) as an indicator of a lack of familiarity or acquaintance with the object of the name on the part of the speaker or hearer, 2) by way of habit, especially of teachers who are accustomed to explaining things to persons who have not yet learned them, and 3) as an indicator of a speaker's dislike of the name or its object or to be using the name. The honorific ལྷ་བ་, on the other hand, cannot be used as an indicator of the dislike of the name, etc.; whereas its use with another word can dignify the object to which it refers, a function which ཟེར་བ་ cannot perform.

5. མཁམ་ - a nominalizing additive to verbs. It denotes the

a) agent or b) object of an action, usually the agent, e.g.:

a) ལྷོབ་གཉེན་ལྟེན་མཁན་ student, ལྷོབ་མཁན་ teacher,
 ལྷོག་མཁན་ reader, འགྲོ་མཁན་ goer, etc., and b) ཟེར་མཁན་

that which is called, the so-called. It needs to be noted,

however, that ཟེར་མཁན་ may also at times denote the

agent, e.g. ཟེར་མཁན་ teller, , etc.

6. གཏོང་ - Several verbs, i.e. གཏོང་ (pr.) and འཏང་ (p.) "to send", "to give", etc. and འཇུབ་ "to put" are frequently used with other verbs, nouns and adjectives to form an idiomatic way of saying something. For example, in English a pupil "takes an examination"; in Tibetan he "gives an examination". Whereas in English a teacher "gives an examination"; in Tibetan he "takes an examination". Some other English examples are "to take a trip", "to take a walk", "to take a rest", "to give a party", "to give a speech", "to get drunk", "to get rid of", "to get along", "to get going", "to get rich", etc. Other Tibetan examples are སྐད་གཏོང་ "to call", ལྷོག་པ་གཏོང་ "to give", རྒྱ་གཏོང་ "to water", བསམ་སྤོབ་གཏོང་ "to think", མེ་རུ་གཏོང་ "to make bigger", སྒྲོ་བཟུབ་ "to close the door", ལྗོ་བཟུབ་ "to put salt in" འཇུབ་བྱ་བཟུབ་ "to advise", etc. Many of these idioms will be included in the lists of Expressions and Idioms. However, they are so numerous that the student will often have to note them for himself and to learn them as they occur in the Tibetan texts

in the lessons.

7. སྟགས་ and ལ་སྟགས་ - denote "et cetera" in general, but in this kind of discourse the "etc." often denotes some particular traditional enumeration which is to be understood. For example, སངས་རྒྱལ་སྟགས་ "Buddha etc." means the Buddha, Dharma, and Sangha (i.e. the Three Jewels), སྤྱིན་པ་སྟགས་ "giving etc." means སྤྱིན་པ་ giving, རྒྱལ་ལཱ་མཚན་ right conduct, བཟོད་པ་ patience, བརྗོན་འགྲུས་ manly effort, བསམ་གཏན་ meditation, and ཞེས་རབ་ wisdom (i.e. the six perfections), etc.
8. ཚིང་ ཚིན་ - an affix denoting "since" or "because". It follows ཡིན་ཡོད་, etc. but not རེད་ or འདུག་. Hence, ཞིང་ཉོག་མངར་མོ་མ་རེད། མིན་ཚིང་ང་ཟ་གི་མིན།
Since the fruit is not sweet, I will not eat it. ཞིང་ཉོག་འདི་
ལྗུར་མོ་རེད། ཡིན་ཚིང་ང་ཟ་གི་མིན། Since the
fruit is sour, I will not eat it.
9. ཡར་ "up" and མར་ "down" are sometimes used with verbs of motion to signify "into" and "out of", respectively. དགོན་པར་ཡར་འཇུག་པ་ to enter the monastery,
དགོན་པ་ནས་མར་འདོན་པ་ to leave the monastery,
རི་ལོ་ལོ་བབས་རྒྱུགས་ལ་ཡར་འགྲོ་ to go into the railroad station;
but, of course, if the railroad station is down the hill, the expression would be impermissably equivocal; hence, in such an instance རི་ལོ་ལོ་བབས་རྒྱུགས་ནང་ལ་མར་འགྲོ་ to go

down into the railroad station.

10. ཏ་ཅང་ "very" - may be constructed with the genitive, e.g. a very great wish ཏ་ཅང་གི་འདོད་པ་ཆེན་པོ་ or ཏ་ཅང་འདོད་པ་ཆེན་པོ་ or འདོད་པ་ཏ་ཅང་ཆེན་པོ་ .
11. རྗེ་ - among its various other uses, is often an indicator of a singling out, i.e. 1) a singling out of one from several, e.g. མེ་འབྲས་དགའ་གསུམ་གྱི་ནང་ནས་འབྲས་ལྗེ་གྲུ་བ་མང་ཤོས་རེད། Among the three, Serwa, 'Bras spungs, and Dga' ldan, 'Bras spungs has the most monks; 2) a singling out of a term to be specified, e.g. མེ་འབྲས་དགའ་གསུམ་གྱི་ནང་ནས་ཆེ་ཤོས་རྗེ་འབྲས་ལྗེ་རེད། . Among the three, Serwa, 'Bras spungs and Dga' ldan, the largest is 'Bras spungs and 3) a singling out of a term already mentioned among others in previous discourse and now to be made the subject of the immediate discourse, e.g. མངས་ཆུས་རྗེ་ཡོན་ཏན་ལྷན་ཞེས་པ་རེད། The Buddha, he has unsurpassable qualities.
12. འཛས་ and དང་འཛས་ - denote "and," "along with," "together with" and follow the word which they join to the preceding.
13. ལྟངས་ - a nominalizing additive to verbs. It denotes "way of" or "modus", e.g. ཟ་ལྟངས་ way of eating, ལྟངས་ལྟངས་ way of doing, འགྲོ་ལྟངས་ way of going, ཟེར་ལྟངས་ way of speaking, ལྟོད་ལྟངས་ way of sitting, etc.
14. འདུལ་བ་ - Vinaya - The Vinaya is one of the རྗེ་གྲོད་གསུམ་ , the Tripitaka or three baskets of the Buddhist scriptures. It

sets forth the vows relating to the practise of Prātimokṣa
(སྡོ་སྡོ་ཐར་བ་) or individual emancipation. The seven
vows are:

of 253 precepts for དགེ་སྲོད་ (bhikṣu)

of 364 precepts for དགེ་སྲོད་མ་ (bhikṣuni)

of 6 precepts for དགེ་སྲོད་མ་ (śikṣamānā)

of 10 precepts for དགེ་ལྷོལ་ (śramaṇera)

of 10 precepts for དགེ་ལྷོལ་མ་ (śramaṇerikā)

of 5 precepts for དགེ་བསྐྱེན་ (upāsaka)

of 5 precepts for དགེ་བསྐྱེན་མ་ (upāsikā)

Except for the དགེ་བསྐྱེན་ and དགེ་བསྐྱེན་མ་ who are laymen
(ཁྱིམ་བ་), the other vows are for those who have entered
monastic life (རབ་ཏུ་ལྷུང་བ་).

Historically in India there were four major schools of
the Vinaya, i.e. Sarvāstivāda ཐམས་ཅད་ཡོད་པར་སྐྱེ་བ་ ,
Māhasaṃmata མང་གྲུབ་པ་ Mahāsaṃghika དགེ་འདུན་པ་ལ་ཆེན་པ་
and Sthavira ཀན་ས་བརྟན་པ་ and 18 sub-schools, in prac-
tise it follows chiefly one, i.e. the Sarvāstivāda. The three
transmissions of the vow in Tibet are discussed in the Tibetan
text of Lessons Six and Seven.

TRANSLATION

R - Rinpoche G - Geshe-la I - Inquirer

- I. Rinpoche, at the time when you formerly stayed in the monastic center how many years old were you?
- R. I was ten at the time of staying in the monastic center.
- I. You stayed in Drepung, didn't you?
- R. Yes, I stayed in Drepung.
- I. How many colleges does Drepung have?
- R. When I came to the monastic center, Drepung had four colleges. In the past, they say, Drepung had seven colleges.
- I. So then, Rinpoche, among these four colleges you were Gomang, weren't you?
- R. Yes, I was Gomang. My section was the har gdong section. My sectional division was the so-called mtsho khag.
- I. Geshe-la, where was your place of birth?
- G. My birthplace was Tsang. Tsang is to the west of Lhasa. Tsang is an extensive area. In that (area) I was born in the region called Shang.
- I. At what age did you become a monk?
- G. I was nine when I became a monk.
- I. Which monasteries did you enter?
- G. I entered two different monasteries. The place I entered first was in Tsang, a monastery of a moderate size called Dga' ldan chos 'khor. I entered there. There were about 500 monks there. Afterwards, in order to further my studies I entered the regimen of Serwa.
- I. While you were staying first at Dga' ldan chos 'khor what did you study basically?
- G. While staying at Dga' ldan chos 'khor, (I studied) first at a young age reading and writing the letters for a while.

Likewise, I had to memorize books to recite according to the monastery's custom, for instance, different kinds of prayer, and the performance of rituals, many different kinds of manuals of worship in praise of the Buddha, etc. Then, in the middle of the assembly of many monks one had to take an examination on everything which one had memorized. These finished completely, I began to study the great books on philosophy from the rudiments. Also, since one must first begin these with the elementary textbooks on logic, I reviewed a little the logical textbooks. The principal extensive studying of the great books I did mainly afterward at Serwa.

- I. How old were you at the time you went to Serwa?
- G. At the time of going to Serwa I was eighteen. At that time I had generally a great wish to study the books on philosophy. At Dga' ldan chos 'khor there were many scholars who returned after studying previously at Serwa. Once I saw the situation of these (i.e. their knowledge of Buddhist philosophy) I had also a very great wish to study at Serwa. On account of that I went to Serwa.
- I. Serwa is one of the larger monasteries in Tibet, isn't it?
- G. Serwa is one of the largest monasteries in Tibet. As the largest monasteries around Lhasa, there are three, 'Bras spungs, Serwa, and Dga' ldan. Serwa is the second because as is usually said, 'Bras spungs has a monk count of 7,700, Serwa 5,500 and Dga' ldan 3,300. So it is said, but at present it is somewhat in excess of this count. 'Bras spungs has four colleges, Sera three colleges, and Dga' ldan has two; it's like that. Serwa's three colleges are Byes and Smad, along with the Tantra College. The Tantra College, it studies chiefly the tantras, and the two others, they are colleges of philosophy for students principally of philosophy. On one hand, these large monasteries are monks' living quarters and completely fulfill the character of a monastery as having the Vinaya rule of the Sangha. On the other hand, they are unlike other monasteries in that they are also like a large school or like a central place to come to study from every central and boundary area of Tibet.
- I. Are all the monks who are in the monastery just students?
- G. Most of the monks who are in the monastery are students, but inasmuch as these monasteries resemble a large college, they have a need for different kinds of workers. Some being

unable to do intense studying, there are also many workers for the monastery -- for example -- there are icon-painters, image-makers, musicians, secretaries, bursars, etc.

- I. When one first becomes a monk in the monastic center, what does one have to do?
- G. At the time when one enters into the big monastic center, there are two types. There are two procedures for entering into the monastic center, for a layman who newly becomes a monk, and for a continuing monk from afar. When a layman newly becomes a monk, first he needs a teacher who bears responsibility (for him). One younger than seven years is not permitted to become a monk. From seven on it is permissible to become a monk, and also it is all right not to take the vow of a śramana or a bhikṣu for the time being. At that time, even though he does not take a vow, he changes his garb and cuts his hair, etc. and enters into monastic life. First when he visits the living quarters of the preceptor of the college, he wears a monk's clothes. He cuts the hair on the top of his head except for a few strands called a "hair tuft". This hair tuft will be cut by the preceptor of the college along with the recitation of prayer. As formerly the Blessed One cut off his hair in front of the rnam dag stupa, and entered into monastic life, the preceptor's cutting off the hair is a modern-day symbol of this.

As for the monastery's custom, generally a cripple, a blindman, a mute, a madman, and the like is not supposed to become a monk. For the purpose of examining this, at the time when one first salutes three times the preceptor one must bow down three times extending the limbs. The preceptor's inquiry about one's name, parents, etc. is an examination of whether or not one's speech and mind have defects. Likewise, for the time being one is not permitted to enter the classes of philosophy until completing the many things one has to do, reading and writing, etc., and the memorization of all the many manuals of worship to be recited according to the monastery's custom.

When a continuing monk from afar enters newly into the monastic center, there being no difficulties such as these, he may enter the classes on philosophy. The reason is that since before coming to the monastic center he has already become a monk in his own native monastery; this is taken into account.

LESSON TWO

VOCABULARY

འཁྱེལ་ (འཁྱེལ་)	to carry; arrive; reach	སྐོན་འགྲོ་	forerunner; introduction
གདན་ས་	monastic center same meaning as <u>grwa sa</u>	འགྲོ་སྐབས་	arrangement, order, sequence
ཕལ་ཚེད་	mostly, for the most part	མཛེས་	name; terminology
ལྟོ་བཤང་	in general	དཔྱད་པ་	subdivision; classification
འཁྱེལ་གྱི་	class	ལྟོ་སྐབས་	separately
བཀའ་ (H)	the Buddhist scriptures, i.e. the speech (of the Buddha)	གྲོ་བ་	to understand, comprehend
བསྟན་པ་བཅོས་	commentary, <u>śāstra</u>	བདེ་བ་	easy; happy
བཅོད་དོན་	subject, topic	འགོད་ (བཀོད་)	to arrange; formulate
ལྟོ་ (བསྟན་)	to abridge; summarize; epitomize	བདེ་སྐོན་	treasury
ཚད་མ་	epistemology, <u>pramāna</u> , logic	ལྟོ་སྐབས་	key
ཕམ་ལྟོ་	Prajñāpāramitā	ཚུལ་ (བཟུལ་)	to compose, write
དབུ་མ་	Mādhyamika	ལྟོ་སྐབས་	P.N. of a place
མཛེས་	<u>Abhidharmakośa</u>	ཚུལ་ཐོག་	session
མཛེས་པ་དཔྱད་པ་		ཚུལ་	date (i.e. of the month)
		མཛེས་ལྟོ་	together

ॐ वसः only, just
 ॐ वदन्तः master, master teacher, ācārya
 ॐ दग्नाः Dignāga
 ॐ क्तः to make; compose (H)
 ॐ क्तः प्रमाणसमुच्चयः Pramāṇasamuccaya
 ॐ क्तः स्वयं प्रमाणः autocommentary
 ॐ क्तः विशेषतः in particular
 ॐ क्तः शिष्यः disciple, pupil
 ॐ क्तः धर्मकीर्तिः Dharmakīrti
 ॐ क्तः प्रमाणसमुच्चयः in addition to (w/ gen.)
 ॐ क्तः अलक्ष्यः exclusive, not common
 ॐ क्तः मठः monastic text-book
 ॐ क्तः वास्तविकः actual thought
 ॐ क्तः संशयः doubt, uncertainty
 ॐ क्तः सम्बन्धः related to, relevant to
 ॐ क्तः परस्परः mutually, reciprocally, back and forth
 ॐ क्तः मूलः root; root-text
 ॐ क्तः आधारः basis, base, foundation
 ॐ क्तः वर्यः venerable

ॐ क्तः नाथाः the Nātha
 ॐ क्तः मत्त्रेयाः Maitreya, the Savior Maitreya
 ॐ क्तः अभिसमयालंकारः Abhisamayālaṅkāra
 ॐ क्तः पण्डितः pandit
 ॐ क्तः उपनिषद्ः subcommentary
 ॐ क्तः नागार्जुनः Nāgārjuna
 ॐ क्तः आर्यादेवः Āryadeva
 ॐ क्तः बुद्धपालिताः Buddhapālita
 ॐ क्तः भवविवेकाः Bhāvaviveka
 ॐ क्तः चन्द्रकीर्तिः Candrakīrti
 ॐ क्तः मध्यमकवताराः Madhyamakāvātara
 ॐ क्तः प्रातिमोक्षासूत्रः Prātimokṣa-sūtra
 ॐ क्तः चतुरागमः Caturāgama
 ॐ क्तः गुणप्रभाः Guṇaprabha
 ॐ क्तः आगममूलाः Āgamamūla
 ॐ क्तः अध्यासः to study
 ॐ क्तः वासुबन्धुः Vasubandhu
 ॐ क्तः आगमः to arrive, reach
 ॐ क्तः परीक्षाः examination
 ॐ क्तः दानः (दानं) to give
 ॐ क्तः महत्त्वः importance
 ॐ क्तः नामः (नामं) to name; (n.) name, title
 ॐ क्तः स्थितिः position

ལྷོ་རྩམ་པ་	highest of the four grades of Geshe	ལྷོ་རྩམ་པ་	fine, subtle
མཚོན་རྩམ་པ་	second highest grade of Geshe	མཚོན་རྩམ་པ་	P.N. of a festival
རྩམ་པ་ལྷོ་	next to lowest grade of Geshe	ལྷོ་	accordant, conformable to, consistent with
ལྷོ་རྩམ་པ་	lowest grade of Geshe	ལྷོ་ལྷོ་	together (H)
དམ་བཅའ་	disputation	ལྷོ་ལྷོ་	in turn, by turn
འཛིན་	to take one's turn	ལྷོ་ལྷོ་	tīrthika, extremist, an adherent of a non-Buddhist doctrine
འགྲུབ་ལྷོ་	again	ལྷོ་ལྷོ་	power of magical creation
ལྷོ་	in detail	ལྷོ་ལྷོ་ (ལྷོ་ལྷོ་)	to establish, institute

EXPRESSIONS AND IDIOMS

མཚུངས་ལྷོ་ལྷོ་	until reaching the end
ལྷོ་ལྷོ་	for example
ལྷོ་ལྷོ་	central subjects
ལྷོ་ལྷོ་	successively; in sequence; gradually
ལྷོ་ལྷོ་	rudimentary, intermediate, and superior; small, medium, and large; etc.
ལྷོ་ལྷོ་	salient points
ལྷོ་ལྷོ་	clear (refers only to discourse)
ལྷོ་ལྷོ་ (ལྷོ་)	winter session
ལྷོ་ལྷོ་	yearly, annually

མཚན་འགོ་

at the early part (of the month)

ལྔ་པ་ལྟར་

The Seven Treatises

དགག་བཤེས་ལྟར་གསུང་

refutation (of the position of others), establishment (of one's own position), and response (to criticism of one's own position)

དཔྱད་པ་ལ་མཚན་

to resolve uncertainty

དེ་མཚན་གསུང་

in addition to this

ལྟར་གསུང་

brief, for a short while

འགྲེམ་པ་དང་འགྲེམ་པ་

Serwa, 'Bras spungs and Dga' ldan

མཚན་འགྲེམ་

debate, disputation

དཔྱད་པ་ལྟར་བཤེས་ལྟར་

competition in

མཚན་འགྲེམ་

progress, development

ལྔ་པ་ལྟར་གསུང་

The Twenty Works Pertaining to Maitreya

མཚན་འགྲེམ་ལྟར་གསུང་

The Six Logical Works (of the Mādhyamika)

ལྔ་པ་

number of years

ལྟར་གསུང་ (ལྟར་)

to take an examination

ལྟར་གསུང་

very, extremely

ལྟར་གསུང་

of great importance

ལྟར་གསུང་ལྟར་གསུང་

depending upon the quality of

ལྟར་གསུང་ལྟར་གསུང་

to obtain the name or title of

ལྟར་གསུང་ལྟར་གསུང་

a Geshe who is to be a . . . (i.e. of such a class)

ལྟར་གསུང་ལྟར་གསུང་

until one's turn comes

ལྟར་གསུང་ལྟར་གསུང་

a varying length of time

ལྟར་གསུང་

review, practise again

ཉུང་མཉམ་
ལྷན་པོ་མཉམ་

holiday, celebration

ཉུང་བཟང་

religious holiday, holy season

རྩིས་ལྷན་

in turn

ཉེར་བཞུགས་དུས་

in the lifetime of (highly Hon.)

མཁུ་རྒྱུ་ལྷན་པོ་

to compete in the power of magical creation

NOTES

1. མཐར་མ་འཁྲུལ་གྱི་བར་ It is to be noted that in time expressions with བར་ like མཐར་མ་འཁྲུལ་གྱི་བར་ "until completing", མ་འཁྲུལ་བར་ "until one's turn arrives", etc., Tibetan idiomatic usage employs the negative which English usage does not require.
2. ལ་ - The verb suffixed with the particle ལ་ functions like the infinitive and enters into a variety of constructions, nominal, adjectival, and adverbial, e.g. a) like a noun - ལྟོན་ལྟུང་ལྟུང་གི་ལ་ལྟོན་ལྟུང་གི་ལ་ "I like to study"; ལྟོན་ལྟུང་གི་ལ་ལྟོན་ལྟུང་གི་ལ་ "It is hard to study"; b) like an adjective - ལྟོན་ལྟུང་གི་ལ་ལྟོན་ལྟུང་གི་ལ་ "water to drink"; ལྟོན་ལྟུང་གི་ལ་ལྟོན་ལྟུང་གི་ལ་ "clothes to wear". Also the adjectival use of ལ་ sometimes denotes necessity or obligation like the passive infinitive in English, e.g. ལྟོན་ལྟུང་གི་ལ་ལྟོན་ལྟུང་གི་ལ་ "a

book to be read"; however, ལྷོ་གཏམ་ལྟོ་བྱེད་པའི་དེབ་ "a book which ought to be read" would be more frequent and less ambiguous for expression of necessity or obligation; c) like an adverb - རྒྱུད་རྒྱུད་ལྟོ་བྱེད་པའི་ཆུ་ "water fit to drink", ལས་ཀྱི་ཐུག་ལྟོ་བྱེད་པའི་སྐབས་ "work easy to do". Here at times the adverbial use of ལྟོ་བྱེད་པའི་ functions like the English infinitive of purpose, e.g. ང་ཁྱེད་ལ་མ་ལོ་ལྟོ་བྱེད་པའི་ལྗང་ "I am buying meat to make the food"; however, with the exception of the above along with several other common expressions, for ordinary constructive purposes, the verb plus ལྟོ་བྱེད་པའི་ is more frequent for the expression of purpose.

3. འཛོལ་དོན་སྒྲིབ་པ་ - Historically Tibet has received and translated an enormous body of canonical or near canonical Buddhist literature from India. All this was brought together by the 14th century in the compilations of the sūtras and tantras, i.e., works recognised as the authoritative utterance of the Buddha, and their Indian commentaries, called respectively the འཇམ་འབྲུག་ and the འཕྲུག་འབྲུག་. These texts are representative of the entire development of Buddhist thought in India from its beginning to the time of its disappearance. These five central subjects or quintessentials are main categories of classification through which Tibetan scholarship has sought to deal systematically with this vast body of Indian Buddhist philosophical tradition.

Noticeably absent is perhaps only the Cittamatra or Yogācāra. In the context of the monastic system of education such as is being discussed, the Yogācāra works are in fact intensely studied even though there are no separate classes in Yogācāra. Its study is done in connection with the classes in Logic, which is in part a Yogācāra system, and especially with the classes in the Prajñāpāramitā on which many important Indian commentaries were composed from the Yogācāra point of view. Consequently, the five central subjects may be said to cover the entire sūtra and sūtra commentarial tradition of Indian Buddhism.

4. ཚོད་མ་ - is here translated by "logic". However, Indian logic in the hands of Buddhist logicians underwent what was essentially a reform. As a consequence, what is actually studied under the name of ཚོད་མ་, although it includes the apparatus of traditional logic, i.e. syllogism, fallacies, eristic, etc., is fundamentally an epistemology or investigation of right cognition itself. Hence, the word ཚོད་མ་ in a Buddhist context might also be translated by "epistemology" since this is what is actually under consideration, and what needs to be understood is 'an (epistemological) logic' or 'logic (and epistemology)'.
5. . . . ལྱི་རེད་ - a construction commonly forming the future tense of the verb, is often used to denote the generality of

the action or the performance of the action in general. In spite of the frequency of the verb plus ཉི་ (etc.) རེད་ to denote generality of the action, the verb plus ཉི་ (etc.) ཡོད་པ་རེད་ is both more frequent as well as more proper for expression of generality of the action.

Also, in combination with the verb, the five phonological variants of the genitive particle, ལོ་ཉི་ཉི་ཡི་འི་ , are all pronounced the same way in Lhasa colloquial, i.e. qi, even though the spelling continues to follow the phonological rules.

6. ཚོད་མའི་གཞུང་ - "the logical texts", i.e., the Pramānasamuccaya etc. of Dignāga, the Seven Treatises of Dharmakīrti (see note 9), along with their Indian and Tibetan commentaries.
7. རྟོགས་ལམ་ - "the way of reason", i.e., the method of reasoning logically.
8. ཚེས་འགོ་ - The Tibetan month is the lunar month of thirty days. ཚེས་འགོ་ or ཟླ་ལྗོངས་ is the early part of the month or roughly the first third, the middle of the month being called ཟླ་དབུལ་ , and the final part is referred to as ཟླ་མཐའ་ or ཟླ་མཐུག་ .
9. ཚོད་མའི་བརྒྱན་བཅོས་ལྡེ་བདུན་ or ཚོད་མ་གྲེ་བདུན་ - the seven treatises or commentaries on logic by Dharmakīrti are the three works, the Pramānavārttika (ཚོད་མ་རྣམ་འགྲེལ་),

the Pramānaviniścaya (ཚོད་མ་རྣམ་པར་དམ་པ་),
 and the Nyāya-bindu (རིག་པའི་ཐིགས་པ་) each
 of which treats all the subjects of logic with the greatest,
 medium, and smallest amount of detail respectively, along
 with the four works which deal each with specific logical
 questions, i.e., the Hetu-bindu (གཏན་ཚིགས་ཐིགས་པ་)
 which deals with the actual number of
 aspects which necessarily constitute a valid inferential
 mark or reason; the Sambandha-parakīṣā (འབྲེལ་བ་བརྟག་པ་)
 which deals with the theory of relation as under-
 stood by Buddhist logicians; the Samtānāntara-siddhi (ཚུད་གཞི་བྱུང་བ་)
 which deals with the repudiation of
 solipism; and the Vada-nyāya (ཚོད་པའི་རིགས་པ་)
 which deals with the proper method of demonstration in the
 face of controversy.

10. The དེག་ཆ་ are textbook-like explanations of the fine
 and often the more difficult points of Buddhist philosophy,
 and they represent the somewhat individual point of departure
 of their authors who were illustrious scholars of the indi-
 vidual monastic colleges (ལྷ་ཚོང་). Each monastic college
 studies its own particular དེག་ཆ་ .
11. དགག་བཞག་མྱོང་གསུམ་ - the three, refutation,
 establishment, and response, is the method of discussion of
 Buddhist philosophy commonly employed in the monastic textbooks

(ཡིག་ཚུ་) . Refutation is refutation of the theories of other scholars; establishment of one's own theory; and response is answering objections raised by others to one's own theory.

12. ལྷན་པ་དང་འབྲེལ་བའི་ཚན་ཉི་ལྔ་ - the twenty works related to Maitreya are the five books of the natha Maitreya (ལྷན་པ་ཚན་སྡེ་ལྔ་), Asanga's five treatises on levels and his two compendia, plus the eight prakaraṇa (ལྷན་པ་རྒྱ་སྡེ་བརྒྱུད་) of Vasubandhu. These are enumerated below.

The Five Books of Maitreya (ལྷན་པ་ཚན་སྡེ་ལྔ་)

Mahāyāna sūtrālamkāra kārikā ཐེག་པ་ཆེན་པོའི་སངས་རྒྱུན་གྱི་ཚིག་ལེ་ལྷན་ལྔ་

Madhyānta-vibhanga དབུས་དང་མཐའ་རྒྱུ་པར་འབྲེལ་བ་

Dharma-dharmatā-vibhanga ཚན་དང་ཚན་ཉིད་རྒྱུ་པར་འབྲེལ་བ་

Mahāyanottaratantra-sāstra ཐེག་པ་ཆེན་པོའི་རྒྱུད་སྡེ་མའི་བརྒྱན་བཅོས་

Abhisamayālamkāra མངོན་པར་རྟོགས་པའི་རྒྱན་

Asanga's Five Treatises on Levels (ལྷན་པ་ཚན་སྡེ་ལྔ་)

Yogacaryā-bhūmi རྒྱལ་འཕྲོར་སྤྱོད་པའི་ས་

Yogacaryā-bhūmi-nirṇaya-saṅgraha རྒྱལ་འཕྲོར་སྤྱོད་པའི་ས་ལས་གཏན་ལ་ཕབ་པའི་བརྒྱུ་བ་

Yogacaryā-bhūmau vastu-saṅgraha རྒྱལ་འཕྲོར་སྤྱོད་པའི་ས་ལས་གཞི་བརྒྱུ་བ་

Yogacaryā-bhūmau paryāya-saṅgraha རྒྱལ་འཕྲོར་སྤྱོད་པའི་ས་ལས་རྒྱུ་ལྷན་བཅོས་བརྒྱུ་བ་

Yogacaryā-bhūmau vivaraṇa-saṃgraha རྣམ་འཕྲོར་ཕྱོད་པའི་ས་
ལས་རྣམ་པར་བཤད་པའི་བསྟུན་པ་

Asanga's Two Compendia (རྣམ་རྣམ་གཉིས་)

Mahāyāna-saṃgraha ཐེག་པ་ཆེན་པོ་བསྟུན་པ་

Abhidharma-samuccaya ཚོས་མདོན་པ་ཀུན་ལས་བརྟུན་པ་

The Eight Prakaraṇa (ལྔ་ཀ་ར་ན་ཉེ་བརྒྱད་) of
Vasubandhu

Sūtrālamkāra-bhāṣya མདོ་ཉེ་བརྒྱན་གྱི་བཤད་པ་

Madhyānta-vibhāṅga tika ཉམ་མཐོང་མཐོང་རྣམ་པར་འཕྲེད་
པའི་འགྲེལ་པ་

Dharma-dharmatā-vibhāṅga-vṛtti ཚོས་དང་ཚོས་ཉེད་རྣམ་པར་
འཕྲེད་པའི་འགྲེལ་པ་

Trīṣikā-kārikā ལྷུ་མ་རྩུ་པའི་ཚོག་ལེ་དུར་བྱས་པ་

Vimśakā-kārikā ཉེ་ལྷུ་པའི་ཚོག་ལེ་དུར་བྱས་པ་

Pañcaskandha-prakaraṇa ལྷུང་པོ་ལྔའི་རབ་རྩུ་འཕྲེད་པ་

Vyākhyā-yukti རྣམ་པར་བཤད་པའི་རྟོག་པ་

Karma-siddhi-prakaraṇa ལས་རྒྱུ་པའི་རབ་རྩུ་འཕྲེད་པ་

13. རྟོག་པའི་ཚོགས་རྒྱན་ or རྟོག་པ་ཚོགས་རྒྱན་

- "the six logical works of the Mādhyamika" signifies six
of the works of one of the main systematizers of the Māhāyana,
the Indian master Nāgārjuna, in which he deals principally
with the demonstration of the Buddhist theory of emptiness
(śūnyatā, Tib. ཉམ་པ་ཉེད་), i.e. denial of the

categories of existence-nonexistence etc. as viewed by various systems of Indian realism, both Buddhist and non-Buddhist.

