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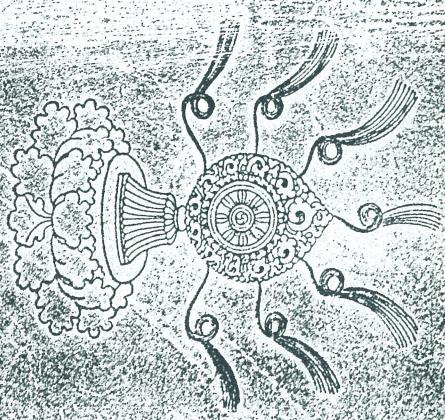
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HISTORY OF VINAYA

by

So-nam dr'ag-pa



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## HISTORY OF VINAYA

by

Sö-nam dr'ag-pa

LITERARY OF TIBETAN WORKS AND ARCHIVES  
at the Headquarters of H. H. the Dalai Lama  
Dharamsala, H.P.

## FOR EWORD

Maha Pandita bSod-nams grags-pa, a renowned literary figure of fifteenth century Tibet, has to his credit a number of works on sutra, tantra, and history. The present work, titled '*Dul-ba'i chos-'byung dad-pa'i 'bab-slegs*', frequently occurs in the listing of works attributed to this great scholar. The work is rare and invaluable. In Tibet itself the text disappeared altogether and no trace of it could be found for a very long time. The Library of Tibetan Works and Archives was fortunate enough to discover and obtain this missing text. It is therefore not without some pride that the Library makes this text available once again for the benefit of mankind.

The contents of this text are admirably symmetrical both as to length and coverage of the topics discussed. Its immense utility to Tibetan and foreign students interested in the study of history, coupled with the fact of its rarity—the destruction of which would have been a lamentable loss—are pertinent reasons for undertaking its publication.

While copying the text great care has been taken to correct printing mistakes. Similarly doubtful names of geographical features and people have been rectified with reference to Busston's *Chos-'byung* and Yongs-'dzin Yeshe rgyal-mtsan's '*Dul-ba'i chos-'byung*'. Apart from these corrections, there has been no tampering, and the text reproduced here is a faithful record of the author's work.

Maha Pandita bSod-nams grags-pa was born at rTze-thang, south of Lha-sa, in the family of Nang-bar lam-ba in the year 1478. At an early age he received the upasaka vows from Las-chen bSod-nams bkra-shis, and was given the name of bSod-nams grags-pa. Thereafter, he moved to the monastery of gYa'-bzang, south Tibet, and studied for some years such texts as *Rab-dby'e* (written by Saskyu Pandita) at the feet of Chos-rje Dvags-po Rab-'byams-pa and 'Bum ram-pa. He received his ordination vows from Chos-rje Sangs-rgyas bzang-po of 'Od-sne and Rin-chen chos-bzang, first as a sramanera and then as a bhikshu.

With great diligence and patience, he applied himself to the task of mastering the vast Buddhist literature, consisting of Indian and Tibetan commentaries of the tradition of the great Indian pandits. In this he was under the guidance of Yongs-dzin Don-yod dpal-dan for twelve years at the famous Se-va Monastic University. He also received various oral tradition teachings, and after being fully versed in scripture and logic, he sat for the examination of dialectical disputation at rTze-

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13. sDom-gsum rnam-gzhag (shorter and longer versions)
14. Byang-chub bzung-lam-gyi don-bsdu
15. rGyud-sde spyi'i rnam-gzhag
16. dPal-gsang-ba 'dus-ba'i mdzub-khrid
17. gSang-'dus rdzogs-rim thar-lam sgron-me
18. gSang-'dus rDzogs-rim thar-lam sgron-me
19. sPyod-ba'i zur-bkol (shorter and longer versions)
20. Phyag-rgya chen-po-la rgyan-drug-tu mdzad-ma'i rnam-bshad
21. Na-ro'i chos-drug-gi khrid
22. gSang sngags-kyi gcod-khrid
23. sNying-po don-gsum-gyi khrid
24. iTa-khrid dran-pa-bzhi Ldan-gyi khrid
25. Tse-dpag med-kyi sgrub-thabs
26. sGroL-dkar-gyi sgrub-thabs
27. Rigs-byed-ma'i sgrub-thabs
28. 'Dul-ba'i dus-tsigs
29. Grub-mtha'i rnam-gzhag
30. rJe dGe-'dun rgya-mtso'i rnam-thar phan-bde'i 'byung-gnas
31. rGyal-rabs 'khrul-gyi ide-mig (Deb-ther dmav-po'i deb gsar-ma)
32. dGe-idan legs-bshad
33. bsTan-rtzis rin-chen 'phreng-ba (gSal-ba'i sgron-me)
34. gKa'-gdams glegs-bam-gyi don-bsdu
35. Tse-kurid rgyud-ba'i gsol-'debs
36. gCod-yul bgyud-ba'i gsol-'debs
37. Karmapa'i phar-phyn tik-ka'i kar-lan
38. De'i yang-lan
39. Blo-rig
40. rTags-rigs
41. rTen-'bel
42. bSam-gzugs
43. dGe-'dun nyi-shu
44. Don-bdun-cu'i rnam-bshad skal-bzang them-skas
45. 'Dul-ba'i chos-'byung

