

The Three Elements of Tsongkhapa Dharma and the Spiritual Environment Protection of Buddhism

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Abstract—Spiritual environment protection is an old yet young topic; it is the central ideological content of Buddhist philosophy. This article explains the "three essential elements of Buddhism" proposed by the Tibetan Buddhist scholar Tsongkhapa, describes the active influence of "Three Elements" to the spiritual environment protection, and emphasizes the organic combination of the "Three Elements" of the Dharma, as well as its main functions for spiritual environment protection.

Keywords—spiritual environment protection; enunciation; Bodhisattva; origin wisdom

I. INTRODUCTION

As an ideology culture, Buddhism's main function is to "purify" the mind. Through the change, evolution and goodness of the human heart, people can achieve social purification and harmony. This theoretical origin may be traced back to Buddhist thoughts such as "Find one's true self", "Bright heart", and "Tathagata-garbha", which are also the purpose of Buddhism. Therefore, in a certain sense, spiritual environment protection is the core issue to be solved by Buddhist philosophy. But why is that? Buddhism believes that all human unhappiness and pain are built by our own heart, if our mood can be controlled, our thoughts will naturally grow up healthily. Where does this psychological "pollution" of sullen and unhappy, mixed feelings, painful desires come from?

If explain it with Buddhist nouns, then it comes from "Klesha". This "Klesha" always hinders mental health growth. If people can break these psychological "hidden dangers", then they can get freedom, comfort, quietness, and happiness, which is the "Extrication" theory that Buddhism advocates. So what is 'Klesha'? There are many complicated and abstract concept definitions in the Buddhist scriptures. Simply put, "Klesha" is the psychological worry and frustration feeling. According to Buddhism, it is caused by "Avidya" (Ignorance). "Avidya" is not what people call "unknown areas", but the resistance and interference of human intelligence development; it is the limitation and barrier of human ideological understanding. "Avidya" is not only a known obstacle, but also an incorrect view and an evil

view of objective things. So Master Tsongkhapa¹ once said in "The praise of the Essence of Buddhism" that all the worries in the world are rooted in the darkness and foolishness of the mind. Seeing this principle can cure it, so it depends on its cause.² He believes that all the worries of our hearts are from "ignorance and foolishness", if people can uncover the veil of "ignorance" that clings to the soul, one can reveal the positive side of the soul. This "positive side of mind" is the Buddhist view of "heart is good"; it is what people now call "healthy psychology." To achieve such a psychological realm in the words of Buddhism is "a happy life." Buddhism often "ignorance (worry)" means "psychological pain" is like "disease." Because it is like the terminal illness people suffered: mental torture, troubles for the person, and taking away the happiness of person. The reason is that when people are seriously ill and have certain threat to our health, they are immediately worried and unable to get peace. So how can human beings cure this "disease"? Tibetan Buddhism proposed three "fundamental treatment programs", which is the "Three fundamentals of Buddhism" proposed by Tsongkhapa. They are: Enunciation, Bodhi Citta and Original wisdom.

¹ Tsongkhapa (1357-1419), the founder of the Tibetan Buddhist Gelugpa fraction, the Buddhist theorist, the thinker, the philosopher, and the religious activist. Tsongkhapa's real name is Rosin Zaba (auspiciousness), which is the name given when he became a monk. The Anduo Zongka, born on October 10, 1357 in a Tibetan family in Andorra, Tibet. His father's name is Dalkar Qie Lubengge (ལྷོ་ལུང་གཤམ་དཀོ།), and his mother's name is Xinmao Aque (མིང་མཚན་ལ་ཚོ་ལ།), they are very devout Buddhists. Master Tsongkhapa died on October 25th (AD 1419) at the age of 63. Because Master Tsongkhapa was born in the four tribes of Amdo Tsongkha, so he was revered as Tsongkhapa. Tsongkhapa had wrote many works. His complete work collection of Lhasa had a total of 19 volumes, and 24 volumes in Dege woodcut edition, totally more than one hundred and sixty. Among them, his masterpieces are "Lam rim chen mo", "Sngags rim chen mo", "Theory of Righteousness", there are also some important works such as: "The Tantric Annotation Achievements", "The theory of Buddhist monk in Nang Ze Jing Temple", "The explanation of King Kong Lam rim", "The auspicious collection of the Heng Te Wang esoteric notes", "An Li Lam rim commentary", "The light theory of The King of Heng Te Luo Auspicious about Miyubotische."

