

[The following selection consists of the first part of Daymaker (Nyin-byed), composed by Master Ngulchu Dharma Bhadra (1772-1851) as a commentary to the *Essence of the Ocean of Discipline* ('Dul-ba rgya-mtso'i snying-po), a summary of the vinaya teachings by Je Tsongkapa (1357-1419); folios 1A-13A.]

*, , 'DUL BA RGYA MTSO'I SNYING PO'I T'AI KA BLO BZANG DGONGS DON
GSAL BA'I NYIN BYED CES BYA BA BZHUGS SO,

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

*, , NA MO GU RU MU N'AI {ndr}A M{NYDZ}A{u2} GOO shA SVA RA SVA
STI YE,

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

,MTSAN DPE'I DPAL 'BAR SKU NI GSER RI'I DBUS NA SA 'DZIN DBANG PO
JI BZHIN BRJID, , YAN LAG DRUG CU'I GSUNG NI GA{ndh} {rbh}A YI BU
MO'I RGYUD MANG JI BZHIN SNYAN, , CHOS KUN MKHYEN

PA'I THUGS NI MKHAR DBYINGS NGOS SU SPRIN BRAL NYIN BYED JI
BZHIN GSAL, , GSANG GSUM MI ZAD RGYAN GYI TZA KRA'I MNGA'
BDAG DE YIS SHIS PAR MDZOD,

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

The sixty wonderful qualities
possessed by Your exalted speech
Are as sweet as the many-stringed lutes
of the celestial musicians' daughters.
Your exalted mind perceives all things
as apparent as the daymaker
On the surface of a cloudless stretch

in the vault of the expanse of sky.
You, who are the indisputable master of each
of the three mysteries—
Those ornaments of infinite circles—
please grant auspiciousness here!

,MTHU CHEN RGYAL SRAS BOD 'BYUNG GTZUG RGYAN PHAL, ,RO 'DZIN
BRGYA PA'I PHYOGS SU CHAS PA NA, ,DBANG PHYOGS TZONG KHA'I
SPO LAS NYER THON PA'I, ,BLO BZANG MI BYIN SKYES DER GUS PHYAG
'TSAL,

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

,MGON DES LUNG BZHI'I A'A{pt}I BSRUBS PA'I SNYING , ,SNGON MED
'DUL GZHUNG RIN CHEN DBANG GI RGYAL, ,DON 'GREL RGYAL MTSAN
RTZE MOR LEGS BKOD NAS, ,RANG GZHAN GTAN BDE'I GRU CHAR 'DI
NA 'BEBS,

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

,PHYOGS ZHEN DRI MAS MA LBAGS SHING , ,LEGS NYES BRTAG PA'I BLO
GROS LTO, ,DOG MIN BUM BZANG 'GA' YOD NA, ,LEGS BSHAD AA MRI
TA 'DI LONGS,

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

I. THE PRELIMINARIES

DE LA 'DIR RJE BTZUN CHOS KYI RGYAL PO SHAR TZONG KHA PA CHEN
PO BLO BZANG GRAGS PA'I DPAL ZHES SA GSUM NA YONGS SU GRAGS
PA DES MDZAD PA'I SO SOR THAR PA'I SDOM PA GTAN LA DBAB PA
'DUL BA RGYA MTSO'I SNYING PO BSDUS PA ZHES BYA BA'I BSTAN BCOS
'DI NYID 'CHAD PA LA GSUM, BSHAD PA LA 'JUG PA'I YAN LAG , BSHAD
PA NYID NYE BAR DGOD PA, BSHAD PA MTHAR PHYIN PA'I TSUL LO, ,
DANG PO LA GSUM, SHIS PA BRJOD PA, BSTOD PHYAG MDZAD PA,
RTZOM PAR DAM BCA' MDZAD PA'I TSUL LO, ,

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

THE BENEDICTION

DANG PO NI, AOM BDE LEGS SU GYUR CIG, CES PAS STON LA,

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

Om! May there be happiness and goodness.

DON NI, AOM YIG GIS RGYAL BA RNAMS KYI SKU GSUNG THUGS KYI
GSANG BA GSUM MTSON ZHING , MTSON DON DE DRAN PA'I SGO NAS
GSANG BA GSUM DANG LDAN PA'I RGYAL BA SRAS BCAS RNAMS LA
MKHYEN PAR GSOL TE, 'GRO BA RNAMS KYIS GNAS SKABS LHA MI'I BDE

BA DANG , MTHAR THUG NGES LEGS THAR PA DANG , THAMS CAD
MKHYEN PA'I LAM DU ZHUGS NAS RGYAL BA RNAMS LA JI LTAR
MNGA' BA'I GSANG GSUM GYI GO 'PHANG THOB PAR GYUR CIG CES
PA'O,

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

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

THE EULOGY AND PROSTRATION

,GNYIS PA NI, THAMS CAD MKHYEN PA LA PHYAG 'TSAL LO,

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

I bow down to the Omniscient One.

,ZHES PAS STON LA, DON NI, RJE BLA MAS GDUL BYA'I DON DU BSTAN
BCOS 'DI RTZOM PA'I THOG MAR, GDUL BYA RNAMS KYIS SANGS RGYAS
KYI CHE BA SHES PA DANG , RANG GI BSOD NAMS KYI TSOGS 'PHEL BA
DANG , DAM PA RNAMS KYI SPYOD PA DANG MTHUN PA SOGS DANG ,
LHAG PAR SNGON GYI BKAS BCAD DANG MTHUN PA'I PHYIR DU BDAG
CAG GI STON PA'I THUN MONG MA YIN PA'I YON TAN DRAN PA'I DAD
GUS CHEN POS, SKU'I BA SPU LDANG ZHING PHYAG THAL MO SBYAR
BA DBUR BZHAG STE, LAS 'BRAS PHRA MO SOGS SHES BYA THAMS CAD
MNGON SUM DU MKHYEN PA'I SANGS RGYAS BCOM LDAN 'DAS LA
PHYAG 'TSAL LO STE SGO GSUM DVANG BAS 'DUD DO ZHES PA'O, ,

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

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

THE PLEDGE TO COMPOSE THE WORK

, GSUM PA LA GNYIS, 'DUL BA'I CHE BA BRJOD PA DANG , RTZOM PAR DAM BCA' BA'I SGO NAS LUS MDOR BSTAN PA'O, , DANG PO NI,

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

,GANG LA BR TEN NA BDE BLAG TU, ,THAR PA'I GRONG DU BGROD PA'I THABS, ,BDE GSHEGS BSTAN PA'I SNYING PO MCHOG,SO SOR THAR CES GRAGS PA GANG ,

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

ZHES PAS STON LA, DON NI, BSTAN PA'I RTZA BA SO SOR THAR PA DANG DE BRJOD BYAR STON PA'I 'DUL BA GANG LA BR TEN CING SO THAR GYI SDOM PA BLANGS NAS TSUL BZHIN DU BSRUNGS NA DKA' LAS CHER MED PAR BDE BLAG TU MTHO RIS DANG , THAR PA DANG , THAMS CAD MKHYEN PA'I GRONG KHYER DU BGROD PAR BYED PA'I THEM SKAS SAM THABS, BDE BAR GSHEGS PA SANGS RGYAS KYI BSTAN PA RIN PO CHE GNAS PA'I SNYING DANG SNYING PO MCHOG TU GYUR PA, MTSAN SDOM PA BLANGS NAS TSUL BZHIN SRUNG MKHAN RNAMS 'KHOR BA LAS THAR CING , DE LAS LDOG PA RNAMS MI THAR BA'I RGYU MTSAN GYI SO SOR THAR PA'I SDOM PA ZHES YONGS SU GRAGS PA GANG YIN PA DE NI ZHES PA'O, ,

The "*something*" in the root text refers to the very root of the Buddha's teachings; that is, to the vows of individual freedom and the books on the code of discipline

which take these vows as their subject matter. Suppose you *rely on* this: you take these vows of individual freedom, and you keep them well. This then is *the way*, the staircase, for *traveling with ease* (without any great difficulty) up to the city of the higher realms, *freedom*, and omniscience.