In the Mādhyamika-kārikās (དབུ་མའི་ཚོག་ལེའུར་ལུས་པ་))

or Prajñāmūla (རྩ་བ་ཤེས་རབ་)) and in the Vāidalya-sūtra

(རྒྱལ་མོ་རྣམ་འཐག་)) he subjects to criticism

the conclusions and reasons of the various realist systems

in order to establish his own position of no-realism. Then

faced with the realist objection that if every realist tenet

is altogether repudiated then cognition itself will become

completely indeterminate and consequently will be unable to

establish anything either realist or non-realist, he deals

with these objections in the Vigraha-vyāvartanī (རྩོད་)

(རྩོད་)) and the Śūnyatā-saptati (རྩོད་ཀྱི་དབུ་ལྔ་རྩ་བ་))

in which he seeks to save the determinacy of cognition in

the face of his denial of every realist proposition. Finally,

in the Yukti-ṣaṣṭika (དུགས་པ་རྩ་བ་)) and

the Ratnāvālī (དེ་མཚན་ལྷན་པ་)) he seeks to

show that the practise of the Buddhist paths needs to be

based upon understanding of the theory of śūnyatā.

14. ཚོགས་མཚན་ - one of the two chief religious festivals celebrated annually in Lhasa. It was originally established by ལངས་ཀུན་ཀྱི་མཚན་ , the minister of the fifth Dalai Lama in commemoration of the death of the great fifth, one of the most important of the Dalai Lamas.

15. ལྷོ་ལྷོ་གཞན་པ་ - lit. "extremists" is the Tibetan word used to translate the Sanskrit "tīrthika". In ancient India the tīrthikas were holy-men, lit. "paths" or "fords" offering to others the way of salvation or deliverance. The early Buddhists applied the term "tīrthikas" - possibly a pejorative meaning literally "a tiny path" - to the adherents of all the non-Buddhist creeds, and its sense appears to have been "the followers of the 'holy' authorities". The Tibetans chose to render this term in the Tibetan language by the word ལྷོ་ལྷོ་གཞན་པ་, "the upholders of the outer edges", and its sense is "an extremist", Buddhism choosing to consider itself a middle way, in ethics between the extremities of asceticism and hedonism, and in metaphysics between the extremities of nihilism and hypostatization or reification.

TRANSLATION

- I. From first beginning to study at the monastic center, what is the way of studying until reaching the end?
- G. The way of studying in the colleges of the three monastic centers is for the most part the same. However, if one takes Serwa-byes college for an example -- in general there are 16 classes. In these classes the principal studies are logic, the first (of the five) which epitomize the subjects of the scriptures and their commentaries into five quintessentials; then the Prajnaparamita, the Madhyamika, the Vinaya, and the Abhidharma; these one studies successively. Also, there are three bsdud grwa (classes), the elementary, intermediate, and highest. The so-called bsdud grwa are arrangements of the way of reasoning which is introductory to looking at the logical texts. The major salient points of the terminology and classification, etc. are arranged separately by Tibetan scholars, clearly and easily understandable to new students; they have composed many books which are like a key which is the means of entry into the treasury of the logical texts. One studies these chiefly. The actual studying of the long texts on logic one must do afterwards gradually. For example, in (Serwa)byes college there is no separate class in logic (i.e. above and beyond the three classes utilizing the bsdud grwa). Nonetheless, every year at the Ljangs winter session, from the early part of the eleventh month to the fifteenth day of the twelfth month, there is a place for study where many students of the three monastic centers, in assembly together, study only the logical texts. The books which are the basis for study are the Compendium of Right Cognition written by the Indian master Dignaga and its autocommentary, etc., and in particular one does chiefly The Seven Treatises, commentaries on logic composed by his disciple, the master Dharmakirti, and various commentaries written by other Indian scholars; in addition to this, Tibetan scholars have composed many commentaries relevant to numerous resolutions of uncertainty as to the refutation, establishment, and response on the actual thought of the scriptures and their commentaries -- the so-called yig cha which are exclusive to each of the monastic centers; one studies these. Although the Ljangs winter session is short, it is a good place to study the long texts on logic. The reason is that during that (session) through competition in debating back and forth by the students of Serwa, 'Bras spungs and Dga' ldan one resolves uncertainties which were previously unresolved, and there comes newly a very strong

progress in one's studies.

Then during the five classes on the Prajnaparamita, the root text (or) ground taken for a basis is the Abhisamayalamkara composed by the venerable Savior Maitreya. One takes its commentaries, principally the twenty commentaries written by the pandits of India and different commentaries and subcommentaries written by Tibetan scholars. In addition to these one studies The Twenty Works Pertaining to Maitreya and the Tibetan yig chas on these.

Then, in the classes on the Madhyamika, one studies chiefly the Six Logical Works of the Madhyamika composed by Nagarjuna and the works written by Aryadeva, Buddhapalita, Bhavaviveka, etc., in particular Candrakirti's Madhyamakavatara and its autocommentary, and similarly the yig chas written by Tibetan scholars.

At the time of (learning) the Vinaya, one takes principally the Vinaya scriptures, the Pratimokṣasutra and the Caturagama, etc., and generally the commentaries pertinent to their thought, in particular the Agamamula of Gunaprabha and its autocommentary, and one studies the Tibetan yig chas (on these).

At the time of the Abhidharma, one studies chiefly the commentaries written by Indian scholars in general, and in particular the root-text composed by the master Vasabandu, the Abhidharmakosa, along with autocommentary.

For the three bsdud grwa classes there are three years, and for the five Prajnaparamita classes there are five years. For the two Madhyamika classes one spends two years in each class, for there are four years. In the same way the number of years in the two classes on the Vinaya and in the two Abhidharma classes is the same as the Madhyamika classes.

Then, when one has reached the so-called bka' ram class, one has to take a long examination. This examination is extremely important, for depending upon the quality of this examination, one will afterwards obtain the rank of the four higher or lower Geshe titles -- according to the grade (of the examination).

- I. How does one get those four Geshe ranks?
- G. As for these four Geshe ranks, depending upon the quality of one's studies one obtains a higher or lower status. The best students obtain lha ram pa; beneath that tshogs ram pa; beneath that rigs ram pa; and beneath that one obtains gling gseb. Those

who get lha ram pa and tshogs ram pa go to the highest class called lha ram. The kinds of Geshe who are to be rigs ram pa and gling gseb remain in the bka' ram class.

Until the turn comes for the Geshe disputation of each individual in both the lha ram pa and bka' ram pa (class) each has to remain in his own class; consequently, according to the size of the class there is a varying number of years (of waiting for the disputation). As for one's studies in both of these classes, one does principally the Vinaya and the Abhidharma, and finely and in detail debates back and forth, relevant to reviewing all the others. Both the rigs ram pa and the gling gseb arrange their disputations in their own individual monasteries, and they are given their Geshe status from their own monasteries. Therefore, these kinds have the so-called lower Geshe level. In the second Tibetan month at the tshogs mchod festival, the congregations of Serwa, 'Bras spungs and Dga' ldan stay in Lhasa for about 10 days, and during that, the tshogs ram pa arrange their Geshe disputations. The Tibetan government assigns a numerical order (of merit) of the Geshe consistent with the quality of their disputation. Similarly, during 21 days of the first Tibetan month, the smo lam festival is a holy season for all the monastic congregations of Serwa, 'Bras spungs and Dga' ldan in assembly together in Lhasa. During this the lha ram pa of Serwa, 'Bras spungs and Dga' ldan hold their Geshe disputations every day in turn. Depending upon the quality of the examination, a numerical order of (merit in) the disputation, first, second, etc. is assigned by the Tibetan government.

The smo lam is a festival (celebrating) the (Buddha's) competition in the power of magical creation with the six teachers of the extremists, etc. for 15 days formerly during the Blessed One's lifetime. The Lord, the great Tsong kha pa established it anew in conformity with the custom of the great Indian monasteries of Nalanda, etc.

B. Take all the asterisked sentences in Exercise A, and if the sentence is plain, change it to honorific. If the sentence is honorific, change it to plain.

Key to Exercise B:

- 1. ଭ୍ରମନ୍ତୁ - ଗର୍ଭନ୍ତୁ ।
- 3. ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ପଢ଼ନ୍ତୁ ଯତ୍ନଂ ।
- 4. ଭ୍ରମନ୍ତୁ - ଗର୍ଭନ୍ତୁ ।
- 5. ଶ୍ରୀମତଃ - ଭ୍ରମନ୍ତୁ । ଶ୍ରୀମତଃ - ଭ୍ରମନ୍ତୁ ।
- 6. ଭ୍ରମନ୍ତୁ - ଶ୍ରୀମତଃ ।
- 7. ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ ।
- 9. ପଢ଼ନ୍ତୁ ଶ୍ରୀମତଃ - ପଢ଼ନ୍ତୁ ଶ୍ରୀମତଃ ଗର୍ଭନ୍ତୁ - ଶ୍ରୀମତଃ ଶ୍ରୀମତଃ ଗର୍ଭନ୍ତୁ ।
ଶ୍ରୀମତଃ - ଶ୍ରୀମତଃ ।
- 10. ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ ।
- 11. ଭ୍ରମନ୍ତୁ - ଗର୍ଭନ୍ତୁ ।
- 12. ଭ୍ରମନ୍ତୁ - ଗର୍ଭନ୍ତୁ ।
- 13. ଶ୍ରୀମତଃ ଶ୍ରୀମତଃ ଗର୍ଭନ୍ତୁ ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ପଢ଼ନ୍ତୁ ଶ୍ରୀମତଃ ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ ।
- 14. ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ । ଭ୍ରମନ୍ତୁ - ଭ୍ରମନ୍ତୁ ।
- 17. ଶ୍ରୀମତଃ ଶ୍ରୀମତଃ - ଶ୍ରୀମତଃ ଗର୍ଭନ୍ତୁ ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ଶ୍ରୀମତଃ ଶ୍ରୀମତଃ ଗର୍ଭନ୍ତୁ ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ ।
- 18. ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ । ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ ।
ଶ୍ରୀମତଃ ଶ୍ରୀମତଃ - ଶ୍ରୀମତଃ ଶ୍ରୀମତଃ ଗର୍ଭନ୍ତୁ ।
- 20. ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ ।
- 21. ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ - ପଢ଼ନ୍ତୁ ଯତ୍ନଂ କର୍ତ୍ତବ୍ୟମ୍ ।
- 23. ଶ୍ରୀମତଃ ଶ୍ରୀମତଃ - ଶ୍ରୀମତଃ ଗର୍ଭନ୍ତୁ ।
- 26. ଶ୍ରୀମତଃ ଶ୍ରୀମତଃ - ଶ୍ରୀମତଃ ଗର୍ଭନ୍ତୁ ।
- 27. ଭ୍ରମନ୍ତୁ - ଗର୍ଭନ୍ତୁ ।

- 28. གལ་ཆེན་པོ་ - ལྷན་སྐྱེས་གལ་ཆེན་པོ།
- 29. གོ་གཞུང་ - དབུ་གཞུང་།
- 30. ཚོགས་ཀྱི་ཡོད་པ་རེད་ - ཚོགས་གཞན་གྱི་ཡོད་པ་རེད།

[Faint bleed-through text from the reverse side of the page, including phrases like ལྷན་སྐྱེས་གལ་ཆེན་པོ་དང་། གོ་གཞུང་དང་། ཚོགས་ཀྱི་ཡོད་པ་རེད་།]

LESSON THREE

VOCABULARY

ཏཱ་རྩ་མཚན་	tantra	བཤེན་པ་	to construct, to build
ལྷོ་ཏཱ་རྩ་མཚན་	Lower Tantra College (P.N.)	པཎ་ཆེན་	Panchen Lama
འཕྲོ་སྐོར་གྱི་མཇུག་	developing stage	འགྲོ་བཟང་མཚན་གྱི་ཕྱི་འགྲུབ་	P.N. of a person
འཕྲོ་སྐོར་གྱི་འཇུག་	one who practices the developing stage	འཕྲོ་སྐོར་གྱི་འཇུག་	<u>The Developing Stage of Yamāntaka</u>
འཇུག་པ་	to go around, to make the rounds of	ལྷན་བཤེན་	to take in hand(H)
གཏུག་མཚན་(པ་)འདུག་པ་	Guhyasamāja	ལྷན་པ་	to practice (H)
བཤེན་པ་	Sambhāra	ལྷན་པ་	(P)
འཇུག་པ་	Yamāntaka	རྩ་མཚན་	root-tantra
འཇུག་པ་	maṇḍala	འཇུག་པ་	P.N. of a place
གཏུག་མཚན་	mantrum; tantra	འཇུག་པ་འཇུག་པ་	commentary
འཇུག་པ་	practice of meditation (n.); to practice meditation (v.)	འཇུག་པ་འཇུག་པ་	'title of a book
འཇུག་པ་	perfecting stages	འཇུག་པ་	to say, to call (H)
འཇུག་པ་	instruction; explanation	འཇུག་པ་འཇུག་པ་	P.N. of a person
འཇུག་པ་	text transmission	འཇུག་པ་འཇུག་པ་	title of a book
འཇུག་པ་	powder; dust	འཇུག་པ་འཇུག་པ་	title of a book
འཇུག་པ་	color	འཇུག་པ་འཇུག་པ་	

ལུག་འདེབས་མཁུན་ (H)	founder	ལྷན་པོ་	later
ཕྱི་མཚན་གྱི་ཕྱི་ལོ་	P.N. of a person	མཚན་	line; outline
ལྷན་པོ་	tika (Sansk. word) (a type of commentary)	ལྷན་པོ་	chant, hymn
ལྷན་པོ་ལྷན་པོ་	lead tika-reciter	ལྷན་པོ་	tantra-sound (a deep resonate vocal production)
ལྷན་པོ་	to select; to nominate	ལྷན་པོ་	gso sbyong (see note)
ལྷན་པོ་	chiefly	ལྷན་པོ་	demarcation, partition; one who is set off, i.e. a recluse
ལྷན་པོ་ལྷན་པོ་	the Upper Tantra College	ལྷན་པོ་	more than
ལྷན་པོ་ལྷན་པོ་	Vārṣika, the summer retreat of the Sangha	ལྷན་པོ་	a person in one of the two tantra colleges
ལྷན་པོ་ལྷན་པོ་	to accept, to (H) admit (P)	ལྷན་པོ་	to finish
ལྷན་པོ་ (ལྷན་པོ་)	to protect; to keep, to observe	ལྷན་པོ་	to get
ལྷན་པོ་	in order to, for the purpose of	ལྷན་པོ་	(H) representative
ལྷན་པོ་	purpose	ལྷན་པོ་	(H) leader
ལྷན་པོ་	upon	ལྷན་པོ་ (H)	responsibility
ལྷན་པོ་	to free from, to release from	ལྷན་པོ་	doctrine, teaching
ལྷན་པོ་	to accord with, to be in conformity with	ལྷན་པོ་	exemplary biography, a story of a model life
ལྷན་པོ་ལྷན་པོ་	P.N. of a place		

EXPRESSIONS AND IDIOMS

- ལྷ་མོ་བྱ་བ་གནང་། (H) to do one's Geshe
- མིང་བྱ་བ་གནང་། (P)
- མཁའ་གཟེགས་ཉིན་ on the first day
- ལྷ་དྲུག་བཤམ་། briefly, in brief
- ལྷ་དྲུག་ལྷ་སྐབས་། tantra session
- ལྷ་དྲུག་ལྷ་སྐབས་ལྷ་སྐབས་། the system of the tantras
- ལྷ་དྲུག་ལྷ་སྐབས་ལྷ་སྐབས་། from (i.e. of a person) (H)
- ལྷ་དྲུག་ལྷ་སྐབས་ལྷ་སྐབས་། the developing and perfecting stages
- ལྷ་དྲུག་ལྷ་སྐབས་ལྷ་སྐབས་། to receive a text-transmission
- ལྷ་དྲུག་ལྷ་སྐབས་། colored stone dust
- ལྷ་དྲུག་ལྷ་སྐབས་། to check the recitation (H)
- གུམ་མཁའ་མཁའ་མཁའ་། Guhyasamāja, Sambhāra, and Yamāntaka
- གུམ་མཁའ་མཁའ་མཁའ་། བདེ་མཚོ་གཟེང་། (person) (pl.)
- གུམ་མཁའ་མཁའ་མཁའ་། secret instruction
- ལྷ་མོ་། India and Tibet
- ལྷ་མོ་ལྷ་མོ་། listening (i.e. study) and practice (H)
- ལྷ་མོ་། not only (see note)
- ལྷ་མོ་ལྷ་མོ་། very famous
- ལྷ་མོ་ལྷ་མོ་། to transmit and explain a text (H)
- ལྷ་མོ་ལྷ་མོ་། to continue, to take up where one leaves off
- ལྷ་མོ་ལྷ་མོ་། (H) to complete
- ལྷ་མོ་ལྷ་མོ་། specially

कुम्भस्येति
एतन्मन्त्रं
एतन्मन्त्रं

(H) to take an examination
therefore, consequently
at the end of one year, with the passage
of a year

सम्यक्
सम्यक्

time
acceptance of the precepts of the summer
retreat (H)

सम्यक्
सम्यक् (H)

custom; system
living creatures

सम्यक्
सम्यक्

injury to life and limb
practice (n.)

सम्यक्
सम्यक्

from memory
the helper or attendant of a recluse

सम्यक्
सम्यक्

to see or meet
from (i.e. of a person) (pl.)

सम्यक्
सम्यक्

secret instruction
from any of the monastic centers

सम्यक्
सम्यक्

as belonging to, as part of
otherwise, except that

सम्यक्
सम्यक्

from an early age
before finishing

सम्यक्
सम्यक्

precepts which are kept, observances
veins, breath, and semen

सम्यक्
सम्यक्

illusory body
inner yoga

सम्यक्
सम्यक्

རྒྱུ་རྒྱུ་རྒྱུ་རྒྱུ་

to rise gradually; to rise through the cursus honorum

མཁུ་འཁུ་འཁུ་འཁུ་

monitor of the tantra college

མཁུ་འཁུ་

regimen; rules

མཁུ་འཁུ་

scrutiny (n.)

མཁུ་འཁུ་

as punishment for an infraction

མཁུ་འཁུ་

society, membership

མཁུ་འཁུ་

lead lama

མཁུ་འཁུ་

to give an examination

མཁུ་འཁུ་

responsibility for the activities or functions

མཁུ་འཁུ་ (H)

to represent

མཁུ་འཁུ་

generally; usually; continuously

མཁུ་འཁུ་

exposition and practice

མཁུ་འཁུ་

everyday

མཁུ་འཁུ་

assemblage

མཁུ་འཁུ་ (H)

to give religious instruction to teach religion

NOTES

1. མེད་བཏགས་གཏོང་བ་ Lit. "to give (one's Geshe) title"
 མེད་བཏགས་ (pl) and མཚན་བཏགས་ (H.) "title"
 signify only the title or degree of Geshe, and "to give" གཏོང་
 refers to the custom of offering food and sometimes other pre-
 sents to at least all the monks of one's college on the day of
 taking one's Geshe examination.
2. ཚེས་ཐོག་བསྐོར་ "to make the rounds of the religion sessions".
 The members of the tantra colleges are constantly on the move
 together from place to place on a fixed annual circuit. They
 stay at each place from a week to several months. At each place,
 certain specific tantric teachings are taught and practiced.
 The "sessions" refer to these locales and the teaching associated
 with each.
3. གསང་འདུས་ འདེ་མཚན་ འཛིགས་བྱེད་ The Guhyasamāja,
 Sambhāra, and Yamāntaka are the three principal tantras studied
 and practiced by the Dge lugs pa sect.
4. འབྱེད་རིམ་ and རྗེས་རིམ་ - These are the two main
 yoga practices belonging to the highest level of the tantra,
 the anuttara tantra (ལྷ་རྣམ་ཤེས་པའི་རྒྱུད་), the former being a
 method of meditation which effects a maturation of the mind for
 the practise of the latter. A mastery of the perfecting stages
 is the immediate aim of the tantra method, as the higher attain-

ments of the tantric path are dependent on this mastery.

5. ལུང་ the transmission of a text via recitation, reading, etc. Here, the emphasis is upon the lineage or unbroken continuity of the tradition whereby some important enunciation of a teaching - whether a sūtra or a tantra or a sāstra - is handed down through an uninterrupted line of recipients.
6. འཇིགས་བཤེར་ pronounced tsīpsāā
7. ཡར་ "up" because the examination is taken from a person of superior knowledge and position.
8. ཚེར་ - a particle which suffixed to verbs denotes completion of the action of the verb. The verb + ཚེར་ = the English perfect tenses, e.g.:

Present perfect

(1st person) I have already eaten.

ངས་ལ་མཚན་ཚེར་ཡོད་

(3rd person) He has already eaten.

ཁོས་ལ་མཚན་ཚེར་འདུག

Past perfect

(1st person) When he came I had eaten.

ཁོ་ཡོད་ཏུས་ངས་ལ་མཚན་ཚེར་བ་ཡིན་

(3rd person) When I came he had eaten.

ང་ཡོད་ཏུས་ཁོས་ལ་མཚན་ཚེར་བ་རེད་

Future perfect

(1st person) When he comes I shall have eaten.

ཁོ་ཡོད་ཏུས་ངས་ལ་མཚན་ཚེར་གྱི་རེད་

(3rd person) When I come he will have eaten.

ང་ཡོད་ཏུས་ཁོས་ལ་མཚན་ཚེར་གྱི་རེད་

General perfect

(1st person) When he comes I generally have eaten.

མེ་ཡོད་དུས་ངས་བཟས་ཚོར་གྱི་ཡོད་

(3rd person) When I come he generally has eaten.

ང་ཡོད་དུས་ཁོས་བཟས་ཚོར་གྱི་འདུག

The 2nd person uses the verb forms of the 3rd for the formation of the above tenses.

9. དབྱར་གནས་ Under the Vinaya rules the vārṣika or summer retreat of the Sangha is observed by monks for a period of roughly three months each summer. At the beginning of this period the monk takes a vow to observe several precepts above and beyond those entailed by his monk's vow, the principal being not to move more than 500 arm-spans from his living quarters.

10. དང་ here "with" or "between" etc., the meanings of དང་ in statements of comparison as to sameness or difference, e.g.

ནིའུ་ཡོག་དང་ཡི་ཀ་གོ་དུས་ཚོ་ད་ཁག་ཁག་རེད་

"The time is different between New York and Chicago." བཤ་

པ་འདི་ཚོ་ངའི་ཁང་པ་དང་གཅིག་པ་རེད་ "These

houses are the same as my house." ནིའུ་ཡོག་དང་ཡི་ཀ་གོ་

ཁག་ཁག་རེད་ "New York is different from Chicago."

11. གསུང་ - The honorific "to say" is often used to denote authoritative utterance. Here in the context of the Vinaya, it signifies, "It is stated by the Buddha."

12. ཚིམ་ - A word usually meaning "just", "only", "merely", etc. is often used in the spoken language to signify approxi-

mation, viz., "just about" or "around", e.g.: རྒྱ་ཚོད་གཉིས་
 བ་ཚིམ་ལ་ "just about two o'clock", བར་བ་འདིའི་ནང་མི་
 ཉི་ལུ་ཚིམ་ "just around twenty persons in the room".

The word is usually pronounced tsa. Again, the word ཚིམ་ is
 sometimes used also to signify minimally, viz., "at least some",
 e.g., ལྟོན་ལྟོན་ལྟེན་པའི་བསམ་བཤམ་པ་ཚིམ་ལ་དཔེ་དཔར་ལྟོན་
 མཐར་ལྟུན་པ་ཡོད་ཐབས་མེད་ "Without

even at least some thought of studying there is no way to finish
 one's studies."

13. རྒྱ་མིག་ལུང་ - a locale about one day's journey to the
 west of Lhasa. It is famous for its hot springs where people
 go to bathe in the summer. It has a particular religious asso-
 ciation for the Dge lugs pas as Tsong kha pa is reputed to have
 bathed there shortly before his death.
14. གསོ་བྱེད་ The Sanskrit posadha. Each fortnight, the members
 of the Sangha observe posadha, a practice entailing assembling
 together, the recitation of the Prātimokṣa precepts, confession
 of infractions of the precepts, etc.
15. ལྷ་མ་དབུ་མཛད་ - Generally in Tibetan monasteries
 the དབུ་མཛད་ is a man who leads the assembled monks
 in recitation, chanting, etc. on the other hand ལྷ་མ་དབུ་མཛད་
 refers only to the occupant and the office which is the second
 highest in each, the Upper and the Lower Tantra College.
16. ལྟན་ཚེ་ and ལྟན་ཚེ་ - are the two colleges of Dga' ldan

TRANSLATION

monastery. Each has its own preceptor (མཁན་པོ་) who just as in the colleges of Serwa and 'Bras spungs is elected by the monks of the college from among their own members. The Dharma-master of Shar rtse and Byang rtse are two positions quite independent of the preceptorship, and they have nothing to do with the business of running their respective colleges. Each is slated to occupy automatically later the Throne of Dga' ldan, the seat of Tsong kha pa, the founder and master of the Dge lugs pa teaching.

17. ཚེས་ལྷན་པོ་ - "religious" in contradistinction to རྒྱུ་ལྷན་པོ་ "secular".

TRANSLATION

- G. Rinpoche, once you had done your Geshe, did you enter the tantra (college) immediately, or how did you do?
- R. Having done my Geshe in the first month, I entered into the Lower Tantra College on the first day of the second month.
- G. On first entering the tantra college, what did you have to do?
- R. To tell briefly the things to be done in the tantra college—on entering the tantra college there are so many places to visit called the tantra sessions, for a period of six years if one is a Bskyed rim pa and for one year if a Geshe. These are areas around Lhasa and the three monastic centers (where) one must make the rounds of the tantra sessions. About the studying and practicing mainly of the tantra system during this time—one practices meditation on the tantras pertaining to the mandala rites of the three, Guhyasamaja, Sambhara, and Yamantaka, etc. and gets much text-transmission and explanation on the developing and perfecting stages from the preceptor, and one hears, ponders, and practices the tantric works continuously.
- For instance, on the ninth month during the Yamantaka session at Lhasa, the Yamantaka mandala of colored stone powder is constructed. Its ritual is performed. The preceptor does a recitation-check etc. on the Developing Stages of Yamantaka composed by the Panchen Lama. Blo bzang chos rgyan, and one practices mainly on Yamantaka. Likewise, at the respective time of the Guhyasamaja and Sambhara sessions also, the mandala of colored stone dust is constructed, and one practices mainly on the teaching of these two and their rites. Likewise in their individual sessions, one listens to and practices the texts of the root tantras of Guhyasamaja, Sambhara, and Yamantaka, and their commentaries composed by Indian and Tibetan scholars along with the subcommentaries. Not only that, in particular, in the second Tibetan month, at the transmitting and explaining the text of the renowned Gsang 'dus rtsa rgyud kyi 'grel pa bshi sgrags, composed by the lord, the great Tsong kha pa; at each other individual session one picks it up where one left off and so completes its transmission and exposition. Similarly, at the time of the Dga' ldan session, one does the transmission and exposition of the Bskyed rim dngos grub rgya mtsho composed by Mkhas grub dga legs dpal bzang. And not only that, at each individual session the preceptor does a recitation check on the Bde mchong and 'Jigs byed Bskyed rim written by the Panchen, Blo bzang chos rgyan, and the Gsang 'dus rtsa rgyud

kyi tika etc. by the founder of the Lower Tantra College, the lord, Shes rab seng ge.

Within a single year two Geshes called the lead tika reciters are especially selected as reciters of the Guhyasamaja tika. These two chiefly among the individual tika-reciters have to offer up an examination on whatever recitation-check the preceptor does. Consequently, at the end of one year, each (man) has obtained the completion of a major system, the commentaries on the root-tantras of Sambhara, Guhyasamaja, and Yamantaka, their subcommentaries, and their text-transmissions.

- G. Isn't the time period for doing the summer retreat somewhat different for the Upper and Lower Tantra Colleges and for the three monastic centers?
- R. Yes, it is. The three monastic centers accept the precepts for the earlier summer retreat. Therefore, the earlier summer retreat starts from the sixteenth day of the sixth Tibetan month, and the summer retreat is observed until the thirtieth day of the eighth Tibetan month. Both the Upper and Lower Tantra Colleges take the later summer retreat precepts. This begins on the sixteenth day of the seventh Tibetan month, and the summer retreat is observed until the thirtieth day of the eighth month. Also, the members of the Sangha ought generally to accept the precepts of the earlier summer retreat. By virtue of the need to be allowed to accept a later summer retreat if one is unable to accept the earlier summer retreat, the Buddha taught two different ways of accepting the summer retreat precepts. In order that this custom (i.e. of two ways of keeping the summer retreat) might not deteriorate, in Tibet also both the Upper and Lower Tantra Colleges and the three monastic centers observe two different acceptances of the summer retreat precepts.

Generally speaking, there are many purposes for the summer retreat. Since outside in the summertime there are quite many kinds of living creatures on the green grass and so on, the chief (purpose) is to avoid injury to the life and limb of these. It is said in the Vinaya of the Blessed One, "If one does not know the time of release from the summer retreat, when the leaves of the autumn trees become yellow, it is permissible to be released." In conformity with the thought of this, since the leaves of the trees become yellow, etc., on about the eighth Tibetan month, it is permissible to be released from the summer retreat at that time.

In later times, the place where the members of the Sangha

of the Lower Tantra College accept the summer retreat precepts is at Chu mig lung. During that, the preceptor does a text-transmission and exposition of Sambhara, and likewise the practitioners of the developing stage, having done practice on the outline of the mandala, the colored powder, chanting, (the production of) the tantra-sound, etc., must take an examination with the lead lama. On the fifteenth day of the eighth Tibetan month, at the time of posadha, the preceptor must recite from memory the entire Pratimoksa sutra.

Likewise, during the summer retreat, there is specially selected each year a teacher, called the lead-teacher, of the meditative system of Guhyasamaja to thirty-two persons, Geshes and the like, in keeping with the number of the thirty-two deities of the Guhyasamaja mandala. He instructs them, and they do meditation on Guhyasamaja. Moreover, each man doing meditation has separately a tiny meditation hut. During that time no one sees or meets them other than one or two persons, the lead-teacher and the recluse's helper. On the twenty-third day of the eighth month, once they are released from meditation, the lead-teacher and the Geshes who newly entered that year must get from the preceptor secret instruction on the steps of meditation.