² Duoshi Renboqie: "The Spiritual Wisdom of Tibet - Deciphering the Classics of Master Tsongkhapa", Gansu Nationalities Publishing Company, 2nd Edition in September, 2008, P.52.

II. ENUNCIATION AND SPIRITUAL ENVIRONMENT PROTECTION

"Enunciation" is the starting point and entry point for Buddhist practice. With the power of enunciation people can produce the desire to extrication, how can human beings produce enunciation? There are many different levels of interpretation in Tibetan Buddhism. According to the Gelugpa tradition represented by Tsongkhapa, it needs to contain two psychological troubles.

A. Persisting in This Life

First of all, it must start with the "human beings are difficult to get a life." Human life are variable, it is difficult to grasp our own destiny; People have to seize the opportunity to cherish life, to meaningfully spend this rare life. According to Buddhism, it is both difficult and valuable to get a life, through a difficult cycle of life and then a miracle of life happened. Buddhism advocates that it is necessary to fix three major problems (obstacles) in order to get the perfect life: the previous cause of reincarnated as human is to hold the good fortune in previous life; the previous cause of wealth is to make charity in previous life; the previous cause of healthy life is the virtue of tolerance in previous life. These three good deeds: First, it is difficult to practice; second, even put it in practice is also difficult to keep doing it; third, even keep doing it, it may not be able to be fully mature. In other words, among the six sentient beings, only human life have good conditions for achieving any purpose; only human life can play a positive role; only human life can achieve a profound and ideological realm of consciousness. The sense of urgency that evokes impermanence and cherishes time can be realized on the basis of the awareness of rareness of the human body. Tsongkhapa summed up nine factors of impermanence in life:

- The death of a person cannot be changed;
- The life of a person is reduced day by day and cannot be added;
- There are very few opportunities for people with such short life to learn Buddhism for long-term interests;
- There is no absolute time limit for human life;
- People have fewer causes for birth and more causes for death;
- People's life is fragile and cannot withstand risks;
- Material wealth is powerless to human death;
- Friends and family can not save lives;
- The normally useful body is unable to do anything in the face of death.

By observing these impermanence factors, people can understand that human body is not eternal, so people can weaken the desire and demand for persistence, and achieve psychologically safe and sound.

Many people mistakenly "persist in" life, thinking that my and my belongings are eternal and always belong to oneself. Once there is setback with no reservations, it is difficult to tolerate and understand, so that it torments the heart and grief, thus destroying mental health. To this end, human beings must first solve this psychological "obstacle."

B. Persisting in Afterlife

1) *Correctly grasping the law of cause and effect, and breaking the persistence of afterlife:* In order to eliminate "persist in afterlife", people must first correctly understand the law of cause and effect. This Buddhist cause and effect is "decisive, proliferative, error-free, bad-free and so on:

Decisiveness: The same cause result in the same effect, as a man sows so he shall reap. Do well and have well.

Proliferation: For example, a seedling can grow into a towering tree, and bear countless tree seedlings; a grain of wheat can proliferate into thousands of wheat. Similarly, the proliferation of good and evil is also the same as the proliferation of plants. If there is no containment factor, it will proliferate indefinitely. For example, a good thought can plant a species of shrubs, and a hateful fire seed can burn down a happy jungle. The growth of cause is also determined by factors such as the nature, motivation of the idea, the identity of the target of the cause, the identity of the cause creator, the number of causes, and the number of causes created.