Pan-chen bSod-nams grags-pa is also credited with a number of minor works, mostly of religious songs. He composed the following metrical verse when he was enthroned as dGa'-idan Khi-Rin-po-che :

Chos-kyi rgyal-po tzong-kha-pa'i/

Chos-isul rnam-par 'phel-ba-la/

Gegs-kyi mtsan-ma zhi ба-dang/  
mThun-rkyen ma-lus tsang-bar-st.og//

At another time, when as the abbot of Bras-spungs he presided over the annual Great Prayer Festival, he composed another verse :

bDag-dang gzhan-gyi dus-gsum-dang/  
'Brel-ba'i tsogs-gnyis-la birten-nas/  
rGyal-ba Blo-bzang grags-pa-yi/  
bsTan-ba yun-ring 'bar-gyur-cie//

The popularity of these two verses spread like the wind through all the monasteries of the dGe-lugs school of Tibetan Mahayana Buddhism, and still persists to this day.

L. T. Doboom Tulku  
Library of Tibetan Works & Archives  
Dharamsala

Translated by Gyatsho Tshering

*Chronological Events of bSod-nams grags-pa's Life*

- |      |   |
|------|---|
| 1478 | Birth   |
| 1493 | Enters Se-rva Monastery   |
| 1508 | Begins study under the tutelage of Chos-l丹 blo-gros, abbot of rGyud-stod Tantric College    |
| 1511 | Becomes head of rGyud-stod Tantric college  |
| 1513 | Composes the work <i>gSang-be 'dus-ba'i bskyed-rdzogs gnyis-kyi tik-chen</i>                |
| 1524 | Becomes abbot of Blo-gsal-gling College   |
| 1525 | Composes <i>Phar-phyn spyi-don yun-don gsal-ba'i sgron-me</i>                               |
| 1528 | Composes <i>dBu-ma'i spyi-don zab-don gsal-ba'i sgron-me</i>                                |
| 1529 | Assumes the office of dGa'-l丹 Khi Rin-po-che.   |
|      | Composes <i>bKa'-'gdam gsar-myung gi chos-'byung yid-kyi mdzes-rgyan</i>                    |
| 1530 | Composes <i>'Dul-ba'i rnam-bslad lung-rigs nyi-ma</i>                                       |
| 1531 | Composes <i>'Jig-ba'i mthia'-dp-yod zab-don yang-gsal sgron-me</i>                          |
| 1533 | Composes <i>mDzod-kyi spyi-don shes-by-a rab-gsal</i>                                       |
| 1534 | Composes <i>Tsad-ma rman-'grel-gi'i dka'-grel dgongs-ba rab-gsal</i>                        |
| 1535 | Retires from the office of dGa'-l丹 Khi Rin-po-che   |
| 1538 | Composes <i>rGyal-rabs 'khrul-ȝi' lde-mig</i>   |
| 1542 | Composes <i>'Dul-ba'i dus tsigs</i> . (Death of dGe-'dun rgya-mtso, the Second Dalai Lama)  |
| 1543 | Assumes the abbotship of 'Bras-spungs. (Birth of bSod-nams rgya-mtso, the Third Dalai Lama) |
| 1546 | Ordains bSod-nams rgya-mtso as upasaka  |
| 1549 | Officiates as mkhens-po during the sramanera ordination of bSod-nams rgya-mtso              |
| 1550 | Composes <i>Dul-ba'i chos-'byung</i>  |
| 1552 | Hands over 'Bras-spungs to bSod-nams rgya-mtso and retires                                  |
| 1554 | Dies at age of seventy-seven. (bSod-nams rgya-mtso then twelve years old.)                  |

Thang Monastery. Before an august assembly of scholars he won the coveted degree of Rab-'byams-ba, later popularly known as dGe-shes.

In addition, during different stages of his life, he studied, mastered, and received explanations on the vast literature of philosophy, the tenets of the bka'-gdoms-ba tradition, initiations into the Vajrayana practice, explanations on the development and completing stages of the profound tantra path, and the rites of a pantheon of meditation deities and protectors of the Dharma.

He acquired this vast ocean of knowledge from various masters, such as Yongs-dzin Don-yod-dpal-ldan and Laschen Kun-dga' rgyal-nisan; an authority on the bKa'gdoms-ba tradition; the fully realised practitioner, mKhas-bitzun 'Yontan rgya-mtso; the abbot of rGyud-stod Tantric College, Chos-dan blo-gros; and the fully realised practitioner, Lha-jin-ba. These five were his principal teachers. Apart from them he had several other tutors, including dGe-'dun rgya-mtso, the Second Dalai Lama.