- G. Aren't all the persons in the tantra college just Geshes?
- R. No. Generally speaking, in the tantra college there are two different kinds called developing stage practitioners and perfection stage practitioners. If one enters the tantra college and has finished his Geshe at any of the monastic centers, from the first he enters as a part of the perfecting stage practitioners. Otherwise, if he enters the tantra college at an early age, or enters before finishing his studies at another of the monastic centers, he has to enter as a part of the developing stage practitioners. A developing stage practitioner needs to memorize many tantric texts, the mandala rites, etc. of Sambhara, Guhyasamaja, and Yamantaka. They study a multitude of things, the observances of the Pratimoksa, Bodhisattva, and Tantra vows, the outlines (of the mandalas), the colored stone powder, and the performance of rituals and they must take an examination (on these). Not only that, as their chief practice they need to do study, examination, and meditation on the developing stage which is preparatory to the perfecting stage.

As for the perfecting stage practitioners, they do not need, like the developing stage practitioners, to take an examination on their memorization of the mandala rites etc.,

and upon finishing the doings of the developing stage, they practice the threefold study, examination, and meditation on the inner yoga of the perfecting stage of the illusory body, the clear light, etc. and meditation on the veins, breath, and semen.

- G. How do the Geshes in the tantra college rise through the cursus honorum?
- R. The higher Geshes after entering the tantra college need to take an examination with the government in both sutra and tantra. Depending on the quality of this examination, he gets the lead tika-recitership. In a single year, there are two Geshes who do the lead tika-recitership. Both these Geshes on the following year arrange a disputation on tantra in the tantra college, and they obtain a mentorship of the tantra college. The former lead reciter has to arrange his disputation during the Yamantaka session in the ninth month and latter reciter during the Sambhara session during the eleventh month.

The so-called mentor is chiefly a watcher after the rules of the tantra college. If a major sort of contravention of the rules occurs, as a punishment for the transgression he has the power of expulsion etc. from membership in the tantra college. Then, some do the lead teachership. During the summer retreat at Chu mig lung, these instruct in the way of meditating the Guhyasamaja, and afterwards again they have to do a long examination with the government in both sutra and tantra, and according to its quality they obtain the position of lead lama.

Beneath the tantra college preceptor the lead lama is the bearer of the greatest responsibility for the activities (of the tantra college) (i.e.) giving the examinations, watching after the rules, performing the rituals of the tantra college, etc. One does the preceptorship of the tantra college after doing the lead lama (position) for three years. The preceptorship is for three. Then, if he is the preceptor from the Upper Tantra College, he obtains the dharma-mastership of Shar rtse, and if he is the preceptor from the Lower Tantra College the dharma-mastership from Byang rtse. Successively by turn they obtain the Dga' ldan throne for seven years.

(The occupier of) the Dga' ldan throne represents the lord Tsong kha pa, the master of the Dge lugs pa teaching and is one of the highest religious leaders. He carries on in a likeness to the model life of the lord, the great Tsong kha pa, as exemplified by his bearing generally the responsibility of the doctrine through his exposition and practice of the complete (train-

- *31. མཚོམས་པ་དེ་ཚོས་མི་གཞན་དག་དང་..... ལྷ་ལྷོ་གཉེན་གྱི་ཕོད་པ་རེད་པས།
- 32. ལྷོད་པ་ཚོར་མདག་བཤེས་པ་ལྷོ་གཉེན་པས།
- 33. འཕྱོད་རྩེ་པ་ཚེས་པ་དེ་གང་འདྲ་གཞིག་ལ་ཚེས་གྱི་ཕོད་པ་རེད།
- *34. ལྷོ་གཉེན་རྩེ་པ་འདི་ཚོར་སྐྱེ་བྱུགས་ལ་ཕག་གི་རེད། འཕྱོད་རྩེ་པ་འདི་
ཚོར་སྐྱེ་བྱུགས་ལ་ཕག་གི་རེད།
- 35. ལྷོ་གཉེན་རྩེ་པ་འདི་ཉམས་ལེན་གྱི་གཚོ་བོ་ག་རེ་རེད།
- 36. དག་བཤེས་ཚེ་ཁག་དེ་ཚོས་ལྷོད་པ་ལྷོ་གཉེན་པ་འདི་ལྷོ་གཉེན་གྱི་གཉེན་
འཕྱོད་རྩེ་པ་འདྲ་ལ་དགོས་པ་ཕོད་པ་རེད་པས།
- 37. ལྷོད་པ་འདི་དག་བསྐྱོར་གྱིས་ལྷོད་པ་གཚོ་བོ་ག་རེ་རེད།
- 38. ལྷོ་གཉེན་ལྷོ་གཉེན་གྱི་ཕོད་པ་དང་འདྲ་ལེ་སྐྱོར་གྱི་ཕོད་པ་རེད།
- *39. ལྷོ་གཉེན་ལྷོ་གཉེན་གྱི་ལས་འགན་གཚོ་བོ་ག་རེ་ཕོ་ལ་ལོ།
- 40. མཚོན་པོ་ལོ་ག་ཚོར་གཞན་དགོས་པ་རེད།
- 41. མཚོན་པོ་ལྷོ་གཉེན་དག་འཕྱོད་པ་ལྷོ་གཉེན་གོང་ལ་ལྷོད་པ་
ག་རེ་ཕོད་པ་རེད།
- 42. དག་འཕྱོད་པ་འདི་རིང་ལ་གཚོ་བོ་ག་རེ་གཞན་གི་ཕོད་པ་རེད།

B. Take all the asterisked sentences in Exercise A, and if the sentence is plain, change it to honorific. If the sentence is honorific, change it to plain.

Key to Exercise B:

- 1. མིང་བཏགས་ - མཚོན་བཏགས། བཏང་ - གཞན།
བྱུགས་ - ལྷོ་གཉེན་གཞན།
- 2. འཕྱོད་ - འཕྱོད་གཞན།
ཚོ་གཉེན་ - ཚོ་གཉེན་གཞན།
- 3. མཚོན་བཏགས་གཞན་གྱུ་བ་ - མིང་བཏགས་བཏང་ཚོར།

- 5. ལྱེད་མོ་-གཞན་མོ་-མཚོ་མོ།
- 6. ཉམས་བཞིས་- ཉམས་ལེན།
- 15. ལྷག་འདྲེས་མཚན་- འདྲེས་མཚན།
- 16. མཚོ་-བརྟམས།
- 21. ལས་ལེན་ཡ་- ལས་ལྱི་བཞིས་ཡ་- ལས་བཞིས་གནང་ཡ།
- 25. ལྱི་ལ་ཚོག་གི་- ལྱི་ལ་གནང་ཚོག་གི།
- 29. ལྷག་མཚན་- ལྱི་ལ་མཚན།
- 31. ་་་་་ ལྷག་- མཚོ་ལ་འབྲུང།
- 34. ཡག་གི་རྟ་- ཡག་གི་གནང་གི་རྟ།
- 39. ལས་འགན་- ལྷགས་འགན།

LESSON FOUR

VOCABULARY

ནང་པ་	Buddhist	འཇོན་པ་	compassion
སངས་རྒྱལ་པ་	Buddhist	ཡོངས་སུ་རྒྱུ་གྲུབ་པ་	to perfect, to complete, to finish
དགོན་མཚན་གསུམ་	the Three Jewels, i.e., the Buddha, the Dharma, and the Sangha	ཕྱི་རྒྱུ་མ་ལོག་པ་	unmistaken; unerroneous; unperverted
ཡོན་ཏན་	qualities; virtues	ཡང་དག་པ་	right; real; perfect
རྒྱུ་རྐྱེན་	expectation; reliance upon	འཕྲུག་པ་	ārya (see note 11); noble
འཇུག་	to go into; to be put into	ལྷན་	mental continuum; person
འཁོར་པ་	the round of existence (<u>sam-sara</u>)	འགོག་	to stop, to cease
འཇུག་པ་ལྔ་	misery	དམ་པ་	real, actual
འཇུག་པ་	to fear	མ་མ་	real, actual
ལུང་པ་	to save	མ་མ་	to ascertain, to know
ལྷན་པ་	power; ability; potentiality	འཇུག་པ་	firm, stable
ལྷན་པ་	to trust in; to have confidence in	ལྷན་པ་	to obtain, to get
ལྷན་པ་	obscuration	ལྷན་པ་	pure; purified
ལྷན་པ་	all	ལྷན་པ་	object
ལྷན་པ་	wisdom, knowledge (H)	ལྷན་པ་	nature
		ལྷན་པ་	specifics, particulars

गङ्गा-पुत्रः	to identify; to recognize	खङ्गा-पुत्रः	passion (see note 4, Lesson 5)
चङ्गा	sign, mark	शङ्गा	power, force
गङ्गा-पुत्रः	example, sign, mark	गङ्गा-पुत्रः	ordinary individual, (see note 11)
अनन्तः	limitless; unbounded	व्यङ्गा	person
अङ्ग	part; limb	रुग्णः	sickness, disease
व्यङ्गा	habit-formation; propensity	अङ्ग	to suffer
अङ्ग-व्यङ्गा	without exception	शङ्का	fierce; frightful
गङ्गा-पुत्रः	object of cognition	रुग्णः	sick-man; patient
अङ्गा-पुत्रः	direct perception	अङ्गा-पुत्रः	expert
अङ्गा-पुत्रः	gone to the end; perfect	दङ्गा	to give
अङ्गा-पुत्रः	gnosis	अङ्गा-पुत्रः	deep, profound; powerful
अङ्गा-पुत्रः	partiality	गङ्गा-पुत्रः	explicitly; directly
अङ्गा-पुत्रः	unsurpassable	अङ्गा-पुत्रः	nurse
अङ्गा-पुत्रः	admirable; well-endowed	अङ्गा-पुत्रः	activity; conduct
अङ्गा-पुत्रः	obstacle, impediment	अङ्गा-पुत्रः	to follow, to follow according to
अङ्गा	power	अङ्गा-पुत्रः	auxiliary, helper
अङ्गा-पुत्रः	ultimate	अङ्गा-पुत्रः	sage; <u>muni</u>
अङ्गा-पुत्रः	phenomenal; conventional	अङ्गा-पुत्रः	to clear away, to remove
अङ्गा-पुत्रः	superior, excellent	अङ्गा-पुत्रः	to transfer
		अङ्गा-पुत्रः	valuable
		अङ्गा-पुत्रः	to restore; to recover

EXPRESSIONS AND IDIOMS

གང་ཅི་ཡི་ཚེ་སྲོག་གི་	what kind of (person or thing)
ལྷོད་པའི་ཚེ་སྲོག་གི་	to go to for refuge, to take refuge in
མ་ལོང་ལྷོད་པའི་	at least; at the lower extremity
གང་གི་མཚན་ལྡན་གྱི་	to have an understanding of
མཚན་ལྡན་གྱི་མཚན་	roughly
མ་ལོང་ལྷོད་པའི་ཚེ་སྲོག་	to rely upon
ལྷོད་པའི་ཚེ་སྲོག་	evil destiny, unfortunate destiny
ལྷོད་པའི་ཚེ་སྲོག་གི་མཚན་	from the very heart
ལྷོད་པའི་ཚེ་སྲོག་གི་	the two obscurations
ལྷོད་པའི་ཚེ་སྲོག་	from the root
ལྷོད་པའི་ཚེ་སྲོག་	cessation and path
ལྷོད་པའི་ཚེ་སྲོག་	according to the custom, correctly, properly
ལྷོད་པའི་ཚེ་སྲོག་	companion
ལྷོད་པའི་ཚེ་སྲོག་	often; many times
ལྷོད་པའི་ཚེ་སྲོག་	well
ལྷོད་པའི་ཚེ་སྲོག་	as it is (i.e. ultimately true) (see note 8)
ལྷོད་པའི་ཚེ་སྲོག་	as many as (i.e. conventionally true) (see note 8)
ལྷོད་པའི་ཚེ་སྲོག་	directly perceived; before one's eyes
ལྷོད་པའི་ཚེ་སྲོག་	inconceivable
ལྷོད་པའི་ཚེ་སྲོག་	the Truth of Path
ལྷོད་པའི་ཚེ་སྲོག་	the Truth of Cessation
ལྷོད་པའི་ཚེ་སྲོག་	the three vehicles

འཇོན་ཁྲིགས་

full vow (i.e. of a biksu)

ཡན་མཛད་

from . . . on; from . . . up

ལྷན་བཅའ་ཉེད་

to treat (medically); to cure

བཤད་ཉེད་ཉེད་

to use, to employ

བསྐྱེད་འགྲུབ་ཉེད་

to help by urging on

ཉམས་ལེན་ (འབྲས་ལེན་)

to experience; to practice

the hells, and the pretas or tentalized spirits, all of which endure especially prolonged or intense physical suffering in contradistinction to the བདེ་འགྲུབ་ the creatures who have gone to the fortunate destinies, i.e., man and deities, the former enduring comparatively slight physical suffering whereas the latter, although many classes of these are said to be without physical suffering, are said to experience mental anguish. These are discussed at some length in lessons 13 and 15 respectively.

ལྷན་གཉེན་

"the two obscurations", i.e., the passion obscurations and the knowledge obscurations. The passion obscurations are hindrances mainly to deliverance from the round of existence or samsara. The knowledge obscurations are hindrances to all-knowledge or omniscience. These are discussed at some length in lesson 14.

འཇོན་ཁྲིགས་

Some expressions, the pronunciation

ལྷན་བཅའ་ཉེད་

"to find confidence",

NOTES

1. རྒྱལ་བ་ - "an insider" in contradistinction to རྒྱལ་བ་ལ་གཞིན་པ་
"an outsider" carries no other connotation than a Buddhist in
contradistinction to a non-Buddhist.
2. དན་སྲིད་ - the creatures who have gone to the evil des-
tinies. In Buddhism, these are the animals, the denizens of
the hells, and the pretas or tantalized spirits, all of which
endure especially prolonged or intense physical suffering in
contradistinction to the བདེ་འགྲོ་བ་ the creatures who have
gone to the fortunate destinies, i.e., men and deities, the
former enduring comparatively slight physical suffering whereas
the latter, although many classes of these are said to be without
physical suffering, are said to experience mental anguish.
These are discussed at some length in lessons 13 and 15 respec-
tively.
3. ལྷན་གཉིས་ - "the two obscurations", i.e., the pas-
sion obscurations and the knowledge obscurations. The passion
obscurations are hindrances mainly to deliverance from the
round of existence or samsara. The knowledge obscurations are
hindrances to all-knowledge or omniscience. These are discussed
at some length in lesson 18.
4. དེས་ལ་རྗེད་ - Some expressions, the preceding, ཡིད་
ཚེས་རྗེད་ "to find confidence", དད་ལ་རྗེས་

"to develop faith", ཐོ་ཚམ་སྐྱེས་ "to produce doubt",
 etc. are constructed with ལ་ which is probably an accusative
 ལ་ and the word following the ལ་ is then the object of
 the action of the verbal idea contained in the above verb-derived
 nouns.

5. ལས་ - which is often used in comparative construction
 like $\text{སེམས་ཚན་ལས་སངས་རྒྱས་ཡོན་ཏན་ཆེ་གི་རེད་}$

"A Buddha has more virtuous qualities than
 sentient creatures.", here forms a kind of disjunctive compar-
 ison and signifies "other than" or "except".

6. $\text{མཚན་བཟང་པོ་སྟུང་རྩ་རྩ་གཉིས་}$ and དཔེ་
 ལྔ་བརྒྱ་རྩ་ - The thirty-two auspicious signs
 and the eighty minor marks are characteristics of the corporeal
 form of a Buddha, as set forth in the three-body doctrine of
 the Prajnaparamita-sutras etc. Buddhism has always distinguished
 between the dharma-body (ཚས་རྒྱ་) and the form-body
 (གཞུགས་རྒྱ་) of a Buddha. The former refers to
 the cessation achieved by a Buddha as well as his knowledge
 introspectively of his own enlightenment. The latter refers
 to his corporeal features, and the above marks and signs are
 features indicative of a physical perfection belonging to
 Buddhahood. The developed three-body theory is discussed in
 lesson 21.

7. ཐོང་བྱ་ - "The objects to be eliminated" are the various

objectionable qualities which are got rid of through the development of the Buddhist paths, in particular the two obscurations (མྱོང་གཉེས་) noted above, the misery of the round of existence, etc.

8. $\text{ལེས་ལྟ་ཐོས་ལ་དང་ཐོས་ལྟ་བུ་ལ་}$ - "an object of cognition" is synonymous with a dharma (ཚེས་) (see note 5, lesson 5), and an object of right cognition (གཞུང་ལ་). All these terms signify an existent such as is ascertainable as to its existence by means of correct cognition. These existents in turn are either bona-fide phenomena in which instance they are variously (ཐོས་ལྟ་བུ་ལ་) named and conceived, or they are ultimate objects of knowledge of things just as they are (ཐོས་ལྟ་བུ་ལ་), - ultimate in the sense of being the final objects of understanding attainable on a given path searching for the reality limit of phenomenal things. The terms ཐོས་ལྟ་བུ་ལ་ and ཐོས་ལྟ་བུ་ལ་ consequently are synonymous with the Buddhist theories of two truths, an ultimate truth (དོན་དམ་བདེན་ལ་) and a phenomenal (གུན་ཐོས་ལྟ་བུ་ལ་) or conventional (མ་ལྟོད་ལྟ་བུ་ལ་) truth respectively.
9. $\text{མདོན་ལུས་དུ་རྟོགས་ལ་}$ - "to know by direct perception" (i.e. in this instance by yogic perception). Although an exhaustive treatment of the subject had to await the masters of logic, Dignāga and Dharmakīrti, who distinguished

four kinds of direct perception, Buddhism has always made some key differences between directly perceiving something and conceiving it, especially in the instance of meditation where an imagined meditative object appears to the meditator with all the clarity and vividness of sense perception. This particular kind of direct seeing came later to be designated as yogic-perception (*རྣམ་ཐོབ་མངོན་སུམ་*). In Buddhism, the cultivation of this yogic-perception is an important technique for reconditioning the mentality of the meditator and is the basis for the development of many kinds of panoramal cognition. Sanskrit "sattva", an important term

10. *ཡོ་ཤེས་* - generally is used to signify gnosis or knowledge conducive to gnosis, gnosis here denoting the direct experience of 'spiritual' truth.

11. *འཕགས་པའི་རྒྱུད་* (*ཡོ་ཤེས་པའི་རྒྱུད་*) - The word *རྒྱུད་* means the mental continuum, i.e. the stream of psycho-mental moments or events constituting the individuality. Consequently the word *རྒྱུད་* is often used simply to signify an individuality, a personality, a person. In Buddhism the Āryan individual is the person who through study, examination, and meditation has obtained the power of direct perception of the true or real via yogic-perception (see note 9 above). All other personalities are designated as ordinary individuals.

12. མེད་ཀེ་བརྒྱ་ - "the ten non-virtues" is a classification of ten non-virtues which encompasses the major moral evils. These are discussed at some length in lesson 14.
13. ཐོག་པ་གསུམ་ - "the three vehicles", i.e., the vehicles of Śravakas, Pratyekabuddhas, and Bodhisattvas. According to the Mahāyāna, these are the three kinds of paths set forth by the Buddha. The first two belong to the Hīnayāna, the last to the Mahāyāna.
14. མེས་ལ་ཐོག་ - In the modern spoken language the term means "animals". The Tibetans have also used this term to render into Tibetan the Sanskrit "sattva", an important term in Buddhism signifying any sentient or living creature or being with the single exception of a Buddha.

TRANSLATION

- I. What sort of person is called "a Buddhist"?
- G. In general the term "Buddhist" is applied via whether or not there is a taking of refuge which goes for refuge to the Three Jewels. The reason is that there is no way of being placed among Buddhists if there is not at least some thought of relying upon the Three Jewels once one has roughly an understanding of their virtuous qualities. Now, as for the way of going for refuge to the Three Jewels, - one has confidence that the Three Jewels have the capacity to save from anxiety about the miseries of the round of existence and the unfortunate destinies etc., and the attitude which relies upon them from the very heart is the real taking of refuge. This is also called taking refuge mentally. With this sort of attitude the utterance of the expression, "I go to the Buddha for refuge" etc. is called taking refuge verbally.

Moreover, as for the Buddha Jewel, - he himself has extirpated all the defects of the two obscurations, and by way of his own perfection of the qualities of wisdom, compassion, power, etc. he is the perfect teacher who shows without error a refuge to others. The qualities extirpated and the qualities of knowledge belonging to (the Truth of) Cessation and Path of the Aryan individual which he teaches is the actual Dharma Jewel, and the members of the Sangha who rightly achieve these qualities and this actual Dharma Jewel is the right religious-companion who affords a refuge; this refuge taking which relies upon these when one has obtained a firm ascertainment of the above is likewise a purified taking of refuge. Otherwise, without having at least a rough understanding of the virtues of the Three Jewels, even though one often repeats the words, "I go for refuge", other than the mere benefit of saying the words, there will not come any pure taking of refuge.

As for the causes for taking refuge, - generally speaking, the principal causes are two, anxiety about whatever sort of misery there is, of one's self and of others, and confidence that the refuge-object has the ability to deliver from it.

- I. How does the refuge-object, each of the Three Jewels, have the power to protect from anxiety about the misery etc. of the round of existence and the unfortunate destinies?
- G. There is a way in which they can, and since one will understand

if one beforehand identifies the virtues of the nature and the particular qualities of each of the Three Jewels, - first the nature of the Three Jewels (may be set forth as follows): - the Jewel of the Buddha for instance - his virtues of body are his possession of the endless qualities of the thirty-two auspicious signs, the eighty minor marks, etc.; the qualities of his speech are his endowment with the sixteen elements of eloquent speech; the qualities of mind are his endowment with the qualities of being completely rid of the two obscurations along with their inherent tendencies, with the gnosis which reaches the limit of perceiving directly all knowables, both phenomenal and ultimately real, with unsurpassable compassion which proceeds to all beings without partiality, with the perfection of inconceivable power and capacity to act without obstruction for the accomplishment of the noble aims of himself and others; such are his body, speech, and mind, and one possessing unsurpassable qualities of wisdom, compassion, and power is called "Buddha". The so-called Jewel of the Dharma is both the Dharma Jewel which is actual and which is conventional. The highest Dharma is the Dharma Jewel which is actual. As for this, the ultimate Dharma Jewel is both the Truth of Path and the Truth of Cessation, (that is to say) (the Truth of Cessation) belonging to the mental continuum of the Aryan (individual) such as is endowed with the Truth of Cessation which is the extirpation of whatsoever of the objects to be eliminated, (i.e.) the passions etc., by the power of the Truth of Path and also the Truth of the Path belonging to the Aryan individual (which is) the antidote effecting the extirpation of whatsoever of the objects to be eliminated, the passions etc. The two, the Truth of Path and of Cessation, are the actual Jewel of Dharma. The Dharma Jewel which is conventional are the scriptures of the Buddha which teach unerroneously these actual Dharma Jewels as well as the commentaries which explain their thought. Not only that, but also the smallest virtue up to (the greatest) of an ordinary individual's conduct which relinquishes the ten non-virtues is counted as the conventional Dharma Jewel. Similarly, the Jewel of the Sangha also is divided into two, the Sangha Jewel which is actual and which is conventional. That which is called the actual Sangha Jewel are the actual Aryan individuals of the three vehicles, (individuals) endowed with whatever of the Truth of Path and the Truth of Cessation. The conventional Sangha is an assembly of from four monks on up, ordinary individuals who possess the vow of a Bhiksu; this is called the Sangha which is conventional. To identify only roughly the nature of each of the Three Jewels is just the above.

EXERCISES

The way in which the Three Jewels save others from fear (is thus): for example, just as in the instance of delivering from fear of an illness a sick man who is siezed by a virulent disease, a doctor highly skilled in the method of treatment which frees from the nature of the disease along with its causes, a skillful doctor who gives medicine etc. with a skillful method delivers from the sick man's misery, - just so the Buddha, the Blessed Lord, knowing exactly the misery of living creatures and its cause, delivers beings from misery by way of teaching without error the deep path (which is) the method of release from this. As for the Dharma Jewel - like a powerful medicine which destroys the root of the illness and its causes, the Dharmas of Path and Cessation which were taught by the Buddha, provide a refuge which truly saves from anxiety by way of stopping and extirpating misery and the passions which are its cause along with the knowledge-hindrances. Likewise, the Sangha Jewel, a good nurse, stays together with the sick man, and however much he benefits the patient by following the skillful physician's method of employing good medicine and the conduct of walking, sleeping, eating, drinking, etc., that much the Jewel of the Sangha itself accomplishes according to the way the illustrious Dharma which is shown by the teacher, the Buddha, and it saves from fear by way of encouraging other companions to accomplish likewise.

Therefore, if the sick man doesn't take the good medicine given by a skilled physician, however excellent the physician, the medicine, and the nurse may be, there will be no deliverance from the illness. In such a way, if one does not by oneself take up properly the practice of the Dharma shown by the teacher, the Buddha, although the Buddha, the Dharma, and the Sangha are powerful, there will be no real deliverance from the fear of misery etc. It is stated in the scriptures, "The Munis do not wash away sin with water, and they do not remove by hand the misery of living creatures. They do not transfer their own understanding to others. They deliver by teaching this very Dharma." Similarly, it is said in the Royal Meditation Sutra, "Having received much excellent and rare medicine, one does not swallow the medicine which will save one's life. The fault is not the physician's. The fault is not the medicine's. It is the fault of the sick man himself." By way of understanding well the virtues of the refuge-object and the way of going to it for a refuge, to take refuge is not only very important but it is like the gate of entry into Buddhism.

- 17 ལ་ཚོགས་པ་དེ་ཚོ་དོན་དམ་པའི་ཚོས་དགོན་མཚན་པོ་ལ་ལོ།
 དོན་དམ་པའི་དགེ་འདུན་དགོན་མཚན་དང་རྒྱལ་རྒྱལ་པའི་དགེ་འདུན་
 དགོན་མཚན་གཉིས་ཀྱི་ཁྱད་པར་གང་འདྲ་ལེ་དབྱེ་གི་རེད།
- 18 རོ་ལ་པ་དམ་རྒྱས་དགོན་མཚན་དེ་མེ་མ་རྩེ་མ་ཐ་ས་པ་དང་དཔེ་དོན་རྒྱས་
 དགོན་པའི་རྒྱ་མཚན་གཉིས་པོ་ལོ་ལོ་ལོ།
- 19 འཕགས་པའི་རྒྱུད་ལ་རྒྱལ་རྒྱལ་པའི་ཚོས་དགོན་མཚན་པོ་དང་པོ་རེད་
 པས།
- 20 དགེ་འདུན་དགོན་མཚན་དེ་ལྟར་གཤམ་ག་ལྟར་བཞེན་པོ་ལོ་ལོ་ལོ། གང་
 འདྲ་རེད།
- *21 དགོན་མཚན་གསུམ་གྱིས་འགྲོ་བ་ལྷན་བཟུང་འགྲུབ་པས་རྒྱུད་
 རྒྱུད་དེ་མེ་མ་རྩེ་དང་། རྒྱབ་བཟང་པོ། ལྟར་གཤམ་བཟང་ལ་...
 རྒྱུད་པོ་ལོ་ལོ་ལོ།
- 22 ཚོས་དགོན་མཚན་དེ་རྒྱབ་བཟང་པོ་དང་དཔེ་རྒྱུད་ལོ་ལོ་ལོ། གང་
 རྒྱུད་དགོན་པོ་རེད།
- *23 འགྲུབ་ཚོས་ཉམས་སྦྱོར་བྱས་པ་ལྟར་ལྟར་དགོན་མཚན་ལ་རྒྱུད་
 འགྲོ་བའི་རྒྱུད་ལྷན་བཟུང་འགྲུབ་པས་རྒྱུད་ལོ་ལོ་ལོ། རྒྱུད་ཀྱི་མེ་རེད་པས།
- 24 འགྲུབ་ཚོས་རྒྱུད་དགོན་པོ་དང་དགོན་མཚན་གསུམ་ལ་རྒྱུད་
 འགྲུབ་འགྲུབ་པས་རྒྱུད་པའི་རྒྱུད་ལོ་ལོ་ལོ། རྒྱུད་པོ་ལོ་ལོ་ལོ།
 པོ་དེ་ལྟར་འགྲུབ་པོ་ལོ་ལོ་ལོ།

ཚད་རྒྱུག་བཟུལ་གསུམ་ཚེ་རིག་སྤྱི་དང་བཞིའི་ལས་མ་འདས་པ་ཡིན་ཚེ་རྒྱུག་
 བཟུལ་བཟུལ། རྒྱུག་བཟུལ་གསུམ་གྱི། དཔེ་དམ། བཟུལ་ལ་སོགས་པའི་
 ཚོར་བ་རྒྱུག་བཟུལ་ཞུས་རྒྱུག་བཟུལ་ལྱི་རྒྱུག་བཟུལ། འཁོར་བས་འདུས་པའི་
 ཟག་བཅས་ལྱི་བདེ་བ་ཞུས་རྒྱུག་བཟུལ་འདྲེན་བའམ། རྒྱུག་བཟུལ་དུ་འགྱུར་
 བར་ལྱེད་པ་ཡིན་ཚེ་འགྱུར་བའི་རྒྱུག་བཟུལ་དང་། ཟག་བཅས་ལྱི་ཚོས་ཐམས་
 ཚད་དང་དབང་མེད་དང་ལས་དང་ཉོན་མོན་སྤྱི་ལའི་གཞི་བཞུགས་དབང་དུ་འགྱུར་པ་ལ་
 ལྷན་པ་འདུ་ལྱེད་ལྱི་རྒྱུག་བཟུལ་བཅས་ཟེར།

