



# **The Three Principal Aspects Of The Path**

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## ***1. Preliminaries to the Composition of the work***

### **A. Expression of Homage**

*I bow to all the venerable lamas*

### **B. Resolve for Composition**

*As far as I am able to I will explain*

*The essence of all high teachings of the victors*

*The path that all their 'Children' commend,*

*The entry point for the fortunate seeking freedom.*

### **C. Exhortation to Listen**

*Listen with a pure mind, fortunate one*

*Who has no craving for the pleasures of life,*

*And who in making leisure and endowments meaningful*

*Strive to turn to the path that pleases Victors.*

## ***2 The Body of the Work***

### **A. Explicating the Resolve for Release(renunciation)**

#### **i) Why one needs to develop this resolve**

*There is no way to end, without pure renunciation,  
This striving for pleasant results in the ocean of life.  
It is because of the hankering life as well that beings  
Are fettered, so seek renunciation first.*

#### **ii) How to develop resolve for release**

##### **a) How to dissolve the fantasies of this life**

*Leisure and endowments are hard to find: life is short  
Think it constantly, stop desire for this life*

##### **b) How to dissolve the fantasies of future lives**

*Think over and over how deeds and their fruits never fail,  
And the cycle's suffering: stop desire for the future.*

#### **iii) Criterion for having developed resolve for release**

*When you have meditated thus and feel not even  
A moment's wish for the things of cyclic life,  
And when you've begun to think both day and night  
Of achieving freedom, you have found renunciation.*

### **B. Explicating Bodhicitta**

#### **i) Why one needs to develop bodhicitta**

*Renunciation alone cannot bring  
The complete peace of peerless Buddhahood  
Unless it is conjoined by the purest wish;  
Hence the wise seek the supreme wish for enlightenment.*

## ii) How to develop bodhicitta

*They are swept along on four fierce river currents;  
Chained up tight with past deeds, hard to undo,  
Stuffed in a steel cage of grasping “self”  
Smothered in the pitch black of ignorance.*

*In a limitless round they are born, and in their births  
Are tortured by three sufferings without a break;  
Think how your mothers feel, think of what is happening  
To them, and develop the supreme wish*

## C. Explicating the Correct Impeccable View

### i) Why one needs to meditate on the view

*You may master renunciation and the Wish,  
But unless you have the wisdom perceiving reality  
You cannot cut the root of cyclic life.  
Make efforts to perceive interdependence.*

### ii) How to establish the view in oneself

*A person has entered the path that pleases the Buddhas  
When for all objects, in the cycle or beyond,  
He sees that cause and effect can never fail,  
And when for him they lose all solid appearance.*

### iii) Criterion for not having completed analysis of the view

*You’ve yet to realize the thought of The Able  
As long as two ideas seem to you disparate:  
The appearance of things – infallible interdependence;  
And emptiness – beyond taking any position.*

### iv) Criterion for having completed analysis of the view

*At some point they no longer alternate, come together;  
Just seeing that interdependence never fails  
Brings realisation that destroys how you hold to objects,  
And then your analysis with view is complete.*

V) Unique features of Prasangika Madhyamika  
*In addition, the appearance prevents the existence extreme;  
Emptiness that of non-existence, and if  
You see how emptiness shows in cause and effect  
You'll never be stolen off by extreme views.*

#### D. Giving Instruction for Concerted Meditative Practice

*When you've grasped as well as I the essential points  
Of each of the three principal paths explained,  
Then go into isolation, my son, make mighty  
Efforts, and quickly win your ultimate wish.*

### ***3 Successful Conclusion of Explication***

These instructions were imparted to Ngawang Dragpa, a monk from the Tsako district, by that very learned Buddhist monk, the glorious Losang Dragpa.

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