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

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

, GNYIS PA NI,

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

,NGO BO DANG NI RAB DBYE DANG , ,SO SO'I NGOS 'DZIN SKYE
BA'I RTEN, ,GTONG BA'I RGYU DANG PHAN YON TE, ,RNAM PA
DRUG GIS JI BZHIN BSHAD,

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

CES PAS STON LA, DON NI, GONG DU SMOS PA'I SO THAR GYI SDOM PA
DE NI 'DIR SO THAR GYI SDOM PA'I NGO BO DANG NI, SO THAR GYI
SDOM PA'I RAB DBYE DANG , SO THAR RIS BRGYAD KYI SDOM PA SO SO'I
NGOS 'DZIN DANG , SO THAR GYI SDOM PA SKYE BA'I RTEN DANG , SO
THAR GYI SDOM PA GTONG BA'I RGYU DANG , SO THAR GYI SDOM PA
BSRUNGS PA'I PHAN YON TE DON TSAN RNAM PA DRUG GIS NI, RGYAL
BA'I DGONGS PA JI LTA BA BZHIN DU BSHAD PAR BYA'O ZHES PA'O,

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

II. THE ACTUAL EXPLANATION

, GNYIS PA BSHAD PA NYID NYE BAR DGOD PA LA DRUG, SO THAR GYI SDOM PA'I NGO BO BSHAD PA, SO THAR GYI SDOM PA'I RAB DBYE BSHAD PA, SO THAR RIS BRGYAD KYI SDOM PA SO SO'I NGOS 'DZIN BSHAD PA, SO THAR GYI SDOM PA SKYE BA'I RTEN BSHAD PA, SO THAR GYI SDOM PA GTONG BA'I RGYU BSHAD PA, SO THAR GYI SDOM PA BSRUNGS PA'I PHAN YON BSHAD PA'O,

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

THE BASIC NATURE OF THE VOWS

,DANG PO LA GNYIS, SO THAR GYI SDOM PA'I NGO BO NGOS BZUNG BA DANG , NGO BO DE GZUGS SEMS GANG DU 'JOG GI RANG SDE'I BZHED TSUL LO,

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

DANG PO NI,

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

,NGES 'BYUNG BSAM PAS RGYU BYAS NAS, ,GZHAN GNOD GZHI DANG BCAS PA LAS, ,LDOG PA

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

ZHES PAS STON LA, DON NI, GZHAN GYI LAD MO DANG G-YAM LA RGYUG TZAM MA YIN PAR 'KHOR BA MTHA' DAG LA ZHEN PA GTING NAS LOG STE YID NGES PAR 'BYUNG BA'I BSAM PAS RGYU BYAS PA STE

KUN NAS BSLANGS TE, BLA MA'I SPYAN SNGAR GZHAN LA GNOD PA
LUS NGAG GI MI DGE BA BDUN DANG , BDUN PO DE'I GZHI YID KYI MI
DGE BA GSUM MAM BCAS PA'I KHA NA MA THO BA DANG BCAS PA LAS
LDOG PAR KHAS BLANGS SHING DAM BCAS PA'I SDOM PA DE SO THAR
GYI SDOM PA'I NGO BO'I ZHES PA'O,

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

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

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

, GNYIS PA NI,

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

DE YANG LUS NGAG LAS, ,GZUGS CAN YIN ZHES 'DOD PA DANG
, ,SPONG BA'I SEMS PA RGYUN CHAGS PA, ,SA BON DANG BCAS
YIN NO ZHES, , 'DOD PA'I TSUL NI RNAM PA GNYIS, ,RANG GI SDE
PA GONG 'OG SMRA,

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

ZHES PAS STON LA, DON NI, DE YANG SO THAR GYI SDOM PA'I NGO BO
LUS NGAG GI LAS DE BYE BRAG SMRA BA RNAMS KYIS BSTAN MED
THOGS MED KYI GZUGS CAN DANG , DBU MA THAL 'GYUR BA RNAMS

KYIS CHOS KYI SKYE MCHED KYI GZUGS CAN YIN NO ZHES 'DOD PA DANG , MDO SDE PA SEMS TZAM PA DBU MA RANG RGYUD PA RNAMS KYIS SPONG BA'I SEMS PA RGYUN CHAGS PA SA BON DANG BCAS PA YIN NO ZHES 'DOD PA'I TSUL MI 'DRA BA NI RNAM PA GNYIS RANG GI PHYOGS NANG PA SANGS RGYAS PA'I SDE PA STE GRUB MTHA' GONG 'OG RNAMS SMRA BAR BYED DO ZHES PA'O, , BSTAN MED THOGS MED KYI GZUGS DE YANG SKAD CIG DANG PO SDOM PA SKYES MA THAG RNAM PAR RIG BYED DANG , DE NAS RIG BYED MA YIN PA'I GZUGS SU 'DOD CING , SPONG SEMS SA BON DANG BCAS PA LA'ANG SHES PA DANG LDAN MIN 'DU BYED DU 'JOG PA GNYIS YOD PAR GSUNGS SO,

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

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

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

THE DIVISIONS OF THE VOWS

, GNYIS PA SO THAR GYI SDOM PA'I RAB DBYE BSHAD PA LA GNYIS, SO THAR GYI SDOM PA'I RAB DBYE DNGOS DANG , SO THAR GYI SDOM PA'I BSDU BA'O, ,

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

` , DANG PO NI,

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

,BSNYEN GNAS DGE BSNYEN PHA MA DANG, ,DGE TSUL PHA MA
DGE SLONG MA, ,DGE SLONG MA DANG DGE SLONG STE, ,SO SOR
THAR PA RIS BRGYAD DO,

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

ZHES PAS STON LA, DON NI, THAR PA'I GO 'PHANG DANG BSNYEN PA
STE NYE BAR GNAS PAR BYED PAS NA BSNYEN GNAS KYI SDOM PA
DANG , DGE BA MYANG 'DAS LA BSNYEN PA STE NYE BAR BYED PAS NA
DGE BSNYEN PHA'I SDOM PA DANG , DGE BSNYEN MA'I SDOM PA DANG
, DGE BA MYANG 'DAS KYI TSUL TE LAM DU ZHUGS PAS NA DGE TSUL
PHA'I SDOM PA DANG , DGE TSUL MA'I SDOM PA DANG , DGE SLONG
MA'I SDOM PA BSRUNG NUS THABS SU SPANG BYA BCU GNYIS LA SLOB
PAS NA DGE SLONG MA'I SDOM PA DANG , DGE BA MYANG 'DAS KYI GO
'PHANG SLONG BA STE 'TSOL BAS NA DGE SLONG MA'I SDOM PA DANG ,
DGE SLONG PHA'I SDOM PA STE, SO SOR THAR PA'I SDOM PA LA DBYE
NA RIS BRGYAD YOD DO ZHES PA'O, ,

The one-day vows are called "staying close" because they help you stay close to nirvana in the sense of taking you there. The lifetime vows for laymen and laywomen are called "close to virtue" because they help you be close to virtue, which here refers to nirvana. The vows of male novices and female novices are called "way to virtue" because those who possess these vows have entered the way, that is the path, which leads to virtue, again referring to nirvana. The vows of an intermediate nun are called "versed in virtue" because these women are versing themselves in the twelve rules, in order to be able to keep the vows of a fully ordained nun. Fully ordained monks and fully ordained nuns are called "begging for virtue" because they are begging, that is seeking, that state of virtue: nirvana. In this verse Je Tsongkapa is thus listing the eight kinds of individual freedom vows.