ཚོས་ཐམས་ཚད་དབང་མེད་པ་ཟེར་པ་གི། ཚོས་དེ་གི་དགེ་བའི་ཚོས་རྒྱུད་པ་
 ལ་མི་བརྗོད་པར་ཡོད་ཚེ་ཐམས་ཚད་ལ་ཟེར་གྱི་རེད། བདག་མེད་ལ་འད་ཚོས་
 ལྱི་བདག་མེད་དང་། བདག་ཟག་གི་བདག་མེད་གཞིས་ཡོད་ལྱེད་ལྷན་ལྷན་གྱི་བཞིའི་
 བདག་གི་བདག་མེད་དེ་གི་ཚོས་ལྱི་བདག་མེད་ལ་མི་ལྱེད་པར་གང་ཟག་གི་བདག་
 མེད་ལ་ལྱེད་དགོས། བདག་ཡིན་ཟེར་བ། ཚོས་ལྱི་བདག་མེད་དེ་གི་རང་ལྡན་ཐམས་
 ཚུལ་པ་ཡོན་ཚད་ལྱིས་ཁས་ལེན་ཡོད་ལྱེད་ལྷན་ལྷན་དང་། བདག་མེད་གཞིས་ལྱིས་ཁས་
 མི་ལེན། དེ་ཡིན་ཚེ་ཚོས་ཐམས་ཚད་དབང་མེད་ལུགས་གི། ལྱུང་པོ་ལ་སོགས་པའི་
 ཚོས་ཐམས་ལ་དབང་རྒྱུད་བའི་དང་དབང་བའམ། དང་རྒྱ་རྒྱུབ་པའི་རྒྱས་ཡོད་ལྱི་བདག་
 ལྱུང་པོ་ལས་དོམ་ཐད་དང་། རྟག་པ་ཚེ་མེད་གཞིས་ལྱུང་པོ་དང་བཞིའི་ཞིག་ཡོད་པར་
 གཞིའི་ལྡན་ཐམས་ཚད་ལྱིས་ཁས་ལེན་གིད། དེ་འདྲེན་བའི་བདག་ལྱུང་རིགས་ལྱིས་འགོག་
 ཚེད་མེད་པར་ཁས་ལེན་པ་གི་བདག་མེད་ལྱུང་མོད་མ་ཡིན་པའི་ལྱེད་ཚོས་ཞིག་རེད།
 བདག་མེད་ལས་དེ་ལས་ཚོས་ཞིབ་རྒྱ་བའི་གང་ཟག་གི་བདག་མེད་ཁས་ལེན་ཚུ་ལག་ཞུ་
 ཡོད་ལྱེད་གཞིས་སྐབས་ལྷོ་གི་མེད། དེ་འདྲེན་བའི་རྟག་གཞིས་དང་དབང་མེད་ལྱི་བདག་མེད་
 པར་བདག་པའི་རྒྱུབ་ལས་སྐབས་ལྷོ་གི་མེད། ཡིན་པའདྲེན་ལྷན་ལྷན་གི་བདག་ཚོའི་གཞིས་
 མ་རྒྱུ་བསོགས་འགའ་ཞིག་གིས་ལྱུང་པོ་དང་། གཞིས་ཐད་དང་། རྟག་མི་རྟག་གང་ལྱུང་

བཟོད་ཀྱི་མེད་པའི་རང་རྒྱ་རྒྱུ་པའི་རྣམས་ཡོད་ཀྱི་བདག་ཁས་ལེན་པར་བཤད། དེ་ཡིན་ཚེ་དེ་འདྲའི་
 རྒྱུ་བྱུང་གྲུབ་དེ་ཚོ་ལོང་པའི་རྣམས་ཁེ་བའི་ལོང་པའི་གྲུབ་མཐའ་རྒྱུ་ཡིན་མེད་ལ་མཁས་
 པ་ཞུས་སྲིད་མཚོན་པ་མང་པོ་གཅིག་ཡོད་པ་རེད། དེ་ཡང་མཁས་པ་འགའ་ཞིག་གིས་
 དེ་འདྲའི་རྒྱུ་བྱུང་གྲུབ་ཚོས་གང་ཟག་གི་བདག་ཁས་ལེན་པ་ཡིན་ཚེ། རྒྱུ་བྱུང་པ་ཚིམ་
 ཡིན་ཡང་རྣམས་འོ་ལས་ལོང་པའི་གྲུབ་མཐའ་རྒྱུ་མ་ཡིན་ཟེར། ཡང་མཁས་པ་འགའ་ཞིག་
 གིས་དེ་དག་གིས་རང་རྒྱ་རྒྱུ་པའི་རྣམས་ཡོད་ཀྱི་བདག་ཁས་ལེན་ཡང་རྒྱུ་རྩེ་ལ་པའི་འདོད་པ་ཅན་
 པ་ཞིག་གི་རྒྱུ་བྱུང་གི་ཚུལ་དང་དབང་ཅན་གྱི་བདག་མེད་པར་ཁས་ལེན་པ་ཡིན་ཚེ། རྣམས་འོ་
 ལས་ཀྱང་ལོང་པའི་གྲུབ་མཐའ་རྒྱུ་ཡིན་ཟེར་བ་སོགས་ཀྱིས་བཤད་ཚུལ་མང་པོ་ཡོད།
 རྒྱུ་བྱུང་ལས་འདས་པ་ཞིབ་ཟེར་ཡིན། རྒྱུ་བྱུང་ཟེར་བ་འཁོར་བའི་རྒྱུ་བྱུང་ལ་ལྷན་ལས་དེ་རྒྱུ་དང་
 བཅས་བཀའ་ཉེན་པོ་ལམ་བཤེན་གྱིས་གྲངས་པ་འམ་ཚུབ་ལས་ཞིབ་འཇུག་པའི་ཚུལ་པའི་ཤོ་འབང་དེ་ལ་
 ཟེར་གྱི་ཡོད་པ་རེད། དེ་ཡང་འཁོར་བའི་རྒྱུ་བྱུང་ལ་ལྷན་ལས་ཀྱི་རྒྱུ་ཉེན་པོ་ལས་པ་ཞུས་སྲིད་མཐའ་རྒྱུ་
 པ་ཞིག་གི་འདོད་ཡིན། དེ་ཚུབ་ལས་མེད་ཀྱི་གཞུང་པོ་ཞི། བདག་མེད་པའི་དོན་མཛད་ལྷན་ལྷན་
 ཚོགས་པའི་ལམ་གྱི་བཤེན་པ་ཡིན་ཚེ། དེ་མེ་ཚོམ་པར་ཉེན་པོ་ལས་ཚུབ་ལས་མེད་ཐབས་མེད་ཚེ།
 རྒྱུ་རྩེ་ལ་ཚོས་འཁོར་བའི་ཚུབ་བདག་འདོད་མེད་ཐབས་ཀྱི་གཞུང་པོ་གཞུང་ལས་མེ་ཚོམ་པར་ཁ་
 ཟས་མེ་ཟ་བ་དང་། ལུས་ལ་མེ་ཟོར་བ། རྒྱུ་བྱུང་གྲུབ་ལ་ལྷན་ལས་ཀྱི་བཤེན་པ་ལུས་ཀྱི་དཀར་རྒྱུ་
 དང་། མེ་ཟས་ཅན་ཐབས་དཔའི་གཞུང་གིས་མཚོན་གྱི་བྱུང་པ་སོགས་ཟག་བཅས་ཀྱི་རྒྱུ་
 བཤེན་པ་འགའ་ཞིག་ཚིམ་ཐུང་ལམ་རྒྱུ་འདོད་ལས་གྲོ་ལ་བ་དང་། ཞིབ་མཚོག་འཚོབ་པར་འདོད་
 ཚེ། ཞིབ་འཇུག་དོན་ཡང་ཚོང་སྤྲོད་པ་དང་། རྒྱུ་འདྲུག་ལ་སོགས་པའི་འདོད་ཀྱི་ཉེན་པའི་
 རྒྱུ་ལྷན་ལས་ལས་ལས་དང་། འདོད་ཀྱི་ཉེན་པའི་ལམ་གྱི་ཐང་རྒྱུ་བྱུང་པའི་ཉེན་པོ་ལས་
 མཛད་ལྷན་ལྷན་བཤེན་པ་ཞིག་མཚོ་མཚོ་བྱུང་པ་ཚིམ་གྱི་བྱུང་པ་ཚོས་ལས་ཟག་བཅས་ཀྱི་རྒྱུ་
 བཤེན་པ་འགའ་ཞིག་ཚིམ་ལ་ཞིབ་མཚོག་ལྷན་ལས་ལེན་གྱི་ཡོད་པ་རེད།

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LESSON FIVE

VOCABULARY

ཐོབ་མཐུན་	tenets	ཚུལ་ (ཐོབ་མཐུན་)	to count; to reckon; to calculate
ཐོབ་མཐུན་ལྟུང་།	one who holds the tenets of . . . (see note 1)	དབང་།	power, force
ལྡན་དམ་	difference	འབྲས་ལྷོ།	effect, result; fruit
ལྟུང་ལ་།	view; theory	འདེད་ (འདེད་ལ་)	to go beyond; to transcend
ལྟུང་དམ་།	in addition to	འདྲུག་།	to draw out, to elicit
ལྟུང་ལྷོ།	seal; <u>mudra</u>	འདྲུག་དབང་།	independent
འདྲུག་ལྷོ།	caused, conditioned, <u>samskrta</u>	འདྲུག་།	action, <u>karma</u>
འདྲུག་ལྷོ།	impermanent	འདྲུག་ལྷོ།	Yogācāra
འདྲུག་ལྷོ།	defiled	འདྲུག་ལྷོ།	Vaibhāṣika
འདྲུག་ལྷོ།	without a self, non-self, <u>anātma</u>	འདྲུག་ལྷོ།	Sautrāntika
འདྲུག་ལྷོ།	<u>nirvāṇa</u>	འདྲུག་ལྷོ།	<u>skandhas</u> , (mind-body) aggregates
འདྲུག་ལྷོ།	pacification	འདྲུག་ལྷོ།	different
འདྲུག་ལྷོ།	an actual existent (see note 3)	འདྲུག་ལྷོ།	partless, without parts
འདྲུག་ལྷོ།	moment, instant	འདྲུག་ལྷོ།	single, unitary
འདྲུག་ལྷོ།	pot, jar	འདྲུག་ལྷོ།	particular quality, property
འདྲུག་ལྷོ།	hammer	འདྲུག་ལྷོ།	higher
འདྲུག་ལྷོ།	to die	འདྲུག་ལྷོ།	for the time being

བློ་བཟང་པ་བྱེད་ Vātsīputriya
 མྱོད་པ་ dispute, debate;
 རྒྱུ་མེད་པ་ non-Buddhist
 རོད་པ་ liking for;
 གཞི་རལ་པ་ position, status
 མཐའ་མཇུག་ final
 དཀར་ལྗང་ austeritiy,
 ལྗང་པ་ penance

ཚེ་རིང་པ་ Brahma
 རྒྱུ་འཕྲུལ་ Viṣṇu
 རྒྱུ་མེད་པ་ mundane, worldly
 མཇུག་པ་ལྟར་ལྟོས་པ་ actualized, pre-
 རྒྱུ་མེད་པ་ present actually
 རྒྱུ་མེད་པ་ (in contradis-
 རྒྱུ་མེད་པ་ tinction to
 རྒྱུ་མེད་པ་ potentially)

EXPRESSIONS AND IDIOMS

རྒྱུ་བཟང་པ་བྱེད་པ་ རྒྱུ་བྱེད་པ་ the Four Seals signifying a Buddhist
 རྒྱུ་བྱེད་པ་ theory
 རྒྱུ་དང་རྒྱུ་ལྟར་ causes and conditions
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ to be changed, to be turned into
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ to break off the continuum of the
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ seemingly identical object
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ cause and effect, causality
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ all-pervasive conditionedness
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ whatever exists
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ scripture and reason
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ our own schools (i.e. the Buddhist schools)
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ one who controls or dominates
 རྒྱུ་ལྟར་ རྒྱུ་ལྟར་ existent as an independent substantive

གཞན་གྱི་

འགྲུབ་ལོག་

མགོ་གཞོན་པ་

(པ)མཚན་པ་

the other schools (i.e. the non-Buddhist schools)

some . . . others

to suppress, to push down the head of

is also applied to a class of more or less pedagogical literature which presents, from very briefly to at great length, the theories of various philosophy, both Buddhist and non-Buddhist. Here, the classification of the major philosophical systems or schools of Buddhism adopted by Tibetan scholars is fourfold, i.e., the Vaibhāsika, Sautrāntika, Yogācāra, and Mādhyamika. Each has a variety of subdivisions. The classification of the four schools and their subdivisions may be shown as follows:

1. Vaibhāsika འཇུག་གླེན་པ་ 3. Yogācāra རྒྱལ་ལོག་པ་

18 sub-schools (A)

(B)

2. Sautrāntika མཚན་པ་ 4. Mādhyamika རྒྱལ་ལོག་པ་

(A) (A) Svāntarika

(B) (a) Sautrāntika-svāntarika

(b) Yogācāra-svāntarika

(B) Praśāngika

The Vaibhāsika and Sautrāntika are Hinayāna theories. The Yogācāra and Mādhyamika are theories of the Mahāyāna. The two former are often designated as the lower vehicles of

NOTES

1. ལྷོ་མཐོ་མཐོ་ and ལྷོ་མཐོ་ལྷོ་བ་ - (philosophical) tenets and tenet holders, respectively. The term ལྷོ་མཐོ་ is also applied to a class of more or less pedagogical literature which presents systematically, from very briefly to at great length, the theories of Indian philosophy, both Buddhist and non-Buddhist. Here, the classification of the major philosophical systems or schools of Buddhism employed by Tibetan scholars is fourfold, i.e., the Vaibhāṣika, Sautrāntika, Yogācāra, and Mādhyamika. Each has a variety of subdivisions. The classification of the four schools and their subdivisions may be shown as follows:

1 Vaibhāṣika ལྷོ་བ་ལྷོ་བ་ 3 Yogācāra ལྷོ་བ་ལྷོ་བ་

18 sub-schools (A)

(B)

2 Sautrāntika ལྷོ་བ་ལྷོ་བ་ 4 Mādhyamika ལྷོ་བ་ལྷོ་བ་

(A)

(A) Svātantrika

(B)

(a) Sautrāntika-svātantrika

(b) Yogācāra-svātantrika

(B) Prasāṅgika

The Vaibhāṣika and Sautrāntika are Hīnayāna theories. The Yogācāra and Mādhyamika are theories of the Mahāyāna. Also, the two former are often designated as the lower schools of

Buddhism, and the two latter as the higher schools.

Tibetan scholarship has produced a large amount of this siddhānta, ལྷན་མཐུན་, literature or systematic exposition of the Buddhist theories and systems of thought. As this literature is based upon Indian models like the Madhyamikālamkāra of Śāntarakṣita and the Tarkājvāla of Bhāvaviveka, its perspective is that of the Mādhyamika. Consequently, the arrangement of the Buddhist schools from the Vaibhāṣika through the Sautrāntika and Yogācāra to the Mādhyamika, in that order, is an ordering of the Buddhist theories from the comparative realism of the Vaibhāṣika to the no-realism of the Mādhyamika, the Sautrāntika and Yogācāra occupying intermediate positions according as they accept fewer and fewer realistic theories or presuppositions.

2. ལྷན་མཐུན་མ་ཡིན་པ་ all the sch - "not shared", "not common (to)", etc. This expression often occurs in this sort of explanation of philosophical theories when the writer or speaker wishes to single out some unique features of a given philosophical theory or practise. Here, for instance, the Four Seals are said to be not common, that is to say, not common to the non-Buddhists. Whenever this expression so occurs there is something quite specific although implicit to be understood from the context. Thus, if the discussion is about Buddhism in general, ལྷན་མཐུན་མ་ཡིན་པ་ signifies "not

common (to non-Buddhists)"; if the discussion is about the Mahāyāna, then ལྷན་མོང་མ་ཡིན་པ་ signifies "not common (to the Hīnayāna)"; if discussion is about the tantra, then ལྷན་མོང་མ་ཡིན་པ་ signifies "not common (to the Pāramitāyāna)"; etc.

3. དངོས་པོ་ - In everyday language "a thing". However, in Buddhist philosophy the ascertainment of the actual thing is just as important and controversial as in European philosophy. The meaning of this term in Buddhist philosophy cannot be given here the treatment it needs and deserves. For the purpose of our context it suffices to note that it signifies a caused or originating entity in contradistinction to an uncaused and permanent one like space. The definition of a thing being "to be able to perform a function" (དོན་ལྡེད་ ལྷན་པ་) all the schools of Buddhism, except the Vaibhāṣika, have agreed that only a caused or originating entity can be a functional entity, viz., an actual thing. A consequence of this is that all actual things (དངོས་པོ་) become impermanents, and this appears to be tautological, because even by way of a definition which is not self-contradictory, a permanent entity like space cannot be allowed at one time to be nonproductive, i.e. performing a function, and at another time producing an effect, say motion, for in such an instance it would become impermanent by way of a change in

its nature.

4. ཉེན་མོད་ས་ - (Sanskrit. kleśas) "the passions". Here the word passion which is being used to translate ཉེན་མོད་ས་ needs to be taken in its etymological sense of "to suffer" (Lat. passus), a sense which it often has in western ethical philosophy, - in other words, the passions viewed as afflictions of the mind or psyche. In this sense also "passion" is quite wider in scope than just a synonym for a strong attachment to an object and encompasses all the affections characterizable as impediments to emancipation, like hatred, anger, jealousy, covetousness, etc.
5. ཚུམ་ - Tibetan translation for the Sanskrit "dharma", a word having a wide variety of meanings, at least four of which ought to be noted for the purposes of the lectures in this book, viz: 1. One of the Three Jewels, Buddha, Dharma, and Sangha. 2. The religious sphere as opposed to the secular (སྡིག་པ་). 3. The virtuous (དག་པ་) as opposed to the non-virtuous (མི་དག་པ་). 4. A technical term in Buddhist philosophy signifying a "thing" or "entity" or "an existent". In this last meaning there is some overlap between "ཚུམ་" and "དངོས་པོ་", another word signifying "a thing" (see note 3 above). There are at times a complete synonymity between these two terms, i.e. whenever the term དངོས་པོ་ is being used (in philosophy) extremely generally or loosely.

However, in most instances where these terms designate "a thing" their meanings are significantly different, and all the Buddhist systems excepting the Vaibhāsika make some "ཚོས་" "དངོས་པོ་" and others "དངོས་པོ་མེད་པ་". A ཚོས་ then is a phenomenon ascertainably existent through a source of right cognition like a འཕྲིན་ལྗན་ (see note 8, lesson 4), whereas among these phenomena some are produced, productive and impermanent (དངོས་པོ་) and others are unproduced, unproductive, and permanent (དངོས་པོ་མེད་པ་) like space.

6. རེ་མས་ཚོ་མ་པ་ཡན་ཚད་ - "from the Cittamātra (i.e. Yogācāra) up" means the subschools of the Yogācāra and of the Mādhyamika (see note 1 above).
7. ལྷན་པོ་ལ་སོགས་ - "the (psycho-physical) aggregates etc.". The five aggregates, the Sanskrit skandhas, are one of the principal systems of classification of the entities or elements (ཚོས་) into which Buddhist philosophy has analysed existence. The ལ་སོགས་ "etc." means the āyatanas and dhātus, two other important systems of classification of the above. Among other purposes, these three systems of classification of existents are important descriptive devices in Buddhist philosophy for explaining the workings of personality, consciousness, etc., particularly with reference to the development of the path to emancipation.

8. འཇིག་རྟེན་པའི་ལམ་ - "the mundane path". Buddhism

distinguishes two kinds of path for purifying the passions,

a mundane path (འཇིག་རྟེན་པའི་ལམ་) and a trans-

mundane path (འཇིག་རྟེན་ལས་འདས་པའི་ལམ་). The

former by the cultivation of transic meditation on the objec-

tionableness of attachment and the comparative superiority of

a mind free of attachment produces a mentality, or rather a

progressive series of mentalities, gradually devoid of the at-

tachments, excepting the most subtle; the latter by transic

meditation on the Buddhist theory of no self (འདཀིལ་མེད་)

eliminates the passions through obliteration of their ground,

i.e. the apprehension of a self. The former is said to bring

about a temporary suppression of the passions, the latter

their definitive extirpation.

TRANSLATION

- I. Is there a difference between the two, a Buddhist and a holder of Buddhist tenets?
- G. There is some difference between the two. Although all who hold Buddhist tenets are Buddhists, it is uncertain that all Buddhists are holders of Buddhist tenets. In general, if one is a tenet-holder who accepts a Buddhist viewpoint, in addition to being a Buddhist one needs to accept the so-called Four Seals signifying a specifically Buddhist theory. The Four Seals signifying a Buddhist theory are stated thus, "All causeds are impermanent. All defileds are suffering. All things are non-self. Nirvāṇa is pacification."

Moreover, to say "caused" is to signify all real existents which are created by causes and conditions, or which originate. Whatever nature of change from moment to moment such real existents have is designated "momentariness" or "impermanence". Here, a pot etc. is also annihilated in each single brief instant, and this nature of change is called subtle impermanence, whereas the breaking off of the continuum of the seemingly identical object, like the destruction of the pot by a hammer or the death of a living creature etc., is called gross impermanence.

As for the "defiled" in "All defileds are suffering.", - reckoning the 'defilements' as the passions, one calls defiled those things the activity and causal process of which occurs through the power of the passions. Since all of these do not go beyond the nature of whichever of the three kinds of misery, they are called suffering. The three kinds of misery, for example, are: - the misery of misery, (i.e.) the suffering of the feeling of pain etc., the misery of vicissitude, since the defiled happiness belonging to the round of existence elicits or turns into the suffering (of pain etc.); and the (process of) becoming of all defiled things, being not independent but under the conditioning power of action and the passions, is called the misery of an all-pervasive conditionedness.

As for "All things are non-self.", - One does not count merely the virtuous etc. "Things" then, signifies all of whatever exists. Also, a non-self has both a no-self of entities and a no-self of individuals; nonetheless the non-self of the Four Seals needs to make (only) the no-self of indi-

viduals without making the no-self of entities. The reason is that although our own schools from Yogacara up accept a no-self of entities, both the Vaibhasika and Sautrantika do not admit it. Consequently, as for the way of all things being without a self, - all the other schools admit the existence of a single nature (which is) partless, permanent, and different from the (mind-body) aggregates, a self which exists as an independent substantive, or an independent self which is controller of the entities of the skandhas etc.; a self such as this is rejected by scripture and reason, and the special quality of Buddhism which is not shared by others is its acceptance that (the above ens) does not exist. Although there is another way in which the higher schools of Buddhism accept a no-self of individuals which is much more subtle than this, it will not be discussed for the time being. The absence of such a self which is a permanent, independent unity is common to all holders of Buddhist tenets. Nonetheless, it is explained that among the Vaibhasikas, some, the Vatsiputriyas and others, admit a self which is existent as an independent substantive and which is not designatable as permanent or impermanent, or the same as or different from the (mind-body) aggregates. Therefore, scholars have many disputes as to whether or not such a Vaibhasika is a holder of Buddhist tenets who accepts a Buddhist theory. Again, some scholars say that since these types of Vaibhasika accept a self of an individual, they are Buddhists merely; however, they are not holders of Buddhist tenets by way of their theory. Likewise, others say that even though they admit a self which is existent as an independent substantive, they are holders of Buddhist tenets also by way of their theory since they accept that there is no self which is an independent, permanent unity such as is admitted by the non-Buddhists; and so on, there are many ways of explaining this.

As for "Nirvana (lit. passing beyond sorrow) is pacification.", - having determined sorrow as the misery of the round of existence, one calls the status of deliverance which is pacification from the root or extirpation of this (misery) and its causes by means of the Truth of Path, its antidote. Moreover, the ultimate root of the passions, (which are) the cause of the misery of the round of existence, is the apprehension of a self. Inasmuch as the antidote extirpating this is the Truth of the Path which directly perceives the absence of a self, there is no way of extirpating the passions without meditating this (antidote), (the Truth of Path); and as the non-Buddhists never meditate the antidote which is the method of extirpating the apprehension of a self, the root of the misery

EXERCISES

of the round of existence, they hold as a path of deliverance just some corporeal austerities like not eating food, placing fire on the body, lustrations in the water of the Ganges, etc. or some specifics endowed with defilement like the ceremonial offering of the bloody flesh of slaughtered animals; and then they accept that (through these) they obtain the highest pacification and deliverance; or they accept as the highest pacification some special properties of the mundane gods, Brahma, Visnu, etc., or some special properties (still) having defilements, like the alleviation of a temporary surpression of the arising of the passions such as are relinquishable through a mundane path.

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- 12
- 13
- 14

EXERCISES

A. Answer in Tibetan the following questions on Lesson Five.

- 1 བླ་པ་ཡི་ཐ་ཚད་ལོག་པ་བླ་པ་འི་གྲུབ་མཐའ་རྣམས་ལ་རྟོག་པ་ལས།
- 2 བླ་པ་འི་གྲུབ་མཐའ་རྣམས་ལ་ཡི་ཐ་པ་ལ་གང་འདྲ་ཞིག་ཡི་ནད་གོས་པ་རེད།
- 3 རྩལ་བཀའ་བཏགས་ཀྱི་ཕྱག་རྒྱ་བཞི་པོ་དེ་གའི་གའི་རེ་རེད།
- 4 འདུས་ལྱས་ཐམས་ཅད་མི་རྟག་པ་ཡི་ཐ་རྩལ་གང་འདྲ་རེད།
- 5 འདུས་ལྱས་ཟེར་བཀའ་རེ་ཟེར་གྱི་རེད།
- *6 མི་རྟག་པ་ལྷ་མོ་དང་རྟགས་པ་ཟེར་བའི་དེ་གའི་ཐོས་ཀྱི་དབྱེ་རྒྱུ་འབྱེད་གང་འདྲ་མི་གཏོང་གི་རེད།
- *7 ཟག་བཅས་ཐམས་ཅད་རྩལ་བསྐྱེད་པ་བྱས་པ་རེད་ལ། ལྱས་ཚིང་དེ་འདྲའི་ཟག་བཅས་དེ་གང་འདྲ་གཅིག་ལ་གོ་དགོས་པ་རེད།
- *8 ཟག་བཅས་ཀྱི་བའི་བའི་ཚོ་རྩལ་བསྐྱེད་པ་གང་འདྲ་མི་ཡོང་ཤེས་ཀྱི་རེད།
- *9 རྩལ་བསྐྱེད་གསུམ་པོ་དེའི་ཁྱད་པར་གའི་ཚོ་རྩལ་ཀྱི་གོ་ཡོད་དམ།
- *10 ཚོས་ཐམས་ཅད་བཏགས་མེད་པ་ཟེར་པ་གོ་ཚོས་དེ་དག་འཛིན་པ་རྒྱུ་རྒྱུ་ལ་བརྩོག་གི་རེད་ལས།
- 11 འོ་ན་རྩལ་རྒྱ་བཞིའི་ནད་གོ་བའི་ཐེད་པ་དེ་གང་འདྲ་གཅིག་ལ་གོ་དགོས་པ་རེད།
- *12 དེ་ཚོས་ཀྱི་བཏགས་མེད་ལ་མི་བྱེད་པའི་རྩལ་ཚོ་བཀའ་རེ་ཡི་བཀའ།
- 13 གཞིན་ཕྱི་ཚོས་གང་ཟག་གི་བཏགས་ཟེར་བ་གང་འདྲ་གཅིག་ཁས་ལེན་ཀྱི་ཡོད་པ་རེད།
- 14 འོ་ན་གཞིན་ཕྱི་ཀྱི་གྲུབ་ལྷན་པའི་ནད་ཚོ་ཁ་ཤིག་ཀྱིས་གང་ཟག་གི་བཏགས་ཁས་ལེན་ཀྱི་ཡོད་པ་མ་རེད་ལས།

- *15 ལྷོ་གྲག་གཞན་མ་ལུང་ཟེར་བ་དེ་ནང་པ་ཡི་མ་མེ་མ་ལ་རྩོད་པ་མང་པོ་
ཡོད་པ་འདྲ། རྟོན་པ་ལ།
- 16 ལྷོ་གྲག་ལ་མ་འདམ་པ་ལྷིབ་ཟེར་བ་དེ་ལྷོ་གོ་དོན་གསེ་ཡི་མ་ལ་ལོ།
- 17 ལྷོ་གྲག་ཟེར་པ་དེ་གཤམ་ཟེར་གྱི་ཡོད་པ་ལ།
- 18 ལྷོ་གྲག་བཟུང་གྱི་རྩོམ་དེ་གཤམ་འདྲེ་ལྷོ་གོ་དོན།
- *19 འདམ་མེད་མེད་ལྷོ་གྲག་ལྷོ་གོ་དོན་པ་ལྷོ་ལ་མ་མེད་པར་ལོ་ལོ་ལོ་དམ་
རྩོམ་གསེ་ཡོད་མཐའ་མེད་ལྷོ་གསེ་གང་འདྲེ་རྟོན།
- *20 ལྷོ་གོ་པ་ལ་རྩོམ་ལྷིབ་ལ་རྩོམ་དེ་གསེ་གསེ་འདྲེ་ལྷོ་གོ་ལ་དོན་
འཛིན་གྱི་ཡོད་པ་ལ།
- 21 ལོ་ལྷོ་གྱི་ལོ་ལ་རྩོམ་འདམ་འཛིན་ཡོད་མཐའ་མི་ལྷོ་གྲག་ལོ་
འདྲེ་མཐའ་གང་འདྲེ་གང་འདྲེ་ལ་ལྷོ་གསེ་ལེ་ལྷོ་གྱི་ཡོད་པ་
རྟོན།
- 22 ལྷོ་གྱི་དཀར་ལྷོ་གྲག་ཟེར་བ་དེ་གསེ་རྟོན།

B. Take all the asterisked sentences in Exercise A, and if the sentence is plain, change it to the honorific. If the sentence is honorific, change it to the plain.

Key to Exercise B.