Error-free: Causes determine effects, evil cause will not have good effect, and good cause will not have bad effect. Sometimes doing good deed or bad deed do not have corresponding timely retribution or even have the opposite retribution, but it is only a temporary phenomenon, it must have other reasons. Such like a lot of people may get a lot of money, but inevitably they will be punished by the law; the bad person may be succeed in the moment, but eventually they will lose all standing and reputation; the good person may be poor, but he can live with innocence. Sometimes planting flowers may only produce un-planted weeds, flowers and plants have their own causes, so people can not mix them together.

Bad-free: The growth of any seed requires not only disease-free seeds (internal factors) but also appropriate environmental conditions (outside factors). If there is no growing cause, the grain seed can remain for a long time without necrosis. Good and evil causes are the same, some are affected in this life, some are in next life, and sometimes it may be affected after several generations.³

This is the Buddhism theory that all causes and effects are not bad, and it is the core value of Buddhist epistemology. By mastering such theoretical rules, human beings gradually understand the indeterminacy and contingency of reincarnation, and can also alleviate psychological suffering.

Causalism is another powerful weapon to break the soul's "persist in afterlife". After mastering the causal relationship

³ Duoshi Renboqie: "300 Questions on Tibetan Buddhism", Gansu Nationalities Publishing Company, May 2009, P. 128-129.

correctly, people will naturally understand the inevitability of reincarnation.

2) *Correctly understanding the pain of reincarnation and breaking the persistence for afterlife:* Buddhism describes the world (reincarnation) as the "sea of bitterness." The view of our extremely optimistic people is that the world is "happy"; for the people whose life is full of pain and tragedy, the world is "grief"; average person thinks that the world is "sorrowful and joyful"; but the "world" advocated by Buddhism is different from our generally world. The "world" of Buddhism is the continuation of the "reincarnation" of continuous life. It is generally considered that his essence is "impermanent"; it is the fundamental factor that causes our psychological "pain". Therefore, the Buddhist worldview that "the world is impermanent, impermanence is painful" is drawn; this is the reason of the impermanence of reincarnation, and the theoretical basis of the world as the "sea of bitterness."

3) *Eliminating the persistence for this life and afterlife:* This life is the present life; afterlife means the repeated cycles of life. The boredom in this life is far from enough to remove the root of "persistence" and spiritual greed. It is necessary to fundamentally dispel the thoughts of the future generations or the afterlife to completely eliminate the hidden dangers of the soul. Through "hard life" and "impermanence of life", the illusory psychology of perseverance is broken; through "Causality" and "recurrent pain", the strong reincarnation desire is faded, so that the mind can get a permanent "extrication" of balance, health and silence.

III. BODHISATTVA AND THE SPIRITUAL ENVIRONMENT PROTECTION

Bodhisattva is the psychological desire to seek interests and happiness for the other beings. Tsongkhapa believes that this kind of psychology must first be guaranteed by "enunciation", so enunciation is the premise; Bodhisattva is established on the basis of it. Master Tsongkhapa said in the "Pathology of Bodhi Principles"

Bodhisattva is the fundamental of Mahayana,
It is the foundations and themes of the Mahayana,
It is the golden touch to achieve happiness and wisdom,
All the good causes together to become a treasure,
All the brave Buddhas should know this,
Bodhisattva should be used to cultivate mind.⁴

Bodhisattva is the core idea of Mahayana Buddhism, it is the only way to achieve the ultimate realm of Buddhism. The Bodhisattva is cultivated to mature through the "six degrees".⁵ In other words, "six degrees" is the external

⁴ Tsongkhapa: "Collection of Praise (Tibetan)", Qinghai Nationalities Publishing Company, April, 2009. P. 85-86.