` , GNYIS PA NI,

The grouping of the vows is given here:

,KHYIM PA'I SDOM PA DANG PO GSUM, ,RAB BYUNG SDOM PA
THA MA LNGA,

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

ZHES PAS STON LA, DON NI, GONG GI SO THAR RIS BRGYAD PO DE
YANG RTEN GYI SGO NAS BSDU NA KHYIM PA'I PHYOGS KYI SDOM PA
DANG , RAB BYUNG GI PHYOGS KYI SDOM PA GNYIS SU 'DU STE, KHYIM
PA'I PHYOGS KYI SDOM PA NI BSNYEN GNAS, DGE BSNYEN PHA, DGE
BSNYEN MA STE DANG PO GSUM YIN CING , RAB BYUNG GI PHYOGS KYI
SDOM PA NI DGE TSUL PHA, DGE TSUL MA, DGE SLOB MA, DGE SLONG
MA, DGE SLONG PHA STE THA MA LNGA PO YIN NO ZHES PA'O,

Moreover, the eight classes of individual freedom vows mentioned above can be grouped according to who can take them. Here there are two broad groups: the vows which relate to laypeople, and the vows which relate to ordained people. The kinds of vows which relate to laypeople are the first three: one-day vows, the layman's lifetime vows, and laywoman's lifetime vows. The kind of vows which relate to those who are ordained are the last five: the vows of male novices, female novices, intermediate nuns, fully ordained nuns, and fully ordained monks.

INDIVIDUAL DESCRIPTIONS OF THE VOWS

, GSUM PA SO THAR RIS BRGYAD KYI SDOM PA SO SO'I NGOS 'DZIN
BSHAD PA LA DRUG, BSNYEN GNAS KYI SDOM PA'I NGOS 'DZIN BSHAD
PA, DGE BSNYEN KYI SDOM PA'I NGOS 'DZIN BSHAD PA, DGE TSUL GYI
SDOM PA'I NGOS 'DZIN BSHAD PA, DGE SLOB MA'I SDOM PA'I NGOS
'DZIN BSHAD PA, DGE SLONG MA'I SDOM PA'I NGOS 'DZIN BSHAD PA,
DGE SLONG PHA'I SDOM PA'I NGOS 'DZIN BSHAD PA'O, ,

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

One-Day Vows

` , DANG PO LA GNYIS, BSNYEN GNAS KYI SDOM PA NGOS BZUNG BA DANG , SPANG BYA YAN LAG BRGYAD GTAN LA DBAB PA'O, ` , DANG PO NI,

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

,RTZA BA BZHI DANG YAN LAG BZHI, ,BRGYAD SPONG BSNYEN GNAS SDOM PA'O,

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

ZHES PAS STON LA, DON NI, YUL DGE BSNYEN BSNYEN GNAS LA GNAS PA YAN CHAD GANG YANG RUNG BA'I MDUN DU, MI TSANGS SPYOD SOGS RTZA BA BZHI DANG , MAL CHE MTHO SOGS YAN LAG BZHI STE SPANG BYA YAN LAG BRGYAD NYIN ZHAG PHRUGS GCIG GI RING SPONG BAR KHAS BLANGS PA DE NI BSNYEN GNAS KYI SDOM PA'O STE YIN NO ZHES PA'O,

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

` , GNYIS PA NI,

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

,MI TSANGS SPYOD DANG MA BYIN LEN, ,SROG GCOD BRDZUN DU SMRA BA RNAMS, ,RTZA BA BZHI YIN MAL CHE MTHO, ,CHANG 'THUNG GAR SOGS 'PHRENG SOGS DANG , ,PHYI DRO'I KHA ZAS YAN LAG BZHI,

The root four are sexual activity,

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

ZHES PAS STON LA, DON NI, MI TSANGS PAR SPYOD PA DANG , RIN
THANG TSANG BA'I DNGOS PO MA BYIN PAR LEN PA DANG , MI'AM MIR
CHAGS PA'I SROG GCOD PA DANG , MI CHOS BLA MA'I BRDZUN DU
SMRA BA RNAMS RTZA BA BZHI YIN CING , MAL STAN RIN PO CHES
SPRAS PA'I CHEN PO DANG KHRU GANG LAS LHAG PA'I MTHON PO LA
SPYOD PA DANG , SEMS MYOS PAR BYED PA'I 'BRU DANG BCOS PA'I
CHANG 'THUNG BA DANG , GAR BYED PA, SOGS SGRAS BSTAN PA GLU
DANG ROL MO BYED PA, MGOR 'PHRENG BA 'CHING BA, SOGS SGRAS
BSTAN PA SPOS 'BYUG PA, RGYAN 'DAGS PA, DRI BZANG GIS KHA DOG
SGYUR BAR BYED PA DANG , PHYI DRO'I KHA ZAS ZA BA RNAMS YAN
LAG BZHI YIN NO ZHES PA'O,

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

Lifetime Vows of a Layperson

` , GNYIS PA DGE BSNYEN GYI SDOM PA'I NGOS 'DZIN BSHAD PA LA
GNYIS, DGE BSNYEN GYI SDOM PA NGOS BZUNG BA DANG , DGE
BSNYEN GYI SDOM PA'I DBYE BA BSHAD PA'O,

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

` , DANG PO NI,

Here first is the identification of the vows:

,GSOD RKU SMRA DANG LOG PAR G-YEM, ,MYOS 'GYUR 'THUNG
BA LNGA SPONG BA, ,DGE BSNYEN GYI NI SDOM PA'O,

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

ZHES PAS STON LA, DON NI, SLOB DPON DGE BSNYEN GYI SDOM LDAN
YAN CHAD KYI MDUN DU SKYABS 'GRO SNGON DU 'GRO BAS, MI'AM
MIR CHAGS PA GSOD PA DANG , KAR SHA PA NA'I BZHI CHA'I TSAD KYI
RIN THANG TSANG BRKU BA DANG , MI CHOS BLA MA'I BRDZUN SMRA
BA DANG , RANG GI BUD MED MA YIN PA LA LOG PAR G-YEM PA DANG
, MYOS 'GYUR GYI KHU BA CHANG 'THUNG BA STE BSLAB PA'I GZHI
LNGA DANG SKYABS 'GRO'I BSLAB BYA'I MI MTHUN PHYOGS RNAMS JI
SRID 'TSO'I BAR DU SPONG BAR KHAS BLANGS PA DE DGE BSNYEN GYI
NI SDOM PA'O ZHES PA'O,