- 6 གཏོད་གི་ - གཏོད་གཞན་གི
- 7 ལྷོ་གྲག་ - གཏོད་གསེ་ལ། གོ་དོན་གསེ་ - གསེ་གཏོད་གསེ།
- 8 ལྷོ་གྱི་ - ལྷོ་གྲག་གི
- 9 ལྷོ་གོ་ - ལྷོ་གྲག་གི ཡོད་པ་ - ཡོད་པ་ལོ།
- 10 འཛིན་གི་ - འཛིན་གཞན་གི

LESSON SIX

༡༡། །འོད་ལ་འདུལ་བ་སངས་རྒྱུ་ལ་འཛིན་པ་གང་འདྲུས་སེ་དཔ་ཡོད་དམ།
 །འོད་ལ་འདུལ་བ་སངས་རྒྱུ་ལ་འཛིན་པ་དཔ་ལྟར་དེ་ལ་འོད་ཀྱི་ལོ་རྒྱུ་ལ་དང་བརྟུན་ལས་¹
 །མདོད་བརྟུས་ཚིམ་ལྷོ་བ། །ཏུས་ཀྱི་མོ་ལས་བརྟུན་པ་ལྟ་དཔ་དང་ལྷོ་དཔ་ཟེར་གཞིས་སུ་
 །འཁྱོད་ཀྱི་ཡོད་པ་རེད། །བརྟུན་པ་ལྟ་དཔ་ཡོད་ཀྱི་རྒྱུ་ལ་དབས་ཉེར་བརྟུན་པ་ལྟ་མོ་མོ་
 །རིག་འཕེལ་བའི་ལྱི་རྒྱུ་ལས་སངས་རྒྱུ་ལྱི་བཀའ་མདོ་ལྟེ་ལྟ་གོད་ལྱུག་རྒྱུ་ལ་དང་།
 །ཟེར་ཉེན་བཀོད་པའི་མདོ་ལོ་གས་དམ་པའི་ཚོས་ཀྱི་སྒྲེབས་བམ་འགའ་ལས་ལྱུག་
 །རྒྱུ་ལྱོད་ཅིང་། །རྒྱུ་ལས་དཔ་དེ་ཚོའི་དོན་ཉེས་པ་ལ་ལྷོད་པ་རྒྱུ་ལ་འོད་མཐའ་ལམ་
 །ཏུ་མོ་མོ་ལྟ་ལས་འདིའི་དོན་ཉེས་པ་ལོག་ཡོད་གི་རེད་ཟེར་བའི་མཚོན་རྒྱས་ལྷོད།
 །རྒྱུ་ལ་འོད་དེད་ལ་ཚིབ་ཚེབ་པོ་དཔ་ཚེས་ཉེ་མཚོད་པའི་གཞས་སུ་འཛིན་པས་
 །དམ་པའི་ཚོས་ཀྱི་དཔུ་ཚིམ་བརྟུན་པ་ཡིན་ཟེར་ཀྱི་ཡོད་པ་རེད།།
 །དམ་པའི་ཀྱི་ལོ་ ༤༠༢ །འོད་འཁྱུད་པའི་རྒྱུ་ལ་དབས་སོ་གཞིས་པ་ཚོས་རྒྱུ་ལ་སྲོད་བའི་བོ་
 །རྒྱུ་ལ་འོད་དེད་ལ་མོ་མོ་ལོ་ལོ་རྒྱུ་ལ་ལྟ་དང་། །ཡི་གེའི་སྲོད་རྒྱུད་ལྱེད་གང་བཏང་
 །རྒྱུ་ལས་སུ་མོ་ལས་རྒྱུ་ལ་ཀྱི་ལམ་ཚོའི་ཡི་གེ་ལ་དཔེ་ལྱས་ལས་དེད་སངས་ཀྱི་འོད་
 །ལྱོད་ལྷོ་བ་དང་། །རྒྱུ་ལྱའི་ཡི་གེ་ལ་དཔེ་ལྱས་ལས་དེད་སངས་ཀྱི་དཔུ་མོད་ཀྱི་ཡི་གེ་འདི་
 །གཞིས་ཀྱི་ལམ་སྲོད་མོ་ལོ་ལོ་ལྟ་བུ་ལ་མ་ཟངས། །སུམ་རྒྱུ་ལ་དང་རྟུགས་འཁྱུག་
 །སོགས་སྒྲིའི་བརྟུན་བའི་སངས་འགའ་ལས་བརྟུན་པས། །རྒྱུ་ལ་འོད་སྲོད་རྒྱུ་ལ་འོད་
 །རྒྱུ་ལ་མོ་གོད་ཀོད་དང་། །བལ་ལྷུ་ལ་རྒྱུ་ལ་འོད་སྲོད་མོ་ལོ་ལོ་བརྟུན་གཞིས་བརྟུན་མོད་.....
 །ལྱེད་སྲ། །བརྟུན་མོ་འདི་གཞིས་ཀྱིས་སོ་སོའི་རྟེན་རྒྱུ་ལ་རྒྱུ་ལ་ལྟ་ལྟ་ལྟ་ལྟ་.....
 །བརྟུན་མོ་ཚོད་མ་རེ་གང་བའདྲེན་ལྷོས། །ཚོས་རྒྱུ་ལ་འོད་བརྟུན་ཀྱིས་ཀོ་ལོ་ལོ་ལོ་
 །གཞིས་ཀྱི་བརྟུགས་གཞས་སུ་རྒྱ་སའི་གཞི་གའ་ལག་ལང་རྒྱད་བྱུགས་ཚེབ་པོ་

བཟུང་བའི་མེ་མོ་རྒྱུ་ལས་གསེས་སྒྲིལ་བེ། ལྷན་དང་ཕྱི་གཏུང་བརྒྱུད་ཁོད་ས་ལྷ་སྐྱེ་ལ་ཕེ་
 ལོས་འོད་དང་། ལྷན་རྒྱུ་ལོད་ལྷུ་བ་གཞིས་རྒྱུ་ཕྱོགས་ལ་མངའ་མེས་སུ་ལྷན་དེ་རྒྱུ་ལ་
 སྤོབ་རྒྱུ་དུ་ཞིག་འདྲིའི་ལྷན་དེ་ཕོད་དུ་ས་རྒྱུ་ལ་མངའ་ཕྱོགས་ཕྱི་དཀྱིད་རྒྱ་མ་ལུ་ལས་ལོགས་
 ལུ་ལ་ཞུ་བ་གསུམ་ལྷུ་བ་མངའ་མེས་རྒྱུ་དུ་ལོགས་པ། དེ་དག་ལས་འདྲུང་བ་རྒྱུ་ལ་
 བའི་ལོས་དང་ཕྱི་སྐྱེ་ལོ་ལ་བ་ལོས་ལ། དེ་ལ་རྒྱུ་དུ་ས་པ་ཆ་ཆེ་བ་སུ་ལྷན་ཕྱི་དཀྱིད་ལོགས་ལོད་དུ་
 ལོགས་པ་ལས་ལྷན་ལོ་མ་ཕྱི་སྐྱེ་བ་རྒྱུ་བ་ལོ་ལ་ལོད། དེ་ཚོ་ལས་ལ་མངའ་དུ་ས་གསེ་
 ཕྱོགས་སུ་དམ་ཚེས་འདུལ་བའི་བ་རྒྱུ་བ་དང་བ་ལ་བ་རྒྱུ་བ་ལོ་མེ་མོ་རྒྱུ་ལས་
 གསེས་པ་ཟེར། དེ་འདྲུ་ལོ་མེ་མོ་མ་ཕྱི་སྐྱེ་བ་རྒྱུ་བ་ལྷན་ལས་རྒྱ་ཆེ་བ་དོད་ས་པ་དང་
 གསེས་ལ་བས་བརྒྱུད་པ་ལ་ལྷན་འདུལ་ཕྱི་སྐྱེ་བ་རྒྱུ་བ་དང་། རྒྱུ་ལས་འདྲུང་བ་རྒྱུ་ལོད་
 ལོས་དང་དང་པ་ཆ་ཆེ་བ་སུ་ལྷན་ཕྱི་དཀྱིད་ལོགས་ལས་བརྒྱུད་ལོད་ལོ་མེ་མོ་ཕྱི་སྐྱེ་བ་ལ་དེ་ལ་
 རྒྱུ་ལྷན་ལྷན་ཕྱི་སྐྱེ་བ་རྒྱུ་བ་དང་ཟེར་ཕྱི་ཕོད་པ་ཟེར། དེ་ལ་མ་ལྷན་རྒྱ་སྐྱེ་བ་ལོ་ལོས་འོད་
 ལྷན་ལ་རྒྱུ་བ་རྒྱ་ཆེ་བ་ལོད་ལོད་ཆེ་དུ་ལོད་དུ་གཞི་ལྷན་ལྷན་ལ་སྐོབ་ཕྱོད་དུ་བཏང་
 ལྷ། ལོ་མེ་ལོ་མེ་ཆེ་བ་ལ་ཟེར་ལོ་དང་། ལོ་རྒྱུད། ཚོགས་ལོ་གསེས་ལོ་ལོགས་དང་གསུམ་ལ་
 གོད་གསེས་གའལ་ཞུ་བས་ས་རྒྱ་ལ་འཕྱོད་པ་ས་ལོད་ས་དེ་ལྱིད་ལོགས་ལ་རྒྱུ་བ། ལོད་
 གསུམ་ཕྱི་སྐྱེ་བ་རྒྱ་གསེས་ལ་སྐོབ་ཕྱོད་ལ་མངའ་ཕྱི་བ་གའལ་ལྷན་ལོད་དུ་རྒྱུ་ལོགས་ལོགས་
 ལས་ལ་གའལ་དང་བ་རྒྱུ་བ་ལོད་ས་ལ་དེ་བ་རྒྱུ་བ། ལྷན་ལ་ལོ་ཆེ་བ་ལོ་ཆེ་བ་ལ་ལོད་
 ལོས་ལོགས་ལ་ཆེ་བ་ལོ་གསེས་ལྱི་བ་གའལ་དང་བ་རྒྱུ་བ་ལོད་ས་ལ་དེ་བ་རྒྱུ་བ།
 དེ་ལས་བརྒྱུད་ལྷན་བརྒྱུ་བ་ལོད་གསེས་ལ་གསེས་ལ་གསེས་ལ་གསེས་ལ་གསེས་ལ་ལོད་ལ་
 དང་། ལོ་ལྷན་ཕྱི་སྐྱེ་བ་རྒྱུ་ལོད་ས་ལ་དེ་བ་རྒྱུ་བ་གསུམ་ཕྱི་དཀྱིད་ལ་བ་རྒྱུ་བ་ལོད་གསེས་
 ལྷན་ལས་ལ་གསེས་ལ་ལྷན་ལ་རྒྱུ་ལོད་ས་ལོད་ས་ལོད།

||

LESSON SIX

VOCABULARY

८५.	to spread, to propagare	उ०००००	Urdu
२०००००	history, <u>res gestae</u>	००००००	<u>dbu med</u> , unheaded letters
००००००	doctrine, teaching	००००००	title of a grammatical work
०००००० (००००)	to divide; to distinguish	००००००००	title of a grammatical work
००००००००	royal line	००००००	P.N. of a person
००००००००	P.N. of a person	००००००००	P.N. of a person
००००००००	title of a sūtra	००००००००	queen
००००००००	title of a sūtra	००००००	share
००००००००	book	००००००००	image, statue (H)
००००००००	dream (H)	००००००००० (००००)	to invite (H)
००००००	generation	००००००	to make as the principal; to be the principal
००००००	dream omen (H)	००००००००००	temple
००००००००	P.N. of a person	००००००००	P.N. of a person
००००००००	P.N. of a person	००००००००	P.N. of a person
००००००	sound; grammar	००००००००	invitation (H)
००००००	<u>lantsha</u>	००००००००००	Avalokiteśvara
००००००	<u>dbu can</u> , headed letters	००००००	to translate

ལྷོ་མཁའ་ལྷོ་གྲོ་ལོ། (འབྲོག་ལོ།) to exile; to send out
 རྒྱལ་ཁབ་རྒྱལ་ཁབ་། central Tibet
 ལྷོ་མཁའ་། P.N. of a place
 མཚན་མཚན་། mark, trace
 རྒྱལ་ཁབ་། P.N. of a place
 ལྷོ་མཁའ་། hermit
 རྒྱལ་ཁབ་། P.N. of a place
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། arrow
 རྒྱལ་ཁབ་། P.N. of a place
 ལྷོ་མཁའ་། (ལྷོ་མཁའ་།) to escape; to flee
 རྒྱལ་ཁབ་། area
 མཚན་མཚན་། custom
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། western Tibet
 རྒྱལ་ཁབ་། P.N. of a place
 ལྷོ་མཁའ་། through
 ལྷོ་མཁའ་། P.N. of a monastery

ལྷོ་མཁའ་། P.N. of a person
 རྒྱལ་ཁབ་ (འབྲོག་ལོ།) to search for
 ལྷོ་མཁའ་། ceremony (ritual action)
 ལྷོ་མཁའ་། P.N. of a person
 རྒྱལ་ཁབ་། P.N. of a place
 ལྷོ་མཁའ་། eastern Tibet
 ལྷོ་མཁའ་། embers
 ལྷོ་མཁའ་། lha bla ma
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། to be at (other than one's ordinary place)
 ལྷོ་མཁའ་། Dharmapāla
 ལྷོ་མཁའ་། P.N. of a place
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། Śakyaśrī
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། P.N. of a person
 ལྷོ་མཁའ་། epithet
 ལྷོ་མཁའ་། to die (H)
 ལྷོ་མཁའ་། grandfather
 ལྷོ་མཁའ་། chief

EXPRESSIONS AND IDIOMS

དང་པོ་བཟོས་པ་ལྟར་	according to, relying upon
ལྷོ་ལྷོ་ལྟར་	earlier propagation
ལྷོ་ལྷོ་ལྟར་	later propagation
ལྷོ་ལྷོ་ལྟར་	to receive (H)
མཚན་ལྟར་	object of worship
ལྷོ་ལྷོ་ལྟར་	western year, year of the western calendar
ལྷོ་ལྷོ་ལྟར་	pious king, <u>dharmaraja</u>
ལྷོ་ལྷོ་ལྟར་	very precious, of great value
དང་པོ་ལྟར་	to model on
ལྷོ་ལྷོ་ལྟར་	to initiate, to introduce
ལྷོ་ལྷོ་ལྟར་	an object of worship belonging to one's share (of the family estate)
ལྷོ་ལྷོ་ལྟར་	life-sized
ལྷོ་ལྷོ་ལྟར་	fame
ལྷོ་ལྷོ་ལྟར་	to study and practice (H)
ལྷོ་ལྷོ་ལྟར་	great preceptor
ལྷོ་ལྷོ་ལྟར་	a Lotsaba and a great Pandit
ལྷོ་ལྷོ་ལྟར་	language, letter
ལྷོ་ལྷོ་ལྟར་	in particular (i.e. of a person)
ལྷོ་ལྷོ་ལྟར་	greatly, widely
ལྷོ་ལྷོ་ལྟར་	"the seven probationers"
ལྷོ་ལྷོ་ལྟར་	to lecture on, to give explanation
ལྷོ་ལྷོ་ལྟར་	the preceptor, the master, and the pious king

ལྷན་པ་མཚན་	worship
ལྷན་པ་	likeness, image
གང་ས་གང་ས་ཡང་།	here, there and everywhere
དུས་ལྷན་པ་	religious veneration
མི་ལྷན་པ་	family
བཀའ་དགོངས་པ་	expressed wishes; order (H)
རྒྱུ་བཤམ་པ་	exactly
སྐད་གསར་ཤུ་བཅད་	to institute new language (i.e. for translation)
གོང་འཕེལ་ཤུ་གཏོང་།	to make progress, to progress
ཤིང་ལྷན་པ་	respect and service
ལྷན་པ་ལྷན་པ་	the Bon religion
བར་མ་ལྷན་པ་	evil thought and action
མདའ་བརྒྱུ་	to shoot an arrow
གང་འདྲ་མཚན་པ་	quite many
ཀློང་མཚན་	so much
ལྷན་པ་ལྷན་པ་	harm, injury
ལྷན་པ་ལྷན་པ་	discipleship-lineage
ལྷན་པ་ (ལྷན་པ་མཚན་པ་)	great lama
ལྷན་པ་	from (i.e. of a person)
གསལ་པ་	secret preceptor
ལྷན་པ་	to complete the number
ལྷན་པ་	story, news
ལྷན་པ་	"Divine Guru", Guru-king

NOTES

1. བུ་རྩུ་ན་ནས་ - "according to Tibetan history" - is a time clause construction followed by another verb, e.g. བོད་ཀྱི་ལོ་རྒྱུས་དང་བུ་རྩུ་ན་ནས་ལྷོ་ན་གླང་དར་མ་མདས་བསད་པ་རེད་ "If I tell according to Tibetan history, Glang dar ma was killed by an arrow." Otherwise in a direct historical statement བུ་རྩུ་ན་ན་ is used, e.g. བོད་ཀྱི་ལོ་རྒྱུས་དང་བུ་རྩུ་ན་ན་གླང་དར་མ་མདས་བསད་པ་རེད་ "According to Tibetan history, Glang dar ma was killed by an arrow."
2. རྩ་ཡོ་ཤེས་ལྷོ་ (etc.) - "Zhang ye shes sde". In the Tibetan religious histories the names of important historical figures have often acquired epithets, - probably to single out a specific person from among many others bearing the same name. In the course of time these epithets have become almost indissolubly associated with the names even when their original significations have become obscure, as in the present instance. Here ཡོ་ཤེས་ལྷོ་ is identified as རྩ་ , variously explainable as his family name, his region of birth, literally "an elder" signifying a person of distinction, etc. The same uncertainty applies to དབལ་ལྷོ་ལྷོ་ལྷོ་ called ལྷོ་བ་ and ལྷོ་ལྷོ་ལྷོ་ལྷོ་ called ལྷོ་ལྷོ་ . Exact determinations of the significations of the above epithets and the like must be left to modern researchers into Tibetan

history. For the purposes of this book, both the names and the epithets are untranslated transliterations of the Tibetan.

3. རྩ་མཛུགས་གསུམ་ - "the three baskets", Sanskrit Tripitaka - the Buddhist canon and its threefold division into the sūtras, the abhidharma, and the vinaya.
4. མདུ་མེ་བདུན་ - "the seven probationers" - were the first Tibetans to be ordained as monks. Here, མདུ་ is being understood as ཉམས་མདུ་ "to put or to be put on trial", "to test or be tested".
5. རབ་ཏུ་བྱུང་
པར་མངོན་ - Here elliptical for རབ་ཏུ་བྱུང་
"to make to enter monastic life" or "to ordain as monks (nuns)", རབ་ཏུ་བྱུང་ being an intransitive.
6. འཛུལ་པ་ - "venerable" a very common epithet in referring to monks in the third person; nuns are referred to as འཛུལ་མ་.
7. ཁྱིམ་པ་ཐུགས་རམས་གཞི་ལྡན་ - "The laymen who held to the tantras" here merely signifies an important class of the religious but does not imply that monks also were not often holders to the tantras.
8. འབྲུགས་ལྷུ་བརྒྱུག་ནས་ - "enjoined to sit on . . ." The Tibetan histories generally explain this as signifying "that he carried the doctrine on his head", i.e. bore responsibility for the development of the Buddhist religion in Tibet.

9. རྒྱ་གསར་བཟུང་བ་ - "to institute new language",
བཟུང་བ་ signifying "to make rules, laws, prescriptions, canons,
etc." refers here to the instituting of a new canon for trans-
lation from Sanskrit into Tibetan, - as exemplified by the con-
struction of the Mahāvvyutpatti, a Sanskrit-Tibetan dictionary,
etc.
10. འོན་ལྷན་མཚན་ and འོན་ལྷན་མཚན་ - "the Bon religion", i.e. the original
shamanistic type of religion in Tibet at the time of the intro-
duction of Buddhism.
11. ལྷན་མཚན་ and ལྷན་མཚན་ལྷན་མཚན་ - "the Bodhisattva
and tantric vows". Of the three vows in Buddhism, the Pratimokṣā
vow, which in its sevenfold subdivision subsumes the vow of a
bhikṣu (see note 14, lesson 1), the Bodhisattva vow, and the
tantra vow, the two latter do not entail any change in outer
appearance and dress as do all the divisions of the former with
the exception of the upāsaka-upāsikā.
12. མཁན་པོ་ / ལྷན་མཚན་ / ལྷན་མཚན་ - Under the Vinaya
regulations regulating the conduct of the Sangha, the formal-
ities of monastic ordination and admission into the Sangha in-
volves these three functionaries. The upādyāya is the member
of the Sangha who sponsors and bears the responsibility for
sponsoring a candidate for admission into the Sangha. He in
turn selects another member of the Sangha as the ācārya, the
man who actually recites the ordination ritual. The secret

preceptor, who functions to examine privately and to resubmit a candidate to the Sangha for approval, is required under the Vinaya rules to be selected as a fifth by four other members, and hence there is a necessity for minimally five persons in order to confer a bhikṣu vow and so admit into the Sangha a new member.

13. རབ་བྱུང་ and བསྐྱེན་ཇོ་གམ་ - "monastic ordination and a full bhikṣu vow". A man may enter monastic life (རབ་བྱུང་), i.e. by changing his garb, cutting his hair, following the monastery life, etc.; however, he does not become a member of the Sangha until taking the bhikṣu vow (བསྐྱེན་ཇོ་གམ་). A single member of the Sangha functioning as upādyāya may admit another person into monastic life (རབ་བྱུང་), whereas five are required for admitting another person into the Sangha. Also, from the point of view of the ceremonial, the formal conferring of the bhikṣu vow may only be done for a person who has already entered monastic life. Here, the two rites, i.e. of entry into monastic life (རབ་བྱུང་) and of entry into the Sangha or the taking of the bhikṣu vow (བསྐྱེན་ཇོ་གམ་) may directly follow one another.

14. ལས་ - "action" here signifies in general the "action" of the Sangha and in particular the "ritual action" of conferring the bhikṣu vow upon another person.

TRANSLATION

- I. How did the doctrine of Buddhism spread in Tibet?
- G. If one answers briefly according to Tibetan history how Buddhism spread in Tibet, from the point of view of time one distinguishes both an earlier propagation and a later propagation. As for the earlier propagation - in the period of Lha tho tho ri gnyen bstan, the 27th of the Tibetan royal line, several books of the noble doctrine, the utterance of the Buddha, Mdo sde spang gong phyag rgya pa, Zam tog bkod pa'i mdo, etc. were received, and although in that period there was no one who understood their meaning, there appeared in the king's dream an omen which declared that in five generations one would come who would understand their meaning. The king counted these (books) as of great value, and because he held them as an object of worship, it is said that (here) one finds the bare starting point of the noble doctrine (in Tibet).

Then, at the time of the pious king, Srong bstan sgam po, the 32nd of the royal line, who was born in the year 617 of the western calendar, Thonmi sambhota was sent to India to study grammar and the alphabet, and later Thonmi not only initiated the system of both the present Tibetan dbu can alphabet modeled on the Indian Lantsha and the present dbu med alphabet modeled on Urdu, but he also composed several commentaries on grammar, the Sum bcu pa and Rtag 'jug pa etc. This king took as his queen, Kongjo, the daughter of the king of China, and Khribtsun, the daughter of the king of Nepal. The two queens each brought as her object of worship belonging to her share (of the family estate) a life-sized figure of the teacher Sakyamuni. The pious king along with his court built many temples of which the two principal are the famous temples in Lhasa which are the dwelling place for these two lords. He invited the teacher Kumara from India and the teacher Silamanju from Nepal, etc. and translated several sutras and tantras on the teaching about Avalokitesvara etc. The king himself also studied and practiced and afterward taught the Tibetan people the doctrine on Avalokitesvara and opened up the system of the (Buddhist) teaching in Tibet.

Then at the time of Khri srong lde'u bstan, the 37th king, born in the year 730 of the western calendar, about one hundred and eight pandits were invited from India, the great preceptor Santaraksita, the great master Padmasambhava, the master Vimalamitra, Kamalasila, etc. The great pandits and translators, these (beforementioned) pandits and the Tibetan translators, Vairocana,

Ska ba pal rtags, Cog ro glu'i rgyal mtshan, Zhan Ye shes sde, etc., translated into the Tibetan language many of the principal scriptures of the Buddha, the "three baskets", and the commentaries which explain their thought. In particular, the great teacher Padmasambhava propagated widely the teaching of the tantras. In the beginning the great upadyaya Santaraksita ordained into religious life "the seven probationers" and established (in Tibet) the system of monastic ordination. He did much explanation principally on the system of the sutras as exemplified by the Vinaya of the noble doctrine, and the teaching of the sutras and tantras was spread widely by the followers of these two great teachers. Thus, the teachings of the sutras and tantras were at the beginning made widespread in Tibet by the three, the great upadyaya Santaraksita, the great acarya Padmasambhava, and the pious king Khri srong lde'u bstan, and because this was a very great service to the people of Tibet the so-called mkhen slob chos gsum have been made an object of veneration of the Tibetan people. In order to commemorate the service of these three, the custom of making and keeping images and thang khas of the three in the various monasteries and many houses of the laity spread everywhere up to the present.

Next, in the time of the sovereign Khri ral, the 41st of the royal line, who was born in the year 806 of the western calendar, many temples were built. Out of his great religious veneration for the doctrine he offered the support of seven lay-families to every monk. Enjoining the venerable monks and laymen who held to the tantra to sit on the ends of ribbons hung from the ends of both the braids of his hair, he offered well homage and worship. He invited many Indian scholars, the upadyaya Jinamitra and others. Many scholars, the Tibetan lotsaba Ratnaraksita and others, by instituting new language (for translation) according to the expressed wishes of the king made well retranlations of the scriptures and commentaries which could not be translated exactly in the time of the former pious kings, and by way of correcting the doctrine they furthered its progress without deterioration. The time of the so-called earlier propagation of the doctrine is up to this.

Subsequently, Glang dar ma, the older brother of the pious king Khri ral, was displeased at his younger brother's having the kingdom and through envy could not endure the wide respect and service being paid to the Buddhist doctrine. In particular, the ministers who favored the way of the Bon religion, Sba stag sna and others, incited him to evil thought and action, and he killed Khri ral.

In the year 836 of the western calendar, Glang dar ma held the kingdom. During that time, many Buddhist temples were razed. Many members of the Sangha were killed or brought down to lay life or exiled from the country etc., and when it came about that there was no having of even a trace of monastic ordination in Dbus and Gtsang, a hermit of Yer pa named Dpal dor je of Lha lung shot and killed (Glang dar ma) with an arrow. Then, he took many texts of the Vinaya and Abhidharma and escaped in the direction of Mdo smad. Therefore, though Glang dar ma did not hold the kingdom over six years, once the teaching of the Vinaya was destroyed in the area of Dbus and Gtsang, (this situation) is said to have gone on for more than seventy years. At that time those holding the Bodhisattva and tantra vow (and so) having the customs of the laity did not incur injury to such an extent.

Also, three (men) Gstang rab gsal, Gyo dge chung, and Dmar Shakya, who were holders of the discipleship-lineage of the upadyaya Santaraksita, took many books of the Vinaya and the Abhidharma etc. and escaped first in the direction of Mnga ris in the west. There, as the west was not tolerable, they escaped in the direction of Mdo smad along the road north and practised meditation in the monasteries of Ten tig shel etc. During their stay there, the great Lama Dgongs pa rab gsal, asked them for ordination and full Bhiksu-ship. Then, since he requested this and since at least five monks are generally a necessity for (conferring) full Bhiksu-ship, and (that number) was incomplete, they searched for two Chinese monks. Gtsang rab gsal was made upadyaya, Gyo dge chung, acarya, and Dmar Shakya, secret preceptor. The number for the ceremony was completed by the two monks of China, and they conferred upon the great Lama monastic ordination and the vow of a Bhiksu successively. When afterwards the story of the continuation of ordination and of the Bhiksu vow at Mdo smad was heard at Dbus and Gtsang, ten men, Klu mes and others, went to Mdo smad and received the vow from the great Lama. They returned again to Dbus and Gtsang, and this extensive repropagation of the doctrine by way of their spreading the continuation of the ordination vow is called "the recovery of the embers of the doctrine from the east". The beginning of the "later spread" of the doctrine commences from this.

As for the way of recovery of the embers of the doctrine from the west, - it happened that the two so-called "guru kings", Ye shes 'od and Byang chub 'od, who held descent from Glang dar ma, were in the west at Mnga ris and held that small principality. During this period, pandits from the eastern part of India, Dharmapala and the others called the three Palas, went to

Mnga' ris in the west. The Zhang Zhung Rgyal ba'i shes rab took the vow from these. Similarly, the transmission of the Pratimokhsa vow spread from a pandit named Sakyasri who had come to Tibet, and the spread of the Vinaya of the noble doctrine down from these into Dbus and Gtsang is called "the recovery of the embers of the doctrine from the west". Thus, the transmissions of the Pratimokhsa vow from the east through the great Lama Dgongs pa rab gsal is called the eastern lineage of the Vinaya vow, and the transmission of the Pratimokhsa vow from the west through the Zhang Zhung Rgyal ba'i shes rab together with the pandit Sakyasri is called the western lineage of the Vinaya vow.

Not only that, the guru-king, Ye shes 'od, sent about twenty Tibetan children to India to study for the purpose of furthering the teaching. With the exception of three, the Lotsaba Rin chen bzang po, Lo chung, and Rnogs legs pa'i shes rab, the others died of the unsuitable conditions and were unable to return. These three completed their studies in India, and, having returned to Tibet, translated many scriptures and commentaries. In particular, the great translator Rin chen bzang po translated many scriptures and commentaries of the Mantrayana of the Mahayana. The tantras translated from this point are called the "new tantras", and the tantras translated in the time of the chief 'grandfathers', the former three pious kings, are called the "old tantras".