⁵ 1. There are three kinds of Dāna: (1) Those who apply to the public with material interests are called 'causes', including the property

manifestation of "Bodhisattva", and "Bodhisattva" is the fundamental connotation and its ultimate goal of "six degrees". According to Tsongkhapa, in addition to the "six degrees", often feel the sadness of the suffering sentient beings can also help to achieve the psychological realm of "Bodhisattva".

A. *The Four Sufferings of Human Beings*

Tsongkhapa compared the four kinds of pains, which are birth, age, illness and death to "four kinds of sea of bitterness." The wave of this "sea of bitterness" goes up and down, and people are always involved in the waves and cannot escape from its disaster. This is a common "disaster" for human beings, and also the unstoppable torture that can not be escaped. The "Extrication" advocated by Buddhism is the only way to save lives. Therefore, people should often think about what to do to help human beings to spare from these difficulties.

B. *Unstoppable Karma*

Buddhism believes that causal karma is an objective law that does not depend on external conditions. This is like a certain law of nature, a principle that must be followed. This law (karma) is described by Tsongkhapa as the "sanction of karma". He believes that people "fall into the network of karma" and no one can escape this "trap".

C. *Persistence*

Persistence is the first psychological trouble that Buddhism wants to break. Buddhism believes that persistence is the source of all unhappiness (e.g. pain); it is also a kind of "mental illness" that people all suffer from. In order to "treat such "disease", people must first prescribed the "prescription" correctly. This medicine is the wisdom of "Anatta." In other words, "persistence" is a feeling of excessive attachment, desire, and cherish to oneself. Master Tsongkhapa compared such psychological activity as "barbed wire", and Bodhisattva is an effective way to escape this sturdy network.

D. *Ignorance*

As mentioned above, according to Buddhism, "ignorance" is the source of all psychological hidden dangers. "Persistence" also retrospects this mental state. Therefore, eliminate "ignorance" is to eliminate the "root of disease."

E. *Attack of Three Sufferings*

Three sufferings are: Kuku, Huai Ku, and Xing Ku. Kuku refers to general pain; the pain they suffered from physical or

outside their bodies and their own body parts and their lives; (2) Those who apply the protection to the public to keep them fearless are called 'Fearless cause'; (3) Those who tell the public with truth are called 'Buddhism cause'. 2. Śīla 3. Kṣanti means to endure destructive impact, hunger and cold for others' interests, the so-called 'walk through the difficulties, endure the impossible misery', and never give up the will to save sentient beings. 4. Vīrya is to work tirelessly and continuously. 5. Dhyāna means that the heart has a master. It has certain strength. It will not be shaken by the outside world. 6. Prajna is wisdom, practice Buddhist meditation and wisdom for self-consciousness.

psychological torture; Huai Ku is to strive to meet our own needs, and finally to achieve the purpose but also the cause of pain; Xing Ku, is the impermanence pain. For example, the change of the four seasons, the pain of weather change and the pain of the migrating. Tsongkhapa believes that in this endless cycle of reincarnation, people cannot get rid of the attack of this "three sufferings".

The above five factors are the fundamental reason for the Bodhicitta, which is also the core values of Buddhism.

The jealousy, greed, arrogance, prejudice, hatred, and troubles that our psychology produces are all caused by the "self-centered" thinking; weakening self-persistence and placing the interests of others at the central position, this is the "Bodhisattva" put forward by Buddhism, and also the only way to mental health. Although today's society is rich in material and science and technology, but lack of spiritual food such as: psychological imbalance, mental fatigue, multiple troubles, the reason is that the spirit is subject to great stimulation such like business competition, heavy work pressure, life can not get peace and so on. In the final analysis, mental imbalance and psychological fatigue all have a close relationship with our greed and persistence. To eliminate these factors, "Bodhisattva" is the first priority.