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

, GNYIS PA NI,

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

,SNA GCIG SNA 'GA' PHAL CHER SPYOD,

,YONGS RDZOGS SPYOD DANG TSANGS SPYOD DANG , ,SKYABS
'GRO'I DGE BSNYEN RNAM PA DRUG,RTZA BA BZHI LAS GCIG
GNYIS GSUM, ,DOD LOG MI TSANGS SPYOD SPONGS DANG ,
,SKYABS 'GRO TZAM GYI DGE BSNYEN DU, ,KHAS LEN RNAMS
DANG GO RIM BZHIN,

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

ZHES PAS STON LA, DON NI, DGE BSNYEN LA YAN LAG GI SGO NAS
DBYE NA SNA GCIG SPYOD PA'I DGE BSNYEN DANG , SNA 'GA' SPYOD
PA'I DGE BSNYEN DANG , PHAL CHER SPYOD PA'I DAG BSNYEN DANG ,
YONGS RDZOGS SPYOD PA'I DGE BSNYEN DANG , TSANGS SPYOD KYI
DGE BSNYEN DANG , SKYABS GSUM 'DZIN PA'AM SKYABS 'GRO'I DGE
BSNYEN TE RNAM PA DRUG YOD CING , DE DRUG GI NGOS 'DZIN NI, MI
GSOD PA SOGS RTZA BA BZHI LAS GANG RUNG GCIG SPONG BAR KHAS
LEN PA DANG PO DANG , GNYIS SPONG BAR KHAS LEN PA GNYIS PA
DANG , GSUM SPONG BAR KHAS LEN PA GSUM PA DANG , 'DOD PAS
LOG PAR G-YEM PA SOGS BSLAB GZHI LNGA YONGS RDZOGS SPONG
BAR KHAS LEN PA BZHI PA DANG , DE'I STENG DU MI TSANGS SPYOD
SPONG BAR KHAS LEN PA LNGA PA DANG , DKON MCHOG GSUM LA
SKYABS SU 'GRO BA TZAM GYI DGE BSNYEN DU KHAS LEN PA DRUG PA
STE KHAS LEN DRUG PO RNAMS DANG DGE BSNYEN GYI DBYE BA
RNAMS GO RIM JI LTA BA BZHIN ZHES PA'O, , CHANG SPONG BA DANG
SKYABS 'GRO'I BSLAB BYA LA NI DGE BSNYEN THAMS CAD KYIS SLOB
DGOS SHING ,

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

These six categories of laypeople's vows consist respectively of agreeing to the six things which are listed after them in the root text. The first category of laypeople have agreed to give up killing humans or any other one of the root four. The second category of laypeople have given up two of the root four, and the third have given up three of them. The fourth category of laypeople are those who have agreed to give up breaking all five of the basic rules, which includes not committing adultery. The fifth category consists of those who have

additionally agreed to give up all sexual activity. The sixth kind of laypeople have agreed to keep just the lay vow of going for refuge to the Three Jewels. Everyone with lifetime layperson's vows must give up alcohol and keep the advices on taking refuge.

DGE BSNYEN GYI SDOM PA BRGYAD PA'I 'GREL PA DANG THUB PA
DGONGS RGYAN LAS GO MI'I DGE BSNYEN ZHES PA ZHIG KYANG
BSHAD DE, DE YANG GO MI NI BTZUN PA'I MING STE BTZUN PA'I CHAS
SU BYAS NAS JI SRID 'TSO'I BAR DU BSNYEN GNAS KYI SDOM PA BLANGS
NAS BSRUNG BA LA GO MI'I DGE BSNYEN ZHES PHAL CHEN SDE PA'I
LUGS SU GRAGS PAR MTSO SNA PAS GSUNGS SHING , RJE RIN PO CHES
GZHUNG 'DIR DNGOS SU MA GSUNGS PA YANG THAMS CAD YOD SMRA
BA'I LUGS MA YIN PA LA DGONGS SAM SNYAM MO, , RJE BTZUN BLO
BZANG DPAL LDAN YE SHES KYIS, 'GOS LO CHEN PO GONG MA'I DGE
BSNYEN TSUL, ZHES GSUNGS PA YANG BRTAG GO,

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

Novice Vows

` , GSUM PA DGE TSUL GYI SDOM PA'I NGOS 'DZIN BSHAD PA LA GNYIS,
DGE TSUL GYI SDOM PA NGOS GZUNG BA DANG , DGE TSUL GYI BSLAB
BYA GTAN LA PHAB PA'O,

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

` , DANG PO NI,

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

,RTZA BA BZHI DANG YAN LAG DRUG,BCU SPONG DGE TSUL
SDOM PA'O,

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

ZHES PAS STON LA, DON NI, MKHAN SLOB DGE 'DUN DANG BCAS PA'I
DBUS SU NGES 'BYUNG GI BSAM PAS KUN NAS BSLANGS TE, SROG GCOD
PA SOGS RTZA BA BZHI DANG , GAR SOGS YAN LAG DRUG STE SPANG
BYA BCU JI SRID 'TSO'I BAR DU SPONG BAR KHAS BLANGS PA DE NI DGE
TSUL GYI SDOM PA'O ZHES PA'O,

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

, GNYIS PA NI,

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

,GAR SOGS 'PHRENG SOGS RNAM GNYIS DANG , ,GSER DNGUL
LEN DANG RNAM PA GSUM, ,PHYE BAS YAN LAG DRUG TU 'GYUR,
,MKHAN POR GSOL BA GDAB PA DANG , ,KHYIM PA'I RTAGS NI
SPONG BA DANG , ,RAB BYUNG RTAGS NI LEN PA LAS, ,NYAMS PA
RNAM GSUM BSNAN PA YIS, ,SPANG BYA BCU GSUM DAG TU
'GYUR,

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

YAN LAG LHAG MA DANG RTZA BZHI'I NGOS 'DZIN GZHUNG DU MI
GSAL BA SNANG BSNYEN GNAS KYI SKABS SU BSHAD ZIN PA LA

DGONGS SO, ZHES PAS STON LA, DON NI, SROG GCOD PA, MA BYIN PAR LEN PA, MI TSANGS PAR SPYOD PA, RDZUN DU SMRA BA STE RTZA BA BZHI DANG , GAR SOGS DANG 'PHRENG SOGS TE RNAM PA GNYIS SO SOR PHYE BA DANG , GSER DNGUL LEN PA DANG RNAM PA GSUM PA DE'I STENG DU CHANG 'THUNG BA, PHYI DRO'I KHA ZAS ZA BA, MAL STAN CHE MTHO STE GSUM BSNAN PAS YAN LAG DRUG TU 'GYUR ZHING , RTZA BZHI YAN LAG DRUG DANG BCAS PA SLOB DPON LAS SDOM PA DNGOS SU BLANGS PA LAS 'DAS PA'I SPANG BYA'I GTZO BO DE BCU'I STENG DU, MKHAN POR GSOL BA GDAB PA LAS NYAMS PA DANG , KHYIM PA'I RTAGS NI SPONG BA LAS NYAMS PA DANG , RAB BYUNG GI RTAGS NI LEN PA LAS NYAMS PA STE MKHAN PO LAS DNGOS SU BLANGS PA LAS 'DAS PA NYAMS PA RNAM PA GSUM BSNAN PA YIS DGE TSUL GYI SDOM PA DANG 'GAL BA'I SPANG BYA BCU GSUM DAG TU 'GYUR RO ZHES PA'O,

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

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

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

, BZHI PA DGE SLOB MA'I SDOM PA'I NGOS 'DZIN BSHAD PA LA GNYIS, DGE SLOB MA'I SDOM PA NGOS GZUNG BA DANG , DGE SLOB MA'I BSLAB BYA GTAN LA DBAB PA'O,

The Vows of an Intermediate Nun

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

intermediate nuns.