EXERCISES

A. Answer in Tibetan the following questions 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

པོད་ལ་འདུག་པའི་ཚོས་དར་སྐད་ས་གང་འདྲ་ཡིན་པམ།

པོད་ལྱི་ཚུལ་པོ་ག་པའི་རྒྱལ་ལ་འདུག་ཚོས་ཐོག་མར་བྱུང་བ་རེད།

* ཚུལ་པོ་ལྷ་ཚོ་ཚོ་པའི་སྐབས་སངས་ཚུས་ལྱི་བཀའ་མདོ་ལྟེ་འགའ་ལས་ཁོ་གི་ལུག་རྒྱ་འབྱོར་པ་མ་རེད་པམ།

ཚུལ་པོ་དེས་སངས་ཚུས་ལྱི་བཀའ་དེ་ཚོ་འབྱོར་བས་ག་པེ་གའད་པ་རེད།

* དེ་རྒྱལ་ཁོང་གི་མཐུན་ལ་མ་རྒྱ་མཚའི་རྣམས་ག་པེ་བྱུང་པོད་དམ། ལྷ་ཚོ་ཚོ་པའི་གཏམ་བཟོ་བ་དེ་པོད་ལྱི་ཚུལ་རབས་ག་ཚོད་ཐོག་ལ་བྱོལ་བ་རེད།

བཏམ་བཤེད་ལྟེ་དར་བྱི་སྐབས་འདུག་ཚོས་ལྱི་སྟོན་ཐོག་མར་འཇུགས་མཐུན་ལྱི་ཚུལ་པོ་དེ་སྟེ་རེད།

པོད་ལྱི་པོ་གི་དུ་མཐུན་འདུག་དུ་མཐུན་གཉིས་པོ་དེ་དང་པོ་གང་འདྲས་མེ་བྱུང་བ་རེད།

* ཚུལ་པོ་སྟོན་བཟོ་བ་སྐམ་པོས་བཟོ་བའི་གཉིས་པོ་དེ་ག་བས་... བཟོས་པ་རེད།

* བཟོ་བའི་གཉིས་པོ་དེས་སོ་སོའི་ཉེན་སྐལ་རྒྱ་ག་པེ་བཏམ་ས་པོད་པ་རེད།

* མཚན་ཚུལ་སྟོན་བཟོ་བ་ལྱི་པོད་པོད་འདུག་ལྷ་ཁང་གང་འདྲས་བཟོས་པོད་པ་རེད།

སྟོན་བཟོ་བ་ལྱི་རྒྱལ་སྟེ་ལྷ་གས་སོགས་བས་འདུག་པའི་སྟོན་དཔོན་གང་ཡང་གང་ལ་འདུག་ལྷས་པོད་པ་རེད་པམ།

ཁོ་གི་སྟེ་རྒྱལ་སྟེ་འདུག་ཚོས་འགའ་ཞིག་པོད་སྐད་རྒྱ་བཏམ་པོད་པ་རེད། མ་རེད།

୫୫୩୩୩ - ୫୩୩୩

୬୬୬୬୬ - ୬୬୬୬୬

୯୯୯୯୯ - ୯୯୯୯୯

୧୦୧୦୧୦୧ - ୧୦୧୦୧୦୧

୧୧୧୧୧୧୧୧୧୧ - ୧୧୧୧୧୧୧୧୧୧

୧୩୧୩୧୩୧୩୧୩ - ୧୩୧୩୧୩୧୩୧୩

୧୫୧୫୧୫ - ୧୫୧୫

୨୦୨୦୨୦ - ୨୦୨୦

୨୧୨୧୨୧ - ୨୧୨୧୨୧

୨୪୨୪୨୪ - ୨୪୨୪୨୪

୨୬୨୬୨୬ - ୨୬୨୬୨୬

LESSON SEVEN

VOCABULARY

ལྷན་མ་	P.N. of a sect	ལྷན་མ་	to ripen, to mature
མ་ལྷན་	P.N. of a sect	མ་ལྷན་	P.N. of a region
བཀའ་བརྒྱུད་	P.N. of a sect	བཀའ་བརྒྱུད་	P.N. of a district in Bsam Yas
བཀའ་བཀའ་མ་	P.N. of a sect	ལྷན་ལྷན་	one having good fortune
ལྷན་ལྷན་	P.N. of a sect	བསྐྱོད་ལྷན་	convert; trainee
ལྷན་ལྷན་	P.N. of a sect	གསུང་མཚན་	treasure
གསུང་མཚན་	practical instructions; precepts	ལྷན་	to bury, to hide
ལྷན་ལྷན་	only	ལྷན་ལྷན་	activity (H)
གསུང་མཚན་	P.N. of a sect	ལྷན་ལྷན་	without limit, illimitable
ལྷན་ལྷན་	P.N. of a sect	ལྷན་ལྷན་	Dharmakīrti (P.N.)
ལྷན་ལྷན་	P.N. of a sect	ལྷན་ལྷན་	Vimalamitra (P.N.)
ལྷན་ལྷན་	P.N. of a sect	ལྷན་ལྷན་	in, within
ལྷན་ལྷན་	P.N. of a sect	ལྷན་ལྷན་	P.N. of a sect
ལྷན་ལྷན་	supernormal psychic power	ལྷན་ལྷན་	P.N. of a sect
ལྷན་ལྷན་	unobstructed	ལྷན་ལྷན་	nickname of ལྷན་ལྷན་
ལྷན་ལྷན་	accomplishment, attainment	ལྷན་ལྷན་	P.N. of a person
ལྷན་ལྷན་	wonder; miraculous feat	ལྷན་ལྷན་	time, occasion
		ལྷན་ལྷན་	Naropa (P.N.)

ཏི་ལོ་པ་	Tilopa (P.N.)	ཏི་ལོ་པ་	adept
ལོ་ལོ་ལོ་	back from	ཏི་ལོ་པ་	Virupa (P.N.)
མཁའ་ལྷན་གྱི་ཆོས་ཀྱི་འཕྲིན་ལུགས་	<u>The Six Doctrines</u>	གཏུ་ལྷན་པ་	Gāyadhara (P.N.)
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	nickname of མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	འཕྲིན་ལུགས་	title of a work
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	incomparable	མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	epithet of a person
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	epithet	ཏི་ལོ་པ་	epithet of a person
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	epithet	ཏི་ལོ་པ་	Vikramaśīla (an Indian monastery)
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	back and forth	ཏི་ལོ་པ་	Atīśa
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	Nepal	ཏི་ལོ་པ་	special, partic- ular
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	Maitri pa (P.N.)	ཏི་ལོ་པ་	<u>Bodhimārga-pradīpa</u>
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	10,000	ཏི་ལོ་པ་	P.N. of a person
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	dream	ཏི་ལོ་པ་	P.N. of a person
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	magical illusion	ཏི་ལོ་པ་	to purify; to refine
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	initiation	ཏི་ལོ་པ་	P.N. of a place
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	P.N. of a sect	ཏི་ལོ་པ་	P.N. of a person
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	P.N. of a sect	ཏི་ལོ་པ་	P.N. of a person
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	P.N. of a person	ཏི་ལོ་པ་	P.N. of a person
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	epithet of a person	ཏི་ལོ་པ་	P.N. of a sect
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	P.N. of a person		
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	P.N. of a place		
མཁའ་ལྷན་གྱི་མཚན་འགྲུབ་	Śrīdharmapāla (P.N.)		

EXPRESSIONS AND IDIOMS

छुट्टा-छुट्टा

small sorts of; minor kinds of; small stuff

अनुयायी

follower, adherent (i.e., of a philosophical or religious system)

विस्तृत

to spread everywhere

गहन दर्शन

the profound doctrine

विंशति राजासु

the twenty-five, king and subjects

प्राज्ञापारमिता

Prajñāpāramitā

अनुयायी (H) अनुयायी

son of one's mind or thought; disciple

पथ-सुख

stages or steps of a (the) path

पंच महासक्य

the five great former Sakyas

सक्य

all, complete, entire

अत्र तत्र तत्र

without error or mistake

दूषित

to become contaminated

त्रिविध

threefold examination

संघ

religious center or community

NOTES

1. ཚེས་ལུགས་ - "denominational systems" or "sects".
It is to be noted that the Tibetan religious sects unlike their western counterparts do not have their genesis in schismatic or splinter groups separating from a parent body by way of disagreement on matters of doctrine. They represent rather the different facets of Indian Buddhist tradition mastered by a given individual, their founder, and subsequently transmitted by lines of disciples in Tibet. These lines of transmission are of interest mainly to monks, scholars, etc. and Tibetan laymen at large do not identify themselves as members of a particular sect or denominational system.
2. མང་ཚིམ་ - "quite a few". The English expression "quite a few" which in everyday usage denotes somewhat illogically "rather many" instead of "extremely few" renders the sense of མང་ཚིམ་ quite well.
3. རྗེས་མ་པ་ - Here the first four ཚེས་ལུགས་ or denominational systems are widely represented today. The last three are mainly of historical importance.
4. ཀུན་མཁེས་དག་ - "(religious) precepts", the Sanskrit upadeśa, simply signifies religious instruction in general. However, in usage its meaning tends at times to overlap with a cognate expression, མཚན་དག་.

also signifies religious instruction in general but is often taken to mean more or less brief textual or oral instructions of important ācāryas the aim of which is predominately pedagogical, viz., to reformulate a vast body of doctrine through comparatively few leading principles or concepts in order to make it more readily accessible to the understanding and practice of beginners or to epitomize it for the review of the more advanced. Such precepts in the latter sense often reflect the individual point of departure of their formulator.

5.

ལྔ་ལྔ་ལྔ་ལྔ་ལྔ་ - "the four philosophical schools of Indian Buddhism", i.e., the Vaibhāṣika, Sautrāntika, Yogācāra, and Mādhyamika (see note 1, lesson 5).

6.

མདོ་ལྟོགས་ - "on the sutra side" is in contradistinction to "the tantra side" (ལྔ་ལྔ་ལྟོགས་).

The former is the teaching of the Pāramitāyāna (བོ་རྩེ་ལྟོགས་) the latter the teaching of the Mantrayāna (ལྔ་ལྔ་ལྟོགས་). These two systems are regarded by Tibetan scholarship as the two path systems of the Mahayāna.

7.

རྗེ་དབང་ཕྱེད་ལྔ་ - "the twenty-five, king and subjects", i.e., the king himself, and one of his queens, several of the "seven probationers", several lotsabas, some of his ministers, etc.

8.

ལྔ་ལྔ་ལྟོགས་ - "one possessing the good fortune", i.e., the

good fortune to come into contact with Buddhist teaching.

9. རབ་ཚལ་ - "the profound doctrine" signifies specifically the Mahāyāna theory of emptiness (ལྷོད་པ་ རྟོན་).
10. བརྒྱུད་པའི་བཀའ་བབས་ - "precept transmissions" another way of classification as for the subjects and practices covered by the Six Doctrines or Yogas of Naropa.
11. ལྷ་ཇེ་ - "the divine doctor" - a common epithet for the physician in Tibet, དཀའ་སྐོལ་.
12. ལྷུང་པ་ཐོབ་པ་ (ལྷུང་ཐོབ་) - "an adept" signifies in general a person who has obtained paranormal knowledge or powers, etc. through the cultivation of any of the paths, Buddhist or non-Buddhist. In particular it signifies the adepts of the Mantrayāna as exemplified by the 84 tantric adepts of India such as the adept Virupa.
13. བཀའ་གདམས་ལྷ་ཚལ་བདུན་ - "the sevenfold Bka'gdams deities and doctrine". The doctrine is the "three baskets" of the Buddhist scripture, (རྗེ་ཞེ་དུ་གསུམ་), and the four deities are the Buddha Sakyamuni, the goddess Tara, a form of Avalokiteśvara called Lokeśvara, and Bhairavācala.
14. དཔྱད་གསུམ་ - "threefold examination". The term "threefold examination" stems from the statement of the Buddha, "Let monks and scholars accept what I say not out of veneration

for me, but after testing it well like gold by burning, cutting, and rubbing." This is discussed at some length in

Lesson 10.

Generally speaking, quite a few denominational systems arose - their being designated by names, for instance, Rnying wa pa, Sa skya pa, Bka' brgyud pa, and Ska' glang pa the four better known, and in addition there are many minor sorts of systems, the Jo nang pa, Shi nyed pa, Sa lung pa, etc. As for these systems, - some are designated by name by way of a time or an area, others by way of (their practice) instructions or a teacher. Excepting this, there is nothing definite in distinguishing them by way of just their theories which are like the four philosophical systems of India reckoned as regards their basic viewpoint and tenets. Also, for instance, the Rnying wa pa and the Sgar wa pa are classified by way of time, the Bka' glang pa and Bka' brgyud pa, and Sakya chos pa, and Inyang chos pa by way of their practice-instructions, the Sa skya pa and the 'Bri gung pa and Stag lung pa, which are within the Bka' brgyud pa, and others are classified by way of an area.

1. How does one distinguish the Sgar wa and the Rnying wa?

Once the way in which the teaching of the tantras spread in Tibet has been distinguished as old and new, - scriptures and commentaries on the tantras were translated during the time of the three early pious kings to the time of the Lotsawa Rin chen bzang po, and these were learned by the great tantric teachers of their time, and the followers of their way are called the Rnying wa pa. Therefore, the distinction of old and new, not being made according to the way in which the doctrine of the sutra side spread to Tibet, is made principally by way of the manner of the spreading of the tantric doctrine. The main occasion for the appearance of the system of the old tantras was in the time of the master King Khri srong, for in the year 775 of the western calendar, the great tantric master Padmasambhava, who was without equal in his capacity and power to work wonders, came to Tibet, and he ripened the people of Tibet at first through faith by way of showing many wonderful feats of magic as a sign of his having obtained a great accomplishment. Afterwards at the year 792, etc., he taught many of the Mahayana scriptures of the tantras, and the sutras and the uncounted (i.e., in the case of the Padmasambhava) sutras, and, having ripened many thousands of converts, the twenty-five king and subjects, etc. He showed them to reach perfection. Not

TRANSLATION

- I. Once the doctrine had spread in Tibet, how did the different demoninational systems come about?
- G. Generally speaking, quite a few denominational systems arose by way of their being designated by names, for instance, Rnying ma pa, Sa skya pa, Bka' brgyud pa, and Bka' gdams pa the four better known, and in addition there are many minor sorts of systems, the Jo nang pa, Zhi byed pa, Bu lugs pa, etc. As for these systems, - some are designated by name by way of a time or an area, others by way of (their practice) instructions or a teacher. Excepting this, there is nothing definite in distinguishing them by way of just their theories which are like the four philosophical systems of Indian Buddhism as regards their basic viewpoint and tenets. Also, for instance, the Rnying ma pa and the Gsar ma pa are classified by way of time, the Bka' gdams pa and Bka' brgyud pa, and Rdzogs chen pa, and Phyang chen pa by way of their practise-instructions, the Sa skya pa and the 'Bri gung pa and Stag lung pa, which are within the Bka' brgyud pa, and others are classified by way of an area.
- I. How does one distinguish the Gsar ma and the Rnying ma?
- G. Once the way in which the teaching of the tantras spread in Tibet has been distinguished as old and new, - scriptures and commentaries on the tantras were translated during the time of the three early pious kings up to the time of the Lotsaba Rin chen bzang bo, and these were spread by the great tantric teachers of their time, and the followers of their way are called the Rnying ma pa. Therefore, this distinction of old and new, not being made according to the way in which the doctrine on the sutra side spread in Tibet, is made principally by way of the manner of the spreading of the tantric doctrine. The main occasion for the appearance of the system of the old tantras was in the time of the pious king Khri srong, for in the year 776 of the western calendar, the great tantric master Padmasambhava, who was without impediment in his capacity and power to work wonders, came to Tibet, and he ripened the people of Tibet at first through faith by way of showing many wonderful feats of magic as a sign of his having obtained a great accomplishment. Afterwards at Sam yes Mchim bu, etc., he taught many of the Mahayana doctrines of the tantras, both the common and the uncommon (i.e., to the path of the Prajnaparamita), and, having ripened many fortunate converts, the twenty-five, king and subjects, etc. he brought them to emancipation. Not

only that, he performed activity without limit, burying as treasure many profound doctrines for the sake of converts yet to come, etc., and similarly, the masters Dharmakirti, Vimalamitra, and others taught the doctrines of the mantrayana to various fortunate disciples, and from these the system of the old tantras became widespread. The followers of their system are called the Rnying ma pa.

- I. Of what kind is the system of the Bka' brgyud pa?
- G. Within this there are two varieties. The two are called the Dwags po Bka' brgyud pa and the Shangs pa Bka' brgyud pa. Chos Kyi blo gros, called Marpa the translator - born in the year 1012 of the western calendar, - went several times to India and had recourse to many Gurus, the pandit Naropa and others. He heard many instructions on the four tantric "precept transmissions" etc. from Tilopa, and, upon his return to Tibet, he translated many scriptures and commentaries on the sutras and tantras, the Prajnaparamita, the Guhyasamaja, etc. Doing principally the mahayana tantras, the instructions of the mahamudra, the six yogas (of Naropa), etc., he extended greatly the doctrine by way of teaching and practice. His instructions, the system transmitted successively through the chief son of his thought, the venerable Mi la ras pa, and the incomparable Dwags po lha rje is called the system of the Dwags po Bka' brgyud pa. Also, the accomplished scholar, Khyung po went back and forth many times to India and Nepal, and, having had recourse to about 150 Indian and Nepalese Gurus, Maitri pa and others, he heard many teachings. He established a monastery in the area called Shangs and taught illimitable mahayana doctrines, (i.e.) the initiation of the dream state illusory body, the stages of the magical path, etc. to many tens of thousands of disciples. The followers of the system transmitted from him are called the Shangs pa Bka' brgyud pa. Within the Dwags po Bka' brgyud pa, there are four major Bka' brgyud (subsects), the Ka rma Bka' brgyud, the 'Brug pa Bka' brgyud, the 'Bri gung Bka' brgyud, and the Stag lung Bka' brgyud. Similarly, there are eight minor(subsects).

As for the Sa skya sect, - 'Khon dkon mchog rgyal po, who was born in the year 1042 of the western calendar, had recourse to many Gurus (who were) accomplished scholars, 'Brog mi Lotsaba, 'gos khug pa lhas btsas, Rin chen mchog, and others. The monastery which he founded on the "white earth" side of Dbon po hill received the name of Sa skya monastery. He heard the general mahayana doctrine from 'Brog mi and in particular the new mahayana tantras of which he made the chief the lam

'bras which was transmitted from the Indian master Sridharmapala, the (other) name of the adept Virupa, and the master Sayadhara, and by way of the teaching and practice of these he extended the doctrine; and the followers of the system transmitted from him through the five great former Sa skyas and through Ngor pa, Rdsong pa, and others are called the Saskya pa.

- I. Are the systems called Bka' gdams pa and Dge lugs pa the same?
- G. As for the Bka' gdams pa - the great master Atisa of Vikramasila in India came to Tibet in the year 1042 of the western calendar. Abridging all the subjects of the Buddha's teaching, the three baskets, into the path stages of three (kinds) of religious individuals, he composed the Bodhipatha-pradipa, (his) special instructions on the way of putting these into practice, a book without error and (making) it easy to practice all the essentials of the path of the sutras and tantras. By way of teaching and practice, the three Bka' gdams brothers held and spread the profound instructions which have the sevenfold Bka' gdams deities and doctrine, (i.e.) the father doctrine taught (by Atisa) at the request of the chief sons of his thought, the father 'Brom ston rgyal ba'i 'byung gnas, and the son doctrine taught at the request of the sons, both Khu ston brtson 'grus gyu drung and Rngogs legs pa'i shes rab, etc. The followers of their system are called the Bka' gdams pa.

Here, there is also a division into both an early and a new Bka' gdams. The Bka' gdams pas up to the lord, the great Tsong kha pa, - born in the year 1357 of the western calendar, - are called the early Bka' gdams. Subsequently, the lord Tsong kha pa held principally to the good system of the early Bka' gdams. Through reason and scripture (purified) by a threefold examination he made a consummate scrutiny of the contaminated and degenerate (condition of) the system of the Lord (Atisa) and the Bka' gdams pas in particular, and of the Buddhist teaching in general and again spread the pure system of the Bka' gdams pa and made it extensive. He founded a great religious center, the monastery on the hill of Dga' ldan. The followers of the system transmitted through the principal sons of his thought, Rgyal tshab dar ma rin chen, Mkhas grub dge legs dpal bzang, and the Lord dge 'dun grub pa, and others are called the new Bka' gdams pa or Ri bo dge lugs pa.

- 13 རོ་བོ་བཀའ་གདམས་གསར་མ་གྱི་སྐད་སྟངས་གད་འདུས་ཡིན་ཅམ།
- 19 བཀའ་གདམས་པ་དང་དགོ་ལུགས་པ་གཉིས་ལ་ཁྱད་པར་གཞི་ཡོད་པ་རེད།
- 20 དགོ་ལུགས་པ་དང་པོ་གཞུང་གྱི་པ་རེད།

New Honorifics in Lesson Seven.

- 6 རྒྱལ་ལུགས་ - རྒྱལ་གཞན་ལུགས།
- 11 མི་དེ་ - མཚོ་མི་དེ། མོ་གས་པ་ - མོ་གས་གཞན་པ།

LESSON EIGHT

VOCABULARY

अंशुः	esteem; liking	अंशुः	pf. of
रत्नं	rare	अंशुः	to seek; to find
सुखं	to pretend	अंशुः	P.N. of a place
वचनं	invention, fabrication	अंशुः	prisoner
पुनः	peculiar, eccentric	अंशुः	to give
अर्थः	competence	अंशुः	almost
बिभृशुः	beer	अंशुः	to pay in exchange for; to ransom
महिलाः	woman	अंशुः	instead of
आचार्यः	<u>ācārya</u>	अंशुः	bequest, will
व्यङ्ग्यं	epithet of a person	अंशुः	P.N. of a place
व्यङ्ग्यं	epithet of a person	अंशुः	escort
मौक्तिकं	crown ornament	अंशुः	nowadays, at present
शुभं	reputation, renown	अंशुः	deteriorated, degenerate
अकर्षणं	to be attracted (H)	अंशुः	to report (H)
अकर्षणं	P.N. of a person	अंशुः	whatever
अकर्षणं	to send; to commission	अंशुः	Tara
अकर्षणं	to invite (H)	अंशुः	<u>upāsaka</u>
		अंशुः	prophecy
		अंशुः	elder, <u>sthavira</u>

དཀར་མེ་མཁའ་མ་རྩ་མཁའ་ Ratnākara
 དགོངས་པ་ permission (H)
 བསམ་པེ་མཁའ་ promise;
 acceptance
 དང་ལྷན་པར་ along with

རྩོམ་སྒྲིལ་པ་ P.N. of a person
 མཇུག་པ་ to meet (H)
 རྒྱུ་མཁའ་ (འཇུག་པ་) to rise

EXPRESSIONS AND IDIOMS

བསྐྱེད་པའི་བདག་པོ་
 རྩོམ་སྒྲིལ་པ་

master of the teaching

"The Respectful Lord", epithet of Atīsa

ལྟུང་མཁའ་མཁའ་ལྟུང་

on account of

ལྟོ་བྱུ་བལ་ལྟོ་བྱུ་པ་

to depreciate

ཕྱོགས་ལེན་

biased

འཇུག་པ་འཇུག་པ་

contention

དངོས་གནས་

in fact, actually

གཞན་དོན་

essence, pith

མི་ལ་ཡོད་ཀྱི་མཁའ་ལྟོད་

to pretend to have in memory

བརྗེས་བཤད་གསུང་

to allege

མང་གམ་

according to one's like or understanding

མྱོད་ལྟོད་

coarse or barbarous behavior

དེ་ལྟར་ལྟར་ལྟར་

in such a way

ཉེ་ལྟོད་

theory and practice

མཁའ་ལྟོད་མཁའ་ལྟོད་

unable to endure (H)

NOTES

1. **བརྗེས་བཏགས་** - "to allege" - signifies to state something the veracity or factualness of which is uncertain to the person designating the stating as **བརྗེས་བཏགས་**
2. **གར་ལོག་** - "the Gar log". It is uncertain what people in the 11th century were being called **གར་ལོག་**, except that they were invaders from the Indian side, possibly into Kashmir.
3. **ཐབས་འཇོལ་བྱེད་** - "to try to find". The usual formation of "to try to" is verb + **ཐབས་བྱེད་** or **ཐབས་ཤིས་བྱེད་**. However, it is to be noted that in a few instances the verb occurs between the **ཐབས་** and the **བྱེད་**, and that this construction modifies the meaning, e.g.: **ཐབས་འཇོལ་བྱེད་** "to try to find" vs. **འཇོལ་ཐབས་བྱེད་** "to try to seek"; **ཐབས་ཤིས་བྱེད་** "to try" vs. **ཤིས་ཐབས་བྱེད་** or **ཤིས་བའི་ཐབས་ཤིས་བྱེད་** "to try to know"; **མཐས་ཐབས་བྱེད་** "to try to master" vs. **ཐབས་མཐས་བྱེད་** "to do expertly;" etc.
4. **གཉིས་** (etc.) - "the two". In enumeration of two or more, Tibetan usage will often, but not necessarily, conclude the

enumeration with stating the number of things or persons enumerated, e.g.: ལྷོ་བཟང་དང་བཟུ་ཤིས་གཉིས་

"Blo bzang and Bkra shis"; མེ་རུ་འབྲས་བུ་དང་དགའ་ལྷོ་

ལྷན་བཅས་གསུམ་ "Serwa, 'Bras spungs and Dga' ldan";

དེ་བཞུ་གུ་ལྷན་གྱི་ལོ་གུ་བཅས་བཞི་ "book, pen,

pencil, and paper". Also, Tibetan like English uses "and"

with the last object of an enumeration of more than two. Here

the "and" is the enclitic "and" འདས་ and follows the

last object named in the enumeration.

- 5. དཀར་ཚིམ་ - "a bit difficult". ཚིམ་ some-
times functions as a particle limiting or diminishing the de-
gree or amount of the word it modifies, e.g. མང་ཚིམ་

"quite a few".

- 6. དགེ་བཟླུག་ - "an upāsaka", i.e. འབྲུམ་རྒྱུ་བ་

TRANSLATION

- I. How did the master of the Bka' gdams pa doctrine, 'The Respectful Lord', the noble Atisa come to Tibet?
- G. To tell briefly about the way of his coming to Tibet - Although after the destruction of the doctrine by Glang dar ma, the teaching of the Vinaya of the noble doctrine had spread and become extended in the direction of Central Tibet and Gtsang from the east through Dgongs pa rab gsal and from the west through the Lotsaba Rin chen bzang po and others; nonetheless, some on account of esteem for the Vinaya depreciated the tantras, whereas others on account of esteem for the tantras depreciated the Vinaya, and by way of this, except for the development of an assortment of biased contentions, someone who, having understood the pith of the sutras and tantras, knew them from experience, in fact, was extremely rare. Not only that, - some tantrics pretended to have the subjects of the tantras in their memory and composed many eccentric subjects of their own fabrication. Without the competence of an inner understanding, they disseminated many bad practices, action conforming to their own inclinations, (like) beer drinking, the use of women, etc., and claimed it as tantra. Also, some had come to Tibet from India, a master called Dmar po, a pandit Zham thabs sngong po, and others and they taught perverted religious practices, called "union" and "emancipation", - calling (sexual) activity with women "union" and the (ritual) murder of living creatures, who are enemies etc., "emancipation". Calling this tantra, they spread much barbarous behavior. At the time of the pure theory and practice (of the Buddhist religion's) becoming scarce in such a way, when the guru-king, Ye shes 'od, unable to endure (the situation) sought for someone in India who could purify the doctrine, he was attracted by the renown of one called the Lord Atisa, the crown ornament of the scholars of Vikramaśīla. He sent much gold with Rgya brtson seng (ge) and commissioned him to invite him, but he did not (succeed with the) invitation.

Afterwards, when the guru-king, Ye shes 'od, himself went to seek more gold for inviting the pandit, he was taken prisoner by the king of the Gar log, and the king of the Gar log said, "Either give up your going for refuge (in the three jewels) or give your body's weight in gold; otherwise I cannot give you up." To this the guru-king, Ye shes 'od, replied, "I will not give up my going for refuge.", and had to remain for a long while a prisoner. Byang chub 'od tried to find much

gold, at this time and at the time when there was almost (his) body's weight in gold he said to Ye shes 'od, "I have already found almost your body's weight in gold and went to ransom you, (but) the Gar log king without listening, said, "Still about a head's weight is needed." Since I have not found it yet, I shall seek it quickly and then ransom you." Upon his saying this, Ye shes 'od stated his bequest that the unstained teaching of the Buddha be furthered in Tibet; "If you have found even this much gold, even though you ransom me, there is no benefit to the doctrine or to living creatures; hence, I will (rather) give up my life. Instead of me invite the pandit from India." Afterwards he died.

Then, Byang chub 'od sent Nag tsho Lotsaba with much gold and some escort to invite 'the Respectful Lord'. When the two, Nag tsho and Rgya brtson Lotsaba who was already there, reported to 'the Respectful Lord' the need of his coming to Tibet along with various detailed news of how the doctrine was developed by the former pious kings of Tibet, how the doctrine was destroyed by Glang dar ma, how the Tibetan doctrine was degenerating these days, how the Bodhisattva king gave up his life for the sake of the doctrine, etc., it was at first a bit difficult to accept. Notwithstanding, later the Lady Tara prophesied that if he went to Tibet, after meeting with an upasaka, wide benefit would come to the teaching, and finally he accepted the invitation. At that time it was difficult for the Lord's sthavira, Ratnakara, to give his permission. Finally, he consented to allow him to go for three years. Afterwards the lord went to Mnga ris and taught the doctrine to the king and his court, and in particular, he composed A Lamp to the Path of Enlightenment which abridges all the essentials of the path of the sutras and tantras. Then after the three years, when the lord and Nag tsho in keeping with their commitment to the sthavira Akara to have to return began to leave for India, a war arose along the way, and they sent the sthavira a message for permission (to stay) with the news of their being unable to return. With that (despatch) they also sent A Lamp to the Path of Enlightenment to India, and when all the scholars of Vikramasila saw it, they were amazed. The sthavira Akara also was fully satisfied and gave also his consent allowing him to remain if there was to be such a great benefit as this to the living creatures. Later in accord with the earlier prophecy of Tara he met with 'Brom ston pa, the principal son of his thought, and with him he went to Dbus and Gtsang and gradually spread widely the Bka' gdams teaching like the rising sun.