IV. WUKONG WISDOM AND SPIRITUAL ENVIRONMENT PROTECTION

Among the three fundamentals of Buddhism proposed by Tsongkhapa, the last one is "Wukong wisdom." This is a theory that is complicated and involves many Buddhist philosophy problems. Tsongkhapa believes that since there is "Supreme Bodhisattva" in the deep of heart, so only "wisdom" which is the root of consciousness that can remove reincarnation and achieve the realm of "Extrication". Therefore, people must seriously study the "dependent origination". He believes that the origin is "Origin of emptiness" theory of Prasangika that he proposed.⁶ Tsongkhapa has made an unprecedented contribution to this

⁶ Prasangika: Middle and late Prasangika School represented by Indian Prasangika Buddhism Buddapālita (A.D.470-540) and the Prasangika scholar Kandrakirti (A.D.600-650). Mr. Yang Huinan, a Taiwanese scholar, said that "Prasangika is a inference method which points out the inherent contradiction of the enemy's claim to negate its claim, similar to the reductio ad absurdum in Western logic. ("Nagauna and Prasangika Philosophy" Yang Huinan Published by Dongda Book Company on March 26th, 2007. P.26) The author believes that the main characteristic of Prasangika is not in its method of reasoning but in its criterion of judgment. The well-known Tibetan scholar Gawa Genggen Gyatso (1475 ~ 1542) in his "The sacred ship of the sectarian doctrine of Tsongkhapa" defined Prasangika like this "Even, the self-sufficiency in the famous sayings is the Prasangika faction" (Gawa Genggen Gyatso, "The sacred ship of the sectarian doctrine of Tsongkhapa"(Tibetan) Buddhist Publishing Company of Ancient Books, June 2005.P. 112-11). Duoshi Renboqie, the most famous scholar of Tibetan Prasangika School proposed the "Rejecting Theory of Prasangika" (Duoshi Renboqie, "Wisdom in Love" published by International Culture Publishing Company, June 2010. See 022). Therefore, in criticizing the internal contradictions of different viewpoints, the greatest feature of this school is to establish their own ideas. This school puts forward the argument of 'no self-sustainability'. Some scholars misunderstand that 'no one has their own opinions'. In fact, Master Tsongkhapa has clearly stated that 'self-sustaining', 'self-ego', and 'self-relative' are synonymous.

theory. Look at how Tsongkhapa elaborated on "the origin of the emptiness".

A. Origin Is Empty

In the Tibetan area, Tsongkhapa has a title of "No.1 of Emptiness theory", because Tsongkhapa's interpretation of the Buddhist "Emptiness sect" is very critical and innovative. Among the early scholars in the Tibetan area, the interpretation of the core concept of "Empty" in Buddhism is rarely able to draw conclusions. Some even fall into extreme thoughts such as nothingness or object. In the history, the Buddhist sects can be divided into two major factions: "Yes" and "Śūnyatā". The main representative of the "Śūnyatā" sect is the Nagauna.

"Śūnyatā" is considered to be the meaning of pratyasamutpanna or prajñapti or madhyamā-pratipad in Nagauna's "The fundamental of Prasangika", from which it is known that pratyasamutpanna is also the reason for dependent origination, thus people could have the conclusion of origin is "empty". Tsongkhapa inferred "the origin is empty, the emptiness is the origin" based on the thinking of the 'empty' sect of Nagauna, in other words, "the existence is the origin, the origin is the existence".

For Tsongkhapa, the origin is the external phenomenon of things, and the empty is the inherent essence of things. Therefore, this is also the principle that "origin" and "empty" are both opposite and unified. Why is that? Because "origin" is a phenomenon, it is "having", empty is the essence, that is "nothing", so they are opposites; the existing things are origin, and the origin things are also "empty", therefore, they are unified.