` , DANG PO NI,

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

,DGE TSUL SDOM PA THOB RJES SU, ,RTZA BA'I CHOS DRUG RJES
MTHUN GYI, ,CHOS DRUG SPONG BA'I SDOM PA NI, ,DGE SLOB MA
YI SDOM PA YIN,

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

ZHES PAS STON LA, DON NI, MKHAN MO DANG SLOB DPON MA DANG
DGE 'DUN DANG BCAS PA'I DBUS SU NGES 'BYUNG GI BSAM PAS KUN
NAS BSLANGS TE, SNGAR BSHAD PA'I DGE TSUL MA'I SDOM PA RNAM
PAR DAG PA THOB PA'I RJES SU, KHRIMS GROGS MED PAR LAM DU MI
'GRO BA LA SOGS PA SPANG BYA SMYUG MA'I CHOS 'DZIN PA'I RTZA
BA'I CHOS DRUG DANG , GSER SOGS BDAG GIR MI GZUNG BA LA SOGS
PA SPANG BYA GLO BUR BA'I CHOS 'DZIN PA'I RJES MTHUN GYI CHOS
DRUG STE SPANG BYA BCU GNYIS LO GNYIS KYI BAR DU SPONG BAR
KHAS BLANGS PA'I SDOM PA DE NI DGE SLOB MA YI SDOM PA YIN NO
ZHES PA'O,

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

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

` , GNYIS PA NI,

The description of the vows is expressed in these lines:

,GCIG PU LAM DU 'GRO MI BYA, ,CHU BO'I PHA ROL RKYAL MI BYA,

,SKYES PA LA NI REG MI BYA, ,SKYES PA DANG NI 'DUG MI BYA, ,SMYAN
DU 'GYUR BA MI BYA ZHING , ,KHA NA MA THO 'CHAB MI BYA, ,DE DAG
RTZA BA'I CHOS DRUG SPONG , ,GSER LA GZUNG BAR MI BYA ZHING ,
, 'DOMS KYI SPU NI BREG MI BYA, ,BYIN LEN MA BYAS ZA MI BYA, ,GSOG
'JOG BYAS PA ZA MI BYA, ,RTZA SNGON MI GTZANG 'DOR MI BYA, ,SA NI
BRKO BAR MI BYA BA, ,RJES MTHUN CHOS NI RNAM DRUG SPONG ,

(. . .)

ZHES PAS STON LA, DON NI, KHRIMS GROGS MED PAR GCIG PU RU LAM
DU 'GRO BAR MI BYA BA DANG , CHU BO CHEN PO'I PHA ROL TU BGROD
PHYIR GCER PUR RKYAL BAR MI BYA BA DANG , SKYES PA LA NI REG
PAR MI BYA BA DANG , SKYES PA DANG NI STAN CIG TU 'DUG PAR MI
BYA BA DANG , PHO MO GNYIS SPROD PA SMYAN DU 'GYUR BA'I LAS
KYANG MI BYA ZHING , ZLA MO'I KHA NA MA THO BA'AM LTUNG BA
'CHAB PAR MI BYA BA STE DE DAG NI RTZA BA'I CHOS DRUG SPONG BA
YIN CING ,

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

(. . .)

GSER LA SOGS PA BDAG GIR GZUNG BAR YANG MI BYA ZHING , 'DOMS
KYI SPU NI BREG PAR MI BYA BA DANG , BYIN LEN MA BYAS PAR ZA BAR
MI BYA BA DANG , GSOG 'JOG BYAS PA ZA BAR MI BYA BA DANG , RTZA
SNGON DAG KYANG BCAD PAR MI BYA ZHING MI GTZANG BA 'DOR
BAR YANG MI BYA BA DANG , SA NI BRKO BAR MI BYA BA STE DE DAG
NI RJES MTHUN GYI CHOS NI RNAM PA DRUG SPONG BA YIN NO ZHES
PA'O, , RTZA TSIG DE DAG PHAL CHER NI LUNG PHRAN TSEGS 'GREL PA
DANG BCAS PA RNAMS SU YOD KYANG 'GYUR GYI DBANG GIS TSIG ZUR
'DRA MIN 'GA' ZHIG YOD PAR SNANG NGO ,

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

(. . .)

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

` , LNGA PA DGE SLONG MA'I SDOM PA'I NGOS 'DZIN BSHAD PA NI,

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

,PHAM BRGYAD LHAG MA NYI SHU DANG , ,SPANG BA'I LTUNG
BYED SUM CU GSUM, ,LTUNG BYED 'BA' ZHIG BRGYA BRGYAD CU,
,SO SOR BSHAGS PA BCU GCIG DANG , ,NYES BYAS BRGYA DANG
BCU GNYIS TE, ,SUM BRGYA DRUG CU RTZA BZHI RNAMS, ,SPONG
BAR BYED PA DGE SLONG MA,

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

ZHES PAS STON LA, DON NI, MKHAN SLOB DGE 'DUN GYI SDE GNYIS
DANG BCAS PA'I DBUS SU NGES 'BYUNG GI BSAM PAS KUN NAS
BSLANGS TE, GSOL BZHI'I SGO NAS MI TSANGS SPYOD SOGS PHAM PA
BRGYAD DANG , SMYAN BYED PA SOGS LHAG MA NYI SHU DANG ,
'CHANG BA SOGS SPANG BA'I LTUNG BYED SUM CU RTZA GSUM DANG ,
RDZUN SMRA BA SOGS LTUNG BYED 'BA' ZHIG PA BRGYA DANG
BRGYAD CU DANG , GZHAN GYI KHYIM NAS 'O MA BSLANGS TE
'THUNG BA SOGS SO SOR BSHAGS PAR BYA BA BCU GCIG DANG , SHAM
THABS ZLUM POR MI BGO BA SOGS NYES BYAS BRGYA DANG BCU GNYIS
TE LTUNG BA SUM BRGYA DANG DRUG CU RTZA BZHI RNAMS JI SRID
'TSO'I BAR DU SPONG BAR KHAS BLANGS NAS TSUL BZHIN SRUNG BAR
BYED PA'I SDOM PA DE NI DGE SLONG MA'I SDOM PA'O ZHES PA'O,

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

(. . .)