LESSON NINE

VOCABULARY

अन्तिमः	final perfect	अन्तिमः	Candrakīrti
ध्यानविषयः	object of meditation; object of awareness	अर्हन्	arhant (Lit. a slayer of the enemy)
श्रृङ्खला	sequence	चलति	to move (v.); motion (n.)
संख्या	numeration, number	अवश्यात्	transic absorption (n.); to be absorbed in trance (v.)
निश्चयः	ascertainment	अवश्यात्	to goad (H)
विश्वासः	confidence	अवश्यात्	without purpose
अक्षयः	maimed	अवश्यात्	following
शिखरः	crag	अवश्यात्	lazy
उत्थिता	to climb	अवश्यात्	foolish, stupid
अङ्गुली	finger	अवश्यात्	Aśvaghōṣa
उच्चैः	high	अवश्यात्	Jataka
शिखरः	summit, peak	अवश्यात्	ignorance
अवरोधः	impediment, obstacle, hindrance	अवश्यात्	darkness
कैलासः	prison	अवश्यात्	lamp
लोहः	iron	अवश्यात्	to flash; to flame; to illuminate
शृङ्खला	chain	अवश्यात्	shape
बन्धुः (बन्धुः)	to bind, to tie	अवश्यात्	color
मेघः	cloud		

མཉམ་པོ་པོ་	thief
མཉམ་པོ་སྒྲུབ་	to steal
མཉམ་པོ་སྒྲིབ་	wealth
མཉམ་པོ་སྒྲིབ་	thief
མཉམ་པོ་སྒྲིབ་	robber, bandit
མཉམ་པོ་སྒྲིབ་	to cherish
མཉམ་པོ་སྒྲིབ་	friend
མཉམ་པོ་སྒྲིབ་	position
མཉམ་པོ་སྒྲིབ་	poor

མཉམ་པོ་	almost
མཉམ་པོ་སྒྲིབ་	to pretend
མཉམ་པོ་སྒྲིབ་	to assist
མཉམ་པོ་སྒྲིབ་	weapon
མཉམ་པོ་སྒྲིབ་	comfort, ease
མཉམ་པོ་སྒྲིབ་	difficulty
མཉམ་པོ་སྒྲིབ་	to be reluctant about

EXPRESSIONS AND IDIOMS

- མཉམ་པོ་སྒྲིབ་མཉམ་པོ་སྒྲིབ་
- གསུམ་པོ་
- མཉམ་པོ་སྒྲིབ་མཉམ་པོ་སྒྲིབ་
- མཉམ་པོ་སྒྲིབ་
- མཉམ་པོ་སྒྲིབ་
- མཉམ་པོ་སྒྲིབ་མཉམ་པོ་སྒྲིབ་
- མཉམ་པོ་སྒྲིབ་
- མཉམ་པོ་སྒྲིབ་མཉམ་པོ་སྒྲིབ་
- མཉམ་པོ་སྒྲིབ་མཉམ་པོ་སྒྲིབ་

- learning, reflection, and meditation
- all three
- to fix the thought correctly
- a true object, an ultimately real object; the ultimately real
- a great yogin
- mutilated arms or hands or fingers
- to be a great yogin
- to do meditation
- whichever, no matter which
- whatever one thinks about (of)

རྒྱུ་དང་མ་ལོན་གྱི་
 རྒྱུ་དང་མ་ལོན་གྱི་
 རྒྱུ་དང་མ་ལོན་གྱི་
 རྒྱུ་དང་མ་ལོན་གྱི་
 རྒྱུ་དང་མ་ལོན་གྱི་
 རྒྱུ་དང་མ་ལོན་གྱི་
 རྒྱུ་དང་མ་ལོན་གྱི་
 རྒྱུ་དང་མ་ལོན་གྱི་
 རྒྱུ་དང་མ་ལོན་གྱི་

material stuff
 destitute
 unacquainted with
 all the time, always
 cultivation and elimination
 happiness and ease
 to aim at, to aspire to, to
 strive for
 difficulties, pains
 expense
 the religious and the secular;
 religion and politics

NOTES

1. **ཐོས་བསམ་སྒྲུབ་གསུམ་** - "learning, reflection, and meditation". This expression is an abbreviated form of **ཐོས་པ་ལས་འབྱུང་བའི་ཤེས་རབ་** "the understanding which arises from learning", **བསམ་པ་ལས་འབྱུང་བའི་ཤེས་རབ་** "the understanding which arises from reflection", and **སྒྲུབ་པ་ལས་འབྱུང་བའི་ཤེས་རབ་** "the understanding which arises from meditation". In both Buddhist and Upanisadic traditions this triad is of cardinal importance in the development of a direct or gnostic type understanding of their respective views of the ultimately real. **ཐོས་པ་** means literally, as a verb, "to hear", and as a noun, "hearing", and is a quite literal rendering into Tibetan of the Sanskrit śruti "hearing". In ancient India, before the writing down of religious texts like the Vedas and their auxiliary studies, the procedure of education was one of a pupil's learning by hearing texts and their traditional commentarial explanation from a teacher who had them in his memory. Subsequently, even when texts were written down and studied in written form, this procedure of learning also was designated "hearing". Moreover, during the Buddhist period in India and in Tibet subsequently, the importance of learning even written texts with a teacher

who is master of them can hardly be over estimated. In Buddhism then the word ལོ་ལ་ signifies primarily the learning of the ideas of Buddhism as set forth in the primary Buddhist scriptures; however, both Indian and classical Tibetan writers often employ the word for the learning of anything from philosophy to bridge building. In the Tibetan colloquial language, however, the commonly used word for learning is ལོ་ལ་ལྟོང་

Similarly the word ལོ་ལ་ལྟོང་ means simply "to reflect" or "consider". However, in its classical usage it frequently connotes quite specifically, as in the above instance, a very rigorous and critical reflection or examination.

These three are discussed at some length through lessons 9, 10, and 11.

2. ལུ་མ་ལ་མགོ་ལོ་ལྟོང་ ལུ་མ་ལ་

- "the Natha Maitreya says", i.e. in the

Sūtrālamkāra.

3. ལོ་ལ་ལྟོང་ལ་ - "a great yogin", yoga (ལྟོང་) and meditation (ལོ་ལ་ལྟོང་) being synonymous.

4. ལོ་ལ་ལྟོང་ལ་ལྟོང་ལ་ལྟོང་ལ་ - "deliverance and all-knowledge". They are the two objectives of the transmundane paths of Buddhism (see note 8 , lesson 5).

Together they are often designated ལོ་ལ་ལྟོང་ལ་ལྟོང་ལ་ལྟོང་ལ་

consciousness (ཡིདཤེས་). This last is consciousness of ideas, the remembered images of things heard and seen, etc.; its organ is viewed as of the same nature as consciousness itself, and its objects are dharmas, i.e. whatever exists.

ཉམ་བུ་རྒྱུ་ལ་བཞག་པའི་འགོག་པ་

- "the cessation which is the stoppage of the gross functionings of" refers to a condition tantamount to unconsciousness, which the Mahāyāna theories hold occurs at the time when the practicers of the Hinayana paths, of a Śravaka or a Pratyakebuddha, reach the end of their respective paths of purification of the passions; having stopped definitively the arisings of the passions but dedicated only to the accomplishment of their own deliverance, they enter a condition in which the sense and mental consciousnesses do not arise. This condition is understood by the Hīnayānist themselves as the attainment of a nirvāṇa on account of which upon the death of the Arhant the psycho-physical aggregates (སྤྱད་པ་) constituting the individuality cease to arise, and by the Mahāyānists as a trance type condition of a long duration from which they are finally aroused by the Buddhas.

8. ཉམ་འབྲིང་ཆེ་གསུམ་གྱི་ལམ་ - "the small, middle, and great paths", i.e. the paths of a Sravaka, a Pratyakebuddha, and of a Bodhisattva respectively. (see note 13, lesson 4)

9. **ཟབ་ཀྱི་ཚོམ་**

- "a doctrine of width and

breath" specifically signifies the Mahāyāna theory of two

truths. "depth" indicates an ultimate truth (**དོན་དམ་**

བདེན་པ་

), and **ཀྱི་ཚོམ་**

"width" a phenomenal

truth. (**གུན་རྗེས་བདེན་པ་**

). The expression

ཟབ་ཀྱི་ཚོམ་

is parallel to

ཇི་ལྟར་བ་དང་ཇི་ལྟར་

པ་

for which see note 8, lesson 5.

10. **སྐྱེས་རབས་**

- "the Jatakas". These are the

stories of the Buddha's previous lives during his career as a Bodhisattva.

Therefore, some say that although it is necessary to do meditation in order to be free from (the miseries of) the round of existence and to obtain Buddhahood, study and reflection are both obstacles to meditation. The reason is that whatever one thinks about the meaning of that which is heard from another or read in a book by oneself, whichever, is idea-construction; and moreover, since, whether it be a good or a bad thought is idea-construction, these without distinction are obstacles to meditation, and obstacles to the attainment of deliverance and all-knowledge. For instance, "it's just as it creates an obstacle to escape from prison whether one is bound by a prison by an iron or a golden chain, and likewise it's just as there is no difference in the obscuration of the sun and moon whether by a black or a white cloud. Therefore, some they call the non-performances of any action to cultivate or to avoid and the non-thinking of any thought of good or evil."

TRANSLATION

- I. Among the three, learning, reflection, and meditation, - which is more important for perfecting one's practice of the doctrine?
- G. For perfecting (the practice of) the doctrine, all three, learning, reflection, and meditation, are of great importance. Again, learning is of great importance at the first, reflection in the middle, and meditation at the end; it's like that. Again, for instance, - the reason for the way of learning's being so very important at first is that in order for all of us living creatures to be freed from all ills and to obtain the condition of a Buddha which has perfect felicity, it is necessary to complete meditation upon the path. To do this, - one ought to develop a great ascertainment and confidence once one has done a good examination by way of considering the nature of the path, its objects of meditation, its stages, their number, the method of meditation, etc. To develop this (ascertainment and confidence) also, there is no way of its coming if there is no good learning at first. Therefore, the Savior Maitreya says, "From recourse first to learning comes correct fixing of the thought. From a correct fixing of the thought comes gnostic knowledge of the real." Also, scholars say, "A great yogin without learning is like mutilated hands climbing a crag." Thus, it is being said that one who wishes to be a great yogin without any study is like a man with his fingers cut off trying to climb to the peak of a high mountain.

Therefore, some say that although it is necessary to do meditation in order to be free from (the miseries of) the round of existence and to obtain Buddhahood, study and reflection are both obstacles to meditation. The reason is that whatever one thinks about the meaning of that which is heard from another or read in a book by oneself, whichever, is idea-construction; and moreover, since, whether it be a good or a bad thought, is idea-construction, these without distinction are obstacles to meditation, and obstacles to the attainment of deliverance and all-knowledge. For instance, - it's just as it creates an obstacle to escape from prison whether one is bound in a prison by an iron or a golden chain, and likewise it's just as there is no difference in the obscuration of the sun and moon whether by a black or a white cloud. Therefore, once they call the non-performance of any action to cultivate or to avoid and the no-thinking of any thought of good or evil, -

(once it is) the absence of doing these (that they call), - "the yoga of no idea-construction", then also they call this staying without fixing the thought on anything "the highest meditation" and "highest method of release from the round of existence".

This, since it rejects that the action of achieving virtue and relinquishing vice (is) the cause of obtaining temporarily a high condition (in the world) (i.e.) the state of a human or a god, makes an obstacle to obtaining a high condition and its causes and result, and it is a real obstacle-maker to the path of obtaining final emancipation and all-knowledge along with its causes and result. The reason is that - as the acarya Candrakirti says, "The cause of a high condition is no other than right conduct." - to obtain in future life a high condition, the desirable body of a man or a god, there is no means of its coming to one who does not observe in this life the right conduct of avoiding the ten non-virtues. Similarly, as the Blessed One says, "Recognize misery. Relinquish its causes. See cessation. Meditate (its) path", - he is stating that to obtain emancipation one has to cultivate and avoid (things) by way of understanding the actualities of the Four Noble Truths, and similarly, the Blessed One says, "Even though you are free from the great river of the round of existence, now you shall not pass completely into nirvana. Search for the Buddha vehicle." Thus, the Arhant is freed from the (miseries of the) round of existence and once he is satisfied with the mere felicity of his own pacification, he is absorbed in trance for a long time in the cessation which is the stoppage of the gross functionings of the sense and mental consciousnesses, and the Buddha arouses those who so remain from this absorption, and they practice the illimitable activity of a Bodhisattva who accomplishes the vast aim of living creatures, and they are goaded on to having to become a Buddha.

Once one has made the meaning of "inactivity" and "no idea-construction" to remain without any activity at all and without thinking anything at all, - if one is freed from the (miseries of the) round of existence by these, (then), it is without purpose for the Teacher, the Buddha, from his 30th to his 80th year, to take as his basis the paths of the three, the small, middle, and great vehicles and so to teach an illimitable doctrine of depth and breadth, - and not only that, - but for the masters who followed the Teacher to compose many sastras explaining the thought behind the utterances of the Buddha. The great adepts, having practised, went to a high

level of attainment, and it was without purpose for them to compose etc. sastras which clearly teach to others the nature, sequence, etc. of the path which was practised by themselves. Putting far away such a foolish doctrine which pleases laziness, one ought to do at first, as well as one can, an extensive learning of the doctrine which teaches clearly the gospel of good and evil, - (this is) a very important point.

The acarya Asvaghosa says thus in the Jatakas: Learning is said to be like a lamp for clearing away the darkness of ignorance. The reason is that as when a lamp illuminates in a pitch dark house which has a variety of things, one sees clearly the color and shape etc. of the manifold things, when there is good learning one comes to understand clearly things to be avoided and cultivated, the faults and good qualities (respectively), which are taught in the doctrine of the Buddha. Similarly, learning is said to be the best of wealth, which is not stolen by a thief etc. For instance, - although the other worldly wealth of gold, silver, and the like is carried off by thief and robber and is overcome etc. by the four elements, fire and the rest, the wealth of learning, not being such, is like the best of wealth which one has always. Learning is like the best of friends who doesn't change. In the world, cherished boy and girl friends are like dear friends at the time when one has riches and position etc., but at the time when one is poor and destitute, shifting from a friendly attitude, they pretend almost to be unacquainted. The friend of learning, not being such, is a real friend who assists one all the time without shifting. Similarly, learning is like a weapon for defeating the enemy. The reason is that the inner enemy, the great enemy of never knowing any of the points to cultivate and relinquish is overcome by this learning which studies what is to be cultivated and avoided. What need is there to say that it is necessary to learn in order to perform the great action of the doctrine, the method of help from the future life on?

To achieve even the temporary happiness and ease of this life also, if there is no good learning, it is impossible to achieve. For instance, - we from early childhood learn first from parents the way of eating, the way of drinking, etc., and have to understand (many things) gradually. Then one goes to school etc. and has to do a great amount of learning and in order to do the work for the happiness and ease of this life needs to know its method. Here also, once one sees that one is ignorant, if one does not do learning, without being reluctant about the difficulties and expenses one aims at

A. Answer in Tibetan the following questions on Lesson 10.

learning, - just so the necessity for recourse to learning is of great importance for any activity, the secular and the religious.

1. མི་ལྟོས་པ་མཚན་པ་ལས་ལྷོ་མ་གཏུག་གྱི་ཐང་ནས་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།
2. མི་གཉེན་མཚན་པ་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།
3. མི་ལ་མཚན་པའི་ལྷོ་མ་ལྟོས་པར་འདོད་ལ་ལུས་ལོ་སྤྱོད་པ་ལྟོས་པའི་ལུས་ལོ་སྤྱོད་པ།
4. མི་ལྟོས་པ་ལ་མི་ལྟོས་པའི་ལྷོ་མ་གཏུག་གྱི་ཐང་ནས་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།
5. མི་ལྟོས་པའི་ལྷོ་མ་གཏུག་གྱི་ཐང་ནས་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།
6. ལྷོ་མ་གཏུག་གྱི་ཐང་ནས་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།
7. ལྷོ་མ་གཏུག་གྱི་ཐང་ནས་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།
8. ལྷོ་མ་གཏུག་གྱི་ཐང་ནས་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།
9. ལྷོ་མ་གཏུག་གྱི་ཐང་ནས་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།
10. ལྷོ་མ་གཏུག་གྱི་ཐང་ནས་གཤེགས་པའི་ལུས་ལོ་སྤྱོད་པ།

A. Answer in Tibetan the following questions on Lesson Nine.

- 1 ཚོས་ཕྱེད་པ་ལ་ཚོས་བསམ་སྒྲོམ་གསུམ་གྱི་བྱང་ལས་གཤེགས་ཆེ་ཤོས་
ཡིན་པའོ།
- 2 ཚོས་ལྟར་ཚོས་པ་གཤེགས་ལྟར་གང་འདྲས་ཤིང་།
- 3 ཚོས་པ་མེད་པར་སྒྲོམ་ཆེན་པ་ཕྱེད་པར་འདྲོད་མཁུན་དེ་ཚོ་གཤེགས་འདྲ་
བ་ཡིན་པེ་མཁུན་པ་ཚོས་གསུང་གི་... ཡོད་པ་ཤིང་།
- 4 སྒྲོམ་བརྒྱུད་པ་ལ་ཚོས་བསམ་མི་དགོས་པས་མ་ཚད་དེ་གཉིས་སྒྲོམ་
ལྱི་མེགས་ཡིན་ཟེར་མཁུན་པར་ཡོད་པ་མ་ཤིང་པས།
- 5 འོ་ན་མི་ཡང་ཡིད་ལ་མི་ཕྱེད་པར་གཞན་པའི་སྒྲོམ་དེ་ཡག་ཤོས་ཡིན་
པའི་རྒྱུ་མཚན་གཤེགས་ལྟར་ཕྱི་ཡོད་པ་ཤིང་།
- 6 ལྷན་པ་རྣོ་མེད་གྱི་ལྷན་པ་འཁྲོལ་མེད་པ་ཤིང་ལྷན་པ་ལྷན་པ་ཡིད་པ་ཤིང་། དེའི་དོན་
དག་གང་ཡང་མི་བསམ། གང་ཡང་མི་ཕྱོད་པ་ལ་ལྷན་པ་སྒྲོམ་གཤེགས་
ཡོད་པ་ཤིང་།
- 7 ལྷན་པ་བསམ་པས་ཚོས་པ་དེ་སྒྲོམ་མེད་པར་འདྲ་བ་གསུངས་པ་ཤིང་
པ། དེ་འདྲ་ལྟར་གང་འདྲས་ཤིང་།
- 8 ཚོས་པའི་ཕན་ཡོན་པ་དཔེ་གཞན་དག་གཤེགས་པ་ཤིང་གསུངས་པ་ཡོད་པ་
ཤིང་།
- 9 གང་ཡང་མི་བསམ་པ་གང་ཡང་མི་ཕྱོད་པར་གཞན་པ་དེ་སྒྲོམ་གྱི་མཚན་
མེད་པའི་རྒྱུ་མཚན་གཤེགས་ཤིང་།
- 10 འོ་ན་འདྲ་བ་དེ་མ་དོན་མཚན་འདྲས་དང་བཅས་པ་འཚོབ་པའི་
གསུང་ཡིན་ལྟར་གང་འདྲས་ཤིང་།

LESSON TEN

༡༠། མཚན་བསམ་མོམ་གསུམ་གྱི་བྱང་བས་བསམ་པ་ཟེར་པ་གང་འདྲར་
 འཁོར་ལ་དོས་འདོམ་དགོས་པ་དེ་དང་།
 བསམ་པ་ཟེར་བ་དེ་སངས་རྒྱུ་གྱི་བཀའ་ལ་སོགས་པ་མཚན་ལས་དེའི་དོན་ལ་རྒྱུ་
 བཞིན་ཏུ་བརྟུན་པ་དེ་དེ་ལྟར་ལེགས་པར་བྱས་པའི་མོམ་གསུམ་དེ་སོགས་རྒྱན་པར་བྱེད་པའི་
 བསམ་པ་ཞིག་ལ་ཟེར་གྱི་ཡོད་པ་དེ་དང་། ལྷན་དོད་ཀྱི་གཞན་རྟོག་པའི་དོན་དག་དེ་ཚོ་
 གཞན་ལས་མཚན་པ་དང་། རང་གིས་དེ་བཟོ་བ་པ་བྱས་ཀྱང་། དེ་ཚོར་བསམ་པས་
 བརྟུན་པ་དེ་དེ་ལྟར་ཡག་པོ་བྱས་ནེ་དོན་གྱི་གཞན་རྟོག་པ་ཚོ་ལ་ཚོད་གཙོད་མ་བྱས་པ་དོན་
 དང་མཐུན་པའི་དོས་པ་ཡག་པོ་ཞིག་བསྐྱེད་མི་ཐུབ་པ་དང་། བོད་འཇུག་མཐུན་ཏུ་འདྲུང་
 བ་ཡིན་ཚེ་། བསམ་པས་བརྟུན་པ་དེ་དེ་ལྟར་ལེགས་པར་བྱས་པའི་མོམ་གསུམ་དེ་སོགས་པ་
 རྒྱན་པ་ཞིག་དགོས་གྱི་དེ་དང་། མཚན་པའི་རྗེས་སུ་བསམ་པས་བརྟུན་པ་དེ་དེ་ལྟར་ཡག་པོ་
 བྱེད་དགོས་པ་། དེ་དེ་ལ། འདིག་རྟོག་གྱི་གཞན་རྟོག་པ་སྐོར་ལ་འདག་ཞེས་གྱིས་རྒྱན་
 མ་བཤད་པ་མཚན་པ་ཚོམ་གྱིས་བྱེད་པ་སྐོར་ལ་འདྲུང་པ་རྒྱ་བུ་ལམ་སྐོར་ཡིད་ཚེས་
 མི་བྱེད་པར་བཟང་པོ་བྱི་བརྟུན་པ་དེ་དེ་ལྟར་བྱས་ལྷན་དོད་བྱེད་དགོས་པ་།
 འཁོར་ཏུ་གཤམ་ཚེ་ཞིང་། འཇུག་པར་དཀའ་བའི་ཚེས་ཀྱི་གཞན་རྟོག་པ་ལ་དེ་བས་བྱང་
 མོས་རྒྱུད་ཏུ་མ་བཞག་པར་དེའི་དོན་ལ་བསམ་པས་དེ་དེ་ལྟར་པ་ལྟ་ཞིང་བྱ་བར་བྱས་
 བས་ཡིད་ཚེས་ཀྱི་དེ་སོགས་པ་བརྟུན་པ་ཞིག་དགོས་པ་ལ་མ་ཚང་མང་། །
 སངས་རྒྱུ་བཟོ་བ་ལྷན་འདས་གྱིས་བྱང་རྗེས་འདྲུག་སྐོར་ལ་ལྷན་པ་ལ་བྱེད་པར་ཚོས་
 དས་བཤད་པའི་ཚོས་ལྷན་པ་སྐོར་ལ་ལྷན་པ་། དེ་དེ་ལ། གསེད་མཐུན་གྱིས་གསེད་
 ལྷན་ཏུ་འདྲུང་པར་ལོད་མེད་བསྐྱེད་པ་དེ་བྱེད་པ་ལ་མ་དོག་གི་མོམ་གསུམ་རྟོག་པ་ཡིད་མེད་དང་།
 དོན་ལ་བརྟུན་པའི་མོམ་གསུམ་ལྷན་པ་གསེད་ལྷན་ཡིད་མེད་དང་། དེའི་རྗེས་སུ་ཡང་

བསྐྱེད་ཅིང་འཕྲུལ་ཏེ་གསལ་བྱུང་བུ་མེད་ཅེས་དགའ་བ་ཡོད་མེད་ཀྱི་... བསྐྱེད་བཅུད་
 བསྐྱེད་ཀྱིས་དབྱུང་བ་ལོགས་པ་དབྱུང་ཏེ་སྐྱོལ་མེད་པ་མ་ཚོར་རྒྱུ་གསལ་བྱེད་
 མཚོགས་ཏུ་འཛིན་པ་ལྟར། དེའི་ཚོས་ལ་ཡང་ལྷུང་དང་དེ་གསལ་བས་སྐྱོལ་དང་ཡོན་
 ཏེ་གསལ་ཡོད་མེད་ཀྱི་... བརྟན་... དབྱུང་ཡག་པོ་ཞིག་ཀྱིས་ལས་ལོན་པ་ཉམས་...
 ལེན་ཀྱིས་དགོས་པ་མ་གཏོགས་དེ་ལ་གུས་པ་རྒྱུ་མཚོན་ཏུ་བྱས་ནས། དམ་བཅོས་
 ཚོད་མམས་ཚད་ལྡན་གཞི་བཞིན་ཏུ་བཟུང་ནས་ཉམས་སྤྱི་ལེན་མི་རྒྱུད་ཞེས་ལཱ་དོ་ལས་
 གསུངས་ཡོད་པ་རེད། དེ་འདྲར་ཡིན་ཚེ། མོས་དེའི་དོན་ལ་མོལ་པས་ཉམས་
 སྤྱི་ལེན་པའི་སྐོབ་ཏུ་བསམ་པས་བརྟན་... དབྱུང་ཡག་པོ་ཀྱིས་ལས་དེ་གསལ་...
 ལྟར་དགོས་པ་ཞིག་ལ་ཚེན་པོ་རེད།

མོལ་མེད་པ་དེ་ལ་ཡང་ལྷོད་པ་སྐྱེད་མོད་པ་དང་། སྐྱེད་མོད་མ་ཡིན་པའི་སྐོབ་ཀྱི་ཏེ་གསལ་
 མང་པོ་ཡོད་པ་རེད། ཡོན་ལྷན་དེ་ཚོ་ཚོར་མ་གཏོགས་པའི་ལས་གཞི་ལོན་པས་
 བསྐྱེད་པའི་གསལ་བྱེད་ཀྱིས་མོལ་པ་དང་། ལྷག་མཚོད་གི་ལྷོད་པ་ལོན་པ་...
 གཞི་གསལ་སྤྱི་བསྐྱེད་པ་རེད། དེ་ཡང་བྱུངས་པ་ལ་མགོ་བཙོས་། ཞིག་གསལ་དག་ཏུ་...
 ལྷན་པའི་ལྷག་མཚོད་གིས། ཉོན་མོན་ལ་ལྷན་པའི་འཛིན་པས་ཀྱིས་ཏེ། མོག་
 མང་ཞིག་གསལ་བཅིལ་བྱེད་ཡང་ལེ། འཛིན་ཏེ་བཅགས་པ་མེད་པ་ལ་ལོན་པའི་གསལ་
 རྒྱུ་ལ། མོས་གསུངས་པ་ལྟར། ཉོན་མོན་ལ་བག་ཚགས་དང་བཅས་པ་ཚོན་
 ལས་མེད་པར་བཟོ་བ་ལ་ཉོན་མོན་ལ་ལྷོད་པ་དང་ལ་འཛིན་ཏེ་མེད་པར་བཟོ་...
 དགོས་པ་དང་། དེ་མེད་པར་བཟོ་བ་ལ་བདག་མེད་པ་ལ་ལོན་པའི་སྐྱེད་མཚོད་པའི་
 ལྷག་མཚོད་གི་ཏེ་གསལ་དག་གསྐྱེད་དགོས། དེ་འདྲའི་སྐྱེད་མོད་མ་ཡིན་པའི་ལྷག་...
 མཚོད་གི་ཏེ་གསལ་དག་གསྐྱེད་པ་ལ་དེའི་སྐོབ་ཏུ་ཞིག་གསལ་འཛོལ་དགོས་པ་ལ་མ་ཟད།
 ལྷོད་ལྷག་མཚོད་ལ་འདྲ་བུ་སྐྱེད་མཚོད་པ་དང་། སྐྱེད་མོད་མ་ཡིན་པའི་སྐྱོན་གསལ་
 ཡོད་ཏུ། དེ་ཚོ་ཚོར་མང་ཞིག་གསལ་སྐོབ་ཏུ་མ་ཚོད་པར་འཛོལ་མཐས་མེད་པ་

ཡིན་ཚེ། མོག་མར་ཞི་གནས་ཀྱི་དེ་དེ་འདྲིལ་མོལ་དགོས་པ་ཞི་ན་ཅད་གལ་ཆེན་
ལོ་རྒྱུ་།།

ཞི་གནས་ཐེངས་ལྟོ། འདྲིལ་མོལ་ལ་འདྲིལ་མོལ་ལ་འདྲིལ་མོལ་ལ་འདྲིལ་མོལ་
ལྟོ་གཏོང་བྱས་དམིགས་པ་དེ་ལ་ཚེ་གཅིག་ཏུ་གནས་མེ་ལྷོ་བ་པར་ཆགས་པ་འདྲི་
དབང་གིས་ཕྱི་དོལ་ཕྱི་ཆགས་ལྷུ་ལོ་མོགས་ལ་མེ་མས་ལྷུ་གས་ལས་ལྷོ་བ་གཤེད་⁴
གི་དབང་ཏུ་འགྱུར་བར་བྱེད་མཁོ་ཞིག་ལ་ཚོད་བ་ཐེངས་ཞིག་། མེ་མས་དང་གི་དམིགས་
པ་ལ་གནས་ཀྱི་དམིགས་པ་དེ་ཞིག་གསལ་པོ་དང་། དམ་པོར་འདྲིལ་དགོས་
པ་ཡིན་པ་ལ། དམིགས་པ་གསལ་པོ་འདྲི་ཚད་ཤོར་བས་ལྷོ་བ་ཐེངས་ལ་
བར་མོད་བའམ། གསལ་པོ་པོར་བྱུང་དམ་པོར་འདྲིལ་བའི་ཚེ་ཤོར་བས་འདྲིལ་
ཚེ་ལ་ཚོད་ཏུ་མོད་བ་ལྷོ་བུ་ལ་བྱིད་བོ་ཐེངས་། དེ་ཞིག་དེ་དེ་འདྲིལ་དང་འདྲིལ་བས་
པོར་བ་ཡིན་ཚེ་དོས་འདྲིལ་དགའ་བ་དང་། དེ་བྱུང་བ་དེ་དེ་འདྲིལ་ལྷོ་བ་ཐེངས་
ཏུ་མོད་བས་ག་ཚོད་བ་ཚོལ་ས་ཀྱི་དམིགས་ལྷོ་བ་ཐེངས་འགྱུར་ལྷོ་བ་ཕྱི་པོར་བ་
མ་ཤོད། དེ་མ་ཐེངས་མེ་མས་ལ་ལྷོ་བ་པོ་བས་པ་ལྷོ་བུ་འདྲིལ་གསལ་བ་དང་།
གཉིད་ལ་མོགས་པ་ལ་པར་ལྷོ་བར་བྱེད་པ་ཡིན་ཚེ། ཕྱིད་བ་དེ་དོས་འདྲིལ་མ་...
ཐག་འགོག་ཐབས་ཕྱིད་དགོས་པ་ཞི་གནས་ཆེན་པོ་རྒྱུ་། དེ་འདྲིལ་བའི་ཕྱིད་ཚོད་
ཕྱི་ལྷོ་བ་གཉིས་པ་དང་པོ་ཚོལ་བས་མེ་མས་དམིགས་པ་ལ་ལ་ཚེ་གཅིག་ཏུ་གསལ་
པོ་དང་། བརྟམ་པོར། གང་འདོད་འདོད་ཏུ་མ་ཉམ་པར་གཉིག་ལྷོ་བ་པོ་...
དེ་དེ་འདྲིལ་ལྷོ་བ་པོར་ལྷོ་བ་ཞིག་ལ་ཞི་གནས་ཐེངས་ལ་རྒྱུ་།།

ཞི་གནས་ཐེངས་ལྟོ་མེ་མས་དང་གི་དམིགས་པ་ལ་ལ་ཚེ་གཅིག་ཏུ་གནས་པ་འདྲི་གནས་
ཆ་གཚོ་ཤོར་འགྱུར་ཕྱི་པོར་བ་རྒྱུ་། གནས་ཆ་དེ་པོར་བ་དེ་མ་ཉམས་པ་འདྲི་དང་
བས་དང་གི་དམིགས་པ་ལ་ལ་བརྟམ་... དེ་བྱུང་ཕྱིད་པ་འདྲི་ཤོས་པར་ལྷོ་བ་པོར་

མཐོང་ལ་ལྷན་མཚན་ཟེར། དེ་འདྲ་བའི་ལྷན་མཚན་... མཐོང་མེད་པའི་ལྷན་
 ཟེར་འབྲེལ་མཚན་བཤད་ཟེར་བྱེད་པ་ཟེར། དེ་ཡི་ཐ་མོང་། ལྷན་མཚན་ལ་དཔྱད་
 མཚན་དང་། འཛོལ་མཚན་གཉིས་ཡོད། མཚན་གྱིས་... ལྷན་པར་གོ་དཔོན་ལས་ལྷན་
 ལྷན་མཚན་ལ་མཚན་ལ་འཛོལ་མཚན་བཟུང་།... དཔྱད་བྱེད་པའི་མཚན་ལས་མཚན་
 ལ་དེ་ལ་དཔྱད་མཚན་ཟེར། དཔྱད་མཚན་ཚོར་མ་ལྷན་མཚན་གོ་ལྷོགས་སྐྱུ་བཟུས་
 ལ་འཛོལ་མཚན་དང་། འཛོལ་མཚན་ཟེར་བའི། མཚན་གྱིས་ལྷན་པར་གོ་དཔོན་ལས་
 ལ་ལ་དཔྱད་པའི་བྱེད་པར་མཚན་ལས་གོ་དཔོན་ལས་ལ་མཚན་གཉིས་ལྷན་གསུ་
 ལ་གཚོ་བོར་བྱེད་པའི་མཚན་དེ་ལ་འཛོལ་མཚན་ཟེར། འཛོལ་མཚན་གང་ཡིན་
 ལ་དེ་ཚོ་ལོ་ལྷན་གསུ་བྱེད་པར་སྐྱུ་བཟུས་འཛོལ་གོ་ཡོད་པ་ཟེར།།

||

stone	to lose
to rub	loose (ly)
respect	lethargy
reason	to mix up, to confuse
leading principle	darkness
part	heaviness, torpor
mental stabiliza- tion; calming, <u>śamatha</u>	sleepiness, drowsiness
transcendental vision; <u>vipaśyanā</u>	steadiness
to conquer	union, bonding emptying
desire; attach- ment to	
to take delight or pleasure in	

LESSON TEN

VOCABULARY

ངམ་ཤེས་	ascertainment	དམ་གཟེང་	object of a perception, or of a conception, or of meditation
ལུང་	lung	ལོ་ལོ་	to run
ལྷོ་གུ་ (ཤལ་ལྷོ་གུ་)	to burn	ལོ་ལོ་ལྷོ་གུ་	to be distracted
མཚན་པོ་	color	ལོ་ལོ་ལྷོ་གུ་ལྷོ་གུ་	frivolity; laughter; excitement
ལྷན་	impurity	ལོ་ལོ་	to lose
ཡང་ཡང་ལྷན་	again	ལོ་ལོ་ལྷོ་གུ་ (ལྷོ་གུ་)	loose (ly)
ལྷོ་	stone	ལོ་ལོ་ལྷོ་གུ་	lethargy
ལྷོ་ལྷོ་	to rub	ལོ་ལོ་ལྷོ་གུ་	to mix up, to confuse
ལྷོ་ལྷོ་ལྷོ་གུ་	respect	ལོ་ལོ་ལྷོ་གུ་	darkness
ལྷོ་ལྷོ་ལྷོ་གུ་	reason	ལོ་ལོ་ལྷོ་གུ་	heaviness, torpor
ལྷོ་ལྷོ་ལྷོ་གུ་	leading principle	ལོ་ལོ་	sleepiness, drowsiness
ལྷོ་ལྷོ་ལྷོ་གུ་	part	ལོ་ལོ་ལྷོ་གུ་	steadiness
ལྷོ་ལྷོ་ལྷོ་གུ་	mental stabilization; calming, <u>samatha</u>	ལོ་ལོ་ལྷོ་གུ་	union, joining, coupling
ལྷོ་ལྷོ་ལྷོ་གུ་	transcendental vision; <u>vipashyanā</u>		
(ལྷོ་ལྷོ་ལྷོ་གུ་) ལྷོ་ལྷོ་ལྷོ་གུ་	to conquer		
ལྷོ་ལྷོ་ལྷོ་གུ་	desire; attachment to		
(ལྷོ་ལྷོ་ལྷོ་གུ་) ལྷོ་ལྷོ་ལྷོ་གུ་	to take delight or pleasure in		

EXPRESSIONS AND IDIOMS

དམ་ཕྱི་གནས་ཀྱི་

the actual or real meaning

མཚན་ལྡོག་པ་ལྟར་

mistaken, deluded

ཞུ་བ་ལྟར་

to tell, to report

འཕྲིན་དུ་

worth, value

དེ་ལས་ལྷག་པར་

even more so

ལྷོད་པར་ལྷོད་པ་

most detailed; finest

མཚན་ཅད་ཅད་

indeed! of course!