B. Origin Is a Prajñapti

Buddhism believes that all phenomena are the existence of the hypothesis of the name and not the essential existence. This prajñapti is the object that relies on the origin, that is to say, the name of the thing is just the label or symbol that represents it. There is no such thing as the essence of the object, such as:

With the bottle for example, the so-called "bottle" is the name assumed on the "bottle" of the object. The name "bottle" does not have the nature of the 'bottle'. Therefore, the "bottle" is the origin of the phenomenon. Tsongkhapa said in "Praise of the Origin":

The combination of the origins formed objects, although there is no self-nature, but can reveal various images, so it is called the illusory phenomenon.⁷

Buddhism believes that all phenomena in the world are "empty" and as virtual as a movie. It is also a hypothesis or illusion in a prajñapti. Furthermore, this is the "Relative

⁷ Tsongkhapa, Type setting by Duoshi Luosang Tudanqiong Interpretation. Sichuan Nationalities Publishing Company, May 2001. P154-155.

Truth" of Prasangika⁸, they believe that prajnapiti, secular, and names are synonymous.

C. Emptiness Is Origin

The "Emptiness is origin" is developed by the Prasangika based on Nagauna's theory of "Origin is empty" and the Prajna empty thought put forward by the Buddha. It is the essence law of things obtained through fine logical reasoning. They think that all things are assumed to exist in the name, so they have no essence. In other words, everything is based on the name, and there is no nature of the object on their names. This is the "self-empty" they proposed, which is also Tsongkhapa's proposition of "Famous saying are accomplished by measure". That is to say, although the world exists in famous sayings and its essence is empty, it can still exist and function. Tsongkhapa said in his "Praise of the Origin":

"Your denial of self-existence is the affirmation of the origin.

The nature of things is not available, but they can also function.

If you know the opposite, think that empty nature means useless,

If you think useful things must have nature, you will fall into the abyss of the evil.⁹

Tsongkhapa believes that the denial of "self" is "the origin", and the origin of things can play a realistic role. This also means the existence of things can function properly and truly exist. On the contrary, some people think that "empty" has no "function", because "function" can't be "empty", and it denies the reality of the function of everything. Therefore,

⁸ Prasangika: Middle and late Prasangika School represented by Indian Prasangika Buddhism Buddhapālita (A.D.470-540) and the Prasangika scholar Kandrakirti (A.D.600-650). Mr. Yang Huinan, a Taiwanese scholar, said that "Prasangika is a inference method which points out the inherent contradiction of the enemy's claim to negate its claim, similar to the reductio ad absurdum in Western logic. ("Nagauna and Prasangika Philosophy" Yang Huinan Published by Dongda Book Company on March 26th, 2007. P.26) The author believes that the main characteristic of Prasangika is not in its method of reasoning but in its criterion of judgment. The well-known Tibetan scholar Gawa Genggen Gyatso (1475 ~ 1542) in his "The sacred ship of the sectarian doctrine of Tsongkhapa" defined Prasangika like this "Even, the self-sufficiency in the famous sayings is the Prasangika faction" (Gawa Genggen Gyatso, "The sacred ship of the sectarian doctrine of Tsongkhapa"(Tibetan) Buddhist Publishing Company of Ancient Books, June 2005.P. 112-11). Duoshi Renboqie, the most famous scholar of Tibetan Prasangika School proposed the "Rejecting Theory of Prasangika" (Duoshi Renboqie, "Wisdom in Love" published by International Culture Publishing Company, June 2010. See 022). Therefore, in criticizing the internal contradictions of different viewpoints, the greatest feature of this school is to establish their own ideas. This school puts forward the argument of 'no self-sustainability'. Some scholars misunderstand that 'no one has their own opinions'. In fact, Master Tsongkhapa has clearly stated that 'self-sustaining', 'self-ego', and 'self-relative' are synonymous.