Chos-ldan blo-gros, abbot of the rGyud-stod Tantric College, willed that after his demise bSod-nams grags-pa should take over the academic and administrative responsibility of the college—imparting lessons, performing tantric practices, and presiding over the rites. This he faithfully did for fourteen years, leaving impressions of his extensive achievements. Thereafter on the instruction of dGe-'dun rgya-mtso, the Second Dalai Lama, he took over the post of abbot (mkhen-po) in the Blo-gsal-ling College of 'Bras-spungs Monastic University. For six years he remained there as an abbot engaged in teaching and managing the administration. It was during his tenure as abbot that the term of this office was fixed at six years, a tradition that is still continuing to this day.

Following the abbotship, bSod-nams grags-pa was enthroned as dGa'ldan Kun Rin-po-che, the official successor to rJe Tzong-kha-pa, at the dGa'ldan Monastic University. At dGa'ldan he continued to give teachings and guidance to thousands of monks, executed the production of objects of veneration, and restored the objects and places of pilgrimage. In his exalted capacity as the dGa'ldan Kiri Rin-po-che, for a period of seven years, he left to posterity a succession of glittering accomplishments. He was the fifteenth in the line of succession to rJe Tzong-kha-pa.

He then devoted himself to a period of meditation, sermons, and discourses. However, on the death of dGe-dun rgya-mtso, he assumed the abbotship of 'Bras-spungs Monastic University, in response to a unanimous appeal from the monks, the chief of sNe-gdong, and many other benefactors. He agreed to do so till the next reincarnation of dGe-dun rgya-mtso was found. During his abbotship,

several reforms were brought about! monastic discipline was tightened and improvements were made in the norms of spiritual practice. At the same time, on their special request, he took under his patronage the monastery of sKyor-mo Lung and Se-va Monastic University. In due course smaller monasteries like Phag-mo Chossde, Nyi-sdings, 'Od-sne, and Rin-chen gling also opted for merger within his domain.

Meanwhile, for the welfare of the Sacred Teachings and sentient beings, the reincarnation of dGe-'dun rgya-mtso had already taken place. bSod-nams grags-pa ordained the child reincarnation, then four years old, as an upasaka, and gave him the name of bSod-nams rgya-mtso (The Third Dalai Lama). He again acted as the abbot for bSod-nams rgya-mtso at the time of the latter's sramanera ordination ceremony, when the latter was seven years old. bSod-nams rgya-mtso received initiation, oral transmission, and oral traditions in the tantra path from him. When bSod-nams rgya-mtso reached the age of ten, bSod-nams grags-pa handed over to him the guardianship of 'Bras-spungs Monastic University, thus fulfilling his original promise. He thereafter lead a retired life in 'Bras-spungs. On occasions he made rounds of the monasteries of Se-va and sKyor-mo Lung, delivering sermons and discourses, and composing new works of scriptural writings. He died full of glory in the year 1554.

bSod-nams grags-pa devoted a life-time of selfless service in the cause of human happiness and the sacred Dharma. He was truly a teacher of men, having lived up to the three ideals of a wise scholar, imparting teachings, engaging in learned disputations, and producing new works. Living up to these three ideals constitutes the essence of a true scholar's life. He left behind a rich heritage of enlightened writings. Listed below are the titles of all available and unavailable works authored by him.

1. Phar-phyin rtza-tik tsig-don rab-gsal
2. Phar-phyin spyi-don yum-don gsal-ba'i sgron-me
3. Pharr-phyin mtha'-dpayod yum-don yang-gsal sgron-me
4. rNam-'grel-gvi dka'-grel dgong-sa rab-gsal
5. 'Dul-ba'i spyi-don lung-rigs nyi-ma
6. mDzod-kyi spyi-don shes-bya rab-gsal
7. rGyud bla-ma'i gzhung-'grel
8. dBu-ma'i spyi-don zab-don gsal-ba'i sgön-me
9. dBu ma'i mtha'-dpayod zab-don yang-gsal sgron-me
10. bKa'-gdoms gsar-nying-gi chos-'yung yid-kyi mdzes-rgyan
11. Drang-nges legs-bshad snying-poi mtha'-dpayod au-pal-ki' phreng-pa
12. Legs-bshad snying-poi dka'-gnad dogs-geod



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REJOICE IN THE LORD, O YE JUST; PRAISE YOUR GOD, ALL YE SAINTS.  
FOR HE IS MIGHTY TO SUCCEED; HIS WAYS ARE EVER RIGHT.  
HE IS A FATHER TO THEM THAT HOPE IN HIM; HE IS A MOTHER TO THEM THAT LOVE HIM.  
HE IS A BROTHER TO THEM THAT ARE FAITHFUL; HE IS A FRIEND TO THEM THAT ARE  
HOLY.  
HE IS A SON TO THEM THAT ARE IN THE HOUSE OF GOD; HE IS A SON TO THEM  
THAT ARE IN THE HOUSE OF JESUS.  
HE IS A SON TO THEM THAT ARE IN THE HOUSE OF THE HOLY SPIRIT.  
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