གསལ་མཚན་ལྟར་

gold expert

ལྷོད་དུ་འགྲུབ་པར་

scripture and reason

ལྷོད་པར་ལྷོད་པ་

literally

མཚན་ལྡོག་པར་

to make nil, to annihilate

ལྷོད་པར་

Buddhist and non-Buddhist

ལྷོད་པར་ལྷོད་པ་

meditative concentration, sāmādhi

མཚན་ལྡོག་པར་

one-pointedly

གང་ལྟར་གང་ལྟར་

as long as one likes; whatever one likes

དེ་ལྟར་

in the presence of

དམ་ཕྱི་གནས་ཀྱི་

'analytic meditation'

མཚན་ལྡོག་པར་

'fixative meditation'

NOTES

1. བཀའ་ལམ་སྟོན་གསུང་ - "the scriptures etc.", i.e., the scriptures and their commentarial explanation.
2. (རྣམ་པར་) འཇོམས་ , (མདོན་པར་) དགའ་བ་ , etc. - "to conquer", "to be pleased", etc.

In the classical language adverbial type expressions like

རྣམ་པར་ མདོན་པར་

+ the verb most often re-

present the devices systematically employed by the Tibetan lotsabas to render in the Tibetan language Sanskrit prepositions like vi-, abhi-, etc. which in the Sanskrit language are prefixed to verb roots thereby modifying the meaning of the basic verb. As a consequence, the literary Tibetan language is a repository of a vast number of the above type verb compounds which were originally neologisms invented expressly for the purposes of translating Sanskrit, and these for the most part have not found their way into the colloquial language.

In this book, such verb compounds occur principally in direct quotations from classical texts as in the present instances, also as technical terms, and even occasionally they represent words in usage in the colloquial language as well, e.g.

རྣམ་གཤམ་ or རྣམ་པར་གཤམ་བ་ "to be distracted",

རྣམ་དག་ "to be purified". Again, in the present in-

stances, both the simple form འཇོམས་ and དགའ་བ་

are commonly used in the spoken language and with the above meanings.

3. युल' - "an object of cognition" "a cognitum". Here, the cognition itself is designated by युल'खक्', and the cognition-cognitum relation by युल'युल'खक्', Sanskrit visaya-visayin.
4. कुम'ण्येद' (कुम'वर'ण्येद'व') - "distraction". See note 5 below.
5. त्रेद'व' and क्वेद'व' - "lethargy and excitement" Sanskrit layauddhatya. These two obstacles to meditative concentration represent 'the too low' and 'the too high' respectively, त्रेद'व' (laya) designating a "lethargy" or "torpor" or "sluggishness", whereas क्वेद'व' means "wild", and auddhatya "high" or "elevated". As a term in use for describing meditative procedure क्वेद'व' denotes excitement in general such as distracts the mind from remaining fixed on its meditative object. However, it is at times contrasted with कुम'वर'ण्येद'व' "distraction" in which instance क्वेद'व' denotes the excitement caused by attachment or desire to another object whereas कुम'वर'ण्येद'व' denotes the excitement or distraction caused by hostility and the other passions to another object.
6. नेद'ने'रहेक्' - "mental focus" Sanskrit samadhi. This is a mental focusing or concentration, which

the Vaibhāṣika school of Buddhism for instance holds to be present to some extent in every mental act, whereas the other Buddhist schools hold it to be present only in some mental acts, i.e. whenever there is an actual absorption or a deliberate focusing of the mind upon an object. This focusing of consciousness is not necessarily meditative, and the word ཏེང་ཏེ་འཛིན་ signifies in general just a mental focus on an object. Such is the general meaning of the word; however, the term is also used in particular - as in the present text - to signify the mental focus effected by the deliberate act of meditating, and here also the term denotes primarily "mental focus" or "concentration".

7. ཏེས་འཛིན་མ་ཐག་ - "immediately on (after) recognising". མ་ཐག་ means literally "no distance (i.e. in time) from" and is never used alone. With the notable exception of དེ་མ་ཐག་ "immediately upon that" or "right after that", it is used enclitically with verbs only and so constructed forms an adverbial compound signifying that in a sequence of temporally proximate actions the action governed by the མ་ཐག་ is followed at once by the other action signified by the main verb of the clause or sentence. Also, interchangeable with the above construction is the equivalent construction of: verb + genetive + མ་ཐག་, e.g., ཏེས་འཛིན་པའི་དེ་མ་ཐག་.

TRANSLATION

- I. Among the three, learning, reflection, and meditation, how does one identify reflection.
- G. This so-called consideration signifies a consideration which functions to find an ascertainment by way of doing well a correct examination of the meaning once one has heard the scriptures and the rest of the Buddha. Even though one has heard from another or read in books by oneself these meanings which show the points to develop and to avoid, one does a good examination by considering these, for if one does not search out the actual meaning it is impossible to develop a good ascertainment which is in conformity with the meaning, and one will be mistaken; therefore, it is necessary to find an ascertainment by performing a good examination by consideration. For an example of the necessity to do a good examination by consideration after one has learned, - in merely hearing a reporting of even a situation in the world, one does a good examination of its worth, without trusting it at once like a dog encountering a lung, and then if there is (something) to develop or avoid (on the basis of the report) this is especially important, - and even more so with the actuality of a religious doctrine which is difficult to understand, - there is of course a necessity for a firm ascertainment which trusts (it) after one has done a most detailed examination of its meaning by reflection, without leaving it as merely (something) learned.

In sutra the Buddha the Blessed Lord also says to the disciples who are followers, "When you practise the doctrine which I have taught, - for example, (it is) like when a gold expert is collecting gold, first he burns it with fire, and by way of its exterior color (sees) whether or not there is a defect, and then by way of cutting (he sees) whether or not there is an impurity in the gold inside, and then again he rubs it with a stone (and sees) whether or not there is a fine impurity which is difficult to detect, - he investigates it well by burning, cutting, and rubbing and holds it as the best gold when he perceives no defects, - also other than the necessity of practising and meditating my doctrine after having done a good examination by scripture and reason as to what faults and good qualities there are and are not, it is not fitting to practise holding literally all which I have taught, on account of respect for me." Therefore, the necessity to find an ascertainment of the meaning of what one has learned through doing a good investigation by reflection before

the practice of meditation is of great importance.

Also, for meditation, - generally speaking there are many kinds of meditation (which are) common and not common (to Buddhists and non-Buddhists). Nonetheless if one brings all these together by way of their specifics and leading principles, they are subsumed by two, meditation in the direction of stabilization, and meditation in the direction of transcendental vision. Moreover, the Savior Maitreya says, "One understands the passions to be vanquished by transcendental vision together with stabilization. In the beginning this finding of stabilization brings about pleasure in the absence of attachment to the world." Thus as said, in order to make nil from the root, the passions and their habit-formations, it is necessary to make nil the apprehension of a self (which is) the root of the passions, and in order to make this nil, it is necessary to develop the wisdom of transcendental vision which perceives non-self as manifest (before the eyes). In order to develop the wisdom of transcendental vision such as this which is not common (to non-Buddhists), it is necessary to attain (mental) stabilization beforehand. Not only that, - although generally speaking there is even a variety of transcendental vision which is common to Buddhist and non-Buddhist and which is not common, there is no way of attaining any of these without stabilization's coming beforehand; therefore, at the start one must develop stabilization concentration, - this is of great importance.

As for so-called "stabilization", - at the time when this mind of ours thinks on a virtuous object, being unable to remain one-pointedly on the object, it runs by force of attraction to outer objects of desire etc., and this ensuing coming under the power of distraction is termed "excitement"; and even though the mind remains on its object, it is necessary to hold this object clearly and firmly. As once a portion of the clarity of the object is lost, it becomes slightly unclear, or even though there is clarity, once a portion of holding (the object) firmly is lost, the manner of holding (the object) becomes loose; such is termed "lethargy". Since mental focus becomes confused with this (fine state of lethargy), it is difficult to identify, and when it arises, once mental focus comes to have this defect, however much one meditates, it is not possible to achieve a flawless stabilization. Not just this, - but since a torpor like a darkness descending on the mind, and drowsiness etc. also arise, the necessity of trying to check this lethargy immediately on recognising it is of great importance. By way of avoiding the two defects of excitement and lethargy,

EXERCISES

such as this, the particular mental focus which can concentrate the mind on its object one-pointedly, clearly, firmly, and for as long as one likes is termed "stabilization".

This (mental) stabilization effects chiefly the steadiness of the mind's remaining one-pointedly upon its object. The particular wisdom which investigates the meditative object while this steadiness is present without deterioration is termed "transcendental vision". When there comes the attainment of transcendental vision such as this, it is also termed the attainment of the coupling of stabilization and transcendental vision. Therefore, generally speaking, there are two (types of) meditations (i.e.) analytic and fixative. One calls analytic meditation, a meditation which mainly investigates its object by way of many reasons etc. at the time of doing meditation. All analytic meditations are meditations which are subsumed on the side of transcendental vision. As for fixative meditation, a meditation which effects chiefly the mind's remaining one-pointedly on its object without any investigation of the object at the time of doing meditation is called fixative meditation. All these fixative meditations happily are subsumed on the side of stabilization.

EXERCISES

A. Answer in Tibetan the following questions on Lesson 10.

- 1 འོ་མ་འདྲ་ཏུ་བསམ་པ་གཤམ་ཆེ་སེ་ལབ་པ་རེད་ལ། དེ་གཤམ་ཆེ་སྟེངས་གང་
འདྲ་སྟེ་རེད།
- 2 མ་གཞི་བསམ་པ་ཟེར་པ་ཁོ་རང་གང་འདྲ་ཞིག་རེད།
- 3 འོ་མ་སངས་རྒྱལ་གྱི་བཀའ་ལ་སོགས་པ་ཚོས་ལ་དེ་ཚོར་བསམ་པ་ས་
བརྟུན་གང་ལྟར་གྱུར་པར་ཡིད་ཆེས་ལྟུང་གི་མ་རེད་ལས།
- 4 འོ་མ་བརྟུན་གང་ལྟར་ལྟེང་སྟེང་གི་ལུགས་གསུམ་གསུངས་ཡིད་པ་རེད་ལ། དེ་ཚོ་
ལ་བརྟུན་གང་ལྟར་ལྟེང་སྟེང་གི་ལུགས་གསུམ་གསུངས་ཡིད་པ་རེད་ལ། དེ་ཚོ་
ག་རེ་ག་རེ་རེད།
- 5 གསེར་ལ་དུང་བ་གསུམ་ལྟེང་བ་བཞིན་སངས་རྒྱལ་གྱི་བཀའ་ལ་
ཡང་དུང་བ་གསུམ་ལྟེང་དགོས་པར་སྟེང་གསུངས་པ་རེད།
- 6 འོ་མ་སྟེར་སྟོན་དེ་ཚོ་ལ་རིགས་ག་ཚོར་ཡིད་དམ།
- 7 སྟོན་གྱི་རིགས་དེ་ཚོ་ཚོར་མ་སྟེར་བ་ལྟར་ལ་ག་ཚོར་གྱི་འདྲ་ཏུ་བསམ་
ལྟོ་ཡིད་དམ།
- 8 འོ་མ་ཞིག་ལས་དང་སྟེང་གི་མ་ཚོང་གཞིས་ག་རེ་.....སྟོན་ལ་འཚོ་བ་དགོས་
པ་རེད།
- 9 ཞིག་ལས་སྟོན་ལ་ཚོང་དགོས་པའི་རྒྱ་མཚོ་ག་རེ་རེད།
- 10 ཞིག་ལས་ཁོ་རང་གི་དོ་ཤོད་དེ་གང་འདྲ་ཞིག་རེད།
- 11 ལྟེང་བ་དང་ཚོད་པ་ཟེར་བ་དེ་གཞིས་ལ་ལྟར་ག་རེ་ཡིད་པ་རེད།
- 12 ལྟེང་བ་ཟེར་བ་དེ་ལྟར་ལྟོ་སྟོན་ག་རེ་ཡིད་གི་རེད།
- 13 འོ་མ་སྟེང་གི་མ་ཚོང་ཟེར་བ་དེ་གང་འདྲ་ཞིག་.....ལ་ཟེར་གྱི་ཡིད་དམ།

- 14 དུས་ཚོམ་དང་འཁོར་ཚོམ་གཞིར་བྱི་བྱུང་པར་ག་ཤེའི་ཚོམ་ལས་འབྱེད་ཀྱི་
ཕྱིད་པ་ཤིང་།
- 15 འོ་ན་འཁོར་ཚོམ་ཚོང་མ་ཞིག་ལས་ཤིང་པས།
- 16 འོ་ན་ཚུགས་མ་ཚོང་དང་དུས་ཚོམ་གཞིར་བྱེད་པ་ཤིང་པས།

New honorifics in Lesson 10:

- 1 འབྲུག་པ་ - གཞུང་ལ།
- 3 ཚོམ་པ་ - གསལ་པ། འཇམ་པས་ - དགོངས་པས། ཕྱིད་
- ཚོམ་ལྷན་པ་ - རྒྱལ་པོ་ལྷན་པ་ལས་ལྷན་པ།
- 4 ཞེ་མ་ལས་ - གཞིགས་པ་ལས།

LESSON ELEVEN

VOCABULARY

ଶେନ	body; physical condition	ଶେନ	shoulder
ଭେଦ	danger	ଫାଲ୍‌ଗୁ	open
ମହତ୍ତ୍ୱାନ୍ୱୟ	wild animal	ଫାଲ୍‌ଗୁ	closed
ସମାଗମ	a gathering together; a collection	ଫାଲ୍‌ଗୁ	nose
ଖେଳ	play, sport	ଫାଲ୍‌ଗୁ	peak, tip
ଘୋର	loud noise	ଫାଲ୍‌ଗୁ	teeth
ସମାଧି	solitary	ଫାଲ୍‌ଗୁ	to grit
ଶାନ୍ତ	quiet	ଫାଲ୍‌ଗୁ	lips
ଫାଲ୍‌ଗୁ	Vairocana	ଫାଲ୍‌ଗୁ	to press
ଫାଲ୍‌ଗୁ	lotus posture, Padmāsana	ଫାଲ୍‌ଗୁ	tongue
ଫାଲ୍‌ଗୁ	half	ଫାଲ୍‌ଗୁ	palate
ଫାଲ୍‌ଗୁ	navel	ଫାଲ୍‌ଗୁ	to imagine
ଫାଲ୍‌ଗୁ	at, beside	ଫାଲ୍‌ଗୁ	to fix
ଫାଲ୍‌ଗୁ	thumb	ଫାଲ୍‌ଗୁ	spontaneity
ଫାଲ୍‌ଗୁ	to place together	ଫାଲ୍‌ଗୁ	sign, mark
ଫାଲ୍‌ଗୁ	backbone	ଫାଲ୍‌ଗୁ	short
ଫାଲ୍‌ଗୁ	crooked	ଫାଲ୍‌ଗୁ	a little
ଫାଲ୍‌ଗୁ	straight	ଫାଲ୍‌ଗୁ	to proceed, to advance
		ଫାଲ୍‌ଗୁ	to bend; to force
		ଫାଲ୍‌ଗୁ	to lengthen

ध्यान	attentiveness
अधिकांश	too much
अन्तर्मुख	introspective awareness
निम्न	to lower, to depress
उन्नत	to raise, to heighten, to cheer up
अधिकांश	spy
प्रयत्न	effort
अधिकांश	to concentrate
अधिकांश	conditioning
अधिकांश	<u>Madhyānta-vibhanga</u>
अधिकांश	<u>Sūtrālamkāra</u>

अधिकांश	<u>Bhavanākrama</u>
अधिकांश	to be accustomed; to be acclimatized
अधिकांश	dislike; uneasiness
अधिकांश	heavy, sluggish
अधिकांश	experience
अधिकांश	smaller
अधिकांश	meditation, trance, <u>dhyana</u>
अधिकांश	clairvoyance, paranormal cognition

EXPRESSIONS AND IDIOMS

अधिकांश	amicable conditions
अधिकांश	inamicable condition, hostile conditions
अधिकांश	coming and going, traffic
अधिकांश	circumstances of body structure
अधिकांश	according to its (their) natural condition; as is natural
अधिकांश	meditative support, meditative object

NOTES

1. རིག་ནས་ - "(mental) stabilization" - is a kind of mental focus (རྟོག་རྟེན་འཛིན་) by which the mind remains one-pointedly without fluctuation on a meditative object for as long a period of time as one chooses. It is one of the two feet of Buddhist meditative practice, the other being transcendent seeing (སྒྲུབ་མཐོང་) རིག་ནས་ is per se non discursive; སྒྲུབ་མཐོང་ is discursive. It is on the union of these two (རིག་ནས་སྒྲུབ་མཐོང་བྱུང་འབྲེལ་) on which the higher reaches of all the Buddhist paths depend.
2. འདས་ - "and" - is the enclitic "and" concluding this sevenfold enumeration.
3. རྒྱ་གཟུང་གླུགས་ - "body, speech, and mind" - The body, speech, and mind of the Buddha is generally represented by a Buddha image, the books of the scriptures, and a stūpa respectively. Similarly, the bodies of particular Bodhisattvas are, for instance, represented by their own iconography, their speech by their respective mantras, and their mind by a particular symbol, - Avalokitesvara, for example, by a lotus; Manjusrī by a sword, etc. Any of these are often used as a meditative support for the practice of (mental) stabilization.
4. ". . ."ནས་". . ."བར་ - from ". . ." to ". . ." - refers to various passages in the Prajnaparamita sutras which teach the practice of stabilization through nine mental fixations or degrees of mental fixity (སེམས་གནས་དགུ་) :- for example:
 "དེ་དང་དེ་ལ་སེམས་འཛིན་གྱི་ | ལྷན་དུ་འཛིན་གྱི་ | ལྷན་ཏེ་འཛིན་གྱི་ | ཉི་བར་འཛིན་གྱི་
 འདུལ་བར་ལྷེད་དོ། | རི་བར་ལྷེད་དོ། | རྣམ་པར་ལི་བར་ལྷེད་དོ། | རྗེ་གཞི་གུ་

ཐུང་དོ། །མཉམ་པར་འཛོལ་གོ།

"The mind is fixed to a meditative object. Taken away it is refixed. It is fixed closely. It is trained. It is pacified. It is completely pacified. It is made one-pointed. It is made even." In both the Sanscrit and the Tibetan, the key descriptive terms for the nine mental fixations are verbs. These have however been nominalized in the English translation as more congenial to English in rendering a system of classification.

5. ལྷན་དགེ་བའི་བཤེས་གཞན་ - "a guru who is the virtuous friend (of the Mahāyāna)"- i.e., a competent religious teacher.
6. ཤིན་ལྷན་ (ཤིན་ཏུ་ལྷན་པ་) - "mental dexterity = སེམས་ལས་སྤྱུང་བ་" "a mind tempered for work" or "for use". These are the key descriptive terms for describing the actual attainment of both རི་གནས་ and ལྷན་མཚོང་ .
7. ལྷན་མོང་ས་ཡིན་པ་ཐེག་པ་རྒྱུད་འབྲིང་ཆེ་གསུམ་གྱི་ལམ་ - "the paths of the small, middle, and superior vehicles which are not common"- are the specifically Buddhist paths of a Sravaka, a Pratyekabuddha, and a Bodhisattva which are not common to the non-Buddhist.

TRANSLATION

- I. Well then, how ought one to meditate this so-called stabilization?
- G. To meditate (mental) stabilization one needs all the internal and external conditions which are amicable and needs the absence of inimicable conditions. If one asks what are the amicable conditions, - (they are) the best place for meditating stabilization (, and this is) (where) the land and the water are suitable to one's individual constitution, and the amicable condition of food and clothing is easily obtainable, - having a good companion who is in accord, - and there is slight danger of the inimicable conditions, fire and flood etc., and thieves, and slight danger of wild animals etc, - and likewise it is not a place where there is the traffic of many people and where there is the laughter and play of (people) gathered together; it is good if it happens to be like the teaching which teaches the necessity for a quiet and solitary place which has little of the sound which constitutes the danger of loud noise etc. to mental focusing.

Then, the actual way of doing meditation, - first, the way of staying as to the body, - here there are seven specifics of the way of sitting of the Buddha Vairocana called "having the seven bodily dharmas of Vairocana." It is good if one can (sit) thus. As for these, first, it is well if one can (put) both one's feet in lotus position, and if one cannot (do) this, it is also possible to do a half lotus position. How one sits depends on what are the circumstances of one's individual body structure, and it is all right to sit and place the two feet however is comfortable. Second, one has to arrange the two hands in concentration (mudra), placing the left hand below and the right above at the level of the navel and putting the two thumbs together. Third, - the backbone straight like an arrow, - one must stay straight like an arrow without the backbone's being crooked front or back, and right or left. Fourth, - one arranges the two shoulders straight according to their natural condition. Fifth, - one should arrange the two eyes neither too open nor too closed and looking slightly toward the tip of the nose. Sixth, - one should arrange the lips and teeth as is natural without especially gritting the teeth or too much pressing the lips, etc. and seventh, - one should put the tip of the tongue slightly to the palate.

Then, when the conditions amicable to meditating stabi-

lization and the way of posturing the body are right, there are quite many methods as to a meditative object for stabilization. Generally speaking, it is possible to practise stabilization whatever one makes the meditative support. For example, - there are even those who practise, having made a piece of wood or a stone the meditative support. Nonetheless, if one makes the meditative support some object of the body (or) speech (or) mind of the Buddhas or Bodhisattvas etc. or makes the meditative support some object of one's own faith, it is better. Moreover, once one has made as a meditative support - whichever is convenient - a meditative object which is actually present or a meditative object mentally imagined, the way of practising stabilization through recourse to nine techniques is taught, starting from "at the beginning one's mind is fixed one-pointedly on the meditative object" up to "at the end one's mind goes spontaneously without effort to the meditative object by way of being free of the faults of excitement and lethargy"; roughly to summarize these as taught:- the first mental fixation is called "interiorizing", Other than fixing (the mind) again and again, this is the incapacity of one's mind to remain at first one-pointedly on the meditative object for a long stretch. During this first mental fixation, the mind becomes distracted from its object over and over again by thoughts. At this time, it seems as if many more thoughts come than previously. Even though more thoughts are not coming at this time, since one is examining the mind it is taught to be a sign of recognizing (the flux of) ideation. As for the second mental fixation, "duration fixation", - once the mind advances a little from its incapacity to remain on its object but for a short time (as) during the period of the first mental fixation, it is called having the mental focus which can lengthen the duration a little by staying put on the (meditative) object. The third, "refixation", means that when the mind goes away from remaining on its object, the mind is again forced within, and, so lengthening the duration, one fixes it one-pointedly on the object. During the period of the first and second mental fixations, there is a longer duration of the mind's being distracted than its remaining (on the object); during the period of the third, there is a longer duration of its remaining (on the object) than its being distracted. The fourth, "close fixation", - once one has developed a great power of attentiveness, there is fixation continuously on the object. Thus, inasmuch as it does not loose the meditative object, it is superior to the first three. As for the fifth, "the disciplined", - during the period of the fourth, there is the danger of coming under the sway of subtle lethargy because of the mind's

being too much drawn within by the great power of attentiveness. Therefore, at this time (i.e. of the fifth) one examines the mind by introspective awareness and so recognizes (when) there is present the danger of the mind's being depressed, and by way of reflecting on the beneficial qualities of mental focus, one has to heighten the mind again. As for introspective awareness so-called, it is like a mental spy which from a corner of the mind does a scrutiny of the mind for faults and virtues. As for the sixth, the "pacified", - during the period of the fifth mental fixation, on account of the fault of too much heightening the mind there is a great danger of a subtle excitement's coming, and once one recognizes this by introspective awareness, there is a checking of this immediately. The seventh, "the completely pacified", - during the period of this, even though one has perfected the powers of attentiveness and introspective awareness, one then develops the power of effort and perceives as faults even a subtle lethargy or excitement, and (the seventh) is a practice of meditation getting rid of these as much as one can. Although during the period of the fifth and sixth, there is a great danger of harm (to the mental focus) by whichever, lethargy or excitement, during the seventh on account of the development of the power of effort, there becomes slight the danger of interruption which harms (the mental focus) by lethargy and excitement. The eighth, "the one-pointed", - in the beginning at the time when one is concentrating one-pointedly on the object, then if one makes a little effort there is the capacity of extending the duration of the concentration according to one's wish without even subtle lethargy or excitement during the concentration. The ninth, "even fixation", - although during the period of the eighth mental fixation one has to depend on a little effort, here (at the ninth) there is the capacity of extending the duration of (remaining on) one's object for as long as one wishes without relying on effort. The above nine techniques of mental fixation, also the five faults, laziness etc., which are inimicable to meditative focus, the way of recourse to eight counter-conditionings, effort etc., which abolish these, likewise the way of practising these nine mental fixations by six powers, and the manner etc. in which these nine mental fixations are condensed into four placements of thought are taught in detail in the Madhyānta-vibhaṅga and the Sūtrālaṅkāra of the savior Maitreya, the Bhavanākramas of Kamalaśīla, the small and large Lam rims of the lord Tsong kha pa, etc.; from among these explanations, here was explained just a rough part of the way of identifying the nine mental fixations.

As for the details, - one ought to understand them through putting into one's mental continuum the instructions of a guru (who is) "the good friend (of the Mahayana)" or through doing a good reading of the above books by oneself. If all the techniques of the nine techniques etc. of mental fixation have gone well, finally one can obtain actual stabilization. If one asks what is actual stabilization, - during the period of the ninth mental fixation the mind is free of lethargy and excitement, and after there arises the capacity (of remaining) on the object effortlessly as long as one wishes, from so much acclimitization of both mind and body to meditating mental focus there arises during concentration a particular experience of pleasure to mind and body which is produced through meditative focusing called "the pleasure of a mind and body supple for use" once there have been removed the aspects of discomfort like mental uneasiness in meditating mental focus, physical sluggishness, etc. Moreover, the rough pleasure which is a possible danger to the mental focus at first becomes smaller and smaller, and finally when one obtains a special faultless focus which doesn't perceive even this rough pleasure of mind and body, it is called the attainment of actual stabilization. When there comes the attainment of the mental focus of stabilization such as this, by recourse to this one obtains the endless beneficial qualities of the (four) trances, the clairvoyances, the psychic powers, etc. common to Buddhist and non-Buddhist, and the countless virtues of the path and fruition of the three vehicles, the rudimentary, intermediate, and superior, which are not common.

New honorifics in Lesson Eleven:

- 3 ལྱམ་པ་-གསུངས་པ།
- 4 ལྱམ་པ་ལྟར་-ལྟོན་ལྟར།
- ཕྱི་ལྟར་-བཞུགས་ལྟར།
- 5 ལྟར་ལྟར་-ལྟར། ལྟར་ལྟར་-གཞན་ལྟར།
- 6 ལྱམ་པ་-བཞད།

B. Using Tibetan, each student should in turn try to elicit some new information on the subject matter of Lessons Nine, Ten, and Eleven from the teacher.

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Sopa, Geshe Lhundup

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