⁹ Tsongkhapa, Type setting by Duoshi Luosang Tudanqiong Interpretation: "The essence of Buddhism", Sichuan Nationalities Publishing Company, May 2001. P. 92-94; Ancient India` Nagarjuna Bodhisattva. Interpreted by Han and Tibetan Buddhism masters. "Six theories of Nagarjuna" -connotation and interpretation.Nationalities Publishing Company. First edition in May,2005. P.5,35.

this thinking is not correct. Tsongkhapa pays attention to the real world, because the real world is the foundation and starting point of becoming a Buddhist. Without the reality, there is no such thing as great awakening. Nagauna's "Fundamental of Prasangika" said:

"If you don't follow the secular rules, you can't get the primary meaning, if you can't get the primary meaning, you can't be Nirvana."¹⁰

The theory of Nagauna relies on the theory of Tsongkhapa's "origin of empty". This fully proves that he is concerned with the existence of secular and name. On this basis, he wants to establish Buddhist theories such as Extrication, Nirvana and Reincarnation.

This "origin of empty" mainly emphasizes the combination of "empty" and "existence". "Empty" overcomes "nothing", "existence" overcomes "having", that is, "empty" means "existence", and "existence" also explains the reason of "empty". This is the famous conclusion of Tsongkhapa about the relationship between two "having" and two "nothing". "Having" plays the role of "having", "Nothing" does not play the role of "nothing"; secular "having" plays the role of actual "having"; paramartha "Nothing" does not have the effect of actual "nothing". It is very important to grasp the measurement of these two "having" and "nothing", because it is related to the so-called "Prasangika philosophy". So what effect does the "origin of empty" thought have on the spiritual environment protection?

There is real illusory psychology about the outside world. The world people see is the material world of phenomena, what people see from our perspective is its "original shell." So what is its essence? Regardless of the material world or the spiritual world, its essence is "empty"; that is, there is no essential existence. Knowing this truth helps us to weaken the strong material, spiritual, physical desires and alleviate the pain of not having them. At the same time, the idea of "secular existence plays a practical role" let us not fall into the negative thoughts of the world, and ignored material, pessimistic pain.

V. COMBINATION OF THE THREE ESSENTIALS AND SPIRITUAL ENVIRONMENT PROTECTION

The purpose of Buddhism's spiritual environment protection is to extricate from secular and become Buddha with all the wisdom. Because according to the principles of Buddhism, Buddha has eternal happiness, without any troubles or hidden dangers, he can break all the evil mental state and have clean and calm state of mind. Therefore, this should be the ultimate goal of spiritual environment protection.

According to Master Tsongkhapa's thoughts, the psychological liberation requires not only the three elements of Enunciation, Bodhisattva, Origin wisdom, but also the combination of these three. Among them, Enunciation is the

¹⁰ Ancient India` Nagarjuna Bodhisattva. Interpreted by Han and Tibetan Buddhism masters. "Six theories of Nagarjuna" -connotation and interpretation.Nationalities Publishing Company. First edition in May,2005. P.5,35.

foundation, Bodhisattva is the root, origin wisdom is the method. Professor Duoshi said in the "300 Questions on Tibetan Buddhism": "The 'Rim' of the Lam Rim means procedure. The causal relationship of Lam Rim, that is, the former dharma is the cause of the latter dharma, the latter dharma is the effect of the former dharma. If there is no cause, there will be no effect."¹¹ In this way, the Enunciation is the cause of Bodhisattva, the Bodhisattva is the cause of Origin wisdom, and the Bodhisattva is also the effect of Enunciation, the Origin wisdom is also the effect of Bodhisattva. To this end, the independence of any single of these three factors will lost its fundamental meaning and function.