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

Vows of a Full Monk

` , DRUG PA DGE SLONG PHA'I SDOM PA'I NGOS 'DZIN BSHAD PA NI,

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

,PHAM PA BZHI DANG LHAG MA NI, ,BCU GSUM SPANG LTUNG
SUM CU DANG , ,LTUNG BYED 'BA' ZHIG DGU BCU DANG , ,SOR
BSHAGS BZHI DANG NYES BYAS NI, ,BRGYA DANG BCU GNYIS
BSDOMS PA YIS, ,NYIS BRGYA LNGA BCU RTZA GSUM RNAMS,
,SPONG BAR BYED PA DGE SLONG NGO ,

**The vows of a full monk consist of giving up
Two hundred and fifty-three different things:
The sum of four defeats and thirteen remainders,
Thirty downfalls of release,
Ninety different simple downfalls,
Four deeds for individual confession,
And a hundred and twelve offenses.**

ZHES PAS STON LA, DON NI, MKHAN SLOB DGE 'DUN DANG BCAS PA'I
DBUS SU NGES 'BYUNG GI BSAM PAS KUN NAS BSLANGS TE, DA LTAR
GYI CHO GA NYES MED PHUN TSOGS KYI SGO NAS BSNYEN PAR
RDZOGS TE, MI TSANGS SPYOD SOGS PHAM PA BZHI DANG , KHU BA
'BYIN PA SOGS LHAG MA NI BCU GSUM DANG , 'CHANG BA SOGS SPANG
LTUNG SUM CU DANG , RDZUN SMRA BA SOGS LTUNG BYED 'BA' ZHIG
PA DGU BCU DANG , GRONG LAM DU DGE SLONG MA LAS ZAS LEN PA
SOGS SO SOR BSHAGS PAR BYA BA BZHI DANG , MTHANG GOS ZLUM
POR MI BGO BA SOGS NYES BYAS NI BRGYA DANG BCU GNYIS TE
KHYON BSDOMS PA YIS KHRIMS NYIS BRGYA DANG LNGA BCU RTZA

GSUM RNAMS JI SRID 'TSO'I BAR DU SPONG BAR KHAS BLANGS NAS
TSUL BZHIN SRUNG BAR BYED PA'I SDOM PA DE NI DGE SLONG NGO
STE DE'I SDOM PA YIN NO ZHES PA'O,

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

(...)

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

,DE YANG NYES LTUNG DE DAG GI SGRA BSHAD NI, SDOM PA NYAMS
PAR BYED PA'I NYES SPYOD MTHAR THUG YIN PAS NA RTZA BA DANG ,
PHA ROL NYON MONGS PAS RANG PHAM PAR BYAS PAS NA PHAM PA
DANG , GSO BA'I LHAG MA CUNG ZAD TZAM LUS PAS NA LHAG MA
DANG , NYES PA DE PHYIR BCOS PA LA SPANG BRAL SNGON DU 'GRO
DGOS PAS NA SPANG LTUNG DANG , BYED PA PO NGAN 'GROR LTUNG
BAR BYED PAS NA LTUNG BYED DANG , NYES PA DE PHYIR BCOS PA LA
DGE SLONG SO SOR MTHOL BA SNGON DU BTANG NAS BSHAGS DGOS
PAS NA SO SOR BSHAGS PA DANG , BYA BA LEGS PAR MA BYAS PAS NA
NYES BYAS DANG , YON TAN GONG MA SKYE BA LA SGRIB PAS NA
SGRIB PA DANG , 'BRAS BU YI DU MI 'ONG BA 'BYIN PAS NA SDIG PA
DANG , DAM PA RNAMS KYI SPYAN SNGAR KHA NAS SMRA MI NUS PA'I
LAS YIN PAS NA KHA NA MA THO BA ZHES BRJOD PA YIN NO,

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

"Downfalls of release" are spoken of this way because, in order to repair them, one must first release some object. "Downfalls" are so called because they make a

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

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

WHO CAN TAKE THE VOWS

, BZHI PA SO THAR GYI SDOM PA SKYE BA'I RTEN BSHAD PA NI,

The fourth category is an explanation of the kinds of people who can take the individual freedom vows. The root text at this point says:

,DE LTAR SO THAR RIS BRGYAD PO, ,SGRA MI SNYAN PA MA
GTOGS PA'I, ,GLING GSUM SKYES PA BUD MED KYI, ,RTEN LA SKYE
YI ZA MA DANG , ,MA NING MTSAN GNYIS SOGS LA MIN,

The eight types of individual freedom

Can be taken by males or females

On three continents of Dzambu and the rest,

But not on Terrible Sound. Not by the impotent,

Neuters, hermaphrodites, or the like.

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

those who are impotent in the sense of being unable to have sexual relations; neuters, which includes five kinds of "male" neuters (neuters from birth, half-month neuters, contact neuters, jealousy neuters, and neuters by castration) and five kinds of "female" neuters (hermaphroditic neuters, neuters by connection, neuters who are always menstruating, neuters who never menstruate, and infertile neuters);

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

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

ZHES PAS STON LA, DON NI, SNGAR BSHAD PA DE LTAR SO SOR THAR PA'I SDOM PA RIS BRGYAD PO DE BYANG SGRA MI SNYAN PA GLING PHRAN GNYIS DANG BCAS PA MA GTOGS PA'I 'DZAM BU GLING DANG , LUS 'PHAGS PO DANG , BA LANG SPYOD DE GLING GSUM PA DE'I SKYES PA DANG BUD MED KYI RTEN CAN LA SKYE YI, GRONG PA'I CHOS SPYOD PA'I MTHU MED PA'I ZA MA DANG , SKYES NAS MA NING , ZLA PHYED MA NING , 'KHYUD LDANG MA NING , PHRAG DOG MA NING , NYAMS PA MA NING STE PHO MA NING LNGA DANG , MTSAN GNYIS MA NING , GLE 'DAMS MA NING , RTAG TU ZLA MTSAN 'DZAG PA'I MA NING , ZLA MTSAN MI 'DZAG PA'I MA NING , MTSAN MA TZAM YOD PA'I MA NING STE MO MA NING LNGA DANG , PHO MO'I DBANG PO GNYIS KA YOD PA'I MTSAN GNYIS PA DANG , DER MA ZAD GZHAN YANG MTSAMS MED BYAS PA DANG , RKU THABS SU GNAS PA DANG , LOG LTA CAN SOGS LA NI SO THAR GYI SDOM PA SKYE BA MIN NO ZHES PA'O,

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

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

neuters, which includes five kinds of "male" neuters (neuters from birth,

half-month neuters, contact neuters, jealousy neuters, and neuters by castration) and five kinds of "female" neuters (hermaphroditic neuters, neuters by connection, neuters who are always menstruating, neuters who never menstruate, and infertile neuters);

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

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

HOW THE VOWS ARE LOST

` , LNGA PA SO THAR GYI SDOM PA GTONG BA'I RGYU BSHAD PA LA GNYIS SDOM PA GTONG BA'I RGYU BSHAD PA DNGOS DANG , DE LA RANG SDE'I BZHED TSUL BSHAD PA'O,

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

` , DANG PO LA GNYIS, SO THAR RIS BRGYAD KA'I GTONG RGYU THUN MONG BA BSHAD PA DANG , SO SO'I GTONG RGYU THUN MONG MA YIN PA BSHAD PA'O,

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

` , DANG PO NI,

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

,SDOM PA GTONG BA'I RGYU LA GNYIS, ,BSLAB PA PHUL DANG SHI 'PHOS DANG , ,MTSAN GNYIS BYUNG DANG LAN GSUM GYUR, ,DGE RTZA CHAD RNAMS THUN MONG NGO ,

The causes for losing your vows are two.

**Those shared are returning, dying and moving,
Both organs appearing, changing three times,
And cutting the very root of virtue.**

ZHES PAS STON LA, DON NI, DE YANG SO THAR GYI SDOM PA GTONG
BA'I RGYU LA SO THAR RIS BRGYAD KA'I GTONG RGYU THUN MONG BA
DANG , SO SO'I GTONG RGYU THUN MONG MA YIN PA GNYIS YOD PA
LAS, YUL DGE SLONG SOGS KYI MDUN DU BSLAB PA 'BUL LO, ZHES SOGS
KYI CHO GA BRJOD NAS BSLAB PA PHUL BA DANG , SHI 'PHOS PA DANG
, PHO MO'I MTSAN MA GNYIS CIG CAR DU BYUNG BA DANG , MTSAN
LAN GSUM DU GYUR PA DANG , DGE BA'I RTZA BA CHAD PA STE LOG
LTA SKYES PA RNAMS NI THUN MONG GI GTONG RGYU'O ZHES PA'O,

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

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

dying and moving on to your next birth;

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

changing sexes three times;

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

, GNYIS PA NI,

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

, NYI SHU MA LON DER SHES DANG , ,BSTEN PHYIR KHAS BLANGS
NYIN ZHAG 'DAS, ,RIM BZHIN DGE SLONG DGE SLOB MA, ,BSNYEN
GNAS RNAMS KYI THUN MONG MIN,

Finding out that you're not twenty,

**Agreeing to have, and the end of a day;
These the respective unique for full monks
And nuns, intermediate nuns, and one-day.**

ZHES PAS STON LA, DON NI, MNGAL SHOL DANG BCAS PA'I LO NYI SHU
MA LON PA LA LON PAR 'DU SHES TE BSNYEN PAR RDZOGS PA LAS,
SLAR LO NYI SHU MA LON PA DER SHES SHING DE'I TSE'ANG LO NYI
SHU MA LON PA DANG , SKYES PA DANG 'KHRIG PA BSTEN PA'I PHYIR
KHAS BLANGS PA DANG , JI LTAR 'PHEN PA BTANG BA LTAR NYIN
ZHAG GI MTHA' 'DAS PA GSUM NI, RIM PA BZHIN DU DGE SLONG GI
SDOM PA DANG , DGE SLOB MA'I SDOM PA DANG , BSNYEN GNAS KYI
SDOM PA RNAM KYI GTONG RGYU THUN MONG MIN PA YIN NO ZHES
PA'O,

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

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

agreeing to have sex with a man;

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

, GNYIS PA DE LA RANG SDE'I BZHED TSUL BSHAD PA NI,

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

,RTZA BA'I LTUNG BA BYUNG BA DANG , ,DAM PA'I CHOS NI NUB
PA LAS, ,SDOM PA GTONG ZHES 'DOD PA'ANG YOD, ,KHA CHE BYE
BRAG SMRA BA RNAMS, ,SDOM LDAN RTZA LTUNG BYUNG BA LA,
,BU LON NOR LDAN BZHIN DU 'DOD,

**Some assert that you lose your vows
If a root downfall occurs or if**

**The holy teachings decline.
The Kashmiri Detailists say that when
A person with vows has a root downfall,
He's like someone wealthy with a debt.**

CES PAS STON LA, DON NI, MDO SDE PA DANG NYI 'OG BYE BRAG SMRA
BA SOGS RTZA BA'I LTUNG BA BZHI GANG RUNG BYUNG BA LAS SDOM
PA GTONG ZHES 'DOD PA DANG , DE BZHIN DU NYAN THOS SDE PA
BCO BRGYAD KYI NANG TSAN GOS DMAR BA SOGS 'GA' ZHIG DAM PA'I
CHOS NI NUB PA LAS SDOM PA GTONG NGO ZHES 'DOD PA'ANG YOD
CING , KHA CHE BYE BRAG TU SMRA BA RNAMS NI RTZA LTUNG BYUNG
BAS SDOM PA GTONG BAR MI 'DOD DE, SO THAR GYI SDOM PA RNAM
DAG DANG LDAN PA'I DGE SLONG LTA BU ZHIG LA SROG GCOD LTA
BU'I RTZA BA'I LTUNG BA BYUNG BA NA, DE NI SROG GCOD SPONG BA'I
CHA NAS TSUL 'CHAL YIN KYANG MA BYIN LEN SOGS SPONG BA'I CHA
NAS TSUL LDAN YIN TE, DPER NA SKYES BU ZHIG LA BU LON DANG
NOR GNYIS KA YOD NA DE NI BU LON YOD PA'I CHA NAS DBUL PO YIN
KYANG NOR DANG LDAN PA'I CHA NAS PHYUG PO YIN PA BZHIN NO
ZHES 'DOD LA, DE BZHIN DU THOGS MED SKU MCHED SOGS NI DAM
PA'I CHOS NUB PAS SDOM PA GTONG BAR MI 'DOD DE, DAM PA'I CHOS
NUB KYANG SDOM PA SNGAR MED GSAR DU 'THOB PA MED KYI, THOB
ZIN GTONG BA MIN PAR BZHED DO ZHES PA'O,

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

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

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

They say thus that he's like someone wealthy with a debt. From the point of view of having a debt, he is poor, but from the point of view of having wealth, he is

rich. The Asanga brothers, among others, do not agree that you lose your vows if the holy teachings of the Buddha happen to decline in the world. Their position is that even if the Buddhist teachings were to do so, those who did not already have vows could not get new ones, but those who did already had vows would not lose them.

BENEFITS OF KEEPING YOUR VOWS

` , DRUG PA SO THAR GYI SDOM PA BSRUNGS PA'I PHAN YON BSHAD PA LA GNYIS, SO THAR GYI SDOM PA BSRUNGS PA'I PHAN YON BSHAD PA DNGOS DANG , PHAN YON CAN GYI SDOM PA DE BSRUNG BAR GDAMS PA'O,

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

` , DANG PO NI,

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

,SDOM PA DE DAG BSRUNGS PA LAS, ,GNAS SKABS 'BRAS BU LHA MI DANG , ,MTHAR THUG 'BRAS BU BYANG CHUB GSUM, ,THOB BAR 'GYUR ZHES GSUNGS PA'I PHYIR,

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

ZHES PAS STON LA, DON NI, SNGAR BSHAD PA'I SO SOR THAR PA'I SDOM PA RIS BRGYAD PO DE DAG TSUL BZHIN DU BSRUNGS PA LAS GNAS SKABS KYI 'BRAS BU MNGON MTHO LHA DANG MI'I GO 'PHANG DANG , MTHAR THUG GI 'BRAS BU NGES LEGS NYAN THOS KYI BYANG CHUB DANG , RANG RGYAL GYI BYANG CHUB DANG , BLA NA MED PA YANG DAG PAR RDZOGS PA'I BYANG CHUB GSUM THOB PAR 'GYUR RO ZHES MDO RGYUD DGONGS 'GREL KUN LAS LAN CIG MA YIN PAR GSUNGS SHING , KHYAD PAR 'JUG PA LAS, SO SO'I SKYE BO RNAMS DANG GSUNG SKYES DANG , , RANG BYANG CHUB LA BDAG NYID NGES