A. *Enunciation and Bodhisattva*

In order to understand "Enunciation", first of all, people must profoundly understand the rareness and impermanence of the human body so that to break the spiritual "persistence" of this life. At the same time, it is also possible to remove all greed desires of future generations. With such an ideological foundation, one can build a value system that is tired of reincarnation, does not envy the heyday moment, desires to "extrication" and pursues "eternal happiness." With this concept, it is possible to have Bodhisattva that benefit for others' interests and ask for extrication. The main origin of boredom is still the pain of reincarnation. Since the beginning, people have fallen into endless pain, and there is no way to rest in peace. IT is a kind of pain that no one can bear, the need for them to be relived and get a clean and peaceful mind is the truly Bodhisattva. Buddhism has twenty-two metaphors to describe Bodhisattva, namely: earth, gold, new moon, fire, treasure, gem mine, sea, diamond, big mountain, wonderful moon, good teacher, Ruyibao, sunshine, music, emperor, treasure house, sunny road, car and boat, fountain, music playing, rivers, clouds, etc. In a certain angle, these twenty-two things illustrate the psychological function and psychological function of Bodhisattva. For example, fire can burn down all the troubles in mind and get unlimited happiness; the sun can expel the psychological darkness, set aside the fog of the soul and enjoy the happiness of the sun. Ruyibao can meet all psychological needs and get rid of the pain of not getting what you want. In these parables, one can understand the effective functions of Bodhisattva on psychological well-being.

B. *Bodhisattva and Origin Wisdom*

The "compassion and wisdom" that Buddhism usually puts forward emphasizes the combination of "Bodhisattva" and "Origin". The so-called "Bodhisattva" is also a kind of compassionate and sorrowful (empty) wisdom. Buddhism, especially Mahayana Buddhism, advocates that even it has acquired the realm of empty, if it does not complete the great compassion of Bodhisattva, then it does not reach the ultimate goal. Professor Duoshi said that "acquiring empty is a necessary condition for becoming a Buddha, but it is not a sufficient condition. The Buddha must not only have the wisdom, but also the Dharmakaya (Absolute Body),

¹¹ Duoshi Renboqie: "300 Questions on Tibetan Buddhism", Gansu Nationalities Publishing Company, May 2009, P. 103.

Sambhogakaya (Body of Bliss), Nirmanakaya (Body Capable of Transformation) as the cause of fortune."¹² He also said that "The single wisdom exists both in Mahayana and Hinayana Buddhism, can only break the rough obstacles, get the Four Fruition of Hinayana Buddhism. The Buddha will also have to complete the Six Paramita which powered by the great compassion and the heart to benefiting the masses to become Buddha".¹³ Here people can understand the inseparable relationship between "Bodhisattva" and "Origin wisdom". What needs to be explained here is that according to the tradition of the Tsongkhapa school, "existence is origin"; "the origin is existence". The so-called "origin wisdom" is the realization of the essence of existence, that is, Wukong wisdom.

C. *Enunciation and Origin Wisdom*

The essential performance of "existence (world)" by getting "origin wisdom" can be understood. According to Tsongkhapa, this is the idea of "no self". If people have a deep understanding of the concept of "no self", knowing the nature of the world, then naturally they will have "Enunciation." Therefore, there is a close relationship between Enunciation and origin wisdom.

VI. CONCLUSION

Spiritual environment protection is an old yet young topic; it is the central ideological content of Buddhist philosophy, is also the foothold and starting point of various religious philosophies. The "Fundamental Elements of Buddhism" put forward by Master Tsongkhapa is the inheritance of Buddhism's ultimate humanistic care theory. The active effect of "three elements" on spiritual environment protection cannot be ignored. Tsongkhapa's theory of the fundamental elements is a complex theory that involves many Buddhist philosophical problems. Tsongkhapa believes that since the heart can issue "Bodhisattva", there is no such thing as "extrication" if people can not aware the "Wisdom" and remove the root of reincarnation. Therefore, here the "extrication" is a Buddhist term for sublimating the realm of the mind. In modern context, it means "purifying the mind", that is to say, improving the psychological literacy to maintain the "spiritual environment protection". In short, in modern socialized society, it is difficult to find positive religious theories to conserve the fragile "spirit". Like the fragility of the ecological environment, people's inner feelings are fragile. Therefore, Tsongkhapa's "Three elements of Buddhism" is a model theory of "Buddhist spiritual environment protection."

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