RNAMS DANG , RGYAL SRAS RNAMS KYI NGES PAR LEGS PA DANG , ,
MNGON MTHO'I RGYU NI TSUL KHRIMS LAS GZHAN MED, CES GSUNGS
PA'I PHYIR RO ZHES PA'O,

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

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

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

,GNYIS PA NI,

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

,BRTZON LDAN RNAMS KYIS SO SOR THAR, ,RTAG TU GUS PAS
'BAD DE BSRUNG ,

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

ZHES PAS STON LA, DON NI, PHAN YON MTHA' YAS PA YOD PAR
GSUNGS PA'I RGYU MTSAN DE'I PHYIR DAL 'BYOR DON YOD BYA BAR
'DOD PA'I BRTZON 'GRUS DANG LDAN PA RNAMS KYIS BSTAN PA'I RTZA
BA SO SOR THAR PA'I SDOM PA'I BCAS MTSAMS RNAMS RTAG TU SBYOR
BA DANG , GUS PAR SBYOR BA'I BRTZON 'GRUS GNYIS KYIS RANG GI
SROG LAS KYANG GCES PAR BYAS NAS 'BAD 'BUNG BSKYED DE BSRUNG

BAR BYA'O ZHES PA'O,

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

THE CONCLUSION

, GSUM PA BSHAD PA MTHAR PHYIN PA'I TSUL LA GNYIS, BSTAN BCOS
BRTZAMS PA'I DGE BA BSNGO BA DANG , MDZAD BYANG BSHAD PA'O,

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

THE DEDICATION OF MERIT

, DANG PO NI,

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

,DGE DES SKYE BAR LUS CAN RNAMS, ,RTAG TU TSANGS SPYOD
LA GNAS SHOG,

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

CES PAS STON LA, DON NI, DE LTAR 'DUL BA RGYA MTSO'I SNYING PO
ZHES BYA BA'I BSTAN BCOS 'DI BRTZAMS PA LAS BYUNG BA'I DGE BA JI
SNYED THOB PA DES DUS DENG NAS GZUNG STE SKYE BA THAMS CAD
DU MKHA' MNYAM GYI LUS CAN RNAMS, RTAG TU DAL 'BYOR GYI
RTEN THOB CING BSTAN PA'I SGOR ZHUGS NAS TSANGS PAR SPYOD
PA'I TSUL KHRIMS DRI MA MED PA LA GNAS TE, RNAM MKHYEN RGYAL
BA'I GO 'PHANG MYUR DU THOB PAR SHOG CIG CES PA'O,

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

as the extent of space itself:

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

THE COLOPHON

, GNYIS PA NI,

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

CES SO SOR THAR PA'I SDOM PA GTAN LA DBAB PA 'DUL BA RGYA
M TSO'I SNYING PO BSDUS PA ZHES BYA BA 'DI NI, YUL GANGS CAN GYI
M THAR SKYES PA'I SNYAN NGAG MKHAN SHAR TZONG KHA PA BLO
BZANG GRAGS PA'I DPAL GYIS SBYAR BA'O,

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

,ZHES PAS STON LA, DON NI, DE YANG ZHIB TU BSHAD NA CES NI GA
M THA'I TSIG PHRAD YIN CING , SO SOR THAR PA'I SDOM PA ZHES PA'I
SGRA DON NI GONG DU SMOS ZIN LA DE LTA BU'I SDOM PA DE MA
THOB PA THOB PAR BYA BA, THOB PA MI NYAMS PAR BSRUNG BA,
NYAMS NA PHYIR BCOS PA'I TSUL RNAMS DNGOS SHUGS GANG RUNG
GI SGO NAS GTAN LA DBAB PA STE 'BEBE PAR BYED PA'I SNGON MED
PA'I LEGS BSHAD MTSAN

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

This has been a presentation: a treatise which presents in full--either directly or indirectly, as the subject may require--how one attains these vows if they have yet to be attained; how one keeps them from being damaged in the case that they have already been attained; and how one restores them should they happen to be

damaged. It is an eloquent and unprecedented study of the subject, and it has a very special name.

'DUL BA'I SDE SNOD KYI BRJOD BYA SPONG BDUN 'KHOR BCAS KYI TSUL KHRIMS KYIS NYON MONGS PA 'DUL ZHING DBANG PO DUL BAR BYED PAS NA 'DUL BA DANG ,

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

'DUL BA'I SDE SNOD DE YANG JI SKAD DU, SO THAR GYI MDO LAS, SANGS RGYAS 'DUL BA GANGS CAN MTSO, GTING MTHA' MED PA THAMS CAD KYI , GNAS PA'I SNYING DANG SNYING PO NI , SO SOR THAR PA 'DI YIN NO, ZHES GSUNGS PA LTAR, DPER NA RGYA MTSO CHEN PO NI GTING MTHA' DPAG DKA' ZHING RIN PO CHE THAMS CAD KYI 'BYUNG GNAS YIN PA LTAR DAM PA'I CHOS 'DUL BA 'DI YANG DGAG SGRUB GNANG GSUM SOGS BCAS MTSAMS KYI GTING MTHA' DPAG DKA' ZHING , MNGON MTHO DANG NGES LEGS KYI YON TAN THAMS CAD KYI 'BYUNG GNAS YIN PAS NA RGYA MTSO'I DANG , RGYA MTSO DE'I SNYING PO KHYAD PAR CAN NI YID BZHIN GYI NOR BU RIN PO CHE YIN PA LTAR, 'DUL BA'I YANG SNYING PO KHYAD PAR CAN NI SO SO THAR PA'I SDOM PA 'DI YIN LA, 'DIR YANG SDOM PA DE RTZAL DU BTON NAS 'CHAD PAS NA SNYING PO DANG , TSIG GI LO 'DAB HA CANG RGYAS PA MA YIN PAS NA BSDUS PA ZHES BYA BA 'DI NI,

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

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

The depth and breath of the great ocean is difficult to fathom; just so, the rules of the holy teachings on discipline--the requirements, allowances, exceptions, and so on--have also a depth and breadth which can only be grasped with difficulty.

And just as the ocean is the ultimate source of all jewels, the code of discipline is the ultimate source of all the good qualities of higher births and definite good. It is for this reason that we call this text the ocean.

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

'PHAGS PA'I YUL RDO RJE GDAN GYI BYANG PHYOGS KHA BA CAN GYI LJONGS 'DI LA STOD MNGA' RIS SKOR GSUM, BAR DBUS GTZANG RU BZHI, SMAD MDO KHAMS SGANG GSUM RNAMS SU YOD PAR GRAGS PA LAS, YUL GANGS CAN GYI SHAR PHYOGS KYI MTHA' SMAD MDO KHAMS SGANG GSUM GYI NANG TSAN TZONG CHU 'BAB PAS NA TZONG KHA SGANG DU GRAGS PA DER SKYES SHING ,

North of the "Seat of the Diamond" [Vajrasana, the site of the Buddha's enlightenment], which is located in the Land of the Realized Ones [that is, India], lies the country known as the "Snowy Land." In the "upper" part of this country are the three states we call Ngari; in the country's center are the four provinces of U-tsang, and in the "lower" part we find the three highlands of Dokam.

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